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LUCIAN'S
TRUE HISTORY

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No. 194

LUCIAN'S TRUE HISTORY
TRANSLATED BY FRANCIS HICKES ILLUSTRATED BY WILLIAM STRANG J. B. CLARK
AND AUBREY BEARDSLEY WITH AN INTRODUCTION BY CHARLES WHIBLEY

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INTRODUCTION.

IT is a commonplace of criticism that Lucian was the first of the moderns, but in truth he is near to our time because of all the ancients he is nearest to his own. With Petronius he shared the discovery that there is material for literature in the debased and various life of every day—that to the seeing eye the individual is more wonderful in colour and complexity than the severely simple abstraction of the poets. He replaced the tradition, respected of his fathers, by an observation more vivid and less pedantic than the note-book of the naturalist. He set the world in the dry light of truth, and since the vanity of man-

kind is a constant factor throughout the ages, there is scarce a page of Lucian's writing that wears the faded air of antiquity. His personages are as familiar to-day as they were in the second century, because, with his pitiless determination to unravel the tangled skein of human folly, he never blinded his vision to their true qualities. And the multiplicity of his interest is as fresh as his penetration. Nothing came amiss to his eager curiosity. For the first time in the history of literature (with the doubtful exception of Cicero) we encounter a writer whose ceaseless activity includes the world. While others had declared themselves poets, historians, philosophers, Lucian comes forth as a man of letters. Had he lived to-day, he would have edited a newspaper, written leading articles, and kept his name ever before the public in the magazines. For he possessed the qualities, if he avoided the defects, of the journalist. His phrase had not been worn by

constant use to imbecility ; his sentences were not marred by the association of commonness ; his style was still his own and fit for the expression of a personal view. But he noted such types and incidents as make an immediate, if perennial, appeal, and to study him is to be convinced that literature and journalism are not necessarily divorced.

The profession was new, and with the joy of the innovator Lucian was never tired of inventing new *genres*. Romance, criticism, satire—he mastered them all. In *Toxaris* and *The Ass* he proves with what delicacy and restraint he could handle the story. His ill-omened apprenticeship to a sculptor gave him that taste and feeling for art which he turned to so admirable an account. He was, in fact, the first of the art-critics, and he pursued the craft with an easy unconsciousness of the heritage he bequeathed to the world. True, he is silent concerning the technical practice of the Greeks ;

true, he leaves us in profound ignorance of the art of Zeuxis, whose secrets he might have revealed, had he been less a man of letters. But he found in painting and sculpture an opportunity for elegance of phrase, and we would forgive a thousand shortcomings for such inspirations of beauty as the smile of Sosandra: τὸ μείδιμα σεμνὸν καὶ λεληθὸς. In literary criticism he was on surer ground, and here also he leaves the past behind. His knowledge of Greek poetry was profound; Homer he had by heart; and on every page he proves his sympathies by covert allusion or precise quotation. His treatise concerning the Writing of History* preserves its force irresistible after seventeen centuries, nor has the wisdom of the ages impeached or modified this lucid argument. With a modest wit he compares himself to Diogenes, who, when he saw his fellow-citizens busied with the preparations of war, gathered

* Πῶς δεῖ ἱστορίαν συγγράφειν.

his skirts about him and fell to rolling his tub up and down. So Lucian, unambitious of writing history, sheltered himself from "the waves and the smoke," and was content to provide others with the best of good counsel. Yet such is the irony of accident that, as Lucian's criticism has outlived the masterpieces of Zeuxis, so the historians have snatched an immortality from his censure; and let it be remembered for his glory that he used Thucydides as a scourge wherewith to beat impostors. But matters of so high import did not always engross his humour, and in *The Illiterate Book-buyer** he satirizes a fashion of the hour and of all time with a courage and brutality which tear the heart out of truth. How intimately does he realize his victim! And how familiar is this same victim in his modern shape! You know the very streets he haunts; you know the very shops wherein

* Πρὸς τὸν ἀπαιδευτὸν καὶ πόλλα βιβλία ὠνούμενον.

he is wont to acquire his foolish treasures; you recognize that not by a single trait has Lucian dishonoured his model. In yet another strange instance Lucian anticipated the journalist of to-day. Though his disciples know it not, he invented the interview. In that famous visit to the Elysian Fields, which is a purple patch upon his masterpiece, *The True History*, he "went to talk with Homer the Poet, our leisure serving us both well," and he put precisely those questions which the modern hack, note-book in hand, would seek to resolve. First, remembering the seven cities, he would know of Homer what fatherland claimed him, and when the poet "said indeed he was a Babylonian, and among his own countrymen not called Homer but Tigranes," Lucian straightly "questioned him about those verses in his books that are disallowed as not of his making;" whereto Homer replied with a proper condemnation of Zenodotus and

Aristarchus. And you wonder whether Lucian is chastising his contemporaries or looking with the eye of a prophet into the future.

But even more remarkable than his many-coloured interest is Lucian's understanding. He was, so to say, a perfect Intelligence thrown by accident into an age of superstition and credulity. It is not only that he knew all things : he saw all things in their right relation. If the Pagan world had never before been conscious of itself, it had no excuse to harbour illusions after his coming. Mr. Pater speaks of the intellectual light he turned upon dim places, and truly no corner of life escaped the gleam of his lantern. Gods, philosophers, necromancers, yielded up their secrets to his enquiry. With pitiless logic he criticized their extravagance and pretension ; and actively anticipating the spirit of modern science, he accepted no fact, he subscribed to no theory, which he had not examined with a cold impar-

tiality. Indeed, he was Scepticism in human shape, but as the weapon of his destruction is always raillery, as he never takes either himself or his victims with exaggerated seriousness, you may delight in his attack, even though you care not which side wins the battle. His wit was as mordant as Heine's own;—is it fantastical to suggest that Lucian too carried Hebrew blood in his veins?—yet when the onslaught is most unsparing he is still joyous. For a gay contempt, not a bitter hatred, is the note of his satire. And for the very reason that his scepticism was felt, that it sprang from a close intimacy with the follies of his own time, so it is fresh and familiar to an age that knows not Zeus. Not even the *Dialogues of the Gods* are out of date, for if we no longer reverence Olympus, we still blink our eyes at the flash of ridicule. And might not the *Philopseudes*, that masterly analysis of ghostly terrors, might not

Alexander the False Prophet, have been written yesterday?

And thus we arrive at Lucian's weakness. In spite of its brilliance and flippancy, his scepticism is at times over-intelligent. His good sense baffles you by its infallibility; his sanity is so magnificently beyond question, that you pray for an interlude of unreason. The sprightliness of his wit, the alertness of his fancy, mitigate the perpetual rightness of his judgment. But it must be confessed that for all his delicate sense of ridicule he cherished a misguided admiration of the truth. If only he had understood the joy of self-deception, if only he had realized more often (as he realized in *The Ass*), the delight of throwing probability to the winds, we had regarded him with a more constant affection. His capital defect sprang from a lack of the full-blooded humour which should at times have led him into error. And yet by an irony

it was this very love of truth which suggested *The True History*, that enduring masterpiece of phantasy. Setting out to prove his hatred of other men's lies, he shows himself on the road the greatest liar of them all. "The father and founder of all this foolery was Homer's Ulysses": thus he writes in his Preface, confessing that in a spirit of emulation he "turned his style to publish untruths," but with an honest mind, "for this one thing I confidently pronounce for a truth, that I lie." Such is the spirit of the work, nor is there the smallest doubt that Lucian, once embarked upon his voyage, slipped from his ideal, to enjoy the lying for its own sake. If *The True History* fails as a parody, that is because we care not a jot for Ctesias, Iambulus and the rest, at whom the satire is levelled. Its fascination, in fact, is due to those same qualities which, in others, its author affected to despise. The facile variety of its

invention can scarce be matched in literature, and the lies are told with so delightful an unconcern, that belief is never difficult. Nor does the narrative ever flag. It ends at the same high level of falsehood in which it has its beginning. And the credibility is increased by the harmonious consistency of each separate lie. At the outset the traveller discovers a river of wine, and forthwith travels up stream to find the source, and “when we were come to the head” (to quote Hicckes’s translation), “no spring at all appeared, but mighty vine-trees of infinite number, which from their roots distilled pure wine, which made the river run so abundantly.” So conclusive is the explanation, that you only would have wondered had the stream been of water. And how admirable is the added touch that he who ate fish from the river was made drunk! Then by a pleasant gradation you are carried on from the Hippogypians, or the

Riders of Vultures, every feather in whose wing is bigger and longer than the mast of a tall ship, from the fleas as big as twelve elephants, to those spiders of mighty bigness, every one of which exceeded in size an isle of the Cyclades. "These were appointed to spin a web in the air between the Moon and the Morning Star, which was done in an instant, and made a plain champaign, upon which the foot forces were planted." Truly a very Colossus of falsehood, but Lucian's ingenuity is inexhausted and inexhaustible, and the mighty Whale is his masterpiece of impudence. For he "contained in greatness fifteen hundred furlongs"; his teeth were taller than beech-trees, and when he swallowed the travellers, he showed himself so far superior to Jonah's fish, that ship and all sailed down his throat, and happily he caught not the pigmy shallop between his chops. And the geographical divisions of the Whale's belly, and

Lucian's adventures therein, are they not set down with circumstantial verity? Then there is the episode of the frozen ship, and the sea of milk, with its well-pressed cheese for an island, which reminds one of the Elizabethan madrigal: "If there were O an Hellespont of Cream." Moreover, the verisimilitude is enhanced by a scrupulously simple style. No sooner is the preface concerning lying at an end than Lucian lapses into pure narrative. A wealth of minutely considered detail gives an air of reality to the most monstrous impossibility; the smallest facts are explicitly divulged; the remote accessories described with order and impressiveness; so that the wildest invention appears plausible, even inevitable, and you know that you are in company with the very genius of falsehood. Nor does this wild diversity of invention suggest romance. It is still classic in style and shape; not a phrase nor a word is lost; and expression, as always in the

classics, is reduced to its lowest terms. But when the travellers reach the Islands of the Blessed, the style takes on a colour and a beauty which it knew not before. A fragrant air breathed upon them, as of “roses, daffodils, gillyflowers, lilies, violets, myrtles, bays, and blossoms of vines.” Happy also was the Isle to look upon: *ἔνθα δὴ καὶ καθεωρῶμεν λιμένας τε πολλοὺς περὶ πᾶσαν ἀκλύστους καὶ μεγάλους, ποταμούς τε διαυγεῖς ἐξίοντας ἡρέμα ἐς τὴν θάλατταν· ἔτι δὲ λειμῶνας καὶ ὕλας καὶ ὄρνεα μουσικά, τὰ μὲν ἐπὶ τῶν ἡϊόνων ἄδοντα, πολλὰ δὲ καὶ ἐπὶ τῶν κλάδων· ἀήρ τε κοῦφος καὶ εὐπνοὺς περιεκέχυτο τὴν χώραν: “a still and gentle air compassing the whole country.”* Where will you find a more vivid impression of elegance and serenity? or where match “the melody of the branches, like the sound of wind instruments in a solitary place” (*ἀπὸ τῶν κλάδων κινουμένων τερπνὰ καὶ συνεχῆ μέλη ἀπεσυρίζετο ἑοικότα τοῖς ἐπ’ ἐρημίας αὐλήμασι τῶν πλαγίων αὐλῶν*)? And when the splendour of the city breaks

upon you, with its smaragdus, its cinnamon-tree, its amethyst, ivory, and beryl, the rich barbarity suggests Solomon's Temple, or the City of the Revelation. Its inhabitants are the occasion of infinite jesting, and again and again does Lucian satirize the philosophers, his dearest foes. Socrates was in danger of being thrust forth by Rhadamanthus, ἦν φλυαροῦ καὶ μὴ ἐθέλη ἀφεῖς τὴν εἰρωνεῖαν εὐωχεῖσθαι, while as for Diogenes the Sinopean, so profoundly was he changed from his old estate, that he had married Lais the Harlot. The journey to Hell is another excuse to gird at the historians. The severest torments were inflicted, says Lucian, upon Ctesias the Cnidian, Herodotus and many others, which the writer beholding "was put in great hopes that I should never have anything to do there, for I do not know that ever I spake any untruth in my life." And yet with all his irony, all his scorn, Lucian has ever a side-glance at litera-

ture. The verse of Homer is constantly upon his lips, and it is from Homer that the Gods take their ditties in the Elysian fields. Again, when the traveller visits the city of Nephelococcygia, it is but to think upon the poet Aristophanes, "how wise a man he was, and how true a reporter, and how little cause there is to question his fidelity for what he hath written."

Such is the work which, itself a masterpiece, has been a pattern and an exemplar unto others. If Utopia and its unnumbered rivals derive from Plato, there is not a single Imaginary Traveller that is not modelled upon Lucian. *The True History* was, in effect, the beginning of a new literature. Not only was its framework borrowed, not only was its habit of fantastic names piously imitated, but the disciples, like the master, turned their voyages to the purpose of satire. It was Rabelais who made the first adaptation,

for, while Epistemon's descent into Hell was certainly suggested by Lucian, Pantagruel's voyage is an ample travesty of *The True History*, and Lanternland, the home of the Lychnobii, is but Lychnopolis, Lucian's own City of Lights. The seventeenth century discovered another imitator in Cyrano de Bergerac, whose tepid *Voyage dans la Lune* is interesting merely because it is a link in the chain that unites Lucian with Swift. Yet the book had an immense popularity, and Cyrano's biographer has naught to say of the original traveller, save that he told his story "avec beaucoup moins de vraisemblance et de gentillesse d'imagination que M. de Bergerac." An astounding judgment surely, which time has already reversed. And then came *Gulliver's Travels*, incomparably the greatest descendant of *The True History*. To what excellent purpose Swift followed his Lucian is proved alike by the amazing probability of his narrative,

and the cruelty of his satire. Like Lucian, he professed an unveiled contempt for philosophers and mathematicians; unlike Lucian, he made his imaginary journey the occasion for a fierce satire upon kings and politicians. But so masterly is the narrative, so convincing the reality of Lilliput and Brobdignag, that *Gulliver* retains its hold upon our imagination, though the meaning of its satire is long since blunted. Swift's work came to astonish the world in 1727, and some fourteen years later in the century Holberg astonished the wits of Denmark with a satire cast in Lucian's mould. *Nicolai Klimii Iter Subterraneum*—thus ran the title, and from Latin the book was translated into every known tongue. The city of walking trees, the home of the Potuans, and many another invention, prove Holberg's debt to the author of *The True History*. And if the *genre* is dead to-day, it is dead because the most intrepid humourist would hesitate

to walk in the footsteps of Lemuel Gulliver.

Fortunate in his imitators, Lucian has been not wholly unfortunate in his translators. Not even envy could pick a quarrel with Francis Hickes, whose Englishing of *The True History* is here reprinted. The book appeared, under the auspices of Hickes's son, in 1634, four years after the translator's death. Thus it is described on the title-page: "Certaine Select Dialogues of Lucian together with his True Historie, translated from the Greeke into English by Mr. Francis Hickes. Whereunto is added the Life of Lucian gathered out of his own Writings, with briefe Notes and Illustrations upon each Dialogue and Booke, by T. H. Master of Arts, of Christ Church in Oxford. Oxford, Printed by William Turner. 1634." Composed with a certain dignity, it is dedicated "to the Right Worshipfull Dr. Duppa, Deane of Christ-Church, and Vice-

Chancellor of the famous Universitie in Oxford." And the work reflects a wholesome glory upon the famous University. For it is the work of a scholar, who knew both the languages. Though his diction lacked the spirit and colour which distinguish the splendid versions of North and Holland, he was far more keenly conscious of his original than were those masters of prose. Not only did he, unlike North, translate directly from the Greek, but he followed his original with loyalty and patience. In brief, his Lucian is a miracle of suitability. The close simplicity of Hickes fits the classical restraint of *The True History* to admiration. As the Greek is a model of narrative, so you cannot read the English version without thinking of the incomparable Hakluyt. Thirty years after the first printing of the translation, Jasper Mayne published his "Part of Lucian made English," wherein he added sundry versions of his own to the work already

accomplished by Francis Hicke. And in his "Epistle Dedicatory" he discusses the art of translation with an intelligence which proves how intimately he realized the excellent quality of Hicks's version. "For as the Painter," thus Jasper Mayne, "who would draw a man of a bald head, rumbled forehead, copper nose, pigge eyes, and ugly face, draws him not to life, nor doth the business of his art, if he draw him less deformed or ugly than he is; or as he who would draw a faire, amiable lady, limbes with an erring pencil, and drawes a libell, not a face, if he gives her not just features, and perfections: So in the Translation of Bookes, he who makes a dull author elegant and quick; or a sharp, elegant author flat, rustick, rude and dull, by contrary wayes, commits the same sinne, and cannot be said to translate, but to transforme." That is sound sense, and judged by the high standard of Jasper Mayne,

Francis Hickes has most valliantly acquitted himself.

He was the son of Richard Hickes, an arras-weaver of Barcheston, in Warwickshire, and after taking the degree of bachelor in the University of Oxford, which he entered in 1579, at the age of thirteen, he was diverted (says Thomas, his son) "by a country retirement." Henceforth he devoted his life to husbandry and Greek. Besides Lucian, he translated Thucydides and Herodian, the manuscripts of which are said to survive in the library of Christ-Church. Possibly it was his long retirement that gave a turn of pedantry to his mind. It was but natural that in his remote garden he should exaggerate the importance of the knowledge acquired in patient solitude. But certain it is that the notes wherewith he decorated his margins are triumphs of inapposite erudition. When Lucian describes the famous cobwebs, each one

of which was as big as an island of the Cyclades, Hickes thinks to throw light upon the text with this astonishing irrelevancy: "They are in the Aegean Sea, in number 13." The foible is harmless, nay pleasant, and consonant with the character of the learned recluse. Thus lived Francis Hickes, silent and unknown, until in 1630 he died at a kinsman's house at Sutton in Gloucestershire. And you regret that his glory was merely posthumous. For, pedant as he was, he made known to his countrymen the enemy of all the pedants, and turned a masterpiece of Greek into English as sound and scholarly as is found in any translator of his time.

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LUCIAN'S
TRUE HISTORY.

ΑΛΗΘΟΥΣ ΙΣΤΟΡΙΑΣ

ΛΟΓΟΣ ΠΡΩΤΟΣ.

1. Ὡσπερ τοῖς ἀθλητικοῖς καὶ περὶ τὴν τῶν σωμάτων ἐπιμέλειαν ἡσκημένοις οὐ τῆς εὐεξίας μόνον οὐδὲ τῶν γυμνασίων φροντίς ἐστίν, ἀλλὰ καὶ τῆς κατὰ καιρὸν γινομένης ἀνέσεως—μέρος γοῦν τῆς ἀσκήσεως τὸ μέγιστον αὐτὴν ὑπολαμβάνουσιν—οὕτω δὴ καὶ τοῖς περὶ τοὺς λόγους ἐσπουδακόσιν ἡγοῦμαι προσήκειν μετὰ τὴν πολλὴν τῶν σπουδαιοτέρων ἀνάγνωσιν ἀνιέναι τε τὴν διάνοιαν καὶ πρὸς τὸν ἔπειτα κάματον ἀκμαιοτέραν παρασκευάζειν.

LUCIAN:

HIS TRUE HISTORY.

EVEN as champions and wrestlers and such as practise the strength and agility of body are not only careful to retain a sound constitution of health, and to hold on their ordinary course of exercise, but sometimes also to recreate themselves with seasonable intermission, and esteem it as a main point of their practice; so I think it necessary for scholars and such as addict themselves to the study of learning, after they have travelled long in the perusal of serious authors, to relax a little the intention of their thoughts, that they may be more apt and able to endure a continued course of study.

The Proem.

*The mind
requires some
recreation as
well as the
body.*

2. Γένοιτο δ' ἂν ἐμμελῆς ἢ ἀνάπαυσις αὐτοῖς, εἰ τοῖς τοιούτοις τῶν ἀναγνωσμάτων ὁμιλοῖεν, ἃ μὴ μόνον ἐκ τοῦ ἀστείου τε καὶ χαρίεντος ψιλῆν παρέξει τὴν ψυχαγωγίαν, ἀλλὰ τινὰ καὶ θεωρίαν οὐκ ἄμουσον ἐπιδείξεται, οἷόν τι καὶ περὶ τῶνδε τῶν συγγραμμάτων φρονήσειν ὑπολαμβάνω· οὐ γὰρ μόνον τὸ ξένον τῆς ὑποθέσεως οὐδὲ τὸ χάριεν τῆς προαιρεσέως ἐπαγωγὸν ἔσται αὐτοῖς οὐδ' ὅτι ψεῖσματα ποικίλα πιθανῶς τε καὶ ἐναλήθως ἐξηγητόχαμεν, ἀλλ' ὅτι καὶ τῶν ἱστορουμένων ἕκαστον οὐκ ἀκωμωδῆτως πρὸς τινὰς ἤνικται τῶν παλαιῶν ποιητῶν τε καὶ συγγραφέων καὶ φιλοσόφων πολλὰ τεράστια καὶ μυθώδη συγγεγραφότων, οὓς καὶ ὀνομαστὶ ἂν ἔγραφον, εἰ μὴ

And this kind of repose will be the more conformable, and fit their purpose better, if it be employed in the reading of such works as shall not only yield a bare content by the pleasing and comely composure of them, but shall also give occasion of some learned speculation to the mind, which I suppose I have effected in these books of mine: wherein not only the novelty of the subject, nor the pleasingness of the project, may tickle the reader with delight, nor to hear so many notorious lies delivered persuasively and in the way of truth, but because everything here by me set down doth in a comical fashion glance at some or other of the old poets, historiographers, and philosophers, which in their writings have recorded many monstrous and intolerable untruths, whose names I would have quoted

*His purpose
in writing this
history.*

καὶ αὐτῷ σοι ἐκ τῆς ἀναγνώσεως φανεῖσθαι ἔμελλον.

3. Κτησίας ὁ Κτησιόχου ὁ Κνίδιος συνέγραψε περὶ τῆς Ἰνδῶν χώρας καὶ τῶν παρ' αὐτοῖς ἃ μήτε αὐτὸς εἶδε μήτε ἄλλου εἰπόντος ἤκουσεν. ἔγραψε δὲ καὶ Ἰαμβοῦλος περὶ τῶν ἐν τῇ μεγάλῃ θαλάττῃ πολλὰ παράδοξα, γνώριμον μὲν ἅπασιν τὸ ψεῦδος πλασάμενος, οὐκ ἀτερπῆ δὲ ὅμως συνθεὶς τὴν ὑπόθεσιν. πολλοὶ δὲ καὶ ἄλλοι τὰ αὐτὰ τούτοις προελόμενοι συνέγραψαν ὡς δὴ τινες ἑαυτῶν πλάνας τε καὶ ἀποδημίας θηρίων τε μεγέθη ἱστοροῦντες καὶ ἀνθρώπων ὠμότητας καὶ βίων καινότητας· ἀρχηγὸς δὲ αὐτοῖς καὶ διδάσκαλος τῆς τοιαύτης

down, but that I knew the reading would bewray them to you.

Ctesias, the son of Ctesiochus, the Cnidian, wrote of the region of the Indians and the state of those countries, matters which he neither saw himself, nor ever heard come from the mouth of any man. Iambulus also wrote many strange miracles of the great sea, which all men knew to be lies and fictions, yet so composed that they want not their delight: and many others have made choice of the like argument, of which some have published their own travels and peregrinations, wherein they have described the greatness of beasts, the fierce condition of men, with their strange and uncouth manner of life: but the first father and founder of all this foolery was

*He wrote also
30 books of the
Persian His-
tory. SUID.*

βωμολοχίας ὁ τοῦ Ὀμήρου Ὀδυσσεύς, τοῖς περὶ τὸν Ἀλκίνοον διηγοίμενος ἀνέμων τε δουλείαν καὶ μονοφθάλμους καὶ ὠμοφάγους καὶ ἀγρίους τινὰς ἀνθρώπους, ἔτι δὲ πολυκέφαλα ζῶα καὶ τὰς ὑπὸ φαρμάκων τῶν ἑταίρων μεταβολάς, οἷα πολλὰ ἐκεῖνος ὡς πρὸς ἰδιώτας ἀνθρώπους ἑτερατεύσατο τοὺς Φαίακας.

4. Τούτοις οὖν ἐντυχῶν ἅπασι τοῦ ψεύσασθαι μὲν οὐ σφόδρα τοὺς ἀνδρας ἐμεμψάμην ὀρῶν ἤδη σύνηθες ὄν τούτο καὶ τοῖς φιλοσοφεῖν ἱπισχνουμένοις· ἐκεῖνο δὲ αὐτῶν ἐθαύμαζον, εἰ ἐνόμισαν λήσειν οὐκ ἀληθῆ συγγράφοντες. διόπερ καὶ αὐτὸς ὑπὸ κενοδοξίας ἀπολιπεῖν τι σπουδάσας τοῖς μεθ' ἡμᾶς, ἵνα μὴ μόνος ἄμοιρος ᾖ τῆς

Homer's Ulysses, who tells a long tale to Alcinoüs of the servitude of the winds, and of wild men with one eye in their foreheads that fed upon raw flesh, of beasts with many heads and the transformation of his friends by enchanted potions, all which he made the silly Phæakes believe for great sooth.

*Tam vacui
capitis popu-
lum Phæaca
putavit?*
JUVEN.

This coming to my perusal, I could not condemn ordinary men for lying, when I saw it in request amongst them that would be counted philosophical persons: yet could not but wonder at them, that, writing so manifest lies, they should not think to be taken with the manner; and this made me also ambitious to leave some monument of myself behind me, that I might not be the only man exempted from this liberty of lying: and because I had

ἐν τῷ μυθολογεῖν ἐλευθερίας, ἐπεὶ μηδὲν ἀληθὲς ἱστορεῖν εἶχον—οὐδὲν γὰρ ἐπεπόνθειν ἀξιόλογον—ἐπὶ τὸ ψεῦδος ἐτραπόμην πολὺ τῶν ἄλλων εὐγνωμονέστερον· καὶ ἐν γὰρ δὴ τοῦτο ἀληθεύσω λέγων, ὅτι ψεύσομαι. οὕτω δ' ἂν μοι δοκῶ καὶ τὴν παρὰ τῶν ἄλλων κατηγορίαν ἐκφυγεῖν αὐτὸς ὁμολογῶν μηδὲν ἀληθὲς λέγειν. γράφω τοίνυν περὶ ὧν μήτε εἶδον μήτε ἔπαθον μήτε παρ' ἄλλων ἐπυθόμην, ἔτι δὲ μήτε ὅλως ὄντων μήτε τὴν ἀρχὴν γενέσθαι δυναμένων. διὸ δεῖ τοὺς ἐντυγχάνοντας μηδαμῶς πιστεῦειν αὐτοῖς.

5. Ὅρμηθεις γὰρ ποτε ἀπὸ Ἡρακλείων στηλῶν καὶ ἀφεις ἐς τὸν ἐσπέριον ὠκεανὸν

no matter of verity to employ my pen in (for nothing hath befallen me worth the writing), I turned my style to publish untruths, -but with an honest mind than others have done: for this one thing I confidently pronounce for a truth, that I lie: and this, I hope, may be an excuse for all the rest, when I confess what I am faulty in: for I write of matters which I neither saw nor suffered, nor heard by report from others, which are in no being, nor possible ever to have a beginning. Let no man therefore in any case give any credit to them.

He professes himself a liar.

Disanchoring on a time from the pillars of Hercules, the wind fitting me well for my

Two mountains, one in Europe, the other in Africa, on each side the Straits of Gibraltar.

οὐρίῳ ἀνέμῳ τὸν πλοῦν ἐποιοίμην. αἰτία δέ μοι τῆς ἀποδημίας καὶ ὑπόθεσις ἢ τῆς διανοίας περιεργία καὶ πραγμάτων καινῶν ἐπιθυμία καὶ τὸ βούλεσθαι μαθεῖν τί τὸ τέλος ἐστὶ τοῦ ὠκεανοῦ καὶ τίνες οἱ πέραν κατοικοῦντες ἄνθρωποι. τούτου γε μέντοι ἔνεκα πάμπολλα μὲν σιτία ἐνεβαλόμην, ἱκανὸν δὲ καὶ ὕδωρ ἐνεθέμην, πεντήκοντα δὲ τῶν ἡλικιωτῶν προσεποιησάμην τὴν αὐτὴν ἐμοὶ γνώμην ἔχοντας, ἔτι δὲ καὶ ὄπλων πολὺ τι πλῆθος παρεσκευασάμην καὶ κυβερνήτην τὸν ἄριστον μισθῶ μεγάλῳ πείσας παρέλαβον καὶ τὴν ναῦν—ἄκατος δὲ ἦν—ὡς πρὸς μέγαν καὶ βίαιον πλοῦν ἐκρατυνάμην.

purpose, I thrust into the West Ocean. The occasion that moved me to take such a voyage in hand was only a curiosity of mind, a desire of novelties, and a longing to learn out the bounds of the ocean, and what people inhabit the farther shore: for which purpose I made plentiful provision of victuals and fresh water, got fifty companions of the same humour to associate me in my travels, furnished myself with store of munition, gave a round sum of money to an expert pilot that could direct us in our course, and new rigged and repaired a tall ship strongly to hold a tedious and difficult journey.

Thus sailed we forward a day and a night with a prosperous wind, and as long as we

β. Ἡμέραν μὲν οὖν καὶ νύκτα οὐρίῳ
 πλέοντες ἔτι τῆς γῆς ὑποφαινομένης οὐ
 σφόδρα βιαίως ἀνηγόμεθα, τῇ ἐπιούσῃ δὲ
 ἅμα ἡλίῳ ἀνατέλλουσι ὅ τε ἄνεμος ἐπεδίδου
 καὶ τὸ κύμα ἠΰξάνετο καὶ ζόφος ἐπεγίγνετο
 καὶ οὐκέτ' οὐδὲ στεῖλαι τὴν ὀθόνην δυνατὸν
 ἦν. ἐπιτρέψαντες οὖν τῷ πνεύματι καὶ
 παραδόντες ἑαυτοὺς ἐχειμαζόμεθα ἡμέρας
 ἐννέα καὶ ἑβδομήκοντα, τῇ ὀγδοηκοστῇ δὲ
 ἄφνω ἐκλάμψαντος ἡλίου καθορῶμεν οὐ
 πόρρω νῆσον ὑψηλὴν καὶ δασεῖαν, οὐ τραχεῖ
 περιηχουμένην τῷ κύματι· καὶ γὰρ ἤδη τὸ
 πολὺ τῆς ζάλης κατεπέπαυτο. προσσχόντες
 οὖν καὶ ἀποβάντες ὡς ἂν ἐκ μακρᾶς ταλαι-
 πωρίας πολὺν μὲν ἐπὶ τῆς γῆς χρόνον
 ἐκείμεθα, διαναστάντες δὲ ὅμως ἀπεκρίνα-



had any sight of land, made no great haste on our way; but the next morrow about sun rising the wind blew high and the waves began to swell and a darkness fell upon us, so that we could not see to strike our sails, but gave our ship over to the wind and weather; thus were we tossed in this tempest the space of threescore and nineteen days together. On the fourscoreth day the sun upon a sudden brake out, and we descried not far off us an island full of mountains and woods, about the which the seas did not rage so boisterously, for the storm was now reasonably well calmed: there we thrust in and went on shore and cast ourselves upon the ground, and so lay a long time, as utterly tired with our misery at sea: in the end we arose up and divided ourselves: thirty we left to guard our

It was requisite the tempest should continue thus long, and he sail altogether in the dark, lest he should be asked the way to this strange Island.

μεν ἡμῶν αὐτῶν τριάκοντα μὲν φύλακας τῆς νεῶς παραμένειν, εἴκοσι δὲ σὺν ἐμοὶ ἀνελθεῖν ἐπὶ κατασκοπῇ τῶν ἐν τῇ νήσῳ.

