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(449.)

AELIAN  
ON THE CHARACTERISTICS  
OF ANIMALS

III

BOOKS XII—XVII

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# AELIAN

## ON THE CHARACTERISTICS OF ANIMALS

WITH AN ENGLISH TRANSLATION BY

**A. F. SCHOLFIELD**

FELLOW OF KING'S COLLEGE, CAMBRIDGE

IN THREE VOLUMES

III

BOOKS XII—XVII



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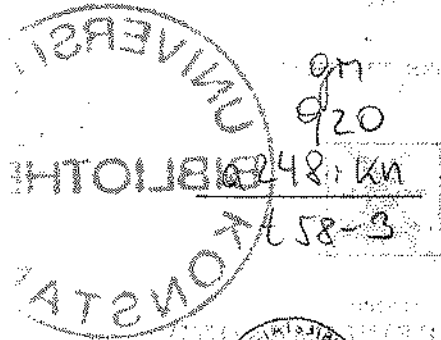
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## ERRATA

### VOL. I

- Page 234, line 4: for ἀνακλᾶ read ἀνακλᾶ  
„ 274, last line but one: for διαροῖς read διοροῖς, and  
again on  
„ 308 end of ch. 16

### VOL. II

- „ 43, note *d*: for Issus aud read Issus and  
„ 102, note 6: delete full stop after 'corrupt'  
„ 107, line 4 from bottom: for nowise read no wise  
„ 153, middle: for Maltese read Melitean  
„ 197, line 12: for hidden it may be in read hidden, it may  
be, in  
„ 290, note 2: for *ovv* read *ovv*  
„ 299, line 7: for mastich read mastie  
„ 300, note 1: for *yāp* read *yāp*  
„ 371, Add footnote: <sup>o</sup> Menis became King c. 3400 B.C.  
and united the Northern and Southern Kingdoms of  
Egypt.'

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ON THE CHARACTERISTICS  
OF ANIMALS

VOL. III.

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### EPILOGUE

## BOOK XII



ΑΙΛΙΑΝΟΥ  
ΠΕΡΙ ΖΩΩΝ ΙΔΙΟΤΗΤΟΣ

IB

1. Μυρέων τῶν ἐν Λυκία κόλπος ἐστὶ, καὶ ἔχει πηγὴν, καὶ ἐνταῦθα νεῶς Ἀπόλλωνός ἐστι, καὶ ὁ τοῦδε τοῦ θεοῦ ἱερεὺς κρέα μόσχεια διασπείρει τῶν τῷ θεῷ τεθυμένων, ὀρφῶ<sup>1</sup> τε οἱ ἰχθύες ἄθροοι προσνέουσι, καὶ τῶν κρεῶν ἐσθίουσιν οἷα δήπου καλούμενοι δαιτυμόνες. καὶ χαίρουσιν οἱ θύσαντες, καὶ τὴν τούτων δαῖτα πιστεύουσιν εἶναι σφίσι ὄτταν ἀγαθὴν, καὶ λέγουσιν ἰλεων εἶναι τὸν θεόν, διότι<sup>2</sup> οἱ ἰχθύες ἐνεπλήσθησαν τῶν κρεῶν. εἰ δὲ ταῖς οὐραῖς αὐτὰ ἐς τὴν γῆν ἐκβάλοιν ὥσπερ οὖν ἀτιμάσαντες καὶ μυσαρὰ κρῖναντες, τοῦτο δὴ τοῦ θεοῦ μῆνις εἶναι πεπίστευται. γνωρίζουσι δὲ καὶ τὴν τοῦ ἱερέως φωνὴν οἱ ἰχθύες, καὶ ὑπακούσαντες<sup>3</sup> μὲν εὐφραίνουσι δι' οὓς<sup>4</sup> κέκληνται, τὸναντίον δὲ δράσαντες λυποῦσιν.

<sup>1</sup> ὀρφοῖα, ὀρφοί.

<sup>2</sup> δι' ὅν

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BOOK XII

1. There is a bay at Myra in Lycia and it has a Sacred Fish at Myra spring and there is a shrine of Apollo there, and the priest of this god scatters the flesh of calves that have been sacrificed to the god; and Sea-perch<sup>a</sup> come swimming up in shoals and eat the flesh, as though they were guests invited to the feast. And the sacrificers are delighted, for they believe that this feasting of the fishes is a good omen for them, and they say that the god is propitious because the fish gorged themselves upon the flesh. If however the fish cast the food ashore with their tails as though they despised it and regarded it as tainted, this is believed to signify the wrath of the god. And the fish recognise the priest's voice, and if they obey his summons they gladden those on whose behalf they have been summoned; in the opposite event they cause them grief.

<sup>a</sup> Evidently not the 'Great Sea-perch' (5. 18), but Thompson declines to identify it.

<sup>3</sup> ὑπακούσαντες.

<sup>4</sup> τούτους δι' οὓς.

2. Κατὰ τὴν πάλαι Βαμβύκην (καλεῖται δὲ νῦν Ἱεράπολις, Σελεύκου ὀνομάσαντος τοῦτο αὐτὴν) ἰχθύες εἰσὶν ἱεροί, καὶ κατ' ἕλας νήχονται καὶ ἔχουσι ἡγεμόνας, καὶ τῶν ἐμβαλλομένων αὐτοῖς τροφῶν προεσθίουσιν οὗτοί γε. φυλάττουσι δὲ καὶ τὴν πρὸς ἀλλήλους φιλίαν μάλιστα ἰχθύων, καὶ ἔστιν αἰεὶ ἔνσπονδα αὐτοῖς, ἥτοι τῆς θεοῦ τὴν ὁμόνοιαν καταπνεούσης, ἥ διότι τῶν ἐμβαλλομένων τροφῶν ἐμπιπλάμενοι οὕτως τῆς ἀλλήλων βορᾶς ἀγευστοὶ τε καὶ ἀμαθεῖς <sup>1</sup> διαμένουσιν.

3. Λέγουσιν Αἰγύπτιοι, καὶ ἐμὲ μὲν ἠκιστα πείθουσι, λέγουσι δ' ὅν ἄρνα καὶ οκτάπουν καὶ δίκερκον κατὰ τὸν Βόκχωρον τὸν ἄδομενον ἐκείνου γενέσθαι, καὶ ῥῆξαι φωνήν, καὶ δύο κεφαλὰς ἄδουσι τῆς ἀρνός, καὶ τετράκερω γενέσθαι φασὶ τὴν αὐτὴν. Ὀμήρω μὲν οὖν φωνὴν Ξάνθῳ τῷ ἵππῳ δόντι συγγνώμην νέμειν ἄξιον, <sup>2</sup> ποιητῆς γάρ· καὶ Ἀλκμᾶν δὲ μιμούμενος ἐν τοῖς τοιούτοις Ὀμηρον οὐκ ἂν φέροιτο αἰτίαν, ἔχει γὰρ ἀξιόχρεων ἐς αἰδῶ <sup>3</sup> τὴν πρωτίστην τόλμαν. Αἰγυπτίοις δὲ τοιαῦτα κομπάζουσι προσέχων πᾶς οἷόν τε; εἴρηται δ' ὅν, <sup>4</sup> εἰ καὶ μυθώδη, τὰ τῆσδε τῆς ἀρνός ἴδια.

4. Καὶ ἐκεῖνο δὲ ὑπὲρ τῶν ἱεράκων ἀκούσας οἶδα. πρὸ τοῦ τὸν Νεῖλον ἐπιπολάζειν τῇ Αἰγύπτῳ καὶ ἐς τὰς ἀρούρας ἀνέρχεσθαι, ἀφίᾳσι τῶν πτερῶν <sup>5</sup> τὰ ἤδη γηράντα ὡσπερ οὖν τῶν φυτῶν οἱ κλάδοι <τὰ> <sup>6</sup> φύλλα τὰ ξηρά, καὶ ἀναφύουσι

<sup>1</sup> ἀμαθεῖς εἰκότως.

<sup>2</sup> ἄξια.

<sup>3</sup> αἰδῶ corrupt, H.

<sup>4</sup> γούν.

<sup>5</sup> Ges: πτερυγῶν.

<sup>6</sup> <τὰ> αἰδ. H.

2. In the ancient Bambyce <sup>a</sup> (it is now called Sacred Fish at Hierapolis Hierapolis since Seleucus gave it this name) there are sacred fish which swim in companies and have leaders; these are the first to eat of the food which is thrown in to them. More than all other fish do they maintain friendly relations with one another and are always at peace, either because the goddess <sup>b</sup> inspires them with unanimity, or because being satisfied with the food that is thrown in to them, they therefore abstain from eating one another and know nothing of it.

3. The Egyptians assert (though they are far from A monstrous Lamb convincing me), they assert, I say, that in the days of the far-famed Bocchoris a Lamb was born with eight feet and two tails, and that it spoke. They say also that this Lamb had two heads and four horns. It is right to forgive Homer who bestows speech upon Xanthus the horse [II. 19. 404], for Homer is a poet. And Alcman could not be censured for imitating Homer in such matters, for the first venture of Homer is a plea sufficient to justify forgiveness. But how can one pay any regard to Egyptians who exaggerate like this? However, fabulous though they be, I have related the peculiarities of this lamb.

4. Here is another fact touching Hawks that I The Hawk: various species remember to have heard. Before the Nile inundates Egypt and comes up over the ploughlands Hawks shed their old feathers just as the branches of trees shed their withered leaves, and grow new and

<sup>a</sup> On the E border of Syria some 12 mi. from the Euphrates. Renamed by Seleucus Nicator (c. 358-280 B.C.) in honour of the goddess Astarte. <sup>b</sup> Atargatis, Astarte.

πίλα νεαρά καὶ ὠραία οἱ ἰέρακες ὡς τὴν ἀνθὴν τὰ δένδρα. γένη δὲ ἰεράκων πλείονα ἄρα ἦν, καὶ ἔοικεν ὑπαινίττεσθαι καὶ Ἀριστοφάνης τοῦτο. φησὶ γοῦν

ἀλλ' ἐπέμψαμεν

τρισαχιλίους ἰέρακας ἵπποτοξότας.  
χωρεῖ δὲ πᾶς τις ὄνυχας ἠγκυλωμένους  
κερχνῆς τριόρχης γούψ κύμινδης αἰετός.

νεμέηνται δὲ καὶ ἀπεκρίθησαν θεοῖς πολλοῖς. ὁ μὲν περδικοθήρας καὶ ἀκύπτερος Ἀπόλλωνός ἐστι θεράπων φασί, φήνην δὲ καὶ ἄρτην Ἀθηνᾶ προσέμουσαν, Ἐρμοῦ δὲ τὸν φασσοφόνην ἄθυρμα εἶναι φασιν, Ἥρας δὲ τὸν ταυσιπτερον, καὶ τὸν τριόρχην οὕτω καλούμενον Ἀρτέμιδος. μητρὶ δὲ θεῶν τὸν μέρμνον . . .<sup>1</sup> καὶ ἄλλον<sup>2</sup> ἄλλω θεῷ. γένη δὲ<sup>3</sup> ἰεράκων ἐστὶ πάμπολλα.

5. Αἰγύπτιοι μὲν οὖν σέβοντές τε καὶ ἐκθεοῦντες γένη ζῶων διάφορα γέλωτα ὀφλισκάνουσι παρά γε τοῖς πολλοῖς. Θηβαῖοι<sup>4</sup> δὲ σέβουσι Ἑλληνας ὄντες ὡς ἀκούω γαλήνην, καὶ λέγουσιν γε Ἡρακλέους αὐτὴν γενέσθαι τροφόν, ἢ τροφόν μὲν οὐδαμῶς, καθημένης δὲ ἐπ' ὠδίσι τῆς Ἀλκμήνης καὶ τεκεῖν οὐ δυναμένης, τὴν δὲ παραδραμεῖν καὶ τοὺς τῶν ὠδίων λύσαι δεσμούς, καὶ προελθεῖν τὸν Ἡρακλέα καὶ ἔρπειν ἤδη καὶ οἱ τὴν Ἀμαξιτὸν τῆς<sup>5</sup> Τρωάδος κατοικοῦντες μὲν σέβουσι ἔνθεν τοῖ

<sup>1</sup> Lacuna; (ἀνάπτουσι) ex. gr. H.      <sup>2</sup> ἄλλον δέ.  
<sup>3</sup> δέ.      <sup>4</sup> καὶ Θ. δέ.      <sup>5</sup> Ἀ. δὲ τῆς.

beautiful plumage as trees do foliage. It seems that there are in fact several species of Hawks, and Aristophanes appears to hint as much. At any rate he says [*Av.* 1179]

'But we have despatched three thousand Hawks, mounted archers. And each one moves forward with talons crooked—kestrel, buzzard, vulture, night-hawk,<sup>a</sup> eagle.'

They are allotted separately to many gods. The partridge-catcher,<sup>b</sup> they say, and the ocypterus<sup>c</sup> are servants of Apollo; the lämmergeier and the shearwater they assign to Athena; the dove-killer is said to be the darling of Hermes, the wide-wing, of Hera, and the buzzard, as it is called, of Artemis. To the Mother of the Gods <they assign> the mermnus, and to one god one bird, to another another. There are in fact a great many kinds of Hawks.

5. The Egyptians incur the derision at any rate of most people for worshipping and deifying various kinds of animals. But the inhabitants of Thebes, although Greeks, worship a marten, so I hear, and allege that it was the nurse of Heracles, or if it was not the nurse, yet when Alcmena was in labour and unable to bring her child to birth, the marten ran by her and loosed the bonds of her womb, so that Heracles was delivered and at once began to crawl. And those who live in Hamaxitius in the Troad worship a Mouse, and that is why,

<sup>a</sup> Or 'Hawk-owl.'

<sup>b</sup> Perh. 'Sparrow-hawk,' Gossen § 182.

<sup>c</sup> Perh. 'Lesser Hen-harrier,' *ib.*

The Mouse worshipped in the Troad

καὶ τὸν Ἀπόλλω τὸν παρ' αὐτοῖς τιμώμενον  
Σμίνθιον καλοῦσι φασιν. ἔτι γὰρ καὶ τοὺς Αἰολέας  
καὶ τοὺς Τρώας τὸν μῦν προσαγορεύειν σμίνθιον,  
ὡς περ οὖν καὶ Αἰσχύλος ἐν τῷ Σισύφῳ

ἀλλ' ἀρουραῖος τίς ἐστὶ σμίνθος ὧδ' ὑπερφύης; <sup>1</sup>

καὶ τρέφονται μὲν ἐν τῷ Σμινθείῳ <sup>2</sup> μῦες τιθασοὶ  
δημοσίας τροφᾶς λαμβάνοντες, ὑπὸ δὲ τῷ βωμῷ  
φωλεύουσι <sup>3</sup> λευκοί, καὶ παρὰ τῷ τρίποδι τοῦ  
Ἀπόλλωνος ἔστηκε μῦς, μυθολόγημα δὲ ὑπὲρ  
τῆσδε τῆς θρησκείας καὶ ἐκεῖνο προσακῆκοα. τῶν  
Αἰολέων καὶ τῶν Τρώων τὰ λῆμα πολλὰς μῶν  
μυριάδας ἐπελθούσας ἄωρα <sup>4</sup> ὑποκείρειν καὶ ἀπελῆ  
τὰ θέρη τοῖς σπείρασιν ἀποφαίνειν. οὐκοῦν τὸν  
ἐν Δελφοῖς θεὸν πυνθανομένων εἰπεῖν ὅτι δεῖ  
θύειν Ἀπόλλωνι Σμινθεί, τοὺς δὲ πεισθέντας  
ἀπαλαγῆναι τῆς ἐκ τῶν μῶν ἐπιβουλῆς καὶ τὸν  
πυρὸν αὐτοῖς ἐς τὸν <sup>5</sup> νενομισμένον ἄμητον  
ἀφικνεῖσθαι. ἐπιλέγουσι δὲ ἄρα τούτοις καὶ ἐκεῖνα.  
ἐς ἀποικίαν Κρητῶν οἱ σταλέντες οἰκοθευ ἕκ τινος  
τύχης καταλαβούσης αὐτοὺς ἐδεήθησαν τοῦ Πυθίου  
φῆναι τινα αὐτοῖς χώραν ἀγαθὴν καὶ ἐς τὸν  
συνοικισμὸν λυσιτελῆ. ἐκίπτει δὴ λόγιον, ἔνθα  
ἂν αὐτοῖς οἱ γηγενεῖς πολεμήσωσιν, ἐνταῦθα  
καταμείναι καὶ ἀναστήσαι πόλιν. οὐκοῦν ἤκουσι  
μὲν ἐς τὴν Ἀμαξιτὸν τήνδε καὶ στρατοπεδεύουσιν  
ὥστε ἀναπαύσασθαι, μῶν δὲ ἀφατὸν τι πλῆθος  
ἐφερπύσαν τὰ τε ὄχανα αὐτοῖς τῶν ἀσπίδων  
διέτραπε καὶ τὰς τῶν τόξων νευρὰς διέφαγεν ὡς

<sup>1</sup> Hermann: ἀρουραῖος τίς . . . ὑπερφύης MSS, H.

<sup>2</sup> eis τοὺς Σμινθίους MSS, ἐν τῷ Σμινθίῳ Ges, Σμίνθους Radermacher.

according to them, they give the name of *Sminthian* to Apollo whom they worship, for the Aeolians and the people of the Troad still call a mouse *sminthus*, just as Aeschylus too in his *Sisyphus* [fr. 227 N] writes

'Nay, but what *sminthus* of the fields is so monstrous?'

And in the temple of *Smintheus* tame Mice are kept and fed at the public expense, and beneath the altar white Mice have their nests, and by the tripod of Apollo there stands a Mouse. And I have also heard the following mythical tale about this cult. Mice came in tens of thousands and cut off before they ripened the crops of the Aeolians and Trojans, rendering the harvest barren for the sowers. Accordingly the god at Delphi said when they enquired of him, that they must sacrifice to Apollo *Smintheus*; they obeyed and freed themselves from the conspiracy of Mice, and their wheat attained the normal harvest. And they add the following story. Some Cretans who owing to a disaster that befell them were sent out to found a colony, besought the Pythian Apollo to tell them of some good place where it would be advantageous to found a city. There issued from the oracle this answer: in the place where the earth-born made war upon them, there they should settle and raise a city. So they came to this place *Hamaxitus* and pitched their camp in order to rest; but a countless swarm of Mice crept stealthily upon them, gnawed through their shield-straps and ate through their bow-strings. So they guessed that these were the

<sup>3</sup> καὶ φωλεύουσι.

<sup>4</sup> Ges: ἄωρους.

<sup>5</sup> Schen: ἐς τόνδε τόν.

δὲ ἄρα συνέβαλον τούτους ἐκείνους εἶναι τοὺς γηγενεῖς, καὶ μέντοι καὶ ἐς ἀπορίαν ἤκοντες τῶν ἀμυντηρίων τόνδε τὸν χώρον οἰκίζουσι, καὶ Ἀπόλλωνος ἱδρύονται νεῶν Σμινθίου. ἡ μὲν οὖν τῶν μυῶν μνήμη προήγαγεν ἡμᾶς ἐς θεολογίαν τινά, χεῖρους δὲ αὐτῶν οὐ γεγόναμεν καὶ τοιαῦτα προσακούσαντες.

6. Ἦσαν δὲ ἄρα δελφίνες καὶ νεκρῶν μνημονες καὶ τῶν συννόμων ἀπελθόντων τοῦ βίου οὐδαμῶς προδόται. τὸν γοῦν ἑαυτῶν τεθνεῶτα ὑποδύντες εἶτα μέντοι κομίζουσι φοράδην ἐς τὴν γῆν τοῖς ἀνθρώποις πιστεύοντες θάψαι, καὶ Ἀριστοτέλης μαρτυρεῖ τούτῳ ἔπεται δὲ πλῆθος ἕτερον οἰοῦντι τιμῶντες ἢ καὶ νῆ Δία ὑπερμαχοῦντες, μὴ ποτὲ ἄλλο κῆτος ἐπιδράμη καὶ τὸν νεκρὸν ἀρπάσαι εἶτα καταδαίσηται. ὅσοι μὲν οὖν εἰσιν ἐνδοκοὶ καὶ τῆς μουσικῆς ἐπαίοντες, τῆς τῶν δελφίνων φιλομουσίας αἰδοὶ θάπτουσιν αὐτούς. οἱ δὲ ἀπὸ τε Μουσῶν φασὶν ἀπὸ τε Χαρίτων ἀκηδῶς αὐτῶν ἔχουσι. καὶ δότε συγγνώμην, ὧ δελφίνες φίλοι, τῇ τῶν ἀνθρώπων ἀγριότητι, εἶγε καὶ Ἀθηναῖοι Φωκίωνα τὸν χρυστὸν ἔρριψαν ἀταφον. καὶ Ὀλυμπίας δὲ ἔκειτο γυμνῇ ἢ τεκοῖσα τὸν τοῦ Διός, ὡς ἐκόμπαξέ τε αὐτῇ καὶ ἐκείνος ἔλεγε, καὶ τὸν Ῥωμαῖον Πομπήιον τὸν Μέγαν ἐπικλήν ἀποκτείναντες Αἰγύπτῳ τοσαῦτα ἐργασάμενον καὶ νίκας νικήσαντα ἄγαν σεμνὰ καὶ θριαμβεύσαντα τρίς καὶ τὸν τοῦ φονέως πατέρα σώσαντά καὶ ἐς

'earth-born' referred to, and, besides, having now no means of getting weapons of defence, they settled in this spot and built a temple to Apollo Smintheus. Well, this mention of Mice has led us to touch upon a matter of theology; however we are none the worse for having listened even to such tales as this.

6. It seems that Dolphins are mindful even of <sup>The Dolphin and its dead</sup> their dead and by no means abandon their fellows when they have departed this life. At any rate they get underneath their dead companion and then carry him along to the shore, confident that men will bury him, and Aristotle bears witness to this [HA 631 a 18]. And another company of Dolphins follow them by way of doing honour to, or even actually fighting to protect, the dead body, for fear lest some other great fish should rush up, seize it, and then devour it. All just men who appreciate music bury dead Dolphins out of respect for their love of music. But those to whom, as they say, the Muses and the Graces are alien care nothing for Dolphins. And so, beloved Dolphins, you must pardon the savage nature of man, since even the people of Athens cast out the excellent Phocion<sup>a</sup> unburied. And even Olympias lay unburied, although she was the mother of the son of Zeus,<sup>b</sup> as she herself boasted and as he asserted. And the Egyptians after killing the Roman Pompey, surnamed 'the Great,' who had achieved so much, who had had such distinguished victories and had celebrated three triumphs, who

<sup>a</sup> Phocion, distinguished Athenian general and statesman, 4th cent. B.C., opposed Demosthenes in advocating peace with Philip of Macedon. Later was wrongly suspected of treachery and put to death, 318 B.C.

<sup>b</sup> Alexander the Great.

τὴν Αἰγυπτίων βασιλείαν ἐπαναγαγόντα εἶασαν ἐρριμμένον, ἄμοιρον τῆς κεφαλῆς, πλησίον τῆς θαλάττης καὶ ἐκείνον, ὡς ὑμᾶς πολλάκις ἐῴσι.<sup>1</sup> τὸ γὰρ τοι ζῶον τὸ πάμβορον τοῦτο οὐδὲ ὑμῶν φέιδεται, ἀλλὰ καὶ ὑμᾶς ταρίχους ἐργάσασθαι τολμῶσι, καὶ σφᾶς αὐτοὺς λελήθασι ταῖς Μούσαις ταῖς Διὸς θυγατράσι ταῦτα ἀπὸ θυμοῦ δρώντες.

7. Λέοντας μὲν ἐν Αἰγύπτῳ σέβουσι, καὶ ἐξ αὐτῶν κέκληται πόλις· καὶ τὰ ἴδια γε τῶν ἐκεῖ λεόντων εἰπεῖν ἄξιον. ἔχουσι νεῶν καὶ διατριβᾶς εὖ μάλα ἀφθόους, καὶ κρέα βοῶν αὐτοῖς ἐστὶν ὀσημέραι, καὶ διασπαρακτὰ κείται γυμνὰ ὀσῶν καὶ ἰνῶν, καὶ ἐσθιόντων ἐπάδουσι Αἰγυπτία φωνῇ. ἡ δὲ ὑπόθεσις τῆς ᾠδῆς, 'μὴ βασκηνήγῃ τινα τῶν ὀρώντων,' καὶ ἔοικεν ὡς ἂν εἴποις ἀντιπεριάπτων τὸ ἄσμα. ἐκθεοῦνται δὲ ἄρα παρ' αὐτοῖς πολλοί, καὶ ἀντιπρόσωποι γε δίαται ἀνειμένα αὐτοῖς εἶσι. καὶ αἱ μὲν πρὸς τὴν ἑὼ θυρίδες, αἱ δὲ πρὸς τὴν ἐσπέραν ἀνεωγμένα κεχαρισμενωτέραν αὐτοῖς τὴν διαίταν ἀποφαίνουσιν. ἔστι δὲ αὐτοῖς καὶ γυμνάσια ὑγιείας<sup>2</sup> χάριν, καὶ πλησίον παλαιστραὶ, ὃ δὲ ἀντίπαλος μόσχος τῶν εὐτραφῶν,<sup>3</sup> καὶ πρὸς τοῦτον γυμνασάμενος, ἦν<sup>4</sup> αὐτὸν καθέλη (δρᾶ δὲ βραδέως ὑπ' ἀργίας αὐτὸ καὶ ἀθηρίας), ἐμφορεῖται τε καὶ ὑποστρέφει εἰς τὸ αὐλῖον τὸ ἴδιον. διάπυρον δὲ ἐστὶ τὸ ζῶον

<sup>1</sup> ἐῴσι. ἐγὼ δὲ εἶδον καὶ τέττιγας εἰρανετάς τινας καὶ πιπράσκοντας ἐπὶ δέλπνον καὶ μάλα γε ἐδέλπειν.

<sup>2</sup> Schol.: ὑγιείας.

<sup>3</sup> Jac.: τῶν εὐτραφῶν μόσχος.

<sup>4</sup> Jac.: ἴνα.

had saved the life of his murderer's father<sup>a</sup> and had re-established him on the throne of Egypt, left him cast out, a headless corpse, by the sea, just as men often leave you. For this all-devouring creature man does not even spare you, but goes so far as to pickle you, and is unconscious that his action is hateful to the Muses, the daughters of Zeus.

7. In Egypt they worship Lions, and there is a city called after them.<sup>b</sup> It is worth recording the peculiarities of the Lions there. They have temples and very many spaces in which to roam; the flesh of oxen is supplied to them daily and it lies, stripped of bones and sinews, scattered here and there, and the Lions eat to the accompaniment of song in the Egyptian language. And the theme of the song is 'Do not bewitch any of the beholders', this singing appears, as you might say, to be a substitute for amulets. Many of the Lions are deified in Egypt, and there are chambers face to face consecrated to their use. The windows of some open to the east, others to the west, making life more pleasant for them. And to preserve their health they have places for exercise, and wrestling-grounds near by, and their adversary is a well-nourished calf. And if, after practising his skill against the calf, the Lion brings it down (this takes time for he is lazy and unused to hunting), he eats his fill and goes back to his own stall.

<sup>a</sup> Ptolemy XII, 'Auletes,' took refuge in Rome from his rebellious subjects, where he was befriended by Pompey who aided his restoration, 55 B.C. His son Ptolemy XIII succeeded him (51), and it was at the instigation of his council that Pompey was murdered on landing in Egypt (48).

<sup>b</sup> Leontopolis, in the Delta of Egypt.

ισχυρῶς, καὶ ἐντεῦθεν καὶ Ἡφαίστω ἀνήσαν αὐτὸ Αἰγύπτιοι· τὸ δὲ ἕξωθεν πῦρ δύσωπείται καὶ φεύγει πλήθει τοῦ ἐνδοθέν φασι, ἐπειδὴ δὲ ἄγαν πυρῶδές ἐστι,<sup>1</sup> οἶκον Ἡλίου φασὶν εἶναι καὶ ὅταν γέ ἢ ἑαυτοῦ θερμότητος καὶ θερειότητος ὁ ἥλιος, λέοντι αὐτὸν πελάξω<sup>2</sup> φασί. προσέτι γέ μὴν καὶ οἱ τὴν μεγάλην οἰκοῦντες Ἡλίου πόλιν ἐν τοῖς τοῦ θεοῦ προπυλαίοις τοῦσδε τρέφουσι τοὺς λέοντας, θειοτέρας τιῶς μοίρας ὡς Αἰγύπτιοι φασι μετεπιχότας. καὶ γάρ τοι καὶ ὄναρ οἷσπερ αὖν ὁ θεὸς ἐστὶν ἰλεως ἐπιστάντες προθεσπίζουσι τινα, καὶ τοὺς ἐπιόρκον ὀμόσαντας οὐκ ἐς ἀναβολὰς ἀλλὰ ἤδη δικαιοῦσι, τοῦ θεοῦ τὴν ὄργην τὴν δικαίαν αὐτοῖς καταπιέοντος. λέγει δὲ καὶ Ἐμπεδοκλῆς τὴν ἀρίστην εἶναι μετοίκησιν τὴν τοῦ ἀνθρώπου, εἰ μὲν ἐς ζῶον ἢ λήξῃς αὐτὸν<sup>3</sup> μεταγάγοι, λέοντα γίνεσθαι· εἰ δὲ ἐς φυτὸν, δάφνην· ἂν δὲ Ἐμπεδοκλῆς λέγει, ταῦτά ἐστιν·

ἐν θήρεσσι<sup>4</sup> λέοντες ὀρειλεχέες χαμαιεῖναι γίνονται, δάφναι δ' ἐν δένδρεσιν ἠνικόμοινα.

εἰ δὲ δεῖ καὶ τῆς τῶν Αἰγυπτίων σοφίας ἐς φύσιν ἐκτρεπόντων καὶ τὰ τοιαῦτα ὡραν τιθεσθαι (δεῖ δέ), τὰ μὲν πρόσθια τοῦδε τοῦ ζῶου πυρὶ ἀποκρίνουσιν, ὕδατι <γε><sup>5</sup> μὴν τὰ κατόπι· καὶ τὴν σφίγγα μέντοι τὴν διφυῆ Αἰγύπτιοι τε χειρουργοὶ γλύφοντες καὶ Θηβαῖοι μῦθοι κομπάζοντες διμορφον ἡμῖν πειρῶνται δεκνύναι, σεμνύνοντες τῇ τε τοῦ παρθενωποῦ καὶ τῇ τοῦ λεοντοειδοῦς σώματος

<sup>1</sup> ἐστὶ καὶ αὐτὸν.

<sup>2</sup> Ges: αὐτὴν.

<sup>3</sup> πελάξω τῷ οὐρανῷ.

<sup>4</sup> Schol. Aphthon.: θηροὶ δέ.

<sup>5</sup> <γε> add. Reiske.

The Lion is a very fiery animal, and this is why the Egyptians connect him with Hephaestus, but, they say, he dislikes and shuns the fire from without because of the great fire within himself. And since he is of a very fiery nature, they say the Lion "is the house of the Sun, and when the sun is at its hottest and at the height of summer, they say it is approaching the Lion. Moreover the inhabitants of the great city of Heliopolis keep these Lions in the entrance to the temples of the god as sharing (so the Egyptians say) to some extent the lot of the gods. And further, they appear in dreams to those whom the god regards with favour and utter prophecies, and those who have committed perjury they punish not after some delay but immediately, for the god inspires them with a righteous indignation. And Empedocles maintains that if his lot translates a man into an animal, then it is best for him to transmigrate into a lion; if into a plant, then into a sweet-bay. Empedocles' words are [*fr.* 127, Diels *Vorsok.* 6 1. 362]

Among wild beasts they become lions that couch upon the mountains and sleep on the earth, and among trees with fair foliage sweet-bay-trees.

But if we are (as we ought) to take into consideration the wisdom of the Egyptians who refer such manifestations to natural causes, they assign the fore-parts of this animal to fire, and the hinder parts to water. Again, Egyptian artificers in their sculpture, and the vainglorious legends of Thebes attempt to represent the Sphinx, with her two-fold nature, as of two-fold shape, making her awe-inspiring by

The Sphinx

<sup>6</sup> The sign *Leo* in the zodiac.

κράσει αὐτήν. τοῦτό τοι καὶ Εὐριπίδης ὑπανί-  
 τεται λέγων

οὐρανὸν δ' ὑπίπασσ' ὑπὸ λεοντόπουν βάσω  
 καθίζετο.

καὶ μέντοι καὶ τὸν Νεμεαῖον λέοντα τῆς σελήνης  
 ἐκπεσεῖν φασί. λέγει γοῦν<sup>1</sup> καὶ τὰ Ἐπιμενίδου  
 ἔπη

καὶ γὰρ ἐγὼ γένος εἰμὶ Σελήνης ἠκόμοιο,  
 ἢ δειῶν φρίξασ' ἀπεσεῖσατο θῆρα λέοντα  
 ἐν Νεμέα, ἀνάγουσ' αὐτὸν διὰ πότνιαν Ἥραν.

καὶ ταῦτα μὲν ἐς τοὺς μύθους ἀποκρίνωμεν,<sup>2</sup> τὰ  
 γέ μὴν λέόντων ἴδια καὶ ἀνωτέρω καὶ νῦν <δέ><sup>3</sup>  
 ἀποχρώντως εἴρηται.

8. Ζῳὸν ἐστὶν ὁ πυραύστης, ὅπερ οὖν χαίρει  
 μὲν τῇ λαμπηδόνι τοῦ πυρός καὶ προσπέτεται τοῖς  
 λύχνου ἐνακμάζουσιν,<sup>4</sup> ἐμπεσὼν δὲ ὑπὸ ῥύμης<sup>5</sup>  
 εἶτα μέντοι καταπέφλεκται. μέμνηται δὲ αὐτοῦ  
 καὶ Αἰσχύλος ὁ τῆς τραγωδίας ποιήτης λέγων

δέδουκα μωρὸν κάρτα πυραύστου μόρον.

9. Ὁ δὲ κίγκλος ζῳὸν ἐστὶ πτηνὸν ἀσθενὲς τὰ<sup>6</sup>  
 κατόπι, καὶ διὰ τοῦτό φασί μὴ ἴδια μηδὲ καθ'  
 ἑαυτὸν δυνάμενον αὐτὸν νεοττιῶν<sup>7</sup> συμπλέξαι, ἐν  
 ταῖς ἄλλων δὲ τίκτειν. ἐνθεν <τοι><sup>8</sup> καὶ τοὺς  
 πτωχοὺς κίγκλους ἐκάλουσαν αἱ τῶν ἀγροίκων

<sup>1</sup> Reiske: οὖν.

<sup>3</sup> <δέ> add. H.

<sup>5</sup> Ges: ῥύμης.

<sup>7</sup> νεοττιῶν most MSS.

<sup>2</sup> Reiske: ἀποκρίνωμεν.

<sup>4</sup> ἐνακμαζούση τῇ φλογί.

<sup>6</sup> πῶ.

<sup>8</sup> <τοι> add. H.

fusing the body of a maiden with that of a lion. And  
 Euripides suggests this when he says [fr. 540 N.]

'And drawing her tail in beneath her lion's feet  
 she sat down.'

And moreover they say that the Lion of Nemea fell  
 from the moon. At any rate Epimenides also has  
 these words [fr. 2, Diels *Vorsok.*<sup>6</sup> l. 32]:

The Nemean  
 Lion

'For I am sprung from the fair-tressed Moon,  
 who in a fearful shudder shook off the savage lion  
 in Nemea, and brought him forth at the bidding of  
 Queen Hera.'

Let us however relegate these matters to the region  
 of myth; but the peculiarities of Lions have been  
 sufficiently dealt with both earlier on and in the  
 present chapter.

8. The Wax-moth is a creature that delights in the  
 brilliance of fire and flies to lamps burning brightly,  
 but falls into them owing to its momentum and is  
 burned to death. And Aeschylus the Tragic poet  
 mentions it in these words [fr. 288 N]:

The  
 Wax-moth

'I greatly dread the foolish fate of the wax-  
 moth.'

9. The Wagtail<sup>6</sup> is a winged creature weak in its  
 hinder parts, and that is why (they say) it is in-  
 capable of building a nest of its own accord or for  
 itself, but lays its eggs in the nests of other birds.  
 Hence in the proverbs of country folk poor men are

The Wagtail

<sup>6</sup> So Thompson renders; but L-S<sup>9</sup> 'dabchick, *Podiceps  
 ruficollis*.'



παροιμίας. κινεῖ δὲ τὰ οὐραία πτερά, ὡσπερ οὖν  
ὁ παρὰ τῷ Ἀρχιλόχῳ κηρύλος. μέμνηται δὲ καὶ  
τοῦ ὄρνιθος τοῦδε Ἀριστοφάνης ἐν τῷ Ἀμφιαράῳ  
λέγων

ὄσφυν δ' ἐξ ἄκρων διακτυκλισσον ἤντε κίγκλος<sup>1</sup>  
ἄνδρὸς πρεσβύτου, τελέειν δ' ἀγαθὴν ἐπαιοιδίην.

καὶ ἐν τῷ Γήρα

λορδοῦ κυκλοβάταν ῥυθμόν.

καὶ Αὐτοκράτης<sup>2</sup> ἐν Τυμπανισταῖς

οἶα παίζουσι φίλαι  
παρθένοι Λυδῶν κόραι  
κουῖφα πηδᾶσαι πόδας,<sup>3</sup>  
κἀνακροῦνσαι χερσίν,  
Ἐφεσίαν παρ' Ἄρτεμιν  
καλλίσταν, καὶ τοῖν ἰσχύϊον  
τὸ μὲν κάτω τὸ δ' αὖ  
εἰς ἄνω ἐξαιρούσαι,<sup>4</sup>  
οἶα κίγκλος ἄλλεται.

10. Οἱ μύες ἀποθνήσκοντες καθ' ἑαυτοὺς καὶ ἐκ  
μηδεμῆς ἐπιβουλῆς ἀπορρεόντων αὐτοῖς τῶν  
μελῶν κατὰ μικρὰ ἀπέρχονται τοῦ βίου. ἔνθεν  
<τοι><sup>5</sup> καὶ ἡ παροιμία λέγει κατὰ μὲν ὄλεθρον,  
μέμνηται δὲ αὐτῆς Μένανδρος ἐν τῇ Θαΐδι.  
τρυγόνος δὲ λαλίστερον ἔλεγον ἢ γάρ τοι  
τρυγῶν καὶ διὰ τοῦ στόματος μὲν ἀπαύστως  
φθέγγεται, ἤδη δὲ καὶ ἐκ τῶν κατόπιν μερῶν ὡς  
φασὶ πάνμπλειστα. μέμνηται δὲ καὶ ταύτης τῆς  
παροιμίας ἐν τῷ Πλοκίῳ ὁ αὐτός. καὶ Δημήτριος

called 'wagtails.' The bird moves its tail-feathers,  
like the ceryl in the passage of Archilochus [fr. 49 D].  
And Aristophanes also mentions this bird in his  
*Amphiaraios* [fr. 29 K] thus:

'Give the old man's loins a thorough shaking,  
as the Wagtail does, and work a powerful spell.'

And in his *Geras* [fr. 140 K]:

'Rhythmic wagtail-gait of a belly-arching fellow.'

And Antocrates in his *Tympanistae* [fr. 1 K]:

'As sweet maidens, daughters of Lydia, sport  
and lightly leap and clap their hands in the temple  
of Artemis the Fair at Ephesus, now sinking down  
upon their haunches and again springing up, like  
the hopping wagtail.'

10 (i). When Mice die a natural death and not  
through any design upon them, their limbs dissolve  
and little by little they depart this life. That, you  
see, is the origin of the saying 'Like a mouse's  
death,' and Menander mentions it in his *Thais* [fr.  
219 K]. And men commonly say 'More talkative  
than a turtle-dove,' because the turtle-dove not only  
never stops uttering through its mouth, but they do  
say that it utters a great deal through its hinder  
parts also. And the same writer mentions this pro-  
verb in his *Necklace* [fr. 416 K]. And Demetrius in

Two  
proverbs:  
(a) the  
Mouse

(b) the  
Turtle-dove

<sup>1</sup> Meib.: κίγκλου.

<sup>2</sup> Ges.: αὐτοκρατήσας.

<sup>3</sup> Fiorillo: κόβων mss. H.

<sup>4</sup> Thompson.: ονοσα mss, edd.

<sup>5</sup> <τοι> add. H.

ἐν τῇ Σικελίᾳ τῷ δράματι μέμνηται ὅτι καὶ τῇ  
πυγῇ λαλοῦσιν αἱ τρυγόνες.

Λέγουσι δὲ τοὺς μύσας λαγμιστάτους εἶναι, καὶ  
μάρτυρά γε Κρατῖνον ἐπάγονται εἰπόντά ἐν ταῖς  
Δραπέτισι

φέρει νῦν σοι  
ἐξ αἰθρίας καταπυγούσῃν μυδὸς ἀστράψω Ξενο-  
φώντος.

καὶ ἔτι μᾶλλον τὸν θῆλυν ἔλεγον ἐς τὰ ἀφροδίσια  
εἶναι λυπητικόν. καὶ πάλιν παρὰ Ἐπικράτει ἐν  
τῷ Χορῷ<sup>1</sup>

τελέως δὲ μ' ὑπήλθεν ἢ κατάρτος μαστροπὸς  
ἐπομύουσα τὰν Κόραν τὰν Ἄρτεμιν  
τὰν Φερρέφατταν<sup>2</sup> ὡς δάμαλις, ὡς παρθένος,  
ὡς πῶλος ἀδμήης. ἢ δ' ἄρ' ἦν μωνία,

ἐς ὑπερβολὴν δὲ λαγμιστάτην αὐτὴν εἰπεῖν  
ἠθέλησε 'μωνίαν ὄλην' ὀνομάσας. καὶ Φιλήμων

μυδὸς λευκὸς, ὅταν αὐτὴν τις (ἀλλ' αἰσχύνομαι  
λέγειν), κέκραγε τηλικούτον εὐθὺς ἢ  
κατάρτος,<sup>3</sup> ὡστ' οὐκ ἔστι πολλάκις λαθεῖν.

11. Σέβουσι δὲ Αἰγύπτιοι καὶ μέλανα ταῦρον,  
καὶ καλοῦσιν Ὀνούφην αὐτόν. καὶ τὸ ὄνομα τοῦ  
χώρου ἐνθα τρέφεται Αἰγύπτιοι λεγέτωσαν ἡμῖν  
λόγοι· τραχὺ γάρ. ἀντίαι <δὲ><sup>4</sup> αὐτῷ τριχες  
ἤπερ οὖν τοῖς ἄλλοις εἰσὶν· ἴδια γάρ· τοι καὶ τοῦδε

<sup>1</sup> Χορῷ, δράμα δὲ ἐστὶ τῷ Ἐπικράτει τοῦτο.

<sup>2</sup> Μειν; φερρέφατταν.

<sup>3</sup> Bentley: κατάρτος μαστροπὸς.

<sup>4</sup> <δὲ> add. H.

his play *Sicelia* [*fr.* 3 K] mentions that turtle-doves  
chatter through their rump as well.

(ii). They say that Mice are exceedingly salacious, The Mouse,  
its character.  
and they cite Cratinus as a witness, when he says in  
his *Drapetides* (Runaway slave-girls) [*fr.* 53 K]:

'Look you, from a clear sky will I blast with  
lightning the debauchery of that mouse Xenophon.'

And they say that the female mouse is even more  
madly amorous. And again from the *Chorus* of  
Epicrates [*fr.* 9 K] they cite these words:

'The accursed go-between fooled me com-  
pletely, swearing by the Maiden, by Artemis, by  
Persephone,<sup>a</sup> that the wench was a heifer, a  
virgin, an untamed filly—and all the time she was  
an absolute mousehole.'

By calling her an 'absolute mousehole' he meant to  
say that she was beyond measure lecherous. And  
Philemon says [*fr.* 126 K]:

'A white mouse, when someone tries to—but I  
am ashamed to say the word, the confounded  
woman at once lets out such a yell, that it is often  
impossible to avoid attracting attention.'

11. The Egyptians also worship a black bull which Onuphis,  
the sacred  
bull  
they call Onuphis. And the name of the place  
where it is reared let the Egyptian narratives tell us,  
for it is a hard name. Its hair grows the opposite  
way to that on other bulls; that is another of its

<sup>a</sup> The go-between is humorously depicted as not knowing  
that 'the Maiden' and 'Persephone' are one and the same  
person.

ταῦτα. μέγιστος δὲ ἦν ἄρα βοῶν οὗτος καὶ ὑπὲρ τοὺς Χάονας, οὓσπερ οὖν καὶ λαρωοὺς καλοῦσι Θεσπρωτοὶ τε καὶ Ἠπειρώται τῆς σπορᾶς τῆς τῶν Γηρυόνου βοῶν γενεαλογοῦντες αὐτοῦς. καὶ σιτεῖται γε Ὀνουφίς πόαν Μηδικὴν οὗτος.

12. Ὀξύτατος δὲ ἦν ἄρα καὶ ἀλτικιώτατος ἰχθύων ὁ δελφίς, ἀλλὰ καὶ τῶν χερσαίων ἀπάντων, ὑπερπηδᾷ γοῦν καὶ ναῦν, ὡς Ἀριστοτέλης λέγει, καὶ τὴν γε αἰτίαν πειράται προστιθέναι, καὶ ἔστι αὐτῆ. συνέχει τὸ πνεῦμα, ὡσπερ οὖν καὶ οἱ ὑψόδροι κολυμβηταί· καὶ γάρ τοι καὶ ἐκεῖνοι ἐντεινάντες<sup>1</sup> ἔνδον τὸ πνεῦμα, ὡσπερ οὖν νευρᾶν, εἶτα τὸ σῶμα ὡς βέλος ἀφίᾳσι, τὸ δὲ θλιβόμενον φησὶν ἔνδον ὠθεῖ τε καὶ ἐξακοντίζει αὐτούς.

13. Ἡ δὲ φύσά ἐστιν ἰχθύς Αἰγύπτιος θαυμάσια ἄξιος. οἶδε γὰρ ὡς φασὶν ὅποτε ἡ σελήνη λήγει, οἶδε δὲ αὐτῆς καὶ τὴν αὐξήσῃ. καὶ οὖν καὶ τὸ ἦπαρ αὐτοῦ συναίξεται<sup>2</sup> τῇ θεῷ ἢ συμφθίνει, καὶ πῆ μὲν ἐδτραφές ἐστι, πῆ δὲ λεπτότερον.<sup>3</sup>

14. Ὁ δὲ γλάϊς<sup>4</sup> ἐστὶ μὲν περὶ τὸν Μαίανδρον καὶ τὸν Λύκον τοὺς Ἀσσανοὺς ποταμοὺς, τῆς δὲ Εὐρώπης περὶ τὸν Στρυμόνα, καὶ σιλούρω μὲν τὸ εἶδος ὁμοίος ἐστὶ. πέφυκε δὲ φιλοτεκνιώτατος ἰχθύων οὗτος· ὅταν γοῦν ἡ θήλεια ἀποκνήσῃ· ἡ

<sup>1</sup> καὶ οὗτοι καὶ ἐκεῖνοι συντεινάντες.

<sup>3</sup> ἐδτραφές . . . λεπτότερος.

<sup>2</sup> συναίξει.

<sup>4</sup> Schh: γλάϊς.

<sup>a</sup> Coastal district in the N of Epirus.

peculiarities. It is larger, it seems; than all other bulls, even than those of Chaonia<sup>a</sup> which the inhabitants of Thesprotia and Epirus call 'fatted,' tracing their descent from the oxen of Geryones.<sup>b</sup> This Onuphis is fed upon lucerne.

12. It seems that the Dolphin is swifter and can leap higher than all other fish, in fact than all land animals also. At any rate it leaps even over a vessel, as Aristotle says [*HA* 631 a 22]; and he attempts to assign a cause for this, which is as follows. It holds its breath as divers do when under water. For, you know, divers straining the breath in their bodies, let it go like a bowstring, and with it their bodies like an arrow; and, says Aristotle, the breath compressed inside them thrusts and shoots them upwards.

13. The *Physa*<sup>c</sup> is an Egyptian fish that fills one with astonishment, for it knows, they say, when the Moon is waning and when it is waxing. Moreover its liver grows or dwindles as that goddess does: at one time it is well-nourished, at another it is more shrunken.

14. The Catfish is found in the Maeander and the Lycus, the rivers of Asia Minor, and in the Strymon in Europe, and resembles the European sheat-fish. It is of all fishes the most devoted to its offspring. At any rate the female after parturition ceases to pay attention to her children, like a woman who has

<sup>b</sup> A monster possessing three heads (or bodies) and living in Spain. The capture of his oxen was the tenth Labour of Heracles.

<sup>c</sup> Not certainly identified; perh. the Globe-fish.

μὲν ἀφείται τῆς ὑπὲρ τῶν τέκνων φροντίδος, οἷα δὴ πον λέγω, ὁ δὲ ἄρρην τῇ φρουρᾷ τῇ τῶν βρεφῶν ἑαυτὸν ἐπιτάξας παραμένει, πᾶν ἀναστέλλον τὸ ἐπιβουλεύον. ἰκανὸς δὲ ἐστὶ καὶ ἀγκιστρον καταπιεῖν, ὡς Ἀριστοτέλης φησὶν.

15. Βάτραχος ὕδρον μισεὶ καὶ δέδοικεν ἰσχυρῶς· οὐκοῦν τῇ βοῇ τῇ πολλῇ πειράται ἀντεκπλήττειν αὐτὸν καὶ ἀντιφοβεῖν. κροκοδίλου δὲ κακουργία<sup>1</sup> ἐς ἀνθρώπου τε θήραν καὶ ζῶον ἑτέρου,<sup>2</sup> τὴν ἀτραπὸν δι' ἧς οἶδε κατιόντας ἐς ποταμιὸν ἢ ἐφ' ὑδρείαν ἢ ἵππου<sup>3</sup> ἀρδείαν ἢ καμήλου ἢ καὶ νῆ Δία ὥστε ἐπιβῆναι πλοίου, ταύτην<sup>4</sup> τοι νύκτωρ πολλῶ τῷ ὕδατι καταρραίνει, καὶ ἐμπλήσας τὸ στόμα ἐγγχεὶ κατὰ τῆς ἀτραποῦ πολλάκις, ὀλισθηρὰν αὐτὴν ἐργάσασθαι θέλων καὶ εὐκολωτέραν ἑαυτῷ τὴν ἄγρον ἀποφαίνων· τὰ γὰρ τοι<sup>5</sup> κάτολισθάνοντα οὐ κρατεῖ τῆς ἐπιβάθρας, ἀλλ' ἐκεῖνα μὲν κατηρέχθη, ὁ δὲ ὑπεπήδησεν ὑπολαβὼν καὶ δειπνεῖ. ὀλίγα δὲ κροκοδίλων περὶ ἐρῶ καὶ νῦν. οὐ πρὸς πᾶν τὸ τῶν τροχίλων γένος ἐστὶ τῶδε τῷ θηρίῳ ἐνσπονδα (πολλὰ δὲ αὐτῶν γένη καὶ ὀνόματα, τραχέα δὲ καὶ ἀκούσαι ἀντίτυπα, καὶ διὰ τοῦτο ἐὰν αὐτὰ) μόνον δὲ τὸν καλούμενον κλαδαρόρυγχον ἑταῖρον καὶ φίλον ἔχει δύναται γὰρ οὗτος ἀλύτως ἐκλέγειν αὐτῷ τὰς βδέλλας.

<sup>1</sup> κακουργία καὶ ἐκείνη MSS, ποικουργία Radermacher.

<sup>2</sup> ἑτέρου ἐτραπή MSS, ἐτραπή del. edd.; H marks a lacuna, Radermacher places a comma, after ἑτέρου.

<sup>3</sup> ἵππον τινός.

<sup>4</sup> Ἐαυτῷ ταύτην.

<sup>5</sup> Perh. a subst. is missing, H.

newly given birth, whereas the male takes charge of the young things, stays by them, and wards off every attempt upon them. And he is quite capable, according to Aristotle [HA 621 b 2], of swallowing<sup>a</sup> a fish-hook.

15. The Frog abhors and greatly dreads the water-snake. Accordingly, in return it tries to terrify and scare the water-snake by its loud croaking. The malice of the Crocodile in its pursuit of men and other animals (is shown by the following example): When it knows the path by which men come down to a river either to draw water or to water a horse or a camel or even to embark on a vessel, it floods the track with a quantity of water by night and filling its mouth, pours the contents on the path again and again, meaning to make it slippery and to render the capture easier for itself. For when (men or animals) slip they do not retain their hold on the gang-plank but fall off, whereupon the Crocodile, leaping up, seizes and makes a meal of them. I have still to mention a few facts touching Crocodiles. This animal is not well-disposed to every species of Egyptian plover (and there are many species, with names harsh and repulsive to the ear, and so I omit them); it is only the Clapperbill,<sup>b</sup> as it is called, that it treats as companion and friend, for this bird is able to pick off the leeches without coming to harm.

<sup>a</sup> Ar. says *συνδάκνων διαφθεῖρει τὰ ἀγκίστρα*.

<sup>b</sup> Another name for the *τροχίλος*, the Egyptian plover. See above, 3. 11; 8. 25.

16. Λέγει Δημόκριτος πολύγονα εἶναι ὃν καὶ κίνα, καὶ τὴν αἰτίαν προστίθησι λέγων, ὅτι πολλὰς ἔχει τὰς μήτρας καὶ τοὺς τόπους τοὺς δεκτικούς τοῦ σπέρματος. ὁ τοίνυν θορός οὐκ ἓκ μιᾶς ὁρμῆς ἀπάσας αὐτὰς ἐκπληροῖ, ἀλλὰ δὶς τε καὶ τρεῖς ταῦτα τὰ ζῶα ἐπιθόρνυται, ἵνα ἡ συνέχρεια πληρώσῃ τὰ τοῦ γόνου δεκτικά. ἡμίονους δὲ λέγει μὴ τίκτεω· μὴ γὰρ ἔχειν ὁμοίας μήτρας τοῖς ἄλλοις ζῴοις, ἑτερομόρφους δέ, ἥκιστα δυναμένας γονὴν δέξασθαι· μὴ γὰρ εἶναι φύσεως ποίημα τὴν ἡμίονον, ἀλλὰ ἐπινοίας ἀνθρωπίνης καὶ τόλμης ὡς ἂν εἴποις μοιχίδιον<sup>1</sup> ἐπιτέγγημα τοῦτο καὶ κλέμμα. δοκεῖ δέ μοι, ἢ δ' ὅς, ὄνου ἵππον βιασαμένου<sup>2</sup> κατὰ τύχην κυῆσαι, μαθητὰς δὲ ἀνθρώπων τῆς βίας ταύτης γεγενημένους εἶτα μέντοι προελθεῖν ἐπὶ τὴν τῆς γονῆς αὐτῶν συνήθειαν· καὶ μάλιστα γὰρ τοὺς τῶν Λιβύων ὄνους μεγίστους ὄντας ἐπιβαίνειν ταῖς ἵπποις οὐ κομώσαις ἀλλὰ κεκαρμέναις· ἔχουσα γὰρ τὴν ἑαυτῆς ἀγλαίαν τὴν διὰ τῆς κόμης οὐκ ἂν ὑπομείνει<sup>3</sup> τὸν τοιόνδε γαμέτην οἱ σοφοὶ τοὺς τούτων γάμους φασίν.

17. Ἐν τοῖς νοτίοις μᾶλλον ἐκπίπτει τὰ ἔμβρυα Δημόκριτος λέγει ἢ ἐν τοῖς βορείοις, καὶ εἰκότως· χαννοῦσθαι γὰρ ὑπὸ τοῦ νότου τὰ σώματα ταῖς κνούσαις καὶ διύστασθαι. ἅτε τοίνυν τοῦ σκήνους διακεχυμένου καὶ οὐχ ἡρμοσμένου ἀλευίνεσθαι<sup>4</sup> τὰ κυόμενα καὶ θερμαινόμενα δεῦρο καὶ ἐκεῖσε διολισθάνειν καὶ ἐκπίπτειν ῥᾶον· εἰ δὲ εἴη πάγος καὶ βορρᾶς καταπνέοι, συμπέπηγε μὲν τὸ ἔμβρυον,

<sup>1</sup> Reiske: μοιχίδιον.

<sup>2</sup> Diels: ὄνος . . . βιασάμενος MSS, βιάσασθαι H, κινήσαι del. H.

16. Democritus states that the Pig and the Dog bring forth many at a birth, and he assigns the cause to the fact that they have many wombs and many places for the reception of semen. Now the seed does not fill them all at a single ejaculation, but these animals copulate twice or three times in order that the continuance of the act may fill the receptacles of the seed. Mules however, he says, do not give birth, for they have not got wombs like other animals but of a different formation and quite incapable of receiving seed; for the mule is not the product of nature but a surreptitious contrivance of the ingenuity and, so to say, adulterous daring of man. And I fancy, said Democritus, that a mare became pregnant from being by chance violated by an ass, and that men were its pupils in this deed of violence, and presently accustomed themselves to the use of the offspring. And it is especially the asses of Libya which, being very big, mount mares that have no manes, having been clipped. For those who know about the coupling of horses say that a mare in possession of the glory of her mane would never tolerate such a mate.

Democritus on the fecundity of certain animals

The Libyan Ass and mares

17. Democritus says that the foetus is dropped more easily in southern countries than in northern; and this is natural because the south wind makes the bodies of pregnant females relax and expand. So as the shelter has been loosened and is no longer close-fitting, the embryo grows warm and the heat causes it to slip this way and that and to drop out with greater ease. If however there is a frost and the north wind is blowing, the embryo is congealed and

Democritus on the effects of climate on the animal foetus

<sup>3</sup> ὑπομείνη.

<sup>4</sup> πλανᾶσθαι καί.

δυσκίνητον δέ ἐστι καὶ οὐ ταραττεται ὡς ὑπὸ κλύδωνος, ἀτέ δὲ ἀκλυστον καὶ ἐν γαλήνῃ ὄν ἔρρωται τε καὶ ἐστι σύντονον καὶ διαρκεί πρὸς τὸν κατὰ φύσιν χρόνον τῆς ζωογονίας. οὐκοῦν ἐν κρυμῶ μὲν φησὶν ὁ Ἀβδηρίτης συμμένει, ἐν ἀλέᾳ δὲ ὡς τὰ πολλὰ ἐκπίυεται. ἀνάγκην δὲ εἶναι λέγει τῆς θερμῆς πλεοναζούσης διόστασθαι καὶ τὰς φλέβας καὶ τὰ ἄρθρα.

18. Αἰτίαν δὲ ὁ αὐτὸς λέγει τοῖς ἐλάφοις τῆς τῶν κεράτων ἀναφύσεως ἐκείνην εἶναι. ἡ γαστήρ αὐτοῖς ὡς ἐστι θερμοτάτη ὁμολογεῖ, καὶ τὰς φλέβας δὲ αὐτῶν τὰς διὰ τοῦ σώματος πεφυκυίας παντὸς ἀραιότητας λέγει, καὶ τὸ ὄστον τὸ κατεληφὸς τὸν ἐγκέφαλον λεπτότατον εἶναι καὶ ὑμενώδες καὶ ἀραιόν, φλέβας τε ἐντεῦθεν [καὶ]<sup>1</sup> ἐς ἄκραν τὴν κεφαλὴν ὑπανίσχειν παχυτάτας. τὴν γούν τροφήν καὶ ταύτης γε τὸ γονιμώτατον ὠκιστα ἀναδίδοσθαι. καὶ ἡ μὲν πιμελή αὐτοῖς ἐξωθέν φησι περιχεῖται, ἡ δὲ ἰσχὺς τῆς τροφῆς ἐς τὴν κεφαλὴν διὰ τῶν φλεβῶν ἀναθρόνεται. ἐνθεν οὖν τὰ κέρατα ἐκφύεσθαι διὰ πολλῆς ἐπαρδόμενα τῆς ἱκμάδος. συνεχῆς οὖν οὕσα ἐπιρρέουσά τε ἐξωθεῖ τὰ πρότερα. καὶ τὸ μὲν ὑπερίσχον ὑγρὸν ἐξω τοῦ σώματος σκληρὸν γίνεται, πηγνύντος αὐτὸ καὶ κερατοῦντος τοῦ ἀέρος, τὸ δὲ ἔνδον ἔτι μεμικὸς ἀπαλὸν ἐστί. καὶ τὸ μὲν σκληρύνεται ὑπὸ τῆς ἐξωθεν ψύξεως, τὸ δὲ ἀπαλὸν μένει ὑπὸ τῆς ἔνδον ἀλέας. οὐκοῦν ἡ ἐπίφυσις τοῦ νέου κέρατος τὸ πρεσβύτερον ὡς ἀλλότριον ἐξωθεῖ.

<sup>1</sup> καὶ del. H.

is not easily moved, and is not rocked as it were by a wave, but as though it were in a waveless calm, remains firm and taut and endures until the time ordained by nature for its birth. And so in cold, according to the philosopher of Abdera, the foetus remains in its place, but in warmth it is generally ejected. For when the heat is excessive, he says that the veins and sex-organs are bound to expand.

18. And the same writer says that the reason why Deer grow horns is as follows. He agrees that their stomach is extremely hot, and that the veins throughout their entire body are extremely fine, while the bone containing the brain is extremely thin, like a membrane, and loose in texture, and the veins that rise from it to the crown of the head are extremely thick. The food at all events, or at any rate the most productive part of it, is distributed through the body at great speed: the fatty portion of it, he says, envelops their body on the outside, while the solid portion mounts through the veins to the brain. And this is how horns, being moistened with plentiful juices, come to sprout. The continuous flow therefore extrudes the earlier horns. And the moisture which rises and emerges from the body solidifies, the air congealing and hardening it into horns, while that which is still enclosed in the body is soft. The one portion is rendered solid by the external cold; the other remains soft owing to the internal heat. Accordingly the added growth of the new horn extrudes the older as alien, because what is within chafes and tries to push it upwards, swelling and throbbing as though it were in haste to be born and to emerge, for the juice, you see, burst-

Democritus  
on the horns  
of Deer

θλίβοντος τοῦ ἔνδοθεν καὶ ἀνωθεὺν τοῦτο ἐθέλοντος καὶ οἰδάνοντος<sup>1</sup> καὶ σφύζοντος, ὥσπερ οὖν ἐπειγομένον τεχθῆναι καὶ προελθεῖν. ἡ γὰρ τοι ἰκμάς ῥηγνυμένη<sup>2</sup> καὶ ὑπανατέλλουσα ἀτρεμεῖν ἀδύνατός ἐστι, γίνεται δὲ ἄρα<sup>3</sup> καὶ αὐτὴ σκληρὰ καὶ ἐπωθεῖται τοῖς προτέροις. καὶ τὰ μὲν πλείω ἐκθλίβεται ὑπὸ τῆς ἰσχύος τῆς ἔνδον, ἥδη δὲ τινα καὶ κλάδοις περισχεθέντα καὶ ἐμποδίζοντα ἐς τὸν ὠκύν δρόμον ὑπὸ ῥύμης<sup>4</sup> τὸ θηρίον ὠθούμενον ἀπήραξε. καὶ τὰ μὲν ἐξώλισθε, τὰ δὲ ἐτοιμα ἐκκύπτει ἢ φύσις προάγει.

19. Οἱ τομῖαι βόες (Δημόκριτος λέγει), σκολιὰ καὶ λεπτὰ καὶ μακρὰ φύεται τὰ κέρατα αὐτοῖς, τοῖς δὲ ἐνόρχοις παχέα τὰ πρὸς τῇ ῥίζῃ καὶ ὀρθὰ καὶ ἐς<sup>5</sup> μῆκος προήκοντα ἦττον· καὶ πλατυμετώπους εἶναι λέγει τούτους τῶν ἐτέρων πολλῶ μᾶλλον· τῶν γὰρ φλεβῶν πολλῶν ἐνταῦθα οὐσῶν, εὐρύνεσθαι τὰ ὀστᾶ ὑπὸ αὐτῶν. καὶ ἡ ἐκφύσις δὲ τῶν κεράτων παχυτέρα οὔσα ἐς πλάτος τὸ αὐτὸ τῷ ζῳῷ μέρος προάγει καὶ ἐκείνη· οἱ δὲ τομῖαι μικρὸν ἔχοντες τὸν κύκλον τῆς ἑδρας τῆς τῶν κεράτων πλατύνονται ἥττον φησιν.

20. Οἱ δὲ ἄκερω ταῦροι τὸ τευθρηγιῶδες<sup>6</sup> (οὕτω δὲ ὀνομάζει Δημόκριτος, εἴη δ' ἂν τὸ στραγγάδες λέγων)<sup>7</sup> ἐπὶ τοῦ βρέγματος οὐκ ἔχοντες ἀντιτύπου τοῦ παντὸς ὄντος ὀστοῦ καὶ τὰς συρροίας τῶν χυμῶν οὐ δεχομένου, γυμνοὶ τε καὶ ἀμοιροὶ γίνονται τῶν ἀμυντηρίων· καὶ αἱ φλέβες δὲ αἱ

<sup>1</sup> Pausanias: οἰδάνωντος.

<sup>3</sup> δὲ ἄρα] γάρ.

<sup>2</sup> Triller: ῥηγνυμένη MSS., H.

<sup>4</sup> Ges: ῥύμης.

ing out and mounting upwards from below cannot remain stationary, but it too solidifies and is impelled against the parts above it. And the older horns are in most cases forced out by the strength of that which is within, although in some cases the animal, forced ahead by its own momentum, has broken off horns that have got entangled in branches and hinder it from running swiftly. These then drop off, but the new horns which are ready to peep out are pushed forward by nature.

19. Castrated Oxen, says Democritus, grow curved, thin, and long horns; whereas those of uncastrated Oxen are thick at the base, straight, and of shorter length. And he says that these have a much wider forehead than the others, for as there are many veins in that part, the bones are in consequence broader. And the growth of the horns being thicker makes that part of the animal broader, whereas castrated Oxen in which the circumference at the base of the horns is but small, have a narrower forehead, says he.

Democritus on the growth of horns in Oxen

20. But hornless Bulls, not possessing the "honey-combed" part of the forehead (so Democritus styles it; his meaning would be "porous"), since the entire bone is solid and does not permit the conflux of the body's juices, are unprotected and destitute of the means of self-defence. And since the veins in this

Democritus on hornless Bulls

<sup>6</sup> πρὸς.

<sup>8</sup> Schen: θρηγιῶδες.

<sup>7</sup> εἴη δ' ἂν... λέγων transposed by Warmington, οὐκ ἔχοντες (εἴη... λέγων) MSS., H.

κατὰ τοῦ ὁστοῦ τοῦδε ἀτροφώτεραι ὄσσαι, λεπτότεραι τε καὶ ἀσθενέστεραι γίνονται. ἀνάγκη δὲ καὶ ξηρότερον τὸν αὐχένα τῶν ἀκεράτων εἶναι. λεπτότεραι γὰρ καὶ αἱ τοῦτου φλέβες. ταύτην τοὶ καὶ ἔρρωμένοι ἦγον. ὄσαι δὲ Ἀράβιοι βόες θήλειαι μὲν εἰσι τὸ γένος, εὐφνεῖς δὲ τὰ κέρατα, ταύταις<sup>1</sup> ἢ γε πολλῇ ἐπίρροια τῶν χυμῶν φθοί τροφή τῆς εὐγενούς βλάστης τοῖς κέρασιν ἐστίν. ἀκερω δὲ καὶ αὐταὶ ὄσαι τὸ δεκτικὸν τῆς ἰκμάδος ὁστοῦν στερεώτερόν τε ἔχουσι καὶ δέχεσθαι τοὺς χυμοὺς ἠκιστον. καὶ συνελόντι εἰπεῖν αὐξῆς ἢ ἐπίρροη αἰτία τοῖς κέρασιν ταύτην δὲ ἄρα ἐποχετεύουσι φλέβες πλείσταί τε καὶ παχύταται καὶ ὑγρὸν κύουσαι ὅσον καὶ δύνανται στέγειν.

21. Ἴδιον δὲ τῶν ζῴων καὶ ἡ φιλάνθρωπια. αἰτὸς γοῦν ἔθρεψε βρέφος. καὶ εἰπεῖν τὸν πάντα λόγον ἐθέλω, ὡς ἂν γένηται<sup>2</sup> μάρτυς ὢν προσθέμην. Βαβυλωνίων βασιλεύοντος Σενηγόρου Χαλδαῖοι λέγουσι τὸν γενόμενον ἐκ τῆς ἐκείνου θυγατρὸς τὴν βασιλείαν ἀφαιρήσεσθαι τὸν πάππον.<sup>3</sup> τοῦτο ἐκεῖνος πέφρικε, καὶ ἵνα εὔπω τι καὶ ὑποπαύσας Ἀκρίσιος γίνεταί ἐς τὴν παῖδα ἐφροῦρει γὰρ πικρότατα. λάθρα δὲ ἡ παῖς (ἦν γὰρ τοῦ Βαβυλωνίου σοφώτερον τὸ χρεῶν) τίκτει<sup>4</sup> ὑποπληθεῖσα ἐκ τινος ἀνδρὸς ἀφανοῦς. τοῦτο οὖν οἱ φυλάττοντες δέει τοῦ βασιλέως ἔρριψαν ἐκ τῆς ἀκροπόλεως ἦν γὰρ ἐνταῦθα ἀφειργμένη ἢ προειρημένη. οὐκοῦν αἰτὸς<sup>5</sup> τὴν ἐπὶ τοῦ παιδὸς καταφορὰν ὀξύτατα ἰδὼν, πρὶν ἢ τῇ γῆ προσαρᾶσθαι τὸ βρέφος,

<sup>1</sup> καὶ ταύταις.

<sup>2</sup> γένοιτο.

<sup>3</sup> πάππον. καὶ Χαλδαῖον μὲν ἦν τὸ εἰρημένον θέσπισμα.

bone are somewhat under-nourished, they grow thinner and feebler. The neck too is of necessity drier in hornless Bulls, for the veins in it also are thinner, And that is why the veins are not so strong. But all the Arabian cows that have finely developed horns, have them (he says) because the copious influx of animal juices promotes the splendid growth of the horns. But even Arabian cows are hornless when they have the frontal bone that receives the moist secretions too solid and unreceptive of the animal juices. In a word, this influx is the cause of growth in horns; and the flow is introduced where the veins are most numerous, thickest, and as full of moisture as they can hold.

21. A love of man is another characteristic of animals. At any rate an Eagle fostered a baby. And I want to tell the whole story so that I may have evidence of my proposition. When Seuechorus was king of Babylon the Chaldeans foretold that the son born of his daughter would wrest the kingdom from his grandfather. This made him afraid and (if I may be allowed the small jest) he played Acrisius<sup>a</sup> to his daughter: he put the strictest of watches upon her. For all that, since fate was cleverer than the king of Babylon, the girl became a mother, being pregnant by some obscure man. So the guards from fear of the King hurled the infant from the citadel, for that was where the aforesaid

Eagle saves  
the baby  
Ghigamos

<sup>a</sup> King Acrisius for the same reason immured his daughter Danae in a brazen tower, where she was visited by Zeus in a shower of gold and gave birth to Perseus.

<sup>4</sup> Perh. ἀπὸν ἔχειν ἔξω ἀφ' ἧς τίκτει H.

<sup>5</sup> ὁ αἰτὸς.



ὑπήλθεν αὐτὸ καὶ τὰ νῶτα ὑπέβαλε, καὶ κομίζει ἐς κήπὸν τινα, καὶ τίθησι πεφεισμένως ἐδ' μάλα. ὁ τοῦτων τοῦ χάρου μελεδωνὸς τὸ καλὸν παιδίον θεασάμενος ἐρᾷ αὐτοῦ καὶ τρέφει· καὶ καλεῖται Γίλγαμος, καὶ βασιλεύει Βαβυλωνίων. εἰ δέ τις δοκεῖ μῦθος τοῦτο, σύμφημι πειρώμενος ἐς ἰσχὺν κατεγνωκέναι αὐτόν. Ἀχαμένη <γε><sup>1</sup> μὴν τὸν Πέρσην, ὅφ' οὐ καὶ κάτεισιν ἢ τῶν Περσῶν εὐγένεια, ἀετοῦ τρόφιμον ἀκοῖω γενέσθαι.

22. Ἐν δὲ Κρήτῃ Ῥοκκαίας οὕτως Ἀρτέμιδος καλεῖται νεώς. ἐνταῦθα οἱ κύνες λυττώσιν ἰσχυρῶς. ἐς ταύτην οὖν ὅταν τὴν νόσον ἐμπέσωσιν, εἴτα μέντοι ἑαυτοῦς ἐκ τῆς ἀκρας ἐπὶ τὴν κεφαλὴν ἀθοῦσιν ἐς τὴν θάλατταν.

23. Ἐν τῇ Ἐλυραία χώρῃ νεώς ἐστὶν Ἀναττιδος,<sup>2</sup> καὶ εἰσὶν ἐνταυθοὶ τιθασοὶ λέοντες, καὶ τοὺς ἐς τὸν νεῶν παριόντας ἀσπάζονται τε καὶ σαίνουσι. καὶ εἰ καλοῖς ἐσθίων, οἱ δὲ ὡς κλητοὶ δαιτυμόνες ἔρχονται, καὶ ὅσα ἂν ὀρέξῃς λαβόντες εἴτα ἀπίασι σωφρόνως τε καὶ κεκοσμημένως.

24. Ἐν τῇ θαλάττῃ τῇ Ἐρυθρᾷ ἰχθὺς γίνεται φασι, καὶ ὄνομα αὐτῷ ὕγρος φοῖνιξ, καὶ γραμμὸς

<sup>1</sup> <γε> add. H.

<sup>2</sup> Valesius: Ἀδάνδος.

<sup>a</sup> The legendary (or semi-legendary) hero of the Gilgamesh Epic. See M. Jastrow, *Religion of Babylonia and Assyria*, pp. 469, 524.

<sup>b</sup> Rhocca, a settlement a little way S of Methymna at the western end of Crete.

girl was imprisoned. Now an Eagle which saw with its piercing eye the child while still falling, before it was dashed to the earth, flew beneath it, flung its back under it, and conveyed it to some garden and set it down with the utmost care. But when the keeper of the place saw the pretty baby he fell in love with it and nursed it; and it was called Gilgames<sup>a</sup> and became king of Babylon.

If anyone regards this as a legend, I, after testing it to the best of my ability, concur in the verdict. I have heard however that Achaemenes the Persian, from whom the Persian aristocracy are descended, was nursed by an Eagle.

22. In Crete there is a temple to Artemis Rhocca,<sup>b</sup> as she is called. The dogs there go raving mad. So when they are afflicted with this disease they hurl themselves head foremost from the promontory into the sea.

23. In the country of Elam<sup>c</sup> there is a shrine to Anattis<sup>d</sup> and there are tame lions there which welcome and fawn upon those on their way to the shrine. And if you call them while you are eating they come like guests invited to a meal, and after taking whatever you offer, they depart in a modest and becoming manner.

24. In the Red Sea, so they say, there is a fish, and its name is the 'Water-Phoenix.' It has black

<sup>c</sup> A part of Susiana, at the N end of the Persian Gulf.

<sup>d</sup> Perhaps a Babylonian goddess, identified by the Greeks sometimes with Athena, at others with Aphrodite, most commonly with Artemis.

ἔχει μελαίνας, καὶ μεταξύ τούτων κυαναῖς<sup>1</sup> σταγόσι κατέστικται.

25. Τῷ δὲ σαύρῳ τῷ ἐκείθι τὸ μὲν μήκος τῷ κατὰ τὴν ἡμετέραν γινόμενῳ θάλατταν ἴσον ἐστὶ, ῥάβδοι δὲ αὐτὸν περιέρχονται χρυσῷ προσεικασμέναι ἀπὸ τῶν βραγχιῶν ἐς τὴν οὐρὰν καθήκουσαι, μέση δὲ αὐτὰς διατέμνει<sup>2</sup> ἀργύρῳ προσεικασμένη. τὸ στόμα δὲ αὐτῷ κέχημε, καὶ ἡ κάτω γένυς ἐς τὴν ἄνω γένυιν πέφυκε<sup>3</sup>. πρασίνοισι δὲ ἔχει τοὺς ὀφθαλμούς, βλέφαρα δὲ αὐτοῦ περιέρχεται χρυσοειδῆ. ἐστὶ δὲ καὶ ὁ χάραξ καλούμενος<sup>4</sup> τῆς αὐτῆς θαλάττης θρέμμα. ἔχει δὲ πτερίγια, καὶ χρυσῷ προσεικασταὶ ὅσα γε ἰδεῖν τὰ παρ' ἐκάτερα, καὶ νωτιαία ὅσα καὶ ταῦτα ἔχει χρυσοειδῆ. κατωτέρω δὲ ἄρα εἰσι πορφυραὶ ζῶναι τὴν χροάν, χρυσοειδὲς δὲ καὶ τὸ οὐραῖον μοι νόει τοῦ αὐτοῦ, πορφυραὶ δὲ ἄρα στιγμαὶ<sup>5</sup> τοὺς ὀφθαλμούς αὐτῷ μέσοισι ἐς κάλλος γράφουσιν. ὁ δὲ τοξότης ἐν τῇ αὐτῇ θαλάττῃ γινόμενος ἐχίνῳ ὁμοίος ἐστὶ τὸ εἶδος, κέντρα δὲ ἔχει στερεὰ καὶ μακρά.

26. Αἱ δὲ ὕστριχες αἱ Λιβυκαὶ κεντοῦσι τε<sup>6</sup> τοὺς ἀπτόμενους πικρῶς καὶ μέντοι καὶ ὀδύνας ἐνεργάζονται χαλεπὰς.<sup>7</sup> καὶ τεθνεώτων δὲ ποιηρὰ τὰ ἐκ τῶν ἀκανθῶν νύγματα ἀπαντᾶ, ὡς φασιν.

27. Ἔστι δὲ ἐν τῇ θαλάττῃ τῇ Ἐρυθρᾷ καὶ πῖθηκος, οὐκ ἰχθύς, ἀλλὰ σελαχῶδες ζῶον,<sup>8</sup> οὗ

<sup>1</sup> κυαναῖς.

<sup>2</sup> Jac: διατέμνει χρυσῷ.

<sup>3</sup> ὑποπέφυκε.

<sup>4</sup> ὁ καλούμενος.

<sup>5</sup> ἀραστεργκαὶ V, ἄρα γε σικαὶ other mss.

stripes, and between them it is speckled with dark blue dots.

25. The Horse-mackerel in the Red Sea is the same length as that which occurs in our sea: its body is encircled with stripes like gold which extend from the gills to the tail, and a silvery stripe parts them in two. Its mouth is open and the lower jaw projects beyond the upper; its eyes are green and are surrounded by lids of a golden colour.

The Horse-mackerel

The fish called Charax is another product of the same sea. It has fins, and the lateral ones are like gold in appearance, and so are all its dorsal fins. On the lower part of its body are rings of purple, but the tail, believe me, is golden, while purple dots colour beautifully the centre of its eyes.

The Charax

The Archer,<sup>6</sup> which occurs in the same sea, resembles the sea-urchin in appearance and has hard, long prickles.

The Archer fish

26. The Porcupines of Libya administer a sharp prick to those who touch them and even cause severe pains. Even when dead their bristles can give a nasty stab, so they say.

The Porcupine

27. There is also a Monkey<sup>7</sup> in the Red Sea; it is not a fish but a cartilaginous creature, and not

The Red Sea Monkey

<sup>6</sup> The Globe- or Porcupine-fish.

<sup>7</sup> Thompson (*Gk. fishes*, s.v. πῖθηκος) takes this to be a fanciful description of *Malite*, a . . . relation of the . . . Fishing-frog.

<sup>8</sup> Reiske: γε.

<sup>7</sup> χαλεπὰς τὰ κέντρα.

<sup>8</sup> ζῶον οἰοεὶ ἄλερον.

μέγα δὲ οὐδὲ τοῦτο. ἔοικέ γε μὴν τῷ χερσαίῳ ὁ θαλάττιος τὴν χροάν, καὶ τὸ πρόσωπον δὲ πιθηκῶδες οἷ ἔστι. προβέβληται δὲ τοῦ λοιποῦ σώματος ἔλυτρον, οὐκ ἰχθυῶδες, ἀλλὰ ὡς γὰρ τὸ τῆς χελώνης εἶναι. ὑπόσιμος δὲ καὶ οὗτος, οἷα δῆπου καὶ ὁ χερσαίος. τὸ δ' ἄλλο σῶμα πλατὺς κατὰ σχῆμα τὸ τῆς νάρκης, ὡς εἰπεῖν ὄρνιν εἶναι τὰς πτέρυγας ἀπλώσαντα· καὶ νηχόμενος γὰρ ἔοικε πετομένῳ. παραλλάττει δὲ τοῦ χερσαίου<sup>1</sup> καὶ ταύτη. κατάστικτός ἐστι, πυρροὶ δὲ εἰσὶν οἱ κατὰ τοῦ ἰνίου πλατεῖς,<sup>2</sup> ὡς βράγχια. τὸ δὲ στόμα ἐπ' ἄκρῳ<sup>3</sup> τῷ προσώπῳ ἔχει μακρὸν, συμφύως<sup>4</sup> τῇ τοῦ χερσαίου πλάσει καὶ κατὰ τοῦτο ὁ ἰχθύς εἰκασμένος.

28. Ἡ ἀηδὼν διὰ τοῦ θέρους καὶ τὴν χροάν ἐκτρέπει εἰς εἶδος ἕτερον, καὶ μεταβάλλει τὸ φῶνμα· οὐ γὰρ ἀδει πολυήχως καὶ ποικίλως, ἐτέρως δὲ ἤπερ οὖν διὰ τοῦ ἥρος. κόσσυφος δὲ θέρους μὲν ἀδει, χειμῶνος δὲ παταγεὶ καὶ τετραγμῆνον φθέγγεται, καὶ τὴν χροάν ὡς στολὴν μεταμφιεσάμενος<sup>5</sup> ἀπὸ τοῦ πρόσθεν μέλανος ὑπόξανθός ἐστιν. ἢ γὰρ μὴν κίχλη χειμῶνος ἐστὶ ψαροτέρα. ἰδεῖν, θέρους δὲ τὸν αὐχένα ποικίλον ἐπιδείκνυσσι. καὶ ἰχθύς δὲ τὴν χροάν μεταβλητικὸς οἶδε, κίχλαι τε καὶ κόσσυφοι καὶ φυκίδες τε καὶ μανίδες. οἱ δὲ θῶες, ὡς Ἀριστοτέλης λέγει, διὰ μὲν τοῦ θέρους εἰσὶ φιλοὶ, δασεῖς δὲ διὰ τοῦ χειμῶνος.

29. Ἐν Βουβάστῳ δὲ τῇ Αἴγυπτίᾳ λίμνη ἐστὶ, καὶ τρέφει σιλοῦρων πάμπολυ πλῆθος, καὶ χει-

large at that. And this sea-monkey resembles the land-monkey in colour, and its face is ape-like. But the rest of its body is protected by a sheath, not like a fish but resembling that of a tortoise. It is also somewhat flat-nosed, as the land-monkey is. But the rest of its body is a flat shape like the torpedo, so that one might say that it was a bird with outspread wings; at any rate when swimming it looks like a bird in flight. But it differs from the land-monkey in this way: it is speckled, and the flat parts on the nape of the neck are red, and so are the gills. It has a large mouth at the extremity of its face, and in this respect also the fish bears a natural resemblance to the shape of the land-monkey.

28. During the summer the Nightingale assumes a different colour and alters its note, for its song is not resonant and varied but different from its song in spring. The blackbird sings in summertime, but in winter it utters a chattering and confused sound, and changing its colour like a garment, from being black appears light brown. And the thrush in winter appears somewhat speckled, whereas in summer it displays a mottled neck. The following fish too change their colour, various wrasses (*ciclæ*, *cosyphi*, and *phycides*), and sprats. And jackals, according to Aristotle [*HA* 630 a 15], are hairless throughout the summer but in winter have thick coats.

29. At Bubastus in Egypt there is a pool and it fosters an immense multitude of Nile Perch, and

<sup>1</sup> τῷ χερσαίῳ.

<sup>3</sup> οὐκ ἐπ' ἄκρῳ.

<sup>2</sup> πλατεῖς ἡ substantivè is missing.

<sup>4</sup> συμφύως δέ.

<sup>5</sup> μεταμφιεσάμενος.

ροήθεις εἰσὶν οὗτοί γε καὶ ἰχθύων πραΐτατοι. καὶ ἐμβάλλουσι αὐτοῖς ἄρων τρύφη, οἱ δὲ ἀνασκιρτῶσι καὶ πηδῶντες ἄλλος πρὸ ἄλλου τὰς ἐμβαλλομένας τροφὰς ἐκλέγουσι. γίνεται δὲ ἄρα ὁ ἰχθύς ὅδε καὶ ἐν ποταμοῖς, ὡς περ οὖν ἐν τῷ Κύδνῳ τῷ Κιλικίῳ βραχὺς δὲ οὗτός ἐστι τὸ μέγεθος. τὸ δὲ αἴτιον, οὐ τρέφει τούτων ἀφθόνως διείδες νάμα καὶ καθαρὸν καὶ προσέτι καὶ ψυχρὸν (τοιούτος δὲ ὁ Κύδνος ἐστὶ), τεθολωμένῳ δὲ καὶ ἰλύος μεστῷ φιληθεῖ μᾶλλον καὶ ἐνταῦθα παίνεται. Πύραμος δὲ καὶ Σάρος τρέφουσι τούτων ἀδρύτερους, καὶ οὗτοι δὲ Κιλικίης εἰσιν. εἶεν δ' ἂν οἱ αὐτοὶ τρόφμοι καὶ Ὀρόντου τοῦ Σύρων, καὶ μέντοι καὶ Πτολεμαῖος<sup>1</sup> ποταμὸς μεγίστους τρέφει, καὶ λίμνη δὲ ἡ Ἀπαμείτις.

30. Χειροήθεις δὲ ἰχθύς καὶ ὑπακούοντες τῇ κλήσει καὶ τροφὰς ἀσμένως δεχόμενοι πολλαχόθι καὶ εἰσι καὶ τρέφονται, ὡς περ οὖν καὶ ἐν Ἡπείρῳ ἐν τῇ ἐστῶτι<sup>2</sup> μὲν τῇ πόλει, ἣν ἐκάδουσαν πάλαι Στεφανήπολιν, ἐν τῷ νεῷ τῆς Τύχης ἐν ταῖς παρ' ἐκάτερα ἀνιόντων δεξαμεναῖς, καὶ ἐν Ἐλώρῳ δὲ τῆς Σικελίας, ὅπερ ἦν πάλαι Συρακοσίων φρούριον, καὶ ἐν τῷ ἱερῷ δὲ τοῦ Λαβρανδέως Διὸς ἐν κρήνῃ<sup>3</sup> διείδους νάματος, καὶ ἔχουσι ὀρμίσκους

<sup>1</sup> Πτολεμαῖον. <sup>2</sup> *Corrupt*, ἐν Κασσώπῃ? *H* (1858).

<sup>3</sup> *Jac*: ἐστὶ κρήνη.

<sup>a</sup> This is A.'s name for a canal, begun in the 14th cent. B.C. and intended to afford a passage for ships from the Mediterranean to the Red Sea. It linked the Nile with the Bitter Lakes, turned S, and again linked them with the Red Sea.

these are tame and the gentlest of fish. People throw in morsels of bread to them, and they leap up, each trying to jump quicker than the other, and pick out the food that is being thrown in. This fish is also found in rivers, for instance in the Cydnus in Cilicia; but there it is small. And the reason is that a stream which is clear, pure, and cold besides (for such is the Cydnus) does not afford it plentiful nourishment, for the fish prefers turbid water full of mud, and fattens on it. But the Pyramus and the Sarus breed larger kinds; these also are rivers of Cilicia. And it must be the same fish that are bred in the Syrian Orontes, but the largest of all are bred in the river Ptolemaeus<sup>a</sup> and in the lake of Apamea.<sup>b</sup>

30. Tame fishes which answer to a call and gladly accept food are to be found and are kept in many places, in Epirus for instance, at the town . . .<sup>c</sup> formerly called Stephanepolis, in the temple of Fortune in the cisterns on either side of the ascent; at Helorus too in Sicily which was once a Syracusan fortress; and at the shrine of Zeus of Labranda<sup>d</sup> in a spring of transparent water. And there fish have golden necklaces and earrings also of gold. The

After sitting up it was cleared by order of Darius. It had to be dug again in the time of the Ptolemies, but by the 8th cent. A.D. had ceased to be navigable. See *Hdt.* 2. 158, *Diod. Sic.* 1. 33, *Strabo* 17. 1. 25.

<sup>b</sup> Apamea was an important town in the Valley of the Orontes. *Schol. on Opp. Gyn.* 2. 120 gives the name of the lake as Meliboea.

<sup>c</sup> Cassope, suggested by H., was a town in Epirus, a few mi. N of the Ambracian gulf; but it is not known to have been called Stephanepolis, nor is any town of this name recorded elsewhere.

<sup>d</sup> Labranda and Mylasa, towns in Caria.

χρυσούς και ἑλλόβια, χρυσᾶ μέντοι και ταῦτα. ἀφέστηκε δὲ ὁ νεὸς τοῦ Διὸς τοῦδε τῆς Μυλασειῶν πόλεως σταδίου ἑβδομήκοντα. τὸ δὲ ἄγαλμα<sup>1</sup> ξίφος παρήρηται, και τιμάται καλούμενος Κάριος τε και Στράτιος· πρῶτοι γὰρ οἱ Κᾶρες ἀγορᾶν πολέμου ἐπενόησαν, και ἐστρατεύσαντο ἀργυρίου, ὀχανά τε ταῖς ἀσπίσι προσήρησαν, και λόφους ἐπέπηξαν τοῖς κράνεσιν. ἐκλήθησαν δὲ τὸ ὄνομα τοῦτο ἀπὸ Κάρου τοῦ Κρήτης και Διὸς· Ζεὺς δὲ Λαβρανδεὺς ὕσας λάβρω και πολλῶ τὴν ἐπωνυμίαν τήνδε ἠνέγκατο.<sup>2</sup> και ἐν Χίῳ δὲ ἐν τῷ καλουμένῳ Γερόντων λιμένι τιθασῶν ἰχθύων πλήθος ἐστίν, οὗσπερ οὖν ἐς παραμυθίαν τοῦ γήρωσ τοῖς πρεσβυτάτοις οἱ Χίοι τρέφουσι. και ἐν τῇ γῆ δὲ τῇ τῶν ποταμῶν τοῦ τε Εὐφράτου και τοῦ Τίγρητος μέση πηγὴ ὑμνεῖται και ἐς βυθὸν<sup>3</sup> διειδῆς εἶναι και ἐκβάλλειν ὕδωρ ἰδεῖν λευκόν, και γίνεται ποταμὸς τὸ ἐκπίπτον ὄνομα Ἀβόρρας.<sup>4</sup> ἐπάδουσί τε τῷ ὀνόματι οἱ ἐπιχώριοι και λόγον ἱερόν, και ἔστιν ὁ λόγος, ἣ Ἥρα μετὰ τοὺς γάμους τοῦ Διὸς ἐνταῦθα ἀπελούσατο, ὡς φασι Σύριοι,<sup>5</sup> και ἐς νῦν ὁ χώρος εὐωδίαν ἀναπνεῖ, και πᾶς ὁ ἀῆρ κύκλῳ ταύτη κίρναται. και ἐνταῦθα σκιρτῶσιν ἰχθύων πρῶων ἀγέλαι.

31. Τὰ δὲ ἴδια τῶν ζώων εἰδέναι οὐδὲ θεοὶ ὑπερορῶσιν. ἀκούω γοῦν Εὐρυσθένην και Προκλέα τοὺς (<Ἀριστοδήμου τοῦ>)<sup>6</sup> Ἀριστομάχου τοῦ

<sup>1</sup> Jahn: εἰς τὸ ἄγαλμα δέ.

<sup>2</sup> ἐνέγκατο ἔχειν.

<sup>3</sup> βυθὸν κάτω.

<sup>4</sup> Ἀβύρρας. Schm: βούρρας.

shrine of this Zeus is 70 stades<sup>a</sup> distant from the city of Mylasa. A sword is attached to the side of the statue, and the god is worshipped under the name of 'Zeus of Caria' and 'God of War,' for the Carians were the first to think of making a trade of war and to serve as soldiers for pay, to fit arm-straps to their shields, and to fix plumes on their helmets. And they were called 'Carians' after Car the son of Creta and Zeus, and Zeus received the title of *Labrandeus* because he sent down furious (*labros*) and heavy rainstorms. And in Chios in what is called 'The Old Men's Harbour' there are multitudes of tame fish, which the inhabitants of Chios keep to solace the declining years of the very aged. And in the country that lies between the Euphrates and the Tigris there is a spring which is celebrated as being transparent to the bottom and as sending forth bright, clear water, which as it brims over becomes the river Aborras.<sup>b</sup> And the people of the country attach a sacred story to the name, which is as follows. After her marriage with Zeus Hera bathed herself there, so the Syrians say, and to this day the spot exhales a fragrance, and all the air round about is permeated with it. And there tame fishes gambol in shoals.

31. Even the gods do not disdain to take cognis-  
ance of the characteristics of animals. At any rate I learn that Eurysthenes and Procleus, the sons of

The sons of Aristodemus and the Delphic oracle

<sup>a</sup> About 7½ miles.

<sup>b</sup> The Aborras (or Chaborras, the form preferred by some) is a large river with many tributaries, and itself becomes a tributary of the Euphrates.

<sup>c</sup> οἱ Σύριοι.

<sup>d</sup> Ἀριστοδήμου τοῦ add. Syllburg.

Κλεόδα<sup>1</sup> τοῦ Ἰλλοῦ τοῦ Ἡρακλέους παῖδας  
βουλομένους ἀγεσθαι γυναῖκας ἐλθόντας ἐς Δελφοὺς  
τὸν θεὸν ἐρέσθαι τίνι ἂν κηδεύσαντες Ἑλλήνων ἢ  
βαρβάρων εἶτα μέντοι καλῶς καὶ εὐβούλως γῆμαι  
δόξαιεν, τὸν δὲ θεὸν αὐτοῖς ἀποκρίνασθαι ἐπιανέναι  
μὲν ἐς Λακεδαίμονα, ὑποστρέφειν δὲ κατὰ τὴν  
ὁδὸν ταύτην, καθ' ἣν καὶ ἀφίκοντο. ἐν ἣ δ' ἂν  
αὐτοῖς χώρα τὸ ἀγριώτατον ἀπαντήσῃ ζῶον φέρον  
τὸ πραΰτατον, ἐνταῦθά τοι ἀμύσασθαι γάμους·  
οὕτω γὰρ αὐτοῖς ἔσεσθαι λῶον. καὶ οἱ μὲν  
ἐπειθόντο, γίνονται δὲ<sup>2</sup> κατὰ τὴν Κλεωναίων  
χώραν, ἐντυγχάνει δὲ αὐτοῖς λύκος φέρων ἄρνα ἐκ  
τινος ποιμνῆς<sup>3</sup> αὐτὸν σινηρακῶς. συνέβαλον  
οὖν ἐκεῖνοι λέγειν ταῦτα τὰ ζῶα τὸν χρησμόν, καὶ  
ἤρμύσαντο τὸς Θερασάνδρου τοῦ Κλεωνύμου θυ-  
γατέρας δοκίμου ἀνδρός. εἰ δὲ οἱ θεοὶ ἴσασι τὸ  
ἡμερώτατον ζῶον καὶ τὸ ἀγριώτατον, οὐδὲ ἡμῖν  
ἐκμελῆς τὰς φύσεις αὐτῶν εἶδέναι.

32. Ἡ Ἰνδῶν γῆ φέρει<sup>4</sup> πολλὰ καὶ ποικίλα,  
καὶ τὰ μὲν εὐδαίμονός ἐστι καὶ θαυμαστῆς μαρτύ-  
ρια φορᾶς, τὰ δὲ οὐκ ἀξιοζήλα<sup>5</sup> οὐδὲ οἷα ἐπαινέειν  
ἢ ποθεῖν ἀξία. καὶ ὑπὲρ μὲν τῶν λυσιτελῶν ἢ  
ἀβρῶν τε καὶ πολυτελῶν τὰ μὲν εἶπον, τὰ δὲ  
εἰρήσεται σὺν τοῖς θεοῖς· τὸ δὲ νῦν ἔχον ὅπως  
ὠδῖνα ὀφειν ἢ γῆ ἐπιδεικνύται<sup>6</sup> εἰπεῖν ὠρημημαί.  
πολλοὺς τίκτει καὶ διαφόρους, καὶ † τὸ λειψθὲν τοῖς  
ἀπειροῖς ἄπειρον. †<sup>7</sup> οὗτοι οὖν<sup>8</sup> οἱ ὀφεις καὶ

<sup>1</sup> Loebek: Κλεῖδα or Κλεόδου.

<sup>2</sup> οἱ δὲ γίνονται or γ. δι.

<sup>3</sup> Ges: ποιμένος.

<sup>4</sup> φέρει μὲν.

Aristodemus, son of Aristomachus, son of Cleodas,  
son of Hyllus the son of Heracles, wishing to wed,  
went to Delphi to ask the god with whom, whether  
Greek or barbarian, they should ally themselves in  
order to appear as having made a prosperous and wise  
marriage. And the god answered: Go back to  
Sparta, returning by the way you came, and wherever  
the fiercest animal carrying the gentlest meets you,  
there plight your troth; for that will be better for  
you. So they obeyed and arrived in the territory of  
Cleonae<sup>6</sup> where a wolf met them carrying a lamb  
which it had snatched from a flock. So they reckoned  
that the oracle meant these animals, and they took  
the daughters of Thersander, son of Cleonymus, a  
man of good repute, to wife.

Now if the gods know what animal is the gentlest  
and what the fiercest, it is not unfitting that we too  
should know their natures.

32. The land of India bears a great number and The Snakes  
of India variety of creatures. And some are evidence of its  
beneficent and wonderful fertility, others are not to  
be envied nor such as one can commend or desire.  
Something about those that are profitable or are  
luxuries of great price I have already said; more  
shall be, please god, said hereafter. But for the  
present I intend to describe how the earth shows the  
pain with which it bears snakes. Many and various

<sup>6</sup> Town some 7 or 8 mi. SW of Corinth.

<sup>5</sup> ἀξιοζήλα αὐτῆς.

<sup>6</sup> ἀποδείκνυται.

<sup>7</sup> τὸ λειψθὲν . . . ἄπειρον corruxi. Perh. ἀποστον Gow, τὸ λ.  
τοῖ ἀπειράκις ἄπειρον Post.

<sup>8</sup> οὖν ἄρα.

ἀνθρώπους καὶ τὰ ἄλλα ζῶα ἀδικοῦσι. τίκτει δὲ ἢ αὐτῇ γῆ καὶ πῶς τῶν δηγμάτων ἀμυντηρίους, ἔχουσι τε αὐτῶν τὴν ἐμπειρίαν τε καὶ σοφίαν οἱ ἐπιχώριοι, καὶ ποῖον φάρμακον ὄφεις τίνος ἀντίπαλόν ἐστι κατεγνώκασιν, καὶ ἀμύνουσιν ὡς ὅτι τάχιστα ἀλλήλους, ἐπιτεμέσθαι πειρώμενοι τὴν τοῦ ἰοῦ κατὰ τοῦ σώματος ἐπινομήν οὕτως τε οὖσαν καὶ ὠκίστην. καὶ ταῦτα μὲν αὐτοῖς, ἐς ἐπικουρίαν τὴν ἀναγκαίαν καὶ μάλα εὐπόρων ἀνίησιν ἢ χώρα καὶ ἀφθόνως· ὄφεις δὲ ὅς ἂν ἀποκτείνῃ ἀνθρώπων, ὡς Ἴνδοι λέγουσιν (καὶ μάρτυρας ἐπάγονται Λιβύων πολλοὺς καὶ τοὺς περὶ Θήβας οἰκοῦντας Αἰγυπτίων), οὐκέτι καταδύναι καὶ ἐσπερῦσαι ἐς τὴν ἐαυτοῦ οἰκίαν ἔχει, τῆς γῆς αὐτὸν μὴ δεχομένης, ἀλλ' ἐκβαλλούσης τῶν οἰκείων ὡς ἂν εἴποις φυγάδα κόλπων. ἀλήτης δ' ἐντεῦθεν καὶ πλάτης περιέρχεται, καὶ ταλαιπωρεῖται ὑπαίθριος καὶ διὰ τοῦ θέρους καὶ διὰ τοῦ χειμῶνος, καὶ οὔτε ἔτι σύννομος αὐτῷ πρόσειναι, οὔτε οἱ ἐξ αὐτοῦ γεννώμενοι γνωρίζουσι <τὸν> πατέρα. τιμωρία μὲν δὴ καὶ τοῖς ἀλόγοις ἐπ' ἀνδροφονίᾳ παρὰ τῆς φύσεως τοιαύτη ἐδείχθη. [προνοία τοῦ θεοῦ.]<sup>2</sup> κατὰ γε τὴν μνησίαν τὴν ἐμήν· εἴρηται δὲ ἐς παιδεύειν τῷ συνιέντι.

33. Φυλάττειν δὲ ἄρα κύνες χηνῶν ἀχρεϊότεροι, καὶ τοῦτο κατεφώρασαν Ῥωμαῖοι. ἐπολέμου γούν αὐτοῖς οἱ Κελτοί, καὶ πάντων καρτερῶς ὡσάμενοι<sup>3</sup> αὐτοὺς ἐν αὐτῇ τῇ πόλει ἦσαν, καὶ ἤρητό γε

<sup>1</sup> <τὸν> add. H.

<sup>2</sup> [προνοία τοῦ θεοῦ.] gloss, H: cp. 9. 30 fin.

<sup>3</sup> καὶ ὡσάμενοι γε.

are the snakes it bears . . .<sup>a</sup> Now these snakes are injurious to man and all other animals. But the same land produces herbs that counteract their bites, and the natives have experience and knowledge of them, and have observed which drug is an antidote to which snake, and come to one another's aid with all possible speed in their effort to arrest the very violent and rapid spread of the poison throughout the body. And the country produces these drugs in generous abundance to help when needed. But any snake that kills a man, so the Indians say (and they cite numerous witnesses from Libya and the inhabitants of Egyptian Thebes), can no longer descend and creep into its own home: the earth declines to receive it, but casts it out like an exile from its own bosom. Thenceforward it moves around, a vagabond and wanderer, living in distress beneath the open sky throughout summer and winter; none of its mates goes near it any more, nor do those which it has begotten recognise their sire. Such is the punishment for manslaughter which Nature has shown to befall even dumb animals [it is by divine providence], as my memory tells me. This is said for the instruction of persons of understanding.

33. Dogs are less useful at keeping watch than geese, as the Romans discovered. At any rate the Celts were at war with them, and had thrust them back with overwhelming force and were in the city

The Geese  
of the  
Capitol

<sup>a</sup> Reading ἀποστον, tentatively suggested by Gow, we might render 'and what is omitted would be incredible to the uninformed'; or following Post, 'and what is omitted is of course absolutely infinite.'

αὐτῶν ἢ Ῥώμῃ πληρὴ τοῦ λόφου τοῦ Καπετωλίου· ἦν γὰρ αὐτοῖς οὐκ ἐπιβατὸς ἐκ τοῦ ῥάστου. τὰ μὲν οὖν δοκοῦντα δέξασθαι οἶά τε χωρία τοὺς ἐπιόντας σὺν ἐπιβουλῇ, ἐπέφρακτο <sup>1</sup> μέντοι ταῦτα. ἦν δὲ ὁ χρόνος, καθ' ὃν Μάρκος Μάλλιος ὑπατεύων τὸν λόφον τὸν προειρημένον ἐγχειρισθέντα οἱ διεφύλατ-  
 τεν. οὗτός τοι καὶ τὸν υἱὸν ἀριστεύσαντα μὲν ἀνέδησε στεφάνῳ, ὅτι δὲ ἐκ τῆς ἑαυτοῦ μετήλθε τάξεως, ἀπέκτευνεν. ἐπεὶ δὲ οἱ Κελτοὶ πανταχόθεν ἄβατα ἐθεώρουν εἶναι σφίσι, τῆς νυκτὸς τὸ ἄκρατον <sup>2</sup> ἐκριναν ἔλλοχῆσαντες εἶτα ἐπιθέσθαι καθεύδουσι βαθύτατα, ἔσεσθαι δὲ ἐπιβατὰ ἑαυτοῖς ἤλπισαν κατὰ τε <sup>3</sup> τὸ ἀφύλακτον καὶ ἐνθα ἤρημία <sup>4</sup> ἦν, τῶν Ῥωμαίων πεπιστευκότων μὴ ἂν ἐντεθεῖν ἐπιθέσθαι <sup>5</sup> τοὺς Γαλάτας. καὶ μέντοι καὶ ἐκ τοῦτων ἀκλεέστατα ἐλήφθη ἂν καὶ αὐτὸς καὶ ἡ ἄκρα τοῦ Διός, εἰ μὴ χῆνες παρόντες ἔτυχον· οἱ μὲν γὰρ κύνες πρὸς τὴν ριφείσαν τροφήν κατεσιώπησαν, ἴδιον δὲ ἄρα χηνῶν πρὸς τὰ ριπτούμενα ἐς ἑδωδὴν σφίσι βοᾶν καὶ μὴ ἀτρεμεῖν. οὐκοῦν ἀνέστησαν τε τὸν Μάλλιον ἀνακλάζαντες καὶ τὴν περικειμένην φυλακὴν. ταῦτά τοι τίνουσι δίκας οἱ κύνες παρὰ Ῥωμαίοις καὶ νῦν ἀνὰ πᾶν ἔτος προδοσίας ἀρχαίας μνήμη, τιμᾶται δὲ χῆν τεταγμέναις ἡμέραις, καὶ ἐν φορείῳ πρόειων εὐ μάλα πομπικῶς.

34. Καὶ ταῦτα μέντοι <sup>6</sup> ὑπὲρ ζώων εἰπεῖν οὐκ ἔστιν ἀπὸ μούσης. Σκυθαὶ ξύλων ἀπορία ἄτινα ἂν καταθύσωσι τοῖς αὐτῶν ὄστοις ἔψουσι. Φρύγες δὲ εἰν παρ' αὐτοῖς τις ἀροτῆρα ἀποκτείνῃ βοῦν,

<sup>1</sup> πέφρακτο.<sup>2</sup> ἀκρατον.<sup>3</sup> γε.

itself; indeed they had captured Rome, except for the hill of the Capitol, for that was not easy for them to scale. For all the spots which seemed open to assault by stratagem had been prepared for defence. It was the time at which Marcus Manlius, the consul, was guarding the aforesaid height as entrusted to him. (It was he, you remember, who garlanded his son for his gallant conduct, but put him to death for deserting his post.) But when the Celts observed that the place was inaccessible to them on every side, they decided to wait for the dead of night and then fall upon the Romans when fast asleep; and they hoped to scale the rock where it was unguarded and unprotected, since the Romans were confident that the Gauls would not attack from that quarter. And as a result Manlius himself and the Citadel of Jupiter would have been captured with the utmost ignominy, had not some geese chanced to be there. For dogs fall silent when food is thrown to them, but it is a peculiarity of geese to cackle and make a din when things are thrown to them to eat. And so with their cries they roused Manlius and the guards sleeping around him. This is the reason why up to the present day dogs at Rome annually pay the penalty of death in memory of their ancient treachery, but on stated days a goose is honoured by being borne along on a litter in great state.

34. It would not be out of place to mention these further facts touching animals. The Scythians for want of fire-wood cook with the bones of any animal that they sacrifice. Among the Phrygians any man

Various customs relating to animals

<sup>4</sup> Κλεινὴ : ἡρημία MSS, H.<sup>5</sup> ἐπιθήσεσθαι.<sup>6</sup> μὲν.



ἢ ζημία θάνατος αὐτῶ. Σαγαραῖοι δὲ τῇ Ἀθηνᾷ  
καμήλων ἀγῶνα ἄνα σὺν αἰδοῖ τῇ τῆς θεοῦ  
ἐπιτελοῦσι, γίνονται δὲ ἄρα παρ' αὐτοῖς αὐταὶ  
δρομικώταται τε ἅμα καὶ ἄκισται. Σαρακόροι  
δὲ οὔτε ἀχθοφόρους οὔτε ἀλοθύντας ἔχουσι τοὺς  
ἄλλοις πολεμιστάς, καὶ ἐπ' αὐτῶν γε τοὺς  
ἐνοπλίους κινδύνους ὑπομένουσιν, ὥσπερ οὖν οἱ  
Ἕλληνες ἐπὶ τῶν ἵππων. ὅστις δὲ ἄρα <τῶν><sup>1</sup>  
παρ' αὐτοῖς ὄνων ογκωδέστερος εἶναι δοκεῖ,  
ταῦτον τῶ Ἄρει προσάγουσιν ἱερόν. λέγει δὲ  
Κλέαρχος ὁ ἐκ τοῦ περιπάτου μόνους Πελοπον-  
νησίων Ἀργείους ὄφιν μὴ ἀποκτείνειν· ἐν δὲ ταῖς  
ἡμέραις, ἃς καλοῦσιν ἀρνηίδας οἱ αὐτοί, ἐὰν  
κύων ἐς τὴν ἀγορὰν παραβάλη, ἀναίρουσιν αὐτόν.  
ἐν Θετταλίᾳ δὲ ὁ μέλλων γαμεῖν θύων τὰ γαμο-  
δαῖσια<sup>2</sup> ἵππον ἐσάγει πολεμιστὴν τὸν χαλιῶν  
περικείμενον καὶ τὴν ἐνόπλιον σκευὴν καὶ ἐκεῖνην  
πᾶσαν· εἶτα ὅταν ἀπὸ τῆς ἱερουργίας γένηται καὶ  
σπείσῃ, τῇ νύμφῃ τὸν ἵππον ἀπὸ τοῦ ρυτῆρος  
ἀγαγὼν παραδίδωσι. τί δὲ νοεῖ τοῦτο Θετταλοὶ  
λεγέτωσαν. ἸΤενέδιοι δὲ τῶ<sup>3</sup> ἀνθρωποραίστη<sup>4</sup>  
Διονύσῳ τρέφουσι κύουσιν βοῶν, τεκοῦσιν δὲ ἄρα  
αὐτὴν οἷα δῆπου λεγῶν θεραπεύουσι. τὸ δὲ  
ἀρτιγενὲς βρέφος καταθύουσιν ὑποδήσαντες κοθόρ-  
νου. ὃ γε μὴν πατάξας αὐτὸ τῶ πελέκει λίθου  
βάλλεται δημοσίᾳ,<sup>5</sup> καὶ ἔσπε ἐπὶ τὴν θάλατταν

<sup>1</sup> <τῶν> ἀδ., H.

<sup>2</sup> τῶ πάλαι.

<sup>3</sup> Ges: γαμοδέσια.

<sup>4</sup> Unger: ἄν ἀρπύνην.

<sup>5</sup> τῇ θαλάσσῃ.

who kills a ploughing ox is punished with death. The Sagaraeans<sup>a</sup> every year hold camel races in honour of the goddess Athena, and their camels are good at racing and very swift. The Saracori keep asses, not to carry burdens nor to grind corn but to ride in war, and mounted on them they brave the dangers of battle, just as the Greeks do on horseback. And any ass of theirs that appears to be more given to braying than others they offer as a sacrifice to the God of War. Clearchus, the Peripatetic philosopher, states that the inhabitants of Argos are the only people in the Peloponnese who refuse to kill a snake. And these same people, if a dog comes near the market-place on the days which they call *Arneid*, kill it. In Thessaly a man about to marry, when offering the wedding sacrifice, brings in a war-horse bitted and even fully equipped with all its gear; then when he has completed the sacrifice and poured the libation, he leads the horse by the rein and hands it to his bride. The significance of this the Thessalians must explain. The people of Tenedos keep a cow that is in calf for Dionysus the Man-slayer, and as soon as it has calved they tend it as though it were a woman in child-bed. But they put buskins on the newly born calf and then sacrifice it. But the man who dealt it the blow with the axe is pelted with stones by the populace and flees until he reaches

<sup>a</sup> If these are to be identified with Strabo's *Sacaranai* (Ptolemy's *Sacaranicae*) they were a tribe living on the E side of the Caspian. If the word means 'dweller by the River Sagaris' they were a Sarmatian tribe between the Caspian and the sea of Azov. Herodotus (1. 125; 7. 85) mentions *Sagartians* among the nomads of Persia.—The Saracori seem to be otherwise unknown.

