

# AELIAN

## ON THE CHARACTERISTICS OF ANIMALS

WITH AN ENGLISH TRANSLATION BY

A. F. SCHOLFIELD

FELLOW OF KING'S COLLEGE, CAMBRIDGE

IN THREE VOLUMES

II

BOOKS VI—XI



LONDON

WILLIAM HEINEMANN LTD

CAMBRIDGE, MASSACHUSETTS

HARVARD UNIVERSITY PRESS

MCMMLIX

11/15/98  
68 d 4, 91

*Printed in Great Britain*

## CONTENTS

	PAGE
SUMMARY . . . . .	3
BOOK VI . . . . .	9
BOOK VII . . . . .	93
BOOK VIII . . . . .	173
BOOK IX . . . . .	219
BOOK X . . . . .	287
BOOK XI . . . . .	355

S

## ERRATA (VOL. I)

- Page xiv, line 7 from bottom : *for* boredom, *read* boredom. (full stop for comma)
- „ xxvi, line 6, and elsewhere : *for* viz. *read* viz
- „ 19, margin : *for* Parro *read* Parrot
- „ 109, note a : *for* *χρивоῦν* *read* *χρυσοῦν*
- „ 165, margin : *for* conjuga *read* conjugal
- „ 185, line 1 : *for* un *read* un-
- „ 191, margin of ch. 23 : *for* 'Perseus *read* 'Perseus'
- „ 257, note 5 : *for* 1875 *read* 1876
- „ 335, last line : *for* knowledge. *read* knowledge, (comma for full stop)

AELIAN  
ON THE CHARACTERISTICS  
OF ANIMALS

VOL. II

B

## SUMMARY

	Book VI	25 Devotion of Dogs to their masters
1	Animal courage. Continnence of athletes	26 The Monkey-spider
2	A tame Leopard	27 The Cat
3	The Bear	28 The Octopus
4	The Snake, its diet of poison	29 Eagle and boy
5	The Stag and its antlers	30 The Hake
6	The Horse in battle	31 The Crab and music
7	The Crow of King Mares	32 The Sprat and music
8	The care of animals	33 Egyptian magic
9	The Bear and its cubs	34 The Beaver
10	(i) Docility of certain animals	35 The 'Buprestis'
	(ii) Memory in animals	36 The Caterpillar
11	The Deer and its young	37 The Gadfly. The Horse-fly
12	Tortoise and Viper	38 The Asp, its bite fatal. The Ichneumon
13	The Deer, its frugality	39 Animals abhor incest
14	The Hyena, its narcotic powers	40 Heracles revered by Mice
15	Dolphin and boy at Iassus	41 The Mouse in Egypt
16	Prophetic powers of animals	42 The story of Crathis
17	Serpent in love with a girl	43 Ants and their nests
18	The Snake, its voracity and speed	44 The Horse's devotion to its master
19	The song of Birds; ability to imitate other sounds	45 Birds and their enmities
20	The Scorpion: various kinds	46 Substances fatal to Birds
21	Elephant and Python	47 The Hare
22	Enmities and fears of animals	48 The Mare's love for its foal
23	The Scorpion in Libya	49 An aged Mule
24	The Fox and Hedgehog; and Bustards; and small Fish; the Fox tests ice	50 Cleanthes and the Ants
		51 The 'Dipsas.' Fable of Ass and 'Dipsas'
		52 An Elephant punishes dishonesty
		53 The Dog in Egypt
		54 The Hedgehog
		55 The Limpet
		56 The Elephant and its hunters

## SUMMARY

- 57 The Spider's web
- 58 The Phoenix
- 59 The Dog, its reasoning power
- 60 The Camel, its modesty
- 61 The Elephant's respect for old age
- 62 Gelon and his dog
- 63 Snake befriends boy
- 64 Fox and Hedgehog
- 65 Wolves and fishermen

### Book VII

- 1 The Cows of Susa
- 2 A home for aged Elephants
- 3 The Aurochs
- 4 The Bull, its docility
- 5 The 'Catablepon'
- 6 The Elephant when hunted
- 7 Birds as weather-prophets
- 8 Animals as weather-prophets
- 9 The Hawk in Egypt
- 10 The Dog's devotion to its master; Galba's dog
- 11 Octopus and Eagle
- 12 The Women of Paconia. A pregnant Hound
- 13 Dog reveals sacrilege
- 14 The Goat cures cataract
- 15 Elephants, their mutual devotion. Laenilla and her sons
- 16 Eagle and Tortoise
- 17 Ceryl and Halcyon
- 18 The Raven
- 19 Animal peculiarities
- 20 Hungry Wolves
- 21 Monkey and baby
- 22 The Hyena. The 'Corocottas'
- 23 A Lion's vengeance
- 24 The Crab: various species
- 25 Lap-dog reveals adulterer
- 26 The Goat and human spittle

4

- 27 The Sheep. Winds promote fertility
- 28 Icarus and the Hound of Erigone
- 29 A faithful Hound
- 30 The 'Flying Crab'
- 31 The Hermit Crab
- 32 The King Whelk
- 33 The Sea-urchin
- 34 The Purple Shellfish
- 35 The 'Scolopendra' of the sea
- 36 A stampede of Elephants
- 37 Porus and his Elephant
- 38 The Dog as companion
- 39 A horned Hind
- 40 The Dog's devotion to its master. Dog as king
- 41 Lacydes and his Goose. Pyrrhus and his Elephant
- 42 Thales and his Mule
- 43 Elephant and flower-seller
- 44 The Elephant a sun-shipper
- 45 (i) Egyptian priests and their ablutions
- (ii) The Elephant as surgeon
- (iii) Nicknames
- 46 Mithridates, his bodyguard
- 47 Names for the young of Animals
- 48 Androcles and the Lion

### Book VIII

- 1 Indian Hounds bred from tigers
- 2 The Hound's delight in hunting
- 3 The Dolphin, its gratitude
- 4 (i) Tame Fishes
- (ii) Tame Crocodiles
- 5 Divination by Fishes
- 6 Hunters and hunted

## SUMMARY

- 7 Animals poisonous to the touch
- 8 The Amphisbaena
- 9 The Dog and its medicines
- 10 An Elephant hunt
- 11 Love of beauty in animals
- 12 The 'Pareas' snake
- 13 The 'Sibritae' scorpions. Various Snakes
- 14 Wolves and Ox
- 15 Elephants cross a ditch
- 16 The Sponge
- 17 The Elephant, its continence; reveals murder
- 18 The Anchovy
- 19 Pigs and pirates
- 20 Stork punishes adulteress
- 21 Waters that change the colour of Sheep
- 22 Woman of Tarentum and Stork
- 23 The Smooth Lobster
- 24 The Indian Mynah
- 25 The Egyptian Plover
- 26 The Sting-ray
- 27 The young Elephant
- 28 The Sturgeon. The 'Anthias'

### Book IX

- 1 The Lion in old age
- 2 The Eagle's feathers
- 3 The Mouse. The Crocodile and its young
- 4 The Asp, its fangs. The Scorpion, its sting
- 5 Puppies
- 6 The Moon, its influence on Shellfish and Animals
- 7 (i) The Basse and its otolith
- (ii) Fishes and their 'parasites'
- 8 The Elephant and its young
- 9 The Seal
- 10 The Eagle
- 11 The Malmignatte and the Asp, their bites
- 12 The Fox-shark
- 13 Frogs and their mating
- 14 The Torpedo
- 15 The stings and bites of various creatures
- 16 The Snake and its eyesight
- 17 The Halcyon and its nest
- 18 The herb Wolf's-bane
- 19 Dead bodies in wine, in oil
- 20 The 'Thracian stone'
- 21 Helen of Troy and Snakes in Pharos
- 22 Starfish and Oysters
- 23 The Amphisbaena
- 24 The Fishing-frog
- 25 Crayfish and Octopus
- 26 Snakes and certain herbs
- 27 The Aconite
- 28 Flesh of the Pig
- 29 Snakes at the source of the Euphrates
- 30 The Lion's tracks
- 31 Hiccups and its cure
- 32 Henbane, how gathered
- 33 Intestinal Worm
- 34 The Argonaut
- 35 The depths of the Sea
- 36 The 'Adonis' fish
- 37 Grafting of trees
- 38 The Sea-sheep, and other fish
- 39 Insects, etc., born in plants
- 40 Animals know where their strength lies
- 41 The Mouse. The 'Sea-mouse'
- 42 The Tunny
- 43 The common Crab
- 44 Troglodytes and Snakes
- 45 The Octopus and fruit-trees
- 46 The migration of Fishes
- 47 The Sea-urchin
- 48 Sexual stimulants for animals

5

## SUMMARY

- 49 The largest of the Cetaceans
- 50 The Sea-calf. The Whale. The Seal
- 51 The Red Mullet
- 52 Flying Fish
- 53 Fish moving in formation
- 54 Various treatments for domestic animals
- 55 How to silence Dogs and Donkeys
- 56 The Elephant
- 57 Fish in winter
- 58 Longevity of the Elephant
- 59 Sea-fish spawn in fresh water
- 60 The Pipe-fish
- 61 The Asp, its bite
- 62 Death of a Snake-charmer
- 63 Fishes and their mating
- 64 Fresh water in the sea
- 65 Initiates abstain from certain fish
- 66 Mating of Viper and Moray

### Book X

- 1 An Elephant's jealousy
- 2 Mating season for Fishes
- 3 Anatomy of the Camel
- 4 The Sheep of Arabia
- 5 The 'Aresion' snail
- 6 The Spanish Mackerel
- 7 Cooking a Red Mullet
- 8 The Dolphin and its young
- 9 The Viper
- 10 Taming an Elephant
- 11 Vocal Fishes
- 12 The flesh of the Elephant
- 13 Fauna of Arabia. The Pearl
- 14 The Hawk
- 15 The Scarab
- 16 The Pig in Egypt
- 17 The Elephant's love of home
- 18 The Ram
- 19 The 'Phagrus' and the 'Maeotes'
- 20 A Red Sea Shellfish
- 21 The Crocodile, worshipped at Ombos, killed at Apollinopolis
- 22 The Vulture
- 23 The Scorpions of Coptos
- 24 The Crocodile, killed at Tentyra, worshipped at Coptos
- 25 The Dog-faces
- 26 The Wolf, beloved of Apollo; reveals sacrilege
- 27 The Cow and Aphrodite
- 28 The Ass and the Antelope, hated in Egypt
- 29 The Ibis
- 30 The Baboon
- 31 The 'Thermuthis' asp
- 32 The Linnet
- 33 The Turtle-dove
- 34 The Swallow as omen
- 35 The Partridge
- 36 The Swan
- 37 The Owl, an evil omen
- 38 Octopus and Crayfish. Black fishes
- 39 The 'Ampelus' leopard
- 40 The Horned Ass of Scythia
- 41 Eupolis and his Dog
- 42 The 'Laertes' ant and wasp
- 43 Fish in the Nile mud
- 44 The Cicada: various kinds
- 45 The Dog honoured in Egypt
- 46 The 'Oxyrhynchus' fish
- 47 The Ichneumon
- 48 The story of Pindus and a Serpent
- 49 Clarus free from noxious creatures
- 50 The worship of Aphrodite at Eryx

## SUMMARY

### Book XI

- 1 Swans and the worship of Apollo
- 2 Serpents sacred to Apollo in Epirus
- 3 Dogs sacred to Hephaestus at Etna
- 4 The worship of Demeter at Hermione
- 5 Dogs sacred to Athena in Daunia
- 6 A refuge for hunted animals in Arcadia
- 7 A refuge for hunted deer in Cyprus
- 8 Flies avoid the festival of Apollo
- 9 Hunting on Ichara
- 10 Apis, the sacred bull of the Egyptians
- 11 Mneuis, the sacred bull of the Egyptians, and King Bocchoris
- 12 The Dolphin
- 13 The Hounds of Daphnis
- 14 The Elephant as nurse
- 15 An Elephant punishes adultery
- 16 The Serpent of Lavinium
- 17 A sacred Serpent and the penalty of inquisitiveness
- 18 Safeguards and remedies for animals
- 19 Animals give warning of impending disaster. Earthquake at Helice
- 20 Sacred Hounds in the temple of Adranus
- 21 A Red Sea Snail
- 22 The Dolphin in perpetual motion
- 23 The Harper fish
- 24 The Leopard fish. The 'Oxyrhynchus' fish
- 25 Ptolemy II and his Elephant
- 26 The Male superior to the Female
- 27 Small causes of great wars
- 28 Victor and vanquished
- 29 The Sheep of Pontus and Naxos
- 30 The Bee-eater
- 31 Serapis restores a Horse's eye
- 32 A sacred Asp and its slayer
- 33 A sacred Peacock
- 34 A victim of poisoning saved by Serapis
- 35 Cures wrought by Serapis
- 36 The Horse
- 37 Various genera of the animal world
- 38 The Egyptian Goose
- 39 The Hawk
- 40 Freaks of Nature

BOOK VI



ΑΙΛΙΑΝΟΥ  
ΠΕΡΙ ΖΩΩΝ ΙΔΙΟΤΗΤΟΣ

ξ

1. Δέονται μὲν ἄνθρωποι λόγου τοῦ προτρέψον-  
τος καὶ ἀναπέισοντος ἀγαθοὺς εἶναι καὶ τὴν μὲν  
δειλίαν διώξοντος, τὸ δὲ εὐθαρσὲς παρασκευά-  
σοντος, ἀθληταὶ μὲν ἐς τὰ στάδια, στρατιῶται δὲ  
ἐς τὰ ὄπλα· τὰ δὲ ζῶα οὐ δεῖται τῆς ἕξωθεν  
ἐπιρρώσεως, ἑαυτοῖς δὲ παροξύνει τὴν ἀλκὴν, καὶ  
ἑαυτὰ ἀνίστησι καὶ ἐγείρει. ὁ γοῦν σὺς μέλλων  
ἐς μάχην ἰέναι πρὸς ταῖς λείαις πέτραις τοὺς  
ὀδόντας ὑποθῆγει. τοῦτό τοι καὶ Ὅμηρος τῷ  
ζῶῳ μαρτυρῶν δηλὸς ἐστὶ. καὶ μέντοι καὶ ὁ  
λέων τῇ ἀλκαίᾳ ἑαυτὸν ἐπεγείρει μαστίζων, καὶ  
βλακεύειν καὶ ἐλύνειν οὐκ ἐπιτρέπει.<sup>1</sup> καὶ τοῦτο  
δὲ ὁ ποιητῆς εἰδὼς ἄδει περὶ τοῦ λέοντος. οἱ δὲ  
ἐλέφαντες τῇ προβοσκίδι ἑαυτοὺς παίουσιν ἐς τὸν  
ἀγῶνα ἐξάπτοντες, ὅταν τοῦτου ἦ καιρὸς, καὶ οὐ  
δέονται τοῦ προσάσσοντος καὶ ἐροῦντος οὐχ ἔδρας  
ἔργον οὐδ' ἀμβολᾶς, οὐδὲ μὴν τὰ Τυρταίου μέτρα  
ἀναμένουσι. ταῦρος δὲ ἡγεμῶν τῆς ἀγέλης ὅταν  
ἠττηθῆ ἡγεμόνος ἄλλου, ἑαυτὸν ἀποκρίνει ἐς  
χῶρον ἕτερον, καὶ ἑαυτῷ γίνεται γυμναστής, καὶ  
ἄλλῃ πᾶσαν ἀθλησιμὴν κονιόμενος καὶ τοῖς δένδροις  
τὰ κέρατα προσανατρίβων<sup>2</sup> καὶ τῇ τε ἄλλῃ

<sup>1</sup> ἐπιτρέπων.

AELIAN  
ON THE CHARACTERISTICS  
OF ANIMALS

BOOK VI

1. Men have need of the spoken word to stimulate and persuade them to be good, to banish cowardice, to gather courage: athletes, with a view to running; soldiers, with a view to fighting. Animals however need no extraneous encouragement but stimulate their prowess for themselves and rouse and incite themselves. For instance, the Boar when intending to do battle, whets his tusks on smooth rocks. Homer, you know, gives clear evidence touching the animal [*Il.* 13. 471]. Further, the Lion rouses himself by lashing himself with his tail and allows no idling and no repose. And this the poet knew when he spoke of the Lion [*Il.* 20. 170]. And Elephants inflame themselves for the fight, whenever the occasion arises, by beating themselves with their trunk: they need no one to sing to them and say 'This is no time for sitting still or for delaying' [*Bacc. fr.* 11 *Jebb*], still less do they wait for the poems of Tyrtæus. And when a Bull that is the leader of a herd is defeated by another leader, he departs to some other place and becomes his own trainer and practises every method of fighting, scattering the dust over himself and rubbing his horns against tree-

Animal  
courage

The Bull  
in defeat

<sup>2</sup> *Reiske*: προσανατρίβων καὶ θηλειῶν βοῶν ἀπεχόμενος.

ἑαυτὸν ἐς τὴν ἄσκησιν τῆς ἀλκῆς ρυθμίζων καὶ οὖν καὶ ἀφροδίτης ἀπεχόμενος καὶ σωφρονῶν ὡς Ἴκκος ὁ Ταραντίνος, ὄνπερ οὖν ὑμνεῖ Πλάτων ὁ Ἀρίστωνος<sup>1</sup> παρὰ τὸν τῆς ἀθλήσεως χρόνον πάντα<sup>2</sup> συνουσίας ἀμαθῆ καὶ ἄπειρον διαμείναι ἀπάσης. καὶ Ἴκκῳ μὲν ὄντι ἀνθρώπῳ καὶ Ὀλυμπίων ἐρώντι καὶ Πυθίων καὶ κλέους αἰσθανομένῳ καὶ δόξης γλιχομένῳ οὐδὲν μέγα ἦν κεκολασμένως καθεύδειν καὶ σωφρόνως· τὰ γὰρ ἄλλα οἱ κλεινὰ καὶ ἦν καὶ ἐδόκει, κότινος Ὀλυμπικὸς καὶ Ἰσθμικὴ πίτυς καὶ δάφνη Πυθική, καὶ ζῶντα μὲν περιβλέπεσθαι, ἀποθανόντα<sup>3</sup> δὲ εὐφημεῖσθαι. καὶ μέντοι καὶ τὸν κιθαρῳδὸν Ἀμοιβέα ἀκούω γῆμαι μὲν ὤραιοτάτην γυναικα, ἀποσχέσθαι δὲ αὐτῆς παρὰ πάντα τὸν χρόνον, παρ' ὃν ἀγωνιούμενος ἐς τὰ θέατρα ἦει. Διογένης δὲ ὁ τῆς τραγωδίας ὑποκριτῆς τὴν ἀκόλαστον κοίτην ἀπείπατο παντελῶς πάσαν. Κλειτόμαχος δὲ ὁ παγκρατιαστῆς καὶ κύνας εἶ ποτε εἶδε μιννυμένους, ἀπεστρέφετο, καὶ ἐν συμποσίῳ δὲ εἶ λόγον ἀκόλαστον ἤκουσε καὶ ἀφροδίσιον, ἐξαναστὰς ἀπηλλάττετο. ἀνθρώπους δὲ ὄντας ποιεῖν ταῦτα ἢ ὑπὲρ τοῦ κερδᾶναι χρήματα ἢ ὑπὲρ τοῦ φήμης καὶ κλέους μεταλαχεῖν, οὐ πᾶν τι<sup>4</sup> θαυμαστόν· ταύρω δὲ νικῶντι ταῦρον ἀντίπαλον ποῖα μὲν κηρύγματα, ὧ παῖ Ἀρίστωνος, ἀποκηρύττουσι,<sup>5</sup> ποῖα δὲ ἄλλα ἀποκρίνουσι;

2. Τὰ ἄλογα καὶ τῶν συνήθων σφίσι γενομένων ἀπέχεσθαι φιλεῖ καὶ φεῖδεσθαι πολλάκις. ἀκούω γοῦν τὸν λόγον ἐκεῖνον. πάρδαλι ἐκ νηπίου

<sup>1</sup> Π. ὁ τοῦ Ἀ. Jac, H.

<sup>2</sup> Ges : πάντη.

trunks and fitting himself in other ways to display his strength, and particularly abstaining from sexual acts and living continently like Iccus of Tarentum, whom <sup>The</sup> Plato the son of Ariston celebrates [Legg. 8. 839 E] as <sup>continentence</sup> <sup>of athletes</sup> refraining from all sexual commerce during the entire period of the Games. Now to Iccus, who was a man and who loved the Olympic and Pythian games and who understood what glory was and who longed for fame, it was no great matter to restrain himself and to spend the nights continently. For to him the prizes meant glory—the wild olive of Olympia, the Isthmian pine, and the Pythian laurel, admiration in his lifetime, and after death an honoured name. Again, the harper Amoebeus, I am told, married a woman of surpassing beauty but had no intercourse with her when he was going to the theatre in order to compete there. And Diogenes the actor in tragedies eschewed absolutely all licentious unions. And Clitomachus the pancratiast, if ever he saw dogs coupling, would turn away; and if at a wine party he heard some licentious and bawdy story, would get up and leave. There is nothing surprising that being men they should behave so, either in order to make money or to achieve renown and fame. But, O son of Ariston, when a bull overcomes his adversary, what proclamation announces his victory, and what prizes do men award him?

2. Brute beasts are in the habit of not molesting <sup>A tame</sup> <sup>Leopard</sup> their companions and of frequently sparing them. For instance, I have heard the following story. A hunter had a Leopard which he had tamed from its

<sup>3</sup> Schm : καὶ ἀποθανόντα.

<sup>4</sup> οὐ πάντη.

<sup>5</sup> Keiske : ὑπο-.

θηρατῆς ἀνὴρ ἡμερώσας εἶχεν, οἶα δῆπου φίλην ἢ ἐρωμένην ἀγαπῶν καὶ περιέπων ἰσχυρῶς. οὐκοῦν ἔριφον αὐτῇ φέρων ζῶντα ἐδίδου, τροφήν ἐν ταύτῳ καὶ ἡδονήν τινα ἐπινοήσας τῷ θηρίῳ ἐν τῷ διασπᾶν τὸν ἔριφον, ἀλλὰ μὴ δοκεῖν ἐσθίειν κενέβρειόν τε καὶ θνησείδιον. καὶ δὴ κομισθέντος <τοῦ><sup>1</sup> ἔριφου ἢ δὲ ἐγκρατῶς ἔσχε, δεομένη ἀπόσιτος εἶναι διὰ πλησμονήν. ἔδρασε δὲ καὶ τῇ δευτέρῃ τοῦτο· ἐδεῖτο γὰρ ἔτι ὡς φαρμάκου τοῦ λιμοῦ. τῆς δὲ τρίτης ἐπιστάσης ἡμέρας ἐπέειπε μὲν καὶ συνήθως ἐπεδείκνυτο τοῦτο τῷ φθέγματι, οὐ μὴν τοῦ ἔριφου γενομένου δύο ἡμερῶν ἑαυτῇ φίλου ἔτι προσήψατο, ἀλλὰ ἐκείνον μὲν εἶασεν, ἄλλον δὲ ἔλαβεν. ἄνθρωποι δὲ καὶ ἀδελφοὺς προὔδοσαν καὶ τοὺς γευμαμένους καὶ φίλους ἀρχαίους, καὶ πολλοὶ πολλάκις.

3. Ἡ ἄρκτος ὅτι τίκτει σάρκα ἄσημον εἶτα τῇ γλώττῃ διαρθροῖ αὐτὴν καὶ οἶονεὶ διαπλάττει, ἄνω που λέλεκται. ὁ δὲ οὐκ εἶπον ἤδη, τοῦτο εἰρήσεται νῦν, καὶ μάλα ἐν καλῷ. χειμῶνος μὲν ἀποτίκτει, καὶ φωλεύει τεκοῦσα, καὶ ὑφορωμένη τοὺς κρυμοὺς τὴν ἐπιδημίαν τοῦ ἡρος προσμένει, οὐδ' ἂν πρὶν ἢ πληρωθῆναι τρεῖς μῆνας ἐξαγάγοι ποτὲ τὰ βρέφη. ὅταν δὲ αἰσθηται ἑαυτῆς πεπλησμένης, ὑφορωμένη τοῦτο ὡς νόσον, ζητεῖ φωλεόν. ἐνθεν τοι καὶ<sup>2</sup> κέκληται τῇ ἄρκτῳ φωλεία τὸ πάθος. εἶτα ἐσέρχεται οὐ βαδίζουσα, ἀλλὰ ὑπτία, ἀφανίζουσα τοῖς θηραταῖς τὰ ἴχνη· ἑαυτὴν γὰρ ἐπισυρεῖ κατὰ τὰ νῶπα. καὶ παρεσελθοῦσα ἡσυ-

<sup>1</sup> <τοῦ> *add.* H.

<sup>2</sup> ἐντεθὲν τοι.

earliest days and which he loved and tended assiduously as though it were his friend or darling. Now he brought a kid and gave it to the Leopard alive, thinking to provide it at once with food and with the pleasure of tearing the kid to pieces, and supposing that it would refuse to eat dead meat. In fact when the kid was brought the Leopard controlled itself: being full-fed it needed to abstain from food. And it did the same on the second day, for it still needed the medicine of starvation. But when the third day came it began to grow hungry and, as usual, showed that it was by the sound of its voice; for all that, it still would not touch the kid which had been its friend for two days, but left it alone, though it accepted another one.

Men however have betrayed even their brothers and their parents and old friends; there have been many and frequent cases.

3. I have described in some earlier passage<sup>a</sup> how The Bear the Bear produces some shapeless flesh and then licks it into shape and, so to say, moulds it. But what I have not already mentioned I will mention now, and this is a suitable occasion. It gives birth in the winter time, and having done so, hibernates; and as it dreads the frosts it awaits the coming of spring, and would never bring its cubs out until three full months have passed. But when it perceives that it is pregnant it dreads this as though it were some sickness, and seeks for a lair. (Hence the Bear's hibernation is called its 'lair period.') Then it enters, not on its feet but lying down, thus effacing its tracks for those who hunt it, for it drags itself along on its back. And

<sup>a</sup> See 2. 19.

χάζει, καὶ τρόπον τινα τὴν ἕξιν ῥιναῖ, καὶ δρᾶ τετταράκοντα ἡμερῶν αὐτό. καὶ λέγει μὲν Ἀριστοτέλης ὅτι ἄρα δις ἑπτὰ ἡμερῶν ἀκίνητος μένει καὶ ἀτρεμεῖ, τῶν δὲ ἄλλων στρέφεται μόνον. αἰσιτος δὲ ἄρα διαμένει τῶν τετταράκοντα πασῶν καὶ ἄτροφος, ἀπόχρη δὲ αὐτῇ τὴν δεξιὰν περιλιχμαῖσθαι. ἐκ δὲ τῆς συντήξεως τῆς ἄγαν συνέπτυκται τὸ ἔντερον αὐτῇ καὶ συνῆλθεν. ὅπερ εἰδυία, ὅταν προέλθῃ, τοῦ καλουμένου ἄρου τοῦ ἀγρίου ἐσθίει. τὸ δὲ ἄρα φυσῶδες ὃν διόσθησι αὐτῇ τὸ ἔντερον, καὶ εὐρύνει αὐτό, καὶ ἀποφαίνει τροφῆς δεκτικόν. ὅταν δὲ αὖ πάλιν ἢ πεπληρωμένη, μυρμηκῶν ἐσθίει, καὶ κενούται ῥᾶστα. κενώσεις μὲν δὴ φυσικαὶ τῶν ἄρκτων καὶ πληρώσεις ἐς δέον<sup>1</sup> εἴρηται μοι μήτε ἰατρῶν μήτε συγκραμάτων,<sup>2</sup> ὧ ἀνθρωποι, δεόμεναι.

4. Οἱ δράκοντες ὅταν ὀπώρας μέλλωσι γεῦσθαι, τῆς πικρίδος καλουμένης ῥοφοῦσι τὸν ὀπόν. ὀνίησι δὲ ἄρα αὐτοὺς αὕτη πρὸς τὸ μὴ φύσης τινὸς ὑποπίπλασθαι. μέλλοντες δὲ τινα ἔλλογᾶν ἢ ἀνθρωπον ἢ θῆρα, τὰς θανατηφόρους ρίζας ἐσθίουσι καὶ τὰς πώας μέντοι τὰς τοιαύτας. οὐκ ἦν δὲ ἄρα οὐδὲ Ὅμηρος αὐτῶν τῆς τροφῆς ἀμαθῆς. λέγει γοῦν ὅπως ἄνδρα<sup>3</sup> μένει περὶ τὸν φωλεὸν εἰλούμενος, προεμπλησθεὶς σιτίων πολλῶν φαρμακῶδων καὶ κακῶν.

5. Οἱ ἔλαφοι τὰ κέρατα ἀποβαλόντες ἐσδύονται<sup>4</sup> παρελθόντες ἐς τὰς λόχμας, τοὺς ἐπιόντας σφίσι

<sup>1</sup> εἰς δέον ἐς τοσοῦτον.

<sup>2</sup> Weigel: συγγραμμάτων.

having entered, it rests, and in some way reduces its figure; and this it does for forty days. Aristotle however says [HA 600 b 2] that the Bear remains motionless and does not stir for fourteen days, and for the remainder she just turns. So she passes the entire forty days without food or nourishment: it is enough for her to lick her right paw. And owing to excessive colliquescence her intestines become wrinkled up and compressed. Knowing this, as soon as she emerges she eats some of the plant called 'wild arum';<sup>a</sup> and as this induces flatulence, it opens up her gut, widens it, and renders it capable of admitting food. And when she has filled herself out once more, she eats some ants and obtains an easy evacuation. I have now sufficiently described how Bears empty and fill their bodies by natural means without any need, my fellow men, of doctors or of concoctions.

4. When Snakes intend to eat fruit they swallow the juice of the herb called *picris*.<sup>b</sup> It helps to prevent them from being filled with wind. And when they intend to lie in wait for a human being or an animal, they eat poisonous roots and herbs too of the same description. So it seems that Homer too was aware of what they ate. For instance, he tells [II. 23. 93] how a Snake waits for a man, lying coiled up near its lurking-place, after it has taken its fill of much poisonous, deadly provender.

The Snake,  
its diet of  
poison

5. When Deer have cast their antlers they go and hide in coverts and so protect themselves against at-  
antlers

<sup>a</sup> Cuckoo-pint.

<sup>b</sup> See 1.35 n.

<sup>3</sup> Valck: ἀνὰ.

<sup>4</sup> Cobet: ἐσδύν- MSS H.

φυλαττόμενοι, καὶ εἰκότως· ἔρημοι γὰρ τῶν ἀμυντηρίων ὄντες ἀφηρήσθαι καὶ τὴν ἀλκὴν πεπιστεύκασιν ἐν τῷ τέως. λέγονται δὲ καὶ φυλάττεσθαι μὴ ποτε ἄρα νεαροῖς οὖσιν αὐτῶν τοῖς στελέχεσιν<sup>1</sup> εἶτα προσπίπτουσα ἢ ἀκτῖς πρὶν ἢ παγήναι καὶ τοὺς καλουμένους χόνδρους λαβεῖν ἢ δὲ τὴν σάρκα ὑποσῆψη.

6. Οἱ παριόντες ἐς πόλεμον ἵπποι ὑπόπτους<sup>2</sup> ἔχουσι καὶ τάφρων πηδήσεις καὶ ἄλλεσθαι βόθρων καὶ διαβῆναι σταυροὺς καὶ σκόλοπας καὶ τὰ τοιαῦτα. πάρεστι δὲ καὶ Ὀμήρου λέγοντος ἀκούειν ὑπὲρ τῶν τοιούτων

ὡς Ἔκτωρ ἀν' ὄμιλον ἰὼν ἐλλίσσεθ'<sup>3</sup> ἑταίρους, τάφρον ἐποτρύνων διαβῆμεναι. οὐδέ οἱ ἵπποι τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρω χεῖλει ἐφεσταότες· ἀπὸ γὰρ δευδίσσετο τάφρος εὐρεῖ,<sup>4</sup> οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περήσαι ῥηιδίη.

7. Ἐν τῇ Αἰγύπτῳ περὶ τὴν λίμνην τὴν καλουμένην Μοίριδος,<sup>4</sup> ὅπου Κροκοδίλων πόλις, κορώνης τάφος δεικνύται, καὶ τὴν αἰτίαν ἐκείνην Αἰγυπτίοι φασί. τῷ βασιλεῖ τῷ τῶν Αἰγυπτίων (Μάρης δὲ οὗτος ἐκαλεῖτο) ἦν κορώνης θρέμμα πάνυ ἡμερόν, καὶ τῶν ἐπιστολῶν ἄς ἐβούλετό οἱ κομισθῆναι ποι θάπτον ἐκόμιζεν αὐτῇ, καὶ ἦν ἀγγέλων ὠκίστη, καὶ ἀκούσασα ἤδει ἐνθα ἰθὺναι χρῆ τὸ πτερόν, καὶ τίνα χρῆ παραδραμεῖν χῶρον, καὶ ὅπου ἦκουσαν

<sup>1</sup> Reiske: ἔλκεσιν.  
<sup>3</sup> εἰλίσσεθ'.

<sup>2</sup> Gill: ὑπόπτως.  
<sup>4</sup> μύριδος.

tackers; and rightly so, for as they are without means of self-defence they are convinced that they have for the time being lost their strength. It is said also that, while the stumps are still fresh and before they have hardened and the young horns, called *chondroi*, have begun to form, they take care that the sun's rays shall not fall upon them and cause the flesh to putrefy.

6. When Horses march to battle they become suspicious at having to jump trenches, at having to leap over pits and to pass through stakes and palisades and the like. And one finds Homer saying about such matters [*Il.* 12. 49]

The Horse  
in battle

'Thus Hector passing through the throng implored his comrades, urging them to cross the trench. But even his swift horses dared not, but neighed loudly as they stood upon the sheer brink, for the yawning trench dismayed them, not easy to leap from close up, nor to cross.'

7. In Egypt near the lake Moeris as it is called, where is Crocodilopolis, the tomb of a Crow is pointed out. The Egyptians give the following reason. The King of Egypt (Mares<sup>a</sup> was his name) possessed a remarkable Crow which was quite tame. Any despatches that he wished to have delivered anywhere this Crow would speedily carry; and it was the swiftest of messengers: having heard its destination, it knew where it must direct its flight to, which spot it must pass, and where it must pause on arrival. In

The Crow of  
King Mares

<sup>a</sup> Mares (or Marres) is the Greek form of 'Moeris', the nickname given to King Amenemhet III; see *Hdt.* 2. 101 with How-Wells's note.

ἀναπαύσασθαι. ἀνθ' ὧν ἀποθανούσαν ὁ Μάρης ἐτίμησεν αὐτὴν καὶ στήλην καὶ τάφω.

8. Ἴδιον δὲ καὶ ὄνομα τῆς κατὰ τροφήν κομιδῆς ἕκαστα τῶν ζώων κέκτηται. πωλοδαμνικὴ γούνη κληθεῖται τις ἂν καὶ σκυλακοτροφικὴ καὶ ἐλεφαντοκομία καὶ λεοντοτροφία καὶ ὀρνιθοτροφία καὶ τὰ τοιαῦτα.

9. Σοφὰ<sup>1</sup> δὲ ἄρκτου ἦν ἄρα ἐκεῖνα. εἴαν διώκηται μετὰ τῶν αὐτῆς σκυλακίων, προωθεῖ αὐτὰ εἰς ὅσον δύναται· ὅταν δὲ συνίδῃ ὅτι ἀπέιπε, τὸ μὲν κατὰ τοῦ νότου φέρει, τὸ δὲ κατὰ τοῦ στόματος, καὶ δένδρον λαβομένη ἀναπηδᾷ· καὶ τὸ μὲν ἔχεται τοῦ νότου τοῖς ὄνυξι, τὸ δὲ ἐν τοῖς ὀδοῦσι φέρεται ἀναθεούσης αὐτῆς. ταύρω δὲ λιμώτουςα ὅταν ἐντύχη, κατὰ μὲν τὸ καρτερόν καὶ ἐξ εὐθείας οὐ μάχεται, προσπαλαίει δέ, καὶ τοῦ τέοντος λαβομένη κλίνει, καὶ ἄμμα σφίγγει.<sup>2</sup> ὁ δὲ πιέζεται καὶ μέμυκε, καὶ τελευτῶν ἀπέιπε καὶ κείται, καὶ ἐκεῖνη ἐμπίπλαται.

10. Μαθεῖν δὲ ἀγαθὰ ζῶα καὶ ταύτη κατέγνωμεν. ἐπὶ τῶν Πτολεμαίων οἱ Αἰγύπτιοι τοὺς κυνοκεφάλους καὶ γράμματα ἐδίδασκον καὶ ὄρχεσθαι καὶ αὐλεῖν καὶ ψαλτικῆν. καὶ μισθὸν κυνοκέφαλος ἐπράττετο ὑπὲρ τούτων, καὶ τὸ διδόμενον εἰς φασκώλιον ἐμβάλων ἐξηρηγμένον ἔφερον, ὡς οἱ τῶν ἀγειρόντων δεινοί. ὅτι δὲ Συβαρίται καὶ ὄρχησον ἵππους ἐπαίδευσαν, πάλαι κεκήρυκται.

<sup>1</sup> σοφία.

<sup>2</sup> ἄμα ἐσθίει.

reward for these services Mares honoured it when dead with a monument and a tomb.

8. Every animal has a special word to denote the <sup>The care of animals</sup> care spent on its upbringing. For example, one might speak of the 'breaking in' of horses, the 'rearing' of hounds, the 'grooming' of elephants, the 'rearing' of lions, the 'rearing' of birds, and so forth.

9. Now here the Bear shows its clever tricks. If it <sup>The Bear and its cubs</sup> is pursued together with its cubs it pushes them along in front as far as it is able. But when it realises that they are exhausted, it carries one on its back and another in its mouth, then laying hold of a tree, climbs up. And one cub clings to its back with its claws, while the other is carried in the teeth of the Bear as it mounts. If when famished it comes across a bull, it does not engage in a straightforward battle of strength, but wrestles with it and seizing its neck brings it down and tightens its clench. And while the bull is being crushed it bellows, until at last it gives up and lies dead; and the Bear takes its fill.

10 (i). Here is further evidence to show that animals <sup>Docility of certain animals</sup> are apt at learning. Under the Ptolemies the Egyptians taught baboons their letters, how to dance, how to play the flute and the harp. And a baboon would demand money for these accomplishments, and would put what was given him into a bag which he carried attached to his person, just like professional beggars. It has long been noised abroad that the people of Sybaris have even taught horses how to

ελεφάντων δὲ τὸ εὐπειθὲς ἐς τὰ μαθήματα καὶ τὸ  
 ῥάδιον ἀνωτέρω εἶπον. κύνες δὲ ἄρα καὶ τὰ οἴκοι  
 ὑπηρετεῖν τοῖς ἐκπαιδεύσασιν αὐτοὺς ἱκανοί, καὶ  
 ἀπόχρη πένητι δοῦλον κύνα ἔχειν. ἦσαν δὲ ἄρα  
 καὶ τῶν τοιούτων ἄδουλοι, ὥσπερ οὖν Ἀράβων  
 μὲν οἱ Τρωγλοδῦται, Λιβύων δὲ οἱ Νομάδες, καὶ  
 τῶν Αἰθιοπίων ὅσον<sup>1</sup> λιμνόβιον ἔστι, πέρα τῆς ἐκ  
 τῶν ἰχθύων τροφῆς μεμαθηκὸς σιτεῖσθαι οὐδὲ ἔν.

Μέμνηται δὲ ἂν πάσχει τὰ ζῶα, καὶ δεῖται γε  
 τέχνης τῆς ἐς τὴν μνήμην οὐ Σιμωνίδου, οὐχ  
 Ἴππίου, οὐ Θεοδέκτου, οὐκ ἄλλου τινὸς τῶν ἐς  
 τὸδε τὸ ἐπάγγελμα καὶ τήνδε τὴν σοφίαν κεκηρυγ-  
 μένων. ἐνθα γοῦν ἀφηρέθη ἡ βοῦς τὸν μόσχον,  
 ἐνταῦθα ἔλθοῦσα ὠδύρατο μυκηθμῶ συντρόφῳ τὸ  
 πάθος. καὶ βόες μέντοι ὑπὸ ζυγὸν ἰέναι μέλλοντες  
 οἱ μὲν μειδιῶσιν, οἱ δὲ ἐπὶ πόδα ἀναχωροῦσιν.  
 ἵππος δὲ ὅταν ἀκούσῃ ψαλίῳ κρότον καὶ χαλινοῦ  
 κτύπον, καὶ προστεριδιά τε καὶ προμετωπίδια  
 θεάσῃται, φριμάττεται ἐνταῦθα, καὶ τὰς ὄπλὰς  
 σκιρτῶν ἐπικροτεῖ καὶ ἐνθουσιᾷ, ἣ τε τῶν ἵπποβο-  
 σκῶν βοῆ ἐγείρει αὐτόν, καὶ τὰ ὦτα ὠρθωσεν  
 αὐτὸς καὶ τοὺς μυκτῆρας διέστησε μνήμη δρόμου  
 καὶ συνηθείας ἕγγι ἀμάχῳ.

11. Τίκτηι δὲ ἔλαφος παρὰ τὰς ὁδοὺς, καὶ  
 εὐοικε γε σοφία τοῦτο δρᾶν· δέδοικε γὰρ τὰ θηρία  
 καὶ τὰς ἐξ αὐτῶν ἐπιβουλὰς, τοὺς δὲ ἀνθρώπους  
 θαρρεῖ. καὶ ἐκείνων μὲν πεπίστευκεν ἀσθενεστέρα  
 οὔσα, τούτους δὲ ἀποδρᾶναι δύνασθαι οὐκ ἀμφιβάλ-  
 λει. καταπιανθεῖσα δὲ οὐκ ἂν ἔτι τέκοι παρὰ τὰς

<sup>1</sup> ὅσον τό.

dance.<sup>a</sup> Of the ease with which elephants can be  
 induced to learn I have spoken above.<sup>b</sup> Now dogs  
 are capable of managing household affairs for those  
 who have trained them, and for a poor man it is  
 enough to have a dog as slave. There are after all  
 people who are without slaves even of this kind,  
 among the Arabs for instance the Troglodytes, among  
 the Libyans the Nomads, and among the Ethiopians  
 all the lake-dwellers, people who have never learnt  
 to eat anything other than fish.

(ii). Animals retain the memory of their experi-  
 ences and have no need of those mnemonic systems  
 devised by Simonides, by Hippias, and by Theodectes,  
 or by any other of those who have been extolled for  
 their profession and their skill in this matter. For  
 instance, a cow goes to the spot where her calf was  
 taken from her and mourns for it, lowing as is her  
 wont. Some oxen too when about to be yoked ex-  
 press their pleasure, others draw back. And a horse  
 on hearing the clash of curb-chain and the clang of  
 bit, and seeing chest-plates and frontlets, begins to  
 snort and makes his hoofs ring as he prances, and is  
 in an ecstasy. And the shouting of the stablemen  
 stimulates him and he pricks up his ears and dilates  
 his nostrils as he remembers his galloping and yearns  
 irresistibly for his wonted exercise.

11. The Deer produces its young by the roadside  
 and appears to do so from a wise precaution, because  
 it dreads wild beasts and their designs, but has no  
 fear of human beings: it knows full well that it is  
 weaker than the former, but has no doubt that it can  
 escape from the latter. But when it has grown fat it

<sup>a</sup> See 16. 23.

<sup>b</sup> See 2. 11.

οδοῦς· οἶδε γὰρ ὅτι δραμεῖν ἐστι νωθεστέρα.  
τίκτει οὖν ἐν τοῖς ἄγκεσι καὶ ἐν τοῖς δρυμοῖς καὶ  
ἐν τοῖς ἀλῶσι.

12. Ἡ χερσαία χελώνη διαπραγοῦσα ὀριγάνου  
παρ' οὐδὲν ποιεῖται τὸν ἔχιν. εἰάν δὲ ἀπορήσῃ  
αὐτοῦ,<sup>1</sup> πηγάνου ἐμφαγοῦσα ὤπλισται πρὸς τὸν  
ἔχθρόν. εἰάν δὲ ἐκατέρου ἀτυχήσῃ, ἀνήρηται.

13. Ὁ ἔλαφος, ὡς ἀκούω, τὰ παρόντα ἀγαπᾷ,  
καὶ οὐκ ἐρᾷ πλειόνων, ἀλλὰ σωφρονεῖ περὶ τὴν  
γαστέρα τῶν ἀνθρώπων μᾶλλον. περὶ γοῦν τὸν  
Ἑλλησποντόν ἐστι λόφος, καὶ νέμονται κατὰ τοῦδε  
ἔλαφοι, καὶ τῶν ὠτων αὐτοῖς τὸ ἕτερον διέσχισται,  
περαιτέρω δὲ οὐ χωροῦσι τοῦ λόφου, οὐδὲ νομῆς  
ἐρῶσι ξένης, οὐδὲ λειμῶνας ποθοῦσιν ἑτέρους  
πόας χρεια περιττοτέρας· ἀπόχρη δὲ ἄρα τὰ  
παρόντα αὐτοῖς δι' ἔτους ὅλου. τί πρὸς ταῦτα, ὦ  
ἄνθρωποι, ὑμεῖς, οὓς οὐκ ἂν ἐμπλήσειέ ποτε ἕως  
θανάτου

οὐδ' ὅσα λάωος οὐδὸς ἀφήγορος ἐντὸς ἐέργει;

14. Ἡ ὕαινα, ὡς Ἀριστοτέλης λέγει, ἐν τῇ  
ἀριστερᾷ χειρὶ ἔχει δύναμιν ὑπνοποιόν, καὶ  
ἐνεργάζεται κάρον μόνον προσθηγοῦσα. πάρεισι  
γοῦν ἐς τὰ αὐλία πολλάκις, καὶ ὅταν ἐντύχῃ τινὶ  
καθεύδοντι, προσελθοῦσα ἡσυχῇ<sup>2</sup> τὴν ὑπνοποιόν  
ὡς ἂν εἴποις χεῖρα προσέθηκε τῇ ῥινί, ὃ δὲ ἀγχε-  
ταί<sup>3</sup> τε καὶ πιέζεται.<sup>4</sup> καὶ ἐκείνη μὲν ὑπορύττει

<sup>1</sup> τοῦ.

<sup>3</sup> ἔλκεται.

<sup>2</sup> Jac: ἡσυχάζει καὶ MSS, del. H.

<sup>4</sup> πιέζεται καὶ ἀναισθήτω μᾶλλον εἰσκει.

would no longer give birth by the roadside, for it  
knows that it is too sluggish to run, and so it brings  
forth its young in glens, in thickets, and in ravines.

12. The Land Tortoise after eating some marjoram <sup>Tortoise and</sup>  
treats a viper with contempt. But if it lacks marjoram <sup>Viper</sup>  
it arms itself against its enemy by consuming some  
rue. If however it fails to find either, it is killed.

13. The Deer (so I am told) is content with what <sup>The Deer,</sup>  
is before it and has no further wants, but is more <sup>its frugality</sup>  
frugal than man in its appetite. For instance, in  
the neighbourhood of the Hellespont there is a hill  
pastured by Deer, which have one of their ears cleft,  
and they do not stray beyond this hill, do not want  
strange food, desire no other meadows from any need  
of a larger amount of grass; so what is at hand is  
enough for them the whole year round. What have  
you, O men, to say to this, you whom

'not even all the wealth contained within the  
Archer's<sup>a</sup> threshold of stone' [Hom. *Il.* 9. 404]

would satisfy until the day of death?

14. The Hyena, according to Aristotle,<sup>b</sup> has in its <sup>The Hyena,</sup>  
left paw the power of sending to sleep and can with <sup>its narcotic</sup>  
a mere touch induce torpor. For instance, it often <sup>powers</sup>  
visits stables, and when it finds any creature asleep  
it creeps softly up and puts what you might call its  
sleep-inducing paw upon the creature's nose, and it  
is suffocated and overpowered. Meantime the  
Hyena scoops out the earth beneath the head to such

<sup>a</sup> Apollo.

<sup>b</sup> Not in any extant work; *fr.* 321 (Rose, p. 347).



τὴν γῆν τὴν ὑπὸ τῇ κεφαλῇ ἐς τοσοῦτον, ἐς ὅσον ἀνέκλασεν ἐς τὸν βόθρον καὶ τὴν φάρυγγα ὑπτιῶν ἀπέφηγε καὶ γυμνῆν· ἐνταῦθα δὲ ἡ ὕαινα ἐνέφνυ καὶ ἀπέπνυξε καὶ ἐς τὸν φωλεὸν ἀπάγει. τοῖς<sup>1</sup> κυσὶ δὲ ἐπιτίθεται ἢ αὐτὴ τὸν τρόπον ἐκεῖνον. ὅταν ᾗ πλήρης ὁ τῆς σελήνης κύκλος, κατόπιν λαμβάνει τὴν αὐγὴν, καὶ τὴν αὐτῆς σκιὰν ἐπιβάλλει τοῖς κυσὶ, καὶ παραχρῆμα αὐτοὺς κατεσίγασε, καὶ καταγοητεύσασα ὡς αἱ φαρμακίδες εἶτα ἀπάγει σιωπῶντας, καὶ κέχρηται ὅ τι καὶ βούλεται τὸ ἐντεῦθεν αὐτοῖς.

15. Ἐρωτα δελφίνος ἐν Ἰασῶ ἐς μεираκιον καλὸν πάλαι ἀδόμενον ἄμοιρον μνήμης τῆς ἐξ ἐμοῦ ἀπολιπεῖν οὐ μοι δοκεῖ, καὶ διὰ ταῦτα εἰρήσεται.<sup>2</sup> τὸ γυμνάσιον τὸ τῶν Ἰασέων ἐπίκειται τῇ θαλάττῃ, καὶ οἱ γε ἔφηβοι μετὰ τοὺς δρόμους καὶ τὰς κονίστρας κατιόντες ἐνταῦθα ἀπολοῦνται<sup>3</sup> κατὰ τι ἔθος ἀρχαίων. διανηχομένων οὖν αὐτῶν ἐνὸς τοῦ τὴν ὄραν ἐκπρεπεστάτου<sup>4</sup> ἐρᾷ δελφίς ἔρωτα δριμύτατον. καὶ τὰ μὲν πρῶτα πλησίον γενόμενος ἐφόβησέ τε καὶ ἐξέπληξεν αὐτόν, εἶτα μέντοι τῇ συνηθείᾳ φιλίαν τιὰ καὶ εὖνοια ἐς ἑαυτὸν ἐκ<sup>5</sup> τοῦ παιδὸς ἰσχυρὰν ἐπηγάγετο. ἀθύρειν γοῦν μετ' ἀλλήλων ὑπῆρξαντο, καὶ πῆ μὲν ἡμιλλάσθην παρανηχομένω τε καὶ ἐρίζοντε, πῆ δὲ ὁ παῖς ἀναβαίνων ὡς πῶλον ἱππότης, ὑπονηχομένου τοῦ ἐραστοῦ γαῦρος ἐφέρετο. καὶ ἦν τοῖς Ἰασεῦσι καὶ τοῖς ξένοις τὸ πραττόμενον ἀξιοζῆλον. προῆει μὲν γὰρ τὰ παιδικὰ ὁ δελφίς

<sup>1</sup> καὶ τοῖς.<sup>3</sup> ἀπολοῦνται.<sup>2</sup> εἰρήσεται ὁ ἔρωτος.<sup>4</sup> ἐκπρεποῦς.

a depth as makes the head bend back into the hole, leaving the throat uppermost and exposed. Thereupon it fastens on to the animal, throttles it, and carries it off to its lair. And it attacks dogs in the following manner. When the moon's disc is full, the Hyena gets the rays behind it and casts its own shadow upon the dogs and at once reduces them to silence, and having bewitched them, as sorceresses do, it then carries them off tongue-tied and thereafter puts them to such use as it pleases.

15. The story of a Dolphin's love for a beautiful boy at Iassus<sup>a</sup> has long been celebrated, and I am determined not to leave it unrecorded; it shall accordingly be told.

Dolphin and  
boy at Iassus

The gymnasium at Iassus is situated close to the sea, and after their running and their wrestling the youths in accordance with an ancient custom go down there and wash themselves. Now while they were swimming about, a Dolphin fell passionately in love with a boy of remarkable beauty. At first when it approached, it frightened the boy and completely scared him; later on however, through constant meeting, it even led the boy to conceive a warm friendship and kindly feelings towards it. For instance, they began to sport with one another; and sometimes they would compete, swimming side by side in rivalry, sometimes the boy would mount, like a rider on a horse, and be carried proudly along on the back of his lover. And to the people of Iassus and to strangers the event seemed marvellous. For

<sup>a</sup> Town on SW coast of Caria.<sup>5</sup> καὶ ἐκ.

φέρων ἐπὶ πλεῖστον τῆς θαλάττης καὶ ἐς ὄσον τῷ παιδί εἶχεν ὀχουμένῳ καλῶς.<sup>1</sup> εἶτα ὑπέστρεφεν καὶ ἤγε τοῦ αἰγιαλοῦ πλησίον, καὶ ἀλλήλων διαλυόμενοι ὁ μὲν ἐς τὸ πέλαγος, ὁ δὲ ἐς τὰ οἰκεῖα ἐπανήεσαν. ἀπήντα δὲ ὁ δελφίς ἐς τὸν καιρὸν τῆς τῶν γυμνασίων ἀφέσεως, ὃ τε παῖς ἦδετο τῇ προσδοκίᾳ τῇ τοῦ φίλου καὶ τῇ σὺν αὐτῷ παιδιᾷ, καὶ πρὸς τῷ κάλλει τῷ φυσικῷ περιβλεπτος ἦν, οἷα δήπου μὴ μόνον τοῖς ἀνθρώποις, ἀλλὰ καὶ τοῖς ἀλόγοις δοκῶν ὠραιότατος. οὐ μέντοι μετὰ μακρὸν καὶ οὗτος ὁ ἀντέρως<sup>2</sup> ἠττήθη τοῦ φθόου. ἔτυχε γοῦν ὁ παῖς πλείῳ γυμνασάμενος, καὶ καμῶν ἑαυτὸν τῷ ὀχουντι κατὰ τὴν γαστέρα ἐπιβάλλει, καὶ πως ἔτυχεν ἢ τοῦ ζώου ἄκανθα ἢ κατὰ τοῦ νώτου ὀρθή οὔσα, καὶ τῷ ὠραίῳ τὸν ὀμφαλὸν κεντεῖ. εἶτά τινες φλέβες ὑπορρήγγυνται, καὶ αἵματος ἔπειτα ῥοή πολλή, καὶ ὁ παῖς ἐνταῦθα ἀποθνήσκει. ὅπερ οὖν ὁ δελφίς συναισθόμενος ἐκ τοῦ βάρους (ἐπέκειτο γὰρ οὐ συνήθως κοῦφος, ἅτε μὴ τῷ πνεύματι ἑαυτὸν ἐλαφρίζων) καὶ θεασάμενος πορφυροῦν ἐκ τοῦ αἵματος τὸ πέλαγος, τὸ πραχθὲν συνήκεν καὶ ἐπιβιώναι τοῖς παιδικοῖς οὐκ ἐτόλμησε. πολλὴ τοῖνυν τῇ ῥύμῃ<sup>3</sup> χρησάμενος, ὥσπερ οὖν ῥόθιον<sup>4</sup> σκάφος, εἶτα ἑαυτὸν ἐς τοὺς αἰγιαλοὺς ἐκῶν<sup>5</sup> ἐξέβρασε, καὶ τὸν νεκρὸν συνεξήνεγκε, καὶ ἔκειντο ἄμφω ὁ μὲν τεθνεώς, ὁ δὲ ψυχορραγῶν. Λαῖος

<sup>1</sup> Schm: καλῶς εἰς τοσοῦτον.

<sup>2</sup> ἀντερῶν.

<sup>3</sup> Jac: ῥύμη.

<sup>4</sup> Ῥοδίον.

<sup>5</sup> ἔλκων.

the Dolphin would go a long way out to sea with its darling on its back and as far as it pleased its rider; then it would turn and bring him close to the beach, and they would part company and return, the Dolphin to the open sea, the boy to his home. And the Dolphin used to appear at the hour when the gymnasium was dismissed, and the boy was delighted to find his friend expecting him and to play together. And besides his natural beauty, this too made him the admired of all, namely that not only men but even dumb animals thought him a boy of surpassing loveliness.

In a little while however even this mutual affection was destroyed by Envy.<sup>a</sup> Thus, it happened that the boy exercised himself too vigorously, and in an exhausted state threw himself belly downwards on to his mount, and as the spike on the Dolphin's dorsal fin chanced to be erect it pierced the beautiful boy's navel. Whereupon certain veins were severed; there followed a gush of blood; and presently the boy died. The Dolphin perceiving this from the weight—for the boy lay heavier than usual, as he could not lighten himself by breathing—and seeing the surface of the water crimson with blood, realised what had happened and could not bear to survive its darling. And so with all the gathered force of a ship dashing through the waves it made its way to the beach and deliberately cast itself upon the shore, bringing the dead body with it. And there they both lay, the boy already dead, the Dolphin breathing its last. (But Laïus,<sup>b</sup> my good Euripides, did not act

<sup>a</sup> I.e. divine envy; cp. Soph. Ph. 776.

<sup>b</sup> Laïus, King of Thebes, loved Chrysippus, the son of Pelops. See Nauck TGF p. 632.

δὲ ἐπὶ Χρυσίππῳ, ὃ καλὲ Εὐριπίδῃ, τοῦτο οὐκ ἔδρασε, καίτοι τοῦ τῶν ἀρρένων ἔρωτος, ὡς λέγεις αὐτὸς καὶ ἡ φήμη διδάσκει, Ἑλλήνων πρῶτιστος ἀρξας. ἀμειβόμενοι δὲ <sup>1</sup> Ἴασεῖς τὴν φιλίαν ἐκείνων τὴν ἰσχυράν, ἀπέφηναν τάφον κοινὸν ὠραίου μειρακίου καὶ δελφίνος ἔρωτικοῦ, καὶ στήλην ἐπέστησαν. καλὸς παῖς ἰππεύων ἐπὶ δελφίνος ἦν. καὶ νόμισμα δὲ ἀργύρου καὶ χαλκοῦ εἰργάσαντο, καὶ ἐνέθλασαν σημείον τὸ ἀμφοῖν πάθος, καὶ μνήμη παρέδωκαν ἔργον <τοῦ> <sup>2</sup> τοσοῦτου θεοῦ τιμῶντες οἱ ἐκείθι. <sup>3</sup> πυνθάνομαι δὲ καὶ ἐν τῇ Ἀλεξάνδρου πόλει κατὰ τὸν Πτολεμαῖον τὸν δεῦτερον ἐρασθῆναι δελφίνα ἔρωτα παραπλήσιον καὶ ἐν Δικαιαρχίᾳ τῆς Ἰταλίας. ἄπερ οὖν εἰ Ἡρόδοτος ἔγνω, οὐκ ἂν ἐμοὶ δοκεῖν ἐθαύμασε τῶν ἐπ' Ἀρίωνι <sup>4</sup> τῷ Μηθυμναίῳ ἦττον αὐτά.

16. Λιμοῦ μέλλοντος ἐπιδημεῖν αἰσθητικῶς ἔχουσι κύνες καὶ βόες καὶ ὄες καὶ αἶγες καὶ ὄφεις καὶ ζῶα ἄλλα, καὶ λοιμοῦ δὲ ἀφιζομένου συνήσι πρῶτιστα καὶ σεισμοῦ. προγινώσκει δὲ καὶ ὑγίειαν <sup>5</sup> ἀέρων καὶ εὐφορίαν καρπῶν. καὶ λόγου μὲν οὐ μετέληχε τοῦ καὶ σώζειν καὶ ἀποκτείνειν δυναμένου, τῶν γε μὴν προειρημένων οὐ διαμαρτάνει.

17. Ἐν τῇ τῶν καλουμένων Ἰουδαίων γῆ ἢ Ἰδομαίων ἦδον οἱ ἐπιχώριοι καθ' Ἡρώδην τὸν βασιλέα ἐρασθῆναι μείρακος ὠρικῆς δράκοντα

<sup>1</sup> δὲ καί.

<sup>3</sup> κείθι.

<sup>5</sup> Schn: ὑγείαν.

<sup>2</sup> <τοῦ> add. H.

<sup>4</sup> Ἀρίωνι.

so in the case of Chrysippus, although, as you yourself and the common report tell me, he was the first among the Greeks to inaugurate the love of boys.) And the people of Iassus to requite the ardent friendship between the pair built one common tomb for the beautiful youth and the amorous Dolphin, with a monument at the head. It was a handsome boy riding upon a Dolphin. And the inhabitants struck coins of silver and of bronze and stamped them with a device showing the fate of the pair, and they commemorated them by way of homage to the operation of the god <sup>a</sup> who was so powerful.

And I learn that at Alexandria also, in the reign of Ptolemy II,<sup>b</sup> a Dolphin was similarly enamoured; at Puteoli also, in Italy. So, had these facts been known to Herodotus, I think they would have surprised him no less than what happened to Arion of Methymna.<sup>c</sup>

16. Dogs, oxen, swine, goats, snakes, and other animals have a presentiment of an impending famine; they are the first too to know when a pestilence or an earthquake is approaching. They can foretell fair weather and the fertility of the crops. Though devoid of reason, which can be a man's salvation or his destruction, they are not mistaken at any rate in the matters mentioned above.

17. In the country of those known as Judaeans or Edomites the natives of the time of Herod the King used to tell of a Serpent of enormous size being

<sup>a</sup> The God of Love.

<sup>b</sup> Ptolemy II, Philadelphus, 308-246 B.C.

<sup>c</sup> See Hdt. I. 23-4.

μεγέθει μέγιστον, ὅσπερ οὖν ἐπιφουτῶν εἶτα μέντοι τῇ προειρημένῃ συνεκάθευδε σφόδρα ἔρωτικῶς. οὐκοῦν ἢ μείραξ τὸν ἔραστήν οὐκ ἐθάρρει, καίτοι προσέρποντα ὡς ἐνῆν πραότατά τε καὶ ἡμερώτατα. ὑπέξῆλθεν οὖν, καὶ διέτριψε μῆνα, οἷα δήπου λήθην τοῦ δράκοντος ἕξοντος κατὰ τὴν τῆς ἐρωμένης ἀποδημίαν. τῷ δὲ ἄρα ἢ ἐρημία ἐπέτεινε τὸ πάθος, καὶ ἐφοίτα μὲν ὀσημέραι καὶ νύκτωρ· οὐ μὴν ἐντυγχάνων ἢ ἠβούλετο, ὡς ἔραστής ἀτυχῶν ἐν τῷ πόθῳ καὶ ἐκείνος ἤλγει. ἐπεὶ δὲ ἢ ἄνθρωπος ὑπέστρεψεν αἰθῆς, ὁ δὲ ἀφικνείται, καὶ περιβαλὼν τῷ λοιπῷ σώματι, τῇ οὐρᾷ τὰς κνήμας τῆς ἐρωμένης πεφεισμένως ἔπαιεν, ὑπεροφθεῖς τε καὶ μηνίων δῆθεν. οὐκοῦν<sup>1</sup> ὁ καὶ τοῦ Διὸς ἄρχων αὐτοῦ καὶ τῶν θεῶν τῶν ἄλλων οὐδὲ τῶν ἀλόγων ὑπερορᾷ, ἀλλ' ὅπως ἔχει πρὸς αὐτὰ καὶ διὰ τούτων καὶ δι' ἄλλων ἀποδείκνυται.

18. Οἱ ὄφεις ἑαυτοῖς συνεγνωκότες τὸν στόμαχον λεπτὸν καὶ μακρὸν ἔχουσι, ὅμως ὄντες ἀδηφάγοι καὶ παμβορώτατοι, ὡς Ἀριστοτέλης λέγει, ἀνίστανται ὄρθοι καὶ ἐπ' ἄκρας τῆς οὐράς<sup>2</sup> ἐστᾶσι, καὶ ἢ τροφή κατολισθάνει αὐτοῖς, καὶ ἐς τὸν ὄγκον τοῦ σώματος ἀποχωρεῖ· ἀποδες δὲ ὄντες εἶτα ἔρπουσι ὤκιστα. ἤδη δὲ καὶ ἀκοντίων δίκην ἑαυτὸν τις μεθήσει καὶ ἐπιφέρεται, καὶ τό γε ὄνομα ἐξ οὗ δρᾷ ἔχει· κέκληται γὰρ ἀκοντίας.  
32

enamoured of a lovely girl: he used to visit her and later even slept with her like an ardent lover. Now the girl was terrified of her lover, although he slid up to her as softly and gently as he could. So she escaped from him and remained away for a month, supposing that the Serpent in consequence of his darling's absence would forget her. But loneliness augmented his misery, and every day and night he used to haunt the place. Since however he did not find the object of his desire, he too felt all the pains of a disappointed lover. But when the girl came back once more, he arrived and, encircling her with the rest of his body, with his tail gently lashed her legs, presumably in anger at finding himself despised. So he<sup>a</sup> that is above even Zeus himself and the other gods does not overlook even brute beasts, but by these and by other acts manifests his relations towards them.

18. Snakes, conscious that they have a narrow, elongated gullet, despite the fact that they are greedy and exceedingly voracious, as Aristotle says [*HA* 594 a 18], rise upright and stand upon the tip of their tail, so that food slides down into them and passes into the bulk of their body. And having no feet they crawl at a great speed. Indeed one snake launches itself and flies with the speed of a javelin; and its name is derived from its action, for it is called *Acontias* (the Javelin-snake).  
<sup>a</sup> The God of Love.

<sup>1</sup> οὐκοῦν.<sup>2</sup> *Schn*: τὰς οὐράς.

19. Τῶν ἐν ᾠδαῖς τε καὶ μούσαις ὀρνίθων οὐδεὶς διαλέληθεν, ἀλλ' ἴσμεν χελιδόνας καὶ κοσσύφους καὶ τὸ <τῶν><sup>1</sup> τεττίγων φύλον, καὶ κίτταν λάλον καὶ βομβοῦσαν ἀκρίδα καὶ πάρνοπα ὑποκρίζοντα καὶ μὴ σιωπῶσαν τρωξαλλίδα, ἀλκυόνας τε ἐπὶ τούτοις καὶ ψιττακοῦς· τῶν δὲ ἐνύδρων ὀλολυγῶν οὐ σιωπᾶ. φθέγγεται δὲ αὐτῶν τὰ μὲν γοερά καὶ θηλύφωνα, τὰ δὲ ὄρθια καὶ διάτορα· καὶ τὰ μὲν ἀπὸ τῶν κλάδων ἐπὶ τοὺς κλάδους μεταθέοντα ἄδει, ὥσπερ οὖν οἴκους ἐξ οἴκων ἀμείβοντα,<sup>2</sup> τὰ δὲ ἐν τοῖς λειμῶσι κατὰδει, οἰονεὶ πανηγυρίζοντα, καὶ βίον ὡς ἂν εἴποις ἀνθηρόν καὶ ἀβρόν διαιτώμενα τὴν ἦρος ἐπιδημίαν μελωδίαῖς ἔγωγ' ἂν φαίην εὐφημεῖ. κύκνων δὲ περὶ καὶ ὄτου θεῶν θεράποντές εἰσιν ἀνωτέρω εἶπον. ἡ κίττα δ' οὖν καὶ τῶν ἄλλων φωνημάτων μιμηλότατόν ἐστι, τοῦ δὲ ἀνθρωπικοῦ πλέον. ἰδιάζει δὲ ταῖς μιμήσεσι τῶν τοιούτων ὅ τε ἄνθος καλούμενος<sup>3</sup> καὶ ἡ σάλπιγξ καὶ ἡ ἕνυγξ καὶ ὁ κόραξ. καὶ ὁ μὲν ἄνθος ὑποκρίνεται χρεμέτισμα ἵππου, τὴν σάλπιγγα δὲ ἡ ὁμώνυμος, καὶ τὸν πλάγιον ἡ ἕνυγξ αὐτόν· βούλεται δὲ τῶν ὄμβρων μιμείσθαι τὰς σταγόνας ὁ κόραξ.

<sup>1</sup> <τῶν> add. H.

<sup>2</sup> οἴκους . . . ἀμείβοντα] ἐπὶ τοὺς οἴκους ἐκ τῶν προτέρων οἴκων ἀμείβοντες διὰ τὴν τρυφήν καὶ τὴν τοῦ βίου θρύψιν.

19. Not one of the birds that sing and make melody has escaped observation, but we know that swallows, blackbirds, and the tribe of cicadas sing, that the jay is talkative, that the cricket buzzes,<sup>a</sup> the locust makes a light strumming, the grasshopper is not silent, and moreover that halcyons and parrots are vocal, while among aquatic creatures the croak of the male frog is not silent. And of these some utter a plaintive feminine note, others a note shrill and piercing; and some sing as they hurry from branch to branch, as though they were changing house, while others carol in the meadows as though they were holding festival, and while leading an existence that is, as it were, all flowers and delicacy, hail (so I would say) with their music the coming of spring. Touching swans and the god whose ministers they are I have spoken above.<sup>b</sup> Now the jay can imitate all other sounds but especially the human voice. And the buff-backed heron, as it is called, and the *salpinx* (trumpet)<sup>c</sup> and the wryneck and the raven are peculiarly fitted to imitate the following sounds. The buff-backed heron represents the neighing of a horse; the *salpinx*, the instrument whose name it bears; and the wryneck, the cross-flute; while the raven tries to imitate the sound of raindrops.

The song of Birds

ability to imitate other sounds

<sup>a</sup> Ἀκρίς elsewhere in Ael. is a *locust*; it can hardly bear this meaning here. I have ventured to render it 'cricket,' signifying the 'field-cricket,' *Acheta* or *Gryllus campestris*.

<sup>b</sup> See 2. 32; 5. 34.

<sup>c</sup> Thompson does not cite this passage in his *Glossary*, s.v. *σάλπιγξ*, which cannot here = ὄρχιλος, a wren. Gossen (§ 192) suggests the Roller, *Coracias garrulus*.

20. Σκορπίων μὲν ὁ ἄρρηγ ἐστὶ χαλεπώτατος, ὁ δὲ θήλυς δοκεῖ πραότερος. ἀκούω δὲ αὐτῶν γένη ἔνδεκα<sup>1</sup>. λευκὸν εἶναι καὶ αἰὶ πάλιν πυρρὸν τινα, <καὶ><sup>2</sup> καπνώδη<sup>3</sup> ἄλλον <καὶ> μέλανα ἐπὶ τούτοις· πέπυσμαί δὲ καὶ χλωρὸν καὶ γαστρώδη τινά καὶ καρκινώδη<sup>4</sup> ἄλλον· τὸν γε μὴν χαλεπώτατον φλογώδη ἄδουσι.<sup>5</sup> παρείληφα δὲ ἄρα φήμη καὶ πτερωτοὺς καὶ δικέντρους τινάς· καὶ που ἑπτὰ ἔχων σφουδύλους ὠφθη τις. σκορπίος δὲ οὐκ ὦν ἀλλὰ ζῶα ἀποτίκτει. χρῆ δὲ εἶδέναι ὅτι καὶ φασὶ τιwes οὐκ ἐκ τῆς πρὸς ἀλλήλους ὁμιλίας γίνεσθαι τὴν ἐπιγονὴν τοῖς ζῴοις τοῖσδε, ἀλλ' . . .<sup>6</sup> ἐς τὰ καύματα ἄγαν τίκτειν σκορπίους. ἐγχρίσας δὲ ἕκαστος αὐτῶν τὸ κέντρον ὅποια ἐργάζεται καὶ ἀναιρεῖ τίνα τρόπον ἀλλαχόθεν εἴσεσθε.

21. Ἐν Ἰνδοῖς, ὡς ἀκούω, ἐλέφας καὶ δράκων ἐστὶν ἔχθιστα. οὐκοῦν οἱ μὲν ἐλέφαντες ἀποσπῶντες τῶν δένδρων τοὺς κλάδους, ἐκείνους νέμονται. ὅπερ οὖν εἰδότες οἱ δράκοντες ἐπ' αὐτὰ μὲν ἀνέρπουσιν, τὸ δὲ ἡμισυ σφῶν αὐτῶν τὸ οὐραῖον τῶν δένδρων περιβάλλουσι τῇ κόμῃ, τὸ δὲ ἐς τὴν κεφαλὴν προῖον ἡμισυ μεθῆκαν καλωδίου δίκην ἀπηρτημένον. καὶ ὁ μὲν προσήλθεν ἀποδρέψασθαι

<sup>1</sup> γ. ἐνέα mss, del. H (1864), but (1858) γ. ἔνδεκα which Wellmann also reads.

<sup>2</sup> <καὶ> . . . <καὶ> add. H.

<sup>3</sup> καπνοειδῆ.

<sup>4</sup> καρκινωειδῆ . . . φλογοειδῆ.

<sup>5</sup> καλοῦσι.

<sup>6</sup> Lacuna.

<sup>a</sup> Steier (art. *Spinnentiere*, RE 3 A 1801) identifies four of them thus: λευκός, the young of most scorpions; πυρρός,

20. The male Scorpion is exceedingly ferocious, the female seems to be of a milder temper. And I have heard that there are eleven kinds:<sup>a</sup> one is white, while another is red, another smoke-colour, there is also a black kind; I have learnt also that there is one kind that is green, another pot-bellied, and another that resembles a crab. But it is commonly said that the fiercest is the fiery-coloured one. I have also learned by report that there are Scorpions with wings and others with a double sting, and somewhere one has been seen with seven vertebrae. The Scorpion is not oviparous but viviparous. And it should be known that some say that the offspring of these creatures are not produced by mating but . . . heat causes Scorpions to be exceedingly prolific. And how they all inflict their sting, and the effect this produces, and how they kill, you will learn from another source.

21. In India, I am told, the Elephant and the Python (?) are the bitterest enemies. Now Elephants draw down the branches of trees and feed upon them. And the Pythons, knowing this, crawl up the trees and envelop the lower half of their bodies in the foliage, but the upper portion extending to the head they allow to hang loose like a rope. And the Elephant approaches to pluck the twigs, whereat the Python springs at its eyes and gouges them out.

*Buthus occitanus*; μέλας, *Androctonus aser* (cp. 15. 26; 17. 40); χλωρός, if equivalent to the μελίχλωρος of Nic. Th. 797, may be *Androctonus (Buthus) australis*. The πτερωτός is perhaps the harmless insect *Pamora communis*. There are no scorpions 'with two stings' or 'with seven vertebrae.' Καρκινωειδής is perhaps the Crab-spider, *Thomisus onustus*; see J. H. Fabre, *Life of the Spider*, 181. See also Gossen §§ 42-4.

τῶν ἀκρεμόνων ὁ ἐλέφας, ὁ δὲ δράκων ἐμπηδᾶ τοῖς ὀφθαλμοῖς καὶ ἐξορύττει, εἶτα τῷ τραχήλῳ περιερπύσας, †τείνων†<sup>1</sup> τῷ οὐραίῳ μέρει καὶ σφίγγων θατέρῳ ἀπάγχει τὸ θηρίον ἀήθει βρόχῳ καὶ καινῷ.

22. Ἐχθιστα δὲ τῷ μὲν λέοντι πῦρ καὶ ἀλεκτρῶν, ἕαινα δὲ τῇ παρδάλει, σκορπίῳ<sup>2</sup> δὲ ἀσκαλαβώτης.<sup>3</sup> νάρκη γοῦν τὸν σκορπίον καταλαμβάνει προσαχθέντος οἱ τοῦ ζώου τοῦ προειρημένου. δράκοντα δὲ ἐλέφας ὄρωδει· ὑποξύγιον δὲ πᾶν τὴν μυγαλὴν οὐ θαρρεῖ, ἀστακὸς δὲ πολὺποδα. καὶ μέντοι <καὶ><sup>4</sup> προωθούμενοι ἐκ τῶν τεγῶν οἱ κύνες, οὐκ ἂν αὐτοὺς ῥίψειας· τοῦ γάρ τοι κινδύνου δεδοίκασι τὸ μέγεθος.

23. Οἷα δὲ ἄρα σοφίσματα καὶ τοῖς σκορπίοις ἢ φύσις ἔοικε δοῦναι καὶ τοῖσδε ἴδια. οἱ Λίβυες τὸ πλῆθος αὐτῶν ὑφορώμενοι καὶ τὰ<sup>5</sup> τεχνάσματα μηχανὰς αὐτοῖς μυρίας<sup>6</sup> ἀντεπινοοῦσι<sup>7</sup> κοῖλα ὑποδήματα φοροῦντες καὶ ὑψηλοὶ καὶ μετέωροι καθεύδοντες καὶ τῶν τοίχων ἀναστέλλοντες τὰς κειρίας<sup>8</sup> καὶ τῶν κλιῶν τοὺς πόδας ἐς ὑδρίας ὕδατος πεπληρωμένας ἐντιθέντες, καὶ οἰοῦνται τὸ λοιπὸν ἐν ἀδείᾳ τε καὶ εἰρήνῃ καθεύδειν πολλῇ. οἱ δὲ ὅποια παλαμῶνται, σκορπίος εἰ λάβοιτο ὁπότεν ἑαυτὸν ἐξαρτήσῃ κατὰ τοῦ ὀρόφου,<sup>9</sup> ἔχεται τούτου ταῖς χηλαῖς καὶ μάλα ἐγκρατῶς

<sup>1</sup> τείνων corrupt.

<sup>2</sup> σκορπίος MSS, σκορπίος, Reiske.

<sup>3</sup> Reiske: ἀσκαλαβώτης.

<sup>4</sup> <καὶ> add. H.

<sup>5</sup> Jac: πάντα τά.

Next the snake winds round the Elephant's neck, and [as it clings to the tree?]<sup>a</sup> with the lower part of its body, it tightens its hold with the upper part and strangles the Elephant with an unusual and singular noose.

22. To the lion fire and a cock are utterly hateful; <sup>Enmities and fears of animals</sup> to the leopard a hyena, to the scorpion a gecko. Thus, if the aforesaid creature is brought near to a scorpion, the latter is seized with numbness. And the elephant shrinks from the python; and every beast of burden dreads the shrew-mouse; the lobster, the octopus. Furthermore if you were to try to push dogs off the roof, you would not succeed in throwing them down: they are afraid of the great danger involved.

23. What ingenuity, peculiar to their kind, Nature <sup>The Scorpion in Libya</sup> seems to have imparted to Scorpions! The people of Libya dreading their numbers and their machinations, devise endless schemes to counter them: they wear high boots; they sleep in beds raised high above the ground, setting their bed-cords away from the walls; they place the feet of their beds in vessels full of water, and imagine that they will thereafter sleep without fear and in peace. But what tricks do the Scorpions devise! If a Scorpion can find some spot in the roof to which he can hang, he clings to it firmly with his claws and lets down

<sup>a</sup> The text is corrupt and the translation is conjectural.

<sup>6</sup> Reiske: μηχαναῖς αὐτοῖς μυρίαῖς.

<sup>7</sup> ἀντεπινοοῦσι φυλαττόμενοι.

<sup>8</sup> Jac: χείρας.

<sup>9</sup> τὸν ὀρόφον.

καὶ καθῆκε τὸ κέντρον. οὐκοῦν ὁ δεύτερος κάτεισιν<sup>1</sup> ἐκ τῆς στέγης, καὶ διὰ τοῦ πρώτου καθέρπει,<sup>2</sup> καὶ τοῦ κέντρον τοῦ ἐκείνου ἔχεται καὶ αὐτὸς ταῖς χηλαῖς, καὶ τό γε ἑαυτοῦ<sup>3</sup> μετέωρον εἶασε κέντρον· καὶ ὁ τρίτος ἐκεῖθεν ἔχεται, καὶ ὁ τέταρτος ἐκ τοῦ τρίτου, καὶ ὁ πέμπτος κατὰ στοῖχον, καὶ οἱ ἐπ' ἐκείνοις διὰ τῶν πρώτων καθέρποντες. εἶτα ὁ τελευταῖος ἔπαισε τὸν καθεύδοντα καὶ διὰ τῶν ἀνωτέρω ἀνέρπει,<sup>4</sup> καὶ ὁ μετ' ἐκείνου καὶ ὁ κάτωθεν τρίτος καὶ οἱ λοιποὶ, ἔστε<sup>5</sup> οἱ πάντες ἀλλήλων ἀπελύθησαν οἷα δῆπου λύσαντες ἄλυσιν.

24. Δολερὸν χρῆμα ἢ ἀλώπηξ. ἐπιβουλεύει γοῦν τοῖς χερσαίοις ἐχίνοις τὸν τρόπον τοῦτον. ὀρθοὺς αὐτοὺς καταγωνίσασθαι ἀδύνατός ἐστι. τὸ δὲ αὐτίον, αἱ ἀκανθαὶ ἀνείργουσι αὐτήν. ἢ δὲ ἡσύχως καὶ πεφεισμένως <ἐχουσα><sup>6</sup> τοῦ ἑαυτῆς στόματος ἀνατρέπει αὐτοὺς καὶ κλίνει ὑπτίους, ἀνασχίσασά τε ἐσθίει ῥαδίως τοὺς τέως φοβερούς. τὰς δὲ ὀπίδας ἐν τῷ Πόντῳ θηρεύουσιν οὕτως. ἀποστραφείσαι αὐταὶ καὶ εἰς γῆν κύψασαι τὴν κέρκον ἀνατείνουσιν ὥσπερ οὖν τράχηλον ὄρνιθος· αἱ δὲ ἀπατηθείσαι προσίασιν<sup>7</sup> ὡς πρὸς ὄρνιν ὀμόφυλον, εἶτα πλησίον γενόμεναι τῆς ἀλώπεκος ἀλίσκονται ῥᾶστα ἐπιστραφείσης<sup>8</sup> καὶ ἐπιθεμένης κατὰ τὸ καρτερόν. τὰ συμκρὰ δὲ ἰχθύδια θηρώσι πάνυ σοφῶς. παρὰ τὴν ὄχθην τὴν τοῦ ποταμοῦ ἔρχονται καὶ τὴν οὐρὰν καθιάσιν ἐς τὸ ὕδωρ· τὰ

<sup>1</sup> κάτεισι μὲν.

<sup>3</sup> αὐτοῦ.

<sup>5</sup> ἔστ' ἄν.

<sup>2</sup> ἔρπει.

<sup>4</sup> ἔρπει.

<sup>6</sup> <ἐχουσα> ἀδδ. Η.

his sting. Then a second descends from the roof, crawls down over the first, and with his claws holds fast to his sting and lets his own dangle in the air. Then a third holds on to that, and a fourth on to the third, and a fifth in a line, while those that follow crawl down over the preceding ones. Then the last Scorpion strikes the sleeper; crawls up again over the one above; after him the next; then the third from the bottom; then the rest, until the entire lot are disconnected, just as if they had undone a chain.

24. The Fox is a crafty creature. For instance, it plots against Hedgehogs in the following way. It cannot overcome them by a direct attack, the reason being that their prickles prevent it; and so, gingerly and taking great care of its mouth, it turns them over and lays them on their back and after ripping them open, easily devours those whom till then it dreaded.

And this is the way that Foxes hunt Bustards in Pontus. They reverse themselves and put their head down upon the ground and stick their tail up, like a bird's neck. And the bustards are taken in and approach, supposing it to be some bird of their own kind; then when they come close up, they are easily caught by the Fox, which turns upon them and attacks them violently.

Their manner of catching very small fishes is extremely dexterous. They move along the bank of a stream and trail their tails in the water. And the

<sup>7</sup> Schn: προΐασιν.

<sup>8</sup> ἐπιστραφείσης τῆς ἀλώπεκος.



δὲ προσέοντα ἐνίσχεται τε καὶ ἐμπαλάσσεται<sup>1</sup> τῷ δάσει τῷ τῶν τριχῶν. αἱ δὲ αἰσθόμεναι τοῦ μὲν ὕδατος ἀναχωροῦσιν, ἔλθοῦσαι δὲ ἐς τὰ ξηρὰ χωρία διασειοῦσι τὰς οὐράς, καὶ ἐκπίπτει τὰ ἰχθυῖδια, καὶ ἐκεῖναι δέλπνον ἀβρότατον ἔχουσιν. οἱ δὲ Θρᾶκες τῆς τῶν ποταμῶν πῆξεως τῆς οὐ σφαλερᾶς ποιοῦνται γνώμονα τήνδε τὴν θήρα. καὶ ἔαν διαδράμη τὸν κρύσταλλον μὴ ἐνδιδόντα μηδὲ εἴκοντα τοῖς ἐκείνης βήμασι, θαρροῦσι καὶ ἔπονται. πείραν δὲ αὐτὴ ποιεῖται τοῦ μὴ σφαλεροῦ πόρου τὸν τρόπον τοῦτον. παραβάλλει τὸ οὖς τῷ<sup>2</sup> κρυστάλλῳ· κἂν μὲν αἰσθηται μὴ ὑπηχοῦν κάτωθεν τὸ ρεῦμα μηδὲ ὑποφοοῦν ἡσυχῇ ἐς βάθος, ἢ δὲ ὡς ἐστῶτι τῷ κρυστάλλῳ θαρρεῖ, διαθεῖ τε ἀτρέπτως<sup>3</sup>. εἰ δὲ μή, οὐκ ἂν ἐπιβαίη.

25. Οἱ ποιηταὶ μὲν τὴν παιδα τὴν τοῦ Ἴφιδος σέβουσι, καὶ τὰ γε θέατρα ὑπ' αὐτῶν ἐμπέπλησται ὑμνούντων τὴν ἡρώϊν ἐκείνην, ἐπεὶ τὰς ἄλλας ὑπερεπήδησε τῇ σωφροσύνῃ, τὸν ἑαυτῆς γαμέτην προτιμήσασα τοῦ βίου· τὰ δὲ ζῶα ὑπερβολὴν φιλοστοργίας οὐ παραλέλοιπεν. ὁ γοῦν Ἡριγόνης κύων ἐπαπέθανε τῇ δεσποίνῃ, καὶ ὁ Σιλανίουος καὶ ἐκεῖνος τῷ<sup>4</sup> δεσπότη, καὶ οὔτε πρὸς βίαν οὔτε σὺν κολακείᾳ ἀπέστη τοῦ τάφου. Δαρείῳ δὲ τῷ τελευταίῳ βασιλεῖ τῶν Περσῶν ἐν τῇ πρὸς

<sup>1</sup> ἐμπαλάσσεται.

<sup>3</sup> πρώτῃ.

<sup>2</sup> Schn: ἐπὶ τῷ.

<sup>4</sup> ἐπὶ τῷ.

<sup>a</sup> Evadne, see above l. 15.

fish swim up and are immeshed and entangled in the thick hairs. When the Foxes notice this, they withdraw from the water and go to dry ground where they shake their tails thoroughly: the little fishes tumble out, and the Foxes make a delicious meal.

The people of Thrace use this animal as an indicator of whether a frozen river is safe to cross. And if the Fox runs across without the ice bending or giving way beneath its tread, they make bold to follow. The Fox tests the safety of the transit in the following manner: it puts its ear down to the ice, and if it hears no sound of the flow beneath and no murmur in the depths, it has no fear, the ice being solid, and it races over without hesitation. Otherwise it would not set foot upon it.

25. Poets pay homage to the daughter of Iphis,<sup>a</sup> and the theatres are packed when they celebrate this famous heroine, since she excelled all other women in her chaste resolve, reckoning her husband more precious than her own life.

But animals have not been wanting in inordinate affection. For instance, the hound of Erigone<sup>b</sup> died upon the body of its mistress: also the hound of Silanio<sup>c</sup> upon the body of its master, and neither force nor blandishment could move it from the grave. And when Darius, the last King of Persia,<sup>d</sup> was struck

<sup>b</sup> Daughter of Icarus, hanged herself on finding her father slain.

<sup>c</sup> Tzetzes, repeating the story (*Chil.* 4. 200), adds that he was a Roman general. More than that I have been unable to discover.

<sup>d</sup> Darius III, c. 380-330 B.C., defeated at Issus and Gaugamela by Alexander and finally murdered by his own followers.

Ἀλέξανδρον μάχη βληθέντι ὑπὸ Βήσσου καὶ  
κειμένῳ, πάντων τὸν νεκρὸν ἀπολιπόντων, ὁ κύων  
ὁ ὑπ' αὐτῷ<sup>1</sup> τραφεὶς μόνος παρέμεινε πιστός, τὸν  
οὐκέτι τροφέα μὴ προδοῦς ὡς ἔτι ζῶντα. τοιοῦτόν  
τι ὑπὲρ τῶν τοῦ Κύρου φίλων τοῦ νεωτέρου  
Ξενοφῶν ὁ Γρύλλου<sup>2</sup> νεανειούμενος δηλὸς ἐστὶ  
λέγων, τοὺς ὁμοτραπέζους μόνους οἱ<sup>3</sup> συμπαρα-  
μείναι καὶ συναπολέσθαι, καὶ τὸν εὐνοῦχον, ὃς ἦν  
οἱ σκηπτοῦχος τὴν τιμὴν, ὄνομα δὲ Ἀρταπάτης,  
ἑαυτὸν ἐπαποκτείναι τῷ νεκρῷ, ἀτιμάσαντα<sup>4</sup>  
τὸν βίον ἐσόμενόν οἱ ἔρημον Κύρου. καὶ Λυ-  
σιμάχῳ δὲ τῷ βασιλεῖ κύων κοινῷ τοῦ τέλους  
ἐκῶν μετέλαβε σωθῆναι δυνάμενος.

26. Ἡ πιθήκη ὑπὸ τινων ὀρειβάτης κέκληται,  
ὑπ' ἄλλων γε μὴν, ὡς ἀκούω, ὑλοδρόμος,<sup>5</sup> καὶ  
ἐν τοῖς δένδροις γίνεται καὶ ἔχει τρίχας· κέκληται  
δὲ ὑπ' ἐνίων καὶ ψύλλα. ἐντέτμηται μὲν ὄν τὴν  
γαστέρα ἡσυχῇ, ὡς εἰπεῖν ὅτι λίνῳ διακέκοπται.  
δάκνει δὲ σφαλερώτατα δῆγματα, καὶ παρέπεται  
τρόμος τῷ δηχθέντι, καὶ περὶ τὴν καρδίαν ἀλγῆμα  
ἰσχυρὸν ἐπιγίνεται, καὶ τὰ οὖρα ἐμφράττεται, καὶ  
ὁ ἕτερος πόρος γίνεται καὶ ἐκεῖνος ἄπορος. ζοικε  
δὲ τοῖς προειρημένοις ἀντίπαλος ὁ καρκίνος ὁ  
ποτάμιος εἶναι βρωθεῖς.

<sup>1</sup> αὐτοῦ.

<sup>2</sup> ὁ Γ. Α, de Stefani: Ξ. ὁ τοῦ Γ. most MSS, H.

<sup>3</sup> οἱ οὐκίῳ MSS, οἱ οὐκίῳ Gron, comp. Xen. An. 1.8.27.

<sup>4</sup> μετ' ἐκεῖνον ἀτιμάσαντα.

<sup>5</sup> ὑπόδρομος.

by Bessus in the battle against Alexander and lay  
dead, all forsook the corpse, only the dog which had  
been reared under his care remained faithfully at his  
side, unwilling to abandon, as though he was still  
alive, the man who could no longer tend him. Xeno-  
phon the son of Gryllus is clearly using the high-  
flown language of youth when he relates [*An.* 1. 8. 27]  
a similar tale of the friends of Cyrus the Younger,<sup>a</sup>  
how his table-companions alone stood fast at his  
side and were slain along with him, while the eunuch  
who held the office of sceptre-bearer and was called  
Artapates, slew himself upon the corpse, not caring  
to live henceforward without Cyrus. And the  
hound of King Lysimachus<sup>b</sup> of its own free will  
shared his death although its life might have been  
saved.

26. The Monkey-spider has by some been called  
'the mountain-ranger,' but by others (I am told)  
'the wood-runner.'<sup>c</sup> It is born on trees and is hairy.  
It has also by some been called 'the flea.' Its belly  
has a slight incision, so that one might say it had  
been cut in two by a thread. It inflicts the most  
dangerous bites, and they are attended by a trem-  
bling on the part of the victim; there ensues a sharp  
pain in the region of the heart; the urine is stopped;  
and the other passage also becomes blocked. It  
seems that the remedy for these afflictions is to eat  
a river-crab.

<sup>a</sup> Cyrus, see 1. 59 note c.

<sup>b</sup> General of Alexander the Great, became King of Thrace,  
defeated in battle by Seleucus, 281 B.C.

<sup>c</sup> May be identical with the wolf-spider of Arist. *HA* 622  
b 30, or more probably the malmignatte.

27. Αἰλούρων ὁ μὲν ἄρρην ἐστὶ λαγνίστατος, ὁ δὲ θῆλυς φιλότεκνος, φεύγει δὲ τὴν πρὸς τὸν ἄρρην ὁμιλίαν· ἀφήσει γὰρ τὸν θορόν θερμότατόν τε καὶ προσεικότα πυρὶ, καὶ κάει τῆς θηλείας τὸ ἄρρην. εἰδὼς οὖν ὁ ἄρρην τοῦτο τὰ κοινὰ βρέφη διαχρήται, ἣ δὲ παίδων ἐτέρων πόθῳ ἑαυτὴν παρέχει συνελθεῖν γλιχομένῳ. φασὶ δὲ τοὺς αἰλούρους πάντα ὅσα δυσώδη ἐστὶ μισεῖν τε καὶ βδελύττεσθαι. ταύτῃ τοι καὶ τὸ σφέτερον περίπτωμα ἀφιέναι πρότερον βόθρον ὀρύξαντας, ἵνα ἀφανίσωσιν αὐτὸ τῆς γῆς ἐπιβαλόντες.

28. Ἀκολαστότατον τῶν ἰχθύων τὸν πολύποδα εἶναι φασὶ καὶ ἐς τοσοῦτον λαγνεύειν, ἐς ὅσον αὐτῷ ἢ<sup>1</sup> πᾶσα τοῦ σώματος ῥώμη ἐκρυσταῖσθενη ἀπέφηγε καὶ νήξασθαι μὲν ἤκιστον, τροφήν δὲ μαστεῦσαι ἀδύνατον, καὶ διὰ ταῦτα ἄλλους τρέφειν. τὰ γοῦν μικρὰ τῶν ἰχθυδίων καὶ τὰς καλουμένας καρκινάδας καὶ τοὺς καρκίνους ἐπιφοιτᾶν τε ἅμα καὶ κατεσθίειν αὐτόν. λέγουσι δὲ ταύτην εἶναι τὴν αἰτίαν τοῦ μὴ δύνασθαι πολύποδα ἐνιαυτοῦ βιώναι χρόνον μακρότερον. καὶ θῆλυς δὲ ἄρα πολύπους ἀναλίσκεται ῥαδίως τίκτων πολλάκις.

29. Φύλαρχος μέμνηται παῖδα ἰσχυρῶς φιλόρ-  
νιθα ἀετοῦ νεοττόν λαβεῖν δῶρον καὶ τρέφειν  
τροφῇ ποικίλῃ καὶ κηδεμονίαν αὐτῷ προσφέρειν  
πᾶσαν· οὐ γὰρ τί πον ὡς ἄθυρμα ἐς παιδιὰν  
ἔτρεφε τὸν ὄρνιν, ἀλλὰ ἐρωμένου δίκην ἢ ἀδελφοῦ  
νεωτέρου, οὕτως ἄρα ὁ παῖς τοῦ ἀετοῦ προμηθῶς  
εἶχεν. προῶν<sup>2</sup> δὲ <ὁ><sup>3</sup> χρόνος ἐς φιλιαν αὐτοῦς

27. The Tom-cat is extremely lustful, but the The Cat  
Female cat is devoted to her kittens and tries to avoid  
sexual intercourse with the male, because the semen  
which he ejaculates is exceedingly hot and like fire,  
and burns the female organ. Now the Tom-cat  
knowing this, makes away with their kittens, and the  
Female in her yearning for other offspring yields to  
his lust. They say that Cats hate and abhor all foul-  
smelling objects, and that is why they dig a hole  
before they discharge their excrement, so that they  
may get it out of sight by throwing earth upon it.

28. They say that the Octopus is the most in- The Octopus  
continent of fish and copulates until all the strength  
of its body is drained away, leaving it weak, incapable  
of swimming, and unable to seek for food; in conse-  
quence of which it provides food for others, thus:  
small fishes, and what are known as 'hermit-crabs,'  
and crabs come about it and devour it. And they  
say that this is the reason why the Octopus cannot  
live for more than a year. And as to the female, it  
is soon exhausted by giving birth so frequently.

29. Phylarchus records how a youth who was Eagle and  
boy  
deeply devoted to birds was presented with an  
eaglet, and how he fed it on a variety of foods and  
tended it with all possible care. He reared the bird  
not as a plaything to sport with, but as a favourite or  
as a younger brother, so full of thought was the  
youth for the Eagle. As time passed it lit the flame

<sup>1</sup> καὶ ἢ.<sup>2</sup> καὶ προῶν.<sup>3</sup> <ὁ> add. H.

ἐξῆψεν ἀλλήλων ἰσχυράν. συνηρέθη δὲ καμῆν τὸ σῶμα τὸν παῖδα. καὶ τὸν αἰτὸν παραμένειν καὶ νοσηλεύειν τὸν τροφέα, καὶ καθεύδοντας μὲν ἡσυχάζειν, ἐγρηγορότος δὲ παρεστάναι, αἰτουῦντος δὲ τροφήν μὴ προσίεσθαι. ἐπεὶ δὲ καὶ τὸν βίον ὁ παῖς κατέστρεψεν, ἠκολούθησε καὶ ὁ αἰτὸς μέχρι τοῦ μνήματος· καομένου δὲ ἑαυτὸν ἐς τὴν πυρὰν ἐνέβαλεν.

30. Ὁ ἰχθύς ὁ ὄνος τὰ μὲν ἄλλα ὅσα ἐντὸς προσπέφυκεν οὐ πάνυ τι<sup>1</sup> τῶν ἐτέρων διεστῶτα κέκτηται, μονότροπος δὲ ἐστὶ καὶ σὺν ἄλλοις βιοῦν οὐκ ἀνέχεται. ἔχει δὲ ἄρα ἰχθύων μόνος οὗτος ἐν τῇ γαστρὶ τὴν καρδίαν καὶ ἐν τῷ ἐγκεφάλῳ λίθους, οἵπερ οὖν εἰκόασι μύλαις τὸ σχῆμα. Σειρίου δὲ ἐπιτολῇ φωλεύει μόνος, τῶν ἄλλων ἐν ταῖς κρυμωδεστάταις φωλεύειν εἰθισμένων.

31. Οἱ θηρώντες τοὺς παγούρους<sup>2</sup> ἐπ' αὐτοὺς ἐμηχανήσαντο τὴν μουσικὴν δέλεαρ. φωτιγγίω γοῦν (ὄνομα δὲ ὄργανου τοῦτου) αἰροῦσιν αὐτούς. οἱ μὲν γὰρ ἐν τοῖς φωλεῶσι δεδύκασι, οἱ δὲ ὑπάρχονται τοῦ μέλους. καὶ ἀκούσαντες οἱ πάγουροι πείθονται ὡς ὑπὸ τινος ἕγγος προελθεῖν τῆς θαλάμης, εἶτα ὑπὸ τῆς ἡδονῆς ἐλκόμενοι προΐασι καὶ ἔξω τῆς θαλάττης, οἱ δὲ<sup>3</sup> αὐλοῦντες ἐπὶ πόδα ἀναχωροῦσι. καὶ ἐκεῖνοι ἔπονται καὶ ἐπὶ τῆς γῆς ἀλίσκονται.

32. Οἱ δὲ τῇ Μαρείᾳ λίμνῃ προσοικοῦντες τὰς θρίσσας θηρῶσι τὰς ἐκεῖθι ᾧδῆς μέλει τωρωτάτῳ<sup>4</sup>

<sup>1</sup> οὐ πάντῃ.

of a strong mutual friendship. It happened that the youth fell sick, and the Eagle stayed at his side and nursed its keeper: while he slept, the bird remained quiet; when he woke, it was there; if he took no food, it refused to eat. And when the youth at last died, the Eagle also followed him to the tomb, and as the body burned it threw itself on to the pyre.

30. The Hake though not differing widely from <sup>The Hake</sup> other fish in its inward parts, is nevertheless solitary in its habits and cannot endure to live with other fish. It is the only fish that has its heart in its belly and stones in its brain resembling millstones. At the rising of the Dog-star<sup>a</sup> it alone lurks in its den, while other fish are in the habit of doing so in the very frostiest seasons.

31. Those who hunt Crabs have hit upon the de- <sup>The Crab</sup> vice of luring them with music. At any rate they <sup>and music</sup> catch them by means of a flageolet (this is the name of an instrument). Now the Crabs have gone down into their hiding-places, and the men begin to play. And at the sound, as though by a spell, the Crabs are induced to quit their den, and then captivated with delight even emerge from the sea. But the flute-players withdraw backwards and the Crabs follow and when on the dry land are caught.

32. Those who live by the lake of Marea<sup>b</sup> catch <sup>The Sprat</sup> the Sprats there by singing with the utmost shrillness, <sup>and music</sup>

<sup>a</sup> About mid-July.

<sup>b</sup> Near the westernmost mouth of the Nile.

<sup>2</sup> παγούρους τὸν τρόπον τοῦτον αἰροῦσιν.

<sup>3</sup> τε.

<sup>4</sup> Jac: γοερωτάτῳ.

καὶ κρότῳ ὀστράκων ὁμορροθοῦντι πρὸς τὸ μέλος· αἱ δὲ ὡσπερ ὀρχοῦμεναι ὑπὸ τῷ μέλει πηδῶσι, καὶ ἐμπίπτουσι τοῖς θηράτρους, ἅπερ οὖν αὐτοῖς περιπέπταται,<sup>1</sup> καὶ λαμβάνουσιν οἱ Αἰγύπτιοι θήραν εὖοψον σὺν χορεία τε καὶ παιδιᾷ.

33. Αἰγυπτίους ἐγὼ πυνθάνομαι μαγείᾳ τινὶ ἐπιχωρίῳ τοὺς ὄρνιθας ἐκ τοῦ οὐρανοῦ καταφέρειν· τῶν δὲ φωλεῶν τοὺς ὄφεις ἐπαοιδαῖς τισὶ καταγοητεύσαντες εἶτα μέντοι προάγουσι ῥᾶστα.

34. Ὁ κάστωρ ἀμφίβιον ἐστὶ ζῶον, καὶ μεθ' ἡμέραν μὲν ἐν τοῖς ποταμοῖς καταδύς διαιτᾶται, νύκτωρ δὲ ἐπὶ τῆς γῆς ἀλάται, οἷς ἂν περιτύχη τούτοις τρεφόμενος. οὐκοῦν ἐπίσταται τὴν αἰτίαν δι' ἣν ἐπ' αὐτὸν οἱ θηραταὶ σὺν προθυμίᾳ τε καὶ ὀρμῇ τῇ πάσῃ χωροῦσι, καὶ ἐπικύψας καὶ δακῶν ἀπέκοψε τοὺς ἑαυτοῦ ὄρχεις, καὶ προσέρριψεν αὐτοῖς, ὡς ἀνὴρ φρόνιμος λησταῖς μὲν περιπεσῶν, καταθεῖς δὲ ὅσα ἐπήγετο ὑπὲρ τῆς ἑαυτοῦ σωτηρίας, λύτρα δῆπου ταῦτα ἀλλαττόμενος. εἴαν δὲ ἦ πρότερον ἐκτεμῶν<sup>2</sup> καὶ σωθεῖς εἶτα πάλιν διώκηται, ὁ δὲ ἀναστήσας ἑαυτὸν καὶ ἐπιδείξας ὅτι τῆς αὐτῶν σπουδῆς οὐκ ἔχει τὴν ὑπόθεσιν, τοῦ περαιτέρω καμάτου παρέλυσε τοὺς θηρατάς· ἦττον γάρ τοι<sup>3</sup> τῶν κρεῶν ἐκείνοις φροντίς ἐστὶ. πολ- λάκις δὲ καὶ ἔνορχοι ὄντες, ὡς ὅτι πορρωτάτω ἀποσπάσαντες<sup>4</sup> τῷ δρόμῳ, εἶτα ὑποστείλαντες τὸ σπουδαζόμενον μέρος, πάνυ σοφῶς καὶ καινουργῶς ἐξηπάτησαν, ὡς οὐκ ἔχοντες ἂ κρύψαντες εἶχον.<sup>5</sup>

<sup>1</sup> προσπέπταται.

accompanying their song with the clash of castanets. And the fishes, like women dancing, leap to the tune and fall into the nets spread for their capture. And through their dancing and frolics the Egyptians obtain an abundant catch.

33. I am informed that the Egyptians bring birds down from the sky by some magic peculiar to them. And they have certain spells to bewitch snakes and draw them without any difficulty from their lurking-places. Egyptian  
magic

34. The Beaver is an amphibious creature: by day The Beaver it lives hidden in rivers, but at night it roams the land, feeding itself with anything that it can find. Now it understands the reason why hunters come after it with such eagerness and impetuosity, and it puts down its head and with its teeth cuts off its testicles and throws them in their path, as a prudent man who, falling into the hands of robbers, sacrifices all that he is carrying, to save his life, and forfeits his possessions by way of ransom. If however it has already saved its life by self-castration and is again pursued, then it stands up and reveals that it offers no ground for their eager pursuit, and releases the hunters from all further exertions, for they esteem its flesh less. Often however Beavers with testicles intact, after escaping as far away as possible, have drawn in the coveted part, and with great skill and ingenuity tricked their pursuers, pretending that they no longer possessed what they were keeping in concealment.

<sup>2</sup> <ἑαυτὸν> ἐκτεμῶν Reiske.

<sup>4</sup> ἑαυτοῦ ἀποσπάσαντες.

<sup>3</sup> ἔτι.

<sup>5</sup> ἔσχον.

35. Βούπρηστις ζῶόν ἐστιν, ὅπερ οὖν ἐὰν βοῦς καταπίη, πίμπραται καὶ ῥηγγύμενος ἀπόλλυται οὐ μετὰ μακρόν.

36. Αἱ κάμποι ἐπιπέονται τὰ λάχανα, τάχα δὲ καὶ διαφθείρουσι αὐτά. ἀπόλλυται δὲ αὐται, γυνή τὴν ἐπιμήμιον κάθαρσιν καθαυρομένη εἰ διέλθοι μέση τῶν λαχάνων.

37. Εἰεν δ' ἂν βουσὶν ἔχθιστα οἰστρος καὶ μύψι. καὶ ὁ μὲν οἰστρος κατὰ τὰς μυίας τὰς μεγίστας ἐστί, καὶ ἔχει στερεὸν καὶ μέγα κέντρον, καὶ ἦχόν τινα βομβώδη ἀφήσει καὶ τραχύν. ὁ δὲ μύψι τῇ κυνομυία προσείκασται, βομβεῖ δὲ τοῦ οἰστροῦ μᾶλλον, ἔλαττον δὲ ἔχει τὸ κέντρον.

38. Τῶν ὑπ' ἀσπίδος δηχθέντων οὐ μνημονεύεται οὐδεὶς ἐξάντης τοῦ κακοῦ γεγονέναι. ἔνθεν τοι καὶ τοὺς βασιλεῖς ἀκούω τῶν Αἰγυπτίων ἐπὶ τῶν διαδημάτων φορεῖν πεποικιλμένας ἀσπίδας, τῆς ἀρχῆς αἰνιττομένου τὸ ἀνίκητον δὴ ἐκ τῆς τοῦ ζώου μορφῆς τοῦ προειρημένου. γίνονται δὲ καὶ πενταπῆχεις ἀσπίδες. καὶ μέλαιναί μὲν αἰ πλείοσαι ἢ τεφραταί, ἴδοις δ' ἂν καὶ πυρρὰν ἀσπίδα. οἱ δηχθέντες δὲ ὑπ' ἀσπίδος οὐ περαιτέρω βιοῦσι τετάρτης ὥρας, πνιγμὸς δὲ αὐτοὺς καὶ σπασμὸς διώκει καὶ λυγμὸς, ὡς φασιν. ἀκούω δὲ τὸν ἰχνεύμονα τῆς ἀσπίδος τὰ ὡὰ ἀφανίζειν, οἰοεὶ τοῖς ἑαυτοῦ παισὶν ὑπεξαίροντα<sup>1</sup> τοὺς μέλλοντας ἀντιπάλους. Λίβυσσαν δὲ ἄρα ἀσπίδα καὶ ἀποφαίνειν τυφλοὺς τῷ φυσήματι λέγει τις λόγος.

35. The *Buprestis* (cow-inflater) is a creature which, if swallowed by a cow, causes it to swell and presently to burst and die. <sup>The Buprestis</sup>

36. Caterpillars feed upon vegetables and in a short while destroy them. But they in turn are destroyed if a woman with her monthly courses upon her walks through the vegetables. <sup>The Caterpillar</sup>

37. The worst enemies of cattle are the Gadfly and the Horsefly. The Gadfly is the size of the very largest flies, and its sting is powerful and long, and it makes a harsh buzzing sound. But the Horsefly is like the dogfly: its buzz is louder than the Gadfly, but its sting is smaller.<sup>ay</sup> <sup>The Gadfly</sup> <sup>The Horse-</sup>

38. Among all those who have been bitten by an Asp there is no record of a single man having escaped disaster. That is why (I am told) the Kings of Egypt wear asps embroidered upon their crowns, hinting through the figure of the aforesaid creature at the invincibility of their rule. There are Asps as much as five cubits long; the majority are black or of an ashy hue; and one may even see a red one. Those who have been bitten by an Asp do not live for more than four hours and are assailed by choking and convulsions and retching, so they say. But I am told that the Ichneumon destroys the eggs of the Asp with intent to do away with the future enemies of its own young. And there is a story that the Libyan Asp even blinds men with its breath. <sup>its bite fatal</sup> <sup>The Ichneumon</sup>

<sup>a</sup> Comp. 4. 51.

