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(44C.)

AELIAN
ON THE CHARACTERISTICS
OF ANIMALS

I

BOOKS I—V

TO
A. S. F. G.

20
AELIAN^{is}
ON THE CHARACTERISTICS
OF ANIMALS

WITH AN ENGLISH TRANSLATION BY

Always
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3
IN THREE VOLUMES

I

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BOOKS I-V



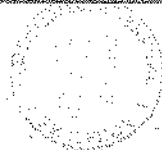
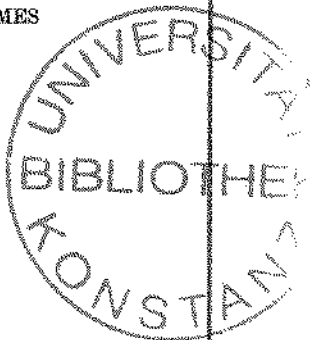
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PREFACE

NINETY-THREE years have elapsed since Aelian's *De natura animalium* was edited for the Teubner series by Rudolf Hercher. His text was a revision of that which he had published six years earlier, in 1858, in the Didot series. Both these books have long been out of print and almost unobtainable. In one respect the Teubner edition is inferior to its predecessor, since the editor gives no more than a bare 'Index mutationum praeter codices factarum' without specifying which 'codices' he has used, and those who are concerned to know how he explains or defends some of his frequent desertions of the manuscripts must still turn to the preface and the 'Adnotatio critica' of the Didot edition. It was Hercher's service to have detected the prevalence of glosses and interpolations, although in expelling them he is conscious that some will think that he has exceeded all bounds (Didot ed., *Praef.* p. ii). The text here printed is substantially that of Hercher's edition of 1864, and divergences from it are shewn in the critical notes, which lay no claim to be exhaustive. In 1902 E. L. De Stefani made a survey of the manuscripts in Continental libraries¹ and

¹ The British Museum Burney MS 80 contains only excerpts in a 16th cent. hand; there is no MS of the *NA* in Bodley or in the Cambridge University Library, and I have not sought farther afield.

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established their relations. It is to be regretted that no one has yet come forward to complete the task which he began and to provide a fresh text, with an adequate critical apparatus.

In rendering the names of Aelian's birds and fishes I have taken as my guides the two *Glossaries* of Sir D'Arcy Thompson, one of *Greek Birds* (2nd ed., 1936), the other of *Greek Fishes* (1947.) Botanical terms are those given on the authority of Sir William Thiselton-Dyer in the ninth edition of Liddell and Scott's *Greek Lexicon*. In identifying Aelian's reptiles and insects the various articles contributed, jointly or separately, by H. Gossen and A. Steier, by M. Wellmann and others to Pauly-Wissowa's *Real-Encyclopädie* have been of service. In 1935 Gossen published a systematic catalogue of all Aelian's animals, and perhaps I shall be blamed for not following him more often than I have done. In determining the modern equivalents and the scientific nomenclature of the fauna and flora of Ancient Greece the oracles do not always speak with one voice, and the best that a layman can hope for is that, when two or more interpretations have presented themselves, the result of his choice may be judged, if not correct, at any rate excusable.

My thanks are due to those who have kindly solved for me various problems that arose in the course of my work: to Professor H. W. Bailey, Professor W. I. B. Beveridge, Professor F. E. Fritsch (†), Dr. D. A. Parry, Dr. M. G. M. Pryor, Dr. G. Salt, Mr. A. F. Huxley, Mr. J. E. Raven. But my heaviest obligations are to Mr. A. S. F. Gow, who read considerable portions of my translation in typescript, saved me from more blunders than I care

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to think of, and besides improving my English offered a number of corrections to the Greek text which I have gladly and gratefully adopted. The Syndics of the Cambridge University Press have courteously allowed me to reproduce two passages from an edition of Nicander published by them in 1953.

Cambridge,
1957.

A. F. S.

INTRODUCTION

Life

THE life of Aelian has been sketched by his contemporary Flavius Philostratus (2nd-3rd cent. A.D.) in his *Lives of the Sophists* (2. 31), and he is the subject of a brief notice in 'Suidas.' Claudius Aelianus was born at Praeneste about the year A.D. 170. He came of *libertus* stock and assumed the name of Claudius. At Rome he studied under Pausanias of Caesarea, a noted rhetorician and pupil of Herodes Atticus for whom Aelian reserved his chief admiration. Although a Roman, as he himself is proud to assert (*VH* 12. 25; 14. 45), he obtained such a mastery of the Attic idiom that he came to be known as 'the honey-tongued or honey-voiced,' while his success as a declaimer was rewarded by the bestowal of the title of *Sophist*. (By the end of the second century the term had ceased to bear any philosophical implications and had come to denote one who taught or practised rhetoric.) Nevertheless, mistrusting, it may be, his ability to maintain his hold over pupils and audiences—for the demands on a successful rhetorician were heavy—he devoted himself to the writing of 'history' (*τῷ ξυγγράφειν ἱστορίαις*, Phil.). He held the office of *ἀρχιερεὺς* presumably at Praeneste, but the greater part of his time must have been spent in Rome, where he had access to libraries and enjoyed the patronage of

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the empress Julia Domna, who had gathered around her on the Palatine a circle of learned men that included Oppian, Serenus Sammonicus, Galen, Philostratus, and others who figure in the *Deipnosophists* of Athenaeus.¹ It was his boast that he had never been outside Italy, had never been aboard a ship, and knew nothing of the sea—statements which most readers will find no difficulty in accepting.² He was over sixty years of age when he died, unmarried.

Works

Besides the *De natura animalium* (to give it the name by which it is commonly referred to) two other works by Aelian have survived—*Ἐπιστολαὶ ἀγροικίας*, a literary exercise in the form of twenty-four letters, vignettes of life in the country, some with an erotic motive; and *Ποικίλη ἱστορία* (*Varia historia*) in fourteen books, beginning with some chapters on natural history, but consisting in the main of anecdotes historical and biographical, with excursions into mythology, and a variety of other topics. The greater part as we have it seems to be from the hand of an epitomator. It resembles the *De natura animalium* in its deliberate avoidance of any systematic order. Fragments of two treatises, *Περὶ πρῶοιᾶς* and *Περὶ θείων ἐναργειῶν* have been

¹ J. Bidez in *Camb. Anc. Hist.* 12. 613; see also Wellmann in *Hermes* 51. 1.

² The words *θεασάμην ἐν τῇ πόλει τῇ Ἀλεξανδρέων* (*NA* 11. 40) occur in a chapter borrowed wholly from Apion, and Wellmann (*RE* I. 486) considers that Aelian is simply transcribing his authority. M. Croiset (*Hist. de la lit. gr.* 5. 774) demurs to this view; his explanation seems to me unconvincing.

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preserved, most of them in 'Suidas.' So far as we can judge they were collections of stories illustrating heaven's retribution on unbelievers. Aelian has some bitter words for the scepticism of the Epicureans. A bare mention is enough for two sets of epigrams inscribed *ἐντεῖ* Ἀελιανοῦ, on 'herms' of Homer and Menander which are supposed to have stood in Aelian's house at Rome.¹

The *De natura animalium* is a miscellany of facts, genuine or supposed, gleaned by Aelian from earlier and contemporary Greek writers (no Latin writer is once named) and to a limited extent from his own observation to illustrate the habits of the animal world. We are of course prepared to encounter much that modern science rejects, but the general tone with its search after the picturesque, the startling, even the miraculous, would justify us in ranking Aelian with the Paradoxographers rather than with the sober exponents of Natural History. Mythology, mariners' yarns, vulgar superstitions, the ascertained facts of nature—all serve to adorn a tale and, on occasion, to point a moral. His religion is the popular Stoicism of the age: Aelian repeatedly affirms his belief in the gods and in divine Providence; the wisdom and beneficence of Nature are held up to veneration; the folly and selfishness of man are contrasted with the untaught virtues of the animal world. Some animals, to be sure, have their good qualities, devotion, courage, self-sacrifice, gratitude. Again, animals are guided by Reason, and from them we may learn contentment, control

¹ See G. Kaibel, ed., *Epigrammata Graeca ex lapidibus collecta* (Berol. 1878), nos. 1084-5.

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of the passions, and calm in the face of death. Suicide is commended as an escape from the ills of life, and riches are to be despised. Aelian's Stoicism hardly goes below the surface. His primary object is to entertain and while so doing to convey instruction in the most agreeable form. He was among the first to break away from the age-long tradition of the periodic structure of sentences, at least for works of a serious nature, and to affect a simpler prose of short, co-ordinated, sometimes paratactic, clauses. In this and in the rich variety of topics and in a certain fondness for piquant, not to say earthy, stories from the life of men and of animals one may trace the influence of the Milesian Tales. Unfettered by any canons of style or language, picaresque, and sometimes gross, they pandered to popular taste. To adopt their technique while refining the style and imparting a moral flavour to his narratives may well have seemed to Aelian a sure way of gaining a like popularity with educated readers.¹ Some might find fault with his random and piece-meal handling of his theme—of that he is well aware, and in the *Epilogue* he defends himself with the plea that a frequent change of topic helps to maintain the reader's interest and saves him from boredom. But as to the permanent value of his work he has no misgivings, and since Philostratus informs us that his writings were much admired, we may assume that they appealed to cultivated circles in a way that the voluminous and possibly arid compilations of grammarians did not.

¹ See W. Schmid, *Der Atticismus*, 3. 7 ff.

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Sources

The principal sources of the *De natura animalium* have been investigated by Max Wellmann and Rudolf Keydell in a series of articles which appeared in the journal *Hermes* between the years 1891 and 1937. Here it will be enough to state their conclusions and to indicate some of the reasons for them.

That the name of Aristotle should occur over fifty times in a work professing to deal with animals will surprise no one. Yet it is certain that Aelian knew Aristotle only at second hand through the epitome of his zoological works made by Aristophanes of Byzantium (3rd/2nd cent. B.C.). Even so there is little enough of genuine descriptive zoology, and it was not in any purely zoological work that Aelian found his chief inspiration and guide. It is noticeable how often his statements regarding the names, habits, and characteristics of animals reflect in their manner of presentation, their content and style, the comments of scholiasts and writers like Athenaeus, Clement of Alexandria, and Pollux, who took their materials from grammarians. It became a mannerism with the scholars of Alexandria to cite Homer whenever it was possible, and Aelian follows the fashion, less (so it would seem) with an aim to establishing some fact of natural history than to proving Homer's knowledge of the science. Specimens of grammarian's lore meet us in the excursions into etymology and lexicography, in the myths and proverbs relating to animals, with their illustrations from dramatists and poets, and in a wealth of other matter which a professed zoologist would disregard as being irrelevant. Aelian is not, like Athenaeus,

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scrupulous in always naming his authorities, as we shall see later, but from parallel passages in other writers ranging from Plutarch and Athenaeus down to the *Geoponica* (5th cent. A.D.) in which Pamphilus is expressly named as being the source, Wellmann concludes that the pattern and the chief source for Aelian was Pamphilus of Alexandria. He in his turn had based his work upon that most voluminous of grammarians Didymus, nicknamed *Χαλκέντερος*, excerpting and abridging into one work a number of separate treatises by his forerunner.¹ The title of the work is given by 'Suidas' as *Λεϊμών*, and he adds *ἔστι δὲ ποικίλων περιούγι*. It must have been a miscellany of ample scope embracing mythology, natural history, and *paradoxa* or 'tales of wonder', historical and biographical notices, all derived from earlier Greek literature. In a number of places Aelian has grouped together, more or less closely, chapters derived from one and the same authority: thus, 12. 16-20 come from Democritus; 4. 19, 21, 26-7, 32, 36, 41, 46, 52 from Ctesias; 16. 2-22 from Megasthenes; 17. 31-4 from Amyntas. From this it would seem that his exemplar was arranged partly by animals and partly by authors.

Aelian has given us accounts of over one hundred birds. Many of his accounts correspond with those which we find in Athenaeus (9. 387r-397c), but since Aelian is generally more detailed, the resemblances are to be traced to the use of a common source. For Athenaeus the principal authority on birds was 'that best of all ancient ornithologists, Alexander the

¹ Wellmann detects a hidden allusion to its title in some words of Aelian's *Epilogue*, *οἰοῦναι λεϊμόνα τινα ἢ στέφανον . . . ὁφίηται δεῖν τήνδε . . . διαπλέξαι τὴν συγγραφήν.*

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Myndian,'¹ whom he cites more often than any other writer on natural history, Aristotle alone excepted, viz. thirteen times in Book IX and four times elsewhere. Photinus describes him as having collected 'a multitude of marvellous, even incredible, tales from earlier writers touching animals, trees, places, rivers, plants, and the like.'² Aelian names him five times, and in a chapter (3. 23) relating to storks and their transformation into human beings takes occasion to praise his knowledge and to express his own belief in the story. It is not stretching probability to see in Alexander the source for Aelian's accounts of similar transformations (e.g. 1. 1; 5. 1; 15. 29), and for much besides, whether of fact or fable, regarding birds, their assignment to special gods (1. 48; 2. 32; 4. 29; 10. 34-5; 12. 4; and cp. Ath. 9.388a), their significance as omens (3. 9; 10. 34, 37; and cp. Plut. *Marius* 17, Artem. *Omeir.* 2. 66). Nevertheless since Athenaeus and Aelian concur in misrepresenting him on the spelling of *σκώψ*, it may be questioned whether they had direct access to his writings and whether their common error is not due to Pamphilus; see note on Ael. 15. 28. In his description of the *κατώβλεπον* (7. 5) Aelian differs from the account given by Alexander in Ath. 5. 221b.

Among ancient writers who treated of poisons and their antidotes the principal authority was Apollodorus (3rd cent. B.C.). Two of his works, or the essence of them, survive in the poems of Nicander. But though Aelian on seven occasions adduces Nicander as witness, there are discrepancies which

¹ D. W. Thompson, *Glossary of Greek birds*, p. vi.

² Fragments collected by Wellmann in *Hermes* 26. 546-55.

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preclude the idea of a direct use of the poet. There are however indications that Aelian and the scholia to Nicander drew from a common source. Aelian states (9. 26) that the Agnus-castus, an antidote to snakebites, was used at the Thesmophoria to ensure chastity: the same note occurs in Σ Nic. *Th.* 71. In 9. 20 Aelian states on the authority of 'Aristotle' (*Mirab.* 841 a 27) that the 'Pontic stone' if burnt expels snakes: Σ Nic. *Th.* 45 cite the same passage. In 6. 51 'Sostratus,' we are told, 'describes the Dipsas as white.' Here Aelian has forsaken Apollodorus-Nicander, who had written (*Th.* 337) $\upsilon\pi\omicron\zeta\omicron\phi\omicron\epsilon\omicron\sigma\sigma\alpha$ $\mu\epsilon\lambda\alpha\upsilon\upsilon\epsilon\tau\alpha\iota$, and he then proceeds to tell the myth of the Dipsas and the Ass, adding that it has been treated by Sophocles (and other poets): Σ Nic. *Th.* 343 state specifically 'Sophocles $\acute{\epsilon}\nu$ *Καφoίς*.' (Clearly Σ did not borrow from Aelian.) The story of the Beaver and its self-mutilation is told by Aelian (6. 34); it is mentioned in Σ Nic. *Th.* 565, and Sostratus is named as the authority for it. From Ael. 4. 51 and 6. 37 we learn the difference between $\omicron\iota\sigma\tau\omicron\varsigma$ and $\mu\acute{\upsilon}\omega\sigma\phi$: according to Σ Ap. Rh. 1. 1265 and Σ Theoc. 6. 28 the distinction was first noted by Sostratus, though Aelian is the first to mention it. It seems then that Sostratus in his two works $\Pi\epsilon\pi\iota$ $\beta\lambda\eta\tau\acute{\omega}\nu$ $\kappa\alpha\iota$ $\delta\alpha\kappa\epsilon\tau\acute{\omega}\nu$ and $\Pi\epsilon\pi\iota$ $\zeta\acute{\omega}\nu$ treated of insects as well as the lower animals and snakes. As a zoologist his reputation stood next to Aristotle, and we are justified in assuming that both for Aelian and for the scholiast on Nicander he was the source for more than they have openly acknowledged, in the case of Aelian for 1. 20-22; 6. 36-8; 9. 39; 10. 44; 12. 8.

Aelian has much to tell us of elephants, both

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those of Libya and of India. Like Pliny (*HN* 8. 1-34) before him and like Plutarch in his *De sollertia animalium*, Aelian has drawn extensively upon Juba II, King of Mauretania (c. 50 B.C.-c. A.D. 23). He was the first to maintain that the elephant's tusks are *horns* and not *teeth*, and Aelian follows him (8. 10; 11. 15; 14. 5). And since we learn from Pliny (*HN* 5. 16) that he wrote about the Atlas mountains and their forests, he is a likely source for all that Aelian relates touching Mauretania, its people, and its animals. The chapters on pearls (15. 8) and on Indian ants (16. 15) are to be traced to Juba's work *De expeditione Arabica*.

The knowledge which Aelian displays of Egypt and its topography, its local traditions, customs, and religious beliefs, especially those relating to birds and animals, can come only from a writer well acquainted with the land and its people. We are given mystical and mythological reasons for the reverence or detestation in which certain creatures are held (10. 19, 21, 46); there are tales of wonder ranging from the merely curious to the impossible; quotations from Homer are introduced into chapters on Egyptian religion. The pattern fits Apion (1st cent. A.D.). Born in the Great Oasis, he became head of the Alexandrian school, was a Homeric scholar and a pretender to omniscience. His *Aegyptiaca* was a compilation dealing with the history and the marvels of Egypt and was based upon earlier writers with additions from his own experience. One such there is which 'every schoolboy knows,' the story of Androcles and the Lion (Ael. 7. 48).¹ Chapters on

¹ A. Gellius 5. 14 [Apion] *Hoc . . . ipsum sese in urbe Roma vidisse oculis suis confirmat.*

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Ael. 9. 35	depth of the sea	Opp. 1. 88-92
38	fish in the depths	145-54
36	Exocoetus	155-67
41	Mussels	174-8
2. 15	Pilot-fish	186-211
17	Remora	212-43
9. 43	Crabs	285-304
45	Octopus and fruit-trees	308-11
47	Sea-urchin	318-19
7. 31	Hermit-crabs	320-37
9. 34	Nautilus	338-59
49	Sea-monsters	360-72
1. 55	Sharks	373-82
9. 50	Sea-calf, Whale, Sea	393-408
52	Flying fishes	427-37
53	fish gregarious	440-45
57	fish in winter and spring	446-72
63	generation of fish	473-501
6. 28	generation of Octopus	536-53
9. 66	Moray and Viper	554-79
10. 2	period of procreation	584-90
4. 9	migration to the Euxine	598-611
10. 8	Dolphin and young	660-85
1. 17	Dog-fish and young	734-41
16	'Blue-fish' and young	747-55
2. 22	Sprats	767-97

In three of the above passages there can be little doubt that Aelian has paraphrased Oppian: compare

Ael. 9. 33	with Opp. 1.	145-52
50	"	398-408
52	"	427-37.

In both we find the same fishes in the same order, and, what is most significant, since a prose-writer is not bound by the exigences of metre, the same use now of the singular, now of the plural. These three chapters cannot be separated from the other fourteen, so that it is at least likely that they too are paraphrases of Oppian. Of the remaining nine

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passages some may have been derived from Oppian, others more probably from a common source.

One such source was Leonidas of Byzantium.¹ From him Aelian derived the story of the friendship between a boy and a dolphin at Poroselene (2. 6), which recurs in Oppian (5. 448-518). In 2. 8 Aelian tells how dolphins help men in the catching of other fish, and a similar account is given by Oppian (5. 425-47): it is probable that both drew upon Leonidas. A comparison of Aelian's two chapters on poisonous fishes, 2. 44 and 50 (where Leonidas is named), with Opp. 2. 422-505 points certainly to him as their common source. Other passages indicate despite differences that both made use of the same authority, whether Leonidas or some other: compare

Ael. 1. 4	with Opp. 3.	323-6
5 (<i>τρούκρης</i>)	"	144-8 (<i>ἀψίδα</i>)
19	"	2. 141-66
27	"	241-6
30	"	128-40.

The researches of Leonidas extended as far as the Red Sea (Ael. 3. 18). For information on fishes in western waters Aelian relied upon one Demostratus, who differs from Leonidas in being independent of any Aristotelian tradition and in concentrating upon paradoxa. To him Wellmann would attribute the accounts contained in Ael. 13. 23; 15. 9, 12; per-

¹ Keydell (*Hermes* 72. 430 ff.) puts the date of Leonidas in the 2nd cent. A.D. Leonidas is reported as having himself seen the boy and dolphin; Pausanias (3. 25. 7) also was a witness, and Oppian says that the memory of the event is still fresh, for it happened 'not long ago but in our own generation,' the last quarter of the 2nd century. Granting that it is incredible that the boy rode upon the dolphin, the rest of the tale may well be true.

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S	Vindobonensis med. gr. 7	s. xv
V	Parisiensis suppl. gr. 352 [formerly Vat. gr. 997]	s. xiii
W	Vindobonensis med. gr. 51	s. xiv

From these De Stefani selected seven only as possessing value for the constitution of the text, viz. A, F, H, L, P, V, and W, the remainder being copies of one or other of those seven.

EDITIONS

1556	C. Gesner (Zurich, F ^o). Ed. pr.	
1611	P. Gillius and C. Gesner (Geneva, 16 ^o).	
1744	Abraham Gronovius (London, 4 ^o).	
1784	J. E. G. Schneider (Leipzig, 8 ^o).	
1832	C. F. W. Jacobs (Jena, 8 ^o).	
1858	R. Hercher (Didot, Paris, la. 8 ^o).	
1864	R. Hercher (Teubner, Leipzig, 8 ^o).	

Gesner provided a parallel Latin translation which was later revised by A. Gronovius and was reprinted in all editions down to 1858. The only translation into a modern language that I know of (but have not seen) is the German version by Jacobs (Stuttgart, 1839-42). Gossen in 1935 announced that he had ready for press a fresh translation equipped with full notes, indexes, etc., but I have not been able to trace it.

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- Aegyptisches. *Ib.* 31 (1896) 221.
- Pamphilos. *Ib.* 51 (1916) 1.

In addition to the works named in the Preface, I
 should mention:

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Abbreviations used in the critical notes.

Cas[aubon, I.]	Oud[endorp, F. van]
Ges[ner, C.]	Schn[eider, J. G.]
Gill[us, P.]	OSchm[eider, Otto]
Gron[ovius, A.]	Valck[enaer, L. K.]
H[ercher, R.]	Wytt[enbach, D.]
Hemst[erhusius, T.]	add[ed by].
Jac[obs, C. F. W.]	con[jectured by].
Mein[cke, A.]	del[eted by].
	om[itted by].

AELIAN
ON THE CHARACTERISTICS
OF ANIMALS

VOL. I.

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ΑΙΛΙΑΝΟΥ
ΠΕΡΙ ΖΩΩΝ ΙΔΙΟΤΗΤΟΣ

ΠΡΟΟΙΜΙΟΝ

Ἄνθρωπον μὲν εἶναι σοφὸν καὶ δίκαιον καὶ τῶν οἰκείων παιδῶν προμηθέστατον, καὶ τῶν γεναμένων ποιεῖσθαι τὴν προσήκουσαν φροντίδα, καὶ τροφήν ἑαυτῷ μαστεύειν καὶ ἐπιβουλὰς φυλάττεσθαι καὶ τὰ λοιπὰ ὅσα αὐτῷ σύνεστι δῶρα φύσεως, παράδοξον ἴσως οὐδέν· καὶ γὰρ λόγου μετείληχεν ἄνθρωπος τοῦ πάντων τιμιωτάτου, καὶ λογισμοῦ ἤξιώται, ὅσπερ οὖν ἐστὶ πολυαρκέστατός τε καὶ πολυωφέλεστατος· ἀλλὰ καὶ θεοὺς αἰδεῖσθαι οἶδε καὶ σέβειν. τὸ δὲ καὶ τοῖς ἀλόγοις μετεῖναι τινας ἀρετῆς κατὰ φύσιν,¹ καὶ πολλὰ τῶν ἀνθρωπίνων πλεονεκτημάτων καὶ θαυμάσια ἔχειν συγκεκληρωμένα, τοῦτο ἤδη μέγα. καὶ εἰδέναι γε μὴ ῥαθύμως τὰ προσόντα αὐτῶν ἰδίᾳ ἐκάστω, καὶ ὅπως ἐσπουδάσθῃ οὐ μείον τῶν ἀνθρώπων καὶ <τὰ>² τῶν ἄλλων ζώων, εἴη ἂν τινος πεπαιδευμένης φρονόσ καὶ μαθούσης πολλά. ὥς μὲν οὖν καὶ ἑτέροις ὑπὲρ τούτων ἐσπουδασταί, καλῶς οἶδα· ἐγὼ δὲ [ἐμαντῶ]³ ταῦτα ὅσα οἶόν τε ἦν ἀθροίσας καὶ περιβαλὼν αὐτοῖς τὴν συνήθη λέξιν, κειμήλιον οὐκ

¹ φύσιν καὶ εἰ μὴ κατὰ τὴν οἰκείαν κρίσιν.

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PROLOGUE

THERE is perhaps nothing extraordinary in the fact that man is wise and just, takes great care to provide for his own children, shows due consideration for his parents, seeks sustenance for himself, protects himself against plots, and possesses all the other gifts of nature which are his. For man has been endowed with speech, of all things the most precious, and has been granted reason, which is of the greatest help and use. Moreover, he knows how to reverence and worship the gods. But that dumb animals should by nature possess some good quality and should have many of man's amazing excellences assigned to them along with man, is indeed a remarkable fact. And to know accurately the special characteristics of each, and how living creatures also have been a source of interest no less than man, demands a trained intelligence and much learning. Now I am well aware of the labour that others have expended on this subject, yet I have collected all the materials that I could; I have clothed them in untechnical language, and am persuaded that my achievement is a treasure

² <τὰ> *add. Jac.*

³ [ἐμαντῶ] *del. H.*

ἀσπούδαστον ἐκπονήσαι πεπίστευκα. εἰ δὲ τῷ καὶ ἄλλῳ φανέται ταῦτα λυσιτελεῖν, χρήσθω αὐτοῖς· ὅτῳ δὲ οὐ φανέται, ἐάτω τῷ πατρὶ θάλπειν τε καὶ περιέπειν· οὐ γὰρ πάντα πᾶσι καλά, οὐδὲ ἄξια δοκεῖ σπουδάσαι πᾶσι πάντα. εἰ δὲ ἐπὶ πολλοῖς τοῖς πρώτοις καὶ σοφοῖς γεγόναμεν, μὴ ἔστω ζημίωμα ἐς¹ ἔπαινον ἢ τοῦ χρόνου λήξις, εἴ τι καὶ αὐτοὶ σπουδῆς ἄξιον μάθημα παρεχοίμεθα καὶ τῇ εὐρέσει τῇ περιττοτέρᾳ καὶ τῇ φωνῇ.

¹ *eis* mss *always*.

far from negligible. So if anyone considers them profitable, let him make use of them; anyone who does not consider them so may give them to his father to keep and attend to. For not all things give pleasure to all men, nor do all men consider all subjects worthy of study. Although I was born later than many accomplished writers of an earlier day, the accident of date ought not to mulct me of praise, if I too produce a learned work whose ampler research and whose choice of language make it deserving of serious attention.

BOOK I

1. Καλεῖται τις Διομήδεια νῆσος, καὶ ἔρφιδιὸς ἔχει πολλούς. οὗτοι, φασί, τοὺς βαρβάρους οὔτε ἀδικοῦσιν οὔτε αὐτοῖς προσίασιν· εἰάν δὲ Ἕλληνα κατάρη ξένος, οἱ δὲ θεία τῷ δωρεᾷ προσίασι πτέρυγας ἀπλώσαντες οἰνοὶ χεῖρας τῶν ἐς δεξιῶσιν τε καὶ περιπλοκάς. καὶ ἀπτομένους τῶν Ἑλλήνων οὐχ ὑποφεύγουσιν, ἀλλ' ἀτρεμοῖσι καὶ ἀνέχονται, καὶ καθήμενων ἐς τοὺς κόλπους καταπέτονται, ὥσπερ οὖν ἐπὶ ξένια¹ κληθέντες. λέγονται οὖν οὗτοι Διομήδους ἑταῖροι εἶναι καὶ σὺν αὐτῷ τῶν ὄπλων τῶν ἐπὶ τὴν Ἴλιον μεταεσχηκέναι, εἶτα τὴν προτέραν φύσιν ἐς τὸ τῶν ὀρνίθων μεταβαλόντες εἶδος, ὅμως ἔτι καὶ νῦν διαφυλάττειν τὸ εἶναι Ἑλληνές τε καὶ Φιλέλληνες.

2. Ὁ σκάρος πῶς μὲν θαλαττίας σιτεύεται καὶ βρῦα· λαγνίστατος δὲ ἄρα ἰχθύων ἀπάντων ἦν, καὶ ἣ γε πρὸς τὸ θῆλυ ἀκόρεστος ἐπιθυμία αὐτῷ ἀλώσεως αἰτία γίνεται. ταῦτα οὖν αὐτῷ συνεγνωκότες οἱ σοφοὶ τῶν ἀλιέων, ἐπιτίθενται οἱ τὸν τρόπον τοῦτον. ὅταν θῆλυν συλλάβωσιν, ἐνέδησαν² ὀρμιᾷ σπάρτου πεποιημένη λεπτῇ τοῦ στόματος ἄκρου, καὶ ἐπισύρουσι διὰ τῆς θαλάττης τὸν ἰχθύν ζῶντα· ἴσασι δὲ εὐνάς τε αὐτῶν καὶ διατριβὰς καὶ

¹ *Gron*: ξένια.

² ἔδησαν.

1. There is a certain island called Diomedea,^a and ^{The Birds of Diomedea} it is the home of many Shearwaters. These, it is said, neither harm the barbarians nor go near them. If however a stranger from Greece puts in to port, the birds by some divine dispensation approach, extending their wings as though they were hands, to welcome and embrace the strangers. And if the Greeks stroke them, they do not fly away, but stay still and allow themselves to be touched; and if the men sit down, the birds fly on to their lap as though they had been invited to a meal. They are said to be the companions of Diomedes^b and to have taken part with him in the war against Ilium; though their original form was afterwards changed into that of birds, they nevertheless still preserve their Greek nature and their love of Greece.

2. The Parrot Wrasse feeds upon seaweed and ^{The Parrot Wrasse} wrack, and is of all fishes the most lustful, and its insatiable desire for the female is the reason why it gets caught. Now skilful anglers are aware of this, and they set upon it in this way. Whenever they capture a female, they fasten a fine line of esparto to its lip and trail the fish alive through the sea, knowing as they do where the fish lie, their haunts, and where

^a Mod. San Domenico, one of the three 'Isole di Tremiti,' about 15 mi. N of the 'spur' of Italy.

^b King of Argos; settled later in Daunia, where he died and was buried in Diomedea.

ὅπου συναγαλάζονται. μόλυβδος δὲ αὐτοῖς πεποιή-
ται βαρὺς τὴν ὀκλήν, περιφερῆς τὸ σχῆμα, καὶ
ἔχει μῆκος τριῶν δακτύλων, καὶ διεληπται ἐξ
ἄκρων σχοίνῳ, καὶ ἐπισύρει¹ τὸν τεθηραμένον.
καὶ κύρτον τις τῶν ἐν τῇ πορθμίδι παραρτήσας
ἐπάγεται εὐρὺν τὸ στόμα, καὶ ἐς τὸν ἐάλωκότα
τέτραπται σκάρον ὁ κύρτος· βαρεῖται δὲ ἡσυχῇ
ὀδτος λίθῳ μεμετρημένῳ. οὐκοῦν οἱ ἄρρενες,
ὡσπερ οὖν νύμφην ὠρικὴν² νεανία θεασάμενοι,
οἰστροῦνται τε καὶ μεταθέουσι, καὶ ἐπείγονται
φθάσαι ἄλλος ἄλλον καὶ γενέσθαι πλησίον καὶ
παραψάσαι, ὡσπερ οὖν δυσέρωτες ἄνθρωποι
φίλημα ἢ κνίσμα θηρώμενοι ἢ τι ἄλλο κλέμμα
ἐρωτικόν. ὁ τοῖνυν ἄγων τὸν θῆλυον ἡσυχῇ καὶ
πεφεισμένῳ, λοχῶν τε καὶ ἐπιβουλεύων εὐθὺς τοῦ
κύρτου σὺν τῇ ἐρωμένῃ, φαίης ἂν, τοὺς ἐραστὰς
ἄγει. γενομένων δὲ ὁμοῦ τῷ κύρτῳ, τὸν μὲν
μόλυβδον μεθήκεν ὁ θηρατῆς ἐς τὸ ἔσω³. ὁ δὲ
ἄρα ἐμπίπτων σὺν τῇ ὀρμῇ κατασπῆ καὶ τὸν
θῆλυον. οὐκοῦν συνεσρεύσαντες ἐάλωκασι, καὶ διδό-
ασι δίκην ὀρμῆς ἀφροδισίου ταύτην οἱ σκάρου.

3. Ὁ ἰχθύς ὁ κέφαλος τῶν ἐν τοῖς ἕλασι
βιούντων ἐστί, καὶ πεπίστευται τῆς γαστροῦς
κρατεῖν καὶ διαιτᾶσθαι πᾶν σωφρόνως. ζωῶ⁴
μὲν γὰρ οὐκ ἐπιτίθεται, ἀλλὰ πρὸς πάντας τοὺς
ἰχθύς ἐνοσπονδος εἶναι πέφυκεν· ὅτῳ δ' ἂν ἐντύχη
κειμένῳ, τοῦτό οἱ δεῦπνόν ἐστιν. οὐ πρότερον δὲ
αὐτοῦ προσάπτεται, πρὶν ἢ τῇ οὐρᾷ κινήσῃ. καὶ
ἀπρεμούντος μὲν ἔχει τὴν ἄγρην, κινήθέντος δὲ
ἀνεχώρησεν.

¹ ἐπισύρεται.

² Jac: ἐρωτικὴν.

they assemble. They prepare a heavy leaden sinker
round in shape and three fingers in length; a cord is
passed through both ends, and it trails the captured
fish after it. One of the men in the boat attaches to
the side a weel with a wide mouth; the weel is then
turned towards the captured Wrasse and slightly
weighted with a stone of appropriate size. Where-
upon the male Wrasses, like young men who have
caught sight of a pretty girl, go in pursuit, mad with
desire, each trying to outstrip the other and to reach
her side and rub against her, just as love-sick men
strive to kiss or tickle <a girl> or to play some other
amorous trick. So then the man who is towing the
female gently and slowly and planning to entrap <his
fish>, draws the lovers (as you might call them) with
the loved one straight towards the weel. As soon as
they come level with the weel, the angler lets the
lead weight drop into it, and as it falls in it drags the
female down with it by the line. And as the male
Wrasses swim in with her, they are captured and pay
the penalty for their erotic impulse.

3. The Mullet is one of those fishes that live in The Mullet
pools and is believed to control its appetite and to
lead a most temperate existence. For it never sets
upon a living creature, but is naturally inclined to
peaceful relations with all fish. If it comes across
any dead fish, it makes its meal off that, but will not
lay hold upon it until it has moved it with its tail: if
the fish does not stir, it becomes the Mullet's prey;
but if it moves, the Mullet withdraws.

³ εἶσω MSS always.

⁴ Cobet: ζωῶ H.

4. Τιμωροῦσιν ἀλλήλοις ὡς ἄνθρωποι πιστοὶ καὶ συστράτιῳται δίκαιοι οἱ ἰχθύες, οὕσπερ οὖν ἀνθίας οἱ τῆς θήρας ἐπιστήμονες τῆς θαλαττίας φιλοῦσιν ὀνομάζω, ὄντας τὰ ἦθη πελαγίους. τούτων γοῦν ἕκαστοι, ὅταν νοήσωσι τεθρᾶσθαι τὸν σύννομον, προσρέουσιν ἄκιστα, εἶτα ἐς αὐτὸν τὰ νῶτα ἀπηρείδουσι, καὶ ἐμπύπτοντες καὶ ὠθούμενοι τῇ δυνάμει κωλύουσιν ἔλκεσθαι.

Καὶ οἱ σκάροι δὲ ἐς τὴν οἰκείαν ἀγέλην εἰσὶν ἀγαθοὶ τιμωροί. προσίασι γοῦν, καὶ τὴν ὀρμὴν ἀποτραγεῖν σπεύδουσιν, ἵνα σώσωσι τὸν ἡρημένον· καὶ πολλάκις μὲν ἀποκόψαντες ἔσωσαν καὶ ἀφήκαν ἐλεύθερον, καὶ οὐκ αἰτοῦσι ζῳάγρια· πολλάκις δὲ οὐκ ἔτυχον, ἀλλ' ἤμαρτον μὲν, τὸ δ' οὖν ἐαυτῶν πεποιήκασιν εὖ μάλα προθύμως. ἤδη δὲ καὶ ἐς τὸν κύρτον τὸν σκάρον ἐμπεσεῖν φασι καὶ τὸ οὐραῖον μέρος ἐκβαλεῖν, τοὺς δὲ ἀθρήτους καὶ περινέοντας ἐνδακεῖν καὶ ἐς τὸ ἔξω τὸν ἑταῖρον προαγαγεῖν. εἰ δὲ ἐξείη¹ τὸ στόμα, τῶν τίς οἱ² ἔξω τὴν οὐρὰν παρῶρεξεν, ὃ δὲ περιχανῶν ἠκολούθησεν. οὗτοι μὲν δὴ ταῦτα δρῶσιν, ὡ³ ἄνθρωποι, φιλεῖν οὐ μαθόντες, ἀλλὰ πεφυκότες.

5. Ὁ ἰχθύς ὁ τρώκτης, τούτου μὲν κατηγορεῖ τὴν φύσιν καὶ τὸ ὄνομα, ἤδη δὲ καὶ τὸ στόμα· ὀδόντες δὲ αὐτῷ συνεχεῖς τε ἐμπεφύκασιν καὶ πολλοί, καὶ πᾶν τὸ ἐμπεσὸν διατεμεῖν εὖ μάλα καρτεροί. οὐκοῦν ἀλοῦς ἀγκίστρω μόνος ἰχθύων ἐς

¹ ἐξίαι κατά.² Jac: τίς ὁ.³ Jac: ὡς.

4. As loyal men and true fellow-soldiers come to one another's aid, so do the fish which men skilled in sea-fishing call *Anthias*;^a and their haunts are the sea. For instance, directly they are aware that a mate has been hooked, they swim up with all possible speed; then they set their back against him and by falling upon him and pushing with all their might try to stop him from being hauled in.

Parrot Wrasses too are doughty champions of their own kin. At any rate they rush forward and make haste to bite through the line in order to rescue the one that has been caught. And many a time have they cut the line and set him free, and they ask for no reward for life-saving. Many a time however they have not contrived to do this, but have failed in spite of having done all they could with the utmost zeal. And it has even happened, they say, that, when a Parrot Wrasse has fallen into the weel and has left his tail-part projecting, the others that are swimming around uncaught have fixed their teeth in him and have dragged their comrade out. If however his head was projecting, one of those outside offered his tail, which the captive grasped and followed. This, my fellow-men, is what these creatures do: their love is not taught, it is inborn.

5. Of the fish known as the 'Gnawer'^b its name and, what is more, its mouth declare its nature. Its teeth grow in an unbroken line and are numerous and so strong as to bite through anything that comes their way. Therefore, when taken with a

^a Unidentified.^b Perhaps the fox-shark; see Thompson, *Gk. fishes*, s.vv. ἀλώπηξ, τρώκτης.

τὸ ἔμπαλιν ἑαυτὸν οὐκ ἐπανάγει, ἀλλὰ ὠθεῖται τὴν ὀρμιῶν ἀποθρίσαι¹ δειφῶν. οἱ δὲ ἀλιεῖς σοφίζονται τάναντία· τὰς γὰρ τοι τῶν ἀγκίστρων λαβὰς χαλκεύονται μακράς. ὁ δὲ (καὶ γὰρ πῶς ἐστὶ καὶ ἀλτικὸς) καὶ ὑπὲρ ταύτας ἀνέθορε πολλάκις καὶ τὴν τρίχα τὴν ἀγουσαν τεμῶν ἐς ἤθη τὰ τῶν ἰχθύων ἀδθῖς ἀπονήχεται. οὗτός τοι καὶ τὴν ἀγέλην τὴν σύννομον παραλαβὼν σὺν αὐτοῖς ἐκείνοις χωρεῖ καὶ τοῖς δελφίσι ὁμοσε· καὶ ἓνα ἀποκριθέντα πῶς περιελθόντες εἶτα ἐπιτίθενται τῷ θηρίῳ καρτερῶς· ἴσασι γὰρ ὅτι τῶν ἐξ αὐτῶν δηγμάτων οὐ βραθύμως ἐπαίει. οἱ μὲν γὰρ ἔχονται αὐτοῦ καὶ μάλα ἐγκρατῶς, ὁ δὲ ἀναπηδᾷ καὶ κυβιστᾷ,² καὶ ὡς ὑπὸ τῆς ὀδύνης στρεβλοῦται διελέγχεται ἀπρίξ γὰρ ἐμφύντες συνεξαίρονται πηδῶντος. καὶ ὁ μὲν ἀποσεύσασθαι καὶ ἀποκρούσαι σπεύδει αὐτούς, οἱ δὲ οὐκ ἀνιάσω, ἀλλὰ ἐσθίουσι ζῶντα. εἶτα μέντοι ὅ τι ἂν ἕκαστος μέρος ἐκτράγη, τοῦτο³ ἔχων ἀπαλλάττεται· καὶ ὁ δελφίς ἀσμένως ἀπονήχεται, δαιτυμόνας, ὡς ἂν εἴποις, ἀκλήτους ἐστιάσας σὺν τῇ ἑαυτοῦ ὀδύνῃ ἐκείνους.

6. Γλαύκης ἀκούω τῆς κιθαροδοῦ ἐρασθῆναι κύνα· οἱ δὲ οὐ κύνα, ἀλλὰ κριόν· ἄλλοι δὲ χῆνα. καὶ ἐν Σόλοις δὲ τῆς Κιλικίας⁴ παιδός, ᾧ ὄνομα ἦν Ξενοφών, κύων ἠράσθη· ἄλλου δὲ⁵ ὠραίου μειρακίου ἐν Σπάρτῃ κολοῖός ἐπὶ τῷ εἶδει ἐνόσησεν.

¹ ἀποθρίσαι.

² κυβιστῶν δηλὸς ἐστιν.

³ ἴαο; εἶτα μέντοι τοῦτο ὅ τι . . . ἔχων.

⁴ τοῖς Κιλικίοις.

⁵ καὶ ἄλλου.

hook, it is the only fish that does not attempt to withdraw, but presses on in its eagerness to cut the line. Fishermen however counter this by a device: they have their hooks forged with a long shank. But the Gnawer, being a powerful jumper in its way, often leaps above the shank, and cutting the hair-line that is drawing it, swims away again to the places where fish haunt.

It also gathers round it a shoal of its fellows and with them also makes an attack upon the Dolphins. ^{and Dolphins} And if one chance to get separated from the rest, the Gnawers surround it and then set upon the creature furiously, knowing as they do that the Dolphin is by no means insensible to their bites. For the Gnawers cling most tenaciously to it, while the Dolphin leaps upwards and plunges; and it shows how it is being tormented by the pain, for the Gnawers that have fastened upon it are lifted out of the water with it as it leaps. And while the Dolphin struggles to shake them loose and beat them off, they never relax their hold, but would eat it alive. Then however when each Gnawer has bitten away a piece, they go off with their mouthful, and the Dolphin is thankful to swim away after having fed its uninvited guests (if one may so call them) to its own pain.

6. I am told that a dog fell in love with Glauce the ^{Animals in love with human beings} harpist. Some however assert that it was not a dog but a ram, while others say it was a goose. And at Soli in Cilicia a dog loved a boy of the name of Xenophon; at Sparta another boy in the prime of life by reason of his beauty caused a jackdaw to fall sick of love.

7. Λέγουσι τὸν θῶα τὸ ζῶον φιλήθρωπότατον εἶναι, καὶ ὅταν μὲν πού περιτύχη ἀνθρώπου, ἐκτρέπεται αὐτόν, ὡς αἰδούμενος· ὅταν δὲ ἀδικούμενον θεάσῃται ὑπ' ἄλλου θηρίου, τὸ τηρικαῦτα ἐπαμύνει αὐτῷ.

8. Νικίας τις τῶν συγκυνηγετούντων¹ ἀπρόπτως παραφερόμενος² ἐς ἀνθρακευτῶν κάμνον κατηρέχθη, οἱ δὲ κύνες οἱ σὺν αὐτῷ τοῦτο ἰδόντες οὐκ ἀπέστησαν, ἀλλὰ τὰ μὲν πρῶτα κυζῶμενοι περὶ τὴν κάμνον καὶ ἄρῦόμενοι διέτριβον, τὰ δὲ τελευταῖα μονοουχὶ τοὺς παριόντας ἡρέμα καὶ πεφεισμένως κατὰ τῶν ἱματίων δάκνοντες εἶτα εἰλκον ἐπὶ τὸ πάθος, ὡς ἐπικούρους τῷ δεσπότη παρακαλοῦντες τοὺς ἀνθρώπους οἱ κύνες. καὶ γοῦν εἰς ὄραν τὸ γινόμενον ὑπώπτευσε τὸ συμβάν, καὶ ἠκολούθησε καὶ εὔρε τὸν Νικίαν ἐν τῇ καμίνῳ καταφλεχθέντα, ἐκ τῶν λειψάνων συμβαλὼν τὸ γινόμενον.

9. Ὁ κηφὴν ὁ ἐν μελίτταις γεννόμενος μεθ' ἡμέραν μὲν ἐν τοῖς ἀνθρηρίοις κατακέκρυπται, νύκτωρ δέ, ἤνικα ἂν παραφυλάξῃ καθευδούσας τὰς μελίττας, ἐπιφοιτᾷ τοῖς ἔργοις αὐτῶν καὶ λυμαίνεται τοῖς σίμβλοις. τοῦτο ἐκεῖναι καταμαθοῦσαι, αἱ μὲν πλείστα τῶν μελιττῶν καθεύδουσιν ὅτε πεπονηκυῖαι, ὀλίγαι δὲ αὐτῶν ἐλλοχῶσιν. εἶτα ὅταν ἔλωσι τὸν φῶρα, παίουσιν αὐτὸν πεφεισμένως καὶ ἐξωθοῦσι,³ καὶ ἐκβάλλουσι φηγάδα εἶναι. ὁ δὲ οὐδ' οὕτω πεπαίδευται· πέφυκε γὰρ καὶ ἀργὸς καὶ λίγνος, δύο κακῶ. ἔξω τοῖνυν τῶν κηρίων ἕαντόν ἀποκρύπτει, εἶτα ὅταν ἐπὶ τὰς νομὰς ἐξορμήσωσιν

7. Men say that the Jackal is most friendly disposed to man, and whenever it happens to encounter a man, it gets out of his way as though from deference; but when it sees a man being injured by some other animal, it at once comes to his help. The Jackal

8. One Nicias unwittingly outdistanced his fellow huntsmen and fell into a charcoal-burners' furnace. But his hounds, which saw this happen, did not leave the spot, but at first remained whining and baying about the furnace, until at length, by just daring to bite the clothes of passers-by gently and cautiously, they tried to draw them to the scene of the mishap, as though the hounds were imploring the men to come to their master's help. One man at any rate seeing this, suspected what had occurred and followed. He found Nicias burned to death in the furnace, and from the remains he guessed the truth. Nicias and his hounds

9. The Drone, which is born among bees, hides itself among the combs during the day, but at night, when it observes that the bees are asleep, it invades their work and makes havoc in the hives. When the bees realise this (most of them are asleep, being thoroughly tired, though a few are lying in wait for the thief), directly they catch him they beat him, not violently, and thrust him out and cast him forth into exile. Yet even so the Drone has not learnt his lesson, for he is naturally slothful and greedy—two bad qualities! So he secretes himself outside the combs and later, when the bees fly forth to their The Drone

¹ κυνηγετούντων.

² φερόμενος.

³ ἐξωθοῦσαι τοῖς πτεροῖς.

αἱ μέλιται, ὁ δὲ ὠσάμενος ἔσω τὸ ἑαυτοῦ δρᾶ, ἐμφορούμενος καὶ κερατῶν ἐκείνος τὸν θησαυρὸν τῶν μελιττῶν τὸν γλυκύν. καὶ ἐκεῖναι ἐκ τῆς νομῆς ὑποστρέψασαι, ὅταν αὐτῷ περιτύχωσι, ἐνταῦθα μὲν οὐκέτι πεφεισμένως αὐτὸν παίουσιν, οὐδ' ὅσον ἐς φυγὴν τρέψαι, ἀλλὰ εὖ μάλα ¹ βιαίως ἐμπεσοῦσαι διαλοῶσι τὸν ληστήν· καὶ οὐ μεμπτήν ὑπομείνας τὴν τιμωρίαν, ὑπὲρ τῆς γαστριμαργίας καὶ ἀδηφαγίας τῇ ψυχῇ ² ἔτισεν. μελιττουργοὶ λέγουσι ταῦτα, καὶ ἐμὲ πείθουσιν.

10. Εἰσὶ δὲ τινες καὶ ἐν ταῖς μελιτταῖς ἀργοὶ μέλιται, οὐ μὴν κηφηναῖδες τὸν τρόπον· οὐ γὰρ λυμαίνονται τοῖς κηρίοις οὐδ' ἐπιβουλεύουσι τῷ μέλιτι αὐταί, ἀλλὰ τρέφονται ³ ἐκ τῶν ἀνθέων καὶ αὐταὶ πετόμεναι καὶ σύννομοι ταῖς ἄλλαις οὔσαι. εἰ δὲ καὶ εἰσὶν ἀτεχνοὶ περὶ τὴν ἐργασίαν καὶ τὴν κομιδὴν τὴν τοῦ μέλιτος, ἀλλὰ γοῦν οὐκ εἰσὶν ἀπρακτοὶ πάντη. αἱ μὲν γὰρ αὐτῶν ὕδωρ τῷ βασιλεὶ κομίζουσι καὶ ταῖς πρεσβυτέραις δέ, αἵπερ οὖν ⁴ τῷ βασιλεὶ παραμένουσι καὶ ἐς τὴν δορυφορίαν ἀπεκρίθησαν τὴν αὐτοῦ· ἕτεραι δὲ αὐτῶν ⁵ ἔχουσι ἐκείνο ἔργον, τὰς ἀποθησκοῦσας τῶν μελιττῶν ἔξω φέρουσι· δεῖ γὰρ αὐταῖς καθαρὰ εἶναι τὰ κηρία, καὶ οὐκ ἀνέχονται νεκρὰν ἔσω μέλιτταν· ἄλλαι δὲ ⁶ νύκτωρ φρουροῦσι, ὥσπερ οὖν πόλιν μικρὰν φυλάττουσαι τὴν τῶν κηρίων οἰκοδομίαν ἐκεῖναί γε.

11. Μελιττῶν δὲ ἡλικίαν διαγνοῖη τις ἂν τὸν τρόπον τοῦτον. αἱ μὲν αὐτοεταῖς στιλπναὶ τέ εἰσι

¹ εὖ μάλα τοῖς κέντροις.

² τὴν ψυχῇ.

feeding-grounds, pushes his way in and does what is natural to him, cramming himself and plundering the bees' treasure of honey. But they on returning from their pasturage, directly they encounter him, no longer beat him with moderation nor merely put him to flight, but fall upon him vigorously and make an end of the thief. The punishment which he suffers none can censure: he pays for his gluttony and voracity with his life.

This is what bee-keepers say, and they convince me.

10. Even among Bees there are some which are lazy, though they do not resemble drones in their habits, for they neither damage the combs nor have designs upon the honey, but feed themselves on the flowers, flying abroad and accompanying the others. But though they have no skill in the making and the gathering of honey, at any rate they are not completely inactive, for some fetch water for their king and for their elders, while the elders themselves attend upon the king and have been set apart to form his bodyguard. Meanwhile others of them have this for their task: they carry the dead bees out of the hive. For it is essential that their honeycombs should be clean, and they will not tolerate a dead bee in the hive. Others again keep watch by night, and their duty is to guard the fabric of honeycombs as though it were some tiny city.

Bees and their various duties

11. A man may tell the age of Bees in the following way. Those born in the current year are glisten-

Bees and their ages

³ τρέφονται μὲν.

⁴ αἵπερ οὖν αἱ πρεσβυτέραι καὶ αὐταὶ τῷ β.

⁵ αὐτῶν τῶν ἀτεχνῶν.

⁶ Gill: ἀλλὰ καί.

καὶ εὐκασιῶν ἐλαίῳ τὴν χροῖαν¹. αἱ δὲ πρεσβύτεραι τραχεῖαι καὶ ἰδεῖν καὶ προσπαθεῖσαι² γίνονται, βῦσαι δὲ ὄρωνται διὰ τὸ γῆρας· ἐμπειρότεραι δὲ εἰσι αὐταὶ καὶ τεχνικώτεραι, παιδεύσαντος αὐτὰς τὴν ἐπὶ τῷ μέλιτι σοφίαν τοῦ χρόνου. ἔχουσι δὲ καὶ μαντικῶς, ὥστε καὶ νετῶν καὶ κρύους ἐπιδημίαν προμαθεῖν καὶ ὅταν τούτων τὸ ἕτερον ἢ καὶ ἀμφότερα ἔσσεσθαι συμβάλωσιν, οὐκ ἐπὶ μήκιστον ἐκτείνουσι τὴν πτήσιν,³ ἀλλὰ περιποτῶνται τοῖς σμήνεσι, καὶ οἰονεὶ περιβουροῦσιν. ἐκ δὲ τούτων οἱ μελιττουργοὶ οἰωνισάμενοι προλέγουσι τοῖς γεωργοῖς τὴν μέλλουσαν ἐπιδημίαν τοῦ χειμῶνος. δεδοίκασι δὲ ἄρα οὐ τοσοῦτον τὸ κρύος αἱ μέλιται, ὅσον τὸν θύμβρον τὸν πολὺν καὶ τὸν νιφετόν. ἐναντῖαι δὲ πολλάκις τοῦ πνεύματος πέτονται, καὶ βραχεῖαν λίθον ἐν τοῖς ποσὶ κομίζουσι καὶ τοσαύτην ὄσσην εὐφορον αὐταῖς πετομένας εἶναι, καὶ τρόπον τινα τοῦτο ἔρμα ἐανταῖς ἐπιτεχνῶνται πρὸς τὸν ἐμπύπτοντα ἄνεμον τά τε ἄλλα καὶ ἵνα μὴ παρατρέψῃ τῆς ὁδοῦ ἢ αὔρα αὐτάς.

12. Ἐρωτος δὲ ἰσχύων καὶ ἰχθύων γένη πολλὰ ἔγνω, τοῦ τοσοῦτου θεοῦ μηδὲ τοὺς κάτω καὶ ἐν τῷ βυθῷ⁴ τῆς θαλάττης ὑπεριδόντος καὶ ἀτιμάσαντος. λατρεύει γοῦν τῷδε τῷ δαίμονι⁵ καὶ κέφαλος, ἀλλ' οὐ πᾶς, ἐκεῖνος δὲ ὄνπερ ὄν ἀπὸ τοῦ ὀξέος προσώπου καλοῦσιν οἱ γένη τε καὶ διαφορὰς ἰχθύων κατεγνωκότες. ἀλίσκονται δέ, ὡς ἀκούω, περὶ τὸν κόλπον τὸν Ἀχαϊκὸν πολλοί. καὶ τῆς μὲν κατ' αὐτοὺς ἀλώσεως διαφορότης ἐστὶ μάλιστα δὲ αὐτῶν τὸ λυττώδες τὸ ἐς τὰ ἀφροδίσια

¹ χροῖαν. ² ὄρον: ἀφασθαι. ³ πτήσιν ἐκ τῆς νομῆς.

ing and are the colour of olive oil; the older ones are rough to the eye and to the touch and appear wrinkled with age. They have however greater experience and skill, time having instructed them in the art of making honey. They have too the faculty of divination, so that they know in advance when rain and frost are coming. And whenever they reckon that either or both are on their way, they do not extend their flight very far, but fly round about their hives as though they would be close to the door. It is from these signs that bee-keepers augur the approach of stormy weather and warn the farmers. And yet Bees are not so afraid of frost as they are of heavy rain and snow. Often they fly against the wind, carrying between their feet a small pebble of such size as is easy to carry when on the wing. This is a device which they use to ballast themselves against a contrary wind, and particularly so that the breeze may not deflect them from their path.

12. Even among fishes there are many kinds which know how strong is love, for that god, powerful as he is, has not ignored and disdained even the creatures that dwell below in the depths of the ocean. One at any rate that pays service to this god is the Mullet, but not every species, only that to which men who have observed the different species of fish have given a name derived from its sharp snout. These, I am told, are caught in great numbers round about the Gulf of Achaia, and there are various ways of catching them. But the following method of capture proves how madly amorous they are.

⁴ ἐν τῷ βυθῷ καὶ κάτω.

⁵ δαίμονιον.

κατηγορεῖ ἤδε ἢ ἄγρα. θηράσας ἀνὴρ ἄλιεύς
θῆλον,¹ καὶ ἐνδήσας² καλάμῳ μακρῷ ἢ σπάρτῳ
καὶ τούτῳ μακρῷ, κατὰ τῆς ἡόνος ἡσυχῆ βαδίζων
παρανηχόμενον τὸν ἰχθύν καὶ ἀσπαύροντα ἐπισύρει·
κατ' ἴχθυα δὲ αὐτοῦ τις ἔπεται φέρων δίκτυον, καὶ
τὸ μέλλον ὅπῃ τε καὶ ὅπως ἀπαντήσεται φυλάττει
φιλοπόνως ὁ δικτυεύς οὗτος. οὐκοῦν ἢ μὲν ἄγεται,
ὅπως οἱ δὲ ἀν' ἰδῶσι τῶν ἀρρένων, οἷα δῆπου νεανία
ἀκόλαστοι μείρακος παραθεούσης εὖ μάλα ὠρικῆς
ἐποφθαλμιάσαντες, ἔνται κατὰ μίξιν³ οἰστρούμε-
νοι. ὁ τοίνυν τὸ δίκτυον ἔχων ῥίπτει τὸν βόλον,
καὶ πολλάκις ἰχθύων εὐερμία περιτυγχάνει τῇ τῆς
ἐπιθυμίας ὀρμῇ προσερχομένων. δεῖ δὲ τῷ πρώτῳ
θηρατῇ τὴν αἰρεθείσαν ὠραίαν τε εἶναι καὶ εὖ
ἤκουσαν σαρκῶν, ἵνα καὶ πλείους ἐπ' αὐτὴν ὀρμήσω-
σιν, τὸ τῆς ὥρας ἐφοικὸν δέλεαρ λαβόντες. εἰ δὲ
ἄσαρκος εἴη, οἱ πολλοὶ ὑπερφρονήσαντες ὄχοντο
ἀπιόντες· ὅστις δὲ αὐτῶν ἔστι δύσερος, οὐκ
ἀπαλλάττεται, οὐ τῇ ὥρᾳ, μὰ Δία, ἀλλὰ τῷ τῆς
μίξεως πόθῳ δεδουλωμένος.

13. Ἦσαν δὲ ἄρα καὶ σωφρονεῖν ἰχθύες ἀγαθοί.
ὁ γοῦν αἰτναῖος οὕτω λεγόμενος, ἐπὶ τῇ ἑαυτοῦ
συννόμῳ οἰοεὶ γαμετῇ τιμὴ συνδυασθεὶς κληρώση-
ται τὸ λέχος, ἄλλης οὐχ ἄπτεται, καὶ οὐ δέχεται
συμβολαίων ἐς πίστιν, οὐ προικός, οὐδὲ μὴν δέδοικε
κακώσεως δίκην ὁ αἰτναῖος, οὐδὲ αἰδεῖται Σόλωνα.
ὦ νόμοι γενναῖοι καὶ πολύσεμοι,⁴ οἷς ἀκόλαστοι
ἀνθρώποι οὐκ αἰδοῦνται μὴ πείθεσθαι.

¹ θῆλον ἐκ τῶνδε κέφαλον.

² κατὰ τὴν νῆξιν.

³ Reiske: ἐκ-.

⁴ Mein: πόλεις σεμαί.

A fisherman catches a female Mullet and fastens it ^{how caught}
to a long rod or a cord (this too must be long); as he
walks slowly along the sea-shore he draws the fish,
swimming and gasping, after him. In his footsteps
there follows one with a net, and this net-fisherman
watches diligently to see what is going to happen
and where. So the female Mullet is towed along,
and all the males that catch sight of her, like (one
might say) licentious youths ogling a beautiful girl
as she hurries by, come swimming up, mad with
sexual desire. Thereupon the man with the net
casts it and frequently has good luck, thanks to the
urgent lust of the fish that approach. It is essential
for the first fisherman's purpose that the captured
female should be at her prime and well-fleshed, so
that a greater number may be ardent after her and
may take the bait which her enticing beauty offers.
But should she be lean, most of them will scorn her
and go away. Still, if any one of them is madly in
love, he will not leave her, because he has been
enslaved not by her beauty (that I will swear) but
by his desire for sexual intercourse.

13. It seems however that fish are also models of ^{The}
continnence. At any rate when the 'Etna-fish',^a as ^{'Etna-fish'}
it is called, pairs with its mate as with a wife and
achieves the married state, it does not touch another
female; it needs no covenants to maintain its
fidelity, no dowry; it even stands in no fear of an
action for ill-usage, nor is Solon^b to it a name of
dread. What noble laws, how worthy of veneration!
—And man, the libertine, feels no scruple at dis-
obeying them.

^a Unidentified.

^b See 2. 42 n.

14. Κοσσύφω δὲ τῷ θαλαττίῳ ἦθη τε καὶ διατριβαὶ αἱ πέτραι καὶ αἱ σπηραγγίδεις ὑποδρομαί. γαμοῦσι δὲ οὗτοι ἕκαστος πολλὰς, καὶ τῶν ὀπῶν οἰονεὶ θαλάμων <ταῖς>¹ νύμφαις ἀφίστανται. καὶ τοῦτο μὲν τὸ τοῦ γάμου θρηπτικόν καὶ τὸ ἐς πολλὰς ἔχειν τὴν ὄρμην νενεμημένην φαίης² ἂν εἶναι τρυφῶντων ἐς εὐνήν βαρβάρων καί, ὡς ἂν εἴποις σὺν παιδιᾷ σπουδάσας, βίον Μηδικόν τε καὶ Περσικόν. ἔστι δὲ ἰχθύων ζηλοτυπάτος καὶ τὴν ἄλλως μὲν,³ οὐχ ἠκίστα δὲ ὅταν αἱ νύμφαι τίκτωσιν αὐτῷ. εἰ δὲ λαμπρώτερον ταῦτα τῇ καταχρήσει⁴ τῶν ὀνομάτων εἴρηται, δίδωσιν ἡμῖν τὰ ἐκ τῆς φύσεως πραττόμενα τὴν τῶν τοιούτων ἐξουσίαν. αἱ μὲν γὰρ ὠδίνων ἤδη πειρώμεναι ἡμεμοῦσί τε καὶ ἔνδον μένουσιν, ὁ δὲ ἄρρη, οἷα δήπου γαμέτης, περιθυρῶν τὰς ἐπιβουλὰς φυλάττει τὰς ἐξωθεν φόβω τῶν βρεφῶν. ἔοικε γὰρ καὶ τὰ μήπω γεννώμενα φιλεῖν καὶ δέει πατρικῶ ἀλυσκόμενος ἐντεῦθεν ὄρωδεῖν ἤδη, καὶ διημερεῖ μὲν ἐπὶ τῇ φρουρᾷ πάντων ἀγευστος, καὶ ἡ φροντίς αὐτὸν τρέφει· δειλῆς δὲ ὀφίας γενομένης ἀφεῖται τῆς ἀνάγκης τῆσδε, καὶ μαστεύει τροφήν, καὶ οὐκ ἀτυχεῖ αὐτῆς. καὶ ἐκάστω δὲ ἄρα εὐρίσκει τῶν ἔνδον, εἴτε ἐπ' ὠδίσιν εἴη εἴτε ἤδη λεχώ, φυκία πολλὰ τῶν ἐν ταῖς ὀπαῖς καὶ περὶ τὰς πέτρας, ἃ οἱ δεῖπνόν ἐστιν.

15. Ἐπιβουλεύειν⁵ κοσσύφω⁶ δεινὸς ἀλιεὺς ἐφαρμόσας ἀγκίστρῳ μόλυβδον βαρὺν καὶ ἐνείρας τῷ ἀγκίστρῳ καρίδα μεγάλην καθήσει τὸ δέλεαρ.

¹ <ταῖς> add. H.

² φαίης most MSS.

³ τῆν ἄλλως Δ, καὶ ἄλλως μὲν οὖν most MSS.

⁴ Kayser: κρᾶσει.

14. The Wrasse has its haunts and resorts among ^{The Wrasse} the rocks and near cavernous burrows. The males all have many wives and resign the hollow places, as though they were women's chambers, to their brides. This refinement in their mating, and the propensity which they enjoy for having many wives one might describe as characteristic of barbarians who luxuriate in the pleasures of the bed, and (if one may jest on serious subjects) as living like the Medes and Persians. It is of all fishes the most jealous at all times, but especially when its wives are producing their young. (If by excessive use of these expressions I make my discourse too wanton, the facts of nature permit me to do things of that sort.) So the females which are actually facing the strain of birth-pangs remain quiet in their homes, while the male, after the manner of a husband, stays about the entrance to prevent any mischief from outside, being anxious for his offspring. For it seems that he loves even those that are yet unborn, and it is his fatherly concern that causes him these early fears; he even spends the whole day without touching food: his care sustains him. But as the afternoon grows late, he relinquishes his forced watch and seeks for food, which he does not fail to find. But of course each of the females within, whether in the act of giving birth or after it, finds a quantity of seaweed in the hollow places and about the rocks, and this is their meal.

15. A fisherman who is skilled in angling a Wrasse ^{The Wrasse, how caught} fastens a heavy piece of lead to his hook, wraps round it a large prawn, and drops the bait. And then

⁵ Jac: ἐπιβουλεύων.

⁶ κοσσύφου θήρα.

καὶ ὁ μὲν ὑποκινεῖ τὴν ὀρμιᾶν ἐγείρων τε καὶ θήγων ἐς τὴν τροφήν τὸ θήραμα, ἡ καρὶς δὲ κινουμένη εἶτα μέντοι δόξαν τινα ἀποστέλλει μελλούσης ἐς τὰς ὀπὰς τὰς τοῦ κοισύφου παριέναι. τῷ δὲ ἄρα τοῦτο ἐχθιστον καὶ διὰ ταῦτα αισθανόμενος, ὡς ἔχει θυμοῦ,¹ ἱεται ἀφανίζων τὴν ἐχθίστην² (οὐ γὰρ οἱ μέλει τῆς γαστρὸς τηρκαῦτα), καὶ συνθλάσας αὐτὴν ἀπαλλάττεται, προτιμότερον τροφῆς καὶ πρεσβύτερον τὸ μὴ κατακοιμίσει τὴν φυλακὴν πεπιστευκῶς εἶναι. τῶν δὲ ἄλλων ὅταν τι μέλλῃ τῶν προσπιπτόντων ἐσθίειν, ὑποθλάσας εἶτα εἴασε κείσθαι καὶ ἰδὼν τεθηγκός,³ ἐξ αὐτοῦ τρώγει ἡδῆ. οἱ δὲ θήλειοι κόσσυφοι, ἕως μὲν ἄρρενα ὄρωσι προασπιζόντα, ὡς ἂν εἴποις, μένουσιν ἔνδον καὶ τὸ τῆς οἰκουρίας φυλάττουσι σχῆμα ὅταν δὲ ἀφανισθῆ, ἀλύουσι αἶδε, προάγει τε αὐτὰς καὶ ἐξάγει ἢ ἀθυμία καὶ ἐνταῦθα ἐαλώκασι. τί πρὸς ταῦτα <οἱ>⁴ ποιηταὶ λέγουσιν οἱ τὴν τε Εὐάδην ἡμῖν τὴν Ἰφιδος καὶ τὴν Ἀλκιστιν τὴν Πελίου παῖδα ἐνδόξως θρυλοῦντες⁵;

16. Πατὴρ δὲ ἐν ἰχθύσι ὁ γλαῦκος οἶός ἐστι. τὰ γεννώμενα ἐκ τῆς συννόμου παραφυλάττει⁶

¹ τοῦ θυμοῦ.

² ἀφανίζων τὴν ἐχθίστην] νομίζων ἐχθρᾶν.

³ τεθηγκός ὅτε μὴ σπαίρει.

⁴ <οἱ> add. Jac.

⁵ Haupt: θρηνοῦντες.

⁶ Schk: παραφυλάττεται.

^a Evadne, wife of Capaneus, one of the 'Seven against Thebes.' He was slain by Zeus, and when his body was on the funeral pyre, E. leapt into the flames and perished at his side.

he moves the line a little, rousing and egging on his prey to take the food, while the prawn by its movement conveys the impression that it intends to enter the Wrasse's den. Now this the Wrasse greatly resents, and therefore, as soon as he observes it, he longs, such is his fury, to demolish the object of his abhorrence, for he is not thinking of his appetite at the moment; and when he has crushed it, he moves off, considering it more honourable and more important that the watchman should not be caught napping than that he should be fed. But when he intends to eat any other creature that comes his way, he crushes it lightly and then lets it lie. As soon as he sees that it is dead, then at length he nibbles at it. But the female Wrasses, so long as they see the male acting as their shield, so to say, 'remain within and with the care of their household' are occupied. If however the male disappears, they become distraught; their despondency leads them to venture forth, and then they are caught.

What have the poets to say to this—our poets who are for ever extolling Evadne,^a the daughter of Iphis, and Alcestis,^b the daughter of Pelias?

16. Among fishes the 'Blue-grey'^c is a model father. He maintains a strenuous watch over his ^{Blue grey} fish

^b Alcestis, wife of Admetus, undertook to die in place of her husband, but was rescued by Heracles from the clutches of Death.

^c Not certainly identified.

ισχυρῶς, ἵνα ἀνεπιβούλευτά τε καὶ ἄσση ἦ. καὶ ἕως μὲν φαιδρὰ καὶ ἔξω δέους διανήχεται, ὁ δὲ τὴν φρουρὰν οὐκ ἀπολιμπάνει, ἀλλὰ πῆ μὲν οὐραγεῖ, πῆ δὲ οὐ, ταύτην δὲ παρανήχεται τὴν πλευρὰν ἢ ἐκείνην· ἐὰν δὲ τι δέιση τῶν¹ νηπίων, ὁ δὲ χανῶν ἐσεδέξατο τὸ βρέφος·² εἶτα τοῦ φόβου παραδραμόντος τὸν καταφυγόντα ἀνεμεῖ οἷον ἐδέξατο, καὶ ἐκείνος πάλιν νήχεται.

17. Κύνων δὲ θαλαττία τεκοῦσα ἔχει συννέοντα τὰ σκυλάκια ἤδη καὶ οὐκ ἐς ἀναβολάς. ἐὰν δὲ δέιση τι τούτων, ἐς τὴν μητέρα ἐσέδν αὐθις κατὰ τὸ ἄρθρον· εἶτα τοῦ δέους παραδραμόντος τὸ δὲ πρόεισιν, ὥσπερ οὖν ἀνατικτόμενον αὐθις.

18. Θαυμάζουσιν ἄνθρωποι τὰς γυναῖκας ὡς ἄγαν φιλοτέκνους· ὁρῶ δὲ ὅτι καὶ τεθνεώτων υἱῶν ἢ θυγατέρων ἔζησαν μητέρες, καὶ τῷ χρόνῳ τοῦ πάθους εὐλήφασιν λήθην τῆς λύπης μεμαρασμένης. δελφίς δὲ ἄρα θήλυς φιλοτεκνότητος ἐς τὰ ἔσχατα ζώων ἐστὶ. τίκτει μὲν γὰρ δύο . . .³ ὅταν δὲ ἄλιεὺς ἢ τρώσῃ τὸν παῖδα αὐτῆς τῇ τριαίνῃ ἢ τῇ ἀκίδι βάλῃ . . .³ ἢ μὲν ἅκισ τὰ ἄνω τέτρηται, καὶ ἐνήπται σχοῖνος μακρὰ αὐτῇ, οἱ δὲ ὄγκοι ἐσδύντες ἔχονται τοῦ θηρός. καὶ ἕως μὲν⁴ ἔτι ῥώμης ὁ δελφίς ὁ τραυματίας μετεώθηχε, χαλαρὸν ὁ θηρατῆς τὴν σχοῖνον, ἵνα μὴ ποτε ἄρα ὑπὸ τῆς βίας ἀπορρήξῃ αὐτήν, καὶ γένηται οἱ δύο κακῶ, ἔχων τε ἀπέλθῃ τὴν ἀκίδα ὁ δελφίς καὶ ἀθηρία περιπέσῃ

¹ δέιση τῶν τι. H.

² καὶ συνεῖδε τὴν αἰτίαν add. L, del. H.

mate's offspring, to ensure that they are not attacked or injured. And all the while that they are swimming the sea happily and without fear he never relaxes his vigilance, and sometimes brings up the rear and sometimes does not, but swims by them now on this side now on that. And if any of his young is afraid, he opens his mouth and takes the baby in. Later, when its fear has passed, he disgorges the one that took refuge exactly as he received it, and it resumes its swimming.

17. Directly the Dog-fish has produced its young, ^{The Dog-fish} it has them swimming by its side, and there is no delay. But if any one of them is afraid, it slips back into its mother's womb. Later, when its fear has passed, it emerges, as though it were being born again.

18. Men admire women for their devotion to their children, yet I observe that mothers whose sons or whose daughters have died, continued to live and in time forgot their sufferings, their grief having abated. But the female Dolphin far surpasses all creatures in its devotion to its offspring. It produces two . . . And when a fisherman either wounds a young Dolphin with his harpoon or strikes it with his barb . . . The barb is pierced at the upper end, and a long line is fastened to it, while the barbs sink in and hold the fish. So long as the wounded Dolphin still has any strength, the fisherman leaves the line slack, so that the fish may not break it by its violence, and so that he himself may not incur a double misfortune through the Dolphin

³ Lacunae.

⁴ μὲν ἀλγῶν.

αὐτός· ὅταν δὲ αἰσθηταὶ καμόντα καὶ πως παρεμείνον ἐκ τοῦ τραύματος, ἤσυχῃ παρ' αὐτὴν ἄγει τὴν ναῦν, καὶ ἔχει τὴν ἄγρην. ἡ δὲ μήτηρ οὐκ ὀρρωδεῖ τὸ πραχθέν, οὐδὲ ἀναστέλλεται δέισασα, ἀλλ' ἀπορρήτω φύσει τῷ πόθῳ τοῦ παιδὸς ἔπεται· καὶ δείματα ὅποσα ἐθέλεις εἰ ἐπάγοις, ἡ δὲ οὐκ ἐκπλήττεται, τὸν παῖδα οὐχ ὑπομένουσα ἀπολιπεῖν ἐν ταῖς φοναῖς¹ ὄντα, ἀλλὰ καὶ ἐκ χειρὸς αὐτὴν πατάξαι πάρεστιν· οὕτως ὁμοσε χωρεῖ τοῖς βάλλουσιν, ὥσπερ οὖν ἀμυνομένη.² καὶ ἐκ τούτων συναλίσκεται τῷ παιδί, σωθῆναι παρὸν καὶ ἀπελθεῖν αὐτὴν. εἰ δὲ ἀμφὶ τὰ ἔκγονα αὐτῇ παρείη, καὶ νοήσεις τετρωθῆναι τὸν ἕτερον καὶ ἄγεσθαι, ὡς προεῖπον, διώκει τὸν ὀλόκληρον καὶ ἀπελαύνει τὴν τε οὐρὰν³ ἐπισείουσα καὶ δάκνουσα τῷ στόματι, καὶ φυσᾶ φύσημά τι ἄσημον⁴ μὲν, ἢ δύναται, σύνθημα δὲ τῆς φυγῆς ἐνδιδοῦσα σωτήριον. καὶ ὁ μὲν ἀπαλλάττεται, μένει δὲ αὐτῇ⁵ ἔστ' ἂν αἰρεθῇ, καὶ συναποθνήσκει τῷ ἐαλωκότι.

19. Ὁ βοῦς ὁ θαλάττιος ἐν πηλῷ τίκεται, καὶ ἔστιν ἐξ ὠδίνων βράχιστος, γίνεται δὲ ἐκ βραχίστου⁶ μέγιστος. καὶ τὰ μὲν ὑπὸ τὴν νηδὺν λευκός ἐστι, τὰ νῶτα δὲ καὶ τὸ πρόσωπον καὶ τὰς πλευρὰς μέλας δεινώς.⁷ στόμα δὲ αὐτῷ ἐμπέφυκε σμικρόν, οἱ δὲ ὀδόντες, μεμυκότος⁸ οὐκ ἂν αὐτοῦς ἴδοις· ἔστι δὲ⁹ μήκιστος καὶ πλατύτατος.

¹ τοῖς φοναῖς.

² ἀμυνομένη.

³ τῇ τε οὐρᾷ.

⁴ Heiske: φυσήματι ἄσημον.

⁵ Schen: αὐτῇ.

⁶ βραχύτατος . . . τοῦ βραχίστου.

escaping with the barb and himself failing to catch anything. As soon as he perceives that the fish is tiring and is somewhat weakened by the wound, he gently brings his boat near and lands his catch. But the mother Dolphin is not scared by what has occurred nor restrained by fear, but by a mysterious instinct follows in her yearning for her child. And though one confront her with terrors never so great, she is still undismayed, and will not endure to desert her young one which has come to a bloody end; indeed, it is even possible to strike her with the hand, so close does she come to the hunters, as though she would beat them off. And so it comes about that she is caught along with her offspring, though she could save herself and escape. But if both her offspring are by her, and if she realises that one has been wounded and is being hauled in, as I said above, she pursues the one that is unscathed and drives it away, lashing her tail and biting her little one with her mouth; and she makes a blowing sound as best she can, indistinct, but giving the signal to flee, which saves it. So the young Dolphin escapes, while the mother remains until she is caught and dies along with the captive.

19. The Horned Ray is born in the mud, and though at the time of birth it is very small, it grows ^{The Horned Ray} from that size to be enormous. Its belly beneath is white; its back, its head, and its sides are a deep black; its mouth however is small, and its teeth—when it opens its mouth, you cannot see them.

⁷ δεινώς καὶ ἀνακίς ἐστι.

⁸ Jac: μεμυκότες.

⁹ δὲ καί.

σιτεῖται μὲν οὖν καὶ τῶν ἰχθύων πολλούς, μάλιστα δὲ σαρκῶν ἀνθρωπείων ἐσθίων ὑπερήδεται. σύνοιδε δὲ αὐτῷ ὅτι ῥάμμη ἤκιστός ἐστι, μόνῳ δὲ ἐπιθαρρεῖ τῷ μεγέθει. καὶ διὰ τοῦτο ὅταν ἴδῃ τινὰ ἢ νηχόμενον ἢ ὑποδύμενον¹ ἐν ταῖς ὑδροθηρίαις, μετεωρίσας ἑαυτὸν καὶ ἐπικυρτώσας ἐπιμήχεται οἱ² βαρὺς ἀνω ἐγκείμενός τε καὶ πιέζων καὶ ἐπαρτῶν δειμά τι,³ ὑπερπετάσας τὸ πᾶν σῶμα τῷ δειλαίῳ ὡς στέγην, ἀναδύναί τε καὶ ἀναπνεύσαι κωλύων αὐτόν. οὐκοῦν ἐπισχεθέντος οἱ τοῦ πνεύματος, ὁ μὲν, οἷα εἰκός, ἀποθνήσκει, ὁ δὲ ἐμπροσθίων ἔχει τῆς παραμονῆς μισθὸν ὃ μάλιστα λιχνεῖ⁴ δέσπινον.

20. Τὰ μὲν ἄλλα τῶν ὠδικῶν⁵ [ὄρνέων]⁶ εὐστομαεῖ καὶ τῇ γλώττῃ φθέγγεται δίκην ἀνθρώπου· οἱ δὲ τέττιγες κατὰ τὴν ἰξύν εἰσι λαλίστατοι. καὶ σιτουῦνται μὲν τῆς δρόσου, τὰ δὲ ἐξ ἕω ἐς πλήθουσαν ἀγορὰν σιωπῶσιν, ἡλίου δὲ ὑπαρχομένου τῆς ἀκμῆς, τὸν ἐξ ἑαυτῶν μεθῖαισι κέλαδον, φιλόπονοί τινες ὡς ἂν εἴποις χορευταί, ὑπὲρ κεφαλῆς καὶ τῶν παρανεμόντων καὶ τῶν ὀδῶν χρωμένων καὶ τῶν ἀμώντων κατὰδοντες. καὶ τοῦτο μὲν τὸ φιλόμουσον ἔδωκε τοῖς ἄρρεσιν ἢ φύσις· τέττιξ δὲ θήλεια ἄφανός ἐστι, καὶ ἕοικε σιωπᾶν δίκην νύμφης αἰδουμένης.

21. Ὑφαντικὴν καὶ ταλασίαν τὴν θεὸν τὴν Ἐργάνην ἐπινοῆσαι φασὶν ἀνθρώποι· τὴν δὲ ἀράχνην ἢ φύσις σοφὴν ἐς ἰστοουργίαν ἐδημιούργησε. καὶ φιλοτεχνεῖ οὐ κατὰ μίμημα,⁷ οὐδὲ ἕξωθεν

¹ ὑποδύμενον Post, cp. I. 44, πονούμενον MSS, H.

² οἱ καὶ ἄλλοι.

³ Jac: δειματι.

Further, it is exceedingly long and flat. While on the one hand it feeds upon a great number of fish, yet its chief delight is to eat the flesh of man. It is conscious of its very small strength; only its great size gives it courage. Hence when it sees a man swimming or diving to catch something in the water, it rises and arching its body attacks him, pressing upon him from above with all its weight; and while causing terror to fasten upon him, the Ray extends all its body over the wretched man like a roof and prevents him from reaching the surface and breathing. When therefore his breathing is arrested, the man naturally dies, and the Ray falls upon him and in the feast which it most greedily desires reaps the reward of its persistence.

20. All other songsters sing sweetly and use their tongue to utter, as men do, but Cicadas produce their incessant chatter from their loins. They feed upon dew, and from dawn until about midday remain silent. But when the sun enters upon his hottest period, they emit their characteristic clamour—in-dustrious members of a chorus, you might call them—and from above the heads of shepherds and wayfarers and reapers their song descends. This love of singing Nature has bestowed upon the males, whereas the female Cicada is mute and appears as silent as some shamefast maiden.

21. Men say that it was the goddess Ergane who invented weaving and spinning, but it was Nature that trained the Spider to weave. The practice of its craft is not due to any imitation, nor does it

⁴ Reiske: λιχνεῖ.

⁶ [ὄρνέων] del. Warmington.

⁵ Bochari: Ἰδικῶν.

⁷ Reiske: νῆμα.

λαμβάνει <τό>¹ νῆμα, ἀλλ' ἐκ τῆς οἰκείας νηδύος τοὺς μίτους ἐξάγουσα εἶτα μέντοι τοῖς κούφοις τῶν πτηνῶν θήρατρα ἀποφαίνει, ὡς δίκτυα ἐκπεταίνουσα. καὶ δι' ἃν ἐξυφαίνει παρὰ τῆς γαστροῦ λαβοῦσα,² διὰ τῶνδε ἐκείνην ἐκτρέφει πάνυ φιλεργούσα, ὡς καὶ τῶν γυναικῶν τὰς μάλιστα εὐχειρας καὶ νῆμα ἀσκητὸν ἐκπονήσαι δεινὰς μὴ ἀντιπαραβάλλεσθαι· νενίκηκε γὰρ τῇ λεπτότητι καὶ τῆν τρίχα.

22. Βαβυλωνίους τε καὶ Χαλδαίους σοφούς τὰ οὐράνια ᾄδουσιν οἱ συγγραφεῖς· μύριμκες δὲ οὔτε ἐς οὐρανὸν ἀναβλέποντες οὔτε³ τὰς τοῦ μηνὸς ἡμέρας ἐπὶ δακτύλων ἀριθμῶν ἔχοντες ὅμως δῶρον ἐκ φύσεως εὐλόγητον παραδοξόν· τῇ γὰρ ἡμέρᾳ τοῦ μηνὸς τῇ νέα ἔσω τῆς ἑαυτῶν στέγης οἴκουροῦσι, τὴν ὁπῆν οὐχ ὑπερβαίνοντες ἀλλὰ ἀτρεμοῦντες.

23. Οἰκία τῷ σαργῷ τῷ ἰχθύϊ πέτραι⁴ τε καὶ σήραγγες, ἔχουσαι μέντοι διασφάγας μικρὰς,⁵ ὡς ἀγῆν ἡλίου⁶ κατιέναι καὶ φωτὸς ὑπομιμπλάναι τὰς διαστάσεις τάσδε· χαιρούσι γὰρ οἱ σαργοὶ φωτὶ μὲν παντί, τῆς δὲ ἀκτίνος τοῦ ἡλίου καὶ μᾶλλον διαφῶσιν· οἰκοῦσι δὲ ἐν ταύτῳ πολλοί· δαίται δὲ αὐτοῖς καὶ ἤθη⁷ τὰ τῆς θαλάττης βράχῃ, καὶ τῇ γῆι γειτνιάσι μᾶλα ἀσμένως· φιλοῦσι δὲ πῶς⁸ αἰγας ἰσχυρᾶς. εἰδὼν γοῦν πλησίον τῆς ἡόνος νεμομένων ἢ σκιά μίας ἢ δευτέρας ἐν τῇ θαλάττῃ φανῆ, οἱ δὲ ἀσμένως προσνέουσι καὶ

¹ <τό> add. H.

² οὐδέ.

³ μικρὰς καὶ τὰς διαστάσεις, v.l. μ. καὶ διαστάσας.

⁴ Reiske: ἔκκουσα.

⁵ πέτρα.

⁶ ἡλίου τε.

⁷ ἔλη.

⁸ πῶς τῶν ἀλόγων.

obtain spinning matter from any external source, but produces the threads from its own belly and then contrives snares for flimsy winged creatures, spreading them like nets; and it derives its nourishment from the same material that it extracts from its belly and weaves. It is so extremely industrious that not even the most dexterous women, skilled at elaborating wrought yarn, can be compared to it: its web is thinner than hair.

22. Historians praise the Babylonians and Chal-^{The Ant} daeans for their knowledge of the heavenly bodies. But Ants, though they neither look upwards to the sky nor are able to count the days of the month on their fingers, nevertheless have been endowed by Nature with an extraordinary gift. Thus, on the first day of the month they stay at home indoors, never quitting their nest but remaining quietly within.

23. The fish known as the Sargue has its home ^{The Sargue} among rocks and hollows, which however have in them narrow clefts so that the rays of the sun can penetrate within and fill these fissures with light. For Sargues like all the light there is, but have an even greater craving for the sunbeams. They live in great numbers in the same place, and their usual haunts are the shallows of the sea, and they particularly like to be near the land. For some reason they have a strong affection for goats. At any rate if the shadow of one or two goats feeding by the sea-shore fall upon the water, they swim in eagerly and spring

ἀναπηδῶσιν, ὡς ἡδόμενοι, καὶ προσάψασθαι τῶν αἰγῶν ποθοῦσιν ἐξαλλόμενοι, καίτοι οὐ πᾶν τι ὄντες ἄλτικοί τῆν ἄλλως· νηχόμενοι δὲ καὶ ὑπὸ τοῖς κύμασιν ὅμως τῆς τῶν αἰγῶν ὁσμῆς ἔχουσιν αἰσθησῶν, καὶ ὑφ' ἡδονῆς προελθεῖν¹ ἐπ' αὐτὰς σπεύδουσιν. ἐπεὶ τοῖνυν δυσέρωτές² εἶσιν, ἐξ ὧν ποθοῦσιν ἐκ τούτων ἀλίσκονται. ἀλιεὺς γὰρ ἀνήρ αἰγὸς δορᾶ ἑαυτὸν περιαιπέχει, σὺν αὐτοῖς τοῖς κέρασι δαρείσης αὐτῆς· λαμβάνει <δὲ>³ ἄρα τὸν ἥλιον κατὰ νότου ἐπιβουλεύων ὁ θηρατῆς τῆ ἄγρα, εἴτα καταπάττει τῆς θαλάττης, ὑφ' ἣν οἰκοῦσιν οἱ προειρημένοι, ἄλφιστα αἰγεῖω ζιμῶ διαβραχέντα. ἔλκόμενοι δὲ οἱ σαργοὶ ὡς ὑπὸ τιος ἰγγος τῆς ὁσμῆς τῆς προειρημένης προσίασι, καὶ σιτοδύνται μὲν τῶν ἀλφίτων, κηλοῦνται δὲ ὑπὸ τῆς δορᾶς.⁴ αἰρεῖ⁵ δὲ αὐτῶν πολλοὺς ἀγκίστρῳ σκληρῷ καὶ ὀρμιᾷ λίνου λευκοῦ· ἐξήπται δὲ οὐχὶ καλάμου, ἀλλὰ ῥάβδου κρανείας· δεῖ γὰρ τὸν ἐμπεσόντα ἀνασπάσαι ῥάστα, ἵνα μὴ τοὺς ἄλλους ἐκταράξῃ. θηρώνται δὲ καὶ ἀπὸ χειρός, εἴαν τις τὰς ἀκάνθας, ἃς ἐγείρουσιν ἐς τὸ ἑαυτοῖς ἀμύνειν, ἐς τὸ κάτω μέρος ἀπὸ γε τῆς κεφαλῆς ἤσυχη κατάγων εἴτα κλίνῃ καὶ πιέσας τῶν πετρῶν ἐκσπάσῃ, ἐς ἃς ἑαυτοὺς ὑπὲρ τοῦ λαθεῖν ὠθοῦσιν.

24. Ὁ ἔχις περιπλακεῖς τῆ θηλείᾳ μίγνυται· ἡ δὲ ἀνέχεται τοῦ νυμφίου καὶ λυπεῖ οὐδὲ ἔν. ὅταν δὲ πρὸς τῷ τέλει τῶν ἀφροδισίων ᾧσι, πονηρὰν ὑπὲρ τῆς ὀμιλίας τὴν φιλοφροσύνην ἐκτίνει ἡ

¹ Abresch: προσ-

³ <δὲ> add. H.

⁵ αἰρέται.

² ἐς τὰ προειρημένα δυσ-

⁴ δ. βλεπομένης ὡς αἰγός.

up as though for joy, and in their desire to touch the goats they leap out of the water, though they are not in a general way given to leaping. And even when swimming below the waves they are sensible of the goats' smell, and for delight in it press in to be near them. Now since they are thus love-sick, the object of their love is the means of their capture. Thus, a fisherman wraps himself in a goatskin which has been flayed with the horns. Stalking his prey, the hunter gets the sun behind him and then sprinkles on the water beneath which the aforesaid fish live, barley-groats soaked in broth of goats' flesh. And the Sargues, attracted by the aforesaid smell as though by some charm, approach and eat the barley-groats and are fascinated by the goatskin. And the man catches them in numbers with a stout hook and a line of white flax attached not to a reed but to a rod of cornel-wood. For it is essential to haul in the fish that has taken the bait very quickly so as to avoid disturbing the others. They are even to be caught by hand, if by gently stroking the spines, which they raise in self-protection, from the head downwards one can lay them, or by pressure draw the fish out of the rocks into which they thrust themselves to avoid being seen.