φεύγει. Ἐρετριεῖς δὲ τῇ ἐν Ἀμαρύνθῳ<sup>1</sup> Ἀρτέμιδι  
κολοβά θύουσιν.

35. Πέπυσμαι δὲ πρὸς τοῖς ἤδη μοι προ-  
ειρημένοις κύνας γενέσθαι φιλοδοσπότους Ξαν-  
θίππου τοῦ Ἀρίφρου.<sup>2</sup> μετοικιζομένων γὰρ τῶν  
Ἀθηναίων ἐς τὰς ναῦς, ἤνικα τοῦ χρόνου ὁ Πέρσης  
τὸν μέγαν πόλεμον ἐπὶ τὴν Ἑλλάδα ἐξῆψε, καὶ  
ἔλεγον οἱ χρησμοὶ λῶον εἶναι τοῖς Ἀθηναίοις τὴν  
μὲν πατρίδα ἀπολιπεῖν, ἐπιβῆναι δὲ τῶν τριήρων,  
οὐδὲ οἱ κύνες τοῦ προειρημένου ἀπελείφθησαν,  
ἀλλὰ συμμετώκισαντο<sup>3</sup> τῷ Ξανθίππῳ, καὶ διανηξά-  
μενοι ἐς τὴν Σαλαμίνα ἀπέσβησαν.<sup>4</sup> λέγεται δὲ  
ἄρα ταῦτα Ἀριστοτέλης καὶ Φιλόχορος.

36. Τὸ ὕδωρ ὁ Κράθις λευκῆς χροῆς ποιητικῶν  
μεθίησι.<sup>5</sup> τὰ γοῦν πρόβατα πίνοντα αὐτοῦ καὶ οἱ  
βόες καὶ πᾶσα ἡ τετράπους ἀγέλη, καθά φησι  
Θεόφραστος, λευκὰ ἐκ μελάνων γίνεται<sup>6</sup> ἢ πυρρῶν.  
καὶ ἐν Εὐβοίᾳ δὲ οἱ βόες λευκοὶ τίκονται σχεδὸν  
πάντες, ἐνθι τοι καὶ ἀργιβόειον<sup>7</sup> ἐκάλουν οἱ  
ποιηταὶ τὴν Εὐβοίαν.

37. Οἰνοχόου βασιλικοῦ (καὶ ἦν ὁ βασιλεὺς  
Νικομήδης ὁ Βιθυνῶν) ἀλεκτρῶν ἠράσθη Κένταυ-

<sup>1</sup> Gron: ἐν μυρύνθῳ.

<sup>2</sup> Valck: συμμετώκισαν.

<sup>3</sup> μεθίησι ποταμὸς ὄν.

<sup>4</sup> Schk: Ἀρίφρου.

<sup>5</sup> Jac: ἀπέσβησαν.

<sup>6</sup> ἐγένετο.

<sup>7</sup> ἀργιβόειον Lobéck, H.

<sup>a</sup> Village on the W coast of Euboea, between 2 and 3 mi from Eretria.

the sea. The people of Eretria sacrifice maimed animals to Artemis at Amarynthus.<sup>a</sup>

35. I have learnt in addition to what I have already said that the dogs of Xanthippus,<sup>b</sup> son of Aripfron, were devoted to their master, for when the people of Athens were emigrating on to their ships at the time when the Persians lit the flames of their great war against Greece, and the oracles declared that it was better for the Athenians to abandon their country and to embark upon their triremes, not even the dogs of Xanthippus were left behind, but emigrated along with him, and after swimming across to Salamis died. The story is narrated by Aristotle<sup>c</sup> and Philochorus.

36. The river Crathis<sup>d</sup> has water that turns things white. At all events sheep and cattle and every four-footed herd that drink of it, according to the account given by Theophrastus,<sup>e</sup> from being black or red turn white. And in Euboea almost all oxen are born white, hence poets used to call Euboea 'white-kined.'<sup>f</sup>

37. A cockerel of the name of Centaurus fell in love with the cup-bearer of a king (the king was

<sup>b</sup> Father of Pericles, commanded the Athenian fleet in the Persian war.

<sup>c</sup> The story does not appear in any extant writing of Aristotle; fr. 354 (Rose, p. 420). Plutarch (*Them.* 10) says there was but one dog, and it died, exhausted by its long swim.

<sup>d</sup> In Bruttian territory.

<sup>e</sup> Not in any extant work.

<sup>f</sup> But the word ἀργιβόειος is known only from this passage.

ρος ὄνομα, καὶ λέγει Φίλων τοῦτο. ἠράσθη δὲ ἄρα καὶ κολοῖδς ἄραιου παιδός. καὶ μελίττας δὲ τινὰς ἐρωτικὰς εἶναι πέπυσμαι, εἰ καὶ αἱ πλείους σωφρονοῦσιν.

38. Τὴν Σφίγγα ὑπόπερον γράφουσι τε καὶ πλάττουσι πᾶν ὅσον περὶ χειρουργίαν σπούδαλον καὶ πεποιημένον. ἀκοῖα δὲ καὶ ἐν Κλαζομεναῖς οὖν γενέσθαι πτηνόν, ἥπερ οὖν ἐλυμαίνετο τὴν χώραν τὴν Κλαζομενίαν· καὶ λέγει τοῦτο Ἀρτέμιον ἐν τοῖς Ὄροις<sup>1</sup> τοῖς Κλαζομενίων. ἐνθεν τοι καὶ χώρος ἐκεῖ κέκληται ὡς πτερωτῆς ὀνομαζόμενός τε καὶ ἀδόμενος. τοῦτο δὲ εἰ τῷ δοκεῖ μῦθος εἶναι, δοκείτω, ἐμὲ δ' οὖν περὶ ζῶον λεχθέν καὶ μὴ λαθὼν οὐκ ἐλύπησεν εἰρημένον.

39. Ἄλια τῇ Συβάρειος παριούση<sup>2</sup> ἐς ἄλσος Ἀρτέμιδος (ἦν δὲ ἐν Φρυγίᾳ τὸ ἄλσος) δράκων ἐπεφάνη θεῖος, μέγιστος τὴν ὄψιν, καὶ ἀμίλησεν αὐτῇ. καὶ ἐντέθεν οἱ καλούμενοι Ὀφιογενεῖς τῆς σποράς τῆς πρώτης ὑπήρξαν.

40. Τιμῶσι δὲ ἄρα Δελφοὶ μὲν λύκον, Σάμιοι δὲ πρόβατον, Ἀμπρακιδῶνται γέ μὴν τὸ ζῶον τὴν λέαιναν· τὰ δὲ αἷτια τῆς ἐκάστου τιμῆς εἰπεῖν οὐκ ἔστιν ἔξω τῆσδε τῆς σπουδῆς. Δελφοῖς μὲν χρυσίον ἱερὸν σεσυλημένον καὶ ἐν τῷ Παρνασσῷ<sup>3</sup>

<sup>1</sup> Cobet: Ὀροῖς mss., H.

<sup>2</sup> Παρνασσῷ.

<sup>3</sup> Ges: περιουσία.

<sup>a</sup> Nicomedes was the name of three Bithynian kings. Athenaeus (13. 606a) gives the name of the cup-bearer as Secundus.

Nicomedes<sup>a</sup> of Bithynia); Philo tells the story. And a jackdaw also fell in love with a handsome boy. I learn also that some bees are amorous, although the majority are more restrained.

38. Every painter and every sculptor who devotes himself and has been trained to the practice of his art figures the Sphinx as winged. And I have heard that on Clazomenae<sup>b</sup> there was a sow with wings, and it ravaged the territory of Clazomenae. And Artemon records this in his *Annals of Clazomenae*. That is why there is a spot named and celebrated as 'The Place of the Winged Sow,'<sup>c</sup> and it is famous. But if anyone regards this as a myth, let him do so; for my part I am not sorry to have mentioned what has been related and what has not escaped my notice touching an animal.

39. Halia, the daughter of Sybaris, was entering a grove of Artemis (the grove was in Phrygia) when a divine serpent appeared to her—it was of immense size—and lay with her. And from this union sprang the *Ophiogeneis* (snake-born) of the first generation.

40. At Delphi they pay honour to a wolf, in Samos to a sheep, in Ambracia to a lioness; and it is not irrelevant to our present study to set out the reasons for this honour in each case. At Delphi it was a wolf that tracked down some sacred gold that

<sup>b</sup> Island some 20 mi. W from Smyrna.

<sup>c</sup> The fore-part of a winged boar is represented on some of the coins of Clazomenae, see *Brit. Mus. Cat. of Coins; Ionia*, pl. iii. 18, pl. vii. 2.

κατορωρυγμένον ἀνίχνευσε λύκος,<sup>1</sup> Σαμίους δὲ καὶ αὐτοῖς τοιοῦτο χρυσίον κλαπὲν πρόβατον ἀνέυρε, καὶ ἐντέθειν Μανδρόβουλος ὁ Σάμιος τῇ Ἥρᾳ πρόβατον ἀνάθημα ἀνήψε· καὶ τὸ μὲν Πολέμων λέγει τὸ πρότερον, τὸ δὲ Ἀριστοτέλης τὸ δεύτερον. Ἀμπρακιῶται δέ, ἐπεὶ τὸν τύραννον αὐτῶν Φαῦλλον διεσπάσατο λέαινα, τιμῶσι τὸ ζῶον αἰτιον αὐτοῖς ἐλευθερίας γεγενημένον. Μιλτιάδης δὲ τὰς ἵππους τὰς τρεῖς Ὀλύμπια ἀνελομένας ἔθαψεν ἐν Κεραμεικῷ, καὶ Εὐαγόρας δὲ ὁ Λάκων καὶ ἐκείνος Ὀλυμπιονίκας ἵππους ἔθαψε μεγαλοπρεπῶς.

41. Ὁ Γάγγης ὁ παρὰ τοῖς Ἰνδοῖς ῥέων ὑπαρχόμενος μὲν ἐκ τῶν πηγῶν βαθύς ἐστιν ἐς ὀργυιᾶς εἴκοσι, πλατύς δὲ ἐς ὀγδοήκοντα σταδίων· ἔτι γὰρ ἀθιγενεὶ τῷ ὕδατι πρόεισι καὶ ἀμιγεί πρὸς ἕτερον· προῖων δὲ τῶν ἄλλων ἐς αὐτὸν ἐπιπίπτοντων καὶ ἀνακουνουμένων οἱ τὸ ὕδωρ ἐς βάθος μὲν ἤκει καὶ ἐξήκοντα ὀργυιῶν, πλατύνεται δὲ καὶ ὑπερεκχεῖται ἐς σταδίους τετρακοσίους, καὶ ἔχει νήσους Λέσβου τε καὶ Κύρρου μείζονας, καὶ τρέφει κήτη, καὶ ἐκ τῆς τούτων πιμελῆς ἄλειφα ἐργάζονται. εἰσὶ δὲ ἐν αὐτῷ καὶ χελῶναι, καὶ αὐταῖς τὸ χελώνιον πιθάκνης καὶ εἰκοσὶν ἀμφορέας δεχομένης οὐ μείον ἐστι. κροκοδίων δὲ παιδεύει διπλᾶ γένη. καὶ τὰ μὲν αὐτῶν ἤκιστα βλάπτει, τὰ δὲ παμβορώτατα

<sup>1</sup> ὁ λύκος.

<sup>a</sup> A mythical character whose name passed into a proverb. He was said to have dedicated to Hera a golden ram one year, a silver the next, a bronze the third, thereafter nothing.

had been pillaged and buried on Parnassus. So too for the Samians it was a sheep that discovered some stolen gold; for that reason Mandrobulus of Samos<sup>a</sup> dedicated a sheep to Hera. The first story is recorded by Polemon, the second by Aristotle.<sup>b</sup> And the people of Ambracia since the day when a lioness tore their tyrant Phaylus<sup>c</sup> to pieces, do honour to this animal as the instrument of their liberation. And Miltiades buried in Cerameicus the mares which had won three Olympic victories; Evagoras the Spartan also gave his horses which had won at Olympia a magnificent funeral.

41. At its rising from wells the Ganges, the river of India, is 20 fathoms deep and 80 stades<sup>d</sup> wide, for it is still flowing with its own native waters unmixed with any other. But as it flows on and other rivers fall into it and join their water with it, it reaches a depth of 60 fathoms, and widens and overflows to an extent of four hundred stades<sup>e</sup>. And it contains islands larger than Lesbos and Cyrrus,<sup>f</sup> and breeds monstrous fishes, and from their fat men manufacture oil. There are also in the river turtles whose shell is as large as a jar holding as much as 20 amphorae.<sup>g</sup> And it fosters two kinds of crocodiles. Some of them are perfectly harmless, but others eat

The Ganges and its Turtles and Crocodiles

Here the saying ἐπὶ τὰ Μανδρόβουλου χωρεῖ τὸ πρᾶγμα, 'things get steadily worse.' See Leutsch, *Paroem. Gr.* 2, 114.

<sup>b</sup> Not in any extant work; *fr.* 525 (Rose, p. 520).

<sup>c</sup> Antoninus Liberalis (4) gives the name as Phalaeus; his date is unknown.

<sup>d</sup> Nearly 9 miles.

<sup>e</sup> Just over 44 miles.

<sup>f</sup> The Greek name for Corsica.

<sup>g</sup> The ἀμφορέας contained nearly 9 gallons. This turtle may be the *Trionyx gangeticus*.

σαρκῶν ἐσθίει καὶ ἀφειδέστατα, καὶ ἔχουσιν ἐπ' ἄκρον τοῦ ῥύγχους ἐξοχὴν ὡς κέρασ. τούτοις τοὶ καὶ πρὸς τὰς τῶν κακοῦργων τιμωρίας ὑπηρεταὶ χρῶνται· τοὺς γὰρ ἐπὶ τοῖς μεγίστοις τῶν ἀδικημάτων ἐαλωκότας ῥίπτουσιν αὐτοῖς, καὶ δημίω δέονται ἤκιστα.

42. Δέλεαρ δὲ καθιάσων οἱ σοφοὶ τὰ θαλάττια τοῖς μὲν σκάροις, ὡς Λεωνίδης φησί, κορίαννα καὶ καρτά, καὶ ἔστιν εὐθηρα ταῦτα καὶ ἐλεῖν ῥῆστα· προσνεὶ γὰρ αὐτοῖς ὁ σκάρος γοητευόμενος ὥσπερ ἠδύσμασι. φύλλα δὲ τευτλίων αἰρεῖ τὰς τρίγλας· χαίρει γὰρ τῷδε τῷ λαχάνῳ τὸ ζῶον, καὶ δι' αὐτοῦ ἀλίσκεται τε καὶ δουλοῦται ῥῆστα.<sup>1</sup>

43. Ἐνύδρου δὲ θήρας διαφοραὶ τέτταρες, φασι, δικτυεῖα<sup>2</sup> <καὶ><sup>3</sup> κόντωσις καὶ κυρτεῖα καὶ ἀγκιστρεῖα προσέτι. καὶ ἡ μὲν δικτυεῖα πλουτοφόρος, καὶ ἔοικεν ἀλίσκομένῳ στρατοπέδῳ καὶ αἰρουμένοις αἰχμαλώτοις τισί, καὶ δέεται χορηγίας ποικίλης, οἷον σπάρτου καὶ λίνου λευκοῦ καὶ μέλαγος ἄλλου καὶ κυπεύρου καὶ φελλῶν μολίβου τε καὶ πίπτου καὶ ἱμάντων καὶ ῥοῦ καὶ λίθου καὶ βύβλου καὶ κεράτων καὶ νεῶς ἐξήρους ἄξονός τε καὶ σκυταλίδων καὶ κοττάνης καὶ τυμπάνου καὶ σιδήρου καὶ ξύλων καὶ πίπτης. ἐμπίπτει δὲ γένη τε ἰχθύων διάφορα καὶ ἀγέλαι ποικίλαι τε καὶ πολλαί. ἡ δὲ κόντωσις<sup>4</sup> ἐστὶ μὲν τῶν ἄλλων

<sup>1</sup> Ges: ἕκαστα.

<sup>2</sup> Schn: δικτυία.

<sup>3</sup> <καὶ> add. H.

<sup>4</sup> Schn: διακόντωσις.

<sup>a</sup> The *Gavialis gangeticus* is said to be harmless and to have a 'horn' at the end of its snout; the other, flesh-eating kind

flesh with the utmost voracity and ruthlessness, and on the end of their snout they have an excrescence like a horn.<sup>a</sup> These the people employ as agents for punishing criminals, for those who are detected in the most flagrant acts are thrown to the crocodiles, and there is no need of a public executioner.

42. Those who are skilled in sea-fishing let down as bait for Parrot Wrasse coriander and chopped leeks, so says Leonidas; and these herbs are successful as bait and afford an easy capture. For the Parrot Wrasse, as though bewitched by spices, swims up to them. And the leaves of beet capture the Red Mullet, for the fish delights in this vegetable, and with its aid the fish is caught and enslaved with the utmost ease.

43. There are, they say, four different methods of fishing, viz with nets, with a pole, with a weel, and with a hook. Netting fish brings wealth, and may be compared to the capture of a camp and the taking of prisoners; it requires a variety of gear, for instance rope, fishing-line white and black, cord made from galingale, corks, lead, pine timber, thongs, sumach, a stone, papyrus, horns, a six-oared ship, a windlass with handles, a *cottane*,<sup>b</sup> a drum, iron, timber, and pitch. And there fall into the nets fish of different kinds, varied droves in their multitude.

Fishing with a pole is the most manly form and

is the *Crocodylus palustris*. Gossen would therefore transpose καὶ ἔχουσιν . . . ὡς κέρασ after ἡμίονα βλάπτει. See RE 11. 1947, Gadow, *Amphibia and Reptiles*, 452 (Camb. Nat. Hist. 8).  
<sup>b</sup> κοττάνη is so far unexplained; it may be conjectured to have been some piece of machinery.

ἀνδρειοτάτη, καὶ δέεται θηρατοῦ ῥωμαλεωτάτου.  
 παρῆναι δὲ χρῆ κάμακα ὀρθὴν ἐλατίνην<sup>1</sup> καὶ  
 σχοινία σπάρτινα πυρέϊά τε πύκνης τῆς λιπαρωτά-  
 τῆς· <δέεται δὲ><sup>2</sup> καὶ νεὸς μικρᾶς <καὶ><sup>3</sup>  
 ἔρετων συντόνων καὶ βραχίονας ἀγαθῶν. ἡ δὲ  
 κυρτεία δολεροτάτη θήρα καὶ ἐπιβουλοτάτη δεινὸς  
 ἐστὶ, καὶ ἐλευθέροις πρέπει<sup>4</sup> δοκεῖ ἤκιστα.  
 δέεται δὲ ὄλοσχοίων τε ἀβρόχων καὶ λύγον καὶ  
 χερμάδος καὶ εὐναίων<sup>5</sup> καὶ φύκους θαλαττίου  
 σχοίων τε καὶ κυπαρίττου κόμης καὶ φελλῶν καὶ  
 ξύλων καὶ δελέατος καὶ νεὸς μικρᾶς. ἡ δὲ  
 ἀγκιστρεία σοφωτάτη ἐστὶ καὶ τοῖς ἐλευθέροις  
 πρεπωδεστάτη.<sup>6</sup> δέεται δὲ ἄρα<sup>7</sup> ἵππειων τριχῶν,  
 τὰς χροᾶς καὶ λευκὰς<sup>8</sup> καὶ μελαίνας καὶ πυρρὰς  
 καὶ μεσαιπολίους· τῶν δὲ βαπτομένων ἐγκρί-  
 νουσι τὰς γλαυκὰς καὶ<sup>9</sup> τὰς ἀλυποφύρους· αἱ  
 γὰρ ἄλλαι πᾶσαι πονηραί, φασίν. χρῶνται δὲ καὶ  
 τῶν ἀγρίων σὺν τοῖς θριξὶ ταῖς ὀρθαῖς καὶ  
 τερμίνθω<sup>10</sup> δέ, καὶ χαλκῶ πλείστῳ καὶ μολίβῳ  
 καὶ σπάρτιναις καὶ πτεροῖς, μάλιστα μὲν λευκοῖς  
 καὶ μέλασι<sup>11</sup> καὶ ποικίλοις. χρῶνται γὰρ μὴν οἱ  
 ἀλιεῖς καὶ φοινικοῖς ἔριος καὶ ἀλουργεῖσι καὶ  
 φελλοῖς καὶ ξύλοις· καὶ σιδήρου καὶ ἄλλων  
 δέονται, ἐν δὲ τοῖς καὶ καλάμων εὐφύων καὶ ἀβρόχων  
 καὶ ὄλοσχοίων βεβρεγμένων καὶ νάρθηκος ἐξεσμέ-  
 νου καὶ ῥάβδου κρανείας καὶ χιμαίρας κεράτων καὶ

<sup>1</sup> ἔλαιον. <sup>2</sup> <δέεται δὲ> add. Schm.

<sup>3</sup> <καὶ> add. Jac.

<sup>4</sup> Ges: πρέπει.

<sup>5</sup> Ges: σοφωτάτον . . . πρεπωδεστάτον.

<sup>6</sup> τριχῶν. <ὄν> τ. χ. <εἶναι χρῆ> λευκὰς Bernhardt.

<sup>7</sup> γλαυκὰς καὶ] λευκὰς ἢ.

<sup>8</sup> ἢ μέλασι.

<sup>9</sup> δὲ ἄρα] γάρ.

<sup>10</sup> Schm: τερμίνθω.

needs a hunter of very great strength. He must  
 have a straight pole of pine-wood, ropes of esparto,  
 and firesticks of thoroughly sappy pine. He also  
 needs a small boat and vigorous oarsmen with strong  
 arms.

Fishing with a weel is a pursuit that calls for much <sup>(c) with a weel</sup>  
 craft and deep design, and seems highly unbecoming  
 to free men. The essentials are club-rushes un-  
 soaked, withies, a large stone, anchors, sea-weed,  
 leaves of rushes and cypress, corks, pieces of wood, a  
 bait, and a small skiff.

Fishing with a hook is the most accomplished form <sup>(d) with a rod and line</sup>  
 and the most suitable for free men. One needs  
 horse-hair,<sup>a</sup> white, black, red, and grey in colour. If  
 the hairs are dyed, men select only those coloured  
 blue-grey and sea-purple; for all the rest, they say,  
 are bad. Men also use the straight bristles of wild  
 boars and flax<sup>b</sup> also, and a quantity of bronze and  
 lead, cords of esparto, feathers,<sup>c</sup> especially white,  
 black, and particoloured. And anglers also use  
 crimson and sea-purple wool, corks, and pieces of  
 wood. Iron and other materials are needed;  
 among them reeds of straight growth and unsoaked,  
 club-rushes that have been soaked, stalks of fennel  
 rubbed smooth, a fishing-rod of cornel-wood,  
 the horns and hide of a goat.<sup>d</sup> Some fish are  
 caught by one device, others by another, and the

<sup>a</sup> For fishing-line; see 15. 10.

<sup>b</sup> τέρμινθος: 'a flax-like plant from which the Athenians  
 made fishing lines' (L-S<sup>9</sup>).

<sup>c</sup> The purpose of feathers and wool is not explicitly stated  
 until we reach 15. 1, where fishing with an artificial fly is first  
 mentioned. See also 15. 10.

<sup>d</sup> Used in fishing for Sargues, 1. 23.

δέρματος. ἄλλος δὲ ἄλλω τούτων ἰχθύς αἰρείται, καὶ τὰς γε θήρας ἤδη εἶπον αὐτῶν.

44. Λόγω δὲ ἄρα τῷδε Ἰνδὸς καὶ Λίβυς τὸ γένος διαφέρου· ἐρεῖ δὲ ὁ μὲν Ἰνδὸς τὰ ἐπιχώρια, ὁ δὲ Λίβυς ὅσα οἶδε καὶ ἐκεῖνος· ἃ δ' οὖν ἴδεται ἄμφω τῷ λόγῳ ἐστὶν ἐκεῖνα. ἐν Ἰνδοῖς ἐὰν ἀλῶ τέλειος ἐλέφας, ἡμερωθῆναι χαλεπὸς ἐστὶ, καὶ τὴν ἐλευθερίαν ποθῶν φονᾶ· ἐὰν δὲ αὐτὸν καὶ δεσμοῖς διαλάβῃς, ἔτι καὶ μᾶλλον ἐς<sup>1</sup> θυμὸν ἐξάπτεται, καὶ δοῦλος εἶναι καὶ δεσμώτης<sup>2</sup> οὐχ ὑπομένει. ἀλλ' οἱ Ἰνδοὶ καὶ ταῖς τροφαῖς κολακεύουσιν αὐτὸν, καὶ ποικίλοις καὶ ἐφολκοῖς δολέασιν πραινέω πειρώνται, παρατιθέντες ὅσα πληροὶ τὴν γαστέρα καὶ θέλγει<sup>3</sup> τὸν θυμὸν· ὁ δὲ ἄχθεται αὐτοῖς καὶ ὑπερορᾷ. τί οὖν ἐκεῖνοι κατασοφίζονται<sup>4</sup>; μούσων αὐτοῖς προσάγουσιν ἐπιχώριον, καὶ κατὰδουσι αὐτοῖς ὄργανῳ τινὶ καὶ τούτῳ συνήθει· καλεῖται δὲ σκινδαψὸς τὸ ὄργανον· ὁ δὲ ὑπέχει τὰ ὦτα καὶ θέλγεται, καὶ ἡ μὲν ὄργη πραινέται, ὁ δὲ θυμὸς ὑποστέλλεται τε καὶ στόρνεται, κατὰ μικρὰ δὲ καὶ ἐς τὴν τροφήν ὄρᾳ· εἶτα ἀφέιται μὲν τῶν δεσμῶν, μένει δὲ τῇ μουσῇ δεδεμένος; καὶ δειπνεῖ προθύμως ἄβρὸς δαιτυμῶν<sup>5</sup>. πόθῳ γὰρ τοῦ μέλους οὐκ ἂν ἐτι ἀποσταίῃ. Λιβύων δὲ ἵπποι (δεῖ γὰρ ἀκοῦσαι καὶ τὸν λόγον τὸν ἕτερον), ἐς τοσοῦτον αὐτὰς αἰρεῖ ἡ αὐλησις. πραινόνται τε καὶ ἡμεροῦνται, καὶ ὑπολήγουσι μὲν τοῦ ὑβρίζειν τε καὶ σκιρτᾶν, ἐπονται δὲ τῷ νομῆι ὅποι<sup>6</sup> ἂν αὐτὰς τὸ μέλος

<sup>1</sup> ἐς τὸν.

<sup>3</sup> ὡς πληροῦν . . . θέλγειν.

<sup>5</sup> δαιτυμῶν καταδεδεμένος.

<sup>2</sup> δεσπότης.

<sup>4</sup> κατασοφίζονται καὶ δρᾶσι.

<sup>6</sup> ὅπου.

various methods of catching them I have already described.

44. These two accounts from India and Libya show a difference. The Indian shall relate the practice in his country, and the Libyan shall relate what he knows. So their two accounts are as follows.

In India if a full-grown Elephant is captured he is hard to tame and his craving for freedom makes him thirst for blood, and if you make him fast with ropes his anger is inflamed all the more and he will not stand being a slave and a prisoner. But the Indians blandish him with food and try to mollify him with a variety of attractive baits, offering him what will fill his stomach and assuage his passion. Yet he is displeased with them and takes no notice of them. So what device do the Indians adopt to meet this? They introduce native music and charm the Elephants with a musical instrument that is in common use; it is called *scindapsus*.<sup>a</sup> And the Elephant lends an ear and is pacified; his rage is softened, and his passion is subdued and allayed, and little by little he begins to notice his food. Then he is freed from his bonds but remains captivated by the music, and eats his food with the eagerness of a man faring sumptuously: for in his love for the music he will no longer run away.

But the mares of Libya (for we must listen to the second account as well) are equally captivated by the sound of the pipe. They become gentle and tame and cease to prance and be skittish, and follow the herdsman wherever the music leads them; and

<sup>a</sup> A four-stringed musical instrument.

ἀπάγη, ἐπιστάντος δὲ καὶ ἐκείναι ἐφίστανται εἴαν  
 δὲ ἐπανατεῖν<sup>1</sup> τὸ αἰλήμα, λείβεται δάκρυα ὑφ'  
 ἡδονῆς αὐταῖς. οἱ μὲν οὖν βουκόλοι τῶν ἵππων  
 ῥοδοδάφνης κλάδον κοιλάναντες καὶ αἰλὸν ἐργασά-  
 μενοι καὶ ἐς αὐτὸν ἐμπνέοντες εἶτα οὕτω <τῶν><sup>2</sup>  
 προσειρημένων καταυλοῦσι. λέγει δὲ Εὐριπίδης καὶ  
 ποιμνίτας τινὰς ὑμεναίους· ἔστι δὲ ἄρα τοῦτο  
 αἰλήμα, ὅπερ οὖν τὰς μὲν ἵππους τὰς θηλείας ἐς  
 ἔρωτα ἐμβάλλει καὶ οἰστρον ἀφροδίσιον, τοὺς δὲ  
 ἄρρενας μίγνυσθαι αὐταῖς ἐκμαίνει. τελούνται μὲν  
 <δὴ><sup>3</sup> ἵππικοὶ γάμοι τὸν τρόπον τοῦτον, καὶ  
 εἴουκε ὑμεναῖον ἄδειν τὸ αἰλήμα.

45. Τὸ τῶν δελφίνων φύλον ὡς εἰσι φιλαυδοὶ τε  
 καὶ φίλαυλοι, τεκμηριώσαι ἱκανὸς καὶ Ἀρίων ὁ  
 Μηθυμναῖος ἐκ τε τοῦ ἀγάλματος τοῦ ἐπὶ Ταυνάρῳ  
 καὶ τοῦ ἐπ'<sup>4</sup> αὐτῷ γραφέντος ἐπιγράμματος. ἔστι  
 δὲ τὸ ἐπίγραμμα

ἀθανάτων πομπάσω Ἀρίονα Κυκλέος<sup>5</sup> υἱὸν  
 ἐκ Σικελοῦ πελάγους σώσεν ὄχημα τόδε.

ἕμνον δὲ χαριστήριον τῷ Ποσειδῶνι, μάρτυρα τῆς  
 τῶν δελφίνων φιλομουσίας, οἰοῦν καὶ τούτοις  
 ζαῳγρία ἐκτίμων ὁ Ἀρίων ἔγραψε. καὶ ἔστιν ὁ  
 ἕμνος οὗτος·

Ὅψιστε θεῶν,  
 πόντιε, χρυσοστρίαινε Πόσειδον,  
 γαιάοχ'<sup>6</sup> ἐγκύμιον' <ἄν' > ἄλιαν.<sup>7</sup>  
 βράγχιαι<sup>8</sup> περὶ δὲ σὲ πλωτοί  
 θῆρες χορεύουσι κύκλω,  
 κούφοισι ποδῶν ῥίμμασιν

if he stands still, so do they. But if he plays his  
 pipe with greater vigour, tears of pleasure stream  
 from their eyes. Now the herdsmen of the mares  
 hollow a stick of rose-laurel, fashion it into a pipe,  
 and blow into it, and thereby charm the aforesaid  
 animals. And Euripides speaks of some 'marriage  
 songs of shepherds' [*Alc.* 577], this is the pipe-  
 music which throws mares into an amorous frenzy  
 and makes horses mad with desire to couple. This  
 in fact is how the mating of horses is brought about,  
 and the pipe-music seems to provide a marriage  
 song.

45. Sufficient proof that Dolphins love song and <sup>Arion and the Dolphins</sup>  
 the music of pipes is supplied by Arion of Methymna,  
 in his statue on Taenarum and the inscription written  
 upon it. The inscription runs

'Sent by the immortals this mount saved  
 Arion son of Cycleus from the Sicilian main.'

And Arion wrote a hymn of thanks to Poseidon that  
 bears witness to the Dolphins' love of music and is  
 a kind of payment of the reward due to them also  
 for having saved his life.

This is the hymn.

'Highest of the gods, lord of the sea, Poseidon  
 of the golden trident, earth-shaker in the swelling  
 brine, around thee the finny monsters in a ring

<sup>1</sup> Jac: παρατεῖν.

<sup>2</sup> <δὴ> add. H.

<sup>3</sup> Salmassius: Κύκλονος.

<sup>4</sup> Hermann: ἐγκυμονάλιαν.

<sup>5</sup> <τῶν> add. Jac.

<sup>6</sup> ἄν'.

<sup>7</sup> Bergh: γαιάοχ' MSS, H.

<sup>8</sup> βραγχιόεις Hermann, H.



ἐλάφρ' ἀναπαλλόμενοι, σιμοὶ  
 φριζαύχενες ὠκυδρόμοι  
 σκύλακες, φιλόμουσοι  
 δελφῖνες, ἔναλα θρέμματά  
 κουρῶν Νηρείδων θεῶν,  
 ὡς ἐγείνατ' Ἀμφιτρίτα.  
 οἱ μ' εἰς Πέλοπος γῆν ἐπὶ Ταυναρίαν ἀκτᾶν  
 ἐπορεύσαν<sup>1</sup> πλαζόμενον Σικελῶ ἐνὶ πόντῳ,  
 κυρτοῖσι νώτοις ὄχροντες,<sup>2</sup>  
 ἄλοκα Νηρείας πλακὸς  
 τέμνοντες, ἀστιβῆ πόρον, φῶτες δόλιοι  
 ὡς μ' ἀφ'<sup>3</sup> ἀλιπλόου γλαφυρᾶς νεῶς  
 εἰς οἶδμ' ἀλιπόρφυρον λίμνας ἔριψαν.<sup>4</sup>

ἴδιον μὲν δήπου δελφῶν πρὸς τοῖς ἄνω λεχθεῖσι  
 καὶ τὸ φιλόμουσον.

46. Λόγος που διαρρεῖ Τυρρηνὸς ὁ λέγων τοὺς  
 ὄς τοὺς ἀγρίους καὶ τὰς παρ' αὐτοῖς ἐλάφους ὑπὸ<sup>5</sup>  
 δικτύων μὲν καὶ κυνῶν ἀλίσκεσθαι, ἥπερ οὖν  
 θήρας νόμος, συναγωνιζομένης δὲ αὐτοῖς τῆς  
 μουσικῆς καὶ μᾶλλον. πῶς δέ, ἤδη ἐρῶ.<sup>6</sup> τὰ μὲν  
 δίκτυα περιβάλλουσι καὶ τὰ λοιπὰ θήρατρα, ὅσα  
 ἐλλοχᾶ τὰ ζῷα· ἔστηκε δὲ ἀνὴρ αὐτῶν τεχνίτης,  
 καὶ ὡς ὅτι μάλιστα πειράται τοῦ μέλους ὑποχαλᾶν,  
 καὶ ὃ τι ποτέ ἐστί τῆς μουσῆς σύντονον ἔσθαι, πᾶν  
 δὲ ὃ τι γλῦκιστον αὐλωδίας τοῦτο εἶδει.<sup>7</sup>  
 ἤσυχία τε καὶ ἠρεμία ραδίως διαπορθμεύει, καὶ  
 ἐς τὰς ἄκρας καὶ ἐς τοὺς αὐλῶνας καὶ ἐς τὰ  
 δάση καὶ ἐς ἀπάσας συνελόντι εἰπεῖν τὰς τῶν

<sup>1</sup> Brunck: ἐπορεύσατε MSS. H. v.l. -το.

<sup>2</sup> Brunck: χορεύοντες. <sup>3</sup> Brunck: με ἀπό.

swim and dance, with nimble flings of their  
 feet leaping lightly, snub-nosed hounds with  
 bristling neck, swift runners, music-loving  
 dolphins, sea-nurslings of the Nereid maids  
 divine, whom Amphitrite bore, even they that  
 carried me, a wanderer on the Sicilian main, to  
 the headland of Taenarum in Pelops' land, mount-  
 ing me upon their humped backs as they clove the  
 furrow of Nereus' plain, a path untrodden, when  
 deceitful men had cast me from their sea-faring  
 hollow-ship into the purple swell of ocean.<sup>4</sup>

So to the characteristics of dolphins mentioned earlier  
 on I think we may add a love of music.

46. There is an Etruscan story current which says  
 that the wild boars and the stags in that country are  
 caught by using nets and hounds, as is the usual  
 manner of hunting, but that music plays a part, and  
 even the larger part, in the struggle. And how this  
 happens I will now relate. They set the nets and  
 other hunting gear that ensnare the animals in a  
 circle, and a man proficient on the pipes stands there  
 and tries his utmost to play a rather soft tune,  
 avoiding any shriller note, but playing the sweetest  
 melodies possible. The quiet and the stillness easily  
 carry (the sound) abroad; and the music streams  
 up to the heights and into ravines and thickets—in a  
 word into every lair and resting-place of these

Music as a  
 means of  
 capturing  
 Animals

<sup>4</sup> The poem is apocryphal and is the work of some writer  
 of dithyrambs perhaps of the late 5th cent. B.C. See H. W.  
 Smyth, *Gk. melic poets*, pp. 15, 205.

<sup>5</sup> Hermann: βίψαν.

<sup>6</sup> λέγω.

<sup>7</sup> καὶ ὑπό.

<sup>7</sup> Λαεῖνα.

θηρίων κοίτας καὶ εὐνὰς τὸ μέλος ἔσσει. καὶ τὰ μὲν πρῶτα παρίοντος ἐς τὰ ἄτα αὐτοῖς τοῦ ἤχου ἐκπέπληγε<sup>1</sup> καὶ πού καὶ δειμάτος ὑποπίμπλαται, εἶτα ἄκρατος καὶ ἄμαχος<sup>2</sup> αὐτὰ ἡδονὴ τῆς μούσης περιλαμβάνει, καὶ κηλούμενα λήθην ἔχει καὶ ἐγγόνων<sup>3</sup> καὶ οἰκιῶν.<sup>4</sup> καίτοι φιλεῖ τὰ θηρία μὴ ἀπὸ τῶν συντρόφων χωρίων πλανᾶσθαι. τὰ δ' οὖν Τυρρηναῖα κατ' ὀλίγον ὥσπερ ὑπὸ τινος ἰγγυος ἀναπειθούσης ἔλκεται,<sup>5</sup> καὶ καταγοητεύοντος τοῦ μέλους ἀφικνεῖται καὶ ἐμπίπτει ταῖς πάγαις τῆς μούσης κεχειρωμένα.

47. Ἀνθίαι δὲ βαλλόμενοι ὅταν ἀλώσῃ οὐκτιστόν εἰσι θεαμάτων, καὶ ἀποθνήσκοντες ἑαυτοὺς εὐόικασι θρηνεῖν καὶ τρόπον τινα ἱκετεύειν, ὥσπερ οὖν ἄνθρωποι λησταῖς ἐντυχόντες ἀνοικτίστοις τε καὶ φονικωτάτοις. οἱ μὲν γὰρ αὐτῶν ἀποδιδράσκειν πειρώμενοι εἶτα τοῖς δικτύοις ἐμπαλάσσονται,<sup>6</sup> ὑπεράλλεσθαι δὲ αὐτοὺς πειρωμένους τὸν λόγον εἶτα μέντοι καταλαμβάνει αἰχμῇ· οἱ δὲ ἀποδιδράσκοντες τότε τὸν θάνατον ἐς τὴν τέως πολεμίαν ἰχθύσι γῆν ἐξεπήδησαν, τὸ τέλος τοῦ βίου τὸ χωρὶς τοῦ ξίφους προσηρημένοι καὶ μάλα ἀσμένως.

<sup>1</sup> ἐκπέπληγε καὶ διὰ τὸ ἤθησε.

<sup>2</sup> ἐγγόνων.

<sup>3</sup> Reiske: ἔλκονται.

<sup>4</sup> ἀκρατῶς καὶ ἀμάχως.

<sup>5</sup> οἰκιῶν καὶ χώρων.

<sup>6</sup> Schm: ἐμπαλάσσονται.

animals. Now at first when the sound penetrates to their ears it strikes them with terror and fills them with dread, and then an unalloyed and irresistible delight in the music takes hold of them, and they are so beguiled as to forget about their offspring and their homes. And yet wild beasts do not care to wander away from their native haunts. But little by little these creatures in Etruria are attracted as though by some persuasive spell, and beneath the wizardry of the music they come and fall into the snares, overpowered by the melody.

47. The Anthias, if wounded while it is being captured, is a most pitiful sight, and as it dies seems to be mourning for itself and to be somehow imploring, like men who have fallen among pitiless and most bloodthirsty brigands. For some of these fish in their attempt to escape get entangled in the nets, and as they try to leap out of the ambush are caught by the harpoon. Others which contrive to escape this death, spring out on to the shore, hitherto the fishes' enemy, preferring, and gladly so, death without the aid of the sword.

The  
Anthias  
fish

The first part of the history of the world, from the beginning to the birth of Christ, is contained in the first six books of the Bible. The second part, from the birth of Christ to the present time, is contained in the remaining books of the Bible. The third part, from the present time to the end of the world, is contained in the books of the prophets and the apocalypses.

The fourth part of the history of the world, from the beginning to the present time, is contained in the books of the historians. The fifth part, from the present time to the end of the world, is contained in the books of the philosophers and the poets.

**BOOK XIII**

The first part of the history of the world, from the beginning to the birth of Christ, is contained in the first six books of the Bible. The second part, from the birth of Christ to the present time, is contained in the remaining books of the Bible. The third part, from the present time to the end of the world, is contained in the books of the prophets and the apocalypses.

The fourth part of the history of the world, from the beginning to the present time, is contained in the books of the historians. The fifth part, from the present time to the end of the world, is contained in the books of the philosophers and the poets.

1. Ἄετον ἀκούω Γορδίῳ τὴν τοῦ παιδὸς αὐτοῦ Μίδου<sup>1</sup> βασιλείαν ὑποσημῆναι, ἥρκα ἀροῦντι τῷ Γορδίῳ ἐπιπτάς, εἶτα μέντοι κατὰ τοῦ ζυγοῦ καθίσας συνδιημέρευσεν, οὐδὲ προαπέστη πρὶν ἢ γενομένης ἑσπέρας καὶ ἐκεῖνος κατέλυσε τὴν ἄροσιν ἐπιστάντος τοῦ βουλευτοῦ. Γέλωνος δὲ τοῦ Συρακοσίου παιδὸς ὄντος λύκος μέγιστος ἐσηπδήσας ἐς τὸ διδασκαλεῖον ἐξήρπασε τῶν χειρῶν τοῖς ὁδοῦσι τὴν δέλτον, καὶ ὁ Γέλων ἐξαναστὰς τοῦ θάκου ἐδίωκεν αὐτόν, τὸ μὲν θηρίον μὴ καταπήξας, περιεχόμενος δὲ τῆς δέλτου ἰσχυρῶς. ἐπεὶ δὲ ἐξῶ τοῦ διδασκαλείου ἐγένετο, τὸ μὲν κατηνέχθη καὶ τοὺς παῖδας αὐτῷ διδασκάλῳ κατέβαλε, θεία δὲ προμηθεΐα ὁ Γέλων περιῆν<sup>2</sup> μόνος. καὶ τό γε παράδοξον, οὐκ ἀπέκτεινεν ἄνθρωπον ἀλλ' ἔσωσε λύκος, οὐκ ἀτιμασάντων τῶν θεῶν οὐδὲ διὰ τῶν ἀλόγων τῷ μὲν τὴν βασιλείαν προδηλώσαι, τὸν δὲ τοῦ μέλλοντος κυδόνου σώσαι. ἴδιον δὴ τῶν ζῴων καὶ τὸ θεοφιλές.

2. Οἱ Κἄρες αἰροῦσι τοὺς σαργοὺς τὸν τρόπον τούτου. νότου καταπέοντος ἤσυχῃ καὶ προσβάλλοντος αὔρας μαλακατέρας καὶ τοῦ κύματος στορεσθέντος καὶ πρῶως ταῖς ψάμμους ἐπηχούντος,

<sup>1</sup> Ges: Μήδου.

<sup>2</sup> περιῆει.

1. I have heard that an eagle intimated to Gordius <sup>Gordius and an Eagle</sup> that his son Midas<sup>a</sup> would be king when, as he was ploughing, it flew over Gordius, and then settling upon the yoke, remained with him all day long and did not depart before he finished his ploughing at eventide when the hour for unyoking was at hand.

And when Gelon<sup>b</sup> of Syracuse was a boy an <sup>Gelon and a Wolf</sup> immense wolf sprang into the schoolroom and with its teeth snatched his writing-tablet from his hands. And Gelon rose from his seat and gave chase, not being afraid of the beast but clinging valiantly to his writing-tablet. And when he got outside the schoolroom it fell and crushed the boys along with the master. It was by divine providence that Gelon was the only one to escape. And the strange thing is that the wolf did not kill a man but saved his life, for the gods did not disdain to foreshow a kingdom to one even by means of a dumb animal, and to save the other from danger that threatened.

So it is characteristic of animals to be beloved of the gods.

2. This is how the people of Caria catch Sargues. <sup>The Sargue</sup> When the south wind is blowing gently and sending softer breezes and when the waves are at rest and chime lightly upon the sands, then the fisherman has

<sup>a</sup> Mythical King of Phrygia.

<sup>b</sup> Gelon, c. 540-478 B.C., became Tyrant of S. in 485.

τηνκαυτα ὁ θηρατῆς καλάμου μὲν οὐ δέεται οὐδὲ ἔν, λαβὼν δὲ ἄρκυθον ῥάβδον πάνυ σφόδρα ἔρρωμένης, ἀπ' <sup>1</sup> ἄκρας αὐτῆς ἐξάπτει σειράν, καὶ περιπεῖρει <sup>2</sup> τῷ ἀγκίστρῳ λυκόστομον <sup>3</sup> ὄντα ἡμιτάριχον, καὶ καθίσωσιν ἐς τὴν θάλατταν. καὶ κἀθηται μὲν ἐπὶ τῇ πρύμνῃ τῆς πορθμίδος καὶ τὸν δόλον ὑποκίει, ὑπερέττει δὲ οἱ παῖς <sup>4</sup> ἤσυχῆ, προμαθὼν τῆς ἐλάσεως τὸ σχολαῖον ἐπίτηδες, καὶ ὡς ἐπὶ τὴν γῆν προάγει τὸ σκάφος. πολλοὶ δὲ οἱ σαργοὶ περισκιρτῶσιν ἐκ τῶν συντρόφων φιλεῶν ἀναθορόντες, ἀθροίζονται δὲ ἐπὶ τὸ ἀγκίστρον· ἀγει γὰρ αὐτοὺς οἰοῦναι ἕγγι ὁ πάλα μὲν τεθνηκὼς ἐς τὸ ἐλεῖν δὲ σκευασθεῖς <sup>5</sup> ἰχθύς. εἶτα πλησίον τῆς γῆς γενόμενοι ῥαδίως ἀλίσκοινται, τῇ λιχνεῖα τῆς γαστρὸς δεδεμένοι.

3. Διατριβαὶ δὲ ἰχθύων πολλαί, καὶ γίνονται οἱ μὲν ἐν ταῖς πέτραις, οἱ δὲ ἐν ταῖς ψάμμαις, ἄλλοι δὲ ἐν ταῖς πόαις. καὶ γὰρ τοὶ καὶ πόαι θάλαττιαι εἰσι, καὶ αἱ μὲν αὐτῶν καλοῦνται βρύα, αἱ δὲ ἄμπελοι, καὶ σταφυλαὶ τινες, καὶ φύκια ἄλλα· ἦν δὲ ἄρα θαλαττίας <sup>6</sup> πῶας καὶ κράμβη ὄνομα, καὶ μνία καλεῖται τινα ἐν αὐταῖς καὶ τρίχες. τρόφή δὲ ἄρα τούτων ἄλλω ἄλλῃ <sup>7</sup> ἦν, καὶ οὐκ ἂν πάσαιτο ἑτέρας ὁ εἰθισμένος τῇ συντρόφῳ καὶ ὁμοεθνεῖ, ὡς ἂν εἴποι τις.

4. Ἀκουσείας δ' ἂν ἀλιέων καὶ ἰχθύων τινα καλλιωνύμων οὕτω λεγόντων· καὶ ὑπὲρ αὐτῶν

<sup>1</sup> ἐπ'.<sup>2</sup> Ges: κυκόστομον.<sup>3</sup> Reiske: περι.<sup>4</sup> καὶ παῖς.

no need of his reed, but taking a rod of very tough juniper he fastens a cord on the end and spits a half-pickled anchovy on the hook and lets it down into the sea. And he sits in the prow of the skiff and dangles the lure, while his boy rows gently, having purposely been instructed beforehand in the art of leisurely propulsion, and makes the skiff move in the direction of the shore. And the Sargues dart up in their numbers from their native lairs and gambol around and collect about the hook. For the fish; long dead indeed but prepared for catching, draws them as it were with a spell. Presently when they are close to the shore they are easily caught, being made prisoners through their belly's greed.

3. The haunts of fishes are numerous: some are found among rocks, others in sand, others again among vegetation, for you must know there is vegetation even in the sea, and some is called 'oyster-green,' some 'vines,' certain kinds 'grapes,' and others 'grass-wrack.' And it seems that the name 'cabbage' also is attached to marine vegetation, and some kinds are called 'seaweed' and some 'hair.' And some fish feed on one kind, others on another, and a fish that is accustomed to the food on which it has been reared and to which it is, so to say, akin would never touch any other kind.

Fishes, their haunts and their food

4. You may hear fishermen speak also of a fish they call *Callionymus* (Star-gazer). And concerning

The Star-gazer fish

<sup>5</sup> διασπασθεῖς.<sup>6</sup> Ges: θαλαττίου.<sup>7</sup> Ἄρον: ἄλλο.

'Αριστοτέλης λέγει ὅτι ἄρα ἐπὶ τοῦ λοβοῦ τοῦ δεξιοῦ καθημένην<sup>1</sup> ἔχει χολήν πολλήν, τὸ δὲ ἦπαρ αὐτῷ<sup>2</sup> κατὰ τὴν λαίαν φορεῖται πλευράν· καὶ μαρτυρεῖ τούτοις καὶ ὁ Μένανδρος ἐν τῇ Μεσσηνίᾳ οἶμαι λέγων

τίθην' ἔχειν χολήν σε καλλιωνύμου  
πλείω,

καὶ 'Ανάξιππος ἐν 'Επιδικαζομένῳ

ἐάν με κινήσῃς καὶ ποιήσῃς τὴν χολήν  
ἅπασαν ὡσπερ καλλιωνύμου ζέσαι,  
ὄψει διαφέροντ' οὐδὲ ἐν ξιφίου κυνός.

εἰσὶ μὲν οὖν οἱ καὶ φασὶν αὐτὸν ἐδώδιμον, οἱ δὲ πλείους ἀντιλέγουσιν αὐτοῖς. οὐ ραδίως δὲ αὐτοῦ μνημονεύουσιν ἐν ταῖς † ὑπὲρ τῶν ἰχθύων πανθοι-  
νίαις, ὧν τι καὶ ὄφελός ἐστι ποιηταὶ θέμενοι,<sup>3</sup>  
σπουδὴν ἐς μνήμην ἔνθεσμον,†<sup>4</sup> Ἐπίχαρμος μὲν  
ἐν 'Ηβας<sup>5</sup> Γάμῳ καὶ Γῆ καὶ Θαλάσσῃ καὶ  
προσέτι <καὶ><sup>6</sup> Μώσαις,<sup>7</sup> Μνησιμαχος δὲ ἐν τῷ  
'Ισθμιονίκῃ.

5. Βάτραχος δὲ θαλάττιος τίκεται κατὰ τοὺς ὀρνίθιας ὧν καὶ οὗτος. οὐ ζωογονεῖ γὰρ ἐν

<sup>1</sup> Ges: καθειμένη.

<sup>2</sup> αὐτῷ δὲ τὸ ἦ.

<sup>3</sup> ποιητῶν θεμένων.

<sup>4</sup> ὑπὲρ τῶν ἔνθεσμον corrupt.

<sup>5</sup> Cas: 'Ηβας.

<sup>6</sup> <καὶ> add. H.

<sup>7</sup> Hemst: Μούσαις.

\* Ar. only says that its gall-bladder is close to the liver and very large in relation to the size of the fish. See fr. 286 (Rose, p. 307).

it Aristotle says [*HA* 506 b 10]<sup>a</sup> that it has a considerable quantity of gall stored close to the right-hand lobe of the liver, and that its liver is situated on its left side. And Menander bears witness to these statements when he says in his *Messenian woman* [*fr.* 31 K], I think,

'I will make you have more gall than a Star-gazer';

and Anaxippus in his *Epidicazomenus* [*fr.* 2K]:

'If you rouse me and make all my gall boil like a Star-gazer's, you will find that I differ no whit from a sword-fish.'

There are those who assert that it is edible; most people however assert the contrary. But you will not easily discover any mention of the Star-gazer in any description of fish-banquets, although poets have been at pains to record every fish of any value; they are <sup>b</sup> Epicharmus in his *Hebe's Wedding* [*Kaibel CGF* p. 98], his *Land and Sea* [*ib.* 94], and also his *Muses* [*ib.* 98], and Mnesimachus in his *Isthmian Victor* [*fr.* 5K].

5. The Fishing-frog<sup>c</sup> also lays an egg, as birds do, for it is not viviparous, because its new-born young

The Fishing-frog

<sup>b</sup> The passage is corrupt and the translation gives what may be the general sense.

<sup>c</sup> More commonly called 'Angler'; see above, 9. 24. It has a huge, broad, flat head but a very thin body. Of the three filaments projecting from its head the front one alone is movable and tipped with a lappet: this is the 'lure' (*δέλεαρ*) of 9. 24. The account of its reproduction and of its egg . . . is quite untrue' (Thompson). See *Enc. Brit.* (11th ed.), art. 'Angler.'

ἐαυτῶ· κεφαλὴν γὰρ ἔχει καὶ τὰ ἀρτιγενῆ μεγάλην τε ἅμα καὶ τραχείαν, καὶ διὰ ταῦτα ὑποδέξασθαι τὰ βρέφη δεισαντα ἠκιστός ἐστιν· ἐλκώσει γὰρ αὐτὸν καὶ κακώσει<sup>1</sup> ἐσπίπτοντα τὴν αἰθῆς. ἀλλὰ καὶ τικτόμενα ἂν καὶ ἐξιόντα εἰργάζετο παραπλήσια. οὔτε οὖν εὐώδινες ἐς ζώων γένεσιν εἰσιν οὔτε μὴν κρησφύγετα τοῖς ἐκγόνοις ἀγαθὰ. φύου δὲ τὴν φύσιν ἢ ἰδιότητα οὐχ ὁμολογεῖ τὸ τῶν βατράχων, τραχὺ δὲ ἐστί καὶ ἐκεῖνο, καὶ ἔχει φολιδας, καὶ προσαψαμένῳ φανείται σοι ἀντίτυπον.

6. Οἱ πολύποδες καὶ αὐτοὶ χρόνῳ γίνονται μέγιστοι, καὶ ἐς κήτη προχωροῦσι, καὶ ἐναριθμοῦνται ἐν αὐτοῖς καὶ οὗτοι, ἀκούω γοῦν ἐν Δικαιαρχίᾳ τῇ Ἰταλικῇ πολύπου ἐς ὄγκον σώματος ὑπερήφανον προελθόντα τὴν μὲν ἐν τῇ θαλάττῃ τροφήν καὶ τὰς ἐκείθεν νομῆς ἀτιμάσαι καὶ ὑπερφρονῆσαι αὐτῶν. προῆει δὲ ἄρα οὗτος καὶ ἐς τὴν γῆν, καὶ ἐλήζετο καὶ τῶν χερσαίων ἐστιν ἄ. οὐκοῦν διὰ<sup>2</sup> τινος ὑπονόμου κρυπτοῦ ἐκβάλλοντος ἐς τὴν θάλατταν τὰ ἐκ τῆς πόλεως τῆς προειρημένης ῥυπαρὰ ἐστέων καὶ ἀνίων ἐς οἶκόν τινα παράλον, ἐνθα ἦν ἐμπόρων Ἰβηρικῶν φόρτος καὶ ταρίχη τὰ ἐκείθεν ἐν σκεύεσιν ἀδροῖς, εἶτα τὰς πλεκτάνας περιχέων καὶ σφίγγων τὸν κέραμον ἐρρήγνυ τὰ ἀγγεῖα καὶ κατεδαίνυτο τὰ ταρίχη, οἱ δὲ ἐσιόντες ὡς ἐώρων τὰ ὄστρακα, πολλὴν δὲ τοῦ φόρτου ἀριθμὸν ἀφανῆ κατελαμβάνον, ἐξεπλήττοντο καὶ τίς ἦν ὁ κεραύων αὐτοῦς συμβαλεῖν οὐκ εἶχον, τῶν μὲν θυρῶν ἀνεπιβουλεύτων βλεπομένων, τοῦ δὲ ὀρόφου ὄντος

<sup>1</sup> ἐλκῶσαι . . . κακῶς.<sup>2</sup> καὶ διὰ.

have a large, rough head, and for that reason it is incapable of taking them back when they are frightened. For their re-entry will lacerate and injure the parent, and were they to be born alive and to emerge so, they would produce the same effect. And so they are not well adapted to producing their young alive nor are they a secure place of refuge for them. The egg of the Fishing-frog does not conform to the nature and character of an egg, for even that is rough and has scales, and you will find it hard if you touch it.

6. Octopuses naturally, with the lapse of time, attain to enormous proportions and approach cetaceans and are actually reckoned as such. At any rate I learn of an octopus at Dicaearchia in Italy which attained to a monstrous bulk and scorned and despised food from the sea and such pasturage as it provided. And so this creature actually came out on to the land and seized things there. Now it swam up through a subterranean sewer that discharged the refuse of the aforesaid city into the sea and emerged in a house on the shore where some Iberian merchants had their cargo, that is, pickled fish from that country in immense jars; it threw its tentacles round the earthenware vessels and with its grip broke them and feasted on the pickled fish. And when the merchants entered and saw the broken pieces, they realised that a large quantity of their cargo had disappeared; and they were amazed and could not guess who had robbed them: they

A monstrous  
Octopus

ἀσωοῦς καὶ τῶν τοίχων μὴ διεσκαμμένων ἑωράτο δὲ καὶ τῶν ἰχθύων τῶν τὰρίχων λείψανα ὑπολειφθέντα<sup>1</sup> ὑπὸ τοῦ ἀκλήτου δαυτυμόνος. ἔκριναν δὲ τινα τῶν οἰκειῶν τὸν μάλιστα εὐτολμώτατον ἔνδον ὠπλισμένον καταλιπεῖν ἔλλοχῶντα. νύκτωρ οὖν ἐπὶ τὴν συνήθη δαῖτα ὁ πολύπους ἀνέρπει, καὶ περιχυθεὶς τοῖς σκεύεσιν ὡσπερ ἐς πνύγμα ἀθλητῆς συλλαβῶν τὸν ἀντίπαλον ἐγκρατῶς τε καὶ μάλα εὐλαβῶς, εἶτα συνέτριβε τὸν κέραμον ληστῆς ὡς εἰπεῖν ὁ πολύπους ῥᾶστα. ἦν δὲ διχόμητος, καὶ κατελάμπετο ὁ οἶκος, καὶ πάντα ἦν εὐσύνοπτα. ὁ δὲ οὐκ ἐπεχειρεῖ μόνος, δείσας τὸν θῆρα (καὶ γὰρ μόνου μελλῶν ὁ ἐχθρὸς ἦν) περιηγείται δὲ ἕωθεν τοῖς ἐμπόροις τὰ πεπραγμένα ἀκούοντες δὲ ἠπίστου. εἶτα οἱ μὲν τῆς ζημίας τῆς τοσαύτης μνήμη τὸν κίνδυνον<sup>2</sup> ἀνερρίπτου, καὶ συνελθεῖν<sup>3</sup> τῷ ἐχθρῷ ἔσπευδον,<sup>4</sup> οἱ δὲ τῆς κωφῆς καὶ ἀπίστου θεᾶς διψῶντες συναπεκλείοντο ἀνθαίρετοι σύμμαχοι. εἶτα ἑσπέρας ὁ φῶρ ἐπιφοιτᾷ, καὶ ὄρμη ἐπὶ τὴν συνήθη τράπεζαν. ἐνταῦθα οἱ μὲν ἀπέφραττον τὸν ὄχετόν, οἱ δὲ ὠπλιζοντο ἐπὶ τὸν πόλεμον,<sup>5</sup> καὶ κοπίη καὶ ξυροῖς τεθηγμένοις αὐτοῦ διέκοπτον τὰς πλεκτάνας, ὡς δρυὸς κλάδους ἀκροτάτους<sup>6</sup> ἀμπελοουργοὶ τε καὶ δρυοτόμοι. καὶ τὴν ἀλκὴν αὐτοῦ περικόψαντες καθείλον ὀψὲ καὶ μόγις οὐκ ὀλίγα πόνησαντές, καὶ τὸ καινότερον, ἐν τῇ γῇ τὸν ἰχθὺν ἐθηράσαντο ἔμποροι. τὸ<sup>7</sup>

<sup>1</sup> ἀπολειφθέντα.

<sup>2</sup> *Ges*: τὸν κίνδυνον μνήμη.

<sup>3</sup> *Schn*: συνεισελθεῖν.

<sup>4</sup> συνέσπευδον.

<sup>5</sup> *Ges*: πόλεμον.

<sup>6</sup> ἀκροτάτους ἢ ἄδρο-

saw that no attempt had been made upon the doors; the roof was undamaged; the walls had not been broken through. They saw also the remains of the pickled fish that had been left behind by the uninvited guest. So they decided to have their most courageous servant armed and waiting in ambush in the house. Well, during the night the Octopus crept up to its accustomed meal and clasping the vessels, as an athlete puts a strangle-hold upon his adversary with all his might gripping firmly, the robber—if I may so call the Octopus—crushed the earthenware with the greatest ease. It was full moon, and the house was full of light, and everything was quite visible. But the servant was not for attacking the brute single-handed as he was afraid, moreover his adversary was too big for one man, but in the morning he informed the merchants what had happened. They could not believe their ears. Then some of them remembering how heavily they had been mulcted, were for risking the danger and were eager to encounter their enemy, while others in their thirst for this singular and incredible spectacle voluntarily shut themselves up with their companions in order to help them. Later, in the evening the marauder paid his visit and made for his usual feast. Thereupon some of them closed off the conduit; others took arms against the enemy and with choppers and razors well sharpened cut the tentacles, just as vine-dressers and woodmen lop the tips of the branches of an oak. And having cut away its strength, at long last they overcame it not without considerable labour. And what was so strange was that merchants captured the fish on dry land. Mis-

<sup>7</sup> καὶ τό κ.



κακούργον δὴ τοῦδε τοῦ ζώου καὶ τὸ δολερὸν ἀναπέφηνεν ἡμῖν ἴδιον ὄν.

7. Τῶν τεθηραμένων ἐλεφάντων ἰδῶνται τὰ τραύματα οἱ Ἴνδοι τὸν τρόπον τοῦτον. καταιονοῦσι μὲν αὐτὰ ὕδατι χλιαρῷ, ὡσπερ οὖν τὸ τοῦ Εὐρυπύλου παρὰ τῷ καλῷ Ὀμήρῳ ὁ Πάτροκλος· εἶτα μέντοι διαχρίουσι βουτύρῳ<sup>1</sup> αὐτά· ἐὰν δὲ ἦ βαθέα, τὴν φλεγμονὴν πραῦνουσιν ἕναι κρέα θερμὰ μὲν ἔναυμα δὲ ἔτι προσφέροντες καὶ ἐντιθέντες· τὰς δὲ ὀφθαλμίας θεραπεύουσιν αὐτῶν βόειον γάλα ἀλειύνοντες εἶτα αὐτοῖς ἐγχέοντες, οἱ δὲ ἀνοίγουσι τὰ βλέφαρα, καὶ ὠφελούμενοι ἡδονταί τε καὶ αισθάνονται, ὡσπερ ἄνθρωποι. καὶ ἐς τοσοῦτον ἐπικλύζουσιν, ἐς ὅσον ἂν ἀποπαύσωνται ληρώντες· μάρτυρον δὲ τοῦ παύσασθαι τὴν ὀφθαλμίαν τοῦτό ἐστι. τὰ δὲ νοσήματα ὅσα αὐτοῖς προσπίπτει ἄλλως, ὁ μέλας οἶνός ἐστιν αὐτοῖς ἄκος. εἰ δὲ μὴ γένοιτο ἐξάντης τοῦ κακοῦ τῷ φαρμάκῳ τῷδε, ἄσωτά οἱ ἐστί.

8. Ἐλέφαντι ἀγελαίῳ μὲν τετιθασενμένῳ<sup>2</sup> γέ μιν ὕδωρ πώμα ἐστὶ, τῷ δὲ <τὰ><sup>3</sup> ἐς πόλεμον ἀθλοῦντι οἶνος μὲν, οὐ μὴν ὁ τῶν ἀμπέλων, ἐπεὶ τὸν μὲν ἐξ ἀρύξης χειρουργοῦσι, τὸν δὲ ἐκ καλάμου· προΐασι δὲ καὶ ἄνθη σφίσιν ἀθροίσοντες· εἰσὶ γὰρ ἐρασταὶ εὐωδίας, καὶ ἄγονται γέ ἐπὶ τοὺς λεμιῶνας, ὁμοῦ πωλευθησόμενοι τῇ ἡδίστῃ. καὶ ὁ μὲν ἐκλέγει κρίνας τῇ ἀσφρήσει τὸ ἄνθος, τάλαιρον δὲ ἔχων ὁ πωλευτῆς τρυγῶντος καὶ ἐμβάλλοντος

<sup>1</sup> τῷ βουτύρῳ.

<sup>2</sup> Reiske: εἰθισμένῳ.

chief and craft are plainly seen to be characteristics of this creature.

7. The people of India heal the wounds of Elephants which they have captured in the following manner. They foment them with warm water, just as Patroclus fomented the wound of Eurypylus in our noble Homer [Il. 11. 829], and then anoint them with butter. But if they are deep, they reduce the inflammation by applying and laying on them pigs' flesh hot and with the blood still in it. Their ophthalmia they treat by warming some cow's milk and pouring it into their eyes, and the Elephants open their eyelids and are gratified just as men are, to perceive what benefit they derive. And the Indians continue the bathing until the inflammation ceases; this is evidence that the ophthalmia has been arrested. As for other diseases that afflict them, black<sup>a</sup> wine is the cure for them. But if this medicine does not rid them of their complaint, then nothing will save them.

Remedies  
for sick  
Elephants

8. An Elephant belonging to a herd but which has been tamed drinks water; but an Elephant that fights in war drinks wine, not however that made from grapes; for men prepare a wine from rice or from cane. And these tame Elephants go out to gather flowers for themselves, for they love a sweet smell and are led to the meadows to be trained by the most fragrant scent. And an Elephant using its sense of smell will pick out a flower, while the trainer, basket in hand, holds it out beneath the

The  
Elephant  
and its love  
of flowers

<sup>a</sup> I.e. dark red.

<sup>3</sup> <τὰ> add. H.

ὀπέχει. εἶτα ὅταν ἐμπλήσῃ τοῦτον, ὥσπερ οὖν ὀπώραν δρεπόμενος λούται, καὶ ἤδεται τῷ λουτρῷ κατὰ τοὺς τῶν ἀνθρώπων ἀβροτέρους. εἶτα ἐπανελθὼν τὰ ἄνθη ποθεῖ, καὶ βοᾷ βραδύνοντος, καὶ οὐχ αἰρεῖται τροφήν πρὶν ἢ κομίση τίς οἱ ὅσα ἐτρίγησεν. εἶτα μέντοι τῇ προβοσκίδι ἀναιρούμενος ἐκ τοῦ ταλάρου τῆς φάτνης καταπάττει τὰ χεῖλη, ἤδυσμα τοῦτό γε τῇ τροφῇ διὰ τῆς εὐσομίας ἐπινοῶν, ὡς εἰπεῖν. κατασπείρει δὲ καὶ τοῦ χώρου ἔνθα ἀλλίξεται τῶν ἀνθέων πολλά, ἤδυσμένον αἰρεῖσθαι γλυχόμενος ὕπνον. Ἰνδοὶ δὲ ἐλέφαντες ἦσαν ἄρα πῆγγων ἑνέα τὸ ὕψος, πέντε δὲ τὸ εὖρος. μέγιστοι δὲ ἄρα τῶν ἐκεῖθι ἐλεφάντων οἱ καλούμενοι Πράσιοι,<sup>1</sup> δεῦτεροι δ' ἂν τῶνδε τάττωντο οἱ Ταξίλοι.<sup>2</sup>

9. Ἴππον δὲ ἄρα Ἰνδὸν κατασχεῖν καὶ ἀνακροῦσαι προπηδῶντά καὶ ἐκθέοντα οὐ παντὸς ἦν, ἀλλὰ τῶν ἐκ παιδὸς ἵππειαν πεπαιδευμένων. οὐ<sup>3</sup> γὰρ αὐτοῖς ἔστιν ἐν ἔθει χαλινῷ ἄρχεω αὐτῶν καὶ ρυθμίζειν αὐτοὺς καὶ ἰθύνειν, κημοῖς δὲ ἄρα κεντρωτοῖς ἀκόλαστον τε<sup>4</sup> ἔχουσι τὴν γλῶτταν καὶ τὴν ὑπερώαν ἀβασάνιστον· ἀναγκάζουσι δὲ αὐτοὺς ὅμως οἶδε οἱ τὴν ἵππειαν σοφισταὶ [περικυκλεῖν καὶ]<sup>5</sup> περιδινεῖσθαι ἐς ταῦτον στρεφομένους.<sup>6</sup> δεῖ δὲ ἄρα τῷ τοῦτο δράσασθαι καὶ βίωμης χειρῶν καὶ ἐπιστήμης εὖ μάλα ἵππικῆς. πειρῶνται δὲ οἱ προήκοντες ἐς ἄκρον τῆσδε τῆς σοφίας καὶ ἄρμα οὕτως περικυκλεῖν καὶ περιάγειν· εἴη δ' ἂν

<sup>1</sup> Πράσιο- MSS αἰνώαυ.

<sup>3</sup> τοῦτο.

<sup>2</sup> Ταξίλοι? Warnington.

<sup>4</sup> γὰρ Jac, H.

<sup>5</sup> [περικυκλεῖν καὶ] del. H.

picker as he throws it in. Later when it has filled the basket, like a fruit-gatherer it has a bath and takes as much pleasure in the bath as the more luxurious of mankind do. Then on its return it wants the flowers, and if the keeper delays, it trumpets and refuses food until somebody brings it the flowers it has gathered. Then it picks them out of the basket with its trunk and sprinkles them along the rim of its manger, for it regards them as imparting a flavour, as it were, to its food by means of their scent. And it scatters a quantity of flowers over its stall, as it desires a fragrant sleep. It seems that Indian Elephants are nine cubits high and five wide, and the largest are those they call Prasian; next to these one may reckon those from Taxila.<sup>a</sup>

9. To control an Indian Horse, to check him when <sup>The Indian Horse</sup> he leaps forward and would gallop away, has not, it seems, been given to every man, but only to those who have been brought up from childhood to manage horses. For it is not the Indian custom to rule them, to bring them to order, and to direct them by means of the rein but by spiked muzzles; thus their tongue goes unpunished and the roof of their mouth untormented. Still, those who are skilled in horsemanship compel them to go round and round, returning to the same point. Now if a man would do this he requires strength of hand and a thorough understanding of horses. Those who have attained the summit of this science even try by these means to drive a chariot in circles. And it would be no con-

<sup>6</sup> στρεφομένους, καὶ ἦσπερ εἶδον ἀστόμους.

<sup>a</sup> City in the extreme NW of India.

ἄθλος οὐκ εὐκαταφρόνητος ἀδηφάγων ἵππων  
 τέτρωρον περιστρέφειν ῥαδίως· φέρει δὲ τὸ ἄρμα  
 παραβάτας δύο· ὁ δὲ στρατιώτης ἐλέφας ἐπὶ τοῦ  
 καλουμένου θαρακίου ἢ καὶ νῆ Δία τοῦ νώτου  
 γυμνοῦ καὶ ἐλευθέρου φέρει πολεμιστὰς μὲν τρεῖς  
<sup>1</sup> παρ' ἐκάτερα βάλλοντας καὶ τὸν τρίτον  
 κατόπι, τέταρτον δὲ τὸν τὴν ἄρην ἔχοντα <sup>2</sup> διὰ  
 χειρῶν καὶ ἐκείνη τὸν θῆρα ἰθύνοντα, ὡς οἰαίκε  
 ναῦν κυβερνητικὸν ἄνδρα καὶ ἐπιστάτην τῆς νεώς.

10. Θῆρα δὲ παρδάλεων Μαυρουσία εἶη ἂν <sup>3</sup>  
 καὶ ἔστιν αὐτοῖς οἰκοδομία λίθων πεποιημένη, καὶ  
 ἔοικε ζωγρείῳ <sup>4</sup> τινί, καὶ ἔστι μὲν ὁ λόγος ὁδε ὁ  
 πρῶτος· ὁ γὰρ μὴν δεύτερος, ἐνδοτέρω σαπροῦ  
 κρέως καὶ ὀδωδότης μοῖραν μηρίθου τινὸς μακρο-  
 τέρας ἔξαρτῶσι, θύραν δὲ ἐκ ῥιπιδίων καὶ τινῶν  
 καλάμων ἀραιὰν ἐπέστησαν, καὶ μέντοι καὶ δι'  
 αὐτῶν ἐκπνεῖται ἢ τοῦ κρέως τοῦ προειρημένου  
 ὀσμὴ διαρρέουσα· αἰσθάνονται <sup>5</sup> δὲ αἱ θῆρες, καὶ  
 γὰρ πῶς τοῖς κακόσμοις φιληδοῦσι· προσβάλλει  
 γὰρ αὐτὰς <sup>6</sup> ὁ τῶν <sup>7</sup> προειρημένων ἀήρ, εἴαν τε ἐν  
 ἄκροις <sup>8</sup> τοῖς ὄρεσιν εἴαν τε ἐν φάραγγι, καὶ  
 μέντοι καὶ ἐν αὐλῶν, εἴτα ἀνεφλέγθῃ τῇ ὀσμῇ  
 ἐντυχούσα, καὶ ὑπὸ τῆς ἄγαν ὀσμῆς ἐς τὴν θοῶν  
 τὴν φιλὴν ἄττει φερομένη· ἔλκεται δὲ ὑπ' αὐτῆς  
 ὡς ὑπὸ τινος ἰγγος, εἴτα ἐμπίπτει τῇ θύρᾳ καὶ  
 ἀνατρέπει αὐτὴν καὶ ἔχεται τοῦ δυστυχοῦς δειπνοῦ.  
 τῇ γὰρ τοῖ μηρίθῳ τῇ προειρημένῃ συνοφάνθη

<sup>1</sup> Lacuna.

<sup>2</sup> κατέχοντα.

<sup>3</sup> εἶη ἂν (τοιᾶδε) add. Grasberger, op. 13. 14 ad fin., 15. 1.

<sup>4</sup> Schm: ζωγρία.

<sup>5</sup> Schm: αἰσθάνται.

<sup>6</sup> ἀδράς.

temptible achievement to make a team of four  
 ravenous horses circle about with ease. And the  
 chariot holds two beside the driver. But a War-  
 elephant in what is called the tower, or even, I  
 assure you, on its bare back, free of harness, carries  
 as many as three armed men. . . . <sup>a</sup> who hurl their  
 weapons to left and right, and a third behind them,  
 while a fourth holds the goad with which he controls  
 the beast, as a helmsman or pilot of a vessel controls  
 a ship with the rudder.

The War-  
elephant

10. The hunting of Leopards seems to be a Moorish  
 practice. The people build a stone structure, and it  
 resembles a kind of cage: this is the first part of the  
 ambush; and the second part is this: inside they  
 fasten a piece of meat that has gone bad and smells,  
 by a longish cord and set up a flimsy door made of  
 plaited reeds of some kind, and through them the  
 smell of the aforesaid meat is exhaled and spreads  
 abroad. The animals notice it, being for some reason  
 fond of ill-smelling objects, because the scent from  
 them assails them whether they are on mountain tops  
 or in a ravine or even in a glen. Then when the  
 Leopard encounters the smell it gets excited and in  
 its excessive desire comes rushing to the feast: it  
 loves; it is drawn to it as though by some spell.  
 Then it dashes at the door, knocks it down, and  
 fastens upon the fatal meal—fatal, because on to the  
 aforesaid cord there has been woven a noose most  
 dexterously contrived, and as the meat is being eaten

Leopard-  
hunting in  
Mauretania

<sup>a</sup> Lacuna. The context demands: 'two in front who'

<sup>7</sup> ὁ <ἐκ> τῶν? H.

<sup>8</sup> Reiske: ἀγρίους.

πάγῃ<sup>1</sup> καὶ μάλα σοφῇ, ἥπερ οὖν ἐσθιομένου τοῦ κρέως κινεῖται, καὶ περιλαμβάνει τὴν λίχρον παράδαλιν. καὶ ἔλλα, γαστρός ἀδηφάγου καὶ μουσαρᾶς ἐστιάσεως δίκας ἐκτίουσα ἢ δυστυχῆς.

11. Αἰροῦνται δὲ οἱ λαγῶ ὑπὸ ἀλωπέκων οὐχ ἥττον<sup>2</sup> ἀλλὰ καὶ μάλλον τέχνη· σοφὸν γάρ ἀπατᾶν ἀλώπηξ, καὶ δόλους οἶδεν. ὅταν γοῦν νύκτωρ ἐς ἴχνος ἐμπέσῃ τοῦ λαγῶ καὶ αἰσθηταὶ τοῦ θηρίου, σιγῇ τε ἐπιβαίνει καὶ ποδὶ ἀφόφω, καὶ ἀναστέλλει τὸ ἄσθμα, καὶ καταλαβοῦσα ἐν τῇ κοίτῃ πειράται αἰρεῖν ὡς ἀδεᾶ καὶ ἄφροντιν. ὁ δὲ οὐ τρυφῶν οὐδὲ ραθύμως καθεύδει, ἀλλ' ἅμα τε ἤσθετο τοῦ ζῴου τοῦ προσιόντος καὶ τῆς ἐνῆς ἐξεπήδησε καὶ θεῖ· καὶ ὁ μὲν ἀνύει<sup>3</sup> τὸν δρόμον καὶ μάλα ὠκέως, ἢ δὲ ἀλώπηξ καὶ αὐτῇ κατ' ἴχνος ἵεται<sup>4</sup> καὶ τοῦ δρόμου ἔχεται. καὶ ὁ μὲν πολλὴν ὁδὸν διανύσας, ὡς ἤδη κρείττων καὶ οὐκ ἂν ἀλούς, ἐμπεσὼν ἐς λόχημιν ἀσμένως ἀναπαύεται· ἢ δὲ ἀλώπηξ ἐφίσταται, καὶ ἀτρεμῆν οὐκ ἐπιτρέπει, πάλιν τε αὐτὸν ἐγείρει, καὶ ἐς δρόμον ἐξηγνέμασεν ἕτερον. εἶτα οὐχ ἥττων τῆς προτέρας ὁδοῦ καὶ δὴ διηνύσθη, καὶ ὁ μὲν ἀναπαύσασθαι διαφᾶ πάλιν, ἢ δὲ ἐφίσταται, καὶ σείουσα τὸν θάμνον ἀγρυπνίαν ἐνεργάζεται αὐτῷ. ὁ δὲ πάλιν ἐκθεῖ, καὶ ἢ ἀλώπηξ οὐχ ὑστερεῖ. συνεχέστερον δὲ ὅταν αὐτὸν δρόμος ἐκ δρόμου διαλάβῃ καὶ ἀγρυπνία διαδέξῃται, ὁ μὲν ἀπέπε,<sup>5</sup> ἢ δὲ ἐπελθοῦσα κατέσχευ αὐτόν, οὐ μὰ Δία δρόμω ἀλλὰ τῷ χρόνῳ καὶ τῷ

<sup>1</sup> ἢ πάγῃ.

<sup>2</sup> ἐνίστε οὐχ ἥττον δρόμῳ.

<sup>3</sup> ἀνύει.

this is dislodged and encircles the gluttonous Leopard. So it is caught and pays the penalty for its ravenous belly and its foul feasting, the poor wretch.

11. Hares are caught by Foxes more often than <sup>Fox and Hare</sup> not through an artifice, for the Fox is a master of trickery and knows many a ruse. For instance, when by night it comes upon the track of a Hare and has scented the animal, it steals upon it softly and with noiseless tread, and holds its breath, and finding it in its form, attempts to seize it, supposing it to be free of fear and anxiety. But the Hare is not a luxurious creature and does not sleep carefree, but directly it is aware of the Fox's approach it leaps from its bed and is off. And it speeds on its way with all haste: but the Fox follows in its track and continues its pursuit. And the Hare after covering a great distance, under the impression that it has won and is not likely to be caught, plunges into a thicket and is glad to rest. But the Fox is after it and will not allow it to remain still, but once again rouses it and stimulates it to run again. Then a second course no shorter than the first is gone through, and the Hare again longs to rest, but the Fox is upon it and by shaking the thicket contrives to keep it from sleeping. And again it darts out, but the Fox is hard after it. But when it is driven into running course after course without intermission, and want of sleep ensues, the Hare gives up and the Fox overtakes it and seizes it, having caught it not indeed by speed but by length of time and by craft.

<sup>4</sup> ἐστι MSS, εἶσι Schn.

<sup>5</sup> ἀπέπε καὶ μένει.

δόλω καθελούσα. ταῦτα μὲν οὖν ἄλλως προεκθέων  
 ὁ λόγος ὑπὲρ τοῦ δρόμου τοῦ λαγῶ ἀναβέβληται,  
 τὰ δὲ λοιπὰ ἐν τοῖς ἐπομένοις λέγειν ἐγκαίροτερον.  
 ὅθεν δὲ ἐξετραπόμην καὶ δὴ ἐπάνειμι αὐθις. ἦν  
 δὲ ἄρα τοῦ διασπείρειν τὰ ἔκγονα καὶ ἄλλο ἄλλη  
 τρέφειν αἰτία ἦδε. ἔστι μὲν ὁ λαγῶς φιλότεκνον  
 δεινός, δέδοικε δὲ καὶ τὰς ἐκ τῶν θηρώντων  
 ἐπιβουλὰς καὶ τὰς ἐκ τῶν ἀλωπέκων ἐπιδρομὰς,  
 πέφρικέ γε μὴν καὶ τὰς ἐκ τῶν ὀρνίθων οὐχ ἦττον,  
 φωνῆν δὲ κοράκων καὶ ἀετῶν μάλλον. πρὸς γὰρ  
 δὴ ταῦτα τῶν πτηνῶν οὐκ ἔστιν αὐτῷ ἔνσπονδα.  
 ὑποκρύπτει δὲ ἑαυτὸν ἢ θάμνῳ κομώντι ἢ λιπῶ  
 βαθεῖ,<sup>1</sup> ἢ τινα ἄλλην ἑαυτοῦ προβάλλεται ἀναγ-  
 καίαν καὶ ἀμαχον<sup>2</sup> σκέπην.

12. Θηρατοῦ δὲ ἀνδρὸς καὶ τὰ ἕτερα ἀγαθοῦ,  
 οἷον μὴ ἀν ψεύσασθαι, λόγον ἤκουσα, καὶ αὐτῷ  
 πεπίστευκα, καὶ<sup>3</sup> διὰ ταῦτα εἰρήσεται. τίκτειν  
 γὰρ δὴ καὶ ἄρρενα λαγῶν<sup>4</sup> ἔλεγε καὶ παῖδοποιεῖσθαι  
 τε ἅμα καὶ ὠδίνειν καὶ τῆς φύσεως μὴ ἀμοιρεῖν  
 ἑκατέρας. καὶ ὡς ἐκτρέφει τεκῶν ἔλεγε, καὶ ὡς  
 ἀποτίκτει καὶ δύο πού καὶ τρία, καὶ τοῦτο ἐμαρτύ-  
 ρει, καὶ δὴ καὶ τὸν κολοφῶνα ἐπήγε τῷδε τῷ  
 λόγῳ παντὶ ἐκείνῳ. θηραθῆναι γὰρ λαγῶν ἄρ-  
 ρενα ἡμῖν ἤσθη, ἐξωγκῶσθαι δὲ αὐτοῦ τὴν γαστέρα  
 ἄτε ἔγκαρπον. ἀνατμηθῆναι τε οὖν αὐτὸν ὠμολό-  
 γει καὶ μήτραν πεφῶρασθαι καὶ τρεῖς λαγυδεῖς.<sup>5</sup>  
 τούτους οὖν ἀκινήτους τέως εἶναι ἐξαιρεθέντας καὶ  
 κείσθαι οἴονεϊ κρέα ἄλλως. ἐπεὶ δὲ ὑπὸ τοῦ

<sup>1</sup> γηδῶ δασεί.<sup>3</sup> καὶ δὴ καί.<sup>2</sup> ἀμάχανον ἤν.<sup>4</sup> ἄρρενα λαγῶς.<sup>5</sup> λαγῶς.

Anyhow the account, by starting with the running <sup>The Hare and its young</sup>  
 of the Hare, has got too far ahead; the remainder  
 it will be more appropriate to relate in the sequel.  
 But I will return to the point at which I was diverted.<sup>a</sup>  
 It seems that the reason why it distributes its young  
 and rears them in different spots is as follows. The  
 Hare is deeply devoted to its offspring and dreads  
 both the designs of huntsmen and the attacks of  
 foxes; and it has no less a horror of the attacks of  
 birds, and even more so of the cry of ravens and of  
 eagles. For there is no treaty of peace between  
 these birds and it. And it conceals itself in some  
 leafy bush or deep corn-field or protects itself behind  
 some other enforced and unassailable shelter.

12. I have heard from one who is a hunter and a <sup>The male Hare</sup>  
 good man besides, the kind that would not tell a lie, a  
 story which I believe to be true and shall therefore  
 relate. For he used to maintain that even the male  
 Hare does in fact give birth and produce offspring  
 and endure the birthpangs and partake of both  
 sexes. And he told me how it bears and rears its  
 young ones, and how it brings perhaps two or three  
 to birth; and he bore witness to this too, and then  
 as the finishing touch to the whole story added the  
 following. A male Hare had been caught in a  
 half-dead state, and its belly was enlarged, being  
 pregnant. Now he admitted that it had been cut  
 open and that its womb, containing three leverets,  
 had been discovered. These, he said, which so far  
 were undisturbed, were taken out and lay there like  
 lifeless flesh. When however they were warmed

<sup>a</sup> Perhaps something has been lost at the beginning of the chapter.

ἡλίου ἀλεινώμενοι καὶ δὴ κατὰ μικρὰ ὑποθα-  
λόμενοι διέτριψαν,<sup>1</sup> ἀναφέροντες ἑαυτοὺς ἀνεβιώ-  
σκοντο, καὶ πού τις αὐτῶν καὶ ἐκινήθη καὶ μετὰ  
ταῦτα ἀνέβλεψε, τάχα δὲ καὶ γλώτταν ἐπὶ τούτοις  
προῦβαλε, καὶ στόμα ἀνέωξε τροφῆς πόθῳ.  
προσενεχθῆναι οὖν οἶα<sup>2</sup> εἰκὸς τοῖς τηλικούτοις  
ἐμοὶ δοκεῖν ἐς θαῦμα τοῦ τεκόντος τούτους. μὴ  
πιστεύειν οὖν τῷ λόγῳ πείσαι ἑμαυτὸν οὐ δύναμαι.  
τὸ δὲ αἴτιον, ἢ τοῦ ἀνδρὸς γλώττα οὔτε ψεύδος  
οὔτε κόμπον ἤπιστάτο.

13. Ἦν δὲ ἄρα ὁ λαγὼς καὶ ἀνέμων τε καὶ  
ὥρων ἐπιστήμων· σοφὸν γάρ τι χρῆμα αὐτοῦ,  
† ἄλλ' οὐκ εὐχάρι ὄν, †<sup>3</sup> χειμῶνος οὖν <τόν><sup>4</sup>  
κοῖτον ἐν τοῖς προσήλοις τίθεται· δηλα γὰρ δὴ  
ὅτι θάλπεται μὲν ἀσμένως, κρύει δὲ ἐχθρῶς ἔχει  
θέρους δὲ πρὸς ἄρκτον ἀποκλίνει πόθῳ ψύχους.  
τῆς δὲ τῶν ὥρων διαφορᾶς αἱ ῥῖνες αὐτῷ γνώμων.  
οὐ μὴν ἐπιμύει καθεδῶν ὁ λαγὼς, καὶ τοῦτο  
αὐτῷ ζῶων μόνῳ περίεστιν, οὐδὲ νικᾶται τῷ  
ὑπνω τὰ βλέφαρα· φασι δὲ αὐτὸν καθευθεῖν μὲν  
τῷ σώματι,<sup>5</sup> τοῖς δὲ ὀφθαλμοῖς τηρικᾶδε ὄραν.  
γράφω δὲ ἄπερ οὖν οἱ σοφοὶ τῶν θηρατῶν λέγουσιν.  
εἰσι δὲ αὐτῶν νύκτωρ αἱ νομαί, τοῦτο μὲν καὶ  
τροφῆς ξένης ἐπιθυμία ἴσως, ἐγὼ δ' ἂν φαίην ὅτι  
γυμνασίας ἐνεκα, ἵνα καὶ τηρικᾶδε ἐπὶ ἀπο τοῦ  
ὑπνου καρτερῆ ἕνεργός ὦν κρατύνηται τὸ τάχος.  
τῆς δὲ ὁδοῦ τῆς ὀπίσω ἐρᾶ δεινῶς, καὶ συντρόφου  
παντός χωρίου ἠπτάται· ἐνθεν τοὶ καὶ ἀλίσκεται

<sup>1</sup> ἄρον: ἐξέτριψαν.

<sup>2</sup> αὐτοῖς ἦν.

<sup>3</sup> ἄλλ' . . . ὄν corrupt.

by the sun and had spent some time slowly acquiring a little heat, they came to themselves and revived, and one of them, I suppose, stirred and looked up and presently put out its tongue as well and opened its mouth in its craving for nourishment. Accordingly some milk was brought, as was proper for such young creatures, and little by little they were reared up, to furnish (in my opinion) an astonishing proof of their birth by a male. I cannot prevail upon myself to doubt the story, the reason being that the narrator's tongue was a stranger to falsehoods and exaggeration.

13. It seems that the Hare knows about winds and seasons, for it is a sagacious creature. . . . During the The Hare winter it makes its bed in sunny spots, for it obviously likes to be warm and hates the cold. But in summer-time it prefers a northern aspect, wishing to be cool. Its nostrils, like a sundial, mark the variation of the seasons. The Hare does not close its eyes when sleeping: this advantage over other animals it alone enjoys and its eyelids are never overcome by slumber. They say that it sleeps with its body alone while it continues to see with its eyes. (I am only writing what experienced hunters say.) Its time for feeding is at night, which may be because it desires unfamiliar food, though I should say that it was for the sake of exercise, in order that, while refraining from sleep all this time and full of activity, it may improve its speed. But it greatly likes to return to its home and loves every spot with which it is familiar. That, you see,

<sup>4</sup> <τόν> add. H.

<sup>5</sup> τοῦ σώματος V, τὸ σώμα other mss.

τὰ πολλά, <τὰ><sup>1</sup> ἤθη τὰ οικεῖα ἐκλιπεῖν οὐχ ὑπομένων.

14. Θεὶ δὲ ὁ λαγὼς ὑπὸ τε κυνῶν καὶ ἵππέων διακόμενος, εἰ μὲν ἐκ πεδιάδος γῆς εἴη, ὠκύτερον τῶν ὄρειων λαγῶν, ἅτε μικρὸς τὸ σῶμα καὶ λεπτός· ἔνθεν τοι καὶ κοῦφον αὐτὸν εἶναι οὐκ ἀπεικός. σκιρτᾷ γοῦν τὰ πρῶτα ἀπὸ τῆς γῆς καὶ πηδᾷ, διαδύεται δὲ καὶ διὰ θάμνων ὀλισθηρῶς καὶ ἐνκόλως καὶ διὰ παντός ἐλώδους τόπου· καὶ εἴ που πῶαι βαθεῖαι, καὶ διὰ τούτων διεκπίπτει ραδίως. καὶ ὅπερ τοῖς λέουσι φασι τὴν ἀλκαίαν δύνασθαι πρὸς τὸ ἐγείρειν αὐτοὺς καὶ ἐποτρύνειν, τοῦτό τοι καὶ ἐκείνῳ τὰ ὠτὰ ἐστὶ, ῥύμης συνθήματα καὶ ἐγερτήρια δρόμου. ἀνακλίνει γοῦν κατὰ τῶν νότων αὐτά, κέχρηται δὲ αὐτοῖς πρὸς τὸ μὴ ἐλινύειν μηδὲ ὀκνεῖν οἷον μύωσι. δρόμον δὲ ἓνα καὶ εὐθὺν<sup>2</sup> οὐ θεῖ, δένδρον δὲ καὶ ἐκεῖσέ παρακλίνει, καὶ ἐξελίττει τῇ καὶ τῇ, ἐκπλήττων τοὺς κίνας καὶ ἀπατῶν. ὅποι ποτὲ δ' ἂν ὀρμήσῃ καὶ ἀπονεῦσαι θελήσῃ, κατ' ἐκείνην τὴν ἐκτροπὴν κλίνει τῶν ὠτῶν τὸ ἕτερον, οἷον ἰθίων ἐαυτῷ διὰ τούτου τὸν δρόμον. οὐ μὴν ἀναλίσκει τὴν ἑαυτοῦ δύναμιν ἀταμιεύτως, τηρεῖ δὲ τοῦ διώκοντος τὴν ὀρμήν, καὶ εἰ μὲν ἢ νοθήσῃ, οὐ πᾶν ἀνήκε τὸ ἑαυτοῦ τάχος, ἀλλὰ τι καὶ<sup>3</sup> ἀνέστειλεν, ὡς προεκθεῖν μὲν <τοῦ><sup>4</sup> κύνος, οὐ μὴν ἀπαγορεῦσαι ὑπὸ τοῦ συντόνου τοῦ δρόμου αὐτός. οἶδε γὰρ ἀμείνων ὢν, καὶ ὄρᾳ ἐς τὸ μὴ ὑπερπονεῖσθαι οἱ τὸν καιρὸν ὄντα. εἰ δὲ καὶ ὁ κύων ἢ ὠκιστος, τηρικαῦτα ὁ λαγὼς φέρεται θέων ἢ ποδῶν ἔχει. ἤδη γοῦν καὶ πολὺ τῆς ὁδοῦ προλαβὼν, καὶ ἀπολιπὼν ἐκ πολλοῦ θηρατὸς καὶ

is why it is generally caught, because it cannot endure to abandon its native haunts.

14. The Hare when pursued by hounds and horse-<sup>The Hare of the plains</sup> men runs, if it is a demizen of the plains, swifter than the Mountain Hare, as its body is small and slim. Hence it is not unnatural for it to be nimble. At any rate to begin with it leaps and bounds from the earth and slips through thickets and across marshy ground with ease, and wherever the grass is deep it escapes without difficulty. And just as they say that the tail of the lion can rouse and stimulate it, so it is with the ears of the Hare: they are signals for speed and excite it to run. At any rate it lays them back and uses them as goads to prevent it from lagging and hesitating. But its course is not uniform and straight, but it turns aside now right now left and doubles this way and that, bewildering and deluding the hounds. And in whatever direction it wants to swerve in its course, it droops one ear to that avenue of escape, as though it were steering its course therewith. It does not however squander its powers, but observes the pace of its pursuer; and if he is tardy, it does not put forth its whole strength but keeps itself in check somewhat, enough to outrun the hound but not enough to exhaust itself by intense speed. For it knows that it can run faster and realises that this is not the moment for it to over-exert itself. If however the hound is very swift, then the Hare runs as fast as its feet can carry it. And when at length it has got far ahead and has left hunters, hounds, and horsemen a long way behind,

<sup>1</sup> <τὰ> add. Jac.<sup>3</sup> ἀλλὰ καὶ τι.<sup>2</sup> ἰθύν.<sup>4</sup> <τοῦ> add. H.

κύνας καὶ ἵππους, ἐπὶ τινα λόφον ὑψηλὸν ἀναθορῶν  
καὶ ἑαυτὸν ἀναστήσας ἐπὶ τῶν κατόπιυ ποδῶν,  
οἶον ἀπὸ σκοπίας ὄρῃ τὴν τῶν διωκόντων ἄμιλλαν,  
καὶ μοι δοκεῖ ὡς ἀσθενεστέρων καταγελάει αὐτῶν.  
εἶτα ἐκ τούτου θαρρήσας<sup>1</sup> ὡς πλέον ἔχων, οἶον  
εἰρήνης καὶ γαλήνης λαβόμενος ἀσμένως ἡσυχάζει  
καὶ κείται καθεδῶν. λαγῶς δὲ ὄρειος οὐχ οὕτω  
ταχύς, ὥσπερ οὖν οἱ τοῖς πεδίοις ἐνοκοῦντες, εἰ μὴ  
ποτε ἄρα κάκεῖνοι πεδίον ἔχοιεν ὑποκείμενον, ἐν  
ᾧ κατιόντες διαθέουσι καὶ τὸ μὲν ὄρος κατοικου-  
κοῦσι, γυμνάζονται δὲ ἐνταῦθα, συνθέοντες<sup>2</sup> τοῖς  
ἐκ τῶν πεδίων πολλάκις.<sup>3</sup> φιλεῖ γοῦν ἐν μὲν τοῖς  
πεδίοις αὐτοὺς διώκεσθαι, καὶ τὰ μὲν ὑποκινεῖν,  
τὰ δὲ ὑπολανθάνειν, εἶτα ἐκ τῆς συνήθους διώξεως  
ἀμισατάμενος ὑπεκφυγεῖν οὐδὲ εἰς<sup>4</sup> ἐπὶ δὲ ὄσιν  
ὁμοῦ τῷ ἀλίσκεσθαι, τῆς πεδιάδος ὁδοῦ βραχὺ  
ἀποκλίναντες ἐς τὰ ἀνάτη καὶ ὄρεια ἀνέθορον,  
ἅτε ἐς οἰκεία ἦθη καὶ ἔννομά<sup>5</sup> σφισι σπεύδοντες,  
καὶ τοῦτον τὸν τρόπον ἀπιόντες οἴχονται, ἀδοκή-  
του<sup>6</sup> σωτηρίας τυχόντες ὄρειβασίαι γὰρ καὶ  
ἵπποις καὶ κυσὶν ἐχθραὶ πεφύκασι, ἀπαγορευόντων  
αὐτοῖς τῶν ποδῶν καὶ ἐκτριβομένων ῥάστα.  
κυνῶν δὲ ἔτι<sup>7</sup> καὶ μᾶλλον ἀπτεται τὸ πάθος  
σαρκώδεις γὰρ αὐτῶν εἰσὼν οἱ πόδες, καὶ ἔχουσι  
οὐδὲν πρὸς τὴν πέτραν ἀντίτυπον, ὡς ἵπποι τὴν  
ὀπλήην. ὁ δὲ λαγῶς τοῦναντίον, πέφυκε γὰρ δασύς  
τοὺς πόδας, καὶ δὴ καὶ τῶν τραχέων ἀνέχεται.

<sup>1</sup> θαρρήσας.

<sup>2</sup> Jac: ἐθεν ται.

<sup>3</sup> H marks a lacuna here.

<sup>4</sup> φιλεῖ γοῦν . . . οὐδέεις? interpolation. Ed.

<sup>5</sup> τὰ ἔννομα.

it races up some high hill and sitting up on its hind legs surveys as from a watch-tower the efforts of its pursuers and, as I think, laughs at them for being feebler than itself. Then emboldened by the advantage it has gained, like one who has achieved peace and calm, it is glad to rest and lies down to sleep.

The Mountain Hares, however, are not so swift as those that live in the plains, unless indeed the former also have plain-land lying below into which they can descend and run about. Though their home is on a mountain they exercise themselves in the plain, often running about with the Hares there. The usual thing when they are pursued in the plain is for them to start up and to lie hid by turns, but since they are constantly forced out, not one escapes.<sup>a</sup> But when they are on the point of being caught they change suddenly their direction over the plain and dart uphill into the mountains, speeding of course to their native haunts, their proper domain, and in this way they escape and are gone, reaching unexpected safety, for horses and hounds dislike going up mountains, since their feet give out and are very quickly worn down, while hounds suffer even worse, their paws being fleshy and having nothing to resist the rocks, as horses have their hooves. The Hare on the contrary has naturally hairy paws and is quite content with rough ground.

The Hare  
of the  
mountains

<sup>a</sup> The strange syntax of this sentence and the fact that the words 'not one escapes' are contradicted in the sequel suggest that the sentence is an interpolation.

<sup>6</sup> καὶ ἀδοκήτου.

<sup>7</sup> Ges: ἐτι.



ὄτω δέ εἰσι λαγῶ<sup>1</sup> ἐν τοῖς δάσει καὶ ἐν τοῖς  
θάμνοις διατριβαί, καθέως μὲν οὗτοι ἐς τὸν δρόμον,  
βραδεῖς δὲ ἐς τὴν φυγὴν πεπιασμένοι<sup>2</sup> γὰρ οἱ  
τοιούδε εἰσι καὶ ὑπὸ τῆς ἀργίας οὐχὶ ἠθάδες τοῦ  
δρόμου, ἤκιστοί τε ὡς ὅτι πορρωτάτω τῶν  
θάμνων ἀποφοιτᾶν. θῆραι δὲ<sup>3</sup> τούτων τοιαῖδε.  
τὰ μὲν πρῶτα διαδύονται διὰ τῶν θάμνων τῶν  
μικρῶν, ὅσοις μὴ συνεχῆς ἢ λόχη, τοὺς γε μὴν  
δασυτέρους αὐτῶν, ἅτε μὴ οἰοί τε ὄντες ὑπελθεῖν,  
εἰκότως ὑπερηδῶσι. πεφύκασι δὲ ἄλλοι<sup>4</sup> συν-  
εχεῖς καὶ δι' ἀλλήλων <συνφασμένοι>.<sup>5</sup> ὅπου  
οὖν τοιούτοι, ἅτε<sup>6</sup> πολλάκις ἀναγκαζόμενος τοῦτο  
δρᾶν ὁ λαγῶς, καὶ διὰ τὴν βαρύτητα τὴν τοῦ  
σώματος οὐκ ἂν ἀλτικός, κάμνει ῥᾶστα καὶ  
ἀπαγορεύει. αἱ γε μὴν κύνες τὰ πρῶτα σφάλ-  
λονται τε αὐτοῦ καὶ ἀμαρτάνουσιν· οὐ γὰρ ὄρῶσιν  
αὐτὸν διὰ τὴν τῆς ἕλης πυκνότητα, πηδῶσι δὲ καὶ  
αὐταὶ κατὰ τῶν θάμνων ὑπὸ τῆς ὀσμῆς ἀγόμεναι·  
τελευτῶσαι γε μὴν εἶδον καὶ διώκουσι καὶ ἐνδιδόα-  
σιν οὐδὲ ἐν, ὁ δὲ ἐκ τῆς τοῦ πηδᾶν συνεχείας  
κάμνει τε καὶ ἀπαγορεύει καὶ ἐντεῦθεν ἐάλωκε.  
τὰ δὲ ἀνάτη μὲν καὶ ὑψηλὰ οἱ λαγῶ ἀναθέουσι  
ῥᾶστα· τὰ γὰρ τοὶ κατόπιν κῶλα μακρότερα  
ἔχουσι τῶν ἔμπροσθεν· καταθέουσι δ' οὐχ ὁμοίως·  
λοπεῖ γὰρ αὐτοὺς τῶν ποδῶν τὸ ἐναντίον.

15. Πέφυκε δὲ καὶ λαγῶς ἕτερος μικρὸς τὴν  
φύσιν, οὐδὲ αἴξεταί ποτε· κόνικλος ὄνομα αὐτῷ.  
οὐκ εἰμι δὲ ποιητῆς ὀνομάτων, ὅθεν καὶ ἐν  
<τῆδε><sup>7</sup> τῇ συγγραφῇ φυλάττω τὴν ἐπωνυμίαν

<sup>1</sup> λαγῶ αἱ τε.  
<sup>2</sup> δὲ καί.

<sup>3</sup> Ges: πεπιασμένοι.  
<sup>4</sup> οὔτοι.

All Hares that live among thickets and bushes are sluggish runners and slow to flee, for such animals have grown plump and from sloth are not habituated to running and are quite incapable of going a long distance from their thickets. The method of hunting them is as follows. To begin with these Hares slip through the little bushes of which the foliage is not a solid mass, but where it is denser they naturally leap over them as they cannot get beneath them. But other bushes grow in a solid mass with their branches interlaced. So where the bushes are of this nature the Hare is constantly obliged to do this, and since the weight of its body does not dispose it to be good at jumping, it very soon tires and gives up. At first the hounds are baffled and lose the track, for owing to the thickness of the wood they fail to see the quarry; but they too leap over the bushes and are led by the scent. Finally however they catch sight of it and are after it, never pausing for a moment, whereas the Hare exhausted by the continual leaping gives up and so is caught.

Hares run up steep, high ground with the utmost ease, for their hind legs are longer than the front ones. They run down less easily, for the shortness of their front legs is a handicap to them.

15. There is also another kind of Hare, small by nature, and it never grows larger. It is called a Rabbit. I am no inventor of names, which is the reason why in this account I preserve the original

<sup>5</sup> <συνφασμένοι> add. H, cp. 13. 8 κλάδοι δι' ἄ. σ.

<sup>6</sup> ὅπου τοιούτοι ἅτε οὖν.

<sup>7</sup> <τῆδε> add. H.

τὴν ἐξ ἀρχῆς, ἤνπερ οὖν Ἰβηρες <οἱ><sup>1</sup> Ἑσπέρῳ  
 ἔθεντό οἱ, παρ' οἷς<sup>2</sup> καὶ γίνεται τε καὶ ἔστι  
 πάμπολυς. τοῦτω τοῖωνν ἢ μὲν χροῖα παρὰ τοὺς  
 ἑτέρους μέλας, καὶ ὀλίγην ἔχει τὴν οὐράν, τὰ  
 γε μὴν λοιπὰ τοῖς προειρημένοις ἰδεῖν ἐμφερῆς  
 ἔστι. διαλλάττει δὲ ἔτι καὶ τὸ τῆς κεφαλῆς  
 μέγεθος· λεπτοτέρα γὰρ ἢ τούτου καὶ δευῶς  
 ἄσαρκος καὶ βραχυτέρα.<sup>3</sup> λαγνότερος<sup>4</sup> δὲ τῶν  
 λοιπῶν ἴλασαρὰ διετήσιος φύσει,†<sup>5</sup> ὅφ' ὧν  
 οἰστρεῖται τε καὶ ἐκμαίνεται, ὅταν ἐπὶ τὰς θηλείας  
 ἄττη. [ἔστι δὲ καὶ ἐλάφω<sup>6</sup> ὅστοδὸν ἐν τῇ καρδίᾳ  
 αὐτοῦ,<sup>7</sup> ὅπερ οὖν τῶς ἀγαθὸν εἶδέναι μελήσει  
 ἄλλω.]

16. Τὴν τῶν θύνων θήραν Ἴταλοί τε καὶ  
 Σικελοὶ κητεῖαν<sup>8</sup> φιλοῦσιν ὀνομάζειν· τὰ τε χωρία,  
 ἔνθα αὐτοῖς εἴθε θησαυρίζεσθαι τὰ τε δίκτυα τὰ  
 μεγάλα καὶ ἢ λοιπὴ παρασκευὴ ἢ θηρατικὴ,  
 καλεῖται μέντοι κητοθηρεῖα,<sup>9</sup> τοῦ θύνου τὸ  
 μέγεθος ἐς τὰ κήτη βουλομένων τὸ λοιπὸν ἀποκρί-  
 νειν· ἀκούω δὲ Κελτοῦς καὶ Μασσαλιώτας καὶ τὸ  
 Λιγυστικῶν πᾶν ἀγκιστροῖς τοὺς θύνους θηρᾶν·  
 εἴη δ' ἂν ταῦτα ἐκ σιδήρου μὲν πεποιημένα,  
 μέγιστα δὲ καὶ παχέα ἰδεῖν. καὶ τὰ γε ὑπὲρ τῶν  
 θύνων νῦν πρὸς τοῖς ἤδη προειρημένοις τοσαῦτα  
 ἔστω μοι.

17. Περὶ τὰς καλουμένας νήσους Τυρρηνικὰς  
 θηρᾶσιν οἱ κατὰ τὴν ἀλιεῖαν ἔχοντες τὸν ἐκεῖθεν

<sup>1</sup> <οἱ> add. Ges.      <sup>2</sup> Schm: πάρος.

<sup>3</sup> βραχυτέρα δηλονότι κατὰ τὸ πᾶν σῶμα.

<sup>4</sup> Jac: λευκότερος MSS, H.

name given to it by the Iberians of the west in whose  
 country the Rabbit is produced in great numbers.  
 Its colour compared with that of hares is dark; it has  
 a small tail, but in other respects it is like them. A  
 further difference is in the size of its head, for it  
 is smaller and curiously scant of flesh and shorter.  
 But it is more lustful than the hare . . .<sup>a</sup> which cause  
 it to go raving mad when it goes after the female.  
 [The stag also has a bone in its heart, and someone  
 else shall make it his business to discover what  
 purpose it serves.]<sup>b</sup>

16. The pursuit of the Tunny is commonly <sup>Fishing for Tunny</sup>  
 designated as 'big fishing' by the people of Italy  
 and Sicily, and the places in which they are in the  
 habit of storing their huge nets and other fishing  
 gear are called 'big-fishing tackle stores,' for they  
 wish henceforward to segregate the huge Tunny  
 into the class of 'big fishes.' And I learn that the  
 Celts and the people of Massalia and all those in  
 Liguria catch Tunny with hooks; but these must be  
 made of iron and of great size and stout. So much  
 then for Tunnies in addition to what I have already  
 said earlier on.

17. Those who are in the habit of fishing round the <sup>The</sup>  
 Tyrrhenian islands,<sup>c</sup> as they are called, hunt a <sup>'Aulopias'</sup>  
 fish

<sup>a</sup> The Greek is corrupt: Accepting Post's conjecture,  
 render: 'It is by nature incontinent throughout the year.'

<sup>b</sup> The sentence is out of place here.

<sup>c</sup> The 'Aeoliae Insulae' (modern Lipari isl.) off the N coast  
 of Sicily.

<sup>5</sup> ἴλασαρὰ . . . φύσει corrupt: λαίθη διετήσιος Post.

<sup>6</sup> καὶ ἐλάφω del. H.

<sup>7</sup> αὐτῷ.

<sup>8</sup> κητεῖαν.

<sup>9</sup> Jac: κητοθηρεῖα.

