

2591

AGATHARCHIDES
OF CNIDUS
ON THE ERYTHRAEAN SEA

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BOOK 1

1. He (sc. Agatharchides) says that Ptolemy, the successor of the son of Lagus,¹ was the first to organize the hunting of elephants as well as other similar activities.² Animals which had been separated by Nature he³ brought together by design to live in one place⁴ . . .

2a.^a He says that the Erythraean Sea did not receive its name⁵ from the fact that the mountains on the western side of the Arabian Gulf shine like burning coals, when they are struck by the brilliant and fiery rays of the sun; and that the sand dunes, which extend for many stades along the coast on the eastern side, are bright red.

It is not at all true that it has been called 'Red' from this

¹ I.e., Ptolemy II, the son of Ptolemy I whose father was named Lagus.

² Ptolemy II's role in organizing the hunting of elephants was noted by his son and successor Ptolemy III in *OGIS* 54, lines 10-3. The literature on Ptolemaic elephant hunting is considerable. Important recent studies are Desanges, 'Les Chasseurs d'elephants', pp. 31-50; Walter Krebs, 'Die Kriegselefanten der Ptolemäer und Aithioper', *Wissenschaftliche Zeitschrift der Universität Rostock*, Gesellschafts- und sprachwissenschaftliche Reihe, XVII (1967), pp. 427-47; Fraser, I, 177-80; and Scullard, pp. 123-45. Fragment 80b suggests that Agatharchides singled out Ptolemy II's interest in the exotic rather than military considerations as the main factor motivating his activities in the Sudan and along the Red Sea; cf. Strabo 17.1.5, C789 for a similar interpretation.

³ Cf. below Fragment 80. The evidence for the collection of animals was collected by Harry M. Hubbell, 'Ptolemy's Zoo', *Classical Journal*, XXXI (1935), pp. 68-76. The description by Callixenus of Rhodes (*FGrH*, 627 F 2; cf. Rice, pp. 86-99) of the great procession in honour of Dionysus staged in Alexandria in the 270s B.C. by Ptolemy II indicates that a wide range of Asian, European and African animals including ostriches, a rhinoceros, giraffe and a variety of antelopes and wild cats were then to be found in his collection.

⁴ Omitted at this point is an objection by Photius that elephants were used in war by kings before Ptolemy II.

⁵ A brief summary of Agatharchides' discussion of the origin of the name of the Erythraean Sea is contained in Pliny, *HN* 6.107. Modern discussion of the problem is reviewed in Müller, *GGM*, I, 111 and Woelk, pp. 90-2.

^a 2b. He (sc. Artemidorus) says that some men say that the sea derived its name 'Erythra' from the colour it manifests as a result of reflection either from the sun when it is at its zenith or from the mountains which have taken on a red hue from the searing heat. For both explanations are plausible.

phenomenon. For even if the channel is narrow¹ because of the mountains and dunes, which overhang the whole gulf on either side, and if the reflection from them onto the strait does cause the sea to resemble the land, this illusion is visible to all, but the phenomenon is not understood by everyone. Still, this is not the reason, he says, that the sea obtained its appellation even if many of his predecessors believed this.

3. Such is the first, even if it is not the correct, theory of the cause. The second is similar. There, he says, when the sun rises, it does not, as in our region, cast bright rays onto the strait but rays that are like blood. The effect of these rays is to cause the sea to appear blood red to observers, and from that it has been named 'Red'.

4a.^b Third is the Argive theory, which is, he says, remarkable for its audacity but devoid of sense. For those historians who agree with Deinias² and avail themselves of the freedom of poetic licence assert that Perseus, after coming to Aithiopia from Argos - Aithiopia was then called Cephonia³ - to free the daughter of Cepheus, then travelled from there to Persia and gave the Persians their name through one of his descendants. He also engendered a son named Erythras, and from this person the name was given to the sea. Such is the Argive phantasy about the Erythraean Sea.

5a.^c The fourth and true account, however, is one which he learned

¹ In fact, the width of the Red Sea varies from c. 16 miles at the Straits of Bab al-Mandab to almost 230 miles at its widest point near Massawa on the Ethiopian coast (*Western Arabia and the Red Sea*, B.R. 527 London, 1946), p. 58.

² Translating the text as emended by Reinesius (cf. C. Müller, *GGM*, I, 112), 24) on the assumption that the historian in question is to be identified with the Deinias who wrote a history of Argos in the second half of the third century B.C. (cf. *FGrH*, 306 F 7; 3b, p. 31-2).

³ Named after Cepheus, the father of Andromeda who was saved from a sea monster by Perseus (Ps. Apollodorus, *Bibliotheca* 2.4.2). The location of this exploit on the coast of the Mediterranean at Joppa led some classical historians to claim that Cepheus ruled an empire extending from the Sudan to Syria prior to the Trojan War (cf. Pliny, *HN* 6.182).

^b 4b. Some people maintain that Erythras was the son of Perseus and ruled these areas.

^c 5b. Ctesias, the Cnidian, however, reports that its origin is the red and rust coloured water that empties into the sea, but Agatharchides, the compatriot of Ctesias, says that he learned from a certain Boxus, a Persian by nationality, that a certain Erythras, a Persian, after a herd of horses had been stampeded to the sea by a lioness that had been driven mad by a gadfly and from there had crossed to an island, built a raft and became the first person to cross over to the island. When he saw that the island was completely suitable for settlement, he brought the herd back to Persia. Then he sent colonists there and to the rest of the coast and caused the sea to be named after himself.

ANIMALS

68. Since we have recorded the principal facts concerning the tribes and their ways of life that seemed to be extraordinary, we shall describe in turn the animals that live in the lands we are discussing.

69. The lions in Arabia are less hairy and bolder. They are uniform in colour just as are those in Babylonia. The sheen of their mane is such that the hair on the back of their necks gleams like gold.¹

70a.^a As for the lions called 'ants', most are no different in appearance from the others, but they possess genital organs that face in the opposite direction from those of other lions.²

71a. The leopards are unlike those found in Caria and Lycia. Their bodies are large, and they are much better able to endure wounds and pain. In strength, moreover, they surpass the others by as much as a wild animal does a domesticated one.³

71b. The Carian and Lycian leopards are not bold, nor are they strong jumpers, but they do have long bodies. When wounded by spears and lances, however, they fight back and do not yield easily to the iron.

...

¹ The incomplete comparison of Arabian lions with something else (Aithiopian lions?) that begins this fragment indicates that it is incomplete, Photius having excerpted only what struck him as unusual. The basis for Agatharchides' views about the relative size of Arabian lions is unknown. The similar comment in Diodorus 2.50.2 is of no value as supporting evidence since it is ultimately derived from Agatharchides; cf. E. Schwarz, 'Diodoros', *RE*, V (1905) col. 672. The Babylonian lion was probably, as Woelk, p. 172, suggested, the Persian sub-species, *F. leo persicus*.

² Fragment 70b indicates that Agatharchides used the term 'ants' to refer to a type of lion. Later writers, however, influenced by the 'gold-guarding ants' of the Greek legendary geography of India assumed the reference was to similar creatures in Aithiopia (cf. Philostratus, *Life of Apollonius of Tyana* 6.1; Heliiodorus, *Aithiopika* 10.2.6; cf. J. R. Morgan, 'History, Romance and Realism in the *Aithiopika* of Heliiodorus', *Classical Antiquity*, I [1982], p. 240).

³ Fragment 71a is incomplete as is made clear by Aelian's version in Fragment 71b. Caria and Lycia were well known sources of leopards (probably the Anatolian subspecies *Panthera pardus tulliana*) in the late Hellenistic period and early centuries A.D. (cf. George Jennison, *Animals for Show and Pleasure in Ancient Rome* [Manchester, 1937], pp. 24, 137-40).

^a 70b. The region abounds in elephants and in the lions called 'ants'. These have their genital organs facing rearward and are golden in colour, but they have a smoother coat than those in Arabia.