24. The male Viper couples with the female by wrapping himself round her. And she allows her mate to do this without resenting it at all. When however they have finished their act of love, the

vipers and
their mating

νόμφη τῷ γαμέτῃ· ἐμφύσα γὰρ αὐτοῦ τῷ τραχήλῳ, διακόπτει αὐτὸν αὐτῇ κεφαλῇ· καὶ ὁ μὲν τέθνηκεν, ἡ δὲ ἔγκαρπον ἔχει τὴν μίξιν καὶ κύει. τίκτει δὲ οὐκ ᾠά, ἀλλὰ βρέφη, καὶ ἔστιν ἐνεργὰ ἡδὴ <κατὰ>¹ τὴν αὐτῶν φύσιν τὴν κακίστην. διεσθλεί γούνην τὴν μητρίαν νηδύν, καὶ πρόεισι πάραυτα² τιμωροῦντα τῷ πατρὶ. τί οὖν οἱ Ὀρέσται καὶ οἱ Ἀλκμαίωνες πρὸς ταῦτα, ᾧ τραγωδοὶ φίλοι;

25. Τὴν ὕαιαν τῆτες μὲν ἄρρενα εἰ θεάσαιο, τὴν αὐτὴν ἐς νέωτα ὄψει θῆλυν· εἰ δὲ θῆλυν νῦν, μετὰ ταῦτα ἄρρενα· κοινωνοῦσι τε ἀφροδίτης ἑκατέρας, καὶ γαμοῦσι τε καὶ γαμοῦνται, ἀνὰ ἔτος πᾶν ἀμείβουσαι τὸ γένος. οὐκοῦν τὸν Καινέα καὶ τὸν Τειρεσίαν ἀρχαίους ἀπέδειξε τὸ ζῶον τοῦτο οὐ κόμπους ἀλλὰ τοῖς ἔργοις αὐτοῖς.

26. Μάχονται μὲν ὑπὲρ τῶν θηλειῶν ὡς ὑπὲρ ὠραίων γυναικῶν καὶ οἱ τράγοι πρὸς τράγους καὶ οἱ ταῦροι πρὸς ταύρους καὶ ὑπὲρ οἴων οἱ κριοὶ πρὸς τοὺς ἀντερῶντας· ὀργῶσι δὲ ἐπὶ τὰς θηλείας καὶ οἱ θαλάττιοι κύνθαροι. γίνονται δὲ ἐν τοῖς καλουμένοις ἀσπρῶις³ χωρίοις, καὶ εἰσι ζηλότυποι, καὶ ἴδοις ἀν μάχην ὑπὲρ τῶν θηλειῶν καρτεράν· καὶ ἔστιν ὁ ἀγὼν οὐχ ὑπὲρ πολλῶν, ὡς τοῖς

¹ <κατὰ> add. H. ² κατ' αὐτά, v. l. κατὰ ταῦτά.
³ λεπρῶις H after Jac.

^a Orestes slew his mother Clytemnestra in revenge for her having slain his father Agamemnon.—Alcmaeon slew his mother Eriphyle who had brought about the death of his father Amphiarauus.

bride in reward for his embraces repays her husband with a treacherous show of affection, for she fastens on his neck and bites it off, head and all. So he dies, while she conceives and becomes pregnant. But she produces not eggs but live young ones, which immediately act in accordance with their nature at its worst. At any rate they gnaw through their mother's belly and forthwith emerge and avenge their father.

What then, my dramatist friends, have your Oresteses^a and your Alcmaeons to say to this?

25. Should you this year set eyes on a male Hyena, ^{The Hyena} next year you will see the same creature as a female; conversely, if you see a female now, next time you will see a male. They share the attributes of both sexes and are both husband and wife, changing their sex year by year. So then it is not through extravagant tales but by actual facts that this animal has made Caenens^b and Teiresias old-fashioned.

26. As men fight for beautiful women, so do ^{The Black Sea-bream} animals fight for their females, goats with goats, bulls with bulls, and rams with their rivals in love for sheep. Even the Black Sea-bream wax wanton for their females. They are born in what men call rough places, and are jealous, and one may see them fighting vigorously for their females. And they do not contend for several, in the way that Sargues do,

^b Caenens, originally a girl named Caemis, was changed by Poseidon into a man; after death he resumed his female form. Teiresias likewise changed his sex twice, but the Hyena does this every year.

σαργοῖς,¹ ἀλλ' ὑπὲρ τῆς ἰδίας συννόμον, ὡς ὑπὲρ γαμετῆς τῷ Μενέλεω πρὸς τὸν Πάριον.

27. Ἐστιᾶται μὲν <ἄλλαις>² καὶ ἄλλαις τροφαῖς ὁ πολύπους· ἔστι γὰρ καὶ φαγεῖν δεινὸς καὶ ἐπιβουλεύσαι σφόδρα πανοῦργος· τὸ δὲ αἴτιον, παμβορώτατος θηρίων θαλαττίων ἐστὶ. καὶ <ῆ>³ ἀπόδειξις, εἴ τις αὐτῷ γένοιτο ἀθηρία, τῶν ἑαυτοῦ πλοκάμων παρέτραγε, καὶ τὴν γαστέρα κορέσας τὴν σπάνω τῆς ἄγρας ἠκέσατο· εἶτα ἀναψύει τὸ ἐλλείπον, ὥσπερ οὖν τῆς φύσεως τοῦτο⁴ οἱ ἐν τῷ λιμῷ παρασκευαζούσης ἔτοιμον τὸ δεῖπνον.

28. Ἴππος ἐρριμμένος σφηκῶν γένεσις ἐστίν. ὁ μὲν γὰρ ὑποσῆπεται, ἐκ δὲ τοῦ μυελοῦ ἐκπέτονται οἱ θῆρες οὗτοι, ὠκίστου ζώου. πτηνὰ ἔκγονα, τοῦ ἵππου οἱ σφήκες.

29. Αἰμύλον ζῶον καὶ εὐικός ταῖς φαρμακίαις ἢ γλαυξ. καὶ πρώτους μὲν αἰρεῖ τοὺς ὀρνιθοθήρας ἡρημένη. περιάγουσι γοῦν αὐτὴν ὡς παιδικὰ ἢ καὶ νῆ Δία περιάπτα ἐπὶ τῶν ὤμων. καὶ νύκτωρ μὲν αὐτοῖς ἀγρυπνεῖ καὶ τῇ φωνῇ οἰονεῖ τινι ἐπαισίδῃ γοητείας ὑπεσπαρμένης αἰμύλου τε καὶ θελκτικῆς τοὺς ὀρνίθας ἔλκει καὶ καθίζει πλησίον ἑαυτῆς· ἤδη δὲ καὶ ἐν ἡμέρᾳ θήρατρα ἕτερα τοῖς ὀρνίσι προσείει μωκωμένη καὶ ἄλλοτε ἄλλην ἰδέαν προσώπου στρέφουσα, ὑφ' ὧν κηλοῦνται⁵ καὶ παραμένουσιν ἐνεοὶ⁶ πάντες ὀρνίθες, ἡρημένους δέει καὶ μάλα γε ἰσχυρῶ ἐξ ὧν ἐκείνη μορφάζει.

¹ Reiske: σ. ὁ πόλεμος.

² <ἄλλαις> add. H.

³ <ῆ> add. H.

⁵ αἰροῦνται.

⁴ καὶ τοῦτο.

⁶ Hemst.: οἱ νεοί.

but each for its own mate, just as Menelaus fought for his wife with Paris.

27. The Octopus feeds first on one thing and then ^{The} Octopus on another, for it is terribly greedy and for ever plotting some evil, the reason being that it is the most omnivorous of all sea-animals. The proof of this is that, should it fail to catch anything, it eats its own tentacles, and by filling its stomach so, finds a remedy for the lack of prey. Later it renews its missing limb, Nature seeming to provide this as a ready meal in times of famine.

28. A horse's carcass is the breeding-place of ^{The} Wasp. Wasps. For as the carcass rots, these creatures fly ^{how} generated out of the marrow: the swiftest of animals begets winged offspring: the horse, Wasps.

29. The Owl is a wily creature and resembles a ^{The} Owl witch. And when captured, it begins by capturing its hunters. And so they carry it about like a pet or (I declare) like a charm on their shoulders. By night it keeps watch for them and with its call that sounds like some incantation it diffuses a subtle, soothing enchantment, thereby attracting birds to settle near it. And even in the daytime it dangles before the birds another kind of lure to make fools of them, putting on a different expression at different times; and all the birds are spell-bound and remain stupefied and seized with terror, and a mighty terror too, at these transformations.

30. Ὁ λάβραξ καρίδος ἡττηται, καὶ εἴη ἄν, ἵνα τι καὶ παύσας εἴπω,¹ ἰχθύων ὀψοφαγίστατος. οὐκοῦν ἔλειοι ὄντες τὰς ἐλείους ἐλλοχῶσι. εἰσὶ γὰρ τῷ γένει τριταί· καὶ αἱ μὲν αὐτῶν οἷας προεῖπον, αἱ δὲ ἐκ φυκίων, πετραῖαι γε μὴν αἱ τρίται. ἀμύνεσθαι δὲ αὐτοὺς ἀδυνατοῦσαι αἰροῦνται συναποθνήσκειν. καὶ τό γε σόφισμα εἰπεῖν οὐκ ὀκνήσω αὐτῶν. ὅταν γοῦν αἰσθῶνται λαμβανόμεναι, τὸ ἐξέχον τῆς κεφαλῆς (ἔοικε δὲ τριήρους ἐμβόλῳ καὶ μάλα γε ὀξεῖ, καὶ ἄλλως ἐντομὰς ἔχει δίκην πρίονος) τοῦτο τοῖνυν αἱ γενναῖαι σοφῶς ἐπιστρέψασαι πηδῶσί τε καὶ ἀναθόρνυται κοῦφα καὶ ἀλτικὰ. κέχηγε δὲ ὁ λάβραξ μέγα,² καὶ ἔστιν οἱ τὰ τῆς δέρης ἀπαλά. οὐκοῦν ὁ μὲν συλλαβῶν τὴν καρίδα καμοῦσαν οἶεται δεῖπνον ἔξειν, ἢ δὲ ἐν ἐξουσίᾳ τε καὶ εὐρυχωρίᾳ σκιρτᾷ τῆς φάρυγγος ὡς ἂν εἴποις καταχορευούσα· εἶτα ἐμπήγνυται τῷ δειλαῖῳ θηρατῇ τὰ κέντρα, καὶ ἐλκοῦται οἱ τὰ ἔνδον καὶ ἀνοιδήσαντα αἷμα ἐκβάλλει πολὺ καὶ ἀποπνίγει, καὶ καινότερα δῆπου ἀποκτείνουσα ἀνήρηται.

31. Ὀνύχων ἀκμαῖς καὶ ὀδόντων διατομαῖς θαρροῦσι καὶ ἄρκτοι καὶ λύκοι καὶ πάρδοι καὶ λέοντες· τὴν δὲ ὕστριχα ἀκούω ταῦτα μὲν οὐκ ἔχειν, οὐ μὴν ὄπλων ὑπὸ τῆς φύσεως ἀμυντηρίων ἀπολελεῖσθαι ἐρήμην. τοῖς γοῦν ἐπιούσιν ἐπὶ λύμῃ τὰς ἄνωθεν τρίχας οἰονεὶ βέλη ἐκπέμπει, καὶ εὐστόχως βάλλει πολλάκις, τὰ νῶτα φρίζουσα.

¹ ἵνα . . . εἴπω] εἰ καὶ πταύσας εἴπω.

² καὶ μέγα.

30. The Basse is a victim of the Prawn and is inclined to be (if I may be allowed the jest) the greatest gourmet among fish. So being lake-dwellers they lie in wait for the lake Prawns. These are of three kinds: the first are such as I have already mentioned; the second subsist on seaweed, while the third kind live on the rocks. Being incapable of self-defence against the Basse, they prefer to die along with it. And I shall not hesitate to use the word 'stratagem' of them. For instance, directly they realise that they are being caught, these precious creatures adroitly turn outwards the projecting portion of their head, which resembles the beak of a trireme and is exceedingly sharp and has moreover notches in it like a saw, and spring and leap lightly and nimbly about. But the Basse opens its mouth wide, and the flesh of its throat is tender. So the Basse seizes the exhausted Prawn and fancies that it is going to make a meal of it. The Prawn however in this ample space gambols about and dances in triumph, so to say, over the Basse's throat. Then it plants its spikes in its unfortunate pursuer, whose inward parts are thereby lacerated, so that they swell up and discharge much blood and choke the Basse, until in most novel fashion the slayer is himself slain.

Basse and
Prawn

31. Strength of claws and sharpness of fangs make bears, wolves, leopards, and lions bold, whereas the Porcupine, which (I am told) has not these advantages, none the less has not been left by Nature destitute of weapons wherewith to defend itself. For instance, against those who would attack it with intent to harm it discharges the hairs on its body, like javelins, and raising the bristles on its back,

The
Porcupine

καὶ ἐκεῖναί γε πηδῶσιν, ὥσπερ οὖν ἐκ τῶος ἀφειμένα νευρᾶς.

32. Ἡ δεινὸν κακὸν καὶ νόσημα ἄγριον ἔχθρα καὶ μῖσος συμφυῆς, εἶπερ οὖν καὶ τοῖς ἀλόγοις ἐντέτηκε καὶ αὐτοῖς ἐστὶ δυσέκνιπτα. μύραινα γοῦν πολύποδα μισεῖ, καὶ πολύπους καράβῳ πόλεμος, καὶ μυραῖνῃ κάραβος ἐχθιστός ἐστι. μύραινα μὲν γὰρ τοῖς ἀκμαῖς τῶν ὀδόντων τὰς πλεκτάνας τῷ πολύποδι διακόπτει, εἴτα μέντοι καὶ ἐς τὴν γαστέρα ἐσθδσα αὐτῷ τὰ αὐτὰ δρᾶ, καὶ εἰκότως ἢ μὲν γὰρ νηκτικῆ, ὁ δὲ ἔοικεν ἔρποντι· εἰ δὲ καὶ τρέποντο τὴν χροῶν κατὰ τὰς πέτρας, ἔοικεν αὐτῷ τὸ σόφισμα συμφέρεω¹ οὐδὲ ἐν τούτῳ· ἐστὶ γὰρ συνιδεῖν ἐκεῖνῃ δευῆ τοῦ ζώου τὸ παλάμημα. τούς γε μὴν καράβους αὐτοὶ² συλλαβόντες ἐς πνῆγμα, ὅταν νεκροὺς ἐργάσωνται, τὰ κρέα ἐκμυζώσω αὐτῶν. κέρατα δὲ τὰ ἑαυτοῦ ὁ κάραβος ἀνεγείρας καὶ θυμωθεὶς ἐς αὐτά, προκαλεῖται μύραιναν.³ οὐκοῦν ἢ μὲν τοῦ ἀντιπάλου τὰ κέντρα, ὅσα οἱ προβέβληται, ταῦτα οὐκ ἐννοοῦσα καταδάκνει· ὁ δὲ τὰς χηλᾶς οἰνοεὶ χεῖρας προτείνας, τῆς δέρης παρ' ἑκάτερα ἐγκρατῶς ἐχόμενος οὐ μεθίσων ἢ δὲ ἀσχάλλει καὶ ἑαυτὴν ἐλίττει καὶ περιβάλλει τῶν ὀστράκων ταῖς ἀκμαῖς, ὅσπερ οὖν ἐς αὐτὴν πηγνυμένων μαλκίει⁴ τε καὶ ἀπαγορεύει, καὶ τελευτώσα παρεμμένη κείται· ὁ δὲ τὴν ἀντίπαλον ποιεῖται δειπνον.

¹ Triller: αἰρεῖν.

² αὐτοὶ corrupti, H.

³ μ. καὶ ὡς εἶναι κατὰ γυναῖκα ὀργισμένην.

frequently makes a good shot. And these hairs leap forth as though sped from a bowstring.

32. Enmity and inborn hate are a truly terrible affliction and a cruel disease when once they have sunk deep into the heart even of brute beasts, and nothing can purge them away. For instance, the Moray loathes the Octopus, and the Octopus is the enemy of the Crayfish, and to the Moray the Crayfish is most hostile. The Moray with its sharp teeth cuts through the tentacles of the Octopus, and then boring into its stomach does the same thing—and very properly, for the Moray swims, while the Octopus is like some creeping thing. And even though it changes its colour to that of the rocks, even this artifice seems to avail it nothing, for the Moray is quick to perceive the creature's stratagem.

As to the Crayfish, the Octopuses strangle them with their grip, and when they have succeeded in killing them, they suck out their flesh. But against the Moray the Crayfish raises its horns and with fury in them challenges it. Thereupon the Moray imprudently tries to bite the prickles which its adversary has thrust forward in self-defence. But the Crayfish reaches out its claws like two hands, and clinging firmly to the Moray's throat on either side, never relaxes its hold, while the Moray in its distress writhes and transfixes itself on the points of the Crayfish's shell; and as these are planted in it, it grows numb and gives up the struggle, finally sinking in exhaustion. And the Crayfish makes a meal off its adversary.

⁴ μαλακίει.

33. Τὴν μύραιναν¹ τὸν ἰχθὺν τρέφει τὰ πελάγη. ὅταν δὲ αὐτὴν τὸ δίκτυον περιλάβῃ,² διανήχεται καὶ ζητεῖ ἢ βρόχον ἀραιὸν ἢ ῥήγμα τοῦ δικτύου πάνυ σοφῶς· καὶ ἐντυχοῦσα τούτων τῶν καὶ διεκδύσα ἐλευθέρᾳ νήχεται ἀθθίς· εἰ δὲ τύχοι μία τῆσδε τῆς εὐεργίας, καὶ αἱ λοιπαὶ ὅσαι τοῦ αὐτοῦ γένους συναλωκάσι κατὰ τὴν ἐκείνης φύγην ἐξίασιν, ὡς ὁδὸν τῶν λαβοῦσαι παρ' ἡγεμόνος.

34. Τὴν σηπίαν ὅταν μέλλωσιν αἰρεῖν³ οἱ τούτων ἀγαθοὶ θηραταί, συνέσεια ἐκείνη παρήκε τὸ ἐξ ἑαυτῆς ἀπόσφαγμα,⁴ καὶ καταχεῖται ἑαυτῆς, καὶ περιλαμβάνει καὶ ἀφανίζει πᾶσαν, καὶ κλέπτεται τὴν ὄψιν ὁ ἀλιεὺς· καὶ ἡ μὲν ἐν ὀφθαλμοῖς ἔστιν, ὁ δὲ οὐχ ὄρῃ. τοιοῦτόν τι καὶ τῷ Αἰνεΐᾳ νέφος περιβαλὼν ἠπάτησε τὸν Ἀχιλλεῖα ὁ Ποσειδῶν, ὡς Ὅμηρος λέγει.

35. Βασκάνων ὀφθαλμοὺς καὶ γοήτων φυλάττεται καὶ τὸν ζῶων τὰ ἄλογα φύσει τινὶ ἀπορρήτῳ καὶ θαυμαστῇ ἀκούῃ γοῦν⁵ βασκανίας ἀμυντήριον τὰς φάττας δάφνης κλωνία ἀποτραγοῦσας λεπτὰ εἶτα μέντοι ταῖς ἑαυτῶν καλιαῖς ἐντιθέσθαι τῶν νεοττίων φειδοῦ· ἰκτινοὶ δὲ ῥάμνον, κίρκοι δὲ πικρίδα, αἱ γὰρ μὴν τρυγόνες τὸν τῆς ἕρως καρπὸν, ἄγνον δὲ κόρακες, οἱ δὲ ἔποπες τὸ ἀδιάντον, ὅπερ ὄν καὶ καλλίτριχον καλοῦσιν τινας, ἀριστερεῶνα δὲ κορώνη, καὶ κιττὸν ἄρη, καρκάνον δὲ ἐρωδιός,

¹ Ges: σφύραιναν.

² περιβάλλη.

³ Reiske: αἰρεῖν καὶ λαμβάνειν.

⁴ ἀπόσφαγμα H, cp. Hippon. 2A(D²).

⁵ ὄν.

^a The genus *picris* embraces a wide variety of plants; it may here signify *ox-tongue* or *chicory* or *endive* or *Urospermum picroides*.

33. The fish known as the Moray lives in the sea, ^{The Moray} and when the net encircles it, it swims hither and thither, seeking with great cleverness some weak mesh or some rent in the net. And when it has found such a place, it slips through and swims free once again. And if one of them has this good fortune, all the others of its kind that have been caught along with it escape in the same way, as though taking their direction from a leader.

34. Whenever fishermen who are skilled in these ^{The} matters plan to catch a Cuttlefish, the fish on realising ^{Cuttlefish} this emits the ink from its body, pours it over itself and envelops itself so as to be entirely invisible. The fisherman's sight is deceived: though the fish is within view, he does not see it. It was by veiling Aeneas in such a cloud that Poseidon tricked Achilles, according to Homer [Il. 20. 321-].

35. Even brute beasts protect themselves against ^{Birds and their protection against sorcery} the eyes of sorcerers and wizards by some inexplicable and marvellous gift of Nature. For instance, I am told that as a charm against sorcery ring-doves nibble off the fine shoots of the bay-tree, and then insert them in their nests as a protection for their young. Kites take buck-thorn, falcons *picris*,^a while turtle-doves take the fruit^b of the iris, ravens the agnus-castus tree, but hoopoes maidenhair fern, which some call 'lovely hair'; the crow takes vervain, the shearwater^c ivy, the heron a crab, the

^b From Thphr. *HP* 3. 3. 4 'it appears that the buds of the poplar were mistaken for fruit,' Hort *ad loc.* So here perhaps *καρπός* should be understood as the *bud* of the iris.

^c Ἄρηη . . . prob. *shearwater*; L-S²; but the meaning is quite uncertain, cp. 12. 4.

πέρδιξ δὲ καλάμου φόβην, θαλλὸν δὲ αἰ κίχλαι μυρρίνης. προβάλλεται δὲ καὶ κόρυδος ἄγρωστιν, ἄετοι¹ <δὲ>² τὸν λίθον, ὅσπερ οὖν ἐξ αὐτῶν ἀετίτης κέκληται. λέγεται δὲ οὗτος ὁ λίθος καὶ γυναιεὶ κνούσαις ἀγαθὸν εἶναι, ταῖς ἀμβλώσεσι πολέμιος ὢν.

36. Ὁ ἰχθὺς ἡ νάρκη ὅτου ἂν καὶ προσάφηται τὸ ἐξ αὐτῆς ὄνομα ἔδωκέ τε καὶ ναρκᾶν ἐποίησεν. ἡ δὲ ἔχενηϊς ἐπέχει τὰς ναῦς, καὶ ἐξ οὗ ποιεῖ καλοῦμεν αὐτήν. κνούσης δὲ ἀλκυόνος ἴσταται μὲν τὰ πελάγη, εἰρήνην δὲ καὶ φιλίαν ἄγουσιν ἄνεμοι. κύει δὲ ἄρα χειμῶνος μεσοῦντος, καὶ ὅμως ἡ τοῦ αἰέρος γαλήνη δίδωσιν εὐημερίαν, καὶ ἀλκυονείας³ τηλικάδε τῆς ὥρας ἄγομεν ἡμέρας. ἰχθυος δὲ λύκου πατεῖ κατὰ τύχην ἵππος, καὶ νάρκη περιεῖληφεν αὐτόν. εἰ δὲ ὑπορρίψῃας ἀστράγαλον λύκου τετράρω⁴ θέοντι, τὸ δὲ ὡς πεπηγὸς ἐστήξε-ται, τῶν ἵππων τὸν ἀστράγαλον πατησάντων. λέων δὲ φύλλοις πρίνου τὸ ἰχθυος ἐπιβάλλει, καὶ ναρκᾶ . . .⁵ δὲ καὶ ὁ λύκος, εἰ καὶ μόνον προσπελάσειε πετῆλοις σκίλλης. ταῦτά τοι καὶ αἰ ἀλάσκες ἐς τὰς εὐνάς τῶν λύκων ἐμβάλλουσι, καὶ εἰκότως· διὰ γὰρ τὴν ἐξ αὐτῶν ἐπιβουλήν νοοῦσιν ἔχθιστα αὐτοῖς.

37. Οἱ πελαργοὶ λυμαιωμένους αὐτῶν τὰ ψὰ τὰς νυκτερίδας ἀμύνονται πάνυ σοφῶς· αἱ μὲν γὰρ

¹ aletoi MSS always.

² <δὲ> add. Jac.

³ εἴημ. καὶ ἀλκ.] σωτηρίαν ἀλκυονείας.

⁴ Jac: καὶ τετράρω.

partridge the hairy head of a reed, thrushes a sprig of myrtle. The lark protects itself with dog's-tooth grass; eagles take the stone which is called after them *aetite* (eagle-stone). This stone is also said to be good for women in pregnancy, as a preventive of abortions.

36. The fish known as Torpedo produces the effect implied in its name on whatever it touches and makes it 'torpid' or numb. And the Sucking-fish clings to ships, and from its action we give it its name, *Ship-holder*.

While the Halcyon is sitting, the sea is still and the winds are at peace and amity. It lays its eggs about mid-winter; nevertheless, the sky is calm and brings fine weather, and it is at this season of the year that we enjoy 'halcyon days.'

If a horse chance to tread on the footprint of a Wolf, it is at once seized with numbness. If you throw the vertebra of a Wolf beneath a four-horse team in motion, it will come to a stand as though frozen, owing to the horses having trodden upon the vertebra. If a Lion put his paw upon the leaves of an ilex, he goes numb. <And the same thing happens to> a Wolf, should he even come near the leaves of a squill. And that is why foxes throw these leaves into the dens of Wolves, and with good reason, because their hostility is due to the Wolves' designs upon them.

37. Storks have a very clever device for warding off the bats that would damage their eggs: one

⁵ Lacuna: ναρκᾶ πατῶν δὲ MSS, <ναρκᾶ> Jac, <ὁμοίως> H.

προσαφάμεναι μόνον ἀνεμιαῖα ἐργάζονται καὶ ἀγωνα αὐτά. οὐκοῦν τὸ ἐπὶ τούτοις φάρμακον ἐκεῖνό ἐστι. πλατάνου φύλλα ἐπιφέρουσι ταῖς καλιαῖς· αἱ δὲ νυκτερίδες ὅταν αὐτοῖς γειτνιασῶσι, ναρκῶσι καὶ γίνονται λυπεῖν ἀδύνατοι. δῶρον δὲ ἄρα ἢ φύσις καὶ ταῖς χελιδόσων ἐδωκεν οἶον. αἱ σίλφαι καὶ τούτων τὰ ῥῶα ἀδικούσιν. οὐκοῦν αἱ μητέρες σελίνου κόμην προβάλλονται τῶν βρεφῶν, καὶ ἐκεῖναις τὸ ἐντεῦθεν ἄβατά ἐστι. πολύποσι δὲ εἴ τις ἐπιβάλοι¹ πῆγανον, ἀκίνητοι μένουσιν, ὡς λέγει τις λόγος. ὄφως δὲ εἰ καθίκιο καλάμῳ, μετὰ τὴν πρώτην πληγὴν ἀτρεμεῖ καὶ νάρκη² πεδηθεῖς ἡσυχάζει· εἰ δὲ ἐπαγάγοις³ δευτέραν ἢ τρίτην, ἀνέρρωσας αὐτόν. καὶ μύραινα δὲ πληγέισα νάρθηκι ἐς ἅπαξ ἡσυχάζει· εἰ δὲ πλεονάκεις, ἐς θυμὸν ἐξάπτεται. λέγουσι δὲ ἄλιεῖς καὶ πολύποδας ἐς τὴν γῆν προϊέναι, ἐλαίας θαλλοῦ ἐπὶ τῆς ἡόνος κειμένου. θηρίων δὲ ἀλεξιφάρμακον ἦν ἄρα πάντων πιμελὴ ἐλέφαντος, ἣν εἰ τις ἐπιχρίσαιντο, καὶ εἰ γυμνὸς ὁμοσε χωροῖη τοῖς ἀγρωιτάτοις, ἀσυνῆς ἀπαλλάττεται.

38. Ὀρρωδεῖ ὁ ἐλέφας κεράστην κριὸν καὶ χοῖρον βοήν. οὕτω τοι, φασι, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἡπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο. γυναικὸς <δὲ>⁴ ὠραιᾶς τότε τὸ ζῶον ἠττάται καὶ

¹ ἐπιβάλλει.

² ἐπάγοις.

³ τῇ νάρκῃ.

⁴ <δὲ> add. H.

* Σίλφη (rendered 'cockroach' in L-S*) here probably signifies the dipterous insect *Stenopteryx hirundinis*. 'Most

touch from the bats turns them to wind-eggs and makes them infertile. Accordingly, this is the remedy they use to prevent this happening. They lay the leaves of a plane-tree upon their nests, and directly the bats come near the storks, they are benumbed and become incapable of doing harm. On swallows too Nature has bestowed a like gift: cockroaches^a injure their eggs. Therefore the mother-birds protect their chicks with celery leaves, and hence the cockroaches cannot reach them. If one throws some rue upon an octopus it remains immobile—so the story goes. If you touch a snake with a reed, it will after the first stroke remain still, and in the grip of numbness will lie quiet; if however you repeat the stroke a second or a third time, you at once revive its strength. The moray too, if struck once with a fennel wand, lies still the first time; but if struck several times, its anger is kindled. Fisherfolk assert that even octopuses come ashore if a sprig of olive is laid upon the beach.

It seems that the fat of an elephant is a remedy against the poisons of all savage creatures, and if a man rub some on his body, even though he encounter unarmed the very fiercest, he will escape unscathed.

38 (i). The Elephant has a terror of a horned ram and of the squealing of a pig. It was by these means, they say, that the Romans turned to flight the elephants of Pyrrhus of Epirus, and that the Romans won a glorious victory. This same animal is over-

of the known *Hippoboscidae* live on birds and are apparently specially fond of the Swallow tribe. They are all winged.' D. Sharp, *Insects*, 519 (Camb. Nat. Hist. 6).

παραλύεται τοῦ θυμοῦ ἐκκωφωθὲν¹ ἐς τὸ κάλλος, καὶ ἀντήρα φασὶν ἐν τῇ Αἰγυπτίᾳ Ἀλεξάνδρου πόλει γυναικὸς στεφάνους πλεκούσης Ἀριστοφάνει τῷ Βυζαντίῳ ἐλέφας,² ἀγαπᾷ δὲ ὁ αὐτὸς καὶ εὐωδίαν πάσαν, καὶ μύρων καὶ ἀνθέων κηλούμενος τῇ ὁσμῇ.

Ὅστις βούλεται κλῶψ ἢ ληστὴς κύνας ἀγαν ἀγριωτάτους κατασιγᾶσαι καὶ θεῖναι φυγάδας, ἐκ πυρᾶς ἀνθρώπου δαλὸν λαβὼν ὁμόσε αὐτοῖς χωρεῖ, φασὶν οἱ δὲ ὀρρωδοῦσιν. ἀκήκοα δὲ καὶ ἐκεῖνον τὸν λόγον. λυκοσπάδα οἶν πέξας <τις>³ καὶ ἐριουργίας καὶ χιτῶνα ἐργασάμενος λυπεῖ τὸν ἡσθημένον ὀδαζήσιμον γὰρ ἐργάζεται, ὡς λόγος. ἔρω δὲ εἴ τις καὶ στάσιμ ἔθελου ἐν τῷ συνδείπνῳ ἐργάσασθαι, δηχθέντα ὑπὸ κινῶς λίθου ἐμβαλὼν τῷ οἴνῳ λυπεῖ τοὺς συμπότας ἐκμαίων. κανθάροις δὲ κακόσμοις θηρίοις εἴ τις ἐπιρράνει⁴ μύρον, οἱ δὲ τὴν εὐωδίαν οὐ φέρουσιν, ἀλλ' ἀποθνήσκουσιν. οὕτω τοῖ φασὶ καὶ τοὺς βυρσοδέξας συντραφέντας ἀέρι κακῷ βδελύττεσθαι μύρον. λέγουσι δὲ Αἰγύπτιοι καὶ τοὺς ὄφεις πάντας ἴβειων πτερὰ δεδιέναι.

39. Θηρώσι τὰς τρυγῶνας οἱ⁵ τούτων ἀκριβοῦντες τὰ θήρατρα, καὶ μάλιστα τῆς πείρας οὐ διαμαρτάνουσι τὸν τρόπον τούτον. ἐστήκασιν ὀρ-

¹ Reiske: ἐκκωφωθείς.

² <τις> add. H.

³ οἱ καί.

⁴ ὁ ἐλέφας.

⁵ ἐπιρράναι.

^a Aristophanes of Byzantium, 3rd/2nd cent. B.C., head of the library at Alexandria, famous as grammarian, literary and

come by beauty in a woman and lays aside its temper, quite stunned by the lovely sight. And at Alexandria in Egypt, they say, an Elephant was the rival of Aristophanes of Byzantium^a for the love of a woman who was engaged in making garlands. The Elephant also loves every kind of fragrance and is fascinated by the scent of perfumes and of flowers.

(ii) If some thief or robber wants to silence dogs that are too fierce and to make them run away, he takes a brand from a funeral pyre (they say) and goes for them. The dogs are terrified. I have heard too this story: if a man shears a sheep that has been mauled by a wolf, and after working the wool makes himself a tunic, this will irritate him when he puts it on. 'He is weaving a gnawing itch for himself,' as the proverb has it.

(iii) If a man wants to bring about a quarrel and contention at a dinner-party, he will by dropping into the wine a stone that a dog has bitten, vex his fellow-guests to the point of frenzy.

(iv) If a man sprinkle some perfume upon beetles, which are ill-smelling creatures, they cannot endure the sweet scent, but die. In the same way it is said that tanners, who live all their life in foul air, detest perfumes. And the Egyptians maintain that all snakes dread the feathers of the ibis.

39. Those who have a thorough understanding of the matter hunt Sting-rays,^b and it is chiefly in this way that their efforts are successful. They take their

textual critic, especially in the field of Greek poetry. Wrote an epitome of natural history based upon Aristotle; it included 'paradoxa.'

^b Cp. 17, 18; τρυγῶν must here stand for τ. θαλαττία.

χούμενοι καὶ ᾄδοντες εὖ μάλα μουσικῶς· αἱ δὲ καὶ τῇ ἀκοῇ θέλγονται καὶ τῇ ὄψει τῆς ὀρχήσεως κηλοῦνται καὶ προσίασιν ἐγγυτέρω, οἱ δὲ ὑπαναχωροῦσιν ἡσυχῇ καὶ βιάδην, ἐνθα δῆπου καὶ ὁ δόλος ταῖς δειλαίαις πρόκειται, δίκτυα ἐκπεπταμένα¹, εἶτα ἐπιπίπτουσιν ἐς αὐτὰ καὶ ἀλίσκονται, ὀρχήσει καὶ ᾠδῇ ἡρημέναι πρώτων.

40. Ὁρκυνος ὄνομα κητώδης ἰχθύς οὐκ ἄσφοος ἐς τὰ αὐτοῦ λυσιτελέστατα, δῶρον λαχὼν φύσει τοῦτο, οὐ τέχνη. ὅταν γοῦν περιπαρῆ τῷ ἀγκίστρῳ, καταδύει αὐτὸν ἐς βυθὸν καὶ ὠθεῖ καὶ προσαράττει τῷ δαπέδῳ καὶ κρούει τὸ στόμα, ἐκβαλεῖν τὸ ἀγκίστρον ἐθέλων· εἰ δὲ ἀδύνατον τοῦτο εἴη,² εὐρύνει³ τὸ τραῦμα, καὶ ἐκπτύεται τὸ λυποῦν αὐτὸν καὶ ἐξάλλεται, πολλάκις δὲ οὐκ ἔτυχε τῆς πείρας, καὶ ὁ θηρατῆς ἄκοντα ἀνασπάσας ἔχει τὴν ἄγραν.

41. Δειλότατος ἰχθύων ὁ μελάνουρος, καὶ ἔχει τῆς δειλίας μάρτυρας τοὺς ἀλιεῖς. οὔτε γοῦν κύρτῳ λαμβάνονται οὗτοι, οὔτε προσίασιν αὐτῶν σαγήνη δὲ εἴ ποτε αὐτοὺς περιλάβοι,⁴ οἱ δὲ ἀγνοοῦντες ἐαλώκασι. καὶ ὅταν μὲν ἦ ὑπεύδια καὶ λεία ἢ θάλαττα, οἱ δὲ ἄρα κάτω πον πρὸς ταῖς πέτραις ἢ τοῖς φυκίοις ἡσυχάζουσι, καὶ προβάλλονται πᾶν ὃ τι δύνανται, τὸ σῶμα ἀφανίζοντες. εἰ δὲ ἦ χειμέρια, τοὺς ἄλλους ὄρωντες καταδύντας ἐκ τῆς τῶν κυμάτων προσβολῆς ἐς τὸν βυθόν,

¹ ἐκπεπετασμένα.
² εὐρύνει οὖν.

³ Schen. ἦ.
⁴ περιβάλοι.

stand and dance and sing very sweetly. And the Sting-rays are soothed by the sound and are charmed by the dancing and draw nearer, while the men withdraw gently step by step to the spot where of course the snare is set for the wretched creatures, namely nets spread out. Then the Sting-rays fall into them and are caught, betrayed in the first instance by the dancing and singing.

40. The Great Tunny, as it is called, is a monstrous fish and knows well what is best for it. This gift it has acquired by nature and not by art. For instance, when the hook has pierced it, it dives to the bottom and thrusts and dashes itself against the ground, striking its mouth in its effort to eject the hook. If that fails, it widens the wound and disgorges the instrument of pain and dashes away. Frequently however it fails in the attempt, and the fisherman draws up the reluctant creature and secures his catch.

41. The *Melanurus* is the most timid of fishes, and to its timidity fishermen bear witness, for it is not caught in weels nor does it go near them; but if by chance a dragnet encircles it, then it is caught without knowing it. And whenever the sea is fairly calm and smooth, these fish lie quiet down below upon the rocks or among the seaweed and cover themselves as best they can, trying to conceal their bodies. But if the weather is stormy, observing other fish diving to the depths out of the buffeting waves, they take courage and approach the shore,

The Great Tunny

The 'Melanurus' (black-tail)

οἱ δὲ ἀναβαρροῦσι,¹ καὶ τῇ γῆ προσπελάζουσι, καὶ ταῖς πέτραις προσνούουσι, καὶ ἡγοῦνται σφισι πρόβλημα ἱκανὸν εἶναι τὸν ὑπερηγχόμενον ἀφρόν καλύπτοντά τε αὐτοὺς καὶ ἐπηλυγάζοντα. συνῆσαι δὲ εὖ μάλα ἀπορρήτως ὅτι τοῖς ἀλιεύουσιν ἐν ἡμέρᾳ τοιαύτῃ ἢ νυκτὶ ἐς τὴν θάλατταν ἔστιν ἄβατα, ἀγραινοῦσης τῆς θαλάττης (καὶ)² τῶν κυμάτων αἰρομένων μετεώρων τε καὶ φοβερῶν. ἔχουσι δὲ καὶ τροφήν ἐν χειμῶνι, τοῦ κλύδωνος τὰ μὲν ἀποσπώντος ἐκ τῶν πετρῶν, τὰ δὲ ἐπισύροντος ἐκ τῆς γῆς· σιτοῦνται δὲ μελάνουροι τὰ ῥυπαρώτερα καὶ ὅσα οὐκ ἂν ῥαδίως ἰχθύς ἄλλος ἂν πάσαιτο, εἰ μὴ πάνυ λιμῶ πιέζοιτο. ἐν γαλήνῃ δὲ ἐπὶ τῆς ἄμμου μόνης σαλεύουσι,³ καὶ ἐκεῖθεν βόσκονται. ὅπως δὲ ἀλίσκονται, ἐρεῖ ἄλλος.

42. Ἄετος δὲ ὄρνιθων ὀξυωπέστατος. καὶ Ὅμηρος αὐτῷ σύννοιδε καὶ τοῦτο, καὶ μαρτυρεῖ ἐν τῇ Πατροκλείᾳ, εἰκάζων τὸν Μενέλεων τῷ ὄρνιθι, ὅτε ἀνεζήτει Ἀντίλοχον, ἵνα ἄγγελον ἀποστείλῃ τῷ Ἀχιλλεῖ, πικρὸν μὲν, ἀναγκαῖον δέ, ὑπὲρ τοῦ πάθους τοῦ κατὰ τὸν ἑταῖρον αὐτοῦ, ὃν ἐξέπεμψε μὲν, οὐχ ὑπεδέξατο δέ, καίτοι ποθῶν ἐκεῖνος τοῦτο. λέγεται δὲ μὴ ἑαυτῷ μόνῳ χρήσιμος, ἀλλὰ καὶ ἀνθρώπων ὀφθαλμοῖς ὁ αἰετὸς ἀγαθὸς⁴ εἶναι. εἰ γοῦν μέλιτι τις Ἀττικῶ τὴν χολήν αὐτοῦ διαλαβὼν⁵ ὑπαλείψαιτο⁶ ἀμβλυνόμενος, ὄψεται καὶ ὀξύτατους γοῦν ἰδεῖν ἕξει τοὺς ὀφθαλμοῦς.

¹ ἀναβαρροῦσι.

² Jac: ἀλιεύουσι.

³ ἀναλαβίων? H.

⁴ (καὶ) add. Reiske.

⁵ Sch: ἀγαθόν.

⁶ ὑπαλείφοντο.

swim close to the rocks, and fancy that the foam floating overhead is sufficient protection while it conceals and overshadows them. And they know in some quite inexplicable way that for fishermen the sea is unnavigable on such a day or such a night, as it rages with the waves mounting to a terrifying height. It is in stormy weather that they gather their food, when the swell drags some off the rocks and sucks some from the shore. The Melanuruses feed off the foulest matter, such stuff as no other fish would readily take, unless it were utterly overcome by hunger. But in calm weather they have only the sand to ride on, and from there they get their food. But how they are captured another shall tell.

42. Among birds the Eagle has the keenest sight. The Eagle, its keen sight And Homer is aware of this and testifies to the fact in the story of Patroclus when he compares Menelaus to the bird [*Il.* 17. 674-], at the time when he was searching for Antilochus, that he might despatch him to Achilles as a messenger, unwelcome indeed but necessary, to announce the fate that had befallen his comrade, whom Achilles had sent out (to battle) but never welcomed home again for all his yearning. And the Eagle is said to serve not himself alone but to be good for men's eyes as well. At any rate, if a man whose sight is dim mix an Eagle's gall with Attic honey and rub it (on his eyes), he will see and will acquire sight of extreme keenness.

43. Ἀηδῶν ὀρνίθων λιγυρωτάτη τε καὶ εὐμου-
σοτάτη,¹ καὶ κατάδει τῶν ἐρημίων χωρίων
εὐστομώτατα ὀρνίθων καὶ τορώτατα. λέγουσι δὲ
καὶ τὰ κρέα αὐτῆς ἐς ἀγρυπνίαν λυσιτελεῖν,
πονηροὶ μὲν οὖν οἱ τοιαύτης τροφῆς δαιτυμόνες
καὶ ἀμαθεῖς δεινῶς· πονηρὸν δὲ τὸ ἐκ τῆς τροφῆς
δῶρον, φυγὴ ὑπνου, τοῦ καὶ θεῶν καὶ ἀνθρώπων
βασιλέως, ὡς Ὀμηρος λέγει.

44. Τῶν γεράνων αἱ κλαγγαὶ καλοῦσιν ὄμβρους,
ὡς φασιν· ὁ δὲ ἐγκέφαλος γυναικῶν ἐς χάριν
ἀφροδίσιον² ἔχει τινας ἕγγυας, εἴ τω³ ἱκανοὶ
τεκμηριῶσαι οἱ πρῶτοι φυλάξαντες ταῦτα.⁴

45. Γυπῶν πτερὰ εἰ θυμιάσει⁵ τις, ὡς ἀκούω,
καὶ ἐκ φωλεῶν καὶ ἐξ εἰλυῶν τοὺς ὄφεις προάξει
ῥάστα.

Τὸ ζῶον⁶ ὁ δρυοκολάπτῃς ἐξ οὗ δρᾶ⁷ καὶ
κέκληται. ἔχει μὲν γὰρ ῥάμφος ἐπίκλυτον, κολά-
πτει δὲ ἄρα τούτῳ τὰς δρύς, καὶ ἐνταυθοὶ⁸ ὡς
ἐς καλιὰν τοὺς νεοττοὺς ἐντίθησιν, οὐ δεηθεῖς
καρφῶν καὶ τῆς ἐξ αὐτῶν πλοκῆς καὶ οἰκοδομίας
οὐδέ ἔν. οὐκοῦν εἴ τις λίθον ἐνθεῖς ἐπιφράξει τῷ
ὀρνέῳ τῷ προειρημένῳ τὴν ἔσδυσσιν, ὁ δὲ συμβαλὼν
τὴν ἐπιβουλήν⁹ κομίζει πῶαν ἐχθρὰν τῷ λίθῳ
καὶ κατ' αὐτοῦ τίθησιν· ὁ δὲ οἷα βαρούμενος καὶ
μὴ φέρων ἐξάλλεται, καὶ ἀνέωγεν αὐθις τῷ προει-
ρημένῳ ἢ φίλῃ ὑποδρομῇ.

¹ εὐμουσοτάτη.

² ἀφροδίσιον.

³ πού.

⁴ ἀπά.

⁵ θυμιάσαι.

⁶ τὸ ζῶον] ζῶον δέ.

⁷ Ἰάσ· ἄρα.

⁸ ἐνταυθοὶ κοιλίαν τὸν τόπον.

43. Among birds the Nightingale has the clearest ^{The} and most musical voice, and fills solitary places with ^{Nightingale} its most lovely and thrilling note. Further, they say that its flesh is good for keeping one awake. But people who feast upon such food are evil and dreadfully foolish. And it is an evil attribute of food that it drives sleep away—sleep, the king of gods and men, as Homer says [*Il.* 14. 233].

44. The screaming of Cranes brings on showers, so ^{The Crane} they say, while their brain possesses some kind of spell that leads women to grant sexual favours—if those who first observed the fact are sufficient guarantee.

45. If a man burn the feathers of a Vulture (so I ^{Vulture's} am told), he will have no difficulty in inducing snakes ^{feathers} to quit their dens and lurking-places.

The bird 'Woodpecker' derives its name from what ^{The} it does. For it has a curved beak with which it pecks ^{Woodpecker} oak-trees, and deposits its young in them as in a nest; and it has no need at all of dry twigs woven together or of any building. Now if one inserts a stone and blocks up the entrance for the aforesaid bird, it guesses that there is a plot afoot, fetches some herb that is obnoxious to the stone, and places it against the stone. The latter in disgust and unable to endure <the smell> springs out, and once again the bird's caverned home lies open to it.

⁹ ἐπιβουλήν τὴν κατ' αὐτοῦ.

46. Οἱ συνόδοντες οὐκ εἰσὶ μονίαι, οὐδὲ τὴν ἀπ' ἀλλήλων ἐρημίαν τε καὶ διαίρεσιν ἀνέχονται. φιλοῦσι δὲ συναγαλάξασθαι καθ' ἡλικίαν. καὶ οἱ μὲν νεώτεροι κατὰ ἕλας νήχονται, οἱ δὲ ἐντελέστεροι πάλιν κωψῆ· καὶ τὸ τοῦ λόγου τοῦτο ἡλιξ ἡλικα καὶ ἐκείνοι τέρπουσι, παρόντες παρούσῃ ὡς ἐταίροις καὶ φίλοις ἐκ τῶν αὐτῶν ἐπιτηδευμάτων τε καὶ διατριβῶν. τεχνάζονται δὲ πρὸς τοὺς θηρατὰς ὁποῖα. ὅταν ἀλιεὺς ἀνὴρ τὸ ἐς αὐτοὺς δέλεαρ καθῆ, περιελθόντες πάντες καὶ κυκλόσε γενομένοι ἐς ἀλλήλους ὄρωσι, οἰονεὶ σύνθημα ἕκαστος ἕκαστῳ δίδόντες μήτε πλησιάσαι μήτε ἀφασθαι τοῦ καθειμένου δελεάσματος. καὶ οἱ μὲν παραταταγμένοι ἐς τοῦτο ἀτρεμοῦσιν· ἐκ δὲ ¹ ἀλλοτρίας ἀγέλης συνόδων ἀφίκετο, καὶ καταπίνει τὸ ἄγκιστρον, ἐρημίας λαβῶν ² μισθὸν τὴν ἄλωσι. καὶ ὁ μὲν ἀνασπᾶται, οἱ δὲ ἤδη θαρροῦσιν ὡς οὐχ ἀλωσάμενοι, καὶ καταφρονήσαντες οὕτω θηρώνται.

47. Φρύγεται διὰ τοῦ θέρους ὁ κόραξ τῷ δῦψει κολαζόμενος, καὶ βοᾷ τὴν τιμωρίαν μαρτυρούμενος, ὡς φασι. καὶ τὴν αἰτίαν λέγουσιν ἐκείνην. ὁ Ἀπόλλων αὐτὸν θεράποντα ὄντα ὑδρευσομένου ἀποπέμπει· ὁ δὲ ἐντυγχάνει ληΐῳ βαθεῖ μὲν, ἐτι δὲ χλωρῷ, καὶ μένει ἔστ' ἂν αὐὸν γένηται, τῶν πυρῶν παραχναῦσαι βουλόμενος, καὶ τοῦ προστάγματος ὠλεώρησε. καὶ ὑπὲρ τούτων ἐν τῇ μάλιστα αὐχμηροτάτῃ ὥρα δυσῶν δίκας ἐκτίνει. τοῦτο ἔοικε μῦθῳ μὲν, εἰρήσθω δ' οὖν τῇ τοῦ θεοῦ αἰδοῦ.

¹ δὲ τῆς.² λαχῶν.

46. The Four-toothed Sparus is not solitary nor does it endure loneliness and separation from its kind. These fish love to congregate together according to their age: the younger ones swim about in shoals, the maturer ones also keep together. And as the saying is true 'A friend must be of one's own age,'^a so these creatures delight to be where others of their kind are, like comrades and friends sharing the same pursuits and resorts. And these are the means they devise for evading their pursuers. Whenever an angler drops a bait for them they all gather round and forming a ring look at one another as though each were signalling to each not to approach and not to touch the bait that has been lowered. And those that have been posted for this purpose remain still. But a Sparus from some other, strange shoal arrives and swallows the bait, and gets the reward of its solitariness by being caught. So while he is being drawn up, the rest grow bolder as though they were not going to be taken, and so through their scorn <of danger> are caught.

47. All through the summer the Raven is afflicted with a parching thirst, and with his croaking (so they say) declares his punishment. And the reason they give is this. Being a servant he was sent out by Apollo to draw water. He came to a field of corn, tall but still green, and waited till it should ripen, as he wanted to nibble the wheat: to his master's orders he paid no heed. On that account in the driest season of the year he is punished with thirst. This looks like a fable, but let me repeat it out of reverence for the god.

^a The full phrase is ἡλιξ ἡλικα τέρπει, cp. Pl. Phaedr. 240 c.

48. Ὁ κόραξ, ὄρνιθον αὐτὸν φασιν ἱερόν, καὶ Ἀπόλλωνος ἀκόλουθον εἶναι λέγουσι. ταῦτά τοι καὶ μαντικοῖς συμβόλοις ἀγαθὸν ὁμολογοῦσι τὸν αὐτόν, καὶ ὀρνεύονται γὰρ πρὸς τὴν ἐκείνου βοήν οἱ συνέντες ὄρνιθων καὶ ἔδρας καὶ κλαγγὰς καὶ πτήσεις αὐτῶν ἢ κατὰ λαυὰν χεῖρα ἢ κατὰ δεξιάν.

Προσακούω δὲ καὶ ἠὲ κόρακος μελαίνειν τρίχας. καὶ χρῆ τὸν δολοῦντα τὴν ἑαυτοῦ κόμην ἔλαιον ἐν τῷ στόματι ἔχειν συμμύσαντα· εἰ δὲ μή, καὶ οἱ ὀδόντες αὐτῷ σὺν τῇ τριχί μελαίνονται δυσέκπλυτοι τε καὶ δυσέκνιπτοι.

49. Ὁ μέροψ τὸ ὄρνεον ἔμπαλιν φασὶ τοῖς ἄλλοις ἅπασιν πέτεται· τὰ μὲν γὰρ ἐς τοῦμπροσθεν ἴεται καὶ κατ' ὀφθαλμούς, ὁ δὲ ἐς τοῦπίσω. καὶ ἔπεισέ μοι θαυμάζειν τὴν φύσιν τῆς ἐπισήμου καὶ παραδόξου καὶ ἀήθους φορέας, ἣν ἐκείνο ἄττει¹ τὸ ζῶον.

50. Ἡ μύραινα ὅταν ὀρμῆς ἀφροδισίου ὑποπληθῆ, πρόεισιν ἐς τὴν γῆν, καὶ ὀμιλίαν ποθεῖ νυμφίου καὶ μάλα πονηροῦ· πάρεισι γὰρ εἰς ἔχειας φωλεόν, καὶ ἀμφω συμπλέκονται. ἤδη δὲ φασὶ καὶ ὁ ἔχισ οἰστρήσας καὶ ἐκείνος ἐς μίξιν ἀφικνεῖται πρὸς τὴν θάλατταν, καὶ οἶον εἰ κωμαστής σὺν τῷ αὐτῷ θυροκοπεῖ, οὕτω τοι καὶ ἐκείνος συρίσας τὴν ἐρωμένην παρακαλεῖ, καὶ αὐτῇ πρόεισι,² τῆς φύσεως τὰ ἀλλήλων διωκισμένα συναγούσης ἐς ἐπιθυμίαν τὴν ὁμοίαν καὶ κοῦτον τὸν αὐτόν.

¹ ἀγει.² Ges: πρόσ.

48. The Raven, they say, is a sacred bird and ^{The Raven, in divination} attends upon Apollo: that is why men agree that it is also of use in divination, and those who understand the positions of birds, their cries, and their flight whether on the left or on the right hand, are able to divine by its croaking.

I am also informed that Raven's eggs turn the ^{its eggs} hair black. And it is essential for anyone who is dyeing his hair to keep olive oil in his mouth and his lips closed. Otherwise his teeth also turn black along with his hair, and they are hardly to be washed white again.

49. The Bee-eater flies (so they say) in precisely ^{The Bee-eater} the opposite way to all other birds, for they move forward in the direction in which they look, while the Bee-eater flies backwards. And I am astonished at the remarkable, incredible, and uncommon character of the motion with which this creature wings its way.

50. Whenever the Moray is filled with amorous ^{Moray and Viper} impulses it comes out of the sea on to land seeking eagerly for a mate, and a very evil mate. For it goes to a Viper's den and the pair embrace. And they do say that the male Viper also in its frenzied desire for copulation goes down to the sea, and just as a reveller with his flute knocks at the door, so the Viper also with his hissing summons his loved one, and she emerges. Thus does Nature bring those that dwell far apart together in a mutual desire and to a common bed.

51. Ῥάχϊς ἀνθρώπου νεκροῦ φασὶν ὑποσηπόμενον τὸν μυελὸν ἤδη τρέπει ἐς ὄφιν· καὶ ἐκπίπτει τὸ θηρίον, καὶ ἔρπει τὸ ¹ ἀγριώτατον ἐκ τοῦ ἡμερωτάτου· καὶ τῶν μὲν καλῶν καὶ ἀγαθῶν τὰ λείψανα ἀναπαύεται, καὶ ἔχει ἀθλον ἡσυχίαν, ὡσπερ οὖν καὶ ἡ ψυχὴ τῶν τοιούτων τὰ ἀδόμμένα τε καὶ ὑμνοῦμενα ἐκ τῶν σοφῶν· πονηρῶν δὲ ἀνθρώπων Ῥάχϊς τοιαῦτα τίκτουσι καὶ μετὰ τὸν βίον. ἢ τοιῶν τὸ πᾶν μῦθος ἐστίν, ἢ, εἰ ταῦτ' ἀψευδῶς ² πεπίστευται, πονηροῦ νεκρός, ὡς κρίνεται ἐμὲ, ὄφειος γενέσθαι πατὴρ τοῦ τρόπου μισθὸν ἡρέγκατο.

52. Χελιδῶν δὲ ἄρα τῆς ἄρας τῆς ἀρίστης ὑποσημαίνει τὴν ἐπιδημίαν. καὶ ἐστὶ φιλόανθρωπος, καὶ χαίρει τῷδε τῷ ζῷῳ ὁμωρόφιος οὖσα, καὶ ἀκλητος ἀφικνεῖται, καὶ ὅτε οἱ φίλον καὶ ἔχει καλῶς, ἀπαλλάττεται. καὶ οἱ γε ἄνθρωποι ὑποδέχονται αὐτὴν κατὰ τὸν τῆς Ὀμηρικῆς ξενίας θεσμόν, ὃς κελεύει καὶ φιλεῖν τὸν ³ παρόντα καὶ ἰέναι βουλόμενον ἀποπέμπειν.

53. Ἐχει τι πλεονέκτημα ἢ αἷξ τὴν τοῦ πνεύματος ἐσροήν, ὡς οἱ νομεντικοὶ λόγοι ⁴ φασίν. ἀναπνεῖ γὰρ καὶ διὰ τῶν ὠτων καὶ διὰ τῶν μυκτῆρων, καὶ αἰσθητικώτατον τῶν διχῆλων ἐστὶ. καὶ τὴν μὲν αἰτίαν εἰπεῖν οὐκ οἶδα, ὃ δὲ οἶδα τοῦτο εἶπον. εἰ δὲ ποίημα Προμηθέως καὶ αἷξ, τί βουλόμενος τοῦτο εἰργάσατο, εἰδέναι καταλιμπάνω αὐτόν.

¹ ζῶον τό.

² ταῦτα οὐτως αἰσ, τ. ὁρθῶς Ges.

³ ξένον H (1876). ⁴ λόγοι καὶ ποιμενικοί.

51. The spine of a dead man; they say, transforms ^{Snakes, how generated} the putrefying marrow into a snake. The brute emerges, and from the gentlest of beings crawls forth the fiercest. Now the remains of those that were fine and noble are at rest and their reward is peace, even as the soul also of such men has the rewards which wise men celebrate in their songs. But it is from the spine of evildoers that such evil monsters are begotten even after life. The fact is, the whole story is either a fable, or if it is to be relied upon as true, then the corpse of a wicked man receives (so I think) the reward of his ways in becoming the progenitor of a snake.

52. A Swallow is a sign that the best season of the ^{The Swallow} year is at hand. And it is friendly to man and takes pleasure in sharing the same roof with this being. It comes uninvited, and when it pleases and sees fit, it departs. Men welcome it in accordance with the law of hospitality laid down by Homer [*Od.* 15. 72-4], who bids us cherish a guest while he is with us and speed him on his way when he wishes to leave.

53. The Goat has a certain advantage ^{The Goat, its breathing} (over other animals) in the manner of taking breath, as the narratives of shepherds tell us, for it inhales through its ears as well as through its nostrils, and has a sharper perception than any other cloven-hoofed animal. The cause of this I am unable to tell; I have only told what I know. But if the Goat also was a creation of Prometheus, what the intention of this contrivance was, I leave him to determine.

54. Καὶ ἔχεις δῆγμα καὶ ὄφεως ἄλλον φασὶν ἀντιπάλων μὴ διαμαρτάνειν φαρμάκων. καὶ τὰ μὲν αὐτῶν ἀκούω πόματα¹ εἶναι, τὰ δὲ χρίματα². καὶ ἐπαοιδαι δὲ ἐπράνναν τὸν³ ἐγγρισθέντα ἰόν. ἀσπίδος δὲ ἀκούω μόνης⁴ δῆγμα ἀνίατον εἶναι καὶ ἐπικουρίας κρείττον. καὶ μισεῖν ἄξιον τὸ ζῶον τῆς εὐκληρίας τῆς ἐς τὸ κακόν. ἀλλὰ καὶ τούτου θηρίον μισρώτερον καὶ ἀφυλακτότερον γυνῆ φαρμάκεις, οἷαν ἀκούομεν καὶ τὴν Μήδειαν καὶ τὴν Κίρκην· τὰ μὲν γὰρ τῶν ἀσπίδων φάρμακα δῆγματος⁵ ἔργα ἐστί, τὰ δὲ ἐκείνων ἀναιρεῖ⁶ καὶ ἐκ μόνης τῆς ἀφῆς, φασὶν.

55. Κυνῶν θαλαττίων τρία γένη. καὶ οἱ μὲν αὐτῶν εἰσι μεγέθει μέγιστοι, καὶ κητῶν ἐν τοῖς ἀλκιμωτάτοις ἀριθμοῦντο ἄν· γένη δὲ δύο τὰ λοιπά, πηλαῖοι μὲν τὴν φύσιν, προήκουσι δὲ ἐς πῆχυν τὸ μέγεθος.⁷ καὶ τούτων οἱ μὲν κατεστιγμένοι καλοῦντο ἂν γαλεοί, κεντρίνας δὲ ὀνομάζων τοὺς λοιποὺς οὐκ ἂν διαμαρτάνοις. οἱ μὲν οὖν ποικίλοι καὶ τὴν δорάν εἰσι μαλακώτεροι καὶ τὴν κεφαλὴν πλατύτεροι· οἱ δὲ ἕτεροι σκληροί⁸ τὴν δорάν ὄντες⁹ τὴν κεφαλὴν δὲ ἀνήκουσαν ἐς ὄξύ ἔχοντες τὴν¹⁰ χροάν ἐς τὸ λευκὸν ἀποκρίνονται. κέντρα δὲ ἄρα αὐτοῖς συμπέφυκε τὸ μὲν¹¹ κατὰ τὴν λοφίαν, ὡς ἂν εἴποις, τὸ δὲ κατὰ τὴν οὐράν· σκληρὰ δὲ ἄρα τὰ κέντρα καὶ ἀπειθῆ ἐστί, καὶ ἰού

¹ πόμα- MSS always.

² τινων.

³ ὄφην: καὶ δῆγματος.

⁴ μέγεθος καὶ τὸν μὲν αὐτῶν γαλεῶν τὸν δὲ κεντρίτην φιλοῦσιν ὀνομάζειν.

⁵ χρίσματα.

⁶ μόνον.

⁷ ἀναιρεῖν.

54. They say that the bite of the Viper and of other snakes is not without countering remedies. Some, I am told, are to be drunk, others are to be applied; spells too can mitigate poison injected by a sting. But the bite of the Asp^a alone, I am told, cannot be cured and is beyond help. This creature truly deserves to be hated for being blessed with the power to injure. Yet a monster more abominable and harder to avoid even than the Asp is a sorceress, such as (we are told) Medea and Circe were, for the poison from Asps is the result of a bite, whereas sorceresses kill by a mere touch, so they say.

55. There are three kinds of Sea-hound.^b The first is of enormous size and may be reckoned among the most daring of sea monsters.^c The others are of two kinds, they live in the mud and reach to a cubit in length. Those that are speckled one may call *galeus* (small shark), and the rest, if you call them Spiny Dog-fish you will not go far wrong. Now the speckled ones have a softer skin and a flatter head, while the others, whose skin is hard and whose head tapers to a point, are distinguished from the rest by the whiteness of their skin. Moreover nature has provided them with spines, one on their crest, so to say, the other in the tail. And these spines are hard and resisting and emit a kind of poison. Of the

^a The Egyptian cobra, *Naja haje*.

^b The terms θαλάττιος κύνων and γαλεός signify both *dog-fish* and *shark*. See INDEX II.

^c I.e. the shark.

⁸ μικροί τε καὶ σκληροί.
¹⁰ καὶ τῆν.

⁹ μέντοι ὄντες καί.
¹¹ τὸ μὲν τῆς κεφαλῆς.

τι προσβάλλει. ἄλλοκεται δὲ τῶν κυνῶν τῶν σμικρῶν τῶνδε ἑκάτερον <τὸ φῦλον>¹ ἐκ τῆς ἰλύος καὶ τοῦ πηλοῦ, καὶ ἡ ἄγρα, εἰπεῖν αὐτὴν οὐ χειρόν ἐστι. δέλεαρ αὐτῶν καθιάσιν ἰχθύν λευκὸν ἐκτετριμένον τὴν βράχιν. ὅταν τοίνυν εἰς ἀλῶ καὶ τῷ ἀγκίστρῳ περιπέσῃ, πάντες οἱ θεασάμενοι ἐμπηδῶσιν² αὐτῷ καὶ³ κάτωθεν ἐλκομένῳ ἔπονται⁴ καὶ μέχρι τῆς νεῶς οὐκ ἀναστελλόμενοι, ὡς εἰκάσαι ζηλοτυπία δρᾶν ταῦτα αὐτοῦς, οἷα ἐκείνου τι τῶν ἐς τροφήν ἑαυτῷ μόνῳ ποθέν ἀποσουλῆσαντος· καὶ ἐς τὴν ναῦν γε αὐτὴν ἐσεπήδησάν τινας πολλὰκις, καὶ ἐκόντες ἐάλωσαν.

56. Τῆς τρυγόνος τῆς θαλαττίας τὸ κέντρον ἐστὶν ἀπρόσμαχον. ἐκέντησε γὰρ καὶ ἀπέκτεινε παραχρήμα, καὶ πεφρίκασιν αὐτῆς τόδε τὸ ὄπλον καὶ οἱ τῶν ἀλιέων δεινοὶ τὰ θαλάττια· οὔτε γὰρ ἄλλος ἰάσεται τὸ τραῦμα οὔτε ἡ τρώσσα· μόνῃ γάρ, ὡς τὸ εἰκός, τῇ Πηλιώτιδι μελίῃ⁵ τοῦτο ἐδέδοτο.

57. Λεπτὸν⁶ θηρίον ὁ κεράστης. ἔστι δὲ ὄφιν, καὶ ὑπὲρ τοῦ μετώπου κέρατα ἔχει δύο, καὶ ἔουκε τοῖς τοῦ κοχλίου τὰ κέρατα, οὐ μὴν ἐστὶν ὡς ἐκείνων ἀπαλά. οὐκοῦν τοῖς μὲν ἄλλοις τῶν Λιβύων εἰσὶ πολέμοι· ἔστι δὲ αὐτοῖς πρὸς τοὺς καλουμένους Ψύλλους ἔνοσπονδα, οἷπερ οὖν οὔτε αὐτοὶ δακόντων ἐπαίουσι,⁷ καὶ τοὺς τῷ τοιοῦτῳ

¹ <φῦλον> add. Reiske, <τό> add. H.

² συμπηδῶσιν. ³ καὶ τοι.

⁴ ἔπονται γε.

⁵ Reiske: βολῆ, v. l. μόνῃ.

small Dog-fish both kinds are caught in the ooze and mud, and the manner of catching them I may as well explain. By way of bait men let down a white fish out of which they have cut the backbone. Directly one of the Dog-fish is caught and hooked, all those that have seen him make a rush for him and follow him as he is drawn upwards, never stopping until they reach the boat. One might imagine that they do this out of envy, as though he had filched some piece of food from somewhere and all for himself. And it often happens that some of them actually leap into the boat and are caught of their own free will.

56. The barb of the Sting-ray nothing can withstand. It wounds and kills instantly, and even those fishermen who have great knowledge of the sea dread its weapon. For no man can heal the wound, nor will the creature that inflicted it; that was a gift vouchsafed, most probably, to the ashen spear from mount Pelion alone.⁶

57. The Cerastes is a small creature; it is a snake, and above its brow it has two horns, and these horns are like those of the snail, though unlike the snail's they are not soft. Now these snakes are the enemies of all other Libyans, but towards the Psylli, as they are called, they are gently disposed, for the Psylli are insensible to their bites and have no difficulty

⁶ The spear of Achilles was made from an ash-tree on mt Pelion (Hom. II. 16. 143). Telephus, wounded by the spear, was afterwards cured by the rust from it.

⁶ λευκόν.

⁷ ἐπαίουσι τῶν δηγμάτων.

κακῶ περιπεσόντας ἴωνται ῥᾶστα. καὶ ὁ τρόπος, εἴαν πρὶν ἢ πρησθῆναι τὸ πᾶν σῶμα ἀφίκηται τις τῶν ἐκεῖθεν κλητὸς ἢ κατὰ τύχην, εἶτα τὸ μὲν στόμα ὕδατι ἐκκλύσθηται,¹ ἀπονύφη δὲ τὰς χεῖρας ἐτέρῳ, καὶ πλεῖν τῷ δηχθέντι δῶ ἐκάτερον, ἀεργάσθη τε ἐκεῖνος καὶ κακοῦ παντὸς ἐξάντης τὸ ἐντεῦθεν ἐστὶ. διαρρεῖ δὲ καὶ λόγος Λιβυκὸς ὁ λέγων, Ψύλλον ἄνδρα τὴν ἑαυτοῦ γαμετὴν ὑφορᾶσθαι καὶ μισεῖν ὡς μεμοιχευμένην καὶ μέντοι καὶ τὸ ἐξ αὐτῆς βρέφος ὑποπτεύειν ὡς νόθον τε καὶ τῷ σφετέρῳ γένει κίβδηλον. πείραν οὖν καθένοι καὶ μάλα ἐλεγκτικὴν φασὶν αὐτόν. Λάρνακα πληρώσας κεραστῶν ἐμβάλλει² τὸ βρέφος, οἰοεὶ πυρὶ τὸν χρυσὸν τεχνίτης τὸ παιδίον ἐξελέγχειν ἐκεῖνος τῇ ἀποθέσει. καὶ οἱ μὲν παραχρῆμα ἐπανίσταντο καὶ ἠγρίωνον καὶ τὴν συμφυῆ κακίαν ἠπειλοῦν· ἐπεὶ δὲ τὸ παιδίον αὐτῶν προσέψαυσε, οἱ δὲ ἐμαράνθησαν, καὶ ἐντεῦθεν ὁ Λίβυς ἔγνω οὐ νόθον ἀλλὰ γόνου γνησίου πατρὸς ὄν. λέγονται δὲ καὶ τῶν ἐτέρων δακετῶν καὶ φαλαγγίων δὲ ἀντίπαλοι τόδε τὸ γένος εἶναι. καὶ ταῦτά γε εἰ τερατεύονται Λίβυες, οὐκ ἐμέ, ἀλλ' αὐτοὺς ἀπατώντες ἴστωσαν.

58. Μελιττῶν δὲ ἐπίβουλοι καὶ ἐχθροὶ εἶεν ἂν ἐκεῖνοι, οἳ τε αἰγίβαλοι καλούμενοι καὶ τὰ τούτων νεόττια καὶ οἱ σφήκες καὶ αἱ χελιδόνες καὶ οἱ ὄφεις καὶ αἱ φάλαγγες καὶ αἱ Ἰλύγγαι.³ καὶ αἱ

¹ ἐκκλύσθηται.

² Ges: καὶ ἐμβάλλει.

³ Ἰλύγγαι 'νοσ πιηίι,' φάλλαιναί (or φρίναι, cp. Arist. H.A. 626 a 30) Gow.

in curing those who have fallen victims to this venomous creature. Their method is this: if one of that tribe arrive, whether summoned or by chance, before the whole body is inflamed, and if he then rinse his mouth with water and wash the bitten man's hands and give him the water from both to drink, then the victim recovers and thereafter is free from all infection. And there is a story current among the Libyans that, if one of the Psylli suspects his wife and hates her on the ground that she has committed adultery; and if moreover he suspects that the child born from her is a bastard and no true member of his tribe, he then puts it to a very severe test: he fills a chest with Cerastae and drops the baby among them, just as a goldsmith places gold in the fire, and puts the infant to the proof by thus exposing him. And immediately the snakes surge up in anger and threaten the child with their native poison. But directly the infant touches them, they wilt, and then the Libyan knows that he is the father of no bastard but of one sprung of his own race. This tribe is said also to be the enemy of other noxious beasts and of malmignattes.

Well, if the Libyans are here romancing, I would have them know that it is not I but themselves that they are deceiving.

58. The following creatures plot and make war ^{Bees and their enemies} against Bees: the creatures known as Titmice and their young, also Wasps and Swallows and Snakes and Spiders and [Moths?]. Bees are afraid of these, and

μὲν δεδίασι ταῦτα, οἱ δ' οὖν μελιττουργοὶ ἐλαύ-
 νουσιν αὐτὰ ἀπ' αὐτῶν ἢ κόνιζαν ἐπιθυμιάσαντες
 ἢ χλωρὰν ἔτι μήκωνα πρὸ τῶν σίμβλων καταστή-
 σαντες ἢ καταστρώσαντες. καὶ ταῦτα μὲν τοῖς
 ἄλλοις ἐχθρὰ ἔστι τοῖς προειρημένοις, σφηκῶν δὲ
 ἄλωσις ἐκείνη¹ ἂν εἴη. κύρτον ἀπαρτήσαι χρῆ
 πρὸ τῆς σφηκιάς καὶ ἐνθεῖναι αὐτῷ λεπτήν μεμ-
 βράδα ἢ μανίδα ὀλίγην καὶ σὺν τούτοις ἰωπα ἢ
 χαλκίδα· οἱ δὲ σφήκες ὑπὸ τῆς ἐμφύτου γαστριμαρ-
 γίας ἐλκόμενοι, καλοῦντος αὐτοὺς <τοῦ>² δε-
 λεάσματος, ἐσπίπτουσιν ἄθροοι, καὶ περιλαβόντος
 αὐτοὺς τοῦ κύρτου οὐκ ἔστιν αὐτοῖς τὴν ὀπίσω
 οὐκέτι ἐκπηῆναι.³ καὶ οἱ σαύροι δὲ ἐπιβουλεύουσι
 ταῖς μελίτταις καὶ οἱ κροκόδιλοι οἱ χερσαῖοι·
 ὄλεθρος δὲ καὶ τούτοις ἐπιτετέχνηται ἐκείνος.
 ἄλφιστα γὰρ ἔλλεβόρω δεύσαντες ἢ τιθυμάλλου ὀπῶ
 ὑποχέαντες⁴ ἢ μαλάχης χυλῶ διασπείρουσι πρὸ
 τῶν σίμβλων τὰ ἄλφιστα· ὅπερ οὖν ὄλεθρον φέρει
 τοῖς προειρημένοις ἀπογευσαμένοις αὐτῶν. ἐμβα-
 λῶν δὲ ἐς τὴν λίμνην φλόμου φύλλα ἢ κάρυα
 ἀπώλεσε τοὺς γυρίνοισι ὁ τῶν μελιττῶν δεσπότης
 ῥᾶστα. αἱ δὲ φάλλαιαι⁵ ἀπολλύνται νύκτωρ, ἐνακ-
 μάζοντος⁶ λύχνου τεθέντος πρὸ τῶν σμηγῶν
 καὶ ἀγγείων ἐλαίου πεπληρωμένων τῷ λύχνῳ
 ὑποκεκμημένων· αἱ δὲ πρὸς τὴν αὐγὴν πετόμε-
 ναι ἐμπίπτουσιν ἐς τὸ ἐλαιον καὶ ἀπολώλασιν
 ἐτέρως δὲ οὐκ ἂν αἰρεθεῖεν ῥᾶστα. οἱ δὲ αἰγίβαλοι

¹ Schm: ἀλώσεις ἐκεῖνα.

² <τοῦ> add. Jac.

³ ἐκπηῆναι, καὶ ὕδωρ δ' ἂν αὐτῶν κατασκεδάσας ῥᾶον διαφθεῖραις
 ἂν αὐτοῖς, καὶ πῦρ ἐξάψας καταπρήσους.

⁴ ὑποχέαντες.

so bee-keepers try to drive them away by using flea-
 bane as a fumigant or by placing or scattering pop-
 pies still green before the hives. Most of the
 aforesaid creatures dislike these things, but the way
 to catch Wasps is as follows. You should hang up a
 cage in front of the Wasps' nest and insert a little
 smelt or a small sprat and with them a minnow or a
 sardine. And the Wasps, drawn by their natural greed
 and lured by the bait, fall into the cage in numbers,
 and once they are trapped, it is no longer possible for
 them to fly out again. Lizards also have designs upon
 Bees, so too have Land-crocodiles.^a But a means
 has been devised of destroying them too, thus:
 soak some meal in hellebore, or pour upon it the sap
 of spurge or the juice of mallow and scatter it
 about in front of the hives. This is death to the
 aforesaid creatures, once they have tasted of it. If
 a bee-keeper drop the leaves of mullein or nuts^b into
 a pool, he will find it the simplest way of destroying
 Tadpoles. But Moths^c are destroyed at night-
 time by the placing of a strong light in front of the
 hives and vessels full of oil below the light. And
 the Moths fly to the brightness and fall into the oil
 and are killed. Otherwise they would not be caught
 so very easily. But the Titmice, once they have

^a The "crocodile" is the *Psammosaurus griseus*, a land
 lizard, which reaches a size of 3 feet' (How-Wells on Hd.
 4. 192).

^b Perhaps some word has been lost indicating what kind of
 nut is intended.

^c This may be the Wax-moth, which is found in bees' nests,
 its larvae eating the comb; or it may be one of the Hawk-
 moths (fam. *Sphingidae*) which enter the nests for honey.

⁶ Ges: φάλαγγες MSS, H.

⁶ ἐναυγάζοντος.

ἀλφίτων οἴνω διαβραχέντων ἀπογευσόμενοι καρ-
βαροῦσιν, εἶτα πίπτουσι, καὶ κείμενοι σπαίρουσι,
καὶ εἰσὶν αἰρεθῆναι † γελοιοὶ †,¹ ἀναπτῆναι μὲν
σπεύδοντες, ἀρχὴν δὲ ἀναστῆναι μὴ δυνάμενοι.
οἱ δὲ τὴν χελιδόνα αἰδοὶ τῆς μουσικῆς οὐκ ἀποκτεί-
νουσι, καίτοι βραδίως ἂν αὐτὴν² τοῦτο δράσαντες·
ἀπόχρη δὲ αὐτοῖς κωλύει τὴν χελιδόνα πλησίον
τῶν σίμβλων καλιᾶν ὑποπῆσαι.

Ἀπεχθάνονται δὲ ἄρα αἱ μέλιτται κακοσμία
πάση καὶ μύρω ὁμοίως, οὔτε τὸ δυσώδες ὑπομέ-
νουςαι οὔτε ἀσπαζόμεναι τῆς εὐωδίας τὸ τεθρυμ-
μένον, οἷα δῆπον κόραι ἀσείαι τε καὶ σόφρονες
τὸ μὲν βδελυττόμεναι τῆς δὲ ὑπερφρονούσαι.

59. Κύρος μὲν, ὡς φασιν, ὁ πρεσβύτερος μέγα
ἐφρόνει ἐπὶ τοῖς βασιλείοις τοῖς ἐν Περσέπολει,³
οἷσπερ οὖν αὐτὸς ᾠκοδομήσατο, Δαρεῖος δὲ ἐπὶ
τῇ κατασκευῇ τῇ τῶν οἰκοδομημάτων τῶν Σου-
σείων⁴ καὶ γὰρ⁵ ἐκεῖνος ἐν Σούσοις τὰ ᾠδόμενα
ἐκεῖνα εἰργάσατο. Κύρος δὲ ὁ δεύτερος ἐν Λυδία
παράδεισον αὐτὸς κατεφύτευσε ταῖς χερσὶ ταῖς
βασιλικαῖς ἐν⁶ τοῖς ἄβροῖς ἐκείνοις χιτῶσι καὶ
τοῖς τερπνοῖς ἐκείνοις καὶ μέγα τιμίους λίθοις, καὶ
ἐπὶ τούτῳ⁷ γε ἐκαλλύνετο καὶ πρὸς ἄλλους μὲν
τῶν Ἑλλήνων, ἀτὰρ οὖν καὶ πρὸς Λύσανδρον τὸν
Λακεδαιμόνιον, ὅτε ἦλθε πρὸς τὸν Κύρον ὁ
Λύσανδρος ἐς τὴν Λυδίαν. καὶ ὑπὲρ μὲν τούτων

¹ ἔτοιμοι Gow, γε οἷοι Jac, βάδω Lorenz.

² Oud: αὐτῇ MSS, H would delete.

³ Περσέπολις.

⁴ Reiske: Σούσων.

⁵ σύν.

⁶ καὶ γὰρ καί.

⁷ τοῦτοις.

tasted the wine-steeped meal, become drowsy; then
they fall over and lie quivering and can readily(?)
be captured as they struggle to fly and are
quite incapable of standing. But the Swallow men
refrain from killing out of respect for its music,
though they might easily do so. They are content
to hinder the Swallow from attaching its nest below
the hives.

Again, Bees dislike all bad smells and perfume
equally: they cannot endure foul odours nor do
they welcome a luxurious fragrance, even as modest,
refined girls abhor the former while despising the
latter.

59. The elder Cyrus,^a they say, was filled with <sup>Bees, their
combs and
hives</sup> pride at the palace in Persepolis which he himself
had caused to be built; Darius^b likewise at the
magnificence of his buildings at Susa, for he it was
who contrived those far-famed dwelling-places.
Cyrus the Second^c with his own royal hands and
clothed in his habitual delicate garments and adorned
with his beautiful jewels of great price, planted his
Gardens in Lydia and prided himself on the fact
before all the Greeks and even before Lysander the
Spartan, when Lysander came to visit him in Lydia.

^a Cyrus I, founder of the Achaemenid Persian empire, 549-29 B.C. City and palace of Persepolis were burned by Alexander the Great.

^b Darius, son of Hystaspes, King of Persia, 521-485 B.C., reputed founder of Susa, on the river Choaspes. It was a residence of the Persian kings during the springtime.

^c Cyrus II, younger son of Darius II, c. 430-401 B.C., helped Lysander, the Spartan admiral, with sums of money, thereby ensuring the final victory of Sparta in the Peloponnesian war. The 'Gardens' were at Sardes.

ἄδουσιν οἱ συγγραφεῖς, αἱ δὲ τῶν μελιττῶν οἰκοδομαὶ σοφώτεραι οὐσαὶ κατὰ πολὺ καὶ τεχνήστεραι,¹ ἀλλὰ τούτων γε² οὐδὲ ὀλίγην ἔθεντο ἄραν· ἐκεῖνοι μὲν γὰρ πολλοὺς³ λυπήσαντες εἰργάσαντο ὅσα εἰργάσαντο· οὐδὲν δὲ ἄρα ἦν μελιττῶν εὐχαριτώτερον, ἐπεὶ μηδὲ σοφώτερον ἦν. πρώτους μὲν γὰρ ἐργάζονται τοὺς θαλάμους τοῦς τῶν βασιλέων, καὶ εὐρυχωρίαν ἔχουσιν οδοί, καὶ εἰσὶν ἀνώτεροι· καὶ ἔρκος δὲ περιβάλλουσι τούτους, οἷονεὶ τείχος εἶναι καὶ περίβολον, ἀποσημνύνουσαι καὶ ἐκ τούτου τὴν οἴκησιν τὴν βασιλείων, διαίρουσι δὲ αὐτὰς εἰς τρία καὶ οὖν καὶ τὰς οἰκήσεις τὰς ἑαυτῶν εἰς τσοσάτα, αἱ μὲν γὰρ πρεσβύταται⁴ γειτνιώσι τῇ τῶν βασιλέων αὐλήῃ,⁵ αἱ δὲ νεώταται⁶ μετὰ ταύτας⁷ οἰκοῦσιν, αἱ δὲ ἐν ἡβῃ καὶ ἀκμῇ οὐσαὶ ἐξωτέρω ἐκείνων, ὡς εἶναι τὰς μὲν πρεσβυτάτας φρουροὺς τῶν βασιλέων, τὰς δὲ νεανίδας ἔρκος τῶν νεωτάτων.

60. Λέγει μὲν τις λόγος ἀκέντρον εἶναι τοὺς τούτων βασιλέας· λέγει δὲ καὶ ἕτερος καὶ πάνν ἔρωμένα τὰ κέντρα συμπεφυκέναι αὐτοῖς καὶ τεθηγγμένα ἀνδρειότατα· οὔτε δὲ ἐπ' ἀνδρὶ ποτε χρῆσθαι αὐτοῖς οὔτε ἐπὶ ταῖς μελιτταις, ἀλλὰ συμπλάσθαι φόβον ἄλλως· μὴ γὰρ θέμις εἶναι τὸν ἄρχοντα καὶ τῶν τσοσούτων ἔφορον κακῶν ἐργάσασθαι. καὶ τὰς μελιττας δὲ τὰς λοιπὰς ὁμολογοῦσιν οἱ τούτων ἐπιστήμονες ἐν ὄψει τῶν ἀρχόντων τῶν σφετέρων ὑποκλίνειν τὰ κέντρα, οἷονεὶ τῆς

¹ Ραυῶν· τὰς δὲ . . . οἰκοδομὰς σοφώτερας οὐσας . . . τεχνήστερας.

² ὑπὲρ τούτων.

³ πολὺ καὶ πολλοὺς.

Historians celebrate these constructions, but the dwellings of Bees which are far cleverer and exhibit a greater skill, of these they take not the slightest notice. And yet, while those monarchs wrought what they wrought through the affliction of multitudes, there never was any creature more gracious than the Bee, just as there is none cleverer. The first things that they construct are the chambers of their kings, and they are spacious and above all the rest. Round them they put a barrier, as it were a wall or fence, thereby also enhancing the importance of the royal dwelling. And they divide themselves into three grades, and their dwellings accordingly into the same number. Thus, the eldest dwell nearest the royal palace, and the latest born dwell next to them, while those that are young and in the prime of life are outside the latter. In this way the eldest are the king's bodyguard, and the youthful ones are a protection to the latest born.

60. According to one story the King Bees are ^{The King Bee} stingless; according to another they are born with stings of great strength and trenchant sharpness; and yet they never use them against a man nor against bees: the stings are a pretence, an empty scare, for it would be wrong for one who rules and directs such numbers to do an injury. And those who understand their ways bear witness to the fact that the other Bees when in presence of their rulers withdraw their stings, as though shrinking and giving

⁴ πρεσβύταται καὶ αἱ παλαιόταται.

⁵ αὐλή οἷονεὶ δορυφόροι καὶ φρουροὶ οὗτοι.

⁶ νεώταται καὶ αἱ αὐτοετέεις.

⁷ ταῦτα.

ἐξουσίας ἀφισταμένας καὶ παραχωρούσας. ἐκάτερον δ' ἂν τις ἐκπλαγείη τὸ τῶν βασιλέων ἐκείνων· εἴτε γὰρ μὴ ἔχουσι πόθεν ἀδικήσουσι, μέγα τοῦτο· εἴτε καὶ παρὸν ἀδικῆσαι μὴ ἀδικοῦσιν, ἀλλὰ τοῦτό γε μακρῶ κρείττον ἐστίν.

way before authority. And one might well be astonished at either of the aforesaid characteristics in these King Bees: if they have no means of injuring, this is remarkable; if with all the means of injuring they do no injury, then this is far more to their credit.

BOOK II

1. Ὄταν τὰ ἦθη τὰ τῶν Θρακῶν καὶ τοὺς κριμοὺς ἀπολείπωσι τοὺς Θρακίους αἱ γέρανοι, ἀθροίζονται μὲν ἐς τὸν Ἑβρον, λίθον δ' ἐκάστη καταπιούσα, ὡς ἔχειν καὶ δείπνον καὶ πρὸς τὰς ἐμβολὰς τῶν ἀνέμων ἔρμα, πειρῶνται τοῦ μετακισμοῦ καὶ τῆς ἐπὶ τὸν Νεῖλον ὄρμης, ἀλέας τε καὶ χειμερίου¹ συντροφίας πόθῳ τῆς ἐκεῖθι. μελλουσῶν δὲ αὐτῶν αἰρεσθαι καὶ τοῦ πρόσω ἔχεσθαι, ὁ παλαιάτος γέρανος περιελθὼν τὴν πᾶσαν ἀγέλην ἐς τρίς, εἶτα μέντοι πεσὼν ἀφήσει τὴν ψυχὴν. ἐνταῦθα² ὅν οἱ λοιποὶ θάπτουσι μὲν τὸν νεκρὸν, φέρονται δὲ εὐθὺ τῆς Αἰγύπτου, τὰ μῆκιστα πελάγη περαιούμενοι τῷ ταρῶ τῶν περῶν, καὶ οὔτε ὀρμίζονται που οὔτε ἀναπαύονται. σπείροντας δὲ τοὺς Αἰγυπτίους καταλαμβάνουσι, καὶ τράπεζαν ὡς ἂν εἴποις ἀφθονον τὴν ἐν ταῖς ἀρούραις εὐρόντες εἶτα ἄκλητοι ξενίαν μεταλαγχάνουσιν.

2. Τίκτεσθαι μὲν ἐν ὄρεσι ζῶα καὶ ἐν ἀέρι καὶ ἐν θαλάττῃ, θαῦμα οὐπω μέγα· ὕλη γὰρ καὶ τροφή καὶ φύσις ἢ τούτων αἰτία· ἔκγονα δὲ πυρὸς πτηνὰ εἶναι τοὺς καλουμένους πυριγόνους, καὶ ἐν αὐτῷ βιοῦν καὶ τεθλέναι, καὶ δεῦρο καὶ ἐκεῖσε περιποτᾶσθαι, τοῦτο ἐκπληκτικόν. καὶ τὸ ἔτι θαῦμα, ὅταν ἕξω τοῦ πυρὸς τοῦ συντρόφου ἐκνεύ-

¹ τῆς χειμερίου.

² ἐντεῦθεν.

1. When Cranes are about to leave their Thracian haunts and the frosts of Thrace, they collect on the river Hebrus,^a and when each one has swallowed a stone by way of food and as ballast against the onslaught of winds, they prepare to emigrate and to set out for the Nile, longing for the warmth and for the food that is to be had there during the winter. And just when they are on the point of rising and moving off, the oldest Crane goes round the entire flock thrice and then falls to the ground and breathes his last. So the others bury the dead body on the spot and fly straight to Egypt, traversing the widest seas on outstretched wing, never landing, never pausing to rest. And they fall in with the Egyptians as they are sowing their fields, and in the ploughlands they find, so to speak, a generous table, and though uninvited partake of the Egyptians' hospitality.

The migration of Cranes

2. That living creatures should be born upon the 'Fire-flies' mountains, in the air, and in the sea, is no great marvel, since matter, food, and nature are the cause. But that there should spring from fire winged creatures which men call 'Fire-flies,'^b and that these should live and flourish in it, flying to and fro about it, is a startling fact. And what is more extraordinary, when these creatures stray outside the

^a Mod. Maritza.

^b Lit. 'fire-born'; these are not what are now called 'fire-flies,' and are unknown to modern science.

οσσι και ἀέρος ψυχροῦ μεταλάωσιν,¹ ἐνταῦθα δὴ
τεθνήκασι. και ἦτις ἡ αἰτία τίκτεσθαι μὲν πυρὶ,
ἀέρι δὲ ἀπόλλυσθαι, λεγέτωσαν ἄλλοι.

3. Οἱ μὲν ὄρνιθες οἱ ἕτεροι ἀναβαίνονται, ὡς λό-
γος, αἱ δὲ χελιδόνες οὐ, ἀλλὰ τούτων γε ἐναντία
ἡ μίξις ἐστὶ. και τὸ αἴτιον οἶδεν ἡ φύσις. λέγει
δὲ ὁ πλείων λόγος ὅτι πεφρίκασι τὸν Τηρέα και
δεδοίκασι μὴ ποτε ἄρα προσερπύσας λάθρα εἶτα
ἐργάσθαι τραγωδίαν καινήν. ἦν δὲ ἄρα και τοῦτο
χελιδόνι δῶρον ἐκ τῆς φύσεως, ὡς γε ἐμὲ κρίνειν;
τὸ τιμωτάτον· πηρωθείσα τὴν ὄψιν περόναις ἐάν
τύχη, ὄρᾳ αὖθις. τί οὖν ἔτι τὸν Τειρεσίαν ἄδομεν,
καίτοι μὴ ἐνταυθὶ² <μόνον>³ ἀλλὰ και ἐν ἄδου
σοφώτατον,⁴ ὡς Ὀμηρος λέγει;

4. Ζῶα ἐφήμερα οὕτω κέκληται, λαβόντα τὸ
ὄνομα ἐκ τοῦ μέτρου τοῦ κατὰ τὸν βίον· τίκτεται
γάρ⁵ ἐν τῷ οἴνῳ, και ἀνοιχθέντος τοῦ σκεύους
τὰ δὲ ἐξέπτη και εἶδε τὸ φῶς και τέθηκεν.
οὐκοῦν παρελθεῖν μὲν αὐτοῖς ἐς τὸν βίον ἔδωκεν ἡ
φύσις, τῶν δὲ ἐν αὐτῷ κακῶν ἐρρύσατο τὴν ταχι-
στην, μήτε τι τῶν ἰδίων συμφορῶν ἠσθημένοις
μήτε μὴν τιος τῶν ἀλλοτρίων μάρτυσι γεγενημέ-
νοις.

¹ μεταλάβωσιν.

³ <μόνον> add. H.

⁵ μὲν γάρ.

² ἐνταυθὶ.

⁴ σοφώτατον ψυχῶν.

^a Tereus married Procne and later, under false pretences, her sister Philomela. To punish him Procne slew their son Itys and then fled with her sister. When pursued by Tereus

range of the heat to which they are accustomed and take in cold air, they at once perish. And why they should be born in the fire and die in the air others must explain.

