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(449.)

AELIAN  
ON THE CHARACTERISTICS  
OF ANIMALS

III

BOOKS XII—XVII

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J. H. W. GREGG  
OF THE UNIVERSITY OF CAMBRIDGE

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III  
BOOKS XII—XVII

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



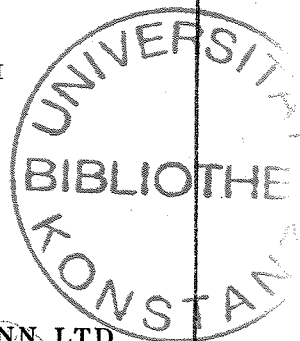
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## CONTENTS

	PAGE
SUMMARY . . . . .	3
BOOK XII . . . . .	7
BOOK XIII . . . . .	77
BOOK XIV . . . . .	133
BOOK XV . . . . .	201
BOOK XVI . . . . .	259
BOOK XVII . . . . .	323
EPILOGUE . . . . .	383
INDEXES: . . . . .	393
I. GREEK . . . . .	393
II. ENGLISH . . . . .	401
III. CLASSIFIED CATALOGUE OF FAUNA, FLORA, ETC. . . . .	435
IV. AUTHORS CITED . . . . .	441

## ERRATA

VOL. I

Page 234, line 4: for ἀνακλᾷ read ἀνακλᾷ

- „ 274, last line but one: for *οἱ στοῖς* read *οἱ στοῖς*, and  
again on  
„ 308 end of ch. 16

VOL. II

- „ 43, note d: *for* Issus and *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* οὐν *read* οὐ  
 „ 299, line 7: *for* mastich *read* mastic  
 „ 300, note 1: *for* γὰρ *read* γὰρ  
 „ 371, Add footnote: <sup>6</sup> Menis became King c. 3400 B.C.  
     and united the Northern and Southern Kingdoms of  
     Egypt.



1811-1812

1813

1814-1815

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1823-1824

1825-1826

1827-1828

1829-1830

1831

# AELIAN ON THE CHARACTERISTICS OF ANIMALS

## SUMMARY

### Book XII

- 1 Sacred Fish at Myra
- 2 Sacred Fish at Hierapolis
- 3 A monstrous Lamb
- 4 The Hawk: various species
- 5 The Marten and Alemena.  
The Mouse worshipped  
in the Troad
- 6 The Dolphin and its  
dead
- 7 The Lion in Egypt. The  
Sphinx. The Nemean  
Lion
- 8 The Wax-moth
- 9 The Wagtail
- 10 Two proverbs. The Mouse,  
its character
- 11 Onuphis, the sacred bull
- 12 The Dolphin
- 13 The 'Physsa' fish
- 14 The Catfish
- 15 Frog and Water-snake.  
The Crocodile and the  
Clapperbill
- 16 Democritus on the fecun-  
dity of certain animals.  
The Libyan Ass
- 17 Democritus on the effects  
of climate on the animal  
foetus
- 18 Democritus on the horns of  
Deer
- 19 Democritus on the growth  
of horns in Oxen
- 20 Democritus on hornless  
Bulls
- 21 Eagle saves the baby  
Gilgames
- 22 Dogs at Rhocca
- 23 Tame Lions in Elam
- 24 The Water-phoenix
- 25 The Horse-mackerel. The  
'Charax.' The Archer  
fish
- 26 The Porcupine
- 27 The Red Sea Monkey fish
- 28 Change of colour in birds  
and fishes
- 29 The Nile Perch
- 30 Tame Fish of various lands
- 31 The sons of Aristodemus  
and the Delphic Oracle
- 32 The Snakes of India
- 33 The Geese of the Capitol
- 34 Various customs relating to  
animals
- 35 The Dogs of Xanthippus
- 36 The river Crathis
- 37 Birds in love with human  
beings
- 38 A winged Sow
- 39 The Snake-born
- 40 Honours paid to Animals
- 41 The Ganges and its Turtles  
and Crocodiles
- 42 The Parrot Wrasse
- 43 Four methods of fishing
- 44 Music and the Elephant;  
and the Libyan Mare
- 45 Arion and the Dolphins
- 46 Music as a means of captur-  
ing Animals
- 47 The 'Anthias' fish

## SUMMARY

### Book XIII

- 1 Gordius and an Eagle.  
Gelon and a Wolf
- 2 The Sargue
- 3 Fishes, their haunts and  
their food
- 4 The Star-gazer fish
- 5 The Fishing-frog
- 6 A monstrous Octopus
- 7 Remedies for sick Ele-  
phants
- 8 The Elephant and its love  
of flowers
- 9 The Indian Horse. The  
War Elephant
- 10 Leopard-hunting in Maure-  
tania
- 11 Fox and Hare. The Hare  
and its young
- 12 The male Hare
- 13 The Hare, its habits
- 14 The Hare of the plains, the  
Hare of the mountains.  
Hare and Hounds
- 15 The Rabbit
- 16 Fishing for Tunny
- 17 The 'Aulopias' fish, how  
caught
- 18 The royal parks of India  
and their Birds. The  
Parrot
- 19 Fishing for Mullet
- 20 The 'Trochus,' a sea-  
monster
- 21 The Triton
- 22 The Elephant as body-  
guard
- 23 The 'Scolopendra' of the  
sea
- 24 Xenophon on Hounds
- 25 Animals presented to the  
Indian King
- 26 The Cicada of the sea
- 27 The Hyena fish. Depila-  
tories
- 28 The Gilt-head

### Book XIV

- 1 Tame Mackerel
- 2 A cure for jaundice
- 3 Fishing in shallow waters
- 4 Medicinal properties of the  
Sea-urchin and Hedge-  
hog
- 5 Hunting for Elephants'  
tusks
- 6 The Elephant. The Lynx
- 7 The Ostrich; method of  
capture
- 8 Eels in the Eretæus
- 9 The Sea-lion
- 10 The Wild Ass of Maure-  
tania
- 11 The Wild Cattle of Libya
- 12 The Weever
- 13 The Indian King, his food
- 14 The Gazelles of Libya
- 15 The 'Myrus,' and its eye
- 16 The Ibex of Libya
- 17 The Tortoise of Libya
- 18 'Mare's-frenzy.' Statue of  
Mare at Olympia
- 19 A boiling lake
- 20 The Sea-horse, its poison-  
ous nature
- 21 The Otter
- 22 The Grayling, how caught
- 23 The Ister and its Fish.  
The Sword-fish
- 24 A deadly Seaweed
- 25 The Moesians and their  
fishing. The Sheat-fish
- 26 The Ister in winter. Ships  
ice-bound. Fishing in  
winter. The Sturgeon
- 27 The Peony, how plucked
- 28 The Nerites: two myths
- 29 Fishing in the Eridanus in  
winter

### Book XV

- 1 Fly-fishing in Macedonia
- 2 The Ram-fish

## SUMMARY

- 3 The Tunny
- 4 The Moon-fish
- 5 Tunny-fishing in the  
Euxine
- 6 Tunny-fishers and Posei-  
don
- 7 Honey-dew in India
- 8 Pearl-fishing in the Indian  
Ocean
- 9 The Crane-fish
- 10 The Pelamyd
- 11 The Marten. The Marten-  
fish
- 12 The Clam
- 13 The 'Haemorrhous' snake.  
The tale of Canobus  
and Helen
- 14 Animals presented to the  
Indian King
- 15 Animal contests in India
- 16 The Viper and its young.  
The Pipe-fish
- 17 Lion and Dolphin com-  
pared
- 18 The 'Sepedon' snake
- 19 The Tortoise, male and fe-  
male
- 20 The Cock in Nibas
- 21 A monstrous Snake
- 22 Crow and Eagle
- 23 The Pilot-fish
- 24 Racing Oxen
- 25 Horses affected by certain  
waters; fed on fish;  
affected by music; their  
age
- 26 Scorpions in Persia. The  
Acomys. The Jerboa
- 27 The Francolin
- 28 The Little Horned Owl
- 29 The Pygmies and their  
Queen
- 3 The Mynah
- 4 The Adjutant stork
- 5 The Hoopoe of India. A  
Brahmani myth
- 6 The Pangolin
- 7 The Sand-partridge
- 8 Water-snakes of India
- 9 The Indian Mule
- 10 Monkeys of Prasinaea
- 11 The Yak
- 12 Fishes of India
- 13 The Skate and the Prawn  
of India
- 14 The Turtle and the Tor-  
toise of India
- 15 The Ants of India
- 16 The Chasm of Pluto
- 17 The island of Taprobane.  
The Turtle of the Indian  
Ocean
- 18 The Elephants of Tapro-  
bane; its sea-monsters
- 19 The Sea-hare of the Indian  
Ocean
- 20 Wild animals of India.  
The 'Cartazonus'
- 21 Satyr-like creatures in  
India
- 22 The Sciratae. Snakes of  
their country
- 23 The people of Sybaris and  
their Horses
- 24 The 'Lycospad' horse
- 25 The Horse trained for  
battle
- 26 The Sheep in cold weather
- 27 The Psylli and noxious  
creatures
- 28 The Psylli and snake-bites
- 29 Different natures combined
- 30 The Goats of Lycia
- 31 The Cynamolgi and their  
Dogs
- 32 The Sheep of Ceos
- 33 The Cattle and Sheep of  
various countries
- 34 The Goats of Sardinia

### Book XVI

- 1 The Purple Shellfish
- 2 Birds of India

## SUMMARY

- |  |   |
|--|---|
| 35 Fish as food for Goats                                      | 19 The Locust in Galatia                                    |
| 36 Elephants routed by Pigs                                    | 20 A White Swallow  |
| 37 The Psylli of India and their horses, etc.                  | 21 The Cinnamon bird  |
| 38 Snakes and Crabs at Metro-polis                             | 22 The 'Orion'  |
| 39 Monstrous snakes in India, in Ethiopia. A snake in Chios    | 23 The 'Catreus'  |
| 40 The 'Seps' snake  | 24 The Swan   |
| 41 Winged Scorpions and Snakes, and Lizards of India           | 25 An Indian Monkey; its capacity for imitation; how caught |
| 42 Winged Scorpions; two-headed Snakes; river-snakes in Persia | 26 The Indian Lion  |
|  | 27 The Nomaei and Lions                                     |
|  | 28 The Neades of Samos                                      |
|  | 29 Indian Elephants of war                                  |
|  | 30 Fish as cattle-fodder                                    |
|  | 31 A poisonous Fish in Armenia                              |

### Book XVII

- |   |  |
|---|--|
| 1 Monstrous Snakes and Crabs  | 32 The 'Oxyrhynchus' of the Caspian Sea                      |
| 2 Snakes of India   | 33 A Caspian bird. An Indian bird                            |
| 3 Monstrous Vipers and Tortoises  | 34 The Goats and Camels of the Caspii                        |
| 4 The 'Prester' snake   | 35 The Rhaucii expelled by Bees                              |
| 5 The Asp of Egypt  | 36 Lion and Camels   |
| 6 The Crocodile. Sea-monsters   | 37 An Eagle's gratitude                                      |
| 7 The Elephant. The Camel   | 38 A bird from the Caspian Sea                               |
| 8 The 'Kepos' monkey  | 39 Monkeys of Prasiaea                                       |
| 9 The 'Onocentaura' ape   | 40 Population expelled by Mosquitoes, Scorpions, and Spiders |
| 10 The Mole in Boeotia. Peculiarities of Libya, the Euxine, Ethiopia              | 41 A plague of Field-mice, of Sparrows, of Frogs, of Lions   |
| 11 The Malmignatte  | 42 Ants of Babylonia   |
| 12 A poisonous Toad   | 43 The Leopard of Caria                                      |
| 13 The Stone-curlew   | 44 The Rhinoceros; a fight with an Elephant                  |
| 14 Gigantic Birds   | 45 The flesh-eating Bulls of Ethiopia                        |
| 15 The hen Partridge. The Toad's two livers                                       | 46 Cockerels and Hens in the temples of Heracles and Hebe    |
| 16 The Veneti and Jackdaws  |  |
| 17 The Caspii; their land invaded by Rats. The Fox in Caspia. The Rats of Teredon |  |
| 18 The Sting-ray and music  |  |

### EPILOGUE

## BOOK XII

ΑΙΛΙΑΝΟΥ  
ΠΕΡΙ ΖΩΩΝ ΙΔΙΟΤΗΤΟΣ

IB

1. Μυρέων τῶν ἐν Λυκίᾳ 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 δῆπου καλούμενοι δαιτυμόνες. καὶ χαίρουσιν οἱ θύσαντες, καὶ τὴν τούτων δαῖτα πιστεύουσιν εἶναι σφισιν ὅτταν ἀγαθὴν, καὶ λέγουσιν ἰλεων εἶναι τὸν θεόν, διότι<sup>2</sup> οἱ ἰχθύες ἐνεπλήσθησαν τῶν κρεῶν. εἰ δὲ ταῖς οὐραῖς αὐτὰ ἐς τὴν γῆν ἐκβάλοιεν ὥσπερ οὖν ἀτιμάσαντες καὶ μυσαρὰ κρίναντες, 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' ὃν

AELIAN  
ON THE CHARACTERISTICS  
OF ANIMALS

BOOK XII

1. There is a bay at Myra in Lycia and it has a <sup>Sacred Fish at Myra</sup> 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> ἐπακούσαντες.

<sup>4</sup> τούτους δι' οὓς.

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

3. Λέγουσιν Αἰγύπτιοι, καὶ ἐμὲ μὲν ἥκιστα πείθουσι, λέγουσι δ' οὖν ἄρνα καὶ ὀκτάπουν καὶ δίκερκον κατὰ τὸν Βόκχοριν τὸν ἀδόμενον ἐκείνον γενέσθαι, καὶ ῥῆξαι φωνήν. καὶ δύο κεφαλὰς ἄδουσι τῆς ἀρνός, καὶ τετράκερω γενέσθαι φασὶ τὴν αὐτήν. Ὀμήρῳ μὲν οὖν φωνὴν Ἐάνθῳ 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 προσέχειν πῶς οἷόν τε· εἴρηται δ' οὖν, <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, ἀφιαῖσι τῶν πτερῶν <sup>5</sup> τὰ ἤδη γηρῶντα ὥσπερ οὖν τῶν φυτῶν οἱ κλάδοι <τὰ> <sup>6</sup> φύλλα τὰ ξηρά, καὶ ἀναφύουσιν.

<sup>1</sup> ἀμαθεῖς εἰκότως.

<sup>2</sup> ἄξια.

<sup>3</sup> αἰδῶ corrupt, H.

<sup>4</sup> γοῦν.

<sup>5</sup> Ges: πτερύγων.

<sup>6</sup> <τὰ> add. H.

2. In the ancient Bambyce <sup>a</sup> (it is now called 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 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 [Il. 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: remember to have heard. Before the Nile inundates various species 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 ἱέρακες ὡς τὴν ἄνθην τὰ δένδρα. γένη δὲ ἱεράκων πλείονα ἄρα ἦν, καὶ ἔοικεν ὑπαινίττεσθαι καὶ Ἀριστοφάνης τοῦτο. φησὶ γοῦν

ἄλλ' ἐπέμψαμεν  
τρισχίλους ἱέρακας ἵπποτοξότας.  
χωρεῖ δὲ πᾶς τις ὄνυχας ἡγκυλωμένος  
κερχνῆς τριόρχης γυψ κύμινδιν αἰετός.

νεμένηνται δὲ καὶ ἀπεκρίθησαν θεοῖς πολλοῖς. ὁ μὲν περδικοθήρας καὶ ὠκύπτερος Ἀπόλλωνός ἐστι θεράπων φασί, φήνῃν δὲ καὶ ἄρπην Ἀθηνᾶ προσέμουσιν, Ἑρμοῦ δὲ τὸν φασσοφόντην ἄθυρμα εἶναι φασιν, Ἡρας δὲ τὸν τανυσίπτερον, 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> ἱεράκων ἐστὶ πάμπολλα.

5. Αἰγύπτιοι μὲν οὖν σέβοντές τε καὶ ἐκθεοῦντες γένη ζώων διάφορα γέλωτα ὀφλισκάνουσι παρά γε τοῖς πολλοῖς. Θηβαῖοι<sup>4</sup> δὲ σέβουσιν Ἑλληνες ὄντες ὡς ἀκούω γαλῆν, καὶ λέγουσιν γε Ἡρακλέους αὐτὴν γενέσθαι τροφόν, ἣ τροφόν μὲν οὐδαμῶς, καθημένης δὲ ἐπ' ὠδίσι τῆς Ἀλκμήνης καὶ τεκεῖν οὐ δυναμένης, τὴν δὲ παραδραμεῖν καὶ τοὺς τῶν ὠδίωνων λύσαι δεσμούς, καὶ προελθεῖν τὸν Ἡρακλέα καὶ ἔρπειν ἥδη. καὶ οἱ τὴν Ἀμαξιτὸν τῆς<sup>5</sup> Τρωάδος κατοικοῦντες μὲν σέβουσιν· ἔνθεν τοι

<sup>1</sup> Lacuna: <ἀνάπτουσι> ex. gr. H.

<sup>3</sup> δέ.

<sup>4</sup> καὶ Θ. δέ.

<sup>2</sup> ἄλλον 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 merminus, 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 Hamaxitus in the Troad worship a Mouse, and that is why,

The Marten  
and  
Alcmena

The Mouse  
worshipped  
in the Troad

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

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

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

καὶ τὸν Ἀπόλλω τὸν παρ' αὐτοῖς τιμώμενον  
Σμίνθιον καλοῦσιν φασιν. ἔτι γὰρ καὶ τοὺς Αἰολέας  
καὶ τοὺς Τρώας τὸν μὴν προσαγορεύειν σμίνθιον,  
ὥσπερ οὖν καὶ Αἰσχύλος ἐν τῷ Σισύφῳ

ἀλλ' ἀρουραῖος τίς ἐστι σμίνθος ὧδ' ὑπερφυής; <sup>1</sup>

καὶ τρέφονται μὲν ἐν τῷ Σμινθείῳ <sup>2</sup> μύες τιθασοὶ  
δημοσίας τροφὰς λαμβάνοντες, ὑπὸ δὲ τῷ βωμῷ  
φωλεύουσι <sup>3</sup> λευκοί, καὶ παρὰ τῷ τρίποδι τοῦ  
Ἀπόλλωνος ἔστηκε μῦς. μυθολόγημα δὲ ὑπὲρ  
τῆς θρησκείας καὶ ἐκεῖνο προσακῆκοα. τῶν  
Αἰολέων καὶ τῶν Τρώων τὰ λῆια πολλὰς μυῶν  
μυριάδας ἐπελθούσας ἄωρα <sup>4</sup> ὑποκείρειν καὶ ἀτελῆ  
τὰ θέρη τοῖς σπείρασιν ἀποφαίνειν. οὐκοῦν τὸν  
ἐν Δελφοῖς θεὸν πυνθανομένων εἰπεῖν ὅτι δεῖ  
θύειν Ἀπόλλωνι Σμινθεί, τοὺς δὲ πεισθέντας  
ἀπαλλαγῆναι τῆς ἐκ τῶν μυῶν ἐπιβουλῆς καὶ τὸν  
πυρὸν αὐτοῖς ἐς τὸν <sup>5</sup> νενομισμένον ἄμῃον  
ἀφικνεῖσθαι. ἐπιλέγουσι δὲ ἄρα τούτοις καὶ ἐκεῖνα.  
ἐς ἀποικίαν Κρητῶν οἱ σταλέντες οἰκοθεν ἐκ τινος  
τύχης καταλαβούσης αὐτοὺς ἐδεήθησαν τοῦ Πυθίου  
φῆναί τινα αὐτοῖς χώρον ἀγαθὸν καὶ ἐς τὸν  
συνοικισμὸν λυσιτελῆ. ἐκρίπτει δὴ λόγιον, ἔνθα  
ἂν αὐτοῖς οἱ γηγενεῖς πολεμήσωσιν, ἐνταῦθα  
καταμεῖναι καὶ ἀναστήσαι πόλιν. οὐκοῦν ἤκουσι  
μὲν ἐς τὴν Ἀμαξιτὸν τήνδε καὶ στρατοπεδεύουσιν  
ὥστε ἀναπαύσασθαι, μυῶν δὲ ἄφατόν τι πλῆθος  
ἐφερπύσαν τά τε ὄχανα αὐτοῖς τῶν ἀσπίδων  
διέτραπε καὶ τὰς τῶν τόξων νευρὰς διέφαγεν· οἱ

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

<sup>2</sup> ἐῖς τοὺς Σμινθίους MSS, ἐν τῷ Σμινθίῳ Ges, Σμίνθως 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 μνήμονες καὶ τῶν συννόμων ἀπελθόντων τοῦ βίου οὐδαμῶς προδόται. τὸν γοῦν ἑαυτῶν τεθνεῶτα ὑποδύντες εἴτα μέντοι κομίζουσι φορὰν ἐς τὴν γῆν τοῖς ἀνθρώποις πιστεύοντες θάψαι, καὶ Ἀριστοτέλης μαρτυρεῖ τούτῳ· ἔπεται δὲ πλῆθος ἕτερον οἰοῦν τιμῶντες ἢ καὶ νῆ Δία ὑπερμαχοῦντες, μή ποτε ἄλλο κῆτος ἐπιδράμῃ καὶ τὸν νεκρὸν ἀρπάσῃ εἴτα καταδαίσηται. ὅσοι μὲν οὖν εἰσιν ἔνδικοι καὶ τῆς μουσικῆς ἐπαῖοντες, τῆς τῶν δελφίνων φιλομουσίας αἰδοὶ θάπτουσιν αὐτοὺς· οἱ δὲ ἀπὸ τε Μουσῶν φασιν ἀπὸ τε Χαρίτων ἀκηδῶς αὐτῶν ἔχουσι. καὶ δότε συγγνώμην, ὦ δελφίνες φίλοι, τῇ τῶν ἀνθρώπων ἀγριότητι, εἶγε καὶ Ἀθηναῖοι Φωκίωνα τὸν χρηστὸν ἔρριψαν ἄταφον. καὶ Ὀλυμπιάς δὲ ἐκεῖτο γυμνὴ ἢ τεκοῦσα τὸν τοῦ Διός, ὥς ἐκόμπαζε τε αὐτὴ καὶ ἐκείνος ἔλεγε, καὶ τὸν Ῥωμαῖον Πομπήιον τὸν Μέγαν ἐπὶ κλῆν ἀποκτείναντες Αἰγύπτιοι τοσαῦτα ἐργασάμενον καὶ νίκας νικήσαντα ἄγαν σεμνὰς καὶ θριαμβεύσαντα τρεῖς καὶ τὸν τοῦ φονέως πατέρα σώσαντα 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 εἶσαν ἐρριμμένον, ἄμοιρον τῆς κεφαλῆς, πλησίον τῆς θαλάττης καὶ ἐκείνον, ὡς ὑμᾶς πολλάκις ἔωσι.<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 δρῶντες.

7. Λέοντας μὲν ἐν Αἰγύπτῳ σέβουσι, καὶ ἐξ αὐτῶν κέκληται πόλις· καὶ τὰ ἰδιά γε τῶν ἐκεῖ λεόντων εἰπεῖν ἄξιον. ἔχουσι νεὼς καὶ διατριβάς εὖ μάλα ἀφθόρους, καὶ κρέα βοῶν αὐτοῖς ἐστὶν ὁσημέραι, καὶ διασπαρακτὰ κείται γυνὰ δοτῶν καὶ ἰνῶν, καὶ ἐσθιόντων ἐπάδουσιν Αἰγυπτία φωνῇ. ἡ δὲ ὑπόθεσις τῆς ᾠδῆς, 'μὴ βασκηνήτέ τινα τῶν ὀρώντων,' καὶ ἔοικεν ὡς ἂν εἴποις ἀντι περιάπτων τὸ ἄσμα. ἐκθεοῦνται δὲ ἄρα παρ' αὐτοῖς πολλοί, καὶ ἀντιπρόσωποί γε δίαται ἀνεμμένοι αὐτοῖς εἰσι. καὶ αἱ μὲν πρὸς τὴν ἔω θυρίδες, αἱ δὲ πρὸς τὴν ἐσπέραν ἀνεωγμέναι κεχαρισμενωτέραν αὐτοῖς τὴν διαίταν ἀποφαίνουσιν. ἔστι δὲ αὐτοῖς καὶ γυμνάσια ὑγιείας<sup>2</sup> χάριν, καὶ πλησίον παλαίστραι, ὃ δὲ ἀντίπαλος μόσχος τῶν εὐτραφῶν.<sup>3</sup> καὶ πρὸς τοῦτον γυμνασάμενος, ἦν<sup>4</sup> αὐτὸν κατέλη (δρᾶ δὲ βραδέως ὑπ' ἀργίας αὐτὸ καὶ ἀθηρίας), ἐμφορεῖται τε καὶ ὑποστρέφει ἐς τὸ αὐλιον τὸ ἴδιον. διάπυρον δὲ ἐστὶ τὸ ζῶον

<sup>1</sup> ἔωσι. ἐγὼ δὲ εἶδον καὶ τέττιγας εἰραντάς τινας καὶ πιπράσκοντας ἐπὶ δέπνον καὶ μάλα γε ἐδεῖναι.

<sup>2</sup> Schm: ὑγιείας.

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

<sup>4</sup> Jac: ἵνα.

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 ἔξωθεν πῦρ δύσωπείται καὶ φεύγει πλήθει τοῦ ἐνδοθέν φασιν. ἐπεὶ δὲ ἄγαν πυρῶδές ἐστι,<sup>1</sup> οἶκον Ἡλίου φασὶν εἶναι· καὶ ὅταν γε ἡ αὐτοῦ θερμότητος καὶ θεριότητος ὁ ἥλιος, λέοντι αὐτὸν πελάξῃ<sup>2</sup> φασί. προσέτι γε μὴν καὶ οἱ τὴν μεγάλην οἰκοῦντες Ἡλίου πόλιν ἐν τοῖς τοῦ θεοῦ προπυλαίοις τούσδε τρέφουσι τοὺς λέοντας, θειοτέρας τινὸς μοίρας ὥς Αἰγύπτιοί φασι μετεκληχότας. καὶ γάρ τοι καὶ ὄναρ οἷσπερ ὄν ὁ θεὸς ἐστὶν ἱεως ἐπιστάντες προθεσπίζουσί τινα, καὶ τοὺς ἐπιόρκον ὁμόσαντας οὐκ ἐς ἀναβολὰς ἀλλὰ ἤδη δικαιοῦσι, τοῦ θεοῦ τὴν ὀργὴν τὴν δικαίαν αὐτοῖς καταπνέοντος. λέγει δὲ καὶ Ἐμπεδοκλῆς τὴν ἀρίστην εἶναι μετοίκησιν τὴν τοῦ ἀνθρώπου, εἰ μὲν ἐς ζῶον ἢ λῆξις αὐτὸν<sup>3</sup> μεταγάγοι, λέοντα γίνεσθαι· εἰ δὲ ἐς φυτόν, δάφνην. ἃ δὲ Ἐμπεδοκλῆς λέγει, ταῦτά ἐστιν·

ἐν θήρεσσι<sup>4</sup> λέοντες ὀρειλεχέες χαμαιεῦναι γίνονται, δάφναι δ' ἐνὶ δένδρεσιν ἡκυόμοισιν.

εἰ δὲ δεῖ καὶ τῆς τῶν Αἰγυπτίων σοφίας ἐς φύσιν ἐκτρεπόντων καὶ τὰ τοιαῦτα ὥραν τίθεσθαι (δεῖ δέ), τὰ μὲν πρόσθια τοῦδε τοῦ ζῶον πυρὶ ἀποκρίνουσιν, ὕδατι <γε><sup>5</sup> μὴν τὰ κατόπιν. καὶ τὴν σφίγγα μέντοι τὴν διφυῆ Αἰγύπτιοί τε χειρουργοὶ γλύφοντες καὶ Θηβαῖοι μῦθοι κομπάζοντες διμορφον ἡμῖν πειρῶνται δεικνύναι, σεμνύνοντες τῇ τε τοῦ παρθενωποῦ καὶ τῇ τοῦ λεοντοειδοῦς σώματος

<sup>1</sup> ἐστὶ καὶ αὐτόν.

<sup>3</sup> Ges.: αὐτήν.

<sup>2</sup> πελάξῃ 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<sup>a</sup> 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 transmute 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>a</sup> The sign *Leo* in the zodiac.

κράσει αὐτήν. τοῦτό τοι καὶ Εὐριπίδης ὑπαινέ-  
ται λέγων

οὐρὰν δ' ὑπίλλασ' ὑπὸ λεοντόπουν βάσιν  
καθίζετο.

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

καὶ γὰρ ἐγὼ γένος εἰμὶ Σελήνης ἠυκόμοιο,  
ἣ δεινὸν φρίξας<sup>2</sup> ἀπεσεῖσατο θῆρα λέοντα  
ἐν Νεμέᾳ, ἀνάγουσ' αὐτὸν διὰ πότνιαν Ἥραν.

καὶ ταῦτα μὲν ἐς τοὺς μύθους ἀποκρίνωμεν,<sup>2</sup> τὰ  
γε μὴν λεόντων ἴδια καὶ ἀνωτέρω καὶ νῦν <δὲ><sup>3</sup>  
ἀποχρώντως εἴρηται.

8. Ζῶν ἐστὶν ὁ πυραύστης, ὅπερ οὖν χαίρει  
μὲν τῇ λαμπηδόνι τοῦ πυρός καὶ προσπέτεται τοῖς  
λύχνοις ἐνακμάζουσιν,<sup>4</sup> ἐμπεσὼν δὲ ὑπὸ ρύμης<sup>5</sup>  
εἴτα μέντοι καταπέφλεκται. μέμνηται δὲ αὐτοῦ  
καὶ Αἰσχύλος ὁ τῆς τραγωδίας ποιητῆς λέγων

δέδοικα μωρὸν κάρτα πυραύστου μόρον.

9. Ὁ δὲ κύγκλος ζῶν ἐστὶ πτηνὸν ἀσθενὲς τὰ<sup>6</sup>  
κατόπιν, καὶ διὰ τοῦτό φασι μὴ ἴδια μηδὲ καθ'  
ἑαυτὸν δυνάμενον αὐτὸν νεοττιὰν<sup>7</sup> συμπλέξαι, ἐν  
ταῖς ἄλλων δὲ τίκτειν. ἔνθεν <τοι><sup>8</sup> καὶ τοὺς  
πτωχοὺς κύγκλους ἐκάλουν αἱ τῶν ἀγροίκων

<sup>1</sup> Reiske: οὖν.

<sup>3</sup> <δὲ> add. H.

<sup>5</sup> Ges: ρύμης.

<sup>7</sup> νεοττιὰν most MSS.

<sup>2</sup> Reiske: ἀπεκρίναμεν.

<sup>4</sup> ἐνακμαζούση τῇ φλογί.

<sup>6</sup> τό.

<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> 1. 32]:

'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]:

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

9. The Wagtail<sup>a</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

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

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

ὁσφὺν δ' ἐξ ἄκρων διακίγκλισον ἥντε κίγκλος<sup>1</sup>  
ἄνδρὸς πρεσβύτου, τελέειν δ' ἀγαθὴν ἐπαισίδην.

καὶ ἐν τῷ Γήρα

λορδοῦ κυκλοβάταν ῥυθμόν.

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

οἶα παίζουσιν φίλαι  
παρθένοι Λυδῶν κόραι  
κούφα πηδῶσαι πόδας,<sup>3</sup>  
κἀνακροῦνσαι χεροῖν,  
'Εφεσίαν παρ' Ἀρτεμιν  
καλλίσταν, καὶ τοῖν ἰσχύϊν  
τὸ μὲν κάτω τὸ δ' αὖ  
εἰς ἄνω ἐξαίρουσαι,<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 ὅς ὁλεθρον,  
μέμνηται δὲ αὐτῆς Μένανδρος ἐν τῇ Θαΐδι.  
τρυγόνος δὲ λαλίστερον ἔλεγον. ἡ γάρ τοι  
τρυγῶν καὶ διὰ τοῦ στόματος μὲν ἀπαύστως  
φθέγγεται, ἤδη δὲ καὶ ἐκ τῶν κατόπιν μερῶν ὥς  
φασὶ πάμπλειστα. μέμνηται δὲ καὶ ταύτης τῆς  
παροιμίας ἐν τῷ Πιλοκίῳ 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  
*Amphiarus* [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 Autocrates 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 *Thaïs* [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

<sup>1</sup> *Mein*: κίγκλον.

<sup>3</sup> *Fiorillo*: κόμαν MSS H.

<sup>2</sup> *Ges*: αὐτοκρατήσας.

<sup>4</sup> *Thompson*: -ουσα MSS, *edd.*

<sup>5</sup> <τοι> *add.* H.

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

Λέγουσι δὲ τοὺς μύας λαγνιστάτους εἶναι, καὶ  
μάρτυρά γε Κρατῖνον ἐπάγονται εἰπόντα ἐν ταῖς  
Δραπετίσι

φέρει νῦν σοι

ἐξ αἰθρίας καταπυροσύνην μυὸς ἀστράψω Ξενο-  
φώντος.

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

τελέως δὲ μ' ὑπῆλθεν ἡ κατάρτος μαστροπὸς  
ἐπομύουσα τὰν Κόραν τὰν Ἄρτεμιν  
τὰν Φερρέφατταν<sup>2</sup> ὡς δάμαλις, ὡς παρθένος,  
ὡς πῶλος ἀδμής. ἡ δ' ἄρ' ἦν μυωνία,

ἐς ὑπερβολὴν δὲ λαγνιστάτην αὐτὴν εἰπεῖν  
ἠθέλησε 'μυωνίαν ὄλην' ὀνομάσας. καὶ Φιλήμων

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

11. Σέβουσι δὲ Αἰγύπτιοι καὶ μέλανα ταῦρον,  
καὶ καλοῦσιν Ὀνουφιν αὐτόν. καὶ τὸ ὄνομα τοῦ  
χώρου ἔνθα 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> Μεῖν: φερρέφατταν.

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

<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, <sup>The Mouse, its character</sup>  
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 <sup>Onuphis, the sacred bull</sup>  
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, οὐσπερ οὖν καὶ λαρινούς καλοῦσι Θεσπρωτοὶ τε καὶ Ἑπειρώται τῆς σπορᾶς τῆς τῶν Γηρυόνου βοῶν γενεαλογοῦντες αὐτούς. καὶ σιτεῖται γὰρ Ὀνουφίς πόαν Μηδικὴν οὗτος.

12. Ὀξύτατος δὲ ἦν ἄρα καὶ ἀλτικώτατος ἰχθύων ὁ δελφίς, ἀλλὰ καὶ τῶν χερσαίων ἀπάντων. ὑπερπηδᾷ γοῦν καὶ ναῦν, ὡς Ἀριστοτέλης λέγει, καὶ τὴν γε αἰτίαν πειράται προστιθέναι, καὶ ἔστιν αὕτη. συνέχει τὸ πνεῦμα, ὥσπερ οὖν καὶ οἱ ὑψιδροὶ κολυμβηταί· καὶ γὰρ τοὶ καὶ ἐκεῖνοι ἐντείναντες <sup>1</sup> ἔνδον τὸ πνεῦμα, ὥσπερ οὖν νευράν, εἶτα τὸ σῶμα ὡς βέλος ἀφίαισι. τὸ δὲ θλιβόμενόν φησιν ἔνδον ὠθεῖ τε καὶ ἐξακοντίζει αὐτούς.

13. Ἡ δὲ φύσά ἐστιν ἰχθὺς Αἰγύπτιος θαυμάσιος ἄξιος. οἶδε γὰρ ὡς φασιν ὅποτε ἡ σελήνη λήγει, οἶδε δὲ αὐτῆς καὶ τὴν αὔξησιν. καὶ οὖν καὶ τὸ ἦπαρ αὐτοῦ συναύζεται <sup>2</sup> τῇ θεῷ ἢ συμφθίνει, καὶ πῇ μὲν εὐτραφές ἐστι, πῇ δὲ λεπτότερον.<sup>3</sup>

14. Ὁ δὲ γλάνις <sup>4</sup> ἐστὶ μὲν περὶ τὸν Μαίανδρον καὶ τὸν Λύκον τοὺς Ἀσιανούς ποταμούς, τῆς δὲ Εὐρώπης περὶ τὸν Στρυμόνα, καὶ σιλούρω μὲν τὸ εἶδος ὁμοίος ἐστὶ. πέφυκε δὲ φιλοτεκνότατος ἰχθύων οὗτος. ὅταν γοῦν ἡ θήλεια ἀποκυῖσθαι, ἡ

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

<sup>3</sup> εὐτραφής . . . λεπτότερος.

<sup>2</sup> συναύζει.

<sup>4</sup> Schn: λάνγνις.

<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 shrunk.

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 ἀφείτῃ τῆς ὑπὲρ τῶν τέκνων φροντίδος, οἷα δὴπον λεχῶ, ὁ δὲ ἄρρην τῇ φρουρᾷ τῇ τῶν βρεφῶν ἑαυτὸν ἐπιτάξας παραμένει, πᾶν ἀναστέλλον τὸ ἐπιβουλεύον. ἱκανὸς δὲ ἐστὶ καὶ ἄγκιστρον καταπιεῖν, ὡς Ἀριστοτέλης φησὶν.

15. Βάτραχος ὕδρον μισεῖ καὶ δέδουκεν ἰσχυρῶς. οὐκοῦν τῇ βοῇ τῇ πολλῇ πειράται ἀντεκπλήττειν αὐτὸν καὶ ἀντιφοβεῖν. κροκοδίου δὲ κακουργία<sup>1</sup> ἐς ἀνθρώπου τε θήραν καὶ ζώου ἑτέρου,<sup>2</sup> τὴν ἀτραπὸν δι' ἧς οἶδε κατιόντας ἐς ποταμὸν ἢ ἐφ' ὑδρείαν ἢ ἵππου<sup>3</sup> ἀρδεῖαν ἢ καμήλου ἢ καὶ νῆ Δία ὥστε ἐπιβῆναι πλοίου, ταύτην<sup>4</sup> τοι νύκτωρ πολλῶ τῷ ὕδατι καταρραίνει, καὶ ἐμπλήσας τὸ στόμα ἐγγεῖ κατὰ τῆς ἀτραποῦ πολλάκις, ὀλισθηρὰν αὐτὴν ἐργάσασθαι θέλων καὶ εὐκολωτέραν ἑαυτῷ τὴν ἄγραν ἀποφαίνων. τὰ γάρ τοι<sup>5</sup> κατολισθάνοντα οὐ κρατεῖ τῆς ἐπιβάθρας, ἀλλ' ἐκείνα μὲν κατηνέχθη, ὁ δὲ ὑπεπήδησεν ὑπολαβὼν καὶ δειπνεῖ. ὀλίγα δὲ κροκοδίων περὶ ἐρῶ καὶ νῦν. οὐ πρὸς πᾶν τὸ τῶν τροχίλων γένος ἐστὶ τῷδε τῷ θηρίῳ ἐνσπονδα (πολλὰ δὲ αὐτῶν γένη καὶ ὀνόματα, τραχέα δὲ καὶ ἀκούσαι ἀντίτυπα, καὶ διὰ τοῦτο ἐὼ αὐτά) μόνον δὲ τὸν καλούμενον κλαδαρόρυγχον ἐταῖρον καὶ φίλον ἔχει. δύναται γὰρ οὗτος ἀλύπως ἐκλέγειν αὐτῷ τὰς βδέλλας.

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

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

<sup>3</sup> ἵππου τινός.

<sup>4</sup> Παυω: ταύτη.

<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.

Frog and  
Water-snake

The  
Crocodile

and the  
Clapperbill

<sup>a</sup> Ar. says συνδάκνων διαφθεῖρει τὰ ἄγκιστρα.

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



16. Λέγει Δημόκριτος πολύγονα εἶναι τὸν κύναν, καὶ τὴν αἰτίαν προστίθῃσι λέγων, ὅτι πολλὰς ἔχει τὰς μήτρας καὶ τοὺς τόπους τοὺς δεκτικούς τοῦ σπέρματος. ὁ τοῖνυν θορὸς οὐκ ἓκ μιᾶς ὁρμῆς ἀπάσας αὐτὰς ἐκπληροῖ, ἀλλὰ δὶς τε καὶ τρεῖς ταῦτα τὰ ζῶα ἐπιθόρννυται, ἵνα ἡ συνέχεια πληρώσῃ τὰ τοῦ γόνου δεκτικά. ἡμίονους δὲ λέγει μὴ τίκτειν· μὴ γὰρ ἔχειν ὁμοίας μήτρας τοῖς ἄλλοις ζώοις, ἑτερομόρφους δέ, ἡκιστα δυναμένας γονὴν δέξασθαι· μὴ γὰρ εἶναι φύσεως ποίημα τὴν ἡμίονον, ἀλλὰ ἐπινοίας ἀνθρωπίνης καὶ τόλμης ὡς ἂν εἴποις μοιχιδίου<sup>1</sup> ἐπιτέκνημα τοῦτο καὶ κλέμμα. δοκεῖ δέ μοι, ἡ δ' ὅς, ὄνου ἵππον βιασαμένου<sup>2</sup> κατὰ τύχην κυῆσαι, μαθητὰς δὲ ἀνθρώπων τῆς βίας ταύτης γεγεννημένους 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 ἀγλαΐαν τὴν διὰ τῆς κόμης οὐκ ἂν ὑπομείνει<sup>3</sup> τὸν τοιόνδε γαμέτην οἱ σοφοὶ τοὺς τούτων γάμους φασίν.

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

<sup>1</sup> Reiske: μοιχιδιον.

<sup>2</sup> Diels: ὄνος... βιασάμενος MSS, βιάσασθαι H, κυῆσαι 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 δέ ἄκλυστον καὶ ἐν γαλήνῃ ὄν ἔρρωται τε καὶ ἐστι σύντονον καὶ διαρκεῖ πρὸς τὸν κατὰ φύσιν χρόνον τῆς ζωογονίας. οὐκοῦν ἐν κρυμῷ μὲν φησιν ὁ Ἀβδηρίτης συμμένει, ἐν ἀλέᾳ δὲ ὡς τὰ πολλὰ ἐκπίπτει. ἀνάγκη δὲ εἶναι λέγει τῆς θερμῆς πλεοναζούσης διύστασθαι 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 ὅσπου τὸ κατειληφὸς τὸν ἐγκέφαλον λεπτότατον εἶναι καὶ ὑμενώδες καὶ ἀραιόν, φλέβας τε ἐντεῦθεν [καὶ]<sup>1</sup> ἐς ἄκραν τὴν κεφαλὴν ὑπανίσχειν παχυτάτας. τὴν γοῦν τροφήν καὶ ταύτης γε τὸ γονιμώτατον ὥκιστα ἀναδίδοσθαι. καὶ ἡ μὲν πιμελή αὐτοῖς ἔξωθεν φησι περιχεῖται, ἡ δὲ ἰσχὺς τῆς τροφῆς ἐς τὴν κεφαλὴν διὰ τῶν φλεβῶν ἀναθόρνυται. ἐνθεν οὖν τὰ κέρατα ἐκφύεσθαι διὰ πολλῆς ἐπαρδόμενα τῆς ἱκμάδος. συνεχῆς οὖν οὔσα ἐπιρρέουσά τε ἐξωθεῖ τὰ πρότερα. καὶ τὸ μὲν ὑπερίσχον ὕγρον ἔξω τοῦ σώματος σκληρὸν γίνεται, πηγνύντος αὐτὸ καὶ κερατοῦντος τοῦ αἵματος, τὸ δὲ ἔνδον ἔτι μεμυκὸς ἀπαλὸν ἐστι. καὶ τὸ μὲν σκληρύνεται ὑπὸ τῆς ἔξωθεν 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 ἀνωθεὶν τοῦτο ἐθέλοντος καὶ οἰδάνοντος<sup>1</sup> καὶ σφύζοντος, ὥσπερ οὖν ἐπειγομένου τεχθῆναι καὶ προελθεῖν. ἡ γάρ τοι ἱκμάς ῥήγνυμένη<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 ἔτοιμα ἐκκύπτειν 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 ὀστὰ ὑπ' αὐτῶν. καὶ ἡ ἔκφυσις δὲ τῶν κεράτων παχυτέρα οὐσα 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 σπραγιῶδες λέγων)<sup>7</sup> ἐπὶ τοῦ βρέγματος οὐκ ἔχοντες ἀντιτύπου τοῦ παντὸς ὄντος ὅσπου καὶ τὰς συρροίας τῶν χυμῶν οὐ δεχομένου, γυμνοὶ τε καὶ ἄμοιροι γίνονται τῶν ἀμυντηρίων. καὶ αἱ φλέβες δὲ αἱ

<sup>1</sup> Pausanias: οἰδάνωντος.

<sup>3</sup> δὲ ἄρα] γάρ.

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

<sup>4</sup> Ges: ῥώμης.

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>5</sup> πρὸς.

<sup>6</sup> Schen: θρηγιῶδες.

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

κατὰ τοῦ ὁστοῦ τοῦδε ἀτροφώτεραι οὔσαι, λεπτότεραί τε καὶ ἀσθενέστεραι γίνονται. ἀνάγκη δὲ καὶ ξηρότερον τὸν αὐχένα τῶν ἀκεράτων εἶναι. λεπτότεραι γὰρ καὶ αἱ τούτου φλέβες. ταύτῃ τοι καὶ ἔρρωμένοι ἦττον. ὅσαι δὲ Ἀράβιοι βόες θήλειαι μὲν εἰσι τὸ γένος, εὐφυεῖς δὲ τὰ κέρατα, ταύταις<sup>1</sup> ἢ γε πολλῇ ἐπίρροια τῶν χυμῶν φησι τροφή τῆς εὐγενοῦς βλάστης τοῖς κέρασιν ἐστίν. ἀκέρω δὲ καὶ αὐταὶ ὅσαι τὸ δεκτικὸν τῆς ἱκμάδος ὁστοῦν στερεώτερόν τε ἔχουσι καὶ δέχεσθαι τοὺς χυμοὺς ἠκιστον. καὶ συνελόντι εἰπεῖν αὖξιν ἢ ἐπίρροῃ αἰτία τοῖς κέρασι. ταύτην δὲ ἄρα ἐποχετεύουσι φλέβες πλείσταί τε καὶ παχύταται καὶ ὑγρὸν κύουσαι ὅσον καὶ δύνανται στέγειν.

21. Ἴδιον δὲ τῶν ζώων καὶ ἡ φιλάνθρωπια. ἀετὸς γοῦν ἔθρεψε βρέφος. καὶ εἰπεῖν τὸν πάντα λόγον ἐθέλω, ὡς ἂν γένηται<sup>2</sup> μάρτυς ὢν προεθέμην. Βαβυλωνίων βασιλεύοντος Σενηχόρου Χαλδαῖοι λέγουσι τὸν γενόμενον ἐκ τῆς ἐκείνου θυγατρὸς τὴν βασιλείαν ἀφαιρήσεσθαι τὸν πάππον.<sup>3</sup> τοῦτο ἐκεῖνος πέφρικε, καὶ ἵνα εἴπω τι καὶ ὑποπαίσας Ἀκρίσιος γίνεται ἐς τὴν παῖδα· ἐφρουρεῖ γὰρ πικρότατα. λάθρα δὲ ἡ παῖς (ἦν γὰρ τοῦ Βαβυλωνίου σοφώτερον τὸ χρεών) τίκτει<sup>4</sup> ὑποπληροσθεῖσα ἐκ τινος ἀνδρὸς ἀφανοῦς. τοῦτο οὖν οἱ φυλάττοντες δέει τοῦ βασιλέως ἔρριψαν ἐκ τῆς ἀκροπόλεως· ἦν γὰρ ἐνταῦθα ἀφειργμένη ἢ προειρημένη. οὐκοῦν ἀετὸς<sup>5</sup> τὴν ἐπὶ τοῦ παιδὸς καταφορὰν ὀξύτατα ἰδὼν, πρὶν ἢ τῇ γῇ προσαραχθῆναι τὸ βρέφος,

<sup>1</sup> καὶ ταύταις.

<sup>2</sup> γένοιτο.

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

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

<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. ἀρρεν has fallen out after τίκτει H.

<sup>5</sup> ὁ ἀετός.

ὑπῆλθεν αὐτὸ καὶ τὰ νῶτα ὑπέβαλε, καὶ κομίζει ἐς κηπὸν τινα, καὶ τίθησι πεφεισμένως ἐδ' μάλα. ὁ τοῖνυν τοῦ χώρου μελεδωνὸς τὸ καλὸν παιδίον θεασάμενος ἑρᾷ αὐτοῦ καὶ τρέφει· καὶ καλεῖται Γίλγαμος, καὶ βασιλεύει Βαβυλωνίων. εἰ δέ τῳ δοκεῖ μῦθος τοῦτο, σύμφημι πειρώμενος ἐς ἰσχὺν κατεγνώκεναι αὐτόν. Ἀχαιμένη <γε><sup>1</sup> μὴν τὸν Πέρσην, ἃφ' οὗ καὶ κάτεισιν ἡ τῶν Περσῶν εὐγένεια, ἀετοῦ τρόφimon ἀκούω γενέσθαι.

22. Ἐν δὲ Κρήτῃ Ῥοκκαίας οὕτως Ἀρτέμιδος καλεῖται νεώς. ἐνταῦθα οἱ κύνες λυττώσιν ἰσχυρῶς. ἐς ταύτην οὖν ὅταν τὴν νόσον ἐμπέσωσιν, εἰτα μέντοι ἑαυτοὺς ἐκ τῆς ἄκρας ἐπὶ τὴν κεφαλὴν ὠθοῦσιν ἐς τὴν θάλατταν.

23. Ἐν τῇ Ἐλυμαίᾳ χώρα νεώς ἐστὶν Ἀναΐτιδος,<sup>2</sup> καὶ εἰσιν 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 ὀρέξης λαβόντες εἰτα ἀπίασι σωφρόνως τε καὶ κεκοσμημένως.

24. Ἐν τῇ θαλάττῃ τῇ Ἐρυθρᾷ ἰχθὺς γίνεται φασί, καὶ ὄνομα αὐτῷ ὕγρος φοῖνιξ, καὶ γραμμιάς

<sup>1</sup> <γε> add. H.

<sup>2</sup> Valesius: Ἀδώνιδος.

<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 Rhoccaea,<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.

Dogs at Rhocca

23. In the country of Elam<sup>c</sup> there is a shrine to Anaitis<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.

Tame Lions in Elam

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

The Water-Phoenix

<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 μῆκος τῷ κατὰ τὴν ἡμετέραν γινομένην θάλατταν ἴσον ἐστί, ῥάβδοι δὲ αὐτὸν περιέρχονται χρυσῷ προσεικασμέναι ἀπὸ τῶν βραγχίων ἐς τὴν οὐρὰν καθήκουσαι, μέση δὲ αὐτὰς διατέμνει <sup>2</sup> ἀργύρῳ προσεικασμένη. τὸ στόμα δὲ αὐτῷ κέχηνε, καὶ ἡ κάτω γένυς ἐς τὴν ἄνω νεύειν πέφυκε <sup>3</sup>. πρασίνοισι δὲ ἔχει τοὺς ὀφθαλμούς, βλέφαρα δὲ αὐτοὺς περιέρχεται χρυσοειδῆ. ἔστι δὲ καὶ ὁ χάραξ καλούμενος <sup>4</sup> τῆς αὐτῆς θαλάττης θρέμμα. ἔχει δὲ πτερυγία, καὶ χρυσῷ προσεικασται ὅσα γε ἰδεῖν τὰ παρ' ἑκάτερα, καὶ νωτιαία ὅσα καὶ ταῦτα ἔχει χρυσοειδῆ. κατωτέρω δὲ ἄρα εἰσι πορφυραὶ ζῶναι τὴν χροάν, χρυσοειδὲς δὲ καὶ τὸ οὐραῖόν μοι νόει τοῦ αὐτοῦ, πορφυραὶ δὲ ἄρα στιγμαὶ <sup>5</sup> τοὺς ὀφθαλμούς αὐτῷ μέσους ἐς κάλλος γράφουσιν. ὁ δὲ τοξότης ἐν τῇ αὐτῇ θαλάττῃ γινόμενος ἐχίνῳ ὁμοῖός ἐστι τὸ εἶδος, κέντρα δὲ ἔχει στερεὰ καὶ μακρά.

26. Αἱ δὲ ὕστριχες αἱ Λιβυκαὶ κεντοῦσί τε <sup>6</sup> τοὺς ἀπτομένους πικρῶς καὶ μέντοι καὶ ὀδύνας ἐνεργάζονται χαλεπὰς.<sup>7</sup> καὶ τεθνεώτων δὲ πονηρὰ τὰ ἐκ τῶν ἀκανθῶν νύγματα ἀπαντᾶ, ὥς φασιν.

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

<sup>1</sup> κυανέαις.

<sup>2</sup> ὑποπέφυκε.

<sup>3</sup> Jac: διατέμνει χρυσῇ.

<sup>4</sup> ὁ καλούμενος.

<sup>5</sup> ἀραστεγκιαὶ V, ἄρα γε σκιαὶ 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 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 Archer,<sup>a</sup> which occurs in the same sea, The 'Archer fish resembles the sea-urchin in appearance and has hard, long prickles.

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.

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

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

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

<sup>6</sup> Reiske: γε.

<sup>7</sup> χαλεπὰς τὰ κέντρα.

<sup>8</sup> ζῶον οἰονεὶ ἄλεπον.

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 ὥς γε τὸ τῆς χελώνης εἶναι. ὑπόσιμος δὲ καὶ οὗτος, οἷα δήπου καὶ ὁ χερσαῖος. τὸ δ' ἄλλο σῶμα, πλατὺς κατὰ σχῆμα τὸ τῆς νάρκης, ὥς εἰπεῖν ὄρνιν εἶναι τὰς πτέρυγας ἀπλώσαντα· καὶ νηχόμενός γε ἔοικε πετομένῳ. παραλλάττει δὲ τοῦ χερσαίου<sup>1</sup> καὶ ταύτῃ. κατά-στικτός ἐστι, πυρροὶ δὲ εἰσὶν οἱ κατὰ τοῦ ἰνίου πλατεῖς,<sup>2</sup> ὥς βράγχια. τὸ δὲ στόμα ἐπ' ἄκρῳ<sup>3</sup> τῷ προσώπῳ ἔχει μακρόν, συμφυῶς<sup>4</sup> τῇ τοῦ χερσαίου πλάσει καὶ κατὰ τοῦτο ὁ ἰχθὺς εἰκασμέν-  
νος.

28. Ἡ ἀηδὼν διὰ τοῦ θέρους καὶ τὴν χροάν ἐκτρέπει ἐς εἶδος ἕτερον, καὶ μεταβάλλει τὸ φῶνημα· οὐ γὰρ ᾄδει πολυήχως καὶ ποικίλως, ἐτέρως δὲ ἥπερ οὖν διὰ τοῦ ἡρος. κόσσυφος δὲ θέρους μὲν ᾄδει, χειμῶνος δὲ παταγεῖ καὶ τετα-  
ραγμένον φθέγγεται, καὶ τὴν χροάν ὥς στολήν μεταμφιεσάμενος<sup>5</sup> ἀπὸ τοῦ πρόσθεν μέλανος ὑπόξανθός ἐστιν. ἡ γέ μὴν κίχλη χειμῶνός ἐστι ψαροτέρα, ἰδεῖν, θέρους δὲ τὸν αὐχένα ποικίλον ἐπιδεικνύσι. καὶ ἰχθὺς δὲ τὴν χροάν μεταβλητικοὶ οἷδε, κίχλαι τε καὶ κόσσυφοι καὶ φυκίδες τε καὶ μαινίδες. οἱ δὲ θῶες, ὥς Ἀριστοτέλης λέγει, διὰ μὲν τοῦ θέρους εἰσὶ ψιλοί, δασεῖς δὲ διὰ τοῦ χειμῶνος.

29. Ἐν Βουβάστῳ δὲ τῇ Αἰγυπτίᾳ λίμνη ἐστί, καὶ τρέφει σιλούρων πάμπολυ πλῆθος, καὶ χερ-

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*, *cossyphæ*, 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 a substantive is missing.

<sup>4</sup> συμφυῶς δέ.

<sup>5</sup> μεταμφιασάμενος.

ροήθεις εἰσὶν οὗτοί γε καὶ ἰχθύων πραότατοι. καὶ ἐμβάλλουσιν αὐτοῖς ἄρτων τρύφη, οἱ δὲ ἀνασκιρτῶσι καὶ πηδῶντες ἄλλος πρὸ ἄλλου τὰς ἐμβαλλομένας τροφὰς ἐκλέγουσι. γίνεται δὲ ἄρα ὁ ἰχθύς ὅδε καὶ ἐν ποταμοῖς, ὥσπερ οὖν ἐν τῷ Κύδνῳ τῷ Κιλικίῳ· βραχὺς δὲ οὗτός ἐστι τὸ μέγεθος. τὸ δὲ αἶτιον, οὐ τρέφει τοῦτον ἀφθόνως διειδὲς νᾶμα καὶ καθαρὸν καὶ προσέτι καὶ ψυχρόν (τοιούτος δὲ ὁ Κύδνος ἐστὶ), τεθολωμένῳ δὲ καὶ ἱλύος μεστῷ φιληδεῖ μᾶλλον καὶ ἐνταῦθα πιαίνεται. Πύραμος δὲ καὶ Σάρος τρέφουσι τούτων ἀδρότερος, καὶ οὗτοι δὲ Κιλικίης εἰσιν. εἶεν δ' ἂν οἱ αὐτοὶ τρόφιμοι 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 εἰσὶ καὶ τρέφονται, ὥσπερ οὖν καὶ ἐν Ἡπείρῳ ἐν τῇ ἐστῶτι<sup>2</sup> μὲν τῇ πόλει, ἣν ἐκάλουν πάλαι Στεφανήπολιν, ἐν τῷ νεῷ τῆς Τύχης ἐν ταῖς παρ' ἐκάτερα ἀνιόντων δεξαμεναῖς, καὶ ἐν Ἐλάρῳ δὲ τῆς Σικελίας, ὅπερ ἦν πάλαι Συρακοσίων φρούριον, καὶ ἐν τῷ ἱερῷ δὲ τοῦ Λαβρανδέως Διὸς ἐν κρήνῃ<sup>3</sup> διειδοὺς νάματος, καὶ ἔχουσιν ὀρμίσκους

<sup>1</sup> Πτολεμαίων. <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 Stephanopolis, 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

Tame fish  
of various  
lands

After silting 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. Cyn.* 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 Stephanopolis, 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 νεὺς τοῦ Διὸς τοῦδε τῆς Μυλασεῶν πόλεως σταδίου ἑβδομήκοντα. τὸ δὲ ἄγαλμα<sup>1</sup> ξίφος παρήρηται, και τιμᾶται καλούμενος Κάριος τε και Στράτιος· πρῶτοι γὰρ οἱ Κᾶρες ἀγορὰν πολέμου ἐπενόησαν, και ἐστρατεύσαντο ἀργυρίου, ὅχανά τε ταῖς ἀσπίσι προσήρτησαν, και λόφους ἐνέπηξαν τοῖς κράνεσιν. ἐκλήθησαν δὲ τὸ ὄνομα τοῦτο ἀπὸ Καρὸς 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, οὐσπερ οὖν ἐς παραμυθίαν τοῦ γήρως τοῖς πρεσβυτάτοις οἱ Χίοι τρέφουσι. και ἐν τῇ γῇ 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 ἱερὸν, και ἔστιν ὁ λόγος, ἥ Ἥρα μετὰ τοὺς γάμους τοῦ Διὸς ἐνταῦθα ἀπελούσατο, ὥς φασι Σύροι,<sup>5</sup> και ἐς νῦν ὁ χώρος εὐωδία ἀναπνέει, και πᾶς ὁ ἀῆρ κύκλω ταύτῃ 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 *Schn* : 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 cognisance 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>5</sup> οἱ Σύροι.

<sup>6</sup> Ἀριστοδήμου τοῦ *add. Sylburg.*

Κλεόδα <sup>1</sup> τοῦ Ὑλλου τοῦ Ἡρακλέους παῖδας  
βουλομένους ἄγεσθαι γυναῖκας ἐλθόντας ἐς Δελφοὺς  
τὸν θεὸν ἐρέσθαι τίνι ἂν κηδεύσαντες Ἑλλήνων ἢ  
βαρβάρων εἴτα μέντοι καλῶς καὶ εὐβούλως γῆμαι  
δόξαιεν, τὸν δὲ θεὸν αὐτοῖς ἀποκρίνασθαι ἐπανιέναι  
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 πραότατον, ἐνταῦθ' αὖτοι ἀρμόσασθαι γάμους·  
οὕτω γὰρ αὐτοῖς ἔσσεσθαι λῶον. καὶ οἱ μὲν  
ἐπείθοντο, γίνονται δὲ <sup>2</sup> κατὰ τὴν Κλεωναίων  
χώραν, ἐντυγχάνει δὲ αὐτοῖς λύκος φέρων ἄρνα ἔκ  
τινος ποιμνῆς <sup>3</sup> αὐτὸν συνηρπακῶς. συνέβαλον  
οὖν ἐκεῖνοι λέγειν ταῦτα τὰ ζῶα τὸν χρησμόν, καὶ  
ἡρμόσαντο τὰς Θερσάνδρου τοῦ Κλεωνύμου θυ-  
γατέρας δοκίμου ἀνδρός. εἰ δὲ οἱ θεοὶ ἴσασιν τὸ  
ἡμερώτατον ζῶον καὶ τὸ ἀγριώτατον, οὐδὲ ἡμῖν  
ἐκμελὲς τὰς φύσεις αὐτῶν εἰδέναι.

32. Ἡ Ἰνδῶν γῆ φέρει <sup>4</sup> πολλὰ καὶ ποικίλα.  
καὶ τὰ μὲν εὐδαίμονός ἐστι καὶ θαυμαστῆς μαρτύ-  
ρια φορᾶς, τὰ δὲ οὐκ ἀξιόζηλα <sup>5</sup> οὐδὲ οἷα ἐπαινεῖν  
ἢ ποθεῖν ἄξια. 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 ὀφεινὴ ἢ γῆ ἐπιδείκνυται <sup>6</sup> εἰπεῖν ὠρμημαί.  
πολλοὺς τίκτει καὶ διαφόρους, καὶ † τὸ λειφθὲν τοῖς  
ἀπείροις ἄπειρον.† <sup>7</sup> οὗτοι οὖν <sup>8</sup> οἱ ὄφεις καὶ

<sup>1</sup> Lobbeck: Κλεάδα or Κλεόδου.

<sup>2</sup> οἱ δὲ γίνονται or γ. δη.

<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>a</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 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

The Snakes  
of India

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

<sup>5</sup> ἀξιόζηλα αὐτῆς.

<sup>6</sup> ἀποδείκνυται.

<sup>7</sup> τὸ λειφθὲν . . . ἄπειρον corrupt. Perh. ἀπὸ τῶν Gow, τὸ λ. τοῦ ἀπειράκους ἄπειρον Post.

<sup>8</sup> οὖν ἄρα.

ἀνθρώπους καὶ τὰ ἄλλα ζῶα ἀδικοῦσι. τίκτει δὲ ἢ αὐτῇ γῇ καὶ πῶς τῶν δηγμάτων ἀμυντηρίους, ἔχουσί τε αὐτῶν τὴν ἐμπειρίαν τε καὶ σοφίαν οἱ ἐπιχώριοι, καὶ ποῖον φάρμακον ὀφείας τίνος ἀντίπαλόν ἐστι κατεγνώκασιν, καὶ ἀμύνουσιν ὥς ὅτι τάχιστα ἀλλήλους, ἐπιτεμέσθαι πειρώμενοι τὴν τοῦ ἰοῦ κατὰ τοῦ σώματος ἐπινομήν οἰζυτάτην τε οἶσαν καὶ ὠκίστην. καὶ ταῦτα μὲν αὐτοῖς, ἐς ἐπικουρίαν τὴν ἀναγκαίαν καὶ μάλα εὐπόρως ἀνίησιν ἢ χώρα καὶ ἀφθόνης· ὄφεις δὲ ὅς ἂν ἀποκτείνῃ ἄνθρωπον, ὥς Ἴνδοι λέγουσιν (καὶ μάρτυρας ἐπάγονται Λιβύων πολλοὺς καὶ τοὺς περὶ Θήβας οἰκοῦντας Αἰγυπτίων), οὐκέτι καταδύναι καὶ ἐσπερῦσαι ἐς τὴν ἑαυτοῦ οἰκίαν ἔχει, τῆς γῆς αὐτὸν μὴ δεχομένης, ἀλλ' ἐκβαλλούσης τῶν οἰκείων ὥς ἂν εἴποις φυγάδα κόλπων. ἀλήτης δ' ἐντεῦθεν καὶ πλάνης περιέρχεται, καὶ ταλαιπωρεῖται ὑπαίθριος καὶ διὰ τοῦ θέρους καὶ διὰ τοῦ χειμῶνος, καὶ οὔτε ἔτι σύννομος αὐτῷ πρόσεισιν, οὔτε οἱ ἐξ αὐτοῦ γεννώμενοι γνωρίζουσι <τὸν><sup>1</sup> πατέρα. τιμωρία μὲν δὴ καὶ τοῖς ἀλόγοις ἐπ' ἀνδροφονίᾳ παρὰ τῆς φύσεως τοιαύδε ἐδείχθη. [προνοία τοῦ θεοῦ,]<sup>2</sup> κατὰ γε τὴν μνείαν τὴν ἐμήν· εἴρηται δὲ ἐς παιδευσιν τῷ συνιέντι.

33. Φυλάττειν δὲ ἄρα κύνες χηνῶν ἀχρεϊότεροι, καὶ τοῦτο κατεφώρασαν Ῥωμαῖοι. ἐπολέμου γοῦν αὐτοῖς οἱ Κελτοί, καὶ πάνν καρτερῶς ὠσάμενοι<sup>3</sup> αὐτοὺς ἐν αὐτῇ τῇ πόλει ἦσαν, καὶ ἡρηγό γε

<sup>1</sup> <τὸν> add. H.

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

<sup>3</sup> καὶ ὠσάμενοί 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 ἀπιστον, 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 πλὴν τοῦ λόφου τοῦ Καπετωλίου· ἦν γὰρ αὐτοῖς οὐκ ἐπιβατὸς ἐκ τοῦ ῥάστου. τὰ μὲν οὖν δοκοῦντα δέξασθαι οἶα 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. οὗτος τοι καὶ τὸν υἱὸν ἀριστεύσαντα μὲν ἀνέδησε στεφάνῳ, ὅτι δὲ ἐκ τῆς ἑαυτοῦ μετῆλθε τάξεως, ἀπέκτεινεν. ἐπεὶ δὲ οἱ Κελτοὶ πανταχόθεν ἄβατα ἐθεώρουν εἶναί σφισι, τῆς νυκτὸς τὸ ἄκρατον <sup>2</sup> ἔκριναν ἔλλοχῆσαντες εἰτα ἐπιθέσθαι καθεύδουσι βαθύτατα, ἔσεσθαι δὲ ἐπιβατὰ ἑαυτοῖς ἤλπισαν κατὰ τε <sup>3</sup> τὸ ἀφύλακτον καὶ ἔνθα ἡρημία <sup>4</sup> ἦν, τῶν Ῥωμαίων πεπιστευκότων μὴ ἂν ἐντεῦθεν ἐπιθέσθαι <sup>5</sup> τοὺς Γαλάτας. καὶ μέντοι καὶ ἐκ τού-  
 των ἀκλεέστατα ἐλήφθη ἂν καὶ αὐτὸς καὶ ἡ ἄκρα τοῦ Διός, εἰ μὴ χῆνες παρόντες ἔτυχον· οἱ μὲν γὰρ κύνες πρὸς τὴν ρίφεισαν τροφὴν κατεσιώπησαν, ἴδιον δὲ ἄρα χηνῶν πρὸς τὰ ριπτούμενα ἐς ἔδωδὴν σφισι βοᾶν καὶ μὴ ἄτρεμειν. οὐκοῦν ἀνέστησάν τε τὸν Μάλλιον ἀνακλάγξαντες καὶ τὴν περικειμέ-  
 νην φυλακὴν. ταῦτά τοι τίνουσι δίκας οἱ κύνες παρὰ Ῥωμαίοις καὶ νῦν ἀνὰ πᾶν ἔτος προδοσίας ἀρχαίας μνήμη, τιμᾶται δὲ χὴν τεταγμέναις ἡμέραις, καὶ ἐν φορείῳ πρόεισιν εὖ μάλα πομπικῶς.

34. Καὶ ταῦτα μέντοι <sup>6</sup> ὑπὲρ ζώων εἰπεῖν οὐκ ἔστιν ἀπὸ μούσης. Σκυθαὶ ξύλων ἀπορίᾳ ἅτινα ἂν καταθύσωσι τοῖς αὐτῶν ὁσοῖς ἔψουσι. Φρύγες δὲ ἔαν παρ' αὐτοῖς τις ἀροτῆρα ἀποκτείνῃ βοδιν,

<sup>1</sup> πέφρακτο.<sup>2</sup> ἀόρατον.<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> Klein: ἡρημία MSS, H.<sup>5</sup> ἐπιθήσεσθαι.<sup>6</sup> μὲν.

ἡ ζημία θάνατος αὐτῷ. Σαγαραῖοι δὲ τῇ Ἀθηνᾷ  
καμήλων ἀγῶνα ὅσα ἔτη σὺν αἰδοῖ τῇ τῆς θεοῦ  
ἐπιτελοῦσι, γίνονται δὲ ἅρα παρ' αὐτοῖς αὐταὶ  
δρομικώταται τε ἅμα καὶ ὤκισταί. Σαρακόροι  
δὲ οὔτε ἀχθοφόρους οὔτε ἀλοῦντας ἔχουσι τοὺς  
ὄνους ἀλλὰ πολεμιστάς, καὶ ἐπ' αὐτῶν γε τοὺς  
ἐνοπλίους κινδύνους ὑπομένουσιν, ὥσπερ οὖν οἱ  
Ἕλληνες ἐπὶ τῶν ἵππων. ὅστις δὲ ἅρα <τῶν><sup>1</sup>  
παρ' αὐτοῖς ὄνων ογκωδέστερος εἶναι δοκεῖ,  
τοῦτον τῷ Ἄρει προσάγουσιν ἱερόν. λέγει δὲ  
Κλέαρχος ὁ ἐκ τοῦ περιπάτου μόνους Πελοπον-  
νησίων Ἀργείους ὅφιν μὴ ἀποκτείνειν· ἐν δὲ ταῖς  
ἡμέραις, ὥς καλοῦσιν ἀρνηίδας οἱ αὐτοί, ἐὰν  
κύων ἐς τὴν ἀγορὰν παραβάλῃ, ἀναίρουσιν αὐτόν.  
ἐν Θετταλίᾳ δὲ ὁ μέλλων γαμεῖν θύων τὰ γαμο-  
δαΐσια.<sup>2</sup> ἵππον ἐσάγει πολεμιστὴν τὸν χαλινὸν  
περικείμενον καὶ τὴν ἐνόπλιον σκευὴν καὶ ἐκεῖνην  
πᾶσαν· εἴτα ὅταν ἀπὸ τῆς ἱερουργίας γένηται καὶ  
σπείσῃ, τῇ νύμφῃ τὸν ἵππον ἀπὸ τοῦ ῥυτῆρος  
ἀγαγὼν παραδίδωσι. τί δὲ νοεῖ τοῦτο Θετταλοὶ  
λεγέτωσαν. Τενέδιοι δὲ τῷ<sup>3</sup> ἀνθρωπορραίστῃ<sup>4</sup>  
Διονύσῳ τρέφουσι κύουσιν βοῦν, τεκοῦσαν δὲ ἅρα  
αὐτὴν οἷα δῆπου λεχὼν θεραπεύουσι. τὸ δὲ  
ἀρτιγενὲς βρέφος καταθύουσιν ὑποδήσαντες κοθόρ-  
νους. ὁ γε μὴν πατάξας αὐτὸ τῷ πελέκει λίθους  
βάλλεται δημοσίᾳ,<sup>5</sup> καὶ ἔστε ἐπὶ τὴν θάλατταν

<sup>1</sup> <τῶν> add. H.<sup>2</sup> τῷ πάλαι.<sup>3</sup> Ges: γαμοδέσια.<sup>4</sup> Unger: ἄν ἀρίστην.<sup>5</sup> τῇ ὁσίᾳ.

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 *Sacarauili* (Ptolemy's *Sacaraucae*) 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 (I. 125; 7. 85) mentions *Sagartians* among the nomads of Persia.—The Saracori seem to be otherwise unknown.

φεύγει. Ἐρετρίεις δὲ τῇ ἐν Ἀμαρύνθῳ <sup>1</sup> Ἀρτέμιδι  
κολοβὰ θύουσιν.

35. Πέπυσμαι δὲ πρὸς τοῖς ἤδη μοι προ-  
ειρημένοις κύνας γενέσθαι φιλοδεσπότους Ξαν-  
θίππου τοῦ Ἀρίφρονος.<sup>2</sup> μετοικιζομένων γὰρ τῶν  
Ἀθηναίων ἐς τὰς ναῦς, ἡνίκα 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 χροᾶς ποιητικὸν  
μέθεισι.<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, ἐνθεν τοὶ καὶ ἀργιβόειον <sup>7</sup> ἐκάλουν οἱ  
ποιηταὶ τὴν Εὐβοίαν.

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

<sup>1</sup> Gron: ἐν μυρύνθῳ.

<sup>3</sup> Valck: συμμετώκισαν.

<sup>5</sup> μέθεισι ποταμός. ὦν.

<sup>2</sup> Schn: Ἀρίφρου.

<sup>4</sup> Jac: ἀπέβησαν.

<sup>6</sup> ἐγένετο.

<sup>7</sup> ἀργίβειον Lobeck, 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 <sup>The Dogs of Xanthippus</sup>  
said that the dogs of Xanthippus,<sup>b</sup> son of Aripbron,  
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>The River Crathis</sup><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 <sup>Birds in love with human beings</sup>  
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. ἡράσθη δὲ ἄρα καὶ κολοῖδς ὠραίου 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 σπουδαῖον καὶ πεπονημένον. ἀκούω δὲ καὶ ἐν Κλαζομεναῖς σὺν γενέσθαι πτηνόν, ἥπερ οὖν ἐλυμαίνετο τὴν χώραν τὴν Κλαζομενίαν· καὶ λέγει τοῦτο Ἀρτέμων ἐν τοῖς Ὡροις<sup>1</sup> τοῖς Κλαζομενίων. ἐνθεν τοι καὶ χῶρος ἐκεῖ κέκληται ὑὸς πτερωτῆς ὀνομαζόμενός τε καὶ ἀδόμος. τοῦτο δὲ εἰ τῷ δοκεῖ μῦθος εἶναι, δοκείτω, ἐμὲ δ' οὖν περὶ ζῶον λεχθέν καὶ μὴ λαθὼν οὐκ ἐλύπησεν εἰρημένον.

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

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

<sup>1</sup> Cobet: "Opis mss. H.

<sup>2</sup> Ges: περιούσης.

<sup>3</sup> Παρνασσῷ.

<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.

κατορυνγμένον ἀνίχνευσε λύκος,<sup>1</sup> Σαμίους δὲ καὶ αὐτοῖς τοιοῦτο χρυσίον κλαπὲν πρόβατον ἀνεῦρε, καὶ ἐντεῦθεν 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 Φαῦλον διεσπάσατο λέαινα, τιμῶσι τὸ ζῶον αἷτιον αὐτοῖς ἐλευθερίας γεγεννημένον. Μιλτιάδης δὲ τὰς ἵππους τὰς τρεῖς Ὀλύμπια ἀνελομένας ἔθαψεν ἐν Κεραμεικῷ, καὶ Εὐαγόρας δὲ ὁ Λάκων καὶ ἐκεῖνος Ὀλυμπιονίκας ἵππους ἔθαψε μεγαλοπρεπῶς.

41. Ὁ Γάγγης ὁ παρὰ τοῖς Ἰνδοῖς ῥέων ὑπαρχόμενος μὲν ἐκ τῶν πηγῶν βαθύς ἐστιν ἐς ὀργυιᾶς εἴκοσι, πλατὺς δὲ ἐς ὀγδοήκοντα σταδίου· ἔτι γὰρ αὐθιγενεὶ τῷ ὕδατι πρόεισι καὶ ἀμιγεῖ πρὸς ἕτερον· προϊὼν δὲ τῶν ἄλλων ἐς αὐτὸν ἐμπίπτόντων καὶ ἀνακουνυμένων οἱ τὸ ὕδωρ ἐς βάθος μὲν ἤκει καὶ ἐξήκοντα ὀργυιῶν, πλατύνεται δὲ καὶ ὑπερεκχεῖται ἐς σταδίους τετρακοσίους. καὶ ἔχει νήσους Λέσβου τε καὶ Κύρνον μείζονας, καὶ τρέφει κήτη, καὶ ἐκ τῆς τούτων πιμελῆς ἄλειφα ἐργάζονται. εἰσὶ δὲ ἐν αὐτῷ καὶ χελῶναι, καὶ αὐταῖς τὸ χελώνιον πιθάκνης καὶ εἰκοσιν ἀμφορέας δεχομένης οὐ μείον ἐστι. κροκοδῖλων δὲ παιδεύει διπλᾶ γένη. καὶ τὰ μὲν αὐτῶν ἦκιστα 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 Cераmeicus 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 *stadēs*<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 *stadēs*<sup>e</sup>. And it contains islands larger than Lesbos and Cyrenus,<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

Hence 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 Phalaecus; 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 *ἀμφορεὺς* contained nearly 9 gallons. This turtle may be the *Trionyx gangeticus*.



σαρκῶν ἐσθίει καὶ ἀφειδέστατα, καὶ ἔχουσιν ἐπ' ἄκρου τοῦ ῥύγχους ἐξοχὴν ὡς κέρασ. τούτοις τοὶ καὶ πρὸς τὰς τῶν κακούργων τιμωρίας ὑπέρηται χρώνται· τοὺς γὰρ ἐπὶ τοῖς μεγίστοις τῶν ἀδικημάτων ἐαλωκότας ῥίπτουσιν αὐτοῖς, καὶ δημίῳ δέονται ἥκιστα.

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

43. Ἐνύδρου δὲ θήρας διαφοραὶ τέτταρες, φασί, 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 μέλανος ἄλλου καὶ κυπείρου καὶ φελλῶν μολίβου τε καὶ πίτνος 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 πίττης. ἐμπίπτει δὲ γένῃ τε ἰχθύων διάφορα καὶ ἀγέλαι ποικίλαι τε καὶ πολλαί. ἡ δὲ κόντωσις<sup>4</sup> ἔστι μὲν τῶν ἄλλων

<sup>1</sup> Ges: ἔκαστα.

<sup>3</sup> <καὶ> add. H.

<sup>2</sup> Schn: δικτυία.

<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 ἥκιστα βλέπτει. 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 χρή κάμακα ὀρθὴν ἐλατίνην<sup>1</sup> καὶ σχοινία σπάρτινα πυρεῖά τε πεύκης τῆς λιπαρωτάτης· <δείται δέ><sup>2</sup> καὶ νεὼς μικρὰς <καὶ><sup>3</sup> ἑρετῶν συντόνων καὶ βραχίονας ἀγαθῶν. ἡ δὲ κυρτεία δολερωτάτη θήρα καὶ ἐπιβουλοτάτη δεινὴς ἔστι, καὶ ἐλευθέρους πρέπει<sup>4</sup> δοκεῖ ἥκιστα. δέεται δὲ ὀλοσχοίωνων τε ἄβρόχων καὶ λύγου καὶ χερμάδος καὶ εὐναίων<sup>5</sup> καὶ φύκους θαλαττίου σχοίωνων τε καὶ κυπαρίττου κόμης καὶ φελλῶν καὶ ξύλων καὶ δελέατος καὶ νεὼς μικρὰς. ἡ δὲ ἀγκιστρεία σοφωτάτη ἔστι καὶ τοῖς ἐλευθέρους πρεπωδεστάτη.<sup>6</sup> δέεται δὲ ἄρα<sup>7</sup> ἱππέων τριχῶν, τὰς χροῖας καὶ λευκὰς<sup>8</sup> καὶ μελαίνας καὶ πυρρὰς καὶ μεσαιπολίους· τῶν δὲ βαπτομένων ἐγκρίνουσι τὰς γλαυκὰς καὶ<sup>9</sup> τὰς ἀλιπορφύρους· αἱ γὰρ ἄλλαι πᾶσαι πονηραί, φασίν. χρῶνται δὲ καὶ τῶν ἀγρίων σὺν ταῖς θριξὶ ταῖς ὀρθαῖς καὶ τερμίνθῳ<sup>10</sup> δέ, καὶ χαλκῷ πλείστῳ καὶ μολίβῳ καὶ σπάρτιναις καὶ πτεροῖς, μάλιστα μὲν λευκοῖς καὶ μέλασι<sup>11</sup> καὶ ποικίλοις. χρῶνται γὰρ μὴν οἱ ἀλιεῖς καὶ φοινικοῖς ἑρίοις καὶ ἀλουργέσι καὶ φελλοῖς καὶ ξύλοις· καὶ σιδήρου καὶ ἄλλων δέονται, ἐν δὲ τοῖς καὶ καλάμων εὐφύων καὶ ἄβρόχων καὶ ὀλοσχοίωνων βεβρεγμένων καὶ νάρθηκος ἐξεσμένου καὶ ῥάβδου κρανείας καὶ χιμαίρας κεράτων καὶ

<sup>1</sup> ἔλαιον.<sup>2</sup> <δείται δέ> add. Schn.<sup>3</sup> <καὶ> add. Jac.<sup>4</sup> Ges: πρέπει.<sup>5</sup> Ges: σοφωτάτων . . . πρεπωδεστάτων.<sup>6</sup> Ges: τριχῶν. <ὦν> τ. χ. <εἶναι χρῆ> λευκὰς Bernhardt.<sup>7</sup> γάρ.<sup>8</sup> γλαυκὰς καὶ λευκὰς ἢ.<sup>9</sup> ἢ μέλασι.<sup>10</sup> Schn: τερμίνθῳ.<sup>11</sup> ἢ μέλασι.

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 craft and deep design, and seems highly unbecoming to free men. The essentials are club-rushes unsoaked, 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 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 ἰχθὺς αἰρεῖται, καὶ τὰς γε θήρας ἤδη εἶπον αὐτῶν.

44. Λόγω δὲ ἄρα τῷδε Ἰνδὸς καὶ Λίβυς τὸ γένος διαφέρω· ἐρεῖ δὲ ὁ μὲν Ἰνδὸς τὰ ἐπιχώρια, ὁ δὲ Λίβυς ὅσα οἶδε καὶ ἐκεῖνος· ἃ δ' οὖν ἄδετον ἄμφω τῷ λόγῳ ἐστὶν ἐκεῖνα. ἐν Ἰνδοῖς ἐὰν ἀλῶ τέλειος ἐλέφας, ἡμερωθῆναι χαλεπὸς ἐστὶ, καὶ τὴν ἐλευθερίαν ποθῶν φονᾷ· 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 αὐτόν, καὶ ποικίλοις καὶ ἐφολκοῖς δελείασι πραινεῖν πειρῶνται, παρατιθέντες ὅσα πληροῖ τὴν γαστέρα καὶ θέλγει<sup>3</sup> τὸν θυμὸν. ὁ δὲ ἄχθεται αὐτοῖς καὶ ὑπερορᾷ. τί οὖν ἐκεῖνοι κατασοφίζονται<sup>4</sup>; μούσῃ αὐτοῖς προσάγουσιν ἐπιχώριον, καὶ κατὰδουσιν αὐτοὺς ὄργανῳ τινὶ καὶ τούτῳ συνήθει· καλεῖται δὲ σκινδαψὸς τὸ ὄργανον. ὁ δὲ ὑπέχει τὰ ὦτα καὶ θέλγεται, καὶ ἡ μὲν ὀργὴ πραινεῖται, ὁ δὲ θυμὸς ὑποστέλλεται τε καὶ στόρνυται, κατὰ μικρὰ δὲ καὶ ἐς τὴν τροφήν ὁρᾷ. εἴτα ἀφέιται μὲν τῶν δεσμῶν, μένει δὲ τῇ μούσῃ δεδεμένος, καὶ δειπνῇ προθύμως, ἄβρὸς δαιτυμῶν<sup>5</sup>. πόθῳ γὰρ τοῦ μέλους οὐκ ἂν ἔτι ἀποσταίῃ. Λιβύων δὲ ἵπποι (δεῖ γὰρ ἀκοῦσαι καὶ τὸν λόγον τὸν ἕτερον), ἐς τοσοῦτον αὐτὰς αἰρεῖ ἡ αὐλῆσις. πραινοῦνται 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>2</sup> ὡς πληροῦν . . . θέλγειν.

<sup>3</sup> δαιτυμῶν καταδεδεμένος.

<sup>4</sup> δεσπότης.

<sup>5</sup> κατασοφίζονται καὶ δρῶσι.

<sup>6</sup> ὅπου.

various methods of catching them I have already described.

44. These two accounts from India and Libya <sup>Music and the Elephant</sup> 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 <sup>and the Libyan Mare</sup> 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 ἐκεῖναι ἐφίστανται· εἴαν δὲ ἐπανατείνῃ<sup>1</sup> τὸ αὐλήμα, λείβεται δάκρυα ὑφ' ἡδονῆς αὐταῖς. οἱ μὲν οὖν βουκόλοι τῶν ἵππων ῥοδοδάφνης κλάδον κοιλάναντες καὶ αὐλὸν ἐργασάμενοι καὶ ἐς αὐτὸν ἐμπνέοντες εἶτα οὕτω <τῶν><sup>2</sup> προειρημένων καταυλοῦσι. λέγει δὲ Εὐριπίδης καὶ ποιμνίτας τινὰς ὑμεναίους· ἔστι δὲ ἄρα τοῦτο αὐλήμα, ὅπερ οὖν τὰς μὲν ἵππους τὰς θηλείας ἐς ἔρωτα ἐμβάλλει καὶ οἷστρον ἀφροδίσιον, τοὺς δὲ ἄρρενας μίγνυσθαι αὐταῖς ἐκμαίνει. τελούνται μὲν <δὴ><sup>3</sup> ἵππικοὶ γάμοι τὸν τρόπον τοῦτον, καὶ εἰκοιεν ὑμέναιον ἄδειν τὸ αὐλήμα.

45. Τὸ τῶν δελφίνων φύλον ὥς εἰσι φιλωδοί τε καὶ φίλαυλοι, τεκμηριῶσαι 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 πομπαῖσιν Ἀρίονα Κυκλέος<sup>5</sup> υἱὸν  
ἐκ Σικελοῦ πελάγους σῶσεν ὄχημα τόδε.

ὕμνον δὲ χαριστήριον τῷ Ποσειδῶνι, μάρτυρα τῆς τῶν δελφίνων φιλομουσίας, οἶονεὶ καὶ τούτοις ζωάγρια ἐκτίνων ὁ Ἀρίων ἔγραψε. καὶ ἔστιν ὁ ὕμνος οὗτος·

Ὕψιστε θεῶν,  
πόντιε, χρυσοτρίαινε Πόσειδον,  
γαῖοχ'<sup>6</sup> ἐγκύμον' <ἄν'> ἄλμαν·<sup>7</sup>  
βράγχιοι<sup>8</sup> περὶ δὲ σὲ πλωτοὶ  
θῆρες χορεύουσι κύκλῳ,  
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 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 : παρατείνῃ.

<sup>3</sup> <δὴ> add. H.

<sup>6</sup> Salmasius : Κύκλονος.

<sup>7</sup> Hermann : ἐγκυμονάλμαν.

<sup>2</sup> <τῶν> add. Jac.

<sup>4</sup> ὑπ'.

<sup>6</sup> Bergk : γαῖοχ' MSS, H.

<sup>8</sup> βραγχίους Hermann, H.

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

ἴδιον μὲν δῆπου δελφίνων πρὸς τοῖς ἄνω λεχθεῖσι  
καὶ τὸ φιλόμουσον.

46. Λόγος που διαρρεῖ Τυρρηνὸς ὁ λέγων τοὺς  
ὕς 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  
ἐλλοχᾷ τὰ ζῶα· ἔστηκε δὲ ἀνὴρ αὐλῶν τεχνίτης,  
καὶ ὥς ὅτι μάλιστα πειράται τοῦ μέλους ὑποχαλᾶν,  
καὶ ὃ τι ποτέ ἐστι τῆς μουσικῆς σύντονον ἔᾶ, πᾶν  
δὲ ὃ τι γλῦκιστον αὐλωδίας τοῦτο ᾄδει.<sup>7</sup> ἡσυχία τε καὶ ἡρεμία ραδίως διαπορβμένει, 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 flingings of their  
feet leaping lightly, snub-nosed hounds with  
bristling neck, swift runners, music-loving  
dolphins, sea-nurslings of the Nereïd 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>a</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>a</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>4</sup> Hermann: ῥίψαν.  
<sup>6</sup> λέγω.

<sup>5</sup> καὶ ὑπό.  
<sup>7</sup> Lacuna.

θηρίων κοίτας καὶ εὐνὰς τὸ μέλος ἔσρει. καὶ τὰ μὲν πρῶτα παρίοντος ἐς τὰ ὦτα αὐτοῖς τοῦ ἤχου ἐκπέπληγε<sup>1</sup> καὶ πού καὶ δείματος ὑποπίμπλαται, εἴτα ἀκρατος καὶ ἄμαχος<sup>2</sup> αὐτὰ ἡδονὴ τῆς μουσῆς περιλαμβάνει, καὶ κηλούμενα λήθην ἔχει καὶ ἐκγόνων<sup>3</sup> καὶ οἰκιῶν.<sup>4</sup> καίτοι φιλεῖ τὰ θηρία μὴ ἀπὸ τῶν συντροφῶν χωρίων πλανᾶσθαι. τὰ δ' οὖν Τυρρηνὰ κατ' ὀλίγον ὥσπερ ὑπὸ τίνος ἱγγος ἀναπειθούσης ἔλκεται,<sup>5</sup> καὶ καταγοητεύοντος τοῦ μέλους ἀφικνείται καὶ ἐμπίπτει ταῖς πάγαις τῇ μουσῇ κεχειρωμένα.