72a.^b The rhinoceros is not inferior¹ to the elephant, although it is not as tall. Its colour is similar to that of cheap boxwood² as is the texture of its skin. On the tip of its nostrils it bears an upturned horn³ that is nearly as strong as

72b. There is an animal which is called 'rhinoceros' because of a feature that is characteristic of it. In courage and strength it is similar to an elephant but shorter in height. It has an extremely tough skin and is the colour of box-wood. On the

¹ I.e. in length as is clear from Fragment 72c and Pliny *HN* 8.71.

² I.e. yellow (cf. Oppian, *Cynegetica* 2.551; for *Buxus sempervirens*, the common European box tree, see Maud Grieve, *A Modern Herbal*, [New York, 1959] I, 121). The colour of the three principal rhinoceros species – the White Rhinoceros (*Ceratotherium simum*), the Black Rhinoceros (*Diceros bicornis*) and the Great Indian Rhinoceros (*R. indicus unicornis*) – varies from light to dark grey, as is implied by Strabo's (16.4.15, C774) comparison of it with the colour of an elephant. Various explanations for Agatharchides' error have been proposed (cf. Woelk, pp. 175-6), the most plausible, being the suggestion of Sir William Gowers, 'The Classical Rhinoceros', *Antiquity*, XXIV (1950), p. 64, that his source was misled by the creamy colour of the coat of dried mud that often covers White Rhinoceroses because of their habit of frequent mud wallowing.

³ The statement that the rhinoceros has only one horn is puzzling. Rhinoceroses could be found as north as Meroe in the central Sudan as well as near the Red Sea coast in Eritrea in antiquity (central Sudan: Pliny, *HN* 6.185; cf. Ursula Hintze, 'The Graffiti from the Great Enclosure at Musawwarat es Sufra', *Meroitica*, V [1979], pp. 143, 146, for evidence of its presence in the Butana, Red Sea coast: *Periplus* 4). Specimens reached Egypt as early as the mid-270s B.C. when one appeared in a great procession staged by Ptolemy II in Alexandria (Athenaeus, *Deipnosophists* 5.201C = Callixenus of Rhodes, *FGrH*, 3C1, 627 F2). Both African species, however, are two horned. The problem is compounded by the fact that Artemidorus, who copied Agatharchides' description, apparently claimed to have seen a rhinoceros in Alexandria (cf. Fragment 72c). An often suggested solution is that Agatharchides ignored the comparatively small rear horn of the White Rhinoceros, which is claimed sometimes to be little more than a bump (cf. e.g. Gowers, 'Rhinoceros', p. 64; J. M. C. Toynbee, *Animals in Roman Life and Art* [Ithaca, 1973], p. 125; and Desanges, *Recherches*, p. 204). This explanation, however, is unlikely for two reasons: (1) the smallness of the White Rhinoceros' rear horn is greatly exaggerated by its supporters (cf. D. Colls, C. Descamps, M. Faure & C. Guerin, 'The bronze black rhinoceros from Port Vendres III', *Antiquity*, LIX [1985], p. 109 and (2) Hellenistic representations of rhinoceroses clearly show the two horns (Praeneste Nile Mosaic: Steinmeyer-Schareika, p. 158, fig. 58; Marisa frescoes: Peters and Thiersch, pl. X). Alternatively, Agatharchides (and Artemidorus also, if he didn't copy the claim to have seen the animal in Fragment 72c from Agatharchides) may actually have seen a Great Indian Rhinoceros in Alexandria as was suggested by Jennison, 34-5; and

^b 72c. The region also supports fierce leopards and rhinoceroses. The rhinoceroses are a little smaller than elephants, not, as Artemidorus says, 'in length to the tail', although he says that he saw one in Alexandria. . . . He adds that it is characteristic of the beast to fight with elephants about pasture, sliding under and slashing open its belly with its horn unless it is prevented by the elephant's trunk and tusks.

iron. Whenever it encounters a rock, it uses it to sharpen¹ its horn by thrusting forward with its chest, but if it meets an elephant – for with this animal it contends always over pasturage – it slides under the elephant's stomach, rips open the encircling flesh, immediately causing it to haemorrhage. Many elephants are seen that have died in this manner. But should the rhinoceros fail to reach the elephant's stomach, however, then it in turn is rendered powerless and killed by repeated blows of the trunk and tusks since the discrepancy in their strength and power is great.²

73a.^c In the country of the Trogo-dytes there is also found the animal

tips of its nostrils it bears a horn that is turned up in shape and like iron in hardness. This animal, which always contends with elephants for pasturage, sharpens its horn on some rock; and when it joins battle with the beast just mentioned, it slips under its belly and uses its horn like a knife to rip open the flesh. Attacking in this way, it causes the beasts to haemorrhage and kills many of them. But when an elephant evades the thrust under its belly and grasps the rhinoceros with its trunk, it easily defeats the rhinoceros by striking it with its tusks and overwhelming it with its far greater strength.

E. H. Warmington, *The Commerce between the Roman Empire and India*, 2nd ed. (London, 1974), p. 151. Greek familiarity with this species dated from Alexander's invasion of India in the 320s B.C. (cf. Keller, *Die antike Tierwelt*, I, 384) and occasional specimens are attested in the west. Strabo 16.4.15, C775, clearly saw one, and one is depicted on the Great Hunt mosaic at the late Roman villa at Piazza Armerina in Sicily (cf. R. J. A. Wilson, *Piazza Armerina* [Austin, 1983], p. 96, fig. 58). Conceivably, one could have reached Ptolemaic Egypt as a diplomatic gift or through the animal trade, perhaps via Mesopotamia where Chinese explorers reported the existence of rhinoceroses in the first century A.D. (in Parthian hunting parks?; cf. F. Hirth, *China and the Roman Orient* [Shanghai, 1885], p. 38).

¹ Although the manuscripts of Photius' *Bibliotheca* read 'σπῆσαι', 'shatter', at this point, the evidence of Fragment 72b, Pliny, *HN* 8.71 and Aelian, *NA* 17.44 indicate that a word with the meaning 'sharpen' has to be restored.

² References to the supposed hostility of rhinoceroses and elephants are found in various authors as late as the fifth century A.D. (cf. Pliny, *HN* 8.71; Aelian, *NA* 17.44; Solinus 30.21; Oppian, *Cynegetica* 2.551–59; and Timotheus of Gaza, *On Animals* 45.1), but close similarities in phrasology and content make it clear that all were derived from this passage of Agatharchides.

^c 73b. In these areas also are found cameleopards which are in no way similar to leopards, for the spotted character of their skin is more like that of fawns, being marked with batches of splotches, and, finally, their hind legs are lower than their fore legs so that they seem to be squatting on their tail sections which are about the height

Greeks call 'cameleopard', an animal that, like its name, has in a certain sense a composite nature.¹ For it has the spotted coat of a leopard and is the size of a camel and very fast,² and its neck is so long that it obtains its food from the tops of trees.

74a.^d Sphinxes, dogheads and cepi are sent to Alexandria from the country of the Trogo-dytes and from Aithiopia.³ Sphinxes resemble the animals as depicted in pictures except that they are completely covered with hair and are tame and gentle in disposition. They are very mischievous and so receptive of systematic training that their gracefulness in everything causes amazement.⁴

74b. Sphinxes also live in Trogodytice and Aithiopia. In form they are not dissimilar to the animals as depicted in pictures, differing only in their hairiness. They are gentle in character, very mischievous and receptive to systematic training.

¹ The fuller description in Fragment 73b and the reference to the giraffe's speed – giraffes can run up to 30 miles per hour – in that fragment indicates that Agatharchides' source was familiar with the animal in its natural habitat. Although a giraffe was shown in Ptolemy II's procession (Athenaeus, *Deipnosophists* 5.201C = Callixenus of Rhodes, *FGrH*, 627 F 2), it was not until the mid-first century B.C. that they became common sights in the Mediterranean (cf. Toynbee, pp. 141–2; the distorted drawing in the Marisa frescoes [Peters & Thiersch, pl. VIII] was clearly based on interpretation of its Greek name 'Cameleopard'). Graffiti at Musawwarat es Sufra (Hintze, pp. 149–50) suggest that giraffes were common in the Butana. According to Pliny, *HN* 8.69, the Aithiopians called it *Nabun*, but this is an error since the animal designated by this term on the Praeneste Nile Mosaic is not a giraffe but a large antelope, possibly an eland (cf. Steinmeyer-Schareika, pp. 67, 145 figs 30–1).