<sup>1</sup> ὑπεξαίροντα *Cobet.*

39. Εἶτα οὐ χρὴ θαυμάσαι τὴν φύσιν τῆ τε ἄλλῃ καὶ ἐνταῦθα μέντοι; τῶν ἀρρένων . . .<sup>1</sup> οἱ πατέρες τοὺς πλείστους νεβροὺς ἀναιροῦσιν, ἵνα μὴ πληθύνωνται εἶτα μέντοι καὶ τὰς μητέρας ἀναβαίνωσι· μίαισα γὰρ καὶ ἐν τοῖς ἀλόγοις καὶ ἐναγῆς ἔργον δοκεῖ τοῦτο δῆπου. Κύρω δὲ καὶ Παρυσάτιδι, ᾧ Πέρσαι, καὶ καλὰ ταῦτα καὶ ἔνδικα ἐδόκει· καὶ ἐφίλει Κύρος τὴν μητέρα κακῶς, καὶ ἐφιλείτο ὑπὸ τῆς μητρὸς φιλίαν ὁμοίαν. καὶ ταῦτα μέντοι ἴσωμένης†,<sup>2</sup> οἱ δὲ ἄνθρωποι πάντων μὲν ἐπιθυμοῦντες, μηδενὸς δὲ φειδόμενοι.

40. Νῆσος ἐν τῷ Πόντῳ Ἡρακλεῖ ἐπώνυμος ἐκτετίμηται. οὐκοῦν ὅσον μυῶν ἐστὶν ἐνταῦθα σέβει τὸν θεόν, καὶ πᾶν ὅσον ἀνείται αὐτῷ, τοῦτο πιστεύει τῷ θεῷ κεχαρισμένον ἀνεῖσθαι<sup>3</sup> καὶ οὐκ ἂν προσάψαιτο αὐτοῦ. οὐκοῦν καὶ ἄμπελος τῷ θεῷ κομᾶ, καὶ τετίμηται ὡς ἀνάθημα αὐτῷ μόνῳ, καὶ φυλάττουσιν οἱ θεραπευτήρες τοῦ δαίμονος ἐς τὰς θυσίας τοὺς βότρυς. ὅταν οὖν ἐς ἀκμὴν αἱ ῥᾶγες ἔρχωνται, οἱ δὲ ἀπολείπουσι τὴν νῆσον οἱ μῦες, ἵνα μὴ μείναντες ἄκοντες γοῦν προσάψωνται ἂν θιγεῖν οὐκ ἄμεινον· εἶτα τῆς ὥρας διαδραμούσης οἱ δὲ ἐς ἤθη τὰ οἰκεία ὑποστρέφουσι. καὶ μυῶν μὲν Ποντικῶν ἀγαθὰ ταῦτα· Ἴππων δὲ καὶ

<sup>1</sup> Lacuna: <τῶν ἀγρίων ὄνων> τῶν ἀρρένων Jac, comp. Opp. Cym. 3. 201-6, Plin. HN 8.108.

<sup>2</sup> κεκολασμένως or πεφεισομένως conj. H.

<sup>3</sup> ἀφείσθαι.

39. Now does not Nature claim our admiration for this reason especially, besides others? Of the males . . . the sires destroy most of the male fawns to prevent their multiplying and then mounting their dams. Even among brute beasts, I fancy, such an act is regarded as bringing defilement and a curse. But Cyrus and Parysatis, you men of Persia, thought it a fine and legitimate action. And Cyrus conceived a vile passion for his mother, a passion which his mother reciprocated. <While animals are moderate in their desires?> <sup>a</sup> men desire everything and stop at nothing.

40. There is an island <sup>b</sup> in the Black Sea named after Heracles which has been highly honoured. Now all the Mice there pay reverence to the god, and every offering that is made to him they believe to have been made to gratify him and would not touch it. And so the vine grows luxuriantly in his honour and is revered as an offering to him alone, while the ministers of the god preserve the clusters for their sacrifices. Accordingly when the grapes reach maturity the Mice quit the island so that they may not, by remaining, even involuntarily touch what is better not touched. Later when the season has run its course they return to their own haunts. This is a merit in the Pontic Mice. But Hippon,<sup>c</sup> Diagoras,

<sup>a</sup> I have given what may have been the sense of the passage.

<sup>b</sup> Unidentified.

<sup>c</sup> Hippon of Samos, Pythagorean philosopher, 5th cent. B.C., satirised by Cratinus as an atheist.—Diagoras of Melos, called 'the atheist,' incurred the enmity of the Athenians by his attacks on their religion and withdrew from Athens, 411 B.C.—Hierostratus of Ephesus burnt the temple of Artemis, 356 B.C.

Διαγόρας καὶ Ἡρόστρατος καὶ ὁ λοιπὸς τῶν θεοῖς ἐχθρῶν κατάλογος πῶς ἂν ἐφείσαντο τῶν βοτρύων ἢ ἀναθημάτων ἄλλων οἱ καὶ τὰ τῶν θεῶν ὀνόματα καὶ ἔργα ἀμωσγέπως συλᾶν προηρημένοι;

41. Ἔθος τοῦτο Αἰγύπτιον. ὅταν κατὰ τὴν Αἴγυπτον ὕση (ῥανίσι δὲ ὕει λεπταῖς), μύες παραρρήμα τίκτονται. οὐκοῦν κατὰ τὰς ἀρούρας πλανώμενοι οὗτοι λυμαίνονται τοῖς ληίοις ὑποτέμνοντες τοὺς στάχους καὶ ὑποκείροντες, ἥδη μέντοι καὶ τοὺς σωροὺς τῶν δραγμάτων κεραίζοντες λυποῦσι τοὺς Αἰγυπτίους. καὶ διὰ ταῦτα πάγαις τε αὐτοὺς ἔλλοχῶσι<sup>1</sup> καὶ θριγκοῖς ἀναστέλλουσι καὶ τάφροις ἀνείργουσι καὶ κάουσι<sup>2</sup> ἐν ταῦταις πύρ. οἱ τοῖνυν μύες οὐδὲ<sup>3</sup> τὴν ἀρχὴν πρὸς <τὰς><sup>4</sup> πάγαις προσφουτῶσιν, ἐῶσι δὲ αὐτὰς ἐστάναι ἄλλως. τοῖς δὲ θριγκοῖς καίτοι<sup>5</sup> λελειωμένοις ὑπὸ τῆς χρίσεως ἐπαναβαίνουσι, ἀλτικώτατοί τε<sup>6</sup> ὄντες εἶτα μέντοι ὑπερπηδῶσι τὰς τάφρους. ὅταν οὖν ἀπαγορεύσαντες οἱ Αἰγύπτιοι τὰς μηχανὰς καὶ τὰς ἐπιβουλὰς ὡς ἀχρήστους ἀπολίπωσι καὶ ἐκτραπέντες ἐπὶ τε δέησιν ἔλθωσι καὶ ἱκετείας τὰς πρὸς τοὺς θεοὺς, ἐνταῦθα δῆπου τὴν ἐκ τῶν θεῶν μῆνιν ὀρραδοῦσιν οἱ μύες, καὶ ἔς τι ὄρος ἀναχωροῦσι τάξιν πλαισίου φυλάττοντες. οἱ μὲν οὖν νεώτατοι πρῶτοι, οὐραγοῦσι δὲ οἱ μέγιστοι, καὶ τοὺς ὑπολειπομένους ἐπιστραφέντες εἶτα μέντοι ἔπεσθαί σφισιν ἐκβιάζονται. εἰάν δὲ οἱ νεώτατοι κάμνοντες ὑποστῶσι, καὶ τὸ ἐπόμενον

<sup>1</sup> πάγαις . . . ἔλλοχῶσι] πάγαις τε αὐτοῖς ἔλλοχῶντες ἰσῆσαι.

and Herostratus, and all the rest in the tale of heaven's enemies, how would they have kept their hands off the grapes or other offerings—men who preferred by one means or another to rob the gods of their names and functions.

41. This is what commonly happens in Egypt. <sup>The Mouse in Egypt</sup> When it rains in Egypt (the raindrops are minute) Mice are produced forthwith. Now they roam the ploughlands and damage the standing crops by cutting away and nibbling the ears of corn from below, and actually ravage the stacked sheaves and cause the Egyptians much trouble. On that account the people try to trap them, to exclude them by building walls, to keep them off by digging trenches in which they light fires. Now the Mice go nowhere near the traps but allow them to remain useless. And although the walls have been rendered smooth with a wash of mortar, they climb up them and then, being exceedingly nimble, jump over the trenches. And so the Egyptians abandon their traps and schemes as ineffectual and turn from them to prayers and supplications to the gods. Whereupon the Mice, I fancy, are in dread of the wrath of heaven and retreat in the formation of a hollow square to some mountain. Now the youngest go in front and the oldest bring up the rear, and if any are left behind, the latter turn and force them to follow. If however the youngest ones halt from exhaustion, the entire lot behind them

<sup>2</sup> ἀναστέλλουσι . . . ἀνείργουσι . . . κάουσι] ἀναστέλλοντες . . . ἀνείργοντες . . . καίοντες.

<sup>3</sup> *Jac*: οὔτε.

<sup>5</sup> *Reiske*: καὶ τοῖς.

<sup>4</sup> <τὰς> *add. H.*

<sup>6</sup> *Reiske*: γε.



ἴστανται πᾶν, ὡς ἐν δυνάμει στρατιωτικῇ πέφυκε γίνεσθαι. ὅταν δὲ ὑπάρξῃται ἢ ἐκ τῶν πρώτων κινήσεις, ἐνταῦθα καὶ οἱ λοιποὶ ἔπονται. λέγουσι δὲ καὶ οἱ τὸν Πόντον οἰκοῦντες τὰ αὐτὰ καὶ ἐκεῖθι τοὺς μῦς δρᾶν. πεπίστευται δὲ καὶ ἐξ οἰκίας ἀπάσης, ἣτις μέλλει πεσεῖσθαι, ἢ ποδῶν ἔχουσι μετοικίζεσθαι πάντας. ἰδιότης δὲ ἄρα μῶν καὶ ἐκεῖνη. ἐπειδὴν ἀκούσωσι γαλῆς τριζούσης<sup>1</sup> ἢ συρίττοντος ἔχως, ἐκ τῆς μυωπίας τῆς μιᾶς τὰ ἑαυτῶν βρέφη ἄλλο ἄλλη μετοικίζουσιν.

42. Λόγον δὲ Ἴταλὸν τῇ Συβαριτῶν πόλει συνακμάσαντος ἔργου μνημονεύοντα καὶ φοιτήσαντα ἐς ἐμὲ εἰπεῖν οὐ χεῖρόν ἐστι. τὴν ἡλικίαν ἀντίπαις, αἰπόλος τὸ ἐπιτήδευμα, ὄνομα Κράθις, ἐς ὄρμην ἀφροδίσιον ἐμπεσὼν τῇ τῶν αἰγῶν ἰδεῖν ὠραιοτάτη μίγνυται, καὶ τῇ ὀμιλία ἦσθη, καὶ εἴ ποτε ἐδεῖτο ἀφροδίτης ὡς αὐτὴν ἐφοῖτα, καὶ εἶχεν ἐρωμένην αὐτήν· καὶ μέντοι καὶ οἷα λαμβάνειν ἡδύνατο δῶρα, τοιαῦτα ὁ ἐραστὴς αἰπόλος τῇ ἐρωμένη τῇ προειρημένη προσέφερε, καὶ κυτίσου<sup>2</sup> ποτέ τοὺς<sup>3</sup> ὠραιοτάτους ἀκρεμόνας καὶ μίλακος πολλάκις καὶ σχίνου τραγεῖν παρέσχε, τὸ στόμα ἀποφαίνων αὐτῷ, εἰ δεηθείη φιλήσαι, εὐώδες αὐτῆς. ἀλλὰ καὶ στιβάδα ἐγκαθεύδειν ὡς νύμφη παρεσκεύασεν ἀβροτάτην τε καὶ μαλθακὴν. οὐκ οὐκ ἀμελῶς ταῦτα ἐθεάσατο ὁ τῆς ἀγέλης ἡγεμὼν τράγος, ἀλλὰ αὐτὸν ἔσεισι ζηλοτυπία. καὶ κατέκρυπτε μὲν τέως τὸν θυμὸν, καθήμενον δὲ αὐτὸν ποτε ἔλλοχα καὶ καθεύδοντα· ἦν δὲ ἄρα ἐμβαλὼν τὸ πρόσωπον ἐς τὸν κόλπον. ὡς οὖν

<sup>1</sup> Jac: τριζούσης.

halt also, as is customary for an armed force. And when the front rank begins to move, then the remainder follow. And the inhabitants of Pontus say that the Mice there do the same. And it is believed that whenever a house is threatening to fall, all the Mice will change house as fast as their legs can carry them. Now here is another peculiar trait of Mice: whenever they hear the squeak of a marten or the hiss of a viper they transfer their young from one hole to a number of different holes.

42. An Italian story, which records an event that occurred when affairs were at their prime in the city of Sybaris, has reached me and is worth relating. The story of Crathis

A mere boy, a goatherd by occupation, whose name was Crathis, under an erotic impulse lay with the prettiest of his goats, and took pleasure in the union, and whenever he wanted sexual pleasure he would go to her; and he kept her as his darling. Moreover the amorous goatherd would bring to his loved one aforesaid such gifts as he could procure, offering her sometimes the loveliest twigs of tree-medick, and often bindweed and mastic to eat, so making her mouth fragrant for him if he should want to kiss her. And he even prepared for her, as for a bride, a leafy bed ever so luxurious and soft to sleep in. But the he-goat, the leader of the flock, did not observe these proceedings with indifference, but was filled with jealousy. For a time however he dissembled his anger and watched for the boy to be seated and asleep; and there he was, his face dropped forward

<sup>2</sup> κισσοῦ ἢ κυτίσας.

<sup>3</sup> ποτέ τοὺς] ποτέ καὶ σχίνου τοὺς.

είχε δυνάμειος τὴν κεφαλὴν προσήραξε,<sup>1</sup> καὶ διέθρυψέν οἱ τὸ βρέγμα. διαρρεῖ τοῖνον ἐς τοὺς ἐπιχωρίους τὰ πραχθέντα, καὶ τῷ μὲν οὐκ ἀφανῆ τάφον ἀνέστησαν, ἐξ αὐτοῦ δὲ τὸν ποταμὸν Κράθην ὠνόμασαν. γίνεται δὲ ἐκ τῆς ὀμιλίας τῆς πρὸς τὴν αἶγα παιδίον, καὶ ἦν αἶξ τὰ σκέλη, τὸ πρόσωπον ἀνθρώπος. τοῦτον καὶ ἐκθεωθῆναι λόγος ἔχει, καὶ θεὸν ὑλαῖόν τε καὶ ναπαῖον νομισθῆναι τὸν αὐτόν. μετειληχέναι δὴ καὶ ζηλοτυπίας τὰ ζῶα ὁ τράγος διδάσκει.

43. Σύριγγας μὲν Αἰγυπτίας ἄδουσι (μὲν)<sup>2</sup> οἱ συγγραφεῖς, ἄδουσι δὲ καὶ λαβυρίνθους τινὰς Κρητικὸς ἐκεῖνοί τε αὐτοὶ καὶ τὸ τῶν ποιητῶν φύλον· μυρμῆκων δὲ ἐν γεωρυχία ποικίλας<sup>3</sup> ἀτραποὺς καὶ ἐλιγμοὺς καὶ περιόδους οὕτω ἴσασι. σοφία δὲ ἄρα τὴν ὑπόγειον οἰκονομίαν τήνδε ἀπεργάζονται<sup>4</sup> σκολιωτάτην, τοῖς ἐπιβουλεύουσί σφισι τῶν θηρίων τὴν πάροδον δύσπορον ἢ καὶ παντελῶς ἀπορον ἀποφαίνοντες. τὴν δὲ γῆν ἦν ἐξορύττουσιν, ἀλλὰ<sup>5</sup> ταύτην ὑπὲρ τοῦ στομίου περιβαλόντες οἰοεὶ τείχη τινὰ καὶ προβλήματα ἐργάζονται, ὡς μὴ τὸ ὕδωρ τὸ ἐξ οὐρανοῦ καταρρέου<sup>6</sup> εἶτα ραδίως<sup>7</sup> αὐτοὺς<sup>8</sup> ἐπικλύσαν ἢ ἀπολέση πάντας ἢ τοὺς γε πλείστους. αἵμασιὰς δὲ τινὰς μέσας διειργούσας ἀπ' ἀλλήλων τοὺς χηραμοὺς διατειχίζουσι καὶ μάλα ἐντέχνως, εἰεν δ' ἂν οἱ χώροι τρεῖς, ὡς ἐν οἰκίᾳ σοβαρᾶ. καὶ τὸν μὲν ἀποφαίνουσιν ἀνδρῶνα<sup>9</sup> εἶναι, ἐν ᾧ διαιτῶνται οἱ ἄρρενες καὶ ὅσον σὺν αὐτοῖς θῆλυ· τὸν δὲ

<sup>1</sup> τῆ κεφαλῆ προσέρρηξε.

<sup>2</sup> <μὲν> add. H.

<sup>3</sup> ποικίλας τε.

<sup>4</sup> Reiske: ὑπεργάζονται.

on his chest. So with all the force at his command the he-goat dashed his head against him and smashed the fore-part of his skull.

The event reached the ears of the inhabitants, and it was no mean tomb that they erected for the boy; and they called their river 'the Crathis' after him. From his union with the she-goat a baby was born with the legs of a goat and the face of a man. The story goes that he was deified and was worshipped as a god of the woods and vales. From the goat we learn that animals have indeed their share of jealousy.

43. Historians celebrate the underground passages <sup>Ants and their nests</sup> of the Egyptians; they also with the company of poets celebrate certain labyrinths in Crete. They have yet to learn of the elaborate tracks with their mazy windings dug by Ants in the earth. Now in their wisdom these make their underground dwelling so very tortuous as to render access difficult or totally impossible for such creatures as have designs upon them. And the soil which they excavate they put around the mouth, forming as it were walls and barriers, so that the rain which descends from the sky may not easily flood them and destroy all or at any rate most of them. And with consummate skill they build partitioning walls, as you might say, to separate their cells from one another, and, as in some fine house, there will be three divisions: the first they design for the 'men's quarters,' in which the males live and any females that are with them; the second,

<sup>5</sup> ἀλλὰ καί.

<sup>6</sup> Cobet: καταθέον MSS, H.

<sup>7</sup> Reiske: β. εἶτα.

<sup>8</sup> Ges: αὐτῶν.

<sup>9</sup> ὅσον ἀνδρῶνα.

ἕτερον, ἔνθα ἀποτίκτουσι κύουσαι μύρμηκες, οἰονεὶ γυναικῶνα· τρίτον δ' ἕτερον θησαυρόν τε καὶ σιρὸν ἀποκρίνουσι τοῖς ἡθροισμένοις σπέρμασι. καὶ οὔτε Ἰσχομάχος ἐνταῦθα οὔτε Σωκράτης ὑπὲρ τῆς ἀξιοζήλου οἰκονομίας σπουδάζοντες διδάσκουσιν αὐτά. οἱ δὲ μύρμηκες προϊόντες ὥσπερ οὖν ἐπισιτίσασθαι, τοῖς μεγίστοις ἔπονται· οἱ δὲ ἄγουσι στρατηγῶν δίκην. καὶ ἐς τὰ λήγια ἔλθόντες οἱ μὲν ἔτι νεαροὶ τὴν καλάμην ὑφeskάσω, οἱ δὲ ἡγεμόνες ἀνέρπουσι, καὶ τοὺς καλουμένους οὐραχούς τῶν καρπίμων διατραγόντες τῷ δήμῳ τῷ κάτω ρίπτουσιν· οἱ δὲ περιελθόντες τοὺς μὲν ἀθήρας ἀποκόπτουσιν, ἐκλέπουσι δὲ τὰς τὸν πυρὸν στεγούσας τε καὶ περιαμπεχούσας θυλακίδας. καὶ μήτε ἀλοητοῦ δεόμενοι μήτε ἀνδρῶν λικμηῆσαι δυναμένων μήτε μὴν ἐπειγομένων πνευμάτων ἀποκρίναι καὶ διαστήσαι τὰς τε ἄχνας καὶ τὸν καρπὸν, ἀνθρώπων ἀρούντων τε καὶ σπειρόντων τροφὰς ἔχουσι μύρμηκες. σοφὸν δὲ καὶ ἐκεῖνο προσακήκοα, ὅτι ἄρα τοὺς τεθνεώτας μύρμηκας οἱ προσήκοντες ἐν ταῖς τῶν πυρῶν κηδεύουσι θυλακίσιν, ὡς πατέρας ἢ πᾶν τὸ φίλιον ἐν ταῖς σοροῖς οἱ ἀνθρώποι.

44. Ἴππος εἰ τυγχάνοι κηδεμονίας, ἀμείβεται τὸν εὐεργέτην εὐνοία τε καὶ φιλία. καὶ ὁποῖος μὲν ἦν ὁ Βουκεφάλας ἐς Ἀλέξανδρον διαρρεῖ πανταχόσε ὁ λόγος, καὶ οὐ μοι λέγειν αὐτὸν ἡδιὸν ἔστι. καὶ τὸν Ἀντίοχου δὲ ἵππον τὸν τιμωρήσαντα τῷ δεσπότη καὶ ἀποκτείναντα τὸν Γαλάτην ὥσπερ οὖν ἀπέσφαξε τὸν Ἀντίοχον ἐν τῇ

in which the pregnant ants bring forth their young—the 'women's quarters,' as it might be; and the third they set apart as a treasury and a pit for the seeds they have collected. And no Ischomachus,<sup>a</sup> no Socrates, with their interest in the management of a household on admirable lines, is there to teach them these things. When Ants go abroad to collect food, they follow the biggest ones, and these lead the way, like generals. And as soon as they reach the crops the young ones stand at the foot of the stalks while the leaders crawl up and having eaten through what are called the 'rhacillae' of the fruitful ears, throw the ears down to the crowd below. And these go about and cut off the chaff and peel off the capsules that protect and envelop the wheat. They need no threshing, no men who can winnow, nor even 'rushing winds' [Hom. *Il.* 5. 501] to separate and sunder the chaff and the grain, yet the Ants possess the food of men who plough and sow.

I have also heard the following example of their cleverness: their relations bury dead ants in the capsules of wheat, just as men bury their parents or all whom they love in coffins.

44. If a Horse receives careful attention, he repays <sup>The Horse's devotion to its master</sup> his benefactor by being good-natured and friendly. How Bucephalus bore himself to Alexander is a story that is current everywhere and would give me no pleasure to repeat. I shall also pass over the horse of Antiochus<sup>b</sup> which avenged his master by killing

<sup>a</sup> Ischomachus in Xenophon's *Oeconomicus* (chs. 7-end) propounds a system of domestic economy that wins the approval of Socrates.

<sup>b</sup> Antiochus Soter, founder of the Seleucid dynasty, reigned 280-261 B.C.; fell in battle against the Gauls.

μάχη (ὄνομα δὲ τῷ Γαλάτῃ Κεντοαράτης ἦν) ἐῷ  
καὶ τοῦτον. Σωκλῆς δὲ ἄρα (οὐ γάρ τί που  
πολλοὶ τόνδε μοι δοκοῦσι γνωσκέναι) Ἀθηναῖος  
μὲν ἦν, καλὸς δὲ καὶ ἐδόκει καὶ ἐπεφύκει. οὗτος  
οὖν ἐπρίατο ἵππον ὠραῖον μὲν καὶ αὐτόν, ἐρωτι-  
κὸν δὲ ἰσχυρῶς καὶ οἶον σοφώτερον ἢ κατὰ τοὺς  
ἄλλους <sup>1</sup> ἵππους. οὐκοῦν ἐρᾷ τοῦ δεσπότητος δριμύ-  
τατα, καὶ προσιόντος ἐφριμάττετο καὶ ἐπικροτοῦν-  
τος ἐφρυάττετο, καὶ ἀναβαίνοντος ἑαυτὸν παρείχεν  
εὐπειθῆ, καὶ παρεστῶτος κατὰ πρόσωπον ὁ δὲ  
ὕγρον ἐώρα. καὶ ταῦτα μὲν ἐρωτικά ὄντα ἤδη  
ὅμως τερπνὰ ἐδόκει· ἐπεὶ δὲ ἦν ὡς τι καὶ δρα-  
σειῶν ἐς τὸ μειράκιον προπετέστερος, καὶ διέρρει  
λόγος ὑπὲρ ἀμφοῖν ἀτοπώτερος, ὁ Σωκλῆς οὐκ  
ἐνεγκὼν τὸ ἀπόφημον, ὡς ἐραστὴν ἀκόλαστον  
μισήσας ἀπηπόλησε τὸν ἵππον. ὁ δὲ οὐ φέρων  
τὴν ἐρημίαν τὴν ἀπὸ τοῦ καλοῦ, ἑαυτὸν τοῦ ζῆν  
ἀπήλλαξε λιμῷ βιαιοτάτῳ.

45. Νοοῦσι δὲ ἄρα ἀτταγᾶς μὲν ἀλεκτρυόνη  
ἔχθιστα, ἀλεκτρυῶν δὲ αὖ πάλιν ἀτταγᾶ, καὶ  
κορώνη κίρκος καὶ ἐκείνη ἐκείνῳ, καὶ πελαγίῳ  
ἰέρακι ὁ κόραξ καὶ κόρακι ἐκείνος, τρυγόνι τε  
κόραξ καὶ κίρκος, καὶ μέντοι καὶ ἡ τρυγῶν  
ἐκατέρῳ. πέπυσμαι δὲ καὶ πελαργὸν νυκτερίδα  
μισεῖν, καὶ ἐκείνην ἀντιμισεῖν ὡς πολέμιον, πελε-  
κᾶνα δὲ μὴ νοεῖν φίλα ὄρνυγι. καὶ ἀμοιβῆν τοῦ  
μίσους ἀκούω εἶναι.

46. Ἀποκτίνουσι δὲ αἰτόν μὲν τὸ καλούμενον  
σύμφυτον, τὴν δὲ ἴβιν υἰάνης χολή, σκοροδόου  
<sup>1</sup> ἄλλους ὄραν.

the Gaul (his name was Centoarates) who slew Antiochus on the battlefield. Socles then, about whom not many seem to know, was an Athenian who was esteemed, and indeed was, a comely boy. Now he bought a horse, handsome too like its master but of a violently amorous disposition and with a far sharper eye than other horses. Hence it conceived a passionate love for its master, and when he approached, it would snort; and if he patted it, it would neigh; when he mounted, it would be docile; when he stood before it, it would cast languishing glances at him. These actions already savoured of love, but were thought pleasing. When however the horse, becoming too reckless, seemed to be meditating an assault upon the boy, and tales about the pair of a too monstrous nature began to circulate, Socles would not tolerate the slander, and in his detestation of a licentious lover sold the horse. But the animal could not bear to be separated from the beautiful boy and ended its days by a rigorous starvation.

45. The Francolin entertains the bitterest hatred <sup>Birds and their enmities</sup> for the Cock, and the Cock on its side for the Francolin; likewise the Falcon for the Crow, and vice versa; and the Raven for the Sea-hawk, and the Sea-hawk for it; the Raven and the Falcon for the Turtle-dove, and the Turtle-dove for both. I have learnt also that the Stork abhors the Bat, and the Bat in return abhors it as an enemy; and the Pelican, I am told, is not friendly disposed to the Quail, and their hatred is mutual.

46. To the Eagle the herb called comfrey is fatal; <sup>Substances fatal to Birds</sup> to the Ibis the gall of the Hyena; to the Starling the

σπέρμα τὸν ψάρα, χαραδριὸν ἄσφαλτος, τὸν δὲ ἔλανον<sup>1</sup> ὁ καλούμενος ποταμογείτων. Ἐλανος δὲ αἰθυίας χολὴν οὐχ ὑπομένει. κίρκος δὲ καὶ λάρος καὶ τρυγῶν καὶ κόσσυφος καὶ τὸ γυπῶν ἔθνος σίδην<sup>2</sup> κοπέισαν εἰ διατράγοιεν, ἀπολώλασι. κέδρου τὸν καλαμοδύτην ἀπόλλυσι φύλλα, ἄνθος δὲ ἄγνου τὸν μελαγκόρυφον, κόρακα δὲ εὐζώμου σπέρμα. μύρω κάνθαρος ἀποθνήσκει, στέατι δορκάδος ὁ ἔποιψ. κορώνη δὲ λυκοβρώτου κρέως λειψάνω περιτυχοῦσα ἀποθνήσκει. κορυδαλλὸς δὲ νάπτος σπέρματι, γέρανος ἀμπέλου δάκρυον σπασασα διεφθάρη.

47. Λαγὼ δὲ πέρι καὶ ἐνταῦθα ἔπεισιν εἰπεῖν τοιαῦτά μοι. ἐς τὴν κοίτην τὴν συνήθη οὐ πάρεισιν ὁ λαγὼς πρὶν ἢ ταράξει τὰ ἴχνη, πῆ μὲν ἐσιῶν πῆ δὲ ἐξιῶν, ἵνα ἀφανίσῃ τὴν ἐκ τῶν θηρατῶν ἐς αὐτὸν ἐπιβουλὴν, σοφία τινὶ φυσικῇ τὸ θηρίον τοὺς ἀνθρώπους αἰμυλώτατα ἀπατήσαν.

48. Μήτηρ δὲ ἄρα καὶ ἡ θήλεια ἵππος ἀγαθὴ ἦν καὶ τοῦ πάλου τοῦ ἐξ αὐτῆς μεμνήσθαι δευνή. ὅπερ οὖν κατεγνωκῶς Δαρείος ὁ κάτω εἶτα μέντοι ἐπήγετο ἐς τὰς μάχας ἐξ ὠδίνων ἵππους τὰ βρέφη καταλιπούσας οἴκοι. τρέφονται δὲ καὶ ὄρφανοὶ μητέρων οἱ πῶλοι γάλακτι ξένω, ὥσπερ οὖν καὶ οἱ ἄνθρωποι. οὐκοῦν ὅτε ἡ τροπὴ τῆς μάχης τῆς κατὰ τὸν Ἰσσοῦν τὰ Περσῶν πιέζειν ὑπήρξατο, καὶ ἐνικᾶτο Δαρείος, ἵππον ἀνέβη θήλυν, φυγῆς δεόμενος καὶ σωτηρίας ὠκίστης. ἡ δὲ ἄρα τοῦ κατα-

<sup>1</sup> Oud, Klein: ἔχων . . . ἐχίνος MSS, 'corrupt' H.

seed of garlic; to the Stone-curlew bitumen; to the Kite pondweed, as it is called. And the Kite cannot endure the gall of the Shearwater. If a Falcon, or a Sea-mew, or a Turtle-dove, or a Black-bird, or the whole Vulture tribe eat a sliced pomegranate, they die. The leaves of the cedar are fatal to the Reed-warbler (?); the flower of the agnuscatus to the Marsh-tit; to the Raven the seed of the rocket. The Beetle is killed by perfume, and the Hoopoe by the fat of a gazelle. If a Crow comes upon the remains of flesh which a wolf has eaten, it is killed. A Lark is destroyed by mustard-seed, and a Crane if it drinks the gum from a vine.

47. It occurs to me at this point to speak of the <sup>The Hare</sup> Hare as follows. The Hare does not repair to its accustomed form until it has confused its tracks, here in entering, and there in leaving, in order to defeat the designs of huntsmen. It is by some kind of natural sagacity that it tricks men so very craftily.

48. It seems that the Mare is in fact a good mother <sup>The Mare and its love for its foal</sup> and cherishes the memory of her foal. The younger Darius had noted this; hence he would take into battle some mares that had lately foaled and had left their young at home. Foals that lose their dams are reared on the milk of a stranger, just as human beings are. Now when the changing fortune of the battle of Issus began to press the Persians, and Darius was being defeated, he mounted a Mare, being anxious to escape and to save himself with all possible speed.

<sup>2</sup> ροιᾶς σίδην.

λειφθέντος μνήμη, ὡς εἶχεν ἐπιθυμίας καὶ ποδῶν, τὸν δεσπότην ὑμνεῖται τῆς ἀκμῆς τῶν ἐπικειμένων κινδύνων ἐξαρπάσαι.

49. Ἡμίονος γέρων Ἀθήνησιν ὑπὸ γε τοῦ δεσπότητος τοῦ ἰδίου τῶν ἔργων ἀπολυθείς, ὡς Ἀριστοτέλης λέγει, τοῦ μὲν φιλοπόνου καὶ ἐθελουργοῦ καθ' ἡλικίαν ἑαυτὸν οὐκ ἀφήκεν. ἡνίκα γοῦν Ἀθηναῖοι κατεσκεύαζον τὸν Παρθενῶνα, οὔτε ἐπισύρων οὔτε ἀχθοφορῶν ὅμως τοῖς νέοις ὀρεῦσι προσφορουμένοις τὴν ὁδὸν ἀκλιτος καὶ ἐκῶν οἰονεὶ παράσειρος ἦει, δορυφορῶν ὡς ἂν εἴποις καὶ παρορμῶν τὸ ἔργον τῇ βαδίσει τῇ κοινῇ δίκην τεχνίτου παλαιοῦ τοῦ μὲν αὐτουργεῖν ὑπὸ τοῦ γήρωσ ἀπολυθέντος, ἐμπειρία δὲ καὶ <sup>1</sup> διδασκαλία ὑποθήγοντός τε ἅμα τοὺς νέους καὶ ἐπαίροντος. ταῦτα οὖν μαθόντες ὁ δῆμος τῷ κήρυκι ἀνειπεῖν προσέταξαν, εἴτε ἀφίκοιτο εἰς τὰ ἄλφια, εἴτε εἰς τὰς κριθὰς παραβάλοι, μὴ ἀνείργειν, ἀλλ' εἰάν σιτέισθαι εἰς κόρον, καὶ τὸν δῆμον ἐκτίνειν τὸ ἀργύριον, τρόπον τινὰ ἀθλητῆ σιτήσεως ἐν Πρυτανείῳ <sup>2</sup> δοθείσης ἤδη γέροντι.

50. Κλεάνθη τὸν Ἀσσιον κατηνάγκασε καὶ ἄκοντα εἶξαι καὶ ἀποστήναι τοῖς ζώοις τοῦ καὶ ἐκεῖνα λογισμοῦ μὴ διαμαρτάνειν ἀντιλέγοντα ἰσχυρῶς καὶ κατὰ κράτος ἰστορία τοιαύτη φασίν. ἔτυχεν ὁ Κλεάνθησ καθήμενος καὶ μέντοι καὶ

<sup>1</sup> καὶ παλαιᾷ διδασκαλίᾳ.

And the Mare, remembering the foal she had left behind, is celebrated for having with the uttermost eagerness and at full speed snatched her master away from the critical moment of urgent danger.

49. At Athens an aged Mule was released from work by its master, so Aristotle tells us [*HA* 577 b 30], but declined to abandon its love of labour and its willingness to work on the score of age. Thus, at the time when the Athenians were erecting the Parthenon, though it neither drew nor carried burdens, yet it would unbidden and of its own free will walk by the young mules as they went back and forth, like a horse harnessed alongside a pair, acting as guard, so to speak; and by treading a common path it encouraged their work, like some old craftsman whom age has released from labour with his hands but whose experience and knowledge are a stimulus and incitement to the young. Now when the people got to hear of this they directed the herald to proclaim that if it came in quest of barleymeal or approached to get corn, it was not to be prevented but was to be allowed to eat its fill, and that the populace would defray the cost, as in the case of an athlete who in his old age was given his meals in the Prytaneum.

50. The following story, they say, shows how Cleanthes of Assos was forced against his will and in spite of his vehement arguments to the contrary, to make a concession to animals and to allow that they too are not destitute of reasoning power. Cleanthes happened to be seated and moreover was resting

<sup>2</sup> ἐκτίνειν ἐν Πρυτανείῳ MSS, H; ἐν Π. transposed by Cobet.

σχολήν ἄγων μακροτέραν ἄλλως. οὐκοῦν μύρμηκες<sup>1</sup> περὶ τοῖς ποσὶν ἦσαν αὐτῷ πολλοί. ὁ δὲ ἄρα ὄρα ἐξ ἀτραποῦ τινος ἐτέρας νεκρὸν μύρμηκα μύρμηκας ἄλλους κομίζοντας ἐς οἶκον ἐτέρων καὶ ἑαυτοῖς οὐ συντρόφων, καὶ ἐπὶ γε τῷ χεῖλει τῆς μύρμηκιᾶς ἐστῶτας αὐτῷ νεκρῷ, καὶ ἀνιόντας κάτωθεν ἐτέρους καὶ συνιόντας<sup>2</sup> τοῖς ξένοις ὡς ἐπὶ τινι εἶτα κατιόντας τοὺς αὐτούς, καὶ πλεονάκις τοῦτο. καὶ τελευτῶντας σκώληκα οἴονεὶ λύτρα κομίσαι, τοὺς δὲ ἐκείνον μὲν λαβεῖν, προέσθαι δὲ ὄνπερ οὖν ἐπήγοντο νεκρὸν. καὶ ἐκείνους ὑποδέξασθαι ἀσμένως ὡς υἱὸν κομιζομένους ἢ ἀδελφόν. τί οὖν πρὸς ταῦτα Ἡσιόδος λέγει, λέγων ὅτι ἄρα ὁ Ζεὺς τὰς φύσεις ἀπέκρινε, καὶ οὖν καὶ 'ιχθύσι μὲν καὶ θηρσί καὶ οἰωνοῖς πετεηνοῖς' ἔδωκεν 'ἔσθαι ἀλλήλους, ἐπεὶ οὐ δίκη ἐστὶ μετ' αὐτοῖς, ἀνθρώποισι δ' ἔδωκε δίκην'; ἀλλ' οὐκ ἔρει ταῦτα ὁ Πρίαμος, εἰ γε καὶ ἐκείνος τὸν Ἑκτορα ἐλύσατο πολλῶν κειμηλίων καὶ θαυμαστῶν παρὰ τοῦ ἀνθρώπου ὁ ἀνθρωπος καὶ τοῦ ἥρωος καὶ τοῦ Διὸς ἐκγόνου καὶ ἐκείνος ὢν ἐκγονος τοῦ Διός.

51. Κατηγορεῖ τῆς διψάδος τὸ ἔργον αὐτὸ ἡμῖν τὸ ὄνομα. καὶ ἔχως μὲν ἐστὶν ὀλιγωτέρα τὸ μέγεθος, ἀποκτεῖναι δὲ ὀξυτέρα. οἱ γὰρ τοι τῷ δῆγματι προσπεσόντες ἐξάπτονται τε ἐς δίψας καὶ πιεῖν ἀναφλέγονται καὶ ἀμυστὶ σπῶσι καὶ τάχιστα ρήγνυνται. καὶ φησι μὲν Σώστρατος λευκὴν εἶναι τὴν διψάδα, ἐπὶ γε μὴν τῆς οὐράς

<sup>1</sup> καὶ μύρμηκες.

<sup>2</sup> συνιόντας.

quietly for some time. Now there were Ants about his feet in great numbers. So he observed how some were conveying a dead ant out of one track to a nest belonging to other ants not of their own kin. And they paused on the edge of the nest with the corpse while others came up from below and met the strangers seemingly with a view to some consultation; the same Ants then went down into the nest. And this happened several times until finally they brought up a worm, as it were a ransom. And the other party accepted it and surrendered the dead body which they had brought. And the Ants in the nest were glad to receive it, as though they were recovering a son or brother.

Now what answer can Hesiod make to this when he says [OD 277] that Zeus has made a distinction between various natures and has granted

'to fish on the one hand and to beasts and to winged fowl that they should devour one another, for among them there is no justice, but to mankind has he granted justice'?

But Priam will not admit this, since it was at the cost of many marvellous treasures that even he, a man and moreover a descendant of Zeus, redeemed Hector from the man who was also a hero and a descendant of Zeus.

51. The name of the *Dipsas* (thirst-provoker) declares to us what it does. It is smaller than the viper, but kills more swiftly, for persons who chance to be bitten burn with thirst and are on fire to drink and imbibe without stopping and in a little while burst. Sostratus declares that the *Dipsas* is white, though

The  
'Dipsas'  
snake

ἔχειν γραμμὰς μελαίνας δύο. ἀκούω δὲ ὅτι καὶ  
 πρηστήρας αὐτὰς καλοῦσι τινας, καύσωνας δὲ  
 ἄλλοι.<sup>1</sup> ὄχλον δὲ ἄρα ὀνομάτων ἐπαντλοῦσι τῷδε  
 τῷ θηρίῳ.<sup>2</sup> κέκληται δὲ καὶ μελάνουρος, ὡς φασι,  
 καὶ ἀμμοβάτης.<sup>3</sup> εἰ δὲ ἀκούσειας<sup>4</sup> κεντρίδα,  
 τὴν αὐτὴν μοι λέγεσθαι νόει. δεῖ δὲ καὶ μῦθον  
 τῷδε τῷ ζῷ ἐπαῖσαι με ὄνπερ οὖν ἀκούσας  
 οἶδα,<sup>5</sup> ὡς ἂν μὴ δοκοῖν ἀμαθῶς ἔχειν αὐτοῦ. τὸν  
 Προμηθεά κλέψαι τὸ πῦρ ἢ φήμη φησί, καὶ τὸν  
 Δία ἀγανακτῆσαι ὁ μῦθος λέγει καὶ τοῖς κατα-  
 μνηύσασιν τὴν κλοπὴν δοῦναι φάρμακον γήρωσ  
 ἀμυντήριον. τοῦτο οὖν ἐπὶ ὄνῳ θεῖναι τοὺς  
 λαβόντας πέπυσμαι. καὶ τὸν μὲν προϊέναι τὸ  
 ἀχθος φέροντα, εἶναι δὲ ὤραν θέρειον, καὶ διψῶντα  
 τὸν ὄνον ἐπὶ τινα κρήνην κατὰ τὴν τοῦ ποτοῦ  
 χρεῖαν ἐλθεῖν. τὸν οὖν ὄφιν τὸν φυλάττοντα  
 ἀναστέλλειν αὐτὸν καὶ ἀπελαύνειν, καὶ ἐκείνον  
 στρεβλοῦμενον μισθὸν οἱ τῆς φιλοτησίας δοῦναι  
 ὅπερ οὖν ἔτυχε φέρων φάρμακον. οὐκοῦν ἀντίδο-  
 σις γίνεται, καὶ ὁ μὲν πίνει, ὁ δὲ τὸ γήρας ἀποδύε-  
 ται, προσεπιλαβὼν ὡς λόγος τὸ τοῦ ὄνου δῶμος.  
 τί οὖν; ἐγὼ τοῦ μύθου ποιητής; ἀλλ' οὐκ ἂν  
 εἶπομι, ἐπεὶ καὶ πρὸ ἐμοῦ Σοφοκλῆς ὁ τῆς  
 τραγωδίας ποιητῆς καὶ Δεινόλοχος ὁ ἀνταγωνιστῆς  
 Ἐπιχάρμου καὶ Ἴβυκος ὁ Ῥηγίνος καὶ Ἀριστίας  
 καὶ Ἀπολλοφάνης ποιηταὶ κωμωδίας ἄδουσιν  
 αὐτόν.

<sup>1</sup> ἄλλοι. γίνονται δὲ ἄρα ἐν Λιβύῃ τε καὶ Ἀραβίᾳ μᾶλλον.

<sup>2</sup> θηρίῳ καὶ ἄλλων.

<sup>3</sup> ἀμμοβάτης ὑπ' ἄλλων.

<sup>4</sup> ἀκούσας καί.

<sup>5</sup> οἶδα, οὐ σιωπήσομαι τοῦτον.

it has two black stripes on its tail. And I have heard  
 that some people call these snakes *presteres* (inflaters);  
 others, *kausones* (burners). In fact they deluge this  
 creature with a host of names. It has also been called  
*melanurus* (black-tail), so they say, and by others  
*ammobates* (sand-crawler); and should you also hear  
 it also called *kentris* (stinger), you may take it from  
 me that the same snake is meant.

And it behoves me to repeat a story (which I know Dipsas and Ass: an exchange of gifts from having heard it) regarding this creature, so that  
 I may not appear to be ignorant of it. It is said that  
 Prometheus stole fire, and the story goes that Zeus  
 was angered and bestowed upon those who laid in-  
 formation of the theft a drug to ward off old age. So  
 they took it, as I am informed, and placed it upon an  
 ass. The ass proceeded with the load on its back;  
 and it was summer time, and the ass came thirsting  
 to a spring in its need for a drink. Now the snake  
 which was guarding the spring tried to prevent it and  
 force it back, and the ass in torment gave it as the  
 price of the loving-cup the drug that it happened to  
 be carrying. And so there was an exchange of gifts:  
 the ass got his drink and the snake sloughed his old  
 age,<sup>a</sup> receiving in addition, so the story goes, the ass's  
 thirst.

What then? Did I invent the legend? I will  
 deny it, for before me it is celebrated by Sophocles,<sup>b</sup>  
 the tragic poet, and Dinolochus, the rival of Epi-  
 charmus, and Ibycus of Rhegium, and the comic poets  
 Aristias and Apolophanes.

<sup>a</sup> Ἰῆρας is used in two senses: (i) old age, (ii) old skin.

<sup>b</sup> Sophocles, in his *Κωφοὶ Σάτυροι* [fr. 362 P]. Of the follow-  
 ing poets no fragment relating to this story survives.



52. Σοφὸν ἐλέφαντος ἔργον εἰ παραλίπομι, φήσει μέ τις ἀγνοήσαντα οὐκ εἰπεῖν. ἔστι δὲ καὶ ἀκοῆς ἄξιον, καὶ διὰ ταῦτα ἀκούσωμεν αὐτοῦ. ὁ τῆς τούτου κομιδῆς ἐγχειρισθεὶς τὴν φροντίδα τῶν μὲν κριθῶν ὑφῆρει, λίθους δὲ ὑποπάτων ἐκεῖνω μὲν ἄβρωτον τὸ πλεῖστον εἰργάζετο, ἀπέσωζε δὲ τὸν ὄγκον τοῦ μέτρου πρὸς τὸν ἐπισκοποῦντα ἀμφοῖν δεσπότην. καὶ τέως διελάνθανεν. οὐκοῦν ὁ ἐλέφας ἀθάρην ἰδὼν ἔψοντα τὸν ἐπίβουλον οἱ, τῆς ἄμμου τῆς ἐν ποσὶ τῇ προβοσκίδι χύδην ἀναλαβὼν ἐνέβαλεν ἐς τὴν χύτραν καὶ ἡμίνατο ἀνθ' ὧν ἔπαθε δι' ὧν ἐποίησεν εὐμηχάνως.

53. Οἱ μὲν ἄλλοι κύνες καὶ ἐλεῖν καὶ ἀνιχνεύσαι τὰ θηρία σοφοί, οἱ δὲ Αἰγύπτιοι φυγεῖν δεινότατοι. τὰ γοῦν ἐν τῷ Νεῖλῳ δεδιότας ἄγει μὲν αὐτοὺς τὸ δίψος πιεῖν, ἡσυχῇ δὲ καὶ ἐς κόρον πιεῖν τὸ δέος οὐ συγχωρεῖ. καὶ διὰ ταῦτα οὐ πίνουσι ἐπικύψαντες, ὡς ἂν μὴ τι τῶν κάτωθεν ἀνερπύσαν εἶτα ἐξαρπάσῃ αὐτούς. οὐκοῦν τὴν μὲν ὄχθην παραθέουσι, λάπτουσι δὲ τῇ γλώττῃ, ἀρπάζοντες ὡς ἂν εἴποι τις ἢ καὶ νῆ Δία κλέπτοντες τὸ πῶμα.

54. Ἐχίνος, οὐχ ὁ θαλάσσιος, ἀλλ' ὁ χερσαῖος, πολλὰ μὲν καὶ ἄλλα ὡς ἐστὶ πανοῦργος ἤδη μοι λέλεκται, ὃ δὲ οὐκ εἶπον αὐτοῦ δολερὸν ἔργον, τοῦτο εἰρήσεται τὰ νῦν. μέλλων ἀλίσκεσθαι ἑαυτὸν συνειλήσας ἀληπτον ἐργάζεται, εἶτα μέντοι καὶ πιέζει τὸ πνεῦμα καὶ ἀκίνητος ἀτρεμεῖ καὶ τὸν τεθνεῶτα ὑποκρίνεται.

<sup>a</sup> See 3. 10; 4. 17.

52. Were I to pass over a piece of cleverness on the part of an Elephant, someone will say that I failed through ignorance to record it. And it is really worth hearing, so let us hear it. The man who was entrusted with the care of its food was in the habit of purloining its corn, and by scattering stones underneath it he rendered most of the food uneatable, while preserving the bulk of the measure, so far as the master who supervised them both could see. And for a while he escaped detection. So the Elephant, observing the designing fellow as he was cooking some porridge, picked up with its trunk a mass of sand at its feet and flung it into the pot, thus adroitly avenging the treatment it had received at his hands.

53. All other Dogs are clever at catching and tracking down wild animals; Egyptian Dogs however excel at running away. Thus, although they dread the creatures in the Nile, thirst compels them to drink, while their fear does not allow them to drink in peace as much as they want. For that reason they do not put their heads down and drink, for fear some creature from below may creep up and seize them; and so they run along the brink, lapping with their tongue and snatching or, one might say, positively stealing their drink.

54. I have already<sup>a</sup> mentioned many other crafty tricks of the Land *Echinus* (hedgehog), not the Sea *Echinus* (sea-urchin), but one specimen of its guile which I failed to mention I will mention now. When it is likely to be caught it rolls itself up, which makes it impossible to handle; moreover it holds its breath and remains motionless and pretends to be dead.

55. Αἱ λεπάδες, οὐκ ἂν αὐτὰς ἀποσπάσειας τῶν πετρῶν, οὐδὲ εἰ λάβοις δακτύλοις <τοῖς><sup>1</sup> τοῦ Μίλωνος, ὅσπερ οὖν ἐγκρατέστατα καὶ εὐλαβέστατα τὴν ροῖαν κατεῖχεν, ὡς μὴ αὐτὴν ἀφελέσθαι τῶν ἀντιπάλων τινὰ τῆς δεξιᾶς αὐτοῦ. ὅστις δὲ ἐπιχειρεῖ λεπάδα ἀποσπάσαι τῆς πέτρας, ἢ προσέχεται, γελᾶται<sup>2</sup> μογῶν καὶ παρέχει<sup>3</sup> θυμηδῖαν. ἀδυνατεῖ γοῦν ἐγκρατῆς οὐ σπεύδει γενέσθαι. ξυομένη δὲ σιδήρῳ σχίζεται ἀπὸ τῆς πέτρας ὀφέ.

56. Στρατεύονται δὲ ἄρα οἱ Λίβυες οὐ μόνον ἐπὶ τοὺς γείτονας, ἵνα αὐτῶν πλέον ἔχωσιν, ἀλλὰ καὶ ἐπὶ τοὺς ἐλέφαντας. καὶ Ἰσασί γε ἐκεῖνοι τῆς ὁδοῦ τῆς ἐπ' αὐτοὺς τὴν ὑπόθεσιν οὐδὲν ἕτερον εἶναι ἢ τοὺς ὀδόντας. οἱ τοίνυν πηρωθέντες τὸν ἕτερον ἐπὶ μετώπου ἐστάσι, τῶν λοιπῶν προβαλλομένων αὐτούς, ἵνα οἱ μὲν ὑποδέχωνται τὴν πρώτην ὀρμὴν, οἱ δὲ ἀμύνωσιν ἀκεραίῳ τῇ τῶν ὀδόντων ῥώμῃ καὶ ἰσπαλεῖ, ἴσως δὲ τῶν Λιβύων<sup>4</sup> καὶ καταφιλοσοφοῦντες καὶ ἐπιδεικνύντες αὐτοῖς ὅτι ἄρα οὐχ ὑπὲρ μεγάλου τοῦ ἄθλου κινδυνεύουσιντες ἤκουσι. χρώνται δὲ ἄρα τῷ μὲν τῶν ὀδόντων ὡς ὄπλῳ, καὶ τεθηγμένον αὐτὸν φυλάττουσι, τῷ δὲ ὡς σμινύῃ· καὶ γὰρ ἐν αὐτῷ ῥίξας ὀρύττουσι καὶ δένδρα ἐκμοχλεύσαντες ὑποκλίνοσιν.

57. Οὐ μόνον δὲ ἄρα ἦσαν ὕφαντικαὶ αἱ φάλαγγες καὶ εὐχειρες κατὰ τὴν Ἀθηναίων τὴν Ἐργάνην

<sup>1</sup> <τοῖς> add. H.

<sup>3</sup> Reiske: ἔχει.

<sup>2</sup> Reiske: γελᾷ τε.

<sup>4</sup> Ges: Ἰνδῶν.

55. You would not succeed in dislodging Limpets <sup>The Limpet</sup> from the rocks, even were you to grasp them with the fingers of a Milo<sup>a</sup> who clung with such strength and tenacity to a pomegranate-tree that not one of his opponents could wrench it from his right hand. But anyone who undertakes to dislodge a Limpet from the rock to which it is clinging is laughed at for his pains and affords merriment to others. At all events it is impossible for him to get what he wants. An iron saw will at long last detach it from the rock.

56. It appears that the Libyans do not confine <sup>The Elephant and its hunters</sup> themselves to waging war upon their neighbours with a view to gaining an advantage over them, but they wage war upon Elephants also. And the latter are well aware that the purpose of their attack is nothing else than to get their tusks. So those beasts that have had one tusk mutilated stand in the front line, the rest of the herd using them as a cover in order that they may receive the first assault and that the rest may help with the strength of their tusks undamaged and equal to the struggle. And perhaps they are trying to convince the Libyans and to prove to them that they are risking their lives for an inconsiderable reward. One of their tusks they use as a weapon and keep sharpened; the other they use as a mattock, for with it they dig up roots and lever up and bend down trees.

57. It seems after all that Spiders are not only <sup>The Spider's web</sup> dexterous weavers after the manner of Athena the

<sup>a</sup> Native of Crotona, 6th cent. B.C., proverbial for his great strength, gained six Olympic and six Pythian victories in wrestling.

τε καὶ Πηνίτῳ θεᾶν, πεφύκασι δὲ<sup>1</sup> καὶ γεωμετρίαν δειναί. τὸ γοῦν κέντρον φυλάττουσι καὶ τὸν ἐξ αὐτοῦ κύκλον καὶ τὴν περιφέρειαν ἀκριβοῦσιν ἰσχυρῶς, καὶ Εὐκλείδου δέονται οὐδὲ ἓν· κάθηται γὰρ ἐν τῷ κέντρῳ μέσῳ ἔλλοχῶσαι τὴν ἑαυτῶν ἄγραν. εἰσὶ<sup>2</sup> δὲ ὡς<sup>3</sup> εἰπεῖν καὶ ὑφάντριαι γενναῖαι καὶ ἀκεστικὴν εὐπάλαμοι· καὶ ὅ τι ἂν διαρρήξῃς ἐκεῖνων τῆς εὐπῆρου τε καὶ εὐμίτου σοφίας, αἱ δὲ ἀνακοῦνται, καὶ ἀπαθὲς καὶ ὀλόκληρον αὐθις ἀποδείκνυνται.

58. "Ανευ δὲ λογιστικῆς οἱ φοῖνικες συμβαλεῖν ἐτῶν πεντακοσίων ἴσασιν ἀριθμὸν, μαθηταὶ φύσεως τῆς σοφωτάτης ὄντες, καὶ διὰ ταῦτά τοι μηδὲ<sup>4</sup> δακτύλων δεδημένοι ἢ ἄλλου τινὸς ἐς ἐπιστήμην ἀριθμητικῆς. ὑπὲρ ὅτου δὲ ἴσασι τοῦτο καὶ εἰδέναι ἀνάγκη αὐτοῦς, δημῶδης ἐστὶν ὁ λόγος. τὸν δὲ τῶν πεντακοσίων ἐτῶν χρόνον πληρούμενον ἴσασιν Αἰγυπτίων ἢ τις ἢ οὐδεὶς, ὀλίγοι δὲ κομιδῆ καὶ οὗτοι τῶν ἱερέων. οὗτοι<sup>5</sup> δ' οὖν<sup>6</sup> πρὸς ἀλλήλους ὑπὲρ τούτων οὐ ῥαδίως συμβῆναι ἔχουσιν, ἀλλὰ οἱ μὲν ἐρεσχελοῦσι σφᾶς αὐτοῦς ἐρίζοντες ὡς<sup>7</sup> οὐ νῦν ἀλλ' ἐς ὕστερον ὅδε ὁ θεῖος ὄρνις ἀφίξεται ἢ ὡς ἐχρῆν ἦκειν· ὁ δὲ ἄλλως ἐκεῖνων ἐρίζοντων ἀποσημαίνεται δαιμονίως τὸν καιρὸν καὶ πάρεσθιν. οἱ δέ, θύειν ἀνάγκη αὐτοῦς καὶ

<sup>1</sup> πεφύκασαν δὲ ἄρα.

<sup>3</sup> ὡς ἰδόντι.

<sup>5</sup> καὶ οὗτοι.

<sup>7</sup> ἢ ὡς.

<sup>2</sup> ἦσαν ἢ ἔστι.

<sup>4</sup> μήτε.

<sup>6</sup> Kaibel: γοῦν MSS, H.

Worker and goddess of the Loom, but that they are by nature clever at geometry.<sup>a</sup> Thus, they keep to the centre and fix with the utmost precision the circle with its boundary based upon it, and have no need of Euclid,<sup>b</sup> for they sit at the very middle and lie in wait for their prey. And they are, as you might say, most excellent weavers and adept at repairing their web. And any thread that you may chance to break of their skilled and delicate workmanship they repair and render sound and whole again.

58. The Phoenix knows how to reckon five hundred years without the aid of arithmetic, for it is a pupil of all-wise Nature, so that it has no need of fingers or anything else to aid it in the understanding of numbers. The purpose of this knowledge and the need for it are matters of common report. But hardly a soul among the Egyptians knows when the five-hundred-year period is completed; only a very few know, and they belong to the priestly order. But in fact the priests have difficulty in agreeing on these points, and banter one another and maintain that it is not now but at some date later than when it was due that the divine bird will arrive. Meantime while they are vainly squabbling, the bird miraculously guesses the period by signs and appears. And the priests are obliged to give way<sup>c</sup> and confess that they devote their time 'to putting the sun to

<sup>a</sup> Cp. Arist. *HA* 623 a 7 and D. W. Thompson (Eng. tr.) *ad loc.*

<sup>b</sup> Euclides of Alexandria, the famous geometer, c. 300 B.C.

<sup>c</sup> Lit. 'to offer sacrifice'; the word is used metaphorically of one who concedes a point, who admits that something is due to one in a stronger position than himself. See Headlam on Herodas 2. 71, Kaibel, *Hermes* 28 (1893) 53-4.

ὁμολογεῖν ὅτι τὸν μὲν ἥλιον ἐν ταῖς λέσχαῖς καταδύειν ἄγουσι σχολήν, οὐκ ἴσασι δὲ ὅσα ὄρνιθες. ἐκεῖνα δέ, ὧ πρὸς τῶν θεῶν, οὐ σοφά, εἰδέναι ποῦ μὲν Αἴγυπτός ἐστι, ποῦ δὲ καὶ Ἡλίου πόλις, ἔνθα αὐτῷ πέπρωται ἦκειν, καὶ ὅπου ποτὲ τὸν πατέρα καταθέσθαι χρῆ καὶ ἐν θήκαις τίσι; ταῦτα δὲ εἰ μὴ δοκεῖ θαυμαστά, ἀρά γε τὰ ἀγοραῖα καὶ τὰ ἐνόπλια καὶ τὰς ἄλλας τῶν ἀνθρώπων ἐς ἀλλήλους τε καὶ κατ' ἀλλήλων ἐπιβουλάς ἐροῦμεν σοφά; ἐμοὶ μὲν οὐ δοκεῖ, ὧ Σισύφῳ καὶ Κερκώπῳ καὶ Τελχίνῳ ζηλωταὶ ἀνθρώποι. λέγω δὲ πρὸς τοὺς ἀκριβοῦντας ταῦτα, πρὸς γε μὴν τοὺς ἀτελέστους τοῖς προειρημένους κακοῖς οὐ λέγω.

59. Τὸ δὲ ἐνθυμηματικὸν<sup>1</sup> καὶ διαλεκτικὸν καὶ τὸ τοῦδε μᾶλλον ἢ τοῦδε αἰρετικὸν<sup>2</sup> εἰ καὶ τὰ ζῶα οἶδεν, εἰκότως ἂν εἴποιμεν διδάσκαλον τῶν ὄλων τὴν φύσιν ἄμαχον. ἐμοὶ γοῦν τις γευσάμενος διαλεκτικῆς καὶ κυνηγεσίῳ ἀμωσγέπως ἐχόμενος τοιαῦτα ἔλεγεν. ἦν θηρατικὴ κύων, ἣ δ' ὅς. οὐκοῦν λαγῶ κατ' ἔχνια ἦει. καὶ ὁ μὲν οὐχ ἐωρᾶτό πω, μεταθέουσα δὲ ἡ κύων ἐντυγχάνει πω τάφρω, καὶ διαπορεῖ ἀρά γε ἐπὶ δεξιὰ ἄμεινον ἢ ἐπὶ θάτερα διώκειν· ὡς δ' ἀποχρώντως ἐδόκει σταθμησασθαι, εἶτα εὐθύωρον ὑπερεπήδησεν. ὁ φάσκων οὖν διαλεκτικός τε εἶναι καὶ θηρατικός

<sup>1</sup> ἐνθυμητικόν.

<sup>2</sup> *Reiske*: αἰρετόν.

rest with their talk' [cp. Call. *ep.* 2 = *AP.* 7. 80]; but they do not know as much as birds. But, in God's name, is it not wise to know where Egypt is situated, where is Heliopolis whither the bird is destined to come, and where it must bury its father and in what kind of coffin? <sup>a</sup> But if there is nothing wonderful in all this, are we really to pronounce as 'wise' affairs relating to the market, to armaments, and men's other schemes for their mutual undoing? I think not, you men who rival Sisyphus <sup>b</sup> and the Cercopes <sup>c</sup> and the Telchines.<sup>d</sup> I address myself to those who perfect themselves in these matters, but not to those who have not been initiated into the aforesaid abominations.

59. If even animals know how to reason deductively, understand dialectic, and how to choose one thing in preference to another, we shall be justified in asserting that in all subjects Nature is an instructor without a rival. For example, this was told me by one who had some experience in dialectic and was to some degree a devotee of the chase. There was a Hound, he said, trained to hunt; and so it was on the track of a hare. And the hare was not yet to be seen, but the Hound pursuing came upon a ditch and was puzzled as to whether it had better follow to the left or to the right. And when it seemed to have weighed the matter sufficiently, it leapt straight

<sup>a</sup> See *Hdt.* 2. 73.

<sup>b</sup> Sisyphus, mythical King of Corinth, became a byword for deceitfulness and cruelty.

<sup>c</sup> Cercopes, mischievous dwarfs, who robbed Heracles; changed by Zeus into monkeys.

<sup>d</sup> Telchines, under one aspect, were malignant demons with the power of changing their shapes.

ταύτη πη συνάγει τὴν ὑπὲρ τῶν λεχθέντων ἐπειρᾶτο ἀπόδειξιν. ἐπιστάσα ἡ κύων ἐσκοπεῖτο καὶ πρὸς ἑαυτὴν ἔλεγεν ἤτοι τῆδε ἢ τῆδε ἢ ἐκεῖνη ὁ λαγὼς ἐτράπετο. οὔτε μὴν τῆδε οὔτε τῆδε ἐκεῖνη ἄρα. καὶ οὐ μοι ἐδόκει σοφίζεσθαι. τῶν γὰρ ἰχνῶν μὴ ὀρωμένων ἐπὶ τάδε τῆς τάφρου, κατελείπετο ὑπερπηδῆσαι τὸν λαγὼν αὐτήν. εἰκότως οὖν ἐπήδησε καὶ αὐτὴ κατ' αὐτόν. ἰχνευτικὴ γὰρ καὶ εὐριος ἐκεῖνη <sup>1</sup> γε ἡ κύων ἦν.

60. Μασσαγέται μὲν, ὡς Ἡρόδοτος λέγει, τὸν φαρετρεῶνα πρὸ γε ἑαυτῶν κρεμάσαντες, εἶτα μέντοι ὀμιλεῖ τῇ θηλείᾳ ὁ ἄρρην ἐμφανῶς, εἰ καὶ ὀρῶεν αὐτοὺς οἱ πάντες, πεφροντικότες οὐδὲν ἐκείνοι <sup>2</sup> γε. καμήλων δὲ ὀμιλία οὐκ ἂν ποτε ἐμφανῆς γένοιτο, οὐδὲ ὀρώντων οἰονεὶ μαρτύρων. ἀλλὰ εἴτε αἰδῶ φαμεν εἴτε φύσεως δῶρον ἀπόρρητον, ταῦτα Δημοκρίτῳ τε καὶ τοῖς ἄλλοις καταλείπωμεν ἐλέγχων τε καὶ τὰς αἰτίας οἴεσθαι <sup>3</sup> λέγων ἱκανοῖς ὑπὲρ τῶν ἀτεκμάρτων τε καὶ οὐ συμβλητῶν. ἤδη δὲ καὶ ὁ νομεὺς ἀπαλλάττεται ποι, ὅταν αἰσθηται τῆς συμφοιτήσεως αὐτοῖς τῆς πρὸς ἀλλήλους τὴν ὁρμήν, ὥσπερ οὖν ἀφιστάμενος παριοῦσιν ἐς θάλαμον νύμφη τε καὶ νυμφίω.

61. Λυκοῦργος δὲ νομοθετεῖ νόμον φιλανθρωπότατον, ὡς ἐγῶμαι, θάκων τε καὶ ὀδῶν ἀφίστασθαι τοῖς πρεσβυτέροις τοὺς νεωτέρους αἰδοῖ

<sup>1</sup> Reiske: ἐκεῖνος ἢ ἐκεῖνη.

<sup>2</sup> ἐκείνων.

<sup>3</sup> οἴεσθαι del. H.

across. So the man who professed himself both dialectician and huntsman essayed to offer the proof of his statements in the following manner: The Hound paused and reflected and said to itself: 'The hare turned either in this direction or in that or went ahead. It turned neither in this direction nor in that; therefore it went ahead.' And in my opinion he was not being sophistical, for as no tracks were visible on the near side of the ditch, it remained that the hare must have jumped over the ditch. So the Hound was quite right also to jump over after it, for certainty that this particular Hound was good at tracking and keen-scented.

60. The Massagetae, according to Herodotus <sup>The Camel, its modesty</sup> [1. 216], hang up their quivers in front of themselves and then the man has commerce with the woman openly, even though all can see, though in fact they pay no attention.<sup>a</sup> Camels however would never couple in the open, nor if there were witnesses, so to say, looking on. But whether we are to call this modesty or a mysterious gift of Nature, let us leave it to Democritus and others to decide and suppose themselves competent to investigate and explain the causes of matters obscure and past conjecture. And even the herdsman at once takes himself off when he realises that the urge to couple is upon them, just as one withdraws when the bride and bridegroom are about to enter the marriage-chamber.

61. Lycurgus laid down a most humane law (as I <sup>The Elephant's respect for old age</sup> think), viz that younger men should give up their seats to, and leave the path for, their elders out of

<sup>a</sup> The statement is a travesty of Hdt. 1. 216.

χρόνου ἐς ὃν εὔχονται πάντες ἀφικέσθαι, ἐάνπερ οὖν αὐτοῖς πεπρωμένον τοῦτο δήπου ἦ. πῶς <sup>1</sup> δὲ ὁ γενναῖος ὁ τοῦ Εὐνόμου δύναιτο ἂν τοῖς τῆς φύσεως νόμοις ἀμιλλᾶσθαι τε καὶ ἀντικρίνεσθαι; ἐπαίτουσι γοῦν τὸ τῶν ἐλεφάντων γένος, ὦ Λυκούργουι τε καὶ Σόλωνες καὶ Ζάλευκοι καὶ Χαρόνδας, ὧνπερ οὖν ὑμεῖς νομοθετεῖτε οὐδὲ τὴν ἀρχὴν, καὶ ὅμως δρῶσι τοιαῦτα, καὶ τροφῆς ἀφίστανται τοῖς πρεσβυτέροις οἱ νέοι, καὶ γῆρα παρειμένους θεραπεύουσιν αὐτούς, καὶ κωδύνων ῥύνονται, καὶ ἐς ὀρύγματα ἐμπεσόντας οἶδε ἀνάγουσι, φρυγάνων τινὰς ἀγκαλίδας καὶ φακέλους ἐμβalόντες, οἷσπερ οὖν ὡς ἀναβαθμοῖς χρώμενοι ἐκεῖνοι εἶτα ἀνάσι γῆρα βαρεῖς ὄντες. ποῦ δαί <sup>2</sup> ἠλόγησε πληγαῖς πατέρα ἐλέφας; ποῦ δαί ἀπεκήρυξεν ὁ πατήρ ὁ ἐν τούτοις τὸν υἱόν; ὑμῖν δὲ ἴσως, ὦ ἄνθρωποι, δοκῶ λέγειν μύθους τεχνίταις <sup>3</sup> (εἰ τάληθῆ λέγειν ἐθέλομεν) καὶ ποιηταῖς οἷσι τῶν μύθων τῶν ἀπιστουμένων.

62. Φιλοδέσποτον μὲν <sup>4</sup> ὡς ἐστίν ὁ κύων, τεκμηριοῖ καὶ τὰ ἤδη λεχθέντα, χρῆ δὲ ἄρα τάπτειν <σύν> <sup>5</sup> αὐτοῖς καὶ ἐκεῖνό γε δήπου. Γέλων ὁ Συρακόσιος καθεύδων βαθύτατα ἐδόκει διόβλητος γεγονέναι. καὶ τὸ μὲν φάσμα ὄνειρος ἦν, ἐβόα δὲ καίτοι καθεύδων <sup>6</sup> καὶ μάλα γε ὀξεῖα καὶ διατόρῳ τῇ φωνῇ. κύων οὖν ὑπ' αὐτῷ τραφεῖς

<sup>1</sup> ποῦ.<sup>2</sup> Schn: τεχνίτας.<sup>3</sup> <σύν> ἀλλ. Η.<sup>4</sup> Reiske: δέ.<sup>5</sup> μὲν οὖν.<sup>6</sup> καθεύδων αὐτός.

respect for years which all pray they may attain, if that chance to be their destiny. But how could the noble son of Eunomus seek to rival and compete with the laws of Nature? At any rate, you lawgivers, men like Lycurgus,<sup>a</sup> Solon, Zaleucus, and Charondas, the race of Elephants obeys laws which your legislation does not even begin to touch. For all that, they behave in the following manner: the young ones give way to the elders in feeding; they wait upon those that are weak with age; they guard them from danger; when they fall into pits the young ones drag them out by throwing in armfuls, so to say, and bundles of dry sticks which the elders use as steps and so climb out, though burdened with age. Where, I should like to know, did an Elephant ever belabour its sire with blows? Where, I ask, among Elephants did a sire ever disinherit its son? But perhaps, my fellow men, you who (if I am to speak the truth) fabricate and invent incredible tales, think that I am telling tales.

62. What I have said above <sup>b</sup> proves that the Dog <sup>Gelon and his dog</sup> certainly loves his master, and so I think I should put the following story beside the rest. Gelon of Syracuse <sup>c</sup> while fast asleep fancied that he had been struck by Zeus.<sup>d</sup> But what he saw was only a dream; yet, although asleep he cried aloud and at the top of his voice. Whereupon a Dog which he kept, hear-

<sup>a</sup> Lycurgus, son of Eunomus and King of Sparta, perh. 9th cent. B.C., legislator *par excellence* of Sparta.—Zaleucus, 7th cent. B.C., drew up laws for Locri Epizephyrii.—Charondas of Catana, perh. 6th cent. B.C., made laws for his city, for Rhegium and other Chalcidian cities.

<sup>b</sup> See ch. 25.<sup>c</sup> Tyrant of Syracuse, 485-78 B.C.<sup>d</sup> I.e. by a thunderbolt. The story is repeated in *VH* 1. 13.

ἀκούσας φίλου καὶ συντρόφου φθέγματος, ὡς τι τοῦ Γέλωνος ἐξ ἐπιβουλῆς παθεῖν κινδυνεύοντος, ὡς εἶχεν ὀρμῆς ἀναθρόων ἐπὶ τὴν στρωμνὴν καὶ περιβάς τὸν τροφέα, ὑλάκει σφοδρότατα, οἷα δὴ ἀμνύμενος<sup>1</sup> τὸν ἐπιόντα. ἐξήγγρετο τοῖνυν ὁ Γέλων καὶ ὑπὸ τοῦ δέους καὶ ὑπὸ τῆς ὑλακῆς ἐκβαλὼν τὸν ὕπνον καίτοι βαθύτατον ὄντα.

63. Δράκων νήπιος νηπίω παιδί, τὸ γένος Ἀρκάδι, κακείνος ἐπιχώριος γίνεται σύντροφος. οὐκοῦν συνανιόντε<sup>2</sup> τὴν ἡλικίαν ὁ παῖς<sup>3</sup> ἦν μειράκιον καὶ ὁ σύντροφος ὑπέρμεγας ἤδη ἦν. καὶ ἀλλήλους μὲν ἐφίλου, οἱ δὲ τῷ μειρακίῳ προσήκοντες ὠρρώδουν τοῦ θηρίου τὸ μέγεθος· τὸ γὰρ τοι ζῶον τοῦτο, ὥκιστα μεγέθει μὲν μέγιστον ἴδοις ἂν αὐτό, ὅψει δὲ φοβερώτατον. καθεύδοντα οὖν σὺν τῷ παιδί ἐπὶ γε τῆς κλίνης τῆς αὐτῆς ἀράμενοι ὡς ὅτι πορρωτάτω κομίζουσι, καὶ ὁ μὲν ὑπανεστή ὁ παῖς, ὁ δὲ ἔμεινε ὁ δράκων. ὡς δὲ ὕλης ἐλάβετο καὶ τῶν ἐκεῖ φαρμάκων τῶν συμφυῶν, διέτριβεν ἐνταῦθα ταῖς τῶν δρακόντων τροφαῖς ἠδόμενος καὶ τὴν ἐρημίαν πρὸ τῶν ἀστικῶν διατριβῶν καὶ τῶν ἐν τοῖς δωματίοις προαιρούμενος ἐκείνος. διέρπων δὲ ὁ χρόνος τὸν μὲν ἀπέφηγε νεανίαν, τὸν δὲ εἰργάσατο δράκοντα ἤδη τέλειον. καὶ ποτε δι' ἐρημίας ἰὼν ὁ Ἀρκὰς ὁ τοῦ ζῶου τοῦ προειρημένου ἐραστής καὶ ἐρώμενος λησταῖς περιτυγχάνει, καὶ παιόμενος ξίφει οἷα εἰκὸς ἐβόα, τὰ μὲν ἀλγῶν, τὰ δὲ καὶ συμμαχούς παρακαλῶν. δράκων δὲ ἦν ἄρα ζῶον καὶ ἰδεῖν ὀξυωπέστατος καὶ ὥκιστος ἀκοῆν.<sup>4</sup> οὐκοῦν ἐκεῖ-

<sup>1</sup> ἀμνύμενος.<sup>2</sup> συνανιόντε τε οἱ συνανιόντες.

ing the voice of its friend and comrade, as though Gelon's life was in danger from a plot, leapt with all its force on to the bed and stood over its master, barking furiously, as though it would keep off the assailant. So Gelon was roused and through fear and the noise of barking threw off sleep though it was of the deepest.

63. A young Snake was brought up along with a Snake be- friends boy child, an Arcadian born; the snake too was of the country. So as the pair grew up the child became a youth while his foster-brother had already become enormous. And they were devoted to one another. But the relatives of the youth were terrified at the size of the monster. (You may see these creatures attain in a very short time to an enormous size and the most terrifying aspect.) And so while it was asleep on the same bed with the boy, they picked it up and took it as far away as possible. And the boy rose up, but the Snake remained in that place. And when it took to the forest and the drugs that grew there, it lived there, enjoying the food of snakes and preferring waste places to life in a city and confinement in a room.

Time passed and turned one into a young man, the other into a Snake now full-grown. And on one occasion the Arcadian, the lover and the beloved of the aforesaid creature, going through a lonely region, fell in with brigands, and at a blow from a sword he cried out, as was natural, both from pain and in order to summon help. Now it seems that the Snake of all creatures has the sharpest sight and the keenest

<sup>3</sup> καὶ ὁ παῖς.<sup>4</sup> ἀκοῆ.

νος, ἄτε αὐτῷ συντραφεῖς, τοῦ φθέγματος ἀκούει, καὶ συρίσας ὄξύ, ὄν<sup>1</sup> ὠργισμένους, ἐξέπληξέ τε ἐκείνους, τρόμος τε αὐτοὺς καταλαμβάνει, καὶ πᾶν ὅσον ἦν κακοῦργον διασπείρονται ἄλλος ἄλλη, καὶ μέντοι καὶ καταληφθέντας<sup>2</sup> τινὰς οἰκτίστῳ διαφθείρει θανάτῳ<sup>3</sup> τοῦ γε μὴν παλαιοῦ τὰ τραύματα καθήρας φίλου καὶ παρ<sup>4</sup> ὅσον ἔνθηρον ἦν τοῦ τόπου<sup>5</sup> παραπέμψας, ὥχρητο ἀπιῶν ἔνθα αὐτὸν ἐξέθεσαν, οὔτε μνησίνας ὑπὲρ τῆς ῥίψεως, οὔτε ὡς οἱ κακοὶ τῶν ἀνθρώπων περιδῶν ἐν κινδύνῳ ὄντα τὸν τέως φίλτατον.

64. Ἡ ἀλώπηξ ποιηρὸν ζῶον ἐστίν, ἔνθεν τοὶ καὶ κερδαλέην οἱ ποιηταὶ καλεῖν φιλοῦσιν αὐτήν· ποιηρὸν δὲ καὶ ὁ χερσαῖος ἐχίνος ἐστίν. καὶ ὁ μὲν ἑαυτὸν συνειλήσας κείται, θεασάμενος ἤκουσαν τὴν ἀλώπεκα, ἢ δὲ χανεῖν τε καὶ ἐνδακεῖν οὐ δυναμένη, κᾶτα οὖρησεν αὐτοῦ ἐς τὸ στόμα· ὁ δὲ ἀποπνίγεται, τοῦ<sup>6</sup> πνεύματος ἔνδον ἐκ τῆς συνειλήσεως κατεσχημένου καὶ ἐπιρρέοντός οἱ τοῦ προειρημένου, καὶ μέντοι <καὶ><sup>7</sup> τὸν τρόπον τοῦτον κακὸν κακῆ περιελθοῦσα τὸν ἐχίνον ἢ ἀλώπηξ ἤρηκεν αὐτόν. ἀνωτέρω δὲ θήρα λέλεκται ἄλλη.

65. Περὶ τὸ Κωνώπιον οὕτω καλούμενον (χωρὸς δὲ ἄρα τῆς Μαιώτιδος ἐστίν) τοῖς ἀσπαλιευταῖς τε καὶ θαλαττουργοῖς ἀνδράσι οἱ λύκοι πιστῶς<sup>8</sup> παραμένουσι, καὶ εἰ θεάσαιο, οὐκ ἂν εἴποις αὐτοὺς

<sup>1</sup> καὶ ὄν.

<sup>2</sup> Gill: καταλειφθέντας.

<sup>3</sup> τῷ θανάτῳ.

<sup>4</sup> Gow: πᾶν MSS, 'corrupt' H.

<sup>5</sup> τοῦ τόπου] *Haupr*, τοῦτο MSS, 'corrupt' H.

<sup>6</sup> καὶ τοῦ.

hearing. Accordingly this Snake, being the youth's foster-brother, heard his voice and hissing loudly as in anger, struck terror into the brigands, who were seized with trembling: the villains were all scattered in different directions, and what is more, some were overtaken by the Snake and perished miserably. But the Snake cleansed the wounds of its old friend, and after escorting him past that part of the region where wild beasts lurked, departed and went to the spot where the relations had exposed it: it showed no resentment at having been cast away, nor did it in the hour of danger, like base men, neglect one who had been its dearest friend.

64. The Fox is a rascally creature, hence poets are fond of calling it 'crafty.' The Hedgehog also is a rascal, for directly it sees the Fox approaching it rolls itself into a ball and lies still. And the Fox, unable to open his jaws and bite it, makes water into its mouth. And the Hedgehog is suffocated because its breathing is stopped through its being rolled up and because of the aforesaid stream. Moreover the Fox having thus tricked the Hedgehog, one scoundrel tricking another, catches it out.

I have earlier<sup>a</sup> described another method of capture.

65. In the neighbourhood of Conopeum as it is called (it is a district near the Maeotic lake<sup>b</sup>) Wolves are the faithful companions of the anglers and the fisherfolk, and were you to see them you would say

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

<sup>b</sup> Sea of Azov.

<sup>7</sup> <καὶ> *add.* H.

<sup>8</sup> *δεινῶς*.



κυνῶν οἰκουρούντων διαφέρειν. ἔαν μὲν οὖν ἀπο-  
 λάχωσι τῆς ἄγρας τῆς θαλαττίου μοίρας οἶδε οἱ  
 λύκοι, εἰρηναῖα αὐτοῖς πρὸς τοὺς ἀλιέας καὶ  
 ἔνσπονδά ἐστιν· εἰ δὲ μή, διαξαινουσιν αὐτῶν τὰ  
 δίκτυα καὶ ἀφανίζουσι, καὶ ἔδοσαν ὑπὲρ τῆς  
 σφετέρας ἀμοιρίας ζημίαν οἱ λύκοι αὐτοῖς.

that they were no different from house-dogs. Now  
 if these Wolves receive a share of the catch from the  
 sea, there is a treaty of peace between them and the  
 fishermen. Otherwise the Wolves rip up and destroy  
 the nets, and for failing to give them a share inflict  
 this damage upon the fishermen.

**BOOK VII**

1. Πέπυσμαι δὲ ἄρα καὶ ἀριθμητικῆς τὰς βοῦς οὐκ ἀμοίρους εἶναι τὰς Σουσίδας. καὶ ὡς οὐκ ἔστιν ἄλλως κόμπος τὸ εἰρημένον, μάρτυς ὁ λόγος ὁ λέγων ἐν Σούσοις τῷ βασιλεῖ βοῦς ἐς τοὺς παραδείσους πολλὰς ἐς τὰ ἤητον ἐπίρρυτα ἀντλεῖν ἐκάστην κάδους ἑκατόν. οὐκοῦν ἢ τὸν ἐπνησθέντα αὐταῖς ἢ τὸν συντραφέντα ἐκ πολλοῦ μόχθου προθυμότερα ἐκτελοῦσι, καὶ οὐκ ἂν βλακεύουσάν τινα θεάσαιο· εἰ δὲ πέρα τῆς προειρημένης ἑκατοντάδος ἕνα γοῦν προσλιπαρήσειας κάδον ἀνιμῆσασθαι, οὐ πείσεις οὐδὲ ἀναγκάσεις οὔτε παίων οὔτε κολακεύων. λέγει Κτησίας.

2. Ὑπὸ τοῖς ποσὶ τοῦ Ἄτλαντος (ὄρος δὲ ἄρα τοῦτο ὑμνεῖται καὶ ὑπὸ τῶν συγγραφέων καὶ μέντοι καὶ ὑπὸ τῶν ποιητῶν) νομαί τε εἰσι θαυμασταὶ καὶ ὕλαι βαθύταται, καὶ τό γε δάσος αὐτῶν ἔοικεν ἄλσεσι πάνυ σκιεροῖς καὶ συνηρεφέσιν. ἐνταῦθα δῆπου τοὺς ἡῆδη παλαιούς τῶν ἐλεφάντων φασὶν ἀφικνεῖσθαι, γῆρα βαρεῖς ὄντας· ἄγει δὲ αὐτοὺς ἄρα ἢ φύσις ὡσπερ οὖν ἐς ἀποικίαν, ἀναπαύσασα<sup>1</sup> ἡῆδη καὶ οἶον ὄρμον τινα καὶ λιμένα ποθητὸν ἀποφῆνας αὐτοῖς, ὅπου τοῦ βίου τοῦ σφετέρου τὸ λοιπὸν καταζήσουσιν.<sup>2</sup> ἀνείτῃ δὲ αὐτοῖς καὶ πηγὴ ποτίμου τε ὕδατος καὶ καθαροῦ μάλα ἄφθονος,<sup>3</sup> νομίζονται τε ἱεροί, καὶ ἀφιένται

<sup>1</sup> ἀναπαύουσα.

<sup>2</sup> καταζῶσιν.

<sup>3</sup> ἀφθόνως.

1. I have ascertained that the Cows in Susa are not unacquainted even with arithmetic. And that this is no idle boast the following story bears witness. In Susa the King has a large number of Cows of which each one draws one hundred buckets <daily> to water the drier places in his parks. Now they perform with the utmost zest the task which has either been heaped upon them or to which they have long been accustomed, and you would never see one of them idling. If however you were to urge them to draw so much as one bucketful in excess of the century, you will neither persuade nor compel them, whether by blows or by soft words, to do so. This is what Ctesias says.

2. At the foot of Atlas (this mountain is celebrated by historians and also by poets) there are marvellous pasture-lands and forests of the deepest, whose dense foliage is like that of groves all shady and over-arched. And that, you know, is where Elephants are said to resort in old age when heavy with years. And Nature leads them as it were to a colony, giving them rest at last and providing them with a desired anchorage and harbour, so to speak, where they can live out the rest of their life. And they have a spring of drinking-water pure and welling up abundantly; and they are regarded as sacred and are allowed to go unmolested; and they have an agree-

ἄσυλοι, καὶ παρὰ γε τῶν βαρβάρων τῶν τῆδε εἰλήφασιν ἐς ἀθηρίαν σπονδάς, ἄδονται<sup>1</sup> τε ὡς ὑλαίοις τισὶ θεοῖς καὶ ναπαίοις τοῦ χώρου δεσπόταις πάνυ μέλονται. διαρρεῖ δὲ ὑπὲρ αὐτῶν καὶ ἐκεῖνος ὁ λόγος ὡς ἄρα τις τῶν βασιλέων τῶν ἐπιχωρίων ἐπόθησε διὰ τὸ<sup>2</sup> κάλλος τῶν ὀδόντων<sup>3</sup> καὶ τὸ μέγεθος ἀποκτεῖναί τινας αὐτῶν, ἵνα οἱ γένηται κτήμα ἐξαίρετον· εἶναι γὰρ διὰ τε πολυετίαν καὶ πλήθος χρόνου μέγιστον μέγιστα ἐκεῖνων τῶν ζώων ταῦτα τὰ ὄπλα. ὡς δὲ ἐσήλθεν ἦδε ἡ ἐπιθυμία αὐτόν, τριακοσίους λογάδας ἐξέπεμψε κατακερτιοῦντας<sup>4</sup> τῆνδε τὴν ἱεράν ἀγέλην. καὶ οἱ μὲν ἤ ποδῶν εἶχον διανύσαντες τὴν ὁδὸν ὠπλισμένοι καὶ δὴ τῷ χωρίῳ προσεπέλαζον, λοιμὸς δὲ αὐτοὺς ἄφνω συλλαβῶν κατέστρωσε, καὶ πλὴν ἑνὸς οἱ πάντες ἀπολώλασιν, ὅσπερ ὄν ἐπανελθῶν τὸ πάθος διηγῆσατο τῷ πέμψαντι καὶ μάλα γε οἰκτιστον. οὕτω μὲν δὴ καὶ θεοφιλεῖς ἐφωράθησαν ὄντες ἐλέφαντες.

3. Ζῶον ἔστι Παιονικόν, καὶ κέκληται μόνωψ, καὶ ἔοικε ταύρῳ λασίῳ τὸ μέγεθος. οὗτος ὄν<sup>5</sup> ὅταν διώκηται, ταραττόμενος ἀφήσῃ πυρῶδες καὶ δριμύ ἀποπάτημα, ὡς ἀκούω, ὅπερ ὄν εἰ προσπέσοι τῷ τῶν θηρατῶν ἀπέκτεινεν αὐτόν.

4. Ἴδιον δὲ ἦν ἄρα ταύρου καὶ τὸ εὐπειθές, ἡμερωθέντος τε καὶ ἐς τὸ πρᾶον ἐκ τοῦ θηριώδους

<sup>1</sup> καὶ ἄδονται.

<sup>2</sup> διὰ τε.

<sup>3</sup> ὀδόντων ἢ κεράτων.

<sup>4</sup> Reiske: κατακερτιοῦντας.

ment with the barbarians in those parts that they shall not be hunted; and it is commonly said that they are under the care of certain gods of the district who are lords of wood and valley. And there is a story current about them, as follows. A certain King of that country was eager to kill some of them on account of the splendour and size of their tusks, in order to obtain a choice possession, for with the multitude of years and the lengthening of time these weapons of these creatures become enormous. So when this desire came upon him he despatched three hundred picked men to shoot this sacred herd. And all equipped they accomplished their journey with the utmost speed, and were actually nearing the spot when a pestilence suddenly seized them and laid them low: all died save only one, and he returned and rendered to him who had sent them a full account of the truly lamentable disaster. By this means it was discovered that the Elephants were beloved of the gods.

3. There is an animal in Paeonia<sup>a</sup> called *Monops*,<sup>The 'Monops'</sup> and it is the size of a shaggy bull. Now when this creature is pursued, in its agitation it voids a fiery and acrid dung, so I am told; and should this happen to fall on any of the hunters, it kills him.

4. It seems that a special characteristic of the Bull<sup>The Bull, its docility</sup> is its docility, once it has been tamed and from being

<sup>a</sup> Paeonia, mountainous district N of Macedonia. The animal was the Aurochs, now extinct.

<sup>5</sup> ὄν ὄν μόνωψα καλοῦσιν οἱ Παιόνες.

μεταβαλομένου.<sup>1</sup> μένουσι γοῦν καὶ ἐπὶ τῶν φερέ-  
 τρων ἀκίνητοι, εἴτε ὑπίους αὐτοὺς ἐθέλοις  
 ἀτρεμεῖν εἴτε ἐπὶ στόμα, δκλάσαντας τοὺς προσθί-  
 οὺς καὶ ἐπὶ τοῦ τένοντος φέροντας ἢ παῖδα ἢ  
 κόρην. ὄψει δὲ ἄρα ταύρον καὶ ἐπὶ τοῖς νώτοις  
 γυναικα ἄγοντα,<sup>2</sup> καὶ μετέωρον ἐστῶτα ἐπὶ τῶν  
 κατόπιν σκελῶν, καὶ τὸ πᾶν σῶμα ἐφ' ὅτου δὴ  
 κούφως ἐρείσαντα. εἶδον δὲ ἐπὶ ταύροις καὶ  
 ὄρχουμένους καὶ ἀκινήτους ἐκείνους καὶ ἀτρέ-  
 πτους ἐστῶτας.

5. Ἡ γῆ ἢ Λίβυσσα πολλῶν καὶ ποικίλων  
 θηρίων γόνιμος ἐστὶ, καὶ μέντοι καὶ τὸ κατώβλεπον  
 οὕτω καλούμενον καὶ αὐτὸ ἢ αὐτῆ ζοικε τίκτειν.  
 καὶ ταύρω μὲν ἐστὶ παραπλήσιον ὅσα ἰδεῖν, τὴν δὲ  
 ὄψιν δοκεῖ βλοσυρώτερον. ὑψηλαὶ μὲν γὰρ αἱ  
 ὀφρύες αὐτῷ καὶ δασεῖαι, οἱ δὲ ὀφθαλμοὶ ὑπόκειν-  
 ται οὐ μάλα τι κατὰ τοὺς τῶν βοῶν μεγάλοι,  
 βραχύτεροι δὲ καὶ ὑφαιμοὶ καὶ ὀρώων οὐκ  
 εὐθύρων, ἀλλὰ ἐς τὴν γῆν, ἔνθεν τοι καὶ κέκληται  
 κατώβλεπον. λόφος δὲ ἄρα ἄνωθεν ἐκ τῆς  
 κορυφῆς ἀρξάμενος αὐτῷ καὶ ἱππεῖα τριχὶ παρα-  
 πλήσιος διὰ τοῦ μετώπου κάτεισι, καὶ τὸ πρόσω-  
 πόν οἱ καταλαμβάνει, καὶ ἐργάζεται φοβερώτερον  
 τῷ ἐντυχόντι. σιτεῖται δὲ ἄρα ῥίζας θανατηφό-  
 ρους. ἐπειδὴν δὲ ὑποβλέψη ταυρηδόν, φρίττει μὲν  
 παραχρῆμα καὶ ἐγειρεῖ τὴν λοφίαν· ὑπανισταμένης  
 δὲ ἄρα ταύτης καὶ ὀρθουμένης καὶ γυμνουμένων  
 τῶν περὶ τὸ στόμα χειλέων, ἐκπέμπει διὰ τῆς  
 φάρυγγος . . .<sup>3</sup> ὄξιοβαρές<sup>4</sup> καὶ βρωμῶδες, ὡς

savage become gentle. At any rate Bulls remain  
 quiet when harnessed to litters, or if you want them  
 to lie still on their back or with their head on the  
 ground or to sink down on their knees and carry a  
 boy or a girl on their neck. And you will even see a  
 Bull bearing a woman on its back or standing erect  
 on its hind legs while it supports with ease the entire  
 weight of its body on some object or other. And I  
 have even seen men dancing on the backs of Bulls,  
 and the same men motionless there also and standing  
 undislodged.

5. Libya is the parent of a great number and a  
 great variety of wild animals, and moreover it seems  
 that the same country produces the animal called  
 the *Katoblepon* (down-looking).<sup>a</sup> In appearance it  
 is about the size of a bull, but it has a more grim  
 expression, for its eyebrows are high and shaggy, and  
 the eyes beneath are not large like those of oxen but  
 narrower and bloodshot. And they do not look  
 straight ahead but down on to the ground: that is  
 why it is called 'down-looking.' And a mane that  
 begins on the crown of its head and resembles horse-  
 hair, falls over its forehead covering its face, which  
 makes it more terrifying when one meets it. And it  
 feeds upon poisonous roots. When it glares like a bull  
 it immediately shudders and raises its mane, and when  
 this has risen erect and the lips about its mouth are  
 bared, it emits from its throat pungent<sup>b</sup> and foul-

<sup>a</sup> Generally considered to be the Gnu.

<sup>b</sup> Lobeck, *Path.* 476 ὄξιοβαρές = *graveolens*.

<sup>1</sup> μεταβαλλομένου.

<sup>2</sup> ἄγοντα τὴν Εὐρώπην δὴ.

<sup>3</sup> *Lacuna*: <πνεῦμα> *Wellmann*.

<sup>4</sup> *Lobeck*: ὄξιοβαρές *mss*, *H*.

καταλαμβάνεσθαι μὲν τὸν ὑπὲρ κεφαλῆς ἀέρα, τῶν δὲ ζῶων τὰ πλησιάζοντα ἀναπνέοντα τοῦτον κακοῦσθαι σφόδρα, καὶ ἀφωνίαις τε καὶ σπασμοῖς θανατώδεσι περιπίπτειν.<sup>1</sup> συνήσιν τε τῆς ἐαυτοῦ δυνάμεως ὅδε ὁ θῆρ· οἶδε δὲ αὐτὸν καὶ τὰ ζῶα, καὶ ὡς ὅτι πορρωτάτω ἀποδιδράσκει.

6. Ἐλεφάντων θήρας ἐπιστήμονες ἄδουσι ἡμῖν, ὅταν διώκωνται οἶδε οἱ θῆρες, ἄττειν αὐτοὺς καὶ φέρεσθαι ῥύμη<sup>2</sup> ἀμάχῳ<sup>3</sup> καὶ ὄρμη ἀκατασχέτῳ, καὶ ἀναστέλλεσθαι ὑπὸ μηδενός, καὶ μέντοι καὶ διὰ τῶν μεγίστων ἴσθαι δένδρων οἶον διὰ ληίων, ὥσπερ ὄν στάχυς τινὰς κατακλώντας τὰ δένδρα· καὶ πῆ μὲν τὰ δένδρα αὐτῶν ὑπερέστηκε καὶ τὰς κόμας ὑπερέχει, πῆ δὲ αὐτοὶ τῶν δένδρων εἰσὶν ὑψηλότεροι. θέουσι μὲν ὄν ἀνὰ κράτος, καὶ ὑποτέμνονται ταῖς ὁδοῖς τοὺς διώκοντας, καὶ εἰκότως· εἰσὶ γὰρ τῶν χωρίων ἠθάδες. καὶ ὅταν πολὺ ἀποσπάσωσι, καὶ πόρρω τῆς ἵππου τῆς μετελθούσης<sup>4</sup> αὐτοὺς γένωνται, καὶ ἀναθαρρήσωσιν ὡς ἐν σκέπη τοῦ κινδύνου καὶ ἐλευθερίᾳ γενόμενοι, ἐστᾶσί τε καὶ ἀναπαύονται, τὴν ἐκ τοῦ δέους φροντίδα καὶ μάλα ἀσμένως ἐκβάλλοντες. ἐνταῦθα τοι τοῦ χρόνου καὶ μνήμη τροφῆς αὐτοῦς ἐσέρχεται· σιτοῦνται δὲ ἀκούω τὴν τε σχῆνον ἀμφιλαφῆ τοῖς δένδροις περιπεφυκυῖαν καὶ κιττὸν ἄγριον τοῖς φυτοῖς ἐφέρποντα καὶ ὑπέρδασιν καὶ φοινίκων μέντοι τὰς ἀπαλάς τε καὶ νεαρὰς κόμας καὶ ἄλλων φυτῶν τοὺς ὄρπηκας καὶ τοὺς πτόρθους

<sup>1</sup> περιπίπτειν, καὶ ἄνθρωπος εἰ παραπέσοι.

<sup>2</sup> Jac: ῥύμη.

<sup>3</sup> ἀμηχάνῳ.

smelling <breath>, so that the whole air overhead is infected, and any animals that approach and inhale it are grievously afflicted, lose their voice, and are seized with fatal convulsions. This beast is conscious of its power; and other animals know it too and flee from it as far away as they can.

6. Those who are adept at hunting Elephants constantly tell us that when these beasts are pursued they dash forward and are carried along with irresistible force and an impetus that nothing can withstand; there is no stopping them; they even rush through the largest trees as though they were standing corn, smashing the trees like corn-stalks. In one place the trees overtop them and hold their leaves above them, in another they themselves are higher than the trees. Indeed they run with all their might and baffle their pursuers by the course they take; which is natural, for they are familiar with the country. And when they have got far away and are at a great distance ahead of the pursuing horsemen and have regained their courage through being secure from danger and feeling free, they pause and rest and are most glad to lay aside their anxious fears. And then at this time they bethink them of food. They feed, so I hear, on the bushy mastic that grows around<sup>a</sup> the trees and the wild ivy that creeps with its dense foliage over them, also upon the young and tender leaves of the date-palm and upon the more sappy shoots and twigs of other plants.

<sup>a</sup> It looks as if Ael. thought the mastic tree, *Pistacia lentiscus*, which may be anything up to 20 ft. high, was a parasite like ivy and *clung to* (περιπεφυκυῖαν) larger trees.

<sup>4</sup> μεταθεούσης Cobet.

τοὺς ὑγροτέρους. εἰ δὲ οἱ διώκοντες πάλιν προσπελάζοιεν, οἱ δὲ ἐς φυγὴν ἐκτρέπονται αὐθις.<sup>1</sup> οἱ γὰρ μὴν διώκοντες ἀλλίζονται ἐσπέρας καταλαβούσης, καὶ ἐμπρήσαντες τὴν ὕλην εἶτα μέντοι τρόπον τινὰ τὴν ὁδὸν τὴν ὀπίσω διατειχίσαντες αὐτοῖς<sup>2</sup> ἔστησαν. δεδοίκασι δὲ πῦρ οὐ μείον τῶν λεόντων οἱ ἐλέφαντες.

7. Ἀριστοτέλους ἀκούω λέγοντος ὅτι ἄρα γέρονται ἐκ τοῦ πελάγους ἐς τὴν γῆν πετόμεναι χειμῶνος ἀπειλὴν ἰσχυροῦ<sup>3</sup> ὑποσημαίνουσι τῷ συνιέντι. πετόμεναι δὲ ἄρα ἡσυχῇ αἱ αὐταὶ ὑπσχοῦνται εὐημερίαν τινὰ<sup>4</sup> καὶ εἰρήνην ἀέρος, καὶ σιωπῶσαι δὲ ὅτι ἔσται<sup>5</sup> ὑπεύδια τοὺς οὐκ ἀπείρως ἔχοντας τῇ σιωπῇ ὑπομνησκουσιν αἱ αὐταί. εἴαν δὲ † καταπέτωνται †<sup>6</sup> καὶ βοῶσι καὶ ταράττωσί τε καὶ ταράττωνται, ἀπειλοῦσι κἀνταῦθα χειμῶνα ἰσχυρόν. ἐρψιδίος δὲ κνεφαίος βοῶν τὰ αὐτὰ ἔοικεν ὑποδηλοῦν.<sup>7</sup> πετόμενος δὲ ἐρψιδίος τῆς θαλάττης εὐθὺς ὕδωρ ἐξ οὐρανοῦ ραγήσεισθαι αἰνίττεται. εἰ δὲ εἴη χειμέρια, ἄσασα γλαυξ εὐδῖαν μαντεύεται καὶ ἡμέραν φαιδρᾶν. εἴαν δὲ εὐδῖα μὲν ἦ, ἡ δὲ ὑποφθέγγηται, χειμῶνα δεῖ προσδέχεσθαι. κόραξ δὲ ἐπιτρόχως<sup>8</sup> φθεγγόμενος καὶ κρούων τὰς πτέρυγας καὶ κροτῶν αὐτάς, ὅτι χειμῶν ἔσται κατέγνω πρῶτος. κόραξ δὲ αὖ καὶ κορώνη καὶ κολοῖος δειλῆς ὀψίας εἰ

<sup>1</sup> αὐθις καὶ πολλὰ ἀποστάντες ἀναπαύονται.

<sup>2</sup> αὐτοῦς *Reiske*.

<sup>3</sup> ἰσχυρᾶν.

<sup>4</sup> εὐημερίας τινάς.

<sup>5</sup> ἔστί.

<sup>6</sup> καταπέτωνται 'corrupt.' H, κάτω πέτ- Jac.

But if their pursuers again approach, the Elephants once more take to flight. And so when evening has overtaken them the pursuers bivouac, and by setting fire to the forest to some extent cut off the Elephants' retreat and so bring them to a standstill. For Elephants no less than lions have a horror of fire.

7. I learn from Aristotle <sup>a</sup> that cranes flying in to land from the sea indicate to the intelligent man that a violent storm is threatening. But if the same birds are flying tranquilly, that is a promise of fine weather and a calm atmosphere; and if they make no sound they are reminding those who have experience that it will be fairly calm. And if they <fly in from the sea?> uttering their cries and confusing their order in their agitation, there again they are threatening a heavy storm. And if a shearwater utters its cry at dusk, it apparently signifies the same; if it flies straight to the sea, it is giving a hint that a rainstorm will burst from the sky. If however the weather is stormy, the hooting of an owl portends fair weather and a bright day; whereas if the weather is fair and the owl hoots softly, you must expect storms. If a raven croaks volubly and pecks and shakes its wings, it is the first to observe that a storm is coming. Again, if the raven, the crow, and the jackdaw utter their cries in

Birds as  
weather-  
prophets

<sup>a</sup> The treatise *de Signis tempestatum*, on which this section appears to be based and which was formerly ascribed to Aristotle, is now counted among the writings of Theophrastus. See vol. 2 of Sir A. F. Hort's *Theophrastus* (Loeb Class. Lib.).

<sup>7</sup> ὑποδηλοῦν, ὡς αὐτὸς Ἀριστοτέλης φυλάξας λέγει.

<sup>8</sup> ταχέως καὶ ἐπιτρόχως.

φθέγγοντο, χειμῶνος ἔσεσθαι τινα ἐπιδημίαν διδάσκουσι. κολοιοὶ δὲ ἱερακίζοντες, ὡς ἐκεῖνος λέγει, καὶ πετόμενοι πῆ μὲν ἀνωτέρω πῆ δὲ κατωτέρω, κρυμὸν καὶ ὑετὸν δηλοῦσι. κορώνη δὲ ἐπὶ δείπνῳ<sup>1</sup> ὑποφθεγγομένη ἤσυχῆ, ἐς τὴν ὑστεραίαν εὐδίαν παρακαλεῖ. φανέντες δὲ ὄρνιθες πολλοὶ μὲν τὸν ἀριθμὸν, λευκοὶ δὲ τὴν χροάν, χειμῶν ὅτι ἔσται πολὺς ἐκδιδάσκουσι. νῆτται δὲ καὶ αἰθνιαὶ περυγίζουσαι πνεῦμα δηλοῦσιν ἰσχυρόν. ὄρνιθες δὲ ἐκ τοῦ πελάγους ἐς τὴν γῆν σὺν ὀρμῇ πετόμενοι μαρτύρονται χειμῶνα. ἐρίθιακος δὲ ἐς τὰ αὐτὰ καὶ τὰ οἰκούμενα παριῶν<sup>2</sup> δῆλός ἐστι χειμῶνος ἐπιδημίαν ἀποδιδράσκων. ἀλεκτρυόνες γε μὴν καὶ ὄρνιθες οἱ ἠθάδες περυσσόμενοι καὶ φρυαττόμενοι καὶ ὑποτρύζοντες χειμῶνα δηλοῦσιν. ἀπειλοῦσι δὲ<sup>3</sup> πνεῦμα λούμεναί γε<sup>4</sup> ὄρνιθες, καὶ ἀνέμων τινὰς ἐμβολὰς ὑποφαίνουσι. χειμῶνος δὲ ὄντος ἐς ἀλλήλους ὄρνιθες πετόμενοι καὶ δι' ἀλλήλων θέοντες σημαίνουσιν εὐδίαν. ὄρνιθες δὲ ἀθροίζόμενοι περὶ τε λίμνας καὶ ποταμῶν ὄχθας χειμῶνα ἐσόμενον οὐκ ἀγνοοῦσι. πάλιν τε ὄρνιθες οἱ μὲν θαλάττιοι καὶ οἱ λιμναῖοι ἐς τὴν γῆν ἰόντες ὡς ἔσται<sup>5</sup> χειμῶν πολὺς οὐκ ἀγνοοῦσιν, οἱ δὲ χειρσαῖοι σπεύδοντες ἐς τὰ νοτερὰ εὐδίας ἀγγελοῖ εἶσιν, εἴαν μὲντοι σιωπῶσιν.

8. Αἰγυπτίων ἀκούω λεγόντων τὸν ὄρυγα συνιέναι τὴν τοῦ Σειρίου ἐπιτολήν πρῶτον, καὶ<sup>6</sup> μαρτυρεσθαι τῷ παρμῶ αὐτῆν.<sup>7</sup> νεανιεύονται δὲ καὶ οἱ Λίβες ἀνὰ κράτος φάσκοντες καὶ τὰς αἰγας

<sup>1</sup> δείπνω.<sup>3</sup> δὲ καί.<sup>2</sup> Abresch: περιῶν.<sup>4</sup> τε.

the late afternoon, they teach us that we shall have a visitation by a storm. And if jackdaws, as the same writer says [Thphr. Sig. 16], scream like hawks<sup>a</sup> and fly now high now low, they point to frost and rain. If a crow caws softly at supper-time, it is inviting us to expect fair weather next day. If birds appear in great numbers and they are white, it is a certain indication that there will be heavy storms. When ducks and shearwaters flap their wings, they point to violent winds. And when birds come speeding into land from the sea, this is evidence of stormy weather. If the robin comes to cattle-sheds and houses, he is clearly trying to escape from a coming storm. Cockerels too and domestic fowls, when they flap their wings and step proudly and cluck, signify stormy weather. When birds bathe, it is a sign that wind is threatening, and it points to gusty weather. If during a storm birds fly towards one another and in and out, it is a sign of fine weather. When birds congregate about meres and on river banks, they know that a storm is coming. On the other hand when birds of the sea and lake come in to land, they know that there will be a heavy storm, whereas land birds hastening to moist places are heralds of fine weather, if, that is, they make no sound.

8. I have heard that the Egyptians assert that the antelope is the first creature to know when the Dog-star rises, and testifies to the fact by sneezing. The Libyans are equally bold in stoutly maintaining

<sup>a</sup> Or 'hover like hawks'? (Hort *ad loc.*)<sup>5</sup> ἔσοιτο ἢ ἔσειται.<sup>7</sup> αὐτόν.<sup>6</sup> καὶ τὴν ἐπιτολήν.