3. With other birds the hen is mounted by the cock, Swallows and their mating so they say; not so Swallows: their manner of coupling is the reverse. Nature alone knows the reason for this. But the common explanation is that the hens are afraid of Tereus,^a and fear lest one day he steal secretly upon them and enact a fresh tragedy. Now in my opinion the most valuable gift that Nature has bestowed upon the Swallow is this, that if it chance to be blinded with a brooch-pin, it regains its sight.

Why then do we continue to sing the praises of Teiresias, even though he was the wisest of men not only on earth but also in Hades, as Homer tells us [Od. 10. 493]?

4. There are creatures called *Ephemera* (living only *Ephemera' for a day)^b that take their name from their span of life, for they are generated in wine, and when the vessel is opened they fly out, see the light, and die. Thus it is that Nature has permitted them to come to life, but has rescued them as soon as possible from life's evils, so that they are neither aware of their own misfortune nor are spectators of the misfortune of others.

all three were changed into birds, T. into a hoopoe (or hawk), Procne a swallow, Philomela into a nightingale.

^b Perhaps the 'Vinegar-fly,' belonging to the genus *Drosophila*.

5. Ἦδη μέντοι τις καὶ ἀσπίδος ἐν μακρῷ τῷ χρόνῳ πληγῆν ἰάσατο ἢ τομῆν παραλαβὼν ἢ πῦρ ὑπομείνας εὐ μάλα τλημόνως ἢ ἀναγκαίως φαρμάκοις τὸ κακόν, ἵνα μὴ πρόσω ἐρπύση,¹ στήσας ὁ δέλαιος· σπιθαμῆ δὲ βασιλίσκου τὸ μήκος ἐστὶ, καὶ μέντοι καὶ θεασάμενος ὁ τῶν ὄφειν μήκιτος αὐτὸν οὐκ ἐς ἀναβολὰς ἀλλὰ ἤδη ἐκ τῆς τοῦ φυσήματος προσβολῆς ἀδὸς ἐστίν. εἰ δὲ ἄνθρωπος κατέχοι ῥάβδον, εἴτα ταύτην ἐκείνος ἐνδάκοι,² τέθνηκεν ὁ κύριος τῆς λύγου.

6. Τὴν τῶν δελφίνων φιλομουσίαν καὶ τὸ τῶν αὐτῶν ἐρωτικόν, τὸ μὲν ἄδουσι Κορίνθιοι,³ καὶ ὁμολογοῦσιν αὐτοῖς Λέσβιοι, τὸ δὲ Ἰήται.⁴ τὰ μὲν Ἀρίωνος⁵ τοῦ Μηθυμναίου ἐκείνοι, τὰ γὰρ μὴν ἐν τῇ Ἴω⁶ ὑπὲρ τοῦ παιδὸς τοῦ καλοῦ καὶ τῆς νήξεως αὐτοῦ καὶ τοῦ δελφίνου οἱ ἕτεροι. λέγει δὲ καὶ Βυζάντιος ἀνὴρ, Λεωνίδης ὄνομα, ἰδεῖν αὐτὸς παρὰ τὴν Αἰολίδα πλέων ἐν τῇ καλουμένῃ Ποροσελήνῃ πόλει δελφίνα ἠθάδα καὶ ἐν λιμένι τῷ ἐκείνων οἰκοῦντα καὶ ὡσπερ οὖν ἰδιοξένοις χρώμενον τοῖς ἐκείνῃ. καὶ ἐπὶ γὰρ τούτῳ ὁ αὐτὸς λέγει πρεσβυτέρῳ⁷ τινα καὶ γέροντα δὲ συνοικοῦντα αὐτῇ ἐκθρέψαι τόνδε τὸν τρόφιμον δελεάτῃ⁸ οἱ προτείνοντας καὶ μάλα⁹ γὰρ ἐφορκά. καὶ μέντοι καὶ ὁμότροφός οἱ ἦν ὁ τῶν πρεσβυτέρων υἱός, καὶ ἐτιθηνοῦντο ἄμφω τὸν δελφίνα καὶ τὸν παῖδα τὸν

¹ Jac: προσερπύση.

² Gron: Αἰγύπτιοι.

³ Ἀρίωνος.

⁴ καὶ πρεσβυτέρων.

⁵ ἄλλα.

⁶ δάκοι.

⁷ Valesius: Τηῖται.

⁸ Valesius: Τηῖω.

⁹ δελεάρ τε.

5. Men have, it is true, recovered after a long ^{The Asp, its bite} while from the bite of an Asp,^a either by summoning excision to their aid or with the utmost fortitude enduring cauterizing, or they have in their plight prevented the poison from spreading by taking the necessary medicines.

The Basilisk measures but a span, yet at the sight ^{The Basilisk} of it the longest snake not after an interval but on the instant, at the mere impact of its breath, shrivels. And if a man has a stick in his hand and the Basilisk bites it, the owner of the rod dies.

6. The Dolphin's love of music and its affectionate ^{Dolphin and boy at Poroselene} nature are a constant theme, the former with the people of Corinth (with whom the Lesbians concur), the latter with the inhabitants of Ios. The Lesbians tell the story of Arion of Methymna; what happened in Ios with the beautiful boy and his swimming and the Dolphin is told by the inhabitants of Ios.

A certain Byzantine, Leonidas by name, declares that while sailing past Aeolis he saw with his own eyes at the town called Poroselene ^b a tame Dolphin which lived in the harbour there and behaved towards the inhabitants as though they were personal friends. And further he declares that an aged couple fed this foster-child, offering it the most alluring baits. What is more, the old couple had a son who was brought up along with the Dolphin, and the pair

^a But see I. 54.

^b Poroselene, island and town, the largest of the Hecatonnesi lying between Lesbos and Asia Minor.

σφέτερον, καὶ πως ἐκ τῆς συντροφίας ἐλαθέτην ἐς ἔρωτα ἀλλήλων ὑπελθόντε ὁ τε ἄνθρωπος καὶ τὸ ζῷον, καί, τοῦτο δὴ τὸ ἀδόκιμον, ὑπέροσμος¹ ἀντέρως ἐτιμᾶτο ἐν τοῖς προειρημένοις. ὁ τοῦνον δελφίς ὡς μὲν πατρίδα ἐφίλει τὴν Ποροσελήνην,² ὡς δὲ ἴδιον οἶκον ἠγάπα τὸν λιμένα, καὶ δὴ καὶ τὰ τροφεῖα τοῖς θρεψαμένοις ἀπέδιδον. καὶ τούτων γε ἐκείνος ἦν ὁ τρόπος. τέλειος ὢν τῆς ἀπὸ χειρὸς τροφῆς ἐδέετο ἥκιστα, ἤδη γε μὴν καὶ περαιτέρω προνέων καὶ περινηχόμενος καὶ σκοπῶν ἄγρας ἐναλίους τὰ μὲν ἑαυτῷ δείπνον εἶχε, τὰ δὲ τοῖς οἰκείοις ἀπέφερεν· οἱ δὲ ἠδεδσαν τοῦτο καὶ μέντοι καὶ ἀνέμενον τὸν ἐξ αὐτοῦ φόρον ἀσμένως. καὶ μία μὲν ἦν ἠδε ἡ πρόσσδος, ἐκείνη δὲ ἄλλη. ὄνομα³ τῷ δελφίνι ὡς τῷ παιδί οἱ θρεψάμενοι ἔθεντο· καὶ ὁ παῖς τῇ συντροφίᾳ θαρρῶν, τοῦτο⁴ αὐτὸν ἐπὶ τῶς προβλήτου στὰς τόπου ἐκάλει, καὶ ἅμα τῇ κλήσει καὶ ἐκολάκευεν· ὁ δὲ, εἴτε πρὸς εἰρεσίαν ἡμιλλᾶτό τινα, εἴτ' ἐκυβίστα τῶν ἄλλων ὅσοι περὶ τὸν χώρον ἐπλανῶντο ἀγελαῖοι κατασκιρτῶν, εἴτ' ἐθήρα⁵ ἐπειγούσης τῆς γαστροῦ αὐτὸν, ἐπανήει καὶ μάλα γε ὠκιστα δίκην ἐλαυνόμενης νεῦς πολλῶ τῷ ροθίῳ, καὶ πλησίον τῶν παιδικῶν γενόμενος συμπαίστης τε ἦν καὶ συνησκιρτῶν, καὶ πῆ μὲν τῷ παιδί παρενήχeto, πῆ δὲ ὁ δελφίς οἷα προκαλούμενος εἶτα μέντοι ἐς τὴν ἄμιλλαν τὴν πρὸς⁶ αὐτὸν τὰ παιδικὰ ὑπήγε. καὶ

¹ καὶ μάλα δ.

² προειρημένην.

³ ὄνομα δὲ καί.

⁴ *Sohn*: τοῦτον.

⁵ εἶτε ἐς θῆραν καὶ μάλα γε.

⁶ εἰς.

cared for the Dolphin and their own son, and somehow by dint of being brought up together the man-child and the fish gradually came without knowing it to love one another, and, as the oft-repeated tag has it, 'a super-reverent counter-love was cultivated' by the aforesaid. So then the Dolphin came to love Poroselene as his native country and grew as fond of the harbour as of his own home, and what is more, he repaid those who had cared for him what they had spent on feeding him. And this was how he did it. When fully grown he had no need of being fed from the hand, but would now swim further out, and as he ranged abroad in his search for some quarry from the sea, would keep some to feed himself, and the rest he would bring to his 'relations.' And they were aware of this and were even glad to wait for the tribute which he brought. This then was one gain; another was as follows. As to the boy so to the Dolphin his foster-parents gave a name, and the boy with the courage born of their common upbringing would stand upon some spot jutting into the sea and call the name, and as he called would use soothing words. Whereat the Dolphin, whether he was racing with some oared ship, or plunging and leaping in scorn of all other fish that roamed in shoals about the spot, or was hunting under stress of hunger, would rise to the surface with all speed, like a ship that raises a great wave as it drives onward, and drawing near to his loved one would frolic and gambol at his side; at one moment would swim close by the boy, at another would seem to challenge him and even induce his favourite to race with him. And what was even more astounding, he would at times even decline

τὸ ἔτι θαῦμα, ἀπέστη καὶ τῆς πρώτης ποτὲ καὶ δὴ καὶ ὑπενήξατο αὐτῷ, οἷα νικώμενος ἠδέως δῆπου. ταῦτα τοῖνυν ἐκεκῆρυκτο, καὶ τοῖς πλέουσιν ὄραμα ἐδόκει σὺν καὶ τοῖς ἄλλοις ὅσα ἡ πόλις ἀγαθὰ εἶχε, καὶ τοῖς πρεσβύταις καὶ τῷ μεираκίῳ πρόσσδος ἦν.

7. Ἐν Λιβύῃ ἡμίονους¹ ἢ τετραμένους Ἀρχέλαος λέγει ἢ ἀπειπόντας ὑπὸ δῦβους ἐρρίφθαι νεκροὺς πολλοὺς. πολλάκις δὲ ὄφρων ἐπιρρεῦσαν φύλλον πάμπολυ τῶν κρεῶν ἐσθίειν ἐπὶν δὲ βασιλίσκου συρίγματος ἀκούσῃ, τὰ μὲν ὑπὸ τοῖς εἰλουῖς² καὶ τῇ ψάμμῳ ἀφανίζεσθαι τὴν ταχίστην καὶ ἀποκρύπτεσθαι, τὸν δὲ προσελθόντα κατὰ πολλὴν τὴν εἰρήνην δειπνεῖν, εἶτα ἀθῆς ὑποσυρίζειν καὶ ἀπαλλάττεσθαι, τοὺς δὲ ἡμίονους καὶ τὸ δείπνον τὸ ἐξ αὐτῶν σημαίνεσθαι τὸ ἐντεῦθεν, τὸ τοῦ λόγου τοῦτου, ἄστροις.

8. Λόγοι φασὶν Εὐβοέων δευρο φοιτῶντες, τοὺς ἀλιέας τοὺς ἐκέισε τοῖς δελφῖσι τοῖς ἐκεῖθι ἰσομοιροῖαν τῆς θήρας ἀπονέμειν· καὶ ἀκούει τὴν ἄγρην τοιαύτην. γαλήνην εἶναι χρῆ, καὶ εἰ ταῦθ' οὕτως ἔχει, τῆς πρώρας τῶν ἀκατίων κοίλας τινας ἐξαρθῶσιν ἐσχαρίδας πυρὸς ἐνακμάζοντος· καὶ εἰσὶ διαφανεῖς, ὡς καὶ στέγειν³ τὸ πῦρ καὶ μὴ κρύπτειν τὸ φῶς. ἵπποὺς καλοῦσιν αὐτάς. οἱ τοῖνυν ἰχθῦς δεδίασι τὴν αὐγὴν καὶ τὴν λαμπρότητα δυσωποῦνται· καὶ οἱ μὲν οὐκ εἰδότες ὃ τι βούλεται

¹ ἡμίονους τινας.

² ἰλῶσι.

³ Keiske: στέγειν καὶ.

the winner's place and actually swim second, as though presumably he was glad to be defeated.

These happenings were noised abroad, and those who sailed thither reckoned them among the excellent sights which the city had to show; and to the old people and to the boy they were a source of revenue.

7. Archelaus tells us that in Libya mules that have been wounded or which have succumbed from thirst are thrown out for dead in great numbers. And frequently a multitude of snakes of all kinds comes streaming up to eat their flesh, but whenever they hear the hiss of the Basilisk they disappear as swiftly as possible into their dens or beneath the sand, and hide; so the Basilisk on reaching the spot feasts in complete tranquillity. Then again with a hiss he is off, and thereafter as to the mules and to the feast which they provide, 'he marks their place,' as the saying has it, 'only by the stars.'^a

The Basilisk
and other
snakes

8. There are stories which reach us from Euboea of fisher-folk in those parts sharing their catch equally with the Dolphins in those parts. And I am told that they fish in this way. The weather must be calm, and if it is, they attach to the prow of their boats some hollow braziers with fire burning in them, and one can see through them, so that while retaining the fire they do not conceal the light. They call them lanterns. Now the fish are afraid of the brightness and are dazzled by the glare, and some of them not knowing what is the purpose of the thing they see,

Fishermen
and
Dolphins

^a I.e. he never returns; cp. Jebb on Soph. OT 795.

τὸ δρώμενον, πλησιάζουσι, μαθεῖν βουλόμενοι τοῦ φοβοῦντος σφᾶς τὴν αἰτίαν· εἶτα ἐκπλαγέντες ἢ πρὸς τινι πέτρᾳ ἡσυχάζουσι ἀθρόοι παλλόμενοι τῷ δέει ἢ ἐς τὴν ἡῶνα ἐκπίπτουσι ὠθούμενοι, καὶ εἰκόασι τοῖς ἐμβεβροντημένοις. οὕτω γὰρ μὴν διακειμένους βῆστον ἐστὶν ἤδη καὶ τριαλὴ πατάξαι. ἐπειδὴν οὖν θεάσωνται οἱ δελφίνες τοὺς ἀλιεὺς τὸ πῦρ ἐξάψαντας, ἑαυτοὺς εὐτρεπίζουσι. καὶ οἱ μὲν ἡρέμα ὑπερέττουσι, οἱ δὲ δελφίνες τοὺς ἐξωτερῶ τῶν ἰχθύων φοβοῦντες ὠθοῦσι καὶ τοῦ διαδιδράσκειν ἀναστέλλουσι. οὐκοῦν ἐκεῖνοι πιεζόμενοι πανταχόθεν καὶ τρόπον τινὰ κεκυκλωμένοι ἐκ τε τῆς τούτων εἰρεσίας καὶ τῆς νήξεως τῆς ἐκεῖνων συνιάσων ἄφικτα εἶναι σφίσι, καὶ παραμένουσι καὶ ἀλίσκονται πάμπολύ τι χρῆμα. καὶ οἱ δελφίνες προσίασιν ¹ ὡς ἀπαιτοῦντες τοῦ κοινοῦ πόνου τὴν ἐπικαρπίαν τὴν ὀφειλομένην σφίσιν ἐκ τῆς νομῆς, καὶ οἱ γὰρ ἀλιεὺς πιστῶς καὶ εὐγνωμόνως ἀφίστανται τοῖς συνθήροις τοῦ δικαίου μέρους, εἰ βούλονται καὶ πάλιν σφίσι συμμάχους ἀκλήτους παρεῖναι καὶ ἀπροφασίστους. πιστεύουσι γὰρ οἱ ἐκεῖ θαλαττουργοὶ ὅτι παραβάντες ἔξουσι ἐχθροὺς οὓς εἶχον πρότερον φίλους.

9. Ἐλαφος ὄφιν νικᾷ, κατὰ τινὰ φύσεως διωρεὰν θαυμαστήν· καὶ οὐκ ἂν αὐτὸν διαλάβοι ἐν τῷ φωλεῷ ἂν ὁ ἔχθιστος, ἀλλὰ προσερείσας τῇ καταδρομῇ τοῦ δακετοῦ ² τοὺς ἑαυτοῦ μυκτῆρας βιαώτατα ἐσπνεί, καὶ ἔλκει ὡς ἕγγι τῷ πνεύματι, καὶ ἄκουτα προάγει, καὶ προκίπτοντα αὐτὸν ἐσθίειν ἀρχεται· καὶ μάλιστα γὰρ διὰ χειμῶνος δρᾷ τοῦτο.

¹ Schen: προΐασιν.

draw near from a wish to discover what it is that frightens them. Then terror-stricken they either lie still in a mass close to some rock, quivering with fear, or are cast ashore as they are jostled along, and seem thunderstruck. Of course in that condition it is perfectly easy to harpoon them. So when the Dolphins observe that the fishermen have lit their fire, they get ready to act, and while the men row softly the Dolphins scare the fish on the outskirts and push them and prevent any escape. Accordingly the fish pressed on all sides and in some degree surrounded, realise that there is no escaping from the men that row and the Dolphins that swim; so they remain where they are and are caught in great numbers. And the Dolphins approach as though demanding the profits of their common labour due to them from this store of food. And the fishermen loyally and gratefully resign to their comrades in the chase their just portion—assuming that they wish them to come again, unsummoned and prompt, to their aid, for those toilers of the sea are convinced that if they omit to do this, they will make enemies of those who were once friends.

9. A Deer defeats a snake by an extraordinary gift that Nature has bestowed. And the fiercest snake lying in its den cannot escape, but the Deer applies its nostrils to the spot where the venomous creature lurks, breathes into it with the utmost force, attracts it by the spell, as it were, of its breath, draws it forth against its will, and when it peeps out, begins to eat it. Especially in the winter does it do this.

Deer and Snakes

² τοῦ δόμου.

ἤδη μέντοι τις ¹ καὶ κέρας ἐλάφου ξέσας, εἶτα τὸ ξέσμα ἐς πῦρ ἐνέβαλε, καὶ ὁ καπνὸς ἀνίων διώκει τοὺς ὄφεις πανταχόθεν, μηδὲ τὴν ὄσμην ὑπομένοντας.

10. Ἔστι μὲν τὴν ἄλλως ² ὁ ἵππος γάυρον· καὶ γὰρ καὶ τὸ μέγεθος καὶ τὸ τάχος αὐτὸν καὶ τοῦ ἀυχένου τὸ ὑψηλὸν καὶ ἡ τῶν σκελῶν ὑγρότης καὶ ἡ τῶν ὀπλῶν κρούσις ³ ἐς φρύαγμα καὶ τύφον ἀνάγει· μάλιστα δὲ κομῶσα ἵππος ἀβρότατόν τε ἐστὶ καὶ θρυπτικώτατον. ἀτιμάζει γοῦν ἀναβῆναι τοὺς ὄνους αὐτῆν, ἵππῳ δὲ γαμουμένη ἡδεταί, καὶ ἑαυτὴν ἀξιοῖ τῶν μεγίστων. ὅπερ ὄν συνειδότες οἱ βουλόμενοι ἡμόνους σφίσι γενέσθαι, ἀποθρίσαντες τῆς ἵππου τὴν χαιτήν εἰκῆ καὶ ὡς ἔτυχεν, εἶτα μέντοι τοὺς ὄνους ἐπάγουσιν ἡ δὲ ὑπομένει τὸν ἄδοξον ἤδη γαμέτην, πρῶτον αἰδουμένη. καὶ Σοφοκλῆς δὲ εἴκει μεμνησθαι τοῦ πάθους.

11. Περὶ μὲν τῆς τῶν ἐλεφάντων σοφίας εἶπον ἀλλαχόθι, καὶ μέντοι καὶ περὶ τῆς θήρας αὐτῶν καὶ ταύτης ⁴ εἶπον ὀλίγα ἐκ πολλῶν ὧν ἔφασαν ἄλλοι. τὸ δὲ νῦν ἔχον ἔοικα ⁵ ἐρεῖν περὶ τε εὐμουσίας αὐτῶν καὶ εὐπειθείας καὶ τῆς ἐς τὰ μαθήματα εὐκολίας, χαλεπὰ ὅμως ὄντα καὶ ἀνθρώπῳ τυχεῖν, ⁶ μή τι γοῦν τοσοῦτῳ θηρίῳ καὶ οὕτω τέως ἀγριωτάτῳ συγγενέσθαι. χορείαν γὰρ καὶ ὀρχηστικὴν καὶ βαίνειν πρὸς ρυθμὸν καὶ

¹ τις after ἐλάφου in MSS.

² τὴν ἄλλως] καὶ ἐκ τῶν ἄλλων.

³ κρούσις πάντα.

⁴ ταῦτα.

⁵ Schön: ἔθηκα.

Indeed it has even happened that a man has ground a Deer's horn to powder and then has thrown the powder into fire, and that the mounting smoke has driven the snakes from all the neighbourhood: even the smell is to them unendurable.

10. The Horse is generally speaking a proud creature, the reason being that his size, his speed, his tall neck, the suppleness of his limbs, and the clang of his hooves make him insolent and vain. But it is chiefly a Mare with a long mane that is so full of airs and graces. For instance, she scorns to be covered by an ass, but is glad to mate with a horse, regarding herself as only fit for the greatest (of her kind). Accordingly those who wish to have mules born, knowing this characteristic, clip the Mare's mane in a haphazard fashion anyhow, and then put asses to her. Though ashamed at first, she admits her present ignoble mate. Sophocles also appears to mention this humiliation [*fr.* 659P].^a

11. Touching the sagacity of Elephants I have spoken elsewhere; and further, I have spoken too of the manner of hunting them, mentioning but a few of the numerous facts recorded by others. For the present I intend to speak of their sense for music and their readiness to obey and their aptitude for learning things which are difficult even for mankind, to say nothing of so huge an animal and one hitherto so fierce to encounter. The movements of a chorus, the steps of a dance, how to march in time, how to

^a See 11. 18.

^b τυχεῖν αὐτῶν.

αἰλοῦ ἀσμένως¹ ἀκούειν καὶ συνιέναι ἤχων δια-
φορᾶς, ἢ βραδύνειν ἐνδιδόντων ἢ ταχύνειν παρορ-
μώντων, μαθῶν οἶδεν ἐλέφας, καὶ ἀκριβοῖ καὶ
οὐ σφόλλεται. οὕτως ἄρα ἢ φύσις μεγέθει μὲν
αὐτὸν μέγιστον εἰργάσατο, μάθησις² δὲ πραότατον
ἀπέφηνε καὶ εὐάγωγον. εἰ μὲν οὖν ἔμελλον τὴν ἐν
Ἰνδοῖς αὐτῶν εὐπειθειαν καὶ εὐμάθειαν ἢ τὴν ἐν
Αἰθιοπία ἢ τὴν ἐν Λιβύῃ γράφειν, ἴσως ἂν τῷ καὶ
μῦθον ἐδόκουν τιτὰ συμπλάσας κομπάζειν, εἶτα
ἐπὶ φήμῃ τοῦ θηρίου τῆς φύσεως καταψευδεσθαι.
ὅπερ ἐχρῆν δρᾶν φιλοσοφοῦντα ἄνδρα ἤκιστα καὶ
ἀληθείας ἐραστὴν διάπυρον. ἃ δὲ αὐτὸς εἶδον καὶ
ἅπανα πρότερον ἐν τῇ Ῥώμῃ πραχθέντα ἀνέγραψαν
ἄλλοι προσιλόμην εἰπεῖν, ἐπιδραμῶν ὀλίγα ἐκ πολ-
λῶν, οὐχ ἤκιστα καὶ ἐντεῦθεν ἀποδεικνύς τὴν τοῦ
ζῴου³ ἰδιότητα. ἡμερωθεὶς⁴ ἐλέφας πραότατον
ἔστι, καὶ ἄγεται ῥᾶστα ἐς ὃ τί τις⁵ θέλει. καὶ τὰ
γε πρεσβύτατα τιμῶν τὸν χρόνον ἐρῶ πρώτων.
θεᾶς ἐπέτελει Ῥωμαίοις ὁ Γερμανικὸς ὁ Καῖσαρ.
εἷη δ' ἂν ἀδελφιδοῦς Τιβερίου οὗτος. οὐκοῦν
ἐγένοντο⁶ καὶ ἄρρενες ἐν τῇ Ῥώμῃ τέλειοι πλείους.
καὶ θήλειαι, εἶτα ἐξ αὐτῶν ἐτέχθησαν αὐθιγενεῖς.
καὶ ὅτε τὰ κῶλα ὑπῆρξαντο πῆγνυσθαι, σοφὸς
ἀνὴρ ὁμιλεῖν τοιοῦτοις θηρίοις ἐπάλευσεν αὐτούς,
δαμονία τι καὶ ἐκπληκτικὴ διδασκαλία μεταχει-
ρισάμενος. προσῆγε δὲ αὐτούς ἄρα ἡσυχῇ τὴν γε
πρώτην καὶ πρῶτος τοῖς διδάγμασι δελέατα ἅττα

¹ αἰλοῦ ἀσμένως] αἰλουμένους.

² Jac: μαθήσει.

³ τῶν ζῴων.

⁴ Schön: ἡμερωθέν.

⁵ ὁ ns. ⁶ ἐγένοντο μὲν.

enjoy the sound of flutes, how to distinguish different notes, when to slacken pace as permitted or when to quicken at command—all these things the Elephant has learnt and knows how to do, and does accurately without making mistakes. Thus, while nature has created him to be the largest of animals, learning has rendered him the most gentle and docile. Now had I set out to write about the readiness to obey and to learn among elephants in India or in Ethiopia or in Libya, anyone might suppose that I was concocting some pretentious tale, that in fact I was on the strength of hearsay about the beast giving a completely false account of its nature. That is the last thing that a man in pursuit of knowledge and an ardent lover of the truth has any right to do. Instead I have preferred to state what I have myself seen and what others have recorded as having formerly occurred in Rome, treating summarily a few facts out of many, which nevertheless sufficiently demonstrate the peculiar nature of the beast.

The Elephant when once tamed is the gentlest of creatures and is easily induced to do whatever one wants. Now keeping due eye on the time, I shall state the most important events first. Germanicus Caesar was about to give some shows for the Romans. (He would be the nephew^a of Tiberius.) There were in Rome several full-grown male and female elephants, and there were calves born of them in the country; and when their limbs began to grow firm, a man who was clever at dealing with such beasts trained them and instructed them with uncanny and astounding dexterity. To begin with he introduced them in a quiet, gentle fashion to his instructions, supplying

^a Or rather, the adopted son.

ἐπάγων καὶ τροφὰς ἡδίστας καὶ πεποικιλμένας ἐς τὸ ἐπαγωγόν¹ τε καὶ ἐφολκόν, ὡς εἴ τι μὲν ἦν² ἀγριότητος, τοῦτο ἐκβαλεῖν, ἀπαυτομολῆσαι³ δὲ πρὸς τὸ ἡμερον καὶ ἀμωσγέτως ἀνθρώπειον. καὶ ἦν γε τὰ μαθήματα αὐλῶν⁴ ἀκούοντας μὴ ἐκμαίνεσθαι, καὶ τυμπάνων ἀράβου κροτοῦντος μὴ παραττεσθαι, καὶ κηλείσθαι σύριγγι, φέρειν δὲ καὶ ἤχους ἐκμελεῖς⁵ καὶ ποδῶν ἐμβαινόντων ψόφον καὶ ὠδὴν συμμιγῆ· ἐξεπονήθησαν δὲ καὶ ἀνθρώπων πλήθος μὴ δεδιέναι. ἦν δὲ καὶ ἐκεῖνα διδάγματα ἀνδρικά, πρὸς τὴν τῆς πληγῆς καταφορὰν μὴ θυμουσθαι, μηδὲ μὴν ἀναγκαζομένους λυγίζειν τι τῶν μελῶν καὶ κάμπτειν ὀρχηστικῶς τε καὶ χορικῶς εἶτα ἐς θυμὸν ἐξάπτεσθαι, καὶ ταῦτα ῥώμης τε καὶ ἀλικῆς εἰς ἤκοντας. φύσει μὲν οὖν τοῦτο πλεονέκτημα ἦδη καὶ μάλα γεννικόν, μὴ ἔχειν ἀτάκτως μηδὲ ἀπειθῶς πρὸς παιδεύματα ἀνθρωπικά· ἐπεὶ δὲ ἀπέφηεν αὐτοὺς ὁ ὀρχηστοδιδάσκαλος καὶ μάλα γε σοφούς, καὶ ἠκρίβουν τὰ ἐκ τῆς παιδεύσεως, οὐκ ἐψεύσαντο τῆς διδασκαλίας τὸν πόνον, φασίν, ἔνθα ἐπιδείξασθαι τὰ παιδεύματα αὐτοὺς ἢ χρειαὶ σὺν τῷ καιρῷ παρεκάλει. δώδεκα μὲν γὰρ τὸν ἀριθμὸν ὅδε ὁ χορὸς ἦσαν παρήλθόν γε μὴν ἐντεύθεν τοῦ θεάτρου καὶ ἐκείθεν νεμηθέντες, καὶ εἰσῆσαν ἀβρὰ μὲν βαίνοντες, θρυπτικῶς δὲ τὸ σῶμα πᾶν διαχέοντες, καὶ ἡμπείχοντο χορευτικὰς στολὰς καὶ ἀνθιάς. καὶ τοῦ γε χορολέκτου τῇ φωνῇ μόνον ὑποσημνηντος οἱ δὲ ἐπὶ στοίχον ἦσαν, φασίν, εἰ τοῦτο ἐκέλευσεν ὁ διδάσας· εἶτα

¹ ἀγωγόν.² ἀπαυτομολῆσαι.³ εἰ μὲν τι ἐνῆν ὀδοῖ.⁴ καὶ αὐλῶν.

them with delicacies and the most appetising food, varied so as to allure and entice them into abandoning all trace of ferocity and into becoming renegades, that is tame and to some degree human. So what they learnt was not to go wild at the sound of flutes, not to be alarmed at the beating of drums, to be charmed by the pipe and to endure discordant notes, the beat of marching feet, and the singing of crowds. Moreover they were thoroughly trained not to be afraid of men in masses. And further their disciplining was manly in the following respects: they were not to get angry at the infliction of a blow, nor, when obliged to move some limb and to sway in time to dance or song, to burst into a rage, even though they had attained to such strength and courage. Now to refrain by instinct from misbehaving and from flouting the instruction given by a man is a virtue and a mark of nobility. When therefore the dancing-master had brought them to a high degree of proficiency, and they performed accurately what he had taught them, they did not disappoint the labour spent on their training (so they say) in the place where in due time the occasion demanded that they should display what they had been taught. Now this troupe was twelve in number, and they advanced in two groups from the right and the left sides of the theatre. They entered with a mincing gait, swaying their whole body in a delicate manner, and they were clothed in the flowered garments of dancers. And at no more than a word from the conductor they formed into line (so we are told)—supposing that to have been their teacher's order. Then again they

⁵ *Jac*: ἐκμελεῖς.

αὐδὲ πάλιν περιήρχοντο ἐς κύκλον, ὑποσημνάντος
 ἵνα ταύτη· καὶ εἰ ἐξελίττειν ἔδει, ἔπραττον αὐτό,
 καὶ ἄνθη μέντοι ριπτοῦντες ἐκόσμουσαν τὸ δάπεδον
 οἶδε, μέτρω καὶ φειδοὶ δρώντες, καὶ τι καὶ¹
 ἐπεκτύπουν τοῖς ποσὶ, χόρειόν τε² καὶ συμμελές
 ὁμοροθοῦντες οἱ αὐτοί. Δάμωνα μὲν οὖν καὶ
 Σπίνθαρον καὶ Ἀριστόξενον καὶ Φιλόξενον καὶ ἄλ-
 λους ἐπαίειν μουσικῆς κάλλιστα καὶ ἐν ὀλίγοις
 ἐξετάζεσθαι τήνδε τὴν σοφίαν θαυμαστὸν μὲν,
 ἄπιστον δὲ καὶ παράλογον οὐδαμῶς· τὸ δὲ αἴτιον,
 ἄνθρωπος ζῶον ἐστὶ λογικὸν καὶ νοῦ καὶ λογισμοῦ
 χωρητικόν· ζῶον δὲ ἄναρθρον συνιέναι καὶ ῥυθμοῦ
 καὶ μέλους καὶ φυλάττειν σχῆμα καὶ ἐμμέλειαν
 μὴ παρατρέπειν καὶ ἀποπληροῦν τῶν διδασχθέντων
 τὴν ἀπαίτησιν, φύσεως δῶρα ταῦτα ἅμα καὶ
 ἰδιότης καθ' ἕκαστον ἐκπληκτικῆ· τὰ δὲ ἐπὶ
 τούτοις καὶ ἐκμῆναι³ τὸν θεατὴν ἱκανά· χαμαι-
 ζήλων κλινῶν στιβάδες⁴ ἐν τῇ ψάμμῳ τοῦ θεάτρου
 τεθεῖσαι, εἶτα ἐδέξαντο τυλεῖα⁵ καὶ ἐπὶ τούτοις
 στρωμνὴν ποικίλην, οἰκίας⁶ μέγα εὐδαίμονος καὶ
 παλαιοπλοῦτου σαφῆ⁷ μαρτύρια καὶ κυλίκια ἦν
 πολυτελῆ παρακείμενα καὶ κρατήρες χρυσοὶ καὶ
 ἀργυροὶ, καὶ ἐν αὐτοῖς ὕδωρ πάμπολυ, τράπεζαι
 τε παρέκειντο θύου τε καὶ ἐλέφαντος εὖ μάλα
 σοβαραί, καὶ ἦν ἐπ' αὐτῶν κρέα καὶ ἄρτοι, παμβο-
 ρωτάτων ἐμπλήσαι ζῶων γαστέρας ἱκανὰ ταῦτα.
 ἐπεὶ δὲ τὰ τῆς παρασκευῆς ἐκπλεῖα τε καὶ ἀμφιλαφεῖ
 ἦν, παρήλθον οἱ δαιτυμόνες, ἐξ μὲν ἄρρες, ἰσα-

¹ καὶ τι καὶ] αὐτίκα δ'.

² τι.

⁴ ὡς στιβάδες.

⁵ τυλεῖα.

³ ἐκμῆναι.

wheeled into a circle when he so ordered them, and if they had to deploy, that also they did. And then they sprinkled flowers to deck the floor, but with moderation and economy, and now and again they stamped, keeping time in a rhythmical dance.

That Damon therefore, that Spintharus, Aristoxenus, Philoxenus, and others should be experts in music and should be numbered among the few for their knowledge of it is certainly matter for wonder but by no means incredible or absurd. The reason is that man is a rational animal capable of understanding and logical thought. But that an inarticulate animal should comprehend rhythm and melody, should follow the movements of a tragic dance without a false step, fulfilling all that its lessons required of it—these are gifts bestowed by Nature, and each one is a singularity that fills one with amazement.

But what followed was enough to send the specta-^{Elephants at a banquet}tor wild with delight. On the sand of the theatre were placed mattresses of low couches, and on these in turn cushions, and over them embroidered coverlets, clear evidence of a house of great prosperity and ancestral wealth. And close at hand were set costly goblets and bowls of gold and of silver, and in them a large quantity of water; and beside them were placed tables of citrus wood and of ivory, of great magnificence, and they were laden with meat and bread enough to satisfy the stomachs of the most voracious animals. So as soon as the preparations were completed in all their abundance, the banqueters came on, six males and an equal number of

⁶ καὶ οἰκίας.

⁷ σαφῶς.

ριθμοὶ δὲ αἱ θήλειαι αὐτοῖς· καὶ οἱ μὲν¹ ἄρρηνωπὸν στολὴν εἶχον, αἱ δὲ θήλων, καὶ κατεκλήθησαν² σὺν κόσμῳ συνδυασθέντες ἄρρην τε καὶ θήλῃ. καὶ ὑποσημήναντος τὰς προβοσκίδας ὡς χεῖρας κεκο-
λασμένως προύτεινον, καὶ ἐσιτοῦντο εὖ μάλα σωφρόνως· καὶ οὔτε τις αὐτῶν ἔδοξεν ἀδηφάγος οὔτε μὴν προτένης τις ἢ τῆς μοίρας τῆς μείζονος ἀρπακτικός, ὡς ὁ Πέρσης ὁ παρὰ τῷ Ξενοφῶντι τῷ χρυσῷ. ἐπεὶ δὲ πίνειν ἔδει, ἐκάστῳ κρατὴρ παρετέθη, καὶ ἀρυτόμενοι ταῖς προβοσκίαι τὸ ποτὸν ἐπινον κεκοσμημένως, εἶτα ἀπέρραινον σὺν παιδιᾷ καὶ οὐχ ὕβρει. πολλὰ δὲ καὶ ἄλλα ἀνέγραψαν³ τοιαῦτα τῆς ἰδιότητος τῶνδε τῶν ζῴων σοφὰ καὶ ἐκπληκτικά. ἐγὼ δὲ εἶδον καὶ γράμματα γράφοντα ἐπὶ πίνακος Ῥωμαῖα ἀστραβῶς τῇ προβοσκίδι καὶ ἀτρέπτως· πλήν ἐπέκειτο <ἦ>⁴ χεῖρ τοῦ διδάξαντος ἐς τὴν τῶν γραμμάτων παιδαγωγούσα περιγραφὴν, ἔστε ἀπογράψαι τὸ ζῴον· τὸ δὲ ἀτενὲς ἐώρα κάτω. πεπαιδευμένους εἶναι τοὺς ὀφθαλμοὺς τῷ ζῴῳ καὶ γραμματικῶς εἶπες ἂν.

12. Ἐχει μέντοι καὶ ὁ λαγῶς⁵ συμφυεῖς ἰδιότη-
τας. ἐκπεπταμένοις μὲν γὰρ τοῖς βλεφάροις
καθεύδει, κἀτηγορεῖ δὲ αὐτοῦ τὰ ἔτη τρώγλας
τινὰς ὑποφαίνων. φέρει δὲ καὶ ἐν τῇ νηδίῳ τὰ
μὲν ἡμιτελῆ, τὰ δὲ ὠδύει, τὰ δὲ ἦδη οἱ τέτεκται.

¹ οἱ μὲν ἐλέφαντες.

² Schn: ἀνέγραψα.

³ <ἦ> add. Schn.

⁴ λαγῶς.

² κατεκλήθησαν.

females; the former were clad in masculine garb, the latter in feminine; and they took their places in orderly fashion in pairs, a male and a female. And at a signal they reached forward their trunks modestly, as though they were hands, and ate with great decorum. And not one of them gave the impression of being a glutton nor yet of trying to forestall others or of being inclined to snatch too large a portion, as the Persian did who occurs in Xenophon the golden^a. And when they wanted to drink, a bowl was placed by each one, from which they sucked up the water with their trunks and drank it in an orderly manner, and then proceeded to squirt (the attendants)^b in fun, not by way of insult.

Many similar stories have been recorded showing the astounding ingenuity of these animals. And I myself have seen one actually with its trunk writing Roman letters on a tablet in a straight line without any deviation. The only thing was that the instructor's hand was laid upon it, directing it to the shape of the letters until the animal had finished writing; and it looked intently down. You would have said that the animal's eyes had been taught and knew the letters.

12. The Hare has certain innate characteristics. ^{The Hare} For one thing it sleeps with its eyelids open; for another it proclaims its age when it half shows certain apertures. Also it carries some of its young half-formed in its womb, some it is in process of bearing, others it has already borne.

^a Xen. An. 7. 3. 23; Arystas was however an Arcadian, not a Persian. 'Golden,' cf. Diog. La. 10. 8 Ἰλιότανα χρυσοῦν, Lucr. 3. 12 [*Epicuri*] aurea dicta.

^b Or 'each other'?

13. Τὰ κήτη τὰ μεγάλα πάντα¹ ἄνευ κυνῶν δέεται τοῦ ἡγεμόνος, καὶ τοῖς ὀφθαλμοῖς ἐκείνου ἄγεται. ἔστι δὲ ἰχθὺς μικρὸς² καὶ λεπτός,³ τὴν κεφαλὴν προμήκης στενὸν <δὲ>⁴ αὐτῷ τὸ οὐραῖον συμπέφυκεν, ὡς οἱ τούτων λέγουσι σοφοί. εἴτε δὲ αὐτὸν ἐκείνον παρέδωκε τῷ κήτει ἢ φύσις ἐκάστω, εἴτε φιλία αὐτῷ⁵ ἐκὼν πρόσειω,⁶ οὐκ οἶδα· φύσεως δὲ ἀνάγκη ἐναι τὸ πραττόμενον μᾶλλον πεπίστευκα. νήχεται γὰρ ὅδε ὁ ἰχθὺς οὐδεπώποτε ἑαυτῷ,⁷ πρόσεισι δὲ τῆς τοῦ κήτους κεφαλῆς, καὶ ἡγεμών ἐστὼν αὐτοῦ, καὶ ὡς εἰπεῖν οἶαξ. προορᾷ γοῦν ἐκείνῳ τὰ πάντα καὶ προαισθάνεται τῷ αὐτῷ, καὶ προδιδάσκει ἕκαστα τῆς οὐρᾶς τῷ ἄκρῳ, καὶ παρέφαισε τούτῳ, καὶ ἔδωκε σύνθημα, καὶ τῶν μὲν φοβερῶν ἀνέστειλεν, ἐπὶ γε μὴν τὰ θρέψοντα προάγει, καὶ τὴν ἐκ τῶν θηρατῶν ἐπιβουλήν διδάσκει σημείῳ τινὶ ἀτεκμάρτῳ, καὶ τῶν τόπων ἃν οὐ χρῆ τοσοῦτον θηρίον ἐπιβῆναι προμηνύει, ἵνα μὴ ποτε ἄρδην ἐς ἔρμα περισχθέν ἀπόληται. ἢ τοίνυν τοῦ βίου ὑπόθεσις τῷ μεγίστῳ τὸ βράχιστόν ἐστιν. ἔοικε δὲ καταπιανθέν τὸ ζῶον μήτε ὄραν ἔτι μήτε ἀκοῦειν, ἐναι δὲ πρόβλημα καὶ τῆς ὄψεως καὶ τῆς ἀκοῆς τῶν σαρκῶν τὸν ὄγκον. οὐχ ὄραται δὲ τοῦ κήτους ἔρημος, ἀλλὰ ἀνάγκη, τοῦ πάντων αὐτῷ τῶν προειρημένων αἰτίου προαπολωλότος, καὶ ἐκείνο ἀπολέσθαι.

¹ ὀλίγον πάντα.

² λευκός.

³ <δὲ> add. H.

⁴ Reiske: αὐτῶν.

⁵ Jac: πρόσειω.

⁶ Abresch: αὐτῷ.

² Ges: μικρός.

13. All the large fishes, with the exception of the ^{Fishes and their leaders} Shark, require a leader, and are guided by its eyes. The leader is a small, slim fish with an elongated head, but its tail is narrow, according to the authorities on the subject. But whether Nature has conferred upon each large fish the aforesaid guide, or whether it associates with the large fish of its own free will out of friendliness, I am unable to say, but I prefer to believe that this is done under the compulsion of Nature, for this fish never swims by itself, but moves in front of the large fish's head and is its leader and, as it were, tiller. For instance, it foresees and takes previous notice of everything on behalf of the large fish; it forewarns it of everything by the tip of its tail, and by its contact signals to the fish, keeping it away from what is to be feared but leading it on to what will feed it. And by some invisible sign it warns the fish that its pursuers have designs upon it, and gives timely indication of those spots which a creature of its size ought not to approach, if it is not to be surrounded and perish utterly on some reef.

So then the first essential for the life of the largest of creatures is the smallest. And it seems that when the large fish becomes very fat it can no longer see nor hear, the vast bulk of its flesh being an obstacle to sight and to hearing. But the 'leader' is never seen apart from the large fish; if however, with its responsibility for the services described above, it dies first, then the large fish is bound to die also.

14. Χαμαιλέον τὸ ζῷον ἐς μίαν¹ χροῖαν οὐ πέφυκεν οὔτε ὁρᾶσθαι οὔτε γνωρίζεσθαι, κλέπτει δὲ ἑαυτὸν πλανῶν τε ἅμα καὶ παρατρέπων τὴν τῶν ὁρώντων ὄψιν. εἰ γὰρ περιτύχους μέλανι τὸ εἶδος, ὁ δὲ ἐξέτρεψε τὸ μῶρφωμα ἐς χλωρότητα, ὥσπερ οὖν μεταμφιεσάμενος², εἶτα μέντοι ἄλλοιός ἐφάνη γλαυκότητα³ ὑποδύς, καθάπερ προσωπεῖον ἕτερον ἢ στολὴν ὑποκριτῆς ἄλλην. ἐπεὶ τοίνυν ταῦθ' οὕτως ἔχει, φαίη τις ἂν καὶ τὴν φύσιν μὴ καθέψουσαν μηδὲ ἐπιχρῖουσαν φαρμάκοις, ὥσπερ οὖν ἡ Μήδειάν τινα ἢ Κίρκην, καὶ⁴ ἐκεῖνην φαρμακίδα εἶναι.

15. Πομπίλον⁵ πελάγιον καὶ βυθῷ φιληδοῦντα εἰδέναι χρή μάλιστα ἰχθύων ὧν ἴσμεν ἀκοῆ· μισεῖ δὲ ἢ αὐτὸς τὴν γῆν ἢ τὸν ἰχθύν ἐκεῖνη, τεμνούσας δὲ ἄρα μέσον τὸν πόρον τὰς ναῦς οἶδε οἱ πομπίλοι ὥσπερ οὖν ἐρωμένους προσνέοντες δορυφοροῦσι, καὶ δεῦρο καὶ ἐκεῖσε περιέρχονται χορεύοντες⁶ ἅμα καὶ πηδῶντες, οἱ μὲν οὖν περὶ νεφὸς ὁπόσον⁷ ἀφεστάσι⁸ τῆς γῆς, οὐδὲ ἐν⁹ αὐτοῖς εἰδέναι πάρεσσι δῆπου· οἱ δὲ ναῦται, κλέπτεσθαι¹⁰ μέντοι καὶ αὐτοῖς τὸ ἀληθὲς εἴωθεν. οἱ γέ μιν¹¹ πομπίλοι μακρόθεν ἤσθηοντο δίκην εὐρίνου κυνὸς τὸ θῆραμα ἐλούσης τάχιστα, καὶ οὐκέτι τοσοῦτος αὐτοῦς ἔρως νεῶς καταλαμβάνει, ὡς παραμένειν, ἀλλὰ

¹ εἰς ἰδίαν μίαν.

² μεταμφιεσάμενος.

³ Γαυῶ· λευκότητα.

⁴ καὶ μέντοι καί.

⁵ Ges here and below; πόμφιν.

⁶ καὶ δεῦρο . . . χορεύοντες] καὶ ἐκεῖσε περιέρχονται χορεύοντες καὶ δεῦρο.

14. The Chameleon is not disposed to remain of ^{The} one and the same colour for men to see and recognise, ^{Chameleon} but it conceals itself by misleading and deceiving the eye of the beholder. Thus, if you come across one that appears black, it changes its semblance to green, as though it had changed its clothes; then again it assumes a bluish-grey tint and appears different, like an actor who puts on another mask or another garment. This being so, one might say that even Nature, though she does not boil anyone down nor apply drugs, like a Medea or a Circe, is also a sorceress.

15. You must know that the Pilot-fish frequents ^{The} the open sea and loves to dwell in the depths more than ^{Pilot-fish} all others of which we have heard tell. But either it detests the land or the land detests the fish. Well, when vessels are cleaving the mid-ocean these Pilot-fish swim up as though they were in love with them and attend them like a bodyguard, circling this way and that as they gambol and leap. Now the passengers are of course totally unable to tell how far they are from land, and even the sailors themselves are frequently mistaken as to the true fact. The Pilot-fish however can tell from a long way off, like a keen-scented hound which immediately gets wind of the prey, and then they are no longer so captivated by the vessel as to stay at her side, but

⁷ Jac: πάντες ὁπόταν.

⁸ ἀφεστώναι.

⁹ οὐδὲν MSS always.

¹⁰ Jac: καὶ πταίεσθαι.

¹¹ ἀλλ' οἱ γέ μιν.

οἶα ὑπὸ συνθήματι ἄθροοι γενόμενοι¹ ὄχοντο² ἀπίνοντες. καὶ ἰσαίω ἐντεθέν οἱ τῆς νεῶς ἄρχοντες ὅτι ἄρα χρὴ περιβλέπειν γῆν οὐ πυρσοῖς τεκμαιρομένους ἀλλὰ τοῖς προειρημένους πεπαιδευμένους.

16. Ἐρύθημα³ εἴ ποτε ἐπανατέλλει καὶ ὠχρίασις⁴ ἐπὶ ψιλῆς τῆς δορᾶς καὶ τριχῶν γυμνῆς, <θαυμαστόν οὐδέν>⁵. τάρανδος δὲ τὸ ζῷον, ἀλλὰ οὗτός γε θριξίν αὐταῖς τρέπει ἑαυτόν, καὶ πολυχροίαν ἐργάζεται μυρίαν, ὡς ἐκπλήττει τὴν ὄψιν. ἐστὶ δὲ Σκύθης, καὶ τὰ ζῶατα⁶ παραπλήσιος ταίρω καὶ τὸ μέγεθος. τούτου τοι καὶ τὴν δορὰν ἀγαθὴν ἀντίπαλον αἰχμῇ ταῖς αὐτῶν ἀσπίσι περιτείναντες νοοῦσι⁷ οἱ Σκύθαι.

17. Πελάγιος ἰχθὺς τὴν λῆξιν,⁸ τὴν ὄψιν μέλας, τὸ μήκος κατὰ⁹ μεμετρημένην ἔγχελυν, λαβὼν¹⁰ ἐξ ὧν δρᾶ τὸ ὄνομα, θεοῦση νηὶ καὶ μάλα γε ἐξ οὐρίας¹¹ προσφθαρῆς καὶ τῆς πρύμνης τὸ ἄκρον ἐνδακῶν,¹² ὥσπερ οὖν ἵππον στομίῳ ἀπειθῆ καὶ τραχὺν χαλινῷ σκληρῷ βιαυότατα ἀνακρούσας, ἀναστέλλει τῆς ὀρμῆς καὶ πεδήσας ἔχει καὶ μάτην μὲν τὰ ἰστία μέσα πέπρησται, ἐς οὐδὲν δὲ φυσῶσι οἱ ἀνεμοὶ, ἄχος δ' ἔχει τοὺς πλέοντας. συνῆσαι δὲ οἱ ναῦται, καὶ τῆς νεῶς γνωρίζουσι τὸ

¹ Reiske: γένοιτο.

² πάντες.

³ ἐρύθηματα.

⁴ ὠχρίασις καὶ γενέσθαι πελιδνὸν καὶ ἀνθρώπων ταῦτα καὶ θηρίοις ἀλλὰ.

⁵ <θαυμαστόν οὐδέν> add. Ges.

⁶ ζῶατα corrigi.

⁷ νοοῦσι καὶ.

mass as at a signal and are off and away. Thereupon those in control of the vessel know that they must look around for land, not because they judge by beacons but because they have been instructed by the aforesaid fish.

16. If at any time a flush or a pallor appears on a man's bare and hairless skin it causes no astonishment. But the animal known as *Tarandus* (elk?) transforms itself hair and all, and can adopt such an infinite variety of colours as to bewilder the eye. It is a native of Scythia and in its [hide?] and its size resembles a bull; and the Scythians cover their shields with its hide and consider it a good counter to a spear.

17. There is a fish whose province is the open sea, black in appearance, as long as an eel of moderate size, and deriving its name from what it does: with evil purpose it meets a vessel running at full speed before the wind, and fastening its teeth into the front of the prow, like a man vigorously curbing with bit and tightened rein an intractable and savage horse, it checks the vessel's onrush and holds it fast. In vain do the sails belly in the middle, to no purpose do the winds blow, and depression comes upon the passengers. But the sailors understand and realise what ails the ship; and it is from this action that the fish

⁸ Perhaps 'coats,' i.e. summer and winter coats of hair.

⁸ Reiske: νῆξιν.

⁹ κατὰ τὴν.

¹⁰ λαχὼν.

¹¹ οὐρίας καὶ τῶν ἰστίων κεκολλημένων.

¹² δακῶν.

πάθος. καὶ ἐντεῦθεν ἐκτήσατο τὸ ὄνομα ἔχενηίδα γὰρ καλοῦσιν οἱ πεπειραμένοι.

18. Ἀναβαίνει μὲν ἡ τέχνη καὶ ἐς τριγωνίαν διδασκαλίας παρ' Ὀμήρω¹ ἢ περὶ τῶν τετραμένων τε καὶ φαρμάκου δεομένων. παιδεύεται μὲν γὰρ ὁ Μενoitίου Πάτροκλος ὑπ' Ἀχιλλέως ἰατρικῆν, Ἀχιλλεύς δὲ ὁ Πηλέως ὑπὸ Χείρωνος τοῦ Κρόνου. καὶ ἐν ἥρωσι τε καὶ θεῶν παισὶν ἦν τὰ μαθήματα² φύσιν εἶδεναι ῥιζῶν καὶ πῶας διαφόρου χρήσιν καὶ φαρμάκων κρᾶσιν καὶ ἐπαισιδᾶς ἕς τε φλεγμονὴν ἀντιπάλους, καὶ ἀναστείλαι αἷμα, καὶ ὅσα ἄλλα ἐκεῖνοι γε³ ἤδεσαν καὶ μέντοι καὶ οἱ τοῦ χρόνου κάτω⁴ ἀνίχνευσάν τινα⁵ ἀλλὰ τούτων γε τῶν σοφισμάτων ἢ φύσις οὐδὲν ἔδειτο καὶ κατηγορεῖ ὁ ἐλέφας. ὅταν γοῦν ἐς αὐτὸν ἔλθῃ δόρατα καὶ βέλη πολλά, ἐλαιας πασάμενος⁶ ἄνθος ἢ ἐλαιον αὐτό, εἶτα πᾶν τὸ ἐμπροσθὸν ἀπεσειάσαστο, καὶ ἔστιν αὐθις ὁλόκληρος.

19. Καὶ τόδε τὸ θαῦμα τοῦδε τοῦ ζώου ἴδιον. τεκεῖν βρέφος οὐκ οἶδεν ἄρκτος, οὐδὲ ὁμολογήσει τις ἐξ ὠδίνων ἰδῶν τὸ ἔκγονον ζωογόνον εἶναι αὐτῆν, ἀλλὰ ἡ μὲν ἐλοχευθή, τὸ δὲ εἰκὴ κρέας καὶ ἄσχημον τε καὶ ἀτύπωτον καὶ ἄμορφον. ἡ δὲ ἡδὴ φιλεῖ καὶ γνωρίζει <τὸ>⁷ τέκνον, καὶ ὑπὸ τοῖς

¹ παρὰ τῷ Ὀ.

² μαθήματα ὅποια.

³ ἴασ· τε.

⁴ ἴασ· κάτω καὶ ἐν ἥρωσι τε καὶ θεῶν τῷ.

⁵ τι.

⁶ πάσασιν, v.l. πάσας.

⁷ <τὸ> add. H.

has acquired its name, for those who have had experience call it the *Ship-holder*.^a

18. In Homer skill in treating the wounded and persons in need of medicine goes back as far as the third generation of pupil and master. Thus Patroclus, son of Menoetius, is taught the healing art by Achilles,^b and Achilles, son of Peleus, is taught by Cheiron, son of Cronus. And heroes and children of the gods learnt about the nature of roots, the use of different herbs, the concocting of drugs, spells to reduce inflammations, the way to staunch blood, and everything else that they knew. And moreover there are discoveries which men of a later age have made. But that Nature really has no need of these ingenuities is proved by the case of the Elephant; for instance, when it is assailed with spears and a shower of arrows, it eats the flower of the olive^c or the actual oil, and then shakes off every missile that has pierced it and is sound and whole again.

19. [And here is another strange feature peculiar to this animal.]^d The Bear is unable to produce a cub, nor would anyone allow, on seeing its offspring immediately after birth, that it had borne a living thing. Yet the Bear has been in labour, though the lump of nondescript flesh has no distinguishing mark, no form, and no shape. But the mother loves it and recognises it as her child, keeps it warm beneath her

^a This is the Sucking-fish or Remora; see Thompson, *Gk. fishes*, p. 70.

^b Hom. *Il.* 11. 831.

^c 'Unde Ael. florem oleae duxerit, nescio' (Schneider).

^d If these words belong here, the order of the chapters has been confused: ch. 19 should follow one on Bears.

μηροῖς θάλπει, καὶ λεαίνει τῇ γλώττῃ, καὶ ἐκτυποῖ ἐς ἄρθρα, καὶ μέντοι καὶ κατὰ μικρὰ ἐκμορφοῖ, καὶ ἰδὼν ἐρεῖς τοῦτο ἄρκτου σκυλάκιον.

20. Κέρατα ἀκλινῇ καὶ ὀρθῶ ἕστηκε ταύροις ἅπασι, καὶ διὰ ταῦτα ὡς ἐς ὄπλον ὁ ἄνθρωπος, οὕτω τοι καὶ ἐς κέρας ὁ ταῦρος τεθύμωται. βόες δὲ Ἐρυθραῖοι κωβοῦσι τὰ ¹ κέρατα ὡς ἄτα.

21. Γῆ μὲν Αἰθιοπία (γείτων δὲ καὶ μάλα ἀγαθὸς καὶ ἐξίδηλος τὸ τῶν θεῶν λουτρόν, ὃ Ὀμηρὸς ἡμῶν Ὠκεανὸν ἄδει) οὐκοῦν ἦδε ἡ γῆ δρακόντων μήτηρ ἐστὶ μεγέθει μεγίστων· καὶ γὰρ τοι καὶ ἐς τριάκοντα ὀργυῖας προήκουσι, καὶ τὸ ὄνομα μὲν τὸ ἀπὸ γενεᾶς οὐ καλοῦνται, φονέας δὲ ἐλεφάντων φασὶν αὐτοῖς, καὶ ἀμιλλῶνται πρὸς γῆρας τὸ μήκιστον οἶδε οἱ δράκοντες. καὶ λόγοι μὲν Αἰθίοπες ἐνταῦθά μοι ἴστανται. λέγουσι δὲ Φρύγιοι λόγοι καὶ ἐν Φρυγίᾳ γίνεσθαι ² δράκοντας, καὶ προήκειν αὐτοῖς ἐς δέκα ὀργυῖας, καὶ μεσοῦντος θέρους ὀσημέραι μετὰ πλήθουσιν ἀγορᾶν ἐξέρπει τῶν φιλαιῶν. κατὰ πᾶσι ποταμῶ τῶ καλουμένῳ Ῥυνδάκῳ τὸ μὲν τι τῆς σπείρας ἀπήρεισαν ἐς τὴν γῆν, τὸ λοιπὸν δὲ σῶμα ἀναστήσαντες πᾶν, ἀτρέμα καὶ ἡσυχῇ τὴν φάρυγγα ἀνατείναντες καὶ μέντοι καὶ τὸ στόμα ἀνοίξαντες, εἶτα τὰ πτηνὰ ἔλκουσιν οἰνοὶ ἕγγι τῷ ἄσθματι. τὰ δὲ ἐς τὰς ἐκεῖνων ἐσπίπτει γαστέρας ὑπὸ τῆς παρ' αὐτῶν ἐκπνοῆς συρόμενα αὐτοῖς πτεροῖς.

¹ Jac: καί.

² Sch: γίνεσθαι.

^a On the coast of Ionia opposite Chios.

thighs, smooths it with her tongue, fashions it into limbs, and little by little brings it into shape; and when you see it you would say that this is a Bear's cub.

20. All Bulls have inflexible and rigid horns, and this is why, just as a man puts passion into his weapons, so a bull puts passion into its horns. But the oxen of Erythrae ^a can move their horns as they do their ears.

21. The land of Ethiopia (the place where the gods bathe, celebrated by Homer under the name of Ocean, ^b is an excellent and desirable neighbour), this land, I say, is the mother of the very largest Serpents. For, you must know, they attain to a length of one hundred and eighty feet, and they are not called by the name of any species, but people say that they kill elephants, and these Serpents rival the longest-lived animals. Thus far the accounts from Ethiopia. But according to accounts from Phrygia there are Serpents in Phrygia too, and these grow to a length of sixty feet, and every day in mid-summer some time after noon they creep out of their lairs. And on the banks of the river Rhyndacus ^c while supporting part of their coils on the ground, they raise all the rest of their body and, steadily and silently extending their neck, open their mouth and attract birds by their breath, as it were by a spell. And the birds descend, feathers and all, into their stomach, drawn in by the Serpents' breathing. And

^b Hom. *Il.* 1. 423.

^c The Rhyndacus rises in mt Olympus in Mysia and flows N into the Propontis.

καὶ ταῦτα μὲν ἴδια¹ ἐκείνοις δρᾶται ἐς ἡλίου
 δυσμᾶς· εἶτα ἑαυτοὺς οἱ δράκοντες ἀποκρύβαντες²
 ἔλλοχῶσι τὰς ποιμένας καὶ ἐκ τῆς νομῆς ἐπὶ τὰ
 αὐλῖα λούσας αἰροῦσι,³ καὶ πολλὸν φόνον⁴ ἐργασά-
 μενοι καὶ <τοὺς>⁵ νομέας συνδιέφθειραν πολλάκις,
 καὶ ἔχουσι δείπνον ἀφθονόν τε καὶ ἀμφιλαφές.

22. Ταῖς ἀφύαις ὁ πηλὸς γένεσις ἔστι· δι'
 ἀλλήλων δὲ οὐ τίκτουσιν οὐδὲ ἐπιγίνονται, πηλὸς
 δὲ ἐν τῇ θαλάττῃ καὶ πάννυκτος ὅταν συστή
 καὶ γένηται μέλας, ἀλαίεται τε⁶ φύσει τινὶ
 ἀπορρήτῳ τε καὶ ζωογόνῳ καὶ μεταβάλλεται καὶ
 ἐς ζωὰ τρέπεται πάμπολλα. καὶ αἱ γε ἀφύαι
 ταῦτά ἐστι, σκολήκων δίκην ἐν τῷ βορβόρῳ καὶ
 τοῖς μυσσαροῖς τικτομένων ἐκείνων. γενόμενοι δὲ
 αἱ ἀφύαι νηκτικώτατον χρήμᾳ εἰσι,⁷ καὶ δρῶσιν
 ὁ πεφύκασιν, εἶτα ἄγονται τινὶ αἰτία θανατοῦ ἐς
 τὰ σωτήρια, ἐνθα ἔξουσι σκέπην καὶ πρόβλημα,
 ἢ μέλλει βιώσιμα αὐταῖς ἔσεσθαι. εἴη δ' ἂν ἢ
 καταφυγὴ ἢ πέτρα ἀνεστῶσα ἐπὶ μέγα καὶ
 ὑψηλὸν ἢ οἱ καλούμενοι κρίβανοι⁸ εἴην δ' ἂν
 αὐταὶ⁹ κολπώδεις πέτραι βρωθεῖσαι¹⁰ τε ὑπὸ τῶν
 κυμάτων τῷ χρόνῳ καὶ κοῦλαι γεγενημένοι.
 ταῦτα δὲ ἄρα αὐταῖς ἢ φύσις ἔδειξε κρησφύγετα,
 ὥστε ὑπὸ τοῦ σάλου μὴ παῖεσθαι μηδὲ ἀφανιῆσθαι.
 ἀσθενεῖς γάρ εἰσι καὶ ἥκιστα πρὸς τὰς ἐκείνων
 ἐμπύσεις ἀντίτυποι. τροφῆς δὲ δεόνται οὐδὲ
 ἐν, ἀπόχρη γὰρ μὴν ἀλλήλας περιλιχισθῆσαι.
 ἄγρα δὲ αὐτῶν νήματα ἄγαν λεπτὰ καὶ ἐρραφέντα

¹ ἴδια.² Wylt: αἰροῦσιν.³ <τοὺς> add. H.⁴ ἀποκρύβαντες.⁵ φόνον.⁶ τε ὑπὸ ἡδονῆς ἑαυτοῦ.

these singular practices they continue until sun-
 down; next, the Serpents hide and lie in wait for
 the flocks, and as they return to the sheepfolds from
 the pasture they fall upon them, and after a terrible
 slaughter they have frequently killed the herdsmen
 as well, thus obtaining a generous and abundant
 feast.

22. Sprats are born of mud; they neither beget The Sprat
 nor are begotten of one another, but when the mud
 in the sea becomes altogether slimy and thick and
 turns black, it is warmed by some inexplicable and
 life-giving principle, undergoes a transformation, and
 is changed into innumerable living creatures. The
 Sprats are these creatures, resembling worms which
 are generated in mire and filth. And as soon as born,
 Sprats are excellent swimmers, and they do it natur-
 ally. Then by some mysterious agency they are led
 to safe places where they will find shelter and pro-
 tection, so that it will be possible for them to live.
 And their place of refuge is likely to be either some
 rock that rises to a great height or what are called
 'baker's pots'; these would be rocks full of em-
 brasures which the waves have in time eaten away
 until they have become hollow. These then are the
 retreats to which Nature has pointed them so that
 they shall not be battered and demolished by the
 swell of the sea; for they have little strength and
 are powerless to resist the impact of the waves.
 They need no food, indeed it is enough for them to
 lick one another. The way to catch them is to use
 exceedingly fine thread with thin pieces from the

⁷ ἔστι.⁸ αἱ.⁹ κρίβανοι ὑπὸ τῶν ἀλῶν.¹⁰ Reiske: βριθοῦσαι.

τούτοις ἀραιὰ στημόνια τῶν ἱματίων.¹ καὶ τέχνημα μὲν εἶη ἂν² τοῦτο καὶ μάλα γε ἀρκοῦν³ ἐς αἰρεσίαν τε καὶ ἄλωσιν αὐτῶν, ἐς δὲ ἄλλων ἰχθύων θήραν ἥκιστα.

23. Τὸν σαῦρον εἰ παίσας⁴ εἴτε ἐκὼν εἴτε καὶ κατὰ τύχην ράβδῳ μέσον διατέμεις, οὐδέτερον⁵ αὐτῷ τῶν μερῶν ἀποτέβνηκεν, ἀλλὰ χωρὶς καὶ καθ' ἑαυτὸ πρόεισι τε καὶ ζῆ δύο ποσὶν ἐπισυρόμενον τὸ ἡμίτομον⁶ καὶ ἐκεῖνο καὶ τοῦτο. εἶτα ὅταν συνέλθῃ (σύνεισι γὰρ πρὸς τὸ λείπον τὸ ἕτερον πολλακίς), συνδυασθέντε συναθρότην ἐκ τῆς διαυρέσεως καὶ ἐνωθεὶς ὁ σαῦρος, τοῦ μὲν πάθους τὸ ἰχθὺς αὐτῷ κατηγορεῖ ἢ οὐλή, περιθέων δὲ καὶ τὴν ἀρχαίαν βιοτήν ἔχων ἔωκε τῶν προειρημένων μὴ πεπειραμένῳ.

24. Ἴος μὲν ὁ τῶν ἑρπετῶν δεινός ἐστι, καὶ ὁ γε τῆς ἀσπίδος ἔτι μᾶλλον. καὶ τούτου⁷ ἀντίπαλα καὶ ἀμυντήρια ραδίως οὐκ ἂν εὔροι τις, εἰ καὶ σοφώτατος εἴη κηλεῖν τε δδύνας καὶ ἀφανίζων.

⁸ Ἦν δὲ ἄρα καὶ ἐν ἀνθρώπῳ τις ἴος ἀπόρρητος, καὶ πεφάραται τὸν τρόπον ἐκεῖνον. ἔχω εἰ λάβοις, καὶ πάνν εὐλαβῶς τε καὶ ἐγκρατῶς τοῦ τραχήλου κατάσχοις, καὶ διαστήσας τὸ στόμα εἶτα αὐτῷ⁹ προσπτύσειας, ἐς τὴν νηδὺν κατολισθάνει τὸ πτύαλον, καὶ γίνεται οἱ τοσοῦτον κακὸν ὡς σήπειν τὸν ἔχω. ἔθθεν⁹ τοι καὶ ἀνθρώπῳ

¹ Gow: ἀραιῶν στημονίων τὰ ἱμάτια mss., ἑρεῶν Bernhardy, τιμάτια Hauert.

² ταύταις.

³ ἀρκοῦν μηχανημα.

warp of garments laced in. This device should be quite sufficient for catching and securing them, though for the capture of other fish it would be utterly inadequate.

23. Should you strike a Lizard with a stick and ^{The Lizard, its vitality} either on purpose or by accident cut it in two, neither of the two parts is killed, but each moves separately and by itself, and lives, both the one and the other trailing on two feet. Then when the parts meet—for the forepart frequently unites with the hinder—the two join up and coalesce after their separation. And the Lizard, now one body, although a scar gives evidence of what it has suffered, yet runs about and maintains its former method of life exactly like one of its kind that has had no such experience.

24. The poison of serpents is a thing to be dreaded, ^{The Asp, its poison} but that of the Asp is far worse. Nor are remedies and antidotes easy to discover, however ingenious one may be at beguiling and dispelling acute pains. Yet after all there is in man also a certain mysterious poison, and this is how it has been discovered. If you capture a Viper and grasp its neck very firmly and with a strong hand, and then open its mouth and spit into it, the spittle slides down into its belly and ^{Human spittle} has so disastrous an effect upon it as to cause the Viper to rot away. From this you see how foul can

⁴ παίσας κατὰ τοῦ βρέγματος most mss., π. κατὰ τὸ μέσον V.

⁵ οὐδέτερον.

⁶ ἡμίτομον τῶν ζώων.

⁷ ἐπὶ τούτων.

⁸ ἐπ' αὐτῷ.

⁹ ὅθεν.

δῆγμα ἀνθρώπου μιᾶρόν ἐστι καὶ κινδυνώδες οὐδενὸς θηρίου μείον.

25. Ἐν ἄρα θερείῳ,¹ ἀμνητοῦ κατελιηφότος καὶ τῶν σταχύων τριβομένων ἐν τῷ δίνῳ, κατὰ ἴλας συνίασιν οἱ μύρμηκες, καθ' ἓνα ἰόντες καὶ κατὰ δύο δέ, ἀλλὰ καὶ ἐς τὸν τρίτον στοῦχον² ἔρχονται, τοὺς ἑαυτῶν οἴκους καὶ τὰς συνήθεις στέγας ἀπολείποντες· εἶτα ἐκλέγουσι τῶν πυρῶν καὶ τῶν κριθῶν, καὶ τὴν αὐτὴν χωροῦσιν ἀτραπόν. καὶ οἱ μὲν ἀπίασιν ἐπὶ τὴν τῶν προειρημένων συλλογὴν, οἱ δὲ κομίζουσι τὸν φόρτον, καὶ πάνυ αἰδεσίμως καὶ πεφεισμένως ἀλλήλοις ὑπαφίστανται³ τῆς ὁδοῦ, καὶ μᾶλλον τοῖς ἀχθοφόροις οἱ κοῦφοι· κατελθόντες δὲ ἐς τὰ οἰκεῖα τὰ σφέτερα⁴ καὶ πληρώσαντες τοὺς ἐν τῷ μυχῷ σφίσι σιρούς,⁵ ἐκάστου σπέρματος διατρήσαντες τὸ μέσον, τὸ μὲν ἐκπεσόν δαίπνον γίνεται τῷ μύρμηκι ἐν τῷ τέως, τὸ δὲ λοιπὸν ἄγονόν ἐστι. παλαμώνται δὲ ἄρα οἱ γενναῖοι οἰκονόμοι καὶ φρουροὶ τοῦτο, ἵνα μὴ τῶν ὄμβρων περιρρευσάντων, εἶτα ἔκψυσιν ὀλόκληρα ἐκεῖνα ὄντα λάβῃ τινὰ καὶ ἀναθήλῃ, καὶ τούτων γενομένων ἀτροφία καὶ λιμῷ διὰ χειμῶνος περιπέσωσι, καὶ αὐτοῖς ἐξαμβλώσῃ ἢ σπονδῇ φύσεως μὲν δὴ καὶ μύρμηκες λαβεῖν δῶρα εὐτύχησαν καὶ ταῦτα ὡς ἄλλα.

26. Οὐδέποτε ἀετὸς οὔτε πηγῆς δεῖται οὔτε γλίχεται κονίστρας, ἀλλὰ καὶ δόψους ἀμείνων ἐστὶ, καὶ καμιάτου φάρμακον οὐκ ἀναμένει πορι-

¹ θερείῳ περὶ τὰς ἄλας.

² τὸ . . . στοιχείον.

be the bite of one man to another and as dangerous as the bite of any beast.

25. In the summertime when the harvest is in ^{The Ant} and the corn is being threshed on the threshing-floor, Ants assemble in companies, going in single file or two abreast—indeed they sometimes go three abreast—after quitting their homes and customary shelters. Then they pick out some of the barley and the wheat and all follow the same track. And some go to collect the grain, others carry the load, and they get out of each other's way with the utmost deference and consideration, especially those that are not laden for the benefit of those that are. Then they return to their dwellings and fill the pits in their store-chamber after boring through the middle of each grain. What falls out becomes the Ant's meal at the time; what is left is infertile. This is a device on the part of these excellent and thrifty housekeepers to prevent the intact grain from putting out shoots and sprouting afresh when the rains have surrounded them, and to preserve themselves in that case from falling victims during the winter to want of food and to famine, and their zeal from being blunted. It is to Nature then that Ants too owe these and other fortunate gifts.

26. At no time does the Eagle need water or long ^{The Eagle} for a dusting-place; he is on the contrary superior to thirst and looks for no medicine for weariness from

³ ἀφίστανται H.

⁴ σφέτερα οἱ γενναῖοι.

⁵ ἴασι : σιρούς πυρῶν τε καὶ κριθῶν.

σθὲν ἕξωθεν, ὑπερφρονῶν δὲ καὶ τῶν ὑδάτων καὶ τῆς ἀναπαύσεως τὸν αἰθέριον τέμνει πόλον,¹ καὶ δεύτατα ὄρᾳ ἐκ πολλοῦ τοῦ αἰθέρος καὶ ὑψηλοῦ. καὶ τὸν γε τῶν πτερῶν αὐτοῦ ροίζον καὶ τὸ τῶν θηρίων ἀτρεπτότατον ὁ δράκων ἀκούσας μόνον παραχρῆμα² κατέδω καὶ ἀσμένως ἠφανίσθη. βάσανος δὲ οἱ τῶν νεοττῶν τῶν γνησίων ἐκείνη ἐστίν. ἀντίους τῇ ἀγγῇ τοῦ ἡλίου ἴστησιν αὐτοὺς ὑγροῦς³ ἔτι καὶ ἀπτήνας· καὶ ἐὰν μὲν σκαρδαμύξῃ τις τὴν ἀκμὴν τῆς ἀκτίνος δυσωπούμενος, ἐξεώσθη τῆς καλιᾶς, καὶ ἀπεκρίθη τῆσδε τῆς ἐστίας· ἐὰν δὲ ἀντιβλέψῃ καὶ μάλα ἀτρέπτως, ἀμείνων ἐστὶν ὑπονοίας καὶ τοῖς γνησίοις ἐγγέγραπται, ἐπεὶ αὐτῷ πῦρ τὸ οὐράνιον ἢ τοῦ γένους ἀδέκαστός τε καὶ ἀπρατος⁴ ἀληθῶς ἐστὶν ἐγγραφή.

27. Ἡ στρουθὸς ἢ μεγάλη λασίους μὲν τοῖς πτεροῖς ἐπτέρωται, ἀρθῆναι δὲ καὶ ἐς βιαθὴν ἀέρα μετεωρισθῆναι φύσιν οὐκ ἔχει. θεῖ δὲ ὠκίστα, καὶ τὰς παρὰ τὴν πλευρὰν ἑκατέραν πτέρυγας ἀπλοῖ, καὶ ἐμπίπτον τὸ πνεῦμα κολλοῖ δίκην ἰστιῶν αὐτᾶς.⁵

28. Τὴν ὠτίδα <τὸ>⁶ ζῶον ὀρνίθων εἶναι φιλιπτότατον ἀκούω, καὶ τὸ⁷ μαρτύριον, τῶν μὲν ἄλλων ζῶων καὶ ἐν λειμῶσι καὶ ἐν ἀλλῶσι νεμομένων καταφρονεῖ ἵππον δὲ ὅταν θεάσῃται, ἥδιστα προσπέτεται καὶ πλησιάζει κατὰ τοὺς τῶν ἀνθρώπων ἵππεραστάς.

¹ τὸν ἀέρα τέμνει πόλον.

² Jac. ἀργούς.

³ καὶ παραχρῆμα.

⁴ Ραινο; ἀγραπτος.

any outside source, but scorning water and repose he cleaves the atmosphere and gazes with piercing eye from the vast expanse of heaven on high. And at the mere sound of those rushing wings even that most intrepid of all creatures, the great serpent, dives at once into its den and is glad to disappear. And this is the way in which the Eagle tests the legitimacy of his young ones. He plants them, while they are still tender and unfledged, facing the rays of the sun, and if one of them blinks, unable to endure the brightness of the rays, it is thrust out of the nest and banished from that hearth. If however it can face the sun quite unmoved, it is above suspicion and is enrolled among the legitimate offspring, since the celestial fire is an impartial and uncorrupt register of its origin.

27. The Ostrich is covered with thick feathers, but ^{The Ostrich} its nature does not permit it to rise from the ground and mount aloft into the sky. Yet its speed is very great, and when it spreads its wings on either side, the wind meeting them causes them to belly like sails.

28. Among birds the Bustard is, I am told, ^{The Bustard} the most fond of horses. And the proof of this is that it scorns all other animals that live in field or glen, but that when it catches sight of a horse, it delights to fly up to it and to keep it company, just like men who are devoted to horses.

⁵ ἀδράς, πτήσων δὲ οὐκ οἶδεν.

⁶ <τὸ> add. H.

⁷ τοῦτου.

29. Μύια ἐμπεσοῦσα ἐς ὕδωρ, εἰ καὶ¹ ζῶων ἐστὶ θρασυτάτη, ἀλλὰ γοῦν οὐτ' ἐπιτρέχει,² οὔτε νηκτικὴ ἐστὶ, καὶ διὰ ταῦτα ἀποπνίγεται. εἰ δὲ αὐτῆς ἐξέλθοις τὸν νεκρόν, καὶ τέφραν ἐμπάσεις καὶ καταθείης³ ἐν ἡλίου ἀγῆ, ἀναβίωση τὴν μύιαν.

30. Ἀλεκτρούνα εἴτε πριάμενος εἴτε δῶρον λαβὼν ἐς τὴν ἀγέλην τὴν σεαυτοῦ καὶ τοὺς ὄρνιθας τοὺς ἡθάδας ἐθέλοις ἀριθμεῖν,⁴ οὐκ ἀπολύσεις οὐδὲ ἀφήσεις εἰκῆ καὶ ὡς ἔτυχεν αὐτόν· εἰ δὲ μή, φυγὰς παραχρήμα οἰχήσεται ἐς τοὺς οἰκείους καὶ τοὺς συννόμους, εἰ καὶ πάνυ πόρρωθεν εἴη οὗτος. δεῖ δὲ ἄρα αὐτῷ φρουρὰν περιβαλεῖν καὶ δεσμὰ ἀφανῆ ὑπὲρ τὰ Ἡφαίστου τὰ Ὀμήρεια. καὶ ὃ γε λέγω τοιοῦτόν ἐστι. τράπεζαν ἐφ' ἧς ἐσθίεις ἐς μέσον καταθεῖς καὶ τὸν ὄρνιθα λαβὼν καὶ τρίς αὐτόν τὴν προειρημένην σκηνὴν περιαγαγών, μέθες τὸ ἐντεθῆεν ἄφετον ἀλάσθαι σὺν τοῖς ὄρνισι τοῖς οἰκέταις· ὃ δὲ οὐκ ἀπαλλάττεται, ὡσπερ οὖν πεπεδημένος.

31. Ἡ σαλαμάνδρα τὸ ζῶον οὐκ ἐστὶ μὲν τῶν πυρὸς ἐκγόνων,⁵ ὡσπερ οὖν οἱ καλούμενοι πυρίγονοι, θαρρεῖ δὲ αὐτὸ καὶ χωρεῖ τῇ φλογὶ ὁμόσε, καὶ ὡς ἀντίπαλόν τινα σπεύδει καταγωνίσασθαι. καὶ τὸ μαρτύριον,⁶ περὶ⁷ τοὺς βαναύσους καλινδεῖται καὶ τοὺς χειρωνακτας τοὺς ἐμπύρους. ἐς ὅσον μὲν οὖν ἐνακμάζει τὸ πῦρ αὐτοῖς, καὶ συνερ-

¹ εἰ καὶ] καὶ γὰρ εἰ.
² καταθήσεις.

³ ἀντέχει.
⁴ ἀριθμεῖν καὶ ἔχειν.

29. When a Fly falls into the water, though it is ^{The Fly} of all creatures the most daring, yet it can neither run upon the surface nor swim, and hence it drowns. If however you pick out the dead body, sprinkle ashes upon it, and place it in the sunshine, you will bring the Fly to life again.

30. If you want to add a Cockerel, whether bought ^{The Cockerel} or presented, to your flock of domestic fowls, you must not release him nor let him loose at random and in a casual way; otherwise he will immediately desert and go back to his own kin and mates, however far away from them he be. So you must set upon him a guard and fetters more invisible than those of Hephaestus in Homer [*Od.* 8. 274-]. What I prescribe is this. Place the table at which you eat, in the open, seize the Cockerel, and when you have taken him three times round the aforesaid platform, then let him go free to wander with the fowls of the house. He will not go away any more than if he were chained up.

31. The Salamander is not indeed one of those ^{The Salamander} fire-born creatures like the so-called 'Fire-flies,'^a yet it is as bold as they and encounters the flame and is eager to fight it like an enemy. And the proof of this is as follows. Its haunts are among artisans and craftsmen who work at the forge. Now so long as their fire is at full blast and they have it to help

^a See ch. 2.

⁵ ἐκγόνων οὐδὲ ἐξ αὐτοῦ τίκτεται.
⁶ καὶ τούτου τὰ μαρτύρια.
⁷ παρὰ.

γόν¹ τῇ τέχνῃ ἔχουσιν αὐτό και κοινωνόν τῆς σοφίας, ὑπὲρ τοῦδε τοῦ ζῴου οὐδὲ ἐν φροντίζουσιν. ὅταν δὲ τὸ μὲν ἀποσβεσθῆ και μαρανθῆ, μάτην δὲ αἱ φύσαι καταπνέωσιν, ἐνταῦθα ἤδη τὸ ζῴον τὸ εἰρημένον ἀντιπράττον σφισιν ἴσασι καλῶς. ἀνιχνεύσαντες οὖν τὸ θηρίον και τιμωρησάμενοι, τὸ πῦρ ἐντεῦθεν αὐτοῖς ἐξάπτεται, και ἔστιν εὐπειθές, και οὐ σβέννυται τῇ συνηθείᾳ τρεφόμενον.

32. Κύκνος δέ, ὄνπερ οὖν και θεράποντα Ἀπόλλωνι ἔδοσαν ποιηταὶ και λόγοι μέτρων ἀφευμένοι πολλοί, τὰ μὲν ἄλλα ὅπως μούσης τε και ᾠδῆς ἔχει εἰπεῖν οὐκ οἶδα. πεπίστευται δὲ ὑπὸ τῶν ἄνω τοῦ χρόνου ὅτι τὸ κύκνειον οὕτω καλούμενον ἄσας εἶτα ἀποθνήσκει. τιμᾶ δὲ ἄρα αὐτὸν ἡ φύσις και τῶν καλῶν και ἀγαθῶν ἀνθρώπων μᾶλλον, και εἰκότως· εἰ γε τούτους μὲν και ἐπαινοῦσι και θρηνοῦσιν ἄλλοι, ἐκεῖνοι δὲ εἶτε τοῦτο ἐθέλοισ εἶτε ἐκεῖνο, ἑαυτοῖς νέμουσιν.

33. Κροκόδιλος μὲν ὅπως ἔχει μεγέθους και ὁ τέλειος και ὁ ἐκγλυφείς πρῶτον, και μέντοι και γλώττης ὅπως, και εἰ κινεῖ² τὴν γένυν, και ποτέραν τῇ ἐτέρᾳ προσάγει, πολλοὶ λέγουσι. κατέγνωσαν δὲ ἄρα τοῦ ζῴου τοῦδε τις ὅτι τίττει³ τοσαῦτα ᾧ ὅσας ἂν⁴ ἡμέραις ἐπράζον⁵ εἶτα ἐκγλύφῃ τὰ νεόττια· ἤδη δὲ ἔγωγε ἤκουσα, ὁ κροκόδιλος ὅταν ἀποθάνῃ,⁶ σκορπίον ἐξ αὐτοῦ τίττεσθαι, κέντρον δὲ ἄρα οὐραῖον αὐτὸν ἔχειν λέγουσιν ἰοῦ πεπληρωμένον.

¹ συνεργὸν αὐτοῖς.

² εἰ κινεῖ] Reiske: ἐπικινεῖ.

their craft and to share their skill, they pay not the smallest attention to this animal. When however the fire goes out or languishes and the bellows blow in vain, then at once they know full well that the aforesaid creature is working against them. Accordingly they track it down and exact vengeance; and then the fire is lit, is easily coaxed up, and does not go out, provided it is kept fed with the usual material.

32. The Swan is assigned by poets and many prose-writers as servant to Apollo, but in what other relation it stands to music and song I do not know. Yet the ancients believed that when it has sung what is called its 'swan-song,' it dies. In that case Nature honours it more highly than it does noble and upright men, and rightly so, for while others praise and lament them, Swans praise or, if you will, lament themselves.

33. Many writers tell us about the size of the Crocodile both when fully grown and when first hatched, and further, about its tongue, and whether it moves its jaw and which jaw it closes upon the other. There are those too who have observed that this animal lays as many eggs as the days during which it sits upon them before hatching out its young. And I have myself heard that when a Crocodile dies a scorpion is born from it; and they do say that it has a sting in its tail which is full of poison.

³ τίττει μὲν.

⁵ ἐπράζουσιν ὄρεϊς.

⁴ ἂν και.

⁶ Jac: ὅπως ἂν ἀποθάνοι.

34. Εἰ σαφῆ ταῦτα καὶ μὴ ἀμφίλογα, Ἰνδῶν λόγοι πειθέτωσαν· ἃ δὲ νῦν ἐρῶ, τῆς ἐκείθεν φήμης διακομιζούσης, ταῦτά ἐστιν. ὁμώνυμον τῷ φυτῷ κιννάμωμον ὄρνιν ἔγωγε τοῦ παιδὸς τοῦ Νικομάχου λέγοντος ἤκουσα. καὶ τὸν μὲν ὄρνιν κομίζεν¹ τὸ φερώνυμον τοῦτο δὴ φυτὸν² ἔς Ἰνδοὺς, εἰδέναι δὲ ἄρα τοὺς ἀνθρώπους ὅπου τε³ καὶ ὅπως φύεται οὐδὲ ἔν.

35. Αἰγύπτιοι κλύσματα καὶ κάθαρσι γαστρὸς οὐκ ἔκ τινος ἐπιβολῆς ἀνθρωπίνης λέγουσι μαθεῖν, διδάσκαλον δὲ σφίσι τοῦ ἱάματος τοῦδε τὴν ἴβιν ἄδουσιν. καὶ ὅπως ἐξεπαίδευσε τοὺς πρώτους ἰδόντας, ἐρεῖ ἄλλος· σελήνης δὲ αὔξησι καὶ μείωσι ὅτι οἶδε, καὶ τοῦτο ἤκουσα. καὶ ὅτι τὴν τροφήν ἑαυτῇ ὑφαίρει καὶ προστίθῃσι κατὰ τὴν τῆς θεοῦ καὶ λήξιν καὶ πρόσθεσι, πυθέσθαι ποθὲν οὐκ εἰμι ἕξαρνος.

36. Κέντρον πικρότατον καὶ κίνδυνον φέρων ἀπάντων μᾶλλον ἢ τρυγῶν ἢ ἐκ τῆς θαλάττης ἔχει. καὶ τὸ μαρτύριον, εἰ μὲν ἐς δένδρον τεθλιγὸς καὶ εὖ μάλα ἀναθείον ἐμπήξειας αὐτό, οὔτε ἐς ἀναβολὰς οὔτε χρόνῳ ὑστέρον ἀλλ' ἤδη αἶον τὸ δένδρον· εἰ δὲ τι τῶν ζώων ἀμύξειας, ἀπέκτεινας.

37. Ἡ μυγαλῆ⁴ ἐς ὅσον μὲν τὴν ἄλλως πρόεισι, ζῆν ἔχει, καὶ ἐσπείσατο αὐτῇ ἢ φύσις, εἴαν γε μὴ ἄλλῃ τιwί τύχῃ καταληφθῆ καὶ ἀπόληται· ἐπ' αὖν

¹ Βερνήταγ: κομίζεν ἐντεῦθεν.

² τὸ φυτόν.

³ Reiske: γε.

⁴ μυγαλῆ καὶ γὰρ τοῦτο ποίημα ὕλης.

34. If these facts are certain and beyond dispute, ^{The Cinnamon bird} then let this story from India carry conviction. What I propose to tell has been brought from thence by report and is as follows. I have learnt from the son of Nicomachus [Arist. *HA* 616 a 6] that there is a bird named *Cinnamon* like the plant, and that the bird brings this plant, which is named after it, to the Indians, but that these people have no knowledge where and how the plant grows.^a

35. The Egyptians assert that a knowledge of ^{The Ibis and clysters} clysters and intestinal purges is derived from no discovery of man's, but they commonly affirm that it was the Ibis that taught them this remedy. And how it instructed those who were the first to see it, some other shall tell. And I have also heard that it knows when the moon is waxing and when waning; and I cannot deny that I have learnt from some source that it diminishes or increases its food according as the goddess herself diminishes or increases.

36. The Sting-ray in the sea has a far fiercer and ^{The Sting-ray} more dangerous sting than all other creatures. The proof is that if you fix it in a flourishing tree that has grown to a great height, then without any delay, before any time has elapsed, the tree immediately withers. And if you allow the sting to scratch any living creature, you kill it at once.

37. So long as the Shrew-mouse proceeds as chance ^{The Shrew-mouse} directs, it can live, and Nature is on friendly terms with it, unless it is overtaken by misfortune from

^a See 17. 21.

δὲ ἐς ἄρματοτροχίαν ἐμπέσῃ, οἴονεϊ πέδη κατεί-
ληπται καὶ μάλα ὀφανεῖ, καὶ τέθνηκε. δηχθέντι
δὲ ὑπὸ μυγαλῆς φάρμακον ἐκεῖνο. ἐκ τῆς τῶν
τροχῶν διαδρομῆς ἢ ψάμμος ἀρθείσα ἐπεπάσθη
τῷ δήγματι, καὶ ἔσωσε παραχρήμα.