² Reading τάχος as suggested by J. R. Morgan, 'Two Giraffes Emended', *Classical Quarterly*, 38 (1988), p. 269.

³ I.e. from the Nile Valley and the African hinterland of the Red Sea.

⁴ The illustration on the Praeneste Nile Mosaic indicates that it was a long-tailed monkey of some sort (Steinmeyer-Schareika, pp. 62–3, 141 figs 17–8), but exact identification is not possible (cf. Otto Keller, *Tiere des klassischen Alterthums in culturgeschichtlicher Beziehung* [Innsbruck, 1887], pp. 13–4; McDermott, pp. 67–8). According to Pliny, *HN* 6.173, 184, it was found in the upper Nile valley and exported to Egypt by sea from Adulis (i.e. Massawa).

of a cow. Their fore legs, however, are not shorter than those of a camel. Its neck rises straight up and the top of its head is much higher than that of a camel. Because of this asymmetry, I (sc. Strabo) do not think that the speed of this animal is as great as Artemidorus said, who claimed that it is not to be surpassed. It is not, moreover, a wild beast but rather a domesticated animal for it shows no signs of wildness.

^d 74c. There are also, he says, sphinxes, dogheads and cebi which have the face of a lion, the body of a panther and the size of a gazelle.

BIBLIOTHÈQUE
DE
MONTBÉLIARD.

Serie _____ N^o _____
Classe _____ Rayon _____
Tablette _____

GEOGRAPHI GRÆCI MINORES.

E CODICIBUS RECOGNOVIT,
PROLEGOMENIS, ANNOTATIONE, INDICIBUS INSTRUXIT,
TABULIS AERLINCISIS ILLUSTRAVIT

CAROLUS MULLERUS.

VOLUMEN PRIMUM.

INSUNT :

HANNONIS CARTHAGINENSIS PERIPLUS.	ISIDORI CHARACENI MANSIONES PARTHICÆ.
SCYLACIS, UT FERTUR, PERIPLUS.	ANONYMI PERIPLUS MARIS ERYTHRÆI.
DICÆARCHI, UT FERTUR, PERIEGESIS.	ARRIANI INDICA ET PONTI PERIPLUS.
AGATHARCHIDIS DE MARI ERYTHRÆO LIBRI.	ANONYMI PERIPLUS PONTI EUXINI.
SCYMNI CHII, UT FERTUR, PERIEGESIS.	ANONYMI STADIASMUS MARIS MAGNI.
DIONYSII CALLIPHONTIS F. PERIEGESIS.	MARCIANI HERACLEENSIS PERIPLI.



PARISIIS,
EDITORE AMBROSIO FIRMIN DIDOT,
INSTITUTI FRANCÆ TYPOGRAPHO,
VIA JACOB, 56.

EK ΤΩΝ
ΑΓΑΘΑΡΧΙΔΟΥ
ΠΕΡΙ ΤΗΣ ΕΡΥΘΡΑΣ ΘΑΛΑΣΣΗΣ
ΕΚΛΟΓΑΙ.

Ἀνεγνώσθησαν Ἀγαθαρχίδου λόγοι δύο, ὁ πρῶτος καὶ ὁ πέμ-
πτος, περὶ τῆς Ἐρυθρᾶς θαλάσσης καὶ ἐτέρων παραδόξων
ἔργων ἐν κεφαλαίῳ διαλαμβάνοντες.

ΠΕΡΙ ΤΗΣ ΕΡΥΘΡΑΣ ΘΑΛΑΣΣΗΣ
ΕΚ ΤΟΥ ΠΡΩΤΟΥ ΛΟΓΟΥ.

1. Ὅτι Πτολεμαῖόν φησι τὸν μετὰ τὸν Λάγου πρῶ-
τον ἐλεφάντων θήραν συστήσασθαι, ἀλλὰ γὰρ καὶ τῶν
ὀμοιστρόπων, καὶ τὰ τῆ φύσει κεχορισμένα τῇ προνοίᾳ
συναγαγεῖν ὑπὸ μίαν οἰκίαν. Σκεπτέον δὲ τί φησιν
ἐν ταῦθα ὁ ἱστορικός. Καὶ γὰρ καὶ πρὸ τῶν Πτολε-
μαίων ἐλέφασι πολλοὶ χειροῦνθαι καὶ ἐν πολέμῳ ἐχρῶν-
το, ὡς Πύρρος τε ὁ Ἰνδὸς ὁ πρὸς Ἀλέξανδρον πολε-
μήσας καὶ ἄλλοι οὐκ ὀλίγοι· ἢ ὅτι Πτολεμαῖος οὗτος
πολλὸς πρῶτος περὶ ταύτην ὥφθη τὴν σπουδὴν, ἢ πρῶ-
τος τῶν μετὰ Ἀλέξανδρον, ἢ τῶν Αἰγύπτου βασιλέων
πρῶτος.

2. Ὅτι τὴν Ἐρυθρὰν θάλατταν τὸ ὄνομα ἔλκυσαί
φησιν οὔτε ὅτι τοῦ Ἀραβίου καλουμένου κόλπου τὰ μὲν
πρὸς ἐσπέραν ὄρη, δρυμείας καὶ διαπύρου τῆς ἡλιακῆς
ἐκτίνος βαλλούσης, ἀνθρακος φαντασίαν ἀποδίδωσι, τὰ
δὲ πρὸς ἀνατολὰς θίνες ἄμμου γεώδεις ὑπέρυθοι παρὰ

Eclogæ ex Agatharchidis De mari Erythræo libris le-
gantur in Photii Biblioth. cod. 250, p. 717 ed. Hoeschel.,
p. 1321 ed. Rothomag., p. 441 ed. Bekker. Verborum
recensio codicibus nittur tribus, quorum primus est
Venetus S. Marci 450 (cod. A), quem contulit Bekke-
rus. Idem adhibuit codicem Parisinum 1266 (cod. B),
quem denuo excussimus; præterea contulimus codi-
cem Parisinum 1226 (cod. C), quem Bekkerus in
recensendis Agatharchidis eclogis non inspexit. Lectio-
nes editionum priscarum vulgatæ nomine citabimus.

Ἀνεγνώσθησαν... διαλαμβάνοντες] sic C, fol.
294 verso; ἀνεγνώσθη ἐκ τοῦ πρώτου λόγου Ἀγαθαρχίδου
τῶν περὶ τῆς Ἐρυθρᾶς θαλάσσης. Ὅτι Πτολεμαῖον, κτλ.
cod. B, p. 230 itemque, ut videtur, codex A.

§ 1, l. 1. Ἀγάου] λαγών A, λάγων B, λάγου, supra-
scripto λαγών, C. De re v. Diodor. I, 37, 5. III, 36, 3;
Artemidor. ap. Strabon. XVI, p. 769, 770; Plinius
VI, c. 29; Monument. Adulitan. in Cosma Indo-
pleust. II, p. 141 :... ἐλεφάντων Τρωγλοδοτικῶν καὶ Αἰ-
θιοπικῶν, οὗς δὲ τε πατὴρ αὐτοῦ καὶ αὐτὸς (Ptolemæus III)
πρῶτος ἐκ τῶν χωρῶν τούτων ἐθήρευσαν καὶ καταγαγόντες
εἰς Αἰγύπτου κατισκέυασαν πολεμικὴν χρεῖαν. || — 3. τῆ
προνοίᾳ] omisit B. || — 5. καὶ post γὰρ et lin. 7 ὁ
post Ἰνδὸς omisit codex C.

EX
AGATHARCHIDIS
DE MARI ERYTHRÆO LIBRIS
EXCERPTA.

Lecti sunt Agatharchidis libri duo, primus et quintus, de mari
Erythræo atisque rebus mirabilibus summa capita compre-
hendentes.