παρ' αὐτοῖς προειδέναι τὸ αὐτὸ δήπου τοῦτο. αὐται μὲν<sup>1</sup> καὶ μέλλοντα ὑετὸν προδηλοῦσιν. ἐπειδὴν γὰρ προέλθωσι τῶν σηκῶν, δρόμῳ καὶ μάλα γε ὤκιστα ὀρμῶσιν ἐπὶ τὸν χιλόν· εἶτα ἐμπλησθεῖσαι αὐτὰς ἐπιστρέφουσιν εἰς τὰ οἰκεία, καὶ ὀρῶσαι ἐκείσε ἀτρεμοῦσι,<sup>2</sup> τὸν ποιμένα ἀναμένουσαι, ἵνα τὴν ταχίστην συνελάσῃ αὐτάς. καὶ Ἰππάρχος μὲν ἐπὶ Ἰέρωνος<sup>3</sup> τοῦ τυράννου καθήμενος ἐν θεάτρῳ καὶ φορῶν διφθέραν, ὅτι τὸν μέλλοντα χειμῶνα ἐκ τῆς παρούσης αἰθρίας προηπίστατο ἐξέπληξε· καὶ ἐθαύμαζεν Ἰέρων<sup>3</sup> αὐτόν, καὶ Νικαεῦσι τοῖς Βιθυνοῖς συνήδετο ὅτι Ἰππάρχου πολίτου ἔτυχον· ἐν Ὀλυμπίᾳ δὲ θεώμενον Ἀναξαγόραν ἐν διφθέρᾳ καὶ αὐτόν τὰ Ὀλύμπια ἐπιπραγέντος ὑετοῦ τὸ Ἑλληνικὸν πᾶν ᾗδεν, καὶ θειότερα νοεῖν ἢ κατὰ τὴν θνητὴν φύσιν ἐκόμπαζεν. ὅτι δὲ βοῦς, εἴαν μέλλῃ ὕειν ὁ Ζεὺς, ἐπὶ τὸ ἰσχίον τὸ δεξιὸν κατακλίνεται, εἴαν δὲ εὐδία, πάλιν ἐπὶ τὸ λαίον, θαυμάζει ἢ τις ἢ οὐδεὶς. καὶ ἐκεῖνα δὲ προσακήκοα ἐκπλήξαι ἱκανά. βοῦς εἴαν βοᾷ καὶ ὀσφραίνεται,<sup>4</sup> ὕειν ἀνάγκη. ἄδην δὲ βόες καὶ πέρα τοῦ ἔθους ἐσθίοντες δηλοῦσι χειμῶνα. πρόβατα δὲ ὀρύττοντα ταῖς ὀπλαῖς τὴν γῆν ἔοικε σημαίνειν χειμῶνα, ἀναβαιώμενα δὲ τὰ αὐτὰ πρῶι πρῶιον<sup>5</sup> χειμῶνα ὁμολογεῖ. κοιμώμεναι δὲ

<sup>1</sup> *Perh.* δὲ σι μέντοι Η.

<sup>2</sup> οὕτω νέμονται.

<sup>3</sup> *Valesius*: Νέρωνος . . . Νέρων.

<sup>4</sup> *Schn*: ὀσφραίνεται τῆς γῆς.

<sup>5</sup> πρῶι πρῶιον] *Schn*: πῶα.

that in their country the goats also know in advance; they also give clear signs of impending rain. For when they emerge from their pens they rush at full speed to their fodder. Later, when satisfied, they turn towards home, and facing in that direction remain still and wait for the herdsman to gather them in as quickly as possible.

And Hipparchus<sup>a</sup> in the reign of Hiero the Tyrant<sup>b</sup> was sitting in the theatre wearing a leathern jerkin, and astonished people by knowing in advance out of the clear weather then prevalent that a storm was coming. And Hiero in his admiration of the man congratulated the people of Nicaea in Bithynia on having Hipparchus as a citizen. And when at Olympia Anaxagoras,<sup>c</sup> likewise clad in a leathern jerkin, was watching the Olympic Games and a storm of rain burst, all Hellas sang his praises, and claimed that his wisdom was more that of a god than of a man. And few if any are surprised that an ox, if rain threatens, lies down on his right side, contrariwise if fair weather is coming, on his left. And I have also heard the following facts which are calculated to astonish one. If an ox bellows and sniffs the air, rain is inevitable. And if oxen eat copiously and more than is their custom, it portends a storm. When sheep dig the ground with their hoofs, it is likely to mean a storm; and if the rams mount them early in the day, it promises an early storm; and the

<sup>b</sup> No 'Tyrant' of this name is known to have lived in the 2nd cent. B.C.

<sup>c</sup> Anaxagoras of Clazomenae, 5th cent. B.C., taught that physical phenomena were due to natural causes. His doctrines were regarded as impious and he was forced to quit Athens.

<sup>a</sup> Hipparchus of Nicaea, famous astronomer, 2nd cent.

ἀθρόαι αἱ αἶγες τὰ αὐτὰ ὁμολογοῦσιν. ὕες δὲ ἐν τοῖς ἀρώμασι<sup>1</sup> φαινόμεναι ὑετοῦ φυγὴν διδάσκουσιν. ἄρνες δὲ ἄρα καὶ ἔριφοι ἀλλήλους ἐμπηδῶντές τε καὶ ὑποσκιρτῶντες φαιδρὰν ἡμέραν ὁμολογοῦσιν. γαλαὶ δὲ ὑποτρίζουσαι καὶ μύες ἐκείναισι δρῶντες τὰ αὐτὰ χειμῶνα ἔσσεσθαι συμβάλλονται ἰσχυρόν. λύκοι δὲ φεύγοντες ἐρημίας καὶ εὐθὺ τῶν οἰκουμένων ἰόντες χειμῶνος ἐμβολὴν μέλλοντος ὅτι πεφρίκασιν μαρτυροῦσι δι' ὧν δρῶσι. λέοντος δὲ ἐν τοῖς καρπίμοις χωρίοις ἐπίδημία αὐχμὸν δηλοῖ. σκιρτῶντά <γε><sup>2</sup> μὴν τὰ ὑποζύγια καὶ βῶντα τοῦ ἔθους μάλλον νοτερόν χειμῶνα ἐσόμενον δηλοῖ. εἰ δὲ καὶ ταῖς ὄπλαϊς κόνιν προσαναβάλλοι, ταῦτα ταῦτα δηλοῖ που. λαγῶ δὲ ἐν τοῖς αὐτοῖς χωρίοις ὀρώμενοι πολλοὶ δηλοῦσιν εὐδίαν. πάντων δὲ τούτων ἀπολείπονται οἱ ἄνθρωποι, καὶ ἴσασι αὐτὰ ὅταν γένηται.<sup>3</sup>

9. Ἱεράκων πέρι καὶ ταῦτα προσακῆκοα. οἱ τοῦ Ἀπόλλωνος ἐν τῇ Αἰγύπτῳ θεραπευταὶ λέγουσι καλεῖσθαι τινὰς οὕτως Ἱερακοβοσκούς, οἵπερ οὖν εἰσι τῶν τοῦ θεοῦ ἱεράκων τροφεῖς τε καὶ μελεωνοὶ μέντοι οἱ αὐτοί. πᾶν μὲν οὖν τὸ φύλον<sup>4</sup> ἀνέιται τῷ θεῷ τῶδε, ἥδη δὲ τινες ἐκείθι καὶ ἱεροὶ τρέφονται τροφῇ πεφροντισμένῃ, καὶ δοκοῦσι τῶν ἀναθημάτων διαφέρειν οὐδὲ ἐν. οἱ τοῖνυν τὴν τούτων ἐγκεχειρισμένοι κομιδὴν πρὸς τοὺς ἀγνοοῦντας λέγουσιν ἐν ταῖς νεοττιαῖς ἐκάστους (ἐν ἄλσει γὰρ ἱερῶ τρέφονται)<sup>5</sup> τίκτεων.

<sup>1</sup> ἀρώμασι.  
<sup>3</sup> γένωνται.

<sup>2</sup> <γε> add. H.  
<sup>4</sup> τὸ τῶν ὀρνίθων φύλον.

same when goats lie huddled together. When pigs appear in cornland, they inform us that the rain is departing. Now when lambs and kids leap on one another and frisk about, they promise a bright day. But when martens squeak and mice likewise, they are conjecturing that there will be a violent storm. When wolves quit lonely places and make straight for inhabited districts, they show thereby that they dread the onslaught of a coming storm. If a lion visits cornlands, it presages a drought. And if beasts of burden gambol and low more than is their custom, it shows that storm and rain are on their way; and if besides, they toss up the dust with their hoofs, it signifies the same. If hares are seen in great numbers in the same places, it signifies fair weather. In all these matters men fall behind: they only know these changes when they occur.

9. Here are further facts which I have heard touching Hawks. The ministers of Apollo<sup>a</sup> in Egypt say that there are certain men called 'hawk-keepers' for this reason: they feed and tend the Hawks belonging to the god. Now the whole race of Hawks is consecrated to this god, but there are certain sacred birds which are fed upon carefully prepared food and which seem in nowise to differ from offerings made to the god. Now the men who have been charged with the care of these birds tell the uninformed that each of them (they are tended in a

The Hawk  
in Egypt

<sup>a</sup> I.e. Horus; cp. NA 10. 14.

<sup>5</sup> ἐν ἄλσει . . . τρέφονται Jac would transpose to follow διαφέρειν οὐδὲ ἐν.

ῥόμολογεῖσθαι δὲ τὴν ἄλλων μὲν, ἐκ τούτων δὲ ἔτι καὶ μᾶλλον†.<sup>1</sup> τοῖς δὲ ἀρτιγενέσι προβάλλουσιν ὀρνίθων τεθηραμένων ἐξηρημένους τοὺς ἐγκεφάλους, τροφήν ἀπαλὴν νεοττοῖς ὑγροῖς· τοῖς γὰρ μὴ τελείοις οὐσι παρατιθέασι σάρκας τε καὶ<sup>2</sup> ἵνας, ὅσα ἰσχυρὰν τροφήν ὀρνεῖν ἀρπακτικοῖς ἐργάζονται· τοῖς δὲ ἐν μεθορίῳ τῶν ἀρτιγενῶν καὶ τῶν ἤδη τελείων καρδίαι παράκεινται,<sup>3</sup> καὶ τούτων λείψανα ὁρᾶται. καὶ ἡ γὰρ διαφορότης ἢ προειρημένη τῆς τροφῆς ὁμολογεῖ ὅτι τὸ ἀρμόττον ἡλικία ἐκάστη καὶ πρόσφορον ἴσασιν οἱ ἰέρακες καὶ μάλα γὰρ ἀκριβοῦσι τοῦτο, καὶ τῆς παρ' ἡλικίας τροφῆς οὐκ ἂν ἄψαιντο. καθ' ὥραν δὲ ἄρα καὶ ὀρτύγων αὐτοῖς ἐπιδημίαι γίνονται, καὶ τῶν ἄλλων ὀρνίθων ἐπιφοιτῶσιν ἀγέλαι, καὶ ἔχουσί γὰρ οἱ<sup>4</sup> ἱεροὶ ἐκείνοι καὶ ἐντεῦθεν θοίνην.

10. Κυνῶν ἐς τοὺς τρέφοντας αὐτοὺς ἄμαχον εὔνοιαν ὁμολογεῖ καὶ ἐκείνο δῆπου. ἐν τινι τῶν ἐμφύλων πολέμων ἐν τῇ Ῥώμῃ Κάλβου τοῦ Ῥωμαίου σφαγέντος, οὐδεὶς μέντοι τῶν ἐχθρῶν τοῦ ἀνδρὸς ἠδυνήθη τὴν κεφαλὴν ἀποτεμεῖν, καίτοι μυρίων ἀγώνισμα τιθεμένων σφίσι καὶ καλλώπισμα τοῦτο, πρὶν ἢ τὸν παρεστῶτά οἱ κύνα ἀποκτεῖναι ὑπ' αὐτῷ<sup>5</sup> τραφέντα καὶ μέντοι

<sup>1</sup> ὁμολογεῖσθαι . . . μᾶλλον *conrupti*.

<sup>2</sup> *Triller*: καὶ κρέα καί.

<sup>3</sup> κείνται.

<sup>4</sup> ἔχουσιν οἱ γὰρ.

<sup>5</sup> αὐτοῦ.

<sup>a</sup> The sentence appears pointless and perhaps there is a lacuna at the end.

sacred grove) lays eggs in its nest.<sup>a</sup> They have, it is true, the care of all Hawks, but these sacred ones are their special charge.<sup>b</sup> They take out the brains of birds which have been caught and throw them to the newly born Hawks: soft food for tender chicks. But to those that are full-grown the keepers serve flesh and sinews, which furnish strengthening nourishment for birds of prey. Those however that are in the intermediate stage between chicks and full-grown birds are served with the hearts,<sup>c</sup> and one may see the remains of them. So the aforesaid difference of foods concedes the point that Hawks know what is appropriate and agreeable to each age; and they are particular about it and would never touch food unsuited to their age. At a certain season quails visit their country and other birds arrive in flocks, and these sacred Hawks feast on them also.

10. The following story, I think, also affords evidence of the unbreakable affection which Dogs have for those who keep them. In one of the civil wars at Rome when Galba the Roman was murdered,<sup>d</sup> there was not one of the man's enemies that was able to cut off his head, although countless numbers competed for this trophy, until they had killed the Hound at his side that had been reared under his care and that maintained its affection with the utmost loyalty and fought on behalf of its dead master, as though it were a fellow soldier, sharer of

The Dog's devotion to its master; Galba's dog

<sup>b</sup> The text is uncertain, and the translation provisional.

<sup>c</sup> But see *NA* 2. 42.

<sup>d</sup> This seems to be the Galba who was Roman Emperor for six months, A.D. 68, and was murdered by his soldiers. Cp. Suet. *Galba* 20. 2 and Mooney's note *ad loc.*

καὶ τὴν εὐνοϊάν οἱ πιστότατα ἀποσώζοντα. καὶ ὑπερμαχοῦντα τοῦ κειμένου, ὡσπερ οὖν συστρατιωτὴν τε καὶ σύσκηνον ἀγαθὸν καὶ ἐς τὰ ἔσχατα φίλον. οἶον δ' αὖ καὶ τόδ' ἔρεξεν οὐκ ἀνὴρ μὰ Δία, ἀλλ' ἀγαθὸς κύων καὶ τὴν γνώμην καρτερός, μαθεῖν ἄξιον. ὁ Ἡπειρώτης Πύρρος ὠδοιπόρει, εἶτα μέντοι περιτυγχάνει νεκρῷ πεφονευμένου,<sup>1</sup> καὶ κυνὶ παρεστῶτι καὶ μέντοι καὶ φρουροῦντι τὸν δεσπότην, ἵνα μὴ πρὸς τῷ φόνῳ καὶ τῷ νεκρῷ λυμήνηται τις. ἔτυχε δὲ ἄρα τρίτην ἔχων ὁ κύων ἀπόσιτος τὴν ἡμέραν ἐπὶ τῇ φιλοπόνῳ καὶ καρτερικωτάτῃ φρουρᾷ. ὅπερ οὖν διδαχθεῖς ὁ Πύρρος τὸν μὲν ἄκτειρε καὶ ταφῆς ἠξίωσε, τὸν γε μὴν κύνα προσέταξε τυχεῖν κηδεμονίας, καὶ ἐδίδου ὅσα κυνὶ ὀρέγεται<sup>2</sup> ἐκ χειρός, καὶ μάλα γε ἱκανὰ καὶ ἐφορκὰ ἐς τὴν ἑαυτοῦ φιλίαν τε καὶ εὐνοϊαν, κατὰ μικρὰ ὑπάγων τὸν κύνα ὁ Πύρρος. καὶ ταῦτα μὲν ἐς τοσοῦτον. εἶτα μέντοι οὐ μετὰ μακρὸν ἐξέτασις ὀπλιτῶν ἦν, καὶ ὁ βασιλεὺς ὃν προεῖπον ἐθεᾶτο, καὶ οἱ παρῆν ἐκεῖνος ὁ κύων, καὶ τὰ μὲν ἄλλα ἑαυτὸν σιγῇ κατέιχε καὶ πραότητος ἦν· ἐπεὶ δὲ ἄρα τοὺς τοῦ δεσπότητος φονέας ἐν τῇ τῶν στρατιωτῶν εἶδεν ἐξετάσει, ὁ δὲ οὐκ ἐκαρτέρησεν ἐνταῦθα ἀτρεμεῖν, ἀλλὰ ἐς αὐτοὺς ἐπήδα καὶ ὑλάκτει ἀμύσσων τοῖς ὄνυξι, καὶ ἐς τὸν Πύρρον θαμὰ<sup>3</sup> ἐπιστρεφόμενος ὡς οἶός τε ἦν ἐπήγγετο μάρτυρα ὅτι ἄρα τοὺς ἀνδροφόνους ἔχει. οὐκοῦν ὑπόνοια ἐσέρχεται καὶ τὸν βασιλέα καὶ τοὺς περιεστῶτας αὐτόν, καὶ ποιοῦνται ἐνθύμιον τὴν τοῦ κυνὸς ὑλακὴν τὴν ἐς τοὺς προειρημένους. καὶ συλληφθέντες στρεβλοῦνται, καὶ κατέειπον ὅσα

<sup>1</sup> πεφονευμένου.<sup>2</sup> παρόντι.

the same tent, and friend to the very last. It is worth knowing 'what a deed was this, wrought' not 'by a man' [Hom. *Od.* 4. 242], I declare, but by a faithful Hound of valiant spirit.

Pyrrhus of Epirus was on a journey when he came upon the corpse of a man who had been killed, with his Dog standing beside and guarding its master to prevent anybody from adding outrage to murder. Now it happened that this was the third day for which the Dog was keeping its assiduous and most patient watch, unfed. And so when Pyrrhus learnt this he took pity on the dead man and ordered him to be buried; but as for the Dog, he directed that it should be cared for and gave it whatever one offers a dog with one's hand, in sufficient quantity and of a nature to induce it to be friendly and well-disposed towards him; and little by little Pyrrhus drew the Dog away. So much then for that. Now not so long after, there was a review of the hoplites, and the King whom I mentioned above was looking on, and that same Dog was at his side. For most of the time it remained silent and completely gentle. But directly it saw the murderers of its master in the review, it could not contain itself or remain where it was, but leaped upon them, barking and tearing them with its claws, and by frequently turning towards Pyrrhus did its best to make him see that it had caught the murderers. And so a suspicion dawned upon the King and those about him, and the way in which the Dog barked at the aforesaid men caused them to reflect. The men were seized and put on the rack and confessed their crime.

<sup>3</sup> *Jac*: ἄμα.

ἐτόλμησαν. καὶ δοκεῖ μὲν μῦθος ταῦτα τοῖς<sup>1</sup> ὅσοι Διὸς ἑταιρείου καὶ φίλιου τοῦ αὐτοῦ θεσμόν πατήσαντες εἶτα μέντοι ζῶντας προὔδοσαν τοὺς φίλους καὶ ἀποθανόντας· ἐγὼ δὲ οὐ πείθομαι τοῖς νοοῦσι κακῶς τὰ τῆς φύσεως καλὰ, ἥπερ οὖν εἰ τοῖς ἀλόγοις μετέδωκεν εὐνοίας τε καὶ στοργῆς, πάντως που καὶ τῷδε τῷ ζῳῷ λογικῷ μετέδωκε μᾶλλον. ἀλλὰ οὐ χράνται τῷ δώρῳ. καὶ τί δεῖ τὰ λοιπὰ ἐπιλέγειν ὅποσα ἀνθρώποι ὑπὲρ τοῦ πονηροῦ κέρδους κακὰ τοὺς ἑαυτῶν φίλους εἰργάσαντο, ἐπιβουλὰς ῥάπτουντες καὶ προδιδόντες; ὡς ἐμέ γε ἀλγεῖν εἶπερ οὖν ἀνθρώπων πιστότερος καὶ εὐνούτερος ἐλήλεγκται<sup>2</sup> κύων.<sup>3</sup>

11. Πολύποδος ἐς οὓς ἐμὸν καὶ ἐκεῖνο ἦκεν. ἦν πέτρα προήκουσα μὲν, οὐ μὴν ἄγαν ὑψηλή. οὐκοῦν πολύπους ποτὲ ἀνερπύσας εἶτα ἤπλωσε τὰς πλεκτάνας, καὶ μάλα γε ἀσμένως ὑπεθάλπετο (καὶ γὰρ οὖν καὶ χειμέρια ἐδόκει πως), οὐ μὴν ἑαυτὸν ἐς τὴν χροάν τῆς πέτρας ἐκτρέψας ἤδη ἦν. πεφύκασι δὲ ἄρα δρᾶν τοῦτο οἱ πολύποδες τὰς<sup>4</sup> ἐς ἑαυτοὺς ἐπιβουλὰς φυλαττόμενοι καὶ μέντοι καὶ αὐτοὶ τοὺς ἰχθύς ἐλλοχῶντες. ἰδὼν οὖν ὄξυν μὲν, ἑαυτῷ δὲ οὐκ ἀγαθὸν τὸ θήραμα αἰετός, ὡς<sup>5</sup> ὄρμηξ τε ἅμα καὶ πτερῶν εἶχεν ἐμπεδηᾶ τῷ πολύποδι, καὶ μέντοι καὶ δείπνον ἔξειν ἔτοιμον ἑαυτῷ τε καὶ τοῖς παισὶ τοῖς ἑαυτοῦ κατέγραφεν. πλόκαμοι δὲ ἄρα ἐκεῖνου<sup>6</sup> περιβάλλουσι τῷ αἰετῷ σφᾶς αὐτοῦς, καὶ ἀπριξ ἐχόμενοι εἶτα

To those who trample upon the ordinance of Zeus the god of fellowship and of affection and betray their friends in life and after death, all this seems a mere tale. But for my part I do not follow those who fail to appreciate the excellence of Nature which, if she has given brutes a share of kindness and affection, has certainly given a larger share to us rational beings. But they make no use of her gift. And what need is there to add to my story all the other crimes which men have committed against their friends for the sake of base gain, hatching plots and acting the traitor? It fills me with pain that a Dog should be shown to have more loyalty, more kindly feeling than man.

11. Here is another story which has come to my ears: it is about the Octopus. There was a rock rising from the sea, though not to a great height. Now once upon a time an Octopus crawled up it and spread out its tentacles and was glad to warm itself (the weather was inclined to be stormy), though it did not at once assume the colour of the rock. Octopuses do this naturally, to protect themselves against those who have designs upon them, and also that they themselves may ambush fishes. Now an Eagle, quick to mark its prey (though it got no good thereby), swooped with all the force of its wings upon the Octopus, reckoning to secure a ready meal for itself and its young. But the creature's tentacles wreathed themselves round the Eagle, and clinging fast to its hated enemy dragged it down, and it was

<sup>1</sup> τοῖς ἄλλοις.<sup>3</sup> Reiske: κύων ὄν.<sup>5</sup> ὡσπερ οὖν.<sup>2</sup> ἐλήλεγκται καί.<sup>4</sup> καὶ τὰς.<sup>6</sup> ἰχθύος ἐκεῖνου.

ἔλκουσι κάτω τὸν ἔχθιστον, καὶ χανὼν λύκος ὡς ἂν εἴποις εἶτα μέντοι νεκρὸς ἐπενήχето τῇ θαλάττῃ ὁ ἀετὸς ὑπὲρ τοῦ δειπνου. μυρία μὲν δὴ τοιαῦτα πάσχουσιν ὄρνιθες, πλείω δὲ ἄνθρωποι· ἐν δὲ τοῖς ἀδομένοις ὑφ' Ἡροδότου Μασσαγέταις ὁ Καμβύσου Κῦρος ὁ ἕτερος καὶ μέντοι καὶ Πολυκράτης ἐς Ὀροΐτου σπεύσας ὡς τὸν χρυσὸν ἀρπασόμενος καὶ ἄλλος

τεύχων ὡς ἐτέρῳ τις ἐῶ κακὸν ἥπατι τεύχει.

καὶ ταῦτα μὲν οὐκ οἶδε τὰ ἄλογα, ἄνθρωποι δὲ εἰδότες<sup>1</sup> οὐ φυλάττονται. καὶ τί δεῖ γλώττης καὶ λόγων καὶ διδασκάλων καὶ πληγῶν, ὦ Κῦρε καὶ Πολύκρατες; τοὺς δὲ ἄλλους ἐῶ· τί γάρ μοι κωφοῖς καὶ ἀνοήτοις συμβουλεύειν τὰ λυσιστελέστατα;

12. Μέγα φρονεῖτῶσαν<sup>2</sup> αἱ Παιονίδες γυναῖκες καὶ τὸ φρύαγμα αἰρέτῶσαν δρῶσαι τὰ ὑμνούμενα. ἔστι δὲ τοιαῦτα.<sup>3</sup> τῇ μὲν κεφαλῇ φέρουσιν ὑδρίαν μεστήν ὕδατος, καὶ τὸν αὐχένα ἀνέστησαν, ὥστε αὐταῖς βαδιζούσαις ἄτρεπτόν τε καὶ ἀκλινῇ διαμένειν τὴν ὑδρίαν· ἐξαρτήσασαι δὲ τοῦ κόλπου θηλάζουσιν τὰ βρέφη, καὶ ἐς τὸν βραχίονα τὸν ῥυτήρα ἐνάψασαι τὸν τοῦ γήμαντος ἵππον ἐς ἀρδεῖαν ἄγουσι, καὶ ταῖς χερσὶ νῶσι λίνον.

<sup>1</sup> οἱ εἰδότες.

<sup>2</sup> Jac: νῦν (οἱ μὴ νῦν) φρονεῖτῶσαν.

<sup>3</sup> ταῦτα.

<sup>a</sup> The proverb took its origin from Æsop's fable (223, ed. Chambry) of the hungry wolf who overhears a mother

a case of 'The hungry wolf,'<sup>a</sup> as you might say. And presently the Eagle was floating dead upon the sea for the sake of its meal. Birds in fact suffer countless misadventures of this kind, and men even more: for example, Cyrus the Second, the son of Cambyses,<sup>b</sup> among the Massagetæ celebrated by Herodotus [1. 214]; Polycrates<sup>c</sup> also [*id.* 3. 125] who hastened to Oroetes with the intention of laying hands on his gold, and any who

'working for another's ill, wrecks ill for his own heart.'  
[Anon.]

Brute beasts do not realise these dangers; human beings do, but fail to guard against them. What use to you, Cyrus and Polycrates, were a tongue, speech, teachers, beatings? I say nothing of the others, for why should I give the most profitable advice to men who are deaf and senseless?

12. Let the women of Pæonia be proud: let them assume arrogant airs, since their conduct is celebrated. This is what they do: on their head they carry a vessel full of water, their neck held straight so that as they walk the vessel shall remain erect without upsetting. They attach their children to their breast before suckling them; and fastening the rein of their husband's horse to one arm lead it to drink, while they use their hands to spin thread. It

The Women  
of Pæonia

threatening to give her child to the wolf unless it stops crying. Later she says to the child, 'If the wolf comes we will kill it.' See Leutsch, *Paroemiog. Gr.* 1. 273; 2. 121, 510; Babrius 16.

<sup>b</sup> Cyrus the *First* was the son of Cambyses.

<sup>c</sup> Polycrates, Tyrant of Samos, fell victim to a plot by the Persian satrap Oroetes, c. 522 B.C.

ταῦτά τοι καὶ Δαρείος ἐθαύμασεν, ὅτε Παιόνες νεανία τὴν ἑαυτῶν ἀδελφὴν οὕτω σκεύασαντες, δικάζοντος αὐτοῦ, παρήγαγον αὐτήν, ἵνα ἐς ἔρωτα ἐμπεσῶν τῆς οὕτως ἀθρόας αὐτουργίας ἐλεῆ<sup>1</sup> Παιόνας. ἀλλὰ ἡ φύσις πόσω Παιονίδων<sup>2</sup> σοβαρωτέρα. κύων θηράσασα (λαγῶς δὲ ἦν τὸ ἄγρευμα αὐτῇ, καὶ ἐκείη ἡ κύων) ἐπεὶ<sup>3</sup> τῆς σπονδῆς τῆς προκειμένης ἐτευχῆκει,<sup>4</sup> τῷ μὲν δεσπότῃ τοῦ θηράματος ἀπέστη, ἀναχωρήσασα δὲ ἐννέα φασὶ σκύλακας ἀποκνήσασα εἶτα ἐξέθρεψεν αὐτούς. εἰ δὲ Λιγυστίων<sup>5</sup> αἱ γυναῖκες μέγα φρονοῦσιν ὅτι κἀκεῖναι τὴν ὠδὴν ἀπολύσαι καὶ ἐξαναστᾶσαι τῶν ἔργων ἔχονται τῶν κατὰ τὴν οἰκίαν, ἀκούσασαι τὸ τῆς κυνὸς ἔργον τῆς προειρημένης τοῦ φυσήματος ἀποστᾶσαι πάντως ἐγκαλύφονται.

13. Τὸ μὲν τοῦ ἡμίονου τοῦ φιλοπόνου<sup>6</sup> Ἄριστοτέλης εἶπε καὶ ἡμεῖς ἄνω που,<sup>7</sup> τὸ δὲ τοῦ κυνὸς καὶ τοῦτο ἐν ταῖς Ἀθήναις γενόμενον εἶπεῖν οὐδὲν ἄτοπον. ἐς Ἀσκληπιοῦ παρήλθε θεοσύλης τό τε μεσαίτατον τῆς νυκτὸς παραφυλάξας καὶ τῶν καθευδόντων τὸν βαθύτατον<sup>8</sup> ὕπνον ἐπιτηρήσας, εἶτα ὑφείλετο τῶν ἀναθημάτων πολλά, καὶ ὥς γε ᾤετο ἐλελήθει. ἦν δὲ ἄρα σκοπὸς ἀγαθὸς ἐνδον κύων καὶ τῶν ζακόρων ἀμείνων ἐς ἀγρυνίαν, ὅσπερ οὖν εἶπετό οἱ διώκων, καὶ ὑλακτῶν

<sup>1</sup> (or ἐλεήση) *Grasberger* : ἐλη MSS, H.

<sup>2</sup> πόσων Παιόνων.

<sup>3</sup> ἐπεὶ δέ.

<sup>4</sup> τευχῆκε.

<sup>5</sup> Λιγυστίων *Jac*, Αἰγυπτίων MSS.

<sup>6</sup> φιλοπόνου καὶ τῆς δημοσίας αὐτῷ δοθείσης τροφῆς ἐξ Ἀθηνῶν ὑπὲρ τοῦ ἐβελουργοῦ καθ' ἡλικίαν.

was this that moved Darius to admiration when some young Paeonians, having equipped their sister in the manner described, brought her before him as he sat in judgment, in order that he might be attracted by such a concentration of self-help and show mercy to their country.

And yet how far more impressive is Nature than the Paeonian women. A bitch was hunting; the quarry was a hare and the bitch was pregnant. As soon as she had attained the object of her pursuit, she left it to her master and drawing aside, dropped (so they say) nine puppies, which she then reared. And if the women of Liguria pride themselves that they also after giving birth rise up and devote themselves to their household duties, they will, on hearing what the aforesaid bitch did, forgo their pride and hide their heads in shame.

13. Aristotle has told the story of the labour-loving Mule, and so have we earlier on,<sup>a</sup> but the episode of the Dog, which also occurred in Athens, is not irrelevant.

A temple-thief who had waited for the midmost hour of night and had watched till men were deep asleep, came to the shrine of Asclepius and stole a number of offerings without, as he supposed, being seen. There was however in the temple an excellent watcher, a Dog, more awake than the attendants, and it gave chase to the thief and never stopped

<sup>a</sup> See 6. 49.

<sup>7</sup> που καλῶς δρώντες.

<sup>8</sup> *Bernard* : βαρύτατον.

οὐκ ἀνίει, ἤπερ<sup>1</sup> οὖν ἔσθενε δυνάμει τὸ πραχθὲν μαρτυρόμενος. τὰ μὲν οὖν πρῶτα ἔβαλλεν αὐτὸν λίθοις αὐτὸς τε καὶ οἱ τῆς κακῆς ἐκείνης πράξεως κοινωνοί, τὰ δὲ τελευταία προύσειεν<sup>2</sup> ἄρτους τε καὶ μάζας. ἐπήγετο δὲ ἄρα ταῦτα<sup>3</sup> δέλεαρ κυνῶν προμηθῶς, ὡς γε ὑπελάμβανεν. ἐπεὶ δὲ καὶ παρελθόντος ἐς τὴν οἰκίαν οὐ κατήγετο ὑλάκτει καὶ πάλιν προϊόντος, ἐγνώσθη μὲν ὁ κύων ἔνθεν ἦν, τὰ λείποντα δὲ τῶν ἀναθημάτων ἐπόθουν αἱ γραφαὶ τε καὶ αἱ χῶραι ἔνθα ἀνέκειντο. συνέβαλον οὖν τοῦτον ἐκείνον εἶναι οἱ Ἀθηναῖοι, καὶ στρεβλώσαντες τὸ πᾶν κατέγνωσαν. καὶ ὁ μὲν ἐδικαιώθη τὰ ἐκ τοῦ νόμου, ὁ δὲ κύων ἐτιμήθη δημοσίᾳ τροφῇ καὶ κηδεμονίᾳ, οἷα δῆπου φύλαξ πιστὸς καὶ τῶν νεωκόρων οὐδενὸς μείων τὴν ἐπιμέλειαν.

14. Ἀγαθὴ δὲ ἄρα ἦν αἰξ καὶ τὴν τῶν ὀφθαλμῶν ἀχλὺν ἤπερ οὖν παῖδες Ἀσκληπιαδῶν ὑπόχρυσιν καλοῦσιν ἀκέσασθαι, καὶ λέγονται γε οἱ ἄνθρωποι παρ' ἐκείνης μαθεῖν τόδε τὸ ἴαμα. τὸ δὲ ἄρα τοιοῦτόν ἐστιν. ὅταν αἰξ νοήσῃ τὸν ὀφθαλμὸν ἐπιθολωθέντα αὐτῇ, πρόσσεισι βάτω, καὶ παραβάλλει τῇ ἀκάνθῃ τὸ ὄμμα.<sup>4</sup> καὶ ἡ μὲν ἐκέντησε, τὸ δὲ ὑγρὸν ἐξεχώρησε, μένει δὲ ἀπαθῆς ἡ κόρη, καὶ ὄρα ἀθῆις, καὶ δέεται σοφίας καὶ χειρουργίας ἀνθρωπικῆς οὐδὲ ἔν.

15. Ποταμὸν ἐλέφαντες διέρχονται οἱ μὲν ἔτι νεοὶ διανηχόμενοι· οἱ δὲ ἤδη τέλειοι, καὶ εἰ

barking, as with all its might it summoned others to witness what had been done. And so at first the thief and his companions in that crime pelted the Dog with stones; finally he dangled bread and cakes in front of it. He had been careful to bring these things with him as an attraction to Dogs, as he supposed. Since however the Dog continued to bark when the thief came to the house where he lodged and when he came out again, it was discovered where the Dog belonged, while the inscriptions and the places where the offerings were set up lacked the missing objects. The Athenians therefore concluded that this man was the thief, and by putting him on the rack discovered the whole affair. And the man was sentenced in accordance with the law, while the Dog was rewarded by being fed and cared for at the public expense for being a faithful watcher and second to none of the attendants in vigilance.

14. The Goat, it seems, is in fact skilful at curing that mist of the eyes which doctors call 'cataract', and it is even said that men have learnt this cure from the Goat. The method is as follows. When the Goat perceives that its sight has become clouded it goes to a bramble and applies its eye to a thorn. The thorn pricks it and the fluid is discharged, but the pupil remains unharmed and the Goat regains its sight without any need of man's skill and manipulation.

15. Young Elephants cross a river by swimming, but the full-grown ones, if covered by the stream,

<sup>1</sup> ἀλλ' ἤπερ.

<sup>2</sup> Hemst: ὑποσειών.

<sup>3</sup> καὶ ταῦτα.

<sup>4</sup> ὄμμα νύξαι αὐτό.



καλύπτοντο ὑπὸ τοῦ ρεύματος, ἀνέχουσι μέντοι τὰς προβοσκίδας ὑπὲρ τὸ ὕδωρ, τὰ δὲ ἀρτιγενῆ πάλια ἐπὶ τῶν ὀδόντων<sup>1</sup> φέρουσιν αἱ μητέρες. τῶν μὲν οὖν κινδύνων καὶ πόνων οἱ νέοι κατάρχονται, ποτοῦ δὲ ἄρα καὶ τροφῆς ἀφίστανται τοῖς πρεσβυτέροις αἰδῶ νέμοντες, καὶ τῶν Λυκούργου νόμων<sup>2</sup> δέονται οἷδε οὐδὲ ἓν. γῆρα δὲ παρειμένον ἐλέφαντα ἢ νόσω κατειλημμένον οὐκ ἂν ποτε οἱ συναγελαζόμενοι καταλίποιεν, ἀλλὰ πιστῶς παραμένουσι, καὶ ἀναρρῶσαι σπεύδουσι τῇ τε ἄλλῃ καὶ ἐὰν διώκωνται, καὶ ὑπὲρ αὐτοῦ μάχονται, καὶ τιτρώσκονται παραμένοντες,<sup>3</sup> φυγεῖν δυνάμενοι. καὶ τὰ βρέφη δὲ τὰ νεαρὰ οὐκ ἂν ποτε αἱ τεκοῦσαι προδοίεν, ἀλλὰ καὶ ἐκείνοις ἐκείναι πιστῶς παραμένουσι, καίτοι τῶν θηρῶντων ἐγκειμένων, καὶ πρότερόν γε τὴν ψυχὴν ἀπολίποιεν ἂν ἢ τὰ τέκνα.

Ἐγὼ δὲ ἦδεν μειράκιον ὦν ἄνθρωπον πρεσβύτην Λαινίλλαν ὄνομα, καὶ ἐδείκνυτο ὑπὸ πάντων, καὶ ἐπ' αὐτῇ μῦθος ἐλέγετο, καὶ ὁ γε μῦθος τοιοῦτος ἦν. οἱ πρεσβύτεροι πρὸς με ἔφασκον ἐκείνην τὴν ἄνθρωπον ἐρασθεῖσαν οἰκέτου δριμέως αὐτῷ μὲν συγκαθεύδειν, κηλῖδα δὲ ἄρα παισὶ τοῖς ἑαυτῆς περιάπτειν. οἱ δὲ ἐγγενεῖς ἦσαν, καὶ ἐς τὴν βουλὴν τὴν Ῥωμαίων ἐτέλουν ἐκ πατέρων τε καὶ τῶν ἄνω τοῦ γένους.<sup>4</sup> οἱ τοῦνυν <παῖδες><sup>5</sup> αἰδούμενοι τῇ μητρὶ ἤχθοντο τοιαῦτα δρώση, καὶ πρῶως ὑπενουθέτουν, καὶ τοῦ πραττομένου τὴν αἰσχύνην ἐπέλεγον ἡσυχῇ· ἢ δὲ κυμαίνουσα ἐκ τῆς ἐπιθυμίας, καὶ τὸν ἔρωτα ἐπίπροσθεν τῶν υἱέων ποιησαμένη, καταγορεύει αὐτῶν πρὸς τὸν

<sup>1</sup> ὀδόντων ἢ κεράτων.

<sup>2</sup> Jac. : τιμώντες τὸ γῆρας νόμων.

raise their trunks above the water, while the mother-elephants carry their newly born young upon their tusks. It is the young who take the lead in danger and hardship; out of respect for their elders they give way to them in drinking and feeding, and they have no need at all of the laws of Lycurgus. An Elephant old and weak or stricken with disease would never be abandoned by his fellows in the herd, but they stay beside him loyally and hasten to lend him strength on all occasions, especially when they are being pursued; and they fight on his behalf and through staying by him receive wounds, when they could escape. The females would never desert the young they have borne, but they too remain loyally at their side even though hunters press hard upon them, and they would sooner relinquish their life than their offspring.

When I was a boy I knew an aged woman, Laenilla <sup>Laenilla and her sons</sup> by name, and everybody used to point at her, and a story was told of her to this effect. My elders used to tell me that she had passionately loved a servant and used to sleep with him, thereby bringing a slur upon her own children. They were well-born and belonged to the Senatorial order in Rome by descent from their fathers and remoter ancestors. Now the children for very shame were angry with their mother for her behaviour and admonished her gently and spoke to her in private of the shamefulfulness of her conduct. But she, seething with lust and putting her love above her sons, accused them before the magis-

<sup>3</sup> Reiske : παρόντες.

<sup>4</sup> γένους ἀρξάμενοι.

<sup>5</sup> <παῖδες> add. H.

ἄρχοντα,<sup>1</sup> καὶ λέγει ὡς ἐπιβουλεύουεν αὐτῷ. ὁ δὲ ἔχων ἐς διαβολὰς τὸ οὖς ῥάδιον, καὶ ὑπόπτῃς ὢν καὶ δειλὸς (πάθη δὲ ταῦτα ἀγεννοῦς διανοίας) ἐπίστευσε. καὶ οἱ μὲν οὐδὲν ἀδικοῦντες ἀπέθνησκον, ἡ δὲ ἄθλον τοῦ κατειπεῖν ἠνέγκατο δούλῳ συγκαθεύδειν ἀνέδην. ὦ πατρῷοι θεοὶ καὶ Ἄρτεμι λοχεία Εἰλείθυιαι τε θυγατέρες Ἥρας, τί ἂν<sup>2</sup> ἔτι Μῆδειαν εἵπομεν τὴν Κόλχον<sup>3</sup> ἢ Πρόκνην τὴν Ἀθίδα, τῶν ἔναγχός τε καὶ καθ' ἡμᾶς παθῶν μνημονεύσαντες;

16. Τὰς χερσαίας χελώνας οἱ αἰετοὶ συλλαβόντες εἶτα ἄνωθεν προσήραξαν ταῖς πέτραις, καὶ τὸ χελώνιον συντρίψαντες οὕτως ἔξαιροῦσι τὴν σάρκα καὶ ἐσθίουσι. ταύτη τοι καὶ Αἰσχύλον τὸν Ἐλευσίνιον τὸν τῆς τραγωδίας ποιητὴν τὸν βίον ἀκούω καταστρέφαι. ὁ μὲν Αἰσχύλος ἐπὶ τινας πέτρας καθῆστο, τὰ εἰθισμένα δῆπου φιλοσοφῶν καὶ γράφων· ἄθριξ δὲ ἦν τὴν κεφαλὴν καὶ ψιλός. οἰηθεῖς οὖν αἰετός<sup>4</sup> πέτραν εἶναι τὴν κεφαλὴν εἶτα μέντοι κατ' αὐτῆς ἀφῆκεν ἢ κατεῖχε χελώνην, καὶ ἔτυχε τοῦ προειρημένου τὸ βέλος, καὶ ἀπέκτεψε τὸν ἄνδρα.

17. Κηρύλος δὲ καὶ ἀλκυὼν ὁμόνομοι καὶ σύμβιοι. . . .<sup>5</sup> καὶ γήρα γε παρειμένους αὐτοὺς ἐπιθέμεναι αἱ ἀλκυόνες περιάγουσιν ἐπὶ τῶν καλουμένων μεσοπτερυγίων. ἄνθρωποι δὲ καὶ τῶν ἀνδρῶν ὑπογῆρων τῶν καταφρονοῦσι καὶ πρὸς τὰ μειράκια ἀφορώσι· καὶ οἱ γήμαντες περὶ τὰς

trate, alleging that they were plotting against him. The magistrate having a ready ear for calumny, and being of a suspicious and cowardly nature (those are attributes of an ignoble character), believed her. So her sons who had done no wrong were put to death, while the woman reaped the reward of her informing and slept freely with the slave.

O gods of our fathers, O Artemis of the child-bed, and ye goddesses of birth, daughters of Hera, why, when we recall calamities that befell recently and in our own day, should we speak any more of Colchian Medea or Attic Procne?

16. Eagles seize Tortoises and then dash them on rocks from a height, and having smashed the Tortoise's shell they extract and eat the flesh. It was in this way, I am told, that Aeschylus of Eleusis, the tragic poet, met his end. Aeschylus was seated upon a rock, meditating, I suppose, and writing as usual. He had no hair on his head and was bald. Now an Eagle supposing his head to be a rock, let the Tortoise which it was holding fall upon it. And the missile struck the aforesaid poet and killed him.

17. The Ceryl and the Halcyon feed side by side and live together. . . . And when the Ceryls are feeble with age the Halcyons place them on their back and carry them about upon their middle wing-feathers, as they are called. Women however look down upon those who are ageing, and cast their eyes on youths. And husbands are eager after girls and

<sup>1</sup> ἄρχοντα ὅς ἦν τότε.

<sup>2</sup> ἂν οὖν οἱ οὖν ἂν.

<sup>3</sup> Κόλχιν.  
<sup>5</sup> Lacuna.

<sup>4</sup> ὁ αἰετός.

νέας ἡνέμονται, τῶν ἀφηλικεστέρων γαμετῶν ὥραν μὴ τιθέμενοι, καὶ οὐκ αἰδοῦνται οἱ ἔμφωνοι τῶν ἀλόγων ζώων βιοῦντες ἀλογώτερον.

18. Λέγουσι δὲ οἱ <Αἰγύπτιοι><sup>1</sup> περὶ τὴν καλουμένην Κοπτὸν δύο μόνους ὀραῖσθαι κόρακας. ἀλλὰ καὶ τῶν Ῥωμαίων οἱ τὴν ὄρειον παραφυλάττοντες διὰ τὸ τῆς σμαράγδου μέταλλον δισχυρίζονται καὶ οἶδε τοσοῦτους ὄρνιθας τοῦ γένους τοῦδε οἰκεῖν ἐκεῖθι.<sup>2</sup> νεῶς δὲ Ἀπόλλωνι τιμᾶται ἐν τῷ χωρίῳ ἐκείνῳ, ὅπερ οὖν ἱεροῦς εἶναι φασιν αὐτούς.

19. Καὶ ταύτῃ δὲ τὰ ἴδια τῶν ζώων εἶπεῖν οὐ χεῖρόν ἐστι. νωθέστερά πῶς δοκεῖ πρόβατον καὶ ὄνος, ἀτολμα δὲ νεβροὶ καὶ πρόκες καὶ ζόρκες τε καὶ πύγαργοι<sup>3</sup> καὶ οἱ λαγῶ, οὓς δὴ καὶ πτώκας οἱ ποιηταὶ καλοῦσιν.<sup>4</sup> ἀλλὰ καὶ<sup>5</sup> τῶν πετεινῶν ἐστὶν ἀτολμα οἱ στρουθοὶ<sup>6</sup> καὶ τῶν ἐνύδρων οἱ κεστρεῖς. ἀκόλαστα δὲ κυνοκέφαλοί τε καὶ τράγοι, καὶ μέντοι<sup>7</sup> καὶ ὀμιλεῖν γυναιξὶ φασιν αὐτούς, καὶ ἔοικεν αὐτὸ θανατᾶζειν Πίνδαρος. καὶ κύνας δὲ γυναιξὶν ἐπιτολμῶν ἐλέχθησαν, καὶ μέντοι καὶ κριθῆναι λέγεται γυνὴ ἐν τῇ Ῥώμῃ μοιχείας ὑπὸ τοῦ γήμαντος, καὶ ὁ<sup>8</sup> μοιχὸς ἐν τῇ δίκῃ κύων εἶναι ἐλέγετο. ἦκουσα δὲ κυνοκέφαλους καὶ παρθένους ἐπιμανῆναι καὶ μέντοι καὶ βιάσασθαι ὑπὲρ

<sup>1</sup> <Αἰγύπτιοι> *add.* H.

<sup>2</sup> *Reiske*: καὶ ἐκεῖθι.

<sup>3</sup> *Ges*: πύλαργοι.

<sup>4</sup> καλοῦσιν ἐκ τοῦ πτώσσειν δηλονότι.

<sup>5</sup> καὶ ἄλλα καί.

<sup>6</sup> ἀτολμα ὡςπερ οὖν οἱ σ.

take no notice of their elderly legal wives: creatures gifted with speech are not ashamed to live more unreasonably than unreasoning animals.

18. The Egyptians who live about the region <sup>The Raven</sup> called Coptus assert that no more than a pair of Ravens is seen there. And even those Romans who guard the mountain district because of the Emerald Mine,<sup>a</sup> they also maintain that the same number of this species live there. And in that place there is a temple in honour of Apollo to whom, they say, the birds are sacred.

19. Here again I may as well speak of the peculiarities <sup>Animal peculiarities</sup> of animals. The sheep and the ass seem inclined to be sluggish; fawns, roe-deer, gazelles, antelopes, hares (which poets style 'cowerers') are timorous creatures. Timorous also are sparrows among birds, and the mullet among fishes. Baboons and goats are lecherous, and it is even said that the latter have intercourse with women—a fact which Pindar [*fr.* 201 S] appears to marvel at. And even hounds are said to have assaulted women, and indeed it is reported that a woman in Rome was accused by her husband of adultery, and the adulterer in the case was stated to be a hound. And I have heard that baboons have fallen madly in love with girls and have even raped them, being more wanton than the

<sup>a</sup> Smaragdus, the Egyptian Emerald Mine, lay E of the Nile near the Red Sea, between Berenice and the mountain range of Lepte. See *Geogr. Jl* 16 (1900) 537.

<sup>7</sup> *Reiske*: οἱ μὲν.

<sup>8</sup> ὁ μὲν.

τὰ μικρὰ μειράκια τὰ τοῦ Μενάνδρου ἐν ταῖς παννυχίαισι ἀκόλαστα. λαγνίστατον δὲ καὶ ὁ πέρδιξ καὶ μοιχικόν. λάθρα γοῦν ἐπὶ τὰς θηλείας καὶ πῶς ἀφοφητὶ λέγονται φοιτᾶν. τροφῆς δὲ τὴν κοινωνίαν ἤκιστα ἐνδέχονται κύνες. πολλάκις γοῦν καὶ ὑπὲρ ὄστου<sup>1</sup> ἀλλήλους σπαράττουσιν, ὥσπερ οὖν ὁ Μενέλεως καὶ ὁ Πάρις ὑπὲρ τῆς Ἑλένης. μόνους δὲ ἀκούω τοὺς Μερμίτας κύνας ἐς μέσον τὰς ἀρπαγὰς κατατίθεσθαι καὶ ἐσθίειν κωιῇ. ἄσπονδον δὲ καὶ ἔκδικον ὁ σῦς. ἀλλήλων γοῦν οὗτοι νεκρῶν ἐσθίουσι. καὶ οἱ ἰχθύς δὲ οἱ πλεῖστοι δρῶσιν αὐτό. ἀσεβέστατον δὲ ὁ ποτάμιος ἵππος· γεύεται γὰρ καὶ τοῦ πατρός. ἀναιδῆ δὲ καὶ μὴ ῥαδίως ὑποσσελλόμενα μυῖαι καὶ κύνες.

20. Ἀγριώτατον δὲ λύκοι. λέγουσι δὲ οἱ Αἰγύπτιοι ὅτι καὶ ἀλλήλους ἐσθίουσι, καὶ τὸν τρόπον τῆς ἐπιβουλῆς ἐκεῖνόν φασι. ἐς κύκλον ἑαυτοῦς περιαγαγόντες<sup>2</sup> εἶτα μέντοι θέουσι. ὅταν δὲ τις αὐτῶν ὑπὸ τοῦ κατὰ τὸν δρόμον ἰλίγγου σκοτοδινιάσῃ καὶ περιτραπῇ, οἱ λοιποὶ κειμένῳ προσπεσόντες σπαράττουσιν αὐτὸν καὶ ἐσθίουσι. δρῶσι δὲ ἄρα τοῦτο ἐπὶ ἀθηρία περιπέσωσι. πρὸς γὰρ τὸ μὴ πεινῆν πάντα λήρον ἤγηται ὥσπερ οὖν οἱ τῶν ἀνθρώπων κακοὶ πρὸς τὸ ἀργύριον.

21. Κακοθέστατον δὲ ἄρα τῶν ζώων ὁ πίθηκος ἦν, καὶ ἔτι πλέον ἐν οἷς πειράται μιμῆσθαι τὸν ἀνθρώπων. αὐτίκα γοῦν ἰδὼν ἐξ ἀπόπτου τροφόν

<sup>1</sup> ὄστέου.<sup>2</sup> περιάγοντες.

little boys in the all-night revels of Menander.<sup>a</sup> The partridge is extremely lecherous and given to adultery; at any rate these birds are said to go after the hens stealthily and with hardly a sound. Dogs do not admit others to share their food on any account; at any rate they often tear one another over a bone, just like Menelaus and Paris over Helen. I am told that the dogs of Memphis are the only ones that pool their prey and share their food. The hog is implacable and devoid of justice; at any rate these creatures eat one another's dead bodies. And the majority of fishes do the same. But the most impious of all is the hippopotamus, for it even eats its own father. Flies and dogs are without shame and are not easily checked.

20. Wolves are exceedingly fierce, and the Hungry Egyptians assert that they even eat one another, and Wolves that the way in which they plot against each other is, they say, as follows. They gather round in a circle and then start to run. And when any of their number is overcome with dizziness from running round and round and collapses, the rest fall upon him as he lies, tear him to pieces, and eat him. They do this whenever their hunting is unsuccessful. For with them, provided they do not go hungry, nothing else counts; just as with evil men nothing counts but money.

21. It seems that the Monkey is the most mischievous Monkey and animal; and even worse when it attempts to baby copy man. For example, a Monkey observed from

<sup>a</sup> No comedy of Menander of the name of Παννυχίς(-ιδες) is known; the reference is presumably general.

λούουσαν παιδίον ἐν σκάφῃ, καὶ πρῶτον μὲν ὑπολούουσαν τὰ σπάργανα, εἶτα<sup>1</sup> ἐκ τοῦ λουτροῦ κατελοῦσαν αὐτό, παραφυλάξας ἔνθα ἀνέπαυσε τὸ βρέφος, ὡς εἶδεν ἐρημίαν, ἐσέθορε διὰ τινος ἀνεαγγμένης θυρίδος, ἐξ ἧς οἱ πάντα<sup>2</sup> σύνοπτα ἦν, καὶ ἄρας ἐκ τῆς εὐνῆς τὸ παιδίον, καὶ γυμνώσας ὡς ἔτυχεν ἰδῶν, καὶ κομίσας ἐς μέσον τῆν σκάφην, ζέον ὕδωρ (καὶ γὰρ ἦν ἐπὶ τινων ἀνθράκων θερμαινόμενον) τοῦ δυστυχοῦς παιδίου κατέχευε, καὶ μέντοι καὶ ἀπέκτεινεν αὐτὸ οἴκτιστα.

22. Κακότηες δὲ ἄρα καὶ ὕαινα ἦν καὶ ὄν φασι κοροκότταν. ἡ γοῦν ὕαινα πρὸς τὰ αὔλια νύκτωρ φοιτᾷ, καὶ μιμεῖται τοὺς ἐμοῦντας. ἀκούοντες δὲ οἱ κύνες προσίασιν ὡς ἐπ' ἀνθρωπον· ἡ δὲ αὐτοὺς συλλαμβάνει καὶ ἐσθίει. πανουργίαν δὲ κοροκόττα, ἦν ἠκούσα καὶ αὐτήν,<sup>3</sup> ἔοικα λέξειν νῦν. ἐς τοὺς δρυμοὺς ἑαυτὸν ἐγκρύψας εἶτα μέντοι τῶν ὑλουργούντων ἀκούει καλούντων<sup>4</sup> ἀλλήλους ἐξ ὀνόματος καὶ μέντοι <καὶ><sup>5</sup> λαλούντων ἄττα.<sup>6</sup> εἶτα μέντοι μιμεῖται τὰς φωνάς, καὶ φθέγγεται, εἰ καὶ μυθῶδες τὸ εἰρημένον, ἀνθρωπίνῃ γοῦν φωνῇ, καὶ καλεῖ τὸ ὄνομα ὃ ἤκουσε. καὶ ὁ κληθεὶς πρόσσειν, ὁ δὲ ἀναχωρεῖ καὶ πάλιν καλεῖ· ὁ δὲ καὶ μᾶλλον κατὰ τὴν φωνὴν ἔρχεται. ὅταν δὲ αὐτὸν τῶν συμπονούτων ἀπαγάγῃ καὶ ἔρημον ἀποφήνῃ, συλλαβῶν ἀπέκτεινε καὶ ποιεῖται τροφήν τὸ ἐντεῦθεν φωνῇ δολεάσας.

<sup>1</sup> εἶτα δέ.

<sup>3</sup> αὐτός.

<sup>5</sup> <καὶ> add. H.

<sup>6</sup> Jac: αὐτά.

<sup>2</sup> καὶ πάντα.

<sup>4</sup> καὶ καλούντων.

a distance a nurse washing a baby in a tub, observed how first of all she took off its swaddling clothes and then after the bath wrapped it up; it marked where she laid it to rest, and when it saw the place unguarded, sprang in through an open window, from which it had a view of everything; took the baby from its cot; stripped it as it had chanced to see the nurse do; brought the tub out, and (there was water heating on some embers) poured boiling water over the wretched baby and even caused it to die most miserably.

22. It seems that the Hyena also and the *Coro-*<sup>The Hyena</sup> *cottas*,<sup>a</sup> as they call it, are viciously clever animals. At any rate the Hyena prowls about cattle-folds by night and imitates men vomiting. And at the sound dogs come up, thinking it is a man. Whereupon it seizes and devours them. I shall now relate <sup>The 'Coro-</sup> <sup>cottas'</sup> the villainy of the Corocottas, of which I have actually heard. It conceals itself in thickets and then listens to woodcutters calling one another by name, and even to anything they say. And then it imitates their voices and speaks (though the story may be fabulous) with a voice that sounds human at any rate, calling out the name which it has heard. And the man who has been called approaches: the animal withdraws and calls again: the man follows the voice all the more. But when it has drawn him away from his fellow-workers and has got him alone, it seizes him and kills him and then makes a meal off him after luring him on with its call.

<sup>a</sup> Κοροκόττας: 'perh. *hyena*' (L-S<sup>9</sup>); O. Keller (*Antike Tierwelt* 1. 152) says that the word is of Libyan origin and denotes the speckled Libyan hyena, *Hyæna crocuta*, as distinct from the common striped species.

23. Ἀμύνεσθαι δὲ τὸν προαδικήσαντα ὁ λέων οἶδε, καὶ εἰ μὴ παραχρῆμα αὐτῷ τιμωρήσειεν, ἀλλὰ γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ, ἐν στήθεσσι εὐοῖσιν.

καὶ τούτου μαρτύριον Ἰόβας ὁ Μαυρούσιος ὁ τοῦ παρὰ Ῥωμαίοις ὀμηρεύσαντος πατῆρ. ἤλαννέ ποτε διὰ τῆς ἐρήμης ἐπὶ τινα ἔθνη τῶν ἀποστάντων, καὶ τις αὐτῷ τῶν παραθεόντων μειρακίσκος εὐγενῆς μὲν καὶ ὠραίος ἦδη δὲ <καὶ><sup>1</sup> θηρατικὸς λέοντά πως παρὰ τὴν ὁδὸν ἐκφανέντα ἀκοντίῳ βάλλει, καὶ σκοποῦ μὲν ἔτυχε καὶ ἔτρωσεν, οὐ μὴν ἀπέκτεινε. κατὰ σπουδὴν δὲ τῆς ἐλάσεως οὕσης, τὸ μὲν θηρίον ἀνεχώρησε, παρέδραμε δὲ καὶ ὁ τρώσας καὶ οἱ λοιποί. ἐνιαυτοῦ γε μὴν διελθόντος ὀλοκλήρου ὁ μὲν Ἰόβας κατορθώσας ἐφ' ἃ ἐστάλη, τὴν αὐτὴν ὑποστρέφων ἔρχεται κατὰ τὸν τόπον, ἔνθα ἔτυχεν ὁ λέων τρωθεῖς. καὶ ὄντος πλήθους παμπόλλου πρόσσεισι τὸ θηρίον ἐκείνο, καὶ τῶν μὲν ἄλλων ἀπέχεται, συλλαμβάνει δὲ τὸν τρώσαντα πρὸ ἐνιαυτοῦ, καὶ τὸν θυμόν, ὄνπερ οὖν παρὰ τὸν χρόνον τὸν προειρημένον ἐφύλαττεν, ἀθρόον ἐκχει καὶ διασπᾶ τὸ μειράκιον γνωρίσας. ἐτιμώρησε δὲ οὐδείς, φοβηθέντες ὀργὴν λέοντος ἰσχυρὰν καὶ δεινῶς ἐκπληκτικὴν ἄλλως τε καὶ ἡ πορεία ἤπειγεν.

24. Καρκίνων γένη διάφορα καὶ φύλα ποικίλα ἀκούω εἶναι. καὶ γὰρ οὖν καὶ πετραῖοι εἰσιν·

<sup>1</sup> <καὶ> *add. Reiske.*

23. The Lion knows how to take vengeance on one who has previously done him an injury, and even though the vengeance be not immediate,

A Lion's  
vengeance

'yet doth he keep his anger thereafter in his bosom, until he accomplish it' [Hom. *Il.* 1. 82].

And Juba of Mauretania,<sup>a</sup> the father of the boy who was a hostage at Rome, bears witness to this. He was marching once through the desert against some tribes who had revolted, when one of the youths who ran beside him, well-born, handsome, and already fond of the chase, struck with a javelin a Lion that chanced to appear by the roadside: he hit the mark and wounded the beast, but failed to kill it. But the expedition was in haste; the animal drew off, and the boy who had wounded it hurried by with the rest. Now when a whole year had passed and Juba had accomplished his purpose, returning by the same way he arrived at the spot where the Lion had happened to be wounded. And in spite of the multitude of men that same Lion came forward and, without touching anyone else, seized him who a year ago had wounded it, and pouring forth the gathered anger which it had been nursing all that while, tore to pieces the boy whom it had recognised. But not a soul took vengeance: they were afraid of the fierce and absolutely terrifying anger of the Lion. And besides, their journey made them hasten.

24. I have heard that there are different species and various tribes of Crabs, for there are some that

The Crab:  
various  
species

<sup>a</sup> Juba I, King of Numidia (not Mauretania), 1st cent. B.C., took the side of Pompey in the Civil War; after the battle of Thapsus he committed suicide.

ἀλλὰ καὶ πηλοὶ τίκτουσι καρκίνους, καὶ φυκία καὶ ψάμμος. ἰδέαι τε αὐτῶν καὶ ἑπωνυμίας πολλαί. πλανῶνται δὲ δευρο καὶ ἐκείσε <οἱ><sup>1</sup> καλούμενοι δρομῖαι (ὠδε γὰρ καλεῖν<sup>2</sup> αὐτοὺς προπεωδέστατον). ἀτρεμεῖν γὰρ καὶ ἡσυχάζειν ἐπὶ τῆς αὐτῆς χώρας οὔτε ἐθέλουσιν οὔτε πεφύκασιν, ἀλλὰ περὶ τοὺς αἰγιαλοὺς ἀλῶνται, ὅθεν περ καὶ ἐξέφυσαν· ἤδη δὲ καὶ στέλλονται πορρωτέρω, ὡσπερ οὖν οἱ τῶν ἀνθρώπων φιλαπόδημοι.<sup>3</sup> ὑπόθεσις δὲ αὐτοῖς τῆς τοσαύτης ἄλης τὸ ἐθέλειν πλείονός τινος ἀπολαύσαι. ἐν δὲ τῷ Θρακίῳ Βοσπόρῳ ἐπειδὴν τὸ ρεῦμα βίαιον ἐκ τοῦ Πόντου καταφέρηται, βούλονται μὲν οἱ καρκίνοι πρὸς ἐναντίον ὠθούμενοι τὸν ῥοὺν βαδίζειν, ταῖς δὲ ἄκραις ὡς τὸ εἰκὸς βιαιότερον τὸ ρεῦμα περιρρήγγνται. τοὺς οὖν καρκίνους ὠθήσει τε πάντως καὶ ἀνατρέψει, εἰ μέλλοιεν<sup>4</sup> ἵεναι τῷ ῥῷ ὁμόσε. οἱ δὲ ταῦτα προΐσασι, καὶ ἐπειδὴν ἀφίκωνται τῆς ἄκρας πλησίον, ἕκαστος ἔν τινι κολπῶδει χωρίῳ ἐπέχει,<sup>5</sup> καὶ τοὺς λοιποὺς ἀναμένει. εἶτα ἀθροισθέντες ἐν ταυτῷ προσανέρπουσιν ἐς τὴν γῆν, καὶ ἀναρριχῶνται ἐπὶ τοὺς κρημνοὺς, καὶ τὸ μάλιστα ῥαώδες καὶ βίαιον τοῦ πελάγους πεζοὶ διέρχονται. εἶτα ἔξω τῆς ἄκρας γενόμενοι καὶ παραμείψαντες αὐτὴν ἐς τὴν θάλατταν κατίασιν αὐθις. φεῖδονται δὲ αὐτῶν οἱ ἀλιεῖς, ὅτι ἐκόντες ἐπὶ τὴν γῆν προσέρπουσι, σωθῆναι δεόμενοι ὁμοῦ αὐτοῖς. οὐκ οὖν<sup>6</sup> ὑπομένουσι τοῦ κλύδωνος ἀγριώτεροι δοκεῖν οἱ ἄνθρωποι.

live on rocks, but there are others besides, which mud, seaweed, and sand generate. And they have many shapes and many names. And the Runner-crabs as they are called (and most appropriately) roam hither and thither, for it is neither their wish nor their nature to remain quiet and at rest in the same place, but they wander about the beaches where they were born; and they do in fact go further afield, just as human beings who are fond of travel. The occasion of their wandering so far is their desire for more food of some kind. Now in the Thracian Bosphorus whenever the current comes down strongly from the Euxine, the Crabs wish to force their way upstream, but, as is natural, the stream breaks with too great violence round the headlands, so that if they should want to go against it, it will altogether thrust them back and defeat them. Now the Crabs are already aware of this, and whenever they come near a headland each one halts in some bay-like spot and waits for the others. Then when they have congregated in one spot, they crawl up on to the land and scramble up on to the cliffs and so pass by on foot that part of the sea where the current is strongest. Then having surmounted and passed the promontory, they descend once more to the sea. But the fishermen spare them because it is of their own free will that the Crabs crawl out on to the land: the men wish also to be spared themselves: they cannot bear to appear more cruel than the waves.

<sup>1</sup> <οἱ> *add. Schn.*<sup>2</sup> ἐπαινεῖν.<sup>3</sup> φιλαπόδημοι. ἢ δὲ πρόφασις τῆς πλάνης εἰς τὰ πετρώδη χωρία ἔλθειν καὶ εἰς τὰ πηλώδη πολλάκις.<sup>4</sup> μέλλουσιν.<sup>5</sup> εἶτα ἑαυτὸν ἐπέχει.<sup>6</sup> οὐκ οὖν αὐτοῖς.

25. Ζηλοτυπίαν ζῶον φρονιμωτάτου καὶ μέντοι καὶ σωφρονεστάτου ἄνω που οἶδα εἰπῶν (πορφύριων δὲ ἄρα τὸ ζῶον ἦν, εἴ τι παρ' ἡμῶν μνήμης ὑγιές ἐστιν<sup>1</sup>), ἤδη δὲ καὶ κυνίδιον μοιχοῦς πολέμιον καὶ ἐχθιστον τῷδε τῷ φύλῳ πέπυσμαι Σικελικόν. ὁ μὲν μοιχὸς ἔνδον ὑπεκέρυπτο,<sup>2</sup> τῆς γυναικὸς τῆς μάχλου πυθομένης ἤκειν τὸν ἄνδρα ἐξ<sup>3</sup> ἀποδημίας, καὶ ὡς γε ᾤετο σκέπης ἐν καλῷ ἦν<sup>4</sup> οἱ γὰρ τοι τῶν οἰκετῶν δεκασθέντες, ὅσοι γοῶν τῇ δεσποίνῃ τὸ κακὸν συναπέκρυπτον (ἦσαν δὲ ἄρα ὅσοι κατόπτρων καὶ μύρων ἐπιστάται, φησὶν Εὐριπίδης), καὶ οἱ θυρωροὶ δὲ εἶτα μέντοι θαρρεῖν ἐποίουν τὸν τῆς εὐνῆς κλῶπα. οὐ μὴν ἀπήντησε ταύτῃ ταῦτα, ἐπεὶ καὶ πολλοῦ δεῖ· τὸ γὰρ τοι κυνίδιον<sup>5</sup> ὑλακτεῖ τε ἅμα καὶ μέντοι καὶ ταῖς θύραις τοὺς πόδας προσαράττει, ὡς ἐκπλήξαι τὸν δεσπότην καὶ συμβαλεῖν ἐκ τοῦ δρωμένου κακὸν εἶναί τι ὑπολανθάνον. καὶ οἷα εἰκὸς<sup>6</sup> τὰς θύρας ἐκβαλὼν τὸν μοιχὸν καταλαμβάνει. καὶ εἶχε ξίφος ἐκεῖνος, καὶ νύκτα ἀνέμενεν, ἵνα ἀποκτείνῃ τῆς οἰκίας τὸν δεσπότην καὶ τὴν προειρημένην ὑπογῆμην γυναῖκα.

26. Σοφὰ δὲ αἰγῶν ἐστὶ καὶ ἐκεῖνα. πτύλον ἀνθρώπου θανατηφόρον εἶναι ζῶω ἐτέρω καλῶς ἴσασι καὶ φυλάττονται, ὡσπερ οὖν καὶ ἡμεῖς περὶ ὡμεθα ἀποδιδράσκω ὅσα ἀνθρώπῳ κακὸν ἐστὶν, εἴπερ οὖν ἀπογεύσαιο αὐτῶν. ἤδη μέντοι

<sup>1</sup> εἴ . . . ἐστιν] εἴ τι μεντοι καὶ παρ' ἡμῶν μνήμης ὑγιούς ἀγαθόν ἐστιν.

<sup>2</sup> ὑπεκέρυπτετο.

<sup>3</sup> Ἰακ: ὡς ἐξ.

<sup>4</sup> εἶναι.

25. I know that I have somewhere earlier on<sup>a</sup> Lap-dog and adulterer spoken of jealousy on the part of an animal not only extremely prudent but also extremely continent: it was, if my memory is sound, the Purple Coot. And I have now heard of a Lap-dog in Sicily that was the enemy of adulterers and a bitter foe to all of that class. The adulterer had concealed himself indoors, the lecherous woman having heard that her husband was returning from a journey; and the man was, as he supposed, well-situated for a hiding-place: for the servants, or those who were in league with their mistress to conceal the crime (there were 'such as were stewards of mirrors and of perfumes,' as Euripides says [*Or.* 1112]),<sup>b</sup> and the doorkeepers too had been bribed, and this made the adulterer bold. However matters did not turn out as intended; far from it. For the Lap-dog kept barking and even scratching with its paws at the door in such a way as to alarm the master and to cause him by its action to guess that there was some mischief lurking. So naturally enough he threw open the door and caught the adulterer. The man had a sword and was waiting till night fell so that he might kill the master of the house and thereupon marry the aforesaid woman.

26. Here is another example of the cleverness of The Goat and human spittle Goats. They know full well that human spittle is deadly to other animals and they keep away from it, just as we also try to avoid anything that would injure a man were he to taste of it. Indeed it has

<sup>a</sup> See 3. 42.

<sup>b</sup> Our texts of Euripides have οἰους ἐνόπτρων . . . ἐπιστάτας.

<sup>5</sup> κυνίδιον ἔνθα ὁ μοιχὸς ἦν.

<sup>6</sup> εἰκὸς δέισας.



τις καὶ ἄνθρωπος ἀγνοῶν καὶ λαθῶν <τι κακὸν><sup>1</sup> κατέπιεν, αἱ δὲ αἶγες, οὐκ ἂν αὐτὰς λάθοι τὸ <sup>2</sup> προειρημένον. ἀποκτείνεω δὲ καὶ τὰς θαλαττίας σκολοπένδρας τὸ αὐτὸ δῆπου πτύελον δεινότατόν ἐστι. μέλλουσα δὲ ἢ αἰξὶ ἀποσφάττεσθαι σαφῶς οἶδε. καὶ τὸ μαρτύριον, οὐκ ἂν ἐτι τροφῆς προσάψαιτο. οὐκ ἀξιοί δὲ προβάτων οὐραγεῖν, ἀλλὰ ἡγεῖσθαι <sup>3</sup> αὐτὴν δεῖν καὶ ἐκ τῆς βαδίσεως ὁμολογεῖ. προθεῖ γοῦν ἐκείνων, καὶ μέντοι καὶ αὐτῶν τῶν αἰγῶν <sup>4</sup> ὁ τράγος, τῷ γενεῖω θαρρῶν καὶ κατὰ τινα φύσιν θαυμαστὴν τοῦ θήλεος προκρίνων τὸ ἄρρεν.

27. Εὐπειθέστατα <sup>5</sup> δὲ ἄρα τῶν ζώων τὰ πρόβατα ἦν καὶ ἄρχεσθαι φύσει πεπαιδευμένα. ὑπακούει γοῦν καὶ τῷ νομῆι καὶ τοῖς κυσί, καὶ μέντοι καὶ ἔπεται <sup>6</sup> ταῖς αἰξί. φιλεῖ δὲ καὶ ἄλλα ἰσχυρῶς, καὶ ὑπὸ γε τῶν λύκων ἐπιβουλεύεται ἤττον· οὐ γὰρ πλανᾶται ἰδίᾳ ἕκαστον, οὐδὲ μὴν ἀπὸ τοῦ συννόμου σχίζεται, ὥσπερ οὖν αἱ αἶγες. λέγουσι δὲ Ἄραβες ὅτι ἄρα τὰ παρ' αὐτοῖς ποιμνία παινέται ὑπὸ μουσικῆς μᾶλλον ἢ ὑπὸ τοῦ χιλοῦ. τῶν δὲ ἀλμυρῶν ἐσθίει ἡδίων ποιεῖται γὰρ τὴν τοιαύτην τροφήν ποτοῦ ὄψον. τὰ γε μὴν πρόβατα κακείνο οἶδεν, ὅτι αὐτοῖς ὁ βορρᾶς καὶ ὁ νότος συμμάχονται πρὸς τὸ τίκτειν οὐ μείον τῶν ἀναβαινόντων αὐτὰ κριῶν· οἶδε δὲ καὶ τοῦτο, ὅτι ἄρα ὁ μὲν βορρᾶς ἄρρενοποιός ἐστιν, ὁ δὲ νότος θηλυγόνος εἶναι πέφυκε· καὶ ἐὰν δέηται τοῦδε τοῦ ἐγγόνου ἢ τοῦδε ὀχευομένη

<sup>1</sup> <τι κακὸν> add. H.

<sup>2</sup> Reiske: τὸ ἡδῆ.

<sup>3</sup> ἡγεῖσθαι οὖν.

<sup>4</sup> αὐτὰς τὰς αἰγας.

happened before now that a man has in his ignorance and unconsciously swallowed some poison; but as to Goats, the aforesaid spittle would never take them unawares. And doubtless the same spittle is most effective at killing even sea-scolopendras. A Goat that is destined for slaughter is well aware of it: witness the fact that it will no longer touch food. And a Goat disdains to bring up the rear of a flock of sheep, but must take the lead, and proclaims it by its gait. At any rate she walks ahead of them, and the He-goat of the She-goats as well: his beard gives him confidence, and by some mysterious natural instinct he sets the male above the female.

27. It seems that Sheep are in fact the most readily obedient of animals and have been taught by Nature to submit to rule. At all events they give heed to the shepherd and his dogs, and they even follow goats. Also they are devoted to one another and consequently less exposed to the attacks of wolves. For a Sheep does not wander away by itself, nor yet does it separate itself from its fellow, as goats do. The Arabians maintain that their flocks grow fat upon music rather than upon fodder. They like eating saline things, because they add a flavour to their drink. Moreover Sheep know this too, viz that the north wind and the south wind, no less than the rams which mount them, are their allies in promoting fertility. And this also they know, that whereas the north wind tends to produce males, the south wind produces females. And a Sheep that is being covered faces in this direction or in that

Winds promote fertility

<sup>5</sup> εὐπειθέστατα A, εὐπειθέστερα L.

<sup>6</sup> ἔπονται.

ἢ οἷς, πρὸς τὸν ἀπέβλεψεν ἢ πρὸς τόν. Ἀχιλλεύς μὲν οὖν ἵνα ὁ φίλος αὐτῷ κείμενος ἐπὶ τῆς πυρᾶς καυθῆ, καὶ εὐχῆς ἐδέετο, καὶ ἡ Ἴρις παρεκάλει τοὺς ἀνέμους αὐτῷ, ὧ καλῆ Ὅμηρε, καὶ ὑπισχνεῖτο<sup>1</sup> ἤκουσιν ἱερουργίαν οἰονεὶ μισθόν, καὶ ὁ τοῦ Νεοκλέους δὲ Ἀθηναίου ἐδίδασκε θύειν τοῖς πνεύμασιν· αἱ δὲ οἷς ἀπραγμόνως τοὺς ἀνέμους ἐς ὠδῖνα τὴν σφετεράν ὑπηρέτας ἐτοίμους καὶ ἀκλήτους ἔχουσι. σκοποὶ δὲ ἄρα τούτων εἰσὶ καὶ οἱ ποιμένες ἀγαθοί. ὅταν γοῦν ὁ νότος πνέῃ, τότε τοὺς κριοὺς ἐπὶ τὰς οἷς ἄγουσιν, ἵνα ἡ γονὴ<sup>2</sup> θηλυγόνος ἢ αὐτοῖς μᾶλλον.

28. Ὅτε τὸν Ἰκάριον ἀπέκτειναν οἱ προσήκοντες τοῖς πρώτον πιούσιν οἶνον καὶ ἐς ὕπνον ἐμπεσοῦσιν, οὐκ εἰδότες πῶ μὴ θάνατον εἶναι τὸ πραχθὲν ἀλλὰ οἰνηρὸν κάρον, ἐνόσησαν οἱ κατὰ τὴν Ἀττικὴν, ἐμοὶ δοκεῖν τοῦ Διονύσου τιμωροῦντος τῷ πρώτῳ γεωργῷ τῶν ἑαυτοῦ φυτῶν καὶ πρεσβυτάτῳ. ὁ γοῦν Πύθιος ἔχρησεν, εἰ βούλονται τυχεῖν σωτηρίας, Ἰκαρίῳ θύειν καὶ Ἡριγόνῃ τῇ τούτου παιδί καὶ τῷ κυνὶ τῷ ἀδομένῳ, ὅτι ἄρα δι' ὑπερβολὴν εὐνοίας τῆς πρὸς τὴν δέσποιαν βιώναι μετ' αὐτὴν οὐκ ἔγνω. παίζει δὲ Εὐριπίδης λέγων

χρηστοῖσι δούλοις συμφορὰ τὰ δεσποτῶν  
κακῶς πίτνοντα καὶ φρενῶν ἀνθάπτεται.

<sup>1</sup> ὑπισχνεῖται.

<sup>2</sup> ἐπιγονή.

according as it wants a male or a female offspring. So Achilles needed to pray in order that his friend lying on the pyre might be burned, and Iris summoned the winds for him, O noble Homer [*Il.* 23. 194 ff.], promising them, if they came, a sacrifice by way of reward. And the son of Neocles<sup>a</sup> taught the Athenians to sacrifice to the Winds. But Sheep without any trouble have them ready and unsummoned to help them to pregnancy. And so shepherds also are good at looking out for them. At any rate when the south wind blows they put the rams to the Sheep, in order that their offspring may preferably be female.

28. When Icarus was slain by the relatives of those who, after drinking wine for the first time, fell asleep (for as yet they did not know that what had happened was not death but a drunken stupor), the people of Attica suffered from a disease, Dionysus thereby (as I think) avenging the first and the most elderly man who cultivated his plants.<sup>b</sup> At any rate the Pythian oracle declared that if they wanted to be restored to health they must offer sacrifice to Icarus and to Erigone his daughter and to her hound which was celebrated for having in its excessive love for its mistress declined to outlive her. Euripides is not serious when he says [*Med.* 54]

'Good slaves are grieved and their hearts are gripped when things go ill with their masters.'

<sup>a</sup> Themistocles. Cp. *Hdt.* 7. 179.

<sup>b</sup> Icarus was instructed by Dionysus in the cultivation of the vine. Wine and its possible effects were till then unknown.

ποῦ γὰρ ἄνθρωπος ἐπὶ τῷ δεσπότη τέθνηκε, κυνὸς δούλου δράσαντος αὐτό;

29. Ἰδίαν δὲ ἄρα κυνῶν ἐς τοὺς τρέφοντας εὐνοίαν<sup>1</sup> καὶ ἐκεῖνο μαρτυρεῖ. Κολοφώνιος ἀγὴρ παραγίνεται ἐς τὴν Τέων συνωνησόμενός τινα· καὶ γὰρ ἦν ἐμπορικός, καὶ τὴν ἐκ τῶν ὠνίων καπηλείαν τε καὶ μεταβολὴν πρόσδοτον εἶχε. ἀργύριον δὲ ἐπήγετο καὶ οἰκέτην καὶ κύνα, ἔφερε δὲ τὸ ἀργύριον ὁ δοῦλος. ἐπεὶ δὲ πρὸ ὁδοῦ ἦσαν, ὁ οἰκέτης ἐξετράπετο· ἤπειγε γὰρ τι αὐτὸν τῶν κατὰ φύσιν, ἠκολούθησε δὲ καὶ ὁ κύων. τὸ τοῖνον φασκώλιον ἀνεπαυσεὺς ὁ νεανίας, καὶ ἀνελέσθαι πάλιν οὐκ ἐνενόησεν, ἀλλὰ ὄχετο ἀπιῶν· ὁ δὲ κύων ἑαυτὸν κατακλίνας ἐπὶ τῷ ἀργυρίῳ ἔμενεν ἤσυχος. ἐλθόντες δὲ ἐς τὴν Τέων ὃ τε δεσπότης καὶ ὁ οἰκέτης εἴτα μέντοι ἀπρακτοὶ ἐπανήλθον, ὅτου ὠνήσονται<sup>2</sup> οὐκ ἔχοντες· τὴν αὐτὴν γε μὴν ἐκτρέπονται πάλιν ἔνθα ὁ οἰκέτης ἀπέλιπε τὸ βαλάντιον, καὶ καταλαμβάνουσι τὸν σφέτερον κύνα ἐπικείμενον αὐτῷ καὶ μόλις ἐμπνέοντα ὑπὸ τοῦ λιμοῦ. ὁ δὲ ὡς εἶδε τὸν δεσπότην καὶ τὸν ὁμόδουλον, ἑαυτὸν ἀποκλίνας τοῦ φασκωλίου, κατὰ τὸν αὐτὸν χρόνον καὶ τὴν φρουρὰν καὶ τὴν ψυχὴν ἀφήκεν. οὐκ οὐκ οὐδὲ Ἄργος ὁ κύων μυθοποίημα ἦν, ὧ θεεῖ Ὅμηρε, σὸν, οὐδὲ κόμπος ποιητικός, εἴπερ οὖν καὶ τῷ Τηίῳ ταῦτα ἀπήντησεν ὅσα<sup>3</sup> προεῖπον.

<sup>1</sup> ἴδιον . . . τῆς τῶν κ. εἰς τοὺς τ. εὐνοίας.

<sup>2</sup> Ward: ὠνήσονται.

<sup>3</sup> ὅσα καί.

for where is the man who died in consequence of his master's death,<sup>a</sup> although this is what a dog—a slave—did?

29. Now here is a further testimony to the peculiar goodwill which Dogs bear towards those who keep them. A man of Colophon arrived at Teos with the intention of buying up certain articles, for he was a merchant and made his profits by retailing and exchanging his purchases. And he brought with him money, a servant, and a Dog; and the slave carried the money. But on the journey the servant stepped aside—he had a pressing call of nature—and the Dog followed him. Now the young man put down the money-bag and forgot to pick it up again and went on his way. But the Dog lay down on the money and remained quietly there. And when the master and his servant arrived at Teos they returned without doing any business, not having the means to make purchases. They turned aside however along the same road where the servant left the purse and found their own Dog lying upon it and hardly breathing from starvation. But directly the Dog saw its master and its fellow-slave it moved off the money-bag and in the same instant gave up its post of guardian and its life.

So then even the dog Argus,<sup>b</sup> O divine Homer, was no fiction of yours, no poetical exaggeration, if indeed the events which I have narrated really befell the man of Teos.<sup>c</sup>

<sup>a</sup> See 6. 25 fin.

<sup>b</sup> Homer *Od.* 17. 291; cp. Ael. *NA* 4. 40.

<sup>c</sup> This is a slip; the man came from Colophon.

30. Γένος καρκίνων ἔστι, καὶ πετηλῖαι<sup>1</sup> ὄνομα αὐτοῖς. τῶν μὲν οὖν ἄλλων ἰδεῖν εἰσι λευκότεροι, τίκτονται δὲ ἐν τῷ πηλῷ. δείσαντες δὲ οὗτοι καὶ πέτονται· ἔχουσι γὰρ πτερυγία μικρά, ἄπερ οὖν αὐτοῦς ἡσυχῇ μετεωρίζει τε καὶ ἐλαφρίζει. βαδίζοντες μὲν οὖν ἥκιστα τούτων δέονται, φοβηθέντες δὲ ἔχουσι τινα ἐπικουρίαν οὐ πάνυ τι<sup>2</sup> καρτεράν· ἀλίσκονται γὰρ οὔτε ὑψηλοὶ πετόμενοι, οὔτε μὴν μετεωροποιεῖν οἰοί τε ὄντες. τούτους τοὶ<sup>3</sup> τοὺς καρκίνους ἐσθίουσιν τινες· φασι δὲ καὶ ἰσχύου πόνω ἀγαθὸν εἶναι, εἴ τις φάγοι ἀλγῶν.

31. Αἱ δὲ καρκινάδες τίκτονται μὲν γυμναί, τὸ δὲ ὄστρακον ἑαυταῖς αἰροῦνται ὡς οἰκίαν οἰκῆσαι τὴν ἀρίστην. ὑποδύονται δὲ καὶ πορφύρας ὄστρακον κενῷ περιτυχοῦσαι καὶ στρόμβου. καὶ ἐς ὅσον μὲν αὐτὴν στέγει, χαίρει τῇ καταγωγῇ· ἐὰν δὲ αὐξήσῃ τὴν σάρκα, ἐς ἄλλον μετοικίζεται οἶκον. περιτυγχάνει δὲ τοῖς προειρημένοις πολλοῖς.<sup>4</sup>

32. Οἱ δὲ στρόμβοι καὶ βασιλέα ἔχουσι, καὶ μάλα γε εὐπειθῶς ἄρχονται. καὶ ὁ μὲν βασιλεὺς οὗτος μεγέθει μὲν ἔστι μέγιστος, κάλλιστος δὲ κάλλος.<sup>5</sup> καὶ εἰ μὲν εἴη οἱ καταδύναι λῶν, ἔδρασε τοῦτο πρῶτιστος· εἰ δὲ ἀναδύναι, καὶ τοῦδε ἄρχει· μετακινουμένω δὲ ἔπονται καὶ οἱ λοιποί. ὅστις δ' ἂν ἔλη τόνδε τὸν βασιλέα, ὅτι

<sup>1</sup> πηλαῖοι H.

<sup>2</sup> πάντη.

<sup>3</sup> μέντοι.

<sup>4</sup> πολλοῖς καὶ κενοῖς ὄστράκοις.

30. There is a species of Crab called *Peteliae*<sup>The Flying Crab</sup> (flyers).<sup>a</sup> They are paler in appearance than other crabs and are generated in the mud. And when scared they actually fly, for they possess tiny wings which give them a slight lift and lessen their weight. When walking however they have no need of them, but when frightened these wings afford them a certain not very considerable assistance, for as they do not fly high and are unable to travel through the air, they are caught; and some people eat these crabs. And they do say that they are good for sciatica if eaten during an attack.

31. Hermit-crabs are born without a shell and select for themselves the shell that makes the best house for them to live in. They even enter the shell of the purple-shellfish if they can find one empty, and the shell of the whelk. And so long as it is large enough to cover them they are satisfied with their lodging. But if their body grows they migrate to another dwelling, and they find quantities of such shells.

32. Whelks even have a King and submit most obediently to his rule. And this King exceeds all others in size and beauty. And if it is expedient for him to sink, he is the first to do so; if to come up again, he leads the way; and when he moves to another place the rest follow him. The man who succeeds in catching this King knows well that his affairs will prosper. Moreover if a man

<sup>a</sup> Thompson, *Gk. fishes*, s.v. *καρκίνος*, 'they suggest the little sand-hoppers,' which leap about but cannot fly.

<sup>5</sup> κάλλει Ges.

ἄμεινον πράξει καλῶς οἶδε. καὶ μέντοι καὶ εἴ τις ἴδοι θηρώμενον, εὐθυμότερος ἀπήλθεν, ὡς τι χρηστὸν καὶ ἐκεῖνος ἕξων. ἐν Βυζαντίῳ δὲ καὶ ἄθλον πρόκειται τῷ θηράσαντι τὸν προειρημένον· διδόασι δὲ οἱ συνθηραταὶ δραχμὴν Ἀπτικὴν ἕκαστος τῷ ἐλόντι, καὶ τό γε ἄθλον τοῦτο ἔστιν.

33. Τοὺς ἐχίνους ὁ κλύδων κυλίων ἐς τὰ ἕξω καὶ προσαράπτων τῷ ξηρῷ τῆς θαλάττης βιαίωτατα ἐκβάλλει. τοῦτο τοίνυν ἐκεῖνοι δεδιότες, ὅταν αἰσθωνται φρίττον τὸ κύμα καὶ μέλλον<sup>1</sup> ἀδρότερον ὑπανίστασθαι, ταῖς ἀκάνθαις ἀναιροῦνται λιθίδια, ὅσα εὐκολά ἐστι φέρειν αὐτοῖς, καὶ ἔχουσιν ἔρμα, καὶ οὐ ῥαδίως κυλίονται, οὐδὲ πάσχουσιν ὁ δεδοίκασιν.

34. Ἡ πορφύρα λίχον ἐστὶν ἰσχυρῶς, καὶ ἔχει γλώτταν προμηκεστέραν, καὶ διείρει διὰ παντὸς οὐπερ ἂν καὶ δύνηται, καὶ διὰ ταύτης ἔλκει ὅσα ἐσθίει, καὶ διὰ ταύτης δὲ ἀλίσκεται. καὶ ὁ τρόπος τῆς θήρας ἐκεῖνός ἐστι. διαπλέκεται κυρτὶς μικρὰ μὲν, πυκνὴ δέ· καὶ ἐντὸς ἔχει στρόμβον,<sup>2</sup> καὶ διείρται οὗτος ἐν τῇ κυρτίδι μέση. ἀγώνισμα οὖν τῇ πορφύρα διατεῖναι τὴν γλώτταν ἐστὶ καὶ ἐφικέσθαι αὐτοῦ· καὶ ἀνάγκη πᾶσαν αὐτὴν προβάλλειν, εἰ μέλλοι μὴ ἀμαρτήσεσθαι οὐ γλίχεται.<sup>3</sup> καὶ ἐμβαλοῦσα τὴν γλώτταν ἐκμυζᾷ, εἶτα διώδησεν αὐτῇ<sup>4</sup> ἢ γλώττα ὑπὸ πλησμονῆς, καὶ ἐξελκύσαι ἀδύνατός ἐστιν αὐθις. μένει τοίνυν

<sup>1</sup> μέλλον πνεῦμα.

<sup>2</sup> στρόμβον τῇ πορφύρα τὸ δέλεαρ.

sees a King Whelk being caught, he goes away in more cheerful spirits, imagining that he too will have some good fortune. And at Byzantium a prize is offered for the man who catches the aforesaid fish: each of his fellow-anglers contributes an Attic drachma to the one who catches it, and that is the prize.

33. Waves roll Sea-urchins out of their haunts, <sup>The Sea-urchin</sup> dash them on to the dry land, and hurl them with the utmost violence out of the sea. So for fear of this, whenever these creatures perceive the waves rippling and beginning to swell to greater violence, they pick up with their prickles as many pebbles as they can carry and have some ballast, so that they are not easily rolled about and do not undergo what they dread.

34. The Purple Shellfish is exceedingly gluttonous <sup>The Purple Shellfish</sup> and possesses an unusually long tongue which it thrusts through everything that it can. By this means it draws in whatever it eats, and by this means it is caught. And the way in which it is hunted is this: men weave a weel, small and of close texture, and inside there is a whelk and this has been inserted in the centre of the weel. Now the Purple Shellfish struggles to extend its tongue to the utmost and to reach its prey. And it is forced to project the whole length if it is not to miss what it longs for. And when it has inserted its tongue it sucks until the tongue is so swollen with surfeiting that the creature cannot withdraw it again. So there it remains

<sup>3</sup> γλίχεται λαβείν.

<sup>4</sup> ἐαυτήν.

ἀλοῦσα, καὶ ὁ πορφυρεὺς αἰσθόμενος ἐθήρασε  
δεύτερος τὴν ὑπὸ τῆς λιχνείας προηρημένην.<sup>1</sup>

35. Σκολόπενδρα θαλάττιον θηρίον, καὶ τῶ  
χερσαίῳ <ὄσα><sup>2</sup> ἰδεῖν<sup>3</sup> ὁμοιωτάτον ἔστιν· εἰ δὲ  
αὐτῆς προσάψαιτο<sup>4</sup> ἀνθρωπεῖα σὰρξ, ὀδᾶξάται τε  
παραχρήμα καὶ κνησιᾶ,<sup>5</sup> καὶ πάσχει τοιαῦτα,  
ὅποια καὶ ὑπὸ τῆς βοτάνης, ἣν καλοῦσι κνίδην.  
ποιοῦσι δὲ καὶ ἀκαλῆφαι κνησμονήν, ἀλλὰ οὕτω  
τοσοῦτον. εἰσὶ δὲ ἐδώδιμοι μᾶλλον διελθούσης  
ισημερίας αἱ ἀκαλῆφαι.

36. Ὅταν ὑπὸ τῶν θηρατῶν ὡς ἐν πολέμῳ  
στρατιῶται τραπῶσιν οἱ ἐλέφαντες καὶ ἐξ φυγῆν  
ὀρμήσωσιν, οὐ φεύγουσι διηρημένοι οὐδὲ καθ'  
ἓνα, ἀλλὰ κοινῇ, καὶ πιέζουσιν ἀλλήλους τῶν  
συννόμων ἐχόμενοι. καὶ κύκλω μὲν οἱ νέοι, ὡς  
εἶπεν, τὸ μαχιμώτατον, ἐν μέσῳ δὲ οἱ γεγηρα-  
κότες καὶ αἱ μητέρες, ὑπὸ ταύταις δὲ τὰ πάλια,  
ἐκάστη τὸ ἴδιον ἀποκρύπτουσα· καὶ ὀρώνται γε  
οἷδε οἱ μικροὶ σπανιώτατα. ἀθρόους δὲ αὐτοὺς  
ἐὰν θεάσωνται καὶ λέοντες, ἢ φεύγουσι προ-  
τροπάδην ἢ ἄλλος ἄλλη κατέπτηξαν ὡς νεβροί,  
τοὺς ἐλέφαντας οἱ τῶς φοβεροὶ καὶ ἐκπληκτικοὶ  
καταδείσαντες. οὐκ ἀνθίσταται δὲ τοῖς διώκουσιν  
ἐλέφας, εἰ μὴ ποτε ἄρα ὑπὲρ τῶν τέκνων καὶ τῶν  
νοσοῦντων. ἐνταῦθα δὲ ἀμαχός ἔστιν.

<sup>1</sup> Jac: ὑπὸ τῆς λ. τὴν προεξηρημένην.

<sup>2</sup> <ὄσα> add. H.

<sup>3</sup> Ges: εἶπεν.

<sup>4</sup> προσάψεται.

<sup>5</sup> Keiske: κνησιᾶ or κνησιεί.

caught, and the fisherman observing this, catches  
for the second time what has already been caught by  
its own gluttony.

35. The Scolopendra<sup>a</sup> is a creature of the sea and  
looks exactly like the land-scolopendra (centipede).  
And if a man's skin come in contact with it, he at  
once feels a stinging and irritation, and has the same  
kind of pain as from the plant they call the nettle.  
And Sea-anemones also produce an itching, but not  
so violent; and they are better to eat when the  
equinox is past.

36. Whenever Elephants are routed by hunters  
and begin to stampede like soldiers in war, they do  
not scatter and take to flight singly but in a herd,  
and they press against one another as they cling to  
their fellows. Round the outside are the young  
animals, the most pugnacious, you might say; in the  
middle the old elephants and the mothers, and  
beneath them the baby elephants, each mother  
hiding her own. And these little ones are very  
seldom to be seen. And even lions, if they catch  
sight of them herded together, lions which up to  
that moment have inspired fear and consternation,  
either flee at full speed or cower down one here  
and another there, like fawns, in terror of the  
Elephants.

The Elephant does not turn and face its pursuers,  
unless it be to protect its young or sick ones: then it  
is irresistible.

<sup>a</sup> Not certainly identified; thought by some to be an  
annelid worm, e.g. *Nereis*, but for the fact that this does not  
sting.

37. Πῶρου τοῦ τῶν Ἰνδῶν βασιλέως ὁ ἐλέφας ἐν τῇ πρὸς Ἀλέξανδρον μάχῃ τετραμένου πολλὰ ἡσυχῇ καὶ μετὰ φειδούς τῇ προβοσκίδι ἐξήρει τὰ ἀκόντια, καὶ μέντοι καὶ αὐτὸς τετραμένος πολλὰ οὐ πρότερον εἶξε πρὶν ἢ συνεῖναι ὅτι ἄρα ὁ δεσπότης αὐτῷ διὰ τὴν ῥοὴν τοῦ αἵματος τὴν πολλὴν παρεῖται καὶ ἐκθνήσκει. οὐκοῦν ἑαυτὸν ὑπέκλινε, καὶ ὀκλάσας ἔμεινε, ἵνα μὴ ἄνωθεν πεσὼν ὁ Πῶρος εἶτα μέντοι κακωθῆ τὸ σῶμα ἐπὶ μᾶλλον.

38. Ὑρκανοῖς καὶ Μάγνησιν οἱ κύνες συνεστρατεύοντο, καὶ ἦν καὶ τοῦτο συμμαχικὸν ἀγαθὸν αὐτοῖς καὶ ἐπικουρικόν. συστρατιώτην δέ τις Ἀθηναῖος ἐν τῇ μάχῃ τῇ ἐν Μαραθῶνι ἐπήγετο κύνα, καὶ γραφῇ εἴκασται ἐν τῇ Πουκίλῃ ἐκάτερος, μὴ ἀτιμασθέντος τοῦ κυνός, ἀλλὰ ὑπὲρ τοῦ κινδύνου μισθὸν εἰληφότος ὁρᾶσθαι σὺν τοῖς ἀμφὶ τὸν Κυνέγειρον καὶ Ἐπίζηλόν τε καὶ Καλλίμαχον. ἔστι δὲ <sup>1</sup> καὶ οἶτοι καὶ ὁ κύων Μίκωνος <sup>2</sup> γράμμα. οἱ δὲ οὐ τούτου, ἀλλὰ τοῦ Θασίου Πολυγνώτου φασίν.

<sup>1</sup> εἰσὶ δὲ Schn.

<sup>2</sup> Meursius: Νίκωνος.

<sup>a</sup> At the crossing of the Hydaspes (mod. Jhelum), 327 B.C.

<sup>b</sup> Porus survived to become the ally of Alexander.

37. When Porus the King of the Indians had received many wounds in the battle <sup>a</sup> against Alexander, his Elephant proceeded with its trunk to pick out the javelins gently and cautiously; and in spite of its own numerous wounds it did not pause until it knew that its master was collapsing through copious loss of blood and was swooning.<sup>b</sup> And so it lay down beneath him and remained crouching to prevent Porus from falling from a height and damaging his body even more.

38. Their hounds used to accompany the people of Hyrcania and Magnesia to war, and in fact these allies were an advantage and a help to them. An Athenian took with him a Dog as fellow-soldier to the battle of Marathon, and both are figured in a painting in the *Stoa Poecile*,<sup>c</sup> nor was the Dog denied honour but received the reward of the danger it had undergone in being seen among the companions of Cynegirus,<sup>d</sup> Epizelus, and Callimachus. They and the Dog were painted by Micon,<sup>e</sup> though some say it was not his work but that of Polygnotus <sup>f</sup> of Thasos.

<sup>c</sup> 'Painted Porch': a series of colonnades surrounding the Agora at Athens, decorated with paintings of episodes from the Persian wars.

<sup>d</sup> Brother of the poet Aeschylus, famed for his bravery at Marathon, 490 B.C.—Epizelus (or Polyzelus) blinded at Marathon by a remarkable vision; see Hd. 6. 117.—Callimachus, Athenian Polemarch, distinguished himself at Marathon and died there in a heroic attack on the Persian fleet.

<sup>e</sup> Athenian painter and sculptor, 5th cent. B.C., contemporary of Polygnotus; both artists painted frescoes in the *Stoa Poecile*.

<sup>f</sup> Polygnotus of Thasos, lived and worked at Athens, second half of 5th cent. B.C. One of the foremost of Greek painters.

39. Ὅσοι λέγουσι θήλυν ἔλαφον κέρατα<sup>1</sup> οὐ  
φύειν, οὐκ αἰδοῦνται τοὺς τοῦ ἐναντίου μάρτυρας,  
Σοφοκλέα μὲν εἰπόντα

νομὰς τέ τις κεροῦσσι' ἀπ' ὀρθίων πάγων  
καθεῖρπεν ἔλαφος·

καὶ πάλιν

ἄρασα μύξας . . . καὶ κερασφόρους  
στόρθυγγας εἶρψ'<sup>2</sup> ἔκηλος.

καὶ ταῦτα μὲν ὁ τοῦ Σοφίλλου ἐν τοῖς Ἀλεάδαις·  
ὁ δὲ Εὐριπίδης ἐν τῇ Ἰφιγενείᾳ

ἔλαφον δ' Ἀχαιῶν χερσὶν ἐνθήσω φίλαις  
κεροῦσσαν, ἣν σφάζοντες αὐχῆσουσι σὴν  
σφάζειν θυγατέρα.

ἐν δὲ τοῖς Τημενίδαις τὸν Ἡράκλειον ἄθλον  
κέρατα ἔχειν ὁ αὐτὸς Εὐριπίδης φησί, τὸν τρόπον  
τόνδε ἄδων

ἦλθεν δ'

ἐπὶ χρυσόκερων ἔλαφον, μεγάλων  
ἄθλων ἓνα δεῖνὸν ἵποστᾶς,  
κατ' ἔναυλ'<sup>3</sup> ὀρέων ἀβάτους ἐπὶ τε  
λειμώνας ποιμνιά τ' ἄλση.

ὁ δὲ Θηβαῖος μουσοποιὸς ἐν τινι τῶν ἐπινικίων  
ὕμνῳ λέγων

Εὐρυσθέος ἐντυ' ἀνάγκα πατρόθεν  
χρυσόκερων ἔλαφον θήλειαν ἄξονθ'.

<sup>1</sup> τὰ κέρατα.    <sup>2</sup> Jac: εἶρπεν.    <sup>3</sup> Nauck: ἐναύλων.

<sup>a</sup> In neither of the extant plays on Iphigenia.

<sup>b</sup> The third 'Labour' was to capture the Arcadian stag.

<sup>c</sup> Pindar.

39. Those who maintain that Hinds do not grow <sup>A horned</sup>  
horns have no regard for witnesses to the contrary, <sup>Hind</sup>  
none for Sophocles who says

'And down from the steep crags came roaming  
an antlered hind' [*fr.* 89 P];

and again

'Lifting its nostrils . . . and the tynes of its  
antlers <the hind> moved on in peace' [*ib.*].

This is what the son of Sophillus wrote in his *Aleadae*.  
And Euripides in his *Iphigenia*<sup>a</sup> says

'But I will place in the very hands of the  
Achaean an antlered hind, which they will slay  
and boast they have slain thy daughter' [*fr.*  
857 N].

And the same Euripides says in his *Temenidae* that  
the 'Labour' of Heracles<sup>b</sup> had horns, in the follow-  
ing verses:

'And he came in quest of the golden-horned  
deer, braving one fearful task in his mighty  
labours, over mountain haunts to meadows un-  
trodden, and to groves where flocks graze'  
[*fr.* 740 N].

And the Theban minstrel<sup>c</sup> in one of his *Epinician*  
odes sings thus:

'Necessity laid upon him by Eurystheus through  
his father urged him on to fetch the hind with the  
golden horns' [Pind. *O.* 3. 28].<sup>d</sup>

<sup>d</sup> In consequence of an oath of his father Zeus, Heracles was  
forced to submit to the will of Eurystheus; see Hom. *Il.* 19.  
95 ff. Ridgeway (*Early age of Greece*, 1. 360) considered the  
'horned doe' to be the reindeer of N Asia and Europe; it is  
the only kind of deer in which the female possesses horns.



καὶ Ἀνακρέων ἐπὶ θηλείας φησὶν

οἶά τε νεβρὸν νεοθηλέα  
γαλαθηνόν, ὅς τ' ἐν ὕλῃ κεροέσσης  
ὑπολειφθεὶς ὑπὸ μητρὸς ἐπτοήθη.

πρὸς δὲ τοὺς μοιχῶντας τὸ λεχθὲν καὶ μέντοι καὶ  
φάσκοντας δεῖν ἐροέσσης γράφειν ἀντιλέγει κατὰ  
κράτος Ἀριστοφάνης ὁ Βυζάντιος, καὶ <ἐμέ><sup>1</sup> γε  
αἰρεῖ τῇ ἀντιλογίᾳ.

40. Ἰδια δὲ ἄρα κυνῶν καὶ ἐκείνα εὐνοίας  
ὑπερβολὴν πᾶσαν ἐκνευκηκότα. Πῶλῳ μὲν<sup>2</sup> τῷ  
τῆς τραγωδίας ὑποκριτῇ ὁ κύων ὁ τρόφιμος  
αὐτοῦ τεθνεῶτι καὶ καομένῳ ἑαυτὸν συγκατέπηρσε  
τῇ πυρᾷ ἐμπηδῆσας. καομένῳ δὲ καὶ Μέντορι  
σκύλακες Ἐρετρικαὶ ἑαυτὰς συγκατέπηρσαν ἐκοῦ-  
σαι κοινωήσασαι τοῦ τέλους. Θεόδωρον δὲ  
ἄνδρα ψαλτικὴν ἀγαθόν, τὸν μὲν ἐς τὴν σορὸν  
ἐνέθεσαν οἱ προσήκοντες, κυνίδιον δὲ Μελιταῖον  
ἑαυτὸ ἐνέβαλεν ἐς τὴν θήκην τοῦ νεκροῦ καὶ  
συνετάφη. πέπυσμαι δὲ καὶ Αἰθιοπίων εἶναι ἔθνος,  
ἐν ᾧ βασιλεύει κύων, καὶ τῇ ἐκείνου ὀρμῇ πείθον-  
ται, κνυζωμένοι τε ἴσασιν ὅτι μὴ θυμοῦται, καὶ  
ὑλακτοῦντος τὴν ὀργὴν συνιᾶσι. τοῦτο εἶ τῷ  
ικανὸς Ἑρμιππος τεκμηριῶσαι, μάρτυρά οἱ τοῦ

<sup>1</sup> <ἐμέ> add. H.      <sup>2</sup> μὲν οὖν.

And Anacreon says of the Hind

'Even as a new-born fawn unweaned, which,  
when forsaken by its horned mother in the forest,  
is affrighted' [fr. 39 D].

Those who falsify the reading and go so far as to say  
that we should write ἐροέσσης (for κεροέσσης) are  
soundly refuted by Aristophanes of Byzantium; and  
I am convinced by his refutation.<sup>a</sup>

40. Now here are further instances afforded by <sup>The Dog's devotion to its master</sup>  
Dogs of loyalty unsurpassable. When Polus<sup>b</sup> the  
tragic actor died and his body was burning,  
the Dog which he had kept sprang on to the  
pyre and was burned to death along with him.  
When the body of Mentor<sup>c</sup> was burning, his Eretrian  
Hounds of their own accord were burned to death  
and shared his end. Theodorus,<sup>d</sup> an excellent  
harp-player, was placed in the coffin by his relatives,  
and his Maltese Lap-dog threw itself into the  
receptacle and was buried along with him. And I  
have heard that there is a race of beings in Ethiopia  
among whom a Dog is king, and they obey his <sup>Dog as King</sup>  
wishes: when he whimpers they know that he is in  
a good temper, but when he barks they understand  
that he is angry. If Hermippus is in anyone's view  
a competent authority, he should carry conviction

<sup>a</sup> In all the examples except that from Anacreon the  
feminine can, as often, be taken as sexless = a deer.

<sup>b</sup> Polus, of Athens, 5th cent. B.C. He excelled in Sopho-  
clean parts.

<sup>c</sup> Perh. Mentor of Rhodes, 4th cent. B.C., mercenary soldier,  
later general, in the Persian army.

<sup>d</sup> No harpist of this name is known. The 'Theodorus'  
mentioned in Ael. VH 12. 17 was a piper, c. 300 B.C.

λόγου ἐπαγόμενος Ἀριστοκρέωνα<sup>1</sup> πειθέτω· ἐμὲ δὲ μὴ λαθὼν εἶτα ἐν καλῷ τῆς μνήμης ἀφίκετο.

41. Λακύδη τῷ περιπατητικῷ κτήμα ἦν χηνός τι χρῆμα θαυμάσιον. ἐφίλει γοῦν τὸν τροφέα ἰσχυρῶς, καὶ βαδίζοντι μὲν συνεβάδιζε, καθημένου δὲ ἀνεπαύετο, οὐκ ἀπελείπετο δὲ αὐτοῦ ἔμβραχυν. ὄνπερ καὶ ἀποθανόντα ὁ Λακύδης ἔθαψε καὶ πάνυ φιλοτίμως, ὥσπερ οὖν ἢ υἱὸν ἢ ἀδελφὸν ἐκεῖνος θάπτων. Πύρρῳ δὲ τῷ Ἡπειρώτῃ ἦν ἐλέφας, ὅσπερ οὖν τὸν ἑαυτοῦ πωλευτήν οὕτως ἠγάπησεν, ὥστε<sup>2</sup> ἀποθανόντος ἐν Ἀργεὶ τοῦ Πύρρου, ἐκπεσόντος δὲ τοῦ ἐλαύνοντος, οὐ πρότερον ὑπέμεινεν ἀτρεμῆσαι καὶ ἡσυχάσαι πρὶν ἢ ἀνασώσασθαι αὐτὸν<sup>3</sup> ἐκ τῶν πολεμίων καὶ ἐς τὸ φίλιον μεταγαγεῖν.