7. Προελθόντες δὲ ὅσον σταδίους τρεῖς ἀπὸ τῆς θαλάττης δι' ὕλης ὀρῶμέν τινα στήλην χαλκοῦ πεποιημένην, Ἑλληνικοῖς γράμμασι καταγεγραμμένην, ἀμυδροῖς δὲ καὶ ἐκτετριμμένοις, λέγουσαν „ἄχρι τούτων Ἡρακλῆς καὶ Διόνυσος ἀφίκοντο.“ ἦν δὲ καὶ ἴχνη δύο πλησίον ἐπὶ πέτρας, τὸ μὲν πλεθριαῖον, τὸ δὲ ἔλαττον· ἐμοὶ δοκεῖν, τὸ μὲν τοῦ Διονύσου τὸ μικρότερον, θάτερον δὲ Ἡρακλέους. προσκυνήσαντες δ' οὖν προήειμεν· οὐπω δὲ πολὺ παρήειμεν καὶ ἐφιστάμεθα ποταμῷ οἶνον ῥέοντι ὁμοιοτάτῳ μάλιστα οἷόσπερ ὁ Χιῶς ἐστίν. ἀφθονον δὲ ἦν τὸ ῥεῦμα καὶ



ship: myself and twenty more went to discover the island, and had not gone above three furlongs from the sea through a wood, but we saw a brazen pillar erected, whereupon Greek letters were engraven, though now much worn and hard to be discerned, importing, "Thus far travelled Hercules and Bacchus." There were also near unto the place two portraitures cut out in a rock, the one of the quantity of an acre of ground, the other less, which made me imagine the lesser to be Bacchus and the other Hercules: and giving them due adoration, we proceeded on our journey, and far we had not gone but we came to a river, the stream whereof seemed to run with as rich wine as any is made in Chios, and of a great breadth, in some places able to

*An island
in the Ægean
sea, famous for
excellent wines.*

πολύ, ὥστε ἐνιαχοῦ καὶ ναυσίπορον εἶναι δύνασθαι. ἐπῆει οὖν ἡμῖν πολὺ μᾶλλον πιστεύειν τῷ ἐπὶ τῆς στήλης ἐπιγράμματι ὁρῶσι τὰ σημεῖα τῆς Διονύσου ἐπιδημίας. δόξαν δέ μοι καὶ ὅθεν ἄρχεται ὁ ποταμὸς καταμαθεῖν, ἀνῆειν παρὰ τὸ ρεῦμα, καὶ πηγὴν μὲν οὐδεμίαν εὔρον αὐτοῦ, πολλάς δὲ καὶ μεγάλας ἀμπέλους, πλήρεις βοτρύων, παρὰ δὲ τὴν ρίζαν ἐκάστην ἀπέρρει σταγῶν οἴνου διαυγοῦς, ἀφ' ὧν ἐγίνετο ὁ ποταμὸς. ἦν δὲ καὶ ἰχθῦς ἐν αὐτῷ πολλοὺς ἰδεῖν, οἴνω μάλιστα καὶ τὴν χροῶν καὶ τὴν γεῦσιν προσεικότας· ἡμεῖς γοῦν ἀγρεύσαντες αὐτῶν τινὰς καὶ ἐμφαγόντες ἐμεθύσθημεν· ἀμέλει καὶ ἀνατεμόντες αὐτοὺς εὕρισκομεν τρυγὸς μεστούς. ὕστερον μέντοι

bear a ship, which made me to give the more credit to the inscription upon the pillar, when I saw such apparent signs of Bacchus's peregrination. We then resolved to travel up the stream to find whence the river had his original, and when we were come to the head, no spring at all appeared, but mighty great vine-trees of infinite number, which from their roots distilled pure wine which made the river run so abundantly: the stream was also well stored with fish, of which we took a few, in taste and colour much resembling wine, but as many as ate of them fell drunk upon it; for when they were opened and cut up, we found them to be full of lees: afterwards we mixed some fresh water fish

See our author's modesty, for this carries more probability by far, than that a spring of wine should rise out of the earth.

ἐπινοήσαντες τοὺς ἄλλους ἰχθῦς, τοὺς ἀπὸ τοῦ ὕδατος, παραμιγνύντες ἐκεράννυμεν τόσφοδρὸν τῆς οἰνοφαγίας.

8. Τότε δὲ τὸν ποταμὸν διαπεράσαντες, ἧ διαβατὸς ἦν, εὕρομεν ἀμπέλων χρῆμα τεράστιον· τὸ μὲν γὰρ ἀπὸ τῆς γῆς, ὃ στέλεχος αὐτὸς εὐερνῆς καὶ παχύς, τὸ δὲ ἄνω γυναϊκές ἦσαν, ὅσον ἐκ τῶν λαγόνων ἅπαντα ἔχουσαι τέλεια. τοιαύτην παρ' ἡμῖν τὴν Δάφνην γράφουσιν ἄρτι τοῦ Ἀπόλλωνος καταλαμβάνοντος ἀποδενδρουμένην. ἀπὸ δὲ τῶν δακτύλων ἄκρων ἐξεφύοντο αὐταῖς οἱ κλάδοι καὶ μεστοὶ ἦσαν βοτρυών. καὶ μὴν καὶ τὰς κεφαλὰς ἐκόμων ἔλιξι τε καὶ φύλλοις καὶ βότρυσι. προσελθόντας δὲ ἡμᾶς ἠσπάζοντό τε καὶ ἐδεξιοῦντο, αἱ μὲν

with them, which allayed the strong taste of the wine. We then crossed the stream where we found it passable, and came among a world of vines of incredible number, which towards the earth had firm stocks and of a good growth; but the tops of them were women, from the hip upwards, having all their proportion perfect and complete; as painters picture out Daphne, who was turned into a tree when she was overtaken by Apollo; at their fingers' ends sprung out branches full of grapes, and the hair of their heads was nothing else but winding wires and leaves, and clusters of grapes. When we were come to them, they saluted us and joined hands with us, and spake unto us some in the Lydian and some

Half a virgin and half a tree.

Λύδιον, αἱ δὲ Ἰνδικήν, αἱ πλεῖσται δὲ τὴν Ἑλλάδα φωνὴν προῖόμεναι. καὶ ἐφίλουν δὲ ἡμᾶς τοῖς στόμασιν· ὁ δὲ φιληθεὶς αὐτίκα ἐμέθυε καὶ παράφορος ἦν. δρέπεσθαι μέντοι οὐ παρεῖχον τοῦ καρποῦ, ἀλλ' ἤλγουν καὶ ἐβόων ἀποσπωμένου. αἱ δὲ καὶ μίγνυσθαι ἡμῖν ἐπεθύμουν· καὶ δύο τινὲς τῶν ἐταίρων πλησιάσαντες αὐταῖς οὐκέτ' ἀπελύοντο, ἀλλ' ἐκ τῶν αἰδοίων ἐδέδεντο· συνεφύοντο γὰρ καὶ συνερριζοῦντο, καὶ ἤδη αὐτοῖς κλάδοι ἐπεφύκεσαν οἱ δάκτυλοι καὶ ταῖς ἔλιξι περιπλεκόμενοι ὅσον οὐδέπω καὶ αὐτοὶ καρποφορήσειν ἔμελλον.

9. Καταλιπόντες δὲ αὐτοὺς ἐπὶ ναῦν ἐφεύγομεν καὶ τοῖς ἀπολειφθεῖσι διηγούμεθα ἐλθόντες τά τε ἄλλα καὶ τῶν ἐταίρων



in the Indian language, but most of them in Greek: they also kissed us with their mouths, but he that was so kissed fell drunk, and was not his own man a good while after: they could not abide to have any fruit pulled from them, but would roar and cry out pitifully if any man offered it. Some of them desired to have carnal mixture with us, and two of our company were so bold as to entertain their offer, and could never afterwards be loosed from them, but were knit fast together at their nether parts, from whence they grew together and took root together; and their fingers began to spring out with branches and crooked wires as if they were ready to bring out fruit: whereupon we forsook them and fled to our ships, and told the company at our coming what had betide unto us, how our

Many men have thus lost themselves, in the yielding to the bewitching enticements of wine and women.

τὴν ἀμπελομιξίαν. καὶ δὴ λαβίντες ἀμφορέας τινὰς καὶ ὑδρευσάμενοί τε ἅμα καὶ ἐκ τοῦ ποταμοῦ οἰνισάμενοι καὶ αὐτοῦ πλησίον ἐπὶ τῆς ἡϊόνος αὐλισάμενοι ἔωθεν ἀνήχθημεν οὐ σφόδρα βιαίῳ πνεύματι· περὶ μεσημβρίαν δὲ οὐκέτι τῆς νήσου φαινομένης ἄφνω τυφῶν ἐπιγενόμενος καὶ περιδινήσας τὴν ναῦν καὶ μετεωρίσας ὅσον ἐπὶ σταδίους τρισχιλίους οὐκέτι καθῆκεν εἰς τὸ πέλαγος, ἄλλ' ἄνω μετέωρον ἐξαπηρτημένην ἄνεμος ἐμπεσὼν τοῖς ἰστίοις ἔφερε κυρτώσας τὴν ὀθόνην.

10. Ἐπτά δὲ ἡμέρας καὶ τὰς ἴσας νύκτας ἀεροδρομήσαντες ὀγδόῃ καθορῶμεν γῆν τινα μεγάλην ἐν τῷ ἀέρι καθάπερ νῆσον, λαμπρὰν καὶ σφαιροειδῆ καὶ φωτὶ

fellows were entangled, and of their copulation with the vines. Then we took certain of our vessels and filled them, some with water and some with wine out of the river, and lodged for that night near the shore.

On the morrow we put to sea again, the wind serving us weakly, but about noon, when we had lost sight of the island, upon a sudden a whirlwind caught us, which turned our ship round about, and lifted us up some three thousand furlongs into the air, and suffered us not to settle again into the sea, but we hung above ground, and were carried aloft with a mighty wind which filled our sails strongly. Thus for seven days' space and so many nights were we driven along in that manner, and on the eighth day we came in

*The Island
of the Moon.*

μεγάλῳ καταλαμπομένην· προσενεχθέντες δὲ αὐτῇ καὶ ὀρμισάμενοι ἀπέβημεν, ἐπισκοποῦντες δὲ τὴν χώραν εὐρίσκομεν οἰκουμένην τε καὶ γεωργουμένην. ἡμέρας μὲν οὖν οὐδὲν αὐτόθεν καθεωρῶμεν, νυκτὸς δὲ ἐπιγενομένης ἐφαίνοντο ἡμῖν καὶ ἄλλαι πολλαὶ νῆσοι πλησίον, αἱ μὲν μείζους, αἱ δὲ μικρότεραι, πυρὶ τὴν χεῖρα προσεικυῖαι, καὶ ἄλλη δὲ τις γῆ κάτω καὶ πόλεις ἐν αὐτῇ καὶ ποταμοὺς ἔχουσα καὶ πελάγη καὶ ὕλας καὶ ὄρη. ταύτην οὖν τὴν καθ' ἡμᾶς οἰκουμένην εἰκάζομεν.

11. Δόξαν δὲ ἡμῖν καὶ ἔτι πορρωτέρω προελθεῖν, ξυνελήφθημεν τοῖς Ἰππογύποις παρ' αὐτοῖς καλουμένοις ἀπαντήσαντες. οἱ δὲ Ἰππόγυποι οὗτοί εἰσιν ἄνδρες ἐπὶ γυπῶν

view of a great country in the air, like to a shining island, of a round proportion, gloriously glittering with light, and approaching to it, we there arrived, and took land, and surveying the country, we found it to be both inhabited and husbanded: and as long as the day lasted we could see nothing there, but when night was come many other islands appeared unto us, some greater and some less, all of the colour of fire, and another kind of earth underneath, in which were cities and seas and rivers and woods and mountains, which we conjectured to be the earth by us inhabited: and going further into the land, we were met withal and taken by those kind of people which they call Hippogypians. These Hippogypians are men riding upon monstrous vultures, which they

*What wind
blew them
thither.*

*He closely
taxes their
opinion who
hold the Sun,
Moon, and
Stars to be
inhabited
countries.*

*A made word
signifying
horse-vultures,
or vulture-
horses, or vul-*

μεγάλων ὀχούμενοι καὶ καθάπερ ἵπποις τοῖς ὀρνέοις χρώμενοι· μεγάλοι γὰρ οἱ γῦπες καὶ ὡς ἐπίπαν τρικέφαλοι. μάθοι δ' ἂν τις τὸ μέγεθος αὐτῶν ἐντεῦθεν· νεὼς γὰρ μεγάλης φορτίδος ἰστοῦ ἕκαστον τῶν πτερῶν μακρότερον καὶ παχύτερον φέρουσι. τούτοις οὖν τοῖς Ἴππογύποις προστέτακται περιπετομένοις τὴν γῆν, εἴ τις εὐρεθείη ξένος, ἀνάγειν ὡς τὸν βασιλέα· καὶ δὴ καὶ ἡμᾶς ξυλλαβόντες ἀνάγουσιν ὡς αὐτόν. ὁ δὲ θεασάμενος καὶ ἀπὸ τῆς θέας καὶ τῆς στολῆς εἰκάσας, Ἕλληνες ἄρα, ἔφη, ὑμεῖς, ὦ ξένοι; συμφησάντων δέ, Πῶς οὖν ἀφίκεσθε, ἔφη, τοσοῦτον ἀέρα διελθόντες; καὶ ἡμεῖς τὸ πᾶν αὐτῷ διηγοούμεθα· καὶ ὃς ἀρξάμενος τὸ καθ' αὐ-

use instead of horses: for the vultures there are exceeding great, every one with three heads apiece: you may imagine their greatness by this, for every feather in their wings was bigger and longer than the mast of a tall ship: their charge was to fly about the country, and all the strangers they found to bring them to the king: and their fortune was then to seize upon us, and by them we were presented to him. As soon as he saw us, he conjectured by our habit what countrymen we were, and said, Are not you, strangers, Grecians? which when we affirmed, And how could you make way, said he, through so much air as to get hither? Then we delivered the whole discourse of our fortunes to him; whereupon he began to tell

*ture-riders :
and so are the
rest that follow,
names coined
and composed
for his pur-
pose.*

τὸν ἡμῖν διεξήει, ὡς καὶ αὐτὸς ἄνθρωπος ὢν τοῦνομα Ἐνδυμίων ἀπὸ τῆς ἡμετέρας γῆς καθεύδων ἀναρπασθεῖη ποτὲ καὶ ἀφικόμενος βασιλεύσειε τῆς χώρας· εἶναι δὲ τὴν γῆν ἐκείνην ἔλεγε τὴν ἡμῖν κάτω φαινομένην Σελήνην. ἀλλὰ θαρρεῖν τε παρεκελεύετο καὶ μηδένα κίνδυνον ὑφορᾶσθαι· πάντα γὰρ ἡμῖν παρέσεσθαι ὢν δεόμεθα.

12. Ἦν δὲ καὶ κατορθώσω, ἔφη, τὸν πόλεμον, ὃν ἐκφέρω νῦν πρὸς τοὺς τὸν ἥλιον κατοικοῦντας, ἀπάντων εὐδαιμονέστατα παρ' ἐμοὶ καταβιώσεσθε. καὶ ἡμεῖς ἠρόμεθα τίνες τε εἶεν οἱ πολέμιοι καὶ τὴν αἰτίαν τῆς διαφορᾶς· Ὁ δὲ Φαέθων, φησὶν, ὁ τῶν ἐν τῷ ἡλίῳ κατοικούντων βασιλεύς —

us likewise of his own adventures, how that he also was a man, by name Endymion, and rapt up long since from the earth as he was asleep, and brought hither, where he was made king of the country, and said it was that region which to us below seemed to be the moon; but he bade us be of good cheer and fear no danger, for we should want nothing we stood in need of: and if the war he was now in hand withal against the sun succeeded fortunately, we should live with him in the highest degree of happiness. Then we asked of him what enemies he had, and the cause of the quarrel: and he answered, Phaethon, the king of the inhabitants of the sun (for that is also peopled as well as the moon), hath made

Icaromen. C.

*Endymion,
King of the
Moon.*

*The son of
Phæbus and
Clymene, who
having obtain-
ed leave to ride
one day about
the world in*

οἰκεῖται γὰρ δὴ κάκεινος ὡσπερ καὶ ἡ Σελήνη — πολὺν ἤδη πρὸς ἡμᾶς πολεμεῖ χρόνον. ἤρξατο δὲ ἐξ αἰτίας τοιαύτης· τῶν ἐν τῇ ἀρχῇ τῇ ἐμῇ ποτε τοὺς ἀπορωτάτους συναγαγὼν ἐβουλήθη ἀποικίαν εἰς τὸν Ἐωσφόρον στείλαι, ὄντα ἔρημον καὶ ὑπὸ μηδενὸς κατοικούμενον· ὁ τοίνυν Φαέθων φθονήσας ἐκώλυε τὴν ἀποικίαν κατὰ μέσον τὸν πόρον ἀπαντήσας ἐπὶ τῶν Ἴππομυρμήκων. τότε μὲν οὖν νικηθέντες — οὐ γὰρ ἤμεν ἀντίπαλοι τῇ παρασκευῇ — ἀνεχωρήσαμεν· νῦν δὲ βούλομαι αὐθις ἐξενεγκεῖν τὸν πόλεμον καὶ ἀποστεῖλαι τὴν ἀποικίαν. ἦν οὖν ἐθέλητε, κοινωνήσατέ μοι τοῦ στόλου, γῦπας δὲ ὑμῖν ἐγὼ παρέξω τῶν βασιλικῶν ἓνα ἑκάστῳ καὶ τὴν ἄλλην

war against us a long time upon this occasion : I once assembled all the poor people and needy persons within my dominions, purposing to send a colony to inhabit the Morning Star, because the country was desert and had nobody dwelling in it. This Phaethon envying, crossed me in my design, and sent his Hippomyrmicks to meet with us in the midway, by whom we were surprised at that time, being not prepared for an encounter, and were forced to retire : now therefore my purpose is once again to denounce war and publish a plantation of people there : if therefore you will participate with us in our expedition, I will furnish you every one with a prime vulture and all armour answerable for service, for to-morrow

his father's chariot, though sore against his will, by his unskilful driving scorched a great part of both heaven and earth, and was therefore struck dead with a thunderbolt by Jupiter. OVID. Met.

ὄπλισιν· αὐριον δὲ ποιησόμεθα τὴν ἔξοδον. Οὕτως, ἔφην ἐγώ, γιγνέσθω, ἐπειδὴ σοι δοκεῖ.

13. Τότε μὲν οὖν παρ' αὐτῶ ἑστιαθέντες ἐμείναμεν, ἔωθεν δὲ διαναστάντες ἐταπτόμεθα· καὶ γὰρ οἱ σκοποὶ ἐσήμαινον πλησίον εἶναι τοὺς πολεμίους. τὸ μὲν οὖν πλῆθος τῆς στρατιᾶς δέκα μυριάδες ἐγένοντο ἄνευ τῶν σκευοφόρων καὶ τῶν μηχανοποιῶν καὶ τῶν πεζῶν καὶ τῶν ξένων συμμάχων· τούτων δὲ ὀκτακισμύριοι μὲν ἦσαν οἱ Ἰππόγυπτοι, δισμύριοι δὲ οἱ ἐπὶ τῶν λαχανοπτέρων. ὄρνεον δὲ καὶ τοῦτο ἔστι μέγιστον, ἀντὶ τῶν πτερῶν λαχάνοις πάντῃ λάσιον, τὰ δὲ ὠκύπερα ἔχει θριδακίνης φύλλοις μάλιστα προσεικίота.

we must set forwards. With all our hearts, said I, if it please you. Then were we feasted and abode with him, and in the morning *The morning there, but the evening here.* arose to set ourselves in order of battle, for our scouts had given us knowledge that the enemy was at hand. Our forces in number amounted to an hundred thousand, besides such as bare burthens and engineers, and the foot forces and the strange aids: of these, fourscore thousand were Hippogypians, and twenty thousand that rode upon Lachanopters, *The number of their forces.* which is a mighty great fowl, and instead of feathers covered thick over with wort leaves; but their wing feathers were much like the leaves of lettuces: after them were placed the Cenchrobolians and the Scorodomachians:

ἐπὶ δὲ τούτοις οἱ Κεγχροβόλοι ἐτετάχατο καὶ οἱ Σκοροδομάχοι. ἦλθον δὲ αὐτῶ καὶ ἀπὸ τῆς Ἄρκτου σύμμαχοι, τρισμῦριοι μὲν Ψυλλοτοξόται, πεντακισμῦριοι δὲ Ἀνεμοδρόμοι· τούτων δ' οἱ μὲν Ψυλλοτοξόται ἐπὶ ψυλλῶν μεγάλων ἱππάζονται, ὅθεν καὶ τὴν προσηγορίαν ἔχουσι· μέγεθος δὲ τῶν ψυλλῶν ὅσον δώδεκα ἐλέφαντες· οἱ δὲ Ἀνεμοδρόμοι πεζοὶ μὲν εἰσι, φέρονται δὲ ἐν τῷ ἀέρι ἄνευ πτερῶν· ὁ δὲ τρόπος τῆς φορᾶς τοιόσδε· χιτῶνας ποδήρεις ὑποζωσάμενοι, κολπώσαντες αὐτοὺς τῷ ἀνέμῳ καθάπερ ἰστία φέρονται ὥσπερ τὰ σκάφη. τὰ πολλὰ δ' οἱ τοιοῦτοι ἐν ταῖς μάχαις πελτασταὶ εἰσιν. ἐλέγοντο δὲ καὶ ἀπ' τῶν ὑπὲρ τὴν Καππαδοκίαν ἀστέρων ἠξέειν Στρουθοβάλανοι

there came also to aid us from the Bear Star thirty thousand Psyllotoxotans, and fifty thousand Anemodromians: these Psyllotoxotans ride upon great fleas, of which they have their denomination, for every flea among them is as big as a dozen elephants: the Anemodromians are footmen, yet flew in the air without feathers in this manner: every man had a large mantle reaching down to his foot, which the wind blowing against, filled it like a sail, and they were carried along as if they had been boats: the most part of these in fight were targeteers. It was said also that there were expected from the stars over Cappadocia threescore and ten thousand Struthobalanians and five thousand Hippo-

μὲν ἑπτακισμύριοι, Ἴππογέρανοι δὲ πεντακισχίλιοι. τούτους ἐγὼ οὐκ ἔθεασάμην· οὐ γὰρ ἀφίκοντο. διόπερ οὐδὲ γράψαι τὰς φύσεις αὐτῶν ἐτόλμησα. τεράστια γὰρ καὶ ἄπιστα περὶ αὐτῶν ἐλέγοντο.

14. Αὕτη μὲν ἦ τοῦ Ἐνδυμίωνος δύναμις ἦν. σκευὴ δὲ πάντων ἦ αὐτή· κράνη μὲν ἀπὸ τῶν κυάμων· μεγάλοι γὰρ παρ' αὐτοῖς οἱ κύαμοι καὶ καρτεροί· θώρακες δὲ φολιδωτοὶ πάντες θέρμινοι· τὰ γὰρ λέπη τῶν θέρμων συρράπτοντες ποιοῦνται θώρακας· ἄρρηκτον δ' ἐκεῖ γίγνεται τοῦ θέρμου τὸ λέπος ὡσπερ κέρας· ἀσπίδες δὲ καὶ ξίφη οἷα τὰ Ἑλληνικά.

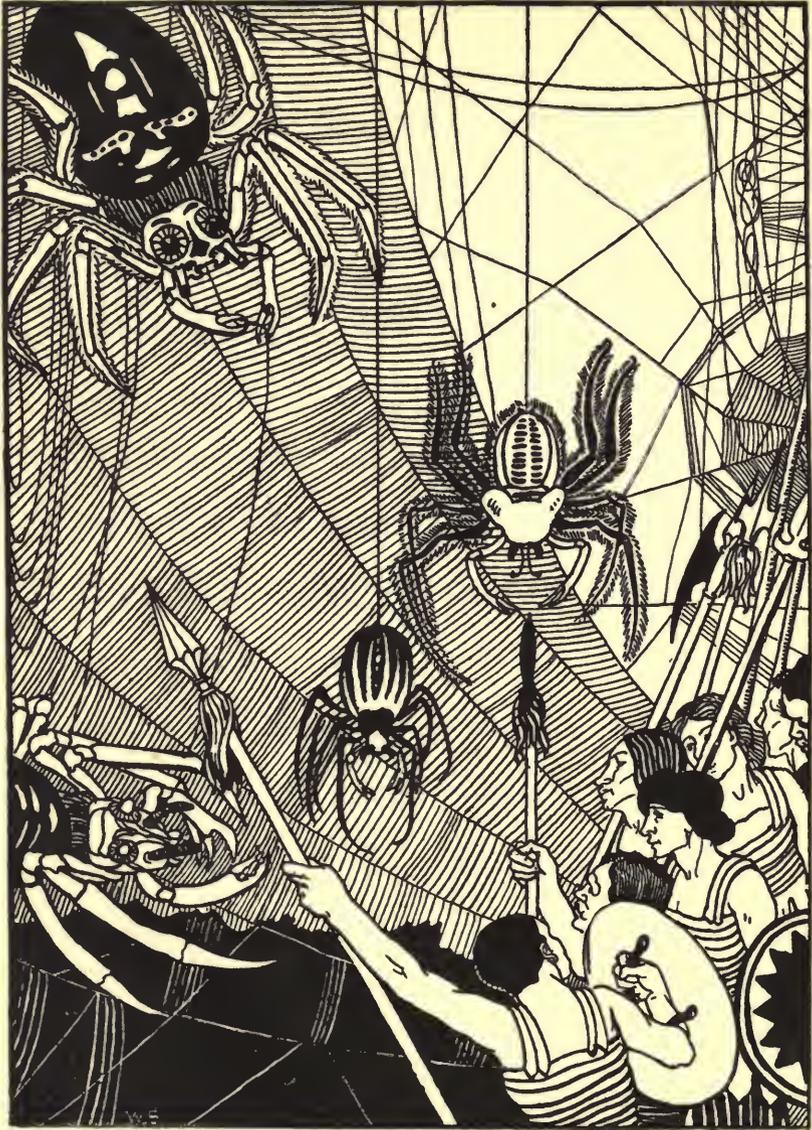
15. Ἐπειδὴ δὲ καιρὸς ἦν, ἐτάξαντο ὧδε· τὸ μὲν δεξιὸν κέρας εἶχον οἱ Ἴππόγυποι

geranians, but I had no sight of them, for they were not yet come, and therefore I durst write nothing, though wonderful and incredible reports were given out of them. This was the number of Endymion's army; the furniture was all alike; their helmets of bean hulls, which are great with them and very strong; their breastplates all of lupins cut into scales, for they take the shells of lupins, and fastening them together, make breastplates of them which are impenetrable and as hard as any horn: their shields and swords like to ours in Greece: and when the time of battle was come, they were ordered in this manner. The right wing was supplied by the Hippogypians, where the king himself was

*The order
of Endymion's
battle.*

καὶ ὁ βασιλεὺς τοὺς ἀρίστους περὶ αὐτὸν ἔχων· καὶ ἡμεῖς ἐν τούτοις ἦμεν· τό δὲ εὐώνυμον οἱ Λαχανόπτεροι· τὸ δὲ μέσον οἱ σύμμαχοι ὡς ἕκαστοι. τὸ δὲ πεζὸν ἦσαν μὲν ἀμφὶ τὰς ἑξακισχιλίας μυριάδας. ἐτάχθησαν δὲ οὕτως· ἀράχλαι παρ' αὐτοῖς πολλοὶ καὶ μεγάλοι γίνονται πολὺ τῶν Κυκλάδων νήσων ἕκαστος μείζων. τούτοις προσέταξε διυφῆναι τὸν μεταξὺ τῆς Σελήνης καὶ τοῦ Ἐωσφόρου ἀέρα. ὡς δὲ τάχιστα ἐξειργάσαντο καὶ πεδῖον ἐποίησαν, ἐπὶ τούτου παρέταξε τὸ πεζὸν· ἠγεῖτο δὲ αὐτῶν Νυκτερίων ὁ Εὐδιάνακτος τρίτος αὐτός.

16. Τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εἶχον οἱ Ἴππομύρμηκες καὶ ἐν αὐτοῖς ὁ



in person with the choicest soldiers in the army, among whom we also were ranged: the Lachanopters made the left wing, and the aids were placed in the main battle as every man's fortune fell: the foot, which in number were about six thousand myriads, were disposed of in this manner: there are many spiders in those parts of mighty bigness, every one in quantity exceeding one of the Islands Cyclades: these were appointed to spin a web in the air between the Moon and the Morning Star, which was done in an instant, and made a plain champaign upon which the foot forces were planted, who had for their leader Nycterion, the son of Eudianax, and two other associates.

*They are in
the Ægean
Sea. in number
13.*

*The order
of Phaethon's
battle.*

But of the enemy's side the left wing consisted of the Hippomyrmicks, and among them

Φαέθων· θηρία δέ ἐστὶ μέγιστα, ὑπόπτερα, τοῖς παρ' ἡμῖν μύρμηξι προσεικότα πλήν τοῦ μεγέθους· ὁ γὰρ μέγιστος αὐτῶν καὶ δίπλεθρος ἦν. ἐμάχοντο δὲ οὐ μόνον οἱ ἐπ' αὐτῶν, ἀλλὰ καὶ αὐτοὶ μάλιστα τοῖς κέρασιν· ἐλέγοντο δὲ οὔτοι εἶναι ἀμφὶ τὰς πέντε μυριάδας. ἐπὶ δὲ τοῦ δεξιοῦ αὐτῶν ἐτάχθησαν οἱ Ἀεροκύνωπες, ὄντες καὶ οὔτοι ἀμφὶ τὰς πέντε μυριάδας, πάντες τοξόται κύνωψι μεγάλοις ἐποχοῦμενοι· μετὰ δὲ τούτους οἱ Ἀεροκάρδακες, ψιλοὶ τε ὄντες καὶ πεζοὶ, πλήν μάχιμοὶ γε καὶ οὔτοι· πόρρωθεν γὰρ ἐσφενδόνων ῥαφανίδας ὑπερμεγέθεις, καὶ ὁ βληθεὶς οὐδ' ἐπ' ὀλίγον ἀντέχειν ἠδύνατο, ἀπέθνησκε δὲ, δυσωδίας τινὸς τῷ τραύματι ἐγγινομένης· ἐλέγοντο



Phaethon himself: these are beasts of huge bigness and winged, carrying the resemblance of our emmets, but for their greatness: for those of the largest size were of the quantity of two acres, and not only the riders supplied the place of soldiers, but they also did much mischief with their horns: they were in number fifty thousand. In the right wing were ranged the Aeroconopes, of which there were also about fifty thousand, all archers riding upon great gnats: then followed the Aerocardakes, who were light armed and footmen, but good soldiers, casting out of slings afar off huge great turnips, and whosoever was hit with them lived not long after, but died with the stink that proceeded from their wounds: it is

δὲ χρίειν τὰ βέλη μαλάχης ἰῶ. ἐχόμενοι
 δὲ αὐτῶν ἐτάχθησαν οἱ Καυλομύκητες,
 ὀπλίται ὄντες καὶ ἀγχέμαχοι τὸ πλῆθος
 μύριοι· ἐκλήθησαν δὲ Καυλομύκητες, ὅτι
 ἀσπίσι μὲν μυκητίναις ἐχρῶντο, δόρασι δὲ
 καυλίνοις τοῖς ἀπὸ τῶν ἀσπαράγων. πλησίον
 δὲ αὐτῶν οἱ Κυνοβάλανοι ἕστησαν, οὓς
 ἔπεμψαν αὐτῷ οἱ τὸν Σείριον κατοικοῦντες,
 πεντακισχίλιοι καὶ οὗτοι, ἄνδρες κυνοπρόσω-
 ποι ἐπὶ βαλάνων πτερωτῶν μαχόμενοι.
 ἐλέγοντο δὲ κἀκείνων ὑστερίζειν τῶν συμ-
 μάχων οὓς τε ἀπὸ τοῦ Γαλαξίου μετεπέμ-
 πετο σφενδονήτας καὶ οἱ Νεφελοκένταυροι.
 ἀλλ' ἐκεῖνοι μὲν τῆς μάχης ἤδη κεκριμένης
 ἀφίκοντο, ὡς μήποτε ὄφελον· οἱ σφενδονῆ-
 ται δὲ οὐδὲ ὄλως παρεγένοντο, διόπερ φασὶν

said they use to anoint their bullets with the poison of mallows. After them were placed the Caulomycetes, men-at-arms and good at hand strokes, in number about fifty thousand: they are called Caulomycetes because their shields were made of mushrooms and their spears of the stalks of the herb asparagus: near unto them were placed the Cynobalanians, that were sent from the Dogstar to aid him: these were men with dogs' faces, riding upon winged acorns: but the slingers that should have come out of *Via Lactea*, and the Nephelocentaurs came too short of these aids, for the battle was done before their arrival, so that they did them no good: and indeed the slingers came not at

αὐτοῖς ὕστερον ὀργισθέντα τὸν Φαέθοντα πυρπολῆσαι τὴν χώραν. τοιαύτη μὲν καὶ ὁ Φαέθων ἐπήγει παρασκευῆ.

17. Συμμίξαντες δὲ ἐπειδὴ τὰ σημεῖα ἦρθη καὶ ὠγκήσαντο ἑκατέρων οἱ ὄνοι—τούτοις γὰρ ἀντὶ σαλπικτῶν χρῶνται—ἐμάχοντο. καὶ τὸ μὲν εὐώνυμον τῶν Ἑλιωτῶν αὐτίκα ἔφυγον οὐδ' εἰς χεῖρας δεξάμενοι τοὺς Ἴππογύπους, καὶ ἡμεῖς εἰπόμεθα κτείνοντες· τὸ δεξιὸν δὲ αὐτῶν ἐκράτει τοῦ ἐπὶ τῷ ἡμετέρῳ εὐωνύμου, καὶ ἐπεξῆλθον οἱ Ἀεροκῶνωπες διώκοντες ἄχρι πρὸς τοὺς πεζοίς. ἐνταῦθα δὲ κάκεινων ἐπιβοηθούντων ἔφυγον ἐγκλίναντες, καὶ μάλιστα ἐπεὶ ἦσθοντο τοὺς ἐπὶ τῷ εὐωνύμῳ σφῶν νενικημένους. τῆς δὲ τροπῆς λαμπραῖς

all, wherefore they say Phaethon in displeasure over-ran their country. These were the forces that Phaethon brought into the field: and when they were joined in battle, after the signal was given, and when the asses on either side had brayed (for these are to them instead of trumpets), the fight began, and the left wing of the Heliotans, or Sun soldiers, fled presently and would not abide to receive the charge of the Hippogypians, but turned their backs immediately, and many were put to the sword: but the right wing of theirs were too hard for our left wing, and drove them back till they came to our footmen, who joining with them, made the enemies there also turn their backs and fly, especially when they found their own left wing to be over-

The fight.