38. Καὶ ταῦτα δὲ ὑπὲρ τῆς Αἰγυπτίας ἴβευς
προσακήκοα. ἱερά τῆς σελήνης ἢ ὄρνις ἐστί.
τοσοῦτων γούν¹ ἡμερῶν τὰ ψὰ ἐκγλύφει, ὅσων
ἢ θεὸς αὔξει τε καὶ λήγει. τῆς δὲ Αἰγύπτου
οὔποτε ἀποδημεῖ. τὸ δὲ αἴτιον, νοτιωτάτη χωρῶν
ἀπασῶν Αἰγυπτός ἐστι, καὶ ἡ σελήνη δὲ νοτιωτάτη
τῶν πλανωμένων ἀστρῶν πεπιστευται. ἐκοῦσα
μὲν οὖν οὐκ ἂν ἀποδημήσειεν ἢ ἴβις· εἰ δὲ τις
ἐπιθέμενος αὐτῇ κατὰ τὸ καρτερόν ἐξαγάγοι, ἢ δὲ
ἀμύνεται τὸν ἐπιβουλεύσαντα, ἐς οὐδὲν αὐτῷ τὴν
σπουδὴν προάγουσα.² ἑαυτὴν γὰρ ἀποκτείνει
λιμῶ, καὶ ἀνόνητον τὴν προθυμίαν ἀποφαίνει τῷ
προειρημένῳ. βαδίξει δὲ ἡσυχῇ καὶ κορικῶς, καὶ
οὐκ ἂν αὐτὴν θάττον ἢ βάδην προϊούσαν θεάσασαί
τις. καὶ τούτων αἱ μέλαιναὶ τοὺς πτερωτοὺς
ὄφεις ἐξ Ἀραβίας ἐς Αἰγύπτου παρελθεῖν οὐκ
ἐπιτρέπουσι, τῆς γῆς τῆς φίλης προπολεμοῦσαι.
αἱ δὲ ἕτεραι τοὺς ἐξ Αἰθιοπίας κατὰ τὴν τοῦ
Νεῖλου ἐπίκλυσιν ἀφικνουμένους ἀπαντῶσαι δια-
φθείρουσιν. ἢ τί ἂν ἐκώλυσε διὰ τῆς ἐκείνων
ἐπιδημίας τοὺς Αἰγυπτίους ἀπολωλέναι;

39. Ἀκούω δὲ τι καὶ γένος ἀετῶν, καὶ ὄνομα
αὐτῷ χρυσαέτον ἔθεντο, ἄλλοι δὲ ἀστερίαν τὸν

¹ Reiske: οὖν.

² προαγαγούσα.

some other quarter and is killed. When however it
falls into a rut, it is caught, so to say, in quite
invisible fetters and dies. The remedy for a man
who has been bitten by a Shrew-mouse is as follows.
Take some sand from the wheel-track, sprinkle it on
the bite, and it cures him immediately.

38. Here is another story relating to the Egyptian ^{The Ibis}
Ibis which I have heard. The bird is sacred to the
moon. At any rate it hatches its eggs in the same
number of days that the goddess takes to wax and
to wane, and never leaves Egypt. The reason for
this is that Egypt is the moistest of all countries and
the moon is believed to be the moistest of all planets.
Of its own free will the Ibis would never quit Egypt,
and should some man lay hands upon it and forcibly
export it, it will defend itself against its assailant and
bring all his labour to nothing, for it will starve itself
to death and render its captor's exertions vain. It
walks quietly like a maiden, and one would never see
it moving at anything faster than a foot's pace. The
Black Ibis does not permit the winged serpents from
Arabia to cross into Egypt, but fights to protect the
land it loves, while the other kind encounters the
serpents that come down the Nile when in flood and
destroys them. Otherwise there would have been
nothing to prevent the Egyptians from being killed
by their coming.

39. There is, I am told, a species of eagle to which ^{The Golden Eagle}
men have given the name of 'Golden Eagle,' though

αὐτὸν καλοῦσιν· ὁρᾶται δὲ οὐ πολλάκις. λέγει δὲ Ἀριστοτέλης αὐτὸν θηρᾶν καὶ νεβροὺς καὶ λαγῶς καὶ γεράνους καὶ χήνας ἐξ αἰλῆς. μέγιστος δὲ αἰετῶν εἶναι πεπίστευται, καὶ λέγουσι γὰρ¹ καὶ ταύροις ἐπιτίθεσθαι αὐτὸν κατὰ τὸ καρτερόν, καὶ περιηγοῦνται τὸ ἔργον τὸν τρόπον τοῦτον. ὁ μὲν κεκυφῶς κάτω νέμεται ὁ ταῦρος· ὁ δὲ αἰετὸς ἐπὶ τῷ τένοντι τοῦ ζώου καθίσας ἑαυτὸν παῖει τῷ στόματι συνεχέει τε καὶ καρτεραῖς ταῖς πληγαῖς· ὁ δὲ ὡσπερ οἰστρηθεὶς ἐξάπτεται, καὶ ἢ ποδῶν ἔχει φυγῆς ἀρχεται. καὶ ἕως μὲν ἔστιν εὐήλατα, ὁ αἰετὸς ἡσυχὸς ἔστι καὶ ἐπιποτάται παραφυλάττων· ὅταν δὲ τὸν ταῦρον θεάσῃται πλησίον κρημινοῦ γεγενημένον, κυκλώσας τὰ πτερὰ καὶ ὑπερτείνας αὐτοῦ τῶν ὀφθαλμῶν, ἐποίησε τὰ ἐν ποσὶ μὴ προιδόμενον² κατενεχθῆναι βιαιότατα. εἶτα ἐμπεσὼν καὶ ἀναρρήξας τὴν γαστέρα, ῥαδίως χρῆται τῇ ἄγρᾳ, ἐς ὅσον ἐθέλει. θήρας δὲ ἀλλοτρίας οὐχ ἀπτεται κειμένης, ἀλλὰ χαίρει τοῖς ἑαυτοῦ πόνοις, κοινωνίαν τε τὴν πρὸς ἄλλον ἥκιστα ἐνδέχεται. κορεσθεὶς δὲ εἶτα τοῦ λοιποῦ πονηρὸν ἀσθμα καὶ δυσωδέστατον καταπνεύσας, ἀβρωτα τοῖς ἄλλοις τὰ λεύκανα ἔφα. καὶ μέντοι καὶ ἀλλήλων ἀπωκισμένους οἰκοῦσι καλιὰς ὑπὲρ τοῦ μὴ διαφέρεσθαι ὑπὲρ θήρας [καὶ λυπουμένους λυπεῖν πολλάκις].³

40. Ἦν (δέ)⁴ ἄρα γένος αἰετῶν καὶ πρὸς τοὺς τρέφοντας φιλόστοργον, ὡσπερ οὖν καὶ ὁ τοῦ Πύρρου. τοῦτόν τοι φασι καὶ ἐπαποθανεῖν⁵ τῷ

¹ γὰρ εἰς τοὺς κρήτας.

² [καὶ . . . πολλάκις] del. H.

³ G. Hoffmann: προειδ-.

others call it *Asterias* (starred). And it is seldom seen. Aristotle says^a that it hunts fawns, hares, cranes, and geese of the farmyard. It is believed to be the largest of eagles; at any rate men say that it attacks bulls with violence, and its method of attack they describe as follows. The bull is feeding with his head down, and the Eagle alights upon his neck and with its beak delivers a rain of powerful blows. And the bull goes wild as though stung by a gadfly, and sets off to run as fast as he can go. So long as the land makes going easy the Eagle bides its time, flying above him and watching. But directly it sees the bull near a precipice it makes an arch with its wings, covers the bull's eyes so that he cannot see what is before him, and down he goes with a fearful crash. Whereupon the Eagle pounces, rips open his stomach, and has no difficulty in enjoying its prey to its heart's content. But the prey killed by some other creature it will not touch: rather it delights in its own labours and will not for one moment admit any other creature to share them. Later when it has gorged itself, it breathes over the rest of the carcase a foul and most ill-smelling air, leaving the remains unfit for any other animal to eat. What is more, Eagles build their nests far apart from one another so as to avoid quarrelling over their prey [and being a constant source of mutual hurt].

its method
of attacking
bulls

40. It seems that Eagles are full of affection even towards their keepers; witness the Eagle that belonged to Pyrrhus, which (they say) on the death

The Eagle,
its devotion
to its keeper

^a The passage is not to be found in his extant works.

⁴ <δέ> add. H.

⁵ Jac: ἐναποθανεῖν.

δεσπότη τροφῆς ἀποστάνα. ἤδη δὲ καὶ ἀνδρὸς ἰδιώτου ἀετὸς τρόφιμος καομένου τοῦ δεσπότηου ἐς τὴν πυρᾶν ἑαυτὸν ἐνέβαλεν· οἱ δὲ οὐκ ἀνδρὸς, ἀλλὰ γυναικὸς τὸ θρέμμα εἶναι φασί. ζηλοτυπάτων δὲ ἄρα ἦν ¹ ζῶον ἀετὸς πρὸς τὰ νεόττια. εἰς γούν θεάσθηται τινα προσιόντα, ἀπελθεῖν ἀτιμώρητον οὐκ ἐπιτρέπει· παῖει γὰρ τοῖς πτεροῖς αὐτὸν καὶ τοῖς ὄνυξι λυμáίνεται, καὶ ἐπιτίθησιν οἱ πεφεισμένως τὴν δίκην· οὐ γὰρ χρῆται τῷ στόματι.

41. Ἔστι δὲ θαλαττίων ζῶων τρίγλη λιχνότατον, καὶ ἐς τὸ ἀπογεύσασθαι παντὸς τοῦ παρατυχόντος ἀναμφιλόγως ἀφειδέστατον. καὶ τινες καλοῦνται λεπρώδεις αὐτῶν, σπάσασαι τὸ ὄνομα ἐκ τῶν χωρίων, ἅπερ οὖν πέτρας ἔχει λεπράς ² τε καὶ ἀραιάς, καὶ φυκία μέσα τούτων δασέα, καὶ πού καὶ ὑποκάθηται πηλὸς ἢ ψάμμος. φάγοι δ' ἂν τρίγλη καὶ ἀνθρώπου νεκροῦ καὶ ἰχθύος· φιληδοῦσι δὲ μᾶλλον τοῖς μεμιασμένοις καὶ κακόσμοις.

42. Θηράσαι καὶ μάλα γε ἱκανοὶ καὶ οὐδέν τι μείον τῶν ἀετῶν ἱέρακες εἰσιν, ἡμερώτατοι δὲ ὀρνίθων πεφύκασι καὶ φιλανθρωπότατοι, τὸ μέγεθος αετῶν οὐκ ὄντες δλιγώτεροι. ἀκούω δὲ ὅτι ἐν τῇ Θράκη καὶ ἀνθρώποις εἰσι σύνθηροι ἐν ταῖς ἐλείοις ἄγραις. καὶ ὁ τρόπος, οἱ μὲν ἀνθρωποὶ τὰ δίκτυα ἀπλώσαντες ἠσυχάζουσιν, οἱ δὲ ἱέρακες ὑπερπετόμενοι φοβοῦσι ³ τοὺς ὄρνεις ⁴ καὶ συνωθοῦσιν ἐς τὰς τῶν δικτύων περιβολάς. τῶν οὖν ἡρημένων οἱ Θηράκας μέρος ἀποκρίνουσι καὶ ἐκείνοισ, καὶ ἔχουσιν φίλους ⁵ πιστοῦς· μὴ δράσαντες

¹ καὶ ζηλοτυπάτων δὲ ἦν.

² Ἄρα: λεπράς.

of its master abstained from food and died too. And there was once an Eagle reared by a private citizen which threw itself on to the pyre where its master's body was burning. Some say that it had been reared not by a man but by a woman. The Eagle is apparently the most jealous guardian of its young. ^{and to its young} At any rate if it sees anyone approaching them, it does not allow him to depart unpunished, for it beats him with its wings and lacerates him with its talons; and the punishment it inflicts is moderate, for it does not use its beak.

41. The Red Mullet is of all sea animals the most ^{The Red Mullet} gluttonous and indisputably the most unrestrained in tasting everything it comes across. And some of them are known as 'roughs,' deriving their name from places where there are rough rocks full of holes and thick growths of seaweed in them, and where there is a bottom of mud or sand. A Red Mullet would eat the dead body of a man or of a fish, and its special delight is in filthy, ill-smelling food.

42. Falcons are excellent at fowling and are no ^{The Falcon} whit inferior to eagles; they are by nature the tamest of birds and the most attached to man; in size they are as large as eagles. And I am told that in Thrace they even join with men in the pursuit of marsh-fowl. And this is how they do it. The men spread their nets and keep still while the Falcons fly over them and scare the fowl and drive them into the circle of nets. For this the Thracians allot a portion of their catch to the Falcons and find them trusty friends;

³ καὶ φοβοῦσθαι.

⁴ ὄρνεις.

⁵ αὐτοῦς.

δὲ τοῦτο ἑαυτοὺς τῶν συμμάχων ἐστέρησαν. μάχεται δὲ ὁ τέλειος ἰέραξ καὶ πρὸς ἀλώπεκα καὶ πρὸς ἀετὸν, καὶ γυνὴ μάχεται πολλάκις. καρδίαν δὲ οὐκ ἂν φάγοι ποτὲ ἰέραξ, τελεστικὸν δῆπου δρῶν καὶ μυστικὸν ἐκείνος τοῦτο. νεκρὸν δὲ ἀνθρώπων ἰδὼν ἰέραξ, ὡς λόγος, πάντως ἐπιβάλλει γῆς τῷ ἀτάφῳ (καὶ τοῦτο μὲν αὐτῷ οὐ κελεύει Σόλων¹), οὐδὲ² σώματος ἀφεται. μένει <δὲ>³ ἀγευστος καὶ ποτοῦ, εἰς αὐλακα ἐποχετεύη εἰς ἀνθρώπος· πεπίστευκε γὰρ αὐτὸν πονοῦμενον ζημιῶν ὑφαιρούμενος ἐκ τῆς ἐκείνου χρείας ὕδωρ· εἰ δὲ πλείους ἐπάρδοιεν, ἀφθονίαν τοῦ ρεύματος ὄραν, ὡς φιλοτησίας τινὸς ἐξ αὐτῶν μεταλαμβάνει, καὶ πίνει ἡδέως.

43. Ἔστι φύλον ἰεράκων, καὶ καλεῖται κεγχρηίς, καὶ ποτοῦ δεῖται οὐδὲ ἔν.⁴ ὀρείτης δὲ γένος ἄλλο αὐτῶν· καὶ ἐκάτερός⁵ ἐστὶ δεινῶς φιλοθηλὺς, καὶ ἔπεται κατὰ τοὺς δυσέρωτας, οὐδὲ ἀπολείπεται. εἰ δὲ ἡ γυνὴ ἀπέλθοι πού παραλαθοῦσα, ὁ δὲ ὑπεραλγεῖ καὶ βοᾷ, καὶ ἔσκει λυπουμένῳ ἐρωτικῶς εὐ μάλα. καμώντες δὲ τὴν ὄψιν ἰεράκες, εὐθὺς τῶν αἵμασιῶν ἴασι, καὶ τὴν ἀγρίων θριδακίην ἀνασπῶσι, καὶ τὸν ὄπὸν αὐτῆς πικρὸν ὄντα καὶ δριμῖν ὑπὲρ τῶν ὀφθαλμῶν αἰωροῦσι τῶν σφετέρων, καὶ λειβόμενον δέχονται, καὶ τοῦτο αὐτοῖς ὑγίειαν ἐργάζεται. λέγουσι δὲ καὶ τοὺς ἰατρικοὺς χρῆσθαι

¹ Σόλων, ὡς Ἀθηναῖοις ἐπαίδευσε δρῶν.

² Jac: εἰ δέ.

³ <δὲ> add. Ges.

⁴ δέεται οὐδέν.

⁵ Schn: ἕκαστος.

if they do not do so, they at once deprive themselves of helpers. Now the full-grown Falcon will fight both with a fox and with an eagle; with a vulture it frequently fights. But a Falcon will never eat the heart, thereby presumably fulfilling some mystic rite. If a Falcon sees the dead body of a man (so it is said), it always heaps earth upon the unburied corpse, though Solon^a laid no such injunction upon it, and will never touch the body. And it even refrains from drinking if a solitary man is engaged in leading off water into a channel, feeling sure that it will cause damage to the man who so labours if it purloins the water which he needs. But if several men are engaged in irrigating, it sees that the stream is abundant and takes its share from the loving-cup, so to speak, which they offer, and is glad to drink.

43. There is a species of hawk known as the Kestrel The Kestrel, the Orites Hawk. which has no need whatever to drink. Another species is the Orites Hawk. Both species are remarkably addicted to the female bird and pursue it after the manner of lovesick men and never cease from the pursuit. But should the female chance to disappear without the male noticing it, he is overcome with grief and cries aloud and is like one in the depths of woe from love.

When Hawks are troubled with their eyesight they go straight to some stone wall and pull up some wild lettuce and then holding it above their eyes allow the bitter, astringent juice to drip in; and this restores their health. And men say that doctors use

^a Solon, of Athens, c. 640-c. 560 B.C., reformed the laws and constitution.

τῶδε τῷ φαρμάκῳ ἐς τὴν χρεῖαν τῶν καμνόντων τὴν αὐγὴν, καὶ ἐκ τῶν ὀρνίθων ἣ ἴασις κέκληται· καὶ οὐκ ἀρνοῦνται μαθηταὶ ἀκούοντες ὀρνίθων οἱ ἄνθρωποι, ἀλλὰ ὁμολογοῦσι. λέγεται δὲ καὶ θεοσύλην ἐν Δελφοῖς ἐλέγξαι ποτὲ ἰέραξ, ἐμπίπτων τε αὐτῷ καὶ παίων τὴν κεφαλὴν. πιστεύονται δὲ εἶναι ἰέρακες καὶ νόθοι, ἀντικριθέντες¹ πρὸς τὰς τῶν αἰετῶν φυλάς. ἦρος δὲ ἀρχομένου οἱ ἐν Αἰγύπτῳ τῶν ἀπάντων δύο προαιροῦνται, καὶ ἀποστέλλουσι κατασκευομένους νήσους τινας ἐρήμους, αἴπερ² ὅν τῆς Λιβύης πρόκεινται. εἶτα ὑποστρέφουσιν οὗτοι, καὶ ἡγούνται τῆς πτήσεως τοῖς ἄλλοις. οἱ δὲ ἦκοντες³ ἑορτὴν ὑπὲρ τῆς ἐπιδημίας τοῖς⁴ ἐν τῇ Λιβύῃ παρέχουσι· σίνονται γὰρ οὐδὲ ἔν. παρελθόντες δὲ ἐς τὰς νήσους, ὡς οἱ πρῶτοι θεασάμενοι τῶν ἄλλων ἐπιτηδειωτέρας σφίσιν ἔκριναν, ἐνταῦθα κατὰ πολλὴν τὴν γαλήνην τε καὶ ἡσυχίαν⁵ ἀποτίκτουσι καὶ ἐκγλύφουσι, καὶ θηρῶνται στρουθούς καὶ πελειάδας, καὶ τοὺς νεοττοὺς ἐν ἀφθόνοις ἐκτρέφουσιν· εἶτα ἤδη παγέντας καὶ ἐκπετησίμους γεγενημένους παραλαβόντες ἐς τὴν Αἴγυπτον ἀπάγουσιν, ὥσπερ οὖν ἐς τὰ οἰκεία <τὰ>⁶ πατῶρα τὰς ἐν τοῖς συντρόφοις χωρίους διατριβάς.

44. Αἱ ἰουλιδες ἰχθύς εἰσι πέτραις ἔντροφοι, καὶ ἔχουσιν ἰοῦ τὸ στόμα ἔμπλεων καὶ ὅτου ἂν ἰχθύος ἀπογεύσωνται, ἄβρωτον ἀπέφηναν αὐτόν. ἤδη δὲ καὶ οἱ ὀλιεῖς ἡμβρότῳ καρδίᾳ περιτυχόντες, καὶ

¹ ἀνακριθέντες.
² ἴασις.
³ ἴασις: ἐκόντες.
⁴ τὴν ἡσυχίαν.

² ὅσῳπερ.
⁴ ἴασις: ἀποδημίας τῆς.
⁶ <τὰ> add. H.

this drug for the benefit of those whose sight is affected, and the remedy derives its name from these birds.^a And men do not refuse to be called the disciples of birds; rather they admit as much.

It is said that once upon a time a Hawk at Delphi proved a man guilty of sacrilege by swooping upon him and striking his head. It is also believed that Hawks are bastards, if they be compared with the various kinds of eagles.

At the beginning of spring the Hawks of Egypt select two from all their number and despatch them to reconnoitre certain desert islands off the coast of Libya. When they return they act as leaders to the rest in their flight. And their arrival is the occasion of rejoicing on the part of the Libyans at their sojourn, for they do no damage whatever. And having reached the islands which the original scouts decided were the most suitable for them, they there lay and hatch their eggs in complete security and peace; and they hunt sparrows and pigeons and rear their young in an abundance of food. Then when these have grown strong and are able to fly, they take the young birds with them back to Egypt as though they were going to their own homes, that is to their haunts in regions they have grown to know.

44. Rainbow Wrasses are nurslings of rocks, and their mouth is full of poison, and whatever fish they touch they render uneatable. Indeed if it should happen that fishermen, coming upon a half-eaten prawn and fancying that their catch is unsaleable,

^a A certain species with short, round leaves was known as *Hieracion*, for the reason stated; ep. Plin. *HN* 20. 7.

ἀξιόσαντες¹ τὸ θήραμα ἄπρατον ὄν, εἰ ἀπογεύ-
σαιντο αὐτοῦ, κλονοῦνται τὴν γαστέρα καὶ στρέ-
φονται. λυποῦσι δὲ καὶ τοὺς ἐν ταῖς ὑδροθηρῆλαις
ὑποδυομένους τε καὶ νηχομένους, πολλὰ καὶ
δηκτικὰ προσπίπτουσαι, ὡς αὐτόχρομα ἐπὶ τῆς
γῆς αἱ μυῖαι· καὶ δεῖ σοβεῖν αὐτὰς ἢ κολάζεσθαι
ἐσθιόμενον· σοβοῦντι δὲ ἐκ τῆς ἀσχολίας ἀπόλωλε
τὸ ἔργον.

45. Λαγῶς δὲ θαλάττιος βρωθεὶς καὶ θάνατον
ἤνεγκε πολλάκις, πάντως δὲ τὴν γαστέρα ἀδύνησεν.
τίκτεται δὲ ἄρα² ἐν πηλῷ, καὶ οὐκ ὀλιγάκις ταῖς
ἀφύαις συναλισκεται· εἴη δ' ἂν κατὰ τὸν κοχλίαν
τὸν γυμνὸν τὸ εἶδος.

46. Γῆψ νεκρῷ πολέμος. ἐσθίει γοῦν ἐμπεσῶν
ὡς ἐχθρὸν καὶ φυλάττει τεβνηζόμενον. καὶ μέντοι
καὶ ταῖς ἐκδήμοις στρατιαῖς ἔπονται γῆπες, καὶ
μάλα γε μαντικῶς ὅτι³ ἐς πόλεμον χωροῦσιν
εἰδότες, καὶ ὅτι μάχη πᾶσα ἐργάζεται νεκρούς, καὶ
τοῦτο ἐγνωκότες. γῆπα δὲ ἄρρενα οὐ φασι γίνε-
σθαι⁴. ποτε, ἀλλὰ θηλείας ἀπάσας· ὅπερ ἐπιστά-
μενα τὰ ζῶα καὶ ἐρημίαν τέκνων δεδιότα ἐς
ἐπιγονὴν⁵ τοιαῦτα δρᾶ. ἀντίπρωροι τῷ νότῳ
πέτονται· εἰ δὲ μὴ εἴη νότος, τῷ εὐρῷ κεχίησιν,
καὶ τὸ πνεῦμα ἐσρέον πληροὶ αὐτάς, καὶ κύουσι
τριῶν ἐτῶν. λέγουσι δὲ νεοττιὰν μὴ ὑποπλέκεω

¹ ἐαυτῶν ὑπὸ περὶας ἀξιόσαντες.

² δὲ ἄρα] γάρ.

³ γε μαντικῶς ὅτι] μ. ὅτι γε.

⁴ γενέσθαι.

⁵ ἴασ: ἐπιγονὴν τέκνων.

should taste it, they are assailed by convulsions and
torments in their stomach. And the Wrasses also
molest those who dive and swim in pursuit of fish,
falling upon them in great numbers and biting them,
exactly like flies on land; so that one must either
beat them off or be tormented by being eaten up.
But while one is busy beating them off, there is no
time to attend to one's work.

45. The Sea-hare when eaten has often been the ^{The Sea-}
cause even of death; in any case it causes pains in ^{hare}
the stomach. It is born in the mud and is not infre-
quently caught along with sprats. In appearance it
is not unlike a snail without its shell.

46. The Vulture is the dead body's enemy. At ^{The Vulture}
any rate it swoops upon it as though it were an adver-
sary and devours it, and watches a man who is in
the throes of death. Vultures even follow in the
wake of armies in foreign parts, knowing by prophetic
instinct that they are marching to war and that every
battle provides corpses, as they have discovered.

It is said that no male Vulture is ever born: all ^{All Vultures}
Vultures are female. And the birds knowing this ^{are female}
and fearing to be left childless, take measures to pro-
duce them as follows. They fly against the south
wind. If however the wind is not from the south,
they open their beaks to the east wind, and the in-
rush of air impregnates them, and their period of
gestation lasts for three years. But the Vulture is
said never to make a nest. The Aegyptius^a however, ^{The}
which is on the border-line between the vulture and ^{'Aegyptius'}
the eagle, is both male and female, and is black in

^a Perhaps the Lämmergeier.

γυπα. τοὺς δὲ αἰγυπιοὺς, ἐν μεθορίῳ γυπῶν ὄντας καὶ ἀετῶν, εἶναι καὶ ἄρρενας καὶ τὴν χροάν πεφυκέναι μέλανας. καὶ τούτων μὲν ἀκούω καὶ νεοττίας δεικνύσθαι γυπας δὲ μὴ ὡς τίκτειν πέψουσαι, νεοττοὺς δὲ ὠδίειν. καὶ ὡς ἀπὸ γυνεᾶς κατάπτεροι εἰσι, καὶ τοῦτο ἤκουσα.

47. Ἰκτίνος ἐς ἀρπαγὴν ἀφειδέστατος. οἶδε¹ τῶν μὲν ἐξ ἀγορᾶς ἐμποληθέντων κρεαδίων εἰάν γένωνται κρέιττους, ἤρπασαν προσπεσόντες, τῶν δὲ ἐκ τῆς τοῦ Διὸς ἱεροουργίας οὐκ ἂν προσάψαντο. Ἡ δὲ ὄρειος ἄρπη τῶν ὀρνίθων προσπεσοῦσα τοὺς ὀφθαλμοὺς ἀφαρπάζει.

48. Κόρακες Αἰγύπτιοι, ὅσοι τῷ Νείλῳ παραδαιτώνται,² τῶν πλεόντων τὰ πρῶτα εὐκασιν ἰκέται εἶναι, λαβεῖν τι αἰτοῦντες· καὶ λαβόντες μὲν ἡσυχάζουσιν, ἀτυχήσαντες δὲ ὧν ἦτον συμπέτονται, καὶ ἑαυτοὺς καθίσαντες ἐπὶ τὸ κέρας τῆς νεῶς τῶν σχοίνων ἐσθίουσι τε καὶ διατέμνουσι τὰ ἄμματα. Λίβυες δὲ κόρακες, ὅταν οἱ ἄνθρωποι φόβῳ δάψους ὑδρευσάμενοι πληρώσωσι τὰ ἀγγεῖα ὕδατος, καὶ κατὰ τῶν τεγῶν θέντες ἑασῶσι τῷ ἀέρι τὸ ὕδωρ φυλάττειν ἀσηπτον, ἐνταῦθα ἐς ὅσον μὲν αὐτοῖς τὰ ῥάμφη κάτεισιν ἐγκύπτουτες, χρῶνται τῷ ποτῷ· ὅταν δὲ ὑπολήξῃ, ψήφους κομίζουσι καὶ τῷ στόματι καὶ τοῖς ὀνυξί, καὶ ἐμβάλλουσιν ἐς τὸν κέραμον· καὶ αἱ μὲν ἐκ τοῦ βάρους ὠθοῦνται καὶ ὑφίζανουσι, τό γε μὴν ὕδωρ θλιβόμενον ἀναπλεῖ. καὶ πίνουσιν εὖ μάλα εὐ-

¹ οἶδε εἰ δύοι.

colour, and I am told that their nests are pointed out. But I have been informed that Vultures do not lay eggs, but that in their birth-pangs they produce chicks, and that these are feathered from birth I have also heard.

47. There is no limit to the robberies of the Kite. ^{The Kite} If they can manage pieces of meat on sale in the market, they pounce upon them and carry them off; on the other hand they will not touch sacrifices offered to Zeus. But the Mountain Kite^a pounces upon birds and pecks out their eyes.

48. The Ravens in Egypt which live beside the Nile at first appear to be begging of the people sailing on the river, soliciting to be given something. And if they are given, they stop begging; but if their solicitations fail, they fly in a mass and perch on the sailyards of the ship and proceed to eat the ropes and to cut the cords.

But the Ravens of Libya, when men through fear ^{The Raven in Libya} of thirst draw water and fill their vessels and place them on the roof so that the fresh air may keep the water from putrefying, the Ravens, I say, help themselves to drink by bending over and inserting their beaks as far as they will go. And when the water gets too low they gather pebbles in their mouth and claws and drop them into the earthenware vessel. Now the pebbles are borne down by their weight and sink, while the water owing to their pressure rises. So the Ravens by a most ingenious

^a See I. 35 n.

² προσδαιτώνται, -δαιρούνται.

μηχάνως οἱ κόρακες, εἰδότες φύσει τιμὴ ἀπορρήτω
δύο σώματα μίαν χώραν μὴ δέχεσθαι.

49. Λέγει Ἀριστοτέλης εἰδέναι τοὺς κόρακας
διαφορὰν γῆς εὐδαίμονος τε καὶ λυπρᾶς, καὶ ἐν
μὲν τῇ παμφόρῳ τε καὶ πολυφόρῳ κατὰ τε ἀγέλας
καὶ πλήθη φέρεσθαι, ἐν δὲ τῇ ἀγόνῳ καὶ στερίφῃ
κατὰ δύο. τοὺς γε μὴν νεοττοὺς τοὺς ἐκτραφέν-
τας¹ τῆς ἑαυτῶν ἑκαστος καλιᾶς φυγάδας ἀποφαί-
νουσι· ὑπὲρ ὅτου (αὐτοὶ ἑαυτοῖς)² τροφήν
μαστεύουσι, καὶ τοὺς γεναμένους σφᾶς μὴ
τρέφουσι.³

50. Ὑποψίζαντες ἰὼν ἀφιάσιον ἰχθύων κωβιὸς
καὶ δράκων καὶ χελιδῶν, οὐ μὴν ἐς θάνατον ἢ
τρυγῶν δὲ ἀποκτείνει παραχρῆμα τῷ κέντρῳ.
καὶ λέγει γε Λεωνίδης ὁ Βυζάντιος ἰχθύων φύσεώς
τε καὶ κρίσεως ἄπειρον ἄνθρωπον ἀρπάσαντα ἐκ
δικτύου τρυγῶνα (ᾤετο δὲ ἄρα ὁ δυστυχῆς ψῆφταν
εἶναι) φέροντα⁴ ἐπικόλπιον ἐμβαλεῖν καὶ βαδίσειν,⁵
ὡς τι ἀγαθὸν εὐρόντα καὶ ἐς ἐμπολὴν κερδαλέον
ἑαυτῷ⁶ ἀρπαγμα. ἢ δὲ ἄρα ἠγλήσε πιεζομένη,
καὶ παλεῖ τῷ κέντρῳ πείρασα,⁷ καὶ ἐξέχεε τοῦ
δυστυχοῦς κλέπτου τὰ σπλάγγνα. καὶ ἔκειτο παρὰ
τῇ τρυγῶνι νεκρὸς ὁ φῶρ, ἐναργῆς ἔλεγχος ὧν
οὐκ εἰδῶς ἔδρασε.

51. Ὁ κόραξ, οὐκ ἂν αὐτὸν ἐς τόλμαν ἀθυμότε-
ρον εἶποις τῶν ἀετῶν. ὁμοίε γὰρ καὶ αὐτὸς τοῖς

¹ ἐκτραφέντας διόκουσι καί.

² (αὐτοὶ ἑαυτοῖς) add. Schol.

⁴ φέροντα ὡς εἶχεν.

³ ἐκτρέφουσι.

⁵ βαδίσειν ἵνα λάθῃ.

contrivance get their drink; they know by some
mysterious instinct that one space will not contain
two bodies.

49. Aristotle asserts [HA 618 b 11] that Ravens The Raven
know the difference between a prosperous and a
barren country, and in one that produces all things in
plenty they move about in flocks and great numbers,
but in a barren and unfruitful country in pairs. As
to their young ones, when fully grown, every Raven
banishes them from its nest. For that reason they
seek their food (for themselves) and neglect to care
for their parents.

50. Among fishes the Goby, the Weever, and the Poisonous
fishes
Flying Gurnard emit poison when they prick one;
not that they are deadly; whereas the Sting-ray
with its barb kills on the spot. And Leonidas of
Byzantium tells how a man who knew nothing of
fishes and could not distinguish them, stole a Sting-
ray from a fishing-net—the poor fellow must have A Sting ray
taken it for a flounder—, took it and put it in his
bosom and walked off as though he had found some-
thing good, some spoil whose sale would be profitable
to him. But the Sting-ray hurt by the pressure,
struck and pierced him with its sting, causing the
wretched thief's bowels to gush out. And there the
thief lay dead beside the Sting-ray, clear evidence
of what he had done in his ignorance.

51. Of the Raven you might say that it has a spirit The Raven,
its daring
no less daring than the eagle, for it even attacks

⁶ ἑαυτῷ ἔχειν.

⁷ διεύρασα.

ζώοις χωρεῖ, οὐ μέντοι τοῖς βραχυτάτοις, ἀλλ' ὄνω τε καὶ ταύρω· κήθηται τε γὰρ κατὰ τῶν τενόντων καὶ κόπτει αὐτούς, πολλῶν δὲ καὶ <τοῖς>¹ ὀφθαλμοὺς ἐξέκοψεν ὁ κόραξ. μάχεται δὲ καὶ ὄρνιθι ἰσχυρῶ, τῷ καλουμένῳ αἰσάλωνι· καὶ ὅταν θεάσῃται ἀλώπεκι μαχόμενον, τιμωρεῖται· πρὸς γὰρ ἐκείνην ἔχει τινὰ φιλίαν. ἦν δὲ ἄρα ὄρνιθων πολυκλαγγότατός τε καὶ πολυφωνότατος· μαθὼν γὰρ καὶ ἀνθρωπίνην προῆσι φωνήν. φθέγμα δὲ αὐτοῦ παίζοντος μὲν ἄλλο, σπουδαζόντος δὲ ἕτερον· εἰ δὲ ὑποκρίνοιτο τὰ ἐκ τῶν θεῶν, ἱερὸν ἐνταῦθα καὶ μαντικὸν φθέγγεται. ἴσασι δὲ διὰ τοῦ θέρους ἐνοχλοῦμενοι ῥύσει γαστρός, καὶ διὰ ταῦτα ἑαυτοὺς ὑγρᾶς τροφῆς ἀγεύστους φυλάττουσιν.

52. Λέγει δὲ Ἀριστοτέλης τῶν ζώων τὰ μὲν ζωτόκα εἶναι, τὰ δὲ ὑπὸ τίκτειν, τὰ δὲ σκώληκας· καὶ ζῶα μὲν ἀνθρώπους γεννᾶν καὶ τὰ λοιπὰ ὅσα τριχῶν ἐστὶν ἐπήβολα, καὶ τὰ κητώδη τῶν ἐνὺδρων· τούτων δὲ τὰ μὲν ἀλλόν, βράγchia δὲ οὐκ ἔχειν, οἶον δελφίνα καὶ φάλλαιναν.

53. Μυσοῖς ἄγουσιν ἄσθη βόες, καὶ κεράτων ἄμοιροί εἰσι. λέγω δὲ τὴν ἀγέλην ἄκερων ὄρασθαι² οὐκέτι διὰ κρύος, ἀλλὰ τῶν βοῶν τῶνδε ἰδίᾳ φύσει,³ καὶ τὸ μαρτύριον παρὰ πόδας· γίνονται γὰρ καὶ ἐν Σκυθίαις κεράτων⁴ οὐκ ἀγέρα-

¹ <τοῖς> add. H.

² λέγω . . . ὄρασθαι] λέγονται . . . ὄραν.

³ Reiske: ἰδίᾳ φύσει.

animals, and not the smallest either, but asses and bulls. It settles on their neck and pecks them, and in many cases it actually gouges out their eyes. And it fights with that vigorous bird the merlin, and whenever it sees it fighting with a fox, it comes to the fox's rescue, for it is on friendly terms with the animal.

The Raven must really be the most clamorous of its various tones birds and have the largest variety of tones, for it can be taught to speak like a human being. For playful moods it has one voice, for serious moods another, and if it is delivering answers from the gods, then its voice assumes a devout and prophetic tone.

Ravens know that in summer they suffer from its diet looseness of the bowels; for that reason they are careful to abstain from moist food.

52. Aristotle tells us [HA 489 b 1] that some animals are viviparous, others oviparous, that others again produce grubs. The viviparous are man and all other creatures that have hair, and among marine animals the cetaceans. And of these some have a blow-hole but no gills, like the dolphin and the whale.

53. In Moesia^a the Oxen draw loads and are hornless. And I maintain that it is not due to the cold that herds are to be seen without horns, but that it is due to the peculiar nature of the Oxen. And the proof is to hand, for even in Scythia there are oxen

^a Moesia (Gk. Μυσία), bounded on the N by the Danube, on the S by the Balkan mts, corresponded (roughly speaking) to the northern half of the modern Yugoslavia and Bulgaria.

⁴ Reiske: κεράτων ἐν Σι.

στοι βόες. ἐγὼ δὲ ἀκούω λέγοντός τινος ἐν συγγραφῇ καὶ μελίττας Σκυθίδας εἶναι, ἐπαίω τε τοῦ κρύου· οὐδὲ ἐν, καὶ μέντοι καὶ πιπράσκειν ἐς Μυσοὺς κομίζοντας Σκύθας οὐκ ὀθνείων σφισιν ἀλλὰ αὐθυγενές μέλι καὶ κηρία ἐπιχώρια. εἰ δὲ ἐναντία Ἡροδότῳ λέγω, μή μοι ἀχθέσθω· ὁ γὰρ ταῦτα¹ εἰπὼν ἱστορίαν ἀποδείκνυσθαι ἀλλ' οὐκ ἀκοὴν ἄδεν εἶφατο ἡμῶν ἀβασάνιστον.

54. Τῶν θαλαττίων πυνθάνομαι μόνον τὸν σκάρρον τὴν τροφήν ἀναπλέουσαν ἐπεσθίειν, ὥσπερ οὖν καὶ τὰ βληχητὰ, ἃ δὴ καὶ μαρκαῶσθαι λέγουσιν.

55. Ὁ γαλεὸς ὠδίνει διὰ τοῦ στόματος ἐν τῇ θαλάττῃ, πάλιν τε ἐσδέχεται τὰ βρέφη, καὶ ἀνεμεί ταις αὐταῖς ὁδοῖς ζῶντα καὶ ἀπαθῆ.

56. Μυὸς ἦπαρ καὶ μάλα ἐκπληκτικῶς τε καὶ παραδόξως τῆς μὲν σελήνης ἀξανομένης λοβὸν ἐαυτῷ τινα ἐπιτίκει ὁσημέραι μέχρι διχομήνου· εἴτα αὐ πάλιν ὑπολήγει μειουμένου τοῦ μηνὸς τὸν ἴσον λόγον,² ἔστ' ³ αὐ ἐς ⁴ σῶμα κατολίσθη ἀείδειον. ἀκούω δὲ ἐν τῇ Θηβαίδι χαλάζης πεσοῦσης ἐπὶ τῆς γῆς ὄρασθαι μίας, ὣν τὸ μὲν πηλὸς ἔστιν ἐτι, τὸ δὲ σὰρξ ἦδη. ἐγὼ δὲ αὐτὸς ἐκ τῆς Ἰταλικῆς Νέας πόλεως ελαύνων ἐς Δικαιαρχίαν ὑσθὴν βατράχοις, καὶ τὸ μὲν μέρος αὐτῶν τὸ πρὸς τῇ κεφαλῇ εἶρπε, καὶ δύο πόδες ἦγον αὐτό, τὸ δὲ

¹ Schm: τοιαῦτα.

² ἀφανίζον ἔστ'.

³ Reiske: λοβόν.

⁴ εἰς ἐν.

^a The original Greek name of Puteoli.

not destitute of the glory of horns. And I have learnt from one who records the fact in his history that there are even Bees in Scythia and that they do not mind the cold at all. And what is more, the Scythians bring and sell to the Moesians honey, which is no alien produce but native, and honeycombs of their own country.

Bees in Scythia

If I contradict Herodotus [5. 10], I hope he will not be angry with me, for the man who reported these things vowed that he was presenting the results of his own enquiry and not merely repeating what he had heard and what we could not verify.

54. I learn that of saltwater fishes the Parrot Wrasse alone regurgitates its food and eats it afterwards, as sheep do, which are said to chew the cud.

The Parrot Wrasse

55. The Shark brings forth its young through its mouth in the sea and takes them back again and then disgorges them by the same channel alive and unharmed.

The Shark and its young

56. The liver of the Mouse has the most astounding and unexpected habit of growing a lobe day by day as the moon waxes, up to the middle of the month. Then again in proportion as the month declines, so the lobe gradually dwindles until it loses its shape and disappears into the body.

The Mouse and its liver

And I am told that when it hails in the Thebaid, mice are to be seen on the earth, and one part of them is still mud while the other is already flesh. And I myself on a journey from Naples to Dicaearchia^a encountered a shower of frogs, and the forepart of them was crawling, supported by two feet,

A shower of mice,

of frogs

ἐπεσύρετο ἔτι ἄπλαστον, καὶ ἐφκει ἕκ τινος ὕλης ὑγρᾶς συνεστῶτι.

57. Τὸ τῶν βοῶν ἄρα πάγχροστον ἦν γένος¹ καὶ ἐς γεωργίας κοινωνίαν καὶ ἐς ἀγωγὴν φόρτου διαφόρου. καὶ γαυλοῦς² ἐμπλήσαι βοῦς ἀγαθός ἐστι, καὶ βωμοὺς κοσμεῖ, καὶ ἀγάλλει πανηγύρεις, καὶ πανθοινίαν παρέχει. καὶ ἀποθανῶν δὲ βοῶς γευναῖόν τι χρῆμα καὶ ἀξιέπαινον. μέλιται γοῦν ἐκ τῶν ἐκείνου λευψάνων ἐκφύονται, ζῶον φιλεργότατον καὶ τῶν καρπῶν τὸν ἀριστόν τε καὶ γλυκίστον ἐν ἀνθρώποις παρασκευάζον, τὸ μέλι.

¹ γένος καὶ ἀνθρώποις ζῶον λυσιτελέστατον.

² Reiske: γάλακτος

while the other part trailed behind, still formless, seeming to consist of some moist substance.

57. Oxen are after all the most serviceable creatures. At sharing the farmer's labours, at carrying loads of various kinds, at filling the milk-pail—at all these things the Ox is excellent. He graces the altars, gladdens festivals, and provides a solemn banquet. And even when dead the Ox is a splendid creature deserving our praise. At any rate bees are begotten of his carcase—bees, the most industrious of creatures, which afford the best and sweetest of fruits that man has, namely honey.

The Ox and its services to man

BOOK III

1. Μαυρουσίῳ δὲ ἀνδρὶ ὁ λέων καὶ ὁδοῦ κοινωνεῖ καὶ πίνει τῆς αὐτῆς πηγῆς ὕδωρ. ἀκούω δὲ ὅτι καὶ ἐς τὰς οἰκίας τῶν Μαυρουσίων οἱ λέοντες φοιτῶσι, ὅταν αὐτοῖς ἀπαντήσῃ ἀθρία καὶ λιμὸς αὐτοὺς ἰσχυρὸς περιλάβῃ. καὶ ἐὰν μὲν παρῆ ¹ (ὁ) ἀνὴρ, ἀειργεῖ τὸν λέοντα καὶ ἀναστέλλει διώκων ἀνά κράτος· ἐὰν δὲ ὁ μὲν ἀπῆ, μόνῃ δὲ ἡ γυνὴ καταλειφθῆ, λόγοις αὐτὸν ἐντροπτικοῖς ἴσχει τοῦ πρόσω καὶ ῥυθμίζει, σωφρονίζουσα ἑαυτοῦ κρατεῖν καὶ μὴ φλεγμαίνειν ὑπὸ τοῦ λιμοῦ. ἐπαίει δὲ ἄρα λέων φωνῆς Μαυρουσίας, καὶ ὁ νοῦς τῆς ἐπιπλήξεως τῇ γυναικὶ τῆς πρὸς τὸ θηρίον τοῖσδε ἐστίν, ὡς ἐκείνοι λέγουσι· σὺ δὲ οὐκ αἰδῆ λέων ἂν ὁ τῶν ζώων βασιλεὺς ἐπὶ τὴν ἐμὴν καλύβην ἵων, καὶ γυναικὸς δεόμενος ἵνα τραφῆς, καὶ δίκην ἀνθρώπου λελωβημένου τὸ σῶμα ἐς χεῖρας γυναικείας ἀποβλέπεις, ἵνα οἰκτῶ καὶ ἐλέω τύχης ἂν δέῃ; ὅν ² δέον ἐς ὀρείους ὀρμῆσαι διατριβάς ἐπὶ τε ἐλάφους καὶ βουβαλίδας καὶ τὰ λοιπὰ ὅσα λεόντων δεῖπνον ἔνδοξον. κυνιδίου δὲ ἀθλίου φύσει ³ ἀγαπᾷς παρατραφῆναι· καὶ ἡ μὲν ἐπάδει τοιαῦτα, ὁ δὲ ὥσπερ οὖν πληγείς τὴν ψυχὴν καὶ ὑποπλησθεὶς αἰδοῦς ἡσυχῇ καὶ κάτω βλέπων ἀπαλλάττεται, ἡττηθεὶς τῶν δικαίων. εἰ δὲ ἵπποι καὶ κύνες διὰ τὴν συντροφίαν ἀπεισούντων

¹ (ὁ) *add. Jac.* ² *ὅν del. Gobet.* ³ *φύσει προσεικός.*

1. A Lion will accompany a Moor on his journey The Lion in Mauretania and will drink water from the same spring. And I am told that Lions even resort to the houses of Moors when they fail to find any prey and are overtaken by the pangs of hunger. And if the master of the house happens to be there, he keeps the Lion off and drives him away, pursuing him vigorously. If however he is out and his wife is left all alone, then with words that put the Lion to shame she checks his approach, restrains him, and admonishes him to control himself and not to allow his hunger to incense him. The Lion, it seems, understands the Moorish tongue; and the sense of the rebuke which the woman administers to the animal is (so they say) as follows. 'Are not you ashamed, you, a Lion, the king of beasts, to come to my hut and to ask a woman to feed you, and do you, like some cripple, look to a woman's hands hoping that thanks to her pity and compassion you may get what you want?—You who should be on your way to mountain haunts in pursuit of deer and antelopes and all other creatures that lions may eat without discredit. Whereas, like some sorry lap-dog, you are content to be fed by another.' Such are the spells she employs, whereupon the Lion, as though his heart smote him and he were filled with shame, quietly and with downcast eyes moves off, overcome by the justice of her words.

Now if horses and hounds through being reared in

ἀνθρώπων συνιάσι καὶ καταπτήσσοσι, καὶ Μανουσίους οὐκ ἂν θαυμάσαιμι λέόντων ὄντας συντρόφους καὶ ὁμοτρόφους αὐτοῖς ὑπ' αὐτῶν ἐκεῖνων ἀκούεσθαι. τοῖς γάρ τοι βρέφει τοῖς ἑαυτῶν μαρτυροῦσιν ὅτι τοὺς σκύμους τῶν λέόντων τῆς ἴσης τε καὶ ὁμοίας διαίτης ἀξιοῦσι καὶ κοίτης μιᾶς καὶ στέγης· καὶ ἐκ τούτων καὶ φωνῆς τῆς προειρημένης ἀκούει τοὺς θήρας, οὐδὲν οὔτε ἀπιστον οὔτε παράδοξον.

2. Ἴππου δὲ τῆς Λιβύσης περὶ Λιβύων λεγόντων ἀκούω τοιαῦτα. ἄριστοι μὲν εἰσιν Ἴππων, καμάτου δὲ ἢ¹ τι αἰσθάνονται² <ἦ>³ οὐδὲ εἶ. λεπτοὶ δὲ καὶ οὐκ εὐσαρκοί, ἐπιτήδειοί γε μὴν καὶ φέρειν ὀλιγωρίαν δεσπότην εἰσίν. οὔτε γοῦν αὐτοῖς κομιδὴν προσφέρουσι οἱ δεσπότης, οὐ καταψώντες,⁴ οὐ καλινδῆθραν ἐργασάμενοι, οὐχ ὄπλᾶς ἐκκαθαίροντες, οὐ κόμας κτενίζοντες, οὐ χαίτας ὑποπλέκοντες, οὐ λούοντες καμόντας, ἀλλὰ ἅμα τε διήνυσαν τὸν προκείμενον δρόμον, καὶ ἀποβάντες νέμεσθαι ἰᾶσι. καὶ λεπτοὶ μὲν καὶ ἀχμῶδεις οἱ Λίβυες, ἐπὶ τοιούτων δὲ καὶ Ἴππων ἀχούνται. σοβαροὶ δὲ Μῆδοι καὶ ἄβροί, καὶ μέντοι καὶ οἱ ἐκεῖνων⁵ Ἴπποι. φαίης ἂν αὐτοὺς τρυφᾶν σὺν τοῖς δεσπότηταις καὶ τῷ μεγέθει τοῦ σώματος καὶ τῷ κάλλει, ἥδη δὲ καὶ τῇ χλιδῇ καὶ τῇ θεραπείᾳ τῇ ἕξωθεν.⁶ ταῦτά τοι καὶ περὶ τῶν κυνῶν ἔπεισι νοεῖν μοι. κύων Κρήσιςσα κούφη καὶ ἀλτικῆ καὶ ὀρειβασίας σύντροφος· καὶ μέντοι

¹ Reiske: δῆ.
² <ἦ> add. Reiske.
³ ἐκεῖνων τοιοῦτα.

⁴ Schn: αἰσθονταί.
⁵ καταψώντες καμόντας.

their company understand and quail before the threats of men, I should not be surprised if Moors too, who are reared and brought up along with Lions, are understood by these very animals. For the Moors profess to treat lion-cubs to the same kind of food, the same bed, and the same roof as their own children. Consequently there is nothing incredible or marvellous in Lions understanding human speech as described above.

2. Concerning the Libyan Horse this is what I have learnt from accounts given by the Libyans. These Horses are exceedingly swift and know little or nothing of fatigue; they are slim and not well-fleshed but are fitted to endure the scanty attention paid to them by their masters. At any rate the masters devote no care to them: they neither rub them down nor roll them nor clean their hooves nor comb their manes nor plait their forelocks nor wash them when tired, but as soon as they have completed the journey they intended they dismount and turn the Horses loose to graze. Moreover the Libyans themselves are slim and dirty, like the Horses which they ride. The Persians on the other hand are proud and delicate, and what is more, their Horses are like them. One would say that both horse and master prided themselves on the size and beauty of their bodies and even on their finery and outward adornment.

And here is a point which occurs to me to note in connexion with Hounds. The Cretan Hound is nimble and can leap and is brought up to range the

⁶ ἕξωθεν καὶ τῇ θρήψει ἐόικασιν αἰσθανομένοις μεγέθους τε τοῦ σφετέρου καὶ κάλλους καὶ ὅτι χλιδῶσι τῷ κόσμῳ.

καὶ αὐτοὶ Κρήτες τοιούτους αὐτοὺς παραδεικνύουσι,¹
καὶ ἄδει ἢ φήμη. θυμικώτατος δὲ κυνῶν Μολοσ-
σός, ἐπεὶ θυμωδέστατοι καὶ οἱ ἄνδρες. ἀνὴρ δὲ
Καρμάνιος καὶ κυνῶν ἀμφοτέροι ἀγριωτάτω καὶ
μειλιχθῆναι ἀτέγκτω,² φασίν.

3. Ἴδια δὲ ἀρα φύσεως ζώων καὶ ταῦτα ἦν.
ὄν οὔτε ἀγριον οὔτε ἡμερον ἐν Ἰνδοῖς γίνεσθαι³
λέγει Κτησίαις, πρόβατα δὲ τὰ ἐκείνων οὐρὰς
πήχεως ἔχειν τὸ πλάτος πού φησιν.

4. Οἱ μύρμηκες οἱ Ἰνδικοὶ <οἱ>⁴ τὸν χρυσοῦν
φυλάττοντες οὐκ ἂν διέλθοιεν τὸν καλούμενον
Καμπύλων ποταμόν. Ἰσσηδόνες δὲ τούτοις συνοικου-
κοῦντες⁵ τοῖς μύρμηξι . . .⁶ καλοῦνται τε καὶ
εἰσιν.

5. Φαγοῦσα ὄφεις χελώνη καὶ ἐπιτραγοῦσα
ὀργάνου ἐξάντης γίνεται τοῦ κακοῦ, ὃ πάντως
αὐτῇ⁷ ἀνελεῖν ἐμελλεν.

Περιστερὰν δὲ ὀρνίθων σαφρονεστάτην καὶ κε-
κολασμένην ἐς ἀφροδίτην μάλιστα ἀκούω λεγόν-
των· οὐ γὰρ ποτε ἀλλήλων διασπῶνται, οὔτε ἢ
θήλεια, ἐὰν μὴ ἀφαιρεθῇ τύχη τινὶ τοῦ συννόμου,
οὔτε ὁ ἄρρην, ἐὰν⁸ μὴ χῆρος γένηται.

Πέρδικες δὲ ἀκράτορες εἰσιν ἀφροδίτης· οὐκοῦν
τὰ ἄρὰ τὰ γεννώμενα ἀφανίζουσι, ἵνα μὴ ἀγῶσι

¹ περιδεικνύουσι.

² Schn: ἀγριώτατοι . . . ἀτεγκτα.

³ Schn: γενέσθαι.

⁴ <οἱ> ἀδ. Jac.

⁵ συνοικούντες γε.

⁶ Lacuna.

mountains. Moreover the Cretans show the same
qualities, such is the common report. Among
Hounds the Molossian is the most high-spirited, for
the men also of Molossia are hot-tempered. In
Carmania too both men and Hounds are said to be
most savage and implacable.

3. The following also are examples of the peculiari-
ties of animal nature. Ctesias reports that neither ^{India,}
the wild nor the domestic Pig exists in India, and he ^{devoid of}
says somewhere that Indian Sheep have tails one ^{pigs}
cubit in width. ^{its sheep}

4. The Ants of India which guard the gold will not ^{The Ants of}
cross the river Campylinus.^a And the Issedonians ^{India}
who inhabit the same country as the Ants . . . they
are called, and so they are.

5. If a Tortoise eats part of a snake and thereafter ^{Marjoram,}
some marjoram, it becomes immune from the poison ^{antidote to}
which was bound to be quite fatal to it. ^{snake poison}

I have heard people say that the Pigeon is of all ^{The Pigeon,}
birds the most temperate and restrained in its sexual ^{its conti-}
relations. For Pigeons never separate, neither the ^{nence}
female bird unless by some mishap she is parted from
her mate, nor the male unless he is widowed.

Partridges on the other hand are unrestrained in
their indulgence. For that reason they destroy the
eggs that have been laid, in order that the female ^{The}
^{Partridge,}
^{its incont-}
^{nence}

^a Not identified.

^b The Issedonians appear to have inhabited a region to the
NE of the Caspian Sea.

⁷ αὐτῇ ἐκ τῆς προφῆς.

⁸ ἦν.

αἱ θήλειαι παιδοτροφούσαι τῆς πρὸς αὐτοὺς
ὀμιλίας ἀσχολίαν.

6. Λύκοι ποταμὸν διανέοντες, ὑπὲρ τοῦ μὴ πρὸς
βίαν ἐκ τῆς τοῦ ῥεύματος ἐμβολῆς ἀνατρέπεσθαι
ἔρμα ἴδιον αὐτοῖς ἢ φύσις συμπλάσασα ἐδιδάξατο
σωτηρίαν ἐξ ἀπόρων καὶ μάλα εὐπορον. τὰς
οὐράς τὰς ἀλλήλων ἐνδακόντες, εἶτα ἀντιπίπτουσι
τῷ ῥεύματι, καὶ ἀλύτως ¹ διενήξαντο καὶ ἀσφαλῶς.

7. Ὄνοις θηλείαις βράμῃσιν ἢ φύσις οὐκ
ἐνειμε, φασί. κύνας δὲ ἀφάνους ἀποφαίνειν ταῖς
δαίνας ² ἢ αὐτῇ παρέσχευ. εὐωδία δὲ καὶ μύρον
γυφῶν αἴτια θανάτου. κύκνων δὲ κώνειον ὀλεθρος.
κάμηλον δὲ ὡς δέδοικεν ἵππος ἔγνω Κύρος τε καὶ
Κροῖσος, ὡς φασιν.

8. Τὰ βρέφη τὰ τῶν ἵππων ὅταν αἱ μητέρες
καταλίπωσι πρὸ τῆς ἐκείνων ἐκθρέψεως οἷον
ὄρφανά, ἐκτρέφουσι μετὰ τῶν οἰκείων παιδίων
οἰκτείρουσαι αἱ ἄλλαι αὐτά.

9. Κορώναι ἀλλήλαις εἰσὶ πιστόταται, καὶ ὅταν
ἐς κοινωνίαν συνέλθωσι, πάνυ σφόδρα ἀγαπῶσι
σφᾶς, καὶ οὐκ ἂν ἴδοι τις μὴ γινόμενα ταῦτα τὰ ζῶα
ἀνέδην καὶ ὡς ἔτυχεν. λέγουσι δὲ οἱ τὰ ὑπὲρ
τούτων ἀκριβοῦντες ὅτι ἂν ³ ἀποθάνῃ τὸ ἕτερον,
τὸ λοιπὸν χηρεῖται. ἀκούω δὲ τοῦς πάλαι καὶ ἐν
τοῖς γάμοις μετὰ τὸν ὑμέναιον τὴν κορώνην

¹ ἀλύτως γε MSS, ἀ. τε Reiske.

² τὰς δαίνας ὅταν αὐταῖς τὴν σκίαν ἐπιβάλῃ.

³ κἂν.

birds may not be too busy with nursing their chicks
to have time for sexual intercourse.

6. When Wolves swim across a river Nature has ^{Wolves}
devised for them an original safeguard to prevent ^{cross a river}
them from being forcibly carried away by the impact
of the stream and has taught them how to escape
from difficulties, and that with ease. Fastening their
teeth in one another's tails they then breast the
stream and swim across without harm or danger.

7. It is said that Nature has not bestowed the ^{Animal anti-}
power of braying upon she-Asses. Nature too has ^{pathies}
enabled Hyenas to stop hounds from barking. The
fragrance of perfumes causes death to Vultures;
hemlock is the bane of Swans; Cyrus and Croesus
learned how Horses dread camels, so the story
goes.

8. When Mares desert their foals and leave them, ^{Mares and}
like orphans, before they are fully weaned, other ^{foals}
Mares take compassion on them and bring them up
with their own foals.

9. Crows are exceedingly faithful to each other, ^{The Crow}
and when they enter into partnership they love one ^{and conjuga}
another intensely, and you would never see these ^{fidelity}
creatures indulging freely in promiscuous intercourse.
And those who are accurately informed about them
assert that if one dies, the other remains in widow-
hood. I have heard too that men of old used actually
at weddings to sing 'the Crow' ^a after the bridal

^a Cp. *Carm. pop.* 31 (Diehl, *Anth. lyr. Gr.*) and L. S^o s.v.
ἐκκορέω.

ἄδων,¹ σύνθημα ὁμοιοῦς τοῦτο τοῖς συνιοῦσιν ἐπὶ² παιδοποιῶν διδόντας. οἱ δὲ³ ἔδρας ὀρνίθων καὶ πτήσεις παραφυλάττοντες οὐκ εὐσύμβολον⁴ ὀπιούσιν⁵ εἶναι φασὶν ὑπακούσαι κορώνης μίας.⁶ ἐπεὶ δὲ ἡ γλαυξ ἔστιν αὐτῆ πολέμων, καὶ νύκτωρ ἐπιβουλεύει τοῖς ᾠοῖς τῆς κορώνης, ἡ δὲ μεθ' ἡμέραν ἐκείνην ταῦτο δρᾷ τοῦτο, εἰδυῖα ἔχει τὴν ὄψιν τηρικαῖα τὴν γλαυκα ἀσθενῆ.

10. Ἐχῶνον τὸν χερσαῖον οὐκ ἄσοφον οὐδ' ἀμαθῆ ταμείας τῆς ἐς τὴν χρεῖαν ἢ φύσις ἐποίησεν. ἐπεὶ γὰρ δέεται τροφῆς διετησίον, τὰ δὲ ὠραία οὐ πᾶσα ὠρὰ δίδωσιν, ἐάντων ἐν ταῖς τρασιαῖς κυλλεῖ,⁷ φασί, καὶ τῶν ἰσχάδων τὰς περιπαρεῖσας, αἱ πολλὰ ἐμπήγνυνται⁸ ταῖς ἀκάνθαις, ἡσυχῆ κομίζει καὶ ἀποθησαυρίσας φυλάττει, καὶ ἔχει λαβεῖν ἐκ τοῦ φωλεοῦ, ὅτε πορίσῃ οὐχ οἶόν τε ἔξωθεν ἔστιν.

11. Ἦδη μέντοι⁹ καὶ τῶν ζῴων τὰ ἀγριώτατα πρὸς τὰ ὀνήσαι δυνάμενα εἰρηναῖα καὶ ἔσποινδά ἐστί, τῆς συμφυοῦς κακίας ἐς τὴν χρεῖαν παραλυθέντα. ὁ γοῦν κροκόδιλος νήχεται τε ἅμα καὶ κέχηεν. ἐπιπίπτουσι οὖν αἱ βδέλλαι ἐς αὐτὸν καὶ λυποῦσιν. ὅπερ εἰδὼς ἰατροῦ δέεται τοῦ τροχίλου· πλήρης γὰρ αὐτῶν γενόμενος, ἐπὶ τὴν ὄχθην προελθὼν κατὰ τῆς ἀκτίως κέχηεν. ὁ τοῖνυν τροχίλος ἐμβαλὼν τὸ ράμφος ἐξάγει τὰς προειρημένους, καρτερᾷ δὲ ὠφελούμενος ὁ κροκόδι-

¹ καλεῖν.² ἐπὶ τῆ.³ τε.⁴ εὐσύμβολον εἰς πανταίῳ.⁵ Pierson: ὀπτεύουσιν mss and H, who regards ὑπακούσαι as corrupt.

song by way of pledging those who came together for the begetting of children to be of one mind. While those who observe the quarters from which birds come and their flight, declare that to hear a single Crow is an evil omen at a wedding. Since the Owl is an enemy of the Crow and at night has designs upon the Crow's eggs, the Crow by day does the same to her, knowing that at that time the Owl's sight is feeble.

Owl and Crow

10. Nature has made the Hedgehog prudent and experienced in providing for its own wants. Thus, since it needs food to last a whole year, and since every season does not yield produce, it rolls among fig-crates (they say), and such dried figs as are pierced—a great number become fixed upon its prickles—it quietly removes, and after laying up a store, keeps them and can draw from its nest when it is impossible to obtain food out of doors.

The Hedgehog

11. It is a fact that the fiercest of animals will, when the need arises, lay aside their natural savagery and be peaceful and gently disposed towards those that can be of service to them. For instance, the Crocodile swims with its jaws open; accordingly leeches fall into them and cause it pain. Knowing this it needs the Egyptian Plover as doctor. For when it is infested with leeches, it moves to the bank and opens its jaws to face the sun. Whereupon the Egyptian Plover inserts its beak and draws out the aforesaid creatures, while the Crocodile endures this

The Crocodile

and the Egyptian Plover

⁶ Gow: κορώνη μία mss, H.⁷ Reiske: κυλλεῖν.⁸ πήγνυνται.⁹ μέν.

λος και ἀτρεμεί. και ὁ μὲν ἔχει δείπνον τὰς βδέλλας, ὁ δὲ ὀνύαται, και τὸ μηδὲν ἀδικῆσαι τὸν τροχίλον λογίζεται οἱ μισθόν.

12. Κολοιοὺς δὲ εὐεργέτας νομίζουσι και Θεταλοὶ και Ἰλλυριοὶ και Λήμνιοι, και δημοσίας γε αὐτοῖς τροφὰς ἐψηφίσαντο,¹ ἐπεὶ τῶν ἀκρίδων, αἱ λυμαίνονται² τοὺς καρποὺς τοῖς προειρημένους, τὰ ψὰ ἀφανίζουσι τε οἱ κολοιοὶ και διαφθεῖρουσι τὴν ἐπιγονὴν αὐτοῖς. μειοῦται δὴ κατὰ πολὺ τὰ τῶν ἀκρίδων νέφη, και τοῖς προειρημένους μένει τὰ ὠραῖα ἀσινῆ.

13. Αἱ γέρανοι γίνονται μὲν ἐν Θράκη, ἣ δὲ χειμεριώτατον χωρίων ἐστὶ και κρυμωδέστατον ὧν ἀκούω. οὐκοῦν φιλοῦσι τὴν χώραν ἐν ἣ γεγόνασι, φιλοῦσι δὲ και ἑαυτάς, και νέμονται τὸ μὲν τι τοῖς ἡθεσι τοῖς πατρώοις, τὸ δὲ τι τῇ σφῶν αὐτῶν σωτηρίᾳ. τοῦ μὲν γὰρ θέρουσ κατὰ χώραν μένουσι, φθινοπώρου δὲ ἡδὴ μεσοῦντος ἐς Αἴγυπτόν τε και Λιβύην ἀπαίρουσι και Αἰθιοπίαν, ὥσπερ οὖν γῆς περίοδον εἰδύϊαι και φύσεις ἀέρων και ὠρῶν διαφορὰς. και χειμῶνα ἡρινῶν διαγαγοῦσαι, πάλιν ὅταν ὑπέυδια ἀρξῆται και εἰρηναῖα τὰ τοῦ ἀέρος, ὑποστρέφουσιν ὀπίσω. ποιοῦνται δὲ ἡγεμόνας τῆς πτήσεως τὰς ἡδὴ τῆς ὁδοῦ πεπειραμένους· εἰεν δ' ἂν ὡς τὸ εἰκὸς αἱ πρεσβύτεραι. και οὐραγεῖν δὲ τὰς τηλικαύτας ἀποκρίνουσι μέσαι δὲ αὐτῶν αἱ νεαὶ τετάχαται. φυλάξασαι δὲ ἀνεμον οὐρον και φίλον σφίσι και κατόπιν ρέοντα, χρώμεναὶ οἱ πομπῶ και ἐπωθοῦντι ἐς τὸ πρόσω, εἶτα μέντοι τρίγωνον ὀξυγώνιον τὸ σχῆμα

service and remains motionless. So the bird gets a feast of leeches, while the Crocodile is benefited and reckons the fact that it has not injured it as the bird's fee.

12. The inhabitants of Thessaly, of Illyria, and of ^{The} Lemnos regard Jackdaws as benefactors and have ^{Jackdaw} decreed that they be fed at the public expense, seeing that Jackdaws make away with the eggs and ^{and Locusts} destroy the young of the locusts which ruin the crops of the aforesaid people. The clouds of locusts are in fact considerably reduced and the season's produce of these people remains undamaged.

13. Cranes have their birthplace in Thrace, which ^{Cranes and} is the most wintry and the coldest region that I know ^{their} of. Well, they love the country of their birth, but ^{migrations} they love themselves too; so they devote part of their time to their ancestral haunts and part to their own preservation. In summer they remain in their country, but in mid-autumn they leave for Egypt, Libya, and Ethiopia, appearing to know the map of the earth, the disposition of the winds, and the variations of the seasons. And after spending a winter like spring, when again conditions are becoming tolerably settled and the sky is calm, they return. To lead their flight they appoint those that have already had experience of the journey; these would naturally be the older birds, and they select others of the same age to bring up the rear, while the young ones are ranged in their midst. Having waited for a fair and favouring wind from

¹ ἐψηφίσαντο αἰδε αἱ πόλεις.

² Reiske: λυμαίνοντο.

τῆς πτήσεως ἀποφύγασαι, ἵνα ἐμπίπτουσαι τῷ ἀέρι διακόπτωσιν αὐτὸν ῥῆστα, τῆς πορείας ἔχονται. οὕτω μὲν δὴ θερρίζουσί τε καὶ χειμάζουσι γέρανοι· σοφίαν δὲ ἠγγηται ἀνθρώποι θαυμαστὴν τοῦ Περσῶν βασιλείως ἐς ἐπιστήμην ἀέρων κράσεως,¹ Σούσα καὶ Ἐκβάτανα ἄδοντες καὶ τὰς δεῦρο καὶ ἐκέεισε τοῦ Πέρσου τεθρυλημένας μεταβάσεις. ὅταν δὲ προσφερόμενον αἶθρον αἱ γέρανοι θεάσωνται, γενόμενοι κυκλόσε² καὶ κολπωσάμεναι³ ἀπειλοῦσιν ὡς ἀντιταξόμεναι· ὁ δὲ⁴ κρούεται τὸ πτερόν. ἀλλήλων δὲ τοῖς πρυγαίοις ἐπερείδουσαι τὰ ῥάμφη, εἶτα μέντοι τρόπον τινα τὴν πτήσιν συνδέουσι, καὶ τὸν κάματόν σφισιν εὐκάματον ἀποφαίνουσι, πεφεισμένως ἀναπανόμεναι ἐς ἀλλήλας αἱ αὐταί. ἐν δὲ γῆ μηκίστη . . .⁵ πηγῆς ὅταν τύχωσιν, ἀναπανόμεναι νύκτωρ⁶ καὶ καθεύδουσι, τρεῖς δὲ ἢ τέτταρες προφυλάττουσι τῶν λοιπῶν καὶ ὑπὲρ τοῦ μὴ κατακοιμῆσαι τὴν φυλακὴν ἐστᾶσι μὲν ἀσκιωδιάζουσαι, τῷ γε μὴν μετεώρῳ ποδὶ λίθον κατέχουσι τοῖς ὄνυξι μάλα ἐγκρατῶς τε καὶ εὐλαβῶς, ἵνα ἐάν ποτε λάθωσιν ἐαυτὰς ἐς ὑπνον ὑπολισθάνουσαι, πεσῶν καὶ ὑποκτυπήσας ὁ λίθος ἀποδαρθάνειν καταναγκάσῃ. γέρανος δὲ λίθον ὄνπερ οὖν καταπίνει ὑπὲρ τοῦ ἔχειν ἔρμα,⁷ χρυσοῦ βάσανός ἐστιν, ὅταν οἶον ὀρμισαμένη καὶ καταχθείσα⁸ εἶτα μέντοι ἀνεμέσῃ αὐτόν.

¹ χρόσεως.

² *Lobeck*: κύκλος.

³ κολπωσάμενοι μνηροειδὲς τὸ μέσον ἀποφύγασαι.

⁴ ὁ δὲ ἀναχαρεὶ καί.

⁵ *Laoupa*.

⁶ νύκτωρ αἱ λοιπαί.

⁷ ἔρμα πετομένη.

behind, and using it as an escort to speed them forward, they then form their order of flight into an acute-angled triangle, in order that as they encounter the air they may cleave it with the least difficulty, and so hold on their way. This then is how Cranes spend their summer and winter. (But mankind regards as marvellous the Persian king's comprehension of temperature, and harps on Susa and Ecbatana^a and the repeated stories of the Persian's journeyings to and fro.) When however the Cranes observe an eagle bearing down upon them, they form a circle and in a bellying mass threaten him with attack; and he retires. Resting their bills upon each other's tail-feathers they form in a sense a continuous chain of flight, and sweeten their labour^b as they repose gently one upon another. And in some distant land . . . when they light upon some water-spring they rest for the night and sleep, while three or four mount guard for all the others; and in order to avoid falling asleep during their watch they stand on one leg, but with the other held up they clutch a stone firmly and securely in their claws. Their object is that, if they should inadvertently drop off to sleep, the stone should fall and wake them with the sound.

Now the stone which a Crane swallows to give itself ballast is a touchstone for gold when regurgitated by the Crane after it has, so to say, come to anchor and reached land.

^a Identified with the modern Hamadan; it lay at the foot of mt Orontes, some 200 miles N of Susa, and was a summer residence of the Achaemenid kings.

^b *Eur. Bacc.* 66 κάματος εὐκάματος.

⁸ καταχθείσα ἔνθα ἦκει.

14. Κυβερνήτης ἰδὼν ἐν πελάγει μέσω γεράνουσ ὑποστρεφούσας καὶ τὴν ἔμπαλιν πετομένασ, συνείδεν ἐναντίου προσβολῆ πνεύματος ἐκείνας ἀποστήναι τοῦ πρόσω καὶ τῶν ὀρνέων ὡς ἂν εἶποισ μαθητῆσ γενόμενοσ παλιμπλοῦσ ἦλθε, καὶ τὴν ναῦν περιέσωσε. καὶ τοῦτο πρῶτον γενόμενον μάθημά τε ὁμοῦ καὶ παιδεῦμα (<ὑπό>¹ τῶνδε <τῶν>² ὀρνίθων τοῖσ ἀνθρώποισ παρεδόθη.

15. Περιστεραὶ ἐν μὲν ταῖσ πόλεσι τοῖσ ἀνθρώποισ συναγελάζονται, καὶ εἰσι πραόταται, καὶ εἰλοῦνται περὶ τοῖσ ποσί, ἐν δὲ τοῖσ ἐρήμοισ χωρίοισ ἀποδιδράσκουσι, καὶ τοῖσ ἀνθρώποισ οὐχ ὑπομένουσι. θαρροῦσι μὲν γὰρ τοῖσ πλήθεσι, καὶ ὅτι μηδὲν πείσονται δυσχερὲσ ἴσασι κάλλιστα. ὅπου δὲ ὀρνιθοθήραι καὶ δίκτυα καὶ ἐπιβουλαὶ κατ' αὐτῶν, ἄτρεστα οἰκοῦσιν οὐκέτι, ἵνα εἶπω τὸ ἐπ' αὐτῶν ἐκείνων λεχθὲν Εὐριπίδῃ.

16. Ὅταν μέλλωσι πέρδικεσ πρὸσ τῷ τίκτειν εἶναι, παρασκευάζουσιν ἑαυτοῖσ ἐκ τιῶν καρφῶν τὴν καλουμένην ἄλω. πλέγμα δὲ ἐστί κοῖλον καὶ ἐγκαθίσαι μάλα ἐπιτήθειον. καὶ κόνιν ἐγγέαντεσ, καὶ μαλακὴν τινα οἰοεὶ κοίτην ἐργασάμενοι, καὶ ἐνδύντεσ, εἶτα ἐπηλυγάζαντεσ ἑαυτοῖσ ἄνωθεν κάρφεσιν ὑπὲρ τοῦ καὶ τοῖσ ὀρνίθασ λαθεῖν τοῖσ ἀρπακτικοῖσ καὶ τῶν ἀνθρώπων τοῖσ θηρευτάσ, κατὰ πολλὴν τὴν εἰρήνην ἀποτίκτουσιν³. εἶτα τὰ ὡὰ οὐ πιστεύουσι τῇ χώρᾳ τῇ αὐτῇ, ἀλλ' ἐτέρᾳ,

¹ <ὑπό> add. H.

² Reiske: κατακλύουσιν.

³ <τῶν> add. Reiske.

14. If a pilot observes on the high seas a flock of ^{Cranes give warning of storms} Cranes turning and flying back, he realises that they have refrained from advancing further owing to the assault of a contrary wind. And taught, as you might say, by the birds he sails home again and preserves his vessel. So the pilot's art, being a lesson and a discipline first acquired by these birds, has been handed on to mankind.

15. In cities ^{The Pigeon} Pigeons congregate with human beings; they are extremely tame and swarm about one's feet; but in lonely places they flee away and cannot endure human beings. For it is crowds that give them courage, and they are well aware that they will be unmolested. Where however there are bird-catchers, nets, and schemes to take them, 'they dwell' no more 'without fear,' to quote what Euripides says [*Ion* 1198] of those same birds.

16. When Partridges are about to lay they make ^{The Partridge and its nest} themselves what is called a 'threshing-floor' (i.e. nest) out of dry twigs. It is plaited, hollow, and well-suited for sitting in. They pour in dust and construct as it were a soft bed; they enter and after screening themselves over with dry twigs so as to avoid being seen by birds of prey and by human hunters, they lay their eggs in complete tranquillity. Next, they do not entrust their eggs to the same place but to some other, emigrating^a as it were, because

^a Cp. Arist. *HA* 613 b 15.

οιονεί μετοικιζόμενοι¹ δεδοικασι γὰρ² μή ποτε ἄρα φωραθῶσιν. νεοττεύοντες δὲ³ τοὺς νεοττοὺς ὄντας ἀπαλοὺς ὑποθάλλουσι καὶ τοῖς ἑαυτῶν πτεροῖς ἀλεαίνουσι, οἰονεί σπαργάνοις τοῖς πτίλοις περιαμπέχοντες· οὐ λούουσι δὲ αὐτούς, ἀλλὰ κονίοντες ἐργάζονται φαιδροτέρους. εἴαν δὲ πέρδιξ ἴδῃ τινὰ προσιόντα καὶ ἐπιβουλευόντα καὶ αὐτῷ καὶ τοῖς βρέφεσιν, ἐνταῦθα αὐτὸς μὲν ἑαυτὸν πρὸ τῶν ποδῶν κυλῖει τῶν τοῦ θηρατοῦ, καὶ ἐνδίδωσιν ἐλπίδα τοῦ δύνασθαι συλλαβεῖν εἰλούμενον. καὶ ὁ μὲν ἐπικύπτει ἐς τὴν ἄγρην, ὁ δὲ ἐξελίττει ἑαυτὸν καὶ διαδιδράσκει καὶ γίνεται πρὸ ὁδοῦ <τὰ βρέφη>.⁴ ὅπερ ὅν συννοήσας ὁ πέρδιξ, θαρρῶν ἤδη τῆς ἀσχολίας τῆς ματαίας ἀπαλλάττει τὸν ὄρνιθοθήραν ἀναπτᾶς, καὶ ἐξ⁵ τὸν ἄνδρα κεχηρότα. εἶτα ἐν ἀδείᾳ ἢ μήτηρ γενομένη καὶ ἐν καλῷ στᾶσα τὰ βρέφη καλεῖ. οἱ δὲ αὐτῇ προσπέτονται γνωρίσαντες τὸ φώνημα. πέρδιξ δὲ ὠδῖνα ἀπολύνει μέλλων πειράται λαθεῖν τὸν σύνρομον, ἵνα μὴ τὰ ὦα συντριμῆ. λάγνος γὰρ ἂν οὐκ ἐὰ τῇ παιδοτροφίᾳ σχολάζειν τὴν μητέρα. οὕτω δὲ ἔστω ἀκόλαστον τὸ τῶν περδικῶν γένος. ὅταν αὐτοὺς ἀπολιποῦσαι εἶτα ἐπιδάξωσιν αἱ θήλειαι, οἱ δὲ ἐπίτηδες ἐς ὄργην ἀλλήλους ἐξάπτουσι, καὶ παίονσι τε καὶ παίονται πικρότατα· καὶ ὁ γε ἠττηθεὶς ὀχεύεται [ὡς ὄρνις],⁶ καὶ δρᾶ τοῦτο ἀνέδην <ὁ κρατήσας>,⁷ ἔστ' ἂν ὑφ' ἐτέρου καὶ αὐτὸς ἠττηθεὶς εἶτα ἐς τὰς ὁμοίας λαβὰς ἐμπέσῃ.

¹ μετοικιζόμενοι ἐκάτω τε ἐπάγονται.

² γὰρ ἐν ταῦτῳ διατριβόντες.

³ δὲ ἐν χώροις ἐτέροις ἀπαίροντές τε αὐ.

they are afraid that they may perhaps be detected. And when they hatch their young they impart heat to them, being callow, and warm them with their wings, enveloping them in their feathers, as it might be swaddling-clothes. They do not however wash them, but render them more sleek by putting dust on them.

If a Partridge sees someone approaching with evil intent against itself and its young, it thereupon rolls about in front of the hunter's feet and fills him with the hope of seizing it as it moves this way and that. And the man bends down to catch his prey, but it eludes him. Meantime the young ones slip away and get some distance ahead. So when the Partridge is aware of this, it takes courage and releases the bird-catcher from his fruitless occupation by flying off, leaving the man gaping. Then when the mother-bird is secure and advantageously placed, she calls her chicks, and they recognising her voice flutter towards her.

The Partridge when about to lay her eggs endeavours to hide from her mate for fear that he may crush them, because he is lustful and tries to prevent the mother from devoting her time to rearing her young. So incontinent a creature is the Partridge. When the females leave the males and brood their eggs, the male birds of set purpose provoke one another to anger and deal and receive the most violent blows; and the vanquished bird gets trodden, the victor performing unsparingly, until he in his turn is vanquished and is caught in like clutches.

⁴ <τὰ βρέφη> add. H.

⁵ καὶ ἐξ] καὶ τοῖς νεοττοῖς καταλαβὼν καὶ ἔδσας.

⁶ [ὡς ὄρνις] 'verba suspecta,' H.

⁷ <ὁ κρατήσας> add. Jac.

17. Λέγει μὲν οὖν Εὐριπίδης δυσώνυμον τὸν¹ φθόνον· οὗτος δὲ ἄρα ἐνοικεῖ καὶ τῶν ζώων ἔστω οἷς, ὁ γοῦν γαλεώτης, ὡς φησι Θεόφραστος, ὅταν ἀποδύσῃται τὸ γῆρας, ἐπιστραφεῖς εἶτα μέντοι καταπιὼν ἀφανίζει αὐτό· δοκεῖ δὲ ἐπιλήψεως εἶναι τὸ γῆρας τὸ τοῦδε τοῦ ζώου ἀντίπαλον. οἶδε δὲ καὶ ἔλαφος τὸ δεξιὸν κέρασ ἔχων ἐς πολλὰ ἀγαθόν, καὶ μέντοι <καὶ>² κατορύττει τε αὐτὸ καὶ ἀποκρύπτει φθόνῳ τοῦ τοσοῦτων³ τινα ἀπολαύσαι. Ἰνγγας δὲ ἐρωτικὰς τῷ πάλλῳ συντίκτουσα ἵππος οἶδε ταῦτά τοι καὶ ἅμα τῷ τεχθῆναι τὸ βρέφος ἢ δὲ τὸ ἐπὶ τῷ μετώπῳ σαρκίον ἀπέτραγεν. ἰπτόμανες ἀνθρωποὶ καλοῦσιν αὐτό. καὶ οἱ γόητες τὰ τοιαῦτά φασιν ὀρμὰς τινας ἐλκτικὰς ἐς μίξιν ἀκατάσχετον καὶ οἰστρον ἀφροδίσιον παρέχου καὶ ἐξάπτειν. οὐκ οὖν τὴν ἵππον ἐθέλει ἀνθρώπου μεταλαγχάνειν τοῦ γοητεύματος τοῦδε, ὡσπερ οὖν ἀγαθοῦ μεγίστου φθονοῦσαν. οὐ γάρ;

18. Ἐν τῇ Ἐρυθρᾷ θαλάττῃ⁴ ἰχθὺν Λεωνίδης ὁ Βυζάντιος γινέσθαι⁵ φησι, κωβιοῦ τοῦ τελείου μείονα οὐδὲ ἐν ἔχειν δὲ οὔτε⁶ ὀφθαλμοὺς αὐτὸν οὔτε στόμα ἐν νόμῳ τῷ τῶν ἰχθύων. προσπέφυκε δὲ οἱ βράγχια καὶ σχῆμα κεφαλῆς, ὡς εἰκάσαι, οὐ μὴν ἐκμεμάρφωται εἶδος· κάτω δὲ ἄρα ὑπὸ τῇ γαστρὶ αὐτῷ ἐντέθλασται τύπος κολπώδης ἡσυχῆ, καὶ ἐκπέμπει σμαράγδου χροάν. τοῦτον οὖν εἶναι καὶ ὀφθαλμόν οἱ φησι καὶ στόμα.

¹ ὄντα τόν.

² <καὶ> add. H.

³ Jac: τοσοῦτων.

⁴ θαλάττῃ κόλπῳ δὲ τῷ Ἀραβίῳ.

17. Euripides says [*fr.* 403 N] that jealousy is an ^{Jealousy in certain animals} accursed thing. It seems that there are certain animals in which this quality resides. For instance, the Gecko, according to Theophrastus [*fr.* 175], when it has sloughed its skin, turns and makes away with it by swallowing it. It seems that the slough of this creature is a remedy for epilepsy. And the Deer too, knowing that its right horn serves many purposes, goes so far as to bury it and secrete it out of jealousy lest anyone should benefit thereby. The Mare also knows that with the birth of a foal she is producing love-spells; and that is why the moment the foal is born, the Mare bites off the piece of flesh on its forehead. Men call it 'mare's-frenzy'.⁶ And wizards maintain that such things produce and excite impulses to unrestrained sexual intercourse and a lecherous passion. So the Mare does not wish men to have any of this spell, as though she grudged them a boon beyond compare. And is it not so?

18. Leonidas of Byzantium asserts that there ^{The 'Inflator' fish} occurs in the Red Sea a fish⁵ of exactly the same size as a full-grown goby: it has neither eyes nor mouth after the manner of fishes, but grows gills and a kind of head, so far as one can guess, though its form is not perfectly developed. But lower down beneath its stomach is a slightly indented depression which emits the colour of an emerald; and this, they say, is both its eye and its mouth. But anyone who

⁶ See 14. 18.

⁵ Probably the *Tetrodon* or Globe-fish.

⁵ *Schn*: γενέσθαι.

οὐδέ.

ὅστις δὲ αὐτοῦ γεύεται,¹ σὺν τῷ κακῷ τῷ ἑαυτοῦ ἐθήρασεν αὐτόν. καὶ τῆς διαφθορᾶς ὁ τρόπος, ὁ γευσάμενος ᾤδησεν, εἶτα ἡ γαστήρ κατέρραξε, καὶ ὁ ἄνθρωπος ἀπόλωλε. δίδωσι δὲ καὶ αὐτὸς ἄλους δίκας. πρῶτον μὲν ἔξω τοῦ κύματος γενόμενος οἰδαίνει, καὶ εἴ τις αὐτοῦ ψαύσειεν,² ὁ δὲ ἔτι καὶ μᾶλλον πύμπραται. καὶ εἴ τις ἐπιμένειε ψαλάττων, γίνεται πᾶς ὑπὸ σήψεως διανέστατος, ὡς ὑδερῶν· εἶτα τελευτῶν διερράγη. εἴ δὲ αὐτὸν ἐθέλοι τις ἔτι ζῶντα ἐς τὴν θάλατταν μεθεῖναι, ὁ δὲ ἐπινήχεται δίκην κύστεως ἀρθείσης πνεύματι. καὶ φησιν ὅτι ἐκ τοῦ πάθους φύσαλον ἐκάλουον αὐτόν.

19. Φώκη δέ, ὡς ἀκούω, τὴν πνετίαν τὴν ἑαυτῆς ἐξεμεῖ,³ ἵνα μὴ τοῖς ἐπιλήπτοις ἢ ἰᾶσθαι. βάσκανον δὴ τὸ ζῶον ἢ φώκη, καὶ μὰ τόν.

20. Οἱ πελεκάνες <οἱ>⁴ ἐν τοῖς ποταμοῖς <τὰς> κόγχας περιχαίοντες εἶτα καταπίνουσιν, ἔνδον δὲ καὶ ἐν <τῷ>⁵ μυχῷ τῆς γαστρὸς ὑποθαλάσσαντες ἀνεμοῦσι, καὶ τὰ μὲν ὀστράκια ἐκ τῆς ἀλέας διέστη, ὡς περ οὖν <τὰ>⁶ τῶν ἐφθῶν, οἱ δὲ ἐξορύττουσι τὰ κρέα, καὶ ἔχουσι δείπνον. καὶ μέντοι καὶ οἱ λάροι, ὡς Εὐδημὸς φησι, τοὺς κοχλίαις μετεωρίζοντες καὶ ὑψοῦ αἴροντες ταῖς πέτρας βιαιότατα προσαρᾶττουσιν.

21. Λέγει Εὐδημὸς, ἐν Παγγαίῳ τῷ Θρακίῳ κοίτῃ λέοντος ἐρήμῳ φυλακῆς ἐπιστάσαν ἄρκτον

¹ γεύσεται.

² ψαύσει.

³ Ges: ἐκροφεῖ.

eats it has fished to his own undoing. And this is how he is destroyed: the man who has eaten it swells up; then his stomach bursts and he dies. But the fish itself when caught pays for it, for first, when it is out of the water, it swells, and if one touches it, it swells even more; while if one continues to handle it, it turns to corruption and becomes quite translucent, like a man with dropsy, and finally bursts. If however one is prepared to return it still alive to the sea, it swims on the surface like an inflated bladder. Leonidas says that in consequence of this property men call it the 'inflater.'

19. The Seal, I am told, vomits up the curdled milk The Seal from its stomach so that epileptics may not be cured thereby. Upon my word the Seal is indeed a malignant creature.

20. Pelicans that live in rivers take in mussels and The Pelican then swallow them, and when they have warmed them deep within the recesses of their belly, they disgorge them. Now the mussels open under the influence of the heat, just like the shells of things when cooked, and the Pelicans scoop out the flesh and make a meal. So too Sea-mews, as Eudemus The Sea-mew observes, lift snails into the air and carry them high up and then dash them violently upon the rocks.

21. Eudemus records how on mount Pangaeus in A Bear and two Lions Thrace a Bear came upon a Lion's lair which was

⁴ <οἱ> . . . <τὰς> add. H, cp. Arist. HA 614 b 27.

⁵ <τῷ> add. H.

⁶ <τὰ> add. H.

<τούς>¹ σκύμους τοῦ λέοντος διαφθεῖραι διὰ τὸ
 μικροῦς τε εἶναι ἔτι καὶ ἀμύναί σφισιν ἀδυνάτους.
 ἐπεὶ δὲ ἀφίκοντο ² ἐκ τινος ἀγρᾶς ὃ τε πατὴρ καὶ
 ἡ μήτηρ, καὶ εἶδον τοὺς παῖδας ἐν ταῖς φοναῖς,
 οἷα εἰκὸς ἤλγουν, καὶ ἐπὶ τὴν ἄρκτον ἴεντο· ἡ δὲ
 δαίσασα εἰς τι δένδρον ἢ ποδῶν εἶχεν ἀνέθει, καὶ
 καθήστο τὴν ἐπιβουλήν τὴν ἐξ ἐκείνων ἐκκλίναι
 πειρωμένη. ὡς δὲ ἐδόκουν τοῦ τιμωρήσασθαι τὸν
 λυμεῶνα ἤκειν δεῦρο, ἐνταῦθα ἡ μὲν λέαινα οὐ
 λείπει τὴν φυλακὴν, ἀλλ' ὑπὸ τῷ πρέμνῳ καθήστο
 ἐλλοχῶσα καὶ ὑφαιμον ἄνω βλέπουσα, ὃ δὲ λέων,
 οἷα ἀδημονῶν καὶ ἀλύων ὑπὸ τοῦ ἄχους,³ ἐν τοῖς
 ὄρεσιν ἤλατο, καὶ ἀνδρὶ ἰλουργῶ περιτυγχάνει· ὃ
 δὲ ἔδεισε καὶ ἀφίησι τὸν πέλεκυν, τὸ δὲ θηρίον ὃ
 λέων ἔσαιέ τε καὶ ἑαυτὸν ἀνατείνας ἠσπάζετο,
 ὡς οἷός τε ἦν, καὶ τῇ γλώττῃ τὸ πρόσωπον
 ἐφαίδρυνεν αὐτῷ. καὶ ἐκεῖνος ὑπεθάρρησεν, ὃ τε
 λέων περιβαλὼν οἱ τὴν οὐρὰν ἤγεεν αὐτόν, καὶ
 ἀφέντα⁴ τὸν πέλεκυν οὐκ εἶα, ἀλλὰ ἐσήμεαιε τῷ
 ποδὶ ἀνελέσθαι. ὡς δὲ οὐ συνίει, ὃ δὲ τῷ στόματι
 ἐλάβετο, καὶ ὠρεξέν οἱ, καὶ εἶπετο ἐκεῖνος, ἀγε
 τε αὐτὸν ἐπὶ τὸ αὐλιον. καὶ ἡ λέαινα <ὡς>⁵ εἶδε,
 καὶ αὐτὴ προσελθοῦσα ὑπέσαιε,⁶ καὶ ἑώρα
 οἰκτρόν, καὶ ἀνέβλεπε πρὸς τὴν ἄρκτον. συνιδὼν
 οὖν ὁ ἄνθρωπος καὶ συμβαλὼν ἠδικήσθαι τι τού-
 τους ἐξ ἐκείνης, ὡς εἶχε ῥώμης τε καὶ χειρῶν,
 ἐξέκοψε τὸ δένδρον. καὶ τὸ μὲν ἀνετράπη, ἡ δὲ
 κατηνέχθη· καὶ διεσπᾶσαντό γε⁷ οἱ θῆρες αὐτήν.

