OPPIAN
COLLUTHUS,
TRYPHIODORUS,
WITH AN ENGLISH TRANSLATION BY
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Printed in Great Britain.
The present volume forms the third instalment of those translations from the Greek poets on which, almost by an accident, I have spent no inconsiderable portion of the little leisure of my life. If now, contemplating that work dispassionately, I am moved by some misgiving and am tempted to consider it as being, however useful,

σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ άξιον,

perhaps the same sober reflection occurs to most men in looking upon the finished labour of their hands: *fecine opera prehium*? Be that as it may, if it should occur to any, otherwise approving, to regret that I have selected for my purpose a series of poets who, after all, dwell rather on the lower levels of Parnassus, I am not altogether without hope that I may hereafter find time to do similar homage to some choicer spirits, to Aeschylus, for example, and to Pindar: for which last, indeed, what I have hitherto written was in a sense and in the first instance merely preparatory. But for the immediate future another sort of work suggests itself which cannot wisely be postponed and which one might, when too late, regret to have left unattempted. *Vitae summa brevis spem nos vetat incohare longam.* Even as I write, while the September sea breaks at my feet on the grey stones
of Loch Ranza, not the least prominent thought in my mind is the moving memory of the vanished eyes—of Sir William Ridgeway, Sir John Sandys, J. S. Reid, Arthur Platt, J. S. Phillimore, to name but these, and of others nearer and unnamed—which would have looked upon these pages with a kindly interest, and, I would fain think, not wholly without approval:

εστὶ δὲ καὶ τὶ θανόντεσσιν μέρος
καὶ νόμον ἐρδομένων,
κατακρίπτει δ' οὐ κόνις
συγγόνων κεδνὰν χάριν.

Some little inconsistency in minor detail between one part of the book and another will be explained by the fact that Colluthus and Tryphiodorus—apart from the Index—were in type so long ago as 1921, while Oppian is only now completed.

This last, being largely pioneer work, has occupied more time and labour than one would have cared deliberately to contemplate. The identification of the animals mentioned, and of the fishes in particular, is a difficult and perilous task, and while I have done what I could by collation of the statements in ancient authors and by the use of such hints as could be derived from modern nomenclature or from the apparent etymological significance of the old names, I can hardly expect that my identifications, some of them novel, will command complete approval. But the statement of facts as here presented may lighten the labour of any future editor.

It only remains to thank all who have in sundry ways and at divers seasons helped me. Dr. Page, whose interest has been a great encouragement, has not only read my proofs with almost disconcerting
vigilance, but has, in his capacity as one of the Editors, done perhaps some violence to his proper judgement in allowing me unusual space for explanatory or illustrative comment: superest ut nec me consilii nec illum paeniteat obsequii. Professor D'Arcy Thompson, ποτανὸς ἀπὸ πατρὸς, has given me kindly counsel and—φίλων ἔλεγχον ὁψευνδεστατον—the loan of books, and, in addition, read and annotated the proofs of the Cynegetica: those of the Halieutica he was unhappily prevented by circumstances from reading. Conversations at various times with some of my colleagues, Sir Edward Sharpey-Schafer, Emeritus Professor Cossar Ewart, Professor Ashworth, and with my brothers, have been helpful. Dr. James Ritchie of the Royal Scottish Museum has generously placed his knowledge at my service, and in these last days, when I have been beyond the reach of books, Mr. P. H. Grimshaw of that institution has supplemented some gaps in my knowledge of Natural History from Eels to Whales. In the same circumstances, Mr. W. R. Cunningham, Librarian of Glasgow University, has at some personal trouble supplied me with information otherwise inaccessible. My colleagues of the Greek Department in Edinburgh University, Mr. J. A. FitzHerbert, now Professor of Classics in the University of Adelaide, and Mr. P. B. R. Forbes, have rendered me helpful services of the most varied kind—μάλιστα δὲ τ' ἐκλυνον αὐτοῖ— and in particular have read the bulk of the proofs; in which matter some assistance was given also by Mr. C. J. Fordyce, of Jesus College, Oxford, as by my eldest son, C. G. R., in connexion with the Colluthus and Tryphiodorus Index. Nor must I
forget my nameless informants both among landward men and among them that go down to the sea in ships, τούτων τε θαλάσσων ἔργα μέμηλεν, with whom, as occasion served, I have held illuminating converse.

Lastly, I would express my thanks, sincerely but briefly—for gratitude lies not in the much predication of it—to Mr. William Maxwell, Managing Director of Messrs. R. & R. Clark, to their accomplished Reader, and to the rest of their Staff, whose patience I have often tried, but never exhausted; for indeed it seems to be inexhaustible.

A. W. M.

TO OPPIAN, COLLUTHUS, TRYPHIODORUS

Farewell awhile! who somewhat dwelt with me
In sunny days and sullen, good and ill,
Discoursing still your measured minstrelsy,
Legends of lowly daring, craft, and skill,
Lore of dead men which yet hath power to thrill
Spirits attuned to Nature's mystery,
Things secret of the everlasting hill
And precious things of the eternal sea.

In other mood ye sang of him who chose
For Beauty's Crown the Daughter of the Foam,
Mistook for gain what proved his bitter loss
And prelude to an Iliad of woes—
Won Helen from her happy Spartan home
And drenched with blood the soil of Ilios.

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INTRODUCTION

I. The Authorship of the Poems

The authorship of the Cynegetica and the Halieutica presents a problem of some perplexity owing to the impossibility of reconciling some of the external evidence regarding Oppian with the internal evidence presented by the poems themselves.

I. External Evidence.—This consists in the ancient Vitae (Biot) preserved in various mss. of the poems, with a short notice in Suidas, and some references to and quotations from the Halieutica—there are no references to or quotations from the Cynegetica—in later writers.

Vitae.—Of the ancient Lives, which show at once considerable agreement and considerable discrepancy, Anton. Westermann, in his biographiae, Brunsvigae, 1845, distinguishes two recensions, which we shall here denote as Vita A and Vita B respectively.

Vita A, "quae narrationem praebet omnium simplicissimam," as printed by Westermann may be translated as follows:—

"Oppian the poet was the son of Agesilaus and Zenodotê, and his birthplace was Anazarbos in Cilicia. His father, a man of wealth and considered the foremost citizen of his native city, distinguished
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too for culture and living the life of a philosopher, trained his son on the same lines and educated him in the whole curriculum of education—music and geometry and especially grammar. When Oppian was about thirty years of age, the Roman Emperor Severus\(^a\) visited Anazarbos. And whereas it was the duty of all public men to meet the Emperor, Agesilaus as a philosopher and one who despised all vain-glory neglected to do so. The Emperor was angered and banished him to the island of Melite in the Adriatic. There the son accompanied his father and there he wrote these very notable poems. Coming to Rome in the time of Antoninus,\(^b\) son of Severus—Severus being already dead—he read his poetry and was hidden to ask anything he pleased. He asked and obtained the restoration of his father, and received further for each verse or line of his poetry a golden coin. Returning home with his father and a pestilence coming upon Anazarbos he soon after died. His fellow-citizens gave him a funeral and erected in his honour a splendid monument with the following inscription:

``I, Oppian, won everlasting fame, but Fate's envious thread carried me off and chilly Hades took me while still young—me the minstrel of sweet song. But had dread Envy allowed me to remain alive long, no man would have won such glory as I.''

``He wrote also certain other poems and he lived for thirty years. He possessed much polish and

\(^a\) Emperor 193-211 A.D.
\(^b\) i.e. Caracalla, Emperor 211-217.
\(^c\) Ωππιανός κλέος εἴλον ἀείδιον' ἀλλά με Μοίρης | βάσκανος ἐξῆρπαξε μήτοσ, κρυερός τ' Αἰδας με | καὶ νέον ὄντα κατέσχε τὸν εὐπηθὴν ὑποφήτην. | εἰ δὲ πολὺν με χρόνον ζωὸν μίμησιν φθόνος αἰνὸς | εἰς', οὐκ ἀν ἔν τις μοι ὑπὸν γέρας ἔλλαχε φωτῶν.

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smoothness coupled with conciseness and nobility—a most difficult combination. He is particularly successful in sententious sayings and similes.”

Vita B, which is “referta interpolationibus,” is given by Westermann in its most interpolated form. In the main it agrees with Vita A and we merely note the discrepancies, apart from those which are only verbal.

1. The birthplace of Oppian is first given as “either Anazarbos or Corycos” and afterward it is referred to as Corycos.

2. The Melite to which his father was banished is described as an island of Italy, whereas in Vita A it is said to be in the Adriatic. This points to a confusion of the Adriatic Meleda with Malta—both anciently Melite.

3. While Vita A describes the poetry written at Melite quite vaguely as τοιαύτα τἀ ποιήματα ἄξιοι λογώτατα θυτα, Vita B says, τὰ ποιήματα τὰ κάλλιστα ταύτα ἐν ε’ βιβλίοις [i.e. the Halieutica].

4. While Vita A says no more of his other writings than merely: ἔγραψε δὲ καὶ ἄλλα ποιήματα τινα, Vita B has; συνέταξε δὲ καὶ ἄλλα ποιήματα θαυμαστὰ παῖς ὡν ἔτι, τά τε Ἰφιευτικά και Κυνηγητικά, ἐκάτερα ἐν ε’ (sic) βιβλίοις παρὰ μέρος περιλαβὼν. ἐν τούτοις δὲ [sc. the Halieutica] μάλιστα διέπρεψεν, ἀτε δὴ περὶ τὴν ἀκμὴν τοῦ φρονεῖν γεγενημένος.

Westermann prints also a Life of Oppian in στίχοι πολεμικοί by Constantinus Manasses which is merely a paraphrase of Vita A.

Lastly, we have the notice in Suidas s. Ὀπιονός· Κήλες ἀπὸ Κωρύκου πόλεως, γραμματικὸς καὶ ἑποτικός, γεγονός ἐπὶ Μάρκου Ἀντωνίνον βασιλέως. Ἀλιευτικὰ ἐν βιβλίοις ε’, Κυνηγητικὰ ἐν βιβλίοις τέσσαρεν,
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'Ixevtika beta beta' (sc. 'gamma'). He adds a single sentence about his being rewarded by the Emperor—as he does not specify what Emperor, doubtless he means Marcus Antoninus as above.

Other references or quotations

Athenaeus 13 b (in a list of verse 'Alyetiká): kai tov olígio prò hour gevómenov 'Oππιανòn tòv Kílka. The precise date of Athenaeus is not certainly known. Suidas has s. 'Athetaiakos Naucratídes' grámmatikós, gegeonos eti tòv chrónon Márkon. The contemptuous reference to the Emperor Commodus in Athen. 537 f tì oión theamastôn ei kai kath' hìmàs Kómmados ó autokrátor eti tòv óxhmátov parakeímenov eìux ev tò 'Hrákleion óúpalon upestroménhis autòv leontês kai 'Hráklês kaleiswvai òthelov suggests that the Deipnosophistae was not finished till after the death of Commodus (A.D. 193).

Suidas [10th cent.] s. 'Aṣfalias Posseidôn 'Aṣfalias rìzo Việtcha thémeilia vérbe phuláston súleutaios oútov tov' é tòv 'Alyewtikov 'Oππiavòv [Hal. v. 680].

Geoponica [10th cent.] xx. 2 gives Oppian as the authority for that chapter: 'Ix'vas eis èva tôn sýnagagévìn. 'Oππiavòv.

Etymologicum Magnum [c. A.D. 1100] s. 'afón... ò my pevnikia, tov à kakôn symmávontos. 'Oππiavòs' ónde kai 'ôpedanîs 'afonis òlignyphelès èthos | oútovs ékgugáson afo' aùmatos ou'de tokíon [='Hal. i. 767 f.]. kai meÒ' atéron (s') a zítei stîxous: ék dé gevendolhes [oúnov' épiklydhèn afoùtides aidávontai [='Hal. i. 775 f.]' graffetai afoútides. s. Kórukoùv... kai 'Oππiavòs èn tríto 'Alyewtikov' Pavi de Kórukîv betaìev para-

a Added by Editor.

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κάθεο τέχνην | παιδί τεῳ [=Hal. iii. 15]. s. λάβραξ: . . . ἐστιν οὖν παρὰ τὸ λάβρως ἐσθείει· ἀδηφάγον γὰρ ἐστὶ τὸ ᾠῶν, ὡς ἱστορεῖ 'Ὀππιανὸς εἰν τοῖς Ἀλιευτικοῖς [=Hal. ii. 130].

Eustathius [12th cent.] on Dion. P. ii. 270 τοῦ εὐρωποῦ, ὅπερ δῆλοι τὸν πλατὺν ἡ σκοτεινόν, ἔξ ὀὖ καὶ σπήλαιον παρὰ τῷ 'Ὀππιανῷ εὐρωπόν [apparently thinking of Hal. iii. 19 f. ἦκ τε βεβέθρου | δύμενα εὐρωπό]; on 538 οὶ δὲ περὶ Κύκλων καὶ Προκόνησον τὸν Μέλανα κόλπων τιθέμενοι δοκούσιν ἀμάρτυρα λαλεῖν, εἰ μὴ ἄρα ἦκ τινος χωρίου βοηθοῦν τα κεκμένον εἰν τοῖς τοῦ 'Ὀππιανοῦ 'Ἀλιευτικοῖς, ὅποιον περὶ τῆς τῶν πηλαμύδων ἀγράς ἐκείνοις φησι [=Hal. iv. 115]; on 772 'Ὀππιανὸς δὲ καὶ τοὺς περὶ Τίγραν Ἀσσυρίους καλεῖ, οὓς καὶ πολυγυναίκας ἱστορεῖ [=Hal. iv. 204]; on 803 καὶ τὸ ἅγιονεις παρὰ τῷ 'Ὀππιανῷ [=Hal. iv. 73]; on 916 καὶ 'Ὀππιανὸς τοῦ ἅγιονεις ἀπιοχάνας τὴν διέθογγον εἰς μονόθογγον διὰ τοῦ ἤ γράφει ὡς προερήθη τὴν προταραλήγουσαν [=Hal. iv. 73]; on 1055 ὅτι εὐρήται δωδε τὸ ἄνεας διὰ ἐνὸς ὑ ἐκτάσεως τῆς ἀρχούσης. φησὶ γὰρ, καὶ πόρον ἄναυν ποταμῶν . . . εἰ μὴ τῆς τῶν ἀντιγράφων αἰτιώμενοι φαυλότητα φυλάσσει μὲν τῇ διὰ τῶν δύο ἕν γραφῆν, θεραπεύει δὲ τὸ πάθος τοῦ μέτρου διὰ συνιξίσεως, ὡς καὶ ἐν τῇ ἀρχῇ τῶν Ἀλιευτικῶν 'Ὀππιανοῦ [=Hal. i. 24].

Eustathius on Hom. quotes Oppian thus: on Hom. II. xxi. 337 οὕτω δὲ τως καὶ 'Ὀππιανὸς τὴν λέξιν λαμβάνει, φλέγμα λέγων τὴν θερμήν φλόγωσιν [=Hal. i. 20]; on Hom. Od. xxii. 468 διδάσκει δὲ (ὁ 'Ἄθηναιος) ἀκολουθεῖ τῷ 'Ὀππιανῷ καὶ ὅτι ἡ τρίγλυθρια τριγόνος γοναις ἐπώνυμος οὖσα [=Hal. i. 590]; on Hom. Od. xviii. 367 ἵστεον δὲ καὶ ὅτι 'Ὀππιανὸς μὲν καὶ τὸ ἀἷμα ἐγὼ διὰ μόνον τοῦ ἐ ψυλοῦ [=Hal. ii. 618]; on Od. ii. 290 ὁ τρόφος, οὗ αἰτιατικὴ μὲν παρὰ 'Ὀππιανῷ ἐν

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tw "τερόν τρόφιν (v.l. τρόχων) Ἐννοοιγαίον," εὐθεία δὲ πληθυντικὴ παρὰ τῷ Ἡροδότῳ ἐν τῷ ἑπάν γένωνται τρόφιες (Herod. iv. 9) [=Hal. ii. 634]; on ll. iv. 20 ὅτι μῦξα οὐ μόνον περίττωμα τὸ ξικόν ἀλλὰ καὶ τις ἐτεροία ή παρὰ τῷ Ὀππιανῷ γλαγόσσα (cf. Eustath. on ll. ii. 637) [=Hal. iii. 376]; on ll. iii. 367 ἐστὶ καὶ ὄνομα (i.e. adjective) παρὰ τῷ Ὀππιανῷ ὄφέλλημος, ὅ τινες ὄφέλημισ ἐγραψαν Αἰολικότερον [=Hal. iii. 429]; on ll. iii. 54 Ὀππιανὸς οὖν λατύσσεσθαι πτερυγίοις [=Hal. i. 628 λατυσσομένη πτερύγεστιν] ἴχθυας καὶ ἐλαφον πτώσειν ἡλέματον [=Hal. iv. 590 ἔλαφοι ἡλέματα πτώσοντον]. Schol. BV on ll. xiii. 443 quotes H. i. 134 f.

II. Internal Evidence.—Cynegetica. 1. The Cynegetica is dedicated to Caracalla (more correctly Caracallus), one of the two sons (the other being Geta) of L. Septimius Severus, Roman Emperor, a.d. 193–211, by his second wife, Julia Domna of Emesa in Syria: Cyn. i. 3 f. Ἀντωνίνη | τὸν μεγάλη μεγάλῳ φιτόσατο Δόμνα Σεβήρῳ. Caracalla (this is only a nickname), born at Lyons in a.d. 188, was first called Bassianus. He was made Caesar in 196, Imperator under the name of M. Aurelius Antoninus in 197, and Augustus with tribunician power in 198. On the death of Severus at York in 211, his two sons shared the imperial throne till the murder of Geta in 212. The most natural date for the Cynegetica is after Caracalla became sole Emperor, i.e., after 212.

2. The poem is in any case dated after 198 by the allusion in i. 31 ἐφρασάμην Πάρθων τε δύας καὶ Κτησιφώντα to the capture of Ctesiphon by Severus in that year, when Caracalla was but ten years of age.

3. The author of the poem belongs to Apamea on xviii
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the Orontes in Syria, as is shown by Cyn. ii. 125 ff., where, speaking of the Orontes he writes:

\[
\text{αὐτὸς δ' ἐν μεσάτουσιν ἐπαγγέλων πεδίοισιν,}
\]
\[
\text{αἱν ἀξιόμενος καὶ τείχεος ἐγγὺς οδεύων,}
\]
\[
\text{χέρσου ὤμοι καὶ νῆσον, ἡ ἐμὴ πόλιν, ἓδαι χεῦν}
\]

and just below 156 f. (after mentioning the Syrian tomb of Memnon) he says:

\[
\text{ἄλλα τὰ μὲν καὶ τὸ κόσμον ἀείσομεν εὐρέα κάλλη}
\]
\[
\text{πάτρης ἑμετέρης ἐρατῇ Πιμπληθίδε μολυῆ.}
\]

Halieutica.—1. The author of the Halieutica is a Cilician as is proved by two passages:

(a) H. iii. 7 ff.—

\[
\text{σοὶ δ' ἐμὲ τερπωλὴν τε καὶ ὑμνητῆρ' ἁνέγκαν}
\]
\[
\text{δαίμονες ἐν Κιλίκεσσιν ὑφ' Ἐρμαίοις ἀδύτουσι.}
\]
\[
\text{Ἐρμεία, σὺ δὲ μοι πατρώιε κτλ.}
\]

(b) H. iii. 205 ff.—

\[
\text{Ἀνθίεων δὲ πρώτα περίφρονα πεύθεο θῆρην,}
\]
\[
\text{οἰὸν ἑμετέρης ἐρικυδέος ἐντύνονται}
\]
\[
\text{πάτρης ἐναετῆρες ὑπὲρ Σαρπηδόνος ἀκτῆς}
\]

\[\text{a χέρσου ὤμοι καὶ νῆσον = Χερσόνησον, “quod versus dicere non est,” one of the names of Apamea or Pella on the Orontes. Cf. Steph. B. s. Ἀπάμεια, Συρίας πόλις, ἀπὸ Ἀπάμας, τῆς Σελεύκου μητρὸς ἐκλήθη καὶ Χερρόνησος, ἀπὸ τῆς περιοχῆς τῶν ὑδάτων, καὶ Πέλλα, ἀπὸ τῆς ἐν Μακεδονίᾳ; Strabo 752 ἡ δ’ Ἀπάμεια καὶ πόλιν ἔχει τὸ πλέον εὐερκή. λόφος γάρ ἐστιν ἐν πεδίῳ κοιλῷ τετειχισμένος καλῶς, δὴ ποιεῖ χερσονησίζοντα δ’ Ὀρόντης καὶ λίμνη περικειμένη μεγάλη καὶ ἐλη πλατέα λειμώνας τε βουβότους καὶ ἒπορβότους διαχεομένους ὑπερβάλλοντας τὸ μέγεθος; ἢ τε δὴ πόλις ὤτους ἀσφαλῶς κεῖται (καὶ δὴ καὶ Χερρό-
}
\]
\[
\text{νήσος ἐκλήθη διὰ τὸ συμβεβήκος) καὶ χώρας εὐπορεῖ παμπόλλης εὐδαίμονος [cf. C. ii. 150 ff.], δὲ ἢ δ’ Ὀρόντης ἤεὶ . . . ἐκαλεῖτο δὲ καὶ Πέλλα ποτὲ ὑπὸ τῶν πρῶτων Μακεδών μεῖο τοῦ τοὺς πλεῖστους τῶν Μακεδών ἐνταῦθα οἰκήσαι τῶν στρατευομένων.}
\]
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όσοι ὁ 'Ερμείαο πόλιν, ναυσικλυτον ἄστυ
Κωρύκιον, ναίοντι καὶ ἀμφιρύτην Ἐλεοῦσαν.

These passages certainly suggest that the author of the Halieutica came from Corycus, but they by no means prove it. The poet is describing a method of fishing, and Anazarbos as an inland town (Ptolem. v. 8. 7 among inland [μεσόγειοι] towns in Cilicia is Καυσάρεια πρὸς Ἀναζάρβω) would not be in point. Nor is 'Ερμεία, σὺ δὲ μοι πατρώϊες conclusive, as Hermes appears on coins of other Cilician towns, e.g. Adana and Mallos.