DE MARI ERYTHRÆO
E LIBRO PRIMO.

1. Ptolemæum qui post Lagi filium regnavit in
Ægypto, primum ait instituisse elephantum nec non
aliarum ejusmodi belluarum venationem, et quæ natura
dijunxit, in unam quasi stabulationem conduxisse.
Expendendum vero quid hoc loco dicat historicus.
Nam etiam ante Ptolemæorum ætatem multi elephan-
tibus cicuratis vel in bello usi leguntur, ut Porus Indus,
qui cum Alexandro bellum gessit, aliique non pauci.
Fortasse Ptolemæus hic primus impease illi studio in-
cubuisse visus est, aut primus successorum Alexandri,
aut inter Ægypti reges primus ei rei operam dedit.

2. Erythrum (*rubrum*) mare nomen trahere ait non
quod sinus Arabici montes occidentales, dum acres et
ignei solis radii eos feriunt, carbonis reddant speciem,
orientales vero tumuli arenæ et glebæ snbrubrae ad
multa ora maritimæ stadia effundantur; non hanc ob

§ 2. l. 11. θάλασσαν cod. C. || — 15. βαλλούσης] βα-
λούσης codd. AB. || — De re cf. Artemidor. ap. Strabon.
XVI, p. 779 : Ἐρυθρὰν γὰρ λέγειν (Artemidorus nautæ)
τινάς τὴν θάλατταν ἀπὸ τῆς χροῖας τῆς ἐμφαινομένης κατ'
ἀνάκλασιν, εἴτε ἀπὸ τοῦ ἡλίου κατὰ κορυφὴν ὄντος (sic
Agathemer. II, 11), εἴτε ἀπὸ τῶν ὄρων ἐρυθραϊνομένων ἐκ
τῆς ἀποκαύσεως; ἀμφοτέρως γὰρ εἰκάζειν. Κτησίαν δὲ τὸν
Κινθίων πηγὴν ἱστορεῖν ἐκδιδοῦσαν εἰς τὴν θάλατταν ἔρευθες
καὶ μιλιτώδες ὕδωρ. Ἀγαθαρχίδην δὲ τὸν ἐκείνου πολιτὴν
παρὰ τινος Βόξου, [Πέρσου] τὸ γένος, ἱστορῆσαι, διότι Πέρ-
σης τις Ἐρυθρὰς Ἰπποφορέλιου τινὸς ὑπὸ λεάνης οἰστέρι κα-
τασχομένης ἐξελαθέντος μέχρι θαλάττης κάκειθεν εἰς νῆσον
τινα διέφρατος, σχεδὸν ἠψάμενος πρῶτος περὶ αὐτὴν πρὸς
τὴν νῆσον ἰδὼν δὲ καλῶς οἰκῆσιμον, τὴν μὲν ἀγέλην εἰς τὴν
Περσίδα ἀπαγάγοι πάλιν ἀποίκους δ' ἐκεῖ στελεῖαι τε καὶ
[εἰς] τὰς ἑλλὰς νήσους καὶ τὴν παραλίαν, ἐπάνουμον δὲ ποιη-
σειεν ἑαυτοῦ τὸ πέλαγος. Τοὺς δὲ Περσέως υἱὸν ἀπορῶναισθαι
τὸν Ἐρυθρὰν, ἠγγίσασθαι τε τῶν τόπων. Quod de Persei
filio ferebatur, Agatharchides fabulis accenset. Cete-
rum vid. quæ de Erythra ejusque insula ex auctoritate
Mithropastæ satrapæ tradunt Nearchus et Orthogoras
ap. Strabon. XVI, p. 766 et Arrian. Ind. c. 37 (V.
Scriptor. Rer. Alex. p. 68 sqq. ibique notata); cf. Cur-
tius VII, 9, 14; Mela III, 8, 1; Plinius VI, 28, 32;

Phot. 68. Ὅτι οἱ κατὰ τὴν Ἀραβίαν λέοντες, ψιλότεροι μὲν εἰσι καὶ ὀρασύτεροι, τῷ χρώματι δὲ ὀμαλοὶ καθάπερ οἱ γινόμενοι περὶ τὴν Βαβυλωνίαν, οὕτω δὲ τοῖς τριγώνμασι στίλβοντες ὥστε ἀπὸ τῶν αὐγέων ξανθότερα ἀπολάμπειν χρυσοῦ παραπλήσια. (68) Τῶν δὲ καλουμένων μυρμηκῶν οἱ μὲν πλείστοι κατὰ τὴν ἰδέαν τῶν λοιπῶν οὐδὲν παραλλάττουσι, τὴν δὲ τῶν αἰδοίων φύσιν ἀπεστραμμένην ἔχουσι, ἐναντίαν τοῖς ἄλλοις.

70. Ὅτι αἱ παρδάεις οὐκ εἰσι καθάπερ ἐν τοῖς τόποις τοῖς περὶ Καρίαν καὶ Λυκίαν, μακραι δὲ τῷ σώματι, καὶ κακοπαθεῖν ἐν τραύμασι καὶ πόνοις δυνάμεναι πολὺ μᾶλλον· τῇ δὲ ἀλκῇ τοσοῦτον διαφέρουσι τῶν ἄλλων, ὅσον ἄγριον ἡμέρου.

71. Ὅτι ὁ βινόκερος ἐλέφαντος μὲν οὐ λείπεται, τῷ δὲ ὕψει κατὰδεέστερος ὑπάρχει. Χρῶμα δὲ ἔχει πύξιον παρεμπερές· εὐτελεῖ, καὶ τὴν ἀφῆν τοῦ δέρματος. Σιμόν δὲ ἐπ' ἄκρων φορεῖ τῶν μυκτῆρων κέρα, σιδήρῳ τὴν βίαν παραπλήσιον· ὁ τὸν μὲν ἄλλον γρόνον, πρὸς ἣν ἂν πέτρην παραγένηται, θήγει προσβαλὼν τὰ

Diod. 67. Ἐπεὶ δὲ τῶν ἐθνῶν καὶ βίαν τὰ κεφάλαια τῶν δοκούντων εἶναι παραδοξῶν διεληλύθαμεν, περὶ τῶν ἄντων θηρίων κατὰ τὰς ὑποκειμένας χώρας ἐν μέρει διεξιμεν.

71. Ἔστι γὰρ ζῆον ὁ καλεῖται μὲν ἀπὸ τοῦ συμβεβηκότος βινόκερος, ἀλκῇ δὲ καὶ βίᾳ παραπλήσιον ἐλέφαντι, τῷ δὲ ὕψει ταπεινότερον. Τὴν μὲν δόρην ἰσχυροτάτην ἔχει, τὴν δὲ γρόαν πυρροειδῆ· ἐπὶ δ' ἄκρων τῶν μυκτῆρων φέρει κέρα, τῷ τύπῳ σιμόν, τῇ δὲ στερεότητι σιδήρῳ παρεμπερές. Τοῦτο περὶ τῆς νομῆς

68. Arabia leones minus hirsuti et ferocius sunt, colore autem æquali, sicut illi quos fert Babylonia, pilisque usque adeo rutilis, ut cervicium jubæ auri instar refulgeant. (69) Myrmecoleonum, quos vocant, plerique specie a cæteris nihil differunt; genitalia tamen his sunt aversa, contra quam aliis.

70. Pardales hic non sunt quales in Caria et Lycia tractibus, sed corpore proliso, et vulnere laborumque molestias perferre norunt multo constantius, viribusque tanto præstant aliis, quanto cicuribus agrestes et indomitæ.

71. Rhinoceros [longitudine] quidem non cedit elephanto, sed altitudine inferior est; colorem habet buxo similem vili et contactum pellis. Repandum in naribus fert cornu ad ferri vim et rigorem proxime accedens, quod cetero quidem tempore, ad quamcumque approximet caute[m], limat admoto pectore; cum

67 (Cap. 35). Jam vero populis et moribus, prout insolens aliquid habere videbantur, per capita recensitis, de bestiis etiam regionum istarum particulatim aliquid commemorandum est.