¹ <τούς> add. H.

³ ἄχους ὡς ἄνθρωπος εἶτα.

⁴ ἀφέντα.

⁵ <ὡς> add. H.

² ἀφίκετο.

unguarded and slew the Lion's cubs, they being small
 and unable to protect themselves. But when the
 father and mother returned from hunting somewhere
 and saw their young ones slaughtered, they were
 naturally filled with grief, and set upon the Bear.
 She in terror ran up a tree as fast as her legs could
 carry her and sat there trying to escape their fell de-
 sign. But as they came there with the intention of
 wreaking vengeance upon the murderer, the Lioness
 did not relax her watch but sat down beneath the
 tree-trunk, lying in wait and gazing upward with a
 look that meant blood. Meantime the Lion in
 anguish and distraught with grief roamed the moun-
 tains and came upon a woodcutter. The man was
 terrified and dropped his axe, but the animal fawned
 upon him and reaching upwards greeted him as well
 as it could, stroking his face with its tongue. And the
 man took courage, while the Lion, wrapping its tail
 around him, led him on and would not permit him to
 leave the axe but signified with its paw that he was
 to pick it up. But since the man failed to under-
 stand, the Lion took it in its month and offered it to
 him; the man followed and the Lion led him to the
 lair. As soon as the Lioness saw him she too came
 up and began to fawn upon him with a piteous
 expression as she looked up at the Bear. So the man
 grasped their meaning and guessing that they had
 been somehow injured by the Bear, began to fell the
 tree with all the strength of his hands. And the tree
 was overturned and the Bear brought down and the
 Lions tore her to pieces. As for the man, the Lion

⁶ Reiske: ἐπισήμεαιε MSS, ὑπέσαιε Jac.

⁷ τε.

τὸν δὲ¹ ἄνθρωπον ὁ λέων ἀπαθῆ τε καὶ ἀσυνῆ πάλιν ἐπανήγαγεν ἐς τὸν χώρον, οὗ πρότερον ἐνέτυχεν αὐτῷ, καὶ ἀπέδωκε τῇ ἐξ ἀρχῆς ὕλοτομία.

22. Αἰγυπτίων μάχη θηρίων ἀσπίδος καὶ ἰχνεύμονος.² καὶ ὁ μὲν ἰχνεύμων οὐκ ἀβούλως οὐδὲ ἐκπλήκτως ἐπὶ τὸν ἀγῶνα ἀφικνεῖται τὸν πρὸς τὸν ἀντίπαλον, ἀλλ' ὡς ἀνὴρ πανοπλία φραζόμενος, οὕτως ἐκείνος τῷ πηλῷ ἐγκυλίσας³ ἑαυτὸν καὶ ἀναπλήσας τοῦ περιπαγέντος ἔοικεν ἔχειν ἀρκοῦν πρόβλημα καὶ στεγανόν. εἰ δὲ ἀπορία εἴη πηλοῦ, λούσας ἑαυτὸν ὕδατι καὶ ἐς ἄμμον βαθείαν ὑγρὸν ἔτι ἐμβαλὼν, ἐκ τῆσδε τῆς ἐπινοίας τὸ ἀμυντήριον ἐξ ἀπόρων σπάσας, ἐπὶ τὴν μάχην ἔρχεται. τῆς τε βιῆος τὸ ἄκρον ἀπαλὸν ὄν καὶ⁴ ἐγγχρίσει τῇ τῆς ἀσπίδος τρόπον τινα ἐκκείμενον φρουρεῖ τὴν οὐραν⁵ ἀνακλάσας καὶ ἀποφράξας δι' αὐτῆς αὐτό.⁶ καὶ ἂν μὲν ἡ ἀσπίς τούτου τύχη, τὸν ἀνταγωνιστὴν καθείλεν. εἰ δὲ μή, μάτην τοὺς ὀδόντας τῷ πηλῷ πονεῖται, πάλιν τε ὁ ἰχνεύμων προσεργύσας ἀδοκῆτως καὶ τοῦ τραχήλου λαβόμενος ἀπέπνιξε τὴν ἀσπίδα. νικῆ δὲ ὁ πρῶτος φθάσας.

23. Τρέφει μὲν τοὺς πατέρας πελαργοὶ γεγηρακότας καὶ ἐθέλουσι καὶ ἐμελέτησαν. κελεύει δὲ αὐτοὺς νόμος ἀνθρωπικὸς οὐδὲ εἰς τοῦτο, ἀλλὰ αἰτία τούτων φύσις.⁷ οἱ αὐτοὶ δὲ καὶ τὰ ἑαυτῶν ἔκγονα φιλοῦσι. καὶ τὸ⁸ μαρτύριον, ὅταν ὁ

¹ τε.

² The sentence is incomplete: μάχη(ν) . . . ἰχνεύμονος (ἀξίον ἀκοῦσαι). ὁ μὲν ἰ., ex. gr. H.

³ Schn: κυλίσας.

brought him back untouched and unscathed to the spot where it first met him and restored him to his original task of cutting wood.

22. A battle between two animals of Egypt, the Asp and the Ichneumon. . . . The Ichneumon does not attack his adversary without deliberation or rashly, but like a man fortifying himself with all his weapons, rolls in the mud and covers himself with a hard coating, thereby obtaining, it seems, an adequate and impenetrable defence. But if he is at a loss for mud, he washes himself in water and plunges still wet into deep sand—a device which secures his protection in difficult circumstances—and goes forth to battle. But the tip of his nose, which is sensitive and somewhat exposed to the bite of the Asp, he protects by bending back his tail, thereby blocking the approach to it. If however the Asp can reach it, the snake kills its adversary; otherwise it plies its fangs against the mud in vain, while the Ichneumon on the other hand makes a sudden dash, seizes the Asp by the neck, and strangles it. And the victory goes to the one that gets in first.

23. When their parents have grown old, Storks tend The Stork them voluntarily and with studied care; yet there is no law of man that bids them do so; the cause of their actions is Nature. And the same birds love their offspring too. Here is the proof: when the full-

⁴ ἀπαλὸν ὄν καὶ δελ. H.

⁵ οὐραν ὑποκάμψας μάλλον καί.

⁶ αὐτὸ οὕτως γὰρ ποιεῖν εἴωθεν.

⁷ φύσις ἀγαθή.

⁸ τούτου.

τέλειος ἐνδεής ἢ τροφῆς ἀπτήσω ἔτι καὶ ἀπαλοῖς τοῖς νεοττοῖς ἐν τῇ καλιᾷ παραθεῖναι, γενομένης αὐτῷ κατὰ τύχην ἀπορίας, ὁ δὲ τὴν ἑαυτοῦ χθιζῆν ἀνεμέσας ἐκείνους τρέφει. καὶ τοὺς ἐρωδιούς ἀκούω ποιεῖν ταυτόν, καὶ τοὺς πελεκάνας μέντοι. προσακούω δὲ τοὺς πελαργούς καὶ αὐτοὺς¹ συμφεῖναι ταῖς γεράνοις καὶ συναποδιδράσκει τὸν χειμῶνα. τῆς ὥρας δὲ τῆς κρυμώδους διελευθούσης, ὅταν ὑποστρέψωσω² ἐς τὰ ἴδια καὶ οἶδε καὶ αἶδε, τὴν ἑαυτῶν ἕκαστος καλιὰν ἀναγνωρίζουσιν, ὡς τὴν οἰκίαν ἀνθρώποι. Ἀλέξανδρος δὲ ὁ Μύνδιος φησιν,³ ὅταν ἐς γῆρας ἀφίκωνται, παρελθόντας⁴ αὐτοὺς ἐς⁵ τὰς Ὠκεανίτιδας νήσους ἀμειψεῖν τὰ εἶδη ἐς ἀνθρώπου μορφήν, καὶ εὐσεβείας γε τῆς ἐς τοὺς γεναμένους ἄθλον τοῦτο ἴσχειν, ἄλλως τε, <εἴ τι>⁶ ἐγὼ νοῶ, καὶ ὑποθέσθαι τῶν θεῶν βουλομένων τοῦτο γοῦν τῶν ἀνθρώπων τῶν ἐκείθι τὸ γένος εὐσεβές καὶ ὄσιον, ἐπεὶ <οὐχ>⁷ οἷόν τε ἦν ἐν τῇ ἄλλῃ τῇ ὑφ' ἡλίω⁸ τοιοῦτον διαβιοῦν. καὶ οὐ μοι δοκεῖ μῦθος εἶναι. ἢ τί καὶ βουλόμενος ὁ Ἀλέξανδρος τοῦτο ἂν ἑτεραπεύσατο κερδαίνων μηδὲ ἓν; ἄλλως τε οὐδ' ἂν ἔπρεπεν ἀνδρὶ συνετῷ πρὸ τῆς ἀληθείας ποιήσασθαι τὸ ψεῦδος, οὐδὲ ἐπὶ κέρδει τῷ μεγίστῳ, μή τι γοῦν ἐς λαβὰς ἐμπεσομένῳ τὰς ὑπὲρ τῶν τοιούτων ἀκερδεστάτας.

24. Ἡ χελιδὼν ὅτε⁹ εὐποροῖ πηλοῦ, τοῖς ὄνυξι φέρει καὶ συμπλάττει τὴν καλιὰν· εἰ δὲ ἀπορία εἴη, ὡς Ἀριστοτέλης λέγει, ἑαυτὴν βρέχει,

¹ αὐτοῖς.² ὑποστρέψωσω.

grown bird is in want of food to give to its still un fledged and tender chicks, some accident having occasioned a shortage, the Stork disgorges its food of yesterday and feeds its young. And I am told that Herons do the same, and Pelicans also.

I learn further that Storks migrate along with ^{its migra- tions} Cranes and all together avoid the winter. But when the season of frost is over and both Storks and Cranes return to their own homes, each kind recognises its own nests, as men do their own houses.

Alexander of Myndus asserts that when they reach ^{transformed into a human being} old age they pass to the islands of Ocean and are transformed into human shape, and that this is a reward for their filial piety towards their parents, since, if I am not mistaken, the gods especially desire to hold up there if nowhere else a human model of piety and uprightness, for in no other country under the sun could such a race continue to exist. This is in my opinion no fairy-tale, otherwise what was Alexander's design in relating such marvels when he had nothing to gain from it? Anyhow it would have ill become an intelligent man to sacrifice truth to falsehood, be the gain never so great, still less if he was going to fall into an opponent's grasp, from which act nothing whatsoever was to be gained.

24. Whenever there is plenty of mud the Swallow ^{The Swallow and its nest} brings it in her claws and builds her nest. If however mud is lacking, as Aristotle says [HA 612 b 23],

³ φησιν, τῶν πελαργῶν τοὺς ἅμα βιώσαντας.⁴ παρελθόντας.⁵ <εἴ τι> add. H.⁶ Jac: ὑφ' ἡλίω.⁷ ὡς.⁸ <οὐχ> add. Ges.⁹ Ges: ὅταν.

καὶ ἐς κόνιν ἐμπεσοῦσα ¹ φύρει τὰ πτερά, καὶ τοῦ πηλοῦ περιπαγέντος, ἐντεῦθεν ὑπαποψήχουσα τῷ ῥάμφει τὴν προκειμένην οἰκοδομίαν χειρουργεῖ. ἀπαλά τε ὄντα τὰ νεόττια καὶ τῶν πτεῖλων γυμνά οἶδε καλῶς ἐπὶ ψιλῶν καρφῶν εἰ ἀναπαύοιτο ὅτι κολασθήσεται ἀλγοῦντα. οὐκοῦν ἐπὶ τὰ νῶτα τῶν προβάτων ἰζάνει, καὶ ἀποσπᾷ τοῦ μαλλοῦ, καὶ ἐντεῦθεν τοῖς ἑαυτῆς βρέφεσι τὸ λέχος μαλακὸν ἔστρωσεν.

25. Δικαίους ἢ μήτηρ ἢ χελιδῶν τοὺς ἑαυτῆς νεοττοὺς ἐργάζεται, τὸ ἰσότιμον αὐτοῖς διὰ τῆς τροφῆς τῆς ἴσης φυλάττουσα. μίαν δὲ ἄρα οὐ κομίζει πᾶσιν, ἐπεὶ μηδὲ δύναται. ἀλλὰ μικρὰ μὲν καὶ ὀλίγα ἐστὶν ὅσα ἄγει, τὸν πρῶτον δὲ τεχθέντα πρῶτον τρέφει, δεῦτερον δὲ τὸν ἐπ' ἐκείνῳ, καὶ τρίτον σιτίζει τὸν τῆς τρίτης ὠδίνος, καὶ μέχρι τοῦ πέμπτου πρόβεισι τὸν τρόπον τοῦτον. οὔτε γὰρ κύει χελιδῶν πλείονας οὔτε τίκει. αὐτῇ δὲ τοσοῦτον κατασπᾷ τῆς τροφῆς, ὅσον ἂν ἐν τῇ καλιᾷ κερδᾶνοι δυνηθῆ παραρρεῦσαν αὐτῇ. βραδέως δὲ ἐκβλέπει τὰ ² ταύτης βρέφη, ὡς καὶ τὰ τῶν κυνῶν σκυλάκια. πόαν δὲ κομίζει καὶ προσάγει, τὰ δὲ ὑπαναβλέπει, εἶτα ἀτρεμήσαντα ὀλίγον ἐκπετήσιμα ὄντα πρόβεισι τῆς καλιᾶς ἐπὶ τὴν νομήν. ³ ταύτης τῆς πόας ἄνθρωποι γενέσθαι ἐγκρατεῖς διψῶσι, καὶ οὐδέπω ⁴ τῆς σπουδῆς κατέτυχον.

26. Οἱ ἔποπές εἰσι ὀρνίθων ἀπηνέστατοι, καὶ μοι δοκοῦσι τῶν προτέρων τῶν ἀνθρωπικῶν ἐν

¹ ἐμπεσοῦσα after πτερά.

she souses herself in water and plunging into dust befouls her feathers. Then when the mud has stuck to her all over, she scrapes it off by degrees with her beak and constructs her proposed dwelling. And as her young are tender and unfledged, she knows full well that if she lets them rest on bare twigs, they will suffer and be in pain. Accordingly she settles on the backs of sheep, plucks some wool, and with it makes their bed soft for her offspring.

25. The mother Swallow trains her young ones to The Swallow and its young be just by carefully distributing food in equal portions. So she does not bring one meal for all, because she is not able to do so, but brings small objects and a few at a time; she feeds the first-born first, after it the second, thirdly her third offspring, proceeding as far as the fifth in the same way; for the Swallow neither conceives nor hatches more than five. She herself only consumes as much food as she can obtain in the nest, that is, anything that is dropped beside it. Her young are slow to open their eyes, in the same way as puppies. But she collects and brings a herb, ^a and they by degrees gain their sight; then after remaining quiet for a while, when able to fly, they leave the nest to seek for food. Men long to possess this herb but have not yet obtained their desire.

26. Among birds Hoopoes are the most savage; The Hoopoe and in my opinion it is due to the recollection of their

^a Pliny (*HN* 8. 27; 25. 8) calls it *chelidonia*, i.e. Greater celandine.

² καὶ τὰ.

³ *Ges*: τῆς νομῆς.

⁴ οὐδέπω νῦν.

μνήμη καὶ μέντοι καὶ μίσει τοῦ γένους τοῦ τῶν
 γυναικῶν ὑποπλέκει τὰς καλιάς ἐν ταῖς ἐρήμοις
 καὶ τοῖς πάγοις τοῖς ὑψηλοῖς· καὶ ὑπὲρ τοῦ μὴ
 προσιέναι τοὺς ἀνθρώπους αὐτῶν τοῖς βρέφεσιν οἶ-
 δε ἀντὶ τοῦ πηλοῦ χρίουσι τὰς καλιάς, ἀποπάτημα
 ἀνθρώπου περιβαλόντες, τῇ δυσωδίᾳ τε καὶ κακο-
 σμία ἀνείργοντες καὶ ἀναστελλόντες τὸ ζῶον τὸ
 ἑαυτοῖς πολέμιον. ἔτυχε δὲ καὶ ἐν τῷ τείχους¹
 ἐρημοτέρῳ ὅδε ὁ ὄρνις παιδοποιησάμενος ἐν τινι
 ῥήγματι λίθου ὑπὸ τοῦ χρόνου διαστάντι. οὐκοῦν
 ὁ τοῦ τείχους μελεδωνός ἰδὼν ἔνδον τὰ βρέφη
 κατήλειπε τὸν χηραμὸν τῷ πηλῷ. καὶ ὑποστρέψας
 ὁ ἔποψ, ὡς εἶδεν αὐτὸν ἀποκλεισθέντα, πῶαν
 ἐκόμισε, καὶ προσήγευκε τῷ πηλῷ· ὁ δὲ κατερρήη,
 καὶ προσῆλθε πρὸς τὰ αὐτοῦ ἐκείνος τέκνα, εἶτα
 ἐπὶ <τῆν>² νομὴν ἤξεν. αὐθις οὖν ὁ αὐτὸς ἐπήλει-
 ψεν ἄνθρωπος, καὶ ὁ³ ὄρνις τῇ αὐτῇ πῶα ἀνέωξε
 τὸν χηραμὸν· καὶ τὸ τρίτον ἐπράχθη τὰ αὐτά. ὁ
 τοῖνον τοῦ τείχους φύλαξ ἰδὼν τὸ πραττόμενον,
 τὴν πῶαν⁴ ἀνελόμενος ἐχρήτη οὐκ ἐς τὰ αὐτά,
 ἀλλ' ἀνέωγεν⁵ μηδὲν οἱ προσήκοντας θησαυρούς.

27. Ἡ Πελοπόννησος λέοντων ἀγονός ἐστι καὶ
 οἶα⁶ εἰκὸς Ὅμηρος πεπαιδευμένη φρενὶ συνιδὼν
 τοῦτο τὴν Ἄρτεμιν ἐκεῖθι θηρώσαν ἄδων εἶπεν
 ὅτι ἄρα ἔπεισι τὸν τε Ταῦγετον καὶ τὸν Ἐρύμανθον

τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισιν.

¹ τείχους A, τοῦ τ. most mss.

² <τῆν> add. H.

³ ἦ.

⁴ συντεθείσης τῆς πῶας.

⁵ ἀνοίγων. ⁶ ὅσα γε.

former existence as human beings and more especially
 from their hatred of the female sex,⁶ that they build
 their nests in desolate regions and on high rocks;
 and to prevent human beings from getting near their
 young they smear their nests not with mud but with
 human excrement, and by dint of its disgusting and
 evil smell they repel and keep away the creature that
 is their enemy.

It happened that this bird had raised a family in
 the deserted part of a fortress, in the cleft of a stone
 that had split with age. So the guardian of the for-
 tress, observing the young birds inside, smeared the
 hole over with mud. When the Hoopoe returned
 and saw itself excluded, it fetched a herb and applied
 it to the mud. The mud was dissolved; the bird
 reached its young, and then flew off to get food. So
 once again the man smeared the spot over, and the
 bird by means of the same herb opened the hole.
 And the same thing happened a third time. There-
 fore the guardian of the fortress, seeing what was
 done, himself gathered the herb and used it not for
 the same purpose; instead he laid open treasures that
 were none of his.

27. The Peloponnese does not breed Lions, and ^{The Peloponnese devoid of Lions}
 Homer (as you would expect) with his trained intelli-
 gence realising the fact, says in singing of Artemis
 and her hunting there that she passes over Taygetus^b
 and Erymanthus

'delighting in boars and swift-footed stags'

[*Od.* 6. 104].

^a See 2. 3 n.

^b Mountain range to the W and S of Sparta.—Erymanthus, mt on the borders of Achaia and Arcadia.

ἐπεὶ δὲ ¹ ἔρημα λεόντων τάδε τὰ ὄρη, καὶ μάλα γὰρ εὐκότως οὐκ ἐμνήσθη αὐτῶν.

28. Γίνεται δὲ ἐν τῇ Ἐρυθρᾷ θαλάττῃ ἰχθύς, καὶ ὅσα γὰρ εἰδέναι ἐμέ, ἔθεντο Περσέα <οἱ>² ἐπιχώριοι ὄνομα αὐτῶ. καὶ οἱ μὲν Ἕλληνες αὐτὸν οὕτω, καλοῦσι δὲ καὶ Ἀραβες ὁμοίως τοῖς Ἕλλησι. Διὸς γὰρ υἱὸν καὶ ἐκεῖνοι ἔδουσι τὸν Περσέα, καὶ ἀπ' αὐτοῦ γὰρ τὸν ἰχθύν ὕμνοισι λέγεσθαι. μέγεθος μὲν οὖν ἐστὶ κατὰ τὸν ἀνθίαν τὸν μέγιστον, ἰδεῖν δὲ ὅμοιος λάβρακι· γρυπὸς γὰρ μὴν ἡσυχῇ οὕτω, καὶ ζῶναις πεποικιλταί χρυσῶ προσεκασμέναις· ἄρχονται δὲ ἀπὸ τῆς κεφαλῆς ἐπικάρσιοι αἱ ζῶναι, καὶ ἐς τὴν γαστέρα καταλήγουσι. πέφρακται δὲ ὀδοῦσι μεγάλοις καὶ πυκνοῖς. λέγεται δὲ ἰχθύων περιεῖναι ῥώμη τε σώματος καὶ βία· ἀλλὰ οὐδὲ τόλμης οἱ ἐνδεῖ. θήραν δὲ αὐτοῦ καὶ ἄγραν εἶπον ἀλλαχόθι.

29. Ἡ πίννη θαλάττιον ζῶον, καὶ ἐστὶ τῶν ὀστρείων. κέχνηε δὲ τῇ διαστάσει τῶν περικειμένων ὀστράκων, καὶ προτείνει σαρκίον ἐξ ἑαυτῆς οἰοῦναι δέλεαρ τοῖς παρανηχομένοις τῶν ἰχθύων. καρκίνος δὲ αὐτῇ παραμένει σύντροφός τε καὶ σύννομος. οὐκοῦν ὅταν τις τῶν ἰχθύων προσνή, ὁ δὲ ὑπένυξεν ἡσυχῇ αὐτήν· καὶ ἡ πίννη μᾶλλον ἀνέωξεν ἑαυτήν, καὶ ἐδέξατο ἔσω τοῦ ἐπιόντος ἰχθύος τὴν κεφαλὴν (καθίσει γὰρ ὡς ἐπὶ τροφῇ) καὶ ἐσθίει αὐτήν.

¹ ἐπειδή.

² <οἱ> add. Schm.

^a Not in any surviving work.

And since these mountains are destitute of Lions he was quite right not to mention them.

28. There occurs in the Red Sea a fish, and, so far ^{The} as I know, the people there have given it the name of ^{Perseus} ^{fish} *Perseus*. And the Greeks call it so, and the Arabians in like manner with the Greeks. For they too call *Perseus* the son of Zeus, and it is after him that they declare the fish is named. Its size is that of the largest anthias; in appearance it is like a basse; its nose is somewhat hooked, and it is dappled with rings as it were of gold round its body, and these rings begin at the head at right angles to it and cease at the belly. It is armed with large teeth set close. It is said to surpass other fish in the strength and power of its body, neither is it wanting in courage. How to fish for it and how to catch it I have explained elsewhere.^a

29. The Pinna is a marine creature and belongs to ^{Pinna and} ^{Crab} the class of bivalves. It opens by parting the shells that enclose it, and extends a small piece of its flesh like a bait to fish that swim by. The Crab however remains by its side, sharing its food and its feeding-ground. So when some fish comes swimming up, the Crab gives the Pinna a gentle prick, wherewith the Pinna opens its shell wider and admits the head of the approaching fish—for it lowers its head to feed—and eats it.

30. Ἦν δὲ ἄρα οἰκεῖα τῷ πεπαιδευμένῳ καὶ ταῦτα εἰδέναι. σοφώτατος ὁ κόκκυξ καὶ πλέκει εὐπόρους ἐξ ἀπόρων μηχανὰς δευότατος. ἑαυτῷ μὲν γὰρ συνεπίσταται ἐπιμάξω οὐ δυναμένῳ καὶ ἐκλέπει διὰ ψυχρότητα τῆς ἐν τῷ σώματι συγκράσεως, ὡς φασιν. οὐκοῦν ὅταν τίκτη, οὔτε αὐτὸς νεοττιῶν ὑποπλέκει οὔτε τιθηνεῖται τὰ βρέφη, φυλάττει δὲ ἄρα τοὺς τῶν νεοττιῶν δεσπότης ἀφεστῶτας καὶ πλανωμένους, καὶ παρελθὼν ἐς καταγωγὴν ὀθνεῖαν ἐντίκτει. οὐ πάντων δὲ ὄρνιθων καλαιῶς ἐπιπηδᾷ οὗτός γε, ἀλλὰ κορυδου καὶ φάττις καὶ χλωρίδος καὶ πάππου· τούτοις γὰρ συνεπίσταται ὅμοια αὐτῷ ὡς τίκτουσι. καὶ κενῶν μὲν αὐτῶν οὐσῶν, οὐκ ἂν παρέλθου· ὧν δὲ ἔνδον ὄντων εἶτα μέντοι τὰ ἑαυτοῦ παρενέμιξεν. ἐὰν δὲ ἢ πολλὰ τὰ ἐκείνων, τὰ μὲν ἐκκυλίσας ἠφάνισε, τὰ δὲ ἑαυτοῦ κατέλιπε, διαγνωσθῆναι τε καὶ φωραθῆναι δι' ὁμοιότητα μὴ δυνάμενα. καὶ οἱ μὲν ὄρνιθες οἱ προειρημένοι τὰ μηδὲν σφισι προσήκοντα ἐκυλύφουσι, ὑποπηγνύμενα δὲ ἐκεῖνα ἑαυτοῖς συνεγνωκότα τὴν νοθείαν εἰσπέτεται τε καὶ παρὰ τὸν γεωάμενον στέλλεται· τῶν γὰρ πτερῶν αὐτοῖς περιχυθέντων γνωρίζεται ἀλλότρια ὄντα, καὶ αἰκίζεται πικρότατα. ὁράται¹ δὲ μίαν ὥραν τοῦ ἔτους τὴν ἀρίστην ὁ κόκκυξ ἤρος γὰρ ὑπαρχομένου καὶ αὐτὸς ἐμφανῆς ἔστω ἐς ἀνατολὰς Σειρίου, εἶτα τῆς τῶν πολλῶν ὄψεως ἀνεχώρησεν.

31. Ἄλεκτρούνα φοβεῖται λέων. καὶ βασιλίσκος δὲ τὸν αὐτὸν ὄρνιν, ὡς φασιν, ὄρωδει, καὶ κατιδῶν τρέμει, καὶ ἀκούων ἀδουτος σπάται τε καὶ ἀποθνή-

¹ καὶ ὁράται.

30. It seems after all fitting that an educated man The Cuckoo should be acquainted with these facts as well. The Cuckoo is extremely clever and most adroit at devising ingenious solutions to difficulties. For the bird is conscious that it cannot brood and hatch eggs because of the cold nature of its bodily constitution, so they say. Therefore, when it lays its eggs, it neither builds itself a nest nor nurses its young, but watches until birds that have nestlings are flown and abroad, enters the strange lodging, and there lays its eggs. The rascal does not however assail the nests of all birds, only those of the lark, the ring-dove, the greenfinch, and the pappus,^a knowing as it does that these birds lay eggs resembling its own. And if the nests are empty, it will not go near them, but if they contain eggs, then it mixes its own with them. But if the eggs of the other bird are numerous, it rolls them out and destroys them and leaves its own behind, their resemblance making it impossible to know them apart and detect them. And the aforesaid birds hatch the eggs which are none of theirs. But when the Cuckoo's young have grown strong and are conscious of their bastardy, they fly away and resort to their parent. For directly they are fledged they are recognised as alien and are grievously ill-treated.

The Cuckoo is seen only at one season, and that the best, of the year. For it is actually visible from the beginning of spring until the rising of the Dog-star;^b after that it withdraws from the sight of man.

31. The Lion dreads a Cock, and the Basilisk too, The Cock, feared by Lion and Basilisk they say, goes in fear of the same bird: at the sight of one it shudders, and at the sound of its crowing it

^a Unknown bird.

^b About mid-July.

σκει. ταῦτα ἄρα καὶ οἱ τὴν Λιβύην ὄδοιποροῦντες τὴν τῶν τοιούτων τροφὸν δέει τοῦ προειρημένου βασιλίσκου εἶτα μέντοι συνέμπορον καὶ κοινωνὸν τῆς ὁδοῦ τὸν ἀλεκτρούνα ἐπάγονται, ὅσπερ οὖν τὸ τηλικούτον κακὸν ἀπαλλάξει αὐτοῖς.

32. Ἡ Κρήτη καὶ τοῖς λύκοις καὶ τοῖς ἐρπετοῖς θηρίοις ἐχθίστη ἐστίν. ἀκούω <δὲ>¹ Θεοφράστου λέγοντος καὶ ἐν τῷ Μακεδονικῷ Ὀλύμπῳ τοῖς λύκοις ἄβατα εἶναι. αἶγες δὲ ἄρα αἱ Κεφαλληνίδες οὐ πίνουσι μὴνῶν ἕξ. οἷς δὲ Βουδιῶν² οὐκ ὄψει λευκάς, ὡς φασι, μελαίνας δὲ πάσας. διαφορότης δὲ ἄρα τῶν ζώων καὶ ἰδιότης εἶη ἂν καὶ ταύτη· τὰ μὲν γὰρ αὐτῶν ἐστὶ δακετὰ καὶ ἐνίησον ἀπὸ τοῦ ὀδόντος φάρμακον, βλητικὰ³ δὲ ὅσα παῖσαντα εἶτα μέντοι καὶ ἐκεῖνα τὸ⁴ τοιούτον κακὸν ἐνίησον.

33. Ἡ Λίβυσσα δ' ἄσπις, ἀκούω, τὸν πρὸς τὸ φύσημα αὐτῆς ἀντιβλέψαντα⁵ τυφλοὶ τὴν ὄψιν· ἢ δὲ ἄλλη οὐ τυφλοὶ μὲν, ἀποκτείνει δὲ ῥᾶστα.

Λέγονται δὲ βόες Ἡπειρωτικοὶ πλείστον ὄσον ἀμέλγεσθαι καὶ αἶγες αἱ Σκύρια γάλα ἀφθονώτατον παρέχουν, ὅσον οὐκ ἄλλαι αἶγες. αἱ δὲ Αἰγύπτιαι ἔστω αἱ⁶ πέντε ἀποτίκτουσι,⁷ καὶ αἱ πλείστα διδυμα. λέγεται δὲ αἴτιος ὁ Νεῖλος εἶναι, εὐτεκνότατον παρέχων ὕδωρ. ἔνθεν τοι καὶ τῶν νομέων τοὺς ἄγαν φιλοκάλους καὶ τῆς ποιμνῆς τῆς σφετέρας ἔχοντας πεφροντισμένως ὕδωρ ἐκ τοῦ Νεῖλου ταῖς ἐαυτῶν ἀγέλαις ἄγειν μηχανῆ

¹ <δὲ> add. H.

² Scha: βλητά.

³ Ἄβυδιῶν.

⁴ τι.

is seized with convulsions and dies. This is why travellers in Libya, which is the nurse of such monsters, in fear of the aforesaid Basilisk take with them a Cock as companion and partner of their journey to protect themselves from so terrible an infliction.

32. Crete is exceedingly hostile to wolves and reptiles; and I learn from Theophrastus^a that there are places on Macedonian Olympus where wolves do not go. Goats in Cephallenia go without drinking for six months. Among the Budini,^b they say, you will not see a white sheep: they are all black.

It seems that one peculiarity that distinguishes animals consists in this: some bite and inject poison from a fang, while others are given to striking, and having struck also inject a like deadly substance.

33. The Libyan Asp, I am told, blinds the sight of the man who faces its breath. But the other kind does not indeed blind but kills at once. The Asp in Libya

It is said that the Cows of Epirus give a most copious supply of milk, and the Goats of Scyros a far more generous yield than any other goats. And there are Goats in Egypt that produce quintuplets, while most produce twins. The Nile is said to be the cause of this, as the water it provides is extremely progenerative. For that reason shepherds who like fine flocks and devote much care to them have a device for drawing as much water as is possible from the Nile Goats in Scyros, in Egypt

^a There is no such statement in his extant remains.

^b The Budini were a tribe living N of the Sea of Azov.

⁵ ἀντιβλέψαντα ὅταν προσηῆ τὸν τράχηλον.

⁶ ἑκάστη. ⁷ ἀποτίκτει.

ὅσον δυνατόν ἐστί, καὶ ταῖς γε στερίφαις ¹ ἔτι καὶ μάλλον.

34. Πτολεμαίῳ τῷ δευτέρῳ φασὶν ἐξ Ἰνδῶν κέρας ἐκομισθῆ, καὶ τρεῖς ἀμφορέας ἐχώρησεν. οἶος ² ἄρα ὁ βοῦς ἦν, ὡς ἐκπεφυκέναι οἱ τηλικούτου κέρας.

35. Περδικῶν φθέγμα ἐν οὐδέποτε ἂν ἀκούσειας ³ ἀπάντων, ἀλλὰ ἐστὶ διάφορα. καὶ Ἀθηναῖοί γε οἱ ἐπέκεινα τοῦ Κορυθαλλέων δήμου ἄλλο ⁴ ἤχοῦσι, καὶ οἱ ἐπίταδε ἄλλο. τίνα δὲ ἐστὶ τοῖς φθέγμασι τὰ ὀνόματα, εἰρεῖ Θεοφραστος. ἐν δὲ τῇ Βοιωτίᾳ καὶ τῇ ἀντιπέρας Εὐβοίᾳ ὁμόφωνοί τε εἶσι καὶ ὡς ἂν εἶποι τις ὁμόγλωττοι. ἄφωνα δὲ ἐστὶ τὸ παράπαν ἐν Κυρήνῃ μὲν οἱ βάρταχοι, ἐν Μακεδονίᾳ δὲ ὄς. καὶ τεττίγων τι γένος, ἄφωνοι καὶ οὗτοι.

36. Γένος φαλαγγίου φασὶν εἶναι, καλοῦσι δὲ ῥᾶγα τὸ φαλάγγιον, εἴτε ὅτι μέλαν ἐστὶ καὶ τῷ ὄντι προσέοικε σταφυλῆς ῥαγὶ καὶ πως ὄραται καὶ περιφερές, εἴτε δι' αἰτίαν ἑτέραν. ⁵ γίνεται δὲ ἐν τῇ Λιβύῃ, καὶ ἔχει πόδας μικρούς ⁶. στόμα δὲ εἰληχεν ἐν μέσῃ τῇ γαστρὶ, καὶ ἐστὶν ἀποκτεῖναι τάχιστον.

37. Ἐν Σερίφῳ βάρταχοι, τὸ παράπαν οὐκ ἂν αὐτῶν ἀκούσειας ⁷ φθεγγομένων. εἰ δὲ αὐτοῦς κομίσαις ⁸ ἀλλαχόθι, διάτορόν τε ⁹ καὶ τραχύτα-

¹ ταῖς στερίφαις γε.
³ οὐδέποτε ἀκούσαις.

² ὄσος κομφ. H, οὄτος AL.

for their herds, especially for animals that are barren.

34. They say that a horn was brought from the Indies to Ptolemy II, and it held three *amphorae*.^a Imagine an ox that could produce a horn of that size. A wonderful Horn

35. You would never hear the same note from all Partridges, but they vary. At Athens for instance those on the far side of the deme Corydallus emit one note, those on this side another. What names these notes have Theophrastus will tell us [*fr.* 181]. But in Boeotia and on the opposite shore of Euboea they have the same note and, as it were, the same language. In Cyrene the Frogs are completely dumb; in Macedonia, the Pigs; and there is also a kind of Cicada that is dumb. The Partridge

36. There is a kind of Spider which they call the 'Grape-spider,' either because it is dark and does in fact resemble a grape in a bunch—it has a somewhat spherical appearance—or for some other reason. It occurs in Libya and has short legs; it has a mouth in the middle of its belly, and can kill in a twinkling. The Grape-spider

37. In Seriphus you will never hear the Frogs croaking at all. If however you transport them elsewhere, they emit a piercing and most harsh sound. The Frogs of Seriphus

^a About 26 gallons.

⁴ ἄλλο γε.

⁵ ἑτέραν, καταγνώσθαι τοῦτο ῥᾶγον οὐκ ἐστὶ.

⁶ ὄς: μακρούς.

⁷ ἀκούσαις.

⁸ κομίσαις.

⁹ τι.

τον ἠχοῦσιν. ἐν Πιέρῳ δὲ τῆς Θετταλίας λίμνη¹ ἐστίν, οὐκ ἀέναος, ἀλλὰ χειμῶνος ἐκ τῶν συρρέοντων ἐς αὐτὴν ὑδάτων τίκτεται. οὐκοῦν ἐὰν ἐμβάλῃ τις βατράχους ἐς αὐτὴν, σιωπῶσιν, ἀλλαχοῦ φθεγγόμενοι. ὑπὲρ δὲ τῶν Σεριφίων βατράχων κομπάζουσι Σεριφιοὶ ἐλθεῖν ἐκ τοῦ κατὰ τῆς Γοργόνης ἄθλου τὸν Περσέα πολλὴν περιελλόντα γῆν, καὶ οἷα εἰκὸς καμόντα ἀναπαύσασθαι τῆς λίμνης πλησίον καὶ κατακλιθῆναι ὕπνου δεόμενον. τοὺς δὲ βατράχους βοᾶν καὶ ἐρεσχελεῖν τὸν ἦρωα καὶ τὸν ὕπνον αὐτῷ διακόπτειν². τὸν Περσέα δὲ εὐξασθαι τῷ πατρὶ τοὺς βατράχους κατασιγάσαι. τὸν δὲ ὑπακοῦσαι καὶ χαριζόμενον τῷ νείει τῶν ἐκεῖθι βατράχων αἰώνιον σιγὴν καταψηφίσασθαι. λέγει δὲ Θεόφραστος ἐκβάλλων τὸν μῦθον καὶ Σεριφίους τῆς ἀλαζονείας παραλύων τὴν τοῦ ὕδατος ψυχρότητα αἰτίαν εἶναι τῆς ἀφωνίας τῶν προειρημένων.

38. Ἐν τοῖς ὑγροῖς χωρίοις καὶ ἐνθα νοτιώτατος³ ὁ ἀῆρ ὑπεράγει, οἱ ἀλεκτρυόνες οὐκ ἄδουσι, φησὶ Θεόφραστος. ἡ δὲ ἐν Φενεῳ λίμνη ἰχθύων ἀγονός ἐστι. ψυχροὶ δὲ ἄρα ὄντες τὴν σύγκρασιν οἱ τέττιγες εἶτα μέντοι πυρούμενοι τῷ ἡλίῳ⁴ ἄδουσιν, ἐκεῖνος λέγει.

39. Τολμηρότατος⁵ <δὲ>⁶ ἄρα ζῶων ὁ αἰγυθίας ἦν. τῶν μὲν γὰρ ὀρνίθων ὑπερφρονεῖ τῶν μικρῶν, ἐπιτίθεται δὲ ταῖς αἰξὶ κατὰ τὸ καρτερόν, καὶ μέντοι <καὶ>⁷ τοῖς οὐθασι αὐτῶν προσπετόμενος

¹ Gēs: λίμνη ἦ.

² διακόπτειν καὶ λυπεῖν δηλονότι.

On mount Pierus in Thessaly there is a lake; it is not perennial but is created in winter by the waters which flow together into it. Now if one throws Frogs into it they become silent, though vocal elsewhere. Touching the Seriphian Frogs the people of Seriphus boast that Perseus arrived from his contest with the Gorgon after covering an immense distance, and being naturally fatigued rested by the lake side and lay down wishing to sleep. The Frogs however worried the hero with their croaking and interrupted his slumbers. But Perseus prayed to his father to silence the Frogs. His father gave ear and to gratify his son condemned the Frogs there to everlasting silence. Theophrastus however upsets the story [*fr.* 186] and relieves the Seriphians of their imposture by asserting that it is the coldness of the water that causes the aforesaid Frogs to be dumb.

38. In moist places and where the air is excessively damp Cocks do not crow, according to Theophrastus [*fr.* 187]. And the lake at Pheneus produces no fish. It is because Cicadas are constitutionally cold that, when warmed by the sun, they sing, says the same writer.

39. It seems that the Goatsucker is the most audacious of creatures, for it despises small birds but assails goats with the utmost violence, and more than that, it flies to their udders and sucks out the milk

³ νοτιώτερος.

⁴ Jao: πυρούμενου τοῦ ἡλίου.

⁵ τολμηρότατον Gēs, τολμηρότερον.

⁶ <δὲ> add. H.

⁷ <καὶ> add. H.

εἶτα ἐκμυζᾷ τὸ γάλα,¹ καὶ τὴν τιμωρίαν τὴν ἐκ τοῦ αἰπόλου οὐ δέδουκε, καίτοι πονηρότατον αὐταῖς μισθὸν ὑπὲρ τῆς πλησιμονῆς ἀποιδιούσ· τυφλοὶ γὰρ τὸν μαστόν,² καὶ ἀποσβέννυσι τὴν ἐκεῖθεν ἐπιρροήν.

40. Μητροδίδακτον μὲν τὸν τῆς Ἀρήτης³ υἱὸν τὸν τῆς ἀδελφῆς τῆς Ἀριστίππου ὑμνοῦσιν οἱ πολλοὶ· λέγει δὲ Ἀριστοτέλης ἰδεῖν αὐτὸς τὰ νεόττια τῆς ἀηδόνας ὑπὸ τῆς μητρὸς διδασκόμενα ᾄδων. ἦν δὲ ἄρα ὀρνίθων ἢ ἀηδῶν ἐλευθερίας ἐράστρια ἰσχυρῶς, καὶ διὰ ταῦτα ἢ ἐντελής τὴν ἡλικίαν ὅταν θηραθῆ καὶ καθειργμένη ἦ,⁴ ᾄδῃς⁵ ἀπέχεται, καὶ ἀμύνεται τὸν ὀρνιθοθήραν ὑπὲρ τῆς δουλείας τῇ σιωπῇ. οὐδὲρ οὖν οἱ ἄνθρωποι πεπειραμένοι, τὰς μὲν ἤδη πρεσβυτέρας⁶ μεθιάσι, σπουδάζουσι δὲ θηρᾶν τὰ νεόττια.

41. Ἴππους μονόκερος γῆ Ἰνδικῇ τίκτει, φασί, καὶ ὄνους μονόκερος ἢ αὐτῇ τρέφει, καὶ γίνεταί γε ἐκ τῶν κεράτων τῶνδε ἐκπώματα. καὶ εἴ τις ἐς αὐτὰ ἐμβάλῃ φάρμακον θανατηφόρον, ὁ πῶν, οὐδὲν ἢ ἐπιβουλή λυπήσει αὐτόν· ἔοικε γὰρ ἀμυντήριον τοῦ κακοῦ τὸ κέρας καὶ τοῦ ἵππου καὶ τοῦ ὄνου εἶναι.

42. Ὁ πορφυρίαν ὠραιότατός τε ἅμα καὶ φερωνυμώτατός ἐστι ζῶων, καὶ χαίρει κονιόμενος,

¹ ἐκ τοῦ γάλακτος.

² μιστόν ὅταν σπάσῃ MSS, ὃν ἂν σ. Jac.

³ Ἄρα: Ἀρήτης.

⁴ ἢ ἐν τῷ οἰκίσκῳ φυλάττεται.

without any fear of vengeance from the goatherd, although it makes the basest return for being filled with milk, for it makes the dug 'blind' and staunches its flow.

40. Many people sing the praises of the son of Arete, the sister^a of Aristippus, as being taught by his mother. Aristotle says [HA 536 b 17] that he has with his own eyes seen the young of the Nightingale being instructed by their mother how to sing. It seems that the Nightingale passionately loves its freedom, and for that reason when a mature bird is caught and confined in a cage, it refrains from song and takes vengeance on the birdcatcher for its enslavement by silence. Consequently men who have had this experience let them go when they are older and do their best to catch the young.

41. India produces horses with one horn, they say, and the same country fosters asses with a single horn. And from these horns they make drinking-vessels, and if anyone puts a deadly poison in them and a man drinks, the plot will do him no harm. For it seems that the horn both of the horse and of the ass is an antidote to the poison.

42. The Purple Coot is the most beautiful and the most appropriately named of creatures, and it de-

^a Arete was the daughter, not the sister, of Aristippus, and her son was called after his grandfather.

⁵ καὶ τροφῶν καὶ φῶδῃς.

⁶ πρεσβυτέρας καὶ ἀλούσας.

ἤδη δὲ καὶ λούται¹ τὸ τῶν περισσότερων λουτρῶν οὐ πρότερον δὲ ἑαυτὸν ἐπιδίδωσι ταῖς κοίστρας καὶ τοῖς λουτροῖς, πρὶν ἂν βαδίση τινὰ ἀριθμὸν βαδίσεων² ἀρκοῦντά οἱ. σιτούμενος δὲ ἐπὶ μαρτύρων ἄχθεται, καὶ διὰ ταῦτα ἀναχωρεῖ, καὶ ὑπολανθάνων ἐσθίει. ζηλότυπος δὲ ἐστὶν ἰσχυρῶς, καὶ τὰς ὑπάνδρους τῶν γυναικῶν παραφυλάττει, καὶ εἰάν καταγῶ μοιχεύεσθαι τῆς οἰκίας τὴν δέσποιναν, ἀπάγχει ἑαυτόν. οὐ πέτεται δὲ ὑψηλός. χαίρουσί γε μὴν οἱ ἄνθρωποι αὐτῷ, καὶ τρέφουσι πεφεισμένως καὶ προμηθῶς αὐτόν. καὶ ἔοικεν ἢ σοβαρὰς οἰκίας καὶ μέγα πλουσίας ἀθυρμα εἶναι, ἢ ὑποδέχεται νεῶς αὐτόν, καὶ ἄφетος ἀλάται καὶ ἱερὸς περιείσιν ἔσω περιβόλον. τὸν ταῶν μὲν οὐν ὠραίων ὄντα καὶ καταθύουσι καὶ σιτοῦνται οἱ ἄσσωτοι· τοῦ γὰρ ὄρνιθος τὰ μὲν πτερὰ κόσμος ἐστί, τὸ δὲ σῶμα ἢ τι ἢ οὐδέν.³ πορφυρίωνα δὲ οὐκ οἶδα καταθύσαντα οὐδένα ἐπὶ δεῖπνῳ, οὐ Καλλιῶν οὐ Κτήσιππον τοὺς Ἀθηναίους, οὐ Λεύκολλον⁴ οὐχ Ὀρτήσιον τοὺς Ῥωμαίους· εἶπον δὲ ὀλίγους ἐκ πολλῶν ἀσάντους καὶ ἀκρατεστάτους τῇ τε ἄλλῃ καὶ μέντοι καὶ περὶ γαστέρα.

43. Ὁ κόραξ ὁ ἤδη γέρον ὅταν μὴ δύνῃται τρέφειν τοὺς νεοττοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ ἐσθίουσι τὸν πατέρα. καὶ τὴν

¹ λούεται.

² βαδίσεως.

³ *Jac*: ἢν τι οὐδέν.

⁴ Λεύκολλον *most MSS*, εὐκόλον *A*.

^a Callias: end of 5th cent. B.C., a wealthy and frivolous Athenian. Both Xenophon and Plato lay the scene of their

lights to dust itself, and it also bathes just as pigeons do. But it does not devote itself to the dusting-place or to the bath until it has walked a certain number of paces to satisfy itself. It cannot bear being seen feeding, and for that reason it retires and eats in concealment. It is violent in its jealousy and keeps a close watch on the mated female birds, and if it discovers the mistress of its house to be adulterous, it strangles itself. It does not fly high. Yet men take pleasure in it and tend it with care and consideration. And apparently it is either a pet in a sumptuous and opulent household, or else it is admitted into a temple and roams unconfined, moving about as a sacred creature within the precinct.

The Peacock on the contrary, which is a beautiful bird, is killed and eaten by voluptuaries. The feathers of this bird are a decoration, though its body is of little or no account. But I never heard of anyone killing a Purple Coot for a meal, not Callias^a nor Ctesippus the Athenians, not Lucullus nor Hortensius the Romans. I have named but a few out of many who were luxurious and insatiate in other ways but especially where their bellies were concerned.

43. When the Raven on reaching old age can no longer feed its young, it offers itself as their food; and they eat their father. And this is alleged to be

Symposia at his house.—Ctesippus, pleasure-loving Athenian, defended by Demosthenes in his speech against Leptines; became a butt for Comic poets.—Lucullus: 1st cent. B.C., conqueror of Mithridates; his name became proverbial for wealth.—Hortensius: 1st cent. B.C., famous as an orator, the rival of Cicero, and possessor of immense wealth.

παροιμιῶν ἐντεῦθεν φασι τὴν γένεσιν λαβεῖν τὴν λέγουσαν 'κακοῦ κόρακος κακὸν ὄν.'

44. Σωφρονέσταται ὄρνιθων αἱ φάτται ἄδονται. ὁ γοῦν ἄρρην καὶ ὁ θήλυν συνδυασθέντες καὶ οἰοῦναι συμπενύσαντες ἐς γάμον ἀλλήλων ἔχονται καὶ σωφρονοῦσι, καὶ οὐκ ἂν ὀθνείου λέχους οὐδέτερος ἀφαιτο τῶν ὄρνιθων τῶνδε. εἰάν δὲ ἐποφθαλμιάσωσι ἑτέροις, περιέρχονται αὐτοὺς οἱ λοιποὶ, καὶ τὸν μὲν ἄρρην οἱ ὁμογενεῖς διασπῶσιν, αἱ θήλειαι δὲ τὸν θήλυν. οὗτος ἄρα ὁ τῆς σωφροσύνης νόμος καὶ ἐς τὰς τρυγῶνας ἀφικνεῖται καὶ ἀτρεπτος μένει,¹ πλὴν τοῦ <μῆ>² θανατοῦσθαι ἑκάτερον τὸν ὄρνιν ἐπεὶ τὸν μὲν ἄρρην ἀναιροῦσι, τὸν δὲ θήλυν ὤκτειραν καὶ εἴασαν ἀπαθῆ, καὶ περιέεισι χήρος.

45. Ἀριστοτέλης λέγει τῶν περιστερῶν τοὺς³ ἄρρηναι ταῖς θηλείαις ταῖς τικτούσαις συνωδίνειν καὶ ἀλωμένας τῆς καλιᾶς ἔξω συνωθεῖν τε καὶ συναλαύνειν, καὶ ὅταν τέκωσιν, ἐπράζειν ἐκβιάζεσθαι. θάλπειν δὲ⁴ καὶ τοὺς ἄρρηναι τὰ νεόττια καὶ συνεκτρέφειν⁵ ταῖς θηλείαις ὁ αὐτὸς φησι, καὶ ὑπὲρ τοῦ μὴ κακοσίτους εἶναι τοὺς νεοττοὺς πρῶτην τροφήν διδόναι⁶ τοῖς βρέφεσι τοὺς γενναμένους ἀλμυρίδα γῆν, ἥσπερ οὖν γεννάμενα εἶτα μέντοι καὶ τῶν λοιπῶν σιτεῖσθαι ἐτοιμῶς τὸ ἐντεῦθεν αὐτά. δοκεῖ δὲ πως ταῖς περιστεραῖς⁷ πρὸς μὲν τοὺς ἄλλους ὄρνιθας τοὺς ἀρπακτικούς ἐνσπονδα εἶναι, τοὺς μέντοι ἀλιαέτους καὶ τοὺς

¹ μένει καὶ ἐς τὰς περιστερὰς τὰς λευκάς.

² <μῆ> add. H.

the origin of the proverb which says 'A bad egg of a bad raven.'

44. Ringdoves are celebrated as the most continent of birds. For instance, when once the male and the female have paired and are, so to say, of one mind to wed, they cling to one another and are continent, and neither bird would touch a strange bed. If however they cast amorous glances at other birds, the rest gather round them and the male is torn to pieces by those of his own sex, the female by the females. This then is the law of continence which extends to doves and remains unchanged, except that they do not put to death both birds: when they kill the male they take compassion on the female and leave her unharmed; and she goes about, a widow.

45. Aristotle says [HA 613 a 1] that male Pigeons share the birth-pangs of the females, and if they wander from the nest the males will push and drive them in; and when they have laid their eggs the males will force them to brood them. But the male birds also keep the chicks warm and help the females to feed them, according to the same writer. And to prevent the chicks from being underfed the parents begin by giving them saline earth, so that when they have tasted it, they then readily eat the rest of their food. It would seem that there is a treaty of peace between Pigeons and such others as are birds of prey, but they are said to live in fear of sea-eagles and

³ καὶ τοὺς.

⁵ συνδιατρέφειν.

⁷ Ἰας; περιστεραῖς τὸ ἐντεῦθεν.

⁴ τε.

⁶ ἐνδιδόναι.

κίρκους ὡς πεφρίκασι φασι. πρὸς δὲ τοὺς ἰέρακος
οἷα παλαμῶνται ἀκούσαι ἄξιον. ὅταν μὲν αὐτὰς
διώκῃ ὁ μεταρσιός τε καὶ ἐς ὕψος πεφυκὼς πέ-
τεσθαι, αἱ δὲ ὑπολισθάνουσι¹ καὶ κατωτέρω
ἐαυτὰς καθέλκουσι καὶ τὸ πτερόν² πειρώνται
πιέζειν ὅταν δὲ ὁ κατωτέρω λαχὼν ἐκ τῆς
φύσεως τὴν πτήσῃ, αἱ δὲ αἴρονται τε καὶ μετεωρο-
ποροῦσι, καὶ ὑπὲρ αὐτοῦ πετόμεναι θαρροῦσαι,
ἀνωτέρω ἄξει μὴ δυναμένον.

46. Ἐλέφαντος πωλῶ περιτυγχάνει λευκῷ πω-
λευτῆς Ἰνδός, καὶ παραλαβὼν ἔτρεφεν ἔτι νεαρόν,
καὶ κατὰ μικρὰ ἀπέφηγε χειροῦν, καὶ ἐπωχέτο
αὐτῷ, καὶ ἦρα τοῦ κτήματος καὶ ἀντηράτο, ἀνθ'
ᾧν ἔθρεψε τὴν ἀμοιβὴν κομιζόμενος ἐκεῖνος. ὁ
τοῦτον βασιλεὺς τῶν Ἰνδῶν πυθόμενος ἤτει λαβεῖν
τὸν ἐλέφαντα. ὁ δὲ ὡς ἐρώμενος ζηλοτυπῶν καὶ
μέντοι (καὶ)³ περιαλγῶν εἰ ἔμελλε δεσπόσειν
αὐτοῦ ἄλλος, οὐκ ἔφατο δώσειν, καὶ ὤχετο ἀπὸ
ἐς τὴν ἔρημον, ἀναβὰς τὸν ἐλέφαντα. ἀγανακτεῖ
ὁ βασιλεὺς, καὶ πέμπει κατ' αὐτοῦ τοὺς ἀφαιρεσο-
μένους καὶ ἅμα καὶ τὸν Ἰνδὸν ἐπὶ τὴν δίκην ἄξον-
τας. ἐπεὶ δὲ ἦκον, ἐπειρώντο βίαν⁴ προσφέρειν.
οὐκοῦν καὶ ὁ ἄνθρωπος ἐβαλλεν αὐτοὺς ἀνωθεν,
καὶ τὸ θηρίον ὡς ἀδικαίμενον σσημύνετο. καὶ τὰ
μὲν πρῶτα ἦν τοιαῦτα· ἐπεὶ δὲ βληθεὶς ὁ Ἰνδὸς
κατωλίσθη, περιβαίνει μὲν τὸν τροφέα ὁ ἐλέφας
κατὰ τοὺς ὑπερασπιζοντας ἐν τοῖς ὄπλοις, καὶ τῶν
ἐπιόντων πολλοὺς ἀπέκτεινε, τοὺς δὲ ἄλλους
ἐτρέφατο· περιβαλὼν δὲ τῷ τροφῆι τὴν προβοο-

¹ ὑπολισθάνουσι τὴν πτήσῃ.

² *Reiske*: πτερόν δέ.

falcons. But their method of dealing with hawks is a ^{and Hawks}
tale worth hearing. When the hawk, which is accus-
tomed to soar high in the air, gives chase, the Pigeons
glide and sink lower and attempt to reduce their
flight. When attacked however by some bird which
by nature flies at a lower level than they, the Pigeons
mount up and travel through the sky, and flying
overhead they have no fear, because the other cannot
harry them from above.

46. An Indian trainer finding a young white ^{A white}
Elephant took and reared it during its early years; ^{Elephant}
he gradually tamed it and used to ride upon it and
grew fond of his chattel, which returned his affection
and recompensed him for his fostering care. Now
the king of the Indies hearing of this, asked to be
given the animal. But the trainer in his affection
was jealous and even overcome with grief at the
thought of another man being its master, and declined
to give it up; and so, mounting the Elephant, he
went off into the desert. The king in his indigna-
tion despatched men to take the Elephant away and
at the same time to bring the Indian to judgment.
When they arrived they attempted to apply force.
So the man struck at them from his mount, and the
beast helped to defend its master as he was being
injured. Such was the beginning of the affair. But
when the Indian was wounded and fell, the Elephant
bestrode its keeper after the manner of armed men
covering a comrade with their shields, slew many
of the attackers, and put the remainder to flight.
Then, winding its trunk round its keeper, it raised

³ (καὶ) *add. H.*

⁴ *Ges*: πείραν.

κίδα, αἶρει τε αὐτὸν καὶ ἐπὶ τὰ αὐλῖα κομίζει, καὶ παρέμεινεν ὡς φίλῳ φίλος πιστός, καὶ τὴν εὖνοιαν ἐπεδείκνυτο. ὧ ἄνθρωποι πονηροὶ καὶ περὶ τράπεζαν μὲν καὶ ταγήνου φόβον ἴαει, ἐπ' ἄριστά τε χορεύοντες,¹ ἐν δὲ τοῖς κινδύνοις προσδοταί, καὶ μάτην καὶ ἐς οὐδὲν τὸ τῆς φιλίας ὄνομα χαίνοντες.²

47. Δότε μοι τοὺς τραγωδοὺς πρὸς τοῦ πατρίου Διὸς καὶ πρὸ γε ἐκείνων τοὺς μυθοποιούς ἐρέσθαι τί βουλόμενοι τοσαύτην ἄνοιαν τοῦ παιδὸς τοῦ Δαίου καταχέουσι τοῦ συνελθόντος τῇ μητρὶ τὴν Δυστυχῆ σύνοδον, καὶ τοῦ Τηλέφου³ τοῦ μὴ περαθέντος μὲν τῆς ὀμιλίας, συγκατακλινέντος δὲ τῇ γεναμένη καὶ πράξαντος ἂν τὰ αὐτά, εἰ μὴ⁴ θεία πομπὴ διείρξεν ὁ δράκων· εἰ γε ἡ φύσις τοῖς ἀλόγοις ζώοις τὴν τοιαύτην μίξιν καὶ ἐκ τοῦ χρωτὸς⁵ δίδωσι κατανοῆσαι, καὶ οὐ δεῖται γνωρισμάτων οὐδὲ τοῦ ἐκθέντος ἐς τὸν Κιθαιρώνα.⁶ οὐκ ἂν γοῦν ποτε τῇ τεκούσῃ ὀμιλήσειε⁷ κάμηλος. ὁ δὲ τοι νομεὺς τῆς ἀγέλης κατακαλύψας τὸν θῆλιν ὡς οἷόν τε ἦν καὶ ἀποκρύψας πάντα πλῆν τῶν ἄρθρων, τὸν παῖδα ἐπάγει τῇ μητρὶ, καὶ ἐκείνος λάθριος ὑπὸ ὀρμῆς τῆς πρὸς μίξιν ἔδρασε τὸ ἔργον καὶ συνήκε. καὶ τὸν μὲν αἵτιον τῆς ὀμιλίας οἱ τῆς ἐκθέσμου δάκνων καὶ πατῶν καὶ

¹ αἶει . . . χορεύοντες corrupt, ἐπὶ βασιωνῆς Grasberger.

² Jac: χραίνοντες.

³ καὶ τοῦ Τηλέφου after καταχέουσι MSS, transposed by H.

⁴ Jac: εἰ μὴ πολλάκις.

⁵ χρωτὸς προσσημαμένους.

⁶ Κιθαιρώνα ὡς ὁ Οἰδίπους ὁ τοῦ Σοφοκλέους.

⁷ ὀμιλήσαι.

him and brought him to its stable and stayed by his side, as one trusty friend might do to another, thus showing its kindly nature.

O wicked men, for ever busy (?) about the table and the clash of frying-pans and dancing to your lunch, but traitors in the hour of danger, in whose mouth the word 'Friendship' is vain and of no effect.

47. In the name of Zeus our father, permit me to ask the tragic dramatists and their predecessors, the inventors of fables, what they mean by showering such a flood of ignorance upon the son of Laius^a who consummated that disastrous union with his mother; and upon Telephus^b who, without indeed attempting union, lay with his mother and would have done the same as Oedipus, had not a serpent sent by the gods kept them apart, when Nature allows unreasoning animals to perceive by mere contact the nature of this union, with no need for tokens nor for the presence of the man who exposed Oedipus on Cithaeron.

Examples
of incest

The Camel, for instance, would never couple with its mother. Now the keeper of a herd of camels covered up a female as far as possible, hiding all but its parts, and then drove the son to its mother. The beast, all unwitting, in its eagerness to copulate, did the deed, then realised what it had done. It bit and trampled on the man who was the cause of its un-

^a Oedipus, after having unwittingly slain his father Laius, married his widow Iocasta.

^b Telephus, son of Heracles and Auge. According to one story Teuthras king of Mysia, unaware of their relationship, gave his daughter Auge in marriage to Telephus who was equally unaware.

τοῖς γόνασι παίων ἀπέκτεινεν ἀλγεωτότατα, ἑαυτὸν δὲ κατεκρήμνισεν. ἀμαθῆς δὲ καὶ κατὰ τοῦτο Οἰδίπους, οὐκ ἀποκτείνας,¹ ἀλλὰ πηρώσας τὴν ὄψιν, καὶ τὴν τῶν κακῶν λύσιν μὴ γνοῦς ἔξον ἀπηλλάχθαι καὶ μὴ τῷ οἴκῳ καὶ τῷ γένει καταρῶμενον εἶτα μέντοι κακῷ ἀνηκέστῳ ἴασθαι κακὰ τὰ ἤδη παρελθόντα.

¹ ἀποκτείνας <ἑαυτὸν> Schn.

lawful union, and kneeling on him put him to an agonising death, and then threw itself over a precipice.

And here Oedipus was ill-advised in not killing himself but blinding his eyes; in not realising how to escape from his calamities when he might have made away with himself instead of cursing his house and his family; and finally in seeking by an irremediable calamity to remedy calamities already past.

BOOK IV

1. Ἀκολαστότατοι ὄρνιθων οἱ πέρδικές εἰσι. ταῦτά τοι καὶ τῶν θηλειῶν ἐρώσι δριμύτατα, καὶ τῆς λαγγείας ἠττώμενοι συνεχέστατά εἰσι οἶδε. οὐκοῦν οἱ τρέφοντες τοὺς ἀθλητὰς πέρδικας, ὅταν αὐτοὺς ἐς τὴν μάχην τὴν κατὰ ἀλλήλων ὑποθήγῃσι, τὴν θήλειαν παρεστάναι ποιοῦσιν ἐκάστῳ τὴν σύννομον, σόφισμα τοῦτο δειλίας καὶ κάκης τῆς κατὰ τὴν ἀγωνίαν ἀντίπαλον αὐτοῖς εὐρόντες. οὐ γὰρ τί που ἠττώμενος φανῆναι ἢ τῇ ἐρωμένῃ ἢ τῇ γαμετῇ ὁ πέρδιξ ὑπομένει· τεθνήσκει δὲ μᾶλλον παύμενος ἢ ὁμόσε χωροῦντος ἀποστραφεὶς ἰδεῖν τολμήσει ταύτην ἀσχημόνως, παρ' ἣ βούλεται εὐδοκιμεῖν. τοῦτό τοι καὶ Κρήτες ὑπὲρ τῶν ἐρωμένων ἐνενοῦσιν. ἀκούω γὰρ Κρήτα ἐραστὴν ἀγαθὸν τὰ τε ἄλλα καὶ τὰ πολέμια ἔχειν μὲν παιδικὰ εὐγενὲς μειράκιον ὡρα διαπρεπὲς καὶ τὴν ψυχὴν ἀνδρείον καὶ πρὸς τὰ κάλλιστα τῶν μαθημάτων πεφυκὸς εὖ καὶ καλῶς, καλούμενον δὲ δι' ἡλικίαν ἐς ὄπλα μηδέπω (εἰπὼν γε μὴν ἀλλαχόθι καὶ τοῦ ἐραστοῦ καὶ τοῦ καλοῦ τὸ ὄνομα). ἀρετὰς μὲν οὖν ἐν τῇ μάχῃ τὸν νεανίαν ἀποδείξασθαι¹ φασὶν οἱ Κρήτες, ἀθρόας δὲ ἐς αὐτὸν ὠθουμένης τῆς τῶν ἐχθρῶν φάλαγγος προσπαλοῖαι νεκρῶν κειμένων, καὶ περιτραπήναι λέγουσιν αὐτόν. τῶν οὖν τις πολεμίων, ὁ μάλιστα πλησίον, ἀνατει-

¹ Sohn: ἀποδίδασθαι.

1. Partridges are the most incontinent of birds; ^{The Partridge} that is the reason for their passionate love of the female birds and for their constant enslavement to lust. So those that rear fighting Partridges, when they egg them on to battle with one another, make the female stand each by her mate, as they have found this to be a device for countering any cowardice or reluctance to fight. For the Partridge that is defeated cannot endure to show himself either to his loved one or to his spouse. He will sooner die under the blows than turn away from his adversary and dare in his disgrace to look upon her whose good opinion he courts.

The Cretans also have taken this view regarding ^{Cretan lovers} lovers. For I have heard that a Cretan lover, who had beside other qualities that of a fine soldier, had as his favourite a boy of good birth, conspicuous for his beauty, of manly spirit, excellently fitted by nature to imbibe the noblest principles, though on account of his youth he was not yet called to arms. (I have elsewhere^a given the name of the lover and of the beautiful boy.) Now the Cretans say that the young man did acts of valour in the fight, but when the enemy's massed line pressed him hard, he stumbled over a dead body that lay there and was thrown down. Whereupon one of the enemy

^a Not in any surviving work of Aelian's.

νάμενος παλεῖν ἐμελλε κατὰ τῶν μεταφρένων τὸν ἄνδρα ὃ δὲ ἐπιστραφεῖς μηδαμῶς εἶπεν 'αἰσχρὰν καὶ ἀναλικῆ¹ πλήρη ἐπαγάγης, ἀλλὰ κατὰ τῶν στέρνων ἀντίαν παῖσον, ἵνα μὴ μου δειλίαν ὃ ἐρώμενος καταψηφίσῃται, καὶ φυλάξῃται περιστέλαι με νεκρὸν, καὶ μάλα γε ἀσχημονοῦντι προσελθεῖν οὐ τολμῶν.' αἰδεσθῆναι μὲν οὖν ἄνθρωπον ὄντα φανῆναι κακὸν οὕτω θαυμαστὸν· πέρδικι δὲ μετεῖναι αἰδοῦς ὑπέρσεμον τοῦτο ἐκ τῆς φύσεως τὸ δῶρον. Ἀριστόδημος δὲ ὃ τρέσας καὶ Κλεώνυμος ὃ ρίψας τὴν ἀσπίδα καὶ ὃ δειλὸς Πεισανδρὸς οὔτε τὰς πατρίδας ἠδοῦντο οὔτε τὰς γαμετὰς οὔτε τὰ παιδιά.

2. Ἐν Ἐρυκι τῆς Συκελίας ἑορτὴ ἐστίν, ἣν καλοῦσιν Ἀναγῶγια Ἐρυκίνοι τε αὐτοὶ καὶ μέντοι καὶ ὅσοι ἐν τῇ Συκελίᾳ πάση. ἡ δὲ αἰτία τοῦ τῆς ἑορτῆς ὀνόματος, τὴν Ἀφροδίτην λέγουσιν ἐντέθεν ἐς Λιβύην ἀπαίρειν ἐν ταῖσδε ταῖς ἡμέραις. δοξάζουσι δὲ ἅρα ταῦτα ταύτῃ² τεκμαιρόμενοι. περιστερῶν πλήθος ἐστίν ἐν ταῦθα πάμπλειστον. οὐκοῦν αἱ μὲν οὐχ ὀρώνται, λέγουσι δὲ Ἐρυκίνοι τὴν θεὸν δορυφορούσας ἀπελθεῖν· ἀθύρματα γὰρ Ἀφροδίτης περιστερὰς εἶναι ἄδουσι τε ἐκείνοι καὶ πεπιστεύκασι πάντες ἄνθρωποι. διελθουσῶν δὲ ἡμερῶν ἐννέα μίαν μὲν διαπρεπῆ τὴν ὄραν ἐκ γὰρ τοῦ πελάγους τοῦ κομιζόντος ἐκ τῆς

¹ *Ἰασ*: ἀνάλικη, ἀναλικν.

² ταύτῃ ἐκείθεν.

who was nearest, in his eagerness was about to strike him in the back. But the man turned and exclaimed 'Do not deal me a shameful and cowardly blow, but strike me in front, in the breast, in order that my loved one may not judge me guilty of cowardice and refrain from laying out my dead body: he could not bear to go near one who so disgraces himself.'

There is nothing wonderful in a man being ashamed to appear a coward, but that a Partridge should have some feeling of shame, this is a truly impressive gift of Nature. But Aristodemus the timid,^a and Cleonymus who threw away his shield,^b and Pisander the craven,^c had no reverence for their country or for their wives or for their children.

2. At Eryx in Sicily there is a festival which not only the people of Eryx but everybody throughout the whole of Sicily as well call the 'Festival of the Embarkation.' And the reason why the festival is so called is this: they say that during these days Aphrodite sets out thence for Libya. They adduce in support of their belief the following circumstance. There is there an immense multitude of Pigeons. Now these disappear, and the people of Eryx assert that they have gone as an escort to the goddess, for they speak of Pigeons as 'pets of Aphrodite,' and so everybody believes them to be. But after nine days one bird of conspicuous beauty is seen flying in from the sea which brings it

The Pigeons of Aphrodite at Eryx

^a A frequent butt of Aristophanes.

^b Athenian demagogue, end of 5th cent., lampooned by Comic poets for his bulk, his rapacity, and his cowardice. Helped to establish the rule of the Four Hundred.

^c A Spartan who owing to sickness was absent from the battle of Thermopylae. Later, at Plataea, he wiped out his 'disgrace.' See *Hdt.* 7. 229-32; 9. 71.

Λιβύης ὄρασθαι ἐσπετομένην, οὐχ οἶαν κατὰ τὰς ἀγελαιῖας πελειάδας τὰς λοιπὰς εἶναι, πορφυρᾶν δέ, ὡσπερ οὖν τὴν Ἀφροδίτην ὁ Τήσιος ἡμῶν Ἀνακρέων ἄδει, 'πορφυρέην',¹ που λέγων, καὶ χρυσῶ δὲ εἰκασμένη φανείη ἄν, καὶ τοῦτό γε κατὰ τὴν Ὀμήρου θεὸν τὴν αὐτὴν, ἣν ἐκεῖνος ἀναμέλει χρυσῆν. ἔπεται δὲ αὐτῇ τῶν περιστερῶν τὰ νέφη τῶν λοιπῶν, καὶ ἑορτὴ πάλιν Ἐρυκίνοισι καὶ πανήγυρις τὰ Καταγώγια,² ἐκ τοῦ ἔργου καὶ τοῦτο τὸ ὄνομα.

3. Λύκῳ συννόμῳ καὶ ἵππῳ, λέοντέ γε μὴν οὐκέτι λέαινα γάρ καὶ λέων οὐ τὴν αὐτὴν ἴασιν οὔτε ἐπὶ θήραν³ οὔτε πύμμενοι. τὸ δὲ αἴτιον, τῆ τοῦ σώματος ῥώμῃ θαρροῦντε⁴ ἀμφω εἶτα οὐ δεῖται θατέρου ὁ ἕτερος, ὡς φασιν οἱ πρεσβύτεροι.

4. Οὐ ῥαδίως οἱ λύκοι τὴν ὠδὴν ἀπολόουσι, ἀλλὰ ἐν ἡμέραις δώδεκα καὶ νυξὶ τισαύταις, ἐπεὶ τοσοῦτῳ χρόνῳ τὴν Λητῶ ἐς Δῆλον ἐξ Ὑπερβορέων ἐλθεῖν Δῆλιοι φασιν.

5. Ζῶα⁵ πολέμια χελώνη τε καὶ πέρδιξ, καὶ πελαργὸς καὶ κρέξ πρὸς αἴθουαν <καὶ>⁶ ἄρπη καὶ ἐρψιδίος πρὸς λάρον κορυδαλλὸς δὲ ἀκανθυλλίδι νοεὶ πολέμια, τρυγόνι <δὲ>⁷ πρὸς πυραλλίδα⁸ διαφορὰ, ἰκτίνος γε μὴν καὶ κόραξ ἔχθροί· σειρήν

¹ πορφυρέην.

² Reiske: τὰ καταγώγια πανήγυρις.

³ θήρας.

⁴ θαρροῦ τε most MSS, θαρροῦσιν A.

⁵ ζῶα ἀλλήλοις.

⁶ <καὶ> add. H.

from Libya: it is not like the other Pigeons in a flock but is rose-coloured, just as Anacreon of Teos describes Aphrodite, styling her somewhere [*fr.* 2. 3 D] 'roseate.' And the bird might also be compared to gold, for this too is like the same goddess of whom Homer sings as 'golden' [*Il.* 5. 427]. And after the bird follow the other Pigeons in clouds, and again there is a festal gathering for the people of Eryx, the 'Festival of the Return'; the name is derived from the event.

3. The Wolf and the she-Wolf feed together, like-<sup>Lion and
Lioness</sup> wise the Horse and the Mare; the Lion and the Lioness however do not, for the Lioness and the Lion do not follow the same track either hunting or when drinking. And the reason is that both derive confidence from their bodily strength, so that neither has need of the other, as older writers assert.

4. Wolves are not easily delivered of their young, ^{The Wolf} only after twelve days and twelve nights, for the people of Delos maintain that this was the length of time that it took Leto to travel from the Hyperboreans to Delos.

5. Animals hostile to one another: the Tortoise <sup>Animal
enemies</sup> and the Partridge; the Stork and the Corncrake to the Sea-gull; the Shearwater and the Heron to the Sea-mew. The Crested Lark feels enmity towards the Goldfinch; the Turtle-dove disagrees with the Pyrallid; ^a the Kite too and the Raven are enemies;

^a Perhaps a kind of pigeon.

⁷ <δὲ> add. H.

⁸ πύρραν.

δὲ ¹ πρὸς κίρκην, κίρκη δὲ πρὸς κίρκον οὐ τῷ γένει μόνον, ἀλλὰ καὶ τῇ φύσει διαφέροντε πεφώρασθον.

Χάννη δὲ ἰχθύς λαγνίστατος. λευκοὺς δὲ μύρμηκας ἐν Φενεῶ ² τῆς Λακωνικῆς ἀκούειν παρέστιν.

6. Τοὺς ἵππους ἐλεσί τε καὶ λεμιῶσι καὶ τοῖς κατηνέμοις χωρίοις ἤδεσθαι μᾶλλον ἵπποτροφίας τε καὶ πωλοτροφικῆς ἀνθρωποὶ σοφισταὶ ὁμολογοῦσιν. ἔνθεν τοι καὶ Ὅμηρος ἐμοὶ δοκεῖν δεινὸς ὢν καὶ τὰ τοιαῦτα συνιδεῖν ἔφη που

τῷ τρισχίλιαι ἵπποι ἔλος κάτα βουκολέοντο.

ἐξηνεμῶσθαι δὲ ἵππους πολλάκις ἵπποφορβοὶ τεκμηριοῦσι καὶ κατὰ τὸν νότον ἢ τὸν βορρᾶν φεύγειν. εἰδότα οὖν τὸν αὐτὸν ποιητὴν εἰπεῖν

τάων καὶ Βορέης ἠράσσατο βοσκομενάων.

καὶ Ἀριστοτέλης δέ, ὡς ἐμὲ νοεῖν, λαβῶν ἐντεῦθεν εὐθὺ τῶν προειρημένων ἀνέμων οἰστροθηθείσας διδράσκειν ³ ἔφατο αὐτάς.

7. Ἀκούω τὸν Σκυθῶν βασιλέα (τὸ δὲ ὄνομα εἰδῶς εἶναι τί γάρ μοι καὶ λυσitelές ἐστιν;) ἵππον σπουδαῖαν ἔχειν πᾶσαν ἀρετὴν, ὅσην ἵπποι καὶ ἀπαιτοῦνται καὶ ἀποδείκνυνται, ἔχειν δὲ καὶ υἱὸν αὐτῆς ἐκεῖνης τῶν ἄλλων ἀρετῇ διαπρέποντα.

¹ σερῆν μελίσης ὄνομα.

² ἀποιδράσκειν.

³ Πέφνω Venmans.

^a Probably the Serin-finch.

^b The Circe has not been identified.

the Siren ^a and the Circe ^b; the Circe and the Falcon have been found to be at variance not only in the matter of sex but in their nature.

The Sea-perch is the most lecherous of fishes. In ^{The} Pheneus in Laconia ^{Sea-perch} one may hear tell of white Ants.

6. Men skilled in the breeding and care of Horses ^{The Horse} agree that Horses are most fond of marshy ground, meadows, and wind-swept spots. Hence we find Homer, who in my opinion had a remarkable knowledge of such matters, saying somewhere [*Il.* 20. 221]

'For him three thousand mares grazed along the water-meadow.'

And horse-keepers frequently testify to Mares being ^{Mares im-} impregnated by the wind, and to their galloping ^{pregnated} against the south or the north wind. And the same ^{by the wind} poet knew this when he said [*Il.* 20. 223]

'Of them was Boreas enamoured as they pastured.'

Aristotle too, borrowing (as I think) from him, said [*HA* 572 a 16] that they rush away in frenzy straight in the face of the aforesaid winds.

7. I am told that the King of the Scythians (his ^{Example of} name I know but suppress, for I have nothing to gain ^{animal} by it) possessed a mare remarkable for every excel- ^{insect} lence which is expected of horses and for which they are displayed; and that he possessed also a foal of

^c Pheneus was in Arcadia. Venmans, citing Paus. 3. 26. 2, 3, conjectures *Pephinus*, a place in Laconia at the NE corner of the Messenian Gulf. It was also the name of a rocky islet at the mouth of the Pamisus; see Frazer on Paus. *loc. cit.* The 'white ants' are fabulous.

οὐκ οὐκ εὐρίσκοντα οὔτε ἐκεῖνην ἄλλω παραβαλεῖν ἀξίω, οὔτε ἐκεῖνον ἄλλῃ ἐπαγαγεῖν τὸ ἐξ αὐτοῦ λαβεῖν σπέρμα ἀγαθῆ, διὰ ταῦτα ἀμφω συναγαγεῖν ἐς τὸ ἔργον· τοὺς δὲ τὰ μὲν ἕτερα ἀσπάζεσθαι σφᾶς καὶ φιλοφρονεῖσθαι, οὐ μὴν ἐγκρίμπτεσθαι ἀλλήλοις. οὐκοῦν ἐπεὶ τῆς ἐπιβουλῆς τοῦ Σκύθου σοφώτερα ἦν τὰ ζῶσα, ἐπηλύγασεν ἱματίοις καὶ τὸν καὶ τὴν, καὶ ἐξευργάσαντο τὸ ἔκνομόν τε καὶ ἔκδικον ἐκεῖνο ἔργον. ὡς δὲ ἀμφω συνείδον τὸ πραχθέν, εἶτα μέντοι τὸ ἀσέβημα διελύσαντο θανάτῳ, πηδησαντε κατὰ κρημοῦ.

8. Λέγει Εὐδήμος ἵππου νέας καὶ τῶν νεομενων τῆς ἀρίστης ἐρασθῆναι τὸν ἵπποκόμον, ὥσπερ οὖν καλῆς μείρακος καὶ τῶν ἐν τῷ χωρίῳ ὠρικωτέρας πασῶν· καὶ τὰ μὲν πρῶτα ἐγκαρτερεῖν, τελευταῖοντα δὲ ἐπιτολμῆσαι τῷ λέχει τῷ ξένῳ καὶ ὀμιλεῖν αὐτῇ. τῇ δὲ εἶναι πῶλον καὶ τοῦτον καλόν, θεασάμενόν γε μὴν τὸ πραττόμενον ἀλογῆσαι, ὥσπερ οὖν τυραννομένης τῆς μητρὸς ὑπὸ τοῦ δεσπότου, καὶ ἐμπηδῆσαι καὶ ἀποκτεῖναι τὸν ἄνδρα, εἶτα μέντοι καὶ φυλάξει ἔνθα ἐτάφη, καὶ φοιτῶντα ἀνορύττειν αὐτόν, καὶ ἐνυβρίξει τῷ νεκρῷ καὶ λυμάνεσθαι λύμην ποικίλην.¹

9. Τῶν ἰχθύων διὰ τοῦ ἤρος οἱ πλείστοι ἐς² ἀφροδίτην³ πρόθυμοί εἰσι, καὶ ἀποκρίνουσι γε αὐτοῖς ἐς τὸν Πόντον· ἔχει γάρ πως θαλάμιας τε καὶ κοίτας, φύσεως ταῦτα ἰχθύσι⁴ τὰ δῶρα· ἀλλὰ καὶ θηρίων ἐλεύθερός ἐστιν ὅσα

¹ ποικίλην οὐκ αἰσθανομένην ἀλογῶντα αὐτόν.

this same mare which surpassed all others in its excellence. Being unable to find either another worthy mate for the mare or another mare fit to be impregnated by the foal, he therefore put the two together for that purpose. They caressed each other in various ways and were friendly disposed, but refused to couple. So as the animals were too clever for the Scythian's scheme, he blindfolded both mare and foal with cloths, and they accomplished the act so contrary to law and morality. But when the pair realised what they had done, they atoned for their impious deed by death and threw themselves over a precipice.

8. Eudemus records how a groom fell in love with a young mare, the finest of the herd, as it might have been a beautiful girl, the loveliest of all thereabouts. And at first he restrained himself, but finally dared to consummate a strange union. Now the mare had a foal, and a fine one, and when it saw what was happening it was pained, just as though its mother were being tyrannically treated by her master, and it leaped upon the man and killed him. And it even went so far as to watch where he was buried, went to the place, dug up the corpse, and outraged it by inflicting every kind of injury.

9. The majority of Fishes are eager for sexual intercourse throughout the springtime, and withdraw for choice to the Black Sea, for it contains caverns and resting-places which are Nature's gift to Fishes. Besides, its waters are free from the savage creatures

² ἐς (eis) om. AL.

³ τὴν ἀφροδίτην.

⁴ Jac: ἰχθύων ὁ Πόντος.

βόσκει θάλαττα. δελφίνες δὲ ἀλώνται μόνοι, λεπτοί τε καὶ ἀσθενεῖς καὶ μὴν καὶ πολύπου χῆρος ἔστι καὶ παγούρου ἄγονος, καὶ ἀστακὸν οὐ τρέφει· μικρῶν δὲ ἰχθύων οἶδε ὄλεθρός εἰσι.¹

10. Πυνθάνομαι σελήνης ὑποφαινομένης νέας τοὺς ἐλέφαντας κατὰ τινα φυσικὴν καὶ ἀπόρρητον ἔννοιαν ἐκ τῆς ὕλης ἐν ἣ νέμονται νεοδρεπεῖς ἀφελόντας κλάδους εἰτα μέντοι μετεώρους ἀνατείνειν, καὶ πρὸς τὴν θεὸν ἀναβλέπειν, καὶ ἡσυχῇ τοὺς κλάδους ὑποκνεῖν, οἷον ἰκετηρίαν τινα ταύτην τῇ θεῷ προτείνοντας ὑπὲρ τοῦ ἴλεων τε καὶ εὐμενῆ τῇ θεῷ γέ εἶναι αὐτοῖς.

11. Μόνας ἀκούω τῶν ζώων τὰς ἵππους καὶ κούσας ὑπομένειν τὴν τῶν ἀρρένων μίξιν εἶναι γὰρ λαγνιστάτας. διὰ ταῦτά τοι καὶ τῶν γυναικῶν τὰς ἀκολάστους ὑπὸ τῶν σεμνοτέρων αὐτὰς εὐθύνοντων καλεῖσθαι ἵππους.

12. Οἱ πέρδικες ἐν τοῖς ψοῖς οἰκοῦντες ἔτι καὶ κατελιγμένοι τοῖς περιπεφυκόσι σφίσω ὄστράκοις οὐκ ἀναμένουσι τὴν ἐκ τῶν γεναμένων ἐκγλυφῆν, ἀλλ' αὐτοὶ δι' ἑαυτῶν ὡσπερ θυροκοποῦντες διακρούουσι² τὰ ψά, καὶ ἐκκύναντες εἰτα σφᾶς αὐτοῦς³ ἀνωθοῦσι, καὶ τὸ τοῦ ψοῦ λέμμα περιρρήξαντες ἤδη θέουσι, καὶ τὸ πρὸς τῷ οὐραίῳ ἡμίτομον, εἰ προσέχοντο, διασεισάμενοι ἐκβάλλουσιν αὐτό, καὶ τροφὴν μαστεύουσι, καὶ πηδῶσιν ὠκιστα.

¹ *Gron*: ἔστιν.

² *Mein*: ἐκκρούουσι *MSS*, *H*.

which the sea breeds. Only dolphins roam there, and they are small and feeble. Moreover it is devoid of octopuses; it produces no crabs and does not breed lobsters: these are the bane of small fishes.

10. I am informed that when the new moon begins to appear, Elephants by some natural and unexplained act of intelligence pluck fresh branches from the forest where they feed and then raise them aloft and look upwards at the goddess, waving the branches gently to and fro, as though they were offering her in a sense a suppliant's olive-branch in the hope that she will prove kindly and benevolent to them.

11. I have heard that Mares are the only animals which when pregnant allow the male to have intercourse with them. For Mares are exceedingly lustful, and that is why strict censors call lecherous women 'mares.'

12. Partridges while still in the egg and confined by the shell that has formed around them do not wait for their parents to hatch them out, but alone and unaided, like house-breakers, peck through the eggs, peep out, and then lever themselves up, and then after cracking the egg-shell begin at once to run. And if half the shell is clinging to their tail they shake it off and cast it from them; and they hunt for food and dart about at great speed.

³ ἑαυτοῦς.

13. Τῶν περδίκων οἱ τοροὶ τε καὶ ψδικοί τῇ σφετέρᾳ θαρροῦσιν εὐγλωττία· καὶ οἱ μαχητικοὶ δὲ καὶ ἀγωνιστικοὶ καὶ ἐκεῖνοι πεπιστευκασιν ὅτι μὴ εἰσὼ ἀξιοὶ παρανάλωμα γενέσθαι τεθηραμένοι καὶ διὰ ταῦτα ἀλίσκόμενοι ἤττον πρὸς τοὺς θηρῶντας διαμάχονται ὑπὲρ τοῦ μὴ ἀλῶναι.¹ οἱ δὲ ἄλλοι, καὶ ἔτι μᾶλλον οἱ Κιρραῖοι, συνεγνωκότες ἑαυτοῖς οὔτε ἀλκὴν ἀγαθοῖς οὔτε ἄδειν, καλῶς δὲ διεγνωκότες ὅτι ἄρα ἀλόντες ἔσονται δείπνον τοῖς ἤρηκόσι, παλαμῶνται τινι σοφίᾳ φυσικῇ ἑαυτοὺς ἀβρώτους παρασκευάσαι καὶ τῆς μὲν ἄλλης τροφῆς, ἣτις αὐτοῖς εὐφραίνει τε καὶ παίνει, ἀπέχονται, σκόροδα δὲ σιτοῦνται προθυμότερα. οἱ τοῦτων ταῦτα προμαθόντες ἐσπείσαντο πρὸς αὐτοὺς ἐκόντες ἀθρίαν· ὅστις δὲ τῇ τούτων ἄγρα οὐ προενέτυχε, συλλαβῶν καὶ καθειρήσας ἀπέλωσε καὶ τὸν χρόνον καὶ τὴν ἐπ' αὐτοῖς σπουδὴν, πονηροῦ κρέως πειραθείς.

14. Κακὸν θηρίον ἡ γαλῆ, κακὸν δὲ καὶ ὁ ὄφις. οὐκοῦν ὅταν μέλλῃ γαλῆ ὄφει μάχεσθαι, πήγανον διατραγοῦσα πρότερον εἶτα μέντοι ἐπὶ τὴν μάχην θαρροῦσα² ὥσπερ οὖν πεφραγμένη τε καὶ ὠπλισμένη παραγίνεται. τὸ δὲ αἴτιον, τὸ πήγανον πρὸς ὄφιν ἐχθιστόν ἐστιν.

15. Ὁ λύκος ἐμπλησθεὶς ἐς κόρον οὐδ' ἂν τοῦ βραχίστου τὸ λοιπὸν ἀπογεύσασατο· παρατείνεται³ μὲν γὰρ ἡ γαστήρ τῷδε, οὐδαίνει⁴ δὲ ἡ γλῶττα, καὶ τὸ στόμα ἐμφράγνεται, πραδάτος δὲ ἐντυχεῖν

¹ ἀλῶναι ὅτι γὰρ σπουδασθήσονται καὶ οἶδε πιστεύουσι καὶ τῇ μάχῃ καὶ τῇ ψδῆ.

13. Partridges that utter clear, musical tones are confident in their vocal skill. So too the fighting birds which compete feel certain that when captured they will not be regarded as merely fit for sacrifice. And that is why when caught they struggle less against their pursuers in order to avoid capture. But the rest, and especially the Partridges of Cirrha, conscious that they possess neither strength nor ability to sing, and knowing full well that if caught they will furnish a meal for their captors, do their utmost, prompted by some natural intelligence, to render themselves unfit for eating. And they abstain from other food which delights and fattens them and feed most eagerly upon garlic. Hence those who are already aware of these facts have willingly agreed that they should be immune from pursuit. Whereas a man who has not previously chanced to hunt them, if he catches and cooks them, has wasted his time and his pains over them, when he finds their flesh disgusting.

The Partridge: three kinds

14. The Marten is an evil creature, and an evil creature is the Snake. And so when a Marten means to fight with a Snake, it chews some rue beforehand and then goes out boldly to battle, as though fortified and armed. The reason is that to a Snake rue is utterly abhorrent.

Marten and Snake

15. The Wolf when gorged to satiety will not thereafter taste the least morsel. For his belly is distended, his tongue swells, his mouth is blocked, and he is gentle as a lamb to meet, and would have no

The Wolf, when full-fed

² θαρροῦσα V, del. H, διαθαρροῦσα ἐπὶ τὴν μ. most mss.

³ περτ-.

⁴ οὐδαίνει H.

ἔστιν ἀμνοῦ δίκην, καὶ οὐκ ἂν ἐπιβουλεύσειεν ¹ ἢ ἀνθρώπῳ ἢ θρέμματι, οὐδὲ εἰ τῆς ἀγέλης βαδίξοι μέσος. μειοῦται δὲ ἡσυχῇ καὶ κατ' ὀλίγον ἢ γλῶττα αὐτῷ, εἶτα ἐς τὸ ἀρχαῖον σχῆμα ἐπάνευσι, καὶ λύκος γίνεται αὐθις.