2. The Halieutica is dedicated to a Roman Emperor, who is addressed as Antoninus a (H. i. 3, etc.) without further specification.

3. That Emperor's son, whose name is not indicated, is several times in the poem coupled with his father: H. i. 66, the fish in a royal preserve are a ready spoil σοί τε, μάκαρ, καὶ παιδί μεγανχεῖ; i. 77 ff. σὺ δ' ἰδύνεις ἑκαστα, | πότνα Θεά, καὶ πατρὶ καὶ νύεὶ παμβασιλῆς | θυμήρῃ τάδε δῶρα τῆς πόρσυνον ἀοιδῆς; ii. 41 σοί τε, μάκαρ σκηπτούχε, καὶ ἀγλαάπαιδι γενέθλη; ii. 682 Justice prevails among men ἐξ οὗ μοι κραίνουσι μέγαν θρόνον ἐμβεβαοῖτε, | ἄμφωθες θεσπεσίως τε πατήρ καὶ φαίδιμος ὀρπηξ; iv. 4 ff. ἀλλά σὺ μοι, κάρπιστε πολυσούχους βασιληῦν, | αὐτὸς τ', Ἀρτωνῖνε, καὶ νέος ἕγαθεν κηρ, | πρόφρονες εἰσαῖοτε κτλ.

Suidas, as we have seen above, puts the Cilician Oppian ἐπὶ Μάρκου 'Ἀντωνίνον βασιλέως, which most naturally means Marcus Aurelius Antoninus, Emperor 161–180, in which case the son will be L. Aurelius

a The ambiguity is sufficiently great since the name Antoninus was borne by Antoninus Pius 138–161, M. Aurelius Antoninus 161–180, Commodus 180–192, Caracalla 211–217, Opellius 217–218, Elagabalus 218–222, etc.
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Commodus, \(^a\) son of Marcus Aurelius and Faustina, Emperor 180-192. Born in 161, he was made a Caesar in 166, and Imperator in 176. As \(H.\) ii. 682 ff. (quoted above) implies that the son was associated with his father in the imperial power, this would date the \textit{Halieutica} between 176, and the death of Marcus Aurelius in 180. For the sporting proclivities of Commodus \(cf.\) Herodian i. 15. The schol. in most places, i. 66, i. 77, ii. 41, iv. 4 take the son to be '\textit{Antonin\nu\nu} (sic) \textit{Tor\io\io\io}\nu\nu\nu', but on ii. 683 the father and son are given as '\textit{Antonin\nu\nuos kal K\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\io\i
latest editors reach their conclusion is nothing less than astounding:

(1) Assuming *Vita A* to be the most trustworthy, they take the banishment to refer to the father of the Cilician Oppian.

(2) They put the visit of Severus in 194, when he was marching against Pescennius Niger.

(3) The poet of the *Halieutica*, they say, died in the thirtieth year of his age, after the death of Severus in 211. But the *Vita A*—their sole authority—says that the poet was about thirty years of age when his father was banished, and that he died at the age of thirty. In any case the whole story seems to contemplate a short period of banishment. On the showing of Messrs. Schmid-Stählin it extended at least from 194–212, a period of eighteen years.

(4) Caracalla had no son. It was, apparently, only after his death that any hint was made with regard to the paternity of Elagabalus or his cousin; in any case neither youth could possibly have been referred to in the terms in which the poet of the *Halieutica* refers to the son of Antoninus. Messrs. Schmid & Stählin, feeling this difficulty, comfortably say that in *H*. i. 66 "*ist wohl πατρί statt πατρί zu schreiben." It is regrettable that their researches in Oppian should not have proceeded a little further, when the other references to the son, as quoted above, would have needed more serious surgery.

Our conclusion, on the whole, is that the *Halieutica* alone is the work of the Cilician Oppian. The *Cynegetica*, which shows knowledge of the *Halieutica* not merely in detail, *e.g.* *Cyn*. i. 82 compared with *Hal*. iii. 35, but in general treatment,
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is the work of a Syrian imitator, dedicated very naturally to Caracalla, with regard to whom, amid so many uncertainties, nothing about his later years seems certain except his close relations with Syria.

II. ZOOLOGY BEFORE OPIAN

The earliest classification of animals in any detail that we possess occurs in Book II. of the Περὶ Δαιτῆς, a treatise in the Corpus Hippocrateum, the collection of writings which pass under the name of Hippocrates. This particular treatise is assigned to the 5th century and has been by some ascribed to Herodicus of Selymbria, teacher of Hippocrates and father of Greek Medicine (cf. Suid. s. Ἰπποκράτης, Soranus, Vit. Hippocr., Tzetz. Chil. viii. 155). This classification is purely incidental and is confined moreover to animals which are eaten. The author is discussing the qualities of the flesh of various edible animals (περὶ ζῴων τῶν ἐσθιομένων ὀδὸς χρῆ γυνώσκειν) and he divides them according to their habitat, on land, in air, in water, into the three popular genera of Beasts—or as the writer calls them Quadrupeds (πετράποδα)—Birds (ὄρνιθες), Fish (ἰχθυῖς). Such grouping as there is within these great divisions is based on similarity in quality of flesh—distinguished as light or heavy, firm or flaccid, and so forth. Under the first genus he distinguishes Cattle, Goats, Swine (Wild and Tame), Sheep, Asses, Horses, Dogs, Deer, Hares, Foxes, Hedgehogs. Under the second genus he specifies φάσσα (Ringdove), περιστερά (Domestic Pigeon), Partridge, Cock, Turtle-dove, Goose; then
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όσα σπερμολογεῖ (no specific bird is mentioned but the reference would be first and foremost to the Rook, Corvus frugilegus, L., cf. A. 592 b 28, Aristoph. Av. 232, 579, etc.), and lastly "the Duck (νήσσα) and others which live in marshes or in water." Here we have traces of sub-groups based on habit or habitat. Under the third genus (Fishes) we have several such groups. He specifies (1) σκορπίως, δράκων, κόκκυς, γλαύκος, πέρκη, θρύσα; (2) οἱ πετραῖοι (rock-haunting fishes), of which he mentions κύλη, φυκίς, ἐλεφυτίς (ἀλφυρτής ?), κωβίός; (3) οἱ πλανήται (wandering fishes), no example being named; (4) νάρκαι καὶ βίναι καὶ ψῆσαι καὶ όσα τοιάντα; (5) fishes which live in muddy and wet places—κέφαλοι, κεστραῖοι, ἔγχελνες καὶ οἱ λοιποὶ τοιοῦτοι; (6) fishes of River and Lake (οἱ ποτάμιοι καὶ λιμναῖοι); (7) πολυπόδες καὶ σηπίαι καὶ τὰ τοιαῦτα; (8) τὰ κογχύλια (i.e. Ostracoderms): πίναι, πορφύραι, λεπάδες, κύρικες, υστρεά, μυες, κτένες, τελλίναι, κνίδαι, ἐχῖνοι; (9) κάραβος, μυες (μαίαι ?), καρκίνοι (ποτάμιοι καὶ ϑαλάσσιοι) —i.e. Crustaceans.

This enumeration, as we have said, is introduced incidentally and there are indications that the writer was familiar with more detailed classifications. For example, he uses the term Selachian (τὰ σελάχεα), although he neither defines the group nor specifies the fishes which belong to it. Again, at the end of the list he makes a series of other distinctions such as Wild and Tame (these latter again being sub-

a This should correspond to Aristotle's ῥνάδες or πελάγιοι but there is a curious discrepancy as to the quality of their flesh: Περὶ Δ. οἱ δὲ πλανήται καὶ κυματόπληγες . . . στεφεωτέρην τὴν σάρκα ἔχουσιν, i.e. than οἱ πετραῖοι, but A. 598 a 8 οἱ σάρκες συνεστάσατ' μᾶλλον τῶν τοιοῦτων ἰχθύων [i.e. τῶν προσγείων], τῶν δὲ πελάγιων ὑγραί εἶσαι καὶ κεχυμέναι.

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divided into ἐλονόμα καὶ ἀγρονόμα on the one hand and τὰ ἔνδον τρεφόμενα on the other); Carnivorous (ἀμφιοφάγα) and Vegetarian (ὑλοφάγα); ὀλιγοφάγα and πολυφάγα; καρποφάγα and ποηφάγα; ὀλιγοπότα and πολυπότα; and what suggests more than superficial observation, πολύαιμα, ἀναίμα, ὀλίγαιμα.

The real founder of scientific Zoology is Aristotle (385/4—322/1 b.c.), and for more than eighteen centuries writers on Natural History hardly did more than copy or translate his works or comment upon them. We know but little of his predecessors in this field, as Aristotle is not prone to base his statements upon authority. In his History of Animals (αἱ περὶ τὰ ἔνδον ἰστορίαι) the writers referred to are Aeschylus, Alcmaeon of Croton, Ctesias of Cnidus, Democritus, Diogenes of Apollonia, Herodorus of Heracleia, Herodotus, Homer, Musaeus, Polybus son-in-law of Hippocrates, Simonides of Ceos, Syennesis of Cyprus. But in any case, so far as scientific Zoology is concerned, the opinion of Cuvier is probably not far from the truth: "Je ne pense pas au reste qu’il ait fait grand tort aux ichthyologistes qui l’ont précédé, s’il y en a eu avant lui; ceux des fragments conservés par Athénée que l’on pourrait..."
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leur attribuer, n'annoncent point qu'ils aient traité leur sujet avec méthode ou avec étendue; et tout nous fait croire que c'est sous la plume d'Aristote seulement que l'ichtyologie, comme toutes les autres branches de la zoologie, a pris pour la première fois la forme d'une véritable science” (Cuv. et Val. i. p. 16).

The chief writings of Aristotle upon Natural History are 1. *History of Animals*, in ten Books. In the best mss. there are only nine Books and Bk. x. is universally regarded as spurious. Doubt has also been cast upon Bk. ix., and even upon Bk. vii., which in the mss. follows Bk. ix. and was first put in its present place by Theodorus Gaza (15th cent.). 2. *On the Parts of Animals* (*Περὶ ψών μορίων*), four Books. 3. *On the Generation of Animals* (*Περὶ ψών γένεσις*), five Books. 4. *On the Locomotion of Animals*, one Book.

With regard to the achievement of Aristotle in the field of Zoology we may conveniently quote—especially as a large part of his work is concerned with Ichthyology—the words of Cuvier in the Introduction to the *Histoire Naturelle de Poissons*: “Ce grand homme, secondé par un grand prince [Alexander the Great], rassembla de toute part des faits, et ils parurent dans ses ouvrages si nombreux et si nouveaux, que pendant plusieurs siècles ils excitèrent la défiance de la postérité. Les personnages d’Athénée se demandent [Athen. 352 d] où Aristote a pu apprendre tout ce qu’il raconte des mœurs des poissons, de leur propagation et des autres détails de leur histoire qui se passent dans les abîmes les plus cachés de la mer. Athénée lui-même répond à cette question, puisqu’il nous dit [Athen. 398 ὅκτακόσια γὰρ εἰληφέναι τάλαντα

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παρ’ Ἀλεξάνδρου τῶν Σταγράτην λόγος ἔχει εἰς τὴν περὶ τῶν ᾿Ερων ἱστορίαν] qu’Alexandre donna à Aristote, pour recueillir les matériaux de son histoire des animaux, des sommes qui montèrent à neuf [sic] cents talens, à quoi Plinie [viii. 44] ajoute que le roi mit plusieurs milliers d’hommes à la disposition du philosophe, pour chasser, pêcher et observer tout ce qu’il désirait connaître.

“Ce n’est pas ici le lieu d’exposer en détail le parti qu’Aristote tira de cette munificence, d’analyser ses nombreux ouvrages d’histoire naturelle, et d’énumérer l’immense quantité de faits et de lois qu’il est parvenu à constater; nous ne nous occuperez pas même de montrer avec quel génie il jeta les bases de l’anatomie comparée, et établit dans le règne animal, et dans plusieurs de ses classes, d’après leur organisation, une distribution à laquelle les âges suivans n’ont presque rien eu à changer. C’est uniquement comme ichtyologiste que nous avons à le considérer, et dans cette branche même de la zoologie, n’eût-il traité que celle-là, on devrait encore le reconnaître comme un homme supérieur. Il a parfaitement connu la structure générale des poissons. . . . Quant aux espèces, Aristote en connaît et en nomme jusqu’à cent dix-sept, et il entre, sur leur manière de vivre, leurs voyages, leurs amitiés et leurs haines, les ruses qu’elles emploient, leurs amours, les époques de leur frai et de leur ponte et leur fécondité, la manière de les prendre, les temps où leur chair est meilleure, dans des détails que l’on serait aujourd’hui bien embarrassé, ou de contredire ou de confirmer, tant les modernes soient loin d’avoir observé les poissons comme ce grand naturaliste paraît l’avoir fait par lui-même ou par ses corres-
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pondants. Il faudrait passer plusieurs années dans les îles de l'Archipel, et y vivre avec les pêcheurs, pour être en état d'avoir une opinion à ce sujet” (Cuv. et Val. pp. 16 ff.).

Two examples may be quoted to illustrate the accurate observation either of Aristotle himself or of his informants: (1) the assertion (A. 538 a 20; 567 a 27) that the *Erythrinos* and the *Channa* (both belonging to the genus *Serranus*) are hermaphrodite, a fact rediscovered by Cavolini.² (2) The assertion (A. 565 b 4) that in the Smooth Dog-fish, γαλέως ὡ λείος, the embryo is attached to the uterus by a “yolk-sac placenta,” rediscovered by Johannes Müller, “Ueber d. glatten Hai d. Aristoteles (Mustelus laevis),” Abh. d. Berlin. Akad. 1840.

As regards the classification of animals we can here notice only the main outlines of Aristotle's system. All animals are distributed into two groups: I. ἐναίμα, blooded animals [ = Vertebrates]. II. ἀναίμα, bloodless animals [ = Invertebrates].

Group I., ἐναίμα, is subdivided into:

(a) ἐν φωτοκούντα ἐν αὐτοῖς [ = Mammals].
(b) ὀρνιθεῖς [Birds].
(c) τετράποδα ἢ ἄποδα φωτοκούντα [Reptiles and Amphibia].
(d) ἰχθύες [Fishes].

Group II., ἀναίμα, is subdivided into:

(a) μαλάκια [Cephalopods].
(b) μαλακόστρακα [Crustaceans].
(c) ἐντομα [Insects, Arachnidae, Worms].
(d) ὀστρακόδερμα [Mussels, Sea-snails, Ascidia, Holothuria, Actinia, Sponges].

² Memoria sulla generazione dei pesci e dei granchi, Naples, 1787.
Theophrastus of Eresos (circ. 372–287), the successor of Aristotle as head of the Peripatetic school, wrote Περὶ ξύων (Athen. 387 b), Περὶ τῶν δακέτων καὶ βλητικῶν (Athen. 314 c), Περὶ τῶν μεταβαλλόντων τὰς χρώσας (Athen. 317 f), Περὶ τῶν φωλεύντων (Athen. 314 b, etc.), Περὶ τῶν ἐν τῷ ξηρῷ διαιτωμένων (Athen. 312 b: διατριβόντων 317 f), Περὶ τῶν κατὰ τόπους διαφορῶν (Athen. 317 f), which are known to us only by quotations.

Aristophanes of Byzantium (circ. 257–180 B.C.) made an Epitome of Aristotle’s History of Animals, which was used by Aelian (circ. A.D. 200) and Suidas (circ. A.D. 950) and is perhaps identical with the pseudo-Aristotelian ζωικά (Athen. 319 d, etc.). This Epitome was extracted by Sopatros of Apameia (4th cent. A.D.), cf. Phot. Bibl. 104 26 ὣς ἐνδεκατος ἔχει τὴν συναγωγὴν . . . ἀλλὰ μὴν καὶ ἐκ τῶν Ἀριστοφάνους τοῦ γραμματικοῦ περὶ ξύων βιβλίου πρώτων καὶ δευτέρων. Extracts were also made from the Epitome for Constantine VII. (Porphyrogenetos), Emperor a.d. 912–959 [ed. Spuridon Lambros, Suppl. Aristot. I. Berlin 1885].

Clearchus of Soli (3rd cent. B.C.) wrote Περὶ ἐνύδρων (Athen. 332 b, cf. 317 c). Nicander of Colophon (b. circ. 200 B.C.) wrote the extant Theriaca and Alexipharmaca, the former on the bites of venomous animals and their remedies, the latter on antidotes to poison. Tryphon of Alexandria (1st cent. B.C.) wrote Περὶ ξύων (Suid. s. Τρύφων, Athen. 324 f). Dorion (for whom see Athen. 337 b, M. Wellmann, Hermes 23 [1888]) wrote, in 1st cent. B.C., Περὶ ἅλθων, frequently cited by Athenaeus. Juba II., king of Mauretania, after the death of his father in 46 B.C., was brought a prisoner (Plut. Caes. 55 'Ἰόβας
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Ovid ὃν ἔκείνου κομιδὴν νῆπιον ἐν τῷ θριάμβῳ παρήχθη, μακαριωτάτην ἀλούς ἀλωσεν, ἐκ βαρβάρου καὶ Νομάδος Ὑπλήνων τοῖς πολυμαθεστάτοις ἐναράθμων γενέσθαι συγγραφείσι) to Rome, where he remained till his restoration by Octavian in 30 B.C. One of the most erudite men of his time (Plut. Sert. 9 ἱστορικωτάτον βασιλέων; Athen. 83 b ἀνόρα πολυμαθέστατον; Plin. v. 16 studiorum claritate memorabilior etiam quam regno), he wrote on Assyria, Arabia, and Africa—his work on the latter supplying information on the Elephant (Plin. viii. 7, 14, 35; Plut. Mor. 972 b; Ael. ix. 58), the Lion (Ael. vii. 23), the Crocotta (Plin. viii. 107) etc., cf. M. Wellmann, Hermes 27 (1892) "Iuba eine Quelle d. Aelian". About the same date Metrodorus of Byzantium and his son Leonidas (Athen. 13 c, cf. M. Wellmann, Hermes 30 [1895] "Leonidas von Byzanz u. Demostratos") and Demostratus wrote on Fishes (Ael. N.A. epilog.). Alexander of Myndos (first half of 1st cent. a.D., cf. M. Wellmann, Hermes 26 [1891], 51 [1916]) wrote Περὶ ζῴων (Athen. 392 c, Bk. II. being on Birds, περὶ πτηνῶν, Athen. 388 d etc.), based mainly on Aristophanes’ Epitome of the H.A. of Aristotle, as well as a Θηριακός and a Θαναμασίων συναγωγή (Phot. Bibl. p. 145 b Bekker λέγει δὲ περὶ τε ζῴων καὶ φυτῶν καὶ χωρῶν τύνων καὶ πτημάτων καὶ κρηνῶν καὶ βοτανών καὶ τῶν τοιούτων). He made use of Leonidas of Byzantium and Juba, and was one of the sources of Aelian, Dionysius De avibus, and Plut. De sollert. animalium. Pamphilos of Alexandria (middle of 1st cent. a.D.) was the author of a lexicon Περὶ γλωσσῶν ῥητοί λέξεων, in ninety-five books. This lexicon, which was at once a glossary and an encyclopaedia of general information, was excerpted in the reign of Hadrian xxx
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first by Julius Vestinus and then by Diogenianus of Heracleia—the work of the latter being the basis of the extant lexicon of Hesychius. The zoological matter in Pamphilus was utilized by Aelian, Athenaeus, etc.; cf. M. Wellmann, Hermes 51 (1916). Plutarch of Chaeroneia (circ. A.D. 46–120) wrote De sollertia animalium (Πότερα τῶν ζώων φρονμικώτερα, τὰ χερσαία ἡ τὰ ἐνυδρα) and Bruta ratione uti (Περὶ τοῦ τὰ ἀλογα λόγῳ χρησθαί).

More or less contemporary with Oppian (i.e., the author of the Halieutica) was Julius Polydeuces (Pollux) of Naucratis in Egypt, whose extant Ονομαστικόν (ten books), dedicated to Commodus, Emperor 180–192, contains a good deal of zoological information. Somewhat later Claudius Aelianus of Praeneste (circ. A.D. 170–235) wrote De natura animalium (Περὶ ζώων) in seventeen books and Varia historia (Ποικίλη ἡστορία) in fourteen books. Lastly we may mention here, although we know on his own authority that he was a little later than the author of the Halieutica (Athen. 13 b τὸν ὀλιγὸ πρὸ ἡμῶν γενόμενον Ὄπιπιανὸν τὸν Κίλικα), Athenaeus of Naucratis, whose Δειπνοσοφισταῖ, in fifteen books, contains an immense amount of undigested information. His zoological information is probably largely based on the Lexicon of Pamphilus and thus indirectly on Alexander of Myndos.

M. Wellmann, who has discussed the sources of Aelian, Oppian, etc., in a series of articles in Hermes (23 [1888], 26 [1891], 27 [1892], 30 [1895], 51 [1916]) regards Leonidas of Byzantium and Alexander of Myndos as the chief sources of the Halieutica. The close agreement in many passages of Aelian and Oppian he attributes to the use of
common sources, not to direct borrowing of the one from the other.

III. HUNTING, FISHING, FOWLING

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. —Genesis i. 26.

ιχθύςι μὲν καὶ θηρῶι καὶ οἴωνοις πετεννοίς. Hesiod, W. 277.
φιλά θ' ἐρπετὰ τόσα τρέφει μέλαια γαῖα
θῆρες τ' ὀρεσκίωι καὶ γένος μελισσάν
καὶ κνώδαλ' ἐν βένθεσι πορφυρέας ἄλος,
εὔδοσιν δ' οἴωνων φιλα ταυτπετρύγων. Alcman fr. 65 (10).
κουφονώων τε φύλον ὀρνίθων ἀμφιβαλῶν ἀγει
καὶ θηρῶν ἀγρίων ἕθυμ πόντου τ' εἰναλίαν φύσιν
σπείραισι δικτυκλώστοις

Tum laqueis captare feras et fallere visco
inventum et magnos canibus circumdare saltus,
atque alius latum funda iam verberat amnem
alta petens pelagoque alius trahit humida lina.