71. Est ibi animal, quod a re ipsa rhinocerotem (i. e. naso cornutum) vocant, fortitudine ac robore cum elephante comparandum, sed minus procerum. Tergus ei durissimum colorque buxus. In summitate narium cornu gestat forma repandum et duritie ferrum

§ 68. Artemidorus ap. Strabon. p. 774 ita: Πληθύνει δ' ἄλερσι ἢ γύρα (sc. ἢ ἀπὸ Δαίρης μέχρι Νότου κέρατος) καὶ λέουσι τοῖς καλουμένοις μύρμηξιν· ἀπεστραμμένα δ' ἔχουσι τὰ αἰδοία χρυσοειδεῖς τὴν γρόαν, ψιλότεροι δὲ τῶν κατὰ τὴν Ἀραβίαν. Quæ si recte habent, apud Photium λέοντες non differrent ab iis quos deinceps μύρμηξες (i. e. λεοντομύρμηξες) dicit; porro initio Photio dicendum fuisset: Ὅτι οἱ λέοντες (sc. Æthiopicæ) τῶν κατὰ τὴν Ἀραβίαν ψιλότεροι. Sin minus, negligenter Strabo Artemidorum excerpserit, vel etiam librorum vitium subest, cuius nescio an indicium præbeat huius Strabonis oratio; nam ista καὶ χρυσοειδεῖς inconcinne admodum cum antec. nectuntur. Fortasse igitur nonnulli exciderunt, possisque duce Photio exphere sententiam hunc fere in modum... αἰδοία. [Οἱ ἄλλοι δὲ λέοντες ἐνταῦθα εἰσι ὀμαλοὶ] καὶ χρυσοειδεῖς καλ. Ceterum de his videant rerum periti. Ex Agatharchide fluxerunt quæ leguntur ap. Ælian. N. An. XVII, 42: Ἐν τῇ Βαβυλωνίᾳ γῆ γίνονται μύρμηξες καὶ ἔχουσι τὸ παιδοποιῶν σῶμα εἰς τοῦπισω μετστραμμένον, ἀντίως τοῖς ἄλλοις καὶ ἔμπαλιν. Indicatur haud dubie idem animal quod ex Indico scriptoribus tamquam formica aurum fodiens memoratur (V. que notavimus ad Megasthen. fr. 39 in Fr. Hist. tom. II, p. 434 sq. Cf. not. ad Ctesie fr. 70, p. 95 sqq.). Bestia est canis magnitudine, capite rotundo, auribus parvis, cauda longa, colore

fusco (V. Moorcroft in *Asiat. Res.* XII, p. 454 Ritter *Ersk.* III, p. 659 sqq.). In Æthiopia idem reperiri animal testatur Philostratus V. *Apoll.* VI, 1, p. 116 ed. Didot: Ἐρῦτες δ' Ἰνδῶν καὶ μύρμηξες Αἰθιοπίων εἰ καὶ ἀνόμοιοι τὴν ἰδέαν εἰσίν, ἀλλ' ὁμοιά γε, ὥς φασι, βούλονται· χρυσοῦ γὰρ φύλακες ἐν ἑκάτερᾳ ἄδονται τὸ χρυσογέων τῶν ἡπείρων ἀσπαζόμενοι. Cf. *Heliodor. Æth.* X, 26; *Bochart. Hieroz.* II, p. 598, et quos laudat *Schneider. ad Ælian.* IV, 27, et *Hase in Steph. Thes.* s. v. *μύρμηξολέων*.

§ 70. Ex Agatharchide sua Ælianus XVII, 43: Πάρδαλις Καριχὴ καὶ Λυκιαχὴ οὐκ ἐστὶ μὲν θυμικῆ, οὐδὲ οἷα σφόδρα ἀλτικῆ εἶναι, τὸ σῶμα δὲ μακρὰ· τιτρωστομένη δὲ καὶ δόρασι καὶ ἀγχιμαῖς ἀντίτυπός ἐστι, καὶ οὐ βροδίως σιδήρῳ εἶκει, τοῦτο δὲ τὸ Ὀμηρικὸν ὄρασα· ἢ ἢ ἐξ τε καὶ περὶ δουρὶ παραρμένη οὐκ ἀπολήγει. In postremis Ælianus Caricis bestiis tribuit quod Noster de Æthiopicis narrat. Quare aut corrupta est Æliani narratio, ut Schneiderus censet, aut male auctorem suum Ælianus excerpserit. || — 12. τοσοῦτον] τοσοῦτω C.

§ 71, lin. 14. Ante μὲν excidisse videtur μήκει. Cf. Strabo p. 774. || — 16. ἐδτελεῖ] sic C, εὐτελεῖς δὲ B et correct. A. Neque hoc neque illud quid sibi velit, intelligo. Ceterum contradicere Strabo l. I. : ὅτι πύξιον χρῶμα ἔμπερές, ἀλλ' ἐλέφαντι μᾶλλον. || — 18 δ... ὅ γ γει] δ... ὅ γ γει C et vulgo; ὅ... ὅ γ γει AB et Becker.

1101. στέρανα, συμπεσὼν δὲ ἑλέφαντι (τούτω γὰρ τὸν πάντα περὶ τῆς νομῆς διαμιλλᾶται βίον) ὑποδύς τὴν κοιλίαν καὶ τῷ κέρατι τὸ κύκλωμα τῆς σαρκὸς ἀναρρήξας ἐξαίμον εὐθὺς ποιεῖ· καὶ πλείστους ἐστὶν ἑλέφαντας ἰδεῖν οὕτω τετελευτηκότας. Ἄν μὲντοι συμβῇ τῷ βιονοκέρωτι τῆς κοιλίας μὴ ἀψασθαι, τοῦναντίον αὐτὸς ὑπὸ τῆς προδοσκίδος καὶ τῶν ὀδόντων τυπτόμενος πολλαχῶς ἐξιδυνάττει καὶ παραλύεται, μεγάλῃς ὑπαρχούσης κατὰ τὴν ἰσχὺν καὶ βίαν τῆς παραλλαγῆς.

10 72. Ὅτι παρὰ τοῖς Τρωγλοδύταις ἐστὶν καὶ ἡ λεγομένη παρ' Ἑλλήσι καμηλοπάρδαλις, σύνθετον τρόπον τινὰ κατὰ τὴν κλῆσιν καὶ τὴν φύσιν λαχούσα. Τὴν μὲν γὰρ παικιλίαν ἔχει παραδάλειος, τὸ μέγεθος δὲ καμηλόλου, τὸ πάχος δὲ ὑπερφυῆς, τὸν δὲ αὐχένα τοιοῦτον

15 ὥστε ἀπ' ἄκρων ἀμελεῖσθαι τὸν δένδρων τὴν τροφήν.

73. Ὅτι αἱ σφίγγες, φησί, καὶ οἱ κυνοκέφαλοι καὶ κῆποι παραπέμπονται εἰς τὴν Ἀλεξανδρείαν ἐκ τῆς Τρωγλοδυτικῆς καὶ τῆς Αἰθιοπίας. Εἶσι δὲ αἱ μὲν σφίγγες ταῖς γραφομέναις παρόμοιαι, πλὴν εἰ πᾶσαι

20 δασύται καὶ ταῖς ψυχραῖς ἡμεροῖς καὶ πρῶτοι· καὶ πανουργίας κοινωνοῦσι πλείστης, διδασκαλίας τε μεθοδευτικῆς ἐπὶ ποσὸν ἄπτονται, ὥστε τὴν εὐρυθμίαν ἐν πᾶσι θαυμάζειν.