42. Κακουργίαν δὲ ὀρέως Θάλῃς ὁ Μιλήσιος ἠμύνατο, καταφωράσας πάνυ ἀπορρήτως. ἄλας ἠμίονος ἦγε φόρτον, καὶ ποτε διὰ ποταμοῦ ἰὼν κατὰ τύχην κατώλισθε καὶ περιετράπη. βραχέντες οὖν οἱ ἄλες κατετάκησαν, καὶ κούφος ὁ ὀρέυς γενόμενος ἦσθη· καὶ συνιδὼν ὀπόσον τὸ μεταξὺ ἦν τοῦ μόχθου καὶ τῆς ῥαστώνης, τοῦ λοιποῦ τῆν τύχην διδάσκαλον ποιησάμενος, ὁ πρότερον ἄκων ἔπαθεν, εἶτα μέντοι τοῦτο εἰργάζετο ἐκών. ἄλλην δὲ τῷ ὀρεωκόμῳ<sup>4</sup> ἐλαύνειν καὶ ἔξω τοῦ ποταμοῦ

<sup>1</sup> Schm: Ἀριστοκλέωνα.

<sup>2</sup> ὡς.

<sup>3</sup> τοῦτον αὐτόν.

<sup>4</sup> ὀρεοκόμῳ.

<sup>a</sup> Head of the 'Middle Academy,' c. 240-215 B.C.; his copious writings have perished. The above story may well be spiteful gossip.

156

from having cited Aristocreon as a witness to his story. This has not escaped my notice and it was opportune that I remembered it.

41. Lacydes the peripatetic philosopher<sup>a</sup> possessed Lacydes and his Goose a remarkable goose. At any rate it was deeply devoted to its keeper: when he went for a walk, it went too; when he sat down, it would remain still and would not leave him for a moment. And when it died Lacydes gave it a most costly funeral as though he were burying a son or a brother. And Pyrrhus of Epirus had an elephant which was so Pyrrhus and his Elephant fond of its master that when Pyrrhus was killed at Argos,<sup>b</sup> though its driver had fallen off, it would not halt and remain still until it had rescued him from the hands of the enemy and had brought him back to his friends.

42. Thales of Miletus<sup>c</sup> repaid the malice of a Mule Thales and his Mule which he detected with great subtlety. A Mule was carrying a load of salt and once, when crossing a river, by accident stumbled and was upset. Consequently the salt was soaked and melted, and the Mule was delighted to be eased of its burden. So the Mule realising the difference between labour and relaxation took a lesson for the future from its accident and deliberately contrived what before it had unwillingly undergone. It was impossible for the muleteer to drive it by any other road away from

<sup>b</sup> Pyrrhus, King of Epirus, struck on the head by a tile and killed while fighting at Argos, 272 B.C.

<sup>c</sup> Thales, 7th/6th cent. B.C., one of the Seven Sages of Greece, philosopher and mathematician.

ἄπορον ἦν. τοῦτό τοι διηγουμένου ὁ Θαλῆς ὡς ἐπύθετο, σοφία ἀμύνασθαι τῆς κακουργίας τὸν ὄρεα ᾗθη δειν, καὶ προστάττει ὑπὲρ τῶν ἄλων σπογγαῖς καὶ ἐρίοις ἐπισάξει αὐτόν. ὁ δὲ τὴν ἐπιβουλήν οὐκ εἰδὼς κατὰ τὸ σύνηθες ὤλισθε, καὶ ἀναπλήσας ὕδατος τὰ ἐπικείμενα,<sup>1</sup> ἤσθητο ὅπως<sup>2</sup> οἱ τὸ σόφισμα ἐτράπη ἐπὶ κακόν,<sup>3</sup> καὶ ἐξ ἐκείνου ἡσυχῇ διερχόμενος καὶ κρατῶν τῶν σκελῶν ἀπαθεῖς τοὺς ἄλας διεφύλαττεν.

43. Πυνθάνομαι δὲ ἐν τῇ Ἀντιόχου πόλει τῇ Σύρων πρᾶον γενέσθαι ἐλέφαντα, ἰόντα τε αὐτὸν ἐπὶ τὰς νομάς στεφανόπωλιν γυναικα ὄραν ἡδέως, καὶ προσεστάναι αὐτῇ καὶ τῇ προβοσκίδι τὸ πρόσωπον τῆς ἀνθρώπου καθαίρειν. δέλεαρ δὲ ἄρα ἐκείνη καθίει τοῦ φίλτρου αὐτῷ στέφανον ἐκ τῶν καθ' ὧραν πλεκόμενον,<sup>4</sup> καὶ τῷ μὲν ὁσημέραι λαμβάνειν ἔργον ἦν, τῇ δὲ διδόναι. χρόνῳ δὲ ὕστερον ἢ μὲν ἀνθρωπος τὸν βίον κατέστρεψεν, ὁ δὲ ἐλέφας τῆς συνηθείας διαμαρτάνων καὶ οὐχ ὄρων ἦν ἐπόθει γυναικα, ὥσπερ οὖν ἐραστής ἐρωμένης ἀτυχῶν ἐξηγγιώθη· καὶ ὁ τέως πραότατος ὢν ἐς θυμὸν ἐξήφθη ὥσπερ οὖν καὶ τῶν ἀνθρώπων οἱ ἄγαν ὑπὸ τῆς λύτης ἐπικλυσθέντες καὶ ἔκφρονες γεγεννημένοι.

44. Τὸν ἥλιον ἀνίσχοντα προσκυνούσιν ἐλέφαντες, τὰς προβοσκίδας εὐθὺ τῆς ἀκτίνος ὡς χεῖρας ἀνατείνοντες, ἔνθεν τοι καὶ τῷ θεῷ φιλοῦνται.

<sup>1</sup> ἐπικείμενα τοῦ ἀχθους.

<sup>2</sup> καὶ ὅπως.

<sup>3</sup> Reiske: κακῶ.

the river. So when Thales heard the man's explanation, he thought that he must contrive to punish the Mule for its malice and ordered the man to load it with sponges and wool on top of the salt. But the Mule all unaware of the plot stumbled as usual, and having saturated its burden with water, realised that its trick was turned to its own undoing; so after that it made the crossing without disturbance and kept control of its legs and preserved the salt undamaged.

43. I learn that at Antioch in Syria there was a tame Elephant and that as it went to its feeding-grounds it used to take great pleasure in the sight of a woman who sold garlands, and would stand close by her and clean her face with its trunk. Accordingly the woman used to hang out as a bait to charm it a garland woven of the season's flowers, and every day it was the Elephant's practice to accept, and hers to offer it. In course of time the woman departed this life, and the Elephant, missing its customary fare and not seeing the woman of its desire, grew savage like a lover who has lost his loved one. And the creature that till then had been of the gentlest was inflamed with passion like men who are overwhelmed with excess of grief and driven out of their senses.

44. Elephants do obeisance to the rising sun by lifting their trunks like hands to face its beams, and that, you see, is why they are beloved of the god.

<sup>4</sup> ἐκ . . . πλεκόμενον] ἀεὶ τῶν ἐκ τῆς τέχνης τὸν καθ' ὤ. π.

μάρτυς ἀγαθὸς ὁ Φιλοπάτωρ ἡμῖν Πτολεμαῖος ἔστω. ἡ μὲν κατὰ Ἀντιόχου νίκη σὺν αὐτῷ ἐγένετο, θύων δὲ ἐπιόντια καὶ ἱλεούμενος τὸν Ἥλιον ὁ Πτολεμαῖος τῇ τε ἄλλῃ μεγαλοπρεπῶς ἔθυσεν καὶ οὖν καὶ τέτταρας ἐλέφαντας μεγέθει μεγίστους<sup>1</sup> παρέστησεν ἱερεῖα, ὡς γε ᾔετο, καὶ ταύτῃ τῇ θυσίᾳ γεραίρων ἐκείνος τὸ θεῖον. ἐνύπνιον δὲ αὐτὸν διατάραξεν, ὡς ἀπειλοῦντος τοῦ θεοῦ ἐπὶ τῇ ἀήθει τε καὶ ξένη θυσία· καὶ δέισας ἐκείνος χαλκοῦς τέτταρας ποιησάμενος ἀνήψε τῷ θεῷ ὑπὲρ τῶν ἀνηρημένων ἱλεούμενός<sup>2</sup> τε καὶ εὐμενιζόμενος αὐτόν. ἐλέφαντες μὲν οὖν θεοὺς προσκυνοῦσιν, οἱ δὲ ἀνθρωποὶ ἄρα γε<sup>3</sup> εἰς θεοὶ καὶ ὄντες εἰ φροντίζουσιν ἡμῶν διαποροῦσιν.

45. Οἱ ἐν τῇ Αἰγύπτῳ ἱερεῖς ἑαυτοὺς περιρραίνουσιν οὐ παντὶ ὕδατι, οὐ μὴν οὐδὲ τῷ παρατυχόντι, ἀλλὰ ἐκείνῳ ἐξ οὗ πεπιστεύκασιν ὅτι ἄρα<sup>4</sup> ἰβίς πέπωκεν. ἴσασι γὰρ κάλλιστα ὅτι μήποτ' ἀν πίοι<sup>5</sup> ὕδατος ἐκείνη ρύπαροῦ καὶ λελυμασμένου ἔκ τινων φαρμάκων· ἔχει γὰρ τι πιστεύουσιν ἐν ἑαυτῷ τὸ ζῶον καὶ μαντικῆς, ἅτε ἱερόν.

Ἐλέφαντας δὲ ἀκούω τῶν τετραμένων τοὺς ἀπρώτους πεφεισμένους ἐξαιρεῖν καὶ ξυστὰ καὶ ἀκόντια, ὥσπερ οὖν χειρουργίας ἐπιστήμονας καὶ μαθόντας τὴν ἐν τοισδε σοφίαν.

Οὕτω δὲ ἄρα ἦν διὰ σπουδῆς τοῖς ἄνω τοῦ χρόνου καὶ τὰ ἄλογα. ἔχαιρε μὲν ἀκούων Ἀετὸς ὁ Ἡπειρώτης Πύρρος, ὁ δὲ τὸ δὴ λεγόμενον

<sup>1</sup> μεγάλους.<sup>2</sup> δεόμενος.<sup>3</sup> εἰ ἄρα γε.<sup>4</sup> ἄρα καί.<sup>5</sup> ὅτι ἀν μ. πηγ.

Let Ptolemy Philopator be a trustworthy witness to the fact. With the aid of the god he overcame Antiochus,<sup>a</sup> and in sacrificing for his victory and to propitiate the Sun he not only offered sacrifices on a magnificent scale but even went so far as to offer four of the very largest elephants as victims, paying homage, as he supposed, to the god by this very sacrifice. But a vision in his sleep troubled him: the god seemed to threaten him for this unusual and strange offering. And he in his fear caused four elephants to be made of bronze and offered them to the god in place of those he had slaughtered, hoping to placate him and to ensure his favour. Elephants for their part worship the gods, whereas mankind is in doubt whether in fact there are gods, and, if there are, whether they take thought for us.

45 (i). The Priests of Egypt do not purify themselves with water of every kind, nor even with such water as they may chance upon, but only with that from which they believe an Ibis has drunk. For they know full well that this bird would never drink water that was dirty or that had been tainted with any drugs; for they believe that the bird possesses a certain prophetic faculty, seeing that it is sacred.

Egyptian  
Priests and  
their  
ablutions

(ii). I learn that unwounded Elephants pick spears and javelins out of those that have been wounded, with caution, just as though they understood the practice of surgery and had acquired skill in these matters.

The  
Elephant as  
surgeon

(iii). It seems that people in olden times paid regard even to brute beasts in the following way. Pyrrhus of Epirus delighted to be called 'the

Nicknames

<sup>a</sup> At the battle of Raphia, 217 B.C.

Ἰέραξ ὁ Ἀντίοχος. διάφορα μὲν δὴ ταῦτα καὶ ἀθρόα εἶρηται,<sup>1</sup> τῷ συνιέντι μαθεῖν ἄξια.

46. Μιθριδάτης ὁ Ποντικός τὴν ἑαυτοῦ φρουρὰν καθεύδων ἐπίστευεν ἦττον καὶ τοῖς ὄπλοις καὶ τοῖς δορυφόροις, καὶ διὰ τοῦτο ἡμερωθέντας εἶχε φύλακας ταῦρον καὶ ἵππον καὶ ἔλαφον. καθεύδοντα οὖν ἐφρούρουν αὐτὸν οἶδε οἱ θῆρες, εἴ τις προσίοι τάχιστα ἐκ τῆς ἀναπνοῆς αἰσθανόμενοι. καὶ ὁ μὲν τῷ μυκήματι, ὁ δὲ τῷ χρεμετίσματι, ὁ δὲ τῇ μηκῇ δύπνιζον αὐτόν.

47. Τῶν ἀγρίων ζῴων τὰ ἔκγονα τὰ νέα διαφόρως ὀνομάζεται, καὶ τὰ γε πλείω διπλῆν τὴν ἑπωνυμίαν ἔχει. λεόντων γοῦν σκύμνοι καὶ λεοντιδεῖς ὀνομάζονται, ὡς Ἀριστοφάνης ὁ Βυζάντιος μαρτυρεῖ, παρδάλεων δὲ σκύμνοι τε καὶ ἄρκηλοι· εἰσὶ δὲ οἱ φασὶ γένος ἕτερον τῶν παρδάλεων τοὺς ἀρκήλους εἶναι. θύων δὲ μόνον<sup>2</sup> σκύμνοι φιλοῦσι καλεῖσθαι, καὶ τίγρεων ὁμοίως, καὶ μυρμηκῶν<sup>3</sup> δὲ καὶ πανθήρων. ἔοικε δὲ καὶ τὰ τῶν λυγκῶν<sup>4</sup> ἔκγονα ὁμοίως ὀνομάζεσθαι. ἐν γοῦν τοῖς Λάσσοι λεγομένοις Διθυράμβοις οὕτως εὐρίσκεται<sup>5</sup> εἰρημένον τὸ βρέφος τὸ τῆς λυγκός.<sup>6</sup> πιθήκων δὲ

<sup>1</sup> Jac: εἰρήσεται.

<sup>3</sup> μυρμηκῶν corrupt? Ges.

<sup>5</sup> εὐρίσκεται σκύμνος.

<sup>2</sup> Gow: μόνου MSS, H.

<sup>4</sup> Jac: λυγγῶν.

<sup>6</sup> Jac: λυγγός.

<sup>a</sup> Younger son of Antiochus I, whom he succeeded 245 B.C.; driven out of Asia Minor and killed in Egypt 227 B.C. Justin. 27. 2 *'Hierax' est cognominatus, quia non hominis sed accipitris ritu in alienis diripiendis vitam sectaretur.*

Eagle,' and Antiochus, so it is said, to be called 'the Hawk.'<sup>a</sup> I have mentioned these cases together, different though they are; an intelligent man will find them worth knowing.

46. Mithridates of Pontus<sup>b</sup> when asleep was unwilling to entrust his own safety to weapons and spearmen, and for that reason he kept as body-guard a bull, a horse, and a stag that had been tamed. Accordingly these animals guarded him while he slept, and if ever anyone approached they at once perceived it by his breathing. And they would wake the King, the bull by bellowing, the horse by neighing, and the stag by bleating.

47. The young offspring of wild animals have different appellations, and the majority at any rate have two names. The young of Lions, for instance, are called *σκύμνοι* and *λεοντιδεῖς*, as Aristophanes of Byzantium testifies; and of Leopards, *σκύμνοι* and *ἄρκηλοι*, although there are those who assert that *ἄρκηλοι* are a different kind of leopard. But the young of Jackals are habitually called *σκύμνοι* only; and the same with Tigers and Ants<sup>c</sup> and Panthers. And it appears that the young of Lynxes are similarly spoken of; at any rate in the *Dithyrambs*, as they are called, of Lasus we find the young of a lynx spoken of in this way. We hear too of the *σκύμνοι* and also of the *πιθηκιδεῖς* of Monkeys, and of

<sup>b</sup> Mithridates VI, Eupator, 2nd/1st cent. B.C., Rome's most formidable adversary in the East; defeated at length by Pompey, 65 B.C.

<sup>c</sup> Perhaps *μύρμηξ* is here to be interpreted as 'marmot'; see Hdt. 3. 102 with the commentators *ad loc.*

ἀκούομεν σκύμους τε καὶ πιθηκίδεις τοὺς αὐτοὺς, βουβαλίδων δὲ πῶλους· 'εἰ δὲ καὶ ὀρύγων, οὐκ ἂν θαυμάσαιμι,' ὁ αὐτὸς Ἀριστοφάνης φησί. 'κυνῶν δὲ καὶ λύκων σκύλακες καλοῦντο ἂν,' ἢ δ' ὅς· ἤδη δὲ καὶ λυκίδεις καλοῦνται οἱ τῶν λύκων, ὁ δὲ τέλειος καὶ μέγιστος καλοῖτο ἂν μονόλυκος. τῶν γε μὴν<sup>1</sup> λαγῶν λαγιδεῖς· ὁ δὲ τέλειος, πῶκα<sup>2</sup> αὐτὸν φιλοῦσιν ὀνομάζειν οἱ ποιηταί, ταχίαν δὲ Λακεδαιμόνιοι. ἄλωπέκων δὲ τὰ ἔκγονα ἄλωπεκίδεις κέκληνται· αὐτῇ δὲ ἡ μήτηρ καὶ κερδῶ καὶ σκαφώρη καὶ σκινδαφός. τῶν δὲ ἀγρίων ὕων τὰ τέκνα μολόβρια ὀνομάζουσιν· ἀκούσειας δ' ἂν τοῦ Ἰππώνακτος καὶ αὐτὸν τὸν ἐν μολοβρίτῃν που λέγοντος. καλοῦνται δὲ καὶ τῶν ὕων μοναῖαι τινές. τὰς γε μὴν δορκάδας καὶ ζόρκας καὶ πρόκας εἰώθασιν ὀνομάζειν. τῶν δὲ ὑστρίχων καὶ τῶν τοιούτων<sup>3</sup> τὰ ἔκγονα ὄβρια<sup>4</sup> καλεῖται· καὶ μέμνηται γε Εὐριπίδης ἐν Πελοπιάσι τοῦ ὀνόματος καὶ Αἰσχύλος ἐν Ἀγαμέμνωνι καὶ Δικτυουλοῖς. τὰ δὲ τῶν ὀρνίθων καὶ τὰ τῶν ὄφρων καὶ τὰ τῶν κροκοδείλων ἔνιοι καὶ ψακάλους καλοῦσιν,<sup>5</sup> ἐν εἰσι καὶ Θετταλοί. τὰ δὲ πρόσφατα ὀρνύφια ὀρταλίχους, ἀλεκτρονῶν τε νεοττοῦς<sup>6</sup> ἀλεκτοριδεῖς<sup>7</sup> λέγουσι,<sup>8</sup> καὶ αὖ πάλιν χηνιδεῖς καὶ χηναλωπεκιδεῖς καὶ τὰ τοῦτοις ὁμοια κατὰ τὰ αὐτὰ σχηματίζουσιν. Ἀχαιοὺς δὲ ὁ τῆς

<sup>1</sup> τῶν μὲν δή.

<sup>2</sup> καὶ πῶκα.

<sup>3</sup> τοιούτων ἀγρίων.

<sup>4</sup> ὄβριακα Valck.

<sup>5</sup> τὰ δὲ τῶν ὀρνίθων . . . καλοῦσιν] τὰ δὲ ἐπὶ ἐν τῇ γαστρὶ ἔμβρυα καλοῦσι, τὰ δὲ τῶν ὀ. . . κροκοδείλων ἔνιοι ἔμβρυα καὶ ψ. κ.

the πῶλοι of Antelopes, 'And I should not be surprised if we heard of the πῶλοι of Gazelles also' says the same Aristophanes. 'But the young of Dogs and Wolves would be called σκύλακες' he says. And young wolves are in fact also called λυκίδεις, whereas a full-grown wolf of the largest size would be called μονόλυκος. The young of Hares are λαγιδεῖς, but a fully grown Hare poets like to call πῶξ; the Spartans, ταχίνας. The young of Foxes are called ἄλωπεκιδεῖς, while their mother is called κερδῶ and σκαφώρη and σκινδαφός. Men call the young of Wild Swine μολόβρια, and you may hear Hipponax in some passage [fr. 68 D] speaking of an actual Boar as μολοβρίτης. And there are certain Pigs that are called μοναῖαι. People habitually call Gazelles ζόρκες and πρόκες. And the young of Porcupines and similar creatures are called ὄβρια; the word is mentioned by Euripides in his *Pelíades* [fr. 616 N] and by Aeschylus in his *Agamemnon*<sup>a</sup> and his *Dictyulci* [fr. 48 N]. But the young of Birds and of Snakes and of Crocodiles are called ψάκαλοι by some, among whom are the people of Thessaly. And people call little new-hatched birds ὀρταλίχου, and the young of chickens ἀλεκτοριδεῖς; and again they speak of χηνιδεῖς and χηναλωπεκιδεῖς and form words like them on the same principle. But Achaean the

<sup>a</sup> At *Ag.* 143 Aesch. wrote ὄβριακοί, it was therefore in the *Dict.* that he must have written ὄβρια.

<sup>6</sup> ὀρταλίχους . . . νεοττοῦς] νεοττοῦς καὶ ὀρταλίχους ἀλεκτρονῶν τε ἀλεκτοριδῶν.

<sup>7</sup> Valck: ἀλεκτοριδῶν.

<sup>8</sup> λέγουσι· καὶ τὸν γε πέρυσιν ὀνομάζουσιν ὡς καὶ τὸν οἶνον.

τραγωδίας ποιητῆς τὸν νεοττὸν τῆς χελιδόνος  
μόσχον ὠνόμασεν.

48. Μνήμην δὲ παρακολουθεῖν καὶ τοῖς ζώοις,  
καὶ ἴδιον αὐτῶν καὶ τοῦτο εἶναι χωρὶς τῆς ἐς  
αὐτὴν τέχνης τε καὶ σοφίας, ἣν τερατευόμενοι  
τινες ἐπινοῆσαι κομπάζουσι, τεκμηριοὶ καὶ ἐκεῖνα.  
τὸν δεσπότην ὄντα τῶν ἐκ τῆς Ῥωμαίων βουλῆς  
ἀπέδρα Ἀνδροκλῆς ὄνομα, οἰκέτης τὴν τύχην, ὃ  
τι κακουργήσας καὶ ἡλίκον οὐκ οἶδα εἶπεῖν. ἦκε  
δ' οὖν ἐς τὴν Λιβύην, καὶ τὰς μὲν πόλεις ἀπελείμ-  
πανε, καὶ τοῦτο δὴ τὸ λεγόμενον ἄστροις αὐτὰς  
ἐσημαίνετο, προῆει δὲ ἐς τὴν ἐρήμην. φρυγόμενος  
δὲ ὑπὸ πολλῆς <καὶ><sup>1</sup> διαπύρου τῆς ἀκτίνος,  
ἀσμένως ὑπαντρὸν τινα πέτραν ὑποδραμῶν ἡσύ-  
χαζε· λέοντος δὲ ἄρα κοίτη ἦδε ἡ πέτρα ἦν.  
ἐπάνεισι τοῖνυν ἐκ θήρας ὁ λέων, σκόλοπι βιαίῳ  
περιπαρεῖς καὶ κολαζόμενος, καὶ ἐντυχῶν τῷ  
νεανίᾳ εἶδεν αὐτὸν πράως, καὶ σαίνειν ἤρξατο, καὶ  
προὔτεινε τὸν πόδα, καὶ ἐδεῖτο ὡς ἡδύνατο  
ἐξαيرهθῆναι τὸν σκόλοπα. ὁ δὲ τὰ μὲν πρῶτα<sup>2</sup>  
κατέπηξεν· ἐπεὶ δὲ πρᾶον τὸν θῆρα ἐθεάσατο  
καὶ τὸ κατὰ τὸν πόδα συνείδε πάθος, ἐξέειλε τὸ  
λυποῦν τοῦ ποδός, καὶ τῆς ὀδύνης ἀπήλλαξεν.  
ἡσθεῖς οὖν τῇ θεραπείᾳ ὁ λέων ἰατροῦ οἱ ἐκτίνων  
ξένον τε ἐνόμιζε καὶ φίλον, καὶ ὄν ἐθήρα ἐκοινώ-  
νει. καὶ ὁ μὲν ἐσιτεύτο ὡμὰ ἢ λέοντων νόμος, ὁ  
δὲ ἕαυτῷ ὥπτα· καὶ κοινῆς ἀπέλαυον τραπέζης

<sup>1</sup> <καὶ> add. H.

<sup>2</sup> πρῶτα καίτοι θανάτου δεόμενος.

tragic poet called the young of the Swallow μόσχος  
[fr. 47 N].

48. That memory is an attribute even of animals, <sup>Androcles</sup> and that this is a characteristic acquired without <sup>and the Lion</sup> the system and science of mnemonics which certain wonder-workers claim to have invented, the following facts demonstrate. One Androcles by name, who happened to be a slave in the household of a Roman senator, ran away from his master after committing some offence, the nature and extent of which I am unable to state. Well, he arrived in Libya and was for avoiding towns and, as the saying is, 'marked their places only by the stars'<sup>a</sup> and went on into the desert. And being parched by the excessive and fiery heat of the sun, he was glad to take refuge and to rest under a caverned rock. This rock, it seems, was the lair of a Lion. Now the Lion returned from hunting, injured from having been pierced with a sharp stake, and when it encountered the young man it looked at him in a gentle manner and began to fawn upon him, extending its paw and imploring him as best it could to have the stake plucked out. Androcles at first shrank back. But when he saw that the beast was in gentle mood, and realised what was the matter with its paw, he extracted what was hurting it and rid the Lion of its pain. The Lion therefore in joy at being healed paid him his fee by treating him as its guest and friend, and shared with him the spoils of its chase. And while the Lion ate its food raw, as is the custom of lions, Androcles used to cook his for himself. And they enjoyed a common table each

<sup>a</sup> Cp. 2. 7.

κατὰ φύσιν τὴν αὐτοῦ ἑκάτερος. καὶ τριῶν μὲν ἑτῶν τὸν τρόπον τοῦτον διεβίωσεν ὁ Ἄνδροκλῆς· εἶτα ὑπεράγαν κουριῶν καὶ ὄδαξησῶν βιαίω· κατειλημμένους τὸν μὲν λέοντα ἀπολιμπάνει, ἑαυτὸν δὲ μεθήσει τῇ τύχῃ. εἶτα ἀλώμενον αὐτὸν συλλαβόντες καὶ ὅτου εἶη πυθόμενοι ἐς τὴν Ῥώμην τῷ δεσπότην δῆσαντες ἀποπέμπουσιν. ὁ δὲ ἐφ' οἷς ἠδικήθη εὐθύνει τὸν οἰκέτην, καὶ κατεγνώσθη ἑκείνος θηρίοις βορὰ παραδοθῆναι. ἐθηράθη δὲ πως καὶ ὁ Λίβυς ἑκείνος λέων καὶ ἀφείθη ἐν τῷ θεάτρῳ, καὶ ὁ νεανίας δὲ ὡς ἀπολούμενος ὁ ποτε αὐτῷ ἐκείνῳ τῷ λέοντι σύνοικός τε καὶ σύσκηνος γεγενημένος. καὶ ὁ μὲν ἄνθρωπος οὐκ ἐγνώρισε τὸν θῆρα, ἑκείνος δὲ παραχρῆμα ἀνέγνω τὸν ἄνθρωπον, καὶ ἔσαινε αὐτόν, καὶ ὑποκλίνας τὸ πᾶν σῶμα ἔρριπτό οἱ παρὰ τοῖς ποσίν. ὄψῃ δὲ καὶ ὁ Ἄνδροκλῆς ἐγνώρισε τὸν ἑαυτοῦ ξένον, καὶ περιλαβὼν τὸν λέοντα ὡς ἤκοντα ἑταῖρον ἐξ ἀποδημίας κατησπάζετο. ἐπεὶ δὲ ἐδόκει γόης, ἐφείθη<sup>1</sup> οἱ καὶ πάρδαλις. ὀρμώσης δὲ αὐτῆς ἐπὶ τὸν Ἄνδροκλέα, ὁ λέων ἀμύνων τῷ ποτε ἰασαμένῳ, καὶ κωῆς τραπέζης μεμνημένος διασπᾶ τὴν πάρδαλιν. οἷα τοίνυν εἰκὸς οἱ θεώμενοι ἐκπλήττονται, καὶ ὁ διδοὺς τὰς θέας καλεῖ τὸν Ἄνδροκλέα, καὶ τὸ πᾶν μανθάνει. καὶ θροῦς ἐς τὸ πλῆθος διαρρεῖ, καὶ τὸ σαφὲς ὁ δῆμος μαθόντες ἑλευθέρους ἐκβοῶσιν ἀφείσθαι καὶ τὸν ἄνδρα καὶ τὸν λέοντα. ἴδιον δὲ τῶν ζώων καὶ ἡ μήμη. καὶ συνωδὸν τοῖς προειρημένους καὶ ἐς τὸ αὐτὸ δέ ἐστιν

as was his nature. And this was how Androcles lived for the space of three years. After a time, as his hair grew to an excessive length and he was troubled with a violent itching, he forsook the Lion and trusted himself to fortune. Then as he was wandering about he was caught, questioned as to whom he belonged to, and sent bound to his master in Rome. The master punished his servant for the injury he had done him and he was condemned to be given to the wild beasts to eat. It chanced that the same Libyan lion had also been caught and was let loose in the arena together with the young man destined for death, him who had shared that very Lion's home and dwelling. The man for his part did not know the Lion again, but the animal immediately recognised the man, fawned upon him, and letting its whole body sink down, threw itself at his feet. And at last Androcles recognised his host and throwing his arms round it, greeted it like a comrade returned after absence. But as he was thought to be a magician; a leopard also was let loose upon him. And when it rushed at Androcles the Lion came to the rescue of its former healer and remembering how they used to feed together, tore the leopard to pieces. The spectators, as was natural, were dumbfounded, and the man who was giving the shows summoned Androcles and learnt the whole story. And the report spread through the multitude, and the populace on learning the truth shouted aloud that both man and Lion must be set free. Memory is indeed one of the attributes of animals.

And there is a corresponding story to the same

<sup>1</sup> ἀφείθη.



† εὔδοντος ἐν τῇ Σάμῳ ἐπὶ τοῦ κεχηνότος Διονύσου †<sup>1</sup> νομίζοιτο ἂν καὶ τὸ φωλὸν εἶδέναι. καὶ τοῦτο ἀκουέτω Ἐρατοσθένους τε καὶ Εὐφορίωνος καὶ ἄλλων περιηγουμένων αὐτό.

<sup>1</sup> εὔδοντος . . . Διονύσου *corrupt*.

effect as the above . . . in Samos in front of Dionysus of the Open Mouth . . .,<sup>a</sup> might be thought to know the lair also. For this too he must consult Eratosthenes, Euphorion, and others who narrate it.

<sup>a</sup> The passage is corrupt. The reference is to the story recorded by Pliny (*HN* 8. 57) of one Elpis of Samos who relieved a suffering lion, of how it showed its gratitude, and how Elpis dedicated a temple to Dionysus who had saved him.

**BOOK VIII**

1. Ἰνδικοὶ λόγοι διδάσκουσιν ἡμᾶς καὶ ἐκεῖνα. τὰς κύνας ἄγουσιν ἐς τὰ ἔνθηρα χωρία οἱ θηρατικοὶ τὰς εὐγενεῖς τε καὶ ἔχνη καταγνῶναι θηρίων ἀγαθὰς καὶ ὠκίστας ἐς δρόμον, καὶ τοῖς δένδροις προσδήσαντες εἶτα μέντοι ἀπαλλάττονται, τοῦτο δῆπου τὸ λεγόμενον ἀτεχνῶς κύβον ἀναρρίψαντες. οἱ δὲ τίγρεις ἐντυχόντες αὐταῖς, ἀθηρία μὲν καὶ λιμῶ συμπεσόντες διασπῶσιν αὐτάς· ἐὰν δὲ ὀργῶντες ἀφίκωνται καὶ κεκορεσμένοι, συμπλέκονται τε αὐταῖς καὶ τῆς ἀφροδίτης ἐν πλησμονῇ καὶ ἐκείνοι μέμνηται. ἐκ δὲ τῆς ὀμιλίας ταύτης οὐ κύων φασὶν ἀλλὰ τίγρις τίκτεται. ἐκ δὲ τούτου καὶ κυνὸς θηλείας ἔτι τίγρις τεχθεῖ ἂν, ὃ δὲ ἐκ τούτου καὶ κυνὸς ἐς τὴν μητέρα ἀποκρίνεται, καὶ κατώλισθεν ἢ σπορὰ πρὸς τὸ χεῖρον, καὶ κύων τίκτεται. πρὸς ταῦτα Ἀριστοτέλης οὐκ ἀντιφῆσει. οὗτοι δὲ ἄρα οἱ κύνες, οἷς πάρεστι πατέρα αὐχεῖν τίγριν,<sup>1</sup> ἔλαφον μὲν θηρᾶσαι ἢ σὺν συμπεσεῖν ἀτιμάζουσι, χαίρουσι δὲ ἐπὶ τοὺς λέοντας ἄπτοντες καὶ τοὺς ἄνω τοῦ γένους ἀποδεικνύντες ἐντεῦθεν. Ἀλεξάνδρω γοῦν τῷ Φιλίππου πείραν ἔδοσαν οἱ Ἰνδοὶ τῆς τῶν κυνῶν τῶνδε ἀκῆς τὸν τρόπον τοῦτον. ἀφήκαν ἔλαφον, καὶ ὁ κύων ἡσύχαζεν· εἶτα σὺν, ὃ δὲ ἀτρεμῶν κατέμενεν καὶ ἄρκτον ἐπὶ τούτοις, καὶ ἐκνιζεν αὐτὸν <ῆ><sup>2</sup> ἄρκτος οὐδὲ ἐν· λέοντος δὲ ἀφεθέντος, ὃ δὲ ὡς εἶδ'<sup>3</sup> ὡς μιν μᾶλλον ἔδου χόλος, καὶ οἶα δῆπου

<sup>1</sup> τὸν τίγριν.<sup>2</sup> <ῆ> *ad.* H.<sup>3</sup> εἶδε.

1. Indian histories teach us the following facts also. Huntsmen take thoroughbred bitches which are good at tracking wild animals and are very swift of foot to places infested by these animals; they tie them to trees and then go away, simply, as the saying is, trying a throw of the dice. And if tigers find them when they have caught nothing and are famished, they tear them to pieces. If however they arrive on heat and full-fed they couple with the bitches, for tigers too when gorged turn their thoughts to sexual intercourse. From this union, so it is said, a tiger is born, not a hound. And from this tiger and a bitch again a tiger would be born, although the offspring of this last and of a bitch takes after its dam, and the seed degenerates and a hound is born. Nor will Aristotle contradict this [*HA* 607 a 4, *GA* 746 a 34]. Now these hounds which can boast a tiger for sire scorn to pursue a stag or to face a boar, but are glad to rush at lions and thereby to give proof of their pedigree. At any rate the Indians gave Alexander the son of Philip a test of the strength of these hounds in the following manner. They let loose a stag, and the Hound stayed quiet; then a boar, and it never moved; after that a bear, but the bear caused it no excitement whatever. But when a lion was let loose, and

Indian  
Hounds bred  
from tigers

'when' the Hound 'beheld it, then came wrath upon him the fiercer' [*Hom. II.* 19. 16],

θεασάμενος τὸν ὄντως ἀντίπαλον οὔτε ἤμελλον οὔτε ἠτρέμει, ἀλλ' ἄξας ἐπ' αὐτὸν εἶτα μέντοι καρτερῶ τῇ λαβῇ εἶχετο πιέζων καὶ ἄγχων. ὁ τοῦνυ Ἰνδὸς ὁ τὴν θέαν τῷ βασιλεῖ τήνδε παρέχων κάλλιστα εἰδὼς τοῦ κυνὸς τὸ καρτερικόν, προσέταξέν οἱ τὴν οὐρὰν ἀποκοπήναι. καὶ ἡ μὲν ἀπεκόπτετο, ὁ δὲ οὐκ ἐφρόντιζε. προσέταξεν οὖν ὁ Ἰνδὸς καὶ τῶν σκελῶν ἐν ἀποκόψαι, καὶ ἀπεκόπη· ὁ δὲ ὡς ἐξ ἀρχῆς ἐνέφωτο, καὶ οὐκ ἀνίει, ὡσπερ οὖν ἀλλοτρίου κοπτομένου σκέλους καὶ ὀθνεῖου. καὶ ἄλλο ἀπεκόπτετο, καὶ τὸ δῆγμα ὁ κύων οὐ κατελίμπανε· καὶ τρίτον ἕτερον, ὁ δὲ εἶχετο· καὶ τὸ τέταρτον ἐπ' ἐκείνοις, καὶ ἦν ἐγκρατῆς τοῦ δῆγματος ἔτι. καὶ τελευτῶντες τῆς κεφαλῆς τὸ λοιπὸν σῶμα ἀφείλον· ὀδόντες δὲ ἐκείνῳ<sup>1</sup> ἤρτηντο τῆς ἐξ ἀρχῆς ἀντιλαβῆς, καὶ ἡ κεφαλὴ ἠωρεῖτο μετέωρος ἐκ τοῦ λέοντος, αὐτοῦ μέντοι τοῦ δακόντος<sup>2</sup> οὐκέτι ὄντος. Ἀλέξανδρος οὖν ἐνταῦθα ἠνιάτο, τὸν κύνα ἐκπλαγεῖς ὅτι ἄρα πείραν ἑαυτοῦ δοῦς<sup>3</sup> εἶτα ἀπωλώλει,<sup>4</sup> τὸ ἐναντίον τοῖς δειλοῖς παθῶν, θάνατον δὲ ὑπὲρ τῆς ἀνδρείας ἠλλάξατο. ἰδὼν οὖν ὁ Ἰνδὸς αὐτὸν ἀνιώμενον, τέτταρας ὁμοίους ἐκείνῳ κύνας ἔδωκέν οἱ. ὁ δὲ ἦσθη λαβῶν καὶ ἀντέδωκεν ὅποια ἦν εἰκός, καὶ τῆς γε ἐπὶ τῷ πρώτῳ λύπης ἔλαβε λήθην ὁ τοῦ Φιλίππου παῖς λαβῶν τοὺς τέτταρας.

2. Κύων ἀγρευτικὸς ἅπας αὐτὸς μὲν λαβῶν θηρίον ἠδεται, καὶ κέχρηται τῇ ἄγρᾳ ὡς ἄθλῳ, ἐὰν αὐτῷ συγχωρήσῃ ὁ δεσπότης· εἰ δὲ μή,

<sup>1</sup> ἐκείνῳ A, ἐκείνῳ L, Shorey.

<sup>2</sup> δακόντος ἐξ ἀρχῆς.

and as though it had seen its real adversary, it neither hesitated nor remained still but leapt upon the lion and clung to it with a vigorous grip, pressing and throttling it. So then the Indian who was giving the King this exhibition, knowing full well the Hound's power of endurance, ordered the men to cut off its tail. The tail was cut off, but the Hound paid no heed. So the Indian ordered one of its legs to be cut off, and cut off it was. But the Hound clung as fast as ever, and would not let go, as though the leg of some other creature unconnected with it were being cut off. Then another leg was cut off and still the Hound would not relax its bite; then a third, and it continued to cling; and after these the fourth, and still it was capable of biting. And finally they severed the rest of its body from its head. But the Hound's fangs maintained their original grip, while the head hung aloft on the lion, although the biter himself was no more. At this Alexander was grieved and amazed that the Hound in giving proof of its mettle had perished, a fate the reverse of a coward's, and had met its death by reason of its courage. Accordingly the Indian seeing Alexander's grief, presented him with four hounds of the same breed. And he was delighted to receive them and gave the Indian a suitable gift in return. And when the son of Philip received the four he forgot his grief over the first.

2. Every Hound that is good at hunting delights to catch unaided a wild animal and regards the catch as its prize, provided its master consents to

The Hound's  
delight in  
hunting

<sup>3</sup> δίδους.

<sup>4</sup> ἀπωλώλει.

φυλάττει ζῶντα ἔστ' ἂν ὁ θηρατῆς ἀφίκηται καὶ κρήνη γε ὑπὲρ τοῦ ληφθέντος ὁ τι καὶ ἐθέλει.<sup>1</sup> νεκρῶ δὲ ἐντυχῶν ἢ λαγῶ<sup>2</sup> ἢ σὺν οὐκ ἂν ἄψαιτο, τοῖς ἀλλοτρίοις ἑαυτὸν πόνους οὐκ ἐπιγράφων, οὐδὲ ἀξιώων σφετερίσασθαι τὰ προσήκοντά οἱ ἤκιστα. ἔουκε δὲ ἐκ τούτων ἔχειν τι καὶ φιλοτιμίας ἐν ἑαυτῷ φυσικῆς· μὴ γὰρ δεῖσθαι κρεῶν, ἀλλὰ νίκης ἐραῦν. ἀκοῦσαι δὲ ἀξίον ὁ τι καὶ δρᾶ παρατὸν τῆς θήρας καιρὸν ὁ κύων ὁ θηρατικός. προηγείται τοῦ κυνηγέτου ἱμάντι μακρῶ προσημμένος, καὶ ῥινηλατεῖ τῆς φωνῆς ἔχων ἐγκρατῶς.<sup>3</sup> καὶ ἐς ὅσον μὲν ἀθηρία ἀπαντᾶ αὐτῷ καὶ οὐδενὶ ἐντυγχάνει, πρόεισιν ὅσα<sup>4</sup> ἰδεῖν καὶ τεκμήρασθαι κατηφέστερος, καὶ μέντοι καὶ ἐς τὸ πρόσω ἰὼν ἐπάγεται τὸν θηρατῆν προθύμως τε καὶ καρτερικῶς εὖ μάλα ὁ κύων· εἰ δὲ ἰχνεύσειε<sup>5</sup> καὶ ὁσμῆτινι προσπέσοι<sup>6</sup> θηρίου, ἐνταῦθα ἔστηκεν. ὁ δὲ κυνηγέτης ἔρχεται πλησίον, καὶ ὁ κύων περιχαρῆς τῇ εὐερμῖα ὡς αἰκάλλει τὸν δεσπότην καὶ φιλεῖ τῷ πόδε, καὶ πάλιν τῆς ἐξ ἀρχῆς ἰχνεύσεως ἔχεται, καὶ πρόεισι βάδην ἔστ' ἂν ἀφίκηται πρὸς τὴν κοίτην, καὶ περαιτέρω οὐ πρόεισι. συνήκεν οὖν ὁ θηρατῆς, καὶ ὑποθωΰξας σημαίνει τοῖς ἄρκυρωτοῖς· οἱ δὲ περιβάλλουσι τὰς ἄρκυς. καὶ ἐνταῦθα τοῦ καιροῦ ὑλάκτησεν ὁ κύων· νοεῖ δὲ αὐτῷ τηνικαῦτα ἢ βοῆ ἐς ἀνάστασιν τὸν σὺν ὑποθῆξαι, ἵνα ἐκπέσῃ<sup>7</sup> φεύγων καὶ τοῖς δικτύοις καταληφθῆ. ἀλόντος δὲ τοῦ θηρός, ὁ δὲ ἐπινίκιον τινα οἶονεὶ παιᾶνα ἐκβοᾶ, καὶ γέγηθε καὶ σκιρτᾶ,  
178

this. Otherwise it preserves the animal alive until the huntsman comes up and decides what he wants to do with the capture. But if it comes upon a dead hare or boar it will not touch it, refusing to claim credit for another's labours and declining to appropriate what does not belong to it. From these facts it appears to have a certain natural love of distinction: it is not meat that it wants; it is victory that it loves. And it is worth hearing how the Hound behaves when it is hunting. It goes ahead of the huntsman, to whom it is attached by a long leash, and controlling its bark, tracks the game by scent. And so long as no game comes its way and it finds nothing, it goes forward rather despondently to judge from its looks; for all that, it goes ahead and leads the huntsman on with the utmost keenness and pertinacity. But if it tracks out some beast and comes upon some scent, then it halts. And the huntsman approaches while the Hound overjoyed at its good luck fawns upon its master, licks his feet, and resumes its original quest, advancing step by step until it comes upon the lair; further it does not go. So then the huntsman understands and with a low call gives the signal to the men with the nets. And they set the nets in a ring. Thereupon the Hound barks. The intention of its baying just then is to provoke the boar to rise in order that he may emerge and as he flees may be caught in the nets. And when the beast is captured, the Hound raises a loud cry of victory, as it were a hymn of praise, and is delighted and leaps about,

<sup>1</sup> θέλει.<sup>3</sup> ἐγκρατῶς καὶ σιωπῶν.<sup>5</sup> ἰχνεύσειε τυχόν.<sup>7</sup> ἐμπέσῃ.<sup>2</sup> λαγῶ τινι.<sup>4</sup> ὡς.<sup>6</sup> προσπέσοι πού.

ὥσπερ οὖν ἐχθροὺς <sup>1</sup> ὀπλῖται νενικηκότες. ταῦτα ἐπὶ συῶν καὶ ἐλάφων δρῶσιν οἱ κύνες.

3. Χάριν δὲ ἄρα καὶ δελφίνες ἀποδοῦναι τῶν ἀνθρώπων ἦσαν δικαιοτέροι, καὶ τῷ νόμῳ τῶν Περσῶν ὃν ἐπαιεῖ καὶ Ξενοφῶν οὐκ ἐνέχονται. ὁ δὲ λέγω τοιοῦτόν ἐστι. Κοίρανος ὄνομα, τὸ γένος ἐκ Πάρου, δελφίνων τινῶν ἐν Βυζαντίῳ βόλῳ περιπεσόντων καὶ ἐαλωκότων, δούς ἀργύριον οἰοεὶ λύτρα τοῖς ἡγρευκόσιν ἀφήκεν αὐτοὺς ἐλευθέρους, ἀνθ' ὧν τὴν χάριν ἀπέιληφεν. ἔπλει γοῦν ποτε πεντηκόντορον ἔχων, ὡς λόγος, Μιλησίουσιν τινὰς ἀγούσαν ἄνδρας, ἐν δὲ τῷ μεταξύ <Νάξου καὶ> <sup>2</sup> Πάρου πορθμῷ τῆς νεῶς ἀνατραπέισης καὶ τῶν ἄλλων διαφθαρέντων, τὸν Κοίρανον ἔσωσαν δελφίνες, ὑπὲρ ἧς φθάσαντες εἶχον εὐεργεσίας τὴν ἴσην ἀντιδιδόντες. καὶ ἐνθα ἐξενήξαντο ὀχοῦντες αὐτὸν ἄκρα δείκνυται καὶ ὑπαντρος πέτρα, καὶ καλεῖται ὁ χώρος Κοιράνειος. χρόνῳ δὲ ὕστερον τεθνεῶτα τόνδε τὸν Κοίρανον θαλάττης πλησίον ἔκαον. εἶτα μέντοι αἰσθόμενοί ποθεν οἱ δελφίνες ἠθροίσθησαν, ὥσπερ οὖν ἐπὶ τὸ κῆδος ἦκοντες, καὶ ἐς ὅσον ἡ πυρὰ ἐνήκμαζε <sup>3</sup> καομένη, παρέμειναν ὡς φίλω φίλος πιστός· εἶτα μέντοι κατασβεσθείσης οἱ δὲ ἀπενήξαντο. ἀνθρωποὶ γὰρ μὴν ζῶντάς τε καὶ πλουτοῦντας καὶ εἰδὲ πρᾶττειν δοκοῦντας θεραπεύουσι, νεκρούς δὲ ἀποστρέφονται

<sup>1</sup> οἱ τοὺς ἐχθροὺς.

<sup>2</sup> <Νάξου καὶ> *add.* Wesseling.

<sup>3</sup> ἠκμαζε.

like soldiers who have overcome their enemies. This is what Hounds do in dealing with boars and stags.

3. It seems that even Dolphins are more scrupulous <sup>The Dolphin, its gratitude</sup> than men in showing their gratitude and are not controlled by the Persian custom applauded by Xenophon [*Cyr.* 1. 2. 7].<sup>a</sup> And what I have to tell is as follows. One Coeranus by name, a native of Paros, when some Dolphins fell into the net and were captured at Byzantium, gave their captors money, as it were a ransom, and set them at liberty; and for this he earned their gratitude. At any rate he was sailing once (so the story goes) in a fifty-oar ship with a crew of Milesians, when the ship capsized in the strait between Naxos and Paros, and though all the rest were drowned, Coeranus was rescued by Dolphins which repaid the good deed that he had first done them by a similar deed. And the headland and caverned rock to which they swam with him on their backs are pointed out, and the spot is called Coeraneus. Later when this same Coeranus died they burnt his body by the sea-shore. Whereupon the Dolphins, observing this from some point, assembled as though they were attending his funeral, and all the while that the pyre was ablaze they remained at hand, as one trusty friend might remain by another. When at length the fire was quenched they swam away.

Men however are subservient to the wealthy and the seemingly prosperous while they are alive, but when dead or in misfortune they turn their backs

<sup>a</sup> The Persians punish those who could, but do not, show their gratitude; want of gratitude they regard as the parent of other vices.

ἢ καὶ δυστυχοῦντας, ἵνα μὴ τινα ἐκτίσωσιν εὖ παθόντες χάριν.

4. Ἦσαν δὲ ἄρα καὶ ἰχθύες πρᾶοί τε ἅμα καὶ χειροθήβεις καὶ οἷοι καλούμενοί τε ὑπακούειν καὶ διδόντων τροφὰς ἐτοιμῶς δέχεσθαι, ὥσπερ οὖν ἡ ἐν Ἀρεθούσῃ ἱερὰ ἔγχελυς. τὴν Κράσσου τε τοῦ Ῥωμαίου μύραιναν ἄδουσι, ἥπερ οὖν καὶ ἐναντίους καὶ ὀρμίσκοις διαλίθοις ἐκεκόσμητο,<sup>1</sup> οἷα δὴ πονύρα κόρη, καὶ καλοῦντος τοῦ Κράσσου τὸ φῶνημα ἐγνώριζε, καὶ ἀνεθήχετο, καὶ ὀρέγοντος ὃ τι οὖν ἡ δὲ ἦσθι προθύμως καὶ ἐτοιμῶς λαμβάνουσα. ταύτην τοι καὶ ἔκλαυσεν ὁ Κράσσοσ, ὡς ἀκούω, τὸν βίον καταστρέψασαν, καὶ ἔθαψε. καὶ ποτε Δομιτίου πρὸς αὐτὸν εἰπόντος ὧ μωρέ, μύραιναν ἔκλαυσας τεθνεῶσαν, ὃ δὲ ὑπολαβὼν ἔγὼ θηρίον ἔφατο, σὺ δὲ τρεῖς γυναῖκας θάψας οὐκ ἔκλαυσας.

Αἰγυπτίων δὲ ἀκούω λεγόντων τοὺς ἱεροὺς κροκοδίλους εἶναι πρᾶους, καὶ τῶν γε θεραπευτῶν ἐπιψαυόντων καὶ ἐπαφωμένων ὑπομένειν καὶ κούφως φέρειν, καὶ κεχηγῆναι καθιέντων ἐκείνων <τὰς χεῖρας><sup>2</sup> καὶ τοὺς ὀδόντας σφίσι καθαιρόντων καὶ τὰ ἐσθυόμενα τῶν σαρκίων ἐξαιρούντων. ἤδη μέντοι καὶ μαντικῆς μετεिल्χέται τοὺς προειρημένους<sup>3</sup> κροκοδίλους Αἰγύπτω φασί, καὶ τὸ μαρτύριον ἐκεῖνο προάγονται. Πτολεμαίου (ὁπόστος δὲ ἦν οὗτος ἐκεῖνος

<sup>1</sup> κεκόσμητο.

<sup>2</sup> <τὰς χεῖρας> add. H.

<sup>3</sup> προτιμωτέρους.

<sup>a</sup> At Ortygia, in Syracuse.

upon them so as to avoid repaying them for past favours.

4 (i). It seems that even Fishes are both tame and tractable, and when summoned can hear and are ready to accept food that is given them, like the sacred eel in the Fountain of Arethusa.<sup>a</sup> And men tell of the moray belonging to Crassus<sup>b</sup> the Roman, which had been adorned with earrings and small necklaces set with jewels, just like some lovely maiden; and when Crassus called it, it would recognise his voice and come swimming up, and whatever he offered it, it would eagerly and promptly take and eat. Now when this fish died Crassus, so I am told, actually mourned for it and buried it. And on one occasion when Domitius<sup>c</sup> said to him 'You fool, mourning for a dead moray!' Crassus took him up with these words: 'I mourned for a moray, but you never mourned for the three wives you buried.'

(ii). I have heard that the Egyptians assert that the sacred Crocodiles are tame, and if their keepers at any rate touch and handle them they submit and do not object; and they keep their jaws open when the keepers insert their hands and cleanse their teeth and pick out bits of flesh that have got between them. Further, the Egyptians assert that the aforesaid Crocodiles are endowed with prophecy, and adduce the following evidence. Ptolemy (which of

<sup>b</sup> M. Licinius Crassus, defeated Spartacus, 73 B.C.; triumvir with J. Caesar and Pompey, 60 B.C.; defeated by the Parthians at Carrhae, 53 B.C., and later slain.

<sup>c</sup> Cn. Domitius Ahenobarbus, Censor with Crassus, 92 B.C. See Suet. *Nero* 2.

ἔρεσθε) καλοῦντος τὸν πραότατον<sup>1</sup> τῶν κροκοδύλων μὴ ὑπακοῦσαι φασὶ καὶ τροφὰς ὀρέγοντος μὴ προσέσθαι· συνείναι<sup>2</sup> δὲ τοὺς ἱερέας ὅτι τὸ τέλος τῷ Πτολεμαίῳ προσὶδὼς ὁ κροκόδιλος εἶτα μέντοι τὴν ἐξ αὐτοῦ τροφὴν ἠτίμασε λαβεῖν.

5. Οἰωνοῖς μαντευομένους ἀκούω τινὰς καὶ ἐπ' ὄρνοις καθημένους ἐξετάζειν πτήσεις τε αὐτῶν καὶ ἔδρας· καὶ ἄδονται γε ἐπὶ ταύτῃ τῇ σοφίᾳ Τειρεσίαι τε καὶ Πολυδάμαντες καὶ Πολυεῖδοι καὶ Θεοκλύμενοι καὶ ἄλλοι πολλοί. σπλάγγων δὲ ἄρα θέσεις<sup>3</sup> καταγνῶναι δευοὶ ἦσαν καὶ Σιλανοὶ καὶ Μεγιστίαι καὶ Εὐκλείδαι καὶ ἐπὶ τούτοις πολὺς κατάλογος. ἀκούω μέντοι τινῶν λεγόντων ὅτι καὶ ἀλφίτοις μαντεύονται τινες καὶ κοσκίνοις καὶ τυρίσκοις. πέπυσμαι δὲ καὶ κώμην τινὰ Λυκτικὴν μεταξὺ Μύρων καὶ Φελλοῦ, Σοῦρα<sup>4</sup> ὄνομα, ἐν ἣ μαντεύονται τινες ἐπ' ἰχθύσι καθημένοι, καὶ ἴσασι<sup>5</sup> ὅ τι καὶ νοεῖ ἢ τε ἀφίξις αὐτῶν κληθέντων καὶ ἡ ἀναχώρησις, καὶ ὅταν μὴ ὑπακούσῃσι τί δηλοῦσι, καὶ ὅταν ἔλθῃσι πολλοὶ τί σημαίνουσιν. ἀκούσει δὲ τὰ μαντικά τῶν σοφῶν ταῦτα καὶ πηδήσαντος ἰχθύος καὶ ἀναπλευ-

<sup>1</sup> προτιμότερον.

<sup>2</sup> συνείντας MSS, Jac retains, marking a lacuna after λαβεῖν.

<sup>3</sup> θέσεις καὶ φύσεις (or φέσεις).

<sup>4</sup> Σύρραν MSS, Σοῦραν Schn.

<sup>a</sup> Polydamas, Trojan hero, learned divination from his father Panthous; see Hom. *Il.* 12. 210.—Polyeidus; see 5. 2 n.—Theoclymenus at Hom. *Od.* 20. 350 foretells the downfall of the suitors of Penelope.

the line it was, you must ask them) was calling to the tamest of the Crocodiles, but it paid no attention and would not accept the food he offered. And the priests realised that the Crocodile knew that Ptolemy's end was approaching and consequently declined to take food from him.

5. I have heard that some people practise divination by birds and devote themselves to their study and scrutinise their flight and the quarters of the sky where they appear. And seers like Teiresias, Polydamas,<sup>a</sup> Polyeidus, Theoclymenus and many another are celebrated for their knowledge of this art, while men such as Silanus,<sup>b</sup> Megistias, Euclides and the long tale of their successors were skilled in deciding upon the dispositions of entrails. Again, I have heard people assert that some divine by means of barley-corns, of sieves, and of small cheeses. And I have ascertained that there is a village in Lycia between Myra and Phellus called Sura<sup>c</sup> where there are those who devote themselves to divination by means of fish, and they understand what it purports if the fish come at their call or withdraw, and what it signifies if they pay no attention, and what it portends if they come in numbers. And you shall hear these prophetic utterances of the sages when a fish leaps out of the water or comes floating up from the

<sup>b</sup> Silanus of Ambracia, soothsayer to Cyrus II; see Xen. *An.* 1. 7. 18.—Megistias claimed descent from Melampus; died fighting at the battle of Thermopylae of which he had foretold the issue; see Hdt. 7. 221, 228.—Euclides of Phlius divined Xenophon's lack of money and advised him to sacrifice to Zeus the Merciful; see Xen. *An.* 7. 8. 1.

<sup>c</sup> A few miles W of Myra on the sea-coast.



σαντος ἐκ βυθοῦ<sup>1</sup> καὶ τροφήν προσεμένου καὶ αὐτὸν πάλιν μὴ λαβόντος.

6. Ἦν δὲ ἄρα εὐχείρωτα καὶ αἰρεῖν ῥᾶστα ὄνοι μὲν τοῖς λύκοις, τοῖς μέροσι δὲ αἱ μέλιτται, ταῖς γὰρ μὴν χελιδόσω οἱ τέττιγες, τοῖς δὲ ἐλάφοις οἱ ὄφεις. ἢ πάρδαλις δὲ αἰρεῖ τῇ ὁσμῇ<sup>2</sup> τὰ πλείστα, καὶ ἔτι μᾶλλον τὸν πίθηκον.

7. Μεγασθένης ἀκούω λέγοντος περὶ τὴν τῶν Ἰνδῶν θάλατταν γίνεσθαι τι ἰχθύδιον, καὶ τοῦτο μὲν ὅταν ζῆ ἀθέατον εἶναι, κάτω που νηχόμενον καὶ ἐν βυθῷ, ἀποθανόν δὲ ἀναπλεῖν. οὐ τὸν ἀψάμενον ἐκθνήσκει<sup>3</sup> τὰ πρῶτα, εἶτα μέντοι καὶ ἀποθνήσκει. τὸν δὲ χέλυδρον<sup>4</sup> πατήσας τις καὶ εἰ μὴ δηχθείη, ὡς Ἀπολλόδωρος φησιν ἐν τῷ Θηριακῷ λόγῳ, ἀποθνήσκει<sup>5</sup> πάντως· ἔχει γάρ τι σηπτικὸν καὶ τὴν μόνην τοῦ ζώου ἐπίψαυσι λέγει. καὶ μέντοι καὶ τὸν πειρώμενον θεραπεύει καὶ ἐπικουρεῖν ἀμωσγέπως τῷ ἀποθνήσκοντι φλυκταῖνας ἴσχειν ἐν ταῖς χερσίν, ἐπεὶ μόνον τοῦ πατήσαντος προσέψαυσεν. Ἀριστόξενος δὲ ποῦ φησιν ἄνδρα ταῖς χερσίν ὄφιν τινα ἀποκτείνειν καὶ μὴ δηχθέντα ὅμως<sup>6</sup> ἀποθανεῖν· καὶ τὴν ἐσθῆτα δὲ αὐτοῦ, ἣν ἔτυχε φορῶν ὅτε τὸν ὄφιν ἀνήρει, καὶ ἐκείνην σαπῆναι οὐ μετὰ μακρόν.

8. Ἀμφισβαίνης δὲ τὴν δορὰν βακτηρία περικειμένην ἐλαύνει λέγει Νικάνδρος τοὺς ὄφεις

186

depths, and when it accepts the food or on the other hand rejects it.

6. It seems that donkeys are easily overcome and seized by wolves, and bees by bee-eaters, cicadas by swallows, and snakes by deer. And the leopard captures most animals, especially the monkey, by its odour.

7. From Megasthenes I learn that a small fish occurs in the Indian Ocean, and that when alive it is invisible, since presumably it swims down in the depths, but that when dead it floats to the surface. Anyone who touches it faints to begin with and later on dies. And if one treads upon the chelydrus even without being bitten, as Apollodorus says in his work *Of Poisonous Animals*, death is inevitable. For he says that mere contact with the creature produces sepsis. And what is more, if anyone tries to administer medical treatment or help of any kind to the dying man he gets blisters on his hands, simply from having touched the man who trod on the snake. And Aristoxenus says somewhere that a man killed a snake with his hands and, though unbitten died notwithstanding. And his very clothes which he happened to be wearing at the time when he slew the snake, turned in a short while to putrefaction.

8. Nicander asserts that the slough of the Amphisbaena if wrapped round a walking-stick drives

<sup>1</sup> ἐκ βυθοῦ] Schn: νεκροῦ.

<sup>3</sup> λεπθυμείν καὶ ἐκθν-.

<sup>5</sup> Ges: ἀποθνήσκειν.

<sup>2</sup> Jac: θεωμένη.

<sup>4</sup> OSchn: χέροσυδρον.

<sup>6</sup> ὅμως θιγόντα.

πάντας καὶ τὰ ἄλλα ζῶα, ὅσα μὴ δακόντα μὲν  
παίσαντα δὲ ἀναιρεῖ.

9. Κύων ὑπὸ πλήθους ὀχλούμενος οἶδε πῶαν ἐν  
ταῖς αἵμασιαῖς φυομένην, ἥσπερ οὖν γευσάμενος  
ἐμεί πᾶν τὸ λυποῦν μετὰ φλέγματος καὶ χολῆς,  
ὑποχωρεῖ δὲ αὐτῷ καὶ τῶν σκυβάλων πάμπολλα  
καὶ πορίζει σωτηρίαν ἑαυτῷ, δεηθεὶς ἰατρῶν  
συμμάχων οὐδὲ ἓν. καὶ μελαίνης μέντοι χολῆς  
ἐκκρίνει πλήθος, ἥπερ οὖν μείνασα λύτταν ἐργάζε-  
ται κυσὶ νόσημα ἀργαλέον. ἐλμίνθων δὲ πεπλη-  
ρωμένοι τοῦ σίτου τοὺς ἀθήρας ἐσθίουσιν, ὡς  
Ἀριστοτέλης λέγει. τρωθέντες δὲ ἔχουσι τὴν  
γλώτταν φάρμακον, ἥπερ οὖν περιλιχμώμενοι τὸ  
τρωθὲν μέρος ἐς ὑγίειαν ἐπανάγουσιν, ἐπίδεσμα  
καὶ σπληνία καὶ κράσεις φαρμάκων μακρὰ<sup>1</sup>  
χαίρειν εἰπόντες.<sup>2</sup> κύνα δὲ καὶ ἐκείνο οὐ διαλέλη-  
θεν, ὅτι ἄρα τῆς † μελίας †<sup>3</sup> ὁ καρπὸς τοὺς μὲν ὄσ  
πιαίνει, αὐτῷ δὲ ἄλγημα ἰσχύου προξενεῖ· καὶ  
ὄρων ἐμφορουμένην τοῦ προειρημένου τὴν ὄν,  
ἀφίσταται αὐτῇ πᾶν ἐγκρατῶς καὶ τοῦ δοκοῦντος  
ἡδέος. ἀνθρωποὶ δὲ τῶν πειθόντων ἄκοντας  
ἐσθίειν ἡττώνται πολλάκις πᾶν ἀκρατῶς.

10. Οὐκ ἂν ποτε ῥαδίως τοὺς ἐλέφαντας ἐνέδρα  
λάθοι. ὅταν γοῦν<sup>4</sup> γένωνται τῆς τάφρου πλησίον,  
ἦν εἰώθασιν ὑπορύττειν οἱ θηρῶντες αὐτούς, εἴτε

<sup>1</sup> Codex: μακρὰν MSS, H.  
<sup>3</sup> μελίας corrupt.

<sup>2</sup> ἀπολιπόντες.  
<sup>4</sup> οὖν.

away all snakes and other creatures which kill not  
by biting but by striking.<sup>a</sup>

9. A Dog burdened with a full stomach knows of a <sup>The Dog and</sup> herb that grows on dry stone walls, and if he eats it <sup>its medicines</sup> he vomits all that is paining him, mixed with phlegm and bile, and a great deal of excrement also passes off; so he restores his health without any need of medical assistance. Further, he voids a quantity of black bile which if retained causes madness, a troublesome disease in Dogs. And when infected by worms Dogs eat the awns of corn, according to Aristotle [HA 612 a 31]. When wounded they have their tongue as a medicine, and with their tongue they lick the wounded place and restore it to a healthy condition; bandages, compresses, and the compounding of medicines they scorn. And another thing which Dogs have not failed to observe is that the fruit of the . . . fattens swine indeed but causes Dogs a pain in their haunches. And though a Dog may see a sow gorging itself with the aforesaid fruit, with great self-control it leaves it to the sow for all its seeming sweetness. Men however yield to those who prevail upon them to eat against their will, often to an altogether immoderate degree.

10. Elephants would not easily fail to notice an <sup>An Elephant</sup> ambush. For instance, when they come near to the <sup>hunt</sup> pit which elephant-hunters are in the habit of

<sup>a</sup> Nicander (*Th.* 373-83) says no more than that it is good for chilblains. The discrepancy is explained by Wellmann (*Hermes* 26. 335), who considers that Ael. was copying some work based upon Apollodorus in which Nic. was mentioned, and that he mistakenly ascribed to N. a statement made by A.

ἐννοίᾳ τινὶ φυσικῇ εἴτε μαντικῇ ναὶ μὰ Δία ἀπορρήτω τοῦ μὲν περαιτέρω χωρεῖν ἀναστέλλονται, ἑαυτοὺς δὲ ἐπιστρέψαντες εἶτα μέντοι ὡς ἐν πολέμῳ ἀνθίστανται μάλα καρτερῶς, καὶ ἀνατρέψαι πειρῶνται τοὺς θηρατὰς καὶ δι' αὐτῶν ὠσάμενοι φυγῇ πορίσασθαι τὴν σωτηρίαν, κρείττους γενόμενοι τῶν ἀντιπάλων. γίνεται τοῦνν ἐνταῦθα τοῦ καιροῦ μάχη καρτερὰ καὶ φόνος καὶ τῶν καὶ τῶν. ὁ μέντοι τρόπος τῆσδε τῆς μάχης τοιοῦτός ἐστιν. οἱ μὲν ἀνθρωποὶ δόρατα ἰσχυρὰ<sup>1</sup> ἀφίᾳσι στοχαζόμενοι αὐτῶν, οἱ δὲ ἐλέφαντες τὸν παραπεσόντα ἀρπάξουσι, καὶ τῇ γῇ προσαράξαντες πατοῦντές τε καὶ τοῖς κέρασι τιτρώσκοντες οἰκτιστῶ περιβάλλουσι τέλει<sup>2</sup> καὶ ἀλγεωσιότατῶ. ἐπίασι δὲ οἱ θῆρες ὑπὸ τοῦ θυμοῦ τὰ ὦτα ἐκπεταννύντες ὡς ἰστία δίκην τῶν στρουθῶν τῶν μεγάλων, αἴπερ οὖν τὰς πτέρυγας ἀπλώσασαι ἢ φεύγουσιν ἢ ἐπίασιν· ἐπισιμῶσαντες δὲ καὶ τὴν προβοσκίδα οἱ ἐλέφαντες καὶ ὑπὸ τοῖς κέρασι πτύξαντες ὥσπερ οὖν νεῶς ἔμβολον σὺν πολλῶ τῷ ῥοθίῳ φερομένης ἐμπεσόντες ῥύμη σφοδροτάτῃ πολλοὺς ἀνατρέπουσι βοῶντες διάτορόν τε καὶ ὀξὺ δίκην σάλπιγγος. πατουμένων δὲ τῶν ἀλικομένων καὶ ἀλωμένων τοῖς γόνασιν ἄραβος πολλὸς ὀστέων<sup>3</sup> συντριβομένων ἀκούεται καὶ πῶρωθεν, τὰ πρόσωπα δὲ ἐκθλιβομένων τῶν ὀφθαλμῶν καὶ τῆς ῥινὸς συνθλωμένης καὶ ῥηγνυμένου τοῦ μετώπου τὸ ἐναργές τοῦ εἶδους ἀπόλλυσι, καὶ ἀγνώτες γίνονται πολλάκις καὶ τοῖς ἐγγυτάτῳ προσήκουσι. σώζονται δὲ παραδόξως ἄλλοι τὸν τρόπον τοῦτον. συνειληπταὶ μὲν ὁ θηρατῆς, ὑφ' ὀρμῆς δὲ τὸ θηρίον ὑπερήλθεν αὐτόν, καὶ τὰ γόνατα ἐς τὴν γῆν

secretly digging, whether by some natural instinct or by some altogether mysterious faculty of divination they restrain themselves from going any further, and turn back and put up a most strenuous resistance as in war and try to overthrow their hunters and, thrusting their way through them, to seek safety in flight after overcoming their adversaries. So then there ensues a fierce battle and there is a slaughter of hunters and hunted. And this is how the battle is fought. The men take aim and hurl stout spears at them, while the Elephants seize upon any man that has fallen in their way, dash him to earth, trample upon him, and wounding him with their tusks inflict upon him a most pitiful and agonising death. And the animals attack, their ears in passion spread wide like sails, after the manner of ostriches which open their wings to flee or to attack. And the Elephants bending their trunk inwards and folding it beneath their tusks, like the ram of a ship driving along with a great surge, fall upon the men in a tremendous charge, overturning many and bellowing with a piercing, shrill note like a trumpet. And as those who are caught are trampled or smashed by the beasts' knees, a great sound of bones being crushed can be heard even at a distance, and men's faces, with eyes knocked out, nose battered, and forehead split, lose their distinctive features, and frequently become unrecognisable even by their nearest relatives. Others however escape contrary to expectation, in the following manner. A hunter has been caught, but the Elephant in its forward rush has overpassed him and has planted its knees upon the earth and

<sup>1</sup> ἰσχυρὰ λόγχας.<sup>2</sup> τῷ τέλει.<sup>3</sup> τῶν ὀστέων.

ἀπήρεισε,<sup>1</sup> καὶ προσκατέπηξε τὰ κέρατα ἐς θάμνον ἢ ἐς ρίζαν ἢ ἄλλο τι τοιοῦτο, καὶ ἔχεται, καὶ μόγις ἀνασπᾶ καὶ ἐξαιρεῖ· ἐν δὲ τῷ τέως διεκδύς ὁ κυνηγέτης ἀπαλλάττεται. οὐκοῦν ἐν τῇ τοιαύτῃ μάχῃ πολλάκις μὲν κρατοῦσιν οἱ ἐλέφαντες, πολλάκις δὲ καὶ ἡττῶνται δειμάτα ἐξ ἐπιβουλῆς καὶ δέα ποικίλα ἐπαγόντων. καὶ γὰρ σάλπιγγες ἄδουσι, καὶ δοῦπόν τε καὶ κτύπον ἐργάζονται πρὸς<sup>2</sup> τὰς ἀσπίδας ἀράττοντες τὰ δόρατα, καὶ πῦρ τὸ μὲν τι ἐπὶ τῆς γῆς ἐξάπτουσι,<sup>3</sup> τὸ δὲ μετέωρον<sup>4</sup> αἶρουσι, καὶ ἄλλο σφενδονῶσι<sup>5</sup> δαλοὺς διαπύρους ἀκοντίζοντες καὶ δᾶδας μακρὰς πυρὸς ἐνακμάζοντος τοῖς θηρίοις κατὰ προσώπου βιαίως ἐπισείοντες. ἄπερ οὖν τὰ θηρία δεδιότα καὶ δυσωπούμενα ὠθεῖται, <καὶ><sup>6</sup> ἔστιν ὅτε καὶ ἐκνικᾶται ἐμπεσεῖν<sup>7</sup> ἐς τὴν τάφρον, ἣν τέως ἐφυλάττετο.

11. Ἡγήμων ἐν τοῖς Δαρδανικοῖς μέτροις περὶ Ἀλεύα τοῦ Θετταλοῦ φησι καὶ ἄλλα μὲν, ἐν δὲ τοῖς καὶ ὅτι ἠράσθη δράκων αὐτοῦ. καὶ ὅτι μὲν εἶχε κόμην χρυσοῦν ὅδε ὁ Ἀλεύας, λέγων τεραπεύεται,<sup>8</sup> ἐμοὶ δὲ ἔστω ξανθή. καὶ βουκολεῖν μὲν αὐτὸν ἐν τῇ Ὀσση φησὶν ὡς ἐν τῇ Ἰδῆ τὸν Ἀγχίσην, παρὰ δὲ τῇ κρήνῃ νέμειν τὰς βοῦς τῇ καλουμένῃ Αἰμονία. Θετταλῆ δ' ἂν καὶ ἡ κρήνη εἴη. δράκοντα οὖν μεγέθει μέγιστον ἐρασθῆναι τοῦ Ἀλεύα, καὶ ἀνέρπειν ἐς αὐτόν, καὶ τὴν κόμην οἱ καταφιλεῖν καὶ τῇ γλώττῃ περιλιχμώμενον

<sup>1</sup> ἐπήρεισεν.

<sup>3</sup> ἐξάπτοντες.

<sup>2</sup> Reiske: καὶ πρὸς.

<sup>4</sup> ὑψοῦ μετέωρον.

has besides fixed its tusks in a thicket or in a tree-root or some similar object, and is held fast and can only with difficulty withdraw and pull them out. Meanwhile the hunter slips out and escapes. In such a battle therefore it often happens that the Elephants are victorious, often however that they are defeated through the men designedly applying various means of scaring them. For instance, trumpets are sounded; the hunters make a din and a clash by beating their spears on their shields; now they light a fire on the ground, now they lift it up in the air; or again they launch burning firebrands like javelins and violently brandish great torches in full blaze before the faces of the animals. And as the animals dread and are dazzled by these things they are pushed back and sometimes forced to fall into the pit which till then they have kept clear of.

11. Hegemon in his poem, the *Dardanica*, among other things touching Aleuas the Thessalian, says that a snake was enamoured of him. And when he says that this Aleuas had 'golden' hair he is romancing; let me call it 'flaxen.' And he says that he was a neatherd on mount Ossa, as Anchises was on Ida, and that he pastured his cattle near the spring called Haemonia. (The spring also would be in Thessaly.) Now a snake of enormous size fell in love with Aleuas and crept up to him and kissed his hair and with its tongue licked and washed the face of its

Love of  
beauty in  
animals

<sup>5</sup> αἶροντες . . . σφενδονῶντες.

<sup>6</sup> <καὶ> add. Reiske.

<sup>7</sup> Ges: ἐκπεσεῖν.

<sup>8</sup> τεραπεύεται ὁ Ἡγήμων δηλονότι.

τὸ πρόσωπον τοῦ ἔρωμένου καθαίρειν, καὶ δωροφορεῖν αὐτῷ θηρώντα πάμπολλα. εἰ δὲ Γλαύκης τῆς κιθαρωδοῦ κριδὸς ἤττητο<sup>1</sup> καὶ ἐν Ἰασῷ δελφίς ἐφήβου,<sup>2</sup> τί κωλύει καὶ δράκοντα ἐρασθῆναι νομέως ὠραίου, τὸν δξυωπέστατον κάλλους διαπρεποῦς ἀγαθὸν κριτὴν γεγεννημένον; ἦν δὲ ἄρα ἴδιον ζώων καὶ ἐρασθῆναι μὴ μόνον τοῦ συννόμου τε ἅμα καὶ συμφυοῦς, ἀλλὰ καὶ τοῦ προσήκοντος ἤκιστα, ὠραίου μέντοι.

12. Ὁ παρείας ἢ παρούας (οὕτω γὰρ Ἀπολλόδωρος ἐθέλει) πυρρὸς τὴν χροάν, εὐωπὸς τὸ ὄμμα, πλατὺς τὸ στόμα, δακεῖν οὐ σφαιερὸς, ἀλλὰ πρᾶος. ἔνθεν τοι καὶ τῷ θεῶν φιλανθρωποτάτῳ<sup>3</sup> ἱερὸν ἀνήκαν<sup>4</sup> αὐτόν, καὶ ἐπεφήμισαν Ἀσκληπιοῦ θεράποντα εἶναι οἱ πρῶτοι<sup>5</sup> ταῦτα ἀνιχνεύσαντες.

13. Ἐν Αἰθιοπία τοὺς καλουμένους Σιβρίτας σκορπίους (οὕτω δὲ αὐτοὺς ὡς εἰκὸς οἱ ἐπιχώριοι φιλοῦσιν ὀνομάζειν) ἀκούω σιτεῖσθαι καὶ σαύρους καὶ ἀσπίδας καὶ σφονδύλας καὶ τίφας καὶ πᾶν ἔρπετόν, τὸν δὲ ἐπιβάντα αὐτῶν τοῖς περιττώμασιν ἔλκουσθαι πέπυσμαι. περὶ Κέρκυραν δὲ γίνονται αἰ καλούμεναι ὕδραι, αἵπερ οὖν τοὺς διώκοντας

<sup>1</sup> ἤττητο καὶ Πτολεμαίῳ γε τῷ Φιλαδέλφῳ ἀντήρα.

<sup>2</sup> Jac: ἐτέρου.

<sup>3</sup> τῷ φιλανθρωποτάτῳ θεῶν.

<sup>4</sup> ἀφήκαν.

<sup>5</sup> πρῶτοί μου.

loved one and brought him as presents many of the spoils of its hunting.

Now if a ram was overcome by love of Glaucus the harpist, and a dolphin of a youth at Iassus,<sup>a</sup> what is there to prevent a snake also from falling in love with a handsome shepherd, or the most keen-sighted of creatures from being a good judge of conspicuous beauty? So it seems that it is in fact a characteristic of animals to fall in love not only with their companions and kin but even with those who bear no relation to them at all but are yet beautiful.

12. The *Pareas* or *Paruas*<sup>b</sup> (for this is the form preferred by Apollodorus) is of a red colour, has sharp eyes and a wide mouth; its bite is not injurious but gentle. That, you see, is the reason why those who first made these discoveries consecrated it to the god who is the kindest to man and gave it the name of 'servant to Asclepius.'

13. I have heard that in Ethiopia the Scorpions known as *Sibritae* (that is what the inhabitants commonly call them, as is natural) feed upon lizards, asps, sphondylae,<sup>d</sup> cockroaches, and all creeping things, but I have ascertained that anyone who treads upon their excrement develops ulcers.

In Corcyra there occur water-snakes, as they are called, which round upon their pursuers and by

<sup>a</sup> See 6. 15.

<sup>b</sup> *Coluber longissimus* (or *Aesculapii* or *flavescens*), a beneficent snake, kept in the temple of Asclepius at Epidaurus.

<sup>c</sup> The *Sibritae* were an Ethiopian tribe dwelling between the upper arms of the Nile and the Red Sea.

<sup>d</sup> Perh. a kind of beetle; one of the *Cerambycidae* or long-horn beetles (Gossen § 52).

ἐπιστραφείσαι καὶ φυσήσασαι πνεῦμα ἄτοπον εἶτα ἀναστέλλουσι τῆς ὀρμῆς καὶ ἀποστρέφουσι. τὸν τύφλωπα δέ, ὃν καὶ τυφλίην καλοῦσι καὶ κωφίαν προσέτι,<sup>1</sup> κεφαλὴν μὲν παραπλησίαν ἔχει μυραίνην λέγει τις λόγος, ὀφθαλμοὺς δὲ ἄγαν βραχίστους. καὶ θάτερον μὲν τοῖν ὀνομάτοιν ἐντεῦθεν εἴληφε, τὸν γε μὴν<sup>2</sup> κωφίαν, ἐπεὶ νωθὴς ἐστὶ τὴν ἀκοήν. δορὰν δὲ ἰσχυρὰν ἔχει καὶ διακοπτομένην βραδύτατα. τὸν δὲ ἀκοντίαν χέρσουδρον εἶναι φασί, χρόνον δὲ<sup>3</sup> ἐν ξηρῷ ποιείσθαι τὴν διατριβὴν πολλοῦ καὶ ἐλλοχῶν ζῶων πᾶν. ἡ δὲ σοφία τῆς ἐπιβουλῆς τῆς ἐξ αὐτοῦ τοιάδε ἐστίν. ἐν ταῖς λεωφόροις που λαθὼν ὑποκρύπτεται, πολλάκις δὲ καὶ ἐπὶ τι δένδρον ἀνερπύσας εἶτα ἑαυτὸν συνειλήσας καὶ τὴν κεφαλὴν ἐν τῇ σπεύρα ὑποκρύψας τοὺς παριόντας ἡσυχῇ<sup>4</sup> ὑποβλέπει· εἶτα ἑαυτὸν ἀφήσιν ἐς τὸ παριόν, εἴτε ἄλογον εἴη ζῶων εἴτε ἀνθρώπος. ἐστὶ δὲ ἀλτικὸν θηρίον καὶ διαπηδῆσαι καὶ εἴκοσιν εἰ δέοι πήχεις οἷόν τε· ἀλλόμενόν τε παραχρήμα ἐνέφνυ.

14. Λύκοι βοῖ ἐς τέλμα βαθὺ ἐμπεσόντι ἑάν πως περιτύχωσι, ταραπτοῦσι μὲν αὐτὸν ἕξωθεν καὶ φοβοῦσι, διανήξασθαι καὶ ἐπιβῆναι τῆς γῆς οὐκ ἐπιτρέποντες, ἀναγκάζουσι δὲ τῷ χρόνῳ στρεβλοῦμενον καὶ ἰλυσπώμενον ἀποπνιγῆναι. εἶτα εἰς αὐτῶν ὁ τελεώτατος ἐμπεδήσας τῷ ὕδατι καὶ προσνεύσας ἐλάβετο τῆς οὐρᾶς τοῦ βοῦς καὶ ἔλκει ἐς τὸ ἕξω, καὶ ἕτερος τῆς ἐκείνου λαβόμενος αὐτὸν ἔλκει, καὶ τὸν δεῦτερον ὁ τρίτος, καὶ

<sup>1</sup> δὲ προσέτι.

<sup>3</sup> γάρ.

<sup>2</sup> τὸν μὲν δή.

<sup>4</sup> ἡσυχῇ καὶ λαθάνων.

blasts of foul breath make them pause in their attack and deter them. According to one account the *Typhlops* (blind-eyes),<sup>a</sup> which people also call *Typhline* and *Cophias* as well, has a head nearly resembling the moray, but very small eyes. And the second of its two names, that is *Cophias*, it has derived from the fact that it is dull of hearing. But its skin is hard and takes a long time to cut through. And the *Acontias* (javelin-snake), they say, is amphibious and spends much time on dry land, lying in wait for every kind of living creature. And it shows skill in its fell designs, thus. It lurks hidden it may be in thoroughfares; often it crawls up some tree and coils itself up and concealing its head in its coils, spies quietly upon the passers-by. Then it launches itself on whatever is passing, be it brute beast or man. The creature is good at leaping and is capable of jumping as much as twenty cubits, if need be. And where it leaps it instantly fastens on.

14. If by chance Wolves come upon an Ox that has fallen into a deep pond, they harass and terrify him from the bank, never allowing him to swim across and get out on to land, and compel him after long torment and floundering to drown. Then the strongest Wolf in the pack leaps into the water and swimming up to the Ox, seizes its tail and begins to drag it to the bank; and a second wolf seizes the tail of the first and drags it, then a third drags the

Wolves  
and Ox

<sup>a</sup> 'Probably *Pseudopus pallasi*,' Thompson on Arist. *HA* 567 b 25 (Eng. tr.). It is a limbless lizard and is known as a 'glass-snake.' Other interpretations are *Anguis fragilis* (Brenning), *Typhlops vermicularis* (Gossen-Steier).

τοῦτον ὁ τέταρτος, καὶ δρᾶται τὸ εἰρημένον μέχρι τοῦ τελευταίου, ὅσπερ οὖν ἔξω τοῦ ὕδατος ἔστηκε. καὶ τὸν τρόπον τοῦτον ἐξαγαγόντες τὸν βοῦν ποιοῦνται δεῖπνον. βοῶς δὲ μόσχον πεπλανημένον ἐλλοχήσαντες εἶτα αὐτῷ προσπηδῶσι, καὶ τοῦ μυκτῆρος λαβόμενοι ἔλκουσιν· ὁ δὲ ἀντισπῆ,<sup>1</sup> καὶ ἄμιλλα ὑπὲρ τούτου πολλή, τῶν μὲν ἐκβιάσασθαι πειρωμένων, τοῦ δὲ μὴ εἶξαι ἀγώνισμα ποιουμένου. ὅταν δὲ αὐτὸν οὕτως θεάσωνται σφόδρα ἀντιτείνοντα, μεθῆκαν· καὶ ἐκεῖνος ὑπὸ τῆς ἐς τοῦπίσω βίας ἀνατέτραπται, καὶ οἱ λύκοι ἐμπεσόντες ἀνέρρηξαν τὴν νηδὺν καὶ ἐσθίουσιν αὐτόν.

15. Ὅταν ὑπερβῆναι τάφρον οἱ ἐλέφαντες μὴ δύνωνται, εἰς ὁ μέγιστος ἑαυτὸν ἐς αὐτὴν ἐμβάλλει, καὶ πλάγιος ἴσταται, καὶ γεφυροῖ τὸ κενόν, καὶ κατ' αὐτοῦ βαίνοντες ἐς τὸ ἀντιπέρας ἴασι καὶ ἀποδιδράσκουσι, πρότερον μέντοι καὶ ἐκεῖνον ἀνασώσαντες. ὁ δὲ τῆς σωτηρίας τρόπος οὗτός ἐστιν. ἄνωθεν τις τὸν πόδα προτείνει, καὶ ἐκείνῳ παρέχει τὴν προβοσκίδα περιπλέξαι· οἱ δὲ ἄλλοι φρύγανα ἐμβάλλουσι καὶ ξύλα ὠκιστα, ὧν ἐπιβαίνων, εἰλημμένος <τε><sup>2</sup> τοῦ ποδὸς μάλα ἐγκρατῶς τε καὶ εὐλαβῶς ἀνασπάται ῥᾶστα.

Ἔστι δὲ ἐν τοῖς Ἰνδοῖς ἀρούρα, καὶ κέκληται Φαλάκρα. τὸ δὲ αἴτιον τοῦ ὀνόματος, ὁ γευσάμενος τῆς ἐνταῦθα γινομένης<sup>3</sup> πῶας καὶ τὰς τρίχας ἀποβάλλει καὶ τὰ κέρατα. οὐκοῦν οἱ ἐλέφαντες ἐκόντες εἶναι οὐ προσίασι τῆδε τῆ ἀρούρα, ἀλλ'

<sup>1</sup> ἀντισπῆ ἑαυτόν.

<sup>2</sup> <τε> add. Reiske.

<sup>3</sup> γενομένης.

second, and a fourth the third, and this is repeated up to the last Wolf, which is standing out of the water. And having hauled out the Ox in this way, they enjoy a feast. They lie in wait for a strayed Calf and leap upon it, and seizing it by the nose drag it along. But the Calf pulls against them and there is a fierce struggle for it, the Wolves trying to overcome it by force, the Calf fighting hard not to yield. And when they see it resisting with all its might in this way, they let go; whereupon the Calf by straining in the opposite direction is upset, and the Wolves leap upon it, tear open its belly, and devour it.

15. When Elephants are unable to cross a ditch Elephants cross a ditch the largest one in the herd throws himself into it and standing transversely bridges the gap, while the rest tread on his back, cross to the far side, and make off, but not until they have rescued him. And the way in which they rescue him is as follows. One of them on the bank puts his foot forward and allows the large Elephant to wrap his trunk round it. Meantime the others throw undergrowth and timber into the trench as fast as they can. And he mounts on these and clinging firmly with all his might to the other's foot is drawn up without difficulty.

There is in India a tract of land called *Phalacra* (bald). And the reason for the name is that any creature which eats the grass growing there loses its hair and its horns. Accordingly Elephants do not willingly go near this tract, but if they have drawn

ἀποστρέφονται πλησίον γενόμενοι, πᾶν τὸ βλέπτον φεύγοντες ὡς ἄνθρωποι φρόνιμοι οἱ ἐλέφαντες.

16. Τὴν σπογγίαν ἰθύνει βραχὺ ζῶον, οὐ καρκίνω τὴν ιδέαν παραπλήσιον, ἀλλὰ ἀράχνη μᾶλλον. οὐ γὰρ αἵμυλον οὐδὲ αἵματος ἄμοιρον ἢ σπογγία κήμημα ἐστὶ θαλάττης,<sup>1</sup> ἀλλὰ<sup>2</sup> ταῖς πέτραις προσφύεται, ὡσπερ οὖν καὶ ἕτερα, ἔχει δέ τινα κίνησιν ἰδίαν, δεῖται δὲ ὡς ἂν εἴποις τοῦ ὑπομνήσοντος αὐτὴν ὅτι ἐμμηχός ἐστιν. ἀτρεμούσα γὰρ ὑπὸ<sup>3</sup> τινος συμφυοῦς μανότητος καὶ ἡσυχάζουσα τοῖς τρήμασιν αὐτῆς ὅταν προσπέσῃ τι, ἐνταῦθα ὑπὸ τοῦ ἀραχνώδους ζῶου νύττεται, καὶ συλλαμβάνει τὸ ἐμπεσόν, καὶ τροφήν ἴσχει. ὅταν δὲ ἄνθρωπος προσίῃ ἐπ' ἐκτομῇ αὐτῆς, κεντουμένη<sup>4</sup> ὑπὸ τοῦ ζῶου τοῦ συντρόφου φρίττει καὶ ἑαυτὴν συστρέφει, καὶ αἰτία πόνου τε καὶ καμᾶτου γίνεται τῷ θηρατῇ ναὶ μὰ Δία πολλοῦ.

17. Εἴρηται μὲν οὖν ἡμῖν περὶ ἐλεφάντων ἰδία, τὰ δὲ καὶ εἰρήσεται. † οὕτωςι κρατοῦσι μὲν βίου †<sup>5</sup> σωφροσύνης δὲ ὅπως μετελήχασιν, εἰπεῖν προεπαδέστατον. οὐ γὰρ ὡς ὑβρίζοντες οὐδὲ ὡς λάγνοι ἐπὶ τὴν ὀμίλιαν τὴν πρὸς τὴν θήλειαν ἔρχονται, ἀλλ' ὡσπερ οὖν οἱ γένους διαδοχῆς δεόμενοι καὶ παιδοσποροῦντες, ἵνα μὴ αὐτοὺς ἐπιλήπη ἢ ἐπιγονή ἢ ἐξ ἀλλήλων, εἰσῶσι δὲ σπέρμα. ἀπαξ γοῦν ἐν τῷ βίῳ τῷ σφετέρῳ μνημονεύουσιν ἀφροδίτης, ὅταν ἡ θήλεια ὑπομένη καὶ αὐτῇ· εἶτα ἐμπλήσας ἕκαστος τὴν σύννομον

<sup>1</sup> θαλάττης καὶ πέφυκεν εἶναι ζῶον.

<sup>2</sup> καὶ.

near to it they move away, since Elephants, like prudent men, avoid anything that is harmful.

16. The Sponge is directed by a small animal <sup>The Sponge</sup> resembling a spider rather than a crab. For the Sponge is no lifeless or bloodless object engendered by the sea, but clings to the rocks like other creatures and has a certain power of movement in itself, though it needs, as you might say, someone to remind it that it is a living creature, for owing to some natural porosity it remains motionless and at rest, until something encounters its pores; then the spider-like creature pricks it, and it seizes what has fallen in and makes a meal. But when a man approaches to cut it off, the Sponge is pricked by the animal that lives in it, shudders, and contracts, and the trouble and labour that this causes to the fisherman is considerable, and no mistake.

17. I have indeed spoken of Elephants in a separate <sup>The</sup> chapter, but I shall add the following . . . it is <sup>Elephant, its</sup> most fitting to state that they have been gifted with <sup>continence</sup> temperance. For they seek intercourse with the female not as though minded to commit an outrage or from lust, but like men desiring a succession to their family and to beget children, in order that their common offspring may not fail but that they may leave their seed after them. At any rate once only in a life-time do their thoughts turn to love, when the female herself submits. Then when each one has impregnated its mate, thereafter it knows

<sup>3</sup> ὡς ὑπό.

<sup>4</sup> *Schn*: ἐκεκτουμένη.

<sup>5</sup> οὕτωςι . . . βίου *corrupt*.



τὸ ἐντεῦθεν<sup>1</sup> οὐκ οἶδεν αὐτήν. συμπλέκονται δὲ οὐκ ἀνέδην οὐδὲ ἐν τῇ τῶν ἄλλων ὄψει ἀλλ' ἀναχωρήσαντες· καὶ ἑαυτῶν προβάλλονται ἢ δένδρα δασέα ἢ ὕλην τινα συμφυῆ ἢ χῶρον κοῦλον καὶ βαθὺν τοῦ λαθεῖν αὐτοῖς παρέχοντα ἀφθονίαν. ὡς μὲν οὖν εἰσι δίκαιοι ἄνω εἶπον, καὶ τὸ ἀνδρείον αὐτῶν καὶ τοῦτο ἤδη λέλεκται· τὸ<sup>2</sup> σῶφρον δὲ ἀποδέδεικται<sup>3</sup> τὰ νῦν ταῦτα. ἀλλὰ καὶ τὸ μισοπόνηρον ὅτω σχολῇ μανθάνειν, οὗτος ὑπέχων τὰ ὦτα ἀκουέτω. ἐλέφαντι ἡμέρω πωλευτῆς ἦν, καὶ εἶχε γυναῖκα ἀφηλικεστέραν μὲν, πλουσίαν δέ. οὐκοῦν ἐτέρας ἐρών καὶ τὰ τῆς συνοικουσίας σπεύδων ἐκείνης γενέσθαι<sup>4</sup> ταύτην μὲν ἀποπνίγει καὶ τῆς τοῦ ἐλέφαντος φάτνης κατορύττει πλησίον ὁ θερμόβουλος ἄνθρωπος, ἄγεται δὲ τὴν ἄλλην. ἐνταῦθα οὖν ὁ ἐλέφας τῇ προβοσκίδι λαβόμενος τὴν νεωστὶ ἀφιγμένην ἀγει τῆς νεκρᾶς<sup>5</sup> πλησίον, καὶ τοῖς κέρασιν ἀνορύξας καὶ γυμνώσας τὸ σῶμα, ἃ εἰπεῖν οὐκ ἠδύνατο, ταῦτα ἐπεδείκνυε δι' αὐτῶν τῶν ἔργων, τὴν γυναῖκα τὸν τρόπον τοῦ γήμαντος αὐτὴν ἐκδιδάσκων ὁ μισοπόνηρος ἐλέφας.

18. Ἐγγραύλεις, οἱ δὲ ἐγκρασιχόλους καλοῦσιν αὐτάς, προσακῆκοά γε μὴν καὶ τρίτον ὄνομα αὐτῶν, εἰσὶ γὰρ οἱ καὶ λυκοστόμους αὐτὰς ὀνομάζουσιν. ἔστι δὲ μικρὰ ἰχθύδια, καὶ πολύγωνα φύσει, λευκότατα ἰδεῖν. ἐσθίουσί γε μὴν μάλιστα οἱ ἀγελαῖοι τῶν ἰχθύων αὐτά. δείσαντα οὖν<sup>6</sup> συνθεῖ πρὸς<sup>7</sup> ἄλληλα, καὶ ἐχόμενον τοῦ πλησίον

<sup>1</sup> Schn: τὸ ἐντεῦθεν ἐπὶ τούτοις.

<sup>2</sup> καὶ τό.

<sup>3</sup> ἀπολέλεκται.

her no more. And they do not couple without reserve or in the sight of others but withdraw and screen themselves in thick trees or in some close-growing forest or in some deep hollow, which affords them ample means of hiding.

Now I said above that they were just, and I have already spoken of their valour. Their continence has been displayed in the present instance. Further, anyone who has leisure to learn of their detestation of evil should lend an ear and listen to this. The trainer of a tame Elephant had a somewhat elderly but rich wife. Now he was in love with another woman, and desiring that his wife's property should become hers, he strangled his wife and buried her, rash man that he was, close by the Elephant's manger, and married the other woman. So then the Elephant seizing hold of the new arrival with its trunk led her up to the dead body, dug it up, and laid it bare with its tusks, showing by its mere action what it could not express in words, and enlightening the woman as to the conduct of him who had wedded her; such was the Elephant's hatred of evil.

reveals  
murder.

18. Anchovies (*engrauleis*, which some call *en-*  
*crasicholi*, and I have even heard a third name  
applied to them, for some call them 'wolf-mouths')  
are a tiny fish, prolific by nature, and pure white in  
appearance. They are principally eaten by fish  
which swim in shoals, and so when scared they rush  
to one another, and as each clings to its neighbour,

The  
Anchovy

<sup>4</sup> γίνεσθαι.

<sup>6</sup> Schn: μὴν.

<sup>5</sup> νεκροῦ.

<sup>7</sup> εἰς.

ἐκαστον τῇ σφίγγει τὸ βράδιος ἐπιβουλεύεσθαι διαπέφευγε. τοσαύτη δὲ ἄρα αὐτῶν ἡ ἔνωσις γίνεται συνδραμόντων, ὡς καὶ πορθμίδας ἐπιθεύσας μὴ διασχίζειν αὐτά· καὶ μέντοι καὶ κώπην ἢ κοντὸν εἴ τις αὐτῶν διεῖναι θελήσειε, τὰ δὲ οὐ διαξάινεται, ἀλλὰ ἔχεται ἀλλήλων ὡς συννυφασμένα. καθείς δὲ τὴν χεῖρα ὡς ἐκ σωροῦ πυρῶν ἢ κνάμων λάβοις<sup>1</sup> ἂν βιαίως ἀποσπάσας, ὡς καὶ διασπᾶσθαι πολλάκις, καὶ τὰ μὲν ἡμίτομα τῶν ἰχθυδίων λαμβάνεσθαι, τὰ δὲ ὑπολείπεσθαι.<sup>2</sup> καὶ γὰρ<sup>3</sup> τὸ μὲν οὐραῖον καθέξει, μένει δὲ σὺν<sup>4</sup> τοῖς ἄλλοις ἢ κεφαλῇ· ἢ κεφαλὴν κομιεῖς οἴκαδε,<sup>5</sup> μένει δὲ ἐν τῇ θαλάττῃ τὸ λοιπόν. καλεῖται δὲ αὐτῶν ἡ πυκνὴ τε καὶ συνεχῆς νῆξις βόλος, καὶ πενήκοντα ἀλιάδας πολλάκις ἐπλήρωσεν εἰς βόλος, ὡς φασιν οἱ θαλαττουργοί.<sup>6</sup>

19. Ἡ ὄς γνωρίζει τοῦ συβώτου τὴν φωνήν, καὶ ὑπακούει καλοῦντος, κἂν ἢ πλανηθεῖσα· πλησίον δὲ τούτου τὸ μαρτύριον. τῇ γῆ τῇ Τυρρηνίδι κακοῦργοι ναῦν λήστευραν προσέσχον, καὶ προελθόντες<sup>7</sup> αὐλίῳ περιτυγχάνουσι, καὶ ἦν συβωτῶν τὸ αὐλίον, καὶ εἶχε πολλὰς ὄς. ταύτας οὖν συλλαβόντες ἐς τὴν ναῦν ἐνέβαλον, καὶ ἀπολύσαντες τὰ πείσματα εἶχοντο τοῦ πλοῦ. οἱ τοίνυν συβῶται παρόντων μὲν τῶν ληστῶν ἡσύχαζον, ἐπεὶ δὲ ἔτυχον τῆς γῆς ἀποσαλεύσαντες, ὅσσον τε γέγωνε βοήσας, ἐνταυθὰ τοι τὰς οὐς

<sup>1</sup> λάβοι.

<sup>3</sup> καὶ γὰρ ἐν τῷ πλήθει.

<sup>5</sup> οἴκαδε σὺν τοῖς ἄλλοις.

<sup>6</sup> φησιν ὁ θαλαττουργός.

<sup>2</sup> ἀπολείπεσθαι.

<sup>4</sup> ἐν.

by their close cohesion they avoid falling an easy prey to plots upon their life. And so united is their mass when they have rushed together that even ships which run into them do not cleave it. Moreover should someone wish to drive an oar or a pole through them, they are not torn apart, but cling to each other as though woven together. But if you put your hand down and pull hard as if you were drawing grains of wheat or beans from a heap, you may catch some, with the result that they are often torn to pieces and that fragments of fish are caught, while the rest is left behind. For though you may get possession of the tail, yet the head remains with the other fish; or you may take home a head, but the rest of the fish remains in the sea. Their swimming in a dense, compact mass is called a 'draught,' and a single draught often fills fifty fishing-boats, as toilers of the sea inform us.

19. The Sow recognises the voice of the swineherd, and attends to his call even though it has wandered away. Evidence for this statement is to hand. Some miscreants beached their pirate vessel on the shore of Etruria, and proceeding inland came upon a fold belonging to some swineherds and containing a large number of Sows. These they seized, put them on board, loosed their cables, and continued on their voyage. Now so long as the pirates were on the spot the swineherds kept quiet, but when they were off shore in the roadstead 'and as far as a cry might carry,'<sup>a</sup> then the swineherds with their

Pigs and pirates

<sup>a</sup> Hom. *Od.* 5. 400.

<sup>7</sup> *Jac*: προελθόντες MSS, *perh.* προσσχόντες H.

τῇ συνήθει βοῇ ὀπίσω<sup>1</sup> παρὰ σφᾶς ἀπεκάλουν οἱ  
 συμβῶται. αἱ δὲ ὡς ἤκουσαν, ἐπὶ θάτερα τοῦ  
 πλοίου ἑαυτὰς συνῶσασαι ἀνέτρεψαν αὐτό. καὶ  
 οἱ μὲν κακοῦργοι παραχρῆμα διεφθάρησαν, αἱ δὲ  
 ὄς παρὰ τοὺς ἑαυτῶν δεσπότας ἀπενήξαντο.

20. Ζηλότυπον δὲ εἶναι καὶ τὸν πελαργόν  
 φασιν. ἐν γοῦν Κραννῶνι τῆς Θετταλίας Ἀλκι-  
 νόην ὄνομα γυναῖκα ὠραίαν ὁ γήμας ἀπολιπὼν  
 οἴκοι ἕς τινα ἐστείλατο ἀποδημίαν. ἡ τοῖνυν  
 Ἀλκινόη ὠμίλει τῶν θεραπόντων τινί. τοῦτο  
 συνιδὼν ὁ πελαργὸς ὁ οἰκέτης οὐχ ὑπέμεινε,  
 ἀλλὰ ἐτιμώρησε τῷ δεσπότῃ. προσπηδῶν γοῦν  
 ἐπήρωσε τῆς ἀνθρώπου τὴν ὄψιν. ἀνωτέρω<sup>2</sup>  
 μὲν ἐμνήσθη πορφύριωνος ζηλοτυπίας εἶτα κυνὸς  
 τοιοῦτου, νῦν γε μὴν πελαργοῦ τὰ ἴσα ἐκείνοις<sup>3</sup>  
 ἔς νοσοῦντα γάμον.

21. Μεταβάλλει δὲ τὰς χροᾶς τὰ πρόβατα ἐκ  
 τῆς περὶ τὸ πᾶμα ἀλλαγῆς κατὰ τὴν τῶν ποταμῶν  
 ιδιότητα. ἡ δὲ ὥρα τοῦ ἔτους, καθ' ἣν ἀπαντᾷ  
 τοῦτο αὐτοῖς, ὁ τῆς μίξεως καιρὸς ἐστίν. γίνεται  
 οὖν καὶ ἐκ λευκῶν μέλανα, καὶ ἔμπαλιν τρέπει  
 τὴν χροᾶν. φιλεῖ δὲ πῶς ταῦτα γίνεσθαι περὶ τε  
 τὸν ἐν Ἀνταδριά ποταμῶν<sup>4</sup> καὶ τὸν ἐν Θράκῃ,  
 οὗ τὸ ὄνομα ἐροῦσιν οἱ πάροικοι Θράκες. ὁ δὲ  
 ἐν Τροίᾳ Σκάμανδρος ἐπεὶ ξανθὰς ἀποφαίνει

<sup>1</sup> ὀπίσω καί.

<sup>2</sup> Jac: ἀνωτάτω.

<sup>3</sup> *Perh. some word like θυμωθέντος (H 1858) has been lost after  
 ἐκείνοις.*

accustomed cry called the Swine back to them.  
 And when the Swine heard it they pressed together  
 to one side of the vessel and capsized it. And the  
 miscreants were drowned forthwith, but the Swine  
 swam away to their masters.

20. They say that the Stork also is subject to <sup>A Stork</sup> jealousy.<sup>a</sup> At any rate at Crannon in Thessaly a <sup>punishes</sup> adulteress  
 man who had married a beautiful wife of the name  
 of Alcinoe left her at home and went away on his  
 travels. So Alcinoe had intercourse with one of the  
 servants. The Stork that was about the house got  
 to know of this and would not tolerate it, but avenged  
 its master. At any rate it sprang upon the woman  
 and blinded her eyes.

I have earlier on spoken of jealousy on the part of  
 a Purple Coot, then of a Dog in like case, and now  
 of a Stork equally affected over a marriage that went  
 wrong.

21. Sheep change their colour as their drink varies <sup>Waters that</sup>  
 with the character of the rivers. The season of the <sup>change the</sup>  
 year in which this occurs is the season of mating. <sup>colour</sup>  
 So from being white they become black, and the <sup>of Sheep</sup>  
 contrary change of colour occurs. This commonly  
 takes place near the river of Antandria<sup>b</sup> and the  
 river in Thrace whose name the neighbouring  
 Thracians will tell you. And since the Scamander  
 in the Troad turns the sheep that drink of it yellow,

<sup>a</sup> See INDEX II, s.v. 'Jealousy.'

<sup>b</sup> Antandrus, town at the head of the gulf of Adramyttium  
 in Mysia; the river was the Satniois.

<sup>4</sup> τὸ . . . ποταμῶ Γρον, comp. Arist. HA 519 a 16.

πινούσας τὰς οἷς, πρὸς τῷ Σκαμάνδρῳ τῷ ἐξ ἀρχῆς ἄλλο ὄνομα ἢ τῶν προβάτων ἐπίκτητος χροᾶ ἔθετο αὐτῷ τὸ Ξάνθου.

22. Χάριτος δὲ ἀπομνησθῆναι τὰ ζῶα καὶ κατὰ τοῦτο ἀγαθὰ. ἐν Τάραντι γίνεται γυνὴ τὰ τε ἄλλα σπουδῆς ἀξία καὶ οὖν καὶ σώφρων πρὸς τὸν ἄνδρα· Ἡρακλῆϊς ὄνομα αὐτῇ. περιεῖπε μὲν οὖν ζῶντα τὸν γεγαμηκότα εὖ μάλα κηδεμονικῶς· ἐπεὶ δὲ τὸν βίον οὗτος κατέστρεψε, τὰς ἀστικὰς ἢ προειρημένην γυνὴ μισεῖ διατριβὰς καὶ τὴν οἰκίαν, ἐν ἣ τὸν ἄνδρα νεκρὸν ἐθεάσατο, καὶ ὡς εἶχε λύπης ἐς τοὺς τάφους μετοικίζεται, καὶ τοῖς ἡρίοις τοῦ ποτε ἀνδρὸς τλημόνως παρέμεινε, πιστὴν ἑαυτὴν<sup>1</sup> τῷ κατὰ γῆς ὄντι ἀποφαίνουσα. καὶ ποτε ἦν ὥρα θέριος, καὶ πελαργῶν ἔτι νεοττῶν πρόπειραν τῆς ἑαυτῶν πτήσεως λαμβανόντων εἰς ὃ μάλιστα νεαρὸς ἀκρατῆς ὦν ἔτι τῶν ταρσῶν κατώλισθε, καὶ τοῖν σκελοῖν συντρίβει τὸ ἕτερον. ἢ τοίνυν Ἡρακλῆϊς θεασαμένη τὸ πτώμα καὶ τοῦ ποδὸς τὸ πάθος καταμαθοῦσα οἰκτεῖρει τὸν νεοττόν, καὶ ἀναλαβοῦσα σὺν πολλῇ τῇ φειδοῖ κατελεῖ τὴν πληγὴν, καὶ θεραπεύει καταιονήμασι καὶ ἐπιπλάσμασι, καὶ τροφήν προσέφερε καὶ ποτὸν ὄρεγε, χρόνῳ δὲ τῷ εἰκότι ῥωσθέντα καὶ φύσαντα τὰ ὠκύπτερα ἐλεύθερον εἶναι μεθήκεν. ὃ δὲ εἰδὼς ἐννοία τιμὴ φυσικῇ καὶ θαυμαστῇ ὀφείλων ζῶαργια ᾤχετο ἀπιών. εἶτα ἐνιαυτοῦ διελθόντος ἢ μὲν ἔτυχεν ἦρος ὑπολάμποντος ἐν ἡλίῳ θερομένη, ὃ δὲ πελαργὸς ὃ ἰαθεῖς ὑπ' αὐτῆς ἰδὼν τὴν εὐεργέτιν ὑψήκε τῆς τῶν πτερῶν ὀρμῆς, καὶ ἑαυτὸν χθαμαλωτέρᾳ τῇ πτήσει καταγῶν

208

the colour which the flocks acquire has caused the name *Xanthus* (yellow) to be added to its original name of 'Scamander.'