Verg. Georg. i. 139 ff.

Corresponding to the popular division of wild life
according to habitat—creatures of the land, the
water, the air—we find the art of capturing or
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killing wild creatures divided into Hunting, Fishing, Fowling. Xen. Hell. iv. 1. 15 ἔνθα καὶ τὰ βασιλεία ἣν Φαρναβάζῳ . . . καὶ θηραί αἱ μὲν καὶ ἐν περιεργύμενοι παραδείσοις, αἱ δὲ καὶ ἐν ἀναπταμένοις τόποις, πάγκαλαί. περιέφερε δὲ καὶ ποταμὸς παντοδαπῶν ἤχυσων πλήρης. ἵν δὲ καὶ τὰ πτηνὰ ἀφθόνα τοῖς ὄρνιθέσθαι δυνάμενοι; Cic. De fin. ii. 8. 25 piscatu, aucupio, venatione; Plin. viii. 44 Alexandre Magno rege inflammato cupidine animalium naturas nocendi delegataque hac commentatione Aristotelii, summo in omni doctrina viro, aliquot millia hominum in totius Asiae Graeciaeque tractu parere iussa omnium quos venatus, aucupia, piscatusque alebant quibusque vivaria, armenta, alvearia, piscinae, aviaria in cura erant, ne quid usquam genitum ignoraretur ab eo. Pliny's alebant reminds us that the capture of wild creatures was at first a practical affair, the provision of food; cf. Pind. I. i. 47 μυσθὸς γὰρ ἄλλοις ἄλλος ἐφ' ἔρμασιν ἄνθρωποι γλυκὺς, | μηλοβότα τ' ἀρότα τ' ὄρνιχολόχῳ τε καὶ ὅν πόντος τρέφει. | γαστρὶ δὲ τᾶς τις ἄμυνων λιμῶν αἰανὴ τέταται. And it may be noted that Izaak Walton, The Compleat Angler, c. i. makes each of his three disputants, Auceps, Venator, and Piscator, in commending the rival claims of their different arts, refer to this practical aspect: Auceps: “the very birds of the air . . . are both so many and so useful and pleasant to mankind. . . . They both feed and refresh him; feed him with their choice bodies, and refresh him with their heavenly voices.” Venator: “the Earth feeds man and all those several beasts that both feed him and afford him recreation.” Piscator: “And it may be fit to remember that Moses appointed fish to be the chief diet for the best commonwealth that
ever was." Later the three arts are regarded more as forms of healthy recreation or, in the case of Hunting, as useful preparation for the art of war: Xenoph. Cyh. 1. 18 ἐγὼ μὲν οὖν παραίνω τοῖς νέοις μὴ καταφρονεῖν κυνηγεῖσιν μηδὲ τῆς ἄλλης παιδείας· ἐκ τούτων γὰρ γίγνονται τὰ εἰς τὸν πόλεμον ἀγαθοὶ.

In the Greek Anthology we have a series of epigrams (A.P. vi. 11-16 and 179-187) in which three brothers, Damis, a Hunter, Pigres, a Fowler, Cleitor, a Fisher, make dedicatory offerings of the instruments of their several crafts.

1. Fowling (ὀρνιθευτική, ἔντοκη, aucrium). The methods of the Fowler are alluded to C. i. 64 ff., H. i. 31 ff.; iv. 120 ff. (where see notes). The practice of Hawking is mentioned in Aristot. H.A. 620 a 32 ἐν δὲ Θρᾴκη τῇ καλομένη ποτὲ Κεδρευπόλει ἐν τῷ ἐλει θηρεύονσιν οἱ ἀνθρωποὶ τὰ ὀρνίθια κοινῷ μετὰ τῶν ἱεράκων· οἱ μὲν γὰρ ἔχοντες ξύλα σοβοῦσι τὸν κάλαμον καὶ τὴν ὕλην ἵνα πέτωνται τὰ ὀρνίθια, οἱ δ’ ἱερακεῖς ἀνωθεν ὑπερφαίνομενοι καταδίωκοντων· ταῦτα δὲ φοβοῦμενα κάτω πέτονται πάλιν πρὸς τὴν γῆν· οἱ δ’ ἀνθρωποὶ τύπτοντες τοῖς ξύλοις λαμβάνονται, καὶ τῆς θῆρας μεταδίδοσιν αὐτοῖς· μίπτοντι γὰρ τῶν ὀρνίθων, οἱ δὲ ὑπολαμβάνονται. The same story is told A. Mirab. 841 b 15 ff., Antig. 28, Ael. ii. 42, Plin. x. 23. For a different method of employing the Hawk see Dionys. De av. iii. 5 and for the employment of the Owl (γλαύξ, noctua) see Dionys. De av. iii. 17, Arist. H.A. 609 a 13 τῆς δὲ ἡμέρας καὶ τὰ ἄλλα ὀρνίθια τῆς γλαύκα περιπέτειας, δὲ καλεῖται θαυμάζειν, καὶ προσπετόμενα τίλλουσιν· διὸ οἱ ὀρνιθοθηραι θηρεύοντων αὐτῆς παντοδαπὰ ὀρνίθια; cf. 617 b 4. For Doves (περιστεραί) as Decoy birds cf. Aristoph. Av. 1082 xxxiv
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τὰς περιστερὰς θ᾽ ὀμοίως συλλαβῶν εἰρῥας ἔχει, | καταναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ; Arist. 
H.A. 613 a 23, Ael. iv. 16, xiii. 17; for Part-
ridges used in the same way, Arist. H.A. 614 a 10, 
Ael. iv. 16. Cf. in general Xen. Cyrop. i. 6. 39 οὗ 
γὰρ ἐπὶ μὲν τὰς ὀρνιθάς ἐν τῷ ἰσχυροτάτῳ χειμῶνι 
ἀνωτάτης ἐπορεύον νυκτός, καὶ πρὶν κινεῖσθαι τὰς 
ὀρνιθὰς ἐπεποίητο σοι αἱ πάγαι αὐταῖς καὶ τὸ κεκι-
νιμένου χωρίον ἐξείκαστο τῷ ἀκινήτῳ ὀρνιθεῖς δ᾽ 
ἐξετελείουντο σοι ὑπὸ σοὶ μὲν τὰ συμφέροντα ὑπηρετεῖν, 
τὰς δὲ ὀμοφύλους ὀρνιθὰς ἔξαπατάν. Fowling furnishes 
Homer with a simile Ο. xxii. 468 ὃς δ᾽ ὅταν ἢ 
κίχλαι ταννοίττεροι ἤ τελειοι ἐρεκε ἐνπιλήξωσι, τά θ᾽ ἐστήκη 
ἐνι θάμνῳ, | αἰθίν ἐσιέμενα, στυγερὸς δ᾽ ὑπεδέξατο 
κοίτος, ὃς αἱ γ᾽ ἐξείς κεφαλὰς ἔχον, ἀμφὶ δὲ πάσαις | 
δειρῇσι βρόχοι ἥσαν. The Fowler’s dedications in 
the A.P. vi. include νεφέλαι, ἱχνοπέδη, παγίς, κλωβιοί, 
στάλκες (stakes to support the nets), limed reeds, 
ἐπισταστήρ (=ἐπίθρομος of the Hunter’s net), and 
a net or noose for catching cranes by the neck 
(ἀρκν τε κλαγερῶν λαιμοπέδαν γεράνων, cf. δεράγχη 
A.P. vi. 109).

Of ancient writings on Fowling we possess, in 
addition to some fragments of the De aucupio of 
Nemesianus (A.D. 3rd cent.), a prose paraphrase by 
Euteneius of a lost poem—sometimes supposed to be 
the Ιεντικά ascribed to Oppian (Suid. s. Ὄππιανός), 
but now generally attributed to Dionysius the 
Periegete (in time of Hadrian). We quote it as 
Dionys. De av. i.e. Διονυσίου περὶ Ὀρνίθων (Cramer 
Anec. Par. i. 22 f.). The treatise (3 Bks.) reminds 
one of the Oppianic manner. Thus Bk. III. begins, 
like our Cynegetica and Halieutica, with a com-
parison of Hunting, Fishing, and Fowling. While

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the business of the first two is hazardous, "it suffices the Fowlers to wander with delight in plain and grove and meadow and to hearken to the sweet singing of the birds, using neither sword nor club nor spear, nor employing nets and dogs, but carrying only birdlime and reeds, and fine lines and lightest creels (κύρτονς, traps, cages) under the arm. Sometimes too they dress a tree with branches not its own and bring tame birds to share the hunt." Fowling methods are summarized thus: ἕξο χρωμένοις ἢ θρυκίν ἵππεῖας ἢ λίνοις ἢ πάγαις ἢ καὶ πηκτίσιν ἢ τροφῆ δελεάζουσιν ἢ τὸν σύμφυλον ὄρνων ἐπιδεικνύσιν. Pliny x. deals with Birds. There are nine lines on Fowling (Paulini Nolani carmen de aucupio) in Poet. Lat. Minores, ed. N. E. Lemaire, Paris, 1824, vol. i.

2. Hunting (κυνηγήσιον, κυνηγητική, venatio). On Hunting we possess the Cynegeticus of Xenophon (c. 430–c. 354 B.C.) and the supplementary Cynegeticus of Arrian (c. A.D. 150), and in Latin the Cynegetica of Grattius (contemporary of Ovid, cf. Ep. ex Pont. iv. 16. 34 aptaque venantti Grattius arma daret) in 541 hexameters, and the Cynegetica of Nemesianus (A.D. 3rd cent.). Much useful information is to be found in the Onomasticon of Pollux (circ. A.D. 166 dedicated to Commodus), especially v. 1-94, which is practically a systematic treatise on the subject; in the περὶ Ζώων of Aelian (in time of Septimius Severus); and in the Natural History of Pliny (A.D. 23–79), especially Bk. viii., as well as in the Res rusticae of Varro (116–27 B.C.), the De re rustica of Columella (A.D. 1st cent.), and Palladius (A.D. iv. cent.). Merely incidental references are often instructive, e.g. Xen. Cyr. i. 6. 40 "Against the Hare, again, because he
feeds in the night and hides by day, you reared dogs which should find him by scent. And because, when found, he fled swiftly, you had other dogs fitted to take him by speed of foot. If again, he escaped these also, you would learn his roads and the sort of places that he is caught fleeing to, and in these you would spread nets difficult to see and the Hare in his impetuous flight would fall into them and entangle himself. And, to prevent him from escaping even from these, you set watchers of what happened (i.e. ἄρκνωρόι Xen. Cyn. 6. 5), who from close at hand might quickly be on the spot; and you behind shouting close upon the Hare frightened him so that he was foolishly taken, while, by instructing those in front to be silent, you caused their ambush not to be perceived.” See also “Joannis Caii Britannii De canibus Britannicis” and “Hier. Fracastorii Alcon sive De cura canum Venaticorum” in Lemaire, op. cit. vol. i. pp. 147 ff. The work of Dr. Caius—founder of Caius College, Cambridge—is addressed to Gesner.

3. Fishing (ἀλιευτική, piscatus). We possess a fragment—some 132 hexameters—of the Halieutica of Ovid (cf. Plin. xxxii. 152 his adiciemus ab Ovidio posita nomina quae apud neminem alium reperiuntur, sed fortassis in Ponto nascentium, ubi id volumen supremis suis temporibus inchoavit: bovem, cercurum in scopolis viventem, orphum rubentemque erythinum, iulum, pictas mormyras aureique coloris chrysophryn, praeterea sparum, tragum, et placentem cauda melanurum, epodas lati generis. Praeterea haec insignia piscium tradit: channen ex se ipsa concipere, glaucum aestate nunquam apparere, pompilum qui semper comitetur navium cursus, chromim qui nidificet in

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The genuineness of which has been wrongly suspected. But for the most part we must depend on general works, such as Aristot. H.A., Ael. N.A., Pliny (especially ix. and xxxii.) and other works mentioned in the previous section (Hunting).

In Plato's Sophist 219 sq., Socrates, wishing to define a sophist and considering that the sophist is a γένος χαλεπὸν καὶ δυσθῇρευτον, proposes to practise definition on an easier subject, and he selects the Angler (αισταλιευτής) as "known to everyone and not a person to be taken very seriously." He proceeds as follows:

Angling is an Art and of the two kinds of Art—Creative and Acquisitive—it belongs to the latter. Again the Acquisitive is of two kinds—that which proceeds by voluntary Exchange and that which proceeds by Force—and Angling belongs to the latter. Force may be open, i.e. Fighting, or secret, i.e. Hunting. Hunting again is of the Lifeless—this sort of Hunting has "no special name except some sorts of diving" (Plato no doubt means σπογγοθηρική [sponge-cutting, Poll. vii. 139 or the like])—or of the Living, i.e. Animal Hunting. This again is divided into Hunting of Land Animals and Hunting of Water Animals (Animals which swim). Water animals may be Winged, i.e. Birds, and the hunting of these is called Fowling, or they may live in the water, and the hunting of these is called Fishing. Of Fishing there are two kinds, that which proceeds by Enclosures (ἐρκη)—i.e. κύρτοι, δίκτυα, βρόχοι, τόρκοι, and the like—and that which proceeds by Striking
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(πληγή), i.e. by Hooks (ἀγκυστρα) and Tridents (τριόδοντες). This again is divided into (1) Night-fishing, done by the light of a fire and called by fishermen πυρετική; (2) Day-fishing, which may be called as a whole ἀγκυστρευτική, ὅσ ἐχοντων ἐν ἀκροις ἀγκυστρα καὶ τῶν τριόδοντων, but is further divided into (1) τριόδοντια or Spearing, in which the blow is downward and the fish is struck in any part of the body; (2) ἀσπαλιευτική or Angling, where the fish is hooked about the head or mouth and drawn upwards from below by rods or reeds (ῥάβδοις καὶ καλάμοις ἀναστώμενον); cf. Plato, Laws, 823.

Oppian, H. iii. 72 ff., distinguishes four methods of Fishing—by Hook and Line, Nets, Weels, Trident.

With regard to the Hook and Line he distinguishes Rod-fishing from fishing without a Rod, i.e. with hand-lines, and in the case of the latter method he distinguishes two sorts of line—the κάθετος, or leded line (see H. iii. 77 n.) and the πολυαγκυστρον, or line with many hooks, for which cf. A. 621 a 15 ἀλίσκονται (sc. ai ἀλόπεκες, Fox Sharks) περὶ ἐνίους τῶν πολυαγκύστρων; 532 b 25 a certain monstrous sea creature is said λαβέσθαι ποτὲ τοῦ πολυαγκύστρον τῷ ἀκρῷ αὐτοῦ, i.e. to have seized a night-line with its extremity. Apost. p. 47 is disposed to identify the πολυαγκύστρον with a species of lines used in Greece to-day especially for catching Ἔριθρίνα (Sea-breams) but also for other fishes. These lines are called παραγάδια, presumably from being mainly used near the land (παρὰ γῆν, παραγάδι). It is a species of line, he says, well known in the N. of France and on all the coasts of England, where it is used for catching Congers and Rays. It consists of a very long and strong line, which, to protect it from the action of the salt

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water, is dyed red by dipping in an infusion of oak-bark and which carries a large number of hooks attached at intervals by short lines of finer quality (παράμυλα). This sort of line is employed at night. One end is anchored, while to the other end a piece of cork or the like is attached to indicate its position. On dark nights, in place of a cork, a triangle is attached, made of wood of the elder-tree, surmounted by a bell, which rings as it is swayed by the waves and so guides the fisherman to the spot. When this engine is withdrawn from the sea, the lines are arranged in a basket, the sides of which are furnished with pieces of cork into which the hooks are stuck. At Paxo, near Corfu, these lines are arranged in such a way that they float and small sails are attached which, driven by the wind, set the whole apparatus in motion.

With regard to Nets the different sorts mentioned by Oppian are not easy to identify with certainty.

1. δίκτυον is generic for every sort of Net.

2. ἀμφίβληστρον is usually taken to be a "casting-net," which is supported by Hesiod, Sc. 213 f. αὐτῷ ἐπὶ ἀκταῖς ὁ ἅγιος ἄλιεις δεδοκημένος: εἰς δὲ χερσίν ἰχθύσων ἀμφίβληστρον ἀπορρίψοντι ἔοικώς, although Theocritus i. 44 in a parallel passage has μέγα δίκτυον ἐς βόλον ἔλκει. This sense suits Aesch. Ag. 1382, where Clytemnestra, describing how she enveloped Agamemnon in a bath-robe, says: ἀμφίβληστρον ὁσπερ ἰχθύων περιστιχίων, πλούτον εἴματος κακοῦ. Cf. Aesch. Ch. 492; Herod. i. 141; ii. 95. Pollux i. 97 mentions together δίκτυα, ἀμφίβληστρα, γρίφοι, πάναγρον λίνον, and so x. 132 where he adds γάγγαμον. Plut. Mor. 977 f οἱ ὀἱ ἄλιεις συνορῶντες . . . τὰ πλείστα διακρούόμενα τὰς ἀπ’ ἀγκίστρον βολὰς
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In this work, the author explores the meaning and usage of the term "casting-net" in Classical and Christian literature, particularly in the works of Herodotus, Sophocles, and Josephus. The term "casting-net" seems to be well-established in Classical literature, with its primary meaning being established as a net cast by a single person and immediately withdrawn. However, in the New Testament, particularly in Matthew iv. 18 and John xxi., some difficulties are raised which cannot be discussed here. Usually, a "casting-net" is understood to be a net cast by a single person and immediately withdrawn. It is thus the \( \pi\varepsilon\xi\varepsilon\theta\beta\omega\lambda\sigma\varsigma \) of modern Greece: Apost. p. 38 "Le \( \pi\varepsilon\xi\varepsilon\theta\beta\omega\lambda\sigma\varsigma \), épervier, est un filet qu'on jette de terre en entrant parfois dans l'eau jusqu'aux genoux. On le tire à la hâte et aussitôt après l'avoir lancé pour ne pas laisser aux poissons avant qu'il ne se renferme le temps de s'échapper entre les mailles et le fond de la mer. Cet engin est, croyons-nous, celui qu'Oppian décrit dans ses 'Alieutika sous le nom de σφαιρών [see below]. La forme même de l'engin autorise cette supposition. Il faut une grande adresse pour se servir de cet filet. Le pêcheur doit le lancer de manière à ce qu'il tombe tout ouvert sur le banc des poissons qu'il a aperçu du rivage."

Those nets which are withdrawn a few moments after being cast are called in M. G. Nets \( \alpha\pi\delta\varepsilon\beta\omega\lambda\gamma\varsigma \) (at Paros ήμεροβόλια), or \( \alpha\varphi\rho\rho\delta\nuκτα \) i.e. foam-nets.
being designed to catch surface fishes, ἀφρόψαρα, fishes which swim between two waters, such as Mackerel, Horse-Mackerel, etc. Nets, on the other hand, which are shot in the morning and drawn next morning are called ἀπὸ στατοῦ, and are generally "compound," μανώμενα, consisting of a Net with fine meshes between two with larger meshes, as opposed to the simple Nets, ἀπλάδια, Apost. pp. 32 f.

3. γρίφος (γρίπτοσ) is the generic name for the draw-net or seine. Plutarch, as we have seen, couples γρίφος and σαγήνη. Cf. A.P. vi. 23. 3 δέξο σαγηναίον λίνον τετριμμένον ἀλμή | λείψανον, ἀυχ-μηρόν, ξανθὲν ἐπ' ὕμων, | γρίπτοσ τε; cf. Poll. i. 97, x. 132. So the Nets employed in analogous manner for the capture of land animals and bearing the same names are coupled by Plut. Mor. 471 δ οὐν' ὁ γρίφος καὶ σαγήναι ἐλάφους μή λαμβάνον. Apostolides p. 35 (who errs in thinking that Oppian identifies γρίφος and ἀμφίβληστρον) describes the γρίφος as consisting of two parallel nets, to which is attached another having the form of a sack. These two nets are called at Poros [off coast of Argolis] πτερά, "wings." The parallel Nets are suspended on two cords; the lower having hung on it at equal intervals pieces of lead (μολυβίθρες), the upper, called in some places σαρδούνας (cf. Xen. Cyn. 6. 9 σαρδονίων, Poll. v. 31 σαρδόνες), being hung with corks (φελλοί). The two pieces of wood, at the front ends of the two parallel Nets, to which is attached the cord by which the seine is drawn to land, are called at Paros σταλίκια, the triangular cord being called χαλινός.

Three species of seine are used in modern Greece according to Apostolides, 1. the γρίπτοσ proper, called in many places trata, consisting of two parallel nets
with very large meshes and the bag-net with very fine meshes. It is cast by a special boat and drawn to land. It is used especially for Sardines and other surface fish. One of these Nets employs fifteen or more men. 2. The γριπαρόλι or κωλοβρέχτης, a smaller sort, managed by four men, used for catching Grey Mullets and other shore fishes. 3. The ἀνεμότρατα, a very large seine. In the use of this two boats are always associated. They set out early in the morning, taking advantage of the off-shore wind (ἀπόγι)—which in summer blows during the night from the land—and when they reach the open sea they cast the seine, moor their boats, and remain till mid-day. Then when the landward breeze begins to blow, the two boats proceed, parallel to one another, harbourwards, drawing the seine behind them.

4. γάγγαμον. The name γάγγαμον (γαγγάμον) is still used round the Black Sea, although in most parts of Greece a slightly altered form—γαγγάβα—is in use. The Net is a dredge-net and is employed in fishing for Sponges, Oysters, and Sea-urchins. It is constructed thus: “autour d’un arc en fer est cousu un filet de forme conique; la corde, très large, de l’arc est aussi en fer; de la corde et de l’arc partent en rayonnant différentes cordes, au point de rencontre desquelles est attachée une grosse corde au moyen de laquelle on tire l’appareil.” Cf. schol. γάγγαμον, γαγγάμη, λίνος παχὺς δικτυωτός, σιδήρῳ κύκλῳ περιεχόμενος; Aesch. Ag. 361 μέγα δουλείας γάγγαμον ἀνὴς παναλώτον. Strabo 307, speaking of the cold in the region of the Sea of Azov, says: ὁρυκτοὶ τε εἰςιν ἱχθὺες οἱ ἀποληφθέντες ἐν τῷ κρυστάλλῳ τῇ προσγορευομένῃ γαγγάμῃ. Poll. ii. 169 τὸ δικτυώδες ὁ
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caléitai vên gâgâgamou ʰή, ὡς οἱ πολλοί, σαγήνη; x. 132 γρίφοι καὶ γάγγαμον; Hesych. s. γαγγάμησαγήνη ἤ δίκτυον ἀλιευτικόν; E.M. s. γαγγαμών... σημαίνει δὲ τὸ λαμβάνον δίκτυον. ἔστι κυρίως γαγγάμησαγήνη ἤ δίκτυον.