Diod. αἱ διαφερόμενον ἑλέφαντι, τὸ μὲν κέρας πρὸς τινα

25 τῶν μειζόνων πετρῶν θήγει, συμπεσὼν δ' εἰς μάχην τῷ προσηρημένῳ θηρίῳ καὶ ὑποδύον ὑπὸ τὴν κοιλίαν ἀναρρήττει τῷ κέρατι καθάπερ ξίφει τὴν σάρκα· τῷ δὲ τοιούτῳ τρόπῳ τῆς μάχης χρώμενον ἕξιμα ποιεῖ τὰ θηρία καὶ πολλὰ διαφθείρει. Ὅταν δὲ ὁ ἑλέφας φάσας τὴν ὑπὸ τὴν κοιλίαν ὑπόδυσιν τῇ προδοσκίδι προκαταλάβῃται τὸν βιονοκέρω, περιγίνεται βραδίως

30 τύπτον τοῖς ὀδοῦσι καὶ τῇ βίᾳ πλέον ἰσχύων.

74. Αἱ δὲ σφίγγες γίνονται μὲν περὶ τὴν Τρωγλοδυτικὴν καὶ τὴν Αἰθιοπίαν, ταῖς δὲ μορφαῖς ὑπάρχουσιν

35 οὐκ ἀνόμοιοι ταῖς γραφομέναις, μόνον δὲ ταῖς δασύτησι διαλλάττουσι· τὰς δὲ ψυχρὰς ἡμέρας ἔχουσιν καὶ πανούργους ἐπὶ πλείον καὶ διδασκαλίαν μεθοδικὴν ἐπιδέχονται.

elephanto autem congregiendi (cum hoc enim de pascuis æternas habet conflictationes), ventrem sulit, et perrupto carni ambitu exsanguem facit. Plurimique elephantum ita exanimati cernuntur. At si alvum contingendi copia non datur, contra ipse a proboscide et dentibus ictus multifariam, amittit vires et deficit, quia robore et vi ab illo permultum differt.

72. Apud Troglodytas bestia est, quæ camelopardalis Græcis dicitur. Nam ut nomen ita et natura quodammodo composita est. Nam pellem maculis variam a pardale habet, magnitudinem a camelo. Monstrosa ei crassities (*celeritas*), collumque adeo prælongum, ut a summis arboribus pabulum carpit.

73. Sphinges et Cynocephali et Cæpi Alexandriam ex Troglodytarum solo et Æthiopia transmittuntur. Sunt autem Sphinges iis quæ a pictoribus adumbrantur consimiles, nisi quod totæ hirsutæ sunt ac lencs et placidos animos habent. Plurimum eis versutiæ inest, ideoque ad aliquam, doctrinæ compendio, scientiam perducuntur. Concinnitatem in omnibus quam servant, non abs re quis admiretur.

adæquans. Quandoquidem æterna ei cum elephante concertatio est de pascuis, ad saxum aliquod majus cornu exacuit, et conflictu inuito, ventri succedens carnes non secus ac gladio dissecat. Hoc pugnæ genere hostes exsanguis reddit multosque hoc pacto necat. At si elephas, conatum subeuntis antevertens, proboscide rhinocerotem comprehenderit, quum dentium ictu et vi corporis præpollcat, facile superior evadit.

74. Sphinges circa Troglodyticam et Æthiopicam existunt, forma his non absimiles, quæ arte pictorum exhibentur, nisi quod hirsutie tantummodo differunt. Placidi illis sunt animi et admodum versuti, artisque, quæ compendio tradi potest, capaces.

Ex Agatharchide sua habet Ælianus XVII, 44: Ἐπὶ ἄκρας τῆς βίνδος τὸ κέρας φέρει (ὁ βιονοκέρως), ἔνθεν καὶ κέληται· καὶ ἐστὶ μὲν ὀξύτατον ἐπ' ἄκρου, σιδήρου δὲ τὸ κρατερόν αὐτοῦ προσείκασται. Ταῖς πέτραις γε μὴν αὐτὸ παρατρίβων εἴτα ἐπιθήσει (1. αἰὶ (?) ἐπιθήσει) ἑλέφαντι ὁμοίως ἰών· τὰ δὲ ἄλλα οὐκ ὦν ἀξιόμαχος, διὰ τε τὸ ἐκείνου ἕβος καὶ τὴν βόμην τὴν τοῦ θηρὸς τὴν τοσαύτην, ἵπται οὖν αὐτοῦ τὰ σκέλη, καὶ τὴν νηδὺν ὑποτέμνει τε καὶ ὑποσχίζει τῷ κέρατι· ὁ δὲ οὐ μετὰ μακρὸν ἐκρούμενος οἱ τοῦ αἵματος κατολισθάνει. Μάχῃ δὲ βιονοκέρωτος πρὸς ἑλέφαντα ὑπὲρ τῆς νομῆς ἐστίν, καὶ πολλοῖς γε, φασίν, ἐντυχεῖν ἐστὶ τεθνεῶσαι τὸν τρόπον τοῦτον. Ἄν δὲ μὴ φθάσῃ ὁ βιονοκέρως δράσας τοῦτο, ἀλλὰ ὑποτρέχων πως ὑπὸ πεσόντος (ὅπ' ἐμπεσόντος? Schneid.) πιεσθῇ περιβαλλόμενος τὴν προδοσκίδα, [ὁ ἑλέφας] καὶ κατέγει καὶ πρὸς ἐαυτὸν ἔλκει, ἐμπίπτων δὲ τοῖς κέρασι κατακλύπεται ὡς πελέκασιν. Εἰ γὰρ καὶ φρηίνην ὁ βιονοκέρως ἔχει στερεὰν καὶ ὡσαύ-

κόνειστον, ἀλλ' ἡ βία τοῦ ἐμπίπτοντος μάλα καρτερὰ. Cf. Plinius VIII, 29; Cosmas Indopleust. p. 334; Oppian. Cyneg. II, 554.

§ 72. Cf. Plinius VIII, 27. In margine cod. A legitur: Εἶδον τὸ τοιοῦτον ζῷον κατὰ τὸν τοῦ τυραννοῦντος ἐν Ἀλεξανδρείᾳ σταλὲν τῷ βασιλεῖ ἡμῶν· ζοράων δ' ἐκάλεσε τοῦτο ὁ ἀγαγὼν βάρβαρος. *Nabun* ab Æthiopiibus vocari Plinius VIII, 27 tradit. Cf. Cosmas l. l., Heliodor. X 27, ibique Coray; Philostorgius H. Eccl. III, 2, p. 483 ed. Paris. || — 10. καὶ addidit ex C. || — 12. τὴν κλῆσιν καὶ] ἵαος vulgo desunt; habentur in ABC. || — 14. πάχος] « an τάχος? » ΒΕΚΚΕΡ.

§ 73. Cf. Plinius VIII, 29: *Lyncus frequentes et sphingus fusco pilo, mammis in pectore geminis Æthiopia generat.* Accuratus animal describitur a Philostorgio III, 2, p. 483, ubi vide. Cf. Ælianus XVI, 15.

Phot. 84. Ὅτι φησί, τὰ μὲν ἕως τῶν Ταύρων καὶ Πτολεμαϊδῶς ἠρμάνευται, τὰ δὲ ἀνωτέρω τούτων οὐ τὴν τυχοῦσαν λαμβάνει μετάθεσιν· κείται γὰρ οὐκέτι τὰ ἐπέκεινα πρὸς μεσημβρίαν τῆς γῶρας, ἀεὶ δὲ πρὸς τὴν ἀνατολὴν ἀναστρέφει μᾶλλον, καὶ τὰς σκιας βάλλει τῶς δυεῖν ὡρῶν εἰς τὸν ἀντικείμενον τόπον τῆς ἀρκτου. Ἔτι δὲ ποταμοὶς καταρρεῖται τὰς πηγὰς ἀναφαίνουσιν ἀπὸ τῶν Ψεβαίων καλουμένων ὡρῶν. Τῆς δὲ γῶρας ἡ μὲν εἰς τὴν μεσόγειαν ἀνατείνουσα πλήρης ἐλεφάντων καὶ βιονοκέρων καὶ ταύρων καὶ ὄων, τὰ δὲ εἰς τὸν πόρον καθήκοντα νήσους ἅπαντα πυκνοῦται τῇ φύσει μὲν ἀκάρποι, γεμούσαις δὲ ὀρνέων ἀνιστορήτους