16. Ἀλεκτρυόνες ἐν ἀγέλῃ τὸν νέηλον ² ἀναβαίνουσι πάντες. καὶ οἱ τιθασοὶ δὲ πέρδικες τὸν ἤκοντα πρῶτον καὶ οὕτω πεπραυμένον τὰ αὐτὰ δρῶσιν. ἀμειβόμενοι δὲ οἱ πέρδικες τοὺς τρέφοντας καὶ αὐτοὶ παλεύουσι τοὺς ἀφétους καὶ ἀγρίους, κατὰ τὰς περιστεράς δρώντες καὶ οὕτω τοῦτο. προσάγεται δὲ ἄρα ὁ πέρδιξ καὶ σειρήνας ἐς τὸ ἐφολεκὸν προτείνει τὸ τῶν ἄλλων τὸν τρόπον τοῦτον. ἔστηκεν ἄδων ³ καὶ ἔστω οἱ τὸ μέλος προκλητικόν, ἐς μάχην ὑποθήγον τὸν ἄγριον, ἔστηκε δὲ ἔλλοχῶν πρὸς τῇ πάγῃ· ὁ δὲ ⁴ τῶν ἀγρίων κορυφαῖος ἀντάσας πρὸ τῆς ἀγέλης μαχόμενος ἔρχεται. ὁ τοῖνυν τιθασὸς ἐπὶ πόδα ἀναχωρεῖ, δεδιέναι σκηπτόμενος· ὁ δὲ ἔπεισι γαῦρος, οἷα ⁵ δῆπου κρατῶν ἦδη, καὶ ἐάλωκεν ἐνοσχεθεὶς τῇ πάγῃ. ἐὰν μὲν οὖν ἢ ἄρρην ὁ τοῖς θηράτρως περσιπῶν, ⁶ πειράνται ἐπικουρεῖν οἱ σύννομοι τῷ ἐάλωκότι· ἐὰν δὲ ἢ θῆλυς, παίουσι τὸν ἐνοσχεθέντα ἄλλος ἀλλαχόθεν, ὡς διὰ τὴν λαγνεῖαν ἐς δουλείαν ἐμπεσόντα. καὶ ἐκεῖνο δὲ οὐ παρήσω, ἐπεὶ καὶ ἀξίον ἀκοῦσαι αὐτό. ἐὰν ἢ θῆλυς ὁ παλεύων, ἵνα μὴ ἐμπέσῃ ὁ ἄρρην, αἱ ἕξω θῆλειαι μέλος ἀντιπῶδον ἤχοδοι, καὶ ῥύονται τὸν ἐμπεσοῦμενον ἐς τὴν πάγην ταῖς συννόμοις καὶ πλείοσιν ἀσμένως συμπα-

¹ ἐπιβουλεύσαι.

² νέηλον οὐσῆς θηλειῶν ἀπορίας.

designs on man or beast, even were he to walk through the middle of a flock. Gradually however and little by little his tongue shrinks and resumes its former shape, and he becomes once more a wolf.

16. Cockerels all tread a newcomer to the flock, ^{The} and tame Partridges do the same to the latest ^{Partridge as} arrival as yet untamed. And Partridges even requite ^{decoy-bird} their own parents by decoying those that are free and wild, acting in this respect just like pigeons. Now this is the way in which the Partridge draws them to him and displays the arts of a Siren to allure others. He stands uttering his cry, and his tune conveys a challenge, provoking the wild bird to fight; and he stands in ambush by the spring. Then the cock of the wild birds answers back and advances to do battle on behalf of his covey. So the tame bird withdraws, pretending to be afraid, while the other advances vaunting as though he were already victorious, is caught in the snare, and is captured. Now if it is a cock bird that falls into the trap, his companions attempt to bring help to the captive; but if it is a hen, one here and another there beats the captive for allowing her lust to bring her into slavery.

And here is a point that I will not omit, for it deserves attention. If the decoy-bird is a hen, the wild hens, in order to prevent the cock from falling into the trap, counter the challenge with their cries and rescue the cock that is about to be trapped, for he is glad to stay with those who are his mates and

³ ἄδων ὁ πρῶτος.

⁶ Keiske: ὡς οἷα.

⁴ δῆ.

⁵ Keiske: παραμέτρων.

ραμένοντα,¹ ὡς ἂν ἰσχυρῶς τιμὴν ἐλχθέντα ναί μὰ Διὶ
ἔρωτικῆν.

17. Ἐν τῶν βασκανῶν ζώων μόντοι καὶ ἐχίνος
ὁ χειρσαῖος εἶναι πεπίστευται. ὅταν γοῦν ἀλίσκη-
ται, παραχρήμα ἐνεούρησε² τῷ δέρματι, καὶ
ἀχρεῖον ἀπέφηεν αὐτό. δοκεῖ δὲ ἐς πολλὰ
ἐπιτήδειον. καὶ ἡ λύγξ δὲ ἀποκρύπτει τὸ οὖρον.
ὅταν γὰρ παγῆ, λίθος γίνεται, καὶ γλυφαῖς ἐπιτή-
δειός ἐστι, καὶ τοῖς γυναικεῖσι κόσμοις συμμάχε-
ται, φασίν.³

18. Λεοντοφόνου φαγῶν ὁ λέων ἀποτέθηκε.
τὰ δὲ ἔντομα φθείρεται, εἰ ἐλαίῳ τις ἐγχρίσειεν
αὐτά. γυπῶν γε μὴν τὸ μύρον ὄλεθρός ἐστι.
κάνθαρον δὲ ἀπολεῖς, εἰ ἐπιβάλοις τῶν ῥόδων
αὐτῷ.

19. Κύνες Ἰνδικοί, θηρία καὶ οἶδε εἰσὶ καὶ
ἀλκὴν ἄλκιμα καὶ ψυχὴν θυμοειδέστατα καὶ τῶν
πανταχόθεν κυνῶν μέγιστοι. καὶ τῶν μὲν ἄλλων
ζώων ὑπερφρονοῦσι, λέοντι δὲ ὁμῶσε χωρεῖ κύων
Ἰνδικός, καὶ ἐγκείμενον ὑπομένει, καὶ βρυχαμένῳ
ἀνθυλακτεῖ, καὶ ἀντιδάκνει δάκνοντα. καὶ πολλὰ
αὐτὸν λυπήσας καὶ κατατρώσας, τελευτῶν ἠττᾶται
ὁ κύων. εἴη δ' ἂν καὶ λέων ἠττηθεῖς ὑπὸ κυνός
Ἰνδοῦ, καὶ μόντοι καὶ δακῶν ὁ κύων ἔχεται καὶ
μάλα ἐγκρατῶς. κᾶν προσελθὼν μαχαίρα τὸ
σκέλος ἀποκόπτῃ τοῦ κυνός, ὁ δὲ οὐκ ἄγει
σχολὴν ἀλγήσας ἀνεῖναι τὸ δῆγμα, ἀλλὰ ἀπεκόπτῃ

¹ Reiske: συνδραμόντα.

² φασίν διὰ τῆς γλυφῆς.

³ ἐνεούρησε.

more numerous, seeming to be drawn by some spell
that is in truth love.

17. The Hedgehog too is believed to be one of the
animals that show spite. Thus, when it is caught it
immediately makes water on its skin, so rendering it
unfit for use, though it is thought to serve many
purposes. The Lynx too hides its urine, for when it
hardens it turns to stone^a and is suitable for engrav-
ing, and is one of the aids to female adornment, so
they say.

18. If a Lion eats a Lion's-bane,^b it dies. And in-
sects are destroyed if one drops oil on them. And
perfumes are the death of Vultures. Beetles you will
extirpate if you scatter roses on them.

19. The Hounds of India are reckoned as wild
animals; they are exceedingly strong and fierce-
tempered, and are the largest dogs in the world. All
other animals they despise; but an Indian Hound
will engage with a lion and resist its onslaught, bark-
ing against its roar and giving bite for bite. Only
after much worrying and wounding of the lion is the
Hound finally overcome; and even a lion might be
overcome by an Indian Hound, for once it has bitten,
the Hound holds fast with might and main. And
even if you take a sword and cut off a Hound's leg,
it has no thought, in spite of its pain, of relaxing its

^a The stone known as *λυγγούριον* was perhaps *amber*. The
word was derived from *λύγξ* and *οὖρον*.

^b In [Arist.] *Mir.* 845 a 28 it appears as a Syrian animal
that was supposed to poison lions; to hunters who killed,
cooked, and ate it it was equally fatal; cp. Plin. *NH* 8. 38.
But L.S.⁸ regard it as an insect.

μὲν πρότερον τὸ σκέλος, νεκρὸς δὲ ἀνῆκε τὸ στόμα, καὶ κείται βιασθεὶς ἀποστήναι τῷ θανάτῳ. ἃ δὲ προσήκουσα,¹ ἐρῶ ἀλλαχῶθι.

20. Ἀνθρώπου μόνου καὶ κυνὸς κορεσθέντων ἀναπλεῖ ἢ τροφή. καὶ τοῦ μὲν ἀνθρώπου ἡ καρδία τῷ μαζῷ τῷ λαυῷ προσήρηται, τοῖς γε μὴν ἄλλοις ζώοις ἐν μέσῳ τῷ στήθει προσπέπλασται. γαμφώνυχον δὲ ἄρα οὐδὲ ἐν οὔτε πίνει οὔτε οὔρει οὔτε μὴν συναγελάζεται ἑτέροις.

21. Θηρίον Ἰνδικὸν βίαιον τὴν ἀλκὴν,² μέγεθος κατὰ τὸν λέοντα τὸν μέγιστον, τὴν δὲ χροίαν ἐρυθρὴν, ὡς κυναβάριον³ εἶναι δοκεῖν, δασύ δὲ ὡς κύνας, φωνὴ τῇ Ἰνδῶν μαρτιχόρας ὠνόμασται. τὸ πρόσωπον δὲ κέκτηται τοιοῦτον, ὡς δοκεῖν οὐ θηρίου τοῦτο γε, ἀλλὰ ἀνθρώπου ἔχειν.⁴ ὀδόντες δὲ⁵ τρίστοιχοὶ ἐμπεπήρασι οἱ ἄνω αὐτῷ, τρίστοιχοὶ δὲ οἱ κάτω, τὴν ἀκμὴν ὀξύτατοι, τῶν κυνέων ἐκείνοι μείζους. τὰ δὲ ὄτα ἕοικεν ἀνθρώπῳ καὶ ταῦτα,⁶ μεῖζω δὲ καὶ δασέα. τοὺς δὲ ὀφθαλμοὺς γλαυκὸς ἐστί, καὶ εὐκασιῶν ἀθροπίνους καὶ οὔτοι. πόδας δὲ μοι νόει καὶ ὄνυχας οἷους εἶναι λέοντος. τῇ δὲ οὐρᾷ ἄκρα προσήρηται σκορπίου κέντρον, καὶ εἴη ἂν ὑπὲρ πῆχυν τοῦτο, καὶ παρ' ἑκάτερα αὐτῷ ἢ οὐρὰ κέντροις διεκλιπται. τὸ δὲ οὐραῖον τὸ ἄκρον ἐς θάνατον ἐκέντησε τὸν περιτυ-

¹ προσήκουσα ἑτέροις.

² τὴν ἀλκὴν καὶ ἀλκὴν L.

³ κυναβάριον.

⁴ θηρίον . . . ἀνθρώπου ὄραν.

⁵ μὲν. ⁶ ταῦτα τὴν γε ἐαντῶν πλάσιον.

bite, but though its leg has been cut off, only when dead does it let go and lie still, forced by death to desist.

What more I have learned I will recount elsewhere.^a

20. Men and Dogs are the only creatures that belch after they have eaten their fill. A man's heart is attached to his left breast, but in other creatures it is fixed in the centre of the thorax. Among birds of prey there is not one that drinks or makes water, or even gathers in flocks with others of its kind.

Peculiarities of various creatures

21. There is in India a wild beast, powerful, daring, as big as the largest lion, of a red colour like cinnabar, shaggy like a dog, and in the language of India it is called *Martichoras*.^b Its face however is not that of a wild beast but of a man, and it has three rows of teeth set in its upper jaw and three in the lower; these are exceedingly sharp and larger than the fangs of a hound. Its ears also resemble a man's, except that they are larger and shaggy; its eyes are blue-grey and they too are like a man's, but its feet and claws, you must know, are those of a lion. To the end of its tail is attached the sting of a scorpion, and this might be over a cubit in length; and the tail has stings at intervals on either side. But the tip of the tail gives a fatal sting to anyone who encounters

The Mantichore

^a See 8. 1.

^b The English form is *mantichore*. The word is derived from the Persian *mardkhora* = 'man-slayer'; perhaps a man-eating tiger.

χόντα, καὶ διέφθειρε παραχρῆμα. εἰ δὲ τις αὐτὸν ¹διώκῃ, ὁ δὲ ἀφίησι τὰ κέντρα πλάγια ὡς βέλη, καὶ ἔστι τὸ ζῶον ἐκηρόλον. καὶ ἐς τοῦμπροσθεν μὲν ὅταν ἀπολύῃ τὰ κέντρα, ἀνακλᾷ τὴν οὐρὰν· εἰ δὲ ἐς τοῦπίσω κατὰ τοὺς Σάκας, ἃ δὲ ἀποτάδῃν αὐτὴν ἐξαρτᾷ. ὅτου δ' ἂν τὸ βληθὲν τύχῃ, ἀποκτείνει ἐλέφαντα δὲ οὐκ ἀναιρεῖ μόνον, τὰ δὲ ἀκοντιζόμενα κέντρα ποδιαία τὸ μῆκος ἔστι, σχοῖνον δὲ τὸ πάχος. λέγει δὲ ἄρα Κτησίας καὶ φησιν ὁμολογεῖν αὐτῷ τοὺς Ἰνδοὺς, ἐν ταῖς χώραις τῶν ἀπολυομένων ἐκείνων κέντρων ὑπαναφύεσθαι ἄλλα, ὡς εἶναι τοῦ κακοῦ τοῦδε ἐπιγονήν, φιληδεῖ δέ, ὡς ὁ αὐτὸς λέγει, μάλιστα ἀνθρώπους ἐσθίων, καὶ ἀναιρεῖ γε ² ἀνθρώπους πολλοὺς, καὶ οὐ καθ' ἓνα ἕλληξᾷ, δύο ³ δ' ἂν ἐπίβοιτο καὶ τρισί, καὶ κρατεῖ τῶν τοσοῦτων μόνος. καταγωνίζεται δὲ καὶ τῶν ζῴων τὰ λοιπά, λέοντα δὲ οὐκ ἂν καθέλοι ποτέ. ὅτι δὲ κρεῶν ἀνθρωπείων ἐμπιπλάμενον τόδε τὸ ζῶον ὑπερήδεται, κατηγορεῖ καὶ τὸ ὄνομα· νοεῖ ⁴ γὰρ τῇ Ἑλλήνων φωνῇ ⁵ ἀνθρωποφάγον αὐτὸ εἶναι. ἐκ δὲ τοῦ ἔργου καὶ κέκληται. πέφυκε δὲ κατὰ τὴν ἔλαφον ὤκιστος. τὰ βρέφη δὲ τῶνδε τῶν ζῴων Ἰνδοὶ θηρώσιν ἀκέντρον τὰς οὐρὰς ἔχοντα, καὶ λίθῳ γε ⁶ διαθλάσων αὐτάς, ἵνα ἀδυνατώσι τὰ κέντρα ἀναφύειν. φωνὴν δὲ σάλπιγγος ὡς ὅτι ἐγγυτάτω προίεται. λέγει δὲ καὶ ἑσρακέναι ⁷ τόδε τὸ ζῶον ἐν Πέρσῃσι Κτησίας ἐξ Ἰνδῶν κομισθὲν δῶρον τῷ Περσῶν βασιλεῖ, εἰ δὴ τῷ ἱκανὸς τεκμηριώσαι ὑπὲρ τῶν

¹ αὐτό.² δέ.³ καὶ δύο.⁴ Reiske: νοεῖται.⁵ φωνῇ ἢ Ἰνδῶν.⁶ γε ἔτι.⁷ ἑσρακέναι.

it, and death is immediate. If one pursues the beast it lets fly its stings, like arrows, sideways, and it can shoot a great distance; and when it discharges its stings straight ahead it bends its tail back; if however it shoots in a backward direction, as the Sacae do, then it stretches its tail to its full extent. Any creature that the missile hits it kills; the elephant alone it does not kill. These stings which it shoots are a foot long and the thickness of a bulrush. Now Ctesias asserts (and he says that the Indians confirm his words) that in the places where those stings have been let fly others spring up, so that this evil produces a crop. And according to the same writer the Mantichore for choice devours human beings; indeed it will slaughter a great number; and it lies in wait not for a single man but would set upon two or even three men, and alone overcomes even that number. All other animals it defeats: the lion alone it can never bring down. That this creature takes special delight in gorging human flesh its very name testifies, for in the Greek language it means *man-eater*, and its name is derived from its activities. Like the stag it is extremely swift.

Now the Indians hunt the young of these animals while they are still without stings in their tails, which they then crush with a stone to prevent them from growing stings. The sound of their voice is as near as possible that of a trumpet.

Ctesias declares that he has actually seen this animal in Persia (it had been brought from India as a present to the Persian King)—if Ctesias is to be

* Iranian nomads inhabiting the country SE of the Sea of Aral between the rivers Jaxartes and Oxus. They contributed a contingent to the Persian army.

τοιούτων Κτησίας. ἀκούσας γε μὴν τὰ ἰδιά τις τοῦδε τοῦ ζῶου εἶτα μέντοι τῷ συγγραφῆί τῷ Κνιδίῳ προσεχέτω.

22. Σκολόπενδρα θαλαττία διαρρήγνυται, ὡς φασιν, ἀνθρώπου διαπτύσαντος αὐτῆς.¹

23. Καρπὸν δὲ ἰτέας εἰ τις θλιβέντα δοίῃ πιεῖν τοῖς ἀλόγοις, λυπεῖται ἐκεῖνα οὐδὲ ἐν, μᾶλλον δὲ καὶ τρέφεται· πῶν δὲ ἄνθρωπος τὴν σποράν τὴν παιδοποιὸν τε καὶ ἔγκαρπον ἀπώλεσε, καὶ μοι δοκεῖ Ὅμηρος καὶ τὰ τῆς φύσεως ἀπόρρητα ἀνιχνεύσας εἶτα μέντοι 'καὶ ἰτέαι ὠλεσέκαρποι' ἐν τοῖς ἑαυτοῦ μέτροις εἰπεῖν τοῦτο αἰνιττόμενος. κωνεῖον δὲ ἄνθρωπος πῶν κατὰ τὴν τοῦ αἵματος πῆξίν τε καὶ ψύξιν ἀποθνήσκει, ὅς δὲ κωνεῖον ἐμπύπλταται καὶ ὑγιαίνει.

24. Οἱ Ἴνδοι τέλειον μὲν ἐλέφαντα συλλαβεῖν ῥαδίως ἀδυνατοῦσιν,² ἐς δὲ τὰ ἔλη φοιτῶντες τὰ γειτνιώντα τῷ ποταμῷ εἶτα μέντοι λαμβάνουσι αὐτῶν τὰ βρέφη. ἀσπάζεται γὰρ ὁ ἐλέφας τὰ ἔνδρῳσα χωρία καὶ μαλακά, καὶ φιλεῖ τὸ ὕδωρ, καὶ ἐν τοῖσδε τοῖς ἤθεσι διαιτᾶσθαι ἐθέλει, καὶ ὡς ἂν εἰποις ἑλειός ἐστι. λαβόντες οὖν ἀπαλὰ καὶ εὐπειθῆ τρέφουσι κολακεία τε τῇ κατὰ γαστέρα καὶ θεραπείᾳ τῇ περὶ τὸ σῶμα καὶ φωνῇ θηπευτικῇ (συνιάσι γὰρ ἐλέφαντες καὶ γλώττης ἀνθρώπινης τῆς ἐπιχωρίου), καὶ συνελόντι εἰπεῖν ὡς παιδᾶς αὐτοῦς ἐκτρέφουσι, καὶ κομιδὴν προσά-

¹ προσπτύσαντος αὐτῆς Η.

regarded as a sufficient authority on such matters. At any rate after hearing of the peculiarities of this animal, one must pay heed to the historian of Cnidos.

22. The Sea-scolopendra bursts, they say, when a man spits in its face. The power of human spittle

23. If one crushes the fruit of a Willow-tree and gives it to animals to drink, they suffer no injury at all, rather they thrive on it. But if a man drinks it, his semen loses its procreative strength. And I fancy that Homer had explored the secrets of nature when he wrote in his verses [*Od.* 10. 510] 'and willows that lose their fruit,' and that he was making a cryptic allusion to this. And if a man drink Hemlock, he dies from the congealing and chilling of his blood, whereas a hog can gorge itself with Hemlock and remain in good health. The Willow
The Hemlock

24. The Indians have difficulty in capturing a full-grown Elephant. So they resort to the swamps by a river and then capture the young ones. For the Elephant delights in moist places where the ground is soft, and loves the water, and prefers to pass his time in these haunts: he is, so to say, a creature of the swamps. So having caught them while tender and docile, they look after them, pandering to their appetites, grooming their bodies, and using soothing words—for the Elephants understand the speech of the natives—and, in a word, they foster them like children and bestow care upon them, instructing The taming of Elephants

² ἀδυνατοῦσιν, οὔτε γὰρ τοσαῦτα δρᾶσουσιν οὔτε τοσοῦδε παρέσσονται.

γουσι αὐτοῖς καὶ παιδεύματα ποικίλα. οἱ δὲ πείθονται.

25. Ὅταν ἀλοητὸς ἦ, καὶ στρέφονται περὶ τὸν δῶνον οἱ βόες, καὶ πεπληρωμένη τῶν δραγμάτων ἡ ἄλωσ ἦ, ὑπὲρ τοῦ τοὺς βόους μὴ ἀπογεύσασθαι τῶν σταχύων βολίτῳ τὰς ρίνας ἐπιχρῶουσιν αὐτῶν, σόφισμα ἐπινοήσαντες τοῦτο καὶ μάλα γε ἐπιτήδειον. τοῦτο γὰρ τὸ ζῶον μυσαττόμενον τὴν προειρημένην χρίσιν οὐκ ἂν τινοσ ἀπογεύσαιτο, οὐδ' εἰ τῷ βαρυτάτῳ λιμῷ πιέζοιτο.

26. Τοὺς λαγῶς καὶ τὰς ἀλώπεκας θηρῶσιν οἱ Ἴνδοι τὸν τρόπον τοῦτον. κυνῶν ἐς τὴν ἄγραν οὐ δέονται, ἀλλὰ νεοττοὺς συλλαβόντες αἰετῶν καὶ κοράκειν καὶ ἰκτινῶν προσέτι τρέφουσι καὶ ἐκπαιδεύουσι τὴν θήραν. καὶ ἔστι τὸ μάθημα, πρῶν λαγῶ καὶ ἀλώπεκι τιθασῶ κρέας προσαρτῶσι, καὶ μεθίσαι θεῖν, καὶ τοὺς ὄρνιθας αὐτοῖς κατὰ πόδας ἐπιπέμφαντες τὸ κρέας ἀφελέσθαι συγχωροῦσιν. οἱ δὲ ἀνὰ κράτος διώκουσι, καὶ ἐλόντες ἢ τὸν ἢ τὴν ἔχουσι ὑπὲρ τοῦ καταλαβεῖν ἄθλον τὸ κρέας. καὶ τοῦτο μὲν αὐτοῖς δέλεαρ ἔστι καὶ μάλα ἐφορκόν. οὐκοῦν ὅταν ἀκριβώσωσι τὴν σοφίαν τὴν θηρατικὴν, ἐπὶ τοὺς ὀρείους λαγῶς μεθίσαι αὐτοὺς καὶ ἐπὶ τὰς ἀλώπεκας τὰς ἀγρίας. οἱ δὲ ἐλπίδι τοῦ δείπνου τοῦ συνήθους, ὅταν τι τούτων φανῆ, μεταθέουσι, καὶ αἰροῦσιν ὠκιστα, καὶ τοῖς δεσπόταις ἀποφέρουσι, ὡς λέγει Κτησίας. καὶ ὅτι ὑπὲρ τοῦ τῶος προσσηρημένου κρέως αὐτοῖς τὰ σπλάγχνα τῶν ἡρημένων δείπνον¹ ἔστω, ἐκείθεν καὶ τοῦτο ἴσμεν.

them in various ways. And the baby Elephants learn to obey.

25. In the threshing season when the oxen move round the threshing-floor and the space is filled with sheaves, in order to prevent the oxen from eating the ears, the men smear their nostrils with dung—a device which they have hit upon and which serves them well. For this animal is so disgusted at the aforesaid smearing that it would not touch any food, even though it were assailed with the fiercest hunger.

26. This is the way in which the Indians hunt Hares and Foxes: they have no need of hounds for the chase, but they catch the young of Eagles, Ravens, and Kites also, rear them, and teach them how to hunt. This is their method of instruction: to a tame Hare or to a domesticated Fox they attach a piece of meat, and then let them run; and having sent the birds in pursuit, they allow them to pick off the meat. The birds give chase at full speed, and if they catch the Hare or the Fox, they have the meat as a reward for the capture: it is for them a highly attractive bait. When therefore they have perfected the birds' skill at hunting, the Indians let them loose after mountain Hares and wild Foxes. And the birds, in expectation of their accustomed feed, whenever one of these animals appears, fly after it, seize it in a trice, and bring it back to their masters, as Ctesias tells us. And from the same source we learn also that in place of the meat which has hitherto been attached, the entrails of the animals they have caught provide a meal.

¹ τὸ δείπνον.

27. Τὸν γρύπα ἀκούω τὸ ζῷον τὸ Ἰνδικὸν τετράπουον εἶναι κατὰ τοὺς λέοντας, καὶ ἔχειν ὄνυχας καρτεροὺς ὡς ὅτι μάλιστα, καὶ τούτους μέντοι τοῖς τῶν λεόντων παραπλησίους· καταπτερον δὲ εἶναι, καὶ τῶν μὲν νωτιαίων¹ πτερῶν τὴν χροῖαν μέλαιναν ἄδουσι, τὰ δὲ πρόσθια ἐρυθρά φασι, τὰς γε μὴν πτέρυγας αὐτὰς οὐκέτι τοιαύτας, ἀλλὰ λευκάς. τὴν δέρην δὲ αὐτῶν κυανοῖς διηρθῆσθαι τοῖς πτεροῖς Κτησίας ἱστορεῖ, στόμα δὲ ἔχειν ἀετώδες καὶ τὴν κεφαλὴν ὅποιαν οἱ χειρουροῦντες γράφουσι τε καὶ πλάττουσι. φλογώδεις δὲ τοὺς ὀφθαλμοὺς φησὶν αὐτοῦ. νεοττίας δὲ ἐπὶ τῶν ὄρων ποιεῖται, καὶ τέλειον μὲν λαβεῖν ἀδύνατόν ἐστι, νεοττοὺς δὲ αἰροῦσι. καὶ Βάκτριοι μὲν γειτυνῶντες Ἰνδοῖς λέγουσι αὐτοὺς φύλακας εἶναι τοῦ χρυσοῦ (τοῦ)² αὐτόθι, καὶ ὀρύττειν τε αὐτόν φασιν αὐτοὺς καὶ ἐκ τούτου τὰς καλιὰς ὑποπλέκειν, τὸ δὲ ἀπορρέον Ἰνδοὺς λαμβάνειν. Ἰνδοὶ δὲ οὐ φασιν αὐτοὺς φρουροὺς εἶναι τοῦ προειρημένου· μηδὲ γὰρ δεῖσθαι χρυσοῦ γρύπας (καὶ ταῦτα εἰ λέγουσι, πιστὰ ἔμοιγε δοκοῦσι λέγειν)· ἀλλὰ αὐτοὺς μὲν ἐπὶ τὴν τοῦ χρυσοῦ ἀθροισμῶν ἀφικνεῖσθαι, τοὺς δὲ ὑπὲρ τε τῶν σφετέρων βρεφῶν δεδιέναι καὶ τοῖς ἐπιούσι μάχεσθαι. καὶ διαγωνίζεσθαι μὲν πρὸς τὰ ἄλλα ζῷα καὶ κρατεῖν βῆστα, λέοντι δὲ μὴ ἀντίστασθαι μηδὲ ἐλέφαντι. δεδιότες δὲ ἄρα τὴν τῶνδε τῶν θηρίων ἀλκὴν οἱ ἐπιχώριοι, μεθ' ἡμέραν ἐπὶ τὸν χρυσοῦ οὐ στέλλονται, νύκτωρ δὲ ἔρχονται· εὐόκασιν γὰρ τηλικάδε τοῦ καιροῦ λαμβάνειν μάλλον. ὁ δὲ χώρος οὗτος, ἔνθα

¹ εἶναι . . . νωτιαίων] τὰ νῶτα εἶναι καὶ τούτων τῶν.

² (τοῦ) αἰθ. Reiske.

27. I have heard that the Indian animal the Gryphon is a quadruped like a lion; that it has claws of enormous strength and that they resemble those of a lion. Men commonly report that it is winged and that the feathers along its back are black, and those on its front are red, while the actual wings are neither but are white. And Ctesias records that its neck is variegated with feathers of a dark blue; that it has a beak like an eagle's, and a head too, just as artists portray it in pictures and sculpture. Its eyes, he says, are like fire. It builds its lair among the mountains, and although it is not possible to capture the full-grown animal, they do take the young ones. And the people of Bactria, who are neighbours of the Indians, say that the Gryphons guard the gold in those parts; that they dig it up and build their nests with it, and that the Indians carry off any that falls from them. The Indians however deny that they guard the aforesaid gold, for the Gryphons have no need of it (and if that is what they say, then I at any rate think that they speak the truth), but that they themselves come to collect the gold, while the Gryphons fearing for their young ones fight with the invaders. They engage too with other beasts and overcome them without difficulty, but they will not face the lion or the elephant. Accordingly the natives, dreading the strength of these animals, do not set out in quest of the gold by day, but arrive by night, for at that season they are less likely to be detected. Now the region where the Gryphons live

The Gryphons and the gold of Bactria

οἱ τε γρύπες διαιτῶνται καὶ τὰ χρυσεῖά¹ ἔστιν, ἔρημος πέφυκε δευῶς. ἀφικνοῦνται δὲ οἱ τῆς ὕλης τῆς προειρημένης θηραταὶ κατὰ χιλίους τε καὶ δις τοσοῦτους ὀπλισμένοι, καὶ ἅμα κομίζουσι σάκκους τε, καὶ ὀρύττουσιν ἀσέλγηρον ἐπιτηροῦντες νύκτα. εἴαν μὲν οὖν λάθωσι τοὺς γρύπας, ὠνήνται διπλὴν τὴν ὄνησιν· καὶ γὰρ σώζονται καὶ μέντοι καὶ οἰκάδε τὸν φόρτον κομίζουσι, καὶ ἐκκαθήραντες² οἱ μαθόντες χρυσοχοεῖν³ σοφία τινὶ σφετέρᾳ πάμπολον πλοῦτον ὑπὲρ τῶν κινδύνων ἔχουσι τῶν προειρημένων· εἴαν δὲ κατάφαροι γένωνται, ἀπώλασιν. ἐπανέρχονται δὲ εἰς τὰ οἰκεία ὡς πυνθάνομαι δι' ἔτους τρίτου καὶ τετάρτου.

28. Χελώνης θαλαττίας ἀποτημηθεῖσα ἢ κεφαλὴ⁴ βλέπει καὶ καταμύει τὴν χεῖρα προσάγοντος· ἤδη δ' ἂν καὶ δάκοι, εἰ περαιτέρω προσαγάγοι τὴν χεῖρα. καὶ ἐπὶ μακρὸν ἐκλάμποντας ἔχει τοὺς ὀφθαλμούς· αἱ γὰρ τοι κόραι λευκώταται τε καὶ περιφανέσταται εἰσι, καὶ ἐξαιρεθείσαι χρυσιῶν καὶ ὄρμους ἐντίθενται. ἔνθεν τοι καὶ δοκοῦσι ταῖς γυναιξὶ θαυμασταί. γίνονται δὲ ὡς πυνθάνομαι αἱ χελῶναι αἶδε ἐν τῇ θαλάττῃ, ἣν ἔδουσι Ἐρυθρᾶν.

29. Ὁ ἀλεκτρῶν τῆς σελήνης ἀνισχοῦσιν ἐνθουσιᾷ φασι καὶ σκιρτᾷ. ἥλιος δὲ ἀνίσχων οὐκ ἂν ποτε αὐτὸν διαλάθοι, ὠδικώτατος δὲ ἑαυτοῦ⁵ ἔστι τηρικᾶδε. πυνθάνομαι δὲ ὅτι ἄρα καὶ τῇ

¹ Reiske: τὰ χῶρα τὰ χρυσεῖα.

² ἐκκαθάραντες.

³ Ges: χρυσορυχεῖν.

⁴ κεφαλὴ οὐποτε θνήσκει ἀλλὰ.

and where the gold is mined is a dreary wilderness. And the seekers after the aforesaid substance arrive, a thousand or two strong, armed and bringing spades and sacks; and watching for a moonless night they begin to dig. Now if they contrive to elude the Gryphons they reap a double advantage, for they not only escape with their lives but they also take home their freight, and when those who have acquired a special skill in the smelting of gold have refined it, they possess immense wealth to requite them for the dangers described above. If however they are caught in the act, they are lost. And they return home, I am told, after an interval of three or four years.

28. The head of a Turtle, after it has been cut off, sees and closes its eyes if one brings one's hand near; and it would still bite if you brought your hand too near. It has eyes that flash a long way off, for the pupils are the purest white and very conspicuous, and when removed are set in gold and necklaces.⁴ For that reason they are greatly admired by women. These Turtles, I learn, are natives of what is commonly called the 'Red Sea.'

The Turtle
and its eyes

29. The Cock, they say, at moonrise becomes possessed and jumps about. Never would a sunrise pass unnoticed by him, but at that hour he excels himself in crowing. And I learn that the Cock is the

The Cock
and its
crowing

⁵ χελωνία, tortoise stone; an unknown gem. Cp. Plin. HN 37. 10.

⁵ ὠδικώτερος δὲ ἑαυτοῦ μάλλον.

Λητοῖ φίλον ἐστὶν ὁ ἀλεκτρυῶν¹ τὸ ὄρνεον. τὸ δὲ αἴτιον, παρέστη φασὶν αὐτῇ τὴν διπλὴν τε καὶ μακαρίαν ὠδίνα ὠδιούσῃ. ταῦτά τοι καὶ νῦν ταῖς τικτούσαις ἀλεκτρυῶν πάρεστι, καὶ δοκεῖ πως εὐώδινας ἀποφάινειν. τῆς δὲ ὄρνιθος ἀπολωδίας, ἐπιδάξει αὐτός, καὶ ἐκλέπει τὰ ἐξ ἑαυτοῦ νεόττια σιωπῶν· οὐ γὰρ ᾄδει τότε θαυμαστῇ τινι καὶ ἀπορρήτῳ αἰτία, ναι μὰ τόν· δοκεῖ γάρ μοι συγγνώσκειν ἑαυτῷ θηλείας ἔργα καὶ οὐκ ἄρρενος δρῶντι τηνικάδε. μάχη² <δέ>³ ἀλεκτρυῶν καὶ τῇ πρὸς ἄλλον ἡττηθεὶς ἀγωνία οὐκ ἂν ἄσειε⁴. τὸ γάρ τοι φρόνημα αὐτῷ κατέσταλται,⁵ καὶ καταδύνεται γε ὑπὸ τῆς αἰδοῦς. κρατήσας δὲ γαῦρός ἐστι, καὶ ὑψαυχενεῖ, καὶ κυδρουμένῳ ἔοικε. θαυμάσαι δὲ τοῦ ζῶον ὑπεράξιον καὶ ἐκεῖνο δῆπου· θύραν γὰρ ὑπῶν καὶ τὴν ἄγαν ὑψηλήν, ὃ δὲ ἐπικύπτει, ἀλαζονέστατα δρῶν ἐκεῖνος τοῦτο· φειδοῖ γὰρ τοῦ λόφου πράττειν ἔοικε τὸ εἰρημένον.

30. Οἱ κολοιοὶ δεινῶς φιλοῦσι τὸ ὁμόφυλον. τοῦτό τοι καὶ διαφθείρει αὐτοὺς πολλάκις, καὶ τὸ γε δρώμενον τοιοῦτόν ἐστιν. ὅτῳ μέλει θηρᾶσαι κολοιοὺς, τοιαῦτα παλαμάται. ἐνθα οἶδεν αὐτῶν νομὰς καὶ τροφὰς καὶ ἀθροιζομένους ὄρᾳ κατ' ἀγέλας, ἐνταῦθα λεκανίδας ἐλαίου μεστὰς διατίθῃσιν. οὐκοῦν διειδὲς μὲν τὸ ἔλαιον, περιέργων δὲ τὸ ὄρνίθιον, καὶ ἀφικνεῖται καὶ ἐπὶ τὸ χεῖλος τοῦ σκεύους κάθηται, καὶ κύπτει κάτω καὶ ὄρᾳ τὴν ἑαυτοῦ σκιάν, καὶ οὔεται κολοιὸν βλέπειν ἄλλον, καὶ κατελθεῖν πρὸς αὐτὸν σπεύδει. κάτεισι τε

¹ ὁ ἀλεκτρυῶν del. Cobet.

² ἐν μάχῃ.

favourite bird of Leto. The reason is, they say, that he was at her side when she was so happily brought to bed of twins. That is why to this very day a Cock is at hand when women are in travail, and is believed somehow to promote an easy delivery.

If the Hen dies the Cock himself sits on the eggs and hatches his own eggs in silence, for then for some strange and inexplicable reason, I must say, he does not crow. I fancy that he is conscious that he is then doing the work of a female and not of a male.

A Cock that has been defeated in battle and in a struggle with another will not crow, for his spirit is depressed and he hides himself in shame. On the other hand if he is victorious, he is proud and holds his head high and appears exultant. Here too is a most astonishing trait, I think. As he passes beneath a doorway, no matter how high, the Cock lowers his head—a most pretentious action, done apparently to protect his comb.

30. Jackdaws are devoted to their own species; ^{The} and this it is that often causes their destruction. ^{Jackdaw} And it happens in this way. The man who intends to hunt Jackdaws adopts the following plan. In the ^{how caught} place where he knows that they feed and where he sees them gathering in flocks he arranges basins full of oil. Now the oil is transparent and the bird is inquisitive, and it comes and perches on the rim of the vessel, bends down, and sees its own reflexion, and supposing it to be another Jackdaw, makes haste to go down to it. So it descends, flaps its wings, and

³ <δέ> add. Reiske.

⁴ ἔσειε.

⁵ κατέσταλται καὶ μεμείωται.

ὄν καὶ πτερύσσεται¹ καὶ περιβάλλει τὸ ἔλαιον αὐτῷ,² καὶ ἀναπτερυγίσαι³ ἥκιστός ἐστι, καὶ χωρὶς δικτύων καὶ πάγης καὶ ἀρπεδόνων τὸ ζῶον μένει ὡς ἂν εἴποις πεπεδημένον.

31. Ὁ ἐλέφας, οἱ μὲν αὐτοῦ προκύνειν χανλιόδοντάς φασιν, οἱ δὲ κέρατα. ἔχει δὲ καὶ καθ' ἕκαστον πόδα δακτύλους πέντε, ὑποφαίνοντας μὲν τὰς ἐκφύσεις, οὐ μὴν διεστῶτας. ταῦτά τοι καὶ νηκτικός ἐστὶ ἥκιστα. σκέλη δὲ τὰ κατόπιον τῶν προσθίων⁴ βραχύτερά ἐστι. μαζοὶ δὲ αὐτῷ πρὸς ταῖς μασχάλαις εἰσὶ· μυκτῆρα δὲ κέκτηται χειρὸς παχρησιότερον καὶ γλωτταν βραχείαν· χολήν δὲ αὐτὸν ἔχειν οὐ κατὰ τὸ ἥπαρ ἀλλὰ πρὸς τῷ ἐντέρω⁵ φασί. κύνει δὲ πυνθάνομαι δύο ἐτῶν τὸν ἐλέφαντα. οἱ δὲ οὐ τοσοῦτον χρόνον, ἀλλὰ ὀκτωκαιδέκα μηνῶν ὁμολογοῦσιν. ἀποτίκει δὲ ἰσηλικά τὸ μέγεθος μόσχῳ ἐνιαυσίῳ, σπᾶ δὲ τῆς θηλῆς τῷ στόματι. ἐνθουσιῶν δὲ ἐς μίξιν οἴστρω τε φλεγόμενος ἐμπίπτει τοίχῳ καὶ ἀνατρέπει, καὶ φοίνικας κλίνει, τὸ μέτωπον προσάπττων κατὰ τοὺς κριούς. πίνει δὲ ὕδωρ οὐ διειδές οὐδὲ καθαρὸν, ἀλλ' ὅταν ὑποθολώσῃ τε καὶ ὑποταράξῃ. καθεῖναι γὰρ μὴν ὀρθοστάδην· κατακλιθῆναι γὰρ καὶ ἐξαναστήναι ἐργώδες αὐτῷ. ἄκμῃ δὲ ἐλέφαντι ἐξήκοντα ἔτη,⁶ διατείνει δὲ τὸν βίον καὶ ἐς διπλήν ἑκατοντάδα. κρυμῷ δὲ ὀμιλεῖν ἥκιστός ἐστι.⁷

¹ Jac: περιπύσσεται.

² Ges: αὐτῷ.

³ καὶ ἀναπτερυγίσαι] ὄν γλισχρόν καὶ συνδέεται τὸ δὲ αἷτον ἀναπτερυγίσαι.

⁴ Ges: τὰ πρόσθια τῶν κατόπιον.

scatters the oil all over itself. Being quite unable to fly up again the bird remains, so to speak, fettered, though neither net nor trap nor snare is there.

31. The Elephant has what some call protruding tusks, what others call horns. On each foot he has five toes; their growth is just visible although they are not separate; and that is why he is ill-adapted for swimming. His hind legs are shorter than his forelegs; his paps are close to his armpits: he has a proboscis which is far more serviceable than a hand, and his tongue is short; his gall-bladder is said to be not near the liver but close to the intestines. I am informed that the duration of the Elephant's pregnancy is two years, although others maintain that it is not so long, but only eighteen months. It bears a young one as big as a one-year-old calf, which pulls at the dug with its mouth. When it is possessed with a desire to copulate and is burning with passion, it will dash at a wall and overturn it, will bend palm-trees by butting its forehead against them, as rams do. It drinks water not when clear and pure but when it has dirtied and stirred it up a little. But it sleeps standing upright, for it finds the act of lying down and of rising troublesome. The Elephant reaches its prime at the age of sixty, though its life extends to two hundred years. But it cannot endure cold.

⁵ Camper: στέρνῳ.

⁶ ἐλέφαντος ἐξήκοντα ἔτη γεγονόται.

⁷ The sentence κρυμῷ . . . ἐστὶ appears in the MSS between ἔτη and διατείνει; transposed by H (Hermes 11. 233).

32. Προβατεῖται δὲ Ἰνδῶν ὁποῖαι μαθεῖν ἄξιον, τὰς αἰγας καὶ τὰς οἰς ὄνων τῶν μεγίστων μείζονας ἀκούω καὶ ἀποικίωε τέτταρα ἐκάστην· μείω γε μὴν τῶν τριῶν οὐτ' αἰξ' Ἰνδική οὐτ' ἂν οἰς ποτε τέκοι, καὶ τοῖς μὲν προβάτοις αἰ οὐραὶ πρὸς τὸν πόδα τέτανται, αἰ δὲ αἰγες μηκίστας ἔχουσιν, ὥστ' ἐπιφασίωε γῆς ὀλίγου. τῶν μὲν οὖν οἰῶν τῶν τίκτειν ἀγαθῶν ἀποκόπτουσι τὰς οὐράς οἱ νομεῖς, ἵνα ἀναβαίνωνται, ἐκ δὲ τῆς πιμελῆς τῆς τούτων καὶ ἔλαιον ἀποθλίβουσι· τῶν δὲ ἀρρένων διατέμνουσι τὰς οὐράς, καὶ ἐξαιροῦσι τὸ στέαρ καὶ ἐπιρράπτουσι, καὶ ἐνούται πάλιν ἢ τομῇ, καὶ ἀφανίζεται τὰ ἴχνη αὐτῆς.

33. Ἀλέξανδρος ὁ Μύνδιος τὸν χαμαιλέοντα λυπεῖν τοὺς ὄφεις καὶ ἀσιτία περιβάλλειν τὸν τρόπον τοῦτόν φησι. κάρφος πλατὺ καὶ στερεὸν ἐνδακῶν ἑαντὸν ἐπιστρέφει, καὶ ἀντιπρὸςαπὸς [ὁμόσε]¹ χωρεῖ τῷ πολεμίῳ. ὁ δὲ αὐτοῦ λαβέσθαι ἀδυνατεῖ, τοῦ κάρφους τὸ πλάτος οὐκ ἔχων περιχανεῖν. οὐκοῦν ἀδειπνος τό γε ἐπ' ἐκείνω μένει ὁ ὄφις· δάκνων γάρ τοι τὰ λοιπὰ τῶν μελῶν αὐτοῦ οὐδὲν ἀνύτει· στερεὰν γὰρ τὴν φορὴν ἔχει, καὶ ἐπαῖει τῶν ἐκείνου ὀδόντων ὁ χαμαιλέον οὐδὲ ἐν.

34. Ὁ αὐχὴν ὁ τοῦ λέοντος ἐξ ὀστέου² συνέστηκεν, οὐ μὴν ἐκ σφονδύλων πολλῶν. εἰ δέ τις τὰ ὀστὰ τοῦ λέοντος διακόπτοι, πῦρ αὐτῶν ἐξάλλεται. μυελοῦς δὲ οὐκ ἔχει οὐδὲ γὰρ ἐστὶ κοῖλα αὐλῶν δίκην. μίξεως δὲ αὐτὸν οὐδεμία ἔτους

¹ ὁμοίαι δελ. H (1876).

32. It is worth while learning the nature of the flocks that belong to the Indians. I have heard that ^{The Goats and Sheep of India} their Goats and their Sheep are larger than the largest asses, and that each one gives birth to quadruplets; anyhow no Goat or Sheep in India would ever give birth to less than three at a time. The Sheep have tails reaching down to their feet, while the Goats have tails of such length as all but touch the ground. The shepherds cut off the tails of the ewes which are good for breeding so that the rams may mount them, and they press oil out of the fat contained in them. In the rams' tails also they make an incision and extract the fat and sew them up again. And the cut joins up once more and all traces of it disappear.

33. Alexander of Myndus declares that the ^{The Chameleon and snakes} Chameleon annoys snakes and makes them go hungry in this way. Taking in its teeth a piece of wood, broad and solid, it turns about and goes to face its enemy. But the Snake is unable to seize it as its jaws cannot compass the width of the wood; and so the Snake goes without a meal as far as the Chameleon is concerned, for although it may bite the rest of its body it gains nothing, since the Chameleon has a solid hide and cares not at all for the fangs of the Snake.

34. The neck of a Lion consists of a single bone ^{The Lion} and not of a number of vertebrae. And if a man cuts through the bones of a Lion fire leaps forth. But they are devoid of marrow, nor are they hollow like tubes. There is no season of the year in which it

² Jac: ὀστέων.

ἀναστέλλει ὄρα. κύνει δὲ ἄρα¹ μηνῶν δύο. τίκει δὲ² πεντάκις, καὶ τῇ μὲν ὠδίνι τῇ πρώτῃ πέντε, τῇ δὲ δευτέρῃ τέτταρα, τρία τε <τῇ> ἐπὶ ταύτῃ, καὶ δύο <τῇ>³ ἐπ' ἐκείνῃ, καὶ ἓν ἐπὶ πάσαις. οἱ δὲ σκύμμοι ἀρτυγενεῖς μικροὶ τέ εἰσι καὶ τυφλοὶ κατὰ τὰ σκυλάκια· βαδίσεως δὲ ὑπάρχονται, ὅταν δύο μῆνας ἀπὸ γενεᾶς διαβιώσιν.⁴ ὁ λόγος δέ, ὅστις λέγει διαζαίνεω αὐτοὺς τὰς μήτρας, μῦθος ἐστὶ. λιμώττων μὲν οὖν λέων ἐντυχεῖν χαλεπὸς ἐστὶ, κορεσθεὶς δὲ πραότατος· φασὶ δὲ καὶ φιλοπαίστην εἶναι τηνικᾶδε αὐτόν. φύγοι⁵ δὲ οὐκ ἂν ποτε τὰ νῦστα τρέψας λέων, ἡσυχῇ δὲ ἐπὶ πόδα ἀναχωρεῖ βλέπων ἀντίος.⁶ τοῦ γήρωσ δὲ ὑπαρχομένου ἐπὶ τὰ αὐλία ἔρχεται καὶ ἐπὶ τὰς καλύβας καὶ ἐπὶ τὰς οἰκήσεις τὰς τῶν νομέων τὰς ὑπάντρος, καὶ εἰκότως ταῖς γὰρ ὀρείοις ἔτι θήραις ἐπιθαρρεῖν ἀδύνατός ἐστι. πῦρ δὲ ὀρρωδεῖ. ὅστις μὲν οὖν ἐστὶν αὐτῶν γυρότερος καὶ συνεστραμμένος καὶ τὴν χαίτην λασιώτερος, ἀθυμότερός τε καὶ ἀτολμότερος δοκεῖ μᾶλλον· ὁ δὲ μήκουσ⁷ εὔῆκων καὶ εὐθυτενῆς τὴν τρίχα ἀνδρειότερος πεπίστευται καὶ θυμοειδέστερος. ἀδηφάγος δὲ ἂν καὶ ὅλα φασὶ μέλη βρῦκων ἂν καταπίοι. τούτων οὖν πεπληρωμένος καὶ τριῶν ἡμερῶν οὐκ ἐσθλὴι πολλάκις, ἔστ' ἂν ὑπαναλωθῇ τὰ πρώτῃ οἱ καὶ πεφθῇ. πίνει δὲ ὀλίγα.

35. Ὁ βοῦς ὁ πρᾶος τοῦ πλήττοντος καὶ κολάζοντος οὐκ ἂν ποτε λήθην λάβοι, ἀλλ' ἀπομνησθεῖς⁸

¹ Jac: ἀνά. ² δὲ καί.

³ <τῇ> . . . <τῇ> add. H.

⁴ διαβίωσι τὰ τοῦ λέοντος βρέφη.

abstains from coupling, and the Lioness is pregnant for two months. Five times does she give birth, at the first birth to five cubs, at the second to four, after that to three, after that to two, and finally to one. The cubs when new-born are small and, like puppies, blind,⁵ and they begin to walk when they have completed two months from birth. But the account which says that they scratch through the womb is a fable. To encounter a Lion when famished is dangerous, but when he has eaten his fill he is extremely gentle; they even say that at that time he is playful. A Lion will never turn his back and flee, but withdraws, looking you straight in the face, and by degrees. But when he begins to age he visits folds and huts and spots where shepherds lodge in caves; which is to be expected, because he no longer has the spirit for hunting on the mountains. He has a horror of fire. Any Lion that inclines to roundness and a compact figure, and that has too shaggy a mane, appears to be lacking in spirit and daring; whereas the beast that attains a good length and has a straight mane is regarded as bolder and fiercer. Possessing a ravenous appetite he will, they say, devour and swallow whole limbs. So when he has taken his fill of them he will often not eat for the space of three days until his former meal has been gradually absorbed and digested. He drinks but little.

35. A domesticated Ox will never forget the man who strikes and chastises him, but he remembers and

The Ox and its memory

⁵ See 5. 39.

⁶ καὶ φύγοι.

⁷ εἰς μήκος.

⁸ ἀντίος καὶ ἐπιβραχύ.

⁹ ὑπομνησθεῖς.

τιμωρεῖται καὶ διαστήματος ἐγγενομένου. ὦν μὲν γὰρ ὑπὸ ζεύγλην καὶ τρόπον τινα καθειρωμένος, ἔοικε δεσμώτῃ καὶ ἡσυχάζει· ὅταν δὲ ἀφεθῆ, πολλάκις (μὲν)¹ τῷ σκέλει παίσας συνέτριψε μέλος² τι τοῦ βουκόλου, πολλάκις δὲ καὶ θυμωθεὶς ἐς κέρας εἶτα ἐμπροσθὼν ἀπέκτεινεν αὐτόν. ἐντεῦθεν πρὸς τοὺς ἄλλους πράξις ἐστὶ, καὶ πάρεσιω ἐς τὸ αὐλίον ἡσυχῆ· οὐ γὰρ ἐστὶν ἀνήμερος πρὸς οὓς οὐκ ἔχει τοῦ θυμοῦ τὴν ὑπόθεσιν.

36. Ἡ τῶν Ἰνδῶν γῆ, φασὶν αὐτὴν οἱ συγγραφεῖς πολυφάρμακόν τε καὶ τῶν βλαστημάτων τῶνδε δεινῶς πολύγονον εἶναι. καὶ τὰ μὲν σώζει αὐτῶν καὶ ἐκ τῶν κινδύνων ῥύσσει τοὺς ὑπὸ τῶν δακτύλων ὁμοῦ τῷ θανάτῳ ὄντας (πολλὰ δὲ ἐκεῖθι τοιαῦτα), τὰ δὲ ἀπολλύναι καὶ διαφθεῖρειν ὀξύτατα, ὡνπερ οὖν³ καὶ τὸ ἐκ τοῦ ὄφεως (τοῦ πορφυροῦ)⁴ γνωμόμενον εἶη ἂν. ἔστι δὲ ἄρα οὗτος ὁ ὄφις κατὰ σπιθαμὴν τὸ μήκος ὅσα ἰδεῖν· χροῶν δὲ ἔοικε πορφύρᾳ τῇ βαθυτάτῃ, λευκὴν δὲ κεφαλὴν καὶ οὐκέτι πορφυρᾶν περιηγουνται αὐτοῦ, λευκὴν δὲ οὐχ ὡς εἰπεῖν ἔπος, ἀλλὰ καὶ χιόνος ἐπέκεινα καὶ γάλακτος.⁵ ὀδόντων δὲ ἄγονός ἐστιν ὁ ὄφις οὗτος· εὐρίσκεται δ' ἐν τοῖς πυρωδεστάτοις τῆς Ἰνδικῆς χωρίοις. καὶ δάκνει μὲν ἥκιστός ἐστι, καὶ κατὰ γε τοῦτο φαίης ἂν τιθασὸν αὐτὸν εἶναι καὶ πρᾶον· οὐ δ' ἂν κατεμέσῃ, ὡς ἀκούω, ἢ ἀνθρώπου τινός ἢ θηρίου, τοῦδε τὸ μέλος διασπῆται ἀνάγκη πάν. οὐκοῦν θηραθέντα αὐτὸν ἐκ τοῦ οὐραίου μέρους ἐξαρτῶσι, καὶ οἶα εἰκὸς κάτω

¹ (μὲν) add. H.

² Wytł : μέρος.

takes his revenge even after a long interval. For being under the yoke and in a certain degree confined, he is like a prisoner and keeps still; but when he is let out he has often kicked and broken some limb of his herdsman; often too he has put passion into his horns and has fallen upon a man and killed him. After that he is gentle to others and goes quietly to the fold, for he is not savage towards those against whom he has no ground for anger.

36. Historians say that India is rich in drugs and remarkably prolific of medicinal plants, of which some save life and rescue from danger men who have been brought to death's door through the bites of noxious creatures (and there are many such in India); while other drugs are swift to kill and destroy; and to this class might be assigned the drug which comes from the Purple Snake. Now this snake appears to be a span long; its colour is like the deepest purple, but its head they describe as white and not purple, and not just white, but whiter even than snow or milk. But this snake has no fangs and is found in the hottest regions of India, and though it is quite incapable of biting—for which reason you might pronounce it to be tame and gentle—yet if it vomits upon anyone (so I am told), be it man or animal, the entire limb inevitably putrefies. Therefore when caught men hang it up by the tail, and naturally it has its head hanging down, looking at the ground. And below the creature's mouth they place a bronze vessel, into

The Purple Snake of India

³ ὦν οὖν (στ' ἐν)περ.

⁴ (τοῦ πορφυροῦ) add. Jac.

⁵ γάλακτος πλέον λευκῆν.

τὴν κεφαλὴν ἔχει, καὶ ἐς γῆν ὄρᾳ· ὑπ' αὐτὸ δὲ τὸ
στόμα¹ τοῦ θηρός ἀγγεῖόν τι τιθέασι πεποιημένον
χαλκοῦ. καὶ² διὰ τοῦ στόματος σταγόνες ἐκείνῳ³
λείβονται ἐς τοῦτο, καὶ τὸ καταρρεῦσαν συνίσταται
τε καὶ πήγνυται, καὶ ἔρεις ἰδὼν ἀμυγδαλῆς δάκρυον
εἶναι. καὶ ὁ μὲν ἀποθνήσκει ὁ ὄφεις, ὑφαιρουσί
δὲ τὸ σκεῦος, καὶ προστιθέασιν⁴ ἄλλο, χαλκοῦν
καὶ ἐκείνο νεκροῦ δὲ ἐκρεῖ πάλιν ὑγρὸς ἰχώρ,⁵
καὶ ἔοικεν ὕδατι. τριῶν δὲ ἡμερῶν ἔωσι, καὶ
συνίσταται μέντοι καὶ οὗτος. εἴη δ'⁶ ἂν ἀμ-
φοῦν⁷ διαφορὰ κατὰ τὴν χροῖαν ἢ μὲν γὰρ δεινῶς
ἔστι μέλαινα, ἢ δὲ ἠλέκτρῳ εἰκασταί. οὐκοῦν
τούτου μὲν εἰ δοῖς τινὶ ὅσον σησάμου μέγεθος
ἐμβαλῶν⁸ ἐς οἶνον ἢ ἐς σιτίον, πρῶτον μὲν αὐτὸν
σπασμὸς περιλήψεται καὶ μάλα ἰσχυρὸς, εἰτα
διαστρέφονται οἱ τὰ ὀφθαλμῶ, ὁ δὲ ἐγκέφαλος
διὰ τῶν ῥινῶν κατολισθάνει⁹ λειβόμενος,¹⁰ καὶ
ἀποθνήσκει καὶ μάλα οἰκτισταί.¹¹ εἰάν δὲ ἔλαττον
λάβῃ τοῦ φαρμάκου, ἄφυκτα μὲν αὐτῷ τὸ¹²
ἐντεῦθεν ἔστι, χρόνῳ δὲ ἀπόλλυται. εἰάν δὲ τοῦ
μέλανος ὀρέξῃς, ὅπερ οὖν κατέρρευσε τεθνεῶτος,
ὅσον¹³ σησάμου καὶ τοῦτο μέγεθος, ὑπόπνος
γίνεται, καὶ φθὴ καταλαμβάνει τὸν λαβόντα, καὶ
ἐνιαυτοῦ ἀναλίσκεται τηκεδόνι. πολλοὶ δὲ καὶ ἐς
εἴη δύο προῆλον, κατὰ μικρὰ ἀποθνήσκοντες.

37. Ἡ στρουθὸς ἢ μεγάλη ὡὰ μὲν ἀποτίκτει
πολλά, οὐ πάντα δὲ ἐκγλύφει,¹⁴ ἀλλὰ ἀποκρίνει τὰ
ἀγωνα, τοῖς δὲ ἐγκάρποις ἐπιδάξει. καὶ ἐκ μὲν

¹ αὐτῷ δὲ τῷ στόματι.

² ἐκείναι.

⁵ ἰχώρ οὗτος.

² καὶ αἱ.

⁴ τιθέασιν.

⁸ Jac: ἢ δ'.

which there ooze drops from its mouth; and the
liquid sets and congeals, and if you saw it you would
say that it was gum from an almond-tree. So when
the snake is dead they remove the vessel and sub-
stitute another, also of bronze; and again from the
dead body there flows a liquid serum which looks like
water. This they leave for three days, and it too
sets; but there will be a difference in colour between
the two, for the latter is a deep black and the former
the colour of amber. Now if you give a man a piece
of this no bigger than a sesame seed, dropping it into
his wine or his food, first he will be seized with con-
vulsions of the utmost violence; next, his eyes squint,
and his brain dissolves and drips through his nostrils,
and he dies a most pitiable death. And if he takes a
smaller dose of the poison, there is no escape for him
hereafter, for in time he dies. If however you
administer some of the black matter which has flowed
from the snake when dead, again a piece the size of a
sesame seed, the man's body begins to suppurate, a
wasting sickness overtakes him, and within a year he
is carried off by consumption. But there are many
whose lives have been prolonged for as much as two
years, while little by little they died.

37. Although the Ostrich lays a number of eggs it The Ostrich
does not hatch all of them but sets aside the sterile
ones and sits upon those that are fertile; and from

⁷ ἐπ' ἀμφοῦν.

⁸ Sahn: ἀφελῶν καὶ ἐμβαλῶν.

⁹ κατολισθαίνει.

¹⁰ Reiske: θλιβόμενος.

¹¹ καὶ οἰκτιστα μὲν ἀλλὰ οἰκισταί.

¹² καί.

¹³ ὡς εἶναι.

¹⁴ τρέφει.

τούτων τοὺς νεοττοὺς ἐξέλεψεν, ἐκείνα δὲ τὰ ἐκφαυλισθέντα τοῦτοις τροφήν παρατίθησιν. εἰ δὲ αὐτὴν διώκοι τις, ἢ δὲ οὐκ ἐπιτολμᾷ τῇ πτήσει, θεὶ δὲ τὰς πτέρυγας ἀπλώσασα· εἰ δὲ ἀλίσκεσθαι μέλλοι, τοὺς παραπίπτοντας λίθους ἐς τοῦπίσω σφενδονᾷ τοῖς ποσίν.

38. Οἱ στρουθοὶ οἱ μικροὶ συνειδότες ἑαυτοῖς ἀσθένειαν διὰ μικρότητα τοῦ σώματος, ἐπὶ τοῖς ἀκρεμοῖσι τῶν κλάδων τοῖς φέρειν αὐτοὺς δυναμένους τὰς νεοττίας συμπλάσαντες εἶτα μέντοι τὴν ἐκ τῶν θηρατῶν ἐπιβουλήν ὡς τὰ πολλὰ διαφεύγουσιν ἐπιβῆναι τῷ¹ κλαδί μὴ δυναμένων· οὐ γὰρ αὐτοὺς φέρει διὰ λεπτότητα.

39. Αἱ δὲ ἀλώπεκες ἐς ὑπερβολὴν προήκουσαι πανουργίας καὶ τρόπου δολεροῦ ὅταν θεάσωνται σφήκιαν εὐθενουμένην,² αὐταὶ³ μὲν ἀποστρέφονται τὸν χηραμόν ἐκνεύουσαι καὶ τὰς ἐκ τῶν κέντρων τρώσεις φυλαττόμεναι· καθίᾳσι δὲ τὴν οὐρὰν δασυτάτην τε οὐσαν καὶ μακρίστην τὴν αὐτὴν καὶ διασειοῦσι τοὺς σφήκας· οἱ δὲ προσέχονται τῷ τῶν τριχῶν δάσει. ὅταν δὲ ἐμπαλαχθῶσιν⁴ αὐτῷ, προσαρᾶντουσι τὴν οὐρὰν ἢ δένδρῳ ἢ τειχίῳ⁵ ἢ αἵμασιᾷ· παιόμενοι δὲ οἱ σφήκες ἀποθνήσκουσιν. εἶτα ἦλθον ἐπὶ τὸν αὐτὸν τόπον, καὶ τοὺς λοιποὺς προσαναλέξασαι καὶ ἀποκτείνασαι κατὰ τοὺς πρώτους, ὅταν ἐννοήσωσι λοιπὸν εἰρήνην εἶναι καὶ ἀπὸ τῶν κέντρων ἐλευθερίαν, καθῆκαν τὸ στόμα καὶ τὰ σφήκία ἐσθίουσι, μήτε θορυβούμεναι μήτε μὴν τὰ κέντρα ὑφορώμεναι.

these it hatches its young, giving them the other, rejected eggs to eat. And if one chases the Ostrich it does not venture to fly but spreads its wings and runs. And if it is in danger of being captured it slings the stones that come in its way backwards with its feet.

38. Sparrows, conscious that their weakness is The Sparrow due to the small size of their bodies, build their nests upon those twigs of branches which are strong enough to support them, and so generally escape the machinations of bird-catchers who cannot climb the branch: it is too slender to bear them.

39. Foxes pass all bounds in their mischievousness The Fox and Wasps and trickery. When they observe a thriving Wasps' nest they turn their back upon it and avoid the hole so as to protect themselves from being stung. But their tail, which is very bushy and long, they let down into the hole and shake up the Wasps. And these fasten on the thick hairs. But when they are entangled in them the Foxes beat their tail against a tree or fence or stone wall, and the Wasps are killed by the blows. Then the Foxes return to the same spot, collect the remaining Wasps, and kill them as they did the first lot. When they know that they will have peace and be free from stings they put down their heads and eat up the combs, with nothing to disturb them and no need to look out for stings.

¹ *Sohn*: τῆ.

² *εὐθην*: MSS *always*.

³ *Reiske*: *αὐταί*.

⁴ *ἐμπαλασθῶσιν* MSS, *ἐμπλασ*-*Jac*.

⁵ *τειχίῳ* *H* (1875). *τοιίχῳ*.

40. Κυνὸς κρανίον ραφήν οὐκ ἔχει. δραμιῶν δὲ ἐπὶ πλεόν λαγνῆς γίνεται, φασί.¹ κυνὸς δὲ γηράωντος ἀμβλεῖς οἱ ὀδόντες καὶ μελαίνονται. εὐρωὸς δὲ ἐστὶν οὕτως ὡς μήποτ' ἂν ὀπτοῦ κυνείου κρέως μῆδ' ² ἂν καρυκεία τῇ ποικιλωτάτῃ καὶ δολερωτάτῃ καταγοητευθέντος γεύσασθαι. τρεῖς δὲ ἄρα νόσοι κυνὶ ἀποκεκλήρωνται καὶ οὐ πλείους, κυνάγχη λύττα ποδάγρα· ἀνθρώποις γε μὴν μυρία. πᾶν δὲ ὅ τι ἂν ὑπὸ κυνὸς λυττώστος δηχθῆ, τοῦτο ἀποθνήσκει. κύων δὲ ποδαγρήσας, σπανίως ἀναρρωσθέντα ὄψει αὐτόν. κυνὶ δὲ βίος ὁ μήκιστος τεσσαρεσκαίδεκα ἔτη. Ἄργος δὲ ὁ Ὀδυσσεῶς καὶ ἡ περὶ αὐτὸν ἱστορία ἔοικε παιδιᾷ Ὀμήρου εἶναι.

41. Γένος ὀρνίθων Ἰνδικῶν βραχυτάτων καὶ τοῦτο εἶη ἂν. ἐν τοῖς πάγοις τοῖς ὑψηλοῖς νεοστεύει καὶ ταῖς πέτραις ταῖς καλουμέναις λεπραῖς,³ καὶ ἐστὶ τὸ μέγεθος τὰ ὀρνίθια ὅσον περ ὦν πέρδικος· σανδαρακίνην δὲ μοι νόει τὴν χροάν αὐτῶν. καὶ Ἰνδοὶ μὲν αὐτὸ φωνῇ τῇ σφετέρᾳ δίκαιρον φιλοῦσιν ὀνομάζου, Ἕλληγες δὲ ὡς ἀκούω δίκαιον. τοῦτου τὸ ἀποπάτημα εἶ τις λάβοι ὅσον κέγχρου μέγεθος λυθὲν⁴ ἐν τῷ πάματι, ὁ δὲ⁵ ἐς ἐσπέραν ἀπέθανεν. ἔοικε δὲ ὁ θάνατος ὑπνω καὶ μάλα γε ἡδεῖ καὶ ἀνωδύνῳ καὶ οἶον οἱ ποιηταὶ λυσιμελῆ φιλοῦσιν ὀνομάζου ἢ ἀβληχρόν· εἶη γὰρ ἂν καὶ οὗτος ἐλεύθερος ὀδύνης καὶ τοῖς δεομένοις διὰ ταῦτα ἡδιστος. σπουδῆ

¹ φασὶ μάλλον.

² μήτ'.

³ Ἰνδαῖς MSS, λισσ- Schm.

⁴ ἔωθεν κοή. Jac; cp. Ctes. ap. Phot. Bibl. 47^a. 30.

40. A Dog's skull has no suture. Running, they ^{The Dog} say, makes a Dog more lustful. In old age a Dog's teeth are blunt and turn black. He is so keenscented that he will never touch the roasted flesh of a dog, be it bewitched by the subtlest and craftiest of rich saucers. Now there are three diseases which fall to the lot of a Dog and no more, viz. dog-quinsy, rabies, and gout, while mankind has an infinite number. Everything that is bitten by a mad Dog dies. If a Dog once gets gout you will hardly see him recover his strength. The life of a Dog at its longest is fourteen years; so Argus, the dog of Odysseus, and the story about him [Od. 7. 291] look like a playful tale of Homer's.

41. The following species of bird belongs to the ^{The} very smallest of those in India. They build their ^{Dikairon} nests on high mountains and among what are called ^{(dung-} 'rugged' rocks. These tiny birds are the size of a ^{beetle)} partridge's egg, and you must know that they are orange-coloured. The Indians are accustomed to call the bird in their language *dikairon*,^a but the Greeks, so I am informed, *dikaion*. If a man take of its droppings a quantity the size of a millet-seed dissolved in his drink, he is dead by the evening. But his death is like a very pleasant and painless sleep, and such as poets are fond of describing as 'limb-relaxing' and 'gentle.' For death too may be free from pain, and for that reason most welcome to those

^a 'The "bird" was the Dung-beetle, *Scarabaeus sacer* . . . the "dung" was probably . . . a resinous preparation of Indian hemp' (Thompson, *Gk. birds*, s.v.).

⁵ εἶτα.

δὲ ἄρα τὴν ἀνωτάτω τίθενται Ἰνδοὶ ἐς τὴν κτήσιν αὐτοῦ· κακῶν γὰρ αὐτὸ ἐπίληθον ἡγοῦνται τῷ ὄντι· καὶ οὖν καὶ ἐν τοῖς δώροις τοῖς μεγάτοιμοις τῷ Περσῶν βασιλεῖ ὁ Ἰνδῶν πέμπει καὶ τοῦτο· ὁ δὲ καὶ τῶν ἄλλων ἀπάντων προτιμᾷ λαβὼν καὶ ἀποθησαυρίζει κακῶν ἀνιάτων ἀντιπαλόν τε καὶ ἀμυντήριον, εἰ ἀνάγκη καταλάβοι. οὐκ οὐδὲ ἔχει τις ἐν Πέρσαις αὐτὸ ἄλλος, ὅτι μὴ βασιλεὺς τε αὐτὸς καὶ μήτηρ ἢ βασιλέως. καὶ διὰ ταῦτα ἀντικρίνοντες βασιανίσωμεν τῶν φαρμάκων τοῦ τε Ἰνδικοῦ καὶ τοῦ Αἰγυπτίου ὁπότερον ἦν προτιμότερον· ἐπεὶ τὸ μὲν ἐφ' ἡμέραν¹ ἀνείργε² τε καὶ ἀνέστελλε τὰ δάκρυα τὸ Αἰγυπτίον, τὸ δὲ λήθην κακῶν παρεῖχεν αἰώνιον τὸ Ἰνδικόν· καὶ τὸ μὲν γυναικὸς δῶρον ἦν, τὸ δὲ ὄρνιθος ἢ ἀπορρήτου φύσεως δεσμῶν τῶν ὄντως βαρυτάτων ἀπολυούσης δι' ὑπηρετοῦ τοῦ προειρημένου. καὶ Ἰνδοὺς κτήσασθαι αὐτὸ εὐτυχήσαντας,³ ὡς τῆς ἐνταυθοῖ φρουρᾶς ἀπολυθῆναι ὅταν ἐθέλωσιν.

42. Ὁ ὄρνις ὁ ἀπταγᾶς (μέμνηται δὲ καὶ Ἀριστοφάνης αὐτοῦ ἐν Ὀρνισι τῷ δράματι), οὗτός τοι τὸ ἴδιον ὄνομα ἢ σθένει φωνῇ φθέγγεται καὶ ἀναμέλπει αὐτό. λέγουσι δὲ καὶ τὰς καλουμένας μελεαγρίδας τὸ αὐτὸ δῆπου δρᾶν τοῦτο, καὶ ὅτι Μελεάγρω τῷ Οἰνέως προσήκουσι κατὰ γένος μαρτυρεῖσθαι καὶ μάλα εὐστόμως. λέγει δὲ ὁ μῦθος, ὅσαι ἦσαν οἰκείαι τῷ Οἰνεῖδι νεανία, ταύτας ἐς δάκρυά τε ἄσχετα καὶ πένθος ἀπλητον

¹ ἡμέραν αὐτήν.

² ἀνείχε.

³ εὐτυχήσαντάς <φασιν> Warmington.

who desire it. The Indians accordingly do their utmost to obtain possession of it, for they regard it as in fact 'causing them to forget their troubles' [Hom. *Od.* 4. 221]. And so the Indian King includes this also among the costly presents which he sends to the Persian King, who receives it and values it above all the rest and stores it away, to counteract and to remedy ills past curing, should necessity arise. But there is not another soul in Persia save the King and the King's mother who possesses it. So let us compare the Indian and Egyptian drug^a and see which of the two was to be preferred. On the one hand the Egyptian drug repelled and suppressed sorrow for a day, whereas the Indian drug caused a man to forget his troubles for ever. The former was the gift of a woman, the latter of a bird or else of Nature, which mysteriously releases men from a truly intolerable bondage through the aforesaid agency. And the Indians are fortunate in possessing it so that they can free themselves from this world's prison whenever they wish.

42. The bird called 'Francolin' (Aristophanes ^{The} mentions it in his comedy of the *Birds* [249, etc.]) ^{Francolin} proclaims and sings its own name as loudly as it can. And they say that Guinea-fowls, as they are called, ^{The Guinea-} do the same and testify to their kinship with ^{fowl} Meleager the son of Oeneus in the clearest tones. The legend goes that all the women who were related to the son of Oeneus dissolved into unassuageable tears and sorrow past bearing, and mourned for him

^a In Hom. *Od.* 4. 219-32 Helen mixes a drug, thought to have been opium in some form, in the wine of Telemachus to make him forget his sorrow for his father.

ἐκπεσεῖν καὶ θρηγεῖν, οὐδέν τι τῆς λύπης ἄκος προσιεμένας, οἰκτω δὲ ἄρα τῶν θεῶν ἐς ταῦτα τὰ ζῶα ἀμείψαι τὸ εἶδος. ταῖς δὲ ἰνδαλμά τε καὶ σπέρμα τοῦ τότε πένθους ἐντακῆναι, καὶ ἐς νῦν ἐπι Μελέαγρον τε ἀναμέλπειν, καὶ ὡς αὐτῶ προσήκουσιν ἄδειν καὶ τοῦτο μέντοι. ὅσοι δὲ ἄρα αἰδοῦνται τὸ θεῖον,¹ οὐκ ἂν ποτε τῶνδε τῶν ὀρνίθων ἐπὶ τροφῇ² προσάψαιντο. καὶ ἥτις ἡ αἰτία ἴσασι τε οἱ τὴν νῆσον οἰκοῦντες τὴν Λέρον καὶ ἔνεστι μαθεῖν ἀλλαχόθεν.

43. Πέπυσμαι δὲ ὑπὲρ τῶν μυρμῆκων καὶ ταῦτα. οὕτως ἄρα αὐτοῖς τὸ ἐβελουργόν καὶ τὸ ἐθελόπονον πάρεστιν ἀπροφασίστως καὶ ἄνευ τινὸς ὑποτιμήσεως ἐβελοκακούσης καὶ σκήψεως, ἐς ἣν ὑποικουρεῖ τὸ ράθυμον, ὡς κἂν³ ταῖς πανσελήνοις μηδὲ νύκτωρ βλακεύειν μηδὲ ἐλινύειν, ἀλλ' ἔχεσθαι τῆς σπουδῆς. ὦ ἄνθρωποι, μυρίας προφάσεις τε καὶ σκήψεις ἐς τὸ βρασιάνειν ἐπινοοῦντες, καὶ τί δεῖ καταλέγειν τε καὶ ἐπαίντεῖν τὸν τοσοῦτον⁴ ὄχλον; κεκήρυκται γὰρ Διονύσια καὶ Λήναια καὶ Χύτροι καὶ Γεφυρισμοί, καὶ μετελλθόντων ἐς τὴν Σπάρτην ἄλλα καὶ ἐς Θήβας ἄλλα καὶ κατὰ πόλιν μυρία ἐκάστην τὰ μὲν βάρβαρον τὰ δὲ Ἑλλάδα.

¹ θεῖον καὶ εἰ μᾶλλον τὴν Ἄρτεμιν.

² Schn: τροφή.

³ Jac: καὶ ὁ κἂν.

⁴ τοιοῦτον.

⁴ Leros, off the coast of Caria, contained a shrine of Artemis Parthenos, and there according to the legend the women were transformed.

and found no cure for their sorrow. So the gods in pity allowed them to change their shape into these birds; and the semblance and seed of their ancient grief have sunk into them so that to this day they raise a strain to Meleager and even sing of how they are his kin.

So then all who reverence the gods would never lay hands on one of these birds for the sake of food. And the reason of this is known to the inhabitants of the island of Leros⁴ and can be learned from other sources.

43. Here are more facts that I have learned touch-^{The Ant}ing Ants. So indefatigable, so ready to work are they, without making excuses, without any base plea for release, without alleging reasons that are a cloak for indolence, that not even at night when the moon is full do they idle and take holiday, but stick to their occupation.

Look at you men—devising endless pretexts and excuses for idling! What need is there to detail and pour out the full number of these occasions? Proclaimed as holidays are the Dionysia,⁵ the Lenaea, the Festival of Pots, Causeway Day: go to Sparta, and there are others: others again at Thebes: and an endless number in every city, some in a foreign, others in a Greek city.

⁵ Greater or City Dionysia held about March 28–April 2; Lesser or Country Dionysia, about December 19–22; Lenaea, at the end of January; Χύτροι, feast in honour of the departed, about March 4; all these at Athens. Γεφυρισμός: those who took part in the Eleusinia, in March, indulged in abusive repartee as they passed along the Sacred Way between Athens and Eleusis.

44. Μαρτύριον δὲ τῆς τῶν ζῴων φύσεως, ὅτι οὐ πάντῃ τι¹ δυσμεταχείριστά² ἐστίν, ἀλλὰ εὖ παθόντα ἀπομνησθῆναι τῆς εὐεργεσίας ἐστὶν ἀγαθά,³ ἐν τῇ Αἰγύπτῳ οἱ τε αἰλουροὶ καὶ οἱ ἰχνεύμονες καὶ οἱ κροκόδιλοι καὶ τὸ τῶν ἱεράκων ἐπι φίλον. ἀλίσκεται δὲ καλακεία τῇ κατὰ γαστέρα, καὶ ἐντεῦθεν ἡμερωθέντα λοιπὸν πράγματα μένει καὶ οὐκ ἂν ποτε ἐπίθωτο τοῖς εὐεργέταις τοῖς ἑαυτῶν, τοῦ θυμοῦ τοῦ συμφυοῦς τε καὶ συγγενοῦς ἅπαξ παραλυθέντα. ἄνθρωπος δὲ καὶ λόγον μετείληχός ζῶον καὶ φρονήσεως ἀξιωθὲν καὶ αἰδεῖσθαι λαχὸν καὶ ἐρύθημα πιστευθὲν φίλον γίνεται βαρὺς πολέμιος, καὶ ὅσα ἀπόρητα ἐπιστεύθη, ταῦτα δι' αἰτίαν βραχυτάτην καὶ τὴν παρατυχοῦσαν ἐς ἐπιβουλήν ἐξέπτυσσε τὴν τοῦ πεπιστευκότος.

45. Θαυμάσαι λόγον ἄξιόν φησιν Εὐδήμιος, καὶ τῷ γε ἀνδρὶ τῷδε ὁ λόγος οὗτός ἐστι. νεανίας θηρατικὸς, συμβιωὺν τοῖς τῶν ζῴων ἀγριωτάτοις οἷός τε, ἐκ νέων μέντοι καὶ βρεφῶν πεπωλευμένοις,⁴ εἶχε συντρόφους τε καὶ συσσίτους ἑαυτοῖς γεγεννημένους κύνα καὶ ἄρκτον καὶ λέοντα. καὶ ταῦτα μὲν χρόνον πρὸς ἄλληλα εἰρήνην ἄγειν καὶ φίλα νοεῖν σφίσι λέγει ὁ Εὐδήμιος· μίας δὲ τυχεῖν ἡμέρας τὸν κύνα προσπαίζοντα τὴν ἄρκτον καὶ ὑπαικάλλοντα καὶ ἐρεσχελοῦντα, τὴν δὲ οὐκ εἰωθότως ἐκθηριασθῆναι καὶ ἐμπροσθεῖν τῷ κυνί, καὶ λαφύξαι τοῖς ὄνυξι τοῦ δειλαίου τὴν γαστέρα καὶ διασπάσασθαι αὐτὸν ἀγανακτῆσαι δὲ τῷ συμβάντι ὁ αὐτός φησι τὸν λέοντα καὶ οἰνεῖ μισῆσαι τὸ ἄσπονδον τῆς ἄρκτου καὶ ἄφιλον, καὶ τὸν

44. In Egypt the Cats, the Ichneumons, the Crocodiles, and moreover the Hawks afford evidence that animal nature is not altogether intractable, but that when well-treated they are good at remembering kindness. They are caught by pandering to their appetites, and when this has rendered them tame they remain thereafter perfectly gentle: they would never set upon their benefactors once they have been freed from their congenital and natural temper. Man however, a creature endowed with reason, credited with understanding, gifted with a sense of honour, supposed capable of blushing, can become the bitter enemy of a friend and for some trifling and casual reason blurt out confidences to betray the very man who trusted him.

45. Eudemus has a story to fill one with amazement, and this is the story he tells. A young hunter who was able to spend his life among the wildest of animals, after they had been trained from the day when they were young cubs, had living with him and sharing each other's food a Dog, a Bear, and a Lion. And for a time, Eudemus says, they lived in peace and mutual amity. But it happened one day that the Dog was playing with the Bear, fawning upon it and teasing it, when the Bear became unwontedly savage, fell upon the Dog, and with its claws ripped the poor creature's belly open and tore him to pieces. The Lion, says the writer, was indignant at what had occurred and seemed to detest the Bear's implacable

¹ οὐ πάντῃ.

² δυσμεταχείριστος.

³ ἀγαθὰ ἀγριώτατα ζῴων.

⁴ Ἰαε: πεπωλευμένοις.

κύνια οἷα ἑταῖρον ποθῆσαι καὶ ἐς δικαίαν προελθεῖν ὄργην, καὶ ἐπιθεῖναι τῇ ἄρκτω τὴν δίκην, καὶ τὰ αὐτὰ δρᾶσαι αὐτῇ, ἅπερ οὖν εἰργάσατο τὸν κύνα ἐκεῖνη. Ὅμηρος μὲν οὖν φησιν

ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι

ἔοικε δὲ ἡ φύσις δεικνύναι ὅτι καὶ φίλον ἑαυτῷ τιμωρὸν καταλιπεῖν, ὦ φίλε Ὅμηρε, κέρδος ἐστίν. οἶδόν τι καὶ περὶ Ζήνωνος καὶ Κλεάνθους νοοῦμεν, εἴ τι ἀκούομεν.

46. Ἐν Ἰνδοῖς γίνεται θηρία τὸ μέγεθος ὅσον γένοιντο ἂν οἱ κύνθαραι, καὶ ἔστω ἐρυθρά· κυναβάροι δὲ εἰκάσειας¹ ἂν, εἰ πρῶτον θεάσαι αὐτά. πόδας <δὲ>² ἔχει ταῦτα μηκίστους, καὶ προσάψασθαι μαλακά ἐστι. φύεται δὲ ἄρα ἐπὶ τῶν δένδρων τῶν φερόντων τὸ ἤλεκτρον, καὶ σιτέται τὸν τῶν φυτῶν καρπὸν τῶνδε. θηρώσι δὲ αὐτὰ οἱ Ἰνδοὶ καὶ ἀποθλίβουσι, καὶ ἐξ αὐτῶν βάπτουσι τὰς τε φοινικίδας καὶ τοὺς ὑπ' αὐταῖς χιτῶνας καὶ πᾶν ὃ τι ἂν ἐθέλωσω ἄλλο ἐς τήνδε τὴν χροάν ἐκτρέψαι τε καὶ χρῶσαι. κομίζεται δὲ ἄρα ἡ τοιαύδε ἐσθῆς καὶ τῷ τῶν Περσῶν βασιλεῖ. καὶ τό γε εὐειδὲς τῆς ἐσθῆτος δοκεῖ τοῖς Πέρσαις θαυμαστόν, ἀντικρινομένη³ δὲ ταῖς⁴ Περσῶν ἐπιχωρίοις κρατεῖ κατὰ πολὺ καὶ ἐκπλήτ-

¹ εἰκάσειας.

² καὶ ἀντικρινομένη.

³ <δὲ> add. H.

⁴ τοῖς.

bility and want of affection: it was smitten with grief for the Dog as for a companion, and being filled with righteous anger, punished the Bear by treating it exactly as the Bear had treated the Dog. Now Homer says [*Od.* 3. 196]

'So good a thing it is that when a man dies a son should be left.'

And Nature seems to show that there is an advantage, my dear Homer, in leaving a friend behind to avenge one. Something of the same kind, we believe, occurred with Zeno and Cleanthes, if there is some truth in what we hear.^a

46 (i). In India are born insects^b about the size of ^{The Lac insect} beetles, and they are red. On seeing them for the first time you might compare them to vermilion. They have very long legs and are soft to the touch. They flourish on those trees which produce amber, and feed upon the fruit of the same. And the Indians hunt them and crush them and with their bodies dye their crimson cloaks and their tunics beneath and everything else that they wish to convert and stain to that colour. Garments of this description are even brought to the Persian king, and their beauty excites the admiration of the Persians, and indeed when set against their native garments far surpasses them and amazes people, according to

^a Cleanthes succeeded his master Zeno as head of the Stoic school at Athens, 263 B.C.

^b This is the *Tachardia lacca* of India and S Asia, an insect allied to the cochineal and kermes insects. It exudes a resinous secretion (on to the twigs of certain trees, esp. those of the species *Ficus*) which is lac. The crimson dye is the red fluid in the ovary of the female.

τει, ὡς φησι Κτησίας· ἐπεὶ καὶ τῶν ἄδομένων Σαρδιανικῶν¹ ὀξυτέρα τέ ἐστι καὶ τηλαυγεστέρα.

Γίνονται δὲ ἐνταῦθα τῆς Ἰνδικῆς, ἐνθα οἱ κύν-
θαροι, καὶ οἱ καλούμενοι κυνοκέφαλοι, οἷς τὸ
ὄνομα ἔδωκεν ἢ τοῦ σώματος ὄψις τε καὶ φύσις·
τὰ δὲ ἄλλα ἀνθρώπων ἔχουσι, καὶ ἡμφιεσμένοι
βαδίζουσι δορὰς θηρίων. καὶ εἰσι δίκαιοι, καὶ
ἀνθρώπων λυποῦσιν οὐδένα, καὶ φθέγγονται μὲν
οὐδὲ ἔν, ὠρίονται δέ, τῆς γε μὴν Ἰνδῶν φωνῆς
ἐπαλοῦσι. τροφή δὲ αὐτοῖς τῶν ζώων τὰ ἄγρια·
αἰροῦσι δὲ αὐτὰ ῥῆστα, καὶ γὰρ εἰσιν ὤκιστοι, καὶ
ἀποκτείνουσι καταλαβόντες, καὶ ὀπτῶσιν οὐ πυρὶ,
ἀλλὰ πρὸς τὴν εἴλην τὴν τοῦ ἡλίου ἐς μοίρας
διαξήναντες. τρέφουσι δὲ καὶ αἶγας καὶ οἷς.
καὶ σίτον μὲν ποιοῦνται τὰ ἄγρια, πίνουσι δὲ τὸ
ἐκ τῶν θρεμμάτων γάλα ὧν τρέφουσι. μνήμη
δὲ αὐτῶν ἐν τοῖς ἀλόγοις ἐποιησάμην, καὶ εἰκότως·
ἐναρθρον γὰρ καὶ εὐσημον καὶ ἀνθρωπίνην φωνὴν
οὐκ ἔχουσι.

47. Χλωρίς ὄνομα ὄρνιθος, ἥπερ οὖν οὐκ ἂν
ἄλλοχόθεν ποιήσαιτο τὴν καλιὰν ἢ ἐκ τοῦ λεγομέ-
νου συμφύτου· ἔστι δὲ ῥίζα τὸ συμφύτον εὐρεθῆναι
τε καὶ ὀρύξαι χαλεπή. στρωμνὴν δὲ ὑποβάλλεται
τρίχας καὶ ἕρια. καὶ ὁ μὲν θῆλυς ὄρνις οὕτω
κέκληται, ὁ δὲ ἄρρην, χλωρίωνα καλοῦσιν αὐτόν,
καὶ ἔστι τὸν βίον μηχανικός, μαθεῖν τε πᾶν ὃ τι

¹ τῶν Σ.

Ctesias, because the colour is even stronger and more brilliant than the much-vaunted wares of Sardes.

(ii). And in the same part of India as the beetles, ^{The Dog heads} are born the 'Dog-heads,' as they are called—a name which they owe to their physical appearance and nature. For the rest they are of human shape and go about clothed in the skins of beasts; and they are upright and injure no man; and though they have no speech they howl; yet they understand the Indian language. Wild animals are their food, and they catch them with the utmost ease, for they are exceedingly swift of foot; and when they have caught them they kill and cook them, not over a fire but by exposing them to the sun's heat after they have shredded them into pieces. They also keep goats and sheep, and while their food is the flesh of wild beasts, their drink is the milk of the animals they keep. I have mentioned them along with brute beasts, as is logical, for their speech is inarticulate, unintelligible, and not that of man.

47. Golden Oriole^a is the name of a bird which ^{The Golden Oriole} declines to build its nest with anything but comfrey, as it is called. Comfrey is a root which is hard to find and hard to dig up. For bedding it lays down hairs and wool. *Chloris* is the name given to the hen, but the cock-bird they call *chlorion*, and it is clever at getting a livelihood; it is quick to learn anything

^a Ael. has confused the habits of two different birds: it is the *Greenfinch*, the *χλωρίς* of Arist. *HA* 615 b 32, that builds its nest of comfrey, etc. But Ael. uses the word to signify the *Golden Oriole*, a migratory bird, which the *Greenfinch* is not.

ὄν ἀγαθὸς καὶ πλήμων ὑπομεῖναι τὴν ἐν τῷ
μανθάνει βάσανον, ὅταν ἀλώ. καὶ διὰ μὲν τοῦ
χειμῶνος ἀφετον καὶ ἐλεύθερον οὐκ ἂν ἴδοι τις
αὐτόν, θεριναί¹ δὲ ὅταν ὑπάρξωνται² τροπαί
τοῦ ἔτους, τημικαῦτ' ἂν³ ἐπιφαίνωτο. Ἄρκτου-
ρός τε ἐπέτειλεν,⁴ ὁ δὲ ἀναχωρεῖ ἐς τὰ οἰκεία,
ὀπόθεν καὶ δεῦρο ἐστάλη.

48. Ὑπὸ θυμοῦ τεθηγμένον ταῦρον καὶ ὑβρί-
ζοντα ἐς κέρας καὶ σὺν ὄρμηϊ ἀκατασχέτω⁵
φερόμενον οὐχ ὁ βουκόλος ἐπέχει, οὐ φόβος
ἀναστέλλει, οὐκ ἄλλο τοιοῦτον, ἀνθρώπος δὲ
ἴστησιν αὐτόν καὶ παραλύει τῆς ὄρμης τὸ δεξιὸν
αὐτοῦ γόνυ διασφίγγας ταυρία καὶ ἐντυχὼν αὐτῷ.

49. Ἡ πάρδαλις πέντε ἔχει δακτύλους ἐν τοῖς
ποσὶ τοῖς προσθίοις, ἐν δὲ τοῖς κατόπιω τέτταρας.
ἡ δὲ θήλεια εὐρωστωτέρα τοῦ ἀρρενος. εἰάν δὲ
γεύσῃται ἀγνοοῦσα τοῦ καλουμένου παρδαλιάγχου
(πόα δὲ ἔστω), ἀποπάτημα ἀνθρώπου ποθὲν
λιχνεύσασα⁶ διασώζεται.