5. ὑποχή. The schol. says "κυρίως δίκτυα περιφράττοντα καὶ ἐπέχοντα τότους ἐν οἷς καὶ τὸ θυννοσκοπεῖον λεγόμενον." It looks as if this note which describes the σαγήνη had got misplaced. All the evidence points to the ὑποχή being a bag-net, much like the modern shrimp-net. In modern Greek the word used is ἀποχή, cf. Apost. p. 39 "Les haveneaux, ἀποχαί, sont des filets en forme de poche à mailles très serrées, d'un mètre ou 50 centimètres d'ouverture. Le bord est tendu sur un arc en bois ou en fer dont une corde forme le rayon. Un bâton ou manche, terminé par une fourche en bois, est attaché au milieu de la corde. La partie moyenne de l'arc est solidement fixée un peu plus haut. En se servant de cet engin, pour la pêche des crevettes, le pêcheur entre dans l'eau jusqu'au genou, ratisse le fond en marchant devant lui, d'un mouvement continu, rasant le sable au moyen de la corde tendue. L'autre extrémité du manche est tenue sous le bras ou appuyée contre la poitrine," cf. Plut. Mor. 977 ε ἀμφιβλήστροις μὲν γὰρ καὶ ὑποχαῖς κεστρεῖς καὶ ἰονλίδες ἀλίσκονται, μόρμυροὶ τε καὶ σαργοὶ καὶ κωβιοὶ καὶ λάβρακες; Ael. xiii. 17 κορακίνους ταῖς ὑποχαῖσ πολλοῖς συλλαβόντες.

6. σαγήνη, from which our Seine is ultimately derived (Lat. sagena, Fr. seine), is a large Seine or Draw-net. It seems to be undistinguishable from the γρίφος and, like the γρίφος, is sometimes a Fishing-net (Alciphr. i. 13; 20; 21; Plut. Mor. xlv
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977 f; Luc. Pisc. 51; Tim. 22, etc.), sometimes a Hunting-net (Plut. Mor. 471 d; Babr. 43. 8).

7. κάλυμμα. What sort of Net this is, is very uncertain. The metaphorical use in Aesch. Ch. 494 βουλευτούσιν ἐν καλύμμασιν, referring to the bathrobe which entangled Agamemnon, suggests an ἄμφιβληστρον, which is used immediately before (v. 492). Otherwise it may be the form of ὑποχή used in the Sporades and elsewhere for taking the Sea Crayfish or Spiny Lobster, Apost. p. 41 “C’est un haveneau dont le cercle de fer est disposé de manière à tourner autour d’un demi-cercle également en fer qui se fixe perpendiculairement aux extrémités de son diamètre. Sur ce second demi-cercle est attaché le baton; il y a plus, le sommet de la poche du haveneau est pourvu d’un morceau de liège. Voilà comment on opère: Aussitôt qu’on a aperçu, au fond de la mer, une Langouste (ἄστακός vulg.), on la couvre avec le cercle sur lequel est tendue la poche, qui, grâce au liège flottant, reste ouverte dans toute sa hauteur. Une fois qu’on est certain que l’animal est dedans, qu’on le voit se cramponner contre les parois du filet, on enlève brusquement l’engin, le pois de l’animal alors, faisant bascule, entraîne la poche de haut en bas et fait tourner les cercles de fer autour de ces points d’appui; ainsi l’animal se prend comme dans un sac et on le sort intact de la mer.”

8. πέζαι acc. to the schol. are a species of small Net (εἴδος καὶ τοῦτο δικτέον μικρόν), while 9. σφαιρῶνες acc. to the schol. are round Nets (δίκτυα στρογγύλα). The σφαιρῶν is identified by Apost. p. 38, with the πέζαβολος or Casting-net.

10. πάναγρον is found already in Hom. Il. v. 487
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μὴ πως, ὡς ἄψυσι λίνου ἀλόντε πανάγρου, ἵνα δυνανεῦσιν έλωρ καὶ κύρμα γένησθε, where the reference seems to be to a Seine, which also is apparently intended in the only other Homeric reference to Net-fishing (also in a simile), Od. xxii. 383 τοὺς δὲ ίδεν μάλα πάντας ἐν αἵματι καὶ κονίσαι πεπτεώτας πολλούς, ὥς τ’ ἱχθύως, οὐς θ’ ἄλιψες κοιλὸν ἐς αἰγιαλὸν πολλῆς ἐκτοσθε θαλάσσης δικτύῳ ἐξέρυσαι πολυωπίν’ οἱ δὲ τὲ πάντες κύμαθ’ ἄλδος ποθέοντες ἐπὶ γαμάθοις κέχυνται τῶν μὲν τ’ ἱέλιος φαέθων ἐξείλετο θυμόν.

Next we have fishing by means of Weels (κύρτοι), of which Apost. p. 51, says: “La pêche au moyen de nasses est bien simple, mais toutes n’ont pas la même forme : elle change suivant les poissons qu’on cherche à capturer. Ce sont des paniers, avec un orifice précédé d’une entrée cônique, par laquelle, une fois entrés, les poissons ne peuvent plus sortir. Pour attirer les poissons, on les amorce en mettant à l’intérieur des sardines salées, ou d’autres aliments souvent en putréfaction.”

Next we have the use of the Trident, or Fish-spearing, which, according to Tristram, p. 292, is much used in the smaller streams and the northern rivers of the Lebanon; cf. Job xli. 7 “Canst thou fill his skin with barbed irons? or his head with fish spears?” This method was practised either by day or at night by the light of a fire. For the former cf. Apost. p. 49 “La pêche au harpon est fort simple, elle dépend surtout de l’agilité du pêcheur à viser le poisson. Les habitants de l’île de Spetzia [off S. coast of Argolis] attachent à la hampe du trident une longue corde, lancent ainsi quelquefois le harpon à de grandes profondeurs. Mais les pêcheurs de Missolonghi sont plus adroits que tous les autres
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pêcheurs grecs. C'est à une véritable chasse aux poissons, surtout contre les daurades, les loups et les anguilles, qu'ils se livrent dans les lagunes qui entourent leur ville. Trente ou quarante bateaux armés de harpons (énormes fourchettes à trois dents) ou tridents se mettent en marche. Un seul pêcheur se tient sur le devant du bateau qu'il gouverne et fait marcher avec le trident en guise d'aviron et avec lequel il transperce les poissons qui se trouvent à sa portée."

Night-fishing by firelight (πυρεντική Plato, Sophist, 220 d, πυριάς A. 537 a 18, Poll. vii. 138) might be either with Trident or Net. The former is referred to in Oppian, H. iv. 640-646, Q. Smyrn. vii. 569-576, cf. Scott, Guy Mannering, c. xxvi.; the latter in Oppian, C. iv. 140 ff., cf. Apost. p. 40, where he describes the method of fishing for Belone (Gar-fish) in the Sporades: "Pendant les nuits les plus obscures du mois d'Octobre, aussitôt après l'arrivée des poissons, les bateaux quittent leur mouillage le soir et se rendent au large. Arrivés à l'endroit désigné, les pêcheurs amènent les voiles et marchent lentement à la rame en examinant la mer de tous côtés. Il est facile de se rendre compte de la présence du poisson en écoutant le bruit que font les dauphins qui le poursuivent à la surface de l'eau. Alors, les pêcheurs allument un grand feu avec du bois résineux sur une espèce de gril en fer, qu'ils fixent à la proue du navire (πυροφάνι et πυρία vulg.). Les poissons attirés par la lueur accourent vers le bateau comme pour y chercher un abri contre l'ennemi qui ne cesse de les décimer." After rowing about and making the boat turn upon itself some score of times, so as to reflect the light in all directions, they row slowly
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shorewards, followed by the fish. "On arrive ainsi à la côte. Là on prend des précautions pour que le bateau ne touche terre, le moindre choc faisant déguerpir aussitôt les poissons. On l'arrête à une distance d'un ou de deux mètres, et, laissant les rames, on prend les haveneaux en main, et l'on commence à envelopper le poisson des deux côtés du bateau."

Fishing by poisoning the water, referred to by Oppian, H. iv. 647 ff., is said by Tristram, p. 292, to be very commonly practised on the Lake of Galilee by the poorest classes. "Men sit on a rock overhanging the water, on which they scatter crumbs poisoned with vitriol, which are seized by the fish. As soon as they are seen to float on their backs, then men rush into the sea and collect them."

Apost. p. 52 ff. gives an interesting account of fishing by Weirs and Stake-nets as practised in modern Greece; in a great number of river-mouths, the shallower waters of several gulfs, in lakes, pools, and lagoons, "les poissons sont pris exclusivement au moyen des écrilles et des claies de roseau. Tous les endroits sont appelés vulg. Βιβάρια," i.e. Lat. vivaria. Similar methods are practised in Palestine, Tristram, p. 292, who says "Among the laws of Joshua, the Rabbis relate, was one forbidding the use of stake-nets in the Sea of Chinnereth (Galilee), for fear of damage to the boats." The reader will remember that the use of stake-nets got a fictitious Joshua (Geddes) into trouble (Scott, Redgauntlet).

Finally, for the earliest references to Fly-fishing, natural or artificial—Mart. v. 18. 7 f., Ael. xiv. 22, xv. 1, the reader may be referred to the discussion in Radcliffe c. ix.

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IV. On the Identification of Certain Fishes

Ce que l'on doit le plus regretter dans cette masse d'instructions si précieuses, c'est que l'auteur [Aristotle] ne se soit pas douté que la nomenclature usitée de son temps pût venir à s'obscurcier, et qu'il n'ait pris aucune précaution pour faire reconnaître les espèces dont il parle. C'est le défaut général des naturalistes anciens ; on est presque obligé de deviner le sens des noms dont ils se sont servis ; la tradition même a changé, et nous induit souvent en erreur : ce n'est que par des combinaisons très pénibles, et le rapprochement des traits épars dans les auteurs, qu'on parvient sur quelques espèces à des résultats un peu positifs ; mais nous sommes condamnés à en ignorer toujours le plus grand nombre.

Cuvier et Valenciennes, 
_Histoire naturelle de poissons_, i. p. 23.

Diese Unzulänglichkeit unseres jetzigen Wissens darf man sicherlich nicht ignoriren—wir sind überzeugt, dass mit der Vermehrung unserer Kenntnisse in dieser Rich-
tung, der Beobachtung des Haushaltes, der Lebensweise, der Instincte der Thiere Griechenlands eine grosse Anzahl von Angaben des Aristoteles bestätigt und in das rechte Licht gestellt werden wird.

Aubert u. Wimmer, p. 55.

Certains procédés de pêche qui existent chez nous étonnent le voyageur au point qu'il les range parmi les fables, se sont maintenus par la tradition. Ceux qui sont familiers avec les écrits des anciens, Aristote, Athéniée, Théophraste, Xénocrate, Oppien, etc. et qui se sont occupés d'histoire naturelle, ne trouveront pas étrange notre asser-
tion. Aucun naturaliste moderne n'a poussé la curiosité de l'observation et de la connaissance des mœurs et habitudes des animaux aussi loin que les anciens.

Apostolides, _La Pêche en Grèce_, p. 44.

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Alphestes, Alphesticus, or Cinaedus; Phycis; Cirrhis

H. i. 126 f.

καὶ κίχλαι ῥαδιναὶ καὶ φυκίδες οἷς θ’ ἀλυῖς ἄνθρος ἐπωνυμίην θηλυκοφόρος ἡμιδάξαντο.

Mss. and schol. ἃς θ’.

1. There can be no doubt that the reference in ἄνθρος ἐπωνυμίην θηλυκοφόρος is to the fish called κιχλαις (cf. the synonyms of κιχλαις in Poll. vi. 126 καταπύγων, ... θῆλυδρίας, ... γυναικίας, ... ἄνθρογνυνος, ... θῆλυς τὴν ψυχήν), ἀλφηστής, ἀλφηστικός. The first name occurs Plin. xxxii. 146 Cinaedi soli piscium lutei, and is no doubt intended in Hesych. s. κιχλαιδες (sic): ἰχθῶς. For the other names cf. Athen. 281 e. Apollodorus of Athens (b. circ. 180 b.c.), after quoting Sophron’s “καταπυγοτέραν τ’ ἀλφηστῆς,” says: “The ἀλφησταί are a species of fish, yellowish (κιρροεδεῖς) as a whole but purplish in parts. It is said that they are taken in couples, one following in the rear of the other. From this following in the rear (κατὰ τὴν πυγήν) of one another the name was applied to the licentious and lewd” (ἀκρατεῖς καὶ καταφερίς) [i.e. καταπύγωνες]. Aristotle ἐν τῷ περὶ Ζώων says “μονάκανθον (with a single spine) εἶναι καὶ κιρρὸν (yellow) τὸν ἀλφηστικὸν.” Numenius, of Heracleia, ἐν ʼΑλιευτικῷ mentions it thus: <ἄλλοτε δ’ αὖ πέρκας, ὅτε δὲ στροφάδας παρὰ πέτρην| φυκίδας ἀλφηστήν τε καὶ ἐν χρυσίῳ ἐρυθρόν | σκορπιόν ὅ πέρκαισι καθηγητήν μελάνουρον>. Also Epicharmus, ἐν Ἡβας γάμων: μῦες ἀλφησταί τε κορακίνοι τε κοριοεδεῖες; cf. Eustath. Hom. II. xviii. p. 1166. 42; Athen. 305 b Diocles ἐν πρώτῳ Ὀγγιενῶν· οἱ δὲ πετραῖοι καλούμενοι μαλακῶσταρκοι, κὼστυφοι,

a Supplied from Athen. 319 b, 320 e.
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Kíxlaí, pérkaí, kópsi, fýkides, álphyllikós. E.M. s. álphýsòs repeats Apollodorus in Athen. 281 e as quoted above; cf. E.M. s. òthylteráw: oí tò loutà zòa órŏn ἔχει τῆς μέξεως τῆς σύλληψιν, αὐτὰ δὲ αἴεν ἔδο ἐκ τοῦ ἑναντίου οἱ ἄνδρες álphýstai λέγονται οἱ κατωφερείς, κατὰ μεταφοράν ἀπὸ τῶν ἱχθύων álphýstai γὰρ εἴδος ἱχθύος. Hesych. s. áliphstis' ἱχθύος εἰδῆς. In Homer álphýstai is an obscure epithet of men in general, but in later Greek a bad association seems to have attached to álphánω and its derivatives, perhaps through an idea that παρθένοι álphýseíboi (Hom. Il. xviii. 593, H. Apher. 119) meant—to quote Dugald Dalgetty—"such quae quæstum corporibus faciebant, as we said of Jean Drochiels at Marischal College"; cf. Lycophron 1393 τῆς (Mestra) παντομόρφου βασπυρὰς λαμππονίδος | τοκῆς (Erysichthon), ὑ' τ' álphaioun taías kath' ἑμέραν | βούπειναν ἀλβαίνεσκεν ἄκμαίαν πατρός.

The fish intended is one of the Wrasses (they had the repute of lasciviousness, cf. Epicharm. ap. Athen. 305 c [see too 287 b, E.M. s. βεμβρᾶς] βαμβραδόνες τε καὶ κíxlaí λαγοὶ δράκοντες τ' álkipoi, where perhaps λάγνοι should be read: cf. κíxΛíςω, such as Crenilabrus melops, the Gold-sinny or Corkwing.

2. The reading of the mss. and schol. ἄς θ' would make ἄς refer to φυκίδες. So the Schol. φυκίδες: αἱ λαπίναι, τούτο δ' εἶπε σκόπτων τῶν γυναικῶν. φυκίδας εἶπεν ἐνταῦθα ὁ ποιητής θέλων λοιπότερον τινα εἰνοὺχον φυκαίριοντα (i.e. rouging) τὰς παρείας αὐτοῦ. ἦν δ' ὁ εἰνοῦχος οὗτος δὲν λοιπότερον θέλει ὁ ποιητής, ὡς έουκεν, ὁ καταλαλήσας τῶν Ἀγασίλασ τῶν πατέρα τοῦ ποιητοῦ εἰς τῶν βασιλέα Σεβήρων, ὡς εἶπομεν, ὅτι κατεφρόνησεν ὁ Ἀγασίλαος ἐξελθεῖν εἰς

a Scott, Legend of Montrose, c. ix.
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συνάντησιν τοῦ βασιλέως, ἀτε ζῶν φιλοσόφως καὶ καταφρονῶν τὰ πάντα. All this seems to be pure invention. The fish called φυκίς is mentioned frequently. A. 567 b 18 τίκτωσι δ' οἱ μὲν ἄλλοι τῶν φοτόκων ἱχθύων ἀπαξ τοῦ ἑνιαυτοῦ, πλὴν τῶν μικρῶν φυκίδων, αὐταί δὲ δίσ. διαφέρει δ' ὁ ἄρρητος φύκης τῆς θηλείας τῷ μελάντερος εἶναι καὶ μείζονς ἔχειν τάς λεπίδας; 591 b 10 τά δ' ὡς ἐπὶ τὸ πολὺ νέμονται μὲν τὸν πηλὸν καὶ τὸ φύκος . . . οἱον φυκίς καὶ κώβις καὶ οἱ πετραῖοι; ἢ δὲ φυκίς ἀλλής μὲν σαρκὸς οὐχ ἀπτεται, τῶν δὲ καρίδων; 607 b 18 μεταβάλλει δὲ καὶ ἢ φυκίς τῆς χρώου τὸν μὲν γὰρ ἄλλον χρόνον λευκή ἔστι, τοῦ δ' ἄρος ποικίλη μόνη δ' αὐτή τῶν θαλαττῶν ἱχθύων (builds a nest), ὦς φασὶ, καὶ τίκτει ἐν τῇ στυβάδι; Plut. Mor. 981 F ἵδια δ' αἱ φυκίδες ἐκ τῶν φυκίων οἰον νεοττάν διαπλασάμεναι περιαμπέχουσι τὸν γόνον καὶ σκέπουσιν ἀπὸ τοῦ κλυδώνος; Ovid, Hal. 122 Atque avium phycis (ms. dulcis, emend. Ulitzius) nidos imitata sub undis; Plin. ix. 81 mutat (colorem) et phycis, reliquo tempore candida, vere varia. Eadem piscium sola nidificat ex alga atque in nido parit; xxxii. 150 phycis saxatilium; Ael. xii. 28. ἵχθος δὲ τὴν χρώαν μεταβλητικοὶ οἴδε: κύχλαι τε καὶ κόσμυφοι καὶ φυκίδες τε καὶ μαυίδες; Athen. 305 b Διοκλῆς . . . "οἱ δὲ πετραῖοι," φησίν, "καλοῦμενοι μαλακόσωμος, κόσμυφοι, κύχλαι, πέρκαι, κωβιοί, φυκίδες, ἄλφηστικός"; 319 b Σπεύσιππος ἐν δευτέρῳ Τομοίν παραπλησίας εἶναι λέγων πέρκην, χάνναν, φυκίδα . . . Νοοῦμινος δ' ἐν Ἀλευτικῷ "ἀλλοτε δ' αὖ πέρκαι, ὅτε δὲ στροφάδας παρὰ πέτηρι | φυκίδας ἄλφηστιν τε καὶ ἐν χροιὴν ἑρυθρὸν | σκορπίων (cf. 282 a, 320 e)"; 319 c Ἄριστοτέλης ἐν τῷ περὶ ὑσκηῶν ἀκανθοστεφή-φησιν εἶναι καὶ ποικιλόχρωα φυκίδα; Marc. S. 19 καὶ σκάροι ἀνθεμοῦντες ἑρευνήσουτα τε φυκίς; lli
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A.P. vi. 105 τρίγλαν ἀπ' ἀνθρακίς καὶ φυκίδα σοί, λιμενίτι ᾗ Ἀρτεμί, δωρεύματι (= Suid. s. φυκίδα). The statement that the φυκίς builds a nest led Cuvier to identify it with Gobius niger, the Black Goby. But all the other evidence points to one of the Wrasses (Labridae), for which χειλοῖ, φυκόψαρο, πετρόψαρο are in M.G. generic names, and it is now known that some at least of the Wrasses build nests. The schol. here, as we have seen above, interprets φυκίδες by λαπίναι. In M.G. Crenilabrus pavo is λίπανα, at Chalcis λαπίνα ματέρη and λ. μεγάλη and this identification is in all probability right.

It should be pointed out that, both φυκίς and the κίναδος being Wrasses, it is quite possible that Oppian or Oppian's source may have identified them and thus ἄς θ' may after all be the correct reading.

3. The Cirrhis (κίρρης) of H. i. 129, iii. 187, which is not mentioned in Aristotle, seems to be another of the Wrasses, perhaps Labrus mixtus, cf. E.M. s. κύρρης; ὃ ἰχθύς, ἐπειδὴ κιρρὸς ἐστὶ τὴν χροῖν. In H. i. 129 the schol., reading σκύρρης, interprets λεπιδοταί ἡ ὕσκας.

Anthias : Aulopias : Callichthys : Callionymus

The chief references may be grouped as follows:

(1) A. 570 b 19 τίκτει δὲ καὶ ὁ αἰλωπίας, ὃν καλοῦσι τίνες ἄνθιαν, τοῦ θέρους.

(2) A. 610 b 5 the Anthias is one of the gregarious (ἀγελαῖοι) fishes.