γεγενημένης πολλοὶ μὲν ζῶντες ἠλίσκοντο, πολλοὶ δὲ καὶ ἀνηροῦντο, καὶ τὸ αἷμα ἔρρει πολὺ μὲν ἐπὶ τῶν νεφῶν, ὥστε αὐτὰ βάπτεσθαι καὶ ἐρυθρὰ φαίνεσθαι, οἷα παρ' ἡμῶν δυομένου τοῦ ἡλίου φαίνεται, πολὺ δὲ καὶ εἰς τὴν γῆν κατέσταζεν, ὥστε με εἰκάζειν, μὴ ἄρα τοιοῦτου τινὸς καὶ πάλαι ἄνω γενομένου Ὅμηρος ὑπέλαβεν αἵματι ἕσαι τὸν Δία ἐπὶ τῷ τοῦ Σαρπηδόνοσ θανάτῳ.

18. Ἀναστρέψαντες δὲ ἀπὸ τῆς διώξεως δύο τρόπαια ἐστήσαμεν, τὸ μὲν ἐπὶ τῶν ἀραχνίων τῆς πεζομαχίας, τὸ δὲ τῆς ἀερομαχίας ἐπὶ τῶν νεφῶν. ἄρτι δὲ τούτων γιγνομένων ἠγγέλλοντο ὑπὸ τῶν σκοπῶν οἱ Νεφελοκένταυροι προσελαύνοντες, οὓς ἔδει

thrown. Thus were they wholly discomfited on all hands; many were taken prisoners, and many slain; much blood was spilt; some fell upon the clouds, which made them look of a red colour, as sometimes they appear to us about sun-setting; some dropped down upon the earth, which made me suppose it was upon some such occasion that Homer thought Jupiter rained blood for the death of his son Sarpedon. Returning from the pursuit, we erected two trophies: one for the fight on foot, which we placed upon the spiders' web: the other for the fight in the air, which we set up upon the clouds. As soon as this was done, news came to us by our scouts that the Nephelocentaurs were coming on, which indeed should have come

ILLIAD, xvi.,
459.

πρὸ τῆς μάχης ἔλθειν τῷ Φαέθοντι. καὶ δὴ ἐφαίνοντο προσιόντες, θέαμα παραδοξότατον, ἐξ ἵππων πτερωτῶν καὶ ἀνθρώπων συγκείμενοι· μέγεθος δὲ τῶν μὲν ἀνθρώπων ὅσον τοῦ Ῥοδίων κολοσσοῦ ἐξ ἡμισείας ἐς τὸ ἄνω, τῶν δὲ ἵππων ὅσον νεῶς μεγάλης φορτίδος. τὸ μέντοι πλήθος αὐτῶν οὐκ ἀνέγραψα, μή τω καὶ ἄπιστον δόξῃ, τοσοῦτον ἦν. ἤγεῖτο δὲ αὐτῶν ὁ ἐκ τοῦ Ζωδιακοῦ τοξότης. ἐπεὶ δὲ ἤσθοντο τοῦς φίλους νενικημένους, ἐπὶ μὲν τὸν Φαέθοντα ἔπεμπον ἀγγελίαν αἰθίσι ἐπιέναι, αὐτοὶ δὲ διαταξάμενοι τεταραγμένοις ἐπιπίπτουσι τοῖς Σεληγίταις, ἀτάκτοις περὶ τὴν δίωξιν καὶ τὰ λάφυρα διεσκεδασμένοις· καὶ πάντας μὲν τρέπουσιν, αὐτὸν δὲ τὸν βασιλέα

to Phaethon before the fight. And when they drew so near unto us that we could take full view of them, it was a strange sight to behold such monsters, composed of flying horses and men: that part which resembled mankind, which was from the waist upwards, did equal in greatness the Rhodian Colossus, and that *Icaromen. y.* which was like a horse was as big as a great ship of burden: and of such multitude that I was fearful to set down their number lest it might be taken for a lie: and for their leader they had the Sagittarius out of the Zodiac. *Chiron the Centaur, who was translated into heaven, and made one of the 12 signs of the Zodiac.* When they heard that their friends were foiled, they sent a messenger to Phaethon to renew the fight: whereupon they set themselves in array, and fell upon the Selenitans or the Moon soldiers that were troubled, and

καταδιώκουσι πρὸς τὴν πόλιν καὶ τὰ πλείστα τῶν ὀρνέων αὐτοῦ κτείνουσιν· ἀνέσπασαν δὲ καὶ τὰ τρόπαια καὶ κατέδραμον ἅπαν τὸ ὑπὸ τῶν ἀραχνῶν πεδίου ὑφασμένον, ἐμὲ δὲ καὶ δύο τινὰς τῶν ἐταίρων ἐζώγρησαν. ἤδη δὲ παρῆν καὶ ὁ Φαέθων καὶ ἄλλα αὔθις τρόπαια ὑπ' ἐκείνων ἴστατο. ἡμεῖς μὲν οὖν ἀπηγόμεθα ἐς τὸν Ἥλιον αὐθημερὸν τῷ χεῖρε ὀπίσω δεθέντες ἀραχνίου ἀποκόμματι.

19. Οἱ δὲ πολιορκεῖν μὲν οὐκ ἔγνωσαν τὴν πόλιν, ἀναστρέψαντες δὲ τὸ μεταξὺ τοῦ ἀέρος ἀπετείχιζον, ὥστε μηκέτι τὰς αὐγὰς ἀπὸ τοῦ Ἥλιου πρὸς τὴν Σελήνην διήκειν. τὸ δὲ τεῖχος ἦν διπλοῦν, νεφελωτόν· ὥστε σαφῆς ἔκλειψις τῆς Σελήνης

disordered in following the chase, and scattered in gathering the spoils, and put them all to flight, and pursued the king into his city, and killed the greatest part of his birds, overturned the trophies he had set up, and overcame the whole country that was spun by the spiders. Myself and two of my companions were taken alive. When Phaethon himself was come they set up other trophies in token of victory, and on the morrow we were carried prisoners into the Sun, our arms bound behind us with a piece of the cobweb: yet would they by no means lay any siege to the city, but returned and built up a wall in the midst of the air to keep the light of the Sun from falling upon the Moon, and they made it a double wall, wholly compact of clouds, so that a manifest

*The reason
of the Moon's
eclipse.*

ἐγεγόνει καὶ νυκτὶ διηνεκεῖ πᾶσα κατείχετο. πιεζόμενος δὲ τούτοις ὁ Ἐνδυμίων πέμψας ἰκέτευε καθαιρεῖν τὸ οἰκοδόμημα καὶ μὴ σφᾶς περιορᾶν ἐν σκότῳ βιοτεύοντας, ὑπισχνεῖτο δὲ καὶ φόρους τελέσειν καὶ σύμμαχος ἔσεσθαι καὶ μηκέτι πολεμήσειν, καὶ ὁμήρους ἐπὶ τούτοις δοῦναι ἤθελεν. οἱ δὲ περὶ τὸν Φαέθοντα γενομένης δις ἐκκλησίας τῇ προτεραίᾳ μὲν οὐδὲν παρέλυσαν τῆς ὀργῆς, τῇ ὑστεραίᾳ δὲ μετέγνωσαν, καὶ ἐγένετο ἡ εἰρήνη ἐπὶ τούτοις.

20. „Κατὰ τὰδε συνθήκας ἐποίησαντο οἱ Ἑλιῶται καὶ οἱ σύμμαχοι πρὸς Σεληνίτας καὶ τοὺς συμμάχους, ἐπὶ τῷ καταλῦσαι μὲν τοὺς Ἑλιώτας τὸ διατείχισμα καὶ

eclipse of the Moon ensued, and all things detained in perpetual night: wherewith Endymion was so much oppressed that he sent ambassadors to entreat the demolishing of the building, and beseech him that he would not damn them to live in darkness, promising to pay him tribute, to be his friend and associate, and never after to stir against him. Phæthon's council twice assembled to consider upon this offer, and in their first meeting would remit nothing of their conceived displeasure, but on the morrow they altered their minds to these terms. "The Heliotans and their colleagues have made a peace with the Selenitans and their associates upon these conditions, that the Heliotans shall cast down the wall, and deliver the prisoners that they

μηκέτι ἐς τὴν Σελήνην ἐσβάλλειν, ἀποδοῦναι δὲ καὶ τοὺς αἰχμαλώτους ῥητοῦ ἕκαστον χρήματος, τοὺς δὲ Σεληνίτας ἀφεῖναι μὲν αὐτονόμους τοὺς γε ἄλλους ἀστέρας, ὅπλα δὲ μὴ ἐπιφέρειν τοῖς Ἑλιώταις, συμμαχεῖν δὲ τῇ ἀλλήλων, ἣν τις ἐπίη· φόρον δὲ ὑποτελεῖν ἑκάστου ἔτους τὸν βασιλέα τῶν Σεληνιτῶν τῷ βασιλεῖ τῶν Ἑλιωτῶν δρόσου ἀμφορέας μυρίους, καὶ ὀμήρους δὲ σφῶν αὐτῶν δοῦναι μυρίους, τὴν δὲ ἀποικίαν τὴν ἐς τὸν Ἐωσφόρον κοινήν ποιεῖσθαι καὶ μετέχειν τῶν ἄλλων τὸν βουλόμενον· ἐγγράψαι δὲ τὰς συνθήκας στήλην ἡλεκτρίνην καὶ ἀναστῆσαι ἐν μέσῳ τῷ ἀέρι ἐπὶ τοῖς μεθορίοις. ὤμοσαν δὲ Ἑλιωτῶν μὲν Πυρω-

have taken upon a ratable ransom: and that the Selenitans should leave the other stars at liberty, and raise no war against the Heliotans, but aid and assist one another if either of them should be invaded: that the king of the Selenitans should yearly pay to the king of the Heliotans in way of tribute ten thousand vessels of dew, and deliver ten thousand of their people to be pledges for their fidelity: that the colony to be sent to the Morning Star should be jointly supplied by them both, and liberty given to any else that would to be sharers in it: that these articles of peace should be engraven in a pillar of amber, to be erected in the midst of the air upon the confines of their country: for the performance whereof were sworn of

*These names
of the inhabi-*

νίδης καὶ Θερίτης καὶ Φλόγιος, Σεληνηιῶν
δὲ Νύκτωρ καὶ Μήνιος καὶ Πολυλαμπής.“

21. Τοιαύτη μὲν ἡ εἰρήνη ἐγένετο· εὐθὺς
δὲ τὸ τεῖχος καθηρεῖτο καὶ ἡμᾶς τοὺς
αἰχμαλώτους ἀπέδωσαν. ἐπεὶ δὲ ἀφικόμεθα
ἐς τὴν Σελήνην, ὑπηγείαζον ἡμᾶς καὶ
ἠσπάζοντο μετὰ δακρύων οἱ τε ἑταῖροι
καὶ ὁ Ἐνδυμίων αὐτός. καὶ ὁ μὲν ἠξίου
μεῖναι τε παρ' αὐτῷ καὶ κοινωνεῖν τῆς
ἀποικίας, ὑπισχνούμενος δώσειν πρὸς γάμον
τὸν ἑαυτοῦ παῖδα· γυναῖκες γὰρ οὐκ εἰσὶ
παρ' αὐτοῖς. ἐγὼ δὲ οὐδαμῶς ἐπειθόμην,
ἀλλ' ἠξίου ἀποπεμφθῆναι κάτω ἐς τὴν
θάλατταν. ὡς δὲ ἔγνω ἀδύνατον ὄν
πείθειν, ἀποπέμπει ἡμᾶς ἐστιάσας ἑπτὰ
ἡμέρας.

the Heliotans, Pyronides and Therites and Phlogius: and of the Selenitans, Nyctor and Menius and Polylampes." Thus was the peace concluded, the wall immediately demolished, and we that were prisoners delivered. Being returned into the Moon, they came forth to meet us, Endymion himself and all his friends, who embraced us with tears, and desired us to make our abode with him, and to be partners in the colony, promising to give me his own son in marriage (for there are no women amongst them), which I by no means would yield unto, but desired of all loves to be dismissed again into the sea, and he finding it impossible to persuade us to his purpose, after seven days' feasting, gave us leave to depart.

tants of the Sun are taken from things belonging to the day; those of the Moon from things appertaining to the night.

22. Ἄ δὲ ἐν τῷ μεταξύ διατρίβων ἐν τῇ Σελήνῃ κατενόησα καινὰ καὶ παράδοξα, ταῦτα βούλομαι εἰπεῖν. πρῶτα μὲν τὸ μὴ ἐκ γυναικῶν γεννᾶσθαι αὐτούς, ἀλλ' ἀπὸ τῶν ἀρρένων· γάμοις γὰρ τοῖς ἀρρεσι χρῶνται καὶ οὐδὲ ὄνομα γυναικὸς ὅλως ἴσασι. μέχρι μὲν οὖν πέντε καὶ εἴκοσιν ἐτῶν γαμεῖται ἕκαστος, ἀπὸ δὲ τούτων γαμεῖ αὐτός· κύουσι δὲ οὐκ ἐν τῇ νηδυί, ἀλλ' ἐν ταῖς γαστροκνημίαις· ἐπειδὴν γὰρ συλλάβῃ τὸ ἔμβρυον, παχύνεται ἢ κνήμη, καὶ χρόνῳ ὕστερον ἀνατεμόντες ἐξάγουσι νεκρά, ἐκθέντες δὲ αὐτὰ πρὸς τὸν ἀνεμον κεχηνότα ζωοποιοῦσι. δοκεῖ δέ μοι καὶ ἐς τοὺς Ἑλληνας ἐκεῖθεν ἦκειν τῆς γαστροκνημίας τούνομα, ὅτι παρ' ἐκείνοις ἀντὶ

Now, what strange novelties worthy of note I observed during the time of my abode there, I will relate unto you. The first is, that they are not begotten of women, but of mankind: for they have no other marriage but of males: the name of women is utterly unknown among them: until they accomplish the age of five and twenty years, they are given in marriage to others: from that time forwards they take others in marriage to themselves: for as soon as the infant is conceived the leg begins to swell, and afterwards when the time of birth is come, they give it a lance and take it out dead: then they lay it abroad with open mouth towards the wind, and so it takes life: and I think thereof the Grecians call it the belly of the leg, because

The strange novelties he observed in those parts.

Why that part which we term the calf is called by the Grecians the belly of the leg.

γαστροὺς κυφορεῖ. μεῖζον δὲ τούτου ἄλλο
 διηγήσομαι. γένος ἐστὶ παρ' αὐτοῖς ἀνθρώ-
 πων οἱ καλούμενοι Δενδρίται, γίνεται δὲ
 τὸν τρόπον τοῦτον· ὄρχιν ἀνθρώπου τὸν
 δεξιὸν ἀποτεμόντες ἐν γῆ φυτεύουσιν, ἐκ
 δὲ αὐτοῦ δένδρον ἀναφύεται μέγιστον,
 σάρκινον, οἷον φαλλός· ἔχει δὲ καὶ κλάδους
 καὶ φύλλα· ὁ δὲ καρπὸς ἐστὶ βάλανος
 πηχυαῖαι τὸ μέγεθος. ἐπειδὴ οὖν πεπαν-
 θῶσι, τρυγήσαντες αὐτὰς ἐκκολάπτουσι
 τοὺς ἀνθρώπους. αἰδοῖα μέντοι πρόσθετα
 ἔχουσιν οἱ μὲν ἐλεφάντινα, οἱ δὲ πένητες
 αὐτῶν ξύλινα, καὶ διὰ τούτων ὀχεύουσι καὶ
 πλησιάζουσι τοῖς γαμέταις τοῖς ἑαυτῶν.

23. Ἐπειδὴ δὲ γηράσῃ ὁ ἄνθρωπος, οὐκ
 ἀποθνήσκει, ἀλλ' ὥσπερ ὁ καπνὸς διαλυό-

therein they bear their children instead of a belly. I will tell you now of a thing more strange than this. There are a kind of men among them called Dendritans, which are begotten in this manner: they cut out the right stone out of a man's cod, and set it in their ground, from which springeth up a great tree of flesh, with branches and leaves, bearing a kind of fruit much like to an acorn, but of a cubit in length, which they gather when they are ripe, and cut men out of them: their privy members are to be set on and taken off as they have occasion: rich men have them made of ivory, poor men of wood, wherewith they perform the act of generation and accompany their spouses.

When a man is come to his full age he dieth

μενος ἀήρ γίνεται. τροφή δὲ πᾶσιν ἢ
 αὐτή· ἐπειδὴν γὰρ πῦρ ἀνακαύσῃ, βατ-
 ράχους ὀπτῶσιν ἐπὶ τῶν ἀνθράκων· πολλοὶ
 δὲ παρ' αὐτοῖς εἰσιν ἐν τῷ ἀέρι πετόμενοι·
 ὀπτωμένων δὲ περικαθεζόμενοι ὥσπερ δὴ
 περὶ τράπεζαν λάπτουσι τὸν ἀναθυμιώμενον
 καπνὸν καὶ εὐωχοῦνται. σίτῳ μὲν δὴ τρέ-
 φονται τοιοῦτῳ· ποτὸν δὲ αὐτοῖς ἐστὶν
 ἀήρ ἀποθλιβόμενος ἐς κύλικα ὑγρὸν ἀνιείς
 ὥσπερ δρόσον. οὐ μὴν ἀπουροῦσί γε καὶ
 ἀφοδεύουσιν, ἀλλ' οὐδὲ τέτρηνται ἢ περ
 ἡμεῖς· ἀλλ' οὐδὲ τὴν συνουσίαν οἱ παῖδες
 ἐν ταῖς ἔδραις παρέχουσιν, ἀλλ' ἐν ταῖς
 ἰγνύσιν ὑπὲρ τὴν γαστροκνημίαν· ἐκεῖ
 γάρ εἰσι τετρημένοι. καλὸς δὲ νομίζεται
 παρ' αὐτοῖς ἢν πού τις φαλακρὸς καὶ

not, but is dissolved like smoke and is turned into air. One kind of food is common to them all, for they kindle a fire and broil frogs upon the coals, which are with them in infinite numbers flying in the air, and whilst they are broiling, they sit round about them as it were about a table, and lap up the smoke that riseth from them, and feast themselves therewith, and this is all their feeding. For their drink they have air beaten in a mortar, which yieldeth a kind of moisture much like unto dew. They have no avoidance of excrements, either of urine or dung, neither have they any issue for that purpose like unto us. Their boys admit copulation, not like unto ours, but in their hams, a little above the calf of the leg, for there they are open. They hold

Their food.

Their drink.

ἄκομος ἦ, τοὺς δὲ κομήτας καὶ μυσάττονται. ἐπὶ δὲ τῶν κομητῶν ἀστέρων τοῦναντίον τοὺς κομήτας νομίζουσι καλοῦς· ἐπεδήμουν γάρ τινες, οἳ καὶ περὶ ἐκείνων διηγοῦντο. καὶ μὴν καὶ γένεια φύουσι μικρὸν ὑπὲρ τὰ γόνατα. καὶ ὄνυχας ἐν τοῖς ποσὶν οὐκ ἔχουσιν, ἀλλὰ πάντες εἰσὶ μονοδάκτυλοι. ὑπὲρ δὲ τὰς πυγὰς ἐκάστω αὐτῶν κράμβη ἐκπέφυκε μακρὰ ὡσπερ οὐρά, θάλλουσα ἐς αἰὲ καὶ ὑπτίου ἀναπίπτοντος οὐ κατακλωμένη.

24. Ἀπομύττονται δὲ μέλι δριμύτατον· κάπειδαν ἢ πονῶσιν ἢ γυμνάζωνται, γάλακτι πᾶν τὸ σῶμα ἰδροῦσιν, ὥστε καὶ τυροῦς ἀπ' αὐτοῦ πηγνυσθαι, ὀλίγον τοῦ μέλιτος ἐπιστάξαντες· ἔλαιον δὲ ποιοῦνται

it a great ornament to be bald, for hairy persons are abhorred with them, and yet among the stars that are comets it is thought commendable, as some that have travelled those coasts reported unto us. Such beards as they have are growing a little above their knees. They have no nails on their feet, for their whole foot is all but one toe. Every one of them at the point of his rump hath a long colewort growing out instead of a tail, always green and flourishing, which though a man fall upon his back, cannot be broken. The dropping of their noses is more sweet than honey. When they labour or exercise themselves, they anoint their body with milk, whereinto if a little of that honey chance to drop, it will be turned into cheese. They

*Because that
Comets seem
to be hairy,
and have their
name from
thence.*

ἀπὸ τῶν κρομμύων πάνυ λιπαρὸν τε καὶ εὐῶδες ὥσπερ μύρον. ἀμπέλους δὲ πολλὰς ἔχουσιν ὑδροφόρους· αἱ γὰρ ῥᾶγες τῶν βοτρυῶν εἰσὶν ὥσπερ χάλαζα, καὶ μοι δοκεῖ ἐπειδὴν ἐμπεσὼν ἄνεμος διασεῖσθαι τὰς ἀμπέλους ἐκείνας, τότε πρὸς ἡμᾶς καταπίπτει ἢ χάλαζα διαρραγέντων τῶν βοτρυῶν. τῇ μέντοι γε γαστρὶ ὅσα πῆρα χρῶνται τιθέντες ἐν αὐτῇ ὅσων δέονται· ἀνοικτὴ γὰρ αὐτοῖς αὕτη καὶ πάλιν κλειστή ἐστίν· ἐντέρον δὲ οὐδὲ ἤπαρ ἐν αὐτῇ φαίνεται ἢ τοῦτο μόνον, ὅτι δασεῖα πᾶσα ἐντοσθεν καὶ λάσιός ἐστιν, ὥστε καὶ τὰ νεογνά, ἐπειδὴν ῥιγῶσιν, ἐς ταύτην ὑποδύεται.

25. Ἐσθῆς δὲ τοῖς μὲν πλουσίοις ὑαλίνη

make very fat oil of their beans, and of as delicate a savour as any sweet ointment. They have many vines in those parts, which yield them but water : for the grapes that hang upon the clusters are like our hailstones : and I verily think that when the vines there are shaken with a strong wind, there falls a storm of hail amongst us by the breaking down of those kind of berries. Their bellies stand them instead of satchels to put in their necessaries, which they may open and shut at their pleasure, for they have neither liver nor any kind of entrails, only they are rough and hairy within, so that when their young children are cold, they may be enclosed therein to keep them warm. The rich men have garments

*The cause of
hail.*

μαλθακή, τοῖς πένησι δὲ χαλκῆ ὑφαντή· πολύχαλκα γὰρ τὰ ἐκεῖ χωρία καὶ ἐργάζονται τὸν χαλκὸν ὕδατι ὑποβρέξαντες ὥσπερ τὰ ἔρια. περὶ μέντοι τῶν ὀφθαλμῶν, οἷους ἔχουσι, ὀκνῶ μὲν εἰπεῖν, μή τις με νομίση ψεύδεται διὰ τὸ ἄπιστον τοῦ λόγου. ὅμως δὲ καὶ τοῦτο ἐρῶ· τοὺς ὀφθαλμοὺς περιαιρετοὺς ἔχουσι, καὶ ὁ βουλόμενος ἐξελὼν τοὺς αὐτοῦ τυφλώττει ἔστ' ἂν δεηθῆ ἰδεῖν· οὕτω δ' ἐνθέμενος ὄρα· καὶ πολλοὶ τοὺς σφετέρους ἀπολέσαντες παρ' ἄλλων χρησάμενοι ὄρωσιν. εἰσὶ δ' οἱ καὶ πολλοὺς ἀποθέτους ἔχουσι, οἱ πλούσιοι. τὰ ὦτα δὲ πλατάνων φύλλα ἐστὶν αὐτοῖς πλήν γε τοῖς ἀπὸ τῶν βαλάνων· ἐκεῖνοι γὰρ μόνοι ξύλινα ἔχουσι.

of glass, very soft and delicate: the poorer sort of brass woven, whereof they have great plenty, which they enseam with water to make it fit for the workman, as we do our wool. If I should write what manner of eyes they have, I doubt I should be taken for a liar in publishing a matter so incredible: yet I cannot choose but tell it: for they have eyes to take in and out as please themselves: and when a man is so disposed, he may take them out and lay them by till he have occasion to use them, and then put them in and see again: many when they have lost their own eyes, borrow of others, for the rich have many lying by them. Their ears are all made of the leaves of plane-trees, excepting those that come of acorns, for they only have them made of wood.

The like is feigned by the Poets of the Gorgons, three sisters that had but one eye between them which they used by turns when they went abroad.

26. Καὶ μὴν καὶ ἄλλο θαῦμα ἐν τοῖς βασιλείοις ἐθεασάμην· κάτοπτρον μέγιστον κεῖται ὑπὲρ φρέατος οὐ πάνυ βαθέος. ἂν μὲν οὖν ἐς τὸ φρέαρ καταβῆ τις, ἀκούει πάντων τῶν παρ' ἡμῖν ἐν τῇ γῆ λεγομένων, εἰ δὲ ἐς τὸ κάτοπτρον ἀποβλέψῃ, πάσας μὲν πόλεις, πάντα δὲ ἔθνη ὁρᾷ ὥσπερ ἐφεστῶς ἐκάστοις· τότε καὶ τοὺς οἰκείους ἐγὼ ἐθεασάμην καὶ πᾶσαν τὴν πατρίδα, εἰ δὲ κάκεινοι ἐμὲ ἐώρων, οὐκ ἔχω τὸ ἀσφαλὲς εἰπεῖν. ὅστις δὲ ταῦτα μὴ πιστεύει οὕτως ἔχειν, ἂν ποτε καὶ αὐτὸς ἐκεῖσε ἀφίκηται, εἴσεται ὡς ἀληθῆ λέγω.

27. Τότε δ' οὖν ἀσπασάμενοι τὸν βασιλέα καὶ τοὺς ἀμφ' αὐτὸν ἐμβάντες ἀνήχθημεν· ἐμοὶ δὲ καὶ δῶρα ἔδωκεν ὁ Ἐνδυμίων, δύο

I saw also another strange thing in the same court : a mighty great glass lying upon the top of a pit of no great depth, whereinto, if any man descend, he shall hear everything that is spoken upon the earth : if he but look into the glass, he shall see all cities and all nations as well as if he were among them. There had I the sight of all my friends and the whole country about : whether they saw me or not I cannot tell : but if they believe it not to be so, let them take the pains to go thither themselves and they shall find my words true. Then we took our leaves of the king and such as were near him, and took shipping and departed : at which time Endymion bestowed upon me two mantles made of their glass, and

μὲν τῶν ὑαλίνων χιτώνων, πέντε δὲ χαλκοῦς, καὶ πανοπλίαν θερμίνην, ἃ πάντα ἐν τῷ κήτει κατέλιπον. συνέπεμψε δὲ ἡμῖν καὶ Ἴππογύπους χιλίους παραπέμψοντας ἄχρι σταδίων πεντακοσίων.

28. Ἐν δὲ τῷ παράπλω πολλὰς μὲν καὶ ἄλλας χώρας παρημείψαμεν, προσέσχομεν δὲ καὶ τῷ Ἐωσφόρῳ ἄρτι συνοικιζομένῳ καὶ ἀποβάντες ὑδρευσάμεθα. ἐμβάντες δὲ εἰς τὸν Ζωδιακὸν ἐν ἀριστερᾷ παρήειμεν τὸν ἥλιον ἐν χρῶϊ τὴν γῆν παραπλέοντες· οὐ γὰρ ἀπέβημεν καίτοι πολλὰ τῶν ἐταίρων ἐπιθυμούντων, ἀλλ' ὁ ἄνεμος οὐκ ἐφῆκεν. ἐθεώμεθα μέντοι τὴν χώραν εὐθαλῆ τε καὶ πίονα καὶ εὐύδρον καὶ πολλῶν ἀγαθῶν μεστήν. ἰδόντες δὲ ἡμᾶς οἱ Νεφε-

five of brass, with a complete armour of those shells of lupins, all which I left behind me in the whale: and sent with us a thousand of his Hippogypians to conduct us five hundred furlongs on our way. In our course we coasted many other countries, and lastly arrived at the Morning Star now newly inhabited, where we landed and took in fresh water: from thence we entered the Zodiac, passing by the Sun, and, leaving it on our right hand, took our course near unto the shore, but landed not in the country, though our company did much desire it, for the wind would not give us leave: but we saw it was a flourishing region, fat and well watered, abounding with all delights: but the Nephelocentaurs espying us, who were mercenary

λοκένταυροι, μισθοφοροῦντες [παρὰ] τῷ Φαέθοντι, ἐπέπτησαν ἐπὶ τὴν ναῦν καὶ μαθόντες ἐνσπόνδους ἀνεχώρησαν.

29. Ἦδη δὲ καὶ οἱ Ἰππόγυποι ἀπεληλύθησαν· πλεύσαντες δὲ τὴν ἐπιούσαν νύκτα καὶ ἡμέραν περὶ ἑσπέραν ἀφικόμεθα ἐς τὴν Λυχνόπολιν καλουμένην, ἣδη τὸν κάτω πλοῦν διώκοντες. ἡ δὲ πόλις αὕτη κεῖται μεταξὺ τοῦ Πλειάδων καὶ τοῦ Ἰάδων ἀέρος, ταπεινότερα μέντοι πολὺ τοῦ Ζωδίακοῦ. ἀποβάντες δὲ ἄνθρωπον μὲν οὐδένα εὔρομεν, λύχνους δὲ πολλοὺς περιθέοντας καὶ ἐν τῇ ἀγορᾷ καὶ περὶ τὸν λιμένα διατρίβοντας, τοὺς μὲν μικροὺς καὶ ὥσπερ εἰπεῖν πένητας, ὀλίγους δὲ τῶν μεγάλων καὶ δυνατῶν πάνυ λαμπροὺς καὶ περιφανεῖς.

soldiers to Phaethon, made to our ship as fast as they could, and finding us to be friends, said no more unto us, for our Hyppogypians were departed before. Then we made forwards all the next night and day, and about evening-tide following we came to a city called Lychnopolis, still holding on our course down-

This city is seated in the air between the Pleiades and the Hyades, somewhat lower than the Zodiac, and arriving there, not a man was to be seen, but lights in great numbers running to and fro, which were employed, some in the market place, and some about the haven, of which many were little, and as a man may say, but poor things; some again were great and mighty, exceeding glorious and resplen-

*The city of
lights.*

οικήσεις δὲ αὐτοῖς καὶ λυχνεῶνες ἰδία ἐκάστω πεποίηγντο, καὶ αὐτοὶ ὀνόματα εἶχον, ὥσπερ οἱ ἄνθρωποι, καὶ φωνὴν προῖεμένων ἠκούομεν, καὶ οὐδὲν ἡμᾶς ἠδίκουν, ἀλλὰ καὶ ἐπὶ ξενία ἐκάλουν· ἡμεῖς δὲ ὁμως ἐφοβούμεθα, καὶ οὔτε δειπνῆσαι οὔτε ὑπνώσαι τις ἡμῶν ἐτόλμησεν. ἀρχεῖα δὲ αὐτοῖς ἐν μέσῃ τῇ πόλει πεποιήται, ἐνθα ὁ ἄρχων αὐτῶν διὰ νυκτὸς ὅλης κάθηται ὀνομαστικῶν καλῶν ἕκαστον· ὃς δ' ἂν μὴ ὑπακούσῃ, καταδικάζεται ἀποθανεῖν ὡς λιπὼν τὴν τάξιν· ὁ δὲ θάνατός ἐστι σβεσθῆναι. παρεστῶτες δὲ ἡμεῖς ἐωρῶμεν τὰ γινόμενα καὶ ἠκούομεν ἅμα τῶν λύχνων ἀπολογουμένων καὶ τὰς αἰτίας λεγόντων δι' ἃς ἐβράδυνον. ἐνθα καὶ τὸν ἡμέτερον λύχνον

dent, and there were places of receipt for them all; every one had his name as well as men; and we did hear them speak. These did us no harm, but invited us to feast with them, yet we were so fearful, that we durst neither eat nor sleep as long as we were there. Their court of justice standeth in the midst of the city, where the governor sitteth all the night long calling every one by name, and he that answereth not is adjudged to die, as if he had forsaken his ranks. Their death is to be quenched. We also standing amongst them saw what was done, and heard what answers the lights made for themselves, and the reasons they alleged for tarrying so long: there we also knew our own light, and spake unto it,

A very proper death.

ἐγνώρισα καὶ προσειπὼν αὐτὸν περὶ τῶν
κατ' οἶκον ἐπυθανόμην ὅπως ἔχοιεν· ὁ δέ
μοι ἅπαντα ἐκεῖνα διηγήσατο. τὴν μὲν οὖν
νύκτα ἐκείνην αὐτοῦ ἐμείναμεν, τῇ δὲ
ἐπιούσῃ ἄραντες ἐπλέομεν ἤδη πλησίον τῶν
νεφῶν· ἔνθα δὴ καὶ τὴν Νεφελοκοκκυγίαν
πόλιν ἰδόντες ἐθαυμάσαμεν, οὐ μέντοι ἐπέβη-
μεν αὐτῆς· οὐ γάρ εἶα τὸ πνεῦμα. βασι-
λεύειν μέντοι αὐτῶν ἐλέγετο Κόρωνος ὁ
Κοττυφίωνος. καὶ ἐγὼ ἐμνήσθην Ἀριστοφά-
νους τοῦ ποιητοῦ, ἀνδρὸς σοφοῦ καὶ ἀληθοῦς
καὶ μάτην ἐφ' οἷς ἔγραψεν ἀπιστουμένου.
τρίτῃ δὲ ἀπὸ ταύτης ἡμέρας καὶ τὸν
ὠκεανὸν ἤδη σαφῶς ἐωρῶμεν, γῆν δὲ
οὐδαμοῦ, πλὴν γε τῶν ἐν τῷ ἀέρι· καὶ
αὐταὶ δὲ πυρῶδεις ἤδη καὶ ὑπεραυγεῖς

and questioned it of our affairs at home, and how all did there, which related everything unto us. That night we made our abode there, and on the next morrow returned to our ship, and sailing near unto the clouds had a sight of the city Nephelococcygia, which we beheld with great wonder, but entered not into it, for the wind was against us. The king thereof was Coronus, the son of Cottyphion: and I could not choose but think upon the poet Aristophanes, how wise a man he was, and how true a reporter, and how little cause there is to question his fidelity for what he hath written.