47. Ἀνθίαι δὲ βαλλόμενοι ὅταν ἀλώσιν οἰκτιστόν εἰσι θεαμάτων, καὶ ἀποθνήσκοντες ἑαυτοὺς εὐόκασι θρηγεῖν καὶ τρόπον τινὰ ἱκετεύειν, ὥσπερ οὖν ἄνθρωποι λησταῖς ἐντυχόντες ἀνοικτίστοις τε καὶ φονικωτάτοις. οἱ μὲν γὰρ αὐτῶν ἀποδιδράσκουν πειρώμενοι εἴτα τοῖς δικτύοις ἐμπαλάσσονται,<sup>6</sup> ὑπεράλλεσθαι δὲ αὐτοὺς πειρωμένους τὸν λόχον εἴτα μέντοι καταλαμβάνει αἰχμή· οἱ δὲ ἀποδιδράσκοντες τόνδε τὸν θάνατον ἐς τὴν τέως πολέμιαν ἰχθύσι γῆν ἐξεπήδησαν, τὸ τέλος τοῦ βίου τὸ χωρὶς τοῦ ξίφους προηρημένοι καὶ μάλα ἀσμένως.

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

<sup>2</sup> ἐγγόνων.

<sup>3</sup> Reiske: ἔλκονται.

<sup>2</sup> ἀκρατῶς καὶ ἀμάχως.

<sup>4</sup> οἰκιῶν καὶ χώρων.

<sup>6</sup> Schn: 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



## II

1. Ἀετὸν ἀκούω Γορδίῳ τὴν τοῦ παιδὸς αὐτοῦ Μίδου<sup>1</sup> βασιλείαν ὑποσημῆναι, ἥνίκα ἀροῦντι τῷ Γορδίῳ ἐπιπτάς, εἶτα μέντοι κατὰ τοῦ ζυγοῦ καθίσας συνδιημέρευσεν, οὐδὲ προαπέστη πρὶν ἢ γενομένης ἑσπέρας καὶ ἐκεῖνος κατέλυσε τὴν ἄροσιν ἐπιστάντος τοῦ βουλυτοῦ. Γέλωνος δὲ τοῦ Συρακοσίου παιδὸς ὄντος λύκος μέγιστος ἐσπηδήσας ἐς τὸ διδασκαλεῖον ἐξήρπασε τῶν χειρῶν τοῖς ὁδοῦσι τὴν δέλτον, καὶ ὁ Γέλων ἐξαναστὰς τοῦ θάκου ἐδίωκεν αὐτόν, τὸ μὲν θηρίον μὴ καταπτῆξας, περιεχόμενος δὲ τῆς δέλτου ἰσχυρῶς. ἐπεὶ δὲ ἐξω τοῦ διδασκαλείου ἐγένετο, τὸ μὲν κατηνέχθη καὶ τοὺς παῖδας αὐτῷ διδασκάλῳ κατέβαλε, θεία δὲ προμηθεῖα 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 κινδύνου σῶσαι. ἴδιον δὲ τῶν ζώων καὶ τὸ θεοφιλές.

2. Οἱ Κᾶρες αἰροῦσι τοὺς σαργοὺς τὸν τρόπον τοῦτον. νότου καταπέοντος ἡσυχῇ καὶ προσβάλλοντος αὔρας μαλακωτέρας καὶ τοῦ κύματος σπορεσθέντος καὶ πρᾶως ταῖς ψάμμοις ἐπηχοῦντος,

<sup>1</sup> Ges: Μήδου.

<sup>2</sup> περιήει.

## BOOK XIII

1. I have heard that an eagle intimated to Gordius 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 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. The Sargues 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.



τηνικαῦτα ὁ θηρατῆς καλάμου μὲν οὐ δεῖται οὐδὲ ἔν, λαβὼν δὲ ἀρκεύθου ῥάβδον πάνν σφόδρα ἐρρωμένης, ἀπ' <sup>1</sup> ἄκρας αὐτῆς ἐξάπτει σειράν, καὶ περιπεῖρει <sup>2</sup> τῷ ἀγκίστρῳ λυκόστομον <sup>3</sup> ὄντα ἡμιτάριχον, καὶ καθίσιν ἐς τὴν θάλατταν. καὶ κάθηται μὲν ἐπὶ τῇ πρύμνῃ τῆς πορθμίδος καὶ τὸν δόλον ὑποκινεῖ, ὑπερέττει δὲ οἱ παῖς <sup>4</sup> ἥσυχῃ, προμαθὼν τῆς ἐλάσεως τὸ σχολαῖον ἐπίτηδες, καὶ ὥς ἐπὶ τὴν γῆν προάγει τὸ σκάφος. πολλοὶ δὲ οἱ σαργοὶ περισκιρτῶσιν ἐκ τῶν συντρόφων φωλεῶν ἀναθορόντες, ἀθροίζονται δὲ ἐπὶ τὸ ἀγκιστρον· ἄγει γὰρ αὐτοὺς οἰοῦναι ἕγγι ὁ πάλαι μὲν τεθνηκὼς ἐς τὸ ἐλεῖν δὲ σκευασθεῖς <sup>5</sup> ἰχθύς. εἴτα πλησίον τῆς γῆς γενόμενοι ῥαδίως ἀλίσκονται, τῇ λιχνείᾳ τῆς γαστρὸς δεδεμένοι.

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

4. Ἀκουσείας δ' ἂν ἀλιέων καὶ ἰχθύων τινα καλλιώνυμον οὕτω λεγόντων· καὶ ὑπὲρ αὐτοῦ

<sup>1</sup> ἐπ'.<sup>3</sup> Ges: κυκλόστομον.<sup>2</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.

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

Fishes, their haunts and their food

The Star-gazer fish

<sup>5</sup> διασπασθεῖς.<sup>6</sup> Ges: θαλαττίον.<sup>7</sup> Gron: ἄλλο.

Ἀριστοτέλης λέγει ὅτι ἄρα ἐπὶ τοῦ λοβοῦ τοῦ δεξιοῦ καθημένην<sup>1</sup> ἔχει χολήν πολλήν, τὸ δὲ ἥπαρ αὐτῷ<sup>2</sup> κατὰ τὴν λαιὰν φορεῖται πλευράν. καὶ μαρτυρεῖ τούτοις καὶ ὁ Μένανδρος ἐν τῇ Μεσσηνίᾳ οἶμαι λέγων

τίθημι' ἔχειν χολήν σε καλλιωνύμου  
πλείω,

καὶ Ἀνάξιππος ἐν Ἐπιδικαζομένῳ

ἐάν με κινήσῃ καὶ ποιήσῃς τὴν χολήν  
ἅπασαν ὥσπερ καλλιωνύμου ζέσαι,  
ὅψει διαφέροντ' οὐδὲ ἐν ξιφίου κυνός.

εἰσὶ μὲν οὖν οἱ καὶ φασιν αὐτὸν ἐδώδιμον, οἱ δὲ πλείους ἀντιλέγουσιν αὐτοῖς. οὐ ῥαδίως δὲ αὐτοῦ μνημονεύουσιν ἐν ταῖς † ὑπὲρ τῶν ἰχθύων πανθοινίαις, ὧν τι καὶ ὄφελός ἐστι ποιηταὶ θέμενοι<sup>3</sup> σπουδὴν ἐς μνήμην ἔνθεσμον,†<sup>4</sup> Ἐπίχαρμος μὲν ἐν Ἡβας<sup>5</sup> Γάμῳ καὶ Γᾷ καὶ Θαλάσσῃ καὶ προσέτι <καὶ><sup>6</sup> Μώσαις,<sup>7</sup> Μνησίμαχος δὲ ἐν τῷ Ἰσθμιονίκῃ.

5. Βάτραχος δὲ θαλάττιος τίκτει κατὰ τοὺς ὀρνίθας ὦν καὶ οὗτος. οὐ ζωογονεῖ γὰρ ἐν

<sup>1</sup> Ges: καθεμένην.

<sup>2</sup> αὐτῷ δὲ τὸ ἦ.

<sup>3</sup> ποιητῶν θεμένων.

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

<sup>5</sup> Cas: Ἡρας.

<sup>6</sup> <καὶ> add. H.

<sup>7</sup> Hemst: Μούσαις.

<sup>a</sup> 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, The Fishing-frog  
for it is not viviparous, because its new-born young

<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.'

ἐαυτῷ· κεφαλὴν γὰρ ἔχει καὶ τὰ ἀρτιγενῆ μεγάλην τε ἅμα καὶ τραχεῖαν, καὶ διὰ ταῦτα ὑποδέξασθαι τὰ βρέφη δέισαντα ἡκιστός 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 γενεσὶν εἰσιν οὔτε μὴν κρησφύγετα τοῖς ἐκγόνοις ἀγαθὰ. ὥσθ' δὲ τὴν φύσιν ἢ ιδιότητα οὐχ ὁμολογεῖ τὸ τῶν βατράχων, τραχὺ δέ ἐστι καὶ ἐκεῖνο, καὶ ἔχει φολιδας, καὶ προσαψαμένῳ φανεῖται 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 τροφὴν καὶ τὰς ἐκείθεν νομάς ἀτιμάσαι καὶ ὑπερφρονῆσαι αὐτῶν. προΐει 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 ἐσνέων καὶ ἀνίων ἐς οἶκόν τινα πάραλον, ἐνθα ἦν ἐμπόρων Ἰβηρικῶν φόρτος καὶ ταρίχη τὰ ἐκείθεν ἐν σκεύεσιν ἀδρῶς, εἶτα τὰς πλεκτάνας περιχέων καὶ σφίγγων τὸν κέραμον ἐρρήγνυ τὰ ἀγγεῖα καὶ κατεδαίνυτο τὰ ταρίχη. οἱ δὲ ἐσιόντες ὡς ἐώρων τὰ ὄστρακα, πολὺν δὲ τοῦ φόρτου ἀριθμὸν ἄφανῇ κατελάμβανον, ἐξεπλήττοντο καὶ τίς ἦν ὁ κεραῖζων αὐτοὺς συμβαλεῖν οὐκ εἶχον, τῶν μὲν θυρῶν ἀνεπιβουλεύτων βλεπομένων, τοῦ δὲ ὀρόφου οὗτος

<sup>1</sup> ἐλκοῦσι . . . 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

ἄσινοῦς καὶ τῶν τοίχων μὴ διεσκαμμένων· ἑωράτο δὲ καὶ τῶν ἰχθύων τῶν ταρίχων λείψανα ὑπολειφθέντα<sup>1</sup> ὑπὸ τοῦ ἀκλήτου δαιτυμόνος. ἔκριναν δὴ τινα τῶν οἰκείων τὸν μάλιστα εὐτολμότατον ἔνδον ὥπλισμένον καταλιπεῖν ἐλλοχῶντα. νύκτωρ οὖν ἐπὶ τὴν συνήθη δαῖτα ὁ πολύπους ἀνέρπει, καὶ περιχυθεὶς τοῖς σκεύεσιν ὥσπερ ἐς πνῦγμα ἀθλητῆς συλλαβὼν τὸν ἀντίπαλον ἐγκρατῶς τε καὶ μάλα εὐλαβῶς, εἴτα συνέτριβε τὸν κέραμον ληστῆς ὡς εἰπεῖν ὁ πολύπους ῥᾶστα. ἦν δὲ διχόμηνος, καὶ κατελάμπετο ὁ οἶκος, καὶ πάντα ἦν εὐσύνοπτα. ὁ δὲ οὐκ ἐπεχειρεῖ μόνος, δείσας τὸν θῆρα (καὶ γὰρ μόνου μελῶν ὁ ἐχθρὸς ἦν) περιηγείται δὲ ἕωθεν τοῖς ἐμπόροις τὰ πεπραγμένα· ἀκούοντες δὲ ἠπίστουν. εἴτα οἱ μὲν τῆς ζημίας τῆς τοσαύτης μνήμη τὸν κίνδυνον<sup>2</sup> ἀνερρίπτουν, καὶ συνελθεῖν<sup>3</sup> τῷ ἐχθρῷ ἔσπευδον,<sup>4</sup> οἱ δὲ τῆς καυῆς καὶ ἀπίστου θέας διψῶντες συναπεκλείοντο αὐθαίρετοι σύμμαχοι. εἴτα ἑσπέρας ὁ φῶρ ἐπιφοιτᾷ, καὶ ὄρμῃ ἐπὶ τὴν συνήθη τράπεζαν. ἐνταῦθα οἱ μὲν ἀπέφραττον τὸν ὀχετόν, οἱ δὲ ὠπλίζοντο ἐπὶ τὸν πολέμιον,<sup>5</sup> καὶ κοπίσι καὶ ξυροῖς τεθηγμένοις αὐτοῦ διέκοπτον τὰς πλεκτάνας, ὡς δρυὸς κλάδους ἀκροτάτους<sup>6</sup> ἀμπελουργοὶ τε καὶ δρυοτόμοι. καὶ τὴν ἀλκὴν αὐτοῦ περικόψαντες καθεῖλον ὁπὲ καὶ μόγις οὐκ ὀλίγα πονήσαντες, καὶ τὸ καινότατον, 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> Schm: συνεισελθεῖν.

<sup>4</sup> συνέσπευδον.

<sup>5</sup> Ges: πόλεμον.

<sup>6</sup> ἀβροτάτους or ἀδρο-.

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.

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

7. Τῶν τεθραμένων ἐλεφάντων ἰῶνται τὰ τραύματα οἱ Ἰνδοὶ τὸν τρόπον τοῦτον. καταιονοῦσι μὲν αὐτὰ ὕδατι χλιαρῷ, ὥσπερ 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 ὕεια κρέα θερμὰ μὲν ἔναυμα δὲ ἔτι προσφέροντες καὶ ἐντιθέντες· τὰς δὲ ὀφθαλμίας θεραπεύουσιν αὐτῶν βόειον γάλα ἀλεαίνοντες εἶτα αὐτοῖς ἐγχέοντες, οἱ δὲ ἀνοίγουσι τὰ βλέφαρα, καὶ ὠφελούμενοι ἡδονταί τε καὶ αἰσθάνονται, ὥσπερ ἄνθρωποι. καὶ ἐς τοσοῦτον ἐπικλύζουσιν, ἐς ὅσον ἂν ἀποπαύσωνται λημῶντες· μαρτύριον 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, ἄσωστά οἱ ἐστί.

8. Ἐλεφάντι ἀγελαίῳ μὲν τετιθασευμένῳ<sup>2</sup> γέ μιν ὕδωρ πῶμά ἐστι, τῷ δὲ <τὰ><sup>3</sup> ἐς πόλεμον ἀθλοῦντι οἶνος μὲν, οὐ μὴν ὁ τῶν ἀμπέλων, ἐπεὶ τὸν μὲν ἐξ ὀρύξης χειρουργοῦσι, τὸν δὲ ἐκ καλάμου· προΐασι δὲ καὶ ἄνθη σφίσιν ἀθροίσοντες· εἰσὶ γὰρ ἔρασταί εὐωδίας, καὶ ἄγονται γέ ἐπὶ τοὺς λειμῶνας, ὅσμη πωλευθησόμενοι τῇ ἡδίστῃ. καὶ ὁ μὲν ἐκλέγει κρίνας τῇ ὁσφρήσει τὸ ἄνθος, τάλαιρον δὲ ἔχων ὁ πωλευτής 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.

ὑπέχει. εἴτα ὅταν ἐμπλήσῃ τοῦτον, ὥσπερ οὖν ὀπώραν δρεπόμενος λούται, καὶ ἡδεται τῷ λουτρῷ κατὰ τοὺς τῶν ἀνθρώπων ἀβροτέρους. εἴτα ἐπανελθὼν τὰ ἀνθη ποθεῖ, καὶ βοᾷ βραδύνοντος, καὶ οὐχ αἰρεῖται τροφήν πρὶν ἢ κομίσῃ τίς οἱ ὅσα ἐτρύγησεν. εἴτα μέντοι τῇ προβοσκίδι ἀναιρούμενος ἐκ τοῦ ταλάρου τῆς φάτνης καταπάττει τὰ χεῖλη, ἡδυσμα τοῦτό γε τῇ τροφῇ διὰ τῆς εὐοσμίας ἐπινοῶν, ὥς εἰπεῖν. κατασπείρει δὲ καὶ τοῦ χώρου ἔνθα αὐλίζεται τῶν ἀνθέων πολλά, ἡδυσμένον αἰρεῖσθαι γλιχόμενος ὕπνον. Ἰνδοὶ δὲ ἐλέφαντες ἦσαν ἄρα πήχεων ἑνέα τὸ ὕψος, πέντε δὲ τὸ εὖρος. μέγιστοι δὲ ἄρα τῶν ἐκείθι ἐλεφάντων οἱ καλούμενοι Πράσιοι,<sup>1</sup> δεῦτεροι δ' ἂν τῶνδε τάττοιτο οἱ Ταξίλοι.<sup>2</sup>

9. Ἴππον δὲ ἄρα Ἰνδὸν κατασχεῖν καὶ ἀνακροῦσαι προπηδῶντα καὶ ἐκθέοντα οὐ παντὸς ἦν, ἀλλὰ τῶν ἐκ παιδὸς ἵππειαν πεπαιδευμένων. οὐ<sup>3</sup> γὰρ αὐτοῖς ἐστὶν 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 δράσοντι καὶ ῥώμης χειρῶν καὶ ἐπιστήμης εἰς μάλα ἵππικῆς. πειρῶνται δὲ οἱ προήκοντες ἐς ἄκρον τῆσδε τῆς σοφίας καὶ ἄρμα οὕτως περικυκλεῖν καὶ περιάγειν· εἴη δ' ἂν

<sup>1</sup> Πράσι- MSS always.

<sup>3</sup> τοῦτο.

<sup>2</sup> Ταξίλοι? Warmington.

<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 untortured. 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 ἥπερ 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 θωρακίου ἢ καὶ νῆ Δία τοῦ νώτου  
γυμνοῦ καὶ ἐλευθέρου φέρει πολεμιστὰς μὲν τρεῖς  
. . .<sup>1</sup> παρ' ἐκάτερα βάλλοντας καὶ τὸν τρίτον  
κατόπιν, τέταρτον δὲ τὸν τὴν ἄρπην ἔχοντα<sup>2</sup> διὰ  
χειρῶν καὶ ἐκείνη τὸν θῆρα ἰθύνοντα, ὥς οἴακι  
ναῦν κυβερνητικὸν ἄνδρα καὶ ἐπιστάτην τῆς νεώς.

10. Θήρα δὲ παρδάλεων Μαυρουσία εἴη ἄν.<sup>3</sup>  
καὶ ἔστιν αὐτοῖς οἰκοδομία λίθων πεποιημένη, καὶ  
ἔοικε ζωγρείᾳ<sup>4</sup> τινί, καὶ ἔστι μὲν ὁ λόχος ὅδε ὁ  
πρῶτος· ὁ γὰρ μὴν δεύτερος, ἐνδοτέρω σαπροῦ  
κρέως καὶ ὀδωδότος μοῖραν μηρίνθου τινὸς μακρο-  
τέρας ἐξαπτόμενος, θύραν δὲ ἐκ ῥιπίδων καὶ τινων  
καλάμων ἀραιὰν ἐπέστησαν, καὶ μέντοι καὶ δι'  
αὐτῶν ἐκπνεῖται ἡ 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 αὐλῶνι, εἴτα ἀνεφλέχθη τῇ ὀσμῇ  
ἐντυχοῦσα, καὶ ὑπὸ τῆς ἄγαν ὀσμῆς ἐς τὴν θοῆν  
τὴν φίλην ἄπτει φερομένη· ἔλκεται δὲ ὑπ' αὐτῆς  
ὥς ὑπὸ τινος ὕγγος. εἴτα ἐμπίπτει τῇ θύρᾳ καὶ  
ἀνατρέπει αὐτὴν καὶ ἔχεται τοῦ δυστυχοῦς δείπνου.  
τῇ γὰρ τοι μηρίνθῳ τῇ προειρημένῃ συνυφάνθη

<sup>1</sup> Lacuna.<sup>2</sup> κατέχοντα.<sup>3</sup> εἴη ἄν. <τοιάδε> add. Graserberger, cp. 13. 14 ad fin., 15. 1.<sup>4</sup> Schm: ζωαγρία.<sup>5</sup> Schm: αἰσθόνται.<sup>6</sup> αὐταῖς.

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 whose  
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: ἀγριοίς.

πάγῃ<sup>1</sup> καὶ μάλα σοφῇ, ἥπερ οὖν ἐσθιομένου τοῦ κρέως κινεῖται, καὶ περιλαμβάνει τὴν λίχνον πάρδαλιν. καὶ ἑάλω, γαστρός ἀδηφάγου καὶ μυσαρᾶς ἐστιάσεως δίκας ἐκτίνουσα ἢ δυστυχῆς.

11. Αἰροῦνται δὲ οἱ λαγῶ ὑπὸ ἀλωπέκων οὐχ ἥττον<sup>2</sup> ἀλλὰ καὶ μᾶλλον τέχνη· σοφὸν γάρ ἀπατᾶν ἀλώπηξ, καὶ δόλους οἶδεν. ὅταν γοῦν νύκτωρ ἐς ἵχνος ἐμπέσῃ τοῦ λαγῶ καὶ αἰσθηταὶ τοῦ θηρίου, σιγῇ τε ἐπιβαίνει καὶ ποδὶ ἀψόφῳ, καὶ ἀναστέλλει τὸ ἀσθμα, καὶ καταλαβοῦσα ἐν τῇ κοίτῃ πειράται αἰρεῖν ὡς ἀδεᾶ καὶ ἄφροντιν. ὁ δὲ οὐ τρυφῶν οὐδὲ ραθύμως καθεύδει, ἀλλ' αἶμα τε ἥσθετο τοῦ ζώου τοῦ προσιόντος καὶ τῆς εὐνῆς ἐξεπήδησε καὶ θεῖ· καὶ ὁ μὲν ἀνύτει<sup>3</sup> τὸν δρόμον καὶ μάλα ὠκέως, ἡ δὲ ἀλώπηξ καὶ αὐτὴ κατ' ἵχνος ἵεται<sup>4</sup> καὶ τοῦ δρόμου ἔχεται. καὶ ὁ μὲν πολλὴν ὁδὸν διανύσας, ὡς ἤδη κρείττων καὶ οὐκ ἂν ἀλούς, ἐμπεσὼν ἐς λόχμην ἀσμένως ἀναπαύεται· ἡ δὲ ἀλώπηξ ἐφίσταται, καὶ ἀτρεμεῖν οὐκ ἐπιτρέπει, πάλιν τε αὐτὸν ἐγείρει, καὶ ἐς δρόμον ἐξηγνέμωσεν ἕτερον. εἶτα οὐχ ἥττων τῆς προτέρας ὁδοῦ καὶ δὴ διηνύσθη, καὶ ὁ μὲν ἀναπαύσασθαι διψῶ πάλιν, ἡ δὲ ἐφίσταται, καὶ σείουσα τὸν θάμνον ἀγρυπνίαν ἐνεργάζεται αὐτῷ. ὁ δὲ πάλιν ἐκθεῖ, καὶ ἡ ἀλώπηξ οὐχ ὑστερεῖ. συνεχέστερον δὲ ὅταν αὐτὸν δρόμος ἐκ δρόμου διαλάβῃ καὶ ἀγρυπνία διαδέξηται, ὁ μὲν ἀπέιπε,<sup>5</sup> ἡ δὲ ἐπελθοῦσα κατέσχευ αὐτόν, οὐ μὰ Δία δρόμῳ ἀλλὰ τῷ χρόνῳ καὶ τῷ

<sup>1</sup> ἡ πάγῃ.

<sup>2</sup> ἐνίοτε 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> ἐστὶ MSS, εἶσι Schn.

<sup>5</sup> ἀπέιπε καὶ μένει.



δόλω καθελοῦσα. ταῦτα μὲν οὖν ἄλλως προεκθέων  
ὁ λόγος ὑπὲρ τοῦ δρόμου τοῦ λαγῶ ἀναβέβληται,  
τὰ δὲ λοιπὰ ἐν τοῖς ἐπομένοις λέγειν ἐγκαίροτερον.  
ὁθεν δὲ ἐξετραπόμην καὶ δὴ ἐπάνειμι αὐθις. ἦν  
δὲ ἄρα τοῦ διασπείρειν τὰ ἐκγονα καὶ ἄλλο ἄλλη  
τρέφειν αἰτία ἦδε. ἔστι μὲν ὁ λαγὼς φιλότεκνον  
δευρῶς, δέδοικε δὲ καὶ τὰς ἐκ τῶν θηρώντων  
ἐπιβουλὰς καὶ τὰς ἐκ τῶν ἀλωπέκων ἐπιδρομάς,  
πέφρικέ γε μὴν καὶ τὰς ἐκ τῶν ὀρνίθων οὐχ ἥττον,  
φωνὴν δὲ κοράκων καὶ ἀετῶν μᾶλλον. πρὸς γὰρ  
δὴ ταῦτα τῶν πτηνῶν οὐκ ἔστιν αὐτῷ ἔνσπονδα.  
ὑποκρύπτει δὲ ἑαυτὸν ἢ θάμνῳ κομώντι ἢ ληϊῷ  
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 ἂν ψεύσασθαι, λόγον ἤκουσα, καὶ αὐτῷ  
πεπίστευκα, καὶ<sup>3</sup> διὰ ταῦτα εἰρήσεται. τίκειν  
γὰρ δὴ καὶ ἄρρενα λαγῶν<sup>4</sup> ἔλεγε καὶ παιδοποιεῖσθαι  
τε ἅμα καὶ ὠδίνειν καὶ τῆς φύσεως μὴ ἀμοιρεῖν  
ἐκατέρας. καὶ ὡς ἐκτρέφει τεκνῶν ἔλεγε, καὶ ὡς  
ἀποτίκτει καὶ δύο πού καὶ τρία, καὶ τοῦτο ἐμαρτύ-  
ρει, καὶ δὴ καὶ τὸν κολοφῶνα ἐπῆγε τῷδε τῷ  
λόγῳ παντὶ ἐκείνῳ. θηραθῆναι γὰρ λαγῶν ἄρ-  
ρενα ἡμιθνήτα, ἐξωγκῶσθαι δὲ αὐτοῦ τὴν γαστέρα  
ἅτε ἐγκάρπον. ἀνατμηθῆναι τε οὖν αὐτὸν ὡμολό-  
γει καὶ μήτραν πεφωρᾶσθαι καὶ τρεῖς λαγιδεῖς.<sup>5</sup>  
τούτους οὖν ἀκινήτους τέως εἶναι ἐξαιρεθέντας καὶ  
κείσθαι οἷονεὶ κρέα ἄλλως. ἐπεὶ δὲ ὑπὸ τοῦ

<sup>1</sup> γηδῷ δασεῖ.<sup>3</sup> καὶ δὴ καί.<sup>2</sup> ἀμήχανον τήν.<sup>4</sup> ἄρρενας λαγῶς.<sup>5</sup> λαγῶς.

Anyhow the account, by starting with the running 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.

The Hare  
and its  
young

12. I have heard from one who is a hunter and a 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

The male  
Hare

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

ἡλίου ἀλεαινόμενοι καὶ δὴ κατὰ μικρὰ ὑποθαλ-  
πόμενοι διέτρυψαν,<sup>1</sup> ἀναφέροντες ἑαυτοὺς ἀνεβίω-  
σκοντο, καὶ πού τις αὐτῶν καὶ ἐκινήθη καὶ μετὰ  
ταῦτα ἀνέβλεψε, τάχα δὲ καὶ γλῶτταν ἐπὶ τούτοις  
προὔβαλε, καὶ στόμα ἀνέωξε τροφῆς πόθῳ.  
προσενεχθῆναι οὖν οἷα<sup>2</sup> εἰκὸς τοῖς τηλικούτοις  
γάλα καὶ κατ' ὀλίγον ἐκτραφῆναι αὐτοὺς, δείγμα  
ἐμοὶ δοκεῖν ἐς θαῦμα τοῦ τεκόντος τούτους. μὴ  
πιστεύειν οὖν τῷ λόγῳ πείσαι ἐμμαντὸν οὐ δύναμαι.  
τὸ δὲ αἴτιον, ἡ τοῦ ἀνδρὸς γλῶττα οὔτε ψεύδος  
οὔτε κόμπον ἡπίστατο.

13. Ἦν δὲ ἄρα ὁ λαγὼς καὶ ἀνέμων τε καὶ  
ὥρῶν ἐπιστήμων. σοφὸν γάρ τι χρῆμα αὐτοῦ,  
† ἀλλ' οὐκ εὖχαρι ὄν, †<sup>3</sup> χειμῶνος οὖν <τόν><sup>4</sup>  
κοῦτον ἐν τοῖς πρόσθλοις τίθεται. δηλα γὰρ δὴ  
ὅτι θάλλεται μὲν ἀσμένως, κρύει δὲ ἐχθρῶς ἔχει.  
θέρους δὲ πρὸς ἄρκτον ἀποκλίνει πόθῳ ψύχους.  
τῆς δὲ τῶν ὥρῶν διαφορᾶς αἱ ρῖνες αὐτῷ γνώμων.  
οὐ μὴν ἐπιμύει καθεύδων ὁ λαγὼς, καὶ τοῦτο  
αὐτῷ ζώων μόνῳ περίεστιν, οὐδὲ νικᾶται τῷ  
ὑπνῷ τὰ βλέφαρα. φασι δὲ αὐτὸν καθεύδειν μὲν  
τῷ σώματι,<sup>5</sup> τοῖς δὲ ὀφθαλμοῖς τηνικάδε ὄρᾶν.  
γράφω δὲ ἄπερ οὖν οἱ σοφοὶ τῶν θηρατῶν λέγουσιν.  
εἰσὶ δὲ αὐτῶν νύκτωρ αἱ νομαί, τοῦτο μὲν καὶ  
τροφῆς ξένης ἐπιθυμία ἴσως, ἐγὼ δ' ἂν φαίην ὅτι  
γυμνασίας ἕνεκα, ἵνα καὶ τηνικάδε ἐπ' ἀπὸ τοῦ  
ὑπνου καρτερῇ ἐνεργὸς ὦν κρατύνηται τὸ τάχος.  
τῆς δὲ ὁδοῦ τῆς ὀπίσω ἐρᾷ δεινῶς, καὶ συντρόφου  
παντὸς χωρίου ἡττάται. ἐνθεν τοι καὶ ἀλίσκεται

<sup>1</sup> Gron: ἐξέτρυψαν.

<sup>2</sup> αὐτοῖς ἦν.

<sup>3</sup> ἀλλ' . . . 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. Accord-  
ingly 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 my-  
self 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 The Hare  
seasons, for it is a sagacious creature. . . . During the  
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 σῶμα other mss.

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

14. Θεὶ δὲ ὁ λαγὼς ὑπὸ τε κυνῶν καὶ ἵππέων διωκόμενος, εἰ μὲν ἐκ πεδιάδος γῆς εἴη, ὠκύτερον τῶν ὀρείων λαγῶν, αἶτε μικρὸς τὸ σῶμα καὶ λεπτός· ἐνθεν τοι καὶ κοῦφον αὐτὸν εἶναι οὐκ ἀπείκός· σκιρτᾷ γοῦν τὰ πρῶτα ἀπὸ τῆς γῆς καὶ πηδᾷ, διαδύεται δὲ καὶ διὰ θάμνων ὀλισθηρῶς καὶ εὐκόλως καὶ διὰ παντός ἐλώδους τόπου· καὶ εἴ που πόαι βαθεῖαι, καὶ διὰ τούτων διεκπίπτει ραδίως· καὶ ὅπερ τοῖς λέουσιν φασι τὴν ἀλκαίαν δύνασθαι πρὸς τὸ ἐγείρειν αὐτοὺς καὶ ἐποτρύνειν, τοῦτό τοι καὶ ἐκείνῳ τὰ ὠτά ἐστί, ῥύμης συνθήματα καὶ ἐγερτήρια δρόμου· ἀνακλίνει γοῦν κατὰ τῶν νώτων αὐτά, κέχρηται δὲ αὐτοῖς πρὸς τὸ μὴ ἐλινύειν μηδὲ ὀκνεῖν οἷον μύωφι· δρόμον δὲ ἓνα καὶ εὐθὺν<sup>2</sup> οὐ θεῖ, δεῦρο δὲ καὶ ἐκεῖσε παρακλίνει, καὶ ἐξελίττει τῇ καὶ τῇ, ἐκπλήττων τοὺς κύνας καὶ ἀπατῶν· ὅποι ποτὲ δ' ἂν ὀρμήσῃ καὶ ἀπονεῦσαι θελήσῃ, κατ' ἐκείνην τὴν ἐκτροπὴν κλίνει τῶν ὧτων τὸ ἕτερον, οἷον ἰθύνων ἑαυτὸν διὰ τούτου τὸν δρόμον· οὐ μὴν ἀναλίσκει τὴν ἑαυτοῦ δύναμιν ἀταμιεύτως, τηρεῖ δὲ τοῦ διώκοντος τὴν ὀρμήν, καὶ ἐὰν μὲν ἦ νωθής, οὐ πᾶν ἀνῆκε τὸ ἑαυτοῦ τάχος, ἀλλὰ τι καὶ<sup>3</sup> ἀνέστειλεν, ὥς προεκθεῖν μὲν <τοῦ><sup>4</sup> κυνός, οὐ μὴν ἀπαγορεύσαι ὑπὸ τοῦ συντόνου τοῦ δρόμου αὐτός· οἶδε γὰρ ἀμείνων ὢν, καὶ ὀρᾷ ἐς τὸ μὴ ὑπερπονεῖσθαι οἱ τὸν καιρὸν ὄντα· ἐὰν δὲ καὶ ὁ κύων ἦ ὠκιστος, τηνικαῦτα ὁ λαγὼς φέρεται θέων ἢ ποδῶν ἔχει· ἤδη γοῦν καὶ πολὺ τῆς ὁδοῦ προλαβὼν, καὶ ἀπολιπὼν ἐκ πολλοῦ θηρατὰς καὶ

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

14. The Hare when pursued by hounds and horsemen runs, if it is a denizen 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,

The Hare  
of the plains

<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 ἀναθορόν  
καὶ ἑαυτὸν ἀναστήσας ἐπὶ τῶν κατόπιν ποδῶν,  
οἷον ἀπὸ σκοπίας ὄρᾳ τὴν τῶν διωκόντων ἄμιλλαν,  
καὶ μοι δοκεῖ ὡς ἀσθενεστέρων καταγελᾶν αὐτῶν.  
εἶτα ἐκ τούτου θαρρήσας<sup>1</sup> ὡς πλέον ἔχων, οἷον  
εἰρήνης καὶ γαλήνης λαβόμενος ἀσμένως ἡσυχάζει  
καὶ κείται καθευδων. λαγῶς δὲ ὄρειος οὐχ οὕτω  
ταχύς, ὥσπερ οὖν οἱ τοῖς πεδίοις ἐνοικούντες, εἰ μὴ  
ποτε ἄρα κακείνοι πεδίον ἔχοιεν ὑποκείμενον, ἐν  
ᾧ κατιόντες διαθέουσι· καὶ τὸ μὲν ὄρος κατοι-  
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  
ἀνισταμένους ὑπεκφυγεῖν οὐδὲ εἰς.<sup>4</sup> ἐπὰν δὲ ᾧσιν  
ὁμοῦ τῷ ἀλίσκεσθαι, τῆς πεδιάδος ὁδοῦ βραχὺ  
ἀποκλίναντες ἐς τὰ ἀνάντη καὶ ὄρεα ἀνέθορον,  
ἅτε ἐς οἰκεῖα ἦθι καὶ ἐννομά<sup>5</sup> σφισι σπεύδοντες,  
καὶ τοῦτον τὸν τρόπον ἀπιόντες οἴχονται, ἀδοκή-  
του<sup>6</sup> σωτηρίας τυχόντες· ὄρειβασίαι γὰρ καὶ  
ἵππους καὶ κυσὶν ἐχθραὶ πεφύκασιν, ἀπαγορευόντων  
αὐτοῖς τῶν ποδῶν καὶ ἐκτριβομένων ῥᾶστα.  
κυνῶν δὲ ἔτι<sup>7</sup> καὶ μᾶλλον ἄπτεται τὸ πάθος·  
σαρκώδεις γὰρ αὐτῶν εἰσιν οἱ πόδες, καὶ ἔχουσιν  
οὐδὲν πρὸς τὴν πέτραν ἀντίτυπον, ὥς ἵπποι τὴν  
ὀπλήν. ὁ δὲ λαγῶς τοῦναντίον, πέφυκε γὰρ δασύς  
τοὺς πόδας, καὶ δὴ καὶ τῶν τραχέων ἀνέχεται.

<sup>1</sup> θαρρήσας.<sup>2</sup> Jac: ἐνθεν τοι.<sup>3</sup> H marks a lacuna here.<sup>4</sup> φιλεῖ γοῦν . . . οὐδέεις? interpolation, Ed.<sup>5</sup> τὰ ἐννομα.

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: ὅτι.

ὅτῳ δέ εἰσι λαγῶν<sup>1</sup> ἐν τοῖς δάσεσι καὶ ἐν τοῖς  
θάμνοις διατριβαί, νωθεῖς μὲν οὗτοι ἐς τὸν δρόμον,  
βραδεῖς δὲ ἐς τὴν φυγὴν· πεπιασμένοι<sup>2</sup> γὰρ οἱ  
τοιοῦδε εἰσὶ καὶ ὑπὸ τῆς ἀργίας οὐχὶ ἡθάδες τοῦ  
δρόμου, ἥκιστοί τε ὥς ὅτι πορρωτάτω τῶν  
θάμνων ἀποφοιτᾶν. θῆραι δὲ<sup>3</sup> τούτων τοιαῖδε.  
τὰ μὲν πρῶτα διαδύονται διὰ τῶν θάμνων τῶν  
μικρῶν, ὅσοις μὴ συνεχῆς ἡ λόχη, τοὺς γε μὴν  
δασυτέρους αὐτῶν, αἵτε μὴ οἰοί τε ὄντες ὑπελθεῖν,  
εἰκότως ὑπερπηδῶσι. πεφύκασιν δὲ ἄλλοι<sup>4</sup> συν-  
εχεῖς καὶ δι' ἀλλήλων <συνυφασμένοι>.<sup>5</sup> ὅπου  
οὖν τοιοῦτοι, αἵτε<sup>6</sup> πολλάκις ἀναγκαζόμενοι τοῦτο  
δρᾶν ὁ λαγῶς, καὶ διὰ τὴν βαρύτητα τὴν τοῦ  
σώματος οὐκ ἂν ἀλτικός, κάμνει ῥᾶστα καὶ  
ἀπαγορεύει. αἷ γε μὴν κύνες τὰ πρῶτα σφάλ-  
λονται τε αὐτοῦ καὶ ἀμαρτάνουσιν· οὐ γὰρ ὀρώσιν  
αὐτὸν διὰ τὴν τῆς ὕλης πυκνότητα, πηδῶσι δὲ καὶ  
αὐταὶ κατὰ τῶν θάμνων ὑπὸ τῆς ὁσμῆς ἀγόμεναι·  
τελευτῶσαι γε μὴν εἶδον καὶ διώκουσι καὶ ἐνδιδῶ-  
σιν οὐδὲ ἓν, ὃ δὲ ἐκ τῆς τοῦ πηδᾶν συνεχείας  
κάμνει τε καὶ ἀπαγορεύει καὶ ἐντεῦθεν ἐάλωκε.  
τὰ δὲ ἀνάντη μὲν καὶ ὑψηλὰ οἱ λαγῶ ἀναθέουσι  
ῥᾶστα· τὰ γάρ τοι κατόπιν κῶλα μακρότερα  
ἔχουσι τῶν ἔμπροσθεν· καταθέουσι δ' οὐχ ὁμοίως·  
λυπεῖ γὰρ αὐτοὺς τῶν ποδῶν τὸ ἐναντίον.

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

<sup>1</sup> λαγῶ αἷ τε.  
<sup>3</sup> δὲ καί.

<sup>2</sup> Ges: πεπιασμένοι.  
<sup>4</sup> οὗτοι.

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> <συνυφασμένοι> add. H, cp. 13. 8 κλάδοι δι' ἀ. σ.

<sup>6</sup> ὅπου τοιοῦτοι αἵτε οὖν.

<sup>7</sup> <τῇδε> add. H.

τὴν ἐξ ἀρχῆς, ἣν περ οὖν Ἰβηρες <οἱ><sup>1</sup> Ἑσπέριοι ἔθεντό οἱ, παρ' οἷς<sup>2</sup> καὶ γίνεται τε καὶ ἔστι πάμπολυς. τούτῳ τοῖνυν ἡ μὲν χροὰ παρὰ τοὺς ἑτέρους μέλαινα, καὶ ὀλίγην ἔχει τὴν οὐράν, τὰ γε μὴν λοιπὰ τοῖς προειρημένοις ἰδεῖν ἐμφερὲς ἔστι. διαλλάττει δὲ ἔτι καὶ τὸ τῆς κεφαλῆς μέγεθος· λεπτοτέρα γὰρ ἡ τούτου καὶ δεινῶς ἄσαρκος καὶ βραχυτέρα.<sup>3</sup> λαγνότερος<sup>4</sup> δὲ τῶν λοιπῶν· ἴλασαρὰ διετησίους φύσει,<sup>†</sup><sup>5</sup> ὧν οἰστροῦται τε καὶ ἐκμαίνεται, ὅταν ἐπὶ τὰς θηλείας ἔττη. [ἔστι δὲ καὶ ἐλάφῳ<sup>6</sup> ὁστούν ἐν τῇ καρδίᾳ αὐτοῦ,<sup>7</sup> ὅπερ οὖν τίνος ἀγαθὸν εἶδέναι μελήσει ἄλλῳ.]

16. Τὴν τῶν θύνων θήραν Ἰταλοί τε καὶ Σικελοὶ κητεῖαν<sup>8</sup> φιλοῦσιν ὀνομάζειν· τὰ τε χωρία, ἔνθα αὐτοῖς εἴωθε θησαυρίζεσθαι τὰ τε δίκτυα τὰ μεγάλα καὶ ἡ λοιπὴ παρασκευὴ ἡ θηρατικὴ, καλεῖται μέντοι κητοθηρεῖα,<sup>9</sup> τοῦ θύνου τὸ μέγεθος ἐς τὰ κήτη βουλομένων τὸ λοιπὸν ἀποκρίνειν. ἀκούω δὲ Κελτοὺς καὶ Μασσαλιώτας καὶ τὸ Λιγυστικὸν πᾶν ἀγκίστροις 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 Τυρρηνικάς 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 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 Tyrrhenian islands,<sup>c</sup> as they are called, hunt a

<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> ἴλασαρ . . . φύσει corrupt: λάισθα διετήσιος Post.

<sup>6</sup> καὶ ἐλάφῳ del. H.

<sup>7</sup> αὐτῷ.

<sup>8</sup> κητεῖαν.

<sup>9</sup> Jac: κητοθηρεῖα.

κητώδη ἰχθύν, καὶ καλοῦσιν αὐτὸν αὐλωπίαν, καὶ περιηγήσασθαι γε τούτου τὰ ἴδια οὐ χεῖρόν ἐστι. μέγεθος μὲν ἡττάται τῶν μεγίστων θύνων ὁ μέγιστος αὐλωπίας, ῥώμην δὲ καὶ ἀλκὴν τὰ πρῶτα φέροιτο ἂν πρὸς ἐκείνους ἀντικρινόμενος. ἄλκιμον μὲν γὰρ ἰχθύων φύλόν ἐστι καὶ οἱ θύννοι, ἀλλὰ τῷ παραταξαμένῳ καὶ προθύμως ἀνταγωνισαμένῳ μετὰ τὴν πρώτην ὀρμὴν ἀφίσταται τοῦ κράτους τοῦ αἵματος αὐτῷ πηγνυμένον, <καὶ><sup>1</sup> παρειμένος ὥκιστα εἶτα ἑάλω. διακαρτερεῖ γε μὴν ὁ αὐλωπίας ἐπὶ μακρόν, ὅταν ἐπίθηταί 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> μάλλον ἑαυτὸν πιέσας καὶ κάτω νέυσας τὴν κεφαλὴν καὶ ὠθήσας κατὰ τοῦ βυθοῦ· πέφυκέ τε τὴν γένυν ἰσχυρὸς καὶ τὸν αὐχένα καρτερός, καὶ ῥώμης ἔχει κάλλιστα. ὅταν δὲ αἰρεθῇ, ἰδεῖν ὠραιότατός ἐστι, τοὺς μὲν ὀφθαλμοὺς ἔχων ἀνεώγους καὶ περιφερεῖς καὶ μεγάλους, οἷους Ὅμηρος τοὺς τῶν βοῶν ἄδει· ἡ δὲ γένυς, ὥσπερ οὖν εἶπον, καρτερά οὖσα, ὅμως καὶ ἐς ὦραν οἱ συμμάχεται, καὶ τὰ μὲν νῶτα αὐτῷ<sup>5</sup> κυάνου μεμίμηται χροάν τοῦ βαθυτάτου,<sup>6</sup> ὑπέζωσταί γε μὴν<sup>7</sup> λευκὴν τὴν νηδύν· ἄρχεται δὲ ἀπὸ τῆς κεφαλῆς αὐτῷ γραμμὴ χρυσοῖς τὴν χροάν, κατιοῦσα δὲ ἐς τὸ οὐραῖον μέρος ἀπολήγει ἐς κύκλον. εἰπεῖν δὲ καὶ τὴν δολερὰν ἐπ' αὐτοῖς θήραν, ἥνπερ οὖν ἀκούσας οἶδα, ἐθέλω· προερόμενοι χώρους ἐκ πολλοῦ, ἐς οὓς ἀθροίζεσθαι τοὺς αὐλωπίας ὑπολαμβάνουσιν, εἶτα μέντοι κορα-

<sup>1</sup> <καὶ> add. H.

<sup>2</sup> ἰστάται.

<sup>3</sup> πλείστα καί.

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 how caught 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> βοῶπις is a frequent epithet of Hera in Homer's *Iliad*.

<sup>4</sup> Reiske: ἔτι.

<sup>5</sup> αὐτοῦ.

<sup>6</sup> τὴν βαθυτάτην.

<sup>7</sup> γε μὴν] μέν.

κίνους ταῖς ὑποχαῖς πολλοὺς συλλαβόντες, τὴν  
 ἑαυτῶν 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 ὀρῶντες ἄλλος ἀλλαχόθεν  
 ἀναέουσι <sup>2</sup> καὶ ἀθροίζονται καὶ περιέρχονται τὴν  
 ἀλιάδα, πραῦνονταί τε ἐς τοσοῦτον τῷ κρότῳ καὶ  
 <τῷ> <sup>3</sup> πλήθει τῆς τροφῆς, ὥς καὶ προτεινόντων  
 τὰς χεῖρας παραμένειν. ἀνέχονται δὲ ἀνθρωπίνης  
 ἐπιψεύσεως, ὥς μὲν κρίνειν ἐμέ, τῇ βορᾷ δεδου-  
 λωμένοι, ἤδη δέ, ὥς οἱ θηρατικοὶ φασί, καὶ τῇ  
 ἀλκῇ <sup>4</sup> <θαρροῦντες> <sup>5</sup> εἰσὶ δὲ ἐν αὐτοῖς καὶ  
 χειροθήεις, οὗσπερ οὖν οἱ ἀλιεῖς ὥς εὐεργέτας καὶ  
 ἐταίρους γνωρίζουσιν, εἰτα μέντοι τὰ πρὸς αὐτοὺς  
 ἔχουσιν ἔνσπονδα. ἔπονται δὲ τούτοις οἷον ἡγεμόσι  
 καὶ ἄλλοι ξένοι, καὶ τούτους μὲν ὥς ἂν εἴποι τις  
 ἐπήλυδας καὶ θηρῶσι καὶ ἀποκτείνουσι, πρὸς γε  
 μὴν τοὺς τιθασοὺς, οἵπερ οὖν <sup>6</sup> εἰκόσιν ταῖς  
 παλευτρίαις πελειάσιν, ἀθηρία τε αὐτοῖς ἔστι καὶ  
 ἐκεχειρία. οὐδ' ἂν ἀλιέα σοφὸν τοσαύτη ποτὲ  
 καταλάβοι ἀπορία, ὥς ἐξ ἐπιβουλῆς ἐλεῖν αὐ-  
 λωπίαν ἡμερον· ἐκ γάρ τινων αἰτιῶν αἰρεθεῖς  
 κατὰ τύχην καὶ λυπεῖ. ἀλίσκεται δὲ ἡ ἀγκίστροφ <sup>7</sup>  
 περιπαρεῖς ἢ τρωθεῖς ἐς θάνατον. ὀρῶμεν δὲ καὶ  
 τοὺς ὀρνιθοθήρας μὴ ἂν τῶν ἐλλοχώντων ὀρνίθων  
 ἀποκτείναντάς τινας ἢ ἐπὶ πράσει ἢ ἐπὶ δείπνῳ.  
 καὶ ἄλλαι δὲ θῆραι τῶνδε τῶν ἰχθύων εἰσίν.

<sup>1</sup> ἄμα.<sup>2</sup> Schn.: ἀναεύνουσι.<sup>3</sup> <τῷ> add. H.<sup>4</sup> τῷ πλήθει τῆς ἀλκῆς.<sup>5</sup> <θαρροῦντες> add. Schn.

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> οἵπερ οὖν] οἱ γε μὴν.<sup>7</sup> τῷ ἀγκίστροφ.



18. Ἐν δὲ τοῖς βασιλείοις τοῖς Ἰνδικοῖς, ἔνθα ὁ μέγιστος τῶν βασιλέων διαιτᾶται τῶν ἐκεῖθι, πολλὰ μὲν καὶ ἄλλα ἐστὶ θαυμάσαι ἄξια, ὥς μὴ αὐτοῖς ἀντικρίνειν μήτε τὰ Μεμνόνεια<sup>1</sup> Σοῦσα καὶ τὴν ἐν αὐτοῖς πολυτέλειαν μήτε τὴν ἐν τοῖς Ἑκβατάνοις μεγαλουργίαν· ἔοικε<sup>2</sup> γὰρ κόμπος εἶναι Περσικὸς 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 χειροθήβεις φασιανοί, ἔχουσι δὲ . . .<sup>3</sup> ἐν τοῖς φυτοῖς τοῖς ἡσκημένοις, ἅπερ οὖν οἱ μελεδωνοὶ οἱ βασιλῆιοι τῆς δεούσης ἀξιοῦσι κομιδῆς. καὶ γὰρ εἰσιν ἄλση σκιερὰ καὶ νομὴ σύμφυτος καὶ κλάδοι δι' ἀλλήλων συνυφασμένοι σοφία τινὶ δενδροκομικῇ· καὶ τὸ σεμνότερόν τῆς ὥρας τῆς ἐκεῖθι, τὰ δένδρα αὐτὰ τῶν αἰθαλῶν ἐστὶ, καὶ οὐποτε γηρὰ καὶ ἀπορρεῖ τὰ φύλλα· καὶ τὰ μὲν ἐπιχώριά ἐστι, τὰ δὲ ἀλλαχόθεν σὺν πολλῇ κομισθέντα τῇ φροντίδι, ἅπερ οὖν κοσμεῖ τὸν χώρον καὶ ἀγλαΐαν δίδωσι, πλην ἐλαίας· οὐ γὰρ αὐτὴν ἡ Ἰνδῶν φέρει, οὔτε αὐτή, οὔτε ἤκουσαν ἀλλαχόθεν τρέφει. ὄρνιθες οὖν καὶ ἕτεροι ἐλεύθεροι καὶ ἀδούλωτοι, καὶ ἐλθόντες αὐτομάτως ἔχουσι κατ' αὐτῶν κοίτας καὶ εὐνάς· ἐνταῦθά τοι καὶ οἱ ψιττακοὶ τρέφονται καὶ εἰσὼνται περὶ τῷ βασιλεῖ. σιτεύεται δὲ Ἰνδῶν οὐδὲ εἰς ψιττακόν, καίτοι παμπόλλων ὄντων τὸ πλῆθος· τὸ δὲ αἷτιον,<sup>4</sup> ἱεροὺς αὐτοὺς εἶναι πεπιστεύκασιν οἱ Βραχμᾶνες, καὶ μέντοι καὶ τῶν ὄρνιθων ἀπάντων προσημῶσι. καὶ ἐπιλέγουσι δρᾶν τοῦτο εἰκότως· μόνον γὰρ

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>1</sup> Μεμνόνια.

<sup>2</sup> εἴοικας.

<sup>3</sup> Lacuna: <τὰ ἡθη> or <τὰς διατρεβὰς> H, <διατρεβὰς> Schm.

<sup>4</sup> αἷτιον δέ.

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

19. Ἐν τῷ Ἰονίῳ πελάγει κατὰ τὸν Λευκάτην καὶ τὴν πρὸς τῷ Ἀκτίῳ θάλατταν, ἔνθα τοι καὶ τὸν χώρον καλοῦσιν Ἡπειρον, κεφάλων εἰσὶ κατὰ ἴλας ὡς ἂν εἴποι τις ἄφθονοι νήξεις καὶ πλήθη πάμπολλα. οὐκοῦν θηρῶνται καὶ μάλα ἐκπληκτικῶς· ὁ δὲ τρόπος τῆς θήρας οὗτός ἐστι. νύκτα ἀσέληνον οἱ ἐκεῖθι ἀλιεῖς παραφυλάξαντες, ἀπὸ δειπνου γενόμενοι κατὰ δύο ἀπήραν<sup>3</sup> σκάφος, οὐκ ὄντος κύματος ἀλλὰ ἀκλύστου καὶ γαληναίας τῆς θαλάττης, εἴτα ἡσυχῇ καὶ κατὰ μικρὰ προερέττουσι.<sup>4</sup> καὶ ὁ μὲν αὐτὴν ὑποκινεῖ τῷ κωπῇ, προάγων τὴν πορθμίδα βάδην ὡς ἂν εἴποις· ἄτερος δὲ κατακλινεῖς ἐπ' ἀγκῶνος τὸ καθ' ἑαυτὸν μέρος ἐπιβρίθει τῆς πορθμίδος, καὶ ἐς τοσοῦτον ἐπικλίνει, ἐς ὅσον<sup>5</sup> τὸ χεῖλος αὐτῆς προσπελάζει τῷ ὕδατι. οἱ κεφαλοὶ δὲ καὶ οἱ τούτοις ὁμοειδεῖς κεστρεῖς,<sup>6</sup> ἥτοι τῇ νυκτὶ τερπόμενοι ἢ χαίροντες τῇ γαλήνῃ, τοὺς μὲν χηραμοὺς τοὺς ἑαυτῶν καὶ τοὺς φωλεοὺς ἀπολείπουσιν, 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> γαῖν 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> κεφαλός and κεστρεῖς both signify the Grey Mullet; see Thompson, *Gk. fishes*, s.vv.<sup>3</sup> Ges: ἐπήραν.<sup>4</sup> Reiscke: προσερέττουσι.<sup>5</sup> ἐς ἄκρον ὅσον.<sup>6</sup> Ges: κεστρεῖς.<sup>7</sup> ἐς τὸ ἄνω τῆς.

καὶ γίνονται τῆς ῥήνος πλησιον. θεασάμενοι δὲ οἱ θηραταὶ πλέουσι, καὶ τὸ ῥόθιον γε τῆς πορθμίδος ἡσυχῇ πως<sup>1</sup> ὑποκυμαίνεω ἀρχεται. φεύγοντες οὖν τὴν γῆν καὶ ὑποστρέφοντες ἐς<sup>2</sup> τὸ ἐπικλινὲς τῆς ἀκάτου σφῆς 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 τούτοις 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 "Αθω 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> ἡπειρον παρά τε τὸν Ἀρταχάειον<sup>9</sup> καλούμενον τάφον καὶ τὸν Ἀκάνθιον<sup>10</sup> ἰσθμόν, ἐνθα τοι καὶ ἡ τοῦ Πέρσου φαίνεται διατομή, ἣ διέτεμε τὸν "Αθω. τὰ κήτη δὲ ταῦτα, ἃ καλοῦσι τροχούς, ἄλκιμα μὲν οὐ φασι εἶναι, λοφίαν δὲ ὑποφαίνει καὶ ἀκάνθας ὑπερμήκεις, ὥς καὶ πολλάκις ὁρᾶσθαι ἐξάλους αὐτάς. ἀκούσαντα, δὲ εἰρεσίας κτύπον περιστρέφεται τε καὶ κατελείται ὥς ὅτι κατωτάτω ἑαυτὰ ὠθοῦντα· ἔνθεν τοι καὶ τοῦδε τοῦ ὀνόματος μετελήχεν. ἀναπλεῖ δὲ ἀνελιχθέντα καὶ κυλιόμενα ἔμπαλιν.

<sup>1</sup> Ges: ὅπως.

<sup>2</sup> ἀνευ 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: Ἀρτακαῖον.

<sup>10</sup> Voss: Ἀκανθαῖον.

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 ἀποδείξιν ἰσχυρὰν οὐ μάλα τί φασιν εἰπεῖν ἔχειν τοὺς ἀλιεῖας· λέγει <sup>1</sup> δ' οὖν φήμη διαρρέουσα ναὶ μὰ Δία πολλή <sup>2</sup> γίνεσθαι τινα ἐν τῇ θαλάττῃ κήτη ἀνθρωπόμορφα τὰ ἀπὸ κεφαλῆς ὅσα ἐς ἱξύν λήγει. λέγει δὲ Δημόστρατος ἐν λόγοις ἀλιευτικοῖς ἐν Τανάγρα θεάσασθαι τάρχον Τρίτωνα. καὶ τὰ μὲν ἄλλα ἦν φησι καὶ τοῖς πλαττομένοις ὁμοῖος καὶ τοῖς γραφομένοις, τὴν δὲ οἱ κεφαλὴν ὑπὸ χρόνου διεφθαρμένην οὐ πάνυ <τι> <sup>3</sup> σαφῆ ἔφατο εἶναι οὐδὲ οἷαν συνιδεῖν <sup>4</sup> τε καὶ γνωρίσαι ῥᾶστα· 'προσασφαμένου δέ μου φολίδες ἀπέπιπτον τραχεῖαι καὶ μέντοι καὶ ἀντίτυποι εἰς μάλα. τῶν δέ τις ἐκ τῆς βουλῆς ἀρμοζόντων κλήρω τὴν Ἑλλάδα καὶ πεπιστευμένων τὴν ἀρχὴν ἐνός ἔτους, οἷα δὴ βασιανῶν καὶ ἐλέγχων <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 ρῖνας. οὐ μὴν συμβαλεῖν φησιν εἴτε χερσαῖον τὸ ζῷον εἴτε θαλάττιον εἴη τὴν φύσιν εἵχομεν. ἀλλ' ἡ γε πείρα οὐ χρηστόν οἱ τὸν μισθὸν ἀπέδωκεν. οὐ γὰρ μετὰ μακρὸν <sup>7</sup> τὸν βίον κατέστρεψε, περαιούμενος ὀλίγον καὶ στενὸν πορθμὸν ἐξήρει πορθμείῳ καὶ βραχεῖ. καὶ ἔλεγόν γε, ὡς ἐκεῖνος λέγει, 'Ταναγραῖοι παθεῖν αὐτὸν ταῦτα ἀνθ' ὧν ἐς τὸν Τρίτωνα ἡσέβησε, τεκμηριοῦντες ὅτι ἀποψύχων μὲν ἐξηρέθη τῆς θαλάττης, ἰχώρα δὲ ἡφίει παραπλήσιον τὴν ὁσμὴν τῇ τοῦ Τρίτωνος δορᾷ, ὅτε αὐτὴν ἐκεῖνος

21. Concerning Tritons, while fishermen assert The Triton 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' 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>1</sup> ἔχει.<sup>3</sup> <τι> add. H.<sup>5</sup> βασιανῶν . . . ἐλέγχων.<sup>2</sup> πολλῶν.<sup>4</sup> συντυχεῖν.<sup>6</sup> φύσιν, εἶτα.<sup>7</sup> ὁδὸς γὰρ . . . μικρόν.

ἔκαε καὶ ἐνεπίμπρα.<sup>1</sup> ὁπόθεν δὲ ἄρα ὁ Τρίτων οὗτος ἐπλανήθη, καὶ ὅπως δεῦρο ἐξεβράσθη, Ταναγραῖοί τε λεγέτωσαν καὶ Δημόστρατος. ἐπὶ τούτοις δὲ αἰδοῦμαι τὸν θεόν, καὶ ἄξιον πείθεσθαι τῷ μάρτυρι τῷ τοσῶδε· εἴη δ' ἂν ὁ ἐν Διδύμοις Ἀπόλλων τεκμηριῶσαι ἱκανὸς παντί, ὅτ' αὖ νοῦς τε ὑγιαίνει καὶ ἔρρωται ἢ φρήν. Τρίτωνα γοῦν θρέμμα θαλάττιον φησὶν εἶναι, καὶ ἃ λέγει ταῦτά ἐστι

θρέμμα Ποσειδάωνος, ὑγρὸν τέρας, ἡπύτα Τρίτων,  
νηχόμενος γλαφυρῆς <sup>1</sup> ὁρμήμασι σύντυχε νηός.

εἰ τοίνυν ὁ πάντα εἰδὼς καὶ Τρίτωνα εἶναι φησιν, ἡμᾶς ὑπὲρ τούτου διαπορεῖν οὐ χρή.

22. Τὸν Ἰνδῶν βασιλέα προϊόντα ἐπὶ δίκαις προσκυνεῖ ὁ ἐλέφας πρῶτος, δεδιδαγμένος τοῦτο, καὶ μάλα γε δρῶν νηγιμόνως τε καὶ εὐπειθῶς αὐτό (παρέστηκε δὲ καὶ ἐκεῖνος, ὅσπερ οὖν ἐνδιδωσὶν οἱ τοῦ παιδεύματος τὴν ὑπόμνησιν τῇ ἐκ τῆς ἄρπης κρούσει καὶ φωνῇ τινι ἐπιχωρίῳ, ἥσπερ οὖν ἐλέφαντες ἐπαίειν εἰλήχασιν φύσει τινὶ ἀπορρήτῳ καὶ μάλα γε ἰδίᾳ τοῦ ζώου τοῦδε). καὶ μέντοι καὶ κίνησιν τινα ὑποκινεῖται πολεμικὴν, οἷον ἐνδείκνυται ὅτι καὶ τοῦτο τὸ μάθημα ἀποσώζει. τέτταρες δὲ καὶ εἴκοσι τῷ βασιλεῖ φρουροὶ παραμένουσιν ἐλέφαντες ἐκ διαδοχῆς, ὥσπερ οὖν οἱ φύλακες οἱ λοιποί, καὶ αὐτοῖς παιδεύματα τὴν φρουρὰν ἔχειν <sup>2</sup> οὐ κατανυστάζουσι· 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 Demostratus 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

The Elephant as bodyguard

<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 Ἑκαταῖος 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 ἡττώμενοι, πιστότατοι τῶν ἐκεῖθι φυλάκων μετὰ γε τοὺς ἀνθρώπους εἰσίν.

23. Ἐγὼ δὲ ἄρα ὡς εἶχον ὁρμῆς 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 κεφαλὴ, τοῦτο ὑπερτείνειν ἕξαλον, καὶ μέντοι καὶ μυκτῆρων τρίχας ἔξεχούσας 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. νήχονται δὲ ἄρα πολλοῖς τοῖς ποσὶ καὶ κατὰ στοίχον ἐντεῦθεν <sup>4</sup> καὶ ἐκείθεν οἰονεῖ σκαλμοῖς παρηρητημένοις (εἰ καὶ τραχύτερον ἀκοῦσαι) ἑαυτὰς <sup>5</sup> ἐρέτουςαι. λέγουσιν οὖν οἱ δεινοὶ ταῦτα καὶ ὑπηχεῖν τὸ ρόθιον ἡσυχῇ, καὶ πείθουσι λέγοντες.

24. Ξενοφῶν δὲ ὑπὲρ κυνῶν λέγει καὶ ταῦτα. δεῖν ἐς τὰ ὄρη πολλάκις ἄγειν αὐτάς, τὰ δὲ ἔργα ἡττον· τοὺς γάρ τοι τριμμούς <τοὺς> <sup>6</sup> ἐκ τῶν ἐνεργῶν χωρίων λυπεῖν τε αὐτάς καὶ σφάλλειν.

<sup>1</sup> καὶ ὀλίγου.

<sup>2</sup> Reiske: ὕπνω.

<sup>3</sup> ἀποδεικνύναι.

<sup>4</sup> αὐτοῖς καὶ ἐντεῦθεν.

Hecataeus of Miletus says that Amphiaras, 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: ἑαυτοῖς.

<sup>6</sup> <τοὺς> add. H.

λῶν δὲ εἶναι ὁ αὐτὸς φησιν ἐς τὰ τραχέα ἄγειν, καὶ κέρδος γε ἐκείνο πρὸς τούτῳ<sup>1</sup> διδάσκει, εὐποδὰς τε αὐτὰς γίνεσθαι καὶ ἀλτικωτέρας ἐκπονούσας τὸ σῶμα. ἵχνη δὲ ἄρα λαγῶ τοῦ μὲν χειμῶνος μακρὰ ὁρᾶσθαι 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 ἄτε ζῶα καὶ ἐν ὅπλοις καὶ ἐν πολέμοις λυσitelῇ τιμῶσιν Ἴνδοί, καὶ μάλα γε ισχυρῶς. τῷ γοῦν βασιλεῖ κομίζουσι καὶ κώμυθας, ἃς ἐμβάλλουσι ταῖς φάτναις, καὶ χιλόν, καὶ ἐπιδεικνύουσι νεαρόν τε καὶ ἀσυνῇ. καὶ ἐὰν μὲν ἦ<sup>3</sup> τοιοῦτος, ἐπαινεῖ ὁ βασιλεὺς· εἰ δὲ μή, κολάζει τοὺς τε τῶν ἐλεφάντων μελεδωνοὺς καὶ τοὺς ἵπποκόμους πικρότατα. οὐκ ἀτιμάζει δὲ οὐδὲ τὰ ἄλλα τὰ μικρότερα<sup>4</sup> ζῶα, ἀλλὰ καὶ ἐκεῖνα προσίεται δῶρά οἱ κομιζόμενα. Ἴνδοι γὰρ οὐκ ἐκφραυλίζουσι ζῶον οὔτε ἡμέρον οὔτε μῆν<sup>5</sup> ἄγριον οὐδέν. αὐτίκα γοῦν δωροφοροῦσι τῶν ὑπηκόων οἱ διὰ τιμῆς ἰόντες γεράνους τε καὶ χήνας ἀλεκτορίδας τε καὶ νήττας καὶ τρυγόνας τε καὶ ἀτταγὰς προσέτι, πέρδικας τε καὶ σπινδάλους (ἔστι δὲ ἐμπερές τῷ ἀτταγᾷ τοῦτό γε) καὶ<sup>6</sup> ἐπὶ τούτοις τῶν προειρημένων βραχύτερα, βωκκαλίδας τε καὶ σκαλίδας καὶ τὰς καλουμένας κεγχρῆδας. ἐπιδεικνύουσι δὲ αὐτὰ ἀναπτύξαντες, τὸν ἐς βάθος αὐτῶν ἐλέγχοντες πιασμόν. καὶ πλοῦτον<sup>7</sup> πεπια-

<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. del. 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 boccalis,<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 τά.

σμένων ἐλάφων<sup>1</sup> τε καὶ βουβαλίδων καὶ δορκάδων καὶ ὀρύγων καὶ τῶν ὄνων τῶν ἐχόντων ἐν κέρασιν, ὧν καὶ ἀνωτέρω πού μνήμην<sup>2</sup> ἐποιησάμεν, 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 αἰρεθῇ, προσέοικε τετριγύτι. πτέρυγες δὲ ὀλίγαι τὸ μέγεθος ὑπὸ τοῖς ὀφθαλμοῖς αὐτοῦ ἐκπεφύκασιν, καὶ εἰεν ἂν κατὰ τὰς τῶν χερσαίων καὶ αὐταί. οὐ σιτοῦνται δὲ αὐτὸν οἱ πολλοί, νομίζοντες ἱερὸν. Σεριφίους δὲ ἀκούει καὶ θάπτειν νεκρὸν ἐαλωκότα. ζῶντα δὲ ἐς δίκτυον ἐμπεσόντα οὐ κατέχουσιν, ἀλλὰ ἀποδιδοῦσι τῇ θαλάττῃ αὐθις. θρηγοῦσι δὲ ἄρα αὐτοὺς<sup>3</sup> ἀποθανόντας, καὶ λέγουσι Περσέως τοῦ Διὸς ἄθυρμα αὐτοὺς εἶναι.

27. Ταῖνα ἰχθὺς ὁμώνυμος τῇ χερσαίᾳ ναίῃ ἐστίν. ταύτης ὄν τὴν δεξιὰν πτέρυγα εἰ ὑποθείης ἀνθρώπῳ καθεύδοντι, εἰ μάλα ἐκταράξεις αὐτόν. δέα γάρ τινα καὶ ἰνδάσματα καὶ φάσματα ὄψεται, καὶ ἐνύπνια ἕτερα οὐδαμῶς εὐμενῇ καὶ φίλα. τραχέου γὰρ μὴν ζῶντος ἐὰν ἀποκόψῃς τὴν οὐράν, καὶ τὸν τράχουρον αὐθις ἐλεύθερον ἀπολύσῃς ἐς τὴν θάλατταν, τὴν γὰρ μὴν προειρημένην οὐρανὸν ἐξαρθήσῃς ἵππου κουύσης, οὐ μετὰ μακρὸν<sup>4</sup> ἐκπεσεῖται τὸ ἔμβρυον, καὶ ἐξαμβλώσει ἢ ἵππος.

<sup>1</sup> Ges: ἐλεφάντων.

<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> βουβαλὺς and ὄρυξ both signify antelope; but δ. 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 θύννου ἁωρόλειον τὸ μειράκιον ἀπεργάζεται.<sup>1</sup> δρᾷ δὲ ἄρα καὶ νάρκη καὶ πνέμων τὸ αὐτό· ἐν ὅξει γὰρ διασαπείσαι αἱ τούτων σάρκες καὶ ἐπιχρισθεῖσαι τοῖς γενείοις φυγὴν τριχῶν ἐνεργάζονται<sup>2</sup> φασι.<sup>3</sup> τί πρὸς ταῦτα Ταραντῖνοι τε καὶ Τυρρηνοὶ σοφιστὰι κακῶν, δαίδαλον<sup>4</sup> ἐκεῖνό γε ἀνιχνεύσαντες τε καὶ πειράσαντες τὴν πίτταν, ὡς ἐξ ἀνδρῶν ἐς γυναικας ἀποκρίνειν;

28. Ὁ <δὲ><sup>5</sup> χρύσοφρος ἄρα ἰχθύων ἀπάντων δειλότατος ἦν. ἐν δὲ ταῖς παλιρροῖαις τῆς θαλάττης, ὅταν ᾗ ὥρα Ἄρκτου<sup>6</sup> ὁ σύνδρομος, ὑπονοστέει μὲν<sup>7</sup> ἡ θάλαττα περὶ τὸ ἄκτιον, ψιλὴ δὲ ἡ ψάμμος ὑπολείπεται, καὶ αἱ ναῦς πολλάκις ἐπὶ τῆς γῆς ἐσθήκασιν ὕδατος χῆραι. οὐκοῦν οἱ ἐπιχώριοι ὀρηκας αἰγείρων χλωροὺς καὶ κομώντας δξύναντες δίκην σκολόπων καὶ ἐμπήξαντες τῇ ψάμμῳ ὑπαναχωροῦσιν, εἰτα ὑποστρέψαν τὸ κύμα ἐπισύρει ἰχθύων τῶν προειρημένων πλήθος ἄμαχον, ὑπονοστέει <δὲ><sup>8</sup> αἰθῖς, καὶ ὑπολείπονται πολλοὶ χρυσοφρυνες ἐν ὀλίγῳ ὕδατι, ἐνθ' ἂν<sup>9</sup> καθήμενα εὔρεθῇ καὶ κοῖλα,<sup>10</sup> εἰτα ὑπὸ τοῖς κλάδοις πτήξαντες ἡσυχάζουσι· διασειόμενους γὰρ αὐτοὺς καὶ διακινουμένους ὑπὸ τοῦ προσπίπτοντος πνεύματος ὀρρωδοῦσι, καὶ οὔτε σπαίρουσιν οὔτε ἀναπάλλονται.

<sup>1</sup> Reiske: ἐνεργάζεται.

<sup>2</sup> Schen: φησι.

<sup>3</sup> <δὲ> add. H.

<sup>4</sup> μάλιστα.

<sup>5</sup> Jac: ἐνθα.

<sup>6</sup> Ges: ἐνεργάζεται.

<sup>7</sup> δαυδάλων.

<sup>8</sup> Abresch: Ἄρκτου.

<sup>9</sup> <δὲ> add. Reiske.

<sup>10</sup> καθευμένον . . . κοῖλον.

Again, if a youth wants to keep his chin hairless Depilatorie 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. The Gilt-head When the season of neap-tides coincides with Arcturus,<sup>a</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>a</sup> The phrase ὥρα Ἄρκτου σύνδρομος is borrowed from Plato, *Legg.* 8. 844 D [figs and grapes are not to be gathered] πρὶν ἔλθειν τὴν ὥραν τὴν τοῦ τρυγᾶν Ἄρκτου σύνδρομον. 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 παῖειν  
παντὶ τῷ προσπεσόντι δειλῶν ἰχθύων δῆμον εἶποι  
τις ἄν. αἰροῦσι γοῦν αὐτοὺς οὐ τεχνῖται μόνοι,  
ἀλλὰ καὶ ἰδιώτης παρατυχὼν 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 chanced to be at hand, even children and  
women.



1. Ἐν δὲ τῷ Ἰονίῳ πελάγει πλησίον Ἐπιδάμνου, ὅπου καὶ Ταυλάντιοι παροικοῦσι, νῆσός ἐστι καὶ Ἀθηνᾶς κέκληται, καὶ οἰκοῦσιν ἐνταῦθα ἀλιεῖς. ἔστι δὲ καὶ λίμνη αὐτόθι, καὶ σκόμβρων ἡθάδων καὶ ἡμέρων ἀγέλαι τρέφονται. καὶ τούτοις μὲν τροφὰς ἐμβάλλουσιν οἱ ἀλιεῖς, καὶ ἔστιν αὐτοῖς πρὸς αὐτοὺς ἔνσπονδα, καὶ εἰσιν ἐλεύθεροι, καὶ ἀθριάν εἰλήχασιν, καὶ προϊᾶσιν ἐς χρόνου πλήθος, καὶ ζῶσιν αὐτόθι σκόμβροι καὶ γέροντες. οὐ μὴν ἀργοὶ σιτοῦνται, οὐδὲ ὑπὲρ ὧν τρέφονται εἰσιν ἀχάριστοι, λαβόντες δὲ ἐκ τῶν ἀλιέων τροφὰς τὰς ἐωθινὰς εἶτα μέντοι καὶ αὐτοὶ ἐπὶ τὴν θήραν ἵασιν, ὥσπερ οὖν τροφέα ἐκτίνοντες. καὶ τοῦ λιμένου προελθόντες ἐπὶ τοὺς ξένους στέλλονται σκόμβρους, καὶ ἐντυχόντες ὡς ἴλη τινὴ ἢ φάλαγγι, ἅτε ὁμοφύλοις καὶ τῆς αὐτῆς φύσεως οὖσι προσνέουσι, καὶ οὔτε τούτους ἐκεῖνοι φεύγουσιν οὔτε οὗτοι ἐκκλίνουσιν ἐκείνους,<sup>1</sup> ἀλλὰ συνίασιν. εἶτα οἱ τιθασοὶ τοὺς ἐπήλυδας περιελθόντες καὶ κυκλόσε γενόμενοι καὶ ἑαυτοὺς συμφράξαντες ἀπειλήφασιν μέσους πολὺ τι πλῆθος, καὶ οὐκ ἐῷσι διαδιδράσκειν, ἀναμένουσι δὲ τοὺς τροφέας, καὶ ἀνθ' ὧν ἐκορέσθη-

<sup>1</sup> αὐτούς.

\* 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 ἀλιέας· ἐπελθόντες γὰρ αἰροῦσιν αὐτοὺς καὶ πολλὴν ἐργάζονται φόνον. οἱ δὲ τιθασοὶ ἐπανίαισι σπεύδοντες ἐς τὸν λιμένα, καὶ τοὺς ἑαυτῶν χηραμοὺς ὑπελθόντες ἀναμένουσι τὸ δειλινὸν δείπνον. 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 πῶ νοσοῦντι τὸ ἥπαρ καὶ ἵκτερον 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 τενάγητινά, καὶ ἔστι ταῦτα ἐπιβατά. ὅταν οὖν ἡ γαλήνη καὶ εἰρήνη πνευμάτων, οἱ τεχνῖται τῶν ἀλιέων ἄγουσι πολλοὺς ἐνταῦθα, εἴτα αὐτοὺς προστάτουσι βαδίζειν καὶ πατεῖν τὴν ψάμμον, ὡς ὅτι μάλιστα ἀπερείδοντας <sup>2</sup> τὸ πέλμα ἰσχυρῶς. εἴτα ἰχνη καταλείπεται βαθέα, ἅπερ οὖν ἐὰν φυλαχθῇ, καὶ μὴ ποτε συμπεσοῦσα ἢ ψάμμος συγχέῃ αὐτά, μηδὲ ἐκταραχθῇ <sup>3</sup> ὑπὸ πνεύματος τὸ ὕδωρ, ὀλίγον διαλείπουσιν οἱ ἀλιεῖς, καὶ ἐμβάντες καταλαμβάνουσιν ἐν τοῖς κοιλώμασι τῶν βημάτων καὶ τοῖς ἰχνεσι τοὺς ἰχθὺς τοὺς πλατεῖς εὐναζομένους, ψήττας τε καὶ ῥόμβους καὶ στρουθοὺς καὶ νάρκας καὶ τὰ τοιαῦτα.

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

<sup>2</sup> ἐπερείδοντας.

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 <sup>A cure for jaundice</sup> 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 <sup>Fishing in shallow waters</sup> 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> ἐνταραχθῇ.

4. Ἐχίνου θαλαττίου περί εἶπον <καί><sup>1</sup> ἀν-  
τέρω καὶ νῦν δὲ εἰρήσεται ὅσα προσακήκοα. ἔστι  
γὰρ καὶ στομάχῳ ἀγαθόν· τὸν τέως γὰρ κακόσιντον  
ὄντα καὶ πᾶν ὃ τι οὖν βδελυττόμενον ὃ δὲ ἀναρ-  
ρώνυσιν. ἔστι δὲ καὶ κύστεως κενωτικός, ὥς  
οἱ τούτων λέγουσι σοφοί. εἰ δὲ αὐτοῦ ἐπιχρίσειας  
σώματι ψωριῶντι, ὃ δὲ σῶν ἐργάζεται τὸν τέως  
νοσοῦντα τὴν νόσον τὴν προειρημένην. καυθεὶς  
δὲ ἄρα ὀστράκοις αὐτοῖς ἐκκαθαίρει τὰ ῥυπῶντα  
τῶν τραυμάτων. χερσαῖον δὲ ἐχίνου καυθέντος  
ἡ σποδιὰ πίττῃ προσανακραθεῖσα εἶτα μέντοι  
καταχρίεται τῶν λευγοτρίχων μερῶν, καὶ αἱ τέως  
φυγάδες (ἵνα τι καὶ παίσω<sup>2</sup>) ὑπαναφύονται.  
πινομένη δὲ οἶνῳ νεφροῖς ἀγαθόν ἐστι, σώζει δὲ  
ἄρα καὶ ὑδεριῶντας ποθείσα, ὥσπερ δὴ καὶ  
προεῖπον. τὸ δὲ ἥπαρ ἄρα τοῦ ἐχίνου τούτου  
ἰᾶται ὑφ' ἡλίου γενόμενον αὖτον τοὺς τῇ νόσῳ τῇ  
τοῦ καλουμένου ἐλέφαντος κατειλημμένους.

5. Ἐλέφας ὁ θήλυς, τιμιώτερα εἶναι τὰ τούτου  
κέρατα οἱ σοφοὶ ταῦτα ὑμνοῦσι, καὶ ἐκεῖνά γε  
ἡμᾶς διδάσκουσιν. ἐν τῇ Μαυρουσίᾳ γῇ οἱ ἐλέφαν-  
τες, δεκάτῳ ἔτει πάντως αὐτοῖς τὰ κέρατα ἐκπεσεῖν  
φιλεῖ,<sup>3</sup> ὥσπερ οὖν καὶ <τὰ><sup>4</sup> τῶν ἐλάφων, ἀλλὰ  
τούτων ἀνὰ πᾶν ἔτος. οἱ τοίνυν ἐλέφαντες οἶδε  
γῆν πεδιάδα καὶ ἐνδροσον προαιροῦνται τῆς ἄλλης,  
καὶ ἀπερείδουσιν<sup>5</sup> ἐς αὐτὴν <τὰ κέρατα>,<sup>6</sup> ὁκλὰς  
ἐπικύψαντες, ἐκδύναι αὐτὰ δεινῶς σφριγῶντες.  
τοσοῦτον δὲ ἄρα ἐπωθοῦσιν, ὥς καὶ τελέως<sup>7</sup> αὐτὰ

<sup>1</sup> <καί> add. H.

<sup>3</sup> δεῖ V, σπεύδει other MSS.

<sup>5</sup> ἐπερείδουσιν.

<sup>2</sup> παίξω.

<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 con-  
stantly 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.

ἀποκρύψαι· εἴτα μέντοι ὑποψήσαντες τοῖς ποσὶ  
λεῖον τὸν χώρον ἀπέφηναν τὸν φρουροῦντα τὸ  
θησαύρισμα αὐτοῖς. γονιμωτάτῃ δὲ ἄρα ἡ γῆ  
οὔσα εἴτα ὥκιστα πόαν ἀναφύει, καὶ ἀφανίζει τὴν  
ὄψιν τοῦ γεγενημένου τοῖς ὁδῶ χρωμένοις· οἱ δὲ <sup>1</sup>  
ταῦτα ἀνιχνεύοντες τὰ φώρια καὶ τινα σόφίαν τῆς  
<ἐξ> <sup>2</sup> ἐκείνων ἐπιβουλῆς ἔχοντες ἐν ἀσκοῖς  
αἰγείοις ὕδωρ κομίζουσιν, εἴτα αὐτοὺς διασπείρουσι  
πεπληρωμένους ἄλλους ἀλλαχόσε, καὶ αὐτοὶ κατα-  
μένουσι. καὶ καθεύδει τις, καὶ ἄλλος ὑποπίνει, καὶ  
πού τις καὶ μεταξύ ἐπιρροφῶν τῆς κύλικος ὑπανα-  
μέλπει καὶ μέμνηται διὰ τοῦ μέλους ἧς ἐρᾷ· εἰ  
δὲ καὶ νέον ὠρικὸν ὑποπειρᾷ παρόντα τις καὶ  
αὐτὸν τῆς ἱγνεύσεως κοινωνόν, οὐκ ἂν θαυμάσαιμι·  
εἰσὶ γὰρ Μαυρούσιοι καὶ καλοὶ καὶ μεγάλοι,  
καὶ ἀνδρικὸν ὀρώσι, καὶ ἔργων ἔχονται θηρα-  
τικῶν, καὶ μέντοι καὶ πολλοὺς <sup>3</sup> ἀναφλέγουσι,  
μειράκια ἔτι καὶ τηλικούδε ὄντες. οὐκοῦν εἰ τὰ  
κέρατα εἴη κατορωρυγμένα <sup>4</sup> πλησίον ἐκεῖνα, τὰ  
δὲ ἱγγί τινι ἀπορρήτῳ καὶ θαυμαστῇ τὸ ὕδωρ  
ἐκεῖνο ἐκ τῶν ἀσκῶν ἔλκει, καὶ ἀποδείκνυσι  
κενοὺς αὐτοὺς. ἐνταῦθ' αὖτοι <sup>5</sup> σμινύαις τε καὶ  
μακέλλαις διασκάπτουσι τὸν χώρον, καὶ ἔχουσι τὸ  
θήραμα ρινηλατήσαντες ἀνεκνῶν· ἐὰν δὲ ἐμπλεῶ  
μείνωσιν οἱ ἀσκοὶ οὐπερ οὖν καὶ κατέθεσαν  
αὐτοὺς οἱ τῶν κεράτων τῶνδε θηραταί, οἱ δὲ  
ἀπίασιν ἐπ' ἄλλην θήραν, καὶ μέντοι καὶ ἀσκοὺς  
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, πραῦνεσθαι

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> τοίνυν.

γε μὴν τῇ ἑτέρα. Μαυρουσίους δὲ ἄρα ἔπομαι  
λόγοις λέγων ταῦτα. ἐπεὶ τοι καὶ ἐκεῖνα οἱ αὐτοὶ  
ὑμνοῦσι, λύγκας <sup>1</sup> εἶναι. φασὶ δὲ αὐτὰς παρδάλεως  
μὲν ἔτι καὶ πλέον σιμάς, ἄκρα <γε> <sup>2</sup> μὴν τὰ ὠτα  
λασίους. θηρίον <δὲ> <sup>3</sup> τοῦτο ἀλτικὸν δεινῶς, καὶ  
κατασχεῖν βιαιότατά τε καὶ ἐγκρατέστατα καρτε-  
ρόν. ἔοικε δὲ ἄρα τῷ θηρίῳ τούτῳ μαρτυρεῖν καὶ  
Εὐριπίδης τὸ ἀπρόσωπον, ὅταν που λέγῃ

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

ὑπὲρ οὗτου δὲ λέγει δύστοκον τοὺς κριτικούς ἐρέ-  
σθαι λῶν.

7. Περὶ στρουθοῦ δὲ τῆς μεγάλης εἶποι τις ἂν  
καὶ ἐκεῖνα. ἡ γαστήρ αὐτῆς ἀνηρημένης εὗρίσκε-  
ται καθαιρομένη λίθους ἔχουσα, οὗσπερ 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> νεῦρα δὲ τὰ ταύτης καὶ λίπος  
ἀνθρωπείων νεύρων ἀγαθὰ ἔστιν. <sup>7</sup> ἀλίσκεται μὲν  
οὖν αὕτη ὑπὸ ἵππων. <sup>8</sup> θεῖ μὲν γὰρ ἐς κύκλον,  
ἀλλ' ἐξωτέρῳ περιβέουσα. οἱ δὲ ἵππεῖς τῷ  
ἐνδοτέρῳ <sup>9</sup> ὑποτέμνονται κύκλῳ, καὶ ἔλαττον  
περιόντες ἀπειποῦσαν τῷ δρόμῳ ἀγρεύουσιν αὐ-  
τὴν 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: ὕψεως.

<sup>7</sup> εἶσιν.

<sup>2</sup> <γε> add. Ges.

<sup>4</sup> λύγκα.

<sup>6</sup> ἀγαθά.

the other of gentleness. In saying this I am follow-  
ing 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 over-  
powering grip on its catch. So it seems that Euri-  
pides 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 ἀπειποῦσά τῷ δρόμῳ.

<sup>9</sup> ἐνδοτέρῳ.



τατον αὐτῆς κοῦλόν ἐστι, τὰ χεῖλη δὲ τὰ κύκλω  
 ὑψηλὰ ἐργάζεται, ἀποτεριχίζουσα τρόπον τινα, ἵνα  
 τὸ ἐκ Διὸς ὕδωρ ἀποστέγη τὰ χεῖλη, καὶ μὴ ἐσρέη  
 τῇ καλιᾷ, καὶ ἐπικλύζη τῆς στρουθοῦ τοὺς νεοτ-  
 τοὺς ὄντας ἀπαλοὺς. τίκτει δὲ καὶ ὑπὲρ τὰ  
 ὀγδοήκοντα, οὐ μὴν ἀθρόα ἐκγλύφει, οὐδὲ ἐν  
 ταύτῳ χρόνῳ πάρεισιν <sup>1</sup> ἐς τὸ φῶς πάντα, ἀλλὰ τὰ  
 μὲν ἤδη τέτεκται, ἀλλὰ δὲ ἔτι ἐν τοῖς ὥοις ὑποπῆγ-  
 νυται, <sup>2</sup> τὰ δὲ ὑποθάλλεται. ὅταν οὖν ἐν τούτοις  
 ᾗ ἐκεῖνη, θεασάμενος ἀνὴρ τις οὐκ ἄφρων ἀλλὰ  
 τῆς τοιαύτης θήρας πεπειραμένος, αἰχμᾶς περὶ τὴν  
 καλιὰν πῆγνυσι τεθηγμέναις, ὀρθὰς δὲ ἄρα κατὰ  
 τοῦ σαυρωτῆρος πῆγνυσι, καὶ ὁ σιδηρὸς ἐκλαμπει,  
 καὶ ἀναχωρήσας ἑλλοχᾷ τὸ πραττόμενον· ἐπάνει-  
 σιν οὖν ἐκ τῆς νομῆς ἡ στρουθὸς ἐρώσα τῶν νεοτ-  
 τῶν ἰσχυρῶς καὶ διψῶσα αὐτῶν τῆς συνουσίας.  
 καὶ τὰ μὲν πρῶτα περιβλέπει δεῦρο καὶ ἐκεῖσε καὶ  
 ἐλττεῖ τὸ ὄμμα, δεδοικυῖα μὴ τις αὐτὴν θεάσῃται·  
 εἰτα μέντοι νικωμένη ὑπὸ τοῦ ἡμέρου καὶ οἰστρου-  
 μένη, τὰς πτέρυγας ἀπλώσασα ὡς ἰστίον, δρόμῳ  
 φερομένη συντόνῳ καὶ ροίζῳ ἐσῆλατο ἐς τὴν  
 ἑαυτῆς καλιὰν καὶ οἰκτιστα ταῖς <sup>3</sup> αἰχμαῖς ἐμπαλα-  
 χθεῖσα καὶ περιπαρεῖσα ἀποθνήσκει. ἐφίσταται  
 οὖν ὁ θηρατῆς καὶ ᾗρηκε σὺν τῇ μητρὶ τοὺς  
 ἐκγόνους.