(3) A. 620 b 33 ὃπον ἄν ἄνθιας δραθῇ, οὐκ ἔστι θηρίον; ὃ καὶ σημεῖω χρώμενοι κατακολυμβώσων οἱ σπογγεῖς, καὶ καλοῦσιν ἱεροὺς ἰχθύν τούτους; cf. liii
Athen. 282 c; Plut. Mor. 981 e; Ael. viii. 28; Plin. ix. 153 certissima est securitas vidisse planos [anthias?] pisces, quia nunquam sunt ubi malesficae bestiae, qua de causa urinantes (i.e. divers) sacros appellant eos.

(4) Ovid, Hal. 45 Anthias his tergo quae non videt utitur armis, Vim spinæe novitque suae versoque supinus Corpore lina secat fixumque intercipit hamum; Plin. xxxii. 13 anthias tradit idem [sc. Ovidius in eo volumine quod Halieuticon inscribitur, ib. 11] infixo hamo invertere se, quoniam sit in dorso cultellata spina, caeque lineam praesecare; ix. 182 idem anthiae cum unum hamo teneri viderint, spinis quas in dorso serratas habent lineam secare traduntur, eo qui teneatur extendente ut praecidi possit; Plut. Mor. 977 c oí δ’ ἀνθίαι τῷ συμφύλῳ βοηθοῦσιν ἵπποστερον τῇ γὰρ ὀρμῶν ἀναβέμενοι κατὰ τὴν ράχιν καὶ στῆσαντες ὀρθὴν τὴν ἀκανθαν ἐπιχειροῦσι διαπρέειν τῇ τραχύτητι καὶ διωκότειν; Ael. i. 4 δὲν νοῆσωσι τεθηρᾶσθαι τὸν σύννομον, προσνέουσιν ἀκιστα έιτα ἐσ αὐτὸν τὰ νῶτα ἀπερείδουσιν καὶ ἐμπιττοντες καὶ ὥθοὺμενοι τῇ δυνάμει κωλυόντων ἐλκεσθαί.

(5) Plin. ix. 180 describes the mode of catching the Anthias practised in the Chelidonian islands [ἐν μεθόρα νῆς Παμφυλίας καὶ Λυκίας, Strabo 651]: parvo navigio et concolori veste eademque hora per aliquot dies continuos piscator enavigat certo spatio escamque proicit. Quicquid ex eo mittitur, suspecta fraus praedae est cavetque quod timuit. Cum id saepe factum est, unus aliquando consuetudine invitatius anthias escam appetit. Notatur hic intentione diligentì ut auctor spei conciliatorque naturae, neque est difficile cum per aliquot dies solus accedere audeat. Tandem et aliquos invent epulatimque comitator liv
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postremo greges adducit innumeratos, iam vetustissimis quibusque adsuetis piscatorem agnosceret e manu cibum rapere. Tum ille paulum ultra digitos in esca iaculatus hamum singulos involat verius quam capit, ab umbra navis brevi conatu rapiens ita ne ceteri sentiant, alio intus excipiente centonibus raptum, ne palpitatio ulla aut sonus eeteros abigat. Conciliatorem nosse ad hoc prodest ne capiatur, fugituro in reliquum grege. This is evidently the method described in Oppian, H. iii. 205 ff. and is identical with that which was used for the Aulopias in the Tyrrhenian islands (i.e. the Aeoliae insulæ between Italy and Sicily) according to Ael. xiii. 17: "Having selected in advance places where they suppose the Aulopias to congregate and thereafter having caught in their scoop-nets (ιποχαί) many Crow-fish (κορακίνων), they anchor their boat and keeping up a continuous din they project the Crow-fish attached to lines (ἀμμαστ). The Aulopias, hearing the din and beholding the bait, swim up from all directions and congregate and circle about the boat. And under the influence of the din and the abundance of food they become so tame that even when the fishermen stretch out their hands they remain and suffer the touch of man, enslaved, as I should judge, by the food but, as the experts say, already confident in their valour. And there are among them tame ones whom the fishermen recognize as their benefactors and comrades and towards these they maintain a truce. These leaders are followed by stranger fishes which, as aliens, so to say, the fishermen hunt and kill. But with regard to the tame fishes, the position of which is like that of decoy pigeons, they refrain from hunting them and observe a truce, nor would any
pressure of circumstances induce a wise fisherman to catch a tame Aulopias intentionally: for he is grieved even when he catches one accidentally." Ael. xii. 47, on the capture of the Anthias, has nothing which helps identification.

(6) Ananios, ap. Athen. 282 b, the Anthias is in prime condition in winter.

(7) The Aulopias is described Ael. xiii. 17: "About the Tyrrhenian islands fishermen catch the huge (κύτωδης) fish which is found there and which they call Aulopias... In size the largest Aulopias is inferior to the largest Tunnies, but in strength and prowess it would bear away the palm in comparison with them... It opposes the fisherman as an equal adversary, and for the most part gets the better of him... When caught it is beautiful to behold, having the eyes open and round and large, like the ox-eyes of which Homer sings. The jaw is strong... yet adds to the beauty of the fish. The back is of the deepest blue, the belly white; from the head a gold-coloured line extends to the hinder part where it ends in a circle."

(8) Oppian thrice mentions the Anthias. (i) H. i. 248-258 the Anthias frequents deep rocks, but ranges everywhere under the impulse of gluttony. The mouth is toothless. There are four species—yellow, white, black, and a fourth called εὐωπός or αὐλωπός,

οὖνεικα τοῖς καθύπερθεν ἐλισσομένη κατὰ κύκλον ὄφρις ἡρῴςσα περίδρομος ἐστεφάνωται (256 f.).

The precise meaning of αὐλωπός is not easy to determine (schol. στενοφθάλμους... τοῖς ἔχοντας μεγάλους ὀφθαλμοὺς δίκην αὐλών, ὅποιοὶ εἰσιν οἱ τῶν ἰντι
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παγούρων [Crabs] καὶ ἀστακῶν [Lobsters]; cf. Hesych. σ. αὐλοπιάς. κοιλόφθαλμος, σ. αὐλόπιδι: στενῇ περὶ τῶν ὀφθαλμῶν), whether “hollow-eyed” or “with lobster-like eyes”: cf. Xen. Symp. v. 5 καρκίνον εὐφθαλμότατον εἶναι τῶν ἔφων. (ii) Η. iii. 192 the bait for the Anthias is the Basse (λάβραξ). (iii) H. iii. 205-334, where he describes modes of fishing for the Anthias, and says its “mouth is unarmèd” (στόμα τοῖς ἀοπλον), i.e. is toothless (328). His account of its struggles to escape—βιώμενος εἰς ἄλα δύναι (310)—shows that he means by Anthias what Aelian means by Aulopias, xiii. 17 ὡς πρὸς ἀντίπαλον ἀσταταί τὸν ἄλεια καὶ κρατεῖ τὰ πλείστα, ἐπὶ μᾶλλον ἐαυτὸν πίεσα καὶ κάτω νεύσας τὴν κεφαλὴν καὶ ωθήσας κατὰ τοῦ βιθοῦν.

(9) Archestratus ap. Athen. 326 a νεαρὸν μεγάλον τ’ αὐλοπιά ἐν θέρει ὑνοῦ | κρανία also suggests a large fish.

Callichthys. To Oppian Callichthys (1) differs from Anthias, (2) is called ἰερὸς ἴχθος, (3) is comparable in strength to the Anthias, (4) is a deep-sea fish, (5) is called Callichthus, i.e. Beauty-fish, on account of its beauty: H. i. 179 οἱ δ’ ἐν ἀμετρήτουσιν ἄλην πελάγεσιν ἔχοντοι, | τηλοῦ ἀπὸ τραφερῆς οὐδ’ ἡσύνιοι εἰσὶν ἐταῖροι . . . ἐν τοῖς καὶ κάλλιχθινες ἐπώνυμος, ἰερὸς ἴχθος; H. iii. 191 θύμων μὲν κάλλιχθινες ιαίνεται, αὐτ’ ἀρ ὀνίσκιους | ὄρκυνος, λάβρακα δ’ ἐπ’ ἀνθίγη ὀπλίζου; iii. 335 (after an account of capture of Anthias) τοῖον καὶ κάλλιχθιν ἔχει σθένος ἀδε γενέθλη | ὄρκυνων ὀσσοι τε δέμας κηπώθεις ἄλλοι | πλάζονται τοῖοι δὲ βραχύσων ἀγρώσονται; v. 627 ff. sponge-cutters are safe if they see a κάλλιχθιν: τῷ καὶ μὲν ἐφήμουν ἰερὸν ἴχθυν. Bussemaker, identifying it with ἄνθιας εὐωπός, makes it Serranus gigas, the Métou, which we identify with ὀρφός.

lvi
The epithet ἴερός is used of a fish in Hom. II. xvi. 407 ὡς ὁτε τις φῶς | πέτρη ἐπὶ προβλήτι καθήμενος ἴερὸν ἵχθυν | ἐκ πόντου θύραζε λίγῳ καὶ ἰσοπτι χαλκῷ (sc. ἐλκῷ), where acc. to the schol. some interpreted πομπίλος, some κάλλιχθος, while others took the epithet in a general sense (ἀνετὸν καὶ εὐτραφῆ, ὃς ἴερὸν βοῶν λέγομεν τὸν ἀνεμένον). From Athen. 282 e sq. it seems that ἴερός was used of several fishes besides the Anthias (Dolphin, Pilot-fish, Gilthead, etc.) and while Athenaeus himself seems to identify Anthias and Callichthys, he tells us that Dorion denied the identity: Athen. 282 e μνημονεύει δ' αὐτὸν καὶ Δωρῖόν ἐν τῷ περὶ ἵχθυνων "τὸν δ' ἀνθίαν τινὲς καὶ κάλλιχθυν καλοῦσιν, ἐτὶ δὲ καλλιώνυμον καὶ ἐλλόπα". . . . Ἀριστοτέλης δὲ καὶ καρχαρόδοντα εἶναι τὸν κάλλιχθυν σαρκοφάγου τε καὶ συναγελαζόμενον. Ἐπίχαρμος δ' ἐν Μοίσαις τὸν μὲν ἔλλοπα [cf. Ael. viii. 28] καταρθηματικτά, τὸν δὲ κάλλιχθυν ἢ καλλιώνυμον ὡς τὸν αὐτὸν ὄντα σεσιγγηκεν. . . . Δωρῖων δ' ἐν τῷ περὶ ἵχθυνων διαφέρειν φησὶν ἀνθίαν καὶ κάλλιχθυν, ἐτὶ τε καὶ καλλιώνυμον καὶ ἐλλόπα; cf. E.M. s. ἀνθεια (sic): εἴδος ἵχθυός· ἀνθίαν τινὲς καὶ κάλλιχθυν καλοῦσι καὶ καλλιώνυμον καὶ ἐλλόπα; Suid. s. ἴερὸν ἵχθων. . . . οὐ τὸν κάλλιχθυν ἢ τὸν πομπίλον, ὃς τινες.

Callionymus.—The Callionymus is almost certainly Uranoscopos scaber, the Hemerocoetes or Nycteris of Oppian (see note on H. ii. 199 ff.). It is an ugly fish and was only euphemistically called καλλιώνυμος: cf. E.M. s. ἀλεσοῦριος· εἴδος ἵχθυός θαλασσίων ὄν τινες κατ' ἐνφυμοστὶ καλλιώνυμον καλοῦσι κτλ.; Hesych. s. καλλιώνυμος and s. ἀλεσοῦριον. From its habit of hiding in the sand it was also called ψαμμοδότης or Sand-diver, Hesych. s. ψαμμοδότης· ἵχθος, ὃν καὶ καλλιώνυμον ὄνομαζονσιν. The similarity of name lviii
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might easily lead to confusion with καλλικρος, but we think that in discussing the identity of that fish and of the Anthias the Callionymus may be left out of the question.

The identification of the Anthias and the Callichthys has hitherto proved an insoluble problem. Both are pelagic fishes, comparable in size to the Tunny. The one definite distinction between them, if we can trust it, is that the Anthias is, according to Oppian H. i. 253 and iii. 328, toothless, whereas according to Athen. 282 c Aristotle described the Callichthys as καρχαρόδον.

Rondelet,a who supposed the name Anthias to be applied to more than one fish, identified his Anthias primus with Serranus anthias—the Barbier of the Mediterranean—Labrus anthias L., Anthias sacer Bloch, "le plus beau poisson de mer, aux couleurs les plus éclatantes" (Apost. p. 13). "Le barbier est un des plus beaux poissons de la Méditerranée et des plus faciles à caractériser. La longue épine flexible qui s'élève sur son dos, les filets qui prolongent ses

*a Guillaume Rondelet (b. at Montpellier in 1507), the greatest of the sixteenth-century naturalists who laid the foundations of modern Ichthyology. He had a unique knowledge of the fishes of the Mediterranean. Of his work on fishes the first part, Libri de piscibus marinis in quibus verae piscium effigies expressae sunt, appeared at Lyons in 1554; the second, Universae aquatilium historiae pars altera, cum veris ipsorum imaginibus in 1555. Almost simultaneously P. Belon (who was murdered by robbers when gathering herbs at a late hour in the Bois de Boulogne, no doubt in connexion with a translation of Dioscorides, on which he was engaged) published his De aquatilibus libri ii., Paris, 1553; H. Salviani his Aquatilium animalium historia, 1554-1557; and Conrad Gesner—the correspondent of Dr. John Caius—his Historiae animalium liber iv., qui est de piscium et aquatilium animantium natura, Zürich, 1558.
VENTRALES, ET LES DEUX LOBES DE SA CAUDALE, SURTOUT L'INFÉRIEUR, SUFFIRAIENT POUR LE DISTINGUER DE TOUS LES AUTRES POISSONS ; ENFIN, L'ÉCLAT DE L'OR ET DU RUBIS DONT BRILLENT SES ÉCAILLES, AURAIENT DÛ ATTRIRE DE TOUT TEMPS L'ATTENTION DES NATURALISTES” (Cuv. ii, p. 250). AGAINST THIS IDENTIFICATION CUVIER VIGOROUSLY PROTESTS : "RIEN N'A ÉTÉ HASARDE PLUS LÉGEREMENT, ET MÊME, SI QUELQUE CHOSE EN CETTE MATIÈRE PEUT ÊTRE SUSCEPTIBLE DE PREUVE, C'EST QU'AUCUN DES CARACTÈRES ATTRIBUÉS À DES ANTHIAS NE CONVIENT AU BARBIER.” FOR HIS OWN PART CUVIER WOULD IDENTIFY THE ANTHIAS WITH THYNNUS ALALONGA, THE ALBICORE : “POUR MOI, SI J'ÉTAIS OBLIGÉ DE ME PRONONCER SUR LE POISSON QUI A PORTÉ CE NOM AUTREFOIS, JE DIRAI AU MOINS DE L'ANTHIAS D'ÉLIEN QUE C'EST LE GEMON (SCOMBER ALALONGA). IL EST UN PEU MOINDRE QUE LE THON, QU'IL ACCOMPAGNE SOUVEN ; IL VA EN GRANDES TRoupES. SON DOS EST BLEU ; SON VENTRE BLANC. ON VOIT SUR SES FLANC un ligne argentée. ON NE PEUT PAS DIRE qu'il MANQUE DE DENTS ; MAIS IL LES A PLUS FAIBLES MÊME QUE LE THON. ON EN PREND EN ABONDANCE PRÈS DES CôTES DE SARDaigne, ET L'ON Y EN PRENRAIT ENCORE DAVANTAGE, SI L'ON FAISAIT LES MAILLÉS DES MANDRAGUES UN PEU PLUS PETITES QUE POUR LE THON.

“CERTAINEMENT BIEN DES POISSONS DÉCRITS PAR LES ANCIENS, ET QUE L'ON CROIT AVOIR RECONNU, NE L'ONT PAS ÉTÉ SUR AUTANT DE CARACTÈRES.

“A LA VÉRITÉ, IL N'Y A POINT DE GERMONS, NI D'ESPÈCES VOISINES, QUI SOIENT BLANCS, JAUNES OU ROUGE-NOIR, COMME OPPIEN LE DIT DE SES ANTHIAS ; MAIS NOUS SOMMES SI ACCOUTUMÉS À VOIR LE MÊME NOM APPLIQUÉ CHEZ LES ANCIENS AUX ÈTRES LES PLUS DIFFÉRENS, QUE NOUS NE DEVONS PAS NOUS ÉTONNER QU'OPPIEN AIT ENTENDU CELEI D'ANTHIAS AUTREMENT QU'ÉLIEN. PEUT-ÊTRE A-T-IL Lx
voulu parler du mérou, du cernier, ou de tel autre très-grand acanthoptérygien: toujours est-il certain qu'il n'a point désigné, par l'épithète de μεγακυήτεα, le barbier, petit poisson qui passe à peine cinq ou six pouces."

**Glaucus**

The chief references may be grouped as follows:

1. A. 508 b 20. The Glaucus has few caecal appendages (ἀποφυάδας).  
2. A. 598 a 13. It is a pelagic (πελάγιος) fish. Cf. gaudent pelago, Ovid, Hal. 94.  
4. A. 607 b 27 ὅμοιοι δὲ κύοντες καὶ μὴ ὀλίγοι [i.e. a few fishes are in the same condition whether with spawn or not], οἶον γλαύκος.  
5. Opp. C. iii. 113 οὖν μὲν κομιδὴν τεκέων ἐνί κύματι δελφίς | ἀεὶν ἕχει γλαύκος τε χάροψ; H. i. 749 of all ovi-parous (вшотокιή) fishes it shows most affection for its young. When the young are hatched, it remains with them, and when danger threatens, ἄμφιχανῶν κατέδεκτο διὰ στόμα, μέσφα κε δείμα | χάσσηται, τότε δ' ἀµῖτις ἀνέπτυσε λευκανήθεν. So Ael. i. 16; Phil. 90.  
6. Opp. H. i. 170 γλαύκοι, are mentioned among fishes which ἐν πέτρησι καὶ ἐν ψαμάθουσι νέμονται.  
8. Marc. S. 66 σὺν χλοεροῖς λαχάνοις δὲ καθεψομένου γλαύκου Σωμός ἀγεί γάλα λευκὸν ἐσλομενήν τιθήναι | πινόμενος, τῆθαι δὲ φίλαι τότε νηπίαξοι | ἐλκουσων σόμα λαρὸν εὑ γλαγέων ἀπὸ lxi
μαστών. (9) It was obviously a large fish: Geopon. xx. 7. 2 πρῶτον δὲ πάντων ἐστὶ δέλη πρῶς τι μεγάλα ὄψαρω, οίον . . . γλαύκους; Eupolis ap. Athen. 107 b κερίευν τῷ ἤχθῳν | μικρῶν, τρεμόντων τῷ δὲ εἰς τῇ πεύκηι, | θαρρείν κελεύσας ἐνεκ᾽ εἰμοῦ ταῦτ᾽ οὐδὲ ἐν | φήσας ἀδικήσειν ἑπράμην γλαύκον μέγαν. Hence special cuts of it are commended: Archestr. ap. Athen. 295 c ἀλλὰ μοι ὑψώνει γλαύκον κεφάλήν ἐν Ὀλύνθῳ | καὶ Μεγάροις; Anaxandr. ibid. ἐν τῷ πρῶτος εὑρόν πολυτελές πτητόν μέγα | γλαύκον πρόσωπον τοῦ τ᾽ ἁμίρωνος δέμασ | θύνων; Amphis ibid. γλαύκοι δ᾽ ὀλου, βαχυστὰ κρανίων μέρη . . . and γλαυκυνδίον κεφάλαια; Antiph. ibid. γλαύκον προτομή. (10) Numen. ap. Athen. 295 b ὃκην ἣ κάλλιχθην, ὅτε χρόμιν, ἄλλοτε δ᾽ ὀρφὸν | ἢ γλαύκον περῶντα κατὰ μνία σιγαλόεντα.

The legend that the Glauces takes in its young would suggest a Dog-fish, but the possession of caeca mentioned in A. 508 b 20 is against that supposition, since Selachians have no caeca. Cuvier makes the Glauces Sciaena aquila. Bussemaker makes it some species of Cod (Gadi quaedam species).

Onos or Assfish: Oniscus: Callarias

1. The ὄρος is mentioned twice in Aristotle: (a) A. 599 b 26 "Some fishes hide (φωλεῖ) in the sand, some in the mud, with only the mouth projecting. The majority hide only in winter—Crustaceans and Rock-fishes and Rays and Cartilaginous fishes only during the wintriest days, as is shown by the fact that they are not caught when the weather is cold. But some fishes hide also in summer, for instance the Glauces, which hides in summer for about 60 days. The Onos and the Gilthead also hide [i.e. in summer]. That the Onos hides for the longest time
seems to be proved by the fact that there is the longest interval when it is not caught. And that the fishes hide in summer seems to be indicated by the fact that catches are made only at the rising of the constellations, particularly at the rising of the Dog-star; for at that time the sea is turned up, a thing which is very well known in the Bosporus. For the mud comes to the top and the fishes are brought up. It is said too that often when the sea-bottom is dredged, more fish are caught by the second haul than by the first; and after heavy rains many creatures become visible which previously were not seen at all or only infrequently."

Cf. Oppian, H. i. 151. See below. (b) A. 620 b 29 καθαμιζόντων δ' έαυτά καὶ άνως καὶ βάτος καὶ ψήττα καὶ ρύη, καὶ οταν ποιήσῃ έαυτά άδηλα, εἶτα ραβδεύεται τοῖς ἐν τῷ στόματι ἀ καλούσιν οἱ άλλες ραβδία προσέρχονται δ' ὡς πρὸς φυκία ἀφ' ὅν τρέφονται. It may be noted that the όνος is absent in the rendering of this passage in Pliny ix. 144 simili modo squatina [=ρύην, cf. Plin. xxxii. 150 rhine quem quatum vocamus] et rhombus [=ψήττα] abditi pinnas excertas movent specie vermiculorum, item quae vocantur raiæ [=βάτοι].