As some have affirmed every country to be governed specially by some particular Star, so he feigned a light in this city for every nation which could tell all that was done amongst them.

In his comedy called the Clouds, which he wrote against Socrates.

The third after, the ocean appeared plainly unto us, though we could see no land but what was in the air, and those countries also

ἐφαντάζοντο. τῇ δὲ τετάρτῃ περὶ μεσημβρίαν μαλακῶς ἐνδιδόντος τοῦ πνεύματος καὶ συνιζάνοντος ἐπὶ τὴν θάλατταν κατετέθημεν.

30. Ὡς δὲ τοῦ ὕδατος ἐψαύσαμεν, θαυμασίως ὑπερηδόμεθα καὶ ὑπερεχαίρομεν καὶ πᾶσαν εὐφροσύνην ἐκ τῶν παρόντων ἐποιοῦμεθα καὶ ἀποβάντες ἐνηχόμεθα· καὶ γὰρ ἔτυχε γαλήνη οὔσα καὶ εὐσταθοῦν τὸ πέλαγος. ἔοικε δὲ ἀρχὴ κακῶν μειζόνων γίγνεσθαι πολλάκις ἢ πρὸς τὸ βέλτιον μεταβολή· καὶ γὰρ ἡμεῖς δύο μόνας ἡμέρας ἐν εὐδία πλεύσαντες τῆς τρίτης ὑποφαινούσης· πρὸς ἀνίσχοντα τὸν ἥλιον ἄφνω ὀρῶμεν θηρία καὶ κήτη πολλὰ μὲν καὶ ἄλλα, ἐν δὲ μέγιστον ἀπάντων ὅσον

seemed to be fiery and of a glittering colour. The fourth day about noon, the wind gently forbearing, settled us fair and leisurely into the sea; and as soon as we found ourselves upon water, we were surprised with incredible gladness, and our joy was unexpressible: we feasted and made merry with such provision as we had; we cast ourselves into the sea, and swam up and down for our disport, for it was a calm. But oftentimes it falleth out that the change to the better is the beginning of greater evils: for when we had made only two days' sail in the water, as soon as the third day appeared, about sun-rising, upon a sudden we saw many monstrous fishes and whales: but one above the rest, containing in greatness fifteen hundred furlongs, which came

*A fish of
an indifferent
size.*

σταδίων χιλίων καὶ πεντακοσίων τὸ μέγεθος· ἐπήει δὲ κεχηγνός καὶ πρὸ πολλοῦ ταράττον τὴν θάλατταν ἀφρῶ τε περικλυζόμενον καὶ τοὺς ὀδόντας ἐκφαῖνον πολὺ τῶν παρ' ἡμῖν φαλλῶν ὑψηλοτέρους, ὅξεις δὲ πάντας ὥσπερ σκόλοπας καὶ λευκοὺς ὥσπερ ἐλεφαντίνους. ἡμεῖς μὲν οὖν τὸ ὕστατον ἀλλήλους προσειπόντες καὶ περιβαλόντες ἐμένομεν· τὸ δὲ ἤδη παρῆν καὶ ἀναρροφήσαν ἡμᾶς αὐτῇ νηὶ κατέπιεν. οὐ μέντοι ἔφθη συναράξαι τοῖς ὀδοῦσιν, ἀλλὰ διὰ τῶν ἀραιομάτων ἢ ναῦς ἐς τὸ ἔσω διεξέπεσεν.

31. Ἐπεὶ δὲ ἔνδον ἦμεν, τὸ μὲν πρῶτον σκότος ἦν καὶ οὐδὲν ἑωρῶμεν, ὕστερον δὲ αὐτοῦ ἀναχανόντος εἶδομεν κύτος μέγα καὶ

gaping upon us and troubled the sea round about him, so that he was compassed on every side with froth and foam, showing his teeth afar off, which were longer than any beech trees are with us, all as sharp as needles, and as white as ivory: then we took, as we thought, our last leaves one of another, and embracing together, expected our ending day. The monster was presently with us, and swallowed us up ship and all; but by chance he caught us not between his chops, for the ship slipped through the void passages down into his entrails. When we were thus got within him we continued a good while in darkness, and could see nothing till he began to gape, and then we perceived it to be a monstrous whale of a

πάντη πλατὺ καὶ ὑψηλόν, ἱκανὸν μυριάνδρω πόλει ἐνοικεῖν. ἔκειντο δὲ ἐν μέσῳ καὶ μικροὶ ἰχθύες καὶ ἄλλα πολλὰ θηρία συγκεκομμένα καὶ πλοίων ἰστία καὶ ἄγκυραι καὶ ἀνθρώπων ὀστέα καὶ φορτία, κατὸ μέσον δὲ καὶ γῆ καὶ λόφοι ἦσαν, ἐμοὶ δοκεῖν, ἐκ τῆς ἰλῦος ἣν κατέπτε συνιζάνουσα. ὕλη γοῦν ἐπ' αὐτῆς καὶ δένδρα παντοῖα ἐπεφύκει καὶ λάχανα ἐβεβλαστήκει καὶ ἐώκει πάντα ἐξειργασμένοις. περίμετρον δὲ τῆς γῆς στάδιοι διακόσιοι καὶ τετταράκοντα. ἦν δὲ ἰδεῖν καὶ ὕρνεα τὰ θαλάττια, λάρους καὶ ἀλκύνοντας, ἐπὶ τῶν δένδρων νεοττεύοντα.

32. Τότε μὲν οὖν ἐπὶ πολὺ ἐδακρύομεν, ὕστερον δὲ ἀναστήσαντες τοὺς ἐταίρους τὴν μὲν ναῦν ὑπεστηρίξαμεν, αὐτοὶ δὲ τὰ

huge breadth and height, big enough to contain a city that would hold ten thousand men : and within we found small fishes and many other creatures chopped in pieces, and the masts of ships and anchors and bones of men and luggage. In the midst of him was earth and hills, which were raised, as I conjectured, by the settling of the mud which came down his throat, for woods grew upon them and trees of all sorts and all manner of herbs, and it looked as if it had been husbanded. The compass of the land was two hundred and forty furlongs : there were also to be seen all kind of sea fowl, as gulls, halcyons, and others that had made their nests upon the trees. Then we fell to weeping abundantly, but at the last I roused up my company, and

*A country
within the
whale.*

πυρεῖα συντρίψαντες καὶ ἀνακαύσαντες δεῖπνον ἐκ τῶν παρόντων ἐποιοῦμεθα. παρέκειτο δὲ ἄφθονα καὶ παντοδαπὰ κρέα τῶν ἰχθύων καὶ ὕδωρ ἔτι τὸ ἐκ τοῦ Ἑωσφόρου εἶχομεν. τῇ ἐπιούσῃ δὲ διαναστάντες, εἴ ποτε ἀναχάνοι τὸ κῆτος, ἐωρῶμεν ἄλλοτε μὲν γῆν, ἄλλοτε δὲ ὄρη, ἄλλοτε δὲ μόνον τὸν οὐρανὸν, πολλάκις δὲ καὶ νήσους· καὶ γὰρ ἠσθανόμεθα φερομένου αὐτοῦ ὀξέως πρὸς πᾶν μέρος τῆς θαλάττης. ἐπεὶ δὲ ἤδη ἐθάδες τῇ διατριβῇ ἐγενόμεθα, λαβὼν ἑπτὰ τῶν ἐταίρων ἐβάδιζον ἐς τὴν ὕλην περισκοπήσασθαι τὰ πάντα βουλόμενος. οὐπω δὲ ὅλους πέντε διελθὼν σταδίους εὔρον ἱερὸν Ποσειδῶνος, ὡς ἐδήλου ἢ ἐπιγραφῇ, καὶ μετ' οὐ πολὺ καὶ τάφους πολλοὺς καὶ στή-





propped up our ship, and struck fire. Then we made ready supper of such as we had, for abundance of all sort of fish lay ready by us, and we had yet water enough left which we brought out of the Morning Star. The next morrow we rose to watch when the whale should gape : and then looking out, we could sometimes see mountains, sometimes only the skies, and many times islands, for we found that the fish carried himself with great swiftness to every part of the sea. When we grew weary of this, I took seven of my company, and went into the wood to see what I could find there, and we had not gone above five furlongs but we light upon a temple erected to Neptune, as by the title appeared, and not far off we espied many sepulchres and pillars

λας ἐπ' αὐτῶν πλησίον τε πηγὴν ὕδατος διαυγοῦς, ἔτι δὲ καὶ κυνὸς ὑλακὴν ἠκούομεν καὶ καπνὸς ἐφαίνετο πόρρωθεν καὶ τινα καὶ ἔπαυλιν εἰκάζομεν.

33. Σπουδῇ οὖν βαδίζοντες ἐφιστάμεθα πρεσβύτῃ καὶ νεανίσκῳ μάλα προθύμως πρᾶσιάν τινα ἐργαζομένοις καὶ ὕδωρ ἀπὸ τῆς πηγῆς ἐπ' αὐτὴν διοχετεύουσιν· ἠσθέντες οὖν ἅμα καὶ φοβηθέντες ἔστημεν· κάκεῖνοι δὲ ταῦτὸν ἡμῖν ὡς τὸ εἰκὸς παθόντες ἀναυδοὶ παρεστήκεσαν· χρόνῳ δὲ ὁ πρεσβύτης ἔφη, Τίνες ἄρα ὑμεῖς ἐστε, ὧ ξένοι; πότερον, ἔφη, τῶν ἐναλίω δαιμόνων ἢ ἀνθρώποι δυστυχεῖς ἡμῖν παραπλήσιοι; καὶ γὰρ ἡμεῖς ἀνθρώποι ὄντες καὶ ἐν γῆ τραφέντες νῦν θαλάττιοι γεγόναμεν καὶ

placed upon them, with a fountain of clear water close unto it: we also heard the barking of a dog, and saw smoke rise afar off, so that we judged there was some dwelling thereabout. Wherefore making the more haste, we lighted upon an old man and a youth, who were very busy in making a garden and in conveying water by a channel from the fountain into it: whereupon we were surprised both with joy and fear: and they also were brought into the same taking, and for a long time remained mute. But after some pause, the old man said, What are ye, you strangers? any of the sea spirits? or miserable men like unto us? for we that are men by nature, born and bred in the earth, are now sea-dwellers, and swim

συννηχόμεθα τῷ περιέχοντι τούτῳ θηρίῳ,
 οὐδ' ἂν πάσχομεν ἀκριβῶς εἰδότες· τεθνά-
 ναι μὲν γὰρ εἰκάζομεν, ζῆν δὲ πιστεύομεν.
 πρὸς ταῦτα καὶ γὰρ εἶπον· Καὶ ἡμεῖς σοι
 ἄνθρωποι νεήλυδες, ὧ πάτερ, αὐτῷ σκάφει
 πρῶτην καταποθέντες. προήλθομεν δὲ νῦν
 βουλόμενοι μαθεῖν τὰ ἐν τῇ ὕλῃ ὡς ἔχει·
 πολλὴ γάρ τις καὶ λάσιος ἐφαίνεται. δαίμων
 δέ τις, ὡς ἔοικεν, ἡμᾶς ἤγαγε σέ τε
 ὀψομένους καὶ εἰσομένους ὅτι μὴ μόνοι ἐν
 τῷδε καθείργμεθα τῷ θηρίῳ· ἀλλὰ φράσον
 γε ἡμῖν τὴν σαυτοῦ τύχην, ὅστις τε ὦν
 καὶ ὅπως δεῦρο εἰσῆλθες. ὁ δὲ οὐ πρότερον
 ἔφη ἐρεῖν οὐδὲ πεύσεσθαι παρ' ἡμῶν πρὶν
 ξενίων τῶν παρόντων μεταδοῦναι, καὶ λαβῶν
 ἡμᾶς ἤγεν ἐπὶ τὴν οἰκίαν — ἐπεποίητο δὲ

up and down within the Continent of this whale, and know not certainly what to think of ourselves: we are like to men that be dead, and yet believe ourselves to be alive. Whereunto I answered, For our parts, father, we are men also, newly come hither, and swallowed up ship and all but yesterday: and now come purposely within this wood which is so large and thick: some good angel, I think, did guide us hither to have the sight of you, and to make us know that we are not the only men confined within this monster: tell us therefore your fortunes, we beseech you, what you are, and how you came into this place. But he answered, You shall not hear a word from me, nor ask any more questions until you have taken part of such viands as

It was a custom in ancient times to entertain all strangers with a feast before they enquired of their affairs.

αὐτάρκη καὶ στιβάδας ἐνωκοδόμητο καὶ τὰ ἄλλα ἐξήρτιστο—παραθείς δὲ ἡμῖν λάχανά τε καὶ ἀκρόδρυα καὶ ἰχθῦς, ἔτι δὲ καὶ οἶνον ἐγχέας, ἐπειδὴ ἱκανῶς ἐκορέσθημεν, ἐπυυθάνετο ἃ ἐπεπόνθειμεν· καὶ γὰρ πάντα ἐξῆς διηγησάμην, τὸν τε χειμῶνα καὶ τὰ ἐν τῇ νήσῳ καὶ τὸν ἐν τῷ ἀέρι πλοῦν, καὶ τὸν πόλεμον, καὶ τὰ ἄλλα μέχρι τῆς ἐς τὸ κῆτος καταδύσεως.

34. Ὁ δὲ ὑπερθαυμάσας καὶ αὐτὸς ἐν μέρει τὰ καθ' ἑαυτὸν διεξήγει λέγων, Τὸ μὲν γένος εἰμί, ὃ ξένοι, Κύπριος, ὄρμηθεὶς δὲ κατ' ἐμπορίαν ἀπὸ τῆς πατρίδος μετὰ παιδός, ὃν ὄρατε, καὶ ἄλλων πολλῶν οἰκετῶν ἔπλεον εἰς Ἰταλίαν ποικίλον φόρτον κομίζων ἐπὶ νεὼς μεγάλης, ἣν ἐπὶ στόματι

we are able to afford you. So he took us and brought us into his house, which was sufficient to serve his turn: his pallets were prepared, and all things else made ready. Then he set before us herbs and nuts and fish, and filled out of his own wine unto us: and when we were sufficiently satisfied, he then demanded of us what fortunes we had endured, and I related all things to him in order that had betide unto us, the tempest, the passages in the island, our navigation in the air, our war, and all the rest, even till our diving into the whale. Whereat he wondered exceedingly, and began to deliver also what had befallen to him, and said, By lineage, O ye strangers, I am of the isle Cyprus, and travelling from mine own country as a merchant, with this my son you see here,

*An island
in the eastern
part of the
Mediterranean
Sea, betwixt
Syria and
Cilicia.*

τοῦ κήτους διαλελυμένην ἴσως ἐωράκατε.
 μέχρι μὲν οὖν Σικελίας εὐτυχῶς διεπλεύ-
 σαμεν· ἐκεῖθεν δὲ ἀρπασθέντες ἀνέμῳ
 σφοδρῶ τρίταῖοι ἐς τὸν ὠκεανὸν ἀπηνέχθη-
 μεν, ἔνθα τῷ κήτει περιτυχόντες καὶ
 αὐτανδροὶ καταποθέντες δύο ἡμεῖς μόνοι
 τῶν ἄλλων ἀποθανόντων ἐσώθημεν. θάψαν-
 τες δὲ τοὺς ἐταίρους καὶ ναὸν τῷ Ποσει-
 δῶνι δειμάμενοι τουτουὶ τὸν βίον ζῶμεν,
 λάχανα μὲν κηπεύοντες, ἰχθῦς δὲ σιτούμενοι
 καὶ ἀκρόδρυα. πολλή δέ, ὡς ὁρᾶτε, ἡ ὕλη,
 καὶ μῆν καὶ ἀμπέλους ἔχει πολλάς, ἀφ'
 ὧν ἡδιστος οἶνος γίγνεται· καὶ τὴν πηγὴν
 δὲ ἴσως εἶδετε καλλίστου καὶ ψυχροτάτου
 ὕδατος. εὐνήν δὲ ἀπὸ τῶν φύλλων ποιούμεθα
 καὶ πῦρ ἀφθονον καίομεν καὶ ὄρνεα δὲ

and many other friends with me, made a voyage for Italy in a great ship full fraught with merchandise, which perhaps you have seen broken in pieces in the mouth of the whale. We sailed with fair weather till we were as far as Sicily, but there we were overtaken with such a boisterous storm that the third day we were driven into the ocean, where it was our fortune to meet with this whale which swallowed us all up, and only we two escaped with our lives ; all the rest perished, whom we have here buried and built a temple to Neptune. Ever since we have continued this course of life, planting herbs and feeding upon fish and nuts : here is wood enough, you see, and plenty of vines which yield most delicate wine : we have also a well of excellent cool water, which it may be you have seen : we

θηρεύομεν τὰ εἰσπετόμενα καὶ ζῶντας ἰχθῦς ἀγρεύομεν ἐξιόντες ἐπὶ τὰ βραγχία τοῦ θηρίου, ἔνθα καὶ λουόμεθα, ὁπότεν ἐπιθυμήσωμεν. καὶ μὴν καὶ λίμνη οὐ πόρρω ἐστὶν ἀλμυρὰ σταδίων εἴκοσι τὸ περίμετρον ἰχθῦς ἔχουσα παντοδαπούς, ἐν ἧ καὶ νηχόμεθα καὶ πλέομεν ἐπὶ σκάφους μικροῦ, ὃ ἐγὼ ἐναυπηγησάμην. ἔτη δὲ ἡμῖν ἐστὶ τῆς καταπόσεως ταῦτα ἑπτὰ καὶ εἴκοσι.

35. καὶ τὰ μὲν ἄλλα ἴσως φέρειν ἐδυνάμεθα, οἱ δὲ γείτονες ἡμῶν καὶ πάροικοι σφόδρα χαλεποὶ καὶ βαρεῖς εἰσιν, ἄμικτοί τε ὄντες καὶ ἄγριοι. Ἦ γάρ, ἔφην ἐγὼ, καὶ ἄλλοι τινές εἰσιν ἐν τῷ κήτει; Πολλοὶ μὲν, ἔφη, καὶ ἄξενοι καὶ τὰς μορφὰς ἀλλόκοτοι· τὰ μὲν γὰρ ἐσπέρια καὶ οὐραῖα τῆς ὕλης

make our beds of the leaves of trees, and burn as much wood as we will : we chase after the birds that fly about us, and go out upon the gills of the monster to catch after live fishes : here we bathe ourselves when we are disposed, for we have a lake of salt water not far off, about some twenty furlongs in compass, full of sundry sorts of fish, in which we swim and sail upon it in a little boat of mine own making. This is the seven-and-twentieth year of our drowning, and with all this we might be well enough contented if our neighbours and borderers about us were not perverse and troublesome, altogether insociable and of stern condition. Is it so, indeed, said I, that there should be any within the whale but yourselves? Many, said he, and such as are unreconcilable towards strangers, and of mon-

Ταριχᾶνες οἰκοῦσιν, ἔθνος ἐγγελυωπὸν καὶ
 καραβοπρόσωπον, μάχιμον καὶ θρασὺ καὶ
 ὠμοφάγον· τὰ δὲ τῆς ἐτέρας πλευρᾶς
 κατὰ τὸν δεξιὸν τοῖχον Τριτωνομένδητες,
 τὰ μὲν ἄνω ἀνθρώποις εἰκότες, τὰ δὲ
 κάτω τοῖς γαλεώταις, ἦττον μέντοι ἄδικοί
 εἰσι τῶν ἄλλων· τὰ λαιὰ δὲ Καρκινόχειρες
 καὶ Θυννοκέφαλοι συμμαχίαν τε καὶ φιλίαν
 πρὸς ἑαυτοὺς πεποιημένοι· τὴν δὲ μεσό-
 γαιαν νέμονται Παγουρίδαι καὶ Ψηττόπο-
 δες, γένος μάχιμον καὶ δρομικώτατον· τὰ
 εἴωα δὲ πρὸς αὐτῶ τῶ στόματι τὰ μὲν
 πολλὰ ἔρημά ἐστι προσκλυζόμενα τῇ θα-
 λάττῃ. ὅμως δὲ ἐγὼ ταῦτα ἔχω, φόρον
 τοῖς Ψηττόποσιν ὑποτελῶν ἐκάστου ἔτους
 ὄστρεια πεντακόσια.

strous and deformed proportions. The western countries and the tail-part of the wood are inhabited by the Tarychanians that look like eels, with faces like a lobster: these are warlike, fierce, and feed upon raw flesh: they that dwell towards the right side are called Tritonomendetans, which have their upper parts like unto men, their lower parts like cats, and are less offensive than the rest. On the left side inhabit the Carcinochirians and the Thinnoccephalians, which are in league one with another: the middle region is possessed by the Paguridians, and the Psettopodians, a warlike nation and swift of foot: eastwards towards the mouth is for the most part desert, as overwashed by the sea: yet am I fain to take that for my dwelling, paying yearly to the Psettopodians in way of tribute five hundred oysters.

36. τοιαύτη μὲν ἡ χώρα ἐστίν· ὑμᾶς δὲ
 χρῆ ὁρᾶν ὅπως δυνησόμεθα τοσούτοις
 ἔθνεσι μάχεσθαι καὶ ὅπως βιοτεύσομεν.
 Πόσοι δέ, ἔφην ἐγὼ, πάντες οὗτοί εἰσι;
 Πλείους, ἔφη, τῶν χιλίων. Ὅπλα δὲ
 τίνα ἐστὶν αὐτοῖς; Οὐδέν, ἔφη, πλὴν τὰ
 ὀστᾶ τῶν ἰχθύων. Οὐκοῦν, ἔφην ἐγὼ,
 ἄριστ' ἂν ἔχοι διὰ μάχης ἐλθεῖν αὐτοῖς
 ἅτε οὔσιν ἀνόπλοις αὐτούς γε ὤπλισ-
 μένους· εἰ γὰρ κρατήσομεν αὐτῶν, ἀδεῶς
 τὸν λοιπὸν βίον οἰκήσομεν. ἔδοξε ταῦτα,
 καὶ ἀπελθόντες ἐπὶ ναῦν παρεσκευαζόμεθα.
 αἰτία δὲ τοῦ πολέμου ἔμελλεν ἔσεσθαι τοῦ
 φόρου ἢ οὐκ ἀπόδοσις, ἥδη τῆς προθεσμίας
 ἐνεστῶσης. καὶ δὴ οἱ μὲν ἔπεμπον ἀπαι-
 τοῦντες τὸν δασμόν· ὁ δὲ ὑπεροπτικῶς

Of so many nations doth this country consist. We must therefore devise among ourselves either how to be able to fight with them, or how to live among them. What number may they all amount unto? said I. More than a thousand, said he. And what armour have they? None at all, said he, but the bones of fishes. Then were it our best course, said I, to encounter them, being provided as we are, and they without weapons, for if we prove too hard for them we shall afterward live out of fear. This we concluded upon, and went to our ship to furnish ourselves with arms. The occasion of war we gave by non-payment of tribute, which then was due, for they sent their messengers to demand it, to whom he gave a harsh and scornful answer, and sent them

ἀποκρινάμενος ἀπεδίωξε τοὺς ἀγγέλους. πρῶτοι οὖν οἱ Ψηττόποδες καὶ οἱ Παγουρίδαι χαλεπαίνοντες τῷ Σκινθάρῳ—τοῦτο γὰρ ἑκαλεῖτο—μετὰ πολλοῦ θορύβου ἐπήεσαν.

87. ἡμεῖς δὲ τὴν ἔφοδον ὑποπτεύοντες ἐξοπλισάμενοι ἀνεμένομεν, λόχον τινα προτάξαντες ἀνδρῶν πέντε καὶ εἴκοσιν· προεῖρητο δὲ τοῖς ἐν τῇ ἐνέδρᾳ, ἐπειδὴν ἴδωσι παρεληλυθότας τοὺς πολεμίους, ἐπανίστασθαι· καὶ οὕτως ἐποίησαν. ἐπαναστάντες γὰρ κατόπισθεν ἔκοπτον αὐτοὺς, καὶ ἡμεῖς δὲ καὶ αὐτοὶ πέντε καὶ εἴκοσι τὸν ἀριθμὸν ὄντες—καὶ γὰρ ὁ Σκίνθαρος καὶ ὁ παῖς αὐτοῦ συνεστρατεύοντο—ὑπηγνιάζομεν καὶ συμμίζαντες θυμῷ καὶ ῥώμῃ διεκινδυνεύομεν. τέλος δὲ τροπὴν αὐτῶν

packing with their arrant. But the Psettopodians and Paguridians, taking it ill at the hands of Scintharus, for so was the man named, came against us with great tumult: and we, suspecting what they would do, stood upon our guard to wait for them, and laid five-and-twenty of our men in ambush, commanding them as soon as the enemy was passed by to set upon them, who did so, and arose out of their ambush, and fell upon the rear. We also being five-and-twenty in number (for Scintharus and his son were marshalled among us) advanced to meet with them, and encountered them with great courage and strength: but in the end we put them to flight and pursued them to their very dens. Of the enemies were

*Who supplied
the room of the
two that were
lost.*

ποιησάμενοι κατεδιώξαμεν ἄχρι πρὸς τοὺς φωλεούς. ἀπέθανον δὲ τῶν μὲν πολεμίων ἐβδομήκοντα καὶ ἑκατὸν, ἡμῶν δὲ εἷς καὶ ὁ κυβερνήτης τρίγλης πλευρᾷ διαπαρεῖς τὸ μετάφρενον.

38. ἐκείνην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἐπηυλισάμεθα τῇ μάχῃ καὶ τρόπαιον ἐστήσαμεν ῥάχιν ξηρὰν δελφῖνος ἀναπήξαντες. τῇ ὑστεραίᾳ δὲ καὶ οἱ ἄλλοι αἰσθόμενοι παρῆσαν, τὸ μὲν δεξιὸν κέρας ἔχοντες οἱ Ταριχᾶνες—ἡγεῖτο δὲ αὐτῶν Πήλαμος—τὸ δὲ εὐώνυμον οἱ Θυννοκέφαλοι, τὸ μέσον δὲ οἱ Καρκινόχειρες· οἱ γὰρ Τριτωνομένδητες τὴν ἡσυχίαν ἤγουν οὐδετέροις συμμαχεῖν προαιρούμενοι. ἡμεῖς δὲ προαπαντήσαντες αὐτοῖς παρὰ τὸ Ποσει-

slain an hundred threescore and ten, and but one of us besides Trigles, our pilot, who was thrust through the back with a fish's rib. All that day following and the night after we lodged in our trenches, and set on end a dry backbone of a dolphin instead of a trophy.

The next morrow the rest of the country people, perceiving what had happened, came to assault us. The Tarychanians were ranged in the right wing, with Pelamus their captain : the Thinnoccephalians were placed in the left wing : the Carcinochirians made up the main battle : for the Tritonomendetans stirred not, neither would they join with either part. About the temple of Neptune we met with them, and joined fight with a great cry, which was

δώνιον συνεμίξαμεν πολλῇ βοῇ χρώμενοι. ἀντήχει δὲ τὸ κύτος ὥσπερ τὰ σπήλαια. τρεψάμενοι δ' αὐτοὺς ἄτε γυμνήτας ὄντας καὶ καταδιώξαντες ἐς τὴν ὕλην τὸ λοιπὸν ἐπεκρατοῦμεν τῆς γῆς.

39. καὶ μετ' οὐ πολὺ κήρυκας ἀποστείλαντες νεκρούς τε ἀνηροῦντο καὶ περὶ φιλίας διελέγοντο. ἡμῖν δὲ οὐκ ἐδόκει σπένδεσθαι, ἀλλὰ τῇ ὑστεραία χωρήσαντες ἐπ' αὐτοὺς πάντας ἄρδην ἐξεκόψαμεν πλὴν τῶν Τριτωνομενδῆτων. οὗτοι δὲ ὡς εἶδον τὰ γιγνόμενα, διαδράντες ἐκ τῶν βραγχίων ἀφῆκαν αὐτοὺς ἐς τὴν θάλατταν. ἡμεῖς δὲ τὴν χώραν ἐπελθόντες ἔρημον ἤδη οὔσαν τῶν πολεμίων τὸ λοιπὸν ἀδεῶς κατωκοῦμεν τὰ πολλὰ γυμ-

answered with an echo out of the whale as if it had been out of a cave : but we soon put them to flight, being naked people, and chased them into the wood, making ourselves masters of the country. Soon after they sent ambassadors to us to crave the bodies of the dead and to treat upon conditions of peace ; but we had no purpose to hold friendship with them, but set upon them the next day and put them all to the sword except the Tritonomendetans, who, seeing how it fared with the rest of their fellows, fled away through the gills of the fish, and cast themselves into the sea. Then we travelled all the country over, which now was desert, and dwelt there afterwards without fear of enemies, spending the time in exercise of the

νασίοις τε καὶ κυνηγεσίοις χρώμενοι καὶ ἀμπελουργοῦντες καὶ τὸν καρπὸν συγκομιζόμενοι τὸν ἐκ τῶν δένδρων, καὶ ὅλως ἐφύκειμεν τοῖς ἐν δεσμωτηρίῳ μεγάλῳ καὶ ἀφύκτῳ τρυφῶσι καὶ λελυμένοις. ἐνιαυτὸν μὲν οὖν καὶ μῆνας ὀκτῶ τοῦτον διήγομεν τὸν τρόπον.

40. τῷ δ' ἐνάτῳ μηνὶ πέμπτη ἰσταμένου περὶ τὴν δευτέραν τοῦ στόματος ἀνοιξιν—ἀπαξ γὰρ δὴ τοῦτο κατὰ τὴν ὥραν ἐκάστην ἐποίει τὸ κῆτος, ὥστε ἡμᾶς πρὸς τὰς ἀνοιξεις τεκμαίρεσθαι τὰς ὥρας—περὶ οὖν τὴν δευτέραν, ὥσπερ ἔφην, ἀνοιξιν, ἀφνω βοή τε πολλή καὶ θόρυβος ἠκούετο καὶ ὥσπερ κελεύσματα καὶ εἰρεσῖαι· ταραχθέντες οὖν ἀνειρπύσαμεν ἐπ' αὐτὸ τὸ

body and in hunting, in planting vineyards and gathering fruit of the trees, like such men as live delicately and have the world at will, in a spacious and unavoidable prison. This kind of life led we for a year and eight months, but when the fifth day of the ninth month was come, about the time of the second opening of his mouth (for so the whale did once every hour, whereby we conjectured how the hours went away), I say about the second opening, upon a sudden we heard a great cry and a mighty noise like the calls of mariners and the stirring of oars, which troubled us not a little. Wherefore we crept up to the very mouth of the fish, and standing within his teeth, saw the strangest sight that ever eye beheld—men *A gaping clock.*

στόμα τοῦ θηρίου καὶ στάντες ἐνδοτέρω τῶν ὀδόντων καθεωρῶμεν ἀπάντων ὧν ἐγὼ εἶδον θαυμάτων παραδοξότατον, ἀνδρας μεγάλους ὅσον ἡμισταδιαίους τὰς ἡλικίας ἐπὶ νήσων μεγάλων προσπλέοντας ὡσπερ τριηρῶν. οἶδα μὲν οὖν ἀπίστοις εὐοικότα ἱστορήσων, λέξω δὲ ὁμως.

Νῆσοι ἦσαν ἐπιμήκεις μὲν, οὐ πάνυ δὲ ὑψηλαί, ὅσον ἑκατὸν σταδίων ἑκάστη τὸ περίμετρον· ἐπὶ δὲ αὐτῶν ἔπλεον τῶν ἀνδρῶν ἐκείνων ἀμφὶ τοὺς εἴκοσι καὶ ἑκατὸν· τούτων δὲ οἱ μὲν παρ' ἑκάτερα τῆς νήσου καθήμενοι ἐφεξῆς ἐκωπηλάτουں κυπαρίττοις μεγάλαις αὐτοκλάδοις καὶ αὐτοκόμοις ὡσπερὶ ἐρετμοῖς, κατόπιν δὲ ἐπὶ τῆς πρύμνης, ὡς ἐδόκει, κυβερνήτης ἐπὶ λόφου

of monstrous greatness, half a furlong in stature, sailing upon mighty great islands as if they were upon shipboard. I know you will think this smells like a lie, but yet you shall have it. The islands were of a good length indeed, but not very high, containing about an hundred furlongs in compass ; every one of these carried of those kind of men eight-and-twenty, of which some sat on either side of the island and rowed in their course with great cypress trees, branches, leaves and all, instead of oars. On the stern or hinder part, as I take it, stood the governor, upon a high hill, with a brazen rudder of a furlong in length in his hand : on the fore-part stood forty such fellows as those, armed for the fight, resembling men

ὑψηλοῦ εἰστήκει χάλκεον ἔχων πηδάλιον πεντασταδιαῖον τὸ μῆκος· ἐπὶ δὲ τῆς πρώρας ὅσον τετταράκοντα ὠπλισμένοι αὐτῶν ἐμάχοντο πάντα εἰκότες ἀνθρώποις πλὴν τῆς κόμης· αὕτη δὲ πῦρ ἦν καὶ ἐκαίετο, ὥστε οὐδὲ κορύθων ἐδέοντο. ἀντὶ δὲ ἰστίων ὁ ἄνεμος ἐμπίπτων τῇ ὕλῃ πολλῇ οὕσῃ ἐν ἐκάστῃ ἐκόλπου τε αὐτὴν καὶ ἔφερε τὴν νῆσον ἣ ἐθέλοι ὁ κυβερνήτης· κελευστής δὲ ἐφειστήκει αὐτοῖς καὶ πρὸς τὴν εἰρεσίαν ὀξέως ἐκινοῦντο ὥσπερ τὰ μακρὰ τῶν πλοίων.