8. Πόλις ἐστὶν ἐν τοῖς ὑπὸ τὴν ἐσπέραν χωρίοις  
 Ἱταλικῇ. ὄνομα αὐτῇ Πατάβιον. Ἀντήνορος ἐρ-  
 γον εἶναι λέγουσι τοῦ Τρωὸς τὴν πόλιν. ταύτην  
 δὲ ὤκισεν <sup>4</sup> ἄρα οἰκοθεν σωθεῖς, ὅτε ἀπηλλάγη τῆς

<sup>1</sup> παρῆλθιν.

<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 Eretæus

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

<sup>3</sup> Jac: ταῖς γάρ.

<sup>4</sup> ὤκισεν.

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

χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,  
ὥς Ὀμηρός φησιν. οὐκοῦν τῷδε Παταβίῳ πόλις  
γειννιᾷ ἑτέρα, καὶ Βικετιαν <sup>2</sup> καλοῦσιν αὐτήν, καὶ  
παραρρεῖ ποταμὸς αὐτῇ Ἡρέταινος <sup>3</sup> ὄνομα, καὶ  
παρამέβεται οὗτος γῆν οὐκ ὀλίγην εἰτα ἐς τὸν  
Ἡριδανὸν ἐμβάλλει, καὶ ἀνακοινοῦταί <οἱ> <sup>4</sup> τὸ  
ὔδωρ. ἐν δὴ τῷ Ἡρεταίνῳ <sup>5</sup> ἐγγέλεις γίνονται  
μέγισταί τε καὶ τῶν ἀλλαχόθεν πιότεραι <sup>6</sup> μακρῶ,  
ἀλίσκονται δὲ ἄρα τὸν τρόπον τοῦτον. ἐπὶ πέτρας  
προβλήτος κάθηται ὁ θηρατῆς ἐν τινι κολποειδεῖ  
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 δέ ἐστι  
κατακοπῆναί <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 καθίσιν ἐς τὸ ὔδωρ, καὶ εἰλείται

<sup>1</sup> αὐτὸν αἰδεσθέντων.

<sup>2</sup> Ἡρέτενος.

<sup>3</sup> Ἡρεταίνῳ.

<sup>4</sup> Reiske: ἔτι.

<sup>5</sup> ἐγγέλειων.

<sup>2</sup> Βικητιαν, Βικετιαν etc.

<sup>4</sup> <οἱ> add. Reiske.

<sup>6</sup> πιόταται.

<sup>8</sup> Lobeck: κατακτῆνα.

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 Antimachus 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 Eretaenus:<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 δυσσεγελίτους ὄντας, καὶ συνεχῶς ἐπισκαίρει τε καὶ πειράται καθέλκειν τὸ δέλεαρ. ὁ δὲ κραδαινομένου τοῦ ἐντέρου συνεῖς ἔχουσαι τὴν ἐγγελυν, τὸν καλάμον ᾧ τὸ ἔντερον προσήρηται ἐνθεῖς τῷ ἑαυτοῦ στόματι καὶ ὅσον<sup>1</sup> σθένει καταπνέων, φνσᾷ τὸ ἔντερον 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 ἐγγελυν, καὶ πληροῖ μὲν τοῦ πνεύματος αὐτῆς τὴν κεφαλὴν, πληροῖ δὲ τὴν φάρυγγα, καὶ ἐμφράττει τῷ θηρίῳ τὸ ἄσθμα. καὶ ἀναπνεῦσαι μὴ δυνάμενη μηδὲ μὴν ἐξελεῖν τοῦ σπλάγχχνου τοὺς ἐμπεφυκότες ὀδόντας ἀποπνίγεται, καὶ ἀνασπᾶται ἀλοῦσα ὑπὸ τοῦ ἐντέρου καὶ τοῦ πνεύματος καὶ τοῦ καλάμου τρίτου. καθ' ἐκάστην 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 ἀμνηγέπη καὶ ἡμεῖς ἴσμεν, λεπτότερον δὲ τὴν ἔξω τοῦ σώματος ὀρώμεν αὐτὸν καὶ ὑπὸ τι καὶ κυάνου<sup>5</sup> προσβάλλοντα, νωθὴ δὲ καὶ ἔχοντα χηλὰς μεγίστας καὶ ταῖς τῶν καρκινῶν προσεοικυίας κατὰ σχῆμα.

<sup>1</sup> Schn: οἶον.

<sup>2</sup> οἰδάνει 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> κατολισθαίνει L.

<sup>4</sup> δέ.

<sup>5</sup> κυάνου μέρη τῶν ὀστράκων.

λέγεται δὲ ὑπὸ τῶν σοφωτέρων ἀλιέων ἔχειν τινὰς ὑμένας προσηρτημένους τοῖς ὀστράκοις, ὑφ' οἷς ὑμέσιν εἶναι σαρκία ἀπαλά, καὶ καλεῖσθαι ἐκεῖνον τοῦ λέοντος στέαρ ταῦτα. ὀνύασθαι δὲ τοὺς ἀνθρώπους ἐξ αὐτῶν<sup>1</sup> ἐκεῖνα. προσώπου καθαίρει<sup>2</sup> χρώτα θολερὸν, καὶ ἐλαίῳ ῥόδοις ἀνακραθέντι ἐμβληθέντα καὶ γενόμενα χρῆμα<sup>3</sup> ἐς ὥραν καὶ ἀγλαΐαν συμμαχεται.<sup>4</sup> προσακήκοα δὲ καὶ ἐκεῖνο, τὸν ἐπὶ τῆς γῆς λέοντα δεδιέναι ἰσχυρῶς τοῦ θαλαττίου τῆς ὀφειας τὸ ἐκτράπελον, καὶ μὴ φέρειν αὐτοῦ τὴν ὁσμήν· ὡς δέδοικε δὲ καὶ ἀλεκτρυόνα 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. "Οἶοι δὲ Μαυρούσιοι, ὥκιστοι δραμεῖν, παρὰ γε τὴν πρώτην ὁρμὴν εἰσιν δξύτατοι, ὡς αὖρας τινὰ ἐμβολὴν <δοκεῖν> εἶναι ἢ καὶ νῆ Δία<sup>8</sup> πτερόν αὐτόχρημα ὄρνιθος· ταχέως δὲ κάμνουσι, καὶ αὐτοῖς οἱ πόδες ἀπαγορεύουσι, καὶ τὸ πνεῦμα ἐπιλείπει, καὶ τῆς<sup>9</sup> ὥκνητος εἰλήφασιν λήθην καὶ ἐστᾶσι<sup>10</sup> πεπεδημένοι, καὶ ἀφῖασι 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>3</sup> χρῆμα.<sup>5</sup> ὁ λέων αὐτός.<sup>2</sup> καθαίρουσι.<sup>4</sup> Jac: συμμαχέσθαι.<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 αὖρας . . . Δία] ἢ ὡς καὶ νῆ Δία αὖρας 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 νωθεῖς.<sup>11</sup> Schn: δοκεῖ.

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

11. Βοῶν δὲ Λιβύων πλῆθος ἦν ἄρα καὶ πλεόν ἀριθμοῦ, καὶ εἰσιν ὤκιστοι οἱ ἄγριοι τε καὶ ἐλεύθεροι. καὶ οἷ γε θηραταὶ πολλάκις σφάλλονται ἕνα διώκοντες, καὶ ἐμπίπτουσιν ἐς ἑτέρους ἀκμήτας· καὶ ὁ μὲν ἐσθὺς ἐς θάμνον ἢ νάπην ἡφανίσθη, ἕτεροι δὲ ἀναφαίνονται ὅμοιοι καὶ ἀπατῶσι τὴν ὄψιν. καὶ εἴ γε 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 δρόμου 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 μόσχους καὶ οἱ ταῦροι κοινῇ καὶ αἱ θήλειαι, αἱ μὲν κύουσai, αἱ δὲ ἀρτιτόκοι. <sup>4</sup> εἰ δὲ ἔλοι τις μόσχον ἔτι νεαρόν, καὶ μὴ παραχρήμα ἀποκτείνει, <sup>5</sup> διπλοῦν κέρδος ἔξει· συνήρηκε γὰρ καὶ τὴν τεκοῦσαν αὐτόν, δράσας γε ἐκεῖνα ἅπερ εἰπεῖν οὐκ ἔστιν ἄτοπον. τὸν μὲν καταδήσας σχοίνῳ ἀπολέλουπε 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 διαστήσῃ τὰ δεσμά. ὅ τι <sup>7</sup> δ' ἂν τῶν κεράτων ἐς τὴν τῆς σχοίνου συμπλοκὴν

<sup>1</sup> <τὸν> add. Schn.

<sup>2</sup> Abresch: προαπαίρει.

<sup>3</sup> αἰρήσει τις.

<sup>4</sup> ἀτοκοί.

<sup>5</sup> ἀποκτείνει.

<sup>6</sup> διαξάνη.

<sup>7</sup> ὅτῳ.

<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 <sup>The Wild Cattle of Libya</sup> 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 πεδηθείσα σὺν τῷ μόσχῳ καταμένει, ἐκείνον μὲν οὐκ ἀπολύσασα, ἑαυτὴν γε μὴν ἀφύκτω τῷ δεσμῷ περιβαλοῦσα. ταύτης οὖν ὁ θηρατῆς ἐξελὼν τὸ ἥπαρ αὐτῷ καὶ τὰ οὖθата σφριγῶντα ἐτι ἐκτεμὼν καὶ τὴν δορὰν δείρας τὰ κρέα ἀφήκεν ὄρνεσι καὶ θηρίοις δαῖτα. τὸν δὲ μόσχον οἵκαδε κομίζει πάντα· ἔστι γὰρ καὶ ἐδωδὴν ἡδιστος, καὶ πῆξαι γάλα παρέξει ὁπὸν 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 (εἰσι γὰρ μεγάλοι καὶ τούτῳ), καὶ μέντοι καὶ αἱ γένυς<sup>2</sup> τοῖς χερσαίοις προσβάλλουσι τὴν ἑαυτῶν ἄμωσγέπως μορφήν. ἔχει δὲ καὶ φολίδας, καὶ τραχεαῖαι εἰσι, καὶ τῆς δορᾶς τῆς δρακοντείου οὐ πόρρω δοκοῦσιν, εἴ τις προσάψαιτο· ἐκπέφυκε δὲ καὶ κέντρα χαλεπὰ αὐτοῦ, καὶ ἰὼν 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 σιτέται ταῦτα<sup>4</sup> οἷα δήπου. Ἕλληνες ἐντραγεῖν αἰτοῦσι· φοινίκων <δὲ><sup>5</sup> τῶν χαμαιζήλων ἐκείνος σκώληκά τινα ἐν τῷ φυτῷ τικτόμενον σταθευτὸν ἐπιδειπνεῖ γλυκιστον, ὥς Ἰνδῶν λέγουσι λόγοι, καὶ φασι οἱ τὴν ἡδονὴν τὴν τοσαύτην ἐκ τοῦ

<sup>1</sup> <δ> add. H.

<sup>2</sup> μεγάλοι καὶ καλοί· καὶ τοῦτο μέντοι καὶ αἱ γ. μὲν most MSS, τούτῳ 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>a</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>a</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 αἰτοῦσι αἰτ., φ. τῶν χαμαιζήλων edd.

σιτεύσθαι . . .<sup>1</sup> καὶ ἐμέ γε αἰροῦσι λέγοντες. ἐπάικλα<sup>2</sup> δέ οἱ καὶ ἐκεῖνά ἐστι, κύκνων τε ὡὰ καὶ τὰ τῶν χερσαίων στρουθῶν καὶ χηνῶν. τὰ μὲν οὖν ἄλλα οὐ μέφομαι αὐτῶ,<sup>3</sup> κύκνων γε μὴν Ἀπόλλωνι μὲν λατρευόντων ὠδικωτάτων δὲ ὡς ἡ φήμη διαρρέουσα λέγει<sup>4</sup> ἐπιβουλεύειν ἐκγόνοις καὶ διαφθεῖρειν τὰ ὡὰ, ὡς<sup>5</sup> Ἴνδοι φίλοι,<sup>6</sup> οὐκέτι.

14. Λιβυστίνων γε μὴν περὶ δορκάδων καὶ κεμάδων τῶν ἐκεῖθι εἰπεῖν αἰρεῖ με θυμὸς τὰ νῦν ταῦτα. ὥκισται μὲν εἰσιν αἱ δορκάδες, καὶ ὅμως 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' ἐκάτερα δὲ τῆς νηδύος μέλαιναι ταινίαι καθέρπουσιν αὐταῖς. ξανθαί γε μὴν τὸ λοιπὸν σῶμά εἰσι, μακრაὶ τοὺς πόδας, μέλαιναι τὸ ὄμμα, τὴν κεφαλὴν κέρασι κεκοσμημέναι, τὰ <δέ><sup>7</sup> ὅσα αὐταῖς ἐστὶ<sup>8</sup> μήκιστα. ἡ γε μὴν καλουμένη ὑπὸ<sup>9</sup> τῶν ποιητῶν κεμὰς δραμεῖν μὲν ὥκιστη θυέλλης δίκη, ἰδεῖν δὲ ἄρα πυρρόθριξ καὶ λασιωτάτη· τὴν δὲ οὐρανὸν λευκὴν ἔχει. εἵκασται δὲ τοὺς ὀφθαλμοὺς κνάνου βαφῇ. τὰ δὲ ὡτα τριχῶν ἀνάπλω<sup>10</sup> δασυτάτων.<sup>11</sup> τὰ κέρατα τε αὐτῆς ἀντία καὶ ὠραία, ὡς ἐπιέναι μὲν τὴν θῆρα,<sup>12</sup> ἐν ταύτῳ δὲ καὶ φοβεῖν ἅμα καὶ † βλάπτεσθαι καλὴν.†<sup>13</sup> αὕτη δὲ ἄρα ἡ κεμὰς οὐκ ἐπὶ γῆς μόνῃς τὴν τῶν ποδῶν ὠκύτητα ἐπιδείκνυται,<sup>14</sup>

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

<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] δύο δὲ εἶχεν ἐκπληκτικά, κάλλος ἄμαχον. καὶ συν τούτῳ καὶ φοβεῖν ἐδύνατο.

<sup>1</sup> *Lacuna.*

<sup>3</sup> *πω.*

<sup>5</sup> *οἱ.*

<sup>7</sup> <δέ> *add. H.*

<sup>2</sup> *Schn: ἐπεκλα.*

<sup>4</sup> *διαρρεῖ λέγουσα.*

<sup>6</sup> *Ἴνδοι, φίλοι? H.*

<sup>8</sup> *εἰσι.*

<sup>9</sup> *Reiske: καὶ ὑπό.*

<sup>11</sup> *βαθυτάτων.*

<sup>13</sup> *Corrupt: βλέπεσθαι Triller.*

<sup>10</sup> *ἀνάπλω.*

<sup>12</sup> *Schn: θήραν MSS, H.*

<sup>14</sup> *ἀποδείκνυται.*

ἀλλὰ ἐμπεσοῦσα καὶ ἐς ῥεῦμα ποταμοῦ ταῖς  
χηλαῖς τῶν ποδῶν ὡς εἰπεῖν ἐρέττουσα εἶτα μέντοι  
διακόπτει τὸ ῥεῦμα. χαίρει δὲ καὶ ἐν λίμνῃ  
νῆξασθαι, καὶ ἐνταῦθ' αὖτοι καὶ τροφήν ἴσχει,  
τεθηλὸς τε αἰεὶ θρύον καὶ κύπειρον δειπνεῖ. οὐκοῦν  
καὶ τὴν γαστέρα ἥρος ἀρχομένου πεπληρωμένην  
ὑπολαπάττει, καὶ τὰ οὖθατα<sup>1</sup> καθήκε καὶ μέντοι  
καὶ ἐξέθριψε τὰ ἐαυτῆς βρέφη ἢ κεμάς.

15. Μῦρος<sup>2</sup> δὲ ἄρα ἰχθὺς πυνθάνομαι ἔστιν.  
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 ὁπότερος οὖν ἐξαιρεθεὶς καὶ περιήπτον  
γενόμενος ἀπαλλάττει ξηρὰς ἀνθρωπιν ὀφθαλμίας·  
τῷ δὲ ἄρα μύρῳ τῷδε ἀναφύεται φασιν ὀφθαλμὸς  
ἕτερος. δεῖ δὲ αὐτὸν ἀπολῦσαι τὸν ἰχθὺν ζῶντα,  
ἢ μάτην τὸν ὀφθαλμὸν ἔχων φυλάττεις.

16. Αἰγες ἄγριοι <οἱ><sup>3</sup> τὰς Λιβύων ἄκρας ἐπιστεί-  
βοντές εἰσι κατὰ τοὺς βουῖς 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 ἔστι  
κολοβά. κέρατα μετὰ τὴν πρώτην συμφυὴν<sup>4</sup>  
ἀλλήλων ἀπήρτημένα καὶ πλάγια· οὐ γάρ τίς ποῦ  
κατὰ τοὺς ὀρειβάτας αἰγας τοὺς ἄλλους ὀρθά ἐστι,  
κάτεισι δὲ ἐγκάρσια καὶ ἐς τοὺς ὤμους προήκοντα.  
οὕτως ἄρα μήκιστα ἔστιν. 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  
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> σύμφυτον H.



ὑπεράκρων, οὓς ἐρίπνας <sup>1</sup> οἱ τε νομεντικοὶ φιλοῦσιν ὀνομάζειν καὶ ποιητῶν παῖδες, ῥαδίως ἐς ἕτερον πᾶγον πηδῶσιν· ἀλτικώτατοι γὰρ αἰγῶν ἀπάντων οὕδε 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 ἀσινῇ 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 αἰρῶνται, σοφία δὲ ἄρα τῇ τε ἄλλῃ <ἐν> <sup>3</sup> κυνηγέταις ἀνδράσι καὶ οὖν <sup>4</sup> καὶ αἰγοθηρικῇ· <sup>5</sup> θηρῶνται 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 δορά τε καὶ κέρατα· ἡ μὲν <γάρ> <sup>7</sup> δορὰ ἐν χειμῶσι τοῖς σφοδροτάτοις τὸν κρυμὸν πελάζειν οὐκ ἔα <sup>8</sup> νομεντικοῖς καὶ ὕλουργοῖς ἀνδράσι· κέρατα δὲ ἐκείνα ἀρύσασθαι καὶ πιεῖν ἐκ ποταμοῦ παραρρέοντος ἢ πηγῆς τινος ἀνατελλούσης ἐν ὥρᾳ θερείῳ χρηστὰ καὶ δίψος ἀκέσασθαι λυσitelῇ· παρέχει γὰρ ἀμυστὶ πιεῖν τῶν ἁδρῶν κυλίκων μείον οὐδὲ ἐν, ἕως ἂν ψύξης· <sup>9</sup> τὸ ἀσθμα καὶ σβέσης <sup>10</sup> τὸ ὑπεκκαῖον τε πᾶν καὶ ἀναφλέγον.<sup>11</sup> οὐκοῦν εἰ τὰ ἔνδον καθαρθεῖν ὑπὸ τινος ξέειν κέρατα δεινοῦ,<sup>12</sup> καὶ τρία μέτρα ῥαδίως αὐτοῦν δέξαίτο τὸ ἕτερον ἄν.

<sup>1</sup> Bochart: ἐπιπλάς.

<sup>3</sup> <ἐν> add. Jac.

<sup>5</sup> αἰγοθηρίαις.

<sup>7</sup> <γάρ> add. H.

<sup>2</sup> πορρωτέρω τοῦ ὕ. ὄντος.

<sup>4</sup> γοῦν.

<sup>6</sup> γοῦν.

ease from towering pinnacles—'crag' 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> ἄξῃ.

<sup>10</sup> σβέση.

<sup>11</sup> καὶ τὸ δ.

<sup>12</sup> Jac: του V, ξέειν εἰδότης κ. other MSS.

17. Εἰσὶ δὲ ἄρα καὶ χελῶναι θρέμμα Λιβύης, οὐλόταται ὅσα ἰδεῖν, ὅρειοι δὲ αὖται, 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. οἴκτω δὲ ἄρα τῆς φύσεως καὶ ἐλέω ἐς τοὺς ἵππους δρᾶται τοῦτο. εἰ γὰρ αἰεί, φασί, καὶ διὰ τέλους προσήρτητο ἐκείνο, ἐς οἷστρον ἂν ἀκατασχέτου μίξεως ἐξήπτοντο οἱ τε ἄρρενες καὶ αἱ θήλειαι αὐτῶν. ἔστω δέ, εἰ δοκεῖ, Ἰππείου Ποσειδῶνος ἢ Ἀθηνᾶς Ἰππείας τοῦτο δῶρον ἵπποις δοθέν, ἵνα αὐτοῖς τὸ γένος διαμείνῃ,<sup>1</sup> μὴδὲ ἀφροδισίων λύττῃ διαφθείρηται. ἴσασι δὲ ἄρα ἵπποφορβοὶ τοῦτο εὖ καὶ καλῶς, καὶ ἑάν ποτε δεηθῶσι τοῦ προειρημένου σαρκίου ἐς ἐπιβουλήν τινος, ὥς ἐξάψαι οἱ ἔρωτα, τὴν ἵππον κύνουσιν παραφυλάττουσι, καὶ ὅταν τέκη παραχρῆμα ἀρπάξουσιν τὸ πωλίον, καὶ ἀποκόπτουσι τὴν προειρημένην σάρκα, καὶ ἐς ὀπλὴν ἐμβάλλουσιν ἵππου θηλείας· ἐνταυθοὶ γὰρ καὶ μόνως ἂν φυλαχθεὶς καλῶς καὶ ἀποθησαυρισθείη. τὸν δὲ πῶλον ἀνίσχοντι τῷ ἡλίῳ καταθύουσιν· οὐ γὰρ ἔτι θηλάζει ἡ μήτηρ αὐτὸν τὸ γνῶρισμα ἀφηρημένον καὶ τῆς εὐνοίας οὐκ ἔχοντα τὴν ὑπόθεσιν· ἐκ γάρ τοι τοῦ κατατραγεῖν τὴν σάρκα φιλεῖν τὸ βρέφος ἡ μήτηρ ἰσχυρῶς ἀρχεται. ὅστις δ' ἂν κατὰ τινα ἐπιβουλήν ἀνῇ

<sup>1</sup> διαμείνῃ.

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 γεύσεται τοῦ σαρκίου ἔρωτι καὶ μάλα γε ἀκρατεῖ συνέχεται καὶ ἐκφρύνεται καὶ βοᾷ, καὶ ἀκατασχέτως ὀρμᾷ καὶ ἐπὶ παιδικὰ αἰσχιστὰ καὶ ἐπὶ γυναικα ἀφήλκα καὶ ἀπρόσωπον, καὶ μαρτύρεται τὴν νόσον, καὶ τοῖς ἐντυχοῦσιν ὅπως ἐξοιστρᾶται λέγει. καὶ λείβεται μὲν τὸ σῶμα καὶ φθίνει, ἐλαύνεται δὲ τὴν ψυχὴν ἐρωτικῇ μανίᾳ. ἀκούω τοίνυν καὶ ἐν Ὀλυμπίᾳ τὴν ἵππον τὴν χαλκὴν, ἧς ἐρώσιν ἵπποι καὶ ἐπιμαίνονται καὶ ἐγχρίμπτεσθαι 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 ἀκρίβειαν, ὥς οὕτως ἐξ αὐτῆς ἀπατᾶσθαι τε καὶ ἐξοιστρᾶσθαι τοὺς ἵππους τοὺς ὀρώντας, 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 ἀναπάλεσθαι πρὸς τὴν τροφήν. εἰ δέ 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 εἴ τις ἐν οἴνῳ κατατήξειεν<sup>5</sup> ἔψων καὶ τοῦτον<sup>6</sup> δοῖναι τινὶ πιεῖν,

<sup>1</sup> τὴν ἐν.

<sup>3</sup> Jac: ἐμβάλλοι.

<sup>2</sup> <μὲν> add. H.

<sup>4</sup> ἀλιεῖς.

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

Statue of  
Mare at  
Olympia

A boiling  
lake

The Sea-  
horse, its  
poisonous  
nature

<sup>5</sup> κατατήξει.

<sup>6</sup> τοῦτο.

φάρμακον εἶναι τὸν οἶνον ἄηθες ὡς πρὸς τὰ ἄλλα φάρμακα ἀντικρινόμενον· τὸν γάρ τοι πίνοντα αὐτοῦ πρῶτον μὲν καταλαμβάνεσθαι λυγγὶ σφοδρότατῃ, εἶτα βήττειν ξηρὰν βήχᾳ, καὶ στρεβλοῦσθαι μὲν, ἀναπλεῖν δὲ αὐτῷ οὐδὲ ἔν, διογκοῦσθαι δὲ καὶ διοιδάνειν τὴν ἄνω γαστέρα, θερμά τε τῇ κεφαλῇ ἐπιπολάζειν ρεύματα, καὶ διὰ τῆς ῥινὸς κατιέναι φλέγμα.<sup>1</sup> καὶ ἰχθυηρᾶς ὁσμῆς προσβάλλειν· τοὺς δὲ ὀφθαλμοὺς ὑφαίμους αὐτῷ γίνεσθαι καὶ πυρῶδεις, τὰ βλέφαρα δὲ διογκοῦσθαι. ἐμέτων δὲ ἐπιθυμία ἐξάπτονται φασιν, ἀναπλεῖ δὲ οὐδὲ ἔν. εἰ δὲ ἐκνικήσειεν<sup>2</sup> ἡ φύσις, τὸν μὲν <τὸ><sup>3</sup> ἐς θάνατον σφαλερὸν παρίεναι, ἐς λήθην δὲ ὑπολισθαίνειν<sup>4</sup> καὶ παράνοιαν. εἰ δὲ ἐς τὴν κάτω γαστέρα διολίσθη, μηδὲν ἔτι εἶναι, πάντως δὲ ἀποθνήσκειν τὸν ἐάλωκότα. οἱ δὲ περιγενόμενοι ἐς παράνοιαν<sup>5</sup> ἐξοκείλαντες ὕδατος ἱμέρῳ πολλῷ καταλαμβάνονται, καὶ ὁρᾶν διψῶσιν ὕδωρ καὶ ἀκούειν λειβομένου· καὶ τοῦτό γε αὐτοὺς καταβαυκαλᾷ καὶ κατευνάζει.<sup>6</sup> καὶ διατρίβειν φιλοῦσιν ἢ παρὰ ἀεράοις ποταμοῖς ἢ αἰγιαλῶν πλησίον ἢ παρὰ κρήναις ἢ λίμναις τισί, καὶ πιεῖν μὲν οὐ πάνυ <τι><sup>7</sup> γλίσχονται, ἐρῶσι δὲ νήχεσθαι καὶ τέγγειν τῷ πόδε ἢ ἀπονίπτειν τῷ χεῖρε. οἱ δὲ οὐκ αὐτὴν τὴν τοῦ ἱπποκάμπου γαστέρα τούτων αἰτίαν εἶναι φασιν, ἀλλὰ νέμεσθαι τι φυκίον τὸ ζῶον πικρὸν δεινῶς, οὐ<sup>8</sup> τὴν ποιότητα<sup>9</sup> ἐς ἐκείνην μεταχωρεῖν. εὐρέθη δὲ ἄρα καὶ ἐς σωτηρίαν ἱπποκάμπος ἐπιτήδειος<sup>10</sup> ἀγχινόϊα παλαιοῦ μὲν ἀλιέως, σοφοῦ δὲ τὰ

<sup>1</sup> λεπτά.<sup>3</sup> <τὸ> add. Jac.<sup>5</sup> παράνοιαν δέ.<sup>2</sup> ἐκνικήσει.<sup>4</sup> ὑπολισθάνειν H.<sup>6</sup> κατανωστάζει.

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> Ges: πύτητα.<sup>8</sup> ἐξ οὗ.<sup>10</sup> ἐπιτήδειον.

θαλάττια. ἦν Κρής<sup>1</sup> ἄλιεὺς γέρων, καὶ παῖδας νεανίας εἶχε καὶ τούτους ἀλιέας. οὐκοῦν συνηνέχθη τὸν μὲν πρεσβύτερον 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 Ῥιθύμνης<sup>3</sup> τῆς Κρητικῆς πρὸς ταῖς ἡόσιν (ἔστι δὲ αὕτη κώμη, ὥς φασιν), οἱ δὲ θεώμενοι συνήλθουν τῷ πάθει, καὶ τὴν κύνα ἀποκτεῖναι προσέταττον καὶ τὸ ἥπαρ δοῦναι τοῖς νεανίαις ὡς φάρμακον τοῦ κακοῦ καταφαγεῖν, οἱ δὲ ἐς τῆς Ῥοκαΐας οὕτω καλουμένης Ἀρτέμιδος ἄγειν καὶ αἰτεῖν ἴασιν παρὰ τῆς θεοῦ. ὁ δὲ γέρων 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 ἔλκην περιπλάσας τούτοις τὰ τοῦ δήγματος, εἶτα τῆς τῶν νεανιῶν ἐκράτῃσε λύττης τῷ πόθῳ τοῦ ὕδατος, ὥνπερ οὖν οἱ ἵπποκάμποι αὐτοῖς ὑπεξῆπτον. καὶ τόνδε τὸν τρόπον τοὺς παῖδας ἰάσατο, ὅψε μέντοι.

21. Ὑπὲρ θαλαττίων μὲν κυνῶν εἴρηται ἡμῖν καὶ πολλά· κύνες δὲ οἱ ποτάμιοι ἰδεῖν μὲν εἰσι κατὰ τοὺς κύνας τοὺς χερσαίους τοὺς μικροὺς, λάσιοι δὲ εἰσι καὶ τὴν οὐραν. λέγονται δὲ τῷ μὲν αἵματι νεῦρα ἀνθρώπων διοιδάνοντα πραῖνεν, εἰ ἐγγχείσιν<sup>7</sup> ὕδατι καὶ ὀξει ἀναμιχθέντι. ἡ δορὰ δὲ

<sup>1</sup> Gill: Κρής.

<sup>2</sup> ἀμυνάντων H.

<sup>3</sup> Μηθύμνης.

<sup>4</sup> ἐπαυῶν.

<sup>5</sup> <τὰς> add. H.

<sup>6</sup> ἐκκαθάρας καὶ ἐκβαλῶν.

<sup>7</sup> ἐγγχείς.

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>b</sup> The Otter 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, ὥς φασιν.

22. Θύμαλλον δὲ ἰχθὺν οὕτω καλούμενον τρέφει Τέκινος<sup>1</sup> [ποταμοῦ δὲ ὄνομα τοῦτο Ἰταλοῦ]<sup>2</sup> καὶ μέγεθος μὲν ὅσον καὶ ἐπὶ πῆχυν προήκει, ἰδεῖν δὲ μεταξὺ λάβρακός ἐστι καὶ κεφάλου. ἄξιον δὲ αὐτοῦ ἐαλωκότος θαυμάσαι τὴν ὁσμήν· οὐ γάρ τί που προσβάλλει ἰχθυήρον ἀέρα κατὰ τοὺς λοιπούς, ἀλλὰ εἴποις ἂν διὰ χειρῶν κατέχειν θύμον<sup>3</sup> νεωστί<sup>4</sup> τρυγηθέντα, καὶ οὖν καὶ εὖοσμός ἐστι, καὶ τις οὐκ ἰδὼν τὸ ζῶον οἴησεται πῶαν ἔνδον εἶναι τὴν μάλιστα μελιττῶν τροφόν,<sup>5</sup> ἔνθεν τοι καὶ κέκληται. λίγω μὲν οὖν αἰρεθεῖς ἂν ῥᾶστα· δελέατι δὲ καὶ ἀγκίστρῳ οὐχ αἰρήσεις αὐτόν,<sup>6</sup> οὐχ ὑὸς πιμελῇ, οὐ σέρφῳ, οὐ χήμῃ, οὐκ ἰχθύος ἑτέρου ἐντέρῳ, οὐ στρόμβου τένοντι. κώνωπι δὲ αἰρεῖται μόνῳ, πονηρῷ μὲν ζῶῳ καὶ μεθ' ἡμέραν καὶ νύκτωρ ἀνθρώποις ἐχθρῷ καὶ δακεῖν καὶ βοῆσαι, αἶρει δὲ τὸν θύμαλλον τὸν προειρημένον· φίληδεῖ γὰρ αὐτῷ μόνῳ.

23. Ὑπὸ τῇ ποδὶ δὲ τῶν Ἀλπίων<sup>7</sup> ὁρῶν πρὸς ἄνεμον βορρᾶν ὑπὸ τῇ ἄρκτῳ . . .<sup>8</sup> οὕτω κέκληνται.<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> Τέκινος.

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

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

<sup>4</sup> νεωστί τῆς γῆς.

<sup>5</sup> τροφόν τὴν προειρημένην.

<sup>6</sup> Jac: αὐτὸν ῥᾶστα.

<sup>7</sup> Ἀλπίων or Ἀλπείων.

<sup>8</sup> Lacuna.

<sup>9</sup> Reiske: κέκληται.

<sup>10</sup> τοιούτων.

<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 mosquito,<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 Οἰοποῖ, Vispi, who appear to inhabit this region, and before οὕτω the word might well have fallen out. See G. B. Grundy's map *Germania*.

"Ιστρος, ἐκ πηγῶν μὲν οὐ πολλῶν, ταῖς δὲ τοῦ ἡλίου προσβολαῖς ταῖς πρώταις ἀντίος. εἶτα οἰοῖνι δορυφοροῦντες αὐτὸν ἅτε τῶν ἐπιχωρίων ρευμάτων βασιλέα συνανίσχουσιν οἱ πολλοί, καὶ ἀέναον τὸ ρεῦμα αὐτῶν ἐστί, καὶ ἴσασιν<sup>1</sup> ἐκάστου τὸ ὄνομα οἱ περιοικοῦντες αὐτοὺς. ὅταν δὲ ἐς τὸν Ἴστρον 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 Εὐξείνιον. γίνεται δὲ ἐνταῦθα ἰχθύων γένη διάφορα, κορακῖνοί 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. πρέπουσι δὲ τῷ ὀνόματι οἱ ἰχθύες οἷδε, καὶ τὸ μαρτύριον, τὸ μὲν ἄλλο πᾶν σῶμα ἀπαλοί τε εἰσὶ καὶ ἄλυποι προσαπτομένῳ, καὶ ὀδόντες οἱ οὐ πᾶν τι<sup>5</sup> σκολιοὶ οὐδὲ ἀπηνεῖς ἰδεῖν, οὐκ ἄκανθα ἐπὶ τῶν γῶτων<sup>6</sup> ὀρθή, τὸ τῶν δελφίνων,<sup>7</sup> ἐκπέφυκεν, οὐ κατὰ τὸ οὐραῖον· ὃ δὲ ἐστὶ θαῦμα καὶ ἀκούσαντι καὶ ἰδόντι, ὅπ' αὐτὴν τὴν ῥίνα, δι'<sup>8</sup> ἧς καὶ ἀναπνεῖ καὶ τὸ ρεῦμα αὐτῷ διαρρεῖ ἐς τὰ βράγχια καὶ ἐκπίπτει, ἐς ὃξύ οἱ προήκει ἡ γένυς, καὶ εὐθεῖα ἐστὶ καὶ αὐξάνεται κατ' ὀλίγον ἐς μῆκος τε καὶ πᾶχος, καὶ κητουμένῳ τῷ ἰχθύϊ συναύζεται<sup>9</sup> καὶ ἐκείνη, καὶ ὅμοια

<sup>1</sup> ἴσασιν μὲν.<sup>3</sup> Ges: μυαλοί.<sup>5</sup> πᾶν ὅτ' πάντη.<sup>7</sup> τὸ τῶν δελφίνων del. H.<sup>9</sup> συνεπίγεται MSS, συνεπαύζεται Reiske.<sup>2</sup> Reiske: ἀφίσταται.<sup>4</sup> ἡσχοί.<sup>6</sup> τῷ γῶτι.<sup>8</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, <sup>The Sword-fish</sup> 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>b</sup> Gossen identifies this with the Danube salmon, *Salmo hucho*.<sup>c</sup> See Thompson, *Gk. fishes*, s.v. Δελφίς, p. 54 med.<sup>a</sup> Mod. Danube.

τρίηρους ἐμβόλῳ. καὶ διὰ εὐθείας <sup>1</sup> ἐμπίπτων ὁ  
 ξιφίας ἰχθύσι καὶ ἀποκτείνας εἴτα θυνάται, καὶ  
 ἀμύνεται δὲ τῷ αὐτῷ τὰ μέγιστα τῶν κητῶν. καὶ  
 ἀχάλκευτον γε τοῦτο τὸ ὄπλον προσπέφυκέν οἱ,  
 καὶ τέθηκται φύσει. οὐκοῦν οἷδε οἱ ξιφίαι ἐς  
 μέγεθος προήκοντες ἔρχονται καὶ νεὼς ἀντίοι.<sup>2</sup>  
 καὶ νεανιεύονται γέ τινας λέγοντες ναῦν Βιθυνίδα  
 ἰδεῖν ἀνασπασμένην, ἵνα αὐτῇ πονήσασα ὑπὸ γήρως  
 ἢ τρόπις τύχῃ τῆς δεούσης κομιδῆς, οὐκοῦν προση-  
 λωμένην θεάσασθαι ξιφίου κεφαλὴν.<sup>3</sup> τοῦ <γάρ><sup>4</sup>  
 θηρὸς ἐμπήξαντος μὲν τῷ σκάφει τὴν αἰχμὴν τὴν  
 συμφυῆ, ἀποσπᾶσαι δὲ αὐτὸν πειρωμένου<sup>5</sup> ὑπὸ  
 τῆς ρύμης<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 γλυκεῖ ρέματι.

24. Θέρους ἐνακμάζοντος τοῦ σφοδροτάτου οἱ  
 θαλάττιοι κύνες καὶ τὰ ἄλλα ζῷα, οἷσπερ οὖν ἐστὶ  
 συμφυῆς ἡ τόλμα, ἔς τε τοὺς αἰγιαλοὺς παραβάλλει  
 καὶ εὐθὺ τῶν κρημνῶν ἔρχεται, καὶ τὰς ροώδεις  
 ἄκρας ὑποτρέχει, καὶ ἐς τοὺς στενοὺς καὶ βαθεῖς  
 ἐσνήχεται<sup>9</sup> πορθμούς. φεύγουσι δὲ τὰ πελάγια  
 ἦθη, καὶ τῆς ἐκεῖ νομῆς τηνικάδε τῆς ὥρας  
 ὑπερορώσι. γίνεταί δὲ ἄρα τι φύκος ἐν τοῖς  
 ἔρμασι τοῖς βαθέσι, καὶ τὸ μέγεθος αὐτῷ κατὰ τὴν  
 μυρίκην ἐστὶ, φέρει δὲ καρπὸν τῇ μήκωνι προσεμ-  
 φερῇ. καὶ τῶν μὲν ἄλλων ὥρων τοῦ ἔτους  
 μέμυκε, καὶ ἔστιν ἀντίτυπος καὶ στερεὸς <sup>10</sup> φύσει

<sup>1</sup> πορείας.<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 πειρώμενον.<sup>7</sup> Jac: ἐνοχεθῆναι.<sup>9</sup> εἰσνήχονται.<sup>4</sup> <γάρ> add. H.<sup>6</sup> Schn: ρύμης.<sup>8</sup> ἀπομείναι.<sup>10</sup> Ges: στερεά.



δοστρέου· ἀπλοῦταί γε μὴν μετὰ τὰς τροπὰς τὰς  
θερινὰς, ὥσπερ οὖν αἱ ἐν ῥοδωνιαῖς κάλυκες. καὶ  
τὸ μὲν περικείμενον ἔλτρον φρουρεῖ τὸ ἔνδον,  
καὶ δίκην ἔρκους<sup>1</sup> περιέρχεται· ἰδεῖν γε μὴν  
ξανθότατόν ἐστι,<sup>2</sup> τὸ δὲ ὑπὸ τούτῳ τῷ χιτῶνι  
κυανοῦν<sup>3</sup> ἐστὶ χροᾶ καὶ χαῦνον, ὥσπερ οὖν  
πεπρημένη κύστις, <καὶ><sup>4</sup> διαυγὲς<sup>5</sup> ἄγαν, λείβεται  
τε ἐξ αὐτοῦ<sup>6</sup> πονηρὸν φάρμακον. καὶ νύκτωρ  
μὲν ἐκπέμπει τοῦτο αὐγὴν πυρὶ ἐοικυῖαν, καὶ τινὰς  
ἀφίησι μαρμαρυγὰς· ὑπανατέλλοντος δὲ τοῦ Σει-  
ρίου ἔτι καὶ μᾶλλον κατισχύει ἡ τοῦ φαρμάκου  
κακία. καὶ ἐντεῦθεν ὅσον ἐστὶν ὑδροθηρικὸν  
παγκύνιον οἱ ὄνομα θέμενοι εἶτα οἴονται τὴν τοῦ  
ἀστρου ἐπιτολὴν τίκεται αὐτό. οἱ θαλάττιοι οὖν  
κύνες πρὸς τὴν νύκτωρ τοῦ ἄνθους φαντασίαν τὴν  
φλογώδη ἐμπεσόντες<sup>7</sup> ὥσπερ οὖν ἐς ἔρμαιον<sup>8</sup> τὴν  
ἑναλον μυρικήν τήνδε, τοῦ φαρμάκου τοῦ μὲν κατα-  
δεύσαντος<sup>9</sup> αὐτούς, τοῦ δὲ καταποθέντος, καὶ  
έτέρου διὰ τῶν βραγχίων αὐτοῖς ἐσθορόντος, 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 ἀθροίζουσι.<sup>10</sup> δεύτερον <δὲ τὸ><sup>11</sup>  
κακὸν τοῦτο τῆς καλουμένης χερσαίας ἀγλαοφώτι-  
δος. ὄνομα δὲ αὐτῇ ἄρα ἔθεντο καὶ κυνόσπαστον·  
καὶ τίς ἢ αἰτία, εἰάν ὑπομνησθῶ εἰπεῖν, εἴσεσθε  
αὐτήν.

<sup>1</sup> ἔρκους ὁστρακῶδες ὄν.

<sup>2</sup> περιέρχεται· ἰδεῖν . . . ἐστὶ, so Gow 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.<sup>a</sup>

<sup>a</sup> See below, ch. 27.

<sup>5</sup> διαυγής.

<sup>6</sup> αὐτῆς.

<sup>7</sup> εἰτα ἐμπεσόντες.

<sup>8</sup> Ges: ἔρμα MSS, H.

<sup>9</sup> καταλούσαντος.

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

<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 γῇ τῇ Σκυθίδι προσοικοῦσι τὰς ἐκείνων ἐπιδρομὰς ἀνείργοντες καὶ τῇ Ῥώμῃ τὸν χώρον τὸν προειρημένον φρουροῦντες πάντα· <τοὺς><sup>2</sup> Ἡρακλείας πλησίον· φημὶ καὶ τῶν Ἀξίου ρευμάτων.<sup>3</sup> ἐνταῦθά τοι καὶ τὴν Αἰήτου Μήδειαν οἱ ἐπιχώριοι ὕμνοῦσι τὸ ἔργον ἐκεῖνο τὸ ἐς<sup>4</sup> τὸν Ἀψύρτον τὸν ἀδελφὸν<sup>5</sup> χερσὶ κακαῖς τολμῆσαι, ναὶ μὰ Δία δυστυχῇ φήμην ἐπὶ τῇ Κόλχῳ φαρμακίδι<sup>6</sup> πρὸς ταῖς ἄλλαις ταῖς <ἐν><sup>7</sup> Ἑλλησι τήνδε ἄδοντες οἱ Μυσοί. ἀλλὰ οὐτοί γε θήραν ἰχθύων ἐκείνην θηρώσιν. ἀνὴρ Ἰστριανὸς γένος, τὴν τέχνην ἀλιεύς, τῆς τοῦ Ἰστρου ὄχθης πλησίον ἐλαύνει βοῶν ζεύγος, οὗ τι πού δεόμενος ἀροῦν οὗτος· ὥσπερ γάρ φησιν ὁ λόγος, μηδὲν εἶναι βοῦ κοινὸν καὶ<sup>8</sup> δελφῖνι, 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 πλήσιον.

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

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

<sup>6</sup> Ges: φαρμακί MSS, φαρμακῷ H.

<sup>7</sup> τοῖς ἄλλοις τοῖς Ἑ.

<sup>8</sup> ἀμα 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 Axios.<sup>b</sup> It is there, you know, that the inhabitants tell the tale of Medea, daughter of Aeetes, 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 Axios 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 Ioleos; according to another she took him with her—he was only a child; she murdered him and scattered his limbs in the path of Aeetes in order to delay his pursuit.

καλῶ τῆς ἄγρας εἶναι πεπίστευκε. τῆς οὖν  
μήρῳθου στερεᾶς οὔσης καὶ ἄγαν ἐλκτικῆς<sup>1</sup> τὴν  
μὲν ἀρχὴν ἐξήψε μέσου<sup>2</sup> τοῦ ζυγοῦ, ἄδην δὲ  
τροφῆς παρατίθῃσιν ἢ τοῖς βουσὶν ἢ τοῖς ἵπποις,  
οἱ δὲ ἐμπίπλυνται. καὶ ἐκεῖνος τῇ μήρῳθῳ κατὰ  
θάτερα προσήψεν ἄγκιστρον ἰσχυρόν καὶ μέντοι  
καὶ τεθηγμένον δεινῶς, περιπεύρας<sup>3</sup> δὲ ἄρα αὐτῷ  
πνεύμονα ταύρου † τεθηραμένου †,<sup>4</sup> μεθήκε τροφὴν  
Ἰστριανῶ σιλούρω καὶ μάλα γε ἡδίστην, ὑπὲρ τοῦ  
συνδέοντος τὸ ἄγκιστρον λίνου ἐξάψας τὸν ἀρκοῦντα  
μόλιβον, οἷον ἐς τὴν ἔλξιν εἶναι ἔρμα αὐτοῦ.<sup>5</sup> ὁ  
τοῖνυν ἰχθὺς ὁπότεν αἰσθεται τῆς ταυρείου βοῆς,  
παραχρήμα κατὰ τὴν ἄγαν ὀρμῇ· εἶτα ὦν ἱμείρει  
τούτοις ἐντυχῶν ἀθρόως καὶ περιχανῶν ἄδην καὶ  
ἀταμιεύτως τὴν ἐμπεσοῦσάν οἱ κακὴν δαῖτα· ἐς  
ἑαυτὸν σπᾶ. εἶτα ὑφ' ἡδονῆς ἐλκόμενος<sup>6</sup> ὅδε ὁ  
γᾶστρος ἑαυτὸν διαλέληθε τῷ προεῖρημένῳ περι-  
παρεῖς ἀγκίστρῳ, καὶ ἀποδρᾶναι τὸ ἐμπεσόν κακὸν  
διψῶν τὴν μήρῳθον ὡς ἔχει δυνάμειος ὑποταράττει  
τε καὶ κινεῖ. συνήσιν οὖν ὁ θηρατῆς καὶ ἡδονῆς  
ὑπερεμπίπλυνται, εἶτα τῆς ἔδρας ἀνέθορε, καὶ  
μεθήκεν ἑαυτὸν ποταμίων τε ἔργων καὶ κυνηγεσίων  
ἐνύδρων, ὥσπερ δὲ ἐν δράματι ὑποκριτῆς ἀμείβας  
προσωπεῖον ὁ δὲ τῷ βόε ἐλαύνει ἢ τῷ ἵππῳ, ἀλκὴ  
δὲ ἄρα καὶ ἡ τοῦ κήτους καὶ ἡ τῶν ὑποζυγίων  
ἀντίπαλός ἐστιν. ὁ μὲν γὰρ θῆρ ὁ τοῦ Ἰστρου  
τρόφιμος ἔλκει κάτω ὅσον ποτὲ ἄρα τῆς ἐν αὐτῷ  
ρώμης ἔχει, τὸ μέντοι ζεύγος τὸ ἀνθέλκον ἐκτείνει  
τὴν μήρῳθον. ἀλλὰ οἱ πλέον οὐδὲ ἐν τῆς γούν  
ἐπ' ἀμφοῖν ἔλξεως ὁ ἰχθὺς ἡττάται, καὶ ἀπειπῶν

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>1</sup> Valck: ἐκτικῆς.

<sup>2</sup> μέσου τῶν ζώων.

<sup>3</sup> περιεύρας.

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

<sup>5</sup> Gow: αὐτόν MSS, H.

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

ἐλκεται κατὰ τῆς ῥόγος. εἴποι ἂν Ὀμηρίδης δρυῶν στελέχη ἔλκειν ἡμιόνους τινάς, ὡς ἐπὶ τῇ Πατρόκλου ταφῇ Ὀμηρος ᾄδει ταῦτα δήπου τὰ ὑμνούμενα.

26. Ἔστι δὲ ἄρα τῷ Ἰστρῷ καὶ κόλπος οἷος βαθύτατος, καὶ ἔοικε τῇ θαλάττῃ τὴν πολλὴν περίοδον. καὶ μέντοι <καὶ> βάθους <ὅτι><sup>1</sup> εὖ ἤκει ὅδε ὁ κόλπος καὶ ἐκεῖνο τεκμηριῶσαι ἱκανόν. αἱ ναῦς αἱ φορτίδες αἱ τὴν θάλατταν περῶσαι καὶ ἐνταῦθα κατακολπίζουσι,<sup>2</sup> πεφρίκασι δὲ καὶ τοῦτον ὡς θάλατταν, ὅταν ἀγριαίνηται ὑπὸ τῶν καταπνεόντων ἀνέμων ἐς κύματα ἐξαπτόντων τε αὐτὸν καὶ ἐκμαιόντων. πεφύκασι δὲ ἄρα ἐν αὐτῷ καὶ νῆσοι καὶ μέντοι καὶ τινας<sup>3</sup> τῆς ὄχθης ὑποδρομαὶ ἐς ἃς ἔστι καταφυγεῖν. ἀλλὰ καὶ ἄκται καὶ ἄκραι προήκουσι, καὶ προσρήγνυται αὐταῖς καὶ περισχίζε-  
ται κλύδων ἀγριος, ἥνικα ἂν<sup>4</sup> ἑαυτοῦ μάλιστα ὑποπλησθεὶς εἶτα ἐς τὴν θάλατταν οἶονεὶ στενοχωρούμενος ὠθῆται. φιλεῖ δὲ ἄρα δρᾶν τοῦτο ἤδη τρίτης<sup>5</sup> ὥρας φθινοπωρινῆς παραδραμούσης, ὑπαρχομένης δὲ τῆς χειμερίου, καὶ ἀκμάσας αὐτὸς πρόεισι πλημμυρῶν. πληθύνοντα δὲ ἄρα βορρᾶς ἐπωθεῖ αὐτόν, καὶ ἐξάπτει κατιέναι ἀγριον, καὶ ὁ μὲν καταφέρει<sup>6</sup> ὡς ἐς πλοῦν ἀγώγιμον τὸν καθ' ἑαυτοῦ κρύσταλλον, ὁ δὲ ἀντιπίπτει ὁ βορρᾶς αὐτῷ καταπνέων σκληρόν <καὶ> μάλα γε κρυμῶ-  
δες. οὐκουν αὐτῷ<sup>7</sup> ἐκβάλλειν ἐς τὸ πέλαγος

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

<sup>2</sup> κατακολπίζουσι χρεῖα τῶν περιοικοῦντων δηλονότι.

<sup>3</sup> καὶ τινας 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>a</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>b</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>a</sup> That is, φθινόπωρον.

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

<sup>5</sup> Ges: τετάρτης MSS, del. H.

<sup>6</sup> καταφέρει μάλα γε κρυμῶδες καὶ σκληρόν ὡς εἰς . . . καταπνέων σκληρόν MSS; <καὶ> add. H, transposing μάλα γε κρ.

<sup>7</sup> αὐτόν.

<τὴν><sup>1</sup> ὠδῖνα ὡς ἂν εἴποις ἐπιτρέπει, ἀλλ' ἀναχέων<sup>2</sup> καὶ ἀνωθούμενος ἴστησιν.<sup>3</sup> ὁ κρύσταλλος οὖν ἐπινηχόμενός<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 κρυπταῖς, τὸ δὲ ἐπικτητόν οἱ καὶ νόθον ἐπικείται πεδίου δίκην, καὶ κατὰ τούτου τηνικαδὲ τῆς ὥρας ὁδοιποροῦσιν οἱ τῇδε ἄνθρωποι κατὰ ζεύγη καὶ μόνιπποι.<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 φορτηγῷ κατὰ ῥοὴν φερομένη περιτραφεῖς εἶτα ἐπέδησεν αὐτήν, καὶ οὔτε ἰστίων ἡπλωμένων ἔτι δεῖ, οὔτε <ὁ><sup>8</sup> πρωράτης τὰ πρόσω βλέπει, οὔτε ὁ τῆς νεῶς ἄρχων ἐπιστρέφει τοὺς οἰάκας· πεπήγασι γάρ, ἐπεὶ καὶ τὸ πᾶν σκάφος τῷ περικείμενῳ κατεῖληπται δεσμῷ, καὶ ἔοικεν οὐ μὰ Δία νηὶ,<sup>9</sup> οὐ γὰρ ἔτι τοῖς κύμασι τύπεται, ἀλλὰ ἐν πολλῷ <τῷ><sup>10</sup> πεδίῳ λόφῳ τινὶ ἀνεστῶτι ἢ καὶ νῇ Δία σκοπιᾷ ἄκρα.<sup>11</sup> ἐνταῦθ' αὖτε καὶ οἱ περὶ νεῶν καὶ οἱ ναῦται ἐκπηδῶσι καὶ κατὰ τοῦ ποταμοῦ θέουσι, καὶ ἀμάξας ἄγουσι καὶ τὸν φόρτον μετῆραν ἐπὶ τοῦ τῶς ὕδατος· καὶ πάλιν μετὰ τὴν χειμέριον ὥραν τοῦ αὐτοῦ φερομένου σφοδρῶς φέρουσιν<sup>12</sup> τε καὶ ἄγουσι τὰ ἄχθη<sup>13</sup>. μένει δὲ ἡ ναὺς ἔστ' ἂν

<sup>1</sup> <τὴν> add. H.

<sup>2</sup> Reiske: ἴσταν.

<sup>3</sup> ὁ ἴστρος.

<sup>4</sup> Jac: ὁπόσα.

<sup>5</sup> Gill: νήσω.

<sup>6</sup> ἀναχωχέων H.

<sup>7</sup> ἀνειργόμενος H.

<sup>8</sup> Jac: μονίπποις.

<sup>9</sup> <ὁ> add. H.

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>4</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> Grasberger: σκοπιᾷ ἢ ἄκρα 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.

ὑπανῇ μὲν τὰ τοῦ κρυμοῦ, τακῇ<sup>1</sup> δὲ ὁ κρύσταλλος καὶ λυθῇ, ἐλευθέρα δὲ τοῦ παραδόξου πείσματος ἢ ὀλκᾶς ἀπολυθῇ. ἐνταυθὰ τοι τοῦ καιροῦ καὶ οἱ ἄλκις μακέλλας λαβόντες, ἐνθα αὐτοὺς ἄγει θυμὸς διακόπτουσι τὴν πῆξιν τοῦ ὕδατος, καὶ τάφρον κυκλοτερῇ ἐργάζονται κατιοῦσαν<sup>2</sup> ἐς τὸ ὕδωρ· εἴποις ἂν ἡ φρέατος εἶναι στόμα ἢ μεγίστου πίθου καὶ πάνυ γαστριδος. οὐκοῦν ἰχθύες πολλοὶ τὸν κρύσταλλον<sup>3</sup> διαδρᾶναι θέλοντες οἴονει στέγην ἐπικείμενον<sup>4</sup> καὶ ποθοῦντες τὸ φῶς ἀσμένως ἐς τὸ ἀνεωγμένον στόμιον ἐνέουσι, καὶ γίνονται πλήθος ἄμαχοι, καὶ ἐπωθοῦνται ἀλλήλοις, αἰροῦνται δὲ ἅτε ἐν βόθρῳ στενῷ ῥαδίως. καὶ πάρεστι λαβεῖν κυπρίνους τε καὶ κορακίνους ἄδην καὶ πέρκας καὶ ξιφίαν, ἀλλ' οὕτω μέγαν καὶ ἔτι τοῦ κέντρου τοῦ προμετωπίδιον ἄμοιρον· καὶ ἀντακαῖον, καὶ τοῦτον ἀπαλόν, ἐπεὶ οἱ γε μεγάλοι καὶ προήκοντες τὴν ἡλικίαν γένοιντο ἂν καὶ κατὰ τὸν θύννον τὸν μέγιστον. οὗτός τοι καὶ πιότατός ἐστι τὰς λαπάρας καὶ τὴν γαστέρα, καὶ φαίης ἂν ὑὸς οὔθατα<sup>5</sup> εἶναι θηλαζούσης βρέφη. δορὰν δὲ ἔχει τραχείαν, καὶ μέντοι καὶ τὰ δοράτα λεαίνουσι ταύτῃ δορυξόοι. ὑπὸ δὲ τῷ μυελῷ τοῦδε τοῦ ζώου ἀρξάμενος ἐκ μέσης τῆς κεφαλῆς μέχρι<sup>6</sup> τῆς οὐρᾶς καθήκων ὑμῖν ὑγρὸς αὖν στενὸς ἔρχεται. τοῦτον οὖν πρὸς τὴν εἰλην αὖν ἐργασάμενος ἕξεις εἰ ἐθέλεις<sup>7</sup> μάστιγα<sup>8</sup> ὥς ἐλαύνειν ζεύγος ἵππων· σκύτους<sup>9</sup> γὰρ ἢ τι<sup>10</sup> ἢ οὐδὲν διαφέρει. ἐς μέγεθος δὲ ἥδη προήκων, οὐκ ἂν αὐτὸν θεῶσαιτό τις ὑπεκδυόμενον τοῦ κρυστάλλου καὶ ἐμπίπτοντα ἐς τὸν βόθρον, ἀλλ' ἢ πέτραι

<sup>1</sup> καμῇ.<sup>3</sup> κρυμόν.<sup>2</sup> κατιόντες.<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 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 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

Fishing in winter

The Sturgeon

<sup>5</sup> οὔθρα MSS, οὔθα edd.<sup>7</sup> θέλεις.<sup>9</sup> Jac: ζεύγος.<sup>6</sup> καὶ μέχρι.<sup>8</sup> Reiske: καὶ μάστιγα.<sup>10</sup> τι.

ὑπελθὼν πολυσκεπή<sup>1</sup> ἢ ἐν ἄμμῳ βαθείᾳ ἑαυτὸν ἐγκρύψας εἰτα ὑποθάλλει καὶ μάλα ἀγαπητῶς. δέεται δὲ οὔτε πόας τηνικᾶδε οὔτε ἰχθύος ἐς βορὰν ἑτέρου, 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 ἡρος καὶ ἐλευθέρου τοῦ Ἰστρου ῥέοντος μισεῖ τὴν ἀργίαν καὶ ἀναπλεύσας ἐμφορεῖται τοῦ κατὰ τὸ ὕδωρ ἀφροῦ· πολὺς δὲ οὗτός ἐστι μορμύροντος τοῦ<sup>4</sup> ρεύματος καὶ ὠθουμένου σφοδρότατα. ἐνταυθὰ τοι καὶ ἀλίσκεται ῥαδίως, ἔλλοχάντων αὐτὸν τῶν ἀλιέων καὶ τὸ ἄγκιστρον ἐς τὸν ἀφρόν καθιέντων σὺν τῇ ὀρμῇ. καὶ τὸ μὲν κρύπτεται ὑπὸ τῇ λευκότητι, καὶ <ῆ><sup>5</sup> αἴγλη τοῦ χαλκοῦ εὐσύνοπτος<sup>6</sup> οἱ<sup>7</sup> οὐκ ἔστι, καὶ διὰ ταῦτά τοι περιχανὼν καὶ λάβρως σπῶν τοῦ προεῖρημένου σιτίου καταπίνει τὸν δόλον, καὶ ἀπόλωλεν ἐντεῦθεν ὅθεν τὰ πρῶτα ἐτρέφετο.

27. Ὄνομα φυτοῦ κυνόσπαστος (καλεῖται δὲ ἄρα καὶ ἀγλαόφωτις ἢ αὐτὴ· βούλομαι γὰρ ἐκτίσαι χρέος ὑπομνηθεῖς) ὃ μεθ' ἡμέραν μὲν ἐν τοῖς ἄλλοις διαλέληθε καὶ οὐκ ἔστι πάντῃ<sup>8</sup> σύνοπτον, νύκτωρ δὲ ἐκφαίνεται καὶ διαπρέπει, ὥς ἀστὴρ· φλογώδης γάρ ἐστι καὶ ἔοικε πυρί. οὐκοῦν σημείον τι ταῖς ῥίζαις παραπήξαντες αὐτῆς ἀπαλάττονται, οὔτε τὴν χροάν ἔχοντες μεθ' ἡμέραν εἰ μὴ τοῦτο δράσαιεν μνημονεῦσαι οὔτε μὴν τὸ εἶδος.

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

The Peony,  
how plucked

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

<sup>1</sup> πολυσκεπή εὔρεν.  
<sup>3</sup> καὶ ὥσπερ οὖν H.

<sup>2</sup> Gill: τρέφεται.  
<sup>4</sup> δὲ τοῦ.

<sup>5</sup> <ῆ> add. Jac.  
<sup>7</sup> Jac: οἶον.

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

παρελθούσης δὲ τῆς νυκτὸς ἤκουσι, καὶ θεασάμενοι τὸ σημεῖον ὅπερ οὖν κατέλιπον καὶ γνωρίσαντες ἔχουσι συμβαλεῖν ὅτι ἄρα τοῦτο ἐκεῖνό ἐστιν οὐ καὶ δεόνται, ἐπεὶ τοι τελέως<sup>1</sup> ὁμοῖόν ἐστι τοῖς παρσ-  
τώσι καὶ οὐδὲ ὀλίγον διαλλάττει αὐτῶν. οὐκ ἀνασπῶσι δὲ αὐτοὶ τὸ φυτὸν τόδε, ἢ οὐ χαιρήσουσι πάντως. οὐκ οὐτε περισκάπτει τις οὐτε ἀνασπᾷ, ἐπεὶ καί, φασί, τὸν πρώτιστον ὑπ' ἀπειρίας τῆς κατ' αὐτὸ φύσεως προσαφάμενον οὐκ ἐς μακρὰν ἀπώλεσεν. ἄγουσιν οὖν κύνα νεανίαν ἡμερῶν ἀτροφήσαντα καὶ λιμώττοντα ἰσχυρῶς, καὶ τούτου σπάρτον ἐξάφαντες εἰς μάλα στερεὸν καὶ τῆς ἀγλαοφώτιδος τῷ κάτω στελέχει βρόχον τινα δύσλυτον προσαρτήσαντες ὡς οἱοί τε εἰσι μακρόθεν, εἰτα τῷ κυνὶ προτιθέασιν κρέα πάμπολλα ὁπτα 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 ἀνασπᾷ τὸ φυτόν. ἐπὰν δὲ ὁ ἥλιος ἴδῃ τὰς ρίζας, ὁ κύων ἀποθνήσκει παραχρήμα. θάπτουσι δὲ ἐν αὐτῷ τῷ χώρῳ<sup>4</sup> αὐτόν, καὶ τινες δράσαντες ἀπορρήτους ἱερουργίας καὶ τιμήσαντες τοῦ κυνὸς τὸν νεκρὸν ὡς ὑπὲρ αὐτῶν τεθνεώτος εἰτα μέντοι προσάψασθαι τολμῶσι τοῦ φυτοῦ τοῦ προειρημένου, καὶ κομίζουσιν οἴκαδε. καὶ κατα-  
χρώνται φασιν ἐς πολλὰ καὶ λυσιτελή. ἐν δὲ τοῖς καὶ τὴν ἐκ τῆς σελήνης νόσον ἐνσκήπτειν τοῖς ἀνθρώποις λεγομένην ἰᾶσθαι φασιν αὐτήν, καὶ τῶν ὀφθαλμῶν τὸ πάθος, ὅπερ οὖν ὑγροῦ ἐπικλύσαντος καὶ παγέντος<sup>5</sup> ἀφαίρει τὴν ὄψιν αὐτοῦς.<sup>6</sup>

<sup>1</sup> τοὶ γε ἄλλως.<sup>2</sup> Reiske: ὑπ' ὁδύνης.<sup>3</sup> Reiske: ἐναντι.<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, ὑπόχυσις.<sup>5</sup> παγέντος.<sup>6</sup> Schm: αὐτοῖς.



28. Κόχλος ἐστὶ θαλάττιος, μικρὸς μὲν τὸ μέγεθος, ἰδεῖν δὲ ὠραιότατος, καὶ ἐν θαλάττῃ τίκτεται τῇ καθαρωτάτῃ καὶ ἐν ταῖς ὑφάλοις πέτραις καὶ ἐν ταῖς καλουμέναις χοιράσιν. ὄνομα δὲ νηρίτης ἐστὶν αὐτῷ, καὶ διαρρεῖ λόγος διπλοῦς ὑπὲρ τοῦδε τοῦ ζώου, καὶ ἐς ἐμέ γε ἀφικέσθην ἄμφω τῷ λόγῳ, καὶ μέντοι καὶ διαμυθολογήσαι μικρὰ ἅττα ἐν μακρᾷ τῇ συγγραφῇ οὐδὲν ἄλλ' ἢ διαναπαῦσαι τε τὴν ἀκοήν καὶ ἐφηδῦναι τὸν λόγον. τῷ Νηρεῖ τῷ θαλαττίῳ, ὅνπερ οὖν ἀληθῆ τε καὶ ἀψευδῆ ἀκούομεν δεῦρο αἰεὶ, πεντήκοντα μὲν θυγατέρας τὴν Ὀκεανοῦ Δωριδα Ἑσιόδος ἄδει τεκεῖν· μέμνηται δὲ αὐτῶν καὶ Ὅμηρος ἐν τοῖς ἑαυτοῦ μέτροις. ἕνα δὲ οἱ γενέσθαι παῖδα ἐπὶ ταῖς τοσαύταις θυγατράσιν ἐκείνοι μὲν<sup>1</sup> οὐ φασι, λόγοι δὲ θαλάττιοι ὕμνοισι. καὶ Νηρίτην αὐτὸν κληθῆναι λέγουσι καὶ ὠραιότατον γενέσθαι καὶ ἀνθρώπων καὶ θεῶν, Ἀφροδίτην δὲ συνδιαιωμένην ἐν τῇ θαλάττῃ ἡσθῆναί τε τῷ Νηρίτῃ τῷδε καὶ ἔχειν αὐτὸν φίλον. ἐπεὶ δὲ ἀφίκετο χρόνος <ὁ><sup>2</sup> εἰμαρμένος, <καθ' ὃν><sup>3</sup> ἔδει τοῖς Ὀλυμπίοις ἐγγραφῆναι καὶ τήνδε τὴν δαίμονα τοῦ πατρὸς παρακαλοῦντος, ἀνιοῦσαν αὐτὴν ἀκούειν καὶ τὸν ἐταῖρόν τε καὶ συμπαῖσιν τὸν αὐτὸν ἐθέλειν ἄγειν. τὸν δὲ οὐχ ὑπακοῦσαι λόγος ἔχει τοῦ Ὀλύμπου προτιμῶντα τὴν σὺν ταῖς ἀδελφαῖς καὶ τοῖς γενομένοις διατριβήν. παρῇν δὲ ἄρα αὐτῷ καὶ ἀναφῦσαι πτερά, καὶ τοῦτο ἐγῶμαι δῶρον τῆς Ἀφροδίτης δωρουμένης· ὁ δὲ καὶ ταύτην παρ' οὐδὲν ποιεῖται τὴν χάριν. ὀργίζεται τοῖνυν ἡ Διὸς παῖς, καὶ ἐκείνῳ μὲν ἐς τὸν κόχλον τόνδε ἐκτρέπει τὴν μορφήν, αὐτῇ δὲ αἰρεῖται ὀπαδόν τε καὶ

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 οὖν.

<sup>2</sup> <ὁ> add. H.

<sup>3</sup> <καθ' ὃν> add. H.

θεράποντα ἀντ' ἐκείνου τὸν Ἑρωτα, νέον καὶ τοῦτον καὶ καλόν, καὶ οἱ τὰ πτερά τὰ ἐκείνου δίδωσιν· ὁ δὲ ἄλλος λόγος ἐρασθῆναι βοᾷ Νηρίτου Ποσειδῶνα, ἀντερᾶν δὲ τοῦ Ποσειδῶνος, καὶ τοῦ γε ὑμνουμένου Ἀντέρωτος ἐντεῦθεν τὴν γένεσιν ὑπάρξασθαι. συνδιατρίβειν οὖν τὰ τε ἄλλα τῷ ἐραστῇ τὸν ἐρώμενον ἀκούω καὶ μέντοι καὶ αὐτοῦ ἐλαύνοντος κατὰ τῶν κυμάτων τὸ ἄρμα τὰ μὲν κήτη τᾶλλα καὶ τοὺς δελφίνας καὶ προσέτι καὶ τοὺς Τρίτωνας ἀναπηδᾶν ἐκ τῶν μυχῶν καὶ περισκικτᾶν τὸ ἄρμα καὶ περιχορεύειν,<sup>1</sup> ἀπολείπεσθαι δ' οὖν<sup>2</sup> τοῦ τάχους τῶν ἵππων πάντως<sup>3</sup> καὶ πάντῃ· μόνα δὲ ἄρα τὰ παιδικὰ οἱ παρομαρτεῖν καὶ μάλα πλησίον, στόρνυσθαι δὲ<sup>4</sup> αὐτοῖς καὶ τὸ κῦμα καὶ δίστασθαι τὴν θάλατταν αἰδοῖ Ποσειδῶνος· βούλεσθαι γὰρ τῇ τε ἄλλῃ τὸν θεὸν εὐδοκμεῖν τὸν καλὸν ἐρώμενον καὶ οὖν καὶ τῇ νήξει<sup>5</sup> διαπρέπειν· τὸν δὲ Ἥλιον νεμεσῆσαι τῷ τάχει τοῦ παιδὸς ὁ μῦθος λέγει, καὶ ἀμείψαι οἱ τὸ σῶμα ἐς τὸν κόχλον τὸν νῦν,<sup>6</sup> οὐκ οἶδα εἰπεῖν ὁπόθεν ἀγριάναντα· οὐδὲ γὰρ ὁ μῦθος λέγει. εἰ δέ τι χρή συμβαλεῖν ὑπὲρ τῶν ἀτεκμάρτων, λέγουσι<sup>7</sup> ἂν ἀντερᾶν Ποσειδῶν καὶ Ἥλιος. καὶ ἡγανάκτει μὲν ἴσως ὁ Ἥλιος ὡς ἐν θαλάττῃ φερομένῳ,<sup>8</sup> ἐβούλετο δὲ<sup>9</sup> αὐτὸν οὐκ ἐν τοῖς κήτεσιν ἀριθμείσθαι, ἀλλ' ἐν ἄστροις φέρεσθαι. καὶ τῷ μὲν μύθῳ ἐς τοσοῦτον ἐληξάτην· ἐμοὶ δὲ τὰ ἐκ τῶν θεῶν ἴλαε ἔστω, καὶ τὰ γε παρ' ἐμοῦ ἔστω πρὸς αὐτοὺς εὐστομα. εἰ δέ τι θρασύτερον εἴρηται τοῖς μύθοις, ἐκείνων τὸ ἔγκλημα.

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

<sup>2</sup> γοῦν.

<sup>3</sup> πάντας.

<sup>4</sup> δὲ ἄρα.

<sup>5</sup> τὴν ἔξιν MSS, νήξιν Schn.

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> γοῦν.

<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, ἐκείνος δὲ οὐ πάνν τι<sup>2</sup> γνώριμος) ἐνταυθά τοι θήραι ναὶ μὰ Δία ἰχθύων ἴδιαι καὶ ἐς ἐμὲ ἤκουσαι μέτροις Μυτιληναίου<sup>3</sup> ἀνδρός, ὃν ἤδειν καὶ αὐτός, μηδὲ ἐξ ἡμῶν ἀγέραςτοι γενέσθωσαν τῷ λόγῳ τῷδε. πεπεδημένων αὐτοῖς ὑπὸ κρυστάλλου τῶν ρευμάτων ὅσοι περιοικοῦσιν αὐτοὺς τῇ μὲν ὥρα τῇ χειμερίῳ ἀροῦσί τε καὶ σπείρουσι· καὶ γὰρ πως καὶ εὐγενῶν χώρον κεκλήρωνται. εἰτα ὑπαρχομένου τοῦ ἥρος, τῶν ρευμάτων τῶν προειρημένων δι' ἣν αἰτίαν εἶπον ἔτι ἐσώτων, κολπώδη τινὰ τόπον προαιροῦνται οἱ γεωργοὶ τῶς, νῦν δὲ ἀλιεῖς, καὶ περιτέμνουσι τοῦτον εὖ μάλα τεθηγμένοις πελέκεσι, καὶ τὸ ὕδωρ ἀναφαίνεται περιφερὲς κατὰ τέλμα· οὐ μὴν πλησίον ἔτι τῆς ὄχθης κόπτουσι, ἀλλὰ ἕως τὸν κρύσταλλον ὥς ἐξ ἀρχῆς ἐνετράφη· περιβάλλουσιν οὖν τῷ χώρῳ τῷ γεγυμνωμένῳ πλατὺ δίκτυον, καὶ μέντοι καὶ περιβάλλουσιν αὐτῷ<sup>4</sup> κάλων ἀδρότερον. καὶ τοῦτό γε τὸ δίκτυον ἐπισπῶσιν ἄνδρες ἐπὶ τῆς ὄχθης ἐσώτες, καὶ ἀλιεῖς καὶ ἄλλοι· καὶ μέντοι <καὶ><sup>5</sup> τὴν τῶν ἰχθύων ἄλωσιν θεῶνται πολλοὶ τῆς τέχνης οὐκ ἐπαίοντες, ψυχαγωγία δέ τις ὑπείσιν αὐτοῦς. ὅταν γε μὴν ἀγόμενοι τῆς ὄχθης πλησίον ἀφίκωνται, τηνικαῦτα καὶ τὸν ἐνταυθα τέμνουσι κρύσταλλον οἱ ἕξωθεν ὑδροθῆραι· τῇ γάρ τοι θήρα ἐνέχονται, καὶ ἀναστέλλουσι<sup>6</sup> τοῖς ἰχθύσι τὸν ἕξω πόρον. τούτου δὲ οὕτω γενομένου πλήρες ἰχθύων τὸ δίκτυον ἐκεῖνο τὴν περιτμηθεῖσαν ἐπωθεῖ τοῦ

<sup>1</sup> Jac: Τάναρος.<sup>3</sup> Μυτιληναίου.<sup>2</sup> πάντη.<sup>4</sup> Oud: 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.

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 πέτραι καὶ συνεπάγει,<sup>1</sup> καὶ οἱ γε  
 ἐφεστῶτες ἀλιεῖς αὐτῇ εἰκόασιν ἐπὶ νήσου φέρεσθαι  
 πλωτῆς. ἴδια μὲν δὴ καὶ ταῦτα ἰχθύων τῶν  
 ἐκείσε καὶ θήραις ἐτέραις οὐκ ἂν εἰκασμένα.  
 δώσει δὲ Ὅμηρος εἰπεῖν μοι ὅτι καὶ διπλοῦν  
 αἰροῦνται 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.

BOOK XV

IE

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

<sup>1</sup> <δὲ> add. H.

<sup>3</sup> ἔχουσι.

<sup>5</sup> μυίας.

<sup>7</sup> Jac: ἐκδιαιτῶσιν.

<sup>9</sup> ἑαυτοῖς.

<sup>2</sup> Ges: ἡμέρεσι.

<sup>4</sup> εἰκόταςιν.

<sup>6</sup> Schm: εἰσίν.

<sup>8</sup> ἐπικείμενοι.

<sup>10</sup> Abresch: ἐπινηχομένους.

BOOK XV

1. I have heard and can tell of a way of catching Fly-fishing fish in Macedonia, and it is this. Between Beroea in Mace- and Thessalonica there flows a river called the donia 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

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

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

<sup>11</sup> γοῦν.

<sup>12</sup> αὐτοῦ.

κινήσαι τὸ ἄνω δεδοικὼς ὕδωρ, ἵνα μὴ σοβήσῃ τὸ θήραμα. εἴτα ἔλθων πλησίον κατὰ τὴν σκιάν αὐτῆς, ὑποχανὼν κατέπιε τὴν μυῖαν, ὡς οἷν ἐξ ἀγέλης<sup>1</sup> λύκος ἀρπάσας ἡ χήνα ἐξ αὐλῆς ἀετός· καὶ τοῦτο δράσας ὑπεσῆλθε τὴν φρίκην. ἴσασιν οὖν οἱ ἀλιεῖς τὰ πραττόμενα, καὶ ταῖσδε μὲν ταῖς μυῖαις ἐς δέλεαρ τῶν ἰχθύων χρῶνται οὐδὲ ἔν· ἐὰν γὰρ αὐτῶν προσάψῃται χεὶρ ἀνθρωπίνη, ἀφήρηται μὲν τὴν χροάν τὴν συμφυῇ, 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 ἰχθὺς ὑδροθηρικῇ, δόλον αὐτοῖς ἐπινοήσαντες οἷον. τῷ ἀγκίστρῳ περιβάλουσιν ἔριον φοινικοῦν, ἡρμοσταὶ τε τῷ ἐρίῳ δύο πτερά ἀλεκτρυόνος ὑπὸ τοῖς καλλαίοις<sup>2</sup> πεφυκότα καὶ κηρῷ τὴν χροάν προσεικασμένα·<sup>3</sup> ὀργυιᾶς δὲ ὁ κάλαμός ἐστι, καὶ ἡ ὀρμιὰ δὲ τοσοῦτον ἔχει τὸ μῆκος. καθιᾶσιν οὖν τὸν δόλον, ἐλκόμενος δὲ ὑπὸ τῆς χροᾶς ὁ ἰχθύς καὶ οἰστρώμενος ἀντίος ἔρχεται, καὶ θοὴν ὑπολαμβάνων ἐκ τοῦ κάλλους τῆς ὀψεως ἔξειν θαυμαστήν, εἴτα μέντοι περιχανὼν ἐμπαλάσσεται τῷ ἀγκίστρῳ, καὶ πικρᾶς τῆς ἐστιάσεως ἀπολέλαικεν ἡρημένος.

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

<sup>1</sup> ἀγέλων.

<sup>3</sup> παρεικασμένα.

<sup>5</sup> εἰ μὴ] ἢ.

<sup>2</sup> Reiske: καλλέοις.

<sup>4</sup> πάντη.

<sup>6</sup> γραφῇ 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, 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 nescit | 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 *κρίος* 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 ἄρρην κριὸς, λευκὴν τὸ μέτωπον ταινίαν ἔχει περιθέουσιν (εἴποις ἂν Λυσιμάχου τοῦτο διάδημα ἢ Ἀντιγόνου ἢ τινος τῶν ἐν Μακεδονίᾳ βασιλέων ἄλλου). κριὸς δὲ θῆλυς, ὡς οἱ ἀλεκτρυόνες τὰ κάλλαια,<sup>1</sup> οὕτω τοι καὶ οὗτος ὑπὸ τῇ δέρῃ ἡρτημένους πλοκάμους ἔχει. ἀρπάζει δὲ ἄρα τοῖνδε τοῖν κριοῖν ἐκάτερος 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 ναὺς 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, νεὼς διεφθαρμένης ἐν χειμῶνι ἄνδρα εὖ μάλα νηκτικὸν πολλὴν θάλατταν διανύσαντα λαβέσθαι τινὸς ἄκρας σφίσιν 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 παραινχόμενον θεάσασθαι τὸν ἐστῶτα, καὶ ἀναφλεχθέντα ὑπὸ τοῦ λιμοῦ 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 καταγιγῶς ἢ στροβίλου ἀρπάσαι τὸν ἄνθρωπον. καὶ τὸ μὲν Κύρνειον ἀρπαγμὰ τε καὶ θῆραμα τοῦ κριοῦ ἐς τοσοῦτον μυθοποιοῦσι δὲ οἱ τὸν Ὠκεανὸν περιοικούντες<sup>7</sup>

<sup>1</sup> κάλλαια.<sup>3</sup> Reiske: καὶ ζῶντας ἀρπάζει ἀλλὰ.<sup>5</sup> <τοὺς> add. H.<sup>2</sup> καὶ νεκρὰ.<sup>4</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 πάλαι τῆς Ἀτλαντίδος βασιλέας τοὺς ἐκ τῆς Ποσειδῶνος σπορᾶς φέρειν ἐπὶ τῆς κεφαλῆς<sup>1</sup> τὰς τῶν κριῶν τῶν ἀρρένων ταινίας, γνώρισμα τῆς ἀρχῆς τοῦτο· καὶ τὰς ἐκεῖνων 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 ἔσπνεί, καὶ ἔλκει ἀέρα ἐφ' ἑαυτὸν πάμπολυν, θηρᾷ δὲ καὶ τὰς φώκας τὸν τρόπον τοῦτον. αἱ μὲν συνείσαι πλησίον που κριὸν εἶναι καὶ φέρειν σφίσιν ὀλεθρον, ὥς ὅτι τάχιστα ἐκνήχονται καὶ παρελθοῦσαι ἐς τὴν γῆν καὶ τὰς ὑπάντρους πέτρας ὑπελθοῦσαι καταδύνονται, οἱ δὲ αἰσθόμενοι τὴν φυγὴν μεταθέουσι καὶ ἀντίοι στάντες τοῦ ἀντροῦ κατὰ τὴν τοῦ χρωτὸς ὁσμὴν ἔνδον εἶναι σφίσι τὴν ἄγρην συνιασί, καὶ ὡς ἕγγι τι βιαιοτάτῃ ἔλκουσι ταῖς ῥίσι τὸν μεταξὺ ἑαυτῶν καὶ τῆς φώκης ἀέρα. ἡ δὲ ὡς βέλος ἢ δόρατος αἰχμὴν ἐκκλίνει τὴν τοῦ πνεύματος προσβολήν, καὶ τὰ μὲν πρῶτα ὑπαναχωρεῖ, τελευτώσα δὲ ὑπὸ τῆς βιαιοτάτης ἔλξεως ἐκσπᾶται τοῦ ἀντροῦ, καὶ ἄκουσα ἀκολουθεῖ, ὥσπερ ὄν ἱμάσι τισιν ἢ σχοίνοις κατατεινομένη, καὶ τέτριγε καὶ γίνεται τῷ κριῷ δεῖπνον. τὰς γε μὴν ἐκπεφυκνίας τῶν μυκτῆρων τοῦ κριοῦ τρίχας οἱ ταῦτα ἐξετάζειν δεῖνοι λέγουσιν ἐς πολλὰ ἀγαθὰς.

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

<sup>1</sup> ἐπιφέρειν 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  
208

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 <sup>The Tunny</sup> 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, ὥσπερ οὖν τὰ αἰπόλια, πλατείας νομάς νενεμημένοι. ἐπιτέλλοντος δὲ τοῦ Σειρίου καὶ τῆς ἀκτίνος ἐνακμαζούσης ὀξύτατα, ἐπὶ τὸν Εὐξείων στέλλονται· καὶ τοῦ κύματος αὐτοῖς ἐμπύρου δοκοῦντος, ἀλλήλοις συνυφασμένοι νήχονται, καὶ τῇ τῶν σωμάτων συναφῇ σκιὰς τινας ἀμωσγέπως μεταλαγχάνουσιν.

4. Λέγει δὲ Δημόστρατος, ἀνὴρ ἀλιευτικῆς σοφίας ἐπιστήμων καὶ μὰ Δία καὶ ἑρμηνεύσαι χρηστός, εἶναι τινα ἰχθὺν ὠραίον τὸ εἶδος, καὶ καλεῖσθαι σελήνην τοῦτον, τὸ μέγεθος βραχύν, κυανοῦν τὸ εἶδος, πλατὺν τὸ σχῆμα. τὰ νῦτα δέ οἱ λοφιάς ἔχειν καὶ τὰςδε ἀνατείνειν ὁ αὐτός φησι· μαλακὰς δὲ εἶναι αὐτὰς καὶ οὔτε ἀντιτύπους οὔτε τραχείας. ταύτας οὖν, ὅταν ὁ ἰχθύς οὗτος ὑπονήχεται, διαιρεῖσθαι καὶ ἀποδεικνύειν κύκλον ἡμίτομον, καὶ εἶναι σελήνης ὅσα ἰδεῖν<sup>2</sup> τῆς διηρημένης σχήμα. 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 αὐτόν· ληγούσης δὲ ἄρα ὑποτετῆχθαι καὶ ἐκλείπειν, καὶ φυτοῖς προσαχθέντα αὐαίνειν αὐτά. ὀρυττομέναν τε φρεάτων, εἴαν μὲν τοῦ μηνὸς ὑποφαινομένου ἐς τὸ εὐρεθῆν ὕδωρ ἐμβάλη τις τὸν ἰχθὺν τοῦτον, ἀέναον 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: εἰς 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<sup>The ' Moon-fish '</sup> 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 ὑπανατέλλουσιν εἰ τὸν αὐτὸν <sup>1</sup> ἐμβάλοισι  
ἰχθύν, ἔξεις ἢ πεπληρωμένην αὐτὴν ἢ κενὸν τὸν  
χώρον τὸ ἐντεῦθεν.

5. Ὅπως μὲν ἐστέουσιν τε ἐς τὴν Προποντίδα,  
καὶ ὅπως ἐκτέουσιν ἄρα οἱ θύννοι, οἶδα εἰπὼν ἅνα  
που τῶν λόγων τῶνδε· νοεῖτω δέ μοι τις ἐνταῦθα  
Ἡράκλειαν καὶ Τίον καὶ Ἀμαστριν,<sup>2</sup> πόλεις  
Ποντικάς. οὐκοῦν οἱ τόνδε τὸν χώρον πάντα  
οἰκοῦντες τὴν τῶν θύννων ἐπιδημίαν ἴσασι κάλλισ-  
τα, καὶ μέντοι καὶ ἀφικνούνται τηλικάδε τοῦ  
ἔτους,<sup>3</sup> καὶ ὅπλα κατ' αὐτῶν εὐτρέπισται πολλὰ,  
ναῦς καὶ δίκτυα καὶ σκοπιὰ ὑψηλῇ. σκοπιὰ δέ  
ἄρα αὕτη ἐπὶ τινος αἰγιαλοῦ παγίσσα ἀνέστηκεν  
ἐν περιωπῇ σφόδρα ἐλευθέρᾳ· καὶ αὐτῆς τὸ  
ποίημα περιηγῆσθαι ἐμοὶ μὲν οὐκ ἔστι μόχθος,  
σοὶ δὲ τῷ ἀκούοντι τῆς τῶν ὥτων 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 δὲ ναῦς ἐρέτας  
ἐκάστη καὶ ἕξ ἔχει παρ' ἐκάτερα νεανίας εὖ μάλα  
ἐρέττοντας· δίκτυα δὲ προμήκη, οὐ κοῦφα λίαν  
καὶ ἀνεχόμενα τοῖς φελλοῖς, μόλιβω γε μὴν  
βριθόμενα μᾶλλον. ἀθρόαι δὲ ἄρα αἱ τῶνδε τῶν  
ἰχθύων ἀγέλαι ἐστέουσιν. ἡρος δὲ ὑπολάμποντος  
καὶ τῶν ἀνέμων εἰρηγαίων ἤδη καταπνεόντων καὶ  
τοῦ ἀέρος φαιδροῦ τε ὄντος καὶ οἶονεὶ μειδιῶντος  
καὶ τοῦ κύματος κειμένου καὶ λείας οὐσῆς τῆς

<sup>1</sup> αὐτὸν γε.

<sup>2</sup> Ἀμαστρεῖαν.

<sup>3</sup> τοῦ ἔτους τηλίκᾳ.

<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

Tunny-  
fishing in  
the Euxine

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

<sup>b</sup> 'Tieum' 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.'

θαλάττης ὁ σκοπὸς ἰδὼν σοφία τινὶ ἀπορρήτῳ καὶ φύσει διψεως ὀξυωπεστάτῃ λέγει μὲν τοῖς θηραταῖς ὁπόθεν ἀφικνοῦνται· εἰ δέοι<sup>1</sup> γε μὴν πρὸς τὴν ἀκτὴν παρατεῖναι τὰ δίκτυα, καὶ τοῦτο ἐκδιδάσκει· εἰ δὲ ἐνδοτέρῳ, δίδωσιν ὥσπερ οὖν στρατηγὸς τὸ σύνθημα ἢ<sup>2</sup> χορολέκτης 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 πέλαγος ἢ τῶν θύνων ἴλη, ὃ τὴν σκοπιὰν φυλάττων καὶ ἀκριβῶν τὴν τῶν προειρημένων ἱστορίαν καὶ μάλα ὀξύ ἐκβοήσας λέγει διώκειν ἐκεῖθι καὶ τοῦ πελάγους ἐρέττειν εὐθύ.<sup>4</sup> οἱ δὲ ἐξαρτήσαντες ἐλάτης τῶν τὸν σκοπὸν ἀνεχουσῶν τῆς ἐτέρας σχοῖνον εὖ μάλα μακρὰν τῶν δικτύων ἐχομένην, εἴτα ἐπαλλήλοισι<sup>5</sup> ταῖς ναυσὶν ἐρέττουσι κατὰ στοῖχον, ἔχονταί τε ἀλλήλων, ἐπεὶ τοι καὶ τὸ δίκτυον ἐφ' ἐκάστη διήρηται. καὶ ἢ γε πρώτη τὴν ἑαυτῆς ἐκβαλοῦσα μοῖραν τοῦ δικτύου ἀναχωρεῖ, εἴτα ἢ δευτέρα δρᾷ τοῦτο καὶ ἢ τρίτη, καὶ δεῖ καθεῖναι τὴν τετάρτην· οἱ δὲ τὴν πέμπτην ἐρέττοντες ἔτι μέλλουσι, τοὺς δὲ ἐπὶ ταύτῃ οὐ χρὴ καθεῖναι πῶ· εἴτα ἐρέττουσι ἄλλοι ἄλλῃ καὶ ἄγουσι τοῦ δικτύου τὴν μοῖραν, εἴτα ἡσυχάζουσι. νωθεῖς δὲ ἄρα ὄντες οἱ θύννοι καὶ ἔργον τι τόλμης ἐχόμενον ἀδυνατοῦντες δρᾶσαι, πεπιεσμένοι 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: εἴπε.