Other references to the όνος are Athen. 315 ε όνος καὶ άνισκός. "όνος, φησιν Ἀριστοτέλης ἐν τῷ περί ζωικόν, ἔχει στόμα ἀνερρωγός ὀμοίως τοῖς γαλεοίς καὶ οἳ συναγελαστικός. καὶ μόνος οὕτος ἔχθιδων τὴν καρδίαν ἐν τῇ κοιλίᾳ ἔχει καὶ ἐν τῷ ἐγκεφάλῳ λίθους ἐμφερεῖς μύλαις. φωλεῖται τε μόνος ἐν ταῖς ἓποτε κύνα θερμοτάταις ἥμεραις, τῶν ἄλλων ταῖς χειμερινώταταις φωλεύότων.

a As the Editor has elsewhere shown, references to a star as indicating the time of year are (unless the context very definitely—not merely implies—but explicitly asserts the opposite) always to the rising (heliacal) of a star.

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Oppian

µνημονεύει δ' αὐτῶν Ἐπίχαρμος ἐν" Ἡβας γάμῳ "μεγαλοχάσμονας τε χάνινας κηκτραπελογάστορας ὄνους," διαφέρει δ' ὁνός ὄνισκου, ὦς φησι Δωρίων ἐν τῷ περὶ ἰχθύων γράφων οὕτως: "ὄνος, ὦν καλοῦσί τινες γάδον γαλλερίας, ὦν καλοῦσι τινες ὄνισκον τε καὶ μάξεινον." Ἐνθύδημος δ' ἐν τῷ περὶ ταρίχων "οἱ μὲν βάκχοι, φησί, καλοῦσιν, οἱ δὲ γελαρίην, οἱ δὲ ὄνισκον." 'Ἀρχέστρατος δὲ φησι: "τὸν δ' ὄνον 'Ἀνθηδόν, τὸν καλλαρίαν καλέοντιν | ἐκτρέφει εὐμεγέθη" κτλ. ; Ael. vi. 30 δ' ἰχθύς ὁ ὄνος τὰ μὲν ἄλλα, ὥσα εὐτὸς προσπέφυκεν, οὐ πάντες τι τῶν ἐτέρων διεστῶτα κέκτηται, μονότροπος δὲ ἐστι καὶ σὺν ἄλλοις βιοῦν οὐκ ἀνέχεται. ἔχει δὲ ἄρα ἰχθύων μόνοις οὕτος ἐν τῇ γαστρὶ τὴν καρδιάν [=Ael. v. 20] καὶ ἐν τῷ ἐγκεφάλῳ λίθους, οὔπερ οὖν ἐείκασι μίλαις τὸ σχῆμα. Σειρίον δὲ ἐπιτολὴ φωλεύει μόνοις, τῶν ἄλλων ἐν ταῖς κρυμοδεστάταις φωλεύειν εἰθισμένων; Oppian, H. iii. 138 ff. ἀλλ' ὁπόταν καθέτουσι πελώριοι ὀμφιχάνωσιν | ἰχθύες, οὐδ' βωάν τε πέλει προβάτων τε γένεθλα | ἵ βατις ἳ καὶ ὄνων νωθρῶν γένος, οὐκ ἐθέλουσιν | ἐσπέσθαι, ψαμάθουσι δ' ἐπὶ πλατὺ σῶμα βαλόντες | ἀθρόου ἐμ-βαρύθουσι, μόγον δ' ἀλιεύσιν ἐθηκαν. | πολλάκι π' ἐξ-ωλισθὸν ἀπ' ἀγκίστρου λυθέντες.

2. Dorion, as quoted above, distinguished ὄνος and ὄνισκος, which we may take to mean that they were not usually distinguished. Oppian thrice mentions the ὄνισκος, H. iii. 191 as bait for the ὤρκυνος; H. i. 105 where he says its habitat is in πηλοῦσι καὶ ἐν τενάγεσι θαλάσσης (102), while the habitat of the ὄνος is ἐν βενθεσιν H. i. 145 ff. Lastly, H. i. 598, the mode of propagation of the ὄνισκος is said to be unknown. To Oppian therefore the ὄνος and ὄνισκος were different fishes. On the other hand they are identified by Eustath. Hom. p. 862 ὄνος, ἰχθὺς ποιός, ὦ καὶ ὄνισκος καὶ βάκχος.
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Callarias.—Oppian, *H.* i. 105 mentions καλλαρίαι along with the ὄνίσκος, where incidentally it may be noted that the schol. has ὄνίσκων ἀειδάρων (γαδαρίων ?). We have seen above that Archestratus *ap.* Athen. 316 a equates ὄνος with καλλαρίας. Cf. Athen. 118 c καθάπερ καὶ τὸν χελλαρίην καὶ γὰρ τοῦτον ἐνα ὄντα ἵχθυν πολλῶν ὀνόμασιων τετυχήκειαν καλείσθαι γὰρ καὶ βάκχον καὶ ὄνισκον καὶ χελλαρίην; Hesych. s. γαλλαρίας ἵχθυς ὁ ὄνικός, and Hesych. s. γαλλαί oἱ ὄνισκοι; Hesych. s. λαξίνης χαραδρίας καλλαρίας ἵχθυς; Pliny *ix.* 61 postea praecipium auctoritatem fuisse lupus et asellus Nepos Cornelius et Laberius poeta mimorum tradidere... asellorum duo genera collyri [=callariae] minores et bacchi, qui non nisi in alto capiuntur, ideo praelati prioribus; Plin. *xxxii.* 146 collyris, asellorum generis, ni minor esset. Plin. *xxxii.* 145 mentions *bacchus* among the "peculiares maris."

The generally accepted opinion is that those fishes are *Gadidae* or members of the Cod-family. A difficulty is suggested by Athen. 306 e where discussing the Grey Mullets he says καταδεέστεροι δὲ πάντων οἱ χελλώνες οἱ λεγόμενοι βάκχοι. The ὄνος is traditionally identified with the Hake (*Gadus merluccius* L., *Merluccius vulgaris* Cuv.), cf. Ital. *asinello*, Gr. γάδος. A. 620 b 29 (quoted above) would seem to imply that the ὄνος has some sort of oral appendages which it employs in catching smaller fishes. The Hake has nothing of the sort, not even barbels (which the Fork-beard Hake, e lxv
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Phycis blennioides, and the Mediterranean Hake, P. mediterranea, have). But it seems probable that in Aristotle l.c. either ὁνός should be omitted, as Plin. ix. 144 omits it, or that ῥαβδεύεται should not be extended to it. Bussemaker makes ὁνός Gadus mustela L., όνισκος, Gadus merlangus L.

This is a convenient place to explain Oppian, H. i. 151 ff. "Among these also is numbered the Hake, which beyond all fishes shrinks from the bitter assault of the Dog-star in summer, and remains retired within his dark recess and comes not forth so long as the breath of the fierce star prevails." The origin of this passage is A. 599 b 33 φωλεῖ δὲ καὶ ὁ ὁνός καί ὁ χρύσοφρυς σημεῖον δὲ δοκεῖ εἶναι τοῦ τῶν ὁνόν πλεῖστον φωλεῖν χρόνον τὸ διὰ πλεῖστον χρόνον ἀλύσκεσθαι. τοῦ δὲ καὶ θέρους τοῖς ἱχθύσ φωλεῖν δοκεῖ σημεῖον εἶναι τὸ ἐπὶ τοῖς ἀστροις γίνεσθαι τὰς ἀλώσεις καὶ μάλιστα ἐπὶ κυνὶ τηνικάωτα γαρ ἀνατρέπεσθαι τὴν θάλατταν ὅπερ ἐν τῷ Βοσπόρῳ γνωρίμωτατὸν ἑστιν ἥ γὰρ ἱλὺς ἑπάνω γίνεται καὶ ἐπιφέρονται οἱ ἱχθύες. A. and W. understand ἐπὶ τοῖς ἀστροις to mean "at the setting" of certain constellations and the Oxford translation "between the rise and setting of certain constellations" is no improvement. It means "at the rising of the constellations" as Pliny ix. 58 rightly understood; Quidam rursus aestus impatientia mediis fervoribus sexagenis diebus latent, ut glaucus, asellus, auratae. Fluviatilium silurus caniculae exortu sideratur . . . et alioqui totum mare sentit exortum eius sideris, quod maxime in Bosporo apparat. Alga enim et pisces superferuntur omniaque ab imo versa. The meaning is that the hiding of the ὁνός in summer is indicated by the fact that when the sea is turned up by stormy weather catches of this fish occur. Cf. lxvi
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Ael. vi. 30 Σειρίων δὲ ἐπιτολῆ φωλεῖει μόνος [ὁ ὅνος], τῶν ἄλλων ἐν ταῖς κρυμμοδεστάταις φωλεῖειν εἰθισμένων; Ael. ix. 38 ἀριθμὸτο δ’ ἄν ἐν τοῖς τοιούτοις [i.e. among fishes which hide in summer] καὶ ὁ ὅνος· δέδοικε δὲ μάλιστα ἱχθύων τὴν τοῦ Σειρίων ἐπιτολῆν οὐτός. For the convolution of the sea at the rising of the Dog-star cf. Plin. ii. 107 caniculae exortu accendī solis vaporens quis ignorat? cuius sideris effectus amplissimi in terra sentiuntur: fervent maria exoriente eo. And for the association of weather phenomena with the Rising and Setting of certain stars cf. Plin. ii. 105 ut solis ergo natura temperando intelligitur anno, sic reliquorum quoque siderum propria est quibusque vis et ad suam cuique naturam fertilis. Alia sunt in liquorem soluti umoris fecunda, alia concreti in pruinās aut coactī in nives aut glaciatī in grandīnes, alia flatūs, alia teporis, alia vaporīs, alia rorīs, alia rigoris. . . . Nec meantium modo siderum [i.e. Planets] haec vis est sed multorum etiam adhaerentium caelo [i.e. Fixed Stars].

Cetus: Phalaena: Physalus

Κ前置εα is used in Oppian, C. i. 71, H. i. 360, v. 46 to denote the larger sea-beasts generally, including not only the Cetaceans (Whales and Dolphins) but also Selachians (cf. H. v. 63 where νόστηφι κυνῶν implies that the Dog-fish are included among the θῆρες ὑπερφύετες = κ前置εα). Cf. Strabo 24 τῶν μεῖζον τῶν ζῷων οἰον δελφίνων καὶ κυνῶν καὶ ἄλλων κητωδῶν. But in H. v. 71 ff. the singular κ前置ος seems to indicate a definite animal, and the indications point to the Cachalot or Sperm Whale, Physeter macrocephalus, the only large Whale possessing teeth.
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(v. 140). For the occurrence of the Cachalot in Greek waters cf. H. 368 n. With the account of the hunting of the κῆτος H. v. 111 ff. the reader may compare the hunting of the Sword-fish (ξυφίας or γαλεώτης) in the Straits of Messina as described in Strabo (after Polybius) 24: "One outlook is set for a large number of men who lie in waiting in two-oared boats, two men in each boat. One man rows, the other stands on the prow armed with a spear, when the outlook indicates the appearance of the Sword-fish—the animal swims with a third of its body projecting above the water. When the boat has come to close quarters, the spearman strikes the fish and then withdraws his spear from its body excepting the point, which is barbed and is purposely attached but loosely to the shaft and has a long rope fastened to it. This rope they pay out to the wounded fish until it is weary of struggling and trying to escape. Then they hale it to land or, if it is not altogether a full-sized fish, they take it on board the boat. Even if the spear-shaft fall into the sea, it is not lost, as it is made of oak and pine, and while the oaken part is submerged by its weight the remainder floats and is easily recoverable. Sometimes the oarsman gets wounded through the boat owing to the size of the animal's sword and because its strength, as also the manner of hunting it, is comparable to that of the Wild Boar."

Phalaena H. i 404 and Physalus H. i. 368 are sufficiently discussed in the notes on these passages. If they are not identical, possibly Phalaena may be, as A. and W. incline to think, Delphinus tursio, and Physalus the Cachalot. Bussemaker, identifying lxviii
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Physalus with the Cachalot, takes Phalaena to be Balaena musculus, properly Balaenoptera musculus, the Common Finner, the average length of the males being about 60 feet, that of the females rather more.

V. SOME ANIMAL IDIOSYNCRASIES

1. Narce, Torpedo, Crampfish, or Electric Ray: H. i. 104, ii. 56 ff., H. iii. 149 ff. In all the Torpedoes the electric organ consists of a large patch of hexagonal cells, as many as 400 in the larger species. These are placed under the skin on each side of the head, below and behind the eye, and covering the base of the enlarged pectoral fin. They are modified muscle-cells and each is filled with a clear jelly-like substance. The shock which the animal communicates when touched is capable of being carried along a metallic conductor, such as a knife or spear, and is said to render the needle magnetic and to decompose chemical compounds. The exercise of this power soon exhausts its possessor and renders a period of recuperation necessary.

2. Fox feigning death: H. i. 107 ff. "When a fox is caught in a trap or run down by dogs he fights savagely at first, but by-and-by he relaxes his efforts, drops on the ground, and apparently yields up the ghost. The deception is so well carried out that dogs are constantly taken in by it, and no one, not previously acquainted with this clever trickery of nature, but would at once pronounce the creature dead, and worthy of some praise for having perished in so brave a spirit. Now, when in this condition of feigning
death, I am quite sure that the animal does not altogether lose consciousness. It is exceedingly difficult to discover any evidence of life in the opossum; but when one withdraws a little way from the feigning fox, and watches him very attentively, a slight opening of the eye may be detected; and, finally, when left to himself, he does not recover and start up like an animal that has been stunned, but slowly and cautiously raises his head first, and only gets up when his foes are at a safe distance. Yet I have seen gauchos, who are very cruel to animals, practise the most barbarous experiments on a captured fox without being able to rouse it into exhibiting any sign of life. This has greatly puzzled me, since, if death-feigning is simply a cunning habit, the animal could not suffer itself to be mutilated without wincing. I can only believe that the fox, though not insensible, as its behaviour on being left to itself appears to prove, yet has its body thrown by extreme terror into that benumbed condition which simulates death, and during which it is unable to feel the tortures practised on it.” W. H. Hudson, *The Naturalist in La Plata* (1903).

3. Deer and Snakes: C. ii. 233 ff., H. ii. 289 ff. “The gauchos of the pampas give a reason for the powerful smell of the male deer. . . . They say that the effluvium of *Cervus campestris* is abhorrent to snakes of all kinds . . . and even go so far as to describe its effect as fatal to them; according to this, the smell is therefore a protection to the deer. In places where venomous snakes are extremely abundant, as in the Sierra district on the southern pampas of Buenos Ayres, the gaucho frequently ties a strip lxx
of the male deer’s skin, which retains its powerful odour for an indefinite time, round the neck of a valuable horse as a protection. . . . Considering then the conditions in which *C. campestris* is placed—and it might also be supposed that venomous snakes have in past times been much more numerous than they are now—it is not impossible to believe that the powerful smell it emits has been made protective. . . . The gaucho also affirms that the deer cherishes a wonderful animosity against snakes; that it becomes greatly excited when it sees one and proceeds at once to destroy it, they say, by running round and round it in a circle, emitting its violent smell in larger measure, until the snake dies of suffocation. It is hard to believe that the effect can be so great; but that the deer is a snake hater and killer is certainly true: in North America, Ceylon, and other districts deer have been observed excitedly leaping on serpents, and killing them with their sharp-cutting hoofs.” W. H. Hudson, *op. cit.*

4. *The Life-history of the Eel (Anguilla vulgaris): H.* i. 513 ff. The propagation of the Eel is referred to several times in Aristotle’s *History of Animals*: 538 a 3 “The Eel is neither male nor female and engenders nothing of itself. Those who assert that they are sometimes found with hairy or worm-like attachments speak inconsiderately, not observing the situation of these attachments. For no such animal is viviparous without being oviparous and no Eel has ever been seen with an egg; and viviparous animals have their young in the womb and closely attached, not in the belly.” To the same effect 570 a 3 sq. where he adds: “Eels spring from the so-called
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‘earth’s entrails’ (γῆς ἐντέρα, earth-worms), which grow spontaneously in mud and moist ground. Eels have in fact sometimes been seen to emerge from such earth-worms and at other times have been rendered visible when the earth-worms were laid open by scraping or cutting. Such earth-worms are found both in the sea and in rivers, particularly where there is decayed matter.” Cf. 517 b 8, 567 a 21, 569 a 6, 608 a 5.

Till within the last half-century or so the problem remained in much the same position as it was in the time of Aristotle, but in recent years and in particular through the systematic and elaborate investigations of Dr. J. Schmidt, the life-history of the Eel has been greatly elucidated. The result of these investigations may be briefly summarized:

The Eel is oviparous and its spawning-ground is in the deep waters of the Atlantic Ocean near the Bermudas. Thence the larval “Ribbon-eels” travel eastward, a direction of migration which is instinctive and not due to drift of the current, as is proved by experiments with bottles and the like cast overboard. After a journey which lasts for about two years the young Eels in their third year, when about three inches in length, enter the European rivers, being now known as Elvers or “Glass-Eels.” They ascend the rivers in spring, travelling in compact bodies and swimming close to the river-banks. They show remarkable determination in their upward journey, overcoming such obstacles as waterfalls by wriggling through the grass upon the banks. Examination of the growth-rings on the minute scales, on the otoliths (“ear-stones”), and on the centra of the vertebrae, shows that at three years of age, after a year in fresh
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water, an Eel is about $3\frac{1}{2}$ inches long, at 5 years it is about 6 inches, at 8 years about 1 foot, and at 13 years nearly 2 feet in length.

Eels do not spawn in fresh waters. When the period of maturity approaches and with it the reproductive impulse, at the age of from 6 to 10 years, they become silvery in appearance ("Silver-eels"), their eyes become larger, and they make for the rivers in which they descend to the sea. Having reached the sea they travel oceanwards, at an average rate of more than 9 miles a day, on their final journey —pour l’amour et pour la mort—of over 2000 miles to their breeding-ground in the depths of the Atlantic Ocean, where they spawn and die.

The occurrence of Eels in landlocked waters, which seemed to complicate the problem of their origin and mode of propagation, is explained by the ability of the Eel to exist for a considerable time out of the water (A. 592 a 13, Plin. ix. c. 38) and to the agility of the young Eels in travelling for some distance overland (A. Part. An. 696 a 5, Theophrast. περὶ ἵχθυων τῶν ἐν τῷ ἔρηφῳ διατριβῶν fr. 171), and so making their way even into waters from which the adult Eels under the reproductive impulse in vain endeavour to escape. On the other hand there are no Eels in the Danube, nor in the Black Sea or the Caspian Sea, these waters being beyond the reach of the young Eels migrating from the Atlantic Ocean.


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VI. ANALYSES

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4. Oppiani Poetae Cilicis de Venatione lib. IV., de lxxvi
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5. Poet. graec. veteres carm. heroici scriptores qui exstant omnes, apposa est e regione latina interpretatio . . . cura et recensione Iac. Lectii, Aureliae Allobrog., 1606.


8. Opp. Cyn. et Hal. . . . emend. J. G. Schneider . . . Accedunt versiones lat. metrica et prosaica, plurima anecdota et ind. graecitatis, Lipsiae 1813 [the Lat. metrical version of the Cyn. is by David Peifer (1555); there is no metrical version of the Hal., no prose version of either poem, no anec., no index graecitatis].


2. Editions of Scholia and Paraphrases

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4. Chief Abbreviations used in Quoting Ancient Authors

A. = Aristotle, History of Animals. Other works of Aristotle are quoted by A. with abbreviations for particular works as e.g. A. P.A. = Aristotle, De Partibus Animalium, A. De Gen. = Arist. De Generatione, and so on.
Ael. = Aelian, De Natura Animalium. If the Varia Historia is referred to, V.H. is added.
Arr. C., Tact. = Arrianus of Nicomedia (c. A.D. 100), Cynegetica, Tactica:
Geop. = Geoponica (Cassianus Bassus), 10th cent. a.D.
Gratt. = Grattius, Cynegetica.
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Phl. = Manuel Philes, *De Animalium Proprietate*.
Plin. = Pliny's *Natural History*.
Poll. = Julius Pollux (Πολύς ὁ Ναυκρατις) of Naucratis (2nd cent. A.D.), Ὀνομαστικόν.
Solin. = C. Iulius Solinus (3rd cent. A.D.), *Collectanea rerum memorabilium*.
Varr. = Varro, *De Re Rustica*.
Xen. C. = Xenophon, *Cynegeticus*.

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C = Parisinus 2860, XV. cent. (Cyn. only).

D = Neapolitanus II. F. 17, XV. cent. (Cyn. and Hal.).

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O = Laurentianus 86. 21, XV. cent. (Hal. and Cyn.).

P = Parisinus 2737, a.d. 1554 (Cyn. only).

Q = Salmanticensis 1–1–18, copied 1326 (Hal. and Cyn.).

R = Vaticanus 118, XV. cent. (Hal. and Cyn.).

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CYNEGETICA AND HALIEUTICA
ΟΠΠΙΑΝΟΤ
ΚΥΝΗΓΕΤΙΚΩΝ ΤΟ Α

Σοί, μάκαρ, άείδω, γαϊτης ἐρικυδές ἐρεισμα, φέγγος ἐνυαλίων πολυήρατον Αἰνεαδάων, Ἀυσσονίου Ζηνὸς γλυκερὸν θάλος, Ἀντωνίων τὸν μεγάλη μεγάλω φιτύσατο Δόμνα Σεβήρω, ὀλβίω εὐνηθειά καὶ ὀλβίων ὡδίνασα, νύμφῃ ἀριστοπόσεια, λεχώ δὲ τε καλλιτόκεια, Ἀσσυρίη Κυθέρεια καὶ οὐ λείπουσα Σελήνη, οὐδὲν ἀφαυρότερον Ζηνὸς Κρονίδαο γενέθλης. (ἐνμενεύῳ Τίταν Φαέθων καὶ Φοίβος Ἀπόλλων.) τῷ ῥα πατὴρ μεγάλησι πονησάμενος παλάμησι· δῶκεν ἔχειν πᾶσαν τραφερῆν, πᾶσαν δὲ καὶ ύγρήν. σοί μὲν γὰρ θαλέθουσα κύει πάνδωρος ἄρουρα, καὶ πάλιν εὐνίοωσα τρέφει κλυτὰ φύλα θάλασσα.

1 v.l. κρατερῆς.