Diod. 81. Ἀπὸ δὲ τούτων τῶν τόπων τὸν μὲν ἀπὸ Πτολεμαϊδῶς παράπλου ἕως τῶν Ταύρων ἀκρωτηρίων προειρήκαμεν, ὅτε Πτολεμαίου τὴν τῶν ἐλεφάντων θήραν ἀπηγγεῖλαμεν. Ἀπὸ δὲ τῶν Ταύρων ἐπιστρέφει μὲν ἡ παράλιος πρὸς τὰς ἀνατολὰς, κατὰ δὲ τὴν θερνήν τροπὴν αἱ σκιαὶ πίπτουσι πρὸς μεσημβρίαν ἐναντίως ταῖς παρ' ἡμῖν ἄχρι πρὸς ὥραν δευτέραν. Ἔχει δὲ καὶ ποταμοὺς ἡ γῶρα βέοντας ἐκ τῶν προσαγορευομένων Ψεβαίων· διεληπται δὲ καὶ πεδίοις μεγάλαις φέρουσι μαλάγγης καὶ καρδάμου καὶ φοίνικος ἅπιστα

84. Loca quæ sunt ad Tauros et Ptolemaidem usque jam explicata sunt. Illis autem ulteriora insignem subeunt situs mutationem; non enim ad meridiem amplius jacent, sed magis ac magis ad ortum se reflectunt, et umbras ad horas binas (?) projiciunt in oppositam septentrionibus plagam. Fluvii etiam rigantur, qui e Psebaïs, quos vocant, montibus scaturiunt. Ejus regionis tractus versus mediterranea pertinens, plenus est elephantis ac rhinocerotibus taurisque et suis; quæ vero ad sinum pertingunt, multis conferta sunt insulis, quæ fructuum inopes, avibus, quarum

84. (Cp. 41.) Navigatio a Ptolemaide ad Tauros promontorium (*Navigatio ad Tauros et Ptolemaidem*) jam a nobis explicata est, quæ de Ptolemaï circa elephantorum venationem studio dicebatur. A Tauris maritima se ad orientem vertunt. Hic sub æstivi solstitii circulo umbræ ad meridiem, contra quam apud nos sit, usque ad anni vertentis tempestatem secundam projiciuntur. Hæc terra fluvii, e Psebaïs, ut vocant, montibus effusis rigatur, et in longe patentes campos distributa insolite magnitudinis

[§ 84, l. 1. ἕως τῶν Ταύρων καὶ Πτολεμαϊδῶς] sic C; voc. Ταύρων om. A; ταύρων καὶ om. B, spatium vacuum relinquens. Apud Diodorum legitur: ἀπὸ δὲ τούτων τῶν τόπων τὸν μὲν ἀπὸ Πτολεμαϊδῶς παράπλου ἕως τῶν Ταύρων (Ταυρικῶν var. lect.) ἀκρωτηρίων, προειρήκαμεν κτλ. Quæ confusa et oscitanter dicta esse ex comparatis Photio, Artemidoro et Ptolemaeo patet. Debebat: Τούτων δὲ τῶν τόπων τὸν ἀπὸ * ἕως τῶν Ταύρων ἀκρωτηρίων καὶ Πτολεμαϊδῶς παράπλου προειρήκαμεν κτλ. At nusquam de his Diodorus exposuit, sed temere exscripsit Agatharchidem, qui de hoc tractu, quem paucis nunc absolvit, accuratius exposuerit ubi de Eumede ad elephantorum venationem emissio deque prima Ptolemaidis origine sermonem instituit. Nonnulla hinc servavit Artemidorus. || — 4. πρὸς τὴν] παρὰ τὴν C. || — 6. τῶς δυεῖν ὡρῶν]. Nisi majus ulcus latet, antiquo librorum vitio τῶς β' ὡρῶν scriptum fuerit aut pro τῶς α' ὡρας, per primam anni vertentis tempestatem, i. e. per tres menses (inde a solstitio) aut pro τῶς γ' ἡμερῶν (uti est apud Plinium) aut pro ἕως β' ὡρας, quod posterius præferendum esse videtur, quoniam eodem ducunt verba Diodori ἄχρι πρὸς ὥραν δευτέραν, quamquam si rem spectas, minus recte habet, quoniam tres isti menses quibus umbra meridiem vergebat, non debebant computari ab initio anni Olympici sive a solstitio. Distinetius rem exponit Plinius II, 75: *Constatque in Berenice urbe Troglodytarum, et inde quattuor milibus DCCCXX in eadem gente, Ptolemaide oppido quod in margine Rubri maris ad primos elephantorum venatus conditum est, hoc idem ante solstitium quadragenis quinque diebus totidemque postea fieri, et per eos XC dies in meridiem umbras jacere*. Idem II, 76: *In tota Troglodytica umbras bis quadraginta diebus in anno Eratosthenes in eum-*

trarium cadere prodidit. Idem VI, 34: *Ultra silvæ, ubi Ptolemais a Philadelpho condita ad venatus elephantorum, ob id Epitheras cognominata, juxta lacum Monoletum. Hæc est regio secundo volumine a nobis significata, in qua XXXXVII diebus ante solstitium totidemque postea hora sexta consumuntur umbræ et in meridiem reliquis horis cadunt, ceteris diebus in septentrionem, cum in Berenice quam primam posuimus ipso die solstitii sexta hora umbræ in totum aspuntantur, nihilque adnotetur aliud novi*. DCII mil. pass. intervallo a Ptolemaide res ingentis exempli locusque supertitatis immense, mundo ibi deprenso, cum indubitata ratione umbrarum Eratosthenes mensuram terræ prodere inde cœperit. Cf. Ptolem. VIII, 16, 10. || — 7. ποταμοὺς] om. AB; dein καταρρέουσι correct. A. || — 8. Ψεβαίων] sic Photius et 5 codd. Diodori; Ψεβαίων, Θεβαίων, Θηβαίων, Ψεβίων ceteri. Infra pro Ψεβαίας plurimi libri habent Ψεβάρας. Montes Psebaos in Artemidori exc. non memorantur; at Ψεβῶ λίμνη ex Artemidoro, et Ψεβῶ γῶραν ἐνδοτέρων Αἰθιοπίας... ἀπέχουσαν τῆς Αἰθιοπίας ὁδῶν ε', ex Aristagora laudat Stephanus Byz. s. v. Ex Artemidoro hausisse videtur etiam Strabo XVII, p. 822, ubi: Ἰπέρκειται δὲ τῆς Μερόης ἡ Ψεβῶς, λίμνη μεγάλη, νῆσον ἔχουσα οἰκουμένην Ἰκαυῶς. Urbem istam *Semboitin* e Bione vocat Plinius; lacus est hodiernus *Tzannu* in *Dembea* regione. Quibus collatis probabile fit Psebaos montes ab Agatharchide appellari totum istum montium tractum qui inde ab 18° lat. usque ad fauces sinus pertinet. Vaga sunt quæ in Pseudo-Aristotele De mundo leguntur, ubi tanquam insulas Britannia non minores nominantur Taprobane et ἡ Ψεβῶ καλουμένη κατὰ τὸν Ἀραβικὸν κελύκη κολπον. Cf. Salmassius ad Solin. p. 782. || — 12. ὀρνέων ἀνιστορήτους] ἀν-

In Aethiopia

Πηλ. ιδέας ἐχόντων. Τὸ δὲ ἀπὸ τοῦδε ἢ μὲν θάλαττα βα-
θεῖά τε καὶ πλώϊμος, κήτη δὲ ἔχει τηλικαῦτα, ὅστε
ἀγωνιᾶν τὸν ἰδόντα· οὐ μόνον διαπεφώνηκεν οὐδεὶς,
πλὴν τῶν περιπεπωκότων ἀκουσίως ταῖς λοφιαῖς διὰ
5 τὴν τῶν εἰρημένων ἀγνοίαν· καὶ γὰρ οὐδὲ διώκειν δύ-
ναται θρασύτερον τοὺς πλέοντας, τῶν ὀμμάτων τοῖς
θρηνοῖς ἀμαυρουμένων, ὅταν ἐκ τῆς θαλάττης τὰ πρόσ-
ωπα ἀναφαίνωσιν.