41. τὸ μὲν οὖν πρῶτον δύο ἢ τρεῖς ἐωρῶμεν, ὕστερον δὲ ἐφάνησαν ὅσον ἑξάκωσιοι, καὶ διαστάντες ἐπολέμουν καὶ ἐναυμάχουν. πολλαὶ μὲν οὖν ἀντίπρωροι

in all points but in their hair, which was all fire and burnt clearly, so that they needed no helmets. Instead of sails the wood growing in the island did serve their turns, for the wind blowing against it drove forward the island like a ship, and carried it which way the governor would have it, for they had pilots to direct them, and were as nimble to be stirred with oars as any long-boat. At the first we had the sight but of two or three of them : afterwards appeared no less than six hundred, which, dividing themselves in two parts, prepared for encounter, in which many of them by meeting with their barks together were broken in pieces, many were turned over and drowned : they that closed, fought lustily and would not easily be parted, for the soldiers in

*A strange
sea-fight.*

συνηράσσοντο ἀλλήλαις, πολλαὶ δὲ καὶ ἐμβληθεῖσαι κατεδύοντο, αἱ δὲ συμπλεκόμεναι καρτερῶς διηγωνίζοντο καὶ οὐ ῥαδίως ἀπελύοντο· οἱ γὰρ ἐπὶ τῆς πρῶρας παρατεταγμένοι πᾶσαν ἐπεδείκνυντο προθυμίαν ἐπιβαίνοντες καὶ ἀναιροῦντες· ἐζώγρει δὲ οὐδεὶς. ἀντὶ δὲ χειρῶν σιδηρῶν πολύποδας μεγάλους ἐκδεδεμένους ἀλλήλοις ἀπερῥίπτουν, οἱ δὲ περιπλεκόμενοι τῇ ὕλῃ κατεῖχον αὐτὴν τὴν νῆσον. ἔβαλλον μέντοι καὶ ἐτίτρωσκον ὄστρεοῖς τε ἀμαξοπληθέσι καὶ σπόγγοις πλεθριαίοις.

42. ἤγεῖτο δὲ τῶν μὲν Αἰολοκένταυρος, τῶν δὲ Θαλασσοπότης· καὶ μάχη αὐτοῖς ἐγεγένητο, ὡς ἐδόκει, λείας ἔνεκα· ἐλέγετο γὰρ ὁ Θαλασσοπότης πολλὰς ἀγέλας δελ-

the front showed a great deal of valour, entering one upon another, and killed all they could, for none were taken prisoners. Instead of iron grapples they had mighty great polypodes fast tied, which they cast at the other, and if they once laid hold on the wood they made the isle sure enough for stirring. They darted and wounded one another with oysters that would fill a wain, and sponges as big as an acre. The leader on the one side was Æolocentaurus, and of the other Thalassopotes. The quarrel, as it seems, grew about taking a booty: for they said that Thalassopotes drave away many flocks of dolphins that belonged to Æolocentaurus, as we heard by their clamours one to another, and calling upon the names of their

*A fish with
many feet.*

φίνων τοῦ Αἰολοκενταύρου ἐληλακέναι, ὡς ἦν ἀκούειν ἐπικαλούντων ἀλλήλοις καὶ τὰ ὀνόματα τῶν βασιλέων ἐπιβοωμένων. τέλος δὲ νικῶσιν οἱ τοῦ Αἰολοκενταύρου καὶ νήσους τῶν πολεμίων καταδύουσιν ἀμφὶ τὰς πεντήκοντα καὶ ἑκατὸν καὶ ἄλλας τρεῖς λαμβάνουσιν αὐτοῖς ἀνδράσιν, αἱ δὲ λοιπαὶ πρύμναν κρουσάμεναι ἔφευγον. οἱ δὲ μέχρι τινὸς διώξαντες, ἐπειδὴ ἐσπέρα ἦν, τραπόμενοι πρὸς τὰ ναυάγια τῶν πλείστων ἐπεκράτησαν καὶ τὰ ἑαυτῶν ἀνείλοντο· καὶ γὰρ ἐκείνων κατέδυσαν νῆσοι οὐκ ἐλάττους τῶν ὀγδοήκοντα. ἔστησαν δὲ καὶ τρόπαιον τῆς νησομαχίας ἐπὶ τῇ κεφαλῇ τοῦ κήτους μίαν τῶν πολεμίων νήσων ἀνασταυρώσαντες. ἐκείνην

kings : but *Æolocentaurus* had the better of the day and sunk one hundred and fifty of the enemy's islands, and three they took with the men and all. The rest withdrew themselves and fled, whom the other pursued, but not far, because it grew towards evening, but returned to those that were wrecked and broken, which they also recovered for the most part, and took their own away with them : for on their part there were no less than fourscore islands drowned. Then they erected a trophy for a monument of this island fight, and fastened one of the enemy's islands with a stake upon the head of the whale. That night they lodged close by the beast, casting their cables about him, and anchored near unto him : their anchors are huge and great, made of

μὲν οὖν τὴν νύκτα περὶ τὸ θηρίον ηὐλί-
σαντο ἐξάψαντες αὐτοῦ τὰ ἀπόγεια καὶ
ἐπ' ἀγκυρῶν πλησίον ὀρμισάμενοι· καὶ
γὰρ ἀγκύραις ἐχρῶντο μεγάλαις, ὑαλίταις,
καρτεραῖς. τῇ ὑστεραίᾳ δὲ θύσαντες ἐπὶ
τοῦ κήτους καὶ τοὺς οἰκείους θάψαντες
ἐπ' αὐτοῦ ἀπέπλεον ἠδόμενοι καὶ ὥσπερ
παιᾶνας ἄδοντες. ταῦτα μὲν τὰ κατὰ
τὴν νησομαχίαν γενόμενα.

glass, but of a wonderful strength. The morrow after, when they had sacrificed upon the top of the whale, and there buried their dead, they sailed away, with great triumph and songs of victory. And this was the manner of the islands' fight.

ΑΛΗΘΟΥΣ ΙΣΤΟΡΙΑΣ

ΛΟΓΟΣ ΔΕΥΤΕΡΟΣ.

1. Τὸ δ' ἀπὸ τούτου μηκέτι φέρων ἐγὼ τὴν ἐν τῷ κήτει δίκαιταν ἀχθόμενός τε τῇ μονῇ, μηχανήν τινα ἐζήτουν δι' ἧς ἂν ἐξελθεῖν γένοιτο· καὶ τὸ μὲν πρῶτον ἔδοξεν ἡμῖν διορύξασι κατὰ τὸν δεξιὸν τοῖχον ἀποδρᾶναι, καὶ ἀρξάμενοι διεκόπτομεν· ἐπειδὴ δὲ προελθόντες ὅσον πέντε σταδίους οὐδὲν ἠνύομεν, τοῦ μὲν ὀρύγματος ἐπαυσάμεθα, τὴν δὲ ὕλην καῦσαι διέγνωμεν· οὕτω γὰρ ἂν τὸ κῆτος

LUCIAN:

HIS TRUE HISTORY.

THE SECOND BOOK.

UPON this we began to be weary of our abode in the whale, and our tarriance there did much trouble us. We therefore set all our wits a-work to find out some means or other to clear us from our captivity. First, we thought it would do well to dig a hole through his right side and make our escape that way forth, which we began to labour at lustily; but after we had pierced him five furlongs deep and found it was to no purpose, we gave it over. Then we devised to set the wood on fire, for

ἀποθανεῖν· εἰ δὲ τοῦτο γένοιτο, ῥαδία ἔμελλεν ἡμῖν ἔσεσθαι ἢ ἔξοδος. ἀρξάμενοι οὖν ἀπὸ τῶν οὐραίων ἐκαίομεν, καὶ ἡμέρας μὲν ἑπτὰ καὶ ἴσας νύκτας ἀναισθήτως εἶχε τοῦ καύματος, ὀγδόη δὲ καὶ ἐνάτη συνίεμεν αὐτοῦ νοσοῦντος. ἀργότερον γοῦν ἀνέχασκε, καὶ εἴ ποτε ἀναχάνοι, ταχὺ συνέμυε. δεκάτη δὲ καὶ ἐνδεκάτη τέλεον ἀπονενέκρωτο καὶ δυσῶδες ἦν· τῇ δωδεκάτῃ δὲ μόλις ἐνενοήσαμεν, ὡς, εἰ μὴ τις χανόντος αὐτοῦ ὑποστηρίξειε τοὺς γομφίους, ὥστε μηκέτι συγκλεῖσαι, κινδυνεύσομεν κατακλεισθέντες ἐν νεκρῶ αὐτῷ ἀπολέσθαι. οὕτω δὴ μεγάλοις δοκοῖς τὸ στόμα διερείσαντες τὴν ναῦν ἐπεσκευάζομεν ὕδωρ τε ὡς ἐνὶ πλεῖστον ἐμ-



that would certainly kill him without all question, and being once dead, our issue would be easy enough. This we also put in practice, and began our project at the tail end, which burnt seven days and as many nights before he had any feeling of our fireworks: upon the eighth and ninth days we perceived he began to grow sickly: for he gaped more dully than he was wont to do, and sooner closed his mouth again: the tenth and eleventh he was thoroughly mortified and began to stink: upon the twelfth day we bethought ourselves, though almost too late, that unless we underpropped his chops when he gaped next to keep them from closing, we should be in danger of perpetual imprisonment within his dead carcase and there miserably perish. We therefore

*They set the
whale on fire.*

βαλλόμενοι καὶ τὰ ἄλλα ἐπιτήδεια· κυβερνᾶν δ' ἔμελλεν ὁ Σκίνθαρος. τῇ δ' ἐπιούσῃ τὸ μὲν ἤδη ἔτεθνήκει.

2. ἡμεῖς δὲ ἀνελκύσαντες τὸ πλοῖον καὶ διὰ τῶν ἀραιωμάτων διαγαγόντες καὶ ἐκ τῶν ὀδόντων ἐξάψαντες ἠρέμα καθήκαμεν ἐς τὴν θάλατταν· ἐπαναβάντες δὲ ἐπὶ τὰ νῶτα καὶ θύσαντες τῷ Ποσειδῶνι αὐτοῦ παρὰ τὸ τρόπαιον ἡμέρας τε τρεῖς ἐπαυλισάμενοι—νηνεμία γὰρ ἦν—τῇ τετάρτῃ ἀπεπλεύσαμεν. ἔνθα δὴ πολλοῖς τῶν ἐκ τῆς ναυμαχίας νεκροῖς ἀπηντῶμεν καὶ προσωκέλλομεν, καὶ τὰ σώματα καταμετροῦντες ἐθαυμάζομεν. καὶ ἡμέρας μὲν τινὰς ἐπλέομεν εὐκράτῳ ἀέρι χρώμενοι, ἔπειτα βορέου σφοδροῦ πνεύσαντος

pitched long beams of timber upright within his mouth to keep it from shutting, and then made our ship in a readiness, and provided ourselves with store of fresh water, and all other things necessary for our use, Scintharus taking upon him to be our pilot, and the next morrow the whale died. Then we hauled our ship through the void passages, and fastening cables about his teeth, by little and little settled it into the sea, and mounting the back of the whale, sacrificed to Neptune, and for three days together took up our lodging hard by the trophy, for we were becalmed. The fourth day we put to sea, and met with many dead corpses that perished in the late sea-fight, which our ship hit against, whose bodies we took measure of with great admiration, and sailed for a few

μέγα κρύος ἐγένετο καὶ ὑπ' αὐτοῦ πᾶν ἐπάγη τὸ πέλαγος οὐκ ἐπιπολῆς μόνον, ἀλλὰ καὶ ἐς βάθος ὅσον ἐπὶ τετρακοσίας ὀργυιάς, ὥστε καὶ ἀποβάντας διαθεῖν ἐπὶ τοῦ κρυστάλλου. ἐπιμένοντος δὲ τοῦ πνεύματος φέρειν οὐ δυνάμενοι τοιόνδε τι ἐπενοήσαμεν—ὁ δὲ τὴν γνώμην ἀποφηνάμενος ἦν Σκίνθαρος—σκάψαντες γὰρ ἐν τῷ ὕδατι σπήλαιον μέγιστον ἐν τούτῳ ἐμείναμεν ἡμέρας τριάκοντα, πῦρ ἀνακαίοντες καὶ σιτούμενοι τοὺς ἰχθῦς· εὕρισκομεν δὲ αὐτοὺς ἀνορύττοντες. ἐπειδὴ δὲ ἤδη ἐπέλιπε τὰ ἐπιτήδεια, προελθόντες καὶ τὴν ναῦν πεπηγυῖαν ἀνασπάσαντες καὶ πετάσαντες τὴν ὀθόνην ἐσυρόμεθα ὥσπερ πλέοντες λείως καὶ προσηγῶς ἐπὶ

days in very temperate weather. But after that the north wind blew so bitterly that a great frost ensued, wherewith the whole sea was all frozen up, not only superficially upon the upper part, but in depth also the depth of four hundred fathoms, so that we were fain to forsake our ship and run upon the ice. The wind sitting long in this corner, and we not able to endure it, put this device in practice, which was the invention of Scintharus:—with mattocks and other instruments we made a mighty cave in the water, wherein we sheltered ourselves forty days together: in it we kindled fire, and fed upon fish, of which we found great plenty in our digging. At the last, our provision falling short, we returned to our frozen ship, which we set upright, and spreading her

τοῦ πάγου διολισθαίνοντες. ἡμέρα δὲ πέμπτη ἀλέα τε ἤδη ἦν καὶ ὁ πάγος ἐλύετο καὶ ὕδωρ πάντα αὖθις ἐγίνετο.

3. πλεύσαντες οὖν ὅσον τριακοσίου σταδίους νήσω μικρᾷ καὶ ἐρήμῃ προση-
νέχθημεν, ἀφ' ἧς ὕδωρ λαβόντες—ἐπε-
λελοίπει γὰρ ἤδη—καὶ δύο ταύρους ἀγρί-
ους κατατοξεύσαντες ἀπεπλεύσαμεν. οἱ δὲ
ταῦροι οὗτοι τὰ κέρατα οὐκ ἐπὶ τῆς
κεφαλῆς εἶχον, ἀλλ' ὑπὸ τοῖς ὀφθαλμοῖς,
ὥσπερ ὁ Μῶμος ἠξίου. μετ' οὐ πολὺ δὲ
εἰς πέλαγος ἐνεβαίνομεν, οὐχ ὕδατος,
ἀλλὰ γάλακτος· καὶ νῆσος ἐν αὐτῷ ἐφαί-
νετο λευκὴ πλήρης ἀμπέλων. ἦν δὲ ἡ
νήσος τυρὸς μέγιστος, πάνυ συμπεπηγῶς,
ὡς ὕστερον ἐμφαγόντες ἐμάθομεν, πέντε

sails, went forward as well as if we had been upon water, leisurely and gently sliding upon the ice ; but on the fifth day the weather grew warm, and the frost brake, and all was turned to water again. We had not sailed three hundred furlongs forwards but we came to a little island that was desert, where we only took in fresh water (which now began to fail us), and with our shot killed two wild bulls, and so departed. These bulls have their horns growing not upon their heads but under their eyes, as Momus thought it better. Then we entered into a sea, not of water but of milk, in which appeared a white island full of vines. This island was only a great cheese well pressed (as we afterwards found when we fed

Momus found fault with Jupiter for not setting the bulls' horns in this manner. ARIST. de part. ani. l. 3. He was the god of feasting and of carping amongst the Heathen.

HESIOD, in his Theog., says that he was the son of the Night, but begotten without a father.

καὶ εἴκοσι σταδίων τὸ περίμετρον· αἱ δὲ ἄμπελοι βοτρυῶν πλήρεις, οὐ μέντοι οἶνον, ἀλλὰ γάλα ἐξ αὐτῶν ἀποθλίβοντες ἐπίνομεν. ἱερὸν δὲ ἐν μέσῃ τῇ νήσῳ ἀνωκοδόμητο Γαλατείας τῆς Νηρηίδος, ὡς ἐδήλου τὸ ἐπίγραμμα. ὅσον δ' οὖν χρόνον ἐκεῖ ἐμείναμεν, ὄψον μὲν ἢ γῆ καὶ σιτίον ὑπῆρχε, ποτὸν δὲ τὸ γάλα τὸ ἐκ τῶν βοτρυῶν. βασιλεύειν δὲ τῶν χωρίων τούτων ἐλέγετο Τυρὸ ἢ Σαλμωνέως, μετὰ τὴν ἐντεῦθεν ἀπαλλαγὴν ταύτην παρὰ τοῦ Ποσειδῶνος λαβοῦσα τὴν τιμὴν.

4. μείναντες δὲ ἡμέρας ἐν τῇ νήσῳ πέντε τῇ ἕκτῃ ἐξωρμήσαμεν, αὔρας μὲν τινος παραπεμπούσης, λειοκύμονος δὲ οὐ-

upon it), about some five-and-twenty furlongs in bigness: the vines were full of clusters of grapes, out of which we could crush no wine, but only milk: in the midst of the island there was a temple built dedicated to Galatea, one of the daughters of Nereus, as by the inscription appeared. As long as we remained there the soil yielded us food and victuals, and our drink was the milk that came out of the grapes: in these, as they said, reigneth Tyro, the daughter of Salmoneus, who, after her departure, received this guerdon at the hands of Neptune.

A s e a nymph, daughter of Nereus and Doris, so called because of her whiteness as pure as milk.

O f h e r Neptune begot Pelias, and Neleus, the father of Nestor.

H e w a s king of Elis, a territory of Peloponnesus, and for imitating the thunder by running his chariot over a bridge of brass, was slain with a thunderbol. by Jupiter.

In this island we rested ourselves five days, and on the sixth put to sea again, a gentle gale attending us, and the seas all still and quiet. The eighth day, as we

σης τῆς θαλάττης· τῇ ὀγδόῃ δὲ ἡμέρα πλείοντες οὐκέτι διὰ τοῦ γάλακτος, ἀλλ' ἤδη ἐν ἀλμυρῷ καὶ κυανῷ ὕδατι, καθορῶμεν ἀνθρώπους πολλοὺς ἐπὶ τοῦ πελάγους διαθέοντας, ἅπαντα ἡμῖν προσεικότας καὶ τὰ σώματα καὶ τὰ μεγέθη, πλὴν τῶν ποδῶν μόνων· ταῦτα γὰρ φέλλινα εἶχον· ἀφ' οὔ δὴ οἶμαι καὶ ἐκαλοῦντο Φελλόποδες. ἐθαυμάζομεν οὖν ἰδόντες οὐ βαπτίζομένους, ἀλλ' ὑπερέχοντας τῶν κυμάτων καὶ ἀδεῶς ὁδοιποροῦντας. οἱ δὲ καὶ προσῆεσαν καὶ ἠσπάζοντο ἡμᾶς Ἑλληνικῇ φωνῇ ἔλεγόν τε εἰς Φελλῶ τὴν αὐτῶν πατρίδα ἐπείγεσθαι· μέχρι μὲν οὖν τινος συνωδοιπόρου ἡμῖν παραθέοντες, εἶτα ἀποτραπόμενοι

sailed onward, not in milk any longer, but in salt and azure water, we saw many men running upon the sea, like unto us every way forth, both in shape and stature, but only for their feet, which were of cork, whereupon, I suppose, they had the name of Phellopodes. We marvelled much when we saw they did not sink, but keep above water, and travel upon it so boldly. These came unto us, and saluted us in the Grecian language, and said they were bound towards Phello, their own country, and for a while ran along by us, but at last turned their own way and left us, wishing us a happy and prosperous voyage. Within a while after many islands appeared, and near unto them, upon our left hand, stood Phello, the place

τῆς ὁδοῦ ἐβάδιζον εὐπλοϊαν ἡμῖν ἐπευξάμενοι. μετ' ὀλίγον δὲ πολλαὶ νῆσοι ἐφαίνοντο, πλησίον μὲν ἐξ ἀριστερῶν ἢ Φελλῶ, εἰς ἣν ἐκεῖνοι ἔσπευδον, πόλις ἐπὶ μεγάλου καὶ στρογγύλου φελλοῦ κατοικουμένη· πόρρωθεν δὲ καὶ μᾶλλον ἐν δεξιᾷ πέντε μέγισται καὶ ὑψηλόταται, καὶ πῦρ πολὺ ἀπ' αὐτῶν ἀνεκαίετο.

5. κατὰ δὲ τὴν πρῶραν μία πλατεῖα καὶ ταπεινὴ, σταδίους ἐπέχουσα οὐκ ἐλάττους πεντακοσίων. ἤδη δὲ πλησίον τε ἦμεν καὶ θαυμαστή τις αὔρα περιέπνευσεν ἡμᾶς, ἠδεῖα καὶ εὐώδης, οἴαν φησὶν ὁ συγγραφεὺς Ἡρόδοτος ἀπόζειν τῆς εὐδαιμόνου Ἀραβίας. οἶον γὰρ ἀπὸ ῥόδων καὶ ναρκίσσων καὶ ὑακίνθων καὶ κρίνων

whereunto they were travelling, which was a city seated upon a mighty great and round cork. Further off, and more towards the right hand, we saw five other islands, large and mountainous, in which much fire was burning; but directly before us was a spacious flat island, distant from us not above five hundred furlongs: and approaching somewhat near unto it, a wonderful fragrant air breathed upon us, of a most sweet and delicate smell, such as Herodotus, the story-writer, saith ariseth out of Arabia the happy, consisting of a mixture of roses, daffodils, gillyflowers, lilies, violets, myrtles, bays, and blossoms of vines: such a dainty odoriferous savour was conveyed unto us.

καὶ ἴων, ἔτι δὲ μυρρίνης καὶ δάφνης
καὶ ἀμπελάνθης, τοιοῦτον ἡμῖν τὸ ἡδὺ
προσέβαλλεν. ἡσθέντες δὲ τῇ ὀσμῇ καὶ
χρηστά ἐκ μακρῶν πόνων ἐλπίσαντες
κατ' ὀλίγον ἤδη πλησίον τῆς νήσου
ἐγιγνόμεθα. ἔνθα δὴ καὶ καθεωρῶμεν
λιμένας τε πολλοὺς περὶ πᾶσαν ἀκλύσ-
τους καὶ μεγάλους ποταμούς τε διαυγεῖς
ἐξιόντας ἡρέμα ἐς τὴν θάλατταν, ἔτι
δὲ λειμῶνας καὶ ὕλας καὶ ὄρνεα μου-
σικά, τὰ μὲν ἐπὶ τῶν ἡϊόνων ἄδοντα,
πολλὰ δὲ καὶ ἐπὶ τῶν κλάδων· ἀήρ
τε κοῦφος καὶ εὐπνους περιεκέχυτο τὴν
χώραν· καὶ αὔραι δέ τινες ἠδεῖαι δι-
απνέουσαι ἡρέμα τὴν ὕλην διεσάλευον,
ὥστε καὶ ἀπὸ τῶν κλάδων κινουμένων

Being delighted with this smell, and hoping for better fortunes after our long labours, we got within a little of the isle, in which we found many havens on every side, not subject to overflowing, and yet of great capacity, and rivers of clear water emptying themselves easily into the sea, with meadows and herbs and musical birds, some singing upon the shore, and many upon the branches of trees, a still and gentle air compassing the whole country. When pleasant blasts gently stirred the woods the motion of the branches made a continual delightsome melody, like the sound of wind instruments in a solitary place: a kind of clamour also was heard mixed with it, yet

τερπνὰ καὶ συνεχῆ μέλη ἀπεσυρίζετο
 ἐοικότα τοῖς ἐπ' ἐρημίας αὐλήμασι τῶν
 πλαγίων αὐλῶν. καὶ μὴν καὶ βοή σύμ-
 μικτος ἤκούετο ἄθρους, οὐ θορυβώδης,
 ἀλλ' οἷα γένοιτ' ἂν ἐν συμποσίῳ, τῶν
 μὲν αὐλούντων, τῶν δὲ ἐπαινούντων, ἐνί-
 ων δὲ κροτούντων πρὸς αὐλὸν ἢ κιθάραν.

6. τούτοις ἅπασι κηλούμενοι κατήχθη-
 μεν, ὀρμίσαντες δὲ τὴν ναῦν ἀπεβαίνο-
 μεν τὸν Σκίνθαρον ἐν αὐτῇ καὶ δύο τῶν
 ἐταίρων ἀπολιπόντες. προϊόντες δὲ διὰ
 λειμῶνος εὐανθοῦς ἐντυγχάνομεν τοῖς
 φρουροῖς καὶ περιπόλοις, οἱ δὲ δῆσαντες
 ἡμᾶς ῥοδίνοις στεφάνοις—οὗτος γὰρ μέγι-
 στος παρ' αὐτοῖς δεσμός ἐστιν—ἀνῆγον
 ὡς τὸν ἄρχοντα, παρ' ὧν δὴ καθ' ὁδὸν

not tumultuous nor offensive, but like the noise of a banquet, when some do play on wind instruments, some commend the music, and some with their hands applaud the pipe, or the harp. All which yielded us so great content that we boldly entered the haven, made fast our ship and landed, leaving in her only Scintharus and two more of our companions behind us. Passing along through a sweet meadow we met with the guards that used to sail about the island, who took us and bound us with garlands of roses (which are the strictest bands they have), to be carried to their governor: from them we heard, as we were upon the way, that it was the island of those that are called

ἤκούσαμεν ὡς ἡ μὲν νῆσος εἶη τῶν Μακάρων προσαγορευομένη, ἀρχὸς δὲ ὁ Κρήης Ῥαδάμανθυς. καὶ δὴ ἀναχθέντες ὡς αὐτὸν ἐν τάξει τῶν δικαζομένων ἔστημεν τέταρτοι.

7. ἦν δὲ ἡ μὲν πρώτη δίκη περὶ Αἴαντος τοῦ Τελαμῶνος, εἶτε χρὴ αὐτὸν συνεῖναι τοῖς ἥρωσιν εἶτε καὶ μὴ· κατηγορεῖτο δὲ αὐτοῦ ὅτι μεμήνηοι καὶ ἑαυτὸν ἀποκτάνοι. τέλος δὲ πολλῶν ῥηθέντων ἔγνω ὁ Ῥαδάμανθυς, νῦν μὲν αὐτὸν πίομενον τοῦ ἐλλεβόρου παραδοθῆναι Ἰπποκράτει τῷ Κώῳ ἰατρῷ, ὕστερον δὲ σωφρονήσαντα μετέχειν τοῦ συμποσίου.

8. δευτέρα δὲ ἦν κρίσις ἐρωτική, Θησέως καὶ Μενελάου περὶ τῆς Ἑλένης

blessed, and that Rhadamanthus was governor there, to whom we were brought and placed the fourth in order of them that were to be judged.

See The Tyrant, y.

The first trial was about Ajax, the son of Telamon, whether he were a meet man to be admitted into the society of the Heroes or not : the objections against him were his madness and the killing of himself : and after long pleading to and fro, Rhadamanthus gave this sentence, that for the present he should be put to Hippocrates, the physician of Cos, to be purged with helleborus, and upon the recovery of his wits to have admittance.

A controversy concerning Ajax, who, being overcome by the eloquence of Ulysses about Achilles' armour, fell mad and slew himself.

The second was a controversy of love, Theseus and Menelaus contending which had the better right to Helen; but Rhadamanthus gave

διαγωνιζομένων, ποτέρῳ χρῆ αὐτὴν συνοικεῖν. καὶ ὁ Ῥαδάμανθυσ ἐδίκασε Μενελάῳ συνεῖναι αὐτὴν ἅτε καὶ τοσαῦτα πονήσαντι καὶ κινδυνεύσαντι τοῦ γάμου ἔνεκα· καὶ γὰρ αὖ τῷ Θησεῖ καὶ ἄλλας εἶναι γυναῖκας τὴν τε Ἀμαζόνα καὶ τὰς τοῦ Μίνως θυγατέρας.

9. τρίτη δ' ἐδικάσθη περὶ προεδρίας Ἀλεξάνδρῳ τε τῷ Φιλίππου καὶ Ἀννίβα τῷ Καρχηδονίῳ, καὶ ἔδοξε προέχειν ὁ Ἀλέξανδρος, καὶ θρόνος αὐτῷ ἐτέθη παρὰ Κῦρον τὸν Πέρσην τὸν πρότερον.

10. τέταρτοι δὲ ἡμεῖς προσήχθημεν· καὶ ὁ μὲν ἤρετο τί παθόντες ἔτι ζῶντες ἱεροῦ χωρίου ἐπιβαίημεν· ἡμεῖς δὲ πάντα ἐξῆς διηγησάμεθα. οὗτος δὲ

judgment on Menelaus' side, in respect of the manifold labours and perils he had incurred for that marriage' sake, whereas Theseus had wives enough beside to live withal—as the Amazon, and the daughters of Minos. The third was a question of precedency between Alexander, the son of Philip, and Hannibal, the Carthaginian, in which Alexander was preferred, and his throne placed next to the elder Cyrus the Persian.

In the fourth place we appeared, and he demanded of us what reason we had, being living men, to take land in that sacred country, and we told him all our adventures in order as they befell us: then he commanded us to stand aside, and considering

*Hippolyta.
Ariadne and
Phædra.*

*Alexander
the Great.*

*The son of
Hamilcar, and
general of the
Carthaginians
against the Ro-
mans. See
PLUTARCH in
his life.*

*The son of
Cambyses, who
translated the
kingdom from
the Medes to the
Persians. See
the Surveyors.*

*The younger
Cyrus was the
son of Darius
Nothus and
brother to Ar-
taxerxes, of
whom XENO-
PHON.*

μεταστησάμενος ἡμᾶς ἐπὶ πολὺν χρόνον ἐσκέπτετο καὶ τοῖς συνέδροις ἐκοινοῦτο περὶ ἡμῶν. συνήδρευον δὲ ἄλλοι τε πολλοὶ καὶ Ἀριστείδης ὁ δίκαιος ὁ Ἀθηναῖος. ὡς δὲ ἔδοξεν αὐτῷ, ἀπεφήνατο, τῆς μὲν φιλοπραγμοσύνης καὶ τῆς ἀποδημίας, ἐπειδὰν ἀποθάνωμεν, δοῦναι τὰς εὐθύνας, τὸ δὲ νῦν ῥητὸν χρόνον μείναντας ἐν τῇ νήσῳ καὶ συνδιαιτηθέντας τοῖς ἥρωσιν ἀπελθεῖν. ἔταξε δὲ καὶ τὴν προθεσμίαν τῆς ἐπίδημίας μὴ πλέον μηνῶν ἑπτά.

11. τούντεῦθεν ἡμῖν αὐτομάτων τῶν στεφάνων περιρρυέντων ἐλελύμεθα καὶ εἰς τὴν πόλιν ἡγόμεθα καὶ εἰς τὸ τῶν Μακάρων συμπόσιον. αὕτη μὲν οὖν ἡ πόλις πᾶσα χρυσῆ, τὸ δὲ τεῖχος περί-

upon it a great while, in the end proposed it to the benchers, which were many, and among them Aristides the Athenian, surnamed the Just : and when he was provided what sentence to deliver, he said that for our busy curiosity and needless travels we should be accountable after our death ; but for the present we should have a time limited for our abode, during which we should feast with the Heroes and then depart, prefixing us seven months' liberty to conclude our tarriance, and no more. Then our garlands fell off from us of themselves, and we were set loose and led into the city to feast with the blessed.

PLUTARCH.

The city was all of gold, compassed with a wall made of the precious stone

He describes the city of the blessed and the Elysian fields, and to their perpetual shame out-lies Homer and all the poets.

κειται σμαράγδινον· πύλαι δέ εἰσιν ἑπτά, πᾶσαι μονόξυλοι κινναμώμινοι· τὸ μέντοι ἔδαφος τῆς πόλεως καὶ ἡ ἐντὸς τοῦ τείχους γῆ ἐλεφαντίνη· ναοὶ δὲ πάντων θεῶν βηρύλλου λίθου ᾧκοδομημένοι, καὶ βωμοὶ ἐν αὐτοῖς μέγιστοι μονόλιθοι ἀμεθύστινοι, ἐφ' ὧν ποιῶσι τὰς ἑκατόμβας. περὶ δὲ τὴν πόλιν ῥεῖ ποταμὸς μύρου τοῦ καλλίστου τὸ πλάτος πῆχυν ἑκατὸν βασιλικῶν, βάθος δὲ πεντήκοντα, ὥστε νεῖν εὐμαρῶς. λουτρὰ δὲ ἐστὶν ἐν αὐτοῖς οἴκοι μεγάλοι ὑάλινοι, τῷ κινναμώμῳ ἐγκαιόμενοι· ἀντὶ μέντοι ὕδατος ἐν ταῖς πυέλοις δρόσος θερμὴ ἐστὶν.