22. In this respect also animals are good, viz at remembering to be grateful. There was a woman in Tarentum, admirable in other ways and particularly as a faithful wife. Her name was Heracleis. So long as her husband lived she cared for him with the utmost devotion. But when he died the woman took a dislike to life in the city and to the home in which she had seen her husband dead, and such was her grief that she went to dwell among the tombs and was content to remain by her late husband's sepulchre, constant to him who was beneath the soil. And once in summer when some storks, still fledglings, were essaying their first flight, one of them, the youngest, not having sufficient strength of wing, fell and broke one of its legs. So Heracleis seeing its fall and finding how its leg was injured, took pity on the nestling and picking it up very gently wrapped up the wound, and tended it with fomentations and plasters, brought it food, gave it drink, and, when in due course it was strong and had grown its quillfeathers, set it free. And the stork, knowing by some strange instinct that it owed her the price of its life, departed. Later when a year had passed and spring was just beginning to brighten, the woman chanced to be warming herself in the sun, and the Stork which had been healed by her, seeing its benefactress, checked the speed of its wings and sinking nearer to earth came close, opened its bill,

<sup>1</sup> ἑαυτὴν καὶ σώφρονα.

Woman of  
Tarentum  
and Stork

πλησίον γίνεται, καὶ χανῶν ἀνεμί λίθον ἐς τὸν τῆς Ἡρακληίδος κόλπον, καὶ ἀναπετασθεὶς ἐπὶ τοῦ τέγουσ ἐαυτὸν ἐκάθισεν. ἡ δὲ τὰ πρῶτα ὡς εἰκὸς ἐθαύμασέ τε καὶ ἐκταραχθεῖσα ἠπόρει, τί εἶη τὸ πραχθὲν συμβαλεῖν οὐκ ἔχουσα· τὴν δ' οὖν λίθον ἔνδον ποῦ<sup>1</sup> κατέθετο, εἶτα νύκτωρ διωπνισθεῖσα ὄρᾳ αὐγὴν τινα καὶ αἶγλην ἀφείδισαν, καὶ κατελάμπετο ὁ οἶκος ὡς ἐσκομισθείσης δαδός· τοσοῦτον ἄρα ἐκ τῆς βώλου τὸ σέλας ἀνῆει τε καὶ ἐτίκτετο.<sup>2</sup> συλλαβοῦσα δὲ τὸν πελαργὸν καὶ ἐπαφωμένη κατενόησε τὴν ἐκ τῆς πληγῆς οὐλήν, καὶ ἐγνώρισε τοῦτον ἐκεῖνον εἶναι τὸν ὑπ' αὐτῆς οὐκτου τε καὶ θεραπείας τετυχηκότα.

23. Ἀστακὸν εἰ λάβοις καὶ πορρωτάτω κομίσειας, σημεῖον καταλιπῶν ἔνθεν αὐτὸν τεθήρακας, εὐρήσεις τὸν αὐτὸν ἐνταῦθα, ὅθεν καὶ συνεύληπται. λέγω δέ, εἰ παρὰ τὴν θάλατταν κομίσεις εἶτα καταθεῖο αὐτὸν ποῦ πλησίον, ὡς ἐρπύσαι δυνηθῆναι ἐς τὴν θάλατταν.

24. Ἀγρεύς τὸ ὄνομα, τὴν φύσιν πτηνός, τὸ γένος κοσσύφων φράτωρ,<sup>3</sup> μέλας τὴν χροάν, μουσικὸς τὴν γλώτταν. κέκληται δὲ ἀγρεύς, καὶ δικάϊως· τῷ γὰρ τοῦ μέλει τῶν ἄλλων ὀρνέων αἰρεῖ τὰ ἀπαλά προσπετόμενα τῇ τῆς εὐμουσίας θέλξει. εἰδὼς οὖν τὸ συμφυὲς αὐτῷ πλεονέκτημα, ἔοικε χρῆσθαι τῷ παρὰ τῆς φύσεως δώρῳ ἐς ἠδονὴν ἅμα καὶ τροφήν· ἀκούων μὲν γὰρ ἑαυτοῦ

<sup>1</sup> ποῖ.

<sup>2</sup> ἐτίκτετο, καὶ ἦν μέγα τίμιος.

<sup>3</sup> φράτωρ καὶ συγγενής.

and disgorged a stone into the lap of Heracleis, and then flew off and settled on the roof. At first, naturally enough, she was amazed and startled out of her wits, and was at a loss to conjecture what this action could mean. And so she put the stone away somewhere indoors; later being woken in the night she saw that it diffused a brightness and a gleam, and the house was lit up as though a torch had been brought in, so strong a radiance came from, and was engendered by, the lump of stone. And when she had taken hold of the Stork and handled it she recognised the scar left by the wound, and knew that it was the very bird which had been the object of her pity and her ministrations.

23. If you catch a Smooth Lobster and remove it to a great distance, leaving a mark at the place where you caught it, you will find the self-same Lobster at the spot where it was captured: I mean, if you take it along the seashore and put it down somewhere near enough for it to be able to crawl into the sea.

24. 'Hunter' <sup>a</sup> is its name; Nature has given it wings; it is allied to the tribe of thrushes; its colour is black; it has a musical voice. And it is called 'the Hunter,' and rightly so; for with its song it captivates the small birds that fly to it beneath the spell of its sweet music. Knowing therefore the natural advantage that it possesses, it appears to employ this gift of Nature to please itself and also to feed itself, for it delights to listen to its

<sup>a</sup> The *Mynah* of India.

εὐφραίνεται, θηρῶν δὲ τὰ προσιόντα ἐμπίπταται. τοῦτον εἰ τίς ποτε ἐθήρασε καὶ ἐν οἰκίσκῳ καθείρξεν, οὐδὲν αὐτῷ πλέον τὸ τῆς σπουδῆς· ἔχει γὰρ ἄφωνον ὄρνιν, ὥσπερ οὖν τὸν θηράσαντα ὑπὲρ τῆς δουλείας ἀμυνόμενον τῇ σιωπῇ.

25. Ἀνωτέρω εἶπον ἦν οἱ τροχίλοι κατατίθενται ἐς τοὺς κροκοδίλους εὐεργεσίαν, ἥσπερ<sup>1</sup> ἐν τοῖς Αἰγυπτίοις μέμνηται καὶ Ἡρόδοτος λόγοις· ὁ δὲ οὐκ εἶπον εἰδώς, <τοῦτο><sup>2</sup> εἰρήσεται νῦν, ἵνα καὶ ἄλλος μάθῃ. ὁ μὲν τροχίλος ὄρνις ἐστὶ τῶν ἐλείων εἰς, καὶ παρὰ τὰς ὄχθας τῶν ποταμῶν ἀλάται καὶ ὁ τι ἂν τύχῃ παρεκλέγων βόσκεται, τρέφει δὲ αὐτὸν καὶ ὁ κροκόδιλος οἷς εἶπον. καὶ ἐκεῖνος αὐτὸν ἀμείβεται καθεύδοντος προμηθῶς ἔχων καὶ ὑπεραγρυπνῶν αὐτοῦ· κειμένῳ μὲν γὰρ καὶ ὑπνώττοντι<sup>3</sup> ἐπιβουλεύει ὁ ἰχνεύμων, καὶ ἐμφὺς τῇ δέρῃ πολλακίς ἀπέπνιξεν αὐτόν· ἀλλ' ὁ γε τροχίλος βοᾷ, καὶ παίει κατὰ τῆς ῥινὸς αὐτόν, καὶ ἀνίστησι καὶ πρὸς τὸν ἐχθρὸν ὑποθήγει. εἰ μὲν οὖν χρή τὸν ὄρνιν ἐπαινεῖν οὕτως ἔχοντα φροντιστικῶς ζῆου παμβόρου καὶ ἀδηφάγου, εἰσόμεθα.<sup>4</sup> τὸ δ' οὖν ἴδιον τῶνδε τῶν ζῴων εἶπον.

26. Ἡ τρυγῶν (οὗ φημι νῦν τὴν ὑπαέριον, ἀλλὰ τὴν ἐν τῇ θαλάττῃ) ὅτε βούλεται, νήχεται, καὶ αὐτὴ πάλιν ἀρθεῖσα πέτεται. ἔχει δὲ κέντρον, οὐ καὶ ἀνωτέρω μνήμη ἐποιησάμην, θανατηφόρον. τὸ

<sup>1</sup> εὐεργεσίαν τὴν ἐκ τῶν βδελλῶν ὥσπερ.

<sup>2</sup> <τοῦτο> add. H.

<sup>3</sup> Jac: ὑπερπνώττοντι.

<sup>4</sup> Perh. <ἄλλοτε> εἰσόμεθα, or ἐὼ H, <ἀλλαχοῦ> Grasberger.

own voice, and pursues the birds that approach it and takes its fill of them. Anyone who hunts this bird and confines it in a cage, gets nothing for his pains, for he possesses a bird that refuses to sing, seeming by its silence to punish its captor for enslaving it.

25. I have spoken above <sup>a</sup> of the benefit which the <sup>The Egyptian Plover</sup> Egyptian Plovers confer upon Crocodiles, and Herodotus mentions it in his Account of Egypt [2. 68]. But what I did not mention, though I knew it, I will mention now, in order that others also may learn the facts.

The Egyptian Plover is one of the marsh-fowls, and ranges along the banks of rivers, feeding upon whatever it chances to pick up here and there, while the Crocodile provides it with the food that I spoke of. And the bird repays it by taking care of it and keeping watch on its behalf while it sleeps. For as it lies asleep the Ichneumon has designs upon it, and fastening on its throat has often throttled it. But the Egyptian Plover utters its cry, beats the Crocodile on the nose, rouses it, and eggs it on against its enemy. Now whether we should applaud the bird for its solicitude on behalf of an omnivorous and gluttonous animal, we shall know later. It is the special characteristics of these creatures that I have mentioned.

26. The *Trygon* (I am not speaking of the one that <sup>The Sting-ray</sup> lives in the air [i.e. the Turtle-dove] but of the one in the sea [i.e. the Sting-ray]) swims when it wants to, or again raises itself and flies. Its sting, of which I

<sup>a</sup> See 3. 11.

μὲν οὖν κεντεῖν καὶ ζῶα ἄλογα καὶ ἀνθρώπους καὶ παραρρήματα ἀπολλύναι, οὕτω παράδοξόν ἐστίν· ὁ δὲ ἄξιον ἐκπεπλήχθαι, τοῦτο εἰρήσεται. δένδρω τῷ μεγίστῳ καὶ πάνυ εὐθαλεῖ καὶ εὐερνεῖ καὶ λίαν τεθηλότι τὴν χλόην εἰ προσαγάγοις τὸ κέντρον καὶ νύξειας<sup>1</sup> τὸ δένδρον, οὐ μετὰ μακρὸν ἐκβάλλει τὰ φύλλα· καὶ ἐκείνων καταρρεόντων ἐς τὴν γῆν τὸ πᾶν πρέμνον αὐαίνεται καὶ ἔοικεν ἡλιοβλήτῳ.<sup>2</sup>

27. Τίκεται ἐλέφας κατὰ τὴν κεφαλὴν ἐκπηδῶν, τὸ δὲ μέγεθός ἐστι τοῦ τικτομένου κατὰ δέλφακα τὴν μεγίστην. μιᾷ δὲ μητρὶ πλείω ἐλεφαντίσκια ἔπεται, φασίν. εἰ δὲ βούλοιο τῶν βρεφῶν νεογόνων ὄντων προσάψασθαι, αἱ μητέρες οὐδὲν ἀγανακτοῦσιν ἀλλὰ ἑῶσι· συνιᾶσι γὰρ ὅτι μήτε ἐπὶ λύμη τις ἐπιψαύει<sup>3</sup> αὐτῶν μήτε ἐπὶ κολάσει, ἀλλὰ φιλοφρονούμενοι πάντες καὶ κολακεύοντες. ἐπεὶ τίς ἂν τὸ τηλικούτον βλάψειεν; ὅταν δὲ θηράμενοι ἐμπέσωσιν ἐς τὴν τάφρον, καὶ ἴδωσιν ὅτι λοιπὸν ἄφυκτα αὐτοῖς ἐστι, τοῦ μὲν τέως θυμοῦ τοῦ σὺν τῇ ἐλευθερίᾳ λήθην λαμβάνουσι, καὶ ὀρεγόντων σιτία ἐτοιμῶς προσίενται, καὶ ὕδωρ προτεινόντων πίνουσι, καὶ οἶνον ἐγχεόντων ἐς τὰς προβοσκίδας οἱ δὲ τὴν φιλοτησίαν οὐκ ἀναίνονται.

28. Τὸν ἰχθὺν τὸν ἔλλοπα ἱερὸν ἰχθὺν ὑπὸ τοῦ ποιητοῦ κληθῆναι νομίζουσι. λέγει δὲ τις λόγος<sup>4</sup>

<sup>1</sup> νύξεις MSS, νύξαις Schn.

<sup>2</sup> ἡλιοβλήτῳ ὑπ' αὐχμοῦ βίαιου ξηρῶ γεγενημένῳ.

have spoken above, is deadly.<sup>a</sup> Yet that it should sting brute beasts and men and kill them on the spot is no matter for wonder. But what is startling is this which I am about to mention. If you apply the sting to the largest tree when in a thriving state, flourishing, and in full foliage, and stab the tree, in a short while it sheds its leaves, and as they float down to earth the entire stem withers and seems as though scorched by the sun.

27. An Elephant emerges head first at birth, and the size of it when born is that of the largest sucking-pig. Several small Elephants follow a single mother, so they say. And if you want to touch the little ones when new-born, the mothers do not resent it but permit it. For they know that no one will lay hands on them to do them harm or punish them, but that everyone has kindly intentions and would pet them. For who would hurt such a little creature? But when they are hunted and fall into the pit and see that there is no escape for them, they forget the spirit that possessed them when they were free and readily go for any food that is held out to them and drink the water that is offered, and if wine is poured into their trunks they do not refuse that loving-cup.

28. Our great poet is supposed to call the Sturgeon (?) a 'sacred fish'<sup>b</sup> [*Il.* 16. 407]. According to one account it is rare, but is caught in the sea off

<sup>a</sup> See I. 56; 2. 36, 50.

<sup>b</sup> See Leaf's note *ad loc.* The word ἔλλοψ does not occur in our texts of Homer.

<sup>3</sup> *Perh.* -ψαύσει H.

<sup>4</sup> λόγος τις.

σπάνιον μὲν αὐτὸν εἶναι, ἐν δὲ τῷ κατὰ Παμφυλίαν πελάγει θηρᾶσθαι, γλίσχρως δὲ καὶ ἐκεῖθι. εἴαν δὲ ἄλλῳ, στεφάνοις μὲν αὐτοὶ σφᾶς αὐτοὺς ὑπὲρ τῆς εὐεργίας ἀγλαΐζουσι, στεφανοῦσι δὲ καὶ τὰς ἀλιάδας, καταίρουσί τε κρότῳ καὶ αὐλοῖς τὸ θήραμα μαρτυρόμενοι. οἱ δὲ οὐ τοῦτον ἀλλὰ τὸν ἀνθίαν νομίζουσι ἱερόν. τὸ δὲ αἴτιον, ἐνθα ἂν ὄδε φανῇ τῆς θαλάττης, ἀνάγκη δήπου τὸν χῶρον ἄθηρον εἶναι σπονδᾶς τε<sup>1</sup> ἰχθύσι πρὸς<sup>2</sup> πᾶν ὅσον ὑδροθηρικόν, καὶ αὐτοὶ δὲ οἱ ἰχθύες θαρροῦντες ἀποτίκτουσι. φύσεως δὲ ἀπόρρητα ἐλέγχειν οὐκ ἐμόν, καὶ εἰκότως, ἐπεὶ καὶ ἀλεκτρυόνα δέδοικε λέων καὶ τὸν αὐτὸν βασιλίσκος καὶ μέντοι καὶ ὄν ἐλέφας.<sup>3</sup> τὰς δὲ αἰτίας ὅσοι σχολὴν ἄγουσι πολλὴν ζητοῦντες τοῦ μὲν χρόνου καταφρονήσουσιν, οὐ μὴν ἐς τέλος ἀφίξονται τῆς σπουδῆς.

<sup>1</sup> Schm: δέ.<sup>2</sup> Reiske: εἰς.<sup>3</sup> ὁ ἐλέφας.

Pamphylia, though even there hardly at all. But if it is caught, the fishermen deck themselves with garlands to celebrate their good luck; they garland the fishing-boats as well, and put into port, as with cymbals and flutes they summon people to bear witness to their catch.

Others however consider that the Anthias, and The Anthias not this fish, is sacred. And the reason is that in whatever part of the sea it appears, that spot is presumably bound to be free from savage creatures and there is peace between fish and everything that seeks its prey in the waters, while the fish themselves bring forth their young without fear.

But it is no business of mine to explore the mysteries of Nature, and rightly so, since the lion goes in fear of the cock, and so does the basilisk, moreover the elephant dreads a pig. But those who have much leisure to spend in seeking the reasons for these things will take no account of time, and for all that, will never come to the end of their researches.



**BOOK IX**

1. 'Ο λέων ἤδη προήκων τὴν ἡλικίαν καὶ γῆρα βαρῦς γεγεννημένος θηρᾶν μὲν ἠκιστός ἐστιν, ἀσμένως δὲ ἀναπαύεται ἐν ταῖς ὑπάντροις ἢ λοχμώδεσι καταδρομαῖς, καὶ τῶν θηρίων οὐδὲ τοῖς ἀσθενεστάτοις ἐπιθαρρεῖ, τὸν τε αὐτοῦ χρόνον ὑφορώμενος καὶ τὸ τοῦ σώματος ἐννοῶν ἀσθενές. οἱ δὲ ἐξ αὐτοῦ γεγεννημένοι θαρροῦντες τῇ τῆς ἡλικίας ἀκμῇ καὶ τῇ ῥώμῃ τῇ συμφυεῖ προΐασι μὲν ἐπὶ θήρην, ἐπάγονται δὲ καὶ τὸν ἤδη γέροντα, ὠθούντες αὐτόν· εἶτα ἐπὶ μέσης τῆς ὁδοῦ ἧς ἔλθειν δεῖ καταλιπόντες, ἔχονται τῆς ἄγρας αὐτοί, καὶ τυχόντες τοσοῦτων ὅσα ἀποχρήσει καὶ αὐτοῖς καὶ τῷ γεγεννηκότι<sup>1</sup> σφᾶς, βρυχησάμενοι γενναῖόν τε καὶ διάτορον καλοῦσιν<sup>2</sup> ὡς δαιτυμόνα ἐστιᾶτορες ἐπὶ θοίνην οἱ νέοι τὸν γεγηρακότα, τὸν πατέρα οἱ παῖδες. ὁ δὲ ἡσυχῇ καὶ βᾶδην καὶ οἶον ἔρπων ἔρχεται, καὶ περιβαλὼν τοὺς παῖδας, καὶ τῇ γλώττῃ μικρὰ ὑποσῆμας, ὥσπερ οὖν ἐπαινῶν τῆς εὐθηρίας, ἔχεται τοῦ δείπνου, καὶ σὺν τοῖς υἱέσιν ἐστιᾶται. καὶ Σόλων μὲν τοῖς λέουσιν οὐ κελεύει ταῦτα,<sup>3</sup> διδάσκει δὲ ἡ φύσις, ἣ νόμων ἀνθρωπικῶν οὐδὲν μέλει· γίνεται δὲ ἄτρεπτος αὐτῇ νόμος.

<sup>1</sup> *Sclm* : γεγεννηκότι.

<sup>2</sup> καλοῦσιν τὸν πατέρα.

<sup>3</sup> ταῦτα νομοθετῶν τρέφειν τοὺς πατέρας ἐπάναγκες.

1. When the Lion is advanced in years and heavy <sup>The Lion in old age</sup> with age he is quite incapable of hunting and is glad to take his ease in caves or lairs in the jungle; nor has he the spirit to attack even the weakest of animals, for he mistrusts his age and is conscious of his bodily infirmity. Whereas his offspring confident in the vigour of their youth and their natural strength go out to hunt and bring the old one with them by pushing him along. Then, when they have come half the necessary distance, they leave him behind and give themselves to the chase. And when they have obtained enough for themselves and for their sire, with a magnificent and thrilling roar, even as banqueters summon a guest, so do these young children summon their aged father to the feast. And he comes softly, step by step, and almost crawling, and embraces his children, fawning upon them a little with his tongue as though he applauded their success, and attacks the meal and feasts with his sons. This is no order of Solon's to the Lions: it is Nature that teaches them—Nature that 'recks nought of laws' [Eur. *fr.* 920 N] made by man. But she is a law that does not change.

2. Τὸν αἰτὸν τὸν τῶν ὀρνίθων βασιλέα οὐ μόνον περιόντα <sup>1</sup> καὶ ζῶντα δέδοικε τὰ ὄρνεα καὶ καταπήσσει φανέντος, ἀλλὰ καὶ τὰ πτερὰ ἐκείνου ἕαν τις τοῖς τῶν ἄλλων συναμιξῆη, τὰ μὲν τοῦ αἰετοῦ μένει ὀλόκληρα καὶ ἀνεπιβούλευτα, τὰ δὲ ἕτερα κατασῆπεται τὴν πρὸς ἐκείνα κοινωνίαν οὐ φέροντα.

3. Οἱ μύες εἰσὶ μὲν καὶ ἄλλως πολύγονον ζῶον, καὶ ἀθρόα τῇ ἀδίνι πολλὰ τίκτουσιν· εἰ δέ πως καὶ ἄλως γευσάμενοι τύχοιεν, ἐνταῦθα δήπου καὶ πάμπολλα ἀποκυύσκουσι καὶ πλείω τῆς συνηθείας πολλῶ. οἱ δὲ κροκόδιλοι, ὅταν τέκωσι, τὸ γνήσιον καὶ τὸ νόθον τόνδε τὸν τρόπον ἐλέγχουσιν. ἕαν τι παραχρήμα ἐκγλυφεῖς ἀρπάσῃ, τελεί τὸ λοιπὸν ἐς τὸ γένος, καὶ φιλεῖται τοῖς γεναμένοις, καὶ πεπίστευται κροκοδίλων εἰς εἶναι καὶ ἠρίθμηται· ἕαν δὲ ἐλινύσῃ καὶ βλακεύσῃ καὶ μὴ λάβῃ ποθὲν ἢ μυῖαν ἢ σέρφον ἢ ἔντερον γῆς ἢ σαῦρον τῶν νεαρῶν, διέσπασεν ὁ πατὴρ αὐτὸν ὡς ἀδόκιμόν τε καὶ κίβδηλον καὶ προσήκοντά οἱ οὐδὲ ἔν. καὶ δοκοῦσιν, ὡς οἶδε οἱ θῆρες, καὶ οἱ αἰετοὶ βασανίζοντες καὶ ἐκείνοι τὰ γνήσια τῇ ἀκτίνι τοῦ ἡλίου κρίσει φιλεῖν τὰ ἔκγονα καὶ οὐ πάθει.

4. Ἀκούω δὲ τοὺς ὀδόντας τῆς ἀσπίδος, οὓς ἂν ἰοφόρους τις εἴποι καλῶν ὀρθῶς, ἔχειν οἰνοεὶ χιτῶνας περικειμένους ἄγαν λεπτοὺς καὶ ὑμέσι παραπλησίους, ὑφ' ὧν περιамπέχονται. ὅταν οὖν ἐμφύσῃ τινὶ τὸ στόμα ἢ ἀσπίς, διαστέλλεσθαι <sup>2</sup> μὲν φασι τὰ ὑμένα, ἐκχεῖσθαι δὲ τὸν ἰόν, καὶ

<sup>1</sup> παρόντα MSS, H would read ζ. καὶ ἔτι περιόντα, cp. 11. 39.

2. Not only when he is alive and active do birds <sup>The Eagle's feathers</sup> dread the Eagle, the king of birds, and cower down when he appears, but if one mixes his feathers with those of other birds, the Eagle's remain entire and untainted, while the others, unable to endure the association, rot away.

3. Mice, besides being prolific creatures, bring <sup>The Mouse</sup> forth many offspring at a single birth; and if by some means they happen to eat salt, then they bring forth a great number and far more than is customary. <sup>The Crocodile and its young</sup> And when Crocodiles give birth they test the legitimate and the bastard offspring in this manner. If on being hatched a young Crocodile immediately seizes something, it is henceforward reckoned among the family and is loved by its parents, is believed to be, and is counted as, one of the Crocodiles. If however it remains inactive and is lazy and fails to seize some fly or gnat or earthworm or young lizard, the sire tears it to pieces as a poor creature, spurious, and no kin of his. And as these creatures act, even so do Eagles appear to test their legitimate offspring by the rays of the sun <sup>a</sup> and to love them as the result of judgment and not of any feeling.

4. I have heard that the Asp's fangs, which one <sup>The Asp, its fangs</sup> would be correct in styling 'poison-carriers,' have an exceedingly thin coating, so to say, round them, like membrane, covering them all over. So when the Asp fastens its mouth on a man, they say that these membranes part and the poison is ejected,

<sup>a</sup> See 2. 26.

<sup>2</sup> στρέφεσθαι.

πάλιν συντρέχειν ἐκεῖνα καὶ ἐνοῦσθαι. τοῦ γε μὴν σκορπίου τὸ κέντρον ἔχειν τινα κοιλώδη διπλόην ὑπὸ τῆς ἀγαν λεπτότητος οὐ πάνυ τι<sup>1</sup> σύνοπτον. καὶ εἶναι μὲν τὸ φάρμακον καὶ τίκτεσθαι λέγουσιν ἐνταῦθα, ἅμα δὲ τῇ κρούσει προῖέναι διὰ τοῦ κέντρον καὶ ἐκρεῖν. ὅπῃ δὲ εἶναι δι' ἧς ἕξεισιν οὐδὲ ταύτην ὄφει θεωρητῆν. ἀνθρώπου δὲ σιάλω καταπτύοντος ἀμβλύνεσθαι τὸ κέντρον καὶ μαλκίειν καὶ ἐς τὴν πληγὴν ἀδύνατον γίνεσθαι.

5. Ἡ κύων εἰ καὶ πολλὰ τίκτει σκυλάκια, ἀλλὰ γούν τὸ πρῶτον τῆς μήτρας<sup>2</sup> προελθὼν καὶ τῆς<sup>3</sup> ὠδῶνος πρεσβύτατον ὃν κατηγορεῖ τὸν πατέρα. ἐκείνῳ γούν ὁμοιώτατον τίκτεται πάντως, τὰ δὲ ἄλλα ὡς ἂν τύχη. εἶοικε δὲ φιλοσοφεῖν ἐν τῷδε ἡ φύσις, προτιμῶσα τοῦ ὑποδεχομένου τὸ σπείρον.

6. Τῶν ὀστρακονώτων τε καὶ ὀστρακοδέρμων καὶ τοῦτο ἴδιον. κενώτερα πῶς ταῦτα καὶ κουφότερα ὑποληγούσης τῆς σελήνης φιλεῖ γίνεσθαι. καὶ τῶν μὲν ὀστρακονώτων ἐλέγχουσιν ὃ λέγω πορφύρα καὶ κήρυκες καὶ σφόνδυλοι καὶ τὰ τούτοις ὁμοφυῆτων δὲ ἐτέρων πάγουροί τε καὶ κάραβοι καὶ ἀστακοὶ καὶ καρκίνοι καὶ εἴ τι τούτων συγγενές. λέγεται δὲ καὶ τῶν ὑποζυγίων τὰ τικτόμενα ληγούσης τῆς σελήνης ἀδυνατώτερα τῶν ἄλλων εἶναι καὶ ἀσθενέστερα, καὶ μέντοι καὶ συμβουλεύουσιν

<sup>1</sup> πάντη.

<sup>2</sup> Reiske: μητρός MSS, H.

<sup>3</sup> καὶ ἐκείνης τῆς.

<sup>a</sup> See Thompson, *Gk. fishes*, s.v. σπόνδυλος, O. Keller, *Ant. Tierwelt* 2. 561.

and then again they close and unite. Again, the sting of the Scorpion has a kind of hollow core, so very fine as to be hardly visible. That is where they say the poison resides and is engendered, and directly the Scorpion strikes, the poison shoots forward along the sting and flows out. And this opening also, through which it passes, is so fine as to be invisible to the eye. But if a man spits upon it the sting is blunted and numbed and becomes incapable of wounding.

The  
Scorpion,  
its sting

5. Even if a Bitch produces a number of puppies, Puppies it is nevertheless the one that issues first from the womb and the eldest of the litter that declares the sire. At any rate it bears the closest resemblance to him in every respect, while the rest are born as chance may dictate. In this matter Nature appears to pursue reason in setting the male which sows above the female which receives.

6. Here is another characteristic of Testaceans The Moon, its influence on Shellfish and Animals and Crustaceans. As the moon wanes they are in the habit of somehow becoming both emptier and lighter. Among Testaceans the purple shellfish, whelks, red thorny oysters,<sup>a</sup> and those of the same species prove my statement; among Crustaceans, edible crabs, crayfish,<sup>b</sup> lobsters, crabs in general,<sup>c</sup> and all their kin. It is also asserted that the young of beasts of burden born when the moon is on the wane are less capable and feebler than others, and what is more, those who have knowledge of these

<sup>b</sup> At 11. 37 κάρραβοι are included among *Testacea*.

<sup>c</sup> Καρκίνος is the generic term for crabs of all kinds, πάγουρος the common or edible crab.

οὐ τούτων ἐπιστήμονες τὰ ἐν τούτῳ τῷ μέρει τοῦ μηνὸς γεννώμενα μὴ τρέφειν· μὴ γὰρ εἶναι σπουδαία αὐτά. κατὰ τὴν νομηθίαν δὲ τὰ ζῶα, ὡς πυνθάνομαι, ἢ φθέγγεται τι τῇ συντροφῷ φωνῇ ἢ πίπτει· λέων δὲ ἄρα μόνος, ὡς Ἀριστοτέλης φησὶν, οὐδέτερον<sup>1</sup> αὐτοῦν δρᾶ.

7. Ἀκοὴν<sup>2</sup> δξύτατον τὸν λάβρακα Ἀριστοτέλης εἶναι φησι καὶ μέντοι καὶ τὴν χρόμιν καὶ τὴν σάλπην καὶ τὸν κεστρέα. πυνθάνομαι δὲ<sup>3</sup> τὸν λάβρακα σαφῶς εἰδέναι ὅτι ἄρα ἐν τῇ κεφαλῇ αὐτοῦ λιθιδιὸν ἔστι. καὶ χειμῶνος τοῦτο ψυχρότατον γίνεται, καὶ λυπεῖ αὐτὸν ἰσχυρῶς. ταύτη τοι καὶ κατ' ἐκείνην τὴν ὥραν τοῦ ἔτους ἀλεαίνεν αὐτόν, καὶ ἐπινοεῖν τῇ ψύξει τῇ ἐκ τοῦ λίθου φάρμακον τοῦτο καὶ μάλα γε ἀντίπαλον. καὶ χρόμιν δὲ τὸ αὐτὸ ποιεῖν καὶ φάγγρον καὶ σκίαναν πέπυσμαι· ἔχει γὰρ τοι<sup>4</sup> ὁμοίον λίθον καὶ ταῦτα.

Παράσιτοι δὲ ἄρα καὶ ἐν ἰχθύων γένει ἦσαν. ὁ γοῦν φθειρ οὕτω λεγόμενος παρατρώγει τῶν τοῦ δελφίνου θηραμάτων· ὁ δὲ ἦδεται αὐτῷ καὶ ἐκὼν μεταδίδωσιν. ἔνθεν τοι καὶ πύοτατός ἐστιν, ὡσπερ οὖν ἐκ πλουσίας καὶ ἀμφιλαφοῦς ἐστίασεως ἐμπυπλάμενος. καὶ ὁ μὲν τοῦ Μενάνδρου Θῆρων μέγα φρονεῖ, ὅτι ῥινῶν ἀνθρώπους φάττην αὐτοῦς ἐκείνους εἶχε· Κλείσοφος δὲ<sup>5</sup> καὶ τὸν ὀφθαλμὸν τὸν ἔτερον δεσμῷ καταλάμβανε, Φιλίππῳ χαριζό-

<sup>1</sup> οὐδέτερον.

<sup>2</sup> ἀκοὴν ἀγαθὸν καὶ ὁ.

<sup>3</sup> γε.

<sup>4</sup> τόν.

<sup>5</sup> εἶχε· καὶ ὁ Σπρουθίας τοιοῦτος. Κλειδῆμος δὲ ὁ Φιλίππου.

matters recommend that animals born in this part of the month should not be reared on the ground that they are not of good quality. Whereas animals born at the new moon, as I learn, either utter their natural sound or drop. The Lion alone, as Aristotle says,<sup>a</sup> does neither.

7 (i). Aristotle asserts [HA 534 a 9] that the Basse<sup>The Basse and its otolith</sup> is extremely quick of hearing, and so too are the Chromis,<sup>b</sup> the Sauppe, and the Mullet. I have ascertained also that the Basse knows full well that there is in fact a small stone<sup>c</sup> in its head, and this in winter becomes intensely cold and causes it severe pain. This is why at that season of the year it warms itself<sup>d</sup> and devises this highly effective remedy against the cold due to the stone. And the Chromis, the Sea-bream, and the Maigre, I learn, do the same, for these fish also have a similar stone.

(ii). It seems that among fishes also there exist<sup>Fishes and their 'parasites'</sup> parasites.<sup>e</sup> At any rate the Sucking-fish, as it is called, nibbles what the dolphin catches, and the dolphin is glad that he should, and willingly allows him a share. That is why the fish is exceedingly plump, like one gorged with a rich and abundant feast. And Theron in Menander's play [fr. 895, 937 K] boasts that he has led men by the nose and used them as his manger. And Cleisophus<sup>f</sup> covered one of his eyes with a bandage out of compliment to

<sup>a</sup> Not in any extant work; fr. 236 (Rose, p. 254).

<sup>b</sup> Perhaps identical with σκίανα, Maigre; Thompson, *Gk. fishes*, s.v. σκίανα.

<sup>c</sup> The otolith.

<sup>d</sup> See 9. 57.

<sup>e</sup> In the Greek sense of 'hangers-on.'

<sup>f</sup> See Ath. 6. 243 D, and Ael. fr. 107, 108.

μενος ἐν τῇ τῆς Μεθώνης πολιορκία τὸν ἕτερον ἐκκοπέντι. φιλία δὲ ἐμοὶ δοκεῖν καὶ συντροφία τῷ φθειρὶ πρὸς τὸν δελφίνᾳ ἐστι. κολακεύειν μὲν γὰρ ὡς καὶ ἄλλα κακὰ ἄνθρωπος οἶδε, τὰ δὲ ἄλογα οὐκ οἶδεν.

8. Ἐλέφαντος δὲ ἄρα ἐς τὰ τέκνα καὶ ἐκείνῳ φίλτρον ἰσχυρόν. οἱ τούτων θηραταὶ τάφρους ὀρύττουσιν, ἐς ἃς ἐμπίπτει<sup>1</sup> τὰ ζῶα ταῦτα, καὶ τὰ μὲν ἀλίσκεται, τὰ δὲ ἀναιρεῖται. καὶ τίς ὁ τρόπος τῆς τοιαύτης ταφρεύσεως καὶ τὸ σχῆμα ὁποῖον καὶ ὁπόσον<sup>2</sup> τὸ βάθος<sup>3</sup> καὶ ἕσοδοι ποταπαί, ἀλλαχόθεν εἴσεσθε· ἐκκαλύψων δὲ ἔγωγε καὶ ἐλέγξων τὴν στοργὴν ἔρχομαι. ἡ μήτηρ θεασαμένη τὸ ἑαυτῆς βρέφος ἐς μίαν τῶν τάφρων ἐμπεσόν, οὔτε ἐμέλλησεν οὔτε βλακεύουσα διέτριψεν, ἀλλὰ ὡς εἶχεν ὀρμῆς ἐκθύμως καὶ περιπαθῶς ἐπιδραμούσα, κατὰ τοῦ παιδὸς αὐτῆν ἔωσεν ἐς κεφαλὴν, καὶ ἄμφω κατὰ ταῦτόν τὸ τέλος εἰχέτην· ὁ μὲν γὰρ ἐκ τοῦ μητρώου βάρους πιεσθεῖς<sup>4</sup> συνετρίβη, ἡ δὲ <κατὰ> κεφαλὴν ἄξασα. . .<sup>5</sup> γελοῖοι τοῖνυν εἰσὶν οἱ διαποροῦντες εἰ φυσικὴ πρὸς τὰ ἔκγονα στοργὴ ἐστίν.

9. Αἱ δὲ φῶκαι τίκτουσι μὲν ἐπὶ τῆς γῆς, κατὰ<sup>6</sup> μικρὰ δὲ ὑπάγουσιν ἑαυτῶν τὰ σκυλάκια ἐς τὸ νοτερόν, καὶ ἀπογεύουσι τῆς θαλάττης, εἶτα ἐπανάγουσιν ἐς τὸν τῆς ὠδίνος τόπον τὸν ἐξ ἀρχῆς, καὶ αὖ πάλιν καταάγουσιν ἐς τὴν θάλατταν,

<sup>1</sup> ἐμπίπτουσι.

<sup>3</sup> ἕσον : πάθος.

<sup>2</sup> Schm : ὁποῖον.

<sup>4</sup> Reiske : ἐκπεσθεῖς.

Philip who had lost an eye at the siege of Methone.<sup>a</sup> Sucking-fish and dolphin are in my opinion friends and messmates, for whereas man understands flattery like other vices, brute beasts do not.

8. Here again is an example of the Elephant's strong affection for its young. Elephant-hunters dig trenches and these animals fall into them, and while some are captured, others are killed. You will learn from other sources how they dig these trenches, how they are shaped, how deep, and what the entrances to them are like. I however propose to reveal and demonstrate the Elephant's affection. When the mother sees her young one has fallen into one of the trenches, she does not hesitate, does not waste time, but rushing up at full speed, all courage and passion, hurls herself upon the head of her child, and the pair meet one and the same end, for the young one is crushed by the mother's weight; she falls on her head . . . So those who doubt whether Elephants have a natural affection for their offspring are absurd.

9. Seals give birth on land, but by degrees lead their cubs down to the water and give them a taste of the sea. Then they lead them back to the original place of their birth, and again bring them down to the sea, and quickly lead them out, and by

<sup>a</sup> On the NW coast of the Thermaic gulf; taken by Philip II after a prolonged siege, 352 B.C.

<sup>5</sup> <κατὰ> κεφαλὴν ἄξασα . . .] a main verb wanting, Gow, τὴν κ. ἄξασα MSS, <κατὰ> τὴν κ. ἔ. H.

<sup>6</sup> Reiske : καὶ κατὰ.

καὶ ταχέως ἐξάγουσι· καὶ ὅταν πολλάκις τοῦτο δράσωσι, τελευτώσαι νηκτικώτατα ἀπέφηναν αὐτά. ῥαδίως δὲ ἐς τὸν θαλάττιον βίον ὑπολισθάνει, τῆς<sup>1</sup> διδασκαλίας μὲν προαγούσης αὐτά, βιαζομένης δὲ τῆς φύσεως τῶν μητρῶν καὶ ἡθῶν καὶ ἐθῶν ἐρᾶν.

10. Ἄετός ζῶν πλεονεκτικόν, καὶ δι' ἀρπαγῶν ποιοῦνται <τάς><sup>2</sup> τροφάς, καὶ σαρκῶν ἐσθίουσι· καὶ γὰρ λαγῶς ἀρπάουσι καὶ νεβρόν καὶ χήνα ἐξ αὐλῆς καὶ ἄλλα. μόνος δὲ ἄρα ἐν αὐτοῖς ὅσπερ οὖν καὶ Διὸς κέκληται κρεῶν οὐχ ἄπτειται, ἀλλὰ ἀπόχρη οἱ πόα· καὶ Πυθαγόρου τοῦ Σαμίου διακούσας οὐδὲ ἐν, ὅμως ἐμφύχων ἀπέχεται.

11. Εἰ τοῦ φαλαγγίου καὶ μόνον ἐφάσαιτό τις, ἀπέκτεινεν αὐτὸν μηδὲ ὀδυνηθέντα φασί<sup>3</sup> ἰσχυρῶς. ἀλλὰ καὶ τὸ τῆς ἀσπίδος δῆγμα πραότατον εἶναι ἠλεγξε Κλεοπάτρα, ὅτε τοῦ Σεβαστοῦ προϊόντος<sup>4</sup> ἀνώδυνον<sup>5</sup> θάνατον ἐν τοῖς συμποσίοις ἐβασάνιζε, καὶ τὸν μὲν διὰ τοῦ ξίφους εὗρισκεν ἀλγευόν, τῶν τιτρωσκομένων τοῦτο ὁμολογούντων, τὸν δὲ διὰ τῶν φαρμάκων λυπηρόν· σπασμὸν γὰρ τινα ἐμποιεῖν καὶ καρδιώττειν ἀναγκάζειν· τὸν δὲ ἐκ τοῦ δῆγματος τῆς ἀσπίδος πράον εἶναι καὶ ἴνα Ὀμηρείως<sup>6</sup> εἶπω ἀβληχρόν. ἔστι δὲ ἄ<sup>7</sup> καὶ μόνον ἀψαμένους ἀπέκτεινε καὶ προσερυγόντα δέ, ὡσπερ οὖν ὁ κεντρίνης<sup>8</sup> καὶ ἡ φρύνη.

12. Σὺ μὲν μοι λέξεις<sup>9</sup> πανούργον εἶναι ζῶον ἀλώπεκα, ταύτην δὴ τὴν ἐκ τῆς γῆς τρεφομένην·

<sup>1</sup> Reiske: καὶ τῆς.

<sup>3</sup> Ges: φησίν.

<sup>2</sup> <τάς> add. H.

<sup>4</sup> Schm: προϊόντος.

<sup>5</sup> αἰρεθείσα ἀνώδυνον.

<sup>7</sup> Jac: ὄρε.

<sup>6</sup> Ὀμήρω ἰδίως ἢ ὁμοίως.

<sup>8</sup> κεντρίτης.

<sup>9</sup> λέξεις.

doing this many times they end by making them excellent swimmers. And they easily slide into life in the sea: their instruction affords an inducement, while Nature forces them to love the haunts and the habits of their mothers.

10. The Eagle is a predatory bird: it feeds upon what it can rob, and eats flesh. For it seizes hares, fawns, and geese from the courtyard, and other creatures. Only the Eagle which is called 'Zeus's bird' does not touch meat: for it, grass is sufficient. And though it has never heard of Pythagoras of Samos, for all that it abstains from animal food.

11. If one merely touches a Malmignatte, it kills, they say, without any violent pain. Moreover Cleopatra established that the bite of an Asp is exceedingly gentle, when as Augustus was approaching she made enquiries at her banquets for a form of death that should be painless: death by the sword, she was told, entailed suffering, as was confessed by those who were wounded; death by drinking poison caused distress, for it produced convulsions and pains in the stomach; whereas death from the bite of an Asp was gentle (*πρᾶος*), or to use Homer's word [*Od.* 11. 135] *ἀβληχρός* (faint, mild). And there are some creatures that kill by a belch those that only touch them, as for instance the dipsas and the toad.

12. You will tell me that the Fox is a creature full of guile; this is the fox that lives on the land. But

ἀκουε δὲ καὶ <τὰς><sup>1</sup> τῆς θαλαττίας μηχανάς, καὶ ὅποια δρᾷ καὶ ἐκείνη πυνθάνου. ἢ γὰρ οὐ πρόσεισι τῷ ἀγκίστρῳ τὴν ἀρχήν, ἢ καταπιούσα παραχρήμα ἑαυτῆς τὸ ἐντὸς μετεκδύσα ἔστρεψεν<sup>2</sup> ἕξω, ὡσπερ οὖν χιτῶνα τὸ σῶμα ἀνελίξασα, καὶ τοῦτον δῆπου τὸν τρόπον ἐξέωσατο τὸ ἀγκίστρον.

13. Ἴγγας ἔρωτικὰς ἀνθρωποὶ φασιν εἶναι τινας, μίξεως δὲ ἀφροδισίου σύνθημα ὁ βάτραχος ἀφήσει πρὸς τὴν θήλειαν βοήν τινα, ὡς ἐραστῆς ᾠδὴν τινα κωμαστικήν, καὶ κέκληται ἦδε ἡ βοή ὁλολυγῶν, ὡς φασιν. ὅταν δὲ τὴν θήλειαν προσαναγάγηται, μένουσιν ἄμφω τὴν νύκτα· ἐν μὲν γὰρ τῷ ὕδατι συνελθεῖν οὐ δύνανται, μεθ' ἡμέραν δὲ ἐπὶ γῆς συμπλακῆναι ὀρρωδοῦσι. νυκτὸς δὲ ἐπιστάσης κατὰ πολλὴν τὴν ἄδειαν προελθόντες<sup>3</sup> ἀλλήλων ἀπολαύουσιν.

Ὅταν δὲ βάτραχοι γεγωνότερον φθέγγωνται καὶ τῆς συνηθείας λαμπρότερον, ἐπιδημίαν δηλοῦσιν νετοῦ.

14. Εἴ τις προσάψαιτο τῆς νάρκης ὅτι τὸ ἐκ τοῦ ὀνόματος πάθος τὴν χεῖρα αὐτοῦ καταλαμβάνει, τοῦτο καὶ παιδάριον ὧν ἤκουσα τῆς μητρὸς λεγούσης πολλάκις. σοφῶν δὲ ἀνδρῶν ἐπιθυόμεν ὅτι καὶ τοῦ δικτύου ἐν ᾧ τεθήραται<sup>4</sup> εἴ τις προσάψαιτο, ναρκᾷ πάντως. εἰ δὲ τις ἐς σκεῦος αὐτὴν ἐμβάλοι ζῶσαν, καὶ ἐπιχέοι θαλαττίου ὕδατος, εἴαν ἐγκύμων ἦ καὶ ὁ καιρὸς τῆς ᾠδίνος ἀφίκηται, τίκτει. καὶ τὸ ἐν τῷ σκεύει ὕδωρ εἴ τις

<sup>1</sup> <τὰς> add. H.

<sup>2</sup> ἔστρεψεν οὕτως.

<sup>3</sup> Schm: προελθόντες.

<sup>4</sup> θηράται.

listen also to the wiles of the Fox-shark and learn the kind of things it does. Either it will not come near the hook at all, or else it swallows it and immediately turns itself inside out, reversing its body just like a garment, and in this way no doubt it gets rid of the hook.

13. Men say that there are certain spells to cause love; the Frog as a signal for sexual intercourse emits a certain cry to the female, like a lover singing a serenade, and this cry is called its croak, so they say. And when it attracts the female to itself they wait for the night. They cannot copulate under water, and they shun mutual embraces on land in the daytime. But when night descends they emerge with complete fearlessness and take their pleasure of one another.

Whenever Frogs utter their cry more loudly and more clearly than is their wont, it signifies that rain is coming.

14. I have often heard my mother say, when I was a child, that if a man touches a Torpedo, his hand is seized with the affliction corresponding to its name (torpor). And I have learnt from persons of experience that if a man touches even the net in which it has been captured his entire body is numbed. And if one throws it alive into a vessel and pours salt water upon it, and if the fish happens to be pregnant and the time of its delivery is at hand, then it gives birth. And if one pours the water in



καταχέει<sup>1</sup> χεῖρὸς ἀνθρώπου ἢ ποδός,<sup>2</sup> ναρκᾶν τὴν χεῖρα ἢ τὸν πόδα ἀνάγκη.

15. Τὰ ζῶα οὔτε ἐν ταῖς πληγαῖς οὔτε ἐν τοῖς δῆγμασι αἰεὶ τὴν αὐτὴν δύναμιν ἴσχει, ἀλλ' ἐπιτείνεται πολλάκις ἕκ τινος αἰτίας. ὁ γοῦν σφήξ γευσάμενος ἔχεως χαλεπώτερός ἐστι τὴν πληγὴν, καὶ ἡ μύια τοιούτῳ τινὶ προσελθοῦσα πικροτέρα δακεῖν ἐστι καὶ ὀδύνας ἔδωκε, καὶ μέντοι καὶ τῆς ἀσπίδος τὸ δῆγμα γίνεται παντελῶς ἀνήκεστον, εἰάν βατράχου φάγη. ὁ δὲ κύων ὑγιαίνων μὲν εἰάν δάκη, τραῦμα εἰργάσατο καὶ ἀλγηδόνα ἐξῆψεν· εἰάν δὲ λυττῶν, διέφθειρεν.<sup>3</sup> ἀκέστρια δὲ ἀκουμένη χιτώνιον ῥαγὲν ὑπὸ λυττῶντος κυνός, δακοῦσά πως τῷ στόματι τὸ χιτώνιον, ἵνα ἀποτείη αὐτό, ἐλύττησε καὶ ἀπέθανεν. ἀνθρώπου δὲ ἀσίτου δῆγμα χαλεπὸν καὶ δυσίατον. λέγονται δὲ οἱ Σκύθαι πρὸς τῷ τοξικῷ, ᾧ τοὺς ὀστροὺς ἐπιχρῖουσι, καὶ ἀνθρώπειον ἰχῶρα ἀναμυγνύναι φαρμάττοντες, ἐπιπολάζοντά πως αἵματι, † ὄνπερ ἴσασιν ἀπόκριμα αὐτοῖς †.<sup>4</sup> τεκμηριῶσαι τοῦτο καὶ Θεόφραστος ἰκανός.

16. Ὄταν ἀποδύσῃται τὸ γῆρας ὁ ὄφης (ὑπαρχομένου δὲ τοῦ ἥρος δρᾶ τοῦτο), ἐνταῦθα τοι καὶ τῶν ὀφθαλμῶν τὴν ἀγλὴν καὶ τὸ ἀμβλὺ τῆς ὄψεως ῥύπτεται καὶ ἐκείνο ὡς γῆρας ὀφθαλμῶν, τῷ δὲ

<sup>1</sup> Lobeck: καταχέει.

<sup>2</sup> χεῖρὶ . . . ποδί.

<sup>3</sup> διέφθειρεν ὕδωρ τε δεδιέναι κατηνάγκασε πρῶτον, καὶ ὁ μετρίαισι δοκῶν πάλιν ἐξάπτεται εἰς τὴν ὀδύνην καὶ ὑλακτῆσας ἀπέθανεν.

the vessel over a man's hand or foot, the hand or foot is inevitably numbed.

15. Neither in the stings nor in the bites which they inflict do animals always retain the same force, but it is often augmented from some cause. For instance, if a Wasp has tasted a viper's flesh its sting is fiercer; and if a Fly has been near something of the same kind its bite is sharper and causes pain; the bite of an Asp too is rendered quite incurable if it eats of a frog. If a healthy Dog bites a man, it causes a wound and a burning pain, but if the Dog is mad, the bite is deadly. A sempstress was mending a shirt that had been torn by a mad Dog, when she somehow bit it with her mouth in order to stretch the shirt: she went mad and died. The bite of a human being when fasting is dangerous and hard to cure. And the Scythians are even said to mix serum from the human body with the poison that they smear upon their arrows to drug them. This serum somehow floats on the surface of the blood <and they know a means of separating it?>.<sup>a</sup> Theophrastus<sup>b</sup> is a sufficient witness to the fact.

16. When a Snake sloughs its old skin (it does so at the beginning of spring), then is the time when it purges away the mist over its eyes and the dullness of its sight and what I may call the 'old age' of its

<sup>a</sup> The text is corrupt and the translation conjectural; cp. [Arist.] *Mirab.* 845 a 5. Post's conjecture might be rendered 'which is a secretion that comes when they agitate the blood.'

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

<sup>4</sup> ὄνπερ . . . αὐτοῖς corrupt: ὄν περι(σεί)σασιν ἂ. αὐ. conj. Post.

μαράθῳ ὑποθήγων<sup>1</sup> τε καὶ παραψήχων τὸ ὄμμα ἐκάτερον, εἶτα ἐξάντης τοῦδε τοῦ πάθους γίνεται. ἀμβλυώττει δὲ ἄρα διὰ τοῦ χειμῶνος φωλεύσας ἐν μυγῶ καὶ σκότῳ. οὐκοῦν μαλκίουςαν ἐκ τῶν κρυμῶν τοῦ ζῴου<sup>2</sup> τὴν ὄψιν ὑποθερμαῖνον τὸ μάραθῳ καθαίρει, καὶ ὀξυωπέστερον ἀποφαίνει.

17. Ἡ ἀλκυὼν ὅταν αἰσθηται ἑαυτῆς κυούσης, τηγικαυτὰ τοι<sup>3</sup> ἐς τὴν τῶν νεοττῶν ὑποδοχὴν καλιὰν ἐργάζεται, οὔτε πηλοῦ καὶ ὀρόφου ὡς ἡ χελιδὼν δεομένη καὶ οἴκων, καὶ ἄκκλητος ἐσιούσα ξένη, καὶ λυπούσα τὰ ἐωθινὰ τῷ<sup>4</sup> λάλῳ καὶ μέντοι καὶ διακόπτουσα τῶν ὕπνων τὸν ἡδίστον, οὔτε πάλιν τῷ σώματι . . .<sup>5</sup> μόνῳ ἐν ἐλευθέροις χωρίοις ἔχεται τοῦ προειρημένου, συμπλέκουσα δὲ καὶ ἀθροίζουσα τὰς τῆς βελόνης ἀκάνθας, δεσμῶ τινι ἀπορρήτῳ τῆς εὐθημοσύνης περιλαμβάνει τὸ ποίημα. τὰς μὲν γὰρ ἐς τὸ εὐθὺ<sup>6</sup> κατέδησεν αὐτῶν, τὰς δὲ ἐπικαρσίας (ὑφαντικῆς ἐπιστήμονα γυναικα εἶποις ἂν<sup>7</sup> τῷ στήμονι τὴν κρόκην ἐπιπλέκει), στρογγύλον δὲ ἡσυχῆ τὸ ἔργον ἀποφαίνει καὶ κολπῶδες,<sup>8</sup> οἷονεὶ πλέγμα κύρτου δημιουργούσα. καὶ ὅταν ἐξυφῆνῃ τὸ εἰρημένον, κομίζει πρὸς τὴν θάλατταν, ἐνθα τοῦ κύματος ἐπιπολάζοντος ἡσυχῆ<sup>9</sup> τὸ κλύμα ἐπιὸν ἐλέγχει τῇ ἀλκυὼνι τὸ ἔργον· τὸ γάρ τοι μὴ στεγανὸν μέρος τὸ ὕδωρ

<sup>1</sup> προσυποθήγων.

<sup>2</sup> τῶν ζῴων.

<sup>3</sup> μέντοι.

<sup>4</sup> ἐν τῷ.

<sup>5</sup> *Lacuna*: <χρωμένη, ἀλλὰ τῷ στόματι> *conj.* *Schn.*

<sup>6</sup> ἰθύ.

eyes; and as it sharpens either eye by rubbing fennel along the edges it rids itself of this affliction. You see, after hibernating through the winter in some dark hole, it is short-sighted. And so the gentle warmth of the fennel cleanses the creature's vision which the frosts have numbed, and makes its sight keener.

17. When the Halcyon realises that it is pregnant <sup>The Halcyon and its nest</sup> it builds itself a nest<sup>a</sup> to receive its brood; but it has no need of mud and a roof and houses, like the swallow which entering as an uninvited guest saddens the dawn with its twitter and even disturbs our slumbers at their sweetest; nor yet <does it use> its body <but its beak> alone as it applies itself to the aforesaid task in places away from man, weaving together and collecting the spines of the gar-fish, and by some mysterious means it binds together and encloses the fabric of its careful contriving. For some of the bones it fixes upright, others cross-wise (one would say that it was some woman skilled in weaving that was interlacing the woof with the warp), and makes the nest approximately round and bellying in shape, as though it were plaiting a weel. And when it has woven the aforesaid nest it takes it down to the sea, and there, as the waves flow gently in, the advancing surf puts the Halcyon's labour to a test. For the water encountering any part that is

<sup>a</sup> Cp. Ar. *HA* 616 a 19-32 and Thompson's notes.

<sup>7</sup> ἂν αὐτήν.

<sup>8</sup> καὶ τι καὶ κολπῶδες ὑπόμηκες.

<sup>9</sup> *Reiske*: εἶτα ἡσυχῆ.

τὸ ἐμπύπτον . . .<sup>1</sup> ἀκέεται αἰθίς. τὰ δὲ ἡρμοσμένα<sup>2</sup> εἶγε παῖοις λίθω, οὐκ ἂν διατρήσεις αὐτά. εἰ δὲ καὶ διακόψαι σιδήρῳ ἐθέλεις, τὰ δὲ οὐκ ἂν εἴξῃς, καλῶς τε καὶ ἐδ' διωφασμένα, τοῦ θώρακος τοῦ λινοῦ οὐ μείον, ὅνπερ οὖν ἀναθεῖναι τῇ Ἀθηναῖ τῇ Λωδία Ἀμασιῦ ἄδουσι. τὸ στόμα δὲ τοῦ κύρτου τοῦδε ἄλλω μὲν οὔτε ἐσβατόν οὔτε πάνυ τι<sup>3</sup> σύνοπτον, δέχεται δὲ ἐκείνην μόνην. οὐκ ἂν δὲ ἐσρεύσειε δι' αὐτοῦ οὐδὲ τῆς θαλάττης ἔσω οὐδὲ ἐν· οὕτω τοι στεγανόν ἐστίν. ἐνταῦθά τοι <καί><sup>4</sup> τοὺς νεοττοὺς τρέφει κατὰ τῶν κυμάτων ἢ ἀλκυῶν φερομένη, ὡς φασιν.

18. Τοῦ Νείλου πλησίον πόα γίνεται, καὶ καλεῖται λυκοκτόνος, καὶ οὐκ ἔστι ψευδώνυμος, [καὶ εἰκότως].<sup>5</sup> ὅταν γὰρ αὐτῆς ἐπιβαίη<sup>6</sup> λύκος, σπώμενος ἀποθνήσκει. ἐνθεν τοι καὶ οἱ σέβροντες Αἰγυπτίων τοῦτο τὸ ζῷον ἐς τὴν ἑαυτῶν χώραν κωλύουσι ταύτην τὴν πόαν κομίζεσθαι.

19. Τῶν κατὰ τὴν οἰκίαν ὄρνις ἐὰν ἐς οἶνον ἐμπέσῃ καὶ ἀποπνιγῇ, οὐδὲν λυμαίνεται οὔτε τοῦ οἴνου φασὶν οὔτε τῶν ἔνδον· ἐὰν δὲ ἐς ὕδωρ κατενεχθῇ, δυσώδες ἀπέφηνε τὸ ὕδωρ, καὶ κακοσμίαν περὶ τὸν ἀέρα ἐργάζεται. γαλεώτης δὲ ἐὰν ἐς οἶνον κατολισθῶν<sup>7</sup> εἶτα ἀποπνιγῇ,<sup>8</sup> λυπεῖ οὐδὲ ἐν· ἐὰν δὲ ἐς ἔλαιον ἐμπέσῃ καὶ ἀποθάνῃ, δυσώδες

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

<sup>2</sup> *Jac* : ἡρμοσμένα ἐὰ καλῶς συνωφασμένα καί.

<sup>3</sup> πάντη.

<sup>4</sup> <καί> *add. H.*

<sup>5</sup> [καὶ εἰκότως] *condemned by H.*

<sup>6</sup> *Jac* : ἐπιβαίη.

not watertight (penetrates the nest, and the Halcyon seeing this?),<sup>a</sup> repairs it. But if you strike with a stone the parts which have been closely fitted, you will not pierce them. And if you try to cut them with steel, so well and truly have they been interwoven that they will not yield, any more than that linen corslet which they say Amasis<sup>b</sup> gave as an offering to Athena of Lindus.<sup>c</sup> And the mouth of this weel no other creature can enter or indeed detect at all: it admits the Halcyon alone. But not even a drop of sea water could trickle in, so watertight is the nest. And there, they say, rocked on the waves the Halcyon rears its young.

18. By the Nile there grows a herb, and it goes by the name of 'Wolf's-bane,'<sup>d</sup> and it is truly named. For when a wolf treads upon it he dies in convulsions. That, you see, is why those Egyptians who worship this animal prevent this herb from being introduced into their country.

19. If a bird of the household falls into a vessel of wine and is drowned, they say that neither the wine nor any of the inmates of the house suffers any harm; whereas if it sinks in water, it causes the water to smell, and diffuses a foul odour in the surrounding air. But if a Gecko falls into wine and is drowned, it does no harm. If however it falls into oil and dies,

<sup>a</sup> *Lacuna*; the translation is conjectural.

<sup>b</sup> King of Egypt, 6th cent. B.C. See *Hdt.* 2. 182.

<sup>c</sup> Town on the E coast of Rhodes.

<sup>d</sup> Aconite.

<sup>7</sup> κατολισθήσας.

<sup>8</sup> ἀποπνιγῇ ἢ εἰς ὕδωρ.

τὸ ἔλαιον ἀποφαίνει, καὶ ὁ γευσάμενος αὐτοῦ φθειροσὶν ἐξέξεσεν.

20. Τὸ τοῦ ἐλάφου κέρας θυμώμενον ὅτι τοὺς ὄφεις διώκει δῆλόν ἐστιν. λέγει δὲ Ἀριστοτέλης ὅτι καὶ λίθος ὁ γινόμενος ἐν τῷ Πόντῳ ποταμῷ (ἔστι δὲ οὗτος ἐν τῇ χώρᾳ τῇ Σιντικῇ<sup>1</sup> τε καὶ Μαιδικῇ<sup>2</sup>) ἐπιθυμώμενος διώκει τοὺς αὐτοὺς, καὶ μέντοι καὶ φύσει τοῦ λίθου περιηγείται τοιάνδε. ὕδατος μὲν εἰ τις αὐτοῦ<sup>3</sup> καταχέοι, ἐξάπτεται καόμενον δὲ ὑπερεξάψαι ῥιπίδι εἰ θελήσειας,<sup>4</sup> ὁ δὲ κατασβέννυται. θυμώμενον δὲ αὐτὸν ὁσμὴν ἀφιέναι ἀσφάλτου βαρυτέραν φασί. τούτοις ὁμολογεῖ καὶ Νικανδρὸς.

21. Ἡ Φάρος ἡ νῆσος πάλαι (λέγουσι δὲ Αἰγύπτιοι οἱ ἀρχαῖοι λέγειν) ἐπεπλήρωτο<sup>5</sup> ὄφεων πολλῶν τε καὶ διαφόρων. ἐπεὶ δὲ Θῶνις ὁ τῶν Αἰγυπτίων βασιλεὺς λαβὼν παρακαταθήκην τὴν Διὸς Ἑλένης (ἔδωκε δὲ αὐτὴν ἄρα καὶ περὶ τὴν ἄνω<sup>6</sup> Αἴγυπτον καὶ περὶ τὴν Αἰθιοπίαν πλανώμενος ὁ Μενέλεως) εἶτα ἠράσθη αὐτῆς ὁ Θῶνις, βίαν<sup>7</sup> αὐτοῦ προσφέροντος τῇ Ἑλένῃ ἐς ὀμίλιαν ἀφροδίσιόν φησιν ὁ λόγος<sup>8</sup> τὴν τοῦ<sup>9</sup> Διὸς αὐτὰ<sup>10</sup> εἰπεῖν ἕκαστα πρὸς τὴν τοῦ Θῶνιδος γαμετήν (Πολυδάμα ἐκαλεῖτο), τὴν δὲ δέισασαν μὴ ποτε ἄρα ὑπερβάλληται ἢ ξένῃ τῷ κάλλει αὐτῆν,<sup>11</sup> ὑπεκθέσθαι τὴν Ἑλένην ἐς Φάρον, πᾶσαν δὲ τῶν ὄφεων τῶν

<sup>1</sup> Gron: Ἰνδικῇ.

<sup>3</sup> αὐτῷ.

<sup>5</sup> πεπλήρωτο.

<sup>6</sup> Keiske: ἄνω καὶ περὶ τὴν Αἴ.

<sup>2</sup> Schm: Παιονικῇ.

<sup>4</sup> θελήσεις.

<sup>7</sup> καὶ βίαν.

<sup>9</sup> τοῦ del. H.

<sup>11</sup> αὐτὴν ἅμα τε καὶ οἰκτεῖραςαν.

<sup>8</sup> λόγος δέισασαν.

<sup>10</sup> ταῦτα.

it makes the oil smell nasty, and on anyone who tastes it lice at once break out.

20. It is clear that the burning of a Stag's horn<sup>The</sup> expels snakes. And Aristotle asserts [*Mir.* 481 a 27] that the stone<sup>Troy and Snakes in Stone'</sup> which occurs in the river Pontus (it is in the territory of the Sinti and Maedi)<sup>b</sup> if burnt also chases away snakes. Moreover he describes the nature of the stone as follows. If you pour some water upon it, it lights; and if when burning you hope to kindle it into a bigger blaze by fanning it, it goes out. They say that as it burns it gives off a smell more oppressive than bitumen. And Nicander [*Ther.* 45] agrees with this.

21. The island of Pharos (what I am about to tell<sup>Helen of Troy and Snakes in Pharos</sup> you is reported by the Egyptians) was once infested with a great variety of snakes. But when Thonis the Egyptian King took under his charge Helen the daughter of Zeus (because Menelaus entrusted her to him while he was wandering through Upper Egypt and Ethiopia), he fell in love with her, and when he attempted to force her to lie with him, the story goes that the daughter of Zeus repeated the whole tale to the wife of Thonis (Polydamna was her name), and she on her side, anxious lest this alien should prove more beautiful than she, removed Helen to the safety of Pharos and gave her a herb disliked

<sup>a</sup> The 'Thracian stone,' Θράκιος λίθος, is perhaps quicklime.

<sup>b</sup> It is the river Strymon which flows through that part of Paeonia inhabited by the S. and M.

ἐκεῖθι ἐχθρὰν δοῦναι, ἥσπερ οὖν αἰσθησιν λαβόντας τοὺς ὄφεις εἶτα καταδύναι. τὴν δὲ αὐτὴν καταφυτεῖσαι, καὶ χρόνῳ ἀναθῆλαι καὶ ἀφείναι<sup>1</sup> σπέρμα ἐχθρὸν ὄφεισι, καὶ μέντοι καὶ ἐν τῇ Φάρῳ θηρίον τοιόνδε οὐκέτι<sup>2</sup> γενέσθαι. κληθῆναι δὲ τὴν ποῶν ἐλένιον λέγουσιν οἱ ταῦτα εἰδέναι δεινοί.

22. Θαλάττιον ζῶον οἱ ἀστέρες, καὶ εἰσὶ καὶ οὗτοι μαλακόστρακοι, ἐχθροὶ δὲ τοῖς ὀστρέοις· δειπνοῦσι γὰρ αὐτά. καὶ ὁ τρόπος τῆς ἐπιβουλῆς τῆς κατ' αὐτῶν ἐκεῖνός ἐστι. τὰ μὲν κέχηγε πολλάκις ψύχους δεόμενα καὶ ἄλλως εἴ τί σφισιν ἐμπέσοι τούτῳ τραφησόμενα· οἱ τοίνυν ἀστέρες μέσον τῶν ὀστράκων διεύρουσιν ἐν κῶλον τῶν σφετέρων ἕκαστος<sup>3</sup>, καὶ ἐμπίπλυνται τῶν σαρκῶν, διειρηγμένων συνελθεῖν τῶν ὀστράκων αὐθις. ἴδιον μὲν δὴ καὶ ἀστέρων θαλαττίων εἰρήσθω ἡμῖν τοῦτο.

23. Τὴν μὲν ὕδραν τὴν Λερναίαν τὸν ἄθλον τὸν Ἡράκλειον ἀδέτωσαν ποιηταὶ καὶ μύθων ἀρχαίων συνθέται, ὧν περ οὖν καὶ Ἑκαταῖος ὁ λογοποιός ἐστιν· ἀδέτω δὲ καὶ Ὅμηρος Χιμαίρας φύσιν κεφαλᾶς ἐχούσης τρεῖς, τέρως τοῦτο Λύκιον Ἀμισωδάρου τοῦ Λυκίων βασιλέως, ἐπὶ λύμῃ<sup>4</sup> πολλῶν θρέμμα ποικίλον τε καὶ ἀπρόσμαχον, καὶ μὰ Δία. καὶ ταῦτα μὲν ἔοικεν ἐς τοὺς μύθους ἀποκεκρίσθαι· ἡ δὲ ἀμφίσβαινα ὄφεις δικέφαλος ἐστὶ, καὶ τὰ ἄνω καὶ ὄσα ἐς τὸ οὐραῖον· προϊούσα δέ, ὅπως ἂν ἐς τὴν ὀρμὴν ἐπαγάγῃ τῆς προόδου

<sup>1</sup> ἀφείναι.<sup>2</sup> οὐ.

by the snakes there; so as soon as they were aware of this, the snakes went underground. But Helen planted the herb and in time it flourished and produced seed disagreeable to the snakes, and in Pharos such creatures have never recurred. Experts in these matters say that this herb is called *Helénion*.<sup>a</sup>

22. Starfishes are marine creatures, and they too <sup>The Starfish and Oysters</sup> have a soft shell, but are the enemies of oysters, for they feed on them. And their method of assailing the oysters is as follows. The latter frequently open for coolness' sake and anyhow in order to feed themselves on whatever comes their way. Accordingly the Starfishes insert one of their limbs between the shells and take their fill of the flesh, the oysters being precluded from closing again. So much then for this characteristic of Starfishes.

23. Poets and the compilers of ancient legends, <sup>The Amphisbaena</sup> among whom is Hecataeus the chronicler, may sing of the Hydra of Lerna, one of the Labours of Heracles; and Homer may sing of the Chimaera with its three heads [*Il.* 6. 181; 16. 328], the monster of Lycia kept by Amisodaros the Lycian king for the destruction of many, of varied nature, and absolutely invincible. Now these seem to have been relegated to the region of myths. The Amphisbaena however is a snake with two heads, one at the top and one in the direction of the tail. When it advances, as need for a forward movement impels

<sup>a</sup> Elecampane, *Imula helenium*; cp. Diosc. 1. 29.<sup>3</sup> εἰς ἕκαστον.<sup>4</sup> λύπη.

ἢ χρεία αὐτήν, τὴν μὲν ἀπέλιπεν οὐρὰν εἶναι, τὴν δὲ ἀπέφηκε κεφαλὴν. καὶ μέντοι καὶ πάλιν εἰ δεηθείη τὴν ὀπίσω ἰέναι, κέχρηται ταῖς κεφαλαῖς ἐς τὸ ἐναντίον ἢ τὸ πρόσθεν ἐχρήσατο.

24. Ἦν δὲ ἄρα τι βατράχου γένος, καὶ καλεῖται τοῦτο ἀλιεύς, καὶ καλεῖται<sup>1</sup> τὸ ὄνομα ἐξ ὧν δρᾶ. δελέατα ἐκεῖνος<sup>2</sup> ὑπεράνω τῶν ὀφθαλμῶν ἔχει προμήκεις<sup>3</sup> ὡς ἂν εἴποις τινας βλεφαρίδας, εἶτα ἐκάστη βραχὺ<sup>4</sup> σφαιρίον προσπέφυκε. σύννοιδεν οὖν ἑαυτῷ τούτους ἐφοσκοῖς<sup>5</sup> ὑπὸ τῆς φύσεως ἐς τοὺς ἄλλους ἰχθύς παρεσκευασμένῳ τε καὶ τεθηγμένῳ προσέτι. οὐκοῦν ὑποκρύψας ἑαυτὸν ἐν τοῖς θολερωτέροις τε καὶ ἰλύος μᾶλλον πεπληρωμένοις ἡσυχάζει, προτείνων τὰς τρίχας τὰς προειρημένας. τὰ τοῖνυν βράχιστα τῶν ἰχθύων προσνεῖ ταῖσδε ταῖς βλεφαρίσιν, τὰς ἐπ' ἄκρου σφαιροειδεῖς περιφορὰς οἰόμενα δέλεαρ εἶναι, ὃ δὲ ἔλλοχῶν ἀτρεμεῖ, πλησίον δὲ ἐκεῖνων γεγεννημένων, ὑπάγει τὰς τρίχας ἐς ἑαυτὸν (αἱ δὲ ἐσάγονται κρυπταῖς τισιν<sup>6</sup> ὁδοῖς καὶ ἀφανέσι), γεγνιάσαντά τε ὑπὸ λαυμαργίας τὰ ἰχθύδια δειπνὸν ἐστι <τῷ><sup>7</sup> βατράχῳ τῷ προειρημένῳ.

25. Κάραβος πολύποδι ἐχθρός. τὸ δὲ αἴτιον, ὅταν αὐτῷ τὰς πλεκτάνας περιβάλῃ, τῶν μὲν ἐπὶ τοῦ νώτου ἐκπεφυκῶτων<sup>8</sup> αὐτῷ κέντρων ποιεῖται οὐδεμίαν ὄραν, ἑαυτὸν δὲ περιχέας αὐτῷ ἐς πνίγμα ἀγχει. ταῦτα ὁ κάραβος σαφῶς οἶδε, καὶ ἀποδι-

<sup>1</sup> κέκτηται *Reiske*.

<sup>3</sup> προμήκεις *τρίχας*.

<sup>5</sup> ἐφοδίου τὴν τροφήν.

<sup>2</sup> *Ges*: ἐκένω.

<sup>4</sup> *Jac*: τραχύ.

<sup>6</sup> *Schn*: τισι ταῖς.

it, it leaves one end behind to serve as tail, while the other it uses as a head. Then again if it wants to move backwards, it uses the two heads in exactly the opposite manner from what it did before.<sup>a</sup>

24. There is, it seems, a species of frog which <sup>The Fishing-frog</sup> bears the name of 'Angler,' and is so called from what it does. It possesses baits above its eyes: one might describe them as elongated eyelashes, and at the end of each one is attached a small sphere. The fish is aware that nature has equipped it and even stimulated it to attract other fish by these means. Accordingly it hides itself in spots where the mud is thicker and the slime deeper, and extends the aforesaid hairs without moving. Now the tiniest fishes swim up to these eyelashes, imagining that the round, swinging objects at the end are edible; meanwhile the Angler lies in wait, never stirring, and when the little fishes are near to him, he withdraws the hairs towards himself (they are drawn in by some secret and invisible means), and the little fishes, whose gluttony has brought them close up, provide a meal for the aforesaid frog.

25. The Crayfish is the enemy of the Octopus. <sup>Crayfish and Octopus</sup> The reason is this: when the Octopus throws its tentacles round it, it cares nothing for the spines that spring from the back of the Crayfish, but wraps itself round and throttles it till it suffocates. This

<sup>a</sup> See Gow-Scholfield on *Nic. Th.* 372.

<sup>7</sup> <τῷ> *add. H.*

<sup>8</sup> *Ges*: εἰσπεφυκῶτων *MSS.*

δράσκει αὐτόν. καράβου δὲ ἡ φύσις ἐκείνη ἐστίν.<sup>1</sup> ὅταν ἀδεῆς ᾖ, πορεύεται ὅδε ὁ ἰχθύς πρόσω, πλαγίως δὲ δεύρο καὶ ἐκείσε τὰ κέρατα, ἵνα μὴ πρὸς ἐναντίαν τὴν νῆξιν τὸ ὕδωρ ἰὼν εἴτα ἀναστέλλῃ οἱ τὰ κέρατα καὶ ἐμποδίξῃ<sup>2</sup> πρόσω χωρέν. εἰ δὲ φεύγοι, τὴν ὀπίσω ἰὼν παρήκειν αὐτὰ τελείως. τὸ δὲ αἴτιον, ὡς κώπαις ἐρέττων καὶ ὑποκινῶν δίκην πορθμίδος πολὺ ἀποσπᾶ. εἰ δὲ γένοιτο μάχη καράβων πρὸς ἀλλήλους, τὰ κέρατα ἐγείροντες εἴτα ὡς κριοὶ ἐπίπτοντες προσαράττουσι τὰ μέτωπα. ἀγῶνα δὲ μυραίνης καὶ καράβου ἀνωτέρω εἶπον.

26. Ἐλαύνει δὲ ἰσχυρῶς<sup>3</sup> τοὺς ὄφεις ἡ ἔνδροσός τε καὶ νοτερά καλαμίνθη φασὶ καὶ ὁ ἄγνος. τοῦτόν τοι καὶ ἐν Θεσμοφορίοις ἐν ταῖς στιβάσι τὰ γύναια τὰ Ἀττικὰ ὑποστόρνυται. καὶ δοκεῖ μὲν καὶ ἐχθρὸς εἶναι τοῖς δακετοῖς ὁ ἄγνος, ἤδη δὲ καὶ ὄρμης ἀφροδισίου κάλυμμά ἐστι, καὶ ἔοικε τὸ γε ὄνομα λαβεῖν ἐντεῦθεν. δέδοικε δὲ ἄρα τὲ αὐτὰ δακετὰ καὶ τὴν καλουμένην λιβανωτίδα πᾶσαν.<sup>4</sup>

27. Θεοφράστου δὲ ἔγωγε ἀκούω καὶ ἐκείνα. πᾶσαν τινὰ ἱστορεῖ ὅδε ὁ ἀνὴρ, καὶ ὄνομα θηλυφόνον καλεῖ αὐτήν, ἣν περ οὖν εἰ τις σκορπίῳ κατὰ νότου θείσ ἐάσειεν,<sup>5</sup> ὁ δὲ παραχρῆμα αὐδὸς ἐστίν. ὁ δὲ αὐτὸς λέγει τὸν αὐτὸν ἀναστήσεσθαι, εἴπερ οὖν λευκοῦ ἑλλεβόρου καταπάσειας αὐτοῦ. ἐγὼ δὲ

<sup>1</sup> ἡ φύσις νῆξει.

<sup>2</sup> ἀναστέλλεται . . . ἐμποδιζομένη.

<sup>3</sup> ἰσχυρῶς τῇ φυγῇ.

<sup>4</sup> πᾶσαν λιβανωτίδα.

<sup>5</sup> ἐάσαι ἢ ἐάσει.

the Crayfish knows full well, and makes its escape. The nature of the Crayfish is as follows. When it has nothing to fear, this fish moves in a forward direction, turning its feelers<sup>a</sup> to either side, in order that the water encountering it as it swims may not thrust them back and hinder its advance. But if it is trying to escape, it goes backwards, relaxing its feelers completely, in order that, like one rowing with oars and moving lightly like a boat, it may withdraw to a great distance. If Crayfish fight with one another they raise their feelers, fall upon each other like rams, and butt their foreheads together. But a struggle between a moray and a Crayfish I have described earlier on.<sup>b</sup>

26. They say that the dewy Water-mint and the Agnus-castus are a potent means of expelling snakes. The latter, you know, is strewn by the women of Attica on their pallets at the Thesmophoria. And it appears that the Agnus-castus is offensive to noxious creatures, and at the same time represses sexual appetite; from this fact it appears to derive its name. And the same noxious creatures have a dread of the herb known as rosemary frankincense.

27. From Theophrastus [HP 9. 18. 2] I learn the following. This great man mentions a certain herb and calls it by the name of 'Female-killer';<sup>c</sup> and if one puts it on a scorpion's back and lets it lie, the creature immediately shrivels. But the same writer says that it revives if you sprinkle some white

<sup>a</sup> Lit. 'horns.'

<sup>b</sup> See I. 32.

<sup>c</sup> One of several names for aconite; see Nic. *Al.* 36 ff.

ἐπαινώ μὲν τὸ θηλυφόνον, τὸν δὲ λευκὸν ἐλλέβορον ἥκιστα. τὸ δὲ αἴτιον, μισῶ μὲν σκορπίους, φιλῶ δὲ ἀνθρώπους. Καλλιμάχος δὲ ἄρα ἐν τῇ γῆ τῇ Τραχινίᾳ ἄδει δένδρον τι φύεσθαι καὶ καλεῖσθαι σμίλον, ᾧ τὰ ἐρπετὰ γειννιάσαντα καὶ παραφαύσαντα ἀρχὴν εἶτα ἀποθνήσκει.

28. Τὴν ὕν κρέα ἔχειν τῶν ἄλλων κρεῶν ἡδίω ἐκ πολλοῦ πεπίστευται. καὶ ἐκεῖνο δὲ ἡ πείρα διδάσκει<sup>1</sup> καὶ μάλα γε ἐναργῶς.<sup>2</sup> ὅταν ποτὲ σαλαμάνδραν φάγη, αὐτὴ μὲν ἔστω ἀπαθής, τοὺς γε μὴν αὐτῆς γευσασμένους ἀποκτείνει.

29. Εὐφράτης, ὅσπερ οὖν Πάρθων καὶ Σύρων ρεῖ μέσος,<sup>3</sup> ὃ τι μὲν<sup>4</sup> καὶ ἕτερον τῶν ἄλλων ἔχει ποταμῶν περιττὸν ἐρῶ ἄλλοτε, ὃ δὲ αὐτῷ συνίστασι Πάρθοι τε καὶ Σύροι καὶ ἔστι συμμελὲς τοῖς λόγοις τοῖσδε, τοῦτο εἰρήσεται. πρὸς ταῖς πρώταις ἀνατολαῖς τοῦδε τοῦ ποταμοῦ φύονται τινα ὄφεις, καὶ μάλα γε ἀνθρώπων ἐχθροί, ἀλλ' οὐ τῶν ἐπιχωρίων καὶ συντρόφων, τῶν δὲ ξένων καὶ προσηκόντων οὐδὲ ἐν. καὶ τιμῶνται γε τὴν ἐπιδημίαν θανάτου αὐτοῖς.

30. Λέων ὅταν βαδίῃ, οὐκ εὐθύωρον πρόεισιν, οὐδὲ ἔα τῶν ἰχνῶν ἑαυτοῦ ἀπλᾶ εἶναι τὰ ἰνδάματα, ἀλλὰ πῆ μὲν πρόεισι, πῆ δὲ ἐπάνεισι, καὶ αὐτὸς πάλιν τοῦ πρόσω ἔχεται, καὶ μέντοι καὶ ἴεται <ἐς><sup>5</sup> τοῦμπαλιν. εἶτα προφορεῖται τὴν ὁδόν, καὶ

<sup>1</sup> Schm: διδάξει.  
<sup>3</sup> μέσος ποταμός.

<sup>2</sup> ἐναργῶς.  
<sup>4</sup> μὲν τοι.

hellebore upon it. Now I am in favour of Female-killer, but not at all of white hellebore. The reason is that I detest scorpions but love mankind. Callimachus [*fr.* 100 f. 48 P] relates how a tree that goes by the name of yew grows in Trachis, and if creeping things go near and touch it at all they die.

28. It is generally believed that the flesh of the Pig is sweeter than all others. And the fact is quite clearly proved by experiment. Whenever it eats a salamander, the Pig itself is unaffected, but kills those who taste its flesh.

29. In what respect the Euphrates, which flows between Parthia and Syria, is superior to other rivers I will explain some other time; but what the Parthians and Syrians know about it, and what is relevant to the present discourse, that I will now tell. Near to the spot where the river first rises certain Snakes breed which are deadly enemies to men, not however to the natives who have been brought up in their midst, but to strangers who have no connexion whatever with them. And they even punish visitors with death.

30. The Lion when walking does not move straight forward, nor does he allow his footprints to appear plain and simple, but at one point he moves forward, at another he goes back, then he holds on his course, and then again starts in the opposite direction. Next he goes to and fro, effacing his tracks so as to

<sup>5</sup> <ἐς> *add. H.*



ἀφανίζει<sup>1</sup> τοῖς θηραταῖς ἵνα κατὰ στίβον τὸν ἑαυτοῦ καὶ ῥαδίως τὴν κοίτην ἐνθα ἀναπαύεται καὶ οἰκεῖ σὺν τοῖς σκύμνοις εὐρίσκειν. καὶ ταῦτα μὲν λέοντων ἐστὶν ἴδια δῶρα φύσεως.<sup>2</sup>

31. Ποιμένα μοι νόει νομευτικὴν<sup>3</sup> ἀγαθόν. οὐκοῦν ὁ νομεὺς φιλεῖ μὲν τὰς οἰς, φιλεῖ δὲ καὶ τὰς αἰγας, μισεῖ δὲ λύγγα. νόσημα <δέ><sup>4</sup> τοῦτο ἀνθρώπῳ πολλάκις ἐμπύπτον, ἀγει δὲ ἢ πλησμονὴ καὶ ταῖσδε<sup>5</sup> τὴν λύγγα. οὐκοῦν πῶαν τινὰ ἐχθρὰν τῷ πάθει τῶδε τοῖς τῶν προειρημένων σηκοῖς οἱ νομεῖς παραφυτεύουσι, καὶ ἤδε ἢ πόα ἀνείργει τὸ κακὸν αὐταῖς.<sup>6</sup> λέγουσι δὲ οἱ πεπειραμένοι ὅτι ἄρα καὶ ἀνθρώποις ἐς τὸ αὐτὸ πάθος ἐστὶν ἀγαθὸν ἢ πόα αὔτη.

32. Ὑοσκύαμον καὶ ὁπὸν ὅσοις ἔργον τρυγᾶν, οὗτοι περισκάπτουσι μὲν γύρους καὶ ὑποκινοῦσι τὰς ρίζας, οὐ μὴν διὰ χειρῶν τῶν σφετέρων ἀνασπῶσω,<sup>7</sup> ἀλλὰ τῶν ζώων πτηνὸν ὃ τι οὖν θηράσαντες ἢ πριάμενοι τοῖν ποδοῖν τὸν ἕτερον προσέδησαν τῇ πόα. τὸ δὲ ἰλυσπῶμενον εἶτα μέντοι ἀνασπᾷ αὐτήν. καὶ ἐστὶ λυσιτελῆ ἑκάτερα ἐς ἃ δέονται ἀνθρώποι. εἰ δὲ μὴ ταύτη τις ἀνασπᾶσειεν,<sup>8</sup> ἔχει ἄλλως ὅπερ οὖν οἴεται καλῶς καὶ ἐς δέον<sup>9</sup> θησαύρισμα εἰληφέναι.

<sup>1</sup> ἀφανίζει corrupt.

<sup>2</sup> φύσεως ἀνωθεν αὐτοῖς δοθέντα; cp. 12. 32 fin.

<sup>3</sup> Schm: νομευτικόν.

<sup>4</sup> <δέ> add. H.

<sup>5</sup> τοῖσδε.

<sup>6</sup> αὐτοῖς.

<sup>7</sup> ἐπι ἀνασπῶσω.

prevent<sup>a</sup> hunters from following his path and easily discovering the lair where he takes his rest and lives with his cubs. These habits of the Lion are Nature's special gifts.

31. Consider what makes a good shepherd. Now the herdsman loves both his sheep and his goats, but he abhors the hiccups. This affliction often befalls man, and a surfeit induces hiccups in sheep and goats also. Accordingly herdsmen plant round the pens of the aforesaid animals a certain herb which counters this complaint, and the herb protects them against it. And those who have had experience maintain that this herb is beneficial to man also in the same affliction.<sup>b</sup>

32. Those whose business it is to gather Henbane and the juice of Silphium<sup>c</sup> dig trenches round the plants and stir the roots a little; they do not however pull them up with their hands, but capture or buy some bird and fasten one leg to the herb. And as the bird flutters it pulls up the herb. Both are serviceable to man's needs. But if a man has not these means to pull them up, then the treasure which he fancies he has found so happily and in answer to his needs is of no service.

<sup>a</sup> The sense is clear, but the text is faulty.

<sup>b</sup> The herb (whose name A. does not disclose) is *Alyssum* or *madwort*; cp. Plut. *Mor.* 2. 648A.

<sup>c</sup> Ὀπός, the common term for *juice of silphium*, cannot be right here, unless Ael. attaches some other meaning to the word.

<sup>8</sup> ἀνασπᾶσει.

<sup>9</sup> Κῦλη: εἰλέον.

33. Τὸ ἀβρότονον ὄσα ἀγαθὰ δρᾶ καὶ ὅπως ὁδοὺς πνεύματι δίδωσι καὶ μέντοι καὶ πνεύμονός ἐστι καθαρτήριον οὐ νῦν λέγειν καιρός· ζῶψ <δ><sup>1</sup> ὄν πονηρῶ πολέμιόν ἐστι, καὶ ἀναίρει τὴν ἔλμινθα, ἥπερ ὄν ἐπὶ πλέον ἰούσα<sup>2</sup> θηρίον γίνεται σπλάγχχνος μὲν ἐντικτόμενον, ἀνθρωπεύαις δὲ νόσοις ἐναριθμούμενον, καὶ ταῦτα ταῖς ἀγαν ἀνιάτοις τε καὶ ὑπὸ χειρὸς θνητῆς<sup>3</sup> ἐς ἄκεσιν ἤκειν ἀδυνάτοις. τεκμηριῶσαι τοῦτο καὶ Ἱππυς ἱκανός. ὁ δὲ λέγει ὁ συγγραφεὺς ὁ Ῥηγίνος, τοιοῦτόν ἐστι. γυνὴ εἶχεν ἔλμινθα, καὶ ἰάσασθαι αὐτὴν ἀπέπειον οἱ τῶν ἰατρῶν δεινοί. οὐκοῦν ἐς Ἐπίδουρον ἦλθε, καὶ ἐδέϊτο τοῦ θεοῦ<sup>4</sup> ἐξάντης γενέσθαι τοῦ συνοίκου πάθους. οὐ παρῆν ὁ θεός· οἱ μέντοι ζάκοροι κατακλίνουσι τὴν ἄνθρωπον ἔνθα ἰᾶσθαι ὁ θεὸς εἴωθει τοὺς δεομένους. καὶ ἡ μὲν ἄνθρωπος ἡσύχαζε προσταχθείσα, οἱ γὰρ μὴν ὑποδρώντες τῷ θεῷ τὰ ἐς τὴν ἴασιν αὐτῆς<sup>5</sup> ἐποίουν, καὶ τὴν κεφαλὴν μὲν ἀπὸ τῆς δέρης ἀφαιροῦσι, καθίησι δὲ τὴν χεῖρα ὁ ἕτερος, καὶ ἐξαιρεῖ τὴν ἔλμινθα, θηρίου μέγα τι χρῆμα. συναρμόσαι δὲ καὶ ἀποδοῦναι τὴν κεφαλὴν ἐς τὴν ἀρχαίαν ἀρμονίαν οὐκ ἐδύνατο οὐκέτι. ὁ τοῖνυν θεὸς ἀφικνεῖται, καὶ τοῖς μὲν ἐχαλέπηεν ὅτι ἀρα ἐπέθετο ἔργῳ δυνατωτέρῳ τῆς ἑαυτῶν σοφίας· αὐτὸς δὲ ἀμάχῳ τινὶ καὶ θείᾳ δυνάμει ἀπέδωκε τῷ σκῆνι τὴν κεφαλὴν, καὶ τὴν ξένην ἀνέστησε. καὶ οὐ τι πού,<sup>6</sup> ὦ βασιλεῦ καὶ θεῶν φιλανθρωπότατε Ἀσκληπιέ, ἀβρότονον ἔγωγε ἀντικρίνω

<sup>1</sup> <δ> add. H.

<sup>2</sup> ἰούσα καὶ αὐξανόμενη.

<sup>3</sup> Ges: θνητῆς οὐ δυναμένης.

33. This is not the occasion for mentioning all the benefits that accrue from Wormwood, how it eases the windpipe and even cleanses the lungs. But to a troublesome creature it is certainly an enemy: it destroys intestinal worm. This creature grows and grows and becomes a monster bred in the intestines, and is reckoned among the diseases of mankind, and what is more, among those which are hardest to cure and which will not yield to any mortal treatment. Hippys is sufficient witness to this. The account given by the historian of Rhegium is as follows. A woman suffered from an intestinal worm, and the cleverest doctors despaired of curing her. Accordingly she went to Epidaurus and prayed the god<sup>a</sup> that she might be rid of the complaint that was lodged in her. The god was not at hand. The attendants of the temple however made her lie down in the place where the god was in the habit of healing his petitioners. And the woman lay quiet as she was bid; and the ministers of the god addressed themselves to her cure: they severed her head from the neck, and one of them inserted his hand and drew out the worm, which was a monstrous creature. But to adjust the head and to restore it to its former setting, this they always failed to do. Well, the god arrived and was enraged with the ministers for undertaking a task beyond their skill, and himself with the irresistible power of a god restored the head to the body and raised the stranger up again. For my part, O King Asclepius, of all gods the kindest

Intestinal  
Worm

<sup>a</sup> There was a famous temple of Asclepius 5 mi. W of Epidaurus in Argolis.

<sup>4</sup> τῶν θεῶν.

<sup>5</sup> αὐτῆ.

<sup>6</sup> πού.

τῆ σοφία τῆ σῆ· μὴ μανεῖν ἐς τοσοῦτον· ἀλλὰ ἐπελθῶν<sup>1</sup> ἐμνήσθην εὐεργεσίας τε σῆς καὶ ἰάσεως ἐκπληκτικῆς. ὡς δὲ καὶ ἦδε ἡ πόα σὸν δῶρόν ἐστιν οὐδὲ ἀμφιβάλλειν χρῆ.

34. Ὁ δὲ ναυτίλος πολύπους<sup>2</sup> ἐστὶ καὶ αὐτός, καὶ κόγχην μίαν ἔχει. ἀναπλεῖ μὲν οὖν<sup>3</sup> τὴν κόγχην στρέψας περὶ τὰ κάτω, ἵνα μὴ τῆς ἄλμης ἀρύσσηται καὶ ὠθήσῃ αἰθῆς αὐτόν· γενόμενος δὲ ἐπὶ τοῖς κύμασιν, ὅταν μὲν ἦ γαλήνη καὶ εἰρήνη πνευμάτων, στρέφει τὴν κόγχην ὑπτίαν (ἡ δὲ ἐπιπλεῖ δίκην πορθμίδος) καὶ παρεῖς δύο πλεκτάνας ἐντεῦθεν τε καὶ ἐκεῖθεν καὶ ὑποκινῶν ἡσυχῆ ἐρέττει τε καὶ προωθεί τὴν συμφυῆ ναῦν. εἰ δὲ εἴη πνεῦμα, τοὺς ἐρετμοὺς μὲν τοὺς τέως προτείνας μακροτέρους οὐακας ἐργάζεται, ἄλλας δὲ ἀνατείνας πλεκτάνας, ὧν μέσος χιτῶν ἐστὶ λεπτότατος, τοῦτον διαστήσας ἰστίον αὐτόν ἀποφαίνει. πλεῖ μὲν δὴ τὸν τρόπον τοῦτον ἀδεῆς ὦν· εἰ μὲντοι φοβηθῆ τι τῶν ἀδροτέρων, βυθίσας τὴν κόγχην ἐπλήρωσε, καὶ κατώλισθεν ἐκ τοῦ βάρους, καὶ ἑαυτὸν ἀφανίσας τὸν ἐχθρὸν ἀπέδρα. εἶτα ἐν εἰρήνῃ γενόμενος ἀνέθορε τε καὶ πλεῖ πάλιν. καὶ ἐκ τούτων ἔχει τὸ ὄνομα.

35. Ἐς τριακοσίας ὀργυῖας φασὶν ἀνθρώποις κάποπτα εἶναι τὰ ἐν τῇ θαλάττῃ, περαιτέρω γε μὴν οὐκέτι. εἴτε δὲ ὑπονούσων ἰχθύες ἔτι εἴτε καὶ θηρία, ἢ εἰ καὶ τούτοις μὲν ἄβατά ἐστι, θεοὶ δὲ

<sup>1</sup> ἐπελθῶν V, ἐπελθόν other MSS, H.

<sup>2</sup> πολύπους μὲν. <sup>3</sup> οὖν ἐκ τῆς θαλάττης.

<sup>a</sup> Poseidon.

to man, I do not set Wormwood against your skill (heaven forbid I should be so insensate!), but in considering Wormwood I was reminded of your beneficent action and of your astounding powers of healing. And there is no need to doubt that this herb also is a gift from you.

34. The Argonaut also is one of the polyps and <sup>The Argonaut</sup> has one shell. Now it rises to the surface by turning its shell upside down to prevent it from taking in salt water and being thrust down again. And when it is on top of the waves, if the weather is calm and the winds are at rest, it turns its shell (which floats like a boat) on its back, and letting down two tentacles, one on either side, with a gentle motion rows and propels its natural vessel. And if there is a wind it extends still further what up till now were oars, using them as rudders, and raises other tentacles between which there is a web of most delicate texture, and this it spreads and turns into a sail. And in this way it navigates so long as it has nothing to fear. If however it is afraid of some of the larger and stronger fish, it submerges and fills its shell and sinks with the weight of water, and by disappearing escapes from its enemy. Then when it has peace again it rises and resumes its sailing. It is from these activities that it derives its name.

35. They say that men have explored the sea to <sup>The depth of the sea</sup> a depth of 300 fathoms, but not as yet beyond that. Whether there are fishes and animals swimming at an even greater depth, or whether even to them these regions are inaccessible, although the gods of the sea and also the overlord of the moist world<sup>a</sup>

θαλάττιοι καὶ ἐνάλιοι δαίμονες εἰλήχασι τὸν χώρον  
καὶ μέντοι καὶ ὁ τῆς ὑγρᾶς οὐσίας δεσπότης, οὔτε  
ἐγὼ πολυπραγμονῶ οὔτε ἄλλος λέγει.

36. Ἦν δὲ ἄρα πέτραις ἠθάς καὶ ἐν ταύταις  
νεμόμενος γένος κεστρέως ἰχθύς, καὶ ἰδεῖν ξανθός  
ἐστι. διαρρεῖ δὲ ἄρα ὑπὲρ αὐτοῦ διπλοῦν ὄνομα<sup>1</sup>.  
οἱ μὲν γὰρ ἄδωνιν καλοῦσιν, οἱ δὲ ἐξώκοιτον.<sup>2</sup>  
ὅταν γὰρ τοι τὸ κύμα ἐν τοῖς ὑπευδίοις καὶ  
γαληνοῖς πραῖνθῇ, τηνικαῦτα ἑαυτὸν ἐξοκέλλει,  
τοῦ κύματος ἐποχοῦμενος τῇ ὀρμῇ, καὶ κατὰ τῶν  
πετρῶν ἀπλοῖ, καὶ καθεύδει βαθὺν καὶ εἰρηναῖον  
εὖ μάλα τὸν ὕπνον. καὶ ἐκ μὲν τῶν ἄλλων  
ἀπάντων ἔνσπονδα ὡς ἐστὶν οἱ καλῶς οἶδε,  
πέφρικε δὲ τοὺς ὄρνιθας ὅσοι θαλάττης ἔντροφοι  
καὶ εἰσι καὶ νομίζονται. ἐὰν οὖν ἐκείνων ἐπιφανῇ  
τις, ὁ δὲ ἀναπάλλεται καὶ πηδᾷ χορεία τινὶ  
φυσικῇ καὶ ὀρχήσει<sup>3</sup> ὡς ἂν εἴποις μάλα ἀπορ-  
ρήτω,<sup>4</sup> ἔστ' ἂν ἀπὸ τῆς πέτρας ἐξαλλόμενος εἶτα  
ἐμπεσῶν τοῖς κύμασι σωθῇ. Ἄδωνιν δ' ἐθέλουσι  
λέγειν αὐτόν, ἐπεὶ καὶ γῆν καὶ θάλατταν ἔχει  
φίλην, τῶν πρώτων ἐμοὶ δοκεῖν θεμένων τὸ ὄνομα  
αἰνιξαμένων ἐς τὸν τοῦ Κινύρου παιδὸς βίον τὸν  
διηρημένον δύο δαίμοσι, τῆς μὲν ὑπὸ γῆς, τῆς δὲ  
ἄνω γῆς ἐρώσης αὐτοῦ.<sup>5</sup>

37. Φυτοῦ ἐτέρου κλάδος ἐπιφύεται πρέμνω,  
προσῆκων οἱ μηδὲ ἐν πολλακίς. τὸ δὲ αἴτιον

<sup>1</sup> Jac: τὸ ὄνομα MSS.

<sup>3</sup> ὀρχηστικῇ.

<sup>4</sup> Keiske: ἀπορρήτως.

<sup>5</sup> αὐτοῦ ἑκατέρας.

have their allotted dwelling there—these are matters  
into which I shall not enquire too closely, and no one  
else informs us.

36. There is, it seems, a fish of the species mullet <sup>The</sup>  
which is accustomed to live and to feed among rocks, <sup>'Adonis',</sup>  
fish  
and is yellow in appearance. There are two names  
for it in common use, for some call it 'Adonis,'  
others 'Exocoetus'.<sup>a</sup> For, you see, when the waves  
are lulled in places where the water is calm and  
smooth, it runs aground, borne forward by the force  
of the wave, and spreading itself upon the rocks,  
sleeps a deep and tranquil sleep. And it is well  
aware that there is peace between it and all other  
creatures, though it dreads all birds that are or are  
reputed to be nurslings of the sea. And so if one  
appears, the fish leaps up and dances as nature has  
taught it with movements that, one might say,  
baffle description, until it jumps off the rock, falls  
into the sea, and is safe. People like to call it  
'Adonis' because it loves both land and sea, and  
those who first gave it this name were hinting (so I  
think) at the son of Cinyras <sup>b</sup> whose life was divided  
between two goddesses; one who loved him was  
beneath the earth, the other above.

37. A twig of one tree will grow on the stock of <sup>Grafting of</sup>  
another to which it often bears no relation. And <sup>trees</sup>

<sup>a</sup> That is, 'sleeping out of the water.' The fish has not  
been identified.

<sup>b</sup> Adonis was the son of Cinyras by his daughter Myrrha.  
Aphrodite concealed the baby in a chest which she entrusted  
to Persephone. On Persephone's declining to give the child  
back Zeus ordained that he should spend one half of each year  
with either goddess.

Θεόφραστος λέγει, φυσικώτατα ἀνιχνεύσας ὅτι τὰ ὀρνύφια τὴν ἀνθὴν τῶν δένδρων σιτούμενα εἶτα ἐπὶ τοῖς φυτοῖς καθήμενα τὰ περιττὰ ἀποκρίνει. οὐκοῦν τὸ σπέρμα ταῖς κοιλάσι<sup>1</sup> καὶ ταῖς ὀπαῖς αὐτῶν καὶ τοῖς σηραγγώδεσιν ἐμπύπτον καὶ ἐπαρδόμενον τοῖς ὄμβροις τοῖς ἐξ οὐρανοῦ, εἶτα ἀναφύει ἐκεῖνα<sup>2</sup> ἐξ ὧν ἐβλάστησεν<sup>3</sup> οὕτω τοι καὶ ἐν ἐλαίᾳ συκῆν κατανοήσεις, καὶ ἐν ἄλλῳ ἄλλο.

38. Φωλεύει δὲ<sup>4</sup> ἐν τοῖς μυχοῖς τῆς θαλάττης τὸ<sup>5</sup> πρόβατον, καὶ οἱ καλούμενοι ἥπατοι, καὶ οὐσπερ οὖν φιλοῦσιν ἀλείεις ὀνομάζειν πρέποντας. καὶ μέγιστοι μὲν εἰσιν ἰδεῖν τὴν φύσιν, νοθεῖς δὲ τὴν νῆξιν, καὶ εἰλοῦνται περὶ τοῖς φωλεοῖς, ἔθθεν τοι οὐδὲ ἀπολείπουσι τὴν σφετέραν ὑποδρομήν. λοχῶσι δὲ τῶν ἰχθύων τῶν ἀσθενεστέρων τοὺς παρανόοντας. ἀριθμοῖτο δ' ἂν ἐν τούτοις καὶ ὁ ὄνος· δέδοικε δὲ μάλιστα ἰχθύων τὴν τοῦ Σειρίου ἐπιτολὴν οὗτος ὁ ὄνος.

39. Τίκεται δὲ ἄρα ἐν τοῖς τῶν πυρῶν ληίοις καὶ ταῖς αἰγείροις καὶ ταῖς συκαῖς<sup>6</sup> προσέτι τὸ τῶν καθαριδῶν φύλον, ὥσπερ οὖν Ἀριστοτέλης λέγει, ἐν γε μὴν<sup>7</sup> τοῖς ἐρεβίνθοις τὸ τῶν καμπῶν, ἐν δὲ <τῶ><sup>8</sup> ὀρόβῳ φαλάγγια ἄττα, ἐν δὲ τοῖς πράσοις ἢ καλουμένην πρασοκουρίς. τίκεται δὲ καὶ ἐν τῇ κράμβῃ σκωλήκων γένος, καὶ ὄνομα

<sup>1</sup> ἐν ταῖς κοιλάσι.

<sup>2</sup> ἐκεῖνο.

<sup>3</sup> ἐβλάστησεν ἀναπέθει MSS, καὶ μὲν πείθει Jac.

<sup>4</sup> δὲ καί.

<sup>5</sup> διατᾶται τό.

<sup>7</sup> γε μὴν] μέν.

<sup>6</sup> Schn: τοῖς σύκοις.

<sup>8</sup> δὲ ὀρόβῳ γεννάται.

Theophrastus, who has traced the cause of this in a thoroughly scientific way, explains the cause [CP 2. 17. 5 & 8]: small birds eat the blossoms of trees and then as they sit upon the trees void their excrement. And so the seed dropping into hollows and cracks and cavities, and being watered by the rains of heaven, produces the same wood as that from which it sprang. Thus you will see a fig-tree on an olive-tree, and the same with other trees.

38. The Sea-sheep and the *Hepatus*<sup>a</sup> as it is The Sea-sheep, and others named, and what fishermen are accustomed to call the *Prepon*<sup>b</sup> have their lairs in the recesses of the sea. They are of enormous size to look at but sluggish swimmers, and range to and fro around their lairs, and so it comes about that they never abandon their hiding-places. But they lie in wait for fish of weaker species that swim past. The Hake too may be reckoned as belonging to this class. More than any other fish does it dread the rising of the Dog-star.

39. It seems that the family of Blister-beetles<sup>c</sup> Insects, etc., born in plants is produced in fields of wheat and on poplar-trees and on fig-trees also, as Aristotle says [HA 552 b 1]; and Caterpillars are produced among peas, and certain Spiders among bitter vetch, and the Leek-cutter,<sup>d</sup> as it is called, among leeks. And in the cabbage is born a kind of worm which derives its

<sup>a</sup> Unidentified; not the same as the *Hepatus* of 15. 11.

<sup>b</sup> Unidentified.

<sup>c</sup> See D. W. Thompson's note on Arist. *L.c.* (Eng. tr.).

<sup>d</sup> ? 'leaf-maggot' (Hort on Thphr. *HP* 7. 5. 4); 'Prob. milliped' (L-S<sup>9</sup>). The *Hylemyia antiqua* (order *Anthomyiidae*) may attack the *bulb* of leeks.

αὐτῷ ἐκ τῶν ἡθῶν, ἐν οἷς διαιτᾶται. καλεῖται γοῦν κραμβίς. τίκτει <δέ><sup>1</sup> τι καὶ ἡ μηλέα· καὶ διαφθείρει μὲν τοῦτο πολλάκις τὸν καρπὸν τοῦ φυτοῦ τοῦδε, ταῖς δὲ ἔτι τοῦ τίκτειν ἐχούσαις ὠραν γένοιτο ἂν καὶ ἐς κῆσιν ἀγαθόν. καὶ τὸν τρόπον ἐρεῖ ἄλλος.

40. Οἶδε δὲ ἄρα τῶν ζῴων ἕκαστον ἐν ᾧ μέρος κέκτηται τὴν ἀλκὴν, καὶ τούτῳ θαρρεῖ, καὶ ἐπιβουλεύον μὲν χρῆται ὡς ὄπλῳ, κινδυνεύον δὲ ὡς ἀμυντηρίῳ. ὁ γοῦν ξιφίας ἀμύνεται<sup>2</sup> τῷ ρύγγει ὡς ξίφει, ἔνθεν τοι καὶ κέκληται· ἡ δὲ τρυγῶν τῷ κέντρῳ, ἡ δὲ μύραινα τοῖς ὄδοσσι, καὶ μάλα γε εἰκότως· ἔχει<sup>3</sup> γὰρ αὐτῶν διστοιχίαν.

41. Οἱ μὲν<sup>4</sup> μῦς οἱ κατὰ τὴν οἰκίαν δειλὸν καὶ ἀσθενὲς ζῴον εἰσι,<sup>5</sup> καὶ φοβοῦνται κτύπον, καὶ τὴν γαλῆν πεφρίκασιν κρίζασαν· δειλοὶ δὲ καὶ οἱ ἀρουραῖοι. τῶν γε μὴν οἰκετῶν θρασύτεροι οἱ θαλάττιοι. μικρὸν μὲν αὐτῶν τὸ σῶμα, τόλμα δὲ ἄμαχος· καὶ θαρροῦσι δύο ὄπλοις, δορᾶ τε εὐτόνῳ καὶ ὀδόντων κράτει· μάχονται δὲ καὶ τοῖς ἰχθύσι τοῖς ἀδρότεροις καὶ τῶν ἀλιέων τοῖς μάλιστα θηρατικῶς.

<sup>1</sup> <δέ> add. H.

<sup>2</sup> ἀμύνει.

<sup>3</sup> Ges: ἔχουσι.

<sup>4</sup> μὲν οὖν.

<sup>5</sup> ἐστι.

<sup>a</sup> The larvae or caterpillar of the large white butterfly, *Pieris rapae*, injure cabbages, turnips, radishes, etc.

name from its habitat. At any rate it is called the Cabbage-caterpillar.<sup>a</sup> The apple-tree also produces a creature<sup>b</sup> which frequently destroys the fruit of this tree, although it may help women who are still of an age to bear children to conceive. How this happens another shall tell.

40. It seems that every creature knows in which <sup>Animals</sup> part of its body its strength resides, and this gives it <sup>know where</sup> confidence, for when attacking it employs it as a <sup>their</sup> weapon, when in danger as a means of defence. <sup>strength lies</sup> For instance, the Swordfish defends itself with its snout as with a sword; hence its name; and the Sting-ray with its sting, and the Moray with its teeth, and well it may, because it has a double row of them.