κητόδη ἰχθύν, καὶ καλοῦσιν αὐτὸν ἀλωπίαν, καὶ περιηγήσασθαι γε τούτου τὰ ἴδια οὐ χεῖρόν ἐστι. μέγεθος μὲν ἠγγάται τῶν μεγίστων θύνων ὁ μέγιστος ἀλωπίας, ῥώμην δὲ καὶ ἀλκὴν τὰ πρῶτα φέρουσι ἂν πρὸς ἐκείνους ἀντικρυνόμενος. ἀλκιμῶν μὲν γὰρ ἰχθύων φύλον ἐστὶ καὶ οἱ θύννοι, ἀλλὰ τῶ παραταξαμένῳ καὶ προθύμῳ ἀνταγωνισαμένῳ μετὰ τὴν πρῶτην ὄρμην ἀφίσταται τοῦ κράτους τοῦ αἵματος αὐτῷ πηγνυμένου, <καὶ><sup>1</sup> παρεμμένος ὠκίστα εἶτα ἕλθω. διακαρτερεῖ γε μὴν ὁ ἀλωπίας ἐπὶ μακρόν, ὅταν ἐπίθηται οἱ κατὰ τὸ καρτερόν, καὶ ὡς πρὸς ἀντίπαλον ἀνθίσταται<sup>2</sup> τὸν ἀλιέα, καὶ κρατεῖ τὰ πλείστα,<sup>3</sup> ἐπὶ<sup>4</sup> μᾶλλον ἑαυτὸν πιέσας καὶ κάτω νεύσας τὴν κεφαλὴν καὶ ὠθήσας κατὰ τοῦ βυθοῦ· πέφυκε τε τὴν γένυν ἰσχυρὸς καὶ τὸν αὐχένα καρτερός, καὶ ῥώμης ἔχει κάλλιστα. ὅταν δὲ αἰρεθῆ, ἰδεῖν ὠραιότατος ἐστὶ, τοὺς μὲν ὀφθαλμοὺς ἔχων ἀνεώγους καὶ περιφερεῖς καὶ μεγάλους, οἴους Ὅμηρος τοὺς τῶν βοῶν ἄδει· ἢ δὲ γένυς, ὥσπερ οὖν εἶπον, καρτερά οὖσα, ὅμως καὶ ἐς ὠραν οἱ συμμαχεται. καὶ τὰ μὲν νῶτα αὐτῷ<sup>5</sup> κυάνου μεμιμηται χροῶν τοῦ βαθυτάτου,<sup>6</sup> ὑπέζωσται γε μὴν<sup>7</sup> λευκὴν τὴν νηδύν· ἀρχεται δὲ ἀπὸ τῆς κεφαλῆς αὐτῷ γραμμὴ χρυσοῦς τὴν χροῶν, κατιοῦσα δὲ ἐς τὸ οὐραῖον μέρος ἀπολήγει ἐς κύκλον. εἰπεῖν δὲ καὶ τὴν δολορὰν ἐπ' αὐτοῖς θήραν, ἥνπερ οὖν ἀκούσας οἶδα, ἐθέλω· προελόμενοι χώρους ἐκ πολλοῦ, ἐς οὓς ἀβροῦσθαί τοὺς ἀλωπίας ὑπολαμβάνουσιν, εἶτα μέντοι κορα-

<sup>1</sup> <καὶ> add. H.

<sup>2</sup> ἰστάται.

<sup>3</sup> πλείστα καὶ.

gigantic fish which they call the *Aulopias*, and it is worth while to describe its characteristics. In the matter of size the largest *Aulopias* yields to the largest Tunnies, but if matched against them it would take the prize for strength and courage. True, the Tunny also is a powerful species of fish, but after its first onset against its adversary and vigorous opponent<sup>a</sup> it forgoes its strength, and as its blood congeals, it very soon surrenders and is then caught. The *Aulopias* on the contrary carries on the struggle for a long time when it is attacked with vigour, and withstands the fisherman as it would an adversary, and on most occasions gets the better of him by gathering itself together, bowing its head, and thrusting down into the depths; it has a forceful jaw and a powerful neck and is exceedingly strong. But when it is captured it is a most beautiful sight: it has wide open eyes, round and large, such eyes as Homer sings of in oxen.<sup>b</sup> And the jaw, though powerful, as I remarked, contributes to its beauty. Its back is like the colour of the deepest lapis lazuli, its belly underneath is white. A stripe of a golden hue starts at the head and descending to the region of the tail ends in a circle.

I wish to speak also of the artifices employed in <sup>how caught</sup> hunting it which I remember to have heard. The fishermen previously select spots from a large area where they suppose the *Aulopias* to be congregating

<sup>a</sup> I.e. the fisherman.

<sup>b</sup> *βοῶν* is a frequent epithet of Hera in Homer's *Iliad*.

<sup>4</sup> *Reiske*: ἐν.

<sup>5</sup> αὐτοῦ.

<sup>6</sup> τὴν βαθυτάτην.

<sup>7</sup> γε μὴν] μὲν.

κίνους ταῖς ὑποχαῖς πολλοὺς συλλαβόντες, τὴν  
 ἐαυτῶν ἄκατον ἐπ' ἀγκυρῶν ὀρμίσαντες καὶ  
 συνεχῶς κτύπον τινα ὑποδρῶντες διατείνουσι τοὺς  
 κορακίνοὺς ἄμμασι <sup>1</sup> σφηκοῦντες. οἱ δὲ ἀκούοντες  
 τοῦ κτύπου καὶ τὸ δέλεαρ ὄρωντες ἄλλος ἄλλαχόθεν  
 ἀναέουσι <sup>2</sup> καὶ ἀθροίζονται καὶ περιέρχονται τὴν  
 ἀλιάδα, πρᾶννονταί τε ἐς τοσοῦτον τῷ κρότῳ καὶ  
 <τῷ> <sup>3</sup> πλήθει τῆς τροφῆς, ὡς καὶ προτεινόντων  
 τὰς χεῖρας παραμένειν. ἀνέχονται δὲ ἀνθρωπίνης  
 ἐπιβαύσεως, ὡς μὲν κρίνειν ἐμέ, τῇ βορᾷ δεδου-  
 λωμένοι, ἤδη δέ, ὡς οἱ θηρατικοὶ φασι, καὶ τῇ  
 ἀλκῇ <sup>4</sup> <θαρροῦντες> <sup>5</sup> εἰσι δὲ ἐν αὐτοῖς καὶ  
 χειροθήεις, οὗσπερ οὖν οἱ ἀλιεῖς ὡς εὐεργέτας καὶ  
 ἐταίρους γνωρίζουσι, εἰτα μέντοι τὰ πρὸς αὐτοὺς  
 ἔχουσιν ἔνσπονδα. ἐποντα δὲ τούτοις οἷον ἡγεμόσι  
 καὶ ἄλλοι ξένοι, καὶ τούτους μὲν ὡς ἂν εἴποι τις  
 ἐπήλυδας καὶ θηρῶσι καὶ ἀποκτείνουσι, πρὸς γέ  
 μῃν τοὺς τιθασοὺς, οἵπερ οὖν <sup>6</sup> εἰκοσι ταῖς  
 παλευτρίαις πελειάσι, ἀθηρία τε αὐτοῖς ἐστὶ καὶ  
 ἐκεχειρία. οὐδ' ἂν ἀλιέα σοφὸν τοσαύτη ποτὲ  
 καταλάβοι ἀπορία, ὡς ἐξ ἐπιβουλῆς ἐλεῖν αὐ-  
 λωπῖαν ἡμερον· ἐκ γὰρ πιναν αἰτιῶν αἰρεθεῖς  
 κατὰ τύχην καὶ λυπεῖ. ἀλίσκεται δὲ ἢ ἀγκίστρῳ <sup>7</sup>  
 περιπαρεῖς ἢ τρωθεῖς ἐς θάνατον. ὀρῶμεν δὲ καὶ  
 τοὺς ὀρνιθοθήρας μὴ ἂν τῶν ἐλλοχάντων ὀρνίθων  
 ἀποκτείναντάς τινας ἢ ἐπὶ πράσει ἢ ἐπὶ δέλπνῳ.  
 καὶ ἄλλαι δὲ θῆραι τῶνδε τῶν ἰχθύων εἰσίν.

<sup>1</sup> ἄμα.<sup>2</sup> Schm. ἀναεέουσι.<sup>3</sup> <τῷ> add. H.<sup>4</sup> τῷ πλήθει τῆς ἀλκῆς.<sup>5</sup> <θαρροῦντες> add. Schm.

and after catching a number of Crow-fish <sup>a</sup> in their  
 bag-nets <sup>b</sup> they anchor their boat and maintain a  
 continuous din; the Crow-fish they make fast in a  
 noose and let out on a line. Meanwhile the Aulopias  
 hearing the din and observing the bait, come swim-  
 ming up from all sides and congregate and circle  
 about the boat. And the din and the quantity of  
 food have such a soothing effect upon them that,  
 even though men reach out their hands, they remain  
 and submit to the human touch because, as I judge,  
 they are slaves to food, and in fact, as their pursuers  
 maintain, because their strength gives them con-  
 fidence. There are also tame ones among them  
 which the fishermen recognize as their benefactors  
 and comrades, so with them they maintain a truce.  
 And other strange fishes follow them like leaders,  
 and these aliens, as one might call them, the men  
 hunt and kill, but the tame fish, which may be  
 likened to decoy-doves, they do not hunt but spare,  
 nor would any prudent fisherman ever be reduced to  
 such straits as to catch a tame Aulopias deliberately,  
 for if by some mischance one happens to be caught it  
 brings trouble. The fish is captured either by being  
 pierced with a hook or by being mortally wounded.

We see bird-catchers also abstaining from killing  
 birds that decoy others, whether for sale or for the  
 table. There are other methods besides of catching  
 these fish.

<sup>a</sup> Not certainly identified, but may be *Chromis castanea*,  
 not identical with the Danubian fish of 14. 23 and 26.

<sup>b</sup> See A. W. Mair, *Oppian &c.* (Loeb Cl. Lib.), pp. xl ff.

<sup>6</sup> αἵπερ οὖν] οἱ γε μῆν.

<sup>7</sup> τῷ ἀγκίστρῳ.

18. Ἐν δὲ τοῖς βασιλείοις τοῖς Ἰνδικοῖς, ἔνθα ὁ μέγιστος τῶν βασιλείων διαιτᾶται τῶν ἐκεῖθι, πολλὰ μὲν καὶ ἄλλα ἐστὶ θαυμάσαι ἄξια, ὡς μὴ αὐτοῖς ἀντικρίνειν μήτε τὰ Μερμόνια<sup>1</sup> Σουσα καὶ τὴν ἐν αὐτοῖς πολυτέλειαν μήτε τὴν ἐν τοῖς Ἐκβατάνοις μεγαλουργίαν· ἔοικε<sup>2</sup> γὰρ κόμπτος εἶναι Περσικός ἐκεῖνα, εἰ πρὸς ταῦτα ἐξετάζοιτο. καὶ τὰ λοιπὰ μὲν περιελθεῖν τῷ λόγῳ οὐ τῆσδε τῆς συγγραφῆς ἐστίν, ἐν δὲ τοῖς παραδείσοις τρέφονται μὲν καὶ ταῶς ἡμεροὶ καὶ χειροήθεις φασιανοί, ἔχουσι δὲ . . .<sup>3</sup> ἐν τοῖς φυτοῖς τοῖς ἡσημημένοις, ἅπερ οὖν οἱ μελεδωνοὶ οἱ βασιλῆοι τῆς δεούσης ἀξιοῦσι κομιδῆς. καὶ γὰρ εἰσιν ἄλοη σκιαρὰ καὶ νομῆ σύμφυτος καὶ κλάδοι δι' ἀλλήλων συνυφασμένον τῆς ὥρας τῆς ἐκεῖθι, τὰ δένδρα αὐτὰ τῶν αἰθαλῶν ἐστὶ, καὶ οὐποτε γηρὰ καὶ ἀπορρεῖ τὰ φύλλα· καὶ τὰ μὲν ἐπιχώρια ἐστὶ, τὰ δὲ ἀλλαχόθεν σὺν πολλῇ κομισθέντα τῇ φροντίδι, ἅπερ οὖν κοσμεῖ τὸν χώρον καὶ ἀγλαίαν δίδωσι, πλὴν ἐλαίας· οὐ γὰρ αὐτὴν ἡ Ἰνδῶν φέρει, οὔτε αὐτῆ, οὔτε ἤκουσαν ἀλλαχόθεν τρέφει. ὄρνιθες οὖν καὶ ἕτεροι ἐλευθῆροι καὶ ἀδούλωτοι, καὶ ἔλθοντες αὐτομάτως ἔχουσι κατ' αὐτῶν κοίτας καὶ εὐνάς· ἐνταῦθά τοι καὶ οἱ ψιττακοὶ τρέφονται καὶ εἰσὶν περὶ τῷ βασιλεῖ σιτεύεται δὲ Ἰνδῶν οὐδὲ εἰς ψιττακόν, καίτοι παμπόλλων ὄντων τὸ πλῆθος· τὸ δὲ αἴτιον,<sup>4</sup> ἱεροῦς αὐτοῦς εἶναι πέπιστευκασιν οἱ Βραχμῆνες, καὶ μέντοι καὶ τῶν ὄρνιθων ἀπάντων προτιμῶσι. καὶ ἐπιλέγουσι δρᾶν τοῦτο εἰκότως· μόνον γὰρ

<sup>1</sup> Μερμόνια.<sup>2</sup> εἴοικαι.

18. In the royal residences in India where the greatest of the kings of that country lives, there are so many objects for admiration that neither Memnon's city of Susa with all its extravagance, nor the magnificence of Ecbatana is to be compared with them. (These places appear to be the pride of Persia, if there is to be any comparison between the two countries.) The remaining splendours it is not the purpose of this narrative to detail; but in the parks tame peacocks and pheasants are kept, and they (live) in the cultivated shrubs to which the royal gardeners pay due attention. Moreover there are shady groves and herbage growing among them, and the boughs are interwoven by the woodman's art. And what is more remarkable about the climate of the country, the actual trees are of the evergreen type, and their leaves never grow old and fall: some of them are indigenous, others have been imported from abroad after careful consideration. And these, the olive alone excepted, are an ornament to the place and enhance its beauty. India does not bear the olive of its own accord, nor if it comes from elsewhere, does it foster its growth.

Well, there are other birds besides, free and unenslaved, which come of their own accord and make their beds and resting-places in these trees. There too Parrots are kept and crowd around the king. But no Indian eats a Parrot in spite of their great numbers, the reason being that the Brahmins regard them as sacred and even place them above all other birds. And they add that they are justified in so

The royal parks of India and their birds

The Parrot

<sup>3</sup> *Lucuma*: (τὰ ἤθη) or (τὰς διατριβὰς) H, (διαιταν) Schm.<sup>4</sup> αἴτιον δέ.

τὸν ψιττακὸν ἀνθρώπου στόμα εὐστομώτατα ὑποκρίνεσθαι. εἰσὶ δὲ ἄρα ἐν τοῖσδε τοῖς βασιλείοις καὶ λίμναι χειροποίητοι ὠραῖαι, καὶ ἰχθύας ἔχουσι μεγέθει μεγίστους καὶ πραεῖς· καὶ θηρᾶ αὐτοὺς<sup>1</sup> οὐδεὶς ὅτι μὴ οἱ τοῦ βασιλέως υἱεῖς παῖδες ἐπὶ ὄντες, ἐν ἀκλύστῳ καὶ ἤκιστα ἐπικινδύνῳ τῷ ὕδατι ἀλιεύνοντες τε καὶ παίζοντες καὶ ἅμα καὶ πλεῖν<sup>2</sup> μανθάνοντες.

19. Ἐν τῷ Ἴονίῳ πελάγει κατὰ τὸν Λευκάτην καὶ τὴν πρὸς τῷ Ἀκτίῳ θάλατταν, ἔνθα τοι καὶ τὸν χώρον καλοῦσιν Ἡπειρον, κεφάλων εἰσὶ κατὰ Ἰλίας ὡς ἂν εἴποι τις ἄφθονοὶ νήξεις καὶ πλήθη πάμπολλα· οὐκοῦν θηρῶνται καὶ μάλα ἐκπληκτικῶς· ὁ δὲ τρόπος τῆς θήρας οὕτως ἐστίν. νύκτα ἀσέληνον οἱ ἐκεῖθι ἀλιεῖς παραφυλάξαντες, ἀπὸ δείπνου γενόμενοι κατὰ δύο ἀπήραν<sup>3</sup> σκάφος, οὐκ ὄντος κύματος ἀλλὰ ἀκλύστου καὶ γαληναίας τῆς θαλάττης, εἶτα ἡσυχῇ καὶ κατὰ μικρὰ προερέττουσι·<sup>4</sup> καὶ ὁ μὲν αὐτὴν ὑποκινεῖ τῷ κωπῆ, προάγων τὴν πορθμίδα βάρην ὡς ἂν εἴποις· ἄτερος δὲ κατακλινεῖς ἐπ' ἀγκῶνος τοῦ καθ' ἑαυτὸν μέρος ἐπιβρίθει τῆς πορθμίδος, καὶ ἐς τοσοῦτον ἐπικλίνει, ἐς ὅσον<sup>5</sup> τὸ χεῖλος αὐτῆς προσπελάζει τῷ ὕδατι. οἱ κεφάλοι δὲ καὶ οἱ τούτοις ὁμοειδεῖς κέστρες,<sup>6</sup> ἤτοι τῇ νυκτὶ τερπόμενοι ἢ χαίροντες τῇ γαλήνῃ, τοὺς μὲν χηραμοὺς τοὺς ἑαυτῶν καὶ τοὺς φωλεαὺς ἀπολείπουν, ἀνάνεουσι δέ, καὶ τὰ ἄκρα γε τοῦ προσώπου ὑπὲρ τὸ ὕδωρ φαίνουσι, καὶ τοσοῦτον τῆς ἐς τὸ ἄνω<sup>7</sup> νήξεως ἐπιλαμβάνουσι,

<sup>1</sup> αὐτῶν.<sup>2</sup> κείν Cobet.

doing, for the Parrot is the only bird that gives the most convincing imitation of human speech. There are also in these royal domains beautiful lakes, the work of man's hands, which contain fish of immense size and tame. And nobody hunts them, only the king's sons during their childhood; and in calm waters, quite free from danger, they fish and sport and even learn the art of sailing as well.

19. In the Ionian sea off Leucas<sup>a</sup> and in the waters round Actium (the country there they call Epirus) Mullet abound, swimming, so to say, in companies and vast multitudes. These fish are hunted, and in a most astounding manner. The method is as follows. The local fishermen watch for a moonless night and after supper pair off and launch a skiff while there is neither wave nor swell but the sea is calm, and then row forward quietly by slow degrees. One of the men gently agitates the water with his oar, propelling the boat step by step, so to speak, while the other propped on his elbow weighs down his end of the boat, depressing it until the gunwale is nearly at the water-level. And the Mullet and others of their kind,<sup>b</sup> either because they enjoy the night or because they delight in the calm, quit their holes and lairs, swim up, and show the tip of their head above the water and are so occupied in swimming to the surface that they draw near to the

<sup>a</sup> Promontory at the S end of the island of Leucas.<sup>b</sup> κέφαλος and κέστρες both signify the Grey Mullet; see Thompson, *Gk. fishes*, s. 77.<sup>3</sup> Ges: ἐπήραν. <sup>4</sup> Reiske: προερέττουσι.<sup>5</sup> ἐς ἄκρον ὄσον. <sup>6</sup> Ges: κέστρες.<sup>7</sup> ἐς τὸ ἄνω τῆς.

καὶ γίνονται τῆς ἡόνος πλησίον. θεασόμενοι δὲ οἱ θηραταὶ πλέουσι, καὶ τὸ ῥόθιον γε τῆς πορθμίδος ἡουχῆ πως<sup>1</sup> ὑποκυμαίνειν ἀρχεται. φεύγοντες οὖν τὴν γῆν καὶ ὑποστρέφοντες ἐς<sup>2</sup> τὸ ἐπικλινὲς τῆς ἀκάτου σφᾶς αὐτοὺς ὑπὸ πλήθους ὠθοῦσι,<sup>3</sup> καὶ ἔσω παρελθόντες ἐαλώκασι.

20. Τῶν δὲ κητῶν τὰ ὑπέρογκα ἄγαν καὶ τὸ μέγεθος ὑπερήφανα νήχεται μὲν ἐν τοῖς πελάγεσι μέσοις, ἤδη γε μὴν καὶ σκηπτοῖς βάλλεται. πρὸς πούτοις μὲν οὖν ἔστι καὶ ἕτερα ἐπάκτια,<sup>4</sup> τοιαῦτα, καὶ ὄνομα τροχὸς αὐτοῖς. καὶ νεῖ<sup>5</sup> κατ' ἀγέλας ταῦτα, μάλιστα μὲν ἐν δεξιᾷ τοῦ Ἴθω τοῦ Θρακίου, ἐν τε<sup>6</sup> τοῖς κόλποις τῷ ἀπὸ Σιγείου πλέοντι,<sup>7</sup> ἐντυχεῖν δὲ ἔστιν αὐτοῖς καὶ κατὰ τὴν ἀντιπέρας<sup>8</sup> ἠπειρον παρά τε τὸν Ἀρταχάϊον<sup>9</sup> καλούμενον τάφον καὶ τὸν Ἀκάνθιον<sup>10</sup> ἰσθμὸν, ἐνθά τοι καὶ ἡ τοῦ Πέρσου φαίνεται διατομή, ἣ διέτεμε τὸν Ἴθω. τὰ κήτη δὲ ταῦτα, ἃ καλοῦσι τροχόν, ἄλκιμα μὲν οὐ φασιν εἶναι, λοφίαν δὲ ὑποφαίνει καὶ ἀκάνθας ὑπερμήκεις, ὡς καὶ πολλακίς ὁραῖσθαι ἐξάλους αὐτάς. ἀκούσαντά, δὲ εἰρεσίας κτύπον περιστρέφεται τε καὶ κατελεῖται ὡς ὅτι καταωτάτω ἑαυτὰ ὠθοῦντα. ἔνθεν τοι καὶ τοῦδε τοῦ ὀνόματος μετελήχεν. ἀναπλεῖ δὲ ἀνελιχθέντα καὶ κυλιόμενα ἔμπαλιν.

<sup>1</sup> Ges: ὄπως.

<sup>2</sup> ἀνε δικτύων εἰς.

<sup>3</sup> Reiske: ὑποπλήθουσι.

<sup>4</sup> ἔστι . . . ἐπάκτια] Jac: καὶ ὅσα ἕτερα σπάνια MSS, H.

<sup>5</sup> Ges: ἐνι. <sup>6</sup> Gow: γε MSS, H.

<sup>7</sup> τῷ . . . πλέοντι] Jac: τοῦ . . . πλέοντα MSS, H.

<sup>8</sup> ἀντιπέραν. <sup>9</sup> Voss: Ἀρτακαίου.

<sup>10</sup> Voss: Ἀκανθαίου.

shore. So the fishermen, observing this, begin to sail, and the rush of the boat starts a gentle ripple. Therefore the fish in fleeing from the shore turn and owing to their numbers jostle one another into the portion of the boat sloping toward them, and once inside are caught.

20. Sea-monsters of excessive bulk and of prodigious size swim in mid-ocean, and are at times struck by lightning. Besides these there are others of the same kind that come close to the shore, and their name is *Trochus* (wheel).<sup>a</sup> These swim in droves, especially on the right side of Thracian Athos and in the bays as one sails from Sigeum, and one may encounter them along the mainland opposite, close to what is called the Tomb of Artachaees<sup>b</sup> and the isthmus of Acanthus where the canal which the Persian King cut through Athos is to be seen. And they say that these monsters which they call *Trochus* are timid, though they expose their crest and spines of enormous length so that they are often seen above the water. But at the sound of oars they revolve and contract and plunge as deep as they can go. It is from this, you see, that they derive their name. And again they uncoil and with a rolling motion swim up to the surface.

<sup>a</sup> E. de Saint-Denis, *Vocabulaire des animaux marins en latin* s.v. *Rota*: 'monstre indéterminé . . . le fabuleux et le réel s'embrouillent . . . dans les descriptions de Plin [9, 8] et d'Élien.'

<sup>b</sup> Persian general who superintended the construction of Xerxes's canal through the promontory of Athos; see Hdt. 7, 117. His 'Tomb' has not been certainly identified.

21. Τριτώνων περί σαφῆ μὲν λόγον καὶ ἀπόδειξιν ἰσχυρὰν οὐ μάλα τί φασιν εἶπείν ἔχειν τοὺς ἀλιεῖας· λέγει <sup>1</sup> δ' οὖν φήμη διαρρέουσα καὶ μὰ Δία πολλή <sup>2</sup> γίνεσθαι τινα ἐν τῇ θαλάττῃ κήτη ἀνθρωπόμορφα τὰ ἀπὸ κεφαλῆς ὅσα ἐς ἴξυν λήγει· λέγει δὲ Δημόστρατος ἐν λόγοις ἀλιευτικοῖς ἐν Τανάγρα θεάσασθαι τάρικον Τρίτωνα· καὶ τὰ μὲν ἄλλα ἦν φησι καὶ τοῖς πλαττομένοις ὁμοῖος καὶ τοῖς γραφομένοις, τὴν δὲ οἱ κεφαλὴν ὑπὸ χρόνου διεφθαρμένην οὐ πᾶν <τι> <sup>3</sup> σαφῆ ἔφατο εἶναι οὐδὲ οἷον συνιδεῖν <sup>4</sup> τε καὶ γνωρίσαι ῥᾶστα· ἠπροσψαμένου δὲ μου φολίδες ἀπέπιπτον τραχείαι καὶ μέντοι καὶ ἀντίτυποι εἰ μάλ· τῶν δὲ τίς ἐκ τῆς βουλῆς ἀρμοζόντων κλήρω τὴν Ἑλλάδα καὶ πεπιστευμένων τὴν ἀρχὴν ἑνὸς ἔτους, οἱ αὖθις δὴ βασιανῶν καὶ ἐλέγξαν <sup>5</sup> τοῦ βλεπομένου τὴν φύσιν, <sup>6</sup> τοῦ δέρματος παρελὼν ὀλίγον καθήγισεν ἐπὶ πυρός, καὶ ὁσμὴ μὲν βαρεῖα καομένου τοῦ ἐμβληθέντος προσέβαλε τῶν παρόντων τὰς ῥίνας· οὐ μὴν συμβαλεῖν φησὶ εἴτε χερσαῖον τὸ ζῷον εἴτε θαλάττιον εἴη τὴν φύσιν εἶχομεν· ἀλλ' ἦ γε πείρα οὐ χρηστόν οἱ τὸν μισθὸν ἀπέδωκεν· οὐ γὰρ μετὰ μακρὸν <sup>7</sup> τὸν βίον κατέστρεψε, περαιούμενος ὀλίγον καὶ στενὸν πορθμὸν ἐξήρει πορθμείω καὶ βραχεῖ· καὶ ἐλεγόν γε, ὡς ἐκεῖνος λέγει, Ἐταγγραῖοι παθεῖν αὐτὸν ταῦτα ἀπ' ὧν ἐς τὸν Τρίτωνα ἡσέβησε, τεκμηριούντες ὅτι ἀποψύχων μὲν ἐξηρέθη τῆς θαλάττης, ἰχώρα δὲ ἠφίει παραπλήσιον τὴν ὁσμὴν τῇ τοῦ Τρίτωνος δορᾶ, ὅτε αὐτὴν ἐκεῖνος

<sup>1</sup> ἔχει.<sup>3</sup> <τι> add. H.<sup>5</sup> βασιανῶν . . . ἐλέγξαν.<sup>2</sup> πολλῶν.<sup>4</sup> συντυχεῖν.<sup>6</sup> φύσιν, εἶρα.

21. Concerning Tritons, while fishermen assert <sup>The Triton</sup> that they have no clear account or positive proof of their existence, yet there is a report very widely circulated of certain monsters in the sea, of human shape from the head down to the waist. And Demostratus in his treatise on fishing says that at Tanagra he has seen a Triton in pickle. It was, he says, in most respects as portrayed in statues and pictures, but its head had been so marred by time and was so far from distinct that it was not easy to make it out or recognize it. 'And when I touched it <sup>a</sup> there fell from it rough scales, quite hard and resistant. And a member of the Council, one of those chosen by lot to regulate the affairs of Greece and entrusted with the government for a single year, intending to test and prove the nature of what he saw, removed a small piece of the skin and burnt it in the fire; whereupon a noisome smell from the burning object thrown into the flames assailed the nostrils of the bystanders. But' he says, 'we were unable to guess whether the creature was born on land or in the sea. The experiment however cost him dear, for shortly afterwards he lost his life while crossing a small, narrow strait in a short, six-oared ferry-boat. And the inhabitants of Tanagra maintained,' so he says, 'that this befell him because he profaned the Triton, and they declared that when he was taken lifeless from the sea he disgorged a fluid which smelt like the hide of the Triton at the time when the man cast it into the fire and burnt it.'

<sup>a</sup> Ael. was never out of Italy (see vol. I, p. xii): he is quoting the words of Demostratus.

<sup>7</sup> ὁδὸς γὰρ . . . μικρὸν.



ἔκαε καὶ ἐνεπίμπρα. ὁπόθεν δὲ ἄρα ὁ Τρίτων  
οὗτος ἐπλανήθη, καὶ ὅπως δεῦρο ἐξεβράσθη, Τανα-  
γραῖοι τε λεγέτωσαν καὶ Δημόστρατος. ἐπὶ τού-  
του δὲ αἰδοῦμαι τὸν θεόν, καὶ ἄξιον πείθεσθαι τῷ  
μάρτυρι τῷ τοσῶδε· εἴη δ' ἂν ὁ ἐν Διδύμοις  
Ἀπόλλων τεκμηριῶσαι ἰκανὸς παντί, ὅτε νοῦς τε  
ὕψιαι καὶ ἔρρωται ἢ φρήν. Τρίτωνα γοῦν  
θρέμμα θαλάττιον φησὶν εἶναι, καὶ ἃ λέγει ταῦτά  
ἐστὶ.

θρέμμα Ποσειδάωνος, ὑγρὸν τέρας, ἡπύτα Τρί-  
των,  
νήχόμενος γλαφυρῆς <sup>1</sup> ὀρμήμασι σύντυχε νηός.

εἰ τοίνυν ὁ πάντα εἰδὼς καὶ Τρίτωνος εἶναι  
φησὼν, ἡμᾶς ὑπὲρ τούτου διαπορεῖν οὐ χρή.

22. Τὸν Ἰνδῶν βασιλεῖα προϊόντα ἐπὶ δίκαις  
προσκυνεῖ ὁ ἐλέφας πρῶτος, δεδιδασμένος τούτο,  
καὶ μάλα γε δρᾶν μνημόνως τε καὶ εὐπειθῶς αὐτό  
(παρέστηκε δὲ καὶ ἐκείνος, ὅσπερ οὖν ἐνδιδάσκουσιν οἱ  
τοῦ παιδεύματος τὴν ὑπόμνησιν τῇ ἐκ τῆς ἄρπης  
κρούσει καὶ φωνῇ τινι ἐπιχωρίᾳ, ἥσπερ οὖν  
ἐλέφαντες ἐπαίω εἰλήχασιν φύσει τινι ἀπορρήτῳ  
καὶ μάλα γε ἰδίᾳ τοῦ ζῴου τοῦδε)· καὶ μέντοι καὶ  
κινήσιν τινα ὑποκινεῖται πολεμικῆν, οἷον ἐνδεικνύ-  
μενος ὅτι καὶ τούτο τὸ μάθημα ἀποσώζει. τέτ-  
ταρες δὲ καὶ εἴκοσι τῷ βασιλεῖ φρουροὶ παραμέ-  
νουσιν ἐλέφαντες ἐκ διαδοχῆς, ὥσπερ οὖν οἱ  
φύλακες οἱ λοιποὶ, καὶ αὐτοῖς παιδεύματα τὴν φρου-  
ρὰν ἔχειν <sup>2</sup> οὐ κατανοστάζουσι· διδάσκονται γάρ

<sup>1</sup> Voss: γλαφυροῖς.

As to the quarter from which the Triton strayed and how he came to be cast ashore here, the inhabitants of Tanagra and Demonstratus must explain. In view of these facts I bow to the god, and a witness of such authority claims our belief; and Apollo of Didyma <sup>a</sup> must be a sufficient guarantee to every man of sound mind and strong intelligence. At any rate he says that the Triton is a creature of the sea, and his words are

'A child of Poseidon, portent of the waters, a clear-voiced Triton, encountered as he swam the rush of a hollow vessel.'

If then the omniscient god says that Tritons do exist, we should entertain no doubts on the subject.

22. When the Indian King sets forth to administer justice an Elephant first bows down before him: it has been taught to do so and remembers perfectly and obeys. (At its side stands the man who teaches it to remember its instruction by a stroke from his goad and by some words in his native speech which thanks to a mysterious gift of nature peculiar to this animal the Elephant can understand.) Moreover it executes some warlike motion, as though it would show that it recollects this part of its teaching also. Four and twenty Elephants take it in turn to stand sentry over the King, just like the other guards, and are taught to keep watch and not to fall asleep: for this lesson also they are taught by Indian skill. And

<sup>a</sup> In the territory of Miletus; it was also known as Branchidae.

<sup>2</sup> ἔχειν add. H.

τοι σοφία τινι Ἰνδικῇ καὶ τοῦτο. καὶ λέγει μὲν Ἐκαταῖος ὁ Μιλήσιος Ἀμφιάρεων τὸν Οἰκλέους κατακοιμίσαι τὴν φυλακὴν καὶ <sup>1</sup> παθεῖν ὅσα λέγει. οὗτοι δὲ ἄρα ἄγρυπνοι καὶ ὕπνου <sup>2</sup> μὴ ἠττώμενοι, πιστότατοι τῶν ἐκεῖθι φυλάκων μετὰ γε τοὺς ἀνθρώπους εἰσίν.

23. Ἐγὼ δὲ ἄρα ὡς εἶχον ὀρυγῆς ἐπὶ μακρότατον ταῦτά τε καὶ τὰ ὑπὲρ τούτων ἀνασκοπούμενός τε καὶ ἀνιχνεύων πέπυσμαι καὶ σκολόπενδραν εἶναι τι θαλάττιον κῆτος, μέγιστον κητῶν καὶ τοῦτο, καὶ ἐκβρασθεῖσαν μὲν θεάσασθαι οὐκ ἂν τις θρασύνοιτο. λέγουσι δὲ οἱ ἀκριβοῦντες ἄνθρωποι τὰ θαλάττια ὁρᾶσθαι αὐτὰς πλωτάς, καὶ πᾶν μὲν ὅσον ἐστὶ κεφαλῇ, τοῦτο ὑπερτείνειν ἕξαλον, καὶ μέντοι καὶ μυκτῆρων τρίχας ἐξεχούσας καὶ μάλα γε ὑψηλὰς ἐπιδεικνύναι, <sup>3</sup> πλατεῖαν δὲ τὴν οὐρὰν καὶ οἷαν δοκεῖν καράβου. ἤδη δὲ ἄρα αὐτῆς καὶ τὸ λοιπὸν σῶμα ἐπιπολάζον τοῖς κύμασιν ὁρᾶται, ὅσον ἀντικρῖναι τριήρους τελείας αὐτὸ μεγέθει. νῆχονται δὲ ἄρα πολλοῖς τοῖς ποσὶ καὶ κατὰ στοίχον ἐντεῦθεν <sup>4</sup> καὶ ἐκεῖθεν οἰονεὶ σκαλμοῖς παρηρητημένοις (εἰ καὶ τραχύτερον ἀκοῦσαι) ἐαυτὰς <sup>5</sup> ἐρέττουσαι. λέγουσιν οὖν οἱ δεινοὶ ταῦτα καὶ ὑπηχεῖν τὸ ῥόθιον ἠσυχῆ, καὶ πείθουσι λέγοντες.

24. Ξενοφῶν δὲ ὑπὲρ κυνῶν λέγει καὶ ταῦτα. δεῖν ἐς τὰ ὄρη πολλάκις ἀγειν αὐτάς, τὰ δὲ ἔργα ἦττον τοὺς γάρ τοι τριμμονὺς <τοὺς> <sup>6</sup> ἐκ τῶν ἐνεργῶν χωρίων λυπεῖν τε αὐτάς καὶ σφάλλιν.

<sup>1</sup> καὶ ὀλίγον.

<sup>2</sup> Reiske: ὕπνω.

<sup>3</sup> ἀποδεικνύναι.

<sup>4</sup> αὐτοῖς καὶ ἐντεῦθεν.

Hecataeus of Miletus says that Amphiarus, the son of Oicles, went to sleep during his watch and suffered the fate which he describes.<sup>a</sup> These animals however are wakeful and are not overcome by sleep; they are the most trustworthy of the guards there, at any rate next to human beings.

23. Now in the course of examining and investigating these subjects and what bears upon them, to the utmost limit, with all the zeal that I could command, I have ascertained that the Scolopendra is a sea-monster, and of sea-monsters it is the biggest, and if cast up on the shore no one would have the courage to look at it. And those who are expert in marine matters say that they have seen them floating and that they extend the whole of their head above the sea, exposing hairs of immense length protruding from their nostrils, and that the tail is flat and resembles that of a crayfish. And at times the rest of their body is to be seen floating on the surface, and its bulk is comparable to a full-sized trireme. And they swim with numerous feet in line on either side as though they were rowing themselves (though the expression is somewhat harsh) with tholepins hung alongside. So those who have experience in these matters say that the surge responds with a gentle murmur, and their statement convinces me.

24. Xenophon has also the following remarks touching Hounds [*Cyn.* 4. 9]. You should take them to the mountains frequently, but less frequently on to fields. For the beaten tracks on cultivated

<sup>a</sup> The allusion has not been explained.

<sup>5</sup> Reiske: ἐαυτοῖς.

<sup>6</sup> <τοὺς> add. H.

λῶρον δὲ εἶναι ὁ αὐτὸς φησιν ἐς τὰ τραχέα ἄγειν, καὶ κέρδος γε ἐκείνο πρὸς τούτῳ<sup>1</sup> διδάσκει, εὐποδὰς τε αὐτὰς γίνεσθαι καὶ ἄλτικωτέρας ἐκπονοῦσας τὸ σῶμα. ἔχνη δὲ ἄρα λαγῶ τοῦ μὲν χέμωνος μακρὰ δρᾶσθαι λέγει διὰ τὸ μῆκος τῶν νυκτῶν, τοῦ δὲ θέρουσ οὐκέτι διὰ τοῦναντίον.<sup>2</sup> καὶ σαφὲς ἐκ τοῦ προειρημένου τί βούλεται τὸ ἐναντίον.

25. Ἴππους καὶ ἐλέφαντας ἅτε ζῶα καὶ ἐν ὄπλοις καὶ ἐν πολέμοις λυσιτελεῖ τιμῶσιν Ἴνδοι, καὶ μάλα γε ἰσχυροῖς. τῷ γούν βασιλεῖ κομίζουσι καὶ κώμυθας, ἅς ἐμβάλλουσι ταῖς φάτναις, καὶ χιλόν, καὶ ἐπιδεικνύουσι νεαρόν τε καὶ ἀσπῆ. καὶ ἐὰν μὲν ἦ<sup>3</sup> τοιοῦτος, ἐπαιεῖ ὁ βασιλεὺς· εἰ δὲ μὴ, κολάζει τοὺς τε τῶν ἐλεφάντων μελεδιανούς καὶ τοὺς ἵπποκόμους πικρότατα. οὐκ ἀτιμᾶζει δὲ οὐδέ τὰ ἄλλα τὰ μικρότερα<sup>4</sup> ζῶα, ἀλλὰ καὶ ἐκεῖνα προσίεται δῶρά οἱ κομίζόμενα. Ἴνδοι γὰρ οὐκ ἐκφαυλίζουσι ζῶον οὔτε ἡμέρον οὔτε μῆν<sup>5</sup> ἄγριον οὐδέν. αὐτίκα γούν δωροφοροῦσι τῶν ὑπηκόων οἱ διὰ τιμῆς ἰόντες γεράνους τε καὶ χήνας ἀλεκτορίδας τε καὶ νήττας καὶ τρυγῶνας τε καὶ ἀτταγᾶς προσέτι, πέρδικάς τε καὶ σπιωδάλους (ἔστι δὲ ἐμπερὲς τῷ ἀτταγᾶ τοῦτό γε) καὶ<sup>6</sup> ἐπὶ τούτοις τῶν προειρημένων βραχυτέρα, βικκαλίδας τε καὶ συκαλίδας καὶ τὰς καλουμένας κεγχρηῆδας. ἐπιδεικνύουσι δὲ αὐτὰ ἀναπτύξαντες, τὸν ἐς βάθος αὐτῶν ἐλέγχοντες πιασμόν. καὶ πλοῦτον<sup>7</sup> πεπαι-

<sup>1</sup> Reiske: τοῦτο.

<sup>2</sup> τοῦναντίον δε τούτου τοῦ θ. οὐκέτι.

<sup>3</sup> Jac: εἴη.

<sup>4</sup> μικρότερα H (1858), μικρότατα MSS, τὰ μ. δελ. H (1864).

lands injure and mislead them. And the same writer says that it is better to take them on to rough ground, and points out the additional advantage of so doing, viz that by exercising their bodies their legs gain in strength and ability to jump. He also says [ib. 5. 1] that in winter the Hare's scent is perceptible for a long time because of the length of the nights, but in summer this is so no more, for the opposite reason. The meaning of 'the opposite' is clear from what has been said above.

25. The Indians value Horses and Elephants as animals serviceable under arms and in warfare; and they value them very highly. At any rate they bring to the King trusses of hay which they throw into the mangers, and fodder which they show to be fresh and undamaged. And if it is so, the King thanks them; if it is not, he punishes the keepers of the Elephants and the grooms most severely. But he does not reject even other and smaller animals but accepts the following also when brought to him as presents. For the Indians do not disparage any animal whether tame or wild. For example, those of his subjects who hold high office bring him presents of cranes, geese, hens, ducks, turtle-doves, francolins also, partridges, spindaluses<sup>a</sup> (this bird resembles the francolin), and even smaller birds than the aforementioned, the boecalis,<sup>a</sup> beccaficos, and what are called ortolans. And they uncover their gifts and display them, to prove how thoroughly plump they are.

<sup>a</sup> Unidentified.

<sup>5</sup> οὔτε μῆν ἡμέρον οὐδέ.

<sup>7</sup> τούτων.

<sup>6</sup> καὶ τὰ.

σμένων ελάφων<sup>1</sup> τε καὶ βουβαλίδων καὶ δορκάδιων καὶ ὄρνυαν καὶ τῶν ὄνων τῶν ἐχόντων ἐν κέρασιν, ὄν καὶ ἀνωτέρω που μνήμην<sup>2</sup> ἐποίησάμην, καὶ ἰχθύων δὲ γένη διάφορα κομίζουσι καὶ ταῦτα.

26. Ἔστι δὲ ἄρα καὶ τέττιξ ἐνάλιος. καὶ ὁ μὲν μέγιστος αὐτῶν ἔοικε καράβῳ σμικρῷ, κέρατα δὲ οὐκ ἔχει μεγάλα κατ' ἐκείνους οὐδὲ κέντρα. ἰδεῖν δὲ ἔστι τοῦ καράβου ὁ τέττιξ ζοφωδέστερος, καὶ ἐπὶ αἰρεθῆ, προσέοικε τετριγύτι. πτέρυγες δὲ ὀλίγαι τὸ μέγεθος ὑπὸ τοῖς ὀφθαλμοῖς αὐτοῦ ἐκπεφύκασι, καὶ εἰεν ἂν κατὰ τὰς τῶν χερσαίων καὶ αἰτῶνται δὲ αὐτὸν οἱ πολλοί, νομίζοντες ἱερὸν. Σεριφίους δὲ ἀκούει καὶ θάπτει νεκρὸν ἐαλωκότα. ζῶντα δὲ ἐς δίκτυον ἐμπεσόντα οὐ κατέχουσιν, ἀλλὰ ἀποδιδόσιν τῇ θαλάττῃ αἰθεῖ. θρηνοῦσι δὲ ἄρα αὐτοὺς<sup>3</sup> ἀποθανόντας, καὶ λέγουσι Περσέως τοῦ Διὸς ἄθυρμα αὐτοὺς εἶναι.

27. Γαῖα ἰχθύς ὀμάνυμος τῇ χερσαία ἡαίη ἐστὶ. ταύτης οὖν τὴν δεξιὰν πτέρυγα εἰ ὑποθείης ἀνθρώπῳ καθεύδοντι, εὖ μάλα ἐκταράξεις αὐτόν. δέα γάρ τινα καὶ ἰσάλαματα καὶ φάσματα ὄψεται, καὶ ἐνύπνια ἕτερα οὐδαμῶς εὐμενῆ καὶ φίλα. τραχέουρον γε μὴν ζῶντος εἰάν ἀποκόψης τὴν οὐρὰν, καὶ τὸν τραχέουρον αἰθεῖ ἐλευθέρων ἀπολύσης ἐς τὴν θάλατταν, τὴν γε μὴν προειρημένην οὐρὰν ἐξαρτήσης ἵππου κούσης, οὐ μετὰ μακρὸν<sup>4</sup> ἐκπεσεῖται τὸ ἔμβρυον, καὶ ἐξαμβλώσει ἢ ἵππος.

<sup>1</sup> Oes: ελεφάντων.

<sup>2</sup> τὴν μνήμην.

<sup>3</sup> τοὺς.

They bring also a wealth of fattened stags, of antelopes,<sup>a</sup> of gazelles, and one-horned asses,<sup>b</sup> which I have mentioned somewhere earlier on, and different kinds of fish also.

26. There is also a Cicada that lives in the sea, and the largest one is like a small crayfish, though neither its horns nor its stings are as long as those of the crayfish. The Sea-cicada is of a darker hue than the crayfish, and when caught appears to squeak. From beneath its eyes there grow small wings, and these also resemble those of the land-cicada. But few people eat it, since they regard it as sacred. And I have heard that the inhabitants of Seriphus even bury any that is dead when caught; if however a live one falls into their nets, they do not keep it but return it to the sea. And they even mourn for these creatures when dead and assert that they are the darlings of Perseus the son of Zeus.

27. The Hyena fish<sup>c</sup> has the same name as the land-hyena. Now if you put its right-hand fin under a man asleep, you will give him a considerable shock. For he will see fearful sights, forms and apparitions, dreams too, sinister and unwelcome. Further, if you cut off the tail of a live Horse-mackerel and let the fish go again in the sea, and then attach the aforesaid tail to a mare in foal, she will presently drop her foetus and will miscarry.

<sup>a</sup> βουβαλῖς and ὄρνυξ both signify antelope; but ὄ. may stand for the four-horned species mentioned in *NA* 15. 14.

<sup>b</sup> See 10. 40.

<sup>c</sup> Unidentified.

<sup>4</sup> Reiske: μικρόν.

μειρακίου γε μὴν δεομένου ἐπὶ μήκιστον τριχῶν ἀπορίας τῶν ἐπὶ τοῦ γενείου, αἷμα ἐπιχρισθέν θήννου ἀωρόλειον τὸ μειράκιον ἀπεργάζεται.<sup>1</sup> δρᾷ δὲ ἄρα καὶ νάρκη καὶ πνεύμων τὸ αὐτό: ἐν ὄξει γὰρ διασαπείσαι αἱ τούτων σάρκες καὶ ἐπιχρισθεῖσαι τοῖς γενείοις φυγὴν τριχῶν ἐνεργάζονται.<sup>2</sup> φάσι.<sup>3</sup> τί πρὸς ταῦτα Ταραντῖνοι τε καὶ Τυρρηνοὶ σοφισταὶ κακῶν, δαίδαλον<sup>4</sup> ἐκεῖνό γε ἀνιχνεύσαντες τε καὶ πειράσαντες τὴν πίτταν, ὡς ἐξ ἀνδρῶν ἐς γυναικας ἀποκρίνεν;

28. Ὁ <δὲ><sup>5</sup> χρύσοφρος ἄρα ἰχθύων ἀπάντων δειλότατος ἦν. ἐν δὴ ταῖς παλιρροῖαις τῆς θαλάττης, ὅταν ἦ ἄρα Ἄρκτουρῳ<sup>6</sup> σὺνδρομος, ὑπονοστεῖ μὲν<sup>7</sup> ἡ θάλαττα περὶ τὸ ἄκτιον, ψιλὴ δὲ ἡ ψάμμος ὑπολείπεται, καὶ αἱ ναῦς πολλάκις ἐπὶ τῆς γῆς ἐστήκασιν ὕδατος χῆραι, οὐκοῦν οἱ ἐπιχώριοι ὄρηκας αἰγείρων χλωροῦς καὶ κομώντας ὄξυναντες δίκην σκολόπων καὶ ἐμπήξαντες τῇ ψάμμῳ ὑπαναχωροῦσιν, εἶτα ὑποστρέψαν τὸ κῆμα ἐπισύρει ἰχθύων τῶν προειρημένων πλήθος ἄμαχον, ὑπονοστεῖ <δὲ><sup>8</sup> αὖθις, καὶ ὑπολείπονται πολλοὶ χρυσοφρῆες ἐν ὀλίγῳ ὕδατι, ἐνθ' αὖ<sup>9</sup> καθήμενα εὐρέθῃ καὶ κοῖλα,<sup>10</sup> εἶτα ὑπὸ τοῖς κλάδοις πτήξαντες ἡσυχάζουσι, διασειόμενοι γὰρ αὐτοὺς καὶ διακινουμένους ὑπὸ τοῦ προσπίπτοντος πνεύματος ὄρρωδοῦσι, καὶ οὔτε σπαίρουσιν οὔτε ἀναπάλλονται.

<sup>1</sup> Reiske: ἐνεργάζεται.

<sup>2</sup> Schz: φησι.

<sup>3</sup> <δὲ> add. H.

<sup>4</sup> μάλωτα.

<sup>5</sup> Jac: ἐνθα.

<sup>6</sup> Ges: ἐνεργάζεται.

<sup>7</sup> δαίδαλον.

<sup>8</sup> Abresch: Ἄρκτουρῳ.

<sup>9</sup> <δὲ> add. Reiske.

<sup>10</sup> καθειμένον . . . κοῖλον.

Again, if a youth wants to keep his chin hairless <sup>Depilatorie</sup> for as long as possible, the blood of a Tunny rubbed on renders him beardless. And the Torpedo and the Jelly-fish have the same effect, for if their flesh is dissolved in vinegar and rubbed on the cheeks, they say that it banishes hair. What have those contrivers of evil from Tarentum and Etruria to say to this, men who after experimenting with pitch have discovered that artifice whereby they differentiate men and turn them into women?

28. Of all fishes the Gilt-head is the most timid. <sup>The Gilt-head</sup> When the season of neap-tides coincides with Arcturus,<sup>6</sup> the sea recedes from the beach and the sand is left bare and vessels frequently stand high and dry for want of water. Accordingly the inhabitants take branches of poplar-trees, green and in leaf, and after sharpening them like stakes, fix them in the sand and withdraw. Later the returning tide draws in a countless multitude of the aforesaid fishes; again it ebbs, leaving a great number of Gilt-heads in shallow water wherever low-lying or hollow spots may be found, and the fish cower beneath the branches and remain still. For they are terrified by the branches when the oncoming wind stirs and shakes them, and neither quiver nor dart about. It is quite easy, you might say, for anyone who sets

<sup>6</sup> The phrase ἄρα Ἄρκτουρῳ σὺνδρομος is borrowed from Plato, *Legg.* 8. 844 D [figs and grapes are not to be gathered] πρὶν ἔλθειν τὴν ἄραν τὴν τοῦ τρυγᾶν Ἄρκτουρῳ σὺνδρομον. The morning rising of Arcturus in the region of Rome was on Sept. 20, the evening rising on Feb. 27. Ael. appears to think that Arcturus has some effect upon the tides, but does not tell us which date we are to understand.

πάρεστι δὴ συλλαβεῖν ὡς αἰχμαλώτους καὶ παῖεν  
 παντὶ τῷ προσπεσόντι δειλῶν ἰχθύων ἄθμῳ εἶποι  
 τις ἄν. αἰροῦσι γοῦν αὐτοὺς οὐ τεχνίται μόνοι,  
 ἀλλὰ καὶ ἰδιώτης παρατυχῶν ἦ, καὶ παῖδες καὶ  
 γυναῖκες.

upon the mob of timorous fish to capture and strike  
 them. At any rate it is not only skilled fishermen  
 that can catch them, but any inexperienced person  
 who chances to be at hand, even children and  
 women.

1. The first part of the book is devoted to a general introduction to the subject of the history of the world. It discusses the various theories of the origin of life and the development of the human race. It also touches upon the different stages of civilization and the progress of science and art.

The second part of the book is devoted to a detailed account of the various empires and kingdoms that have ruled the world from ancient times to the present. It describes the rise and fall of these powers and the events that shaped their destinies. It also discusses the influence of these empires on the culture and politics of the world.

### BOOK XIV

The third part of the book is devoted to a study of the various religions and philosophies that have been developed by the human race. It discusses the origin and development of these systems of thought and their influence on the world. It also touches upon the different schools of philosophy and the various sects of religion.

The fourth part of the book is devoted to a study of the various scientific discoveries and inventions that have shaped the modern world. It discusses the progress of science and the influence of these discoveries on the human race. It also touches upon the various inventions that have improved the human condition.

1. Ἐν δὲ τῷ Ἴονίῳ πελάγει πλησίον Ἐπιδάμνου, ὅπου καὶ Ταυλάντιοι παροικοῦσι, νῆσός ἐστι καὶ Ἀθηνᾶς κέκληται, καὶ οἰκοῦσιν ἐνταῦθα ἀλιεῖς. ἔστι δὲ καὶ λίμνη αὐτόθι, καὶ σκόμβρων ἠθάδων καὶ ἡμέρων ἀγέλαι τρέφονται. καὶ τούτοις μὲν τροφὰς ἐμβάλλουσιν οἱ ἀλιεῖς, καὶ ἔστιν αὐτοῖς πρὸς αὐτοὺς ἔνσπονδα, καὶ εἰσιν ἐλεύθεροι, καὶ ἀθρήϊαν εἰλήχασι, καὶ προΐασιν ἐς χρόνου πλῆθος, καὶ ζῶσιν αὐτόθι σκόμβροι καὶ γέροντες. οὐ μὴν ἀργοὶ σιτοῦνται, οὐδὲ ὑπὲρ ὧν τρέφονται εἰσιν ἀχάριστοι, λαβόντες δὲ ἐκ τῶν ἀλιέων τροφὰς τὰς ἑωθινὰς εἶτα μέντοι καὶ αὐτοὶ ἐπὶ τὴν θήραν ἴασιν, ὥσπερ οὖν τροφέα ἐκτίνοντες. καὶ τοῦ λιμένου προελθόντες ἐπὶ τοὺς ξένους στέλλονται σκόμβρους, καὶ ἐντυχόντες ὡς ἴλη τινὶ ἢ φάλαγγι, ἅτε ὁμοφύλοις καὶ τῆς αὐτῆς φύσεως οἷσι προσνούσι, καὶ οὔτε τούτους ἐκείνοι φεύγουσιν οὔτε οἱ ἐκκλίνουσιν ἐκείνους,<sup>1</sup> ἀλλὰ συνίασιν. εἶτα οἱ τιθασοὶ τοὺς ἐπήλυδας περιελθόντες καὶ κυκλόσασιν ἐπιέμενοι καὶ ἑαυτοὺς συμφράξαντες ἀπειλήφασιν μέσους πολὺ τι πλῆθος, καὶ οὐκ ἕως διὰ διδράσκων, ἀναμένουσι δὲ τοὺς τροφέας, καὶ ἀνθ' ὧν ἐκορέσθη-

<sup>1</sup> αὐτοὺς.

\* Seemingly unknown to geographers. There are, however,

1. In the Ionian Sea close to Epidamnus where the Taulantii live, there is an island<sup>a</sup> and it is called 'Athena's Isle,' and fisher folk live there. There is also a lagoon in the island where shoals of tame Mackerel are fed. And the fishermen throw in food to them and observe a treaty of peace with them; so the fish are free and immune from pursuit and attain to a great age; there are even ancient Mackerel living there. Yet they do not feed without making any return, nor do they fail in gratitude for their food, but after they have been fed by the fishermen in the morning they too of their own accord go to join the pursuit, as though they were paying for their maintenance. And advancing beyond the harbour they set out to meet the strange Mackerel. When they have encountered them as it were in a company or in line of battle, they swim up to them as being of the same family and the same kind, nor do the strangers flee from them, nor do the tame fish attempt to divert them but bear them company. Presently the tame fish surround the newcomers, and having encircled them, close their ranks and cut off the fish in their midst, amounting to a great number, and prevent them from escaping; they wait for their keepers and provide the fishermen with a

two lagoons, one 30 mi., the other about 55 mi. S of Epidamnus.



σαν ἀνθεστιῶσι τοὺς ἀλιεῖας· ἐπελθόντες γὰρ αἰρούσιν αὐτοὺς καὶ πολλὴν ἐργάζονται φόνον. οἱ δὲ τιθασοὶ ἐπανίαισι σπεύδοντες ἐς τὸν λιμένα, καὶ τοὺς ἑαυτῶν χηραμοὺς ὑπελθόντες ἀναμένουσι τὸ δειλῶν δέιπνον. οἱ δὲ ἤκουσι κομίζοντες, εἰ βούλονται συνθήρους ἔχειν καὶ φίλους πιστοὺς. ὁσημέραι μέντοι πράττεται ταῦτα.

2. Σκάρου τὴν χολήν<sup>1</sup> ἐὰν δῶς ἐμφαγεῖν ἀνθρώπῳ νοσοῦντι τὸ ἥπαρ καὶ ἕκτερον ἔχοντι, σωθήσεται, ὡς οἱ σοφοὶ τῶν ἀλιέων διδάσκουσιν.

3. Ἀλίσκεται δὲ ἄρα ἰχθὺς καὶ ἄνευ κύρτων καὶ ἀγκίστρων καὶ δικτύων τὸν τρόπον τοῦτον. κόλποι θαλάττιοι πολλοὶ τελευτῶσιν ἐς τενάγη τινά, καὶ ἔστι ταῦτα ἐπιβατά. ὅταν οὖν ἡ γαλήνη καὶ εἰρήνη πνευμάτων, οἱ τεχνῆται τῶν ἀλιέων ἄγουσι πολλοὺς ἐνταῦθα, εἶτα αὐτοὺς προστάττουσι βαδίξαι καὶ πατεῖν τὴν ψάμμον, ὡς ὅτι μάλιστα ἀπερείδοντας<sup>2</sup> τὸ πέλημα ἰσχυρῶς. εἶτα ἰχθυὴ καταλείπεται βαθέα, ἅπερ οὖν ἐὰν φυλαχθῆ, καὶ μὴ ποτε συμπεσοῦσα ἢ ψάμμος συγγέη αὐτά, μηδὲ ἐκταραχθῆ<sup>3</sup> ὑπὸ πνεύματος τὸ ὕδωρ, ὀλίγον διαλείπουσιν οἱ ἀλιεῖς, καὶ ἐμβάντες καταλαμβάνουσιν ἐν τοῖς κοιλώμασι τῶν βημάτων καὶ τοῖς ἰχθεσι τοὺς ἰχθῦς τοὺς πλατεῖς εὐναζομένους, ψήττας τε καὶ ῥόμβους καὶ στρουθοὺς καὶ νάρκας καὶ τὰ τοιαῦτα.

<sup>1</sup> Jac: σκάρου, διαχυθείσης τῆς χολῆς περὶ πάν τὸ σῶμα, ἐάν MSS; if the words διαχυθείσης . . . σῶμα are to be regarded as genuine, Jac would place them after ἔχοντι.

<sup>2</sup> ἐπερείδοντες.

feast in return for the satisfaction of their own appetites. For the fishermen arrive, catch the strangers, and perpetrate a massacre. But the tame fish return with all haste to the lagoon, dive into their lairs, and wait for their afternoon meal, which the fishermen bring, if they want allies and loyal friends as fellow-hunters. And this happens every day.

2. Experienced fishermen teach us that if you give a man whose liver is out of order and who is afflicted with jaundice, the gall of a Parrot Wrasse, he will be cured.

3. Fish are caught without weels or hooks or nets in the following manner. There are many bays in the sea which end in shallows, and one can walk in them. When, therefore, it is calm and the winds are at rest, skilled fishermen bring a number of people to the spot and then direct them to walk about and trample the sand, throwing all their weight on to the soles of their feet. As a result deep footprints are left, and if they are preserved and the sand does not collapse and obliterate them, and if the water is not agitated by the wind, after a short interval the fishermen enter and in the trodden hollows and footprints capture flat fish asleep, viz flounders, turbot, plaice,<sup>a</sup> torpedo-fish, and the like.

<sup>a</sup> Thompson has omitted στρουθός from his *Glossary*; L-S<sup>2</sup> give 'flounder'; E. de Saint-Denis gives 'plaice.'

<sup>3</sup> ἐκταραχθῆ.

4. Ἐχίνου θαλαττίου περί εἶπον <καί><sup>1</sup> ἄνω-  
τέρω καὶ νῦν δὲ εἰρήσεται ὅσα προσακήκοα. ἔστι  
γὰρ καὶ στομάχῳ ἀγαθόν· τὸν τέως γὰρ κακόδουτον  
ὄντα καὶ πᾶν ὃ τι οὖν βδελυττόμενον ὃ δὲ ἀναρ-  
ρώνουσιν. ἔστι δὲ καὶ κύστεως κενωτικός, ὡς  
οἱ τούτων λέγουσι σοφοί. εἰ δὲ αὐτοῦ ἐπιχρίσειας  
σώματι ψυριῶντι, ὃ δὲ σῶν ἐργάζεται τὸν τέως  
νοσοῦντα τὴν νόσον τὴν προειρημένην. καυθεὶς  
δὲ ἄρα ὀστράκοις αὐτοῖς ἐκκαθαίρει τὰ ῥηπάντα  
τῶν τραυμάτων. χερσαίου δὲ ἐχίνου καυθέντος  
ἢ σποδιὰ πύττη προσανακραθείσα εἶτα μέντοι  
καταχρίεται τῶν λευκοτριχῶν μερῶν, καὶ αἱ τέως  
φυγάδες (ἵνα τι καὶ παίσω<sup>2</sup>) ὑπαναφύονται.  
πινομένη δὲ οἴνω νεφροῖς ἀγαθόν ἔστι, σώζει δὲ  
ἄρα καὶ ὑδριῶντας ποθείσα, ὥσπερ δὴ καὶ  
προείπον. τὸ δὲ ἦπαρ ἄρα τοῦ ἐχίνου τούτου  
ἴαται ὑφ' ἡλίου γενόμενον ἀδον τοὺς τῆ νόσῳ τῆ  
τοῦ καλουμένου ἐλέφαντος κατελημμένους.

5. Ἐλέφας ὁ θῆλυς, τιμιώτερα εἶναι τὰ τούτου  
κέρατα οἱ σοφοὶ ταῦτα ὕμνουσι, καὶ ἐκεῖνά γε  
ἡμᾶς διδάσκουσιν. ἐν τῇ Μαυρουσίᾳ γῆ οἱ ἐλέφαν-  
τες, δεκάτῳ ἔτει πάντως αὐτοῖς τὰ κέρατα ἐκπεσεῖν  
φιλεῖ,<sup>3</sup> ὥσπερ οἶν καὶ <τὰ><sup>4</sup> τῶν ἐλάφων, ἀλλὰ  
τούτων ἀνὰ πᾶν ἔτος. οἱ τούτων ἐλέφαντες οἶδε  
γῆν πεδιάδα καὶ ἔνδρσον προαιροῦνται τῆς ἄλλης,  
καὶ ἀπερείδουσιν<sup>5</sup> ἐς αὐτὴν <τὰ κέρατα>,<sup>6</sup> ὀκλάξ  
ἐπικύψαντες, ἐκδύναί αὐτὰ δεινῶς σφριγῶντες.  
τοσοῦτον δὲ ἄρα ἐπαυθοῦσιν, ὡς καὶ τελέως<sup>7</sup> αὐτὰ

<sup>1</sup> <καί> add. H.

<sup>3</sup> δεῖ V, ἀπεῖδει other mss.

<sup>5</sup> ἐπερείδουσιν.

<sup>2</sup> παίσω.

<sup>4</sup> <τὰ> add. H.

<sup>6</sup> <τὰ κέρατα> add. H.

4. I have spoken earlier on<sup>a</sup> about the Sea-urchin and I will now mention what more I have heard. It is also good for the stomach: it helps a man who has been suffering from loss of appetite and loathing every kind of food to regain his strength; it is also a diuretic, according to those who know about these things. And if you rub it on one who is suffering from the itch, it cures a man hitherto afflicted with the aforesaid disease. And if you burn a Sea-urchin, shell and all, it cleanses suppurating wounds. If you burn a Hedgehog and mingle the ashes with pitch and then rub them on those parts where the hair has fallen off, the fugitives (if I may be allowed the joke) will sprout again. If drunk with wine, it is good for the kidneys; it is also a cure for dropsy when drunk, as in fact I remarked before. Further, the liver of a Hedgehog, if desiccated by the sun, is a cure for those who suffer from the disease known as elephantiasis.

Medicinal  
properties of  
Sea-urchin  
and Hedge-  
hog

5. Those who are learned in these matters constantly assert that the tusks of the female Elephant are more valuable than those of the male, and this is what they teach us. In Mauretania Elephants are in the habit of dropping their tusks every tenth year, just as stags drop their horns, though with stags it is every year. Now these Elephants prefer a level, well-watered country to any other, and they go down upon their knees and rest their tusks upon the ground in their passionate desire to shed their tusks. And they thrust with such force as finally

Hunting for  
Elephants'  
tusks

<sup>a</sup> See 7. 33; 9. 47.

<sup>7</sup> Reiske: τέως.

ἀποκρίψαι· εἶτα μέντοι ὑποψήσαντες τοῖς ποσὶ  
 λείον τὸν χώρον ἀπέφηναν τὸν φρουροῦντα τὸ  
 θησαύρισμα αὐτοῖς. γονιμοτάτῃ δὲ ἄρα ἡ γῆ  
 οὔσα εἶτα ὠκιστὰ πῶαν ἀναφύει, καὶ ἀφανίζει τὴν  
 ὄψιν τοῦ γεγενημένου τοῖς ὁδῶ χρωμένους· οἱ δὲ <sup>1</sup>  
 ταῦτα ἀνιχνεύοντες τὰ φάρια καὶ τινα σοφίαν τῆς  
 <ἐξ> <sup>2</sup> ἐκείνων ἐπιβουλῆς ἔχοντες ἐν ἄσκοις  
 αἰγείοις ὕδωρ κομίζουσιν, εἶτα αὐτοὺς διασπείρουσι  
 πεπληρωμένους ἄλλους ἀλλαχόσε, καὶ αὐτοὶ κατα-  
 μένουσι. καὶ καθεῖδει τις, καὶ ἄλλος ὑποπίνει, καὶ  
 πού τις καὶ μεταξὺ ἐπιρροφῶν τῆς κύλικος ὑπανα-  
 μέλπει καὶ μέμνηται διὰ τοῦ μέλους ἧς ἐρᾷ· εἰ  
 δὲ καὶ νέον ὠρικὸν ὑποπειρᾷ παρόντα τις καὶ  
 αὐτὸν τῆς ἰγνεύσεως κοινωνόν, οὐκ ἂν θαυμάσαιμι·  
 εἰσὶ γὰρ Μαυρούσιοι καὶ καλοὶ καὶ μεγάλοι,  
 καὶ ἀνδρικὸν ὄρωσι, καὶ ἔργων ἔχονται θηρα-  
 τικῶν, καὶ μέντοι καὶ πολλοὺς <sup>3</sup> ἀναφλέγουσι,  
 μειράκια ἔτι καὶ τηλικοῖδε ὄντες. οὐκοῦν εἰ τὰ  
 κέρατα εἶη κατορωρυγμένα <sup>4</sup> πλησίον ἐκεῖνα, τὰ  
 δὲ ἰγγί τινι ἀπορρήτῳ καὶ θαυμαστῇ τὸ ὕδωρ  
 ἐκεῖνο ἐκ τῶν ἄσκων ἔλκει, καὶ ἀποδείκνυσι  
 κενούς αὐτοὺς. ἐνταῦθ' αὖτοι <sup>5</sup> σμινύαις τε καὶ  
 μακέλλαις διασκάπτουσι τὸν χώρον, καὶ ἔχουσι τὸ  
 θήραμα βινηλατήσαντες ἀνεκνῶν· εἰ δὲ ἐμπλεῖ  
 μέινωσιν οἱ ἄσκοι οὐπερ οὖν καὶ κατέθεσαν  
 αὐτοὺς οἱ τῶν κεράτων τῶνδε θηραταί, οἱ δὲ  
 ἀπίασιν ἐπ' ἄλλην θήραν, καὶ μέντοι καὶ ἄσκούς  
 καὶ ὕδωρ ἐπάγονται πάλιν, τὰ θήρατρα τῆς ἄγρας  
 τῆς προειρημένης.

6. Λέγεται δὲ καὶ ἐλέφας διπλὴν ἔχειν καρδίαν  
 καὶ διπλὰ νοεῖν, καὶ τῇ μὲν θυμοῦσθαι, πρᾶνθεσθαι

to bury them in the ground. Next, with their feet  
 they gently scrape and make smooth the spot that  
 guards their treasure. Now the soil is extremely  
 fertile and in a very short while sends up a crop of  
 grass and effaces the evidence of what occurred for  
 those who pass by. But those who track down these  
 secreted objects and who have some knowledge of  
 the Elephants' designs, bring water in goatskins and  
 disperse them, well filled, in different places, and  
 themselves remain where they are. And one sleeps  
 while another drinks a little, and I dare say that in  
 the intervals of quaffing from his cup he sings to  
 himself and remembers his sweetheart in his song.  
 (Nor should I be surprised if a man tries to seduce  
 some well-grown boy who is with him and is his  
 companion in the quest, for the Moors are hand-  
 some, stalwart, and of manly aspect, and are devotees  
 of the chase: and many a heart do they inflame too,  
 while still boys, though they are so big). So then if  
 those tusks have been buried near by, by some  
 mysterious and amazing spell they draw the afore-  
 said water out of the skins and leave them empty.  
 Thereupon the men dig up the ground with  
 mattocks and picks, and the spoil which they have  
 tracked down without the aid of dogs is theirs. If  
 however the skins remain filled in the place where  
 the tusk-hunters laid them, they go off on a fresh  
 quest and again bring the skins and the water, the  
 instruments of the hunt which I have described.

6. The Elephant is even said to possess two hearts <sup>The</sup>  
 and to think double: one heart is the source of anger, <sup>Elephant</sup>

<sup>1</sup> δὲ καί.<sup>2</sup> <ἐξ> add. H.<sup>3</sup> Jac: πολλοί.<sup>4</sup> κατορωρυγμένα.<sup>5</sup> τῶν.

γε μὴν τῇ ἑτέρα. Μαυρουσίους δὲ ἄρα ἔπομαι λόγους λέγων ταῦτα. ἐπεὶ τοι καὶ ἐκεῖνα οἱ αὐτοὶ ὕμνοισι, λύγκας<sup>1</sup> εἶναι. φασὶ δὲ αὐτὰς παρδάλεως μὲν ἔτι καὶ πλέον σιμάς, ἄκρα <γε><sup>2</sup> μὴν τὰ ὄτρα λασίους. θηρίον <δὲ><sup>3</sup> τοῦτο ἀλτικὸν δεινῶς, καὶ κατὰσχῆν βιαιώτατά τε καὶ ἐγκρατέστατα καρτερὸν. ἔοικε δὲ ἄρα τῷ θηρίῳ τούτῳ μαρτυρεῖν καὶ Εὐριπίδης τὸ ἀπρόσωπον, ὅταν που λέγῃ

ἦκει δ' ἐπ' ὤμοις ἢ σὺς φέρων βάρος  
ἢ τὴν ἄμορφον λύγκα,<sup>4</sup> δύστοκον δάκος.

ὑπὲρ οὗτου δὲ λέγει δύστοκον τοὺς κριτικούς ἐρέσθαι λῶον.

7. Περὶ στρουθοῦ δὲ τῆς μεγάλης εἶποι τις ἂν καὶ ἐκεῖνα. ἡ γαστήρ αὐτῆς ἀνηρημένης εὕρισκεται καθαιρομένη λίθους ἔχουσα, οὕσπερ οὖν καταπιούσα ἡ στρουθὸς ἐν τῷ ἐχίνῳ φυλάττει καὶ πέττει τῷ χρόνῳ. εἰεν δ' ἂν οὗτοι καὶ ἀνθρώπων πέψεως<sup>5</sup> ἀγαθόν,<sup>6</sup> νεύρα δὲ τὰ ταύτης καὶ λίπος ἀνθρωπέων νεύρων ἀγαθὰ ἔστιν.<sup>7</sup> ἀλίσκεται μὲν οὖν αὐτῇ ὑπὸ ἵππων.<sup>8</sup> θεῖ μὲν γὰρ ἐς κύκλον, ἀλλ' ἐξωτέρῳ περιθέουσα. οἱ δὲ ἵππεῖς τῷ ἐνδοτέρῳ<sup>9</sup> ὑποτέμνονται κύκλῳ, καὶ ἔλαττον περιόντες ἀπειπούσαν τῷ δρόμῳ ἀγρεύουσιν αὐτὴν χρόνῳ. λαμβάνεται δὲ καὶ τοῦτον τὸν τρόπον. καλιὰν ἐργάζεται ταπεινὴν ἐν τῷ δαπέδῳ, τὴν ψάμμον διαγλύψασα τοῖς ποσὶ. καὶ τὸ μὲν μεσαί-

<sup>1</sup> λύγκας.

<sup>3</sup> <δὲ> add. H.

<sup>5</sup> Ges: δψεως.

<sup>7</sup> εἰσιν.

<sup>2</sup> <γε> add. Ges.

<sup>4</sup> λύγγα.

<sup>6</sup> ἀγαθά.

the other of gentleness. In saying this I am following accounts given by the Moors. Moreover the same people constantly affirm the following, namely that there are lynxes, and that they are even more The Lynx snub-nosed than the leopard, and that the tips of their ears are hairy. The Lynx has a wonderful spring and can maintain the most vigorous and overpowering grip on its catch. So it seems that Euripides bears witness to the unloveliness of this beast when he says somewhere [*fr.* 863 N]

'And he comes bearing upon his shoulders either the burden of a boar, or the mis-shapen lynx, a ravening brute ill-conceived.'

But why he says 'ill-conceived' is rather a question for the grammarians.

7. Concerning the Ostrich one may also mention The Ostrich the following facts. If you kill an Ostrich and wash out its stomach it will be found to contain pebbles which the bird has swallowed and keeps in its gizzard and in time digests. And these pebbles are an aid to the human digestion; its sinews also and its fat are good for the human sinews.

Now the capture of this bird is effected by means method of capture of horses, for it runs in a circle keeping to the outer edge, but the horsemen intercept it by keeping on the inner side of the circle, and by wheeling in a narrower compass at length overtake it when it is exhausted with running. And here is another way to catch it. It builds itself a nest low down on the

<sup>8</sup> ἵππων ἀπειπούσα τῷ δρόμῳ.

<sup>9</sup> ἐνδοτέρῳ.

τατον αὐτῆς κοιλόν ἐστι, τὰ χεῖλη δὲ τὰ κύκλω ὑψηλά ἐργάζεται, ἀποτεριζούσα τρόπον τινα, ἵνα τὸ ἐκ Διὸς ὕδωρ ἀποστῆγῃ τὰ χεῖλη, καὶ μὴ ἐσρέῃ τῇ καλιᾷ, καὶ ἐπικλύβῃ τῆς στρουθοῦ τοὺς νεοτὸν ὄντας ἀπαλούς. τίκτει δὲ καὶ ὑπὲρ τὰ ὄγδοηκοντά, οὐ μὴν ἀθρόα ἐκγλύφει, οὐδὲ ἐν ταύτῳ χρόνῳ πάρεισιν <sup>1</sup> ἐς τὸ φῶς πάντα, ἀλλὰ τὰ μὲν ἤδη τέτεκται, ἀλλὰ δὲ ἐτι ἐν τοῖς ῥοῖς ὑποπῆγνυται, <sup>2</sup> τὰ δὲ ὑποθάλλεται. ὅταν οὖν ἐν τούτοις ἢ ἐκεῖνη, θεασάμενος ἀνὴρ τις οὐκ ἀφρων ἀλλὰ τῆς τοιαύτης θήρας πεπειραμένος, αἰχμαῖς περὶ τὴν καλιὰν πῆγνυσι τεθηγμένας, ὀρθὰς δὲ ἄρα κατὰ τοῦ σαυρωτῆρος πῆγνυσι, καὶ ὁ σιδηρὸς ἐκλάμπει, καὶ ἀναχωρήσας ἐλλοχᾷ τὸ πραττόμενον. ἐπάνεισιν οὖν ἐκ τῆς νομῆς ἢ στρουθοῦ ἐρώσα τῶν νεοτῶν ἰσχυρῶς καὶ θυώσα αὐτῶν τῆς συνουσίας. καὶ τὰ μὲν πρῶτα περιβλέπει δεῦρο καὶ ἐκέῖσε καὶ ἐλττεῖ τὸ ὄμμα, δεδοικυῖα μὴ τις αὐτὴν θεάσῃται· εἶτα μέντοι νικωμένη ὑπὸ τοῦ ἡμέρου καὶ οἰστρουμένη, τὰς πτέρυγας ἀπλώσασα ὡς ἰστίον, δρομῶ φερομένη συντόνῳ καὶ ῥοῖῳ ἐσῆλατο ἐς τὴν ἐαυτῆς καλιὰν καὶ οἰκτιστα ταῖς <sup>3</sup> αἰχμαῖς ἐμπαλαχθεῖσα καὶ περιπαρεῖσα ἀποθνήσκει. ἐπίσταται οὖν ὁ θηρατῆς καὶ ἤρῃκε σὺν τῇ μητρὶ τοὺς ἐκγόνοους.

8. Πόλις ἐστὶν ἐν τοῖς ὑπὸ τὴν ἐσπέραν χωρίοις Ἰταλικῇ. ὄνομα αὐτῇ Πατάβιον. Ἀντήνορος ἔργον εἶναι λέγουσι τοῦ Τρωῶς τὴν πόλιν. ταύτην δὲ ᾤκισεν <sup>4</sup> ἄρα οἰκοθεν σωθεῖς, ὅτε ἀπηλλάγη τῆς

<sup>1</sup> παρλασιν.

<sup>2</sup> ὑποπῆγνυται μὲν.

ground after scooping out the sand with its feet. The centre of the nest is hollow, but it builds up the lips all round and walls off the nest so that the lips may keep out the rain and prevent it from streaming into the nest and deluging the young at a tender age. It lays over eighty eggs, but does not hatch them simultaneously, nor do they all emerge to daylight at the same time, but while some have already been born, others are still acquiring consistency within the shell. Others again are being kept warm. When therefore the Ostrich is so engaged, a man—not a witless person but one who has experience of this kind of hunting—who has seen her, fixes some sharp spears round the nest, planting them upright by the ferrule; and the iron shines. Then he withdraws and lies in wait to see the result. So the Ostrich returns from her feeding-ground full of love for her chicks and yearning to be with them. And first of all she casts her eyes around, looking this way and that for fear someone should catch sight of her. And then overcome and stimulated by her longing, she spreads her wings like a sail and rushing at full speed leaps into her nest to die a most pitiful death entangled and impaled upon the spears. Then the hunter is at hand and seizes the young birds with their mother.

8. There is an Italian city in the regions towards the west, and its name is Patavium.<sup>a</sup> They say that the city was the work of Antenor the Trojan. He founded it, having escaped with his life from his

Eels in the Retaenus

<sup>a</sup> Mod. Padua, about 20 mi. inland from Venice.

<sup>3</sup> Jac: ταῖς γὰρ.

<sup>4</sup> ᾤκισεν.

πατρίδος ἀλούσης τῆς Ἰλίου, αἰδεσθέντων αὐτὸν<sup>1</sup>  
τῶν Ἑλλήνων, ἐπεὶ πρέσβευοντα τὸν Μενέλεων  
σὺν τῷ Ὀδυσσεὶ ὑπὲρ τῆς Ἑλένης ἔσωσεν.  
Ἀντιμάχου συμβουλευσάντος ἀποκτεῖναι αὐτούς.  
ἔλεγε δὲ ἄρα οὗτος ταῦτα

χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,

ὡς Ὅμηρός φησιν. οὐκοῦν τῷδε Παταβίῳ πόλις  
γεινιᾷ ἑτέρα, καὶ Βικετιαν<sup>2</sup> καλοῦσιν αὐτήν, καὶ  
παραρρεῖ ποταμὸς αὐτῇ Ἡρεταῖνος<sup>3</sup> ὄνομα, καὶ  
παρამέβεται οὗτος γῆν οὐκ ὀλίγην εἶτα ἐς τὸν  
Ἡριδανὸν ἐμβάλλει, καὶ ἀνακοινοῦται <οἱ><sup>4</sup> τὸ  
ὔδωρ. ἐν δὴ τῷ Ἡρεταίῳ<sup>5</sup> ἐγγέλεις γίνονται  
μέγισται τε καὶ τῶν ἀλλαχόθεν πότῃραι<sup>6</sup> μακρῶ,  
ἀλίσκονται δὲ ἄρα τὸν τρόπον τοῦτου. ἐπὶ πέτρας  
προβλήτος κάθηται ὁ θηρατῆς ἐν τινι κολποειδεί  
χωρίῳ, ὅπου καὶ πλατύνεται τὸ ρεῦμα ἐπὶ<sup>7</sup>  
μᾶλλον, ἢ καὶ ἐπὶ τινος δένδρου κάθηται προρρίζου  
πλησίον τῆς ὄχθης ριφέντος ὑπὸ πνεύματος σκλη-  
ροῦ, ὅπερ οὖν ὑποσῆπεται μὲν, ἀχρεῖον δὲ ἐστὶ  
κατακοπήναι<sup>8</sup> τε καὶ ἐκκαῦσαι αὐτό. οὐκοῦν  
ἑαυτὸν ἐγκαθίσας ὁ τῶν ἐγγέλειων<sup>9</sup> ἄλιεὺς τῶνδε,  
καὶ λαβὼν ἔντερον νεοσφαγοῦς ἄρνός τριῶν μὲν ἢ  
τεττάρων πήχεων, πεπιασμένον δὲ ἰσχυρῶς, τὴν  
μὲν ἀρχὴν αὐτοῦ καθήσῃ ἐς τὸ ὔδωρ, καὶ εἰλείπει

<sup>1</sup> αὐτὸν αἰδεσθέντων.

<sup>2</sup> Ἡρεταῖνος.

<sup>3</sup> Ἡρεταῖνος.

<sup>4</sup> Reiske: ἐτι.

<sup>5</sup> ἐγγελαίω.

<sup>2</sup> Βικετιαν, Βικετιαν etc.

<sup>4</sup> <οἱ> add. Reiske.

<sup>6</sup> πότῃραι.

<sup>8</sup> Lohck: κατακῆται.

home when he left his native land after the capture  
of Troy, because the Greeks had compassion on him,  
since he saved Menelaus who came with Odysseus  
as ambassador to treat about Helen,<sup>a</sup> when Anti-  
machus advised that they should be put to death.  
These were Antimachus's words:

'He had accepted the gold of Paris, splendid  
gifts,'

as Homer says [Il. 11. 124]. Well, there is another  
city not far away which they call Vicetia,<sup>b</sup> and past it  
there flows a river of the name of Eretaemus;<sup>c</sup> it  
traverses a considerable area and then falls into the  
Eridanus, to which it imparts its waters. Now in the  
Eretaenus there are Eels of very great size and far  
fatter than those from any other place, and this is  
how they are caught. The fisherman sits upon a  
rock jutting out in some bay-like spot on the river  
where the stream widens out, or else upon a tree  
which a fierce wind has uprooted and thrown down  
close to the bank—the tree is beginning to rot and  
is no use for cutting up and burning. So the eel-  
fisher seats himself and taking the intestine of a  
freshly slaughtered lamb which measures some three  
or four cubits and has been thoroughly fattened, he  
lowers one end into the water, and keeps it turning

<sup>a</sup> He tried to persuade the Trojans to give back Helen to  
Menelaus.

<sup>b</sup> Mod. Vicenza, 22 mi. to the NW of Padua.

<sup>c</sup> Mod. Retrone; below Vicenza it joins the Bacchiglione  
and together they flow into the sea at Venice. Ael. seems  
unaware that the Eridanus (Lat. Padus, mod. Po) is some  
30 mi. farther south and that the river Athesis (mod. Adige)  
flows between the Bacchiglione and the Po.

ἐν ταῖς δίναις στρεφόμενον, τό γε μὴν τέλος διὰ χειρῶν ἔχει, ἐμβέβληται δὲ ἐς αὐτὸ καλάμου τρύφος, ὅσον κώπην εἶναι τὸ μῆκος ξίφους. οὐ μὴν λανθάνει τὰς ἐγγέλεις ἢ τροφή· χαίρουσι γὰρ τῷδε τῷ ἐντέρῳ. καὶ ἡ γε πρώτη προσελθοῦσα, οἰστρουμένη ὑπὸ τοῦ λιμοῦ καὶ περιχανοῦσα, ἐμφύει τοὺς ὀδόντας γυροῦς τε καὶ ἀγκιστρῶδεις καὶ δυσεξελικτοὺς ὄντας, καὶ συνεχῶς ἐπισκαίρει τε καὶ πειρᾶται καθέλκειν τὸ δέλεαρ. ὁ δὲ κραδαιομένον τοῦ ἐντέρου συνείς ἔχεσθαι τὴν ἐγγελὺν, τὸν καλάμον ἢ τὸ ἐντερον προσήρηται ἐνθεὶς τῷ ἑαυτοῦ στόματι καὶ ὅσον<sup>1</sup> σθένει καταπνέων, φυσᾷ τὸ ἐντερον καὶ μάλα γε ἰσχυρῶς, τὸ δὲ ἐκ τοῦ καταρρέοντος πνεύματος πύμπραται καὶ οἰδαίνει.<sup>2</sup> ὁ τοίνυν ἄνεμος κατολισθάνει<sup>3</sup> ἐς τὴν ἐγγελὺν, καὶ πληροὶ μὲν τοῦ πνεύματος αὐτῆς τὴν κεφαλὴν, πληροὶ δὲ τὴν φάρυγγα, καὶ ἐμφράττει τῷ θηρίῳ τὸ ἄσθμα. καὶ ἀναπνεῦσαι μὴ δυναμένη μηδὲ μὴ ἐξελεῖν τοῦ σπλάγγνου τοὺς ἐμπεφυκότας ὀδόντας ἀποπνίγεται, καὶ ἀνασπᾶται ἄλοοσα ὑπὸ τοῦ ἐντέρου καὶ τοῦ πνεύματος καὶ τοῦ καλάμου τρίτου. καθ' ἑκάστην μὲν οὖν δρᾶται τοῦτο, ἀλίσκονται δὲ ὑπὸ πολλῶν πολλαί. ἔστω δὴ<sup>4</sup> μοι καὶ ταῦτα τῶνδε τῶν ἰχθύων λεχθέντα ἴδια.

9. Λέοντα θαλάττιον εἰκέναι καράβῳ ἀμνηγέτη καὶ ἡμεῖς ἴσμεν, λεπτότερον δὲ τὴν ἔξω τοῦ σώματος ὀρώμεν αὐτὸν καὶ ὑπὸ τι καὶ κινάνου<sup>5</sup> προσβάλλοντα, κωθῆ δὲ καὶ ἔχοντα χηλὰς μεγίστας καὶ ταῖς τῶν καρκινῶν προσοικνίας κατὰ σχῆμα.

<sup>1</sup> Schk: ὄλον.

<sup>2</sup> οἰδαίνει H.

in the eddies; the other end he holds in his hands, and a piece of reed, the length of a sword-handle, has been inserted into it. The food does not escape the notice of the Eels, for they delight in this intestine. And the first Eel approaches, stimulated by hunger and with open jaws, and fastening its curved, hook-like teeth, which are hard to disentangle, in the bait, continues to leap up in its efforts to drag it down. But when the fisherman realises from the agitation of the intestine that the Eel is held fast, he puts the reed to which the intestine has been attached to his mouth and blows down it with all his might, inflating the intestine very considerably. And the downflow of breath distends and swells it. And so the air descends into the Eel, fills its head, fills its windpipe, and stops the creature's breathing. And as the Eel can neither breathe nor detach its teeth which are fixed in the intestine, it is suffocated, and is drawn up, a victim of the intestine, the blown air, and thirdly of the reed. Now this is a daily occurrence, and many are the Eels caught by many a fisherman. This then is what I have to say of the habits peculiar to these fishes.

9. We also know that the Sea-lion<sup>a</sup> is in some respects like the crayfish, though we see that the shape of its body is slimmer, with an added dash of dark blue colour; but it is sluggish though possessed of enormous claws resembling those of crabs. And it

<sup>a</sup> A kind of large lobster.

<sup>3</sup> κατολισθάνει L.

<sup>4</sup> δέ.

<sup>5</sup> κινάνου μέρη τῶν ἀστράκτων.

λέγεται δὲ ὑπὸ τῶν σοφωτέρων ἀλιέων ἔχειν τινὰς ὑμένας προσηρημένους τοῖς ὀστράκοις, ὑφ' οἷς ὑμέσαι εἶναι σαρκία ἀπαλά, καὶ καλεῖσθαι ἐκεῖνον τοῦ λέοντος στέαρ ταῦτα. ὀνιάσθαι δὲ τοὺς ἀνθρώπους ἐξ αὐτῶν<sup>1</sup> ἐκεῖνα. προσώπου καθαίρει<sup>2</sup> χρώτα θαλερόν, καὶ ἐλαίῳ ῥόδοις ἀνακραθέντι ἐμβληθέντα καὶ γενόμενα χρῆμα<sup>3</sup> ἐς ἄραν καὶ ἀγλαίαν συμμαχεται.<sup>4</sup> προσακῆκοα δὲ καὶ ἐκεῖνο, τὸν ἐπὶ τῆς γῆς λέοντα δεδιέναι. ἰσχυρῶς τοῦ θαλαττίου τῆς ὀψεως τὸ ἐκτράπελον, καὶ μὴ φέρειν αὐτοῦ τὴν ὄσμην· ὡς δέδοικε δὲ καὶ ἀλεκτρύονα ὁ αὐτός,<sup>5</sup> ἀνωτέρω μοι λέλεκται. λέγουσι δὲ καὶ συντριβέντων αὐτοῦ τῶν ὀστράκων καὶ ἐμβληθείσης τῆς κόνεως ἐς ὕδωρ, πίνοντα τὸν χερσαῖον λέοντα ἐξάντη<sup>6</sup> γίνεσθαι νόσου λυπούσης αὐτοῦ τὴν κοιλίαν. εἰρήσθω δὴ<sup>7</sup> μοι καὶ ταῦτα τοῦ θαλαττίου λέοντος ἴδια.

10. Ὅνοι δὲ Μαυρούσιοι, ὠκιστοὶ δραμεῖν, παρὰ γὰρ τὴν πρώτην ὀρμὴν εἰσὶν δεύτατοι, ὡς αἴρας τινὰ ἐμβολῆν <δοκεῖν> εἶναι ἢ καὶ νῆ Δία<sup>8</sup> πτερόν αὐτάχρημα ὄρνιθος· ταχέως δὲ κάμνουσι, καὶ αὐτοῖς οἱ πόδες ἀπαγορεύουσι, καὶ τὸ πνεῦμα ἐπιλείπει, καὶ τῆς<sup>9</sup> ὠκότητος ἐλήφασιν λήθην καὶ ἐστᾶσι<sup>10</sup> πεπεδημένοι, καὶ ἀφιάσι δάκρυα θαλερά, οὐ μοι δοκεῖν<sup>11</sup> ἐπὶ τῷ μέλλοντι θανάτῳ τοσοῦτον, ὅσον ἐπὶ τῇ τῶν ποδῶν ἀσθενείᾳ. τῶν μὲν οὖν ἵππων ἀποπηδήσαντες εἶτα μέντοι περιβάλλουσιν αὐτοῖς βρόχους περὶ τὴν δέρην, καὶ τῷ ἵππῳ

<sup>1</sup> αὐτοῦ.<sup>2</sup> καθαίρουσι.<sup>3</sup> χρῆμα.<sup>4</sup> Jac: συμμαχεσθαι.<sup>5</sup> ὁ λέων αὐτός.<sup>6</sup> Jac: ἔξω ἄν.

is said by the more experienced fishermen to have certain membranes attached to its shell, and beneath them are some portions of tender flesh which are called 'lobster-lard.' And these benefit mankind: they cleanse a muddy complexion, and if added to oil-of-roses and applied as an ointment, they contribute to a person's beauty and adornment. And I have also heard the following: that the Land-lion is terrified of the monstrous appearance of the Sea-lion and cannot endure the smell of it. And how the same Lion dreads a cock I have explained earlier on.<sup>a</sup> They say also that if the Sea-lion's shell be ground down and the powder cast into water, and the Land-lion drinks it, he becomes immune from troubles of the stomach. This then is what I have to say of the peculiarities of the Sea-lion.

10. The Asses of Mauretania gallop at a very great speed, at least at the start they are extremely swift: they seem like a rushing wind or, I do declare, the very wings of a bird. But they quickly tire; their feet weary; their breath fails; they forget their speed; they stand chained to the spot and shed copious tears, not, I think, so much from any fear of impending death as on account of the weakness of their feet. And so the men leap from their horses and throw halters round the Asses' necks, and each

The Wild  
Ass of  
Mauretania

<sup>a</sup> See 3. 31; 6. 22.<sup>7</sup> δέ.<sup>8</sup> ὡς αἴρας . . . Δία] ἢ ὡς καὶ νῆ Δία αἴρας τινος ἐμβ. εἶναι ἢ MSS, ἢ (before ὡς) del. Reiske, καὶ νῆ Δία transposed by Jac, τινὰ H, <δοκεῖν> add. Jac.<sup>9</sup> τῆς τε.<sup>10</sup> ἐστᾶσι νοθεῖς.<sup>11</sup> Schn: δοκεῖ.



προσαρτήσας ἕκαστος ἄγει ὡς αἰχμάλωτον <τὸν><sup>1</sup>  
 ἑαλωκότα. ὅτι δὲ μικροὶ μὲν ἰδεῖν εἰσὼν οἱ Λίβυες  
 ἵπποι, δραμεῖν δὲ ὤκιστοι, ἀνωτέρω εἶπον.

11. Βοῶν δὲ Λιβύων πλῆθος ἦν ἄρα καὶ πλέον  
 ἀριθμοῦ, καὶ εἰσὼν ὤκιστοι οἱ ἄγριοι τε καὶ  
 ἐλεύθεροι, καὶ οἱ γε θηραταὶ πολλάκις σφάλλονται  
 ἕνα διώκοντες, καὶ ἐπιπίπτουσιν ἐς ἑτέρουσ ἀκμήτας·  
 καὶ ὁ μὲν ἐσθὺς ἐς θάμνον ἢ νάπην ἠφανίσθη,  
 ἕτεροι δὲ ἀναφαίνονται ὅμοιοι καὶ ἀπατώσι τὴν  
 ὄψιν. καὶ εἴ γέ τις ὑπάρξαιτο τούτων διώκειν  
 τινά, προαπερεῖ<sup>2</sup> αὐτῷ ἵππῳ τὸν μὲν γὰρ ἤδη  
 καμόντα αἰρήσει<sup>3</sup> τῷ χρόνῳ, τοὺς δὲ αὐτῶν  
 ἀρχομένους δρόμον προπονήσαντός οἱ τοῦ ἵππου  
 οὐχ αἰρήσει, ἀλίσκονται δὲ ἀνὰ πᾶν ἔτος πολλοὶ  
 καὶ ἀποθνήσκουσιν, ἢ γε μὴν ἐπιγονὴ αὐτῶν  
 διαδέχεται καὶ μάλα ἀφθόνως. ἀλῶνται δὲ σὺν  
 τοῖς μόσχῳ καὶ οἱ ταῦροι κοινῇ καὶ αἱ θήλειαι,  
 αἱ μὲν κούσαι, αἱ δὲ ἀρτιτόκοι,<sup>4</sup> εἰ δὲ ἔλοι τις  
 μόσχον ἔτι νεαρόν, καὶ μὴ παραχρῆμα ἀποκτεί-  
 νει,<sup>5</sup> διπλοῦν κέρδος ἔξει· συνήρηκε γὰρ καὶ τὴν  
 τεκούσαν αὐτόν, δράσας γε ἐκεῖνα ἄπερ εἰπεῖν οὐκ  
 ἔστιν ἄτοπον, τὸν μὲν καταδήσας σχοίνῳ ἀπολε-  
 λοπτε καὶ ἀναχωρεῖ αὐτός, ἢ δὲ τῷ πόθῳ τοῦ  
 τέκνου τείρεται καὶ φλεγόμενη οἰστράται, καὶ  
 βουλομένη λύσασα ἀπάγειν ἐμβάλλει τὰ κέρατα,  
 ἵνα διαξήνη<sup>6</sup> τε καὶ διαστήγη τὰ δεσμά. ὅτι<sup>7</sup> δ'  
 ἂν τῶν κεράτων ἐς τὴν τῆς σχοίνου συμπλοκῆν

<sup>1</sup> <τὸν> add. Schn.

<sup>2</sup> Abresch: προαπαίρει.

<sup>3</sup> αἰρήσει τις.

<sup>4</sup> ἀρτιτοκοί.

<sup>5</sup> ἀποκτείνει.

<sup>6</sup> διαξήνη.

<sup>7</sup> ὅτι.

<sup>a</sup> See 3. 2.

one securing an Ass to his horse, leads the one he has  
 caught like a prisoner of war.

I have said earlier on that the horses of Libya are  
 small in appearance but can gallop at very great  
 speed.<sup>a</sup>

11. It seems that of Libyan Cattle there are The Wild  
Cattle of  
Libya  
 multitudes past numbering, and those that are wild  
 and roam at large are exceedingly swift. And it  
 often happens that hunters in pursuit of one animal  
 go astray and fall in with others, fresh and untired.  
 Meantime the hunted animal has plunged into a  
 thicket or a glen and vanished, and others appear,  
 exactly like it, and deceive the sight of the hunter.  
 And if he should start to pursue one of these, he and  
 his horse as well will be the first to give up the chase,  
 for though in course of time he will overtake an  
 animal already weary, he will not overtake those just  
 starting to run: his horse will tire before they do.

Every year these Cattle are caught and slaughtered  
 in great numbers, but their offspring take their place,  
 and they are abundant. And they roam the land  
 with their calves, the bulls along with the cows,  
 some in calf, others with a calf lately born. If a  
 man captures a calf while still young and does not  
 slaughter it forthwith, he reaps a double advantage,  
 because he captures the mother at the same time if  
 he does what may fittingly be described here: He  
 makes the calf fast with cord and then leaves it and  
 withdraws. But the cow is wasted with yearning  
 for her child and is goaded with ardent longing, and  
 in her desire to release and carry it off attacks the  
 bonds with her horns, hoping to fret them away and  
 burst them. But whichever horn she inserts into

διείρη, κατέχεται καὶ πεδηθεῖσα σὺν τῷ μόσχῳ καταμένει, ἐκείνου μὲν οὐκ ἀπολύσασα, ἐαυτὴν γε μὴν ἀφύκτω τῷ δεσμῷ περιβαλοῦσα. ταύτης οὖν ὁ θηρατῆς ἐξελών τὸ ἦπαρ αὐτῷ καὶ τὰ οὖθατα σφρυγῶντα ἐπι ἐκτεμῶν καὶ τὴν δορὰν δείρας τὰ κρέα ἀφήκεν ὄρνοι καὶ θηρίοις δαίτα. τὸν δὲ μόσχον οὐκαδε κομίζει πάντα· ἔστι γὰρ καὶ ἔδωδὴν ἡδιστος, καὶ πῆξαι γάλα παρέξει ὄπὸν δούς.

12. Ὁ δράκων <δ><sup>1</sup> θαλάττιός ἐστι μὲν παραπλήσιος τοῖς ἰχθύσι τοῖς ἄλλοις ὅσα ἐς τὸ λοιπὸν σῶμα, τὴν γε μὴν κεφαλὴν ἔοικε τῷ χερσαίῳ δράκοντι καὶ τῶν ὀφθαλμῶν τὸ μέγεθος (εἰσὶ γὰρ μεγάλοι καὶ τούτω), καὶ μέντοι καὶ αἱ γένυς<sup>2</sup> τοῖς χερσαίοις προσβάλλουσι τὴν ἐαυτῶν ἀμωσγέντως μορφήν. ἔχει δὲ καὶ φολίδας, καὶ τραχεῖαι εἰσι, καὶ τῆς δορᾶς τῆς δρακοντείου οὐ πόρρω δοκοῦσιν, εἴ τις προσάψαιτο ἐκπέφυκε δὲ καὶ κέντρα χαλεπὰ αὐτοῦ, καὶ ἰὸν φέρει τὰ κέντρα, καὶ ἔστι τῷ θιγόντι οὐ χρηστά.

13. Ζῶων δ' ἂν εἴη με εἰπεῖν καὶ τὸ ἴδιον αὐτῶν<sup>3</sup> ὁ τῶν Ἰνδῶν βασιλεὺς ἐπιδόρπια σιτέεται ταῦτα<sup>4</sup> οἷα δήπου Ἕλληνας ἐντραγεῖν αἰτούσι φοινίκων <δὲ><sup>5</sup> τῶν χαμαιζήλων κέντρος σκώληκά τινα ἐν τῷ φυτόν τικτόμενον σταθευτὸν ἐπιδειπνεῖ γλύκιστον, ὡς Ἰνδῶν λέγουσι λόγοι, καὶ φασι οἱ τὴν ἡδονὴν τὴν τοσαύτην ἐκ τοῦ

<sup>1</sup> <δ> add. H.

<sup>2</sup> μεγάλοι καὶ καλοὶ· καὶ τοῦτο μέντοι καὶ αἱ γ. μὲν most MSS, τούτω V.

<sup>3</sup> Some words are missing.

the tangle of cord she is caught and held fast and remains by her calf, having failed on the one hand to release it, and on the other having entangled herself in bonds from which there is no escape. So then the hunter after removing the liver for his own use and cutting off the udder, which is still swollen, and flaying the hide, leaves the flesh for the birds and beasts to feed upon. But the calf he takes home entire, for it is extremely pleasant to eat, and also affords rennet which will curdle milk.

12. The Weever resembles other fishes in all other parts of its body excepting its head, and that is like the python both in the size of its eyes (those of the python also are large) and in its jaws, which to some extent are shaped like the python's. It has scales too and they are rough, and if one handles them they feel not unlike the skin of the python. Sharp spines spring from its body, which contain poison and cause harm if one touches them.

13. . . . .<sup>6</sup> The Indian King by way of dessert eats the same things as, no doubt, the Greeks would desire to eat. But according to Indian accounts he feasts with the greatest relish upon a certain worm that is begotten in the date-palm, when fried; and they say that he derives such pleasure from the eating. . . . And their accounts convince me. The

<sup>6</sup> The first sentence is defective; the general sense was perhaps: 'There are countless details that I might relate touching the characteristics of animals.' (Gow.)

<sup>4</sup> Gow: ταῦτα MSS, H.

<sup>5</sup> <δὲ> add. Gow, punctuating after αἰτούσι αἰρ., φ. τῶν χαμαιζήλων edd.

οιτείσθαι . . . <sup>1</sup> καὶ ἐμέ γε αἰροῦσι λέγοντες.  
ἐπαίικλα <sup>2</sup> δέ οἱ καὶ ἑκείνᾳ ἔστι, κύκνων τε ῥᾶ  
καὶ τὰ τῶν χερσαίων στρουθίων καὶ χηνῶν. τὰ  
μὲν οὖν ἄλλα οὐ μέφομαι αὐτῶ, <sup>3</sup> κύκνων γε μὴν  
Ἀπόλλωνι μὲν λατρευόντων ᾠδικωτάτων δὲ ὡς ἡ  
φήμη διαρρέουσα λέγει <sup>4</sup> ἐπιβουλεύειν ἐγγόνους καὶ  
διασφείρειν τὰ ῥᾶ, ὡ <sup>5</sup> Ἴνδοι φίλοι, <sup>6</sup> οὐκέτι.

14. Λιβυστίων γε μὴν περὶ δορκάδων καὶ  
κεμάδων τῶν ἐκεῖθι εἰπέναι αἰρεῖ με θυμὸς τὰ νῦν  
ταῦτα. ὠκιστὰ μὲν εἰσὼ αἱ δορκάδες, καὶ ὁμῶς  
τοὺς ἵππους τοὺς Λίβυας οὐ διαδιδράσκουσι.  
λαμβάνονται δὲ καὶ ἄρκυσι. φαιαὶ δ' εἰσὶ τὴν  
γαστέρα, καὶ αὐταῖς ἦδε ἡ χροὰ ἐς τὰς λαπάρας  
ἀνεισι. παρ' ἑκάτερα δὲ τῆς νηδύος μέλαιναί  
ταινίαι καθέρπουσι αὐταῖς. ξανθαὶ γε μὴν τὸ  
λοιπὸν σῶμά εἰσι, μακρὰι τοὺς πόδας, μέλαιναί  
τὸ ὄμμα, τὴν κεφαλὴν κέρασι κεκοσμημέναι, τὰ  
<δέ> <sup>7</sup> ὅσα αὐταῖς ἔστι <sup>8</sup> μήκιστα. ἡ γε μὴν καλου-  
μένη ὑπὸ <sup>9</sup> τῶν ποιητῶν κεμὰς δραμεῖν μὲν  
ὠκίστη θυέλλης δίκην, ἰδεῖν δὲ ἄρα πυρρόθριξ  
καὶ λασιωτάτη τὴν δὲ οὐρὰν λευκὴν ἔχει,  
εἵκασται δὲ τοὺς ὀφθαλμοὺς κνάνου βαφῆ. τὰ δὲ  
ᾠτα τριχῶν ἀνάπλω <sup>10</sup> δασυτάτων. <sup>11</sup> τὰ κέρατα  
τε αὐτῆς ἀντία καὶ ὀραία, ὡς ἐπιέναι μὲν τὴν  
θήρα, <sup>12</sup> ἐν ταύτῳ δὲ καὶ φοβεῖν ἅμα καὶ ἴ βλάπτεισ-  
θαι καλὴν. ἴ <sup>13</sup> αὐτῆ δὲ ἄρα ἡ κεμὰς οὐκ ἐπὶ γῆς  
μόνης τὴν τῶν ποδῶν ὠκύτητα ἐπιδείκνυται, <sup>14</sup>

<sup>1</sup> Lacuna.<sup>2</sup> πο.<sup>3</sup> οἱ.<sup>4</sup> <δέ> add. H.<sup>5</sup> Schn: ἐπεκλα.<sup>6</sup> διαρρεῖ λέγουσα.<sup>7</sup> Ἴνδοι, φίλοι? H.<sup>8</sup> εἰσι.

following also are additions to his meals, the eggs of swans, of ostriches, and of geese. Now I find no fault with the others, but that he should plot against the offspring and destroy the eggs of swans, the servants of Apollo and, as the common report has it, the most tuneful of birds, is a thing, my dear Indians, that I cannot approve.

14. I have a mind now to relate the following facts touching the Gazelles and Prickets of Libya. The Gazelles are very swift-footed; for all that they cannot outrun the Libyan horses. They are also caught with nets. The belly is grey, and this colour extends upwards to their flanks; and on either side of the belly black stripes creep down their bodies. The rest of the body however is light-brown; the legs are long; the eyes black; the head is adorned with horns; the ears are very long. But the Pricket, as poets call it, 'runneth very swiftly, even as the hurricane'; in appearance it is red and very shaggy, but its tail is white; its eyes are the colour of dark blue dye; its ears are filled with very thick hair; its horns incline forwards and are graceful, so that the creature comes on and while inspiring fear, is a thing of beauty.<sup>a</sup> Now this Pricket does not display its speed only on land, but

The Gazelle  
of Libya

<sup>a</sup> With Triller's correction the sense will be 'so that it is to be admired for its beauty.' Jac. compares Ael. VH 13.1 [Atalanta] δῖο δὲ εἶχεν ἐκπληκτικά, κάλλος ἄμαχον. καὶ οὐν τούτῳ καὶ φοβεῖν εἶδύνατο.

<sup>9</sup> Reiske: καὶ ὑπὸ.<sup>10</sup> βαθυράτων.<sup>11</sup> Corrupt: βλέπεσθαι Triller.<sup>12</sup> ἀνάπλω.<sup>13</sup> Schn: θήραν MSS, H.<sup>14</sup> ἀποδείκνυται.

ἀλλὰ ἔμπεσοῦσα καὶ ἐς ῥεῦμα ποταμοῦ ταῖς  
 χηλαῖς τῶν ποδῶν ὡς εἰπεῖν ἐρέττουσα εἶτα μέντοι  
 διακόπτει τὸ ῥεῦμα. χαίρει δὲ καὶ ἐν λίμνῃ  
 νηξασθαι, καὶ ἐνταῦθά τοι καὶ τροφήν ἴσχει,  
 τεθηλὸς τε αἰεὶ θρόνον καὶ κύπειρον δειπνεῖ. οὐκοῦν  
 καὶ τὴν γαστέρα ἦρος ἀρχομένου πεπληρωμένην  
 ὑπολαπάττει, καὶ τὰ οὐθατὰ<sup>1</sup> καθήκε καὶ μέντοι  
 καὶ ἐξέθρεψε τὰ ἐαυτῆς βρέφη ἢ κεμάς.

15. Μύρος<sup>2</sup> δὲ ἄρα ἰχθὺς πυνθάνομαι ἐστίν.  
 ἐξ ὅτου μὲν οὖν ἐσπάσατο τὴν ἐπωνυμίαν ἐκείνην,  
 εἰπεῖν οὐκ οἶδα· κέκληται δ' οὖν ταύτῃ. λέγουσι  
 δὲ αὐτὸν εἶναι θαλάττιον ὄφιν. ὀφθαλμὸς δὲ ἄρα  
 ὁ τούτου ὀπότερος οὖν ἐξαιρεθεὶς καὶ περιήπτον  
 γενόμενος ἀπαλλάττει ξηρὰς ἀνθρώπων ὀφθαλμίας·  
 τῷ δὲ ἄρα μύρῳ τῷδε ἀναφύεται φασὶν ὀφθαλμὸς  
 ἕτερος. δεῖ δὲ αὐτὸν ἀπολῦσαι τὸν ἰχθὺν ζῶντα,  
 ἢ μάτην τὸν ὀφθαλμὸν ἔχων φυλάττεις.

16. Αἴγες ἀγριοὶ (οἱ)<sup>3</sup> τὰς Λιβύων ἄκρας ἐπιστεί-  
 βοντές εἰσι κατὰ τοὺς βοῦς τὸ μέγεθος ἰδεῖν, τοὺς  
 γε μὴν μηροὺς καὶ τὰ στέρνα καὶ τοὺς τραχήλους  
 κομῶσι θριξὶ δασυτάταις, καὶ σὺν τούτοις καὶ τὴν  
 γένυν. τὰ μέτωπα μὲν ἀγκύλοι καὶ περιφερεῖς,  
 καὶ τὰ ὄμματα χαροποί, σκέλη δὲ αὐτοῖς ἐστὶ  
 κολοβά. κέρατα μετὰ τὴν πρώτην συμφυῆν<sup>4</sup>  
 ἀλλήλων ἀπηρτημένα καὶ πλάγια· οὐ γάρ τί που  
 κατὰ τοὺς δρεμβάτας αἴγας τοὺς ἄλλους ὀρθά ἐστι,  
 κάτεισι δὲ ἐγκάρσια καὶ ἐς τοὺς ὤμους προήκοντα.  
 οὕτως ἄρα μήκιστά ἐστιν. ἐκ δὲ τῶν λόφων τῶν

will plunge into a running river and cleave the stream  
 by rowing, so to speak, with its hooves. And it loves  
 to swim in a lake, and there, let me tell you, it ob-  
 tains food and feasts upon the ever-flowering rush  
 and galingale. So at the beginning of spring it  
 empties its full belly; its udder drops and it suckles  
 its young.

15. There is, I learn, a fish called *Myrus*,<sup>a</sup> but The 'Myrus'  
 from what source it has derived its name I cannot  
 say. At any rate that is the name by which it is  
 called. And they say that it is a sea-snake. Now if and its eye  
 one takes out either of its eyes and wears it as an  
 amulet, it cures a man of dry ophthalmia; but the  
 Myrus, they say, grows a fresh eye. But you must  
 let the fish go alive, otherwise you will preserve its  
 eye to no purpose.

16. The Wild Goats<sup>b</sup> which tread the mountain The Ibex  
of Libya  
 heights of Libya are about the size of oxen, but their  
 thighs, breasts, and necks are covered with long and  
 very shaggy hair, and so too are their jaws. Their  
 foreheads are curved and rounded, their eyes are  
 yellow, and their legs stumpy. Their horns, united  
 at the beginning, part asunder and grow aslant: for  
 they are not straight like those of other mountain  
 goats but turn downwards obliquely and extend as  
 far as the shoulders. Consequently they are of  
 considerable length. And these Goats spring with

<sup>a</sup> Perhaps the *Muraena serpens*, a larger relation of the  
 Moray.

<sup>b</sup> The 'Udad,' *Ovis lervia*.

<sup>1</sup> Bernhardt; ταυθοταν.

<sup>2</sup> Ges; μύρον.

<sup>3</sup> <οἱ> add. Jac.

<sup>4</sup> σύμφυον H.