50. Οἱ ἵπποι, τὰς κάτω βλεφαρίδας οὐ φασι
αὐτοὺς ἔχειν. Ἀπελλῆν ὄν τὸν Ἐφέσιον αἰτίαν
λέγουσιν ἔχειν, ἐπὶ τινα ἵππον γράφων οὐ
παρεφύλαξε τὸ ἴδιον τοῦ ζώου. οἱ δὲ οὐκ Ἀπελ-
λῆν φασι ταύτην τὴν αἰτίαν ἐνέγκασθαι, ἀλλὰ
Μίκωνα,⁷ ἀγαθὸν μὲν ἄνδρα γράφαι τὸ ζῶον
τοῦτο, σφαλέντα δ' ὄν ἐς μόνον τὸ εἰρημένον.

¹ Schm: ἡριναί mss., H.

² τημικαῦτα.

³ καὶ ἀκατασχέτως.

⁷ Meursius: Νίκωνα.

² ὑπάρχωνται.

⁴ Ἄρκτουρός τε ἐπιτολαί.

⁵ Radermacher: ἀνιχνεύσασα mss., H.

whatsoever, and will patiently endure the ordeal of
learning when in captivity. In the winter season you
will not see it abroad and free, but at the occurrence of
the summer solstice, that is when it will appear. As
soon as Arcturus has risen^a the bird returns to its
native haunts whence it came to us.

48. When once a Bull has been provoked to anger How to
check an
angry Bull
and is threatening violence with his horns and rushing
on with irresistible speed, the herdsman cannot con-
trol him, fear cannot check him, nor anything else;
only a man may bring him to a halt and stay his
onrush if he tie a scarf round his own right knee and
face the Bull.

49. The Leopard has five toes on its fore-paws and The
Leopard
four on its hind-paws. But the female is stronger
than the male. If it unwittingly eats what is called
'leopard's-choke'^b (this is a herb), it licks some
human excrement and preserves its life.

50. Horses, they say, have no lower eyelashes, so The Horse,
his eyelashes
that Apelles^c of Ephesus incurred blame for ignoring
this peculiarity in his picture of a horse. But others
assert that it was not Apelles who was charged with
this fault but Micon, a man of great skill in depicting
this animal, although on this one point he made a
mistake.

^a The morning rising of Arcturus in the region of Rome is
on September 20.

^b Aconite.

^c Apelles, the most renowned of Grecian painters, con-
temporary of Alexander the Great.—Micon, fl. middle of 5th
cent. B.C. at Athens, famous as painter and sculptor.

51. Τὸν ὀστρόν φασι ὁμοιον εἶναι μίᾳ μεγίστῃ καὶ εἶναι στερεὸν καὶ εὐπαγῆ καὶ ἔχειν κέντρον ἰσχυρὸν ἤρτημένον τοῦ σώματος, προῖεσθαι δὲ καὶ ἤχον βομβώδη. τὸν μὲν οὖν μύωπα ὁμοιον φῦναι¹ τῇ καλουμένῃ κυνομυῖα, βομβεῖν δὲ τοῦ ὀστρου μᾶλλον, ἔχειν δὲ ἔλαττον τὸ κέντρον.

52. Ὄνους ἀγρίους οὐκ ἐλάττους ἵππων τὰ μεγέθη ἐν Ἰνδοῖς γίνεσθαι πέπυσμαι. καὶ λευκοὺς μὲν τὸ ἄλλο εἶναι σῶμα, τὴν γε μὴν κεφαλὴν ἔχειν πορφύρα παραπλησίαν, τοὺς δὲ ὀφθαλμοὺς ἀποστέλλειν κυανοῦ χροῖαν. κέρας δὲ ἔχειν ἐπὶ τῷ μετώπῳ ὅσον πύχεις τὸ μέγεθος καὶ ἡμίσεος προσέτι, καὶ τὸ μὲν κάτω μέρος τοῦ κέρατος εἶναι λευκόν, τὸ δὲ ἄνω φοινικοῦν, τό γε μὴν μέσον μέλαν δρωῶς. ἐκ δὴ τῶνδε τῶν ποικίλων κεράτων πίνειν Ἰνδοὺς ἀκούω, καὶ ταῦτα οὐ πάντας, ἀλλὰ τοὺς τῶν Ἰνδῶν κρατίστους, ἐκ διαστημάτων αὐτοῖς χρυσὸν περιχέαντας,² οἷονεὶ ψελίους³ τισὶ κοσμήσαντας βραχίονα ὥραϊον ἀγάλματος. καὶ φασι νόσων ἀφύκτων ἀμαθῆ καὶ ἀπειροῦ γίνεσθαι⁴ τὸν ἀπογευσάμενον ἐκ τοῦδε τοῦ κέρατος· μήτε γὰρ σπασμῶ ληφθῆναι ἂν αὐτὸν μήτε τῇ καλουμένῃ ἱερᾷ νόσῳ, μήτε μὴν διαφθαρῆναι φαρμάκοις. εἰάν δέ τι καὶ πρότερον ἢ πεπωκὺς κακόν, ἀνεμείν τοῦτο, καὶ ὑγιᾶ γίνεσθαι⁵ αὐτόν. πεπίστευται δὲ τοὺς ἄλλους τοὺς ἀνὰ πᾶσαν τὴν γῆν ὄνους καὶ ἡμέρους καὶ ἀγρίους καὶ τὰ ἄλλα⁶ μώνυχα θηρία ἀστραγάλους οὐκ ἔχειν, οὐδὲ μὴν ἐπὶ τῷ ἥπατι χολῆν, ὄνους δὲ τοὺς

¹ Schm: φῆναι or φῦεσθαι.

² Reiske: περιχέαντας.

³ ψελίους.

51. They say that the Gadfly is like a fly of the ^{The Gadfly} largest size; it is robust and compact and has a strong sting attached to its body and emits a buzzing sound. The Horsefly on the other hand is like the ^{The Horsefly} dog-fly, as it is called, but though its buzz is louder than the Gadfly its sting is smaller.^a

52. I have learned that in India are born Wild ^{The Wild Ass of India} Asses as big as horses. All their body is white except for the head, which approaches purple, while their eyes give off a dark blue colour. They have a horn on their forehead as much as a cubit and a half ^{its horn} long; the lower part of the horn is white, the upper part is crimson, while the middle is jet-black. From these variegated horns, I am told, the Indians drink, but not all, only the most eminent Indians, and round them at intervals they lay rings of gold, as though they were decorating the beautiful arm of a statue with bracelets. And they say that a man who has drunk from this horn knows not, and is free from, incurable diseases: he will never be seized with convulsions nor with the sacred sickness,^b as it is called, nor be destroyed by poisons. Moreover if he has previously drunk some deadly stuff, he vomits it up and is restored to health.

It is believed that Asses, both the tame and the wild kind, all the world over and all other beasts with uncloven hoofs are without knucklebones and without gall in the liver; whereas those horned Asses of

^a Cp. 6. 37, and see *Stud. ital. di fil. class.* 12. 441.

^b Epilepsy.

^{4, 5} γενέσθαι.

⁶ τὰ ἄλλα τὰ.

Ἰνδοὺς λέγει Κτησίας τοὺς ἔχοντας τὸ κέρασ ἀστράγαλους φορεῖν, καὶ ἀχόλους μὴ εἶναι· λέγονται δὲ οἱ ἀστράγαλοι μέλανες εἶναι, καὶ εἴ τις αὐτοὺς συντρίψειν,¹ εἶναι τοιοῦτοι καὶ τὰ ἔνδον· εἰσὶ δὲ καὶ ὠκιστοὶ οἷδε οὐ μόνον τῶν ὄνων, ἀλλὰ καὶ ἵππων καὶ εἰσάφων· καὶ ὑπάρχονται μὲν ἡσυχῇ τοῦ δρόμου, κατὰ μικρὰ δὲ ἐπιρρώνονται, καὶ διώκειν ἐκείνους τοῦτο δὴ τὸ ποιητικὸν μεταθεῖν τὰ ἀκίχητὰ ἔστιν. ὅταν γε μὴν ὁ θῆλυς τέκη, καὶ περιώγηται τὰ ἀρτιγενῆ, σύννομοι αὐτοῖς οἱ πατέρες αὐτῶν φυλάττουσι² τὰ βρέφη· διατριβαὶ δὲ τοῖς ὄνοις τῶν Ἰνδικῶν πεδίων τὰ ἐρημότατά ἐστιν. ἰόντων³ δὲ τῶν Ἰνδῶν ἐπὶ τὴν ἄγραν αὐτῶν, τὰ μὲν ἀπαλὰ καὶ ἔτι νεαρὰ ἐαυτῶν νέμεσθαι κατόπιν ἐώσω, αὐτοὶ δὲ ὑπερμαχοδοί, καὶ ἴασι τοῖς ἵππεσιν ὁμοσε, καὶ τοῖς κέρασι παίλουσι. τοσαύτη δὲ ἄρα ἢ ἰσχυρὴ ἢ τῶνδὲ ἐστιν· οὐδὲν ἀντέχει αὐτοῖς παιόμενον, ἀλλὰ εἴκει καὶ διακόπτεται καὶ ἐὰν τύχη κατατέθλασται⁴ καὶ ἀχρεῖόν ἐστιν. ἤδη δὲ καὶ ἵππων πλευραῖς ἐμπεσόντες διέσχισαν καὶ τὰ σπλάγγνα ἐξέχεαν· ἔνθεν τοι καὶ ὄρρωδοῦσιν αὐτοῖς πλησιάζειν οἱ ἵππεῖς· τὸ γὰρ τοι τίμημα τοῦ γενέσθαι πλησίον θανάτος ἐστὶν οἰκτιστος αὐτοῖς, καὶ ἀπόλλυνται καὶ αὐτοὶ καὶ οἱ ἵπποι. δεινοὶ δὲ εἰσι καὶ λακτίσαι· δῆγματα δὲ ἄρα ἐς τοσοῦτον καθικνεῖται αὐτῶν, ὡς ἀποσπᾶν τὸ περιλήφθην πᾶν. ζῶντα μὲν οὖν τέλειον οὐκ ἂν λάβοις, βάλλονται δὲ ἀκοντίοις καὶ οἰστοῖς, καὶ τὰ κέρατα⁵ ἐξ αὐτῶν Ἰνδοὶ νεκρῶν σκυλεύσαντες ὡς εἶπον περιέπουσιν. ὄνων δὲ

¹ συντρίψει σφ-τρίψαι.

² φυλάττονται.

India, Ctesias says, have knucklebones and are not ^{its knuckle-} without gall. Their knucklebones are said to be ^{bones} black, and if ground down are black inside as well. And these animals are far swifter than any ass or even than any horse or any deer. They begin to run, it is true, at a gentle pace, but gradually gather strength until to pursue them is, in the language of poetry, to chase the unattainable.

When the dam gives birth and leads her new-born colts about, the sires herd with, and look after, them. And these Asses frequent the most desolate plains in India. So when the Indians go to hunt them, the ^{hunted by} Asses allow their colts, still tender and young, ^{the Indians} to pasture in their rear, while they themselves fight on their behalf and join battle with the horsemen and strike them with their horns. Now the strength of these horns is such that nothing can withstand their blows, but everything gives way and snaps or, it may be, is shattered and rendered useless. They have in the past even struck at the ribs of a horse, ripped it open, and disembowelled it. For that reason the horsemen dread coming to close quarters with them, since the penalty for so doing is a most lamentable death, and both they and their horses are killed. They can kick fearfully too. Moreover their bite goes so deep that they tear away everything that they have grasped. A full-grown Ass one would never capture alive: they are shot with javelins and arrows, and when dead the Indians strip them of their horns, which, as I said, they decorate.

³ ἔστιν. ἰόντων] ἐπιόντων.

⁴ κατέθλασται.

⁵ κέρατα οὕτω τά.

Ἰνδῶν ἄβρωτόν ἐστί <τό>¹ κρέας· τὸ δὲ αἴτιον, πέφυκεν εἶναι πικρότατον.

53. Εἶναι δὲ ἄλογα μὲν ζῷα, φυσικὴν δὲ ἔχειν ἀριθμητικὴν μὴ διδασχθέντα Εὐδοκίμους φησι, καὶ ἐπάγει μαρτύριον ἐκεῖνο τῶν ἐν τῇ Λιβύῃ ζῶων. τὸ δὲ ὄνομα οὐ λέγει· ἅ δὲ λέγει, ταῦτά ἐστιν. ὅτι ἂν θηράσῃ, ποιῆν μοίρας ἕνδεκα, καὶ τὰς μὲν δέκα σιτεῖσθαι, τὴν δὲ ἑνδεκάτην ἀπολείπειν (ὅτι δὲ καὶ ἀντὶ τοῦ καὶ ἐννοία τῷ σκοπεῖν ἄξιον) ἀπαρχὴν γέ τινα ἢ δεκάτην, ὡς ἂν εἴποις. οὐκοῦν ἐκπλαγῆναι δίκαιον τὴν αὐτοδίδακτον σοφίαν <τῆνδε>². τὴν γάρ τοι³ μονάδα καὶ δυάδα καὶ τοὺς ἐξῆς ἀριθμοὺς ζῶων οἶδεν ἄλογον ἀνθρώπων δὲ δεῖ πόσων μὲν τῶν μαθημάτων, πόσων δὲ τῶν πληγῶν, ἵνα ἢ μάθῃ ταῦτα εὖ καὶ καλῶς ἢ πολλάκις μὴ μάθῃ;

54. Λέγουσιν Αἰγύπτιοι (καὶ ραθύμως αὐτῶν οὐκ ἀκούουσιν ἄνδρες φιλόσοφοι) ἐν τινι νομῷ τῶν Αἰγυπτίων, ὄνπερ οὖν ἐξ Ἡρακλέους τοῦ Διὸς ὀνομάζουσι, παῖδα ὠραῖον ὡς ἂν Αἰγύπτιον, χηρῶν ποιμένα, ἐράστριαν ἀσπίδα λαχεῖν, καὶ μέντοι <καὶ>⁴ παρ' αὐτῆ εἶναι θαυμαστόν. εἶτα φοιτῶσαν τῷ ἐρωμένῳ ὄναρ προλέγειν τὰς ἐπιβουλὰς τὰς ἐς αὐτὸν πανουργουμένας ἐκ θατέρου θηρίου, ὅπερ ἦν αὐτῆ σύννομον, ὡς ἂν εἴποι τις, ζηλοτυπία τῇ πρὸς τὸν παῖδα ὑπὲρ τῆς νύμφης⁵ ταῦτα πειρωμένου δρᾶν τοῦ ἄρρενος· τὸν δὲ

¹ <τό> add. H.

³ Schm: τὴν δὲ γε.

² <τῆνδε> add. H.

⁴ <καὶ> add. H.

But the flesh of Indian Asses is uneatable, the reason being that it is naturally exceedingly bitter.

53. Eudocimus declares that animals though devoid of reason have a natural instinct for numbers, even though untaught, and adduces as evidence this animal from Libya. Its name he does not mention, but what he says is this. Whatever it catches it divides into eleven portions; ten of these it eats, but the eleventh it leaves (it is worth considering for whose benefit, from what cause, and with what intent) as a kind of first-fruits or tithe, so to say. Hence one's amazement at this self-taught skill is justifiable: a brute beast understands 1, 2, and the following numbers; then think of all the instruction, all the whippings a human being needs if he is to learn these things well and truly—or often, if he is not to learn them.

54. The Egyptians assert (and scholars do not lend an indifferent ear to what they say) that in a certain district of Egypt which they name after Heracles^a the son of Zeus, a good-looking boy, as Egyptian boys go, who herded geese, was beloved and even admired by a female Asp. It would keep company with its favourite and warn him in a dream as he slept of the plots that another savage creature, its fellow you might say, was hatching against him: the male Asp was attempting his life, being as it were jealous of the boy on account of its wedded bride. And the

^a Nomos Heracleotes in Middle Egypt, of which the capital was Heracleopolis.

⁵ τῆς νύμφης τῆς ἀσπίδος.

ὑπακούοντα¹ πείθεσθαι καὶ φυλάττεσθαι. Ὅμηρος μὲν οὖν ἔδωκεν ἵππῳ φωνήν, ἀσπίδι δὲ ἡ φύσις, ἢ νόμων οὐδὲν μέλει, φησὶν Εὐριπίδης.

55. Καμήλους ἔτη βιοῦν καὶ πενήτην ἀκήκοα, τὰς δὲ ἐκ Βάκτρων πέπυσμαι προίεναί καὶ ἐς δις τοσαῦτα. καὶ οἱ γε ἄρρενες καὶ πολεμικοί, ἐκτέμνουσιν αὐτοὺς οἱ Βάκτριοι, τὴν ὕβριν καὶ τὸ ἀκολασταίνειν ἀφαιροῦντες, τὴν δὲ ῥώμην αὐτοῖς φυλάττοντες. κáονται² δὲ αἱ θήλειαι τὰ ἐξάπτοντα ἐς οἶστρον μέρη αὐτὰς.

56. Φώκην Εὐδήμος λέγει ἐρασθῆναι ἀνδρὸς σπογγιάς θηρέειν συνειθισμένου, καὶ προϊούσαν τῆς θαλάττης ἐνθα ἦν ὑπαντρος πέτρα ὀμιλεῖν αὐτῷ. τῶν δὲ ὁμοτέχνων ἦν ἄρα οὗτος αἰσχιστος, ἀλλὰ ἐδόκει τῇ φώκῃ ὠραιότατος εἶναι. καὶ θαῦμα ἴσως οὐδὲν, ἐπεὶ καὶ ἄνθρωποι πολλάκις τῶν ἡττον καλῶν ἠράσθησαν, ἐς τοὺς ὠραιότατους οὐ παθόντες οὐδὲ ἐν, ἀλλ' ἀμελήσαντες αὐτῶν.

57. Ἀριστοτέλης³ λέγει τὸν ὑπὸ ὕδρου πληγέντα παραχρήμα. ὁσμὴν βαρυτάτην ἀπεργάζεσθαι, ὡς μὴ οἶόν τε εἶναι προσπελάσαι αὐτῷ τινα. λήθην τε καταχεῖσθαι τοῦ πληγέντος⁴ ὁ αὐτὸς λέγει καὶ μέντοι καὶ ἀχλὺν κατὰ τῶν ὀμμάτων πολλήν, καὶ λῦτταν ἐπιγίνεσθαι καὶ τρόμον εἶναι⁵ μάλα ἰσχυρόν, καὶ ἀπόλλυσθαι διὰ τρίτης αὐτόν.

¹ ὑπακούοντα.

² κáονται.

³ Ἀπολλόδορος Wellmann.

⁴ τῷ πληγέντι.

⁵ Reiske: εὐθὺς.

boy would listen and obey and be on his guard. Now Homer [*Il.* 19. 404] allowed a horse to speak, and Nature, who according to Euripides 'recks nought of laws' [*fr.* 920 N], did the same to an Asp.

55. I have heard that Camels live for fifty years, ^{The Camel of Bactria} but I have ascertained that those from Bactria live as much as twice that number. The males which are used in battle, the Bactrians castrate, thereby ridding them of their violent and intemperate disposition while preserving their strength. But in the case of the females they cauterize those parts which inflame them to lust.

56. Eudemus asserts that a Seal fell in love with ^{Seal in love with a Diver} a man whose habit was to dive for sponges, and that it would emerge from the sea and consort with him where there was a rocky cavern. Now this man was the ugliest of his fellows, but in the eyes of the Seal the handsomest. Perhaps there is nothing to wonder at, for even human beings have frequently loved the less beautiful of their kind, being quite unaffected by the best-looking and paying no attention to them.

57. Aristotle says³ that when a man has been ^{The Water-snake, its bite} bitten by a Water-snake he at once exhales a most foul odour, so much so that nobody can come near him. He says also that forgetfulness descends upon the bitten man and a thick mist upon his eyes, and that madness ensues and a violent trembling, and that after three days he dies.

³ Not in any extant work. Wellmann (*Hermes* 26. 334) would substitute the name of Apollodorus for that of Aristotle, which he regards as a slip on the part of Ael. Cp. *Nic. Th.* 425.

58. Τὴν οἰνάδα ὄρνεον εἶδέναι χρῆ οὖσαν, οὐ μὴν ὡς τινας ἀμπελον. λέγει δὲ Ἀριστοτέλης μείζον μὲν αὐτὸ εἶναι φάττης, περισσότερās γε μὴν ἦττον. καλοῦνται δὲ ὡς ἀκούω καὶ ἐν τῇ Σπάρτῃ οἰναδοθήραι τινας. λέγοιτο δ' ἂν καὶ κίρικη διαλλάττει κίρκου οὐ μόνον τῷ γένει ἀλλὰ καὶ τῇ φύσει.¹

59. Κύανος <τό>² ὄνομα, ὄρνις τὴν φύσιν, ἀπάνθρωπος τὸν τρόπον, μισῶν μὲν τὰς ἀστικὰς διατριβὰς καὶ τὰς κατ' οἰκίαν αὐλίσεις, φεύγων δὲ καὶ τὰς ἐν ἀγροῖς διατριβὰς καὶ ὅπου καλύβαι τε καὶ ἀνθρώπων αἶθλια, χαίρων δὲ ἐρημίαις καὶ ἠδόμενος ὄρειοις κορυφαῖς καὶ πάγοις ἀποτόμοις. ἀλλ' οὐδὲ ἠπείροις φιληθεῖ οὐδὲ³ νήσοις ἀγαθαῖς, Σκύρω δὲ καὶ εἴ τις τοιαύτη ἐτέρα ἄγαν λυπρὰ καὶ ἄγονος καὶ ἀνθρώπων χηρεύουσα ὡς τὰ πολλὰ.

60. Σπίνωι δὲ ἄρα σοφώτεροι καὶ ἀνθρώπων τὸ μέλλον προεγνωκέναι. ἴσασι γοῦν καὶ χειμῶνα μέλλοντα, καὶ χιόνα ἐσομένην προμηθέστατα ἐφυλάξαντο. καὶ τοῦ καταληφθῆναι δέει ἀποδιδράσκουσιν εἰς τὰ ἀλώδη χωρία,⁴ καὶ αὐτοῖς τὰ δάση κρησφύγετα ὡς ἂν εἴποις ἐστίν.

¹ λέγοιτο . . . φύσει.] λέγοιτο δ' ἂν τι καὶ κ. διαλλάττον τοῦ κ. ὄρνεον . . . γένει φασὶν ἀλλὰ καὶ τῇ φύσει.

² <τό> add. H.

³ οὔτε . . . οὔτε.

⁴ χωρία καὶ τὰ δασέα.

58. You must know that the *Oenas* (Rock-dove) is a ^{The Rock-}bird and not, as some maintain, a vine. And ^{dove}Aristotle says [*HA* 544 b 6] that it is larger than a ring-dove but smaller than a pigeon. In Sparta too, I hear, there are men called *Oenadotharai* (Rock-dove-catchers).

The Circe may be said to differ from the falcon not ^{The Circe}only in sex but in its nature too.

59. 'Blue-fowl' ^{is} its name; it is a bird; its ways ^{The}are apart from man; it hates to linger in cities or to ^{Blue-fowl}lodge in a house; it even avoids lingering in fields or where there are cottages and huts belonging to man; it likes desolate places and delights in mountain peaks and precipitous crags. It has no love even for the mainland or for pleasant islands, but for Scyros and any equally dreary, barren spot, generally destitute of human beings.

60. Chaffinches, it seems, are cleverer than man at ^{The}predicting the future. For instance, they can tell ^{Chaffinch}when winter is coming, and they take the most careful precautions against an impending snowfall, and for fear of being overtaken they flee to the woodlands where the thick foliage affords them, as you might say, an asylum.

^a Perh. the 'Syrian Nuthatch.'

BOOK V

1. Γῆν τὴν Παριανῶν καὶ τὴν γείτονα Κιζικίον ὄρνιθας οἰκεῖν μέλανας ἰδεῖν φασι, τὸ δὲ σχῆμα εἶποις ἰέρακας αὐτοὺς ἂν. ἄγεστοι δὲ εἰσι σαρκῶν, καὶ σωφρονουσι περὶ τὴν γαστέρα, καὶ αὐτοῖς τὰ σπέρματα εἶναι δείπνον ἀπόχρη. ὅταν δὲ ὑπάρξῃται τὸ μετόπιρον, ἐς τὴν Ἰλιάδα γῆν ἀγέλη τῶνδε τῶν ὄρνιθων (καλοῦσι δὲ αὐτοὺς μέμνονας) εὐθὺ τοῦ Μεμνονείου τάφου φοιτῶσι. λέγουσι δὲ οἱ τὴν Τρωάδα ἔτι οἰκοῦντες ἡρίον εἶναι τι τῷ Ἡοῦς¹ Μέμνονι ἀνετον.² καὶ αὐτὸν μὲν τὸν νεκρὸν ἐς τὰ Σοῦσα τὰ οὕτω Μεμνόνεια ὑμνούμενα ὑπὸ τῆς μητρὸς κομισθέντα μετέωρον ἐκ τῶν φονῶν τυχεῖν κηδεύσεως τῆς προσηκούσης αὐτῷ, ἐπονομάζεσθαι³ δὲ οἱ τὴν στήλην τὴν ἐνταῦθα ἄλλως. οὐκοῦν τοὺς ὄρνιθας τοὺς ἐπανύμους τοῦ ἥρωος τοῦ προειρημένου ἀφικνεῖσθαι κατὰ πᾶν ἔτος, καὶ διαιρεῖσθαι τε καὶ διασχίζεσθαι ἐς ἔχθραν καὶ διαφορὰν, καὶ μάχεσθαι μάχην καρτερὰν,⁴ ἔστ' ἂν οἱ μὲν αὐτῶν ἀποθάνωσιν οἱ ἡμίσεις, οἱ δὲ ἀπέλωσιν οἱ κρατήσαντες ἔνθεν <τοι>⁵ καὶ ἀφίκοντο. ὅπως <μέν>⁶ οὖν ταῦτα δρᾶται καὶ ὁπόθεν, οὐ μοι σχολὴ φιλοσοφεῖν νῦν,

¹ τῷ τῆς Ἡοῦς mss, H, τῆς del. De Stefani.

² εἰς τιμήν.

³ Schm: ὀνομάζεσθαι.

⁴ καρτερὰν καὶ ἐς τοσοῦτον.

1. They say that the country about Parium^a and ^{The Ruff} its neighbour Cyzicus are inhabited by birds black in appearance; from their shape you would say that they were hawks. But they do not touch flesh, are temperate in their appetite, and for them seeds are a sufficient meal. And when late autumn sets in, a flock of these birds (they call them *Memmons*)^b resort to the land round Ilium, making straight for the tomb of Memnon. And the people who still inhabit the Troad assert that there is a tomb there dedicated to Memnon the son of Eos (Dawn); and since the actual dead body was borne through the air by his mother from the midst of the carnage to Susa (celebrated for this reason as 'Memnonian'), where it was awarded a becoming burial, the monument in the Troad is called after him to no purpose. And so year by year the birds named after the aforesaid hero arrive and separate themselves into hostile factions and fight violently until half their number are killed, when the victors depart and return whence they came. How this all comes to pass and for what reason, I have at the moment no leisure to speculate, nor yet to track down the mysteries of Nature. This however I

^a Town at the western end of the S coast of the Propontis; Cyzicus is some 40 mi. further E.

^b Ruffs.

⁵ <τοι> add. H.

⁶ <μέν> add. H.

οὐδὲ μὴν τὰ τῆς φύσεως ἀπόρρητα ἀνιχνεύει· εἰρήσεται δὲ ἐκεῖνο. ἐπιτάφιον τῷ παιδί τῷ τῆς Ἡοῦς καὶ Τιθωνοῦ τοῦτον ὅσα ἔτη τὸν ἀγῶνα ἀθλοῦσιν οἱ προειρημένοι ὄρνιθες· Πελλίαν δὲ ἀπαξ ἐτίμησαν Ἕλληρες ἀγῶνι καὶ Ἀμαρυγκέα καὶ μέντοι καὶ Πάτροκλον καὶ τὸν ἀντίπαλον Μέμνονος τὸν Ἀχιλλέα.

2. Ἐν τῇ Κρήτῃ γλαῦκα μὴ γίνεσθαι φασι τὸ παράπαν, ἀλλὰ καὶ ἐσκομισθεῖσαν ἔξωθεν ἀποθνήσκειν. ἔουκε δὲ ὁ Εὐριπίδης ἀβασανίστως πεποιηκέαι τὸν Πολύειδον ὄρωντα τήνδε τὴν ὄρνιν καὶ ἐξ αὐτῆς τεκμηράμενον ὅτι εὐρήσει τὸν τεθνεῶτα τῷ Μίνωι υἱόν.¹ πυνθάνομαι δὲ ἔγωγε λόγους Κρήτας ἄδων καὶ διδάσκειν ἐκεῖνα πρὸς τοῖς ἤδη διηνησμένοις. δῶρον λαβεῖν τὴν γῆν τὴν Κρητικὴν ἐκ Διός, ὅλα δῆπου τροφὸν καὶ τὴν κρίψιν τὴν ὑμνουμένην ἀποκρύψασαν αὐτόν, ἐλευθέραν εἶναι θηρίου ποιηροῦ καὶ ἐπὶ λύμῃ γεγεννημένου² παντός, καὶ μήτε αὐτὴν τίκτειν μήτε ἔξωθεν κομισθὲν τρέφειν. καὶ τὴν μὲν ἀποδείκνυσθαι τοῦ δώρου τὴν ἰσχύν· τῶν γάρ τοι προειρημένων ἀγονον εἶναι· εἰ δὲ ἐπὶ πείρα τις ἢ ἐλέγχω τῆς ἐκ Διὸς χάριτος τῶν ὀθνεῖων τι ἔσαγάγοι, τὸ δὲ ἐπιμαῦσαν μόνον τῆς γῆς ἀπόλ-

¹ εὐρήσει καὶ τὸν Γλαῦκον τὸν τεθνεῶτα τοῦ Μίνωι (τῷ Μίνωι V) τὸν υἱόν.

² γεγεννημένου.

will mention. The aforesaid birds engage in this contest around the tomb of the son of Eos and Tithonus year after year, whereas the Greeks held but one contest in honour of Pelias,^a of Amarynceus, and even of Patroclus, and of Achilles the adversary of Memnon.

2. They say that the Owl is not found at all in Crete, and moreover that if it is introduced from abroad it dies. So it seems that Euripides uncritically represented Polyeidus^b as seeing this bird and thereby conjecturing that he would discover the dead son of Minos. And I myself have ascertained that the Cretan histories, beside the facts already told, relate in verse and prose how Crete received from Zeus a boon—seeing that the island had nursed him and effected that famous concealment of him—, namely that it should be free of all noxious creatures born to do harm, that it should neither produce them nor support them if introduced from abroad. And the island proves how potent this boon was, for it produces none of the aforesaid creatures. But if a man by way of trying and testing the extent of Zeus's favour imports one of these alien creatures, it has but to touch

^a King of Iolcus; his son Acastus paid him the honour of funeral games.—Amarynceus, acc. to a later legend, sent help to the Greeks against Troy; see Hom. *Il.* 23. 630.—For the funeral games of Patroclus see Hom. *Il.* 23.—The death of Achilles is referred to but not described in Hom. *Od.* 24. 37.

^b Polyeidus (*i.e.* the much-knowing), son of Coeranus and descendant of Melampus, famous as seer and wonder-worker, divined through the presence of an owl that the body of Glaucus, the son of Minos, lay dead in a cask of honey and restored him to life. See Nauck *TGF*², p. 558.

λυσθαι. οὐκοῦν τοὺς θηρῶντας τοὺς ὄφεις ἐν τῇ πλησίον Λιβύῃ τοιαῦτα παλαμάσθαι. ἡμερώσαντες ἄγονσιν ἐς θαῦμα οἶδε οἱ γόητες τῶν δακετῶν θηρίων¹ πολλά, καὶ σὺν αὐτοῖς ἐπάγονται φόρτον γῆς τῆς Λιβύσσης σφίσι τὸ ἀρκοῦν ἐς τὴν χρεῖαν. προμηθεῖα δὲ τῶν ὄφειων τοῦτο δρῶσιν, ἵνα μὴ ἀπόλωνται· καὶ διὰ ταῦτα ἐς τὴν νῆσον τὴν προειρημένην ὅταν ἀφίκωνται, οὐ πρότερον κατατίθενται τὰ ζῶα, πρὶν ἢ υποσπείραι τὴν ξένην γῆν ἣν ἐπάγονται. καὶ ἐπὶ τοῦτοις ἀθροίζουσι τὰ πλήθη, καὶ μέντοι καὶ τοὺς ἀνοήτους τε καὶ πολλοὺς ἐκπλήτουσιν. ἕως μὲν οὖν ἕκαστον αὐτῶν κατὰ χώραν μένει συνεσπειραμένον τε καὶ ἰδρυμένον, καὶ ἐπανίσταται μὲν, οὐ μὴν ὑπερβάλλει τὴν οἰκείαν κόνιν καὶ σύντροφον, ἐς τοσοῦτον ζῆ· εἰ δὲ ἐκφοιτήσῃ ἐς τὴν ὀθνεῖαν καὶ ἐαυτῷ ξένην γῆν τὴν ἐχθραίνουσαν αὐτῷ, ἀποθνήσκει, καὶ εἰκότως. εἰ γὰρ τὸ ἐκ τοῦ Διὸς νεῦμα ἀτελὲς οὔτε πρὸς τὴν Θέτιν ἐγένετο οὔτε πρὸς ἄλλον τιμὰ γένοιτο ἄν, σχολῇ δῆπου πρὸς τὴν αὐτοῦ τροφὸν ἐκέῖνο φανείται ἄκρον.

3. Ὁ ποταμὸς ὁ Ἰνδὸς ἀθηρὸς ἐστὶ, μόνος δὲ ἐν αὐτῷ τίκτεται σκώληξ φασί. καὶ τὸ μὲν εἶδος αὐτῷ ὅποιον δῆπου καὶ τοῖς ἐκ τῶν ξύλων γεννωμένοις τε καὶ τρεφομένοις, ἐπτὰ δὲ πῆχεων² τὸ μῆκος προήκουσιν οἱ ἐκεῖθι, εὐρεθείην δ' ἂν καὶ μείζους ἔτι καὶ ἐλάττους· τὸ πάχος δὲ αὐτῶν δεκαετῆς παῖς γεγωνὸς μόλις ταῖς χερσὶ περιβάλλειν ἀρκέσει.³ τοῦτοις δὲ ἄνω μὲν εἰς ὁδοὺς προσπέφυκε, κάτω δὲ ἄλλος, τετράγωνοι δὲ ἄμφω, πυγόνος δὲ τὸ μῆκος. τοσοῦτον δὲ ἄρα τῶν

the soil and it dies. Accordingly snake-hunters from the neighbouring Libya use devices of this kind. These charmers of venomous reptiles tame a great number and bring them for people to wonder at, and with them they import a load of soil from Libya sufficient for their need. This they do by way of precaution, to prevent the snakes from meeting their death. With this object, when they arrive at the aforesaid island they do not put down their snakes until they have laid a bed of the imported soil. This done, they collect crowds and fill the unintelligent majority with amazement. Now as long as each snake remains coiled up and settled in its place, or rises up without however crossing the limit of its own native dust, so long it lives. If however it strays on to the alien soil which is strange and hostile to it, it dies, and naturally so. For if the will of Zeus did not fail of effect in the case of Thetis, and would not fail in the case of any other person, far less, I think, will it prove ineffectual when his own nurse is concerned.

3. The river Indus is devoid of savage creatures; the only thing that is born in it is a worm, so they say, in appearance like those that are engendered in, and feed upon, timber. But these creatures attain to a length of as much as seven cubits, though one might find specimens both larger and smaller. Their bulk is such that a ten-year-old boy could hardly encircle it with his arms. A single tooth is attached to the upper jaw, another to the lower, and both are square and about eighteen inches long; and such is

¹ θηρία.² πηχῶν MSS always.³ ἀρκέσει most MSS, ἰσχύσει V, (<δ>) ἀρκέσει Jac.

ὀδόντων αὐτοῖς τὸ κράτος ἐστί· πᾶν ὃ τι ἂν ὑπ' αὐτοῖς λάβωσι συντρίβουσι ῥᾶστα, εἴαν τε λίθος ἢ εἴαν τε ἡμερον ζῶον ἢ ἄγριον. καὶ μεθ' ἡμέραν μὲν κάτω καὶ ἐν <τῷ>¹ βυθῷ τοῦ ποταμοῦ διατρίβουσι, τῷ πηλῷ καὶ τῇ ἰλύϊ φιληδοῦντες, καὶ ἐντεῦθεν οὐκ εἰσὶν ἔκδηλοι· νύκτωρ δὲ προΐασιν ἐς τὴν γῆν, καὶ ὅτω ἂν περιτύχωσιν, ἢ ἵππῳ ἢ βοῖ ἢ ὄνῳ, συντρίβουσι αὐτόν, εἶτα σύρουσιν ἐς τὰ ἑαντῶν ἤθη, καὶ ἐσθίουσιν ἐν τῷ ποταμῷ, καὶ πάντα βρύκουσι² τὰ μέλη πλὴν τῆς τοῦ ζώου κοιλίας. εἰ δὲ αὐτοὺς καὶ ἐν ἡμέρα πιέζει λιμός, εἴτε κάμηλος πίνει ἐπὶ τῆς ὄχθης εἴτε βοῦς, ὑπανερπύσαντες καὶ λαβόμενοι ἄκρων τῶν χειλέων μάλα εὐλαβῶς, ὀρυγῆ βιαιοτάτῃ καὶ ἔλξει ἐγκρατεῖ ἐς τὸ ὕδωρ ἄγουσι, καὶ δειπνον ἰσχυροῖσι. δορὰ δὲ ἕκαστον περιαιπέχει τὸ πάχος καὶ δύο δακτύλων. ἄγρα δὲ αὐτῶν³ καὶ θήρα τὸν τρόπον τόνδε τετέχνασται. ἀγκιστρον παχὺ καὶ ἰσχυρὸν ἀλύσει σιδηρᾷ προσητηγμένον καθιάσι, προσδήσαντες αὐτῷ λευκολίνου ταλαντιαῖον⁴ ὄπλον, ἐρίῳ κατελήσαντες καὶ τὸ⁵ καὶ τό, ἵνα μὴ διατράγῃ ὁ σκώληξ αὐτά, ἀναπήξαντες δὲ ἐς τὸ ἀγκιστρον ἄρνα ἢ ἔριφον, εἶτα μέντοι ἐς τὸ τοῦ ποταμοῦ ὕδωρ μεθιάσιν. ἔχονται δὲ ἄνθρωποι τοῦ ὄπλου καὶ τριάκοντα, καὶ ἕκαστος ἀκόντιόν τε ἐνηγκύληται καὶ μάχαιραν παρήρηται. καὶ παράκειται ξύλα εὐτρεπή, παλεῶν εἰ δέοι κρανειῶν δὲ ἐστί ταῦτα, ἰσχυρὰ ἄγαν. εἶτα περισχεθέντα τῷ ἀγκιστρῷ καὶ τὸ δέλεαρ καταπιόντα τὸν σκώληκα ἀνέλκουσι,⁶ θηραθέντα δὲ ἀποκτείνουσι, καὶ πρὸς τὴν εἰλην κρεμῶσι τριάκοντα ἡμερῶν. λείβεται

¹ <τῷ> add. H.² Schm: βρυκῶσι.

the strength of their teeth that they can crush with the greatest ease anything that they get between them, be it stone, be it animal, tame or wild. During the daytime they live at the bottom of the river, wallowing in the mud and slime; for that reason they are not to be seen. But at night they emerge on to the land, and whatever they encounter, whether horse or ox or ass, they crush and then drag down to their haunts and eat it in the river, devouring every member of the animal excepting its paunch. If however they are assailed by hunger during the day as well, and should a camel or an ox be drinking on the bank, they slide furtively up and seizing firmly upon its lips, haul it along with the utmost force and drag it by sheer strength into the water, where they feast upon it. Each one is covered with a hide two fingers thick. The following means have been devised for hunting and capturing them. Men let its capture down a stout, strong hook attached to an iron chain, and to this they fasten a rope of white flax weighing a talent, and they wrap wool round both chain and rope to prevent the worm biting through them. On the hook they fix a lamb or a kid, and then let them sink in the river. As many as thirty men hold on to the rope and each of them has a javelin ready to hurl and a sword at his side. Wooden clubs are placed handy, should they need to deal blows, and these are of cornel-wood and very hard. Then when the worm is secured on the hook and has swallowed the bait, the men haul, and having captured it and killed it, hang it up in the sun for thirty days. From the body

³ κατ' αὐτῶν.⁵ Jac: καὶ τὸ ἀγκιστρον.⁴ πλατέος.⁶ ἐλκουσι.

δέ ἐξ αὐτοῦ ἔλαιον παχὺ ἐς ἀγγεῖα κεράμου· ἀφίησι δὲ ἕκαστον ζῶον ἐς κοτύλας δέκα. τοῦτο δὴ τὸ ἔλαιον <τῷ>¹ βασιλεῖ τῶν Ἰνδῶν κομιζοῦσι, σημεῖα ἐπιβαλόντες.² ἔχει γὰρ αὐτοῦ ἄλλον οὐδὲ ὅσον ρανίδα ἐφεύται. ἀχρεῖον δὲ ἐστὶ τὸ λοιπὸν τοῦ ζῶου σκῆνος. ἔχει δὲ ἄρα τὸ ἔλαιον ἰσχύον ἐκείνην. ὄντινα ἂν ξύλων σωρὸν καταπρήσαι τε καὶ ἐς ἀνθρακιῶν στορέσαι θελήσης, κοτύλην ἐπιχέας τοῦδε ἐξάψεις, μὴ πρότερον ὑποχέας πυρὸς σπέρμα· εἰ δὲ καταπρήσαι ἄνθρωπον ἢ ζῶον, σὺ μὲν ἐπιχεῖς, τὸ δὲ παραχρῆμα ἐνεπρήσθη. τούτῳ τοὶ φασὶ τὸν τῶν Ἰνδῶν βασιλέα καὶ τὰς πόλεις αἰρεῖν τὰς ἐς ἔχθραν προελθούσας οἱ, καὶ μῆτε κριοὺς μῆτε χελώνας μῆτε τὰς ἄλλας ἐλεπόλεις ἀναμένειν, ἐπεὶ καταπιμπράς ἤρρηκεν ἄγγεῖα γὰρ κεραμεῖ ὅσον κοτύλην ἕκαστον χωροῦντα ἐμπλήσας αὐτοῦ καὶ ἀποφράξας ἀνωθεν ἐς τὰς πύλας σφενδονῶ. ὅταν δὲ³ τύχη <τῶν>⁴ θυρίδων, τὰ μὲν ἀγγεῖα προσαράττεται καὶ ἀπερράγη, καὶ τὸ ἔλαιον κατώλισθε, καὶ τῶν θυρῶν πῦρ κατεχύθη, καὶ ἀσβεστόν ἐστί. καὶ ὄπλα δὲ κείει καὶ ἀνθρώπους μαχομένους, καὶ ἀπλετόν⁵ ἐστὶ τὴν ἰσχύον κομιζέται δὲ καὶ ἀφανίζεται πολλοῦ φορτυοῦ καταχυθέντος.⁶ λέγει ὁ Κνίδιος Κτησίας ταῦτα.

4. Ἡ φώκαινα⁷ ὅμοιον δελφῖν ζῶον ἐστίν, ἔχει δὲ γάλα καὶ αὐτῇ. χροῶν δὲ οὐκ ἐστὶ μέλαινα, κνανῶ δὲ εἴκασται τῷ βαθυτάτῳ, ἀναπνεῖ δὲ οὐ βραγχίσις, ἀλλὰ ψυσητήρι· τοῦτο γὰρ καὶ καλοῦ-

¹ <τῷ> add. H.
² τε.

³ ἐπιβάλλοντες.
⁴ <τῶν> add. H.

there drips a thick oil into earthenware vessels; and each worm yields up to ten *cotylae*.^a This oil they seal and bring to the Indian King; no one else is permitted to have so much as a drop. The rest of the carcase is of no use. Now the oil has this power: should you wish to burn a pile of wood and to scatter the embers, pour on a *cotyle* and you will set it alight without previously applying a spark. And if you want to burn a man or an animal, pour some oil over him and at once he is set on fire. With this, they say, the Indian King even takes cities that have risen against him; he does not wait for battering-rams or penthouses or any other siege-engines, for he burns them down and captures them. He fills earthen vessels, each holding one *cotyle*, with oil, seals them, and slings them from above against the gates. When the vessels touch the embrasures they are dashed into fragments; the oil oozes down; fire pours over the doors, and nothing can quench it. And it burns weapons and fighting men, so tremendous is its force. It is however allayed and put out if piles of rubbish are poured over it.

Such is the account given by Ctesias of Cnidus.

4. The Porpoise is a creature like the dolphin, and it too has milk. Its colour is not black but resembles very deep blue. It breathes not through gills but through a blow-hole, for that is the name they give

^a 1 κοτύλη = about $\frac{1}{2}$ pint.

⁷ Triller: ἀπληστον.

⁶ πολλῶ φορτυῶ καταχυθέντι.

⁷ Schen: φάκαινα.

ὄν οἱ τοῦ πνεύματος τὴν ὁδόν. διατριβὴ δὲ ὁ Πόντος αὐτῇ καὶ ἡ ἐκεῖ θάλαττα· πλανᾶται δὲ <τῶν>¹ ἡθῶν ἐκείνων ἐξωτερῶ ἢ φώκαινα² ἤκιστα.

5. Τὸν ἄρρενα ἢ θήλεια νικήσασα ὄρνις³ ἐν τῇ μάχῃ, ἀβρύνεται τε ὑφ' ἡδονῆς καὶ καθήσοι κάλλαια,⁴ οὐκ ἐς τοσοῦτον μὲν ἐς ὅσον καὶ οἱ ἀλεκτρυόνες, καθήσοι δ' οὖν, καὶ φρονήματος ὑποπίμπλαται, καὶ βαίνει μακρότερα.

6. Φιλοίκειον ὁ δελφίς ζῶον πεπίστευται. καὶ τὸ⁵ μαρτύριον, Αἰνός ἐστι πόλις Θρηῆσσα. ἔτυχεν οὖν ἀλῶναι δελφίνα καὶ τρωθῆναι μὲν, οὐ μὴν ἐς θάνατον, ἀλλ' <ὡς>⁶ ἔτι βιώσιμα εἶναι τῷ ἑαλωκότι. οὐκοῦν ἐρρῦν μὲν αἶμα, ἤσθοντο δὲ οἱ ἀθήρατοι, καὶ ἀφίκοντο ἐς τὸν λιμένα ἀγέλη, καὶ κατεσκίρτων, καὶ <δῆλοι>⁷ ἤσαν τι δρασεῖοντες οὐκ ἀγαθόν.⁸ οἱ τοῦνν Αἰνιοὶ ἔδεισαν καὶ ἀφῆκαν τὸν ἑαλωκότα. καὶ ἐκείνοι κομισάμενοι ὡς ἓνα τῶν κηδεστῶν⁹ ᾤχοντο ἀπιόντες. σπανίως¹⁰ δὲ ἀνθρωπος ἢ οἰκείῳ δυστυχῆσαντι ἢ οἰκείῳ κοινωνὸς σπουδῆς καὶ φροντίδος.

7. Ἐν Αἰγύπτῳ πίθηκος, ὡς φησιν Εὐδήμιος, ἐδιώκετο, αἰλουροὶ δὲ ἦσαν οἱ διώκοντες. ἀνακράτος οὖν ἀποδιδράσκων ὤρμησεν εὐθὺ δένδρου τινός, οἱ δὲ καὶ αὐτοὶ ἀνέθορον¹¹ ὤκιστα· ἔχονται

¹ <τῶν> add. H.

² ὄρνις.

³ τοῦτον τό.

⁴ <δῆλοι> add. Cobet.

⁵ Schol.: φάλανα.

⁶ κάλλη.

⁷ <ὡς> add. H.

to its air-passage. The Porpoise frequents Pontus and the sea round about, and rarely strays beyond its familiar haunts.

5. When a Hen has defeated a cock-bird in battle it gives itself airs from sheer delight and lets down wattles, not however to the same extent as cocks, although it does so and is filled with pride and struts more grandly. The victorious Hen

6. The Dolphin is believed to love its own kin, and here is the evidence. Aenus is a city in Thrace. Now it happened that a Dolphin was captured and wounded, not indeed fatally, but the captive was still able to live. So when its blood flowed the dolphins which had not been caught saw this and came thronging into the harbour and leaping about and were plainly bent on some mischief. At this the people of Aenus took fright and let their captive go, and the dolphins, escorting as it might be some kinsman, departed. A captured Dolphin

But a human being will hardly attend or give a thought to a relative, be it man or woman, in misfortune.

7. In Egypt, says Eudemus, a Monkey was being pursued and Cats were the pursuers. So the Monkey fled as fast as he could and made straight for a tree. But the Cats also ran up very swiftly, for they cling to Monkey and Cats

⁸ ἀγαθόν ἐν ἔθει δὲ ἦν, ὡς τὸ εἶκος, καὶ αὐτοὺς νήχεσθαι καὶ παῖδας αὐτῶν.

⁹ ὡς . . . κηδεστῶν] ὡς ἐταίρων ἓνα τῶν κ. ἢ γένει προσηκόντων.

¹⁰ σπάνιον.

¹¹ συνέθορον.

γὰρ τῶν φλοιῶν, καὶ ἔστι καὶ τούτοις ἐς δένδρα ἐπιβατά.¹ ὁ δὲ ὡς ἠλίσκετο εἰς ἄν, καὶ ταῦτα ὑπὸ πολλῶν, ἐκπηδᾷ τοῦ πρέμνου, καὶ κλάδου τιῶς ἐπηρτημένου² καὶ μετεώρου λαμβάνεται ἄκρου ταῖς χερσί, καὶ ἐγκρατῶς εἶχετο οὐκ ἐπ' ὀλίγον· οἱ δὲ αἰλουροί, ὡς οὐκ ἦν ἐφικτὰ αὐτοῖς ἔτι, ἐπ' ἄλλην θήραν κατέδραμον. ὁ δὲ κατὰ πολλὴν τὴν σπουδὴν διεσώζετο, ἑαυτῷ ὀφείλων ὡς τὸ εἰκὸς ζῳάγρια.

8. Ἀριστοτέλης ὄφεσιν ἔχθρὰν εἶναι τὴν Ἀστυπαλαίῳ γῆν λέγει, καθάπερ καὶ τὴν Ῥήνειαν ταῖς γαλαῖς ὁ αὐτὸς ὁμολογεῖ ἡμῖν. κορώνη δὲ ἐς τὴν Ἀθηναίων ἀκρόπολιν οὐκ ἔστιν³ ἐπιβατά.⁴ ἡμιόνων δὲ Ἠλῶν μητέρα οὐκ ἔρεῖς, ἢ τὸ λεχθέν ψευδὸς ἔστιν.

9. Ῥηγίνοις καὶ Λοκροῖς ἐς τὴν γῆν τὴν ἀλλήλων παριέναι καὶ γεωργεῖν ἑνσπονδὸν ἔστιν. οὐ μὴν ὁμολογοῦσι τούτοις οὐδὲ ἐς μίαν νοοῦσι καὶ τὴν αὐτὴν οἱ τέττιγες οἱ τῶνδε καὶ τῶνδε, ἐπεὶ τὸν μὲν Λοκρὸν ἐν Ῥηγίῳ συγλήδατον ἔξεις, τὸν δὲ Ῥηγίον ἐν τοῖς Λοκροῖς ἀφώνότατον. καὶ τίς ἢ αἰτία τῆς τοιαύτης ἀντιδόσεως⁵ ἐγὼ μὲν οὐκ οἶδα οὐδὲ ἄλλος, εἰ μὴ μάτην θρασύνουτο· οἶδε δέ, ὧ Ῥηγίνοι καὶ Λοκροί, μόνῃ ἢ φύσει. ποταμὸς γοῦν τῆς τε Ῥηγίωνων καὶ τῆς Λοκρίδος

¹ ἐπιβατόν.

² ἐπηρτημένου.

³ ἔστιν) *add.* H.

⁴ ἐπιβατόν.

⁵ τοιαύτης ἀμοιβῆδὸν εἰς τὴν αἰωπὴν ἀντιδόσεως.

the bark and can also climb trees. But as he was going to be caught, being one against many, he leapt from the trunk and with his paws seized the end of an overhanging branch high up and clung to it for a long while. And since the Cats could no longer get at him, they descended to go after other prey. So the Monkey was saved by his own considerable exertions, and it was to himself, as was proper, that he owed the reward for his rescue.

8. Aristotle says^a that the soil of Astypalaea^b is unfriendly to snakes; just as, according to the same writer, Rhenea is to martens. No crow can go up on to the Acropolis at Athens. Say that Elis is the mother of mules,^c and you say what is false.

9. There is an agreement between the people of Rhegium and of Locris^d that they shall have access to, and shall cultivate, one another's lands. But the Cicadas of the two territories do not agree to this and are not of one and the same mind, for you will find the Locrian Cicada is completely silent in Rhegium, and the Cicada from Rhegium is absolutely voiceless among the Locrians. What the cause of such an exchange may be neither I nor anyone else, save an idle boaster, can say. Only to Nature, you men of Rhegium and of Locris, is it known. At any rate there is a river^e separating the territories of Rhegium

^a The passage is not in his extant works; *fr.* 315 (Rose *Arist. pseudepigraphus*, p. 331).

^b Astypalaea and Rhenea are islands of the Cyclades.

^c Cp. *Hdt.* 4. 30.

^d The two towns lay some 35 mi. apart in the 'toe' of Italy.

^e The Caecinus acc. to Paus. 6. 6. 4, the Halex acc. to Strabo 6. 260 and others.

ἐστὶ μέσος, καὶ εἶργονται γε οὐδὲ πλεθριαίῳ διαστήματι¹ αἱ ὄχθαι, καὶ ὅμως οὐδέτεροι² διαπέτονται αὐτόν. καὶ ἐν Κεφαλληνίᾳ³ ποταμός ἐστίν, ὅσπερ οὖν τῆς τε εὐγονίας τῶν τεττίγων καὶ τῆς ἀγονίας αἰτίας.

10. Τὸν βασιλέα αὐτῶν αἱ μέλιται πρᾶον ὄντα καὶ ἡμερον καὶ ὁμοῦ τι καὶ ἀκεντρον ὅταν αὐτὰς ἀπολίτη μεταθέουσι τε καὶ διώκουσι φυγάδα τῆς ἀρχῆς ὄντα. ῥινηλατοῦσι δὲ αὐτὸν ἀπορρήτως, καὶ ἐκ τῆς ὀσμῆς τῆς περὶ αὐτὸν αἰροῦσι, καὶ ἐς τὴν βασιλείαν ἐπανάγουσιν ἐκοῦσαί τε καὶ βουλόμεναι καὶ τοῦ τρόπου ἀγάμεναι. Πεισιστράτου δὲ ἐξήλασαν Ἀθηναῖοι καὶ Συρακόσιοι⁴ Διονύσιον καὶ ἄλλοι ἄλλους, τυράννους τε καὶ παρανόμους ὄντας καὶ τέχνην βασιλικὴν ἀποδείξασθαι μὴ δυναμένους, ἥπερ οὖν φιλανθρωπία τε καὶ τῶν ὑπηκόων ἐστὶ προστασία.

11. Μέλει τῷ βασιλεῖ τῶν μελιτῶν κεκοσμηθῆναι τὸ σμῆνος τὸν τρόπον τοῦτον. τὰς μὲν προστάττει ὑδροφορεῖν, τὰς δὲ ἔνδον κηρία διαπλάττει, τὴν γε μὴν τρίτην μοῖραν ἐπὶ τὴν νομὴν προϊέναι· εἶτα μέντοι ἀμείβουσι τὰ ἔργα ἐκ περιόδου κάλλιστά πως⁵ ἀποκριθείσης.⁶ αὐτὸς δὲ ὁ βασιλεὺς, ἀπόχρη οἱ τούτων πεφροντικέαι καὶ νομοθετεῖν ὅσα προείπον κατὰ τοὺς μεγάλους ἀρχοντας, οὓς οἱ φιλόσοφοι φιλοῦσιν ὀνομάζειν

¹ διαστήματι μέσῳ.

² οὐδέτεροι.

³ Κεφαλληνία.

⁴ Συρακοῦ- MSS always.

⁵ δέ πως.

and Loeris, and the banks are not so much as a hundred feet apart; for all that the Cicadas of neither side fly across it. And in Cephalonia there is a river which occasions both fertility and barrenness among Cicadas.

10. Bees when forsaken by their King, who is at once gentle and inoffensive and also stingless, give chase and pursue after the deserter from the post of rule. They track him down in some mysterious way and detect him by means of the smell he diffuses and bring him back to his kingdom of their own free will, indeed eagerly, for they admire his disposition. But the Athenians drove out Pisistratus,^a and the Syracusans Dionysius,^b and other states their rulers, since they were tyrants and broke the laws and could not exhibit the art of kingship which consists in loving one's fellow-men and protecting one's subjects.

11. It is the concern of the King Bee that his hive should be regulated in the following manner. To some bees he assigns the bringing of water, to others the fashioning of honeycombs within the hive, while a third lot must go abroad to gather food. But after a time they exchange duties in a precisely determined rotation. As to the King himself, it is enough for him to take thought and to legislate for the matters that I mentioned above after the manner of great rulers to whom philosophers like to ascribe simul-

^a Tyrant of Athens 560 B.C., twice expelled but regained power and held it till his death, 527 B.C.

^b See below, ch. 15 n.

⁶ ὅσω : ἀποκριθείσαι (30 H) φιλοῦσιν οἰκουρεῖν αἱ πρεσβύταται MSS, φιλοῦσιν . . . πρεσβύταται del. H.

πολιτικούς τε καὶ βασιλικούς τοὺς αὐτούς· τὰ δὲ ἄλλα ἡσυχάζει καὶ τοῦ αὐτουργεῖν ἀφείται. ἔαν δὲ ἢ λῶον ταῖς μελιτταῖς μεταστῆναι, τηρικαῦτα καὶ ὁ ἀρχῶν ἀπαλλάττεται. καὶ ἔαν μὲν ἐπι νέος ἦ, ἡγείται, αἱ δὲ λοιπαὶ ἔπονται.¹ ἔαν δὲ πρεσβύτερος, φοράδην ἔρχεται, κομιζουσῶν αὐτὸν μελιττῶν ἄλλων. αἱ μελιτταὶ δὲ ὑπὸ συνθήματι ἐς ὕπνον τρέπονται. ὅταν δὲ δοκῇ καιρὸς εἶναι καθεῦδεν, ὁ² βασιλεὺς μὴ προστάττει ὑποσημῆναι καταδαρθάνειν. καὶ ἢ μὲν πεισθεῖσα τοῦτο ἐκήρυξεν, αἱ δὲ ἐς κοῖτον τρέπονται ἐντεύθεν, τέως βομβοῦσαι. ἕως <μὲν>³ οὖν περίεστω ὁ βασιλεὺς, εὐθενεῖται⁴ τὸ σηῆνος, καὶ ἀταξία πᾶσα ἠφανίσθη, καὶ οἱ μὲν κηφήνες ἀγαπητῶς ἐν τοῖς ἑαυτῶν κυττάροις ἡσυχάζουσιν, αἱ δὲ⁵ πρεσβύτεραι διαίτωνται ἰδίᾳ, καὶ αἱ νέαι ἰδίᾳ, καὶ καθ' ἑαυτὸν ὁ βασιλεὺς, καὶ αἱ σχαδόνες ἐφ' ἑαυτῶν εἰσι, καὶ ἡ τροφή καὶ αἱ ἀφοδοὶ χωρὶς· ἐπειδὴν δὲ ὁ βασιλεὺς ἀπόληται, ἀταξίας τε καὶ ἀναρχίας μετὰ πάντα· οἱ τε γὰρ κηφήνες τοῖς τῶν μελιττῶν κυττάροις ἐντίκτουσι, τὰ τε λοιπὰ ἐν ἀλλήλοις φυρόμενα εὐθενεῖσθαι τῷ σηῆνι τὸ λοιπὸν οὐκ ἐπιτρέπει διαφθεύονται δὲ τελευτῶσαι ἐρημία ἀρχοντος. βίον δὲ καθαρὸν ζῆ μελιττα, καὶ ζῶον οὐκ ἂν οὐδενὸς πάσαιτό ποτε· καὶ οὐ δεῖται Πυθαγόρου συμβούλου οὐδὲ ἐν, ἀπόχρη δὲ ἄρα σίτον αὐτῇ εἶναι τὰ ἄνθη. ἔστι δὲ καὶ σωφροσύνην ἀκροτάτη. χλιδὴν γοῦν καὶ θρήψιν μεμίσηκε. καὶ τὸ μαρτύριον, τὸν χρισάμενον μύρω διώκει τε καὶ ἐλατύνει ὡς πολέμιον ἀνήκεστα δράσαντα. οἶδε δὲ καὶ τὸν

¹ ἄγονται.³ <μὲν> add. H.² ὁ μὲν.

taneously the qualities of a citizen and of a king. For the rest he lives at ease and abstains from physical labour. If however it is expedient for the bees to change their dwelling, then the ruler departs, and if he happens to be still young, he leads the way and the rest follow; if however he is elderly, he is carried on his way and conveyed by other bees.

At a signal bees retire to slumber. When it seems to be time to go to sleep the King commands one bee to give the signal for going to rest. And the bee obeys and gives the word, whereupon the bees that have been buzzing till then retire to bed. Now so long as the King survives, the swarm flourishes and all disorder is suppressed. The drones gladly remain at rest in their cells, the older bees dwell in their quarters apart, the young in theirs, the King by himself, and the larvae in their own place. Their food and their excrement are in separate places. But when the King dies, disorder and anarchy fill the place; the drones produce offspring in the cells of the bees; the general confusion no longer permits the swarm to thrive, and finally the bees perish for want of a ruler.

The Bee leads a blameless life and would never touch animal food. It has no need of Pythagoras for counsellor, but flowers afford it food enough. It is in the highest degree temperate; at any rate it abhors luxury and delicate living; witness the fact that it pursues and drives away a man who has perfumed himself, as if he were some enemy who has perpetrated actions past all remedy. It recognises too a

The Bee, its temperate life

⁴ εἰρήνη εὐθην.⁵ τε.

ἐλθόντα ¹ ἐξ ἀκολάστου ὀμίλιας, ² καὶ διώκει καὶ ἐκείνον ὡς δῆπου ἔχθιστον. καὶ ἀνδρείας δὲ εὖ ἤκουσι καὶ ἀτρεπτοὶ εἰσιν. οὐδὲ ἐν γούν ζῶον ἀποδιδράσκουσιν, οὐδὲ μὴν κἀκῆ εἴκουσι, χωροῦσι δὲ ὁμόσε. καὶ πρὸς μὲν τοὺς μὴ ἐνοχλοῦντας καὶ ἀρχοντας ἀδικῶν μηδὲ τῷ σμῆνι προσίοντας κακούργως καὶ σὺν ἐπιβουλῇ εἰρηναῖα αὐταῖς καὶ ἔσπονδά ἐστι, πόλεμος δὲ ἀκήρυκτος τὸ ἀδόμενον τοῦτο ἐπὶ τοὺς λυποῦντας ἐξάπτεται, καὶ ὅστις ἤκει κεραῖσων τὸ μέλι αὐταῖς, ἐς τοὺς ἐχθροὺς ἠρίθμηται οὗτος. παίουσι δὲ καὶ τοὺς σφήκας κακῶς. λέγει δὲ Ἀριστοτέλης ὅτι καὶ ἵππει ³ ποτε ἐντυχοῦσαι πρὸς τῷ σμῆνι ἀπέκτειναν αὐτὸν ἐπιθέμεναι κατὰ τὸ καρτερόν αἱ μέλιται αὐτῷ ἵππῳ. ἤδη μέντοι καὶ πρὸς ἀλλήλας διαφέρονται, καὶ αἱ δυνατώτεραι κρατοῦσι τῶν ἡττόνων. κρατοῦσι δὲ ὡς ἀκούω αὐτῶν οἱ τε φρῦνοι καὶ οἱ ἐκ τῶν τελμάτων βάτραχοι οἱ τε μέροπες καὶ αἱ χελιδόνες, πολλάκις γε μὴν καὶ οἱ σφήκες. ὅστις δὲ τούτων ἐκράτησε, Καδμείαν ὡς γε εἰπεῖν τὴν νίκην ἐνίκησε· παύμενοι γὰρ καὶ κεντούμενοι κακῶς ἀπαλλάττουσιν· εἰσὶ γὰρ οὐ μείον τῷ θυμῷ ἢ τοῖς κέντροις ὀπλισμένοι. οὐκ ἀμοιροῦσι δὲ οὐδὲ τῆς ἐς τὸ προμηθεὺς σοφίας, καὶ Ἀριστοτέλης τεκμηριοῖ ὃ λέγω. ἐστὶ δὲ τοιοῦτον. ἐλθοῦσαι μέλιται ⁴ ἐπὶ τι σμῆνος οὐκ οὐκείων

¹ προσελθόντα.

² ἀκολασίας τε καὶ ὀμίλιας τῆς πρὸς τινα.

³ Reiske: ἵππω.

⁴ αἱ μ.

^a The 'horseman' is an addition of Aelian's.

^b Two explanations are given: (i) Cadmus slew a dragon set by Ares to guard a well. From its teeth sprang armed

man who comes from an unchaste bed, and him also it pursues, as though he were its bitterest foe. And ^{its courage} Bees are well-endowed with courage and are undaunted. For instance, there is not a single animal from which they flee; they are not mastered by cowardice but go to the attack. Towards those who do not trouble them or start to injure them or who do not approach the hive bent on mischief and with evil intent they show themselves peaceful and friendly; but against those who would injure them the fires of a truceless war, as the phrase goes, are kindled; and anyone who comes to plunder their honey is reckoned among their enemies. And they sting even wasps severely. And Aristotle records ^{its sting} [HA 626 a 21] how Bees once finding a horseman ^a near the hive attacked him violently and slew both him and his horse. And further, they fight with one another, and the stronger party defeats the weaker. But I learn that toads and frogs from pools, ^{its enemies} bee-eaters, and swallows defeat them, and frequently wasps do so too. Yet the victor achieves what you might call a Cadmean victory, ^b for he comes off badly from their blows and stings, since the Bees are armed with courage no less than with stings. But Bees are not without a share of the wisdom of foresight, and Aristotle vouches for my statement [HA 626 b 12] thus. Some Bees came to a hive that was not theirs but a different one and proceeded to plunder the

men who would have fallen upon C. had he not prevailed upon them to kill one another. (ii) Eteocles the defender, and Polynices the assailant of Thebes, the city founded by Cadmus, slew each other in battle. The Thebans were victorious but were later driven out by the descendants of the 'Septem contra Thebas.'

ἀλλὰ ἕτερον, εἴτα τὸ μηδὲν σφισι προσήκον ἐκεραίζον μέλι. αἱ δὲ καίτοι συλῶμεναι τὸν σφέτερον πόνον, ὅμως ἐνεκαρτέρουν ἡσυχῇ ἀτρεμοῦσαι, εἴτα μέντοι τὸ μέλλον ἐγκρατῶς ἐκαραδόκουν, ἐπεὶ δὲ ὁ μελιττουργὸς τὰς πολλὰς τῶν ἐχθρῶν ἀπέκτεινεν, αἱ ἔνδον καταγνοῦσαι ὅτι ἄρα δύνανται ἀξιόπιστοι εἶναι πρὸς τὴν μάχην τὴν ἰσοπαλῆ, προσελθοῦσαι κἄτ' ἠμύναντο, καὶ δίκας ἀπήτησαν ὑπὲρ ὧν ἐσυλήθησαν οὐδαμῶς μεμπτάς.

12. Καὶ τοῦτο δὲ φιλεργίας¹ τῆς τῶν² μελιττῶν μαρτύριον.³ ἐν γοῦν τοῖς χειμεριωτάτοις τῶν χωρίων μετὰ Πλειάδων δυσμᾶς ἐς ἰσημερίαν ἠριανὴν διατελοῦσιν οἰκουροῦσαι τε καὶ ἔνδον ἀτρεμοῦσαι ἀλέας πόθῳ καὶ φυγῇ ῥίγους αἱ μέλιτται τὸν δὲ ἄλλον χρόνον τοῦ ἔτους πάντα ἀργίαν τε⁴ καὶ ἡσυχίαν μισοῦσι, καὶ καμῆν εἰσιν ἀγαθαί. καὶ οὐκ ἂν ποτε ἴδοις βλακεύουσαν μέλιτταν τῆς ὥρας ἐκείνης ἔξω ἐν ἧ μαλακίᾳ⁵ τᾷ μέλι.

13. Γεωμετρίαν δὲ καὶ κάλλη σχημάτων καὶ ὠραίας πλάσεις αὐτῶν ἀνευ τέχνης τε καὶ κανόνων καὶ τοῦ καλουμένου ὑπὸ τῶν σοφῶν διαβήτου⁶ ἀποδείκνυνται αἱ μέλιτται. ὅταν δὲ ἐπιγονὴ ἦ καὶ εὐθενῆ ταῖς μελιτταῖς τὸ σμήνος, ἐκπέμπουσιν⁷ ὥσπερ οὖν αἱ μέγισταί τε καὶ πολυανδροῦμεναι τῶν πόλεων. οἶδε δὲ ἄρα ἡ μέλιττα καὶ

¹ τῆς φιλεργίας.

² Jac: τῆς μ. Λ, τῶν μ. other MSS.

³ τὸ μαρτύριον.

⁴ μὲν.

honey which did not belong to them. But the Bees which were being despoiled of their labours nevertheless remained quiet and waited patiently to see what would happen. Then, when the bee-keeper had killed the greater number of the enemy, the Bees in the hive realised that they were in fact sufficient to sustain an equal combat and emerged to strike back, and the penalty which they exacted for the robbery left nothing to cavil at.

12. Here is further evidence of the industry of ^{The Bee, its industry} Bees. In the coldest countries from the time when the Pleiads have set^a until the vernal equinox they continue at home and stay quiet in the hive, longing for the warmth and shunning the cold. But for the rest of the year they abhor indolence and repose and are good at hard labour. And you would never see a Bee idling unless it were during the season when their limbs are numb with cold.

13. Bees practise geometry and produce their graceful figures and beautiful conformations without any theory or rules of art, without what the learned call a 'compass.' And when their numbers increase and the swarm thrives they send out colonies just as ^{its colonies} the largest and most populous cities do. Now the Bee knows when there is rain that threatens to per- ^{as weather-prophet} sist, and when there will be a gale. But if surprised

^a About the beginning of November.

⁵ Schn: μαλακίαι.

⁶ διαβήτου τὸ κάλλιστον σχημάτων ἐξάγωνόν τε καὶ ἐξάπλευρον καὶ ἰσογώνιον.

⁷ καὶ εἰς ἀποικίαν ἐκπέμπουσιν.

ἕτεροῦ ἀπειλοῦντος ἐπιδημίαν καὶ σκληρὸν πνεῦμα ἐσόμενον. εἰ δὲ αὐτῇ παρὰ δόξαν γένοιτο τὸ τοῦ πνεύματος, ὅφει φέρουσαν λίθον ἐκάστην ἄκροισ τοῖς ποσὶν ἔρμα εἶναι.¹ ὅπερ δὲ ὁ θεῖος Πλάτων περὶ τῶν τεττίγων λέγει καὶ τῆς ἐκείνων φιλωδίας τε καὶ φιλομουσίας, τοῦτ' ἂν καὶ περὶ τοῦ τῶν μελιτῶν χοροῦ εἴποι τις. ὅταν γοῦν σκιρτήσωσιν ἢ πλανηθῶσιν, ἐνταῦθα οἱ σμηνοῦργοὶ κροτοῦσι κρότον τινα ἑμμελῆ τε καὶ συμμελῆ· αἱ δὲ ὡς ὑπὸ Σειρήνος ἔλκονται, καὶ μέντοι καὶ ὑποστρέφουσιν ἐς ἣθη τὰ οἰκεία ἀδθῖς.

14. Ἐν τῇ Γυάρῳ² τῇ νήσῳ Ἀριστοτέλης λέγει μὴ εἶναι καὶ μέντοι καὶ τὴν γῆν σιτεῖσθαι τὴν σιδηρίτῳ. Ἀμύντας δὲ καὶ τοὺς ἐν Τερηδόνι (γῆς³ δὲ ἐστὶν αὐτῆ τῆς Βαβυλωνίας) τὴν αὐτὴν προσφέρεσθαι λέγει.

Ἐν Λάτμῳ δὲ τῆς Καρίας ἀκούω σκορπίους εἶναι, ὅπερ οὖν τοὺς μὲν πολίτας σφίσι παίουσιν ἐς θάνατον, τοὺς δὲ ξένους ἡσυχῆ καὶ ὅσον παρασχέων ὀδαξήσομαι, ἐμοὶ δοκεῖν⁴ τοῦ Ξενίου Διὸς τοῖς ἀφικνουμένοις τὸ δῶρον τοῦτο ἀποκρίναντος.

15. Βασιλεύονται δὲ ἄρα καὶ σφῆκες, ἀλλ' οὐ τυραννοῦνται ὡς ἄνθρωποι, καὶ τὸ μαρτύριον, ἀκεντροὶ καὶ οἶδε εἰσὶ, καὶ οἱ μὲν ὑπήκοοι τὰ ἔργα πλάττειν αὐτοῖς νόμον ἔχουσιν, οἱ δὲ ἄρχοντες εἰσι διπλάσιοι μὲν τὸ μέγεθος, πρᾶοι δὲ καὶ οἰοὶ μήτε ἐκόντες λυπεῖν ἔχουσιν μήτε ἀκόντες. τίς οὖν οὐκ ἂν μισήσειε⁵ Διονυσίου τοὺς ἐν Συκελίᾳ καὶ

¹ εἶναι καὶ μὴ ἀνατρέπεσθαι.

² Holstein: Πάρος.

by a wind, you will see every Bee carrying a pebble between the tips of its feet by way of ballast. What the divine Plato says [*Phaedr.* 230 c, 259 n] of cicadas and their love of song and music one might equally say of the choir of Bees. For instance, when they frolic and roam abroad, then the bee-keepers make a clashing sound, melodious and rhythmical, and the Bees are attracted as by a Siren and come back again to their own haunts.

14 (i). In the island of Gyarus^a Aristotle says [*Mir.* 832 a 22] that there are Rats and that they actually eat iron ore. And Amyntas says that the Rats of Teredon (this is in Babylonia) adopt the same food.^b

(ii). I am told that on Latmus in Caria there are Scorpions which inflict a fatal sting on their fellow-countrymen; strangers however they sting lightly and just enough to produce an itching sensation. This in my opinion is a boon bestowed upon visitors by Zeus, Protector of the Stranger.

15. Wasps also are subject to a King, but not, as men are, to a despot. Witness the fact that their Kings also are stingless. And their subjects have a law that they shall construct their combs for them. But although the rulers are twice the size of a subject, yet they are gentle and of a nature incapable of doing an injury either willingly or unwillingly. Who then would not detest the Dionysii of

^a One of the Cyclades, some 40 mi. SEE of Attica.

^b Cp. 17. 17.

² Holstein: γῆ.

³ μισήσῃ or -αι.

⁴ Schm: δοκεῖ.

Κλέαρχον τὸν ἐν Ἡρακλείᾳ καὶ Ἀπολλόδωρον τὸν Κασσανδρέων λευστήρα καὶ τὸν Λακεδαιμονίων λυμεῶνα τὸν Νάβιν, εἶπε οἱ μὲν ἐθάρρουν τῷ ξίφει, τῷ δὲ ἀκέντρῳ καὶ τῇ πραότητι οἱ τῶν σφηκῶν βασιλεῖς;

16. Λέγονται δὲ οἱ τῶν σφηκῶν κεκεντρωμένοι καὶ ἐκεῖνο δρᾶν. ὅταν θεάσωνται νεκρὰν ἐχίδναν, οἱ δὲ ἐμπίπτουσι καὶ φαρμάττουσι τὸ κέντρον. ὅθεν μοι δοκοῦσι μαθεῖν καὶ οἱ ἄνθρωποι μάθημα, καὶ τοῦτο οὐκ ἀγαθόν. καὶ μέντοι καὶ μαρτυρεῖ ἐν Ὀδυσσεΐᾳ Ὀμηρος λέγων

φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη
ἰοὺς χρίσθαι χαλκῆρεας,

ἢ καὶ νῆ Δία εἶ τι δεῖ τῷ περὶ Ἡρακλέους λόγῳ προσέχειν, <ὡς>¹ ἐκεῖνος ἔβρισε τῷ τῆς Ὑδρας ἰὼ τοὺς διστοῦς, οὕτω τοι καὶ ἐκεῖνοι τῇ βαφῇ τὰ κέντρα ὑποθήγουσιν.²

17. Ἔστω δὲ³ καὶ τῇ μνίᾳ παρ' ἡμῶν γέρας μὴ ἀμοιρῆσαι⁴ τῆς μνήμης τῆς ἐνταῦθα φύσεως γάρ τοι καὶ ἐκεῖνη πλάσμα ἐστίν. αἱ μνῖαι αἱ Πισάτιδες κατὰ τὴν τῶν Ὀλυμπίων ἐορτὴν ὡς ἂν εἰποῖς σπένδονται καὶ τοῖς ἀφικνουμένοις καὶ

¹ <ὡς> add. Jac.

² ἐπιθήγουσιν.

³ δέ τι.

⁴ γέρας καὶ εἰκότως εἰ μὴ ἀμοιρῆσει.

^a Dionysius the elder, c. 430-367 B.C., elected general and ruler of Syracuse, extended his power over Sicily and parts of Magna Graecia; represented as a tyrant of the worst kind.—Dionysius the younger succeeded his father, 367 B.C. Ejected

Sicily,^a Clearchus of Heraclea, Apollodorus the oppressor of Cassandrea, Nabis the scourge of Sparta, if they trusted in the sword, when the King Wasps trust to their lack of sting and to their gentle nature?

16. This is what Wasps that are armed with a sting ^{The Wasp and its poison} are said to do. When they observe a dead viper they swoop upon it and draw poison into their sting. It is from this source, I fancy, that men have acquired that knowledge, and no good knowledge either. And Homer is witness to the fact when he says in the *Odyssey* [l. 261]

'Seeking a deadly drug, that he might have wherewithal to smear his bronze-tipped arrows.'

Or again, to be sure (if one can trust the story), just as Heracles dipped his arrows in the venom of the Hydra, so do Wasps dip and sharpen their sting.

17. Let not the Fly lack the honour of a mention ^{The Fly} in this record of mine, for it too is Nature's handiwork.

The Flies of Pisa at the season of the Olympic festival make peace, so to speak, both with visitors

from Sicily, he made himself Tyrant of Locris—and deserved the title. Recovered Syracuse by treachery but was again expelled in 345 B.C., by Timoleon.—Clearchus by championing the cause of the people against the nobles of Heraclea obtained the tyranny. After a reign of 12 years marked by signal cruelty he was murdered, 353 B.C.—Apollodorus, tyrant of Cassandrea, 3rd cent. B.C., became a byword for cruelty; conquered and executed by Antigonus Gonatas.—Nabis usurped the kingship of Sparta, which he exercised with the utmost savagery; defeated by Philopoemen and Flaminius in his efforts to regain lost territory; finally murdered, 192 B.C.

τοῖς ἐπιχωρίοις. ἱερείων γοῦν καταθνομένων τσο-
ούτων καὶ αἵματος ἐκχεομένου καὶ κρεμασμένων
κρεῶν αἱ δὲ ἀφανίζονται ἐκοῦσαι, καὶ τοῦ γε
Ἄλφειοῦ περαιοῦνται ἐς τὴν ἀντιπέρας ὄχθην.
καὶ εἰκόασι τῶν γυναικῶν τῶν ἐπιχωρίων δια-
λάττειν οὐδὲ ὀλίγον, εἰ μὴ ἄρα τι ἐγκρατέστεραι
αἱ μῦται ἐκείναι τῶν γυναικῶν ὁμολογοῦνται τοῖς
ἔργοις· τὰς μὲν γὰρ ὁ τῆς ἀγωνίας καὶ τῆς κατ'
αὐτὴν σωφροσύνης νόμος ἐλαύνει τὰς γυναικας,¹
αἱ μῦται δὲ ἐκοῦσαι τοῖς ἱεροῖς ἀφίστανται, καὶ ἐν
μὲν ταῖς ἱερουργίαις καὶ παρὰ τὸν τῶν ἄθλων
χρόνον τὸν νενομισμένον ἀπαλλάττονται. λῦτο δ'
ἀγών, αἱ δὲ ἐπιδημοῦσιν, ὥσπερ οὖν καθόδου
τυχοῦσαι ψηφίσματι φυγάδες, εἴτα ἐπιρρέουσιν ἐς
τὴν Ἥλιν αἱ μῦται ἀθθίς.²

18. Ὁ ὀρφῶς³ θαλάττιον ζῷον ἐστὶ, καὶ εἰ
ἔλοις καὶ ἀνατέμοις, οὐκ ἂν ἴδοις τεθνεῶτα παρα-
χρήμα αὐτόν, ἀλλὰ ἐπιλαμβάνει τῆς κινήσεως καὶ
οὐκ ἐπ' ὀλίγον. διὰ χειμῶνος δὲ ἐν τοῖς φωλεοῖς
οἰκουρῶν χαίρει διατριβαὶ δὲ ἄρα αἱ πρὸς τῇ γῆ
μᾶλλον φίλαι αὐτῷ.

19. Λύκος ὁμοσε ταύρω χωρεῖν καὶ ἰέναι οἱ
κατὰ πρόσωπον ἠκιστός ἐστὶ,⁴ δέδουκε δὲ τὰ
κέρατα καὶ τὰς ἀκμὰς αὐτῶν ἐκνεύει. καὶ ὡς ἐξ
εὐθείας οἱ μαχοῦμενος ἀπειλεῖ· οὐ μὴν δρᾷ τοῦτο,
ἀλλὰ ὥσπερ οὖν ἐπιθησόμενος ὑποφαίνει, εἴτα
μέντοι προσπεσόντος ὁ δὲ ἑαυτὸν ἐξελίξας ἐς τὰ
νώτα ἀνέθορε, καὶ ἐγκρατῶς ἔχεται τοῦ θηρός ὁ

¹ τὰς γυναικας del. Cobet.

² ἀθθίς ὡς αἱ γυναικας.

and with the local inhabitants. At any rate, despite
the multitude of sacrifices, the quantity of blood shed
and of flesh hung out, the Flies disappear of their
own free will and cross to the opposite bank of the
Alpheus. And they appear to differ not a whit from
the women there, except that their behaviour shows
them to be more self-restrained than the women.
For while women are excluded by the rules of train-
ing and of continence at that season, the Flies of their
own free will abstain from the sacrifices and absent
themselves while the ceremonies are in progress and
during the recognised period of the Games. 'Then
was the assembly ended' [Hom. *Il.* 24. 1] and the
Flies come home, just like exiles whom a decree has
allowed to return, and once again they stream into
Elis.

18. The Great Sea Perch is a marine creature, and
if you were to catch and cut it up, you would not then
and there see it dead, but it retains the power of
movement, and for a considerable time. All through
the winter it likes to remain at home in its caverns,
and its favourite resorts are near the land.

19. The Wolf does not dare to close with a Bull and
to meet it face to face; he is afraid of its horns and
avoids their points. So he makes a feint of attacking
the Bull frontally; he does not however attack but
gives the appearance of being about to try; and
then when the Bull makes a rush at him, the Wolf
slips aside and leaps on its back and clings with might
and main, beast wrestling with beast. And the Wolf

³ ὀρφῶς.

⁴ ἐστὶ καὶ εἰκότας.

θήρ ὁ ἀντίπαλος, καὶ κατισχύει αὐτοῦ σοφίᾳ φυσικῇ τὸ ἐνδέον ἀνακούμενος ὁ λύκος.

20. Ὅνος ὁ θαλάττιος ἐν τῇ γαστρὶ τὴν καρδίαν ἔλαχεν ἔχειν, ὡς οἱ δεινοὶ τὰ τοιαῦτα¹ ὁμολογοῦσιν ἡμῖν καὶ διδάσκουσιν.

21. Ὁ ταῶς οἶδεν ὀρνίθων ὠραιότατος ἄν, καὶ ἔνθα οἱ τὸ κάλλος κἀθήται, καὶ τοῦτο οἶδε, καὶ ἐπ' αὐτῷ κομᾶ καὶ σοβαρὸς ἔστι, καὶ θαρρεῖ τοῖς πτεροῖς, ἅπερ οὖν αὐτῷ καὶ κόσμον περιτίθει, καὶ πρὸς τοὺς ἔξωθεν φόβον ἀποστέλλει, καὶ ἐν ὥρᾳ θερείῳ σκέπην οἰκοθεν καὶ οὐκ ἤτημένῃ οὐδὲ θνηεῖαν παρέχεται. ἐὰν γοῦν θελήσῃ φοβῆσθαι τινα, ἐγείρας τὰ οὐραία εἴτα διεσεύσατο καὶ ἀπέστειλεν ἦχον, καὶ ἔδεισαν οἱ παρεστώτες, ὡς ὀπλίτου τὸν ἐκ τῶν ὀπλων πεφοβημένοι δούπων. ἀνατείνει δὲ τὴν κεφαλὴν καὶ ἐπινεύει σοβαρώτατα, ὥσπερ οὖν ἐπισείων τριλοφίαν. δεηθεὶς γε μὴν ψυχάσαι, τὰ πτερὰ ἐγείρει, καὶ ἐς τοῦμπροσθεν ἐπικλίνας συμφυᾶ σκιάν ἀποδείκνυται τοῦ ἰδίου σώματος τὴν ἀκμὴν τὴν ἐκ τῆς ἀκτίνος ἀποστέγων. εἰ δὲ εἴη καὶ ἄνεμος κατόπι, ἠοχητὴ διώτῃσι τὰ πτερὰ· καὶ τὸ πνεῦμα <τὸ>² διαρρέον αὔρας οἱ μαλακὰς καὶ ἠδίστας ἐπιπνεόν ἀναμύχει τὸν ὄρον διδώσιν. ἐπαινεθεὶς δὲ αἰσθάνεται, καὶ ὥσπερ οὖν ἡ παῖς καλὸς ἢ γυνὴ ὠραία τὸ μάλιστα πλεονεκτοῦν³ τοῦ σώματος ἐπιδείκνυσιν, οὕτω τοι καὶ ἐκεῖνος τὰ πτερὰ ἐν κόσμῳ καὶ κατὰ στοίχον ὀρθοῖ, καὶ ἔοικεν ἀνθρώπῳ λειμῶν ἢ γραφῇ πεποικιλ-

¹ Jac.: δεινότατοι αὐτά.

² <τὸ> add. H.

overpowers it and by native cunning makes good his lack of strength.

20. The Hake has its heart in its belly, as ex-The Hake
perts in these matters agree and inform us.

21. The Peacock knows that it is the most beautiful The Peacock
of birds; it knows too wherein its beauty resides; it prides itself on this and is haughty, and gathers confidence from the plumes which are its ornament and which inspire strangers with terror. In summertime they afford it a covering of its own, unsought, not adventitious. If, for instance, it wants to scare somebody it raises its tail-feathers and shakes them and emits a scream, and the bystanders are terrified, as though scared by the clang of a hoplite's armour. And it raises its head and nods most pompously, as though it were shaking a triple plume at one. When however it needs to cool itself it raises its feathers, inclines them in a forward direction and displays a natural shade from its own body, and wards off the fierceness of the sun's rays. But if there is a wind behind it, it gradually expands its feathers, and the breeze which streams through them, blowing gently and agreeably, enables the bird to cool itself. It knows when it has been praised, and as some handsome boy or lovely woman displays that feature which excels the rest, so does the Peacock raise its feathers in orderly succession; and it resembles a flowery meadow or a picture made beautiful by the many hues of the paint, and painters must be prepared to sweat in order to represent its special

³ πλεονεκτοῦν εἰς ὄραν.

μένη πολυχροία τῇ τῶν φαρμάκων, καὶ ἰδρῶς πρόκειται ζωγράφους εἰκάσαι τῆς φύσεως τὸ ἴδιον, καὶ ὅπως ἔχει τῆς ἐς τὴν ἐπίδειξιν ἀφθονίας παρίστησιν· ἐὰ γὰρ ἐμπλησθῆναι τῆς θέας τοὺς παρεστῶτας, καὶ ἑαυτὸν περιάγει δευκνὸς φιλοπόωνος τὸ τῆς πτερώσεως πολύμορφον, ὑπὲρ τὴν τῶν Μήδων ἐσθῆτα καὶ τὰ <τῶν>¹ Περσῶν ποικίλματα τὴν ἑαυτοῦ στολὴν ἀποδευκνύμενος ἐκεῖνός γε σοβαρώτατα. λέγεται δὲ ἐκ βαρβάρων ἐς Ἑλληνας κομισθῆναι. καὶ χρόνου πολλοῦ σπάνιος ὢν εἰτα ἐδείκνυτο τῶν ἀνθρώπων τοῖς φιλοκάλοις μισθοῦ, καὶ Ἀθηναῖοί γε ταῖς νομηνίαις ἐδέχοντο καὶ ἄνδρας καὶ γυναῖκας ἐπὶ τὴν ἱστορίαν αὐτῶν, καὶ τὴν θέαν πρόσοδον εἶχον. ἐτιμῶντο δὲ τὸν ἄρρενα καὶ τὸν θῆλυν δραχμῶν μυρίων, ὡς Ἀντιφῶν ἐν τῷ πρὸς Ἐρασιστρατον λόγῳ φησί. δεῖ δὲ καὶ διπλῆς οἰκίας τῇ τροφῇ αὐτῶν, καὶ φρουρῶν τε καὶ μελεδωνῶν. Ὀρτήσιος δὲ ὁ Ῥωμαῖος καταθύσας ἐπὶ δέιπνον ταῶν πρῶτος ἐκρίθη. Ἀλέξανδρος δὲ ὁ Μακεδὼν ἐν Ἰνδοῖς ἰδὼν τοῦσδε τοὺς ὄρνιθας ἐξεπλάγη, καὶ τοῦ κάλλους θαυμάσας ἠπειλήσε τῷ καταθύσαντι ταῶν ἀπειλὰς βαρυντάτας.

22. Ἐς τοὺς ψυκτῆρας ὅταν οἱ μύες ἐμπέσωσιν, ἀνανεῦσαι καὶ ἀνελεῖν οὐ δυνάμενοι, τὰς ἀλλήλων οὐράς ἐνδακόντες εἰτα ἐφέλκουσι τὸν δεύτερον ὁ πρῶτος καὶ ὁ δεύτερος τὸν τρίτον. οὕτω μὲν δὴ καὶ τοὺτους ἀλλήλοις συμμαχεῖν καὶ ἐπικουρεῖν ἡ σοφωτάτῃ φύσει ἐξεπαίδευσεν.

characteristics. And it proves how ungrudgingly it exhibits itself by permitting bystanders to take their fill of gazing, as it turns itself about and industriously shows off the diversity of its plumage, displaying with the utmost pride an array surpassing the garments of the Medes and the embroideries of the Persians. It is said to have been brought to Greece from foreign lands. And since for a long while it was a rarity, it used to be exhibited to men of taste for a fee, and at Athens the owners used on the first day of each month to admit men and women to study them, and they made a profit by the spectacle. They used to value the cock and the hen at ten thousand drachmas,^a as Antiphon says in his speech against Erasistratus.^b For their maintenance a double establishment and custodians and keepers are needed. Hortensius the Roman was judged to have been the first man to slaughter a Peacock for a banquet. But Alexander of Macedon was struck with amazement at the sight of these birds in India, and in his admiration of their beauty threatened the severest penalties for any man who slew one.

22. When Mice fall into cooling-vessels, since they cannot get out by swimming, they fasten their teeth into one another's tails, and then the first pulls the second and the second the third. In this way has Nature in her supreme wisdom taught them to combine and help one another.

^a About £375.

^b The speech is lost, but see Athen. 9. 397 c, d.

¹ <τῶν> *add.* H.

23. Ἐλλοχῶσω οἱ κροκόδιλοι τοὺς ὕδρευομένους ἐκ τοῦ Νείλου τὸν τρόπον τοῦτον. φρύγανα ἑαυτοῖς ἐπιβαλόντες ¹ καὶ δι' αὐτῶν ἐμβλέποντες εἶτα ὑπονέουσι τοῖς φρυγάνοις. οἱ δὲ ἀφικνοῦνται κεράμια ἢ κάλπεις ἢ πρόχους κομίζοντες. εἶτα ἀρυτομένους ² αὐτοὺς ὑπεκδύντες τῶν φρυγάνων καὶ τῇ ὄχθῃ προσαναπηδήσαντες ἀρπαγῇ βίαιοτάτῃ συλλαβόντες ἔχουσι δεῖπνον. κακίας δὲ καὶ πανουργίας κροκόδιλων συμφυοῦς εἴρηται μοι τὰ νῦν ταῦτα.