41. The domestic Mouse is a timorous and feeble <sup>The Mouse</sup> creature and is scared by noise and trembles at the squeak of a marten.<sup>c</sup> Field-mice also are timorous, whereas the Sea-mice<sup>d</sup> are bolder than the domestic animal. Though their body is small their courage is irresistible, and this they derive from two weapons, their tough skin and their powerful teeth. And they fight even with fish of greater bulk and with the most skilled fishermen. <sup>The 'Sea-mouse'</sup>

<sup>b</sup> The caterpillar of the Codling moth, *Carpocapsa pomonella* L.

<sup>c</sup> With us it would be 'the mew of a cat.'

<sup>d</sup> Oppian (*Hal.* 1. 174) speaks of *μῶν χαλεπὸν γένος* as 'confident in their tough hide and close-set teeth,' and as 'contending with men, though not so very large.' This is probably the *Turtle*, whose sharp but toothless jaws can inflict a savage bite. See Thompson, *Gk. fishes*, s.v. *μῦς*, II, p. 167.

42. Τῆς τῶν ὥρων μεταβολῆς ἔχουσιν αἰσθητικῶς οἱ θύννοι καὶ ἴσασιν τροπὰς ἡλίου δξύτατα, καὶ δέονται τῶν τὰ οὐράνια εἰδέναι δεινῶν<sup>1</sup> οὐδὲ ἔν. ὅπου<sup>2</sup> γὰρ ἂν αὐτοὺς χειμῶνος ἀρχὴ καταλάβῃ, ἐνταῦθα ἡσυχάζουσι τε καὶ ἀτρεμοῦσιν ἀγαπητῶς, καὶ καταμένουσιν ἐς τὴν ἐπιδημίαν τῆς ἰσημερίας.<sup>3</sup> καὶ τεκμηριοὶ Ἀριστοτέλης τοῦτο· ὅτι δὲ τῷ ἑτέρῳ τῶν ὀφθαλμῶν ὁρῶσι, τῷ δὲ ἄλλῳ οὐκέτι, καὶ Αἰσχύλος ὁμολογεῖ λέγων

τὸ σκαιὸν ὄμμα παραβαλὼν θύννου δίκην.

παρίασί τε ἐς τὸν Πόντον, καὶ κατὰ τὴν δεξιὰν ἑαυτῶν πλευρὰν τὴν γῆν λαμβάνουσι, καθ' ἣν καὶ βλέπουσιν· ἐξιόντες τε αὖ κατὰ τὴν ἀντιπέρας<sup>4</sup> νέουσι τῆς γῆς ἐχόμενοι, τὴν φρουρὰν τὴν τοῦ σώματος κατὰ τὸν ὁρῶντα τῶν ὀφθαλμῶν λαμβάνοντες προμηθέστατα.

43. Τοῖς παγούροις τὸ πρῶτον ἔλυτρον ῥήγγνται, καὶ ὡσπερ οἱ ὄφεις τὸ γῆρας, οὕτω δῆπον καὶ οὗτοι τὸ ὄστρακον ἀποδύονται. ὅταν δὲ αἰσθῶνται ἀφιστάμενον τῆς σαρκὸς αὐτό, πανταχοῦ φοιτῶσιν οἰστρούμενοι καὶ μαστεύοντες τροφήν πλείονα, ἵνα ὄγκου προσγενομένου αὐτοῖς ὑποπρησθέντες ἀπορρηξῶσιν ἑαυτῶν τὸ ἔλυτρον. ὅταν δὲ διολίσθωσιν ἐξ αὐτοῦ καὶ ἐλεύθεροι γένωνται, κεῖνται παρειμένοι κατὰ τῆς ψάμμου, νεκροῖς εἰκασμένοι· δεδοίκασι δὲ ὑπὲρ τῆς φυομένης αὐτοῖς δορᾶς ὑγροτέρας τε οὐσης καὶ ἔτι ἀπαλῆς. κατὰ μικρὰ

<sup>1</sup> ποιουμένων ἢ προσπ.

<sup>2</sup> Jac: ὅποι.

<sup>3</sup> τὴν τῆς ἐπιδημίας ἰσημερίαν.

<sup>4</sup> ἀντίπερα.

42. The Tunny is aware of the changes of the seasons and knows precisely when the solstices occur and has no need whatsoever of persons skilled in celestial matters. For in whatever place the beginning of winter overtakes these fish, there they are glad to remain at rest without stirring, and there they stay until the coming of the equinox. Aristotle bears witness to this [HA 599 b 9]. And that they see with one eye and not with the other is admitted by Aeschylus when he says [fr. 308 N]

'Casting his left eye askance like a tunny.'

And they pass into the Euxine, keeping the land on their right, on which side in fact they look out. Contrariwise when issuing from the Euxine they swim along the opposite shore and hug the land, taking the utmost precaution to safeguard their life by means of the eye which sees.

43. The first shell of the common Crab splits and, just as snakes slough their 'old age,' so do these creatures put off their shell. And directly they perceive that it is coming away from their flesh they move frantically in every direction in their search for more food, in order that they may become inflated by the additional bulk and so break off their shell. And when they have contrived to slip out of it and are free, they lie on the sand exhausted like dead bodies. But their growing shell causes them anxiety while it is still rather pliable and tender. Gradually however they gather themselves together and come to life, as it were, and begin by eating sand.<sup>a</sup> But as long as their outer covering consists

<sup>a</sup> πρώτης . . . ψάμμου 'verba corrupta,' H.; but cp. Opp. Hal. 1. 96, ψάμμου ἐρεπτόμενοι καὶ ὄσ' ἐν ψαμάθοισι φύονται.

δὲ ἑαυτοὺς ἀθροίσαντες καὶ ἀναβιωσκόμενοι τρόπον τινά, πρώτης μὲν ἀπογεύονται τῆς ψάμμου. ἐς τοσοῦτον δὲ ἄτολμοὶ εἰσι καὶ ἤκιστα θαρραλέοι, ἐς ὅσον αὐτοῖς ἕμην περίκειται στέγασμα<sup>1</sup> ἕξωθεν· ὅταν δὲ ἀρξῆται πῆγνυσθαι καὶ ἐς ὄστράκου φύσιν μεταχωρεῖν, ἀπέρριψαν ἐνταῦθα τὴν δειλίαν, ὡς ὄπλῳ θαρροῦντες τῇ τῆς περιβολῆς σκέπη τε ἅμα καὶ<sup>2</sup> ὡς ἂν εἴποις πανοπλία.

44. Τρωγλοδύται γένος ἀνθρώπων ὑμνεῖται, καὶ τό γε ὄνομα εἴληφεν ἐκ τῆς διαίτης.<sup>3</sup> φοβοῦνται δὲ αὐτοὺς οἱ ὄφεις. τὸ δὲ αἴτιον, ἐσθίουσιν αὐτοὺς οἱ ἄνθρωποι. μινύμενοι δὲ ἀλλήλοις οἱ ὄφεις βαρυτάτην ὄσμην ἀφίᾳσιν.

45. Ἄγροῦ γειννιώντος θαλάττῃ καὶ φυτῶν παρεστώτων ἐγκάρπων γεωργοὶ πολλάκις καταλαμβάνουσιν ἐν ὥρᾳ θερείῳ πολύποδάς τε καὶ ὄσμήλους ἐκ τῶν κυμάτων προελθόντας καὶ διὰ τῶν πρέμων ἀνερπύσαντας καὶ τοῖς κλάδοις περιπεσόντας καὶ ὀπωρίζοντας, καὶ δίκην<sup>4</sup> ἐπέθεσαν τοῖς φωρσὶ συλλαβόντες αὐτούς. ἀνθ' ὧν δὲ ἐτρύγησαν οἱ προειρημένοι, ὑπὲρ τούτων ἀντεφεστωῖσι<sup>5</sup> δι' ἑαυτῶν τοὺς δεσπότας τῶν σεσυλημένων καρπῶν.

46. Ῥυάδες ὄνομα θαλαπτίου ζώου σοφοῦ διαγνώσαι τὴν τῶν ὥρῶν διάβασιν. ὑπαρχομένου γοῦν τοῦ χειμῶνος ἡσυχάζουσι τοὺς κρυμοὺς ἀποδιδράσκουσαι, καὶ ἀσμένως ἑαυτὰς τῇ καταμονῇ

<sup>1</sup> τὸ στέγασμα.

<sup>2</sup> καὶ ἐς τὸν βίον.

<sup>3</sup> διαίτης καὶ τοῦ βίου δηλονότι.

of membrane, for so long are they timid and utterly lacking in courage. When however the membrane begins to harden and to assume the nature of a shell, then they cast aside their fears, and the protection of their covering and their full suit of armour, as you might call it, gives them the same confidence as a shield would.

44. The race of men known as Troglodytes is famous, and derives its name from its manner of living. Snakes are afraid of them, the reason being that the men eat them.

The Troglodytes and Snakes

Snakes when engaged in coupling emit a most offensive odour.

45. If a field, or if trees with fruit upon them are close by the sea, farmers often find that in summer Octopuses and Osmyluses<sup>a</sup> have emerged from the waves, have crept up the trunks, have enveloped the branches, and are plucking the fruit. So when they have caught them they punish them. And as quittance for what the aforesaid fish have reaped they provide the owners of the pillaged fruit with a feast.

The Octopus and fruit-trees

46. 'Migrants' is the name for marine creatures that are clever at knowing the transition of the Seasons. At any rate at the beginning of winter they escape from the frosts and remain at rest and are glad by so remaining to keep warm, sharing

The migration of fishes

<sup>a</sup> See 5. 44.

<sup>4</sup> τὴν δίκην.

<sup>5</sup> ἀνθεστωῖσι V, H.



θάλπουσαι ἰσομοιρία ἀδελφικῇ: εἶτα ἦρος<sup>1</sup> νεῦν ὑπάρχονται ἐκεῖναί γε καὶ πορείας τῆς μακροτέρας, καὶ νέμονται τροφήν οὐ μόνον τὴν προσπεσοῦσαν, ἀλλὰ καὶ ἣν ἂν μαστεύσασαι εἶτα ἀνιχνεύσωσιν.

47. Τοὺς ἐχίνους ἔτι ζῶντας καὶ ἐν τοῖς ὀστράκοις ὄντας καὶ προβεβλημένους τὰ κέντρα εἰ τις συντρίψας καὶ διαρρίψας ἐς τὴν θάλατταν ἄλλο ἄλλη τρύφος καταλίποι, τὰ δὲ ἄρα συνέρχεται ἀδθῖς καὶ ἐνοῦται καὶ τὸ συγγενὲς θρύμμα ἀνέγνω, καὶ προσπλακέντα<sup>2</sup> συνέφυ. καὶ ὀλόκληροι γίνονται φύσει τινὶ θαυμαστῇ καὶ ἰδίᾳ ἀδθῖς.

48. Ὑπὲρ τοῦ πλείονα τὴν ἐπιγονὴν τῶν ζώων σφίσι γίνεσθαι οἱ τούτων μελεδωνοὶ<sup>3</sup> τὰ ἄρθρα τῶν θηλειῶν καὶ οἴων καὶ αἰγῶν καὶ ἵππων ἀνατρίβουσι κατὰ τὸν τῆς ὀχείας καιρὸν ἁλῶν καὶ λίτρου<sup>4</sup> τὰς χεῖρας ἀναπλήσαντες. ἐκ τούτων ὄρεξις αὐτοῖς γίνεται περὶ τὴν ἀφροδίτην μᾶλλον. ἕτεροι δὲ πεπέριδι καὶ μέλιτι τὰ αὐτὰ χρίουσι, λίτρω<sup>5</sup> δὲ ἄλλοι καὶ κνίδης καρπῷ. συμυρνίω δὲ ἤδη τινὲς ἔχρισαν καὶ λίτρω. ἐκ δὴ τούδε τοῦ ὀδαξήσμου ἀκράτορες ἑαυτῶν γίνονται αἰ θήλειαι ποιῖμαι, καὶ ἐπιμαίνονται τοῖς ἄρρεσιν.

49. Τῶν κητῶν τῶν μεγίστων αἰγιαλοῖς καὶ ἤσοι καὶ τοῖς λεπροῖς<sup>6</sup> καλουμένοις καὶ βραχέσι χωρίοις προσπελάζει οὐδὲ ἔν, οἰκεί δὲ τὰ πελάγη. καὶ ἔστι μέγιστα ὃ τε λέων καὶ ἡ ζύγαινα καὶ ἡ

<sup>1</sup> ἦρι.

<sup>3</sup> μελεδωνοὶ καὶ νομεῖς.

<sup>5</sup> νίτρω.

<sup>2</sup> προσπλακέν.

<sup>4</sup> γίτρω.

<sup>6</sup> ἐλαφροῖς.

their warmth in brotherly fashion. Then in the spring they begin to swim greater distances and feed not only upon what comes their way but on what they have sought for and tracked down.

47. If one crushes Sea-urchins while still alive within their shells and with their spines protruding and then throws one bit here and another there into the sea and leaves them, they come together again and join up: they recognise their related fragments, and attaching themselves grow together. And it is by some marvellous and peculiar force of Nature that they become whole again.

The Sea-urchin

48. With a view to increasing the offspring of their animals their keepers and herdsmen at the mating season take handfuls of salt and of sodium carbonate and rub the genitals of their female asses and goats and mares. These substances produce in the animals a greater appetite for sexual intercourse. Others rub their parts with pepper and honey; others again with sodium carbonate and nettle-seed. And some have in fact applied Cretan alexanders and sodium carbonate. And from the consequent irritation the females of a herd cannot contain themselves but go mad after the males.

Sexual stimulants for animals

49. There is not one of the largest Cetaceans that comes near the shore or the beach or 'leprous' (that is, rocky) spots or into shallow water: they live in the deeps. The largest of them are the Sea-lion,

The largest of the Cetaceans

πάρδαλις καὶ οἱ φύσαλοι καὶ ἡ πρήστις καὶ ἡ καλουμένη μάλθη· δυσανταγώνιστον δὲ ἄρα <τό><sup>1</sup> θηρίον τοῦτο καὶ ἄμαχον. καὶ ὁ κριὸς δεινὸν<sup>2</sup> ζῶον καὶ κίνδυνον φέρον, εἰ καὶ πόρρωθεν φανείη, τῇ τῆς θαλάττης παράξει καὶ τῷ κλύδωνι ὄν<sup>3</sup> ἐργάζεται. καὶ ὕαυα,<sup>4</sup> οὐκ αἴσιον ὄραμα<sup>5</sup> τοῖς ναυτιλλομένοις αὐτῇ γε. κυνῶν δὲ περὶ διαφορᾶς καὶ ἀλκῆς ἀνωτέρω εἶπον.

50. Αἱ καστορίδες ζῶόν εἰσι θαλάττιον, καὶ ἐπὶ ταῖς ἀκταῖς καὶ ταῖς πέτραις ταῖς προβεβλημέναις ἀπόφημόν τινα κωκυτὸν μεθῖασι, καὶ ὠρύονται βαρυτάτα. τούτου τοίνυν τοῦ ἤχου ὅστις ἂν ἀκούσῃ,<sup>6</sup> ἄφυκτά οἱ ἐστί, καὶ οὐ μετὰ μακρὸν ἀποθνήσκει. καὶ ἡ φάλλαῖνα δὲ τῆς θαλάττης πρόεισι καὶ ἀλεαίνεταί τῇ ἀκτίνι. κνεφαῖαι δὲ αἱ φῶκαι ἐξίασι μᾶλλον· ἤδη μέντοι καὶ μεσημβρίας οὕσης<sup>7</sup> καθεύδουσι τῆς θαλάττης ἔξω. τοῦτό τοι καὶ Ὅμηρος ἤδει, καὶ ἐν Ὀδυσσεΐα τὸν Μενέλεω πεποίηκε τῷ Τηλεμάχῳ καὶ τῷ Πεισιστράτῳ περιηγούμενον τὴν κοίτην αὐτῶν τήνδε, ὅτε τὰ ἐν Φάρῳ καὶ περὶ Πρωτέως τοῦ θαλαττίου δαίμονος αὐτοῖς ὁ Μενέλεωσ διεξῆει καὶ τῆς μαντείας, ἣν ἐμαντεύσατό οἱ ὁ Πρωτεύς ὄν εἶπον.

51. Τρίγλης πέρι ἀνωτέρω εἶπον· ὁ δὲ οὐκ εἶπον, νῦν ἐρῶ. ἐν Ἐλευσίῳ τιμὰς ἔχει ἐκ τῶν

<sup>1</sup> <τό> add. H.

<sup>2</sup> ἰδεῖν ἐχθρόν.

<sup>3</sup> Ges: τὸ κλυδάνιον αὐτὸς MSS, αὐτὸς del. H.

<sup>4</sup> Schn from Opp. Hal. 1. 372: ζύγαυα.

<sup>5</sup> ὄρα οὐδὲ ἐργάζεται.

<sup>6</sup> ὑπακούσῃ.

<sup>7</sup> οὕσης καί.

the Hammer-headed Shark,<sup>a</sup> the Sea-leopard, the great Whales,<sup>a</sup> the Pristis, and the fish called Maltha. This last monster is a terrible antagonist and invincible. The Ram-fish<sup>b</sup> also is a creature to be dreaded and is dangerous, even if it emerges at a distance, owing to the upheaval in the sea and the wave which it creates. The Sea-hyena too is no auspicious sight for seafarers. As to Sharks, I have spoken above of their different kinds and of their strength.

50. Sea-calves<sup>c</sup> are marine animals, and on head-lands and projecting rocks they utter a kind of ominous cry and a very deep roar. And moreover whoever hears this sound, for him there is no escape, but he dies soon after.

The Whale too comes out of the sea and warms itself in the sun. But Seals emerge for choice when it is dark, although they do in fact sleep on shore at midday. Homer knew this, and in the *Odyssey* [4. 400] he has represented Menelaus explaining to Telemachus and Pisistratus this habit they have of resting, when he was telling them of what happened at Pharos and of the sea-god Proteus and of the prophecy which was uttered by the aforesaid Proteus.

51. I have spoken above<sup>d</sup> of the Red Mullet, but what I did not mention then I will now. At Eleusis

<sup>a</sup> The only animals in the list that have been certainly identified.

<sup>b</sup> See below, 15. 2 n.

<sup>c</sup> Generally taken to mean 'Seals,' but the description that follows points rather to the Walrus; and so Gossen (§ 215) understands the word.

<sup>d</sup> See 2. 41.

μουμένων, καὶ διπλοῦς ὁ λόγος τῆς τιμῆς <sup>1</sup> τῆσδε. οἱ μὲν φασιν, ἐπεὶ τρεῖς τοῦ ἔτους τίκτει· οἱ δέ, ἐπεὶ τὸν λαγῶν ἐσθίει, ὅσπερ οὖν ἐστὶν ἀνθρώπῳ θανατηφόρος. ἴσως δὲ ἔρω τι περὶ τρίγλης καὶ πάλιν.

52. Πέτονται δὲ <sup>2</sup> ὅταν δειώσῃ καὶ ἐξάλλονται τῆς θαλάττης αἱ τε τευθίδες καὶ οἱ ἰέρακες οἱ θαλάττιοι καὶ ἡ χελιδὼν ἢ πελαγία. καὶ αἱ μὲν τευθίδες ἐπὶ μήκιστον ἄπτουσι τοῖς πτερυγίοις, καὶ ἐλαφρίζουσι γε ἑαυτὰς ὑψοῦ, καὶ κατὰ ἀγέλας ὀρθίων δίκην φέρονται κουῆ· αἱ δὲ χελιδόνες χθαμαλωτέραν ποιοῦνται τὴν πτήσιν· οἱ γε μὴν ἰέρακες ὑπὲρ τὴν ἄλμην φέρονται ὀλίγον, ὡς μόλις ὅτι μὴ νήχονται ἀλλὰ πέτονται καταγῶναι.

53. Ἀλῶνται δὲ ἄρα ἰχθύς καὶ πλανῶνται οἱ μὲν ἀθρόοι, ὡσπερ οὖν ἀγέλαι θρεμμάτων ἢ τάξεις ὀπλιτῶν ἰοῦσαι κατὰ ἴλας καὶ φάλαγγας, οἱ δὲ ἐν κόσμῳ κατὰ στοῖχον ἔρχονται, οἱ δέ, φαίης ἀν αὐτοὺς εἶναι λόχους. ἠρίθμηται δὲ ἐς δεκάδας ἄλλοι καὶ ταύτῃ συνέουσιν· ἤδη δὲ νήχονται καὶ κατὰ ζευγὸς τινες. ἄλλοι δὲ οἰκουροῦσιν ἐν τοῖς φωλεοῖς καὶ ἐνταυθοῖ καταζῶσιν.

54. Πυνθάνομαι δὲ ὅτι ἄρα <sup>3</sup> οἱ νομυτικῆν δευνοὶ ὅταν ἐθέλωσιν ἐπὶ πιμελῆν τὰ ζῶα ἐπιδοῦναι, ἀφαιροῦσιν αὐτῶν τὰ κέρατα. καὶ τοὺς τράγους ὅταν ἐθέλωσιν ἐς μίξιν προθυμότερους ἐργάσασθαι, μύρω χρίουσιν αὐτῶν τὰς ρῖνας, καὶ τὰ γένεα

<sup>1</sup> αἰτίας.

<sup>2</sup> δὲ ἰχθύες.

<sup>3</sup> ἄρα ὅτι.

it is held in honour by the initiated, and of this honour two accounts are given. Some say, it is because it gives birth three times in a year; others, because it eats the Sea-hare, which is deadly to man.

I shall perhaps recur to the Red Mullet.

52. Squids, Flying Gurnards,<sup>a</sup> and Flying-fish <sup>Flying-fish</sup> when scared fly and leap out of the sea. Squids leap furthest with the aid of their fins and rise high and are borne along together in flocks like birds. Flying-fish wing their flight at a lower level. The Flying Gurnards however move at so little distance above the surface of the sea, that you can hardly tell that they are not swimming but flying.

53. It seems that Fishes roam and wander about, <sup>Fish moving in formation</sup> some in masses, like troops of animals or bands of hoplites marching in ranks or in lines; others advance in an orderly column; others again you would say were in companies. Others are numbered off by tens and swim together in that formation; there are even some that swim in couples, while there are others that remain at home in their lairs and spend their lives there.

54. I have ascertained that skilled herdsmen when <sup>Various treatments for domestic animals</sup> wishing to fatten their animals, remove their horns. And when they wish to stimulate their he-goats to couple, they rub perfume on their nostils; they even

<sup>a</sup> See Thompson, *Gk. fishes*, p. 287.

μέντοι καὶ ἐκεῖνα χρίουσι τῶν αὐτῶν. πάλιν τε τῆς ἄγαν ὀρέξεως ἀναστέλλουσι, ἔάν τις αὐτῶν μέσας τὰς οὐρὰς ἀποδῆσθαι λίνω. Ἀριστοτέλης δὲ φησι τὰς ἵππους ἐκβάλλειν τὰ ἔμβρυα, ἔάν ἐπὶ πλέον ὀσφρήσωνται θρυαλλίδος λύχνου ἐσβεσμένης.<sup>1</sup> ἀκούω δὲ ὅτι πρὸς τοὺς κύνας τοὺς οἰκουροὺς ἵνα μὴ ἀποδιδράσκωσι τετέχνασται ἐκεῖνο. τὴν οὐρὰν αὐτῶν καλάμῳ μετρήσαντες χρίουσι τὸν κάλαμον βουτύρῳ, εἶτα μέντοι διδῶσιν αὐτοῖς περιλιχησασθαι αὐτόν. καὶ καταμένουσί φασιν ὥσπερ οὖν δεδεμένοι.

55. Ἴδια δὲ καὶ ἐκεῖνα κυνός. οὐχ ὑλακτοῦσιν, εἴ τις ἔχων οὐρὰν γαλῆς σὺν ἑαυτῷ εἶτα πρόσσεισι,<sup>2</sup> γαλῆς δ' ἣν ἐθήρασε μὲν, ἀποκόψας δὲ τὴν προειρημένην οὐρὰν εἶτα ἀφήκε ζῶσαν αὐτήν. ὄνος δὲ οὐ βρωμῆσεται, ἔάν αὐτοῦ τῆς οὐρᾶς λίθον ἀπαρτήσης, ὡς φασιν.

56. Ἐν ὥρᾳ θερείῳ, πολλοῦ πάνυ σφόδρα τοῦ ἡλίου ἐνακμάζοντος, οἱ ἐλέφαντες ἀλλήλους χρίουσι λίμνι παχεῖα, καὶ αὐτοῖς αὕτη ψύχος τε παρέχει καὶ οἰκίας ὑπάντρου τινὸς ἢ δένδροις καὶ κλάδοις ἀμφιλαφοῦς ἡδίων ἐστὶ τοῖς ζῴοις τοῖς προειρημένους. οἱ τοὶ ῥινηλατοῦσιν ἰσχυρῶς, καὶ αἰσθησὶν ὀξυτάτην ἔχουσι. προῖασι γοῦν ἀλλήλων<sup>3</sup> ὀδοποιοῦντες, καὶ ὁ γε πρῶτος (ἴασι γὰρ κατὰ στοῖχον) τῆς ἐν ποσὶ πόας αἰσθόμενος καὶ ὅτι διήλθον ἄνθρωποι ἐκ τῆς παραψεύσεως συνεῖς αὐτῶν, ἀνασπᾶ τὴν πόαν καὶ δίδωσι τῷ κατόπιν ὀσφραίνεσθαι, καὶ ἐκεῖνος τῷ μετ' αὐτόν. καὶ ἦδε ἢ ἀντίδοσις ὡς ἂν εἴποις διὰ πάντων ἔρχεται. καὶ

anoint their chins as well. On the other hand they restrain an excessive appetite by tying a cord round the middle of the animals' tails. And Aristotle asserts [*HA* 604 b 30] that mares miscarry if for some length of time they smell an extinguished lamp-wick. I have heard also of this device to stop house-dogs from running away: they measure the length of their tail with a rod, smear the rod with butter, and then give it to the dog to lick. And the dogs remain at home, they say, as though they were fastened up.

55. Here is another peculiarity of Dogs. They will not bark if one approaches them holding the tail of a marten; but after cutting off the said tail of the captured marten, one must let it go alive. And a Donkey will not bray if you suspend a stone from its tail, so they say.

56. In the season of summer when the sun's blaze is at its strongest Elephants smear one another with thick slime: this affords them coolness and is more agreeable to the aforesaid animals than a home beneath a cave or embowered in trees and branches. They are good at tracking by scent and have a very keen sense of smell. At any rate on the march one precedes another, and the leader (they move in single file) takes note of the grass at his feet, and when he realises from the brushing that men have passed that way, he pulls up the grass and gives it to the elephant behind him to smell, and he in turn to

<sup>1</sup> ἐσβεσμένην.<sup>2</sup> πρόσσειε *Coel.*<sup>3</sup> ἀλλήλοις.

μέντοι <καί><sup>1</sup> ἐς τὸν οὐραγοῦντα ὅταν ἀφίκηται, ὁ δὲ μέγα ἐπήγησεν, οἱ δὲ ὥσπερ οὖν σύνθημα στρατιῶται<sup>2</sup> λαβόντες εἶτα μέντοι ἐκτρέπονται ἐς τὰ τῶν ὄρων ἄγκη καὶ δάση ἢ τῶν ἐλῶν τὰ κοιλότερα καὶ μέντοι καὶ τῶν πεδίων ὅσα κομᾶ τοῖς θάμνοισι. πάντως δὲ ἦν<sup>3</sup> καταστείβουσιν ἄνθρωποι, ταύτην ἀποδιδράσκουσιν· ὑφορῶνται γὰρ τοῦτο τὸ ζῶον ὡς ἔχθιστον. ὅταν δὲ αὐτοὺς αἱ νομαὶ ἐπιλίπωσιν,<sup>4</sup> οἱ μὲν<sup>5</sup> τὰς ρίζας ἐξορύττουσιν καὶ σιτοῦνται καὶ ταύτας,<sup>6</sup> οἱ δὲ ἀπίσιον ζητοῦντες χιλόν. καὶ ὁ γε ἐντυχὼν τῷ θηράματι πρῶτος αὐτῶν ὑποστρέψας καλεῖ τοὺς συννόμους καὶ ἐπὶ γε τὸ ἔρμαιον αὐτοῦς ἄγει.

57. Ἐν δὲ τῷ χειμῶνι τῷ βιαιοτάτῳ, κυμαίνουσης μὲν τῆς θαλάττης, σκληρόν γε μὴν τῶν ἀνέμων καὶ βίαιον καταπνεόντων, φρίττουσι τὴν σύντροφόν τε ἅμα καὶ φίλην οἱ ἰχθύες θάλατταν. καὶ οἱ μὲν αὐτῶν τοῖς πτερυγίοις ἐπαμῶνται τὴν ψάμμον, καὶ ἑαυτοὺς ἐπηλυγᾶσαντες ὑποθάλλουσιν, οἱ δὲ ὑπειλοῦνται<sup>7</sup> τινα πέτραν, ἐν σκέπη τε τοῦ κρύους καὶ μάλα γε ἀσμένως ἠσυχάζουσιν· οἱ δὲ ἐς τοὺς μυχοὺς τοῦ πελάγους καταθέοντες εἶτα τὴν ἄνωθεν φρίκην ἐξέκλιναν κάτω καὶ ἐν βυθῷ<sup>8</sup>. οὐχ οὕτως γὰρ φασι ὥσπερ οὖν ἂν διοδαίνειν<sup>9</sup> τε καὶ τύπτειν τὸ κύμα ἀγριαῖνον. ὑπαρχομένου δὲ τοῦ ἡρος καὶ τοῦ μὲν αἰέρος φαιδροῦ γενομένου, τῶν δὲ φυτῶν θάλλειν ἀρχομένων καὶ τῶν λειμῶνων τὰ σύντροφα κομώντων, γαληνά τε τὰ τοῦ πελάγους καὶ ὑπεύδια αἰσθό-

<sup>1</sup> <καί> add. H.

<sup>2</sup> Jac: ἦ.

<sup>3</sup> στρατιῶν στρατιῶν.

<sup>4</sup> καταλίπωσιν.

the one behind him. And this exchange, as you might call it, goes through the whole herd, until it comes to the one who is bringing up the rear, when he trumpets loudly. Whereupon like soldiers at a signal they turn aside to vales and thickets in the mountains or to low-lying marshes or even to level country where the bushes are dense. But at all costs they avoid land which is trodden by men, for man is a creature whom they suspect as their worst enemy. And when their feeding-grounds fail some of them dig up roots and eat them, while others go off in search of fodder. And the Elephant that is the first to find what he is seeking turns back and calls his fellows and leads them to his lucky discovery.

57. In the severest winter when the sea is stormy <sup>Fish in Winter</sup> and the winds are blowing fierce and strong, Fish dread their native and beloved sea. And some of them heap up sand with their fins and so covered keep themselves warm, while others slip beneath some rock and are glad to rest sheltered from the cold. Others again hasten down to the recesses of the sea and there below in the depths avoid the agitation from above. For, men say, the fury of the waves does not at that depth swell and batter them as it does above. But at the beginning of spring when the sky grows bright and plants begin to put forth their leaves and the fields to wave with their natural herbage, the Fish observing that the sea is smooth and calm, mount up and leap about and

<sup>5</sup> δέ.

<sup>6</sup> αὐτὰς, καὶ οἱ μὲν ἐσθλοὺς καὶ ταύτας.

<sup>7</sup> ὑποδύονται H.

<sup>8</sup> βυσσῷ.

<sup>9</sup> διοδαίνειν H.

μενοι οἱ ἰχθύες, ἀναθέουσι καὶ πηδῶσι, καὶ πλησίον τῆς γῆς νήχονται, ὥσπερ οὖν ἦκοντες ἐξ ἀποδημίας.

58. Τρία δὲ ἄρα ταῦτα ἐκ βραχίστων μέγιστα ζῶα γίνεται· τῶν μὲν ἐνὺδρων ὁ κροκόδιλος, τῶν δὲ ὑποπτέρων ἡ στρουθὸς ἡ μεγάλη, τῶν γε μὴν τετραπόδων ὁ ἐλέφας. λέγει δὲ ὁ Ἰόβας γενέσθαι μὲν αὐτοῦ τῷ πατρὶ πολυετῇ Λίβυν ἐλέφαντα κατιόντα ἐκ τῶν ἄνω τοῦ γένους· καὶ Πτολεμαίῳ δὲ τῷ Φιλαδέλφῳ Αἰθίοπα, καὶ ἐκεῖνον ἐκ πολλοῦ βιώσαντα γενέσθαι πραότατον καὶ ἡμερώτατον τὰ μὲν ἐκ τῆς πρὸς τοὺς ἀνθρώπους συντροφίας, τὰ δὲ<sup>1</sup> πωλευθέντα· Σελεύκου τε τοῦ Νικάτορος κτήμα ἔδει Ἰνδὸν ἐλέφαντα, καὶ μέντοι καὶ διαβιώναι τοῦτον μέχρι τῆς τῶν Ἀντιόχων ἐπικρατείας φησίν.

59. Ἰχθύες ὅσοι ποταμὸν γείτονα τῇ θαλάττῃ τῇ συντρόφῳ κέκτηνται ἢ καὶ λίμνην τινὰ ὅταν μέλλωσι τίκτειν, ἐκνήχονται τῆς ἄλμης, τῶν<sup>2</sup> κυμάτων τὸ ἄκλυστον ὕδωρ προαιρούμενοι καὶ παραττόμενοι ὑπὸ τῶν πνευμάτων καὶ τυπτόμενοι ἤκιστα. ἀγαθὴ γὰρ αὐτοῖς ἡ τῶν ὑδάτων εἰρήνην <τῆν><sup>3</sup> λοχείαν ὑποδέξασθαι καὶ φυλάξει ἀσυνῆ τε καὶ ἀνεπιβούλευτα τὰ<sup>4</sup> βρέφη τῇ τε ἄλλῃ καὶ μέντοι καὶ διὰ τὴν τῶν θηρῶν ἐρημίαν καὶ σπάνιν· φιλοῦσι δὲ πῶς τήνδε τὴν ἐλευθερίαν ἔχειν αἱ τε λίμναι καὶ οἱ ποταμοί. ἔνθεν τοι καὶ πολλοῖς ἰχθύσιν εὐθενεῖται ὁ Εὐξείνιος Πόντος· θηρία γὰρ τρέφειν οὐκ ἔμαθε. φώκην δὲ εἶ που τρέφει καὶ

<sup>1</sup> τὰ δὲ ἐκ τοῦ γένους.

<sup>2</sup> καὶ τῶν.

swim close to the shore as though they were returning from a long journey.

58. These, it seems, are the three creatures which <sup>Longevity of the Elephant</sup> from the smallest beginnings grow to the largest size: among aquatic animals the Crocodile, among birds the Ostrich, and among quadrupeds the Elephant. And Juba relates that his father possessed an Elephant of a great age that was descended from remote ancestors; and that Ptolemy Philadelphus had an Ethiopian Elephant which had lived for many years and partly from its association with men and partly from its training had become exceedingly docile and gentle. He also tells of an Elephant from India which belonged to Seleucus Nicator, and he says moreover that it survived down to the supremacy of the Antiochi.<sup>a</sup>

59. All Fish that have a river or some lake near to <sup>Sea-fish spawn in fresh water</sup> their native sea, when they are about to spawn swim out of the salt water, choosing in preference to the waves water that is calm and not at all upheaved and lashed by gales. For the tranquillity of river and lake is well adapted to receive their offspring and to preserve their young from harm and from attack, both for other reasons and especially because of the absence or paucity of savage creatures. And lakes and rivers normally enjoy this freedom. That is the reason why the Euxine abounds in such a quantity of fish: it has not learnt to foster monsters. If it

<sup>a</sup> Seleucus Nicator reigned 312-280 B.C.; Antiochus I, 280-261 B.C.

<sup>3</sup> <τῆν> *add. H.*

<sup>4</sup> τῶν ἰχθύων τὰ.

δελφῖνας βραχίστους, <ἀλλά><sup>1</sup> τῶν γε<sup>2</sup> ἄλλων ἀπάντων οἱ τῆδε ἰχθῦς ἐν σκέπη εἰσίν.

60. Αἱ θαλάττιαι βελόναι λεπταὶ οὔσαι<sup>3</sup> καὶ χωρητικὴν ἐμβρύων μήτραν οὐκ ἔχουσαι τὴν αὔξην τῶν ἔνδον βρεφῶν οὐ φέρουσιν ἀλλὰ ῥήγνυνται, καὶ τοῦτον τὸν τρόπον οὐ τίκτουςιν ἀλλὰ ἐκβάλλουσι τὰ τέκνα.

61. Λέγεται δὲ τὰ ἴχνη καὶ τὰ γνωρίσματα τῶν τῆς ἀσπίδος δηγμάτων μὴ πάνυ τι εἶναι δῆλα καὶ εὐσύνοπτα. καὶ τὸ αἴτιον ἐκεῖνο εἶναι πυνθάνομαι. δξύτατόν ἐστι τὸ ἐξ αὐτῆς φάρμακον καὶ διαδραμεῖν ὤκιστον. οὐκοῦν ἢ μὲν ἐνέφυ, τὸ δὲ οὐκ ἐπιπολεύει, ἀλλὰ ἐς τοὺς ἔσω πόρους κατολισθάνει, καὶ τῆς μὲν ἐπιφανείας καὶ τοῦ χρωτὸς τοῦ ὑπὸ τὴν ὄψιν ἀφανίζεται, ὠθεῖται δὲ ἔνδον. ἔνθεν τοι καὶ τῆς Κλεοπάτρας ὁ θάνατος τοῖς ἀμφὶ τὸν Σεβαστὸν οὐ πάνυ τι ῥαδίως ἐγνώσθη ἀλλὰ ὀψέ, δύο κεντημάτων καὶ μάλα γε δυσθεάτων καὶ δυσθηράτων ὀφθέντων, δι' ὧν ἐφωράθη τὸ τοῦ θανάτου αἰνίγμα. ἄλλως τε καὶ ἴχνη τοῦ τῆς ἀσπίδος σύρματος ἐφάνη, πρόδηλα τοῖς ἔχουσι τῆς τούτων κινήσεως τῶν ζώων τὴν ἱστορίαν ὄντα.

62. Πομπηίου Ῥούφου Ῥωμαίοις ἀγορανομοῦτος ἐν Παναθηναίοις<sup>4</sup> φαρμακοτρίβης ἀνὴρ καὶ τῶν τοὺς ὄφεις ἐς τὰ θαύματα<sup>5</sup> τρεφόντων,

<sup>1</sup> <ἀλλά> *add.* H.

<sup>2</sup> τῶν δέ.

<sup>3</sup> οὔσαι κολπώδη.

<sup>4</sup> Π. οἱ εἴθε τῆ Ῥωμαίων ἀγορᾷ δρᾶσθαι.

<sup>5</sup> *Voss*: τραύματα.

does breed the seal and dolphins, they are of the smallest, but from all other pests the fishes here are protected.

60. Pipefishes are slender, and having no womb <sup>The Pipefish</sup> to contain their foetus they are unable to endure the growth of their young within their bodies, but burst open; and in this way they do not give birth to, but eject, their offspring.

61. It is said that the traces and indications of <sup>The bite of the Asp</sup> the bites of the Asp are far from evident or easy to detect. And the reason for this is, I learn, as follows. The Asp's poison is exceedingly sharp and spreads very rapidly. So when the Asp fastens on a man the poison does not remain on the surface but penetrates to the inner passages of the body and disappears from view and from the skin before one's eyes, and presses inwards. That, you see, is why the manner of Cleopatra's death was by no means easily recognised by Octavian's companions, but only after a time when two punctures, hard to detect and discover, were observed, and through them was revealed the riddle of her death. Besides, marks of the Asp's trail were visible, and they were clear to persons acquainted with the movements of these creatures.

62. When Pompeius Rufus was Aedile at the <sup>Death of a snake-charmer</sup> Panathenaea<sup>a</sup> a medicine-man, one of those who keep snakes for show, amid a crowd of his fellow-

<sup>a</sup> Παναθήναια is used as an equivalent for the Roman *Quinquatrus*, a festival held in March. Pompeius was Consul in 88 B.C. and a colleague of Sulla.

ἐτέρων ὁμοτέχνων παρεστώτων πολλῶν, ἀσπίδα κατὰ τοῦ βραχίονος προσάγει ἐς ἔλεγχον αὐτοῦ τῆς σοφίας<sup>1</sup> καὶ ἐδήχθη. εἶτα τῷ στόματι ἐξεμύζησε τὸ κακόν. ὕδωρ δὲ οὐκ ἐπιρροφήσας, οὐ γὰρ παρήν, καίτοι παρεσκευασμένον οἱ (ἀνετέτραπτο δὲ ἐξ ἐπιβουλῆς τὸ σκεῦος), οἷα μὴ ἐκκλύσας τὸν ἰὸν μηδὲ ἀπορρυσάμενος, τὸν βίον κατέστρεψε μετὰ ἡμέραν οἶμαι δευτέραν, οὐκ ἄλλων οὐδὲ ἓν, τοῦ μέντοι κακοῦ ἡσυχῇ διασήπαντος αὐτοῦ τὰ οὖλα καὶ τὸ στόμα.

63. Τοῦ ἡρος ἐνακμάζοντος καὶ τῆς γῆς ἐξανθούσης οἴστρου τε ἀφροδισίου τὰ ζῶα ὑποπίμπλαται καὶ μνημονεύει γάμων, καὶ ἀλλήλοις συμπλέκεσθαι ὄργᾶ<sup>2</sup> τὰ τε ὄρεα καὶ ὅσα ἐνθαλαττεύει καὶ μετεωροπορεῖ ὅσα. τῶν δὲ ἰχθύων οἱ μὲν ταῖς<sup>3</sup> ψάμμοις προσαποτρίβουσι τὰ ὡὰ πυκνὰ ὄντα καὶ ἀλλήλων ἐχόμενα, οἱ δὲ νηχόμενοι εἶτα ἐκβάλλουσι πάμπολύ τι τῶν ὡῶν τὸ χρήμα, καὶ οἱ κατόπιον νέοντες τὰ πολλὰ καταπίνουσιν. ἤδη μέντοι καὶ οἱ ἄρρενες προηγοῦνται καὶ τοῦ θοροῦ ἀπορραίνουσιν,<sup>4</sup> αἱ δὲ θήλειαι ἐπόμεναι καὶ πάνυ γε ἀπλήστως περιχανοῦσαι ἐμπίπλανται· καὶ ἦδε ἐστὶν ἡ μίξις αὐτῶν. ὅτι δὲ ἰχθύων τινὲς καὶ συνοικοῦσιν ὡς γαμεταῖς, καὶ φυλάττουσιν αὐτάς, καὶ ζηλοτυπία τις καὶ ἐν ἰχθύων γένεσιν ἐξάπτεται, ἀνωτέρω εἶπον.

<sup>1</sup> σοφίας· ὁ δὲ παρέσχεν.

<sup>2</sup> ὄργᾶ V, ὀρέγεται other MSS.

<sup>3</sup> Jac: τοῖς.

<sup>4</sup> Jac: προσαπορραίνουσαι.

practitioners applied an asp to his arm in order to demonstrate his skill, and was bitten. Thereupon he sucked out the poison with his mouth. He failed however to swallow some water afterwards, there being none at hand although he had got some ready (the vessel had been upset by an act of treachery), and as he had not washed off the poison and thoroughly rinsed his mouth he passed away after, I believe, two days without suffering any pain, though the poison had little by little reduced his gums and his mouth to putrescence.

63. When spring is at its height and the earth is putting forth her blossoms, animals are filled with an amorous impulse and bethink them of wedlock, and all that dwell in mountain or sea or that fly in the air desire to embrace one another. Among the Fishes and their mating  
Fishes and their mating  
Fishes there are some that rub off their eggs, massed and clinging together, on the sand; others as they swim spawn a great quantity of eggs, most of which are swallowed by those that swim in the rear.<sup>a</sup> In fact the males lead the way and scatter milt, and the females that follow, open-mouthed and quite insatiable, swallow it. This is their method of coupling. I have explained above how some fishes actually live with the females and look after them as though they were their wives,<sup>b</sup> and that even among the various kinds of fishes the fires of a sort of jealousy<sup>c</sup> break forth.

<sup>a</sup> Cp. Hdt. 2. 93.

<sup>b</sup> See I. 14.

<sup>c</sup> See I. 25.



64. Λέγει δὲ Ἀριστοτέλης, καὶ Δημόκριτος πρὸ ἐκείνου, Θεόφραστός τε ἐκ τρίτων καὶ αὐτὸς φησι, μὴ τῷ ἄλμυρῷ ὕδατι τρέφεσθαι τοὺς ἰχθύς, ἀλλὰ τῷ παραμεμιγμένῳ<sup>1</sup> τῇ θαλάττῃ γλυκεῖ ὕδατι. καὶ ἐπεὶ δοκεῖ πως ἄπιστον, δι' αὐτῶν τῶν ἔργων βεβαιῶσαι βουληθεὶς τὸ λεχθὲν ὁ τοῦ Νικομάχου λέγει εἶναι τι πότιμον ὕδωρ ἐν πάσῃ θαλάττῃ, καὶ ἐλέγχεσθαι ταύτῃ.<sup>2</sup> εἴ τις ἀγγεῖον ἐκ κηροῦ ποιήσας κοῖλον καὶ λεπτὸν καθείη κενὸν ἐς τὴν θάλατταν, ἐξάψας ποθὲν ὥστε ἀνιμῆσασθαι δύνασθαι, νυκτὸς<sup>3</sup> διελευσῆς καὶ ἡμέρας ἀρύεται<sup>4</sup> πεπλησμένον γλυκεῶς τε καὶ ποτίμου ὕδατος<sup>5</sup> αὐτό. καὶ Ἐμπεδοκλῆς δὲ ὁ Ἀκραγαντίνος λέγει τι εἶναι γλυκὺ ἐν τῇ θαλάττῃ ὕδωρ οὐ πᾶσι<sup>6</sup> δῆλον, τρόφιμον δὲ τῶν ἰχθύων. καὶ τὴν αἰτίαν τοῦδε τοῦ ἐν τῇ ἄλμῃ γλυκαινομένου λέγει φυσικῆν, ἣν ἐκείθεν εἴσεσθε.

65. Οἱ μνούμενοι τοῖν Θεοῖν οὐκ ἂν πάσαινο γαλεοῦ φασιν· οὐ γὰρ αὐτὸν εἶναι καθαρὸν ὄψιν, ἐπεὶ τῷ στόματι τίκτει. οὐ τίκτει δὲ αὐτὸν ἔνιοι λέγουσιν, ἀλλὰ δείσαντά τι τῶν ἐπιβουλευόντων τὰ σκυλάκια καταπίνων καὶ ἀποκρύπτειν, εἴτα τοῦ φοβησάντος παραδραμόντος ζῶντα ἀνιμῆν. τῆς δὲ τρίγλης οὐκ ἂν γεύσαινο οἱ αὐτοὶ μύσται, οὐδὲ μὴν ἢ τῆς Ἥρας τῆς ἐν Ἀργεὶ ἰέρεια· καὶ τὰς γε αἰτίας ἄνω που εἰπὼν οἶδα.

<sup>1</sup> παρακειμένῳ.

<sup>2</sup> ποῦπο.

<sup>3</sup> νυκτὸς δέ.

<sup>4</sup> ἀρύεται.

<sup>5</sup> ὕδατος μεστόν.

<sup>6</sup> πάντι ? H.

<sup>a</sup> Aristotle.

<sup>b</sup> Demeter and Persephone, in whose honour the Eleusinian mysteries were celebrated.

64. Aristotle [*HA* 590 a 18], and Democritus <sup>Fresh water in the sea</sup> before him [*Diels Vorsok.*<sup>5</sup> 1. 295; 2. 126], and third in order Theophrastus [*CP* 6. 10. 2] assert that fish are not nourished by salt water but by the fresh water that is mingled with the sea. And since this seems almost incredible, the son of Nicomachus,<sup>a</sup> wishing to confirm the statement by actual practice, says that in every sea there is some drinkable water, and that it can be proved in this way. If one makes a thin, hollow vessel of wax and lets it down empty into the sea, having attached it so that it can be hauled up, after a night and a day it is, when drawn up, full of fresh and drinkable water. And Empedocles of Agrigentum asserts [*fr.* 66 *Diels PPF*] that there is some fresh water in the sea, not indeed perceptible to all, though it does nourish fishes. And this sweetening of the water in the brine he says is due to natural causes, which you may learn from his writings.

65. It is said that those who have been initiated <sup>Initiates abstain from certain fish</sup> into the Mysteries of the two goddesses <sup>b</sup> will not touch Dog-fish, for (they say) it is no clean food, since it gives birth through its mouth. Some however maintain that it does not do so, but that when its young have been frightened by attempts on their life, it swallows and hides them away, and that when the scare has passed, it again ejects them alive. And these same initiates would not taste of a Red Mullet, nor would the priestess of Hera at Argos. The reasons for this I know that I have explained above somewhere.<sup>c</sup>

<sup>c</sup> See ch. 51.

66. Ἐχεως μὲν καὶ μυραίνης γάμους καὶ ὅπως ἀλλήλοισι ὀμιλοῦσιν, ἣ μὲν προϊούσα τῆς <sup>1</sup> θαλάττης, ὁ δὲ ἐξέρπων τοῦ φωλεοῦ, ἐν τοῖς πρόσθεν εἰπῶν οὐκ ἐπιλέλησμαι. ὁ δὲ οὐκ εἶπον νῦν ἂν εἴποιμι. μέλλων ὁ ἔχισ ὀμιλεῖν αὐτῇ, ἵνα δόξῃ πρᾶος ὡς πρέπει <sup>2</sup> νυμφίῳ, τὸν ἰὸν ἀπεμεί καὶ ἐκβάλλει, καὶ οὕτως ὑποσυρίσας τὴν νύμφην παρακαλεῖ, οἰονεὶ προγάμιόν τινα ὑμέναιον ἀναμέλψας. ὅταν δὲ τὰ τῆς ἀφροδισίου σπουδῆς τελέσωσι μετ' ἀλλήλων ὄργια, ἣ μὲν ἐπὶ τε τὰ κύματα καὶ τὴν θάλατταν ἄρμησεν, ὁ δὲ ἀναρροφήσας τὸν ἰὸν αὐθις ἐς τὰ ἦθη τὰ οἰκεία ἐπάνεισιν.

<sup>1</sup> ἐκ τῆς.

<sup>2</sup> ὡς πρέπει] καὶ πρέπων.

66. I have not forgotten that I have in a previous passage <sup>a</sup> told of the mating of Viper and Moray <sup>Mating of Viper and Moray</sup> and how they couple, the Moray emerging from the sea, the Viper from its den. But what I did not tell, I now will. When the Viper intends to couple with the Moray, in order to appear gentle as befits a bridegroom, he disgorges and throws up his poison, and then with a soft hissing sound, as though raising a kind of pre-nuptial wedding chant, summons his bride. And when they have together completed their amorous revels, the fish makes for the waves and the sea, while the snake gulps down his poison again and goes back to his native haunts.

<sup>a</sup> See I. 50.

BOOK X

## I

1. Σπανίως ἐλέφας ἐρᾷ, φασίν· ἔστι γὰρ σῶφρων, ὡς ἄνω μοι λέλεκται. ἀκούω δ' οὖν<sup>1</sup> ἐλεφάντων πάθος ἐρωτικόν, καὶ ἄξιον θαυμάσαι αὐτό. ὃ δὲ πέπυσμαι, ἐκεῖνό ἐστιν. ἀνὴρ τῆς τούτων ἄγρας οὐκ ἄπειρος, δύναμιν λαβὼν ἐκ βασιλέως τοῦ Ῥωμαίων<sup>2</sup> καὶ σταλεῖς ἐπὶ τὴν θήραν κατὰ τι ἔθος τοῖς Μαυρουσίοις ἐπιχώριον, φησὶν ἐν συγγραφῇ νέαν μόσχον ἐλέφαντος ὠραίαν ὡς ἐκείνους ἰδεῖν συνελθεῖν ἐλέφαντι νέῳ καὶ καλῷ, πρεσβύτερον δὲ ἄλλον, εἴτε ἀνὴρ ἢν εἴτε ἐραστῆς τῆς προειρημένης, ὥσπερ οὖν ἀτιμασθέντα ἀγανακτῆσαι· θυμῷ γὰρ βιαίῳ ἐξαφθεῖς ὤρμησε μὲν,<sup>3</sup> ἔλθων δὲ ἐπὶ τὸν νέον καὶ καλὸν καὶ συμπεσὼν εἴτα ἐμάχετο, ὡς ὑπὲρ τινος ἢ νύμφης ἢ ἐρωμένης ἀλγῶν. καὶ ἐς τοσοῦτον ἄρα ἀλλήλοις συνήραξαν,<sup>4</sup> ὡς ἀμφοτέροις ζημιωθῆναι τὰ κέρατα. ἐνίκησε δὲ οὐδέτερος, ἀλλὰ ἀπέστρεψαν ἀπ' ἀλλήλων οἱ θηραταὶ βάλλοντες, ἐπεὶ καὶ ἀχρεῖοι<sup>5</sup> τὸ λοιπὸν ἦσαν τῶν ὄπλων ἀφρημένοι. ἐρωτικῇ μὲν δὴ μάχῃ ἐραστῶν ἐλεφάντων ἰσότημος μέχρι τοῦ τέλους ἐνταῦθα ἀνεπαύσατο. εἴλικτο δὲ ὁ Πάρις

<sup>1</sup> γούν.

<sup>2</sup> Ῥ. πάλαι Ἀλέξανδρος ὄνομα.

<sup>3</sup> μὲν καὶ ἀλίγου πάντας διέφθειρεν.

<sup>4</sup> συνήραξαν.

<sup>5</sup> ἀχρεῖοι συμβαλεῖν.

## BOOK X

1. The Elephant is seldom in love, they say, for, <sup>An</sup> as I have remarked earlier on,<sup>a</sup> it is sober. And yet <sup>Elephant's</sup> I learn of Elephants experiencing the passion of love, <sup>jealousy</sup> and the tale is one to excite astonishment. And this is what I have learnt.

A man who had some knowledge of the method of hunting these animals obtained leave from the Roman Emperor and set out to hunt them in the manner of the natives of Mauretania. He tells in his narrative how he saw a young female Elephant, comely as Elephants can be, coupling with a young and beautiful male, while another older male (whether it was the husband or the lover of the aforesaid female) was furious as though it had been scorned. For inflamed with violent passion it rushed forward and coming up to the young and beautiful Elephant, fell upon it and began to fight, like a man filled with resentment over the conduct of his wife or his mistress. And the two dashed together with such force that both damaged their tusks. And neither was victorious, but the hunters separated them by hurling missiles at them, for the animals were helpless as soon as they were deprived of their weapons. So a lovers' contest between elephant lovers, equally balanced up to the end, was there brought to a close. And Paris was being dragged

<sup>a</sup> See 8. 17.

ὑπὸ τοῦ Μενέλεω καὶ ἤγγχετο τοῦ ἱμάντος αὐτὸν  
πιέζοντος τοῦ ὑπὸ τῷ κράνει,

καὶ νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος

ὁ τοῦ Ἀτρέως, εἰ μὴ ἐρράγη μὲν ὁ ἱμάς, αὐτὸν δὲ  
ἐξήρπασεν ἢ Διὸς καὶ Διώνης αἰσχίστην μάχην  
καὶ ἄνανδρον μεμαχημένον, καὶ ἀπελθὼν ὁ δευλὸς  
ἐκάθευδε μετὰ τῆς μεμοιχευμένης.

2. Ἰχθύες δὲ ἄρα οὐ <κατὰ><sup>1</sup> τὴν αὐτὴν ὥραν  
ἐς ἀφροδίτην πρόθυμοι, ἀλλὰ οἱ μὲν ἤρος ἐπιθόρννυ-  
ται, οἱ δὲ θέρειον εἰλήχασι τὴν ὄρμην τήνδε, ἐν<sup>2</sup>  
τῇ ὁπώρα ἄλλοι, καὶ διὰ τοῦ χειμῶνος ὑπεξάπτου-  
ταί τινες ἐς τὴν προειρημένην σπουδῆν. καὶ οἱ  
μὲν πλείστοι τοῦ ἔτους ἅπαξ ὠδίναντες εἴτα  
παύονται, λάβρακα δὲ ἀκούω καὶ ἐπιτίκτεω,  
τριγύλην δὲ καὶ τρεῖς κύειν κατηγορεῖ φασὶ καὶ τὸ  
ὄνομα.

3. Ἡρόδοτος λέγει τὰς καμήλους ἐν τοῖς  
ὀπισθεν σκέλεσιν <ἔχειν><sup>3</sup> τέτταρας<sup>4</sup> μηρούς  
καὶ μέντοι καὶ γόνατα τοσαῦτα, τὰ δὲ ἄρθρα διὰ  
τῶν σκελῶν τῶν κατόπιν πρὸς<sup>5</sup> τὴν οὐρὰν  
τετραῖσθαι αὐταῖς.

4. Τὰς οἷς τὰς Ἀραβίων ἔχειν οὐρὰς ἀήθεις ὡς  
πρὸς τὰς ἄλλας Ἡρόδοτος λέγει. γένη δὲ αὐτῶν  
εἶναι διπλᾶ ὁ αὐτὸς δήπου διδάσκει, καὶ μέντοι καὶ<sup>6</sup>  
λέγει τὰς μὲν αὐτῶν ἔχειν οὐρὰς μηκίστας, ὡς

<sup>1</sup> <κατὰ> add. H.  
<sup>3</sup> <ἔχειν> add. Ges.  
<sup>5</sup> ἐς.

<sup>2</sup> συν.  
<sup>4</sup> Ges: τε παρά.  
<sup>6</sup> καὶ τοῦτο καί.

along by Menelaus and was being throttled by the  
thong that was pressing him beneath his helmet, and  
the son of Atreus

' would now have haled him away and won  
renown unspeakable ' [Hom. II. 3. 373],

had not the thong snapped, and had not the daughter  
of Zeus and Dione (*i.e.* Aphrodite) snatched him away  
after his most shameful and unmanly fight: and he  
departed, the coward, and slept with the adulteress.

2. It appears that Fish are not eager for sexual <sup>Mating</sup> intercourse at the same season, but some couple in <sup>season for</sup> spring, others feel the urge in summer, others in the <sup>Fishes</sup> autumn, in others again the aforesaid desire is gradually kindled during the winter. The majority after giving birth once a year, cease; though I am told that the Basse gives birth twice, whereas the very name of the Red Mullet (*τριγύλη*) proves, so they say, that it does so thrice.

3. Herodotus states [3. 103] that Camels have <sup>Anatomy of</sup> four thigh-bones in their hind-legs, and the same <sup>the Camel</sup> number also of knees, but that their genitals between their hind-legs are turned in the direction of the tail.

4. Herodotus states [3. 113] that the Sheep of <sup>The Sheep</sup> Arabia have tails of abnormal length compared with <sup>of Arabia</sup> other sheep. And the same writer informs us that there are two kinds of Sheep, adding that one kind

εἶναι μετρήσαντι καὶ τριῶν πήχεων<sup>1</sup> οὐκ ἐλάττους. ἄσπερ οὖν εἰ ἐὼν τις ἐπισύρειν, ἔλκοσθαι ἂν αὐτὰς πάντως παρατριβομένας πρὸς τὸ δάπεδον. τοὺς νομέας δὲ εἶναι ἀγαθοὺς χειρουργεῖν οὐ πέρα<sup>2</sup> τῶν ἀμαξίδων, αἱ<sup>3</sup> ὑπερείδουσι τὰς οὐρὰς τῶνδε τῶν κτηνῶν, ὥστε ἀποστέγειν τὴν ἔλκωσιν αὐταῖς. τὰς δὲ οἷς τὰς ἐτέρας φησὶ πλατείας φορεῖν, πλατύνεσθαι δὲ καὶ ἐς πήχυν αὐτάς.

5. Οἱ κοχλίας ἴσασιν εἶναι σφισι πολεμίους τοὺς πέρδικας καὶ τοὺς ἔρωδιούς, καὶ αὐτοὺς ἀποδιδράσκουσιν, οὐδ' ἂν ἴδοις ἔνθα οὗτοι νέμονται κοχλίας διέρποντας. οἱ δὲ καλούμενοι τῶν κοχλιῶν ἀρείονες, οὗτοι μὲν καὶ ἀπατῶσι καὶ περιέρχονται τινι φυσικῇ σοφίᾳ τοὺς προειρημένους. τῶν γὰρ συμφυῶν ὀστράκων προελθόντες αὐτοὶ μὲν νεμονται κατὰ πολλὴν τὴν ἄδειαν, οἱ δὲ ὄρνιθες οὐς εἶπον ἐπὶ τὰ κενὰ τῶν ὀστράκων ὡς ἐπ' αὐτοὺς ἐκείνους καταπέτονται, οὐδὲν δὲ εὐρόντες ἀπέρριψαν ὡς ἀχρεῖά σφισι καὶ ἀνεχώρησαν· οἱ δὲ ἐπανελθόντες εἶτα ἕκαστος ἐς<sup>4</sup> τὴν ἰδίαν οἰκίαν παρήλθε, κεκορεσμένος μὲν ἐκ τῆς νομῆς, σωθεὶς δὲ ἐξ ἧς ἠπάτησε πλάνης.

6. Ποντικοὶ δὲ ἄρα κοιλία<sup>5</sup> τὸν Περσῶν βασιλεῖα μεμίμηται χειμάζοντα μὲν ἐν Σούσοις, θερίζοντα<sup>6</sup> δὲ ἐν Ἐκβατάνοις. καὶ γὰρ οὗτοι ἐν μὲν τῇ καλουμένῃ Προποντιδί χειμάζουσιν· ἀλεεινὴ γὰρ

<sup>1</sup> πήχων MSS always.

<sup>3</sup> als ? H.

<sup>5</sup> Gron: κοχλίας.

<sup>2</sup> οὐπερὰν.

<sup>4</sup> ὡς.

has tails so long as to measure not less than three cubits. And if one were to allow the Sheep to trail their tails after them, they would be full of sores from rubbing along the ground. All that the shepherds can do is to contrive small carts which support the tails of these animals and prevent them from getting sore. But the other kind of Sheep, he says, has broad tails as much as a cubit wide.

5. Snails know that partridges and herons are their <sup>The 'Areion'</sup> <sup>Snail</sup> enemies; so they escape from them, and in places where these birds feed you would never see snails crawling about. But the snails which they call *Areiones* deceive and elude the aforesaid enemies by natural astuteness. Thus, they emerge from their native shells and feed without anxiety, while the birds which I mentioned swoop upon the empty shells as though they were the actual snails, but finding nothing, throw them aside as useless and go away. But the *Areiones* return and pass each to its own house, having eaten their fill of food and having preserved their lives by their deceptive migration.

6. It seems that the Spanish Mackerel of the <sup>The Spanish Mackerel</sup> Euxine imitate the Persian King who spends the winter at Susa and the summer in Ecbatana. For these fish pass the winter in the Propontis as it is called, since that region is warm, but in the summer

<sup>6</sup> Spanheim: θερίζοντα . . . χειμάζοντα.

ἦδε ἡ γῆ· θέρους δὲ πρὸς τῷ Αἰγιαλῷ διαιτῶνται. παρέχει γὰρ αὐτοῖς αὔρας μαλακὰς ἢ θάλαττα ἡ προειρημένη.

7. Πυνθάνομαι τῶν μαγείρων τοὺς τὴν τέχνην ἀκριβοῦντας ὅταν βούλωνται τῶν τριγλῶν τὰς κοιλίας ὀπτωμένων μὴ ῥήγνυσθαι, καταφιλεῖν αὐτῶν τὰ στόματα· οὐπερ οὖν γεγενημένου δλόκληροι διαμένουσιν, ὡς φασιν.

8. Ὁ δελφίς ὁ θήλυς μαζοὺς ἔχει κατὰ τὰς γυναικάς, καὶ θηλάζει τὰ βρέφη πᾶν ἀφθόνῳ καὶ πολλῷ τῷ γάλακτι. νήχονται δὲ κωιῇ μὲν, καθ' ἡλικίαν δὲ διακριθέντες· καὶ τῆς μὲν πρώτης τετάχεται οἱ νέοι καὶ ἀπαλοί, ἔπονται δὲ αὐτῶν τῇ νῆξει οἱ τέλειοι. φιλότεκνον γὰρ καὶ φιλόστοργον ὁ δελφίς ζῶον, καὶ ὑπὲρ τῶν βρεφῶν ὄρωδεῖ. καὶ φυλακῆς χάριν ὡς ἐν φάλαγγι στρατιωτικῇ οἱ μὲν τῆς πρώτης εἰσὶν, οἱ δὲ τῆς δευτέρας, οἱ δὲ τῆς τρίτης· καὶ προνήχονται μὲν οἱ νέοι, ἐπινήχονται δὲ αἱ θήλειαι, καὶ οἱ ἄρρενες οὐραγοῦσιν ἐφορῶντές τε καὶ παραφυλάττοντες τὴν τῶν ἐκγόνων τε καὶ τῶν γαμετῶν νῆξιν. τί πρὸς ταῦτα ὁ Νέστωρ, ὦ καλὲ Ὅμηρε, ὄνπερ οὖν ἄδεις τακτικώτατον τῶν ἡρώων τῶν καθ' ἑαυτὸν γεγόναι;

9. Ἐχιν ἐχίδνης οἱ μὲν τῷ γένει διαφέρειν, οὐ μέντοι τῇ φύσει φασί· τὸν μὲν γὰρ εἶναι ἄρρενα, τὴν δὲ θήλειαν. οἱ δὲ καὶ τῇ φύσει διαφέρειν οἴονται· ἄλλοιον μὲν γὰρ τοῦτο εἶναι ζῶον, ἄλλοιον δὲ ἐκείνο. ἀκούω δὲ τινῶν λεγόντων τοὺς

they live about Aegialus,<sup>a</sup> because the first-named sea affords them gentle breezes.

7. I am informed that when Cooks who are masters <sup>Cooking a Red Mullet</sup> of their art wish the stomachs of Red Mullet not to burst in the cooking, they kiss their mouths. And if this is done the fish are preserved whole, so they say.

8. The female Dolphin has breasts like a woman <sup>The Dolphin and its young</sup> and suckles its young with a liberal and copious supply of milk. And they swim in a body, but separated according to age. In the front rank are ranged the young and tender, after them swim the full-grown ones. The Dolphin loves its offspring and is an affectionate creature, anxious for its children, and in order to protect them, as with soldiers in line of battle, some are with the front rank, others with the second, others with the third. The young ones swim in front, after them swim the females, and the males bring up the rear while they superintend and guard closely their offspring and their wives as they swim. What, O noble Homer, would Nestor say to this—Nestor, whom you celebrate as the best tactician among all the heroes of his day? [Cp. Hom. *Il.* 2. 555; 4. 293-309.]

9. Some maintain that the difference between the <sup>The Viper</sup> *Echis* and the *Echidna* is one of sex and not of kind, the former being the male viper, the latter the female. Others however consider that the difference is one of kind, and that the latter belongs to one species and the former to another. And I hear

<sup>a</sup> Town on the coast of Paphlagonia.

μὲν ὑπὸ τοῦ ἔχεως δηχθέντας σπᾶσθαι, οὐ μὴν τοὺς ὑπὸ τῆς ἐχίδνης. ἕτεροι δὲ φασὶ τὸ μὲν τῆς ἐχίδνης δῆγμα εἶναι λευκόν, τὸ δὲ τοῦ ἔχεως οὐ τοιοῦτον, πελιδνὸν δέ. Νικανδρὸς δὲ φησὶν ἐκ μὲν τοῦ δῆγματος ὅπερ οὖν ὁ ἔχισ ἐμφύει δύο δόντων ἴχνη φαίνεσθαι· πλείονων δέ, εἰ δάκοι ἢ ἐχιδνα.

10. Εὐθηρίας γενομένης ἐλεφάντων<sup>1</sup> οἷα δρῶσιν ἐς τὸ πραῖναί τε αὐτοὺς καὶ ἡμερώσαι εἰπεῖν ἄξιον. πρῶτον μὲν ἐς ὕλην τινα ὀλίγον ἀφεστῶσαν τῆς τάφρου ἐν ἣ ἑθήρασαν ἄγουσιν αὐτοὺς δεδεμένους, διαλαβόντες<sup>2</sup> ταῖς σχοίνοις καὶ μῆτε προθεῖν ἐπιτρέποντες μῆτε αὖ πάλιν ἀφίστασθαι καὶ ἀποσπᾶν ἐς τοῦπίσω· εἶτα ἕκαστον ἐξάψαντες μεγίστου δένδρου μεμετρημένῳ διαστήματι, ὡς μῆτε ἐς τὸ ἔμπροσθεν ἐπιπηδᾶν ἔχειν μῆτε ἐπὶ πολὺ πάλιν ἀναχωρεῖν τοῦ σκιρτᾶν καὶ ὑβρίζειν ἐξουσία, ἀτροφία τε καὶ λιμῶ τὴν ἄγαν ἰσχύν καὶ ῥώμην καθαιροῦσι, καὶ μέντοι καὶ τὸν θυμὸν αὐτῶν καὶ τῆς ψυχῆς τὸ ἄτρεπτον ἡσυχῇ καταμαραίνουσιν, ὡς ἐκείνους λήθην μὲν ἰσχεῖ τῆς τέως ἀμάχου ἀγριότητος, παραλύεσθαι δὲ τοῦ πρόσθεν θυμοῦ. προσιέναι τε τοὺς τῶν τοιοῦτων πωλευτὰς καὶ ἐκ χειρὸς ὀρέγειν τροφήν, τοὺς δὲ ὑπὸ τῆς χρείας ἀναγκαζομένους λαμβάνειν καὶ μὴ κακοურγεῖν, βλέπειν τε ἤδη πράον τε καὶ κεκμηκός. οἱ δὲ ἄγαν αὐτῶν ἰσχυροὶ καὶ τέλειοι ἀπορρήξαντες τὰ δεσμὰ καὶ ταῖς ἀκμαῖς τῶν κεράτων καὶ ταῖς προβοσκίσι ἀνασπῶντες τὰ δένδρα, τὰ δὲ καὶ

<sup>1</sup> καὶ τῶν ἐλεφάντων ἐαλωκότων.

<sup>2</sup> πολὺ διαλαβόντες.

some say that those who have been bitten by the *Echis* are seized with convulsions, whereas victims of the *Echidna* are not. But others assert that the bite caused by the *Echidna* is white, unlike that of the *Echis* which is livid. And Nicander says [*Th.* 231] that in the bite which the *Echis* implants traces of two fangs are visible, but more if it is an *Echidna* that has bitten.

10. It is worth relating what men do after a <sup>Taming an</sup> <sup>Elephant</sup> successful Elephant-hunt to make the creatures docile and tame. First of all they lead them away bound into a wood a little distance from the trench in which they have captured them, keeping them apart by ropes and not allowing them either to run forward or to stop and pull back. Next they fasten each beast to a very large tree at a measured distance from the next one so that they can neither spring forward nor retreat backwards to any extent through being free to leap about and work mischief. And by refusing them food and by starvation they drain away their excessive strength and power, and gradually reduce their spirit and their inflexible determination, so that they forget their hitherto indomitable fierceness and abandon their former temper. The keepers of these animals go up to them and offer them food from their hands, and the Elephants under stress of need take it and do the men no harm, and already begin to wear a mild and fatigued expression. But those that are extremely powerful and full-grown, after bursting their bonds and tearing up trees with the points of their tusks and with their trunks, even smashing some by their



κατάξαντες<sup>1</sup> ὑπὸ ῥύμης καὶ ἐμπεσόντες ἐς αὐτά, μόγις καὶ ὀψὲ τοῦ χρόνου τὰ μὲν λιμῶ, τὰ δὲ γλυκεία τροφῇ, τὰ δὲ κέντροις ἡμερώθησαν. τροφή δὲ ἡμερουμένοις τοῖσδε τοῖς ζώοις ἄρτοι τε οἱ μέγιστοι καὶ κριθαὶ καὶ ἰσχάδες καὶ ἀσταφίδες καὶ κρόμμνα καὶ σκόροδα καὶ μέλι χύδην σχίνου τε καὶ φοῖνικος καὶ κιττοῦ φάκελοι καὶ πᾶν ὅσον ἐδωδίμου ὕλης καὶ ἐκείνοις συντρόφου καὶ ἐκ τούτου τοι καὶ φίλης.

11. Φύσεως δὲ ἰχθύων εἰσὶν ἀμαθεῖς ὅσοι περ ὄν τελέως ἀπάντων καταψηφίζονται σιωπῆν αὐτῶν· ἐπεὶ καὶ συρίττουσί τινας καὶ γρυλλίζουσι. λύρα<sup>2</sup> μὲν γρυλλίζει καὶ χρόμις καὶ κάπρος, ὡς Ἀριστοτέλης φησί· χαλκεὺς<sup>3</sup> δὲ συρίττει, κόκκυξ δὲ ἄρα τὸν ὀμώνυμον ὄρνιν τῇ φωνῇ μεμμημένος φθέγγεται παραπλήσια.

12. Ἐλέφας<sup>4</sup> μὲν σαρκῶν<sup>5</sup> ὄγκος ἐστὶν ἰδεῖν καὶ πᾶν μέγιστος· ἐδώδιμα δὲ αὐτοῦ τὰ κρέα οὐκ ἔστιν, ὅτι μὴ ἢ προβοσκίς καὶ τὰ χεῖλη τοῦ στόματος καὶ τῶν κεράτων ὁ μυελός. στέαρ δὲ ἐλέφαντος ἦν ἄρα τοῖς ἰοβόλοις ἔχθιστον· εἰ γὰρ τις χρίσαιτο ἢ ἐπιθυμιάσειεν αὐτοῦ, τὰ δὲ ἀποδιδράσκει πορρωτάτω.

13. Τῶν δὲ Ἀραβίων ζώων ἢ πολύχροιά τε καὶ τὸ πολύμορφον πάντα γραφικὸν ἐλέγξαι δευιά, καὶ ταῦτα οὐ μόνον τὰ τε ἄλκιμα καὶ γενναῖα, ἥδη δὲ

<sup>1</sup> κατεάξαντες.

<sup>2</sup> Ges: χαλκίς.

<sup>3</sup> τῶν σαρκῶν.

<sup>4</sup> Ges: σαύρα.

<sup>5</sup> Reiske: ἐλέφαντος.

onset and by assailing them, have with difficulty and only after a long while been tamed sometimes by starvation sometimes by pleasant food, at other times by means of goads. While these animals are being tamed their food consists of very large loaves of bread, barley, dried figs, raisins, onions, garlic, honey in large quantities, bundles of mastic branches and of palm-leaves and of ivy and any edible and familiar substance which is for that reason welcome to them.

11. Those who condemn all fishes without exception to silence are ignorant of their nature, because there are those that whistle and those that grunt. The Gurnard grunts, so too do the Chromis and the Caprus, as Aristotle says [*HA* 535 b 17]. The John Dory whistles; the Cuckoo<sup>a</sup> (or 'Piper') has a voice which resembles that of the bird whose name it bears and makes a similar sound.

12. To the eye the Elephant is a mass of flesh and of enormous size, but his flesh is not edible, excepting his trunk, the lips of his mouth, and the marrow of his tusks. But it seems that the fat of an Elephant is detested by poisonous creatures, for if a man rubs himself with it or burns some, they flee away to a great distance.

13. The variety of colour and of shape in the fauna of Arabia might well put anyone skilled in painting to the test, not only in the case of powerful and

<sup>a</sup> A kind of Gurnard.

καὶ τὰ ἀδοξότερα, αἶ τε ἀκρίδες καὶ οἱ ὄφεις·<sup>1</sup> χρυσοειδῆ γούν<sup>2</sup> ἰνδάματα καὶ ἐπ' αὐτῶν κατέστικται· οἱ δὲ ἰχθῦς ἔτι καὶ πλεόν τῆς πολυκόσμου χρέας μετελιηχότες εἶτα ἰδεῖν ἐκπληκτικοὶ εἰσι. καὶ τὰ ὄστρεα δὲ τῆς Ἐρυθρᾶς θαλάττης<sup>3</sup> τῆς αὐτῆς ἀγλαίας ἄμοιρα οὐκ ἔστι· ζῶναί τε γὰρ περιέρχονται φλογώδεις αὐτά, καὶ φαίης ἂν θεασάμενος τὴν ἱρὴν αὐτὰ μμείσθαι τῇ κράσει τῶν χρωμάτων,<sup>4</sup> γραμμαῖς παραλλήλοις ὑπὸ τῆς φύσεως καταγραφέντα. ὁ ἀδόξοτος δὲ παρὰ τοῖς ἀνοήτοις καὶ ἐν ταῖς γυναιξὶ θαυμαστός μαργαρίτης θρέμμα μέντοι τῆς Ἐρυθρᾶς θαλάττης καὶ οὗτός ἐστι, καὶ τίκτεσθαι γε αὐτὸν τερατολογοῦσιν ὅταν ταῖς κόγχαις ἀνεωγμέναις ἐπιλάμφωσιν αἱ ἀστραπαί. θηράνται δὲ ἄρα αἶδε αἱ κόγχαι αἱ τῶν προειρημένων μητέρες εὐημερίας τε οὔσης καὶ τῆς θαλάττης λείας· οἱ δὲ θηραταὶ συλλαβόντες εἶτα ἐξείλον τούτον δὴ τὸν θέλγοντα τὰς τῶν μάχλων ψυχάς. εὐρεθείη δ' ἂν καὶ ἐν κόγχῃ μεγίστῃ μικρὸς καὶ ἐν μικρᾷ μέγας· καὶ ἡ μὲν οὐδένα ἔχει, ἡ δὲ οὐ πέρα ἑνός,<sup>5</sup> πολλαὶ δὲ καὶ πολλοὺς· εἰσὶ δὲ οἱ λέγουσι καὶ εἴκοσι προσπεφυκέναι μιᾷ κόγχῃ. καὶ ἡ μὲν κόγχῃ τὸ κρέας ἐστίν, ἐπιπέφυκε δὲ ἄρα ὡς σκόλοψ ταῦτα. πρὸ καιροῦ δὲ καὶ τῆς ὠδίνος τῆς ἐντελοῦς εἴπερ οὖν ἀνοίξειε τις τὰς κόγχας, κρέας μὲν ἂν εὖροι, τῆς δὲ θήρας τὸ ἀγωνισμα οὐχ ἔξει. λίθω δὲ ἄρα ὁ μαργαρίτης ἔοικε πεπωρωμένω, καὶ ἔχει ἐν ἑαυτῷ καὶ στέγειν ὑγρὸν οὐ πέφυκεν οὐδὲ ὀλίγον. δοκοῦσι δὲ ἄρα τοῖς τούτων

<sup>1</sup> ἀδοξότερα, . . . ὄφεις: so Gow punctuates, ἀδοξότερα. αἶτε <γὰρ> ἀκρίδες H.

<sup>2</sup> Gow: οὖν MSS, del. H.

noble animals but even of the more insignificant, the locusts and the snakes; for the markings on them look like gold. The fish, which enjoy an even more richly wrought colouring, are an astonishing sight. And the oysters in the Red Sea are not without the same glamour, for they are encircled with rings of fiery hue, and to look at them you would say that with the blending of their colours they were copying the rainbow, Nature having painted parallel stripes upon them. And the pearl, so celebrated among <sup>The Pearl</sup> fools and admired by women, is also a nursling of the Red Sea, and they tell a marvellous story of how it is produced when lightning flashes upon the open shells. So then these shells which are the mothers of the aforesaid pearls are sought for when the weather is fine and the sea smooth. And the seekers collect them and extract this object which delights the hearts of the luxurious. One may find a small pearl even in the largest shell and a large one in a small shell; and this one contains none, and that not more than one, and many contain a number. Some assert that as many as twenty have been attached to a single shellfish. Now the shell is the flesh, and these pearls cling to it like a thorn. But if one were to open the shell prematurely, that is before the birth-process is complete, one would find the flesh indeed, but it will not contain the object of one's quest. The pearl, it seems, is like a stone produced by petrification, and it is not its nature to contain or to admit even a drop of moisture. In the

<sup>3</sup> θαλάσσης ἢπερ οὖν ἐστὶν ὁ Ἀράβιος.

<sup>4</sup> τῶν ποικίλων χ.

<sup>5</sup> τοῦ ἑνός.

καπήλοις καὶ τοῖς ἄνομυμένοις οἱ ἄγαν λευκοὶ καὶ οἱ μεγάλοι κάλλιστοι καὶ τιμαλφέστατοι,<sup>1</sup> καὶ πλούσιοί γε ἐξ αὐτῶν ἐγένοντο οὐ μὰ Δία ὀλίγοι οἷς ἐντεῦθεν ἔστιν ὁ βίος. οὐκ ἄγνωῶ δὲ οὐδὲ ἐκείνο, ὅτι ἄρα ἐξαιρεθέντων τῶν λίθων τῶνδε ἀφείθησαν αὐθις αἱ κόγχαι, οἷονεὶ λύτρα δοῦσαι τῆς ἑαυτῶν σωτηρίας τὸ σπουδάσμα τὸ προειρημένον,<sup>2</sup> εἶτα ὑπανέφυσαν<sup>3</sup> αὐθις αὐτό. εἰάν δὲ τὸ ζῶον τὸ τρέφον αὐτὸν πρὶν ἢ ἐξαιρεθῆναι τὸν μαργαρίτην ἀποθάνη, ὡς που λέγει τις λόγος, τῇ σαρκὶ μέντοι συσσήπεται καὶ ἐκείνος καὶ ἀπόλλυται. φύσει δὲ ἔχει τῆς περιφερείας τὸ λεῖον καὶ εὐπερίγραφον. εἰ δὲ ἐθέλοι τις τῶν πεφυκότων ἐτέρως τινὰ σοφίας τέχνη περιγράψαι τε καὶ λεῖον ἀποφῆναι τὸν λίθον, ὁ δὲ ἐλέγχει τὴν ἐπιβουλὴν· οὐ γὰρ πείθεται, τραχύτητας δὲ ὑπαναφύει, καὶ ὅτι ἄρα ἐπιβεβούλευται ἐς κάλλος κατηγορεῖ ταύτη.

14. Αἰγύπτιοι τὸν ἱέρακα Ἀπόλλωνι τιμῶν εὐόκασι, καὶ τὸν μὲν θεὸν Ὠρον καλοῦσι τῇ φωνῇ τῇ σφετέρᾳ, τοὺς δὲ ὄρνιθας ἄγουσι<sup>4</sup> θαυμαστούς, καὶ προσήκειν τῷ θεῷ τῷ προειρημένῳ φασὶν ὀρθῶς· οἱ<sup>5</sup> γὰρ ἱέρακες ὀρνίθων μόνου ταῖς<sup>6</sup> ἀκτίσι τοῦ ἡλίου ραδίως καὶ ἀβασανίστως ἀντιβλέποντες<sup>7</sup> καὶ δυσωπούμενοι ἤκιστα πορείαν τε τὴν ἀνωτάτω ἴασι, καὶ αὐτοὺς ἢ θεῖα φλόξ λυπεῖ οὐδὲ ἔν. καὶ ἀνάπαλιν μέντοι πέτεσθαι τὸν ἱέρακα οἱ ἰδόντες φασὶν ὡς ἐξ ὑπτίας νέοντα. ἔθεν<sup>8</sup> τοι καὶ πρὸς τὸν οὐρανὸν ὄρᾳ καὶ πρὸς τὸν

<sup>1</sup> τιμαλφέστατοι ὥστε ἐκείνοις κρίνουν αὐτούς.

<sup>2</sup> τὸ ἦδη προ-.

<sup>4</sup> Jac: λέγουσι.

<sup>3</sup> ἐπανεφύσαν.

<sup>5</sup> ὀρθῶς· οἱ] ὀρώσι.

opinion of those who trade in pearls and those who buy them pearls that are pure white and large are the most beautiful and the most highly esteemed, and I can avow that many of those who make a livelihood by them have become wealthy. And I am also well aware that when these stones have been extracted and the shellfish have been released after giving up the aforesaid coveted object as ransom for their lives, they have gradually produced another one. If however the animal that fosters the pearl dies before the pearl is extracted, as is sometimes reported, both pearl and flesh rot away and perish. It has a naturally smooth and well-rounded contour, but if a man should want by artificial means to make round and smooth some stone not naturally so, the pearl confounds his design, for it declines to yield and develops roughnesses, thereby denouncing the plot that has been laid to secure its beauty.

14. The Egyptians appear to regard the Hawk as <sup>The Hawk</sup> sacred to Apollo, calling the god 'Horus' in their own language, and they regard the birds with wonder and are right in saying that they belong to the aforesaid god. For Hawks are the only birds that can face with ease and without pain the rays of the sun and are not the least dazzled; and while they fly at an immense height the divine fire does not trouble them at all. Moreover observers say that the Hawk flies upside down, like a man swimming on his back, and in this way, you see, it looks

<sup>6</sup> αἰ ἐν ταῖς.

<sup>7</sup> βλέποντες.

<sup>8</sup> ἔθεν.

πάντ' ἐφορώντα <Ἡλιον><sup>1</sup> μάλα ἐλευθέρως καὶ ἀτρέπτως ὁ αὐτός. ὄφρων δὲ<sup>2</sup> καὶ δακετῶν θηρίων ἐστὶν<sup>3</sup> ἔχθιστος. οὐκ ἂν γοῦν αὐτὸν διαλάθοι οὔτε ὄφεις οὔτε σκορπίος οὔτε μὴν πονηρᾶς ὕλης ἄλλο τι ἔκτοκον. ἀκροδρύων μὲν οὖν καὶ σπερμάτων ἀγευστος, σαρκῶν δὲ ἡδέται βορᾶ, καὶ πίνει αἷμα, καὶ τὰ νεόττια ἐκτρέφει τοῖς αὐτοῖς, καὶ <ἐς><sup>4</sup> λαγνείαν ἐστὶ δριμύτατος. τὸ δὲ αὐτοῦ τῆς κνήμης ὄστουν εἰ χρυσίω παρατεθείη, ἔλκει τε αὐτὸ καὶ ἰγγι ἀπορρήτω τινὶ πρὸς ἑαυτὸ ἄγει καὶ ἔπεσθαι θέλγει, ὥσπερ οὖν ἄδουσι τὸν Ἡρακλεώτην λίθον καταγοητεύειν πως τὸν σίδηρον. λέγουσι δὲ Αἰγύπτιοι καὶ ἐς πεντακόσια ἔτη βίου προήκειν τὸν ἱέρακα, καὶ οὕτω με πείθουσιν· ἃ δ' οὖν ἀκούω, λέγω. εἴοικε δὲ φασι καὶ Ὅμηρος ὅτι τῷ Διὸς καὶ Λητοῦς ἐστὶ φίλος ὑπανίττεσθαι πως λέγων

βῆ δὲ κατ' Ἰδαίων ὄρέων, ἴρηκι εἰοικῶς  
ὠκέει φασσοφόνω.<sup>5</sup>

15. Ὁ κάρθαρὸς ἄθλη ζῶν ἐστὶ, σπείρει δὲ ἐς τὴν σφαῖραν ἣν κυλίει· ὀκτὼ δὲ καὶ εἴκοσι ἡμερῶν τοῦτο δράσας καὶ θάλψας αὐτήν, εἴτα μέντοι τῇ ἐπὶ ταύταις προάγει τὸν νεοττόν. Αἰγυπτίω δὲ οἱ μάχιμοι ἐπὶ τῶν δακτυλίων εἶχον ἐγγεγλυμμένον κάρθαρον, αἰνιττομένου τοῦ νομοθέτου, δεῖν ἄρρενας εἶναι πάντως πάντη τοὺς μαχομένους ὑπὲρ τῆς χώρας, ἐπεὶ καὶ ὁ κάρθαρος θηλείας φύσεως οὐ μετείληχεν.

<sup>1</sup> <Ἡλιον> *add. H.*  
<sup>3</sup> ὁ αὐτός ἐστίν.

<sup>2</sup> τε.  
<sup>4</sup> <ἐς> *add. Ges.*

at the sky and the all-surveying sun with complete freedom and without flinching. It is the bitter enemy of snakes and venomous creatures. At any rate no snake, no scorpion, nor indeed any other product of noxious matter would escape its notice. Fruits and seeds it will not touch; it delights to feed on flesh and drinks blood, and on these it feeds its young; it is also passionate in lechery. If the bone from its tibia is put beside gold it attracts and draws it to itself by some inexplicable fascination, persuading it to follow even as, they say, the stone of Heraclea<sup>a</sup> somehow bewitches iron. The Egyptians assert that the Hawk's life extends to as much as five hundred years, and they do not convince me: I merely report what I have heard. Homer, they say, seems to hint that the Hawk is beloved of the child of Zeus and Leto (*i.e.* Apollo) when he says [*Il.* 15. 237]

'And down the hills of Ida he went, like unto a swift hawk, the slayer of doves.'

15. The Scarab is a creature of which there is no female, but it pours its semen into the heap<sup>b</sup> which it rolls up. After doing this and keeping the heap warm for eight-and-twenty days, on the following day it brings forth its young. Among the Egyptians the fighting class wore a Scarab engraved on their finger-rings, their ruler intimating thereby that those who fight for their country must at all costs and in every way be men, because the Scarab has in it nothing of the feminine element.

<sup>a</sup> The magnet.

<sup>b</sup> Of dung.

<sup>5</sup> φασσοφόνω ὁ Ἀπόλλων αὐτός.

16. Ἡ ὄς καὶ τῶν ἰδίων τέκνων ὑπὸ τῆς λαμαργίας ἀφειδῶς ἔχει, καὶ μέντοι καὶ ἀνθρώπου σώματι ἐντυχοῦσα οὐκ ἀπέχεται, ἀλλ' ἐσθίει. ταύτη τοι καὶ ἐμίσησαν Αἰγύπτιοι τὸ ζῷον ὡς μυσσάρων καὶ πάμβορον. φιλοῦσι δὲ οἱ φρόνιμοι καὶ τῶν ἀλόγων τὰ πραότερα καὶ φειδοῦς ἅμα καὶ εὐσεβείας μετειληχότα προτιμᾶν. Αἰγύπτιοι γοῦν τοὺς πελαργοὺς καὶ προσκυνοῦσιν, ἐπεὶ τοὺς πατέρας γηροκομοῦσιν καὶ ἄγουσι διὰ τιμῆς. οἱ αὐτοὶ δὲ Αἰγύπτιοι καὶ χηνάλωπεκας καὶ ἔσποας τιμῶσιν, ἐπεὶ οἱ μὲν φιλοτέκνοι αὐτῶν, οἱ δὲ πρὸς τοὺς γεναμένους εὐσεβεῖς. ἀκούω δὲ καὶ Μανέθωνα τὸν Αἰγύπτιον σοφίας ἐς ἄκρον ἐηλακότα ἄνδρα εἰπεῖν ὅτι γάλακτος υἱοῦ ὁ γευσάμενος ἀλφῶν ὑποπίμπλαται καὶ λέπρας· μισοῦσι δὲ ἄρα οἱ Ἀσιανοὶ πάντες τάδε τὰ πάθη. πεπιστεύεασιν δὲ Αἰγύπτιοι τὴν ὕν καὶ ἡλίω καὶ σελήνῃ ἐχθίστην εἶναι. ὅταν οὖν <sup>1</sup> πανηγυρίζωσι <sup>2</sup> τῇ σελήνῃ, θύουσιν αὐτῇ ἅπαξ τοῦ ἔτους ὄς, ἄλλοτε δὲ οὔτε ἐκεῖνη οὔτε ἄλλω τῷ τῶν θεῶν τόδε τὸ ζῷον ἐθέλουσι θύειν.<sup>3</sup> Ἀθηναῖοι δὲ ἐν τοῖς μυστηρίοις καταθύουσι τὰς ὄς καὶ μάλα δικαίως· λυμαίνονται γὰρ <τὰ> <sup>4</sup> λήμα, καὶ ἐσπηδήσασιν πολλάκις τοὺς μὲν νέους <sup>5</sup> τῶν ἀσταχῶν καὶ οὐδέπων ὠραίους κατακλῶσι, τοὺς δὲ ἐξορῦττονουσι. Εὐδοξος δὲ φησι φειδομένους τοὺς Αἰγυπτίους τῶν ὕων μὴ θύειν αὐτάς, ἐπεὶ τοῦ σίτου σπαρέντος ἐπάγουσι τὰς ἀγέλας αὐτῶν. αἱ δὲ πατοῦσι <sup>6</sup> καὶ ἐς ὑγρὰν τὴν γῆν ὠθοῦσιν, ἵνα μείνη ἔμβιος καὶ μὴ ὑπὸ τῶν ὄρνιθων ἀναλωθῆ.

<sup>1</sup> Reiske : δέ.<sup>3</sup> θύειν ὡς μυσσάρων.<sup>2</sup> Αἰγύπτιοι παν-.<sup>4</sup> <τὰ> add. Ges.

16. The Pig in sheer gluttony does not spare even <sup>The Pig in Egypt</sup> its own young; moreover if it comes across a man's body it does not refrain from eating it. That is why the Egyptians detest the animal as polluted and omnivorous. And sober men are accustomed to prefer those animals which are of a gentler nature and have some sense of restraint and reverence. At any rate the Egyptians actually worship Storks, because they tend and respect their parents in old age; and these same Egyptians pay honour to vulpanders and hoopoes, because the former are fond of their offspring, and the latter show reverence to their parents. And I learn that Manetho the Egyptian, a man who attained the very summit of knowledge, says that one who has tasted of sow's milk becomes covered with leprosy and scaly eruptions. And all the peoples of Asia loathe these diseases. And the Egyptians are convinced that the Sow is an abomination to the sun and the moon. Accordingly when they hold the festival of the moon they sacrifice Pigs to her once a year, but at no other seasons are they willing to sacrifice them either to her or to any other god. But the Athenians sacrifice Sows at the Mysteries and very properly, for they ruin the crops and frequently by trampling upon the new ears of corn break some before they are ripe and uproot others. But Eudoxus asserts that the Egyptians refrain from sacrificing Sows, because when the corn has been sown they drive in herds of them, and they tread and press the seed into the soil when moist so that it may remain fertile and not be consumed by the birds.

<sup>5</sup> κενοῦσι.<sup>6</sup> πατοῦσι τοὺς πυρούς.

17. Ἀποσπώμενοι τῆς συνήθους γῆς οἱ ἐλέφαντες, καὶ ἐὰν ἡμερωθῶσι τὰ μὲν πρῶτα τοῖς δεσμοῖς καὶ τῷ λιμῷ, τὰ δὲ ἐπὶ τούτοις ταῖς τροφαῖς καὶ τῷ ποικίλῳ αὐτῶν, ὅμως τὸ φίλτρον τῆς θρεψαμένης χώρας οὐκ ἂν αὐτοῖς ποτε ἐξίτηλον γένοιτο. οἱ πλείστοι γοῦν ὑπὸ τῆς λύτης διαφθείρονται, ἤδη δὲ τιwes καὶ κλάοντες ἀστακτὶ καὶ ἀμέτροις τοῖς δακρῦοις ἐπηρώθησαν τὴν ὄψιν. ἐσάγονται δὲ ἐς τὰς ναῦς διὰ γεφύρας, παρ' ἐκάτερα αὐτῆς κλάδων τεθηλότων καὶ κομώντων πηγνυμένων<sup>1</sup> καὶ ἄλλης ὕλης χλωρᾶς διατεινομένης ἐς ἀπάτην τῶν θηρίων· εἰ γὰρ ταῦτα ὄρων οἱ ἐλέφαντες, ἔτι καὶ τότε διὰ τῆς γῆς ἰέναι δοκοῦσιν,<sup>2</sup> οὐδὲ ἐπιτρέπει ταῦτα ὄρασθαι τὴν θάλατταν. βραχέα δὲ ἐστι καὶ <οὐκ><sup>3</sup> ἀγγιβαθῆ τὰ πρὸ τῆς χώρας, ἐξ ἧς ἀνάγκη πλεῖν αὐτούς, καὶ αἱ ναῦς ἀφεστᾶσιν αἱ φορτίδες· καὶ διὰ ταῦτα τῆς γεφύρας δεῖ καὶ τῆς μηχανῆς τε καὶ ἐπιβουλῆς τῆς διὰ τῶν κλάδων καὶ τῆς ὕλης τῆς προειρημένης.

18. Ἀκούω τὸν κριὸν τὸ ζῶον ἐξ μηνῶν χειμειρωτάτων κατὰ τῆς ἀριστερᾶς πλευρᾶς κεῖσθαι καὶ καθεύδειν, ὅταν αὐτὸν αἰρή καὶ περιλαμβάνη ὕπνος, ἀπὸ δὲ τῆς ἑαρινῆς ἰσημερίας ἔμπαλιν ἀναπαύεσθαι, καὶ κατὰ τῆς δεξιᾶς κεῖσθαι· οὐκοῦν καθ' ἐκατέραν ἰσημερίαν τὴν κατάκλισιν ἀμείβει ὁ κριός.

19. Τοὺς ἰχθύς τοὺς φάγγους Συνηῖται μὲν<sup>4</sup> αἰεροῦς νομίζουσιν, οἱ δὲ οἰκοῦντες τὴν καλουμένην

<sup>1</sup> Jac: μιγνυμένων.

<sup>2</sup> σφᾶς αὐτοὺς δοκοῦσιν.

17. Elephants when withdrawn from the country to which they are accustomed, though tamed at first by captivity and hunger and after that by food and a varied diet, nevertheless do not erase from their memory the spell of the country that fostered them. At any rate the majority die of grief, and some have actually lost their sight through the floods of tears past measuring which they have shed. And they are brought on board ships by means of a bridge on either side of which boughs fresh and in full leaf have been fixed, together with other greenery that extends the whole length in order to deceive the beasts. For if the Elephants see these things they imagine that they are still walking on firm ground, and this verdure does not allow the sea to be visible. But the water close to the shore from which they must sail is shallow and not deep, and the cargo-vessels are some distance out. That is why there is need of the bridge and the device of a ruse contrived with the boughs and greenery aforesaid.

18. I have heard that the Ram during the six months of winter lies down upon its left side, and sleeps so whenever sleep overtakes and constrains it. But after the spring equinox it rests in the reverse position and lies upon its right side. So at each equinox the Ram changes its way of lying down.

19. The inhabitants of Syene regard the Phagrus<sup>a</sup> as sacred, and those who dwell in Elephantine, as it

<sup>a</sup> Thompson (*Gk. fishes*, p. 274) points out that φάγγος here cannot be the *Sea-bream* of 9. 7 (i).

<sup>3</sup> <οὐκ> *add. Ges.*

<sup>4</sup> μὲν Αἰγυπτίων.

Ἐλεφαντίνην τοὺς μαιώτας· φύλον δὲ ἄρα καὶ τοῦτο ἰχθύων. ἢ δὲ ἐς ἑκάτερον τὸ γένος ἐξ ἀμφοτέρων τιμῆ τὴν γένεσιν εἴληφεν ἐντεῦθεν. ἀνίεναι τε καὶ ἀναπλεῖν τοῦ Νείλου μέλλοντος οἱ δὲ προθέουσί τε καὶ νήχονται, οἷονεὶ τοῦ νέου ὕδατος ἄγγελοι, καὶ τὰς τῶν Αἰγυπτίων ἀνηρημένας γνώμας προενφραίνουσι καλαῖς ἐλπίσι, τὴν ἐπιδημίαν τοῦ ρεύματος πρῶτοι συνιέντες καὶ θαυμαστῇ τινι φύσει προμαντευόμενοι ἐκεῖνοί γε. ἦδη δὲ καὶ τοῦτο ὑπὲρ τῆς ἐς αὐτοὺς τιμῆς φιλοῦσι προστιθέναι οἱ προειρημένοι, λέγοντες αὐτοὺς διαμένειν ἀλλήλων ἀγεύστους.

20. Γίνονται δὲ ἄρα ἐν τῇ Ἐρυθρᾷ θαλάττῃ κόγχαι καὶ ἔτεραι, οὐ λείαι τὰ ὄστρακα, ἀλλὰ ἔχουσαι τινὰς ἐντομάς καὶ κοιλάδας. ὀξεῖαι δὲ αὐταὶ τὰ χεῖλη εἰσὶ, καὶ συνιοῦσαι ἐς ἀλλήλας ἐμπίπτουσι, παραλλάξ ἐντιθεῖσαι τὰς ἐξοχάς, ὡς δοκεῖν δύο πριόνων<sup>1</sup> τοὺς κυνόδοντας ἐς ἀλλήλους συνέρχεσθαι. οὐκοῦν τῶν ἀλιέων ὅτου ἂν νηχομένου λάβωνται καὶ δάκωσιν ὅ τι οὖν μέρος, ἀποκόπτουσιν, εἰ καὶ ὄστον ὑπέη τῷ μέρει τῷ δηχθέντι, καὶ κατὰ ἄρθρου μέντοι δακοῦσαι καὶ τοῦτο ἀπέκοψαν, καὶ εἰκότως· τομώτατον γὰρ ἐστὶ τὸ δῆγμα.

21. Τοὺς κροκοδίλους Αἰγυπτίων οἱ μὲν σέβουσιν, ὡς Ὀμβίται· καὶ οἷα ἡμεῖς τοὺς θεοὺς τοὺς Ὀλυμπίους ἄγομεν θαυμαστούς, τοιαῦτα καὶ ἐκείνους ἐκείνοι. καὶ τῶν τέκνων γε αὐτοῖς ἐξαρπαζομένων πολλάκις οἱ δὲ ὑπερήδονται, καὶ αἱ γε μητέρες τῶν δειλαίων γάννυνται καὶ σεμναὶ

is called, the Maeotes. (This also is a species of fish.) And the reverence which both peoples pay to either kind has its origin in this: when the Nile is about to rise and overflow, these fish come swimming in advance, as though heralding the coming water, and gladden the anxious hearts of the Egyptians with fair hopes, being the first to realise the advent of the flood and foretelling it by some marvellous natural faculty. Moreover the aforesaid peoples are accustomed to add, concerning their respect for the fish, that they never eat one another.

20. It seems that there are other Shellfish besides <sup>A Red Sea Shellfish</sup> in the Red Sea, whose shells are not smooth but have certain grooves and hollows in them.<sup>a</sup> These shells have sharp lips, and when they close they fit into one another, as they make the points interlock, so that it seems as if the teeth of two saws came together. And so if they catch any fisherman swimming and bite any part of him they cut it off, even though there be a bone within the bitten part; more than that, if they bite at a joint, they cut it off at once; nor is that to be wondered at, for their bite is exceedingly sharp.

21. In Egypt there are some, like the people of <sup>The</sup> Ombos, who venerate Crocodiles, and just as we regard the Olympian gods with awe, so do they <sup>Crocodile at Ombos and Apollinopolis</sup> these animals. And when, as often happens, their children are carried off by them, the people are overjoyed, while the mothers of the unfortunates

<sup>a</sup> Ael. is describing the *Tridacna gigas* or its kin; see Thompson, *Gk. fishes*, s.v. κόγχη.

<sup>1</sup> πριόνων συνιόντων.

περίασιν, οἷα δήπου τεκοῦσαι θεῶν βορὰν καὶ δείπνον. Ἀπολλωνοπολίται δὲ Τεντυριτῶν μοῖρα<sup>1</sup> σαγγνεύουσι τοὺς κροκοδίλους, καὶ τῶν περσεῶν (φυτὰ δὲ ἔστιν ἐπιχώρια) ἐξαρθήσαντες μετεώρων μαστιγοῦσί τε πολλὰς καὶ τὰς<sup>2</sup> ἐξ ἀνθρώπων ξαίνουσι κνυζωμένους<sup>3</sup> καὶ δακρύνοντας, εἶτα μέντοι κατακόπτουσι αὐτοὺς καὶ σιτοῦνται. κύει δὲ ἄρα τὸ ζῶον τοῦτο ἐν ἐξήκοντα ἡμέραις, καὶ τίκτει ᾧ ἐξήκοντα, καὶ τοσαύταις ἡμέραις θάλπει αὐτά, σφονδύλους τε ἔχει ἐπὶ τῆς ῥάχεως τοσοῦτους, νεύροις τε αὐτὸν τοσοῦτοις φασὶ διεζῶσθαι, λοχεία τε αὐτῷ<sup>4</sup> ἐς τοσοῦτον πρόεισιν ἀριθμὸν, καὶ ἔτη βιοῖ ἐξήκοντα (λέγω δὲ ταῦτα Αἰγυπτίους φήμας τε καὶ πίστεις), πάρεστι δὲ καὶ ὀδόντας ἐξήκοντα τοῦδε τοῦ ζῶου ἀριθμεῖν, φωλεῶν δὲ ἄρα καθ' ἕκαστον ἔτος ἐξήκοντα ἡμερῶν ἀτρεμεῖ τε καὶ ἀτροφεῖ. τοῖς δὲ Ὀμβίταις καὶ συνήθεις εἰσὶ, καὶ μέντοι καὶ ὑπακούουσι καλούντων αὐτῶν οἱ τρεφόμενοι ἐν ταῖς λίμναις ταῖς ὑπ' αὐτῶν πεποιημέναις. κομίζουσι δὲ ἄρα αὐτοῖς κεφαλὰς τῶν ζῶων τῶν θυομένων (αὐτοὶ γὰρ οὐκ ἂν γεύσαιντο τοῦδε τοῦ μέρους) καὶ ἐμβάλλουσι αὐτάς, οἱ δὲ περὶ ταύταις πηδῶσιν. οἱ γε μὴν Ἀπολλωνοπολίται μισοῦσι κροκόδιλον, λέγοντες τὸν Τυφῶνα ὑποδύναί τὴν τούτου μορφήν. οἱ δὲ οὐ ταύτην φασὶ τὴν αἰτίαν, Ψαμμύντου δὲ βασιλέως ἀγαθοῦ καὶ δικαίου ἐς τὰ ἔσχατα ἀρπάσαι θυγατέρα κροκόδιλον, εἶτα μέντοι μνήμη τοῦ τότε πάθους μισεῖν τὸ φῦλον αὐτῶν πᾶν καὶ τοὺς κάτω τοῦ χρόνου γεγενημένους.

<sup>1</sup> Hemst: μοῖραι.

<sup>2</sup> Cobet: πολλαῖς καὶ ταῖς.

<sup>3</sup> Cobet: κνυζομένους.

<sup>4</sup> αὐτῶν.

are glad and go about in pride at having, I suppose, borne food and a meal for a god. But the people of Apollinopolis, a district of Tentyra, net the Crocodiles, hang them up on perseae-trees (these are indigenous), flog them severely, mangling them with all the blows in the world, while the creatures whimper and shed tears; finally they cut them up and eat them.

The Crocodile, it seems, is pregnant for sixty days, and produces sixty eggs which it broods for as many days: it has that number of vertebrae in its spine, and they say that sixty sinews girdle its body, and it bears young ones the same number of times, and it lives for sixty years (I am reporting what the people of Egypt say and believe); one may reckon the teeth of this creature as sixty in number; during sixty days of every year it remains quiet in its lair and abstains from food. The Crocodiles are accustomed to the people of Ombos, and those that are kept in the lakes made by the aforesaid people are obedient to their summons. And the people bring them the heads of the animals which they sacrifice—they themselves will never touch that part—and throw them in, and the Crocodiles come leaping round them. The inhabitants of Apollinopolis, on the contrary, detest the Crocodile, for they say that this was the shape assumed by Typho. Others however say that this is not the reason, but that a Crocodile carried off the daughter of King Psammenytus,<sup>a</sup> a supremely good and righteous man, and therefore in memory of that disaster even posterity abhors the whole race of Crocodiles.

<sup>a</sup> Psammenitus (if this is the King to whom A. is referring) was King of Egypt for six months in 526 B.C.



22. Βακκαῖοι<sup>1</sup> (γένος δὲ τοῦτο ἐσπέριον) τῶν ἀποθησκόντων νόσῳ τοὺς νεκροὺς ὑβρίζοντες ὡς ἀνάνδρως καὶ μαλακῶς τεθνεώτων θάπτουσι πυρὶ, τοὺς δὲ ἐν πολέμῳ τὸν βίον καταστρέψαντας ὡς καλοὺς καὶ ἀγαθοὺς καὶ ἀρετῆς μετειληχότας γυψὶ προβάλλουσιν, ἱερὸν τὸ ζῶον εἶναι πεπιστευκότες. Ῥωμύλος δὲ ἄρα ἐν τῷ Παλλαντίῳ λόφῳ δώδεκα γυψὶν οἰωνισάμενος, ὡς ἀγαθῆς τῆς μαντείας ἔτυχε, μιμούμενος<sup>2</sup> τῶν ὄρνιθων τὸν ἀριθμὸν, τῶν Ῥωμαίων ἀρχόντων<sup>3</sup> ἰσαριθμοὺς τοῖς τότε ὀφθεισὼν ὄρνισι προπορεύειν<sup>4</sup> ῥάβδους ἐνομοθέτησεν. Αἰγύπτιοι δὲ Ἡρας μὲν ἱερὸν ὄρνιν εἶναι πεπιστεύουσι τὸν γύπα, κοσμοῦσι δὲ τὴν τῆς Ἴσιδος κεφαλὴν γυψὸς πτεροῖς, καὶ τοῖς τῶν προπυλαίων ὀρόφοις ἐνετόρευσαν<sup>5</sup> γυψῶν πτέρυγας. εἶπον δὲ καὶ ἀνωτέρω ὑπὲρ τοῦδε τοῦ ζώου πολλά, ἕτερα μέντοι.