ὑπεράκρων, οὓς ἐρίπνας<sup>1</sup> οἱ τε νομεντικοὶ φιλοῦσιν ὀνομάζειν καὶ ποιητῶν παῖδες, ῥαδίως ἐς ἕτερον πᾶγον πηδῶσιν· ἀλτικώτατοι γὰρ αἰγῶν ἀπάντων οὐδὲ εἰσίν· εἴ γε μὴν καὶ πέσοι τις πορρωτέρω ὄντος τοῦ ὑποδεχομένου<sup>2</sup> αὐτὸν ἢ ὡς ἐκείνου ἐφικέσθαι, τῷ δὲ ἄρα μελῶν περίεστι τοσοῦτον κράτος, ὡς ἀσιωῆ μένειν κατενεχθέντα αὐτόν· θραύει γοῦν οὐδὲ ἐν, εἰ καὶ πέσοι κατὰ ῥωγάδος, οὐ κέρας, οὐ βρέγμα· ἔστι δὲ καρτερὰ καὶ προσόμοια τῇ τῆς πέτρας ἀντιτυπία· οἱ πλείστοι μὲν οὖν τούτων ἐν ταῖς ἀκρωρείαις αὐταῖς ἄρκυσι καὶ ἀκοντίοις καὶ ποδάγραις αἰροῦνται, σοφία δὲ ἄρα τῇ τε ἄλλῃ <ἐν><sup>3</sup> κνηγέταις ἀνδράσι καὶ οὖν<sup>4</sup> καὶ αἰγοθηρικῇ<sup>5</sup> θηράνται δὲ καὶ ἐν πεδίοις, καὶ φυγεῖν ἐνταῦθα ἀσθενεῖς εἰσιν· αἰρήσει οὖν<sup>6</sup> αὐτοὺς καὶ ὅστις ἐστὶ βραδὺς τοὺς πόδας· ἦν δὲ ἄρα ἀγαθὸν δορὰ τε καὶ κέρατα· ἦ μὲν <γάρ><sup>7</sup> δορὰ ἐν χειμῶσι τοῖς σφοδροτάτοις τὸν κρυμὸν πελάζειν οὐκ ἔα<sup>8</sup> νόμεντικοῖς καὶ ὕλουργοῖς ἀνδράσι· κέρατα δὲ ἐκείνα ἀρύσασθαι καὶ πλεῖν ἐκ ποταμοῦ παραρρέοντος ἢ πηγῆς τινος ἀνατελλούσης ἐν ὥρᾳ θερείῳ χρηστὰ καὶ δίψος ἀκέσασθαι λυσαιτελῆ· παρέχει γὰρ ἀμυστὶ πλεῖν τῶν ἀδρῶν κυλικῶν· μείον οὐδὲ ἐν, ἕως ἂν ψύξης<sup>9</sup> τὸ ἄσθμα καὶ σβέσης<sup>10</sup> τὸ ὑπεκκαῖον τε πᾶν καὶ ἀναφλέγον.<sup>11</sup> οὐκοῦν εἰ τὰ ἔνδον καθαρθεῖη ὑπὸ τινος ξέειν κέρατα δεινοῦ,<sup>12</sup> καὶ τρία μέτρα ῥαδίως αὐτοῦ δέξαιτο τὸ ἕτερον ἂν.

<sup>1</sup> Bochart: ἐπιπλάς.<sup>3</sup> <ἐν> add. Jac.<sup>5</sup> αἰγοθηρικῶν.<sup>7</sup> <γάρ> add. H.<sup>2</sup> πορρωτέρω τοῦ ὄ. ὄντος.<sup>4</sup> γοῦν.<sup>6</sup> γοῦν.

ease from towering pinnacles—' crags ' as pastoral and poetical folk like to call them—on to another height, for they are far better at leaping than all other kinds of goat. If, however, one should happen to fall owing to the spot which should receive it being beyond its reach, it has such a reserve of strength in its limbs that it remains uninjured on landing. At any rate not a thing does it break, even though it falls down a cleft rock, neither horn nor front of the skull. But these creatures are as strong and as resistant as the stone itself. Now it is on the actual ridges that most of them are caught, by means of nets, spears, and snares, and by the general skill of a huntsman, but especially by skill in hunting the Goat. They are also caught in the plains, and there they cannot run strongly enough to escape. So even a man who is slow of foot will take them. And it seems that their hide and horns are serviceable. Thus, in the severest winters their hide keeps out the cold for herdsmen and woodcutters, while those famous horns of theirs are useful in summer time for drawing water and drinking from a flowing stream or some bubbling spring, and help to quench thirst, for they allow you to drink at one draught not a drop less than the contents of the largest cups, until you have cooled your panting heat and quenched all the fire and flame. And so if the inside is cleaned out by some skilled polisher of horns, either horn will easily contain as much as three measures.

<sup>8</sup> οὐ πελάζει καὶ MSS, οὐ πελάζειν ἔα Jac.<sup>9</sup> ἄξη.<sup>10</sup> σβέση.<sup>11</sup> καὶ τὸ ἄ.<sup>12</sup> Jac: του V, ξέειν εἰδότες κ. other mss.

17. Εἰσὶ δὲ ἄρα καὶ χελῶναι θρέμμα Λιβύης, οὐλόταται ὅσα ἰδεῖν, ὄρειοι δὲ αὐταί, καὶ ἔχουσι τὸ χελώνιον ἐς βάρβιτα ἀγαθόν.

18. Ἴππος ὅταν τέκη, τοῦ βρέφους ἐκπεφυκίαν σάρκα οὐ πολλὴν ἀλλὰ ὀλίγην ἀπηρτήσθαι οἱ μὲν κατὰ τοῦ μετώπου φασίν, οἱ δὲ κατὰ τῆς ὀσφύος, ἄλλοι γε μὴν κατὰ τοῦ αἰδοίου. ταύτην οὖν ἀποτραγοῦσα ἀφανίζει, καλεῖται δὲ τὸ σαρκίον τοῦτο ἵππομανές. οὐκ τῷ δὲ ἄρα τῆς φύσεως καὶ ἐλέω ἐς τοὺς ἵππους δρᾶται τοῦτο. εἰ γὰρ αἰεὶ, φασί, καὶ διὰ τέλους προσήρτητο ἐκείνο, ἐς οἷστρον ἂν ἀκατασχέτου μίξεως ἐξήρτητο οἱ τε ἄρρενες καὶ αἱ θήλειαι αὐτῶν. ἔστω δὲ, εἰ δοκεῖ, Ἰππείου Ποσειδῶνος ἢ Ἀθηναῖς Ἰππείας τοῦτο δῶρον ἵπποις δοθέν, ἵνα αὐτοῖς τὸ γένος διαμείνη,<sup>1</sup> μὴδὲ ἀφροδισίων λύττη διαφθείρηται. ἴσασι δὲ ἄρα ἵπποφορβοὶ τοῦτο εὖ καὶ καλῶς, καὶ ἕαν ποτε δεθῶσι τοῦ προειρημένου σαρκίου ἐς ἐπιβουλήν τινος, ὡς ἐξάμει οἱ ἔρωτα, τὴν ἵππον κούουσαν παραφυλάττουσι, καὶ ὅταν τέκη παραχρήμα ἀπάξουσι τὸ πώλιον, καὶ ἀποκόπτουσι τὴν προειρημένην σάρκα, καὶ ἐς ὄπλην ἐμβάλλουσι ἵππου θηλείας. ἐνταυθοῖ γὰρ καὶ μόνως ἂν φυλαχθεῖη καλῶς καὶ ἀποθησαυρισθεῖη. τὸν δὲ πώλιον ἀνίσχοντι τῷ ἡλίῳ καταθύουσιν οὐ γὰρ ἔτι θηλάζει ἢ μῆτηρ αὐτὸν τὸ γνῶρισμα ἀφηρημένον καὶ τῆς ἐνοίας οὐκ ἔχοντα τὴν ὑπόθεσιν· ἐκ γὰρ τοῦ κατὰ τὴν γαίαν τὴν σάρκα φιλεῖν τὸ βρέφος ἢ μῆτηρ ἰσχυρῶς ἀρχεται. ὅστις δ' ἂν κατὰ τινα ἐπιβουλήν ἀνήρ

<sup>1</sup> διαμείνη.

17. Tortoises too are a product of Libya; they have a most cruel look, and they live in the mountains, and their shell is good for making lyres. The Tortoise of Libya

18. When a Mare gives birth, some say that a small piece of flesh is attached to the foal's forehead, others say to its loin, others again to its genitals. This piece the Mare bites off and destroys; and it is called 'Mare's frenzy.' It is because Nature has pity and compassion on horses that this occurs, for (they say) had this continued to be attached always to the foal, both horses and mares would be inflamed with a passion for uncontrolled mating. This may, if you like, be a gift bestowed by Poseidon or Athena, the god and the goddess of horses, upon these animals to insure that their race is perpetuated and does not perish through an insane indulgence. Now those who tend horses are fully aware of this and if they chance to need the aforesaid piece of flesh with the design of kindling the fires of Love in some person, they watch a pregnant Mare, and directly she bears the foal they seize it, cut off the piece of flesh, and deposit it in a Mare's hoof,<sup>a</sup> for there alone will it be securely kept and stored away. As to the foal, they sacrifice it to the rising sun, for its dam refuses to suckle it any more now that it has lost its birth-token and no longer possesses the premise of her affection. For it is by eating that piece of flesh that the dam begins to love her offspring passionately. But any man who as a result of some plot tastes of

<sup>a</sup> For *horn* as the only substance proof against poison, cp. 10. 40, and see Frazer on Paus. 8. 18. 6.

ἐκείνου γεύσῃται τοῦ σαρκίου ἔρωτι καὶ μάλα γε ἀκρατεῖ συνέχεται καὶ ἐκφύγεται καὶ βοᾷ, καὶ ἀκατασχέτως ὄρμῃ καὶ ἐπὶ παιδικὰ αἰσχίστα καὶ ἐπὶ γυναικὰ ἀφήλικα καὶ ἀπρόσωπον, καὶ μαρτύρεται τὴν νόσον, καὶ τοῖς ἐντυχοῦσιν ὅπως ἐξοιστράται λέγει. καὶ λείβεται μὲν τὸ σῶμα καὶ φθίνει, ἐλαύνεται δὲ τὴν ψυχὴν ἐρωτικῇ μανίᾳ. ἀκούει τοῖνυν καὶ ἐν Ὀλυμπίᾳ τὴν ἵππον τὴν χαλκῆν, ἧς ἐρώσιν ἵπποι καὶ ἐπιμαίονταί καὶ ἐγγχρίμπτεσθαι ἐθέλουσι καὶ χρεμετίζουσι θεασάμενοι χρεμέτισμά ἐρωτικόν, ἔχειν τὴν ἐκ τοῦδε τοῦ ἵππομανοῦς ἐπιβουλὴν ἐν<sup>1</sup> τῷ χαλκῷ γεγοητευμένῳ λανθάνουσαν, καὶ κρυφίῳ τινὶ μηχανῇ τοῦ τεχνίτου ἐπιβουλεύειν τὸν χαλκὸν τοῖς ζώουσιν μὴ γὰρ εἶναι τοσαύτην ἀκριβείαν, ὡς οὕτως ἐξ αὐτῆς ἀπατάσθαι τε καὶ ἐξοιστράσθαι τοὺς ἵππους τοὺς ὄρωντας. καὶ ἴσως <μὲν><sup>2</sup> λέγουσιν τι οἱ λέγοντες, ἴσως δὲ οὐδὲν λέγουσιν· ἃ δ' οὖν ἤκουσα καὶ ὑπὲρ τούτων εἶπον.

19. Λέγεται δὲ ἐν τῇ Λιβύῃ λίμνη εἶναι ζέοντος ὕδατος, καὶ ἐν τῷδε τῷ ὕδατι φασιν ἰχθύας ζῆν καὶ νήχεσθαι καὶ τροφῆς ἐμβληθείσης ἀναπάλλεσθαι πρὸς τὴν τροφήν. εἰ δὲ τις αὐτοὺς ἐς ὕδωρ ἐμβάλοι<sup>3</sup> ψυχρόν, ὅτι ἀποθνήσκουσι, καὶ τοῦτο προσακήκοα.

20. Λέγουσι δὲ ἄνδρες ἀλιείας<sup>4</sup> ἐπιστήμονες, τὴν τοῦ ἵπποκάμπου γαστέρα εἰ τις ἐν οἴνῳ κατατήξειεν<sup>5</sup> ἔψων καὶ τοῦτον<sup>6</sup> δοῖναι τινὶ πιεῖν,

<sup>1</sup> τὴν ἐν.

<sup>2</sup> ἴαε: ἐμβάλλοι.

<sup>3</sup> <μὲν> add. H.

<sup>4</sup> ἀλιείας.

that piece of flesh becomes possessed and consumed by an incontinent desire and cries aloud, and cannot be controlled from going after even the ugliest boys and grown women of repellent aspect. And he proclaims his affliction and tells those whom he meets how he is being driven mad. And his body pines and wastes away and his mind is agitated by erotic frenzy.

I have heard also this story of the bronze mare at Olympia: horses fall madly in love with it and long to mount it, and at the sight of it neigh amorously. Hidden away in the charmed bronze it contains the treacherous Mare's-frenzy, and through some secret contrivance of the artist the bronze works against living animals. For it could not possibly be so true to life that horses with their eyes open should be deceived and inflamed to that extent.

It may be that those who relate the story are speaking the truth, or it may be that they are not: I have only reported what I have heard.

19. In Libya there is said to be a lake of boiling water, and in this water they say that fishes exist and swim about, and that when food is thrown into the water they leap up to get it. But I have also heard that if one casts these fish into cold water, they die.

20. Those who are expert at fishing say that if one boils and dissolves in wine the stomach of the Sea-horse and gives it to someone to drink, the wine

<sup>5</sup> κατατήξει.

<sup>6</sup> τοῦτο.

φάρμακον εἶναι τὸν οἶνον ἄηθες ὡς πρὸς τὰ ἄλλα φάρμακα ἀντικρωόμενον· τὸν γάρ τοι πίνοντα αὐτοῦ πρῶτον μὲν καταλαμβάνεσθαι λυγγί σφοδρότατῃ, εἶτα βήττει ξηρὰν βήχα, καὶ στρεβλοῦσθαι μὲν, ἀναπλεῖν δὲ αὐτῷ οὐδὲ ἔν, διογκοῦσθαι δὲ καὶ διοιδάνειν τὴν ἄνω γαστέρα, θερμὰ τε τῇ κεφαλῇ ἐπιπολάζειν ρεύματα, καὶ διὰ τῆς ῥινός κατιέναι φλέγμα<sup>1</sup> καὶ ἰχθυηρᾶς ὀσμῆς προσβάλλειν· τοὺς δὲ ὀφθαλμοὺς ὑφαίμους αὐτῷ γίνεσθαι καὶ πυρᾶεις, τὰ βλέφαρα δὲ διογκοῦσθαι. ἐμέτων δὲ ἐπιθυμίας ἐξάπτονται φασιν, ἀναπλεῖ δὲ οὐδὲ ἔν. εἰ δὲ ἐκκηθήσειεν<sup>2</sup> ἢ φύσις, τὸν μὲν <τὸ><sup>3</sup> ἐς θάνατον σφαλερὸν παριέναι, ἐς λήθην δὲ ὑπολιωθαίνειν<sup>4</sup> καὶ παράνοιαν· εἰ δὲ ἐς τὴν κάτω γαστέρα διολιώθη, μηδὲν ἔτι εἶναι, πάντως δὲ ἀποθνήσκει τὸν ἐαλωκότα. οἱ δὲ περιγεγόμενοι ἐς παράνοιαν<sup>5</sup> ἐξοκειλάντες ὕδατος ἡμέρῳ πολλῷ καταλαμβάνονται, καὶ ὄραν διψῶσιν ὕδωρ καὶ ἀκούειν λειβομένου· καὶ τοῦτό γε αὐτοὺς καταβαυκαλῶ καὶ κατευνάζει.<sup>6</sup> καὶ διατρίβειν φιλοῦσιν ἢ παρὰ τοῖς ἀενάοις ποταμοῖς ἢ αἰγιαλῶν πλησίον ἢ παρὰ κρήναις ἢ λιμναῖς τισί, καὶ πιεῖν μὲν οὐ πάνυ <τι><sup>7</sup> γλίχονται, ἐρώσι δὲ νήχεσθαι καὶ τέγγειν τῷ πόδε ἢ ἀπονίπτειν τῷ χεῖρε. οἱ δὲ οὐκ αὐτὴν τὴν τοῦ ἵπποκάμπου γαστέρα τούτων αἰτίαν εἶναι φασιν, ἀλλὰ νέμεσθαι τι φύκιον τὸ ζῶον πικρὸν δεινῶς, οὐδ<sup>8</sup> τὴν ποιότητα<sup>9</sup> ἐς ἐκείνην μεταχωρεῖν. εὐρέθη δὲ ἄρα καὶ ἐς σωτηρίαν ἵπποκάμπου ἐπιτήδειος<sup>10</sup> ἀγχινόϊα παλαίου μὲν ἀλιέως, σοφοῦ δὲ τὰ

<sup>1</sup> λεπτά.<sup>2</sup> <τι> add. Jac.<sup>5</sup> παράνοιαν δέ.<sup>2</sup> ἐκκηθήσει.<sup>4</sup> ὑπολιωθάνειν H.<sup>6</sup> κατανωσάξει.

becomes a poison abnormal in comparison with others. For the man who has tasted it is first of all seized with a most violent retching; next he is racked with a dry cough but brings up nothing at all; yet his upper stomach is enlarged and swells, while hot streams mount to his head and phlegm descends from his nose, emitting a fishy odour; his eyes turn bloodshot and fiery and the lids become puffy. He is possessed, they say, by a longing to vomit, but brings up nothing whatever. If however Nature prevails, the man escapes the threat of death but sinks gradually into a state of forgetfulness and insanity. But if the wine penetrates into his lower stomach, it is all over with him, and the victim inevitably dies. Those who survive, having drifted into insanity, are seized with a strong desire for water; they yearn to see water and to listen to it falling. This at any rate quiets them and lulls them to sleep. And they like to spend their time either by ever-flowing rivers or near the sea-shore or by the side of springs or lakes, and though they do not at all desire to drink, they love to swim and to dip their feet and to wash their hands.

But there are those who maintain that it is not the actual stomach of the Sea-horse which causes these sufferings, but that the creature feeds upon a certain kind of seaweed of extraordinary bitterness and that its essence is transferred to the Sea-horse. Notwithstanding, the Sea-horse has been found to be an efficient remedy thanks to the shrewdness of an aged fisherman who was versed in matters regarding

<sup>7</sup> <τι> add. H.<sup>9</sup> Ἔς: ποιότητα.<sup>8</sup> ἐξ οὐ.<sup>10</sup> ἐπιτήδειον.



θαλάττια. ἦν Κρής<sup>1</sup> ἄλιεὺς γέρον, καὶ παῖδας  
 νεανίας εἶχε καὶ τούτους ἄλιεας. οὐκοῦν συνηρέχθη  
 τὸν μὲν πρεσβύτην ἵπποκάμπους θηρᾶσαι μετὰ καὶ  
 ἄλλων ἰχθύων, τοὺς δὲ νεανίας δηχθῆναι ὑπὸ  
 κυνὸς λυττώσης, τῷ πρώτῳ δηχθέντι τῶν ἄλλων  
 ἀμυνόντων<sup>2</sup> καὶ τῷ αὐτῷ πάθει περιπεσόντων.  
 οἱ μὲν οὖν ἔκειντο Ριθύμνης<sup>3</sup> τῆς Κρητικῆς πρὸς  
 ταῖς ἡόσων (ἔστι δὲ αὕτη κώμη, ὡς φασιν), οἱ δὲ  
 θεώμενοι συηλόγουν τῷ πάθει, καὶ τὴν κύνα  
 ἀποκτεῖναι προσέταττον καὶ τὸ ἦπαρ δοῦναι τοῖς  
 νεανίαις ὡς φάρμακον τοῦ κακοῦ καταφαγεῖν, οἱ  
 δὲ ἐς τῆς Ῥοκκαίας αὐτῷ καλουμένης Ἀρτέμιδος  
 ἄγειν καὶ αἰτεῖν ἴσων παρὰ τῆς θεοῦ. ὁ δὲ γέρον  
 καὶ μάλα ἀδεῶς τε καὶ ἀτρέπτως ταῦτα μὲν  
 ἐπαυεῖν<sup>4</sup> τοὺς συμβουλευσάντας εἶα, τῶν δὲ  
 ἵπποκάμπων (τὰς)<sup>5</sup> γαστέρας ἐκκαθήρας,<sup>6</sup> τὰς  
 μὲν ὥπτῃσε καὶ ἔδωκεν αὐτοῖς προσενέγκασθαι,  
 τὰς δὲ συντρίψας ἐς ὄξος καὶ μέλι, καὶ τὰ ἔλκη  
 περιπλάσας τούτοις τὰ τοῦ δῆγματος, εἶτα τῆς τῶν  
 νεανίων ἐκράτησε λυττώσης τῷ πόθῳ τοῦ ὕδατος,  
 ὄνπερ οὖν οἱ ἵπποκάμποι αὐτοῖς ὑπεξῆπτον. καὶ  
 τῶνδε τὸν τρόπον τοὺς παῖδας ἴασατο, ὅψε μόντοι.

21. Ὑπὲρ θαλαττίων μὲν κυνῶν εἴρηται ἡμῶν  
 καὶ πολλὰ· κύνες δὲ οἱ ποτάμιοι ἰδεῖν μὲν εἰσι  
 κατὰ τοὺς κύνας τοὺς χερσαίους τοὺς μικροὺς,  
 λάσιοι δὲ εἰσι καὶ τὴν οὐρανὴν. λέγονται δὲ τῷ  
 μὲν αἵματι νεῦρα ἀνθρώπων διουδάνοντα πραῖνευν,  
 εἰ ἐγγχείσι<sup>7</sup> ὕδατι καὶ ὄξει ἀναμιχθέντι· ἡ δορὰ δὲ

<sup>1</sup> Gill: Κρής.

<sup>2</sup> ἀμυνάντων H.

<sup>3</sup> Μηθύμνης.

<sup>4</sup> ἐπαυεῖν.

<sup>5</sup> <τὰς> add. H.

<sup>7</sup> ἐγγχείσι.

<sup>6</sup> ἐκκαθάρας καὶ ἐκβαλῶν.

the sea. There was an old fisherman of Crete and he had some young sons, also fishermen. Now it so happened that the old man caught some Sea-horses along with other fish, and that the boys were bitten by a mad dog: when the first was bitten, the others who came to help him suffered the same fate. So they lay on the beach at Rhithymna<sup>a</sup> in Crete (this is said to be a village), while the spectators sympathised with their plight and gave orders for the dog to be killed and its liver to be given to the boys to eat as an antidote to the poison. Others urged that they should be taken to the temple of Artemis of Rhocca and that the goddess should be implored to heal them. But the old man, without a sign of fear, without swerving from his purpose, allowed these advisers to make their recommendations, washed out the stomachs of the Sea-horses, some of which he roasted and gave to the boys to apply, while others he pounded into a mixture of vinegar and honey, and then smeared on the wounds made by the bite, and so overcame the boys' madness by that longing for water which the Sea-horses engendered in them. And in this way he cured his sons, though it took time.

21. I have already said much regarding Dog-fish<sup>The Otter</sup> in the sea. But river Dog-fish<sup>b</sup> have the appearance of small dogs that live on land, and they even have hairy tails. And it is said that their blood, if poured into a mixture of water and vinegar, acts as an embrocation for swollen sinews. Their skin provides

<sup>a</sup> On the N coast and towards the western end of Crete.

<sup>b</sup> Gesner (*Hist. anim. de quadrup. vivip.* (Francof. 1603), p. 683) explains this as meaning an otter.

ὑποδήματα δίδωσιν ἀγαθὰ, καὶ ταῦτα νεύρων  
χρηστά, ὡς φασιν.

22. Θύμαλλον δὲ ἰχθὺν οὕτω καλούμενον τρέφει  
Τέκιος<sup>1</sup> [ποταμοῦ δὲ ὄνομα τοῦτο Ἰταλοῦ],<sup>2</sup> καὶ  
μέγεθος μὲν ὅσον καὶ ἐπὶ πῆχυν προήκει, ἰδεῖν δὲ  
μεταξὺ λάβρακος ἔστι καὶ κεφάλου. ἄξιον δὲ  
αὐτοῦ ἐαλωκότος θανατοῦσαι τὴν ὄσμην· οὐ γὰρ τί  
που προσβάλλει ἰχθυηρὸν ἀέρα κατὰ τοὺς λοιπούς,  
ἀλλὰ εἴποις ἂν διὰ χειρῶν κατέχειν θύμον<sup>3</sup> νεωστὶ<sup>4</sup>  
τρυγηθέντα, καὶ οὖν καὶ εὐοσμός ἐστι, καὶ τις οὐκ  
ιδῶν τὸ ζῶον οὐήσεται πᾶσαν ἔνδον εἶναι τὴν  
μάλιστα μελιττῶν τροφόν,<sup>5</sup> ἔθθεν τοι καὶ κέκληται.  
λίγω μὲν οὖν αἰρεθείη ἂν βῆστα· δελέατι δὲ καὶ  
ἀγκίστρῳ οὐχ αἰρήσεις αὐτόν,<sup>6</sup> οὐχ ὑὸς πιμελῆς,  
οὐ σέρφω, οὐ χήμη, οὐκ ἰχθύος ἑτέρου ἐντέρῳ, οὐ  
στρόμβου τένοντι. κώνωπι δὲ αἰρεῖται μόνῳ,  
ποιηρῷ μὲν ζῶω καὶ μεθ' ἡμέραν καὶ νύκτωρ  
ἀνθρώποις ἐχθρῷ καὶ δακεῖν καὶ βοῆσαι, αἰρεῖ δὲ  
τὸν θύμαλλον τὸν προειρημένον· φιληθεῖ γὰρ  
αὐτῷ μόνῳ.

23. Ὑπὸ τῷ ποδὶ δὲ τῶν Ἀλπίων<sup>7</sup> ὄρων πρὸς  
ἀνεμον βορρᾶν ὑπὸ τῇ ἄρκτῳ . . .<sup>8</sup> οὕτω κέκλην-  
ται,<sup>9</sup> γένος δὲ οὗτοι<sup>10</sup> ἵππικοὶ ἄνδρες. ἐντεῦθεν  
τοι<sup>11</sup> πρόεισιν ὁ τῶν Εὐρωπαϊῶν ποταμῶν μέγιστος.

<sup>1</sup> Τέκιος.

<sup>2</sup> [ποταμοῦ . . . Ἰταλοῦ] gloss, Gou.

<sup>3</sup> Sola: θύμαλλον MSS, θύμαλον H here and below.

<sup>4</sup> νεωστὶ τῆς γῆς.

<sup>5</sup> τροφὸν τὴν προειρημένην.

<sup>6</sup> Jac: αὐτὸν βῆστα.

<sup>7</sup> Ἀλπίων or Ἀλπεῖων.

<sup>8</sup> Lacuna.

<sup>9</sup> Reiske: κέκληται.

<sup>10</sup> τοιοῦτον.

<sup>11</sup> τοι <καὶ> H.

<sup>a</sup> Mod. Ticino, in the NW of Italy.

excellent shoes, and these too, they say, are good for  
the sinews.

22. The river Tecinus<sup>a</sup> (this is the name of a river <sup>The</sup>  
in Italy) breeds the fish called the Grayling. <sup>Grayling</sup> It  
attains to as much as a cubit in length, and in  
appearance is between the basse and the mullet.  
The odour of the fish when caught is something to  
astonish one, for it is not the least like the fishy  
odour of others, but you would say that you held in  
your hand some freshly plucked thyme; moreover  
it is sweet-scented and a man who did not notice the  
fish would fancy that the herb which is the bees'  
principal food (from which incidentally the fish  
*thymallus*, derives its name) was in your hand.

The easiest way to catch it is with a net; with a <sup>how caught</sup>  
lure and hook you will not catch it, neither with  
hog's fat nor with a gnat nor with a clam nor with  
the entrails of any other fish nor with the muscle of  
a spiral-shell. It is only to be caught with a mos-  
quito,<sup>b</sup> a troublesome insect, man's enemy by day and  
by night with its sting and its buzzing: that will  
catch the aforesaid Grayling, for this is the only bait  
that it delights in.

23. At the foot of the Alps, facing the north wind, <sup>The Ister</sup>  
and beneath the Great Bear, live the people <sup>and its fish</sup>  
called . . .<sup>c</sup> They are a nation of horsemen. It  
is in that region, you know, that the largest of the

<sup>b</sup> See W. Radcliffe, *Fishing from the Earliest Times* (Lond.  
1921), pp. 185 ff.

<sup>c</sup> The name of the people is lost. Ptolemy (*Geog.* 2. 11. 6)  
mentions a people of the name of Οἰσποῖ, Vispi, who appear  
to inhabit this region, and before οὕτω the word might well  
have fallen out. See G. B. Grundy's map *Germania*.

Ἰστρος, ἐκ πηγῶν μὲν οὐ πολλῶν, ταῖς δὲ τοῦ ἡλίου προσβολαῖς ταῖς πρώταις ἀντίος. εἶτα οἰονεὶ δορυφοροῦντες αὐτὸν ἅτε τῶν ἐπιχωρίων ρευμάτων βασιλέα συνανίσχουσιν οἱ πολλοί, καὶ ἀέναον τὸ ρεῦμα αὐτῶν ἔστι, καὶ ἴσασιν<sup>1</sup> ἐκάστου τὸ ὄνομα οἱ περιοικοῦντες αὐτούς. ὅταν δὲ ἐς τὸν Ἰστρον ἐμβάλωσι, τοῖς μὲν ἢ ἀπὸ γενεᾶς ἐπωνυμία πέπνυται, ἀφίστανται<sup>2</sup> γέ μὴν ἐκείνῳ τοῦ ὀνόματος, καὶ ἐξ αὐτοῦ καλοῦνται πάντες, καὶ συνεκβάλλουσιν ἐς τὸν Εὐξείνῳ. γίνεται δὲ ἐνταῦθα ἰχθύων γένη διάφορα, κορακίνοι τε καὶ μύλλοι<sup>3</sup> καὶ ἀντακαῖοι καὶ κυπρίνοι, μέλανες οὗτοι, καὶ χοῖροι τε καὶ κόσσυφοι<sup>4</sup> ἰδεῖν λευκοί, πέρκαι τε ἐπὶ τοῦτοις καὶ ξιφίαι. πρόπουσι δὲ τῷ ὀνόματι αἱ ἰχθύες οἶδε, καὶ τὸ μαρτύριον, τὸ μὲν ἄλλο πᾶν σῶμα ἀπαλοί τε εἰσὶ καὶ ἀλυποὶ προσαπτομένῳ, καὶ ὀδόντες οἱ οὐ πᾶν τι<sup>5</sup> σκολλοὶ οὐδὲ ἀπηνεῖς ἰδεῖν, οὐκ ἄκανθα ἐπὶ τῶν γῶτων<sup>6</sup> ὄρθῃ, τὸ τῶν δελφίνων,<sup>7</sup> ἐκπέφυκεν, οὐ κατὰ τὸ οὐραῖον· ὃ δὲ ἔστι θαῦμα καὶ ἀκούσιον καὶ ἰδόντι, ὑπ' αὐτὴν τὴν ρῖνα, δι'<sup>8</sup> ἧς καὶ ἀναπνεῖ καὶ τὸ ρεῦμα αὐτῷ διαρρεῖ ἐς τὰ βράγχια καὶ ἐκπίπτει, ἐς δεξιὴν οἱ προήκει ἢ γένυς, καὶ εὐθείᾳ ἔστι καὶ αὐξάνεται κατ' ὀλίγον ἐς μήκος τε καὶ πᾶχος, καὶ κητουμένῳ τῷ ἰχθύϊ συναύξεται<sup>9</sup> καὶ ἐκείνη, καὶ ἔοικε

<sup>1</sup> ἴσασιν μὲν.<sup>2</sup> ἄεσι: μυλοί.<sup>3</sup> πᾶν ἢ πάντῃ.<sup>4</sup> τὸ τῶν δελφίνων del. H.<sup>5</sup> συνεπίγεται MSS, συνεπαύξεται Reiske.<sup>2</sup> Reiske: ἀφίστανται.<sup>3</sup> ἴσασιν.<sup>4</sup> τῷ ὕδατι.<sup>5</sup> ἐξ.

rivers of Europe, the Ister,<sup>a</sup> rises from only a few springs and moves in a direction facing the first assaults of the sun. Later, many rivers rise with one accord as though they were escorting him—for he is the King of the rivers of that country—and flow perpetually, and those who live on their banks know the name of each one. But as soon as they discharge into the Ister, the name which they had at their birth ceases to be used, they surrender it in his favour, all are called after him, and together pour their waters into the Euxine. And there there are fish of different species, crow-fish,<sup>b</sup> myllus, sturgeon, carp (these are black), and schall and wrasse (which are white), and besides these, perch and sword-fish. These last are suited to their name, witness the fact that the rest of their body is soft and harmless to the touch, that their teeth do not appear curved and sharp, that there are no spines springing erect from their back, as in the case of dolphins,<sup>c</sup> or from their tail, but what surprises one to learn and to see is this: the jaw just below its nose, through which it breathes and through which the stream flows to the gills and falls out, is prolonged to a sharp point; is straight and increases gradually in length and in bulk; it grows also as the fish grows into a monster and resembles the beak of a trireme. And the Sword-fish makes straight for fishes, kills them, and then feeds on them, and with this same sword beats off the attacks of the largest sea-monsters. No smith has forged this weapon which grows upon the fish, and Nature has made it sharp.

<sup>a</sup> Gossen identifies this with the Danube salmon, *Salmo hucho*.<sup>b</sup> See Thompson, *Gk. fishes*, s.v. Δελφίς, p. 54 med.<sup>a</sup> Mod. Danube.

τρήρους ἐμβόλω. καὶ διὰ εὐθελίας<sup>1</sup> ἐμπίπτων ὁ  
 ξιφίας ἰχθύσι καὶ ἀποκτείνας εἶτα θυνάται, καὶ  
 ἀμύνεται δὲ τῷ αὐτῷ τὰ μέγιστα τῶν κητῶν. καὶ  
 ἀχάλκευτον γὰρ τοῦτο τὸ ὄπλον προσπέφυκέν οἱ,  
 καὶ τέθηκται φύσει. οὐκοῦν οἷδε οἱ ξιφίαι ἐς  
 μέγεθος προήκοντες ἔρχονται καὶ νεὺς ἀντίοι.<sup>2</sup>  
 καὶ νεανιεύονται γὰρ τινες λέγοντες ναῦν Βιθυνίδα  
 ἰδεῖν ἀνασπασμένην, ἵνα αὐτῇ ποιήσασα ὑπὸ γήρωσ  
 ἢ τρόπισ τύχη τῆς θεούσης κομιδῆς, οὐκοῦν προση-  
 λαμένην θεάσασθαι ξιφίου κεφαλῆν.<sup>3</sup> τοῦ <γὰρ><sup>4</sup>  
 θηρὸς ἐμπήξαντος μὲν τῷ σκάφει τὴν αἰχμὴν τὴν  
 συμφυῆ, ἀποσπᾶσαι δὲ αὐτὸν πειρωμένου<sup>5</sup> ὑπὸ  
 τῆς ῥύμης<sup>6</sup> τῆς πολλῆς σχισθῆναι<sup>7</sup> μὲν ἀπὸ τοῦ  
 τένοντος τὸ πᾶν σῶμα, τὴν δὲ ἐναπομεῖναι<sup>8</sup>  
 πεπηγμένην, ὡς ἐνέπεσεν ἐξ ἀρχῆς. θηράται δὲ  
 οὗτος ἄρα καὶ ἐν τῇ θαλάττῃ καὶ ἐν τῷ Ἰστρῳ,  
 χαίρει δὲ καὶ πικρῷ ὕδατι καὶ γλυκεί ῥέματι.

24. Θέρους ἐνακμάζοντος τοῦ σφόδροτάτου οἱ  
 θαλάττιοι κύνες καὶ τὰ ἄλλα ζῶα, οἷσπερ οὖν ἐστὶ  
 συμφυῆς ἢ τόλμα, ἐς τε τοὺς αἰγιαλοὺς παραβάλλει  
 καὶ εὐθὺ τῶν κρημνῶν ἔρχεται, καὶ τὰς ῥοαῖδας  
 ἄκρας ὑποτρέχει, καὶ ἐς τοὺς στενοὺς καὶ βαθεῖς  
 ἐσνήχεται<sup>9</sup> πορθμούς. φεύγουσι δὲ τὰ πελάγια  
 ἤθη, καὶ τῆς ἐκεῖ νομῆς τηλικαδε τῆς ὥρας  
 ὑπερορῶσι. γίνεται δὲ ἄρα τι φῦκος ἐν τοῖς  
 ἔρμασι τοῖς βαθέσι, καὶ τὸ μέγεθος αὐτῷ κατὰ τὴν  
 μυρικήν ἐστὶ, φέρει δὲ καρπὸν τῇ μήκωνι προσεμ-  
 φερῆ. καὶ τῶν μὲν ἄλλων ὠρῶν τοῦ ἔτους  
 μέμυκε, καὶ ἐστὶν ἀντίτυπος καὶ στερεὸς<sup>10</sup> φύσει

<sup>1</sup> ποπέλας.<sup>2</sup> ἀντίον.

And so when these Sword-fish have attained a  
 considerable size they even attack ships. And there  
 are some who boast that they have seen a Bithynian  
 vessel drawn up on shore in order that the keel  
 which was suffering from age might receive the  
 necessary attention, and fixed to the keel they saw  
 the head of a sword-fish. For the creature had  
 planted the sword given it by Nature, in the vessel,  
 and when it attempted to withdraw, the whole of its  
 body was rent from the neck owing to the force of  
 the ship's onrush, while the sword remained fixed just  
 as it entered originally. So then this fish is caught  
 both in the sea and in the Ister, and it delights both  
 in salt water and in fresh streams.

24. When the summer is at its hottest, Sharks and <sup>A deadly</sup> other fish which are bold by nature approach the <sup>seaweed</sup> sea-shore and make straight for cliffs and run in  
 under headlands where the current is strong and  
 swim into narrow, deep straits. They forsake their  
 haunts in the open seas and at this season neglect  
 their feeding-ground there. Now a certain sea-  
 weed<sup>a</sup> grows among deep reefs; it is about the size  
 of a tamarisk and bears fruit resembling a poppy.  
 At other seasons of the year the fruit is closed and is  
 resistant and hard like a shell; it opens however

<sup>a</sup> This has not been identified, but there is no known sea-  
 weed that is poisonous to fish, and much of Aelian's description  
 appears to be fanciful.

<sup>3</sup> τὴν τοῦ ξ. κ. αὐτοῦ.<sup>5</sup> Ges: τε αὐτὸν πειρωμένον.<sup>7</sup> Jac: ἐνοχέσθηναι.<sup>9</sup> εἰσνήχονται.<sup>4</sup> <γὰρ> add. H.<sup>6</sup> Schm: ῥύμης.<sup>8</sup> ἀπομείναι.<sup>10</sup> Ges: στερεῶδες.

δοστρέου· ἀπλοῦται γὰρ μὴν μετὰ τὰς τροπὰς τὰς  
θερινὰς, ὡς περ οὖν αἱ ἐν ῥοδιαναῖς κάλυκες· καὶ  
τὸ μὲν περικείμενον ἔλυτρον φρουρεῖ τὸ ἔνδον,  
καὶ δίκην ἔρκου<sup>1</sup> περιέρχεται· ἰδεῖν γὰρ μὴν  
ξαιθότατόν ἐστι,<sup>2</sup> τὸ δὲ ὑπὸ τούτῳ τῷ χιτῶνι  
κυανόν<sup>3</sup> ἐστὶ χροῶ καὶ χαίνον, ὡς περ οὖν  
πέπρημένη κύστις, <καὶ><sup>4</sup> διαυγὲς<sup>5</sup> ἄγαν, λείβεται  
τε ἐξ αὐτοῦ<sup>6</sup> πονηρὸν φάρμακον· καὶ νύκτωρ  
μὲν ἐκπέμπει τοῦτο ἀγὴν πυρὶ εὐκυβίαν, καὶ τινὰς  
ἀφήσει μαρμαρυγὰς· ὑπανατέλλοντος δὲ τοῦ Σει-  
ρίου ἔτι καὶ μάλλον κατισχύει ἢ τοῦ φαρμάκου  
κακία· καὶ ἐντεῦθεν ὅσον ἐστὶν ὑδροθηρικὸν  
παγκύνιον οἱ ὄνομα θέμενοι εἶτα οἴονται τὴν τοῦ  
ἀστρου ἐπιτολὴν τίκτειν αὐτό· οἱ θαλάττιοι οὖν  
κύνες πρὸς τὴν νύκτωρ τοῦ ἀνθους φαντασίαν τὴν  
φλογώδη ἐμπεσόντες<sup>7</sup> ὡς περ οὖν ἐς ἔρμαιον<sup>8</sup> τὴν  
ἐναλον μυρικήν τήνδε, τοῦ φαρμάκου τοῦ μὲν κατα-  
δέουσαντος<sup>9</sup> αὐτοῖς, τοῦ δὲ καταποθέντος, καὶ  
ἐτέρου διὰ τῶν βραγχίων αὐτοῖς ἐσθρόντος, εἶτα  
μέντοι τεθνήκασιν καὶ παραχρῆμα ἀναπλέουσιν· οἱ  
τοῖνυν δεινοὶ τὰ τοιαῦτα ἀνιχνεύειν τοῦδε τοῦ  
φαρμάκου ἐκ τῶν κητῶν τῶν προειρημένων τὸ μὲν  
ἐκ τῶν μελῶν τῶν λοιπῶν, τὸ δὲ ἐκ τοῦ στόματος  
τοῦ θηρός ἀθροῖουσι.<sup>10</sup> δεύτερον <δὲ τὸ><sup>11</sup>  
κακὸν τοῦτο τῆς καλουμένης χερσαίας ἀγλαοφώτι-  
δος· ὄνομα δὲ αὐτῆ ἄρα ἔθεντο καὶ κυνόσπαστον·  
καὶ τίς ἢ αἰτία, εἰάν ὑπομνησθῶ εἰπεῖν, εἰσεσθε  
αὐτήν.

<sup>1</sup> ἔρκουσι ἡστροκάδες ὄν.

<sup>2</sup> περιέρχεται ἰδεῖν . . . ἐστὶ, so show punctuates.

<sup>3</sup> κυανέον.

<sup>4</sup> <καὶ> add. H.

after the summer solstice, like buds in rose-gardens. And the surrounding sheath protects the inside, encircling it like a barrier: it is a bright yellow colour, but the part beneath this covering is dark blue and flabby like a bladder with air in it, and is quite translucent, and from it there oozes a violent poison. By night this seaweed sends out a fiery ray and sparkles. And when the Dog-star is rising the evil power of the poison is even stronger. For that reason all fishermen have given it the name of *Pancynium* in the belief that it is the rising of the star that generates the poison. Now the Sharks fall upon the flower which by night seems to be burning, rushing at this tamarisk of the sea as if it were treasure trove, and when the poison has drenched them, some being swallowed and some having penetrated through their gills, they die and at once float up to the surface.

Now those who are skilled at investigating such matters collect this poison which emanates from the aforesaid monsters, some of it from other parts of the creature's body and some from its mouth. This poison is second only to that of the land-peony, as it is called, which people have also named *Cynospastus*. The reason for this you will learn if I remember to tell it you.\*

\* See below, ch. 27.

<sup>5</sup> διαυγής.

<sup>6</sup> αὐτῆς.

<sup>7</sup> εἶτα ἐμπεσόντες.

<sup>8</sup> Ges: ἔρμα MSS. H.

<sup>9</sup> καταλούσαντος.

<sup>10</sup> Jac: φάρμακον ἀθροῖουσι.

<sup>11</sup> <δὲ τὸ> add. H.

25. Μυσοὶ δέ, οὐχ οἱ τοῦ Τηλέφου τὸ Πέργαμον κατοικοῦντες,<sup>1</sup> ἀλλὰ ἐκείνους τοὺς πρὸς τῷ Πόντῳ μοι νόει τοὺς κάτω, οἵπερ οὖν καὶ τῇ γῆ τῇ Σκυθίδι προσοικοῦσι τὰς ἐκείνων ἐπιδρομὰς ἀειρῶντες καὶ τῇ Ῥώμῃ τὸν χώρον τὸν προειρημένον φρουροῦντες πάντα. <τοὺς><sup>2</sup> Ἡρακλείας πλησίον φημὶ καὶ τῶν Ἀξίου ρευμάτων.<sup>3</sup> ἐν ταῦθ' αὖτε καὶ τὴν Αἰήτου Μήδειαν οἱ ἐπιχώριοι ἤμνοῦσι τὸ ἔργον ἐκεῖνο τὸ ἐς<sup>4</sup> τὸν Ἀψύρτον τὸν ἀδελφὸν<sup>5</sup> χερσὶ κακαῖς τολμησαί, καὶ μὰ Δία δυστυχῆ φήμην ἐπὶ τῇ Κόλχῳ φαρμακίδι.<sup>6</sup> πρὸς ταῖς ἄλλαις ταῖς <ἐν><sup>7</sup> Ἑλλησι τήνδε ἄδοντες οἱ Μυσοί. ἀλλὰ οὗτοι γε θήραν ἰχθύων ἐκείνην θηρώσω. ἀνὴρ Ἰστριανὸς γένος, τὴν τέχνην ἀλιεύς, τῆς τοῦ Ἰστροῦ ὄχθης πλησίον ἐλαύνει βοῶν ζεύγος, οὐ τι πού δεόμενος ἀροῦν οὗτος ὥσπερ γὰρ φησὶν ὁ λόγος, μηδὲν εἶναι βοῖ κοινὸν καὶ<sup>8</sup> δελφίνι, οὕτω τοι φιλία χερσὶν ἀλιέων καὶ ἀρότρῳ πόθεν ἂν γένοιτο; εἰ οὖν<sup>9</sup> οἱ καὶ ἵππων παρείη ζεύγος, τοῖς ἵπποις χρῆται. καὶ τὸν μὲν ζυγὸν ὁ ἀνὴρ φέρει κατὰ τῶν ὤμων, ἔρχεται δὲ ἐνθα οἱ δοκεῖ καλῶς ἔχειν ἑαυτὸν καθίσαι καὶ ἐν

<sup>1</sup> κατοικοῦντες Μυσοί.

<sup>2</sup> <τοὺς> add. H.

<sup>3</sup> ρευμάτων τοῦ καλουμένου Τομέως πληθίου.

<sup>4</sup> τὸ ἐς] ταῖς MSS, πρὸς Oud.

<sup>5</sup> Oud: τῶν Ἀψύρτων τῶν ἀδελφῶν.

<sup>6</sup> Ges: φαρμακεί MSS, φαρμακῶ H.

<sup>7</sup> τοῖς ἄλλοις τοῖς E.

<sup>8</sup> ἅμα καί.

<sup>9</sup> γοῦν.

25. The people of Mysia<sup>a</sup>—not those who inhabit the Pergamum of Telephus, but you are to understand those who live by the Black Sea in the lower part and are neighbours of the Scythians whose inroads they check, and who are guardians of the aforesaid country on behalf of Rome. I am referring to those that live near Heraclea and the river Axius.<sup>b</sup> It is there, you know, that the inhabitants tell the tale of Medea, daughter of Aetes, whose impious hands dared to commit that outrage upon her brother Apsyrtus,<sup>c</sup> for the Mysians harp on this evil report against the Colchian sorceress, besides the others that are current among the Greeks.—Well, this is the way in which these people hunt fish. An Istrian whose trade is fishing drives a pair of oxen near the bank of the Ister, but not because he has the least wish to plough, for, as the saying goes, 'an ox and a dolphin have nothing in common;' so in the same way what friendship can there be between a fisherman's hands and a plough? If however he has a pair of horses he uses horses. The man carries the yoke on his shoulders and comes to a spot where he thinks it suitable to sit down and where he be-

The  
Moesians  
and their  
fishing

<sup>a</sup> I.e. Moesia Inferior, a region N of Thrace; cp. 2. 53. 'Scythia Minor' was the name given to the NE portion which lay along the Black Sea.

<sup>b</sup> The Axius rises in Dardania, about 145 mi. SW of M. Inferior, and flows SE into the Thermaic gulf. 'Heraclea,' whether 'Lyncestis' or 'Sintica,' is in Macedonia, and the latter is on (or near) the Strymon. Aelian's geography is confused.

<sup>c</sup> Apsyrtus according to one story pursued Medea when she fled with Jason from Iolcos; according to another she took him with her—he was only a child; she murdered him and scattered his limbs in the path of Aetes in order to delay his pursuit.

καλῶ τῆς ἄγρας εἶναι πεπίστευκε. τῆς οὖν  
μηρῶνθου στερεᾶς οὐσῆς καὶ ἀγαν ἐλκτικῆς<sup>1</sup> τὴν  
μὲν ἀρχὴν ἐξήψε μέσου<sup>2</sup> τοῦ ζυγοῦ, ἀδην δὲ  
τροφῆς παρατίθεισιν ἢ τοῖς βουσίην ἢ τοῖς ἵπποις,  
οἱ δὲ ἐμπίπλυνται. καὶ ἐκείνος τῇ μηρῶνθῳ κατὰ  
θάτερα προσήψεν ἄγκιστρον ἰσχυρὸν καὶ μέντοι  
καὶ τεθηγγμένον δεινώς, περιπεύρας<sup>3</sup> δὲ ἄρα αὐτῷ  
πνεύμονα ταύρου † τεθηραμένου †,<sup>4</sup> μεθήκε τροφήν  
Ἰστριανῶ σιλούρω καὶ μάλα γε ἡδίστην, ὑπὲρ τοῦ  
συνδέοντος τὸ ἄγκιστρον λίνου ἐξάψας τὸν ἀρκαοῦντα  
μόλιβον, οἷον ἐς τὴν ἔλξω εἶναι ἔρμα αὐτοῦ.<sup>5</sup> ὁ  
τοῦν ἰχθύς ὅποτάν αἰσθηταὶ τῆς ταυρείου βορᾶς,  
παραρῆμα κατὰ τὴν ἄγραν ὄρμη· εἶτα ὦν ἰμείρει  
τούτοις ἐντυχῶν ἀθρόως καὶ περιχανῶν ἀδην καὶ  
ἀταμειύτως τὴν ἐμπεσοῦσάν οἱ κακὴν δαίτη ἐς  
ἑαυτὸν σπᾶ. εἶτα ὑφ' ἡδονῆς ἐλκόμενος<sup>6</sup> ὁδε ὁ  
γάστρις ἑαυτὸν διαλέληθε τῷ προειρημένῳ περι-  
παρεῖς ἄγκιστρον, καὶ ἀποδράναι τὸ ἐμπέσον κακὸν  
διψῶν τὴν μηρῶνθον ὡς ἔχει δυνάμειος ὑποταράττει  
τε καὶ κινεῖ. συνήσαν οὖν ὁ θηρατῆς καὶ ἡδονῆς  
ὑπερεμπίπλυνται, εἶτα τῆς ἔδρας ἀνέθορε, καὶ  
μεθήκεν ἑαυτὸν ποταμίαν τε ἔργων καὶ κινήσεσιν  
ἐνὸδρων, ὡσπερ δὲ ἐν δράματι ὑποκριτῆς ἀμείψας  
προσωπεῖον ὁ δὲ τῷ βόε ἐλαύνει ἢ τῷ ἵππῳ, ἀλκῆ  
δὲ ἄρα καὶ ἡ τοῦ κήτους καὶ ἡ τῶν ὑποζυγίων  
ἀντίπαλός ἐστιν. ὁ μὲν γὰρ θῆρ ὁ τοῦ Ἰστροῦ  
τρόφιμος ἔλκει κάτω ὅσον ποτὲ ἄρα τῆς ἐν αὐτῷ  
ρώμης ἔχει, τὸ μέντοι ζεύγος τὸ ἀνθέλκον ἐκτείνει  
τὴν μηρῶνθον. ἀλλὰ οἱ πλέον οὐδὲ ἐν τῆς γούν  
ἐπ' ἀμφοῶν ἔλξεως ὁ ἰχθύς ἠττάται, καὶ ἀπειπῶν

<sup>1</sup> Valek: ἐκτικῆς.

<sup>2</sup> μέσου τῶν ζῶων.

lieves he is well placed for fishing. One end of his  
rope, which is stout and thoroughly capable of stand-  
ing a strain, he attaches to the middle of the yoke.  
He provides ample fodder for the oxen or the  
horses, and they eat their fill. And to the other end  
of the rope he attaches a strong hook which has been  
well sharpened, and on this he spits the lungs of a  
bull, and lets them down as food, and indeed its  
favourite food, for the Sheat-fish in the Ister, after  
fastening above the point where the rope secures the  
hook enough lead to prevent it from being dragged  
away. So directly the fish notices the bulls' meat  
he rushes to seize it. Then, finding what he wants,  
all at once with jaws agape he recklessly tugs at the  
deadly meal which has come to him. Next, this  
glutton, drawn on by his enjoyment, is spitted on  
the aforesaid hook before he knows it, and in his  
eagerness to escape the disaster that has befallen  
him he agitates and shakes the rope with all his  
might. So when the hunter is aware of this he is  
filled with joy; he leaps from his seat, abandons his  
labours in the river and his watery pursuits, and like  
an actor in a play changing his mask, sets his pair  
of oxen or horses in motion, and there ensues a trial  
of strength between the monster and the beasts of  
burden. For the creature bred in the Ister exerts  
a downward pull with all the strength at his com-  
mand, while the pair of beasts pulling in the opposite  
direction makes the rope taut. But it avails the fish  
nothing: at any rate he is defeated in the tug-of-

<sup>3</sup> περιεύρας.

<sup>4</sup> Corrupt: ἐδ τεθηραμένου Jac.

<sup>5</sup> Gow: αὐτὸν MSS, H.

<sup>6</sup> Gobet: ἐλκτόμενος MSS, H.

ἔλκεται κατὰ τῆς ἡόνος. εἶποι ἂν Ὀμηρίδης. δρυῶν στελέχη ἔλκειν ἡμίονους τινάς, ὡς ἐπὶ τῇ Πατρόκλου ταφῇ Ὀμηρος εἶδει ταῦτα δήπου τὰ ὑμνούμενα.

26. Ἔστι δὲ ἄρα τῷ Ἰστροῦ καὶ κόλπος οἶος βαθύτατος, καὶ ἔοικε τῇ θαλάττῃ τὴν πολλὴν περίοδον. καὶ μέντοι <καὶ> βάθους <ὅτι><sup>1</sup> εὖ ἦκει ὁδε ὁ κόλπος καὶ ἐκείνο τεκμηριῶσαι ἰκανόν. αἱ ναῦς αἱ φορτίδες αἱ τὴν θάλατταν περῶσαι καὶ ἐνταῦθα κατακολπίζουσι,<sup>2</sup> πεφύκασι δὲ καὶ τοῦτον ὡς θάλατταν, ὅταν ἀγριαίνηται ὑπὸ τῶν καταπνέοντων ἀνέμων ἐς κύματα ἐξαπτόντων τε αὐτὸν καὶ ἐκμαιώντων. πεφύκασι δὲ ἄρα ἐν αὐτῷ καὶ νῆσοι καὶ μέντοι καὶ τινες<sup>3</sup> τῆς ἄχθης ὑποδρομαὶ ἐς ἃς ἔστι καταφυγεῖν. ἀλλὰ καὶ ἄκρα καὶ ἄκραι προήκουσι, καὶ προσήγγυνται αὐταῖς καὶ περισχίζονται κλύδων ἀγριος, ἠνίκα ἂν<sup>4</sup> ἐαυτοῦ μάλιστα ὑποπλησθεὶς εἶτα ἐς τὴν θάλατταν οἶονεὶ στενοχωρούμενος ὠθήται. φιλεῖ δὲ ἄρα δρᾶν τοῦτο ἤδη τρίτης<sup>5</sup> ἄρας φθινοπωρινῆς παραδραμούσης, ὑπαρχομένης δὲ τῆς χειμερίου, καὶ ἀκμάσας αὐτὸς πρόεισι πλημμυρῶν. πληθύνοντα δὲ ἄρα βορρᾶς ἐπωθεῖ αὐτὸν, καὶ ἐξάπτει κατιέναι ἀγριον. καὶ ὁ μὲν καταφέρει<sup>6</sup> ὡς ἐς πλοῦν ἀγώγιμον τὸν καθ' ἐαυτοῦ κρύσταλλον, ὁ δὲ ἀντιπίπτει ὁ βορρᾶς αὐτῷ καταπνέων σκληρὸν <καὶ> μάλα γε κρυμῶδες. οὐκουν αὐτῷ<sup>7</sup> ἐκβάλλειν ἐς τὸ πέλαγος.

<sup>1</sup> <καὶ> βάθους <ὅτι> add. H.

<sup>2</sup> κατακολπίζουσι χρέα τῶν περιοικούντων δηλονότι.

<sup>3</sup> καὶ τινες μέντοι καί.

<sup>4</sup> δ' ἂν.

war, gives up, and is hauled ashore. A student of Homer might say that mules were hauling tree-trunks, as Homer sings [*Il.* 23. 110] in the celebrated tale of the funeral of Patroclus.

26. There is also in the Ister a bay of immense depth and like the sea in its wide compass. Moreover that this bay attains a considerable depth is sufficiently proved by the following fact: merchant vessels which cross the sea put in to this bay and, when the bay is angered by the winds that blow and lash it into waves and drive it mad, are just as afraid of it as they are of the sea. And there are also islands in it, and even creeks along the shore into which one can run for safety. There are besides, promontories and capes running out, on which the waves in their fury dash and burst whenever the river at its very fullest is, as it were, forced into a narrow space as it presses on to the sea. This commonly occurs when the third autumnal season<sup>4</sup> is past and the winter season is setting in and the river is running in full flood. And as it rises the north wind urges it forward and causes it to descend in fury. And the stream carries down the ice it contains as though for an easy voyage.<sup>5</sup> But the north wind opposes it with its violent and icy blasts: it does not permit it to discharge into the

The Ister  
in winter

<sup>4</sup> That is, φθινοπωρον.

<sup>5</sup> Or 'for a voyage of commerce'?

<sup>6</sup> Ges: τεράρης MSS. del. H.

<sup>7</sup> καταφέρει μάλα γε κρυμῶδες καὶ σκληρὸν ὡς εἰς . . . καταπνέων σκληρὸν MSS; <καὶ> add. H, transposing μάλα γε κρ.

<sup>2</sup> αὐτόν.



<τήν><sup>1</sup> ἄδινα ὡς ἂν εἴποις ἐπιτρέπει, ἀλλ' ἀναχέων<sup>2</sup> καὶ ἀναστούμενος ἴστησιν.<sup>3</sup> ὁ κρύσταλλος οὖν ἐπινηχόμενος<sup>4</sup> τε καὶ ἀναστελλόμενος ἐς βάθος χωρεῖ καὶ ἀδρύνεται ἐς πολὺ καὶ ἐντεῦθεν ὑπορρεῖ μὲν τοῦ Ἰστροῦ<sup>5</sup> τὸ γνήσιον ὕδωρ ὁδοῖς ὡς ἂν εἴποις κρύπταις, τὸ δὲ ἐπίκτητόν οἱ καὶ νόθον ἐπίκειται πεδίου δίκην, καὶ κατὰ τούτου τηρικᾶδε τῆς ὥρας ὁδοιποροῦσιν οἱ τῆδε ἄνθρωποι κατὰ ζεύγη καὶ μόνιμοι.<sup>6</sup> ὅπως<sup>7</sup> μὲν οὖν ἐλέγχει τε καὶ βασανίζει τὴν πῆξιν τοῦ ποταμοῦ τοῦδε καὶ τοῦ Θρακίου Στρυμόνος τὸ πονηρόν τε καὶ δολερὸν θηρίον ἢ ἀλώπηξ, ἀνωτέρω εἶπον· ὁ δ' οὖν κρύσταλλος ὁ ἐν τῷ Ἰστροῦ καὶ νηὶ φορητῶν κατὰ ῥοθὴν φερομένη περιτραφεῖς εἶτα ἐπέδησεν αὐτήν, καὶ οὔτε ἰστίων ἠπλωμένων ἔτι δεῖ, οὔτε <ὁ><sup>8</sup> πρῶρατης τὰ πρόσω βλέπει, οὔτε ὁ τῆς νεῶς ἄρχων ἐπιτρέφει τοὺς οἰάκας· πεπήγασι γάρ, ἐπεὶ καὶ τὸ πᾶν σκάφος τῷ περικειμένῳ κατέληπται δεσμῶ, καὶ ἔοικεν οὐ μὰ Δία νηί,<sup>9</sup> οὐ γὰρ ἔτι τοῖς κύμασι τύπεται, ἀλλὰ ἐν πολλῷ <τῷ><sup>10</sup> πεδίῳ λόφῳ τιμὴ ἀνεστῶτι ἢ καὶ νῆ Δία σκοπιᾷ ἄκρῃ.<sup>11</sup> ἐνταῦθα τοὶ καὶ οἱ περὶ νεῶν καὶ οἱ ναῦται ἐκπηδῶσι καὶ κατὰ τοῦ ποταμοῦ θέουσι, καὶ ἀμάξας ἄγουσι καὶ τὸν φόρτον μετῆραν ἐπὶ τοῦ τέως ὕδατος. καὶ πάλιν μετὰ τὴν χειμέριον ὥραν τοῦ αὐτοῦ φερομένου σφοδρῶς φέρουσι<sup>12</sup> τε καὶ ἄγουσι τὰ ἄχθη<sup>13</sup>. μένει δὲ ἡ ναῦς ἔστ' ἂν

<sup>1</sup> <τήν> add. H.<sup>2</sup> ἀνακωχέων H.<sup>3</sup> Keiske: ἴσιν.<sup>4</sup> ἀνευγόμενος H.<sup>5</sup> ὁ Ἰστρος.<sup>6</sup> Jac: μονιμοί.<sup>7</sup> Jac: ὁπόσα.<sup>8</sup> <ὁ> add. H.<sup>9</sup> Gill: νήσω.

sea what you might call its offspring, but causes it to overflow, resists it, and brings it to a halt. So the ice which is floating and checked sinks and solidifies to a great depth. In consequence the Ister's own water flows beneath, along what you might call hidden channels, while the newly acquired and alien surface resembles a plain, and at this season of the year the people thereabouts travel along it driving a pair or on horseback. Now the way in which that mischievous and crafty animal the fox tests and examines this river and the Strymon in Thrace to see if they are frozen, I have described earlier on.<sup>a</sup> Well, the ice on the Ister freezes hard even round a merchant vessel on its way downstream and imprisons it: it is no use to spread the sails; the man at the prow looks no more ahead; the ship's captain cannot move the rudders to and fro; they are fixed fast, for the whole vessel is caught in the surrounding fetters and looks, I declare, not like any ship, for it is no longer beaten by the waves, but like some hill rising from a wide expanse of plain or for all the world like some lofty watch-tower. Thereupon the passengers and the sailors jump out and hurry down the river and fetch wagons and transfer the cargo on to what was lately the water. Then again when the winter season is over and the river begins to flow strongly they still carry their loads. But the ship remains

<sup>a</sup> See 6. 24.<sup>10</sup> <τῷ> add. H.<sup>11</sup> Grassberger: σκοπιᾷ ἢ ἄκρῃ MSS, H.<sup>12</sup> παραφέρουσι.<sup>13</sup> ἄχθη καὶ τὸν Ἰστρον παροῦσι βόες MSS; Jac. would place the words καὶ . . . βόες after ὕδατος above.

ὑπανῆ μὲν τὰ τοῦ κρυμοῦ, τακῆ<sup>1</sup> δὲ ὁ κρύσταλλος  
καὶ λυθῆ, ἐλευθέρα δὲ τοῦ παραδόξου πείσματος ἢ  
ὀλκὰς ἀπολυθῆ. ἐνταῦθ' αὖ τοῦ καιροῦ καὶ οἱ  
ἀλιεῖς μακέλλας λαβόντες, ἐνθά αὐτοὺς ἀγει θυμὸς  
διακόπτουσι τὴν πῆξιν τοῦ ὕδατος, καὶ τάφρον  
κυκλοτερῆ ἐργάζονται κατιούσαν<sup>2</sup> ἐς τὸ ὕδωρ.  
εἴποις ἂν ἢ φρέατος εἶναι στόμα ἢ μεγίστου πίθου  
καὶ πάνυ γαστριδος. οὐκοῦν ἰχθύες πολλοὶ τὸν  
κρύσταλλον<sup>3</sup> διαδράναι θέλοντες οἴονεϊ στέγην  
ἐπικείμενον<sup>4</sup> καὶ ποθοῦντες τὸ φῶς ἀσμένως ἐς τὸ  
ἀνεωγμένον στόμιον ἐσένουσι, καὶ γίνονται πλήθος  
ἄμαχοι, καὶ ἐπωθοῦνται ἀλλήλοις, αἰρούνται δὲ  
ἅτε ἐν βόθρῳ στενωῖ ραδίως. καὶ πάρεστι λαβεῖν  
κυπρίνους τε καὶ κορακίνοὺς ἄδην καὶ πέρκας καὶ  
ξυφίαν, ἀλλ' οὐπω μέγαν καὶ ἐπὶ τοῦ κέντρου τοῦ  
προμετωπίδιον ἄμοιρον· καὶ ἀντακαῖον, καὶ τοῦτον  
ἀπαλόν, ἐπεὶ οἱ γε μεγάλοι καὶ προήκοντες τὴν ἡλι-  
κίαν γένοιντο ἂν κατὰ τὸν θύνον τὸν μέγιστον.  
οὗτός τοι καὶ πύδατος ἐστὶ τὰς λαπάρας καὶ τὴν  
γαστέρα, καὶ φαίης ἂν ὕδρ οὐθατα<sup>5</sup> εἶναι θηλαζού-  
σης βρέφη. δορὰν δὲ ἔχει τραχεῖαν, καὶ μέντοι καὶ  
τὰ δορατὰ λεαίνουσι ταύτῃ δορυζόοι. ὑπὸ δὲ τῷ  
μυελῷ τοῦδε τοῦ ζώου ἀρξάμενος ἐκ μέσης τῆς  
κεφαλῆς μέχρι<sup>6</sup> τῆς οὐρᾶς καθήκων ὑμῆν ὑγρὸς  
καὶ στενὸς ἔρχεται. τοῦτον οὖν πρὸς τὴν εἰλην  
αὐὸν ἐργασάμενος ἔξεις εἰ ἐθέλεις<sup>7</sup> μάστιγα<sup>8</sup> ὡς  
ἐλαύνειν ζεύγος ἵππων· σκύτους<sup>9</sup> γὰρ ἢ τι<sup>10</sup> ἢ  
οὐδὲν διαφέρει. ἐς μέγεθος δὲ ἦδη προήκων, οὐκ  
ἂν αὐτὸν θεάσαιτό τις ὑπεκδυόμενον τοῦ κρυστάλ-  
λου καὶ ἐπιπίπτοντα ἐς τὸν βόθρον, ἀλλ' ἢ πέτραν

<sup>1</sup> κακῆ.  
<sup>2</sup> κρυμὸν.

<sup>3</sup> καπιόντες.  
<sup>4</sup> ἐπικειμένην.

stationary until the frost relaxes and the ice melts and is dissolved, and the merchant vessel, freed from its strange cable, is released.

At that season fishermen also take picks and hack <sup>Fishing in winter</sup> through the ice wherever they feel inclined, and contrive a circular hole reaching down to the water. You would say that it was the mouth of a well or of a huge, very pot-bellied jar. Thereupon multitudes of fish wishing to escape from the ice which is pressing down upon them like a roof, and longing for the light, swim joyfully up to the opening that has been made, and come in crowds past numbering and jostle one another, and being in a confined hole are easily captured. And it is possible to catch carp and crowfish in abundance and perch and the swordfish, though the last-named is not yet fully grown and is still without the frontal spike; sturgeon too, young and tender, for the large ones of mature age may be the size of the biggest tunny. The Sturgeon is <sup>The Sturgeon</sup> extremely fat along the sides and the belly; you might say they were the dugs of a sow that was suckling its young. It has a rough skin and spear-makers actually polish their spear-shafts on it. Beneath the spinal marrow of this creature a supple, narrow membrane beginning at the middle of the head, runs down as far as the tail. Now if you let this dry in the sun you will obtain, should you wish it, a whip to drive a pair of horses with. For it differs hardly at all from a leather thong. When however the fish has grown to its full size one would not see it emerging from the ice and falling into the

<sup>5</sup> οὐθρα MSS, οὐθαρ edd.

<sup>6</sup> καὶ μέχρι.

<sup>7</sup> θέλεις.

<sup>8</sup> Reiske: καὶ μάστιγα.

<sup>9</sup> Jac: ζεύγος.

<sup>10</sup> τι.

ὑπελθῶν πολυσκεπῇ<sup>1</sup> ἢ ἐν ἄμμῳ βαθείᾳ ἑαυτὸν ἐγκρύψας εἶτα ὑποθάλλει καὶ μάλα ἀγαπητίως. δέεται δὲ οὔτε πῶς τρηνικάδε οὔτε ἰχθύος ἐς βορᾶν ἕτερον, κρυμοῦ δὲ ὄντος ἀργὸς εἶναι ἐθέλει, καὶ τέρπεται<sup>2</sup> τῇ σχολῇ, καὶ τὴν ἑαυτοῦ πιμελὴν ἐσθίει, ὥσπερ οὖν καὶ<sup>3</sup> οἱ πολύποδες ἐν ἀθηρία τῶν πλεκτανῶν τῶν ἰδίων παρατραγόντες ἑαυτοὺς καὶ ἐκεῖνοι βόσκουσι. χειμῶνος δὲ λήγοντος καὶ ὑπαρχομένου ἤρος καὶ ἐλευθέρου τοῦ Ἰστρου ῥέοντος μισεῖ τὴν ἀργίαν καὶ ἀναπλευσας ἐμφορεῖται τοῦ κατὰ τὸ ὕδωρ ἀφροῦ· πολὺς δὲ οὗτός ἐστι μορμύροντος τοῦ<sup>4</sup> ρέιματος καὶ ὠθουμένου σφοδρότατα. ἐνταυθὰ τοι καὶ ἀλίσκεται ραδίως, ἐλλοχάντων αὐτὸν τῶν ἀλιέων καὶ τὸ ἀγκιστρον ἐς τὸν ἀφρὸν καθιέντων σὺν τῇ ὀρμιᾷ. καὶ τὸ μὲν κρύπτεται ὑπὸ τῇ λευκότητι, καὶ <ἦ><sup>5</sup> αἶγλη τοῦ χαλκοῦ εὐσύνοπτός<sup>6</sup> οἱ<sup>7</sup> οὐκ ἔστι, καὶ διὰ ταῦτά τοι περιχάνων καὶ λάβρως σπᾶν τοῦ προεἰρημένου σιτίου καταπίνει τὸν δόλον, καὶ ἀπόλωλεν ἐντεῦθεν ὅθεν τὰ πρῶτα ἐτρέφετο.

27. Ὄνομα φυτοῦ κυνόσπαστος (καλεῖται δὲ ἄρα καὶ ἀγλαόφωτις ἢ αὐτῆ· βούλωμαι γὰρ ἐκτίσαι χρέος ὑπομνησθεῖς) ὃ μεθ' ἡμέραν μὲν ἐν τοῖς ἄλλοις διαλέληθε καὶ οὐκ ἔστι πάνν τι<sup>8</sup> σύνοπτον, νύκτωρ δὲ ἐκφαίνεται καὶ διαπρέπει, ὡς ἀστὴρ· φλογώδης γὰρ ἔστι καὶ ἔοικε πυρὶ. οὐκοῦν σημεῖόν τι ταῖς ρίζαις παραπήξαντες αὐτῆς ἀπαλλάττονται, οὔτε τὴν χροῖαν ἔχοντες μεθ' ἡμέραν εἰ μὴ τοῦτο δράσαιεν μνημονεῖσαι οὔτε μὴν τὸ εἶδος.

<sup>1</sup> πολυσκεπῇ εἶδεν.  
<sup>2</sup> καὶ ὥσπερ οὖν Η.

<sup>3</sup> ἄλλ. τρέφεται.  
<sup>4</sup> δὲ τοῦ.

<sup>5</sup> <ἦ> add. Jac.  
<sup>7</sup> Jac. οἶον.

<sup>6</sup> Reiske: εὐσύνοπτον.  
<sup>8</sup> πάννη.

hole, but either it slips beneath some all-sheltering rock or buries itself in deep sand and is only too glad to keep warm. And at that time it needs no vegetation, no other fish to eat, but prefers to remain inactive while the frost lasts, and is happy to be idle and consumes its own fat, just as octopuses also when unable to catch any prey nibble their own tentacles and feed off themselves. But when winter is over and spring is beginning and the Ister is flowing freely, it hates to be inactive and, swimming up to the surface, takes its fill of the foam on the water, and there is foam in abundance as the stream roars and boils in violent tumult. Then is the time when it is easily captured as the fishermen lie in wait for it and let down hook and line into the foam. The whiteness of the foam conceals the hook and the brightness of the bronze is invisible to the fish; hence, as it opens its jaws and takes a heavy draught of the aforesaid food, it swallows the bait and meets its death from the very thing that before sustained it.

27. There is a plant of the name of *Cynospastus* (it is also called *Aglaophotis* (peony): I have remembered and wish to fulfil my obligations<sup>a</sup>) which by daytime passes unnoticed among the rest and is hardly visible, but at night it becomes visible and shines out like a star, for it is of a fiery nature and like a flame. Therefore men plant some mark near the roots and then go away, for if they did not do this they would be unable by day to remember either the colour or even

<sup>a</sup> See above, ch. 24.

The Peony,  
how plucked

παρελθούσης δὲ τῆς νυκτὸς ἤκουσι, καὶ θεασάμενοι τὸ σημεῖον ὅπερ ὄν κατέλιπον καὶ γνωρίσαντες ἔχουσι συμβαλεῖν ὅτι ἄρα τοῦτο ἐκεῖνὸ ἔστιν οὐ καὶ δέονται, ἐπεὶ τοὶ τελέως <sup>1</sup> ὁμοίον ἔστι τοῖς παρεστώσι καὶ οὐδὲ ὀλίγον διαλλάττει αὐτῶν. οὐκ ἀνασπῶσι δὲ αὐτοὶ τὸ φυτὸν τόδε, ἢ οὐ χαίρησουσιν πάντως. οὐκ οὐτε περισκάπτει τις οὐτε ἀνασπᾶ, ἐπεὶ καὶ, φασι, τὸν πρώτιστον ὑπ' ἀπειρίας τῆς κατ' αὐτὸ φύσεως προσαψάμενον οὐκ ἐς μακρὰν ἀπώλεσεν. ἄγουσιν ὄν κύνια νεανίαν ἡμερῶν ἀτροφήσαντα καὶ λιμώττοντα ἰσχυρῶς, καὶ τούτου σπάρτον ἐξάψαντες εἰς μάλα στερεὸν καὶ τῆς ἀγλαοφώτιδος τῷ κάτω στελέχει βρόχον τινα δύσλυτον προσαρτήσαντες ὡς οἰοὶ τέ εἰσι μακρόθεν, εἶτα τῷ κυνὶ προτιθέασιν κρέα πάμπολλα ὀπτὰ κνίσσης προσβάλλοντα· ὁ δὲ ὑπὸ τοῦ λιμοῦ φλεγόμενος καὶ στρεβλούμενος ὑπὸ τῆς κνίσσης ἐπὶ τὰ προκείμενα ἄττει <sup>2</sup> κρέα, καὶ ὑπὸ ῥύμης <sup>3</sup> αὐτόρριζον ἀνασπᾶ τὸ φυτὸν. ἐπὶ δὲ ὁ ἥλιος ἴδη τὰς ῥίζας, ὁ κύων ἀποθνήσκει παραχρῆμα. θάπτουσι δὲ ἐν αὐτῷ τῷ χώρῳ <sup>4</sup> αὐτόν, καὶ τινες δρᾶσαντες ἀπορρήτους ἱερουργίας καὶ τιμήσαντες τοῦ κυνὸς τὸν νεκρὸν ὡς ὑπὲρ αὐτῶν τεθνεώτος εἶτα μέντοι προσάψασθαι τολμῶσι τοῦ φυτοῦ τοῦ προειρημένου, καὶ κομίζουσιν οἴκαδε. καὶ καταχρώνται φασιν ἐς πολλὰ καὶ λυσιτελεῖ· ἐν δὲ τοῖς καὶ τὴν ἐκ τῆς σελήνης νόσον. ἐνσκήπτειν τοῖς ἀνθρώποις λεγομένην ἰάσθαι φασιν αὐτήν, καὶ τῶν ὀφθαλμῶν τὸ πάθος, ὅπερ ὄν ὑγροῦ ἐπικλύσαντος καὶ παγέντος <sup>5</sup> ἀφαιρεῖ τὴν ὄψιν αὐτοῦς. <sup>6</sup>

<sup>1</sup> τοὶ γε ἄλλοι.<sup>2</sup> Reiske: ὑπ' ὀδύνης.<sup>3</sup> Reiske: ἔναντι.<sup>4</sup> χωρίῳ.

the appearance of the plant. But when the night is over they come and see the mark which they left and recognise it and are able to guess that this is the very plant that they need; for otherwise it is completely like the plants all round it, differing from them not one whit. But they themselves do not pull up this plant; if they did they would certainly regret it. Accordingly no one either digs round it or pulls it up, for (they say) the first man who in ignorance of its nature touched it, was destroyed by it shortly afterwards. And so they bring a strong dog that has not been fed for some days and is ravenously hungry and attach a strong cord to it, and round the stalk of the Peony at the bottom they fasten a noose securely from as far away as they can; then they put before the dog a large quantity of cooked meat which exhales a savoury odour. And the dog, burning with hunger and tormented by the savour, rushes at the meat that has been placed before it and with its violent movement pulls up the plant, roots and all. But when the sun sees the roots the dog immediately dies, and they bury it on the spot, and after performing some mysterious rites and paying honour to the dead body of the dog as having died on their behalf, they then make bold to touch the aforesaid plant and carry it home. It is useful, they say, for many purposes; for instance, it is said to cure the disease with which the moon is reputed to afflict men; <sup>a</sup> also that affliction of the eyes in which moisture floods them and then congeals and so robs them of their sight. <sup>b</sup>

<sup>a</sup> Known as σεληνιασμός, epilepsy.<sup>b</sup> I.e. cataract, ὑπόχρους.<sup>5</sup> παγέντος.<sup>6</sup> Schen: αὐτοῖς.

28. Κόχλος ἐστὶ θαλάττιος, μικρὸς μὲν τὸ μέγεθος, ἰδέειν δὲ ὠραϊότατος, καὶ ἐν θαλάττῃ τίκεται τῇ καθαρωτάτῃ καὶ ἐν ταῖς ὑφάλοις πέτραις καὶ ἐν ταῖς καλουμέναις χοιράσῃ· ὄνομα δὲ νηρίτης ἐστὶν αὐτῷ, καὶ διαρρεῖ λόγος διπλοῦς ὑπὲρ τοῦδε τοῦ ζῴου, καὶ ἐς ἐμέ γε ἀφικέσθην ἀμφὼ τῷ λόγῳ, καὶ μέντοι καὶ διαμυθολογήσαι μικρὰ ἅπτα ἐν μακρᾷ τῇ συγγραφῇ οὐδὲν ἄλλ' ἢ διαναπαύσαι τε τὴν ἀκοὴν καὶ ἐφηδῦναι τὸν λόγον· τῷ Νηρεῖ τῷ θαλαττίῳ, ὄνπερ οὐδ' ἀληθῆ τε καὶ ἀψευδῆ ἀκούομεν δεῦρο αἰεὶ, πεντήκοντα μὲν θυγατέρας τὴν Ὀκεανοῦ Δωριδα Ἡσιόδου ἀδει τεκέων· μέμνηται δὲ αὐτῶν καὶ Ὅμηρος ἐν τοῖς ἑαυτοῦ μέτροις· ἓνα δὲ οἱ γενέσθαι παῖδα ἐπὶ ταῖς τοσαύταις θυγατράσῃ ἐκέῳι μὲν<sup>1</sup> οὐ φασι, λόγοι δὲ θαλάττιοι ἕμνοιοι· καὶ Νηρίτην αὐτὸν κληθῆναι λέγουσι καὶ ὠραϊότατον γενέσθαι καὶ ἀνθρώπων καὶ θεῶν, Ἀφροδίτην δὲ συνδιατωμένην ἐν τῇ θαλάττῃ ἠσθῆναί τε τῷ Νηρίτῃ τῷδε καὶ ἔχειν αὐτὸν φίλον· ἐπεὶ δὲ ἀφίκετο χρόνος <δ><sup>2</sup> εἰμαρμένος, <καθ' ὃν><sup>3</sup> ἔδει τοῖς Ὀλυμπίοις ἐγγραφῆναι καὶ τῆνδε τὴν δαίμονα τοῦ πατρὸς παρακαλοῦντος, ἀκούσαν αὐτὴν ἀκούω καὶ τὸν ἐταῖρόν τε καὶ συμπαίστην τὸν αὐτὸν ἐθέλειν ἄγειν· τὸν δὲ οὐχ ὑπακούσαι λόγος ἔχει τοῦ Ὀλύμπου προσιμῶντα τὴν σὺν ταῖς ἀδελφαῖς καὶ τοῖς γενναίοις διατριβῆν· παρῆν δὲ ὅρα αὐτῷ καὶ ἀναφύσαι περὰ, καὶ τοῦτο ἐγῆμαι δῶρον τῆς Ἀφροδίτης δωρουμένης· ὁ δὲ καὶ ταύτην παρ' οὐδὲν ποιεῖται τὴν χάριν· ὀργίζεται τοῖνυν ἢ Διὸς παῖς, καὶ ἐκείνῳ μὲν ἐς τὸν κόχλον τόνδε ἐκτρέπει τὴν μορφήν, αὐτῇ δὲ αἰρεῖται ὄπαδόν τε καὶ

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28. There is in the sea a shellfish with a spiral shell, small in size but of surpassing beauty, and it is born where the water is at its purest and upon rocks beneath the sea and on what are called sunken reefs. Its name is *Nerites*: two stories are in circulation touching this creature, and both have reached me; moreover the telling of a short tale in the middle of a lengthy history is simply giving the hearer a rest and sweetening the narrative. Hesiod sings [*Th.* 233] of how Doris the daughter of Oceanus bore fifty daughters to Nereus the sea-god, whom to this day we always hear of as truthful and unlying. Homer also mentions them in his poems [*Il.* 18. 38]. But they do not state that one son was born after all that number of daughters, though he is celebrated in mariners' tales. And they say that he was named *Nerites* and was the most beautiful of men and gods; also that *Aphrodite* delighted to be with *Nerites* in the sea and loved him. And when the fated time arrived, at which, at the bidding of the Father of the gods, *Aphrodite* also had to be enrolled among the Olympians, I have heard that she ascended and wished to bring her companion and play-fellow. But the story goes that he refused, preferring life with his sisters and parents to Olympus. And then he was permitted to grow wings: this, I imagine, was a gift from *Aphrodite*. But even this favour he counted as nothing. And so the daughter of Zeus was moved to anger and transformed his shape into this shell, and of her own accord chose in his place for her attendant and servant *Eros*, who also was young

The *Nerites*:  
two myths

<sup>1</sup> μὲν οὐδ'.

<sup>2</sup> <δ> add. H.

<sup>3</sup> <καθ' ὃν> add. H.

θεράποντα ἀντ' ἐκείνου τὸν Ἐρωτᾶ, νέον καὶ τοῦ-  
 τον καὶ καλόν, καὶ οἱ τὰ πτερὰ τὰ ἐκείνου δίδωσιν·  
 ὁ δὲ ἄλλος λόγος ἐραστῆναι βοῆ Νηρίτου Ποσει-  
 δῶνα, ἀντερᾶν δὲ τοῦ Ποσειδῶνος, καὶ τοῦ γε  
 ὑμνουμένου Ἀντέρωτος ἐντεῦθεν τὴν γένεσιν  
 ὑπάρξασθαι. συνδιατρίβειν οὖν τὰ τε ἄλλα τῶ  
 ἐραστῆ τὸν ἐρώμενον ἀκούω καὶ μέντοι καὶ αὐτοῦ  
 ἐλαύνοντος κατὰ τῶν κυμάτων τὸ ἄρμα τὰ μὲν  
 κῆτη τᾶλλα καὶ τοὺς δελφίνας καὶ προσέτι καὶ τοὺς  
 Τρίτωνας ἀναπηδᾶν ἐκ τῶν μυχῶν καὶ περικυρτᾶν  
 τὸ ἄρμα καὶ περιχορεύειν,<sup>1</sup> ἀπολείπεσθαι δ' οὖν<sup>2</sup>  
 τοῦ τάχους τῶν ἵππων πάντως<sup>3</sup> καὶ πάντη μόνῃ  
 δὲ ἄρα τὰ παιδικὰ οἱ παρομαρτεῖν καὶ μάλα πλη-  
 σίον, σφόδρῖνσθαι δὲ<sup>4</sup> αὐτοῖς καὶ τὸ κύμα καὶ  
 δίστασθαι τὴν θάλατταν αἰδοῖ Ποσειδῶνος· βού-  
 λεσθαι γὰρ τῇ τε ἄλλῃ τὸν θεὸν εὐδοκιμεῖν τὸν  
 καλὸν ἐρώμενον καὶ οὖν καὶ τῇ νῆξει<sup>5</sup> διαπρέπειν·  
 τὸν δὲ Ἥλιον νεμεσῆσαι τῶ τάχει τοῦ παιδὸς ὁ  
 μῦθος λέγει, καὶ ἀμείψαι οἱ τὸ σῶμα ἐς τὸν κόχλον  
 τὸν νῦν,<sup>6</sup> οὐκ οἶδα εἰπεῖν ὀπόθεν ἀγριάναντα· οὐδὲ  
 γὰρ ὁ μῦθος λέγει· εἰ δὲ τι χρὴ συμβαλεῖν ὑπὲρ  
 τῶν ἀτεκμάρτων, λέγουσι ἂν<sup>7</sup> ἀντερᾶν Ποσειδῶν  
 καὶ Ἥλιος· καὶ ἠγαράκτει μὲν ἴσως ὁ Ἥλιος ὡς  
 ἐν θαλάττῃ φερόμενος,<sup>8</sup> ἐβούλετο δὲ<sup>9</sup> αὐτὸν οὐκ  
 ἐν τοῖς κήτεσιν ἀριθμείσθαι, ἀλλ' ἐν ἀστροῖς  
 φέρεσθαι· καὶ τῶ μὲν μῦθῳ ἐς τοσοῦτον ἐληξάτην·  
 ἐμοὶ δὲ τὰ ἐκ τῶν θεῶν ἴλεα ἔστω, καὶ τὰ γε παρ'  
 ἐμοῦ ἔστω πρὸς αὐτοὺς εἰστόμα· εἰ δὲ τι θρασύτε-  
 ρον εἴρηται τοῖς μύθοις, ἐκείνων τὸ ἔγκλημα.

<sup>1</sup> περιχορεύειν, ὃ καὶ Ὅμηρος ἐν Ἰλιάδι [13.27] λέγει ἡμῶν.

<sup>2</sup> γούν.

<sup>3</sup> πάντας.

<sup>4</sup> δὲ ἄρα.

<sup>5</sup> τὴν ἔξιν MSS, νῆξιν Schh.

and beautiful, and to him she gave the wings of Nerites.

But the other account proclaims that Poseidon was the lover of Nerites, and that Nerites returned his love, and that this was the origin of the celebrated Anteros (mutual love). And so, as I am told, for the rest the favourite spent his time with his lover, and moreover when Poseidon drove his chariot over the waves, all other great fishes as well as dolphins and tritons too, sprang up from their deep haunts and gambolled and danced around the chariot, only to be left utterly and far behind by the speed of his horses; only the boy favourite was his escort close at hand, and before them the waves sank to rest and the sea parted out of reverence to Poseidon, for the god willed that his beautiful favourite should not only be highly esteemed for other reasons but should also be pre-eminent at swimming.

But the story relates that the Sun resented the boy's power of speed and transformed his body into the spiral shell as it now is; the cause of his anger I cannot tell, neither does the fable mention it. But if one may guess where there is nothing to go by, Poseidon and the Sun might be said to be rivals. And it may be that the Sun was vexed at the boy travelling about in the sea and wished that he should travel among the constellations instead of being counted among sea-monsters. Thus far the two fables; but may the gods be good to me, and for my part let me observe a religious silence regarding them. But if my fables have said anything overbold, the fault must be laid to their charge.

<sup>6</sup> γούν.

<sup>7</sup> Jac: λέγονται.

<sup>8</sup> Jac: φερόμενος.

<sup>9</sup> τε.

29. Ἐνθα ὁ Τάναρος<sup>1</sup> ποταμὸς καὶ ὁ Ἑριδανὸς  
 συμβάλλετον (οὗτος μὲν καὶ διὰ δόξης ἰὼν καὶ  
 κλέους, ἐκεῖνος δὲ οὐ πᾶν τι<sup>2</sup> γνώριμος) ἐνταῦθά  
 τοι θήραι καὶ μὰ Δία ἰχθύων ἴδιαί καὶ ἐξ ἐμῆ  
 ἤκουσαι μέτροις Μυτιληναίων<sup>3</sup> ἀνδρός, οὐ ἴδεν  
 καὶ αὐτός, μηδὲ ἐξ ἡμῶν ἀγέραςτοι γενέσθωσαν  
 τῷ λόγῳ τῷδε. πεπεδημένων αὐτοῖς ὑπὸ κρυστάλ-  
 λου τῶν ρευμάτων ὅσοι περιοκοῦσιν αὐτοὺς τῇ  
 μὲν ὄρα τῇ χειμερίῳ ἀροῦσά τε καὶ σπείρουσι·  
 καὶ γὰρ πως καὶ εὐγενῶν χώρον κεκλήρωται.  
 εἶτα ὑπαρχομένου τοῦ ἤρος, τῶν ρευμάτων τῶν  
 προειρημένων δι' ἣν αἰτίαν εἶπον ἔτι ἐστῶτων,  
 κολπώδη τιὰ τόπον προαιροῦνται οἱ γεωργοὶ  
 τεῶς, νῦν δὲ ἀλιεῖς, καὶ περιτέμνουσι τοῦτον εὖ  
 μάλα τεθηγμένους πελέκεσι, καὶ τὸ ὕδωρ ἀναφαίνε-  
 ται περιφερὲς κατὰ τέλημα· οὐ μὴν πλησίον ἔτι τῆς  
 ὄχθης κόπτουσι, ἀλλὰ εἴωσι τὸν κρυστάλλον ὡς  
 ἐξ ὄχθης ἐνεγράφη· περιβάλλουσιν οὖν τῷ χώρῳ  
 τῷ γεγυμνωμένῳ πλατὺ δίκτυον, καὶ μέντοι καὶ  
 περιβάλλουσιν αὐτῷ<sup>4</sup> κάλων ἀδρότερον. καὶ τοῦτό  
 γε τὸ δίκτυον ἐπισπᾶσιν ἄνδρες ἐπὶ τῆς ὄχθης  
 ἐστῶτες, καὶ ἀλιεῖς καὶ ἄλλοι· καὶ μέντοι <καὶ><sup>5</sup>  
 τὴν τῶν ἰχθύων ἄλωσιν θεῶνται πολλοὶ τῆς τέχνης  
 οὐκ ἐπαίοντες, ψυχαγωγία δὲ τις ὑπείσιν αὐτοῦς.  
 ἔταν γε μὴν ἀγόμενοι τῆς ὄχθης πλησίον ἀφίκαν-  
 ται, τηγκαῦτα καὶ τὸν ἐνταῦθα τέμνουσι κρυστάλ-  
 λον οἱ ἕξωθεν ὑδροθήραι· τῇ γάρ τοι θήρα ἐνέχον-  
 ται, καὶ ἀναστέλλουσι<sup>6</sup> τοῖς ἰχθύσι τὸν ἕξω πόρον.  
 τοῦτου δὲ οὕτω γενομένου πλήρες ἰχθύων τὸ  
 δίκτυον ἐκείνο τὴν περιτμηθεῖσαν ἐπωθεῖ τοῦ

<sup>1</sup> Jac: Τάναρος.<sup>2</sup> πάντη.<sup>3</sup> Μυτιληναίων.<sup>4</sup> Οὐδ': αὐτό.

29. At the spot where the Tanarus<sup>a</sup> and the Eridanus meet (the latter has achieved renown and fame, whereas the former is hardly known at all) an altogether peculiar manner of fishing is in vogue; it has come to my knowledge through the poems of a man of Mytilene, an acquaintance of my own, and must not pass without a tribute in my narrative.

Winter  
fishing in  
the Eridanus

When the rivers have become ice-bound those who live in their neighbourhood plough and sow in the winter season, for it is their lot to possess a fertile land. Then at the beginning of spring while the aforesaid rivers are still immobile for the reason that I explained, the erstwhile farmers now fishermen select some spot like a bay and with well-sharpened hatchets cut round it so that a circle of water, like a pond, appears. They do not however cut close to the bank as yet but leave the ice as it froze originally. So then they throw a wide net round the space which they have laid open, and round the net a stoutish rope. This net is drawn in by men standing on the shore, fishermen and others, and there are many who though they know nothing of the art, watch the fish being caught: they feel a certain fascination in it. But as the men are drawn in<sup>b</sup> and approach the bank, then the fishermen on the dry land cut the ice there also, for they have an interest in the capture and try to prevent the fish from escaping. When this has been done as described, the net, full of fish, pushes the block of ice

<sup>a</sup> Mod. Tanaro; an important tributary of the Po, which it joins just below Valenza in Piedmont.

<sup>b</sup> I.e. the men standing on the island of ice, as explained in the following sentence.

<sup>5</sup> <καὶ> add. H.

<sup>6</sup> Reiske: ἀναστέλλονται.

κρυστάλλου πέτραν καὶ συνεπάγει,<sup>1</sup> καὶ οἱ γε  
 ἐφεστῶτες ἀλιεῖς αὐτῇ εἰκόσιν ἐπὶ νήσου φέρεσθαι  
 πλωτῆς. ἴδια μὲν δὴ καὶ ταῦτα ἰχθύων τῶν  
 ἐκεῖσε καὶ θήραις ἑτέραις οὐκ ἂν εἰκασμένα.  
 δώσει δὲ Ὅμηρος εἰπεῖν μοι ὅτι καὶ διπλοῦν  
 αἰρούνται μισθὸν οἷδε οἱ ἄνδρες, τὸν μὲν ἐκ τοῦ  
 ποταμοῦ, τὸν δὲ ἐκ τῆς γῆς, ὡς τοὺς αὐτοὺς εἶναι  
 καὶ ναύτας καὶ γεωργοὺς.

<sup>1</sup> Ges: συνεπάγη.

that has been cut round and draws it along with it,  
 while the fishermen who are standing on the block  
 look as if they were being carried along on a floating  
 island. Such is the peculiar method of catching the  
 fish there and quite unlike any other. And Homer  
 will allow me to say that these men earn a double  
 wage [*Od.* 10. 84], one from the river and another  
 from the land, since the same men are both mariners  
 and farmers.



The first part of the book is devoted to a general survey of the history of the United States from its origin to the present time. It is divided into three parts: the first part deals with the discovery and settlement of the continent; the second part deals with the struggle for independence and the formation of the Constitution; the third part deals with the development of the Union from 1789 to the present time.

BOOK XV

The second part of the book is devoted to a detailed account of the events which led to the outbreak of the Civil War. It begins with the election of Abraham Lincoln in 1860, and follows the course of the war until the final surrender of the Confederacy in 1865. The author discusses the causes of the war, the military and political events, and the social and economic changes which took place during the conflict.

The third part of the book is devoted to a study of the Reconstruction period, from 1865 to 1877. It discusses the efforts to rebuild the South, the struggle for civil rights, and the rise of the Ku Klux Klan. The author also discusses the political and economic changes which took place during this period.

1. Θήραν ἰχθύων Μακέτω ἀκούσας οἶδα, καὶ ἦδε ἡ θήρα ἐστὶ. Βεροίας τε καὶ Θεσσαλονίκης μέσος ρεῖ ποταμὸς ὄνομα Ἀστραῖος. εἰσὶν οὖν ἐνταῦθα ἰχθύες τὴν χροῶν κατὰστικτοι· τῖνας <δὲ><sup>1</sup> αὐτοὺς οἱ ἐπιχώριοι καλοῦσι, Μακεδόνας ἐρέσθαι λῶν ἐστίν. οὐκοῦν οὗτοι ποιοῦνται τροφήν μυίας ἐπιχωρίους ἐν τῷ ποταμῷ πετομένας οὐδὲν τι ταῖς ἀλλαγῆθι μυίας προσεικασμένας οὐδὲ μὴν σφηκῶν ὄψει παραπλησίας, οὐδ' ἂν εἴποι τις ταῖς καλουμέναις ἀνθηδόσι<sup>2</sup> τὴν μορφήν εἰκότως ἂν ἀντικρίνεσθαι τοῦτο τὸ ζῷον οὐδὲ ταῖς μελίτταις αὐταῖς· ἔχει<sup>3</sup> δὲ τινα τῶν προειρημένων ἐκάστου μοῖραν ἰδίαν. ζοικεν<sup>4</sup> οὖν τὸ μὲν θράσος μυία,<sup>5</sup> τὸ δὲ μέγεθος εἴποις ἂν ἀνθηδόνα, σφηκὸς δὲ τὴν χροῶν ἀπεμάζατο, βομβεῖ δὲ ὡς αἱ μελίτται. καλοῦσι δὲ ἵππουρον αὐτὴν πᾶν ὅσον ἐστίν<sup>6</sup> ἐπιχώριον. ἐκζητοῦσιν<sup>7</sup> οὖν ἐπικείμενα<sup>8</sup> τῷ ρεύματι τροφήν τὴν ἑαυταῖς<sup>9</sup> φίλην, οὐ μὴν δύνανται τοὺς ὑπονηχομένους<sup>10</sup> λαθεῖν ἰχθύας. ὅταν οὖν<sup>11</sup> αὐτῶν<sup>12</sup> ἐπιπολάζουσιν τὴν μυίαν θεάσῃται τις, ἡσυχῇ καὶ ὑφύδρος νέων ἔρχεται,

<sup>1</sup> <δὲ> add. H.

<sup>2</sup> ἔχουσι.

<sup>3</sup> μυίας.

<sup>7</sup> Jac: ἐκδιαιτῶσιν.

<sup>9</sup> ἑαυτοῖς.

<sup>2</sup> Ges: ἡμέρεςι.

<sup>4</sup> εὐκασι.

<sup>5</sup> Schm: εἰσίν.

<sup>8</sup> ἐπικείμενοι.

<sup>10</sup> Abresch: ἐπινηχομένους.

1. I have heard and can tell of a way of catching fish in Macedonia, and it is this. Between Beroea and Thessalonica there flows a river called the Astraeus.<sup>a</sup> Now there are in it fishes of a speckled hue, but what the natives call them, it is better to enquire of the Macedonians. Now these fish feed upon the flies of the country which flit about the river and which are quite unlike flies elsewhere; they do not look like wasps, nor could one fairly describe this creature as comparable in shape with what are called *Anthédones* (bumble-bees), nor even with actual honey-bees, although they possess a distinctive feature of each of the aforesaid insects. Thus, they have the audacity of the fly; you might say they are the size of a bumble-bee, but their colour imitates that of a wasp, and they buzz like a honey-bee. All the natives call them *Hippurus*.<sup>b</sup> These flies settle on the stream and seek the food that they like; they cannot however escape the observation of the fishes that swim below. So when a fish observes a *Hippurus* on the surface it swims up noiselessly under water for fear of disturbing the surface and to

Fly-fishing  
in Macedonia

<sup>a</sup> Astraeum is the name of a town, but no river Astraeus is known; presumably the Axius is intended.

<sup>b</sup> This is one of the species *Stratiomys*, known as 'Soldier-flies.'

<sup>11</sup> γούν.

<sup>12</sup> αὐτοῦ.

κινήσαι τὸ ἄνω δεδοικῶς ὕδωρ, ἵνα μὴ σοβήσῃ τὸ θήραμα. εἶτα ἔλθὼν πλησίον κατὰ τὴν σκιάν αὐτῆς, ὑποχανὼν κατέπτε τὴν μυίαν, ὡς οἷν ἐξ ἀγέλης<sup>1</sup> λύκος ἀρπάσας ἢ χήνα ἐξ αὐλῆς ἀετός· καὶ τοῦτο δράσας ὑπεσήλαθε τὴν φρίκην. ἴσασιν οὖν οἱ ὀλιεῖς τὰ πραττόμενα, καὶ ταῦτα μὲν ταῖς μυΐαις ἐς δέλεαρ τῶν ἰχθύων χρώνται οὐδὲ ἔν· ἔάν γὰρ αὐτῶν προσάψῃται χεὶρ ἀνθρωπίνη, ἀφήρηται μὲν τὴν χροάν τὴν συμφυῆ, μαραίνεται δὲ αὐταῖς τὰ πτερά καὶ ἄβρωτοι γίνονται τοῖς ἰχθύσι, καὶ διὰ ταῦτα οὐ προσίασιν αὐταῖς, ἀπορρήτῳ φύσει τὰς ἡρημένας μεμισηκότες· σοφία δ' οὖν περιέρχονται τοὺς ἰχθῦς ὑδροθηρικῆ, δόλον αὐτοῖς ἐπινοήσαντες οἷον. τῷ ἀγκίστρῳ περιβάλλουσιν ἔριον φοινικοῦν, ἡρμοσταὶ τε τῷ ἔριῳ δύο πτερά ἀλεκτρύονος ὑπὸ τοῖς καλλαίοις<sup>2</sup> πεφυκότα καὶ κηρῷ τὴν χροάν προσεικασμένα<sup>3</sup> ὀργυϊᾶς δὲ ὁ κάλαμος ἐστὶ, καὶ ἡ ὀρμιά δὲ τοσοῦτον ἔχει τὸ μῆκος. καθιᾶσιν οὖν τὸν δόλον, ἐλκόμενος δὲ ὑπὸ τῆς χροᾶς ὁ ἰχθῦς καὶ οἰστρώμενος ἀντίος ἔρχεται, καὶ θούην ὑπολαμβάνων ἐκ τοῦ κάλλους τῆς ὀψεως ἔξειν θαυμαστήν, εἶτα μέντοι περιχανῶν ἐμπαλάσσεται τῷ ἀγκίστρῳ, καὶ πικρὰς τῆς ἐστιάσεως ἀπολέλανκεν ἡρημένος.

2. Οἱ θαλάττιοι κριοί, ὧν περ οὖν ὄνομα μὲν ἐς τοὺς πολλοὺς διαρρεῖ, ἱστορία δὲ οὐ πάνυ τι<sup>4</sup> σαφῆς, εἰ μὴ<sup>5</sup> ὅσον χειρουργία<sup>6</sup> δέκνυται, χεϊμάζουσι μὲν περὶ τὸν Κύρνεϊόν τε καὶ Σαρδῶνον

<sup>1</sup> ἀγέλων.

<sup>2</sup> Reiske: καλλείος.

<sup>3</sup> παρεικασμένα.

<sup>4</sup> πάντη.

<sup>5</sup> εἰ μὴ] ἢ.

<sup>6</sup> γραφῆ χειρουργία καὶ πλάσματι.

avoid scaring its prey. Then when close at hand in the fly's shadow it opens its jaws and swallows the fly, just as a wolf snatches a sheep from the flock, or as an eagle seizes a goose from the farmyard. Having done this it plunges beneath the ripple. Now although fishermen know of these happenings, they do not in fact make any use of these flies as baits for fish, because if the human hand touches them it destroys the natural bloom; their wings wither and the fish refuse to eat them, and for that reason will not go near them, because by some mysterious instinct they detest flies that have been caught. And so with the skill of anglers the men circumvent the fish by the following artful contrivance. They wrap the hook in scarlet wool, and to the wool they attach two feathers that grow beneath a cock's wattles and are the colour of wax. The fishing-rod is six feet long, and so is the line. So they let down this lure, and the fish attracted and excited by the colour, comes to meet it, and fancying from the beauty of the sight that he is going to have a wonderful banquet, opens wide his mouth, is entangled with the hook, and gains a bitter feast, for he is caught.<sup>a</sup>

2. Ram-fishes,<sup>b</sup> whose name has a wide circulation, <sup>The Ram-fish</sup> although information about them is not very definite except in so far as displayed in works of art, spend the winter near the strait between Corsica and

<sup>a</sup> This is the first clear mention of fishing with an artificial fly. But see 12. 43n. Martial, over a hundred years before, had referred to the use of a fly (5. 18. 8 *quis nesci | avidum vorata decipi scarum musca?*), but it need not have been artificial.

<sup>b</sup> An unknown sea-monster. . . . From the second part of the story κριοῦς has been conjectured to be . . . perhaps . . . the Killer Whale' (Thompson, *Gk. fishes*).

πορθμόν, καὶ φαίνονται γε καὶ ἕξαλοι. περινήχονται δὲ ἄρα αὐτοὺς καὶ δελφίνες μεγέθει μέγιστοι. ὁ τοῖνυν ἄρρη κριός, λευκὴν τὸ μέτωπον ταινίαν ἔχει περιβέουσαν (εἶποις ἂν Λυσιμάχου τοῦτο διάδημα ἢ Ἀντιγόνου ἢ τινος τῶν ἐν Μακεδονίᾳ βασιλέων ἄλλου)· κριὸς δὲ θήλυς, ὡς οἱ ἀλεκτρυόνες τὰ κάλλαια,<sup>1</sup> οὕτω τοι καὶ οὗτος ὑπὸ τῆ δέρῃ ἠρτημένους πλοκάμους ἔχει. ἀρπάζει δὲ ἄρα τοῖνδε τοῖν κριοῖν ἑκάτερος νεκρὰ<sup>2</sup> σώματα, καὶ ποιεῖται τροφήν αὐτά. ἀλλὰ καὶ ζῶντας ἀρπάζει,<sup>3</sup> καὶ τῷ τῆς νήξεως κλύδωνι, πολλὸς ὢν καὶ ὑπέρογκος, καὶ ναὸς περιτρέπει, χειμῶνα αὐταῖς ἐξ ἑαυτοῦ τοσοῦτον<sup>4</sup> ἐργασάμενος. ἀρπάζει δὲ καὶ <τοὺς><sup>5</sup> ἀπὸ γῆς ἐστῶτας τῆς πλησίον. λέγουσι δὲ οἱ τὴν Κύρνον κατοικοῦντες, νεῶς διεφθαρμένης ἐν χειμῶνι ἄνδρα εἰς μάλα νηκτικὸν πολλὴν θάλατταν διανύσαντα λαβέσθαι τινὸς ἄκρας σφίον ἐπιχωρίου, καὶ ἀνελθόντα ἐστάναι καὶ μάλα ἀδεῶς, <ὡς><sup>6</sup> ἤδη κινδύνων ἀπάντων ἐλεύθερον γενόμενον καὶ ἐν ἀδείᾳ τοῦ ζῆν καὶ ἐξουσίᾳ ὄντα. κριὸν οὖν παραινηχόμενον θεάσασθαι τὸν ἐστῶτα, καὶ ἀναφλεχθέντα ὑπὸ τοῦ λυμοῦ ἐλίξαι τε ἑαυτὸν καὶ κυρτώσαι καὶ τῷ οὐραίῳ μέρει πολλὴν ἐλάσαι θάλατταν, εἶτα ἑαυτὸν μετεωρίσαι ἀρθέντα ὑπὸ τοῦ οἰδήσαντος κύματος, καὶ ἐπὶ τὴν ἄκραν φθάσαι ἀναταθέντα καὶ δίκην καταγίδος ἢ στροβίλου ἀρπάσαι τὸν ἄνθρωπον. καὶ τὸ μὲν Κύρνειον ἀρπαγμὰ τε καὶ θήραμα τοῦ κριοῦ ἐς τοσοῦτον μυθοποιοῦσι δὲ οἱ τὸν Ὠκεανὸν περιοικοῦντες.<sup>7</sup>

<sup>1</sup> κάλλαια.<sup>2</sup> Reiske: καὶ ζῶντας ἀρπάζει ἀλλὰ.<sup>3</sup> <τοὺς> add. H.<sup>4</sup> <ὡς> add. Jac.<sup>5</sup> καὶ νεκρὰ.<sup>6</sup> Jac: τοῦτον.<sup>7</sup> οἰκοῦντες.

Sardinia and actually appear above water. And round about them swim dolphins of very great size. Now the male Ram-fish has a white band running round its forehead (you might describe it as the tiara of a Lysimachus<sup>a</sup> or an Antigonus or of some other king of Macedon), but the female has curls, just as cocks have wattles, attached below its neck. Male and female alike pounce upon dead bodies and feed on them, indeed they even seize living men, and with the wave caused by their swimming, since they are large and of immense bulk, they even overturn vessels, such a storm do they unaided raise against them. And they even snatch men standing on the shore close at hand. The inhabitants of Corsica tell how, when a ship was wrecked in a storm, a man who was a very strong swimmer managed to swim over a wide expanse of sea and to secure a hold on some headland in their country; he climbed out and stood there, all fear banished, for he was now free from all perils, with no anxiety for his life, his own master. Now a Ram-fish which was swimming by caught sight of him as he stood, and inflamed with hunger turned about, arched its back, and with its tail drove a great mass of water forward, and then rose as the swelling wave lifted it, and in a moment was carried up on to the headland and like a hurricane or whirlwind seized the man. So much for the Ram-fish's prey ravished off Corsica.

Those who live on the shores of Ocean tell a fable

<sup>a</sup> Lysimachus, c. 360-281 B.C., after the death of Alexander became ruler of Thrace and NW Asia Minor, later of Thessaly and Macedonia.—Antigonus I, 4th cent. B.C., general of Alexander, whom he aspired to succeed as ruler of his empire. Defeated and killed at the Battle of Ipsus, 301 B.C.

τοὺς πάλοι τῆς Ἀτλαντίδος βασιλέας τοὺς ἐκ τῆς Ποσειδῶνος σπορᾶς φέρεω ἐπὶ τῆς κεφαλῆς<sup>1</sup> τὰς τῶν κριῶν τῶν ἀρρένων ταυίας, γνώρισμα τῆς ἀρχῆς τοῦτο· καὶ τὰς ἐκείνων γαμετὰς τὰς βασιλίδας τοὺς πλοκάμους τῶν ἐτέρων καὶ ἐκείνας φορεῖν τῆς ἀρχῆς ἔλεγχον. ἔστι δὲ ἄρα τοὺς μυκτῆρας τὸ ζῶον τοῦτο καρτερόν δεινῶς, καὶ πολὺ πνεῦμα ἔσπνει, καὶ ἔλκει ἀέρα ἐφ' ἑαυτὸν πάμπολον, θηρᾶ δὲ καὶ τὰς φώκας τὸν τρόπον τοῦτον, αἱ μὲν συνῶσαι πλησίον του κριῶν εἶναι καὶ φέρεω σφίσιω ὄλεθρον, ὡς ὅτι τάχιστα ἐκνήχονται καὶ παρελθοῦσαι ἐς τὴν γῆν καὶ τὰς ὑπάντρους πέτρας ὑπελθοῦσαι καταδύνονται, οἱ δὲ αἰσθόμενοι τὴν φυγὴν μεταθέουσι καὶ ἀντίοι στάντες τοῦ ἀντρού κατὰ τὴν τοῦ χρωτὸς ὁσμὴν ἔνδον εἶναι σφίσι τὴν ἄγραν συνιάσι, καὶ ὡς ἕγγι τι βιαιοτάτῃ ἔλκουσι ταῖς ρίσι τὸν μεταξὺ ἑαυτῶν καὶ τῆς φώκης ἀέρα, ἣ δὲ ὡς βέλος ἢ δόρατος αἰχμὴν ἐκκλίνει τὴν τοῦ πνεύματος προσβολὴν, καὶ τὰ μὲν πρῶτα ὑπαναχωρεῖ, τελευτώσα δὲ ὑπὸ τῆς βιαιοτάτης ἔλξεως ἐκσπάται τοῦ ἀντρού, καὶ ἀκουσα ἀκολουθεῖ, ὥσπερ οὖν ἰμᾶσί τισιν ἢ σχοίνοις κατατενωμένῃ, καὶ τέτριγε καὶ γίνεται τῷ κριῶ δειπνον. τὰς γε μὴν ἐκπεφυκυίας τῶν μυκτῆρων τοῦ κριοῦ τρίχας οἱ ταῦτα ἐξετάζουσιν δεινοὶ λέγουσιν ἐς πολλὰ ἀγαθάς.