12. ἐσθῆτι δὲ χρῶνται ἀραχνίοις λεπτοῖς, πορφυροῖς. αὐτοὶ δὲ σώματα μὲν

smaragdus, which had seven gates, every one cut out of a whole piece of timber of cinnamon-tree: the pavement of the city and all the ground within the walls was ivory: the temples of all the gods are built of beryl, with large altars made all of one whole amethyst, upon which they offer their sacrifices: about the city runneth a river of most excellent sweet ointment, in breadth an hundred cubits of the larger measure, and so deep that a man may swim in it with ease. For their baths they have great houses of glass, which they warm with cinnamon: and their bathing-tubs are filled with warm dew instead of water. Their only garments are cobwebs of purple colour; neither have they any bodies,

οὐκ ἔχουσι, ἀλλ' ἀναφεῖς καὶ ἄσαρκοί
 εἰσι, μορφὴν δὲ καὶ ἰδέαν μόνην ἔχουσι
 καὶ ἐμφαίνουσι, καὶ ἀσώματοι ὄντες
 ὁμως συνεστᾶσι καὶ κινοῦνται καὶ φρο-
 νοῦσι καὶ φωνὴν ἀφιαῖσι, καὶ ὅλως ἔοικε
 γυμνή τις ἢ ψυχὴ αὐτῶν περιπολεῖν τὴν
 τοῦ σώματος ὁμοίότητα περικειμένη· εἰ
 γοῦν μὴ ἄψαιτό τις, οὐκ ἂν ἐλέγξειε
 μὴ εἶναι σῶμα τὸ ὀρώμενον· εἰσὶ γὰρ
 ὥσπερ σκιαὶ ὀρθαί, οὐ μέλαιναι. γηράσ-
 κει δὲ οὐδεὶς, ἀλλ' ἐφ' ἧς ἂν ἡλικίας
 ἔλθῃ παραμένει. οὐ μὴν οὐδὲ νῦξ παρ'
 αὐτοῖς γίνεται, οὐδὲ ἡμέρα πάνυ λαμπρά·
 καθάπερ γὰρ τὸ λυκαυγὲς ἤδη πρὸς ἔω
 μηδέπω ἀνατείλαντος ἡλίου, τοιοῦτο φῶς
 ἐπέχει τὴν γῆν. καὶ μέντοι καὶ ὥραν

but are intactile and without flesh, a mere shape and presentation only: and being thus bodiless, they yet stand, and are moved, are intelligent, and can speak: and their naked soul seemeth to wander up and down in a corporal likeness: for if a man touch them not he cannot say otherwise, but that they have bodies, altogether like shadows standing upright, and not, as they are, of a dark colour. No man waxeth any older there than he was before, but of what age he comes thither, so he continues. Neither is there any night with them, nor indeed clear day: but like the twilight towards morning before the sun be up, such a kind of light do they live in. They know but one season of the year which is the

μίαν ἴσασι τοῦ ἔτους· αἰὲ γὰρ παρ' αὐτοῖς ἕαρ ἐστὶ καὶ εἷς ἄνεμος παρ' αὐτοῖς πνεῖ ὁ ζέφυρος.

18. ἡ δὲ χώρα πᾶσι μὲν ἀνθεσι, πᾶσι δὲ φυτοῖς ἡμέροις τε καὶ σκιεροῖς τέθη-
 λεν· αἱ μὲν γὰρ ἄμπελοι δωδεκάφοροί
 εἰσι καὶ κατὰ μῆνα ἕκαστον καρποφο-
 ροῦσι· τὰς δὲ ροιάς καὶ τὰς μηλέας
 καὶ τὴν ἄλλην ὀπώραν ἔλεγον μὲν εἶναι
 τρισκαιδεκάφορον· ἐνὸς γὰρ μηνὸς τοῦ
 παρ' αὐτοῖς Μινώου δις καρποφορεῖ. ἀντὶ
 δὲ πυροῦ οἱ στάχυες ἄρτον ἔτοιμον ἐπ'
 ἄκρων φύουσιν ὥσπερ μύκητας. πηγαὶ
 δὲ περὶ τὴν πόλιν ὕδατος μὲν πέντε καὶ
 ἐξήκοντα καὶ τριακόσiai, μέλιτος δὲ ἄλ-
 λαι τοσαῦται, μύρου δὲ πεντακόσiai, μικ-

spring, and feel no other wind but Zephyrus. The region flourisheth with all sorts of flowers, and with all pleasing plants fit for shade: their vines bear fruit twelve times a year, every month once: their pomegranate-trees, their apple-trees, and their other fruit, they say, bear thirteen times in the year, for in the month called Minous they bear twice. Instead of wheat their ears bear them loaves of bread ready baked, like unto mushrooms. About the city are three hundred three-score and five wells of water, and as many of honey, and five hundred of sweet ointment, for they are less than the other. They have seven rivers of milk and eight of wine.

HOMER.

ρότεραι μέντοι αὔται· καὶ ποταμοὶ γάλακτος ἐπτά καὶ οἴνου ὀκτώ.

14. τὸ δὲ συμπόσιον ἔξω τῆς πόλεως πεποιήται ἐν τῷ Ἡλυσίῳ καλουμένῳ πεδίῳ· λειμῶν δέ ἐστι κάλλιστος καὶ περὶ αὐτὸν ἕλη παντοῖα, πυκνή, ἐπισκιάζουσα τοὺς κατακειμένους, καὶ στρωμνὴ μὲν ἐκ τῶν ἀνθέων ὑποβέβληται. διακονοῦνται δὲ καὶ διαφέρουσιν ἕκαστα οἱ ἄνεμοι πλὴν γε τοῦ οἰνοχοεῖν· τούτου γὰρ οὐ δέονται,· περὶ δὲ τὸ συμπόσιον ὑάλινά ἐστι μεγάλα δένδρα τῆς διαυγεστάτης ὑάλου, καὶ καρπὸς ἐστι τῶν δένδρων τούτων ποτήρια παντοῖα καὶ τὰς κατασκευὰς καὶ τὰ μεγέθη. ἐπειδὰν οὖν παρήη τις ἐς τὸ συμπόσιον, τρυγήσας ἐν ἧ καὶ

They keep their feast without the city in a field called Elysium, which is a most pleasant meadow, environed with woods of all sorts, so thick that they serve for a shade to all that are invited, who sit upon beds of flowers, and are waited upon, and have everything brought unto them by the winds, unless it be to have the wine filled: and that there is no need of: for about the banqueting place are mighty great trees growing of clear and pure glass, and the fruit of those trees are drinking-cups and other kind of vessels of what fashion or greatness you will: and every man that comes to the feast gathers one or two of those cups, and sets them before him, which will be full of wine

δύο τῶν ἐκπωμάτων παρατίθεται, τὰ δὲ αὐτίκα οἴνου πλήρη γίγνεται. οὕτω μὲν πίνουσιν. ἀντὶ δὲ τῶν στεφάνων αἱ ἀηδόνες καὶ τὰ ἄλλα μουσικὰ ὄρνεα ἐκ τῶν πλησίον λειμώνων τοῖς στόμασιν ἀνθολογούντα κατανίφει αὐτοὺς μετ' ᾠδῆς ὑπερπετόμενα. καὶ μὴν καὶ μυρίζονται ὧδε· νεφέλαι πυκναὶ ἀνασπάσασαι μύρον ἐκ τῶν πηγῶν καὶ τοῦ ποταμοῦ καὶ ἐπιστᾶσαι ὑπὲρ τὸ συμπόσιον ἡρέμα τῶν ἀνέμων ὑποθλιβόντων ἴουσι λεπτὸν ὥσπερ δρόσον.

15. ἐπὶ δὲ τῷ δείπνῳ μουσικῇ τε καὶ ᾠδαῖς σχολάζουσιν· ἄδεται δὲ αὐτοῖς τὰ τοῦ Ὀμήρου ἔπη μάλιστα· καὶ αὐτὸς γὰρ πάρεστι καὶ συνευχεῖται αὐτοῖς

presently, and then they drink. Instead of garlands the nightingales and other musical birds gather flowers with their beaks out of the meadows adjoining, and flying over their heads with chirping notes scatter them among them.

They are anointed with sweet ointment in this manner: sundry clouds draw that unguent out of the fountains and the rivers, which settling over the heads of them that are at the banquet, the least blast of wind makes a small rain fall upon them like unto a dew. After supper they spend the time in music and singing: their ditties that are in most request they take out of Homer's verses, who is there present himself and feasteth

*For he was
in most esteem
among the an-
cients.*

ὑπὲρ τὸν Ὀδυσσέα κατακείμενος. οἱ μὲν οὖν χοροὶ ἐκ παίδων εἰσὶ καὶ παρθένων· ἐξάρχουσι δὲ καὶ συνάδουσιν. Εὐνομός τε ὁ Λοκρὸς καὶ Ἄριων ὁ Λέσβιος καὶ Ἄνακρέων καὶ Στησίχορος· καὶ γὰρ τοῦτον παρ' αὐτοῖς ἐθεασάμην, ἥδη τῆς Ἑλένης αὐτῷ διηλλαγμένης. ἐπειδὴν δὲ οὗτοι παύσωνται ἄδοντες, δεύτερος χορὸς παρέρχεται ἐκ κύκνων καὶ χελιδόνων καὶ ἀηδόνων. ἐπειδὴν δὲ καὶ οὗτοι ἄσωσι, τότε ἥδη ἢ πᾶσα ὕλη ἐπαυλεῖ τῶν ἀνέμων καταρχόντων.

16. μέγιστον δὲ δὴ πρὸς εὐφροσύνην ἐκεῖνο ἔχουσι· πηγαί εἰσι δύο παρὰ τὸ συμπόσιον, ἢ μὲν γέλωτος, ἢ δὲ ἡδονῆς· ἐκ τούτων ἑκατέρας πάντες ἐν ἀρχῇ

among them, sitting next above Ulysses : their choirs consist of boys and virgins, which were directed and assisted by Eunomus the Locrian, and Arion the Lesbian, and Anacreon, and Stesichorus, who hath had a place there ever since his reconcilment with Helena. As soon as these have done there enter a second choir of swans, swallows and nightingales ; and when they have ended, the whole woods ring like wind-instruments by the stirring of the air.

Ulysses had good reason to give place to Homer, who lied so lustily for his credit.

Two excellent musicians.

Two famous lyric poets.

Stesichorus having much inveighed against Helena in his verses as the cause of all the Trojan war, was struck blind by Castor and Pollux, but upon his recantation recovered his sight.

But that which maketh most for their mirth are two wells adjoining to the banqueting place, the one of laughter, the other of pleasure : of these every man drinks to begin the feast withal, which makes

Excellent liquor for a feast.

τῆς εὐωχίας πίνουσι καὶ τὸ λοιπὸν ἠδόμενοι καὶ γελῶντες διάγουσι.

17. Βούλομαι δὲ εἰπεῖν καὶ τῶν ἐπισήμων οὐστυνας παρ' αὐτοῖς ἐθεασάμην· πάντας μὲν τοὺς ἡμιθέους καὶ τοὺς ἐπὶ Ἴλιον στρατεύσαντας πλήν γε τοῦ Λοκροῦ Αἴαντος· ἐκεῖνον δὲ μόνον ἔφασκον ἐν τῷ τῶν ἀσεβῶν χώρῳ κολάζεσθαι. Βαρβάρων δὲ Κύρους τε ἀμφοτέρους καὶ τὸν Σκύθην Ἀνάχαρσιν καὶ τὸν Θραῦκα Ζάμολξιν καὶ Νουμᾶν τὸν Ἰταλιώτην, καὶ μὴν καὶ Λυκοῦργον τὸν Λακεδαιμόνιον καὶ Φωκίωνα καὶ Τέλλον τοὺς Ἀθηναίους, καὶ τοὺς σοφοὺς ἄνευ Περιάνδρου. εἶδον δὲ καὶ Σωκράτην τὸν Σωφρονίσκου ἀδολεσχοῦντα μετὰ Νέστορος καὶ Παλαμῆ-

them spend the whole time in mirth and laughter.

I will also relate unto you what famous men I saw in that association. There were all the demigods, and all that fought against Troy, excepting Ajax* the Locrian: he only, they told me, was tormented in the region of the unrighteous. Of barbarians there was the elder and the younger Cyrus, and Anacharsis† the Scythian, Zamolxis‡ the Thracian, and Numa§ the Italian. There was also Lycurgus|| the Lacedæmonian, and Phocion and Tellus the Athenians,¶ and all the Wise Men, unless it were Periander.**

I also saw Socrates, the son of Sophroniscus, prattling with Nestor and Palamedes,†† and close by him stood Hyacinthus the

* *This Ajax, when Troy was taken, ravished Cassandra the daughter of Priamus, being a virgin and priest to Minerva in the temple of Pallas, for which the goddess sent a tempest which dispersed the navy of the Grecians as they returned, and sunk Ajax with a thunderbolt.*

† *The only wise man among the Scythians, who, endeavouring to bring in the Athenian laws amongst his barbarous countrymen, was slain by the king, his brother. LAERT.*

‡ *Scholar and servant to Pythagoras.*

§ *The second Roman king.*

|| *Lawgiver to the Lacedæmonians. PLUTARCH.*

¶ *Two wise men of Athens that professed poverty. PLUTARCH.*

** *Who was King of Corinth and a tyrant.*

δους· περί δὲ αὐτὸν ἦσαν Ὑάκινθος τε ὁ Λακεδαιμόνιος καὶ ὁ Θεσπιεὺς· Νάρκισσος καὶ Ὑλας καὶ ἄλλοι πολλοὶ καὶ καλοί. καὶ μοι ἐδόκει ἔρᾶν τοῦ Ὑακίνθου· τὰ πολλὰ γοῦν ἐκεῖνον διήλεγχεν. ἐλέγετο δὲ χαλεπαίνειν αὐτῷ ὁ Ῥαδάμανθους καὶ ἠπειληκέσθαι πολλάκις ἐκβαλεῖν αὐτὸν ἐκ τῆς νήσου, ἣν φλυαρῆ καὶ μὴ ἐθέλλῃ ἀφείς τὴν εἰρωνεῖαν εὐωχεῖσθαι. Πλάτων δὲ μόνος οὐ παρήν, ἀλλ' ἐλέγετο καὶ αὐτὸς ἐν τῇ ἀναπλασθείσῃ ὑπ' αὐτοῦ πόλει οἰκεῖν χρώμενος τῇ πολιτείᾳ καὶ τοῖς νόμοις οἷς συνέγραψεν.

18. οἱ μέντοι ἀμφ' Ἀρίστιππὸν τε καὶ Ἐπίκουρον τὰ πρῶτα παρ' αὐτοῖς ἐφέροντο ἠδεῖς τε ὄντες καὶ κεχαρισμένοι

Lacedæmonian, and the gallant Narcissus and Hylas, and other beautiful and lovely youths, and for aught I could gather by him he was far in love with Hyacinthus, for he discoursed with him more than all the rest: for which cause, they said, Rhadamanthus was offended at him, and often threatened to thrust him out of the island if he continued to play the fool in that fashion, and not give over his idle manner of jesting, when he was at their banquet. Only Plato was not present, for they said he dwelled in a city framed by himself, observing the same rule of government and laws as he had prescribed for them to live under.

Socrates professed himself learned in nothing but only love, and that of young youths, which he held to be the best and noblest affection, seeing that this was the best means to bring up the younger sort in the knowledge of goodness and virtue; but his enemies made the worst construction of it, and therefore Lucian brings him in here with these young and beautiful lads.

Such a one as he would have in his Commonwealth.

Aristippus and Epicurus are prime men amongst them, because they are the most

καὶ συμποτικώτατοι. παρῆν δὲ καὶ Αἴσωπος ὁ Φρύξ· τούτῳ δὲ ὅσα καὶ γελοιοποιῶ χρῶνται. Διογένης μὲν γε ὁ Σινωπεὺς τοσοῦτον μετέβαλε τοῦ τρόπου, ὥστε γῆμαι μὲν Λαῖδα τὴν ἐταίραν, ὀρχεῖσθαι δὲ πολλάκις ὑπὸ μέθης ἀνιστάμενον καὶ παροινεῖν. τῶν δὲ Στωϊκῶν οὐδεὶς παρῆν· ἔτι γὰρ ἐλέγοντο ἀναβαίνειν τὸν τῆς ἀρετῆς ὄρθιον λόφον. ἠκούομεν δὲ καὶ περὶ Χρυσίππου ὅτι οὐ πρότερον αὐτῷ ἐπιβῆναι τῆς νήσου θέμις, πρὶν τὸ τέταρτον ἑαυτὸν ἐλλεβορίση. τοὺς δὲ Ἀκαδημαϊκοὺς ἔλεγον ἐθέλειν μὲν ἐλθεῖν, ἐπέχειν δὲ ἔτι καὶ διασκέπτεσθαι· μηδὲ γὰρ αὐτὸ τοῦτό πω καταλαμβάνειν, εἰ καὶ νῆσός τις τοιαύτη ἐστίν. ἄλλως

jovial good fellows and the best companions. Diogenes the Sinopean was so far altered from the man he was before that he married with Lais the harlot, and was many times so drunk that he would rise and dance about the room as a man out of his senses. Æsop the Phrygian served them for a jester. There was not one Stoic in company but were still busied in ascending the height of virtue's hill: and of Chrysippus we heard that it was not lawful for him by any means to touch upon the island until he have the fourth time purged himself with helleborus. The Academics, they say, were willing enough to come, but that they yet are doubtful and in suspense, and cannot comprehend how there should be any such island; but indeed, I

The fable-maker.

No Stoics in Elysium.

A philosopher, scholar to Zeno, the greatest logician of his time, and chief of the Stoics' sect.

He means not the Platonics, who are called the old Academics, but the new Academics, who would affirm nothing, and held it impossible that a n y t h i n g should be truly known, and

τε καὶ τὴν ἐπὶ τοῦ Ῥαδαμάνθους, οἷμαι, κρίσιν ἔδεδόικεσαν, ἅτε καὶ τὸ κριτήριον αὐτοὶ ἀνηρηκότες. πολλοὺς δὲ αὐτῶν ἔφασκον ὀρμηθέντας ἀκολουθεῖν τοῖς ἀφικνουμένοις, ὑπὸ νωθείας δὲ ἀπολείπεσθαι μὴ καταλαμβάνοντας καὶ ἀναστρέφειν ἐκ μέσης τῆς ὁδοῦ.

19. οὗτοι μὲν οὖν ἦσαν οἱ ἀξιολογώτατοι τῶν παρόντων. τιμῶσι δὲ μάλιστα τὸν Ἀχιλλέα καὶ μετὰ τοῦτον Θησέα. περὶ δὲ συνουσίας καὶ ἀφροδισίων οὕτω φρονοῦσι· μίσγονται μὲν ἀναφανδὸν πάντων ὁρώντων καὶ γυναιξὶ καὶ ἄρρεσι, καὶ οὐδαμῶς τοῦτο αἰσχρὸν αὐτοῖς δοκεῖ· μόνος δὲ Σωκράτης διώμνυτο ἢ μὴν καθαρῶς πλησιάζειν τοῖς νέοις· καὶ μέντοι

think, they were fearful to come to be judged by Rhadamanthus, because themselves have abolished all kind of judgment: yet many of them, they say, had a desire, and would follow after those that were coming hither, but were so slothful as to give it over because they were not comprehensive, and therefore turned back in the midst of their way.

therefore, he says, they abolished all kind of judgment. What was the difference between these and the Pyrrhoni-ans or Sceptics? See GELLIUS, I. ii. c. 5.

These were all the men of note that I saw there; and amongst them all Achilles was held to be the best man, and next to him Theseus. For their manner of venery and copulation thus it is: they couple openly in the eyes of all men, both with females and male kind, and no man holds it for any

πάντες αὐτοῦ ἐπιорκεῖν κατεγίνωσκον·
 πολλάκις γοῦν ὁ μὲν Ὑάκινθος ἢ ὁ Νάρ-
 κισσος ὠμολόγουν, ἐκεῖνος δὲ ἠρνεῖτο. αἱ
 δὲ γυναϊκές εἰσι πᾶσι κοιναὶ καὶ οὐδεὶς
 φθονεῖ τῷ πλησίον, ἀλλ' εἰσὶ περὶ τοῦτο
 μάλιστα Πλατωνικώτατοι· καὶ οἱ παῖδες
 δὲ παρέχουσι τοῖς βουλομένοις οὐδὲν ἀντι-
 λέγοντες.

20. Οὐπω δὲ δύο ἢ τρεῖς ἡμέραι διελη-
 λύθεσαν, καὶ προσελθὼν ἐγὼ Ὀμήρω τῷ
 ποιητῇ, σχολῆς οὔσης ἀμφοῖν, τά τε
 ἄλλα ἐπυνθανόμην καὶ ὅθεν εἶη, λέγων
 τοῦτο μάλιστα παρ' ἡμῖν εἰσέτι νῦν ζη-
 τεῖσθαι. ὁ δὲ οὐδ' αὐτὸς μὲν ἀγνοεῖν
 ἔφασκεν ὡς οἱ μὲν Χῖον, οἱ δὲ Σμυρναῖον,
 πολλοὶ δὲ καὶ Κολοθώνιον αὐτὸν νομίζου-

dishonesty. Only Socrates would swear deeply that he accompanied young men in a cleanly fashion, and therefore every man condemned him for a perjured fellow: and Hyacinthus and Narcissus both confessed otherwise for all his denial.

The women there are all in common, and no man takes exception at it, in which respect they are absolutely the best Platonists in the world: and so do the boys yield themselves to any man's pleasure without contradiction.

Plato in his Commonwealth would have all women common.

After I had spent two or three days in this manner, I went to talk with Homer the poet, our leisure serving us both well, and to know of him what countryman he was, a question with us hard to be resolved,

σιν. εἶναι μέντοι γε ἔλεγε Βαβυλώνιος, καὶ παρά γε τοῖς πολίταις οὐχ Ὅμηρος, ἀλλὰ Τιγράνης καλεῖσθαι· ὕστερον δὲ ὀμηρεύσας παρὰ τοῖς Ἑλλησιν ἀλλάξαι τὴν προσηγορίαν. ἔτι δὲ καὶ περὶ τῶν ἀθετουμένων στίχων ἐπηρώτων, εἰ ὑπ' ἐκείνου εἰσὶν ἐγγεγραμμένοι. καὶ ὃς ἔφασκε πάντας αὐτοῦ εἶναι. κατεγίνωσκον οὖν τῶν ἀμφὶ τὸν Ζηνόδοτον καὶ Ἀρίσταρχον γραμματικῶν πολλὴν τὴν ψυχρολογίαν. ἐπεὶ δὲ ταῦτα ἱκανῶς ἀπεκρίνατο, πάλιν αὐτὸν ἠρώτων τί δὴ ποτε ἀπὸ τῆς μῆνιδος τὴν ἀρχὴν ἐποίησατο· καὶ ὃς εἶπεν οὕτως ἐπελθεῖν αὐτῷ μηδὲν ἐπιτηδεύσαντι. καὶ μὴν κάκεινο ἐπεθύμου εἰδέναι, εἰ προτέραν ἔγραψε τὴν Ὀδύσ-

and he said he could not certainly tell himself, because some said he was of Chios, some of Smyrna, and many to be of Colophon; but he said indeed he was a Babylonian, and among his own countrymen not called Homer but Tigranes, and afterwards living as an hostage among the Grecians, he had therefore that name put upon him. Then I questioned him about those verses in his books that are disallowed as not of his making, whether they were written by him or not, and he told me they were all his own, much condemning Zenodotus and Aristarchus, the grammarians, for their weakness in judgment.

Seven cities of Greece strove for the birth of Homer, which are comprised in this verse:

Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ.

"Ομηρος signifies a pledge or hostage.

Two carping grammarians that undertook to correct some of Homer's verses.

When he had satisfied me in this, I asked him again why he began the first verse of

This touches some commentators upon Homer, who have gone about to give a reason almost of every word he wrote.

σειαν τῆς Ἰλιάδος, ὡς οἱ πολλοὶ φασιν· ὁ δὲ ἤρνεϊτο. ὅτι μὲν γὰρ οὐδὲ τυφλὸς ἦν, ὁ καὶ αὐτὸ περὶ αὐτοῦ λέγουσιν, αὐτίκα ἠπιστάμην· ἑώρα γάρ, ὥστε οὐδὲ πυνθάνεσθαι ἐδεόμην. πολλάκις δὲ καὶ ἄλλοτε τοῦτο ἐποιοῦν, εἴ ποτε αὐτὸν σχολὴν ἄγοντα ἑώρων· προσιῶν γάρ τι ἐπυνθανόμην αὐτοῦ, καὶ ὅς προθύμως πάλιν ἀπεκρίνατο, καὶ μάλιστα μετὰ τὴν δίκην, ἐπειδὴ ἐκράτησεν· ἦν γάρ τις γραφὴ κατ' αὐτοῦ ἐπενηνεγμένη ὕβρεως ὑπὸ Θερσίτου ἐφ' οἷς αὐτὸν ἐν τῇ ποιήσει ἔσκωψε, καὶ ἐνίκησεν Ὅμηρος Ὀδυσσέως συναγορεύοντος.

21. κατὰ δὲ τοὺς αὐτοὺς χρόνους ἀφίκετο καὶ Πυθαγόρας ὁ Σάμιος ἐπτάκις ἀλλαγείς

his poem with anger : and he told me it fell out so by chance, not upon any premeditation. I also desired to know of him whether he wrote his *Odyssseys* before his *Iliads*, as many men do hold : but he said it was not so. As for his blindness which is charged upon him, I soon found it was far otherwise, and perceived it so plainly that I needed not to question him about it.

Thus was I used to do many days when I found him idle, and would go to him and ask him many questions, which he would give me answer to very freely : especially when we talked of a trial he had in the court of justice, wherein he got the better : for *Thersites* had preferred a bill of complaint against him for abusing him and scoffing at him in his Poem, in which action *Homer*

See *Necromant. b.*

καὶ ἐν τοσούτοις ζώοις βιοτεύσας καὶ ἐκτελέσας τῆς ψυχῆς τὰς περιόδους. ἦν δὲ χρυσοῦς ὅλον τὸ δεξιὸν ἡμίτομον. καὶ ἐκρίθη μὲν συμπολιτεύσασθαι αὐτοῖς, ἐνεδοιάζετο δὲ ἔτι πότερον Πυθαγόραν ἢ Εὐφορβον χρῆ αὐτὸν ὀνομάζειν. ὁ μέντοι Ἐμπεδοκλῆς ἦλθε μὲν καὶ οὗτος, περιεφθός καὶ τὸ σῶμα ὅλον ὠπτημένος· οὐ μὴν παρεδέχθη καίτοι πολλὰ ἱκετεύων.

22. Προϊόντος δὲ τοῦ χρόνου ἐνέστη ὁ ἀγὼν τὰ παρ' αὐτοῖς Θανατούσια. ἠγωνοθέτει δὲ Ἀχιλλεὺς τὸ πέμπτον καὶ Θησεὺς τὸ ἑβδομον. τὰ μὲν οὖν ἄλλα μακρὸν ἂν εἶη λέγειν· τὰ δὲ κεφάλαια τῶν πραχθέντων διηγήσομαι. πάλην μὲν ἐνίκησε Κᾶρος ὁ ἀφ' Ἡρακλέους Ὀδυσ-

was acquitted, having Ulysses for his advocate. *Who was an eloquent orator.*

About the same time came to us Pythagoras *See The Cock, a. & h.* the Samian, who had changed his shape now seven times, and lived in as many lives, and accomplished the periods of his soul. The right half of his body was wholly of gold; and they all agreed that he should have place amongst them, but were doubtful what to call him, Pythagoras or Euphorbus. Empedocles *Icaromenip. a. & b.* also came to the place, scorched quite over, as if his body had been broiled upon the embers; but could not be admitted for all his great entreaty.

The time passing thus along, the day of prizes for masteries of activity now approached, which they call Thanatusia. The setters of them forth were Achilles the fifth time, and *Games and masteries among the dead.*

σέα περὶ τοῦ στεφάνου καταγωνισάμενος·
 πυγμὴ δὲ ἴση ἐγένετο Ἀρείου τε τοῦ
 Αἰγυπτίου, ὃς ἐν Κορίνθῳ τέθραπται, καὶ
 Ἐπειοῦ ἀλλήλοις συνελθόντων. παγκρα-
 τίου δὲ ἄθλα οὐ τίθεται παρ' αὐτοῖς. τὸν
 μέντοι δρόμον οὐκέτι μέμνημαι ὅστις ἐνί-
 κησε. ποιητῶν δὲ τῇ μὲν ἀληθείᾳ παρὰ
 πολὺ ἐκράτει Ὅμηρος, ἐνίκησε δὲ ὅμως
 Ἡσίοδος. τὰ δὲ ἄθλα ἦν ἅπασι στέφα-
 νος πλακεῖς ἐκ πτερωῶν ταωνείων.

23. Ἄρτι δὲ τοῦ ἀγῶνος συντετελεσμένου
 ἠγγέλλοντο οἱ ἐν τῷ χώρῳ τῶν ἀσεβῶν
 κολαζόμενοι ἀπορρήξαντες τὰ δεσμὰ καὶ
 τῆς φρουρᾶς ἐπικρατήσαντες ἐλαύνειν ἐπὶ
 τὴν νῆσον· ἠγεῖσθαι δὲ αὐτῶν Φάλαριν
 τε τὸν Ἀκραγαντῖνον καὶ Βούσιριν τὸν

Theseus the seventh time. To relate the whole circumstance would require a long discourse, but the principal points I will deliver. At wrestling Carus, one of the lineage of Hercules, had the best, and wan the garland

He alludes to the manner of the Roman magistrates, who when they exhibited plays unto the people, the names of the setters forth were registered and the time how often they had done it.

from Ulysses. The fight with fists was equal between Arius the Ægyptian, who was buried at Corinth, and Epius, that combated for it.

There was no prize appointed for the Panchatian fight: neither do I remember who got the best in running: but for poetry, though Homer without question were too good for them all, yet the best was given to Hesiodus.

Fighting at all manner of weapons.

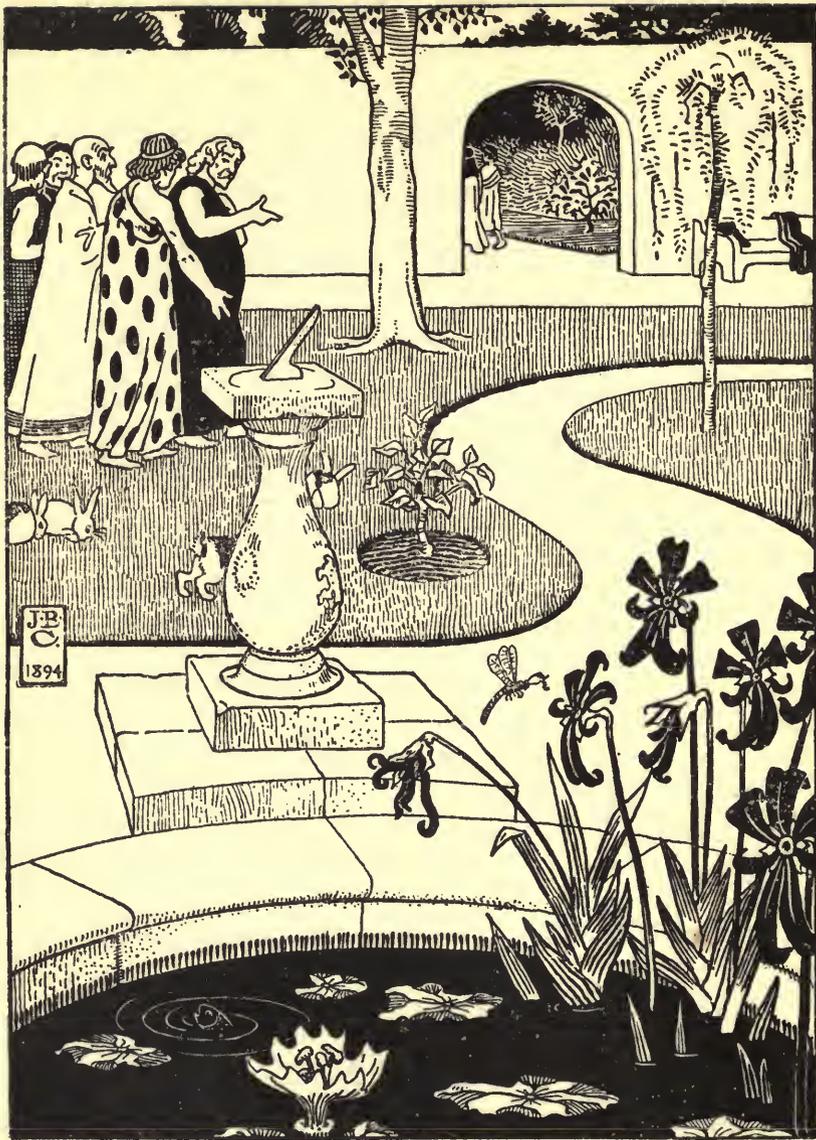
The prizes were all alike, garlands plotted of peacocks' feathers.

Homer and Hesiod lived about the same time, and it hath been controverted by many which was the better poet.