23. Ἐν τῇ Κοπτῷ τῇ Αἰγυπτίᾳ τὴν Ἴσιν σέβουσιν Αἰγύπτιοι ταῖς τε ἄλλαις ἱερουργίαις καὶ μέντοι καὶ τῇ παρὰ τῶν πενθουσῶν ἢ τοὺς ἄνδρας τοὺς σφετέρους ἢ τοὺς παῖδας ἢ τοὺς ἀδελφοὺς λατρεία τε καὶ θεραπεία. ὄντων δὲ σκορπιῶν ἐνταῦθα μεγέθει μὲν μεγίστων, πληγῇ δὲ ὀξύτατων, πείρα γε μὴν σφαλερωτάτων (παίσαντες γὰρ ἀναιροῦσι παραχρήμα), καὶ μηχανὰς μυρίας ἐς τὴν ἐξ αὐτῶν φυλακὴν μηχανωμένων τῶν Αἰγυπτίων, ἀλλὰ αἱ γε πενθοῦσαι παρὰ τῇ θεῷ καὶ χαμαὶ καθεῖδουσαι καὶ ἀνυπόδητοι βαδίζουσαι καὶ μόνον

<sup>1</sup> Bochart: βαρκαῖοι.

<sup>3</sup> τοὺς Ῥωμαίων ἀρχοντας.

<sup>5</sup> ὑπετόρευσαν.

<sup>2</sup> ἀμειβόμενος.

<sup>4</sup> προπομπεύειν Η.

22. The Vaccaei<sup>a</sup> (they are a western people) <sup>The Vulture</sup> insult the corpses of such as die from disease as having died a cowardly and effeminate death, and dispose of them by burning; whereas those who laid down their lives in war they regard as noble, heroic, and full of valour, and them they cast to the Vultures, believing this bird to be sacred. And when Romulus on the Palatine Hill, divining by the flight of twelve Vultures, had received a favourable augury, following the number of the birds he decreed that the rulers of Rome should be preceded by a number of rods<sup>b</sup> equal to that of the birds seen on that occasion. And the Egyptians believe that the Vulture is sacred to Hera, and deck the head of Isis with Vultures' feathers, and on the roofs of the entrances to their temples they carve the wings of Vultures in relief.

I have earlier on said much concerning this bird, but not to the same effect.

23. At Coptos in Egypt the natives pay homage <sup>The Scorpions of Coptos</sup> to Isis in a variety of rituals but especially in the service and ministry rendered by women who are mourning either a husband or a son or a brother. And at Coptos there are scorpions of immense size, possessing very sharp stings, and most dangerous in their attack (for when they strike they kill instantly), and the Egyptians contrive innumerable devices for self-protection. But although the women in mourning at the temple of the goddess sleep on the floor,

<sup>a</sup> If Βακκαῖοι is correctly rendered 'Vaccaei,' they were a tribe in the NW of Spain.

<sup>b</sup> Lat. *fascēs*, a bundle consisting of rods and an axe, carried by the Victors.

οὐ πατοῦσαι τοὺς προειρημένους σκορπίους εἶτα μέντοι ἀπαθεῖς διαμένονσι. σέβουσι δὲ ἄρα οἱ αὐτοὶ Κοππίται καὶ θηλείας δορκάδας καὶ ἐκθεοῦσιν αὐτάς, τοὺς δὲ ἄρρενας καταθύουσιν. ἄθურμα δὲ εἶναι τὰς θηλείας τῆς Ἰσιδος φασιν.

24. Ὁ κροκόδιλος (καὶ μέντοι καὶ ταῦτα πρὸς τοῖς ἤδη διηγησμένοις ὑπὲρ τοῦ ζώου ἀκήκοα) φύσει δειλος ἐστὶ καὶ κακοήθης δὲ καὶ πανοῦργος δεινῶς· καὶ ἀρπάζει μὲν καὶ ἐπιβουλεύει μάλα ὀξέως, πέφρικε δὲ τοὺς κτύπους πάντας, δέδοικε δὲ καὶ ἀνθρώπου βριαιοτέραν βοήν, καὶ μέντοι καὶ τοὺς εὐθαρσέστερον ἐπιόντας ὀρρωδεῖ ἰσχυρῶς. οἱ τοίνυν καλούμενοι κατὰ τὴν Αἴγυπτον Τεντυρίται ἴσασι καὶ ὅθεν εὐχείρωτόν ἐστι τὸ θηρίον· μάλιστα δ' ἂν τρωθείη ἐς δέον ὀφθαλμοὺς βληθεὶς ἢ μασχάλας καὶ μέντοι καὶ τὴν νηδύν. <τὰ><sup>1</sup> νῶτα δὲ πέφικε καὶ τὴν οὐρὰν ἄρρηκτος· λεπῖσι τε γὰρ καὶ φολίσι πέφρακται καὶ ὡς ἂν εἴποι τις ὤπλισται, καὶ εὐοικασιν ὀστράκοις καρτεροῖς ἢ κόγχαις. οἱ τοίνυν προειρημένοι<sup>2</sup> οὕτως εἰσὶ φιλόπονοι<sup>3</sup> πρὸς τὴν αὐτῶν<sup>4</sup> θηράν, ὡς τὸν ἐκεῖθι ποταμὸν εἰρήνην ἄγειν αὐτῶν βαθυτάτην. ἐνταυθὰ τοι καὶ θαρροῦντες νήχονται, καὶ ἀθύρουσιν ἐν τῇ νήξει. ἐν Ὀμβίταις<sup>5</sup> δὲ ἢ Κοππίταις ἢ Ἀρσενοῖταις οὐδ' ἀπονύμασθαι πόδας ῥάδιον, οὐδὲ ἀρύσασθαι ὑδωρ εὐκόλον· ἄλλ' οὐδὲ ταῖς ὄχθαις τοῦ ποταμοῦ ἔστιν ἐμβαδίσαι ἐλευθέρως καὶ ἀφυλάκτως. σέβουσι δὲ οἱ Τεντυρίται ἱέρακας. οὐκοῦν οἱ Κοππὸν οἰκοῦντες ὡς κροκοδῖλων πολεμίους λυπεῖν προηρημένοι

<sup>1</sup> <τὰ> add. Schm.

<sup>2</sup> Jac: φιλοπόνηροι.

<sup>3</sup> προειρημένοι θηραταὶ αὐτῶν.

<sup>4</sup> τὴν κατ' αὐτῶν.

go about with bare feet, and all but tread on the aforesaid scorpions, yet they remain unharmed. And these same people of Coptos worship and deify the female gazelle, though they sacrifice the male. They say that the females are the pets of Isis.

24. The Crocodile (I may say that I have learned <sup>The Crocodile</sup> these facts in addition to what has already been recounted of this animal) is naturally timid, of an evil disposition, and thoroughly villainous. It is alert to seize and plan against its victims, but it dreads all noises and is afraid even of loud shouts of men and has a violent fear of those who boldly attack it. Now the people of Egypt called Tentyrites know the best way to master the beast: <sup>killed at Tentyra</sup> the most effective way of wounding it is to strike it in the eyes or the armpits and even in the belly. Its back however, and its tail are impenetrable, for it is fortified and, so to say, armed with scaly plates which resemble hard earthenware or shells. Now the aforesaid people are so assiduous in pursuit of these creatures that the river in their district is left in profound peace by the Crocodiles. So there they make bold to swim and sport in their swimming. Whereas among the people of Ombos or Coptos or <sup>worshipped at Coptos</sup> Arsinoe it is not easy even to wash one's feet nor can one draw water in security; why, one cannot even walk along the river banks freely and off one's guard. But the people of Tentyra worship Hawks. For that reason those who live in Coptos, wishing to annoy the Tentyrites as enemies of the Crocodiles, often crucify Hawks. The Crocodile the people of Coptos liken to water, that is why they worship it;

<sup>5</sup> Ges: Ὀμβροῖς.

πολλάκις ἀνασταυροῦσιν ἰέρακας. εἰκάζουσι δὲ τὸν μὲν κροκόδιλον ἐκείνῳ ὕδατι, ἔνθεν τοι καὶ σέβουσιν· οἱ δὲ τὸν ἰέρακα πυρί, ταύτῃ τοι καὶ προσκυνοῦσι· μαρτύριόν τε ἐπάγουσιν ἠ ἀπότομον αὐτῶν εἶναι ἠ λέγοντες πῦρ καὶ ὕδωρ ἀμιγές. ταῦτα οὖν τερατολογοῦντες <sup>2</sup> Αἰγύπτιοι φασιν.

25. Ὅασιν τὴν Αἰγυπτίαν διελθόντι ἀπαντᾷ ἐπτὰ ἡμερῶν ὄλων ἐρημία βαθυτάτη. μετὰ δὲ ταύτην Κυνοπρόσωποι νέμονται ἄνθρωποι κατὰ τὴν ὁδὸν τὴν ἐς Αἰθιοπίαν ἄγουσαν.<sup>3</sup> ζῶσι δὲ ἄρα οὗτοι θηρῶντες δορκάδας τε καὶ βουβαλίδας, ἰδεῖν γε μὴν μέλανές εἰσι, κυνὸς δὲ ἔχουσι τὴν κεφαλὴν καὶ τοὺς ὀδόντας. ἐπεὶ δὲ εἰκόασιν τῷδε τῷ ζῳῷ, καὶ μάλα γε εἰκότως αὐτῶν ἐνταυθοῖ τὴν μνήμην ἐποιησάμην. φωνῆς δ' οὖν<sup>4</sup> ἀμοιροῦσι, τρίζουσι δὲ ὀξύ· κάτεισι δὲ ὑπὸ τὴν ὑπὴν αὐτοῖς γένειον, ὡς εἰκάσαι τοῖς τῶν δρακόντων αὐτό. αἱ δὲ χεῖρες αὐτῶν ὄνυξιν ἰσχυροῖς καὶ ὀξύτατοις εἰσι τεθηγγμέναι· τὸ δὲ πᾶν σῶμα δασεῖς πεφύκασι, κατὰ τοὺς κύνας καὶ τοῦτο. ὤκιστοι δὲ εἰσι καὶ ἴσασι τὰ ἐν τοῖς τόποις δύσβατα.<sup>5</sup> ἐντεῦθεν<sup>6</sup> τοι καὶ δυσάλωτοι δοκοῦσιν.

26. Τῷ λύκῳ ὁ τράχηλος ἐς βραχὺ συνήκται. οὐκ οὐκ οἶός τέ ἐστιν ἐπιστραφήναι, ὀρᾷ δὲ ἐς τὸ πρόσω ἀεί· εἰ δὲ βούλοιτό ποτε ἐς τοῦπίσω θεάσασθαι, πᾶς ἐπιστρέφεται. ὀξυπέστατον δὲ

<sup>1</sup> ἀπότομον . . . εἶναι corrupti.

<sup>2</sup> πειθοῦντες ἢ τερθοῦντες.

<sup>3</sup> Jac: εἰς Αἰ. τὴν ἄγουσαν.

<sup>4</sup> γοῦν ἢ γάρ.

whereas the Tentyrites liken the Hawk to fire, hence their adoration. And they adduce as evidence . . .<sup>a</sup> maintaining that fire and water cannot mingle.

Such are the marvellous tales told by the Egyptians.

25. After traversing the Egyptian oasis one is confronted for seven whole days with utter desert. Beyond this live the human Dog-faces<sup>b</sup> along the road that leads to Ethiopia. It seems that these creatures live by hunting gazelles and antelopes; further, they are black in appearance, and they have the head and teeth of a dog. And since they resemble this animal, it is very natural that I should mention them here. They are however not endowed with speech, but utter a shrill squeal. Beneath their chin hangs down a beard; we may compare it with the beards of dragons,<sup>c</sup> and strong and very sharp nails give an edge to their hands. Their whole body is covered with hair—another respect in which they resemble dogs. They are very swift of foot and know the regions that are inaccessible: that is why they appear so hard to capture.

26. The neck of a Wolf is short and compressed; The Wolf the animal is thus incapable of turning but always looks straight ahead. And if it wants to look back at any time, it turns its whole body. It has the

<sup>a</sup> The sense required to complete the last clause appears to be 'They account for their hostility by pointing out that, etc.'

<sup>b</sup> Gossen (§ 238) regards the *Κυνοπρόσωπος* as the 'Mandrill,' a kind of baboon, native of W Africa.

<sup>c</sup> The *δράκων* in Nic. *Th.* 438 ff. is a large snake.

<sup>5</sup> ὕδατα.

<sup>6</sup> Ges: ἐνταῦθα.

ἔστι ζῴων, καὶ μέντοι καὶ νύκτωρ καὶ σελήνης οὐκ ούσης ὁ δὲ ὄρᾱ.<sup>1</sup> ἔνθεν τοι καὶ λυκόφως κέκληται ὁ καιρὸς οὗτος τῆς νυκτός, ἐν ᾧ μόνος ἐκείνος τὸ φῶς ὑπὸ τῆς φύσεως λαχὼν<sup>2</sup> ἔχει. δοκεῖ δέ μοι καὶ Ὅμηρος λέγειν ἀμφιλύκην νύκτα καθ' ἣν δὴ<sup>3</sup> βλέποντες λύκοι βαδίζουσι. λέγουσι δὲ φίλον Ἠλίῳ εἶναι αὐτόν, καὶ διὰ ταῦτα ἐς τιμὴν τὴν τοῦ ζῴου κεκλησθαι καὶ τὸν ἐνιαυτὸν λυκάβαντα εἰσὶν οἱ λέγουσι. χαίρειν δὲ αὐτῷ καὶ τὸν Ἀπόλλω λόγος, καὶ ἡ αἰτία<sup>4</sup> διαρρέουσα καὶ ἐς ἐμὲ ἀφίκετο. τὸν γάρ τοι θεὸν τοῦτον τεχθῆναι φασὶ τῆς Λητοῦς μεταβαλούσης τὸ εἶδος ἐς λύκαιαν. ταύτῃ τοι λέγει καὶ Ὅμηρος<sup>5</sup> λυκηγενεῖ κλυτοτόξῳ· ταύτῃ τοι καὶ ἐν Δελφοῖς ἀνακείσθαι λύκον πέπυσμαι χαλκοῦν τὴν τῆς Λητοῦς ὠδὴν αἰνιπτόμενον. οἱ δὲ οὐ διὰ τοῦτο φασὶν ἀλλὰ ἐπεὶ κλαπέντα ἀναθήματα ἐκ τοῦ νεῶ καὶ κατορυχθέντα ὑπὸ τῶν ἱεροσύλων λύκος<sup>6</sup> κατεμήνυσε. παρελθὼν γὰρ ἐς τὸν νεῶν καὶ τῶν προφητῶν τινα τῆς ἐσθῆτος τῆς ἱερᾶς ἐλκύσας τῷ στόματι καὶ προσαγαγὼν μέχρι τοῦ τόπου ἐν ᾧ τὰ ἀναθήματα ἐκέκρυπτο εἶτα τοῖς προσθίοις ὠρυττεν αὐτόν.

27. Κώμη Αἰγυπτία Χουσαὶ τὸ ὄνομα (τελεῖ δὲ ἐς τὸν Ἑρμοπολίτην<sup>7</sup> νομόν, καὶ μικρὰ μὲν δοκεῖ, χαρίεσσά <γε><sup>8</sup> μὴν), ἐν ταύτῃ σέβουσιν Ἀφροδίτην Οὐρανίαν αὐτὴν καλοῦντες. τιμῶσι δὲ καὶ

<sup>1</sup> ὄρᾱ, καὶ ὅτε πᾶσιν ἔστι σκότος ἐκείνος βλέπει.

<sup>2</sup> λαβὼν.

<sup>4</sup> αἰτία ἐκείνη.

<sup>6</sup> λύκος τὸ ζῴον.

<sup>8</sup> <γε> add. H.

<sup>3</sup> ἦδη.

<sup>5</sup> Ὁ. εἰπών.

<sup>7</sup> Ἑρμοπολίτην.

sharpest sight of any animal, and indeed it can even see at night when there is no moon. Hence the name *Lycophos* (wolf's-light, i.e. gloaming) is applied to that season of the night in which the Wolf alone has light with which Nature provides him. And I think that Homer gives the name [*Il.* 7. 433] 'twilight of the night,' to the time during which Wolves can see to move about. And they say that the Wolf is beloved of the Sun; and there are those who assert that the year is called *Lycabas* in honour of this animal. It is said also that Apollo takes pleasure in the Wolf, and the reason which is commonly reported has reached me too. It is this: they say that the god was born after Leto had changed herself into a she-wolf. That is why Homer speaks of 'the wolf-born lord of the bow' [*Il.* 4. 101]. That is why, as I learn, at Delphi a bronze Wolf is set up, in allusion to the birth-pangs of Leto. Others however deny this, maintaining that it was because a Wolf gave information that offerings had been stolen from the temple and had been buried by the sacrilegious thieves. For it made its way into the temple and with its mouth pulled one of the priests by his sacred robe and drew him to the spot in which the offerings had been hidden, and then proceeded to dig the spot with its forepaws.

27. There is a district in Egypt called Chusae (it is reckoned as belonging to the province of Hermopolis,<sup>a</sup> and though small in extent it possesses charm) and there they worship Aphrodite under the title of *Urania* (heavenly). They also pay homage to a cow,

<sup>a</sup> NW corner of the Nile delta.

θήλειαν βοῦν, καὶ τὴν αἰτίαν ἐκείνην λέγουσι. πεπιστεύκασι αὐτὰς προσήκειν τῆδε τῇ δαίμονι. πτοίαν γὰρ ἐς ἀφροδίσια ἰσχυρὰν ἔχει<sup>1</sup> βοῦς θήλυς, καὶ ὄργῃ τοῦ ἀρρενος μᾶλλον. ἀκούσασα γοῦν τοῦ μυκῆματος ἐς τὴν μίξιν θερμώτατα ἐξημέωται καὶ ἐκπέφλεκται. καὶ οἱ ταῦτά γε συνιδεῖν δειοὶ καὶ ἀπὸ τριάκοντα σταδίων ἀκούειν ταύρου βοῦν ἔρωτικὸν σύνθημα καὶ ἀφροδίσιον μυκωμένου φασί. καὶ αὐτὴν δὲ τὴν Ἴσιν Αἰγύπτιοι βούκερων καὶ πλάπτουσι καὶ γράφουσιν.

28. Σάλπιγγος ἦχον βδελύττονται Βουσιρῖται καὶ Ἄβυδος ἢ Αἰγυπτία καὶ Λύκων πόλις,<sup>2</sup> ἐπεὶ πως ἔοικεν ὄνω βρωμωμένω. ἀλλὰ καὶ ὅσοι περὶ τὴν θρησκείαν ἔχουσι τὴν τοῦ Σαράπιδος μισοῦσι τὸν ὄνον. τοῦτό τοι καὶ Ὡχος ὁ Πέρσης εἰδὼς ἀπέκτεινε μὲν τὸν Ἄπιω, ἐξεθέωσε δὲ τὸν ὄνον, ἐς τὰ ἔσχατα λυπήσαι θέλων τοὺς Αἰγυπτίους. ἔδωκε δὲ ἄρα καὶ αὐτὸς δίκας τῷ ἱερῷ βοῖ οὐ μεμπτὰς οὐδὲ ἥττονας Καμβύσου τοῦ πρώτου τὴν θεοσυλίαν ταύτην τετολημηκότος. μισοῦσι δὲ οἱ αὐτοὶ θεραπευταὶ τοῦ Διὸς τοῦ προειρημένου καὶ τὸν ὄρυγα. τὸ δὲ αἷτιον, ἀποστραφεῖς πρὸς τὴν ἀνατολὴν τὴν τοῦ ἡλίου τὰ περιττὰ τῆς ἑαυτοῦ τροφῆς ἐκθλίβει φασὶν Αἰγύπτιοι. λέγουσι δὲ οἱ Πυθαγόρειοι ὑπὲρ<sup>3</sup> τοῦ ὄνου καὶ ἐκεῖνο,<sup>4</sup> μόνον τοῦτον τῶν ζώων μὴ γεγονέναι κατὰ ἀρμονίαν·

<sup>1</sup> *Jac*: ἔχει ἐκείνος.

<sup>2</sup> πόλις, καὶ λέγουσι τὴν αἰτίαν.

<sup>3</sup> ὡς λόγος ὑπὲρ.

<sup>4</sup> ἐκεῖνα.

and this, they say, is the reason: they believe that cows are related to this goddess, because the cow feels a strong incitement to love and is more passionate than the bull. At any rate at the sound of his bellow the cow becomes excited and inflamed with a burning desire to couple. And those who are expert in these matters maintain that a cow hears a bull as much as thirty stades<sup>a</sup> away when it is bellowing as a signal to love and mate. And in Egypt sculptors and painters represent Isis herself with the horns of a cow.

28. The people of Busiris and of Abydos in Egypt and of Lycopolis dislike the blare of a trumpet on the ground that it resembles the braying of an Ass. And those who attend to the cult of Serapis also hate the Ass. Now Ochus the Persian<sup>b</sup> knowing this slew Apis and deified the Ass from a wish to pain the Egyptians to the utmost. And so he too paid a penalty, which all applauded, to the Sacred Bull, no less than Cambyses<sup>c</sup> who was the first that dared commit this sacrilege. And the same ministers of the aforesaid Zeus (*i.e.* Serapis) detest the antelope as well, and for this reason: the Egyptians maintain that it voids its excrement after turning its back towards the rising sun. And the followers of Pythagoras also say this touching the Ass, that it alone among animals was not born in tune, and

<sup>a</sup> Over 3 miles.

<sup>b</sup> The name of Artaxerxes III before he became King of Persia, 359 B.C. He conquered Egypt and in 338 was poisoned by Bagoas.

<sup>c</sup> Cambyses, King of Persia, outraged the Egyptians by his cruelty and his insults to their religion. He died from a wound caused by his own sword; *op. Hdt.* 3. 64.

ταύτη τοι καὶ πρὸς τὸν ἦχον τὸν τῆς λύρας εἶναι κωφότατον. ἤδη δὲ αὐτὸν τινας καὶ τῷ Τυφῶνι προσφιλή γεγονέναι φασί. ἐθέλουσι<sup>1</sup> δὲ καὶ ἐκείνην αἰτίαν τῷ ὄνῳ προσάπτειν πρὸς τοῖς προειρημένοις. πᾶν τὸ γόνιμον τετίμηται, ἐναντίως δὲ ἄρα πρὸς ταῦτα πέφυκε τὸ ζῶον τοῦτο. διδύμα γούν ὄνον τεκοῦσαν οὐ ῥαδίως μέμνηται τις λόγος.

29. Ἴδιον δὲ ἐν Αἰγυπτίοις λόγοις ἴβεως καὶ ἐκείνο προσακήκοα. ὅταν ὑποκρύπῃται τὴν δέρην καὶ τὴν κεφαλὴν τοῖς ὑπὸ τῷ στέρνῳ πτεροῖς, τὸ τῆς καρδίας σχῆμα ἀπεμάξατο. ἄλλως τε καὶ ὅτι εἰσὶ τοῖς ἐπὶ λύμη καὶ ἀνθρώπων καὶ καρπῶν ζώοις γεγεννημένοις ἔχθισται ἤδη που καὶ ἄνω εἶπον.<sup>2</sup> μίγνυνται δὲ τοῖς στόμασι, καὶ παιδοποιοῦνται τὸν τρόπον τοῦτον. λέγουσι δὲ Αἰγύπτιοι (καὶ ἐμέ γε οὐ ῥαδίως ἔχουσι πειθόμενον) λέγουσι δ' οὖν<sup>3</sup> τοὺς ταῖς ταριχεύαις τῶν ζῴων ἐφεστῶτας καὶ δεινούς τήνδε τὴν σοφίαν ὁμολογεῖν τὸ τῆς ἴβεως ἔντερον ἕξ εἶναι πήχεων καὶ ἐνεήκοντα. διαβαίνειν δὲ κατὰ πῆχυν αὐτὴν προσακήκοα βαδίζουσαν. σελήνης δὲ ἐκλιπούσης καταμύει, ἔστ' ἂν ἡ θεὸς αἰθὶς ἀναλάμψῃ. καὶ τῷ Ἑρμῇ δὲ φασὶ τῷ πατρὶ τῶν λόγων φιλεῖται, ἐπεὶ ζοικε τὸ εἶδος τῇ φύσει τοῦ λόγου· τὰ μὲν γὰρ μέλανα ὠκύπτερα τῷ τε σιγωμένῳ καὶ ἔνδον ἐπιστρεφόμενῳ λόγῳ παραβάλλοιτο ἂν, τὰ δὲ λευκὰ τῷ προφερομένῳ τε καὶ ἀκουομένῳ ἤδη καὶ ὑπηρέτῃ τοῦ ἔνδον καὶ ἀγγέλῳ, ὡς ἂν εἴποις. ὡς μὲν οὖν μακροβιώτατόν ἐστι τὸ ζῶον καὶ δὴ εἶπον· λέγει δὲ Ἀπίων καὶ ἐπάγεται τοὺς ἐν Ἑρμοῦ πόλει ἱερέας μάρτυρας

<sup>1</sup> λέγουσι.<sup>2</sup> προεῖπον.<sup>3</sup> γούν.

that this accounts for its being completely deaf to the sound of the lyre. Some moreover say that it was beloved of Typho. And in addition to the foregoing charges they would blame the Ass for this also: fertility in all kinds is respected, but this animal is by nature opposed to it. At any rate it is not easy to recall any account of a she-ass giving birth to twins.

29. Here is another peculiarity of the Ibis which I <sup>The Ibis</sup> have learnt from Egyptian narratives. When it buries its neck and head beneath its breast-feathers, it imitates the shape of the heart. Of its special hostility to creatures injurious to man and to crops I think I have already spoken earlier on.<sup>a</sup> The birds couple with their mouth and beget offspring in that way. And the Egyptians say, though I for one am not easily persuaded, yet they say that those who see to the embalming of animals and who are experts at it, agree that the entrails of the Ibis measure ninety-six cubits. I have heard further that its stride when walking measures a cubit. And when the moon is in eclipse it closes its eyes until the goddess shines out again. It is said to be beloved of Hermes the father of speech because its appearance resembles the nature of speech: thus, the black wing-feathers might be compared to speech suppressed and turned inwards, the white to speech brought out, now audible, the servant and the messenger of what is within, so to say. Now I have already mentioned that the bird lives to a very great age. And Apion states that it is immortal and adduces the priests of Hermopolis as witnesses to

<sup>a</sup> See I. 38 (iv); 2. 38.

δεικνύντας οἱ ἴβιν ἀθάνατον. τοῦτο μὲν οὖν καὶ ἐκείνῳ δοκεῖ τῆς ἀληθείας ἀφροσύνην πάμπαν, καὶ ἔμοι δὲ πάντως ἂν καταφαίνοιτο ψευδές.<sup>1</sup> ἔστι δὲ τὴν φύσιν θερμότατον ἢ ἴβιν, πολυβορώτατον γούν ὄν καὶ κακοβορώτατον, εἶγε ὄφεις σιτεύεται καὶ σκορπίους. ἀλλὰ τὰ μὲν πέττει ραδίως, τὰ δὲ εὐκολώτατα ἀποκρίνει. ἴδοι δ' ἂν τις νοσοῦσαν ἴβιν σπανιώτατα. πανταχοῦ δὲ καθιέσα ἴβιν τὸ ράμφος, τῶν ῥυπαρῶν καταφρονούσα καὶ ἐμβαίνουσα αὐτοῖς ὑπὲρ τοῦ καὶ ἐκεῖθεν τι ἀνιχνεύσαι, ὁμῶς δ' οὖν ἐς κοῖτον τρεπομένη λούει τε πρότερον ἑαυτὴν καὶ ἐκκαθαίρει. νεοττεύει δὲ ἐπὶ τῶν φοινίκων τοὺς αἰλούρους ἀποδιδράσκουσα· οὐ γάρ τίς ποτε ραδίως ἐκείνο τὸ ζῷον ἀναρριχάται καὶ ἀνέρπει κατὰ τοῦ φοίνικος, ἐκ τῶν ἐξοχῶν τῶν ἐπὶ τοῦ πρέμνου πολλάκις ἀντικρουόμενόν τε καὶ ἐκβαλλόμενον.

30. Καὶ ἐκεῖνα δὲ κυνοκεφάλων εἰπεῖν ἐπὶ στόμα μοι νῦν ἀφίκετο. εἰ λάβοι κυνοκέφαλος<sup>2</sup> τρωκτὰ σὺν τοῖς ὀστράκοις (ἀμυγδάλας φημί καὶ τὰς τῶν δρυῶν βάλανους καὶ κάρνα), ἐκλέπει τε καὶ καθαίρει, καταγνὺς πρότερον πάννυ συνετῶς, καὶ οἶδεν ὅτι ἄρα τὸ μὲν ἔνδον ἐδώδιμόν ἐστι, τὰ δὲ ἔξω ἐκβάλλειν χρή. πίνει δὲ οἶνον, καὶ παραθέντων<sup>3</sup> ἐφθὰ κρέα καὶ ὀπτὰ ἐμπίπεται, καὶ τοῖς μὲν ἡδυσμένοις χαίρει, τοῖς δὲ ἀσπουδάστως ἐφθοῖς πάννυ ἀχθεταί. φείδεται δὲ καὶ ἐσθήτος ἐνόδου αὐτῆν, καὶ τὰ ἄλλα δρᾷ ὅσα ἀνωτέρω εἶπον. θηλῆ δὲ γυναικὸς εἰ προσαγάγοις ἔτι νήπιον, σπάσει τοῦ γάλακτος ὡς παιδίον.

<sup>1</sup> καταφαίνοιτο ψευδές εἰ καὶ ἐκείνῳ δοκεῖ.

prove it. Yet even he considers that this is very far from the truth, and to me it would seem to be an absolute falsehood. The Ibis is a very hot-blooded creature, at any rate it is an exceedingly voracious and foul feeder if it really does eat snakes and scorpions. And yet some things it digests without difficulty, while others it easily expels in its excrement. And very rarely would one see a sick Ibis, yet it thrusts its beak down in every place, caring nothing for any filth and treading upon it in the hope of tracking down something even there. And yet when it turns to rest it first of all washes itself and purges. It makes its nest in the top of date-palms in order to escape the cats, for this animal cannot easily clamber and crawl up a date-palm as it is constantly impeded and thrown off by the protuberances on the stem.

30. It occurs to me now to mention the following <sup>The Baboon</sup> additional facts relating to Baboons. If a Baboon finds some edible object with a shell on it (I mean almonds, acorns, nuts) it strips the shell off and cleans it out, after first breaking it most intelligently, and it knows that the contents are good to eat but that the outside is to be thrown away. And it will drink wine, and if boiled or cooked meat is served to it, it will eat its fill; and it likes well-seasoned food, but food boiled without any care it dislikes. If it wears clothes, it is careful of them; and it does everything else that I have described above. If you put it while still tiny to a woman's breast, it will suck the milk like a baby.

<sup>2</sup> τινὰ ἕκαστος.

<sup>3</sup> παραθέντος.

31. Τὴν δὲ θερμουθιν ἀσπίδα, ἣ ὄνομα ἔθεντο Αἰγύπτιοι τοῦτο, ἱερὰν εἶναι φασί, καὶ σέβουσιν αὐτὴν οἱ ἐκεῖθι, καὶ τῆς Ἰσιδος τὰ ἀγάλματα ἀναδοῦσι ταύτῃ, ὡς τιμὴν διαδήματι βασιλείῳ. λέγουσι δὲ αὐτὴν ἐπὶ δηλήσει τῶν ἀνθρώπων καὶ βλάβῃ μὴ φύναι· ἐκεῖνο δὲ τερατεύονται, φείδσθαι μὲν αὐτὴν τῶν ἀγαθῶν, τοὺς δὲ ἀσεβοῦντας ἀποκτινύουσι. εἰ δὲ ταῦθ' οὕτως ἔχει, τοῦ παντὸς ἀν' ἣ Δίκη τιμήσαιοι τῆνδε τὴν ἀσπίδα, τιμωροῦσαν αὐτῇ καὶ ὀρώσαν ὀξύτατα. οἱ δὲ ἐπιλέγουσιν ὅτι ἡ Ἰσις τοῖς τὰ μέγιστα πλημμελήσασιν ἐπιπέμπει αὐτὴν. λέγουσι δὲ αὐτὴν Αἰγύπτιοι μόνῃν ἀσπίδων ἀθάνατον εἶναι, ἑκατάδεκα γένη καὶ διαφορότητας τοῦδε τοῦ ζώου καταλέγοντες. ἐν τε τοῖς ἱεροῖς, ὡς <οἱ><sup>1</sup> αὐτοὶ φασί, καθ' ἐκάστην γωνίαν θαλάμῃς τινὰς καὶ σηκῶδεις ὑποδρομὰς ἐξοικοδομοῦντες εἶτα μέντοι θερμούθεις ἐσώκιζον, στέαρ μόσχειον βορὰν παρατιθέντες ἐκ διαστημάτων.

32. Ἀκανθὸν τὸν ὄρνιν ἐκ τῶν τρεφουσῶν ἀκανθῶν λαβεῖν τὸ ὄνομα οἱ σοφοὶ τὰ ὄρνιθων φασί. φθέγγεται δὲ ἄρα ἐμμελὲς<sup>2</sup> καὶ εὐμουσον<sup>3</sup> δεινῶς. λέγει δὲ Ἀριστοτέλης, ἐὰν τοῦδε τοῦ ἀκάνθου καὶ μέντοι <καί><sup>4</sup> τοῦ καλουμένου αἰγίθου<sup>5</sup> τὸ αἷμα ἐς ταῦτὸν ἀγγεῖόν τις ἀναμίξῃ καὶ κεράσαι θελήσῃ, τὰ δὲ μὴ συνιέναι μὴδ' ἐνούσθαι ἐς μίαν κρᾶσιν. ἱερὸν τε εἶναι τὸν ἀκάνθον τῶν δαιμόνων τῶν κατὰ τὴν ὁδὸν πομπευόντων καὶ ἀγόντων τοὺς ἀνθρώπους φασί.

<sup>1</sup> <οἱ> add. H.

<sup>2</sup> Jac: ἐκμελές.

31. They say that the asp to which the Egyptians have given the name *Thermuthis* is sacred, and the people of the country worship it, and bind it, as though it was a royal headdress, about the statues of Isis. And they deny that it was born to destroy or injure man, but when they maintain that it does not touch virtuous people but kills evildoers they are romancing. If however this is so, then Justice would value this asp beyond all things, for taking vengeance on her behalf and for its piercing sight. Others add that Isis sends it against the worst transgressors. And the Egyptians assert that the *Thermuthis* alone among asps is immortal, and they reckon sixteen different species and varieties. And in their temples, as they say, they build dens and burrows like shrines in every corner and make homes for the *Thermuthes*, and at intervals they provide them with calves' fat to eat.

32. Those who know about birds say that the bird *Acanthus*<sup>a</sup> derives its name from the acanthus which provides it with food. And its voice is wonderfully harmonious and tuneful. And Aristotle says [HA 610 a 6] that if one pours the blood of the *Acanthus* and of the *Aegithus*, as it is called, into the same vessel and wants to mix them, the two kinds will not mix and unite into a single compound. They say that the *Acanthus* is sacred to the gods who escort and conduct men on a journey.

<sup>a</sup> Linnæus or perhaps Siskin; identical with the *Acanthis* of Arist. HA l.c.; and *Aegithus* has been taken to mean the same, though 'Blue Tit' is more probable.

<sup>3</sup> Ges: ἄμουσον.  
<sup>5</sup> Ges: αἰγιθάλου.

<sup>4</sup> <καί> add. H.



33. Ὅτι σὺφρων ἐστὶν ἡ τρυγῶν καὶ πλὴν τοῦ συννόμου, ὅτω καὶ συνῆλθεν ἐξ ἀρχῆς, μὴ ἂν ποτε ὁμιλήσειεν<sup>1</sup> ἀσπαζομένη λέχος ὀθνεῖόν τε καὶ ἀλλότριον, ἄνω μοι λέλεκται. ἀκούω δὲ τῶν ἀκριβούντων τὴν ὑπὲρ τῶν τοιούτων ἱστορίαν καὶ λευκὰς τρυγῶνας φανῆναι πολλάκις. λέγουσι δὲ αὐτὰς<sup>2</sup> ἱεράς εἶναι Ἀφροδίτης τε καὶ Δήμητρος, Μοιρῶν δὲ<sup>3</sup> καὶ Ἐρινύων τὰς ἄλλας.<sup>4</sup>

34. Ὡφθησάν ποτε καὶ χελιδόνες λευκαί, ὡς Ἄλεξανδρος ὁ Μύνδιός φησιν. ἐν δὲ τῇ Ἀλεξάνδρου τοῦ Πύρρου παιδὸς σκηπῆ χελιδῶν νεοττεύουσα εἶτα μέντοι ἀτελῆ τὴν πράξιν αὐτῷ ἐφ' ἣνπερ οὖν ὠρμάτο ὑπεσήμεγεν οὐ πᾶν τι οὖσαν ἀγαθήν. καὶ Ἀντιόχῳ δὲ . . . νεοττεύουσα ἐν . . .<sup>5</sup> αὐτοῦ τὰ μέλλοντά οἱ ἀπαντήσεσθαι ὑπηγίζατο· ἀνελλῶν γὰρ ἐς τοὺς Μήδους εἶτα μέντοι οὐκ ἐπανήλθεν ἐς τοὺς Σύρους, ἀλλ' ἑαυτὸν κατὰ τινος ἔωσε κρημνοῦ.<sup>6</sup> ὠρμητο δὲ ἄρα ἐπὶ πράξιν οὐ χρηστὴν καὶ οὖτος. ἠνίκα δὲ ἐξέλιπε τὴν ἀκρόπολιν τὸ πρότερον Διονύσιος, συνανήχθησάν οἱ καὶ αἱ νεοττεύουσαι χελιδόνες ἐκεῖθι, καὶ ἐμαντεύοντο τὴν ἐπάνοδον. τιμᾶται δὲ ἡ χελιδῶν θεοῖς μυχίοις καὶ Ἀφροδίτῃ, μυχία μέντοι καὶ ταύτῃ.

<sup>1</sup> ὁμιλήση.

<sup>2</sup> αὐτοί.

<sup>3</sup> καὶ Μοιρῶν.

<sup>4</sup> αἴται.

<sup>5</sup> To fill the lacunae H suggests καὶ Ἄ. δὲ <χελιδῶν> ν. ἐν <τῇ σκηπῆ> αὐτοῦ.

<sup>6</sup> τινὰ . . . κρημνόν.

33. I have stated earlier on that the Turtle-dove<sup>The Turtle-dove</sup> is continent<sup>a</sup> and does not, from a desire for some strange and alien bed, consort with any other mate than the one it originally joined. And I learn from those who enquire minutely into such matters that white Turtle-doves are often to be seen. These, they say, are sacred to Aphrodite and Demeter, while the other kind is sacred to the Fates and the Erinyes.

34. Even white Swallows have been seen at times,<sup>The Swallow as omen</sup> according to Alexander of Myndus. A Swallow made its nest in the tent of Alexander the son of Pyrrhus<sup>b</sup> and then indicated that, whatever the somewhat discreditable expedition on which he was setting out, it would be ineffectual. And <a Swallow> which made its nest <in the tent> of Antiochus<sup>c</sup> hinted obscurely at the future in store for him. For he went up against the Medes and never returned to Syria but threw himself over a precipice. He too therefore embarked on no prosperous affair. And when Dionysius<sup>d</sup> first left his citadel, the Swallows which had their nests there withdrew at the same time and foretold his return. The Swallow is held sacred to the Gods of the Household and to Aphrodite, for she also is one of them.

<sup>b</sup> Alexander II became King of Epirus, 272 B.C.; he expelled Antigonos Gonatas from Macedonia, but was in turn expelled from Macedonia and Epirus by the son of Antigonos.

<sup>c</sup> Antiochus VII, King of Syria, defeated by the Parthians (τοὺς Μήδους), 128 B.C.

<sup>d</sup> Dionysius the elder, tyrant of Syracuse, who lived c. 430-367 B.C.; he made Ortygia into a fortress where he took refuge during a revolt which he subsequently quelled.

<sup>a</sup> The Ring-dove is so described in 3. 44.

35. Οἱ πέρδικες ὅταν ἐπαράζωσι, προβάλλονται τινὰς θάμνους καὶ δάση ἕτερα<sup>1</sup> ὑπὲρ τοῦ καὶ δρόσους καὶ ὄμβρους<sup>2</sup> καὶ πᾶν ὃ τι ἂν ἦ<sup>3</sup> νοτερόν ἀποστέγειν αὐτῶν. εἰ γὰρ διάβροχὰ πῶς γένοιτο, ἔαν μὴ πάλιν ἡ τεκοῦσα ὑποθάλησιν<sup>4</sup> αὐτὰ ἐπελθοῦσα ταχέως, γίνεται ἄγονα. ἀθρόα δὲ καὶ πεντεκαίδεκα ὥρᾳ ἀποτίκτει. Παφλαγόνων δὲ ἄρα περδίκων διπλὴν δρᾶσθαι καρδίαν<sup>5</sup> Θεόφραστός ποῦ φησιν. ἄθυρμα δὲ ὁ πέρδιξ τῆς<sup>6</sup> Διὸς καὶ Λητοῦς ὡς ἔστιν ἄλλοι λέγουσιν.

36. Εἶπον μὲν καὶ ἀνωτέρω περὶ τῶν κύκνων, εἰρήσεται δὲ ἄρα καὶ νῦν ὅσα οὐ πρότερον εἶπον. Ἀριστοτέλης λέγει ἐν τῇ θαλάττῃ τῇ Λιβύων φανῆναί ποτε κύκνων ἀγέλην, καὶ ἀκουσθῆναί τι μέλος αὐτῶν ὡς ἐκ χοροῦ τινος ὁμοφώνου, πάνυ μὲν ἡδύ, γοερόν γε μὴν, καὶ οἶον ἐς οἶκτον ἐπικλάσαι τοὺς ἀκούοντας. καὶ τινὰς ἐπὶ τῷ μέλει φησὶ φανῆναι τεθνεώτας αὐτῶν. φίλος δὲ ἦν ἄρα ὁ κύκνος πηγαῖς τε καὶ τενάγεσι καὶ λίμναις καὶ ταῖς ὅσαι πεφύκασιν ὑδάτων σύρροιαί<sup>7</sup> τε καὶ ἀφθοναί. ἐνταῦθα γοῦν καὶ τὰς ἑαυτοῦ μούσας αὐτὸν φιλοσοφεῖν οἱ σοφοὶ τούτων φασι.

37. Ἡ γλαυξ ἐπὶ τινα σπουδὴν ὠρμημένῳ ἀνδρὶ συνοῦσα καὶ ἐπιστάσα οὐκ ἀγαθὸν σύμβολόν φασι. μαρτύριον δέ<sup>8</sup> ὁ Ἡπειρώτης Πύρρος νύκτωρ εὐθὺ τοῦ Ἄργου ἦεν, καὶ αὐτῷ ἐντυγχάνει

<sup>1</sup> ἕτερα ἀποκρύπτουσαι.

<sup>2</sup> ὄμβρον or ὄμβρος.

<sup>3</sup> εἴη.

<sup>4</sup> ἐπιθάλησιν.

<sup>5</sup> Reiske: καὶ καρδίαν.

<sup>6</sup> τῷ (sc. Apollo) Οὐδ., cp. 10. 14, 49; 11. 10.

35. When Partridges are sitting on their eggs they screen them with branches and other thick leafage in order to keep out the dews and showers and every kind of damp. For if their eggs get soaked, unless the mother bird is quickly on the spot to warm them again, they become sterile. Partridges lay as many as fifteen eggs at a sitting. Theophrastus says somewhere [fr. 182] that a double heart is to be seen in the Partridges of Paphlagonia. Other sources tells us that the Partridge is the darling of the daughter of Zeus and Leto.<sup>a</sup>

36. I have indeed spoken earlier on about Swans, but I shall now relate what I did not mention then. Aristotle says [HA 615 b 4] that a flock of Swans was once seen in the Libyan Sea, and that a melody was heard proceeding from them as from a choir singing in unison; and very sweet it was, although mournful and calculated to move the hearers to pity. And some of the birds, he says, when the music was ended were seen to have died. It seems that the Swan is devoted to springs and pools and meres and to all spots where waters meet and abound. At any rate that is where those learned in these things say that the bird meditates its music.

37. If an Owl accompanies and stays beside a man who has set out on some business, they say it is no good omen. Witness the case of Pyrrhus of Epirus who set out for Argos by night: this bird met him

<sup>a</sup> Artemis.

<sup>7</sup> ἐπίρροιαι.

<sup>8</sup> δὲ καὶ ἐκεῖνο ἦν.

ἦδε ἡ ὄρνις καθημένω μὲν ἐπὶ τοῦ ἵππου, φέροντί  
 <γε><sup>1</sup> μὴν τὸ δόρυ ὀρθόν. εἶτα ἐπὶ τούτου  
 ἑαυτὴν ἐκάθισεν, οὐδὲ ἀπέστη, δορυφοροῦσα οὐ  
 χρηστὴν τὴν δορυφορίαν ἢ ὄρνις ἢ προειρημένη  
 τήνδε. παρήλαθε γοῦν ὁ Πύρρος ἐς τὸ Ἄργος, καὶ  
 ἀκλεέστατα ἀνθρώπων ἀπέθανεν. ἔνθεν μοι δοκεῖ  
 καὶ Ὀμηρος εἰδὼς καλῶς τῆς ὄρνιθος τὸ οὐδαμῆ  
 εὐσύμβολον ἐρωδιὸν μὲν τὸν ἐκ τῶν ποταμῶν  
 ἀνεῖναι τοῖς ἀμφὶ τὸν Διομήδην τὴν Ἀθηνᾶν  
 φάναι, ὅτε ἀπήεσαν κατασκευάσμενοι τὰ τῶν  
 Τρώων, μὴ μέντοι τὴν γλαυκά, εἰ καὶ δοκεῖ φίλη  
 εἶναι αὐτῇ. ὅτι δὲ ἡ Ἰλιάς γῆ ἔνδροςός τε καὶ  
 κατάρρυτός ἐστιν, Ὀμηρος τεκμηριῶσαι ἰκανὸς ἐν  
 τοῖς πρὸ τῆς τειχομαχίας.

38. Φοβερός ἐστι<sup>2</sup> τῷ καράβῳ ὁ πολύπους.  
 ἔαν γοῦν ἀλώσι ποτε δικτύῳ ἐνί, οἱ κάραβοι  
 τεθνήκασιν παραχρῆμα. Λουσίας δὲ ποταμὸς ἐν  
 Θουρίοις ὀνομάζεται, ὅσπερ οὖν ἔχει μὲν λευκότα-  
 τον ὑδάτων αὐτὸς καὶ ρεῖ διειδέστατα, τίκτει δὲ  
 ἰχθὺς μέλανας ἰσχυρῶς.

39. Ἀμπελον ὀμώνυμον τῷ φυτῷ πάρδαλιν τινα  
 οὕτω καλεῖσθαι φασι φύσεως ἰδίας παρὰ τὰς  
 λοιπὰς μετεληχυσίαν, καὶ οὐρὰν οὐκ ἔχειν ἀκούω  
 αὐτῆν. ἦπερ οὖν εἰ ὀφθείη<sup>3</sup> γυναιξίν, ἐς νόσον  
 ἐμβάλλει ἀδόκητον αὐτάς.

40. Ἐν τῇ Σκυθίᾳ γῆ γίνονται ὄνοι κερασφόροι,  
 καὶ στέγει τὰ κέρατα ἐκείνα τὸ ὕδωρ τὸ Ἀρκαδικόν

<sup>1</sup> <γε> add. H.

<sup>2</sup> ἐστι καὶ ἰσχυρός.

<sup>3</sup> Schm: ὀφθῆ.

as he was on horseback and bearing his lance erect. Whereupon it perched upon the lance and would not leave him: it was no safe lancer-guard that the bird I named afforded him. At any rate Pyrrhus reached Argos and met the most inglorious death in the world.<sup>a</sup> That is why I think that Homer knowing full well that the Owl was nowhere a favourable omen, says [*Il.* 10. 274] that Athena sent a heron from the rivers to the comrades<sup>b</sup> of Diomedes when they went off to spy upon the Trojans' camp—a heron, not an owl, even though it appears to be her favourite. And that the country about Troy is moist and well-watered Homer can bear witness in the lines that precede the Battle at the Wall [*Il.* 12. 18].

38 (i). The Octopus is the terror of the Crayfish. Octopus and Crayfish  
 At any rate if they chance to be caught in one and the same net, the Crayfish dies on the spot.

(ii). There is a river at Thuri called the Lusias, of Black fish  
 which the water is of the purest and is absolutely transparent in its flow, and yet it produces fish of a deep black hue.

39. They say that there is a leopard called the The 'Ampelus' leopard  
*Ampelus*, like the plant (*i.e.* grape-vine), and that its nature is peculiar compared with other leopards; and I have heard that it has no tail. If it is seen by women it afflicts them with an unexpected ailment.

40. In Scythia there are Asses with horns, and The Horned Ass of Scythia  
 these horns hold water from the river of Arcadia

<sup>a</sup> He was struck by a tile thrown by a woman from a house-top.

<sup>b</sup> Odysseus alone accompanied D.

τὸ καλούμενον τῆς Στυγός· τὰ δὲ ἄλλα ἀγγεῖα διακόπτει πάντα, κὰν ἢ σιδήρου πεποιημένα. τούτων τοι τῶν κεράτων <ἐν><sup>1</sup> ὑπὸ Σωπάτρου κομισθῆναί φασιν Ἀλεξάνδρῳ τῷ Μακεδόνι, καὶ ἐκείνον πυνθάνομαι θαυμάσαντα ἐς Δελφοὺς ἀνάθημα ἀναθεῖναι τῷ Πυθίῳ τὸ κέρας, καὶ ὑπογράψαι ταῦτα

σοὶ τόδ' Ἀλέξανδρος Μακεδῶν κέρας ἄνθετο,  
Παιάν,

κάνθωνος Σκυθικοῦ, χρῆμά τι<sup>2</sup> δαιμόνιον,  
ὃ Στυγὸς ἀχράντων<sup>3</sup> Λουσηίδος<sup>4</sup> οὐκ ἔδαμάσθη  
ρεύματι, βάσταξεν δ' ὕδατος ἠγορέην.

Δημήτηρ δὲ ἄρα τὸ ὕδωρ ἀνήκε τοῦτο πλησίον Φερεοῦ, τὴν δὲ αἰτίαν εἶπον ἀλλαχόθι.

41. Εὐπόλιδι τῷ τῆς κωμωδίας ποιητῆ δίδωσι δῶρον Αὐγέας ὁ Ἐλευσίνιος σκύλακα ἰδεῖν ὠραῖον, Μολοττὸν τὸ γένος, καὶ καλεῖ τοῦτον ὁ Εὐπόλις ὀμωνύμως τῷ δωρησαμένῳ αὐτόν. κολακευθεὶς οὖν ταῖς τροφαῖς, καὶ ἐκ τῆς συνηθείας ὑπαχθεὶς τῆς μακροτέρας, ἐφίλει τὸν δεσπότην ὁ Αὐγέας ὁ κύων. καὶ ποτε ὀμόδουλος αὐτῷ νεανίας, ὄνομα Ἐφιάλτης, ὑφαιρείται δράματά τινα τοῦ Εὐπόλιδος, καὶ<sup>5</sup> οὐκ ἔλαθε κλέπτων, ἀλλὰ εἶδεν αὐτὸν ὁ κύων, καὶ ἐμπεσὼν ἀφειδέστατα δάκνων ἀπέκτεινεν. χρόνῳ δὲ ὕστερον ἐν Αἰγίνῃ τὸν βίον ὁ Εὐπόλις κατέστρεψε, καὶ ἐτάφη ἐνταῦθα· ὁ δὲ κύων ὠρῳόμενός τε καὶ θρηγῶν τὸν τῶν κυνῶν θρήνον,

<sup>1</sup> <ἐν> add. H.

<sup>2</sup> Κύων: σχῆμα τό.

<sup>3</sup> Brunck: ἀχράντου.

<sup>4</sup> Reinesius: Λουσηίδος.

<sup>5</sup> ἄ.

known as the Styx; all other vessels the water cuts through, even though they be made of iron. Now one of these horns, they say, was brought by Sopater<sup>a</sup> to Alexander of Macedon, and I learn that he in his admiration set up the horn as a votive offering to the Pythian god at Delphi, with this inscription beneath it:

'In thine honour, O God of Healing, Alexander of Macedon set up this horn from a Scythian ass, a marvellous piece, which was not subdued by the untainted stream of the Lusean<sup>b</sup> Styx but withstood the strength of its water.'

It was Demeter who caused this water to well up in the neighbourhood of Pheneus, and the reason for it I have stated elsewhere.<sup>c</sup>

41. Augeas of Eleusis gave Eupolis, the writer of <sup>Eupolis and his dog</sup> comedies, a hound of fine appearance, a Molossian, which Eupolis named after the donor. Now Augeas the hound, pampered in its feeding and influenced by long association with its master, came to love him. On one occasion a young fellow-slave of the name of Ephialtes stole some plays of Eupolis, and the theft did not pass unnoticed, for the hound saw him, fell upon him, and, biting him mercilessly, killed him. Some time afterwards Eupolis ended his days in Aegina and was buried there, and the hound, howling and lamenting after the manner of dogs, let

<sup>a</sup> Writer of burlesques, lived at Alexandria.

<sup>b</sup> Lusi, a town in northern Arcadia.

<sup>c</sup> In no surviving work.

εἶτα μέντοι λύπη καὶ λιμῶ ἑαυτὸν ἐκτῆξας ἀπέθανεν ἐπὶ τῷ τροφῆι καὶ δεσπότῃ, μισήσας τὸν βίον ὁ κύων. καὶ ὁ γε τόπος καλεῖται μνήμη τοῦ τότε πάθους Κυνὸς Θρήνος.

42. Μύρμηκος εἶδος θανατηφόρου φασὶν εἶναι τι, καὶ λαέρτην ὄνομα ἔχειν τόνδε τὸν μύρμηκα. καὶ σφήκας δέ τινας ἐκάλουν λαέρτας. λέγει ταῦτα Τήλεφος ὁ κριτικὸς ὁ ἐκ τοῦ Μυσίου Περγάμου.

43. Διὰ τοῦ θέρους τοῦ πυρωδεστάτου τὰ τῶν Αἰγυπτίων πεδία ὁ Νεῖλος ἐπικλύσας ὄψιν μὲν αὐτοῖς θαλάττης ἠπλωμένης καὶ λείας δίδωσι, καὶ ἀλιεύουσι κατὰ τῆς τέως ἀρουμένης Αἰγύπτου, καὶ πλέουσι σκάφαις ἐς ταύτην τὴν ὥραν καὶ τήνδε τὴν ἐπιδημίαν τοῦ ποταμοῦ πεποιημέναις. εἶτα ὁ μὲν ὑπονοστέι καὶ ἐς τὰ ἑαυτοῦ μέτρα ὑποστρέφει τὰ ἐκ τῆς φύσεως οἱ<sup>1</sup> νενομισμένα, ἰχθύς δέ<sup>2</sup> χῆροι τοῦ πατρὸς καὶ ἔρημοι τοῦ ἀναπλεύσαντος ὕδατος ὑπολείπονται,<sup>3</sup> ἐν ἰλύι παχεῖα<sup>4</sup> τρεφόμενοι γεωργοῖς δείπνον. καὶ βιαιότερον μὲν εἰρήσεται, ἄμητος δ' οὖν ἰχθύων οὗτός ἐστιν Αἰγύπτιος.

44. Γένη δὲ ἄρα καὶ τεττίγων οὐκ ὀλίγα ἦν, καὶ αὐτὰ οἱ δεινοὶ <ταῦτα><sup>5</sup> εἶδέναι ἀριθμοῦσι, καὶ ὀνόματα ἄδουσι αὐτῶν. ὁ μὲν γὰρ τεφρὰς ἐκ τῆς χροῆς ὀνομάζεται, ὁ δὲ ἄρα μέμβραξ ὁπόθεν<sup>6</sup> οὐκ οἶδα, καὶ λακέτας δὲ ἦν ἄρα τέττιγος ὄνομα, καὶ κερκώπην<sup>7</sup> ἀκοῆ παρεδεξάμην καὶ ἀχέταν

<sup>1</sup> οἱ αὐτῆς ἀελ.

<sup>2</sup> δὲ ἐκέκωι.

himself pine away through grief and starvation and, disgusted with life, died soon after on the grave of the master that had fed it. And in memory of the sad event the place is named *Hound's Dirge*.

42. They say that there is a species of deadly Ant, <sup>The</sup> and that it goes by the name of *Laertes*. The name <sup>'Laertes'</sup> has also been applied to certain kinds of Wasp. This <sup>ant and wasp</sup> is what Telephus the grammarian from Pergamum in Mysia says.

43. All through the hottest summer the Nile in <sup>Fish in the Nile mud</sup> flood gives the fields of Egypt the appearance of a calm stretch of open sea, and over what was till then ploughland there the Egyptians fish and sail in boats manufactured against that season and against this visitation by the river. Later the river retreats and returns to within its naturally proper limits, while the fish bereft of their sire and abandoned by the flood-water are left behind, nurtured in the thick slime to provide a meal for the farmers. This then, though the expression is somewhat violent, is the Egyptian fish-harvest.

44. There are, it seems, many species of Cicada, <sup>The Cicada: various kinds</sup> and those who are skilled in these matters enumerate them and report their names. Thus, the *Ashen* one is so called from its colour; whence the *Membrax* got its name I do not know; and *Chirper*, it appears, is the name for a Cicada; and I have heard tell of the *Long-tail* and the *Shriller* and the *Prickly* one. Well,

<sup>3</sup> ὑπαπολείπονται.

<sup>5</sup> <ταῦτα> add. H.

<sup>7</sup> W Dindorf: κερκώπαν.

<sup>4</sup> τραχεῖα.

<sup>6</sup> τοῦτο ὁπόθεν.

τινὰ καὶ ἀκάνθιον. ἐγὼ μὲν <οὖν><sup>1</sup> τοσαῦτα τεττίγων ἀκούσας γένη μέμνημαι· ὅτω δὲ καὶ πλείω τῶν προειρημένων ἐς γνῶσιν ἀφίκετο, λεγέτω ἐκεῖνος.

45. Καὶ ταῦτα μέντοι κυνῶν προσακήκοα. τὰ σκυλάκια τυφλά τίκτεται, καὶ οὐχ ὁρᾷ τῆς μητρῶας ὠδίνος προελθόντα. καὶ τρισκαίδεκα ἡμερῶν τῶν πρώτων κατείληπται τῷ πάθει τῷδε, ὅσων καὶ ἡ σελήνη οὐ φαίνει νύκτωρ, εἴτα μέντοι ζώων ὀξυπέστατος γίνεται ὁ κύων. τιμῶσι δὲ αὐτὸν Αἰγύπτιοι, καὶ νομόν τινα ἐκάλεσαν ἐξ αὐτοῦ, καὶ τῆς γε τιμῆς διπλὴν εἶναι τὴν αἰτίαν φασί, τὴν <μὲν><sup>2</sup> λέγουσαν ὅτι ἄρα τῆς Ἰσιδος ζητούσης πανταχόσε τὸν Ὄσιριν κύνες προηγούμενοι τὰ μὲν ἐπειρῶντο συναιχνεύειν αὐτῇ τὸν παῖδα, τὰ δὲ ἀναστέλλειν τὰ θηρία· ἡ δὲ ἑτέρα, ὅτι ἄρα ἤδη μὲν ἀνατέλλει τὸ ἄστρον ὁ κύων, ὃν Ὀρίωνος ἡ φήμη γενέσθαι λέγει, συναίσχει δὲ αὐτῷ τρόπον τινὰ καὶ ὁ Νεῖλος ἐπιὼν ἐς τὴν ἀρδεῖαν τῆς γῆς τῆς Αἰγυπτίας, καὶ ἀναχέεται περὶ τὰς ἀρούρας. ὡς οὖν ἄγοντα τὸδε τὸ γόνιμον ὕδωρ καὶ παρακαλοῦντα τιμῶσιν Αἰγύπτιοι.

46. Ὁξύρυνγος οὕτως<sup>3</sup> ἰχθὺς κέκληται, καὶ ἔοικεν ἐκ τοῦ προσώπου λαβεῖν τὸ ὄνομα καὶ τοῦ σχήματος τοῦ κατ' αὐτό. τρέφει δὲ ἄρα τὸν

<sup>1</sup> <οὖν> add. H.

<sup>2</sup> <μὲν> add. Schn.

<sup>3</sup> Schn: οὗτος.

<sup>a</sup> Cynopolis, close to Oxyrhynchus.

these are all the kinds of Cicada of which I remember having heard the names, but if anyone has got to know more than those that I have mentioned, he must tell them.

45. Here are further facts relating to Dogs which I have heard. Puppies are born blind, and when they emerge from their dam's womb they cannot see. For the first fortnight they are afflicted in this way, that is for as many nights as the moon does not appear, but after that the Dog has the sharpest sight of any animal. And it is held in honour by the Egyptians, for they have named a district<sup>a</sup> after it, and they assert that the reason for this is twofold: first, when Isis was seeking everywhere for Osiris,<sup>b</sup> Dogs led the way and tried both to help her to trace his son and also to keep off the wild beasts. And the second reason is this, that at the same time that the Dog-star rises (the story goes that it was the dog of Orion), the Nile also in a sense rises, coming up to water the land of Egypt, and pours over the ploughlands. And so the Egyptians pay honour to the Dog for bringing and summoning this fertilising water.

46. There is a fish that goes by the name of *Oxyrhynchus*,<sup>c</sup> and it appears to derive its name from its face and from the shape of it. The Nile breeds

<sup>b</sup> Osiris was the husband of Isis; he was murdered by his brother Typhon. Plut. *de Is. et Os.* 356F tells how Osiris, mistaking Nephthys for her sister Isis, begat upon her Anubis. Isis sought for 'his son' to help in her search for the body of Osiris.

<sup>c</sup> That is, 'sharp-snouted.'

προειρημένον ὁ Νεῖλος, καὶ μέντοι καὶ ἐξ αὐτοῦ  
κέκληται νομὸς ἐνθα δήπου καὶ τιμὰς ὁ ἰχθύς ἔχει  
ὁ αὐτός. ἀγκίστρῳ δὲ θηραθέντα ἰχθὺν οὐκ ἂν  
ποτε φάγοιεν οἶδε οἱ ἄνδρες, δεδιότες μὴ ποτε ἄρα  
αὐτῷ περιπαρεῖς ἔτυχεν ὁ παρὰ σφίσιν ἱερός καὶ  
θαυμαστός ἰχθύς ὃν εἶπον. ἐὰν δὲ καὶ δικτύους  
ἀλώσι ποτε ἰχθύες, ἀνιχνεύουσι ταῦτα, μὴ παρα-  
λαθῶν ἐπέπεσεν ἐκεῖνος, καὶ προτιμῶσιν ἀθηρίαν  
ἢ ἀλόντος ἐκεῖνου τὴν μάλιστα εὐθηρίαν. λέγουσι  
δὲ αὐτὸν οἱ περίχωροι ἐκ τῶν Ὀσιρίδος τραυμάτων  
γεγονέναι· νοοῦσι δὲ τὸν Ὀσιριν ἄρα τὸν αὐτὸν  
τῷ Νεῖλῳ εἶναι.

47. Ὁ δὲ ἰχνεύμων ὁ αὐτὸς ἄρα καὶ ἄρρην καὶ  
θῆλιν ἦν, μετεκληχώς καὶ τῆσδε τῆς φύσεως καὶ  
τῆσδε, καὶ σπείρειν τε καὶ τίκτειν τῷ αὐτῷ<sup>1</sup> ἢ  
φύσιν δέδωκεν. ἀποκρίνονται δὲ ἐς τὸ ἀτιμότερον  
γένος οἱ ἡττηθέντες κατὰ μάχην<sup>2</sup>. οἱ γὰρ κρατή-  
σαντες ἀναβαίνουσι τοὺς ἡττημένους καὶ ἐς αὐτοὺς  
σπείρουσιν. οἱ δὲ ἄθλον τῆς ἡττης φέρονται  
ὠδινάς τε ὑπομῆναι καὶ ἀντὶ πατέρων<sup>3</sup> γενέσθαι  
μητέρας. τοῖς γε μὴν πολεμιωτάτοις ἀνθρώπων  
ζώοις, ἀσπίδι καὶ κροκοδίλῳ, ἔχθιστον ὁ ἰχνεύμων,  
καὶ τὸν γε πόλεμον αὐτῶν ἀνωτέρω εἶπον. λέγον-  
ται δὲ οἱ ἰχνεύμονες ἱεροὶ εἶναι Λητοῦς καὶ  
Εἰλιθειῶν· σέβουσι δὲ αὐτοὺς Ἡρακλεοπολίται,<sup>4</sup>  
ὡς φασιν.

<sup>1</sup> τοῖς αὐτοῖς.

<sup>2</sup> μετὰ τὴν μ.

<sup>3</sup> καὶ ὑπὲρ τοῦ τέως ἀντὶ π.

<sup>4</sup> αὐτοὺς Αἰγύπτιοι Ἡ.

the aforesaid fish; and after it too<sup>a</sup> a district is  
named, where, I believe, this same fish is held in  
veneration. Should the inhabitants catch a fish on  
a hook they will never eat it for fear lest the afore-  
said fish, which they regard as sacred and to be  
worshipped, may have chanced to impale itself on  
the hook. And whenever fish are netted, they  
search the nets in case this famous fish has fallen in  
without their noticing it. And they would rather  
catch nothing at all than have the largest catch  
which included this fish. And the people who live  
round about maintain that it was born from the  
wounds of Osiris. They identify Osiris with the  
Nile.

47. The Ichneumon is both male and female in <sup>The</sup> Ichneumon  
the same individual, partaking of both sexes, and  
Nature has enabled each single same animal both  
to procreate and to give birth. Those that are  
worsted in a fight are degraded into the less honoured  
class, for the victors mount the vanquished and  
inseminate them. And the latter carry with them  
as prize of their defeat endurance of birth-pangs  
and motherhood for fatherhood. The Ichneumon  
is most hateful to man's deadliest enemies, the asp  
and the crocodile: I have earlier on described how  
they war with each other.<sup>b</sup> Ichneumons are said  
to be sacred to Leto and the Goddesses of Birth,  
and the people of Heracleopolis worship them, so  
they say.

<sup>a</sup> That is, like the Dog in ch. 45. Oxyrhynchus lay on the  
W side of the Nile between lat. 28 and 29; Cynopolis lay on  
the opposite bank.

<sup>b</sup> See 3. 22 and 8. 25.

48. Λυκάωνι τῷ βασιλεῖ τῆς Ἠμαθίας γίνεται παῖς, ὄνομα Μακεδῶν, ἐξ οὗ καὶ ἡ χώρα κέκληται μετὰ ταῦτα τὸ ἀρχαῖον ὄνομα οὐκέτι φυλάξασα. τούτῳ δὲ ἄρα παῖς ἀνδρείος ἦν καὶ κάλλει διαπρεπῆς, Πίνδος ὄνομα. ἦσαν δὲ οἱ καὶ ἄλλοι παῖδες, ἀνόητοι δὲ οὗτοι τὴν ψυχὴν καὶ τὸ σῶμα οὐ ῥωμαλέοι, οἵπερ οὖν χρόνῳ ὑστερον βασκῆναντες τὰδελφῶ τῆς τε ἀρετῆς καὶ τῆς ἄλλης εὐδαιμονίας ἐκείνον μὲν διέφθειραν, ἑαυτοὺς δὲ ἐπαπώλεσαν διδόντες δίκην κατὰ τὴν Δίκην. αἰσθόμενος γὰρ ὅδε ὁ Πίνδος τὴν ἐκ τῶν ἀδελφῶν ἐς ἑαυτὸν ἐπιβουλὴν, τὴν πατρῶαν ἀρχὴν ἀπέλιπεν, ὥκει δὲ ἐν χώρῳ, καὶ ἦν τῇ τε ἄλλῃ ῥωμαλέος, καὶ οὖν καὶ κυνηγετικὸς ἦν. καὶ ποτε ἐθήρα νεβρούς. καὶ οἱ μὲν ἔθειον ἢ ποδῶν εἶχον, ὁ δὲ μεταδιώκων εἶτα μέντοι τὸν ἵππον ἀνὰ κράτος ἤλαυνε, καὶ τῶν μὲν συνθηρατῶν ἀποσπᾶ πολὺ, οἱ νεβροὶ δὲ ἐς φάραγγα κοίλην τε καὶ βαθυτάτην ἐσδύντες καὶ ἑαυτοὺς σώσαντες ἀπὸ τῆς ὄψεως τοῦ διώκοντος ἠφανίσθησαν. οὐκοῦν ἀποπηδήσας τοῦ ἵππου ὁ Πίνδος ἐκείνον μὲν τοῦ ῥυμοῦ πρὸς τι τῶν παρεστώτων ἐξῆψε δένδρων, αὐτὸς δὲ οἶος ἦν τὴν φάραγγα διερευνᾶν καὶ μαστεύει τοὺς προειρημένους. εἶτα ἀκούει φωνῆς,<sup>1</sup> καὶ ἔλεγεν αὐτῇ τῶν νεβρῶν μὴ ἄψαι. οὐκοῦν ἐπεὶ πολλὰ περιβλέψας οὐδὲν ἐθεάσατο, ἔδεισε τὸ φῶνμα ὡς ἐκ τινος αἰτίας κρείττονος προσπεσόν. καὶ τότε μὲν ὥχετο ἀπιῶν καὶ τὸν ἵππον ἀπάγων, τῇ δὲ ὑστεραία μόνος ἀφικνέεται, καὶ πάρεισι μὲν ἐς τὴν φάραγγα οὐδαμῶς μνήμη τε τῆς φωνῆς τῆς προσπεσοῦσης αὐτοῦ ταῖς ἀκοαῖς καὶ δέει. στρέφοντι δ' ἐν ἑαυτῷ βουλὴν καὶ διαποροῦντι τίς ἦν ἄρα ὁ τῇ προτεραία ἀναστει-

48. To Lycaon King of Emathia was born a son of the name of Macedon, after whom the country has thenceforward been called, no longer preserving its ancient name. Now his son was a vigorous youth of remarkable beauty and his name was Pindus. Other sons he had besides, but they were foolish in spirit and not robust of body, and so in course of time growing jealous of the valour and the general good fortune of their brother, they slew him; but it was to their own undoing, and they paid the penalty as was right. For Pindus realising that his brothers were plotting against him, left his father's kingdom and lived in the country. And besides being vigorous in other respects he was also a great hunter. And on one occasion he was pursuing some fawns, and they fled as fast as their legs could carry them, while he rode at full speed in pursuit, leaving his fellow hunters far behind. But the fawns entered a hollow and very deep ravine, escaped out of their pursuer's sight, and disappeared. Accordingly Pindus leapt from his horse and fastened it by the rein to one of the trees hard by and was just about to investigate the ravine and to search for the fawns, when he heard a voice which said 'Touch not the fawns!' And so after looking all round and seeing nothing, he was in fear of the voice, thinking that it proceeded from some mightier agency. And then he departed taking his horse with him. But on the following day he came unaccompanied, but remembering the voice that had fallen on his ears and being afraid, he did not enter the ravine. And while he was taking council with himself and was perplexed

The story of Pindus and a Serpent

<sup>1</sup> βοῆς.



λας αὐτὸν τῆς ἐπὶ τὴν ἄγραν ὄρμητος, καὶ περιβλέποντι οἷα εἰκὸς ἢ νομέας ὄρειους<sup>1</sup> ἢ θηρατὰς ἐτέρους, μέγα τι χρῆμα ὀράται δράκων τὸ μὲν πλείστον τοῦ σώματος ἐπισύρων, ὀλίγην<sup>2</sup> δὲ ἀνατείνας ὡς πρὸς αὐτὸ<sup>3</sup> τὴν δέρην<sup>4</sup> (καὶ ἦν ἡ δέρη σὺν τῇ κεφαλῇ ὑπὲρ τέλειον ἄνδρα τὸ μέγεθος), εἶτα ὀφθεῖς ἐξέπληξεν. οὐ μὴν ἐς φυγὴν ὁ Πίνδος ἐξώρμησεν, ἀλλ' ἀθροίσας ἑαυτὸν σοφία περιέρχεται τὸν θῆρα· τῶν γὰρ ὀρνίθων ὧν θηράσας<sup>5</sup> ἔτυχε προσήγαγε, καὶ προὔτεινεν οἱ ξένια ταῦτα καὶ ἑαυτοῦ ζῶαγια. ὁ δέ, οἷα δήπου τοῖς δώροις μιλυχθεῖς καὶ καταγοητευθεῖς ὡς ἂν εἶποις, ᾤχετο ἀπιῶν. ταῦτα τὸν νεανίαν ἤσε, καὶ τὸ ἐντεῦθεν ἀπέφερε τῷ δράκοντι μισθὸν σωτηρίας, ὡς ἀνθρώπος ἀγαθός, ὧν εἶχε θηραμάτων ἀπαρχὰς κεχαρισμένας ἢ τῆς ἄγρας τῆς ὄρειου ἢ τῆς πτηνῆς. καὶ τῷ μὲν τὰ τῆς προειρημένης δωροφορίας ἐνεργότατα ἦν, ὑπῆρχετο δὲ καὶ τὰ ἐκ τοῦ δαίμονος εὐθνεῖσθαι τῷ Πίνδῳ, καὶ ὁσημέραι χωρεῖν ἐς τὸ σοβαρώτερον· θηρῶντι γὰρ ἀπήντων εὐθηρίαί, ὅσαι τε τῶν ἐν ταῖς ὕλαις ζώων, τῶν τε ὀρνίθων ὅσαι. ἦν οὖν αὐτῷ καὶ περιβολή, καὶ διέριπε μέντοι καὶ κλέος ὡς ὁμόσε τοῖς θηρίοις ἰόντος καὶ ἀτρέπτως αἰροῦντος αὐτά· ἦν δὲ καὶ ἰδεῖν μέγας καὶ οἶος ἐκπληξῆαι τῷ τε ὄγκῳ τοῦ σώματος καὶ τῇ εὐεξία προσέτι, τῇ δὲ ὄρα τὸ θῆλυ πᾶν ἀναφλέγων<sup>6</sup> καὶ ἐς ἑαυτὸν ἐξάπτων ἦν δῆλος. καὶ ἐφοίτων ἐπὶ θύρας τὰς ἐκείνου οἷα δήπου βεβακχυμένα ὅσον μὲν τῶν<sup>7</sup> γυναικῶν ἦν

<sup>1</sup> ὄρειους ἢ αὐλιον.<sup>2</sup> ὀλίγον.<sup>3</sup> ἑαυτόν.<sup>5</sup> Jac: θύσας.<sup>2</sup> ὀλίγον.<sup>4</sup> δέρην αὐτήν.<sup>6</sup> ἀνέφλεγεν.

as to who it was that the day before had checked his pursuit of the quarry, and while he was looking about, as was natural, for shepherds on the hills or other hunters, he beheld a monstrous serpent trailing most of its body behind but with the neck, which was small compared with the rest of the body, held aloft. (Neck and head together exceeded in size that of a full-grown man.) The sight filled him with terror. Pindus however did not take to flight, but pulled himself together and by his adroitness tricked the serpent, for he brought forward the birds which he happened to have caught and offered them as friendly gifts and as a ransom for his own life. And the serpent mollified presumably and bewitched, as you might say, by the gifts, departed. This pleased the youth and thereafter, being a good man, he used to bring payment for the saving of his life to the serpent, giving freely the firstfruits of the chase, whether beast or bird from the hills. And this bestowal of gifts had the most fruitful results for Pindus, and his fortune began to prosper and grew every day more impressive, for whether it was beasts of the forest or whether it was birds, with all of them his hunting was successful. Accordingly he enjoyed abundance; moreover his fame spread abroad, of how he fearlessly attacked and captured wild beasts. His figure was tall and such as to cause astonishment by reason of the bulk of his body and of his splendid condition also. And it was clear that his beauty inflamed and kindled the hearts of all women with desire for him: all who were widowed would throng his doors like people crazed, while

<sup>7</sup> μὲν τῶν] μέντοι.

χήρον, αἶ γε μὴν συνοικοῦσαι τοῖς γεγαμηκόσι φρουρούμεναι μὲν τῷ νόμῳ, τῷ κλέει δὲ τοῦ κάλλους τοῦ κατὰ τὸν Πίνδον δεδουλωμένα προὔτιμων συνοικεῖν ἐκεῖνῳ ἢ θεαὶ γεγονέναι, καὶ ἐτεθήπεσάν γε αὐτὸν οἱ πολλοὶ τῶν ἀνδρῶν καὶ ἐφίλουν, ἔχθροὶ δὲ οἱ ἀδελφοὶ μόνοι ἦσαν. καὶ ποτε θηρῶντα ἐλλοχῶσι μόνον, καὶ ποταμοῦ γε ἦν ἡ θήρα πλησίον, εἶτα ἐρήμῳ συμμαχῶν οἱ τρεῖς ἐπιστάντες ἔπαιον τοῖς ξίφεσιν αὐτόν, ὃ δὲ ἐβόα. ἀκούει ταῦτα ὁ ἐταῖρος αὐτοῦ δράκων· ὄξυήκοον δὲ καὶ ὄξυωπέστατον τὸ ζῷόν ἐστιν. οὐκοῦν πρόεισι τῆς ἑαυτοῦ κοίτης, καὶ τοῖς ἀνοσίοις περιπλακεῖς ἀπέκτεινεν αὐτοὺς ἐς πνίγμα ἄγχων· αὐτὸς δὲ οὐ κατέλυσε τὴν φυλακὴν, ἔστε <sup>1</sup> οἱ προσήκοντες τῷ νεανίᾳ ποθοῦντες αὐτὸν ἀφίκοντο, καὶ ἐνέντυχον κειμένῳ. καὶ ὠλοφύροντο μὲν, προσελθεῖν δὲ ἐπὶ κηδεύσει τοῦ νεκροῦ οὐκ ἐτόλμων δέει τοῦ φρουροῦ. ὃ δὲ συνεῖς φύσει τιμὴ ἀπορρήτω ὅτι ἀναστέλλει αὐτοὺς, ὄχετο ἀπὼν κατὰ πολλὴν τὴν σχολήν, ἀπολιπὼν ἐκεῖνον τῆς τελευταίας ἐκ τῶν προσηκόντων χάριτος τυχεῖν. οὐκοῦν καὶ ἐτάφη μεγαλοπρεπῶς καὶ ὁ γείτων τῷ φόνῳ ποταμὸς ἐκλήθη Πίνδος ἐκ τοῦ νεκροῦ καὶ τοῦ κατ' αὐτὸν τάφου. ἴδιον μὲν δὴ τῶν ζῶων ἐκτίνει χάριτας τοῖς εὐεργέταις, ἥπερ οὖν καὶ ἄνω λέλεκται, καὶ νῦν δὲ οὐχ ἥκιστα.

49. Ἰδίᾳ δὲ καὶ ἐν τῇ Κλάρῳ τὸν Διὸς καὶ Λητοῦς τιμῶσιν οἱ Κλάριοι καὶ πάν τὸ Ἑλληνικόν. οὐκοῦν ὁ ἐνταῦθα χῶρος τοῖς ἰοβόλοις θηρίοις ἀσιβής τε ἅμα καὶ ἐχθιστός ἐστι, τοῦτο μὲν καὶ

<sup>1</sup> ἐστ' ἀν.

those who were married to husbands and whom custom confined indoors were enslaved by the fame of Pindus's beauty and would rather have been his wife than become goddesses. As to the men, most of them admired and loved him; only his brothers hated him. And once when he was hunting by himself they lay in wait for him, and the hunting-ground was near a river, and the three set upon him as he had none to help him and smote him with their swords. Whereupon he cried aloud. His cry was heard by his companion the serpent. (This creature is keen of hearing and has very sharp eyes.) And so it emerged from its lair and coiling round the miscreants killed them by choking them to death. But the snake continued to mount guard until the youth's relations, who were anxious for him, arrived and found him lying dead. But though they made lamentation for him they did not dare to attend to the dead body for fear of its guardian. The serpent however realising by some mysterious instinct that it was keeping them away, departed at a very leisurely pace, leaving Pindus to receive the last kind service from his kin. And so he was buried with great pomp, and the river which was close by the scene of murder was called Pindus after the dead man and the tomb over him. It is then a characteristic of animals to render thanks to their benefactors, as I have stated earlier on, and especially on this occasion.

49. Particularly in Clarus do the inhabitants and all Greeks pay honour to the son of Zeus and Leto.<sup>a</sup> And so the land there is untrodden by poisonous creatures and is also highly obnoxious to them.

Clarus free from noxious creatures

<sup>a</sup> Apollo.

τῆ τοῦ δαίμονος βουλῇ, πάντως δὲ καὶ πεφρικότων  
τῶν θηρίων αὐτὸν αἶτε καὶ αὐτὸν σώζειν<sup>1</sup> εἰδότα  
καὶ μέντοι καὶ τὸν σωτήρα καὶ νόσων ἀντίπαλον  
'Ἀσκληπιὸν<sup>2</sup> φύσαντα. ἀλλὰ<sup>3</sup> καὶ Νίκανδρος οἷς  
λέγει μάρτυς. λέγει δὲ Νίκανδρος

οὐκ ἔχῃς οὐδὲ φάλαγγες ἀπεχθέες οὐδὲ βαθυπλήξ  
ἄλσεσιν ἐνζῶει<sup>4</sup> σκορπίος ἐν Κλαρίοις,  
Φοῖβος ἐπεὶ ῥ' αὐλῶνα βαθὺν μελίησι<sup>5</sup> καλύψας  
ποιηρὸν δάπεδον θῆκεν ἐκάς δακετῶν.

50. Ἀκούω λεγόντων ἐν Ἐρυκι, ἔνθα δῆπου καὶ  
ὁ τῆς Ἀφροδίτης ὑμνούμενος νεῶς ἔστιν, οὐπερ  
οὐ καὶ ἀνωτέρω μνήμη<sup>6</sup> ἐποιήσαμην τῶν ἐκεῖθι  
περιστερῶν εἰπὼν τὰ ἴδια, εἶναι μὲν καὶ χρυσὸν  
πολὺν καὶ ἄργυρον ἀμπλειστον καὶ ὄρμους καὶ  
δακτυλίου μέγα τιμίους, ἄσυλα δὲ εἶναι καὶ  
ἄφαστα ταῦτα τῷ τῆς θεοῦ δέει, καὶ αἰετὸς  
ἄνω τοῦ χρόνου δι' αἰδοῦς ἄγειν θαυμαστῆς καὶ  
τῆν δαίμονα τὴν προειρημένην καὶ τὰ κειμήλια  
ἐκείνης. Ἀμύλικαν δὲ πυνθάνομαι τὸν Λίβυν  
συλήσαντα αὐτὰ καὶ ἐργασάμενον χρυσίον καὶ  
ἀργύριον εἶτα μέντοι διανεῖμαι τῇ στρατιᾷ πονη-  
ρὰν νομήν, καὶ ὑπὲρ τούτων αὐτὸν ἀλγεινότατα καὶ  
βαρῦτάτα αἰκισθέντα ἅμα καὶ κολασθέντα κρεμα-  
σθῆναι, πᾶν δὲ ὅσον αὐτῷ τῆς πράξεως καὶ τῆς  
ἐκδίκου θεοσυλίας ἐγένετο μέτοχον βιαίους τε καὶ  
δεινοῖς χρήσασθαι θανάτοις, ἧ τε πατρὶς αὐτοῦ  
εὐδαιμονιζομένη τέως<sup>7</sup> καὶ ζηλωτῆ δοκούσα ἐν  
ὀλίγαις τῶν ἱερῶν χρημάτων ἐσκομισθέντων ἢ δὲ  
δούλη ἦν. καὶ ταῦτα μὲν πρὸς τὴν παροῦσάν μοι

<sup>1</sup> αὐτὸν σώζειν] σώζειν θεόν.

<sup>2</sup> τὸν Ἀ.

The god wills it so, and the creatures in any case  
dread him, since the god can not only save life but is  
also the begetter of Asclepius, man's saviour and  
champion against diseases. Moreover Nicander  
also bears witness to what I say, and his words are:

'No viper, nor harmful spiders, nor deep-  
wounding scorpion dwell in the groves of Clarus,  
for Apollo veiled its deep grotto with ash-trees  
and purged its grassy floor of noxious creatures'  
[Nic. *fr.* 31].

50. I have heard it said that in Eryx, where of The worship  
of Aphrodite  
at Eryx  
course the famous temple of Aphrodite is (the pigeons  
there and their peculiarities I mentioned earlier on),<sup>a</sup>  
there is a store of gold, an immense store of silver,  
necklaces, and finger-rings of great price; and that  
dread of the goddess renders them safe from robbers  
and untouched; and that men in ancient times  
always regarded the aforesaid goddess and her  
treasures with veneration and awe. But I learn that  
Hamilcar the Carthaginian<sup>b</sup> looted these objects,  
melted down the silver and gold, and then dis-  
tributed an infamous largesse to his troops. And  
for these deeds he suffered the most painful and  
grievous torments and was punished with crucifixion,  
while all his accomplices and partners in that unholy  
sacrilege died violent and terrible deaths. And his  
native land which till then was so prosperous and

<sup>a</sup> See 4. 2.

<sup>b</sup> Defeated at Himera and killed, 480 B.C.; see Hdt. 7. 165-7.

<sup>3</sup> ἀλλὰ γε.

<sup>4</sup> Bernhardy: ἐν ζώοις.

<sup>5</sup> OSchn: μελίαισι.

<sup>6</sup> τὴν μνήμη.

<sup>7</sup> αὐτοῦ εὐ. τέως] ὡς εὐ. τέως αὐτῷ MSS, ὡς del. Jac.

χρείαν σεμνά ὄντα ὅμως οὐχ ὄρᾱ πω, τὸ δὲ τοῖς  
 λόγοις <τοῖσδε><sup>1</sup> συμμελές<sup>2</sup> τοῦτο εἰρήσεται.  
 ἀνὰ πᾶν ἔτος καὶ ἡμέραν πᾶσαν θύουσι τῇ<sup>3</sup> θεῶ  
 καὶ οἱ ἐπιχώριοι καὶ οἱ ξένοι. καὶ ὁ μὲν βωμὸς  
 ὑπὸ τῷ οὐρανῷ ὁ μέγιστός ἐστι, πολλῶν δὲ ἐπ'  
 αὐτοῦ<sup>4</sup> καθαγιζομένων θυμάτων ὁ δὲ πανημέριος  
 καὶ ἐς νύκτα ἐξάπτεται. ἕως<sup>5</sup> δὲ<sup>6</sup> ὑπολάμπει,  
 καὶ ἐκεῖνος οὐκ ἀνθρακιάν, οὐ σποδόν, οὐχ ἡμι-  
 καύτων<sup>7</sup> τρύφη δαλῶν<sup>8</sup> ὑποφαίνει, δρόσου δὲ  
 ἀνάπλεώς ἐστι καὶ πῶς νεαρᾶς, ἥπερ οὖν ἀναφύεται  
 ὅσαι νύκτες. τά γε μὴν ἱερεῖα ἐκάστης ἀγέλης  
 αὐτόματα φοιτᾶ καὶ τῷ βωμῷ παρέστηκεν,  
 ἄγει δὲ ἄρα αὐτὰ πρώτη μὲν ἡ θεός, εἶτα ἡ  
 δύναμις τε καὶ ἡ τοῦ θύοντος βουλήσις. εἰ γοῦν  
 ἐθέλοις θῦσαι οἶν, ἰδοῦ σοι τῷ βωμῷ παρέστηκεν  
 οἶς, καὶ δεῖ χέρνιβα κατάρξασθαι<sup>9</sup>. εἰ δὲ εἴης τῶν  
 ἀδροτέρων καὶ ἐθέλοις <θῦσαι><sup>10</sup> βοῦν θήλειαν ἢ<sup>11</sup>  
 καὶ ἔτι πλείους, εἶτα ὑπὲρ τῆς τιμῆς οὔτε <σέ><sup>12</sup>  
 ὁ νομεὺς ἐπιτιμῶν ζημιώσει οὔτε σὺ λυπήσεις  
 ἐκεῖνον· τὸ γὰρ δίκαιον τῆς πράξεως ἡ θεὸς  
 ἐφορᾶ. καὶ εὖ καταθεῖς ἕλων ἕξεις αὐτήν· εἰ δὲ  
 ἐθέλοις τοῦ δέοντος πρίασθαι εὐτελέστερον,<sup>13</sup> σὺ  
 μὲν κατέθηκας τὸ ἀργύριον ἄλλως, τὸ δὲ ζῶον  
 ἀπέρχεται, καὶ θῦσαι οὐκ ἔχεις. ἴδιον μὲν δὴ  
 Ἐρυκίνων ζῶων εἰρήσθω καὶ τοῦτο ἡμῖν ἐπὶ τοῖς  
 ἄνω.

<sup>1</sup> <τοῖσδε> add. H.

<sup>3</sup> Ges: τῷ.

<sup>5</sup> Jac: ὡς.

<sup>7</sup> ἡμικαύστων.

<sup>9</sup> χέρνιβος καὶ κατάρξασθαι εἴτε αἶγα εἴτε ἔριφον.

<sup>10</sup> <θῦσαι> add H.

<sup>12</sup> <σέ> add. H.

<sup>2</sup> συγγενές.

<sup>4</sup> Jac: αὐτόν.

<sup>6</sup> δὲ καί.

<sup>8</sup> Reiske: δάδων.

<sup>11</sup> Ges: εἰ.

<sup>13</sup> Ges: λυσιτελέστερον.

which was reputed enviable above most lands, after these sacred objects had been imported, was reduced to slavery.<sup>a</sup> But impressive though these facts are they have no bearing on my present object, but what is relevant to this discourse shall now be told.

On every day throughout the whole year the people of Eryx and strangers too sacrifice to the goddess. And the largest of the altars is in the open air, and upon it many sacrifices are offered, and all day long and into the night the fire is kept burning. The dawn begins to brighten, and still the altar shows no trace of embers, no ashes, no fragments of half-burnt logs, but is covered with dew and fresh grass which comes up again every night. And the sacrificial victims from every herd come up and stand beside the altar of their own accord; it is the goddess in the first place that leads them on, and in the second place it is the ability to pay, and the wish, on the part of the sacrificer. At any rate should you desire to sacrifice a sheep, lo and behold, there is a sheep standing at the altar, and you must begin the ceremonial washing. But if you are a man of substance and wish to sacrifice one cow or even more than one, then the herdsman will not mulet you by charging too much, nor will you disappoint him,<sup>b</sup> for the goddess sees that the sale-prices are just, and if you pay fairly you will win her favour. If however you want to buy at a cheaper rate than is proper, you will pay down your money in vain—the animal departs and you are unable to sacrifice.

So much then for this peculiarity of animals at Eryx in addition to those which I have mentioned earlier on.

<sup>a</sup> This is entirely false.

<sup>b</sup> By attempting to bargain.

BOOK XI

1. Ἀνθρώπων Ὑπεβορέων γένος καὶ τιμὰς Ἀπόλλωνος τὰς ἐκεῖθι ᾄδουσι μὲν<sup>1</sup> ποιηταί, ὕμνοισι δὲ καὶ συγγραφαῖς, ἐν δὲ τοῖς καὶ Ἑκαταῖος, οὐχ ὁ Μιλήσιος, ἀλλ' ὁ Ἀβδηρίτης. ἃ δὲ λέγει πολλά τε καὶ σεμνὰ ἕτερα, οὐ μοι νῦν ἢ χρεῖα παρακαλεῖν δοκεῖ αὐτά, καὶ οὖν καὶ ἐς ἄλλον ὑπερθήσομαι χρόνον ἕκαστα εἰπεῖν, ἡνῖκα ἐμοὶ τε ἡδῖον καὶ τοῖς ἀκούουσι λῶον ἔσται· ἃ δέ με<sup>2</sup> μόνα ἦδε ἢ συγγραφή παρακαλεῖ ἔστι ταῦτα. ἱερεῖς εἰσι τῶδε τῶ δαίμονι Βορέου καὶ Χιόνης υἱεῖς,<sup>3</sup> τρεῖς τὸν ἀριθμόν, ἀδελφοὶ τὴν φύσιν, ἕξαπῆχες τὸ μήκος. ὅταν οὖν οὗτοι τὴν νενομισμένην ἱερουργίαν κατὰ τὸν συνήθη καιρὸν τῶ προειρημένῳ<sup>4</sup> ἐπιτελώσιν, ἐκ τῶν Ῥιπαίων οὕτω καλουμένων παρ' αὐτοῖς ὄρων καταπέτεται<sup>5</sup> κύκνων ἅμαχα τῶ πλήθει νέφη,<sup>6</sup> καὶ περιελθόντες τὸν νεῶν καὶ οἰονεὶ καθήραντες αὐτὸν τῇ πτήσει, ἔτα μέντοι κατίασιν ἐς τὸν τοῦ νεῶ περιβόλον, μέγιστόν τε τὸ μέγεθος καὶ τὸ κάλλος ὠραιότατον ὄντα. ὅταν οὖν οἱ τε ᾄδοι τῇ σφετέρᾳ μούσῃ τῶ θεῷ προσάδωσι καὶ μέντοι καὶ οἱ κιθαρῖσταὶ συγκρέκωσι τῶ χορῶ παναρμόνιον μέλος, ἐνταῦθά τοι καὶ οἱ κύκνοι συναναμέλπουσιν ὁμοροθοῦντες

<sup>1</sup> μὲν καί.<sup>3</sup> υἱεῖς.<sup>2</sup> μοι.<sup>4</sup> τὸν προειρημένον.

1. The race of the Hyperboreans and the honours there paid to Apollo are sung of by poets and are celebrated by historians, among whom is Hecataeus, not of Miletus but of Abdera. The many other matters of importance which he narrates I think there is no need for me to bring in now, and in fact I shall postpone the full recital to some other occasion, when it will be pleasanter for me and more convenient for my hearers. The only facts which this narrative invites me to relate are as follows. This god has as priests the sons of Boreas and Chione, three<sup>a</sup> in number, brothers by birth, and six cubits in height. So when at the customary time they perform the established ritual of the aforesaid god there swoop down from what are called the Rhipaeian mountains<sup>b</sup> Swans in clouds, past numbering, and after they have circled round the temple as though they were purifying it by their flight, they descend into the precinct of the temple, an area of immense size and of surpassing beauty. Now whenever the singers sing their hymns to the god and the harpers accompany the chorus with their harmonious music, thereupon the Swans also with one accord join in the chant and

<sup>a</sup> Or rather two, Calais and Zetes.<sup>b</sup> A fabulous range of mountains from which the N wind was supposed to issue; beyond them lived the Hyperboreans.<sup>5</sup> καταπέτονται.<sup>6</sup> ἀμήχανα . . . τὰ νέφη.

καὶ οὐδαμῶς οὐδαμῆ ἀπηχῆς καὶ ἀψῶδόν ἐκείνοι  
μελωδοῦντες, ἀλλὰ ὡσπερ οὖν ἐκ τοῦ χορολέκτου  
τὸ ἐνδόσιμον λαβόντες καὶ τοῖς σοφισταῖς τῶν  
ιερῶν μελῶν τοῖς ἐπιχωρίοις συνάσαντες. εἴτα  
τοῦ ἕμνου τελεσθέντος οἱ δὲ ἀναχωροῦσι τῇ πρὸς  
τὸν δαίμονα τιμῇ τὰ εἰθισμένα λατρεύσαντες καὶ  
τὸν θεὸν ἀνὰ πᾶσαν τὴν ἡμέραν οἱ προειρημένοι ὡς  
εἰπεῖν χορευταὶ πτηνοὶ μέλψαντές<sup>1</sup> τε ἅμα καὶ  
ῥύσαντες.

2. Θύουσι δὲ<sup>2</sup> καὶ ἄλλως οἱ Ἕπειρῶται τῷ  
Ἀπόλλωνι καὶ αὐτοὶ καὶ πᾶν ὅσον τῶν ξένων  
ἐπίδημόν ἐστι,<sup>3</sup> καὶ τούτῳ δὴ<sup>4</sup> τὴν μεγίστην  
ἐορτὴν ἄγουσι μιᾶς ἡμέρας τοῦ ἔτους σεμνῆν τε καὶ  
μεγαλοπρεπῆ. ἔστι δὲ ἀνετον τῷ θεῷ ἄλσος, καὶ  
ἔχει κύκλῳ περίβολον, καὶ ἔνδον εἰσι<sup>5</sup> δράκοντες,  
καὶ τοῦ θεοῦ ἄθυρμα οὗτοί γε. ἡ τοῖνυν ἰέρεια,  
γυνὴ<sup>6</sup> παρθένος, πάρεισι μόνη, καὶ τροφήν τοῖς  
δράκονσι κομίζει. λέγονται δὲ ἄρα ὑπὸ τῶν  
Ἕπειρωτῶν ἔκγονοι τοῦ ἐν Δελφοῖς Πυθῶνος  
εἶναι. ἐὰν μὲν οὖν οὗτοι παρελθοῦσαν τὴν ἰέρειαν  
προσηγῶς θεάσωνται καὶ τὰς τροφὰς προθύμως  
λάβωσι, εὐθηνίαν<sup>7</sup> τε ὑποδηλοῦν ὁμολογοῦνται  
καὶ ἔτος ἄνοσον. ἐὰν δὲ ἐκπλήξωσι μὲν αὐτήν, μὴ  
λάβωσι δὲ ὅσα ὀρέγει μελιγμάτα, τὰναντία τῶν  
προειρημένων οἱ μὲν μαντεύονται, οἱ δὲ ἐλπίζουσιν.

3. Ἐν Αἴτνῃ δὲ ἄρα τῇ Σικελικῇ Ἡφαίστου  
τιμᾶται νεώς, καὶ ἔστι περίβολος καὶ δένδρα ἱερά  
καὶ πῦρ ἀσβεστόν τε καὶ ἀκοίμητον. εἰσι δὲ

<sup>1</sup> τέρψαντες.

<sup>3</sup> ἔστι θύουσι.

<sup>2</sup> τε.

<sup>4</sup> ἤδη.

never once do they sing a discordant note or out of  
tune, but as though they had been given the key  
by the conductor they chant in unison with the  
natives who are skilled in the sacred melodies. Then  
when the hymn is finished the aforesaid winged  
choristers, so to call them, after their customary  
service in honour of the god and after singing and  
celebrating his praises all through the day, depart.

2. The people of Epirus and all strangers <sup>Serpents</sup>  
sojourning there, beside any other sacrifice to <sup>sacred to</sup>  
Apollo, on one day in the year hold their chief <sup>Apollo in</sup>  
festival in his honour with solemnity and great <sup>Epirus</sup>  
pomp. There is a grove dedicated to the god, and  
round about it a precinct, and in the enclosure are  
Serpents, and these self-same Serpents are the pets  
of the god. Now the priestess, who is a virgin,  
enters unaccompanied, bringing food for the Ser-  
pents. And the people of Epirus maintain that the  
Serpents are sprung from the Python at Delphi. If,  
as the priestess approaches, they look graciously upon  
her and take the food with eagerness, it is agreed  
that they are indicating a year of prosperity and of  
freedom from sickness. If however they scare  
her and refuse the pleasant food she offers, then the  
Serpents are foretelling the reverse of the above,  
and that is what the people of Epirus expect.

3. At Etna in Sicily honour is paid to a temple of <sup>Dogs sacred</sup>  
Hephaestus, and there are a precinct, sacred trees, <sup>to Hephaes-</sup>  
and a fire that is never extinguished, never sleeps. <sup>tus at Etna</sup>

<sup>5</sup> Jac: εἰσι κύκλῳ.

<sup>7</sup> εὐθηνίαν H.

<sup>6</sup> Lobeck: γυνή.

κύνες περί τε τὸν νεῶν καὶ τὸ ἄλλος ἱεροί, καὶ τοὺς μὲν σωφρόνως καὶ ὡς πρέπει τε ἅμα καὶ χρηρῆ παριόντας ἐς τὸν νεῶν καὶ τὸ ἄλλος οἶδε σαίνουσι καὶ αἰκάλλουσι, οἷα<sup>1</sup> φιλοφρονούμενοι<sup>2</sup> τε καὶ γνωρίζοντες δῆπου· ἐὰν δέ τις ἦ <τὰς><sup>3</sup> χεῖρας ἐναγῆς, τοῦτον μὲν καὶ δάκνουσι καὶ ἀμύσσουσι, τοὺς δὲ ἄλλως ἔκ τινος ὀμιλίας ἤκοντας ἀκολάστου μόνον διώκουν.

4. Τὴν Δήμητρα Ἑρμιονεῖς σέβουσι, καὶ θύουσιν αὐτῇ μεγαλοπρεπῶς τε καὶ σοβαρῶς, καὶ τὴν ἑορτὴν Χθόνια<sup>4</sup> καλοῦσι. μεγίστας<sup>5</sup> γοῦν<sup>6</sup> ἀκούω βοῦς ὑπὸ τῆς ἱερείας τῆς Δήμητρος ἄγεσθαι τε πρὸς τὸν βωμὸν ἐκ τῆς ἀγέλης καὶ θύειν ἑαυτὰς παρέχειν. καὶ οἷς λέγω μάρτυς Ἀριστοκλῆς, ὅς πού φησι

Δάματερ πολύκαρπε, σὺ κῆν Σικελοῖσιν ἐναργῆς  
καὶ παρ' Ἑρεχθεΐδαις. ἐν δέ τι <τοῦτο><sup>7</sup>  
μέγα  
κρίνετ' ἐν Ἑρμιονεῦσι· τὸν ἐξ ἀγέλης γὰρ  
ἀφειδῆ  
ταῦρον, ὃν οὐ χειροῦντ'<sup>8</sup> ἀνέρες οὐδὲ δέκα,  
τοῦτον γραῦς στείχουσα μόνᾳ μόνον οὐατος ἔλκει  
τόνδ' ἐπὶ βωμὸν, ὃ δ' ὡς μᾶτερι παῖς ἔπεται.  
σὸν τόδε, Δάματερ, σὸν τὸ σθένος· ἴλαος εἴης,  
καὶ πάντως<sup>9</sup> θάλλοι κλᾶρος ἐν Ἑρμιόνῃ.

<sup>1</sup> οἷα δῆ.

<sup>3</sup> <τὰς> add. H.

<sup>5</sup> Ges: μεγίστους.

<sup>7</sup> <τοῦτο> add. Ges.

<sup>9</sup> πάντων.

<sup>2</sup> Ges: φιλόφρουν ἐνούμενοι.

<sup>4</sup> Meursius: χθονίαν.

<sup>6</sup> οἶν.

<sup>8</sup> οὐχ αἰροῦσιν.

And about the temple and the grove there are sacred Hounds which greet and fawn upon such as pass into the temple and the grove with honest hearts in seemly fashion as is their duty, as though the animals had a kindness for them and presumably recognised them. If however a man has his hands stained with crime, they bite and tear him, whereas those who only come from the bed of debauchery they simply chase away.

4. The people of Hermione<sup>a</sup> worship Demeter<sup>The worship of Demeter at Hermione</sup> and sacrifice to her in splendid and impressive style; and they call her festival the 'Festival of the Earth.' At any rate I have heard that the largest cattle allow themselves to be led from the herd by the priestess to the altar of Demeter and be sacrificed. And Aristocles bears witness to my statement when he says somewhere

'Demeter, goddess of abundance, thou dost manifest thyself both to the people of Sicily and to the sons of Erechtheus, but this among the dwellers in Hermione is judged a mighty feat: the bull of surpassing size from a herd, which not even ten men can master, this bull an aged woman, coming by herself, leads by the ear alone to this altar, and he follows as a child after its mother. Thine, even thine, Demeter, is the power. Show us thy favour and grant that every farm in Hermione may thrive exceedingly.'

<sup>a</sup> Town on the SE coast of Argolis.



5. Ἐν <τῇ><sup>1</sup> γῆ τῇ Δαυνία<sup>2</sup> νεῶν μὲν εἶναι τῆς Ἀθηνᾶς τῆς Ἰλιάδος ἄδουσι· τοὺς δὲ ἐνταυθοῖ κύνας τρεφόμενους ἕκαστοι τῶν μὲν Ἑλλήνων τοὺς ἀφικνουμένους σαίνειν, ὑλακτεῖν δὲ τοὺς βαρβάρους.

6. Ἐν Ἀρκαδία δὲ χώρα ἐστὶν ἱερὸν Πανός· Αὐλή τῷ χώρῳ τὸ ὄνομα· οὐκοῦν ὅσα ἂν ἐνταυθοῖ τῶν ζώων καταφύγη ὥσπερ οὖν ἰκέτας ὁ θεὸς δι' αἰδοῦς ἄγων<sup>3</sup> εἶτα μέντοι σώζει τὴν μεγίστην σωτηρίαν αὐτά· οἱ γὰρ τοὶ λύκοι οἱ διώκοντες παρελθεῖν ἔσω πεφρίκασι καὶ ἀναστέλλονται μόνον θεασάμενοι οἱ<sup>4</sup> κατέφυγεν· ἴδια δὲ<sup>5</sup> καὶ τούτων τῶν ζώων ἔοικε<sup>6</sup> πρὸς σωτηρίαν ἀγαθά.

7. Ἐν Κουριάδι<sup>7</sup> αἱ ἔλαφοι (πλήθος δὲ ἄρα τούτων τῶν θηρίων ἐνταυθά ἐστι, καὶ πολλοὶ θηραταὶ περὶ τὴν ἄγραν αὐτῶν ἠνέμωνται) ὅταν καταφύγωσιν εἰς τὸ τοῦ Ἀπόλλωνος ἱερὸν τὸ ἐνταυθοῖ<sup>8</sup> (ἔστι δὲ ἄλσος μέγιστον), ὑλακτοῦσι μὲν οἱ κύνες, πλησίον δὲ ἔλθειν οὐχ ὑπομένουσιν· αἱ δὲ συστάσαι<sup>9</sup> νέμονται ἄτρεπτον<sup>10</sup> καὶ ἀδεᾶ<sup>11</sup> τὴν νομήν, ἀπορρήτῳ τινὶ φύσει τὴν ὑπὲρ ἑαυτῶν σωτηρίαν τῷ θεῷ πιστεύουσαι αἱ ἔλαφοι.

8. Ἄνω που λέλεκται μοι τὰς μυίας τὰς ἐν Ὀλυμπία τῇ τῆς πανηγύρεως ἐπιδημία ἐκούσας ἀφίστασθαι καὶ ὡς ἂν εἴποι τις μετὰ τῶν γυναικῶν ἐπὶ τὴν ἀντιπέρασ ὄχθην τοῦ Ἀλφειοῦ ἀπιέναι.

<sup>1</sup> <τῇ> add. H.

<sup>3</sup> ἄγων τὰ ζῶα.

<sup>5</sup> Schn: δέ.

<sup>7</sup> Schn: κουριδίω.

<sup>2</sup> Gron: Δαυλία.

<sup>4</sup> οὐ.

<sup>6</sup> ἔθηκαι or ἔφην.

<sup>8</sup> ἐνταυθοῖ τιμησίον.

5. In the country of the Daunii<sup>a</sup> there is a temple to Athena of Ilium which is celebrated. And they say that the Hounds that are kept there fawn upon any Greeks that arrive but bark at foreigners. Dogs sacred to Athena in Daunia

6. And in Arcadian territory there is a shrine of Pan; Aule is the name of the place. Now any animals that take refuge there the god respects as suppliants and protects in complete safety. For wolves in pursuit are afraid to enter it and are checked at the mere sight of the place of refuge. So there is private property for these animals too to enable them to survive. A refuge for hunted animals in Arcadia

7. On Curias<sup>b</sup> when the Deer (of which there are a great number and many hunters keen in pursuit of them) take refuge in the temple of Apollo there (the precinct is of very wide extent), the hounds bay at them but do not dare to approach. But the Deer in a body graze undeterred and without fear and by some mysterious instinct trust to the god for their safety. A refuge for hunted Deer in Cyprus

8. I have mentioned somewhere earlier on<sup>c</sup> how the flies absent themselves of their own free will and, so to speak, depart along with the women to the opposite bank of the Alpheus. And in the island of Flies avoid the festival of Apollo

<sup>a</sup> A people in the NW of Apulia.

<sup>b</sup> Promontory on the S coast of Cyprus.

<sup>c</sup> See 5. 17.

<sup>9</sup> ἐνοστάσαι.

<sup>10</sup> ἄτρεστον.

<sup>11</sup> ἀδεῆ.

ἐν δὲ τῇ Λευκάδι ἄκρα μὲν ἐστὶν ὑψηλή, νεὼς δὲ Ἀπόλλωνι ἱδρύται, καὶ Ἀκτιὸν γε αὐτὸν οἱ τιμῶντες ὀνομάζουσιν. οὐκοῦν τῆς πανηγύρεως ἐπιδημεῖν μελλούσης, καθ' ἣν καὶ τὸ<sup>1</sup> πῆδημα πηδῶσι τῷ θεῷ, θύουσι βοῦν ταῖς μυῖαις, αἱ δὲ ἐμπλησθεῖσαι τοῦ αἵματος ἀφανίζονται. δεκασθεῖσαι μὲν οὖν ἀπαλλάττονται αὐται, αἱ δὲ Πισαῖαι ἀδέκαστοι. κρείττους ἄρα ἐκείναι, αἰδοῖ τοῦ θεοῦ, ἀλλὰ μὴ μισθοῦ τὰ δέοντα πράττουσαι.

9. Ἰκαρός ἐστὶ νῆσος, καὶ τῇ γε Ἐρυθρᾷ θαλάττῃ ἔγκειται. ἐνταῦθα τοῖνυν νεὼς ἐστὶν Ἀρτέμιδος, καὶ πλήθη αἰγῶν τε ἀγρίων καὶ δορκάδων εὖ μάλα εὐτραφῶν καὶ λαγῶν μέντοι. τούτων οὖν ἐὰν τις αἰτήσας λαβεῖν παρὰ τῆς θεοῦ εἶτα ἐπιχειρήσῃ θηρᾶν ὅσα ἂν ἔχη καλῶς, οὐ διαμαρτάνει τῆς σπουδῆς, ἀλλὰ καὶ λαμβάνει καὶ τῷ δῶρῳ χαίρει· ἐὰν δὲ μὴ αἰτήσῃ, οὔτε αἰρεῖ καὶ δίδωσι δίκας, ἀς ἄλλοι λέγουσιν.