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a M. Aurelius Severus Antoninus Augustus (Caracalla), Emperor a.d. 211–217.
b Romans. Lucret. i. 1; Verg. Aen. viii. 648.
c Italian.
d = Diēus, of Roman Emperors; here of L. Septimius Severus Pertinax Augustus, Emperor a.d. 193–211, in which year (1 Feb.) he died at York.
e Julia D. of Emesa in Syria, second wife of Severus (Gibbon c. 6); died a.d. 217.
f The Syrian (Assyrian) Ashtoreth or Astarte, the
To thee,\(^a\) blessed one, I sing: thou glorious bulwark of the earth, lovely light of the warlike sons of Aeneas,\(^b\) sweet scion of Ausonian \(^c\) Zeus,\(^d\) Antoninus, whom Domna \(^e\) bare to Severus, mighty mother to mighty sire. Happy the husband whom she wedded and happy the son to whom she gave birth—bride of the best of men and mother of a noble son, Assyrian Cythereia,\(^f\) the uneclipsed Moon; a son no meaner than the breed of Cronian Zeus (with favour of Titan Phaethon \(^g\) be it spoken and of Phoebus Apollo \(^l\)); to whom thy sire, by the labour of his mighty hands, gave in keeping all the dry land and all the wet sea.\(^h\)

Yea, for thee doth earth, giver of all gifts, conceive and blossom; for thee again the sunny sea rears

\(\text{"moonèd Ashtoroth" of Milton (\textit{Nalir. 22}), was pictured with horns, representing the crescent moon, and by the Greeks usually identified with Aphrodite, but also with the moon-goddess, Selene: Plut. \textit{Mor.} 357 b; Lucian, \textit{De dea Syr.}. For Assyrian = Syrian see C. i. 340 n.}\)

\(\text{\(g\)}\) The poets often use Phaethon (Verg. \textit{Aen.} v. 105) and Titan (Verg. \textit{Aen.} iv. 119) for the Sun. For this parenthetic apology cf. \textit{H.} v. 339 n.

\(\text{\(h\)}\) Lycophr. 1229 \(\gamma\varepsilon\varsigma \kappaαι \thetaαλασσης \sigmaκη\pi\tau\rhoα \kαι \muοναρχ\ιαν \lambdaαβόντες\); Luc. i. 83 populum terrae pelagique potentem.
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soi δέ τε πάντα νάουσιν ἄπ' Ἡκεανοῖο ῥέεθρα, 15
φαίνεται τε μειδίωσα θείς κλωτός Ἡριγένεια.

Τοιγάρα ἐγών ἐφαμαί θήρης κλωτό δήνε' ἀείσαιν.
toúτο μὲ Καλλιόπη κέλεται, τούτ' Ἀρτεμίς αὐτή.
ἐκλυνυ, ἕθεμις ἔστι, θεεῖς ἐκλυνυ ἡχής,
καὶ θεόν ἡμείθην· πρώτη δὲ με τοιάδ' ἐνιστεν.
A. Ἡγερεῖο, καὶ τρηχείᾳ ἐπιστείβωμεν ἀταρπόν, 20
τὴν μερόπων οὔτω τις ἐῆς ἐπάτησεν ἀοιδαῖς.
O. Ἡλαθε, ποτνία δία, τὰ δ' ἐν φρεαὶ σήσοι μενοῦν, ἀμμες ύφ' ἡμετέρῃ μεροπηδί δέξομεν ἡχῆς.
A. Όνκ ἐθέλω τριετή σε τὰ νῦν Ὀρίβακχον ἀείδεων,
οὐ χορὸν Ἄονίου παρὰ βενθεσον Ἀσωποῖο. 25
O. Λεύψομεν, ὃς κέλειν, τὰ Σαβάζια ἕκτερα
θύσθλα.

δηθάκις ἀμφεχόρευσα Θυσωναίῳ Διονύσῳ.
A. Μὴ γένος ἠρώων εἴπης, μὴ ναυτίλον Ἄργῳ,
μηδὲ μόθους μερόπων, μὴ μοι Ἡρωτολόγιον ἀείσης.
O. Όνκ ἐρέω πολέμους, οὐκ Ἕρεος ἑργα κάκιστα: 30
ἐφρασάμην Πάρθων τε δύας καὶ Κτησιφώντα.

1 τὰ σὰ βάζειν mss.

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a Lucret. i. 920 avia Pieridum peragro loca nullius ante Trita solo; Nemes. C. 8 ducitque per avia qua sola nunquam Trita rotis; Verg. G. iii. 291; Hor. C. iii. 1. 2; Milton, P.L. i. 16.

b Cf. ὅρισθρομος Nonn. ii. 230.

c τριετῆ here = τριετηρικῶν. Trieterica (Ov. R.A. 593, M. vi. 587; Verg. Aen. iv. 302; repetita triennia Ov. M. ix. 641; τριετηρις Eur. Bacch. 133; Diod. iii. 54, etc.) is what we should call a biennial festival, recurring in alternate years, παρ' ἔτος (Paus. vi. 26. 2, viii. 23. 1, x. 4. 3). Hence Stat. A. i. 595 Alternam renovare piea trieterida matres Consuerant.

d r. in Boeotia (Αονία).

e Dionysus (Phrygian): Aristoph. V. 9. θύσθλα, the thyrsi and the like (Hom. Il. vi. 134), here perhaps "Bacchic rites."

f δηθάκις: πλειστάκις Suid.; δηθάκις πυκνός, πολλάκις Hes. Properly "for a long time"; the transition is seen in Hom. 4
her splendid broods; for thee flow all the streams from Ocean; for thee with cheerful smile springs up the glorious Dawn.

Fain then am I to sing the glorious devices of the chase. So biddeth me Calliope, so Artemis herself. I hearkened, as is meet, I hearkened to the heavenly voice, and I answered the goddess who first to me spake thus.

**ARTEMIS.** Arise, let us tread a rugged path, which never yet hath any mortal trodden with his song. a

**OPPIAN.** Be gracious, holy Lady, and whatsoever things thou thinkest in thy mind, these will we declare with our mortal voice.

**ART.** I would not now have thee sing Mountain-Bacchus b of the triennial feast, c nor his choir by the deep waters of Aonian Asopus. d

**OPP.** We will leave, as thou biddest, the nightly rites of Sabazius e; often f have I danced around Dionysus, son of Thyone. g

**ART.** Tell not of the race of heroes, tell not of the seafaring Argo; sing not the battles of men, sing not to me the Destroyer of Men. h

**OPP.** I will not tell of wars, nor of Ares' works most evil; I have remarked the Parthians' woes and Ctesiphon. i

II. xxi. 131 ὑδὴ δηθὰ πολεῖς ἰερεῖτε ταύροις, where Didymus ὁ δῆθα ὦν ὄχι Ὄμηρικάς κείμενον αἰτιάνται, i.e. ὁ δῆθα was taken to be not = ἐπὶ πολὺν χρόνον or ἐκ πολλοῦ χρόνου, as usually in Hom. but = πολλά, συνεχῶς. Cf. E. M. s.v.

a i.e. Semele, d. of Cadmus and m. of Dionysus. Cf. Pind. P. iii. 99.

b Ares (Hom. H. v. 31).

c Ctesiphon (Polyb. v. 45. 4; Strabo 743; Tac. A. vi. 42; Plin. N.H. vi. 122; Amm. Marc. xxiii. 6. 23; T. Simoc. iv. 3. 3) on left bank of Tigris, seat of the Parthian kings in second century, taken by the Emperor Septimius Severus A.D. 198: Herodian iii. 9.
A. 'Ἀμφὶ πόθοις ὀλοοῖσιν ἀκὴν ἔχε, λεῖπέ τε κεστούς.
ἐχθαίρω τὰ λέγουσιν ἀδύρματα Ποντογενεῖς.
Ο. Ἐκλύομεν σε, μάκαιρα, γάμων ἀμύητον ἑοῦσαν.

A. Μέλπε μόθους θηρῶν τε καὶ ἀνδρῶν ἀγρευτήρων.

μέλπε γένη σκυλάκων τε καὶ ἵππων αἰόλα φῦλα,
βουλὰς ὠκυνόους, στιβίθης ἐὐκερδεὸς ἔργα.
ἐχθεά μοι θήρεια λέγειν, φιλότητας αἰείδειν
καὶ θαλάμους ἐν ὄρεσσιν ἀδακρύτοιο Κυθείρης
καὶ τοκετοὺς ἐνὶ θηρῶν ἀμαιεύτου λοχείς.

Τοῖς συνθείσι τῷ νόοις μεγάλου τυγατρός.
ἐκλυνον, αἰείδω: βάλλομι δ’ ἐπίσκοπον ἡχὴν.
ἀλλὰ τὴν γ’, ἀντολίθθην ἐπ’ Ὁκεανὸν βασιλεύων,
ἐνδίον ἀμμροσίησιν ὑπ’ ὀφρύις σῆι γεγηθον,
δεξιτερὴν ὃτάσαι χαλάλων ὀλβόδοτεραν
γαῖῃ καὶ πολίεσσι καὶ εὐθήρους ἀοίδαις.

Τριχθαίνην θῆρην θεός ὁπασεὶ ἀνθρώποισιν,
ἡμέρην χθονίνη τε καὶ εἰναλίην ἐρατείνην.
ἀλλ’ οὐκ ἦσος ἀεθλος: ἐπεὶ πόθεν ἦσα τέτυκται,
ἰχθύν ἀσταῖροντα βυθῶν ἀπομιμήσασθαι,
καὶ ταναύς ὄρνιθας ἄπ’ ἥρος εἰρύσασθαι,
Ἦ θηραίν φονίωσιν ἐν οὐρεύ δηρίσασθαι;
οὐ μὲν ἄρ’ οὐδ’ ἀληθ’ ἀπ’ οὐκ ἐτὸς ἦσεν ἐξευτῆρι

1 πόθοις Koechly: μόθοις.

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\[^a\] Hom. II. xiv. 214.
\[^b\] i.e. Aphrogeneia, Aphrodite: Hes. I. 196.
\[^c\] The epithet (applied to Athena, Colluth. 33) is used of Artemis as the huntress maid, ἰσχείρα παρθένοι Pind. P. ii. 9.
\[^d\] Cf. ii. 15; Herod. iii. 35 ἐπίσκοπα ποιεῖται. For metaphor cf. Pind. O. ii. 98, xiii. 94; Ν. vi. 27, ix. 25.
ART. Be silent about deadly passion and leave alone the girdles of love: I abhor what men call the toys of the Daughter of the Sea.  

opp. We have heard, O blessed Lady, that thou art uninitiate in marriage.  

ART. Sing the battles of wild beasts and hunting men; sing of the breeds of hounds and the varied tribes of horses; the quick-witted counsels, the deeds of skilful tracking; tell me the hates of wild beasts, sing their friendships and their bridal chambers of tearless love upon the hills, and the births which among wild beasts need no midwifery.

Such were the counsels of the daughter of mighty Zeus. I hear, I sing: may my song hit the mark! But do thou, who rulest from the East unto the Ocean, with serene joy on thine immortal brows, vouchsafe thy right hand gracious and prosperous to land and cities and to songs of the happy chase.

Triple sorts of hunting hath God bestowed on men—in air and on earth and on the sea delightful. But not equal is the venture: for how can these be equal—to draw the writhing fish from the deeps or hale the winged birds from the air and to contend with deadly wild beasts on the hills? Yet not for the fisherman either and truly not for the Fowler.

* i.e. the West.


οὐκ ἐρός normally means "not for nothing," haud frustra, e.g. Aristoph. Pl. 404, 1166. But the old Lexica (Hesych., etc.) confuse this ἐρός with ἐρός = genuine and ἐτώσιος = vain (the schol. on our passage has ἐτώς· ἔστι μάταιος) and, whatever the punctuation and syntax intended, the sense seems to be as we have given it.
OPPIAN

άγρη νόσφι πόνοιο. πόνω δ’ ἀμα τέρψις ὀπηδεὶ μούνη, καὶ φόνος οὕτις· ἀναίμακτοι δὲ πέλονται. 55 ἦτοι οἱ μὲν πέτρησιν ἐφήμενος ἀγχάλουις γυραλεόις δονάκεσσι καὶ ἀγκιστροσίῳ δαφονοῖς ἀτρομοσ ἀσπαλεῖς ἑπεδήσατο δαίδαλον ἰχθῷν.¹ τερπώλη δ’, οτε χαλκοῦ² ύπαι γενέσσι θορήσας ύψι μάλα θρώσκοντα βυθῶν ύπερ ἀσπαίροντα εἰνάλιον φορέσι δι’ ἱέρος ὀρχηστήρα.

ναὶ μὴν ἰξεντηρί πόνος γλυκύς· ἡ γὰρ ἐπ’ ἄγρην οὐκ ἄρο, οὐ δρεπάνην, οὐ χάλκεα δοῦρα φέρονται, ἀλλ’ αὐτοῖς ἐπὶ δρυμα συνέμποροι ἐσπετο κήρκος καὶ δολιχάι θωμίγγες ύγρός τε μελίχροος ἵξος οί τε δυνερήν δονακες πατέονοιν ἀταρπόν.

τὸς τάδε τολμήσειν ἀειδεῖν ἀστάλαντα;

ἡ βασιληῇ λέοντι τός αἰετὸν ἀντιβάλαντο;

ἵω πορδαλίων δὲ τός ἄν μύραιναν εἴσκοι,

ἡ θώας κήρκοις, ἡ βινοκέρωτας ἐχίνοις,

1 l. 58 is omitted in Aldine (Editio princeps), Venice, 1517. ² χαλκῶν mss.


² Ps. 140. 5 “The proud have hid a snare (πά, LXX παγίδαι) for me and cords” (ς-ς, LXX σχονία). Cf. A.P. vi. 109 γηραλέων νεφέλας τρύχω τάδε καὶ τρελικτον ἵχνοπέθαιν καὶ τάς νευροτενεῖς παγίδας κλωθαίς τ’ ἀμφίφωρας ἀνασπαστοῦς τε δεράγχας; Aristoph. Ar. 194 and espec. 565 ff. ὀρνιθεντῆς ἵστηι βρόχουσ, παγίδας, πάβδους, ἔρηκη, νεφέλας, δίκτυα, πηκτάς.

³ Made of mistletoe berries: A.P. vi. 109 καὶ τὰν εὐκολλον 8
is their hunting without toil. But their toil only
pleasure attends and no bloodshed: unstained of
gore are they. The angler sits on the rocks beside
the sea and with curving rods and deadly hooks he
catches, at his ease, the fish of varied sheen; and
joy is his when he strikes home with barbs of bronze
and sweeps through the air the writhing dancer of
the sea, leaping high above the deeps. Yea and to
the fowler his toil is sweet; for to their hunt the
fowlers carry nor sword nor bill nor brazen spear,
but the Hawk\(^a\) is their attendant when they travel
to the woods, and the long cords\(^b\) and the clammy
yellow birdlime\(^c\) and the reeds\(^d\) that tread an airy
path. Who would dare to sing of these things as of
equal weight? Or who would pit the Eagle against
the Lion King\(^e\)? And who would liken the Muraena
to the venom of the Pard, or Jackal to Hawk, or
Rhinoceros to Sea-urchin, or Gull to Wild Goat, or any
\(\text{δρυς} \text{ ἰκμαδὰ \ τὸν} \ \text{τε \ πετεινῶν} \ \text{ἀγρευτὰν} \ \text{ἰξὺ} \ \text{μυδαλέων} \ \text{δύνακα.}
\) Cf. Athen. 451 ν "\text{λούν} \ \text{δὲ} . . \ \text{δρύνος} \ \text{ιδρῶτα} \ \text{εἰρήκε} \ \text{τὸν} \ \text{ἰξὺν} \ \text{ἐν}
tούτοις" \text{δρύνος} \ \text{μ’} \ \text{ιδρῶς} | \ \text{καὶ} \ \text{θαμνομήκης} \ \text{ῥάβδος} \ \text{η τ’} \ \text{Διήγπτια} |
\text{βόσκει} \ \text{λιονυλκός} \ \text{χλαίνα,} \ \text{θηράγρος} \ \text{πέδη.}
It may have been sometimes, as now, from holly bark.
\(^a\) The limed reeds ("lime-twigs," Milton, \textit{Com.} 646) of
the fowler: \textit{ιξευταῖς καλάμοις} \textit{Α.Π.} \textit{vi.} 152. As in the case of
the fishing-rod (\textit{δύνακα} \textit{τριτάνυστον} \textit{Α.Π.} \textit{vi.} 192), several
reeds might be so joined together as to be capable of
extension. \textit{Cf. Bion, iv. 5 (Ιξευταὶς} \ \textit{τῶς} \ \textit{καλάμως} \ \textit{ἀμα} \ \textit{πάντας}
ἐπ’ \ \textit{ἀλλάλοισι} \ \textit{σινάπτων};} \textit{Α.Π.} \textit{ix.} 273 \ \textit{δοινακόεντα} \ \textit{Κρίτων}
\textit{σινβείς} \ \textit{δόλων}; \textit{Mart.} \textit{xiv.} 218 \textit{Non tantum calamis sed cantu}
fallitur ales. \textit{Callida dum tacita crescit arundo manu;} \textit{Mart.}
\textit{ix.} 54; \textit{Sil. vii.} 674; \textit{Ov.} \textit{M.} \textit{xiv.} 474, and especially \textit{Val.}
\textit{Fl. Arg.} \textit{vi.} 260 \textit{Qualem populeae fidentem nexibus umbrae}
\textit{Siquis avem summi deducit ab aere rami, Ante manu tacita}
cui plurima crevit harundo; \textit{Illa dolis viscoque super}
correta tenaci \textit{Implorat calamos atque irrita concitat alas.}
\(^b\) \textit{Ael. iii. 1 λέων . . . ὅ τῶν ζῶων βασιλεῖς;} \textit{Phil.} \textit{34 θηρῶν}
\textit{βασιλεῖς} \textit{θρασίς} \textit{ἄναξ λέων.}
OPPIAN

η λάρον αιγάγρους, η κήτεα πάντ' ἐλέφαντι; θηρητῆρε λύκους ὀλεσαν, θύμους ἄλινης, ἀγρευτῆρες οἶς, τρήρωνας ἔλον δονακής, ἀρκτον ἔπακτῆρες, καὶ μορμύρον ἄσπαλινης, τίγριν δ' ἱππῆς, καὶ τριγλίδας ἰχθυβολῆς, κάπριον ἰχνευτῆρες, ἀπόδόνας ἱευτῆρες. ἀλλὰ σὺ μὲν, Νηρεῦ, καὶ δαίμονες Ἀμφιτρίτης, ἱδὲ φιλορνίθων Δρυάδων χορός, ἀληκοτε. δὴ γὰρ ἐπιστροφάδην μὲ φίλαι καλέουσιν ἀοιδαί: δαίμονι θηροφόνοις παλιντροπο ἐρχομ. ἀείσων. 80

Προτὰ μὲν αἰζηοὶ μὴ μοι μάλα πῖνες ἔστων. δὴ γὰρ τοι σκοπέλουσι θορεῖν μὲν ὑπείροχον ἵππον χρεων ἀναγκαὶς, χρεωδ' ἀρα τάφρον ἀλέσθαι. δηθάκι δ' ἐν δρυμοῖς ἀνάγκη θῆρα δίεσθαι, ποσσίν ἐλαφρίζοντα καὶ εὐφόρτοις μελέσσοι. 85 τῷ μὴ πιαλέοι θῆρης ἐπὶ μῶλον ὑιεν, μηδὲ ἐτί λεπταλόει. καὶ γὰρ ποτε δηρίσασθαι θηροῦν ἐναλλοὶς χρεων πολυαγρέα φῶτα. 

tούνεκα μοι δέμας ὥδε κερασσάμενοι φορέοιεν, ἀμφότερον κρατηνον τε θεεν σθεναρον τε μάχεσθαι. 90 καὶ δ' ἀρα δεξιερῆ μὲν ἐπικραδάοιεν ἀκοντας ἀμφιδύμους ταναοὺς, δρεπάνην δ' ἐπὶ μεσσόθι ζώνης.

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a Cf. II. i. 100, iii. 126. Pagellus mormyrus, one of the sea-breams (Sparidae). M.G. μουρμουρί(ον): known in Rome as mormillo, Venice as mormiro, Genoa as mormo. A. 570 b 20; Ov. H. 110 (= Plin. xxxii. 152) pictae mormyres; μύρμης Epicharm.; μορμύρος Dorio ap. Ath. 313 e f.

b We assume that τριγλύς = τρίγλη. So, in Arist. fr. 189, Porph. v. 45 has τρίγλιδος, Diog. L., viii. 19 τρίγλης.

c Cf. C. ii. 158; Emped. frag. 35 αὐτὰρ ἐγὼ παλινοργὸς ἐλευ- σομαι ἐς πόρον ἵμων; Iuter. i. 418.

d Poll. v. 18 εἰτ δὲ (ὁ κυνηγήτης) νέος, καῦφος, ἐλαφρός, δρομικός κτλ.

e Cf. Eutecn. par. πρὸς τε τάφρων καὶ σκοπέλων ἅλματα.
Sea-monster to the Elephant? Hunters kill Wolves, fishermen kill Tunnies; the hunter with his net takes Sheep, theowler with his reeds takes Doves; the hunter with his hounds takes the Bear, the angler takes the Mormyrus\(^a\); the mounted hunter takes the Tiger, the fisher with his trident takes the Red Mullet\(^b\); the tracker takes the Boar, the fowler with his birdlime takes the Nightingale. But thou, Nereus, and ye gods of Amphi trite and the choir of Dryads who love the birds, grant me your grace! For now dear themes of song invite me earnestly; I, turning back, proceed to sing to the gods of the chase.

First, give me young men who are not over-stout.\(^d\) For the hunter must mount\(^e\) the noble horse amid the rocks and anon must leap a ditch. And often in the woods must he with light feet and nimble limbs pursue the wild beast. Therefore let them not be stout who come to the warfare of the chase, nor yet over-lean; for at times the keen hunter must contend with warlike wild beasts. So I would have them bear a body tempered thus—both swift to run and strong to fight. And in the right hand let them brandish two\(^f\) long javelins and have a hunting-bill\(^g\) at

So of the war-horse Xen. *Eq.* 3. 7 τάφρονς διαπηδάν, τειχία ύπερβαλλειν, ἐπὶ ὄχθους ἀνορθοεῖν, ἀπ’ ὄχθων καθάλλεσθαι; *Arr Tact.* 44. 2 καὶ τάφρον δὲ διαπηδάν μελετῶσιν αὐτοῖς οἱ ἵπποι καὶ τειχίων ύπεράλλεσθαι.