Διοκλ. μεγέθη· ἐκφέρει δὲ καὶ καρπούς παντοίους, τὴν μὲν
10 γεῦσιν ἔχοντας ναθρᾶν, ἀγνοουμένους δὲ παρ' ἡμῖν.
Ἡ δὲ πρὸς τὴν μεσόγειον ἀνατείνουσα πλήρης ἐστὶν
ἐλεφάντων καὶ ταύρων ἀγρίων καὶ λέόντων καὶ πολλῶν
ἄλλων παντοδαπῶν θηρίων ἀλκιμών. Ὁ δὲ πόρος νή-
σοις διελθῆναι καρπὸν μὲν οὐδένα φερούσας ἡμερον,
13 ἐκτεφερούσας δ' ὀρνέων ἴδια γένη καὶ ταῖς προσόψεσι
θυμαστά. Ἡ δ' ἐξῆς θάλαττα βαθεῖα παντελῶς
ἐστὶ, καὶ κήτη παντοδαπὰ φέρει παράδοξα τοῖς μεγέ-
θεσιν, οὐ μόνον λυπούντα τοὺς ἀνθρώπους, ἐὰν μὴ τις
ἀκουσίως αὐτῶν ταῖς λοφιαῖς περιπέσῃ· οὐ δύνανται γὰρ
20 διώκειν τοὺς πλέοντας, ὅς ἂν κατὰ τὴν [ἐκ] τῆς θαλάτ-
της ἀρσιν ἀμαυρουμένων αὐτοῖς τῶν ὀμμάτων ὑπὸ τοῦ
κατὰ τὸν ἥλιον φέγγους. Ταῦτα μὲν οὖν τὰ μέρη τῆς
Ἑρωγλοδυτικῆς ἐσχατὰ γνωρίζεται, περιγραφόμενα
ταῖς ἀραις ἀς ὀνομάζουσι Ψεβαίας.

35. τὸ δ' ἄλλο μέρος τῆς ἀντιπέρας παραλίου τὸ
προσκεκλιμένον Ἀραβία πάλιν ἀναλαθόντες ἀπὸ τοῦ
μυχοῦ διεξιόμεν. Οὗτος γὰρ ὀνομάζεται Ποσειδεῖον,
ἰδρυσαμένου Ποσειδῶνι πελαγίῳ βωμόν Ἀριστῶνος τοῦ
πεμφθέντος ὑπὸ Πτολεμαίου πρὸς κατασκοπὴν τῆς ἑως
30 Ὀλλεανῶν παρῆκουσας Ἀραβίας. Ἐξῆς δὲ τοῦ μυχοῦ
τόπος ἐστὶ παραθαλάττιος ὁ τιμώμενος ὑπὸ τῶν ἐγγυ-
ρίων διαφερόντως πρὸς τὴν εὐχρηστίαν τὴν ἐξ αὐτοῦ.

στορήτων ὀρνέων ἰδέας· τὸ δὲ ἀπὸ κτλ. C. Inter insulas
sinus etiam Ὀρνέων νῆσον memorat Ptolemaeus IV, 5,
p. 305. || — 2. πλώϊμος B. || — 4. περιπεπωκό-
των... ταῖς λοφιαῖς κτλ.] Horum fides penes au-
ctorem esto. Nescio an huc pertinent quod Sallius nar-
rat de piscium magnorum recensque mortuorum
cumulis immensis, quos natantes saepius offendit non
ita longe ab ostio sinus Arabici (sub 10° lat.). || —
8. ἀναφήνωσιν C.

§ 85, l. 27. Οὗτος γὰρ ὀνομάζεται Ποσειδεῖον] Pro Ποσειδεῖον nonnulli codices Ποσειδῖον, quod in Artemidori excerptis etiam Strabonis codices exhibent. Insolita ratione ipse μυχὸς sinus Heroopolitici vocatur Ποσειδεῖον; expectabas Ποσειδεῖον, a promontorio scilicet, in quo proficiscens Aristo aram struxerat. Sed nihil mutandum. Similiter Strabo ait p. 767: Ἄπὸ Ἡρώων πόλεως, ἧτις ἐστὶ πρὸς τῷ Νελλῶ μυχὸς τοῦ Ἀραβικοῦ κόλπου, quae urbs est recessus sinus Arabici a Nilii latere (quem alter esset recessus Aelaniticus), pro ad quam urbem est recessus. Quae verba varie ab interpretibus tentata, recte, opinor, tuetur Bernhardtus in Fragm. Eratosth., p. 102. Ceterum μυχὸς Diodoro non est totus sinus Heroopoliticus, sed intima eius

species nondum compertae, frequentantur. Mare exinde profundum est et navigabile, ubi tantae vastitatis sunt cete, ut horrorem incutiant videnti. Nemo tamen ab iis perit, nisi si qui inviti in arrectas dorsi pinnas propter rei ignorantiam incurrant; non enim consecrari possunt audacius navigantes, quum obtusa oculorum sit acies e mari eminentibus.

malvas, cardamum et palmas variosque insuper fructus sapore hebetes et nobis ignotos producit. Quo se versus mediterranea protendit, elephantibus, tauris agrestibus, leonibus aliisque bestiis effersis plena est. Fretum distinctum est insulis, quae nihil quidem mitioris fructus gignunt, sed peculiaris generis aves exhibent, specie admirandas. Mare inde profundissimum est et varia cete magnitudinis stupendae gerit; quae tamen hominibus non sunt molesta, nisi quis invitus fortassis in arrectas dorsi pinnas incurrat. Non possunt enim persequi navigantes, quoniam ad maris superficiem evectis claritate solis oculi hebetantur. Haec Troglodyticae extrema, promontoriis, quas Psebaes vocant, circumscripta, in notitiam nostram cadunt.

85. (Cap. 42.) Nunc alteram ex adverso oram, quae ad Arabiam inclinat, perlustrabimus, ab extremo sinu iterum exorsi. Id Neptunium appellatur, quod Aristo, ad explorandum Arabiae litorales terras ad Oceanum usque a Ptolemaeo missus, aram Neptuno pelagi deo illic consecravit. Intimum hunc recessum excipit locus maritimus, quem propter utilitatem apprimae honorant accolae, Palmeti nomine insignem. Plurimis

pars. Nam ἐξῆς τοῦ μυχοῦ (συνεχῆς τοῦ Ποσειδῖου Artemidor.) est ὁ φοινικῶν, qui ad hodiernam Τὸν urbem pertinet; tum sequitur ἀρωτῆριον τῆς ἡπίρου (Ras Mahomed) cum Phocorum insula, tum Maranitarum prisca sedes, tum demum sinus Aelaniticus. Confer etiam verba Strabonis p. 776: Φησὶ δὲ (Artemidorus) ἐνδοτέρω κεῖσθαι τοῦτο (τὸ Ποσειδῖον) τοῦ Ἐλανίτου μυχοῦ, in quibus Gosselinus, Letronnus, Groskurdus vocem Ἐλανίτου expellendam esse putarunt, adeo ut sensus sit Posidium in interiore sinus Heroop. parte situm esse. At mendo h. l. codices vacui; dicit auctor Posidium interius jacere, i. e. τὸν μυχὸν sinus Heroopolitici profundius in continentem penetrare quam recessum sinus Aelanitici. Quoniam potissimum loco Aristo aram Neptuno erexerit, certius quidem dici vix potest; probabiliter autem ὁ μυχὸς pertinuit usque ad Ras Scheratihi prope Wadi Firam situm, ubi ponendum etiam quod unicum in hoc tractu Ptolemaeus VI, 7 memorat τὸ κατὰ Φαράν ἀρωτῆριον; in eoque, puto, erat ara Neptuni. Falsum esse Mannertum eumque secutos Ritterum aliosque, qui Posidii nomine Ras Mahomed significari censebant, e Photio patet. Sinum Heroopoliticum, quem nonnulli Arsinaiten et