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· <ῆ><sup>1</sup> τί καὶ βουλόμενος ἂν τὸν ἡδὺν Θυνοθήραν ὁ Σώφρων ἔγραψε; πάντως δὲ καὶ ἀλαχόθι ἄγραι τῶνδε τῶν θύνων εἰσί) τῷ <οὖν><sup>2</sup> δικτύῳ ἥδη περιπλακέντων αὐτῶν Ποσειδῶνι πάντες εὐχονται ἀλεξικάκῳ<sup>3</sup> τηρικάδε. καὶ ὁπόθεν καὶ τόδε τοῦ δαίμονος τὸ ὄνομα, ἀξιῷ εἰπεῖν, ἑμμαντὸν καὶ μάλα γε ἀπαιτῶν τί καὶ βουλόμενοι ἐπεφήμισαν<sup>4</sup> τοῦτό οἱ· δέονται τοῦ Διὸς ἀδελφοῦ τοῦ θαλάττης κρατοῦντος· μήτε τὸν ἰχθὺν τὸν ξιφίαν τῇδε τῇ ἰλῇ συνέμπορον ἀφικέσθαι μήτε μὴν δελφίνα. ὁ γοῦν γενναῖος ξιφίας πολλάκις τὸ δίκτυον διέκειρε, καὶ ἀφήκεν ἐλεύθερον διέκπασαι<sup>5</sup> τὴν ἀγέλην. καὶ δελφίς δὲ ἐπίβουλον δικτύῳ ζῶον· διατραγέειν γάρ τοι δεινὸς ἐστίν.

7. Ὑεται ἡ Ἰνδῶν γῆ διὰ τοῦ ἡρος μέλιτι ὑγρῷ, καὶ ἔτι πλέον ἡ Πρασίῳ χώρα, ὅπερ οὖν ἐμπίπτον ταῖς πόαις καὶ ταῖς τῶν ἐλείων καλάμιν κόμαις, νομᾶς τοῖς βουσί καὶ τοῖς προβάτοις

<sup>1</sup> <ῆ> add. Jac.

<sup>2</sup> <οὖν> add. H.

<sup>3</sup> πάντως ἀλεξικάκῳ.

<sup>4</sup> Jac: τοῦδε τοῦ δ. ἀξιῷ τὸ ὄ. . . τε καὶ βουλόμενος ἔπεφ-  
φήμισα MSS, H.

<sup>5</sup> Jac: διέκπασαι.

<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.

Tunny-  
fishers and  
Poseidon

7. During the springtime in India it rains liquid Honey-dew<sup>b</sup> in India, and especially in the country of the Prasii; 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 Hd. 1. 61-3.

<sup>b</sup> Prasias 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 ἐστιάται τὴν δαίτην ἡδίστην<sup>1</sup> (μάλιστα γὰρ ἐνταῦθα οἱ νομεῖς ἄγουσιν αὐτά, ἔνθα καὶ μᾶλλον ἢ δρόσος ἢ γλυκεῖα κάθηται πεσοῦσα), ἀντεφεστιᾶ<sup>2</sup> δὲ καὶ τὰ ζῶα τοὺς νομέας· ἀμέλγουσι γὰρ περιγλύκιστον γάλα, καὶ οὐ δέονται ἀναμίξαι αὐτῷ μέλι, ὅπερ οὖν δρῶσιν Ἕλληνες.

8. Ὁ δὲ Ἰνδὸς μάργαρος (ἄνω γὰρ εἶπον περὶ τοῦ Ἐρυθραίου) λαμβάνεται τρόπῳ τοιῷδε. πόλις ἐστὶν ἧς ἤρχε Σώρας ὄνομα, ἀνὴρ γένους βασιλικοῦ, ὅτε καὶ Βάκτρων ἤρχεν Εὐκρατίδης· ὄνομα δὲ τῇ πόλει Περίμουλα,<sup>3</sup> κατοικοῦσι δὲ αὐτὴν ἄνδρες Ἰχθυοφάγοι. ὅθεν ὀρμωμένους σὺν τοῖς δικτύοις φασὶ τοὺς<sup>4</sup> προειρημένους περιλαμβάνειν ἀγκῶσι μεγάλῳ αἰγιαλοῦ κύκλον εὐμεγέθη γίνεσθαι. δὲ τὸν προειρημένον λίθον ἐκ κόγχης στρόμβῳ ἐμφεροῦς μεγάλῳ, νήχεσθαι τε κατὰ ἀγέλας τοὺς μαργάρους, καὶ ἔχειν ἡγεμόνας, ὡς ἐν τοῖς σμήνεσιν αἱ μέλιται τοὺς καλουμένους βασιλέας· ἀκούω δὲ εἶναι καὶ τοῦτον διαπρεπῆ καὶ τὴν χροάν καὶ τὸ μέγεθος. ἀγώνισμα δὲ ἄρα ποιοῦνται συλλαβεῖν αὐτὸν οἱ κολυμβηταὶ οἱ ὕψυδροι· τοῦτον γὰρ ἡρημένου καὶ τὴν ἀγέλην αἰροῦσι πᾶσαν ἐρήμην ὡς ἂν εἴποι τις καὶ ἀπροστάτευτον οὖσαν· ἀτρεμεῖ γὰρ καὶ οὐκέτι πρόεισιν, οἷα δήπου ποιμνὴ τὸν νομέα ἀφηρημένη κατὰ τινὰ τύχην ἐχθράν· 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 herdsman, 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 on 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: τήνδε τὴν ἡδίστην MSS., ἢ. τήνδε ἐστιάσιν H.

<sup>2</sup> ἀντεφιστῖα H. <sup>3</sup> Περίμουδα.

<sup>4</sup> τοῦδε τοὺς.

<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.

υπήκοον. τοὺς δὲ ληφθέντας ἐν πιθάκναις λέγονται ταριχεύειν· ὅταν δὲ ἡ σὰρξ μυδῇσῃ καὶ περιρρυῇ, καταλείπεται ἡ ψῆφος. ἀριστος δὲ ἄρα ὁ Ἰνδικὸς γίνεται καὶ ὁ τῆς θαλάττης τῆς Ἐρυθρᾶς. γίνεται δὲ καὶ κατὰ τὸν Ἑσπερίον ὠκεανόν, ἔνθα ἡ Βρεττανικὴ νῆσός ἐστι· δοκεῖ δὲ πως χρυσωπότερος<sup>1</sup> ἰδεῖν εἶναι, τὰς τε αὐγὰς ἀμβλυτέρας ἔχειν<sup>2</sup> καὶ σκοτωδεστέρας. γίνεσθαι δὲ φησὶν Ἰόβας καὶ ἐν τῷ κατὰ Βόσπορον πορθμῷ, καὶ τοῦ Βρεττανικοῦ ἡττᾶσθαι αὐτόν, τῷ δὲ Ἰνδῷ καὶ τῷ Ἐρυθραίῳ μηδὲ τὴν ἀρχὴν ἀντικρίνεσθαι. ὁ δὲ ἐν Ἰνδίᾳ 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 εἰπεῖν ἐμαυτὸν καλῶς οἶδα, θαλάττιον δὲ γέρανον ἰχθὺν Κορινθίῳ πελάγει ἐντροφὸν ἀκοῦσαί φημι. ἐπικλίνει<sup>4</sup> δὲ ἄρα τοῦτο τὸ πέλαγος, ἔνθα ὁ γέρανος ἀνιχνεύθῃ οὗτος, τῷ<sup>5</sup> πρὸς τὰς Ἀθήνας πελάγει τοῦ ἰσθμοῦ κατὰ τὴν πλευρὰν τὴν ἐς αὐτὰς ὁρώσαν. μήκος μὲν οὖν ἦν προήκων ἐς πεντεκαίδεκά ποὺ πόδας μεμετρημένους δικαίῳ μέτρῳ, ἐγγέλευς<sup>6</sup> δὲ εἶχεν, ὡς ἀκούω, οὐ μέντοι τῆς μεγίστης <τὸ><sup>7</sup> πάχος. κεφαλὴ δὲ ἄρα ἐκείνῳ καὶ στόμα γεράνου ἐστὶ τῆς πτηνῆς,<sup>8</sup>

<sup>1</sup> *Ges*: χρυσῷ ὀπότερος.

<sup>2</sup> *Jac*: πρεσβυτέροις.

<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>a</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* (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 banksi*; 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>  
εἵποισ <sup>2</sup> ἄν. ἔρχεται δὲ οὐχ ἑλκτικὴν τὴν νῆξιν,  
ὥσπερ οὖν οἱ τῶν ἰχθύων κατὰ τὰς ἐγγέλεις <sup>3</sup>  
στενοὶ καὶ μακροί. ἔχει δὲ ῥώμην καὶ μάλα  
ἀλτικτὴν· πηδᾷ γοῦν ὥσπερ ἀπὸ νευρᾶς οἰστός  
ἀφεθείς. . . <sup>4</sup> λέγουσιν οὖν οἱ λόγοι οἱ μὲν  
Ἐπιδαύριοι τοῦτο τὸ ζῷον οὐδενὸς ἰχθύος ἔκγονον,  
ἀλλὰ τὰς πτηνὰς γεράνους φευγούσας τὸν Θράκιον  
κρυμὸν καὶ τὸν ἐσπέριον 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 τύχοιεν ὑπὲρ γῆς φερόμενοι, τὴν δὲ  
ἐκπίπτειν ἐς οὐδὲ ἓν, ἀλλ' ἀπόλλυσθαι ἄλλως· εἰ  
δὲ ὑπὲρ τοῦ πελάγους πέτοιnton, ἐνταῦθά τοι τὴν  
θάλατταν ὥσπερ οὖν θησαύρισμα παραλαβοῦσαν  
φυλάττειν ἔμβρυον, καὶ γεννᾶν τὸ ζῷον τοῦτο,  
ἀλλ' οὐ διαφθείρειν ὥσπερ ἔς τινα ἄγονον καὶ  
στερίφην γαστέρα ἐμπεσόν. καὶ τούτων μὲν τῶν  
λόγων ἄτερος καὶ δὴ διηνύσθη ὁ Ἐπιδαύριος,  
λέγει δὲ ἄλλος, οὗ τὸ γένος οὐκ οἶδα, ἑτέραν ὁδὸν  
τραπόμενος, εἶτα μέντοι οὐ ταῦτά ὁμολογεῖ, ὥς  
δ' ἂν <sup>8</sup> μὴ δοκοῖν <sup>9</sup> ἀμαθὴς εἶναι αὐτοῦ, λελέξεται  
μέντοι καὶ ἐκεῖνος. Δημόστρατος, οὗπερ οὖν καὶ  
ἀνωτέρω μνήμην ἐποιησάμην, εἶδον τὸν ἰχθύν  
ἧ δ' ὅς, 'καὶ μ' ἐσήλθεν αὐτοῦ θαῦμα, καὶ ἐβουλή-  
θην αὐτὸν 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 Epidauros 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. Demonstratus, 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

Demonstratus  
quoted

<sup>1</sup> Schn: ταῦτα.

<sup>3</sup> ἐγγέλεις.

<sup>5</sup> Jac: διαβαίνειν.

<sup>7</sup> φέρειν, οὐδὲ ἑτέραν.

<sup>9</sup> Jac: δοκοῖμι or δοκῇ.

<sup>2</sup> Ges: εἶπες.

<sup>4</sup> Lacuna.

<sup>6</sup> οἷον.

<sup>8</sup> Schn: ὥς ἂν δέ.

<sup>10</sup> Jac: ἦ.



βλέπειν. οὐκοῦν ἐνεργῶν ὄντων καὶ ἀνοιγνύντων τῶν μαγείρων αὐτόν,<sup>1</sup> ἐπεσκόπουν τὰ σπλάγχνα αὐτός. ἀκάνθας τε εἶδον ἐξ ἑκατέρας τῆς πλευρᾶς συνιούσας τε καὶ ἐγκλινούσας τὰ πέρατα ἐς ἀλλήλας, τρίγωνοι δέ' φησιν ἦσαν ὥσπερ οὖν καὶ αἱ κύρβεις, ἡπάρ τε ἐνέκειτό οἱ προήκον ἐς μῆκος, ὑπέκειτο δὲ αὐτῷ καὶ χολή μακρὰν ἔχουσα τὴν φύσαν κατὰ τὰ φασκώλια· εἶπε δ' ἂν ἰδὼν τὴν χολὴν κύαμον ὑγρὸν εἶναι. ἐξαιρεθέντα οὖν ἄμφω, καὶ ἡ χολή καὶ τὸ ἡπάρ, τὸ μὲν ἕτερον<sup>2</sup> διωγκώθη<sup>3</sup> καὶ ἔωκει ἰχθύος ἡπατι μεγίστου, διατήξασα δ' ἡ χολή τὸν λίθον (καὶ γάρ πως ἔτυχε τεθείσα ἐπὶ λίθου) εἶτα ἠφανίσθη.<sup>4</sup> ἄμφω δὲ τῷ λόγῳ ἐνταῦθα ὀρίζομεν.

10. Θήραν δὲ πηλαμύδων εἰπεῖν μὴ πάνυ τι<sup>4</sup> συνευθισμένην οὐκ ἔστιν ἕξω τῆσδε τῆς σπουδῆς. δέκα νεανῖαι τὸ ἀκμαϊότατον ἀνθοῦντες ἀναβαίνουσι ναὺν ἐλαφρὰν καὶ διὰ ταῦτά τοι<sup>5</sup> καὶ ταχυτάτην· διανέμοντες δὲ ἑαυτοὺς ἐς ἑκατέραν ἴσους τὴν πλευρὰν καὶ κορεσθέντες εὖ μάλα τροφῆς, εἶτα μέντοι τοῖς ἑρετμοῖς ἕκαστος ἐπιχειροῦσι, πλανώμενοι δεῦρο καὶ ἐκεῖσε. κάθηται δὲ εἰς ἐπὶ τῆς πρύμνης, καὶ ἐντευθέν τε καὶ ἐκείθεν παρασεύρους καθίσιν ὀρμιάς· ἡρτῆνται δὲ τούτων καὶ ἄλλαι, καὶ συνήπται πάσαις τὰ ἄγκιστρα, καὶ ἕκαστον ἄγκιστρον δέλεαρ φέρει Λακαίνης πορφύρας μαλλῶ<sup>6</sup> κατελημμένον,<sup>7</sup> καὶ πτερόν μέντοι

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

<sup>2</sup> Reiske: οὐ μὲθ' ὕστερον.

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

<sup>4</sup> πάντῃ οὖν. μέντοι.

<sup>5</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</sup> Pelamys<sup>d</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>a</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*).

λάρου ἐκάστω ἀγκίστρῳ προσήρτηται, ὥστε ἡσυχῇ<sup>1</sup> διασειεσθαι ὑπὸ τοῦ προσπίπτοντος ὕδατος. τούτων οὖν ἡμέρῳ προσνέουσιν αἱ πηλαμύδες· μία δὲ ἢ προτένης<sup>2</sup> ὅταν τὸ στόμα ἑναπερείσῃ, πρόσιασι καὶ αἱ λοιπαί, καὶ δονεῖται τὰ ἀγκίστρα ὑπὸ τὸν αὐτὸν καιρὸν περιπαρέντα τοῖς ἰχθύσιν. οἱ ἄνδρες οὖν τοῦ μὲν ἐρέττειν ἔτι ἀπέστησαν, παρήκαν δὲ τὰς κώπας, ἐξαναστάντες δὲ ἀνασπῶσι τὰς μηρίνθους εὐαγρούσας καὶ μέντοι καὶ βριθομένας τοῖς ἰχθύσιν· ὅταν δὲ ἐς τὴν ναῦν ἐμπέσωσι, διαφαίνεται τῆς εὐθρίας τὸ μαρτύριον ἐκ τοῦ πλήθους τῶν ἰχθύων τῶν ἐαλωκότων.

11. Ἡ χερσαία γαλῇ ὅτι ἦν ἄνθρωπος ἥκουσα· 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 ὥς ἐς τοῦτο τὸ ζῶον τὸ κακὸν ἔτρεψεν αὐτὴν· Ἐκάτης τῆς θεοῦ μήνης οὐδὲ τοῦτό με λέληθεν. ἡ μὲν οὖν θεὸς ἴλεως ἔστω· μύθους δὲ ἐγὼ 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 ἐκροφούσι,<sup>4</sup> δῆλόν ἐστι. φασὶ δὲ καὶ ὄρχεις γαλῆς γυναικὶ κατ' ἐπιβουλήν· ἡ ἐκούσῃ περιαφθέντας ἐπίσχειν τοῦ<sup>5</sup> ἔτι μητέρα<sup>6</sup> γίνεσθαι, καὶ ἀναστέλλειν

<sup>1</sup> ἡσυχῇ ὥστε.

<sup>2</sup> ἡ <μάλιστα> προ- add. H.

<sup>3</sup> φυλαττόμεναι.

<sup>4</sup> ἑσ: 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 τινὰ προσλαβόντα, ἣν ἴστωσαν οἱ σοφοὶ ταῦτα, καὶ<sup>2</sup> ἐς οἶνον ἐμβληθέντα κατ' ἐπιβουλὴν, φιλίαν ὡς λόγος διύστησι, καὶ ἡνωμένην τέως εὖνοιαν διακόπτει. καὶ ὑπὲρ μὲν τούτων τοὺς γόητάς τε καὶ φαρμακείας "Αρει φίλῳ κολάζειν καὶ δικαιοῦν<sup>3</sup> καταλείπωμεν. εἷη δ' ἂν καὶ ἰχθὺς 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 εἰκόσιν· ἡ γαλῇ δέ, φαίης<sup>6</sup> ἂν αὐτὴν εἶναι τὸν καλούμενον ἥπατον. ἰχθὺς δὲ ἔστιν αὕτη βραχὺς, καὶ τῷ ὀφθαλμῷ ἐπιμέμυκε· κόρας δὲ ἔχει κυάνου χροῖα προσεικασμένας. καὶ τὸ μὲν γένειον ἔχει τοῦ ἥπατος μείζον, ἥττάται δὲ αὖ πάλιν τοῦ χρέμητος κατὰ γε τοῦτο. πετραῖαν δὲ οὖσαν τὴν γαλῆν καὶ νεμομένην φυκία ἀκούω πάντων σωμάτων οἷς ἂν νεκροῖς ἐντύχη τοὺς ὀφθαλμοὺς καὶ ταύτην ὡς τὴν χερσαίαν ἐσθίειν. χρώνται δὲ αὐτῇ ἐς τὰ ὅμοια ἀλιεῖς ὅσοι κατὰ τοὺς Ἡπειρώτας φαρμακεύουσι πονηροὶ καὶ οὗτοι σοφισταὶ κακῶν. ἐπεὶ δὲ ὠμοβόρον ἐστὶ τὸ τῶν ἰχθύων <τῶνδε><sup>7</sup> φύλον, πᾶν τὸ ταῖς ὑδροθηρίαις γένος συμβιῶν καὶ τὰς ὑποδύσεις<sup>8</sup> τὰς κατωτάτας μετὶν μελαίνουσι τὰς ἐαυτῶν βάσεις καὶ τὰ κοῖλα τῶν χειρῶν, ἀφανίζουσιν πειρώμενοι τὴν ἐξ αὐτῶν αὐγὴν· τὰ γάρ τοι τῶν ἀνθρώπων μέλη,<sup>9</sup> ὡς ὅτι μάλιστα ἐκλάμποντα ἐν τῷ ὕδατι, ἐφορκὰ 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: διακαίειν.

<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.

<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> ἀνθρωπίνων μελῶν.

<sup>10</sup> πάντων.

The Marten-fish

12. Χῆμαι δὲ θαλάττιαι ζῶόν εἰσι καὶ αὐταὶ διάφορον· αἱ μὲν γὰρ αὐτῶν τραχεῖαι πεφύκασιν, αἱ δὲ λείαι πάνν· καὶ τὰς μὲν τοῖς δακτύλοις πιέσας συνθλάσεις, τὰς δὲ συντρίψεις λίθῳ καὶ μόλις.<sup>1</sup> καὶ αἱ μὲν αὐτῶν μελάνταται τὴν χροάν εἰσίν, αἱ δὲ ἀργύρῳ φαίης ἂν αὐτὰς προσεοικέναι, αἱ δὲ ἀνακραθείσας.<sup>2</sup> περίκεινται τὰς χροάς τὰς<sup>3</sup> προειρημένας. γένη δὲ αὐτῶν<sup>4</sup> διάφορα καὶ εὐναὶ πάνν ποικίλαι· αἱ μὲν γὰρ ἐν ταῖς ψάμμοις κεύνται διεσπαρμέναι ταῖς τῶν αἰγιαλῶν, διαναπαύονται τε κατὰ τῆς ἰλῦος, αἱ δὲ ὑπόκεινται τῷ βρύῳ, αἱ δὲ εἰλημμένοι τῶν σπλάδων εἴτα αὐταῖς προσέχονται μάλα ἐγκρατῶς. ἐν δὲ τῇ καλουμένῃ Ἰστροῦ θάλαττῃ αἶδε αἱ χῆμαι κατὰ τὴν ὥραν τὴν θέρειον, ὑπαρχομένου τοῦ ἀμήτου, δίκην ἀγέλης ἀλλήλαις συμφέρονται, καὶ ἀναπλέουσι κούφως, τὰ γε πρῶτα βαρεῖαι<sup>5</sup> τε καὶ ἐπαχθεῖς οὔσαι καὶ οὐκ ἀναπλεύσασαι, ἀλλὰ<sup>6</sup> τηνικάδε οὐκέτι τοιαῦται. ἀποδιδράσκουσι δὲ τὸν νότον, καὶ φεύγουσι τὸν βορρᾶν, καὶ οὐδὲ τὸν εὐρον<sup>7</sup> ἀνέχονται. χαίρουσι δὲ ἀκύμονι θαλάττῃ, καὶ ζεφύρου καταπνεούσαις αὔραις ἡδέαις τε καὶ μαλακαῖς. ὑπὸ ταύταις οὖν τοὺς ἑαυτῶν εἰλυοὺς<sup>8</sup> ἐκλιποῦσαι, μεμυκνυῖαι τε καὶ κατὰκλειστοὶ ἔτι, ἀνίσταν ἐκ τῶν μυχῶν, καὶ ἀκύμονος οὔσης τῆς θαλάττης νέουσι· καὶ τότε ἀνοίξασαι τὰς ἑαυτῶν στέγας ἐκκύπτουσι, ὥς ἐκ τῶν ἰδίων θαλάμων αἱ νύμφαι ἢ τὰ ῥόδα πρὸς τὴν εἰλην ὑπαλεανθέντα καὶ ἐκκύψαντα τῶν καλύκων. οὐκοῦν<sup>9</sup> κατὰ μικρὰ

<sup>1</sup> καὶ μόλις *del.* H.<sup>3</sup> *Jac*: ἀπάσας τὰς.<sup>5</sup> ἑαυταῖς βαρεῖαι.<sup>2</sup> ἀνακραθείσαι.<sup>4</sup> αὐταῖς.<sup>6</sup> *Jac*: ἀλλ' αἱ.

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>a</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 beneath their influence they quit their burrows, with their shells still closed and fast shut, and mount upwards from their recesses and, when the sea is waveless, 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>a</sup> That part of the Euxine that lies off Istrus, S of the mouths of the Danube.<sup>7</sup> τὸν εὐρον οὐδέ.<sup>9</sup> οὐκοῦν καὶ αἱ κόγχαι.<sup>8</sup> εἰλέους.

ὑποθαρροῦσαι,<sup>1</sup> <καὶ><sup>2</sup> μάλα γε ἀσμένως ἡσυχάζουσι καὶ ἀτρεμοῦσι τὸν ἐταῖρον ἀνεμον προσδεχόμεναι, καὶ τὸν μὲν ὑπεστόρεσαν χιτῶνα, τὸν δὲ ὠρθωσαν, καὶ πλέουσι τῷ μὲν ἰστίῳ αἱ χῆμαι, τῷ δὲ σκάφει χρώμεναι. καὶ προΐασι μὲν τὸν τρόπον τοῦτον, ἡσυχίας οὐσης καὶ εὐδίας (οὐδὲν φαίης ἂν μακρόθεν ἰδὼν ἢ νηϊτὴν στολὸν εἶναι). εἰ δὲ αἰσθωνται νεὺς ἐπίπλουν ἢ ἔφοδον θηρίου ἢ νῆξιν ἰχθύος ἀδροῦ, ἑαυτὰς ὑφ' ἐνὶ κρότῳ τῶν ὀστράκων πτύξασαι, κατὰ λισθὸν τε ἀθρόαι καὶ ἡφανίσθησαν.

13. Ὁ δὲ αἰμόρρους (εἴη δ' ἂν γένος ἕχως οὗτος) μάλιστα ἐν τοῖς πετρώδεσι χηραμοῖς ἤθη τε ἔχει καὶ διατριβάς. μῆκός τε σώματος εἵληχε πόδα, πλάτος δὲ ἐξ εὐρείας τῆς κεφαλῆς μείουρος κάτεισιν ἔστε ἐπὶ τὴν οὐράν· καὶ πῇ μὲν φλογώδης ἰδεῖν ἔστι, πῇ δὲ δεινῶς μέλας· φρίττει δὲ τὴν κεφαλὴν οἶονεὶ κέρασί τισιν. ἔρπει δὲ ἡσυχὸς ἐπιθλίβων τὰς τῆς νηδύος φολίδας, λοξὸν δὲ οἷμον πρόεισιν. ἡρέμα οὖν<sup>3</sup> ὑπῆχει, ὡς καταγνώ- ναι νῶθειαν αὐτοῦ καὶ οὐδένειαν. δακῶν δὲ νύγμα ἐργάζεται, καὶ τοῦτό γε ἰδεῖν ἔστι παραχρήμα κυανοῦν, καρδιώττει γε μὴν ὁ πληγείς μάλα<sup>4</sup> οἰκτιστα,<sup>5</sup> ἐκκρίνει δὲ ἡ γαστήρ ὀχετούς. νύξ δὲ ἀφίκετο ἢ πρώτη, καὶ αἷμα ἐκρεῖ διὰ τε ῥινῶν καὶ αὐχένος καὶ μέντοι καὶ δι' ὠτῶν σὺν ἰῷ χολώδει, οὐρα δὲ ἀφήσιν ὑφαίμα ἢ κύστις. εἰ δὲ καὶ ὠτειλαί εἰσὶ τινες παλαιαὶ περὶ τὸ σῶμα, ῥήγνυνται καὶ αὐταί. εἰ δὲ θῆλυς αἰμόρρους κρούσει τινὶ <ὶόν><sup>6</sup> μεθήσιν, καὶ ἐς τὰ οὐλα ὁ

<sup>1</sup> ὑποθαρροῦσαι.

<sup>3</sup> γοῦν.

<sup>2</sup> <καὶ> add. H.

<sup>4</sup> ἀλλά.

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<sup>The 'Hae-</sup> of snake which lives and has its haunts chiefly among<sup>morrhous'</sup> 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>5</sup> Jac: ὠκιστα.

<sup>6</sup> <ὶόν> add. OSchn.

ἰὸς ἀναθεῖ, καὶ ἐκ τῶν ὀνύχων ἄκρων<sup>1</sup> αἷμα ἐκχεῖται  
πάμπολυ, καὶ ἐκθλίβονται τῶν οὐλῶν οἱ ὀδόντες.  
τούτῳ φασι τῷ θηρίῳ περιπεσεῖν ἐν Αἰγύπτῳ τὸν  
τοῦ Μενέλεω κυβερνήτην Κάνωβον Θώνιδος βασι-  
λεύοντος, καὶ συνείσαν τὴν Ἑλένην τοῦ δακετοῦ  
τὴν ἰσχὺν κατάζει μὲν αὐτοῦ τὴν ῥάχιν, ἐξελεῖν 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 πεπωλευμένους καὶ τιθάσους πάνθη-  
ρας καὶ ὄρυγας τετράκερως, βοῶν δὲ γένη δύο,  
δρομικοὺς τε καὶ ἄλλους ἀγρίους δεινούς. ἐκ  
τούτων γε τῶν βοῶν καὶ τὰς μυιοσόβας<sup>2</sup> ποιοῦν-  
ται, καὶ τὸ μὲν <ἄλλο><sup>3</sup> σῶμα παμμέλανές εἰσιν  
οἶδε, τὰς δὲ οὐρὰς ἔχουσι λευκὰς ἰσχυρῶς. καὶ  
περιστερὰς ὠχρὰς κομίζουσιν, ὥσπερ<sup>4</sup> ὄν καὶ  
λέγουσι μῆτε ἡμεροῦσθαι μῆτε ποτὲ πραῦνεσθαι,  
καὶ ὄρνιθας δέ, οὓς κερκορώνους<sup>5</sup> φιλοῦσιν ὀνο-  
μάζειν, καὶ κύνας γενναίους; ὑπὲρ ὧν ἄνω μοι λέ-  
λεκται, καὶ πιθήκους λευκοὺς καὶ μελαντάτους  
ἄλλους.<sup>6</sup> τοὺς γάρ τοι πυρροὺς ὡς γυναιμανεῖς ἐς  
τὰς πόλεις οὐκ ἄγουσιν, ἀλλὰ καὶ ποθεν ἐπιπηδή-  
σαντες ἀναιροῦσιν, ὡς μοιχοὺς μεμισηκότες.

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

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

<sup>3</sup> <ἄλλο> add. H.

<sup>4</sup> οἷασπερ.

<sup>5</sup> κερκίωνας Ges.

<sup>6</sup> ἄλλους καὶ τοὺς 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, The tale of  
Canobus and  
Helen  
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>

14. The people of India bring to their king tigers Animals  
presented to  
the Indian  
King  
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 *Cercorónoi* (mynahs);<sup>c</sup> and hounds of good pedi-  
gree (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.

<sup>a</sup> It seems impossible to identify this snake; see Gow-  
Scholfield on Nicander, Th. 282-319.

<sup>b</sup> 'Panther' and 'leopard' are synonymous terms, al-  
though in 7. 47 Ael. appears to distinguish them. Perh.  
render 'snow-leopard' or 'ounce.'

<sup>c</sup> κερκορώνος conjecturally identified with κερκίων, the  
Indian mynah; though κερκο- 'would suggest one of the  
handsome long-tailed Jays' (Thompson, *Gk. birds*).

<sup>d</sup> See 4. 19; 8. 1.

<sup>e</sup> The Orang-utan (Gossen § 241).

15. Ἰνδῶν δὲ ὁ μέγας βασιλεὺς μιᾶς ἡμέρας ἀνὰ πᾶν ἔτος ἀγωνίας προτίθησι τοῖς τε ἄλλοις ὅσοις εἰπόντες ἐτέρωθι, ἐν δὲ <sup>1</sup> τοῖς καὶ ζώοις ἀλόγοις, ἀλλὰ ἐκείνοις <γε> <sup>2</sup> ὧν ἐκπέφυκε κέρατα. κυρίῳ τει δὲ ταῦτα ἄλληλα, καὶ φύσει τινὶ θαυμαστῇ μέχρι νίκης ἀμιλλᾶται, ὥσπερ οὖν ἀθλῆται ἢ ὑπὲρ ἄθλων μεγίστων ἰσχυρίζομενοι ἢ ὑπὲρ κλέους σεμνοῦ καὶ φήμης τινὸς ἀγαθῆς. εἰσὶ δὲ οἱ ἀγωνισταὶ οἷδε οἱ ἄλογοι. ταῦροί τε ἄγριοι καὶ κριοὶ ἡμεροὶ καὶ οἱ καλούμενοι ἡ μέσοι <sup>3</sup> καὶ ὄνοι μονόκερω καὶ ἡ ὕαιναι. <sup>4</sup> φασὶ δὲ εἶναι τοῦτο τὸ ζῶον δορκάδος μὲν ἦττον, ἐλάφου δὲ πολλῷ θρασύτερον καὶ θυμούμενον ἐς κέρα. εἴτα ἐπὶ πᾶσιν οἱ ἐλέφαντες ἀγωνισταὶ 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 οὗ φησι τοῦ ἔχενος τὰ βρέφη διεσθίειν τῆς μητρὸς τὴν γαστέρα, ὥσπερ οὖν θυροκοποῦντα, ἵνα τι καὶ παίσω, <sup>5</sup> καὶ ἐξαράττοντα πεφραγμένην ἑξοδόν, ἀλλὰ τοῦ θήλεος θλιβομένου <sup>6</sup> καὶ τῆς γαστρὸς οἱ στεννομένης ('Ὀμηρεὺς 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 βρέφων καὶ ἐκείναι ἄνω ποντῶν λόγων εἶπον. Ἡρόδοτον δὲ ἀξιώ μὴ μοι

<sup>1</sup> δὲ δὴ.

<sup>3</sup> Corrupt.

<sup>5</sup> παίσω.

<sup>2</sup> <γε> add. H.

<sup>4</sup> Corrupt.

<sup>6</sup> τὸν θῆλιν θλιβόμενον.

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) 'straitened,'<sup>d</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>e</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 9. 60.

μηνίειν, εἰ μύθοις ἐγγράφω ὅσα ὑπὲρ τῆς τῶν ἔχων ὠδίνος 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 τοι καὶ τήκωνται<sup>1</sup> προϊόντες ἐς γῆρας,<sup>2</sup> ὁ μὲν τὸν χερσαῖον πίθηκον ἔχει φάρμακον, ὁ δὲ ἀναζητεῖ τὸν συμφυῆ. ὥς γὰρ ἔστι καὶ ἐν θαλάττῃ πίθηκος, εἰπόν πον. καὶ ἔστι καὶ τῷδε οὗτος ἀγαθόν, ὥς ἐκείνῳ ἐκείνος.

18. Ἔστι δὲ ἄρα ἐν τοῖς ἀδιηγῆτοις καὶ ἀριθμοῦ περιττοτέροις καὶ σπηδεῶν, κακὸν ἔρπετόν· ὁμόχρουν τε εἶναι τῷ αἰμόρρῳ καὶ τήνδὲ φησὶ Νίκανδρος καὶ ἀδελφὴν κατὰ σχῆμα. καὶ τοῦτο ἐκείνος λέγει· ὠκυτέρα τε<sup>3</sup> εἶναι δοκεῖ, παρίσθησι δὲ καὶ τινα σμικρότητος<sup>4</sup> φαντασίαν· γυρὸν γὰρ<sup>5</sup> καὶ ἑλικτὸν πρόεισι τὸν οἶμον, καὶ μάλιστα ἐν τούτῳ διαφεύδεται τοὺς ὁρῶντας ὅση τὸ μέγεθός ἐστιν. δεινὸν δὲ ἄρα τὸ ἐξ αὐτῆς τραῦμα· πρόεισι γοῶν καὶ ὑποσῆπει, καὶ τήν γε θῆρα<sup>6</sup> τὴν προειρημένην ἀποδείκνυσιν φεράννυμον. ὁ γοῶν ἰὸς ἐπὶ πᾶν ὠθεῖται τὸ σῶμα τάχῃ ἀμάχῳ, καὶ μέντοι καὶ ἡ θρῖξ καὶ ἐκείνη μυδῶσα 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 also 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 described and which are past numbering, is the *Sépédon*, 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 festers 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  
*Sépédon*

<sup>a</sup> See 12. 27.

<sup>6</sup> *Ges*: θήραν.



19. Χερσαία χελώνη ζῶον λαγνίστατον, ἀλλὰ ὅ γε ἄρρην· ὁμιλεῖ δὲ ἡ θήλεια ἀκουσα. καὶ λέγει Δημοστράτος, ἀνὴρ, ὡς λέγω<sup>1</sup> καὶ τοῦτο, τῶν ἐκ τῆς Ῥωμαίων βουλῆς γενόμενος (καὶ οὐ τίς ποῦ διὰ τοῦτο ἤδη τεκμηριῶσαι 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 προσέψανσεν, οὐκ ἂν θαυμάσαιμι<sup>2</sup>) λέγει δὲ ὅδε ὁ ἀνὴρ, ὑπὲρ ὅτου μὲν<sup>3</sup> ἑτέρου τὴν ὁμιλίαν ἀναίνεται ἡ θήλεια οὐκ ἔχειν σαφῶς εἰδέναι, τεκμαίρεσθαι δὲ ἐκείνῳ φησιν. ἡ θήλεια οὐκ ἄλλως ὁμιλεῖ ἢ πρὸς τὸν ἄρρενα ὁρῶσα· καὶ ὁ μὲν ἐξέπλησε τὴν ἐπιθυμίαν κῆτα ἀπηλλάγη, ἡ δὲ ἑαυτὴν ἐπιστρέφει ἡκίστη ἐστὶ τῷ τε ὄγκῳ τοῦ χελωνίου καὶ ἐρεισθεῖσα ἐς τὴν γῆν. δείπνον οὖν ἑτοιμον ὑπὸ τοῦ γαμέτου καταλείπεται τοῖς τε ἄλλοις ζώοις καὶ οὖν καὶ τοῖς αἰετοῖς. αἱ μὲν οὖν ταῦτα ὀρρωδοῦσιν, ὡς ἐκείνος λέγει, οἳ γε μὴν ἄρρενες<sup>4</sup> σωφρονούσας αὐτάς καὶ τιθεμένας πρὸ τοῦ ἡδέος τὸ σωτήριον οὐκ ἔχουσιν ἀναπεύσαι.<sup>5</sup> οἱ δὲ φύσει τιμὴ ἀπορρήτων ἔγγα<sup>6</sup> προσείουσιν<sup>7</sup> ἐρωτικὴν καὶ δέους ἐπιλήθον ἀπαντος.<sup>8</sup> ἦσαν δὲ ἄρα ἐρωτικῶς ἐχούσης χελώνης ἔγγες οὐκ ᾤδαι μὰ Δία, ὅποιας Θεόκριτος ὁ τῶν νομηντικῶν παιγνίων συνθέτης ληρεῖ, ἀλλ' ἀπόρρητος πόα, ἥσπερ οὖν οὔτε ἐκείνος ὄνομα εἰδέναι φησὶν, οὔτε ἄλλον ἐγνωκέναι ὁμολογεῖ· εἰκότασι δὲ τῇ πόα

<sup>1</sup> Jac: λέγει.

<sup>2</sup> οὐκ ἂν θ.] θαυμάσια αὐτοῦ.

<sup>3</sup> μὲν καί.

<sup>4</sup> ἄρρενες οἶδε.

19. The land-Tortoise is a most lustful creature, at least the male is; the female however mates unwillingly. And Demostratus, 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 Demostratus 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 Demostratus, 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 Demostratus admits that neither he nor anyone else knows the name. Apparently the males

<sup>5</sup> ἀναπεῖθιν.

<sup>7</sup> Schn: προῖασιν.

<sup>6</sup> ἀμάχῳ ἔγγα ἀπορρήτως.

<sup>8</sup> Jac: παντός.

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 ἄρρην,<sup>3</sup> μεταθεῖ δὲ ἡ θήλεια ἡ τέως φεύγουσα νῦν φλεγόμενη, καὶ ἐξοιστρᾶται καὶ ἰμείρει τῆς συνόδου· δέος δὲ ἐκείναις<sup>4</sup> φρουδὸν ἔστι, καὶ ὑπὲρ ἑαυτῶν ὀρρωδοῦσιν ἥκιστα.

20. Θεσσαλονίκη τῇ Μακεδονίτιδι χώρος ἐστι γειτνίων καὶ καλεῖται Νίβας. οὐκοῦν οἱ ἐνταῦθα ἀλεκτρονύες ὥδῃς τῆς συμφυοῦς ἀμοιροῦσι καὶ σιωπῶσι πάντα πάντῃ. καὶ διαρρεῖ λόγος παροιμιώδης ἐπὶ τῶν ἀδυνάτων, ὃς λέγει 'τότε ἂν ἔχοιτε<sup>5</sup> τόδε τι, ὅταν Νίβας κοκκύῃ.'

21. Ὅτε 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 ἱερὸν Ἰνδοὶ μετὰ πολλοῦ τοῦ θειασμοῦ προσετρέποντο,<sup>6</sup> οὐκοῦν παντοῖοι ἐγένοντο οἱ Ἰνδοὶ δεόμενοι τοῦ Ἀλεξάνδρου μηδένα ἐπιθέσθαι τῷ ζῳῷ· ὁ δὲ κατένευσε. παριούσης οὖν τῇ στρατιᾷ καὶ κτύπου γενομένου, εἶτα ὁ δράκων ἦσθετο· ὀξυηκοῦτάτων δὲ ἄρα ζώων ἐστὶ καὶ ὀξυωπέστατον· συριγμὸν μὲν οὖν ἀφήκε μέγιστον καὶ φύσημα, ὥς ἐκπληξάι τε πάντας καὶ ἐκταράξαι. ἐλέγετο δὲ ἄρα πῆχεων ἑβδομήκοντα εἶναι, ἐφάνη γὰρ μὴν<sup>7</sup> οὐ πᾶς·

<sup>1</sup> Lacuna: παλιώρας 'vox nihili'.

<sup>2</sup> Schol.: ἔμπαλιν γίνεται τὰ.

<sup>3</sup> ἄρρην ἑρῶν ὡς οὐκ ἑρῶν.

<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 Macedon 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: ἔχητε.

<sup>6</sup> Ges: προσετρέποντο.

<sup>7</sup> καὶ ἐφάνη μὲν.

μόνην γὰρ ἐξέκυψε τὴν κεφαλὴν.<sup>1</sup> καὶ οἷ γε ὀφθαλμοὶ ἄδονται αὐτοῦ τὸ μέγεθος ἔχειν Μακεδονικῆς περιφεροῦς ἀσπίδος<sup>2</sup> μεγάλῃς.

22. Ταῖς κορώναις ἔργον τοὺς αἰτοὺς ἐρεσχελεῖν ἔστιν. οἱ δὲ ὑπερφρονοῦσιν αὐτῶν, καὶ ἐκείναις<sup>3</sup> μὲν ἀπολείπουσιν τὴν κάτω φέρεσθαι πτῆσιν, αὐτοὶ δὲ τὸν αἰθέρα [ὑψηλότερον ὄντα]<sup>4</sup> ὠκίστοις<sup>5</sup> τέμνουσιν πτεροῖς, οὐ δὴπον δεδιότες (πῶς γὰρ ἂν τοῦτο εἴποι τις, τὴν τῶν αἰτῶν ἀλκὴν καλῶς ἐπιστάμενος;) ἀλλὰ ἰδίᾳ τινὶ μεγαλονοίᾳ ἐώσιν ἔρρειν ἐκείνας κάτω.

23. Τὸν ἰχθὺν τὸν πομπίλον οὐ μόνον Ποσειδῶνος λέγουσιν ἱερὸν εἶναι, ἀλλὰ καὶ τῶν ἐν Σαμοθράκῃ θεῶν φίλον. ἀλιέα γοῦν τινα ἐν τοῖς ἄνω τοῦ χρόνου τιμωρίαν ὑποσχεῖν τῷδε τῷ ἰχθύϊ. καὶ τὸ μὲν ὄνομα ἦν ὡς λόγος τοῦ ἀλιέως Ἐπωπεύς,<sup>6</sup> ἦν δὲ ἐξ Ἰκάρου τῆς νήσου, καὶ υἱὸς αὐτῷ ἦν. ἀθηρίας οὖν ποτὲ γενομένης ἰχθύων, ἀνήγαγε τὸν βόλον μόνους θηράσαντα πομπίλους,<sup>7</sup> οὐσπερ οὖν καὶ δεῖπνον σὺν τῷ παιδί ὁ Ἐπωπεύς ἔθετο. οὐκ ἐς μακρὰν δὲ δίκη τιμωρὸς<sup>8</sup> μετήλθεν αὐτόν. τῇ γὰρ ἀλιάδι αὐτοῦ κήτος ἐπελθὼν 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· σφαδάζουσι γὰρ παραχρήμα καὶ ἐκμαί-

<sup>1</sup> μόνη . . . ἡ κεφαλὴ H.

<sup>2</sup> Ges: ἐκείνας.

<sup>3</sup> τοῖς ὠκίστοις.

<sup>4</sup> τοὺς πομπίλους.

<sup>5</sup> περιφεροῦς μεγάλῃς del. H.

<sup>6</sup> [ὑψ. ὄντα] gloss. H.

<sup>7</sup> Gill: Ὅπωπεύς here and below.

<sup>8</sup> τιμωρὸς 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.

νουνται, καὶ ἀτρεμεῖν ἀδυνατοῦντες ἐπὶ τοὺς αἰγια-  
λοὺς ἐκφέρονται, καὶ ἅπαξ ἐκβρασθέντες ὑπὸ τοῦ  
κύματος κορώναις τε εἰναλῖαις<sup>1</sup> καὶ λάροις  
δείπνόν εἰσιν. λέγει δὲ Ἀπολλώνιος ὁ Ῥόδιος ἢ  
Ναυκρατίτης ὅτι καὶ ἄνθρωπός ποτε οὗτος ἦν, καὶ  
ἐπὶ ὁρμήμενεν. ὁ δὲ Ἀπόλλων ἠράσθη κόρης, καὶ  
ἐπειράτο αὐτῇ ὁμιλῆσαι· ἡ δὲ ἀποδιδράσκουσα  
ἦλθεν εἰς Μίλητον καὶ ἐδεήθη Πομπίλου τινὸς  
θαλαττοῦργοῦ, ἵνα αὐτὴν διαγάγοι τὸν πορθμόν·  
ὁ δὲ ὑπήκουσεν. ἐπιφανείς δὲ ὁ Ἀπόλλων τὴν  
μὲν κόρην ἀρπάξει, τὴν δὲ ναῦν λίθον ἐργάζεται,  
τὸν δὲ Πομπίλον εἰς τὸν ἰχθὺν τοῦτον μετέβαλεν.

24. Ἰνδοὶ 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 ῥήτρας ἐπὶ  
χρυσίῳ παμπόλλῳ καὶ ἀργυρίῳ, καὶ οὐχ ἡγοῦνται  
αἰσχρὸν εἶναι ἐρίζεσθαι ὑπὲρ τῶνδε τῶν ζώων,  
συνωρίζουσι δὲ αὐτοὺς ἄρα καὶ ὑπὲρ τῆς νίκης  
κυβεύουσιν. οἱ μὲν οὖν ἵπποι ζύγιοι θέουσιν, οἱ  
δὲ βοῦς παράσειροι, καὶ ἐγχρίμπει τῇ νύσσει ὁ  
ἕτερος, καὶ δεῖ δραμεῖν σταδίους τριάκοντα. ἴσου  
δὲ τοῖς ἵπποις οἱ βόες συνθέουσι, καὶ οὐκ ἂν  
ἀποκρίνειας τὸν ὠκύτερον οὔτε βοῦν οὔτε ἵππον·  
ἐὰν δὲ ποτε ὁ βασιλεὺς πρὸς τινα ὑπὲρ τῶν  
ἑαυτοῦ βοῶν σύνθηται, εἰς τοσαύτην προχωρεῖ  
φιλονικίαν, ὥς 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 gamble 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 *stadēs*. 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

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 *Κτίσις Ναυκράτειος*, but it is thought unlikely that he was born or lived at Naucratis.

παρορμᾶν τὸν ἡνίοχον. ὁ δὲ ἄρα τοὺς μὲν ἵππους ἐξαιμάττει τῷ κέντρῳ, τῶν δὲ βοῶν τὴν χεῖρα ἀνέχει· ἀκέντητοι γὰρ θεοῦσι. τὸσαύτη δὲ ἔστι περὶ τὴν βοεικὴν ἀμιλλαν ἢ φιλοτιμία, ὥς μὴ μόνους τοὺς πλουσίους ὑπὲρ αὐτῶν ἐπὶ πολλῷ φιλονικεῖν μηδὲ τοὺς δεσπότας ἀλλὰ καὶ τοὺς θεωμένους, οἳ δὴ πού καὶ ὁ Ἰδομενεὺς ὁ Κρήσι καὶ ὁ Λοκρὸς Αἴας παρ' <sup>1</sup> Ὀμήρῳ φιλονικοῦντε <sup>2</sup> ἀποδείκνυσθον. εἰσὶ δὲ καὶ ἕτεροι παρ' αὐτοῖς βόες, ἰδεῖν κατὰ τοὺς μεγίστους τράγους· <καὶ> <sup>3</sup> αὐτοὶ δὲ καθ' ἑαυτοὺς ζεύγνυνται, καὶ τρέχουσιν ὠκιστα, καὶ τῶν ἵππων γε τῶν Γετικῶν οὐκ εἰσὶ νωθέτεροι.

25. Λόγος ἔχει τοὺς ἵππους τοὺς πίνοντας ἐκ τοῦ Κοσσινίτου ποταμοῦ (ἔστι δὲ οὗτος ἐν Θράκῃ) δεινῶς ἐκθηριουῖσθαι· ἐκδίδωσι δὲ ὁ ποταμὸς οὗτος ἐς τὴν Ἀβδηριτῶν, καὶ ἀναλίσκεται ἐς τὴν Βίστονικὴν λίμνην. ἐνταῦθά τοι καὶ τὰ βασιλεία γενέσθαι ποτὲ Διομήδους τοῦ Θρακῆς, ᾧ καὶ αἱ ἀνήμεροι ἐκεῖνοι ἵπποι κτῆμα ἦσαν ὁ Ἡράκλειος ἄθλος. τὸ δὲ αὐτό φασι πάσχειν καὶ τοὺς ἵππους τοὺς ἐκ τῆς Ποτνιαδος κρήνης πίνοντας. αἱ δὲ Ποτνιαὶ τὸ χωρίον, ἐνθα ἡ κρήνη, οὐ μακρὰν ἀπὸ Θηβῶν ἔστιν. Ὠρεΐτας <sup>4</sup> δὲ λέγουσι καὶ Γεδρωσίους <sup>5</sup> ἰχθὺς παραβάλλειν τοῖς ἵπποις χόρτον. Κελτοὺς δὲ ἀκούω καὶ τοῖς βουσί καὶ

<sup>1</sup> παρὰ τῷ.

<sup>2</sup> φιλονικοῦντες.

<sup>3</sup> <καὶ> add. H.

<sup>4</sup> Jac: Ὠραεΐτας.

<sup>5</sup> Gill: Ἀδρασίους.

\* The Compsantus of Hdt. 7. 109.

<sup>b</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>c</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 ἰχθὺς διδόναι δαίπνον. ἐνταῦθά τοι  
λέγουσι καὶ τοὺς ἵππους τὴν ἀποπνοὴν τὴν ἐκ τῶν  
ἀνθρώπων φεύγοντας ἐς τὰ νοτιώτερα τῆς Εὐρώπης  
φέρεσθαι, μάλιστα ὅταν οἱ νότοι καταπνέωσι. καὶ  
Μακεδόνας δὲ καὶ Λυδοὺς ὁμολογοῦσιν τινες καὶ  
αὐτοὺς ἰχθύσι 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 θελγομέ-  
νας τάχιστα ἐγκύμονας γίνεσθαι, καὶ οὖν καὶ  
καλοὺς τοὺς πώλους ἀποτίκτειν. καὶ ἐκεῖνο δὲ  
περὶ ἵππων ἤκουσα. τοὺς πρεσβυτέρους ἤδη φασὶ  
καὶ προήκοντας τὴν ἡλικίαν ἀσθενῆ γενῆναι τὰ ἐξ  
αὐτῶν ἐκγόνα. τὰ τε γὰρ ἄλλα καὶ τοὺς πόδας  
ἀγενεῖς ἔχειν. βίον δὲ ἵππων καὶ χρόνον ἀριθμοῦ-  
σιν ἐς τοσάδε ἔτη. τῶν μὲν<sup>1</sup> ἀρρένων ἐς πέντε  
καὶ τριάκοντα.<sup>2</sup> . . . Ἀριστοτέλης δ' ὁ Νικομάχου  
λέγει πέντε καὶ ἐβδομήκοντα ἔτη διαβιώναι ἵππον.

26. Ἐκ Σούσων τῶν Περσικῶν ἐς Μηδίαν  
ἀπόντι<sup>3</sup> ἐν τῷ δευτέρῳ σταθμῷ πάμπολύ τι  
λέγεται σκορπίων πλήθος γίνεσθαι, ὥστε τὸν τῶν  
Περσῶν βασιλέα, ὅποτε διόι,<sup>4</sup> πρὸ τριῶν ἡμερῶν  
προσάττειν πᾶσι θηρεύειν αὐτοὺς, καὶ τῷ πλείσ-  
τους θηράσαντι δῶρα διδόναι. εἰ γὰρ τοῦτο μὴ  
γένοιτο, ὁ χώρος ἄβατός ἐστιν. ὑπὸ παντὶ γὰρ

<sup>1</sup> μὲν γάρ.

<sup>2</sup> Lacuna.

<sup>3</sup> Schn: ἀπόντων.

<sup>4</sup> Schn; δὴ ἰοι.

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>fed 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 <sup>affected by</sup>  
were; and the Mares are so enchanted by the <sup>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. . . .<sup>a</sup> But Aristotle the son of Nico-  
machus 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</sup>  
Persia to Media there are said to be Scorpions <sup>in Persia</sup>  
in multitudes, so that when the Persian King is going  
to pass that way he issues orders three days in ad-  
vance 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 ἡ δὲ θήλεια πλεῖω τῶν τετταράκοντα, 'in the case of  
Mares, more than forty.'

λίθῳ καὶ βῶλῳ πάσῃ σκορπίος ἐστί. λέγουσι δὲ καὶ ὑπὸ σκολοπενδρῶν ἐξαναστῆναι Ῥοιτεῖς τοσοῦτο πλήθος αὐτοῖς ἐπεφόιτησε τούτων. φασὶ δὲ καὶ ἐν Κυρήνῃ μυῶν 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 διποδας εἶναι μῦς, καὶ μεγίστους μεγέθει φύεσθαι, τοῖς γε μὴν ἐμπροσθίοις ποσὶν ὡς χερσὶ χρῆσθαι· εἶναι γὰρ αὐτοὺς τῶν ὀπισθεν βραχυτέρους.<sup>3</sup> βαδίζουσι δὲ ὀρθοὶ ἐπὶ τοῖν δυοῖν ποδοῖν· ὅταν δὲ διώκωνται, πηδῶσι. Θεόφραστος λέγει ταῦτα.

27. Λέγει τις λόγος<sup>4</sup> τοὺς ὀρνίθας τοὺς ἀτταγᾶς μετακομισθέντας ἐς Αἴγυπτον ἐκ Λυδίας καὶ ἀφενέντας ἐς τὰς ὕλας τὰ μὲν πρῶτα ὄρνυγος φωνὴν ἀφιέναι· χρόνῳ δὲ ὕστερον τοῦ ποταμοῦ κοίλου ρυέντος λιμὸς ἐγένετο, καὶ πολλοὶ τῶν κατὰ τὴν χώραν ἀπώλλυντο. οὐ διέλιπον οὖν οἱ ὀρνίθες οὗτοι πολλῶ σαφέστερον καὶ ἐναρθρότερον παιδίον φθέγμα.<sup>5</sup> ἀφιέντες καὶ λέγοντες 'τρεῖς τοῖς κακοῖς τὰ κακά,' λέγει δὲ ὁ αὐτὸς λόγος ὅτι συλληφθέντες καὶ ἀγρευθέντες οὐ μόνον οὐ τιθασεύονται, ἀλλὰ οὐδὲ φωνὴν ἐτι ἀφιδᾶσιν ἢν πρότερον ἠφίεσαν· ἡ δουλεία γὰρ αὐτῶν καὶ ἡ κάθευρξις<sup>6</sup> καταληφίζεται σιωπῇ· εἰ δὲ ἀφελθῶσι καὶ ἐλεύθερον ἀπλώσωσι

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 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 (*echinoi*), and these the natives call 'prickly mice' (*echinees*).<sup>b</sup> And I have heard that in Egypt there are mice<sup>c</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 The 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>1</sup> Jac: γένεσθαι.

<sup>2</sup> Ges: ἐχινώδεις. MSS; ἐ. [ὀξεῖας ἀκάνθας: ἐχιντάς] del. H.

<sup>3</sup> βραχυτέρους. [ἐλδον τούτους, λιβυκοὶ εἰσιν] del. Jac, H.

<sup>4</sup> λόγος τις λέγει. <sup>5</sup> Jac: μείζον φθέγμα.

<sup>6</sup> καὶ ἡ κάθευρξις del. H.

τὸ πτερόν, καὶ ἐς ἥθη τὰ ἑαυτῶν ἀφίκωνται πάλιν γίνονται ἔμφωνοι, ὁμοῦ καὶ τὸ φθέγμα καὶ τὴν παρρησίαν ἀναλαβόντες.

28. Λέγουσι δὲ καὶ τοὺς σκῶπας (ὧν καὶ "Ὅμηρος ἐν 'Οδυσσεΐᾳ μέμνηται λέγων πολλοὺς αὐτοὺς περὶ τὸ ἄντρον τὸ τῆς Καλυψοῦς εὐνάζεσθαι) καὶ ἐκείνους ἀλίσκεσθαι ὀρχήσει. ἄνδρες <δὲ><sup>1</sup> ὀρχηστικοὶ φασι καὶ ὀρχήσεως εἰδὸς τι ἐξ αὐτῶν κεκλησθαι, καὶ εἴ γε αὐτοῖς χρή πιστεύειν, ἣ ὀρχησις αὕτη σκῶψ κέκληται. καὶ τὸ μιμῆσθαι δέ τινα<sup>2</sup> ἐπὶ τὸ γελοιότερον καὶ διαπαίξεν ἡδιστον δοκεῖ τοῖσδε τοῖς ὄρνισιν· 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 προσεικυῖαν τῷ βαθυτάτῳ,<sup>4</sup> ἔχειν δὲ τὰ πτερά αὐτοῦ φασι στίγματα<sup>5</sup> ὑπόλευκα. ἀναφαίνει<sup>6</sup> τε δύο ἀπὸ τῶν ὀφρύων παρ' ἑκάτερον τὸν κρόταφον πτερά. Καλλίμαχος δὲ δύο φησὶν εἶναι γένη σκωπῶν, καὶ τοὺς μὲν φθέγγεσθαι, τοὺς δὲ συγκεκληρῶσθαι σιωπῇ· καὶ τοὺς μὲν αὐτῶν λέγεσθαι σκῶπας, τοὺς δὲ αἰσικωπας. λέγει δὲ Ἀριστοτέλης τοὺς παρ' Ὀμήρῳ διὰ τοῦ σίγμα μὴ λέγεσθαι, ἀλλὰ ἀπλῶς ὀνομάζεσθαι κῶπας. τοὺς οὖν τιθέντας τὸ σίγμα ἁμαρτάνειν πῆρς κατὰ τὸ ὄνομα ἀληθείας καὶ τῆς Ὀμήρου περὶ τὸν ὄρνιν κρίσεώς τε καὶ

<sup>1</sup> <δὲ> add. H.

<sup>2</sup> τινας.

<sup>3</sup> <καὶ> add. H.

<sup>4</sup> βαθυτάτα.

<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 *skóptein* 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 *skóps*, the former *aeiskóps*.<sup>b</sup> But Aristotle asserts that in Homer the word does not begin with a *sigma* (*skóps*), but that the birds are called simply *kópes*. 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 μιᾷ τοὺς θηρωμένους, ἀλλὰ τούτους γε ἐδωδύμους εἶναι. τῶν δὲ ἀεισκώπων διαφέρουσιν οἱ σκῶπες τῷ πάχει, παραπλήσιοι δὲ εἰσι τὴν ιδεάν τρυγόνι τε καὶ φάττῃ.

29. Ἀλλὰ τό γε τῶν Πυγμαίων ἔθνος ἀκούω καὶ ἐκείνο καθ' ἑαυτὸ βασιλεύεσθαι, καὶ οὖν καὶ γενέσθαι παρ' αὐτοῖς ἐκλείποντος ἄρρενος βασιλέως βασιλίδα τινα καὶ κρατῆσαι τῶν Πυγμαίων, Γεράναν ὄνομα, ἣν περ οὖν ἐκθεοῦντες οἱ Πυγμαῖοι σεμνοτέραις ἢ κατ' ἀνθρώπον ἐτίμων τιμαῖς. ἐκ τούτων οὖν ἐκείνη φασὶ τὴν διάνοιαν ἐξηγεμῶθη, καὶ τὰς θεὰς παρ' οὐδὲν ἐτίθετο· μάλιστα δὲ τὴν Ἥραν καὶ τὴν Ἀθηνᾶν καὶ τὴν Ἀρτεμὶν καὶ τὴν Ἀφροδίτην οὐδὲ ἕκταρ ἔλεγε βάλλειν πρὸς τὴν αὐτῆς κάλλος. οὐκοῦν ἐμελλεν ἀμαρτήσεσθαι κακοῦ νοσοῦσα τοιαῦτα· κατὰ γὰρ τὸν τῆς Ἥρας χόλον ἐς ὄρνιν αἰσχίστην τὸ εἶδος τὸ ἐξ ἀρχῆς ἡμεῖς, καὶ ἔστιν ἡ νῦν γέρανος, καὶ πολεμεῖ τοῖς Πυγμαίοις, ὅτι αὐτὴν ἐξέμηναν 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 *Skôpes* differ from the *Aeiskôpes* 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 *kôpes* found in our MSS. of Homer, though Eustathius (1523. 59, 1524. 6) says that at *Od.* 5. 66 τινὲς κῶπας γράφουσι δίχα 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.



1. Ἄνθρωπος πορφυρεὺς ὅταν θηράσῃ πορφύραν, οὐκ ἐς ἀνθρώπων τροφήν, ἀλλ' ἐς ἐρίων βαφήν, εἰ μέλλοι μένειν ἢ ἐκ τοῦ ζώου χροῖα δευσοποιὸς καὶ δυσέκνιπτος καὶ οἷα τὴν βαφήν ἐργάσασθαι γνησίαν ἀλλ' οὐ δεδολωμένην, μᾶλλον λίθου καταφορᾷ διαφθείρει τὴν πορφύραν αὐτοῖς ὀστράκοις. ἐὰν δὲ κουφοτέρα ἢ πληγὴ γένηται, καταλειφθῇ δὲ τὸ ζῶον ἔτι ἔμπνουν, 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 ἐκρυσταίναν. τοῦτο τοι καὶ Ὀμηρὸς οἶδε φάσι, καὶ τοὺς ἀποθνήσκοντας ἀθρώως<sup>1</sup> τῷ τῆς πορφύρας θανάτῳ καταλαμβάνεσθαι φησι, τὸ ἀδόμενον ἐν τοῖς ἑαυτοῦ μέτροις ἀναμέλπων ἐκεῖνος

ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

2. Ἐν Ἰνδοῖς μανθάνω σιττακοὺς ὄρνεις<sup>2</sup> γίνεσθαι, ὧν περ. οὐδὲν καὶ ἀνωτέρω μνήμην ἔποιησάμην· ἃ δὲ πρότερον ὑπὲρ αὐτῶν οὐκ εἶπον, ταῦτά μοι λεχθῆναι νῦν δοκεῖ πρεπωδέστατα. γένη τρία αὐτῶν ἀκούω· οἱ πάντες δὲ οὗτοι μαθόντες ὡς παῖδες, οὕτως καὶ αὐτοὶ γίνονται λάλοι καὶ φθέγγονται φθέγμα ἀνθρωπικόν. ἐν δὲ

<sup>1</sup> ἀθρώως μᾶλλον πληγῇ.

<sup>2</sup> ὄρνις.

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' 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>a</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 ὕλαις ὀρνίθων μὲν ἀφίαισιν ἦχον, φωνὴν δὲ εὖσημόν τε καὶ εὖστομον οὐ προῖενται, ἀλλ' εἰσὶν ἀμαθεῖς καὶ οὐπω λάλοι. 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 Ἑλλήσοι πέρδιξι τὴν χροάν προσεοικότα, ἀλεκτρύονες δὲ γίνονται μεγέθει μέγιστοι, καὶ ἔχουσι λόφον οὐκ ἐρυθρὸν κατὰ γε τοὺς ἡμέδα-  
πούς, ἀλλὰ ποικίλον κατὰ τοὺς ἀνθινούς στε-  
φάνους. τὰ δὲ πτερὰ τὰ πυγαῖα ἔχουσιν οὐ κυρτὰ οὐδὲ ἐς ἑλικά ἐπικαμφθέντα ἀλλὰ πλατέα, καὶ ἐπι-  
σύρουσιν αὐτά, ὥσπερ οὖν καὶ οἱ ταῶς, ὅταν μὴ ὀρθώσωσί τε καὶ ἀναστήσωσιν αὐτά· χροάν δὲ ἔχει τὰ πτερὰ τῶν Ἰνδῶν ἀλεκτρύονων χρυσοπὸν τε καὶ κυαναυγὴ κατὰ τὴν σμάραγδον λίθον.

3. Γίνεται δὲ ἐν Ἰνδοῖς καὶ ἄλλο ὄρνεον, καὶ ἔχει τὸ μέγεθος κατὰ τοὺς ψάρας, καὶ ἔστι ποι-  
κίλον, καὶ μουσῳθὲν ἀνθρώπου φωνὴν εἰτα μέντοι  
τῶν σιττακῶν ἔστι λαλίστερόν τε καὶ θυμοσοφώ-  
τερον. οὐ μὴν τὴν ἐξ ἀνθρώπων τροφήν ἡδέως  
ὑπομένει,<sup>1</sup> ἀλλὰ ἐλευθερίας πόθῳ καὶ παρρησίας  
τῆς κατὰ τὴν συντροφίαν ἐπιθυμίας ἀσπάζεται  
λιμὸν μάλλον ἢ δουλείαν μετὰ τρυφῆς. καλοῦσιν  
δὲ αὐτὸ οἱ Μακεδόνων Ἰνδοῖς ἐποικησάντες ἐν τε  
Βουκεφάλοις πόλει καὶ τῇ περὶ ταύτην καὶ τῇ  
καλουμένῃ Κύρου πόλει<sup>2</sup> καὶ ταῖς ἄλλαις, ἃς

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 any-  
where else, and Doves with green plumage;<sup>a</sup> any-  
one 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 yearn-  
ing 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 διασείει τὸν ὄρρον, ὥσπερ οὖν καὶ οἱ κίγκλοι.

4. Γίνεσθαι δὲ ἐν Ἰνδοῖς καὶ κήλαν ἀκούω ὄρνιν· καὶ τὸ μέγεθος τριπλασίον<sup>1</sup> ὥτιδος ἐστί, καὶ τὸ στόμα ἔχει γενναῖον δεινῶς καὶ μακρὰ τὰ σκέλη· φέρει δὲ καὶ πρηγορεῶνα καὶ ἐκείνον μέγιστον προσεμφερῆ κωρύκῳ, φθέγμα δὲ ἔχει καὶ μάλα ἀπηχῆς. καὶ τὴν μὲν ἄλλην πτίλωσιν ἐστὶ τεφρὸς, τὰς δὲ πτέρυγας ἀκρας ὡχρὸς ἐστί.

5. Ἀκούω δὲ ἔγωγε καὶ Ἰνδὸν ἔποπα διπλασίονα τοῦ παρ' ἡμῖν καὶ ὠραιότερον ἰδεῖν. καὶ Ὅμηρος μὲν λέγει βασιλεῖ κεῖσθαι ἄγαλμα Ἑλληνι χαλινὸν καὶ κόσμον ἵππου, ὃ δὲ ἐποψι οὗτος Ἰνδῶν βασιλεῖ ἄθυρμά ἐστι, καὶ διὰ χειρῶν αὐτὸν φέρει, καὶ ἥδεται αὐτῷ, καὶ συνεχῆς ἐνορᾷ τὴν ἀγλαίαν τεθηπῶς τοῦ ὄρνιθος καὶ τὸ κάλλος τὸ αὐτοφυές. ἐπάδουσι δὲ ἄρα τῷδε τῷ ὄρνέῳ καὶ μύθον Βραχμᾶνες, καὶ ὃ γε μῦθος ὃ ἀδόξος οὗτος ἐστί. παῖς ἐγένετο Ἰνδῶν βασιλεῖ, καὶ ἀδελφοὺς εἶχεν, οἵπερ οὖν ἀνδρωθέντες ἐκδικώτατοι τε γίνονται καὶ λεωργότατοι. καὶ τούτου μὲν ὡς νεωτάτου καταφρονοῦσι, τὸν δὲ πατέρα ἐκέρτομον καὶ τὴν μητέρα, τὸ γῆρας αὐτῶν ἐκφραύσαντες. ἀναινούνται οὖν ἐκείνοι τὴν σὺν τούτοις διατριβήν, καὶ ὥχοντο φεύγοντες ὃ τε παῖς καὶ οἱ γέροντες. συντόνον δὲ ἄρα αὐτοὺς πορείας διαδε-

<sup>1</sup> τριπλάσιον.

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 ἀπείπον καὶ ἀποθνήσκουσιν, ὁ δὲ παῖς οὐκ ὀλιγώρησεν αὐτῶν, ἀλλ' ἔθαψεν αὐτοὺς ἐν ἑαυτῷ, ξίφει τὴν κεφαλὴν διατεμών. ἀγασθέντα δὲ τὸν πάντ' ἐφορῶντα Ἥλιον οἱ αὐτοὶ φασὶ τῆς εὐσεβείας τὴν ὑπερβολὴν, ὄρνιν αὐτὸν ἀποφῆναι, κάλλιστον μὲν ὄφει, μακραίωνα δὲ τὸν βίον· ὑπανεστῆκε δὲ οἱ καὶ λόφος ἐκ τῆς κορυφῆς, οἷον εἰ μνημεῖον τοῦτο τῶν πεπραγμένων ὅτε ἔφηνεν. τοιαῦτα ἅττα καὶ Ἀθηναῖοι ὑπὲρ τοῦ κορυδίου τερατευόμενοι προσεῖχον μῦθον τινί, ᾧ περ οὖν ἀκολουθήσαι μοι δοκεῖ καὶ Ἀριστοφάνης ὁ τῆς κωμωδίας ποιητῆς ἐν Ὀρνισι λέγων

ἀμαθὴς γὰρ ἔφυς κοῦ πολυπράγμων, οὐδ' Αἴσωπον πεπάτηκας,  
ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα γενέσθαι,  
προτέραν τῆς γῆς, κἀπειτα νόσω τὸν πατέρ' αὐτῆς ἀποθνήσκειν·  
γῆν δ' οὐκ εἶναι, τὸν δὲ προκείσθαι πεμπταῖον.  
τὴν δ' ἀποροῦσαν  
ὑπ' ἀμυχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ κατορύξαι.

ἔοικεν οὖν ἐξ Ἰνδῶν τὸ μυθολόγημα ἐπ' ἄλλου μὲν ὄρνιθος, ἐπιρρεῦσαι δ' οὖν καὶ τοῖς Ἑλλήσιν. ὠγύγιον γάρ τι μῆκος χρόνον λέγουσι Βραχμᾶνες, ἐξ οὗ ταῦτα τῷ ἔποπι τῷ Ἰνδῷ ἔτι ἀνθρώπῳ 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 thumbd 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 land-crocodile<sup>a</sup> in appearance. It is the size of a

The Pangolin

<sup>a</sup> See 1. 58, note a.

Μελιταίου εἴη ἄν. περίκειται δὲ ἄρα φολίδα τραχείαν<sup>1</sup> οὕτω καὶ πυκνὴν, ὥστε ὅταν δαρή ῥίνης αὐτοῖς ἔργα παρέχει. διατέμνει δὲ καὶ χαλκόν, καὶ τὸν σιδήρον διεσθίει. καλοῦσι δὲ φαττάγην αὐτό.

7. Συροπέρδιξ γίνεται περὶ τὴν Ἀντιόχειαν τὴν Πισιδίας, καὶ σιτεύεται καὶ λίθους· μικρότερος δὲ ἐστὶ τοῦ πέρδικος καὶ μέλας<sup>2</sup> τὴν χροάν, πυρρὸς <δὲ><sup>3</sup> τὸ ῥάμφος· οὐχ ἡμεροῦται δὲ κατὰ τὸν ἄλλον, οὐδὲ γίνεται τιθασός, ἀλλ' ἄγριος ἐς τὸ αἰεὶ διαμένει. ἔστι δὲ οὐ μέγας, βρωθῆναί τε ἡδίων τοῦ ἑτέρου, καὶ τὴν σάρκα πῶς δοκεῖ πυκνότερος.

8. Ἡ δὲ Ἰνδῶν θάλαττα ὕδρους θαλαττίους τίκτει πλατεῖς τὰ οὐράς· τίκτουσι δὲ καὶ λίμναι μεγίστους ὕδρους. οἱ δὲ θαλάττιοι ὄφεις οἷδε κάρχαρον εἰκάσι μᾶλλον ἔχειν τὸ δῆγμα ἢ περ οὖν ἰώδες.

9. Ἐν Ἰνδοῖς ἵππων τε ἀγρίων καὶ ὄνων τοιούτων εἰσὶν ἀγέλαι. οὐκοῦν ἀναβαινόντων <τῶν><sup>4</sup> ὄνων τὰς ἵππους, ὑπομένειν ἐκείνας λέγουσι, καὶ ἡδεσθαι τῇ μίξει, καὶ τίκτειν ἡμιόνους πυρρῶς<sup>5</sup> τὴν χροάν καὶ ἄγαν δρομικούς, δυσλόφους δὲ καὶ δυσγαργάλεις<sup>6</sup> ἄλλως· ποδάγρας δὲ τούτους αἰροῦσιν, εἴτα ἀνάγεσθαι τῷ τῶν Πρασίων βασιλεῖ φασι· καὶ διετεῖς μὲν ἑαλωκότας μὴ ἀναίνεσθαι

<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> πυρρῶς.

<sup>4</sup> <τῶν> add. Jac.

<sup>6</sup> Τουρ: γαργαλεῖς.

τὴν πώλευσιν, πρεσβυτέρους δὲ μὴ διαφέρειν τῶν  
καρχάρων θηρίων καὶ σαρκοφάγων μηδὲ ἓν.

10. Ἐν Πρασίους δὲ τοῖς Ἰνδικοῖς εἶναι γένος  
πιθήκων φασὶν ἀνθρωπίνου, ἰδεῖν<sup>1</sup> δὲ εἰσι κατὰ  
τοὺς Ὑρκανοὺς κύνας τὸ μέγεθος, προκομία τε  
αὐτῶν ὁράται συμφυῆς· εἰποὶ δ' ἂν ὁ μὴ τὸ  
ἀληθὲς εἰδὼς ἀσκητὰς εἶναι αὐτάς. γένειον δὲ  
αὐτοῖς ὑποπέφυκε σατυρῶδες, ἡ δὲ οὐρὰ κατὰ τὴν  
τῶν λεόντων ἀλκαίαν ἐστί. καὶ τὸ μὲν ἄλλο πᾶν  
σῶμα πεφύκασι λευκοί, τὴν δὲ κεφαλὴν καὶ τὴν  
οὐρὰν ἄκραν εἰσὶ πυρροί.<sup>2</sup> σώφρονες δὲ καὶ φύσει  
τιθασοί· εἰσὶ δὲ ὑλαῖοι τὴν δίαίταν,<sup>3</sup> καὶ σιτοῦνται  
τῶν ὠραίων<sup>4</sup> τὰ ἄγρια. φοιτῶσι δὲ ἀθροοὶ ἐς τὰ  
τῆς Λατάγης προάστειά (πόλις δὲ ἐστὶν Ἰνδῶν ἡ  
Λατάγη), καὶ τὴν πρότεθειμένην αὐτοῖς ἐκ βασιλέως  
ἐφθὴν ὄρουζαν σιτοῦνται· ἀνὰ πᾶσαν δὲ ἡμέραν  
ἢ δε ἡ δαῖς αὐτοῖς εὐτρεπὴς πρόκειται. ἐμφορηθέν-  
τας δὲ ἄρα αὐτοὺς ἀναχωρεῖν αὐθις ἐς <τὰ><sup>5</sup> ἢ θῆ  
τὰ ὑλαῖά φασι σὺν κόσμῳ, καὶ σίνεσθαι τῶν ἐν  
ποσὶν οὐδὲ ἓν.

11. Ποηφάγον ἐν Ἰνδοῖς ζῷόν ἐστι, καὶ πέφυκε  
γε διπλάσιον ἵππου τὸ μέγεθος. οὐρὰν δὲ ἔχει  
δασυτάτην καὶ μελαίνης ἀκράτως χροῶς, καὶ εἰεν.<sup>6</sup>  
αὐτὰ αἱ τρίχες καὶ τῶν ἀνθρωπείων λεπτότεραι  
ἂν, καὶ ἐν μεγάλῳ τίθενται 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> Schm: δίαίταν καὶ τὸ γένος.

<sup>3</sup> <τὰ> add. H.

<sup>4</sup> πυρροί.

<sup>5</sup> Bernard: ὁρέων.

<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  
Prasiea 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 poëphagus 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 ἐκάστης τὸ μήκος τριχός, ἐκ μιᾶς δὲ ρίζης ὁμοῦ τι καὶ τριάκοντα θυσανηδὸν ἐκπέφυκασι. ζῶων δὲ ἅρα ἀπάντων τοῦτο δειλότατον ἦν· ἐὰν γὰρ ὑπὸ τινος ὀφθῇ καὶ αἰσθηταὶ βλεπόμενοι, ἢ ποδῶν ἔχει φεύγει,<sup>1</sup> καὶ κέχρηται προθυμῷ μᾶλλον ἢ σκελῶν ὠκύτητι. καὶ διώκεται μὲν ὑπὸ ἱππέων καὶ κυνῶν ἀγαθῶν δραμεῖν· ἐὰν μὲντοι συνίδῃ ὅτι ἅρα ἀλίσκεσθαι μέλλει, τὴν οὐρὰν ἀπέκρυψεν ἐν τινι δάσει, αὐτὸ δὲ ἀντιπρόσωπον ἔστηκε, καὶ δοκεῖ τοὺς θηρατάς, καὶ ὑποθαρρεῖ πως, καὶ οἶται μηκέτι φανεῖσθαι περισπούδαστον, τῆς οὐρᾶς μὴ βλεπομένης· ἐκεῖνη γὰρ οἰδέν <οἷ><sup>2</sup> εἶναι τὸ κάλλος. κενὴν δὲ ἅρα ἴσχει τὴν ὑπὲρ τοῦδε φαντασίαν· βάλλει γὰρ τις αὐτὸ βέλει πεφαρμαγμένῳ, καὶ ἀποκτείνας ἀποκόψει τὴν οὐρὰν, τὸ ἄθλον τῆς ἄγρας. καὶ δείρας τὸ πᾶν σῶμα (ἀγαθὸν γὰρ καὶ ἡ δορά) ἀφήκε τὸν νεκρόν· σαρκῶν γὰρ τῶν ἐκείνου δέονται Ἴνδοι οὐδὲ ἔν.

12. Κήτη δὲ ἦν ἅρα ἐν τῇ τῶν Ἰνδῶν θαλάττῃ πενταπλασίονα <τὸ><sup>3</sup> μέγεθος ἐλέφαντος τοῦ μεγίστου. πλευρὰ γοῦν μία κήτους καὶ ἐς τοὺς ἑκοσι πήχεις πρόεισι, χελύνῃ δὲ πήχεων πεντεκαίδεκα ἔχει, τὸ δὲ πτέρωμα βραγχίου ἐκατέρου πήχεων τὸ εὖρος καὶ ἑπτὰ. κήρυκες δὲ καὶ πορφύραι . . .<sup>4</sup> ὥς καὶ χοῦν ῥᾶστα δέξασθαι· καὶ μέντοι καὶ τῶν ἐχίνων τὰ χελώνια δύναται ἂν τοσοῦτον στέγειν. μεγέθη δ' ἰχθύων ἅπειρα, λαβράκων μάλιστα, καὶ ἀμῖαι καὶ χρυσόφρυνες.

<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 flaying 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> <οἷ> add. Jac.

<sup>3</sup> <τὸ> add. H.

<sup>4</sup> Lacuna: <τοσοῦτοι> ex. gr. H.

ἀκούω δὲ τούτους κατὰ τὴν ὥραν, ὅταν ἐπιρρέωσιν οἱ ποταμοὶ λάβροι<sup>1</sup> κατιόντες ἐκ τῆς πλημμύρας καὶ ἐς τὴν γῆν ἀναχέονται, καὶ αὐτοὺς ὑπερχεῖσθαι κατὰ τὰς ἀρούρας καὶ ἐν ὕδατι λεπτῶ φέρεσθαι τε καὶ ἀλᾶσθαι. πανσαμένων δὲ τῶν ὑπερπιπλάντων 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, ἰχθύς ὑπομένουσι<sup>3</sup> καὶ ὀκτῶ πήχεων. καὶ αἰρούσιν οἱ γεωργοῦντες αὐτοὺς ἀσθενεῖ τῇ νήξει χρωμένους, ἅτε μὴ ἐν βυθῶ φερομένους ἀλλὰ ἐπιπολῆς, καὶ ἐκ τοῦ ὀλίγου ὕδατος ἀγαπητῶς καὶ μόλις ἀποζώντας.

13. Ἰνδῶν δὲ ἰχθύων ἴδια καὶ ἐκεῖνα. βατίδες γίνονται παρ' αὐτοῖς οὐδέν τι μείους Ἀργολικῆς ἀσπίδος ἐκάστη, καρίδες δὲ<sup>4</sup> καὶ μείζους καράβων αἱ Ἰνδῶν εἰσίν. αἱ μὲν οὖν ἐκ τῆς θαλάττης ἀναθέουσαι διὰ τοῦ ποταμοῦ τοῦ Γάγγου χηλὰς μεγίστας ἔχουσι καὶ τραχεῖας θιγεῖν,<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 ἑλικας. χηλὰς 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 λάβροι.

<sup>2</sup> Schn: ἀπονέμουσι.

<sup>3</sup> θιγεῖν αὐτῶν.

<sup>4</sup> Schn: αἱ ἐννέα.

<sup>5</sup> τε.

<sup>6</sup> ποταμίᾳ μεγίστῃ τε αὕτῃ καὶ.

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.

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

<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> χελώνειον.

ἐκαστον μεδίμνους δέκα ὀσπρίων· γίνονται δὲ καὶ χερσαῖαι χελῶναι, καὶ εἰεν ἂν τὸ μέγεθος κατὰ τὰς βώλους τὰς μεγίστας, αἵπερ οὖν ἐπανίστανται ἐν τοῖς βαθέσιν ἀρώμασιν, εὐπειθοῦς μὲν οὔσης τῆς γῆς, ἐς πολὺ δὲ κατιόντος τοῦ ἀρότρου καὶ τὴν αὐλακα σχίζοντος ῥᾶστα καὶ ἐγείροντος τὰς βώλους ὑψοῦ. ταύτας δὲ καὶ ἀποδύεσθαι τὸ ἔλντρον 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. εἰαὶ δὲ γλυκεῖαι τὴν σάρκα καὶ πiones, οὐ μὴν κατὰ τὰς θαλαττίας πικραὶ καὶ αἰται.

15. Θυμόσοφα δὲ καὶ παρ' ἡμῖν ζῷά ἐστιν, οὐ μὴν ὅσα ἐν Ἰνδοῖς<sup>2</sup> ἀλλὰ ὀλίγα. ἐκεῖ δὲ ὁ τε ἐλέφας τοιοῦτός ἐστι καὶ ὁ συττακὸς καὶ αἱ σφίγγες καὶ οἱ καλούμενοι σάτυροι· σοφὸν δὲ ἄρα ἦν καὶ ὁ μύρμηξ ὁ Ἰνδός. οἱ μὲν οὖν ἡμέδαποι τὰς ἑαυτῶν χειᾶς καὶ ὑποδρομὰς ὑπὸ τὴν γῆν ὀρύττουσι, καὶ φωλεοὺς τινὰς κρυπτοὺς ἀποφαίνουσι γεωρυχοῦντες, καὶ μεταλλείαις ὡς εἰπεῖν τισιν ἀπορρήτοις καὶ λανθανούσαις καταξαίνονται· ἀλλὰ οἱ γε Ἰνδοὶ μύρμηκες οἰκίσκους τινὰς συμφορητοὺς ἐργάζονται, καὶ τούτους γε οὐκ ἐν χωρίοις ὑπτίοις καὶ λείοις καὶ ἐπικλυζομένοις ῥᾶστα, ἀλλὰ μετεώροις καὶ ὑψηλοῖς. ἐν αὐτοῖς δὲ περιόδους τινὰς, καὶ ὡς εἰπεῖν σύριγγας, Αἰγυπτίας<sup>3</sup> ἢ λαβυρίνθους Κρητικὸν σοφία τιλὶ ἀπορρήτω διατρήσαντες οἰκεῖα ἑαυτοῖς ἀπέφηναι, οὐκ εὐθυτενῇ 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 animals, but they are few and not so numerous as in India. In that land, for example, are the Elephant, 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> ἐξαιρούσιν.<sup>2</sup> *Jac*: Ἰνδοῖς ἐστίν.<sup>3</sup> *Gron*: Αἰγυπτίους.<sup>4</sup> παρελθεῖν ἢ εἰσρεῦσαι τι.<sup>a</sup> *Medimnus* = about 12 gallons.<sup>b</sup> A kind of ape, perh. the 'Gibbon.'<sup>c</sup> The Termite.

διατρήσει λοξά· καὶ ἀπολείπουσί γε ἐπιτολῆς  
μίαν ὁπῆν, δι' ἧς εἰσίσσι τε αὐτοὶ καὶ τὰ σπέρματα  
ὅσα ἐκλέγουσι,<sup>1</sup> εἶτα ἐς τοὺς ἐαυτῶν θησαυροὺς  
ἐσκομίζουσι· παλαμῶνται δὲ ἄρα τὰς ἐν ὕψει  
φωλεύσεις ὑπὲρ τοῦ τὰς ἐκ τῶν ποταμῶν ἀναχύ-  
σεις τε καὶ ἐπικλύσεις διαδιδράσκειν· καὶ αὐτοῖς  
ὑπὲρ τῆσδε τῆς σοφίας περιγίνεται ὥσπερ ἐν  
σκοπιαῖς τισιν ἢ νήσοις κατοικεῖν, ὅταν τῶν  
λοφιδίων ἐκείνων τὰ κύκλω περιλιμνάσῃ.<sup>2</sup> τὰ δ'  
οὖν χώματα ἐκεῖνα, καίτοι συμπεφορημένα, το-  
σοῦτον ἀποδεῖ τοῦ λύεσθαί τε καὶ διαξαίνεσθαι  
ὑπὸ τῆς περικλύσεως, ὡς καὶ κρατύνεσθαι αὐτά,  
πρῶτον μὲν ὑπὸ τῆς ἐφ' αὐτὰς δρόσου· ὑπαμφιέν-  
νται<sup>3</sup> γὰρ ὡς εἰπεῖν ἐκ ταύτης πάγου τινὰ  
χιτῶνα ὑπόλεπτον, πλὴν καρτερόν· εἶτα μέντοι  
δεσμεύεται κάτω βρυώδει τῆς ποταμίας ἰλῦος  
φλοιῷ· καὶ μυρμηκῶν μὲν Ἰνδῶν πέρι Ἰόβα  
πάλαι, ἐμοὶ δὲ νῦν ἐς τοσοῦτον λελέχθω.

16. Παρὰ τοῖς Ἀριανοῖς τοῖς Ἰνδικοῖς χάσμα  
Πλούτωνός ἐστι, καὶ κάτω τινὲς ἀπόρρητοι σύριγ-  
γες καὶ ὁδοὶ κρυπταὶ καὶ διαδρομαὶ ἀνθρώποις  
<μὲν><sup>4</sup> ἀθέατοι, βαθεῖαι δ' οὖν καὶ ἐπὶ μήκιστον  
προήκουσαι· γενόμεναι δὲ πῶς<sup>5</sup> καὶ ὀρωρυγμέναι  
τρώπῳ 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 ὅτταν τινὰ ἢ φήμην ἢ ὄρνυ

<sup>1</sup> ἐκλέγονται.<sup>3</sup> ἐπ- H.<sup>5</sup> Jac: πως.<sup>2</sup> περιλιμνάζεται H.<sup>4</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 ἐδεσμοῖς ἐπαγόμενα οὔτε ἐλαυνόμενα ἄλλως, ἐκόντα δὲ τὴν ὁδὸν τήνδε ἀνύτει ἔλξει τινὶ καὶ ὕγγι ἀπορρήτῳ. εἴτα ἐπιστάντα τῷ στομῷ ἐκόντα ἐμπηδᾷ, καὶ ὅφει μὲν ἀνθρωπίνῃ οὐκ ἔστιν οὐκέτι σύνοπτα ἐς γῆς χάσμα ἀπορρητόν τε καὶ ἀχανὲς ἐμπεσόντα, ἀκούονται δ' οὖν<sup>2</sup> ἄνω βοῶν μὲν μυκηθμοί, τῶν δὲ οἴων βληχὴ, χρεμετισμός δὲ τῶν ἵππων καὶ μηκὴ τῶν αἰγῶν. καὶ εἴ τις ἐπιπολῆς βαδίζοι καὶ προχωροίη<sup>3</sup> τὸ οὖς παραβάλλων, ἀκούσεται ἐπὶ μήκιστον τῶν προειρημένων. οὐδὲ ἐκλείπει ποτὲ ὁ συμμιγῆς ἦχος, ἐπιπεμπόντων ὁσήμεραι τὰ ὑπὲρ ἑαυτῶν ζῶα. εἰ μὲν οὖν τὰ πρόσφατα ἐξακούεται μόνα ἢ καὶ τῶν πρώτων τινά, οὐκ οἶδα, ἀκούεται δ' οὖν καὶ εἴρηται μοι ζῶων τῶν ἐκεῖ καὶ τοῦτο ἴδιον.