As soon as the games were ended, news came to us that the damned crew in the habitation of the wicked had broken their

Αἰγύπτιον καὶ Διομήδην τὸν Θραῖκα καὶ
τοὺς περὶ Σκείρωνα καὶ Πιτυοκάμπτην.
ὡς δὲ ταῦτα ἤκουσεν ὁ Ῥαδάμανθυς, ἐκ-
τάττει τοὺς ἥρωας ἐπὶ τῆς ἡϊόνος· ἠγεῖτο
δὲ Θησεύς τε καὶ Ἀχιλλεὺς καὶ Αἴας ὁ
Τελαμώνιος ἠδὲ σωφρονῶν· καὶ συμμί-
ξαντες ἐμάχοντο καὶ ἐνίκησαν οἱ ἥρωες
Ἀχιλλέως τὰ πλεῖστα κατορθώσαντος.
ἠρίστευσε δὲ καὶ Σωκράτης ἐπὶ τῷ δεξιῷ
ταχθεὶς πολὺ μᾶλλον ἢ ὅτε ζῶν ἐπὶ
Δηλίῳ ἐμάχετο. προσιόντων γὰρ τῶν
πολεμίων οὐκ ἔφυγε καὶ τὸ πρόσωπον
ἀτρεπτος ἦν· ἐφ' οἷς καὶ ὕστερον ἐξηρέθη
αὐτῷ ἀριστεῖον, καλός τε καὶ μέγιστος
παράδεισος ἐν τῷ προαστείῳ, ἔνθα καὶ





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bounds, escaped the gaolers, and were coming to assail the island, led by Phalaris the Agrigentine, Busyris the Ægyptian, Diomedes the Thracian, Sciron, Pituocamptes, and others: which Rhadamanthus hearing, he ranged the Heroes in battle array upon the sea-shore, under the leading of Theseus and Achilles and Ajax Telamonius, who had now recovered his senses, where they joined fight; but the Heroes had the day, Achilles carrying himself very nobly. Socrates also, who was placed in the right wing, was noted for a brave soldier, much better than he was in his lifetime, in the battle at Delium: for when the enemy charged him, he neither fled nor changed countenance: wherefore afterwards, in reward of his valour, he had a prize set out for him on purpose, which was a beautiful

Who were all bloody tyrants, or notorious robbers.

PLATO in his Laches, or Dialogue of Fortitude, praiseth Socrates for his manhood at Delium, in which battle the Athenians were overthrown by the Boeotians, and ran all away.

Academia was a woody place

συγκαλῶν τοὺς ἑταίρους διελέγετο Νεκρα-
καδημίαν τὸν τόπον προσαγορεύσας.

24. συλλαβόντες οὖν τοὺς νενικημένους
καὶ δῆσαντες αὖθις ἀπέπεμψαν ἔτι μᾶλ-
λον κολασθησομένους. ἔγραψε δὲ καὶ
ταύτην τὴν μάχην Ὅμηρος καὶ ἀπιόντι
μοι ἔδωκε τὰ βιβλία κομίζειν τοῖς παρ'
ἡμῖν ἀνθρώποις· ἀλλ' ὕστερον καὶ ταῦτα
μετὰ τῶν ἄλλων ἀπωλέσαμεν. ἦν δὲ ἡ
ἀρχὴ τοῦ ποιήματος αὕτη,

νῦν δέ μοι ἔννεπε, Μοῦσα, μάχην
νεκύων ἡρώων.

τότε δ' οὖν κυάμους ἐψήσαντες, ὥσπερ
παρ' αὐτοῖς νόμος ἐπειδὴν τὸν πόλεμον
κατορθώσωσιν, εἰστιῶντο τὰ ἐπινίκια καὶ
ἑορτὴν μεγάλην ἤγον· μόνος δὲ ταύτης οὐ



and spacious garden, planted in the suburbs of the city, whereunto he invited many, and disputed with them there, giving it the name of Necracademia.

about a mile from Athens, where Socrates did sometimes meet his scholars and dispute with them: here Plato was born, and from hence Lucian takes this name, which signifies the Academy of the dead.

Then we took the vanquished prisoners, and bound them, and sent them back to be punished with greater torments.

This fight was also penned by Homer, who, at my departure, gave me the book to show my friends, which I afterwards lost and many things else beside: but the first verse of the poem I remember was this: "Tell me now, Muse, how the dead Heroes fought."

Somewhat like the beginning of his Odysse.

When they overcome in fight, they have a custom to make a feast with sodden beans, wherewith they banquet together for joy of their victory: only Pythagoras had no part with them, but sat aloof off, and lost his

See The Cock.

μετεῖχε Πυθαγόρας, ἀλλ' ἄσιτος πόρρω ἐκαθέζετο μυσαιτόμενος τὴν κυανοφαγίαν.

25. Ἦδη δὲ μηνῶν ἕξ διεληλυθότων περὶ μεσοῦντα τὸν ἑβδομον νεώτερα συνίστατο πράγματα· ὁ Κινύρας ὁ τοῦ Σκινθάρου παῖς μέγας τε ὦν καὶ καλὸς ἦρα ἐπὶ πολὺν χρόνον ἦδη τῆς Ἑλένης, καὶ αὕτη δὲ οὐκ ἀφανῆς ἦν ἐπινῶς ἀγαπῶσα τὸν νεανίσκον· πολλάκις γοῦν καὶ διένευον ἀλλήλοις ἐν τῷ συμποσίῳ καὶ προὔπινον καὶ μόνοι ἐξανιστάμενοι ἐπλανῶντο περὶ τὴν ὕλην. καὶ δὴ ποτε ὑπὸ τοῦ ἔρωτος καὶ τῆς ἀμηχανίας ἐβουλεύσατο ὁ Κινύρας ἀρπάσας τὴν Ἑλένην φυγεῖν. ἐδόκει δὲ κακείνη ταῦτα, οἴχεσθαι ἀπίοντας ἔς τινα τῶν ἐπικειμένων νήσων, ἥτοι ἐς τὴν

dinner because he could not away with beans.

Six months were now passed over, and the seventh halfway onwards, when a new business was begot amongst us. For Cinyras the son of Scintharus, a proper tall young man, had long been in love with Helena, and it might plainly be perceived that she as fondly doted upon him, for they would still be winking and drinking one to another whilst they were a-feasting, and rise alone together, and wander up and down in the wood. This humour increasing, and knowing not what course to take, Cinyras' device was to steal away Helena, whom he found as pliable to run away with him, to some of the islands adjoining, either to Phello, or

*A second rape
of Helena.*

Φελλῶ ἤ ἐς τὴν Τυρόεσσαν. συνωμότας δὲ πάλαι προσειλήφεσαν τρεῖς τῶν ἐταίρων τῶν ἐμῶν τοὺς θρασυτάτους. τῶ μέντοι πατρὶ ταῦτα οὐκ ἐμήνυσεν· ἠπίστατο γὰρ ὑπ' αὐτοῦ κωλυθησόμενος. ὡς δὲ ἐδόκει αὐτοῖς, ἐτέλουν τὴν ἐπιβουλήν. καὶ ἐπειδὴ νύξ ἐγένετο—ἐγὼ μὲν οὐ παρήμην· ἐτύγχανον γὰρ ἐν τῷ συμποσίῳ κοιμώμενος—οἱ δὲ λαθόντες τοὺς ἄλλους ἀναλαβόντες τὴν Ἑλένην ὑπὸ σπουδῆς ἀνήχθησαν.

26. περὶ δὲ τὸ μεσονύκτιον ἀνεγρόμενος ὁ Μενέλεως ἐπεὶ ἔμαθε τὴν εὐνήν κενὴν τῆς γυναικός, βοήν τε ἴστη καὶ τὸν ἀδελφὸν παραλαβὼν ἦει πρὸς τὸν βασιλέα τὸν Ῥαδάμανθυν. ἡμέρας δὲ ὑποφαινού-

Tyroessa, having before combined with three of the boldest fellows in my company to join with them in their conspiracy; but never acquainted his father with it, knowing that he would surely punish him for it.

Being resolved upon this, they watched their time to put it in practice: for when night was come, and I absent (for I was fallen asleep at the feast), they gave a slip to all the rest, and went away with Helena to shipboard as fast as they could. Menelaus waking about midnight, and finding his bed empty, and his wife gone, made an outcry, and calling up his brother, went to the court of Rhadamanthus.

As soon as the day appeared, the scouts told them they had descried a ship, which

σης ἔλεγον οἱ σκοποὶ καθορᾶν τὴν ναῦν πολὺ ἀπέχουσαν· οὕτω δὴ ἐμβιβάσας ὁ Ῥαδάμανθυσ πεντήκοντα τῶν ἡρώων εἰς ναῦν μονόξυλον ἀσφοδελίνην παρήγγειλε διώκειν· οἱ δὲ ὑπὸ προθυμίας ἐλαύνοντες περὶ μεσημβρίαν καταλαμβάνουσιν αὐτοὺς ἄρτι ἐς τὸν γαλακτώδη ὠκεανὸν ἐμβαίνοντας πλησίον τῆς Τυροέσσης· παρὰ τοσοῦτον ἦλθον διαδρᾶναι· καὶ ἀναδησάμενοι τὴν ναῦν ἀλύσει ῥοδίνῃ κατέπλεον. ἡ μὲν οὖν Ἑλένη ἐδάκρυνε τε καὶ ἠσχύνετο καὶ ἐνεκαλύπτετο, τοὺς δὲ ἀμφὶ τὸν Κινύραν ἀνακρίνας πρότερον ὁ Ῥαδάμανθυσ, εἴ τινας καὶ ἄλλοι αὐτοῖς συνίσασιν, ὡς οὐδένα εἶπον, ἐκ τῶν αἰδοίων δήσας

by that time was got far off into the sea. Then Rhadamanthus set out a vessel made of one whole piece of timber of asphodelus wood, manned with fifty of the Heroes to pursue after them, which were so willing on their way, that by noon they had overtaken them newly entered into the milky ocean, not far from Tyroessa, so near were they got to make an escape. Then took we their ship and hauled it after us with a chain of roses and brought it back again.

Rhadamanthus first examined Cinyras and his companions whether they had any other partners in this plot, and they confessing none, were adjudged to be tied fast by the privy members and sent into the place of the wicked, there to be tormented, after they

ἀπέπεμψεν ἐς τὸν τῶν ἀσεβῶν χῶρον
μαλάχῃ πρότερον μαστιγωθέντας.

27. ἐψηφίσαντο δὲ καὶ ἡμᾶς ἐμπροθέσ-
μους ἐκπέμπειν ἐκ τῆς νήσου τὴν ἐπιοῦ-
σαν ἡμέραν μόνην ἐπιμείναντας. ἐνταῦ-
θα δὴ ἐγὼ ἐποτνιώμην τε καὶ ἐδάκρουν
οἷα ἔμελλον ἀγαθὰ καταλιπὼν αὔθις πλανη-
θήσεσθαι. αὐτοὶ μέντοι παρεμυθοῦντο
λέγοντες οὐ πολλῶν ἐτῶν ἀφίξεσθαι πάλιν
ὡς αὐτοὺς, καὶ μοι ἤδη θρόνον τε καὶ
κλισίαν ἐς τοῦπιόν ἐπεδείκνυσαν πλησίον
τῶν ἀρίστων. ἐγὼ δὲ προσελθὼν τῷ
Ῥαδαμάνθι πολλὰ ἰκέτευον εἰπεῖν τὰ
μέλλοντα καὶ ὑποδειξαί μοι τὸν πλουν. ὁ
δὲ ἔφασκεν ἀφίξεσθαι μὲν ἐς τὴν πατ-
ρίδα πολλὰ πρότερον πλανηθέντα καὶ

had been scourged with rods made of mallows. Helena, all blubbered with tears, was so ashamed of herself that she would not show her face. They also decreed to send us packing out of the country, our prefixed time being come, and that we should stay there no longer than the next morrow: where-with I was much aggrieved and wept bitterly to leave so good a place and turn wanderer again I knew not whither: but they comforted me much in telling me that before many years were past I should be with them again, and showed me a chair and a bed prepared for me against the time to come near unto persons of the best quality.

Then went I to Rhadamanthus, humbly beseeching him to tell me my future fortunes,

κινδυνεύσαντα, τὸν δὲ χρόνον οὐκέτι τῆς ἐπανόδου προσθεῖναι ἠθέλησεν· ἀλλὰ δὴ καὶ δεικνὺς τὰς πλησίον νήσους—ἐφαίνοντο δὲ πέντε τὸν ἀριθμὸν, ἄλλη δὲ ἕκτη πόρρωθεν—ταύτας μὲν εἶναι ἔφασκε τὰς τῶν ἀσεβῶν, τὰς πλησίον, Ἄφ' ὧν, ἔφη, ἤδη τὸ πολὺ πῦρ ὄραϊς καιόμενον, ἕκτη δὲ ἐκείνη τῶν ὀνείρων ἢ πόλις· μετὰ ταύτην δὲ ἢ τῆς Καλυψοῦς νῆσος, ἀλλ' οὐδέπω σοι φαίνεται. ἐπειδὰν δὲ ταύτας παραπλεύσης, τότε δὴ ἀφίξῃ εἰς τὴν μεγάλην ἠπείρον τὴν ἐναντίαν τῇ ὑφ' ὑμῶν κατοικουμένη· ἐνταῦθα δὴ πολλὰ παθῶν καὶ ποικίλα ἔθνη διελθὼν καὶ ἀνθρώποις ἀμίκτοις ἐπιδημήσας χρόνω ποτὲ ἤξεις εἰς τὴν ἑτέραν ἠπείρον. τοσαῦτα εἶπε.

and to direct me in my course; and he told me that after many travels and dangers, I should at last recover my country, but would not tell me the certain time of my return: and showing me the islands adjoining, which were five in number, and a sixth a little further off, he said, Those nearest are the islands of the ungodly, which you see burning all in a light fire, but the other sixth is the island of dreams, and beyond that is the island of Calypso, which you cannot see from hence. When you are past these, you shall come into the great continent, over against your own country, where you shall suffer many afflictions, and pass through many nations, and meet with men of inhuman conditions, and at length attain to the other continent.

Ogygia, an island between the Phœnician and Syrian seas in which Calypso, a sea-nymph, the daughter of Oceanus and Thetis, being Queen, entertained Ulysses in his travels, and falling in love with him detained him with her seven years.

28. καὶ ἀνασπάσας ἀπὸ τῆς γῆς μαλάχης ῥίζαν ὠρεξέ μοι, ταύτη κελεύσας ἐν τοῖς μεγίστοις κινδύνοις προσεύχεσθαι· παρήνεσε δὲ καὶ εἴ ποτε ἀφικοίμην ἐς τήνδε τὴν γῆν, μήτε πῦρ μαχαίρα σκαλεύειν μήτε θέρμους ἐσθίειν μήτε παιδί ὑπὲρ τὰ ὀκτωκαίδεκα ἔτη πλησιάζειν· τούτων γὰρ ἂν μεμνημένον ἐλπίδας ἔχειν τῆς εἰς τὴν νῆσον ἀφίξεως. τότε μὲν οὖν τὰ περὶ τὸν πλοῦν παρεσκευαζόμεν, καὶ ἐπεὶ καιρὸς ἦν, συνειστιώμην αὐτοῖς. τῇ δὲ ἐπιούσῃ προσελθὼν πρὸς Ὅμηρον τὸν ποιητὴν ἐδεήθην αὐτοῦ ποιῆσαί μοι δίστιχον ἐπίγραμμα· καὶ ἐπειδὴ ἐποίησε, στήλην βηρύλλου λίθου ἀναστήσας ἐπέ-



When he had told me this, he plucked a root of mallows out of the ground, and reached it to me, commanding me in my greatest perils to make my prayers to that: advising me further neither to rake in the fire with my knife, nor to feed upon lupins, nor to come near a boy when he is past eighteen years of age: if I were mindful of this, the hopes would be great that I should come to the island again.

Most have interpreted this Pythagorean precept, not to stir up the anger of great and powerful persons.

Then we prepared for our passage, and feasted with them at the usual hour, and next morrow I went to Homer, entreating him to do so much as make an epigram of two verses for me, which he did: and I erected a pillar of berylstone near unto the

γραφῆα πρὸς τῷ λιμένι. τὸ δὲ ἐπί-
 γραμμα ἦν τοιόνδε·

Λουκιανὸς τάδε πάντα φίλος μακάρεσσι
 θεοῖσιν
 εἶδέ τε καὶ πάλιν ἦλθεν ἐὼς πατρίδα
 γαῖαν.

29. μείνας δὲ κάκεινην τὴν ἡμέραν τῆς
 ἐπιούσης ἀνηγόμην τῶν ἡρώων παραπεμ-
 πόντων. ἔνθα μοι καὶ Ὀδυσσεὺς προσελ-
 θὼν λάθρα τῆς Πηνελόπης δίδωσιν ἐπισ-
 τολὴν εἰς Ὠγυγίαν τὴν νῆσον Καλυψοῖ
 κομίζειν. συνέπεμψε δέ μοι ὁ Ῥαδάμαν-
 θος τὸν πορθμέα Ναύπλιον, ἵν' εἰ καταχ-
 θείημεν ἐς τὰς νήσους, μηδεὶς ἡμᾶς συλ-
 λάβῃ ἄτε κατ' ἄλλην ἐμπορίαν κατα-
 πλέοντας. ἐπεὶ δὲ τὸν εὐώδη ἀέρα προῖ-

haven, and engraved them upon it. The epigram was this :

Lucian, the gods' belov'd, did once
attain

To see all this, and then go home
again.

Λουκιανὸς τὰδε
πάντα φίλος
μακάρεσσι θεο-
οῖσιν
Εἶδέν τε καὶ πά-
λιν ἦλθεν ἐπὶ
ἐς πατρίδου
γαίαν.

After that day's tarrying, we put to sea, brought onward on our way by the Heroes, where Ulysses closely coming to me that Penelope might not see him, conveyed a letter into my hand to deliver to Calypso in the isle of Ogygia. Rhadamanthus also sent Nauplius, the ferryman, along with us, that if it were our fortune to put into those islands, no man should lay hands upon us, because we were bent upon other employments.

*The wife of
Ulysses.*

*The son of
Neptune and
Anymone, the
daughter of Da-
naus, king of
the Argives.*

όντες παρεληλύθειμεν, αὐτίκα ἡμᾶς ὄσμη
 τε δεινὴ διεδέχετο οἶον ἀσφάλτου καὶ
 θείου καὶ πίττης ἅμα καιομένων, καὶ
 κνῖσα δὲ πονηρὰ καὶ ἀφόρητος ὥσπερ
 ἀπ' ἀνθρώπων ὀπτωμένων, καὶ ὁ ἀήρ
 ζοφερός καὶ ὀμιχλώδης, καὶ κατέσταζεν
 ἐξ αὐτοῦ δρόσος πιττίνῃ· ἠκούομεν δὲ καὶ
 μαστίγων ψόφον καὶ οἰμωγὴν ἀνθρώπων
 πολλῶν.

30. ταῖς μὲν οὖν ἄλλαις οὐ προσέσχο-
 μεν, ἣ δὲ ἐπέβημεν, τοιάδε ἦν· κύκλω
 μὲν πᾶσα κρημνώδης καὶ ἀπόξυρος, πέτ-
 ραις τραχέσι κατεσκληκυῖα, δένδρον δ'
 οὐδὲν οὐδὲ ὕδωρ ἐνῆν· ἀνερπύσαντες δὲ
 ὁμῶς κατὰ τοὺς κρημνοὺς προήειμεν διά
 τινος ἀκανθώδους καὶ σκολόπων μεστῆς

No sooner had we passed beyond the smell of that sweet odour but we felt a horrible filthy stink, like pitch and brimstone burning, carrying an intolerable scent with it as if men were broiling upon burning coals: the air was dark and muddy, from which distilled a pitchy kind of dew. We heard also the lash of the whips, and the roarings of the tormented: yet went we not to visit all the islands, but that wherein we landed was of this form: it was wholly compassed about with steep, sharp, and craggy rocks, without either wood or water: yet we made a shift to scramble up among the cliffs, and so went forwards in a way quite overgrown with briars and thorns through a most villainous

*The Islands
of the tormented.*

ἀτραποῦ, πολλήν ἀμορφίαν τῆς χώρας ἐχούσης. ἐλθόντες δὲ ἐπὶ τὴν εἰρκτὴν καὶ τὸ κολαστήριον πρῶτα μὲν τὴν φύσιν τοῦ τόπου ἐθαυμάζομεν· τὸ μὲν γὰρ ἔδαφος αὐτὸ μαχαίραις καὶ σκόλοψι πάντῃ ἐξηυθῆκει, κύκλω δὲ ποταμοὶ περιέρρεον, ὁ μὲν βορβόρου, ὁ δὲ δεύτερος αἵματος, ὁ δὲ ἔνδον πυρός, πάνυ μέγας οὔτος καὶ ἀπέρατος, καὶ ἔρρει ὡσπερ ὕδωρ καὶ ἐκυματοῦτο ὡσπερ θάλαττα, καὶ ἰχθῦς δὲ εἶχε πολλούς, τοὺς μὲν δαλοῖς προσεικίотας, τοὺς δὲ μικροὺς ἀνθραξι πεπύρωμένους, ἐκάλουν δὲ αὐτοὺς λυχνίσκους.

31. εἴσοδος δὲ μία στενή διὰ πάντων, καὶ πυλωρὸς ἐφειστήκει Τίμων ὁ Ἀθη-

ghastly country, and coming at last to the prison and place of torment we wondered to see the nature and quality of the soil, which brought forth no other flowers but swords and daggers, and round about it ran certain rivers, the first of dirt, the second of blood, and the innermost of burning fire, which was very broad and unpassable, floating like water, and working like the waves of the sea, full of sundry fishes, some as big as firebrands, others of a less size like coals of fire, and these they call Lychniscies.

There was but one narrow entrance into it, and Timon of Athens appointed to keep the door, yet we got in by the help of Nauplius, and saw them that were tormented, both

ναῖος. παρελθόντες δὲ ὅμως τοῦ Ναυπλίου
καθηγουμένου ἑωρῶμεν κολαζομένους πολ-
λοὺς μὲν βασιλέας, πολλοὺς δὲ καὶ ἰδιώ-
τας, ὧν ἐνίους καὶ ἐγνωρίζομεν· εἶδομεν
δὲ καὶ τὸν Κινύραν καπνῶ ὑποτυφόμενον
ἐκ τῶν αἰδοίων ἀπηρτημένον. προσετί-
θεσαν δὲ οἱ περιηγηταὶ καὶ τοὺς ἐκάσ-
των βίους καὶ τὰς αἰτίας ἐφ' αἷς κολά-
ζονται· καὶ μεγίστας ἀπασῶν τιμωρίας
ὑπέμενον οἱ ψευδάμενοί τι παρὰ τὸν βίον
καὶ οἱ μὴ τ' ἀληθῆ συγγεγραφότες, ἐν
οἷς καὶ Κτησίας ὁ Κνίδιος ἦν καὶ Ἡρόδο-
τος καὶ ἄλλοι πολλοί. τούτους οὖν ὁρῶν
ἐγὼ χρηστάς εἶχον εἰς τοῦπιόν τὰς ἐλπί-
δας· οὐδὲν γὰρ ἑμαυτῶ ψεῦδος εἰπόντι
συνηπιστάμην.

kings and private persons very many, of which there were some that I knew, for there I saw Cinyrus tied by private members, and hanging up in the smoke. But the greatest torments of all are inflicted upon them that told any lies in their lifetime, and wrote untruly, as Ctesias the Cnidian, Herodotus, *Two historians.* and many other, which I beholding, was put in great hopes that I should never have anything to do there, for I do not know that *Witness this history.* ever I spake any untruth in my life. We therefore returned speedily to our ship (for we could endure the sight no longer), and taking our leaves of Nauplius, sent him back again.

32. ταχέως δ' οὖν ἀναστρέψας ἐπὶ τὴν ναῦν—οὐδὲ γὰρ ἠδυνάμην φέρειν τὴν ὄψιν—ἀσπασάμενος τὸν Ναύπλιον ἀπέπλευσα· καὶ μετ' ὀλίγον ἐφαίνετο πλησίον ἢ τῶν ὀνείρων νῆσος, ἀμυδρὰ καὶ ἀσαφῆς ἰδεῖν· εἶχε δὲ καὶ αὐτὴ τι τοῖς ὀνείροις παραπλήσιον· ὑπεχώρει γὰρ προσιόντων ἡμῶν καὶ ὑπέφευγε καὶ πορρωτέρω ὑπέβαινε. καταλαβόντες δέ ποτε αὐτὴν καὶ ἐσπλεύσαντες ἐς τὸν Ἰπνον λιμένα προσαγορευόμενον πλησίον τῶν πυλῶν τῶν ἐλεφαντίνων, ἧ τὸ τοῦ Ἀλεκτρυόνης ἱερόν ἐστι, περὶ δεῖλῆν ὄψιαν ἀπεβαίνομεν, παρελθόντες δὲ ἐς τὴν πόλιν πολλοὺς ὀνείρους καὶ ποικίλους ἑωρῶμεν. πρῶτον δὲ βούλομαι περὶ τῆς

A little after appeared the Isle of Dreams *The Island and City of Dreams described.*
 near unto us, an obscure country and un-
 perspicuous to the eye, endued with the
 same quality as dreams themselves are: for
 as we drew, it still gave back and fled
 from us, that it seemed to be farther
 off than at the first, but in the end we
 attained it and entered the haven called
 Hypnus, and adjoined to the gate of *ὑπνος, sleep.*
 ivory, where the temple of Alectryon stands,
 and took land somewhat late in the even- *Or, Alector.*
 ing.

Entering the gate we saw many dreams of *See The Cock.*
 sundry fashions; but I will first tell you
 somewhat of the city, because no man else
 hath written any description of it: only

πόλεως εἶπειν, ἐπεὶ μὴδὲ ἄλλω τινὶ γέ-
 γραπται περὶ αὐτῆς, ὅς δὲ καὶ μόνος
 ἐπεμνήσθη Ὀμηρος, οὐ πάνυ ἀκριβῶς
 συνέγραψε.

33. κύκλω μὲν περὶ πᾶσαν αὐτὴν ὕλη
 ἀνέστηκε, τὰ δένδρα δὲ ἐστὶ μῆκωνες
 ὑψηλαὶ καὶ μανδραγόραι καὶ ἐπ' αὐτῶν
 πολὺ τι πλῆθος νυκτερίδων· τοῦτο γὰρ
 μόνον ἐν τῇ νήσῳ γίνεται ὄρνειον. ποτα-
 μὸς δὲ παραρρεῖ πλησίον ὁ ὑπ' αὐτῶν
 καλούμενος Νυκτιπόρος, καὶ πηγαὶ δύο
 παρὰ τὰς πύλας· ὀνόματα καὶ ταύταις,
 τῇ μὲν Νήγρετος, τῇ δὲ Παννουχία. ὁ
 περίβολος δὲ τῆς πόλεως ὑψηλὸς τε καὶ
 ποικίλος, ἴριδι τὴν χροῖαν ὁμοιώτατος.
 πύλαι μέντοι ἔπεισιν οὐ δύο, καθάπερ



W.S.

Homer hath touched it a little, but to small *Odys. lib. 9,*
v. 562.
purpose.

It is round about environed with a wood, the trees whereof are exceeding high poppies and mandragoras, in which an infinite number of owls do nestle, and no other birds to be seen in the island: near unto it is a river running, called by them Nyctiporus, and at the gates are two wells, the one named Negretus, the other Pannychia. The wall of the city is high and of a changeable colour, like unto the rainbow, in which are four gates, though Homer speak but of two: for there are two which look toward the fields of sloth, the one made of iron, the

Herbs procuring sleep.

The names both of places and persons here are compounded of such words as signify something belonging to dreams, sleep, or to the night.

Ὅμηρος εἶρηκεν, ἀλλὰ τέτταρες, δύο
 μὲν πρὸς τὸ τῆς Βλακείας πεδίου ἀπο-
 βλέπουσαι, ἡ μὲν σιδηρᾶ, ἡ δὲ ἐκ κερά-
 μου πεπονημένη, καθ' ἃς ἐλέγοντο ἀπο-
 δημεῖν αὐτῶν οἳ τε φοβεροὶ καὶ φονικοὶ
 καὶ ἀπηνεῖς, δύο δὲ πρὸς τὸν λιμένα καὶ
 τὴν θάλατταν, ἡ μὲν κερατίνη, καθ'
 ἣν ἡμεῖς παρήλθομεν, ἡ δὲ ἐλεφαντίνη.
 εἰσιόντι δὲ ἐς τὴν πόλιν ἐν δεξιᾷ μὲν
 ἐστι τὸ Νυκτῶον· σέβουσι γὰρ θεῶν
 ταύτην μάλιστα καὶ τὸν Ἄλεκτρούνα·
 ἐκείνῳ δὲ πλησίον τοῦ λιμένος τὸ ἱερὸν
 πεποίηται. ἐν ἀριστερᾷ δὲ τὰ τοῦ
 Ὑπνου βασιλεία. οὗτος γὰρ δὴ ἄρχει
 παρ' αὐτοῖς σατράπας δύο καὶ ὑπάρχους
 πεπονημένους, Ταραξίωνά τε τὸν Μαται-

other of potter's clay, through which those dreams have passage that represent fearful, bloody, and cruel matters: the other two behold the haven and the sea, of which the one is made of horn, the other of ivory, which we went in at.

As we entered the city, on the right hand stands the temple of the Night, whom, with Alectryon, they reverence above all the gods: for he hath also a temple built for him near unto the haven. On the left hand stands the palace of sleep, for he is the sovereign king over them all, and hath deputed two great princes to govern under him, namely, Taraxion, the son of Matogenes, and Plutocles, the son of Phantasion.

ογένους καὶ Πλουτοκλέα τὸν Φαντασίωνος.
 ἐν μέσῃ δὲ τῇ ἀγορᾷ πηγὴ τίς ἐστίν,
 ἣν καλοῦσι Καρεῶτιν· καὶ πλησίον ναοὶ
 δύο, Ἀπάτης καὶ Ἀληθείας· ἐνθα καὶ
 τὸ ἄδυτόν ἐστίν αὐτοῖς καὶ τὸ μαντεῖον,
 οὗ προειστήκει προφητεύων Ἀντιφῶν ὁ
 τῶν ὀνείρων ὑποκριτής, ταύτης παρὰ τοῦ
 ὕπνου λαχὼν τῆς τιμῆς.

34. αὐτῶν μέντοι τῶν ὀνείρων οὔτε
 φύσις οὔτε ἰδέα ἢ αὐτή. ἀλλ' οἱ μὲν
 μακροὶ τε ἦσαν καὶ μαλακοὶ καὶ καλοὶ
 καὶ εὐειδεῖς, οἱ δὲ σκληροὶ καὶ μικροὶ
 καὶ ἄμορφοι, καὶ οἱ μὲν χρύσειοι, ὡς
 ἐδόκουν, οἱ δὲ ταπεινοὶ τε καὶ εὐτελεῖς.
 ἦσαν δ' ἐν αὐτοῖς καὶ πτερωτοὶ τινες
 καὶ τερατώδεις, καὶ ἄλλοι καθάπερ ἐς



In the midst of the market-place is a well, by them called Careotis, and two temples adjoining, the one of falsehood, the other of truth, which have either of them a private cell peculiar to the priests, and an oracle, in which the chief prophet is Antiphon, the interpreter of dreams, who was preferred by Sleep to that place of dignity.

These dreams are not all alike either in nature or shape, for some of them are long, beautiful, and pleasing: others again are as short and deformed. Some make show to be of gold, and others to be as base and beggarly. Some of them had wings, and were of monstrous forms: others set out in

πομπήν διεσκευασμένοι, οἱ μὲν ἐς βασιλέας, οἱ δὲ ἐς θεούς, οἱ δὲ εἰς ἄλλα τοιαῦτα κεκοσμημένοι. πολλοὺς δὲ αὐτῶν καὶ ἐγνωρίσαμεν πάλαι παρ' ἡμῖν ἑωρακότες, οἱ δὴ καὶ προσήεσαν καὶ ἠσπάζοντο ὡς ἂν καὶ συνήθεις ὑπάρχοντες, καὶ παραλαβόντες ἡμᾶς καὶ κατακοιμίσαντες πάνυ λαμπρῶς καὶ δεξιῶς ἐξένιζον, τήν τε ἄλλην ὑποδοχὴν μεγαλοπρεπῆ κατασκευάσαντες καὶ ὑπισχνούμενοι βασιλέας τε ποιήσειν καὶ σατράπας. ἔνιοι δὲ καὶ ἀπήγον ἡμᾶς εἰς τὰς πατρίδας καὶ τοὺς οἰκείους ἐπεδείκνυον καὶ αὐθημερὸν ἐπανῆγον.

35. ἡμέρας μὲν οὖν τριάκοντα καὶ ἴσας νύκτας παρ' αὐτοῖς ἐμείναμεν καθεύδοντες

pomp, as it were in a triumph, representing the appearances of kings, gods, and other persons.

Many of them were of our acquaintance, for they had been seen of us before, which came unto us and saluted us as their old friends, and took us and lulled us asleep, and feasted us nobly and courteously, promising beside all other entertainment which was sumptuous and costly, to make us kings and princes. Some of them brought us home to our own country to show us our friends there, and come back with us the next morrow.

Thus we spent thirty days and as many nights among them, sleeping and feasting

καὶ εὐωχούμενοι. ἔπειτα ἄφνω βροντῆς
 μεγάλης καταρραγείσης ἀνεγρόμενοι καὶ
 ἀναθορόντες ἀνήχθημεν ἐπισιτισάμενοι.
 τριταῖοι δ' ἐκεῖθεν τῇ Ὠγυγίᾳ νήσω
 προσσχόντες ἐπιβαίνομεν. πρότερον δ'
 ἐγὼ λύσας τὴν ἐπιστολὴν ἀνεγίνωσκον
 τὰ γεγραμμένα. ἦν δὲ τοιαύδε· „Ὀδυσ-
 σεὺς Καλυψοῖ χαίρειν. Ἴσθι με, ὡς τὰ
 πρῶτα ἐξέπλευσα παρὰ σοῦ τὴν σχεδίαν
 κατασκευασάμενος, ναυαγία χρησάμενον
 μόλις ὑπὸ Λευκοθέας διασωθῆναι εἰς τὴν
 τῶν Φαιάκων χώραν, ὑφ' ὧν ἐς τὴν
 οἰκείαν ἀποπεμφθεὶς κατέλαβον πολλοὺς
 τῆς γυναικὸς μνηστῆρας ἐν τοῖς ἡμετέ-
 ροις τρυφῶντας· ἀποκτείνας δὲ ἅπαντας
 ὑπὸ Τηλεγόνου ὕστερον τοῦ ἐκ Κίρκης

all the while, until a sudden clap of thunder awakened us all, and we starting up, provided ourselves of victuals, and took sea again, and on the third day landed in Ogygia. But upon the way I opened the letter I was to deliver, and read the contents, which were these :

“ Ulysses to Calypso sendeth greeting. HOMER, *Odys.*
This is to give you to understand that after my departure from you in the vessel I made in haste for myself, I suffered shipwreck, and hardly escaped by the help of Leucothea into the country of the Phæacks, who sent me to mine own home, where I found many that were woers to my wife, and riotously consumed my means ; but I slew them all,

μοι γενομένου ἀνηρέθην, καὶ νῦν εἶμι ἐν τῇ Μακάρων νήσῳ πάνυ μετανοῶν ἐπὶ τῷ καταλιπεῖν τὴν παρὰ σοὶ δίαιταν καὶ τὴν ὑπὸ σοῦ προτεινομένην ἀθανασίαν. ἦν οὖν καιροῦ λάβωμαι, ἀποδράς ἀφίξομαι πρὸς σε.“ ταῦτα μὲν ἐδήλου ἢ ἐπιστολή, καὶ περὶ ἡμῶν, ὅπως ξενισθῶμεν.