3. Ἐν δὲ τῷ ῥίῳ τῷ Βιβωνικῷ θύνων ἔθνη μυρία, καὶ οἱ μὲν αὐτῶν κατὰ τοὺς σὺς εἰσι

<sup>1</sup> ἐπιφέρει ἐπὶ τὰς κεφαλὰς.

<sup>a</sup> Vibo was the Roman name for the Greek city Hipponium, on the W coast of the Bruttii. The gulf went by various  
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of how the ancient kings of Atlantis, sprung from the seed of Poseidon, wore upon their head the bands from the male Ram-fish, as an emblem of their authority, while their wives, the queens, wore the curls of the females as a proof of theirs. Now this creature has exceedingly powerful nostrils and inhales a great quantity of breath, drawing to itself an immense amount of air; and it hunts seals in the following manner. Directly the seals realise that a Ram-fish is somewhere close at hand, bringing destruction upon them, they swim ashore with all possible speed and pass over the land and plunge into the shelter of rocky caverns. But the Ram-fish perceive that they have fled and give chase; and as they face the cave they know from the smell of flesh that their prey is within, and; as though by some all-powerful spell, with their nostrils they draw in the air that intervenes between themselves and the seal. But the seal avoids the attack of the monster's breath, as it might an arrow or a spear-point, and at first withdraws, but is finally dragged out of the cave by the overmastering pull and follows against its will, just as though it were bound fast with thongs or cords, and shrieking provides the Ram-fish with a meal.

Those who are skilled at exploring these matters assert that the hairs which grow from the nostrils of the Ram-fish serve many purposes.

3. In the gulf of Vibo<sup>a</sup> there are shoals of Tunny The Tunny past numbering, and some are, like hogs, solitary, and

names, Hipponiates sinus, Sinus Terinaeus or Napetinus or Vibonensis.

μονίαι καὶ καθ' ἑαυτοὺς νήχονται μέγιστοι ὄντες, οἱ δὲ συνδυασθέντες· καὶ ἔστων κατὰ τοὺς λύκους συννόμω,<sup>1</sup> ἄλλοι δὲ κατ' ἀγέλας, ὡσπερ οὖν τὰ αἰπόλια, πλατείας νομᾶς νενεμημένοι. ἐπιτέλλοντος δὲ τοῦ Σειρίου καὶ τῆς ἀκτίως ἐνακμαζούσης ὀξύτατα, ἐπὶ τὸν Εὐξείων στέλλονται· καὶ τοῦ κύματος αὐτοῖς ἐμπύρου δοκοῦντος, ἀλλήλοις συνυφασμένοι νήχονται, καὶ τῇ τῶν σωμάτων συναφῇ σκιᾶς τιωσ ἀμωσγέπως μεταλαγχάνουσι.

4. Λέγει δὲ Δημόστρατος, ἀνὴρ ἀλευτικῆς σοφίας ἐπιστήμων ναὶ μὰ Δία καὶ ἐρμηνεύσαι χρηστός, εἶναι τινα ἰχθὺν ὠραίον τὸ εἶδος, καὶ καλεῖσθαι σελήην τοῦτον, τὸ μέγεθος βραχύν, κυανοῦν τὸ εἶδος, πλατὺν τὸ σχῆμα. τὰ νῦστα δὲ οἱ λοφίᾶς ἔχειν καὶ τάσδε ἀνατείνειν ὁ αὐτός φησι· μαλακὰς δὲ εἶναι αὐτὰς καὶ οὔτε ἀντιτύπους οὔτε τραχείας. ταύτας οὖν, ὅταν ὁ ἰχθύς οὗτος ὑπονήχηται, διαιρεῖσθαι καὶ ἀποδεικνύειν κύκλον ἡμίτομον, καὶ εἶναι σελήνης ὅσα ἰδεῖν<sup>2</sup> τῆς διηρημένης σχῆμα. καὶ ταῦτα μὲν Κύπριοι δὴ ἀλιεῖς φασιν· Δημοστράτου δὲ καὶ οὗτος ὁ λόγος. πληρουμένης μὲν τῆς σελήνης τὸν ἰχθὺν τόνδε ἡρημένον πεπληρωθῆναι τε αὐτὸν καὶ πληροῦν καὶ τὰ δένδρα, εἴαν τοῦτοις προσαρτήσης φέρων αὐτὸν ληγούσης δὲ ἄρα ὑποτετήχθαι καὶ ἐκλείπειν, καὶ φυτοῖς προσαχθέντα αἰαίνειν αὐτὰ. ὀρυττομένον τε φρεάτων, εἴαν μὲν τοῦ μηνὸς ὑποφαινομένου ἐς τὸ εὔρεσθαι ὕδωρ ἐμβάλῃ τις τὸν ἰχθὺν τοῦτον, ἀένασον ἔσται τὸ ὕδωρ καὶ οὐκ ἐπιλείψει ποτέ· εἰ δὲ ὑπολήγοντος, λήξει<sup>3</sup> τὸ ὕδωρ. καὶ μέντοι καὶ

<sup>1</sup> ἔστων . . . συννόμω] Lorenz: eis τὸν . . . σύννομον.

swim by themselves and are of very great size; others swim in couples or range together, as wolves do; others again swim in companies, just like herds of goats, ranging over wide feeding-grounds. But at the rising of the Dog-star and when the sun's rays are at their fiercest, they set out for the Euxine. And if the waves seem hot to them they swim interwoven with one another and by the contact of their bodies somehow contrive to get a certain amount of shade.

4. Demostratus, a man deeply versed in fishing The ' Moon-fish ' lore and excellent at expounding it, says that there is a certain fish of great beauty and that it is called the ' Moon-fish';<sup>a</sup> it is small, dark blue in colour, and flat in shape. He says too that it has dorsal fins which it raises, but that they are soft and neither unyielding nor rough. These fins, whenever the fish dives, open out and form a half-circle and present to the eye the shape of a half-moon. This is what the fishermen of Cyprus say, but Demostratus adds that if this fish is caught when the moon is at the full, it too is at the full, and causes trees to expand if one brings it and attaches it to them. But when the moon is waning the fish pines and dies, and if applied to plants they too wither. And when wells are being dug, if, as the moon is waxing, you throw this fish into the water which you have found, it will flow continually and never fail; if however you do this when the moon is waning, the flow will cease. In

<sup>a</sup> Unidentified.

<sup>2</sup> ὅσα ἰδεῖν transposed by H, καὶ ταῦτα μὲν ὅσα ἰδεῖν Κύπριοι.

<sup>3</sup> οὐχ ἔξει.

ἐς πηγὴν ὑπανατέλλουσαν εἰ τὸν αὐτὸν ἢ ἐμβάλοισι  
ἰχθίν, ἕξεις ἢ πεπληρωμένην αὐτὴν ἢ κενὸν τὸν  
χώρον τὸ ἐντεῦθεν.

5. Ὅπως μὲν ἐσκέουσί τε ἐς τὴν Προποντιδα,  
καὶ ὅπως ἐκνέουσιν ἄρα οἱ θύννοι, οἶδα εἰπόντων ἄναι  
που τῶν λόγων τῶνδε· νοεῖτω δέ μοι τις ἐναυθῆ  
Ἡράκλειαν καὶ Τίον καὶ Ἀμαστρῶν,<sup>2</sup> πόλεις  
Ποντικάς. οὐκοῦν οἱ τόνδε τὸν χώρον πάντα  
οἰκοῦντες τὴν τῶν θύννων ἐπιδημίαν ἴσασι κάλλισ-  
τα, καὶ μέντοι καὶ ἀφικνοῦνται τηρικᾶδε τοῦ  
ἔτους,<sup>3</sup> καὶ ὅπλα κατ' αὐτῶν εὐτρέπισται πολλὰ,  
ναῦς καὶ δίκτυα καὶ σκοπιὰ ὑψηλῆ. σκοπιὰ δέ  
ἄρα αὕτη ἐπὶ τινος αἰγματοῦ παγείσα ἀνέστηκεν  
ἐν περιώπῃ σφόδρα ἐλευθέρᾳ· καὶ αὐτῆς τὸ  
ποίημα περιηγῆσασθαι ἐμοὶ μὲν οὐκ ἔστι μόχθος,  
σοὶ δέ τῷ ἀκούοντι τῆς τῶν αὐτῶν τρυφῆς † τ  
ἐκεῖν.†<sup>4</sup> δύο πρέμνα ἐλάτης ὑψηλὰ δοκίσι πλα-  
τείαις διελημμένα ἔστηκε, πυκναῖς ταύταις δι-  
υφασμέναις <καὶ><sup>5</sup> ἀνελθεῖν τῷ σκοπῷ καὶ  
ἐπιβῆναι μάλα ἀγαθαῖς. αἱ δέ ναῦς ἐρέτας  
ἐκάστη καὶ ἕξ ἔχει παρ' ἐκάτερα νεανίας εὐ μάλα  
ἐρέττοντας· δίκτυα δέ προμήκη, οὐ κούφα λίαν  
καὶ ἀνεχόμενα τοῖς φελλοῖς, μολίβω γε μὴν  
βριθόμενα μάλλον. ἀήροαι δέ ἄρα αἱ τῶνδε τῶν  
ἰχθύων ἀγέλαι ἐσκέουσιν, ἥρος δέ ὑπολάμποντος  
καὶ τῶν ἀνέμων εἰρηναίων ἤδη καταπνεόντων καὶ  
τοῦ ἀέρος φαιδροῦ τε ὄντος καὶ οἴονεὶ μειδιῶντος  
καὶ τοῦ κύματος κεκμένου καὶ λείας οὐσῆς τῆς

<sup>1</sup> αὐτὸν γε.

<sup>2</sup> Ἀμαστρῶν.

<sup>3</sup> τοῦ ἔτους τηρίκα.

<sup>4</sup> Corrupt. ἐκτικόν Post.

<sup>5</sup> <καὶ> add. H.

the same way if you throw this same fish into a  
bubbling spring; you will henceforward either find it  
full of water or you will find the spot empty.

5. I know that I have somewhere earlier on in this  
discourse<sup>a</sup> described how Tunny swim into and out  
of the Propontis. Just consider the cities along the  
Black Sea—Heraclea, Tium,<sup>b</sup> and Amastris. Now  
the inhabitants of the whole of that country know  
exactly of the coming of the Tunny, and at that  
season of the year<sup>c</sup> the fish arrive, and much gear  
has been got ready to deal with them, boats and  
nets and a high lookout-place. This lookout-place  
is fixed on some beach and stands where there is a  
wide, uninterrupted view. It is no trouble to me to  
explain, and you who listen should be pleased to  
hear, how it is constructed.<sup>d</sup> Two high pine-trunks  
held apart by wide balks of timber, are set up; the  
latter are interwoven in the structure at short  
intervals and are of great assistance to the watch-  
man in mounting to the top. Each of the boats has  
six young men, strong rowers, on either side. The  
nets are of considerable length; they are not too  
light and so far from being kept floating by corks are  
actually weighted with lead, and these fish swim into  
them in shoals. And when the spring begins to  
shine and the breezes are blowing softly and the air  
is bright and as it were smiling and the waves are  
at rest and the sea smooth, the watcher, whose

<sup>a</sup> See 9. 42.

<sup>b</sup> Tium in the atlases of Droysen, Grundy, and Perthes.

<sup>c</sup> About mid-July; see above, ch. 3.

<sup>d</sup> The text is defective and the translation provisional.  
Reading ἐκτικόν (conj. Post), translate 'it is capable of pro-  
ducing delight for the ears of you, etc.'

Tunny-  
fishing in  
the Buxine

θαλάττης ὁ σκοπὸς ἰδὼν σοφία τῶν ἀπορρήτων καὶ φύσει οὐρανοῦ οὐρανοῦ λέγει μὲν τοῖς θηραταῖς ὁπόθεν ἀφικνοῦνται· εἰ δέοι<sup>1</sup> γε μὴν πρὸς τὴν ἀκτὴν παρατεῖναι τὰ δίκτυα, καὶ τοῦτο ἐκδιδάσκει· εἰ δὲ ἐνδοτέρω, δίδωσιν ὡς περὶ οὐρανὸν στρατηγὸς τὸ σύνθημα ἢ<sup>2</sup> χορολόκτης τὸ ἐνδόσιμον· ἐρεῖ<sup>3</sup> γε μὴν πολλάκις καὶ τὸν πάντα ἀριθμὸν, καὶ οὐχ ἁμαρτήσεται τοῦ σκοποῦ. ἐκεῖνα δὲ ὅποια, ὅταν ἑαυτοὺς ὠθήσωσιν ἐς τὸ πελάγος ἢ τῶν θύνων ἴλη, ὃ τὴν σκοπιὰν φυλάττων καὶ ἀκριβῶν τὴν τῶν προσερχομένων ἱστορίαν καὶ μάλα οὐκ ἐκβοήσας λέγει διώκειν ἐκεῖθι καὶ τοῦ πελάγους ἐρέττειν εὐθύ.<sup>4</sup> οἱ δὲ ἐξαρτήσαντες ἐλάτης τῶν τὸν σκοπὸν ἀνεχουσῶν τῆς ἑτέρας σχοῖνον εἰς μάλα μακρὰν τῶν δικτύων ἐχομένην, εἶτα ἐπαλλήλους<sup>5</sup> ταῖς ναυσὶν ἐρέττουσι κατὰ στοίχον, ἔχονται τε ἀλλήλων, ἐπεὶ τοὶ καὶ τὸ δίκτυον ἐφ' ἐκάστη διήρηται. καὶ ἢ γε πρώτη τὴν ἑαυτῆς ἐκβαλοῦσα μοῖραν τοῦ δικτύου ἀναχωρεῖ, εἶτα ἢ δευτέρα δρᾷ τοῦτο καὶ ἢ τρίτη, καὶ δεῖ καθεῖναι τὴν τετάρτην· οἱ δὲ τὴν πέμπτην ἐρέττοντες ἔτι μέλλονσι, τοὺς δὲ ἐπὶ ταύτῃ οὐ χρὴ καθεῖναι πῶ· εἶτα ἐρέττουσι ἄλλοι ἄλλη καὶ ἄγουσι τοῦ δικτύου τὴν μοῖραν, εἶτα ἠσυχάζουσι. νωθεῖς δὲ ἄρα ὄντες οἱ θύννοι καὶ ἔργον τι τόλμης ἐχόμενον ἀδυνατοῦντες δράσαι, πεπεισμένοι μένουσι τε καὶ ἀτρεμοῦσιν· οἱ δὲ ἐρέται, ὡς ἀλούσης πόλεως, αἰροῦσιν ἰχθύων ποιητῆς ἂν εἴποι<sup>6</sup> δῆμον. οὐκοῦν, ὦ φίλοι Ἕλληνες, καὶ Ἐρετριεῖς ἴσασι ταῦτα καὶ Νάξιοι κατὰ κλέος, τῆς θήρας τῆς τοιαύτης μαθόντες ὅσα Ἡρόδοτος

<sup>1</sup> Jac: δὲ οἱ.<sup>2</sup> καί.<sup>3</sup> Jac: αἰρεῖ.<sup>4</sup> ἰθύ.

mysterious skill and naturally sharp sight enable him to see the fish, announces to the fishermen the quarter from which they are coming: if on the one hand the men ought to spread their nets near the shore, he instructs them accordingly; but if closer in, like a general he gives the signal, or like a conductor, the keynote. And frequently he will tell the total number of fish and not be off the mark. And this is what happens. When the company of Tunnies makes for the open sea the man in the lookout who has an accurate knowledge of their ways shouts at the top of his voice telling the men to give chase in that direction and to row straight for the open sea. And the men after fastening to one of the pines supporting the lookout a very long rope attached to the nets, then proceed to row their boats in close order and in column, keeping near to one another, because, you see, the net is distributed between each boat. And the first boat drops its portion of the net and turns back, then the second does the same, then the third, and the fourth has to let go its portion. But the rowers in the fifth boat delay, for they must not let go yet. Then the others row in different directions and haul their part of the net, and then pause. Now the Tunny are sluggish and incapable of any action that involves daring, and they remain huddled together and quite still. So the rowers, as though it were a captured city, take captive—as a poet might say—the population of fishes. And so, my Grecian friends, the people of Eretria and Naxos know of these things by report, for they have learnt about this method of fishing all that

<sup>5</sup> Jac: ἐπ' ἀλλήλους.<sup>6</sup> Jac: εἶπε.



τε καὶ ἄλλοι λέγουσι. τὰ δὲ ἔτι λοιπὰ τῆς θήρας ἀκούσεσθε ἄλλων.

6. Θύνων δὲ ἄρα ἡρημένων τῇ θήρᾳ τῇ Ποντικῇ (ἐγὼ δ' ἂν φαίην ὅτι καὶ Σικελικῇ <ἤ><sup>1</sup> τί καὶ βουλόμενος ἂν τὸν ἡδὺν Θυνοθήραν ὁ Σώφρων ἔγραψε; πάντως δὲ καὶ ἀλλαχόθι ἄγραι τάνδε τῶν θύνων εἰσί) τῷ <ὄν><sup>2</sup> δικτύῳ ἤδη περιπλακέντων αὐτῶν Ποσειδῶνι πάντες εὐχονται ἀλεξικάκῳ<sup>3</sup> τμηκάδε. καὶ ὁπόθεν καὶ τόδε τοῦ δαίμονος τὸ ὄνομα, ἀξιώ εἰπεῖν, ἔμαντὸν καὶ μάλα γε ἀπαιτῶν τί καὶ βουλόμενοι ἐπεφήμισαν<sup>4</sup> τοῦτό οἱ δέονται τοῦ Διὸς ἀδελφοῦ τοῦ θαλάττης κρατούντος μήτε τὸν ἰχθὺν τὸν ξιφίαν τῆδε τῇ ἰλῇ συνέμπορον ἀφικέσθαι μήτε μὴν δελφίνα. ὁ γοῦν γενναῖος ξιφίας πολλάκις τὸ δίκτυον διέκειρε, καὶ ἀφήκεν ἐλευθερον διεκπαῖσαι<sup>5</sup> τὴν ἀγέλην. καὶ δελφίς δὲ ἐπίβουλον δικτύῳ ζῶον διατραγεῖν γάρ τοι δεινὸς ἔστυ.

7. Ἦεται ἡ Ἰνδῶν γῆ διὰ τοῦ ἤρος μέλιτι ἕγγῳ, καὶ ἔτι πλεον ἡ Πρασίῳν χώρα, ὅπερ ὄν ἐμπύπτον ταῖς πόαις καὶ ταῖς τῶν ἐλείων καλάμων κόμαις, νομᾶς τοῖς βοῦσι καὶ τοῖς προβάτοις

<sup>1</sup> <ἤ> add. Jac.

<sup>2</sup> <ὄν> add. H.

<sup>3</sup> πάντως ἀλεξικάκῳ.

<sup>4</sup> Jac: τοῦδε τοῦ δ. ἀξιώ τὸ ὄ. . . τε καὶ βουλόμενος ἐπεφήμισα MSS, H.

<sup>5</sup> Jac: διεκπᾶσαι.

<sup>a</sup> Pisistratus, driven from Athens, took refuge in Eretria, where he was joined by Lygdamis of Naxos among many

Herodotus<sup>a</sup> and others relate. What remains to be told of it you shall learn from others.

6. When Tunny have been caught by fishermen of the Euxine (and I might add off Sicily also, for what else had Sophron in mind when he wrote his delightful *Tunny-fisher*? Anyhow there are Tunny-fisheries in other places besides)—when therefore they are safely enmeshed in the net, then is the time when everybody prays to Poseidon the Averter of Disaster. And as I ask myself the reason, I think it worth while to explain what induced them to attach the name 'Averter of Disaster' to the god. They pray to the brother of Zeus, the Lord of the Sea, that neither swordfish nor dolphin may come as fellow-traveller with the shoal of Tunny. At any rate your noble sword-fish has many a time cut through the net and allowed the whole company to break through and go free. The dolphin also is the net's enemy, for it is skilful at gnawing its way out.

7. During the springtime in India it rains liquid honey, and especially in the country of the Prasi;<sup>b</sup> and it falls on the grass and on the leaves of reeds in the marshes, providing wonderful pasturage for

others. He was induced to make a surprise attack upon the Athenians by the soothsayer Amphilytus, who delivered an oracle in which P. saw himself as a tunny-fisher waiting the moment to haul in his net and capture the fish; see Hdt. I. 61-3.

<sup>b</sup> Prasiaca was reputed one of the richest and largest of the kingdoms of India. Its capital was Palibothra (mod. Patna) on the Ganges.

παρέχει θαυμαστός, καὶ τὰ μὲν ζῶα ἐστίαται τὴν δαίτην ἡδίστην<sup>1</sup> (μάλιστα γὰρ ἐντόθια οἱ νομεῖς ἄγουσιν αὐτά, ἔνθα καὶ μᾶλλον ἢ δρόσος ἢ γλυκεῖα κάθηται πεσοῦσα), ἀντεφεστῶ<sup>2</sup> δὲ καὶ τὰ ζῶα τοὺς νομέας· ἀμέλγουσι γὰρ περιγλύκιστον γάλα, καὶ οὐ δέονται ἀναμίξαι αὐτῶ μέλι, ὅπερ οὖν δρῶσιν Ἕλληνες.

8. Ὁ δὲ Ἰνδὸς μάργαρος (ἄνω γὰρ εἶπον περὶ τοῦ Ἐρυθραίου) λαμβάνεται τρόπῳ τοιούτῳ. πόλις ἐστὶν ἧς ἦρχε Σώρας ὄνομα, ἀνὴρ γένους βασιλικοῦ, ὅτε καὶ Βάκτρων ἦρχεν Εὐκρατίδης· ὄνομα δὲ τῇ πόλει Περιμουλα,<sup>3</sup> κατοικοῦσι δὲ αὐτὴν ἄνδρες Ἰχθυοφάγοι· ὄθεν ὀρμωμένους σὺν τοῖς δικτύοις φασὶ τοὺς<sup>4</sup> προειρημένους περιλαμβάνειν ἀγκῶσι· μεγάλοις αἰγιαλοῦ κύκλον εὐμεγέθη γίνεσθαι· δὲ τὸν προειρημένον λίθον ἐκ κόγχης στρόμβῳ ἐμφοροῦς· μεγάλῳ, νήγεσθαι τε κατὰ ἀγέλας τοὺς μαργάρους, καὶ ἔχειν ἡγεμόνας, ὡς ἐν τοῖς σμήνεσιν αἱ μέλιτται τοὺς καλουμένους βασιλέας· ἀκούω δὲ εἶναι καὶ τοῦτον διαπρητῆ καὶ τὴν χροάν καὶ τὸ μέγεθος· ἀγώνισμα δὲ ἄρα ποιοῦνται συλλαβεῖν αὐτὸν οἱ κολυμβηταὶ οἱ ὑψύδροι· τούτου γὰρ ἡρημένου καὶ τὴν ἀγέλην αἰρούσι πᾶσαν ἐρήμην ὡς ἂν εἶποι τις καὶ ἀπροσπάτεον οὖσαν· ἀτρεμεῖ γὰρ καὶ οὐκέτι πρόεισιν, οἷα δήπου ποιῶναι τὸν νομέα ἀφηρημένη κατὰ τινὰ τύχην ἐχθρᾶν· ὁ δὲ διαφεύγει καὶ μάλα γε σοφῶς ἐξελίττει, καὶ προηγείται καὶ σώζει τὸ

cattle and sheep. And the animals feast off the food with the greatest delight, for the shepherds make a point of leading them to spots where this honeyed dew falls more plentifully and settles. And they in return feast their herdsmen, for the milk which the latter draw is of the utmost sweetness and they have no need to mix honey with it as the Greeks do.

8. The Pearl-oyster of India (I have spoken earlier of the one in the Red Sea)<sup>a</sup> is obtained in the following manner. There is a city of which one Soras by name was ruler, a man of royal lineage, at the time when Eucratides was ruler of Bactria.<sup>b</sup> And the name of the city is Perimula,<sup>c</sup> and it is inhabited by Ichthyophagi (fish-eaters). These men, it is said, set out from there with their nets and draw a ring of wide embrace round a great circle of the shore. The aforesaid stone is produced from a shell resembling a large trumpet-shell, and the Pearl-oysters swim in shoals and have leaders, just as bees in their hives have 'kings,' as they are called. And I have heard that the 'leader' too is conspicuous for his colour and his size. Now divers beneath the waters make it their special aim to capture him, for once he is caught they catch the entire shoal, since it is, so to say, left destitute and without a leader; for it remains motionless and ceases to advance, like a flock of sheep that by some mischance has lost its shepherd. But the leader makes good his escape and slips out with the utmost adroitness and takes

Pearl-fishing  
in the  
Indian  
Ocean.

<sup>1</sup> Radermacher: τῆδε τὴν ἡδίστην ἡσσ, ἢ τῆδε ἐστίασιν H.

<sup>2</sup> ἀνθεστῶ H. <sup>3</sup> Περιμουδα.

<sup>4</sup> τοῦδε τοῦς.

<sup>a</sup> See 10.13.

<sup>b</sup> 2nd cent. B.C.

<sup>c</sup> Island and town off the NW coast of Ceylon.

ὑπήκοον. τοὺς δὲ ληφθέντας ἐν πιθάρκωνας λέγονται ταριχεύειν· ὅταν δὲ ἡ σὰρξ μυθῆσθαι καὶ περιρρυθῆ, καταλείπεται ἡ ψῆφος. ἄριστος δὲ ἄρα ὁ Ἰνδικὸς γίνεται καὶ ὁ τῆς θαλάττης τῆς Ἐρυθρᾶς. γίνεται δὲ καὶ κατὰ τὸν Ἑσπερίον ὠκεανόν, ἔνθα ἡ Βρετανικὴ νῆσός ἐστι· δοκεῖ δὲ πῶς χρυσιώτερος<sup>1</sup> ἰδεῖν εἶναι, τὰς τε ἀγὰς ἀμβλυτέρας ἔχειν<sup>2</sup> καὶ σκοτωδεστέρας. γίνεσθαι δὲ φησὶ Ἰόβας καὶ ἐν τῷ Βόσπορον πορθμῷ, καὶ τοῦ Βρετανικοῦ ἠττάσθαι αὐτόν, τῷ δὲ Ἰνδῷ καὶ τῷ Ἐρυθραίῳ μηδὲ τὴν ἀρχὴν ἀντικρίνεσθαι. ὁ δὲ ἐν Ἰνδῷ χερσαῖος οὐ λέγεται φύσιν ἔχειν ἰδίαν, ἀλλὰ ἀπογέννημα εἶναι κρυστάλλου, οὐ τοῦ ἐκ τῶν παγετῶν συνισταμένου, ἀλλὰ τοῦ ὀρυκτοῦ.

9. Γεράνων μὲν οὖν περὶ τῶν πτηνῶν ἐν τοῖς προτέροις<sup>3</sup> λόγοις εἶπειν ἐμαυτὸν καλῶς οἶδα, θαλάττιον δὲ γέρανον ἰχθὺν Κορινθίῳ πελάγει ἐντροφὸν ἀκούσαι φημι. ἐπικλίνει<sup>4</sup> δὲ ἄρα τοῦτο τὸ πέλαγος, ἔνθα ὁ γέρανος ἀνιχνεύθη ὄψας, τῷ<sup>5</sup> πρὸς τὰς Ἀθήνας πελάγει τοῦ ἰσθμοῦ κατὰ τὴν πλευρὰν τὴν ἐς αὐτὰς ὀρώσαν. μήκος μὲν οὖν ἦν προήκιων ἐς πεντεκαίδεκά που πόδας μετρημένου δικαίῳ μέτρῳ, ἐγγέλευς<sup>6</sup> δὲ εἶχεν, ὡς ἀκούω, οὐ μόντοι τῆς μεγίστης <τὸ><sup>7</sup> πάχος. κεφαλῇ δὲ ἄρα ἐκείνῳ καὶ στόμα γέρανου ἐστὶ τῆς πτηνῆς,<sup>8</sup>

<sup>1</sup> Ges: χρυσιώ ὀπότερος.

<sup>2</sup> Jac: πρεσβυτέριος.

<sup>3</sup> ἐν τῷ.

<sup>4</sup> <τὸ> add. Ges.

<sup>5</sup> ἔχων.

<sup>6</sup> ἀπέκλινε.

<sup>7</sup> ἐγγέλως.

<sup>8</sup> τοῦ πτηνοῦ.

<sup>1</sup> The Pearl-mussel, *Unio margaritifera*, of the British Isles is found in fresh water, but the pearl it produces is smaller than the Orient pearl.

the lead and rescues those that obey him. Those however that are caught the Ichthyophagi are said to pickle in jars. And when the flesh turns clammy and falls away, the precious stone is left behind. The best ones are those from India and from the Red Sea; but they are also found in the western ocean where the island of Britain is, though this kind has a more golden appearance, and a duller, duskier sheen.<sup>a</sup> Juba asserts that they occur also in the strait leading to the Bosphorus and are inferior to the British kind, and are not for a moment to be compared with those from India and the Red Sea. But the land-pearl<sup>b</sup> of India is said not to have an independent origin but to be generated not from the ice formed by frost but from excavated rock-crystal.

9. I am well aware that earlier on in my discourse I have spoken of cranes, the birds, but I claim to have heard of a sea-crane,<sup>c</sup> a fish that lives in the sea of Corinth. Now this stretch of sea, where the Crane-fish has been tracked down, lies near the sea which approaches Attica on that side of the Isthmus that faces Athens.<sup>d</sup> The fish reaches a length of perhaps fifteen feet reckoned accurately, but it is not (so I learn) as bulky as the largest eel. It has the head and mouth of the bird, and its scales<sup>e</sup> you

The Crane-fish

<sup>b</sup> The 'ground-pearl' is the outer pearly covering of *Margarodes*, one of the Coccidae; see A. D. Imms, *Gen. text-book of Entomology*<sup>1</sup> (1942), 389; D. Sharp, *Insects*, 598 (Camb. Nat. Hist. 6). For other views see *RE* 14. 1682, art. 'Margarita.'

<sup>c</sup> Perhaps the 'Oar-fish,' *Regalecus banki*; but Gossen suggests *Nemichthys scolopaceus*.

<sup>d</sup> In other words 'in the Saronic gulf.'

<sup>e</sup> Or, if *λόφια* (Thompson, *Gk. fishes*, s.v. Γέρανος) is read, 'crest.'

λεπίδες δὲ αὐτῷ, γεράνου πτερὰ καὶ ταύτας<sup>1</sup>  
 εἶποις<sup>2</sup> ἄν. ἔρχεται δὲ οὐχ ἑλικτὴν τὴν νήξιν,  
 ὡσπερ οὖν οἱ τῶν ἰχθύων κατὰ τὰς ἐγχείλους<sup>3</sup>  
 στενοὶ καὶ μακροί. ἔχει δὲ ῥώμην καὶ μάλα  
 ἀλτικτὴν· πηδᾷ γοῦν ὡσπερ ἀπὸ νευρᾶς οἰστός  
 ἀφεθείς. . . .<sup>4</sup> λέγουσιν οὖν οἱ λόγοι οἱ μὲν  
 Ἐπιδαύριοι τοῦτο τὸ ζῶον οὐδενὸς ἰχθύος ἔκγονον,  
 ἀλλὰ τὰς πτηνὰς γεράνους φευγούσας τὸν Θράκιον  
 κρυμὸν καὶ τὸν ἑσπέριον τὸν ἄλλον ἐμπίπτειν μὲν  
 τῷ πνεύματι, τὰς γε μὴν θηλείας ἐς μίξιν οἰστράσ-  
 θαι, τοὺς δὲ ἄρρενας αὐταῖς ἐπιφλέγεσθαι, καὶ  
 μέντοι καὶ ἐς τὴν πρὸς αὐτὰς ὀμιλίαν κυμαίνειν,  
 καὶ διὰ ταῦτά τοι καὶ ἀναβαίνειν<sup>5</sup> αὐτὰς ἐθέλειν,  
 τὰς δὲ οὐχ ὑπομένειν· μὴ γὰρ οἷας<sup>6</sup> τε εἶναι  
 μετέωρον μίξιν φέρειν·<sup>7</sup> τοὺς δὲ ἐγκρατεῖς οὐκ  
 ἔχοντας γενέσθαι τοῦ πόθου, ἐκβάλλειν τὴν γονήν.  
 καὶ εἰ μὲν τίχιοιεν ὑπὲρ γῆς φερόμενοι, τὴν δὲ  
 ἐκπίπτειν ἐς οὐδὲ ἔν, ἀλλ' ἀπόλλυσθαι ἄλλως· εἰ  
 δὲ ὑπὲρ τοῦ πελάγους πέτωτο, ἐνταυθὰ τοι τὴν  
 θάλατταν ὡσπερ οὖν θησαύρισμα παραλαβοῦσαν  
 φυλάττειν ἔμβρυον, καὶ γεννᾶν τὸ ζῶον τοῦτο,  
 ἀλλ' οὐ διαφθείρειν ὡσπερ ἐς τινα ἄγονον καὶ  
 στεριφὴν γαστέρα ἐμπεσόν. καὶ τούτων μὲν τῶν  
 λόγων ἄτερος καὶ δὴ διηρῆσθη ὁ Ἐπιδαύριος,  
 λέγει δὲ ἄλλος, οὐ τὸ γένος οὐκ οἶδα, ἐτέραν οὐδὸν  
 τραπόμενος, εἶτα μέντοι οὐ ταῦτά ὁμολογεῖ, ὡς  
 δ' ἂν<sup>8</sup> μὴ δοκοῖν<sup>9</sup> ἀμαθῆς εἶναι αὐτοῦ, λελέξεται  
 μέντοι καὶ ἐκεῖνος. Δημόστρατος, οὔπερ οὖν καὶ  
 ἀνωτέρω μνημὴν ἐποιησάμην, εἶδον τὸν ἰχθύν<sup>10</sup>  
 ἧ δ' ὅς, καὶ μ' ἐσήλθεν αὐτοῦ θαῦμα, καὶ ἐβουλή-  
 θην αὐτόν ποιῆσαι τάριχον, ἵνα εἴη<sup>10</sup> καὶ ἄλλω

might say were the feathers of a crane. But it does not swim in the sinuous fashion of those fishes which are slim and long like eels. It is an exceedingly powerful jumper; at any rate it springs forward like an arrow shot from a bowstring. . . . Now the accounts from Epidaurus state that this creature is not the offspring of any fish, but that cranes fleeing from the frosts of Thrace and of the west generally, encounter the wind, and that the female birds are stimulated to mate, while the male birds are inflamed with desire and agitated with a passion to couple, which makes them want to mount the females. They however will not permit it, for they cannot bear the burden of coupling in mid air, and so the males frustrated in their desire ejaculate semen. If they happen to be flying over land, the semen is spent to no purpose but is lost and wasted. If however they are flying over the ocean, then the sea takes up and preserves the embryo as though it were a treasure, and generates this creature, not destroying it as though it had entered some unfruitful, sterile womb. Here then of the two versions is the Epidaurian one fully set out. But the other version, whose origin I cannot tell, takes a different direction and does not agree with the former, but I shall mention it as well so that I may not appear to be ignorant of it. Demostratus, whom I also mentioned earlier on, says, 'I saw the fish and was filled with astonishment, and I was anxious to pickle it so that others might be able

Demostratus  
quoted

<sup>1</sup> Schm: ταῦτα.

<sup>2</sup> ἐγχείλους.

<sup>3</sup> Jac: διαβαίνειν.

<sup>4</sup> φέρειν, οὐδὲ ἐτέραν.

<sup>5</sup> Jac: δοκοῖμι ἢ δοκῆ.

<sup>6</sup> Ges: εἶπες.

<sup>7</sup> Lacuna.

<sup>8</sup> οἷας.

<sup>9</sup> Schm: ὡς ἂν δέ.

<sup>10</sup> Jac: ἦ.

βλέπει· οὐκοῦν ἐνεργῶν ὄντων καὶ ἀνοιγνύντων τῶν μαγείρων αὐτόν,<sup>1</sup> ἐπεσκόπουν τὰ σπλάγγνα αὐτός· ἀκάνθας τε εἶδον ἐξ ἑκατέρας τῆς πλευρᾶς συνιούσας τε καὶ ἐγκλινοῦσας τὰ πέρατα ἐς ἀλλήλας, τρίγωνοι δέ' φησὶν ἦσαν ὡσπερ οὖν καὶ αἱ κύρβεις, ἦπαρ τε ἐνέκειτό οἱ προήκον ἐς μήκος, ὑπέκειτο δὲ αὐτῷ καὶ χολή μακρὰν ἔχουσα τὴν φύσιν κατὰ τὰ φασκώλια· εἶπε δ' ἂν ἰδὼν τὴν χολὴν κύραμον ὑγρὸν εἶναι· ἐξαιρεθέντα οὖν ἄμφω, καὶ ἡ χολὴ καὶ τὸ ἦπαρ, τὸ μὲν ἕτερον<sup>2</sup> διωγκώθη<sup>3</sup> καὶ ἔφκει ἰχθύος ἦπατι μεγίστου, διατήξασα δ' ἡ χολὴ τὸν λίθον (καὶ γάρ πως ἔτυχε τεθείσα ἐπὶ λίθου) εἶτα ἠφανίσθη.<sup>4</sup> ἄμφω δὲ τῷ λόγῳ ἐνταῦθα ὀρίζομεν.

10. Θήραν δὲ πηλαγῶδων εἰπεῖν μὴ πάνυ τι<sup>4</sup> συνειθισμένην οὐκ ἔστιν ἕξω τῆσδε τῆς σπουδῆς· δέκα νεανῖαι τὸ ἀκμαιοτάτον ἀνθοῦντες ἀναβαίνουσι ναῦν ἐλαφρὰν καὶ διὰ ταῦτά τοι<sup>5</sup> καὶ ταχυτάτην· διανεμόντες δὲ ἑαυτοὺς ἐς ἑκατέραν ἴσους τὴν πλευρὰν καὶ κορεσθέντες εὖ μάλα τροφῆς, εἶτα μέντοι τοῖς ἐρετμοῖς ἕκαστος ἐπιχειροῦσι, πλανώμενοι δεῦρο καὶ ἐκεῖσε· κἀθήται δὲ εἰς ἐπὶ τῆς πρύμνης, καὶ ἐντεθὲν τε καὶ ἐκεῖθεν παράσειρους καθίσιν ὀρμιάς· ἤρτηνται δὲ τούτων καὶ ἄλλαι, καὶ συνήπται· πάσαις τὰ ἀγκιστρα, καὶ ἕκαστον ἀγκιστρον δέλεαρ φέρει Λακαίνης πορφύρας μαλλῶ<sup>6</sup> κατελημμένον,<sup>7</sup> καὶ πτερόν μέντοι

<sup>1</sup> αὐτόν καὶ τεμώντων τὴν γαστέρα.

<sup>2</sup> Reiske: οὐ μὲθ' ἕτερον.

<sup>3</sup> Ges: μέντοι διωγκώθηται MSS, μέντοι del. Schn. H.

<sup>4</sup> πάντη οὖν.<sup>5</sup> μέντοι.

<sup>6</sup> Ges: μαλῶ ὅτ' μάλλον.

<sup>7</sup> Schn: κατελημμένον.

to see it. And so when the cooks got to work and opened it up, with my own eyes I inspected its internal organs and observed spines on both sides which met and turned their points towards one another; they were, he says, 'triangular' like the three-sided law-tablets, and imbedded in them was a liver of considerable length, and below that was a gall-bladder, with a long tube as in skin-bags. You would have said on seeing it that it was a damp bean-pod. So both gall-bladder and liver were extracted; and the latter swelled up till it equalled the liver of the largest fish, whereas the gall-bladder, which happened somehow to have been placed on a stone, caused the stone to melt away and disappeared from sight.

Here I conclude the two accounts.

10. It is not irrelevant to our present study to describe the altogether singular manner in which <sup>The Pelamyd</sup> Pelamyds<sup>4</sup> are caught. Ten young men in the prime of strength embark in a boat, light and therefore capable of great speed, arranging themselves in equal numbers on either side; and after satisfying themselves with a good meal they each lay hold of an oar and roam this way and that. And one youth sits in the stern and lets down horse-hair-lines on either side of the vessel. To these other lines are fastened, and to all of them hooks are attached, and each hook carries a bait wrapped round with wool of Laconian purple, and further, to each hook is

<sup>4</sup> Usually a small Tunny; and then either the young of the common tunny, or one of the lesser species. . . . [The word] seems to be used especially of the tunny of the Black Sea' (Thompson, *Gk. fishes*).

λάρον ἐκάστῳ ἀγκίστρῳ προσήρτηται, ὥστε ἡσυχῇ<sup>1</sup> διασειεσθαι ὑπὸ τοῦ προσπίπτοντος ὕδατος. τούτων οὖν ἡμέρῳ προσνέουσιν αἱ πελαγυῖδες· μία δὲ ἢ προτένης<sup>2</sup> ὅταν τὸ στόμα ἐναπερείσῃ, προσίασιν καὶ αἱ λοιπαί, καὶ δονεῖται τὰ ἀγκίστρα ὑπὸ τὸν αὐτὸν καιρὸν περιπαρέντα τοῖς ἰχθύσιν. αἱ ἄνδρες οὖν τοῦ μὲν ἐρέττειν ἐπιπέσθησαν, παρήκαν δὲ τὰς κώπας, ἐξαναστάντες δὲ ἀνασπῶσιν τὰς μηρίθους εὐαγρούσας καὶ μέντοι καὶ βριθομένας τοῖς ἰχθύσιν ὅταν δὲ ἐς τὴν ναῦν ἐμπέσωσι, διαφαίνεται τῆς εὐθηνίας τὸ μαρτύριον ἐκ τοῦ πλήθους τῶν ἰχθύων τῶν ἐαλωκότων.

11. Ἡ χερσαία γαλῆ ὅτι ἦν ἄνθρωπος ἠκούσα· καὶ ὅτι τοῦτο ἐκαλεῖτο, καὶ ὅτι ἦν γόης καὶ φαρμακίς, καὶ ὅτι δεινῶς ἐκόλαστος ἦν καὶ ἀφροδίτην παράνομον ἐνόσει, καὶ ταῦτα ἐς ἀκοὴν τὴν ἐμὴν ἀφίκετο· καὶ ὡς ἐς τοῦτο τὸ ζῶον τὸ κακὸν ἐτρέψεν αὐτὴν Ἐκάτης τῆς θεοῦ μητρὸς οὐδὲ τοῦτό με λέληθεν· ἢ μὲν οὖν θεὸς ἰλεως ἔστω· μύθους δὲ ἐῷ καὶ μυθολογίαν ἄλλοις· ὅτι δὲ ἐστὶ θηρίον ἐπιβουλότατον, καὶ νεκροῖς ἀνθρώποις ἐπιτίθενται γαλαί, καὶ μὴ φυλαττομένοις<sup>3</sup> ἐπιπηδῶσι, καὶ συλῶσι τοὺς ὀφθαλμοὺς καὶ ἐκροφῶσι,<sup>4</sup> δῆλόν ἐστι. φασὶ δὲ καὶ ὄρχεις γαλῆς γυναικὶ κατ' ἐπιβουλήν ἢ ἐκούσῃ περιφθέντας ἐπίσχειν τοῦ<sup>5</sup> ἔτι μητέρα<sup>6</sup> γίνεσθαι, καὶ ἀναστέλλειν

<sup>1</sup> ἡσυχῇ ὥστε.

<sup>2</sup> ἢ (μάλιστά) προ- add. H.

<sup>3</sup> φυλαττόμενα.

<sup>4</sup> Ges: ἐκροφῶσι.

<sup>5</sup> τό.

attached the feather of a sea-mew so as to be gently fluttered by the impact of the water. Now the Pelamyds in their eagerness for these objects come swimming up, and when the 'foretaster'<sup>a</sup> has applied its mouth to them the rest approach and at the same moment the hooks are agitated as they pierce the fish. Meanwhile the men have stopped rowing and laid aside their oars and standing up draw up the lines with their plentiful catch, indeed even laden with fish. And when they tumble into the boat the evidence of a successful day's sport is manifest in the great number captured.

11. I have heard that the land-Marten was once a The Marten human being. It has also reached my hearing that 'Marten' was its name then; that it was a dealer in spells and a sorcerer; that it was extremely incontinent, and that it was afflicted with abnormal sexual desires. Nor has it escaped my notice that the anger of the goddess Hecate transformed it into this evil creature.—May the goddess be gracious to me: fables and their telling I leave to others. But it is clearly a most malicious animal: Martens set upon human corpses, leap upon them if they are unprotected, pluck out their eyes and swallow them. They say too that if the testicles of a Marten are hung on a woman either by treachery or with her consent, they prevent her from becoming a mother and make her refrain from the sexual act. If the

<sup>a</sup> The title of an official at Athens who on the eve of the Apaturia tasted the food provided for the public feast to see if it was satisfactory.

<sup>6</sup> μητέρας.

μίξεως.<sup>1</sup> σπλάγχνα δὲ γαλῆς σκευασίαν τινα προσλαβόντα, ἦν ἴστωσαν οἱ σοφοὶ ταῦτα, καὶ<sup>2</sup> ἐς οἶνον ἐμβληθέντα κατ' ἐπιβουλήν, φίλιαν ὡς λόγος δίδωσται; καὶ ἠνώμενην τέως εὖνοιαν διακόπτει. καὶ ὑπὲρ μὲν τούτων τοὺς γόητάς τε καὶ φαρμακείας "Ἄρει φίλω κολλάζειν καὶ δικαιοῦν<sup>3</sup> καταλείπωμεν. εἴη δ' ἂν καὶ ἰχθύς γαλῆ, σμικρὸς οὗτος, καὶ οὐδέν τι κοινὸν πρὸς τοὺς καλουμένους γαλεοὺς ἔχων. οἱ μὲν γάρ εἰσι σελάχιοι<sup>4</sup> καὶ πελάγιοι, καὶ <ἐς><sup>5</sup> μέγεθος προήκοντες εἶτα μέντοι κυνὶ εὐίσκασιν. ἡ γαλῆ δέ, φαίης<sup>6</sup> ἂν αὐτὴν εἶναι τὸν καλούμενον ἥπατον. ἰχθύς δέ ἐστὶν αὐτῆ βραχύς; καὶ τῷ ὀφθαλμῷ ἐπιμέμικτο-κόρας δὲ ἔχει κυάνου χροῖα προσεικασμένας. καὶ τὸ μὲν γένειον ἔχει τοῦ ἥπατος μείζον, ἠττάται δὲ αὐτὸ πάλιν τοῦ χρέμητος κατὰ γε τοῦτο. πετραίαν δὲ οἶσαν τὴν γαλῆν καὶ νεμομένην φυκία ἀκούει πάντων σωμάτων οἷς ἂν νεκροῖς ἐντύχη τοὺς ὀφθαλμοὺς καὶ ταύτην ὡς τὴν χερσαίαν ἐσθίειν. χρώνται δὲ αὐτῇ ἐς τὰ ὅμοια ἀλμύεις ὅσοι κατὰ τοὺς Πειρώτας φαρμακεύουσι πονηροὶ καὶ οὐτοὶ σοφισταὶ κακῶν. ἐπεὶ δὲ ὠμοβόρον ἐστὶ τὸ τῶν ἰχθύων <τῶνδε><sup>7</sup> φύλον, πᾶν τὸ ταῖς ὑδροθηρίαις γένος συμβιοῦν καὶ τὰς ὑποδύσεις<sup>8</sup> τὰς κατωτάταις μετῶν μελαίνουσι τὰς ἐαντῶν βάσεις καὶ τὰ κοίλα τῶν χειρῶν, ἀφανίζουσι περῶμενοι τὴν ἐξ αὐτῶν ἀγλήν. τὰ γάρ τοι τῶν ἀνθρώπων μέλη,<sup>9</sup> ὡς ὅτι μάλιστα ἐκλάμποντα ἐν τῷ ὕδατι, ἐφορᾷ τῶν ἰχθύων τούτων<sup>10</sup> ἐστίν.

<sup>1</sup> μίξεως] H, comp. 4. 34 and 9. 54; αὐτῶν MSS, ἀνδρῶν Jac.

<sup>2</sup> καὶ ταῦτα.

<sup>3</sup> Abresch; διακαλεῖν.

<sup>4</sup> σελάχη V, H.

<sup>5</sup> <ἐς> add. Schn.

inwards of a Marten are dressed in a certain way, which I leave to those skilled in these matters, and dropped with evil intent into wine, they break up (so they say) a friendship, and sunder relations hitherto harmonious. In reward for these activities let us leave spell-binders and sorcerers to our friend Ares<sup>a</sup> to punish and judge.

There is also a fish called Marten (*galē*): it is small and has nothing in common with those known as dog-fish (*galeus*), for the latter are cartilaginous, live in the sea, attain to a considerable length, and resemble a dog. But the Marten-fish one might identify with the Hepatus,<sup>b</sup> as it is called. This is a small fish and blinks its eyes; the pupils are a dark blue colour. Its barbel is larger than that of the Hepatus; on the other hand it yields to the Chromis in this respect. I am told that the Marten lives among rocks, feeds on sea-weed, and that it too like the land Marten eats the eyes of all bodies that it finds dead. Fishermen who practise sorcery after the manner of those that dwell on the continent of Asia, being evilly disposed and skilled in mischief, use it for the same purpose as men use the land Marten. And since this species of fish is carnivorous, all men who spend their lives fishing and who explore the deepest recesses black their feet and the palms of their hands in an attempt to nullify the light that radiates from them, for men's limbs appear extremely bright in water and so attract these fish.

The Marten-fish

<sup>a</sup> Cp. Ael. VH 5. 18: cases of poisoning came before the court of the Areopagus.

<sup>b</sup> Unidentified; see 9, 38 n.

<sup>6</sup> φαίην.

<sup>7</sup> <τῶνδε> add. H.

<sup>8</sup> Abresch; ἀπο-

<sup>9</sup> ἀθηροκρινῶν μελῶν.

<sup>10</sup> πάντων.

12. Χῆμαι δὲ θαλάττιαι ζῷον εἰσι καὶ αἰσὶν  
 διάφορον· αἱ μὲν γὰρ αὐτῶν τραχεῖαι πεφύκασιν,  
 αἱ δὲ λείαι πάνν καὶ τὰς μὲν τοῖς δακτύλοις  
 πύσας συνθλάσεις, τὰς δὲ συντρίψεις λίθῳ καὶ  
 μόλις.<sup>1</sup> καὶ αἱ μὲν αὐτῶν μελάνταται τὴν χροῖαν  
 εἰσίν, αἱ δὲ ἀργύρῳ φαίης ἂν αὐτὰς προσοικένοι,  
 αἱ δὲ ἀνακραθεῖσας.<sup>2</sup> περικεινται τὰς χροῖας τὰς<sup>3</sup>  
 προειρημένας. γένη δὲ αὐτῶν<sup>4</sup> διάφορα καὶ  
 εἶναι πάνν ποικίλαι· αἱ μὲν γὰρ ἐν ταῖς ψάμμοις  
 κεύνται, διεσπαρμέναι ταῖς τῶν αἰγιαλῶν, διανα-  
 παύονται τε κατὰ τῆς ἰδύος, αἱ δὲ ὑπόκεινται τῷ  
 βρῦψ, αἱ δὲ εἰλημμένοι τῶν σπλάδων εἶτα αὐτοῖς  
 προσέχονται μάλα ἐγκρατῶς. ἐν δὲ τῇ καλουμένῃ  
 Ἰστριάδι θαλάττῃ αἰδε αἱ χῆμαι κατὰ τὴν ὠραν  
 τὴν θέρειον, ὑπαρχομένου τοῦ ἀμῆτου, δίκην  
 ἀγέλης ἀλλήλαις συμφέρονται, καὶ ἀναπλεύουσι  
 κούφως, τὰ γε πρῶτα βαρεῖαι<sup>5</sup> τε καὶ ἐπαχθεῖς  
 οὔσαι καὶ οὐκ ἀναπλεύουσαι, ἀλλὰ<sup>6</sup> τηλικαδε  
 οὐκέτι τοιαῦται· ἀποδιδράσκουσι δὲ τὸν νότον,  
 καὶ φεύγουσι τὸν βορρᾶν, καὶ οὐδὲ τὸν εἶρον<sup>7</sup>  
 ἀνέχονται. χαίρουσι δὲ ἀκύμονι θαλάττῃ, καὶ  
 ζεφύρου καταπνεούσαις αἰραις ἡδέταις τε καὶ  
 μαλακαῖς, ὑπὸ ταύταις οὖν τοὺς ἐαυτῶν εἰλυοὺς<sup>8</sup>  
 ἐκλιποῦσαι, μεμυκνῖαι τε καὶ κατὰκλειστοὶ ἔτι,  
 ἀνίσωιν ἐκ τῶν μυχῶν, καὶ ἀκύμονος οὔσης τῆς  
 θαλάττης νέουσι· καὶ τότε ἀνοίξασαι τὰς ἐαυτῶν  
 στέγας ἐκκύπτουσι, ὡς ἐκ τῶν ἰδίων θαλάμων αἱ  
 νύμφαι ἢ τὰ ῥόδα πρὸς τὴν εἰλην ὑπαλευθέντα καὶ  
 ἐκκύψαντα τῶν καλύκων. οὐκοῦν<sup>9</sup> κατὰ μικρὰ

12. Clams of the sea are of different kinds; for  
 some of them are rough, others perfectly smooth;  
 some you can crush by the mere pressure of the  
 fingers, others you will hardly smash with a stone;  
 some are of a deep black colour, others you might  
 compare with silver, others again are clothed in a  
 blend of the aforesaid colours. Their species differ  
 and their habitats are very various, for some lie  
 scattered in the sands of the sea-shore or rest at times  
 in the mud, others lie low beneath the sea-moss,  
 while others lay hold of reefs and cling to them with  
 might and main. In the Istrian Sea,<sup>4</sup> as it is called,  
 these Clams in summer time at the beginning of the  
 harvesting season swim along together like a herd of  
 cattle, floating lightly to the surface, although up to  
 this time they have been too heavy and weighty to  
 float upwards, but now they are no longer so. And  
 they avoid the South wind and flee before the North,  
 and cannot endure even the East wind, but their  
 delight is in a waveless sea and when the pleasant and  
 gentle breezes of the West wind blow. And so be-  
 neath their influence they quit their burrows, with  
 their shells still closed and fast shut, and mount up-  
 wards from their recesses and, when the sea is wave-  
 less, swim around. And then they open their  
 coverings and peep forth, like brides looking down  
 from their private chambers or like rosebuds that,  
 warmed a little, have peeped out of their flower-cups  
 towards the sun's heat. And so little by little they

<sup>4</sup> That part of the Euxine that lies off Istrus, S of the mouths  
 of the Danube.

<sup>1</sup> καὶ μόλις δελ. Η.

<sup>3</sup> Jac: ἀπᾶς τὰς.

<sup>5</sup> ἐαυτοῖς βαρεῖαι.

<sup>2</sup> ἀνακραθεῖσαι.

<sup>4</sup> αὐταῖς.

<sup>6</sup> Jac: ἀλλ' αἱ.

<sup>7</sup> τὸν εἶρον οὐδέ.

<sup>9</sup> οὐκοῦν καὶ αἱ κόγχαι.

<sup>8</sup> εἰλέους.



ὑποθαροῦσαι,<sup>1</sup> <καί><sup>2</sup> μάλα γε ἀσμένως ἡσυχάζουσι καὶ ἀτρεμοῦσι τὸν ἐταῖρον ἀνεμὸν προσδεχόμεναι, καὶ τὸν μὲν ὑπεστώρεσσαν χιτῶνα, τὸν δὲ ὠρθωσαν, καὶ πλέουσι τῷ μὲν ἰστίῳ αἱ χῆμαι, τῷ δὲ σκάφει χρώμεναι. καὶ προΐασι μὲν τὸν τρόπον τοῦτον, ἡσυχίας οὐσίας καὶ εὐδίας (οὐδὲν φαίης ἂν μακρόθεν ἰδὼν ἢ νηήτην στολὸν εἶναι). εἰ δὲ αἰσθωνται νεὸς ἐπιπλοῦν ἢ ἔφοδον θηρίου ἢ νῆξιν ἰχθύος ἀδροῦ, εἰαυτὰς ὑφ' ἐνὶ κρότῳ τῶν ἀστράκων πτύξασαι, κατὰλιθὸν τε ἀθροῖαι καὶ ἠφανίσθησαν.

13. Ὁ δὲ αἰμόρρους (εἶη δ' ἂν γένος ἔχεις οὗτος) μάλιστα ἐν τοῖς πετρώδεσι χηραμοῖς ἤθη τε ἔχει καὶ διατριβὰς. μῆκός τε σώματος εἰληχε πόδα, πλάτος δὲ ἐξ εὐρείας τῆς κεφαλῆς μείωνρος κάτειω ἔσται ἐπὶ τὴν οὐρὰν· καὶ πῆ μὲν φλογώδης ἰδεῖν ἔστι, πῆ δὲ δευῶς μέλας· φρίττει δὲ τὴν κεφαλὴν οἰῶναι κέρασι τισιν. ἔρπει δὲ ἡσυχὸς ἐπιθλίβων τὰς τῆς νηδύος φολίδας, λοξὸν δὲ οἰμον προΐεισιν. ἡρέμα οὖν ὕπηχει, ὡς καταγιῶναι νεώθειαν αὐτοῦ καὶ οὐδένειαν. δακῶν δὲ νύγμα ἐργάζεται, καὶ τοῦτό γε ἰδεῖν ἔστι παραχρήμα κναιοῦν, καρδιᾷπτει γε μὴν ὁ πληγεὶς μάλα οἰκτιστοῦ,<sup>3</sup> ἐκκρίνει δὲ ἡ γαστήρ ὄχετους. νῆξί δὲ ἀφίκετο ἢ πρώτη, καὶ αἷμα ἐκρεῖ διὰ τὰ ρινῶν καὶ ἀγένοσ· καὶ μέντοι καὶ δι' ὠτων σὺν ἰώ χολῶδει, οὐδρα δὲ ἀφίησιν ὑφαμμα ἢ κύστις. εἰ δὲ καὶ ὠτειλαὶ εἰσὶ τινες παλαιαὶ περὶ τὸ σῶμα, ῥήγνυνται καὶ αὐταί. εἰ δὲ θῆλυς αἰμόρρους κρούσει τινὶ <ἰόν><sup>4</sup> μεθήσων, καὶ ἐς τὰ οὐλα ὁ

gather courage and are glad to rest quietly while waiting for the friendly breeze; and one of their coverings the Clams spread beneath them, the other they raise, and with the latter for sail and the former for skiff they float along. And in this way they move forward when the sea is calm and the weather fine. To see them from a distance you would say that it was a fleet of ships. If however they perceive some vessel approaching or some savage creature advancing or some monstrous fish swimming by, with one clash of their shells they fold up, sink in a mass, and are gone.

13. The *Haemorrhous* or 'Blood-letter' is a species of snake which lives and has its haunts chiefly among rocky hollows. Its body is one foot long, and its width tapers downwards from its broad head to its tail. At one time it has a fiery hue, at another pitch-black, and on its head there bristle what look like horns. It crawls softly as it scrapes the scales of its belly along the ground, and its course is crooked. And so it makes a gentle rustling, which shows how sluggish and how feeble it is. But when it bites it makes a puncture which immediately appears dark blue, and the victim suffers agonising pains in his stomach, while the belly discharges copious fluid. On the first night after, blood streams from the nose and throat and even from the ears together with a bile-like poison, and the bladder emits blood-stained water. Also if there are any old scars on the body they break open. But if a female Blood-letter darts poison as it strikes, the poison mounts to the gums, blood streams copiously

<sup>1</sup> ὑποθαροῦσαι.<sup>2</sup> γούν.<sup>3</sup> <καί> add. H.<sup>4</sup> ἀλλά.<sup>5</sup> Jac: ὠκισσα.<sup>6</sup> <ἰόν> add. OSchn.

ἰὸς ἀναθεῖ, καὶ ἐκ τῶν ὀνύχων ἄκρων<sup>1</sup> αἷμα ἐκχεῖται πᾶμπολυ, καὶ ἐκθλίβονται τῶν οὐλῶν οἱ ὀδόντες. τοῦτω φασι τῷ θηρίῳ περιπέσειν ἐν Αἰγύπτῳ τὸν τοῦ Μενέλεω κυβερνήτην Κάνωβον Θώνιδος βασιλευόντος, καὶ συνείσαν τὴν Ἑλένην τοῦ δακτοῦ τὴν ἰσχὺν κατάξαι μὲν αὐτοῦ τὴν ῥάχην, ἐξελείν δὲ τὸ φάρμακον. ἐς τίνα δὲ ἄρα χρεῖαν ἔσπευσε λαβεῖν τὸ θησαύρισμα τοῦτο, οὐκ οἶδα.

14. Κομίζουσι δὲ ἄρα τῷ σφετέρῳ βασιλεῖ οἱ Ἰνδοὶ τίγρεις πεπωλεμένους καὶ τιθασοὺς πᾶνθηρας καὶ ὄρυγας τετράκερας, βοῶν δὲ γένη δύο, δρομικοὺς τε καὶ ἄλλους ἀγρίους δευῶς. ἐκ τούτων γε τῶν βοῶν καὶ τὰς μνισοσβάς<sup>2</sup> ποιῶνται, καὶ τὸ μὲν <ἄλλο><sup>3</sup> σῶμα παμιμέλανές εἰσιν οἶδε, τὰς δὲ οὐρὰς ἔχουσι λευκάς ἰσχυρῶς, καὶ περιστερὰς ὠχρὰς κομίζουσι, ὥσπερ<sup>4</sup> οὖν καὶ λέγουσι μῆτε ἡμεροῦσθαι μῆτε ποτὲ πραῦνεσθαι, καὶ ὄρυγας δέ, οὐς κερκορώνους<sup>5</sup> φιλοῦσιν ὀνομάζειν, καὶ κύνας γενναίους; ὑπὲρ ὧν ἄνω μοι λέλεκται, καὶ πιθήκους λευκοὺς καὶ μελαντάτους ἄλλους.<sup>6</sup> τοὺς γάρ τοι πυρροὺς ὡς γυναιμανεῖς ἐς τὰς πόλεις οὐκ ἄγουσι, ἀλλὰ καὶ ποθεν ἐπιτηδύσαντες ἀναιροῦσιν, ὡς μοιχοὺς μεμισηκότες.

<sup>1</sup> ἐκ τῶν ὀνύχων ἄκρων, after μεθίῳν in the MSS, transposed by OSchn, comp. Nic. Th. 305.

<sup>2</sup> Ges: τοὺς (τὰς) μνισοσβάς.

<sup>3</sup> <ἄλλο> add. H.

<sup>4</sup> ὥσπερ.

<sup>5</sup> κερκίανος Ges.

<sup>6</sup> ἄλλους καὶ τοῦτους πιθήκους.

from the finger-nails, and the teeth are forced out from the gums. This, they say, was the savage creature that Canobus, the helmsman of Menelaus, encountered in Egypt during the reign of Thonis; and when Helen realised how strong this venomous beast was she broke its spine and extracted the poison. But for what purpose she was eager to obtain this precious stuff I am unable to say.<sup>a</sup>

The tale of Canobus and Helen

14. The people of India bring to their king tigers that they have trained, tame panthers,<sup>b</sup> four-horned antelopes, two kinds of oxen, the one swift of foot, the other exceedingly wild. From these oxen they contrive fly-whisks, and whereas the rest of their body is entirely black, their tails are dazzlingly white. They bring also pale-yellow doves which are said never to become domesticated, never to be tamed; those birds too which they are accustomed to call *Cercorbonoi* (mynahs);<sup>c</sup> and hounds of good pedigree (I have spoken of these above);<sup>d</sup> and apes, some white, some the deepest black: the reddish ones,<sup>e</sup> which are too fond of women, they do not introduce into their towns, but if they can contrive somehow to spring upon them, they put them to death, because they detest them as adulterers.

Animals presented to the Indian King

<sup>a</sup> It seems impossible to identify this snake; see Gow-Scholfield on Nicander, Th. 232-319.

<sup>b</sup> 'Panther' and 'leopard' are synonymous terms, although in 7. 47 Ael. appears to distinguish them. Perhaps 'snow-leopard' or 'ounce.'

<sup>c</sup> *κερκωρώνος* conjecturally identified with *κερκίανος*, the Indian mynah; though *κερκο-* would suggest one of the handsome long-tailed Jays (Thompson, *On birds*).

<sup>d</sup> See 4. 19; 8. 1.

<sup>e</sup> The Orang-utan (Gossen § 241).

15. Ἰνδῶν δὲ ὁ μέγας βασιλεὺς μίας ἡμέρας ἀνὰ πᾶν ἔτος ἀγωνίας προτίθησι τοῖς τε ἄλλοις ὄσοις εἶπον ἑτέρωθι, ἐν δὲ<sup>1</sup> τοῖς καὶ ζώοις ἀλόγοις, ἀλλὰ ἐκείνοις <γε><sup>2</sup> ὧν ἐκπέφυκε κέρατα. κυρίῳ τε δὲ ταῦτα ἄλληλα, καὶ φύσει τινὶ θαυμαστῇ μέχρι νίκης ἀμιλλᾶται, ὡς περ οὖν ἀθληταὶ ἢ ὑπὲρ ἄλλων μεγίστων ἰσχυρίζομενοι ἢ ὑπὲρ κλέους σεμνοῦ καὶ φήμης τινὸς ἀγαθῆς. εἰσὶ δὲ οἱ ἀγωνιστῆται οἶδε οἱ ἄλογοι ταῦροι τε ἄγριοι καὶ κριοὶ ἡμεροὶ καὶ οἱ καλούμενοι † μέσοι †<sup>3</sup> καὶ ὄνοι μονόκερω καὶ † ὕαιαι.†<sup>4</sup> φασι δὲ εἶναι τοῦτο τὸ ζῶον δορκάδος μὲν ἦττον, ἐλάφου δὲ πολλῶ θρασύτερον καὶ θυμούμενον ἐς κέρασιν. εἶτα ἐπὶ πᾶσιν οἱ ἐλέφαντες ἀγωνιστῆται παρίαςιν προχωροῦσι δὲ οὗτοι καὶ μέχρι θανάτου τιτρώσκοντες ἀλλήλους τοῖς κέρασιν, καὶ πολλάκις μὲν ὁ ἕτερος κρατεῖ καὶ ἀποκτείνει τὸν ἀντίπαλον, πολλάκις δὲ καὶ συναποθνήσκουσιν.

16. Θεόφραστος οὖν φησὶ τοῦ ἔχειν τὰ βρέφη διεσθίειν τῆς μητρὸς τὴν γαστέρα, ὡς περ οὖν θυροκοποῦντα, ἵνα τι καὶ παίσω,<sup>5</sup> καὶ ἐξαράττοντα πεφραγμένην ἐξόδον, ἀλλὰ τοῦ θήλεος θλιβομένου<sup>6</sup> καὶ τῆς γαστρὸς οἱ στεينوμένης ('Ὀμηρείως δὲ εἶπον), τὴν δὲ οὐκ ἀντέχειν ἀλλὰ διαρρήγνυσθαι. καὶ με πείθει λέγων, ἐπεὶ τοὶ καὶ θαλάττιαι βελόνας ἀκολποὶ τε οὔσαι καὶ λεπταὶ ὅτι τὰ αὐτὰ πάσχουσιν ὑπὸ τῶν σφετέρων βρεφῶν καὶ ἐκείναι ἀνω πού τῶν λόγων εἶπον. Ἡρόδοτον δὲ ἀξιώ μὴ μοι

<sup>1</sup> δὲ δὴ.

<sup>2</sup> Corrupt.

<sup>3</sup> παῖσω.

<sup>4</sup> <γε> add. H.

<sup>5</sup> Corrupt.

<sup>6</sup> τὸν θήλων θλιβομένου.

15. In India the Great King on one day in every year arranges contests not only for various creatures, as I have said elsewhere,<sup>a</sup> but among them between dumb animals also, or at any rate for those which are born with horns. And these butt each other and struggle with an instinct truly astonishing until one is victorious, as in fact athletes do, using all their strength to win the highest prizes or to achieve glorious renown and a noble fame. But these dumb combatants are wild bulls, tame rams, and what are called *mesoi*<sup>b</sup> and one-horned asses and *hyainai*. They say that this animal is smaller than a gazelle but far more spirited than a stag and that it vents its fury with its horns. And last of all there come forward elephants to the fight: they advance and wound one another to the death with their tusks, and frequently one comes off victor and kills its adversary; frequently also both die together.

16. Theophrastus<sup>c</sup> denies that the young of a Viper eat through their mother's belly, as though they were breaking open a door (if I may be allowed the jest) or forcing an exit that had been blocked; but as the female is subjected to pressure and as its belly is (to use the language of Homer)<sup>d</sup> 'straitened,'<sup>e</sup> it is unable to hold out and so bursts. And his statement convinces me, for, you see, Pipe-fish too having no womb and being slim, go through the same process with their young, as I have explained somewhere earlier on.<sup>f</sup> But I trust that Herodotus will

<sup>a</sup> See ch. 24.

<sup>b</sup> *Mesoi* and *hyainai* have not been identified, and edd. regard the words as corrupt.

<sup>c</sup> Not in any extant work.

<sup>d</sup> E.g. *Il.* 14. 34.

<sup>e</sup> See §. 60.

μηρίειν, εἰ μύθοις ἐγγράφω ὅσα ὑπὲρ τῆς τῶν ἔχων ὕδινος ἄδει.

17. Φυσικὴ δὲ ἄρα ἦν τις κοινωνία καὶ συγγένεια λέοντι καὶ δελφίνι ἀπόρρητος· οὐ γὰρ ὅτι βασιλεύουσιν ὁ μὲν τῶν χερσαίων ὁ δὲ τῶν ἐναλίων, τοῦτο ἀπόρη, ἀλλὰ γὰρ τοὶ κἂν τήκωνται<sup>1</sup> προϊόντες ἐς γῆρας,<sup>2</sup> ὁ μὲν τὸν χερσαίον πύθηκον ἔχει φάρμακον, ὁ δὲ ἀναζητεῖ τὸν συμφυῆ. ὡς γὰρ ἐστὶ καὶ ἐν θαλάττῃ πύθηκος, εἰπόντων καὶ ἐστὶ καὶ τῷδε αὐτὸς ἀγαθόν, ὡς ἐκείνῳ ἐκείνος.

18. Ἔστι δὲ ἄρα ἐν τοῖς ἀδιηγήτοις καὶ ἀριθμῶ περιττοτέροις καὶ σπηδῶν, κακὸν ἕρπετόν· ὁμοχρουν τε εἶναι τῷ αἰμόρρῳ καὶ τήνδ' εἰσὶ Νικανδρος καὶ ἀδελφὴν κατὰ σχῆμα. καὶ τοῦτο ἐκείνος λέγει· ἀκυτέρα τε<sup>3</sup> εἶναι δοκεῖ, παρίστησι δὲ καὶ τινα σμικρότητος<sup>4</sup> φαντασίαν· γυρὸν γὰρ<sup>5</sup> καὶ ἑλικτὸν πρόεισι τὸν οἶμον, καὶ μάλιστα ἐν τούτῳ διαφεύδεται τοὺς ὄραντας ὅση τὸ μέγεθός ἐστιν, δεινὸν δὲ ἄρα τὸ ἐξ αὐτῆς τραῦμα· πρόεισι γοῦν καὶ ὑποσῆπει, καὶ τὴν γε θῆρα<sup>6</sup> τὴν προειρημένην ἀποδείκνυσι φερόντων. ὁ γοῦν ἰὸς ἐπὶ πᾶν ἀθεῖται τὸ σῶμα τάχει ἀμάχω, καὶ μέντοι καὶ ἡ θρῖξ καὶ ἐκείνη μυνδῶσα ἀφανίζεται, λείβονται δὲ αἱ ὀφρῦς καὶ αἱ βλεφαρίδες, καὶ τοὺς ὀφθαλμοὺς ἀχλὺς κατέχει, καὶ ἔφηλοι γίνονται.

<sup>1</sup> καὶ τήκονται.

<sup>2</sup> γῆρας καὶ ἄλλως νοσήσαντες.

<sup>3</sup> δὲ Ges.

<sup>4</sup> ἀφίησι . . . σμικρὰν.

<sup>5</sup> γὰρ καὶ περίξ.

not be angry with me if I reckon as fables all that he says [3. 109] regarding the birth of Vipers.

17. It seems that there is a certain natural association and kinship of a mysterious kind between the Lion and the Dolphin. It is not merely that one is king of land-animals and the other of fishes of the sea, but that when they advance to old age and begin to waste away, the Lion takes a land-monkey by way of medicine while the Dolphin searches for its equivalent in the sea: I have stated somewhere<sup>a</sup> that the sea contains a 'monkey,' and this is beneficial to the Dolphin, just as the land-monkey is to the Lion.

Lion and  
Dolphin  
compared

18. Among the creatures which I have not de-  
scribed and which are past numbering, is the *Sépedon*,  
an evil reptile. Nicander says [Th. 320-33] that it  
is the same colour as the Blood-letter and is akin to  
it in appearance. This also he says: it seems to  
move more quickly, but conveys the impression of  
being smaller, for its path is crooked and tortuous,  
and it is chiefly for this reason that it deceives the  
spectator as to its real size. Now the wound which  
it inflicts is terrible: at any rate it spreads and  
festeres and proves that the aforesaid creature is true  
to its name. At any rate the poison forces its way  
over the entire body with irresistible speed, and  
what is more, the hair turns clammy and perishes;  
the eyebrows and eyelashes fall away; darkness  
comes over the eyes and they are covered with white  
spots.

The  
*Sépedon*

<sup>a</sup> See 12. 27.

<sup>6</sup> Ges: θήραν.

19. Χερσαία χελώνη ζῶον λαγνίστατον, ἀλλὰ ὁ γὰρ ἄρρηγ· ὁμιλεῖ δὲ ἢ θήλεια ἀκουσα. καὶ λέγει Δημόστρατος, ἀνὴρ, ὡς λέγω<sup>1</sup> καὶ τοῦτο, τῶν ἐκ τῆς Ῥωμαίων βουλῆς γενόμενος (καὶ οὐ τί που διὰ τοῦτο ἤδη τεκμηριώσαι ἱκανός, δοκεῖ δέ μοι ἐπιστήμης τῆς ἀλιευτικῆς ἐς ἄκρον ἐλάσαι καὶ ὅσα ἔγνω εἰπεῖν κάλλιστα· εἰ δὲ τί οἱ καὶ ἄλλο ἐσπούδασται τοῦδε σοβαρώτερον, καὶ σοφίας τῆς περὶ τὴν ψυχὴν προσέψανεν, οὐκ ἂν θαυμάσαιμι<sup>2</sup>) λέγει δὲ ὅδε ὁ ἀνὴρ, ὑπὲρ ὅτου μὲν<sup>3</sup> ἑτέρου τὴν ὁμιλίαν ἀναίνεται ἢ θήλεια οὐκ ἔχειν σαφῶς εἰδέναι, τεκμαίρεσθαι δὲ ἐκείνῳ φησιν. ἢ θήλεια οὐκ ἄλλως ὁμιλεῖ ἢ πρὸς τὸν ἄρρην ὁρῶσα· καὶ ὁ μὲν ἐξέπλησε τὴν ἐπιθυμίαν κᾶτα ἀπηλλάγη, ἢ δὲ ἑαυτὴν ἐπιστρέψαι ἠκίστη ἐστὶ τῷ τε ὄγκῳ τοῦ χελωνίου καὶ ἐρεισθεῖσα ἐς τὴν γῆν. δείπνον οὖν ἔτοιμον ὑπὸ τοῦ γαμέτου καταλείπεται τοῖς τε ἄλλοις ζῴοις καὶ οὖν καὶ τοῖς αἰετοῖς. αἱ μὲν οὖν ταῦτα ὀρρωδοῦσιν, ὡς ἐκείνος λέγει, οἳ γὰρ μὴν ἄρρηνες<sup>4</sup> σῶφρονούσας αὐτὰς καὶ τιθεμένας πρὸ τοῦ ἠδέος τὸ σωτήριον οὐκ ἔχουσιν ἀναπέσαι.<sup>5</sup> οἱ δὲ φύσει τινὶ ἀπορρήτῳ ἕγγα<sup>6</sup> προσείουσιν<sup>7</sup> ἐρωτικὴν καὶ δέους ἐπίληθον ἅπαντος.<sup>8</sup> ἦσαν δὲ ἄρα ἐρωτικῶς ἐχούσης χελώνης ἕγγες οὐκ ᾤδαι μὰ Δία, ὅποιος Θεόκριτος ὁ τῶν νομεντικῶν παιγνίων συνθέτης ληρεῖ, ἀλλ' ἀπόρρητος πόα, ἥσπερ οὖν οὔτε ἐκείνος ὄνομα εἰδέναι φησὶν, οὔτε ἄλλον ἐγνωκέναι ὁμολογεῖ· εἰκόασιν δὲ τῆ πόα

<sup>1</sup> Jac: λέγει.

<sup>2</sup> οὐκ ἂν θ.] θαυμάσια αὐτοῦ.

<sup>3</sup> μὲν καί.

<sup>4</sup> ἄρρηνες οἶδε.

19. The land-Tortoise is a most lustful creature, at least the male is; the female however mates unwillingly. And Demosthratus, a member, I may add, of the Roman Senate—not that this makes him a sufficient voucher, though in my opinion he attained the summit of knowledge in matters of fishing and was an admirable expounder of his knowledge; nor should I be surprised if he had made a study of some weightier subject and had dealt with the science of the soul.—This Demosthratus admits that he does not know precisely whether there is any other reason for the female declining to copulate, but he claims to vouch for the following fact. The female couples only when looking towards the male, and when he has satisfied his desire he goes away, while the female is quite unable to turn over again owing to the bulk of her shell and because she has been pressed into the ground. And so she is abandoned by her mate to provide a meal for other animals and especially for eagles. This then, according to Demosthratus, is what the females dread, and since their desires are moderate and they prefer life to pleasurable indulgence, the males are unable to coax them to the act. And so by some mysterious instinct the males cast an amorous spell that brings forgetfulness of all fear [Hom. *Od.* 4. 221]. It seems that the spells of a Tortoise in loving mood are by no means songs, like the trifles which Theocritus, the composer of sportive pastoral poems, wrote, but a mysterious herb of which Demosthratus admits that neither he nor anyone else knows the name. Apparently the males

<sup>5</sup> ἀναπέσαι.

<sup>7</sup> Schn: προϊᾶσιν.

<sup>6</sup> ἄμαχῳ ἕγγα ἀπορρήτως.

<sup>8</sup> Jac: παρτός.

καλλωπίζεσθαι καὶ τινὰς ἀπορρήτους . . . † παλιώρας †.<sup>1</sup> εἰ γοῦν ἐκείνην διὰ στόματος ἔχοιεν, τὰ ἔμπαλιν γίνεται<sup>2</sup> τῶν προειρημένων· θρύπτεται μὲν γὰρ ὁ ἄρρη,<sup>3</sup> μεταθεῖ δὲ ἡ θήλεια ἢ τέως φεύγουσα νῦν φλεγόμενη, καὶ ἐξουστράται καὶ μίμνει τῆς συνόδου· δέος δὲ ἐκείναις<sup>4</sup> φρουδόν ἐστι, καὶ ὑπὲρ ἑαυτῶν ὀρρωδοῦσιν ἤκιστα.

20. Θεσσαλονίκη τῇ Μακεδονίτιδι χώρος ἐστὶ γειννῶν καὶ καλεῖται Νίβας. οὐκοῦν οἱ ἐνταῦθα ἀλεκτρούνες ᾧδῆς τῆς συμφυοῦς ἀμοιροῦσι καὶ σιωπῶσι πάντα πάντη, καὶ διαρρεῖ λόγος παροιμιώδης ἐπὶ τῶν ἀδυνάτων, ὃς λέγει 'τότε ἂν ἔχοιτε<sup>5</sup> τὸδε τι, ἔταν Νίβας κοκκύση.'

21. Ὃτε Ἀλέξανδρος τὰ μὲν ἐδόκει τῆς Ἰνδῶν γῆς τὰ δὲ ἦρει, πολλοῖς μὲν καὶ ἄλλοις ζώοις ἐνέτυχεν, ἐν δὲ τοῖς καὶ δράκοντι, ὃν περ οὖν ἐν ἄνθρωπῳ τινὶ νομίζοντες ἱερόν Ἰνδοὶ μετὰ πολλοῦ τοῦ θειασμοῦ προσετρέποντο,<sup>6</sup> οὐκοῦν πανταῖοι ἐγένοντο οἱ Ἰνδοὶ δεόμενοι τοῦ Ἀλεξάνδρου μηδένα ἐπιθέσθαι τῷ ζῳῷ· ὁ δὲ κατένευσε, παριούσης οὖν τῆς στρατιᾶς καὶ κτύπου γενομένου, εἶτα ὁ δράκων ἦσθητο· ὀξυηκοῦτάτων δὲ ἄρα ζῶων ἐστὶ καὶ ὀξυαπέστατον· συριγμὸν μὲν οὖν ἀφήκε μέγιστον καὶ φύσημα, ὡς ἐκπλήξαι τε πάντας καὶ ἐκταράξαι· ἐλέγετο δὲ ἄρα πηχέων ἑβδομήκοντα εἶναι, ἐφάνη γε μὴν<sup>7</sup> οὐ πᾶς:

<sup>1</sup> Lacuna: παλιώρας 'vox nihili'.

<sup>2</sup> Schol.: ἔμπαλιν γίνεται τὰ.

<sup>3</sup> ἄρρη ἐρῶν ὡς οὐκ ἐρῶν.

<sup>4</sup> ἐκείνῳ.

adorn themselves with this herb, and some mysterious. . . . At any rate if they hold this herb in their mouth there ensues the exact opposite to what I have described: the male becomes coy, but the female hitherto reluctant is now full of ardour and pursues him in a frenzied desire to mate; fear is banished and the females are not in the least afraid for their own safety.

20. There is a region near to Thessalonica in Macedonia which goes by the name of Nibas. Now the Cocks there lack their natural faculty of crowing and are absolutely silent. There is current a proverbial saying applied to things that are impossible, it is to this effect: 'You shall have such-and-such when Nibas crows.'

The Cock  
in Nibas

21. When Alexander threw some parts of India into a commotion and took possession of others he encountered among many other animals a Serpent which lived in a cavern and was regarded as sacred by the Indians who paid it great and superstitious reverence. Accordingly Indians went to all lengths imploring Alexander to permit nobody to attack the Serpent; and he assented to their wish. Now as the army passed by the cavern and caused a noise, the Serpent was aware of it. (It has, you know, the sharpest hearing and the keenest sight of all animals.) And it hissed and snorted so violently that all were terrified and confounded. It was reported to measure 70 cubits although it was not visible in all its length,

A monstrous  
Snake

<sup>5</sup> Bernhardt: ἔχηε.

<sup>6</sup> Ges: προσετρέποντο.

<sup>7</sup> καὶ ἐφάνη μὲν.

μόνην γὰρ ἐξέκυψε τὴν κεφαλὴν.<sup>1</sup> καὶ οἱ γε ὀφθαλμοὶ ἄδονται αὐτοῦ τὸ μέγεθος ἔχειν Μακεδονικῆς περιφεροῦς ἀσπίδος<sup>2</sup> μεγάλης.

22. Ταῖς κορώναις ἔργον τοὺς ἀετοὺς ἐρασχελεῖν ἔστιν. οἱ δὲ ὑπερφρονούσιν αὐτῶν, καὶ ἐκείναις<sup>3</sup> μὲν ἀπολείπουσι τὴν κάτω φέρεσθαι πτῆσιν, αὐτοὶ δὲ τὸν αἰθέρα [ὑψηλότερον ὄντα]<sup>4</sup> ὠκίστοις<sup>5</sup> τέμνουσιν πτεροῖς, οὐ δήπουν δεδιότες (πῶς γὰρ ἂν τοῦτο εἴποι τις, τὴν τῶν ἀετῶν ἀλκὴν καλῶς ἐπιστάμενος;) ἀλλὰ ἰδίᾳ τινὶ μεγαλονοίᾳ ἐῷσιν ἔρρειν ἐκείνας κάτω.

23. Τὸν ἰχθὺν τὸν πομπίλον οὐ μόνον Ποσειδῶνος λέγουσιν ἱερὸν εἶναι, ἀλλὰ καὶ τῶν ἐν Σαμοθράκῃ θεῶν φίλον. ἀλιέα γούν τινα ἐν τοῖς ἀνω τοῦ χρόνου τιμωρίαν ὑποσχεῖν τῷδε τῷ ἰχθύι, καὶ τὸ μὲν ὄνομα ἦν ὡς λόγος τοῦ ἀλιέως Ἐπωπεύς,<sup>6</sup> ἦν δὲ ἐξ Ἰκάρου τῆς νήσου, καὶ υἱὸς αὐτῷ ἦν. ἀθηρίας οὐδὲν ποτὲ γενομένης ἰχθύων, ἀνήγαγε τὸν βόλον μόνους θηράσαντα πομπίλους,<sup>7</sup> οὐσπερ οὐδὲν καὶ δείπνον σὺν τῷ παιδί ὁ Ἐπωπεύς ἔθετο. οὐκ ἐς μακρὰν δὲ δίκη τιμωρός<sup>8</sup> μετήλθεν αὐτόν: τῇ γὰρ ἀλιάδι αὐτοῦ κῆτος ἐπέλθὼν ἐν ὄψει τοῦ παιδὸς τὸν Ἐπωπέα κατέπιε. λέγουσι δὲ καὶ τοὺς δελφίνας πολεμίους τῷ πομπίλῳ εἶναι, οὐ μὴν οὐδὲ ἐκείνους καλῶς ἀπαλλάττειν ὅταν αὐτοῦ γεύσωνται· σφαδάξουσι γὰρ παραχρῆμα καὶ ἐκμαί-

<sup>1</sup> μόνη . . . ἢ κεφαλὴ H.

<sup>2</sup> Ges: ἐκείνας.

<sup>3</sup> τοῖς ὠκίστοις.

<sup>4</sup> τοὺς πομπίλους.

<sup>5</sup> περιφεροῦς μεγάλης del. H.

<sup>6</sup> [ὑψ. ὄντα] gloss. H.

<sup>7</sup> Gill: Ὀπωπεύς here and below.

<sup>8</sup> τιμωρός αὐτῶν.

for it only put its head out. At any rate its eyes are said to have been the size of a large, round Macedonian shield.

22. Crows make it their business to worry Eagles, but they despise the Crows and leave them to fly at a lower level, while they themselves cleave the upper air on the swiftest of wings, not of course because they are afraid (how could anyone knowing well what the might of Eagles is say such a thing!): it is rather from what I may call their own magnanimity that they allow those birds to go their miserable way down below.

23. They say that the Pilot-fish is sacred not only to Poseidon but is also beloved of the gods of Samothrace.<sup>a</sup> At any rate a certain fisherman in the olden days was punished by this fish. The name of the fisherman was, according to the story, Epopeus, and he came from the island of Icarus<sup>b</sup> and had a son. Now on one occasion after they had failed to find any fish Epopeus drew up his net with a catch consisting entirely of Pilot-fish, off which he and his son made a meal. But not long after, avenging justice overtook him, for a sea-monster attacked his boat and swallowed Epopeus before the very eyes of his son.

And they also say that Dolphins are the enemies of the Pilot-fish, and they again do not escape unharmed when they eat one, for they immediately begin to writhe and go quite mad, and being

<sup>a</sup> The Cabiri, who were later confused with the Dioscuri.

<sup>b</sup> Icaria, an island of the Sporades off the SW coast of Asia Minor.

νονται, καὶ ἀτρεμεῖν ἀδυνατοῦντες ἐπὶ τοὺς αἰγια-  
λοὺς ἐκφέρονται, καὶ ἀπαξ ἐκβρασθέντες ὑπὸ τοῦ  
κύματος κοράναις τε εἰναλῖαις<sup>1</sup> καὶ λάροις  
δεῖπνόν εἰσι. λέγει δὲ Ἀπολλώνιος ὁ Ῥόδιος ἢ  
Ναυκρατίτης ὅτι καὶ ἄνθρωπός ποτε οὗτος ἦν, καὶ  
ἐπόρθημεν. ὁ δὲ Ἀπόλλων ἠράσθη κόρης, καὶ  
ἐπειράτο αὐτῇ ὁμιλῆσαι· ἡ δὲ ἀποδιδράσκουσα  
ἦλθεν εἰς Μίλητον καὶ ἐδεήθη Πομπίλου τινὸς  
βαλαττοῦργοῦ, ἵνα αὐτὴν διαγάγοι τὸν πορθμόν·  
ὁ δὲ ὑπήκουσεν. ἐπιφανείς δὲ ὁ Ἀπόλλων τὴν  
μὲν κόρην ἀρπάζει, τὴν δὲ ναῦν λίθον ἐργάζεται,  
τὸν δὲ Πομπίλον εἰς τὸν ἰχθύν τούτου μετέβαλεν.

24. Ἴνδοι δὲ ἄρα καὶ περὶ τοὺς βοῦς τοὺς  
δρομικοὺς τίθενται σπουδὴν. καὶ ὑπὲρ τῆς ὠκύτη-  
τος τῆς ἐκεῖνων ἀμιλλῶνται βασιλεῖς τε αὐτὸς καὶ  
τῶν ἀρίστων πολλοί, καὶ ποιοῦνται ρήτρας ἐπὶ  
χρυσίῳ παμπόλλῳ καὶ ἀργυρίῳ, καὶ οὐχ ἡγούνται  
αἰσχρὸν εἶναι ἐρίζεσθαι ὑπὲρ τῶνδε τῶν ζώων,  
συνωρίζουσι δὲ αὐτοὺς ἄρα καὶ ὑπὲρ τῆς νίκης.  
κυβεύουσιν. οἱ μὲν οὖν ἵπποι ζυγοὶ θέουσιν, οἱ  
δὲ βοῦς παράσειροι, καὶ ἐγχεῖται τῇ νύσῃ ὁ  
ἕτερος, καὶ δεῖ δραμεῖν σταδίους τριάκοντα. ἴσων  
δὲ τοῖς ἵπποις οἱ βόες συνθέουσι, καὶ οὐκ ἂν  
ἀποκρίνεται τὸν ὠκύτερον οὔτε βοῦν οὔτε ἵππον.  
ἂν δὲ ποτε ὁ βασιλεὺς πρὸς τινα ὑπὲρ τῶν  
ἑαυτοῦ βοῶν σύνθηται, εἰς τοσαύτην προχωρεῖ  
φιλονικίαν, ὡς αὐτὸς ἐφ' ἄρματος ἐπέσθαι, καὶ

<sup>1</sup> εἰναλῖαις.

<sup>a</sup> The 'Little Manx Shearwater.' Wellmann sees in these words a reminiscence of Panocrates, epic poet, 2nd cent. A.D.

incapable of remaining still are carried on to beaches, and when once they are cast ashore by the wave they furnish a meal to 'sea-crows'<sup>a</sup> [Hom. *Od.* 5. 66] and sea-mews. And Apollonius of Rhodes or of Naucratis says<sup>b</sup> that the Pilot-fish was once actually a human being and a ferryman. And Apollo fell in love with a maiden and attempted to lie with her, but she escaped and came to Miletus and implored one Pompilus, a seaman, to conduct her across the strait. He agreed to do so, but Apollo appeared and seized the maiden, turned the ship into stone, and transformed Pompilus into this fish.

24. The Indians devote much attention to fast-  
running Oxen. And the King himself and many of the nobles make the speed of their oxen the subject of contest, and lay wagers in immense sums of gold and silver, and think no shame to compete with one another respecting these animals, indeed they couple them together and gambit on the race for victory. Now the horses run yoked together, while the Oxen are harnessed alongside and one of them almost grazes the turning-post; they have to run 30 *stades*. The Oxen run as fast as the horses and you could not tell which is the faster of the two, the Ox or the horse. If, as sometimes happens, the King makes a wager with someone over his own Oxen, so full of emulous zeal does he become that he himself follows in a chariot and urges on the

Racing  
Oxen

whom Athenaeus (7. 283), cites as his authority for this same story; see *Hermes* 26. 523.

<sup>b</sup> See Powell, *Coll. Alex.* p. 6. The story was related by Apollonius in his poem *Kritos Naukrateos*, but it is thought unlikely that he was born or lived at Naucratis.



παρορμῶν τὸν ἥριον. ὁ δὲ ἄρα τοὺς μὲν ἵππους ἐξαιμάττει τῷ κέντρῳ, τῶν δὲ βοῶν τὴν χεῖρα ἀνέχει· ἀκέντητοι γὰρ θεοῦσι, τοσαύτη δὲ ἔστι περὶ τὴν βοεικὴν ἀμίλλαν ἢ φιλοτιμία, ὡς μὴ μόνους τοὺς πλουσίους ὑπὲρ αὐτῶν ἐπὶ πολλῷ φιλονικεῖν μηδὲ τοὺς δεσπότας ἀλλὰ καὶ τοὺς θεωμένους, οἳα δὴ Πηλεΐδης καὶ ὁ Ἰδομενεὺς ὁ Κρησὶ καὶ ὁ Λοκρὸς Ἄϊας παρ' <sup>1</sup> Ὀμήρῳ φιλονικοῦντε <sup>2</sup> ἀποδεικνυσθον. εἰσι δὲ καὶ ἕτεροι παρ' αὐτοῖς βόες, ἰδεῖν κατὰ τοὺς μεγίστους τράγους· <καὶ> <sup>3</sup> αὐτοὶ δὲ καθ' ἑαυτοὺς ζεῖννται, καὶ τρέχουσιν ὠκίστα, καὶ τῶν ἵππων γε τῶν Γετικῶν οὐκ εἰσι νωθέστεροι.

25. Λόγος ἔχει τοὺς ἵππους τοὺς πίνοντας ἐκ τοῦ Κοσσινίτου ποταμοῦ (ἔστι δὲ οὗτος ἐν Θράκη) δεινῶς ἐκθηριοῦσθαι· ἐκδίδωσι δὲ ὁ ποταμὸς οὗτος ἐς τὴν Ἀβδηριτῶν, καὶ ἀναλιόκεται ἐς τὴν Βιστονικὴν λίμνην. ἐνταῦθά τοι καὶ τὰ βασιλεῖα γενέσθαι ποτὲ Διομήδους τοῦ Θρακός, ᾧ καὶ αἱ ἀνήμεροι ἐκεῖνα ἵπποι κτήμα ἦσαν ὁ Ἡράκλειος ἄθλος. τὸ δὲ αὐτὸ φασι πάσχειν καὶ τοὺς ἵππους τοὺς ἐκ τῆς Ποτινάδος κρήνης πίνοντας. αἱ δὲ Ποτιναὶ τὸ χωρίον, ἐνθα ἡ κρήνη, οὐ μακρὰν ἀπὸ Θηβῶν ἔστιν. Ὀρεΐτας <sup>4</sup> δὲ λέγουσι καὶ Γεδρωσίους <sup>5</sup> ἰχθὺς παραβάλλειν τοῖς ἵπποις χορτόν. Κελτοὺς δὲ ἀκούω καὶ τοῖς βοῦσι καὶ

<sup>1</sup> παρὰ τῷ.<sup>2</sup> φιλονικοῦντες.<sup>3</sup> <καὶ> add. H.<sup>4</sup> Ἴας· Ὀραεΐτας.<sup>5</sup> Gill: Ἀδρασίους.<sup>1</sup> The Compsantus of Hdt. 7. 109.<sup>2</sup> The capture of the mares of Diomedes, King of the

driver. And the latter makes the horses quite bloody with his goad, but withholds his hand from the Oxen, for they run without any goading. And feeling runs so high over this ox-racing that not only the rich and the owners but the spectators also contend for large stakes, just as in Homer [Il. 23. 473-93] Idomeneus of Crete and Ajax of Locris are represented contending.

There are also in India other Oxen the size of the largest he-goats. These also are yoked together and run extremely fast, at any rate they are no less spirited than the horses of the Getae.

25. It is reported that Horses which drink from the river Cossinitus <sup>a</sup> (it is in Thrace) become terribly savage. This river empties itself into the territory of Abdera and is swallowed up in the Lake of the Bistones. Here, you know, was once the palace of Diomedes the Thracian who owned those famous wild mares, one of the 'Labours' of Heracles. <sup>b</sup> And they say that the same fate befalls horses that drink from the spring at Potniae. <sup>c</sup> The place called Potniae, where the spring is, lies not far from Thebes. They say that the inhabitants of Oraea and Gedrosia <sup>d</sup> give their Horses fish for fodder, and I am told that the Celts feed both their cattle and

Horses affected by certain waters

Bistones, was the 8th Labour imposed by Eurystheus upon Heracles. They ate human flesh, but after eating their master, whom Heracles had slain, became tame.

<sup>e</sup> Village in Boeotia, famed as the home of the mythical Glaucus, who was torn to pieces by his mares. It lay about 1 mi. SW of Thebes.

<sup>d</sup> Oraea (or Orae), a town on the eastern border of Gedrosia, a region corresponding more or less to the modern Makran and extending from the Gulf of Oman to the River Indus.

τοῖς ἵπποις ἰχθῦς δίδοναι δέειπον. ἐνταυθα τοὶ λέγουσι καὶ τοὺς ἵππους τὴν ἀποπνοὴν τὴν ἐκ τῶν ἀνθρώπων φεύγοντας εἰς τὰ νοτιώτερα τῆς Εὐρώπης φέρεσθαι, μάλιστα ὅταν οἱ νότοι κάταπνέωσι. καὶ Μακεδόνας δὲ καὶ Λυδοὺς ὁμολογοῦσιν ὅτι καὶ αὐτοὺς ἰχθῦσι τοὺς ἑαυτῶν ἵππους τρέφειν, καὶ τὰ πρόβατα δὲ τὰ Λύδια καὶ τὰ Μακεδονικὰ ἐκ τῶν αὐτῶν πιαίνεσθαι. λέγουσιν. ἐν Μυσοῖς δὲ τῶν θηλειῶν ἵππων ἀναβανομένων ἐπηύλουν τινές, οἷον ὑμέναιόν τινα τοῦτον τοῖς τῶν ἵππων γάμοις ἐπάδοντες. τὰς τε ἵππους ὑπὸ τοῦ μέλους θελγομένης τάχιστα ἐγκύμονας γίνεσθαι, καὶ οὖν καὶ καλοὺς τοὺς πάλους ἀποτίκτειν. καὶ ἐκεῖνο δὲ περὶ ἵππων ἤκουσα. τοὺς πρεσβυτέρους ἤδη φασι καὶ προήκοντας τὴν ἡλικίαν ἀσθενῆ γενῆναι τὰ ἐξ αὐτῶν ἐκγόνα. τὰ τε γὰρ ἄλλα καὶ τοὺς πόδας ἀγενεῖς ἔχειν. βίον δὲ ἵππων καὶ χρόνον ἀριθμοῦσιν ἐς τοσάδε ἔτη. τῶν μὲν<sup>1</sup> ἀρρένων ἐς πέντε καὶ τριάκοντα<sup>2</sup>. Ἀριστοτέλης δ' ὁ Νικομάχου λέγει πέντε καὶ ἑβδομήκοντα ἔτη διαβιδῶναι ἵππων.

26. Ἐκ Σούσων τῶν Περσικῶν εἰς Μηδίαν ἀπὸντι<sup>3</sup> ἐν τῷ δευτέρῳ σταθμῷ πάμπόλῃ τι λέγεται σκορπίων πλήθος γίνεσθαι, ὥστε τὸν τῶν Περσῶν βασιλέα, ὅποτε διῶι,<sup>4</sup> πρὸ τριῶν ἡμερῶν προστάττει πᾶσι θηρεύειν αὐτοὺς, καὶ τῷ πλείστους θηράσαντι δῶρα δίδοναι. εἰ γὰρ τοῦτο μὴ γένοιτο, ὁ χώρος ἀβατός ἐστίν. ὑπὸ παντὶ γὰρ

<sup>1</sup> μὲν γάρ.

<sup>2</sup> Lacuna.

<sup>3</sup> Schol.: ἀπὸντων.

<sup>4</sup> Schol.; δὴ ἴσθαι.

their horses on fish. In their country, it is said, the Horses actually flee from the scent of human beings and hasten to the more southerly parts of Europe, especially when the South Wind blows. And there are those who bear witness to the fact that the inhabitants of Macedonia and of Lydia also feed <sup>and on fish</sup> their horses on fish, and who assert that the sheep of Lydia and of Macedonia are fattened on the same diet. In Moesia while Mares are in process of being covered some people play the pipe, accompanying the marriage of Horses with nuptial music, as it were; and the Mares are so enchanted by the <sup>affected by music</sup> melody that they very soon become pregnant and, what is more, produce beautiful foals. This too I have heard concerning Horses. They say that when Horses are older and advanced in years the offspring which they beget is feeble, having besides other defects poor legs. The age and life of Horses men <sup>their age</sup> reckon as so many years: in the case of Stallions, five and thirty. . . . But Aristotle the son of Nicomachus states [HA 545 b 20] that a Horse lived for five and seventy years.

26. In the second stage of a journey from Susa in <sup>Scorpions in Persia</sup> Persia to Media there are said to be Scorpions in multitudes, so that when the Persian King is going to pass that way he issues orders three days in advance that everybody is to hunt them, and bestows presents on the man who has caught the greatest number. For if this were not done, the region would be impassable, for 'beneath every stone'

<sup>a</sup> Some words must have been lost here, corresponding to Aristotle's ἢ δὲ θήλεια πλείω τῶν τετταράκοντα, 'in the case of Mares, more than forty.'

λίθῳ καὶ βῶλῳ πάσῃ σκορπίος ἐστὶ. λέγουσι δὲ καὶ ὑπὸ σκολοπενδρῶν ἐξαναστῆναι Ροιτιεῖς τοσοῦτο πλῆθος αὐτοῖς ἐπεφόιτησε τούτων. φασὶ δὲ καὶ ἐν Κυρήνῃ μῶν διάφορα γίνεσθαι<sup>1</sup> γένη οὐ μόνον ταῖς χροαῖς, ἀλλὰ καὶ ταῖς μορφαῖς ἐνίοις γὰρ αὐτῶν πλατυπροσώπους εἶναι καθάπερ τὰς γαλάς, καὶ αὖ πάλιν ἄλλους ἐχινώδεις,<sup>2</sup> οὐσπερ οὖν καὶ οἱ ἐπιχώριοι καλοῦσι ἐχινέας. ἐν Αἰγύπτῳ δὲ ἀκούω δίποδας εἶναι μῦς, καὶ μεγίστους μεγέθει φύεσθαι, τοῖς γε μὴν ἐμπροσθίοις ποσὶν ὡς χεραὶ χρῆσθαι· εἶναι γὰρ αὐτοῦς τῶν ὀπισθεν βραχυτέρους.<sup>3</sup> βαδίζουσι δὲ ὀρθοὶ ἐπὶ τοῖν δυοῖν ποδοῖν· ἔταν δὲ διώκωνται, πηδῶσιν. Θεόφραστος λέγει ταῦτα.

27. Λέγει τις λόγος<sup>4</sup> τοὺς ὄρνιθας τοὺς ἀπταγᾶς μετακομισθέντας ἐς Αἰγύπτου ἐκ Λυδίας καὶ ἀφέντας ἐς τὰς ἕλας τὰ μὲν πρῶτα ὄρνυγος φωνὴν ἀφιέναι· χρόνῳ δὲ ὕστερον τοῦ ποταμοῦ κοίλου ρυέντος λιμός ἐγένετο, καὶ πολλοὶ τῶν κατὰ τὴν χώραν ἀπώλλυντο. οὐ διέλιπον οὖν οἱ ὄρνιθες οὗτοι πολλῶ σαφέστερον καὶ ἐναρθρότερον παιδίου φθέγμα.<sup>5</sup> ἀφιέντες καὶ λέγοντες· τρὶς τοῖς κακοῖς τὰ κακά· λέγει δὲ ὁ αὐτὸς λόγος ὅτι συλληφθέντες καὶ ἀγρευθέντες οὐ μόνου οὐ τιθασεύονται, ἀλλὰ οὐδὲ φωνὴν ἔτι ἀφιᾶσιν ἢν πρότερον ἠφίεσαν· ἢ δουλεία γὰρ αὐτῶν καὶ ἡ κάθειρξις<sup>6</sup> κατατηφίζεται σιωπῆν· εἰάν δὲ ἀφθῶται καὶ ἐλευθέρου ἀπλώσονται

and every clod 'there lurks a scorpion.' And they say that the inhabitants of Rhoeteum<sup>a</sup> were driven out by centipedes, so great was the multitude that invaded them. They say too that in Cyrene there<sup>The Acomys</sup> are species of mice which differ not only in colour but in form: some for instance have flat faces like martens, others again look like hedgehogs (*echinói*), and these the natives call 'prickly mice' (*echinees*).<sup>b</sup> And I have heard that in Egypt there are mice<sup>c</sup> <sup>The Jerboa</sup> with only two legs, and that they grow to a great size, but their front legs they use as hands, for they are shorter than their hind legs. And they walk erect on their two legs, but when pursued they jump. This is what Theophrastus says [*fr.* 174. 8].

27. There is a story that the birds known as <sup>The</sup> Francolins when transported from Lydia to Egypt and let loose in the woods, at first uttered the note of a quail. Later on, owing to the river being confined in its hollow bed, a famine broke out and many of the inhabitants perished, whereupon these same birds never ceased to utter with a sound far clearer and more articulate than any child words meaning 'Three curses on the accursed.' And the same story tells how if they are captured and snared they not only refuse to be tamed but no longer even utter the notes which they did before: their servitude and confinement decree silence against them. If however they are let go and can unfold their wings at liberty

<sup>a</sup> Town in the Troad on the Hellespont.

<sup>b</sup> This is the *Mus cahirinus* of the genus *Acomys*, allied both to the rat and the mouse.

<sup>c</sup> Ael. is referring to the Jerboa.

<sup>6</sup> καὶ ἡ κάθειρξις *del.* H.

<sup>1</sup> Jac: γένεσθαι.

<sup>2</sup> Ges: ἐχινώδεις MSS; ἔ. [ὄρειας ἀκάνθας ἐχοντάς] *del.* H.

<sup>3</sup> βραχυτέρους. [εἰδὼν τούτους, λιβυκοὶ εἰων] *del.* Jac, H.

<sup>4</sup> λόγος τις λέγει.

<sup>5</sup> Jac: μείζον φθέγμα.

τὸ πτερόν, καὶ ἐς ἥθη τὰ ἑαυτῶν ἀφίκονται πάλιν γίνονται ἔμφωνοι, ὁμοῦ καὶ τὸ φθέγμα καὶ τὴν παρρησίαν ἀναλαβόντες.

28. Λέγουσι δὲ καὶ τοὺς σκῶπας (ὧν καὶ Ὅμηρος ἐν Ὀδυσσεύᾳ μέμνηται λέγων πολλοὺς αὐτοὺς περὶ τὸ ἄντρον τὸ τῆς Καλυψοῦς εὐνάζεσθαι) καὶ ἐκείνους ἀλίσκεσθαι ὀρχήσει. ἄνδρες <δέ><sup>1</sup> ὀρχηστικοὶ φασὶ καὶ ὀρχήσεως εἰδὸς τι ἐξ αὐτῶν κεκλήσθαι, καὶ εἴ γε αὐτοῖς χρὴ πιστεῦεν, ἢ ὀρχησις αὐτῆ σκῶψ κέκληται. καὶ τὸ μιμείσθαι δέ τινα<sup>2</sup> ἐπὶ τὸ γλοιώτερον καὶ διαπαίξεν ἥδιστον δοκεῖ τοιοῦδε τοῖς ὄρισιν· ἔνθεν τοι <καὶ><sup>3</sup> ἐτρέπη ὁ λόγος, καὶ ἡμεῖς τὸ σκῶπτειν οὕτω καλοῦμεν. λέγεται δὲ ὁ σκῶψ οὗτος μικρότερος εἶναι γλαυκὸς καὶ τὴν χροάν ἔχειν μολίβω προσοικυῖαν τῷ βαθντάτῳ,<sup>4</sup> ἔχειν δὲ τὰ πτερά αὐτοῦ φασὶ στίγματα<sup>5</sup> ὑπόλευκα. ἀναφαίνει<sup>6</sup> τε δύο ἀπὸ τῶν ὀφρύων παρ' ἑκάτερον τὸν κρόταφον πτερά. Καλλιμάχος δὲ δύο φησὶν εἶναι γένη σκωπῶν, καὶ τοὺς μὲν φθέγγεσθαι, τοὺς δὲ συγκεκληρώσθαι σιωπῇ· καὶ τοὺς μὲν αὐτῶν λέγεσθαι σκῶπας, τοὺς δὲ ἀείκωπας. λέγει δὲ Ἀριστοτέλης τοὺς παρ' Ὅμηρῳ διὰ τοῦ στίγμα μὴ λέγεσθαι, ἀλλὰ ἀπλῶς ὀνομάζεσθαι κῶπας. τοὺς οὖν τιθέντας τὸ στίγμα ἀμαρτάνειν περὶ κατὰ τὸ ὄνομα ἀληθείας καὶ τῆς Ὅμηρου πρὸ τὸν ὄρνιν κρίσεώς τε καὶ

<sup>1</sup> <δέ> *add.* H.

<sup>2</sup> *twas.*

<sup>3</sup> <καὶ> *add.* H.

<sup>4</sup> βαθντάτα.

<sup>5</sup> καὶ στίγματα.

and return to their own haunts, they again become vocal and recover both their voice and their freedom of speech together.

28. They say that men catch the Little Horned Owl also<sup>a</sup> (mentioned in the *Odyssey* [5. 66] by Homer who says that it nests in great numbers round about the cavern of Calypso) by dancing. And dancers assert that a certain kind of dance is called after this bird, and if we are to believe them this dance has been called 'the Little Horned Owl.' And that anyone should caricature and imitate them in a playful way affords these birds the greatest pleasure. This is the origin of the word *skōplein* which we use, meaning 'to mock.' It is said that the Little Horned Owl is smaller than the Little Owl and that its colour resembles lead of the deepest hue, but its wings are said to have whitish speckles. And it displays two feathers rising from the brows on either temple. Callimachus [*fr.* 418 P] maintains that there are two kinds of Little Horned Owl, one kind is vocal, the other doomed to silence; the latter is called *skōps*, the former *aeiskōps*.<sup>b</sup> But Aristotle asserts that in Homer the word does not begin with a *sigma* (*skōps*), but that the birds are called simply *kōpes*. So those who prefix a *sigma* mistake the true spelling of the word and are mistaken as to Homer's judgment and knowledge of the

The Little  
Horned Owl

<sup>a</sup> 'Also,' i.e. as well as the Sting-ray; cp. 1. 39.

<sup>b</sup> 'All-the-year-round owl'; see Arist. *HA* 617 b 31, and D. W. Thompson's note in his Eng. transl. The σκῶψ is a migrant.

<sup>6</sup> ἀναφέρει.

γνώσεως. καὶ ταῖς μὲν ἄλλαις ὥραις τοῦ ἔτους μὴ ἐσθίεσθαι αὐτούς, ἐν δὲ τῷ μετοπώρῳ δύο ἡμέραις ἢ μᾶλλον τοὺς θηρωμένους, ἀλλὰ τούτους γε ἐδωδύμους εἶναι. τῶν δὲ ἀεισκώπων διαφέρουσιν οἱ σκώπες τῷ πάχει, παραπλήσιοι δὲ εἰσι τῆν ἰδέαν τρυγόνι τε καὶ φάττῃ.