17. Ἐν δὲ τῇ καλουμένῃ Μεγάλῃ θαλάττῃ καὶ νῆσον ἄδουσι μεγίστην, καὶ ὄνομα αὐτῆς ἀκούω Ταπροβάνην· πάντῃ δὲ δολερὴν πυνθάνομαι καὶ ὑψηλὴν τὴν νῆσον εἶναι, καὶ μήκος μὲν ἔχει σταδίων ἑπτακισχιλίων, πλάτος δὲ πεντακισχιλίων, καὶ ἔχει οὐ πόλεις, ἀλλὰ κώμας πεντήκοντα καὶ ἑπτακοσίας· στέγας δὲ ἔχουσιν ἔνθα<sup>4</sup> κατάγονται οἱ ἐπιχώριοι ἐκ ξύλων πεποιημένας, ἥδη δὲ καὶ

<sup>1</sup> οἴκοθεν αὐτοῦ.

<sup>3</sup> προχωροί.

<sup>2</sup> γοῶν.

<sup>4</sup> ὅθεν.

<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. τίκτονται δὲ ἄρα ἐν ταύτῃ τῇ θαλάττῃ καὶ χελῶναι μέγιστα, ὧν περ οὖν τὰ ἔλντρα ὄροφοι γίνονται· καὶ γὰρ ἐστὶ καὶ πεντεκαίδεκα πῆχων ἐν χελώνιον, ὥς ὑποικεῖν οὐκ ὀλίγους· καὶ ἡλίους πυρωδεστάτους ἀποστέγει, καὶ σκιὰν ἀσμένοισ παρέχει, πρὸς γε μὴν τῶν ὄμβρων τὰς καταφοράς ἀντίτυπὸν ἐστὶ, καὶ κεράμου παντὸς καρτερώτερον,<sup>1</sup> τὰς τε ἐμβολὰς τῶν ὑετῶν ἀποσεύεται, καὶ κροτούμενον ἀκούουσιν οἱ ὑποικοῦντες, ὥς ἐς τι τέγος ἐμπιπτόντων τῶν ὑδάτων. οὐ δέονται γε μὴν ὥς κέραμον ραγέντα ἀμείψαι· σκληρὸν γὰρ τὸ χελώνιον,<sup>2</sup> καὶ ἔοικεν ὑπορυγμένη πέτρα καὶ<sup>3</sup> ὑπάντρω τε καὶ αὐτορόφῳ στέγῃ.

18. Ἡ τοίνυν νῆσος ἣ ἐν τῇ Μεγάλῃ θαλάττῃ, ἣν καλοῦσι Ταπροβάνην, ἔχει φοινικῶνας μὲν θαυμαστῶς πεφυτευμένους ἐς στοῖχον, ὥσπερ οὖν ἐν τοῖς ἄβροις τῶν παραδείσων οἱ τούτων μελεωνοὶ φυτεύουσι τὰ δένδρα τὰ σκιαδηφόρα, ἔχει δὲ καὶ νομὰς ἐλεφάντων πολλῶν καὶ μεγίστων. καὶ οἳ γε νησιῶται ἐλέφαντες τῶν ἡπειρωτῶν ἀλκιμώτεροί τε τὴν ῥώμην καὶ μείζους ἰδεῖν εἰσὶ, καὶ θυμοσοφώτεροι δὲ πάντα πάντῃ κρίνονται ἂν. κομίζουσι τε οὖν αὐτοὺς ἐς τὴν ἀντιπέραν<sup>4</sup> ἡπειρον ναὺς μεγάλας τεκτινόμενοι (ἔχει γὰρ δῆπου καὶ δάση ἣ νῆσος), πιπράσκουσι τε διαπλευσάντες τῷ βασιλεῖ τῷ ἐν Καλίνγαις. διὰ μέγεθος δὲ ἄρα τῆς νήσου οὐδὲ ἴσασι οἱ τὰ μέσα αὐτῆς οἰκοῦντες τὴν θάλατταν, ἀλλὰ ἡπειρώτην μὲν βίον

<sup>1</sup> κρατερώτερον.

<sup>2</sup> χελώνειον.

<sup>3</sup> <ἦ> καὶ Jac.

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.

The Turtle of the Indian Ocean

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

Taprobane, its elephants

<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 κυκλο-  
μένην πυνθάνονται θάλατταν. οἱ δὲ τῇ θαλάττῃ  
πρόσοικοι τῆς μὲν ἄγρας τῆς τῶν ἐλεφάντων  
ἀμαθῶς ἔχουσιν, ἀκοῇ δὲ αὐτὴν ἴσασι μόνη· περὶ  
γε μὴν τὰς τῶν ἰχθύων καὶ τὰς τῶν κητῶν ἄγρας  
τίθενται τὴν σπουδὴν. τὴν γάρ τοι θάλατταν τὴν  
περιερχομένην τὸν τῆς νήσου κύκλον ἁμαχόν 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 ἐπι  
θαῦμα σατύρων μορφὰς κήτη ἔστιν ἃ περιφέρει  
καὶ γυναικῶν ὄψιν,<sup>4</sup> αἰσπερ ἀντὶ πλοκάμων ἄκανθαί  
προσῆρτηνται. ἔχειν δὲ καὶ ἄλλας τινὰς ὑμνοῦσιν  
ἐκτόπους μορφὰς, ὧν τὰ εἶδη μὴδ' ἂν τοὺς δεινοὺς  
γράφειν καὶ κράσεις σωμάτων συμπλέκειν ἐς τερα-  
τείαν ὄψεων ἀκριβῶσαι· ποτε καὶ σοφία γραφικῇ  
παραστήσαι δύνασθαι ἂν· προμήκη δὲ ἔχει τὰ  
οὐραία καὶ ἐλικτά, πόδας γε μὴν χηλὰς ἢ πτερυγία.  
πυνθάνομαι δὲ αὐτὰ καὶ ἀμφίβια εἶναι, καὶ νύκτωρ  
μὲν ἐπινέμεσθαι τὰς ἀρούρας· πόαν μὲν γάρ<sup>5</sup>  
ἐσθίειν τῶν ἀγελαίων τε καὶ σπερμολόγων δίκην,  
χαίρειν δὲ καὶ τῷ φοίνικι τῷ δρυπετεί, διασείειν  
τε ἐκ τούτου τὰ δένδρα ταῖς σπείραις περιβάλ-  
λοντα αὐτὰς ὑγρὰς οὐσας καὶ οἷας περιπλέκεσθαι.  
τούτου οὖν τὸν φοίνικα ἐκ τοῦ σεισμοῦ τοῦ βριαίου  
καταρρέοντα ἐπινέμεσθαι· ὑπολήγει δὲ ἅρα νύξ,<sup>6</sup>  
καὶ σαφὴς οὕτω ἡμέρα, καὶ ἐκεῖνα ἠφάνισθη  
καταδύντα ἐς τὸ πέλαγος, ἔφου<sup>7</sup> μέλλοντος ὑπο-

<sup>1</sup> τὴν περιερχομένην.

<sup>2</sup> ἐκτρέφειν.

<sup>3</sup> ἄλλων.

<sup>4</sup> ὄψιν ἔχουσιν.

<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 coiling 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 fling 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, *Halicornia dugong*, a large, herbivorous, seal-like mammal of the Indian Ocean; see O. Keller, *Ant. Tierwelt* 1. 414.

<sup>6</sup> ἢ νύξ.

<sup>7</sup> Ἐωσφόρου? *H*, ἔ. <ἀστέρος>? *Jac*.

λάμπειν.<sup>1</sup> εἶναι δὲ καὶ φαλλαίνας φασὶ πολλὰς, οὐ μὴν ἐς τὴν γῆν προῖεναι αὐτάς, τοὺς θύννους ἐλλοχώσας. καὶ δελφίνων δὲ γένη δύο φασὶν εἶναι, τὸ μὲν ἄγριον καὶ κάρχαρον καὶ ἀφειδέστατον ἐς τοὺς ἀλιεῖας καὶ σφόδρα ἀνοικτον,<sup>2</sup> τὸ δὲ πρᾶόν τε καὶ τιθασὸν φύσει. περισκιρτᾷ γούν καὶ περηνήχεται, καὶ ἔοικε κυνιδίῳ αἰκάλλοντι, καὶ ψηλαφήσεις,<sup>3</sup> ὃ δὲ ὑπομένει.<sup>4</sup> κὰν τροφήν ἐμβάλῃς, ἀσμένως λήψεται.

19. Λαγὼς 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 ἡπειρώτου ἡ λάχνη ἔοικεν ἀπαλῇ τε εἶναι καὶ ἐπαφωμένῳ<sup>5</sup> μὴ ἀντίτυπος· ἔχει δὲ οὗτος ἀκανθώδεις τὰς τρίχας καὶ ὀρθάς, καὶ εἴ τις προσάψαιτο,<sup>6</sup> ἀμύσσεται. φασὶ δὲ αὐτὸν ἐπ' ἄκρα τῇ φρίκῃ τῆς θαλάττης νήχεσθαι καὶ μὴ καταδύνειν ἐς βάθος, ὠκιστον δὲ εἶναι τὴν νῆξιν. ζῶν δὲ οὐκ ἂν ἀλώῃ ραδίως. τὸ δὲ αἴτιον, οὐκ ἐμπίπτει ποτὲ ἐς δίκτυον, οὐ μὴν οὐδὲ καλάμου πρόσσεισιν ὀρμῇ καὶ δελέατι. ὅταν δὲ ἄρα νοσήσας ὄδῃ ὁ λαγὼς εἴτα ἡκιστος ὧν νήχεσθαι ἐκβρασθῇ, πᾶς ὅστις ἂν αὐτοῦ προσάψηται τῇ χειρὶ ἀπόλλυται ἀμεληθεὶς. ἀλλὰ καὶ τῇ βακτηρίᾳ ἐὰν θίγῃ τοῦ λαγῶ τοῦδε, καὶ δι' αὐτῆς πάσχει τὸ αὐτό, ὥσπερ οὖν καὶ οἱ τοῦ βασιλίσκου προσαιψάμενοι. ρίζαν

<sup>1</sup> ὑπολάμπειν αὐτό.

<sup>2</sup> Schol.: τῶν μὲν ἀγρίων... κάρχαρων... ἀφειδεστάτων... 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, *Gk. fishes*).

<sup>b</sup> See above, ch. 17.

<sup>6</sup> προσάψεται.



δὲ ἐν τῇ νήσῳ τῇ κατὰ τὴν Μεγάλῃν θάλατταν φύ-  
εσθαί φασι καὶ εἶναι πᾶσιν εὐγνωστον, ἥπερ οὖν  
τῇ λιποθυμίᾳ ἀντίπαλός ἐστιν. προσενεχθεῖσα  
γοῦν τῇ τοῦ λιποψυχούντος ῥινὶ ἀναβιώσκειται τὸν  
ἄνθρωπον. εἰ δὲ ἀμεληθῇ, καὶ μέχρι θανάτου  
πρόεισι τῷ ἀνθρώπῳ τὸ πάθος· τοσαύτην ἄρα ἐς  
τὸ κακὸν ὁδε ὁ λαγὼς ἔχει τὴν ἰσχύν.

20. Ἐν τοῖς χωρίοις τοῖς ἐν Ἰνδία (λέγω δὲ<sup>1</sup>  
τοῖς ἐνδοτάτῳ) ὅρη φασὶν εἶναι δύσβατά τε καὶ  
ἐνθηρα, καὶ ἔχειν ζῶα ὅσα καὶ ἡ καθ' ἡμᾶς τρέφει  
γῆ, ἄγρια δέ· καὶ γάρ τοι καὶ τὰς οἷς τὰς ἐκεῖ  
φασὶν εἶναι καὶ ταύτας θηρία, καὶ κύνας καὶ αἰγας  
καὶ βοῦς, αὐτόνομά τε ἀλᾶσθαι καὶ ἐλεύθερα,  
ἀφειμένα νομευτικῆς ἀρχῆς. πλήθῃ δὲ αὐτῶν καὶ  
ἀριθμοῦ πλείω φασὶν<sup>2</sup> οἱ τῶν Ἰνδῶν λόγοι. ἐν  
δὲ<sup>3</sup> τοῖς καὶ τοὺς Βραχμᾶνας ἀριθμεῖν ἄξιόν· καὶ  
γάρ τοι 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  
ἄριστα εἰληχέναι.<sup>4</sup> καὶ τοὺς μὲν πόδας ἀδιարθρώ-  
τους τε καὶ ἐμφορεῖς ἐλέφαντι πεφυκέναι,<sup>5</sup> τὴν δὲ  
οὐρὰν ἔχειν<sup>6</sup> σὺς· μέσον δὲ τῶν ὀφρύων ἔχειν

<sup>1</sup> δῆ.

<sup>2</sup> φασὶν οἱ τούτων συγγραφεῖς καὶ.

<sup>3</sup> Jac.: δῆ.

<sup>4</sup> εἰληχέναι καὶ εἶναι ὠκιστον.

<sup>5</sup> συμπεφυκέναι.

<sup>6</sup> ἔχειν add. H.

<sup>a</sup> '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*, l. 204, and *Indo-europ. Studien* (Abh. Berl. Ak. Wiss. 1888), p. 18; O. Shepard, *Lore of the Unicorn*, 36.

ἐκπεφυκὸς κέρασ οὐ λείον ἀλλὰ ἐλιγμοὺς ἔχον  
τινὰς καὶ μάλα αὐτοφυεῖς, καὶ εἶναι μέλαν τὴν  
χρόαν· 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 ζώων προσιόντων φέρειν καὶ  
πρᾶον εἶναι, λέγουσι δὲ ἄρα πρὸς τὸ ὁμόφυλον  
δύσεριν εἶναι πως. καὶ οὐ μόνον φασὶ τοῖς ἄρρεσιν  
εἶναι τινα συμφυῆ κύριξιν 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> ἡττηθέντος ἐξάγουσιν.  
ἔστι μὲν οὖν καὶ διὰ παντὸς τοῦ σώματος ῥωμα-  
λέον, ἀλκή δὲ οἱ τοῦ κέρατος ἀμαχὸς ἐστι. νομάς  
δὲ ἐρήμους ἀσπάζεται, καὶ πλανᾶται μόνον· ὥρα  
δὲ ἀφροδίτης τῆς σφετέρας συνδυασθεὶς πρὸς τὴν  
θήλειαν πεπράννται, καὶ μέντοι καὶ συννόμω ἔσθιν.  
εἶτα ταύτης παραδραμούσης καὶ τῆς θηλείας  
κυούσης, ἐκθηριούται αὖθις, καὶ μονίας ἐστὶν ὅδε  
ὁ Ἰνδὸς καρτάζωνος. τούτων οὖν πῶλους πάνν  
νεαροὺς κομίζεσθαι φασὶ τῷ τῶν Πρασίων βασιλεῖ,  
καὶ τὴν ἀλκὴν ἐν ἀλλήλοις ἐπιδείκνυσθαι κατὰ τὰς  
θέας τὰς πανηγυρικὰς. τέλειον δὲ ἀλῶναι ποτε  
οὐδεὶς μέμνηται.

21. Ὑπερελθόντι τὰ ὄρη τὰ γειτνιώντα τοῖς Ἰν-  
δοῖς κατὰ τὴν ἐνδοτάτῃ πλευρᾷ φανοῦνται φασὶν  
αὐλῶνες δασύτατοι, καὶ καλεῖται γε ὑπ' Ἰνδῶν  
ὁ χώρος Κόλουνδα. ἀλᾶται<sup>2</sup> δὲ ἄρα φασὶν ἐν  
τοῖσδε τοῖς αὐλῶσι ζῶα Σατύροις ἐμφορῇ τὰς  
μορφάς, τὸ πᾶν σῶμα λάσια, 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 Colunda. 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> ἀλῶνται.

ἰξύος ἵππουριν. καὶ καθ' ἑαυτὰ μὲν μὴ ἐνοχλοῦ-  
μενα διατρίβει ἐν τοῖς δρυμοῖς ὑλοτραγοῦντα· ὅταν  
δὲ αἰσθωνται κυνηγετῶν κτύπου, καὶ ἀκούσωσι  
κυνῶν ὑλακῆς, ἀναθέουσιν ἐς τὰς ἀκρωρείας αὐτὰς  
ἀμάχῳ<sup>1</sup> τῷ τάχει· καὶ γάρ εἰσι ταῖς ὀρειβασίαις  
ἐντριβεῖς. καὶ ἀπομάχονται πέτρας τινὰς κυλι-  
δούντες 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 κύοντα.<sup>2</sup> καὶ συνέβη γε θηραθῆναι τοῖς  
μὲν διὰ τὴν νωθείαν, ταῖς δὲ διὰ τὸν τῆς γαστροῦ  
ὄγκον.

22. Ἔστι δὲ καὶ Σκιράται πέραν Ἰνδῶν ἔθνος  
καὶ τοῦτο, καὶ εἰσι σιμοὶ τὰς ῥίνας, εἴτε οὕτως ἐκ  
βρεφῶν ἀπαλῶν ἐνθλάσει τῇ τῆς ῥίνος διαμείναν-  
τες, εἴτε καὶ τοῦτον 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  
Ἑλλήσιν οἱ αἰγοθήλαι, ὧν περ οὖν καὶ ἀνωτέρω  
οἶδα ποιησάμενος μνημὴν εὐκαιροτάτην.

23. Ἴππου δὲ ἄρα καὶ τὸ εὐμαθὲς ἴδιον ἦν, καὶ  
τοῦτου μαρτύριον ἐκείνο. Συβαρίτας τοὺς ἐν  
Ἰταλίᾳ τρυφῆς ἀκούω ποιῆσασθαι φροντίδα ὑπερ-

<sup>1</sup> ἀμαχάνῳ.

<sup>2</sup> καὶ κύοντα.

<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 Prasii, 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 side of India, and they are snub-nosed, and are 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 size, some of which seize and devour the flocks, while others suck out their blood, just as the goatsuckers 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 of the Horse; witness the following account. I have heard that the inhabitants of Sybaris in Italy

<sup>b</sup> This is a complete fiction; see Thompson, *Gk. birds*, s.v. αἰγοθήλας.

<sup>c</sup> See 3. 39.

βάλλουσιν, καὶ τῶν μὲν ἄλλων ἔργων τε καὶ σπουδασμάτων ἀμαθῶς ἔχειν, πάντα δὲ τὸν ἑαυτῶν βίον διάγειν ῥαστώνοντας ἐν ἀργίᾳ καὶ πολυτελείᾳ. περιηγείσθαι μὲν οὖν ἕκαστα τῶν ἐν Συβάρει μακρὸν ἂν εἴη νῦν, ἐκείνο δ' οὖν ὁμολογεῖ τρυφήν ἄμαχον. 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 ἦχον σύντονον καὶ παρακλητικὸν ἐς ὅπλα κατεσίγασαν, αὐλοὺς δὲ καὶ αὐλητὰς παραλαβόντες, ἐπεὶ ὁμοῦ ἦσαν καὶ τόξενμα ἐξικνεῖτο ἤδη, ἐνέδωσαν ἐκείνοι 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 λυκοσπᾶδων εἶπον καὶ ἀνωτέρω, καὶ νῦν δὲ εἰρήσεται ὅσα προσακήκοα ἴδια. τὴν ὄψιν ἔχουσι συνεστραμμένην καὶ βραχεῖαν, ἔτι δὲ σιμὴν. λέγουσι δὲ αὐτὰς εἶναι καὶ φιλέλληνας, καὶ ἔχειν τοῦ γένους τοῦδε σύνεσιν τινα ἀπόρρητον, καὶ συμφυῇ πρὸς αὐτοὺς ἀποσώζειν φιλίαν, καὶ προσιόντων τε καὶ

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 11. 36.

<sup>1</sup> Schol.: 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.

ἐπαφωμένων καὶ κοίλῃ τῇ χειρὶ πως ἐπικροτούντων  
μὴ ἄχθεσθαι μηδὲ ἀποσκιρτᾶν, καὶ συνδιημέρεύν  
μέν αὐτοῖς <sup>1</sup> ὥσπερ οὖν δεδεμένους, καθευδόντων  
δὲ καθεύδειν πλησίον. ἐὰν δὲ προσέλθῃ βάρβαρος,  
ὥσπερ οὖν αἱ ῥινηλατοῦσαι κύνες ἐκ τῶν ἰχνῶν  
συνιᾷσι τὰ θηρία, οὕτω τοι καὶ αἱ ἵπποι ἐκείναι <sup>2</sup>  
γινώσκουσι τὸ γένος, καὶ χρεμετίζουσι καὶ φεύ-  
γουσιν οἷα δήπου δεδοικυῖαι θηρίον. τοῖς μὲν οὖν  
συνήθεσι καὶ χιλὸν ἐμβάλλουσι καὶ τὴν ἄλλην  
κομιδὴν προσφέρουσι πάντῃ ἡδονταί, 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 φαιδρύνειν βουλόμεναι,  
ἵνα μή τι ἄμορφον ἢ ἀκαλλές ἐκ τῆς φάτνης ἢ ἐκ  
τῆς ὁδοῦ προσπεσὼν εἴτα ἐπιθολώσῃ τὸ κάλλος.  
λυκοσπάδι δὲ ἄρα ἵππῳ καὶ ἀλοιφαὶ εὐώδεις ὥς  
νύμφῃ φίλαι καὶ μύρων ὁσμὴ. καὶ Ὅμηρος δὲ τὸ  
φιληδεῖν ἵππους χρίσμασι φύσει πάντας ὁμολογεῖ  
λέγων

τοίου γὰρ σθένος ἐσθλὸν ἀπώλεσαν ἡνίοχοι  
ἡπίου, ὃς σφῶν μάλα πολλάκις ὑγρὸν ἔλαιον  
χαιτάων κατέχευε, λοέσσας ὕδατι λευκῷ.

καὶ Σημωνίδης <sup>3</sup> δὲ ἐκ παντοδαπῶν θηρίων λέγων  
τὰς γυναῖκας γενέσθαι τε καὶ διαπλάσθηναί φησιν  
ἐνίαις ἐκ τῶν ἵππων τό τε φιλόκοσμον καὶ φιλόμυ-  
ρον συντεχθῆναι καὶ ἐκείναις <sup>4</sup> φύσει. <sup>5</sup> ἃ δὲ λέγει,  
ταῦτά ἐστιν·

<sup>1</sup> Reiske: αὐτούς.

<sup>2</sup> οὕτω . . . ἐκείναι] Jac: ἐκεῖνα, οὕτω . . . ἵπποι γ.

<sup>3</sup> Σιμ- MSS, H.

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]:

<sup>4</sup> κατ' ἐκείνους.

<sup>5</sup> Ges: φύσαις, φῦναι, στ φυούσαις.

τὴν δ' ἵππος ἀβρὴ χαϊτέεσσι<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 ἀσβόλῃν ἀλευμένη  
 ἴζοιτ'. ἀνάγκη δ' ἀνδρα ποιεῖται φίλον.  
 λούται δὲ πάσης ἡμέρας ἀπο ῥύπον  
 δῖς, ἄλλοτε τρίς, καὶ μύροις ἀλείφεται.  
 αἰεὶ<sup>3</sup> δὲ χαίτην ἐκτενισμένην φορεῖ  
 βαθείαν, ἀνθέμοισιν ἐσκιασμένην.  
 καλὸν μὲν οὖν θέγμα τοιαύτη γυνὴ  
 ἄλλοιοι, τῷ δ' ἔχοντι γίγνεται κακόν,  
 ἢν μή τις ἢ τύραννος ἢ σκηπτοῦχος ἢ,  
 ὅστις<sup>4</sup> τοιοῦτους θυμὸν ἀγλαΐζεται.

25. Ἴδια δὲ ἵππων καὶ ἐκείνα δήπου. οἱ  
 Πέρσαι, ἵνα μὴ ὦσιν αὐτοῖς οἱ ἵπποι καταπλήγες,  
 ψόφοις αὐτοῦς καὶ ἤχοις χαλκοῖς<sup>5</sup> προσεθίζουσι,  
 καὶ κωδωνίζουσιν,<sup>6</sup> ὥς μὴ ποτε ἐν τῷ πολέμῳ  
 δείσωσι τοὺς τῶν πανοπλιῶν ἀραγμοὺς καὶ τὸν  
 τῶν ξιφῶν πρὸς τὰς ἀσπίδας δοῦπον. εἰδωλὰ τε  
 νεκρῶν δὴ σεσαγμένα ἀχύροις ὑποβάλλουσιν αὐτοῖς,  
 ἵνα προσεθισθῶσι νεκροὺς ἐν τῷ πολέμῳ πατεῖν,  
 καὶ μὴ δεδιότες ὥς τι ἐκπληκτικὸν εἶτα μέντοι<sup>7</sup>  
 ἐν τοῖς ἔργοις τοῖς ὀπλιτικοῖς ἀχρεῖοι ὦσιν. οὐκ  
 ἐλελήθει δὲ Ὅμηρον οὐδὲ τοῦτο, ὥς αὐτὸς<sup>8</sup>  
 δείκνυσιν. ὅτι γοῦν ἀηγρήθη μὲν ὁ Θρᾷξ Ῥῆσος,  
 σὺν αὐτῷ δὲ καὶ οἱ ἐταῖροι, ἀκούομεν<sup>9</sup> ἐν Ἰλιάδι  
 ἐκ παίδων ἃ δὲ ἀκούομεν, ταῦτά ἐστιν. ἀποσφάτ-  
 τει μὲν ὁ τοῦ Τυδέως τοὺς Θρᾷκας, ὁ δὲ τοῦ

<sup>1</sup> Mein: ἀβρὰ χαϊτάεσσ'.

<sup>2</sup> Stobaeus: ἄτην.

<sup>3</sup> Bergk: αἰε'.

<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>a</sup> slaughters the Thracians, while the son

<sup>a</sup> Diomedes.

<sup>5</sup> χαλκοῦ Reiske.

<sup>6</sup> Schn: κωδωνοῦσιν.

<sup>7</sup> μέντοι δυσωπούμενοι.

<sup>8</sup> Ges: αὐτά.

<sup>9</sup> Jac: οὐς ἀκούομεν.

Λαέρτου τοὺς ἀνῆρημένους ὑπάγει τῶν ποδῶν, ἵνα μὴ ποτε ἄρα νεήλυδες ὄντες οἱ Θρᾶκες ἵπποι εἴτα μέντοι ἐκπλήττωνται <sup>1</sup> τοῖς νεκροῖς ἐμπαλασσόμενοι, <sup>2</sup> καὶ ἀήθως κατ' αὐτῶν ὥς τινῶν φοβερῶν βαίνοντες ἀποσκιρτῶσιν. οἱ δὲ ἅπασ' μαθόντες, οὐκ ἂν αὐτοὺς λάβοι τοῦ μαθήματος λήθη· οὕτως εἰσὶν ἀγαθοὶ μαθεῖν ὅτιοῦν τῶν λυσιτελῶν οἱ ἵπποι. φιλεῖν δὲ οἰοί ποτέ εἰσι καὶ ἐς ὅσον, ἐμοὶ μὲν εἴρηται ἐν λόγοις τοῖς ἄνω.

26. Ἐν τοῖς κρυμώδεσι τόποις τὰ πρόβατα τῆς χιόνος ἐπιρρεούσης καὶ τοῦ κρύους ἐνακμάζοντος ἀχολά ἐστι (καθειργμένα δὲ ἄρα καὶ τοῦ χιλοῦ τοῦ νέου μὴ μεταλαμβάνοντα εἴτα μέντοι τοιαῦτα εὐρίσκεται), 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, τὸ δὲ σῶμα ἔχειν ξένον τε καὶ παράδοξον ὥς πρὸς τοὺς ἑτεροφύλους ἀντικρινόμενον· τὰ γάρ τοι ζῶα τὰ δακετὰ καὶ τὰ ἐγχρίμπτοντα <sup>5</sup> πάμπολλα ὄντα μηδὲν αὐτοὺς μόνους ἀδικεῖν· οὔτε γοῦν ὄφεις δακόντος ἐπαῖουσιν οὔτε φαλαγγίου 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: ἐκπλήττονται.

<sup>2</sup> Jac: καὶ προϊόντα.

<sup>3</sup> ἐμπαλατ- 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 Sheep in cold weather 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.

27. Agatharcides asserts that there is in Libya <sup>a</sup> The Psylli 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

<sup>a</sup> Odysseus.

<sup>b</sup> See 6. 44.

<sup>5</sup> ἐγχρίπτοντα.

<sup>7</sup> <τὸ> add. H.

<sup>6</sup> ὥς τοὺς ἄ.

πελάση τι καὶ παραψαύση τοῦ σώματος καὶ ἅμα καὶ τῆς ὁσμῆς τῆς ἐκεῖνων σπάση,<sup>1</sup> ὥσπερ ὁδὴν φαρμάκου γευσάμενον<sup>2</sup> κάρωσιν τινα ἐλκτικὴν ἐς ἀναισθησίαν ἐμποιοῦντος, ἐξασθενεῖ καὶ παρείται, ἔστ' ἂν παραδράμῃ ὁ ἄνθρωπος. ὅπως δὲ ἐλέγχουσι τὰ ἑαυτῶν βρέφη εἴτε ἐστὶ γνήσια εἴτε καὶ νόθα, ἐν τοῖς ἐρπετοῖς βασανίζοντες ὡς ἐν τῷ πυρὶ τὸν χρυσὸν οἱ βάνασοι,<sup>3</sup> ἀνωτέρω εἶπον.

28. Καλλίας ἐν τῷ δεκάτῳ τῶν περὶ τὸν Συρακόσιον Ἀγαθοκλέα λόγων φησὶ τοὺς κεράστας ὄφεις δεινούς εἶναι τὸ δῆγμα· ἀναιρεῖν γὰρ καὶ ζῶα ἄλογα καὶ ἀνθρώπους, εἰ μὴ παρείη Λίβυς ἀνὴρ, Ψύλλος ὢν τὸ γένος. οὗτος γοῦν ἐάν τε κλητὸς ἀφίκηται ἐάν τε καὶ παρῇ κατὰ τύχην καὶ θεάσῃται πρῶως ἔτι ἀλγούντα, τῇ πληγῇ<sup>4</sup> μόνον προσπτύσας εἶτα μέντοι τὴν ὁδύνην ἐπράννε, καὶ κατεγοήτευσε τὸ δεινὸν τῷ σιάλῳ. ἐὰν δὲ εὖρρη δυσανασχετοῦντα καὶ ἀτλήτως φέροντα, ὕδωρ ἁθρόον σπᾶσας ἔσω τῶν ὁδόντων καὶ χρησάμενος αὐτῷ τοῦ στόματος κλύσματι, εἶτα τοῦτο ἐς κύλικα ἐμβαλὼν δίδωσι ροφήσαι τῷ τρωθέντι. ἐὰν δὲ περαιτέρω καὶ τοῦδε τοῦ φαρμάκου κατισχύῃ τὸ κακόν, ὁ δὲ τῷ νοσοῦντι παρακλίνεται αὐτῷ γυμνός, καὶ τοῦ χρωτός οἱ τοῦ ἰδίου προσανατρίψας τὴν ἰσχὴν τὴν συμφνῇ, εἶτα μέντοι τοῦ κακοῦ πεποιήκε τὸν ἄνθρωπον ἐξάντη.<sup>5</sup> ἀποχρῶν δὲ ἄρα ὑπὲρ τούτου εἴη ἂν μάρτυς καὶ Νίκανδρος ὁ Κολοφώνιος λέγων

<sup>1</sup> *Jac*: ψαύση ἢ σπάση.

<sup>2</sup> γευσάμενον ὑπονοιοῦ.

<sup>3</sup> βάνασοι 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 artizans test gold in the fire, I have described earlier on.<sup>4</sup>

28. Callias in the tenth book of his *History of 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>4</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 μυδαλέρσι<sup>2</sup> τυπαῖς,  
οὐς Σύρτις βοσκεῖ θινωτρόφος,<sup>3</sup> εἰ δὲ καὶ ἄλλοις  
ἀνδράσιν ἤμυναν τύμμασιν ἀχθομένοις,  
οὐ ρίζαις ἔρδοντες,<sup>4</sup> ἐὼν δ' ἀπὸ σύγχροα γυῖον  
καὶ τὰ ἐπὶ τούτοις.

29. Ἐμπεδοκλῆς ὁ φυσικός φησι, περὶ ζώων  
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,  
βουγενῇ ἀνδρόπρωρα, τὰ δ' ἔμπαλιν ἐξανατέλλειν  
ἀνδροφυῇ βούκρανα μεμιγμένα τῇ μὲν ἀπ' ἀν-  
δρῶν,  
τῇ δὲ γυναικοφυῇ σκιεροῖς<sup>5</sup> ἡσκημένα γυίοις.

30. Ἐν Λυκίᾳ λέγει Καλλισθένης ὁ Ὀλύνθιος  
κείρεσθαι καὶ τὰς αἰγας ὥσπερ οὖν πανταχῇ τὰ  
πρόβατα· γίνεσθαι γὰρ δασυτάτας καὶ εὐτρίχας  
δεινῶς,<sup>6</sup> ὡς εἰπεῖν βοστρύχους ἢ τινὰς ἑλικὰς  
κόμης ἐξηρτησθαι αὐτῶν, καὶ μέντοι καὶ τοὺς  
τέχνιτας τῆς πᾶν νεῶν ἐργασίας καταχρησθαι  
αὐταῖς τὰς σείρας συμπλέκοντας.<sup>7</sup>

<sup>1</sup> Bergk: Λίβυες.

<sup>2</sup> OSchn: μυδαλέαια.

<sup>3</sup> θηροτρόφος A; H (1858).

<sup>4</sup> ρίζας ἔρδοντες H.

<sup>5</sup> θμβροῖς H, στείροις or σκιροῖς Diels.

<sup>6</sup> δεινῶς τὰς αἰγας.

<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>6</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 ἐκείνας λέγει. ἀπὸ τῶν θερινῶν τροπῶν εἰς μεσοῦντα χειμῶνα ἐπιφοιτῶσιν αὐτοῖς ἀγέλαι βοῶν, οἷονεῖ μελιττῶν σμήνος ἢ σφηκιὰ κεκνημένη, πλήθος ἀριθμοῦ κρείττους οἱ βόες· εἰσὶ δὲ ἀγριοὶ καὶ ὕβρισται, καὶ ἐς κέρως θυμοῦνται δεινῶς. οὐκ οὖν ἔχοντες αὐτοὺς ἀναστέλλειν ἑτέρως οἶδε τοὺς τροφίμους αὐτῶν κύνας ἐπ' αὐτοὺς ἀφιάσιν ἐς τοῦτο αἰετρεφομένους, ὥστε οὖν καταγωνίζονται τε καὶ διαφθείρουσιν αὐτοὺς ῥᾶστα. εἶτα τῶν κρεῶν τὰ μὲν δοκοῦντά σφισιν ἐς 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 οἰῶν τε καὶ τῶν αἰγῶν.

32. Αἰσχυλίδης ἐν τοῖς περὶ γεωργίας κατὰ τὴν Κεῖων<sup>1</sup> γῆν πρόβατα γίνεσθαι ὀλίγα ἐκάστω τῶν γεωργῶν φησι. τὸ δὲ αἴτιον, λεπτόγεῶν τε εἶναι τὴν Κεῶν<sup>2</sup> ἰσχυρῶς καὶ νομὰς οὐκ ἔχειν· κύτισον δὲ καὶ θρία ἐμβάλλειν, καὶ τῆς ἐλαίας τὰ ρεύσαντα φύλλα, καὶ μέντοι καὶ ὀσπρίων<sup>3</sup> ἄχυρα ποικίλων,

<sup>1</sup> Κεῖων.<sup>2</sup> Κεῖων.<sup>3</sup> τῶν ὀσπρίων.

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 δείπνον.<sup>1</sup> γίνεσθαι δὲ ἐξ αὐτῶν γάλα, καὶ τοῦτο τρεφόμενον τυρὸν ἐργάζεσθαι κάλλιστον· καλεῖσθαι δὲ αὐτὸν Κύθνιον<sup>2</sup> ὁ αὐτὸς λέγει, καὶ μέντοι καὶ τὸ τάλαντον αὐτοῦ πιπράσκεσθαι δραχμῶν καὶ ἐνενήκοντα. γίνεσθαι δὲ καὶ ἄρνας τὴν ὥραν διαπρεπείς, καὶ πιπράσκεσθαι οὐ κατὰ τοὺς ἐτέρους, ἀλλὰ καὶ σοβαρωτέρᾳ τῇ τιμῇ.

33. Φοίνικες λέγουσι λόγοι τὰς βοῦς τὰς ἐπιχωρίους τοσαύτας εἶναι τὸ μέγεθος, ὥς ἐστάναι τοὺς ἀμέλγοντας ὄντας μεγίστους ἢ δεῖσθαι θρανίου, ἵνα ἀναβάντες ἐφίκωνται τῶν μαζῶν. Λιβύων δὲ ἄρα τῶν γειτνιώντων Ἰνδοῖς ὀπισθονόμων βοῶν ἀγέλας εἶναι τινας ἀκούω· τὸ δὲ αἴτιον, ἡ φύσις ὡς ἐξήμαρτε τὸ πρῶτον ἢ ὀλιγώρησεν, ἐπεὶ πρὸ τῶν ὀφθαλμῶν αὐτοῖς ἐστὶ τὰ κέρατα, καὶ ὁρᾶν οὐκ ἔα τὰ πρὸ ποδῶν, ἡ δὲ ἐς οὐρανὸν ἐπανάγει τὴν βᾶδισιν αὐτοῖς, εἴτα ἐπικύπτοντες κείρουσι τὴν πόαν. Ἀριστοτέλης γε μὴν φησι τῶν βοῶν τῶν ἐν Νευροῖς<sup>3</sup> ἐκπεφυκέναι τὰ κέρατα καὶ τὰ ὦτα ἐκφυσιν τὴν αὐτὴν, καὶ εἶναι συννυφασμένα· ὁ δὲ αὐτὸς ἐν χώρῳ τινὶ Λιβύων τὰς αἰγας τοῦ στήθους φησὶ τοὺς μαζοὺς ἔχειν ἀπηρτημένους. εἷη δ' αὖν τοῦ παιδὸς τοῦ Νικομάχου καὶ ταῦτα· ἐν τοῖς

<sup>1</sup> ποικίλων . . . δείπνον] ποικίλα τε καὶ ποικίλων ἐκείνοις ἀγαθὰ εἶναι τ. δ. παρασπείρειν δὲ καὶ ἀκάνθας.

<sup>2</sup> Bochart: Κύθνιον.

<sup>3</sup> Rose: Λεύκτροις.

<sup>a</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 The Cattle and Sheep of various countries 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

<sup>b</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. B.C. settled in the region about modern Kiev.

περὶ τὸν Καρίσκον Βουδίνοις <sup>1</sup> οἰκοῦσιν οὐ γίνεσθαι  
φῆσι πρόβατον λευκόν, ἀλλὰ μέλανα πάντα.

34. Νυμφόδωρος λέγει τὴν Σαρδὼν εἶναι θρεμ-  
μάτων μητέρα ἀγαθὴν. θαυμάσαι δὲ ἄξιον τίκτει  
ζῶον τὰς αἰγὰς αὐτῇ. τὰς γὰρ τοὶ δορὰς τοὺς  
ἐπιχωρίους <sup>2</sup> ἡσθήσθαι, καὶ εἶναι ταῦτα σκέπη·  
καὶ διὰ χειμῶνος μὲν ἀλεαίνειν, ψύχειν δὲ ἐν τῷ  
θέρει φύσει τινὶ ἀπορρήτῳ· συμπεφυκέναι δὲ ἄρα  
ταῖς δοραῖς καὶ πῆχυν τὴν τρίχα. τοῦ φορήματος  
δὲ <sup>3</sup> τούτου ἔοικε χρῆναι διὰ μὲν τοῦ κρυμοῦ τὰς  
τρίχας ἐς τὸν χρῶτα ἐπιστρέφειν <sup>4</sup> διὰ δὲ τοῦ  
θέρους ἔξω, εἰ μέλλοι ὁ ἡσθημένος διὰ μὲν τοῦ  
κρυμοῦ θάλπεσθαι, διὰ δὲ τοῦ θέρους μὴ ἀποπνί-  
γεσθαι.

35. Τί δαί; Ὁρθαγόραν μνήμης ἄμοιρον ἔασο-  
μεν; ὅσπερ οὖν ἐν Ἰνδοῖς λόγοις φησὶ Κῶνθα μὲν  
οὕτως εἶναι κώμην τὸ ὄνομα λαβοῦσαν, <sup>5</sup> ταῖς δὲ  
αἰεὶ ταῖς ἐπιχωρίοις ἔνδον ἐν τοῖς σηκοῖς παραβάλ-  
λιν τοὺς νομέας ἰχθῦς ξηροὺς χιλόν.

36. Ὅτι δέδοικεν ὃν ἐλέφας ἀνωτέρω εἶπον· τὸ  
δὲ ἐν Μεγάροις γεγόμενον Μεγαρέων ὑπ' Ἀντι-  
γόνου <sup>6</sup> πολιορκουμένων ἐθέλω εἰπεῖν, καὶ μὲντοι  
<καὶ> <sup>7</sup> τὸ εἰρησόμενον τοῦτό ἐστι. τῶν Μακε-  
δόνων βιαίως ἐγκειμένων, ὧς πίττη χρίσαντες  
ὕγρῃ <sup>8</sup> καὶ ὑποπρήσαντες αὐτὰς ἀφήκαν ἐς τοὺς

<sup>1</sup> *LDindorf*: Βουδιανοῖς.

<sup>2</sup> δὲ ἄρα.

<sup>3</sup> τὸδε ὄνομα λαχοῦσαν.

<sup>4</sup> <καὶ> *add.* H.

<sup>2</sup> *Schn*: τοῖς ἐπιχωρίοις.

<sup>4</sup> ἀποστρέφειν.

<sup>6</sup> *Ed.*: Ἀντιπάτρου *mss.*, *edd.*

<sup>8</sup> *Ges*: ψυχρῇ.

the Cariscus <sup>a</sup> a white sheep does not occur, they  
are all black.

34. Nymphodorus says that Sardinia is an ex-  
cellent 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 in-  
wards 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 Ortha-  
goras without a mention? He says in his account  
of India that there is a village which has been given  
the name of Coṽtha, 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>a</sup> Unidentified.

<sup>b</sup> See 1. 38; 8. 28.

<sup>c</sup> It was Antigonos (not Antipater) who besieged and took  
Megara; see 11. 14. The story of the pigs is given by  
Polyaenus, 4. 5. 3.

πολεμίους. ἐμπεσοῦσαι δὲ ἄρα ἐκείναι οἰστρομημέναι ταῖς τῶν ἐλεφάντων ἱλαῖς καὶ βοῶσαι, ἅτε ἐμπιπράμεναι, ἐξέμαινον τοὺς θήρας καὶ ἐτάραττον δεινῶς. οὔτε οὖν<sup>1</sup> ἔμενον ἐν τάξει, οὔτε ἦσαν ἔτι πρᾶοι, καίτοι καὶ ἐκ νηπίων πεπωλεμένοι, εἴτε φύσει τινὶ οἱ ἐλέφαντες ἰδίᾳ μισοῦντες τὰς ὕς καὶ μυσαττόμενοι, εἴτε καὶ τῆς φωνῆς αὐτῶν τὸ ὀξύ καὶ ἀπηχὲς πεφρικότες ἐκείνοι. συνιδόντες<sup>2</sup> οὖν ἐκ τούτου<sup>3</sup> οἱ πωλοτρόφοι τῶν ἐλεφάντων ὕς παρατρέφουσιν αὐτοῖς, ὥς φασιν, ἵνα γε ἐκ τῆς συνηθείας ἦττον 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 τοσοῦτοὶ γίνονται τὸ μέγεθος καὶ οἱ ἡμίονοι καὶ οἱ βοῦς καὶ πᾶν κτήνος ἕτερον ὅτιοῦν. ὃν δὲ ἐν Ἰνδοῖς οὐ φασὶ γίνεσθαι οὔτε ἡμερον οὔτε ἄγριον· μυσαττόνται δὲ καὶ ἐσθίειν τοῦδε τοῦ ζώου Ἰνδοί, καὶ οὐκ ἂν γεύσαιντό ποτε ὑείων, ὥσπερ οὖν οὐδὲ ἀνθρωπείων οἱ αὐτοί.

38. Ἐν Μητροπόλει ἀκούω τῇ Ἐφεσείᾳ λίμνῃ εἶναι καὶ πρὸς αὐτῇ σπήλαιον· ἔχει δὲ ἄρα τὸ ἄντρον ὄφειων πληθὺς ἅμαχον, καὶ εἶναι τούτους μεγίστους φασὶ καὶ δεινούς τὸ δῆγμα. προϊέναι μὲν οὖν αὐτοὺς τοῦ ἄντρου 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> γοῦν.  
<sup>3</sup> τούτων.

<sup>2</sup> συνειδότες.

<sup>4</sup> (εἰσὶ . . . ἕτεροι) glosses; H.

<sup>5</sup> <οἱ> add. H.

νήχεσθαι, πειρωμένους δὲ περαιτέρω τοῦ ὕδατος προελθεῖν οὐ δύνασθαι· μέλλοντας γὰρ ἐπιβαίνειν τῆς γῆς ἔλλοχᾶν καρκίνους μεγάλους, οἵπερ 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 ἀπείργοντες<sup>3</sup> εἶτα εἰρηναῖα ἀπέβαινον τὰ ἐν τῷ τόπῳ πάντα.

39. Ὀνησίκριτος ὁ Ἀστυपालαιεύς 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 ὀγδοήκοντα· καὶ φησι ἐπιθυμῆσαι δευνῶς 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 Ἀσκληπιοῦ σὺν πολλῇ τῇ κομιδῇ αὐτοὺς Αἰγύπτιοί φασι. καὶ ἀσπίδας δὲ τετραπῆ-

<sup>1</sup> ἦ.<sup>2</sup> ἀπολώλασιν.<sup>3</sup> ἀνείργοντες.<sup>4</sup> παιδὸς gloss, H.<sup>5</sup> <ἀνάβασιν> add. Ges.<sup>6</sup> Reimésius: 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.

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

Monstrous  
Snakes in  
India,

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> -τεσσάρων.

χεις γίνεσθαι πολλάκις οἱ αὐτοὶ λέγουσι. μνήμην δὲ ἄρα τούτων ἐποιησάμην, τὸ ἴδιον τῶν ζώων ἐπεξελθὼν καὶ ἐς ὅσον πέφυκε μῆκος προϊέναι δείξαι βουληθεῖς. λέγουσιν οὖν <sup>1</sup> καὶ οἱ τὰς ὑπὲρ τῆς Χίου συγγράψαντες ἱστορίας γενέσθαι ἐν τῇ νήσῳ παρὰ τὸ ὄρος τὸ καλούμενον Πελινναῖον ἐν αὐλῶνι τινι δασεῖ καὶ δένδρων ὑψηλῶν πεπληρωμένῳ δράκοντα μεγέθει μέγιστον, ὅπερ οὖν καὶ τὸν συριγμὸν ἐπεφρίκεσαν οἱ τὴν Χίον κατοικοῦντες. οὐκ οὐν οὐδὲ ἐτόλμων τινὲς ἢ τῶν γεωργούντων ἢ τῶν νεμόντων πλησίον γενόμενοι καταγνῶναι τὸ μέγεθος, ἀλλὰ ἐκ μόνης τῆς σύριγγος πελώριόν τε <sup>2</sup> καὶ ἐκπληκτικὸν τὸ θηρίον εἶναι ἐπίστευον. ἐγνώσθη δ' οὖν ὅσος ποτὲ τὸ μέγεθος ἦν δαιμονία τι καὶ θαυμαστῇ μηχανῇ ναὶ μὰ Δία. σφοδροῦ γὰρ ἀνέμου καὶ σκληροῦ προσπέσοντος ἑρρίφη <sup>3</sup> πρὸς ἄλληλα τὰ ἐν τῷ αὐλῶνι δένδρα, καὶ οἱ κλάδοι βιαίως ἀραττόμενοι τίκτουσι πῦρ, καὶ αἶρεται μέγιστη φλόξ, καὶ περιλαμβάνει τὸν πάντα χώρον καὶ κυκλοῦται τὸν θῆρα. ὁ δὲ ἀποληφθεὶς καὶ ἐξερπύσαι μὴ δυνάμενος καταπίμπραται. οὐκοῦν γυμνωθέντος τοῦ τόπου γίνεται κάτοπτα πάντα· καὶ οἱ Χίοι ἐλευθερωθέντες τοῦ δέους ἦκον ἐπὶ θέαν, καὶ καταλαμβάνουσι τὰ ὁσὰ μεγέθει μέγιστα καὶ <τὴν> <sup>4</sup> κεφαλὴν ἐκπληκτικὴν, ὥς ἐκ τούτων ἔχειν συμβαλεῖν ὅσος τε ἐκεῖνος ἦν καὶ ὁποῖος ἔτι περιῶν.

40. "Οφεως ὄνομα σήψ, καὶ ἔχει θαυμάσαι ἄξιον ἐκεῖνο. τὴν χροῶν ἐκτρέπει τὴν ἑαυτοῦ, καὶ ἔοικε τοῖς τόποις καθ' οὓς ἔρχεται. ὀδόντας δὲ ἄρα

<sup>1</sup> λέγουσι γοῦν.

<sup>2</sup> π.

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.

A Snake  
in Chios

40. There is a snake called the *Sēps* 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 ὑμενώδεις ἐπικεῖνται χιτῶνες, καλύπτοντες τὰ κοιλώματα. ἐκ τούτων οὖν πατάξαν τὸ θηρίον εἴτα ἀφίησι τὸν ἰόν σήπει δὲ παραχρῆμα καὶ ἀναιρεῖ τάχιστα.

41. Μεγασθένης φησὶ κατὰ τὴν Ἰνδικὴν σκορπίους γίνεσθαι πτερωτοὺς μεγέθει μεγίστους, τὸ κέντρον δὲ ἐγχρίμπειν<sup>1</sup> τοῖς Εὐρωπαίοις παραπλησίως. γίνεσθαι δὲ καὶ ὄφεις αὐτόθι καὶ τούτους πτηνοὺς· ἐπιφοιτᾶν δὲ οὐ μεθ' ἡμέραν ἀλλὰ νύκτωρ, καὶ ἀφίεναι ἐξ αὐτῶν οὖρον, ὅπερ οὖν ἔαν κατὰ τινος ἐπιστάξῃ σώματος, σήψιν ἐργάζεται παραχρῆμα. καὶ τὰ μὲν τοῦ Μεγασθένους ταῦτα. Πολύκλειτος γε μὴν φησιν ἐν τῇ αὐτῇ γῇ σαύρους γίνεσθαι μεγίστους καὶ πολυχρούς, καὶ βαφαῖς τισιν εὐανθέσι τὰς δορὰς πεποικίλθαι δεινῶς, εἶναι δὲ καὶ ἄψασθαι ταύτας ἀπαλωτάτας. σαύρους δὲ Ἀριστοτέλης ἐν τῇ τῶν Ἀράβων γῇ τίκτεσθαι φησι, καὶ δύο πήχεις ἔχειν αὐτοὺς.

42. Παμμένης ἐν τῷ περὶ θηρίων σκορπίους λέγει γίνεσθαι πτερωτοὺς καὶ δικέντρος ἐν Αἰγύπτῳ (καὶ οὐ φησιν ἀκοὴν λέγειν, ἀλλὰ ἑαυτοῦ τήνδε τὴν ἱστορίαν ὁμολογεῖ) καὶ ὄφεις δικεφάλους, καὶ ἔχειν δύο πόδας κατὰ τὸ οὐραῖον τούτους. Κτησίας γε μὴν ὁ Κνίδιός φησι περὶ τὴν Περσικὴν Σιττάκην ποταμὸν εἶναι Ἀργάδην

<sup>1</sup> ἐγχρίμπειν.

<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.

passes. 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. προῖέναι δὲ ἐς ὀργυιὰν τὸ  
μήκος τοὺς ὄφεις τούδε.<sup>1</sup> καὶ μεθ' ἡμέραν μὲν  
μὴ ὁράσθαι, ὑφ' ὕδρους δὲ νήχεσθαι, νύκτωρ δὲ ἢ  
τοὺς ὑδρευομένους ἢ τοὺς τὴν ἐσθῆτα φαιδρύνοντας  
διαφθεῖρειν. πολλοὺς δὲ ἄρα πάσχειν τοῦτο ἢ  
χρεῖα ὕδατος ἐπιλείποντος ἢ μεθ' ἡμέραν ἀσχολη-  
θέντας ἀποπλῦναι<sup>2</sup> τὴν ἐσθῆτα μὴ δεδυννημένους.

<sup>1</sup> τούδε. τοὺς οὖν ὑπὸ τούτων δηθέντας ἀποθνήσκειν.

<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.



## IZ

1. Ἀλέξανδρος ἐν τῷ περίπλῳ 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 ἡρτημέναι μέγισται προεῖχον, ἐπιβουλεύεσθαι δὲ ὑπ' οὐδενὸς αὐτοῦς. τὸ δὲ αἷτιον, ἱεροὶ λέγονται Ποσειδῶνος. καὶ ἀφιέρωνται τῷ θεῷ, οἷον ἀναθήματα εἶναι ἐκείνου ἁσινῇ τε καὶ ἀνεπιβούλευτα οἱ καρκίνισι.

2. Κλείταρχος ἐν τῇ . . . <sup>5</sup> περὶ τὴν Ἰνδικὴν φησι γίνεσθαι ὄφεις πήχεων ἑκκαίδεκα. γίνεσθαι δὲ καὶ ἄλλο τι γένος ὄφειν ὕμνει, οὐ κατὰ τοὺς ἑτέρους τὸ εἶδος· βραχυτέρους μὲν γὰρ εἶναι <sup>6</sup> πολλῶ, ποικίλους γε μὴν τὴν χροάν ὁρᾶσθαι, ὥσπερ οὖν φαρμάκοις καταγραφέντας· τοὺς μὲν γὰρ χαλκοειδεῖς ταινίας ἔχειν ἀπὸ <τῆς> <sup>7</sup> κεφαλῆς ἐς τὴν οὐρὰν καθερπούσας, τοὺς δὲ ἀργύρῳ <sup>8</sup> προσεικασμένας, πεφοινιγμένας ἄλλους, καὶ μέντοι καὶ χρυσοφαεῖς τινας. δακεῖν δὲ ἄρα καὶ ἀποκτεῖναι ὠκιστα δεινούς αὐτοὺς 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.

## BOOK XVII

1. Alexander <sup>a</sup> in his *Voyage round the Red Sea* Monstrous Snakes and Crabs 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.

2. Cleitarchus in his work on India Snakes of 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.

<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>5</sup> Lacuna; or read ἐν τοῖς H.

<sup>7</sup> <τῆς> add. Ges.

<sup>6</sup> εἶναι τῷ μεγέθει.

<sup>8</sup> ἀργυρίῳ.

3. Ἐν τῷ ἐννάτῳ 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 ἀντικρίνουντο· εἶναι γὰρ πῆχεων καὶ πεντεκαίδεκα· τὰς γε μὴν χελώνας εἶναι τοσαύτας τὸ χελώνιον, ὡς χωρεῖν μεδίμνους Ἀττικοὺς καὶ ἕξ αὐτό.

4. Ἔστι δὲ καὶ πρηστήρ ὄφρων γένος, ὅσπερ οὖν εἰ δάκοι, τὰ μὲν πρῶτα νωθεῖς ἀπεργάζεται καὶ ἥκιστα 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 ἀλγευότατον.

5. Φύλαρχος ἐν τῇ δωδεκάτῃ ὑπὲρ τῶν Αἰγυπτίων ἀσπίδων ἄδει τοιαῦτα. τιμᾶσθαι φησιν 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 ξένια αὐταῖς. ἐπὰν γὰρ ἀπὸ δείπνου γένωνται, ἄλφιτα οὔνῳ καὶ μέλιτι ἀναδεύσαντες κατὰ τῆς τραπέζης τιθέασιν, ἐφ' ἧς ἔτυχον δεδειπνηκότες· εἶτα μέντοι κροτήσαντες

<sup>1</sup> Πτολεμαίων Α, Η.

<sup>3</sup> ἀγνώστους.

<sup>5</sup> Ges.: λεπότριχας.

<sup>6</sup> γίνεσθαι ἐκ τῆς τροφῆς πεπωλεμένος.

<sup>2</sup> <τῇ> add. Η.

<sup>4</sup> τῇ γνώμῃ.

3. Nymphis in the ninth book of his *History of the Ptolemies* says that in the country of the Troglodytes <sup>a</sup> 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 <sup>and</sup> enough to contain six Attic medimni.<sup>b</sup> <sup>Monstrous Vipers and Tortoises</sup>

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. <sup>The 'Prester'</sup>

5. Phylarchus in his twelfth book gives the following 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>The Asps of Egypt</sup>

<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>7</sup> καὶ καλουμένας.

οἰοῦναι δαιτυμόνας καλοῦσι. καὶ ἐκείναι ὥσπερ οὖν ὑπὸ συνθήματι παραγίνονται, καὶ ἄλλη ἀλ-  
λαχόθεν ἐξέρπει, καὶ περιστάσαι τὴν τράπεζαν  
τὴν μὲν λοιπὴν σπείραν ἑώσι κατὰ τοῦ δαπέδου,  
ἄρασαι δὲ τὴν κεφαλὴν περιλιχμῶνται, καὶ ἡσυχῇ  
καὶ κατ' ὀλίγον ἐμπίπλυνται τῶν ἀλφίτων, καὶ  
καταναλίσκουσιν αὐτά. νύκτωρ δὲ ἔαν ἐπείγῃ τι  
τοὺς Αἰγυπτίους, κροτοῦσι πάλιν· ὑποσημαίνει δὲ  
ἄρα αὐταῖς ὅδε ὁ ψόφος ἐξίστασθαι τε<sup>1</sup> καὶ  
ἀναχωρεῖν. οὐκοῦν συνῆδον 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. ὁ οὖν<sup>3</sup>  
ἀνιστάμενος οὔτε ἐμβαίνει τινὶ αὐτῶν οὔτε περιπί-  
πτει.

6. Ὁ κροκόδιλος γίνεται μήκιστος πολλάκις.  
ἐπὶ γοῶν Ψαμμιτίχου τοῦ Αἰγυπτίων βασιλέως  
πέντε καὶ εἴκοσι πήχεων κροκόδιλον φανῆναι  
φασιν, ἐπὶ δὲ Ἀμάσιδος παλαιστῶν τεττάρων καὶ  
πήχεων ἑξ καὶ εἴκοσι. κήτη δὲ περὶ τὴν Λάκαιναν  
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 μείζω τὰ κήτη ὕμνοισι γίνεσθαι.  
ἔοικε δὲ αὐτῶν καὶ τὰ νεῦρα 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 τοῖς

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 dis-  
appear, creeping into their holes and lairs. Accord-  
ingly the man who has got out of bed neither treads  
upon nor encounters any of them.

6. The Crocodile often attains to an immense <sup>The</sup>  
length. At any rate they say that in the reign of <sup>Crocodile</sup>  
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 im- <sup>Sea-</sup>  
mense size; that is why according to some gram- <sup>monsters</sup>  
marians 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.'

<sup>1</sup> αὐταῖς . . . ἐξίστασθαι τε] ὅδε ὁ ψ. ἐξ. τε αὐτάς.

<sup>2</sup> καὶ ἐκείναι. <sup>3</sup> γοῶν. <sup>4</sup> τὸν Ὅ.

<sup>5</sup> ὄργανα αἱ τούτων νεῦρα δοκοῦσι λυσιτελεῖσθαι.

ἤδη προειρημένοις γίνονται καὶ σκορπίοι καὶ κωβιοὶ δύο πήχεων καὶ μέντοι καὶ τριῶν. Ἀμώμητος δὲ φησὶν ἐν τῇ Λιβύῃ πόλιν εἶναι τινα, ἐν ᾗ τοὺς ἱερέας ἕκ τινος λίμνης ἐπαιδαῖς καταγοητεύοντας εὖ μάλα ἐλκτικαῖς ἐξάγειν κροκοδίλους πήχεων ἑκαταδεκα. Θεοκλῆς δὲ ἐν τῇ τετάρτῃ περὶ τὴν Σύρτιν 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 ἡμισυ ἔχοντα σταδίου τὸ μήκος.<sup>1</sup> τοσαύτην δὲ φασιν ἔχειν δύναμιν αὐτά, ὥς πολλάκις, ὅταν ἀναφυσήσῃ τοῖς μυκτῆρσιν, ἐς τοσοῦτον ἀναρρίπτειν τῆς θαλάττης τὸ κλυδώνιον, ὥς δοκεῖν τοῖς ἀμαθέσι καὶ ἀπείροις πρηστήρας εἶναι ταῦτα.

7. Ἀριστοτέλης ἐν τῷ ὀγδόῳ περὶ ζῴων φησὶ τοὺς ἐλέφαντας ἐσθίειν κριθῶν μεδίμνους Μακεδονικοὺς ἐννέα, ἀλφίτων δὲ ἐπὶ τούτοις ἕξ, εἰ δὲ δοίης, καὶ ἑπτὰ.<sup>2</sup> πίνειν δὲ αὐτοὺς ὁ αὐτὸς λέγει μετρητάς Μακεδονικοὺς τετταρεσκαίδεκα, καὶ πάλιν τῆς δειλῆς ἐπιπίνειν ὀκτώ. βιοῦν δὲ ἐλέφαντας ἔτη διακόσια φησι, προΐεναι δὲ ἔστιν οὓς καὶ ἐς τρεῖς ἑκατοντάδας.

Διειδὲς δὲ ὕδωρ καὶ ἀκραιφνὲς καμῆλῳ πιεῖν ἔχθιστόν ἐστι, τεβολωμένον δὲ καὶ ῥυπαρόν ἥδιστον πωμάτων ἡγείται. καὶ μέντοι καὶ ἐς ποταμὸν εἰς ἀφίκηται ἢ λίμνην, οὐ πρότερον ἐπικύπτει πιεῖν, πρὶν ἢ τοῖς ποσὶν ἀναταράξῃ<sup>3</sup> τὴν ἰλὸν καὶ

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> *Metretes* = about 8½ gallons.

<sup>1</sup> μήκος, πλάτος δὲ κατὰ λόγον τοῦ μήκους καὶ τοῦτο δηλονότι.

<sup>2</sup> ἑπτὰ, καὶ χιλὸν φύλλα καὶ κλάδους ἀπαλούς.

<sup>3</sup> ἀναταράξει V, ἐπιταράξει other MSS.

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 ἐκείνος γράφει. τὰ μὲν δὴ περὶ τὴν κεφαλὴν αὐτῷ καὶ τὸ<sup>3</sup> νῶτον καὶ τὴν ράχιν ἐς τὴν οὐρὰν τελευτώντα ἀκράτως πυρρά<sup>4</sup> ἐστὶ, θεάσιμο δ' ἂν καὶ τρίχας χρυσοειδεῖς τινὰς διεσπαρμένας. λευκὸν δὲ τὸ πρόσωπόν οἱ μέχρι τῶν παρειῶν,<sup>5</sup> ἐντεῦθεν γὰρ μὴν ταῖναι χρυσοειδεῖς κατὰσιν ἐς τὴν δέρην. ταύτης δὲ τὰ κάτω μέχρι τῶν στέρνων καὶ οἱ πόδες δὲ οἱ πρόσθιοι λευκανθίζει πάντα. μαῖοι δὲ χειροπληθεῖς δύο κυανοὶ, γαστήρ δὲ λευκὴ πᾶσα, πόδες δὲ οἱ κατόπιν μέλανες εἰσι. προσώπου δὲ μορφῇ,<sup>6</sup> κυνοκεφάλῳ παραβαλὼν αὐτὴν ἀληθεύσεις, εὖ ἴσθι.

9. Ὀνοκενταύραν καλοῦσι ζῷον τι, καὶ ταύτην ὅστις εἶδεν, οὐκ ἂν ἡπίστησεν<sup>7</sup> ὅτι καὶ Κενταύρων φύλα ἦν, καὶ οὐ κατεψεύσαντο οἱ χειρουργοὶ<sup>8</sup> τῆς φύσεως, ἀλλὰ καὶ ἐκείνους ἠνεγκεν ὁ χρόνος κράσει σωμάτων οὐχ ὁμοίων ἐνωθέντας. καταλείπωμεν δὲ<sup>9</sup> αὐτοὺς, εἴτε ἐγένοντο ὄντως ἐπιδημῖα.

<sup>1</sup> τό.

<sup>3</sup> τὸν νῶτον.

<sup>5</sup> παρειῶν αὐτῶν.

<sup>2</sup> εἶναι, καὶ εἰκότως.

<sup>4</sup> πυρρά.

<sup>6</sup> μορφῇ ἐκείνου.

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 *Onocentaurea*,<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> ἡπίστησεν, ὡς λόγος MSS., ἢ ὡς λόγος, Jac.

<sup>8</sup> χειρουργοὶ περὶ πλαστικὴν τε καὶ γραφικὴν.

<sup>9</sup> δῆ.

μιᾷ<sup>1</sup> καὶ τῇ αὐτῇ, εἴτε ἡ φήμη κηροῦ παντός· οὐσα εὐπλαστοτέρα τε καὶ εὐπειθεστέρα διέπλασεν αὐτούς, καὶ ἀνέμιξεν ἵππου καὶ ἀνθρώπου δαιμονία τινὶ συνάφῃ ἡμίτομα, καὶ ἔδωκε μίαν ψυχὴν. αὕτη δὲ ὑπὲρ ἧς ὥρμηται λέγειν ὅδε ὁ λόγος, ἐς ἀκοὴν τὴν ἐμὴν τοιαύδε ἀφίκετο. ἀνθρώπῳ τὸ πρόσωπον εἴκασται, περιέρχονται δὲ αὐτὸ<sup>2</sup> βαθεῖαι τρίχες. τράχηλός τε ὑπὸ τῷ προσώπῳ καὶ στέρνα, καὶ ταῦτα ἀνθρωπικά· μαζοὶ δὲ ἡρμένον καὶ κατὰ τοῦ στήθους ἐφεισῶτες, ὦμοι δὲ καὶ βραχίονες καὶ πήχεις, ἔτι δὲ χεῖρες καὶ . . .<sup>3</sup> στέρνα ἐς ἱξύν, καὶ ταῦτα ἀνθρωπικά·<sup>4</sup> ῥάχιν δὲ καὶ πλευραὶ καὶ γαστήρ καὶ πόδες οἱ κατόπιν ὄνῳ καὶ μάλα ἐμφερῇ, καὶ τεφρώδης κατ' ἐκείνους<sup>5</sup> ἡ 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 ἡττάται 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 ἰσχυρῶς τὸ ζῷόν ἐστιν. ἐὰν γοῦν ἀλῶ, δουλείαν μὴ φέρον καὶ τῆς τέως ἐλευθερίας γλιχόμενον τροφὴν ἀπέστραπται πᾶσαν, καὶ ἀποθνήσκει λιμῷ. Πυθαγόρας λέγει καὶ ταῦτα, ὥσπερ οὖν τεκμηριοῖ Κράτης ὁ ἐκ τοῦ Μυσίου Περγάμου.

<sup>1</sup> πάντες μιᾷ.<sup>2</sup> Schn: 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 διορύττει τὸ ζῶον τοῦτο κατὰ Λεβάδειαν· ἔαν δέ πως καὶ ἀλλαχόθεν ἐσομισθῶσιν, ἀποθηήσκουσι. [περὶ μὲν οὖν τὴν Ὀρχομενίων γίνονται καὶ πολλοί.]<sup>1</sup> ἐν δὲ Λιβύῃ συνὼν ἀγρίων ἀπορία ἐστὶ καὶ ἐλάφων. ἐν δὲ τῷ Πόντῳ οὔτε μαλάκια οὔτε ὀστρακόδερμα γίνεται, εἰ μὴ σπανίως καὶ ὀλίγα. λέγει δὲ Δείνων ἐν Αἰθιοπία γίνεσθαι τοὺς ὄρνιθας τοὺς μονόκερως καὶ ὅς τετράκερως καὶ πρόβατα ἐρίων μὲν ψιλὰ, τρίχας δὲ καμῆλων ἔχοντα.

11. Ἐν Ζακύνθῳ λέγουσιν οἱ δεινοὶ τὰ τοιαῦτα βασάνισαι τε καὶ ἀνιχνεύσαι τοῖς ὑπὸ τῶν φαλαγγίων δακνομένοις μὴ μόνον τοσαῦτα<sup>2</sup> ἀπαντᾶν, ὅσα καὶ τοῖς ἀλλαχόθι δηχθεῖσιν, ἀλλὰ ἐκείνων<sup>3</sup> πλείω. ὅλα γὰρ αὐτοῖς τὰ σώματα γίνεται νάρκης ἀνάπλεω καὶ πως ὑπὸ τρομα καὶ ψυχρὰ ἰσχυρῶς, καὶ ἔμετοι . . .<sup>4</sup> σπασμὸν ἀναφύοντες, καὶ ὀρθοῦνται τὸ σκεῦος αὐτοῖς. ἀλγοῦσι δὲ καὶ τὰ ὦτα ἰσχυρῶς, καὶ τοῦ ποδὸς ἐκατέρου 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> ὁ δὲ ἐστὶ καὶ ἀκούσαι ἐκπληκτικὸν καὶ μέντοι καὶ θαύμασιώτερον<sup>10</sup> ἰδεῖν, ὅταν τινὲς τῶν ἀδῆκτων 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> *Lasima*: <ἔπονται> or <παρακολουθοῦσαι> ex. gr. H.

<sup>5</sup> *G*\*: 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, -λουτρίοις 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 ἀπονύβονται τοὺς πόδας (οἷα δῆπου γίνεσθαι φιλεῖ πολλάκις· ἥδη δὲ ἄρα ἀπαντὰ τὰ τοιαῦτὰ καὶ κατὰ τινὰς ἐπιβουλὰς ἐχθρῶν), πάντα καὶ ἐκείνοις γίνεται τὰ ἀλγήματα, ὅσα καὶ τοῖς δηχθεῖσι δῆπου.

12. Γένος τι φρύνης 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> ὥνπερ οἱ τούτων<sup>2</sup> κατάρατοι σοφισταὶ<sup>3</sup> ἐπιτήδειον ἡγνῆται τὴν πρὸς ἐκεῖνο τὸ αἷμα κρασιν. καὶ ποθέν ἀπέκτεινεν οὐκ ἐς ἀναβολὰς· ἀλλὰ παραχρήμα. ἰδεῖν δὲ ἡ φρύνη κακὸν ἐστὶ τοιοῦτον· ἐάν τις θεάσῃται τὴν θήρα,<sup>4</sup> εἶτα αὐτῇ ἀντίος ὄρων προσβλέψῃ δριμύ, καὶ ἐκεῖνη κατὰ τὴν ἐαυτῆς φύσιν ἱταμὸν ἀντιβλέψῃ, καὶ τι καὶ φύσημα ἐμπνεύσῃ ἐαυτῇ μὲν συμφνές, χρωτὶ δὲ ἐχθρὸν ἀνθρώπινω, ὥχρὸν ἐργάζεται, ὥς εἰπεῖν τὸν οὐκ ἰδόντα<sup>5</sup> ἀλλὰ ἐντυχόντα πρῶτον ὅτι νόσήσαντα εἶδεν ἀνθρώπον. μένει τε ἡ ὥχρότης 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 ἱκτέρου τις εἰτά οἱ δριμὺ ἐνορώ,<sup>7</sup> ὃ δὲ ἀντιβλέπει καὶ μάλα γε ἀπρέπτως, ὥσπερ οὖν ἀντιφλοτιμούμενος,<sup>8</sup> καὶ ἡ τοιάδε ἀντιβλέψις.<sup>9</sup> ἰαταὶ τὸ προειρημένον πάθος τῷ ἀνθρώπῳ.

<sup>1</sup> ἄλλο πόμα τι.

<sup>2</sup> τῶν τοιούτων? H.

<sup>3</sup> σοφισταὶ 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 <sup>A poisonous Toad</sup> 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-curlew, it seems, has this gift, <sup>The Stone-curlew</sup> 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: θήραν.

<sup>6</sup> ἦν.

<sup>8</sup> ἀντιθυμούμενος.

<sup>5</sup> εἶδόντα.

<sup>7</sup> Apostolius, Ges: ἐνορών.

<sup>9</sup> Gron: ἀνάβλεψις.

14. Ἐγὼ μὲν οὐ πεπίστευκα, εἰ δὲ ἕτερος Εὐδόξῳ πείθεται, πιστευέτω ὃ φησιν Εὐδόξος, ὑπερβαλὼν τὰς Ἡρακλείους στήλας ἐν λίμναις ἑορακέναι<sup>1</sup> ὄρνιθας τινὰς καὶ μείζους βοῶν. καὶ ὅτι μὲν οὐ πείθει με ὁ λέγων, ἤδη εἶπον· ἃ δ' οὖν ἦκουσα, οὐκ ἐσίγησα.

15. Ἀριστοτέλης λέγει πέρδικα θῆλυν, ὅταν κατὰ ἄνεμον<sup>2</sup> γένηται τοῦ ἄρρενος, ἐγκύμονα γίνεσθαι φύσει τινὶ ἀπορρήτῳ.<sup>3</sup> διαπλέκει δὲ ἄρα ὁ ὄρνις οὗτος ἐν ἡμέραις τὴν νεοττίαν ἑπτὰ, καὶ ἐν ἑπτὰ μέντοι τίκτει, ἐν δὲ ταῖς τοσαύταις καὶ ἐκτρέφει τὰ νεόττια.

Τίμαιος δὲ καὶ Ἡρακλείδης καὶ Διοκλῆς<sup>4</sup> ὁ ἱατρός λεγούσι τοὺς φρύονες δύο ἥπατα ἔχειν, καὶ τὸ μὲν ἀποκτείνειν, τὸ δὲ ἐκείνου πεφυκέναι ἀντίπαλον· σώζειν γάρ.

16. Θεόπομπος λέγει τοὺς περὶ τὸν Ἀδρίαν οἰκοῦντας Ἐνετούς, ὅταν τοῦ τρίτου ἀρότου καὶ σπόρου ἢ ἄρα,<sup>5</sup> τοῖς κολοιοῖς ἀποστέλλειν δῶρα· εἷη δ' ἂν τὰ δῶρα ψαιστὰ ἅπτα καὶ μεμαγμέναι μάζαι καλῶς τε καὶ εὖ. βούλεται δὲ ἄρα ἡ τῶνδε τῶν δώρων πρόθεσις μελίγματα τοῖς κολοιοῖς εἶναι καὶ σπονδῶν ὁμολογίαι, ὥς ἐκείνους τὸν καρπὸν τὸν Δημήτριον<sup>6</sup> μὴ ἀνορύττειν καταβληθέντα ἐς τὴν γῆν μηδὲ παρεκλέγειν. Λύκος

<sup>1</sup> ἑωρακέναι.

<sup>2</sup> Schin: νότον.

<sup>3</sup> ἀρρήτῳ.

<sup>4</sup> Wellmann: Νεοκλῆς MSS, H.

<sup>5</sup> Jac: ὅταν περὶ τὸν ἀρότον τρίτον καὶ σπόρον ἢ ἄρα ἢ most MSS, ἢ ἄρα V, τοῦ τρίτου del. 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.

Gigantic birds

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.

The hen Partridge

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.

The Toad's two livers

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

The Veneti and Jackdaws

<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 ἐκεῖνα δὲ ἐπὶ  
τούτοις προστίθῃσι . . .<sup>1</sup> καὶ φοινικοὺς ἱμάντας  
τὴν χροάν, καὶ τοὺς μὲν πρόθέντας ταῦτα εἶτα  
ἀναχωρεῖν. καὶ τὰ μὲν τῶν κολοιῶν νέφη τῶν  
ὄρων ἔξω καταμένειν, δύο δὲ ἄρα ἢ τρεῖς προηρημέ-  
ρους κατὰ τοὺς πρέσβεις τοὺς ἐκ τῶν πόλεων  
πέμπεσθαι κατασκεψομένους τῶν ξενίων τὸ πλήθος·  
οἷπερ οὖν ἐπάνασιν οἱ μὲν καλεῖν, οἱ δὲ ὑπακού-  
ειν.<sup>2</sup> ἔρχονται μὲν <οὖν><sup>3</sup> κατὰ νέφη· ἐὰν δὲ  
γεύσωνται τῶν προειρημένων, ἴσασιν οἱ Ἕνετοὶ  
ὅτι ἄρα αὐτοῖς πρὸς τοὺς ὀρνίθας τοὺς προειρημέ-  
ρους ἔνσπονδά ἐστιν· ἐὰν δὲ ὑπερίδωσι καὶ  
ἀτιμάσαντες ὡς εὐτελὴ μὴ γεύσωνται, πεπιστεύ-  
κασιν οἱ ἐπιχώριοι ὅτι τῆς ἐκείνων ὑπεροφίας  
ἐστὶν αὐτοῖς λιμὸς τὸ τίμημα. ἄγευστοι γὰρ  
μένοντες<sup>4</sup> οἱ προειρημένοι καὶ ἀδέκαστοί γε<sup>5</sup> ὡς  
εἰπεῖν ἐπιπέτονται τε ταῖς ἀρούραις καὶ τό γε  
πλεῖστον τῶν κατεσπαρμένων σὺλῳσι πικρότατά γε  
ἐκεῖνοι, σὺν τῷ θυμῷ καὶ ἀνορύττοντες καὶ  
ἀνιχνεύοντες.

17. Ἀμύντας ἐν τοῖς ἐπιγραφόμενοις οὕτως ὑπ'  
αὐτοῦ Σταθμοῖς κατὰ τὴν γῆν τὴν Κασπίαν καὶ  
βοῶν ἀγέλας λέγει πολλὰς καὶ ἵππων,<sup>6</sup> καὶ  
κρεῖττονας ἀριθμοῦ εἶναι. ἐπιλέγει δὲ ἄρα καὶ  
ἐκεῖνο,<sup>7</sup> ἐν ὧν τισι περιτροπαῖς μυῶν ἐπιδημίας  
γίνεσθαι πλήθος ἄμαχον, καὶ τὸ μάρτυριον ἐπάγει

<sup>1</sup> Lacuna.

<sup>2</sup> <οὖν> add. Jac.

<sup>3</sup> καὶ ἄ. γε] ἀδεκατέτοις H.

<sup>4</sup> καὶ ἵππων after εἶναι in MSS.

<sup>5</sup> τοὺς ἄλλους? H.

<sup>6</sup> οἷτες.

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  
in countless hordes, and he adduces as evidence the  
their land  
invaded by  
Rats

<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.

<sup>7</sup> ἐκεῖνα.

λέγων, τῶν ποταμῶν τῶν ἀενάων<sup>1</sup> σὺν πολλῶ τῷ  
ροίῳ φερομένων, τοὺς δὲ καὶ μάλα ἀτρέπτως  
ἐπινήχουσαι τε αὐτοῖς καὶ τὰς οὐρὰς ἀλλήλων  
ἐνδακόντας ἔρμα τοῦτο ἴσχειν, καὶ τοῦ διαβάλλειν  
τὸν πόρον σὺνδεσμὸν σφισιν<sup>2</sup> ἰσχυρότατον ἀποφαί-  
νειν τόνδε. ἐς τὰς ἀρούρας δὲ ἀπονηξάμενοί φησι  
καὶ τὰ λήια ὑποκείρουσι, καὶ διὰ τῶν δένδρων  
ἀνέρουσι, καὶ τὰ ὠραία δείπνον ἔχουσι, καὶ τοὺς  
κλάδους δὲ διακόπτουσιν, οὐδὲ ἐκείνους κατατρα-  
γεῖν ἀδυνατοῦντες. οὐκοῦν ἀμυνόμενοι<sup>3</sup> οἱ Κάσ-  
πιοι τὴν ἐκ τῶν μυῶν ἐπιδρομὴν τε ἅμα καὶ λύμην  
φείδονται τῶν γαμψωνύχων, οἷπερ οὖν καὶ αὐτοὶ  
κατὰ νέφη πετόμενοι εἶτα αὐτοὺς ἀνασπῶσι,<sup>4</sup> καὶ  
ἰδίᾳ τινὶ φύσει τοῖς Κασπίοις ἀναστέλλουσι τὸν  
λιμόν.

Ἀλώπεκες δὲ αἱ Κάσπιοι, τὸ πλήθος αὐτῶν το-  
σοῦτόν ἐστιν ὥς καὶ ἐπιφοιτᾶν οὐ μόνον τοῖς  
αὐλλίοις τοῖς κατὰ τοὺς ἀγρούς, ἤδη γε μὴν καὶ ἐς  
τὰς πόλεις παριέναι. καὶ ἐν οἰκίᾳ ἀλώπηξ φανέται  
οὐ μὰ Δία ἐπὶ λύμῃ οὐδὲ ἀρπαγῇ, ἀλλὰ οἷα τιθασός·  
καὶ ὑποσαίνουσί τε<sup>5</sup> καὶ ὑπαικάλλουσι . . .<sup>6</sup> τῶν  
παρ' ἡμῖν κυνιδίων. οἱ δὲ μύες οἱ τοῖς Κασπίοις  
ἐπιδημον<sup>7</sup> ὄντες κακόν, μέγεθος αὐτῶν ὅσον κατὰ  
γε τοὺς Αἰγυπτίων ἰχνεύμονας ὁράσθαι. ἄγριοι δὲ  
καὶ δεινοὶ καὶ καρτεροὶ τοὺς ὀδόντας, καὶ διακόψαι  
τε καὶ διατραγεῖν οἱοί τε εἰσὶ καὶ σίδηρον. τοιοῦτοι  
δὲ ἄρα καὶ οἱ μύες οἱ ἐν τῇ Τερηδόνι τῆς Βαβυλω-  
νίας εἰσίν, ὧν περ οὖν καὶ τὰς δορὰς οἱ τούτων  
κάπηλοι ἐς Πέρσας ἄγουσι φόρτον. εἰσὶ δὲ

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,  
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

The Rats  
of Teredon

<sup>a</sup> Coastal town at the NW end of the Persian Gulf.

<sup>1</sup> ἀενάων.

<sup>2</sup> Wylt: φησιν.

<sup>3</sup> ἀμυνόμενοι.

<sup>4</sup> Corrupt: perh. διασπῶσι or ἀναπλάττουσι H.

<sup>5</sup> γε οἱ Κάσπιοι.

<sup>6</sup> Lacuna: <δίκη> Bernard, <τρόπον> Jac.

<sup>7</sup> Jac: ἐπίδημοι.

ἀπαλαί, καὶ συνερραμμένοι χιτῶνές τε ἅμα γίνονται καὶ ἀλεαίνουσιν αὐτούς. καλοῦνται δὲ ἄρα οὗτοι κανδύτανες,<sup>1</sup> ὡς ἐκείνοις φίλον. θαυμάσαι δὲ τῶν μυῶν τῶνδε ἄξιον ἄρα καὶ τοῦτο. ἐὰν ἀλῶ μὴς κύουσα, κῆτα ἐξαιρεθῇ τὸ ἔμβρυον, αὐτῆς δὲ διατμηθείσης ἐκείνης εἴτα μέντοι καὶ αὐτὸ διανοιχθῇ, καὶ ἐκεῖνο ἔχει βρέφος.

18. Τῆς θαλαττίας τρυγόνος ἴδιον καὶ τοῦτο προσακήκοα. ἐπὶ τῆς ἀλιάδος<sup>2</sup> ὀρχεῖται τις, ὅταν αὐτὴν ὑπονέουσιν θεάσθαι, καὶ μέντοι καὶ ἀπέσκωψέ τι κέρτομον, καὶ πρὸς ἐπὶ τούτοις, ἐάνπερ αὐλητικὸς ᾗ, καὶ τὸν αὐλὸν ὡς δέλεαρ φέρει καὶ ὑπανλεῖ. ἢ δὲ ὑπερήδεται (καὶ γάρ τοι καὶ ὧτα ἔχει μουσικῆς ἐπαίοντα, ὥς φασι, καὶ ὄμματα συνιέντα ὀρχηστικῆς) εἴτα κηλουμένη ἡσυχῇ πως ἀναπλεῖ. καὶ ὁ μὲν τὰς ἑγγας τὰς προειρημένας ἐνεργότατα <προσεΐει>,<sup>3</sup> ἔθηκε δὲ τὸ φέρνιον τις ἕτερος, καὶ τὸν ἰχθὺν ἀνάγει καὶ (τοῦτο δῆπου τὸ καινότατον) κηλουμένη εἴτα αὐτὴν διαλέληθεν ἡρημένη.

19. Γαλάτας Εὐδοξὸς τοὺς ἐώους λέγει δρᾶν τοιαῦτα, καὶ εἰ φανεῖται τῷ πιστά, πιστενέτω, εἰ δὲ ἦττον τοιαῦτα, μὴ προσεχέτω. ὅταν αὐτῶν τῇ γῇ νέφη παρνόπων ἐπιφοιτήσαντα εἴτα λυπήσῃ τοὺς καρπούς, οἶδε<sup>4</sup> εὐχάς τινες εὐχονται, καὶ ἱεουργίας καταθύουσιν ὀρνίθων κατακληλητικὰς. οἱ δὲ ὑπακούουσι, καὶ ἔρχονται στόλῳ κοινῷ, καὶ

<sup>1</sup> W Dindorf: καναύτανες.

<sup>2</sup> Reiske: ἀλιάδος νεώς.

<sup>3</sup> ἐνεργότατος ἐστὶν MSS, ε. ε. <προσεΐων> 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 <sup>The Sting-ray and music</sup> 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 or 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>a The Locust in Galatia</sup> 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>b</sup> And the birds lend an ear and come in a

<sup>a</sup> Galatia, province in the centre of Asia Minor.

<sup>b</sup> The birds in question are *σελευκίδες*, *Rose-coloured Pastors* cp. Plin. HN 10. 75.

τοὺς πάρνοπας ἀφανίζουσιν. ἂν δὲ τούτων τινὰ <sup>1</sup> θηράσῃται Γαλάτης, τίμημά οἱ ἐκ τῶν νόμων τῶν ἐπιχωρίων θάνατός ἐστιν. ἂν δὲ συγγνώμης τύχῃ <sup>2</sup> καὶ ἀφεθῇ, ἐς μῆνιν ἐμβάλλει τοὺς ὄρνιθας, καὶ τιμωροῦντες τῷ ἐαλωκότι οὐκ ἀξιοῦσιν ὑπακοῦσαι, ἂν γὰρ καλῶνται αὐθις.

20. Ἀριστοτέλης λέγει γίνεσθαι ἐν Σάμῳ λευκὴν χελιδόνα· ταύτης γὰρ μὴν ἂν τις ἐκκεντήσῃ <sup>3</sup> τοὺς ὀφθαλμούς, γίνεσθαι μὲν αὐτὴν παραχρῆμα τυφλήν, μετὰ ταῦτα δὲ ἐξωμμάτῳ καὶ λελάμπρυνται κόρας <sup>4</sup> καὶ ἐξ ὑπαρχῆς ὄρῃ, ὡς ἐκεῖνός φησι.

21. Τὸν κιννάμωμον ὄρνιν ἀκούω εἶναι, καὶ μέντοι καὶ κομίζεω κάρφη φυτοῦ τοῦ ὁμωνύμου ἐκ τῶν τῆς γῆς τερμάτων, καὶ καλιὰς ὑποπλέκειν ἔνθα Ἡρόδοτοί τε ἄδουσι καὶ ἄλλοι, φιλοῦσι δὲ πῶς οἶδε οἱ ὄρνιθες τὰς ἐαυτῶν εὐνάς τε καὶ καταγωγὰς ὑφαίνειν. <sup>5</sup> οὐκοῦν οἷσπερ μέλει τῶνδε τῶν κάρφων, οἷστοὺς βαρεῖς ροίζω βιαιοτάτῳ καὶ νευρᾷ ἐντάσει σφοδρᾷ <sup>6</sup> κατὰ τῶν καλιῶν <sup>7</sup> ἀφίσσιν· αἱ δὲ ῥήγνυνται, καὶ κατολισθάνει <sup>8</sup> τὰ κάρφη, καὶ μέντοι καὶ τὸ ἄδόμενον δήπου κιννάμωμον ταυτὰ ἐστίν.

22. Καὶ Κλειτάρχῳ χῶρον δῶμεν. λέγει δὲ Κλειτάρχος ἐν Ἰνδοῖς γίνεσθαι ὄρνιν, καὶ εἶναι

<sup>1</sup> Reiske: τῆς.

<sup>2</sup> τύχῃ τινός.

<sup>3</sup> Valck: κεντήση.

<sup>4</sup> ἐξομματοῦται καὶ τὰς κ. λ.

<sup>5</sup> Some words are missing in the sentence: καταγωγὰς <ἐν πάγοις ἀποτόμοις> Ἡ. φιλοῦσι δ' <ἐπ' ὅρεσιν> οἱ <ἐν σκοπέλοις> Jac, cp. Hdt. 3. 111 πρὸς ἀποκρήμνιοι οὐρεσι.

<sup>6</sup> σφοδρᾷ ἰσχυρᾷ.

<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 Cinnamon-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 *Cinnamon*.