10. Εἶτα κύκνων μὲν τῶν Ῥιπαίων τῶν ἐν τοῖς Ὑπερβορείοις, ἐπεὶ λατρεύουσι τῷ Διὸς καὶ Λητοῦς ὁσημέραι φιλοπόνως, ἐποισάμην μνήμην, ταύρου δὲ ἱεροῦ, ὃν περ οὖν ἐκθεοῦσιν Αἰγύπτιοι, οὐκ ἐροῦμεν τὰ ἴδια; καὶ πῶς ἡμᾶς οὐκ ἂν μέμφαιτο καὶ ἡ συγγραφὴ καὶ ἡ φύσις, ἧς καὶ τοῦτο ἔργον τε καὶ δῶρον; ἀλλὰ † μήσιός †<sup>2</sup> γε οὐδὲ

<sup>1</sup> Jac: τι.

<sup>2</sup> μήσιος corrupt.

<sup>a</sup> Strabo (10. 452) relates that at the annual festival a criminal, to whom a number of live birds were attached in

Leucas there is a high promontory on which a temple of Apollo has been built, and worshippers style him Apollo of Actium. Now when the festival is about to be held there in which they make the Leap<sup>a</sup> in honour of the god, men sacrifice an ox to the flies, and when the latter have sated themselves with the blood they disappear. Yes, but they are bribed to depart, whereas the flies at Pisa need no bribe. So the latter are superior because they do what is required out of reverence for the god and not for a reward.

9. Icarus is an island and lies in the Red Sea.<sup>b</sup> Hunting on Ichara  
Now there is a temple of Artemis there and quantities of wild goats and plump gazelles and hares also. If a man ask leave of the goddess to take them and then starts to hunt whatever is allowed, he does not fail in his object but succeeds and is glad of her gift. But should he fail to ask, he takes nothing and is punished in a way that others describe.

10. And now, when I have mentioned the swans <sup>Apis, the sacred bull of the Egyptians</sup> from the Rhipaean mountains in the country of the Hyperboreans on account of their daily and assiduous service of the son of Zeus and Leto, shall I refrain from telling of the special characteristics of the sacred Bull which the Egyptians deify? How then could I avoid being censured by history and by Nature, who made and gave this gift also to man? But <no one shall accuse me of negligence on this

order to break his fall (or 'leap'), was thrown into the sea, was then picked up by boatmen and taken from the country.

<sup>b</sup> Or rather at the northern end of the Persian Gulf. The more usual spelling is 'Ichara.'

ταύτη ῥάθυμον, καὶ εἰκότως εἰρήσεται καὶ ἡ θεολογία ἤδε. θεὸς Αἰγυπτίους<sup>1</sup> ἐναργέστατος ὁ Ἄπις εἶναι πιστεύεται. γίνεται δὲ ἐκ βοός, ἐς ἣν οὐράνιον σέλας ἐμπεσὼν σποράς αἰτίων ἐστι τῷ προειρημένῳ. <καὶ> Ἕλληνες <μέν><sup>2</sup> αὐτὸν καλοῦσιν Ἐπαφον, καὶ γενεαλογουσίην οἱ μητέρα Ἴω τὴν Ἀργεῖαν τὴν Ἰνάχου. Αἰγύπτιοι δὲ ἐκβάλλουσι τὸν λόγον ὡς ψευδῆ, καὶ χράνται τῷ χρόνῳ μάρτυρι. φασὶ γὰρ Ἐπαφον μὲν ὀψὲ καὶ κάτω γενέσθαι, τὸν δὲ Ἄπιν τὸν πρώτον μυριάδας ἐτῶν παμπόλλας τὴν ἐς ἀνθρώπους ἐπιδημίαν προειληφέναι. σημεῖα δὲ αὐτοῦ καὶ γνωρίσματα λέγει μὲν καὶ Ἡρόδοτος καὶ Ἀρισταγόρας, οὐχ ὁμολογοῦσι δὲ αὐτοῖς Αἰγύπτιοι· ἐννέα καὶ εἴκοσι γὰρ αὐτὰ εἶναι φασὶ καὶ ἐμπρέπειν τῷδε τῷ ἱερῷ βοῦ. τίνα δὲ ταῦτά ἐστι καὶ ὅπως διέσπαρται κατὰ τοῦ σώματος τοῦ ζώου, καὶ ὄντινα τρόπον οἰοῖν διήνθισται αὐτοῖς, ἀλλαχόθεν εἴσεσθε· ὅτου δὲ τῶν ἀστέρων ἕκαστον σημεῖον διὰ συμβόλων αἰνίττεται τὴν φύσιν, Αἰγύπτιοι τεκμηριῶσαι ἱκανοί. καὶ γὰρ τοὶ καὶ τὴν ἄνοδον τὴν τοῦ Νείλου ὑποδηλοῦν σημεῖα<sup>3</sup> φασὶ καὶ τὸ τοῦ κόσμου σχῆμα· ἀλλ' ὀφεί τι καὶ σύμβολον, ὡς ἐκεῖνοι λέγουσιν, ὅπερ οὖν αἰνίττεται τοῦ φωτὸς εἶναι τὸ σκότος πρῶτον. καὶ τὸ μνηοειδὲς τῆς σελήνης κατηγορέει σχῆμα <τῷ><sup>4</sup> συνιέντι<sup>5</sup> σημεῖον<sup>6</sup> ἄλλο, καὶ ἄλλα δὲ ἐπὶ τούτοις ἄλλων αἰνίγματα βεβήλοις τε καὶ ἀμαθέσιν ἱστορίας θεοπρεποῦς οὐκ εὐσύμβολα ταῦτα ὀφθαλμοῖς ὄντα.

<sup>1</sup> Ges: Αἰγύπτους.<sup>3</sup> σημεῖον.<sup>2</sup> <καὶ> . . . <μέν> add. H.<sup>4</sup> <τῷ> add. H.

point?>,<sup>a</sup> and I will describe also, as is reasonable, this system of religion.

Among the Egyptians Apis is believed to be the god whose presence is most manifest. He is born of a cow on which a flash of light from heaven has fallen and caused his engendering. The Greeks call him Epaphus and trace his descent from his mother the Argive Io, daughter of Inachus. The Egyptians however reject the story as false, and appeal to time as their witness, for they maintain that Epaphus was born late down the ages, whereas the first Apis visited mankind many, many thousands of years earlier. Herodotus [3. 28] and Aristagoras [Müller *FHG* 2. 98] adduce evidence and tokens of this; but the Egyptians do not acknowledge them, for they assert that there are nine-and-twenty marks clearly to be seen on this sacred bull. But what these marks are, and how they are distributed over the body of the animal, and in what fashion the bull is, as it were, adorned with them, you may learn from another source. And the Egyptians are able to explain which of the stars each mark symbolises. And they say further that the marks indicate when the Nile will rise and the shape of the universe. But you will also see a mark (so the Egyptians assert) which suggests that darkness is older than light. And another mark explains the shape of the crescent moon to him who understands; there are besides, other mysterious signs of different import which to the eyes of the profane and those uninstructed in divine history are hard to interpret. And whenever

<sup>a</sup> The text is defective and the translation conjectural.<sup>5</sup> Ges: συνιόν τι.<sup>6</sup> μέπος.

ὅταν δὲ διαρρεύσῃ ἢ φήμῃ τὸν θεὸν Αἰγυπτίους τετέχθαι λέγουσα, τῶν γραμματέων τῶν ἱερῶν τινες, οἷσπερ<sup>1</sup> οὖν μάθημα παιδί ἐκ πατρὸς παραδοθὲν ἀκριβοῦν<sup>2</sup> τὸν ὑπὲρ τῶν σημείων ἔλεγχον, ἤκουσαν ἐνταῦθα, οὐ τῆς θεοφιλοῦς<sup>3</sup> βοῆς τὸ βρέφος ἐτέχθη, καὶ κατὰ γε τὴν ὑφήγησιν τὴν Ἑρμοῦ τὴν πρεσβυτάτην οἰκίαν<sup>4</sup> ἐγείρουσιν, ἐνθα δῆπου καὶ διαιτησεται τὴν γε πρώτην, ἐς ἡλίου μὲν ἀνατολὰς ὀρώσαν, τρόφους<sup>5</sup> δὲ τὰς τοῦ βρέφους ὑποδέξασθαι καὶ μάλα γε ἱκανῆν· τετάρων γὰρ δεῖ μνηῶν ἐν γάλαξιν τόνδε εἶναι τὸν μάσχον. ἐπὰν δὲ γένηται ἐκτραφεῖς,<sup>6</sup> ἐνταῦθά τοι ὑπανισχοῦσης σελήνης νέας ἀπαντῶσι γραμματεῖς ἱεροὶ καὶ προφῆται, καὶ μέντοι καὶ ναῦν ἀνὰ ἔτος ἐς τοῦτο τῷδε<sup>7</sup> τῷ δαίμονι ἱερὰν κοσμοῦσι, καὶ ταύτῃ πορθμεύουσιν αὐτὸν ἐς Μέμφιν, ἐνθα φίλτατα ἦθη αὐτῷ καὶ διατριβαί<sup>8</sup> κεχαρισμένοι καὶ ἐνηβητήρια καὶ δρόμοι καὶ κονίστραι καὶ γυμνάσια καὶ θηλειῶν βοῶν ὠραίων οἴκοι<sup>9</sup> καὶ φρέαρ καὶ κρήνη ποτίμου νάματος· οὐ<sup>10</sup> γὰρ οἱ φασιν οἱ θεραπευταῖ τε καὶ ἱερεῖς λυσιτελεῖν αἰεὶ Νειλώου πίνειν· καὶ γὰρ παίνεσθαι<sup>11</sup> γλυκέος τοῦτου τοῦ ρεύματος καὶ ἐς ὄγκον σαρκῶν ὄντος ἀγαθοῦ. πομπὰς δὲ αἷς πέμπουσι, καὶ ἱερουργίας <ἄς><sup>12</sup> ἐπιτελοῦσι τοῦ νέου<sup>13</sup> δαίμονος τὰ θεοφάνια θύοντες Αἰγύπτου, καὶ χορείας <ἄς><sup>14</sup> χορεύουσι, καὶ θαλάσις καὶ

the report gets abroad which tells the Egyptians that the god has been born, some of the sacred scribes to whom there has been handed down from father to son the science whereby they verify these marks, come to the spot where the calf has been born to the heifer beloved of god, and in accordance with the immemorial precepts of Hermes erect a house where the calf will live at any rate for the time being; it faces the rising sun and is quite large enough to take in the nurses<sup>a</sup> of the calf, for it is essential that the calf should be at the udder for four months. And when it has been weaned, then at the rising of the new moon the sacred scribes and priests go out to meet it and moreover year by year make ready a sacred vessel for this god and transport him on board to Memphis, where he finds abodes after his heart and delightful spots to linger in and places where he may amuse himself, where he may run and roll in the dust and exercise himself, and the homes of beautiful cows, and a well and a spring that yield water for drinking, for his ministers and priests say that it is not good for him always to drink of the Nile. Moreover he is said to grow fat on this sweet water which helps to build up a mass of flesh. As for the processions which they hold and the sacred offices which they perform when the Egyptians celebrate the revelation of the new god, the dances

<sup>a</sup> The 'nurses' are the cows which supply the Apis-calf with milk.

<sup>11</sup> καὶ γὰρ π.] καταπαίνεσθαι.

<sup>12</sup> <ἄς> add. Schn.

<sup>13</sup> Reiske: νέου καὶ ὕδατος.

<sup>14</sup> <ἄς> add. Reiske.

<sup>1</sup> Jac: ὡσπερ.

<sup>2</sup> Jac: ἀκριβοῖ.

<sup>3</sup> θεοῦ φασιν Αἰγυπτίου.

<sup>4</sup> οἰκίαν τε.

<sup>5</sup> Rühl: τροφάς MSS, H.

<sup>6</sup> τραφεῖς.

<sup>7</sup> καὶ τῷδε.

<sup>8</sup> τριβαί.

<sup>9</sup> οἴκοι, οἰονεὶ θάλαμοι, ὅτε ἐθέλοι καὶ ἦν ἐρᾶ θυμὸς ἀναβαίνειν αὐτόν.

<sup>10</sup> τοῦτο.

πανηγύρεις ὡς ἐπιτελοῦσι, καὶ ὅπως αὐτοῖς καὶ πόλιν ἅπασα καὶ κώμη δι' εὐφροσύνης ἔρχεται, μακρὰ ἂν εἶη λέγειν. ἐκεῖνος δέ,<sup>1</sup> ἐν ὅτῳ τῇ ἀγέλῃ τὸδε τὸ θεῖον ἐγένετο ζῶον, δοκεῖ τε εὐδαιμόνιον καὶ ἔστιν, ἄγουσί τε Αἰγύπτιοι θαυμαστόν γε αὐτόν. μάντις δέ<sup>2</sup> ἦν ἄρα ἀγαθὸς ὁ Ἄπις, οὐ καθίζων μὰ Δία κόρας ἢ πρεσβυτέρας γυναικας ἐπὶ τινων τριπόδων, οὐδὲ μὴν πώματος ἱεροῦ ἐμπιπλᾶς, ἀλλ' ὁ μὲν τις εὐχεται τῷ θεῷ τῷδε,<sup>3</sup> παῖδες δὲ ἀθύροντες ἔξω καὶ πρὸς αὐλοῦς<sup>4</sup> σκιρτῶντες, ἐπίπνοιοι γενόμενοι σὺν τῷ ῥυθμῷ αὐτὰ ἕκαστα προλέγουσιν, ὡς εἶναι <ἀληθέστερα τῶν ἐπὶ> Σάγρα<sup>5</sup> τὰ λεχθέντα. εἰκάζουσι δὲ ἄρα καὶ τῷ Ὄρω αὐτόν Αἰγύπτιοι, ὄνπερ οὖν πεπιστεύκασι φορᾶς καρπῶν<sup>6</sup> καὶ εὐετηρίας αἰτιώτατον ἀπάσης. ἐνθεν τοι καὶ ὑπὲρ τῆς πολυχροίας αὐτοῦ φιλοσοφοῦσι, τὸ ποικίλον τῶν καρπῶν ὑπαινωτόμενοι διὰ συμβόλων. λέγει δέ τις τῶν προφητῶν λόγος οὐ πᾶσιν ἔκπυστος ὅτι ἄρα <Μῆνις><sup>7</sup> ὁ τῶν Αἰγυπτίων βασιλεὺς ἐπενόησε ζῶον ὥστε σέβειν ἔμφυχον, εἶτα μέντοι προειλετο ταῦρον, ἀπάντων ὠραιότατον εἶναι αὐτόν πεπιστευκῶς καὶ τῆς γε Ὀμηροῦ κρίσεως τῆς ὑπὲρ τούτων κατ' ἴχνια ἰῶν ὁ Μῆνις φασι. εἰπεῖν γὰρ καὶ Ὀμηρον ἐν Ἰλιάδι

ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων ταύρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι.

<sup>1</sup> Schol.: λέγει δὲ ἐκεῖνος.

<sup>2</sup> τε.

<sup>3</sup> τῷδε, καὶ μαθεῖν ἐθέλει αὐτοῦ.

<sup>4</sup> ἀλλήλους.

<sup>5</sup> <ἀληθέστερα τῶν ἐπὶ> Σάγρα Anon.: εἶναι Σάγραν.

<sup>6</sup> Ges: τρώπων.

<sup>7</sup> <Μῆνις> add. H.

which they execute, the feasts and the assemblies which they organise, and how every town and village is filled with joy—all this would make a long story. But the man in whose herd this divine animal was born is counted fortunate and is so, and the Egyptians regard him with admiration.

Apis, it seems, is in effect a good prophet: he to be sure never sets girls or elderly women on tripods, never fills them with some sanctified draught, but a man prays to this god, and children without, who are playing and dancing to the music of pipes, become inspired and proclaim in time with the music the actual response of the god, so that what they say is more true than what occurred by the Sagra.<sup>a</sup>

The Egyptians liken Apis to Horus whom they believe to be the prime cause of the fertility of their crops and of every good season. That is how they come to reason about his varied colouring, seeing in it a hidden symbolical reference to the variety of the crops. And there is a story of the priests not known to all, that Menis the King of Egypt, thinking of some living animal that he might worship, elected a bull, believing it to be the finest of all animals, and at any rate following Homer in his judgment on these matters, so they say. For Homer too in his *Iliad* [2. 480] says

'Even as a bull standeth out far foremost in the herd, for he is conspicuous amid the pasturing kine.'

<sup>a</sup> A river (no longer identifiable) in Bruttium which was the scene of a battle between the Locrians and the people of Croton at some date during the 6th cent. B.C. The Locrians with the aid of the Dioscuri defeated a force more than ten times their number. The news of the victory reached Sparta on the very same day, and was received with incredulity. See Suidas, *ἀληθέστερα κτλ.*, Smith, *Dict. Geogr.* 2. 873.

οἶα δὲ ἐς μυθολογίαν ὑπὲρ τοῦδε τοῦ ζώου ἐκτρέπουσιν Αἰγύπτιοι<sup>1</sup> οἱ τὰ περὶ τῶν ζώων γράψαντες, οὐ μοι δοκεῖ φίλα εἶναι.

11. Ἄλλ' ἄγε δὴ μετὰβηθι φαίη ἂν ὁ λόγος, καὶ οὐχ ἵππον μὰ Δία οὐδὲ μὴν τὸν ἐν αὐτῷ λόχον ἄδε, ἀλλὰ Μνεῦιν βοῦν. καὶ τοῦτον Αἰγύπτιοι Ἥλιον φασὶν ἱερόν, ἐπεὶ τὸν γε Ἴαπιν ἀνάθημα εἶναι Σελήνῃ λέγουσιν. ἴδιον δὲ ἄρα καὶ τούτῳ γνώρισμα ἐς τὸ εἶναι μῆτε κίβδηλον μῆτε μὴν νόθον ἀλλὰ φίλον τῷ θεῷ τῷ προειρημένῳ φασὶν Αἰγύπτιοι. καὶ ὑπὲρ τούτων μὲν<sup>2</sup> ἔρει ἄλλος, ὃν δὲ ἤκουσα λόγον Αἰγύπτιον ἐς βάσανον τοῦδε τοῦ ταύρου καὶ ἔλεγχον, εἴτε σπορᾶς ἐστὶ κρείττονος εἴτε μῆ, τοῦτον εἰπεῖν ἐθέλω. Βόκχορις ὁ τῶν Αἰγυπτίων βασιλεὺς, κλέος<sup>3</sup> ψευδὲς καὶ φήμην οὐδὲν λέγουσαν ὑγιᾶς οὐκ οἶδα ὅπως ἀρπάσας, δίκαιός τε ἐν ταῖς κρίσεσιν ἐδόκει καὶ πρὸς τὸ ὄσιον<sup>4</sup> τὴν ψυχὴν κεκοσμημένος· ἦν δὲ ἄρα ἔμπαλιν πεφυκῶς ἐκεῖνος. καὶ τὰ μὲν πλείω ἐῷ νῦν, τὸν δὲ Μνεῦιν, λυπήσαι θέλων Αἰγυπτίους, οἶα ἐργάζεται γοῦν αὐτόν. ταῦρον ἄγριον ἐπάγει οἱ ἀντίπαλον. οὐκοῦν μυκᾶται μὲν ὁ Μνεῦις, ἀντεμυκῆσατο δὲ ὁ ἔπῆλυσ. εἶτα ὑπὸ <τοῦ><sup>5</sup> θυμοῦ φέρεται μὲν ἐμπεσεῖν τῷ ταύρῳ τῷ θεοφιλεῖ ὁ ξένος ἐθέλων, καὶ σφάλλεται, καὶ ἐς περσέας ἐμπεσῶν πρέμνον ἐπεσχέθη τὸ κέρασ, ὁ δὲ κατὰ τῆς πλευρᾶς<sup>6</sup> ὁ Μνεῦις τιτρώσκων<sup>7</sup> ἀπέκτεινεν

<sup>1</sup> Αἰγύπτιοι τῆδε τῆ περὶ τῶν ζώων ἀληθεία καὶ ιδιότητι.

<sup>2</sup> δέ.

<sup>4</sup> θεῖον.

<sup>6</sup> κατὰ πλευράν.

<sup>3</sup> κατὰ κλέος.  
<sup>5</sup> <τοῦ> *add.* H.

But the facts which Egyptian writers on zoology distort into legends about this animal are not to my taste.

11. 'Nay, but change the theme' [Hom. *Od.* 8. 492], as the phrase might go, and sing not of the Horse<sup>a</sup> nor yet of the ambush within, but of the bull Mneuis. And he, say the Egyptians, is sacred to the Sun, whereas Apis, they say, is dedicated to the Moon. And according to the Egyptians he also bears a special mark to show that he is no counterfeit, no bastard, but beloved of the aforesaid god. On these topics another shall speak, but what I wish to tell is the Egyptians' account of the test and the proof to which they put this bull to see whether he is of superior birth or not.

Bocchoris the King of Egypt<sup>b</sup> acquired—I do not know how—a false reputation and a fictitious renown and appeared to be just in his judgments and to have his heart set on righteousness. But by nature, it seems, he was the reverse. Most of his actions I pass over at present, but this is how, from a desire to cause pain to the people of Egypt, he treated Mneuis. He set a wild bull against him. So Mneuis began to bellow and the newcomer bellowed in answer. And then the stranger rushed forward in anger intending to fall upon the bull beloved of the god, but tripped and falling against the stem of a persea-tree, broke his horn, whereupon Mneuis

<sup>a</sup> The Wooden Horse whereby the Greeks gained entry into Troy. See Verg. *Aen.* 2. 13-267.

<sup>b</sup> Perh. 9th cent. B.C.

<sup>7</sup> τιτρώσκων τῆ κεφαλῇ.

αὐτόν. αἰδεῖται Βόκχορις, καὶ μισοῦσιν αὐτὸν Αἰγύπτιοι. εἰ δέ τις ἀσχιστον<sup>1</sup> οἶεται ἐκ τῶν φυσικῶν λόγων ἐς μύθους ἐμπεσεῖν, μῶρός ἐστι. λέγω γὰρ ὅσα τε δρᾶται ἐπὶ τοῖσδε τοῖς ταύροις καὶ ὅσα ἐπράχθη καὶ ἀκούω λεγόντων Αἰγυπτίων. οὐκ ἦν δὲ ἄρα . . .<sup>2</sup> οὕτω τὸ ψεῦδος ἐκείνοις ἐχθιστόν ἐστι.

12. Οἱ δελφίνες, τὸ μὲν φιλόμουσον αὐτῶν καὶ περὶ τὴν ᾠδὴν σπουδαῖόν<sup>3</sup> τε καὶ φιλόπονον κекήρυκται τε καὶ ἐς πολλοὺς ἐξεφοίτησε, καὶ ὡς εἰσι φιλόανθρωποι ἄλλοι τε εἶπον καὶ ἡμεῖς ἄνω που διεξήλθομεν τῷ λόγῳ. ἐνταυθοῖ δὲ εἰπεῖν ὑπὲρ τῆς συνέσεως αὐτῶν οὐ χεῖρόν ἐστιν. ὅταν γοῦν δικτύῳ περιπέσῃ δελφίς, τὰ μὲν πρῶτα ἡσυχάζει καὶ φυγῆς οὐδέν τι μέμνηται, εὐωχεῖται δὲ τῶν συνεαλωκότων ἰχθύων, καὶ ὥσπερ ἐπὶ δαίτα ἤκων κλητὸς εἶτα ἐμφορεῖται αὐτῶν. ὅταν δὲ αἰσθηται ἐπισυρόμενος ὅτι γίνεται τῆς γῆς πλησίον, ἐνταῦθά τοι τὸ δίκτυον διατραγῶν ἀπαλλάττεται καὶ ἔστιν ἐλεύθερος. εἰ δὲ ποτε ἄλῳ, οἱ χαριέστεροι τῶν ἀλιέων δλόσχουον αὐτοῦ διεύραντες τῶν ρίνων ἀφήκαν αὐτόν<sup>4</sup>. ὁ δὲ οἷα τὸν ἔλεγχον αἰδούμενος οὐκέτι πλησιάζει σαγήνην τὸ ἐντεῦθεν. λέγει δὲ Ἀριστοτέλης ὅτι κᾶν ἄλῳ καὶ δεθῆ καὶ ἐν τῇ σκάφῃ ἦ, πολλοὶ περινήχονται δελφίνες τὴν ἀλιάδα, καὶ ἐς τοσοῦτον πηδῶσί τε καὶ σκιρτῶσι δίκην ἰκετῶν, ἔστε

<sup>1</sup> ἐχθιστος.

<sup>2</sup> Lacuna.

<sup>3</sup> ᾠδὴν σπ.] φωνὴν ᾠδικόν.

<sup>4</sup> ἐπάφηκαν αὐτόν γνώρισμα τοῦτο εἰ ἐμπέσοι ἄρα τοῦ καὶ πρόσθεν ἀλῶναι αὐτόν περιφέρει.

wounded him in the flank and killed him. Boccharis was put to shame and the Egyptians loathed him.

But if anyone considers it highly undignified to drop from natural history into legend, he is a fool. For I am stating what the practice is with these bulls, and what then occurred, and what I hear Egyptians say . . .<sup>a</sup> a lie to them is an abomination.

12. The Dolphins' love of music and their eager <sup>The Dolphin</sup> pursuit of song have been noised abroad and spread to many quarters, and others have told of their friendliness to man, and we ourselves have discoursed upon it earlier on,<sup>b</sup> I think. But here I shall do well to speak of their intelligence. At any rate whenever a Dolphin is enclosed in a net he keeps quiet to begin with and does not think of escaping, but feasts upon the fish that have been caught with him and, as though invited to a banquet, takes his fill of them. But as soon as he realises, while being drawn along, that he is nearing the shore, he thereupon bites through the net, escapes, and is free. If however he is caught, the more kindly fishermen pass a rush through his nostrils and let him go; and the Dolphin, as though he were ashamed of the evidence of his capture, never comes near a drag-net again. And Aristotle says [*HA* 631 a 11] that whenever one is caught and made fast and is in the fish-box,<sup>c</sup> Dolphins swim round the boat in numbers and leap so high and writhe like suppliants, until the fisher-

<sup>a</sup> The text is defective. The sense of the missing words was perhaps 'This is no mere idle tale, for, etc.'

<sup>b</sup> See 2. 6.

<sup>c</sup> Or 'tub' into which the caught fish are thrown.

παθεῖν τι τοὺς ἀλιέας, καὶ οἰκτεῖραι μὲν τὸν δεσμώτην, εἶξαι δὲ τοῖς δεομένοις καὶ ἀπολύσαι αὐτοῖς τὸν ἡρημένον.

13. Δάφνιδος τοῦ βουκόλου τοῦ Συρακοσίου παθόντος ὑπὸ τῆς νύμφης ταῦτα δήπου τὰ ὑμνούμενα, πέντε τροφίμους κύνας, τὸν Σάννον<sup>1</sup> καὶ τὸν Πόδαργον καὶ τὴν Λαμπάδα καὶ τὸν Ἀλκιμον καὶ τὸν Θεόντα, θεασαμένους τοῦ δεσπότητος τὰς πάθας ἐπ' αὐτῷ θάνατον ἐλέσθαι φασί, καὶ πολλὰ μὲν ὀδύρασθαι<sup>2</sup> πρότερον, κλαῦσαι δὲ πάμπολλα.

14. Διάφορα μὲν καὶ ποικίλα τῆς τῶν ἐλεφάντων ιδιότητος ἄνω μοι λέλεκται· νῦν δὲ εἰρήσεται ὅτι καὶ μνήμην ἀγαθὸν ἐστὶ τὸ ζῶον τοῦτο, καὶ ἐντολὰς φυλάξαι οἶδε καὶ μὴ ψεύσασθαι τὴν τῶν παρακαταθεμένων ὅ τι οὖν αὐτῷ προσδοκίαν τε καὶ ἐλπίδα. ὅτε γοῦν Ἀντίγονος ἐπολιόρκει Μεγαρέας, ἐνὶ τῶν ἐλεφάντων τῶν πολεμικῶν συνετρέφετο καὶ θῆλυς, ὄνομα Νίκαια. ταύτη τοῖνυν ἢ τοῦ τρέφοντος αὐτὸν γυνὴ παιδίον, <δ><sup>3</sup> ἔτυχε τεκοῦσα πρὸ ἡμερῶν τριάκοντα, παρακατέθετο<sup>4</sup> φωνῇ τῇ Ἰνδῶν, ἧς ἀκούουσιν ἐλέφαντες. ὁ δὲ καὶ ἐφίλει τὸ παιδίον καὶ ἐφύλαττε, καὶ κειμένου πλησίον ἤδετο, καὶ κνυζωμένου<sup>5</sup> παρέβλεπε, καὶ καθεύδοντος τῇ προβοσκίδι τὰς μυίας ἀπεσόβει<sup>6</sup> καλάμου κλαδὶ τοῦ παραβαλλομένου ἐς

<sup>1</sup> Σάννον.

<sup>3</sup> <δ> *add.* Jac.

<sup>5</sup> κνυζωμένου.

<sup>2</sup> *Ges* : ὀδύρασθαι.

<sup>4</sup> *Jac* : καὶ παρα-

<sup>6</sup> *Schn* : ἀνεσόβει.

men feel a touch of sympathy and take pity on the prisoner and yield to the entreating creatures and release the captive to them.

13. They say that the five hounds, Sannus, Podargus, Lampas, Alcimus, and Theon, kept by Daphnis the neatherd of Syracuse who suffered his well-known punishment<sup>a</sup> at the hands of the Nymph, at the sight of their master's misfortune chose to die after he died, having previously bewailed him deeply and shed tears in abundance.

14. I have earlier on spoken of the differences and the varieties in the character of Elephants, and I shall now tell what a good memory too this animal has, how it can remember orders and not belie the expectation and the hope of those who entrust it with whatever it may be. For instance when Antigonus<sup>b</sup> was besieging Megara a female elephant of the name of Nicaea was being kept along with one of the war-elephants. Now to this animal the wife of the keeper entrusted a baby which she happened to have borne a month before, speaking the Indian language, which Elephants understand. And the Elephant grew fond of the child and used to look after it, and liked to have it lying near, and would glance at it when it whimpered; and when it slept the Elephant would scare away the flies, holding in her trunk a spray from the reeds which were thrown

<sup>a</sup> See Ael. *VH* 10. 18. D. was beloved by a Nymph and vowed to be faithful to her or to lose his sight. He was seduced by a King's daughter and suffered the penalty.

<sup>b</sup> A. Gonatas, vice-gerent of Demetrius II, King of Macedon, fought against Pyrrhus, besieged and recovered Megara, perh. in 270 B.C. See W. W. Tarn, *Ant. Gon.* 286.



τροφῆν· εἰ δὲ <sup>1</sup> μὴ παρῆν τὸ βρέφος, τότε καὶ τροφῆν ἀνεστέλλετο. οὐκοῦν ἔδει τὴν τρέφουσαν αὐτὸ ἐμπλήσαι μὲν τοῦ γάλακτος, παραθεῖναι δὲ τῷ κηδεμόνι, ἢ πάντως ἀγανακτῶν ἢ Νίκαια ἦν δῆλος καὶ τεθυμωμένος καὶ τι καὶ δρασεῖων τῶν δεινῶν. πολλάκις δὲ καὶ ἀνακλαύσαντος αὐτοῦ εἶπα τὴν σκάφην ἢ ἐνέκειτο διέσεισε, παραμυθούμενος τῷ σεισμῷ τὸ βρέφος, οἷα δῆπου φιλοῦσι καὶ αἱ τροφοὶ καὶ αἱ τίτθαι δρᾶν ποιῶν, ὧ ἄνθρωποι, ὁ ἐλέφας.

15. Ζηλοτυπίαν ζῶων ἐνεργωτάτην διαφόρων ἐν καιρῷ οἶδα εἰπῶν, πορφυρίωνος καὶ κυνὸς καὶ μέντοι καὶ πελαργοῦ νῆ Δία ἐκ τρίτου· νῦν δὲ ἕοικα λέξαι ἐλέφαντος ὀργὴν ἐς γάμον ἀδικούμενον. μοιχευομένην γὰρ τῆς τοῦ πωλεύσαντος αὐτὸν καὶ τρέφοντος γυναῖκα ἐπ' αὐτοφώρῳ καταλαβὼν, δι' ἀμφοτέρων θάτερον διείς <sup>2</sup> τοῖν κεράτοι, ἀπέκτεινε καὶ τὸν μοιχὸν καὶ τὴν μοιχευομένην, καὶ εἶασε κείσθαι κατὰ τῶν στρωμάτων <τῶν> <sup>3</sup> ὑβρισμένων καὶ τῆς εὐνῆς τῆς πεπατημένης, ὡς ἐλθόντα τὸν πωλευτὴν καταγνώσαι καὶ τὸ ἀδίκημα καὶ τὸν τιμωρήσαντα αὐτῷ γνωρίσαι. καὶ τοῦτο μὲν Ἰνδικὸν τὸ ἔργον, ἐκείθεν δὲ ἐξεφοίτησε δεῦρο ἀκούω δὲ καὶ ἐπὶ Τίτου <sup>4</sup> ἀνδρὸς καλοῦ καὶ ἀγαθοῦ ἐν <sup>5</sup> τῇ Ῥώμῃ ταῦτον γεγονέναι· προστιθέασι δὲ ὅτι ἄρα ὁ ἐνθάδε ἐλέφας ἀπέκτεινεν <sup>6</sup> ἀμφοτέρους, καὶ ἱματίῳ <sup>7</sup> κατεκάλυψε, καὶ ἐλθόντι τῷ τροφῆι ἀποβαλὼν τὸ ἱμάτιον κειμένους ἀλλήλων πλησίον

beside her as her fodder. And if the child was not there she would actually put her own food aside. And so the mother was obliged to give the child its fill of milk and then place it beside its guardian, otherwise Nicaea gave unmistakable signs of being annoyed and angered and even of threatening mischief. And often, if the baby started to cry, she rocked the cradle in which it lay, comforting it as nurses are in the habit of doing by the swaying—and this, my fellow-men, was an Elephant.

15. I know that I have spoken appropriately of An Elephant punishes adultery the very violent jealousy on the part of different animals, viz the coot, the dog, and in the third place the stork. But now I intend to speak of the anger of an Elephant over an outraged marriage. Having detected the wife of its trainer and keeper in the very act of adultery, it drove one tusk through the woman and one through her lover and killed them both and left them lying amid the dishonoured coverings on the desecrated bed, so that when the trainer came he might note their sin and recognise his avenger. This happened in India, but the deed travelled from there to these shores, and I learn that in the reign of Titus, that good and noble man, the same thing occurred in Rome, but they add that the Elephant there killed both the offenders and covered them with a cloak which on the arrival of its keeper it threw off and revealed the two lying

<sup>1</sup> Ges: εἴ γε.  
<sup>3</sup> <τῶν> ἀδ. H.

<sup>2</sup> πείρας.

<sup>4</sup> Ges: τόπον Ῥωμαίων βασιλέωντος MSS, Ῥωμ. βασ. del. H.

<sup>5</sup> καὶ ἐν.

<sup>6</sup> ἀπέκτεινε μὲν.

<sup>7</sup> ἐν ἱματίῳ.

ἀπέδειξε, καὶ τὸ κέρασ δέ, ὧπερ οὖν διέπειρεν αὐτούς, καὶ τοῦτο ἤμαγμένον ἑώρατο.

16. Ἴδιον δὲ ἦν ἄρα τῶν δρακόντων καὶ ἡ μαντική. ἐν γοῦν Λαουινίῳ<sup>1</sup> τῷ<sup>2</sup> πολιίματι, ὅπερ τῆς Λατίνων χώρας ἐστὶ (κέκληται δὲ ἀπὸ τῆς Λατίνου θυγατρὸς Λαουινίας,<sup>3</sup> ἠνίκα Λατῖνος Αἰνεΐα συνεμάχησε κατὰ τῶν καλουμένων Ρουτουλῶν, εἶτα ἐνίκησεν αὐτούς· ἔκτισε<sup>4</sup> δὲ Αἰνεΐας ὁ Ἀγχίσου ὁ Τρῶς τὴν πόλιν τὴν προειρημένην, εἴη δ' ἂν τῆς Ῥώμης μητρομήτωρ, ὡς ἂν εἴποι τις· ἐντεῦθεν γὰρ ὄρηθηεῖς Ἀσκάnios ὁ Αἰνεΐου καὶ Κρεούσης τῆς Τρωάδος ᾤκισε τὴν Ἄλβαν, Ἄλβανῶν δὲ ἡ Ῥώμη ἀποικος)· οὐκοῦν ἐν τῷ Λαουινίῳ<sup>5</sup> ἄλσος τιμάται μέγα καὶ δασύ, καὶ ἔχει πλησίον νεῶν Ἡρας Ἀργολίδος· ἐν δὲ τῷ ἄλσει φωλεός ἐστι μέγας καὶ βαθύς, καὶ ἐστὶ κοίτη δράκοντος. παρθένοι τε ἱεραὶ νενομισμέναις ἡμέραις παρίασιν ἐς τὸ ἄλσος ἐν τοῖν χεροῖν φέρουσαι μάζαν καὶ τοὺς ὀφθαλμοὺς τελαμῶσι κατελημμένοι<sup>6</sup>. ἄγει δὲ αὐτὰς εὐθύωρον ἐπὶ τὴν κοίτην τοῦ δράκοντος πνεῦμα θεῖον, καὶ ἀπταιστώσ προΐασι βάδην καὶ ἡσυχῇ, ὡπερ οὖν ἀκαλύπτους ὀρῶσαι τοῖς ὀφθαλμοῖς. καὶ ἐὰν μὲν παρθένοι ᾧσι, προσίεται τὰς τροφὰς <ἄτε><sup>7</sup> ἄγνὰς ὁ δράκων καὶ πρεπούσας ζῶν θεοφιλεῖ· εἰ δὲ μὴ, ἄπαστοι<sup>8</sup> μένουσι, προειδότες αὐτοῦ τὴν φθορὰν

<sup>1</sup> Schm: Λαουαινείω.

<sup>2</sup> τῷδε τῷ.

<sup>3</sup> Schm: Λαουαινείας.

<sup>4</sup> Freinsheim: ἐνίκησε MSS, ᾤκισε H.

<sup>5</sup> Schm: Λαουινείω.

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

side by side, while the tusk with which it had pierced them was seen to be stained with blood.

16. It seems that one peculiarity of snakes is their <sup>The Serpent of Lavinium</sup> faculty of divination. At any rate in the town of Lavinium,<sup>a</sup> which is in Latium—it is so named after Lavinia the daughter of Latinus at the time when he fought as an ally of Aeneas against the people called Rutulians and overcame them. And Aeneas of Troy, son of Anchises, founded the aforesaid town; and it might be, in a manner of speaking, the grandmother of Rome, because it was from Rome that Ascanius, the son of Aeneas and Creusa the Trojan, set out to found Alba, and Rome was a colony of Alba.—Well, there is a sacred grove in Lavinium of wide area and thickly planted, and near by is a shrine to Hera of Argolis. And in the grove there is a vast and deep cavern, and it is the lair of a Serpent. And on certain fixed days holy maidens enter the grove bearing a barley-cake in their hands and with their eyes bandaged. And divine inspiration leads them straight to the Serpent's resting-place, and they move forward without stumbling and at a gentle pace just as if they saw with their eyes unveiled. And if they are virgins, the Serpent accepts the food as sacred and as fit for a creature beloved of god. Otherwise the food remains untasted, because the Serpent already knows and has divined their impurity. And ants crumble the cake of the deflowered maid

<sup>a</sup> A. has confused 'Lavinium' and 'Lanuvium'; see Prop. 4. 8. 5 ff.

<sup>7</sup> <ἄτε> add. Jac.

<sup>8</sup> ἀψανστοὶ W, H.

καὶ μεμαντευμένον. μύρμηκες δὲ τὴν μάζαν τὴν τῆς διακορηθείσης ἐς μικρὰ καταθρύψαντες, ὡς ἂν εὐφορα αὐτοῖς εἴη, εἶτα ἐκφέρουσιν ἕξω τοῦ ἄλλου, καθαίροντες τὸν τόπον. γνωρίζεται ὑπὸ τῶν ἐπιχωρίων τὸ πραχθέν, καὶ αἱ παρελθοῦσαι ἐλέγχονται, καὶ ἡ γε τὴν παρθενίαν αἰσχύνασα ταῖς ἐκ τοῦ νόμου κολάζεται τιμωρίαις. μαντικὴν μὲν δὴ δρακόντων ἂν ἀποφῆναιμι τὸν τρόπον τοῦτον.

17. Λέγει μὲν οὖν Ὅμηρος χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς. οὐκοῦν ἔχει τι καὶ δράκων ὁ ἐν ταῖς ἀγιοτάταις τιμαῖς θειότερον, καὶ ἰδεῖν<sup>1</sup> οὐ λυσιτελὲς αὐτόν. καὶ ὃ γε λέγω τοιοῦτόν ἐστιν. ἐν Μετῆλει<sup>2</sup> τῆς Αἰγύπτου δράκων ἐστὶν ἱερός ἐν πύργῳ, καὶ τετίμηται καὶ ἔχει θεραπευτὰς καὶ ὑπηρέτας, καὶ κεῖται οἱ τράπεζα καὶ κρατῆρ. ἐς τοῦτον οὖν ἀνὰ πᾶσαν<sup>3</sup> ἡμέραν ἄλφιστα ἀναδεύσαντες μελικράτῳ εἶτα ἀπίασι, καὶ τῇ ὑστεραία ὑποστρέψαντες κενὸν τὸν κρατῆρα εὐρίσκουσιν. οὐκοῦν ὁ πρεσβύτατος τῶνδε τῶν ὑπηρετῶν ἡμερον δριμύτατον ἔσχε θεάσασθαι τὸν δράκοντα, καὶ παρελθὼν μόνος καὶ ποιήσας τὰ εἰθισμένα ὑπαέστη<sup>4</sup>. ὁ δὲ ἀνελθὼν ἐπὶ τὴν τράπεζαν ὁ δράκων εἰσιτάτο. καὶ τὰς θύρας ὁ πολυπράγμων ἀνοίξας (ἔτυχε γὰρ κατὰ τὰ εἰθισμένα ἐπικλείσας) ψόφον εἰργάσατο ἰσχυρόν. ὁ δράκων δὲ ἡγανάκτησε καὶ ἀνεχώρησεν, ὁ δὲ ἰδὼν ὃν ἐπόθει οὖν τῷ ἑαυτοῦ κακῷ, γίνεται μὲν ἔκφρων, εἰπὼν δὲ ὅσα εἶδε καὶ ὡς ἠσέβησεν ὁμολογήσας, ἦν ἄφωνος, εἶτα οὐ μετὰ μακρὸν πεσὼν ἀπέθανεν.

<sup>1</sup> Schn : εἰδέναι.

<sup>2</sup> Wesseling : Μελίτη.

<sup>3</sup> πᾶσαν τὴν.

<sup>4</sup> ἀπέστη H.

into small pieces so that they can be carried easily, and transport them without the grove, cleansing the spot. And the inhabitants get to know what has occurred and the maidens who came in are examined, and the one who has shamed her virginity is punished in accordance with the law.

This is the way in which I would demonstrate the faculty of divination in serpents.

17. Now Homer says [II. 20. 131] 'but gods are hard to endure when seen clear to view.' And so even a serpent which is honoured by the most sacred rites has in it something of the divine, and to look upon it is not profitable. And what I mean is this. In Metelis,<sup>a</sup> a town of Egypt, there is a sacred Serpent in a tower, and it receives honours and has ministers and servants, and before it are set a table and a bowl. So every day they pour barley into this bowl and soak it in honey and milk and then depart, returning on the following day to find the bowl empty. Now the eldest servant felt a keen desire to set eyes upon the Serpent, and coming by himself performed the usual duties and withdrew. And the Serpent mounted on the table and feasted. And this busybody in opening the doors (he had closed them as was the custom) made a loud noise. The Serpent was indignant and retired, while the man who had seen the creature whom he wished to see, to his own undoing, went out of his mind, told what he had witnessed, and confessed his impious deed, became dumb, and shortly afterwards fell down dead.

A sacred Serpent and the penalty of inquisitiveness

<sup>a</sup> Town in the NW of the Delta.

18. Ἰδια δὲ ἄρα τῶν ζῶων καὶ ταῦτά ἐστιν. ὁ ταῦς ὑπὲρ τοῦ μὴ βασκανθῆναι λίνου ρίζαν οἰονεὶ περιπτόν τι φυσικὸν ἀναζητήσας, ὑπὸ τῆς ἐτέρας πτέρυγι βύσας περιφέρει. λέγεται δὲ καὶ ἵππος<sup>1</sup> τὰ οὖρα εἰ ἐπισχεθεῖη,<sup>2</sup> παρθένος<sup>3</sup> λύσσασα ἢ φορεῖ ζώνην ἐὰν αὐτὸν παῖση<sup>4</sup> κατὰ τοῦ προσώπου τῆς ζώνης, παραχρήμα ἐξουρεῖν ἀθρόως καὶ τῆς οὐρῆς παύεσθαι. θήλειαν δὲ ἵππον ἐς ἀφροδίσια λυττήσασαν πάνυ σφόδρα παῦσαι ῥαδίως ἔστω, ὡς Ἀριστοτέλης λέγει, εἰ τις αὐτῆς ἀποκείρει<sup>5</sup> τὰς κατὰ τοῦ τένοντος τρίχας· αἰδέεται γάρ, καὶ οὐκ ἀτακτεῖ, καὶ παύεται τῆς ὕβρεως καὶ τοῦ σκιρτήματος τοῦ πολλοῦ, κατηφῆσασα ἐπὶ τῆς αἰσχύνῃ. τοῦτό τοι καὶ Σοφοκλῆς αἰνίττεται ἐν τῇ Τυροῖ τῷ δράματι· πεποιήται δὲ οἱ αὐτῆ λέγουσα, καὶ ἂ λέγει ταῦτά ἐστιν

κόμης δὲ πένθος λαγχάνω πάλου δίκην,  
ἥτις συναρπασθεῖσα βουκόλων ὑπο  
μάνδραις ἐν ἱππείαισιν ἀγρία χερὶ  
θέρος θερισθῆ ξανθὸν ἀχένων ἄπο,  
σπασθεῖσα<sup>6</sup> δ' ἐς λειμῶνα<sup>7</sup> ποταμίων ποτῶν  
ἴδη σκιάς εἰδῶλον ἀντανγῆς τύπῳ<sup>8</sup>  
κουραῖς ἀτίμως διατετιλμένης φόβην.<sup>9</sup>  
φεῦ, κἄν ἀνοικτίρμων τις οἰκτεῖρειέ νιν  
πτήσσουσαν αἰσχύνῃσιν, οἶα μαινεται  
πενθοῦσα καὶ κλαίουσα τὴν πάρος φόβην.

19. Μελλούσης δὲ οἰκίας καταφέρεσθαι αἰσθη-  
τικῶς ἔχουσιν οἱ τε ἐν αὐτῇ μύες καὶ μέντοι καὶ

<sup>1</sup> Jac: ἵππου.

<sup>3</sup> Jac: παρθένου, -ον.

<sup>2</sup> ἐπισχεθεῖη.

<sup>4</sup> παῖση.

18. Here are further peculiarities of animals. The Peacock in order to escape the influence of the evil eye seeks out a root of flax as a kind of natural amulet and carries it about packed under one wing. And it is said that if a horse suffers from a retention of urine, and a maiden strikes him across the face with the girdle she is wearing, he immediately stales copiously and is relieved of his pain. And when a mare shows an altogether frenzied desire to go a-horsing it is easy to arrest her, according to Aristotle [HA 572 b 7], if one clips the mane on her neck. For she feels shame and is no longer skittish and drops her wantonness and her constant frisking and is downcast at her disgrace. And Sophocles, you remember, in his drama of *Tyro* hints at this. Tyro is represented as speaking, and this is what she says [fr. 659 P]:

'But it is my lot to grieve for my hair, even as a filly which seized by neatherds in the stables has had the yellow harvest reaped from her neck with ruthless hand; and haled to the meadow to drink of the stream, beholds the mirrored image of her reflexion with the hair cropped beneath the shears to her dishonour. Alas! even a pitiless heart would pity her, cowering in her shame, to see how wild are her grief and her tears for her lost hair.'

19. When a house is on the verge of ruin the mice in it, and the martens also, forestall its collapse and

<sup>5</sup> ἀποκείρει.

<sup>6</sup> σπασσοῦσα H after GHermann.

<sup>7</sup> Pearson: ἐν λειμῶνι MSS, H.

<sup>8</sup> Pearson: ἀγασθεῖσ' ὑπὸ MSS, αἰκισθεῖσ' Haupt, H.

<sup>9</sup> Brunck: φόβης MSS, H.

<αἰ><sup>1</sup> γαλαῖ, καὶ φθάνουσι τὴν καταφορὰν καὶ ἐξοικίζονται. τοῦτό τοί φασι καὶ ἐν Ἑλικῇ γενέσθαι. ἐπειδὴ γὰρ ἠσέβησαν ἐς τοὺς Ἴωνας τοὺς ἀφικομένους οἱ Ἑλικῆσιοι, καὶ ἐπὶ βωμοῦ ἀπέσφαξαν αὐτούς, ἐνταῦθα δῆπου (τὸ Ὀμηρικὸν τοῦτο) τοῖσιν δὲ θεοὶ τέραα προὔφαινον· πρὸ πέντε γὰρ ἡμερῶν τοῦ ἀφανισθῆναι τὴν Ἑλικῆν, ὅσοι μὲς ἐν αὐτῇ ἦσαν καὶ γαλαῖ καὶ ὄφεις καὶ σκολόπενδραι καὶ σφονδύλαι καὶ τὰ λοιπὰ ὅσα ἦν τοιαῦτα, ἀθρόα ὑπέξῃει τῇ ὁδῷ τῇ ἐς Κερύνειαν<sup>2</sup> ἐκφερούση. οἱ δὲ Ἑλικῆσιοι ὄραντες τὰ<sup>3</sup> πρατόμενα ἐθαύμαζον μὲν, οὐκ εἶχον δὲ τὴν αἰτίαν συμβαλεῖν. ἐπεὶ δὲ ἀνεχώρησε τὰ προειρημένα ζῶα, νύκτωρ γίνεται σεισμός, καὶ συνιζάνει ἡ πόλις, καὶ ἐπικλύσαντος πολλοῦ κύματος ἡ Ἑλικῆ ἠφανίσθη, καὶ κατὰ τύχην Λακεδαιμονίων ὑφορμοῦσαι<sup>4</sup> δέκα νῆες συναπώλοντο τῇ προειρημένῃ.<sup>5</sup> χρῆται δὲ ἅμα ἐς τιμωρίαν τῶν ἀσεβῶν ἀνδρῶν ὑπηρέταις τοῖς ζώοις ἡ Δίκη. καὶ τὸ<sup>6</sup> μαρτύριον, Παντακλῆς<sup>7</sup> ὁ Λακεδαιμόνιος ἀναστειλας διὰ τῆς Σπάρτης ἔλθειν τοὺς ἐς Κύθηρα ἀπὸντας τῶν περὶ τὸν Διόνυσον τεχνιτῶν, εἶτα καθήμενος ἐν τῷ ἐφορείῳ ὑπὸ κυνῶν διεσπάσθη.

<sup>1</sup> <αἰ> add. H.

<sup>2</sup> *Wesseling*: Κορίαν.

<sup>3</sup> ταῦτα.

<sup>4</sup> ὑφορμοῦσαι τῇ πόλει.

<sup>5</sup> προειρημένη θαλάσσης ἐπικλύσει πολλῇ.

<sup>6</sup> καὶ τοῦδε.

<sup>7</sup> Παντείδας, Πανίηκλας etc.

emigrate. This, you know, is what they say happened at Helice,<sup>a</sup> for when the people of Helice treated so impiously the Ionians who had come to them, and murdered them at their altar, then it was (in the words of Homer [*Od.* 12. 394]) that 'the gods showed forth wonders among them.' For five days before Helice disappeared all the mice and martens and snakes and centipedes and beetles and every other creature of that kind in the town left in a body by the road that leads to Cerynea.<sup>b</sup> And the people of Helice seeing this happening were filled with amazement, but were unable to guess the reason. But after the aforesaid creatures had departed, an earthquake occurred in the night; the town collapsed; an immense wave poured over it, and Helice disappeared, while ten Lacedaemonian vessels which happened to be at anchor close by were destroyed together with the city I speak of.

Earthquake  
at Helice

Justice at the same time uses animals as her ministers to punish impious men. Witness the case of Pantacles the Lacedaemonian<sup>c</sup> who, after preventing some of the artists of Dionysus<sup>d</sup> who were on their way to Cythera from passing through Sparta, later, when seated upon the Ephor's throne, was torn to pieces by dogs.

<sup>a</sup> In Achaia, about 1½ mi. from the Gulf of Corinth. In 373 B.C. delegates from Ionia came to beg for the statue of Poseidon in Helice or at least for a plan of his temple and altar, and at the very altar they were murdered by the people of Helice. In the same year the town was destroyed by an earthquake. See Frazer on Paus. 8. 24. 6.

<sup>b</sup> Hill-town, a short distance S of Helice.

<sup>c</sup> Pantacles is named as Ephor for the year 407 B.C. in two interpolated passages of Xenophon, *Hell.* 1. 3. 1 and 2. 3. 10.

<sup>d</sup> Actors and musicians.

20. Ἐν Σικελίᾳ Ἄδρανός ἐστι πόλις, ὡς λέγει Νυμφόδωρος, καὶ ἐν τῇ πόλει ταύτῃ Ἄδρανοῦ νεώς, ἐπιχώριον δαίμονος· πάνυ δὲ ἐναργῆ φησιν εἶναι τοῦτον. καὶ τᾶλλα μὲν ὅσα ὑπὲρ αὐτοῦ λέγει, καὶ ὅπως ἐμφανής ἐστι καὶ ἐς τοὺς δεομένους<sup>1</sup> εὐμενής τε ἅμα καὶ ἰλεως, <ἄλλοτε><sup>2</sup> εἰσόμεθα· νῦν δὲ ἐκεῖνα εἰρήσεται. κύνες εἰσὶν ἱεροί, καὶ οἶδε θεραπευτῆρες αὐτοῦ καὶ λατρεύοντές οἱ, ὑπεραίροντες τὸ κάλλος τοὺς Μολοττοὺς κύνας καὶ σὺν τούτῳ καὶ τὸ μέγεθος, χιλίων οὐ μείους τὸν ἀριθμὸν. οὐκοῦν οὗτοι μεθ' ἡμέραν μὲν αἰκάλλουσί τε καὶ σαίνουσι τοὺς ἐς τὸν νεῶν καὶ τὸ ἄλσος παριόντας, εἴτε εἰεν ξένοι εἴτε ἐπιχώριοι· νύκτωρ δὲ τοὺς μεθύοντας ἤδη καὶ σφαλλομένους κατὰ τὴν ὁδὸν οἶδε πομπῶν δίκην καὶ ἡγεμόνων μάλα εὐμενῶς<sup>3</sup> ἄγουσι, προηγούμενοι ἐς τὰ οἰκέα ἐκάστῳ,<sup>4</sup> καὶ τῶν μὲν παροινούντων τιμωρίαν ἀρκοῦσαν ἐσπράττονται· ἐμπηδῶσι γὰρ καὶ τὴν ἐσθήτα αὐτοῖς καταρρηγνύουσι, καὶ σωφρονίζουσι<sup>5</sup> ἐς τοσοῦτον αὐτούς· τοὺς γε μὴν πειρωμένους λωποδυτεῖν διασπῶσι πικρότατα.

21. Κοχλίας δὲ ἄρα θαλάττιος ὁ ἐν τῇ Ἐρυθρᾷ θαλάττῃ γινόμενος ὠραιότατος ἰδεῖν ἦν καὶ μέγιστος· ἔστι μὲν γὰρ φοινίξ τὸ ἔλυτρον, ἔχει δὲ καὶ ἔλικα<sup>6</sup> διηρθισμένην καὶ πεποικλιμένην ὑπὸ τῆς φύσεως.<sup>7</sup> στέφανον ἂν εἴποις ὄραν ἐκ τινος πολυχροίας ἀνθῶν διαπλακέντα<sup>8</sup> πρασίνων

<sup>1</sup> δεομένους πρόχειρος.

<sup>3</sup> *Sohn*: εὐγενῶς.

<sup>5</sup> *Ges*: σωφρονοῦσιν.

<sup>2</sup> <ἄλλοτε> *add.* H.

<sup>4</sup> ἐκάστον.

20. Adranus is a town in Sicily,<sup>a</sup> according to Nymphodorus, and in this town there is a temple to Adranus, a local divinity. And they say that he is there in very presence. And all that Nymphodorus tells of him besides, and how he shows himself and how kindly and favourable he is to his suppliants, we shall learn some other time. But now I shall give the following facts. There are sacred Hounds and they are his servants and ministers; they surpass Molossians in beauty and in size as well, and there are not less than a thousand of them. Now in the daytime they welcome and fawn upon visitors to the shrine and the grove, whether they be strangers or natives. But at night they act as escorts and leaders, and with great kindness conduct those who are already drunk and staggering along the road, guiding each one to his own house, while those who indulge in tipsy frolics they punish as they deserve, for they leap upon them and rip their clothes to pieces and chasten them to that extent. But those who are bent on highway robbery they tear most savagely.

21. There is, it seems, a marine snail which is born in the Red Sea and of great beauty and very large. Its shell is purple and its spiral has been decorated and made gay by Nature.<sup>b</sup> You would say you were looking at a garland subtly woven of

<sup>a</sup> On the SW slopes of mt Etna.

<sup>b</sup> This is the *Mitra papalis*, Gossen § 20.

<sup>6</sup> ἔλικα μεστήν MSS, καλλίστην Jac.

<sup>7</sup> φύσεως κόσμῳ δέπεριττώ.

<sup>8</sup> ποικίλως διαπλακέντα.

τε καὶ χρυσοειδῶν καὶ κινναβαρίνων, ἐναλλάξ τῶν  
χρωμάτων κατεσπαρμένων διαστήμασι<sup>1</sup> ἴσοις.

22. Τὸν δελφίνα ἢ φύσις ἀεικίνητον εἰργάσατο,  
ὡς φασι, καὶ πέρας τούτῳ τῆς κινήσεως τὸ καὶ  
τοῦ βίου.<sup>2</sup> ὕπνου γοῦν δεόμενος μετεωρίσας τὸ  
σῶμα καὶ ἀναπλεύσας ἐπ' ἄκρον τὸ ὕδωρ, ὡς  
ὀρᾶσθαι πᾶς, καταδαρθάνει τμηκᾶδε· ἄυπνος δὲ  
καὶ ἄμοιρος τοῦδε τοῦ θεοῦ οὐδὲ οὐτός ἐστιν. ὅτε  
γοῦν καθεύδει, ὠθεῖται ἐς βυθόν, ἕως ἂν ψαύσῃ<sup>3</sup>  
τῆς κάτω γῆς. ὅταν δὲ προσπελασθῇ αὐτῇ,  
διωπνίζεται κρουσθεὶς πρὸς τὸ δάπεδον, εἶτα  
ἀναδύνει. καὶ πάλιν ἐς ὕπνον ὑπαχθεὶς καὶ  
νικώμενος τοῦ θεοῦ κατολισθάνει, καὶ αἰθῆς  
ἀφυπνισθεὶς τῇ αὐτῇ κρούσει ἀναπλεῖ πάλιν. καὶ  
πολλάκις δρᾶ τοῦτο, μεταξὺ ἡσυχίας καὶ ἐνεργείας  
ὄν, οὐ μὴν ἐς ἀκίνησιαν ἐκπίπτων παντελῆ ποτε.

23. Ἐν τῇ Ἐρυθρᾷ θαλάττῃ γίνεται ἰχθὺς  
πλατὺς τὸ σχῆμα κατὰ τὴν βούγλωττον, ὡς φασι.  
καὶ φολίδας μὲν οὐ σφόδρα τραχὺς ἐστὶ προσαψα-  
μένω, τὴν χροῶν δὲ ὑπόχρυσός ἐστι, μελαίναις τε  
γραμμάσις ἐς τὸ οὐραῖον ἀπὸ τῆς κεφαλῆς ἄκρας  
καταγέγραπται. εἰποὶ τις ἂν αὐτὰς εἶναι χορδὰς  
ἐντεταμένους· ἔνθεν τοι καὶ <ὁ><sup>4</sup> ἰχθὺς αὐτὸς  
κιθαρῳδὸς κέκληται. τὸ στόμα δὲ αὐτῷ συνίξει  
καὶ ἐστὶ μέλαν ἰσχυρῶς, ζώνη γε μὴν κροκοειδεῖ  
κατείληπται· πεποικίλται δὲ οἱ ἢ κορυφῇ διαφόρως  
τῇ τε χρυσοειδεῖ αὐγῇ καὶ μέντοι καὶ μελαίναις  
τισὶ περιγραφαῖς. καὶ πτερύγια χρυσοειδῆ ἔχει,

<sup>1</sup> τοῖς δ.

<sup>2</sup> βίου τέλος.

flowers of varied hue, green and golden and ver-  
milion, the colours alternating at equal intervals.

22. Nature, they say, has caused the Dolphin to be in perpetual motion, and for the Dolphin motion ends with the end of life. At any rate when in need of sleep it rises and floats up to the surface so that its whole body is visible, and then goes to sleep. Even the Dolphin is not unsleeping or devoid of a share of the god of sleep. At all events when it does sleep it sinks into the depths until it touches the bottom, and when it reaches it, it wakes on the impact with the floor of the sea and rises again. And again when overcome by sleep and subdued by the god, down it sinks, and again when roused by the impact as before, up it floats; and it does this time after time, being half-way between repose and activity, and yet never once does it lapse into complete immobility.

The Dolphin  
in perpetual  
motion

23. In the Red Sea there occurs a flat-fish shaped like the sole, so they say. Its scales are not very rough to the touch; its colour is golden, and from head-tip to tail it is marked with black lines. One might describe them as tense strings, which is the reason why the fish itself is called the 'Harper.'<sup>a</sup> Its mouth is compressed and is a deep black and is enclosed in a saffron-coloured ring; its head is variegated, gleaming like gold and with black lines. It has fins like gold, but its tail is black except at the

The  
'Harper'  
fish

<sup>a</sup> A species of *Chaetodont*, a brightly-coloured fish inhabiting coral-reefs.

<sup>3</sup> ἕως ψαύσει.

<sup>4</sup> <ὁ> add. H.

μέλαινα δὲ αὐτῷ ἢ οὐρὰ πλὴν τῶν ἄκρων· ταῦτα δὲ λευκά ισχυρῶς. καὶ ἄλλοι δὲ ἄδονται καθαρωδοὶ τίκτεσθαι.<sup>1</sup> καὶ εἰσι πορφυροὶ μὲν τὸ πᾶν σῶμα, γραμμᾶς ἐκ<sup>2</sup> διαστημάτων ἔχοντες χρυσᾶς· ζώνας δ' ἔχουσιν ἐπὶ τῇ κεφαλῇ ἴοις τοῖς ἀνθεσι<sup>3</sup> παραπλησίας, τὴν μὲν πρὸ τῶν ὀφθαλμῶν μέχρι τῶν βραγχίων καθέρπουσαν, τὴν δὲ μετὰ τοὺς ὀφθαλμοὺς ἐς τὸ ἦμισυ τῆς κεφαλῆς προχωροῦσαν, τὴν δὲ περιθέουσαν κατὰ τῆς δέρης ὡς ὄρμον.

24. Πάρδαλις δὲ ἰχθὺς ἐν τῇ Ἐρυθρᾷ φύεται θαλάττῃ, ὡς οἱ θεασάμενοι λέγουσι, καὶ ἔοικε τὴν χροάν καὶ τὰ στίγματα τὰ περιφερῆ τῇ ὀρείῳ παρδάλει. ὁ δὲ δεῦρυγγος ὁ ἐνταῦθα γινόμενος ἔχει μὲν πρόμηκες<sup>4</sup> τὸ στόμα, τοὺς δὲ ὀφθαλμοὺς χρυσοειδεῖς, τὰ δὲ βλέφαρα αὐτῷ λευκά· τῷ δὲ νώτῳ οἱ σημεῖα τε ἐπέστικται ὠχρά, καὶ πτέρυγες αὐτῷ αἰ μὲν παρ' ἐκάτερα<sup>5</sup> μέλαιναί, αἰ δὲ νωτιαῖαι λευκαί· καὶ ἡ οὐρὰ προμήκης τὸ σχῆμα, τὴν δὲ χροάν πράσινός ἐστι, μέσην δὲ αὐτὴν διείληφε χρυσοειδῆς γραμμῆ.

25. Τῷ Πτολεμαίῳ τῷ δευτέρῳ, ὃν καὶ Φιλάδελφον καλοῦσι, βρέφος ἐλέφαντος<sup>6</sup> δῶρον ἐδόθη, καὶ τῇ φωνῇ ἐνετράφη<sup>7</sup> τῇ Ἑλλάδι, καὶ λαλούντων συνίει. ἐπιπίστευτο δὲ πρὸ τοῦδε τοῦ ζῴου τῆς Ἰνδῶν μόνης φωνῆς ἐπαίειν τοὺς ἐλέφαντας.

26. Ἔοικε δὲ ἄρα καὶ ἐν τοῖς ἀλόγοις ὑπὸ τῆς φύσεως προτιμᾶσθαι τὸ ἄρρεν. ἔχει γοῦν ὁ μὲν

<sup>1</sup> στικτοὶ τίκτεσθαι.

<sup>2</sup> δὲ ἐκ.

<sup>3</sup> τοῖς ἄ. *del. Cobet.*

<sup>4</sup> *Ges* : προμήκης, -κη.

<sup>5</sup> παρ' ἐ.] πρῶται.

<sup>6</sup> *Gron* : ἐλαφου, and below, ἐλάφους.

<sup>7</sup> *Schn* : ἀνετράφη.

tip, and that is the purest white. And other kinds of Harper are said to occur: some are purple all over, with golden lines at intervals. They have rings the colour of gilliflowers on their head: one descends from below the eyes down to the gills, another extends from behind the eyes half-way down the head, and another encircles the neck like a necklace.

24. The Leopard-fish is native to the Red Sea, according to those who have seen it, and in its colour and circular markings resembles the leopard of the mountains.

The Oxyrhynchus, which occurs there, has an elongated mouth, eyes like gold, and white eyelids. There are pale markings on its back, but the fins on either side are black, while the dorsal fins are white. Its tail is oblong in shape and its colour is green, and a streak of gold bisects it.

25. Ptolemy the Second, also called Philadelphus, was presented with a young Elephant, and it was brought up where the Greek language was used, and understood those who spoke it. Up to the time of this particular animal it was believed that Elephants only understood the language spoken by the Indians.

26. It seems that among brute beasts also Nature has put the male above the female. At any rate

The Male superior to the Female



δράκων ὁ ἄρρην τὸν λόφον καὶ τὴν ὑπὴρην,<sup>1</sup>  
ὁ δὲ ἀλεκτρυῶν καὶ οὗτος <τὸν><sup>2</sup> λόφον καὶ τὰ  
κάλλαια,<sup>3</sup> ὁ δὲ ἔλαφος<sup>4</sup> τὰ κέρατα, <τὴν><sup>5</sup>  
χαίτην ὁ λέων, ὁ τέττιξ τὴν φωνήν.

27. Ὑπόθεσις μὲν τοῖς Ἀχαιοῖς καὶ τοῖς Τρωσὶ  
τοῦ πολέμου ἢ Διὸς Ἐλένη φασί, καὶ Πέρσαις  
πρὸς τοὺς Ἕλληνας Ἀτοσσα ἢ Δαρείου γυνὴ  
ποθήσασα θεραπαίνας κτήσασθαι Ἀττικὰς,<sup>6</sup> καὶ  
τοῦ μακροῦ πολέμου τοῖς Ἕλλησι τὸ πινάκιον τὸ  
κατὰ τῶν Μεγαρέων. Μάγνητας δὲ καὶ Ἐφεσίους  
ἐς πόλεμον ἀκρὶς ἐξῆψε, περιστερὰ δὲ Χάονας καὶ  
Ἰλλυριοῦς, Θηβαῖοι δ' <οἱ><sup>7</sup> ἐν Αἰγύπτῳ πρὸς  
Ῥωμαίους ὑπὲρ κυνὸς πολεμήσαι λέγονται.

28. Λέγει τις λόγος Πυθοχάρην τὸν αὐλητὴν  
ἀναστεῖλαι λύκων ὄρμην ἀλλήσαντα σύντονον καὶ  
γενναῖον αὐλημα. μυῶν δὲ πλῆθος ἀνέστησε  
Μεγαρέας, Φασηλίτας δὲ σφήκες, σκολόπενδραι δὲ  
Ῥοιτιεῖς.

<sup>1</sup> ὑπὴρην δασείαν.

<sup>3</sup> Reiske: κάλλαια.

<sup>5</sup> <τὴν> add. Schn.

<sup>7</sup> <οἱ> add. H.

<sup>2</sup> <τὸν> add. H.

<sup>4</sup> Ges: ἐλέφας.

<sup>6</sup> Ἀττικὰς καὶ Ἰάδας.

<sup>a</sup> See Hdt. 3. 134.

<sup>b</sup> Pericles in 432 B.C. attempted to stop Megara from trading in the Aegean, and so starve it into surrender. This was a contributory cause of the Peloponnesian war.

the male Dragon has the crest and the beard; and the Cock too has the comb and the wattles; and the Stag has the horns, the Lion the mane, the male Cicada the voice.

27. The war between the Achaeans and Trojans was caused, they say, by Helen the daughter of Zeus; the war of the Persians against the Greeks was caused by Atossa the wife of Darius who had conceived a desire to obtain Athenian women for her service; <sup>Small causes of great wars</sup> and the long war in Greece <sup>b</sup> was due to the proclamation directed against the people of Megara. The people of Magnesia <sup>c</sup> and of Ephesus were roused to war by a locust; the people of Chaonia <sup>d</sup> and of Moesia by a dove; and the people of Thebes in Egypt are said to have made war against the Romans because of a dog.<sup>e</sup>

28. There is a story that Pythochares the piper <sup>Victor and vanquished</sup> repelled an attack of wolves by playing a loud and noble strain on his pipe. And a swarm of flies drove out the people of Megara, wasps the people of Phaselis,<sup>f</sup> and centipedes the people of Rhoeteum.<sup>g</sup>

<sup>c</sup> Magnesia on the river Maeander rivalled Ephesus in importance, but was destroyed by the Ephesians in the middle of the 7th cent. B.C. The reference to a locust has not been explained.

<sup>d</sup> The Chaones were a powerful tribe in Epirus. The 'dove' may conceal a reference to the oracle at Dodona, whose priestesses were called 'doves'; cp. Hdt. 2. 57. But of a war between the Chaones and their northern neighbours the Illyrians nothing is known. Moesia lay some hundreds of miles N of Epirus beyond mt Haemus.

<sup>e</sup> Nothing is known of this.

<sup>f</sup> Town on the E coast of Lycia.

<sup>g</sup> Town NE of Troy on the Hellespont.

29. Πρόβατα ἄχολα ἐν τῷ Πόντῳ φασίν, ἐν δὲ τῇ Νάξῳ τῇ νήσῳ δίχολα.

30. Ὁ μέροψ <ὁ><sup>1</sup> ὄρνις ταύτῃ τοι δοκεῖ δικαιότερος εἶναι τῶν πελαργῶν· οὐ γὰρ ἀναμένει γηράσαντας τρέφει<sup>2</sup> τοὺς πατέρας, ἀλλ' ἅμα τῷ φύσαι τὰ ὑκύτερα τοῦτο ἐργάζεται.<sup>3</sup>

31. Ἴδιον δὲ ἄρα τῶν ζώων καὶ ἐκείνο ἀγαθόν. πρόνοιαν αὐτῶν οἱ<sup>4</sup> θεοὶ ποιοῦνται, καὶ οὔτε αὐτῶν καταφρονοῦσιν οὔτε<sup>5</sup> μὴν ὀλιγώρως ἔχουσιν. εἰ γὰρ καὶ ἀμοιρεῖ λόγου, ἀλλὰ γοῦν συνέσεως καὶ τῆς καθ' ἑαυτὰ σοφίας οὐκ ἀτυχεῖ.<sup>6</sup> ὅπως οὖν<sup>7</sup> καὶ αὐτὰ φιλεῖται θεοῖς ἐρῶ, καὶ εἰ μὴ πολλὰ ἐκ πολλῶν, ὅσα δ' οὖν ἀποχρήσει.<sup>8</sup> ἀνὴρ ἵππεύς,<sup>9</sup> Ληναῖος τὸ ὄνομα, ἵππον εἶχεν ἰδεῖν μὲν ὠραῖον, δραμεῖν δὲ ὤκιστον, τὸν δὲ θυμὸν ἀνδρείοτατον· καὶ ἀγαθὸν μὲν ἐν ταῖς ἐπιδείξεισι τὴν ἵππειαν περιδραμεῖν τὴν δεδιδαγμένην, καρτερικὸν δὲ ἐν αὐτῷ τῷ πολέμῳ, καὶ διῶξαι ἔνθα ἦν καιρὸς καὶ ἀναχωρήσαι ὅπου αὐτὸν <ῆ><sup>10</sup> χρεῖα παρεκάλει πάνν γεννικόν. οὐκοῦν ἐκ τούτων ἀπάντων ὁ μὲν κτήμα ἦν ἀγαθόν, ὁ δὲ εὐκλεέστατος ἐν τοῖς ὁμοτέχνοις ἵππεῦσιν ἐδόκει. ὁ τοίνυν ἵππος ὁ τοιοῦτος τὴν ἵππικὴν ἀρετὴν θατέρῳ τοῖν ὀφθαλμοῖν τῷ δεξιῷ ὑπὸ τινος πληγῆς προσπεσοῦσης ὄραν ἀδύνατος ἦν. οὐκοῦν ὁ Ληναῖος ὄραν ἑαυτοῦ σαλεύ-

<sup>1</sup> <ὁ> add. H.

<sup>2</sup> ἐκτρέφειν.

<sup>3</sup> ἐργάζεται καὶ ἔστι δικαιότερος καὶ εὐσεβέστερος ὄρνιθων ἀπάντων.

<sup>4</sup> καὶ οἱ.

<sup>5</sup> οὐδέ.

<sup>6</sup> ἔστω ἀτυχή.

<sup>7</sup> δ' οὖν.

29. They say that the Sheep of Pontus have no gall-bladder, whereas those on the isle of Naxos have two. The Sheep of Pontus and of Naxos

30. The Bee-eater appears to be more dutiful than the stork, for this reason: it does not wait for its parents to grow old before it starts to feed them, but does so directly it grows its quill-feathers. The Bee-eater

31. Here is another characteristic of animals and a good one. The gods take thought for them, neither looking down upon them nor reckoning them of small account. For although destitute of reasoning power, at any rate they possess understanding and knowledge proportionate to their needs. And I will explain how they are beloved of the gods, not by many examples taken from a multitude but by a sufficient number. Serapis restores a Horse's eye

A cavalry officer of the name of Lenaeus owned a horse of fine appearance, very fleet of foot and of dauntless spirit; in displays it was good at running the course it had been taught; in war itself it was capable of endurance; and was quite excellent both in pursuit, when occasion arose, and in retreat, where necessity called for it. And in consequence of all this the horse was a valued possession, and the owner was accounted most fortunate by his fellow cavalrymen. Now the horse, with the excellent qualities I have described, in consequence of a blow which it received in its right eye was incapacitated for seeing. Accordingly Lenaeus seeing all his

<sup>8</sup> ἀποχρήσει τσαῦτα.

<sup>9</sup> Jac: ἵππεὺς τὴν στρατιάν.

<sup>10</sup> <ῆ> add. H.

ουσαν τὴν πᾶσαν ἐλπίδα ἐν τῷ τοῦ ἵππου τοῦ εὐγενοῦς ἐκείνου πάθει, ἐπεὶ<sup>1</sup> καὶ ἡ ἀσπίς ἢ ἱππικὴ τὸν λαϊὸν ὀφθαλμὸν οἱ ἔσκεπε τὸν μόνον ὀράντα, ἐς τοῦ Σαράπιδος ἔρχεται, θεράπευμα<sup>2</sup> ἀνάγων καὶ μάλα ἀήθες<sup>3</sup> τὸν ἵππον, καὶ δεῖται τοῦ θεοῦ ὡς ὑπὲρ ἀδελφοῦ τινος ἢ υἱοῦ ὁ Ληναῖος τοῦ ἵππου οἰκτεῖραι τὸν ἱκέτην, καὶ ταῦτα ἀδικήσαντα οὐδὲ ἐν. εἶναι γάρ τοι<sup>4</sup> ἀνθρώπους σφίσι κακῶν αἰτίους ἢ δράσαντάς τι ἀσεβές ἢ εἰπόντας τι ἀπόφημον· ἵππου δὲ ἔλεγε ἑποία μὲν θεοσουλία, φόνος δὲ τίς, βλασφημία δὲ πῶς ἢ πόθεν;<sup>5</sup> ἐμαρτύρατο δὲ τὸν θεὸν καὶ αὐτὸς ὡς οὐδεπώποτε οὐδένα οὐδὲν ἀδικήσας, καὶ διὰ ταῦτα τὸν συστρατιώτην οἱ καὶ φίλον ἐδεῖτο τῆς ὀφθαλμίας ἀπαλλάξαι.<sup>5</sup> ὁ δὲ οὐχ ὑπερορᾷ οὐδὲ ἐξεφαύλισε τὸν ἄλογόν τε καὶ ἄφωνον ἰάσασθαι, ὦν τοσοῦτος θεός, καὶ διὰ ταῦτα οἰκτεῖραι καὶ τὸν νοσοῦντα καὶ τὸν δεόμενον ὑπὲρ αὐτοῦ, καὶ δίδωσιν ἴσασιν μὴ καταιονεῖν μὲν τὸν ὀφθαλμὸν, πυριάσει δὲ αὐτὸν ἀλεαίνειν μεσοῦσης ἡμέρας ἐν τῷ τοῦ νεῶν περιβόλῳ. καὶ ταῦτα μὲν ἐπράττετο, ἐρρώσθη δὲ τῷ ἵππῳ τὸ ὄμμα. καὶ ὁ μὲν Ληναῖος χαριστήριά τε καὶ ζῳάγρια ἀπέθβεν, ὁ δὲ ἵππος ἐσκίρτα τε καὶ<sup>6</sup> ἐφρμμάττετο καὶ ἐδόκει μείζων τε καὶ ὠραιότερος, καὶ ἦν φαιδρὸς καὶ τῷ βωμῷ προσθέων ἐκυδροῦτο, καὶ μέντοι καὶ πρὸς τοῖς ἀναβαθμοῖς καλινδοῦμενος ἑωρᾶτο τῷ θεῷ τῷ σωτήρι χαριστήρια ἐκτίνων, ἧπερ οὖν ἔσθενεν.

<sup>1</sup> ἐπεὶ τὰ ἄλλα.<sup>2</sup> θρέμμα.<sup>3</sup> Reiske: ἀληθές MSS, adding ὡσπερ οὖν ἱερεῖον, del. H.<sup>4</sup> τινων.<sup>5</sup> ἀπαλλάξαι τὸν θεόν.<sup>6</sup> τε καὶ περὶ τὸν νεῶν.

hopes anchored upon the condition of his noble horse (the cavalry shield covered the left eye which alone could see), went to the temple of Serapis bringing a patient of a most unusual kind,—his horse, and, as though he were pleading for a brother or a son, implored the god for the horse's sake to have compassion on his suppliant, especially as it had done no wrong. For men, he said, may bring misfortune upon themselves either by some impious act or some blasphemous speech. 'But what sacrilege,' he exclaimed, 'or what murder has a horse committed, and how and by what means has it blasphemed?' And he called the god to witness that he himself had never wronged any man, and for this reason he implored the god to relieve his comrade-in-arms and friend of its blindness. And the god, although so mighty, did not neglect or scorn to heal the dumb beast, and therefore took pity both on the sick animal and on the man who besought him on its behalf, and prescribed a cure, not by fomenting the eye but by warming it with vapour baths at midday in the temple precinct. So this was done and the eye of the horse was restored. And Lenaeus sacrificed thank-offerings and donations for its recovery, while the horse pranced and snorted and seemed larger and more beautiful and was full of joy, and speeding to the altar moved so proudly, and as it rolled in front of the steps was seen to be giving thanks with all its might to the god who had healed it.

32. Ἐν ἀμπελῶνι<sup>1</sup> δὲ γεωργὸς εἰργάζετο τάφρον, ἵνα ἐμφυτεύσῃ<sup>2</sup> κλήμα καλόν<sup>3</sup> τε καὶ εὐγενές· εἶτα τὴν σμινύην καταφέρων ὑποικουρούσαν ἀσπίδα ἱερὰν καὶ ἀνθρώπων ἥκιστα ἐχθρὰν λαθὼν διέκοψε μέσῃν. καὶ τὴν γῆν διαξάινων τὸ μὲν οὐραῖον βλέπων τῇ ψάμμῳ κατελιγμένον,<sup>4</sup> τὸ δὲ ἡμίτομον τὸ ἐκ τῆς γαστρὸς ἐς τὴν δέρην ἀνιὸν ἔτι ἔρπον καὶ τοῦ λύθρου τοῦ διὰ τὴν τομὴν πεπληρωμένον, ἐκπλήττεται, καὶ ἔκφρων γενόμενος ἐς τε ὀρθὴν μανίαν καὶ ὡς τὰ μάλιστα ἰσχυρὰν ἐκφοιτᾷ. καὶ μεθ' ἡμέραν ἑαυτοῦ τε καὶ τοῦ λογισμοῦ ἦν ἀκράτωρ καὶ μέντοι καὶ νύκτωρ<sup>5</sup> ἦν παράφορος, καὶ ἐκ τοῦ λέχους ἀνεθόρνυτο καὶ ἔλεγε τὴν ἀσπίδα διώκειν, καὶ ὡσπερ οὖν ὁμοῦ τι τῷ δῆγματι ὧν ἐκπληκτικώτατα ἐβόα καὶ ἐκάλει συμμαχούς, καὶ μέντοι καὶ τῆς ἀνηρημένης ὑπ' αὐτοῦ τὸ εἶδωλον ἔλεγεν ὄραν βριμούμενον τε καὶ ἀπειλοῦν, καὶ ὠμολόγει ποτὲ καὶ δεδῆχθαι, καὶ ὡς ὠδυνᾶτο ἐξ ὧν ὤμωζεν<sup>6</sup> ἦν δῆλος. ἐπεὶ μέντοι ἡ νόσος πόρρω τοῦ χρόνου ἦν, οἱ προσήκοντές οἱ τὸν ἄνδρα ἐς τοῦ Σαράπιδος ἄγουσιν ἰκέτην, καὶ ἐδέοντο ἀναστῆλαι καὶ ἀφανίσαι τῆς προειρημένης τὸ φάσμα. οἰκτεῖρει μὲν οὖν τὸν ἄνδρα ὁ θεὸς καὶ ἰάται· ὡς δὲ ἀτιμώρητος οὐκ ἔμεινεν ἡ ἀσπίς ἐίρηται καὶ πάνυ γε ἀποχρώντως.

33. Ταῶν δὲ Ἰνδικὸν δῶρον λαβὼν ὁ τῶν Αἰγυπτίων βασιλεὺς, ταῶνων ἰδεῖν μέγιστόν τε καὶ ὠραιότατον, οὐκ ἀξιοῖ σὺν τοῖς ἀγελαιοῖς τρέφειν, ὡς οἰκίας ἄθυρμα αὐτὸν εἶναι ἢ γαστρὸς

<sup>1</sup> ἀμπελῶν.<sup>3</sup> καλὸν κλήμα.<sup>2</sup> ἐμφυτευθῆ.<sup>4</sup> *Osbet*: κατελιγμένον MSS, H.

32. A husbandman was digging a trench in a vineyard in order to plant some fine, choice cutting, when he brought down his mattock upon a sacred Asp that had its lair below the soil and was far from hostile to man, and without knowing it cut the snake in half. And as he was breaking up the soil he caught sight of the tail involved in the sand, while the severed portion from the belly upwards to the neck was still crawling and covered with gore from the cut. He was horror-struck, went out of his mind, and passed into a state of real madness of the most acute description. By day he lost control of himself and of his reason; moreover at night he was in a state of frenzy, and would leap out of bed saying that the Asp was pursuing him, and as though he was on the point of being bitten would utter the most horrifying cries and shout for help. He would even say that he saw the form of the snake which he had slain, angrily threatening him; at times he avowed that he had been bitten, and it was evident from his groans that he was in pain. So when his affliction had lasted for some time, his relations took him as a suppliant to the temple of Serapis and implored the god to remove and abolish the phantom of the aforesaid Asp. Well, the god took pity on the man and cured him. But I have described how the Asp had not to wait for its revenge, and a very sufficient revenge too.

33. The King of Egypt was presented with a sacred Peacock from India, the largest and most magnificent of its kind. He was unwilling to keep it along with the common flock as a household pet or for eating,

<sup>5</sup> νυκτός.<sup>6</sup> ὤμωζεν.

χάρων, ἀλλὰ ἀνάπτει τῷ Πολιεὶ Δίῃ, κρύνας ἀνάθημα ἐπάξιον τῷ θεῷ τὸν ὄρνιν τὸν προειρημένον. ἐρᾷ τοῦτον συλλαβεῖν ἄσωτος νεανίας καὶ πάνυ γε πλουσίος καὶ ποιήσασθαι δεῖπνον· αἶψι γὰρ τῇ γλαστρὶ ἐχαρίζετο καὶ ἐξ ἀπάσης αἰτίας ὁ ἄσωτος οὗτος, τὸ ποικίλον τῆς τροφῆς καὶ τὸ σὺν κινδύνῳ πορισθὲν καὶ τὸ ἐωνημένον πολλῶν πόνων<sup>1</sup> λαιμαργίας καὶ βδελυρίας ὑπερβολῇ κέρδος ἡγοούμενος ἐς ἡδονήν. μισθὸν οὖν τῆς θεοσυλίας ἀδρόν προτείνει τινὶ τῶν τοῦ θεοῦ θεραπευτῆρων, καὶ ὑπισχνεῖται καὶ ἄλλον. ὁ δὲ ἐλπίδι κουφισθεὶς ματαία, ἔνθα ἤδει τὸν ὄρνιν αὐλιζόμενον ἐλθὼν ἐπεχείρει συλλαβεῖν καὶ τῷ πλουσίῳ κομίσει. καὶ ἐκείνον μὲν οὐχ ὄρᾳ, μεγίστην δὲ ἀσπίδα ὀρθήν εἶδε καὶ ἐπ' αὐτὸν τεθυμωμένην. καὶ τὰ μὲν πρῶτα ἔδρασε καὶ ὑπαπήλθεν,<sup>2</sup> ἐγκειμένου δὲ τοῦ ἄσωτου καὶ παρορμῶντος ὁ <μὲν><sup>3</sup> ὑπηρέτης ἐπὶ τὸν ταῶν ἦλθεν, ὁ δὲ ἀνωτέρω<sup>4</sup> ἄξας καὶ ἑαυτὸν τοῖς πτεροῖς μετεωρίσας καὶ ἀρθεῖς κοῦφος οὔτε ἐπὶ τι τῶν ἱερῶν δένδρων ἐκάθισεν οὔτε ἐπ' ἄλλον μετέωρόν τε καὶ ὑψηλὸν χῶρον, ἀλλὰ ἐπὶ τὸ μέσον τοῦ νεώ,<sup>5</sup> καὶ ἐς αὐτοὺς ἀτρέπτως ἑώρα, οἷον ὑποφαίνων ὅτι ἄρα τῆς ἐπιβουλῆς τῆς <ἐξ><sup>6</sup> ἐκείνων κρείττων πέφυκε, καὶ οὐκ ἔστιν αὐτοῖς εἰλεῖν αὐτόν. οὐκοῦν ἐπεὶ μηδὲν ἤνυστο, ὅπερ ἦν προδοῦς ἀργύριον ὁ ἄσωτος ἀπῆται λαβεῖν, ὁ δὲ οὐκ ἀπεδίδου λέγων ποιήσασθαι μὲν τὰ ἑαυτοῦ πάντα, ἀδύνατος δὲ εἶναι θεῶν κτήμα ὑφελέσθαι. οἶα

<sup>1</sup> πολλῶν ὤνων V, πολλοῦ τρόπω most MSS.

<sup>2</sup> ἀπῆλθεν H. <sup>3</sup> <μὲν> add. H.

<sup>4</sup> ἀμφοτέρων.

<sup>5</sup> ἐπὶ τι μέσον τοῦ θεοῦ τοῦ νεώ.

but attached it to the temple of Zeus Protector of the City, judging the aforesaid bird to be an offering worthy of the god. This bird a dissolute youth of considerable wealth longed to capture and to make a meal of, for he habitually indulged his appetite on any and every pretext, and in his extravagant gluttony and depravity he regarded variety of food and what had been acquired by dangerous means and what had been purchased at the cost of immense trouble as an accession to his pleasure. Accordingly he offered one of the attendants on the god a substantial bribe to commit sacrilege, and promised him a further sum besides. And the man elated by a vain hope went to the spot where he knew the bird lodged and tried to lay hands on it and bring it to his rich patron. But the bird he did not see: what he did see was a huge asp reared up in anger against him. At first he was afraid and made off, but when the dissolute man insisted and urged him on, the attendant went to get the Peacock. But the bird sprang up out of reach and raising itself lightly through the air on its wings, settled not upon one of the sacred trees nor upon any other lofty and high spot but upon the centre of the temple, and surveyed them with an unflinching eye as though to show that it was too clever for their designs and that it was not to be caught. Accordingly since the attendant had accomplished nothing, the dissolute man demanded the money, which he had already given, back again; but the other refused, saying that he had carried out his orders but was unable to steal what belonged to the gods. As was natural, a quarrel arose over the

<sup>6</sup> <ἐξ> add. H.

οὖν εἰκὸς ἦν ἕρις ὑπὲρ τούτων καὶ βοή ἤδη, καὶ ἤκουον πολλοί· εἶτα ἀνεισὺν ὁ ἐπὶ πᾶσιν ἱερεὺς, καὶ ἐρωτᾷ τῆς ἐν τῷ νεῷ φιλονικίας τὴν ὑπόθεσιν, καὶ ἐλέγχουσιν ἀλλήλους. καὶ ὁ μὲν πλούσιος ἀπειλαῖς καὶ βλασφημίαις καὶ λοιδορίαις αἰκισθεὶς ἀπαλλάττεται καὶ ὄρνιθος ἄλλου καταπιὼν ὁστοῦν καὶ ὀδυνώμενος τὸν βίον κατέστρεφεν ἀλγευνότατα, τὸν δὲ ὑπηρέτην τὸν κακὸν οἶα δήπου ἱερόσυλον ὁ τῆς πόλεως ἀρμοστής ἐκόλασε, τὸν δὲ ὄρνιν οὔτε ζῶντα οὔτε νεκρὸν ἐθεάσαντο, ἀλλὰ ἑκατὸν ὡς λόγος ἐστὶ διαβιώσας εἶτα ἠφανίσθη.

34. Καὶ ἐκεῖνο δὲ ἔοικε τούτῳ καὶ ὁμολογεῖ. Κίσσος ὄνομα θεραπεύων τὸν Σάραπιω ἰσχυρῶς, ἐπιβουλευθεὶς ὑπὸ τῆς πρότερον μὲν ἐρωμένης ὑστερον δὲ γαμετῆς, καὶ ὑπὸ ὄφεις φαγῶν, ὠδυνᾶτο καὶ ἑαυτοῦ κακῶς εἶχε, καὶ ἐπίδοξος τεθνήξασθαι ἦν. δέεται δὲ τοῦ θεοῦ, ὁ δὲ προσέταξε πρίασθαι μύραιναν ζῶσαν, καθεῖναι δὲ τὴν χεῖρα ἐς τὸ ζωγρεῖον.<sup>1</sup> καὶ ὁ Κίσσος πείθεται καὶ καθίησιν, ἡ δὲ ἐμφύσα εἶχετο, ἀποσπωμένη δὲ καὶ τὴν νόσον τὴν ἐν τῷ νεανία συναπέσπασεν.<sup>2</sup> ὑπηρέτης μὲν δὴ θεοῦ θεραπείας ἡ μύραινα αὕτη γενομένη ἐς<sup>3</sup> ἀκοὴν τὴν ἡμετέραν ἀφίκετο.

35. Χρύσερμον δὲ<sup>4</sup> ἐπὶ Νέρωνος αἷμα ἀνεμοῦντα καὶ τηκόμενον ἤδη, αἷμα ταύρου πίνοντα ἰάσατο ὁ αὐτὸς οὗτος θεός. ἐγὼ δὲ λέγω ταῦτα, ὅτι ἐς τοσοῦτον ἄρα τὰ ζῶα θεοφιλῆ ἐστίν, ὡς καὶ ὑπὸ τῶν θεῶν σώζεσθαι, καὶ σώζειν ἐκείνων βουλομέ-

<sup>1</sup> ζωγριον  
<sup>3</sup> καὶ εἰς.

<sup>2</sup> συνέσπασεν.  
<sup>4</sup> τε.

affair and presently there was shouting, and many people heard the noise. Next, the chief priest arrived and enquired what was the reason of this wrangling in the temple, and the men began to accuse one another. And the rich man, outraged by threats, blasphemy, and abuse, took his departure, and after swallowing the bone of another bird was in pain and died in agonies, while the wicked attendant was punished by the governor of the city for sacrilege. As for the bird, it was not seen either alive or dead, but the story goes that after living for a hundred years it disappeared.

34. The following story too is like the above and concurs with it. One Cissus by name, a devoted servant of Serapis, was the victim of a plot on the part of a woman whom he had once loved and later married: he ate some eggs of a snake, which caused him pain; he was in a grievous state and in danger of death. But he prayed to the god, who bade him buy a live Moray and thrust his hand into the creature's tank. Cissus obeyed and thrust in his hand. And the Moray fastened on and clung to him, but when it was pulled off it pulled away the sickness from the young man at the same time. It was because this Moray was a minister of the god's healing power that the tale reached my hearing.

A victim of poisoning saved by Serapis

35. And this same god in the days of Nero cured Chrysermus who was vomiting blood and already beginning to waste away, by means of a draught of bull's blood. And I mention these facts because animals are so dearly beloved by the gods that their lives are saved by them, and when the gods desire,

Cures wrought by Serapis

νων ἑτέρους. ἀτὰρ οὖν καὶ Βάσιλιν<sup>1</sup> τὸν Κρήτη ἐς νόσον φθίσεως ἐμπροσθέντα ἐξάντη τοῦ τοσοῦτου κακοῦ ὅδε ὁ θεὸς ἐμργάσατο ὄνειρων κρεῶν γευσάμενον. καὶ προσέπεσε γενέσθαι αὐτῷ κατὰ<sup>2</sup> τὸ ὄνομα τοῦ ζώου· ἔφατο γὰρ ὀνησιφόρον οἱ ταύτην ἔσεσθαι τὴν θεραπείαν καὶ ἴασιν. καὶ ὑπὲρ μὲν τούτων ἀπόρηξ καὶ ταῦτα.

36. Ἴδια δὲ ἄρα τῶν ζώων καὶ ἐκεῖνα.<sup>3</sup> αἱ ἵπποι ἐς ἀρματηλασίαν ἐπιτηδεδιόταται<sup>4</sup> εἶναι πιστεύονται. πυνθάνομαι δὲ τοὺς ἄνδρας τοὺς πωλευτικούς λέγειν ὅτι ἄρα χαίρουσιν ἵπποι λουτρῷ τε καὶ αἰλουφῇ. ὅτι δὲ καὶ μύρω ἐχρίοντο ἵπποι, Σημωνίδης<sup>5</sup> ἐν τοῖς ἰάμβοις λέγει. Πέρσαι δὲ μετὰ τὴν Κύρου μάχην τὴν ἐν Λυδίᾳ καμηλούς τοῖς ἵπποις συντρέφουσι, τὸ δέος τῶν ἵππων τὸ ἐκ τῶν καμηλῶν ἐς αὐτοὺς ἐξαπτόμενον ἐκβάλλειν πειρώμενοι τῇ συντροφίᾳ.

37. Καλεῖται δὲ σελάχια ὅσα οὐκ ἔχει λεπίδας· εἶη<sup>6</sup> δ' ἂν μύραινα γόγγρος νάρκη τρυγῶν βοῦς γαλέος . . .<sup>7</sup> δελφίς φάλλαβα φώκη. ταῦτα δὲ ἄρα μόνα τῶν ἐνὶ ὕδρῳ ζωοτοκεῖ. μαλάκια δὲ καλεῖται ὅσα<sup>8</sup> ἀνόστεά ἐστι<sup>9</sup>. καὶ εἶη ἂν πολύπους σηπία<sup>10</sup> τευθίς ἀκαλήφη. ταῦτά τοι καὶ αἵματος ἄμοιρα καὶ σπλάγγων ἐστί. μαλακόστρακα δὲ ἀστακοὶ καρίδες καρκίνοι πάγουροι· ἀποδύεται δὲ

<sup>1</sup> Βάθυλον, -ηλον, -ελιν.

<sup>3</sup> ἐκεῖνα λέγεται.

<sup>5</sup> Σημωνίδης MSS, *edd.*

<sup>7</sup> *Lacuna*: <κήτη δέ> *add.* Jac.

<sup>8</sup> ὅσα τῶν ἐνὶ ὕδρῳ.

<sup>2</sup> παρά.

<sup>4</sup> ἐπιτηδεδιόταται.

<sup>6</sup> εἶεν MSS.

<sup>9</sup> Jac: εἶσι.

they save others. It was this god (Serapis) who when Basilis the Cretan fell into a wasting disease, rid him of this terrible complaint by causing him to eat the flesh of an ass. And the result was in accordance with the name of the beast, for the god said that this treatment and remedy would be of ass-istance to him.

On these topics enough has been said.

36. Here are further peculiarities of animals. The Horse Mares are believed to be most suitable for drawing chariots. And I learn that trainers assert that horses delight in being washed and anointed. And Semonides in his iambics [*fr.* 7. 57 D] says that horses were even rubbed with perfume. And the Persians, since the battle which Cyrus fought in Lydia,<sup>a</sup> keep camels together with their horses, and attempt by so doing to rid horses of the fear which camels inspire in them.

37. Fishes that have no scales are called 'cartilaginous': for example, the moray, the conger-eel, the torpedo, the sting-ray, the horned-ray, the dogfish; ('cetaceans'), the dolphin, the whale, the seal; these are the only aquatic creatures that are viviparous. 'Cephalopod mollusca' is the name given to those that have no bones: for example, the octopus, the cuttlefish, the squid, the sea-anemone; these have no blood and no intestines. 'Crustacea,' lobsters, prawns, crabs of all kinds;<sup>b</sup> these slough

<sup>a</sup> He defeated Croesus, King of Lydia, 546 B.C.

<sup>b</sup> See 9.6 note c.

<sup>10</sup> σηπία <τεύθος> τευθίς *add.* Wellmann.

καὶ τὸ γῆρας ταῦτα. ὄστρακόδερμα δὲ ὄστρεα πορφύρα κήρυκες στρόμβοι ἐχῖνοι κάραβοι. καρχαρόδοντα δὲ<sup>1</sup> λύκος κύων λέων πάραλις. ταῦτά τοι<sup>2</sup> καὶ σαρκῶν ἐσθίει. ἀμφώδοντα<sup>3</sup> δὲ ἄνθρωπος ἵππος ὄνος, ἅπερ οὖν <καὶ><sup>4</sup> πιμελήν ἔχει. συνόδοντα δὲ βοῦς πρόβατον αἶξ. χαυλιόδοντα δὲ ὄς ὁ ἄγριος σπάλαξ· τὸν γὰρ ἐλέφαντα οὐ φημι ὀδόντας ἔχειν ἀλλὰ κέρατα. ἔντομα δὲ σφήξ μέλιττα· λέγουσι δὲ μῆδὲ πνεύμονας ἔχειν ταῦτα. ἀμφίβια δὲ ἵππος ποτάμιος ἐνυδρίς κάστωρ κροκόδιλος. φολιδωτὰ δὲ σαῦρος σαλαμάνδρα χελώνη κροκόδιλος ὄφεις· ταῦτα δὲ καὶ τὸ γῆρας ἀποδύεται πλὴν κροκοδίου καὶ χελώνης. μώνυχα δὲ ἵππος ὄνος. δίχyla δὲ βοῦς ἔλαφος<sup>5</sup> αἶξ οἷς χοῖρος. πολυσχιδῆ δὲ ἄνθρωπος κύων. στεγανόποδα <δὲ><sup>6</sup> καὶ πλατυώνυχα κύκνος χήν.<sup>7</sup> γαμψώνυχα δὲ<sup>8</sup> ἱέρακες ἄετοί. τῆν δὲ<sup>9</sup> τῶν ἄλλων ζῴων ιδιότητα ἀλλαχοῦ εἶπον.

38. Φιλότεκνον δὲ ἄρα ζῴων ἦν καὶ ὁ χηναλώπης, καὶ ταῦτὰ τοῖς πέρδιξι δρᾶ. καὶ γὰρ οὗτος πρὸ τῶν νεοττῶν ἑαυτὸν κυλίει, καὶ ἐνδίδωσιν ἐλπίδα ὡς θηράσονται αὐτὸν τῷ ἐπιόντι· οἱ δὲ ἀποδιδράσκουσιν ἐν<sup>10</sup> τῷ τέως. ὅταν δὲ πρὸ ὁδοῦ γένωνται, καὶ ἐκεῖνος ἑαυτὸν τοῖς πτεροῖς ἐλαφρίσας ἀπαλάττεται.

<sup>1</sup> δὲ στοργγύλους ἔχοντα τοὺς ὀδόντας.

<sup>2</sup> μέντοι.

<sup>4</sup> <καὶ> add. H.

<sup>6</sup> <δὲ> add. H.

<sup>7</sup> χήν, δερμόπτερος δὲ νυκτερίς.

<sup>8</sup> δὲ οἷς καὶ τὸ ῥάμφος ἐπικαμπές.

<sup>9</sup> Reiske: δὲ ἄλλην. <sup>10</sup> οἱ νεοττοὶ ἐν.

<sup>3</sup> ἀμφώδοντα H.

<sup>5</sup> Ges: ἐλέφας.

their 'old age.' 'Testacea,' oysters, purple shellfish, whelks, trumpet-shells,<sup>a</sup> sea-urchins, crayfish. 'Saw-toothed' animals are the wolf, the dog, the lion, the leopard; these, you know, are carnivorous. Incisor-teeth in both jaws are found in man, horses, and asses, and these creatures have fat. Animals whose upper and lower teeth meet evenly are the ox, the sheep, the goat. Animals with projecting teeth, the wild boar, the blind-rat; the elephant, I maintain, has horns, not teeth. Insects, the wasp, the bee; these are even said to have no lungs. 'Amphibians,' the hippopotamus, the otter, the beaver, the crocodile. Scaly creatures, the lizard, the salamander, the tortoise, the crocodile, the snake; and these also, with the exception of the tortoise and the crocodile, slough their 'old age.' Animals with unclown hoofs, the horse, the ass; cloven-hoofed animals, the ox, the stag, the goat, the sheep, the pig. Creatures with toes, men and dogs. Web-footed and flat-nailed creatures, the swan, the goose. Creatures with crooked talons, hawks and eagles. I have mentioned elsewhere the distinguishing marks of other animals.

38. It seems that the Egyptian Goose also is devoted to its offspring and behaves as partridges do. For it also rolls on the ground in front of its young and affords its pursuer the hope of catching it; meantime the chicks make their escape. And when they are some distance away, the parent also takes wing and is off.

The  
Egyptian  
Goose

<sup>a</sup> Κήρυξ and στρόμβος appear to be synonyms for 'whelk,' and both were used as conchs or trumpets.



39. Λέγουσι δὲ Αἰγύπτιοι τὸν ἰέρακα ζῶντα μὲν καὶ ἔτι περιόντα θεοφιλή ὄρνυ εἶναι, τοῦ βίου δὲ ἀπελθόντα καὶ μαντεύεσθαι καὶ δνειράτα ἐπιπέμειν, ἀποδυσάμενον τὸ σῶμα καὶ ψυχὴν γεγενημένον γυμνήν. λέγουσι δὲ Αἰγύπτιοι<sup>1</sup> καὶ τρίποδα ἰέρακα παρ' αὐτοῖς φανῆναί ποτε, καὶ ὑγιᾶ<sup>2</sup> δοκοῦσι<sup>3</sup> λέγειν τοῖς πεπιστευκόσιν.

40. Πέρδικες οἱ Παφλαγόνες δικάρδιοι εἰσιν, ὥσπερ οὖν Θεόφραστος λέγει. καὶ Θεόπομπος λέγει τοὺς ἐν Βισαλτία λαγῶς διπλᾶ ἦπατα ἔχειν ἕκαστον. λέγει δὲ Ἀπίων, εἰ μὴ τερατεύεται, καὶ ἑλάφους νεφροὺς τέτταρας ἔχειν κατὰ τινὰς τόπους. λέγει δὲ ὁ αὐτὸς καὶ κατ' Ἀτώθιδα<sup>4</sup> τὸν Μήνιδος<sup>5</sup> δικέφαλον γέρανον φανῆναι, καὶ εὐθενῆσαι τὴν Αἴγυπτον· καὶ ἐπ' ἄλλου βασιλέως τετρακέφαλον ὄρνυ, καὶ πλημμυρῆσαι τὸν Νεῖλον ὡς οὐποτε, καὶ καρπῶν ἀφθονίαν γενέσθαι καὶ εὐπομίαν ληίων θανμαστήν. τετράκερων δὲ ἑλάφον Νικοκρέων ὁ Κύπριος ἔσχεν, καὶ ἀνέθηκε Πυθοῖ καὶ ὑπέγραψε

σῆς ἔνεκεν, Λητοῦς τοξάλκετα κοῦρ', ἐπινοίας  
τῆνδ' ἔλε Νικοκρέων τετράκερων ἑλάφον.

καὶ μέντοι καὶ τετράκερω πρόβατα ἐν τῷ τοῦ Διὸς τοῦ Πολιέως ἦν καὶ τρίκερω. ἐγὼ δὲ καὶ πεντάποδα βοὸν ἱερὸν ἔθεασάμην, ἀνάθημα τῷ θεῷ τῷδε ἐν τῇ πόλει τῇ Ἀλεξανδρέων τῇ μεγάλῃ, ἐν

<sup>1</sup> οἱ Αἰγύπτιοι.

<sup>2</sup> ὑγιᾶ.

<sup>3</sup> Ges: δοκοῦσιν εἶναι.

<sup>4</sup> Bunsen: κατὰ τὸν Οἰνίδα MSS, H.

<sup>5</sup> M. βασιλεύοντα.

39. The Egyptians say that the Hawk while alive <sup>The Hawk</sup> and active is beloved of the gods, and when it has departed this life and shed its body and become a disembodied spirit, it prophesies and sends dreams. And the Egyptians say that a Hawk with three legs once appeared among them, and believers accept the statement as sound.

40. The Partridges of Paphlagonia have two hearts, <sup>Freaks of Nature</sup> according to Theophrastus [*fr.* 182]. And Theopompus says that Hares in Bisaltia have each of them a double liver. And Apion says—unless he is romancing—that the Stags in certain districts have four kidneys. And the same writer states that in the time of Atothis<sup>a</sup> son of Menis there appeared a Crane with two heads, and that there was prosperity in Egypt; and in the reign of another King there appeared a bird with four heads, and the Nile overflowed as never before and the fruits were abundant and the crops flourished marvellously. Nicocreon of Cyprus possessed a Deer with four horns; this he gave as an offering at Delphi and wrote beneath it:

'It was thy doing, O son of Leto, mighty archer,  
that Nicocreon captured this four-horned deer.'

Moreover there were even Sheep with four horns and with three horns in the temple of Zeus, the Guardian of the City. And I myself have seen<sup>b</sup> a sacred Ox with five feet which was an offering to this god in the great city of Alexandria, in the far-famed

<sup>a</sup> Atothis (or Ath-) was the second king of the First Dynasty, fl. c. 3140 B.C.; he built the palace at Memphis.

<sup>b</sup> See vol. I, p. xij, note 2.

τῷ ἀδομένῳ<sup>1</sup> τοῦ θεοῦ ἄλσει, ἔνθα περσεαὶ  
 σύμφυτοι σκιὰν περικαλλῆ καὶ ψύξιν<sup>2</sup> ἀπεδείκνυντο.  
 καὶ ἦν μόσχος ἐνταῦθα τὴν χροῶν κηρῷ προσει-  
 κασμένος, καὶ ἐπὶ τοῦ ὤμου πόδα ἀπηρτημένον  
 εἶχε περίεργον<sup>3</sup> μὲν ὅσα ἐπιβῆναι, τέλειον δὲ  
 ὅσα ἐς πλάσιν. καὶ ταῦτα μὲν δοκεῖ τῇ φύσει  
 ὁμολογεῖν οὐ πάνυ τι,<sup>4</sup> ἐγὼ δὲ ὅσα ἐς ἐμὴν ὄψιν  
 τε καὶ ἀκοὴν ἀφίκετο εἶπον.

<sup>1</sup> καλουμένῳ.

<sup>3</sup> συνεργόν MSS, ἀσύνεργον Ges.

<sup>2</sup> ὄψιν.

<sup>4</sup> πάντη.

grove of the god, where the persea-trees close-  
 planted afforded the loveliest shade and coolness.  
 And there was a Calf with the colour of wax, and it  
 had a foot attached to its shoulder which was super-  
 fluous for walking although it was perfectly formed.  
 True, these phenomena appear far from conformity  
 to nature, but I have reported what I myself have  
 seen and heard.