29. Ἄλλὰ τὸ γε τῶν Πυγμαίων ἔθνος ἀκούει καὶ ἐκεῖνο καθ' ἑαυτὸ βασιλεύεσθαι, καὶ οὐκ καὶ γενέσθαι παρ' αὐτοῖς ἐκλείποντος ἄρρενος βασιλέως βασιλίδα τινὰ καὶ κρατῆσαι τῶν Πυγμαίων, Γεράνον ὄνομα, ἣν περ οὐκ ἐκθεοῦντες οἱ Πυγμαῖοι σερνοτέραις ἢ κατ' ἀνθρώπου ἐτίμων τιμαῖς. ἐκ τούτων οὐκ ἐκείνῃ φασι τὴν διάνοιαν ἐξηγεμῶθη, καὶ τὰς θεὰς παρ' οὐδὲν ἐτίθετο. μάλιστα δὲ τὴν Ἥραν καὶ τὴν Ἀθηναίαν καὶ τὴν Ἀρτεμιν καὶ τὴν Ἀφροδίτην οὐδὲ ἵκταρ ἔλεγε βάλλειν πρὸς τὸ αὐτῆς κάλλος. οὐκ οὐκ ἐμελλεν ἀμαρτήσεσθαι καὶ τοῦ νοσοῦσα τοιαῦτα κατὰ γὰρ τὸν τῆς Ἥρας χόλον ἐς ὄρνιν αἰσχίστην τὸ εἶδος τὸ ἐξ ἀρχῆς ἡμεῖς, καὶ ἐστὶν ἡ νῦν γέρανος, καὶ πολεμεῖ τοῖς Πυγμαίοις, ὅτι αὐτὴν ἐξέμηραν τῇ πέρα τιμῇ καὶ ἀπώλεσαν.

bird.<sup>a</sup> At all other seasons of the year the Little Horned Owl is not edible, but only when caught on one or two days in the late autumn, and then it is edible. These *Skópes* differ from the *Aeiskópes* in bulk, and bear some resemblance to a turtle-dove or a ring-dove.

29. As to the race of Pygmies I have heard that <sup>The</sup> they are governed in a manner peculiar to themselves, and that in fact owing to the failure of the male line a certain woman became queen and ruled over the Pygmies; her name was Gerana, and the <sup>and their</sup> Pygmies worshipped her as a god, paying her honours <sup>Queen</sup> too august for a human being. The result was, they say, that she became so puffed up in her mind that she held the goddesses of no account. It was especially Hera, Athena, Artemis, and Aphrodite that, she said, came nowhere near her in beauty. But she was not destined to escape the evil consequences of her diseased imagination. For in consequence of the anger of Hera she changed her original form into that of a most hideous bird and became the crane of today and wages war on the Pygmies<sup>b</sup> because with their excessive honours they drove her to madness and to her destruction.

<sup>a</sup> The statement does not occur in any surviving work of Aristotle, nor is the form *κῶπες* found in our MSS. of Homer, though Eustathius (1523. 59, 1524. 6) says that at *Od.* 5. 66 τινὲς κῶπας γράφουσι δέχα τοῦ σ. On this passage see Wellmann in *Hermes* 51. 2.

<sup>b</sup> Cp. Milton *PL* 1. 575 That small infantry | Warred on by cranes.

...the ... of ...

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BOOK XVI

...

...the ... of ...

1. Ἀνὴρ πορφυρεὺς ὅταν θηράσῃ πορφύραν, οὐκ ἐς ἀνθρώπων τροφήν, ἀλλ' ἐς ἐρίων βαφήν, εἰ μέλλοι μένεω ἢ ἐκ τοῦ ζῶου χροῖα δευσοποιδῶς καὶ δυσέκνιπτος καὶ οἷα τὴν βαφήν ἐργάσασθαι γησίαν ἀλλ' οὐ δεδολωμένῃν, μᾶ λίθου καταφορᾷ διαφθείρει τὴν πορφύραν αὐτοῖς ὀστράκοις. ἐὰν δὲ κουφοτέρα ἢ πληγὴ γένηται, καταλειφθῆ δὲ τὸ ζῶον ἔτι ἔμπνου, ἀχρεῖός ἐστιν ἐς τὴν βαφήν ἢ δεύτερον βληθεῖσα τῷ λίθῳ πορφύρα ὑπὸ γὰρ τῆς ὀδύνης ἐξανάλωσε τὴν βαφήν ἀναποθείσαν ἐς τὸν τῆς σαρκὸς ὄγκον ἢ ἄλλως ἐκρνεῖσαν. τοῦτο τοι καὶ Ὀμηρος οἰδέ φασι, καὶ τοὺς ἀποθνήσκοντας ἀθρόως<sup>1</sup> τῷ τῆς πορφύρας θανάτῳ καταλαμβάνεσθαι φησι, τὸ ἄδόμενον ἐν τοῖς ἑαυτοῦ μέτροις ἀναμέλπων ἐκεῖνος

ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

2. Ἐν Ἰνδοῖς μανθάνω σιττακοὺς ὄρνεις<sup>2</sup> γίνεσθαι, ὧν περ ὄν καὶ ἀνωτέρω μνήμην ἔποιησάμην· ἃ δὲ πρότερον ὑπὲρ αὐτῶν οὐκ εἶπον, ταῦτά μοι λεχθῆναι νῦν δοκεῖ πρεπωδέστατα. γένη τρία αὐτῶν ἀκούω· οἱ πάντες δὲ ὁδοὶ μαθόντες ὡς παῖδες, οὕτως καὶ αὐτοὶ γίνονται λάλοι καὶ φθέγγονται φθέγμα ἀνθρωπικόν. ἐν δὲ

<sup>1</sup> ἀθρόως μᾶ πληγῇ.

<sup>2</sup> ὄρνεις.

1. When a fisherman after Purple Shellfish <sup>The Purple Shellfish</sup> catches one, not for human consumption but for dyeing wool, if the colour from it is to remain fast, indelible, and capable of producing the genuine tint unadulterated, then he smashes it, shell and all, with one blow of a stone. But if the blow is too light and the creature is left still alive, a second blow with the stone renders it useless for dyeing purposes. For the pain causes the fish to spend the dye which is absorbed into the mass of flesh or escapes in some other way. And this, they say, was known to Homer who says of those who die all at once that they are overtaken by the death of the Purple Shellfish; in his poem he sings in the well-known passage how

'Empurpled<sup>a</sup> death and violent fate laid hold on him' [Il. 5. 83].

2. I learn that in India there are Parrots, and I <sup>Birds of India</sup> have also mentioned them earlier on,<sup>b</sup> but this seems a most fitting place to relate what I did not relate on the former occasion. I am told that there are three kinds, and all learn like children and become talkative in the same way and speak like human beings. In the forests however they utter the notes

<sup>a</sup> So Ael. understood πορφύρεος; the proper meaning is 'onrushing.'

<sup>b</sup> See 13. 18.

ταῖς ἴλαις ὀρνίθων μὲν ἀφίασιν ἦχον, φωνὴν δὲ εὔσημόν τε καὶ εὔστομον οὐ προτενται, ἀλλ' εἰσὶν ἀμαθεῖς καὶ οὐπω λόλοι. γίνονται δὲ καὶ ταῶς ἐν Ἰνδοῖς τῶν πανταχόθεν μέγιστοι, καὶ πελειάδες χλωρόπτιλοι· φαίη τις ἂν πρῶτον θεασάμενος καὶ οὐκ ἔχων ἐπιστήμην ὀρνιθογνώμονα, σιττακὸν εἶναι καὶ οὐ πελειάδα. χεῖλη δὲ ἔχουσι καὶ σκέλη τοῖς ἐν Ἑλλήσιν πέρδιξι τὴν χροῶν προσεοικότα. ἀλεκτρύονες δὲ γίνονται μεγέθει μέγιστοι, καὶ ἔχουσι λόφον οὐκ ἐρυθρὸν κατὰ γε τοὺς ἡμέδαπούς, ἀλλὰ ποικίλον κατὰ τοὺς ἀθνωὺς στεφάνους· τὰ δὲ πτερὰ τὰ πυγαῖα ἔχουσι οὐ κυρτά οὐδὲ ἐς ἕλικα ἐπικαμψθέντα ἀλλὰ πλατεῖα, καὶ ἐπισύρουσι αὐτά, ὡσπερ οὖν καὶ οἱ ταῶς, ὅταν μὴ ὀρθώσωσι τε καὶ ἀναστήσωσι αὐτά· χροῶν δὲ ἔχει τὰ πτερὰ τῶν Ἰνδῶν ἀλεκτρύονων χρυσιπὸν τε καὶ κυαναυγὴ κατὰ τὴν σμάραγδον λίθον.

3. Γίνεται δὲ ἐν Ἰνδοῖς καὶ ἄλλο ὄρνεον, καὶ ἔχει τὸ μέγεθος κατὰ τοὺς ψάρας, καὶ ἔστι ποικίλον, καὶ μουσαῶν ἀνθρώπου φωνὴν εἶτα μέντοι τῶν σιττακῶν ἔστι λαλιώτερον τε καὶ θυμοσοφώτερον· οὐ μὴν τὴν ἐξ ἀνθρώπων τροφήν ἠδέως ὑπομένει,<sup>1</sup> ἀλλὰ ἐλευθερίας πόθῳ καὶ παρρησίας τῆς κατὰ τὴν συντροφίαν ἐπιθυμίας ἀσπάζεται λιμὸν μᾶλλον ἢ δουλείαν μετὰ τρυφῆς· κάλοῦσι δὲ αὐτὸ οἱ Μακεδόνων Ἰνδοῖς ἐποικήσαντες ἐν τῆ Βουκεφάλῳ πόλει καὶ τῇ περὶ ταύτην καὶ τῇ καλουμένῃ Κύρου πόλει<sup>2</sup> καὶ ταῖς ἄλλαις, ὡς

of birds, and do not produce intelligible and distinct speech, but are unlearned and cannot talk as yet. There are also Peacocks in India, larger than anywhere else, and Doves with green plumage;<sup>a</sup> anyone seeing them for the first time and not possessing a knowledge of birds would say that they were parrots not doves. But they have beaks and legs the same colour as those of partridges in Greece. And the Cocks there are of immense size, and their combs are not scarlet like those of our country, but of variegated hue like flower-garlands. And their tail-feathers are not arched or curved in a circle but flat, and they trail them, just as peacocks do when not raising them aloft. And the wings of Indian Cocks are golden with the dark gleam of an emerald.

3. There is also in India another bird, the size of a The Mynah starling, and it is of varied colouring and if taught to utter human speech is more talkative and by nature more intelligent than the parrot. Yet it does not willingly endure to be kept by man, but in its yearning for liberty and its desire for its natural freedom it welcomes starvation in preference to captivity with its luxuries. And the Macedonians who settled in India in the cities founded by Alexander, the son of Philip, in Bucephala<sup>b</sup> and the surrounding country;

<sup>a</sup> 'An Indian Green Fruit pigeon, such as *Crocopus chlorogaster*' (Thompson, *Gk. birds*, s.v. *Πελεῖδες*).

<sup>b</sup> Founded by Alexander 326 B.C. on the river Jhelum (Hydaspes) after his victory over Porus and named after his horse Bucephalus.

<sup>1</sup> *Ges*: ὑπομένοι.

<sup>2</sup> *Κυροπόλει*.



ἀνέστησεν Ἀλέξανδρος ὁ Φιλίππου, κερκίωνα ἔσχε δὲ ἄρα τὸ ὄνομα τήνδε τὴν γένεσιν, ἐπειδὴ καὶ αὐτὸ διασεύει τὸν ὄρρον, ὡσπερ οὖν καὶ οἱ κίγκλοι.

4. Γίνεσθαι δὲ ἐν Ἰνδοῖς καὶ κήλαν ἀκούω ὄρνιν· καὶ τὸ μέγεθος τριπλασίον<sup>1</sup> ὠτίδος ἐστὶ, καὶ τὸ στόμα ἔχει γενναῖον δεινῶς καὶ μακρὰ τὰ σκέλη· φέρει δὲ καὶ πρηγορεῶνα καὶ ἐκείνων μέγιστον προσεμπερῆ κωρύκω; φθέγμα δὲ ἔχει καὶ μάλα ἀπηχῆς· καὶ τὴν μὲν ἄλλην πτίλωσιν ἐστὶ τεφρὸς, τὰς δὲ πτέρυγας ἀκρας ὠχρὸς ἐστίν.

5. Ἀκούω δὲ ἔγωγε καὶ Ἰνδὸν ἔποπα διπλασίονα τοῦ παρ' ἡμῶν καὶ ὠραιότερον ἰδεῖν, καὶ Ὅμηρος μὲν λέγει βασιλεῖ κείσθαι ἀγαλμα Ἑλληνι χαλκῶν καὶ κόσμον ἵππου, ὃ δὲ ἐποίησ' οὗτος Ἰνδῶν βασιλεῖ ἀθρυμῆ ἐστίν, καὶ διὰ χειρῶν αὐτὸν φέρει, καὶ ἤδεται αὐτῷ, καὶ συνεχῆς ἐνορᾷ τὴν ἀγλαίαν τεθηπῶς τοῦ ὄρνιθος καὶ τὸ κάλλος τὸ αὐτοφύες· ἐπάδουσι δὲ ἄρα τῷδε τῷ ὄρνει καὶ μύθον Βραχμῆνες, καὶ ὃ γε μῦθος ὁ ἀδόξομος οὗτος ἐστίν· παῖς ἐγένετο Ἰνδῶν βασιλεῖ, καὶ ἀδελφοὺς εἶχε, οἵπερ οὖν ἀνδρωθέντες ἐκδικώτατοι τε γίνονται καὶ λεωργότατοι· καὶ τούτου μὲν ὡς νεωτάτου καταφρονοῦσι, τὸν δὲ πατέρα ἔκертόμονον καὶ τὴν μητέρα, τὸ γῆρας αὐτῶν ἐκφαιλλοσαντες· ἀναίνονται οὖν ἐκείνοι τὴν σὺν τούτοις διατριβήν, καὶ ὤχοντο φεύγοντες ὅτε παῖς καὶ οἱ γέροντες· συντόνον δὲ ἄρα αὐτοὺς πορείας διαδε-

<sup>1</sup> τριπλασίον.

in Cyropolis<sup>a</sup> and the rest, call the bird *Cercion* (mynah). The name has its origin in the fact that it too wags its rump (*cercos*) as the wagtail does.

4. I have heard that there is also in India a bird called the 'Adjutant'. It is three times the size of a bustard, and has a mouth of astonishing size and long legs. It also has an enormous crop resembling a wallet and an extremely harsh cry. While the rest of its plumage is of an ashen colour, the wing-tips are pale.

The Adjutant  
stork

5. I have heard also that the Indian Hoopoe is twice as big as the bird of our country and more beautiful in appearance. And as Homer says [*Il.* 4. 144] that the bit and trappings of a horse are laid up to be a Greek king's glory, so the Hoopoe is the joy of the Indian King: he carries it on his hand and delights in it, gazing continually in wonder at its splendour and its natural beauty.

The Hoopoe  
of India

Now the Brahmins also relate a legend regarding this bird, and the legend they relate is as follows. A son was born to an Indian king and he had brothers who, when they were grown to manhood, became extremely lawless and violent. And they looked down upon their brother, as being the youngest, jeered at their father and mother, and showed no respect for their old age. Accordingly the parents refused to live with them and departed into exile, the aged couple with their young son. There ensued a laborious journey for them; the parents' strength

A Brahmani  
myth

<sup>a</sup> Cyropolis, more commonly known as Cyreschata, was in Sogdiana. It was stormed and destroyed by Alexander in 329 B.C. The name is probably the Graecised form of some Oriental name.

ξαμένης, οἱ μὲν ἀπέειπον καὶ ἀποθνήσκουσιν, ὁ δὲ  
 παῖς οὐκ ὀλιγόρησεν αὐτῶν, ἀλλ' ἔθαψεν αὐτοὺς  
 ἐν ἑαυτῷ, ξίφει τὴν κεφαλὴν διατεμών. ἀγασθέντα  
 δὲ τὸν πάντ' ἐφορώντα Ἥλιον οἱ αὐτοὶ φασὶ τῆς  
 εὐσεβείας τὴν ὑπερβολὴν, ὄρνυ αὐτὸν ἀποφῆναι,  
 κάλλιστον μὲν ὄψει, μακράωνα δὲ τὸν βίον·  
 ὑπανέστηκε δὲ οἱ καὶ λόφος ἐκ τῆς κορυφῆς, οἰοεὶ  
 μνημεῖον τοῦτο τῶν πεπραγμένων ὅτε ἔφευγεν.  
 τοιαῦτα ἅττα καὶ Ἀθηναῖοι ὑπὲρ τοῦ κορυδίου  
 τερατεύομενοι προσεῖχον μῦθον τινί, ὥπερ οὖν  
 ἀκολουθήσαι μοι δοκεῖ καὶ Ἀριστοφάνης ὁ τῆς  
 κωμωδίας ποιητῆς ἐν Ὀρῖσι λέγων

ἀμαθῆς γὰρ ἔφυς κοῦ πολυπράγμων, οὐδ' Αἴσωπον  
 πεπάτηκας,  
 ὃς ἔφασκε λέγων κορυδὸν πάντων πρῶτην ὄρνιθα  
 γενέσθαι,  
 προτέραν τῆς γῆς, κάπειτα νόσω τὸν πατέρ' αὐτῆς  
 ἀποθνήσκει·  
 γῆν δ' οὐκ εἶναι, τὸν δὲ προκειῖσθαι πεμπταῖον.  
 τὴν δ' ἀποροῦσαν  
 ὑπ' ἀμηχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ  
 κατορύξαι.

ἔοικεν οὖν ἐξ Ἰνδῶν τὸ μυθολόγημα ἐπ' ἄλλου  
 μὲν ὄρνιθος, ἐπιπρῆῦσαι δ' οὖν καὶ τοῖς Ἑλλησιν·  
 ὠνύγιον γάρ τι μήκος χρόνου λέγουσι Βραχμῆνες,  
 ἐξ οὗ ταῦτα τῷ ἔποπι τῷ Ἰνδῷ ἔτι ἀνθρώπων ὄντι  
 καὶ παιδὶ τὴν γε ἡλικίαν ἐς τοὺς γεναμένους  
 πέπρακται.

6. Ἐν Ἰνδοῖς γίνεται ζῷον κροκοδείλω χερσαίῳ  
 παραπλήσιον ἰδεῖν μέγεθος δὲ αὐτῷ κυνιδίου

failed, and they died. The son however did not neglect them but split his head with a sword and buried them in himself. The Brahmins assert that the all-seeing Sun was so filled with admiration for this surpassing act of piety that he transformed the boy into a bird most beautiful to behold and endowed with length of days. And from his crown there sprang up a crest, as it were in commemoration of the events of his exile. The Athenians too tell some such wondrous tale in a myth regarding the Lark, which Aristophanes, the writer of comedies, appears to me to have followed in his *Birds* [471-5] when he says:

'No, for you were unlearned and no busybody and had not thumbed your Aesop, who used to say that the Lark was the first of all birds to be born, before the earth, and that then its father fell sick and died. But there was no earth, and the corpse was laid out for five days, and the Lark in straits and at its wits' end buried its father in its own head.'

So it seems that this fable from India, about a different bird indeed, yet spread to the Greeks as well. For the Brahmins maintain that it is long ages since the Indian Hoopoe, while still a human being and a child in years, did this to its parents.

6. In India there is an animal somewhat like the <sup>The</sup> land-crocodile <sup>Pangolin</sup> in appearance. It is the size of a

\* See I. 53, note a.

Μελιταίου εἴη ἄν. περίκειται δὲ ἄρα φολίδα τραχείαν<sup>1</sup> οὕτω καὶ πικρὴν, ὥστε ὅταν δαρῆ ῥίτης αὐτοῖς ἔργα παρέχει. διατέμνει δὲ καὶ χαλκόν, καὶ τὸν σιδήρον διεσθίει· καλοῦσι δὲ φαττάγην αὐτό.

7. Συροπέριδιξ γίνεται περὶ τὴν Ἀντιόχειαν τὴν Πισιδίας, καὶ σιτεύεται καὶ λίθους· μικρότερος δὲ ἐστὶ τοῦ πέριδος καὶ μέλας<sup>2</sup> τὴν χροάν, πυρρός <δὲ><sup>3</sup> τὸ ῥάμφος· οὐχ ἡμεροῦται δὲ κατὰ τὸν ἄλλον, οὐδὲ γίνεται τιθασός, ἀλλ' ἄγριος ἐς τὸ αἰεὶ διαμένει. ἐστὶ δὲ οὐ μέγας, βρωθῆναί τε ἡδίων τοῦ ἑτέρου, καὶ τὴν σάρκα πως ἰδοκέει πυκνότερος.

8. Ἡ δὲ Ἰνδῶν θάλαττα ὕδρους θαλαττίους τίκτει πλατεῖς τὰ οὐράς· τίκτουσι δὲ καὶ λίμναι μεγίστους ὕδρους. οἱ δὲ θαλαττίοι ὄφεις οἷδε κάρχαρον εἰκόσσι μᾶλλον ἔχειν τὸ δῆγμα ἢ περὶ οὐν ἰώδες.

9. Ἐν Ἰνδοῖς ἵππων τε ἀγρίων καὶ ὄνων τοιούτων εἰσὶν ἀγέλαι· οὐκοῦν ἀναβαινόντων <τῶν><sup>4</sup> ὄνων τὰς ἵππους, ὑπομένειν ἐκεῖνας λέγουσι, καὶ ἡδεσθαι τῇ μίξει, καὶ τίκτεν ἡμιόνους πυρροῦς<sup>5</sup> τὴν χροάν καὶ ἄγαν δρομικοῦς, δυσλόφους δὲ καὶ δυσγαργάλεις<sup>6</sup> ἄλλως· ποδάγρας δὲ τούτων αἰροῦσιν, εἰτα ἀνάγεσθαι τῶ τῶν Πρασιῶν βασιλεῖ φασι· καὶ διετεῖς μὲν ἑαλωκότας μὴ ἀναίεσθαι

<sup>1</sup> φολίδα τραχείαν ἄρα.

<sup>2</sup> μέλας Thompson.

Melitean<sup>a</sup> lapdog. The scales that cover it are so rough and of such close texture, that when flayed they perform the functions of a file. They will even cut through bronze and eat their way through iron. They call the creature *Phattagē* (pangolin).

7. The Sand-partridge occurs in the neighbourhood of Antioch in Pisidia and feeds on stones. It is smaller than the partridge and black in colour, but its beak is red. It is not to be domesticated like the partridge, nor does it grow tame, but continues wild all the time. It is not large, but is pleasanter to eat than the other, and its flesh seems somewhat firmer.

8. The Indian Ocean produces Sea-snakes with broad tails; the lakes also produce Water-snakes of immense size. But apparently these snakes in the Ocean bite with teeth that are saw-like rather than poisonous.

9. In India there are herds of wild horses and wild asses. Now they say that when the asses mount the mares, the latter remain passive and take pleasure in the act and produce Mules of a red colour and extremely swift of foot, but that these Mules are impatient of the yoke and generally skittish. The people are said to catch them with foot-traps and then to take them to the King of the Prasii. If they are caught as two-year-olds they do not refuse to be

<sup>a</sup> Melita, island off the coast of Dalmatia.

<sup>3</sup> <δὲ>, add. H.  
<sup>5</sup> πυρροῦς.

<sup>4</sup> <τῶν>, add. Jac.  
<sup>6</sup> Τουρ: γαργαλεῖς.

τὴν πώλεισιν, πρεσβυτέρους δὲ μὴ διαφέρειν τῶν  
καρχάρων θηρίων καὶ σαρκοφάγων μηδὲ ἓν.

10. Ἐν Πρασίοις δὲ τοῖς Ἰνδικοῖς εἶναι γένος  
πυθήκων φασιῶν ἀνθρωπίνου, ἰδεῖν<sup>1</sup> δὲ εἰσι κατὰ  
τοὺς Ὑρκανοὺς κύνας τὸ μέγεθος, προκομία τε  
αὐτῶν ὁράται συμψηφῆς· εἰποὶ δ' ἂν ὁ μὴ τὸ  
ἀληθὲς εἰδὼς ἀσκητὰς εἶναι αὐτάς. γένειον δὲ  
αὐτοῖς ὑποπέφυκε σατυρῶδες, ἢ δὲ οὐρὰ κατὰ τὴν  
τῶν λεόντων ἀλκαίαν ἐστὶ. καὶ τὸ μὲν ἄλλο πᾶν  
σῶμα πεφύκασι λευκοί, τὴν δὲ κεφαλὴν καὶ τὴν  
οὐρὰν ἄκραν εἰσι πυρροί.<sup>2</sup> σώφρονες δὲ καὶ φύσει  
τιθασοί· εἰσι δὲ ὑλαῖοι τὴν διαίταν,<sup>3</sup> καὶ σιτοῦνται  
τῶν ὠραίων<sup>4</sup> τὰ ἄγρια. φοιτῶσι δὲ ἀθροῖοι ἐς τὰ  
τῆς Λατάγης προάστεια (πόλις δὲ ἐστὶν Ἰνδῶν ἢ  
Λατάγη), καὶ τὴν πρότεθειμένην αὐτοῖς ἐκ βασιλέως  
ἐφθῆν ὀρυζαν σιτοῦνται ἀνὰ πᾶσαν δὲ ἡμέραν  
ἦδε ἢ δαῖς αὐτοῖς εὐτρέφῆς πρόκειται. ἐμφορηθέν-  
τας δὲ ἄρα αὐτοὺς ἀναχωρεῖν αὐθις ἐς <τὰ><sup>5</sup> ἦθη  
τὰ ὑλαῖα φασι σὺν κόσμῳ, καὶ σίνεσθαι τῶν ἐν  
ποσῶν οὐδὲ ἓν.

11. Ποηφάγον ἐν Ἰνδοῖς ζῷον ἐστὶ, καὶ πέφυκε  
γὰρ διπλάσιον ἵππου τὸ μέγεθος. οὐρὰν δὲ ἔχει  
δασυτάτην καὶ μελαίνης ἀκράτως χροῶς, καὶ εἰεν.<sup>6</sup>  
αὐτὰι αἱ τρίχες καὶ τῶν ἀνθρωπέων λεπτότεραι  
ἂν, καὶ ἐν μεγάλῳ τιθένται ταύτας ἔχειν Ἰνδῶν  
αἱ γυναῖκες· καὶ γὰρ τοὶ παραπλέκονται ἐξ αὐτῶν  
καὶ κοσμοῦνται μάλα ὠραίως, ταῖς πλοκαμίσι ταῖς

<sup>1</sup> καὶ ἰδεῖν.

<sup>2</sup> Schn: διαίταν καὶ τὸ γένος.

<sup>3</sup> <τὰ> add. H.

<sup>4</sup> πυρροί.

<sup>5</sup> Bernard: ὀρέων.

<sup>6</sup> Jac: εἰσιν.

broken in, but when older they are just as savage  
as fanged and carnivorous beasts.

10. They say that among the Prasii in India there Monkeys of  
Prasicaea  
is a race of Monkeys with human intelligence;<sup>a</sup> in  
appearance they are as large as Hyrcanian hounds,  
and they are seen to possess a natural forelock;  
anyone who did not know the facts would say that  
these forelocks were artificial. The beard that  
grows beneath their chin is like that of a satyr,  
while the tail is as long as a lion's. The whole of  
their body is white except for the head and the tip  
of the tail, which are red. They are sober and  
naturally tame. They live in the forests and feed  
on wild produce. They visit the suburbs of Latage  
(this is a city in India) in great numbers and feed  
on the boiled rice which the king has served out to  
them, and this meal is prepared and laid out for  
them every day. And when they have eaten their  
fill, it is said that they withdraw again to their  
haunts in the forest in an orderly fashion without  
damaging anything that they come across.

11. In India there is a herbivorous animal<sup>b</sup> and The Yak  
it is twice the size of a horse. It has a very bushy  
tail, pitch-black in colour; the hairs of it are finer  
than those of man, and Indian women set great  
store by obtaining them, and in fact they braid  
them in and adorn themselves most beautifully,

<sup>a</sup> Keller (*Ant. Tierw.* I. 9) identifies this monkey with the  
'Hunuman,' *Semnopithecus entellus*.

<sup>b</sup> The Yak, *Bos poephaqus grunniens*, is to be found on the  
Rupshu plateau in the SE corner of Kashmir and in Sikkim;  
elsewhere only in Tibet.

συμφύτοις καὶ ταύτας ὑποδέουσαι. προήκει δὲ καὶ ἐς δύο πήχεις ἑκάστης τὸ μήκος τριχός, ἐκ μίας δὲ ρίζης ὁμοῦ τι καὶ τριάκοντα θισσαντηδὸν ἐκπέφυκασι. ζῶων δὲ ἄρα ἀπάντων τοῦτο δειλότατον ἦν· ἐὰν γὰρ ὑπὸ τῶος ὀφθῆ καὶ αἰσθηταὶ βλεπόμενον, ἢ ποδῶν ἔχει φεύγει,<sup>1</sup> καὶ κέχρηται προθυμία μᾶλλον ἢ σκελῶν ἰκύντητι. καὶ διώκεται μὲν ὑπὸ ἰππέων καὶ κυνῶν ἀγαθῶν δραμεῖν· ἐὰν μέντοι συνίδη ὅτι ἄρα ἀλίσκεσθαι μέλλει, τὴν οὐρὰν ἀπέκρυψεν ἐν τῇ δάσει, αὐτὸ δὲ ἀντιπρόσωπον ἔστηκε, καὶ δοκεῖται τοὺς θηρατάς, καὶ ὑποβαρρεῖ πως, καὶ οἶεται μηκέτι φανεῖσθαι περισπούδαστον, τῆς οὐρᾶς μὴ βλεπομένης· ἐκείνην γὰρ οἶδεν <οὐ><sup>2</sup> εἶναι τὸ κάλλος, κενὴν δὲ ἄρα ἰσχεῖ τὴν ὑπὲρ τοῦδε φαντασίαν· βάλλει γὰρ τις αὐτὸ βέλει πεφάρμαγμένῳ, καὶ ἀποκτείνῳς ἀποκόψει τὴν οὐρὰν, τὸ ἄθλον τῆς ἀγρᾶς· καὶ δειρᾶς τὸ πᾶν σῶμα (ἀγαθὸν γὰρ καὶ ἡ δορᾶ) ἀφήκε τὸν νεκρὸν· σαρκῶν γὰρ τῶν ἐκείνου δέονται Ἴνδοι οὐδὲ ἐν.

12. Κήτη δὲ ἦν ἄρα ἐν τῇ τῶν Ἰνδῶν θαλάττῃ πενταπλασιονα <τὸ><sup>3</sup> μέγεθος ἐλέφαντος τοῦ μενίστου. πλευρὰ γοῦν μία κήτους καὶ ἐς τοὺς εἰκοσι πήχεις πρόεισι, χελύνην δὲ πήχεων πεντεκαίδεκα ἔχει, τὸ δὲ πτέρωμα βραγχίον ἑκατέρου πήχεων τὸ εὖρος καὶ ἑπτὰ κήρυκες δὲ καὶ πορφύραι . . .<sup>4</sup> ὡς καὶ χοῦν ῥᾶστα δέξασθαι· καὶ μέντοι καὶ τῶν ἔχινων τὰ χελώνια δύναται ἀν τοσοῦτον στέγειν. μεγέθη δ' ἰχθύων ἄπειρα, λαβράκιων μάλιστα, καὶ ἀμιαὶ καὶ χρυσοφόρες.

<sup>1</sup> φεύγει καὶ πρόεισι.

plaiting them in with their own hair. Each hair attains a length of two cubits, and there spring perhaps as many as thirty from one root, like a tassel. Now this is of all animals the most timid, for if it is seen by somebody and realises that it is being looked at, it flees as fast as it can, the pace of its legs only exceeded by its eagerness to escape. It is hunted by horsemen with swift-footed hounds. But if it realises that it is going to be caught, it hides its tail in some thicket, faces about, and stands waiting for its pursuers and plucks up its courage, fancying that, since its tail is not visible, it will no longer seem worth pursuing. For it knows that its beauty resides in its tail. And yet on this point its fancies are idle, for a man shoots it with a poisoned arrow and having killed it will cut off its tail, the reward of the chase. And after slaying the body (for the hide also is serviceable) he leaves the dead carcase, because the Indians have no use for the flesh of these animals.

12. It seems that in the Indian Ocean there are sea-monsters five times the size of the largest elephant. At any rate a single rib of a Sea-monster measures as much as twenty cubits; it has a jaw of fifteen cubits; the fin beside each of the gills is seven cubits in width. The Trumpet-shells and Purple-shellfish of the Indian Ocean <are large enough> to contain easily six pints; further, the shells of Sea-urchins have the same capacity. As for Fishes, they are gigantic, especially the Basse, the Pelamyd,

Fishes of India

<sup>2</sup> <οὐ> add. Jac.

<sup>3</sup> <τὸ> add. H.

<sup>4</sup> Lacuna: <τοσοῦτοι> ex. gr. H.

ἀκούω δὲ τούτους κατὰ τὴν ὕψην, ὅταν ἐπιρρέωσιν οἱ ποταμοὶ λάβροισι<sup>1</sup> κατιόντες ἐκ τῆς πλημμύρας καὶ ἐς τὴν γῆν ἀναχέονται, καὶ αὐτοὺς ὑπερχεισθαι κατὰ τὰς ἀρούρας καὶ ἐν ὕδατι λεπτῶ φέρεσθαι τε καὶ ἀλάσθαι. πανοαμένων δὲ τῶν ὑπερπιμπλάντων τοὺς ποταμοὺς ὑετῶν καὶ ἀναχωρούντων ὀπίσω τῶν ρευμάτων καὶ ἐς τὰς ὁδοὺς τὰς κατὰ φύσιν ὑποστρεφόντων, ἐν τοῖς καθημένοις χωρίοις καὶ τοῖς τεναγώδεσι καὶ ἀπέδοις, ἐνθα δῆπου φιλοῦσι καὶ αἱ νεαὶ<sup>2</sup> καλούμεναι κόλπους τινὰς ἔχειν, ἰχθὺς ὑπομένοισι<sup>3</sup> καὶ ὀκτῶ πήχεων. καὶ αἰρούσιν οἱ γεωργῶντες αὐτοὺς ἀσθενεὶ τῇ νήξει χρωμένους, ἅτε μὴ ἐν βυθῶ φερομένους ἀλλὰ ἐπιπολῆς, καὶ ἐκ τοῦ ὀλίγου ὕδατος ἀγαπητῶς καὶ μόλις ἀποζῶντας.

13. Ἰνδῶν δὲ ἰχθύνων ἴδια καὶ ἐκείνα, βατίδες γίνονται παρ' αὐτοῖς οὐδὲν τι μείους Ἀργολικῆς ἀσπίδος ἐκάστη, καρίδες δὲ<sup>4</sup> καὶ μέλλους καράβων αἱ Ἰνδῶν εἰσὶν. αἱ μὲν οὖν ἐκ τῆς θαλάττης ἀναθέουσαι διὰ τοῦ ποταμοῦ τοῦ Γάγγου χηλάς μεγίστας ἔχουσι καὶ τραχεῖας θυγεῖν,<sup>5</sup> τὰς γε μὴν ἐκ τῆς Ἐρυθρᾶς ἐκπιπτούσας ἐς τὸν Ἰνδὸν λείας ἔχειν πέπυσμαι τὰς ἀκάνθας, προμήκεις γε μὴν καὶ βοστρυχώδεις τὰς ἀπηρτημένας ἔλικας. χηλάς δὲ οὐκ ἔχειν ταύτας.

14. Χελώνη δὲ ἐν Ἰνδοῖς ποταμίᾳ<sup>6</sup> τὸ χελώνιον<sup>7</sup> ἔχει σκάφης οὐ μείον τελείας. χωρεῖ γοῦν

<sup>1</sup> καὶ λάβροισι.

<sup>2</sup> Schm: αἱ ἐννεαί.

<sup>3</sup> Schm: ἀπομένοισι.

<sup>4</sup> τε.

<sup>5</sup> θυγεῖν αὐτῶν.

<sup>6</sup> ποταμίᾳ μεγίστη τε αὐτῆ καί.

and the Gilthead. And I have heard that at the season when the rivers descend in violence owing to floods and spill themselves upon the land, the Fish also are emptied over the fields and are borne hither and thither in shallow water. But when the rains which have over-filled the rivers cease, and the streams withdraw again and return to their natural courses, then Fishes of as much as eight cubits long remain in low-lying, marshy, level spots, where what is known as 'fallow land' commonly has depressions. And the cultivators catch the Fish which can only swim feebly, since they are not moving in deep water but on the surface, glad to snatch a bare existence from the shallow water.

13. Indian fish have the following peculiarities. The Skate there is as large as an Argolic shield;<sup>a</sup> the Prawns<sup>b</sup> of India are even larger than crayfish. Now these Prawns ascend the river Ganges from the sea and have claws of immense size and rough to the touch, whereas I learn that those that quit the Red Sea for the Indus have smooth spines, and the feelers attached to them are long and curly, but they have no claws.

The Skate and the Prawn of India

14. The river-Turtle of India<sup>c</sup> has a shell as large as a full-sized skiff. At any rate each one has a

The Turtle and the Tortoise of India

<sup>a</sup> The Argolic shield was circular and about 3 ft. across.

<sup>b</sup> The *Palaemon carcinus* of the E. Indies attains the size of a lobster.

<sup>c</sup> The Turtles described here, in ch. 17, and in 17. 3, cannot be certainly identified.

<sup>7</sup> χελώνιον.

ἑκαστον μεδίμνους δέκα ὀσπρίων γίνονται δὲ  
καὶ χερσαὶαι χελῶναι, καὶ εἰεν ἂν τὸ μέγεθος κατὰ  
τὰς βώλους τὰς μεγίστας, αἵπερ οὖν ἐπανίστανται  
ἐν τοῖς βαθέσῃ ἀρώμασιν, εὐπειθοῦς μὲν οὕσης  
τῆς γῆς, ἐς πολὺ δὲ κατιόντος τοῦ ἀρότρου καὶ τὴν  
ἀλλοκὰ σχίζοντος ῥάστα καὶ ἐγείροντος τὰς βώλους  
ὑψοῦ. ταύτας δὲ καὶ ἀποδύεσθαι τὸ ἔλυτρον φασιν.  
οἱ τοίνυν ἀρόται καὶ πᾶν τὸ περὶ τοὺς ἀγροὺς  
ἐργατικὸν ταῖς μακέλλαις ἀνασπῶσιν αὐτάς, καὶ  
ἐξάιρουσιν <sup>1</sup> ὥσπερ οὖν ἐκ τῶν θριπηδέστων φυτῶν  
τὰς εὐλάς. εἶαι δὲ γλυκεῖαι τὴν σάρκα καὶ πίνες,  
οὐ μὴν κατὰ τὰς θαλαττίας πικραὶ καὶ αἰται.

15. Θυμόσοφα δὲ καὶ παρ' ἡμῖν ζῷα ἔστιν, οὐ  
μὴν ὅσα ἐν Ἰνδοῖς <sup>2</sup> ἀλλὰ ὀλίγα. ἐκεῖ δὲ ὁ τε  
ἐλέφας τοιοῦτός ἐστι καὶ ὁ σιττακός καὶ αἱ  
σφίγγες καὶ οἱ καλούμενοι σάτυροι· σοφὸν δὲ ἄρα  
ἦν καὶ ὁ μύρμηξ ὁ Ἰνδός. οἱ μὲν οὖν ἡμεδαποὶ  
τὰς ἑαυτῶν χεῖρας καὶ ὑποδρομὰς ὑπὸ τὴν γῆν  
ὀρύττουσι, καὶ φωλεοὺς τινας κρυπτοὺς ἀποφαί-  
νουσι γεωρυχοῦντες, καὶ μεταλλεῖαις ὡς εἰπεῖν  
τισὶν ἀπορρήτοις καὶ λανθανούσαις καταξαινόνται·  
ἀλλὰ οἱ γε Ἰνδοὶ μύρμηκες οἰκίσκους τινὰς  
συμφορητοὺς ἐργάζονται, καὶ τούτους γε οὐκ ἐν  
χωρίοις ὑπτίοις καὶ λείοις καὶ ἐπικλυζομένοις  
ῥάστα, ἀλλὰ μετεώροις καὶ ὑψηλοῖς. ἐν αὐτοῖς  
δὲ περιόδους τινὰς καὶ ὡς εἰπεῖν σύριγγας Αἰγυπ-  
τίας <sup>3</sup> ἢ λαβυρίθους Κρητικῶν· σοφία τινὶ ἀπορ-  
ρήτῳ διατρήσαντες οἰκεία ἑαυτοῖς ἀπέφηναι, οὐκ  
εὐθυτενῆ καὶ ῥάδια παρελθεῖν <sup>4</sup> ἀλλ' ἐλιγμοῖς καὶ

capacity of ten *medimni*<sup>a</sup> of pulse. There are also  
land-Tortoises, and these may be the size of the  
largest clods of earth which are turned up in deep  
ploughing, provided the soil is yielding and the  
plough goes deep and cuts a furrow without difficulty  
and brings up the clods. And they say that these  
Tortoises shed their covering. Now the ploughmen  
and all who work in the fields dig them out with  
mattocks and extract them as we extract caterpillars  
from plants which are worm-eaten. The flesh of  
Tortoises is sweet and they are fat and by no means  
bitter like the Turtles.

15. In our country also there are intelligent <sup>The Ants  
of India</sup> animals, but they are few and not so numerous as  
in India. In that land, for example, are the Ele-  
phant, the Parrot, the Sphinx-ape, and the Satyrs,<sup>b</sup>  
as they are called. The Indian Ant<sup>c</sup> too, it seems, is  
a clever creature. True, the Ants of our country  
excavate their holes and burrow below ground and  
construct hidden lairs, as it were, by digging in the  
earth, and wear themselves out with their mysterious  
and secret mining operations, so to speak. But the  
Ants of India construct little houses of material  
brought together, and these are not in low-lying,  
level country, which is easily flooded, but high up  
on rising ground. And there with indescribable  
skill they bore passages and what you might call  
Egyptian galleries or Cretan labyrinths and make a  
place for themselves, not straight ahead or easy to  
penetrate but out of the way past a maze of tunnels;

<sup>1</sup> ἔξαιρουσιν.

<sup>2</sup> Ἰνδοῖς ἔστιν.

<sup>3</sup> Ἰνδοῖς ἔστιν. <sup>4</sup> παρελθεῖν ἢ εἰσεῖσαι τι.

<sup>a</sup> *Medimnus* = about 12 gallons.

<sup>b</sup> A kind of ape, perch. the 'Gibbon.'

<sup>c</sup> The Termites.

διατρήσει λοξά· καὶ ἀπολείπουσι γε ἐπιπολῆς  
μίαν ὄπην, δι' ἧς εἰσίσσι τε αὐτοὶ καὶ τὰ σπέρματα  
ὅσα ἐκλέγουσι,<sup>1</sup> εἶτα ἐς τοὺς ἑαυτῶν θησαυροὺς  
ἐσκομιζοῦσι· παλαμῶνται δὲ ἄρα τὰς ἐν ἡφει  
φωλεύσεις ὑπὲρ τὰς ἐκ τῶν ποταμῶν ἀναχύ-  
σεις τε καὶ ἐπικλύσεις διαδιδράσκειν· καὶ αὐτοῖς  
ὑπὲρ τῆσδε τῆς σοφίας περιγίνεται ὥσπερ ἐν  
σκοπιάς τισιν ἢ νήσοις κατοικεῖν, ὅταν τῶν  
λοφιδίων ἐκείνων τὰ κύκλω περιλιμνάσῃ.<sup>2</sup> τὰ δ'  
οὖν χώματα ἐκεῖνα, καίτοι συμπεφορημένα, το-  
σοῦτον ἀποδοεῖ τοῦ λύεσθαι τε καὶ διαζαίνεσθαι  
ὑπὸ τῆς περικλύσεως, ὡς καὶ κρατύνεσθαι αὐτά,  
πρῶτον μὲν ὑπὸ τῆς ἐφ' ἑαυτῶν δρόσου ὑπαμφιέν-  
νται<sup>3</sup> γὰρ ὡς εἶπεῖν ἐκ ταύτης πάγου τινὰ  
χιτῶνα ὑπόλεπτον, πλὴν καρτερόν· εἶτα μέντοι  
δεσμεύεται κάτω βρωῶδει τῆς ποταμίας ἰλύος  
φλοιῷ· καὶ μυρμηκῶν μὲν Ἰνδῶν περὶ Ἰόβα  
πάλαι, ἐμοὶ δὲ γῆν ἐς τοσοῦτον λελέχθω.

16. Παρὰ τοῖς Ἀριανοῖς τοῖς Ἰνδοῖς χάσμα  
Πλούτωνός ἐστι, καὶ κάτω τινὲς ἀπόρητοι σὺριγ-  
γες καὶ ὁδοὶ κρυπταὶ καὶ διαδρομαὶ ἀνθρώποις  
<μὲν><sup>4</sup> ἀθέατοι, βαθεαὶ δ' οὖν καὶ ἐπὶ μήκιστον  
προήκουσαι· γενόμεναι δὲ πῶς<sup>5</sup> καὶ ὄρωρνημένα  
τρόπῳ τῷ, οὔτε Ἰνδοὶ λέγουσιν, οὔτε ἐγὼ μαθεῖν  
πολυπραγμονῶ. ἄγουσιν οὖν<sup>6</sup> Ἰνδοὶ καὶ ὑπὲρ τὰ  
τρισμύρια ἐνταῦθα κτήνη<sup>7</sup> προβάτων τε καὶ αἰγῶν  
καὶ βοῶν καὶ ἵππων· καὶ ἕκαστος τῶν ἢ δεισάν-  
των<sup>8</sup> ἐνύπνιον ἢ ὄπταν τινὰ ἢ φήμην ἢ ὄρνυ

<sup>1</sup> ἐκλέγονται.<sup>2</sup> ἐπ- H.<sup>3</sup> Jac: pos.<sup>4</sup> περιλιμνάσθαι H.<sup>5</sup> <μὲν> add. H.<sup>6</sup> ἄγουσι γοῦν.

and on the top they leave a single hole through which they themselves enter and bring into their storehouses all the seeds which they select. You see, they construct their caves high up in order to escape from inundations and floods from rivers. The result of this clever move is that they are living as it were in watch-towers or on islands at a time when all the land around their hillocks becomes a lake. Now these mounds, although merely heaped up, are so far from being dissolved and eaten away by an inundation that they are actually strengthened, primarily by the morning dew, for they are, so to say, clothed beneath with a fine but strong coating of frost resulting from the dew; then at the base they are bound round with a bark-like coating of weeds from the river mud.

Juba long ago wrote about the Ants of India; but this is all I have to say at present.

16. In the country of the Ariani<sup>a</sup> of India there is a Chasm of Pluto, and at the bottom there are certain mysterious galleries, hidden paths, and passages unseen of man, though they are in fact deep and extend a very long way. But how they came to be and how they were dug, neither the Indians can say nor have I been at the pains to discover. Now the Indians bring to the spot over thirty thousand beasts—sheep, goats, cattle, and horses. And everyone who has been scared by some dream or has encountered some omen divine

<sup>a</sup> Ariana comprehended, roughly speaking, most of the modern Persia, Afghanistan, and India as far as the river Indus.

<sup>7</sup> κτήνη διάφορα.<sup>8</sup> δεισάντων del. H.



οὐκ εὐέδρον ὑφορωμένων ἀντὶ τῆς ἑαυτοῦ ζωῆς ἐμβάλλει κατὰ τὴν οἴκοθεν<sup>1</sup> δύναμιν, ἑαυτὸν λυτρούμενος καὶ διδοὺς ὑπὲρ τῆς ἑαυτοῦ ψυχῆς τὴν τοῦ ζῶον. τὰ δὲ ἄγεται οὔτε ἔδεσμοῖς ἐπαγόμενά οὔτε ἐλαυνόμενα ἄλλως, ἐκόντα δὲ τὴν ὁδὸν τήρδε ἀνύτει ἔλξει τιμὴ καὶ ἰγγὶ ἀπορρήτω. εἶτα ἐπιστάντα τῷ στομίῳ ἐκόντα ἐμπηδα, καὶ ὄφει μὲν ἀνθρωπίνῃ οὐκ ἔστιν οὐδέτι σὺνοπτα ἐς γῆς χάσμα ἀπόρρητόν τε καὶ ἀχανὲς ἐμπροσθέντα, ἀκούονται δ' οὖν<sup>2</sup> ἄνω βοῶν μὲν μυκηθμοί, τῶν δὲ οἴων βληχῆ, χρεμετισμὸς δὲ τῶν ἵππων καὶ μηκῆ τῶν αἰγῶν. καὶ εἴ τις ἐπιπολῆς βαδίξοι καὶ προχωροῖ<sup>3</sup> τὸ οὖς παραβάλλων, ἀκούσεται ἐπὶ μῆκιστον τῶν προειρημένων. οὐδὲ ἐκλείπει ποτὲ ὁ συμμυγῆς ἦχος, ἐπιπεπόντων ὁσήμεραι τὰ ὑπὲρ ἑαυτῶν ζῶα. εἰ μὲν οὖν τὰ πρόσφατα ἐξακούεται μόνῃ ἢ καὶ τῶν πρώτων τιμὰ, οὐκ οἶδα, ἀκούεται δ' οὖν. καὶ εἴρηται μοι ζῶων τῶν ἐκεῖ καὶ τοῦτο ἴδιον.

17. Ἐν δὲ τῇ καλουμένῃ Μεγάλῃ θαλάττῃ καὶ ἡῆσον ἄδουσι μεγίστην, καὶ ὄνομα αὐτῆς ἀκούει Ταπροβάνην· πάνυ δὲ δολιχὴν πυνθάνομαι καὶ ὑψηλὴν τὴν ἡῆσον εἶναι, καὶ μῆκος μὲν ἔχειν σταδίων ἑπτακισχιλίων, πλάτος δὲ πεντακισχιλίων, καὶ ἔχειν οὐ πόλεις, ἀλλὰ κώμας πενήκοντα καὶ ἑπτακοσίας· στέγας δὲ ἔχουσι ἔνθα<sup>4</sup> κατάγονται οἱ ἐπιχώριοι ἐκ ξύλων πεποιημένας, ἥδη δὲ καὶ

<sup>1</sup> οἴκοθεν αὐτοῦ.

<sup>2</sup> γούρ.

<sup>3</sup> προσχωροί.

<sup>4</sup> ἔθεν.

<sup>a</sup> The Indian Ocean.

<sup>b</sup> Ceylon.

<sup>c</sup> 7000 stades = about 789 mi., 5000 = about 568 mi.

or human, or who has seen some bird in an unfavourable quarter, casts into the Chasm what his personal means can afford by way of ransom for himself, sacrificing the life of an animal for his own life. And the victims are brought there without being hauled with ropes or otherwise compelled, and make the journey of their own free will owing to some mysterious attraction or spell. Then, as they stand on the brink, of their own accord they leap into the Chasm and are no more seen of the human eye once they have fallen into this mysterious and yawning Chasm of earth, while above are heard the lowing of cattle, the baa of sheep, the neighing of horses, and the bleating of goats. And anyone who walks over the surface of the land and comes to the spot and listens will hear the aforesaid animals for a very long while. And the confused sounds never cease, since every day the Indians send in animals for their own redemption. Now whether it is only the recent victims that are audible or some of the earlier ones also, I cannot say, but audible they are. So much for this singular trait in the animals of that country.

17. It is commonly reported that in the Great Sea,<sup>a</sup> as it is called, there is an island of immense area, and I have heard that its name is Taprobane.<sup>b</sup> And I learn that this island is very long and high: its length is seven thousand *stades* and its width five thousand; <sup>c</sup> it has no cities, only seven-hundred-and-fifty villages, and the dwellings where the inhabitants lodge are made of wood and even of reeds.

The actual length of Ceylon from N to S is 271½ mi. and the width 137½ mi.

δονάκων. τίκονται δὲ ἄρα ἐν ταύτῃ τῇ θαλάττῃ καὶ χελῳναὶ μέγιστα, ὧν περ οὖν τὰ ἔλντρα δροφοὶ γίνονται· καὶ γὰρ ἐστὶ καὶ πεντεκαίδεκα πῆχειν ἐν χελῳνίον, ὡς ὑποικεῖν οὐκ ὀλίγους· καὶ ἡλίους πυρωδεστάτους ἀποστέγει, καὶ σκιὰν ἀσμένοισ παρέχει, πρὸς γε μὴν τῶν ὄμβρων τὰς καταφορὰς ἀντίτυπὸν ἐστὶ, καὶ κεράμιον παντὸς καρτερώτερον,<sup>1</sup> τὰς τε ἐμβολὰς τῶν ὑετῶν ἀποσειέται, καὶ κροταύμενον ἀκούουσιν οἱ ὑποικοῦντες, ὡς ἐς τι τέγος ἐμπίπτόντων τῶν ὑδάτων. οὐ δέονται γε μὴν ὡς κέραμον ραγέοντα ἀμείψαι· σκληρὸν γάρ τὸ χελῳνίον,<sup>2</sup> καὶ ἴσκειν ὑπωρυνημένη πέτρα καὶ<sup>3</sup> ὑπάνθρωπ τε καὶ αὐτορόφῳ στέγῃ.

18. Ἡ τοῦν νῆσος ἢ ἐν τῇ Μεγάλῃ θαλάττῃ, ἢν καλοῦσι Ταπροβάνην, ἔχει φοινικῶνας μὲν θαυμαστῶς πεφυτέμενους ἐς στοῖχον, ὡς περ οὖν ἐν τοῖς ἄβροις τῶν παραδείσων οἱ τούτων μελεδιῶνοι φυτεύουσι τὰ δένδρα τὰ σκιαδηφόρα, ἔχει δὲ καὶ νομάς ἐλεφάντων πολλῶν καὶ μεγίστων, καὶ οἱ γε νησιῶται ἐλέφαντες τῶν ἡπειρωτῶν ἀλκιμώτεροί τε τὴν βίωσιν καὶ μείζους ἰδεῖν εἰσὶ, καὶ θυμοσοφώτεροι δὲ πάντα πάντῃ κρῖνωσιν ἂν κομίζουσι τε οὖν αὐτοὺς ἐς τὴν ἀντιπέρας<sup>4</sup> ἡπείρου ναυδ. μεγάλας τεκτινόμενοι (ἔχει γὰρ δῆπου καὶ δάση ἢ νῆσος), πιπράσκουσι τε διαπλευσαντες τῷ βασιλεῖ τῷ ἐν Καλίγγαις, διὰ μέγεθος δὲ ἄρα τῆς νῆσου οὐδὲ ἴσασιν οἱ τὰ μέσα αὐτῆς οἰκοῦντες τὴν θάλατταν, ἀλλὰ ἡπειρωτὴν μὲν βίον

<sup>1</sup> κρατερώτερον.

<sup>2</sup> χελῳνίον.

<sup>3</sup> (ἢ) καὶ Ιαε.

Now in this sea Turtles of immense size are hatched, and their shells are made into roofs, for a single shell measures fifteen cubits across, so that quite a number of persons can live underneath; and it keeps out the most fiery sun and affords a welcome shade; moreover it resists a downpour of rain, and being stronger than any tiles, it shakes off pelting showers, while the inmates beneath listen to it being pounded, as though the water were descending upon a tiled roof. Yet they have no need to exchange old for new, as you must with a broken tile, for the Turtle's shell is hard and resembles a rock that has been hollowed out or the roof of a cavern vaulted by nature.

18. Now this island which they call Taprobane in the Great Sea, has groves of palm-trees wonderfully planted in lines, just as in luxurious parks shady trees are planted by those in charge; it has also pasturing grounds for numerous Elephants of the largest size. And these Elephants of the island are more powerful and bigger than those of the mainland, and may be judged naturally cleverer in every way. And so the people build huge ships (for the island of course has dense forests) and transport the Elephants to the mainland opposite, and having crossed, sell them to the King of the Calingae.<sup>a</sup> But owing to the size of the island those who live in the middle of it do not even know the sea but live, as though

<sup>a</sup> Their territory lay along the E coast of India between the mouths of the Mahanadi and Godavari rivers, far N of Ceylon; but Ael. appears to regard it as in the same latitude as the island.

τρίβουσι, περιερχομένην<sup>1</sup> δὲ αὐτοὺς καὶ κυκλου-  
μένην πυνθάνονται θάλατταν. οἱ δὲ τῇ θαλάττῃ  
πρόσοικοι τῆς μὲν ἄγρας τῆς τῶν ἐλεφάντων  
ἀμαθῶς ἔχουσι, ἀκοῆ δὲ αὐτὴν ἴσασι μόνη· περὶ  
γὰρ τὰς τῶν ἰχθύων καὶ τὰς τῶν κητῶν ἄγρας  
τίθενται τὴν σπουδῆν. τὴν γὰρ τοὶ θάλατταν τὴν  
περιερχομένην τὸν τῆς νήσου κύκλον ἀμαχόν τι  
πλήθος καὶ ἰχθύων καὶ κητῶν τρέφειν<sup>2</sup> φασί, καὶ  
ταῦτα μέντοι καὶ λεόντων ἔχειν κεφαλὰς καὶ  
παρδάλεων καὶ λύκων<sup>3</sup> καὶ κριῶν δέ, καὶ τὸ ἔτι  
θαῦμα σατύρων μορφὰς κήτη ἔστιν ἃ περιφέρει  
καὶ γυναικῶν ὄψιν,<sup>4</sup> αἰσπερ ἀντιπλοκάμων ἀκανθαὶ  
προσῆρτηνται. ἔχειν δὲ καὶ ἄλλας τινὰς ὑμνοῦσιν  
ἐκτόπους μορφὰς, ὧν τὰ εἶδη μηδ' ἂν τοὺς δευοὺς  
γράφεύ καὶ κράσεις σωμάτων συμπλέκειν ἐς τερα-  
τεῖαν ὄψεων ἀκριβῶσαι ποτε καὶ σοφία γραφικῆ  
παραστήσαι δύνασθαι ἂν· προμήκη δὲ ἔχει τὰ  
οὐραία καὶ ἐλικτὰ, πόδας γὰρ μὴν χηλὰς ἢ πτερυγία.  
πυνθάνομαι δὲ αὐτὰ καὶ ἀμφίβια εἶναι, καὶ νύκτωρ  
μὲν ἐπινέμεσθαι τὰς ἀρούρας· πῶαν μὲν γὰρ<sup>5</sup>  
ἔσθλιεν τῶν ἀγελαίων τε καὶ σπερμολογῶν δικῆν,  
χαίρειν δὲ καὶ τῷ φοίνικι τῷ δρυπετεί, διασειεῖν  
τε ἐκ τούτου τὰ δένδρα ταῖς σπείραις περιβάλ-  
λοντα αὐτὰς ὑγρὰς οὐσας καὶ οἷας περιπλέκεσθαι.  
τούτου οὖν τὸν φοίνικα ἐκ τοῦ σειμοῦ τοῦ βίαιου  
καταρρέοντα ἐπινέμεσθαι· ὑπολήγει δὲ ἄρα νύξ,<sup>6</sup>  
καὶ σαφῆς οὕτω ἡμέρα, καὶ ἐκεῖνα ἠφάνισθη  
καταδύντα ἐς τὸ πέλαγος, ἔβου<sup>7</sup> μέλλοντος ὑπο-

<sup>1</sup> τὴν περιερχομένην.

<sup>2</sup> ἐκτρέφειν.

<sup>3</sup> ἄλλων.

<sup>4</sup> ὄψιν ἔχουσι.

<sup>5</sup> μὲν γὰρ οὖν.

they were of the mainland and only learn by report  
of the sea that surrounds and encircles them.  
Whereas those that live near to the sea are ignorant  
of the way in which Elephants are hunted and  
only know of it by hearsay: they devote them-  
selves to catching fish and sea-monsters. For  
they assert that the sea which surrounds the circuit  
of their island breeds a multitude past numbering  
of fishes and monsters, and moreover that they  
have the heads of lions and leopards and wolves  
and rams, and, still more wonderful to relate, that  
there are some which have the forms of satyrs  
with the faces of women, and these have spines  
attached in place of hair. They tell of others too  
which have strange forms whose appearance not  
even men skilled in painting and in combining  
bodies of diverse shapes to make one marvel at the  
sight, could portray with accuracy or represent for  
all their artistic skill; for these creatures have  
immense and colling tails, while for feet they have  
claws or fins. I learn too that they are amphibious<sup>a</sup>  
and that at night they graze the fields, for they eat  
the grass as cattle and rooks do; they enjoy the  
ripe fruit of the date-palm and therefore shake the  
trees with their coils, which being supple and capable  
of embracing, they sling round them. So when the  
shower of dates has fallen because of this violent  
shaking, they feed upon it. And then as the night  
waned and before it is clear daylight these creatures  
plunge into the ocean and disappear as the dawn

its sea-  
monsters

<sup>a</sup> Ael. is apparently describing the Dugong, *Halicore dugong*, a large, herbivorous, seal-like mammal of the Indian Ocean; see O. Keller, *Ant. Tierwelt* I. 414.

<sup>6</sup> ἢ νύξ.

<sup>7</sup> Ἐισσφόρου? *H.*, ἔ. <ἀστέρος>? *Jac.*

λάμπειν.<sup>1</sup> εἶναι δὲ καὶ φαλαίνας φασι πολλάς, οὐ μὴν ἐς τὴν γῆν προίεναι αὐτάς, τοὺς θύνουσι ἔλλοχώσας, καὶ δελφίνων δὲ γένη δύο φασὶν εἶναι, τὸ μὲν ἄγριον καὶ κάρχαρον καὶ ἀφειδέστατον ἐς τοὺς ἀλιέας καὶ σφόδρα ἀνοικτον,<sup>2</sup> τὸ δὲ πρᾶδόν τε καὶ τιθασὸν φύσει. περισκιρτᾷ γούδν καὶ περηνήχεται, καὶ ἔοικε κινιδίῳ αἰκάλλοντι, καὶ ψηλαφήσεις,<sup>3</sup> ὃ δὲ ὑπομένει.<sup>4</sup> κὰν τροφήν ἐμβάλης, ἀσμένως λήφεται.

19. Λαγῶς θαλάττιος (τῆς μέντοι Μεγάλης τὸν γὰρ ἕτερον εἶπον τὸν ἐκ τῆς ἑτέρας) ἀλλ' οὗτός γε ἔοικε τῷ χερσαίῳ πάντα πάντῃ πλην τῶν τριχῶν, τοῦ μὲν γὰρ ἠπειρώτου ἢ λάχνη ἔοικεν ἀπαλή τε εἶναι καὶ ἐπαφωμένῳ<sup>5</sup> μὴ ἀντίτυπος ἔχει δὲ οὗτος ἀκάνθωδεις τὰς τρίχας καὶ ὀρθάς, καὶ εἰ τις προσάψαιτο,<sup>6</sup> ἀμύσσεται. φασι δὲ αὐτὸν ἐπ' ἄκρα τῇ φρίκῃ τῆς θαλάττης νήχεσθαι καὶ μὴ καταδύειν ἐς βάθος, ἀκιστον δὲ εἶναι τὴν νήξιν. ζῶν δὲ οὐκ ἂν ἀλώῃ ραδίως. τὸ δὲ αἴτιον, οὐκ ἐμπίπτει ποτέ ἐς δίκτυον, οὐ μὴν οὐδὲ καλάμου πρόσσειον ὄρμιᾶ καὶ δελέατι. ὅταν δὲ ἄρα νοσήσας ὄδε ὁ λαγῶς εἴτα ἠκιστος ὢν νήχεσθαι ἐκβρασθῆ, πᾶς ὅστις ἂν αὐτοῦ προσάψηται τῇ χειρὶ ἀπόλλυται ἀμεληθεῖς. ἀλλὰ καὶ τῇ βακτηρίᾳ ἐὰν θίγῃ τοῦ λαγῶ τούδε, καὶ δι' αὐτῆς πάσχει τὸ αὐτό, ὡσπερ οὖν καὶ οἱ τοῦ βασιλλοκου προσαψάμενοι. ρίζαν

<sup>1</sup> ὑπολάμπειν αὐτό.

<sup>2</sup> Scbn: τῶν μὲν ἄγριων κάρχαρον ἀφειδέστατον ἀνοικτων.

<sup>3</sup> κὰν ψηλαφήσεις Cobet, H (1876).

<sup>4</sup> ὑπομένει H.

<sup>5</sup> Reiske: ἐπαφωμένη.

begins to glow. They say that there are also numerous Whales which lie in wait for the tunnies; Whales they do not however come up on to the land. They also say that there are two kinds of Dolphin, the Dolphins one savage, sharp-toothed, and absolutely merciless and without pity towards fishermen, the other naturally gentle and tame. At any rate it gambols and swims around, and resembles a fawning puppy, and if you handle it, it will allow you to do so, and if you throw food to it, it will receive it gladly.

19. The Sea-hare<sup>a</sup> (I mean that which is found in the Great Sea<sup>b</sup>; the other kind in the other sea I have mentioned above) resembles the land animal in every respect except in its fur. For the fur of the land-hare seems smooth and is not hard to the touch. Whereas the Sea-hare's fur is prickly and erect and if one touches it one is stabbed. They say that it swims on the surface ripples of the sea and does not dive into the depths, and that it swims very fast. It is not easily caught alive, the reason being that it never falls into a net, nor yet will it approach the line and bait of a fishing-rod. When however this Hare through sickness and inability to swim is cast up on shore, anyone who touches it with his hand dies if he is not treated. Moreover even if he touches this Hare with a stick, he suffers the same fate thereby, just like those who touch a

The Sea-hare of the Indian Ocean

<sup>a</sup> Not the 'Sea-hare' of 2. 45 and 9. 51; this seems to be 'one of the spiny Globe-fishes (Diodon)' (Thompson, *GE fishes*).

<sup>b</sup> See above, ch. 17.

<sup>a</sup> προσάψεται.

δὲ ἐν τῇ νήσῳ τῇ κατὰ τὴν Μεγάλῃν θάλατταν φύ-  
εσθαὶ φασὶ καὶ εἶναι πᾶσιν εὐγνωστον, ἥπερ οὖν  
τῇ λιποθυμῷ ἀντίπαλός ἐστιν. προσερχθεῖσα  
γοῦν τῇ τοῦ λιποψυχόντος ῥῶϊ ἀναβιώσκειται τὸν  
ἄνθρωπον. εἴαν δὲ ἀμεληθῇ, καὶ μέχρι θανάτου  
πρόεισι τῷ ἀνθρώπῳ τὸ πάθος· τοσαύτην ἄρα ἐς  
τὸ κακὸν ὄδε ὁ λαγῶς ἔχει τὴν ἰσχύν.

20. Ἐν τοῖς χωρίοις τοῖς ἐν Ἰνδία (λέγω δὲ<sup>1</sup>  
τοῖς ἐνδοτάτω) ὄρη φασὶν εἶναι δύσβατά τε καὶ  
ἐνθηρα, καὶ ἔχειν ζῶα ὅσα καὶ ἡ κατ' ἡμᾶς τρέφει  
γῆ, ἄγρια δὲ· καὶ γὰρ τοὶ καὶ τὰς οἰς τὰς ἐκεῖ  
φασὶν εἶναι καὶ ταύτας θηρία, καὶ κύνας καὶ αἰγας  
καὶ βοῦς, αὐτόνομά τε ἀλάσθαι καὶ ἐλεύθερα,  
ἀφειμένα νομειτικῆς ἀρχῆς· πλήθη δὲ αὐτῶν καὶ  
ἀριθμοῦ πλείω φασὶν<sup>2</sup> οἱ τῶν Ἰνδῶν λόγοι. ἐν  
δὲ<sup>3</sup> τοῖς καὶ τοῖς Βραχμῶνας ἀριθμεῖν ἀξίον· καὶ  
γὰρ τοὶ καὶ ἐκεῖνοι ὑπὲρ τῶνδε ὁμολογοῦσι τὰ  
αὐτά. λέγεται δὲ καὶ ζῶον ἐν τούτοις εἶναι  
μονόκερων, καὶ ὑπ' αὐτῶν ὀνομάζεσθαι καρτά-  
ζωνον. καὶ μέγεθος μὲν ἔχειν ἵππου τοῦ τελείου  
καὶ λόφον, καὶ λάχνην ἔχειν ξανθὴν, ποδῶν δὲ  
ἀριστα εἰληχένας<sup>4</sup> καὶ τοὺς μὲν ποδας ἀδιαρθρώ-  
τους τε καὶ ἐμφορεῖς ἐλέφαντι πεφυκένας,<sup>5</sup> τῆν δὲ  
οὐρὰν ἔχειν<sup>6</sup> σὺς· μέσον δὲ τῶν ὀφρύων ἔχειν

<sup>1</sup> δη.<sup>2</sup> φασὶν οἱ τούτων συγγραφείς καὶ.<sup>3</sup> Jac: δη.<sup>4</sup> εἰληχένας καὶ εἶναι ἰκιστον.<sup>5</sup> συμπεφυκένας.<sup>6</sup> ἔχειν add. H.

\* 'Cartazonus' may be presumed to be a corruption of some Indian word. In Sanskrit 'the one-horned animal' is the Rhinoceros; *Khadga* and *Khadgin* = rhinoceros. A

basilisk. But they say that there is a root which grows in the island by the Great Sea and that it is well-known to everybody, and is an antidote to fainting. At any rate if it is applied to the nose of the fainting man it revives him. But if he is not treated, his malady grows worse until the man dies. Such power, you see, has this Hare to work destruction.

20. In certain regions of India (I mean in the very heart of the country) they say that there are impassable mountains full of wild life; and that they contain just as many animals as our own country produces, only wild. For they say that even the sheep there are wild, the dogs too and the goats and the cattle, and that they roam at their own sweet will in freedom and uncontrolled by any herdsman. Indian historians assert that their numbers are past counting, and among the historians we must reckon the Brahmins, for they also agree in telling the same story.

And in these same regions there is said to exist a one-horned beast which they call *Cartazonus*.<sup>a</sup> It is the size of a full-grown horse, has the mane of a horse, reddish hair, and is very swift of foot. Its feet are, like those of the elephant, not articulated and it has the tail of a pig. Between its eyebrows it has a horn growing out; it is not smooth but has

fuller form was *Khadgadanta*, whence came the Persian *Kargadan*. The Greek *καρτάζωνος* may have replaced some such Indian-Prakrit word. See H. W. Bailey, *Zoroastrian problems*, 110, and *Bull. of School of Or. & Afr. studies* 10 (1940-42) 899; F. Edgerton, *Buddhist hybrid Sanskrit dict.* 202; E. Sachau, *Alberuni's India*, I. 204, and *Indo-europ. Studien* (Abh. Berl. Ak. Wiss. 1888), p. 18; O. Shepard, *Lore of the Unicorn*, 36.

ἐκπεφυκὸς κέρασ οὐ λείων ἀλλὰ ἐλιγμοὺς ἔχον  
τινὸς καὶ μάλα αὐτοφυεῖς, καὶ εἶναι μέλαν τῆν  
χρῶαν λέγεται δὲ καὶ ὀξύτατον εἶναι τὸ κέρασ  
ἐκεῖνο. φωνὴν δὲ ἔχειν τὸ θηρίον ἀκούω τοῦτο  
πάντων ἀπηχεστάτην τε καὶ γεγωνοτάτην. καὶ  
τῶν μὲν ἄλλων αὐτῷ ζῶων προσιόντων φέρειν καὶ  
πρᾶον εἶναι, λέγουσι δὲ ἄρα πρὸς τὸ ὁμόφυλον  
δύσεριν εἶναι πως. καὶ οὐ μόνον φασι τοῖς ἄρρεσιν  
εἶναι τινα συμφυῆ κύριξίν τε πρὸς ἀλλήλους καὶ  
μάχην, ἀλλὰ καὶ πρὸς τὰς θηλείας ἔχουσι θυμὸν  
τὸν αὐτόν, καὶ προάγοντες τὴν φιλονικίαν καὶ  
μέχρι θανάτου <τοῦ><sup>1</sup> ἠττηθέντος ἐξάγουσιν.  
ἔστι μὲν οὖν καὶ διὰ παντὸς τοῦ σώματος ῥωμα-  
λέον, ἀλκή δὲ οἱ τοῦ κέρατος ἀμαχὸς ἐστὶ. νομάς  
δὲ ἐρήμους ἀσπάζεται, καὶ πλανᾶται μόνον. ὥρα  
δὲ ἀφροδίτης τῆς σφετέρας συνδυασθεὶς πρὸς τὴν  
θήλειαν πεπράννται, καὶ μέντοι καὶ συννόμω ἔστων.  
εἶτα ταύτης παραδραμούσης καὶ τῆς θηλείας  
κουύσης, ἐκθηριούται ἀθῆσι, καὶ μονίας ἐστὶν ὄδε  
ὁ Ἰνδὸς καρτάζωνος. τούτων οὖν πῶλους πάνν  
γεαροὺς κομίζεσθαι φασι τῶν Πρασίων βασιλεῖ,  
καὶ τὴν ἀλκὴν ἐν ἀλλήλοις ἐπιδείκνυσθαι κατὰ τὰς  
θέας τὰς πανηγυρικός. τέλειον δὲ ἀλώναί ποτε  
οὐδεὶς μὲμνηται.

21. Ὑπερελθόντι τὰ ὄρη τὰ γειννιάοντα τοῖς Ἰν-  
δοῖς κατὰ τὴν ἐνδοτάτω πλευρᾷ φανοῦνται φασὶν  
αὐλῶνες δασύτατοι, καὶ καλεῖται γε ὑπ' Ἰνδῶν  
ὁ χώρος Κόλουδα. ἀλάται<sup>2</sup> δὲ ἄρα φασὶν ἐν  
τοῖσδε τοῖς αὐλῶσι ζῶα Σατύροις ἐμφερῆ τὰς  
μορφάς, τὸ πᾶν σῶμα λάσσι, καὶ ἔχει κατὰ τῆς

spirals of quite natural growth, and is black in colour.  
This horn is also said to be exceedingly sharp. And  
I am told that the creature has the most discordant  
and powerful voice of all animals. When other  
animals approach, it does not object but is gentle;  
with its own kind however it is inclined to be quarrel-  
some. And they say that not only do the males in-  
stinctively butt and fight one another, but that they  
display the same temper towards the females, and  
carry their contentiousness to such a length that it  
ends only in the death of their defeated rival. The  
fact is that strength resides in every part of the ani-  
mal's body, and the power of its horn is invincible.  
It likes lonely grazing-grounds where it roams in  
solitude, but at the mating season, when it associates  
with the female, it becomes gentle and the two even  
graze side by side. Later when the season has passed  
and the female is pregnant, the male Cartazonus of  
India reverts to its savage and solitary state. They  
say that the foals when quite young are taken to the  
King of the Prasii and exhibit their strength one  
against another in the public shows, but nobody  
remembers a full-grown animal having been captured.

21. When one has passed the mountains that border upon India there will come into view densely wooded glens on the inner side of the mountains, and the Indians call the region Colinda. And in these glens, they say, creatures resembling Satyrs roam at large; their whole body is shaggy and they

Satyr-like  
creatures in  
India

<sup>1</sup> <τοῦ> add. H.

<sup>2</sup> ἀλώνται.

ἰξύνος ἵππουριν. καὶ καθ' ἑαυτὰ μὲν μὴ ἐνοχλοῦ-  
μενα διατρέβει ἐν τοῖς δρυμοῖς ὑλοτραγοῦντα. ὅταν  
δὲ αἰσθῶνται κνηγετῶν κτύπου, καὶ ἀκούσωσι  
κυνῶν ὑλακῆς, ἀναθέουσιν ἐς τὰς ἀκρωρείας αὐτὸς  
ἀμάχω<sup>1</sup> τῷ τάχει. καὶ γὰρ εἰσι ταῖς ὄρειβασίαις  
ἐντρέβεις. καὶ ἀπομάχονται πέτρας τινὰς κυλι-  
δοῦντες κατὰ τῶν ἐπιόντων, καὶ καταλαμβάνομενοί  
γε πολλοὶ διαφθείρονται. καὶ ἐκ τούτων εἰσὶν  
ἐκείνοι δυσάλωτοι, καὶ μόλις ποτὲ καὶ διὰ μακροῦ  
τινὰς αὐτῶν ἐς Πρασίους κομίζεσθαι λέγουσι.  
καὶ τούτων μέντοι ἢ τὰ νοσοῦντα ἐκομίσθη ἢ  
θῆλέα τινα κύντα.<sup>2</sup> καὶ συνέβη γε θηραθῆναι τοῖς  
μὲν διὰ τὴν κωθείαν, ταῖς δὲ διὰ τὸν τῆς γαστρὸς  
ὄγκον.

22. Ἔστι δὲ καὶ Σκιράται πέραν Ἰνδῶν ἔθνος  
καὶ τοῦτο, καὶ εἰσι σμῖοι τὰς ῥίνας, εἴτε οὕτως ἐκ  
βρεφῶν ἀπαλῶν ἐνθλάσει τῇ τῆς ῥίνος διαμείναν-  
τες, εἴτε καὶ τούτου τὸν τρόπον τίκτονται. γίνον-  
ται δὲ ὄφεις παρ' αὐτοῖς μεγέθει μέγιστοι, ὧν οἱ  
μὲν ἀρπάζουσι τὰς ποιμένας καὶ σιτοῦνται, οἱ δὲ  
ἐκθηλάζουσι τὸ αἷμα, ὥσπερ οὖν παρὰ τοῖς  
Ἑλλησιν οἱ αἰγοθήλαι, ὧν περ οὖν καὶ ἀνωτέρω  
οἶδα ποιησάμενος μνήμην εὐκαιροτάτην.

23. Ἴππου δὲ ἄρα καὶ τὸ εὐμαθὲς ἴδιον ἦν, καὶ  
τούτου μαρτύριον ἐκεῖνο. Συβαρίτας τοὺς ἐν  
Ἰταλίᾳ τρυφῆς ἀκούω ποιήσασθαι φροντίδα ὑπερ-

<sup>1</sup> ἀμαχάνω.

<sup>2</sup> καὶ κύντα.

<sup>a</sup> A primitive race of Pygmies, long haired and with a light coloured skin, living in the N and NE of India.

have a horse's tail at their waist. And if left to  
themselves and not troubled, they live among the  
thickets and subsist off the trees, but whenever they  
hear the sound of huntsmen or the baying of dogs  
they run up to the mountain ridges with a speed  
that none can overtake, for they are inured to  
roaming the mountains. And from there they  
fight by rolling down rocks upon their assailants,  
and many are they that are caught and destroyed.  
These are the reasons why they are hard to capture,  
so they say that few indeed, and these at long  
intervals, are despatched to the Prasioi, and of these  
few it was either sick animals or pregnant females  
that were despatched: the accident of their capture  
was due in the case of the males to their tardiness,  
in the case of the females to their being big-  
bellied.

22. The Sciratae<sup>a</sup> also are a people on the other <sup>The</sup>  
side of India, and they are snub-nosed, and are <sup>Sciratae</sup>  
permanently so either from having their noses dented  
in tender infancy or because they are born like that.  
And in their country there occur Snakes of enormous <sup>Snakes of</sup>  
size, some of which seize and devour the flocks, while <sup>their</sup>  
others suck out their blood, just as the goatsuckers <sup>country</sup>  
do in Greece<sup>b</sup>: the latter I know I have mentioned  
earlier on<sup>c</sup> at the most appropriate place.

23. Docility, it seems, is another characteristic <sup>The people</sup>  
of the Horse; witness the following account. I <sup>of Sybaris</sup>  
have heard that the inhabitants of Sybaris in Italy <sup>and their</sup>  
Horses

<sup>b</sup> This is a complete fiction; see Thompson, *Gk. birds*, s.v. αἰγοθήλας.

<sup>c</sup> See 3. 39.

βάλλουσαν, καὶ τῶν μὲν ἄλλων ἔργων τε καὶ σπουδασμάτων ἀμαθῶς ἔχειν, πάντα δὲ τὸν ἑαυτῶν βίον διάγειν ῥαστανεόντως ἐν ἀργίᾳ καὶ πολυτελείᾳ. περιηγεῖσθαι μὲν οὖν ἕκαστα τῶν ἐν Συβάρει μακρὸν ἂν εἴη νῦν, ἐκείνο δ' οὖν ὁμολογεῖ τρυφήν ἀμαχον. δεδιδαγμένοι ἦσαν αὐτοῖς οἱ ἵπποι παρὰ τὸν τῆς εὐωχίας καιρὸν ὀρχεῖσθαι πρὸς αὐλὸν ἐν ῥυθμῷ.<sup>1</sup> τοῦτο οὖν εἰδότες οἱ Κροτωνιάται (ἐπολέμουν δὲ αὐτοῖς) σάλπιγγα μὲν καὶ ἤχον σύντονον καὶ παρακλητικὸν ἐς ὄπλα κατεσίγασαν, αὐλοὺς δὲ καὶ αὐλητὰς παραλαβόντες, ἐπεὶ ὁμοῦ ἦσαν καὶ τόξενμα ἐξικνεῖτο ἤδη, ἐνέδοσαν ἐκεῖνοι τὸ μέλος τὸ ὀρχηστικόν, ὅπερ οὖν ἀκούσαντες οἱ τῶν Συβαριτῶν ἵπποι,<sup>2</sup> ὡς ἐν μέσοις ὄντες τοῖς συμποσίοις, ἀπεσεύσαντο μὲν τοὺς ἀναβάτας, ἐσκίρτων δὲ καὶ ἐχόρευον. καὶ τῇ τε ἄλλῃ<sup>3</sup> τὴν τάξιν συνέχεαν καὶ τὸν πόλεμον ἐξωρχήσαντο.

24. Ὑπὲρ τῶν ἵππων τῶν καλουμένων λυκοσπάδων εἶπον καὶ ἀνωτέρω, καὶ νῦν δὲ εἰρήσεται ὅσα προσακήκοα ἴδια. τὴν ὄψιν ἔχουσι συνεστραμμένην καὶ βραχείαν, ἔτι δὲ συμῆν. λέγουσι δὲ αὐτὰς εἶναι καὶ φιλέλληνας, καὶ ἔχειν τοῦ γένους τοῦδε σύνεσιν τινα ἀπόρρητον, καὶ συμφυῆ πρὸς αὐτοὺς ἀποσώζειν φιλίαν, καὶ προσιώντων τε καὶ

<sup>1</sup> Schm: τῷ ῥυθμῷ mss, del. H.

<sup>2</sup> ἵπποι κατὰ τὴν οἰκὸν μνήμην.

<sup>3</sup> τῇ τε ἄλλῃ] ταύτῃ H, τῇ τε ἄλλῃ Bernard.

devoted an excessive amount of thought to delicate living; of other matters and pursuits they knew nothing, but spent their entire time in easy-going sloth and extravagance. To explain in detail all that went on in Sybaris would make a long story now; the following tale however attests their unsurpassed luxuriousness. Their horses had been trained to dance in time to the music of the pipe at their hour for banqueting. Accordingly the inhabitants of Croton knowing this (they were at war with Sybaris), had their trumpet with its piercing note that summons to arms silenced; they collected pipes and pipe-players, and when they were at close quarters and within a bowshot, the players struck up the dance-music. At the sound the horses of the people of Sybaris, imagining that they were in the midst of a wine-party, shook off their riders and began to leap about and dance. And they not only threw the ranks into confusion but also 'danced away' the war.<sup>a</sup>

24. I have spoken earlier on of the horses which are called *lycospades*,<sup>b</sup> and I will now describe some further characteristics of which I have heard. Their face is compact, short, and snub-nosed. They are said to be fond of the Greek people, to understand them by some mysterious means, and to maintain a natural friendship for them, so that if Greeks approach them, touch them, and pat them

<sup>a</sup> Sybaris was annihilated by the people of Croton, 510 B.C. Efforts to re-found it were unsuccessful.

<sup>b</sup> A breed of horses from the S of Italy. Ael. has not mentioned them before, though they share some of the characteristics mentioned in II. 36.

The  
lycospad  
horse



ἐπαφωμένων καὶ κολλητῇ χειρὶ πῶς ἐπικροτούντων  
μὴ ἀχθεοῦσθαι μηδὲ ἀποσκιρτᾶν, καὶ συνδιημερεύειν  
μὲν αὐτοῖς <sup>1</sup> ὡσπερ οὖν δεδεμένους, καθευδόντων  
δὲ καθεῖδειν πλησίον. ἐὰν δὲ προσέλθῃ βάρβαρος,  
ὡσπερ οὖν αἱ βανηλατοῦσαι κύνες ἐκ τῶν ἰχνῶν  
συνιάσι τὰ θηρία, οὕτω τοὶ καὶ αἱ ἵπποι ἐκεῖναι <sup>2</sup>  
γινώσκουσι τὸ γένος, καὶ χρεμετίζουσι καὶ φεύ-  
γουσιν οἷα δῆπου δεδοικῦναι θηρίον. τοῖς μὲν οὖν  
συνήθεσι καὶ χιλὸν ἐμβάλλουσι καὶ τὴν ἄλλην  
κομιδὴν προσφέρουσι πάντῃ ἤδονται, καὶ βούλονται  
ὠραῖαι φαίνεσθαι, καὶ ἔτι μᾶλλον τοῖς ἐαυτῶν  
ἡνίοχοις. καὶ τὸ μαρτύριον, ὅταν νήχωνται, ἐνδο-  
τέρω προχωροῦσιν ἢ τῆς λίμνης ἢ τῆς θαλάττης ἢ  
τῆς κρήνης, τὸ πρόσωπον φαιδρύνει βουλόμεναι,  
ἵνα μὴ τι ἄμορφον ἢ ἀκαλλές ἐκ τῆς φάτνης ἢ ἐκ  
τῆς ὁδοῦ προσπεσὼν εἴτα ἐπιβολῶσιν τὸ κάλλος.  
λυκοσπάδι δὲ ἄρα ἵππῳ καὶ ἄλοιφαὶ εὐώδεις ὡς  
νύμφῃ φίλαι καὶ μύρων ὀσμὴ. καὶ Ὅμηρος δὲ τὸ  
φιληθεῖν ἵππους χρίσμασι φύσει πάντας ὁμολογεῖ  
λέγων

τοίου γὰρ σθένος ἐσθλὸν ἀπόλεσαν ἡνίοχοι  
ἡπίου, ὃς σφῶν μάλα πολλάκις ἕγρον ἔλαιον  
χαιτῶν κατέχευε, λοέσσας ὕδατι λευκῷ.

καὶ Σημωνίδης <sup>3</sup> δὲ ἐκ παντοδαπῶν θηρίων λέγων  
τὰς γυναῖκας γενέσθαι τε καὶ διαπλασθῆναι φησὶν  
ἐνίαις ἐκ τῶν ἵππων τὸ τε φιλόκοσμον καὶ φιλόμυ-  
ρον συντεχθῆναι καὶ ἐκεῖναις <sup>4</sup> φύσει, <sup>5</sup> ἃ δὲ λέγει,  
ταῦτά ἐστιν

<sup>1</sup> Reiske: αὐτοῖς.

<sup>2</sup> οὕτω . . . ἐκεῖναι] Jac: ἐκεῖνα, οὕτω . . . ἵπποι γ.

<sup>3</sup> Σμ- MSS, H.

<sup>4</sup> κατ' ἐκεῖνους.

<sup>5</sup> Ges: φύσαις, φῦναι, στ φουόσαις.

with the hollow of their hand, they do not resent it  
or shy away, but pass their days at their side as  
though they were tethered, and when the Greeks  
lie down to sleep they will sleep at their side. If  
however some foreigner approaches, then, just as  
hounds on the scent recognise animals by their  
tracks, so do these mares know the man's origin,  
and neigh and flee away as though they were  
afraid of some wild beast. But their delight is in  
familiar friends who give them fodder and generally  
tend them, and they are anxious to appear beautiful,  
especially in the eyes of their drivers. The proof of  
this is that when they go swimming they advance  
far into the lake or sea or spring in their eagerness  
to sleek their faces, so that nothing disfiguring or  
unlovely from the manger or from their journey  
may befoul their beauty. Fragrant unguents and  
the scent of perfumes are as dear to a lycospad horse  
as they are to a bride. And Homer testifies to the  
natural love which all horses have for unguents  
when he says [Il. 23. 280]

For so mighty a charioteer and so gentle have  
they lost, who right often would pour upon their  
manes smooth oil when he had washed them in  
clear water.

And Semonides describing how women are born and  
moulded after animals of all kinds, says that the  
horse's love of ornament and of perfumes is innate  
in some women also. These are his words [fr.  
7. 57 Diehl]:

τὴν δ' ἵππος ἀβρῆ χαιτέεσσι<sup>1</sup> ἐγείνατο,  
ἢ δούλι' ἔργα καὶ δύνῃ<sup>2</sup> περιτρέπει  
κοῦτ' ἂν μύλης ψαύσειεν, οὔτε κόσκων  
ἄρειεν, οὔτε κόπρον ἐξ οἴκου βάλοι,  
οὔτε πρὸς ἵπνον ἀσβόλην ἀλευμένη  
ἕζοιτ'. ἀνάγκη δ' ἀνδρὰ ποιεῖται φίλον.  
λοῦται δὲ πάσης ἡμέρας ἀπο ῥύπον  
δύς, ἄλλοτε τρίς, καὶ μύρους ἀλείφεται.  
αἰεὶ<sup>3</sup> δὲ χαιτήν ἐκτενισμένην φορεῖ  
βαθείαν, ἀνθέμοισιν ἐσκιασμένην.  
καλὸν μὲν οὖν θήμα τοιαύτη γυνή  
ἄλλοισι, τῷ δ' ἔχοντι γίγνεται κακόν,  
ἢν μὴ τις ἢ τύραννος ἢ σκηπτοῦχος ἢ,  
ὅστις<sup>4</sup> τοιοῦτους θυμὸν ἀγλαίζεται.

25. Ἴδια δὲ ἵππων καὶ ἐκείνα δῆπου· οἱ  
Πέρσαι, ἵνα μὴ ὦσιν αὐτοῖς οἱ ἵπποι καταπλήγες,  
ψόφοις αὐτοῦς καὶ ἤχοις χαλκοῖς<sup>5</sup> προσεθίζουσι,  
καὶ κωδωνίζουσιν,<sup>6</sup> ὡς μὴ ποτε ἐν τῷ πολέμῳ  
δείσῳσι τοὺς τῶν πανοπλιῶν ἀραγμούς καὶ τὸν  
τῶν ξιφῶν πρὸς τὰς ἀσπίδας δούπον· εἰδωλά τε  
νεκρῶν δὴ σεσαγμένα ἀχίροις ὑποβάλλουσιν αὐτοῖς,  
ἵνα προσεθισθῶσι νεκροὺς ἐν τῷ πολέμῳ πατεῖν,  
καὶ μὴ δεδιότες ὡς τι ἐκπληκτικὸν ἔστα μέντοι<sup>7</sup>  
ἐν τοῖς ἔργοις τοῖς ὀπλιτικοῖς ἀχρεῖοι ὦσιν. οὐκ  
ἐλελήθει δὲ Ὀμηρον οὐδὲ τοῦτο, ὡς αὐτὸς<sup>8</sup>  
δείκνυσιν. ὅτι γοῦν ἀνῆρέθῃ μὲν ὁ Θρᾶξ Ῥῆσος,  
σὺν αὐτῷ δὲ καὶ οἱ ἑταῖροι, ἀκούομεν<sup>9</sup> ἐν Ἰλιάδι  
ἐκ παίδων· ἃ δὲ ἀκούομεν, ταῦτά ἐστιν. ἀποσφάτ-  
τει μὲν ὁ τοῦ Τυδέως τοὺς Θρᾶκας, ὁ δὲ τοῦ

<sup>1</sup> Mein: ἀβρὰ χαιτέεσσ'.

<sup>2</sup> Stobaeus: ἀτῆν.

<sup>3</sup> Bergk: αἰεῖ.

<sup>4</sup> ὅς τοῖς H.

' But another is born of a dainty, long-maned  
mare: she turns away from servile tasks and  
drudgery; she will never touch a mill or pick up a  
sieve or cast muck out of the house, nor, since she  
would escape the soot, will she sit by the oven.  
Only by constraint does she take a man to her  
bosom. And every day she washes off the dirt  
twice, sometimes thrice, and anoints herself with  
perfumes. And always she wears her deep tresses  
combed and shaded with flowers. Such a woman  
is fair to look upon—for others, but to her husband,  
a plague, unless he be a despot or sceptred lord  
who delights his heart with such gauds.

25. Here, I think, are further characteristics of The Horse trained for battle  
Horses. In order that their Horses may not panic,  
the Persians accustom them to noises and the clang  
of bronze, and sound them so that in war they may  
never be afraid of the rattle of full armour and the  
clash of swords upon shields. And they throw  
dummy corpses stuffed with straw beneath their  
feet in order that they may get used to trampling  
on corpses in war and may not through terror at  
some unnerving occurrence be useless in encounter-  
ing men-at-arms. Nor did this escape the notice  
of Homer, as he himself shows. At any rate we  
learn in our childhood from the *Iliad* [10. 486] how  
the Thracian Rhesus and his companions with him  
were slain. This is the story we learn. The son  
of Tydeus<sup>4</sup> slaughters the Thracians, while the son

<sup>6</sup> Diomedes.

<sup>5</sup> χαλκῶν Reiske.

<sup>6</sup> Sohn: κωδωνοῦσιν.

<sup>7</sup> μέντοι δυσωπούμενοι.

<sup>8</sup> Ges: ἀνδρᾶ.

<sup>9</sup> Jac: οὗς ἀκούομεν.

Λαέρτου τοὺς ἀνηρημένους ὑπάγει τῶν ποδῶν, ἵνα μή ποτε ἄρα νεηλυδὲς ὄντες οἱ Θρᾶκες ἵπποι εἶτα μέντοι ἐκπλήττωνται <sup>1</sup> τοῖς νεκροῖς ἐμπαλασσόμενοι, <sup>2</sup> καὶ ἀήθως κατ' αὐτῶν ὡς τιῶν φοβερῶν βαίνοντες ἀποσκιρτῶσιν. οἱ δὲ ἅπασ' μάθόντες, οὐκ ἂν αὐτοὺς λάβοι τοῦ μᾶθήματος λήθη· οὕτως εἰσὶν ἀγαθοὶ μαθεῖν ὅτιοῦν τῶν λυσιτελῶν οἱ ἵπποι. φιλεῖν δὲ οἰοί ποτέ εἰσι καὶ ἐς ὄσον, ἔμοι μὲν εἴρηται ἐν λόγοις τοῖς ἄνω.

26. Ἐν τοῖς κρυμώδεσι τόποις τὰ πρόβατα τῆς χιόνος ἐπιρρεοῦσης καὶ τοῦ κρύου ἐνακμάζοντος ἀχολά ἐστι (καθειργμένα δὲ ἄρα καὶ τοῦ χιλοῦ τοῦ νέου μὴ μεταλαμβάνοντα εἶτα μέντοι τοιαῦτα εὐρίσκειται), ὑπαρχομένου δὲ τοῦ ἥρος προϊόντα. <sup>3</sup> ἐπὶ τὰς νομάς τῆς χολῆς ὑποπίμπλαται. τοῦτο δὲ ἄρα ἔτι καὶ μᾶλλον φιλεῖ παρακολουθεῖν τοῖς Σκυθικοῖς προβάτοις φασίν.

27. Ἀγαθαρχίδης φησὶν εἶναι γένος ἐν τῇ Λιβύῃ τινῶν ἀνθρώπων, καὶ μέντοι καὶ καλεῖσθαι αὐτοὺς Ψύλλους. καὶ ὅσα μὲν κατὰ τὸν ἄλλον βίον τῶν λοιπῶν ἀνθρώπων διαφέρειν <sup>4</sup> οὐδὲ ἐν τῷ δὲ σῶμα ἔχειν ξένον τε καὶ παράδοξον ὡς πρὸς τοὺς ἑτεροφύλους ἀντικρινόμενον· τὰ γὰρ τοι ζῶα τὰ δακετὰ καὶ τὰ ἐγχιρίπτοντα <sup>5</sup> πάμπολλα ὄντα μηδὲν αὐτοὺς μόνους ἀδικεῖν. οὔτε γοῦν ὄφεις δακόντος ἐπαίτουσι οὔτε φαλαγγίον νύξαντος τοὺς ἄλλους <sup>6</sup> ἐς θάνατον οὔτε μὴν σκορπίου <τὸ> <sup>7</sup> κέντρον ἀπερείσαντος. ἐπὶ δὲ ἄρα τούτων προσ-

<sup>1</sup> Ges: ἐκπλήττωνται.

<sup>2</sup> Jac: καὶ προϊόντα.

<sup>3</sup> ἐμπλαττ- and ἐμπαλαττ-.

<sup>4</sup> Ges: διαφέρει.

of Laertes <sup>a</sup> draws the slain men away by the feet for fear lest the Thracian horses, being newcomers, get entangled among the dead bodies and panic, and through being unused to them may leap aside as though they were treading upon some terrifying objects. But once Horses have learnt a thing, they will not forget what they have learnt, so clever are they at learning whatever is of any advantage. I have spoken earlier on <sup>b</sup> of their capacity for affection and how far they will feel it.

26. In frosty regions when the snow falls and the cold is at its worst the Sheep have no gall (they are found to be in this condition when penned up and unable to get fresh fodder), but at the beginning of spring they go out to the pastures and become filled with gall. And this, they say, is a constant occurrence especially in the Sheep of Scythia.

Sheep in cold weather

27. Agatharcides asserts that there is in Libya a certain race of men who are called Psylli. So far as their general way of life is concerned they differ not a whit from other men, except that, compared with men of other nations, their bodies have an unusual and marvellous quality: they alone are uninjured by the numerous creatures that bite or strike. At any rate they do not feel either the bite of a snake or the prick of a spider which is fatal to others, or even the sting planted by a scorpion, and whenever one of these creatures comes near and

The Psylli

<sup>a</sup> Odysseus.

<sup>b</sup> See 6. 44.

<sup>5</sup> ἐγχιρίπτοντα.

<sup>7</sup> <τὸ> add. H.

<sup>6</sup> ὡς τοὺς ἄ.

πελάση τι καὶ παραίφασθαι τοῦ σώματος καὶ ἅμα καὶ τῆς ὀσμῆς τῆς ἐκεῖνων σπάση,<sup>1</sup> ὥσπερ οὖν φαρμάκου γενεσάμενον<sup>2</sup> κάρωσιν τινα ἐλκτικὴν ἐς ἀναισθησίαν ἐμποιοῦντος, ἐξασθενεῖ καὶ παρείται, ἔστ' ἂν παραδράμη ὁ ἄνθρωπος. ὅπως δὲ ἐλέγχουσι τὰ ἑαυτῶν βρέφη εἴτε ἐστὶ γνήσια εἴτε καὶ νόθα, ἐν τοῖς ἔρπετοῖς βασανίζοντες ὡς ἐν τῷ πυρὶ τὸν χρυσὸν οἱ βάνησοι,<sup>3</sup> ἀνωτέρω εἶπον.

28. Καλλίας ἐν τῷ δεκάτῳ τῶν περὶ τὸν Συρακόσιον Ἀγαθοκλέα λόγων φησὶ τοὺς κεράστας ὄφεις δευοὺς εἶναι τὸ δῆγμα· ἀναιρεῖν γὰρ καὶ ζῶα ἄλογα καὶ ἀνθρώπους, εἰ μὴ παρείη Λίβυς ἀνήρ, Ψύλλος ὢν τὸ γένος· οὗτος γοῦν εἴαν τε κλητὸς ἀφίκηται εἴαν τε καὶ παρῆ κατά τύχην καὶ θεάσεται πρῶτος ἔτι ἀλγοῦντα, τῇ πληγῇ<sup>4</sup> μόνον προσπτύσας εἶτα μέντοι τὴν ὀδύνην ἐπράννε, καὶ κατεγοήτευσε τὸ δειῶν τῷ σιάλω. εἴαν δὲ εὖρη ἀθρόον σπάσας ἔσω τῶν ὀδόντων καὶ χρησάμενος αὐτῷ τοῦ στόματος κλύσματι, εἶτα τοῦτο ἐς κύλικα ἐμβαλὼν δίδωσι ροφήσαι τῷ τραπέντι. εἴαν δὲ περαιτέρω καὶ τοῦδε τοῦ φαρμάκου κατισχύῃ τὸ κακόν, ὁ δὲ τῷ νοσοῦντι παρακλίνεται αἰσχυρῶ γυμνός, καὶ τοῦ χρωτός οἱ τοῦ ἰδίου προσανατρίψας τὴν ἰσχὺν τὴν συμφυῆ, εἶτα μέντοι τοῦ κακοῦ πεποίηκε τὸν ἄνθρωπον ἐξάντη.<sup>5</sup> ἀποχρῶν δὲ ἄρα ὑπὲρ τούτου εἶη ἂν μάρτυς καὶ Νικάνδρος ὁ Κολοφώνιος λέγων

<sup>1</sup> Jac: φαθήσθαι ἢ σπάσθαι.

<sup>2</sup> γενεσάμενον ὑπονοοιοῦ.

<sup>3</sup> βάνησοι χρυσοῦργοι.

touches a Psyllian and inhales the odour from him, it is as though it had tasted some drug that brings on a drowsiness inducing insensibility, for it becomes quite weak and relaxed until the man has passed by. And their manner of proving that their children are either their own or bastards by testing them among reptiles, just as artisans test gold in the fire, I have described earlier on.<sup>6</sup>

28. Callias in the tenth book of his *History of* The Psylli and snake bites *Agathocles of Syracuse* says that the Cerastes inflicts a terrible bite, for it kills dumb animals and human beings unless a Libyan belonging to the race of Psylli happens to be at hand. At any rate if a Psyllian comes in answer to a summons or is present by chance and sees that the victim is still only in slight pain, by simply spitting on the wound he alleviates the pain and conjures away the poison by his spittle. If however he finds the man in a sore plight and in intolerable suffering, he takes a large mouthful of water behind his teeth, and this same water with which he has rinsed his mouth he pours into a cup and gives to the stricken man to swallow. But if the poison is too strong even for this medicine, the Psyllian lies down naked beside the sick man also naked, and applying to him by friction the innate power of his own skin, renders the man free of the poison. And Nicander of Colophon should be sufficient witness to this when he says [*fr.* 32]

<sup>6</sup> See 1. 57.

<sup>4</sup> τὴν πληγὴν ἢ τὸ δῆγμα.

<sup>5</sup> ἐξάντην.

ἔκλινον ὡς Λιβύης<sup>1</sup> Ψύλλων γένος οὔτε τι θηρῶν  
αὐτοὶ κάμνουσιν μυδαλέρησι<sup>2</sup> τυπαῖς,  
οὐς Σύρτις βοσκεῖ θηροτρόφος,<sup>3</sup> εἰ δὲ καὶ ἄλλοις  
ἀνδράσιν ἤμυναν τύμμασιν ἀχθομένοις,  
οὐ ρίλαις ἔρδοντες,<sup>4</sup> εἰ δ' ἀπὸ σύγχροα γυίων  
καὶ τὰ ἐπὶ τούτοις.

29. Ἐμπεδοκλῆς ὁ φυσικός φησι, περὶ ζῴων  
ιδιότητος λέγων καὶ ἐκείνος δήπου, γίνεσθαι τινα  
συμφυῆ καὶ κράσει μορφῆς μὲν διάφορα, ἐνώσει δὲ  
σώματος συμπλακέντα. ἃ δὲ λέγει, ταῦτά ἐστι·

πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀμφίστερνα φύεσθαι,  
βουγενῆ ἀνδρόπρωρα, τὰ δ' ἔμπαλιν ἐξανατέλλειν  
ἀνδροφυῆ βούκρανα μεμιγμένα τῇ μὲν ἀπ' ἀν-  
δρῶν,  
τῇ δὲ γυναικοφυῆ σκιεροῖς<sup>5</sup> ἡσκημένα γυίοις.

30. Ἐν Λυκία λέγει Καλλισθένης ὁ Ὀλύνθιος  
κείρεσθαι καὶ τὰς αἰγὰς ὡσπερ οὖν πανταχῇ τὰ  
πρόβατα· γίνεσθαι γὰρ δασυτάτας καὶ εὐτριχὰς  
δεινῶς,<sup>6</sup> ὡς εἰπεῖν βοστρούχους ἢ τινὰς ἔλικας  
κόμης ἐξηρητῆσθαι αὐτῶν, καὶ μέντοι καὶ τοὺς  
τέχνητας τῆς τῶν νεῶν ἐργασίας καταχρησθαι  
αὐταῖς τὰς σειρὰς συμπλέκοντας.<sup>7</sup>

<sup>1</sup> Bergk: Λίβυες.

<sup>2</sup> OSchn: μυδαλέαισι.

<sup>3</sup> θηροτρόφος A; H (1858).

<sup>4</sup> ρίλαις ἔρδοντες H.

<sup>5</sup> σκιεροῖς H, στείροις or σκιροῖς Diels.

<sup>6</sup> δεινῶς τὰς αἰγὰς.

<sup>7</sup> συμπλέκοντας ὡς καὶ τοὺς κάλωσ ἄλλοι.

'I have heard how the race of Psylli in Libya  
suffer not at all from the festering wounds in-  
flicted by the creatures that are nurtured by  
Syrtis, mother of sands, and well-skilled are they to  
succour others also when afflicted by their blows;  
not working with simples, but from their own  
limbs, skin touching skin—

and so on.

29. Empedocles, the natural philosopher, who of  
course also speaks about the characteristics of  
animals, says that there are some creatures of com-  
posite nature, differing in, so far as they are two  
forms combined, but conjoined in a single body.  
These are his words: <sup>a</sup>

'Many creatures are begotten with two faces  
and two breasts: some born of a cow have the  
fore-parts of a man; others on the contrary  
spring up begotten of a man but with the head of  
a cow; others again mingle the limbs of a man  
with those of a woman, being endowed with parts  
veiled in shadow.' <sup>b</sup>

30. Callisthenes of Olynthus asserts that in Lycia  
the Goats are shorn just as sheep are everywhere  
else, for they have such wonderfully thick, fine  
fleeces that one might say that their hair hung down  
in curls or ringlets. Moreover those who make  
tackle for ships use them for weaving ropes.

<sup>a</sup> The lines are from his poem *Περὶ Φύσεως*, fr. 61, Diels  
*Vorsok.* <sup>b</sup> 1. 334.

<sup>b</sup> σκιεροῖς: both text and interpretation are uncertain.

31. Λέγει δὲ ἄρα Κτησίας ἐν λόγοις Ἰνδικοῖς τοὺς καλουμένους Κυναμολγοὺς τρέφειν κύνας πολλοὺς κατὰ τοὺς Ὑρκανοὺς τὸ μέγεθος, καὶ εἶναι γε ἰσχυρῶς κυνοτρόφους. καὶ τὰς αἰτίας ὁ Κνίδιος ἐκεῖνας λέγει. ἀπὸ τῶν θερινῶν τροπῶν εἰς μεσοῦντα χειμῶνα ἐπιφοιτῶσιν αὐτοῖς ἀγέλαι βοῶν, οἷονεὶ μελιττῶν σμήνος ἢ σφηκιὰ κεκωμημένη, πλήθος ἀριθμοῦ κρείττους οἱ βόες· εἰσὶ δὲ ἄγριοι καὶ ὕβρισται, καὶ εἰς κέρας θυμοῦνται δεινῶς. οὐκ οὖν ἔχοντες αὐτοὺς ἀναστέλλειν ἐτέρως οἶδε τοὺς τροφίμους αὐτῶν κύνας· ἐπ' αὐτοὺς ἀφιάσιν εἰς τοῦτο αἰετρεφομένους, ὥστε οὖν καταγωνίζονται τε καὶ διαφθειροῦσιν αὐτοὺς ῥᾶστα. εἶτα τῶν κρεῶν τὰ μὲν δοκοῦντά σφισιν εἰς ἐδωδὴν ἐπιτήδεια ἐξαιροῦσι, τὰ δὲ λοιπὰ τοῖς κυσὶν ἀποκρίνουσι, καὶ μάλα γε ἀσμένως κοινωνοῦντες αὐτοῖς, ὥστε οὖν εὐεργέταις ἀπαρχόμενοι. κατὰ τὴν ὥραν δὲ καθ' ἣν οὐκέτι φοιτῶσιν οἱ βόες, συνθήρους αὐτοὺς ἐπὶ τοῖς ζώοις τοῖς ἄλλοις ἔχουσι. καὶ τῶν θηλειῶν ἀμέλγουσι τὸ γάλα, καὶ ἐκ τούτου κέκληνται· πίνουσι γὰρ αὐτό, ὥστε οὖν ἡμεῖς τὸ τῶν οἴων τε καὶ τῶν αἰγῶν.

32. Αἰσχυλίδης ἐν τοῖς περὶ γεωργίας κατὰ τὴν Κεῖων<sup>1</sup> γῆν πρόβατα γίνεσθαι ὀλίγα ἐκάστῳ τῶν γεωργῶν φησι. τὸ δὲ αἴτιον, λεπτόγεῶν τε εἶναι τὴν Κεῶν<sup>2</sup> ἰσχυρῶς καὶ νομᾶς οὐκ ἔχειν· κύτισον δὲ καὶ θρία ἐμβάλλειν, καὶ τῆς ἐλαίας τὰ ρεῦσάντα φύλλα, καὶ μέντοι καὶ ὄσπριων<sup>3</sup> ἄχυρα ποικίλων,

<sup>1</sup> Κεῖων.

<sup>2</sup> Κεῖων.

<sup>3</sup> τῶν ὄσπριων.

31. Ctesias in his account of India asserts that the people called *Cynamolgi*<sup>a</sup> (dog-milkers) keep a great number of hounds as large as those of Hyrcania, and, in particular, that they are keen dog-breeders. The Cnidian writer gives the reasons as follows. From the summer solstice up to mid-winter herds of cattle come roaming; like a swarm of bees or a wasps' nest that has been disturbed these cattle are past numbering. And they are wild and aggressive and vent their fury with their horns in a terrible fashion. Being unable to check them by any other means the Cynamolgi let loose their hounds, which they always breed for this purpose, upon them, and the hounds overcome and destroy them without any difficulty. Thereupon the men select such portions of the flesh as they consider suitable for eating, the residue they set aside for the hounds and are glad indeed to give them a share, an offering as it were to benefactors. And during the season when these cattle are no longer on the move the Cynamolgi have the hounds to help them in their pursuit of other beasts. The bitches they milk; hence their name, for they drink hounds' milk just as we drink that of sheep and goats.

The  
Cynamolgi  
and their  
Dogs

32. In his work on agriculture Aeschylides<sup>b</sup> says that in Ceos each of the farmers owns but few sheep, the reason being that the soil of Ceos is exceedingly poor and has no pasture-land. So they throw tree-medick and fig-leaves and the fallen leaves of the olive to the flocks, also the husks of various kinds of

The Sheep  
of Ceos

<sup>a</sup> A tribe in Ethiopia.

<sup>b</sup> All that is known of him is that his work was in at least three books; see Athen. 14. 650 D.

παρασπείρειν δὲ καὶ ἀκάνθας, καὶ ἐκείνοις ἀγαθὸν εἶναι ταῦτα δεῖπνον.<sup>1</sup> γίνεσθαι δὲ ἐξ αὐτῶν γάλα, καὶ τοῦτο τρεφόμενον τυρὸν ἐργάζεσθαι κάλλιστον· καλεῖσθαι δὲ αὐτὸν Κύθνιον<sup>2</sup> ὃ αὐτὸς λέγει, καὶ μέντοι καὶ τὸ τάλαντον αὐτοῦ πιπράσκεσθαι δραχμῶν καὶ ἐνεηκόντα. γίνεσθαι δὲ καὶ ἄρνας τὴν ὥραν διαπρεπείς, καὶ πιπράσκεσθαι οὐ κατὰ τοὺς ἐτέρους, ἀλλὰ καὶ σοβαρωτέρα τῇ τιμῇ.

33. Φοίνικες λέγουσι λόγοι τὰς βοῦς τὰς ἐπιχωρίους τοσαύτας εἶναι τὸ μέγεθος, ὡς ἐστάναι τοὺς ἀμέλγοντας ὄντας μεγίστους· ἢ δεῖσθαι θρανίου, ἵνα ἀναβάαντες ἐφίκωνται τῶν μαζῶν. Λιβύων δὲ ἄρα τῶν γειτνιώντων Ἰνδοῖς ὀπισθονόμων βοῶν ἀγέλας εἶναι τινὰς ἀκούω· τὸ δὲ αἴτιον, ἢ φύσις ὡς ἐξήμαρτε τὸ πρῶτον ἢ ὀλιγώρησεν, ἐπεὶ πρὸ τῶν ὀφθαλμῶν αὐτοῖς ἐστὶ τὰ κέρατα, καὶ ὄραν οὐκ εἶ τα πρὸ ποδῶν, ἢ δὲ ἐξ οὐραν ἐπανάγει τὴν βᾶδιον αὐτοῖς, εἴτα ἐπικύπτοντες κείρουσι τὴν πόαν. Ἀριστοτέλης γε μὴν φησι τῶν βοῶν τῶν ἐν Νευροῖς<sup>3</sup> ἐκπεφυκέναι τὰ κέρατα καὶ τὰ ὦτα ἐκφυσι τὴν ἀτὴν, καὶ εἶναι συνυφασμένα· ὃ δὲ αὐτὸς ἐν χώρῳ τιμὴ Λιβύων τὰς αἰγὰς τοῦ στήθους φησὶ τοὺς μαζοὺς ἔχειν ἀπηρητημένους. εἴη δ' ἂν τοῦ παιδὸς τοῦ Νικομάχου καὶ ταῦτα· ἐν τοῖς

<sup>1</sup> ποικίλων . . . δεῖπνον] ποικίλα τε καὶ ποικίλων ἐκείνοις ἀγαθὰ εἶναι τ. δ. παρασπείρειν δὲ καὶ ἀκάνθας.