22. Let us make room for Cleitarchus also. <sup>The 'Orion'</sup> He 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> ὁμοῖος τὸ μέγεθος ὁδὲ <ὁ><sup>3</sup> ὠρίων ἐστίν, ἔστι δὲ καὶ τὰ σκέλη ὡς ἐκεῖνοι φοίνιξ, ὀφθαλμοὺς δὲ κυάνους ἔχει (τοῦτο μὲν οὐχ ὡς ἐκεῖνοι), μέλος δὲ μουσουργεῖν ὑπὸ τῆς φύσεως πεπαιδευται, 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 σμαράγδῳ. καὶ ὀρώντος μὲν ἄλλοσε<sup>8</sup> οὐκ οἶσθα<sup>9</sup> οἷους ὀφθαλμοὺς ἔχει. εἰ δὲ ἐς σὲ ἀπίδοι, ἐρεῖς κινναβάρινον<sup>10</sup> εἶναι τὸ ὄμμα πλὴν τῆς κόρης· ἐκεῖνη δὲ μηλιάδι<sup>11</sup> τὴν χροάν προσείκασται<sup>12</sup> καὶ βλέπει ὀξύ. τό γε μὴν τοῖς ἀπάντων ὀφθαλμοῖς λευκόν, ἀλλὰ τοῖς τοῦ κατρέως τοῦδε ὠχρόν ἐστι. τὰ <δὲ><sup>13</sup> τῆς κεφαλῆς πτίλα γλαυκωπά, καὶ ἔχει ρανίδας οἷον κρόκῳ προσεικασμένας<sup>14</sup> εἰτα ἄλλην ἄλλην διεσπαρμένας. 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 ὀρώντες ἐστιᾶν τὴν ὄψιν δύνωνται. ἰδεῖν γοῦν αὐτοῖς πάρεστι καὶ

<sup>1</sup> γράψωμεν.

<sup>2</sup> Ges: καλοῦσιν ἐρωδιόν.

<sup>3</sup> <ὁ> add. Bernhardy.

<sup>4</sup> ὑμεναιοῦται γλυκέα καὶ] ὑμνεῖται ταῦτα γλυκέα καὶ πρὸς τὸν ἀδόμενον ὑμεναῖον βλέπει θέλγοντα γοιήν ὕμνῳ [Τουρ] πνὶ γαμικῷ.

<sup>5</sup> <τό> . . . <τό> 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

The  
'Catreus'

<sup>a</sup> Otherwise unknown, and fabulous.

<sup>b</sup> Probably the 'Manāl pheasant.'

<sup>c</sup> See W. Beebe, *Monog. of the Phasianidae*, I. 113ff.

<sup>6</sup> Ges: τι.

<sup>7</sup> πρὸς.

<sup>8</sup> ὀρών μὲν ἄλλους.

<sup>9</sup> οἶδας.

<sup>10</sup> κιννάβαριν.

<sup>11</sup> μήλω.

<sup>12</sup> παρείκασται.

<sup>13</sup> <δέ> add. H.

<sup>14</sup> παρεικασμένας.

<sup>15</sup> ἄρα καί.

<sup>16</sup> Lacuna: <ἀπόρρητον> conj. H.



ὄλους πορφυροῦς καὶ τῇ καθαρωτάτῃ φλογὶ  
προσεοικότας· καὶ τούτων αἱ πτῆσεις κατὰ  
πληθὺς εἰσιν, ὡς νομίζειν νέφεα· ἄλλοι γέ μὴν  
ποικίλοι καὶ οὐ πάντι 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, Σειρήνάς τινας.<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  
ἐλη καὶ τενάγη καὶ ἀέναοι<sup>8</sup> ποταμοὶ πράως καὶ  
ἡσυχῇ ρέοντες. εἰρηναῖοι δὲ εἰσι καὶ ἐς γῆρας  
προΐασιν ἑαυτοῖς κοῦφον. εἰσὶ δὲ καὶ ἐς<sup>9</sup> ῥώμην  
ἀλκιμοί, καὶ θαρροῦσιν αὐτῇ, οὐ μὴν ὥστε ἄρχειν  
ἀδίκων ἀλλ' ἀμύνεσθαι τὸν ἄρξαντα. ῥαδίως οὖν  
καὶ τῶν αἰετῶν περιγίνονται, ὅταν ἐκεῖνοι τολμήσω-  
σιν ἐπιθέσθαι αὐτοῖς. καὶ εἶπον ἀνωτέρω τῆς  
μάχης τὸν τρόπον.

25. Λέγει δὲ Κλείταρχος πιθήκων ἐν Ἰνδοῖς  
εἶναι γένη ποικίλα τὴν χροάν, μεγέθει δὲ μέγιστα.  
ἐν δὲ τοῖς χωρίοις τοῖς ὀρείοις τοσοῦτον αὐτῶν τὸ  
πλήθος<sup>10</sup> εἶναι, ὡς Ἀλέξανδρόν φησι τὸν Φιλίππου  
καὶ πάνυ καταπλαγῆναι σὺν καὶ τῇ οἰκείᾳ δυνάμει,  
οἰόμενον ἀθρόους ἰδόντα στρατιὰν ὄραν συνειλεγ-

<sup>1</sup> ἄλλοι . . . εὐρητοί] καὶ ἄλλα μὴν ποικίλα καὶ οὐ πάντη . . .  
εὐρητα.

<sup>2</sup> ἄμαχα.

<sup>3</sup> <εἰ> add. Schn.

<sup>4</sup> παχύτερον.

<sup>5</sup> τινας ἢ καὶ τοῦτό γε ἐγγύθεν.

<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, 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 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 terrified 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 ὀρθὰς ἐδόκουν.

<sup>8</sup> ἀένναοι.

<sup>9</sup> πρὸς.

<sup>10</sup> Jac: μέγεθος.

μένην καὶ ἐλλοχῶσαν αὐτόν. ὀρθοὶ δὲ ἄρα ἦσαν οἱ πίθηκοι κατὰ τύχην ἡνίκα ἐφάνησαν. θηρώνται δὲ οὗτοι οὔτε δικτύοις οὔτε κυνῶν ῥινηλατούντων σοφία καὶ μάλα ἀγρευτικῇ. ἔστι δὲ τὸ ζῶον ὀρχηστικόν, εἰ θεῶτο ὀρχούμενον· καὶ θέλει γὰρ αὐλεῖν, εἰ καταπνεῖν 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 προτιθέασι, βρόχους<sup>4</sup> αὐτοῖς ὑποβαλόντες, ὡς ἐσβαλεῖν μὲν τῷ πόδε, ἔχεσθαι δὲ τῇ πάγῃ καὶ μάλα ἀφύκτω· δέλεαρ δὲ αὐτοῖς ὀφθαλμῶν πρόκειται ὑπὲρ τοῦ μέλανος<sup>5</sup> ἰζός. κατόπτρῳ δὲ χρησάμενος ὁ Ἰνδὸς ὀρώντων ἐκείνων . . .<sup>6</sup> οὐκ εἰσὶ δ' ἔτι τὰ κάτοπτρα, ἀλλὰ ἔτερα προτιθέντες.<sup>7</sup> εἶτα καὶ τούτοις ἔρματα ἰσχυρὰ ὑποπλέκουσι· καὶ μὴν τὰ σκευή<sup>8</sup> τοιαῦτά ἐστιν. οἱ μὲν <οὖν><sup>9</sup> ἔρχονται, καὶ ἀπενῶς<sup>10</sup> ὀρώσι<sup>11</sup> κατὰ μίμησιν<sup>12</sup> ὧν<sup>13</sup> εἶδον· ἐκπηδᾷ δὲ ἰσχύς τις κολλητικὴ βλεφάρων ἐκ τῆς πρὸς τὴν αὐγὴν ἀντιτυπίας,<sup>14</sup> ὅταν ἴδωσιν ἀπενές· εἶτα οὐχ ὀρώντες αἰροῦνται 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> μέλλοντος.

<sup>5</sup> Schn: προστιθέντες MSS, H.

<sup>6</sup> Jac: καὶ μέντοι καὶ MSS, H.

<sup>7</sup> <οὖν> add. Jac.

<sup>8</sup> Gron: ἀγενῶς MSS, γενναίως H.

<sup>9</sup> δρᾶσι Jac, H.

<sup>10</sup> Jac: ἦν.

<sup>11</sup> ἐκ . . . ἀντιτυπίας corrupt Jac.

<sup>12</sup> τὴν μίμησιν.

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<sup>how caught</sup> 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. εἴρηται μὲν ὑπὲρ πιθήκων καὶ ἄλλα, Ἰνδῶν τε καὶ οὐκ Ἰνδῶν· καὶ ταῦτα δὲ ἔχει τινὰ τῷ συνιέντι οὐκ ἀσπούδαστα, οὐ μὰ Δία.

26. Λέοντας ἐν Ἰνδοῖς γίνεσθαι μεγίστους οὐ διαπορώ· τὸ δὲ αἴτιον, τῶν ζώων τῶν ἐτέρων ἥδε ἡ γῆ μήτηρ ἐστὶν ἀγαθή.<sup>1</sup> εἰσὶ δὲ ἀγριώτατοι καὶ θηριωδέστατοι. δέρη <δὲ><sup>2</sup> ἐκείνων <τῶν><sup>3</sup> λεόντων μελαινά τε ἰδεῖν, καὶ φρίξασα ὀρθή τε ἀνίσταται καὶ συνεκπέμπει δέος οἷον ἐκπληκτικόν. εἰ δὲ ἀλῶναι δυνηθεῖεν, πραῦννontαι,<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 θήραν κεμάδων καὶ ἐλάφων καὶ συῶν καὶ ταύρων καὶ ἀγρίων ὄνων. εἰσὶ γὰρ καὶ ῥινηλατῆσαι ὡς ἀκούει δεινοί.

27. Ἐν τῇ Λιβύῳ χώρᾳ ἔθνος ἦν φασὶ τὸ καλούμενον Νόμαιον. καὶ τὰ μὲν ἄλλα διευτυχοῦντες εὐνόμου μάλα καὶ εὐδαίμονος ναὶ μὰ Δία λήξεως εἴτα ἠφάνισθησαν<sup>8</sup> τελέως, λεόντων αὐτοῖς ἐπελθόντων πλήθει τε παμπόλλων καὶ μεγέθει μεγίστων καὶ τὴν τόλμαν ἀμάχων, ὅφ' ὧν πανδημεῖ τε καὶ παγγενεὶ διαφθαρέντες, εἴτα ἐς τὸ παντελὲς ἀπώλοντο.<sup>9</sup> λεόντων γὰρ ἀθρώων ἐπιδημία χρήμα ἀπρόσμαχον.

<sup>1</sup> ἀγαθὴ ὅσα γε ἐντυχεῖν κατὰ πρόσωπον MSS, ἀγαθῇ. εἰσὶ δέ, ὅσα γε εἰ. κ. π., Jac.

<sup>2</sup> <δὲ> add. H.

<sup>3</sup> <τῶν> add. Reiske.

<sup>4</sup> πραῦννontαι 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 <sup>The Indian Lion</sup> 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.

27. It is said that in Libya there used to exist a <sup>The Nomaei and Lions</sup> 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.

<sup>a</sup> See 5. 26; 7. 21; 6.10; 17. 39.

<sup>7</sup> ῥυτῆρος καὶ κατὰ κυναγωγούς.

<sup>8</sup> ἠφάνισθη.

<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 δεινῷ, καλεῖσθαι γε<sup>1</sup> μὴν νηάδας. ἅπερ οὖν καὶ μόνῃ τῇ βοῇ ῥηγνύναι τὴν γῆν. παροιμίαν οὖν ἐν τῇ Σάμῳ διαρρεῖν τὴν λέγουσαν 'μῦζον βοᾷ τῶν νηάδων', ὅσῳ δὲ ἔτι καὶ νῦν αὐτῶν δείκνυσθαι μέγала ὁ αὐτός φησι.

29. Τοῦ Ἰνδῶν βασιλέως ἐλαύνοντος ἐπὶ τοὺς πολεμίους δέκα μυριάδες ἐλεφάντων προηγούνται μαχίμων. ἑτέροισι δὲ ἀκούῃ τρισχιλίους τοὺς μεγίστους τε καὶ ἰσχυροτάτους ἔπεσθαι, οἷον 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> ἀκοῦσαι γράφων. ἰδεῖν δὲ ἐν Βαβυλῶνι ὁ αὐτὸς λέγει τοὺς φοίνικας αὐτορρίζους ἀνατρέπομένους ὑπὸ τῶν ἐλεφάντων τὸν αὐτὸν τρόπον, ἐμπιπτόντων τῶν θηρίων αὐτοῖς βιαίωτα· δρῶσι δὲ ἄρα, ἂν<sup>4</sup> ὁ Ἰνδὸς ὁ πωλεύων αὐτοὺς κελεύσῃ δρᾶσαι τοῦτο αὐτοῖς.

30. Ζηνόθεμις λέγει Παιονίδα λίμνην τινας φέρειν ἰχθῆς, οὔτε οὖν εἰ παραβάλοι τις ἀσπαίροντας τοῖς βουσίν, οἳ δὲ ἐμφοροῦνται αὐτῶν μάλα ἀσμένως, ὥς οἱ λοιποὶ τοῦ χόρτου. νεκρῶν δὲ τῶν ἰχθύων οὐκ ἂν πᾶσαινο ἔτι οἱ βόες, ἐκείνος λέγει.

<sup>1</sup> Mein: δέ.

<sup>2</sup> <ὁ> 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> primaeval 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 <sup>Indian Elephants of war</sup> 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 Paeonia <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. Παρά Ἀρμενίοις ἀκούει πέτραν εἶναι ὑψηλήν, εἴτα ταύτην ὕδωρ ἐκβάλλειν πάμπλου. ὑποκείσθαι δὲ τῇ πέτρᾳ πυνθάνομαι κρήνην τετράγωνον πάντη, καὶ ἐκάστην πλευρὰν σταδίου ἡμισυ ἔχειν, βάθος δὲ τριῶν ὀργυιῶν εἶναι. συνεκρίπτειν δὲ τῷ ὕδατι προσακούει τῷ προειρημένῳ καὶ ἰχθύας πολλάκις ἔχοντας τὸ μήκος καὶ πήχεως καὶ ἐτι μείζους καὶ μέντοι καὶ ἐλάττονας, ἀλλ' οὐ κατὰ πολὺ. καὶ τοὺς μὲν αὐτῶν κατολισθαίνειν<sup>1</sup> ἡμιβηήτας, τοὺς δὲ ἀσπαίροντας καὶ μάλα γε ἰσχυρῶς ἀποθνήσκειν. εἶναι δὲ αὐτοὺς ἡ φήμῃ λέγει πάνν σφόδρα μέλανας καὶ ἰδεῖν ἀειδεῖς. ἂν δὲ τούτων<sup>2</sup> γεύσῃται ἢ ἄνθρωπος ἢ θηρίον, παραχρῆμα ἀπόλλυται. τοὺς μὲν οὖν Ἀρμενίους διὰ τὸ ἐνθηρον αὐτοῖς εἶναι καὶ πολυθηρον τὴν γῆν ἀθροίζειν αὐτοὺς καὶ αὐαίνειν ὑπὸ τῇ εἴλῃ τοῦ ἡλίου, εἴτα κόπτειν ἐπιδήσαντάς<sup>3</sup> τι<sup>4</sup> ταῖς ρίσαι καὶ τῷ στόματι, ἵνα μὴ τῷ ἄσθματι σπάσαντες<sup>5</sup> τὸν ἐκ τῶν πτισσομένων<sup>6</sup> ἀέρα<sup>7</sup> εἴτα ἀποθάνωσι. ποιήσαντες οὖν ἄλεια τοὺς ἰχθύς ἐν τοῖς μάλιστα θηριωδεστάτοις<sup>8</sup> χωρίοις κατασπεύρουσιν αὐτά,<sup>9</sup> σκά γε μὴν<sup>10</sup> παραμιγνύναι 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 ἀλφειτοφάγα τὰ ζῷα ἐστίν.<sup>12</sup> λέοντας δὲ καὶ παρδάλεις καὶ λύκους σαρκοφάγα ὄντα ἐτέρως ἀναιροῦσι. τῶν γὰρ οἴων τῶν ἡμέρων καὶ τῶν

<sup>1</sup> κατολισθαίνειν H.<sup>2</sup> τι τούτων.<sup>3</sup> ὑποδήσαντας.<sup>4</sup> τι κάτω.<sup>5</sup> Jac: ἐκσπᾶσαντες.<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

A poisonous  
Fish in  
Armenia<sup>7</sup> ἀέρα, ἢ τὴν ἐγειρομένην ἐκ λεπτῶν τινῶν κόνιν ἀλφίταν.<sup>8</sup> Ges: θηριωτάτοις.<sup>9</sup> αὐτά, ὧν γενομένα τὰ ζῷα ἀποθνήσκει MSS; the last five words would be appropriate if inserted after ἔθος ἔχουσιν, H (1858).<sup>10</sup> καὶ σκά μὴν.<sup>11</sup> <οἱ> add. H.<sup>12</sup> ἐστίν, ἀναιρεῖται δὲ τὸν τρόπον τοῦτον διὰ τὸ πληθὺς.

αἰγῶν παρασχίσαντες τὴν πλευρὰν ἐς ὅσον καθεῖναι 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 γεύσῃται, τέθνηκε παραχρήμα. 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 Κασπίᾳ γῇ λίμνην ἀκούω μεγίστην εἶναι, καὶ ἰχθύς ἐν αὐτῇ γίνεσθαι μεγάλους, καὶ ὀξύρυγχοι καλοῦνται.<sup>3</sup> οὐκοῦν οἱ Κάσπιοι θηρώσιν αὐτούς, καὶ διαπάσαντες ἄλσι καὶ ταρίχους ἐργασάμενοί τε καὶ ἀποφήναντες αὐούς, ἐπισάξαντες καμήλοις κομίζουσιν ἐς Ἑκβάτανα. καὶ ποιοῦσιν ἀλειφα ἐκ τῶνδε τῶν ἰχθύων ἀφελόντες τὴν πιμελήν,<sup>4</sup> τῷ δὲ ἰχθύϊ ἐλαίῳ χρίονται λιπαρῷ σφόδρα καὶ οὐ δυσώδει, τὰ δὲ ἔντερα ἐξέλκουσιν αὐτῶν καὶ ἔψουσι, καὶ ἐξ αὐτῶν ποιοῦσι κόλλαν καὶ μάλα γε ἐν χρεῖᾳ γίνεσθαι δυναμένην· συνέχει γὰρ πάντα ἐγκρατῶς, καὶ προσέχεται οἷς ἂν προσπλακῇ, καὶ ἰδεῖν ἐστὶ λαμπροτάτη. οὕτω δὲ συνέχει πᾶν ὃ τι ἂν συνδῇσῃ τε καὶ συνάψῃ, ὥς καὶ δέκα ἡμερῶν αὐτὴν βρεχομένην μῆτε λύεσθαι μῆτε μὴν ἀφίστασθαι. ἀλλὰ καὶ τοὺς τὸν ἐλέφαντα χειρουργούντας<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 δηλονότι καὶ προεῖναι ἐς μήκος καὶ ὀκτὼ πηχῶν.

<sup>4</sup> πιμελήν καὶ τοῦ μὲν ταρίχου πιπράσκουσιν MSS, τοὺς . . . ταρίχους Oud.

<sup>5</sup> Oes: χειρουντας.

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 there is a lake<sup>b</sup> of very wide extent, and that in it there occur large fishes which are called *Oxyrhynchi*.<sup>c</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 ἀλεκτρύονας τοὺς μεγίστους, ποικίλον γε μὴν<sup>1</sup> καὶ πολυχρόα διηριθσμένον. καὶ πέτεται<sup>2</sup> γε ὕπτια<sup>3</sup> ὡς ἀκούω ὑποτεῖναν τῷ τραχήλῳ τὰ σκέλη καὶ οἶον ἀνέχον αὐτοῖς αὐτόν. κλαγγὴν δὲ προῖεσθαι σκυλακίου. ποιεῖσθαι 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 μᾶλλον (λέγεται γὰρ καὶ ἐκείνῃ τὸ γένος οἱ καὶ ταύτῃ), καὶ εἷη 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 ἡγλαίσται, τὰ δὲ ὑπὸ τὴν γαστέρα<sup>6</sup> κόκκῳ γνησιωτάτῳ καὶ καλλίστῳ προσείκασται, κεφαλὴ δὲ καὶ δέρη λευκὰ ἄμφω. φθέγγεται δὲ κατὰ τὴν αἶγα.

34. Αἶγες 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 μέγισται κατὰ τοὺς ἵππους τοὺς μεγίστους, εὐτρίχες ἄγαν. ἀπαλαὶ γάρ εἰσι σφόδρα αἱ τούτων τρίχες, ὡς καὶ τοῖς Μιλησίοις ἐρίοις ἀντικρίνεσθαι τὴν μαλακότητα. οὐκοῦν ἐκ τούτων οἱ ἱερεῖς ἐσθῆτας<sup>11</sup> ἀμφιέννυνται καὶ οἱ τῶν Κασπίων πλουσιωτάτοί τε καὶ δυνατώτατοι.

<sup>1</sup> γε μὴν τοῖς πτεροῖς.

<sup>3</sup> ὕπτιον.

<sup>5</sup> αὐτόν.

<sup>7</sup> καὶ κεράτων.

<sup>2</sup> πέταται.

<sup>4</sup> βαθεῖαν.

<sup>6</sup> τὸ δὲ ὑπὸ τῇ γαστρὶ.

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 clothe 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: ἀριθμοῦνται.

<sup>11</sup> ἐσθῆτα.

35. Ἐν λόγοις Κρητικοῖς Ἀντήνωρ λέγει τῇ τῶν καλουμένων Ῥαυκίων<sup>1</sup> πόλει ἕκ τινος δαιμονίου προσβολῆς ἐπιφοιτῆσαι μελιττῶν σμῆνος, αἵπερ οὖν ἄδονται<sup>2</sup> χαλκοειδεῖς, ἐγχιριμπτούσας<sup>3</sup> δὲ ἄρα αὐτοῖς τὰ κέντρα εἰτα μέντοι πικρότατα λυπεῖν. ὦνπερ οὖν ἐκείνους τὴν προσβολὴν οὐ φέροντας ἀναστῆναι τῆς πατρίδος καὶ μέντοι καὶ εἰς χώρον ἐλθεῖν ἄλλον, καὶ οἰκίσαι φιλίᾳ τῆς μητρίδος, ἵνα Κρητικῶς εἴπω, Ῥαῦκον,<sup>4</sup> εἰ<sup>5</sup> καὶ τοῦ χωρίου ὁ δαίμων ἤλαυνεν αὐτούς, ἀλλὰ γοῦν τελέως<sup>6</sup> ἀποσπασθῆναι τοῦ ὀνόματος οὐχ ὑπομείναντες. λέγει δὲ ὁ Ἀντήνωρ καὶ ἔτι κατὰ τὴν Ἰδὴν τὴν Κρήσσαν ἐκείνου τοῦ γένους τῶν μελιττῶν εἶναι ἰνδάλματα, οὐ πολλὰ μὲν, εἶναι δ' οὖν, καὶ πικρά<sup>7</sup> ἐντυχεῖν, ὡς ἐκείναι ἦσαν.

36. Καμήλου κρέας ἡδεται λέων ἐσθίων. καὶ τὸ μαρτύριον, Ἡρόδοτος λέγει ταῖς Ξέρξου καμήλοις ταῖς τὸν σῖτον φερούσαις ἐπιθέσθαι λέοντας. τὰ δὲ ἄλλα οὐκ ἐσίνοντο, οὐχ ὑποζύγιον, οὐκ ἄνθρωπον, ἡ δ' ὅς. ὀλίγα δὲ Ἡρόδοτος ἡδεῖ ἐξετάζων τροφήν<sup>8</sup> λεόντων Θρακίων. ἴσασι δὲ καὶ Ἀράβες ταῦτα, καὶ ὅσοι λεόντων καὶ καμήλων μητέρα τε ἅμα καὶ τροφὸν γῆν ἔχουσιν. οὐκ ἂν γοῦν θαυμάσαιμι εἰ φύσει τινὶ ἀπορρήτῳ λέων ἡδεται καμήλου κρέας καὶ μὴ θεασάμενος φαγεῖν, εἰ ποτε

<sup>1</sup> Holsteim: Δραυκίων, Ῥακίων.

<sup>2</sup> καλοῦνται.

<sup>3</sup> ἐγχιριμπτούσας.

<sup>4</sup> Ges: Ῥακον.

<sup>5</sup> Ρ. ἐν αὐτῇ τῇ Κρήτῃ. εἰ.

<sup>6</sup> τελείως.

<sup>7</sup> πικράς.

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.

The Rhaucii expelled by Bees

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

Lion and Camels

<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.



ἐντύχοι.<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 γειννιώσης κομίσαι ὕδωρ. οὐκοῦν ὁ ἀπὼν τὸ μὲν δρέπανον τὸ ἀμῆτικόν διὰ χειρὸς εἶχε, τὸ δὲ ἀρυστικὸν ἀγγεῖον κατὰ τοῦ ὤμου ἔφερεν. ἔλθων δὲ καταλαμβάνει αἶτον ὑπὸ τινος ὄψεως ἐγκρατῶς τε καὶ εὐλαβῶς περιπλακέντα.<sup>6</sup> ἔτυχε δὲ ἄρα καταπτὰς μὲν ἐπ' αὐτὸν ὁ αἶτός, οὐ μὴν<sup>7</sup> τῆς ἐπιβουλῆς ἐγκρατῆς ἐγένετο, οὐδὲ (τοῦτο δὴ τὸ Ὀμηρικόν) τοῖς ἑαυτοῦ τέκνοις τὴν δαῖτα ἐκόμισεν, ἀλλὰ τοῖς ἐκείνου<sup>8</sup> περιπεσὼν ἔρμασιν ἔμελλεν οὐ μὰ Δί' ἀπολεῖν ἀλλ' ἀπολείσθαι. εἰδὼς οὖν ὁ γεωργὸς<sup>9</sup> τὸν μὲν εἶναι Διὸς ἄγγελον 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 πάρεργον τῷ ἀνδρὶ ταῦτα καὶ δὴ διεπέπρακτο, ἀρυσάμενος δὲ τὸ ὕδωρ ἦκε, καὶ πρὸς τὸν οἶνον κεράσας ὠρεξε πᾶσιν, οἱ δὲ ἄρα ἔπιον<sup>10</sup> καὶ ἀμυστὶ καὶ πολλὰς ἐπὶ τῷ ἀρίστῳ. ἔμελλε δὲ καὶ αὐτὸς ἐπ' ἐκείνους πίεσθαι. ἔτυχε γάρ πως<sup>11</sup> ὑπηρέτης κατ' ἐκεῖνο τοῦ καιροῦ ἀλλ' οὐ συμπτώτης ὢν. ἐπεὶ δὲ τοῖς χεῖλεσι τὴν κύλικα προσῆγεν, ὁ σωθεὶς αἶτός

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: ἐντύχη MSS, followed by καὶ πρῶτον del. H.

<sup>2</sup> Ges: εἰδόντας.

<sup>3</sup> Reiske: ἀλωάντες.

<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> ταῖς ἐκείνου στείραις.

<sup>9</sup> γεωργὸς ἢ ἀκούων.

<sup>10</sup> ἐξέπιον.

<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 ἐκχεῖ τὸ ποτόν. ὁ δὲ ἡγανάκτησεν (καὶ γὰρ ἔτυχε θυψῶν) καὶ λέγει 'εἴτα μέντοι σὺ ἐκείνος ὢν' (καὶ γὰρ τὸν ὄρνιν ἐγνώρισε) 'τοιαύτας ἀποδίδως τοῖς σωτήρησι τὰς χάριτας; ἀλλὰ πῶς ἔτι ταῦτα καλὰ; πῶς δ' ἂν καὶ ἄλλος σπουδὴν καταθέσθαι θελήσειεν <sup>1</sup> ἔς τινα αἰδοῖ Διὸς χαρίτων ἐφόρου τε καὶ ἐπόπτου; καὶ τῷ μὲν ταῦτα εἶργον, καὶ ἐφρύγετο. ὁρᾷ δὲ ἐπιστραφεὶς τοὺς πίνοντας ἀσπαίροντάς τε καὶ ἀποθνήσκοντας. ἦν δὲ ἄρα ὡς συμβαλεῖν ἐμμηκεῶς ἔς τὴν πηγὴν ὁ ὄφης καὶ κεράσας αὐτὴν τῷ ἰῷ. ὁ μὲν οὖν αἰετὸς τῷ σώσαντι ἰσότημον τῆς <sup>2</sup> σωτηρίας ἀπέδωκε τὸν μισθόν. λέγει δὲ Κράτης ὁ Περγαμηνὸς ὑπὲρ τούτων καὶ τὸν Στισίχορον ᾄδειν ἐν τινι ποιήματι οὐκ ἐκφοιτήσαντί <sup>3</sup> που ἔς πολλούς, σεμνόν τε καὶ ἀρχαῖον ὥς γε κρίνειν ἐμὲ τὸν μάρτυρα ἐσάγων.

38. Ἐν θαλάττῃ τῇ Κασπίᾳ <sup>4</sup> εἰσὶ νήσοί φασι, καὶ γίνονται ἐν αὐταῖς ὄρνιθες διάφοροι μὲν καὶ ἄλλοι, εἰς δὲ εἰληχῶς τοιαύτην ἰδιότητα. εἶναι μὲν γὰρ κατὰ τοὺς χῆνας τὸ μέγεθος φασιν αὐτόν, <sup>5</sup> πόδας δὲ ἔχειν <sup>6</sup> ἐμφερεῖς γεράνῳ. καὶ τὰ μὲν νῶτα κοκκοβαφῇ καὶ σφόδρα ἀκράτως, τὰ δὲ ὑπὸ τὴν γαστέρα πράσινα. τὴν δέρην δὲ λευκὸν εἶναι, καὶ τινὰς καὶ ῥανίδας οἰοῖναι διασπαρείσας κροκοειδεῖς ἔχειν. μῆκος δὲ εἰληχέναι οὐ μείων

<sup>1</sup> Bernhardt: θελήσει.

<sup>2</sup> ἰσότημον τῆς] ἀμοιβὴν τῆς ἰσότημου.

<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 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

A bird from the Caspian Sea

<sup>4</sup> Reiske: τῆς Κασπίας.

<sup>5</sup> αὐτόν ἀλλὰ καὶ τὸν εὐγενῆ χῆνα 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 ἐμφερῇ 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 οὐρὰς πήχεων πέντε· προσπεφυκέναι δὲ ἄρα αὐτοῖς καὶ προκόμια καὶ πώγωνα καθειμένους καὶ βαθεῖς· καὶ τὸ μὲν πρόσωπον πᾶν εἶναι λευκούς, τὸ σῶμα δὲ μέλανας ἰδεῖν, ἡμέρους δὲ καὶ φιλανθρωποτάτους, καὶ τὸ τοῖς ἀλλαχόθι πιθήκοις συμφυεῖς οὐκ ἔχειν τὸ κακότηες.

40. Ἐν Ἰνδοῖς ἐστὶ χώρα περὶ τὸν Ἀσταβόραν<sup>2</sup> ποταμὸν ἐν τοῖς καλουμένοις Ῥιζοφάγοις. κατὰ τὴν τοῦ Σειρίου τοῖνυν ἐπιτολὴν κωνῶπων νέφη τινὰ ἐκπληκτικὰ καὶ οἷα<sup>3</sup> τὸν ἄερα καταλαβεῖν ἐπιφανέντα· εἰτα μέντοι ἐλύπησε πολλὰ.<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 κώνωπα ἐπιπολάζειν· ἔρημον δὲ καὶ εἶναι τὸν χώρον καὶ καλεῖσθαι. τὴν δὲ αἰτίαν ἐκεῖνην Ἰνδοὶ φασὶν οἱ κύκλῳ περιουκούντες, τὸν χώρον τὸν προειρημένον οὐκ ἄνωθεν οὐδὲ ἐξ ἀρχῆς ἀγονον ἀνθρώπων γενέσθαι, σκορπίους δὲ ἐπιπολάσαι πλῆθος ἁμαχόν, καὶ φαλαγγίων τινὰ

<sup>1</sup> Schn: Πραξιακῇ.

<sup>2</sup> Gron: Ἀσταβάραν, Ἔστα- etc. MSS, Ἀσταβόρραν H.

<sup>3</sup> Jac: οἷα τινα.

<sup>5</sup> Ἀορατίαν L.

<sup>7</sup> καὶ τοῦτο.

<sup>4</sup> τινα 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 Prasias

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. 131).

<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 sources of the river Atbara.

ἐπιφοιτῆσαι φοράν, φαλαγγίων δὲ ἃ καλοῦσι τετράγναθα. τεκεῖν δὲ ἄρα τὰ κακὰ ταυτὰ φασιν ἀέρων<sup>1</sup> πονηρίαν. καὶ τέως<sup>2</sup> μὲν ἐγκαρτερεῖν τοὺς ἐκείθι τλημόνως τοῦ κακοῦ τὴν προσβολὴν καὶ φιλοπόνως ὑπομείναντας· 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 ὥσως οὐδὲ μητρίδα εἰπὼν τὴν αὐτήν.

41. Μυῶν ἀρουραίων ἐπιφοιτήσεις καὶ στόλος οὐ μὰ τοὺς θεοὺς χρηστός τῶν ἐν Ἰταλίᾳ τινὰς ἐξήλασαν τῆς πατρῴας γῆς, καὶ φυγάδας ἀπέφηναν<sup>5</sup> δίκην αὐχμῶν ἢ κρυμῶν ἢ τινος ἀκαιρίας ὥρων ἑτέρας τὰ μὲν λήια 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 αἰέρος πολλοὶ Αὐταριάτας<sup>8</sup> μετώκισαν<sup>9</sup> ἐς χώρον ἕτερον. καὶ γένος μέντοι Λιβυστινόν, οὐ καὶ ἀνωτέρω μνήμην ἐποιησάμην, ἐπιφοιτησάντων αὐτοῖς λεόντων, εἶτα αὐτοὺς ἀναστήναι τῆς πατρῴας γῆς ἐξενίκησαν.

<sup>1</sup> Reiske: ὄμβρων.

<sup>2</sup> Jac: πως.

<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 from beneficial, I can assure you, drove certain people A plague of Fieldmice 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 invaded Media and drove out the inhabitants by ruining and destroying the seeds. of Sparrows And half-formed Frogs 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. of Lions

<sup>a</sup> Cp. Plato, *Rep.* 575 p.

<sup>b</sup> A tribe in Mysia.

<sup>c</sup> Ch. 27.

<sup>5</sup> ἀπέφηναν λυμαινόμενοι καὶ λήια καὶ φυγά.

<sup>6</sup> λήια κείροντες] διακείροντες.

<sup>7</sup> Jac: τυθων.

<sup>8</sup> Schn: Αὐτωριάτας.

<sup>9</sup> Cas: Ἰνδῶν μετώκισαν.

42. Ἐν τῇ Βαβυλωνίᾳ γῇ γίνονται μύρμηκες, καὶ ἔχουσι τὸ παιδοποιὸν σῶμα ἐς τοῦπίσω μετεστραμμένον, ἀντίως τοῖς ἄλλοις καὶ ἔμπαλιν.

43. Πάρδαλις Καρικῇ καὶ Λυκιακῇ οὐκ ἔστι μὲν θυμική, οὐδὲ οἷα σφόδρα ἀλτική εἶναι, τὸ σῶμα δὲ μακρά· τιτρωσκομένη δὲ καὶ δόρασι καὶ αἰχμαῖς ἀντίτυπός ἐστι, καὶ οὐ ῥαδίως τῷ σιδήρῳ εἴκει, τοῦτο δὲ τὸ Ὀμηρικὸν δρῶσα

ἦ ῥά τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει.

44. Ῥυοκέρωτος δὲ εἶδος γράφειν τρισέωλον ἔστιν· ἴσασι γὰρ καὶ Ἑλλήνων πολλοὶ καὶ Ῥωμαίων τεθεαμένοι.<sup>1</sup> τὰ δὲ ἴδια αὐτοῦ <τὰ><sup>2</sup> κατὰ τὸν βίον εἰπεῖν οὐ χεῖρόν ἐστιν. ἐπ' ἄκρας τῆς ῥινὸς τὸ κέρασ φέρει, ἐνθεν τοὶ <καὶ><sup>3</sup> κέκληται· καὶ ἔστι μὲν ὀξύτατον ἐπ' ἄκρον, σιδήρῳ δὲ τὸ καρτέρον αὐτοῦ προσείκασται. ταῖς γέ μιν πέτραις<sup>4</sup> αὐτὸ παρὰ τριβῶν εἰτὰ ἐπιθήσει ἐλέφαντι ὁμόσε ἰών, τὰ δὲ ἄλλα οὐκ ὦν ἀξιόμαχος, διὰ τε τὸ ἐκείνου ὕψος καὶ τὴν ῥώμην τὴν τοῦ θηρὸς τὴν τοσαύτην. ὕπεισιν οὖν αὐτοῦ τὰ σκέλη, καὶ τὴν νηδὺν ὑποτέμνει τε καὶ ὑποσχίζει τῷ κέρατι· ὁ δὲ οὐ μετὰ μακρόν<sup>5</sup> ἐκρύνετος οἱ τοῦ αἵματος κατολισθάνει. μάχῃ δὲ ῥυοκέρωτος πρὸς ἐλέφαντα ὑπὲρ τῆς νομῆς ἐστὶ, καὶ πολλοὺς γ' ἐλέφασιν<sup>6</sup> ἐντυχεῖν ἐστὶ τεθνεῶσι τὸν τρόπον τοῦτον. εἰ δὲ μὴ φθάσῃ ὁ ῥυοκέρως δρᾶσας

<sup>1</sup> οἱ τεθεαμένοι.

<sup>2</sup> <καὶ> add. H.

<sup>3</sup> Ges: μικρόν.

<sup>4</sup> <τὰ> 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 [*Il.* 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 The Rhinoceros  
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> πιεσθῇ, περιβαλλόμενος<sup>2</sup> τὴν προβοσκίδα κατέχει καὶ πρὸς ἑαυτὸν ἔλκει, ἐμπίπτων δὲ τοῖς κέρασι κατακόπτει ὡς πελέκεσιν. εἰ γὰρ καὶ φορὴν 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 Ἑλλήσι διπλασίους, ὥκιστοι δὲ τὸ τάχος. εἰσι <δὲ><sup>4</sup> πυρρότριχες, γλανκοὶ τοὺς ὀφθαλμούς, καὶ ὑπὲρ τοὺς λέοντας οὔτοι. τὰ κέρατα δὲ τὸν μὲν ἄλλον χρόνον κινουσίω ὡς καὶ τὰ ὄντα, ἐν δὲ ταῖς μάχαις ἐγείρουσιν<sup>5</sup> αὐτὰ καὶ ἀναστήσαντες ἰσχυρῶς,<sup>6</sup> εἴτα οὕτω μάχονται. τὰ δὲ οὐ κλίνεται<sup>7</sup> ὑπὸ τοῦ θυμοῦ ἀνεστῶτα, φύσει ναὶ μὰ Δία θαυμαστῇ. ἄτρωτοι δὲ εἰσι καὶ λόγχαις καὶ βέλει παντί· ὁ γὰρ τοι σιδήρεος<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 ἐλλοχῶσιν· οἱ δὲ ὅταν ἐμπέσωσιν, ὑπὸ τοῦ θυμοῦ ἀποπνίγονται. κέκριται δὲ παρὰ τοῖς Τρωγλοδύταις τοῦτο τὸ ζῶον δικαίως ἄριστον· ἔχει μὲν γὰρ λέοντος τὴν ἀλκὴν, τὴν δὲ ὠκύτητα ἵππου, ῥώμην δὲ ταύρου, σιδήρου δὲ κρεῖττον ἐστὶ.

<sup>1</sup> [ὑποπεσόντος] del. H, ὑπ' ἐμπεσόντος Schn.

<sup>2</sup> περιβαλλόμενος <ὁ ἐλέφας> add. Ges.

<sup>3</sup> καί. <sup>4</sup> <δὲ> 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, 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> σιδήρεος <αὐτοὺς> οὐκ? H.

<sup>10</sup> τάφρους αὐταῖς.

46. Λέγει Μνασέας ἐν τῇ Εὐρώπῃ Ἡρακλέους<sup>1</sup> ἱερὸν εἶναι καὶ τῆς τοῦτου γαμετῆς, ἣν ἄδουσιν οἱ ποιηταὶ τῆς Ἡρας θυγατέρα. οὐκοῦν ἐν τῷ τοῦ νεῷ περιβόλῳ τιθασοὺς ὄρνιθας τρέφεσθαι πολλοὺς φησι, καὶ τοῦτο δέ, εἶναι ἀλεκτρυόνας<sup>2</sup> τε καὶ ἀλεκτορίδας τοῦσδε τοὺς ὄρνεις.<sup>3</sup> νέμονται δὲ καὶ συναγέλονται σφισι κατὰ γένος, καὶ δημοσίας ἔχουσι τροφάς, καὶ τῶν θεῶν ἀναθήματά εἰσι τῶν προειρημένων. αἱ μὲν οὖν ἀλεκτορίδες ἐν τῷ τῆς Ἥβης<sup>4</sup> νέμονται νεῷ, οἱ δὲ ἐν Ἡρακλέους οἱ τῶνδε γαμέται. ὀχετὸς δὲ ἄρα ἀενάου<sup>5</sup> τε καὶ καθαροῦ ὕδατος διαρρεῖ μέσος. θῆλυς μὲν οὖν οὐδὲ εἰς ἐς Ἡρακλέους πάρεισιν· οἱ δὲ ἄρρενες, ὅταν ἡ καιρὸς ἐπιθόρνυσθαι, ὑπερπέονται τὸν ὀχετόν, εἰτα ὁμιλήσαντες ταῖς θηλείαις ἐπανίσκιν. ἐς τὰ σφέτερα αἰθῆς παρὰ<sup>6</sup> τὸν θεὸν ᾧ λατρεύουσι, καθηράμενοι τῷ διείργοντι τὰ γένη τῶν ὀρνίθων ὕδατι. τίκεται οὖν, οἷα εἰκός, πρῶτον μὲν<sup>7</sup> ἐκ τῆς ὁμιλίας ᾧ· εἰτα ὅταν αὐτὰ θάλψωσι καὶ ἐκλέψωσι τοὺς νεοττοὺς αἱ μητέρες, τοὺς υἱεῖς οἱ ἄρρενες παρ' ἑαυτοὺς ἄγουσι καὶ ἐκτρέφουσιν. αἱ δὲ ὄρνεις,<sup>8</sup> ἐκείναις ἔργον ἐστὶ τρέφειν τὰς θυγατέρας.

<sup>1</sup> Εὐρώπῃ Διὸς Ἡ.

<sup>2</sup> Ges: Ἡρας.

<sup>3</sup> Abresch: περί.

<sup>4</sup> ὄρνεις.

<sup>5</sup> ὄρνεις.

<sup>6</sup> ἀενάου.

<sup>7</sup> πρῶτα.

<sup>8</sup> καὶ ἐκείναις.

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

**EPILOGUE**



## ΕΠΙΛΟΓΟΣ

"Όσα μὲν οὖν σπουδῇ τε ἐμῇ καὶ φροντίς καὶ πόνος καὶ ἐς τὸ πλεόν μαθεῖν καὶ ἐν τοῖσδε ἡ γνῶμη προχωροῦσα ἀνίχνευσέ τε καὶ ἀνεῦρε, δοκίμων τε ἀνδρῶν καὶ φιλοσόφων ἀγώνισμα θεμένων τὴν ἐπ' αὐτοῖς ἐμπειρίαν, καὶ δὴ λέλεκταί μοι, ὥς οἶόν τε ἦν εἰπεῖν, μὴ παραλείποντι ἅπερ ἔγνωι μηδὲ βλακεύοντι, ὥς ἀλόγου τε καὶ ἀφώνου ἀγέλης ὑπεριδόντι καὶ ἀτιμάσαντι, ἀλλὰ κἀνταῦθα ἔρως με σοφίας ὁ σύνουκός τε καὶ ὁ συμφυῆς ἐξέκαυσεν. οὐκ ἄγνοω δὲ ὅτι ἄρα<sup>1</sup> καὶ τῶν ἐς χρήματα ὁρώντων ὀξύ καὶ τεθηγμένων ἐς τιμάς τε καὶ δυνάμεις τινὲς καὶ πᾶν τὸ φιλόδοξον δι' αἰτίας ἔξουσιν, εἰ τὴν ἑμαντοῦ σχολὴν κατεθέμην ἐς<sup>2</sup> ταῦτα, ἐξὸν καὶ ὠφρυνῶσθαι καὶ ἐν ταῖς αὐλαῖς ἐξετάζεσθαι καὶ ἐπὶ μέγα προήκειν πλούτου. ἐγὼ δὲ ὑπὲρ τε ἁλωπέκων καὶ σαυρῶν καὶ κανθάρων καὶ ὄφειων καὶ λεόντων καὶ τί δρᾷ πάρδαλις καὶ ὅπως πελαργὸς φιλόστοργον καὶ ὅτι ἀηδῶν εὖστομον καὶ πῶς φιλόσοφον<sup>3</sup> ἐλέφας καὶ εἷδη ἰχθύων καὶ γεράνων ἀποδημίας καὶ δρακόντων φύσεις καὶ τὰ λοιπὰ ὅσα ἦδε ἡ συγγραφή πεπονημένως ἔχει καὶ φυλάττει, περιέρχομαι· ἀλλὰ οὐ μοι φίλον

<sup>1</sup> ἄρα ὅτι.

<sup>2</sup> καὶ εἰς.  
<sup>3</sup> θυμώσοφον 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 δεινοὶ καὶ συγγραφεῖς τῆς<sup>2</sup> πείρας  
ἐς τὸ μήκιστον προελθόντες ἑαυτοὺς ἡξίωσαν,  
τούτων τοι καὶ ἑμαυτὸν ἀμωσγέπως ἓνα πειρῶμαι  
ἀριθμεῖν καὶ ἐθέλω, δηλὸν ὡς ἀμείνων ἑμαυτῷ  
σύμβουλός εἰμι τῆς ἐξ ἐκείνων κρίσεως. βου-  
λοίμην γὰρ ἂν μάθημα ἐν γούν πεπαιδευμένον  
περιγενέσθαι μοι ἢ τὰ ἄδόμενα τῶν πάντων πλουσίων  
χρήματά τε ἅμα καὶ κτήματα. καὶ ὑπὲρ μὲν  
τούτων ἱκανὰ νῦν. οἶδα δὲ ὅτι καὶ ἐκείνα οὐκ  
ἐπαίνεσσονται τινες, εἰ μὴ καθ' ἕκαστον τῶν ζώων  
ἀπέκριναι μου<sup>3</sup> τὸν λόγον, μηδὲ ἰδίᾳ τὰ ἐκάστου  
εἶπον ἄθροα, ἀνέμιξα δὲ καὶ τὰ ποικίλα ποικίλως,  
καὶ ὑπὲρ πολλῶν διεξῆλθον, καὶ πῇ μὲν ἀπέλιπον  
τὸν περὶ τῶνδε λόγον τῶν ζώων, πῇ δὲ ὑπέστρεψα  
ὑπὲρ τῆς αὐτῶν φύσεως ἕτερα εἴρων. ἐγὼ δὲ  
πρῶτον μὲν τὸ ἐμὸν ἴδιον οὐκ εἰμι τῆς ἄλλου  
κρίσεως τε καὶ βουλήσεως δοῦλος, οὐδέ φημι δεῖν  
ἐπεσθαι ἐτέρῳ, ὅποι μ' ἂν ἀπάγῃ· δεύτερον δὲ τῷ  
ποικίλῳ τῆς ἀναγνώσεως τὸ ἐφορκὸν θηρῶν καὶ  
τὴν ἐκ τῶν ὁμοίων βδελυγμίαν ἀποδιδράσκων,  
οἷονεὶ λειμῶνά τινα ἢ στέφανον ὥραϊον ἐκ τῆς  
πολυχροίας, ὡς ἀνθεσφόρων τῶν ζώων τῶν πολ-  
λῶν, ᾗθηρην δεῖν τῇδε ὑφάναι τε καὶ διαπλέξαι τὴν  
συγγραφὴν. εἰ δὲ τοῖς θηρατικοῖς καὶ ἐν ζῶον  
εὐρεῖν δοκεῖ πως εὐερμία, ἀλλὰ τό γε τῶν τοσούτων  
οὐ τὰ ἴχνη, οὐδὲ τὰ μέλη συλλαβεῖν ἐγὼ φημι  
γεναῖον, <ἀλλ'><sup>4</sup> ὅποσα ἡ φύσις ἔδωκε τε αὐτοῖς  
καὶ ὅσων ἡξίωσεν 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 Ἱππόλυτοι καὶ εἴ τις ἐν ὄρεσιν ἀγρίοις θηρία μετελθεῖν δευὸς ἕτερος ἢ αὖ πάλιν τῶν ἐν ὑδροθηρίαις δεινῶν <sup>1</sup> Μητροδώρος ὁ Βυζάντιος ἢ Λεωνίδης ὁ τούτου παῖς ἢ Δημόστρατος ἢ ἄλλοι τινὲς θηράται ἰχθύων οἱ δευότατοι, πολλοὶ ναὶ μὰ Δία; καὶ γραφικοὶ δὲ ἄνδρες, μέγα αὐτοὺς φρονεῖν ἀνέπειθεν ἢ ἵππος γραφεὶς κάλλιστα, ὡς Ἀγλαοφῶντα, ἢ νεβρός, ὡς Ἀπελλήν, ἢ <sup>2</sup> πλασθὲν βοῖδιον, ὡς Μύρωνα, ἢ ἄλλο τι. εἰ δὲ εἰς τὰ τῶν τοσούτων ἐκδεικνύει καὶ ὑπ' αὐγὰς ἄγει καὶ ἦθη καὶ πλάσεις καὶ σοφίαν καὶ ἀγχίνουσαν καὶ δικαιοσύνην καὶ σωφροσύνην καὶ ἀνδρείαν καὶ στοργήν καὶ εὐσέβειαν θηράσας, πῶς οὐκ ἤδη καὶ θαυμάσαι ἄξιος; ἥκων δὲ ἐνταυθοῖ τοῦ λόγου καὶ πάνυ ἄχθουμαι, εἰ ζῶων μὲν εὐσέβειαν ἀλόγων ᾄδομεν, ἀνθρώπων δὲ ἀσέβειαν <sup>3</sup> ἐλέγχομεν. καὶ τοῦτο μὲν οὐκ ἐνταῦθα ἀποδείξομεν, ἐκείνο δὲ προσέτι εἰπεῖν δικαιοτάτον, ὅπερ οὖν καὶ ἐναρχόμενος τῶνδε τῶν λόγων μνήμην ἐποιησάμην, εἰ ταῦτα εἶπον, ὅσα πάντες, ἢ οἱ γε πλεῖστοι, οὕτω δίκαιον αἰτιᾶσθαι. ζῶα γὰρ αὐτὸς ἄλλα πλάσαι οὐκ ἠδυνάμην, ὅτι δὲ ἔγνω πολλὰ ἐπεδειξάμην. ἥδη μέντοι καὶ εἰπόν τινα, ὦν οὐκ ἄλλος εἶπε διὰ γε

<sup>1</sup> ὑδροθηρία οἶδεν (or ἦδει ὡς ἦ) most MSS, ἐνδροθηριῶν M.

<sup>2</sup> ἦ τό.

<sup>3</sup> Ges: 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.

τῆς πείρας τῆσδε αὐτὸς ἐλθὼν· φίλη δὲ ἡ ἀλήθειά  
μοι τῇ τε ἄλλῃ καὶ ἐνταῦθα οὐχ ἥκιστα. ὅπως δὲ  
αὐτὰ εἶπον καὶ σὺν ὧσιν πόνω, τό τε εὐγενὲς τῆς  
λέξεως ὅποιον καὶ τῆς συνθήκης, τῶν τε ὀνομάτων  
καὶ τῶν ῥημάτων τὸ κάλλος, ὅπόσοις ἂν μὴ  
χρήσωμαι πονηροῖς κριταῖς, ἐκείνοι εἴσονται.

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*.

δβρόνον wormwood  
 δγλαφώτις peony  
 άγνος agnus-castus  
 άγρεΐς mynah  
 άγρωστις dog's-tooth grass  
 δδαντον maidenhair fern  
 δεισκαΰ owl, little horned  
 δερίτης eagle-stone  
 δερός eagle  
 δηδών nightingale  
 δθή awn, of corn  
 άγειρος poplar-tree  
 άγυθάλος titmouse  
 άγυθος blue tit  
 άγυθήλας goatsucker  
 άγυπτός aegyptius  
 αθήνα (i) seagull (ii) shearwater  
 αλουργός cat  
 αλμύρρος blood-letter (snake)  
 αξί goat; αξί άγριος λιβυκός uadad  
 αισάων merlin  
 Αίτναϊος Etna-fish  
 άκαλίτη sea-anemone  
 άκανθα thistle  
 άκανθος siskin  
 άκανθυλλίς goldfinch  
 άκοντίας acontias (snake)  
 άκρίς (i) cricket (ii) locust  
 άλειφα oil  
 άλεκτορίς hen  
 άλεκτρούων chicken, cock  
 άλευρον meal  
 άλειετός sea-eagle  
 άλιεύς fishing-frog  
 άλιεύων halcyon  
 άλς salt  
 άλυσσον madwort  
 άλφита barley-corns, -groats  
 άλφός leprosy  
 άλώπηξ (i) fox (ii) d. θαλαττία fox-shark  
 άμια pelamyd  
 άμπελος (i) vine (ii) ampelus (leopard)  
 (iii) seaweed, see Vine

άμυγδαλή almond  
 άμυγδαλή almond-tree  
 άμφίβια, rd amphibia  
 άμφισβαινα amphibiaena  
 άνθηδών bumble-bee  
 άνθας anthias (fish)  
 άνθος heron, buff-backed  
 άνθρήμιον wasps' nest  
 άντακίος sturgeon  
 άξων windlass  
 άραχη spider  
 άρειων areion (snail)  
 άρην lamb  
 άριστερών vervain  
 άρκευθος juniper  
 άρκηλος leopard, young of  
 άρκτος bear  
 άρον άγριον cuckoo-pint  
 άρρη  
 (i) harpe  
 (ii) sea-hawk  
 (iii) shearwater  
 (iv) d. όρειος kite, mountain-  
 (v) great rkua  
 άσκαλαβώτης gecko  
 άσπάλαξ mole  
 άσπις asp  
 άστακός lobster  
 άσταφίς raisins  
 άστερίας (i) golden eagle (ii) starling  
 άσττή starfish  
 άστράγαλοι knucklebones  
 άσφαλτος bitumen  
 άτταγός francolin  
 άλλός (i) pipe (ii) blow-hole  
 άλλωπίας aulopias (fish)  
 άψύ sprat  
 άμινθιον wormwood  
 Βακκαίοι Vaccae  
 βάριον lyre  
 βάσανος touchstone  
 βασιλικός basilisk  
 βάτις skate

## INDEX: GREEK

βάτραχος (i) frog (ii) β. θαλάττιος fish-ing-frog  
βδέλλα leech  
βελόνη (i) garfish (ii) pipe-fish  
βλεφαρίδες, αλ eyelashes  
βλάχη, τὰ sheep  
βουβαλίσ antelope  
βουπρηστις buprestis  
βοῦς ox; β. θήλυς cow  
— θαλάττιος horned ray  
βούτυρον butter  
βράγχια gills  
βρένθος brentus (bird)  
βρύον oyster-green  
βύβλος papyrus  
βύκκαλος boccalis (bird)

Γαγάνης λίθος lignite  
γάλα milk  
γαλέη (i) marten (ii) marten-fish  
γαλέος (i) dog-fish (ii) shark  
γαλειώτης gecko  
γαμψώνυχα, τὰ birds of prey  
γέρανος (i) crane (ii) γ. θαλάττιος crane-fish  
Γεφυρισμός Causeway Day  
γῆς ἔντερον earthworm  
γλάνις catfish  
γλαυκός blue-grey fish  
γλαυξ owl  
γόγγυρος conger-eel  
γρύψ gryphon  
γυρίνος tadpole  
γυρὶς vulture

δάφνη bay-tree  
δελφίς dolphin  
διαβήτης compass  
δικαιον dung-beetle  
διψάς dipsas (snake)  
δορκάς gazelle  
δόρκων (i) snake [large] (ii) python  
(iii) water-snake (iv) δ. θαλάττιος weever (fish)  
δρομάς runner-crab  
δρυοκολάπτης woodpecker  
δρύς oak  
δρυάν βαλανός acorn

ἐγκραυλὶς, ἐγκρασόχολος anchovy  
ἐγγέλις eel  
Εὐλειθυαί Childbirth, Goddesses of  
ἐλαία olive-tree  
ἐλαιον oil

ἐλανος kite  
ἐλάτη silver-fir  
ἐλαφος deer; ε. θήλυς hind  
ἐλένιον elecampane  
ἐλεφαντίασις elephantiasis  
ἐλέφας (i) elephant (ii) ivory  
ἐλλαβόρος heilebore  
ἐλλοῦ sturgeon  
ἐλμυς worm  
ἐμβρυον foetus  
ἐντομα, τὰ, insects  
ἐνυδρίς otter  
ἐξώκοιτος Adonis (fish)  
ἐπιληψίς epilepsy  
ἐποψ hoopoe  
ἐρέα wool  
ἐρέθισθος pea  
ἐρίθαικος robin  
ἐριον wool  
ἐριφός kid  
ἐρπετόν reptile  
ἐριφός (i) heron (ii) shearwater  
εὐζωιον rocket  
ἐνλί caterpillar, worm  
ἐνναία, anchor, mooring-stone  
ἐφήμερα ephemera (insects)  
ἐχηνίς sucking-fish  
ἐχιονα viper  
ἐχινές, αὐ αcomys  
ἐχίνος many-plies  
— θαλάττιος sea-urchin  
— χερσαῖος hedgehog  
ἐχίς viper

ζοράς gazelle  
ζύγωνα hammer-headed shark

ήλεκτρον amber  
ήμιονος mule  
ήμιστρον abomasum  
ήπαρ liver  
ήπατος hepatus (fish)  
ήρακλεώτης λίθος magnet

θήρμουθις thermuthis (snake)  
θηλυφόνον aconite  
θριδακίη lettuce  
θρίξ (i) hair (ii) seaweed  
θρίον fig-tree, leaves of  
θρίσσα sprat  
θρωαλὶς wick  
θρίον rush  
θύμαλλος grayling  
θύμον thyme

## INDEX: GREEK

θύννος tunny  
θύον citrus  
θῶς jackal

ίβις ibis  
ίερά νόσος epilepsy  
ίεραξ falcon, hawk  
— θαλάττιος flying-fish  
— πελάγιος sea-hawk  
ίκτηρος jaundice  
ίκτηνος kite  
ίλδός bird-lime  
ιουλὶς rainbow-wrasse  
ίπνός lantern  
ίπποκάμπος sea-horse  
ίππομανές hippomanes  
ίππος horse; ι. θήλεια mare  
— ποτάμιος hippopotamus  
ίππουρος hippurus (fly)  
ίρις iris  
ίσχάς fig, dried  
ίσχίον πόνος sciatica  
ίτrea willow-tree  
ίνγξ wryneck  
ίχθός fish  
ίχνεύμων ichneumon  
ίχώρ serum  
ίωψ minnow

καλαμύθη water-mint  
καλαμοδύτης reed-warbler  
κάλαιος (i) reed (ii) cane (iii) fishing-rod  
καλλωνίμος star-gazer (fish)  
κάμηλος camel  
κάμνη caterpillar  
κανθαρίς blister-beetle  
κάνθαρος (i) beetle (ii) scarab  
— θαλάττιος black sea-bream  
κάπρος caprus (fish)  
κάραβος crayfish  
καρίς prawn  
καρικινός hermit-crab  
καρικινός crab  
καρτάζωνος cartazonus (= rhinoceros)  
καρτόν leek, chopped  
κάρον nut  
καρχαρόδοντα, τὰ saw-toothed animals  
καστορίδες, αὐ sea-calves  
κάστωρ beaver  
κατρέις manál pheasant  
κατώβλεπον gnu  
καίσων dipsas  
κεγχρηίς kestrel

κεγχρηίς ortolan  
κέγχρος millet  
κέδρος cedar  
κεκρύφαλος reticulum  
κεράς pricket  
κεντρίνης (i) dipsas (ii) spiny dog-fish  
κεντρίς dipsas  
κέρας horn  
κεράστης cerastes  
κερκίωλ mynah  
κερκύρωνος mynah  
κερχηίς kestrel  
κεστρεὺς mullet, grey  
κέφαλος mullet, grey  
κήλας adjutant (bird)  
κήλός, muzzel, horse's  
κήπος kepos (monkey)  
κηρύκος ceryl  
κήρυξ trumpet-shell, whelk  
κήρος sea-monster, cetacean  
κήρυξ drone  
κήρυξ wagtail  
κίθαρις harper (fish)  
κιννάβαρι vermilion  
κιννάμωμον cinnamon  
κίρκη circe (bird)  
κίρκος falcon  
κίττα jay  
κίττις ivy  
κίτλη (i) thrush (ii) wrasse  
κλαδαρόνυχος clapperbill  
κλύσμα clyster  
κνίδη nettle  
κόγχη mussel, shellfish  
κόκκις (i) cuckoo (ii) piper (fish)  
κόλλας Spanish mackerel  
κόλλα glue  
κόλοιος (i) jackdaw (ii) little cormorant  
κόκυκλος rabbit  
κόνιζα fleabane  
κορακίνος crow-fish  
κόρας raven  
κοριάνιον coriander  
κοροκόττας corocottas  
κορυβαλός crested lark  
κόρυθος lark  
κορώνη (i) crow (ii) κ. ἐνάλα shear-water, little Manx  
κόσκινον sieve  
κόσσιφος (i) blackbird (ii) κ. θαλάττιος wrasse  
κότινος olive, wild  
κοτάνη, see 12. 43n.  
κοχληίς (i) snail (ii) κ. θαλάττιος sea-snail

# INDEX: GREEK

κόχλος shellfish  
 κράμβη (i) cabbage (ii) sea-cole.  
 κραμβίς cabbage-caterpillar  
 κράνεια cornel  
 κρέξ cornrake  
 κριθή barley  
 κρίος (i) ram (ii) κ. θαλάττιος ram-fish  
 (iii) battering-ram  
 κροκόδilos crocodile  
 κρόμμινον onion  
 κρύσταλλος (i) ice (ii) κ. όρυκτός crystal,  
 rock-  
 κύανος (i) lapis lazuli (ii) Syrian nut-  
 hatch  
 κύκνος swan  
 κύμινος night-hawk  
 κυνίδιον lap-dog  
 κυνοκέφαλος (i) baboon (ii) Κυνοκέφαλος  
 Dog-heads  
 κυνόμυια dog-fly  
 Κυνοπόροι Dog-faces  
 κυνόσπατος, see αλαιοφώτις  
 κυπάριττος cypress  
 κύπριον galingale  
 κυπρίνος carp  
 κύτισος tree-medick  
 κύων dog  
 — θαλάττιος (i) dog-fish (ii) shark  
 — ποτάμιος otter  
 κωβίος goby  
 κώνειον hemlock  
 κώνωψ mosquito

λάβραξ basse  
 λαγώς (i) hare (ii) λ. θαλάττιος sea-  
 hare  
 λαέρτης laertes (ant, wasp)  
 λάρος sea-mew  
 λέαινα lioness  
 λέοντος στέαρ lobster-lard  
 λεοντοφόνον lion's-bane (insect?)  
 λεπός himpet  
 λέπρα leprosy  
 λευκόδιον flax, white  
 λέων (i) lion (ii) λ. θαλάττιος sea-lion  
 λιβανωτίς rosemary frankincense  
 λίθος stone  
 λίθον flax  
 λίθρον sodium carbonate  
 λυγγούριον amber  
 λύγος withs  
 λύγξ (i) lynx (ii) hippocps  
 λυκάβας yeast  
 λυκοεικότιον wolf's-bane (herb)  
 λύκος wolf

λυκοσπάδες lycospades (horses)  
 λυκοστόμος anchovy  
 λυκόφως twilight  
 λύρα gurnard  
 μαινίς sprat  
 μαϊωτής maeotes (fish)  
 μαλάκια, τὰ cephalopod mollusca  
 μαλακόστρακα, τὰ crustaceans  
 μάλλιη mallow  
 μάλλιη maltha (fish)  
 μάλλος wool  
 μάραθον fennel  
 μαργαρίτης pearl  
 μαργαρος pearl-oyster  
 μαριχόρας mantichore  
 μελαγκόρυφος marsh-tit  
 μέλαν lamp-black  
 μελάνουρος (i) melanurus (fish) (ii)  
 dipsas (snake)  
 μελαγρίς guinea-fowl  
 μέλι honey  
 μέλα ash-tree  
 μέλιττα bee  
 μεμβρίς smelt  
 μέμων ruff  
 μέρμος merminus (bird)  
 μέρωψ bee-eater  
 Μηδική πόα lucerne  
 μήκων poppy  
 μηλέα apple-tree  
 μηροκάττα, τὰ ruminants  
 μέλος bindweed  
 μίσον seaweed  
 μόλεος lead  
 μολοβρίτης pig, wild  
 μοτιμερον day-fly  
 μονόκερος, (i) Ιππος, όνος unicorn  
 (ii) όρνις hornbill  
 μόνωψ aurochs  
 μόσχος calf  
 μυγαλή shrew-mouse  
 μυελός marrow of spine  
 μυία fly  
 μυλλός myllus (fish)  
 μύρανα moray  
 μύριμη (i) ant (ii) marmot  
 μύρον scent  
 μύρος myrus (fish)  
 μυρρίνη myrtle  
 μύς (i) mouse (ii) μ. δρουαίος field-  
 mouse (iii) rat  
 — έλιπος jerboa  
 — θαλάττιος turtle  
 μύωψ horsefly

# INDEX: GREEK

νάπυ mustard  
 νάρθηξ fennel  
 νάρκη torpedo (fish)  
 ναυύλος argonaut  
 νεβρός fawn  
 νεφρός kidney  
 νηρίτης Nerites  
 νήττα duck  
 νητοφόνος duck-killer (bird)  
 νυκτερίς bat  
 ξίφας sword-fish  
 ολίος rock-dove  
 οίς sheep  
 οίστρος gadfly  
 όλολυγών frog, croak of male  
 όλόσχινος club-rush  
 όνοκενταύρα onocentaur (ape)  
 όνος ass  
 — θαλάττιος hake  
 όξος vinegar  
 όξύρυνχος (i) oxyrhynchus (fish) (ii)  
 sturgeon  
 όπός rennet  
 — Κυρηναίος silphium-juice  
 όρείτης orites (hawk)  
 όρείς mule  
 όρίανον marjoram  
 όρικνος great tunny  
 όρνις bird; ό. θήλεια hen  
 όροβος bitter vetch  
 όρτάλυος bird, young of  
 όρνυξ quail  
 όρνυξ rice  
 όρνυξ antelope  
 όρφός great sea-perch  
 όσμύλος osmylus (mollusc)  
 όσπριον pulse  
 όστρακόδεσμα, τὰ crustaceans  
 όστρακόναυα, τὰ testaceans  
 όστρεον oyster  
 ούραχός rhacilla  
 ούρον urine  
 όφίς snake  
 παγκύνιον pancynium (seaweed)  
 πάγουρος crab, common  
 πάνθηρ panther  
 πάππος pappus (bird)  
 παρδαλινος aconite  
 παρδαύς (i) leopard (ii) leopard-fish  
 παρεάς pareas (snake)  
 πάρινος locust  
 παρούας, see παρεάς  
 πελαργός stork

πελειάς dove  
 πελεκάν pelican  
 πέπερος pepper  
 περδικούθηρας partridge-catcher  
 περδίξ partridge  
 περιστέρη dove, pigeon  
 πέριχη perch  
 περσαία perseae-tree  
 περσεύς perseus (fish)  
 πετρίλας crab, flying  
 πεύκη pine-tree  
 πηγανον rue  
 πηλαμύς pelamyd  
 πυθήκη monkey-spider  
 πύθηκος (i) monkey (ii) π. θαλάσσιος  
 sea-monkey  
 πυκρίς picris (plant)  
 πίννη pinna  
 πίττα pitch  
 πίνος pine-tree  
 πλάσσανος plane-tree  
 πνεύμον (i) lungs (ii) jelly-fish  
 πόα grass  
 — Μηδική lucerne  
 ποίμνη lamb  
 πολίπους octopus  
 πομπόλος pilot-fish  
 Πόντος Euxine Sea  
 πορφύρα purple shellfish  
 πορφύριον purple coot  
 πορφυρός όφίς purple snake  
 ποταμογείων pond-weed  
 πρασοκορύς leek-cutter (insect)  
 πράσον leek  
 πρέπιον prepon (fish)  
 πρηστήρ (i) dipsas (ii) prester (snake)  
 (iii) waterspout  
 πρήστις pristis (fish)  
 πρίνος ilex  
 προβαταία flocks  
 προβάτων (i) sheep (ii) sea-sheep  
 πρός roe-deer  
 πτύελον spittle  
 πύγαρος antelope  
 πύγος box-tree  
 πυραλλίς pyralis (bird)  
 πυραυτίτης wax-moth  
 πυρεϊον fire-stick  
 πυρίονι fire-flies  
 πυρός wheat  
 πωλίον foal  
 ράβδος (i) fishing-rod (ii) lictor's rod  
 ράμνος buck-thorn  
 ράξ grape-spider

# INDEX: GREEK

ρινόκερος rhinoceros  
 ροδοδάφνη rose-laurel  
 ρόδον rose  
 ρόμβος turbot  
 ροές sumach  
 ρυάδες migrants  
 σαγήνη drag-net  
 σαλαμάνδρα salamander  
 σάλπη saupe  
 σάλπιγξ (i) trumpet (ii) salpinx (bird)  
 σαργός sargue  
 σάτυρος satyr  
 σαύρος (i) lizard (ii) horse-mackerel  
 σειρήν (i) siren (bee) (ii) siren (bird)  
 Σερίος Dog-star  
 σελευκίς rose-coloured pastor  
 σελήνη (i) moon (ii) moon-fish  
 σεληνιασμός epilepsy  
 σέλινον celery  
 σέρφος gnat  
 σηπεδών sepedon (snake)  
 σηνία cuttlefish  
 σήψ seps (snake)  
 σιδή pomegranate  
 σιδηρος iron  
 σιούρος (i) sheat-fish (ii) Nile perch  
 σιλήφ cockroach  
 σιττακός parrot  
 σκάρος parrot-wrasse  
 σκηπτός thunderbolt  
 σκίανα maigre  
 σκίλλα squill  
 σκολόπενδρα (i) centipede (ii) σ. θαλατ-  
 τία sea-scolopendra  
 σκόμβρος mackerel  
 σκόροδον garlic  
 σκορπίος (i) scorpion (ii) scorpion-fish  
 σκώληξ earthworm, grub, worm  
 σκώψ owl, little horned  
 σμαράγδος emerald  
 σμίλος yew-tree  
 σμύθος mouse  
 σμύρνιον Oretan alexanders  
 σπάλαξ blind-rat  
 σπάρτον esparto  
 σπινδαλός spindalus (bird)  
 σπίνος chaffinch  
 σπλάγχνα intestines  
 σπογγία sponge  
 σπόνδυλος, see σφόνδυλος  
 σταφυλή grapes (seaweed)  
 στεφανόποδα, τὰ web-footed birds  
 στρόμβος (i) whelk (ii) trumpet-shell  
 (iii) spiral-shell

στρουθός plaice  
 στρουθός μεγάλη ostrich  
 — σμικρός sparrow  
 συκαλός beccaftco  
 σική fig-tree  
 σύκων fig  
 σύμφυτον comfrey  
 συνόδους sparus, four-toothed  
 συμπαλμός purge  
 συμπερίβη sand-partridge  
 σὺς pig  
 σφήξ wasp  
 σφίγξ sphinx-ape  
 σφονδύλη beetle  
 σφονδύλος red thorny oyster  
 σκαδών larva (of bee)  
 σκίνος mastic tree  
 σχοίνος rope

τάμος curdled milk  
 τανυσίπτερος wide-wing  
 τάρανδος tarandus [? elk]  
 τάρικος fish, smoked  
 ταύρος bull  
 ταῶς peacock  
 τέρμινθος flax  
 τέττιξ (i) cicada (ii) τ. ἐνάλιος sea-  
 cicada  
 τευθίς squid  
 τευθίον beet  
 τηκεδών consumption  
 τίγρις tiger  
 τιθύμαλλος spurge  
 τίφη cockroach  
 τοξικόν 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  
 τρώκτης gnawer (fish)  
 τρωξαλλίς grasshopper  
 τυρός cheese  
 τυφλώψ typhlops (lizard)

ύαινα (i) hyena (ii) hyena-fish  
 ύβεριασις dropsy  
 ύδρος water-snake  
 ύλοδρόμος monkey-spider  
 ύσοςύαμος henbane  
 ύποζύγια, τὰ beasts of burden

# INDEX: GREEK

ύποχή bag-net  
 ύπόχους cataract (of the eyes)  
 ύς pig  
 ύστριξ porcupine  
 φάγρος (i) sea-bream (ii) phagrus, 10.  
 19  
 φάλαγγιον malmignatte, spider  
 φάλαγξ spider  
 φάλλανα (i) whale (ii) moth  
 φασιανός pheasant  
 φασσοφόντης dove-killer (bird)  
 φάττα ring-dove  
 φάτταγης pangolin  
 φέλλοι corks  
 φήνη lämmergeier  
 φθελρ (i) louse (ii) sucking-fish  
 φλόμος mullein  
 φλοικών palm-grove  
 φοίνιξ (i) phoenix (ii) φ. ύγρός water-  
 phoenix  
 — (i) date-palm (ii) φ. χαμαίζηλος  
 dwarf-palm  
 φολιδωτά, τὰ scaley creatures  
 φρύνη, φρύνος toad  
 φύκιον grass-wrack  
 φυνκίς wrasse  
 φύκος seaweed  
 φύσα (i) globe-fish (ii) physa (fish)  
 φύσσαλος (i) globe-fish (ii) whale  
 φύστηρ blow-hole  
 φύκαυα porpoise  
 φύκη seal  
 φύτηγγιον flageolet

χαλκείς John Dory  
 χαλκίς sardine

χαλκός bronze  
 χαμαιλέον chameleon  
 χάινα sea-perch  
 χαραδριός stone-curlew  
 χάραξ charax (fish)  
 χαυλιόδοντα, τὰ teeth, animals with  
 projecting  
 χελιδών (i) swallow (ii) flying gurnard  
 χελύδρος chelydrus (snake)  
 χελώνη (i) θαλαττία turtle (ii) χερσαία  
 tortoise (iii) penthouse  
 χελωνία tortoise-stone  
 χήμη clam  
 χήν goose  
 χηναλώπηξ Egyptian goose  
 χίμαιρα (i) goat, she- (ii) Chimæra  
 χλωρεύς, greenfinch  
 χλωρίς, χλωρίων golden oriole  
 χοίρος (i) pig (ii) schall (fish)  
 χοιή gall  
 χρέμης chromis (fish)  
 χρώμυς chromis (fish)  
 χρυσάετος golden eagle  
 χρυσός gold  
 χρυσόφρυς gilt-head  
 Ξύτροι Pots, Festival of  
 ψάκαλος crocodile, young  
 ψαλτήριον harp  
 ψάρ starling  
 ψήγτα flounder  
 ψιττακός parrot  
 ψώρα itch  
 ώκύπτερος ocypterus (bird)  
 ώριων orion (bird)  
 ώτς bustard



## II. ENGLISH

- Abdera 15. 25  
 Abisares, an Indian 16. 39  
 Abomasum (ἄνωστρον, fourth stomach of ruminant) 5. 41  
 Aborras, river 12. 30  
 Abortion, burnt wick causes 9. 54; eagle-stone prevents 1. 35; horse-mackerel causes 13. 27  
 Abydos, in Egypt 10. 28  
 Acanthus, isthmus 13. 20  
 Achaemenes, and eagle 12. 21  
 Achilles, his spear 1. 56; also 1. 42; 2. 18; 5. 1; 7. 27  
 Acomys (ἐχμύες, ot, 'prickly mice') 15. 26  
 Aconite (θηλυφόνον), and scorpions 9. 27; (λυκοκτόνον) and wolf 9. 18; (παρθαλαγικός) and leopard 4. 49  
 Acontias (δκοντίας, 'javelin-snake') 6. 18; 8. 13  
 Acorn (δρυῶν βάλανος) 5. 45; 10. 30  
 Acrisius, king of Argos 12. 21  
 Acropolis, at Athens, no crows on 5. 8  
 Actium 13. 19  
 Adjutant (κύλας), bird 16. 4  
 Adonis, fish 9. 36  
 —, son of Cinyras 9. 36  
 Adramus, Sicilian city and divinity 11. 20  
 Adultery, punished by elephant 11. 15; — by stork 8. 20; revealed by lap-dog 7. 25  
 Aegialus, in Paphlagonia 10. 6  
 Aegina 10. 41  
 Aegium, in Achaia 5. 29  
 Aegyptius (αἰγυπῖος), and eagle 5. 48; male and female 2. 46  
 Aeneas, son of Anchises 1. 34; 11. 16  
 Aenus, in Thrace, dolphins at 5. 6  
 Aeolians 12. 5  
 Aeschylus, death of 7. 16. *See also* INDEX IV.  
 Agathocles, Tyrant of Syracuse 16. 25  
 Aglaophon *epit.*  
 Agnus-castus (ἀγνος), charm against sorcery 1. 36; and marsh-tit 6. 46; and snakes 9. 26; used at Thesmo-phoria 9. 26  
 Ajax, son of Oileus 15. 24  
 Alba Longa, founded by Ascanius 11. 16  
 Alcestis, dau. of Pelias 1. 15.  
 Alcinoe, adulteress 8. 20  
 Alcmaeon 1. 24  
 Alcmena 12. 5  
 Aleuas, a Thessalian, loved by snake 8. 11  
 Alexander II, king of Epirus, and swallows 10. 34  
 Alexander III, king of Macedon, 'the Great', and Bucephalus 6. 44; dedicates ass's horn 10. 40; defeats Darius 6. 25; in India 15. 21; 16. 3, 39; 17. 25; and Indian hounds 8. 1; and peacocks 5. 21; swallows poison 5. 29; also 7. 37; 12. 6  
 Alexandria, temple of Zeus at 11. 40; also 1. 38(1); 6. 15; 16. 39  
 Almond (αμυγδαλή) 10. 30; a-tree (δμυγδαλή) 4. 36  
 Alopecia, hedgehog cures 14. 4  
 Alphens, river 5. 17  
 Alps, the 14. 23  
 Amanus, mt 5. 56  
 Amarynceus 5. 1  
 Amarnthus, in Euboea 12. 34  
 Amasis, king of Egypt 9. 17; 17. 6  
 Amastris 15. 5  
 Amber (ἡλεκτρον) 4. 46(1); (αγγυρο-ρον?) 4. 17n.  
 Ambracia, lioness honoured at 12. 40  
 Amisodarus, king of Lycia, and Chimaera 9. 23  
 Amocbeus, harper 6. 1  
 Ampelus (ἀμπέλως), leopard 10. 39  
 Amphiarus 13. 22  
 Amphibians (ἀμφίβια, τὰ) 11. 37  
 Amphilocheus, boy from Olenns 5. 29  
 Amphisbaens (ἀμφίσβαυνς), move-ments of 9. 23; slough of 8. 8  
 Amphitrite 12. 45  
 Anaitis, goddess 12. 23

# INDEX: ENGLISH

Anaxagoras, philosopher, as weather-prophet 7. 3  
 Anchises 2. 11; 11. 16  
 Anchor (*αγκυρα*) 12. 43  
 Anchovy (*αγγουλις*) 8. 18; (*αγκό-στροφις*) 16. 2  
 Androcles, and lion 7. 48  
 Angler (*αλιευς*), see Fishing-frog  
 Animals, battles of 15. 15; as body-guard 7. 46; 'care of', words denoting 6. 8; courage 6. 1; enmities 1. 32; 4. 5; 5. 48; 6. 22; foreknowledge of disasters 6. 16; friendships 5. 48; 6. 2; gratitude in 10. 48; heart in, position of 4. 20; incest in 3. 47; 4. 7; instinct for numbers 4. 53; 7. 1; in love with human beings 1. 6; 4. 56; jealousy of 11. 15; love of man 12. 21; maimed, sacrificed to Artemis 12. 34; and memory 6. 10(ii); 7. 48; names of young 7. 47; reasoning power 6. 59; sensitive to beauty 8. 11; spitefulness 4. 17; suckling of young 5. 60(ii); various sounds made by 5. 51; as weather-prophets 6. 16; 7. 8  
 Ant (*αντι*), in Babylonia 17. 42; bears eat 6. 3; cleanses sacred grove 11. 16; and dead bodies 5. 49; Indian 3. 4; 16. 15; industry 2. 25; 4. 43; knowledge of time 1. 22; nest 6. 43; reasoning power 6. 50; white 4. 4  
 Antandria 8. 21  
 Antelope (*βοβαλις*), and lion 5. 48; young of 7. 47; also 10. 25; 13. 25; (*δουξ*) disrespect to Sun 10. 28; and Dog-star 7. 8; four-horned 15. 14; also 13. 25; (*ανταγνος*) 7. 19  
 Antenor, Trojan hero, founds Patavium 14. 8  
 Anteros, origin of 14. 28  
 Anthias (*αδελιας*), fish 1. 4; 3. 28; 8. 28; 12. 47  
 Antigonus Gonatas 11. 14; 15. 2; 16. 36  
 Antiochus, son of Nestor 1. 42  
 Antimachus, Trojan 14. 8  
 Antioch, in Pisidia 16. 7  
 —, in Syria 7. 43  
 Antiochus, called 'the Hawk' 7. 45(ii)  
 — I, king of Syria, 'Soter', his horse 6. 44  
 — III, king of Syria, 'the Great' 7. 44

Antiochus VII, king of Syria, and swallow 10. 34  
 Antipater (i.l.) 16. 36  
 Aoratia, lake 17. 40  
 Apamea, in Syria, lake at 12. 29  
 Ape, see Monkey  
 Apelles, mistake by 4. 50; also *epil.*  
 Aphrodisiacs, for animals 9. 48; brain of crane 1. 44; 'hippomanes' 3. 17  
 Aphrodite, and Eros 14. 28; festivals of, in Sicily 4. 2; and Nerites 14. 28; and Paris 10. 1; swallows sacred to 10. 34; temple of, at Eryx 10. 50; turtle-doves sacred to 10. 33; Urania, worship of 10. 27  
 Apis, birth, treatment, prophetic gifts 11. 10; slain 10. 28  
 Apollinopolis, in Egypt, crocodiles at 10. 21  
 Apollo, *δωρησις* 6. 13; birds sacred to 12. 4; Epirots worship 11. 2; and hawk 10. 14; Hyperboreans worship 11. 1; and Pomphilus 15. 23; and raven 1. 47; 7. 18; Sminthian 12. 5; and swans 2. 32; 14. 13; temple of, at Clarus 10. 49; — Coptos 7. 18; — Didyma 13. 21; — Leucas 11. 8; — Myra 12. 1; — refuge for deer 11. 7; and wolf 10. 26; also 10. 40; 11. 10, 40. See also Horus  
 Apollodorus, Tyrant of Cassandra 5. 15  
 Appetite, of elephants 17. 7; loss of, cured 14. 4  
 Apple-tree (*μηλέα*) 9. 39  
 Apsyrus, and Medea 14. 25  
 Arabia, cows of 12. 20; fauna of 10. 13; lizards in 16. 42; people of 17. 36; sheep of 7. 27; 10. 4; winged snakes in 2. 38  
 Arcadia 11. 6  
 Archer (*ροφους*), fish, see Globe-fish  
 Arcturus 4. 47; 13. 28  
 Areion (*αρελων*), kind of snail 10. 5  
 Ares, and Areopagus 15. 11n.; ass sacrificed to 12. 34  
 Arete, dau. of Aristippus 3. 40  
 Arethusa, fountain of, at Syracuse 8. 4(i)  
 Argades, river, snakes in 16. 42  
 Argonaut (*αργαυλος*) 9. 34  
 Argos, dogs at 12. 34; priestess of Hera at 9. 65; Pyrrhus killed at 7. 41; 10. 37; snakes immune in 12. 34

# INDEX: ENGLISH

Argus, dog of Odysseus 4. 40; 7. 29  
 Ariana, Chasm of Pluto in 16. 16  
 Arion of Methymna, rescued by dolphins 12. 45; also 2. 6; 6. 16. See also INDEX IV  
 Ariphron, father of Xanthippus 12. 35  
 Aristippus, philosopher 3. 40  
 Aristodemus, (i) Spartan 4. 1; (ii) descendant of Heracles 12. 31  
 Aristomachus, father of Aristodemus (ii) 12. 31  
 Aristophanes of Byzantium 1. 38(i). See also INDEX IV  
 Aristoxenus, musician 2. 11. See also INDEX IV  
 Arithmetic, animal aptitude for 4. 53; 7. 1  
 Armenia, fish and wild animals in 17. 31  
 Arnets, festival at Argos 12. 34  
 Arrow-poison (*ροφικος*), from Hydra 15. 6; Scythians use 9. 15; also 16. 11  
 Arsinoe, in Egypt, crocodiles at 10. 24  
 Artachaeus, Tomb of 13. 20  
 Artapates, eunuch of Cyrus II 6. 25  
 Artaxerxes III, king of Persia, outrages in Egypt 10. 28  
 Artemis, bird sacred to 12. 4; maimed animals sacrificed to 12. 34; and partridge 10. 35; her permission to hunt required 11. 9; temple of, at Ephesus 12. 9; — Icarus 11. 9; — Rhocca 12. 22; 14. 20; also 3. 27; 7. 15; 12. 39; 15. 29  
 Arum, Wild (*δρον δρυων*), see Cuckoo-pint  
 Ascanius, son of Aeneas, founds Alba Longa 11. 16  
 Asclepius, and pears 8. 12; restores woman to life 9. 33; snakes in temple of 16. 39; temple of, at Athens 7. 13; also 10. 49  
 Ash-tree (*μηλα*) 10. 49; spear of Achilles in 1. 56  
 Asp (*δανς*), bite curable 2. 5; — incurable 1. 54; 6. 38; 9. 15, 62; — invisible 9. 61; blinds with its breath 3. 33; 6. 38; and Cleopatra 9. 11, 61; fangs 9. 4; four cubits long 16. 39; and ichneumon 3. 22; 5. 48; 6. 38; 10. 47; loves boy 4. 54; nest of 5. 52; poison of 2. 24; 9. 61; sacred, slain 11. 32; scorpions eat

8. 13; symbol of invincibility 6. 38; same, in Egypt 17. 5; also 11. 33  
 Ass (*ονος*), and blue-tit 5. 48; braying stopped 9. 55; couples with mare 2. 10; 12. 16; and dipsas 6. 51; Egyptians hate 10. 28; female, cannot bray 3. 7; — never bears twins 10. 28; deth of, as medicine 11. 35; horned 4. 62; 10. 40; 13. 25; 15. 15; Libyan 12. 16; nature of 7. 19; and raven 2. 51; small kind 16. 37; teeth, hoots 11. 37; and Typho 10. 28; in war 12. 34; wild, in Armenia 17. 31; —, in India 4. 52; 16. 9; 17. 26; —, in Mauretania 14. 10; and wolf 8. 6; also 5. 50(i); 10. 28. See also Unicorn  
 Astaboras, river 17. 40  
 Astarte 12. 2  
 Asterias (*δωρελιας*), (i) *perh.* Starling 5. 36; (ii) Golden eagle 2. 39  
 Astraeus, river 15. 1  
 Astronomy 1. 22  
 Astypalaea, island, no snakes in 5. 8  
 Athena, goddess, birds sacred to 12. 4; A. Ergane 1. 21; 6. 57; and heron 10. 37; of Lindus 9. 17; temple in Daunia 11. 5; also 12. 34; 14. 18; 15. 29  
 —, Island of 14. 1  
 Athens, festivals at 4. 43; partridges round 3. 35; and Persian war 12. 35; and Phocion 12. 6; pigs sacrificed at 10. 16; winds worshipped at 7. 27; See also Acropolis, Cerameicus, Parthenon, Poekile Stoa, Prytaneum  
 Athletes, aged, at Prytaneum 6. 49; chastity of 6. 1  
 Athos, mt 13. 20  
 Atlantic Ocean, islands of 3. 23  
 Atlantis, kings of 15. 2  
 Atlas, mt, forests of 7. 2  
 Atossa, wife of Darius I, desires Attic handmaids 11. 27  
 Atotchi, king of Egypt 11. 40  
 Attica, and Dionysus 7. 13; handmaids from 11. 27; women of 9. 26  
 Augeas, of Eleusis 10. 41  
 Augustus 8. 5  
 Augustus, Roman Emperor 9. 11, 61  
 Aule, in Arcadia, shrine of Pan at 11. 6  
 Aulopias (*αυλωπιος*), fish 13. 17  
 Aurochs (*αυρωχς*), dung of 7. 3  
 Autariatae, Illyrian tribe 17. 41