24. Λαγῶς δέδοικε κύνας καὶ μέντοι καὶ ἀλώπηξ. καὶ που <καὶ> ³ σὺν ἐγείρουσιν ⁴ ἐκ τῆς λόχμης αἱ αὐταὶ τῇ ὕλακῃ, καὶ λέοντα ἐπιστρέφουσι, καὶ ἔλαφον διώκουσιν. ὀρνίθων δὲ οὐδὲ εἰς ὄραν ποιῆται κυνός, ἀλλ' αὐτοῖς πρὸς αὐτοὺς ⁵ ἐνοσπονδά ἐστι. μόνῃ δὲ ἢ ὡτὶς πέφρικε κύνας. τὸ δὲ αἰτιον, βαρεῖαι τέ εἰσι καὶ σαρκῶν ὄγκον περιφέρουσιν. οὐκ οὖν αὐτὰς αἶρει τε καὶ ἐλαφρίζει τὰ πτερὰ ῥαδίως, καὶ διὰ τοῦτο ταπειναὶ πέτονται καὶ κάτω περὶ γῆν, βρῖθοντος τοῦ ὄγκου αὐτῶν. αἰροῦνται δὲ ὑπὸ τῶν κυνῶν πολλάκις. ὅπερ ἑαυταῖς συνειδυῖαι, ὅταν ἀκούσωσιν ὕλακῆς, ἐς τοὺς θάμνους καὶ τὰ ἔλη καταθέουσι, προβαλλόμενοι ἑαυτῶν ταῦτα, καὶ ῥυόμενοι σφῶς ἐκ τῶν παρόντων καὶ μάλα εὐπόρως.

25. Ὅψὲ τοὺς γεναμένους ἄνθρωπος γυναιζέω ἄρχεται, διδασκόμενος καὶ οἶονεὶ καταναγκαζόμενος ⁶ ἐς πατέρα ὄραν καὶ μητέρα ἀσπάζεσθαι καὶ οἰκείους προσμειδιῶν. οἱ δὲ ἄρνες περὶ τὰς μητέρας

¹ ἐπιβάλλοντες.

² ἀρυτομένους.

23. This is the way in which Crocodiles lie in wait ^{The} for those who draw water from the Nile: they cover ^{Crocodile} themselves with driftwood and, spying through it, swim up beneath it. And the people come bringing earthen vessels or pitchers or jugs. Then, as men draw water, the creatures emerge from the driftwood, leap against the bank, and seizing them with overpowering force make a meal of them. So much for the innate wickedness and villainy of Crocodiles.

24. The Hare dreads Hounds, and so too does the ^{The Bustard} Fox. And Hounds, I fancy, with their barking will ^{and Hounds} rouse a boar from the brake, and will bring a lion to bay, and pursue a stag. Yet there is not a single bird that cares anything for a Hound, but there is peace between them. The Bustard alone is afraid of Hounds, the reason being that these birds are heavy and carry a burden of flesh about with them. Their wings do not easily lift them and carry them through the air, so they fly low along the ground, weighed down by their bulk. Hence they are frequently captured by Hounds. And since they are aware of this, whenever they hear the bark of Hounds, they run away into thickets and swamps, using these as a protection and escaping instant danger without difficulty.

25. The human child is slow to recognise its ^{The Lamb} parents: it is taught and, one might say, compelled to look at its father, to greet its mother, and to smile upon its relatives. Whereas Lambs from the day of

³ <καὶ> add. H.

⁶ παρ' αὐτῶν.

⁴ Jac: ἀνεγείρουσιν.

⁶ Reiske: καταδόμενος.

πηδῶσιν ἀπὸ γενεᾶς, καὶ ἴσασι τὸ τε ὀθνεῖον καὶ τὸ οἰκείον, καὶ παρὰ τῶν νομέων μαθεῖν δέονται οὐδὲ ἓν.

26. Μιμηλότατόν ἐστιν ὁ πίθηκος ζῶον, καὶ πᾶν ὃ τι ἂν ἐκδιδάξῃς τῶν διὰ τοῦ σώματος πραττομένων ὃ δὲ εἴσεται ἀκριβῶς, ἵνα ἐπιδείξῃται¹ αὐτό. ὀρχεῖται² γοῦν, ἐὰν μάθῃ, καὶ αὐλεῖ, ἐὰν ἐκδιδάξῃς. ἐγὼ δὲ καὶ ἡγίας κατέχοντα εἶδον καὶ ἐπιβάλλοντα τὴν μαστιγα καὶ ἐλαύνοντα. καὶ ἄλλο δ' ἂν τι μαθῶν καὶ ἄλλο οὐ διαφεύσαιτο τὸν διδάξαντα· οὕτως ἄρα ἡ φύσις ποικίλον τε καὶ εὐτράπελόν ἐστιν.

27. Ἰδία δὲ καὶ διάφοροι τῶν ζῴων καὶ αἶδε³ αἱ φύσεις. τοὺς ἐν τοῖς Βισάλταις λαγῶς διπλὰ ἦπατα ἔχειν Θεόπομπος λέγει. τὰς δ' ἐν Λέρῳ μελεαγρίδας ὑπὸ μηδενὸς ἀδικεῖσθαι τῶν γαμψο-νύχων ὀρνέων λέγει Ἴστρος. τοὺς δὲ ἐν Νευροῖς βοῦς Ἀριστοτέλης φησὶν ἐπὶ τῶν ὤμων ἔχειν τὰ κέρατα, Ἀγαθαρχίδης δὲ τὰς ἐν Αἰθιοπία δς κέρατα ἔχειν. Σώστρατος δὲ τοὺς ἐν τῇ Κυλλήνῃ κοσσόφους πάντας λέγει λευκοὺς. Ἀλέξανδρος δὲ ὁ Μύνδιος (τὰ)⁴ ἐν τῷ Πόντῳ πρόβατα παινεσθαι ὑπὸ τοῦ πικροτάτου φησὶν ἀψιθίου. τὰς δὲ ἐν τῷ Μίμαντι γινομένης αἰγας ἐξ μηνῶν μὴ πίνειν, ὅραν δὲ ἐς τὴν θάλατταν μόνον καὶ κεχηρῆναι καὶ τὰς αὔρας τὰς ἐκείθεν δέχεσθαι ὁ αὐτὸς λέγει. αἰγας δὲ Ἰλλυρίδας ὀπλήν ἀκούω

¹ να μαθῶν καὶ ἀποδείξῃται.

² καὶ ὀρχεῖται.

³ Perh. καὶ τῶνδε Η.

⁴ (τὰ) add. Jac.

their birth gambol about their dams and know what is strange and what is akin to them. They have no need to learn anything from their shepherds.

26. The Monkey is a most imitative creature, and any bodily action that you teach it it acquires exactly, so as to be able to display its accomplishment. For instance, it will dance, once it has learnt, and if you teach it, will play the pipe. And I myself have even seen it holding the reins, laying on the whip, and driving a chariot. And once it has learnt whatever it may be, it would never disappoint its teacher. So versatile and so adaptable a thing is Nature.

27. Here are further examples of the peculiar and diverse natures of animals. Theopompus reports that in the country of the Bisaltæ^a the Hares have a double liver. According to Ister the Guinea-fowls of Leros are never injured by any bird of prey. Aristotle says^b that among the Neuri^c the Oxen have their horns on their shoulders, and Agatharcides says that in Ethiopia the Swine have horns. Sostratus asserts that all Blackbirds on Cyllene^d are white. Alexander of Myndus says that in Pontus the Flocks grow fat upon the bitterest wormwood. He states also that Goats born on Mimas^e do not drink for six months; all they do is to look towards the sea with their mouths open and to drink in the breezes from that quarter. I learn that the Goats of Illyria

^a Macedonian tribe living on W coast of the gulf of the Strymon.

^b Not in any surviving work; fr. 313 (Rose p. 331).

^c Tribe living between the rivers Boug and Dnieper.

^d Mountain in N Arcadia.

^e Mountain on coast of Ionia, W of Smyrna.

ἔχειν, ἀλλ' οὐ χηλήν. Θεόφραστος δὲ δαιμονιώ-
 τατα λέγει ἐν τῇ Βαβυλωνίᾳ γῆ τούς ἰχθύς
 ἀνιόντας ἐκ τοῦ ποταμοῦ εἶτα μέντοι ἐν τῷ ξηρῷ
 τὰς νομάς ποιέσθαι πολλάκις.

28. Ἴδιον δὲ ἄρα <δ>¹ πορφυρίων πρὸς τῷ
 ζηλοτυπώτατος εἶναι καὶ ἐκείνο² δῆπου κέκτρηται.
 φιλοἰκειον αὐτὸν εἶναι φασιν καὶ τὴν συντροφίαν
 τῶν συννόμων ἀγαπᾶν. ἐν οἰκίᾳ γούν τρέφεσθαι
 πορφυρίωνα καὶ ἀλεκτρυόνα ἤκουσα, καὶ στείεσθαι
 μὲν τὰ αὐτά, βαδίσειεν δὲ τὰς ἴσας βαδίσεις καὶ
 κοινῇ κοιέσθαι. οὐκοῦν ἐκ τούτων φιλίαν τινα
 θαυμαστήν αὐτοῖς ἐγγενέσθαι. καὶ ποτε ἑορτῆς
 ἐπιστάσης ὁ δεσπότης ἀμφοῖν τὸν ἀλεκτρυόνα
 καταθύσας εἰστιάθη σὺν τοῖς οἰκείοις· ὁ δὲ
 πορφυρίων τὸν σύννομον οὐκ ἔχων καὶ τὴν ἐρη-
 μίαν μὴ φέρων ἐαυτὸν ἀτροφία διέφθειρεν.

29. Ἐν Αἰγίῳ τῆς Ἀχαιᾶς ὠραίου παιδός,
 Ὀλενίου τὸ γένος, ὄνομα Ἀμφιλόχου, ἦρα χῆν.
 Θεόφραστος λέγει τοῦτο. σὺν τοῖς Ὀλενίων δὲ
 φυγάσιν ἐφρουρεῖτο ἐν Αἰγίῳ ὁ παῖς. οὐκοῦν ὁ
 χῆν αὐτῷ δῶρα ἔφερε. καὶ ἐν Χίῳ Γλαύκης τῆς
 κιθαρῳδοῦ ὠραιότητος οὐσης εἰ μὲν ἦρων ἀνθρω-
 ποι, μέγα οὐδέπω ἠράσθησαν δὲ καὶ κριάς καὶ
 χῆν, ὡς ἀκούω, τῆς αὐτῆς.

¹ <δ> add. H.

² ὁ ὄρνις καὶ ἐκείνο.

^a Aegium, one of the principal cities of Achaia, stood on the coast near the W end of the Corinthian gulf. It was the regular meeting-place of the Achaean League.

have a solid, not a cloven hoof. And Theophrastus [fr. 171. 2] has the most amazing statement that in Babylonia the fish frequently come out of the river and pasture on dry land.

28. Now the Purple Coot, in addition to being ^{The Purple Coot} extremely jealous, has, I believe, this peculiarity: they say that it is devoted to its own kin and loves the company of its mates. At any rate I have heard that a Purple Coot and a Cock were reared in the same house, that they fed together, that they walked step for step, and that they dusted in the same spot. From these causes there sprang up a remarkable friendship between them. And one day on the occasion of a festival their master sacrificed the Cock and made a feast with his household. But the Purple Coot, deprived of its companion and unable to endure the loneliness, starved itself to death.

29. In Aegium,^a a city of Achaia, a good-looking boy, an Olenian^b by birth, of the name of Amphilo- chus, was loved by a Goose. Theophrastus relates this [fr. 109]. The boy was kept under guard with exiles from Olenus in Aegium, and so the Goose used to bring him presents. In Chios Glauce, the harp- player, being a woman of extraordinary beauty, was adored by men, not that there is anything wonderful in that, but I am told that a Ram and a Goose also fell in love with her.

^{Geese in love with human beings}

^b Olenus was a small town on the NW coast of Achaia, near the mouth of the Pirus. The reference to 'exiles from O.' is obscure; it may signify an effort on the part of the Achaean League to ensure peace among the 12 cities of Achaia. As the League was broken up by Alexander, the event must have occurred earlier.

Οἱ δὲ χήνες διαμειβόμενοι τὸν Ταύρον τὸ ὄρος δε-
δοίκασι τοὺς αἰετοὺς, καὶ ἕκαστός γε αὐτῶν λίθον
ἐνδακόντες, ἵνα μὴ κλάζωσι, ὡς περ ὄν ἐμβαλόν-
τες σφίσι στόμιον, διαπέτονται σιωπῶντες, καὶ
τοὺς αἰετοὺς τὰ πολλὰ ταύτη διαλανθάνουσι.
θερμότητος δὲ ἄρα ὢν καὶ διαπυρώματος τῆν
φύσιν ὁ χῆν φιλόλουτρός ἐστι καὶ νήξει χαίρει
καὶ τροφαῖς μάλιστα ταῖς ὑγροτάταις καὶ πόαις
καὶ θριδακίαις καὶ τοῖς λοιποῖς, ὅσα αὐτοῖς
ἐνδοθεν ψύχος ἐργάζεται· εἰ δὲ καὶ ἐξαυαίνουτο
ὑπὸ (τοῦ)¹ λιμοῦ, δάφνης φύλλον οὐκ ἂν φάγοι,
οὐδ' ἂν πάσαιτο ῥοδοδάφνης οὔτε ἐκὼν οὔτε ἄκων·
οἶδε γὰρ ὅτι τεθνήσκειται τούτων τινὸς ἐμφαγών.
ἄνθρωποι δὲ ὑπ' ἀσωτίας² ἐπιβουλεύονται καὶ ἐς
τροφῆν καὶ ἐς ποτόν.³ μυριοὶ γοῦν καὶ πίνοντές
τι κακὸν κατέπιον, ὡς Ἀλέξανδρος, καὶ ἐσθίοντες,
ὡς Κλαύδιος ὁ Ῥωμαῖος καὶ Βρεττανικὸς ὁ τούτου
παῖς· καὶ κατακοιμηθέντες οὐκ ἐξανέστησαν χρή-
σει φαρμάκου, οἱ μὲν ἐκόντες τοῦτο σπάσαντες, οἱ
δὲ ἐπιβουλεύθεντες.

30. Ὁ δὲ χηνάλωπηξ, πέπλεκται οἱ τὸ ὄνομα⁴
ἐκ τῶν <ἐκατέρου>⁵ τοῦ ζῴου ἰδίων τε καὶ
συμφῶν. ἔχει μὲν γὰρ τὸ εἶδος τὸ τοῦ χηνός,
πανουργίαν⁶ δὲ δικαιοτάτα ἀντικρίνοιτο ἂν τῇ
ἀλώπεκι. καὶ ἐστι μὲν χηνὸς βραχύτερος, ἀνδρειώ-
τερος δέ, καὶ χωρεῖν ὁμοσε δεινός. ἀμύνεται γοῦν
καὶ αἰετὸν καὶ αἰλουρον καὶ τὰ λοιπά, ὅσα αὐτοῦ
ἀντιπάλα ἐστω.

¹ (τοῦ) αἰδ. Η.

² Ges: ὑπνον.

³ <ἐκατέρου> αἰδ. Η.

² Ραινο: ὑπὸ σφίλιας.

⁴ ὄνομα καὶ εἰκότως.

⁶ πανουργία.

When Geese cross the Taurus range they go in fear ^{Geese and}
of the eagles; so each of them bites on a pebble ^{Eagles}
to prevent it from uttering its cry, just as though
they had gagged themselves, and so they cross in
silence and by these means generally slip past the
eagles. The Goose being of a very hot and fiery ^{habits and}
nature is fond of bathing and delights in swimming, ^{food}
and prefers very moist fare, grass, lettuce, and all
other things that generate coolness in its body. But
even if it is exhausted with hunger it will not eat a
bay-leaf or touch a rose-laurel either willingly or
against its will, for it knows that if it eats either of
them it will die.

Yet men through their unbridled appetites are the ^{Human}
victims of plots against their food and drink. At any ^{victims of}
rate countless numbers have swallowed some bane ^{food and}
while drinking, like Alexander,^a or in food, like ^{drink}
Claudius the Roman,^b and Britannicus, his son.^c
And having fallen asleep from a dose of poison, they
never rose again, some having drunk it deliberately,
others because they were the victims of a plot.

30. The Egyptian Goose owes its composite name ^{The}
(goose-fox) to the innate peculiarities of the two ^{Egyptian}
creatures. It has the appearance of a goose, but ^{Goose}
for its mischievousness it might most justly be com-
pared to the fox. It is smaller than a goose but more
courageous, and is a fierce fighter. For instance, it
defends itself against an eagle, a cat, and all other
animals that come against it.

^a Alexander died (323 B.C.) of a fever aggravated by
excessive drinking.

^b Roman Emperor, A.D. 41-54, poisoned by his wife
Agrippina.

^c Poisoned by order of Nero, A.D. 55.

31. Ἴδια δὲ ὄφρα καὶ ἐκεῖνά ἐστι. τὴν καρδιάν κεκλήρωται ἐπὶ τῇ φάρυγγι, τὴν δὲ χολήν ἐν τοῖς ἐντέροις, πρὸς δὲ τῇ οὐρᾷ τοὺς ὄρχεις ἔχει, τὰ δὲ ὡὰ τίκτει μακρὰ καὶ μαλακά, τὸν δὲ ἰὸν ἐν τοῖς ὀδοῦσι φέρει.

32. Ταῦ δὲ τῷ ὄρνιθι τῷ προειρημένῳ καὶ ἐκεῖνα συμφυᾶ καὶ ἴδια, ὅπερ ἐστὶ μαθεῖν ἄξια. τρία ἔτη γενόμενος κηέως ἄρχεται καὶ ὠδίνα ἀπολύνει καὶ τῆς τῶν πτερῶν πολυχροίας τε καὶ ὤρας τότε ἄρχεται. ἐπιῶζει δὲ οὐ κατὰ τὸ ἐξῆς, ἀλλὰ παραλυτῶν δύο ἡμέρας. ἦδη δ' ἂν τέκοι καὶ ὑπνέμια ὁ ταῶς, ὡς καὶ ὄρνιθες ἕτεροι.

33. Ἡ νῆττα ὅταν τέκη, τίκτει μὲν ¹ ἐν ξηρῷ, πλησίον δὲ ἢ τῆς λίμνης ἢ τοῦ τενάγους ἢ ἄλλου τινὸς ὑδρηλοῦ χώρου καὶ ἐνδρόσου. τὸ δὲ νῆττιον ² φύσει τινὶ ἰδίᾳ καὶ ἀπορρήτῳ οἶδεν ὅτι μήτε τῆς ³ μετεώρου φορᾶς οἱ μέτεστι μήτε μὴν τῆς ἐν τῇ χέρσῳ διατριβῆς. καὶ ἐκ τούτων ἐς τὸ ὕδωρ πηδᾷ, καὶ ἐξ ὠδίνων ἐστὶ νηκτικῆ, καὶ μαθεῖν οὐ δέεται, ἀλλὰ καταδύεται καὶ ἀναδύεται πάνυ σοφῶς καὶ ὡς ἦδη χρόνου πεπαιδευμένη τοῦτο. ἀετὸς δὲ, ὃν καλοῦσι νηττοφόνον, ἐπιπηδᾷ τῇ νηχομένη ὡς ἀρπασόμενος· ἢ δὲ καταδύσα ἑαυτὴν ἠφάνισεν, εἶτα ὑπονηξαμένη ἀλλαχόθι ἐκκύπτει. ὁ δὲ καὶ ἐκεῖ πάρεστι, καὶ ἀδθις κατέδυ ἐκεῖνη, καὶ πάλιν ταῦτα καὶ πάλιν. καὶ δυοῖν θάτερον ἢ γὰρ καταδύσα ⁴ ἀπεπνήγη, ἢ ὁ

¹ μέντοι.

³ τῆς ἐν ἀέρι.

² νεοττίον.

⁴ Παιῶν; καταδύς.

31. The following features are peculiar to the Anatomy of the Snake Snake. The heart has its allotted place close to the throat, the gall in the intestines; its testicles are close to the tail; the eggs which it produces are long and soft; its poison is contained in the fangs.

32. The Peacock (I have described the bird The Peacock above) ^a has these further innate peculiarities which are worth knowing. When three years old it begins to be pregnant and lays its eggs, and then starts to assume that many-coloured and beautiful plumage. But it does not brood upon its eggs immediately, but passes over two days. And the Peacock, like other birds, may from time to time lay a wind-egg.

33. When the Duck lays its eggs it lays them on The Duck land but close to a lake or shallow pool or some other watery, moist spot. And the Duckling by some mysterious instinct knows that it is incapable both of flying high in the air and of remaining on land. For this reason it leaps into the water and can swim from the moment it is hatched; it has no need to learn but dives and comes up again with great skill as though it had already been taught for some time. But the Eagle which they call the 'duck-killer' and Eagle swoops upon the Duck as she swims, meaning to carry her off; but the Duck dives and vanishes, and then after swimming under water, bobs up in another place. But the Eagle is there also, and again the Duck dives; and this happens again and again. Then one of two things follows: either the Duck after a dive is drowned, or the Eagle goes off after

^a See ch. 21.

μὲν ἀπέστη ἐπ' ἄλλην ἄγραν, ἣ δὲ ἔχουσα τὸ ἀδεῆς ἐπινῆχεται αὐθις.

34. Πλέον ἔχει τῶν ἀνθρώπων ὁ κύκνος ἐν τοῖς μεγίστοις· οἷδέ τε γὰρ ὁπότε τοῦ βίου τὸ τέλος ἀφικνεῖται αὐτῷ, καὶ μέντοι καὶ εὐθύμως φέρει αὐτὸ προσιὸν ὑπὸ τῆς φύσεως λαχὼν¹ ἔχει δῶρον τὸ κάλλιστον· πεπότευκε γὰρ ὅτι μηδενὸς ἀλγειοῦ μηδὲ λυπηροῦ μέτεστι θανάτῳ. ἀνθρωποι δὲ ὑπὲρ οὐδ' ἴσασι δεδοίκασι, καὶ ἠγοῦνται μέγιστον εἶναι κακὸν αὐτό. τοσοῦτον δὲ ἄρα τῷ κύκῳ περίεστιν εὐθυμίας, ὡς καὶ ἐπὶ τῇ καταστροφῇ τοῦ βίου τοῦ σφετέρου ἄδειν καὶ ἀνακροῦσθαι² ὡς ἐπικηδεῖον τι ἑαυτῷ³ μέλος. τοιοῦτόν τινα καὶ τὸν Βελλεροφόντην ἠρωικῶς καὶ μεγαλοψύχως ἐς θάνατον παρεσκευασμένον ὁ Εὐριπίδης ἕμνει. πεποίηκε γοῦν πρὸς τὴν ἑαυτοῦ ψυχὴν λέγοντα αὐτόν

ἦσθ' εἰς θεοὺς μὲν εὐσεβής, ὅτ' ἦσθ', αἰεί,
ξένοις τ' ἐπήρκεις, οὐδ' ἔκαμνες εἰς φίλους,

καὶ τὰ ἐπὶ τούτοις. οὐκοῦν καὶ ὁ κύκνος μελωδεῖ τινα ἐπικηδεῖον ἑαυτῷ⁴ μούσαν, ἐφόδια διδοὺς τῆς ἀποδημίας ἢ θεῶν ἕμνους ἢ ἔπαινον οἰκεῖον τινα. μαρτυρεῖ δὲ αὐτῷ καὶ ὁ Σωκράτης ὅτι ἄδει οὐ λυπούμενος ἀλλὰ εὐθυμούμενος μάλλον· μηδὲ γὰρ ἄγειν σχολὴν ποτε ᾤδη καὶ μέλει τὸν κατὰ τῆς ψυχῆς ἔχοντά τι πρόσαντες καὶ ἀλγεινόν.

Ἔχει δὲ ἄρα ὁ κύκνος οὐ μόνον πρὸς τὸν θάνατον ἀνδρείως, ἣδη δὲ καὶ πρὸς μάχας. ἀδίκων μὲν οὖν οὐκ ἄρχει, οἷα δήπου σάφρων καὶ πεπαιδευμέ-

¹ λαβὼν.

² ἀναγνῆσθαι V².

other prey; whereupon the Duck, with nothing to fear, swims once more upon the surface.

34. The Swan has this advantage over men in matters of the greatest moment, for it knows when the end of its life is at hand, and, what is more, in bearing its approach with cheerfulness, it has received from Nature the noblest of gifts. For it is confident that in death there is neither pain nor sorrow. But men are afraid of what they know not, and regard death as the greatest of all ills. Now the Swan has so contented a spirit that at the very close of its life it sings and breaks out into a dirge, as it were, for itself. Even so does Euripides [*fr.* 311 N] sing of Bellerophon, prepared like a hero of high soul for death. For example, he has portrayed him addressing his soul thus:

'Reverent wast thou ever in life towards the gods; strangers didst thou succour; nor didst thou ever grow weary towards thy friends'—

and so on. So then the Swan too intones its own funeral chant, and either by hymns to the gods or by the rehearsal of its own praises it makes provision for its departure. Socrates also testifies [*Pl. Phaedo* 84 E] to the fact that it sings not from sorrow but rather from cheerfulness, for (he says) a man whose heart is vexed and sore has no leisure for song and melody.

Now death is not the only thing that the Swan faces with courage: it is not afraid of a fight. But though it will not be the first to do an injury, any

³ τοῦτο τό.

⁴ αὐτῷ.

νος ἀνὴρ, τῷ δὲ ἄρξαντι¹ οὔτε ἀφίσταται οὔτε εἵκει. οἱ μὲν οὖν ὄρνιθες οἱ λοιποί, εἰρηναῖα αὐτοῖς πρὸς αὐτοὺς καὶ ἔνοσπονδά ἐστω,² ὁ δὲ ἀετὸς καὶ ἐπὶ τούτων ὤρμησε πολλάκις, ὡς Ἀριστοτέλης φησὶ, καὶ οὐδεπώποτε ἐκράτησεν, ἠττήθη δὲ αἰεὶ μὴ μόνον σὺν τῇ βίῳμῃ τοῦ κύκνου μαχομένου, ἀλλὰ καὶ σὺν τῇ δίκῃ ἀμυνομένου.

35. Ὁ ἐρωδιὸς τὰ ὄστρεα ἐσθίειν δεινὸς ἐστὶ, καὶ μεμνῶτα αὐτὰ καταπίνει, ὥσπερ οὖν οἱ πελεκᾶνες τὰς κόγχας. καὶ ἐν τῷ καλουμένῳ πρηγορεῶνι ὑποθερμαίνων ὁ ἐρωδιὸς φυλάττει τὰ ὄστρεα· τὰ δὲ ὑπὸ τῆς ἀλέας διίσταται, καὶ ἐκεῖνος αἰσθανόμενος τὰ μὲν ὄστρακα ἀνεμεῖ, φυλάττει δὲ τὴν σάρκα, καὶ ἔχει τροφήν ἀναλίσκων τῇ τῆς πέψεως δυνάμει τὸ ἐσω παρελθὸν δλόκληρον.

36. Ὀνομά ἐστὶν ὄρνιθος ἀστερίας, καὶ τιθασειεύ-
ται γε ἐν τῇ Αἰγύπτῳ, καὶ ἀνθρώπου φωνῆς ἐπαίει. εἰ δὲ τις αὐτὸν ὀνειδίζων δοῦλον εἴποι, ὁ δὲ ὀργίζεται· καὶ εἴ τις ὄκνον καλέσειεν αὐτόν, ὁ δὲ βρενθίζεται καὶ ἀγανακτεῖ, ὡς καὶ ἐς τὸ ἀγεννὲς σκαπτόμενος καὶ ἐς ἀργίαν ἐθνητόμενος.

37. Εἰ κατέχοι τις ὄπὸν Κυρηναῖον καὶ λάβοιτο τῆς νάρκης, ἐνταῦθα δήπου τὸ ἐξ αὐτῆς πάθος ἐκπέφευγε. δράκοντα δὲ θαλάττιον εἰ ἀνασπάσαι

¹ ἄρξαντι καὶ ἐπιβουλεύοντι.

² Schm: εἰσω.

* 'This is no Heron but some other bird' (Thompson, *Gk. birds*, s.v.).

more than a sober, educated man would be, yet it will not retire and give way before an aggressor. While all other birds are on terms of peace with the Swan, the Eagle has frequently attacked it, as Aristotle says [*HA* 610 a 1, 615 b 1], though it has never yet overcome it, but has always been defeated not only through the strength of the Swan in battle but also because in defending itself the Swan has justice on its side.

35. The Heron is a great eater of oysters and swallows them when closed,^a as pelicans swallow mussels. And the Heron warms the oysters a little in what is called its 'crop' and retains them there. Under the influence of the heat the oysters open, and the Heron becoming aware of this, disgorges the shells but retains the flesh; and it lives by consuming entire, thanks to a strong digestion, all that passes down into it.

36. There is a bird called *Asterias* (starling?),^b and in Egypt, if tamed, it understands human speech. And if anyone by way of insult calls it 'slave,' it gets angry; and if anyone calls it 'skulker,' it takes umbrage and is annoyed, as though it was being jeered at for its low birth and rebuked for its indolence.

37. If a man with the juice of silphium on his hands seizes the Torpedo, he avoids the pain which it inflicts. And should you attempt to draw the Great

^a Thompson (*Gk. birds*, s.v. *ἀστέριος*) records *Bittern* as a common but unsatisfactory interpretation, but offers no other.

τῇ δεξιᾷ ἐθέλεις, ὁ δὲ οὐχ ἔβηται, ἀλλὰ μαχεῖται¹ κατὰ κράτος· εἰ δὲ τῇ ἀριστερᾷ ἀνάγους,² εἴκει καὶ ἐάλωκεν.

38. Χάρμιδος ἀκούω τοῦ Μασσαλιώτου λέγοντος φιλόμουσον μὲν εἶναι τὴν ἀηδόνα, ἥδη δὲ καὶ φιλόδοξον. ἐν γοῦν ταῖς ἐρημίαις ὅταν ᾄδῃ πρὸς ἑαυτήν, ἀπλοῦν τὸ μέλος καὶ ἄνευ κατασκευῆς τὴν ὄρνιν ᾄδειν· ὅταν δὲ ἀλφὴ καὶ τῶν ἀκουόντων μὴ διαμαρτάνῃ, ποικίλα τε ἀναμέλλει καὶ τακερῶς ἐλίττει τὸ μέλος, καὶ Ὅμηρος δὲ τοῦτο μοι δοκεῖ ὑπαινίττεσθαι λέγων

ὡς δ' ὅτε Πανδαρέου κόυρη χλωρῆς ἀηδῶν
καλὸν αἰεῖδῃσι ἔαρος νέον ἱσταμένοιο,
δενδρέων ἐν πετάλοισι καθεζομένη πυκνοῖσι,
ἦ τε θαμὰ τρωπῶσα χεεὶ πολυηχέα φωνήν.

ἥδη μέντοι τινὲς καὶ πολυδευκέα φωνήν γράφουσι τὴν ποικίλως μεμιμημένην, ὡς τὴν ἀδευκέα τὴν μῆδ' ὅλως ἐς μίμησιν παρατραπέεισαν.

39. Λέγει Δημόκριτος τῶν ζώων μόνον τὸν λέοντα ἐκπεπταμένους τίκεσθαι τοῖς ὀφθαλμοῖς, ἥδη τρόπον τινὰ τεθυμωμένον καὶ ἐξ ᾧδῶν δρασεινόντα τι γεννηκόν. ἐφύλαξαν δὲ ἄλλοι καὶ καθεύδων ὅτι κινεῖ τὴν οὐράν, ἐνδευκνύμενος ὡς τὸ εἶκος ὅτι μὴ πάντῃ ἀτρεμεῖ, μῆδὲ μὴν κύκλωσάμενος αὐτὸν καὶ περιελλῶν ὁ ὕπνος καθεῖλεν, ὡσπερ οὖν καὶ τῶν ζώων τὰ λοιπά. τοιοῦτόν τι φύλαξαντας Αἰγυπτίους ὑπὲρ αὐτοῦ κομπάζειν φασὶ λέγοντας ὅτι κρείττων ὕπνου λέων ἐστίν

¹ μάχεται.

² ἄγους.

Weever from the sea with your right hand, it will not come but will fight vigorously. But if you haul it up with your left hand, it yields and is captured.

38. From a statement of Charmis of Massilia I ^{The} Nightingale learn that the Nightingale is fond of music, and even fond of fame. At any rate when it is singing to itself in lonely places, he says, its melody is simple and spontaneous. But in captivity when it has no lack of hearers it lifts up its voice, warbling and trilling its melting music. And Homer seems to me to hint as much when he says [*Od.* 19. 518]

'And as when the daughter of Pandareus, the greenwood Nightingale, sings sweet at the first oncoming of spring, as she rests amid the thick leafage of the trees, and ever varying her note pours forth her full-throated music.'

But there are those who write πολυδευκέα φωνήν, that is, 'variously imitating music,' just as ἀδευκέα signifies 'unadapted for imitating.'

39. Democritus asserts that the Lion alone among ^{The Lion} animals is born with its eyes open^a and from the hour of birth is already to some extent angry and ready to perform some spirited action. And others have observed that even when asleep the Lion moves his tail, showing, as you might expect, that he is not altogether quiescent, and that, although sleep has enveloped and enfolded him, it has not subdued him as it does all other animals. The Egyptians, they say, claim to have observed in him something of this kind, asserting that the Lion is superior to sleep

^a See 4. 34.

ἀγρυπνῶν αἰεί. ταύτη τοι καὶ ἡλίῳ ἀποκρίνεται
αὐτὸν αὐτοῦς πέπυσμαι· καὶ γὰρ τοι καὶ τὸν
ἥλιον θεῶν ὄντα φιλοπονύτατον ἢ ἄνω¹ τῆς γῆς
ὄρασθαι ἢ τὴν κάτω πορείαν ἰέναι μὴ ἡσυχάζοντα.
“Ὀμηρὸν τε μάρτυρα Αἰγύπτιοι ἐπάγονται λέγοντα
ἡέλιόν τ' ἀκάμαντα. ἔστι δὲ πρὸς τῇ ῥώμῃ καὶ
συνετὸς ὁ λέων. ταῖς γοῦν βοῦσιν ἐπιβουλεύει
νύκτωρ φοιτῶν ἐς τὰ αὔλια. “Ὀμηρος δὲ ἄρα
ἤδει καὶ τοῦτο λέγων

βόες ὡς²

ὡς τε³ λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶ.

καὶ ἐκπλήττει μὲν ὑπὸ τῆς ἀλκῆς πάσας,⁴ μίαν δὲ
ἐξαρπάσας ἔδει.⁵ ὅταν δὲ ἐς κόρον ἐμπλησθῆ,
βούλεται μὲν ταμιεύσασθαι καὶ ἐς αἰθῆς, αἰδῶς δὲ
ἴσχει αὐτὸν φρουρεῖν παραμένοντα, ὡς τροφῆς
χῆται λιμὸν δεδιότα. οὐκοῦν περιχανῶν ἐμπνεῖ
μὲν τοῦ καθ' ἑαυτὸν ἀσθματος, καὶ τούτῳ τὴν
φυλακὴν ἐπιτρέπει, ἀπαλλάττεται γὰρ μὴν αὐτὸς·
τὰ δὲ ἄλλα ζῶα ἤκοντα καὶ αἰσθανόμενα ὅτου
λείψανόν ἐστι τὸ κείμενον, οὐ τολμᾷ προσάψασθαι,
ἀλλὰ ἀπαλλάττεται δεδιότα δοκεῖν συλᾶν καὶ
περικόπτειν τι τοῦ σφετέρου βασιλέως. τῷ δὲ
ἄρα εἰ μὲν εὐθηρία⁶ γένοιτο καὶ εὐεργία, λήθησιν
τοῦ πρώτου λαμβάνει καὶ ὡς ἔωλον ἀτιμάσας
ἀπαλλάττεται· εἰ δὲ μὴ, ὡς ἐπ' οὐκείον θη-
σαύρισμα παραγίνεται. ὅταν δὲ ὑπερπλησθῆ, κενὸν
ἑαυτὸν ἡσυχία καὶ ἀσιτία, ἢ αὖ πάλιν πιθήκω

¹ κατὰ τὸ ἢ ἄνω.

² ὡς δ' ὅτε.

³ ἀπάσας.

⁴ ἔδειν ὁ αὐτὸς λέγει ποιητῆς ταῦτα.

⁵ βόες ὡς *miss omitt.*

and for ever awake. And I have ascertained that it is for this reason that they assign him to the sun, for, as you know, the sun is the most hard-working of the gods, being visible above the earth or pursuing his course beneath it without pause. And the Egyptians cite Homer as a witness when he speaks of the 'untiring sun' [*Il.* 18. 239]. And in addition to his strength the Lion shows intelligence. For instance, he has designs upon cattle and goes to their folds by night. Now Homer was aware of this when he said [*Il.* 11. 172]:

'Like cattle which a lion has scared, coming in the dead of night.'

And he strikes terror into them all by his strength, but seizes only one and devours it. And when he ^{and his prey} has gorged himself, he wishes to preserve the remains for another occasion, yet he is ashamed to stay and watch over them, as though he were afraid of starving from want of food. Accordingly with jaws agape he breathes upon them and trusts to his breath to guard them while he himself goes on his way. But when the other beasts arrive and realise to whom the remains upon the ground belong, they do not venture to touch them but go their way for fear of seeming to rob and diminish anything that belongs to their king. Now if the Lion chances to be lucky and has good hunting, he forgets his former prize, disregards it as being stale, and goes away. Otherwise he returns to it as to a private store. And when he has eaten more than enough, he empties himself by lying quiet and abstaining from food, or alternatively he catches a monkey and eats some of

⁶ εὐθηρία ἐτέρου.

περιτυχῶν καὶ τοῦτου φαγῶν κενούται τὴν γαστέρα.
ταῖς ἐκείνου λαπάξας σαρκῖν. ἦν δὲ ἄρα δίκαιος
ὁ λέων καὶ οἶος

ἄνδρ¹ ἐπαμύνασθαι, ὅτε τις πρότερος¹ χαλεπήγη.

τῷ γοῦν ἐπιόντι ἀνθίσταται <καὶ>² τὴν ἀλκαίαν
ἐπισείων καὶ ἐλίττων κατὰ τῶν πλευρῶν εἴτα
ἐγείρει ἑαυτὸν ὡσπερ οὖν ὑποθήγων μύωπι. τὸν
γε μὴν βαλόντα μὲν, οὐ τυχόντα δὲ τῇ ἰσῆ ἀμυνού-
μενος³ φοβεῖ μὲν, λυπεῖ δὲ οὐδὲ ἔν. ἡμερωθεῖς
γε μὴν ἐξέτι νεαροῦ πραύτατός ἐστι καὶ ἐντυχεῖν
ἠδύς, καὶ ἔστι φιλοπαίστης, καὶ πᾶν ὃ τι οὖν
ὑπομένει πραόνως τῷ τροφεῖ χαριζόμενος. "Αννων
γοῦν λέοντα εἶχε σκεναγωγόν, καὶ Βερενίκη λέων
πρᾶος συνῆν, τῶν κομμωτῶν⁴ διαφέρων οὐδὲ ἔν.
ἐφαῖδρνε γοῦν τῇ γλώττῃ⁵ τὸ πρόσωπον αὐτῆς,
καὶ τὰς ῥυτίδας ἐλέαινε, καὶ ἦν ὁμοτράπεζος,
πρᾶως τε καὶ εὐτάκτως ἐσθίων καὶ ἀνθρωπικῶς.
<καὶ>⁶ Ὀνόμαρχος δὲ ὁ Κατάνης τύραννος καὶ ὁ
Κλεομένους υἱὸς συσσίτους εἶχον λέοντας.

40. Εὐωδίας τιμὸς θαυμαστῆς τὴν πάρδαλι
μετελιχθέναι φασίν, ἡμῖν μὲν ἀπορρήτου, αὐτῇ δὲ
οἶδε τὸ πλεονέκτημα τὸ οἰκεῖον, καὶ μέντοι καὶ
τὰ ἄλλα ζῶα συνεπίσταται τοῦτο ἐκείνη, καὶ

¹ πρότερον.

² ἀμυνόμενος.

³ γλώττη ἠουχῆ.

⁴ <καὶ> add. Schn.

⁵ Pierson; κομμωτῶν.

⁶ <καὶ> add. H.

^a Hanno, Carthaginian general, 3rd cent. B.C. Cp. Plut. Mor. 799 E.

it, voiding and emptying his belly by means of its
flesh.

The Lion is after all upright and one to

'defend himself against the man who should assail
him first' [Hom. *Il.* 24. 369; *Od.* 16. 72].

Thus, he faces his attacker and by lashing with his
tail and winding it about his flanks rouses himself as
though he were stimulating himself with a spur.
And if a man shoot at him but miss him, he will
defend himself by a fair return: he will scare the
man but do him no harm. If he has been domesti-
cated since the time when he was a cub, he is ex-
tremely gentle and agreeable to meet, and is fond of ^{The Lion}
play, and will submit with good temper to any treat-^{tamed}
ment to please his keeper. For instance, Hanno^a
kept a Lion to carry his baggage; a tame Lion was
the companion of Berenice^b and was no different
from her tiring-slaves: for example, it would softly
wash her face with its tongue and smooth away her
wrinkles; it would share her table and eat in a
sober, orderly fashion just like a man. And Ono-
marchus, the Tyrant of Catania, and the son of
Cleonenes^c both had Lions with them as table-
companions.

40. They say that the Leopard has a marvellous ^{The Leopard}
fragrance about it. To us it is imperceptible, though
the Leopard is aware of the advantage it possesses, and
other animals besides share with it this knowledge.

^b Which of the various queens named Berenice is here referred to, is uncertain; if the queen of Ptolemy III, she lived c. 273-226 B.C.

^c Nothing more is known of these persons.

ἀλλοκεταί οἱ¹ τὸν τρόπον τοῦτον. ἡ πάρδαλις τροφῆς δεομένη ἑαυτὴν ὑποκρύπτει ἢ λόχη πολλῇ ἢ φυλλάδι βαθεία, καὶ ἐντυχεῖν ἔστιν ἀφανής, μόνον δὲ ἀναπνεῖ. οὐκοῦν οἱ νεβροὶ καὶ <αἰ>² δορκάδες καὶ οἱ αἰγες οἱ ἄγριοι³ καὶ τὰ τοιαῦτα τῶν ζώων ὡς ὑπὸ τιῶς ἕγγυος τῆς εὐωδίας ἔλκεται, καὶ γίνεταί πλησίον· ἡ δὲ ἐκπηδᾷ καὶ ἔχει τὸ θήραμα.

41. Πυνθάνομαι τῶν ζώων τὰ μηρικήζοντα τρεῖς ἔχει κοιλίας, καὶ ὀνόματα αὐτῶν ἀκούω κεκρύφαλον ἐχίνου ἤνυστρον. σηπία δὲ καὶ τευθίδες δύο νέμονται προσοκίσιν· οὐ γὰρ τοι⁴ χεῖρον οὕτως ὀνομάσαι καὶ ἐκ τῆς χρείας καὶ ἐκ τοῦ σχήματος ἐπαρθέντα. καὶ ὅταν ἡ χειμέρια καὶ κλύδων τεταραγμένος, αἱ δὲ τῶν πετρῶν λαμβάνονται ταῖς αὐταῖς προβολαῖς, καὶ ἔχονται ὡς ἀγκύραις πάνυ ἐγκρατῶς, καὶ ἄσειστοί τε καὶ ἀκλυστοὶ μένουσιν· εἶτα εἰ γένοιτο ὑπεύδια, ἀπολύουσί τε ἑαυτὰς καὶ ἐλευθεροῦσι, καὶ νέουσι πάλιν, εἰδύναι μάθημα οὐκ εὐκαταφρόνητον, χειμῶνος φυγὴν καὶ ἐκ τῶν κινδύνων σωτηρίαν.

42. Εἰ σοι βουλομένῳ μαθεῖν ἔστι μελιττῶν ὀνόματα, οὐκ ἂν βασικήραμι εἰπεῖν ὅσα πέπυσμαί. ἡγεμόνες καλοῦνται τιῶες καὶ ἄλλαι σειρήνες καὶ ἐργοφόροι⁵ τινὲς καὶ ἕτεραι πλάστιδες. Νικάνδρος δὲ † εὐφορεῖν †⁶ τοὺς κηφήνας φησι. περὶ δὲ τῆν

¹ ἐκείνη . . . οἱ] τῇ πάρδαλι καὶ ἀλλοκεταί ἐκείνη.

² <αἰ> add. H. ³ αἱ αἰγες αἱ ἄγριοι.

⁴ τ. ⁵ ἔργοφόροι H.

⁶ ἀφορεῖν Post, ἔδροφορεῖν Reiske, H, εὐπορεῖν OSchn.

and the Leopard catches them in the following manner. When the Leopard needs food it conceals itself in a dense thicket or in deep foliage and is invisible; it only breathes. And so fawns and gazelles and wild goats and suchlike animals are drawn by the spell, as it were, of its fragrance and come close up. Whereat the Leopard springs out and seizes its prey.

41. I learn that ruminants have three^a stomachs, Ruminants and their stomachs and their names, I gather, are κεκρύφαλον (the second stomach, *reticulum*), ἐχίνος (the third stomach, manyplies), and ἤνυστρον (the fourth stomach, *abomasum*).

Cuttle-fish and Squids feed themselves with two 'probosces.' (There is no harm in so styling them: their use and their form induce one to do so.) And in stormy weather when there is broken surf, these creatures grip the rocks with their tentacles and cling fast as with anchors, and there they stay, safe from shock and sheltered from the waves. Later, when it grows calm, they let themselves go and are free again to swim about, having learnt what is by no means to be despised, viz., how to avoid a storm and to escape from danger.

42. If it is your wish to learn the names of Bees, Bees, their various names I would not grudge you the knowledge that I have acquired. Some are called 'captains,' others 'sirens,'^b some again 'workers,' and others 'moulders.' And Nicander says [*fr.* 93] that the Drones

^a Cp. Arist. *HA* 507 b 1; Ael. has omitted to mention the κοιλία μεγάλη, big stomach or paunch.

^b Thompson on Arist. *HA* 623 b 11 takes 'siren' to be 'some species of the solitary wasp, e.g. *Eumenes*, *Synagris*, etc.'

τῶν Καππαδόκων γῆν ἄνευ κηρίων τὸ μέλι τὰς μελίττας ἐργάζεσθαι φασι, παχὺ δὲ εἶναι τοῦτο κατὰ τὸ ἔλαιον λόγος ἔχει. ἐν Τραπεζοῦντι δὲ τῇ Ποντικῇ ἐκ τῆς πύξου γίνεσθαι μέλι πέπυσμαι, βαρὺ δὲ τὴν ὄσμην τοῦτο εἶναι, καὶ ποιεῖν μὲν τοὺς ὑγιαίνοντας ἔκφρονας, τοὺς δὲ ἐπιλήπτους ἐς ὑγίειαν ἐπανάγειν αἰθίς. ἐν Μηδίᾳ δὲ ἀποστάζειν τῶν δένδρων ἀκούω μέλι, ὡς Εὐριπίδης¹ ἐν τῷ Κιθαιρωνί φησιν ἐκ τῶν κλάδων γλυκείας σταγόνας ἀπορρεῖν. γίνεσθαι δὲ καὶ ἐν Θράκῃ μέλι ἐκ τῶν φυτῶν ἤκουσα. ἐν δὲ Μυκόνῳ μελίττα οὐ γίνεται, ἀλλὰ καὶ <ἔξωθεν>² κομισθεῖσα ἀποθνήσκει.

43. Περὶ τὸν Ὑπανν ποταμὸν γίνεσθαι τὸ ζῷον τὸ μονήμερον οὕτω καλούμενον Ἀριστοτέλης φησί, τικτόμενον μὲν ἅμα τῷ κνέφει,³ ἀποθνήσκον δὲ ἐπὶ δυσμᾶς ἡλίου τρεπομένου.

44. Ἐχει δὲ <τὸ>⁴ δῆγμα ἢ σηπία ἰώδες καὶ τοὺς ὀδόντας ἰσχυρῶς ὑπολανθάνοντας. ἦν δὲ ἄρα δηκτικὸν καὶ <ὁ>⁵ ὀσμύλος καὶ ὁ πολύπους· καὶ δάκκοι μὲν αὖ οὗτος σηπίας βιαιότερον, τοῦ δὲ ἰοῦ μεθήσων ἦττου.

¹ Ed. τὰς Βάκχαις.
κνέφα.
<τὸ> add. H.

² <ἔξωθεν> add. H.

And they say that all over Cappadocia the Bees produce honey without combs, and the story goes that it is thick like oil. I am informed that at Trapezus in Pontus honey is obtained from box-trees, but that it has a heavy scent and drives healthy people out of their senses, but restores the frenzied to health. I learn that in Media^a honey drips from the trees, just as Euripides [*Bacc.* 714] says that on Cithaeron sweet drops flow from the boughs. In Thrace too I have heard that honey is produced from plants. On Myconus^b there are no bees, and moreover if imported from outside they die.

43. Aristotle says [*HA* 552 b 20] that on the banks of the river Hypanis^c there occurs a creature that goes by the name of 'day-fly,'^d because it is born in the morning twilight and dies when the sun begins to set.

44. The Cuttle-fish has a poisonous bite and teeth that are concealed very deep within. It seems also that the *Osmylus*^e and the Octopus are given to biting. And the Octopus has a more powerful bite than the Cuttle-fish, although it emits less poison.

^a Ael. is copying [*Arist.*] *Mir.* 831 b 26 where the MSS read *Λαδία*.

^b One of the Cyclades.

^c Mod. Boug.

^d A May-fly, probably . . . the large *Ephemera longicauda* Oliv. (*Thompson on Arist. loc. cit.*).

^e A kind of octopus with an unpleasant musky smell: *Eledone moschata* (*Thompson, Gk. fishes*).

⁵ <ὁ> add. H.

45. Τὸν σὺν τὸν ἄγριόν φασι μὴ πρότερον ἐπὶ
τινα φέρεσθαι πρὶν ἢ τοὺς χαυλιόδοντας ὑποθήξαι
μαρτυρεῖ δὲ ἄρα καὶ Ὅμηρος τοῦτο λέγων

θήξας λευκὸν ὀδόντα μετὰ γναμπτήσιν γένυσσιν,
παχύνεσθαι δὲ τὸν σὺν ἀκούω μάλιστα μὴ λούμε-
νον,¹ ἀλλὰ ἐν τῷ βορβόρῳ διατρίβοντά τε καὶ
στρεφόμενον καὶ πίνοντα ὕδωρ τεθολωμένον, καὶ
ἡσυχία καὶ στέγη σκοτωδέστερα χαίροντα καὶ
τροφαῖς ὅσαι φυσωδέστεραί τε εἰσι καὶ ὑποπλήσαι
δύνανται, καὶ Ὅμηρος δὲ ἔοικε ὑποδηλοῦν ταῦτα.
περὶ μὲν οὖν τοῦ καλωδεῖσθαι αὐτοῦς² καὶ
φιληθεῖν τοῖς ῥυπαριτέροις τέλμασι . . .³ λέγων
σύες χαμαιευνάδες ὅτι δὲ τῷ τεθολωμένῳ ὕδατι
παινόνται . . .⁴ φησὶ

μέλαν ὕδωρ
πίνουσαι, τὰ θ' ἕσσι τρέφει τεθαλυῖαν ἀλοιφήν.
ὅτι δὲ χαίρουσι τῷ σκότῳ διὰ τούτων ἐλέγχει

πέτρη ὑπο γλαφυρῆ εὐδον Βορέω ὑπ' ἰωγῆ.
τὸ δὲ φυσῶδες ἀνίττεται τῆς τροφῆς ὅταν λέγη
βάλανον μενοεικέα ἐσθίειν αὐτάς. εἰδὼς δὲ ἄρα
Ὅμηρος ὡς καὶ ἰσχυραίνεται καὶ ἐπιτρίβει τὰ κρέα
ὅς ὄρων τὸν θῆλυν, πεποίηκε τοὺς ἄρρενας ἰδίᾳ
καθεύδοντας καὶ τὰς θηλείας ἰδίᾳ. ἐν Σαλαμῶνι
δὲ χλωροῦ σίτου καὶ ληίου κομῶντος εἶν οὖς

¹ λούμενον.
³ Lacuna.

² αὐτόν.
⁴ Lacuna.

* The chief city in Cyprus. Eustathius on Hom. *Od.* 13. 29
says that there was a law in Cyprus permitting landowners to
remove the teeth of any pig that they found foraging among

45. They say that the Wild Boar does not attack ^{The Wild}
a man until he has whetted his tusks. And Homer ^{Boar}
testifies to this when he says [*Il.* 11. 416]

'Having whetted the white tusk between his
curved jaws.'

And I learn that the Boar fattens himself chiefly
by not washing but spending his time wallowing in
the mud, drinking the turbid water, and revelling in
the quiet and the darkness of his lair and in all the
more inflating foods that can fill him up. And Homer
appears to imply as much, for touching their wallow-
ing and their fondness for the more muddier ponds . . .
when he says [*Od.* 10. 243] 'hogs that make their
bed upon the ground.' And that they fatten them-
selves upon turbid water . . . he says [*Od.* 13. 409]

'drinking black water, which fosters the rich fat on
swine.'

And that they delight in darkness he proves in the
following words [*Od.* 14. 533]:

'They slumbered beneath a hollow rock under
shelter from Boreas.'

And he hints at the inflating quality of their food
when he says [*Od.* 13. 409] that they eat 'the satisfy-
ing acorn.' Now Homer knowing that the Boar
grows thin and that his flesh wastes if he looks at the
Sow, has described [*Od.* 14. 13] the Boars as sleeping
in one place and the Sows in another. In Salamis*
if a Sow breaks in and grazes the corn when green or

their crops. So Irus threatens to knock out the teeth of
Odysseus, disguised and unknown, whom he regards as an
interloper in the palace in Ithaca.

ἐμπεσοῦσα¹ ἀποκείρη, νόμος ἐστὶ Σαλαμινίων τοὺς ὀδόντας ἐκτρίβειν αὐτῆς. καὶ τοῦτο εἶναι τὸ παρ' Ὀμήρῳ σοὺς ληιβοτείρης φασίν. οἱ δὲ ἐτέρως νοοῦσι, καὶ λέγουσι χλωροῦ σίτου τὴν ὄν γευσασμένην ἀσθενεῖς ἔχειν τοὺς ὀδόντας.

46. Ἐδωκε δὲ ἄρα ἡ φύσις ταῖς κυσὶ τραυμάτων ἀντίπαλον πόαν. εἰ δὲ ἔλμινθες αὐτὰς λυποῖεν,² τοῦ σίτου τὸ καλούμενον λήμιον ἐσθίουσαι ἐκκρίνουσι αὐτάς. λέγονται δὲ καὶ ὅταν δέωνται τὴν γαστέρα ἐκατέρωθεν κενῶσαι πόαν τινα ἐσθίειν, καὶ τὸ μὲν τι τῆς τροφῆς τὸ ἐπιπολάζον ἀνεμῆν, τὰ δὲ περιττὰ κάτωθεν ἐκκρίνεσθαι αὐταῖς φασιν. ἐντεῦθεν καὶ τὸ συρμαῖζειν Αἰγύπτιοι λέγονται μαθεῖν. πέρδικες δὲ³ καὶ πελαργοὶ τρωθέντες καὶ φάτται τὴν ὀρίγανον, ὡς λόγος, διατρώγουσιν, εἶτα τοῖς τραύμασιν ἐντιθέντες ἀκούνται τὸ σῶμα καὶ μέντοι (καὶ)⁴ τῆς ἀνθρώπων ἰατρικῆς δέονται οὐδὲ ἔν.

47. Οὐ δεήσομαι ἐνταῦθα μάρτυρος πρεσβυτέρου, ἃ δὲ αὐτὸς ἔγνω ἐρῶ.⁵ σαύρον τῶν χλωρῶν μὲν ὑπεράγαν, ἀδροτέρων δὲ τὴν ἔξω συλλαβῶν ἀνήρ καὶ κέντρῳ πεποιημένῳ χαλκοῦ πείρας⁶ εἶτα τυφλώσας τὸν σαύρον καὶ χύτραν κεραμέων τῶν νεωστὶ εἰργασμένων διατρήσας πάνυ λεπταῖς ὀπαῖς, ὡς μὴ εἰργεῖν μὲν τὸ πνεῦμα, οὐ μὴν ἐκείνῳ παρασχεῖν ἐκδυσιν, καὶ γῆν ἐγγέας καὶ

¹ Barnes: πεσοῦσα.

² λυποῦσι.

³ γε.

⁴ (καὶ) add. H.

a field of waving corn, there is a law of the Salaminians that her teeth must be destroyed. And they say that the passage in Homer [*Od.* 18. 29] about 'a sow that consumes the crops' refers to this. Others take a different view and assert that when a Sow has tasted green corn its teeth are weakened.

46. It would appear that Nature has provided Nature's medicines for animals grass as a remedy for the wounds of Dogs. And if they are troubled with worms they get rid of them by eating 'standing' corn, as it is called. And when they need to empty both stomachs^a they are said to eat some grass, and as much of their food as remains undigested they vomit up, while the remainder is excreted. It is from this source that the Egyptians are said to have learnt the practice of taking purges. But Partridges, Storks, and Ring-doves, when wounded are said to chew marjoram, and then to spread it on their wounds and cure their body; and they have no need at all of man's healing art.

47. In this matter I shall have no need of any witness from antiquity but shall narrate what I myself have seen and know.

A man captured a Lizard of the excessively green A Lizard, blinded, regains its sight^b and unusually large species, and with a point made of bronze he pierced and blinded the Lizard. And after boring some very fine holes in a newly fashioned earthenware vessel so as to admit the air, but small enough to prevent the creature from escaping, he

^a The expression is used loosely to denote the stomach proper and the intestines, for the dog has but one stomach.

⁵ λέγω.

⁶ διεύρας.

μάλα ἔνδρσον, καὶ τὸ θηρίον ἐμβαλὼν καὶ πῶαν¹
τινὰ ἧς οὐκ εἶπε τὸ ὄνομα καὶ δακτύλιον σιδήρου²
πεποιημένον καὶ ἔχοντα λίθον Γαγάτην, ὥπερ οὖν
ἐνεύργαστο γλύμμα σαύρος, τὴν μὲν χύτραν
ἐπηλύγασεν, ἐννέα ἐμπλάσας σημεῖα, ὧν ἀφήρει
σφραγίδα³ ἑφ' ἡμέρας ἐννέα. καὶ τὴν ἐπὶ
πάσαις⁴ ἀφανίσας ἀνοίγει τὸ σκεῦος, καὶ ἔγωγε
εἶδον τὸν σαῦρον ἐμβλέποντα, καὶ εὐωποτάτους⁵
τοὺς ὀφθαλμοὺς τοὺς τέως πετηρωμένους εἶχε.
καὶ τὸν⁶ μὲν, ἔνθεν ἤρέθη, ἐνταῦθα ἀπελύσαμεν,
δακτύλιον δὲ ἐκεῖνον ὁ ἀνὴρ ὁ ταῦτα δράσας
ὀφθαλμοῖς ἀγαθὸν ἔφασκεν εἶναι.

48. Ἐμοὶ δὲ αἰσχιστον δοκεῖ, ὧ ἄνθρωποι,
φιλίαν μὲν τοῖς ζώοις πρὸς ἀλλήλα εἶναι, μὴ
μόνοις τοῖς συννόμοις αὐτῶν μηδὲ μὴν τοῖς ὁμογε-
νέσι, ἤδη δὲ καὶ τοῖς μηδὲν προσήκουσί σφισι
κατὰ τὸ κοινὸν γένος. ταῖς γοῦν αἰξίν αἱ οἷς
φίλιαι, περιστερῶ δὲ πρὸς τρυγὼνα φίλια,⁷ φίλα
δὲ ἀλλήλοισ⁸ νοοῦσι φάτται τε καὶ πέρδικες,
ἀλκύνονα δὲ καὶ κηρύλον ποθοῦντε ἀλλήλω πάλαι
ἴσμεν, κορώνην τε ἐρωδιῶ φίλα νοεῖν καὶ λάρον
τῶ καλουμένῳ κολοῦῳ καὶ ἰκτίνῳ ἄρτην. πολε-
μοῦσι δὲ αἰώνιον πόλεμον καὶ ἄσπονδον ὡς εἰπεῖν
κορώναι τε καὶ γλαυκῆς· πολέμοιοι δὲ ἄρα εἰσὶν
ἰκτίνος τε καὶ κόραξ, καὶ πυραλλίς πρὸς τρυγὼνα,
καὶ βρένθος καὶ λάρος,⁹ πάλιν τε ὁ χλωρεὺς πρὸς

¹ ἔκδυσαν . . . πῶαν] ἔκδυσαν, τὸ θηρίον ἐμβαλὼν καὶ γῆν
ὑποχέας καὶ μ. εἰ. καὶ πῶαν.

² Ges: σιδήρου.

⁴ πάσαις τὴν ἐνάτην.

⁶ τό.

³ (μίαν) σφρ. ? H.

⁵ εὐωποτέρους.

⁷ περιστερῶ . . . φίλια.

heaped some very moist earth into it and put the
Lizard inside together with a certain herb, of which
he did not divulge the name, and an iron ring with
a bezel of lignite engraved with the figure of a lizard.
After stamping nine seals upon the vessel he then
covered it up, removing one seal daily for nine days.
And when he had destroyed the last seal of all he
opened the vessel, and I myself saw the Lizard
having its sight and its eyes, which till then had been
blinded, seeing perfectly well. And we released the
Lizard on the spot where it had been captured, and
the man who had done these things asserted that that
ring of his was good for the eyes.

48. It fills me with shame, you human beings, to think of the friendly relations that subsist between animals, not only those that feed together nor even those of the same species, but even between those that have no connexion through a common origin. For instance, Sheep are friends with Goats; there is friendship between Pigeon and Turtle-dove; Ring-doves and Partridges entertain friendly feelings towards one another; we have long known that the Halcyon and the Ceryl desire each other; that the Crow is friendly disposed towards the Heron, and the Sea-mew towards the Little Cormorant, as it is called, and the Shearwater towards the Kite. But there is war everlasting and without truce, so to say, between Crows and Owls. Enemies too are the Kite and the Raven, the Pyrallis and the Turtle-dove, the Brentus^a and the Sea-mew, and again the Greenfinch(?)

Animal
friendships
and enmities

^a Unknown water-bird. Perh. the 'Avocet,' Gossen § 187.

⁸ εἰς ἀλλήλους.

⁹ Ges: πάγρος.

τρογώνα, καὶ αἰγυπιοὶ καὶ ἀετοί, καὶ κύκνοι καὶ δράκοντες, καὶ πρὸς βουβαλίδας καὶ ταύρους¹ λέοντες. ἐχθίστα² δὲ ἄρα ἐλέφας καὶ δράκων ἦν, καὶ πρὸς ἀσπίδα ὁ ἰχνεύμων, ὁ δὲ αἰγίθος τῷ ὄνω· ὁ μὲν γὰρ ἀγκήσατο, ῥήγγνται δὲ τῷ αἰγίθῳ τὰ ψά, καὶ οἱ νεοττοὶ ἐκπίπτουσι ἀτελεῖς· ὁ δὲ τιμωρῶν τοῖς τέκνοις ἐπιπηδᾷ τῶν ὄνων τοῖς ἔλκεσι, καὶ ἐσθίει αὐτά. μισαὶ δὲ ἀλώπηξ κίρκον καὶ ταῦρος κόρακα, καὶ ὁ ἄνθος³ τὸν ἵππον. χρῆ δὲ εἰδέναι τὸν πεπαιδευμένον καὶ μηδὲν μάτην ἀκούοντα ὅτι καὶ δελφὶς φαλλαίῃ διάφορος, λάβρακές γε μὴν κεστρεῦσι, μύραιναι δὲ γόγγροις, καὶ ἄλλα ἄλλοις.

49. Αἱ ἄρκτοι τῶν θηρατῶν τοὺς ἐς⁴ στόμα πεσόντας καὶ τὸ πνεῦμα ἐς ἑαυτοὺς ὥσαντας ὀσφρησάμεναι ὡς νεκροὺς παραλιμπάνουσι, καὶ δοκεῖ τοῦτο τὸ ζῶον νεκρὸν βδελύττεσθαι. μισοῦσι δὲ καὶ οἱ μύες τοὺς ἐν ταῖς ἑαυτῶν διαίταις καὶ καταδρομαῖς ἀποθανόντας, καὶ μέντοι <καὶ>⁵ χελιδὼν ἐκβάλλει χελιδόνα νεκράν.⁶ μύρμηκες δὲ, καὶ ἐκεῖνοις ἐκφορᾶς νεκρῶν μέλεω καὶ καθαιρεῖν τοὺς σφετέρους χηραμούς ἢ σοφιστάτη φύσις ἔδωκεν, ἐπεὶ καὶ τοῦτο ἴδιον τῶν ἀλόγων, τὰ ὁμογενῆ τε καὶ ὁμοφυᾶ τεθνεῶτα τῶν ὀφθαλμῶν ἀποφέρειν θάπτον. λέγουσι δὲ Αἰθιοπίων λόγοι αἰμυλλίας τε καὶ κόμπου Ἑλληνικοῦ ἄγευστοι ὅτι ἄρα ἐλέφαντα θεασάμενος ἐλέφας νεκρὸν οὐκ ἂν παρέλθοι μὴ τῇ προβοσκίδι γῆν ἀρυσάμενος καὶ

¹ καὶ ταύρους del. H (1876).

³ Ges: ἄνθος.

² ἐχθιστων.

⁴ ἐπὶ Schen.

and the Turtle-dove, the Aegyptius and the Eagle, Swans and Water-snakes(?),⁴ and Lions are the enemies of Antelopes and Bulls. The bitterest hate exists between the Elephant and the Python,⁵ between the Asp and the Ichneumon, between the Blue Tit and the Ass, for directly the Ass brays the Blue Tit's eggs are smashed and the young ones are spilt, still imperfect. And so to avenge its offspring the Blue Tit leaps upon the Ass's sore places and feeds on them. The Fox detests a Falcon and the Bull a Raven, and the Buff-backed Heron the Horse. And an educated man who attends to what he hears should know that the Dolphin is at feud with the Whale, the Basse too with the Mullet, and the Moray with the Conger Eel, and so on.

49. When Bears have sniffed at hunters who have fallen on their face and knocked the breath out of themselves, they leave them for dead, and it seems that these creatures are disgusted by a dead body. Mice also hate those that die in their holes and lurking-places; and a Swallow too ejects a dead Swallow from its nest. Ants also, thanks to the supreme wisdom of Nature, are careful to carry away dead bodies and to cleanse their nests, for it is characteristic of brute beasts that, when one of their own species and kind has died, they speedily remove it out of sight. And Ethiopian histories, which are untainted by the pretentious plausibility of the Greeks, tell us that if one Elephant sees another lying dead, it will not pass by without drawing up

Animals' dislike of dead bodies

The Elephant and its dead

⁴ See Arist. H.A 602 b 25.

⁵ Lit. 'dragon.'

⁶ <καὶ> add. H.

⁶ νεκρὰν καὶ μέμραι.

ἐπιβαλὼν, ὡς ὄσιαν τινα ἀπόρητον ὑπὲρ τῆς φύσεως τῆς κοιῆς ἐκτελῶν.¹ εἶναι γὰρ τὸ μὴ δρᾶσαι τοῦτο ἑναγές. ἀπόρηται δέ οἱ καὶ κλάδου ἐπιβαλεῖν, καὶ ἄπεισι τὸ κοινὸν ἀπάντων τέλος μὴ ἀτιμάσας. ἀφίεται δὲ λόγος ἐς ἡμᾶς καὶ ἐκεῖνος. ὅταν ἐλέφαντες ἀποθνήσκωσι ἐκ τραυμαμάτων ἢ βληθέντες ἐν πολέμῳ ἢ ἐν θήρᾳ παθόντες τοῦτο, τῆς πῶας τῆς παρατυχοῦσης ἢ τῆς κόνεως τῆς ἐν ποσὶ ἀνελόμενοι, ἐς τὸν οὐρανὸν ἀναβλέπουσι καὶ βάλλουσι τι τῶν προειρημένων, καὶ φωνῇ τῇ σφετέρᾳ κινύρονται τε καὶ ποτινῶνται, ὡσπερ οὖν τοὺς θεοὺς μαρτυρόμενοι ἐφ' οἷς ἐκδίκως τε καὶ ἐκνόμως ὑπομένουσιν.

50. Ἴδια δὲ ἄρα τῶν ζώων καὶ ταύτη² δῆπου καταγινῶναι πάρεστι. τοὺς γοῦν ὄρνεις τοὺς ἠθάδας καὶ τοὺς ἐν ποσὶ τρεφομένους τε καὶ ἐξεταζομένους ὀρώμεν ἵππους καὶ ὄνους καὶ βοῦς καὶ καμήλους θαρροῦντας· εἰ δὲ καὶ ἐλέφαντι που πρᾶν καὶ ἡμέρῳ συντρέφονται, οἱ δὲ οὐκ ὀρρωδοῦσιν, ἀλλὰ καὶ δι' αὐτῶν ἐκείνων ἔρχονται. ἤδη δὲ ἀλεκτρυόνες καὶ ἐπὶ τὰ νῶτα αὐτῶν ἀναπέτονται· τοσοῦτον αὐτοῖς τοῦ θάρρους περίεστι καὶ τοῦ ἀδεοῦς. ποῖαν δὲ αὐτοῖς ἐντίθησι καὶ δέος ἰσχυρὸν γαλῆ παραδραμοῦσα. καὶ μυκήσεων μὲν καὶ ὀγκήσεων οὐ ποιοῦνται ἄραν, κρίξασαν δὲ ἄρα μόνον πεφρίκασι τὴν προειρημένην. χηνῶν δὲ καὶ³ κύκνων⁴ καὶ στρουθῶν τῶν μεγάλων ἢ τι ἢ οὐδὲν φροντίζουσιν, ἰέρακα δὲ βραχύτατον⁵ ὄντα ὀρρωδοῦσιν. ὁ δὲ ἀλεκτρυὼν ἄσας φοβεῖ

¹ ἐκτελῶν καὶ φεύγων ἄγος.

some earth with its trunk and casting it upon the corpse, as though it were performing some sacred and mysterious rite on behalf of their common nature; and that to fail in this duty is to incur a curse. It is enough for it even to cast a branch upon the body; and with due respect paid to the common end of all things the Elephant goes on its way.

And there has reached us also the following story. ^{A dying Elephant} When Elephants are dying of wounds, stricken either in battle or in hunting, they pick up any grass they may find or some of the dust at their feet, and looking upwards to the heaven, cast some of these objects in that direction and wail and cry aloud in indignation in their own language, as though they were calling the gods to witness how unjustly and how wrongfully they are suffering.

50 (i). By the following cases also, I think, one may ^{Confidence and fear in Animals} recognize traits peculiar to animals. For instance, we see domestic fowls that are reared at the feet, and have experience, of horses, asses, cows, or camels, showing no fear of them. And if they are fed along with, say, a tame and gentle elephant, they are not afraid but even move about among those creatures. And cockerels even fly up on to their backs, such are their resulting courage and freedom from fear. But they are fluttered and terrified if a marten runs by. To the lowing of cattle or the braying of an ass they pay no attention; but a marten has but to chatter and they tremble. For geese, swans, and ostriches they care little or nothing, but are in terror of a hawk although it is very small. With its crowing a cock

² ταῦτα.

⁴ Reiske: κωνῶν.

³ τε καί.

⁵ βραχύτερον.

μὲν λέοντα, ἀναίρει δὲ βασιλίσκον· οὐ μὴν φέρε¹
οὔτε αἰλούρους οὔτε ἰκτίνους. αἱ δὲ περιστερὰ
ἀετῶν μὲν κλαγγὴν καὶ γυπῶν θαρροῦσι, κίρκων
δὲ καὶ ἀλιαέτων οὐκ ἐτι.

¹ Ἡ δὲ ποιμῆ² καὶ ὁ ἔριφος καὶ πώλιον πᾶν ἐπὶ
τὰς μητράς θηλὰς ἔρχεται γεννηθέντα παραχρῆμα,
καὶ μέντοι καὶ τῶν οὐθάτων σπῶντα ἐμπίπλονται.
πολυπραγμονεῖ δὲ τὸ τεκὸν οὐδὲ ἓν, ἀλλὰ ἔστηκεν.
ὑπτια δὲ παραβάλλει τὰς θηλὰς τοῖς βρέφεσι τὰ
σχιζόποδα πάντα, λύκοι καὶ κύνες καὶ λέαιναί
καὶ παρδάλεις.

51. Πολυφωνότατα δὲ τὰ ζῶα καὶ πολύφθογγα
ὡς ἂν εἴποις ἢ φύσει ἀπέφηεν,³ ὡσπερ οὖν καὶ
τοὺς ἀνθρώπους. ὁ γοῦν Σκύθης ἄλλως φθέγγεται
καὶ ὁ Ἰνδὸς ἄλλως, καὶ ὁ Αἰθίοψ ἔχει φωνὴν
συμφυᾶ⁴ καὶ οἱ Σάκαι· φωνὴ δὲ Ἑλλάς ἄλλη, καὶ
Ῥωμαῖά ἄλλη. οὕτω τοι καὶ τὰ ζῶα ἄλλο ἄλλως
προίεται τὸν συγγενῆ τῆς γλώττης ἤχόν τε καὶ
ψόφον· τὸ μὲν γὰρ βρυχᾶται, μυκᾶται δὲ ἄλλο,
καὶ χρεμέτισμα ἄλλο καὶ ὄγκησις <ἄλλου>,⁵
ἄλλο βληχηθμός τε καὶ μηκασμός,⁶ καὶ τισὶ μὲν
ἄρηνγμός, τισὶ δὲ ὑλαγμός φίλον, καὶ ἄλλω⁷
ἄρράξων· κλαγγαὶ δὲ⁸ καὶ ροῖζοι καὶ κριγμοὶ
καὶ ὠδαὶ καὶ μελωδίαὶ καὶ τραυλισμοὶ καὶ μυρία
ἕτερα δῶρα τῆς φύσεως ἴδια τῶν ζῴων ἄλλα
ἄλλων.

52. Ἀνὰ τὴν χώραν τὴν Αἰγυπτίαν ἀσπίδες
φωλεύουσι τοῦ Νεῖλου πλησίον ἐπὶ τῆς ὄχθης
ἐκατέρως. καὶ τὸν μὲν ἄλλον χρόνον φιλοχωροῦσι

¹ οὐ φέρε μὴν.

² Abresch: λιμῆ.

scares a lion and is fatal to a basilisk, and yet it
cannot endure cats or kites. And pigeons are not
afraid at the cry of eagles and vultures, but they are
at the cry of falcons and of sea-eagles.

(ii). The lamb, the kid, and every foal directly it is
born goes for its dam's teats and sucks the dugs until
it is full. And the parent shows no concern but
stands still. Whereas all animals with parted toes,
wolves, hounds, lions, leopards, lie down to give their
young suck.

Animals
snorkling
their young

51. Nature has made animals with an immense
variety of voice and of speech, as it were, even as she
has men. For instance, the Scythian speaks one
language, the Indian another; the Ethiopian has a
natural language, so too have the Sacae; the lan-
guage of Greece and that of Rome are different.
And so it is with animals: each has a different way
of producing the tone and the sound natural to its
tongue. Thus, one roars, another lows, a third
whinnies, <another> brays, yet another baas and
bleats; while to some howling is customary, to others
barking, and to another snarling. Screaming,
whistling, hooting, singing, warbling, twittering,
and countless other gifts of Nature are peculiar to
different animals.

The various
sounds made
by animals

52. In the Egyptian countryside Asps have their
holes by the Nile on either bank. Most of the time
they stay round about their < lurking-places > and are

Reptiles
foretell and
avoid the
rising of the
Nile

³ ἀπέφηεν.

⁴ συμφυῆ.

⁵ <Ἑλλου> add. Gow.

⁶ μηκασμός, καὶ διάφορα φθέγματα.

⁷ τῷ ἄλλω.

⁸ τε καὶ.

καὶ ἀγαπῶσιν . . .¹, ὡς τὰς οἰκίας τὰς σφετέρας οἱ ἄνθρωποι· μέλλοντος δὲ τοῦ ποταμοῦ κατὰ τὴν ὥραν τὴν θέρειον² ἀναπλεῖν,³ πρὸ τριάκοντά που ἡμερῶν αἱ προειρημέται ἀσπίδες μετοικίζονται ἐς τὰ ἀπωτέρω τοῦ Νείλου χωρία, καὶ τοὺς ὄχθους τοὺς ὑπερέχοντας ἐσέρπουσι, καὶ μέντοι καὶ τὰ σφῶν αὐτῶν ἔκγονα ἐπάγονται, δῶρον τοῦτο ἴδιον λαχοῦσαι παρὰ τῆς φύσεως εἰδέναι ποταμοῦ τοσούτου καὶ οὕτως ἐργατικῶν τὴν ἀνὰ πᾶν ἔτος ἐπιδημίαν, καὶ τὴν ἐξ αὐτοῦ κατάληψίν τε καὶ λύμην φυλάττεσθαι. καὶ αἱ χελῶναι δὲ καὶ οἱ καρκίνοι καὶ οἱ κροκόδιλοι τὰ ῥᾶ κατὰ τὴν ὥραν τὴν αὐτὴν μετακομιζουσι ἐς τὰ ἄβατα τῶ ποταμῷ καὶ ἀνέφυκτα· καὶ ἐντεῦθεν ἤδη λογίζονται οἱ ἐντυγχάνοντες τοῖς τῶν προειρημένων ῥοῖς ὁ Νεῖλος ἀνελθὼν ἐς πόσον ἐπαρδεύσει⁴ σφίσι τὴν γῆν.

53. Οἱ ἵπποι οἱ ποτάμιοι τοῦ Νείλου μὲν εἰσι τρόφιμοι· ὅταν δὲ τὰ λῆμα ἐνακμάζῃ καὶ ὦσιν οἱ στάχυες ξανθοί, οὐκ ἄρχονται παραχρῆμα κείρειν αὐτοὺς καὶ ἐσθίειν, ἀλλὰ παραμείβοντες ἔξωθεν τὸ λῆμον στοχάζονται πόσον αὐτοὺς ἐμπλήσει⁵ μέτρον, εἶτα λογισάμενοι τὸ ἀποχρῆσον σφίσι ἐμπύπτονται καὶ ἀναχωροῦσιν ἐπὶ πόδα ἐμπιπλάμενοι, τὸ ρεύμα τοῦ ποταμοῦ κατὰ νῶτον λαβόντες. πεφίλοσφόρηται δὲ ἅρα τοῦτο αὐτοῖς, ἵνα εἴ τινας τῶν γεωργῶν ἐπίοιεν ἀμνυόμενοι,⁶ οἱ δὲ ἐκ τοῦ ῥᾶστος ἐς τὸ ὕδωρ καταδραμεῖν ἔχοιεν, τοὺς πολεμίους ἀντιπροσώπους, ἀλλὰ οὐκ ὅπισθεν οἱ ἵπποι οὗτοι δοκεύοντες.⁷

¹ Lacuna: <ὑποδρομάς> conj. H.

as attached to them as human beings are to their own homes. But when in the summertime the river threatens to overflow, the aforesaid Asps emigrate some thirty days beforehand to districts further away from the Nile and creep into bluffs above the river, and, what is more, bring their young with them: they have received from Nature this special gift of being able to foretell the annual visitation of a river so mighty and so active, and to guard against being overtaken and destroyed by it. And at the same season turtles and crabs and crocodiles transfer their eggs to spots which the river cannot touch or reach. Hence those who come across the eggs of the aforesaid creatures calculate to what extent the Nile will rise and irrigate their land.

53. Hippopotamuses are nurslings of the Nile, and when the crops are ripe and the ears are yellow they do not forthwith begin to graze and eat them but pass along outside the crop and calculate what area will satisfy them; and then, having reckoned how much will be enough, they fall to, and as they fill themselves they withdraw backwards, keeping the river behind them. Now this move they have cleverly devised so that, should any farmers attack them in self-defence, they can run down into the water with complete ease, on the look out for enemies in front of them but not looking behind them.

² Anon.: τὴν ὦ. θερείαν Δ, τῶν θείων other MSS.

³ ἀναπλεῖν, ἀναχθεῖσαι καὶ ὠθοῦμεναι ὑπὸ τε πλήθους ὕδατος καὶ τῶν ἐπιπίων ἀνέμων.

⁴ Βεῖσθε: εἶτα ἀρδεύσει.

⁵ ἐμπλήσει.

⁶ ἀμνόμενοι.

⁷ Ges: δοκοῦντες.

54. Ἐν τῇ Μαυρουσίᾳ γῆ αἱ παρδάλεις τοῖς πιθήκοις οὐ κατὰ τὸ καρτερόν οὐδὲ ὅπως ἂν ἔχωσιν ἀλκῆς τε καὶ ῥώμης ἐπιτίθενται.¹ τὸ δὲ αἴτιον, οὐ χωροῦσιν ὁμοσε, ἀλλὰ ἀποδιδράσκουσιν αὐτὰς καὶ ἐπὶ τὰ δένδρα ἀναθέουσι καὶ ἐκεῖ κἀθηνται, τὴν ἐξ ἐκείνων ἐπιβουλὴν φυλαπτόμενοι. ἦν δὲ ἄρα ἡ παρδαλις καὶ τοῦ πιθήκου δολερωτέρον. οἷας γοῦν ἐπὶ αὐτοῖς παλαμᾶται τε καὶ ῥάπτει τὰς πάγας. ὅπου πλήθος πιθήκων κἀθηνται, ἐνταῦθα ἐλθοῦσα ἑαυτὴν ὑπέρριψε τῷ δένδρῳ, καὶ κείται κατὰ τοῦ δαπέδου ὑπτία, καὶ τὴν μὲν γαστέρα διώγκωσε, παρήκε δὲ τὰ σκέλη, τῶ δὲ ὀφθαλμῷ κατέμυσε, πιέζει γε μὴν² τὸ ἄσθμα, καὶ κείται νεκρὰ δῆ. οἱ δὲ ἄνωθεν τὴν ἐχθίστην ἰδόντες τεθνᾶναι νομίζουσιν αὐτὴν, καὶ ὁ μάλιστα βούλονται, τοῦτο καὶ οἴονται. οὐ μὴν θαρροῦσιν ἤδη, ἀλλὰ πείραν καθιάσι, καὶ ἔστιν ἡ πείρα, ἕνα ἑαυτῶν τὸν δοκοῦντα ἀδεέστατον³ καταπέμψουσι, βασανίσοντα καὶ κατασκειψόμενον τὸ τῆς παρδάλεως πάθος. ὁ δὲ κάτεισι οὐ παντελῶς ἀδεής, ἀλλὰ ὀλίγον καταδραμῶν εἶτα ὑπέστρεψεν, τοῦ φόβου ἀναστειλαντος αὐτόν. καὶ κατήλθε πάλιν, καὶ πλησίον γενόμενος ἀνεχώρησε, καὶ ὑπέστρεψεν αὐθις, καὶ τῷ ὀφθαλμῷ κατεσκέφατο, καὶ τὸ πνεῦμα⁴ εἰ μεθίσσῃ ἐξήτασεν. ἡ δὲ ἄτρεμοῦσα καὶ μάλα ἐγκρατῶς ἐντίθησιν οἱ τὸ κατὰ μικρὰ ἀδεές. προσελθόντος δὲ καὶ παραμένοντος ἀπαθοῦς καὶ οἱ μετέωροι πιθήκοι θαρροῦσιν ἤδη, καὶ καταδραμόντες ἕκ τε ἐκείνου τοῦ δένδρου καὶ τῶν ἄλλων ὅσα πλησίον παραπέφυκεν, ἀθρόοι

¹ ὁσως ἐπιτίθενται.³ ἀδεέστερον.² μὴν καὶ συνέχει.⁴ πνεῦμά τε καὶ τὸ ἄσθμα.

54. In Mauretania Leopards do not attack Monkeys with force nor with all the strength and power at their command, the reason being that the Monkeys do not face them but escape from them and run up trees and sit there on guard against the designs of the Leopards. Yet it seems that after all the Leopard is craftier than the Monkey, for such designs and traps does it contrive for the Monkeys. It comes to the place where a gathering of Monkeys is seated, throws itself down beneath a tree, lies on the ground on its back, inflates its belly, relaxes its legs, closes both eyes, and even holds its breath, and lies there like one dead. And the Monkeys looking down upon their most hated enemy, fancy it to be dead; and what they most fervently desire, that they believe. For all that, they do not as yet take courage but make an experiment, and the experiment is this: they send down one of their number whom they regard as the most fearless to test and to scrutinise the state of the Leopard. So the Monkey descends not altogether unafraid; but after running down a little way he turns back, fear causing him to retreat. And a second time he descends and having approached, withdraws; and a third time he returns and observes the Leopard's eyes and examines it to see if it is breathing. But the Leopard, by remaining motionless with the utmost self-control, inspires a gradual fearlessness in the Monkey. And since it approaches and remains close by and takes no harm, the Monkeys up aloft also now gather courage and run down from that particular tree and from all others that grow near by, and assembling in a mass encircle the Leopard and dance

Leopard and Monkeys

γενόμενοι περιέρχονται τε καὶ περιχορεύουσιν αὐτήν. εἶτα ἐμπηδήσαντες αὐτῇ καὶ ἐπιβάντες κατεκυβίστησαν καὶ κατωρχήσαντο κέρτομόν τινα καὶ πιθήκους πρέπουσαν ὄρχησιν,¹ καὶ ποικίλους ἐνυβρίσαντες, ἦν ἔχουσιν ὡς ἐπὶ νεκρᾷ χαρὰν καὶ ἡδονὴν ἐμαρτύρατο. ἡ δὲ ὑπέμεινε πάντα, εἶτα ὅταν ἐννοήσῃ κεκμηκέναι ὑπὸ τε τῆς χορείας αὐτοῦς καὶ τῆς ὕβρεως, ἀδοκῆτως ἀναπηδήσασα καὶ ἐσθοροῦσα² τοὺς μὲν τοῖς ὄνυξι διέξηγε, τοὺς δὲ τοῖς ὀδοῦσι διεσπάσατο, καὶ τὴν ἐκ τῶν πολεμίων πανθωϊαν τε καὶ πανδαισίαν ἀφθονώτατα ἔχει. τλημόνως δὲ ἔχειν³ καὶ καρτερῶς καὶ γενναῖως ἢ φύσις κελεύει⁴ τὴν πάρδαλιν ὑπὲρ τοῦ τῶν πολεμίων ἐνυβρισάντων περιγενέσθαι καρτερικώτατα ἐναθλοῦσαν καὶ μὴ δεομένην εἰπεῖν τέτλαθι δὴ κραδίη. ὁ γὰρ μὴν τοῦ Λαέρτου ἑαυτὸν ἐξεκάλυψεν ὀλίγου πρὸ τοῦ καιροῦ, τὴν ἐκ τῶν παιδισκῶν ὕβριν μὴ φέρων.

55. Ἐν τοῖς Ἰνδοῖς οἱ ἐλέφαντες, ὅταν τι τῶν δένδρων αὐτόρριζον ἀναγκάζωσιν αὐτοῦς οἱ Ἰνδοὶ ἐκσπάσαι, οὐ πρότερον ἐμπηδῶσιν⁵ οὐδὲ ἐπιχειροῦσι τῷ ἔργῳ πρὶν ἢ διασεῖσαι αὐτὸ καὶ διασκεψασθαι ἄρα γὰρ⁶ ἀνατραπήναι οἷόν τε ἔστω ἢ παντελῶς ἀδύνατον.

56. Αἱ ἐν Συρίῳ ἔλαφοι γίνονται μὲν ἐν ὄρεσι μεγίστοις, Ἀμανῷ τε καὶ Λιβάνῳ καὶ Καρμὴλαι, ὅταν δὲ βουληθῶσι περαιώσασθαι τὴν θάλατταν, ἐπὶ τὰς ἡῶνας ἀφικνοῦνται ἢ ἀγέλη, καὶ ἀναμέ-

¹ Ges: ὄρχηστικῆν.

³ ἔχει.

² ἐκθοροῦσα.

⁴ κατέχει.

round it. Then they leap upon it and turn somersaults on its body and by dancing in triumph a dance appropriate to monkeys, and by a variety of insults testify to the joy and delight they feel over the supposed corpse. But the Leopard submits to all this until it realises that the Monkeys are tired by their dancing and their insolence, when it leaps up unexpectedly and springs at them. And some it lacerates with its claws, others it tears to pieces with its teeth, and enjoys without stint the ample and sumptuous banquet provided by its enemies. It is Nature that bids the Leopard endure with heroic fortitude, so that it may rise superior to the insults of its enemies, bearing up with the utmost patience and finding no need to say 'endure, my heart' [Hom. Od. 20. 18]. Indeed the son of Laertes was within an ace of revealing himself prematurely through being unable to tolerate the insults of the maidservants.

55. In India Elephants, when compelled by the natives to pull up some tree, roots and all, do not immediately attack it and begin the task, until they have shaken it and have tested it thoroughly to see whether in fact it can be overturned, or whether that is utterly impossible. The Elephant

56. The Deer of Syria are born on the highest mountains, on Amanus, on Libanus, and on Carmel. And when they want to cross the sea the herd goes down to the beaches and waits until the wind drops, Deer crossing the sea

⁵ Jac: ἐκ-.

⁶ εἰ γὰρ ἄρα or εἰ ἄρα γὰρ.

νοισι τοῦ πνεύματος τὴν φθίσιν,¹ καὶ ἥνικα ἂν αἰσθῶνται πρᾶον αὐτὸ καὶ ἤσυχον καταπνέον, τηρικᾶντα ἐπιθαρροῦσι τῷ πελάγει. νέουσι δὲ κατὰ στοῖχον, καὶ ἀλλήλων ἔχονται, τὰ γένεα αἱ ἐπόμενα τῶν προηγουμένων τῇ ὀσφί ἐπερείδουσαι· ἢ . . .² τελευταία δὲ γενομένη τῇ πρόσθεν ἐπὶ πάσαις ἑαυτὴν ἐπαναπαύσασα εἶτα οὐραγεῖ, στέλλονται δὲ ἐπὶ τὴν Κύπρον πόθῳ τῆς πόας τῆς ἐκεῖ· λέγεται γὰρ εἶναι βαθεῖα καὶ νομᾶς ἀγαθὰς παρέχειν.³ καὶ λέγουσι γε Κύπριοι εὐγεῶν οἰκεῖν χώρον, καὶ ταῖς Αἰγυπτίων ἀρούραις τολμῶσιν ἀντικρίνειν τὰς σφετέρας. ἔλαφοι δὲ καὶ ἕτεραι τῆνδε τὴν νῆξιν ἀποδείκνυνται. αἱ γοῦν Ἡπειρώτιδες ἐς τὴν Κέρκυραν διανήχονται, ἀντίπορθμοι δὲ ἀλλήλαις αἰδε εἰσίν.

¹ φθίσιν.

² *Lacuna*: ἢ <δὲ ἡγουμένη πρόσθεν, ὅταν κάμη> τελευταία. *Jac, comp. Opp. Cyn.* 2. 225, *Max. Tyr.* 12. 3.

³ ἔχειν.

and as soon as they observe that there is a favourable and gentle breeze, then they brave the open sea. And they swim in single file, holding on to one another, the ones behind supporting their chins on the rumps of those in front . . .^a takes the last place in the line, and resting itself upon the one next in front of it in the whole troop, brings up the rear. And they make for Cyprus in their longing for the meadows there, for they are said to be deep and to afford excellent pasture. The Cypriots indeed claim that they live in a fertile country, and venture to compare their arable land with that of Egypt. And there are Deer from other countries too which show this same capacity for swimming. For example, the Deer of Epirus swim across to Corcyra: the two countries face each other across a strait.

^a Some words have been lost; following Jacobs's suggested filling of the lacuna we may translate: 'When the one that has been leading hitherto begins to tire, it drops back to the end of the file, and, etc.'