<sup>2</sup> Bochart: Κύθνιον.

<sup>3</sup> Rose: Λαύκερος.

<sup>4</sup> That is, £3 7s. 6d. for 74 lb. avoirdupois, the drachma being reckoned at 9d.

pulse, and they even sow thistles among their crops, all of which afford excellent feeding for the sheep. And from them they obtain milk which when curdled produces the finest cheese. And the same writer says that it is called *Cythnian* and that it is sold at the rate of ninety drachmas a talent.<sup>a</sup> And lambs also are produced that are of remarkable beauty and are sold not at the price of ordinary lambs but for a far more impressive figure.

33. Phoenician histories state that the Cows of that country are so tall that the milkers for all their great height have to stand or else need a stool to enable them to reach the teats. And among the Libyans who border upon India I learn that there are herds of cattle that graze moving backwards, the reason being that Nature made an initial blunder or failed to pay attention, because their horns grow in front of their eyes and prevent them from seeing what lies immediately ahead, and so she obliges them to move backwards, and they lower their heads and crop the grass. Again, Aristotle says<sup>b</sup> that among the Neuri<sup>c</sup> the horns and ears of the cattle spring from the same source and are knit together. And the same writer says that in a certain place in Libya the goats have their teats attached to the chest. Let me add the following statement also from the son of Nicomachus: he says that among the Budini who live on the banks of

The Cattle  
and Sheep  
of various  
countries

<sup>a</sup> Not in any extant work; the nearest approach to these two statements is to be found (for the cattle) in *HA* 517 a 28 and (for the goats) 500 a 15. See *fr.* 313, 314 (Rose p. 331).

<sup>c</sup> A Slav. people who in the 6th cent. a.c. settled in the region about modern Kiev.

περὶ τὸν Καρίσκον Βουδίνοισι<sup>1</sup> οἰκοῦσιν οὐ γίνεσθαι φησι πρόβατον λευκόν, ἀλλὰ μέλανα πάντα.

34. Νυμφόδορος λέγει τὴν Σαρδίαν εἶναι θρημμάτων μητέρα ἀγαθὴν. θαυμάσαι δὲ ἄξιον τίκτει ζῶον τὰς αἰγὰς αὐτῆ. τὰς γὰρ τοὶ δορὰς τοῦς ἐπιχωρίους<sup>2</sup> ἡσθησάτωι, καὶ εἶναι ταῦτα σκέπη καὶ διὰ χειμῶνος μὲν ἀλαίειν, ψύχειν δὲ ἐν τῷ θέρει φύσει τινὶ ἀπορρήτῳ συμπεφυκέναι δὲ ἄρα ταῖς δοραῖς καὶ πήχως τὴν τρίχα. τοῦ φορήματος δὲ<sup>3</sup> ταύτου ἔοικε χρῆναι διὰ μὲν τοῦ κρυμοῦ τὰς τρίχας ἐς τὸν χρώτα ἐπιστρέφειν<sup>4</sup> διὰ δὲ τοῦ θέρου ἔξω, εἰ μέλλοι ὁ ἡσθημένος διὰ μὲν τοῦ κρυμοῦ θάλπεισθαι, διὰ δὲ τοῦ θέρου μὴ ἀποπνίγεσθαι.

35. Τί δαί; Ὁρθαγόραν μνήμης ἀμοιρον ἔασομεν; ὅσπερ οὖν ἐν Ἰνδοῖς λόγοις φησι Κώυθα μὲν οὕτως εἶναι κώμην τὸ ὄνομα λαβοῦσαν,<sup>5</sup> ταῖς δὲ αἰξὶ ταῖς ἐπιχωρίοις ἔνδον ἐν τοῖς σηκοῖς παραβάλλειν τοὺς νομέας ἰχθύς ξηροῦς χιλόν.

36. Ὅτι δέδοικεν ἔν ἐλέφας ἀνωτέρω εἶπον τὸ δὲ ἐν Μεγάρου γενόμενον Μεγαρέων ὑπ' Ἀντιγόνου<sup>6</sup> πολιορκουμένων ἐθέλω εἰπεῖν, καὶ μόντοι <καὶ><sup>7</sup> τὸ εἰρησόμενον τοῦτό ἐστι. τῶν Μακεδόνων βιάως ἐγκειμένων, ὅς πίττη χρίσαντες ὑγρῶ<sup>8</sup> καὶ ὑποπρήσαντες αὐτὰς ἀφήκαν ἐς τοὺς

the Cariscus<sup>a</sup> a white sheep does not occur, they are all black.

34. Nymphodorus says that Sardinia is an excellent mother of flocks. The Goats which she nourishes are animals deserving admiration, for the natives clothe themselves in their skins and these afford them protection; and in the winter the skins keep them warm, and in the summer by some mysterious natural property keep them cool. The hair on the hides actually grows to the length of a cubit. And it seems that during frosty weather the wearer must turn the hairs of this garment inwards to the skin, but in summer outwards, if he wants to keep warm during the frost and not to be suffocated in the summer.

35. What? Are we to leave the name of Orthagoras without a mention? He says in his account of India that there is a village which has been given the name of Coytha, and that the herdsmen give dried fish as fodder to the goats of that country when in their pens.

36. I have stated earlier on<sup>b</sup> that the Elephant dreads a pig; I now wish to tell what happened at Megara when the Megarians were besieged by Antigonos,<sup>c</sup> and the story I have to tell is as follows. When the Macedonians were pressing them hard, they smeared some pigs with liquid pitch, set a light

<sup>1</sup> L Dindorf: Βουδιανόις.

<sup>2</sup> δὲ ἄρα.

<sup>3</sup> τὸδὲ ὄνομα λαχοῦσαν.

<sup>4</sup> <καὶ> add. H.

<sup>2</sup> Schm: τοῖς ἐπιχωρίοις.

<sup>4</sup> ἀποστρέφειν.

<sup>6</sup> Ed: Ἀντιπάτρου mss, add.

<sup>8</sup> Ges: ψυχρῶ.

<sup>a</sup> Unidentified.

<sup>b</sup> See I. 33: 8. 28.

<sup>c</sup> It was Antigonos (not Antipater) who besieged and took Megara; see II. 14. The story of the pigs is given by Polyænus; 4. 5. 3.



πολεμίους. ἐμπεσοῦσαι δὲ ἄρα ἐκείναι οἰστρομη-  
 ναι ταῖς τῶν ἐλεφάντων ἴαις καὶ βοῶσαι, ἀτὲ  
 ἐμπιπρόμεναι, ἐξέμαινον τοὺς θήρας καὶ ἐτάραττον  
 δεινῶς. οὔτε οὖν<sup>1</sup> ἔμενον ἐν τάξει, οὔτε ἦσαν  
 ἐπιπράοι, καίτοι καὶ ἐκ νηπίων πεπωλεωμένοι,  
 εἴτε φύσει τινὶ οἱ ἐλέφαντες ἰδία μισοῦντες τὰς ὄσ  
 καὶ μισαττόμενοι, εἴτε καὶ τῆς φωνῆς αὐτῶν τὸ  
 ὄξύ καὶ ἀπηχῆς πεφρικότες ἐκείνοι. συνιδόντες<sup>2</sup>  
 οὖν ἐκ τούτου<sup>3</sup> οἱ πωλοτρόφοι τῶν ἐλεφάντων ὄσ  
 παρατρέφουσιν αὐτοῖς, ὡς φασιν, ἵνα γε ἐκ τῆς  
 συνηθείας ἤττον ὀρρωδῶσιν αὐτάς.

37. Παρά γε τοῖς Ψύλλοις καλουμένοις τῶν  
 Ἰνδῶν (εἰσὶ γὰρ καὶ Λιβύων ἕτεροι)<sup>4</sup> <οἱ><sup>5</sup>  
 ἵπποι γίνονται τῶν κριῶν οὐ μείζους, καὶ τὰ  
 πρόβατα ἰδεῖν μικρὰ κατὰ τοὺς ἄρνας, καὶ οἱ ὄνοι  
 δὲ τοσοῦτοι γίνονται τὸ μέγεθος καὶ οἱ ἡμίονοι  
 καὶ οἱ βοῦς καὶ πᾶν κτήνος ἕτερον οἰοῦν. ὃν δὲ  
 ἐν Ἰνδοῖς οὐ φασὶ γίνεσθαι οὔτε ἡμερον οὔτε  
 ἄγριον μισάττονται δὲ καὶ ἐσθίειν τοῦδε τοῦ  
 ζώου Ἰνδοί, καὶ οὐκ ἂν γεύσαιντό ποτε ὑέων,  
 ὥσπερ οὖν οὐδὲ ἀνθρωπέων οἱ αὐτοί.

38. Ἐν Μητροπόλει ἀκούω τῇ Ἐφεσῖα λίμνη  
 εἶναι καὶ πρὸς αὐτῇ σπήλαιον ἔχει δὲ ἄρα τὸ  
 ἀντρον ὄφειον πληθὸς ἄμαχον, καὶ εἶναι τοῦτους  
 μεγίστους φασὶ καὶ δεινοῦς τὸ δῆγμα. πρότενά  
 μὲν οὖν αὐτοῦ τοῦ ἀντροῦ λόγος ἔχει, ὅσον ἐς  
 τὴν λίμνην ἐξερπύσαι τὴν παρακειμένην καὶ

to them, and let them loose against the enemy.  
 Goaded with pain and shrieking because of their  
 burns, the pigs fell upon the troops of Elephants,  
 driving them mad and throwing them into terrible  
 confusion. So the Elephants broke ranks and were  
 no longer tractable in spite of having been trained  
 since they were small, either because Elephants by  
 some instinct hate and loathe pigs, or because they  
 dread the shrill and discordant sound of their voices.  
 In consequence those who train young Elephants,  
 being aware of this, keep pigs along with them, so  
 it is said, in order that through herding together  
 the Elephants may get to fear them less.

37. Among the people called Psylli in India (there  
 are other Psylli in Libya also) the Horses are no  
 bigger than rams, the Sheep look as small as lambs,  
 while the Asses, Mules, Cattle, and domestic animals  
 of every kind are proportionately small. They  
 say that neither the domestic nor the wild Pig  
 exists in India, and the Indians revolt at the idea of  
 eating this animal: they would no more eat pork  
 than they would human flesh.

The Psylli  
 of India and  
 their horses,  
 etc.

38. I have heard that in Metropolis<sup>a</sup> near Ephesus  
 there is a lake and near to it a cavern. Now this  
 cave contains a host of Snakes past numbering, and  
 they say that their size is enormous and their bite  
 terrible. The story goes that they emerge from  
 the cave, crawl out as far as the lake near by, and

Snakes and  
 Crabs at  
 Metropolis

<sup>a</sup> Metropolis lay on the road between Ephesus and Smyrna  
 somewhat nearer to the former.

<sup>1</sup> γούν.  
<sup>2</sup> τούτων.

<sup>3</sup> συνειδόντες.  
<sup>4</sup> (εἰσὶ . . . ἕτεροι) gloss, H.

<sup>5</sup> <οἱ> add. H.

νήχεσθαι, πειρωμένους δὲ περαιτέρω τοῦ ὕδατος προελθεῖν οὐ δύνασθαι· μέλλοντας γὰρ ἐπιβαίνειν τῆς γῆς ἔλλοχαῖν καρκίνους μεγάλους, οἷπερ οὖν ἀνατείναντες τὰς χηλὰς συλλαμβάνουσιν ἐς πνίγμα αὐτοὺς καὶ ἀναιροῦσι. δεδοκότες οὖν οἱ ὄφεις τοὺς ἐχθροὺς ἡσυχάζουσι, καὶ ἐς τὴν γῆν αὐτοῖς ἄβατά ἐστι· πεφρίκασι γὰρ τὴν ἐκ τῶν καρκίνων φρουρὰν καὶ κόλασιν. καὶ<sup>1</sup> πάντως ἂν ἀπολώλεσαν<sup>2</sup> οἱ περὶ τὸν χῶρον ἐκ πολλοῦ, εἰ μὴ φύσει τινὶ ἀπορρήτῳ περιεληφότες· οἱ προειρημένοι καρκίνοι τῆς λίμνης τὰ χεῖλη καὶ ἀπειργούντες<sup>3</sup> εἶτα εἰρηναῖα ἀπέφαινον τὰ ἐν τῷ τόπῳ πάντα.

39. Ὀνησίκριτος ὁ Ἀστυπαλαεὺς λέγει ἐν Ἰνδοῖς κατὰ τὴν Ἀλεξάνδρου τοῦ παιδὸς<sup>4</sup> Φιλίππου (ἀνάβασιν)<sup>5</sup> γενέσθαι δράκοντας δύο, οὓς Ἀβισάρης<sup>6</sup> ὁ Ἰνδὸς ἔτρεφεν, ὧν ὁ μὲν ἦν πῆχεων τετταράκοντα καὶ ἑκατόν, ὁ δὲ ὄγδοήκοντα· καὶ φησι ἐπιθυμῆσαι δευῶς Ἀλέξανδρον θεάσασθαι αὐτούς. λέγουσι δὲ Αἰγύπτιοι<sup>7</sup> λόγοι καὶ ἐπὶ τοῦ Φιλαδέλφου ἐξ Αἰθιοπίας ἐς τὴν Ἀλεξάνδρου πόλιν κομισθῆναι δράκοντας δύο ζῶντας, καὶ τὸν μὲν αὐτῶν (εἶναι)<sup>8</sup> πῆχεων δεκατεττάρων<sup>9</sup> τὸν δὲ δεκατριῶν· ἐπὶ γε μὴν τοῦ Εὐεργέτου τρεῖς κομισθῆναι, καὶ τὸν μὲν εἶναι πῆχεων ἑννέα, τὸν δὲ ἑπτὰ, τὸν δὲ τρίτον ἐνὶ ἀπολείπεσθαι· καὶ τρέφεσθαι γε ἐν Ἀσκληπιῷ σὺν πολλῇ τῇ κομιδῇ αὐτοῦς Αἰγύπτιοί φασι. καὶ ἀσπίδας δὲ τετραπῆ-

<sup>1</sup> ἦ.<sup>2</sup> ἀπολώλεσιν.<sup>3</sup> ἀπειργοντες.<sup>4</sup> παιδὸς γίωσς, H.<sup>5</sup> <ἀνάβασιν> add. Ges.<sup>6</sup> Reinesius: Ἀπεισάρης, Ἀποσεισάρης.

swim about, but if they try to go further afield than the water they cannot, for while they are about to pass on to the land huge Crabs lie in wait for them, and these raise their claws, seize, throttle, and kill the Snakes. And so through fear of their enemy the Snakes remain where they are, and the land for them is inaccessible, for they dread the vigilance of the Crabs and the punishment which they inflict. And the people round about would long ago have been utterly destroyed, had not the aforesaid Crabs by some mysterious instinct encircled the margin of the lake and by keeping off the Snakes had ensured that all was peace thereabouts.

39. Onesicritus of Astypalaea says that at the time of the expedition of Alexander, the son of Philip, there were in India two Snakes kept by Abisares the Indian, and that one of them measured a hundred and forty cubits, the other eighty. He says also that Alexander had a great desire to see them.

Monstrous  
Snakes in  
India,

Egyptian histories relate that in the time of Ptolemy Philadelphus<sup>a</sup> there were brought from Ethiopia to Alexandria two live Snakes and that one of them was fourteen cubits long, the other thirteen; and in the time of Ptolemy Euergetes three were brought, one was nine cubits long, the second seven, and the third snake one cubit less. And the Egyptians assert that they were tended with great care in the temple of Asclepius. And the same people maintain that Asps four cubits in length frequently

from  
Ethiopia

<sup>a</sup> Ptolemy Philadelphus, 308-246 B.C.; P. Euergetes, 182-116 B.C.

<sup>7</sup> Αἰγυπτίων.<sup>8</sup> <εἶναι> add. H.<sup>9</sup> -τεσσαράων.

χεις γίνεσθαι πολλάκις οἱ αὐτοὶ λέγουσι. μνήμην δὲ ἄρα τούτων ἐποιησάμην, τὸ ἴδιον τῶν ζώων ἐπεξελθὼν καὶ ἐς ὅσον πέφυκε μήκος προείναι δείξαι βουληθεὶς. λέγουσιν οὖν<sup>1</sup> καὶ οἱ τὰς ὑπὲρ τῆς Χίου συγγράψαντες ἱστορίας γενέσθαι ἐν τῇ νήσῳ παρὰ τὸ ὄρος τὸ καλούμενον Πεlinnaeum ἐν αὐλῶνί τιμ δασεῖ καὶ δένδρων ὑψηλῶν πεπληρωμένῳ δράκοντα μεγέθει μέγιστον, ὅπερ οὖν καὶ τὸν συριγμὸν ἐπεφρίκεσαν οἱ τὴν Χίον κατοικοῦντες. οὐκοῦν οὐδὲ ἐτόλμων τιγὲς ἢ τῶν γεωργούτων ἢ τῶν νεμόντων πλησίον γενόμενοι καταγνῶναι τὸ μέγεθος, ἀλλὰ ἐκ μόνης τῆς σύριγγος πελαίριόν τε<sup>2</sup> καὶ ἐκπληκτικὸν τὸ θηρίον εἶναι ἐπίστευον. ἐγνώσθη δ' οὖν ὅσος ποτὲ τὸ μέγεθος ἦν δαιμονία τιμ καὶ θαυμαστή μνηχάνῃ ναὶ μὰ Δία, σφοδρὸν γὰρ ἀνέμου καὶ σκληροῦ προσπενόντος ἐρρίφη<sup>3</sup> πρὸς ἄλληλα τὰ ἐν τῷ αὐλῶνι δένδρα, καὶ οἱ κλάδοι βιαίως ἀραττόμενοι τίκτουσι πῦρ, καὶ αἶρεται μεγίστη φλόξ, καὶ περιλαμβάνει τὸν πάντα χώρον καὶ κυκλοῦται τὸν θῆρα. ὁ δὲ ἀποληφθεὶς καὶ ξερπύσαι μὴ δυνάμενος καταπίπεται. οὐκοῦν γυμνωθέντος τοῦ τόπου γίνεται κάτοπτα πάντα καὶ οἱ Χίοι ἐλευθερωθέντες τοῦ δέους ἤκον ἐπὶ θέαν, καὶ καταλαμβάνουσι τὰ ὄσῳ μεγέθει μέγιστα καὶ (τὴν)<sup>4</sup> κεφαλὴν ἐκπληκτικὴν, ὡς ἐκ τούτων ἔχειν συμβαλεῖν ὅσος τε ἐκεῖνος ἦν καὶ ὅποιος ἔτι περιῶν.

40. Ὀφεις ὄνομα σήψ, καὶ ἔχει θαυμάσια ἄξιον ἐκεῖνο. τὴν χροῖαν ἐκτρέπει τὴν ἑαυτοῦ, καὶ ἔοικε τοῖς τόποις καθ' οὓς ἔρχεται. ὀδόντας δὲ ἄρα

<sup>1</sup> λέγουσι γοῦν.

<sup>2</sup> τι.

occur. And so I have mentioned these facts in the course of discussing animal characteristics from a wish to demonstrate the length to which by nature they attain.

Now historians of Chios also assert that in that island near the mountain named Pelinnaeus in a wooded glen filled with tall trees there was a snake of gigantic size whose very hiss made the inhabitants of Chios shudder. None of the farmers, none of the herdsmen dared to approach the spot and observe its size, but they were confident simply from its hiss that the beast was a monster to strike one with consternation. Now the discovery how large in fact it was, was due to a miraculous and truly wonderful contrivance. A furious and violent wind assailed the trees in the glen and they were hurled one against the other, and the boughs crashed together with such force that they generated flames, and a huge fire was kindled which embraced the entire region and encircled the monster. It was cut off, and being unable to creep out was burned to death. And so when the place was stripped, all lay bare to view. And the inhabitants of Chios, freed now from their dread, came to see, and discovered the bones to be of gigantic size and the head terrifying. From these they were able to guess how large and how awful the brute was while still alive.

40. There is a snake called the *Séps* and it has this remarkable quality: it changes the colour of its body so as to match the places through which it

<sup>3</sup> ἐρρίφη.

<sup>4</sup> <τὴν> add. Schn.

τέτταρας τοὺς κάτω φέρει κοίλους, ἐφ' ὧν ὁμενώδεις ἐπίκεινται χιτῶνες, καλύπτοντες τὰ κοιλώματα. ἐκ τούτων οὖν πατάξαν τὸ θηρίον εἶτα ἀφήσει τὸν ἴον σήπει δὲ παραχρῆμα καὶ ἀναίρει τάχιστα.

41. Μεγασθένης φησὶ κατὰ τὴν Ἰνδικὴν σκορπίους γίνεσθαι πτερωτοὺς μεγέθει μεγίστους, τὸ κέντρον δὲ ἐγχρίπτειν<sup>1</sup> τοῖς Εὐρωπαίοις παραπλησίως. γίνεσθαι δὲ καὶ ὄφεις αὐτόθι καὶ τούτους πτηνοῦς: ἐπιφοιτῶν δὲ οὐ μεθ' ἡμέραν ἀλλὰ νύκτωρ, καὶ ἀφιέναι ἐξ αὐτῶν οὖρον, ὅπερ οὖν ἐάν κατὰ τινος ἐπιστάξῃ σώματος, σήψιν ἐργάζεται παραχρῆμα. καὶ τὰ μὲν τοῦ Μεγασθένους ταῦτα: Πολύκλειτος γὰρ μὴν φησὶ ἐν τῇ αὐτῇ γῆ σαύρους γίνεσθαι μεγίστους καὶ πολυχρόους, καὶ βαφαῖς πικρῶν εὐανθέσι τὰς δορὰς πεποικίλθαι δεινῶς, εἶναι δὲ καὶ ἄψασθαι ταύτας ἀπαλωτάτας. σαύρους δὲ Ἀριστοτέλης ἐν τῇ τῶν Ἀράβων γῆ τίκτεσθαι φησὶ, καὶ δύο πήχεις ἔχειν αὐτοῦς.

42. Παμμένης ἐν τῷ περὶ θηρίων σκορπίους λέγει γίνεσθαι πτερωτοὺς καὶ δικέντρος ἐν Αἰγύπτῳ (καὶ οὐ φησὶν ἀκοὴν λέγειν, ἀλλὰ ἑαυτοῦ τῆδε τὴν ἱστορίαν ὁμολογεῖ) καὶ ὄφεις δικεφάλους, καὶ ἔχειν δύο πόδας κατὰ τὸ οὐραῖον τούτους. Κτησίας γὰρ μὴν ὁ Κνιδίος φησὶ περὶ τὴν Περσικὴν Σιττάκην ποταμὸν εἶναι Ἀργάδην

<sup>1</sup> ἐγχρίπτειν.

<sup>a</sup> The fangs of the Asp are similarly described in 9. 4; cp. Nic. Th. 182-5. See W. Morel in *Philol.* 83. 361.

passés. The four fangs of its lower jaw are hollow, and membrane-like veils cover them and conceal the hollows. Directly the creature has struck, it projects its poison through these ducts,<sup>a</sup> which at once makes a festering wound and very soon causes death.

41. Megasthenes states that in India there are winged Scorpions of immense size and that they give a sting somewhat like the Scorpions of Europe. He also says that there are Snakes there with wings, and that their visitations occur not during the daytime but by night, and that they emit urine which at once produces a festering wound on any body on which it may happen to drop. This is what Megasthenes says. Further, Polycleitus says that in the same country there are Lizards of very great size and of many colours, and that their skins are wonderfully dappled with bright hues, and that they are extremely soft to the touch. And Aristotle says [*HA* 606 b 5] that there are Lizards in Arabia two cubits long.

42. Pammenes in his work *Concerning wild animals* says that in Egypt there are Scorpions with wings and a double sting (this, he says, is not mere hearsay, but professes that it is his personal observation): there are also two-headed Snakes which have two feet in the region of the tail. Further, Ctesias of Cnidus says that in the neighbourhood of Sittace<sup>b</sup> in Persia there is a river called the Argades, and that

<sup>b</sup> Sittace, town on the Tigris, at the N end of the province of Babylonia. The Argades has not been identified.

ὄνομα. ὄφεις δὲ ἄρα ἐν αὐτῷ γίνεσθαι πολλούς,  
 μέλανας τὸ σῶμα πλὴν γε τῆς κεφαλῆς· εἶναι δὲ  
 αὐτοῖς λευκὴν ταύτην. προΐεναι δὲ ἐς ὀργυιὰν τὸ  
 μῆκος τοὺς ὄφεις τοῦδε.<sup>1</sup> καὶ μεθ' ἡμέραν μὲν  
 μὴ ὀρᾶσθαι, ὑφ' ὕδρου δὲ νήχεσθαι, νύκτωρ δὲ ἢ  
 τοὺς ὑδρευομένους ἢ τοὺς τὴν ἐσθῆτα φαιδρύνοντας  
 διαφθεῖρειν. πολλοὺς δὲ ἄρα πάσχειν τοῦτο ἢ  
 χρειαῖ ὕδατος ἐπιλείποντος ἢ μεθ' ἡμέραν ἀσχολη-  
 θέντας ἀποπλῦναι.<sup>2</sup> τὴν ἐσθῆτα μὴ δεδυννημένους.

<sup>1</sup> τοῦδε. τοὺς οὖν ὑπὸ τούτων δηθέντας ἀποθήσκειν.

<sup>2</sup> καὶ ἀποπλῦναι.

it contains a great number of Snakes whose bodies are entirely black except for the head, and this is white. There Snakes attain to as much as six feet in length. By day they are not visible, for they swim under water, but at night they kill those who come either to draw water or to wash their clothes. And the victims are numerous, either because they need water when their supply fails, or because they were busy during the day-time and unable to wash their clothes then.

The first part of the book is devoted to a description of the various forms of life which have been discovered in the different parts of the world. The author describes the habits and characteristics of the most interesting and useful animals, and also the various plants which are cultivated in different parts of the world. The second part of the book is devoted to a description of the various forms of life which have been discovered in the different parts of the world. The author describes the habits and characteristics of the most interesting and useful animals, and also the various plants which are cultivated in different parts of the world.

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**BOOK XVII**

The first part of the book is devoted to a description of the various forms of life which have been discovered in the different parts of the world. The author describes the habits and characteristics of the most interesting and useful animals, and also the various plants which are cultivated in different parts of the world. The second part of the book is devoted to a description of the various forms of life which have been discovered in the different parts of the world. The author describes the habits and characteristics of the most interesting and useful animals, and also the various plants which are cultivated in different parts of the world.

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1. Ἀλέξανδρος ἐν τῷ περίπλω τῆς Ἐρυθρᾶς θαλάττης λέγει<sup>1</sup> ὄφεις ἑορακέναι<sup>2</sup> τετταράκοντα πήχεων τὸ μήκος,<sup>3</sup> καὶ γένος καρκίνων, οἷς τὸ μὲν ὄστρακον τὴν περιφέρειαν εἶχε πανταχόθεν πόδα, χηλαί<sup>4</sup> δὲ ἤρτημένοι μέγισται προεῖχον, ἐπιβουλεύεσθαι δὲ ὑπ' οὐδενὸς αὐτοῦς. τὸ δὲ αἴτιον, ἱεροὶ λέγονται Ποσειδῶνος. καὶ ἀφιέρωνται τῷ θεῷ, οἷον ἀναθήματα εἶναι ἐκείνου ἀσινῆ τε καὶ ἀνεπιβούλευτα οἱ καρκίνοι.

2. Κλείταρχος ἐν τῇ . . .<sup>5</sup> περὶ τὴν Ἰνδικὴν φησι γίνεσθαι ὄφεις πήχεων ἑκκαίδεκα. γίνεσθαι δὲ καὶ ἄλλο τι γένος ὄφεων ὑμνεῖ, οὐ κατὰ τοὺς ἑτέρους τὸ εἶδος βραχυτέρους μὲν γὰρ εἶναι<sup>6</sup> πολλῶ, ποικίλους γε μὴν τὴν χροῖαν ὄρασθαι, ὥσπερ οὖν φαρμάκοις καταγραφέντας· τοὺς μὲν γὰρ χαλκοειδεῖς ταινίας ἔχειν ἀπὸ <τῆς><sup>7</sup> κεφαλῆς ἐς τὴν οὐρὰν καθερπούσας, τοὺς δὲ ἀργύρω<sup>8</sup> προσεικασμένας, πεφονυγμένας ἄλλους, καὶ μέντοι καὶ χρυσοφαεῖς τινας. δακεῖν δὲ ἄρα καὶ ἀποκτεῖναι ὠκιστα δεινοῦς αὐτοῦς λέγει οὗτος.

<sup>1</sup> λέγει οὕτως.

<sup>2</sup> ἑορακέναι.

<sup>3</sup> μήκος, πλάτος δὲ καὶ πάχος κατὰ τὸ μήκος δηλονότι καὶ γ. κ.

<sup>4</sup> καὶ χηλαί.

1. Alexander<sup>a</sup> in his *Voyage round the Red Sea* says that he has seen Snakes forty cubits long, and a species of Crab whose shell measured one foot across in all directions, with claws attached and projecting to an enormous length. But nobody has designs upon them, the reason being that they are said to be sacred to Poseidon. And they are consecrated to the god, so that, as offerings to him, they are free from harm and immune from attack.

Monstrous  
Snakes and  
Crabs

2. Cleitarchus in his work on India says that there are Snakes sixteen cubits long. He also relates that there is another species of Snake different in appearance from the rest, for it is a great deal shorter and its colour looks mottled as though it had been painted with pigments: some have stripes of bronze descending from the head to the tail, others look like silver; others again are stained red, and there are even some with a golden sheen. The same writer asserts that they give a terrible bite which kills very speedily.

Snakes of  
India

<sup>a</sup> This 'Alexander' has not certainly been identified with Alexander of Myndus, although Wellmann (*Hermes* 26. 565) shows reasons for regarding them as one and the same.

<sup>b</sup> *Lacuna*; or read ἐν τοῖς H.

<sup>7</sup> <τῆς> add. Ges.

<sup>6</sup> εἶναι τῷ μεγέθει.

<sup>8</sup> ἀργύρω.

3. Ἐν τῷ ἑνάτῳ τῶν περὶ Πτολεμαίων<sup>1</sup> λόγων λέγει Νύμφις ἐν <τῇ><sup>2</sup> γῇ τῇ Τρωγλοδυτίδι γίνεσθαι ἔχεις ἄμαχόν τι μέγεθος, εἰ πρὸς τοὺς ἄλλους ἔχεις ἀντικρίνωτο· εἶναι γὰρ πῆχων καὶ πεντεκαίδεκα· τὰς γε μὴν χελώνας εἶναι τσσαύτας τὸ χελώνιον, ὡς χωρεῖν μεδίμνους Ἀττικοὺς καὶ ἕξ αὐτό.

4. Ἔστι δὲ καὶ προσητήρ ὄφρων γένος, ὅσπερ οὖν εἰ δάκοι, τὰ μὲν πρῶτα νοθεῖς ἀπεργάζεται καὶ ἤκιστα κινητικούς, εἶτα μέντοι κατ' ὀλίγον ἀρρώστους<sup>3</sup> καὶ ἀναπνεῖν ἀδυνάτους· καὶ μέντοι καὶ λήθην καταχεῖ τῆς γνώμης<sup>4</sup> τὸ δῆγμα, καὶ τὴν κύστιν ἐπέχει, καὶ λεπότριχας<sup>5</sup> ἀποφαίνει, εἶτα ἔπεται πνιγμός, καὶ σπᾶσθαι ποιεῖ, καὶ τὸ τέλος τοῦ βίου ἀλγεωτότατον.

5. Φύλαρχος ἐν τῇ δωδεκάτῃ ὑπὲρ τῶν Αἰγυπτίων ἀσπίδων ἄδει τοιαῦτα· τιμᾶσθαι φησὶν αὐτὰς ἰσχυρῶς, καὶ ἐκ ταύτης γε τῆς τιμῆς ἡμερωτάτας τε καὶ χειροθήεις γίνεσθαι.<sup>6</sup> τοῖς παιδίοις οὖν συντρεφομένας μηδὲν ἀδικεῖν, καλουμένας<sup>7</sup> δὲ ἐξέρπειν τῶν φωλεῶν καὶ ἀφικνεῖσθαι· κλήσις δὲ αὐταῖς ὁ τῶν δακτύλων ἐστὶ κρότος· προτείνουσι δὲ ἄρα οἱ Αἰγύπτιοι καὶ ξένα αὐταῖς· ἐπὰν γὰρ ἀπὸ δείπνου γέωνται, ἄλφιστα οὔω καὶ μέλιτι ἀναδύσαντες κατὰ τῆς τραπέζης τιθέασιν, ἐφ' ἧς ἔτυχον δεδειπνηκότες· εἶτα μέντοι κροτήσαντες

3. Nymphis in the ninth book of his *History of the* Monstrons  
*Ptolemies* says that in the country of the Troglodytes<sup>a</sup> Vipers  
there are Vipers of surpassing size if compared with  
other vipers, for they measure as much as fifteen  
cubits. Moreover the Tortoises have shells large  
and  
enough to contain six Attic medimni.<sup>b</sup> Tortoises

4. The *Prester*<sup>c</sup> also is a species of snake and if it  
bites, to begin with it makes men lethargic and  
quite incapable of bestirring themselves, and in the  
next place they gradually weaken and are unable  
to breathe. Further, the bite induces loss of  
memory, stops the flow from the bladder, and causes  
the hair to fall; then there ensues a choking which  
causes convulsions, and life ends in agonies.

5. Phylarchus in his twelfth book gives the follow-  
ing account of the Asps of Egypt. He says that they  
are treated with great respect, and as a result of this  
respect they become extremely gentle and tame.  
And so, being fed along with the children, they do  
no harm, but creep out of their lairs when called and  
come to the spot. And the way to call them is to  
snap one's fingers. Then the Egyptians give them  
presents in the way of friendship, for when they  
have finished their meal they soak barley in wine  
and honey and place it on the table off which they  
happen to have dined. Then they snap their fingers

<sup>a</sup> The Red Sea coasts of Egypt and of Arabia.

<sup>b</sup> See n. at 16. 14.

<sup>c</sup> In 6. 51 identified with the *Dipsas*; what its modern equivalent may be, is impossible to say.

<sup>1</sup> Πτολεμαίων Α, Η.

<sup>2</sup> <τῇ> add. H.

<sup>3</sup> ἀρρώστους.

<sup>4</sup> τῇ γνώμῃ.

<sup>5</sup> ἑστ. λεπότριχας.

<sup>6</sup> γίνεσθαι ἐκ τῆς τροφῆς πεπωλεμένους.

<sup>7</sup> καὶ καλουμένας.



οἰονεὶ δαιτυμόνας καλοῦσι. καὶ ἐκείναι ὡσπερ ὄν ὑπὸ συνθήματι παραγίνονται, καὶ ἄλλη ἀλαχόθεν ἐξέρπει, καὶ περιστάσαι τὴν τράπεζαν τὴν μὲν λοιπὴν σπείραν ἑώσι κατὰ τοῦ δαπέδου, ἄρασαι δὲ τὴν κεφαλὴν περιλιχμῶνται, καὶ ἤσυχῃ καὶ κατ' ὀλίγον ἐμπύπλανται τῶν ἀλφίτων, καὶ καταναλίσκουσιν αὐτά. νύκτωρ δὲ ἂν ἐπείγῃ τι τοὺς Αἰγυπτίους, κροτοῦσι πάλιν ὑποσημαίνει δὲ ἄρα αὐταῖς ὅδε ὁ φόφος ἐξίστασθαι τε<sup>1</sup> καὶ ἀναχωρεῖν. οὐκοῦν συνασιν ἐκείναι<sup>2</sup> τὴν τοῦ κτύπου διαφορὰν καὶ ἐφ' ὅτῳ τοῦτο δρᾶται, καὶ παραχρῆμα ἀναστέλλονται καὶ ἀφανίζονται, ἐς τοὺς χηραμούς τε καὶ φωλεοὺς ἔρπουσαι. οἱ ὄν<sup>3</sup> ἀνιστάμενός οὔτε ἐμβαίνει τινὶ αὐτῶν οὔτε περιπίπτει.

6. Ὁ κροκόδιλος γίνεται μήκιστος πολλάκις. ἐπὶ γούν Ψαμμίτιχου τοῦ Αἰγυπτίων βασιλέως πέντε καὶ εἴκοσι πήχεων κροκόδιλον φανήναι φασιν, ἐπὶ δὲ Ἀμάσιδος παλαιστῶν τεττάρων καὶ πήχεων ἕξ καὶ εἴκοσι. κήτη δὲ περὶ τὴν Λακωνίαν θάλατταν ἀκούω γίνεσθαι μεγέθει μέγιστα, καὶ τινὲς γε τῶν κριτικῶν Ὅμηρον<sup>4</sup> ἐντεῦθεν φασιν εἰπεῖν Λακεδαιμόνα κητώεσσαν. περὶ τὰ Κύθηρα δὲ ἔτι καὶ μεῖζα τὰ κήτη ἕμνοσιν γίνεσθαι. ἔοικε δὲ αὐτῶν καὶ τὰ νεύρα λυσιτελεῖν εἶναι ἐς τὰς τῶν ψαλτηρίων καὶ τῶν ἄλλων ὀργάνων χορδοστροφίας καὶ μέντοι καὶ ἐς τὰ πολεμικὰ ὄργανα.<sup>5</sup> ἐν δὲ τῇ Ἐρυθρᾷ θαλάττῃ πρὸς τοὺς

<sup>1</sup> αὐταῖς . . . ἐξίστασθαι τε] ὅδε ὁ ψ. ἐξ. τε αὐτάς.

<sup>2</sup> καὶ ἐκείναι. <sup>3</sup> γούν. <sup>4</sup> τὸν Ὅ.

<sup>5</sup> ὄργανα αἱ τούτων νεύρα δοκοῦσι λυσιτελεῖσθαι.

and summon 'the guests,' so to call them. And the Asps as at a signal assemble, creeping out from different quarters, and as they encircle the table, while the rest of their coils remain on the floor, they rear their heads up and lick the food, gently and by degrees they take their fill of the barley and eat it up. And if some need causes the Egyptians to rise during the night, they again snap their fingers: this is a signal for the Asps to make way for them and to withdraw. So the snakes realise the difference between this sound and the other and the reason for it, and promptly retire and disappear, creeping into their holes and lairs. Accordingly the man who has got out of bed neither treads upon nor encounters any of them.

6. The Crocodile often attains to an immense length. At any rate they say that in the reign of Psammitichus, King of Egypt,<sup>a</sup> there appeared a Crocodile twenty-five cubits long, and in the reign of Amasis<sup>b</sup> there appeared one of twenty-six cubits and four palms.<sup>c</sup> And I have heard that in the Gulf of Laconia there are sea-monsters of immense size; that is why according to some grammarians Homer speaks of 'Lacedaemon with its sea-monsters'<sup>d</sup> [*Il.* 2. 581, *Od.* 4. 1]. And round about Cythera there are said to be sea-monsters still larger. And it appears that their sinews are useful for the stringing of harps and other instruments, and even for engines of war. And in addition to

<sup>a</sup> 7th cent. B.C.

<sup>b</sup> 6th cent. B.C.

<sup>c</sup> A palm = about 3 in.

<sup>d</sup> So Ael. understood κητώεσσαν, now generally taken to mean 'full of ravines.'

ἤδη προειρημένοι γίνονται καὶ σκορπίοι καὶ κωβιοὶ δύο πήχεων καὶ μέντοι καὶ τριῶν. Ἀμώμητος δὲ φησὶ ἐν τῇ Λιβύῃ πόλιν εἶναι τινα, ἐν ἣ τούτοις ἱερέας ἕκ τινος λίμνης ἐπαοιδαῖς καταγοητεύοντας εἰ μάλᾳ ἐλκτικαῖς ἐξάγειν κροκοδίλους πήχεων ἑκκαίδεκα. Θεοκλῆς δὲ ἐν τῇ τετάρτῃ περὶ τὴν Σύρῳ λέγει γίνεσθαι κήτην τριήρων μείζονα. περὶ δὲ τὴν Γεδρωσίῳν χώραν (ἔστι δὲ μοῖρα τῆς γῆς τῆς Ἰνδικῆς οὐκ ἄδοξος) Ὀνησίκριτος λέγει καὶ Ὀρθαγόρας γίνεσθαι κήτην ἡμῶν ἔχοντα σταδίου τὸ μήκος, τὴν δὲ φασὶν ἔχειν δύναμιν αὐτὰ, ὡς πολλάκις, ὅταν ἀναφύσῃ τοῖς μυκτῆρσιν, εἰς τοσοῦτον ἀναρρίπτει τῆς θαλάττης τὸ κλυδάνιον, ὡς δοκεῖν τοῖς ἀμαθέσι καὶ ἀπίστοις πηροσπῆρας εἶναι ταῦτα.

7. Ἀριστοτέλης ἐν τῷ ὀγδώῳ περὶ ζῶων φησὶ τοὺς ἐλέφαντας ἐσθίειν κριθῶν μεδίμνους Μακεδονικούς ἐννέα, ἀλφίτων δὲ ἐπὶ τούτοις ἕξ, εἰ δὲ δοῖς, καὶ ἑπτὰ.<sup>2</sup> πίνειν δὲ αὐτοὺς ὁ αὐτὸς λέγει μετρητὰς Μακεδονικὰς τετταρεσκαίδεκα, καὶ πάλιν τῆς δειλῆς ἐπιπίνειν ὀκτώ. βιοῦν δὲ ἐλέφαντας ἕτη διακόσια φησὶ, προΐεναι δὲ ἔστιν οὐδὲν καὶ ἐς τρεῖς ἑκατοντάδας.

Διειδὲς δὲ ὕδαρ καὶ ἀκραίφνης καμῆλω πιεῖν ἔχθιστόν ἐστι, τεθολωμένον δὲ καὶ ῥυπαρόν ἧδιστόν πομάτων ἡγεῖται. καὶ μέντοι καὶ ἐς ποταμὸν εἰς ἀφύσῃται ἢ λίμνην, οὐ πρότερον ἐπικύπτει πιεῖν πρὶν ἢ τοῖς ποσὶν ἀναταράξῃ<sup>3</sup> τὴν ἰλὺν καὶ

<sup>1</sup> μήκος, πλάτος δὲ κατὰ λόγον τοῦ μήκους καὶ τούτο δηλονότι.

<sup>2</sup> ἑπτὰ, καὶ χιλὸν φύλλα καὶ κλάδους ἀπαλοῦς.

<sup>3</sup> ἀναταράξει V, ἐπιταράξει other MSS.

those that I have mentioned before there occur in the Red Sea Scorpion-fish<sup>a</sup> and Gobies two and even three cubits long. And Amometus says that in Libya there is a certain city where the priests by their powerful spells draw Crocodiles sixteen cubits long from a certain lake. And Theocles in his fourth book says that round about Syrtis there are Sea-monsters larger than a trireme. And Onesicritus and Orthagoras say that round the coast of Gedrosia<sup>b</sup> (this is no inconsiderable part of India) there are Sea-monsters half a *stade*<sup>c</sup> in length, and so powerful are they that, when they blow with their nostrils, they often hurl up a wave from the sea to such a height that ignorant and inexperienced people take it for a waterspout.

7. Aristotle says in the eighth book of his *History of Animals* [*HA* 596 a 3] that Elephants eat nine Macedonian *medimni*<sup>d</sup> of barley, and in addition six of barley-groats, or even seven if you give it them. And he also says that they drink fourteen Macedonian *metretae*<sup>e</sup> of water, and again eight more in the afternoon. Elephants, he says, live for two hundred years, and there are some that even attain to three hundred.

The Camel [*Id.* *HA* 595 b 31] greatly dislikes clear, pure water for drinking, and regards muddy, dirty water as the pleasantest. Indeed if it comes to a stream or a lake, it does not bend down to drink until it has stirred up the slime with its feet and destroyed

<sup>a</sup> Not to be identified with the Bullhead or Sculpin (*Scorpaena* sp.), Thompson, *Gk. Fishes*, p. 246.

<sup>b</sup> See 15. 25 n.

<sup>c</sup> *Stade* = 600 ft.

<sup>d</sup> *Medimnus*, see 16. 14 n.

<sup>e</sup> *Metretae* = about 8½ gallons.

ἀφανίσῃ τὸ κάλλος τοῦ ὕδατος. ἄποτος δὲ ἐὰν  
μεῖνῃ, διακαρτερεῖ καὶ ὀκτὼ ἡμέρας.

8. Πυθαγόρας ἐν τοῖς περὶ τῆς Ἐρυθρᾶς θαλάττης λέγει ζῷον τι γίνεσθαι χερσαῖον περὶ τὸ πέλαγος ἐκεῖνο, τὸν<sup>1</sup> καλούμενον κήπον. φερώνυμον δὲ εἶναι<sup>2</sup> ἔχει γὰρ χροᾶς πολλὰς. καὶ μέγεθος μὲν εἰληχέναι τὸν τέλειον κατὰ τοὺς κύνας τοὺς Ἐρετρικοὺς. περιελθεῖν δὲ αὐτοῦ τὸ ποικίλον ἐθέλω καὶ δεῖξαι τῷ λόγῳ, ὡς ἐκεῖνος γράφει. τὰ μὲν δὴ περὶ τὴν κεφαλὴν αὐτῷ καὶ τὸ<sup>3</sup> νῶτον καὶ τὴν ῥάχι ἐς τὴν οὐρὰν τελευτῶντα ἀκράτως πυρρά<sup>4</sup> ἐστὶ, θεάσιμο δ' ἂν καὶ τρίχας χρυσοειδεῖς τινας διεσπαρμένας. λευκὸν δὲ τὸ πρόσωπόν οἱ μέχρι τῶν παρεῖων,<sup>5</sup> ἐντεθῆν γε μὴν ταῖναι χρυσοειδεῖς κατὰ ἑσὺς ἐς τὴν δέρην. ταύτης δὲ τὰ κάτω μέχρι τῶν στέρνων καὶ οἱ πόδες δὲ οἱ πρόσθιοι λευκανθίζει πάντα. μᾶζοι δὲ χειροπληθεῖς δύο κυανοί, γαστήρ δὲ λευκὴ πάσα, πόδες δὲ οἱ κατώτεροι μέλανες εἰσι. προσώπου δὲ μορφῆ,<sup>6</sup> κυνοκεφάλῳ παραβάλων αὐτὴν ἀληθεύσεις, εὖ ἴσθι.

9. Ὀνοκενταύραν καλοῦσι ζῷον τι, καὶ ταύτην ὅστις εἶδεν, οὐκ ἂν ἠπίστησεν<sup>7</sup> ὅτι καὶ Κενταύρων φύλα ἦν, καὶ οὐ κατεψεύσαντο οἱ χειρουργοὶ<sup>8</sup> τῆς φύσεως, ἀλλὰ καὶ ἐκεῖνους ἠνεγκεν ὁ χρόνος κράσει σωμάτων οὐχ ὁμοίων ἐνωθέντας. καταλείπωμεν δὲ<sup>9</sup> αὐτοὺς, εἴτε ἐγένοντο ὄντως ἐπιδημία.

<sup>1</sup> τό.

<sup>2</sup> τὸν νῶτον.

<sup>3</sup> παρεῖων αὐτῶν.

<sup>4</sup> εἶναι, καὶ εἰκότως.

<sup>5</sup> πυρρά.

<sup>6</sup> μορφῆν ἐκεῖνον.

the beauty of the water. And if it goes unwatered, it can endure for as much as eight days.<sup>a</sup>

8. In his writings about the Red Sea Pythagoras <sup>The</sup> says that there is an animal that lives on the shores <sup>Kepos</sup> and is called *Kēpos*.<sup>b</sup> And it is well-named (*kēpos*, garden), for it is of many colours. When full-grown it is the size of an Eretrian hound. But I wish to return to the subject of its varied colouring and to describe it as he writes. Its head, its back, and its spine down as far as the tail are a pure red, though you may observe a sprinkling of golden hairs. But its face including the cheeks is white, and from there golden stripes descend as far as the neck. The lower portions down to its chest and its forefeet are all white; its two breasts, which would fill your hand, are dark, but its belly is entirely white; its hind feet are black. As to the shape of its face, be sure you will not go wrong if you liken it to that of a baboon.

9. There is a certain creature which they call an <sup>The 'Ono-</sup> *Onocentaura*,<sup>c</sup> and anybody who has seen one would never have doubted that the race of Centaurs once existed, and that artificers did not falsify Nature, but that time produced even these creatures by blending dissimilar bodies into one. But whether in fact they came into being and visited us at one

<sup>a</sup> Ael. has doubled Aristotle's number.

<sup>b</sup> Or *Kēpos*; the spelling varies. It is a long-tailed monkey.

<sup>c</sup> A tailless ape, identified by Gossen (§ 241) with the Gorilla; more probably the Chimpanzee.

<sup>7</sup> ἠπίστησεν, ὡς λόγος MSS, ἢ ὡς λόγος, Jac.

<sup>8</sup> χειρουργοὶ περὶ πλαστικὴν τε καὶ γραφικὴν.

<sup>9</sup> δέ.

μῆ<sup>1</sup> καὶ τῇ αὐτῇ, εἴτε ἢ φήμη κηροῦ παντός·  
 οὐσα εὐπλαστοτέρα τε καὶ εὐπειθέστερα διέπλασεν  
 αὐτούς, καὶ ἀνέμιξεν ἵππου καὶ ἀνθρώπου δαιμονία  
 τινὶ συνάφῃ ἡμίτομα, καὶ ἔδακε μίαν ψυχὴν. αὕτη  
 δὲ ὑπὲρ ἧς ὠρμηται λέγειν ὕδα ὁ λόγος, ἐς ἀκοὴν  
 τὴν ἐμὴν τοιαύδε ἀφίκετο. ἀνθρώπου τὸ πρόσωπον  
 εἰκασται, περιέρχονται δὲ αὐτὸ<sup>2</sup> βαθεῖαι τρίχες.  
 τράχηλός τε ὑπὸ τῷ προσώπῳ καὶ στέρνα, καὶ  
 ταῦτα ἀνθρωπικά· μαζοὶ δὲ ἡρμέναι καὶ κατὰ τοῦ  
 στήθους ἐφειστώτες, ὠμοὶ δὲ καὶ βραχίονες καὶ  
 πήχεις, ἔτι δὲ χεῖρες καὶ . . .<sup>3</sup> στέρνα ἐς ἰξύν, καὶ  
 ταῦτα ἀνθρωπικά.<sup>4</sup> ῥάχης δὲ καὶ πλευραὶ καὶ  
 γαστήρ καὶ πόδες οἱ κατόπιν ὄνω καὶ μάλα  
 ἐμφερῆ, καὶ τεφρώδης κατ' ἐκείνον<sup>5</sup> ἢ χροῖα, τὰ  
 δὲ ὑπὸ τὰς λαπάρας<sup>6</sup> ἡσυχῇ λευκανθίζει. αἱ χεῖρες  
 δὲ τῷδε τῷ ζῳῷ διπλὴν παρέχουσι χρεῖαν· ἐνθα  
 μὲν γὰρ τάχους δεῖ, προθέουσι τῶν ὀπίσω σκελῶν,  
 καὶ τῶν λοιπῶν τετραπόδων οὐχ ἠτῶνται τὸν  
 δρόμον· δεῖ δὲ πάλιν<sup>7</sup> ἢ ἀφελεῖν τι ἢ καταθέσθαι  
 ἢ συλλαβεῖν καὶ σφίγγει, καὶ οἱ πόδες οἱ τέως  
 χεῖρες ἐγένοντο, καὶ οὐ βαδίζει, κάθηται δὲ.  
 βαρύθυμον δὲ ἰοχυρῶς τὸ ζῷόν ἐστιν. εἶν γοῦν  
 ἀλλῶ, δουλείαν μὴ φέρον καὶ τῆς τέως ἐλευθερίας  
 γλιχόμενον τροφήν ἀπέστραψαν πᾶσαν, καὶ ἀπο-  
 θνήσκει λιμῷ. Πυθαγόρας λέγει καὶ ταῦτα, ὡσπερ  
 οὖν τεκμηριοῦ Κράτης ὁ εἰς τοῦ Μυσίου Περγάμου.

<sup>1</sup> πάντες μῆ.

<sup>2</sup> Schm: αὐτοῦ.

<sup>3</sup> Lacuna.

<sup>4</sup> The words στέρνα and καὶ ταῦτα ἀνθρωπικά, repeated from

and the same period,<sup>a</sup> or whether rumour, more ductile than any wax and too credulous, fashioned them and by some miraculous combination fused the halves of a horse and a man while endowing them with a single soul—let us pass them by. But this creature of which my discourse set out to speak, I have heard described as follows. Its face is like that of a man and is surrounded by thick hair. Its neck below its face, and its chest are also those of a man, but its teats are swelling and stand out on the breast; its shoulders, arms, and forearms, its hands too . . . chest down to the waist are also those of a man. But its spine, ribs, belly, and hind legs closely resemble those of an ass; likewise its colour is ashen, although beneath the flanks it inclines to white. The hands of this creature serve a double purpose, for when speed is necessary they run in front of the hind legs, and it can move quite as fast as other quadrupeds. Again, if it needs to pluck something, or to put it down, or to seize and hold it tight, what were feet become hands; it no longer walks but sits down. The creature has a violent temper. At any rate if captured it will not endure servitude and in its yearning for freedom declines all food and dies of starvation.

This also is the account given by Pythagoras and attested by Crates of Pergamum in Mysia.

<sup>a</sup> That is, they were a temporary phenomenon, did not propagate their kind, and soon became extinct.

three lines above, can hardly proceed from Ael., and have been condemned by edd.

<sup>5</sup> ἐκείνους.

<sup>6</sup> ταῖς λαπάραις.

<sup>7</sup> πάλιν τροφῆς.

10. Ἡ Βοιωτῶν γῆ ἀσπαλάκων ἀφείται, καὶ αὐτὴν οὐ διωρίττει τὸ ζῷον τοῦτο κατὰ Λεβάδειαν· εἰν δὲ πῶς καὶ ἀλλαγθῆν ἐσομοσθῶσιν, ἀποθηήσκουσι. [περὶ μὲν οὖν τὴν Ὀρχομενίων γίνονται καὶ πολλοί.]<sup>1</sup> ἐν δὲ Λιβύῃ συνῶν ἀγρίων ἀπορία ἐστὶ καὶ ἐλάφων. ἐν δὲ τῷ Πόντῳ οὔτε μαλάκια οὔτε ὄστρακοδερμα γίνεται, εἰ μὴ σπανίως καὶ ὀλίγα. λέγει δὲ Δειῶν ἐν Αἰθιοπία γίνεσθαι τοὺς ὄρνιθας τοὺς μονόκερος καὶ ὅς τετράκερος καὶ πρόβατα ἐρίων μὲν ψιλὰ, τρίχας δὲ καμῆλων ἔχοντα.

11. Ἐν Ζακύνθῳ λέγουσι οἱ δεινοὶ τὰ τοιαῦτα βασιάνισαι τε καὶ ἀνιχνεῦσαι τοῖς ὑπὸ τῶν φαλαγγίων δακνομένοις μὴ μόνον τῶσαῦτα<sup>2</sup> ἀπαντᾶν, ὅσα καὶ τοῖς ἀλλαγθῆν δηχθεῖσιν, ἀλλὰ ἐκείνων<sup>3</sup> πλείω. ὅλα γὰρ αὐτοῖς τὰ σώματα γίνεται νάρκης ἀνάπλω καὶ πῶς ὑπότρομα καὶ ψυχρὰ ἰσχυρῶς, καὶ ἔμετοι. . .<sup>4</sup> σπασμὸν ἀναφύοντες, καὶ ὀρθοῦναι τὸ σκεῶς αὐτοῖς· ἀλγοῦσι δὲ καὶ τὰ ὄτα ἰσχυρῶς, καὶ τοῦ ποδὸς ἑκατέρου τὸ θέναρ καὶ τοῦτο ὀδυνῶνται. ἐνδείκνυνται<sup>5</sup> δὲ ἄρα αὐτὰ<sup>6</sup> ὅσα εἶπον ἕκαστα<sup>7</sup> <καὶ οἱ><sup>8</sup> τὰς χεῖρας ἐπιβάλλοντες αὐτοῖς.<sup>9</sup> ὃ δὲ ἐστὶ καὶ ἀκούσαι ἐκπληκτικὸν καὶ μέντοι καὶ θαυμασιώτερον<sup>10</sup>· ἰδεῖν, ὅταν τινὲς τῶν ἀδήκτων ἢ ἐμβῶσι τοῖς ἀπολούτροις<sup>11</sup> τῶν

<sup>1</sup> περὶ μὲν . . . πολλοί] interpolation, H.

<sup>2</sup> ταῦτα.

<sup>3</sup> ἐκεῖνα.

<sup>4</sup> Λασιπία : <ἔπονται> or <παρακολουθοῦσαι> ex. gr. H.

<sup>5</sup> ὄρς : ἐνδείκνυνται.

<sup>6</sup> ταῦτα καὶ ἀλγοῦντες.

<sup>7</sup> ἕκαστος.

<sup>8</sup> <καὶ οἱ> add. H.

<sup>9</sup> αὐτῶν.

<sup>10</sup> θαυμασιώτατον? H.

<sup>11</sup> ἀπολου τρ' V, -λουτροῖς other MSS.

10. Boeotia is free of Moles, and this animal does not burrow through at Lebadea, and if by some chance Moles are introduced from elsewhere they die. [But in the neighbourhood of Orchomenus<sup>a</sup> they abound.]

The Mole,  
in Boeotia

In Libya there is an absence of wild swine and of stags. In the Euxine there are neither cephalopod mollusca nor testacea, except on rare occasions and in small numbers. And Dinon says that in Ethiopia there occur the one-horned birds,<sup>b</sup> swine with four horns,<sup>c</sup> and sheep destitute of wool but with the hair of camels.

Peculiarities  
of Libya,  
the Euxine,  
and Ethiopia

11. Those who are skilled at testing and investigating such matters assert that in Zacynthus<sup>d</sup> people who are bitten by Malmignattes<sup>e</sup> are not only assailed by all the symptoms that assail other victims elsewhere but by even more, for their entire body is infected with a torpor and a kind of trembling and a violent chill, and <there follow> vomitings which produce convulsions, and their member stands up. They have violent earache too, and the sole of either foot is painful. Moreover even those who touch them with their hands exhibit all the symptoms which I have enumerated. But it is startling to learn, and even more amazing to see, how when some persons unbitten tread in the water in which the

The Malmignatte

<sup>a</sup> Orchomenus was in Boeotia, about 5 mi. NE of Lebadea.

<sup>b</sup> The Hornbill.

<sup>c</sup> Perhaps the Warthog is intended, its four prominent tusks being mistaken for horns.

<sup>d</sup> Island off W coast of Peloponnese.

<sup>e</sup> A kind of spider, small, black, and spotted with red; its bite is poisonous and may even be fatal.

δηχθέντων ἢ καὶ νῆ Δία ἀπονήμονται τοὺς πόδας (οἷα δῆπου γίνεσθαι φιλεῖ πολλάκις: ἤδη δὲ ἄρα ἀπάντᾳ τὰ τοιαῦτᾳ καὶ κατὰ τινὰς ἐπιβουλὰς ἐχθρῶν), πάντα καὶ ἐκείνοις γίνεται τὰ ἀλγήματα, ὅσα καὶ τοῖς δηχθεῖσι δῆπου.

12. Γένος τι φρίνης ἀκούω καὶ πιεῖν δεινὸν καὶ πικρὸν ἰδεῖν. πιεῖν μὲν, εἴ τις αὐτὴν συντρίψας εἶτα μέντοι τὸ αἷμα δοῖη τῷ πιεῖν, κατ' ἐπιβουλὴν ἐμβάλων εἴτε ἐς οἶνον εἴτε ἐς ἄλλα πόματα,<sup>1</sup> ὧν περ οἱ τούτων<sup>2</sup> κατάρτοι σοφισταί<sup>3</sup> ἐπιτήδειον ἤγηται τὴν πρὸς ἐκεῖνο τὸ αἷμα κράσιν. καὶ ποθεν ἀπέκτεινεν οὐκ ἐς ἀναβολὰς ἀλλὰ παραχρῆμα. ἰδεῖν δὲ ἢ φρίνη κακὸν ἔστι τοιοῦτον: εἴαν τις θεάσῃται τὴν θῆρα,<sup>4</sup> εἶτα αὐτῇ ἀντίος ὀρῶν προσβλέψῃ δριμύ, καὶ ἐκεῖνη κατὰ τὴν ἑαυτῆς φύσιν ἰταμὸν ἀντιβλέψῃ, καὶ τι καὶ φύσημα ἐμπνεύσῃ ἑαυτῇ μὲν συμφυῆς, χρωτὶ δὲ ἐχθρὸν ἀνθρώπινω, ὡχρὸν ἐργάζεται, ὡς εἰπεῖν τὸν οὐκ ἰδόντα<sup>5</sup> ἀλλὰ ἐντυχόντα πρῶτον ὅτι νόσησαντα εἶδεν ἀνθρώπον. μένει τε ἢ ὡχρότης ἡμερῶν οὐ πολλῶν, εἶτα ἀφανίζεται.

13. Χαραδριοῦ δὲ ἦν ἄρα δῶρον τοῦτο, ὃ οὐ μὰ Δία ἀτιμάζειν ἄξιον. εἰ<sup>6</sup> γοῦν ὑπαναπληροθῆις τὸ σῶμα ἰκτέρου τις εἰτὰ οἱ δριμύ ἐνορῶν,<sup>7</sup> ὃ δὲ ἀντιβλέπει καὶ μάλα γε ἀτρέπτως, ὥσπερ οὖν ἀντιφιλοτιμούμενος,<sup>8</sup> καὶ ἢ τοιαύδε ἀντιβλέψις<sup>9</sup> ἰαταὶ τὸ προειρημένον πάθος τῷ ἀνθρώπῳ.

<sup>1</sup> ἄλλο πόμα τι.

<sup>2</sup> τῶν τοιούτων? ἢ.

<sup>3</sup> σοφισταί τὴν πονηρὰν ἀκριβοῦντες σοφίαν.

victims have washed, or simply bathe their feet in it (as of course frequently happens; indeed this has been brought about before now through the evil designs of enemies), they too suffer all the pains incurred by the victims of the bite.

12. I learn that there is a species of Toad which it is fatal to drink and dangerous to look at. It is fatal to drink if a man crushes a Toad and then offers the blood to another to drink after he has with malicious intent poured it into wine or such other beverages as accursed practitioners of these arts deem suitable for mixing with it. The draught brings not a lingering but an instant death. To gaze at a Toad is harmful in this way. If a man sees the beast and then looks intently at it, face to face, while it, following its nature, retaliates with a bold gaze and also breathes forth the breath which though natural to it has an adverse effect on the human skin, it turns the man pale, so that anyone who had not seen him but met him for the first time would say that he had seen a sick man. And the pallor lasts for a few days only and then disappears.

13. The Stone-curllew, it seems, has this gift, which assuredly is by no means to be despised. At any rate if a man who has become infected with jaundice gazes intently at it and it returns the gaze without flinching, as though it were moved by jealousy against the man, this retaliatory gaze heals the man of the aforesaid complaint.

<sup>4</sup> Ges: θῆραν.

<sup>5</sup> ἦν.

<sup>6</sup> ἀντιθυμούμενος.

<sup>7</sup> εἰδῶτα.

<sup>8</sup> Apostolius, Ges: ἐνορῶν.

<sup>9</sup> Gron: ἀνάβλεψις.

14. Ἐγὼ μὲν οὐ πισίστευκα, εἰ δὲ ἕτερος Εὐδόξῳ πείθεται, πιστευέτω ὁ φησὶν Εὐδόξος, ὑπερβαλὼν τὰς Ἡρακλείδους στήλας ἐν λίμναις ἑορακέναι<sup>1</sup> ὄρνιθας τινὰς καὶ μείζους βοῶν. καὶ ὅτι μὲν οὐ πείθει με ὁ λέγων, ἤδη εἶπον· ἂ δ' οὖν ἤκουσα, οὐκ ἐσίγησα.

15. Ἀριστοτέλης λέγει πέρδικα θήλων, ὅταν κατὰ ἄνεμον<sup>2</sup> γένηται τοῦ ἄρρενος, ἐγκύμοινα γίνεσθαι φύσει τινὶ ἀπορρήτῳ.<sup>3</sup> διαπλέκει δὲ ἄρα ὁ ὄρνις οὗτος ἐν ἡμέραις τὴν νεοττιᾶν ἑπτὰ, καὶ ἐν ἑπτὰ μέντοι τίκτει, ἐν δὲ ταῖς τοσαύταις καὶ ἐκτρέφει τὰ νεόττια.

Τίμαιος δὲ καὶ Ἡρακλείδης καὶ Διοκλῆς<sup>4</sup> ὁ ἰατρός λεγόναι τοὺς φρύνοις δύο ἥπατα ἔχειν, καὶ τὸ μὲν ἀποκτείνειν, τὸ δὲ ἐκείνου πεφύκέναι ἀντίπαλον· σώζειν γάρ.

16. Θεόπομπος λέγει τοὺς περὶ τὸν Ἀδρίαν οἰκοῦντας Ἐνετούς, ὅταν τοῦ τρίτου ἀρότου καὶ σπόρου ἢ ὥρα,<sup>5</sup> τοῖς κολοιοῖς ἀποστέλλειν δῶρα· εἷη δ' ἂν τὰ δῶρα ψαιστά ἅπτα καὶ μεμαγμέναι μάζαι καλῶς τε καὶ εὖ· βούλεται δὲ ἄρα ἡ τῶνδε τῶν δῶρων πρόθεσις μελιγμάτα τοῖς κολοιοῖς εἶναι καὶ σπονδῶν ὁμολογίαι, ὡς ἐκείνους τὸν καρπὸν τὸν Δημήτρειον<sup>6</sup> μὴ ἀνορύττειν κατὰ βληθέντα ἐς τὴν γῆν μηδὲ παρεκλέγειν. Λύκος

<sup>1</sup> ἑορακέναι.

<sup>2</sup> Schm: νότον.

<sup>3</sup> ἀρρήτῳ.

<sup>4</sup> Wellmann: Νεοκλῆς MSS, H.

<sup>5</sup> Jac: ὅταν περὶ τὸν ἀρότον τρίτον καὶ σπόρον ἢ ὥρα ἢ most MSS, ἢ ὥρα V. τοῦ τρίτου δέλ. H.

<sup>6</sup> Δημήτριον.

14. For my part I do not believe Eudoxus, but if others are persuaded by him, then they may believe Eudoxus when he says that after passing the Pillars of Heracles<sup>a</sup> he saw upon some meres certain birds larger than oxen. That his statement fails to convince me I have already remarked. But what I have heard I do not suppress.

15. Aristotle says [HA 541 a 27] that when the female Partridge gets to leeward of the male bird, by some mysterious process of nature she becomes impregnated. This bird builds its nest in seven days, and in seven days lays its eggs, and in the same number of days rears its chicks.

Timaeus, Heraclides, and Diocles the physician state that Toads have two livers, and that one of them is deadly, while the other is its natural rival, for it brings health.

16. Theopompus says that at the season of the third ploughing and sowing<sup>b</sup> the Veneti who live on the shores of the Adriatic despatch presents to the Jackdaws, and these presents would be cakes of ground barley with honey and oil well and truly kneaded. The purpose of these presents is to placate the Jackdaws and to declare a truce, so that they shall refrain from digging up and collecting here and there the fruits of Demeter sown in the

<sup>a</sup> Straits of Gibraltar.

<sup>b</sup> The 'third ploughing' began early in Sept.; the fourth shortly before the equinox when the soil was ribbed for the reception of the seed. Sowing began at the autumnal equinox (Sept. 22), or more usually after the setting of the Pleiades (Oct. 23); see Smith, *Dict. Antiqu.* I. 60, 62, art. 'Agricoltura.'

δὲ ἄρα καὶ ταῦτα μὲν ὁμολογεῖ, καὶ ἐκεῖνά δὲ ἐπὶ  
τούτοις προστίθῃσι . . .<sup>1</sup> καὶ φοινικοῦς ἱμάντας  
τὴν χροῶν, καὶ τοὺς μὲν πρόθεντας ταῦτα εἶτα  
ἀναχωρεῖν. καὶ τὰ μὲν τῶν κολοιδῶν νέφη τῶν  
ὄρων ἔξω καταμένειν, δύο δὲ ἄρα ἢ τρεῖς προηρημέ-  
νους κατὰ τοὺς πρέσβεις τοὺς ἐκ τῶν πόλεων  
πέμπεσθαι κατασκευομένους τῶν ξενίων τὸ πλήθος·  
οἵπερ οὖν ἐπανίαισι θεασάμενοι, καὶ καλοῦσιν  
αὐτούς,<sup>2</sup> ἢ πεφύκασιν οἱ μὲν καλεῖν, οἱ δὲ ὑπακού-  
ειν. ἔρχονται μὲν <οὖν><sup>3</sup> κατὰ νέφη· εἰάν δὲ  
γεύσωνται τῶν προειρημένων, ἴσασιν οἱ Ἐνετοὶ  
ὅτι ἄρα αὐτοῖς πρὸς τοὺς ὄρνιθας τοὺς προειρημέ-  
νους ἔνοσπονδά ἐστίν· εἰάν δὲ ὑπερίδωσι καὶ  
ἀτιμάσαντες ὡς εὐτελεῖ μὴ γεύσωνται, πεπιστεύ-  
κασιν οἱ ἐπιχώριοι ὅτι τῆς ἐκείνων ὑπεροφίας  
ἐστὶν αὐτοῖς λιμὸς τὸ τίμημα. ἀγενοστοὶ γὰρ  
μένοντες<sup>4</sup> οἱ προειρημένοι καὶ ἀδέκαστοί γε<sup>5</sup> ὡς  
εἰπεῖν ἐπιπέτονται τε ταῖς ἀρούραις καὶ τὸ γε  
πλείστον τῶν κατεσπαρμένων συλλῶσι πικρότατά γε  
ἐκεῖνοι, σὺν τῷ θυμῷ καὶ ἀνορύττοντες καὶ  
ἀνιχνεύοντες.

17. Ἀμύντας ἐν τοῖς ἐπιγραφομένοις οὕτως ὑπ'  
αὐτοῦ Σταθμοῖς κατὰ τὴν γῆν τὴν Κασπίαν καὶ  
βοῶν ἀγέλας λέγει, πολλὰς καὶ ἵππων,<sup>6</sup> καὶ  
κρείττονας ἀριθμοῦ εἶναι, ἐπιλέγει δὲ ἄρα καὶ  
ἐκεῖνο,<sup>7</sup> ἐν ὧν τισι περιτροπαῖς μῶν ἐπιδημίας  
γίνεσθαι πλήθος ἄμαχον, καὶ τὸ μάρτυριον ἐπάγει

<sup>1</sup> *Lacuna.*

<sup>2</sup> <οὖν> *add. Jac.*

<sup>3</sup> καὶ ἄ. γε] ἀδεκαπέτοις *H.*

<sup>4</sup> καὶ ἵππων *after εἶναι in mss.*

<sup>5</sup> τοὺς ἄλλους? *H.*

<sup>6</sup> ὄντες.

soil. And Lycus confirms this adding further the  
following details . . .<sup>a</sup> scarlet thongs, and after  
setting them out they withdraw. And the clouds  
of Jackdaws remain outside the boundaries, while  
two or three birds, selected like ambassadors from  
cities, are sent to take a good look and see how many  
presents there are. After their inspection they  
return and summon the birds, giving the call which  
is natural for them to utter and for the others to  
respond to. And the birds come in clouds, and if  
they eat the aforesaid presents, the Veneti know that  
there is a truce between them and the aforesaid birds.  
If however they ignore and scorn them as skimpy and  
refuse to eat them, the inhabitants are confident that  
a famine will be the price they have to pay for this  
rejection. For if the aforesaid birds remain unfed  
and, so to say, unbribed, they swoop upon the  
ploughlands and pillage in the most distressing way  
the greater part of what has been sown, digging up  
and tracking out the seeds in their anger.

17. Amyntas in the work which he entitles *Stages* The Caspii  
says that in Caspian territory <sup>b</sup> there are numerous  
herds of cattle and of horses and that they are past  
counting. And he adds the following statement:  
at certain changes of the seasons Rats visit the land their land  
invaded by  
Rats  
in countless hordes, and he adduces as evidence the

<sup>a</sup> The sense of the missing words was perhaps: They  
mark the boundaries of their fields with scarlet thongs.

<sup>b</sup> The region lying below the S end of the Caucasus through  
which the river Cyrus flows and is joined not far from its  
mouth by the Araxes; it corresponds to the modern Trans-  
caucasian province of Azerbaijan.



λέγων, τῶν ποταμῶν τῶν ἀενάων<sup>1</sup> σὺν πολλῶ τῶ  
 ροίῳ φερομένων, τοὺς δὲ καὶ μάλα ἀτρέπτως  
 ἐπιηήσονται τε αὐτοῖς καὶ τὰς οὐρὰς ἀλλήλων  
 ἐνδακόντας ἔρμα τοῦτο ἴσχειν, καὶ τοῦ διαβάλλειν  
 τὸν πόρον συνδεσμὸν σφισιν<sup>2</sup> ἰσχυρότατον ἀποφαί-  
 νειν τόνδε. ἐς τὰς ἀρούρας δὲ ἀπονηξάμενοι<sup>3</sup> φησι  
 καὶ τὰ λῆμα ὑποκείρουσι, καὶ διὰ τῶν δένδρων  
 ἀνέρπουσι, καὶ τὰ ἰσθμῶν δέειπνον ἔχουσι, καὶ τοὺς  
 κλάδους δὲ διακόπτουσι, οὐδὲ ἐκείνους κατατρα-  
 γεῖν ἀδυνατοῦντες. οὐκοῦν ἀμννούμενοι<sup>4</sup> οἱ Κάσ-  
 πιοι τὴν ἐκ τῶν μῶν ἐπιδρομὴν τε ἅμα καὶ λύμην  
 φείδονται τῶν γαμψωνύχων, οἷπερ οὖν καὶ αὐτοὶ  
 κατὰ νέφη πετόμενοι εἶτα αὐτοὺς ἀνασπῶσι,<sup>5</sup> καὶ  
 ἰδίᾳ τινὶ φύσει τοῖς Κασπίοις ἀναστέλλουσι τὸν  
 λιμόν.

Ἀλώπεκες δὲ αἱ Κάσπιοι, τὸ πλῆθος αὐτῶν το-  
 σοῦτόν ἐστιν ὡς καὶ ἐπιφοιτῶν οὐ μόνον τοῖς  
 αὐλλοῖς τοῖς κατὰ τοὺς ἀγρούς, ἤδη γε μὴν καὶ ἐς  
 τὰς πόλεις παριέναι. καὶ ἐν οἰκίᾳ ἀλώπηξ φαίνεται  
 οὐ μὰ Δία ἐπὶ λύμη οὐδὲ ἀρπαγῇ, ἀλλὰ οἷα τιθασός  
 καὶ ὑποσαίνουσί τε<sup>6</sup> καὶ ὑπαικάλλουσι. <sup>7</sup> τῶν  
 παρ' ἡμῶν κινιδίων. οἱ δὲ μύες οἱ τοῖς Κασπίοις  
 ἐπίδημον<sup>8</sup> ὄντες κακόν, μέγεθος αὐτῶν ὅσον κατὰ  
 γε τοὺς Αἰγυπτίων ἰχθυήμονας ὄρασθαι ἄγριοι δὲ  
 καὶ δεινοὶ καὶ καρτεροὶ τοὺς ὀδόντας, καὶ διακόψαι  
 τε καὶ διατραγεῖν οἷοι τε εἰσὶ καὶ σίδηρον. τοιοῦτοι  
 δὲ ἄρα καὶ οἱ μύες οἱ ἐν τῇ Τερηδόνι τῆς Βαβυλω-  
 νίας εἰσίν, ὡς περ οὖν καὶ τὰς δορὰς οἱ τούτων  
 κάπηλοι ἐς Πέρσας ἄγουσι φόρτον. εἰσὶ δὲ

<sup>1</sup> ἀενάων.

<sup>2</sup> Wylf: φησι.

<sup>3</sup> ἀμννούμενοι.

<sup>4</sup> Corrupt: περὶ διασπῶσιν or ἀναρπάζουσιν H.

fact that when the perennial rivers come roaring  
 down, the Rats have no hesitation in swimming them,  
 and by fixing their teeth in one another's tails  
 acquire support and make an unbreakable chain for  
 the crossing of the strait. And when they have  
 swum across to the ploughlands they cut the crops  
 at the foot, creep up all over the trees, make a meal off  
 the fruits, and cut through the branches, for they are  
 capable of eating up even these. And so the Caspii  
 to protect themselves against these raids and the  
 ruin caused by the Rats, refrain from killing birds  
 of prey, which in their turn come flying in clouds  
 and snatch up the Rats and by some natural instinct  
 of their own avert famine from the Caspii.

The Foxes in Caspian territory are so numerous The Fox in Caspia  
 that they not only constantly visit the sheepfolds in  
 the country but actually come up into the towns.  
 And a Fox will appear in a house not, you may be  
 sure, with any mischievous or thievish intent but as  
 though it were tame. And they fawn and wag their  
 tails (just like) lapdogs in our country. And the  
 Rats, which are a chronic plague to the Caspii, are  
 as large as the ichneumons of Egypt. And they are  
 savage, destructive, and have strong teeth, and are  
 even able to cut and eat through iron. And the  
 Rats of Teredon<sup>a</sup> in Babylonia are just the same, The Rats of Teredon  
 and the traders there bring their skins to the Per-  
 sians, for they are soft and when sewn together make  
 tunics that keep men warm. And these garments

<sup>a</sup> Coastal town at the NW end of the Persian Gulf.

<sup>5</sup> γε οἱ Κάσπιοι.

<sup>6</sup> Lacuna: <δίκην> Bernard, <τρόπον> Jac.

<sup>7</sup> Jac: ἐπίδημοι.

ἀπαλαί, καὶ συνερραμιμένοι χιτῶνες τε ἅμα γίνονται καὶ ἀλαίνουσι αὐτοὺς. καλοῦνται δὲ ἄρα οὗτοι κανδυτᾶνες,<sup>1</sup> ὡς ἐκείνοις φίλον. θαυμάσαι δὲ τῶν μικρῶν τῶνδε ἄξιον ἄρα καὶ τοῦτο. εἴαν ἄλῳ μὲς κούουσα, κῆρα ἐξαιρεθῆ τὸ ἔμβρυον, αὐτῆς δὲ διατηρηθείσης ἐκείνης εἶτα μέντοι καὶ αὐτὸ διανοιχθῆ, καὶ ἐκεῖνο ἔχει βρέφος.

18. Τῆς θαλαττίας τρυγόνος ἴδιον καὶ τοῦτο προσακῆκοα. ἐπὶ τῆς ἀλιάδος<sup>2</sup> ὄρχεῖται τις, ὅταν αὐτὴν ὑποπέουσαν θεοσθῆται, καὶ μέντοι καὶ ἀπέσκωψέ τι κέρτομον, καὶ πρὸς ἐπὶ τούτοις, εἴηπερ αὐλητικὸς ἦ, καὶ τὸν αὐλὸν ὡς δέλεαρ φέρει καὶ ὑπανλεῖ. ἢ δὲ ὑπερήδεται (καὶ γὰρ τοὶ καὶ ἄτα ἔχει μουσικῆς ἐπαίοντα, ὡς φασί, καὶ ὄμματα συνιέντα ὄρχηστικῆς) εἶτα κηλουμένη ἠουχῆ πῶς ἀναπλεῖ. καὶ ὁ μὲν τὰς ἕγγας τὰς προσηρημένας ἐνεργότατα <προσεῖει>,<sup>3</sup> ἔθηκε δὲ τὸ φέρνιον τις ἕτερος, καὶ τὸν ἰχθὺν ἀνάγει. καὶ (τοῦτο δῆπου τὸ καινότατον) κηλουμένη εἶτα εαυτὴν διαλέληθεν ἡρημένη.

19. Γαλάτας Εὐδοξὸς τοὺς ἐφόους λέγει δρᾶν τοιαῦτα, καὶ εἰ φανεῖται τι πιστά, πιστεῦτέω, εἰ δὲ ἦτον τοιαῦτα, μὴ προσεχέτέω. ὅταν αὐτῶν τῆ γῆ νέφη παρνόπων ἐπιφοιτήσαντα εἶτα λυπήσῃ τοὺς καρπούς, οἶδε<sup>4</sup> εὐχὰς τινὰς εὐχονται, καὶ ἱερουργίας καταθύουσι ὀρνίθων κατακληθικῆς. οἱ δὲ ὑπακούουσι, καὶ ἔρχονται στόλω κοινῶ, καὶ

<sup>1</sup> W. Dindorf: καναυτᾶνες.

<sup>2</sup> Reiske: ἀλιάδος νεός.

<sup>3</sup> ἐνεργότατος ἐστὶν MSS; ε. ἔ. <προσεῖων> Schn.

<sup>4</sup> οἶδε οἱ Γαλάται.

they call *candytanēs* or 'clothes-presses' according to custom. And here is another amazing phenomenon about these Rats. If a pregnant Rat is caught and the foetus is removed, and after the dissection of the female the foetus in turn is opened, it too is found to contain a young Rat.

18. Here is another characteristic of the Sting-ray which I have learnt. When a man sees it swimming below the surface, if he begins to dance in his fishing-boat and utters taunts and jibes, and moreover, should he chance to be a pipe-player, if he has his pipe as an attraction and will play a tune, the Sting-ray is delighted (you know it has ears that are sensitive to music, so they say, and eyes that can appreciate dancing) and in answer to the spell floats gently to the surface. Meantime the fisherman continues to put forth all his enchantments as described, while some other hand manages the creel and draws up the fish. And what is, I think, the most extraordinary feature is that the fish is so beguiled that it is unaware that it has been caught.

19. Eudoxus says that the eastern Galatians<sup>5</sup> The Locust in Galatia act as follows, and if anyone regards his account as credible, he may believe it; if not, let him pay no attention to it. When Locusts invade their country in clouds and damage the crops, they put up certain prayers and offer sacrifices warranted to charm birds.<sup>6</sup> And the birds lend an ear and come in a

<sup>5</sup> Galatia, province in the centre of Asia Minor.

<sup>6</sup> The birds in question are *σελευκίδες*, Rose-coloured Pastors. Plin. *HN* 10. 75.

τοὺς πάροπας ἀφανίζουσιν. εἴν δὲ τούτων τινα<sup>1</sup> θηράσεται Γαλάτης, τιμημά οἱ ἐκ τῶν νόμων τῶν ἐπιχωρίων θάνατός ἐστιν. εἴν δὲ συγγνώμης τύχη<sup>2</sup> καὶ ἀφθῆ, ἐς μῆνιν ἐμβάλλει τοὺς ὄρνιθας, καὶ τιμωροῦντες τῷ ἐαλωκότι οὐκ ἀξιοῦσιν ὑπακοῦσαι, εἴν γε καλῶνται αὐθις.

20. Ἀριστοτέλης λέγει γίνεσθαι ἐν Σάμῳ λευκὴν χελιδόνα· ταύτης γε μὴν εἴν τις ἐκκεντήση<sup>3</sup> τοὺς ὀφθαλμούς, γίνεσθαι μὲν αὐτὴν παραχρῆμα τυφλήν, μετὰ ταῦτα δὲ ἐξωμμάτῳται καὶ λελάμπρυνται κόρας<sup>4</sup> καὶ ἐξ ὑπαρχῆς ὄρα, ὡς ἐκεῖνός φησι.

21. Τὸν κιννάμωμον ὄρνιν ἀκούω εἶναι, καὶ μέντοι καὶ κομίζεῖν κάρφη φυτοῦ τοῦ ὁμωνύμου ἐκ τῶν τῆς γῆς τερμάτων, καὶ καλιὰς ὑποπλέκειν ἐνθα Ἡρόδοτος τε ἀδοῦσι καὶ ἄλλοι, φιλοῦσι δὲ πῶς οἶδε οἱ ὄρνιθες τὰς ἐαυτῶν εἰνάς τε καὶ καταγωγὰς ὑφαίνειν.<sup>5</sup> οὐκοῦν οἷσπερ μέλει τῶνδε τῶν καρφῶν, οἷστοὺς βαρεῖς ροίζω βαιοτάτω καὶ νευρὰς ἐντάσει σφοδρῶ<sup>6</sup> κατὰ τῶν καλιῶν<sup>7</sup> ἀφιάσιν· αἱ δὲ ῥήγνυνται, καὶ κατολισθάνει<sup>8</sup> τὰ κάρφη, καὶ μέντοι καὶ τὸ ἀδόμενον δήπου κιννάμωμον ταυτὰ ἐστίν.

22. Καὶ Κλειτάρχῳ χώρον δῶμεν. λέγει δὲ Κλειτάρχος ἐν Ἰνδοῖς γίνεσθαι ὄρνιν, καὶ εἶναι

<sup>1</sup> Reiske: τις.

<sup>2</sup> τύχη τινός.

<sup>3</sup> Valck: κεντήση.

<sup>4</sup> ἐξομματόται καὶ τὰς κ. λ.

<sup>5</sup> Some words are missing in the sentence: καταγωγὰς (ἐν πάγοις ἀποτόμοις) ἢ, φιλοῦσι δ' (ἐπ' ὄρεων) ἢ (ἐν σκοπέλοις) Jac, cp. Hdt. 3. 111 πρὸς ἀποκρήμνοισι οὐρεσι.

<sup>6</sup> σφοδρῶ ἰσχυρῶς.

<sup>7</sup> Reiske: κλάδων.

united host and destroy the Locusts. If however some Galatian should capture one of the birds, his punishment as laid down by the laws of the land is death. But if he is pardoned and let off, this throws the birds into a passion, and to avenge the captured bird they do not deign to respond if they do happen to be invoked again.

20. Aristotle says [HA 519 a 6; Col. 798 a 27] <sup>A white Swallow</sup> that a white Swallow occurs in Samos,<sup>a</sup> and that if one puts out its eyes, it immediately becomes blind, but that later on 'sight is restored and the eyes are enlightened' [Soph. fr. 701 P], and once again it can see, according to his account.

21. I have heard that the *Cinnamomus* is a bird; <sup>The Cinnamom-bird</sup> also that it fetches twigs of the tree that bears its name from the ends of the earth and builds nests in places which our historians, Herodotus [3. 111] and others, describe. And these birds seem to like constructing their couches and lodgings (among sheer crags). Accordingly those who are anxious to obtain these twigs shoot heavy arrows that go with a tremendous whizz from a bowstring strained to the utmost, at the nests. And the nests are shattered and the twigs come tumbling down, and they are the celebrated *Cinnamom*.

22. Let us make room for Cleitarchus also. He <sup>The 'Orion'</sup> says that in India there occurs a bird with strongly

<sup>a</sup> Ar. mentions white swallows, but Samos is not named in either passage, nor is anything said about the blinding and restoration of its sight. See fr. 524 (Rose, p. 520).

<sup>8</sup> κατολισθαίνει.

σφόδρα ἐρωτικόν, καὶ τὸ ὄνομα αὐτοῦ λέγει ὠρίωνα εἶναι. φέρε δὲ καὶ διαγράψωμεν<sup>1</sup> αὐτὸν τῷ λόγῳ, ὡς ἐκεῖνος διδάσκει. τοῖς μὲν καλουμένοις ἐρωδιοῖς<sup>2</sup> ὅμοιος τὸ μέγεθος ὅδε <ὁ><sup>3</sup> ὠρίων ἐστίν, ἔστι δὲ καὶ τὰ σκέλη ὡς ἐκεῖνοι φοινίξ, ὀφθαλμοὺς δὲ κυάνους ἔχει (τοῦτο μὲν οὐχ ὡς ἐκεῖνοι), μέλος δὲ μουσουργεῖν ὑπὸ τῆς φύσεως πεπαῖδευται, οἷα δῆπου μέλη ὑμεναιοῦται γλυκέα καὶ<sup>4</sup> προσείοντά σειρήνας.

23. Κατρέα <τὸ> ὄνομα, Ἰνδὸν <τὸ><sup>5</sup> γένος, τῇ φύσει ὄρνιν λέγει Κλείταρχος εἶναι τὸ<sup>6</sup> κάλλος ὑπερήφανον· τὸ μέγεθος γὰρ εἴη ἂν κατὰ<sup>7</sup> τὸν ταῶν, τὰ δὲ ἄκρα τῶν πτερῶν ἔοικε σμαράγδῃ. καὶ ὄρωντος μὲν ἄλλοσε<sup>8</sup> οὐκ οἶσθα<sup>9</sup> οἷους ὀφθαλμοὺς ἔχει· εἰ δὲ ἐς σέ ἀπίδοι, ἐρεῖς κυναβάριον<sup>10</sup> εἶναι τὸ ὄμμα πλὴν τῆς κόρης· ἐκεῖνη δὲ μηλιάδι<sup>11</sup> τὴν χροάν προσείκασται<sup>12</sup> καὶ βλέπει ὀξύ. τὸ γέ μὴν τοῖς ἀπάντων ὀφθαλμοῖς λευικόν, ἀλλὰ τοῖς τοῦ κατρέως τοῦδε ὠχρόν ἐστὶ. τὰ <δὲ><sup>13</sup> τῆς κεφαλῆς πτίλα γλαυκωπά, καὶ ἔχει βανίδας οἰονεὶ κρόκῳ προσεικασμένος<sup>14</sup> εἶτα ἄλλην ἄλλη διεσπαρμένως. πόδες δὲ αὐτῷ σανδαράκινοι. ἔχει δὲ καὶ φώνημα εὔμουσον καὶ κατὰ τὴν ἀηδόνα τορόν. Ἰνδοὶ δὲ ἄρα<sup>15</sup> τὴν ἐξ ὀρνίθων τροφήν . . .<sup>16</sup> εἶχον, ἵνα καὶ οἱ ὄρωντες ἐστῶν τὴν ὄψιν δύνωνται. ἰδεῖν γούν. αὐτοῖς· πάρεστι καὶ

<sup>1</sup> γράψωμεν.

<sup>2</sup> Ges: καλοῦσιν ἐρωδιῶν.

<sup>3</sup> <ὁ> add. Bernhardt.

<sup>4</sup> ὑμεναιοῦται γλυκέα καί] ὑνεῖται ταῦτα γλυκέα καὶ πρὸς τὸν ἀδόμιμον ὑμεναιοῦν βλέπει θέλοντα γοῆν ὑπὸν [ὑμῶν Τοῦρ] τὴν γαμψήν.

<sup>5</sup> <τὸ> . . . <τὸ> add. H.

amorous propensities and that it is called the *Orion*.<sup>a</sup> Well now, let us depict it as he has described it. This 'Orion' is the same size as the birds they call herons and its legs are red like theirs; its eyes are dark (in this respect it is unlike them), and Nature has taught it to make melody sweet as any bridal song with its alluring charms.

23. Cleitarchus says that the *Catreus*,<sup>b</sup> as it is called, is a native of India, and is a bird of magnificent beauty. It might be about the same size as a peacock; the tips of its feathers are the colour of an emerald, and when it looks in another direction you cannot tell what its eyes are like. If however it looks you in the face, you will pronounce them to be vermilion all except the pupil, and this has a grey hue and a keen glance. And what is white in the eyes of all other birds is pale brown<sup>c</sup> in the *Catreus*. And its head feathers are a blue-grey with saffron-coloured speckles sprinkled here and there. Its legs are an orange colour, and its note is as melodious and clear as the nightingale. Now the use of these birds for food is <prohibited> by the Indians, in order that spectators may feast their eyes upon them. At any rate there are to be seen in India

<sup>a</sup> Otherwise unknown, and fabulous.

<sup>b</sup> Probably the 'Manal pheasant.'

<sup>c</sup> See W. Beebe, *Monog. of the Phasianidae*, I. 113ff.

<sup>6</sup> Ges: τῷ.

<sup>8</sup> ὄρων μὲν ἄλλους.

<sup>10</sup> κυνάβαριν.

<sup>12</sup> παρείκασται.

<sup>14</sup> παρεικασμένος.

<sup>16</sup> Lacuna: <ἀπόρητον> conj. H.

<sup>7</sup> πρὸς.

<sup>9</sup> οἶσθα.

<sup>11</sup> μήλα.

<sup>13</sup> <δὲ> add. H.

<sup>15</sup> ἄρα καί.

ὄλους πορφύρουσ καὶ τῇ καθαρωτάτῃ φλογὶ  
προσεοικότας· καὶ τούτων αἱ πῆσεις κατὰ  
πληθὺς εἰσιν, ὡς νομίζεω νέφει· ἄλλοι γέ μὴν  
ποικίλοι καὶ οὐ πᾶν τι τὸ εἶδος εὐρητοί,<sup>1</sup>  
μελωδίαν δὲ καὶ εὐστομίαν καὶ εὐγλωττίαν  
ἄμαχοι,<sup>2</sup> ὡς εἶναι, <εἰ><sup>3</sup> μὴ πη καὶ τραχύτε-  
ρόν<sup>4</sup> ἔστιν εἰπεῖν, Σειρήνας τινάς.<sup>5</sup> κατάπτεροι  
γάρ ὡς ἦσαν αἱ<sup>6</sup> τοῦ μύθου κόραι,<sup>7</sup> ποιηταὶ τε  
ᾄδουσιν καὶ ζωγράφοι δεικνύουσιν.

24. Κύκνου δὲ ἦθη καὶ διατριβαὶ λίμναι τε καὶ  
ἐλαίαι καὶ τενάγῃ καὶ ἀένοι<sup>8</sup> ποταμοὶ πράως καὶ  
ἡσυχῇ ῥέοντες. εἰρηναῖοι δὲ εἰσὶ καὶ ἐς γῆρας  
πρότασιν ἑαυτοῖς κοῦφον. εἰσὶ δὲ καὶ ἐς<sup>9</sup> ῥώμην  
ἀδικμοί, καὶ θαρροῦσιν αὐτῇ, οὐ μὴν ὥστε ἄρχειν  
ἀδικῶν ἀλλ' ἀμύνεσθαι τὸν ἄρξαντα. ῥαδίως οὖν  
καὶ τῶν ἀετῶν περιγίνονται, ὅταν ἐκεῖνοι τολμήσω-  
σιν ἐπιθέσθαι αὐτοῖς. καὶ εἶπον ἀνωτέρω τῆς  
μάχης τὸν τρόπον.

25. Λέγει δὲ Κλεῖταρχος πιθήκων ἐν Ἰνδοῖς  
εἶναι γένη ποικίλα τὴν χροάν, μεγέθει δὲ μέγιστα.  
ἐν δὲ τοῖς χωρίοις τοῖς ὀρειοῖς τοσαύτον αὐτῶν τὸ  
πλήθος<sup>10</sup> εἶναι, ὡς Ἀλέξανδρον φησὶ τὸν Φιλίππου  
καὶ πᾶν καταπλαγῆναι σὺν καὶ τῇ οἰκείᾳ δυνάμει,  
οἰόμενον ἀθρόους ἰδόντά στρατιᾶν ὄραν συνελεγ-

<sup>1</sup> ἄλλοι . . . εὐρητοί | καὶ ἄλλα μὴν ποικίλα καὶ οὐ πᾶντῃ . . .  
εὐρητα.

<sup>2</sup> ἄμαχοι.

<sup>3</sup> <εἰ> adl. Schn.

<sup>4</sup> παχύτερον.

<sup>5</sup> τινάς ἢ καὶ τοσῶτά γε ἐγγίθην.

<sup>6</sup> καὶ mss., καὶ <αἱ> Abresch.

birds entirely scarlet, the colour of the purest flame,  
and they fly in such multitudes that one would take  
them for clouds. Others however are mottled and  
it is not very easy to say what they look like, but for  
beauty and clarity of tone their singing is unsur-  
passed; they might be, if the expression is not too  
strong, Sirens, for these fabled maidens as cele-  
brated by poets and portrayed by artists had wings.

24. The Swan's customary haunts are lakes, The Swan  
marshes, pools, and rivers with a ceaseless, gentle,  
tranquil flow. They are creatures of peace and  
attain to an old age that has no burdens for them.  
Their strength is redoubtable and that gives them  
confidence, but not to the extent that they are the  
aggressors in an injury; against an aggressor they  
will defend themselves. And so they have no  
difficulty in getting the better of eagles when the  
latter venture to attack them. I have described  
earlier on<sup>a</sup> how they do battle.

25. Cleitarchus says that in India there are An Indian  
Monkey  
Monkeys of a mottled hue and immense size. And  
in mountainous districts they are so numerous that,  
says Cleitarchus, Alexander, the son of Philip, and  
the army under his command also were quite terri-  
fied at the sight of their massed numbers, imagining  
that they saw an army marshalled and waiting in

<sup>a</sup> See 5. 34.

<sup>7</sup> κόραι καὶ τοὺς πόδας ἔρριβες ἐδόκουν.

<sup>8</sup> ἀένοι.

<sup>9</sup> πρὸς.

<sup>10</sup> Jac: μέγεθος.

μένην καὶ ἔλλοχῶσαν αὐτόν. ὄρθοι δὲ ἄρα ἦσαν οἱ πίθηκοι κατὰ τύχην ἠνίκα ἐφάνησαν· θηρώνται δὲ οὗτοι οὔτε δικτύοις οὔτε κυνῶν ῥηματούτων σοφία καὶ μάλα ἀγρευτικῆ, ἔστι δὲ τὸ ζῷον ὀρχηστικόν, εἰ θέῳτο ὀρχούμενον καὶ θέλει γὰρ ἀδλεῖν, εἰ καταπνεῖ μάθοι.<sup>1</sup> πρὸς τούτοις εἰ θεάσαιτό τινα ὑποδήματα τοῖς ποσὶ περιτιθέντα, μιμείται τὴν ὑπόδεσιν καὶ ὑπογράφοντος<sup>2</sup> τῶ ὀφθαλμῷ μέλανι,<sup>3</sup> καὶ τοῦτο δρᾶσαι θέλει. οὐκοῦν ὑπὲρ τῶν εἰρημένων μολίβου πεποιημένα κοῖλα καὶ βαρέα ὑποδήματα προτιθέασιν, βρόχους<sup>4</sup> αὐτοῖς ὑποβαλόντες, ὡς ἐσβαλεῖν μὲν τῶ πῶδε, ἔχασθαι δὲ τῇ πάγῃ καὶ μάλα ἀφύκτω· δέλεαρ δὲ αὐτοῖς ὀφθαλμῶν πρόκειται ὑπὲρ τοῦ μέλανος<sup>5</sup> ἰξός. κατόπτρῳ δὲ χρυσάμενος ὁ Ἰνδὸς ὀρώντων ἐκείνων<sup>6</sup> οὐκ εἰσι δ' ἔτι τὰ κάτοπτρα, ἀλλὰ ἔτερα προτιθέντες<sup>7</sup> εἶτα καὶ τούτοις ἔρματα ἰσχυρὰ ὑποπλέκουσι καὶ μὴν τὰ σκευῆ<sup>8</sup> τοιαῦτά ἐστίν. οἱ μὲν <οὖν><sup>9</sup> ἔρχονται, καὶ ἀτενῶς<sup>10</sup> ὀρῶσι<sup>11</sup> κατὰ μίμησιν<sup>12</sup> ὧν<sup>13</sup> εἶδον· ἐκπηδᾷ δὲ ἰσχύς τις κόλλητικὴ βλεφάρων ἐκ τῆς πρὸς τὴν αὐγὴν ἀντιτυπίας,<sup>14</sup> ὅταν ἰδῶσιν ἀτενές εἶτα οὐχ ὀρώντες αἰρούνται ῥᾶστα· φυγεῖν γὰρ ἔτι

<sup>1</sup> μάθοι εἰδέναι.

<sup>2</sup> ὑπογράφοντα MSS, <εἰ> ὑπογρ. Schn.

<sup>3</sup> μέλος τι.

<sup>4</sup> καὶ βρόχους.

<sup>5</sup> μέλλοντος.

<sup>6</sup> Lacuna.

<sup>7</sup> Schn: προτιθέντες MSS, H.

<sup>8</sup> Jac: καὶ μέγροι καὶ MSS, H.

<sup>9</sup> <οὖν> add. Jac.

<sup>10</sup> Gron: ἀτενῶς MSS, γενναίως H.

<sup>11</sup> ὀρῶσι Jac, H.

<sup>12</sup> τὴν μίμησιν.

<sup>13</sup> Jac: ἦν.

<sup>14</sup> ἐκ . . . ἀντιτυπίας corrupt Jac.

ambush for them. You see, the Monkeys happened to be standing upright when they appeared. These creatures are not to be caught with nets or by means of hounds following a scent, however great their skill in hunting. But this Monkey is ready to dance if it sees a man dancing; it is even willing to play the pipe if it could learn how to blow. Further, if it catches sight of someone putting on his shoes, it imitates the action; and if a man underlines his eyes with lamp-black,<sup>a</sup> it is anxious to do this too. Accordingly in place of the aforesaid objects men put out hollow, heavy shoes made of lead, to which they attach a noose underneath, so that when the Monkeys slip their feet into them they are caught in the snare and cannot escape. And as a bait for their eyes men put out bird-lime in place of lamp-black. And an Indian after using a mirror in sight of the Monkeys . . .<sup>b</sup> displaying not genuine mirrors but ones of a different kind, on to which they lace strong nooses. Such then is the apparatus which they employ. And so the Monkeys come and gaze steadily, imitating what they have seen. And from the reflecting surface opposite their sight there is a surge of strongly gluey substance that gums up their eyelids, when they gaze intently into it. Then being unable to see, they are caught without any difficulty, for they are no longer able to escape.

<sup>a</sup> Cp. Alexis fr. 98. 16. The *kohl* of modern India is a mixture of lamp-black and castor oil.

<sup>b</sup> The text is defective, to fill the gap one might conjecture something on these lines: '[withdraws, leaving behind him an object resembling it. By such means the Indians attract the creatures,] though what they display are not genuine, etc.'

εἰσὶν ἥκιστοι. εἶρηται μὲν ὑπὲρ πιθήκων καὶ ἄλλα, Ἰνδῶν τε καὶ οὐκ Ἰνδῶν καὶ τὰτα δὲ ἔχει τινα τῷ συνέντι οὐκ ἀσπούδαστα, οὐ μὰ Δία.

26. Λέοντας ἐν Ἰνδοῖς γίνεσθαι μεγίστους οὐ διαπορώ τὸ δὲ αἴτιον, τῶν ζώων τῶν ἑτέρων ἢδε ἢ γῆ μήτηρ ἐστὶν ἀγαθῆ.<sup>1</sup> εἰσὶ δὲ ἀγριώτατοι καὶ θηριωδέστατοι. δέρη <δὲ><sup>2</sup> ἐκεῖνων <τῶν><sup>3</sup> λεόντων μελαινά τε ἰδεῖν, καὶ φρίζασα ὄρθῃ τε ἀνίσταται καὶ συνεκπέμπει δέος οἷον ἐκπληκτικόν. εἰ δὲ ἀλῶναι δυναθῆαιεν, πραῦνονται,<sup>4</sup> ἀλλ' οὐχ οἱ μέγιστοι καὶ ἡμεροῦνται τε καὶ γίνονται<sup>5</sup> ῥᾶστα τιθασοί, ὡς ἄγειν γε<sup>6</sup> ἀπὸ ῥυτῆρος<sup>7</sup> ἐπὶ θήρην κεμάδων καὶ ἐλάφων καὶ σῶν καὶ ταύρων καὶ ἀγρίων ὄνων. εἰσὶ γὰρ καὶ ῥηλατῆσαι ὡς ἀκούω δενοί.

27. Ἐν τῇ Λιβύων χώρα ἔθνος ἦν φασὶ τὸ καλούμενον Νόμαϊον. καὶ τὰ μὲν ἄλλα διευτυχοῦντες εὐνόμου μάλα καὶ εὐδαίμονος ναὶ μὰ Δία λήξεως εἴτα ἠφανίσθησαν<sup>8</sup> τελῶς, λεόντων αὐτοῖς ἐπέλθόντων πλήθει τε παμπόλλων καὶ μεγέθει μεγίστων καὶ τὴν τόλμαν ἀμάχων, ὑφ' ὧν πανδημεί τε καὶ παγγενεὶ διαφθαρέντες, εἴτα ἐς τὸ παντελῆς ἀπώλοντο.<sup>9</sup> λεόντων γὰρ ἀθρόων ἐπιδημία χρέημα ἀπρόσμαχον.

<sup>1</sup> ἀγαθὴ ὅσα γε ἐντυχεῖν κατὰ ἀπόσιππον MSS, ἀγαθῆ. εἰσὶ δὲ, ὅσα γε ε. κ. π., Jac.

<sup>2</sup> <δὲ> add. H.

<sup>3</sup> <τῶν> add. Reiske.

<sup>4</sup> πραῦνονται γε.

<sup>5</sup> γε καὶ γ. γε.

<sup>6</sup> τε.

Now touching Monkeys both Indian and non-Indian I have written an account elsewhere,<sup>a</sup> but the foregoing chapter contains facts that must assuredly interest any man of intelligence.

26. I have no doubt that in India the Lions are of the very largest, the reason being that this country is an excellent mother of other animals, And they are exceedingly wild and savage. The mane of these Lions is black in appearance, and when it bristles and stands upright it inspires such fear as to unnerve a man. But if once they can be captured, they can be tamed, though not the largest of them. And they become gentle and are easily domesticated, so that they can be led by a rein to hunt prickets, deer, swine, bulls, and wild asses, for they are (so I have heard) clever at tracking by scent.

The Indian  
Lion

27. It is said that in Libya there used to exist a race of men called the Nomaei. They continued generally prosperous in a territory where the pastures were good and the land unquestionably rich, until finally they were wiped out when a vast horde of Lions of the very largest size and of irresistible boldness attacked them. The whole race to a man was destroyed by the Lions and perished utterly. A visitation by Lions in a mass is something that no creature can withstand.

The Nomaei  
and Lions

<sup>a</sup> See 5. 26; 7. 21; 6. 10; 17. 30.

<sup>7</sup> ῥυτῆρος καὶ κατὰ κυναγωγούς.

<sup>8</sup> ἠφανίσθη.

<sup>9</sup> ἀπώλοντο τὸ ἔθνος.

28. Εὐφορίων δὲ ἐν τοῖς Ὑπομνήμασι λέγει τὴν Σάμον ἐν τοῖς παλαιτάτοις χρόνοις ἐρήμην γενέσθαι· φανῆναι γὰρ ἐν αὐτῇ θηρία μεγέθει μὲν μέγιστα, ἄγρια δέ, καὶ προσπελάσαι τῷ δευῶ, καλεῖσθαι γὰρ<sup>1</sup> μὴν νηάδας. ἅπερ οὖν καὶ μόνῃ τῇ βοῇ ῥηγνύουσι τὴν γῆν. παροιμίαν οὖν ἐν τῇ Σάμῳ διαρρεῖν τὴν λέγουσαν 'μεῖζον βοῶ τῶν νηάδων', ὅσα δὲ ἔτι καὶ νῦν αὐτῶν δεῖκνυσθαι μεγάλα ὁ αὐτὸς φησι.

29. Τοῦ Ἰνδῶν βασιλέως ἐλαύνοντος ἐπὶ τοὺς πολεμίους δέκα μυριάδες ἐλεφάντων προηγούνται μαχίμων. ἐτέρους δὲ ἀκούω τρισχιλίους τοὺς μεγίστους τε καὶ ἰσχυροτάτους ἔπασθαι, οἵπερ οὖν εἰσι πεπαιδευμένοι τὰ τεῖχη τῶν πολεμίων ἀνατρέπειν, ἐμπεσόντες ὅταν κελεύσῃ <ὁ><sup>2</sup> βασιλεὺς ἀνατρέπουσι δὲ τοῖς στήθεσι. καὶ λέγει μὲν ταῦτα Κτησίας,<sup>3</sup> ἀκούσαι γράφων. ἰδεῖν δὲ ἐν Βαβυλῶνι ὁ αὐτὸς λέγει τοὺς φοίνικας αὐτορρίζους ἀνατρεπομένους ὑπὸ τῶν ἐλεφάντων τὸν αὐτὸν τρόπον, ἐμπιπτόντων τῶν θηρίων αὐτοῖς βιαίότατα· δρῶσι δὲ ἄρα, ἂν<sup>4</sup> ὁ Ἰνδὸς ὁ πωλείων αὐτοὺς κελεύσῃ δρᾶσαι τοῦτο αὐτοῖς.

30. Ζηνόθεμις λέγει Παιονίδα λίμνην τινας φέρειν ἰχθῆς, οὗσπερ οὖν εἰ παραβάλοι τις ἀσπαίροντας τοῖς βουσί, οἱ δὲ ἐμφοροῦνται αὐτῶν μάλα ἀσμένως, ὡς οἱ λοιποὶ τοῦ χόρτου. νεκρῶν δὲ τῶν ἰχθύων οὐκ ἂν πάσωντο ἐπὶ οἱ βόες, ἐκεῖνος λέγει.

<sup>1</sup> Meibn: δέ.

<sup>2</sup> <δ>: add. H.

<sup>3</sup> καὶ K.

<sup>4</sup> Jac: ἂν ἄρα.

28. Euphorion says in his *Commentaries* that in <sup>The Neades of Samos</sup> primaevae times Samos was uninhabited, for there appeared in the island animals of gigantic size, which were savage and dangerous for a man to approach, and they were called *Neades*. Now these animals with their mere roar split the ground. So there is a proverbial saying current in Samos, 'He roars louder than the Neades.' And the same writer asserts that their huge bones are displayed even to this day.

29. When the Indian King goes to battle against his enemies a hundred thousand Elephants of war form the vanguard. And I learn that another three thousand of the largest and strongest bring up the rear, and these have been trained to overturn the enemies' walls by attacking them when the King gives the order; and they overturn them by the weight of their chest. Such is the account given by Ctesias, who writes that this is hearsay. But the same writer says that in Babylon he has seen date-palms completely uprooted by Elephants in the same way, the animals falling upon them with all their force. This they do if their Indian trainer orders them to do so.

30. Zenothemis says that a lake in Paconia<sup>a</sup> <sup>Fish as cattle-fodder</sup> produces certain Fish, and if these are given, while still gasping, to cattle, the cattle are glad to take their fill of them, as others do of fodder. But if the Fish are dead the cattle refuse to touch them, so he says.

<sup>a</sup> Mountainous district to the N of Macedonia. The lake is unknown.