# INDEX: ENGLISH

Awn (*ἀρόη*), of corn, dog eats 8. 9  
Axius, river 14. 25; 15. 1n.  
Baboon (*καυκέφαλος*), apt at learning 6. 10; food 10. 30; lecherous 7. 19  
Babylon, elephants in 17. 29  
Babylonia, ants in 17. 42; fish of 5. 27; astronomy in 1. 22  
Bactria, camels of 4. 55; gold in 4. 27; also 15. 8  
Bag-net (*ἀποχή*) 13. 17  
Baits, for fish 14. 22; 15. 10  
Bambyce, in Syria, sacred fish at 12. 2  
Barley (*κριθή*) 10. 10; 17. 7; b.-corns (*ἀλφίτα*), divination by 8. 5; b.-groats 17. 7  
Basilis, of Crete 11. 35  
Basilisk (*βασιλίσκος*), and cock 3. 31; 5. 50(i); 8. 28; deadly powers 2. 5; 16. 19; scares other snakes 2. 7  
Basse (*ἀδύρθε*), bears twice a year 10. 2; in Indian Ocean 16. 12; and mullet 5. 48; otolith in 9. 7(i); and prawn 1. 30; quick hearing 9. 7(i); three kinds 1. 30; also 3. 28; 14. 22  
Bat (*νυκτερίς*), and stork 1. 37; 6. 45  
Battering-ram (*κρίδι*) 5. 3  
Bay-tree (*δάφνη*), charm against sorcery 1. 35; crown of, at Pythian games 6. 1; geese avoid 5. 29; also 12. 7  
Bear (*ἄρκτος*), in Armenia 17. 31; and bull 6. 9; and cubs 2. 19; 6. 9; and dead bodies 5. 49; and lions 3. 21; pregnancy and hibernation 6. 3; tame 4. 45; also 1. 31; 8. 1  
Beasts of burden (*ὄστρογνα*, *τά*), and moon 9. 6; and shrew-mouse 6. 23; as weather-prophets 7. 8  
Beauty, animals sensitive to 8. 11  
Beaver (*κίσσων*) 6. 34; 11. 37  
Beccafico (*συκαλός*) 12. 25  
Bee (*μέλισσα*), age and faculties 1. 11; amorous 12. 37; and bee-eater 8. 6; born from dead ox 2. 57; in Cappadocia 5. 42; degrees and names 1. 10; 5. 42; and drones 1. 9; enemies of 1. 58; 6. 11; hives 1. 59; 5. 11; honey-combs 5. 13; industry 5. 12; life and habits 5. 11; no lungs 11. 37; and music 5. 13; none on Myconus 5. 42; a plague of bees 17. 35; in Scythia 2. 53; smells hateful to 1. 58; as weather-prophet 1. 11; 5. 13; also 11. 37  
Bee, King-, 1. 60; 5. 10, 11  
Bee-eater (*μέροψ*), filial conduct 11. 30; flight 1. 49; also 5. 11; 8. 6  
Beet (*τεντήλον*) 12. 42  
Beetle (*κάνθαρος*), killed by perfume 1. 38(i); 4. 18; 6. 46; (*σφουδάλη*) 8. 13; 11. 19  
Belching 4. 20  
Bellerophon 5. 34  
Berenice [? queen of Ptolemy III], and tame lion 5. 39  
Berocia 15. 1  
Bessus, kills Darius 6. 25  
Bile (*χολή*), in dog 8. 9  
Bindweed (*μίλας*) 6. 42  
Bird (*ὄρνις*), birds and gods 12. 4; called after Memnon 5. 1; divination by birds 8. 5; four-headed 11. 40; bb. of India 16. 2-5; larger than ox 17. 14; and locusts 17. 19; mutual enemies of birds 4. 5; 6. 45; — and friendships 5. 48; notes and power of mimicry 6. 19; 17. 33; plants fatal to 6. 46; bb. presented to Indian king 13. 25; seeds disseminated by 9. 37; as weather-prophets 7. 7; young of, names for 7. 47. *See also* Birds of prey  
Bird-lime (*ἱξός*), and monkeys 17. 25  
Birds of prey (*γαυφώνυχα*, *τά*) 4. 20; 5. 27; 11. 37; 17. 17  
Birth, Goddesses of (*Εἰκεθυσαι*), *see* Childbirth  
Bisaltia, hares in 5. 27; 11. 40  
Bistonis, lake 15. 25  
Bit, horse's (*κημός*) 13. 9  
Bitch, *see* Dog  
Bite, human, poisonous 2. 24; 9. 15  
Bithynia, ship from 14. 23  
Bitter Vetch (*ὄροβος*) 9. 39  
Bitumen (*σφαλτος*), and curlew 6. 46; also 9. 20  
Black paint, divers use 15. 11. *See also* Lamp-black  
Black Sea (*Πόντος*), *see* Euxine  
Black Sea-bream (*κάνθαρος θαλάττιος*) 1. 26  
Blackbird (*κόσσυφος*), changes colour 12. 28; and pomegranate 6. 46; song of 12. 28; white 5. 27; also 6. 19  
Blind-rat (*σνδλας*) 11. 37

# INDEX: ENGLISH

Blindness, asp causes 3. 33; lizard cured of 5. 47  
Blister-beetle (*καυθαρίς*) 9. 39  
Blood-letter (*αἱμαρρός*), snake, effects of bite 15. 13; also 15. 18  
Blow-hole (*αἰλός*), of dolphin and whale 2. 52; (*φυστήρη*) of porpoise 5. 4  
Blue-grey fish (*γλαῦκος*), paternal instincts 1. 16  
Blue Tit (*ἀλγίθος*), and ass 5. 48  
Boar, Wild (*ὄς ἄγριος*), *see* Pig, Wild  
Boasting, Greek characteristic 5. 49  
Boccalis (*βοκάλλης*), bird 13. 25  
Bocchoris, king of Egypt, and Mneuis 11. 11; also 12. 3  
Boeotia, no moles in 17. 10; partridges in 3. 35  
Bones, as fuel 12. 34; of lion 4. 34  
Boreas, sons of 11. 1; also 5. 45  
Bosphorus, Thracian, crabs in 7. 24; pearl-oysters in 15. 8  
Box-tree (*πύξος*), honey from 5. 42  
Boy, loved by asp 4. 54; — dolphin 6. 15; 8. 11; — goose 5. 29; — horse 6. 44; — jackdaw 1. 6; — snake 6. 63  
Brahmins (*Βραχμῆνες*), as historians 16. 20; and hoopoe 16. 5; and parrots 13. 18  
Bream, *see* Black Sea-bream  
Brenthus (*Βρένθος*), bird, and sea-mew 5. 48  
Britain, pearl-oysters from 15. 8  
Britannicus, son of emperor Claudius, poisoned 5. 29  
Bronze (*χαλκός*) 16. 6  
Bubastus, fishes at 12. 29  
Bucephala, in India 16. 3  
Bucephalus, horse of Alexander the Great 6. 44  
Buck-thorn (*δάμος*), charm against sorcery 1. 35  
Budinii, their sheep 3. 32; 16. 33  
Bull (*ταύρος*), angry 4. 48; blood of, medicinal 11. 35; as body-guard 7. 46; of Chaonia 12. 11; flesh-eating bulls of Ethiopia 17. 45; and golden eagle 2. 39; horns 2. 20; hunted 17. 26; and lion 5. 48; lungs as bait 14. 25; performing 7. 4; and raven 2. 51; 5. 48; self-training 6. 1; wild 15. 15; and wolf 5. 19. *See also* Apis; Cattle, Mneuis, Onuphis  
Blindness, asp causes 3. 33; lizard cured of 5. 47  
Blister-beetle (*καυθαρίς*) 9. 39  
Blood-letter (*αἱμαρρός*), snake, effects of bite 15. 13; also 15. 18  
Blow-hole (*αἰλός*), of dolphin and whale 2. 52; (*φυστήρη*) of porpoise 5. 4  
Blue-grey fish (*γλαῦκος*), paternal instincts 1. 16  
Blue Tit (*ἀλγίθος*), and ass 5. 48  
Boar, Wild (*ὄς ἄγριος*), *see* Pig, Wild  
Boasting, Greek characteristic 5. 49  
Boccalis (*βοκάλλης*), bird 13. 25  
Bocchoris, king of Egypt, and Mneuis 11. 11; also 12. 3  
Boeotia, no moles in 17. 10; partridges in 3. 35  
Bones, as fuel 12. 34; of lion 4. 34  
Boreas, sons of 11. 1; also 5. 45  
Bosphorus, Thracian, crabs in 7. 24; pearl-oysters in 15. 8  
Box-tree (*πύξος*), honey from 5. 42  
Boy, loved by asp 4. 54; — dolphin 6. 15; 8. 11; — goose 5. 29; — horse 6. 44; — jackdaw 1. 6; — snake 6. 63  
Brahmins (*Βραχμῆνες*), as historians 16. 20; and hoopoe 16. 5; and parrots 13. 18  
Bream, *see* Black Sea-bream  
Brenthus (*Βρένθος*), bird, and sea-mew 5. 48  
Britain, pearl-oysters from 15. 8  
Britannicus, son of emperor Claudius, poisoned 5. 29  
Bronze (*χαλκός*) 16. 6  
Bubastus, fishes at 12. 29  
Bucephala, in India 16. 3  
Bucephalus, horse of Alexander the Great 6. 44  
Buck-thorn (*δάμος*), charm against sorcery 1. 35  
Budinii, their sheep 3. 32; 16. 33  
Bull (*ταύρος*), angry 4. 48; blood of, medicinal 11. 35; as body-guard 7. 46; of Chaonia 12. 11; flesh-eating bulls of Ethiopia 17. 45; and golden eagle 2. 39; horns 2. 20; hunted 17. 26; and lion 5. 48; lungs as bait 14. 25; performing 7. 4; and raven 2. 51; 5. 48; self-training 6. 1; wild 15. 15; and wolf 5. 19. *See also* Apis; Cattle, Mneuis, Onuphis

Bumble-bee [?] (*δυσήδων*) 15. 1  
Buprestis (*βουπρηστις*), kills cows 6. 35  
Burial customs, of ants 6. 43  
Busris, people of 10. 28  
Bustard (*ὄρεῖς*), and dogs 5. 24; and fox 6. 24; and horses 2. 23  
Butter (*βοτύρον*) 9. 54; 13. 7  
Buzzard (*τραυράς*) 12. 4  
Byzantium, dolphins at 8. 3; whelks at 7. 32  
Cabbage (*κράμβη*) 9. 39; kind of seaweed 13. 3  
Cabbage-caterpillar (*κραμβίς*) 9. 39  
Cabiri, gods of Samothrace 15. 23  
Caecinus, river 5. 9n.  
Caeneus, changes his sex 1. 25  
Calf (*μόσχος*), flesh of, for fishes 12. 1; a freak 11. 40; sacrificed to Dionysus 12. 34; and wolves 8. 14  
Calingae, Indian people 16. 18  
Callias, Athenian 3. 42  
Callimachus, Athenian Polemarch 7. 38  
Calypso 15. 28  
Cambyses, king of Persia, outrages in Egypt 10. 28  
Camel (*κάμηλος*), anatomy of 10. 3; of the Caspii 17. 34; castrated 4. 55; drinks muddy water 17. 7; and horses 3. 7; 11. 36; and incest 4. 47; lions eat 17. 36; longevity of 4. 55; mating of 6. 60; races 12. 34; also 5. 50(i)  
Campylinus, river 3. 4  
Cane (*κάλανος*), wine from 18. 8  
Cannibalism, *see* Fish, Hippopotamus, Pig, Wolf  
Canobus, helmsman of Menelaus 15. 13  
Cappadocia, bees in 5. 42  
Caprus (*κάπρος*), fish 10. 11  
Car, son of Zeus and Oreta 12. 30  
Caria, fishing in 13. 2; leopards in 17. 43; mercenaries from 12. 30  
Cariscus, river 16. 33  
Carmania, dogs of 3. 2  
Carmel, mt 5. 56  
Carp (*κυπρίος*) 14. 23, 26  
Cartazonus (*καρτάζωνος*), 'Indian unicorn' (rhinoceros) 16. 20  
Caspian Sea, birds on islands in 17. 38; sturgeon in 17. 32  
Caspii, foxes among the 17. 17; their goats and camels 34; horses and cattle 17; plagued by mice 17; and

# INDEX: ENGLISH

sturgeon 32; unknown birds among 33  
Cassandra 5. 15  
Cassope [?], town in Epirus 12. 30n.  
Castration, of camels 4. 55; self-c. of beaver 6. 34  
Cat (κάτιος), dislikes bad smells 8. 27; his avoids 10. 29; male, lustful 6. 27; and monkey 5. 7; tame 4. 44; also 5. 50(i)  
Cat-fish (γάδος) 12. 14  
Cataract (ἐπὶ ὁρίων), cures for 7. 14; 14. 27  
Caterpillar (κάμπη) 6. 36; 9. 39; (εὐλόγ) 16. 14  
Cattle, in Caspian territory 17. 17; change colour 12. 36; fed on fish 15. 25; 17. 30; Libyan, horns and ears of 16. 33; *ib.* graze backwards —; lion and 5. 39; small 16. 37; wild, of Ethiopia 16. 31; — of India 16. 20; — of Libya 14. 11  
Causeway Day (Γεφύρισμα), festival of 4. 43  
Cedar (κέδρος), and reed-warbler 6. 46  
Celadine, Greater, and swallow 3. 25n.  
Celery (σέλινον), and cockroaches 1. 37  
Celts (i.e. Gauls), feed cattle and horses on fish 15. 25; sack Rome 12. 33; and tunny 13. 16  
Centaurus 17. 9  
Centaurus, a cockerel 12. 37  
Centipede (σκολοπενδρα), cc. quit Helice 11. 19; swarm of cc. at Rheoteum 11. 28; 15. 26; also 7. 35  
Centoarates, a Gaul 6. 44  
Ceos, sheep of 16. 32  
Cephalenia, goats in 3. 32; river in 5. 9  
Cephalopod Mollusca (μαλάκια, τὰ) none in Euxine 17. 10; also 11. 37  
Cephalus, *epil.*  
Ceramieus, in Athens 12. 40  
Cerastris (κεράστρις), and Psylli 1. 57; 16. 28  
Cercopes 6. 58  
Ceryl (κερύλος), and haleyon 5. 48; 7. 17; also 12. 9  
Cerynea 11. 19  
Cetaceans (κίτη, τὰ), kinds named 9. 49; 11. 37; viviparous 2. 52  
Ceylon, *see* Taprobane

Chaffinch (σίνως) 4. 60  
Chaldaeans, and astronomy 1. 22; 12. 21  
Chameleon (γαμαλίων), changes colour 2. 14; and snake 4. 33  
Chaonia, bulls of 12. 11; war with Illyria 11. 27  
Charax (χάραξ), fish 12. 25  
Charondas 6. 61  
Chasm of Pluto, *see* Pluto  
Chastity, of actors and athletes 6. 1; test of 11. 16  
Cheese (τυρός), from Ceos 16. 32; small (τυρίσκος), divination by 8. 5  
Cheiron, centaur 2. 18  
Chelydrius (χελιδρύς) 8. 7  
Chicken (ἀλεκτρυών), young of 7. 47. *See also* Fowls, domestic  
Childbirth, cock present at 4. 29; Goddesses of (Εὐελθούσα), and ichneumon 10. 47; also 7. 15  
Chimaera 9. 23  
Chimpanzee 17. 9n.  
Chione, wife of Boreas 11. 1  
Chios, gigantic snake in 16. 39; tame fish in 12. 30; also 5. 29  
Chromis (χρόμις), fish, otolith in 9. 7(i); vocal 10. 11; (χρόμις) 15. 11  
Chrysomus, cured by bull's blood 11. 35  
Chrysippus, son of Pelops 6. 15  
Chusae, in Egypt, Aphrodite worshipped at 10. 27  
Cicada (ρέττις), dumb 3. 35; of Locris, Rhegium, Cephalenia 5. 9; male superior to female 11. 26; many kinds 10. 44; song 1. 20; 3. 38; 6. 19; and swallow 8. 6  
—, Sea- (ρέττις θαλάσσιος), *see* Sea-Cicada  
Cilicia, rivers of 12. 29  
Cinnabar, *see* Vermilion  
Cinnamon (καννάμινον), bird and tree 2. 34; 17. 21  
Cinyras, father of Adonis 9. 36  
Circe (κίρκη), bird, and siren and falcon 4. 5, 58  
—, sorceress 1. 54; 2. 14  
Cirrha, partridges of 4. 13  
Cissus, servant of Serapis 11. 34  
Cithaeron, mt 5. 42  
Citrus (θύον), tables of 2. 11  
Clam (λίμν), habits 15. 12; also 14. 22  
Clapperbird (κλαπαρόρυγχος), and crocodile 12. 15. *See also* Egyptian Plover

# INDEX: ENGLISH

Clarus, in Asia Minor, free of poisonous creatures 10. 49  
Claudius, Roman Emperor, poisoned 5. 29  
Clazomenae 12. 38  
Cleanthes 4. 45; and ants 6. 50  
Clearchus, of Heraclea 5. 15  
Cleisophus, Athenian, and Philip of Macedon 9. 7  
Cleodaeus, grandson of Heracles 12. 31  
Cleomenes, son of, and lion 5. 39  
Cleonae, in Argolis 12. 31  
Cleonymus, (i) Athenian, cowardice of 4. 1; (ii) father of Thersander 12. 31  
Clitopatra, and asp 9. 11, 61  
Clitomachus, pancratiast 6. 1  
Club-rush (δύσχομος) 12. 43  
Clyster (κλύσμα), origin of 2. 35. *See also* Purge  
Cobra, Egyptian (δονίς), *see* Asp  
Cock (ἀλεκτρυών), affected by damp 3. 38; feathers as bait for fish 15. 1; and francolin 6. 45; how to keep 2. 30; incontinence of 4. 16; in India 16. 2; lion and basilisk dread 3. 31; 5. 50(i); 6. 22; 8. 28; loves boy 12. 37; at moon- and sunrise 4. 29; and purple coot 5. 28; present at childbirth 4. 29; when silent *ib.*; silent at Nibas 15. 20; superior to hen 11. 26; at temple of Heracles 17. 46; as weather-prophet 7. 7; also 5. 5  
Cockroach (αἰλάνη), and swallows 1. 37; (αἰλάνη) scorpions eat 8. 13  
Coddling-moth, caterpillar of 9. 39  
Coeranous, promontory 8. 3  
Coeranous, of Paros, and dolphins 8. 3  
Coins, of Iassus 6. 15  
Colophon, merchant of, and dog 7. 29  
Colour, change of, in birds 12. 28; in cattle 12. 36; in chameleon 2. 14; in fish 12. 28; in jackal *ib.*; in octopus 7. 11; in sheep 8. 21; in tarandus 2. 16  
Colunda, region of India, monkeys in 16. 21  
Comfrey (σύνφυτον), and eagle 6. 46; and golden oriole 4. 47  
Compass (δαβήτρος) 5. 13  
Conger-eel (γόνγρος), and moray 5. 48; also 11. 37  
Conopeum, in Scythia 6. 65  
Consumption (σηκεδών) 4. 36  
Contraceptive, marten's testicles 15. 11

Coot, *see* Purple Coot  
Coptos, crocodiles at 10. 24; Isis worshipped at 10. 23; ravens at 7. 18; scorpions at 10. 24  
Corocyras, snakes in 8. 13; also 5. 56  
Coriander (κορίαννον) 12. 42  
Corinth, Gulf of 15. 9  
Corks (φέλλος) 12. 43  
Corn-crake (κορέξ), and sea-gull 4. 5  
Cornel-wood (κράνεια), clubs of 5. 3; fishing-rod of 1. 23; 12. 43  
Corocottas (κοροκόττας), mimics human voice 7. 23  
Corsica, strait between O. and Sardinia 15. 2; also 12. 41  
Corydallus, Attic deme 3. 35  
Cosa, in Etruria, field-mice at 17. 41  
Cosmetic, from sea-lion (ii) 14. 9. *See also* Lampblack  
Cossinites, river 15. 25  
Cow (βοῦς, θήλυς), amorous 10. 27; of Arabia 12. 20; and buprestis 6. 35; of Epirus 3. 33; and memory 6. 10(ii); of Phoenicia 16. 33; of Susa 7. 1; also 5. 50(i). *See also* Bull, Cattle, Ox  
Coytha, Indian village 16. 35  
Crab (καρκίνος: generic term), as charm against sorcery 1. 35; large 17. 1; and moon 9. 6; and pinna 3. 29; and snakes 16. 38; various kinds 7. 24; also 5. 52; 6. 28; 11. 37. *See also* Hermit-crab, Runner-crab  
—, Flying (πτερνίλας) 7. 30  
—, River- (καρκίνος ποταμός), remedy against monkey-spider 6. 26  
Crane (γέρανος), begets crane-fish 15. 9; brain of 1. 44; cry of 1. 44; and golden eagle 2. 39; and gum of vine 6. 46; migration of 2. 1; 3. 13; and Pygmies 15. 29; a sign of wind 3. 14; two-headed 11. 40; vigilance 3. 13; as weather-prophet 1. 44; 7. 7; also 13. 25  
Crane-fish (γέρανος θαλάσσιος) 15. 9  
Crannon, in Thessaly 8. 20  
Crassus, M. Licinius, and moray 8. 4(i)  
Crathis, river, turns cattle white 12. 36; also 6. 42

# INDEX: ENGLISH

# INDEX: ENGLISH

Crathis, goatherd 6. 42  
 Crayfish (*κράβος*), and moon 9. 6;  
 and octopus 1. 32; 9. 25; 10. 33;  
 also 11. 37; 13. 23, 26; 16. 13  
 Crested Lark (*κορυδαλλός*), and gold-  
 finch 4. 5; and mustard-seed 6. 46  
 Cretan alexanders (*αμύριον*) 9. 43  
 Crete, dogs of 3. 2; exiles from, found  
 Hamaxitus 12. 5; fisherman of  
 14. 20; hostile to wolves and rep-  
 tiles 3. 32; labyrinths of 6. 43;  
 lovers in 4. 1; no owls or poisonous  
 creatures in 5. 2; Zeus concealed in  
 5. 2  
 Cricket (*ἀκρίς*) 6. 19  
 Crimson dye 4. 46(i)  
 Crocodile (*κροκόδilos*), and Egyptian  
 plover 3. 11; 8. 25; 12. 15;  
 Egyptians and 10. 21, 24; excep-  
 tional length 17. 6; in Ganges  
 12. 41; growth 9. 68; guile 5. 23;  
 12. 15; and ichneumon 10. 47;  
 prophetic power 8. 4(ii); scorpions  
 born from 2. 33; tame 4. 44; 8.  
 4(ii); young of 7. 47; 9. 3; also 5.  
 52; 11. 37  
 — Land- (*κροκόδilos χειρᾶτος*), and  
 bees 1. 58; also 16. 6  
 Crocodilopolis, in Egypt 6. 7  
 Croesus, king of Lydia 3. 7  
 Cronus 2. 18  
 Crotan, at war with Sybaris 16. 23  
 Crow (*κορώνη*), and carrion 6. 46;  
 conjugal fidelity 3. 9; and eagle  
 15. 22; and falcon 6. 45; and heron  
 5. 48; as messenger 6. 7; none on  
 Acropolis 5. 8; omen at weddings  
 3. 9; and owl 3. 9; 5. 48; and  
 sorcerers 1. 35; as weather-prophet  
 7. 7  
 \* Crow-fish (*κορακίνος*) (i) as bait 13. 17;  
 (ii) of the Danube 14. 23, 26  
 Crustaceans (*δοτρακόδεσμα, τὰ*), and  
 moon 9. 6; (*μαλακόστρακα*) 11. 37  
 Crystal, Rock- (*κρύσταλλος δρυκτός*)  
 15. 8  
 Ctesippus, Athenian 3. 42  
 Cuckoo (*κούκος*), its habits 3. 30  
 Cuckoo-pint (*ἀρον ἀγριον*), induces  
 flatulence 6. 3  
 Curdled Milk (*γάλακτος*), of seal 3. 19  
 Curius, in Cyprus 11. 7  
 Cuttlefish (*σηπία*), bite of 5. 44; clings  
 to rocks in storm 5. 41; escapes  
 capture 1. 34; also 11. 37

Cybele, Mother of the Gods 12. 4  
 Cydnus, river 12. 29  
 Cyllene, blackbirds in 5. 27  
 Cynamolgi (*Κυνάμονοι*), Ethiopian  
 tribe, their dogs 16. 31  
 Cynegirus, bro. of Aschylus 7. 38  
 Cynopolis, in Egypt 10. 45  
 Cynospastus (*κυνόσπαστος*), see Peony  
 Cypress-tree (*κυσπάριτος*) 12. 43  
 Cyprus, fishermen of 15. 4; stags  
 swim to 5. 58  
 Cyrene, frogs in 3. 35; mice in 15. 28  
 Cyprus, see Corsica  
 Cyropolis 16. 3  
 Cyrus, river of Armenia 17. 31  
 Cyrus the Elder 1. 59; 3. 7; 7. 11;  
 11. 36  
 — the Younger, death 6. 25; his  
 gardens 1. 59; guilty of incest 6.  
 39  
 Cythera, sea-monsters round 17. 6;  
 also 11. 19  
 Cythian cheese 16. 32  
 Cyzicus, birds round 5. 1

Dabchick, 12. 9n.  
 Damon, musician 2. 11  
 Damp, cocks and 3. 38  
 Dance, sting-ray and 1. 39; 17. 15;  
 of elephants 2. 11; Lydian d.-girls  
 12. 9; named after owl 15. 28  
 Danube, see Ister  
 Daphnis, neatherd, his hounds 11. 13  
 Darius I, king of Persia, founds Susa  
 1. 59; and Paeonians 7. 12  
 — III, king of Persia, defeated at Issus  
 6. 48; his dog 6. 25  
 Date-palm (*φείνη*), and elephants  
 7. 6; 10. 10; 17. 29; ibis nests in  
 10. 29; and sea-monsters 16. 18  
 Dauntii 11. 5  
 Day-fly (*μονήμερον*) 5. 43. See also  
 Ephemera  
 Dead bodies, animals dislike 5. 49;  
 and falcon 2. 42; horses dread 16.  
 25; and vulture 2. 46  
 Decoy-birds 4. 16; 13. 17  
 Deer (*ἐλάφος*), in Armenia 17. 31; as  
 bodyguard 7. 46; and fawns 6. 11,  
 39; frugality 6. 13; hoofs 11. 37;  
 horns 6. 5; 12. 18; — four 11. 40;  
 — right-hand 3. 17; — shed 14. 5;  
 — burnt, expel snakes 9. 20; in  
 India 17. 26; kidneys 11. 40; and  
 music 12. 46; none in Libya 17. 10;

and snakes 2. 9; 8. 6; stag superior  
 to doe 11. 26; swim the sea 5. 56;  
 at temple of Apollo 11. 7; also 8. 1;  
 13. 25. See also Hind  
 Delos, island, Aphrodite and 4. 4  
 Delphi, dedications at 10. 26, 40;  
 11. 40; oracle at 7. 28; 12. 5, 31;  
 sacrilege at 2. 43; 12. 40; wolf hon-  
 oured at 12. 40  
 Demeter, hymn to 11. 4; and river  
 Styx 10. 40; turtle-doves sacred to  
 10. 33; worshipped at Hermione  
 11. 4; also 9. 65  
 Depilatory 13. 27  
 Diagoras, of Melos 6. 40  
 Dicaearchia (i.e. Puteoli) boy and  
 dolphin at 6. 15; octopus at 13. 6;  
 shower of frogs at 2. 56  
 Didyma, in land of Miletus, temple of  
 Apollo at 13. 21  
 Digestion, pebbles as aid to 14. 7  
 Dikairos, Indian 'bird', see Dung-  
 beetle  
 Dinner-party, upset 1. 38(ii)  
 Diogenes, tragic actor 6. 1  
 Diomedea, island 1. 1  
 Diomedes, king of Argos 1. 1; 10. 37;  
 16. 25  
 —, Birds of 1. 1  
 —, king of the Bistones, his mares  
 15. 25  
 Dionysia, festivals of 4. 43  
 Dionysius, the elder, Tyrant of Syra-  
 cuse, and swallows 10. 34; also 5. 15  
 —, the younger, Tyrant of Syracuse  
 5. 10, 15  
 Dionysus 7. 28; D. *ἀνθρωπολάττης*  
 worshipped in Tenedos 12. 34; D.  
*κεχρῆτος*, temple in Samos 7. 48  
 Dipsas (*διδάς*), snake, and ass 6. 51;  
 various names for *ib.*; (*κεντήριος*)  
 9. 11. See also Prester  
 Diseases, of dogs 4. 40  
 Diuretic, sea-urchin as 14. 4  
 Diver (*κοιλυβήτης*), blackens hands  
 and feet 15. 11; loved by seal 4. 56;  
 also 12. 12; 15. 8  
 Divination, raven and 1. 48; snakes  
 and 11. 16; various methods of 8. 5  
 Doe (*ἐλάφος θήλυς*), see Hind  
 Dog (*κύων*), as adulterer 7. 19; bark-  
 ing stopped 9. 55; in battles 7. 38;  
 belches 4. 20; bite of 9. 15; brand  
 from pyre scares 1. 38(ii); and  
 bustard 5. 24; causes battle 11. 27;

characteristics of 4. 40; Cretan,  
 Molossian, Carmanian 3. 2; Cyna-  
 molgi and 16. 31; of Daphnis 11. 13;  
 devotion to master 6. 25, 62; 7. 10,  
 29, 40; 12. 34; diseases 4. 40;  
 dreads heights 6. 22; drinks running  
 6. 53; Egyptians honour 10. 45; of  
 Eretria 7. 40; 17. 8; of Erigone 6.  
 25; 7. 28; of Eupolis 10. 41; helps  
 Isis 10. 45; how to retain 9. 54;  
 hyena and 3. 7; 6. 14; Hyrcanian  
 7. 38; 16. 10; Indian ferocity of 4.  
 19; 8. 1; — mated with tiger *ib.*;  
 — wild 16. 20; intelligence 6. 59;  
 dd. kill Pantacles 11. 19; as king of  
 Ethiopian tribe 7. 40; loves Glaucus  
 1. 6; mad 9. 15; 12. 22; — cure for  
 bite of 14. 20; manner of hunting 8.  
 2; medicine for 5. 46; 8. 9; paws  
 13. 14, 24; prolific 12. 16; pregnant  
 bitch and hare 7. 12; presented to  
 Indian king 15. 14; pulls up peony  
 14. 27; puppies 7. 47; 9. 5; 10. 45;  
 reveals adulterer 7. 25; — master's  
 death 1. 8; — murder 7. 10;  
 sacrilege 7. 13; sacred to Adranus  
 11. 20; — Athena 11. 5;  
 — Hephaestus 11. 3; sacrificed at  
 Rome 12. 33; as servant 6. 10(i);  
 shameless 7. 19; shares food 7. 19;  
 slain at Argos 12. 34; and tame  
 bear 4. 45; temple of Apollo not  
 entered by 11. 7; wild, in India  
 16. 20; worms in 5. 46; 8. 9; of  
 Xanthippus 12. 35; also 5. 50(ii);  
 6. 16; 11. 37. See also Lay-dog  
 Dog-faces (*Κυνοπρόσωπα*) 10. 25  
 Dog-fish (*γαλέος*), Eleusinian mystae  
 avoid 9. 65; produces young from  
 mouth 2. 55; 9. 65; (*κύων θαλάτ-  
 τος*) how caught 1. 55; three kinds  
*ib.*; and young 1. 17; also 15. 11  
 Dog-fly (*κυνομάχης*) 4. 51; 8. 37  
 Dog-heads (*Κυνοκέφαλος*) in India  
 4. 46(ii)  
 Dog-star (*Σείλιος*), rising of 3. 30;  
 6. 30; 7. 8; 9. 38; 10. 45; 14. 24;  
 15. 3; 17. 40  
 Dogs-tooth grass (*ἀγροίστος*), charm  
 against sorcery 1. 35  
 Dolphin (*δελφός*), accompanies ram-  
 fish 15. 2; and Arion 2. 6; 12. 45;  
 behaviour when caught 11. 12; care  
 of its dead 12. 6; compared to lion  
 15. 17; in Buxine 4. 9; female, and

## INDEX: ENGLISH

young 1. 18; 10. 8; and fishermen 2. 8; no gills in 2. 52; and gnawer-fish 1. 5; gratitude of 8. 3; in Indian Ocean 16. 18; loves boy 2. 6; 6. 18; 8. 11; — its own kin 5. 6; — music 11. 12; 12. 45; in perpetual motion 11. 22; and pilot-fish 15. 23; power of leaping 12. 12; and sucking-fish 9. 7(ii); tears nets 15. 6; viviparous 11. 37; and whale 5. 48; also 9. 59; 14. 28  
Domitius, Gnaeus, and three wives 8. 4(i)  
Donkey, *see* Ass  
Doris, mother of Nereids 14. 28  
Dove (*πελεις*), as decoy 13. 17; in India 16. 2; (*περιστέρα*) cause of war 11. 27; untameable 15. 14. *See also* Ring-dove, Rock-dove, Turtle-dove  
Dove-killer (*φασσοφόνης*), bird 12. 4  
Dragon (*δράκων*), *see* Snake [large]  
Drinking-horn, from wild ass 4. 52  
Drone (*κρηνη*) 1. 9; 5. 11, 42  
Dropsy (*οδερπιας*), cure for 14. 4  
Drought, lion foretells 7. 8  
Drugs, India rich in 4. 36  
Duck (*νήττα*), and ducklings 5. 33; as weather-prophet 7. 7; also 13. 25  
Duck-killer (*νηττοφόνος*), kind of eagle 5. 33  
Dugong 16. 18n  
Dung-beetle (*δίκαιρον*) 4. 41  
Dwarf-palm (*φώνις χαμαιπής*), worm in 14. 13  
Eagle (*δερός*), and agyptius 5. 48; and comfrey 6. 46; and cranes 3. 13; and crows 15. 22; devotion to keeper 2. 40; and falcon 2. 42; in falconry 4. 26; feathers 9. 2; fosters baby 12. 21; gall of, cures dim eyes 1. 42; and Gordius 13. 1; greed 9. 10; Menelaus compared to 1. 42; and octopus 7. 11; Pyrrhus called "B." 7. 45(ii); its sight 1. 42; and snake 2. 26; 17. 37; and scorers 1. 35; and swan 5. 34; 17. 24; tame, and boy 6. 29; thirst unknown to 2. 26; and tortoise 7. 16; 15. 19; and young 2. 40; — exposed to sun 2. 26; 9. 3; of Zeus 9. 10; also 5. 50(i); 11. 37; 12. 4; 13. 11; 15. 19. *See also* Duck-killer

Eagle, Golden (*χρυσόδερος*), *see* Golden Eagle  
Eagle-stone (*δερττης*), charm against sorcery 1. 35  
Earthquake, animals can foretell 6. 16; 11. 19  
Earthworm (*γής έρρερον*) 9. 3; (*σκάληξ*) 6. 50  
Ecbatana 8. 13; 10. 6; 13. 18; 17. 32  
Edom 6. 17  
Eel (*ήχελυς*), how caught 14. 8; sacred 8. 4(i)  
Egypt, animals of, tamed 4. 44; Artaxerxes in 10. 28; asps in 17. 5; Cambyses in 10. 28; cranes in 2. 1; 3. 13; dogs in 6. 53; drug in 4. 41; francolins in 15. 27; hawks in 2. 43; 7. 9; 12. 4; ibis in 2. 38; 10. 29; jerboas in 15. 26; lions in 12. 7; Menelaus in 9. 21; mice in 6. 41; Oasis of 10. 25; ravens in 2. 48; 7. 13; scorpions and snakes in 16. 42; also 11. 40  
—, kings of, asp as symbol of 6. 38; and peacock 11. 33  
—, people of, and Apis 11. 10; on clysters and purges 2. 35; 5. 46; and crocodiles 10. 21; deity animals 12. 5; hate ass 10. 28; — lying 11. 11; — pigs 10. 16; honour dogs 10. 45; — Egyptian goose 10. 16; — hawks 10. 14; — hoopoe 10. 16; — storks 10. 16; — wolves 9. 18; and magic 6. 33; and Mneuis 11. 11; and Onuphis 12. 11; and scarabs 10. 15; and vultures 10. 22; also 7. 8, 20; 9. 21; 12. 8  
—, priests of, and crocodiles 8. 4(ii); and phoenix 6. 58; special water for 7. 45(i)  
Egyptian Goose (*χηραλόπηξ*), described 5. 30; honoured in Egypt 10. 16; young of 7. 47; 11. 38  
— Flower (*τροχίλος*), and crocodile 3. 11; 8. 25; 12. 15  
Elam, province of Babylonia 12. 23  
Elecampane (*ελέανον*), and snakes 9. 21  
Elephant (*ελέφας*), anatomy and habits 4. 31; appetite 17. 7; avoids Phalarca 8. 15; battles between 15. 15; beauty attracts 1. 38(i); before battle 6. 1; as bodyguard 13. 22; of Ceylon 16. 18; and chickens 5. 50(i); continence 8. 17; crosses ditch 8. 15; dreads fire

## INDEX: ENGLISH

7. 6; 8. 11; edible portions of 10. 12; fat of, and poisonous creatures 1. 37; 10. 12; and flowers 1. 38(i); 13. 8; and flower-seller 7. 43; and Greek language 11. 25; growth 9. 58; heart double in 14. 6; helps kin 7. 15; hunted 7. 6; 8. 10; and Indian language 11. 14; 25; jealousy 10. 1; lions dread 7. 36; longevity 9. 58; 17. 7; love of home 10. 17; medical skill 2. 18; 7. 45(ii); moon worshipped by 4. 10; and music 12. 44; nurses baby 11. 14; performing 2. 11; and pigs 1. 38; 8. 28; 16. 36; of Porus 7. 37; of Prasiaca and Taxila 13. 8; and Ptolemy II 11. 25; punishes adultery 11. 15; and Pyrrhus 7. 41; and python 5. 48; 6. 21-2; and rams 1. 38(i); refuge for old 7. 2; respects its dead 5. 49; — old age 6. 61; reveals murder 8. 17; and rhinoceros 17. 44; sense of smell 9. 56; sick, care of 13. 7; snakes kill 2. 21; stampedes 7. 36; strength 17. 29; in summer 9. 56; taming of 10. 10; 12. 44; and thief 6. 52; and trainer 3. 46; training of 4. 24; tusks 6. 56; 14. 5; uproots trees 5. 55; in war 13. 9, 25; white 3. 46; worshipped 7. 44; wounded and dying 5. 49; young of 8. 27; 9. 8; also 4. 21; 5. 50(i); 6. 10(i); 11. 37; 16. 15  
Elephantiasis (*ελεφαντίασις*), cure for 14. 4  
Elephantine, people of, revere maeotes 10. 19  
Eleusinian Mysteries, initiates of 9. 51, 65; pigs sacrificed at 10. 16  
Elis, produces no mules 5. 8; also 5. 17  
Elk, *see* Tarandus  
Elymais, *see* Elam  
Emerald (*ομαρπυβος*), e.-mine in Egypt 7. 18; also 3. 18; 16. 2  
Emetic, for dog 8. 9  
Ephesus, son of Io, Greek name of Apis 11. 10  
Ephemera, insects, generated in wine 2. 4  
Ephesus, temple of Artemis at 12. 9; war against Magnesia 11. 27  
Ephialtes, slave of Eupolis 10. 41  
Epicharmus 6. 51. *See also* INDEX IV  
Epidamnus 14. 1

Epidaurus, people of, and crane-fish 15. 9; temple of Asclepius at 9. 33  
Epilepsy (*επιληψία*), and honey 5. 42; remedy for 3. 17, 19; (*επα νόσος*) 4. 52; (*επιληψιασμός*) 14. 27  
Epirus, Apollo worshipped in 11. 2; cows of 3. 33; fish in 12. 30; stags in 5. 56; also 12. 11; 13. 19  
Epizelus, Athenian 7. 38  
Epoepus, fisherman 15. 23  
Eretiaenus, river, eels in 14. 8  
Eretia, dogs of 7. 40; 17. 8; maimed animals in 12. 34; also 15. 5  
Ergane, *see* Athena Ergane  
Eridanus, river, fishing in 14. 29; also 14. 8  
Erigone, dau. of Icarus, and her dog 6. 25; 7. 28  
Erinyes (*Ερινύες*), turtle-doves sacred to 10. 33  
Eros, preferred to Nerites 14. 28; also 6. 15, 17  
Erymanthus, mt 3. 27  
Erythrae, oxen of 2. 20  
Eryx, in Sicily, worship of Aphrodite at 4. 2; temple of A. at 10. 50  
Esparto (*εσπάρτον*), fishing-line of 1. 2, 12; ropes of 12. 43  
Ethiopia, flesh-eating bulls in 17. 45; horned pigs in 5. 27; lake-dwellers of 6. 10(i); Menelaus in 9. 21; scorpions in 8. 13; snakes in 2. 21; 16. 39; strange animals in 17. 10; tribe im. ruled by dog 7. 40; also 3. 13; 5. 51. *See also* INDEX IV  
Etina, town, temple of Hephaestus at 11. 3  
Etina-fish (*Ατρινάος*) 1. 13  
Etruria, boars and stags in 12. 46; effeminate practices in 13. 27; also 8. 19  
Euboea, fishermen of 2. 8; oxen in 12. 36; partridges in 3. 35  
Euclides, of Alexandria, geometer, 6. 57  
—, of Phlius, soothsayer 8. 5  
Eucratides, king of Bactria 15. 8  
Euphrates, river 9. 29; 12. 30  
Eupolis, comic poet, his dog 10. 41  
Eurypylius, Greek hero in Trojan war 13. 7  
Eurythene, king of Sparta 12. 31  
Euxine Sea (*Ιόνιος*), fish breed in 4. 9; 9. 59; island in 6. 40; no cephalopods or testacea in 17. 10;

# INDEX: ENGLISH

Spanish mackerel in 10. 6; tides in 7. 24; tunny in 9. 42; 15. 3, 5, 6; also 14. 23, 25  
 Evadne, dau. of Iphis 1. 15; 6. 25  
 Evagoras, of Sparta 12. 40  
 Evil eye, flax averts 11. 18  
 Exocoetus, see Adonis, fish  
 Eyelashes (*βλεφαρίδες*, *αί*), no lower, in horse 4. 50  
 Eyesight, defective, cure for 1. 42; 2. 43; of eagle 1. 42; restored 5. 47; 17. 20  
 Falcon (*κίρκος*), and circe 4. 5, 58; and crow 6. 45; and fox 5. 48; and pomegranates 6. 46; and sorcerers 1. 35; and turtle-dove 6. 45; also 3. 45; 5. 50(i); (*τέρας*) in Thrace 2. 42; and water 16  
 Falconry, in India 4. 26; in Thrace 2. 42  
 Famine, animals' presentiment of 6. 16  
 Fates (*Μοῖραι*), turtle-doves sacred to 10. 33  
 Fattening, of domestic animals 9. 54  
 Fawn (*νεβρός*) 2. 39; 5. 40; 6. 39; 7. 19; 10. 48  
 Feathers, as bait for fish 12. 43; 15. 10  
 Females (*θήλειαι*, *αἱ*), animals fight for their 1. 26; inferior to males 11. 26  
 Fennel (*μάραθρον*), sharpens snakes' eyesight 9. 16; (*νάρθηξ*), numbs moray 1. 37; used in fishing 12. 43  
 Festivals, of Aphrodite 4. 2; of Greece 4. 43  
 Field-mouse (*μῦς δρομπαίος*), plague off-mice 17. 41; also 9. 41  
 Fig (*λίχης*), dried, and hedgehog 3. 10; also 10. 10; (*σίκον*) 17. 81  
 — tree (*συκή*), blister-beetles on 9. 39; leaves of 16. 32; on olive-tree 9. 37  
 Fingers, snapping of, as call to snakes 17. 5  
 Fire, elephants dread 7. 6; 8. 10; from lion's bones 4. 34; lion dreads 6. 22; 7. 6; and salamander 2. 31  
 Fire-flies (*πυρλίνοι*) 2. 2  
 — stick (*πυρτόν*) 12. 43  
 Fish (*ῥῆς*), of Arabia 10. 13; baits for 14. 22; black 10. 28; in boiling lake 14. 19; cannibal 7. 19; as cattle-fodder 15. 25; 16. 35; 17. 30; colour-changes in 12. 28;

deep-sea 9. 38; and divination 8. 5; on dry land 5. 27; enmity among 1. 32; in Euxine 4. 9; food 13. 3; and fox 6. 24; fresh water nourishes 9. 64; haunts 13. 3; in India 16. 13; in Indian Ocean 8. 7; 16. 12; large ff. need leader 2. 13; mating seasons 4. 9; 10. 2; migrant 9. 46; movements 9. 53; in Nile 10. 43; otolith in 6. 30; 9. 7(i); parasites among 9. 7(ii); poisonous 2. 50; 8. 7; 17. 31; sacred 12. 2; smoked, from Spain 13. 6; spawning of 9. 59, 63; swallows young 1. 16, 17; tame 8. 4(i); 12. 30; 13. 18; various species 11. 37; vocal 10. 11; in winter 9. 57  
 Fishing, with artificial fly 15. 1; four methods of 12. 43; in shallows 14. 3  
 Fishing-frog (*δύειος*) 9. 24; (*βάρραχος δολιχόσκιος*) 13. 5  
 Fishing-rod (*κλάμος*), length 15. 1; (*δάβδος*), of cornel-wood 1. 23; 12. 43; of juniper 13. 2  
 Flageolet (*φωτγγιον*) 6. 31  
 Flatulence 6. 3, 4  
 Flax (*λίον*), and evil eye 11. 18; (*τέρμινθος*) 12. 43  
 —, White (*λευκόλιον*) 5. 3; 12. 43  
 Fleabane (*κόνιζα*), protects beehives 1. 58  
 Flocks (*προβατεία*, i.e. sheep and goats), in India 4. 32  
 Flounder (*ψήττα*) 2. 50; 14. 3  
 Flowers, elephant and 7. 43; 13. 8  
 Flute, Cross- (*αἰλὸς πλάγος*) 6. 19  
 Fly (*μύκα*), artificial, for fishing 15. 1; avoids festival of Apollo 11. 8; — Olympic Games 5. 17; 11. 8; bite intensified 9. 15; drowns easily 2. 29; plague of ff. at Megara 11. 28; shameless 7. 19  
 — whisk (*μυσοσβή*) 15. 14  
 Flying-fish (*τέρας θαλάττιος*) 9. 52  
 Flying Gurnard (*χελιδών*), flight 9. 52; poisonous 2. 50  
 Foal (*πάλιν*), and hippomanes 14. 18; kills groom 4. 8; and mare 4. 7; sacrificed to Sun 14. 18  
 Foam (*σφός*), sturgeon's food 14. 26  
 Foetus (*ἐμβρυον*), containing second foetus 17. 17; in warm climates 12. 17  
 Fortune, Goddess of (*Τύχη*), temple of 12. 30

# INDEX: ENGLISH

Fowls, Domestic, dead, in wine 9. 19; friendships and enmities 5. 50(i); as weather-prophets 7. 7. See also Chicken, Cock, Hen  
 Fox (*δάρτης*), and bustard 6. 24; and Caspii 17. 17; and falcon 2. 42; 5. 48; and falconry 4. 26; and fish 6. 24; and hare 13. 11; and hedgehog 6. 24, 64; and hounds 5. 24; tests ice 6. 24; 14. 26; various names for 7. 47; and wolf 1. 36; young of 7. 47; also 9. 12  
 Fox-Shark (*δλόπη θαλαττία*) 9. 12  
 Francolin (*δτραγός*), and cock 6. 45; its note 15. 27; also 4. 42; 13. 25  
 Frog (*βάρραχος*), and bees 5. 11; dumb in Cyrene 3. 35; — in Scriphus 3. 37; mating of 9. 13; shower of ff. 2. 56; 17. 41; and water-snake 12. 15; as weather-prophet 9. 13; also 9. 15  
 —, Fishing-, see Fishing-Frog  
 —, Male (*δολιχόν*), croak of 6. 19; 9. 13  
 Funeral pyre (*πυρά*), brand from 1. 38(ii)  
 Furies (*Ερινύες*), see Erinyes  
 Gaddy (*οιστρος*) 4. 51; 6. 37  
 Galatia, locusts in 17. 19  
 Galba, Roman Emperor, his dog 7. 10  
 Galingale (*κύνειρον*), cord from 12. 43; also 14. 14  
 Gall (*χολή*) of eagle cures dim sight 1. 42; of fish 13. 4; of shearwater 6. 42; g-bladder of crane-fish 15. 9; — of sheep 11. 29; sheep lack 16. 26; wild ass lacks 4. 52  
 Ganges, river 12. 41; 16. 13  
 Gardens, of Cyprus 1. 59  
 Garfish (*Βελόνη*) 9. 17  
 Garlic (*σκόροδον*), partridges eat 4. 14; and startling 6. 46; also 10. 10  
 Gauls, see Celts  
 Gazelle (*δορκός*, *ζοράξ*), of Armenia 17. 31; at Coptos 10. 23; fat of, and hoopes 6. 46; on Icarus isl. 11. 9; Isis and 10. 23; of Libya 14. 14; synonyms for 7. 47; also 5. 40; 7. 19; 10. 25; 13. 25  
 Gecko (*δοκαλαβάνης*), and scorpion 6. 22; (*γαλακτρίς*) dead, in wine or oil 9. 19; as remedy for epilepsy 3. 17; sloughs its skin 3. 17

Gedrosia, horses of 15. 25; sea-monsters off 17. 6  
 Gelon, Tyrant of Syracuse, his dog 6. 62; and wolf 13. 1  
 Gerana, queen of the Pygmies 15. 29  
 Germanicus Caesar, gives show in Rome 2. 11  
 Geryones, oxen of 12. 11  
 Getae, their horses 15. 24  
 Gibbon, monkey 16. 15a  
 Gilgamesh, king of Babylon 12. 21  
 Gills (*βράγχια*), dolphins and whales lack 2. 52  
 Gilt-head (*χρυσόφρυς*), how caught 13. 23; in Indian Ocean 16. 12  
 Girl, loved by serpent 6. 17  
 Glass-snake, see Typhlops  
 Glaucæ, harpist, loved by dog 1. 6; — goose 5. 29; — ram 16. 8; 11  
 Glaucus, son of Minos 5. 2  
 Globe-fish (*τοστότης*) 12. 25; (? *φύσα*) 12. 13; (*δύσκαλος*) 3. 13  
 Glue (*κόλλα*), from fish 17. 32  
 Gnat (*σέρφος*) 9. 3; 14. 22  
 Gnawer (*τρώκτης*), fish, and dolphins 1. 5  
 Gnu (*κατωβλεπον*) 7. 5  
 Goat (*αἴξ*), in Armenia 17. 31; its breathing 1. 53; of the Caspii 17. 34; in Cephalonia 3. 32; cures cataract 7. 14; in Egypt 3. 33; fed on fish 16. 35; and goatsucker 3. 39; horns and hide 12. 43; and human spittle 7. 26; on Icarus isl. 11. 9; in Ilyria 5. 27; in India 4. 32; 16. 20; in Libya 16. 33; in Lycia 16. 30; on Mimæ 5. 27; sagacity 7. 26; in Sardinia 16. 34; and sargues 1. 23; in Scyros 3. 33; sexual stimulants 9. 48; and sheep 5. 48; 7. 26; teeth and hoofs 11. 37; as weather-prophet 7. 8; wild 16. 20; 17. 31; also 5. 40; 6. 16; 9. 31. See also Flocks, Ithex, Udad  
 —, He- (*τράγος*), leads flock 7. 26; lecherous 7. 19; sexual stimulants 9. 54  
 —, She (*χίμαιρα*), and Crathis 6. 42; 12. 43  
 Goatsucker (*αὐτοθόλλας*) 3. 39; 16. 29  
 Goby (*καβύς*), poisonous 2. 50; in Red Sea 17. 6; also 3. 18  
 Gods of the Household (*θεοὶ μύχια*), and swallows 10. 34  
 Gold (*χρυσός*), ants guard 3. 4;

# INDEX: ENGLISH

gryphons guard 4. 27; magnet for 10. 14; touchstone for 3. 13  
Golden Eagle (*χρσοδερος*), and bull 2. 39; called *doreptas* *ib*.  
Golden Oriole (*χλωρις*, *χλωριον*), and cuckoo 3. 80; habits 4. 47  
Goldfinch (*δικανθύλλης*), and crested lark 4. 5  
Goose (*χην*), diet 5. 29; eggs eaten 14. 13; and golden eagle 2. 39; Lacydes and 7. 41; loves boy 5. 29; — Glauce *ib*.; saves Capitol 12. 33; silent over mt Taurus 5. 29; young of 7. 47; *also* 5. 50(i); 9. 10; 11. 37; 13. 25  
—, Egyptian (*χηραλιώτης*), *see* Egyptian Goose  
Gordius, and eagle 13. 1  
Gorilla 17. 9n.  
Grafting, of trees 9. 37  
Grape-spider (*δάς*) 3. 36  
Grapes (*σταφυλή*), a kind of sea-weed 13. 8. *See also* Vine  
Grass (*πόςα*), medicine for dog 5. 46  
— wrack (*φύκιον*) 13. 3  
Grasshopper (*πρωξαλλίς*) 6. 19  
Gratitude, of animals 4. 44; 6. 44; 8. 3, 22; Persians and 8. 3; of serpent 10. 43  
Grayling (*θύμαλλος*), how caught 14. 22  
Great Sea, *see* Indian Ocean  
Great Sea-perch (*δρρώς*) 5. 18; 12. 1  
Great Tunny (*δρικανος*), how caught 1. 40  
Greek language, and elephant 11. 25  
Greenfinch (*χλωρεψς*), and turtle-dove 5. 43  
Groom, killed by foal 4. 8  
Grub (*οκάωτης*) 2. 52  
Gryphon (*γρύψ*), guards gold 4. 27  
Guinea-fowl (*μελεαγρίς*), in Leros 5. 27; myth of 4. 42  
Gurnard (*λύρα*) 10. 11  
—, Flying (*χειλιδών*), *see* Flying Gurnard  
Gyarus, island, rats in 5. 14(i)

414

Hake (*όνος θαλάττιος*) 5. 20; 6. 30; 9. 38  
Halcyon (*δλκύν*), and ceryl 5. 48; 7. 17; and fair weather 1. 36; nest of 9. 17; vocal 6. 19  
Halex, river 5. 9n.  
Halia, dau. of Sybaris 12. 39  
Hamaxitus, mice worshipped at 12. 5  
Hamilcar, Carthaginian general, loots temple at Eryx 10. 50  
Hammer-headed Shark (*ζύγαννα*) 9. 49  
Hand, left 5. 37  
Hanno, Carthaginian general, his tame lion 5. 39  
Hare (*λαγώς*), characteristics 2. 12; double liver 5. 27; 11. 40; ears 13. 14; and fox 13. 11; and golden eagle 2. 39; habits 13. 13; and hounds 5. 24; 6. 59; and hunters 6. 47; 13. 14; on Icarus isl. 11. 9; male, bears young 13. 12; mountain h. 13. 14; tame, and falconry 4. 26; as weather-prophet 7. 8; in winter 13. 24; young of 7. 47; 13. 11; *also* 7. 19; 9. 10  
Harp (*ψαλτήριον*) 17. 6  
Harpe (*άρπη*), bird 4. 5. *See also* 1. 35n.  
Harper (*κιθαρωδός*), fish 11. 23  
Hatred, mutual, of animals 1. 32; 4. 5; 5. 48; 6. 22; of birds 4. 5; 6. 45  
Hawk (*έρως*), Antiochus called 'H.' 7. 45(ii); cures defective eyesight 2. 43; diet and habits 10. 14; in Egypt 2. 43; and fowls 5. 50(i); moulting of 12. 4; and pigeons 3. 45; reveals sacrilege 2. 43; sacred in Egypt 7. 9; 10. 14; sends dreams 11. 39; and snakes and scorpions 10. 14; tame 4. 44; at Tentyra 10. 24; three-legged 11. 39; various kinds 2. 43; 12. 4; *also* 11. 37. *See also* Sea-hawk  
Heart (*καρδία*), double 10. 35; 11. 40; 14. 6; position of, in men and animals 4. 20  
Hebe, temple of 17. 46  
Hebrus, river 2. 1  
Hecate, and marten 15. 11  
Hector, Trojan hero 6. 6, 50  
Hedgehog (*έχινος χερσας*), and fox 6. 24, 64; guile of 6. 54; medicinal uses of 14. 4; spitefulness of 4. 17; stores figs 3. 10  
Helen, of Troy, and blood-letter snake

# INDEX: ENGLISH

15. 13; and Thonis 9. 21; *also* 1. 26; 4. 41n.; 7. 19; 11. 27; 14. 8  
Helice, in Achaia, earthquake at 11. 19  
Heliopolis, lions at 12. 7; phoenix at 6. 53  
Hellebore (*έλλεβορος*), white, and scorpion 9. 27; *also* 1. 53  
Hellaspont 6. 13  
Helorus, in Sicily 12. 30  
Hemlock (*κάνειον*), fatal to man 4. 23; — to swans 3. 7; pigs eat 4. 23  
Hen (*άλεκτρος*), at temple of Hebe 17. 46; *also* 13. 25; (*δρνς θήλεια*) defeats cock 5. 5  
Henbane (*δοσκανίμος*) 9. 32  
Hepatus (*ήπατος*), fish 9. 38; 15. 11  
Hephaestus, lion sacred to 12. 7; temple of, at Etna 11. 3; *also* 2. 30  
Hera, bathing of 12. 30; bird sacred to 12. 4; and Gerana 15. 29; and Nemean Lion 12. 7; priestess of 9. 65; temple of, at Lavintum 11. 16; vulture sacred to 10. 22; *also* 7. 15; 12. 40; 17. 46  
Heraclea, in Macedonia 14. 25  
— Pontica 15. 5  
—, Stone of (*ήρακλειώτης λίθος*), *see* Magnet  
Heracleis, woman of Tarentum, and stork 6. 22  
Heracleopolis 4. 54; 10. 47  
Heracles, Egyptian district named after 4. 54; and Hind of Cerynela 7. 39; and Hydra 5. 16; 9. 23; and mares of Diomedes 15. 25; mice revere 6. 40; nursed by marten 12. 5; temple of 17. 46; *also* 12. 3  
—, Pillars of, *see* Pillars of Heracles  
Hermes, and Apis 11. 10; bird sacred to 12. 4; and ibis 10. 29  
Hermione, Demeter worshipped at 11. 4  
Hermit-arab (*καρκινός*) 6. 28; 7. 31  
Hermopolis, in Egypt, priests of 10. 29; *also* 10. 27  
Herod, king of Judaea 6. 17  
Heron (*προβός*), and crow 5. 48; as omen 10. 37; and oysters 5. 35; and sea-new 4. 5; and sorcerers 1. 35; and young 3. 23; *also* 17. 22  
—, Buff-backed (*άνθος*), and horse 5. 48; imitates horse neighing 6. 19  
Herosstratus 6. 40  
Hibernation, of bears 6. 3  
Hiccups (*άγγς*) 9. 31

Hierapolis, *see* Bambyce  
Hiero, 'the Tyrant' 7. 8  
Hind (*έλαφος θήλυς*), horned 7. 39  
Hipparchus, astronomer 7. 8  
Hippolytus *epit*.  
Hippomanes (*ήππομανές*, 'mare's-frenzy') 3. 17; 14. 18  
Hippon, of Samos, philosopher 6. 40  
Hippopotamus (*ήππος ποτάμιος*), a cannibal 7. 19; devours crops 5. 53; *also* 11. 37  
Hippurus (*ήππουρος*), fly 15. 1  
Honey (*μέλι*), cure for epilepsy 5. 42; and eagle's gall 1. 42; in India 15. 7; and pepper as stimulant 9. 48; from Scythia 2. 53; from various lands 5. 42; *also* 2. 57; 10. 10  
Hoofs, cloven and solid 11. 37  
Hoopoe (*ήποψ*), Egyptians worship 10. 16; and gazelle's fat 5. 46; myth rel. to 16. 5; nest of 3. 26; and sorcerers 1. 35  
Horn (*κέρας*), of Arabian cows 12. 20; of bulls 2. 20; of doe 7. 37; effect of removing 9. 54; of Ethiopian bulls 17. 45; a gigantic 3. 34; of ibex 14. 16; of Indian wild ass 4. 52; loss of 8. 15; of oxen 5. 27; 12. 19; of Scythian ass 10. 40; of stag 3. 17; 6. 5; 12. 18; — and snakes 9. 20; stops poison 3. 41; 4. 52; 14. 18  
Hornbill (*μονοκέρας*) 17. 10  
Horned rae (*βοός θαλάττιος*) 1. 19; 11. 37  
Horse (*ήππος*), age of 15. 25; before battle 6. 10(ii); in battle 6. 6; as bodyguard 7. 46; and buff-backed heron 5. 48; and camels 3. 7; 11. 86; in Caspian territory 17. 17; cured by Serapis 11. 31; dances 6. 10(i); 16. 23; of Diomedes 15. 25; docility of 16. 23; dreads corpses 16. 25; enjoys being washed 11. 36; fed on fish 15. 25; feeds with mare 4. 3; of the Getae 15. 24; gratitude of 6. 44; of India 13. 9, 25; 16. 9; of Libya 3. 2; 14. 10, 14; likes marshland 4. 6; maddened 15. 25; no lower eyelashes 4. 50; numbed by wolf 1. 36; and perfumes 16. 24; of Persia 3. 2; 16. 25; pride 2. 10; racing 15. 24; retention of urine 11. 18; hh. of Rhesus 16. 25; small kind 16. 37;

415



# INDEX: ENGLISH

at Sybaris 6. 10(i); 16. 23; teeth 11. 37; trained for war 16. 25; wasps born from carcase 1. 28; wild 16. 9; also 5. 50(i); 11. 37. *See also* Foal, Lycospades, Mare  
Horse-fly (*μύμω*) 4. 51; 6. 37  
Horse-hair, for fishing-line 12. 43  
Horse-mackerel (*αἰσῆς*), in Red Sea 12. 25; (*πράχυνος*) causes miscarriage 13. 27  
Hortensius, Roman orator, and peacocks 5. 21; also 3. 42  
Horus (Apollo) 7. 9; 10. 14; 11. 10  
Hound, *see* Dog  
Household Gods, *see* Gods  
Hundred, cows count a 7. 1  
Hunter (*διωκτής*), bird, *see* Mynah  
Hunuman, monkey 16. 10*ii*  
Hydra, of Lerna 5. 16; 9. 23  
Hyena (*σάβα*), changes its sex 1. 25; and dogs 3. 7; 6. 14; 7. 22; gall of, and ibis 6. 46; imitates human voice 7. 22; and leopard 6. 22; stupefying power 6. 14  
—fish (*σάβα*), causes nightmare 13. 27; ill-omened 9. 49  
Hyllus, son of Heracles 12. 31  
Hypanis, river 5. 43  
Hyperboreans 4. 4; 11. 1. 10  
Hyrcaania, dogs of 7. 38; 16. 10  
Iassus, in Caria, dolphin and boy at 6. 15; 8. 11  
Iberia (Spain), merchants from 13. 6; rabbits in 13. 15; smoked fish from 13. 6  
Ibex (*αἰξ ἄγριος*), of Libya 14. 16  
Ibis (*ἰβίς*), and clysters 2. 35; feathers of, and snakes 1. 38(ii); habits 10. 29; and hyena's gall 6. 46; and moon 2. 35, 38; never leaves Egypt *ib.*; prefers clean water 7. 45(i); and snakes 2. 38  
Icaria, island in Aegean 15. 23  
Icarus, first to cultivate vine 7. 28  
Icarus, island in Persian Gulf 11. 9  
Iccus, of Tarentum, athlete 6. 1  
Ice (*κρύσταλλος*), on the Eridanus 14. 29; fox tests 6. 24; 14. 26; on the Ister 14. 26; also 15. 8  
Ichneumon (*ιχνημὼν*), and asp 3. 22; 5. 48; 6. 38; 10. 47; bisexual 10. 47; and crocodile 8. 25; 10. 47; sacred to Leto 10. 47; also 17. 17  
Ichthyophagi, pearl-fishers 15. 8

Ida, mt in Crete 17. 35  
—, mt in Phrygia 8. 11; 10. 14  
Idomeneus, king of Crete 15. 24  
Idumaea, *see* Idom  
Ilex (*ἰξ*), numbs lion 1. 36  
Ilum, *see* Troy  
Illyria, goats of 5. 27; jackdaws in 3. 12; war with Chaonia 11. 27  
Impregnation, of mares by wind 4. 6; of partridges 17. 15; of vultures by wind 2. 46  
Incest, animals abhor 3. 47; 4. 7; 6. 39; instances of 3. 47; 6. 39  
India, Alexander the Great in 15. 21; 16. 3; animals of 16. 15, 20; ants in 3. 4; 16. 15; birds of 13. 18; 16. 2-5; 17. 23; cinnamon in 2. 34; crimson dye from 4. 46(i); Dog-heads in 4. 46(ii); elephants in 4. 24; 5. 55; 12. 44; 13. 7, 8, 25; falconry in 4. 26; fishes in 16. 12, 13; goats in 4. 32; gryphons in 4. 27; honey in 15. 7; hoopoe in 16. 5; horn from 3. 34; horses in 13. 25; hounds of 4. 19; 8. 1; lions in 17. 26; Macedonians settled in 16. 3; manāi pheasants in 17. 23; mantichore in 4. 21; medicinal plants in 4. 36; 12. 32; monkeys in 17. 25; orion in 17. 22; ox-races in 15. 24; pangolin in 16. 6; pearl-oysters in 15. 8; pigs not found in 3. 3; 16. 37; poisons in 4. 41; 12. 32; Payll of 16. 37; pythons in 6. 21; scorpions in 16. 41; sheep in 3. 3; 4. 32; snakes in 12. 32; 15. 21; 16. 41; 17. 2; trees in 13. 18; unicorns in 3. 41; wild asses in 4. 52; 16. 9; wild horses in 16. 9; yak in 16. 11  
—, king of, and animal contests 15. 15, 24; his elephants 13. 29; 17. 29; his food 14. 13; and hoopoe 16. 5; his parks 13. 18; presents for 13. 25; 15. 14; also 3. 46; 4. 41  
Indian historians 16. 20  
—, language, and elephant 11. 14, 25  
—, Ocean, called the 'Great Sea' 16. 17, 18; deadly fish in 8. 7; monsters in 16. 12; sea-hare in 16. 19; snakes in 16. 8; turtles in 16. 17  
Indus, river, prawns in 16. 13; snake in 5. 3  
Inflator (*φούσλος*), fish, *see* Globe-fish  
Ingratitude, punished in Persia 8. 3

# INDEX: ENGLISH

Insects (*ἐντομα*), and oil 4. 18; also 11. 37  
Intestines (*σπλάγχνα*), worm in 9. 33  
Io, mother of Epaphus 11. 10  
Ionian Sea 13. 19; 14. 1  
Ios, boy and dolphin at 2. 6  
Iphis 1. 15; 6. 25  
Iris (*ἰρις*), charm against sorcery 1. 35  
—, goddess 7. 27  
Iron (*σίδηρος*), rats eat ore 5. 14(i); 17. 17; ring of, aids eyesight 5. 47; also 16. 6  
Ischomachus, character in Xen. *Oec.* 6. 43  
Isinglass, *see* Glue  
Isis, and dogs 10. 45; and gazelles 10. 23; represented as horned 10. 27; statues decorated with asps 10. 31; — with vultures' feathers 10. 22; worshipped at Coptos 10. 23  
Issedonians 3. 4  
Issus, battle of 6. 48  
Ister, river, fish in 14. 23; ice-bound 14. 26; sheat-fish in 14. 25  
Isthmian Games 6. 1  
Isthrian Sea, clams in 15. 12  
Italy, field-mice in 17. 41  
Itch (*ψώρα*) 14. 4  
Ivory (*ἐλέφας*), tables of 2. 11; workers in 17. 32  
Ivy (*κιστός*), charm against sorcery 1. 35; elephants eat 7. 6; 10. 10  
Jackal (*θώς*), its coat 12. 28; friendly to man 1. 7; young of 7. 47  
Jackdaw (*κολοιδός*), fed at public expense 3. 12; how caught 4. 30; and locusts 3. 12; loves boy 1. 6; 12. 37; and Veneti 17. 16; as weather-prophet 7. 7  
Jaundice (*ἰκτερος*), remedy for 14. 2; 17. 13  
Jay (*κίττα*) 6. 19  
Jealousy, in animals 3. 17; 6. 42; 7. 25; 8. 20; 11. 15; in elephants 10. 1; 11. 15; in fishes 1. 14, 26; 9. 63; in purple coot 3. 42; 5. 28; 7. 25; in seal 3. 19; in stork 8. 20  
Jelly-fish (*πνεύμαν*), flesh of, as depilatory 13. 27  
Jerboa (*μὺς θάπος*) 15. 26  
John Dory (*χαλκεός*) 10. 11  
Juba I, king of Numidia 7. 23; 9. 58  
Judaea 6. 17  
Juniper (*ἀμύγδαλος*), fishing-rod of 13. 2

Kepos (*κήπος*), monkey 17. 8  
Kestrel (*κερχορίς*), never drinks; love of mate 2. 43; (*κερχορίς*) 12. 4  
Kid (*ἐμψός*), and leopard 6. 2; also 5. 50(ii); 7. 8; 9. 10  
Kidney (*νεφρός*), fourfold in stags 11. 40; medicine for 14. 4  
Killer Whale 15. 2*n*.  
Kite (*ἐλανος* s.v.l.), and pondweed 6. 46; and shearwater *ib.*; (*λεπτός*) in falconry 4. 26; and fowls 5. 50(i); and raven 4. 5; 5. 48; and shearwater 5. 48; and sorcerers 1. 35; steals meat 2. 47  
—, Mountain- (*ὄρη δρεως*) 2. 47  
Knucklebones (*δοτράλαι*), of the wild ass 4. 52  
Labranda, temple of Zeus at 12. 30  
Labyrinth, in Crete 6. 43  
Lac-insect 4. 46(i)  
Lacedaemon 17. 6. *See also* Sparta  
Laconia, purple wool from 15. 10  
—, Gulf of, sea-monsters in 17. 6  
Lacydes, philosopher, and goose 7. 41  
Laelilla, and her sons 7. 15  
Laertes (*λαέρτης*), (i) kind of ant, (ii) kind of wasp 10. 42  
Lalus, king of Thebes 3. 47; 6. 15  
Lake-dwellers, of Ethiopia 6. 10(i)  
Lamb (*ἀρνι*), a freak 12. 3; also 5. 25; 7. 8; (*πολύμη*) 5. 50(ii)  
Lammergeier (*δρήν*) 12. 4. *See also* Aegyptius  
Lamp-black (*μέλαν*), as cosmetic 17. 25  
—, wick, *see* Wick  
Languages, variety of 5. 51  
Lantern (*ὕπνός*), fishing with 2. 8  
Lavinium, *see* Lavinium  
Lap-dog (*κανίδιον*), devotion to master 7. 40; Melitean 16. 6; reveals adulterer 7. 25  
Lapis lazuli (*λάζουλος*) 13. 17; 14. 9  
Lark (*κόρυδος*), myth rel. to 16. 5; and sorcerers 1. 35; also 3. 30  
—, Crested, *see* Crested Lark  
Larva (*σκαβάν*), of bee 5. 11  
Latage, Indian city 16. 10  
Latinus, king of Latium 11. 16  
Latmus, mt, scorpions on 5. 14(ii)  
Laurel, *see* Bay-tree  
Lavinia, dau. of Latinus 11. 16  
Lavinium, temple of Hera at 11. 16  
Lead (*μόλυβδος*) 12. 43; 14. 25; 15. 28; 17. 25

# INDEX: ENGLISH

Leader, large fish need 2. 13  
 Lebadea 17. 10  
 Leech (*βδέλλα*), and crocodiles 3. 11;  
 12. 15  
 Leek (*πράσον*) 9. 39; (*καρπών*) chopped  
 1. 12. 42  
 — cutter (*πρασόκουρς*), insect 9. 39  
 Lemnos, isl., jackdaws in 3. 12  
 Lenaee, festival of 4. 43  
 Leneas, cavalry officer, and horse  
 11. 31  
 Leontopolis 12. 7  
 Leopard (*παρδαλς*), in Armenia  
 17. 31; in Caria 17. 43; how caught  
 13. 10; and hyena 6. 22; and kid  
 6. 2; in Lycia 17. 43; and monkeys  
 5. 54; 8. 6; scent of 5. 40; 8. 6;  
 toes of 4. 49; young of 5. 50(ii);  
 7. 47; also 1. 81; 7. 48; 11. 37. *See*  
*also* Ampelus, Panther  
 Leopard-fish (*παρδαλς*) 9. 49; 11. 24  
 Leopard's-choke (*παρδαλινχος*), *see*  
*Aconite*  
 Leprosy (*δλφός*, *λέπρα*), conveyed by  
 pigs 10. 16  
 Lerna, Hydra of 5. 16; 9. 23  
 Leros, isl., guinea-fowls in 3. 42; 5. 27  
 Lesbos, isl., people of 2. 6; *also* 12. 41  
 Leto, goddess, cock attends 4. 29;  
 goes to Delos 4. 4; *Ichneumon*  
 sacred to 10. 47; as she-wolf 10.  
 26  
 Lettuce, Wild (*θρυακίνη άγρία*), cures  
 defective eyesight 2. 43  
 Leucas, isl., temple of Apollo in 11. 8  
 Leucatas, promontory 13. 19  
 Libanus, mt 5. 56  
 Libya, Aphrodite goes to 4. 2; asps in  
 3. 33; 6. 38; asses of 12. 16; boiling  
 lake in 14. 19; cattle of 16. 33; cro-  
 codiles in 17. 6; dangers of travel in  
 3. 31; gazelles of 14. 14; gnu bred  
 in 7. 6; goats in 7. 8; 16. 33; grape-  
 spider in 3. 36; horses of 3. 2;  
 14. 10, 14; ibex of 14. 16; islands  
 off 2. 43; lions in 17. 27; mares of  
 12. 44; mules in 2. 7; Nomads of  
 6. 10; porcupines of 12. 26; Psylli  
 of 16. 27-8; scorpions in 6. 23; stags  
 not found in 17. 10; tortoises of 14.  
 17; wild cattle of 14. 11; wild  
 swine not found in 17. 10; *also* 3.  
 12. 32  
 Libyan Sea 10. 36  
 Libyans, and elephants' tusks 6. 56;

and snakes 1. 57; their horses 3. 2  
 Lictors' rods (*δάβδοι*) 10. 22  
 Lignite (*Γαγάτης λίθος*) 5. 47  
 Liguria, tunny-fishers of 13. 16;  
 women of 7. 12  
 Limpet (*λεπας*) 6. 55  
 Lion (*λέων*), Androcles and 7. 48; and  
 antelopes 5. 48; in Armenia 17. 31;  
 and bear 3. 21; 4. 48; bones emit  
 fire 4. 34; and bulls 5. 48; and  
 camels 17. 36; and cattle 5. 39; and  
 cock 3. 31; 5. 50(i); 6. 22; 8. 28;  
 14. 9; compared to dolphin 15. 17;  
 eats monkey 5. 39; 15. 17; in Egypt  
 12. 7; and elephants 7. 36; extir-  
 pate tribe 17. 27, 41; and fire 6. 22;  
 7. 6; food 5. 39; gait 9. 30; habits  
 4. 34; in India 17. 26; and Indian  
 hounds 4. 19; 8. 1; and lioness 4. 3;  
 11. 26; and Moors 3. 1; Nemean  
 12. 7; never sleeps 5. 39; numbed  
 by illex 1. 36; in old age 9. 1; pre-  
 pares for battle 5. 39; 6. 1; 13. 14;  
 and sea-lion (ii) 14. 9; silent at  
 birth 9. 6; tame 4. 45; 5. 39; 12.  
 23; vengeance of 7. 23; as weather-  
 prophet 7. 8; and young 4. 34; 5.  
 50(ii); 7. 47; young ill. blind at  
 birth 4. 34; — see as soon as born  
 5. 39; *also* 1. 31; 3. 27; 4. 21; 11.  
 37  
 —, sign of the Zodiac 12. 7  
 Lioness (*λέαινα*), kills Tyrant of  
 Ambracia 12. 40; and lion 4. 3;  
 number of cubs 4. 34; suckles  
 young 5. 50(ii)  
 Lion's-bane (*λεοντοφόρον*), unknown  
 animal or insect 4. 18  
 Little Cormorant (*κολοιδς*), and sea-  
 mew 5. 48  
 Liver (*ήπαρ*), double in hare 5. 27; 11.  
 40; — in toad 17. 15; of fish 12. 13;  
 13. 4; of mouse 2. 56; remedy for  
 disordered 14. 2  
 Lizard (*σαυρος*) in Arabia 16. 41; and  
 bees 1. 58; blinded, regains sight 5.  
 47; in India 16. 41; scorpions and  
 6. 13; vitality of 2. 23  
 Lobster (*δονακς*), and octopus 6. 22;  
 and moon 9. 6; none in Buxine  
 4. 9; *also* 8. 23; 11. 37. *See also*  
*Sea-lion* (ii)  
 — lard (*λέοντος στέαρ*), in sea-lion  
 (ii) 14. 9  
 Locris, in Italy, cicadas in 5. 9

# INDEX: ENGLISH

Locust (*ακρίς*), of Arabia 10. 13; causes  
 war 11. 27; and jackdaws 3. 12;  
 (*πάρουφ*) in Galatia 17. 19; vocal  
 6. 19  
 Louse (*φθελρ*) 9. 19  
 Lovers (*έρωτης* and *έρωμενος*), in  
 Crete 4. 1  
 Lucerne (*Μήδικη πόα*) 12. 11  
 Lucullus 3. 43  
 Lungs (*πνεύμα*), none in insects 11. 37  
 Lusi, in Arcadia 10. 40  
 Lusias, river 10. 38  
 Lycæon, king of Emathia 10. 48  
 Lycia, Chimaera in 9. 23; goats of  
 16. 30; leopards of 17. 43  
 Lycopolis, in Egypt 10. 28  
 Lycospades (*Λυκοσπάδες*), horses,  
 characteristics 16. 24  
 Lycurgus, Spartan lawgiver, respect  
 for old age 6. 61; 7. 15  
 Lycus, river 12. 14  
 Lydia, dancing-girls in 12. 9; fish as  
 food for cattle in 15. 25; francolins  
 in 15. 27; gardens of Cyrus in 1. 59  
 Lying, Egyptians abhor 11. 11  
 Lynx (*λύξ*), described 14. 6; its  
 urine 4. 17; young of 7. 47  
 Lyre (*θάβρρον*), of tortoise-shell 14. 17  
 Lysander, Spartan general 1. 59  
 Lysimachus, king of Thrace, his dog  
 6. 26; *also* 15. 2  
 Macedon, son of Lycæon 10. 48  
 Macedonia, fish as cattle-fodder in  
 15. 25; fly-fishing in 15. 1; Mace-  
 donians settled in India 16. 3; pigs  
 in 3. 35  
 Mackerel (*σκούρρος*), tame 14. 1. *See*  
*also* Spanish Mackerel  
 Madwort (*δυσσων*), remedy for hic-  
 cups 9. 31a  
 Mæander, river 12. 14  
 Maedi, Thracian tribe 9. 20  
 Maetics (*μααίτης*), fish, foretells rise  
 of Nile 10. 19  
 Maetis, lake 6. 65  
 Magic (*μαγεία*), in Egypt 6. 33. *See*  
*also* Sorcery  
 Magnesia, dogs of 7. 38; war against  
 Ephesus 11. 27  
 Magnet (*Ηρακλείτης λίθος*) 10. 14  
 Maidenhead fern (*δδλαν*), charm  
 against sorcery 1. 35  
 Maire (*ακλαω*), otolith in 9. 7(i).  
*See also* Chromis

Male, higher than the female 11. 26  
 Mallow (*μαλάνη*) 1. 58  
 Malmignatte (*φαλάνγινος*), poisonous  
 9. 11; 17. 11; and Psylli 1. 57  
 Maltha (*μάλθη*), cetacean 9. 49  
 Manal Pheasant (*καρπείς*) 17. 23  
 Mandrill 10. 25m  
 Mandrobulus, of Samos 12. 40  
 Mane, mare's, clipped 2. 10; 11. 18;  
 12. 16  
 Manlius, Marcus, guards Capitol 12. 33  
 Mantichore (*μαρτιχόρας*) 4. 21  
 Many-plies (*έξινος*, third stomach of  
 ruminant) 5. 41  
 Marathon, battle of 7. 38  
 Mare (*παιος θήλεια*), adopts foal 3. 8;  
 bronze statue of 14. 18; good at  
 drawing chariot 11. 36; and hippo-  
 manes 3. 17; 14. 18; impregnated  
 by wind 4. 6; lecherous 4. 11;  
 loved by groom 4. 8; mated with  
 ass 2. 10; 12. 16; — with foal 4. 7;  
 memory 6. 48; miscarries 9. 54;  
 13. 27; and music 12. 44; 15. 25;  
 in Moesia 15. 25; Olympic victories  
 12. 40; rescues Darius 6. 48;  
 sexual stimulants for 9. 48; shame  
 at loss of mane 2. 10; 11. 8; as term  
 of abuse 4. 11  
 Marea, lake, in Egypt 6. 32  
 Mare's-frenzy, *see* Hippomanes  
 Mares, king of Egypt, and crow  
 6. 7  
 Marjoram (*δάφανον*), medicine for birds  
 5. 46; protects against snakes 3. 5;  
 6. 12  
 Marmot (*μάρμη*?) 7. 47n  
 Marriage custom, in Thessaly 12. 34.  
*See also* Weddings  
 Marrow (*μυελός*), of evil-doers 1. 51  
 Marsh-tit (*μελαγκόρυφος*), and agnus-  
 castus 6. 46  
 Marten (*γαλέν*), history and character  
 15. 11; none in Rheneae 5. 8; quits  
 falling house 11. 19; — Helice *ib.*;  
 and Heracles 12. 5; and snake 4. 14;  
 tail of, and dogs 9. 55; as weather-  
 prophet 7. 8; worshipped at Thebes  
 12. 5; *also* 5. 50(i); 9. 41  
 — fish (*γαλέν*), carnivorous 15. 11  
 Massagetae, copulate openly 6. 60;  
 and Cyrus II 7. 11  
 Massalia, tunny-fishers of 13. 16  
 Mastic tree (*σάχνος*) 6. 42; 7. 6; 10. 10  
 Mauretania, asses of 14. 10; elephants

## INDEX: ENGLISH

in 14. 5; leopards in 5. 54; 13. 10.  
See also Moors  
Meal (*ἄλευρον*), from fish 17. 31  
Medea, sorceress 1. 54; 2. 14; 7. 15; 14. 25  
Media, sparrows in 17. 41; also 1. 14; 5. 21; 15. 26; [s.v.l.] honey in 5. 42  
Medicine, in the Heroic Age 2. 18  
Megara, besieged 11. 14; 18. 36;  
decree of Pericles against 11. 27;  
plague of flies at 11. 28  
Megistias, soothsayer 8. 5  
Melanurus (*μελάνουρος*), fish. 1. 41  
—, snake, syn. of dipsas 6. 51  
Meleager, son of Oeneus 4. 42; birds  
called after him *ib.*  
Meliboea, lake 12. 29  
Melita, lap-dog from 7. 40; 16. 6  
Memnon, son of Eos, tomb of; birds  
called after him 5. 1  
Memory, in animals 4. 35, 44; 6. 10(ii).  
48; 7. 23, 48; 8. 3, 32; 10. 48; 11.  
14; loss of, after snake-bite 17. 4  
Memphis, Apis at 11. 10; dogs of 7. 19  
Menelaus, and Antenor 14. 8; com-  
pared to eagle 1. 42; in Egypt  
9. 21; 15. 13; and Paris 1. 26;  
7. 19; 10. 1; and Proteus 9. 50  
Menis, king of Egypt 11. 10  
Menotius, father of Patroclus, 2. 18  
Menstruous woman, effect on cater-  
pillars 6. 36  
Mentor, his dog 7. 40  
Mercenaries, earliest, from Caria 12. 30  
Merlin (*αισάλλων*), raven and 2. 51  
Mermanus (*μέρμανος*), bird 12. 4  
Mesopotamia, fountain in 12. 30  
Metelis, in Egypt, sacred snake at  
11. 17  
Methone, siege of 9. 7(ii)  
Metropolis, in Asia Minor 16. 38  
Micon, painter and sculptor 4. 50;  
7. 38  
Midas, king of Phrygia 13. 1  
Migrants (*μυαδες*), fishes 9. 46  
Miletus, wool of 17. 34; also 15. 23  
Milk (*γάλα*), cure for ophthalmia 13. 7;  
honeyed 15. 7  
Millet (*κείχυπος*) 4. 41  
Milo, of Croton 6. 55  
Miltiades, Olympic victories of 12. 40  
Mimas, mt, goats on 5. 27  
Mimicry, by animals 7. 22; by birds  
6. 19; by monkeys 5. 26; 7. 21; 17.  
25

Minnow [*?*] (*λωψ*) 1. 58  
Minos, his son 5. 2  
Mithridates, king of Pontus, his body-  
guard 7. 46  
Mnemonic systems 6. 10(ii)  
Mneuis, sacred bull 11. 11  
Moeris, lake 6. 7  
Moesia, mares in 15. 25; oxen in 2. 53;  
M. Inferior, fishing in 14. 25  
Mole (*δαρδαλός*), none in Boeotia 17.  
10  
Mollusca, Cephalopod (*μαλάκια*), see  
Cephalopod Mollusca  
Molossia, dogs of 3. 2; 10. 41; 11. 20  
Monkey (*πῆθρος*), and cats 5. 7;  
imitative faculty 5. 26; 7. 21; 17.  
25; large, in India 17. 25; and  
leopard 5. 54; 8. 6; lion eats 5. 39;  
15. 17; in Prasiea 16. 10; 17. 39;  
satyr-like 16. 21; scalds baby 7. 21;  
three kinds 15. 14; young of 7. 47.  
See also Baboon, Gorilla, Keops,  
Mandrill, Onocentaur, Sphinx  
Monkey-fish (*πῆθρος θαλάσσιος*), see  
Sea-monkey  
Monkey-spider (*πῆθρος*) 6. 26  
Moon (*σελήνη*), effect on fish and  
animals 9. 6; 15. 4; elephants  
worship 4. 10; and epilepsy 14. 27;  
and ibis 2. 35, 38; Nemean lion and  
12. 7; pigs sacrificed to 10. 16  
Moon-fish (*σελήνη*) 15. 4  
Mooring-stone (*εἰναία*) 12. 43  
Moors, hunt for elephants' tusks  
14. 5; and lions 3. 1; also 14. 6.  
See also Mauretania  
Moray (*μύραινα*), and conger-eel 5. 48;  
and crayfish 1. 32; 9. 25; and  
cuttlefish 1. 32; escapes capture  
1. 33; mates with viper 1. 50;  
9. 66; miraculous cure by 11. 34;  
numbered by fennel 1. 37; tame  
8. 4(i); also 8. 13; 9. 40; 11. 37  
Mosquito (*κάνωσι*), bait for fish  
14. 22; plague of mm. 17. 40  
Moth (*ἀλγύνη*, f.l.; qu. leg. *φάλα-  
κας*?), and bees 1. 58.  
Mousse (*μῦς*), and dead bodies 5. 49;  
in Egypt 6. 41; escapes drowning  
5. 22; at Hamaxitus 12. 5; liver of  
2. 56; in Pontus 6. 41; plagues of  
mice 12. 5; prolific 9. 3; 17. 17;  
proverb rel. to 12. 10; quits falling  
houses 6. 41; 11. 19; reverses  
Heracles 6. 40; salacious 12. 10;

## INDEX: ENGLISH

shower of mice 2. 56; called *smi-  
thus* 12. 5; in Thebaid 2. 56;  
various kinds 15. 26; as weather-  
prophet 7. 8; also 9. 41. See also  
Acomys, Fieldmouse, Jerboa, Rat  
Mule (*ἡμίονος*), aged 6. 49; 7. 13;  
how produced 12. 16; Indian 16. 9;  
small kind 16. 37; snakes eat dead  
2. 7; sterile 12. 16; (*δρεῖς*) Thales  
and 7. 42  
Mullein (*φλόμος*), and tadpoles 1. 58  
Mullet, Grey (*κεντέριος*) and basse 5.  
48; also 7. 19; 9. 7(i); (*κέφαλος*),  
frugality 1. 3; how caught 13. 19;  
also 14. 22; (*κ. ὀξύργχος*) amorous  
nature; how caught 1. 12  
—, Red (*τράκλη*), bears thrice a year  
9. 51; 10. 2; cooking of 10. 7;  
gluttony 2. 41; how caught 12. 42;  
not eaten at Eleusis 9. 51, 65  
Murder, revealed by dog 7. 10; — by  
elephant 8. 17  
Music, and boars 12. 46; crabs 6. 31;  
dolphins 2. 6; 11. 12; elephants  
2. 11; 12. 44; mares 12. 44;  
15. 25; sheep 7. 27; sprats 6. 32;  
stags 12. 46; sting-ray 1. 39; 17. 18  
Mussel (*κόγχη*), and pelicans 3. 20  
Mustard (*νᾶπν*), fatal to crested lark  
6. 46  
Muzzle (*κρυμός*), for horses 13. 9  
Myconus, isl., no bees on 5. 42  
Mylassa, in Caria 12. 30  
Myllus (*μύλλος*), fish of the Danube  
14. 23  
Mynah (*ἀγρεύς*), Indian bird 8. 24;  
(*κερκάριος*) 16. 3; (*κερκάριος*?)  
15. 14  
Myra, shrine of Apollo at 12. 1; also  
8. 5  
Myron, *epit.*  
Myrtle (*μυρτιά*), charm against sor-  
cery 1. 35  
Myrus (*μύρος*), fish 14. 15  
Mysia, see Moesia  
Mysteries, see Eleusinian Mysteries  
Mytilene 14. 29  
Nabis, king of Sparta 5. 15  
Naples 2. 56  
Naxos, isl. 15. 5; sheep in 11. 29  
Neades, monsters, proverb rel. to  
17. 28  
Nemea, Lion of 12. 7  
Neocles, father of Themistocles 7. 27