86. ἐγὼ δὲ προελθὼν ὀλίγον ἀπὸ τῆς θαλάττης εὔρον τὸ σπήλαιον τοιοῦτον οἶον Ὅμηρος εἶπε, καὶ αὐτὴν ταλασιουργοῦσαν. ὡς δὲ τὴν ἐπιστολὴν ἔλαβε καὶ ἐπελέξατο, πρῶτα μὲν ἐπὶ πολὺ ἐδάκρυεν, ἔπειτα δὲ παρεκάλει ἡμᾶς ἐπὶ ξενία καὶ εἰστία λαμπρῶς καὶ περὶ τοῦ Ὀδυσσέως ἐπυνθάνετο καὶ περὶ τῆς Πη-

and was afterwards killed myself by my son Telegonus, whom I begat of Circe, and am now in the island of the blessed, where I daily repent myself for refusing to live with you, and forsaking the immortality proffered me by you; but if I can spy a convenient time, I will give them all the slip and come to you."

Who being told by his mother whose son he was, travelled to Ithaca to see his father, but being kept back by the guard, and not suffered to have admittance, he slew certain of them, and at length Ulysses being drawn thither by the tumult, Telegonus not knowing who he was, ignorantly slew him.

This was the effect of the letter, with some addition concerning us, that we should have entertainment: and far had I not gone from the sea but I found such a cave as Homer speaks of, and she herself working busily at her wool. When she had received the letter, and brought us in, she began to weep and take on grievously, but afterwards

νελόπης, ὅποια τε εἶη τὴν ὄψιν καὶ εἰ σώφρων, καθάπερ Ὀδυσσεὺς πάλαι περὶ αὐτῆς ἐκόμπαζε· καὶ ἡμεῖς τοιαῦτα ἀπεκρινάμεθα, ἐξ ὧν εἰκάζομεν εὐφρανεῖσθαι αὐτήν. τότε μὲν οὖν ἀπελθόντες ἐπὶ τὴν ναῦν πλησίον ἐπὶ τῆς ἡϊόνος ἐκοιμήθημεν.

87. ἔωθεν δὲ ἀνηγόμεθα σφοδρότερον κατιόντος τοῦ πνεύματος· καὶ δὴ χειμασθέντες ἡμέρας δύο τῇ τρίτῃ περιπίπτομεν τοῖς Κολοκυνθοπειραταῖς. ἄνθρωποι δὲ εἰσιν οὗτοι ἄγριοι ἐκ τῶν πλησίον νήσων ληστεύοντες τοὺς παραπλέοντας. τὰ πλοῖα δὲ ἔχουσι μεγάλα κολοκύνθινα τὸ μῆκος πήχεων ἐξήκοντα· ἐπειδὴν γὰρ ξηράνωσι τὴν κολόκυνθαν, κοιλάναντες αὐτήν καὶ ἐξελόντες τὴν ἐντεριώνην ἐμπλέουσιν, ἰσ-

she called us to meat, and made us very good cheer, asking us many questions concerning Ulysses and Penelope, whether she was so beautiful and modest as Ulysses had often before bragged of her.

And we made her such answer as we thought would give her best content: and departing to our ship, reposed ourselves near unto the shore, and in the morning put to sea, where we were taken with a violent storm, which tossed us two days together, and on the third we fell among the Colocynthopiratan. These are a wild kind of men, that issue out of the islands adjoining, and prey upon passengers, and for their shipping have mighty great gourds six cubits in

τοῖς μὲν χρώμενοι καλαμίνοις, ἀντὶ δὲ τῆς ὀθόνης τῷ φύλλῳ τῆς κολοκύνθης. προσβαλόντες οὖν ἡμῖν ἀπὸ δύο πληρωμάτων ἐμάχοντο καὶ πολλοὺς κατετραυματίζον βάλλοντες τῷ σπέρματι τῶν κολοκυνθῶν. ἀγχωμάλως δὲ ἐπὶ πολὺ ναυμαχοῦντες περὶ μεσημβρίαν εἶδομεν κατόπιν τῶν Κολοκυνθοπειρατῶν προσπλέοντας τοὺς Καρυοναύτας. πολέμιοι δὲ ἦσαν ἀλλήλοις, ὡς ἔδειξαν· ἐπεὶ γὰρ ἐκεῖνοι ἤσθοντο αὐτοὺς ἐπιόντας, ἡμῶν μὲν ὀλιγόρησαν, τραπόμενοι δὲ ἐπ' ἐκείνους ἐναυμάχουν.

38. ἡμεῖς δὲ ἐν τοσοῦτῳ ἐπάραντες τὴν ὀθόνην ἐφεύγομεν ἀπολιπόντες αὐτοὺς μαχομένους. καὶ δῆλοι ἦσαν κρατέσונτες οἱ

length, which they make hollow when they are ripe, and cleanse out all that is within them, and use the rinds for ships, making their masts of reeds, and their sails of the gourd leaves.

These set upon us with two ships furnished and fought with us, and wounded many, casting at us instead of stones the seeds of those gourds. The fight was continued with equal fortune until about noon, at which time, behind the Colocynthopiratans, we espied the Caryonautans coming on, who, as it appeared, were enemies to the other, for when they saw them approach, they forsook us and turned about to fight with them; and in the mean space we hoist sail and away, leaving them together by the ears,

Καρυοναῦται ἄτε καὶ πλείους—πέντε γὰρ εἶχον πληρώματα—καὶ ἀπὸ ἰσχυροτέρων νεῶν μαχόμενοι· τὰ γὰρ πλοῖα ἦν αὐτοῖς κελύφη, καρύων ἡμίτομα, κεκενωμένα, μέγεθος δὲ ἐκάστου ἡμιτομίου ἐς μῆκος ὀργυιαὶ πεντεκαίδεκα. ἐπεὶ δὲ ἀπεκρύψαμεν αὐτούς, ἰώμεθά τε τοὺς τραυματίας καὶ τὸ λοιπὸν ἐν τοῖς ὅπλοις ἤμεν ὡς ἐπίπαν αἰεὶ τινὰς ἐπιβουλάς προσδεχόμενοι· οὐ μάτην.

39. οὐπω γοῦν ἐδεδύκει ὁ ἥλιος, καὶ ἀπὸ τινος ἐρήμου νήσου προσήλαυνον ἡμῖν ὅσον εἴκοσιν ἄνδρες ἐπὶ δελφίνων μεγάλων ὀχούμενοι, λησταιὶ καὶ οὔτοι· καὶ οἱ δελφῖνες αὐτούς ἔφερον ἀσφαλῶς, καὶ ἀναπηδῶντες ἐχρεμέτιζον ὥσπερ ἵπποι.

and no doubt but the Caryonautans had the better of the day, for they exceeded in number, having five ships well furnished, and their vessels of greater strength, for they are made of nutshells cloven in the midst and cleansed, of which every half is fifteen fathom in length.

When we were got out of sight we were careful for the curing of our hurt men, and from that time forwards went no more unarmed, fearing continually to be assaulted on the sudden: and good cause we had: for before sunsetting some twenty men or thereabouts, which also were pirates, made towards us, riding upon monstrous great dolphins, which carried them surely: and when their riders gat upon their backs, would neigh

ἐπεὶ δὲ πλησίον ἦσαν, διαστάντες οἱ μὲν ἔνθεν, οἱ δὲ ἔνθεν ἔβαλλον ἡμᾶς σηπταῖς ξηραῖς καὶ ὀφθαλμοῖς καρκίνων. τοξεύοντων δὲ καὶ ἡμῶν καὶ ἀκοντιζόντων οὐκέτι ὑπέμειναν, ἀλλὰ τρωθέντες οἱ πολλοὶ αὐτῶν πρὸς τῆν νῆσον κατέφυγον.

40. περὶ δὲ τὸ μεσονύκτιον γαλήνης οὔσης ἐλάθομεν προσοκείλαντες ἀλκυονος καλιᾶ παμμεγέθει· σταδίων γοῦν ἦν αὕτη ἐξήκοντα τὸ περίμετρον. ἐπέπλει δὲ ἡ ἀλκυὼν τὰ ὡὰ θάλπουσα οὐ πολὺ μείων τῆς καλιᾶς. καὶ δὴ ἀναπταμένη μικροῦ μὲν κατέδυσσε τῆν ναῦν τῷ ἀνέμῳ τῶν πτερῶν· ὥχετο δ' οὔν φεύγουσα γοεράν τινα φωνὴν προἰεμένη. ἐσβάντες δὲ ἡμεῖς ἡμέρας ἤδη ὑποφαινούσης ἐθεώ-

like horses. When they were come near us, they divided themselves, some on the one side, and some on the other, and flung at us with dried cuttle-fishes and the eyes of sea-crabs; but when we shot at them again and hurt them, they would not abide it, but fled to the island, the most of them wounded.

About midnight, the sea being calm, we fell before we were aware upon a mighty great halcyon's nest, in compass no less than *Or kingfisher.* threescore furlongs, in which the halcyon herself sailed, as she was hatching her eggs, in quantity almost equalling the nest, for when she took her wings, the blast of her feathers had like to have overturned our ship, making a lamentable noise as she flew along.

μεθα τὴν καλιὰν σχεδιά μεγάλη προσ-
 οικυΐαν ἐκ δένδρων μεγάλων συμπεφο-
 ρημένην· ἐπὴν δὲ καὶ ὦὰ πεντακόσια,
 ἕκαστον αὐτῶν Χίου πίθου περιπληθέστε-
 ρον. ἤδη μέντοι καὶ οἱ νεοττοὶ ἔνδοθεν
 ἐφαίνοντο καὶ ἔκρωζον. πελέκεσιν οὖν
 διακόψαντες ἐν τῶν ὦῶν νεοττὸν ἄπτερον
 ἐξεκολάψαμεν εἴκοσι γυπῶν ἀδρότερον.

41. ἐπεὶ δὲ πλείοντες ἀπείχομεν τῆς
 καλιᾶς ὅσον σταδίου διακοσίους, τέρατα
 ἡμῖν μεγάλα καὶ θαυμαστά ἐπεσήμανεν·
 ὃ τε γὰρ ἐν τῇ πρύμνῃ χηνίσκος ἄφνω
 ἐπτερεύξατο καὶ ἀνεβόησε, καὶ ὁ κυβερ-
 νήτης ὁ Σκίνθαρος φαλακρὸς ἤδη ὦν ἀνε-
 κόμησε, καὶ τὸ πάντων δὴ παραδοξότατον,
 ὁ γὰρ ἰστὸς τῆς νεῶς ἐξεβλάστησε καὶ



As soon as it was day, we got upon it, and found it to be a nest, fashioned like a great lighter, with trees plaited and wound one within another, in which were five hundred eggs, every one bigger than a tun of Chios measure, and so near their time of hatching that the young chickens might be seen and began to cry. Then with an axe we hewed one of the eggs in pieces, and cut out a young one that had no feathers, which yet was bigger than twenty of our vultures.

When we had gone some two hundred furlongs from this nest, fearful prodigies and strange tokens appeared unto us, for the carved goose, that stood for an ornament on

κλάδους ἀνέφυσε καὶ ἐπὶ τῷ ἄκρῳ ἔκαρποφόρησεν, ὁ δὲ καρπὸς ἦν σῦκα καὶ σταφυλὴ μέλαινα, οὕπω πέπειρος. ταῦτα ἰδόντες ὡς τὸ εἰκὸς ἐταράχθημεν καὶ ηὐχόμεθα τοῖς θεοῖς ἀποτρέψαι τὸ ἀλλόκοτον τοῦ φαντάσματος.

42. οὕπω δὲ πεντακοσίους σταδίους διελθόντες εἶδομεν ὕλην μεγίστην καὶ λάσιον πιτύων καὶ κυπαρίττων. καὶ ἡμεῖς μὲν εἰκάσαμεν ἡπειρον εἶναι· τὸ δὲ ἦν πέλαγος ἄβυσσον ἀρρίζοις δένδροις καταπεφυτευμένον· εἰστήκει δὲ τὰ δένδρα ὅμως ἀκίνητα, ὀρθὰ καθάπερ ἐπιπλέοντα. πλησιάσαντες γοῦν καὶ τὸ πᾶν κατανοήσαντες ἐν ἀπόρῳ εἰχόμεθα τί χρῆ δρᾶν· οὔτε γὰρ διὰ τῶν δένδρων πλεῖν δυνα-

the stern of our ship, suddenly flushed out with feathers and began to cry. Scintharus, our pilot, that was a bold man, in an instant was covered with hair: and which was more strange than all the rest, the mast of our ship began to bud out with branches and to bear fruit at the top, both of figs and great clusters of grapes, but not yet ripe. Upon the sight of this we had great cause to be troubled in mind, and therefore besought the gods to avert from us the evil that by these tokens was portended.

And we had not passed full out five hundred furlongs, but we came in view of a mighty wood of pine-trees and cypress, which made us think it had been land, when it was indeed a sea of infinite depth, planted with trees that had no roots, but floated

τὸν ἦν—πυκνὰ γὰρ καὶ προσεχῆ ὑπῆρχεν—οὔτε ἀναστρέφειν ἐδόκει ῥάδιον. ἐγὼ δὲ ἀνελθὼν ἐπὶ τὸ μέγιστον δένδρον ἀπεσκόπουν τὰ ἐπέκεινα ὅπως ἔχοι, καὶ ἐώρων ἐπὶ σταδίους μὲν πεντήκοντα ἢ ὀλίγῳ πλείους τὴν ὕλην οὔσαν, ἔπειτα δὲ αὖθις ἕτερον ὠκεανὸν ἐκδεχόμενον. καὶ δὴ ἐδόκει ἡμῖν ἀναθεμένους τὴν ναῦν ἐπὶ τὴν κόμην τῶν δένδρων—πυκνὴ δὲ ἦν—ὑπερβιβάσαι, εἰ δυναίμεθα, εἰς τὴν θάλατταν τὴν ἐτέραν· καὶ οὕτως ἐποιούμεεν. ἐκδήσαντες γὰρ αὐτὴν κάλῳ μεγάλῳ καὶ ἀνελθόντες ἐπὶ τὰ δένδρα μόλις ἀνιμησάμεθα, καὶ θέντες ἐπὶ τῶν κλάδων, πετάσαντες τὰ ἱστία καθάπερ ἐν θαλάττῃ ἐπλέομεν τοῦ ἀνέμου προ-





firm and upright, standing upon the water. When we came to it and found how the case stood with us, we knew not what to do with ourselves. To go forwards through the trees was altogether impossible: they were so thick and grew so close together: and to turn again with safety was as much unlikely.

I therefore got me up to the top of the highest tree to discover, if I could, what was beyond; and I found the breadth of the wood to be fifty furlongs or thereabout, and then appeared another ocean to receive us. Wherefore we thought it best to assay to lift up our ship upon the leaves of the trees which were thick grown, and by that means pass over, if it were possible, to the other ocean: and so we did: for fastening a strong cable to our

θοῦντος ἐπισυρόμενοι· ἔνθα δὴ καὶ τὸ Ἄντιμάχου τοῦ ποιητοῦ ἔπος ἐπεισηῆλθε, φησὶ γάρ που κάκεϊνος·

Τοῖσιν δ' ὑλήεντα διὰ πλόον ἐρχομένοισι.

43. βιασάμενοι δὲ ὅμως τὴν ὑλὴν ἀφικόμεθα ἐς τὸ ὕδωρ, καὶ πάλιν ὁμοίως καταθέντες τὴν ναῦν ἐπλέομεν διὰ καθαροῦ καὶ διαυγοῦς ὕδατος, ἄχρι δὴ ἐπέστημεν χάσματι μεγάλῳ ἐκ τοῦ ὕδατος διεστῶτος γεγεννημένῳ, καθάπερ ἐν τῇ γῆ πολλάκις ὀρῶμεν ὑπὸ σεισμῶν γεγόμενα διαχωρίσματα. ἢ μὲν οὖν ναῦς καθελόντων ἡμῶν τὰ ἰστία οὐ ῥαδίως ἔστη παρ' ὀλίγον ἐλθοῦσα κατενεχθῆναι. ὑπερκύψαντες δὲ ἡμεῖς ἐωρῶμεν βάθος ὅσον σταδίων χιλίων μάλα φοβερόν καὶ

ship, we wound it about the tops of the trees, and with much ado poised it up to the height, and placing it upon the branches, spread our sails, and were carried as it were upon the sea, dragging our ship after us by the help of the wind which set it forwards. At which time a verse of the poet Antimachus came to my remembrance, wherein he speaks of sailing over tops of trees.

When we had passed over the wood, and were come to the sea again, we let down our ship in the same manner as we took it up. Then sailed we forwards in a pure and clear stream, until we came to an exceeding great gulf or trench in the sea, made by the division of the waters as many times is upon land, where we see great clefts

παράδοξον· εἰστήκει γὰρ τὸ ὕδωρ ὡσπερ μεμερισμένον· περιβλέποντες δὲ ὄρωμεν κατὰ δεξιὰ οὐ πάνυ πόρρωθεν γέφυραν ἐπεξευγμένην ὕδατος συνάπτοντος τὰ πελάγη κατὰ τὴν ἐπιφάνειαν, ἐκ τῆς ἐτέρας θαλάττης ἐς τὴν ἐτέραν διαρρέοντος. προσελάσαντες οὖν ταῖς κώπαις κατ' ἐκεῖνο παρεδράμομεν καὶ μετὰ πολλῆς ἀγωνίας ἐπεράσαμεν οὔποτε προσδοκήσαντες.

44. ἐντεῦθεν ἡμᾶς ὑπεδέχετο πέλαγός τε προσηνές καὶ νῆσος οὐ μεγάλη, εὐπρόσιτος, συνοικουμένη· ἐνέμοντο δὲ αὐτὴν ἄγριοι ἄνθρωποι, Βουκέφαλοι, κέρατα ἔχοντες, οἷον παρ' ἡμῖν τὸν Μινώταυρον ἀναπλάττουσιν. ἀποβάντες δὲ προήειμεν

made in the ground by earthquakes and other means. Whereupon we struck sail and our ship stayed upon a sudden when it was at the pit's brim ready to tumble in: and we stooping down to look into it, thought it could be no less than a thousand furlongs deep, most fearful and monstrous to behold, for the water stood as it were divided into two parts, but looking on our right hand afar off, we perceived a bridge of water, which to our seeming, did join the two seas together and crossed over from the one to the other. Wherefore we laboured with oars to get unto it, and over it we went and with much ado got to the further side beyond all our expectation.

Then a calm sea received us, and in it we found an island, not very great, but

ὑδρευσόμενοι καὶ σιτία ληψόμενοι, εἴ ποθεν
δυνηθείημεν· οὐκέτι γὰρ εἶχομεν. καὶ
ὔδωρ μὲν αὐτοῦ πλησίον εὔρομεν, ἄλλο
δὲ οὐδὲν ἐφαίνετο, πλὴν μυκηθμὸς πολὺς
οὐ πόρρωθεν ἤκούετο. δόξαντες οὖν ἀγέλην
εἶναι βοῶν, κατ' ὀλίγον προχωροῦντες
ἐπέστημεν τοῖς ἀνθρώποις. οἱ δὲ ἰδόντες
ἡμᾶς ἐδίωκον, καὶ τρεῖς μὲν τῶν ἐταί-
ρων λαμβάνουσιν, οἱ δὲ λοιποὶ πρὸς τὴν
θάλατταν κατεφεύγομεν. εἶτα μέντοι
πάντες ὀπλισάμενοι—οὐ γὰρ ἐδόκει ἡμῖν
ἀτιμωρήτους περιδεῖν τοὺς φίλους—ἐμ-
πίπτομεν τοῖς βουκεφάλοις τὰ κρέα τῶν
ἀνηρημένων διαιρουμένοις· βοήσαντες δὲ
πάντες ἐδιώκομεν, καὶ κτείνομέν τε ὅσον
πεντήκοντα καὶ ζῶντας αὐτῶν δύο λαμ-

inhabited with unsociable people, for in it were dwelling wild men named Bucephalians, that had horns on their heads like the picture of Minotaurus, where we went ashore to look for fresh water and victuals, for ours was all spent: and there we found water enough, but nothing else appeared; only we heard a great bellowing and roaring a little way off, which we thought to have been some herd of cattle, and going forwards, fell upon those men, who espying us, chased us back again, and took three of our company: the rest fled towards the sea.

Then we all armed ourselves, not meaning to leave our friends unrevenged, and set upon the Bucephalians as they were dividing the flesh of them that were slain, and put them all to flight, and pursued

A monster who was half a bull and half a man, begotten on Pasiphaë, the wife of Minos, King of Crete, by a bull, with which she fell in love, &c.
 OVID. Met.

βάνομεν, καὶ αὖθις ὀπίσω ἀνεστρέψαμεν τοὺς αἰχμαλώτους ἔχοντες. σιτίον μέντοι οὐδὲν εὖρομεν. οἱ μὲν οὖν ἄλλοι παρήνουν ἀποσφάττειν τοὺς εἰλημμένους, ἐγὼ δὲ οὐκ ἐδοκίμαζον, ἀλλὰ δήσας ἐφύλαττον αὐτοὺς, ἄχρι δὴ ἀφίκοντο παρὰ τῶν Βουκεφάλων πρέσβεις αἰτοῦντες ἐπὶ λύτρωις τοὺς συνειλημμένους· συνίεμεν γὰρ αὐτῶν διανευόντων καὶ γοερὸν τι μυκωμένων ὥσπερ ἰκετευόντων. τὰ λύτρα δὲ ἦν τυροὶ πολλοὶ καὶ ἰχθῦς ξηροὶ καὶ κρόμμουα καὶ ἔλαφοι τέτταρες, τρεῖς ἐκάστη πόδας ἔχουσα, δύο μὲν τοὺς ὀπισθεν, οἱ δὲ πρόσω εἰς ἓνα συνεπεφύκεισαν. ἐπὶ τούτοις ἀποδόντες τοὺς συνειλημμένους καὶ μίαν ἡμέραν ἐπιμείναντες ἀνήχθημεν.

after them, of whom we killed fifty, and two we took alive, and so returned with our prisoners; but food we could find none.

Then the company were all earnest with me to kill those whom we had taken; but I did not like so well of that, thinking it better to keep them in bonds until ambassadors should come from the Bucephalians to ransom them that were taken, and indeed they did: and I well understood by the nodding of their heads, and their lamentable lowing, like petitioners, what their business was.

So we agreed upon a ransom of sundry cheeses and dried fish and onions and four deer with three legs apiece, two behind and one before. Upon these conditions we delivered those whom we had taken, and tarrying there but one day, departed.

45. ἤδη δὲ ἰχθύες τε ἡμῖν ἐφαίνοντο καὶ ὄρνεα παρεπέτετο καὶ ἄλλ' ὅποσα γῆς πλησίον οὔσης σημεῖα, προῦφαίνετο. μετ' ὀλίγον δὲ καὶ ἄνδρας εἶδομεν καινῶ τρόπῳ ναυτιλίας χρωμένους· αὐτοὶ γὰρ καὶ ναῦται καὶ νῆες ἦσαν. λέξω δὲ τοῦ πλοῦ τὸν τρόπον· ὑπτιοὶ κείμενοι ἐπὶ τοῦ ὕδατος ὀρθώσαντες τὰ αἰδοῖα—μεγάλα δὲ φέρουσιν—ἐξ αὐτῶν ὀθόνην πετάσαντες καὶ ταῖς χερσὶ τοῦς ποδεῶνας κατέχοντες ἐμπίπτουτος τοῦ ἀνέμου ἔπλεον. ἄλλοι δὲ μετὰ τούτους ἐπὶ φελλῶν καθήμενοι ζεύξαντες δύο δελφῖνας ἤλαυνόν τε καὶ ἠνιόχουν· οἱ δὲ προϊόντες ἐπεφέροντο τοὺς φελλούς. οὗτοι ἡμᾶς οὔτε ἠδίκουν οὔτε ἔφευγον, ἀλλ' ἤλαυνον ἀδεῶς τε καὶ

Then the fishes began to show themselves in the sea, and the birds flew over our heads, and all other tokens of our approach to land appeared unto us. Within a while after we saw men travelling the seas, and a new found manner of navigation, themselves supplying the office both for ship and sailor, and I will tell you how. As they lie upon their backs in the water and their privy members standing upright, which are of a large size and fit for such a purpose, they fasten thereto a sail, and holding their cords in their hands, when the wind hath taken it, are carried up and down as please themselves.

After these followed others riding upon cork, for they yoke two dolphins together, and drive them on (performing themselves the place of a coachman), which draw the

εἰρηνικῶς τὸ εἶδος τοῦ ἡμετέρου πλοίου
θαυμάζοντες καὶ πάντοθεν περισκοποῦντες.

46. ἐσπέρας δὲ ἤδη προσήχθημεν νήσω
οὐ μεγάλη· κατώκητο δὲ αὕτη ὑπὸ γυ-
ναικῶν, ὡς ἐνομίζομεν, Ἑλλάδα φωνὴν
προϊεμένων· προσήεσαν γὰρ καὶ ἐδεξιοῦν-
το καὶ ἡσπάζοντο, πάνυ ἑταιρικῶς κεκοσ-
μημέναι καὶ καλαὶ πᾶσαι καὶ νεάνιδες,
ποδήρεις τοὺς χιτῶνας ἐπισυρόμεναι. ἡ
μὲν οὖν νῆσος ἐκαλεῖτο Καββαλοῦσα, ἡ
δὲ πόλις Ὑδραμαρδία. λαβοῦσαι δ' οὖν
ἡμᾶς αἱ γυναῖκες ἐκάστη πρὸς ἑαυτὴν
ἀπῆγε καὶ ξένον ἐποιεῖτο. ἐγὼ δὲ μικ-
ρὸν ὑποστάς—οὐ γὰρ χρηστὰ ἔμαντευό-
μην—ἀκριβέστερόν τε περιβλέπων ὄρω
πολλῶν ἀνθρώπων ὅσα καὶ κρανία κεί-



cork along after them. These never offered us any violence, nor once shunned our sight ; but passed along in our company without fear, in a peaceable manner, wondering at the greatness of our ship, and beholding it on every side.

At evening we arrived upon a small island, inhabited, as it seemed, only by women, which could speak the Greek language ; for they came unto us, gave us their hands, and saluted us, all attired like wantons, beautiful and young, wearing long mantles down to the foot : the island was called Cabbalusa and the city Hydramardia. So the women received us, and every one of them took aside one of us for herself, and made him her guest. But I pausing a little upon it (for my heart misgave me), looked narrowly round about, and saw the

μενα· καὶ τὸ μὲν βοήν ἰστάναι καὶ τοὺς
ἑταίρους συγκαλεῖν καὶ εἰς τὰ ὄπλα χω-
ρεῖν οὐκ ἔδοκίμαζον. προχειρισάμενος δὲ
τὴν μαλάχην πολλὰ ηὐχόμενῃ αὐτῇ δια-
φυγεῖν ἐκ τῶν παρόντων κακῶν. μετ’
ὀλίγον δὲ τῆς ξένης διακονουμένης εἶδον
τὰ σκέλη οὐ γυναικός, ἀλλ’ ὄνου ὀπλάς·
καὶ δὴ σπασάμενος τὸ ξίφος συλλαμβάνω
τε ταύτην καὶ δήσας περὶ τῶν ὄλων
ἀνέκρινον. ἡ δὲ, ἄκουσα μὲν, εἶπε δὲ
ὅμως, αὐτὰς μὲν εἶναι θαλαττίους γυναι-
κας Ὀνοσκελέας προσαγορευομένας, τρο-
φήν δὲ ποιεῖσθαι τοὺς ἐπιδημοῦντας ξένους.
ἐπειδὴν γὰρ, ἔφη, μεθύσωμεν αὐτούς,
συνευνηθεῖσαι κοιμωμένοις ἐπιχειροῦμεν.
ἀκούσας δὲ ταῦτα ἐκείνην μὲν αὐτοῦ κατ-

bones of many men, and the skulls lying together in a corner ; yet I thought not good to make any stir, or to call my company about me, or to put on arms ; but taking the mallow into my hand, made my earnest prayers thereto that I might escape out of those present perils.

Within a while after, when the strange female came to wait upon me, I perceived she had not the legs of a woman, but the hoofs of an ass. Whereupon I drew my sword, and taking fast hold of her, bound her, and examined her upon the point : and she, though unwillingly, confessed that they were sea-women, called Onosceleans, and they fed upon strangers that travelled that way. For, said she, when we have made them drunk, we go to bed to them, and in their sleep, make a hand of them.

έλιπον δεδεμένην, αὐτὸς δὲ ἀνελθὼν ἐπὶ τὸ στέγος ἐβόων τε καὶ τοὺς ἑταίρους συνεκάλουν. ἐπεὶ δὲ συνῆλθον, τὰ πάντα ἐμήνυον αὐτοῖς καὶ τά τε ὅστ' ἔδεικνυον καὶ ἦγον ἔσω πρὸς τὴν δεδεμένην· ἡ δὲ αὐτίκα ὕδωρ ἐγένετο καὶ ἀφανῆς ἦν. ὅμως δὲ τὸ ξίφος ἐς τὸ ὕδωρ καθῆκα πειρώμενος· τὸ δὲ αἷμα ἐγένετο.

47. ταχέως οὖν ἐπὶ ναῦν κατελθόντες ἀπεπλεύσαμεν· καὶ ἐπεὶ ἡμέρα ὑψηλῆς γαζε, τὴν ἠπειρον ἀποβλεπόμενοι εἰκάζομεν εἶναι τὴν ἀντιπέραν τῇ ὑφ' ἡμῶν οἰκουμένην κειμένην. προσκυνήσαντες δ' οὖν καὶ προσευξάμενοι περὶ τῶν μελλόντων ἐσκοποῦμεν, καὶ τοῖς μὲν ἐδόκει ἐπιβαῖσι μόνον αὐθις ὀπίσω ἀναστρέφειν,





J.B.C.

I hearing this, left her bound in the place where she was, and went up to the roof of the house, where I made an outcry, and called my company to me, and when they were come together, acquainted them with all that I had heard, and showed them the bones, and brought them into her that was bound, who suddenly was turned into water, and could not be seen. Notwithstanding, I thrust my sword into the water to see what would come of it, and it was changed into blood.

Then we made all the haste we could to our ship, and got us away, and as soon as it was clear day, we had sight of the mainland, which we judged to be the country opposite to our continent. Whereupon we worshipped, and made our prayers, and took council what was now to be done. Some thought it best only to

τοῖς δὲ τὸ μὲν πλοῖον αὐτοῦ καταλιπεῖν, ἀνελθόντας δὲ εἰς τὴν μεσόγαιαν πειραθῆναι τῶν ἐνοικούντων. ἐν ὅσῳ δὲ ταῦτα ἐλογιζόμεθα, χειμῶν σφοδρὸς ἐπιπεσὼν καὶ προσαράξας τὸ σκάφος τῷ αἰγιαλῷ διέλυσεν. ἡμεῖς δὲ μόλις ἐξενηξάμεθα τὰ ὄπλα ἕκαστος καὶ εἴ τι ἄλλο οἴος τε ἦν ἀρπασάμενοι.

Ταῦτα μὲν οὖν τὰ μέχρι τῆς ἐτέρας γῆς συνενεχθέντα μοι ἐν τῇ θαλάττῃ καὶ παρὰ τὸν πλοῦν ἐν ταῖς νήσοις καὶ ἐν τῷ ἀέρι καὶ μετ' αὐτὰ ἐν τῷ κήτει καὶ ἐπειδὴ ἐξήλθομεν, παρὰ τε τοῖς ἥρωσι καὶ τοῖς ὄνειροις καὶ τὰ τελευταῖα παρὰ τοῖς Βουκεφάλοις καὶ ταῖς Ὀνοσκελείαις, τὰ δὲ ἐπὶ τῆς γῆς ἐν τοῖς ἐξῆς βιβλίοις διηγῆσομαι.

go a-land and so return back again: others thought it better to leave our ship there and march into the mid-land to try what the inhabitants would do: but whilst we were upon this consultation a violent storm fell upon us, which drave our ship against the shore, and burst it all in pieces, and with much ado we all swam to land with our arms, every man catching what he could lay hands on.

These are all the occurrences I can acquaint you withal, till the time of our landing, both in the sea, and in our course to the islands, and in the air, and after that in the whale; and when we came out again what betid unto us among the Heroes and among the dreams, and lastly among the Bucephalians and the Onosceleans. What passed upon land the next books shall deliver.



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