31. Παρὰ Ἀρμενίοις ἀκούω πέτραν εἶναι ὕψη-  
λὴν, εἶτα ταύτην ὕδωρ ἐκβάλλειν πάμπλου.  
ὑποκείσθαι δὲ τῇ πέτρᾳ πυνθάνομαι κρήνην τετρά-  
γωνον πάντη, καὶ ἑκάστην πλευρὰν σταδίου  
ἡμισυ ἔχειν, βάθος δὲ τριῶν ὀργυιῶν εἶναι.  
συνεκρίπτειν δὲ τῷ ὕδατι προσακούω τῷ προει-  
ρημένῳ καὶ ἰχθύας πολλάκις ἔχοντας τὸ μήκος καὶ  
πῆγους καὶ ἐτι μείζους καὶ μέντοι καὶ ἐλάττονας,  
ἀλλ' οὐ κατὰ πολὺ. καὶ τοὺς μὲν αὐτῶν κατο-  
λισθαίνειν<sup>1</sup> ἡμιβνήτας, τοὺς δὲ ἀσπαίροντας καὶ  
μάλᾳ γε ἰσχυρώς ἀποθνήσκειν. εἶναι δὲ αὐτοὺς ἡ  
φήμη λέγει πάνυ σφόδρα μέλανας καὶ ἰδεῖν ἀειδεῖς.  
ὅν δὲ τούτων<sup>2</sup> γεύσεται ἢ ἄνθρωπος ἢ θηρίον,  
παραχρῆμα ἀπόλλυται. τοὺς μὲν οὖν Ἀρμενίους  
διὰ τὸ ἐνθηρον αὐτοῖς εἶναι καὶ πολύθηρον τὴν γῆν  
ἀθροίζουσι αὐτοὺς καὶ ἀναίειν ὑπὸ τῇ εἰλῇ τοῦ  
ἡλίου, εἶτα κόπτειν ἐπιδήσαντάς<sup>3</sup> τι<sup>4</sup> ταῖς ρίζαις  
καὶ τῷ στόματι, ἵνα μὴ τῷ ἀσθματι σπάσαντες<sup>5</sup>  
τὸν ἐκ τῶν πτισσομένων<sup>6</sup> ἀέρα<sup>7</sup> εἶτα ἀποθάνωσι.  
ποιήσαντες οὖν ἄλευρα τοὺς ἰχθύς ἐν τοῖς μάλιστα  
θηριωδεστάτοις<sup>8</sup> χωρίοις κατασπεύουσι αὐτά,<sup>9</sup>  
οὐκὰ γε μὴν<sup>10</sup> παραμιγνύειν τοῖς ἀλεύροις ἔθος  
ἔχουσιν. οὕτω μὲν οὖν διαφθεύονται οἱ τε σὺς οἱ  
ἄγριοι καὶ αἱ δορκάδες καὶ οἱ ἔλαφοι καὶ οἱ  
ἄρκτοι καὶ οἱ ὄνοι οἱ ἄγριοι καὶ <οἱ><sup>11</sup> αἰγες,  
ἄγριοι μέντοι καὶ οὗτοι: συκοτράγα γὰρ ταῦτα  
καὶ ἀλφίτοφάγα τὰ ζῶα ἐστίν.<sup>12</sup> λέοντας δὲ καὶ  
πάρδαλεις καὶ λύκους σαρκοφάγα ὄντα ἐτέρως  
ἀναιροῦσι. τῶν γὰρ οἴων τῶν ἡμέρων καὶ τῶν

<sup>1</sup> κατολισθαίνειν H.

<sup>2</sup> ὑποδήσαντάς.

<sup>3</sup> Jac: ἐκπύσαντες.

<sup>2</sup> τι τούτων.

<sup>4</sup> τι κάκω.

<sup>6</sup> ἐκ τῶν π. ] Jac: ἐκπτισσομένων.

31. I have heard that in Armenia there is a lofty  
rock which discharges a copious stream of water.  
And I am told that at the foot of the rock there is a  
square fountain, each side measuring half a *stade*,  
and the depth is three fathoms. I learn further that  
along with the aforesaid water there descend Fish  
often a cubit long and even more, but sometimes  
less, though not much less. Some of them collapse  
half dead, others fall gasping and die a violent death.  
And report states that they are a deep black and  
unsightly to look at. And if man or beast eats of  
them, death follows immediately. Accordingly the  
Armenians, since their country is infested with  
numerous wild animals, collect these Fish and dry  
them by the heat of the sun; they then mince them;  
after bandaging nose and mouth in order to prevent  
themselves from inhaling the odours given off by  
the Fish in the process of being brayed, and so  
catching their death. Then after making the Fish  
into meal they sprinkle it about in the districts that  
are most infested with wild beasts; they even have  
a custom of mixing figs with the meal. And this  
is the way in which they destroy wild swine, gazelles,  
deer, bears, wild asses, and goats, and these too are  
wild. For these animals eat figs and meal. But they  
adopt a different device for killing lions, leopards,  
and wolves, which are carnivorous. They make a

<sup>7</sup> ἀέρα, ἢ τὴν ἐγειρομένην ἐκ λεπτῶν τινῶν κόων ἀλφίτων.

<sup>8</sup> Ges: θηριωτάτοις.

<sup>9</sup> αὐτά, ὅν γενομένα τὰ ζῶα ἀποθνήσκουσι MSS; the last five words would be appropriate if inserted after ἔθος ἔχουσιν, H (1858).

<sup>10</sup> καὶ οὐκὰ μὴν.

<sup>11</sup> <οἱ> add. H.

<sup>12</sup> ἐστίν, ἀναίρεται δὲ τὸν τρόπον ταῦτον διὰ τὸ πλῆθος.

αἰγῶν παρασχίσαντες τὴν πλευρὰν ἐς ὅσον καθέιναι τὴν χεῖρα, ἐμπάττουσι<sup>1</sup> τῶν αὐτῶν ἀλεύρων,<sup>2</sup> προκείσθαι κακὸν ναὶ μὰ Δία δέλεαρ τοῖς προειρημένοις. ὅταν οὖν ἡ λέων ἢ πάρδαλις ἢ λύκος ἢ ἄλλο τι τοιοῦτον ἐντύχη καὶ γευσῆται, τέθνηκε παραχρῆμα. καὶ πᾶσα μὲν οὖν ἡ Ἀρμενία θηρίων ἀγρίων τροφός τε ἅμα καὶ μήτηρ ἐστίν, ἡ δὲ πεδιάς ἔτι καὶ μᾶλλον ἢ πρὸς τῷ ποταμῷ.

32. Ἐν τῇ Κασπία γῆ λίμνην ἀκούω μεγίστην εἶναι, καὶ ἰχθύς ἐν αὐτῇ γίνεσθαι μεγάλους, καὶ ὀξύρυγχοι καλοῦνται.<sup>3</sup> οὐκοῦν οἱ Κάσπιοι θηρώσω αὐτούς, καὶ διαπάσαντες ἄλοι καὶ ταρίχους ἐργασάμενοι τε καὶ ἀποφῆναντες αὐούς, ἐπισάξαντες καμήλοις κομιζέουσιν ἐς Ἐκβάτανα. καὶ ποιῶσιν ἀλειφα ἐκ τῶνδε τῶν ἰχθύων ἀφελόντες τὴν πιμελήν,<sup>4</sup> τῷ δὲ ἰχθύϊνω ἐλαίῳ χρίονται λιπαρῶ σφόδρα καὶ οὐ δυσώδει, τὰ δὲ ἔντερα ἐξέλκουσιν αὐτῶν καὶ ἔψουσι, καὶ ἐξ αὐτῶν ποιῶσι κόλλαν καὶ μάλα γε ἐν χρεῖα γίνεσθαι δυναμένην· συνέχει γὰρ πάντα ἐγκρατῶς, καὶ προσέχεται οἷς ἂν προσπλακῆ, καὶ ἰδεῖν ἐστὶ λαμπροτάτη. οὕτω δὲ συνέχει πᾶν ὃ τι ἂν συνδήσῃ τε καὶ συνάσῃ, ὡς καὶ δέκα ἡμερῶν αὐτὴν βρεχομένην μήτε λύεσθαι μήτε μὴν ἀφίστασθαι, ἀλλὰ καὶ τοὺς τὸν ἐλέφαντα χειρουργοῦντας<sup>5</sup> χρῆσθαι τε αὐτῇ καὶ τὰ ἔργα ἐκπονεῖν κάλλιστα.

<sup>1</sup> ἐμπάττουσι.

<sup>2</sup> κρέων.

<sup>3</sup> καλοῦνται κατὰ τὸ σχῆμα τοῦ προσώπου δηλοῦσι καὶ προεῖναι ἐς μήκος καὶ ὀκτὼ πηχῶν.

<sup>4</sup> πιμελήν καὶ τοῦ μὲν ταρίχου πιπράσκουιν MSS, τοὺς ταρίχους Oud.

<sup>5</sup> ἄρα: χειρουργῶντας.

slit in the side of a tame sheep or goat deep enough to admit a hand, and sprinkle in some of that self-same meal, and deadly indeed is the bait which is set before the above-mentioned animals. And so whenever a lion or a leopard or a wolf or other savage beast comes across the body and tastes it, it dies immediately. The whole country of Armenia is in fact the nurse and mother of wild animals, especially the plainlands bordering the river.<sup>a</sup>

32. I have heard that in the land of the Caspii<sup>The 'Oxy-</sup> there is a lake<sup>rhynchus'</sup> of very wide extent, and that in it there occur large fishes which are called *Oxyrhynchi*.<sup>fish</sup> Now the Caspii hunt them and after salting, pickling, and drying them, pack them on to camels and transport them to Ecbatana. And after removing the fat they make meal from these fish; with the oil, which is extremely rich and free from any evil smell, they anoint themselves; but the inwards they extract and boil, and therefrom they make a glue<sup>d</sup> which can be of great service, for it holds all objects together firmly, and sticks to whatever it has been attached to, and is very clear. And it holds all objects which it binds and unites, so tight that even if soaked in water for as much as ten days it will not dissolve or come away. Moreover workers in ivory use it and produce most beautiful pieces.

<sup>a</sup> The river Cyrus flows through the whole length of the Armenian plain.

<sup>b</sup> The Caspian Sea.

<sup>c</sup> 'Evidently a Sturgeon,' Thompson, *Gk. fishes*. This is not identical with the Nile fish of 10. 46.

<sup>d</sup> Isinglass.

33. Λέγει τις λόγος ἐν Κασπίοις ὄρνεον γινεσθαι τὸ μὲν μέγεθος κατὰ τοὺς ἀλεκτριόνας τοὺς μεγίστους, ποικίλον γε μῆν<sup>1</sup> καὶ πολυχροία διηριθμύμενον· καὶ πέτεται<sup>2</sup> γε ὑπτια<sup>3</sup> ὡς ἀκούω ὑποτεῖναν τῷ τραχήλῳ τὰ σκέλη καὶ οἶον ἀνέχον αὐτοῖς αὐτόν· κλαγγὴν δὲ προίεσθαι σκυλακίου· ποιέσθαι δὲ τὴν πτῆσιν οὐκ ἐν ἀέρι βαθεῖ<sup>4</sup> ἀλλὰ περὶ τὴν γῆν, ἐλαφρίζειν ἐς ὕψος ἑαυτὸ<sup>5</sup> μὴ δυνάμενον.

Κάσπιος δὲ ἄρα καὶ οὗτος ὄρνις ἢ Ἰνδὸς μάλλον (λέγεται γὰρ καὶ ἐκεῖνη τὸ γένος οἱ καὶ ταύτη), καὶ εἶη τὸ μέγεθος κατὰ χῆνα ἄν. καὶ ἔχει κεφαλὴν πλατεῖαν μὲν λεπτήν δέ, καὶ τὰ σκέλη οἱ μακρά· καὶ κεκραμένη χρῶα οἱ καὶ μικτή· τὸ μὲν γὰρ νῶτον αὐτῷ πορφυροῖς ἠγλαίεται, τὰ δὲ ὑπὸ τὴν γαστέρα<sup>6</sup> κόκκῳ γηησιωτάτῳ καὶ καλλίστῳ προσείκασται, κεφαλὴ δὲ καὶ δέρη λευκὰ ἄμφω· φθέγγεται δὲ κατὰ τὴν αἶγα.

34. Ἀγες δὲ Κάσπιαί γίνονται λευκαὶ ἰσχυρῶς, κεράτων<sup>7</sup> δὲ ἄγονοι, <καὶ><sup>8</sup> μικραὶ τὸ μέγεθος καὶ σιμαί.<sup>9</sup> κάμηλοι δ' ἀριθμοῦ<sup>10</sup> πλείους, αἱ μέγιστα κατὰ τοὺς ἵππους τοὺς μεγίστους, εὐτρίχες ἄγαν· ἀπαλαὶ γὰρ εἰσι σφόδρα αἱ τούτων τρίχες, ὡς καὶ τοῖς Μιλησίοις ἐρίοις ἀντικρίνεσθαι τὴν μαλακότητα· οὐκοῦν ἐκ τούτων οἱ ἱερεῖς ἐσθήτας<sup>11</sup> ἀμφιέννυνται καὶ οἱ τῶν Κασπίων πλουσιωτάτοί τε καὶ δυνατώτατοι.

<sup>1</sup> γε μῆν τοῖς πτεροῖς.

<sup>2</sup> ὑπτίον.

<sup>3</sup> ἑαυτόν.

<sup>7</sup> καὶ κεράτων.

<sup>2</sup> πέταται.

<sup>4</sup> βαθεῖαν.

<sup>6</sup> τὸ δὲ ὑπὸ τῆ γαστρῆ.

33. There is a story that among the Caspii there occurs a bird as large as the largest cockerels, of variegated hue, and gay with many colours. And it flies, so I hear, upside down with its legs extended upwards beneath its neck, seeming to sustain itself by these means; and it utters a note like that of a puppy; and it flies not high up in the sky but along the ground, being unable to soar.

The following bird also is a Caspian, or rather an Indian, bird, for its generic type is spoken of both in the latter and in the former connection, and it may be the size of a goose. It has a broad but shallow head and long legs; its colour is variegated, for its back is beautified with purple markings while its belly beneath is the colour of the purest and most splendid scarlet, and its head and throat are both white. It makes a sound like a goat.<sup>a</sup>

34. The Goats of the Caspii are a pure white, but grow no horns; they are small and snub-nosed. Their Camels are past numbering, and the largest are the size of the largest horses and have beautiful hair. For their hair is so fine that it can compare with Milesian wool for softness. Accordingly their priests and the wealthiest and most powerful of the Caspii clothed themselves in garments made from Camels' hair.

<sup>a</sup> These two birds have not been identified; they may even be legendary.

<sup>8</sup> <καὶ> add. H.

<sup>9</sup> Ges: οἰμαί.

<sup>10</sup> Jac: ἀριθμούνται.

<sup>11</sup> ἐσθήτα.

35. Ἐν λόγοις Κρητικοῖς Ἀντήνωρ λέγει τῇ τῶν καλουμένων Ραυκίων<sup>1</sup> πόλει ἕκ τως δαιμονίου προσβολῆς ἐπιφουτῆσαι μελιττῶν σμήνος, αἴπερ οὖν ἄδονται<sup>2</sup> χαλκοειδεῖς, ἐγχρημπτούσας<sup>3</sup> δὲ ἄρα αὐτοῖς τὰ κέντρα εἶτα μέντοι πικρότατα λυπεῖν. ὡνπερ οὖν ἐκεῖνους τὴν προσβολὴν οὐ φέροντας ἀναστῆναι τῆς πατρίδος καὶ μέντοι καὶ εἰς χῶρον ἑλθεῖν ἄλλον, καὶ οἰκίσαι φίλια τῆς μητρίδος, ἵνα Κρητικῶς εἴπω, 'Ραυκίον,<sup>4</sup> εἰ<sup>5</sup> καὶ τοῦ χωρίου ὁ δαίμων ἤλαυνεν αὐτούς, ἀλλὰ γούν τελέως<sup>6</sup> ἀποσπασθῆναι τοῦ ὀνόματος οὐχ ὑπομείναντες, λέγει δὲ ὁ Ἀντήνωρ καὶ εἶτι κατὰ τὴν Ἰδὴν τὴν Κρήσσαν ἐκεῖνους τοῦ γένους τῶν μελιττῶν εἶναι ἰσάλαματα, οὐ πολλὰ μὲν, εἶναι δ' οὖν, καὶ πικρὰ<sup>7</sup> ἐντυχεῖν, ὡς ἐκεῖναι ἦσαν.

36. Καμήλου κρέας ἡδεταί λέων ἐσθίαν, καὶ τὸ μαρτύριον, Ἡρόδοτος λέγει ταῖς Ξέρξου καμήλοις ταῖς τὸν σίτον φερούσαις ἐπιθέσθαι λέοντας. τὰ δὲ ἄλλα οὐκ ἐσίωντο, οὐχ ὑπολύγιον, οὐκ ἄνθρωπον, ἢ δ' ὄσ. ὀλίγα δὲ Ἡρόδοτος ἡδεῖ ἐξετάζων τροφήν<sup>8</sup> λεόντων Θρακίων ἴσασι δὲ καὶ Ἀραβες ταῦτα, καὶ ὅσοι λεόντων καὶ καμήλων μητέρα τε ἅμα καὶ τροφὸν γῆν ἔχουσιν, οὐκ ἂν γούν θαυμάσαιμι εἰ φύσει τινὶ ἀπορρήτῳ λέων ἡδεταί καμήλου κρέας καὶ μὴ θεανάμενος φαγεῖν, εἰ ποτε

<sup>1</sup> Holstein: Δραυκίων, Ρακίων.

<sup>2</sup> καλοῦνται.

<sup>3</sup> ἐγχρημπτούσας.

<sup>4</sup> Ges: Ράκον.

<sup>5</sup> Ρ. ἐν αὐτῇ τῇ Κρήτῃ, εἰ.

<sup>6</sup> τελέως.

<sup>7</sup> πικρὰς.

35. Antenor in his *History of Crete* says that by way of an attack ordained of heaven a swarm of Bees, celebrated as copper-coloured, invaded the city of the people known as Rhaucii<sup>a</sup> and planting their stings in them, inflicted the most grievous pain. So as the people were unable to endure the Bees' attack they quitted their country and went to some other spot where through affection for their 'mother-city,' to use the Cretan idiom, they founded a second Rhaucus, since, even though the god drove them from their home, they could not endure to part utterly with the name. And Antenor states that there are still vestiges of this species of Bee on Mount Ida in Crete; they are not numerous, but they do still exist and are painful to encounter as the former were.

36. The Lion delights to eat the flesh of Camels. Herodotus bears witness to this when he says [7. 125] that Lions fell upon the Camels of Xerxes which were carrying his provisions. But they did no damage to any other living beings, neither beast of burden nor man, so he says. But in his examination of the food of Thracian Lions Herodotus shows little knowledge. The Arabians however, and all whose country is at once the mother and the nurse of Lions, know these things. At any rate I should not be surprised if it were by some mysterious instinct that the Lion, in spite of having never seen one before, delights to eat the flesh of a Camel, if he chances to come across one. For a natural

<sup>a</sup> Of the two cities called 'Rhaucus' in Crete one may have lain between Cnossus and Gortyna, while the later foundation was on the eastern slopes of mt Ida.

<sup>8</sup> τροφήν τήνδε καὶ τήνδε κατὰ τὴν ἡδονήν.

ἐντόχοι: <sup>1</sup> ἡ γὰρ φυσικὴ ἐπιθυμία καὶ τοὺς οὐκ ἰδόντας: <sup>2</sup> ἐς τὴν τῆς τροφῆς ἐπιθυμίαν ἀναφλέγει.

37. Ἀμῶντες <sup>3</sup> ἄνθρωποι, τὸν ἀριθμὸν ἑκατάδεκα, <sup>4</sup> τοῦ ἡλίου καταφλέγοντος δάψει <sup>5</sup> πιεζόμενοι ἕνα ἑαυτῶν ἀπέστειλαν ἐκ πηγῆς γεινιωσῆς κομίσει ὕδωρ. οὐκοῦν ὁ ἀπίων τὸ μὲν δρέπανον τὸ ἀμητικὸν διὰ χειρὸς εἶχε, τὸ δὲ ἀρυστικὸν ἀγγεῖον κατὰ τοῦ ὤμου ἔφερεν. ἔλθων δὲ καταλαμβάνει αἶτον ὑπὸ τῶς ὄφεως ἐγκρατῶς τε καὶ εὐλαβῶς περιπλακέντα. <sup>6</sup> ἔτυχε δὲ ἄρα καταπτᾶς μὲν ἐπ' αὐτὸν ὁ αἶτος, οὐ μὴν <sup>7</sup> τῆς ἐπιβουλῆς ἐγκρατῆς ἐγένετο, οὐδὲ (τοῦτο δὴ τὸ Ὀμηρικόν) τοῖς ἑαυτοῦ τέκνοις τὴν δαῖτα ἐκόμισεν, ἀλλὰ τοῖς ἐκείων <sup>8</sup> περιπεσῶν ἔρμασιν ἔμελλεν οὐ μὰ Δι' ἀπολεῖν ἀλλ' ἀπολείσθαι. εἰδὼς οὖν ὁ γεωργὸς <sup>9</sup> τὸν μὲν εἶναι Διὸς ἀγγελον καὶ ὑπηρέτην, εἰδὼς γε μὴν κακὸν θηρίον τὸν ὄφιν, τῷ δρεπάνῳ τῷ προειρημένῳ διακόπτει τὸν θῆρα, καὶ μέντοι καὶ τῶν ἀφύκτων ἐκείνων εἰργμῶν τε καὶ δεσμῶν τὸν αἶτον ἀπολύει. ὁδοῦ μέντοι παρέργον τῷ ἀνδρὶ ταῦτα καὶ δὴ διεπέπρακτο, ἀρυσάμενος δὲ τὸ ὕδωρ ἤκε, καὶ πρὸς τὸν οἶνον κεράσας ὠρεξε πᾶσιν, οἱ δὲ ἄρα ἔπον <sup>10</sup> καὶ ἀμυστὶ καὶ πολλὰς ἐπὶ τῷ ἀρίστῳ. ἔμελλε δὲ καὶ αὐτὸς ἐπ' ἐκείνους πιεσθαι: ἔτυχε γὰρ πως <sup>11</sup> ὑπηρέτης κατ' ἐκεῖνο τοῦ καιροῦ ἀλλ' οὐ συμπότης ὦν, ἐπεὶ δὲ τοῖς χεῖλεσι τὴν κύλικα προσῆγεν, ὁ σωθεὶς αἶτος

appetite kindles the desire for a specific food even in those who have never seen it before.

37. Some men, sixteen in all, reaping beneath a blazing sun and oppressed with thirst, despatched one of their number to fetch water from a spring near by. So the man went off with his reaping sickle in his hand and the pail for drawing water over his shoulder. On arrival he found an Eagle wrapped in the powerful grip of a snake. The Eagle happened to have swooped upon it but failed to achieve its design and could not, as in Homer [Il. 12: 219], carry their food to its young ones. Instead of that it fell into the serpent's coils and so far from killing was likely to be killed. So the husbandman knowing that the Eagle was the messenger and minister of Zeus and knowing too that the snake was an evil brute, cut the beast in two with the aforesaid sickle and released the Eagle from that inescapable grip that bound it. And yet all this was performed as a secondary purpose of the man's journey, and after drawing the water he returned, mixed it with the wine, and dispensed it to the company, whereupon they drained their cups at a single draught many times over at their luncheon. The man himself was intending to drink after the others, for he happened at that time to be rather their servant than their fellow at table. But when he raised the cup to his lips, the Eagle which

An Eagle's gratitude

<sup>1</sup> Jac: ἐντόχη MSS, followed by καὶ πρῶτον del. H.

<sup>2</sup> Ges: εἰδόντας. <sup>3</sup> Reiske: ἀλοῦντες.

<sup>4</sup> τὸν ἀρ. ἐκ. in MSS after πιεζόμενοι.

<sup>5</sup> δάψει.

<sup>6</sup> περιπλακέντα ἀποπνυγόμενον ἤδη.

<sup>7</sup> οὐ μὴν κρείττων γενόμενος οὐδέ.

<sup>8</sup> τοῖς ἐκείνων σνελπας.

<sup>9</sup> γεωργὸς ἢ ἀκούων.

<sup>10</sup> ἐξέπον,

<sup>11</sup> πως after ἐκεῖνο. in MSS.

ζωάγρια ἐκτίνων οἱ καὶ κατὰ τύχην ἀγαθὴν ἐκείνου ἔτι διατρίβων περὶ τὸν χώρον ἐμπίπτει τῇ κύλικι, καὶ ἐκταράττει αὐτήν, καὶ ἐκχεί τὸ ποτόν. ὁ δὲ ἠγανάκτησεν (καὶ γὰρ ἔτυχε διψῶν) καὶ λέγει 'εἶτα μέντοι σὺ ἐκείνος ἂν' (καὶ γὰρ τὸν ὄρνιν ἐγνώρισε) 'τοιανύτας ἀποδίδως τοῖς σωτήρησι τὰς χάριτας; ἀλλὰ πῶς ἔτι ταῦτα καλά; πῶς δ' ἂν καὶ ἄλλος σπουδὴν καταθέσθαι θελήσειεν<sup>1</sup> ἐς τινα αἰδοῖ Διὸς χαρίτων ἐφόρου τε καὶ ἐπόπτου; καὶ τῷ μὲν ταῦτα εἶρητο, καὶ ἐφρύνετο. ὄρᾳ δὲ ἐπιστραφεὶς τοὺς πίνοντας ἀσπείροντας τε καὶ ἀποθνήσκοντας. ἦν δὲ ἄρα ὡς συμβαλεῖν ἐμημεκῶς ἐς τὴν πηγὴν ὁ ὄφης καὶ κεράσας αὐτὴν τῷ ἰῶ. ὁ μὲν οὖν ἀετὸς τῷ σώσαντι ἰσοτίμον τῆς<sup>2</sup> σωτηρίας ἀπέδωκε τὸν μισθόν. λέγει δὲ Κράτης ὁ Περγαμηνὸς ὑπὲρ τούτων καὶ τὸν Στῆσίχορον ἀδειν ἐν τινι ποιήματι οὐκ ἐκφοιτήσαντί<sup>3</sup> που ἐς πολλοὺς, σεμνόν τε καὶ ἀρχαῖον ὡς γε κρίνειν ἐμὲ τὸν μάρτυρα ἐσάγων.

38. Ἐν θαλάττῃ τῇ Κασπίᾳ<sup>4</sup> εἰσὶ νῆσοί φασι, καὶ γίνονται ἐν αὐταῖς ὄρνιθες διάφοροι μὲν καὶ ἄλλοι, εἰς δὲ εἰληχῶς τοιαύτην ἰδιότητα εἶναι μὲν γὰρ κατὰ τοὺς χήνας τὸ μέγεθος φασι αὐτόν,<sup>5</sup> πόδας δὲ ἔχειν<sup>6</sup> ἐμφερεῖς γεράνω. καὶ τὰ μὲν νῶτα κοκκοβαφῆ καὶ σφόδρα ἀκράτως, τὰ δὲ ὑπὸ τῆν γαστέρα πράσινα· τὴν δέρην δὲ λευκὸν εἶναι, καὶ τινας καὶ ρανίδας οἰοεὶ διασπαρείσας κροκοειδεῖς ἔχειν. μήκος δὲ εἰληχένας οὐ μείων

<sup>1</sup> Bernhardt: θελήσει.

<sup>2</sup> ἰσοτίμον τῆς] ἰσοτίμον τῆς ἰσοτίμου.

<sup>3</sup> Ges: εἰσφοιτήσαντι.

he had rescued and which, fortunately for him, was still lingering about the spot, to reward him for saving its life swooped upon the cup, dashed it from his hand, and spilt the drink. The man was annoyed, for he was indeed thirsty, and exclaimed 'So it is you' (for he recognised the bird), 'yet this is how you thank those who saved your life! I ask you, is this fair? And how should a man hereafter want to do a good turn to another from respect for Zeus who marks and watches over kind actions?' Such were his words and he felt parched. But turning round he saw the men who had drunk gasping and at the point of death. It seems, at a guess, that the snake had vomited into the spring and mingled the water with its poison. And so the Eagle repaid its saviour by similarly saving his life.

Crates of Pergamum says that Stesichorus also sings of this in a poem which has not, I think, reached a wide public, and he has cited, in my opinion, a weighty witness from ancient times.

38. In the Caspian Sea, they say, there are islands A bird from the Caspian Sea in which there occur birds of different species, but one species has this peculiarity. It is said to be the size of a goose, though its legs resemble those of a crane. Its back is an intense scarlet, while its belly below is green. The neck is white and has saffron-coloured dots as it were sprinkled over it. It

<sup>4</sup> Reiske: τῆς Κασπίας.

<sup>5</sup> αὐτόν] ἀλλὰ καὶ τὸν εὐγενῆ χήνα καὶ τοὺς ἄλλους ἰδεῖν ὑπερέχει.

<sup>6</sup> ἔχει.

πήχεων δύο, κεφαλὴν δὲ ἄρα λεπτήν τε ἅμα καὶ μακράν, τὸ ῥάμφος μέλαν· φωνὴν τε ἀφιέναι ἐμφορῇ τοῖς βατράχοις.

39. Ἐν τῇ Πρασιακῇ<sup>1</sup> χώρα (Ἰνδῶν δὲ αὕτη ἐστὶ) Μεγασθένης φησὶ πιθήκους εἶναι τῶν μεγίστων κυνῶν οὐ μείους, ἔχειν δὲ οὐράς πήχεων πέντε· προσπεφυκέναι δὲ ἄρα αὐτοῖς καὶ προκόμια καὶ πάγωνας καθειμένους καὶ βαθεῖς· καὶ τὸ μὲν πρόσωπον πάντων εἶναι λευκοῦς, τὸ σῶμα δὲ μέλανας ἰδεῖν, ἡμέρους δὲ καὶ φιλανθρωποτάτους, καὶ τὸ τοῖς ἀλλαχόθι πιθήκοις συμφυεῖς οὐκ ἔχειν τὸ κακότητες.

40. Ἐν Ἰνδοῖς ἐστὶ χώρα περὶ τὸν Ἀσταβόραν<sup>2</sup> ποταμὸν ἐν τοῖς καλουμένοις Ριζοφάγοις· κατὰ τὴν τοῦ Σειρίου τοῦτων ἐπιτολήν κινώπων νέφη τινὰ ἐκπληκτικὰ καὶ οἷα<sup>3</sup> τὸν ἄερα καταλαβεῖν ἐπιφανέντα· εἶτα μέντοι ἐλύπησε πολλά.<sup>4</sup> κατὰ μέντοι τὴν λίμνην τὴν καλουμένην Ἀορατίαν<sup>5</sup> (Ἰνδῶν δὲ ἄρα καὶ αὕτη πλησίον <δέ><sup>6</sup> ἐστὶ τοῦ προειρημένου ποταμοῦ) τοῦτο<sup>7</sup> μὲν τὸ θηρίον τὸν κίνωπα ἐπιπολάζειν ἔρημον δὲ καὶ εἶναι τὸν γῶρον καὶ καλεῖσθαι τὴν δὲ αἰτίαν ἐκεῖνῃ Ἰνδοὶ φασὶν οἱ κύκλω περιουκούντες, τὸν γῶρον τὸν προειρημένον οὐκ ἀνωθεν οὐδὲ ἐξ ἀρχῆς ἄγονον ἀνθρώπων γενέσθαι, σκορπίους δὲ ἐπιπολάσαι πλῆθος ἄμαχον, καὶ φαλαγγίων τινὰ

<sup>1</sup> Schn: Πρασιακῇ.

<sup>2</sup> Gron: Ἀσταβάρων. Ἰοτα- etc. MSS, Ἀσταβόρραν H.

<sup>3</sup> Jac: οἷα τινὰ.

<sup>4</sup> Ἀορατίαν L.

<sup>7</sup> καὶ τοῦτο.

<sup>4</sup> τινὰ πολλά.

<sup>6</sup> <δέ> add. H.

measures not less than two cubits; its head is narrow and long, its beak black, and its cry is like a frog's.<sup>a</sup>

39. Megasthenes says that in the country of the Prasii (this is a part of India) there are Monkeys as large as the largest hounds, and that they have tails five cubits long. They have also forelocks and thick, pendent beards. Their face is completely white, whereas their body is black, and they are tame and very fond of human beings, and they have not the naturally mischievous temperament of Monkeys elsewhere.<sup>b</sup>

Monkeys of Prasinea

40. In India there is a region that lies about the river Astaboras<sup>c</sup> in the country of the *Rhizophagi* (root-eaters), as they are called. About the time of the rising of the Dog-star Mosquitoes, which appear in terrifying clouds such as to fill the sky, work widespread damage. It is about the lake called Aoratia<sup>d</sup> (this too is in India, not far from the aforesaid river) that these insects, the Mosquitoes, abound, and the district not only is but is called a desert. And the Indians who live round about give the following reason for it: the aforesaid district was not formerly or originally barren of human beings, but scorpions overran the country in numbers that defied resistance, and in addition there came a

Population expelled by Mosquitoes, Scorpions, and Spiders

<sup>a</sup> This reads like an imaginative account of the Flamingo. (Thompson; *Gk. birds*, p. 181).

<sup>b</sup> This is perhaps the *Presbytis johni* Fisch., Gossen § 239.

<sup>c</sup> The Astaboras (mod. Atbara) rises about Lat. 12, in Abyssinia, and flows N to join the Nile. Ael. appears to regard India as embracing NE Africa.

<sup>d</sup> Perhaps Lake Tana, not far from the source of the river Atbara.

ἐπιφοιτῆσαι φοράν, φαλαγγίαν δὲ ἅ καλοῦσι τετράγωνα. τεκεῖν δὲ ἄρα τὰ κακὰ ταῦτά φασιν ἀέραν<sup>1</sup> πονηρίαν. καὶ τέως<sup>2</sup> μὲν ἐγκαρτερεῖν τοὺς ἐκεῖθι τλημόνως τοῦ κακοῦ τὴν προσβολὴν καὶ φιλοπόνως ὑπομεινάντας· ἐπεὶ δὲ ἦν παντελῶς ἄμαχον, καὶ διεφθείροντο ἡλικία πάσα, εἶτα μέντοι τελευτώντες ὑπ' ἀπορίας τοῦ ἀμύνεσθαι τὴν καταβολὴν τῆς ἐπιδημίας<sup>3</sup> τῆς προειρημένης ἐξέλιπον τὴν χώραν, καὶ ἐρήμην εἶασαν τὴν φίλην καὶ πρότερον ἀρίστην πατρίδα·<sup>4</sup> οὐχ ἁμαρτήσομαι δὲ ἴσως οὐδὲ μητρίδα εἰπὼν τὴν αὐτήν.

41. Μυῶν ἀρουραίων ἐπιφοιτήσις καὶ στόλος οὐ μὰ τοὺς θεοὺς χρηστός τῶν ἐν Ἰταλίᾳ τιμὰς ἐξήλασαν τῆς πατρῴας γῆς, καὶ φυγάδας ἀπέφηναν<sup>5</sup> δίκην αὐχμῶν ἢ κρυμῶν ἢ τινος ἀκαιρίας ὠρῶν ἑτέρας τὰ μὲν λῆμα κείροντες,<sup>6</sup> διακόπτοντες δὲ τὰς ρίζας. τῇ Μηδικῇ δὲ ἐπιφοιτήσαντες στρουθῶν<sup>7</sup> φορά, ἐξήλασαν καὶ ἐκεῖνοι τοὺς κατοικοῦντας, διαφθείροντες τὰ σπέρματα καὶ ἀφανίζοντες αὐτά. βάτραχοι δὲ ἡμιτελεῖς πεσόντες ἐξ ἀέρος πολλοὶ Αὐταριάτας<sup>8</sup> μετώκισαν<sup>9</sup> ἐς χώρον ἕτερον. καὶ γένος μέντοι Λιβυστῶν, οὐ καὶ ἀνωτέρω μνήμην ἐποιησάμην, ἐπιφοιτησάντων αὐτοῖς λεόντων, εἶτα αὐτοὺς ἀναστῆναι τῆς πατρῴας γῆς ἐξενίκησαν.

<sup>1</sup> Reiske: ὄμβρων.

<sup>2</sup> Jac: πῶς.

<sup>3</sup> Jac: ἐπιμελείας.

<sup>4</sup> Gow: τὴν φίλην πρότερον καὶ πατρίδα ἀρίστην corrupt H.

crop of certain spiders which they call 'four-jawed.' Now they say that these plagues tainted the air. For a time the inhabitants courageously held out against the invading plague and stood their ground energetically, but when resistance became utterly impossible and all their men-folk were destroyed, then at length, being at their wits' end how to defend themselves against the attack of the aforesaid visitants, they abandoned the country, and left their cherished and once most kindly fatherland a desert. Perhaps I shall not be wrong if I say that it was not even their 'motherland.'<sup>a</sup>

41. The incursion of an army of Fieldmice, far <sup>A plague of Fieldmice</sup> from beneficial, I can assure you, drove certain people in Italy from their native country, and made them exiles, as a drought or frost or some other unseasonable event might have done, by shearing away the ears of corn and cutting through the roots. And a horde of Sparrows <sup>of Sparrows</sup> invaded Media and drove out the inhabitants by ruining and destroying the seeds. And half-formed Frogs <sup>of Frogs</sup> fell in quantities from the sky causing the Autariatae<sup>b</sup> to emigrate to some other place. Further, a tribe in Libya, whom I have mentioned earlier on,<sup>c</sup> were compelled by an invasion of Lions to quit their native country. <sup>of Lions</sup>

<sup>a</sup> Cp. Plato, *Rep.* 575 p.

<sup>b</sup> A tribe in Mysia.

<sup>c</sup> Ch. 27.

<sup>5</sup> ἀπέφηναν λυμαινώμενοι καὶ λῆμα καὶ φυτά.

<sup>6</sup> λῆμα κείροντες] διακείροντες.

<sup>7</sup> Jac: τῶθων.

<sup>8</sup> Schen: Αὐτωριάτας.

<sup>9</sup> Cas: Ἰνδῶν μετώκισαν.



42. Ἐν τῇ Βαβυλωνίᾳ γῆ γίνονται μύρμηκες, καὶ ἔχουσι τὸ παιδοποιῶν σῶμα ἐς τοῦπίσω μετεστραμμένον, ἀντίως τοῖς ἄλλοις καὶ ἔμπαλιν.

43. Πάρδαλις Καρικῆ καὶ Λυκιακῆ οὐκ ἔστι μὲν θυμικῆ, οὐδὲ οἷα σφόδρα ἀλτικῆ εἶναι, τὸ σῶμα δὲ μακρὰ· τιτρωσκομένη δὲ καὶ δόρασι καὶ αἰχμαῖς ἀντίτυπος ἔστι, καὶ οὐ ραδίως τῷ σιδήρῳ εἴκει, τοῦτο δὴ τὸ Ὅμηρικόν δράσα.

ἦ ῥά τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει.

44. Ῥινόκερωτος δὲ εἶδος γράφειν τρισέωλον ἔστιν· ἴσασι γὰρ καὶ Ἑλλήνων πολλοὶ καὶ Ῥωμαίων τεθεσμένοι.<sup>1</sup> τὰ δὲ ἴδια αὐτοῦ <τά><sup>2</sup> κατὰ τὸν βίον εἰπεῖν οὐ χεῖρόν ἐστιν. ἐπ' ἄκρας τῆς ῥινὸς τὸ κέραν φέρει, ἔνθεν τοι <καὶ><sup>3</sup> κέκληται· καὶ ἔστι μὲν ὀξύτατον ἐπ' ἄκρον, σιδήρῳ δὲ τὸ καρτερόν αὐτοῦ προσείκασται. ταῖς γέ μιν πέτραις<sup>4</sup> αὐτὸ παράτριβον εἶτα ἐπιθήσει ἐλέφαντι ὁμοσεῖ ἰών, τὰ δὲ ἄλλα οὐκ ἂν ἀξιόμαχος, διὰ τε τὸ ἐκείνου ὕψος καὶ τὴν ῥώμην τὴν τοῦ θηρὸς τὴν τοσαύτην. ὕπεισι οὖν αὐτοῦ τὰ σκέλη, καὶ τὴν νηδὺν ὑποτέμνει· τε καὶ ὑποσχίζει τὰ κέρατι· ὁ δὲ οὐ μετὰ μακρὸν<sup>5</sup> ἐκρύνετος οἱ τοῦ αἵματος κατολισθάνει. μάχη δὲ ῥινόκερωτος πρὸς ἐλέφαντα ὑπὲρ τῆς νομῆς ἔστι, καὶ πολλοῖς γ' ἐλέφασιν<sup>6</sup> ἐντυχεῖν ἔστι τεθνεῶσι τὸν τρόπον τούτον. εἰ δὲ μὴ φθάσῃ ὁ ῥινόκερωτος δράσας

<sup>1</sup> οἱ τεθεσμένοι.

<sup>2</sup> <καὶ> add. H.

<sup>3</sup> Ges: μικρόν.

<sup>4</sup> <τά> add. H.

<sup>5</sup> ταῖς πέτραις γε μὴν.

<sup>6</sup> γέ φασιν.

42. In Babylonia there occur Ants<sup>a</sup> with the generative part of their body turned in a backward direction, contrary to its position in Ants elsewhere. Ants of Babylonia

43. The Leopard of Caria and Lycia is not fierce-tempered, nor of a kind that can leap high, though its body is long. But when wounded with pikes and spears it offers resistance and does not readily yield to the steel, behaving as Homer describes [II. 21. 577]: The Leopard of Caria

'Yet though pierced with a spear she does not cease.'<sup>b</sup>

44. A description of the shape and appearance of the Rhinoceros would be stale three times over, for there are many Greeks and Romans who know it from having seen it. But there is no harm in describing the characteristics of its way of life. It has a horn at the end of its nose, hence its name. The tip of the horn is exceedingly sharp and its strength has been compared to iron. Moreover it whets it on rocks and will then attack an Elephant in close combat, although in other respects it is no match for it because of the Elephant's height and immense strength. And so the Rhinoceros gets under its legs and gashes and rips up its belly from below with its horn, and in a short space the Elephant collapses from loss of blood. Rhinoceros and Elephant fight for possession of a feeding ground, and one may come across many an Elephant that has met its death in the above manner. If however the Rhinoceros is fight with Elephant

<sup>a</sup> These are fabulous.

<sup>b</sup> Add 'from her courage,' ἀλκῆς in l. 578.

τοῦτο, ἀλλὰ ὑποτρέχων πως [ὑποπεσόντος]<sup>1</sup> πιεσθῆ, περιβαλλόμενος<sup>2</sup> τὴν προβοσκίδα κατέχει καὶ πρὸς ἑαυτὸν ἔλκει, ἐμπίπτων δὲ τοῖς κέρασι κατακόπτει ὡς πελέκειν. εἰ γὰρ καὶ φορήνην ὁ ῥινόκερως ἔχει στερεὰν καὶ δυσδιακόντιστον, ἀλλ' ἡ βία τοῦ ἐμπίπτοντος μάλα καρτερά.

45. Ἀγριώτατον δὲ ἄρα ἦσαν τῶν ζῴων οἱ τῶν Αἰθιοπίων ταῦροι οἱ<sup>3</sup> καλούμενοι σαρκοφάγοι. καὶ εἰσι μὲν τὸ μέγεθος τῶν παρὰ τοῖς Ἑλλησι διπλασίους, ἄκιστοι δὲ τὸ τάχος. εἰσὶ <δέ><sup>4</sup> πυρρότριχες, γλαυκοὶ τοὺς ὀφθαλμούς, καὶ ὑπὲρ τοὺς λέοντας οὔτοι. τὰ κέρατα δὲ τὸν μὲν ἄλλον χρόνον κινουῦσιν ὡς καὶ τὰ ὠτα, ἐν δὲ ταῖς μάχαις ἐγείρουσιν<sup>5</sup> αὐτὰ καὶ ἀναστήσαντες ἰσχυρῶς,<sup>6</sup> εἶτα οὕτω μάχονται. τὰ δὲ οὐ κλίνεται<sup>7</sup> ὑπὸ τοῦ θυμοῦ ἀνεστῶτα, φύσει ναὶ μὰ Δία θαυμαστῆ. ἄτρωτοι δὲ εἰσι καὶ λόγχαις καὶ βέλει παντί· ὁ γὰρ τοι σιδήρος<sup>8</sup> οὐκ εἰσδύεται. φρίξας γὰρ ὁ ταῦρος ἐκβάλλει αὐτὸν μάτην προσπεσόντα. ἐπιτίθεται δὲ καὶ ἵππων ἀγέλαις<sup>9</sup> καὶ θηρίων ἄλλων. οἱ τοίνυν νομεῖς ἐπαρκεῖν ταῖς ἑαυτῶν ἀγέλαις βουλόμενοι τάφρους<sup>10</sup> κρυπτὰς ἐργάζονται βαθείας, καὶ ταύταις αὐτοὺς ἐλλοχώσιν· οἱ δὲ ὅταν ἐμπέσωσιν, ὑπὸ τοῦ θυμοῦ ἀποπνίγονται. κέκριται δὲ παρὰ τοῖς Τρωγλοδύταις τοῦτο τὸ ζῴον δικαίως ἀριστον· ἔχει μὲν γὰρ λέοντος τὴν ἀλικήν, τὴν δὲ ὠκύτητα ἵππου, ῥώμην δὲ ταύρου, σιδήρου δὲ κρεῖττόν ἐστι.

<sup>1</sup> [ὑποπεσόντος] del. H, ὑπ' ἐμπεσόντος Schn.

<sup>2</sup> περιβαλλόμενος (<ὁ ἐλέφας>) add. Ges.

<sup>3</sup> καί. <sup>4</sup> <δέ> add. H.

not quick enough to do as described but is crushed as it runs underneath, the Elephant slings its trunk round it, holds it fast, drags it towards itself, falls upon it, and with its tusks hacks it to pieces as with axes. For even though the Rhinoceros has a hide so strong that no arrow can pierce it, yet the might of its assailant is extremely powerful.

45. It seems that those Ethiopian Bulls which they call 'flesh-eaters' are the most savage of animals. They are twice the size of Bulls in Greece, and their speed is very great. Their hair is red, their eyes blue-grey, more so than the eyes of lions. In normal times they move their horns as they do their ears; but when fighting they raise them, making them stand strongly up, and so do battle; and once raised in passion owing to some truly wonderful natural cause their horns do not go aslant. No spear, no arrow can wound them: iron, you see, does not penetrate their hide, for the Bull raises its bristles and throws off the weapons showered upon it in vain. And it attacks herds of horses and also wild animals. Accordingly herdsmen who wish to protect their flocks dig deep concealed ditches and by these means ambush the Bulls. And when they fall into these ditches they are choked with rage. Among the Troglodytes this is judged to be the king of beasts, and rightly so, for it possesses the courage of a lion, and the speed of a horse, the strength of a bull, and is stronger than iron.

The flesh-eating Bull of Ethiopia

<sup>5</sup> Wesseling: σπείρουσιν.

<sup>7</sup> κλίνονται.

<sup>9</sup> ἀγέλαις καὶ ποίμναις.

<sup>6</sup> αὐτοὺς ἰσχυρῶς.

<sup>8</sup> σιδήρος (<αὐτοὺς>) οὐκ? H.

<sup>10</sup> τάφρους αὐταῖς.

46. Λέγει Μνασέας ἐν τῇ Εὐρώπῃ Ἡρακλέους<sup>1</sup> ἱερὸν εἶναι καὶ τῆς τούτου γαμετῆς, ἣν ἄδουσι οἱ ποιηταὶ τῆς Ἥρας θυγατέρα. οὐκοῦν ἐν τῷ τοῦ νεῶ περιβόλῳ τιθασσοὺς ὄρνιθας τρέφεσθαι πολλοὺς φησι, καὶ τοῦτο δέ, εἶναι ἀλεκτρυόνας τε καὶ ἀλεκτροῖδας τούσδε τοὺς ὄρνεις,<sup>2</sup> νέμονται δὲ καὶ συναγελάζονται σφίσι κατὰ γένος, καὶ δημοσίας ἔχουσι τροφάς, καὶ τῶν θεῶν ἀναθήματά εἰσι τῶν προειρημένων. αἱ μὲν οὖν ἀλεκτροῖδες ἐν τῷ τῆς Ἥρας<sup>3</sup> νέμονται νεῶ, οἱ δὲ ἐν Ἡρακλέους οἱ τῶνδε γαμέται. ὀχετὸς δὲ ἄρα ἀενάου<sup>4</sup> τε καὶ καθαροῦ ὕδατος διαρρεῖ μέσος. θῆλυς μὲν οὖν οὐδὲ εἰς ἐς Ἡρακλέους πάρεισιν οἱ δὲ ἄρρενες, ὅταν ἢ καιρὸς ἐπιθόρνυσθαι, ὑπερπέτονται τὸν ὀχετόν, εἶτα ὀμιλήσαντες ταῖς θηλείαις ἐπανίσκιν. ἐς τὰ σφέτερα αὖθις παρὰ<sup>5</sup> τὸν θεὸν ᾧ λατρεύουσι, καθηράμενοι τῷ διείροντι τὰ γένη τῶν ὄρνιθων ὕδατι. τίττεται οὖν, οἷα εἰκός, πρῶτον μὲν<sup>6</sup> ἐκ τῆς ὀμιλίας ᾧ εἶτα ὅταν αὐτὰ θάλψωσι καὶ ἐκλέψωσι τοὺς νεοττοὺς αἱ μητέρες, τοὺς νιείς οἱ ἄρρενες παρ' ἑαυτοὺς ἀγούσι καὶ ἐκτρέφουσι. αἱ δὲ ὄρνεις,<sup>7</sup> ἐκεῖναι<sup>8</sup> ἔργον ἐστὶ τρέφειν τὰς θυγατέρας.

<sup>1</sup> Εὐρώπῃ Διὸς Ἡ.

<sup>2</sup> Ges: Ἥρας.

<sup>3</sup> Abresch: περί.

<sup>4</sup> ὄρνεις.

<sup>2</sup> ὄρνεις.

<sup>4</sup> ἀενάου.

<sup>6</sup> πρῶτα.

<sup>8</sup> κακεῖναις.

46. Mnaseas in his work *On Europe* says that there is a temple to Heracles and to his spouse whom poets celebrate as the daughter of Hera. Now they say that in the precincts of these temples a large number of tame birds are kept, adding that these birds are cockerels and hens. They feed and consort together according to their sex, are fed at the public expense, and are consecrated to the aforesaid gods. The hens feed in the temple of Hebe while their mates feed in the temple of Heracles. And a never-failing channel of clear water flows between them. Now on the one hand not a single hen ever appears in the temple of Heracles. On the other hand at the season of mating the cockerels fly across the channel and after consorting with the hens return again to their own quarters at the side of the god whom they serve, cleansed by the water that separates the sexes. And so to begin with, as a natural result of this union eggs are laid; later on when the hens have warmed them and hatched the chicks, the cockerels carry off the male birds and rear them, while the hens make it their business to rear their daughters.

Cockerels  
and Hens in  
the temples  
of Heracles  
and Hebe

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**EPILOGUE**

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## ΕΠΙΛΟΓΟΣ

"Όσα μὲν οὖν σπουδῇ τε ἐμῇ καὶ φροντῆς καὶ πόνου καὶ ἐς τὸ πλεόν μαθεῖν καὶ ἐν τοιούτοις ἢ γνώμῃ προχωροῦσα ἀνίχνευοί τε καὶ ἀνεῦρε, δοκίμων τε ἀνδρῶν καὶ φιλοσόφων ἀγώνισμα θεμένων τὴν ἐπ' αὐτοῖς ἐμπειρίαν, καὶ δὴ λέλεκταί μοι, ὡς οἶόν τε ἦν εἰπεῖν, μὴ παραλείποντι ἅπερ ἔγγων μηδὲ βλακεύοντι, ὡς ἀλόγου τε καὶ ἀφώνου ἀγέλης ὑπεριδόντι καὶ ἀτιμάσαντι, ἀλλὰ κἀνταῦθα ἔρωσ με σοφίας ὁ σύνουκός τε καὶ ὁ συμφυῆς ἐξέκαυσε. οὐκ ἀγνοῶ δὲ ὅτι ἄρα<sup>1</sup> καὶ τῶν ἐς χρήματα ὀρώντων ὀξὺ καὶ τεθηγγμένων ἐς τιμὰς τε καὶ δυνάμεις τινὲς καὶ πᾶν τὸ φιλόδοξον δι' αἰτίας ἔξουσιν, εἰ τὴν ἐμαυτοῦ σχολὴν κατεθέμην ἐς<sup>2</sup> ταῦτα, ἐξὸν καὶ ὠφρυνῶσθαι καὶ ἐν ταῖς αὐλαῖς ἐξετάζεσθαι καὶ ἐπὶ μέγα προήκειν πλοῦτον. ἐγὼ δὲ ὑπὲρ τε ἀλωπέκων καὶ σαυρῶν καὶ κανθάρων καὶ ὄφειων καὶ λεόντων καὶ τί δρᾶ πάρδαλις καὶ ὅπως πελαργὸς φιλόστοργον καὶ ὅτι ἀηδῶν εὔστομον καὶ πῶς φιλόσοφον<sup>3</sup> ἐλέφας καὶ εἴδη ἰχθύων καὶ γεράνων ἀποδημίας καὶ δρακόντων φύσεις καὶ τὰ λοιπὰ ὅσα ἦδε ἢ συγγραφῇ πεπονημένους ἔχει καὶ φυλάττει, περιέρχομαι· ἀλλὰ οὐ μοι φίλον

<sup>1</sup> ἄρα ὅτι.      <sup>2</sup> καὶ εἰς.

<sup>3</sup> θυμολόσοφον Ges.

## EPILOGUE

All that my own application, reflection, and labour to augment my knowledge, all that the advance of understanding in these studies (as eminent scholars vied with each other in acquainting themselves with these matters) have traced out and discovered—all this I have now set down to the best of my ability. I have not through idleness omitted anything that I have learnt, as though animals, void of reason and of speech, were beneath my notice and to be despised; but here as elsewhere I have been fired by that love of knowledge which in me is inherent and innate. I am well aware that among those who keep a sharp look-out for money, or who are keen in the pursuit of honours and influence and all that brings reputation, there are some who will blame me for devoting my leisure to these studies, when I might have given myself airs and appeared in palaces and attained to considerable wealth. I however occupy myself with foxes and lizards and beetles and snakes and lions, with the habits of the leopard, the affectionate nature of the stork, the melodiousness of the nightingale, the sagacity of the elephant, and the shapes of fishes and the migrations of cranes and the various species of serpents, and so on—everything which in this account of mine has been carefully got together and observed. But it is no pleasure to me to be numbered among your rich men and to be compared with them. But if I exert myself and desire some-

σὺν<sup>1</sup> τοῖσδε τοῖς πλουσίοις ἀριθμεῖσθαι καὶ πρὸς  
 ἐκείνους ἐξετάζεσθαι, εἰ δὲ ὧν καὶ ποιηταὶ σοφοὶ  
 καὶ ἄνδρες φύσεως ἀπόρρητα ἰδεῖν τε ἅμα καὶ  
 κατασκέψασθαι δευροὶ καὶ συγγραφεῖς τῆς<sup>2</sup> πείρας  
 ἐς τὸ μῆκιστον προελθόντες ἑαυτοὺς ἤξιωσαν,  
 τούτων τοι καὶ ἑμαυτὸν ἀμωσγέπως ἕνα πειρώμαι  
 ἀριθμεῖν καὶ ἐθέλω, δηλὸν ὡς ἀμείνων ἑμαυτῷ  
 σύμβουλος εἰμι τῆς ἐξ ἐκείνων κρίσεως. βου-  
 λοίμην γὰρ ἂν μάθημά ἐν γούν πεπαιδευμένου  
 περιγενέσθαι μοι ἢ τὰ ἀδόμητα τῶν πάντων πλουσίων  
 χρήματά τε ἅμα καὶ κτήματά. καὶ ὑπὲρ μὲν  
 τούτων ἱκανὰ νῦν. οἶδα δὲ ὅτι καὶ ἐκείνα οὐκ  
 ἐπαινέσονται τινες, εἰ μὴ καθ' ἕκαστον τῶν ζώων  
 ἀπέκρινά μου<sup>3</sup> τὸν λόγον, μηδὲ ἰδίᾳ τὰ ἑκάστου  
 εἶπον ἀθρόα, ἀνέμξα δὲ καὶ τὰ ποικίλα ποικίλων,  
 καὶ ὑπὲρ πολλῶν διεξῆλθον, καὶ πῆ μὲν ἀπέλιπον  
 τὸν περὶ τῶνδε λόγον τῶν ζώων, πῆ δὲ ὑπέστρεψα  
 ὑπὲρ τῆς αὐτῶν φύσεως ἕτερα εἰρων. ἐγὼ δὲ  
 πρῶτον μὲν τὸ ἐμὸν ἴδιον οὐκ εἰμι τῆς ἄλλου  
 κρίσεώς τε καὶ βουλήσεως δούλος, οὐδὲ φημι δεῖν  
 ἐπισθαι ἐτέρω, ὅποι μ' ἂν ἀπάγῃ. δεύτερον δὲ τῷ  
 ποικίλῳ τῆς ἀναγνώσεως τὸ ἐφοικὸν θηρῶν καὶ  
 τῆν ἐκ τῶν ὁμοίων βδελυγμῶν ἀποδιδράσκων,  
 οἰοῦναι λευμῶνά τινα ἢ στέφανον ὠραῖον ἐκ τῆς  
 πολυχροίας, ὡς ἀνθεσφόρων τῶν ζώων τῶν πολ-  
 λῶν, ᾗθηθην δεῖν τῆνδε ὑφάναί τε καὶ διαπλέξαι τῆν  
 συγγραφῆν. εἰ δὲ τοῖς θηρατικοῖς καὶ ἐν ζῶων  
 εὐρεῖν δοκεῖ πως εὐερίμια, ἀλλὰ τό γε τῶν τοσοούτων  
 οὐ τὰ ἴχνη, οὐδὲ τὰ μέλη συλλαβεῖν ἐγὼ φημι  
 γενναῖον, (ἀλλ')<sup>4</sup> ὅποσα ἢ φύσις ἔδωκέ τε αὐτοῖς  
 καὶ ὅσων ἤξιωσεν ἀνιχνεύσαι. τί πρὸς ταῦτα

<sup>1</sup> ἐν? H. <sup>2</sup> Schn: ἐκ. <sup>3</sup> μοι. <sup>4</sup> (ἀλλ') add. Ges.

how to count myself one of that company to which  
 learned poets, and men clever at detecting and  
 probing the secrets of nature, and writers who have  
 attained the greatest experience, claim to belong,  
 it is obvious that my own counsel is better than the  
 judgment of those men. For I would rather attain  
 to expert knowledge in at least one branch than to  
 the belauded riches and possessions of your wealthiest  
 men. So enough of this for the present.

I am aware too that some will express disapproval  
 because I have not in my discourse kept each creature  
 separate by itself, and have not said in its own place  
 all that is to be said about each, but have mixed the  
 various kinds like a varied pattern in the course of  
 describing a great number, at one point dropping  
 the narrative about such-and-such animals, at  
 another going back and stringing together other  
 facts about their nature. Now in the first place,  
 speaking for myself, I am no slave to another's  
 judgment and will: I maintain that it is not my duty  
 to follow another's lead wherever it may take me.  
 And in the second place, since I was aiming to attract  
 through the variety of my reading matter, and since  
 I flee from the tedium arising from monotony, I  
 felt that I ought to weave the tissue of this narrative  
 of mine so as to resemble a meadow or a chaplet  
 beautiful with its many colours, the many creatures,  
 as it were, contributing their flowers. And although  
 hunters regard the finding of even one animal as a  
 piece of luck, I maintain that there is nothing  
 splendid in finding the tracks or capturing the bodies  
 of such a multitude of animals, whereas to track  
 down the faculties which nature has seen fit to bestow  
 upon them—that is splendid.

Κέφαλοί τε καὶ Ἴππόλυτοι καὶ εἴ τις ἐν ὄρεσιν ἀγρίοις θηρία μετελθεῖν δευρὸς ἕτερος ἢ αὐτὸ πάλιν τῶν ἐν ὑδροθηρίαις δευρῶν.<sup>1</sup> Μητροδώρος ὁ Βυζάντιος ἢ Λεωνίδης ὁ τούτου παῖς ἢ Δημόστρατος ἢ ἄλλοι τινὲς θηραταὶ ἰχθυῶν οἱ δευρότατοι, πολλοὶ καὶ μὰ Δία; καὶ γραφικοὶ δὲ ἄνδρες, μέγα αὐτοὺς φρονεῖν ἀπέπειθεν ἢ ἵππος γραφεὶς κάλλιστα, ὡς Ἀγλαοφῶντα, ἢ νεβρός, ὡς Ἀπελλῆν, ἢ<sup>2</sup> πλασθέν βοῖδιον, ὡς Μύρωνα, ἢ ἄλλο τι. εἰ δὲ εἰς τὰ τῶν τοσούτων ἐκδεικνύει καὶ ὑπ' αὐγὰς ἀγεῖ καὶ ἤθη καὶ πλάσεις καὶ σοφίαν καὶ ἀγχίνουαν καὶ δικαιοσύνην καὶ σωφροσύνην καὶ ἀνδρείαν καὶ στοργήν καὶ εὐσέβειαν θηράσας, πῶς οὐκ ἤδη καὶ θαυμάσαι ἄξιος; ἤκων δὲ ἐνταυθοῖ τοῦ λόγου καὶ πάνυ ἀχθομαι, εἰ ζῶων μὲν εὐσέβειαν ἀλόγων ἄδομεν, ἀνθρώπων δὲ ἀσέβειαν<sup>3</sup> ἐλέγχομεν. καὶ τοῦτο μὲν οὐκ ἐνταῦθα ἀποδείξομεν, ἐκείνο δὲ προσέτι εἰπεῖν δικαιοτάτον, οὐπερ οὖν καὶ ἐναρχόμενος τῶνδε τῶν λόγων μνήμην ἐποιησάμην, εἰ ταῦτα εἶπον, ὅσα πάντες, ἢ οἱ γε πλείστοι, οὐπω δίκαιον αἰτιάσθαι ζῶα γὰρ αὐτὸς ἄλλα πλάσαι οὐκ ἠδυνάμην, ὅτι δὲ ἔργων πολλὰ ἐπεδειξάμην. ἤδη μέντοι καὶ εἰπόν τινα, ὧν οὐκ ἄλλος εἶπε διὰ γε

<sup>1</sup> ὑδροθηρία οἶδεν (or ἦδα ὡς ἦ) most MSS, ἐνδροθηριῶν M.

<sup>2</sup> ἢ τὸ.

<sup>3</sup> ἄσες: εὐσέβειαν.

<sup>a</sup> Cephalus and Hippolytus are examples drawn from mythology; C. with his dog Laelaps, which no quarry could escape, joined in the pursuit of the Teumessian Vixen, which none could catch. Dog and Vixen were changed into stone by Zeus.—Hippolytus, son of Theseus and Hippolyte, and a votary of the virgin Artemis, spent his days hunting; see Euripides' *Hippolytus*.

What have they to say to this, your Cephaluses and Hippolytuses,<sup>a</sup> and all the others so skilful in the chase upon the wild mountains, or again, among those who were skilled in fishing, Metrodorus of Byzantium, or his son Leonidas, or Demonstratus, or any others who were past masters at the catching of fish? And there were many such, god knows! Painters too: the picture of a horse consummately drawn fills them with pride, as it did Aglaophon;<sup>b</sup> or the picture of a fawn, as it did Apelles; or his statue of a calf, as it did Myron;<sup>c</sup> or take any other work of art. But when one man displays and brings forth to the light of day his researches into the habits, the forms, the sagacity, the shrewdness, the justice, the temperance, the bravery, the affection, the filial piety of such a great number of animals, he cannot fail to claim immediate respect. Having reached this point in my discourse I am distressed that while praising the filial piety of unreasoning animals, I have to accuse men of the reverse. I shall not here enlarge on this subject, but this much I have every right to add—indeed I mentioned this point at the beginning of this treatise: it is not fair to censure me for repeating what all, or at any rate most, writers have said already. After all I could not create other animals, though I have given evidence that I have known a great many. Yet I have in fact mentioned certain characteristics

<sup>b</sup> Aglaophon, of Thasos, painter, early in 5th cent. B.C.; father of Polygnotus and Aristophon; was the first to depict Nike as winged.

<sup>c</sup> Myron, famous sculptor, of the first half of the 5th cent. B.C.; worked chiefly in bronze. His *Discobolus* and *Athena and Marsyas* survive in copies.

## AELIAN.

τῆς πέρας τῆσδε αὐτὸς ἔλθὼν· φίλη δὲ ἡ ἀλήθειά  
 μοι τῇ τε ἄλλῃ καὶ ἐνταῦθα οὐχ ἥκιστα. ὅπως δὲ  
 αὐτὰ εἶπον καὶ σὺν ὅσῳ πόνῳ, τό τε εὐγενὲς τῆς  
 λέξεως ὅποιον καὶ τῆς συνθήκης, τῶν τε ὀνομάτων  
 καὶ τῶν ῥημάτων τὸ κάλλος, ὅποσους ἂν μὴ  
 χρήσωμαι πονηροῖς κριταῖς, ἐκείνοι εἴσονται.

## EPILOGUE

which no other writer who has attempted the work  
 on my scale has mentioned. But I prize truth in all  
 spheres, most of all in this, and critics who handle me  
 without malice will realise the quality of my work,  
 the labour it cost, the dignity of its style and com-  
 position, and the propriety of the words and phrases  
 employed.



## INDEXES:

### I. GREEK

References to the passages in which a Greek word occurs are given under the English equivalent in INDEX II, *English*.

*διδρόμων* wormwood  
*δύλαος* peony  
*ἀγνος* agnus-castus  
*ἀγρεός* mynah  
*ἀγροαρίς* dog's-tooth grass  
*ἀέλιανον* maidenhair fern  
*αἰτακωψή* owl, little horned  
*αἰετῖνος* eagle-stone  
*αἰετός* eagle  
*ἀηδών* nightingale  
*ἀήνη* awn, of corn  
*ἀίγυρος* poplar-tree  
*αἰγυθαίος* titmouse  
*αἰγίθος* blue tit  
*αἰγυθίλος* goatsucker  
*αἰγυπῖος* aegyptus  
*αἰθυία* (i) seagull (ii) shearwater  
*αἰλουρος* cat  
*αἰμόροπος* blood-letter (snake)  
*αἰξ* goat; *αἰξ ἄγριος* *αἰγυθῖος* *αἰξ* *αἰξ*  
*αἰολῶν* merlin  
*Αἰτῶλος* Etna-fish  
*ἀκαλίση* sea-anemone  
*ἀκανθα* thistle  
*ἀκανθός* siskin  
*ἀκανθαλλίς* goldfinch  
*ἀκαντίας* scontias (snake)  
*ἀκρίς* (i) cricket (ii) locust  
*ἀλναιδα* oil  
*ἀλεκτορίς* hen  
*ἀλεκτροπῶν* chicken, cock  
*ἀλευρον* meal  
*ἀλευροφῶς* sea-eagle  
*ἀλειψῖς* fishing frog  
*ἀλευθῖος* halcyon  
*ἀλας* salt  
*ἀλυσσον* madwort  
*ἀλυτῖρα* barley-corns, -grouts  
*ἀλφός* leprosy  
*ἀλώπηξ* (i) fox (ii) *δ. θαλαργία* fox-shark  
*ἀλμα* pelamyd  
*ἀμπελος* (i) vine (ii) ampejus (leopard)  
 (iii) seaweed, see Vine

*ἀμυγδαλή* almond  
*ἀμυγδαλή* almond-tree  
*ἀμφίβια*, rd amphibiens  
*ἀμφίβια* amphibiaena  
*ἀμφοβία* amphisbaena  
*ἀμφοβία* bumble-bee  
*ἀνθῖος* anthias (fish)  
*ἀνθος* heron, buff-backed  
*ἀνθῖνον* wasps' nest  
*ἀντακίος* sturgeon  
*ἀέρας* windlass  
*ἀραχμή* spider  
*ἀρεῖον* areion (small)  
*ἀρνη* lamb  
*ἀρταρεσῶν* vervain  
*ἀρκευθός* juniper  
*ἀρκυλος* leopard, young of  
*ἀρκτος* bear  
*ἀρουν* *ἔμρον* cuckoo-pint  
*ἄραη*  
 (i) harpe  
 (ii) sea-hawk  
 (iii) shearwater  
 (iv) *δ. ορειός* kite, mountain  
 (v) great rkuva  
*ἀσκαλαβόρος* gecko  
*ἀσπιδος* mole  
*ἀσπίς* asp  
*ἀστράκος* lobster  
*ἀσταφῖς* raisins  
*ἀστυπίας* (i) golden eagle (ii) starling  
*ἀστῆρ* starfish  
*ἀστυράλαι* knucklebones  
*ἀσφαλτος* bitumen  
*ἀστυγῖος* francolin  
*αὐλός* (i) pipe (ii) blow-hole  
*αὐλοπίας* aulopias (fish)  
*ἀσπῆ* sprat  
*ἀσπιδιον* wormwood  
  
*Βακκαίος* Vaccaei  
*βάρβιτος* lyre  
*βασανός* touchstone  
*βασιλικός* basilisk  
*βατίς* skate

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βάτραχος (I) frog (II) β. θαλάσσιος fish-  
ing frog  
βέβλα leech  
βελόνη (I) garfish (II) pipe-fish  
βελουάδες, αλ eyelashes  
βλάχη, τὰ sheep  
βουβάλια antelope  
βοσκηνοποιός bupraëdis  
βοῦς ox; β. θήλυς cow  
— θαλάσσιος horned ray  
βούτυρον butter  
βράχια hills  
βρέθος brentinus (bird)  
βρύον oyster-green  
βύβλος papyrus  
βόκκαλος boccalis (bird)

Γαυδίας ἄθος lignite  
γάλα milk  
γαλέη (I) marten (II) marten-fish  
γαλέος (I) dog-fish (II) shark  
γαλειώτης gecko  
γαυψώνυχα, τὰ birds of prey  
γέρανος (I) crane (II) γ. θαλάσσιος crane-  
fish  
Γεφύριαις Causeway Day  
γῆς ἔντερον earthworm  
γιδάνος catfish  
γλαυκός blue-grey fish  
γλαυξ owl  
γόγγυρος conger-eel  
γρύψ gryphon  
γυμνός tadpole  
γυψ vulture

δάφνη bay-tree  
δαλφίς dolphin  
δαυτήριος compass  
δικαιον dung beetle  
δίψας dipsas (snake)  
δορκίς gazelle  
δράκων (I) snake [large] (II) python  
(III) water-snake (IV) δ. θαλάσσιος  
weever (fish)  
δρομάς runner-crab  
δρυοκαλάτης woodpecker  
δύος oak  
δρύων βάλανος acorn

ἐγγραυλός, ἐγκραυσήλος anchovy  
ἐγχεύς eel  
Ἐλευθεῖαι Childbirth, Goddesses of  
ἐλαία olive-tree  
ἐλαϊον oil

ἐλανος kite  
ἐλάτη silver fir  
ἐλαφος deer; ε. θήλυς hind  
ἐλενος elecampane  
ἐλεφαντίασις elephantiasis  
ἐλέφος (I) elephant (II) ivory  
ἐλλάβωρος hellebore  
ἐλλούσ σturgeon  
ἐλμινος worm  
ἐμβροσ loetus  
ἐντομα, τὰ, insects  
ἐνυδρίς otter  
ἐξοκοντος Ἀδονίς (fish)  
ἐπιληψίς epilepsy  
ἐποψ hoopoe  
ἐρα wool  
ἐρβιθεος pea  
ἐρβθακος robin  
ἐριον wool  
ἐρπος kid  
ἐρπετόν reptile  
ἐρωδός (I) heron (II) shearwater  
εἰλιωνος rocket  
εὐλά caterpillar, worm  
ἐναυα, anchor, mooring-stone  
ἐφήμερα ephemera (insects)  
ἐχηνίς sucking-fish  
ἐχθρα viper  
ἐχυνός, of acornys  
ἐχυνός many plies  
— θαλάσσιος sea-urchin  
— χερσαίος hedgehog  
ἐχιν viper

ζοφά gazelle  
ζύγωνα hammer-headed shark

ἄλεκτρον amber  
ἄμιονος mule  
ἄνωτρον abomasum  
ἄπαρ liver  
ἄπατος hepatus (fish)  
Ἐρακλειώτης ἄθος magnet

θέραμθις thermitis (snake)  
θηλυκόνη acornite  
θηλυκόνη lettuce  
θῆψ (I) hair (II) seaweed  
θῆψ fig-tree, leaves of  
θῆρα sprat  
θεσσαλίς wick  
θῆρα rush  
θύαλλος grayling  
θύμον thyme

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θύσσος tunny  
θύον citrus  
θύος jackal

Ἴβις ibis  
ἱερά κόρος epilepsy  
ἱεραξ falcon, hawk  
— θαλάσσιος flying-fish  
— πελάγιος sea-hawk  
ἱκτερός jaundice  
ἱετινός kite  
ἱδός bird-lime  
ἱουλός rainbow-wrasse  
ἱανός lantern  
ἱπποκάμπος sea-horse  
ἱππομανές hippomanes  
ἱππος horse; ἱ. θάλασσα mare  
— ποτάμιος hippopotamus  
ἱππουρός hippurus (fly)  
ἱρις iris  
ἱσχός fig, dried  
ἱσχίου πόσις sciatia  
ἱρέα willow-tree  
ἱρψή wryneck  
ἱχθός fish  
ἱχθυέμων ichneumon  
ἱχθύρ serum  
ἱωψ minnow

καλαμίνθη water-mint  
καλαμίνθης reed warbler  
κάλαμος (I) reed (II) cane (III) fishing-  
rod  
καλλομανίος star-gazer (fish)  
κάμηλος camel  
κάμη caterpillar  
καυθρός blister-beetle  
κάβουρος (I) beetle (II) scarab  
— θαλάσσιος black sea-bream  
κάπρος caprus (fish)  
κάραβος crayfish  
κάρις prawn  
καρκινάει hermit-crab  
καρκινός crab  
καρσιόζωος cartaxomus (= rhinoceros)  
καρσίον leek, chopped  
κάριον nut  
καρχαρόδοντα, τὰ saw-toothed animals.  
κατορπίδες, αἱ sea-calves  
κατορπ beaver  
κατρύς manāli pheasant  
κατάβλητον gnu  
κατάνω dipsas  
κερχυρίς kestrel

κερχυρίς ortolan  
κέρχυρος millet  
κέδρος cedar  
κεκρήφαλος reticulum  
κεκαρύς cricket  
κεντρώτης (I) dipsas (II) spiny dog-fish  
κεντρύς dipsas  
κέρας horn  
κεράττης cerastes  
κερατῶν ἰαγυθία  
κερκόρωρος mynah  
κερχυρίς kestrel  
κεστρέις millet, grey  
κέφαλος mallet, grey  
κέφαλος adjutant (bird)  
κῆριος, μουζέ, horse's  
κῆρος κερπος (monkey)  
κερύδος ceryi  
κῆρυξ trumpet-shell, whelk  
κῆρυξ sea monster, cetacean  
κῆρυξ drone  
κῆρυξ war-tail  
καβαρφόδης harper (fish)  
καυθαίος vermilion  
κιννάμωμον cinnamon  
κίρκος circo (bird)  
κίρκος falcon  
κίττα jay  
κίττις ivy  
κίττις (I) thrush (II) wrasse  
κλαδιστόρυγχος clapperbill  
κλήμα clyster  
κνήδη nettle  
κόκκη mussel, shellfish  
κόκκηψ (I) crocus (II) piper (fish)  
κόλλος Spanish mackerel  
κόλλος glue  
κόλαος (I) jackdaw (II) little cormorant  
κόκκυλος rabbit  
κόκηζα fleabane  
κορκαδός crow-fish  
κόραξ raven  
κορίανον coriander  
κορκαδός coccostias  
κορυβαλλός ersted lark  
κόρυβος lark  
κορώνη (I) crow (II) κ. ἐλαλία shear-  
water, little Manx  
κόρυον sieve  
κόσμιος (I) blackbird (II) κ. θαλάσσιος  
wrasse  
κόσμος olive, wild  
κοτάνη, see 12. 42n.  
κοκλίος (I) snail (II) κ. θαλάσσιος sea-  
snail

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κόχλος shellfish  
 κριάβη (i) cabbage (ii) sea-cole.  
 κραιβίς cabbage-caterpillar  
 κράνεια cornel  
 κρέβ corncrake  
 κρεβή barley  
 κρέσι (i) ram (ii) κ. θαλάττιος ram fish  
 (iii) battering ram  
 κροκόδειλος crocodile  
 κρόμμυον onion  
 κρύσταλλος (i) ice (ii) κ. άρυκτός crystal,  
 rock  
 κύανος (i) lapis lazuli (ii) Syrian nut-  
 hatch  
 κύκνος swan  
 κτυμίδης night-hawk  
 κυνίδιον lap-dog  
 κυνοκέφαλος (i) baboon (ii) Κυνοκέφαλος.  
 Dog heads  
 κυνόμια dog fly  
 Κυνοπρόσωποι Dog faces  
 κυνόσαυτος, see άγλαοφώτις  
 κυπρίτιος cypress  
 κύπερον galingale  
 κύπρινος carp  
 κύτινος tree-medick  
 κύων dog  
 — θαλάττιος (i) dog-fish (ii) shark  
 — ποτάμιος otter  
 κυβιδός goby  
 κύωνιον hemlock  
 κύωνις mosquito  
  
 λάβραξ bass  
 λαγώς (i) hare (ii) λ. θαλάττιος sea-  
 hare  
 λαέρτης laertes (ant, wasp)  
 λάρος sea mew  
 λάνα lioness  
 λέωνος στέαρ lobster-lard  
 λεοντοφόβος lion's bane (insect?)  
 λέπιδς limpet  
 λέπρα leprosy  
 λευκόλιον flax, white  
 λέων (i) lion (ii) λ. θαλάττιος sea-lion  
 λιβανωτίς rosemary frankincense  
 λίθος stone  
 λίθον flax  
 λίθον sodium carbonate  
 λιγυρόστιον amber  
 λίγος withe  
 λύξ (i) lynx (ii) hippocps  
 λυκάβας year  
 λυκοκτόνιον wolf's bane (herb)  
 λύκος wolf

λυκοσπάδες lycospades (horses)  
 λυκόστομος anchovy  
 λυκόφως twilight  
 λύρα gurnard  
  
 μανίς sprat  
 μαύριτις maerotes (fish)  
 μάλακτα, τὰ cephalopod mollusca  
 μαλακτοστρακα, τὰ crustaceans  
 μάλαχη mallow  
 μάλαχη maithia (fish)  
 μάλλος wool  
 μάραθον fennel  
 μαργαρίτις pearl  
 μαργαρος pearl-oyster  
 μαργαρόφως maotichore  
 μελαγκρόβος marsh-tit  
 μέλαν lamp-black  
 μελανούρος (i) melanurus (fish) (ii)  
 dipsas (snake)  
 μελαγρίς guinea-fowl  
 μέλι honey  
 μέλι ash-tree  
 μέλισσα bee  
 μέμβρις smelt  
 μέλιον tuft  
 μέλιμος mercurius (bird)  
 μέριψ bee-eater  
 Μερική πίδα lucerne  
 μήκων poppy  
 μήλα apple-trees  
 μυροκάρυα, τὰ ruminants  
 μύθος bindweed  
 μύθος seaweed  
 μόλιος lead  
 μολοβήριτις pig, wild  
 μονήμερον day-fly  
 μονόκερος, (i) έπας, όνος unicorn  
 (ii) όρνις hornbill  
 μοσάφ αυτοχis  
 μόσχος calf  
 μυγαλή shrew-mouse  
 μυελός marrow of spine  
 μύδα fly  
 μύλλος myllus (fish)  
 μύραινα mormy  
 μύριση (i) ant (ii) marmot  
 μύρον scorb  
 μύρον κίγυρας (fish)  
 μύριση τυρίτλη  
 μύς (i) mouse (ii) μ. άρρητοίος field-  
 mouse (iii) rat  
 — άίτιος jerboa  
 — θαλάττιος turtle  
 μύσος horsefly

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μύσος mustard  
 μύσση fennel  
 μύσση torpedo (fish)  
 ναυτικός argonaut  
 νεβρός fawn  
 νεφρός kidney  
 νερίτις Nerites  
 νεύρα duck  
 νευροτόμος duck-killer (bird)  
 νυκτερίς bat  
  
 ξιφίος sword-fish  
  
 οίνος rock-dove  
 οίς sncep  
 οίστρος gadfly  
 όλομυόν frog, croak of male  
 όλομυοίος club-rush  
 όνοκενταύρα onocentaura (ape)  
 όνος ass  
 — θαλάττιος hake  
 όνος vinegar  
 όξύρυνηος (i) oxyrynehus (fish) (ii)  
 sturgeon  
 όπός rennet  
 — Κερυναιος siphonium juice  
 όρείτης orites (hawk)  
 όρείς mule  
 όρiganον marjoram  
 όρνις great tummy  
 όρνις bird; ό. θήλεια hen  
 όρνιθς bitter vetch  
 όρνιθςος bird, young of  
 όρνις quail  
 όρνις rice  
 όρνις antelope  
 όρφός great sea perch  
 όρφαλος osmythus (mollusc)  
 όρρηιον pulse  
 όστρακόδεσμα, τὰ crustaceans  
 όστρακόμυα, τὰ testaceans  
 όστραον oyster  
 όραχός rhacilla  
 όρον urine  
 όρς snake  
  
 πανκύνιον pancynium (seaweed)  
 πάγυρος crab, common  
 πάνθη panther  
 πάππος pappus (bird)  
 περιβαλλίγιος acornite  
 περίβαλος (i) leopard (ii) leopard-fish  
 παρσίος parens (snake)  
 παρσίος locust  
 παρσίος, see παρσίος  
 πελαγός stork

πελειός dove  
 πελεκάν pelican  
 πέπερος pepper  
 περικοκόβος partridge-catcher  
 περδίς partridge  
 περισσέα dove, pigeon  
 περική perch  
 περιόρα perseae-tree  
 περσίος persicus (fish)  
 πετρώλιος crab, flying  
 πικύη pine-tree  
 πύχανον rue  
 πύλαμις pelamnyd  
 πύθητις monkey-spider  
 πύθηκος (i) monkey (ii) π. θαλάσσιος  
 sea-monkey  
 πικρίς picris (plant)  
 πύνη piana  
 πύθη pitch  
 πύθος pine-tree  
 πύθιανος plane tree  
 πύθιανος (i) lungs (ii) jelly-fish  
 πύς grass  
 — Μερική lucerne  
 πύθητις lamb  
 πύθητιος octopus  
 πύθητιος pilot-fish  
 Πύθος Buxine Sea  
 πυρόβρα purple shellfish  
 πυρόβριον purple coot  
 πυρόβριος όρνις purple snake  
 πυτομυοκίτιον pond-weed  
 πυτομυοκίτιος leaf-cutter (insect)  
 πύθιον leaf  
 πύθιον brepon (fish)  
 πύθητις (i) dipsas (ii) prester (snake)  
 (iii) waterspout  
 πύθητις pristis (fish)  
 πύθος liex  
 πύθητιος flocks  
 πύθητιος (i) sheep (ii) sea-sheep  
 πύθς roe-deer  
 πύθηλιος spittle  
 πύθητιος antelope  
 πύθητιος box-tree  
 πύθητιος pyralis (bird)  
 πύθητιος wax moth  
 πύθητιος fire-stick  
 πύθητιος pappus (bird)  
 πύθητιος fire-flies  
 πύθητιος wheat  
 πύθητιος foal  
  
 άδύθος (i) fishing-rod (ii) lictor's rod  
 άδύθος buck-thorn  
 άδύθος grape-spider

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ρινόκερος rhinoceros  
 ροδοδάφνη rose-laurel  
 ρόσος rose  
 ρόμβος turbot  
 ροζός swinach  
 ρυδές fragrant  
  
 σάχηνη drag-net  
 σαλαμάνδρα salamander  
 σάλπη saupe  
 σάλπιγξ (i) trumpet (ii) salpinx (bird)  
 σαργός sargue  
 σάτυρος satyr  
 σαβρος (i) lizard (ii) horse-mackerel  
 σείρη (i) siren (bee) (ii) siren (bird)  
 Σείριος Dog-star  
 σελευκός rose-coloured pastor  
 σελήνη (i) moon (ii) moon-fish  
 σεληνιασμός epilepsy  
 σελινον celery  
 σέφρος goat  
 σιπεδών sepedon (snake)  
 σιπρία outtiefish  
 σιψή seps (snake)  
 σίδη pomegranate  
 σίδηρος iron  
 σίλιυρος (i) sheat-fish (ii) Nile perch  
 σίλιψ cockroach  
 σittaκος parrot  
 σκάρος parrot-wrassa  
 σκηπτός thunderbolt  
 σκίανα maigre  
 σκιάλα squill  
 σκολόπειδρα (i) centipede (ii) σ. θαλα-  
 τία sea-scolopendra  
 σκόμβρος mackerel  
 σκόροδος garlic  
 σκορπίος (i) scorpion (ii) scorpion-fish  
 σκώληξ earthworm, grub, worm  
 σκώψ owl, little horned  
 σμάραγδος emerald  
 σμάλος yew tree  
 σμήθος mouse  
 σμήθριον Cretan alexanders  
 σπάλξ blind-rat  
 ο σπάρτον esparto  
 σπίνδαλος spindalus (bird)  
 σπίνος chaffinch  
 σπλάγχνα intestines  
 σπογγία sponge  
 σπόγγιλος, see σφόδριλος  
 σταφυλάι grapes (seaweed)  
 στεγανόποδες, τὰ web-footed birds  
 στρωμός (i) whelk (ii) trumpet-shell  
 (iii) spiral-shell

στρουθός plaice  
 στρουθός μεγάλη ostrich  
 — σμικρός sparrow  
 σκαλός beccaftco  
 σική fig-tree  
 σίκον fig  
 σίμφυτον comfrey  
 σπυδρος sparus, four-toothed  
 σπιγματούδος purge  
 στροπερίξ sand-partridge  
 σπς pig  
 σπής wasp  
 σφύξ sphinx-ape  
 σφουδίλη beetle  
 σφόδριλος red thorny oyster  
 σκαθών larva (of bee)  
 σκίμος mastic tree  
 σκίμος rope

τάμιος curdled milk  
 τανυσίπτερος wide-wing  
 τάραντος tarandus [? elk]  
 τάρικος fish, smoked  
 τάρπος bull  
 ταΐς peacock  
 τέριμθος flax  
 τέττιξ (i) cicada (ii) τ. ενάλιος sea-  
 cicada  
 τευθίς squid  
 τευθίλον beef  
 τρεκεών consumption  
 τίγρις tiger  
 τιδυμάλος spurgo  
 τίση cockroach  
 ταξικόν arrow-poison  
 τοξότης globe-fish  
 τράγος goat, he-  
 τράχουρος horse-mackerel  
 τριγλή mullet, red  
 τριόρχης buzzard  
 τροχίλος Egyptian plover  
 τροχός trochus (fish)  
 τρυγών turtle-dove  
 — θαλαττία sting-ray  
 τρωκίτης gnawer (fish)  
 τρωξάλλης grasshopper  
 τυρός cheese  
 τυφλώψ typhlops (lizard)

δαινα (i) hyena (ii) hyena-fish  
 δεριαίσις dropsy  
 δέρπος water-snake  
 ελάθριμος monkey-spider  
 εσκαίωμας henbane  
 έπιζύγια, τὰ beasts of burden

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έπιχή bag-net  
 έπιζύγια cataract (of the eyes)  
 ές pig  
 έστριξ porcupine  
  
 φάγγρος (i) sea-bream (ii) phagrus, 10.  
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 φαλόγγιον malmignatte, spider  
 φάλαγξ spider  
 φάλλατα (i) whale (ii) moth  
 φασιανός pheasant  
 φασσοφόντης dove-killer (bird)  
 φάττα ring-dove  
 φαρράγος pangolin  
 φέλλοι corks  
 φήνη larva-merger  
 φήλο (i) louse (ii) sucking-fish  
 φλόμος mullein  
 φονικόν palm-grove  
 φοινίξ (i) phoenix (ii) φ. ύγρός water-  
 phoenix  
 — (i) date-palm (ii) φ. χαμαίηλος  
 dwarf-palm  
 φολιδοντά, τὰ sealay creatures  
 φρόνη, φρόνος toad  
 φούκιον grass-wrack  
 φούκς wrasse  
 φούκος seaweed  
 φούσα (i) globe-fish (ii) physa (fish)  
 φούσαλος (i) globe-fish (ii) whale  
 φουστήρη blow-hole  
 φούκαυρα porpoise  
 φούκη seal  
 φουτήγιον flageolet  
  
 χαλκεύς John Dory  
 χαλκίς sardine

χαλκός bronze  
 χαμαιλέον chameleon  
 χάννα sea-perch  
 χιρακάριος stone-curllew  
 χιράξ charax (fish)  
 χυλιόδοντα, τὰ teeth, animals with  
 projecting  
 χυλιόλιον (i) swallow (ii) flying gurnard  
 χυλιόστρος chelydrous (snake)  
 χυλιών (i) θαλαττία turtle (ii) χερσαία  
 tortoise (iii) penthouse  
 χυλιώνια tortoise-stone  
 χυμύ clam  
 χην goose  
 χημαλώνη Egyptian goose  
 χίμαρα (i) goat, she- (ii) Chimara  
 χλωρός, greenfinch  
 χλωρός, χλωρίων golden oriole  
 χλοίος (i) pig (ii) schall (fish)  
 χολή gall  
 χολίος chromis (fish)  
 χρομίος chromis (fish)  
 χροιάετος golden eagle  
 χρυσός gold  
 χυροσφόρος gilt-head  
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 ψάρτ starling  
 ψήττα flounder  
 ψιττακάριος parrot  
 ψίφρα itch  
  
 ώκιπτερος ocypteris (bird)  
 ώριον orion (bird)  
 ώτις bustard

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 Zaleucus, lawgiver 6. 61  
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### III. CLASSIFIED CATALOGUE OF FAUNA, FLORA, ETC.

#### I. MAMMALS

- Acomys *Mus cahirinus*  
 Amepelus (leopard), perb. *Felis serval*  
 Antelope *Bubalis mauritanica*  
 Ass *Equus asinus*  
 Aurochs *Bos bonasus*  
 Baboon *Cynocephalus babuin*  
 Bat *Vespertilio serotinus*  
 Bear *Ursus arctos*  
 Beaver *Castor fiber*  
 Blind-rat *Spalax typhlus*  
 Boar *Sus scrofa*  
 Bull *Bos taurus*  
 Camel *Camelus bactrianus*  
 Cartazomus *Rhinoceros indicus*  
 Cat, domestic *Felis domestica*; wild  
     *F. catus*  
 Chimpanzee *Troglodytes niger*  
 Corocottas *Hyaena crocuta*  
 Cow *Bos femina*, *Vacca*  
 Deer *Cervus elaphus*  
 Dog *Canis familiaris*  
 Dolphin *Delphinus delphis*  
 Dugong *Halicore dugong*  
 Elephant *Elephas africanus* and *E.*  
     *indicus*  
 Elk, see *Tarandus*  
 Fawn, see *Deer*  
 Field-mouse, gen. *Mus silepticus*  
 Fox *Canis vulpes*  
 Gazelle *Antelope dorcas*  
 Gibbon *Hylobates hudak*  
 Gnu *Catoblepas gnu*  
 Goat *Capra hircus*  
 Gorilla *Troglodytes gorilla*  
 Hare *Lepus timidus*  
 Hedgehog *Erinaceus europaeus*  
 Hippopotamus *H. amphibius*  
 Horse *Equus caballus*  
 Munnuman *Semnopithecus entellus*  
 Hyena *Hyaena striata*  
 Ixer *Ovis lervia*  
 Ichneumon *Herpestes ichneumon*  
 Jackal *Canis aureus*  
 Jerboa *Dipus aegypticus*  
 Kepos (monkey) *Cercopithecus pyr-*  
     *rhonotus*  
 Killer Whale *Orea gladiator*  
 Leopard *Felis pardus*  
 Lion *Felis leo*  
 Lynx *Felis lynx*  
 Mandrill *Cynocephalus maimon*  
 Mantichore, fabulous  
 Marmot *Arctomys bobac*  
 Marten *Mustela martes*  
 Mole *Spalax typhlus*  
 Monkey, see *Baboon*, *Chimpanzee*,  
     *Gibbon*, *Kepos*, *Mandrill*, *Sphinx*  
 Mouse *Mus musculus*  
 Mule *Mulus*  
 Onocentaure, see *Chimpanzee*  
 Otter *Lutra vulgaris*  
 Pangolin *Manis longicauda*  
 Panther *Felis pardus panthera*  
 Pig, gen. *Sus*  
 Porcupine *Hystrix cristata*  
 Pricket, see *Deer*  
 Rabbit *Lepus cuniculus*  
 Rat *Epimys norvegicus*?  
 Reindeer *Rangifer tarandus*  
 Rhinoceros *Rhinoceros indicus*  
 Roe-deer *Cervus capreolus*  
 Satyr (monkey), see *Gibbon*  
 Sea-cali = ? *Walrus*, *Odobenus ros-*  
     *marus*  
 Seal *Phoca vitulina*  
 Sheep *Ovis aries*  
 Shrew-mouse *Sorex araneus*  
 Sphinx (ape) *Cercopithecus Diana*  
 Tarandus *Alces malchitis*?  
 Tiger *Felis tigris*  
 Udad *Ovis lervia*  
 Unicorn, fabulous  
 Warthog *Phaeochoerus aethiopicus*  
 Whale *Balaena biscayensis*  
 Wolf *Canis lupus*  
 Yak *Poepagus grunniens*

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2. BIRDS

Adjutant *Leptopilius argala*  
 Aegyptian, perh. *Lammergeier*, *g.v.*  
 Asterias (I) perh. Starling, *q.s.*; (II)  
 Golden Eagle, *g.v.*  
 Becoafco *Sylvia atricapilla*  
 Bee-eater *Merops apiaster*  
 Blackbird *Turdus merula*  
 Blue Tit *Parus cyanus*  
 Boccoalis, unidentified  
 Brenthus, unidentified  
 Bustard *Otis tarda*  
 Buzzard *Buteo vulgaris*  
 Cervi, unidentified  
 Chaffinch *Fringilla coelebs*  
 Chicken, Cock *Gallus gallinaceus*  
 Cinnamon bird, fabulous  
 Circe, unidentified  
 Clapperbill *Pluvianus aegyptius*  
 Corn-crake(?) *Rallus crex*  
 Crane *Grus cinereus*  
 Crested Lark *Alauda cristata*  
 Crow *Corvus corone*  
 Cuckoo *Cuculus canorus*  
 Dabchick *Podiceps ruficollis*  
 Dove (I) *Crocopus chlorogaster* 16. 2;  
 (II) *Columba palumbus*  
 Dove-killer *Aster palumbarius*  
 Duck *Anas boschas*  
 Duck-killer, sp. *Aquila*  
 Eagle, sp. *Aquila*  
 Egyptian Goose *Chenalopez aegypti-*  
*acus*  
 Egyptian Plover *Pluvianus aegyptius*  
 Falcon, perh. *Falco*  
 Francolin *Tetrax francolinus*  
 Goatsucker *Caprimulgus europaeus*  
 Golden Eagle *Aquila chrysaetos*  
 Golden Oriole *Oriolus galbula*  
 Goldfinch *Carduelis elegans*  
 Goose *Anser cinereus*  
 Greenfinch *Fringilla chloris*  
 Guinea-fowl *Numida meleagris*  
 Halcyon *Alcedo ispida*  
 Harpe, perh. Sea-hawk, *g.v.*  
 Hawk, gen. *Accipiter*  
 Heron *Ardea cinerea*  
 Heron, Buff backed *Ardea bubulcus*  
 Hoopoe *Upupa epops*  
 Hornbill, sp. *Bucero*  
 Ibis White *Tantalus aestivus*; Black  
*Falconellus igneus*  
 Jackdaw *Corvus monedula*

Jay *Garrulus glandarius*  
 Kestrel *Falco tinnunculus*  
 Kite *Milvus icinus*  
 Lammergeier *Cypaetus barbatus*  
 Lark *Alauda arvensis*  
 Little Cormorant *Phalacrocorax pyg-*  
*maeus*  
 Mandl Pheasant *Lophophorus impey-*  
*anus*  
 Marsh Tit *Parus palustris*  
 Merlin *Falco aesalon*  
 Merminus, perh. *Buteo desertorum*  
 Mynah *Gracula religiosa*  
 Night-hawk *Strix uralensis?*  
 Nighthale *Ducalis tuscina*  
 Ocypterus *Accipiter nisus*  
 Orion, fabulous  
 Orites, perh. *Falco sacer*  
 Ortolan *Emberiza hortulana*  
 Ostrich *Struthio camelus*  
 Owl *Athene noctua*  
 Owl, Little Horned *Strix scops*  
 Pappus, unidentified  
 Parrot *Palaeornis cyanocephalus*  
 Partridge *Perdix graeca* (or *saxatilis*)  
 Partridge-catcher, perh. *Astur*  
*brevipennis*  
 Peacock *Pavo cristatus*  
 Pelican *Pelicanus crispus*  
 Pheasant *Phasianus colchicus*  
 Pigeon *Columba palumbus*  
 Purple Goot *Porphyrio veterum*  
 Pyralis, unidentified  
 Quail *Coturnix vulgaris*  
 Raven *Corvus corax*  
 Reedwarbler (?) *Acrocephalus arundi-*  
*naccus*  
 Ring-dove *Columba palumbus*  
 Robin *Erithacus rubecula*  
 Rock-dove *Columba livia*  
 Roller *Coracias garrulus*  
 Rose-coloured Pastor *Pastor roseus*  
 Ruff *Machetes pugnaz*  
 Salpinx, unidentified  
 Sand-partridge *Ammoperdix Bonhami*  
 Sea-eagle *Pandion haliaetus*  
 Sea-hawk *Megalestris catarractes*  
 Sea-mew *Larus canus*  
 Seagull, gen. *Larus*  
 Shearwater *Puffinus kuhli*  
 —, Little Manx *P. yelkouan*  
 Siren (I) *Serinus hortulanus*  
 Siskin *Fringilla spinus*  
 Skua, Great, see Sea-hawk  
 Sparrow *Passer domesticus*

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4. AMPHIBIA

Frog *Rana agilis*; *R. graeca*, 3. 37  
 Toad *Bombinator pachypus*

5. FISHES

Adonis, unidentified  
 Anchovy *Engraulis encrasicolus*  
 Anthis, unidentified  
 Aulopias *Thynnus alalunga?*  
 Basse *Lupus labrus*  
 Black Sea-bream *Cantharus lineatus*  
 Blue-grey, unidentified  
 Caprus, unidentified  
 Carp *Cyprinus carpio*  
 Cat-fish *Parasilurus Aristoteles*  
 Charax, unidentified  
 Chromis, perh. *Umbra cirrhosa*  
 Conger-eel *Conger vulgaris*  
 Crane-fish, perh. *Reguleus Banksi*  
 Crow-fish (I) *Chromis castanea*; (II) un-  
 identified, 14. 23, 26  
 Dog-fish *Mustelus laevis*  
 Eel *Anguilla vulgaris*  
 Etua-fish, unidentified  
 Fishing-frog *Lephis piscatorius*  
 Flounder *Pleuronectes flus*  
 Flying-fish *Exocoetus volitans*  
 Flying Gurnard *Dactylopterus volitans*  
 Fox-shark *Alopietis vulpes*  
 Garfish *Belone acus*  
 Gilthead *Chrysophrys aurata*  
 Globe-fish *Diodon hystrix*  
 Gnaower, perh. *Alopietis vulpes*  
 Goby, sp. *Gobius*  
 Grayling *Thymallus vulgaris*  
 Great Sea-perch *Polyprion cervinum*  
 Great Tunny *Thynnus thynnus*  
 Gurnard, sp. *Trigla*  
 Hake *Gadus marluccius*  
 Hammer-headed Shark *Zyganna*  
*maileus*  
 Harper, sp. *Chaetodon*  
 Hepatus, unidentified  
 Horned Ray *Cephaloptera gnomus*  
 Horse-mackerel *Caranx trachurus*  
 Hveras-fish, unidentified  
 John Dory *Zeus faber*  
 Leopard-fish, unidentified  
 Mackerel *Scomber scomber*  
 Maotes, unidentified  
 Malgre *Sciaena aquila*  
 Maltha, unidentified

3. REPTILES

Acutias *Zamenis gemonensis*  
 Amphisaena *Typhlops vermicularis?*  
 Asp *Naja haje*  
 Basilisk, fabulous  
 Blood-letter *Vipera lataseta?*  
 Cerastes *Cerastes cornutus*  
 Chameleon *Chamaeleo vulgaris*  
 Chelydrus *Tropidonotus tessellatus*  
 Cobra, see Asp  
 Crocodile *Crocodinus vulgaris*; Gang-  
 etio *Gavialis gangeticus*; Indian *C.*  
*palustris*  
 —, Land- *Psammosaurus griseus*  
 Dipsas *Vipera prester*  
 Gecko *Platydictylus mauretanicus*  
 Lizard (I) *Lacerta viridis*; (II) gen.  
*Varanus* 16. 41  
 Melanurus, see Dipsas  
 Pareas *Coluber longissimus*, or *Aescu-*  
*lopti*  
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 Purple Snake *Dryophis intestinalis*  
 Python *Python molurus*, or *P. cobra?*  
 Salamander *Salamandrea maculosa*  
 Sepeidon, unidentified  
 Seps *Vipera macrops*  
 Snake, generic term  
 Theromithis, see Asp  
 Tortoise *Testudo graeca*  
 Turtle (I) *Thalassochelys caretta*; (II)  
 perh. *Trionyx gangeticus*. See also  
 16. 14n.  
 Typhlops *Pseudopus pallasi*  
 Viper *Vipera aspis*  
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Marten-fish, perh. *Motella tricirrata*  
 Melanurus *Oblata melanurus*  
 Mianow (?), unidentified  
 Moon-fish, unidentified  
 Moray *Muraena helena*  
 Mullet, Grey, sp. *Mugil*  
 Mullet, Red *Mullus barbatus*  
 Mylina, unidentified  
 Myrus *Muraenopsis unicolor*  
 Nile Perch *Lates niloticus*  
 Oxyrhynchus *Mormyrus caschive*  
 Parrot Wrasse *Scurus cretensis*  
 Pelamyd *Pelamys sarda*  
 Perch *Perca fluviatilis*  
 Perseus, sp. *Lutjanus*  
 Phagrus, unidentified  
 Physa *Potadon fahaka*  
 Pilot-fish *Naucrates ductor*  
 Pipe-fish *Syngnathus acus*  
 Piper, sp. *Trigla*  
 Plaice *Pleuronectes platessa*  
 Porpoise *Delphinus phocena*  
 Prepon, unidentified  
 Pristis, unidentified  
 Rainbow Wrasse *Coris julis*  
 Ram-fish, perh. *Orca gladiator*  
 Sardine *Clupea pilchardus*  
 Sarguo *Sargus vulgaris*  
 Saupé *Boz saupa*  
 Schall *Synodontis schall*  
 Scorpion-fish, unidentified  
 Sea-bream *Pagrus vulgaris*  
 Sea-hare (I), sp. *Diodon*  
 Sea-horse *Hippocampus antisuorum*  
 Sea-lion (II), unidentified  
 Sea-monkey, perh. *Mallote*  
 Sea-perch *Serranus cabrilla*  
 Sea-sheep, unidentified  
 Shark *Squalus carcharias*  
 Sheet-fish *Stilurus glanis*  
 Skate, sp. *Raja*  
 Smelt *Osmerus eperlanus*  
 Spanish Mackerel *Scomber colias*  
 Sparus, Four-toothed *Dentex vulgaris*  
 Spiny Dog-fish *Centrina salivanti*  
 Sprat *Aphua minuta*  
 Star-gazer *Uranoscopus scaber*  
 Sting-ray *Trygon pastinaca*  
 Sturgeon *Acipenser sturio*  
 Sucking-fish *Echeneis remora*  
 Sword-fish *Xiphias gladius*  
 Torpedo *Torpedo marmorata*  
 Trochus, unidentified  
 Tunny *Thynnus thynnus*  
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Water phoenix, perh. sp. *Chastodon*  
 Weever *Trachinus draco*  
 Wrasse *Labrus merula*

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Ant (I) fam. *Formicidae*; (II) sub-fam. *Myrmicinae*, 6. 43; (III) Indian, see Termite  
 Bee *Apis mellifica*  
 Beetle (*Kávtaπos*) *Scarabaeus pilularius*; (*σφωβάν*), see 8. 13n.  
 Blister-beetle, fam. *Meloidae*  
 Bumble-bee, fam. *Bombidae*  
 Buprestis, unidentified  
 Cabbage-caterpillar, larva of *Pieris rapae*  
 Cicada, fam. *Cicadidae*  
 Cockroach, gen. *Blattidae*. See also 1. 37n.  
 Codling moth *Carpocapsa pomonella*  
 Cricket *Acheta* or *Gryllus campestris*  
 Day-fly *Ephemera longicauda*  
 Dog-fly, fam. *Stomoxidae*  
 Dung-beetle *Scarabaeus sacer*  
 Ephemera, gen. *Drosophila*  
 Fire-flies, unidentified  
 Fly *Musca domestica*  
 Gnat, fam. *Tabanidae*  
 Grasshopper *Locusta viridissima*  
 Hippurus *Stratiomys chameleo*  
 Horse-fly *Tabanus bromius*  
 Lac-insect *Tachardia laeca*  
 Laertes, (I) ant, unidentified; (II) wasp (? or hornet *Vespa crabro*)  
 Lion's-bane, unidentified  
 Locust, fam. *Acrilidae*  
 Loose *Pediculus humanus*  
 Mosquito, fam. *Culicidae*  
 Moth, fam. *Heterocera*  
 Scarab *Scarabaeus sacer*  
 Siren (I) bee, see 5. 42n.  
 Termite, order *Isoptera*  
 Wasp *Vespa vulgaris*  
 Wax-moth *Galleria cerasna*

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Four-jawed spider *Galeodes arabs*  
 Grape-spider *Lathroedectus tedeceim-guttatus*  
 Malnignatta = Grape-spider?

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Monkey-spider = Grape-spider?  
 Scorpion, see 6. 20n.

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Crab, common, edible *Cancer pagurus*  
 Crab, Flying, unidentified  
 Crab, generic term *Decapoda brachyura*  
 Crab, River *Thalassia fluviatilis*  
 Grayfish *Palaemon vulgaris*  
 Hermit-crab *Pagurus bernhardus*  
 Lobster *Homarus gammarus*  
 Prawa *Palaemon squilla*  
 Runner-crab *Cancer cursor*  
 Sea-lion (I), see Lobster

9. MOLLUSCS

Arion *Arion empiricorum*  
 Argonaut *Argonauta argo*  
 Clam, gen. *Chama*  
 Cattlefish *Sepia officinalis*  
 Limpet *Patella haliotis*  
 Mussel *Mytilus edulis*  
 Nautilus, see Argonaut  
 Nerites, unidentified  
 Octopus *Octopus vulgaris*  
 Osmylus *Eledone muschata*  
 Oyster *Ostrea edulis*  
 Pearl-oyster *Melagrina margaritifera*  
 Pinna *Pinna nobilis*  
 Purple Shellfish *Murex trunculus*  
 Sea-cicada *Arctos ursus*  
 Sea-hare (I) *Aplysia depilans*  
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 Shellfish, of Red Sea, sp. *Tridachna*  
 Snail, gen. *Helicidae*  
 Spiral-shell, fam. *Buccinidae*  
 Squid *Loligo vulgaris*  
 Trumpet-shell *Tritonium nodiferum* or *Ranella gigantea*, 16. 12  
 Whelk *Cerithium vulgatum*

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Centipede *Scutigera marsilans*  
 Earthworm *Lumbricus terrestris*  
 Leech *Hirudo medicinalis*, *Gambusia anaxiata*  
 Leek-cutter, 'prob. a Milliped', L-S?  
 Sea-scolopendra, unidentified  
 Worm, in man *Ascaris lumbricoides*  
 —, in dog *A. mystax*

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Sea-urchin, gen. *Echinus*  
 Star-fish, gen. *Asterias*

12. COELENTERATA

Jelly fish, gen. *Acalephe*  
 Sea-anemone, gen. *Actinia*

13. PORIFERA

Sponge *Spongia aurorum*

14. TREES, SHRUBS, AND PLANT

Aconite *Aconitum anthora*  
 Agnus-castus *Vicia agnus-castus*  
 Almond *Prunus amygdalus*  
 Apple *Pyrus malus*  
 Ash *Fraxinus ornus*  
 Barley *Hordeum sativum*  
 Bay *Laurus nobilis*  
 Bent *Beta maritima*  
 Hindweed *Smilax aspera*  
 Bitter Vetch *Ervum ervilla*  
 Box *Buxus sempervirens*  
 Buck-thorn *Rhamnus graeca*  
 Cabbage *Brassica cretica*  
 Cane *Bambusa arundinacea*  
 Cedar *Juniperus excelsa*  
 Celandine, Greater *Chelidonium majus*  
 Celery *Apium graveolens*  
 Cinnamon *Cinnamomum cassia*  
 Citrus *Callitris quadrivalvis*  
 Club-rush *Scirpus holoschoenus*  
 Comfrey *Symphytum tuberosum*  
 Coriander *Coriandrum sativum*  
 Cork-oak *Quercus suber*  
 Cornel *Cornus mas*  
 Croban alexanders *Smyrniem persolatum*  
 Cuckoo-pint *Arum italicum*  
 Cypress *Cupressus sempervirens*  
 Date-palm *Phoenix dactylifera*  
 Dog's-tooth grass *Cynodon dactylon*  
 Dwarf-palm *Chamaecrops humilis*  
 Elecampane *Inula helenium*  
 Esparto *Stipa tenuissima*  
 Fennel *Foeniculum vulgare*  
 Fig *Ficus carica*  
 Flax *Linum usitatissimum*



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Flax, White *Camelina sativa*  
 Fleabane, sp. *Inula*  
 Galingale *Cyperus rotundus*  
 Garlic *Allium sativum*  
 Grapes (seaweed) *Fucus volubilis*  
 Grass-wrack *Cymodocea nodosa*  
 Hair (seaweed) *Cystoseira foeniculosa*  
 Hellebore, White *Veratrum album*  
 Hemlock *Conium maculatum*  
 Henbane *Hyoscyamus niger*  
 Ilex *Quercus ilex*  
 Iris, gen. *Iris*  
 Ivy *Hedera helix*  
 Juniper *Juniperus macrocarpa*  
 Leek *Allium porrum*  
 Leopard's-choke *Leonitum anthora*  
 Lettuce, Wild *Lactuca scariola*  
 Lucerne *Medicago sativa*  
 Madwort *Forsydia clypeata*  
 Maidenhair Fern *Adiantum capillus-Veneris*  
 Mallow *Malva silvestris*  
 Marjoram *Origanum heracleoticum*  
 Mastic tree *Pistachia lentiscus*  
 Millet *Panicum miliaceum*  
 Mullein *Verbascum sinuatum*  
 Mustard *Sinapis alba*  
 Myrtle *Myrtus communis*  
 Nettle *Urtica*  
 Oak *Quercus robur*  
 Olive *Olea europaea*  
 —, Wild *Olea oleaster*  
 Onion *Allium cepa*  
 Oyster-green *Ulva lactuca*  
 Palm *Phoenix dactylifera*  
 Panynium (seaweed), unidentified  
 Papyrus *Cyperus papyrus*  
 Pea *Cicer arictinum*  
 Peony *Paeonia officinalis*  
 Pepper *Piper nigrum*  
 Persea *Mimusops schimperi*  
 Plover, see I. 35a.  
 Pine (weich) *Pinus laricio*; (*nirus*) *P. halepensis*  
 Plane *Platanus orientalis*  
 Pomegranate *Punica granatum*  
 Pondweed *Potamogeton natans*  
 Poplar *Populus nigra*  
 Poppy *Papaver somniferum*  
 Reed, perh. *Arundo donax*

Rice *Oryza sativa*  
 Rocket *Eruca sativa*  
 Rose *Rosa gallica*  
 Rose-laurel *Nerium oleander*  
 Rosemary-frankincense *Leucocrota cretica*  
 Rue *Ruta graveolens*  
 Rush, sp. *Juncus*  
 Sea-cole *Convolvulus soldanella*  
 Seaweed, gen. *Algas*  
 Silphium *Ferula tingitana*  
 Silver-fir *Abies cephalonica*  
 Spurge *Euphorbia peplus*  
 Squill *Urginea maritima*  
 Sumach *Rhus coriaria*  
 Thistle *Cnicus syriacus*  
 Thyme *Thymbra capitata*  
 Treo-medick *Medicago arbores*  
 Verrain *Verbena officinalis*  
 Vine *Vitis vinifera*  
 — (seaweed) *Fucus spiralis*  
 Water-mint *Mentha viridis*  
 Wheat *Triticum vulgare*  
 Willow *Vitex agnus-castus*  
 Wolf's-bane, see *Aconite*  
 Wormwood *Artemisia arborescens*  
 Yew *Taxus baccata*

## 15. METALS AND MINERALS

Amber  
 Bitumen  
 Bronze  
 Eagle-stone  
 Emerald  
 Gold  
 Iron  
 Lapis lazuli  
 Lead  
 Lignite  
 Magnet  
 Pearl  
 Rock-crystal  
 Salt  
 Sodium carbonate  
 Thracian stone  
 Tortoise-stone  
 Touchstone  
 Vermilion

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