Nereids 12. 45; 14. 28  
Nereus 14. 28  
Nerites, myth of 14. 28  
Nestor, Greek hero 10. 8  
Nettle (*κνίδη*), seed as stimulant 9. 48;  
also 7. 35  
Neuri, Scythian tribe, their cattle  
5. 27; 16. 33  
Nifas, in Macedonia, proverb rel. to  
15. 20  
Nicaea, in Bithynia 7. 8  
—, female elephant, nurses baby 11. 14  
Nicias, huntsman 1. 8  
Nicomach, of Cyprus 11. 40  
Nicomedes, king of Bithynia 12. 37  
Night-hawk (*κνίμυς*) 12. 4  
Nightingale (*ηδύων*), in captivity 3. 40;  
5. 38; changes colour 12. 28; song  
of 1. 43; 5. 38; 12. 28  
Nightmare, caused by hyena-fish  
13. 27  
Nile, river, crocodiles in 5. 23; flood  
foretold 5. 52; 10. 19; in flood  
10. 43; 11. 40; hippopotami in  
5. 53; renders flocks fertile 3. 33;  
snakes in 2. 38; also 9. 18; 10. 45,  
46; 11. 10; 12. 4  
—, Perch (*οἰανός*) 12. 29  
Noises, of various animals 5. 51  
Nomads, of Libya 6. 10(i)  
Nomaee, Libyan tribe, and lions 17. 27,  
41  
Numbers, see Arithmetic  
Numbness, objects producing 1. 36  
Nut (*κάρυον*), fatal to tadpoles 1. 58  
Oak (*δρῦς*) 1. 45; 14. 25  
Oar-fish [*?*] (*γέρας*), see Crane-fish  
Ocean, see Atlantic Ocean  
Ochus, see Artaxerxes III, king of  
Persia  
Octopus (*ποταπίους*), bite of 5. 44;  
changes colour 1. 32; and crayfish  
*ib.*; 9. 25; 10. 38; and eagle  
7. 11; eats fruit 9. 45; — own  
tentacles 1. 27; 14. 26; incontinen-  
ce 6. 28; and lobster 6. 22;  
monstrous, at Puteoli 13. 6; and  
moray 1. 32; none in Euxine 4. 9;  
and olive-bough 1. 37; and rue *ib.*;  
voracity 1. 27; also 11. 37  
Ocyrtus (*ὀκυρτός*), bird 12. 4  
Odysseus, and Antenor 14. 8; and  
Rhesus 16. 25; also 5. 54  
Oedipus 3. 47

# INDEX: ENGLISH

Oeneus, father of Meleager 4. 42  
Oil (*έλαια*), from fish 12. 41; (*έλαιον*) applied to wounds 2. 18; dead body in 9. 19; keeps teeth white 1. 48; kills insects 4. 18; of roses 14. 9; self-igniting, from snake 5. 3; from sheep's tail 4. 32; trap for jack-daws 4. 30; — moths 1. 58  
Old age, elephants respect 6. 61; and snakes 6. 51; and cephalopod mollusca 11. 37  
Olenus, in Achaia 5. 29  
Olive-tree (*έλαια*), fig-tree growing on 9. 37; leaves as fodder 16. 32; none in India 13. 18; and octopus 1. 37; pole from 12. 43  
—, Wild (*κότμος*), crown of, at Olympia 6. 1  
Olympia, bronze mare at 14. 18  
Olympias, mother of Alexander the Great 12. 6  
Olympic Games, flies avoid 5. 17; 11. 8; horses victorious at 12. 40; women excluded from 5. 17; also 6. 1; 7. 8  
Olympus, mt, wolves avoid 3. 32  
Ombos, in Egypt, crocodiles at 10. 21, 24  
Onion (*κρόμμυον*) 10. 10  
Onocentaur (*δνοκενταύρα*), ape 17. 9  
Onomarchus, Tyrant of Catana, and tame lion 5. 39  
Onuphis, sacred bull 12. 11  
Ophiogenes (*οφιογενής*, *οί*) 12. 39  
Ophthalmia, cure for 14. 15; in elephants 13. 7  
Opium 4. 41a  
Oracle, at Didyma 13. 21. *See also* Delphi  
Oraea, in Gedrosia 15. 25  
Orchomenus, moles at 17. 10  
Orestes 1. 24  
Orion (*ὄριων*), fabulous bird 17. 22  
—, Boeotian hunter 10. 45  
Orites (*ὀρίτης*), hawk 2. 43  
Oroetes, Persian satrap 7. 11  
Orontes, river 12. 29  
Ortolan (*κεγχρύς*) 13. 25  
Osiris 10. 45, 46  
Osmylus (*ὀσμύλος*), kind of cuttlefish 5. 44; eats fruit off trees 9. 45  
Ossa, mt, 8. 11  
Ostrich (*στρουθὸς μεγάλη*), eggs 4. 37; — eaten in India 14. 13; fowls and 5. 50(i); growth 9. 58; how caught

14. 7; self-defence 4. 37; wings 2. 27; 8. 10  
Otolith, in fishes 6. 30; 9. 7(i)  
Otter (*ἐνυδρίς*) 11. 37; (*κύων ποτάμιος*) medicinal properties 14. 21  
Owl (*γλαύξ*), and crows 3. 9; 5. 48; ill-omened 10. 37; none in Crete 5. 2; as weather-prophet 7. 7; its wiles 1. 29; also 15. 28  
—, Little Horned (*σκόπῳ*) 15. 28  
Ox (*βοῦς*), bees born from carcase 2. 57; in Buboea 12. 36; freak 11. 40; hoofs 11. 37; hornless 12. 20; — in Moesia 2. 53; horns 12. 19; — on shoulders 5. 27; memory 4. 35; 6. 10(ii); ox-races 15. 24; services to man 2. 57; teeth 11. 37; threshes corn 4. 25; two kinds 15. 14; as weather-prophet 7. 8; wolves and 8. 14. *See also* Bull, Cattle, Cow  
Oxyrhynchus (*ὀξύρυγχος*), fish 10. 46; 11. 24. *See also* Sturgeon  
Oyster (*ὄστρεον*), herons and 5. 35; in Red Sea 10. 13; starfish and 9. 22; also 11. 37. *See also* Pearl-oyster, Red Thorny Oyster  
— - green (*βρόν*) 13. 3  
Paederasty 6. 15  
Paeonia, aurochs in 7. 3; lake in 17. 30; women of 7. 13  
Palatine hill, in Rome 10. 22  
Pallor, toad causes 17. 12  
Palm-grove (*φοινικὼν*), of Ceylon 16. 18. *See also* Date-palm, Dwarf-palm  
Pamphylia 8. 28  
Pan, shrine of, at Aule 11. 6  
Panathenaea, *see* Quinquatrus  
Pancynium (*παγκύνιον*), poisonous sea-weed 14. 24  
Pandareus 5. 38  
Pangaeus, mt 3. 21  
Pangolin (*παττάγης*) 16. 6  
Pantacles, Spartan Ephor, killed by dogs 11. 19  
Panther (*πάνθηρ*), tamed 15. 14; young of 7. 47. *See also* Leopard  
Paphlagonia, partridges in 10. 35; 11. 40  
Pappus (*πάππος*), bird 3. 30  
Papyrus (*βύβλος*) 12. 43  
Parasite (*παρσίτος*), among fishes 9. 7(ii)

# INDEX: ENGLISH

Pareas (*παρείας*), snake 8. 12  
Paris, and Antenor 14. 8; and Menelaus 1. 26; 7. 19; 10. 1  
Parium, birds around 5. 1  
Parrot (*ψιττακός, ουττακός*), in India 13. 18; 16. 2, 15; also 6. 19  
— Wrasse (*σκάπρος*), gall of, and jaundice 14. 2; how caught 1. 2; 12. 43; regurgitates food 2. 54; rescues companions 1. 4  
Parthenon, at Athens 6. 49  
Parthians 9. 29; 10. 34  
Partridge (*πέπρις*), and Artemis 10. 35; as decoy-birds 4. 16; double heart in 10. 35; 11. 40; eggs 10. 35; eludes hunters 3. 16; 11. 38; impregnation of female 17. 15; incontinence 3. 5, 16; 4. 1, 16; 7. 19; medicine for 5. 46; of Paphlagonia 10. 35; 11. 40; pugnacity 3. 16; and ring-dove 5. 48; and sorcerers 1. 35; three kinds 4. 13; and tortoise 4. 5; varying notes 3. 35; young of 3. 16; 4. 12; 11. 38; also 13. 25; 16. 7. *See also* Sand-partridge  
— -catcher (*περδικοθήρας*), bird 12. 4  
Parturition, easier in warm climates 12. 17  
Parysatis, sister and wife of Darius Ochus 6. 39  
Patavium 14. 8  
Patroclus 1. 42; 2. 18; 5. 1; 7. 27; 13. 7; 14. 25  
Pea (*φρέβανθος*) 9. 39  
Peacock (*ταῦς*), described 5. 21, 32; and evil eye 11. 18; in India 13. 18; 16. 2; pea-ben and eggs 5. 32; tale of a sacred 11. 33; also 3. 42  
Pearl (*μαργαρίτης*) 10. 13; 15. 8  
— oyster (*μαργαρίτης*), Indian and other 15. 8  
Pelsamyd (*πελσαμύς*), how caught 15. 10; (*δύα*) in Indian Ocean 16. 12  
Pelens 2. 18  
Pelias 5. 1  
Pelican (*πελεκάν*), feeds young 3. 23; and mussels 3. 20; and quail 6. 45  
Pelinnaeus, mt, snake on 16. 39  
Pelion, mt 1. 56  
Peloponnesse, no lions in 3. 27  
Peloponnesian War 11. 27  
Penthouse (*χελώνη*), 5. 3  
Peony (*δυνακός*), how plucked 14. 27; also 14. 24  
Pepper (*πέπερις*) 9. 48  
Perch (*πέρις*) 14. 23, 26. *See also* Nile Perch, Sea-perch  
Perfume, *see* Scent  
Perimula, isl. and city 15. 8  
Persea-tree (*περσέα*) 10. 21; 11. 40  
Persephone 9. 65; 12. 10  
Persepolis 1. 59  
Perseus (*περσεύς*), fish 3. 28  
—, son of Zeus, and frogs 3. 37; and sea-cicada 13. 26; also 3. 28  
Persia, camels in 11. 36; dyed garments in 4. 46(i); embroideries in 5. 21; horses of 3. 2; 11. 36; — trained for war 16. 25; ingratitude punished in 8. 3; scorpions in 15. 26; also 1. 14; 2. 11  
—, king of 3. 13; 4. 21, 41, 46(i); 10. 6; 15. 26  
Persian Gulf 11. 9a  
Persian War 11. 27; 12. 55  
Phagrus (*φάγρος*), fish, foretells rise of the Nile 10. 19; otolith in 9. 7  
Phalacra, in India 8. 15  
Phalacrus, *see* Phaylus  
Pharos, isl., snakes in 9. 21; also 9. 50  
Phaselis, in Lydia, wasps expel populace 11. 28  
Phaylus, Tyrant of Ambracia 12. 40  
Pheasant (*φασιανός*), in India 13. 18. *See also* Manal Pheasant  
Phellus 8. 5  
Pheneus, in Arcadia, lake at 3. 38; white ants in 4. 5; also 10. 40  
Philip, king of Macedonia, loses an eye 9. 7(ii); also 8. 1  
Philo Xenus, musician 2. 11  
Phocion 12. 6  
Phoenixia, cows of 16. 33  
Phoenix (*φοίνιξ*) 6. 58  
—, Water- (*φοίνιξ ὕψος*), *see* Water-phoenix  
Phrygia, death-penalty in 12. 34; grove of Artemis in 12. 39; snakes in 2. 21  
Physa (*φύσα*), fish 12. 13  
Pioris (*πιόρις*), charm against sorcery 1. 35; snakes eat 3. 4  
Pierus, mt, lake on 3. 37  
Pig (*γούρος, σὺς, ὄς*), cannibal 7. 19; dumb 3. 38; Egyptians hate 10. 16; and elephant 1. 38(i); 8. 28; 16. 36; feet 11. 37; flesh of 9. 28; — as poultice 13. 7; gluttony

# INDEX: ENGLISH

10. 16; and hemlock 4. 23; horned 5. 27; 17. 10; and master's voice 8. 19; none in India 3. 3; 16. 37; prolific 12. 16; how punished at Salamis 5. 45; sacrificed at Eleusis 10. 16; and salamander 9. 28; separated from sow 5. 45; solitary 7. 47; as weather-prophet 6. 16; 7. 8; winged 12. 38  
 — Wild (ὁς ἀγριος), in Armenia 17. 31; bristles of, for fishing 12. 43; called *μολοβρίτης* 7. 47; habits 5. 45; and music 12. 46; none in India 3. 3; 16. 37; — Libya 17. 10; prepares for battle 6. 1; teeth 11. 37; young of 7. 47; also 8. 1, 2; 17. 26  
 Pigeon (*περιστέρα*), and Aphrodite 4. 2; and birds of prey 3. 45; 5. 50(i); continence 3. 5; fear of man 3. 16; and turtle-dove 5. 48; and young 3. 45; also 4. 68  
 Pillars of Heracles 17. 14  
 Pilot-fish (*πομπίλος*), and dolphins 15. 23; myth of *ib.*; and ships 2. 15  
 Pindus, son of Macedon, and serpent 10. 43  
 Pine-tree (*πένικη*), firesticks of 12. 43; (*πένικη*) *ib.*; crown of, at Isthmian games 6. 1  
 Pinna (*πίννη*), and crab 3. 29  
 Pipe (*αὐλός*), and boars and stags 12. 46; and horses 12. 44; and wolves 11. 28  
 Pipe-fish (*βελόνη*), and young 9. 60; 15. 16  
 Piper (*κόκκυξ*), fish 10. 11  
 Pirates, wrecked by pigs 8. 19  
 Pisander, Athenian demagogue 4. 1  
 Pisistratus, son of Nestor 9. 60  
 —, Tyrant of Athens 5. 10; 15. 5n.  
 Pitch (*πίττα*), as depilatory 13. 27; used in fishing 12. 43; also 16. 36  
 Plaice (*στρουθός*) 14. 3  
 Plane-tree (*πάρανος*), its leaves numb bats 1. 37  
 Plants, paradoxa rel. to 9. 31–3, 37  
 Pleiads, constellation 5. 12  
 Plover, Egyptian, see Egyptian Plover  
 Pluto, Chasm of, in Ariana 16. 16  
 Po, river, see Eridanus  
 Poekile Stoa, at Athens 7. 38  
 Poison, for animals, birds, etc. 6. 46; victims of 5. 29. Antidotes: elephant-fat 1. 37; rue 4. 4; 6. 12; unicorn's horn 3. 41; wild ass's horn 4. 52  
 Polus, tragic actor, his dog 7. 40  
 Polykrates, Tyrant of Samos 7. 11  
 Polydamas, Trojan hero 8. 5  
 Polydamma, wife of Thonis, king of Egypt, and Helen 9. 21  
 Polyeidus, son of Coeranus, sooth-sayer 5. 2; 8. 5  
 Polynotus, painter 7. 38  
 Pomegranate (*σίνη*), fatal to certain birds 6. 46  
 Pompeius Magnus, Gnaeus, his murder 12. 6  
 Pompeius Rufus, Quintus, 9. 62  
 Pondweed (*ποταμογέτωρ*), and kite 6. 46  
 Pontus, in Asia Minor, foxes in 6. 24; mice in 6. 41; porpoises off 5. 4; sheep in 5. 27; 11. 29  
 —, river of Thrace 9. 20  
 Poplar-tree (*αἰγέρος*), blister-beetles on 9. 39; use in fishing 13. 28  
 Poppy (*μύκων*), and bees 1. 58  
 Porcupine (*ὄστρις*), in Libya 12. 26; self-defence 1. 31; young of 7. 47  
 Poroselene, boy and dolphin at 2. 6  
 Porpoise (*φάκωνα*) 5. 4  
 Porus, Indian king, and elephant 7. 37  
 Poseidon, and Achilles 1. 34; Averter of Disaster 15. 6; crabs sacred to 17. 1; hymn to 12. 45; and Nerites 14. 28; also 9. 35; 13. 21; 14. 18; 15. 2, 23  
 Potniae, in Boeotia, spring at 15. 25  
 Pots, Festival of (*Χύτροι*) 4. 43  
 Prasiaea, Prasil, elephants of 13. 8; honey in 15. 7; king of 16. 9, 20; monkeys in 16. 10; 17. 39; — sent to 16. 21  
 Prawn (*καρίς*), bait for wrasse 1. 15; Indian 16. 13; kills basse 1. 30; also 11. 37  
 Prepon (*πρέπον*), fish 9. 38  
 Prester (*πρηστήρ*), snake, effects of bite 17. 4; syn. of dipsas 6. 51  
 Priam, king of Troy 6. 50  
 Pricket (*κευός*), of India 17. 26; of Libya 14. 14  
 Pristis (*πρήστis*), fish 9. 49  
 Procles, king of Sparta 12. 31  
 Progne 2. 3n.; 7. 15  
 Prometheus 1. 53; 6. 51  
 Prophetic power in animals 6. 16; 11.

# INDEX: ENGLISH

19; in crocodile 8. 4(ii); in swallow 10. 34. See also Weather-prophets  
 Propontis, fish winter in 10. 6; tunny in 15. 5  
 Proteus, sea-god 9. 50  
 Proverbial sayings:  
 'bad egg of a bad raven' 3. 43  
 'Cadmean victory' 5. 11  
 'friends must be of one's own age' 1. 46  
 'hungry wolf' 7. 11  
 'mark a place only by the stars' 2. 7; 7. 48  
 'more talkative than a turtle-dove' 12. 10  
 'a mouse's death' 12. 10  
 'Muses and Graces are alien to them' 12. 6  
 'ox and dolphin have nothing in common' 14. 25  
 'roar louder than the Neades' 17. 28  
 'scorpion under every stone' 15. 26  
 'truer than what occurred by the Sagras' 11. 10  
 'try a throw of the dice' 8. 1  
 'wag-tails' (i.e. poor men) 12. 9  
 'wax-moth's fate' 12. 8  
 'when Nibas crows' 15. 20  
 'weaving a gnawing itch for one-self' 1. 38(ii)  
 Prytaneum, at Athens 6. 49  
 Psammenitus, king of Egypt 10. 21  
 Psammitichus, king of Egypt 17. 6  
 Psylli, Libyan tribe, and cerastes 1. 57; 16. 28; and snakes, spiders, scorpions 16. 27  
 —, Indian tribe, their animals 16. 37  
 Ptolemaeus, river 12. 29  
 Ptolemy, —, king of Egypt, and crocodiles 8. 4(ii)  
 — II, king of Egypt, 'Philadelphus', 3. 34; 6. 15; 9. 58; 11. 25; 16. 39  
 — III, king of Egypt, 'Euergetes', 16. 39  
 — IV, king of Egypt, 'Philopator', sacrifices elephants 7. 44  
 — XII, king of Egypt, 'Anuletes' 12. 6n.  
 — XIII, king of Egypt 12. 6n.  
 Pulse (*δάρπον*) 16. 14, 32  
 Purge (*συνπαισμός*) 5. 46. See also Clyster  
 Purple Coot (*πορφύρεων*) and cock 5. 28; habits and character 3. 42; jealousy 5. 28; 7. 25; 8. 20; 11. 16  
 Purple Shellfish (*πορφύρα*), dye from 15. 10; 16. 1; how caught 7. 34; in Indian Ocean 16. 12; and moon 9. 6; also 7. 31; 11. 37  
 — Snake (*πορφυροῦς ὄφis*) 4. 36  
 Puteoli, see Dicaearchia  
 Pygmies, and their queen 15. 29  
 Pyralis (*μυρᾶλλis*), kind of pigeon [?], and turtle-dove 4. 5; 5. 48  
 Pyramus, river 12. 29  
 Pyre, see Funeral pyre  
 Pyrrhus, king of Epirus, called 'Eagle' 7. 45(iii); defeated by Romans 1. 38(i); and dog 7. 10; and elephant 7. 41; killed at Argos 10. 37; and owl *ib.*; and tame eagle 2. 40; also 10. 34  
 Pythagoras, of Samos 5. 11; 9. 10; disciples of, their doctrine rel. to the ass 10. 28  
 Pythian Games 6. 1  
 Pythocares, piper, and wolves 11. 28  
 Python [?] (*δράκων*), and elephant 5. 48; 6. 21, 22; and weever 14. 12  
 — serpent slain by Apollo 11. 2  
 Quadruplets, Indian sheep and goats bear 4. 32; lions bear 4. 34  
 Quail (*δρυς*), in Egypt 7. 9; and pelican 4. 45  
 Quinquatrus (*Παναθήναια*), Roman festival 9. 62  
 Quintuplets, goats bear 3. 33; lions bear 4. 34  
 Rabbit (*κόκκυλος*) 13. 15  
 Rain, foretold by frogs 9. 13; — by goats, cattle, etc. 7. 8  
 Rainbow Wrasse (*λουλῆs*) 2. 44  
 Raisins (*δοραφῆs*) 10. 10  
 Ram (*κρῖς*), battles between rams 15. 15; elephant dreads 1. 38(i); loves Glaucus 5. 29; 8. 11; position at rest 10. 18; also 7. 27  
 — fish (*κρῖς θαλάσσιος*) 9. 49; 15. 2  
 Rat (*μῦς*) 5. 14(i); 17. 17  
 Raven (*κόραξ*), blackens hair and teeth 1. 48; and bull 5. 48; damages ships 2. 48; daring 2. 51; in divination 1. 48; and dove 6. 45; eats parents 3. 43; in Egypt 7. 18; in falconry 4. 26; food 2. 51; and fox *ib.*; and hawk 5. 48; imitates sounds 2. 51; 6. 19; and kite 4. 5;

# INDEX: ENGLISH

- and merlin 2. 51; myth of its thirst 1. 47; on the Nile 2. 48; and rocket 6. 46; sacred to Apollo 1. 48; 7. 18; and sea-hawk 6. 45; and sorcerers 1. 35; and water-pot 2. 48; as weather-prophet 7. 7; and young 2. 49; *also* 13. 11
- Ray (fish), *see* Horned Ray, Sting-ray, Torpedo
- Red Mullet, *see* Mullet, Red
- Sea, crabs in 17. 1; oysters in 10. 13; pearl-o. in 15. 8; snakes in 17. 1; turtles in 4. 28; various other fish in 3. 18, 28; 10. 20; 11. 21, 23, 24; 12. 24, 25, 27; 16. 13; 17. 6; *also* 11. 9; 17. 8
- Thorny Oyster (σφόνδυλος) 9. 6
- eed (κάλαμος), charm against sorcery 1. 35; numbs snakes 1. 37
- warbler (καλαμοδότης), and cedar 6. 46
- Reindeer 7. 39n.
- Rennet (ρόδος) 14. 11
- Reptile (ἐρπετόν), none in Clarus 10. 49; — Crete 3. 32; and yew-tree 9. 27
- Reticulum (κεκρίφαλος, second stomach of ruminants) 5. 41
- Rhacilla (οὐραχός), of wheat 6. 43
- Rhaucus, in Crete, plague of bees at 17. 35
- Rhégium, cicadas in 5. 9
- Rhenea, island, no martens in 5. 8
- Rhesus, of Thrace, his horses 16. 25
- Rhinoceros (ῥινόκερος), and elephant 17. 44. *See also* Cartazonus
- Rhipaean mts 11. 1, 10
- Rhithymna, in Crete *ib.*, 14. 20
- Rhizophagi, Indian (?) tribe 17. 40
- Rhocca, in Crete, dogs at 12. 22; temple of Artemis at *ib.*, 14. 20
- Rhododendron (ροδοδάφνη), *see* Rose-laurel
- Rhoeteum, prom. and town in Troad, centipedes at 11. 28; 15. 26
- Rhyndacus, river 2. 21
- Rice (ῥυζία), monkeys and 16. 10; wine from 13. 8
- Ring-dove (ῥάττα), continence 3. 44; and cuckoo 3. 30; medicine for 5. 46; and partridge 5. 48; and sorcerers 1. 35; *also* 4. 58
- Rivers, paradoxa rel. to 8. 21; 9. 29; 10. 33, 40; 12. 36, 41; 14. 19; 15. 25
- Robin (ἐρθρακος), as weather-prophet 7. 7
- Rock-dove (ολνός) 4. 58
- Rocket (εὐζωμιον), plant, and raven 6. 46
- Roe-deer (πρόξ) 7. 19
- Roller (?) (σάλπιγξ), bird 6. 19n.
- Romans, in Egypt 11. 27; *also* 14. 25
- Rome, colony of Alba Longa 11. 16; elephants in 2. 11; Gauls sack 12. 33
- Romulus, and vultures 10. 22
- Rope (σεῦρά), of galingale 12. 43; of goats' hair 16. 30; (σχοίνος) 10. 10; (δελον) of white flax 5. 3
- Rose (ρόδον), and beetles 4. 18; oil from 14. 9
- coloured Pastor (σελευκός) 17. 19n.
- laurel (ροδοδάφνη), flute of r.-l. wood 12. 44; geese avoid 5. 29
- Rosemary frankincense (ἀιβανωτός), and snakes 9. 26
- Rue (πήγανον), and octopus 1. 37; and snakes 4. 14; 6. 12
- Ruff (μέμνον) 5. 1
- Ruminants (μηρυκαζοντα, τὰ), stomachs of 5. 41
- Runner-crab (δρομάς) 7. 24
- Rush (ῥύον) 14. 14
- Rutulians 11. 16
- Sacae 4. 21; 5. 51
- Sacrilege, revealed by dog 7. 13; — hawk 2. 43; — wolf 10. 26
- Sagaraeans, and camels 12. 34
- Sagras, river 11. 10
- Salamander (σαλαμάνδρα), and fire 2. 31; and pig 9. 28; *also* 11. 37
- Salamis, isl. off Attica 12. 33; town in Cyprus, pigs in 5. 45
- Salpinx (σάλπιγξ), bird 6. 19
- Salt (ἅς), erotic stimulant 9. 48; mice and 9. 3; mule and 7. 42
- Samos, monsters in 17. 28; stolen gold in 12. 40; swallows in 17. 20; temple of Dionysus in 7. 48
- Samothrace, gods of 15. 23
- Sand-partridge (συντοπέρδις) 16. 7
- Saracori 12. 34
- Sardes, crimson dye from 4. 46(i)
- Sardine (χαλκός) 1. 58
- Sardinia, goats of 16. 34; strait between S. and Corsica 15. 2
- Sargus (σαργός), fights over female 1. 26; and goats 1. 23; how caught 1. 23; 13. 2

# INDEX: ENGLISH

- Saronic Gulf 15. 9
- Sarus, river 12. 29
- Satniois, river 8. 21n.
- Satyr (σάτυρος), (i) Indian monkey 16. 15, 18; (ii) companion of Silenus 16. 21
- Saupe (σάπυ) 9. 7(i)
- Saw-toothed animals (καρχαρόδοντα, τὰ) 11. 37
- Scaly creatures (φολιδωτά, τὰ) 11. 37
- Scamander, river, turns sheep yellow 8. 21
- Scarab (κάνθαρος) 10. 15
- Scent (μύρον), bees dislike 5. 11; beetles and 1. 38(ii); 6. 46; elephants and 1. 38(i); horses and 16. 24; stimulates he-goats 9. 54; tanners and 1. 38(ii); vultures and 3. 7; 4. 18
- Schall (χοίρος), fish 14. 23
- Sciatica (ισχίον νόσος), remedy for 7. 30
- Scindapsus, musical instrument 12. 44
- Sciratae, Indian tribe, their noses 16. 22; snakes among *ib.*
- Scolopendra, Sea- (σκολοπένδρα θαλαττία), *see* Sea-scolopendra
- Scorpion (σκορπίος), and aconite and hellebore 9. 27; born from dead crocodile 2. 33; at Ooptos 10. 23; with double sting 16. 42; in Ethiopia 8. 13; and gecko 6. 22; and hawk 10. 14; on mt Latmus 5. 14(ii); in Libya 6. 23; many kinds 6. 20; none in Clarus 10. 49; in Persia 15. 26; plague of ss. 17. 40; and Psylli 16. 27; sting of, and human spittle 9. 4; winged 16. 41, 42
- fish (σκορπίος) 17. 6
- Scyros, island, goats of 3. 33; *also* 4. 59
- Scythia, arrow-poison in 9. 15; asses of 10. 40; bees in 2. 53; fuel in 12. 34; language of 5. 51; oxen of 2. 53; sheep of 16. 26
- king of 4. 7
- Minor 14. 25n.
- Sea, depth explored 9. 35; fresh water in 9. 64
- anemone (δκαλήφη) 7. 35; 11. 37
- bream (φάγρος), otolith in 9. 7(i)
- calves (καστορίδες, αἱ), cry, ill-omened 9. 60
- cicada (ῥέντις ἐνδύλος) 13. 26
- Sea-cole (κράμβη) 13. 3
- crane, *see* Crane-fish
- eagle (ἀλσέτος) 3. 45; 5. 50(i)
- hare (λαγώς θαλάττιος), (i) mullet eats 9. 51; poisonous 2. 45; (ii) of the Indian Ocean 16. 19
- hawk (λέραξ πελάγιος), and raven 6. 45; (ἀρπη?) 4. 5n.
- horse (ἵπποκαμπος) 14. 20
- hyena (ῥαῖνα), *see* Hyena-fish
- leopard (πάρδαλις), *see* Leopard-fish
- lion (λέων θαλάττιος) (i) large lobster 14. 9; (ii) unknown sea-monster 9. 49
- mew (ἄλρος), its enemies 4. 5; enemies and friends 5. 48; feather as bait for fish 15. 10; and pomegranate 6. 46; and snails 3. 20; *also* 15. 23
- monkey (πῆθηκος θαλάττιος), described 12. 27; and dolphin 15. 17
- monster (κῆτος), in Indian Ocean 16. 12, 13; 17. 6; in Mediterranean 17. 6; struck by thunderbolt 13. 20
- perch (χάννα) 4. 5
- perch, Great (ὀρφέως), *see* Great Sea-perch
- ram (κρίως θαλάττιος), *see* Ram-fish
- scolopendra (σκολοπένδρα θαλαττία), described 13. 23; and human spittle 4. 22; 7. 26; sting of 7. 35
- sheep (πρόβατον) 9. 38
- snail (κοχλίας θαλάττιος) 11. 21
- urchin (ἐχίνος), in Indian Ocean 16. 12; medicinal uses 14. 4; *also* 7. 33; 9. 47; 11. 37; 12. 25
- Seagull (ἀλθίνα), its enemies 4. 5
- Seal (φάκη), loves diver 4. 56; its malice 3. 19; and ram-fish 15. 2; on shore 9. 50; viviparous 11. 37; and young 9. 59; *also* 9. 59. *See also* Sea-calves
- Seaweed (μῦνον), various kinds 13. 3; (φύκος) poisonous kind 14. 24
- Seleucus I, king of Syria, 'Nicator' 9. 53; 12. 2
- Sepedon (σπεδών), snake 15. 18
- Séps (σῆψ), snake, its fangs 16. 40
- Serapis, cures horse 11. 31; — man poisoned 11. 34; — man possessed 11. 32; — wasting sickness 11. 35; *also* 10. 28

# INDEX: ENGLISH

Scrippus, island, frogs in 3. 37; people of, and sea-cicada 13. 26  
 Serum (*ζώον*), human 9. 15; from snake 4. 36  
 Senechorus, king of Babylon 12. 21  
 Sex, changed by Caeneus 1. 25; — hyena *ib.*; — Teiresias *ib.*  
 Shark (*κύων θαλάσσιος*), and poisonous seaweed 14. 24; also 2. 13; 9. 49; (*γαλέος*) produces young from mouth 2. 55. *See also* Fox-shark, Gnawer, Hammer-headed Shark  
 Shearwater (*αἰθουα*), gall of, and kite 6. 46; as weather-prophet 7. 7; (*ἀρπη*) and kite 5. 48; sacred to Athena 12. 4; and sorcerers 1. 35; (*ἐρωδιός*) ss. companions of Diomedes 1. 1; as weather-prophet 7. 7  
 —, Little Manx (*κορώνη ἐνάλλα*) 15. 23*n*.  
 Sheatfish (*σάλουρος*), how caught 14. 25; also 12. 14  
 Sheep (*ἀρχηγά, τὰ*), chew the cud 2. 54; (*οἶς*) of Arabia 10. 4; black 3. 32; 18. 33; and goats 5. 48; and hiccups 9. 31; hoofs 11. 37; sexual stimulant for 9. 48; wild, in India 16. 20; (*πρόβατον*) of the Budini 16. 33; in Ceos 16. 32; change colour 8. 21; 12. 36; fertility of 7. 27; fleecelike camel's hair 17. 10; gall-bladder of 11. 29; 18. 26; and he-goat 7. 26; horned 11. 40; in India 3. 3; nature of 7. 19; of Pontus 5. 27; small kind 16. 37; reveals stolen gold 12. 40; teeth 11. 37; as weather-prophet 7. 8; and wormwood 5. 27. *See also* Flocks  
 Shellfish (*κόγχη*), bivalve, large, in Red Sea 10. 20  
 — (*κόγχος*), with spiral shell, called Nerites 14. 28  
 Shield, Argolic 16. 13; Macedonian 15. 21  
 Ship-howler (*ἐλκενής*), fish, *see* Suckling-fish  
 Shrew-mouse (*μυγαλή*), and beasts of burden 6. 22; bite of 2. 37; death of *ib.*  
 Sibratae (*Σιβριται*), Ethiopian tribe and scorpions 8. 13  
 Sicily, festivals of Aphrodite in 4. 2; tunny-fishing off 15. 6; also 7. 25; 11. 4  
 Sieve (*κράσινον*) divination by 8. 5

Sigeum 13. 20  
 Silanio, Roman general [?], his dog 6. 25  
 Silanus, of Ambracia, soothsayer 8. 5  
 Silphium juice (*σῖλπος Κυρηναῖος*) 5. 37; 9. 32  
 Silver-fir (*ἐλάτη*) 15. 5  
 Sinti, Thracian tribe 9. 20  
 Siren (*Σειρήν*) 5. 13; 17. 23  
 — (*σειρήν*), (i) kind of bee 5. 42; (ii) a bird 4. 5  
 Sirius, *see* Dog-star  
 Siskin (*σκάνθος*) 10. 32  
 Sisypheus, king of Corinth 6. 58  
 Sittace, in Babylonia 16. 42  
 Sixty, the number, and crocodiles 10. 21  
 Skate (*βαρίς*) 16. 13  
 Skua, Great [?] (*ἀρπη*) 4. 52*n*.  
 Sleep, hyena induces 6. 14; also 1. 43  
 Slough (*γῆρας*), *See* Old age  
 Smell, sense of, and elephants 9. 56  
 Smelt (*μυμβρός*) 1. 58  
 Snail (*κοχλίας*) 10. 5. *See also* Arseion  
 —, Sea-, *see* Sea-snail  
 Snake (*ὄφης*), anatomy of 5. 31; of Arabia 2. 38; 10. 13; in the Argades river 16. 42; and bees 1. 58; born from the marrow of evil-doers 1. 51; and chameleon 4. 33; coupling of 9. 44; and eagle 17. 37; eats dead mules 2. 7; eggs, poisonous 11. 34; Egyptians bewitch 6. 33; eyesight of 9. 16; harmless to natives 9. 29; and hawk 10. 14; and ibis 2. 38; and ibis's feathers 1. 38(ii); immune in Argos 12. 34; in India 12. 32; 16. 41; length, immense 17. 1, 2; and marten 4. 14; near Metropolis 16. 38; none in Astypalaea 5. 8; — in Crete 5. 2; numbed by reed 1. 37; in Pharos 9. 21; poisons fountain 17. 37; Psylli and 16. 27, 28; punished for manslaughter 12. 32; quits falling house 11. 19; rises upright 6. 18; among the Sciratae 16. 22; at source of Euphrates 9. 29; and stags 2. 9; 8. 6; and Thracian stone 9. 20; and tortoise 8. 5; and Troglodytes 9. 44; two-headed 16. 42; and culture's feathers 1. 45; winged 2. 38; 16. 41; young of 7. 47; also 6. 16; 11. 37. *See also* Reptile

# INDEX: ENGLISH

Snake [Large] (*ὄφικων*), and Apollo 11. 2; bearded 10. 25; 11. 26; in Chios 16. 39; and divination 11. 16; and eagle 2. 26; in Ethiopia 2. 21; 16. 39; and fruit 6. 4; and Halia 12. 39; in India 15. 21; 16. 39; loves Aletas 8. 11; — boy 6. 63; — girl 6. 17; in Phrygia 2. 21; and Pindus 10. 48; and poisonous herbs 6. 4; sacred 11. 17  
 —, Purple, *see* Purple Snake  
 Snake-born, The, *see* Ophiogenes  
 Socles, Athenian, and horse 6. 44  
 Socrates 5. 34; 6. 43  
 Sodium carbonate (*λίτρον*), erotic stimulant 9. 48  
 Soli, in Cilicia 1. 6  
 Solon, Athenian lawgiver 1. 13; 2. 42; 6. 61; 9. 1  
 Sopater 10. 40  
 Soras, king of Perimula 15. 8  
 Sorcery, charms against 1. 35; dangers from 1. 54; Egyptian 6. 33; marten used in 15. 11; toad's blood in 17. 12; also 3. 17  
 Spain, *see* Iberia  
 Spanish Mackerel (*κολλας*), migrations of 10. 6  
 Sparrow (*στρουθός σμικρός*), nests 4. 38; plague of ss. 17. 41; timidity 7. 19  
 Sparta, festivals at 4. 43; ships of, wrecked 11. 19; also 1. 6; 12. 31  
 Sparus, Four-toothed (*συνόδους*) 1. 46  
 Sphinx 12. 7, 38  
 — ape (*σφίγγς*) 16. 15  
 Sphondyle (*σφονδύλη*), *see* Beetle  
 Spider (*ἀράχνη*), its web 1. 21; (*φάλαγγον*) Psylli and 16. 27; four-jawed 17. 40; also 3. 36; 9. 39; (*φάλαγγς*) and bees 1. 58; its web 6. 57; also 10. 49  
 Spindalus (*σπινδαλος*), bird 13. 25  
 Spintharus, musician 2. 11  
 Spiny Dog-fish (*κεντρούλης*) 1. 55  
 Spiral-shell (*σπιδόμβος*) 14. 22  
 Spittle, human (*πύελον, σάλον*), disarms scorpion 9. 4; kills animals 7. 26; — sea-scolopendra 4. 22; 7. 26; — viper 2. 24  
 Sponge (*σπογγή*) 7. 42; 8. 16  
 Sprat (*σπύνη*) 2. 22; (*θρίσος*) and music 6. 32; (*μυαίς*) changes colour 12. 28; also 1. 58  
 Spurge (*γυθιμάλλος*) 1. 58

Squid (*τεuthis*), can fly 9. 52; proboscis of 5. 41; also 11. 37  
 Squill (*σκιλλα*), numbs wolf 1. 36  
 Stag, *see* Deer  
 Star-gazer (*καλλιόνημος*), fish 13. 4  
 Starfish (*δαστήρ*), and oysters 9. 22  
 Starling (*ψάρ*), and garlic 6. 46; (? *δοτερίας*) 5. 36  
 Stephanopolis 12. 30  
 Sting-ray (*τριγων θάλαττα*), deadly 1. 56; 2. 50; 9. 40; kills tree 2. 36; 8. 26; and music 1. 39; 17. 18; also 11. 37  
 Stomachs, in ruminants 5. 41  
 Stone (*λίθος*), carried by bees 5. 13; — geese 5. 29; — sea-urchins 7. 33; effect of, bitten by dog 1. 38(ii); luminous, from stork 8. 22; swallowed by cranes 3. 18; — ostrich 14. 7; — sand partridge 16. 7  
 — curlew (*χαρβαδίσος*), and bitumen 6. 46; cures jaundice 17. 13  
 Stork (*πελαγός*), and bats 1. 37; 6. 45; changed into man 3. 23; Egyptians worship 10. 16; jealousy of 8. 20; medicine for 5. 46; migration of 3. 23; punishes adulteress 8. 20; rewards benefactor 8. 22; and seagull 4. 5; young of 3. 23  
 Storm, signs of coming 7. 7, 8  
 Strymon, river 12. 47; 14. 26  
 Sturgeon (*άντακαίος*), described 14. 26; also 14. 23; (? *έλλου*) 8. 28; (*δέξινυχο*) 17. 32  
 Styx, river in Arcadia 10. 40  
 Suckling-fish (*έκενής*) 1. 36; 2. 17; (*φθελρ*) and dolphin 9. 7(ii)  
 Suckling of young 5. 50(ii)  
 Sumach (*δούς*) 12. 43  
 Sun (*ήλιος*), elephants worship 7. 44; foals sacrificed to 14. 18; lion sacred to 5. 39; and Nerites 14. 28; transforms boy into hoopoe 16. 5; untiring 5. 39; also 12. 7  
 Sura, in Lycia 8. 5  
 Susa, cows of 7. 1; Memnon buried at 5. 1; also 1. 59; 3. 33; 10. 6; 13. 18; 15. 26  
 Swallow (*χελιδών*), and bees 1. 58; 5. 11; and cicada 8. 6; and cockroaches 1. 37; and dead bodies 5. 49; friend of man 1. 52; mating of 2. 3; nest of 3. 24; prophetic powers 10. 34; regains eyesight 2. 3; 17. 20; white 10. 34; 17. 20;

# INDEX: ENGLISH

and young 3. 25; 7. 47; also 6. 19; 9. 17  
Swan (κύκνος), and Apollo 2. 32; 11. 1; 14. 13; and eagle 5. 34; 17. 24; eggs eaten 14. 13; and hemlock 3. 7; song of 2. 32; 5. 34; 10. 36; and water-snake 5. 48; also 5. 50(i); 11. 10, 37  
Sweet-bay, see Bay-tree  
Swimming, of dogs 12. 35; of elephants 7. 15; of rats 17. 17; of stags 5. 56; of wolves 3. 6  
Swine, see Pig  
Sword-fish (εὐπλάς) 9. 40; 13. 4; 14. 23, 26; 15. 6  
Sybaris, dancing horses at 6. 10(i); 16. 23; goat and goatherd at 6. 42; luxurious habits of 16. 23; war with Croton *ib.*  
Sybaris, father of Halia 12. 39  
Syene, phagrus revered at 10. 19  
Syracuse, Dionysius expelled from 5. 10, 15n.  
Syria, stags in 5. 56; also 9. 29; 10. 34  
Syrian Nuthatch (κίανος) 4. 59n.  
Syrtis, sea-monsters off 17. 6; also 16. 28  
Tadpole (γυρίτις), and mullein 1. 58  
Taenarum, promontory 12. 45  
Tanagra, ritter at 13. 21  
Tanus, river 14. 29  
Tanner (βυρσοδέψης), and perfumes 1. 38(ii)  
Taprobane, elephants and forests of 16. 18; people and houses of 16. 17; sea-monsters round 16. 18  
Tarandus [? Elk] 2. 16  
Tarentum, effeminacy of 13. 27; also 8. 22  
Taulantii, Illyrian tribe 14. 1  
Taurus, mts 5. 29  
Taxila, elephants of 13. 8  
Taygetus, mt 3. 27  
Teocinus, river 14. 22  
Teeth, blackened by raven's eggs 1. 48; incisor, in both jaws 11. 37; projecting, animals with *ib.*  
Teiresias, changed his sex 1. 25; also 2. 3; 8. 5  
Telchines 6. 58  
Telamachus 9. 50; also 4. 41n.  
Telephus, king of Mysia 3. 47; also 1. 56n.  
Tenedos, Dionysus worshipped in 12. 34  
Tentyra, in Egypt, crocodiles at 10. 24; hawks worshipped at *ib.*  
Teos, in Asia Minor 7. 29  
Teredon, in Babylonia, rats in 5. 14(i); 17. 17  
Tereus, king in Daulis and Phocis 2. 3  
Testaceans (δοτράκοντα, τὰ), and moon 9. 6; none in Euxine 17. 10; (δοτράκοντα) 11. 37  
Thales, of Miletus, outwits mule 7. 42  
Thebaid, mice in 2. 56  
Thebes, in Boeotia, festivals at 4. 43; marten worshipped at 12. 5; Theban legends 12. 7  
—, in Egypt, people of, fight Romans 11. 27; also 12. 32  
Themistocles, sacrifices to the winds 7. 27  
Theoclymenus, soothsayer 8. 5  
Theodorus, harp-player, his dog 7. 40  
Thermuthis (θέρμουθις), kind of asp 10. 31  
Theron, character in Menander 9. 7(ii)  
Thersander, his daughters 12. 31  
Thesmophoria 9. 26  
Thesprotia 12. 11  
Thessalonica 15. 1, 20  
Thessaly, jackdaws in 3. 12; lake in 3. 37; marriage customs in 12. 34  
Thetis 5. 2  
Thistle (ἀκανθα) 16. 32  
Thonis, king of Egypt, and Helen of Troy 9. 21; also 15. 13  
Thrace, cranes in 2. 1; 3. 13; 15. 9; falcons in 2. 42; honey in 5. 42; ice in 6. 24; lions in 17. 36; river of 8. 21  
Thracian stone 9. 20  
Thrush (κίχλη), markings of 12. 28; and sorcerers 1. 35  
Thunderbolt (σκεπητός) 13. 20  
Thurii, in Bruttium 10. 38  
Thyme (θύμον) 14. 22  
Tidal wave, at Helice 11. 19  
Tieum, in Bithynia 15. 5  
Tiger (τίγρις), and Indian dogs 8. 1; trained 15. 14; young of 7. 47  
Tigris, river 12. 30  
Titmouse (αὐλοβάτος), and bees 1. 58  
Titus, Roman Emperor 9. 11  
Toad (φρύνη), poisonous 9. 11; 17. 12; (φρύνη) and bees 5. 11; two livers in 17. 15  
Toes, animals with 11. 37  
Torpedo (γάγκρη), fish, flesh of, as depilatory 13. 27; numbing action 1. 36; 9. 14; and silphium 5. 37; also 11. 37; 14. 3  
Tortoise (χελώνη χειροάλα), causes Aeschylus's death 7. 16; in Egypt and Arabia 17. 3; in India 16. 14; male and female 15. 19; and partridge 4. 5; its remedy against poison 3. 5; 6. 12; shell of 14. 17; and viper 6. 12; also 11. 37  
— stone (χελωνία) 4. 28  
Touchstone (βάσανος), for gold 3. 13  
Trachis 9. 27  
Transmigration of soul 12. 7  
Trapezus, in Pontus, honey in 5. 42  
Tree, evergreen in India 13. 18; grafting of 9. 37; killed by sting-ray 2. 36; 8. 26; moon-fish and 15. 4  
Tree-medick (κόττις) 6. 42; 16. 32  
Triplets, Indian sheep and goats bear 4. 32; lions bear 4. 34  
Triton, at Tanagra 13. 21; also 14. 28  
Troad, mouse worshipped in 12. 5  
Trochus (τροχός), fish 13. 20  
Troglydites (Τρωγλοδίται), of Arabia 6. 10(i); eat snakes 9. 44; tortoises and vipers in their country 17. 3; also 17. 45  
Troy, country round 10. 37; tomb of Menon near 5. 1; Trojan War 1. 1; — cause of 11. 27  
Trumpet (οὐλαγγέ), compared to braying of ass 10. 28; also 12. 21  
— shell (κίχρη), in Indian Ocean 16. 12; (στρόμβος) 11. 37; 15. 8  
Tunny (θύνος), blood of, as depilatory 13. 27; t-fishing in Euxine 15. 5, 6; habits 15. 3; how caught 13. 16; one-eyed 9. 42; strength 13. 17; and whale 16. 18. See also Pelamyd  
—, Great (ὄγκυνος), see Great Tunny  
Turbot (δούβος) 14. 3  
Turtle (χελώνη θαλαττία), and eggs 5. 52; eyes of, as jewels 4. 28; in Indian Ocean 16. 17; see also 9. 41 note *a*; (χ. ποταύα) in Ganges 12. 41; of India 16. 14  
Turtle-dove (τρογών), continence 10. 33; loquacity of, proverbial 12. 10; and pigeon, pyralis, and greenfinch 5. 48; and pomegranate 6. 46; and pyralis 4. 5; and raven and falcon

# INDEX: ENGLISH

6. 45; and sorcerers 1. 35; white, sacred 10. 33; also 13. 25  
Twilight (ἀνός) 10. 26  
Twins, she-ass never bears 10. 28  
Typhlops (τυφλώψ 'blind-eyes'), lizard 8. 13  
Typho, and ass 10. 28; as crocodile 10. 21  
Tyrants, expelled 5. 10; five notorious 5. 15  
Tyro 11. 18  
Tyrrenian islands 13. 17  
Udad (αἰὲ ἀγριος Λιβυκός) 14. 16  
Ulcers, from scorpion's dung 8. 13  
Unicorn (μονόκερως ἵππος, ὄνος), horn of, protects from poison 3. 41; also 13. 25; 15. 15. See also Cartazonus  
Urine (οὐρὸν), of lynx 4. 17; none in birds of prey 4. 20; retention of, cured 11. 18; snake-bite stops flow 17. 4; spider's bite stops flow 6. 26  
Vaccas, Spanish tribe, funeral customs 10. 22  
Veneti, and jackdaws 17. 16  
Vermilion (κιννάβαρι) 4. 46(i)  
Vervain (διστερεῖον), charm against sorcery 1. 35  
Vibo, Gulf of, tunny in 15. 3  
Vicia 14. 8  
Vine (ἀμπέλος), first cultivated by Icarus 7. 28; gum of, and crane 6. 46; a kind of sea-weed 13. 3; sacred to Heracles 6. 40  
Vinegar (ὄξος) 14. 21  
Viper (ἐχίς, ἐχίδνα), bite of 1. 54; 10. 9; in Egypt and Arabia 17. 3; and human spittle 2. 24; male and female 1. 24; mates with moray 1. 50; 9. 66; none in Clarus 10. 49; poison of, and wasps 5. 16; and tortoise 6. 12; and young 1. 24; 15. 16  
Viviparous animals 2. 52  
Vulpanser, see Egyptian Goose  
Vulture (γύψ), and falcon 2. 42; feathers of, and snakes 1. 45; feeds on corpses 2. 46; 10. 22; and towels 5. 50(i); impregnated by wind 2. 46; killed by perfumes 3. 7; 4. 18; no male birds 2. 46; and pomegranate 6. 46; and Romulus 10. 22; sacred to Hera *ib.*; also 12. 4. See also Aegyptius



# INDEX: ENGLISH

Wagtail (*κίρκλος*) 12. 9  
 Warthog 17. 10n.  
 Wasp (*σφήξ*), and bees 1. 58; born from dead horse 1. 28; and fox 4. 39; how to catch 1. 58; imbibes poison 5. 16; 9. 15; king-wasp 5. 15; no lungs in 11. 37; sting intensified 9. 15; swarm of ww. at Phaselis 11. 28; also 5. 42n. *See also* Laertes  
 Wasps' nest (*ἀνθρήμιον*) 1. 9; (*σφήκια*) 1. 58  
 Water (*ὕδωρ*), craving for, in insanity 14. 20; dead bodies in 9. 19; fresh, in sea 9. 64; —, fish spawn in 9. 59  
 — mint (*καλαμίνθη νοτερὰ*), and snakes 9. 26  
 — phoenix (*φοίνιξ ὕγρος*), fish 12. 24  
 — snake [?] (*ὄφας*), and swan 5. 48; (*ὄφρος*, -a) in Corcyra 8. 13; effects of bite 4. 57; and frog 12. 15; in Indian Ocean 16. 8  
 Waterspout (*πρηστήρ*) 17. 6  
 Wax-moth (*πυραύστης*) 12. 8; also 1. 58n.  
 Weather-prophets, animals as 6. 16; 7. 8; bees 1. 11; birds 7. 7; crane 1. 44; 7. 7; frog 9. 13  
 Web-footed birds (*στεγανόποδα*, τὰ) 11. 37  
 Weddings, crow an omen at 3. 9  
 Weever (*ὄρσκιον θαλάττιος*), fish, described 14. 12; poisonous 2. 50; resists capture 5. 37  
 Wells and springs, effect of moon-fish on 15. 4  
 Whale (*φάλανα*), and dolphin 5. 48; no gills in 2. 52; and tunny 16. 18; viviparous 11. 37; also 9. 50; (*φάσας*) 9. 49  
 —, Killer-, see Killer Whale  
 Wheat (*σπυρός*), ants eat 6. 43; blister-beetles in 9. 39  
 Whelk (*κίρκος*), in Indian Ocean 16. 12; and moon 9. 6; also 11. 37; (*στρόμβος*) 7. 31, 32, 34; also 15. 8  
 —, King-, brings good luck 7. 32  
 Wick (*ὄρυαλός*), effect on mares 9. 54  
 Wide-wing (*σαννίσπερος*), bird 12. 4  
 Willow-tree (*τέα*), effect on animals and men 4. 23  
 Wind, birds and animals foretell 7. 7; clams avoid N, S, and E winds 15. 12; cranes a sign of 3. 14; impregnates mares 4. 6; — vultures

2. 46; promotes fertility in sheep 7. 27; sacrifices to 7. 27  
 Windlass (*ἀξων*) 12. 43  
 Wine (*ὄλκος*), black, as medicine 13. 7; dead bodies in 9. 19; first drinkers of 7. 28; insects generated in 2. 4; from rice and cane 13. 8  
 Witchcraft, *see* Sorcery  
 Withe (*λύγος*) 12. 43  
 Wolf (*λύκος*), aids fishermen 6. 65; and Apollo 10. 26; in Armenia 17. 31; and ass 8. 8; and bull 5. 19; cannibal 7. 20; countries hostile to 3. 32; ww. cross river 3. 6; Egyptians worship 9. 18; and eyesight 10. 26; feeding-habits 4. 3; and flute-music 11. 28; and fox 1. 36; footprints numb horses 1. 36; full-grown 7. 47; and Gelon 13. 1; gentle when full-fed 4. 15; lies down to suckle cubs 5. 50(ii); numbed by squill 1. 36; and ox and calf 8. 14; parturition 4. 4; poisons what it mangles 1. 38(ii); respects shrine of Pan 11. 6; reveals sacrilege 10. 26; — stolen treasure 12. 40; and Sun 10. 25; as weather-prophet 7. 8; and wolf's-bane 9. 18; young of 7. 47; also 1. 31; 11. 37  
 Wolf's-bane (*λυκοκρόνον*) 9. 18. *See also* Aconite  
 Women, of Attica 9. 26; 11. 27; excluded from Olympic Games 5. 17; of Paonia 7. 12. *See also* 4. 11; 16. 24  
 Woodcutter, and lions 3. 21  
 Woodpecker (*δρυοκολάπτης*) 1. 45  
 Wool (*έριον*), of sheep mauled by wolf 1. 38(ii); used as bait in fishing 12. 43; also 5. 3; 7. 42; (*μαλλός*) 15. 10; (*έρεα* ?) in fishing line 2. 22  
 Worm (*έλμινς*), in dogs 5. 46; 8. 9; in man 9. 33; (*εδμή*) in plants 16. 14; (*σκώληξ*) in dwarf-palm 14. 13; monstrous, in the Indus 5. 3. *See also* Earthworm  
 Wormwood (*δυσρόνον*), medicinal properties 9. 33; (*δύσινον*) sheep eat 5. 27  
 Wrack (*φύκιον*), *see* Grass-wrack  
 Wrasse (*κόσσυφος*), how caught 1. 15; polygamous 1. 14; three kinds 12. 28; white 14. 23  
 —, Parrot-, *see* Parrot Wrasse  
 —, Rainbow-, *see* Rainbow Wrasse

# INDEX: ENGLISH

Writing, done by elephant 2. 11  
 Wryneck (*ὠρυξ*) 6. 19  
 Xanthippus, father of Pericles, his dogs 12. 35  
 Xanthus, river, *see* Scamander  
 —, horse of Achilles 4. 54; 12. 3  
 Xenophon, character in Cratinus 12. 10  
 —, Cilician boy, loved by dog 1. 6  
 Xerxes, king of Persia, his camels 17. 36; also 13. 20  
 Yak 16. 11  
 Year (*λυκάβας*), term explained 10. 26

Yew-tree (*σμίλος*), and reptiles 9. 27  
 Young, of animals, suckling of 5. 50(ii); various names for 7. 47  
 Zacynthus, spiders in 17. 11  
 Zaleucus, lawgiver 6. 61  
 Zeno, Stoic philosopher 4. 45  
 Zeus, and Aphrodite 14. 28; and Crete 5. 2; eagle of Z. 9. 10; and frogs 3. 37; sacrifices to, kites do not touch 2. 47; temple of, at Labranda 12. 30; also 6. 50, 51  
*Epithets*: *έραιρεος* 7. 10; *ξένος* 5. 14(ii); *πολιεύς* 11. 33, 40; *χαρίτων* *έφορος* 17. 37

### III. CLASSIFIED CATALOGUE OF FAUNA, FLORA, ETC.

#### 1. MAMMALS

Acomys *Mus cahirinus*  
 Ampelus (leopard), perh. *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*  
 Cartazonus *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 silvaticus*  
 Fox *Canis vulpes*  
 Gazelle *Antelope dorcas*  
 Gibbon *Hylobates hulok*  
 Gnu *Catoblepas gnu*  
 Goat *Capra hircus*  
 Gorilla *Troglodytes gorilla*  
 Hare *Lepus timidus*  
 Hedgehog *Erinaceus europaeus*  
 Hippopotamus *H. amphibius*  
 Horse *Equus caballus*  
 Hunuman *Semnopithecus entellus*  
 Hyena *Hyaena striata*  
 Ibex *Ovis lervia*  
 Ichneumon *Herpestes ichneumon*

Jackal *Canis aureus*  
 Jerboa *Dipus aegypticus*  
 Kepos (monkey) *Cercopithecus pyrrhonotus*  
 Killer Whale *Orca 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*  
 Onocentaur, 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-calf = ? *Walrus*, *Odoboenas rosmarus*  
 Seal *Phoca vitulina*  
 Sheep *Ovis aries*  
 Shrew-mouse *Sorex araneus*  
 Sphinx (ape) *Cercopithecus Diana*  
 Tarandus *Alces malchis*?  
 Tiger *Felis tigris*  
 Udad *Ovis lervia*  
 Unicorn, fabulous  
 Warthog *Phaeochoerus aethiopicus*  
 Whale *Balaena biscayensis*  
 Wolf *Canis lupus*  
 Yak *Poephagus grunniens*

# INDEX: FAUNA, FLORA, ETC.

## 2. BIRDS

Adjutant *Leptopilius argala*  
 Aegyptius, perh. *Lammergeier*, *q.v.*  
 Asterias (i) perh. Starling, *q.v.*; (ii)  
 Golden Eagle, *q.v.*  
 Becasico *Sylvia atricapilla*  
 Bee-eater *Merops apiaster*  
 Blackbird *Turdus merula*  
 Blue Tit *Parus cyanus*  
 Boccalis, unidentified  
 Brenthus, unidentified  
 Bustard *Otis tarda*  
 Buzzard *Buteo vulgaris*  
 Ceryl, 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 *Astur palumbarius*  
 Duck *Anas boschas*  
 Duck-killer, sp. *Aquila*  
 Eagle, sp. *Aquila*  
 Egyptian Goose *Chenalopez aegypti-*  
*acus*  
 Egyptian Plover *Pluvianus aegyptius*  
 Falcon, gen. *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 isipda*  
 Harpe, perh. Sea-hawk, *q.v.*  
 Hawk, gen. *Accipiter*  
 Heron *Ardea cinerea*  
 Heron, Buff-backed *Ardea bubulcus*  
 Hoopoe *Upupa epops*  
 Hornbill, sp. *Bucero*  
 Ibis White *Tantalus aethiopicus*; Black  
*Falcinellus igneus*  
 Jackdaw *Corvus monedula*

Jay *Garrulus glandarius*  
 Kestrel *Falco tinnunculus*  
 Kite *Milvus icitinus*  
 Lammergeier *Gypaetus barbatus*  
 Lark *Alauda arvensis*  
 Little Cormorant *Phalacrocorax pyg-*  
*maeus*  
 Manal Pheasant *Lophophorus impey-*  
*anus*  
 Marsh Tit *Parus palustris*  
 Merlin *Falco aesalon*  
 Mermnus, perh. *Buteo desertorum*  
 Mynah *Gracula religiosa*  
 Night-hawk *Strix uralensis*?  
 Nightingale *Daulias 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*  
*brevipes*  
 Peacock *Pavo cristatus*  
 Pelican *Pelicanus crispus*  
 Pheasant *Phasianus colchicus*  
 Pigeon *Columba palumbus*  
 Purple Coot *Porphyrio veterum*  
 Pyrallis, unidentified  
 Quail *Coturnix vulgaris*  
 Raven *Corvus corax*  
 Reedwarbler (?) *Acrocephalus arund-*  
*naceus*  
 Ring-dove *Columba palumbus*  
 Robin *Erithacus rubecula*  
 Rock-dove *Columba livia*  
 Roller *Coracias garrulus*  
 Rose-coloured Pastor *Pastor roseus*  
 Ruff *Machetes pugnax*  
 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. yelkuan*  
 Siren (i) *Serinus hortulanus*  
 Siskin *Fringilla spinus*  
 Skua, Great, see Sea-hawk  
 Sparrow *Passer domesticus*

# INDEX: FAUNA, FLORA, ETC.

## 4. AMPHIBIA

Frog *Rana agilis*; *R. graeca*, 3. 37  
 Toad *Bombinator pachypus*

## 5. FISHES

Adonis, unidentified  
 Anchovy *Engraulis encrasicolus*  
 Anthias, unidentified  
 Aulopias *Thynnus alalunga*?  
 Basse *Lupus labrax*  
 Black Sea-bream *Cantharus lineatus*  
 Blue-grey, unidentified  
 Caprus, unidentified  
 Carp *Cyprinus carpio*  
 Cat-fish *Parasturus Aristotelis*  
 Charax, unidentified  
 Chromis, perh. *Umbrina cirrhosa*  
 Conger-eel *Conger vulgaris*  
 Crane-fish, perh. *Regalecus Banksi*  
 Crow-fish (i) *Chromis castanea*; (ii) un-  
 identified, 14. 23, 26  
 Dog-fish *Mustelus laevis*  
 Eel *Anguilla vulgaris*  
 Etna-fish, unidentified  
 Fishing-frog *Lophius piscatorius*  
 Flounder *Pleuronectes flesus*  
 Flying-fish *Ezocoetus volitans*  
 Flying Gurnard *Dactylopterus volitans*  
 Fox-shark *Alopias vulpes*  
 Garfish *Belone acus*  
 Gilthead *Chrysophrys aurata*  
 Globe-fish *Diodon hystrix*  
 Gnawer, perh. *Alopias vulpes*  
 Goby, sp. *Gobius*  
 Grayling *Thymallus vulgaris*  
 Great Sea-perch *Polyprion cernium*  
 Great Tunny *Thynnus thynnus*  
 Gurnard, sp. *Trigla*  
 Hake *Gadus merluccius*  
 Hammer-headed Shark *Zygaena*  
*malleus*  
 Harper, sp. *Chaetodon*  
 Hepatus, unidentified  
 Horned Ray *Cephaloptera giorna*  
 Horse-mackerel *Caranx trachurus*  
 Hyena-fish, unidentified  
 John Dory *Zeus faber*  
 Leopard-fish, unidentified  
 Mackerel *Scomber scomber*  
 Maetes, unidentified  
 Maigre *Sciaena aquila*  
 Maltha, unidentified

## 3. REPTILES

Acontias *Zamenis gemonensis*  
 Amphibaena *Typhlops vermicularis*?  
 Asp *Naja haje*  
 Basilisk, fabulous  
 Blood-letter *Vipera latastei*?  
 Cerastes *Cerastes cornutus*  
 Chameleon *Chamaeleo vulgaris*  
 Chelydrus *Tropidonotus tessellatus*  
 Cobra, see Asp  
 Crocodile *Crocodylus vulgaris*; Gang-  
 etic *Gavialis gangeticus*; Indian *C.*  
*palustris*  
 —, Land- *Psammosaurus griseus*  
 Dipsas *Vipera prester*  
 Gecko *Platydictylus mauritanicus*  
 Lizard (i) *Lacerta viridis*; (ii) gen.  
*Varanus* 16. 41  
 Melanurus, see Dipsas  
 Paras *Coleuber longissimus*, or *Aescu-*  
*lapti*  
 Prester, see Dipsas  
 Purple Snake *Dryophis intestinalis*  
 Python *Python molurus*, or *P. cebae*?  
 Salamander *Salamandra maculosa*  
 Sapedon, unidentified  
 Seps *Vipera macrops*  
 Snake, generic term  
 Thermuthis, see Asp  
 Tortoise *Testudo graeca*  
 Turtle (i) *Thalassochelys caretta*; (ii)  
 perh. *Trionyx gangeticus*. See also  
 16. 14n.  
 Typhlops *Pseudopops pallasi*  
 Viper *Vipera aspis*  
 Water-snake, see Chelydrus

## INDEX: FAUNA, FLORA, ETC.

Marten-fish, perh. *Motella tricirrata*  
 Melanurus *Oblata melanurus*  
 Minnow [?], unidentified  
 Moon-fish, unidentified  
 Moray *Muraena helena*  
 Mullet, Grey, sp. *Mugil*  
 Mullet, Red *Mullus barbatus*  
 Myllus, unidentified  
 Myrus *Muraenophis unicolor*  
 Nile Perch *Lates niloticus*  
 Oxyrhynchus *Mormyrus caschive*  
 Parrot Wrasse *Scarus crenatus*  
 Pelamyd *Pelamys sarda*  
 Perch *Perca fluviatilis*  
 Perseus, sp. *Lutianus*  
 Phagrus, unidentified  
 Physa *Tetrodon fahaka*  
 Pilot-fish *Naucrates ductor*  
 Pipe-fish *Syngnathus acus*  
 Piper, sp. *Trigla*  
 Plaiice *Pleuronectes platessa*  
 Porpoise *Delphinus phocaena*  
 Prepon, unidentified  
 Pristis, unidentified  
 Rainbow Wrasse *Coris julis*  
 Ram-fish, perh. *Orca gladiator*  
 Sardine *Clupea pilchardus*  
 Sargue *Sargus vulgaris*  
 Sauppe *Boz salpa*  
 Schall *Synodontis schall*  
 Scorpion-fish, unidentified  
 Sea-bream *Pagrus vulgaris*  
 Sea-hare (ii), sp. *Diodon*  
 Sea-horse *Hippocampus antiquorum*  
 Sea-lion (ii), unidentified  
 Sea-monkey, perh. *Mallie*  
 Sea-perch *Serranus cabrilla*  
 Sea-sheep, unidentified  
 Shark *Squalus carcharias*  
 Sheat-fish *Stellus 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*  
 Turbot *Pleuronectes maximus*

Water-phenix, perh. sp. *Chaetodon*  
 Weaver *Trachinus draco*  
 Wrasse *Labrus merula*

### 6. INSECTS

Ant (i) fam. *Formicidae*; (ii) sub-fam. *Myrmicinae*, 6. 43; (iii) Indian, see Termite  
 Bee *Apis mellifica*  
 Beetle (*καρθαπος*) *Scarabaeus pili-larius*; (*αφορδύλη*), 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*  
 Gadfly, fam. *Tabanidae*  
 Gnat, fam. *Culicidae*  
 Grasshopper *Locusta viridissima*  
 Hippurys *Stratiomys chameleo*  
 Horse-fly *Tabanus bromius*  
 Lac-insect *Tachardia lacca*  
 Laertes, (i) ant, unidentified; (ii) wasp (? or hornet *Vespa crabro*)  
 Lion's-bane, unidentified  
 Locust, fam. *Acridiidae*  
 Louse *Pediculus humanus*  
 Mosquito, fam. *Culicidae*  
 Moth, fam. *Heterocera*  
 Soarab *Scarabaeus sacer*  
 Siren (i) bee, see 5. 42n.  
 Termite, order *Isoptera*  
 Wasp *Vespa vulgaris*  
 Wax-moth *Galleria cereana*

### 7. ARACHNIDA

Four-jawed spider *Galeodes arabs*  
 Grape-spider *Lathrodictus tedeim-guttatus*  
 Malignant = Grape-spider?

## INDEX: FAUNA, FLORA, ETC.

Monkey-spider = Grape-spider?  
 Scorpion, see 8. 20n.

### 8. CRUSTACEANS

Crab, common, edible *Cancer pagurus*  
 Crab, Flying, unidentified  
 Crab, generic term *Decapoda brachyura*  
 Crab, River- *Thelphusa fluviatilis*  
 Crayfish *Palinurus vulgaris*  
 Hermit-crab *Pagurus bernhardus*  
 Lobster *Homarus gammarus*  
 Prawn *Palaemon squilla*  
 Runner-crab *Cancer cursor*  
 Sea-lion (i), see Lobster

### 9. MOLLUSCS

Areion *Arion emporicorum*  
 Argonaut *Argonauta argo*  
 Clam, gen. *Chama*  
 Cuttlefish *Sepia officinalis*  
 Limpet *Patella haliotis*  
 Mussel *Mytilus edulis*  
 Nautilus, see Argonaut  
 Nerites, unidentified  
 Octopus *Octopus vulgaris*  
 Osmylus *Eledone moschata*  
 Oyster *Ostrea edulis*  
 Pearl-oyster *Meleagrina margaritifera*  
 Pinna *Pinna nobilis*  
 Purple Shellfish *Murex trunculus*  
 Sea-cicada *Arctos ursus*  
 Sea-hare (i) *Aplysia depilans*  
 Sea-snail *Mitra papalis*, 11. 21  
 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*

### 10. ANNULATA

Centipede *Scolopendra morsitans*  
 Earthworm *Lumbricus terrestris*  
 Leech *Hirudo limnatis*, *Cambala annulata*  
 Leek-cutter, 'prob. a Milliped', L-S?  
 Sea-scolopendra, unidentified  
 Worm, in man *Ascaris lumbricoides*  
 —, in dog *A. mystax*

### 11. ECHINODERMS

Sea-urchin, gen. *Echinus*  
 Star-fish, gen. *Asterias*

### 12. COELENTERATA

Jelly-fish, gen. *Aculeph*  
 Sea-anemone, gen. *Actinia*

### 13. PORIFERA

Sponge *Spongia aurorum*

### 14. TREES, SHRUBS, AND PLANT

Aconite *Aconitum anthora*  
 Agnus-castus *Vitex agnus-castus*  
 Almond *Prunus amygdalus*  
 Apple *Pyrus malus*  
 Ash *Fraxinus ornus*  
 Barley *Hordeum sativum*  
 Bay *Laurus nobilis*  
 Beet *Beta maritima*  
 Bindweed *Smilax aspera*  
 Bitter Vetch *Ervum ervilia*  
 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 bulbosum*  
 Conardier *Coriandrum sativum*  
 Cork-oak *Quercus suber*  
 Cornel *Cornus mas*  
 Cretan alexanders *Smyrnum perfoliatum*  
 Cuckoo-pint *Arum italicum*  
 Cypress *Cupressus sempervirens*  
 Date-palm *Phoenix dactylifera*  
 Dog's-tooth grass *Cynodon dactylon*  
 Dwarf-palm *Chamerops humilis*  
 Elecampane *Inula helenium*  
 Esparto *Stipa tenacissima*  
 Fennel *Foeniculum vulgare*  
 Fig *Ficus carica*  
 Flax *Linum usitatissimum*

# INDEX: FAUNA, FLORA, ETC.

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 *Aconitum anthora*  
 Lettuce, Wild *Lactuca scariola*  
 Lucerne *Medicago sativa*  
 Madwort *Forsythia 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*  
 Pancynium (seaweed), unidentified  
 Papyrus *Cyperus papyrus*  
 Pea *Cicer arietinum*  
 Peony *Paeonia officinalis*  
 Pepper *Piper nigrum*  
 Persea *Mimusops schimperii*  
 Picris, see 1. 35n.  
 Pine (mekn) *Pinus laricio*; (nitrus) *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 *Lecocia cretica*  
 Rue *Ruta graveolens*  
 Rush, sp. *Juncus*  
 Sea-cole *Convolutus soldanella*  
 Seaweed, gen. *Algae*  
 Silphium *Perula tingitana*  
 Silver-fir *Abies cephalonica*  
 Spurge *Euphorbia peplus*  
 Squill *Urginea maritima*  
 Sumach *Rhus coriaria*  
 Thistle *Cnicus syriacus*  
 Thyme *Thymbra capitata*  
 Tree-medick *Medicago arborea*  
 Vervain *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

## IV. AUTHORS CITED

[The small Roman numbers refer to the pages of the Introduction in vol. I.]  
 Achaëus, of Eretria, dramatist, contemp. of Sophocles and Euripides 7. 47  
 Aeschylides, date unknown, wrote on agriculture 16. 32  
 Aeschylus, 525-486 B.C., with Sophocles and Euripides one of the most famous of Attic tragedians 7. 47 (bis); 9. 42; 12. 8, 8  
 Agatharides, of Onidus, 2nd cent. B.C., Peripatetic, voluminous historical and geographical writer 5. 27; 16. 27  
 Aleman, lyric poet, active in Sparta, second half of 7th cent. B.C. 12. 3  
 Alexander, of Myndus in Caria, early in 1st cent. A.D., wrote on zoology, paradoxia, dreams, and mythology 3. 23; 4. 33; 5. 27; 10. 34; 17. 1 (?); p. xvi f., xxix  
 Ammetus, 3rd cent. B.C., wrote an *Advantous de Mupceos* and on the geography of India 17. 6  
 Amyntas, 4th cent. B.C., wrote upon the Persian expedition of Alexander the Great, and perhaps accompanied him 5. 14(1); 17. 17; p. xvi  
 Anacreon, of Teos, 6th cent. B.C., wrote poems in elegiac, iambic, and various lyrical metres 4. 2; 7. 39  
 Anaxippus, 4th cent. B.C., poet of the New Comedy 13. 4  
 Anonymous poets 1. 15; 7. 11, 19; 13. 21; 14. 14, 29  
 Antenor, of Crete, local historian, 2nd cent. B.C. at latest 17. 35  
 Antiphon, Attic orator, 5th cent. B.C. 5. 21  
 Apion, 1st cent. A.D.; Egyptian Greek, lived at Alexandria and wrote about Egypt, about Homer, and against the Jews 10. 29; 11. 40; p. xx f.  
 Apollodorus, 3rd cent. B.C., doctor and naturalist, was the prime authority on poisons for all subsequent writers

such as Nicander, Sostratus, Macer, Pliny 8. 7, 12; 4. 57n. 1 p. xvii  
 Apollonius, of Rhodes, 3rd cent. B.C., head of the Alexandrian library, chiefly famous for his epic poem on the Argonauts 15. 23  
 Apollonophanes, of Athens, 5th cent. B.C., writer of Old Comedy 6. 51  
 Archelaus, of Chersonesus in Egypt, perh. 2nd cent. B.C., wrote about strange animals 2. 7  
 Archilochus, of Paros, 7th cent. B.C., wrote in a great variety of metres; his name became a byword for pungent invective 12. 9  
 Arion, of Methymna in Lesbos, 7th cent. B.C., author of dithyrambs which were performed by choirs at Corinth 12. 45  
 Aristagoras, 4th cent. B.C., wrote on Egyptian antiquities 11. 10  
 Aristias, 5th cent. B.C., son of Pratinas of Philus, author of satiric dramas 6. 51  
 Aristocles, epigrammatist of unknown origin and date 11. 4  
 Aristocreon, perh. identical with a nephew and pupil of Chrysippus, 3rd cent. B.C., wrote a history of Egypt 7. 40  
 Aristophanes, c. 450-c. 385 B.C., one of the principal writers of Attic Comedy 4. 42; 12. 4, 9 (bis); 16. 5  
 Aristophanes, of Byzantium, c. 257-180 B.C., head of the Alexandrian library, wrote upon Homer and the lyric and dramatic poets, upon grammar and natural history 7. 39, 47; p. xv, xxiv  
 Aristotle, 384-322 B.C., philosopher 2. 34, 39, 49, 52; 3. 24, 40, 45; 4. 6, 57-8; 5. 8, 11 (bis), 14(1), 27, 34, 43; 6. 3, 14, 18(?); 49; 7. 13; 8. 1, 9; 10. 11; 32, 36; 11. 12, 18; 12. 6, 12, 14, 35; 40; 13. 4; 15. 25, 28; 16. 33 (ter), 41; 17. 7 (bis), 15, 20; p. xv, xxiv

## INDEX: AUTHORS CITED

- Aristoxenus, Greek of Asia Minor, doctor and medical writer, fl. about the beginning of the Christian era 8. 7
- Aristoxenus, of Tarentum, 4th cent. B.C., son of Spintharus (*q.v.*) and pupil of Aristotle, wrote on musical theory 2. 11
- Artemon, date and identity uncertain 12. 38
- Autocrates, of Athens, 5th/4th cent. B.C., wrote tragedies and comedies 12. 9
- Bacchylides, of Ceos, 5th cent. B.C., nephew of Simonides (*q.v.*), wrote epinician odes, dithyrambs, hymns, paeans, etc. 6. 1
- Callias, of Syracuse, 4th/3rd cent. B.C., his history of Agathocles, Tyrant of S. (316-289), was regarded as too favourable 16. 28
- Callimachus, of Cyrene, c. 305-c. 240 B.C., employed in the library of Alexandria, wrote hymns and other poems in a great variety of metres, also prose works on birds, rivers, etc. 6. 58; 9. 27; 15. 28
- Callisthenes, of Olynthus, nephew of Aristotle and historiographer to Alexander the Great on his expedition 16. 30
- Charmis, of Massilia, not certainly identified with a famous doctor of the time of Nero, mid-1st cent. A.D. 5. 38
- Chios, historians of 16. 39
- Cleanthes, Stoic philosopher, 331-232 B.C., succeeded his master Zeno as head of the Stoic school at Athens 6. 50
- Clearchus, of Soli, 3rd cent. B.C., wrote on philosophy, natural history, painting, and biographical works 12. 34
- Cleitarchus, of Alexandria, 3rd cent. B.C., wrote an untrustworthy account of Alexander the Great 17. 2, 22-3, 25
- Crates, 'of Pergamum', b. at Mallus in Cilicia Pedias, 2nd cent. B.C., Stoic philosopher and head of the library at Pergamum, wrote upon Homer and other Greek poets, and on the Attic dialect 17. 9, 37
- Cratinus, 5th cent. B.C., the older contemporary and rival in Comedy of Aristophanes and Eupolis 12. 10
- Cretan histories 5. 2
- Ctesias, of Cnidus, late 5th cent. B.C., wrote a history of Persia, where he spent some years as doctor to Artaxerxes, and a work on India 3. 3; 4. 21, 26-7, 46(i); 52; 5. 3; 7. 1; 16. 31, 42; 17. 29; p. xvi
- Damon, of Athens, 5th cent. B.C., taught Socrates, wrote on music, cited with approval by Plato 2. 11
- Demetrius, end of 5th cent. B.C., writer of Old Comedy 12. 10
- Democritus, of Abdera, c. 460-361 B.C., philosopher and a man of immense learning in the physical and other sciences 5. 39; 6. 60; 9. 64; 12. 16-20; p. xvi
- Demostratus, 2nd cent. A.D. (?), Roman Senator, wrote on fishes and divination 13. 21; 15. 4, 9, 19; *epil.*: p. xx t., xxiii f.
- Dinodochus, perh. 5th cent. B.C., Sicilian writer of comedies 6. 51
- Dion, of Colophon, 4th cent. B.C., wrote a history of Persia 17. 10
- Diocles, of Carystus, 4th cent. B.C., contemporary of Aristotle, wrote on anatomy, physiology, and allied subjects 17. 15
- Egyptian histories 16. 39
- Empedocles, of Acragas in Sicily, 5th cent. B.C., philosopher, statesman, and poet 9. 64; 12. 7; 16. 29
- Epicharmus, fl. 5th cent. B.C., of Sicilian origin, writer of Comedy 13. 4 (ter); *also* 6. 51
- Epicrates, of Ambracia, 4th cent. B.C., one of the earliest writers of Middle Comedy 12. 10
- Epimenides, of Crete, perh. 6th cent. B.C., author of religious and mystical works 12. 7
- Eratosthenes, of Cyrene, 3rd cent. B.C., head of the Alexandrian Library, wrote on ancient Comedy, astronomy, mythology, chronology, geography, and philosophy 7. 48
- Ethiopian histories 2. 21; 5. 49
- Eudemus, date and place of origin unknown, seemingly a writer on

## INDEX: AUTHORS CITED

- natural history 3. 20, 21; 4. 8, 45, 53, 56; 5. 7
- Eudoxus, of Rhodes, fl. late in 3rd cent. B.C., historian (the identification is uncertain) 10. 16; 17. 14, 19
- Euphorion, of Chalcis in Euboea, fl. latter half of 3rd cent. B.C., grammarian and poet at the court of Antiochus the Great 7. 48; 17. 28
- Euripides, 485?-406? B.C., one of the three great Attic tragedians 3. 13, 15, 17; 4. 54; 5. 2, 34, 42; 6. 15; 7. 25, 28, 39 (bis), 47; 9. 1; 12. 7, 44; 14. 6
- Hecataeus, of Abdera, 4th cent. B.C., accompanied Alexander the Great to Syria, travelled in Egypt and wrote upon the history and religion of the country 11. 1
- Hecataeus, of Miletus, 6th/5th cent. B.C., visited Egypt, Libya, and perh. Spain, wrote on genealogies and topography 9. 23; 13. 22
- Hegemon, of Alexandria in the Troad, 4th cent. B.C. (?), epic poet, celebrated the victory of Thebes over Sparta at the battle of Leuctra, 371 B.C. 8. 11
- Heraclides, of Tarentum, 1st cent. B.C., physician and anatomist 17. 15
- Hermippus, of Smyrna, 3rd cent. B.C., biographer of famous men 7. 40
- Herodotus, of Halicarnassus, 485-c. 425 B.C., 'the father of history', his theme is the enmity between Greece and the 'barbarians', and includes accounts of Lydia, Persia, Babylon, and Egypt, all of which he had visited 2. 53; 6. 15, 60; 7. 11 (bis); 8. 25; 10. 3, 4; 11. 10; 15. 5, 16; 17. 21, 36; p. xx
- Hesiod, of Ascræ in Boeotia, perh. 8th cent. B.C., wrote in hexameters on farming (*Works and Days*), the genealogy of the gods (*Theogony*), and mythical subjects 6. 50; 14. 28
- Hippias, of Elis, 5th cent. B.C., sophist, remarkable for his learning in mathematics, poetry, music, and history 6. 10(ii)
- Hippoxax, of Ephesus, 6th cent. B.C., lampoonist and inventor of the choliambic metre 7. 47
- Hippys, of Rhegium, 5th cent. B.C. (?), historian of Sicily and Italy 9. 33
- Homer:  
*Iliad* 1. 34, 42-3; 2. 18; 4. 2, 6 (bis), 54; 5. 17, 39 (ter), 45; 6. 1 (bis), 4, 6, 13, 43; 7. 27; 8. 1, 28; 9. 23; 10. 1, 3, 14, 26 (bis), 37 (bis); 11. 10, 17; 12. 3; 13. 7, 17; 14. 8, 25, 28; 15. 16, 24; 16. 1, 5, 24-5; 17. 6, 37, 43  
*Odyssey* 1. 52; 2. 3, 21, 30; 3. 27; 4. 23, 40, 41, 45; 5. 16, 38-9, 45 (sexies), 54; 7. 10, 29; 8. 19; 9. 11, 50; 11. 11, 19; 14. 29; 15. 19, 23, 28; 17. 6  
*See also* p. xv, xix
- Ibycus, of Rhegium, 6th cent. B.C., lyric poet 6. 51
- Indian histories 2. 34; 8. 1; 16. 20
- Ister, of Cyrene, 3rd cent. B.C., pupil of Callimachus, wrote on the mythical period of Attica 5. 27
- Juba II, King of Numidia, aftw. of Mauretania, c. 50 B.C.-A.D. 23 wrote copiously on history, Greek and Latin antiquities, literature, grammar, and natural history, on Arabia and Libya 9. 58; 15. 8; 16. 15; p. xix
- Lasus, of Hermione, 6th cent. B.C., author of hymns and dithyrambs 7. 47
- Leonidas, of Byzantium, 2nd cent. A.D., author of a *Halietica* 2. 6, 50; 3. 18; 12. 42; *epil.*: p. xx, xxiii f.
- Lycus, of Rhegium, 4th/3rd cent. B.C., wrote histories of Sicily and Italy 17. 16
- Manetho, 3rd cent. B.C., Egyptian priest, wrote a history of Egypt down to 323 B.C. 10. 16
- Megasthenes, fl. 300 B.C., sent by Seleucus I on an embassy to the Indian King Sandracottus (Chandragupta?) at Patna, and wrote on the people and topography of India 8. 7; 16. 41; 17. 39; p. xvi
- Menander, of Athens, c. 340-c. 290 B.C., chief representative of the Attic New Comedy 7. 19; 9. 7; 12. 10; 13. 4

## INDEX: AUTHORS CITED

- Metrodorus, of Byzantium, fl. 2nd cent. A.D., father of Leonidas (*q.v.*), wrote on fishes *epil.*
- Mnaseas, of Lycia, 3rd cent. B.C., traveller and geographer 17. 46
- Mnesimachus, 4th cent. B.C., writer of Middle Comedy 13. 4
- Nicander, of Colophon, 2nd cent. B.C., author of didactic poems on poisons and their antidotes, of epics, of mythological and other works in verse and prose 5. 42; 8. 8; 9. 20; 10. 9, 49; 15. 18; 16. 28; p. xvii f.
- Nicoreon, King of Salamis in Cyprus, 4th cent. B.C. 11. 40
- Nymphis, of Heraclea in Bithynia, 3rd cent. B.C., wrote a history of Alexander and his successors down to 247 B.C. 17. 3
- Nymphodorus, of Syracuse, 4th cent. B.C., wrote upon Asia and on the marvels of Sicily 11. 20; 16. 34
- Onesicritus, seaman and historian, accompanied Nearchus on his expedition to the Red Sea and Persian Gulf (325-4 B.C.), was with Alexander the Great in India 16. 39; 17. 6
- Orthogoras, geographer, accompanied Nearchus (see above) 16. 35; 17. 6
- Pammenes, Egyptian astrologer of the time of Nero, mid-1st cent. A.D. 16. 42
- Philemon, of Syracuse, c. 360-262 B.C., rival of Menander as a writer of New Comedy 12. 10
- Philo, of Heraclea, 3rd cent. B.C., author of a work *Περὶ θαυμασίων* 12. 37
- Philochorus, of Athens, 4th/3rd cent. B.C., wrote on the history and myths of Attica 12. 35
- Philoxenus, of Cythera, 5th/4th cent. B.C., composed dithyrambs and was held to have corrupted the simple style of ancient music by his innovations 2. 11
- Phoenician histories 16. 33
- Phrygian histories 2. 21
- Phylarchus, of Athens, 3rd cent. B.C., wrote upon the history of Greece, Macedonia, Egypt, and other countries in that century, also on mythology 6. 29; 17. 5
- Pindar, of Cynoscephalae in Boeotia, 518-438 B.C., lyric poet chiefly famed for his epinician odes; wrote also dithyrambs, encomia, dirges, etc. 7. 19, 39
- Plato, c. 429-347 B.C., philosopher 5. 13, 34; 6. 1
- Polemon, of Ilium, 2nd cent. B.C., geographer and antiquary, collected inscriptions in Greece 12. 40
- Polycleitus, of Larisa, 4th cent. B.C. (?), geographer 16. 41
- Pythagoras, of Samos, 6th cent. B.C., upheld the doctrine of reincarnation, enjoined strictness of life and abstinence from meat, studied arithmetic and the theory of music 5. 11; 9. 10; 17. 8, 9
- Semonides, of Amorgus, 7th or 6th cent. B.C. (?), wrote elegiacs and iambics 11. 36; 16. 24
- Simonides, of Ceos, c. 556-468 B.C., author of dirges, elegies, epinician odes, epitaphs, and hymns 6. 10(ii)
- Sophocles, c. 496-406 B.C., one of the three great writers of Attic Tragedy 6. 51; 7. 39; 11. 18; 17. 20
- Sophrone, of Syracuse, 5th cent. B.C., writer of mimes 15. 6
- Sostratus, of Alexandria (?), fl. end of 1st cent. B.C., surgeon and zoologist 5. 27; 6. 51; p. xviii, xxiv
- Spintharus, 5th/4th cent. B.C., musician 2. 11
- Stesichorus, of Himera, 7th/6th cent. B.C., lyric poet 17. 37
- Telephus, of Pergamum, 2nd cent. A.D., antiquary, grammarian and lexicographer, and historian of Greek literature 10. 42; p. xx
- Theocles (the nature of his work, his date, and place of origin are unknown) 17. 6
- Theocritus, of Syracuse, 3rd cent. B.C., bucolic poet, wrote also epigrams, epyllia, and poems for friends and patrons 15. 19
- Theodectes, 4th cent. B.C., pupil of Plato, Isocrates, and Aristotle, rhetorician, and author of some 50 dramas 6. 10(ii)

## INDEX: AUTHORS CITED

- Theophrastus, of Eresus in Lesbos, c. 370-c. 285 B.C., pupil of Aristotle whom he succeeded as head of the Lyceum at Athens, wrote on philosophy, botany, and other sciences 3. 17, 32, 35, 37, 38; 5. 27, 29; 7. 7; 9. 15, 27, 37, 64; 10. 35; 11. 40; 12. 36; 15. 16, 26
- Theopompus, of Chios, 4th cent. B.C., pupil of Isocrates, wrote a continuation of Thucydides and a history of Philip of Macedonia 5. 27; 11. 40; 17. 16
- Timaeus, date and identity uncertain, perhaps the authority on mineral drugs cited by Celsus 5. 22. 7 and Plin. *HN* 1. 34 17. 15
- Tyrtaeus, of Sparta, 7th cent. B.C., elegiac poet, wrote war-songs and political verse 6. 1
- Xenophon, of Athens, c. 430-c. 354 B.C., disciple of Socrates, served as cavalry officer under Cyrus II against Artaxerxes, wrote historical works (*Anabasis*, *Hellenica*), memoirs of Socrates, and on horsemanship and hunting 2. 11; 6. 25, 43; 8. 3; 13. 24 (bis)
- Zenothemis, date uncertain, wrote a *Περὶ πλοῦτος* in verse, containing 'tales of wonder' 17. 30