\(^{a}\) ἀμφιδ: ἀμφιστέρουσιν κόπτων schol., but δύο Eutech. rightly. *Cf.* Hom. *II.* iii. 18 δούρες δόα: so x. 76, xii. 298, etc. *Verg. Aen.* i. 313=xii. 165 Bina manu lato crispans hastilas ferro; *cf.* v. 557, xii. 488; Xen. *Cyr.* i. 2. 9 παλτὰ δῦο, ὡστε τὸ μὲν ἀφεῖναι, τῷ δὲ, ἄν δεῖ, ἐκ χείρος χρῆσθαι.

\(^{b}\) *Cf.* v. 63; Xen. *C.* 2. 9 καὶ τὰ δρέπανα, ἵνα ὑγρας τέμνοντα φράττειν τὰ δεόμενα; *Gratt.* 343 et curvae rumpant non pervia falces; Poll. v. 19 δρέπανα δὲ ὁπως εἰ δεῖ τῆς ὑλῆς τι κόψαι εἰς τὴν τῶν ἀρκών ἀκώλυτον στάσιν ύπάρχοι τὰ δρέπανα.
OPPIAN

καὶ γὰρ καὶ θῆρεσι πικρον φόνον ἐντύνωντο, 95
καὶ τε κακῶν φορέοιεν ἀλεξητήρια φωτῶν.

λαυὴ δὲ πεζὸς μὲν ἄγοι κύνας, ἵππελάτης δὲ
ἵππων ἴθύνει κυβερνητήρα χαλινών.

eὐσταλέως δὲ χιτώνα καὶ εἰσ ἐπιγονίδα πήξας
ἐλκέσθω, σφίγγοτο δ’ ἐπιμοβοῖς τελαμώσων.

αὐξένοις αὐθ’ ἐκάτερθε παρήρομεν ἐκ παλαμάνι
εἴμα περιστέλλοι’ ὀπίσω σθενάρων ὑπὲρ ὁμών, 100
ῥήμιον ἐς κάματον γυμνοί τε ποσσίν ὀδεύεν
κείνους, τοισιν ἴχνη μέλεται δυσδερκέα θηρῶν,
ὁφρά κε μὴ θῆρεσιν ἄπ’ ὁμματος ὑπνον ἐλοιτο
ηχῆ τριβομένων λιπαροῖς ὑπὸ ποσαὶ πεδίλων.

πουλλάκι κινύμενον πνοὴν κελάδοντος ἁήτου
θῆρας ἀνεπτολῆσεν, ἀνήξιαν δὲ βεβεσθαι.

καὶ μὲν εὖ στέλλοντο θοὸν δέμας ἀγκυρυτῆρες
τοίους γὰρ φιλέει Λητωῖᾶς Ἰσοχέαρα.

"Ἀλλοτε δ’ ἀλλοίην ὄρην ἐπὶ θῆρας ἱόντων,
ηματος ἱσταμένοιο, καὶ ἡματος ἀνομένου,
καὶ μεσάτου, ποτὲ δ’ ἐσπερίου· ποτὲ δ’ αὐτε καὶ

θῆρας ὑπ’ ἀκτίνεςσι σεληναίης ἐδάμασσαν.

'Ἡώς μὲν τέταται περιδέεξιος ἀγρυντήρι
πάσα γαληνώσα σανματίδου δρόμουν
ἐίαρι φυλλοτόκω καὶ φυλλορώφ φθινοπώρῳ.

— Poll. v. 17 χιτῶν εὐσταλῆς πρὸς τὴν ἵγυναν καθήκων; Hes. 95
Sc. 287 ἐπιστολάδην δὲ χιτῶνας ἐστάλατο. εὐσταλῆς = succinctus,
in ref. to the high-girt tunic of the hunter; Ov. Am. iii. 100
2. 31 Talia pinguntur succinctae crura Dianae Cum sequitur
fortes fortior ipsa feras; M. x. 536 Fine genus vestem ritu
succescta Dianae; Juv. vi. 446 Crure tenus medio tunicas
succingere debet; Philostr. Im. 28 (of a hunter) συμμετείπται
δὲ ὁ χιτῶν εἰς ἡμιον τοῦ μηροῦ; Ov. A.A. iii. 143; M. iii. 156, 105
ix. 89.

12
the midst of their girdle. For they should both array bitter slaughter for wild beasts and also carry defences against evil men. With his left hand the hunter on foot should lead his hounds; with his left the mounted hunter should guide the bridle that steers his horse. Let him wear a tunic well-girt\(^a\) and fastened above the knee and held tight by crossing straps. Again on either side of his neck let his mantle\(^b\) be flung back over his strong shoulders to hang away from the hands, for easy toil. With naked feet should they travel who study the dim tracks of wild beasts, lest the noise of their sandals grating under their sleek feet drive sleep from the eyes of the wild beasts. To have no mantle at all were much better; since many a time a cloak stirred by the breath of the noisy wind alarms the wild beasts and they start up to flee. Thus let hunters well array the agile body; for such doth the archer daughter of Leto love.

Other times\(^c\) at other hour let them go after the wild beasts—at rising morn and when the day wanes and at mid-day and anon at evening; sometimes again even in the dark they slay wild beasts by the rays of the moon.\(^d\) The whole span of day is favourable and fair to the hunter for all-day coursing in leafy spring\(^e\) and in autumn when the leaves fall.

\(^a\) Poll. v. 18 καὶ χλαμύς ὁμοία ἦν δὲ τῇ λαιᾷ χειρὶ περιελίπτειν ὅποτε μεταθέτω τὰ θηρία ἡ προσμάχοιο τοῦτος.

\(^b\) Poll. v. 49 θηρατέον μὲν τοῖνν ἐν παντὶ καὶ ρᾷ; Xen. C. 4. 11 ἀγέσθωσαν δὲ (αἱ κόνοι) θέρους μὲν μέχρι μεσημβρίας, χειμῶνος δὲ δὴ ἡμέρας, μετοπώρου δὲ ἐξω μεσημβρίας, ἐντὸς δὲ ἡμέρας τὸ ἐρ. Cf. ibid. c. 5.

\(^c\) See v. 459 n.

\(^d\) "Many a deer is killed during the bright moonlight nights" (St. John, Wild Sports, p. 50).

\(^e\) See v. 459 n.
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εξοχα γάρ τελέθουσι καὶ ὑπποις καὶ μερόπεσι καὶ κυσίν ὁμηστῇ παῖ θέειν ἐνκραέες ὡρα 
ἐναρι χρυσείω, κρυμερῶν νεφέων ἐλατήρι, ὀππότε ποντοπόροις βατη πλύουσι θάλασσα, 
ἄργυφα τειναμένους λινοπτερύγων ὀπλα νηῶν· ὀππότε γαία βροτοίσι φυτηκομέουσι γέγηθεν· ὀππότε καὶ καλύκεσιν καὶ ἁνθεσιν ἄμματα λύει· ἦ πάλιν ἐσχατίσαις ὀπωρινίσαις τροπῆσιν, ἴνικα δώμα τέθηλεν ὀπωρολόγου γεωργοῦ, 
καρπὸς Ἀθηναίης λυπαρὴν ὅτε γαυλίδα πλήθει καὶ βότρυς ἠμερίδων θλίβων ἐπιλήμια χαίρει, σύμβλα μελισσάων ὅτε λείρια κηρία βρίθει. 
χείματι δ' ἐν μεσάτω μέσου ἢματος ἀγρώσσοιεν, εὐτέ τις ἐν δρυμοῖσιν ὑπὸ σπῆλυγγι λιασθεῖς, κάρφεα λεξάμενον τε καὶ ὀκύμορον φλόγα νῆσας, ἄγχι πυρὸς κλωθεῖς ὀπλίσσατο δόρτον ἁμορβός. ἐν δὲ θέρει χρειάν θυγείων ὕλογοςσαν οὐπὴ ἄζαν τ' ἡλίον· κέλομαι δ' ἐπ' ἀεθλον ἰκάνειν


b The Olive.

c γαυλίς pail, basin, tub. Cf. κυρτίς Nicand. A. 493 with schol.

d For θλίθων ἐπιλήμια cf. Mart. iv. 44. 2 Presserat hie madidos nobilis uva larus. We assume that ἐπιλήμιον is part of the wine-press, whether the press strictly, cf. Suid. and E.M. s. τριπτήρ ... πιθάκην ἐκπέταλος οἶα τὰ ἐπιλήμια,
For excellent well tempered for the running of horses and men and carrion dogs are the seasons in golden spring which puts to rout the chilly clouds; when the sea is navigable for seafaring men, who spread the white rigging of their canvas-winged ships, what time the earth rejoices in them that tend plants; when, too, she looses the bands of bud and flower; or again in late autumn when the year is on the turn, when the house of the rustic vintage flourishes; when the fruit of Athena fills the shining pail and the clusters of the garden vines joyfully straiten the wine-vats; when the lilywhite combs fill the hives of the bees. But in mid-winter let the hunters hunt at mid-day, in the season when in the woods the swain shelters in a cave and gathering dry sticks and piling a swiftly dying flame lies down beside the fire and makes his supper. And in summer the hunter must shun the fiery assault and heat of the sun: at earliest dawn I bid him come to his

or = ὑπολήμιον, Lat. lacus, a sense which τριπτὴρ also has (πολλὰ σημαίνει τοῦνομα Ε.Μ.), cf. Poll. x.130 τριπτήρ, ὁ κρατήρ, εἰς δὲ ἀπορρεῖ τοῦλαον ἄλλα καὶ θηρῶς καὶ ὑπολήμιον. Our rendering, reached independently, agrees with the Lat. version of D. Peifer (1555): Cum premitt arcta nimis sibi torcularia botrus Gaudens. Schn.'s βότρυν assumes that the subject to χαίρει is γεωργός. If that is right, then the construction of ἐπιλήμια is difficult. Does it go with θλίβων or χαίρει? The schol. taking βότρυν as acc. pl. has ἐπὶ λήμα: ἐπὶ τὰς πιλὰς (i.e. Lat. pilas, presses). Eutecn. has ἀμπέλων ἰῇ βότρυν ἀπαλοῖς ποσὶ θλιβόμενοι σκιρτάν παρακενάζει τὰ ἐπιλήμια. We hear of songs of the wine-press: Ath. 199 a ἐπάτουν ἰῇ ἔξηκοντα Σάτυροι πρὸς αὐλόν ἄδοντες μέλος ἐπιλήμιον; Anacreont. 57. 9 (Hiller) ἐπιληνίους ἓμνοις; Poll. iv. 55 (cf. ib. 53) ἐπιλήμιον αὐλημα ἐπὶ βοτρῶν θλιβομένων: and of a dance, Long. Daph. and Ch. ii. 36 Δρῦας ἰῇ ἀναστάς καὶ κελεύσας στρίττειν Διονυσιακὸν μέλος ἐπιληνίον αὐτοῖς ὀρχήσατο. But ἐπιλήμια χαίρειν would be a very bold expression.
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πρώτη υπ’ ἀμφιλύκη, ὡθ’ ἐωθινὸν ἀγροιῶται
ἰστοβοῦν ὑπ’ ὑφοίητον ἐχετλην
γειοτόμοιν δαμάλησιν ἐπιθύμουσιν ἀροτρον
γ’ πάλιν ἐσπερίσιν ὃτ’ ἕλιος ξυγὰ κλίνει,
ὀππότε σημαίνουσι εἰάς ἀγέλης νομής,
εὐτε καταστείχουσι ποτ’ σφετέρους πάλι σηκοὺς
βριθόμεναι μαζοὺς τε καὶ οὐθατα κυμαίνουσαι
οἱ δ’ ἀπὸ λαῖνεών ἀμοτὸν προθορότες ἐναύλων
πάντες εἰὰσι φιλήσι περισκαίρουσι τεκόσαις,
ἀμφὶ μὲν εὐγήλυνους δαμάλας βλοσύρωτερες μόσχων,
aυτὰρ ἑυκραίρους δῖας περὶ βληχάδας ἀμνῶν,
mηκάδας αὐτ’ ἐρίφω, καὶ φορβάδας ὅκε ἑὐλώ.

Καὶ μὴν τόσσα φέροιντο ποτ’ κυνηγός ξυλόχους τε
ἐργοπόνοι κρατεροὶ θῆρης ἐρικυδέος ὅπλα,
ἐνετά τ’ εὐθὴροι μέγα πνείαντα φόνοιν,
ἀρκνας εὐστρεφέας τε λύγους ταναόν τε πάναγρον
δικτυὰ τε σχαλίδας τε βρόχων τε πολύστονα δεσμὰ,
αιχμὴν τριγλώνια, σιγύνην εὐρυκάρην,
ἀρταλαγὸν κάμακάς τε καὶ εὐσπερὸν ὄκιν ὄιστόν,

a Cf. Ov. M. xi. 257 Pronus erat Titan inclinatoque
tenebat Hesperium temone temret; Hor. C. i. 28. 21
devexi Oriones.


c For hunting-nets in general cf. Xen. C. 2; Arr. C. 1;
Gratt. 25 ff.; and espec. Poll. v. 4, who says that while all
nets may be called δόκτυα, hunting parlance distinguishes
(1) δόκτυα = τὰ ἐν τοῖς ὄμαλοῖς καὶ ἵσπεροι ἴσταμεν (i.e. set up
on level ground); (2) ἐνώδια τὰ ἐν ταῖς ὀδόις (i.e. set up on the
“roads” or tracks of wild beasts); (3) αἱ δὲ ἄρκνες τοῦτων μὲν
ἐλαστῶς εἰσὶ τοῖς μεγέκεσι, κεκρυφάλῳ δὲ ἐόικασι κατὰ τὸ σχῆμα,
eἰς ὀξῖν καταληγοῦσαι. Thus δόκτυον = Lat. rete, net in general
or specifically a large net or haye; ἐνώδιον = Lat. plaga, a
net placed in a known “road” of the game; ἄρκνος = Lat.
cassis, a funnel-shaped net, resembling, as Pollux says, a
κεκρυφάλως = Lat. reticulum, which means (1) a net-work cap
for the hair (Hom. II. xxii. 469); (2) any bag-shaped reticule

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task, when in the morning the countrymen with well-
fashioned stilt guide the earth-cutting plough behind
the steers beneath the pole; or again at evening
when the sun slopes\(^a\) his team toward the West;
when herdsmen command their herds what time they
travel homeward to their folds, heavy of breast and
swollen of udder: and, bounding incontinently from
the stone-built steading, all leap about their beloved
mothers—the bright-eyed calves about the large-
eyed cows, the lambs about the bleating horned
ewes, the kids about the bleating goats, and about
the brood mares their swift foals.

And these are the weapons\(^b\) of the glorious chase
which the stalwart hunters should carry to hill and
wood, these their arms breathing of the blood of
beasts: purse-nets\(^c\) and well-twisted withes and long
sweep-net\(^d\) and hayes and net-props\(^e\) and grievous
fettering nooses, three-pronged spear, broad-headed
hunting lance,' hare-stick\(^g\) and stakes and swift-winged
or purse (the "women's ridicules" of Noah Claypole, \textit{Oliver
Twist}, c. 42). \textit{Cf.} Nemes. 299 f. casses venatibus aptos
Atque plagas, longoque meantia retia tractu.

\(^{a}\) \textit{Cf.} Hom. \textit{Il.} v. 487 ἀψισι λινον ἀλόντε πανάγρον; Hesych.
pάναγρα, πανάγρα, ἐν οἷς τὰ λεπτά θηρεύται; \textit{E.M.} ἀψις;
Poll. i. 97, ix. 12, x. 132.

\(^{b}\) Forked sticks for supporting nets = \textit{Lat. parae}, \textit{cf.} Luc.
iv. 439 Dum dispositis attollat retia varis; \textit{Xen. C.} 2. 7 ff.
(v.l. στάλikes, σταλίδες), vi. 7 ff. It is hard to know if
σχαλίδες differ from στάλikes (v. 157). Poll. v. 19 has
σταλίδες, σταλιδώματα as well as σχαλίδες, σταλίδες, σχαλιδώματα
(cf. ib. 32). Hesych. σχαλίς τὸ δίκτυον, and σχαλίδες ὁι ὅν
σχάζουσι τὰ δίκτυα ὑπὸ ἐστῶτα, which suggests that σχαλίδες
may = \textit{Lat. amites} and have been used with the clap-net.
\textit{Cf.} Poll. vii. 114 μπάγρας, ὅν τὸ ἱστάμενον τε καὶ σχαζόμενον
παττάλιων.

\(^{c}\) Athen. 201 b κοπής ἔχοντες στίνον ἐπιχρύσους; \textit{Verg.}
\textit{Aen.} iv. 131 lato venabula ferro.

\(^{d}\) Only here; possibly = λαγωθόλον \textit{Theoc.} iv. 49, vii. 128.
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φάσγανα βουπλήγας τε λαγωφόνον τε τρίαναν, ἀγκυλίδας σκολιᾶς μολιβοσφιγγέας τε κορώνας, σπαρτόδετον μήρινθον ἑὐπλεκτὸν τε ποδάργην, ἀμματὰ τε στάλκας τε πολύγληνον τε σαγήνην.

'Ἰππως δ' εἰς θήρην μέγα κυδήντας ἀγέσθων ἄρσενας· οὐ μόνον ὅτι χερείνες εἰσὶ πόδεσι τηλύτεραι τελέεων δολιχὸν δρόμον ἐν ξυλόχουσιν, ἀλλ' ὅτι ἀλευσθαί χρείων φιλοδέμινον ἑτέρον ἱππῶν ὀκυπόδων, ἀπὸ δ' ἱππάδα τηλός' ἐρύκεων, ὁφρα κε μὴ χρεμέθωσι λαλιόμεναι φιλότητος, καὶ τ' ἀιωντες ἀδὴν κρυφτίν φύξαντε νέωνται νεβροὶ δόρκαλιδες τε θοϊ καὶ δειμαλέος πτώξι. ἱππῶν δ' αἴόλα φύλα, τόσ' ἐθνεα μυρία φωτών, ὀσσα βροτοὶς γένεθλα δεδαμένα σῖτον ἐδουσιν· ἀλλ' ἐμποτὶς ἐρέων, τόσσοι μετὰ πᾶσι κραταίοι ὀσσοι θ' ἱππαλέουσιν ἀριστεύουσιν ὀμίλοις.

1 v.l. αὐδὴν.

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a Poll. v. 19 mentions εἰφι among the hunter's weapons.

b Poll. l.c. καὶ ἄζινας παρασκευαστέον, εἰ καὶ πρέμνα κόψαι δέοι.

c Lat. tridens, fuscina.

d The sense of ἀγκυλίδες (only here) and κορώναι is only to be guessed.

e Stipa tenacissima L. (or allied species), which grows wild in Spain and Africa, still called sparto or esparto. Plin. xix. 26 ff.; Cato 3; Varr. R.R. i. 23. 6; Colum. xii. 52. 8; Anl. Gell. xvii. 3. 4; Xen. C. 9. 13; Ael. N.A. xii. 43; Blümner, Technologie, i. 294.

f Cf. C. iv. 43; A.P. vi. 296 ἀστεμφῆ ποδάργην; Xen. Cyr. i. 6. 28 ἐλάφους (δολοῖν) ποδάργαι καὶ ἄρσεναι. See Xen. C. 9. 12 ff. for description of the ποδόστράβη (pedica dentata); Gratt. 92 dentatas iligno robore clausit Venator pedicas.

g The precise sense of ἀμματα here is uncertain: possibly the same as the ἄρσεναι of Xen. Cyr. i. 6. 28.

h See n. on v. 150. Cf. A.P. vi. 152, vi. 187, xii. 146; Theoc. Ep. iii. 2; Tryphiod. 222; Poll. v. 19, 31, 80; x. 141; Hesych. s. στάλκας and s. δοκάναι, who has also στάλιδας· τοὺς κάμακας ἢ χάρακας.

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arrow, swords\(^a\) and axes\(^b\) and hare-slaying trident,\(^c\)
bent hooks\(^d\) and lead-bound crooks, cord of twisted
broom\(^e\) and the well-woven foot-trap,\(^f\) and ropes\(^g\)
and net-stays\(^h\) and the many-meshed seine.\(^i\)

As for Horses, let them bring to the hunt proud
stallions; not only because mares are inferior in
speed for accomplishing a long course in the woods
but also because it is needful to avoid the amorous
passion of swift-footed horses and to keep mares
far away, lest in their amorous desire they neigh
and, hearing, the wild beasts incontinently\(^j\) betake
them to chilly flight—fawns and swift gazelles\(^k\) and
timid hare.\(^l\)

Various are the tribes of horses, even as the count-
less races of men, the diverse tribes of mortals that
live by bread. Nevertheless I will declare which are
the best among them all, which are foremost in the
companies of horses; to wit, the Tuscan,\(^m\) Sicilian,\(^n\)

\(^a\) Lat. *sagena, verriculum*, a large sweep-net; more
usually of the fisherman’s drag-net (Opp. H. iii. 81). *Cf.*
*σαγγυρεῖον* (Herod. iii. 149, vi. 31; Plato, *Legg.* 698 ν) of
“rounding up” the inhabitants of a country (procedure
described Herod. vi. 31 and Plato *l.c.*).

\(^b\) ἀδήνινταρκώς, δαψηλάδας (schol.); *cf.* Hesych. ἀδήνιν 
ἀθρόνως, ἕξαίθνης, δαψηλάς. ἀλοντ’ ἀδήνιν Κ, Boudreaux, perhaps
rightly. Dual for plural is common in late epic.

\(^c\) Assuming that δορκάλις (cf. 441) means the same as
δόρκος C. ii. 12, 315 ff., 405, 428, iii. 3, iv. 439 ff. (*cf.* πάρδαλις,
πάρδος) we may suppose that this is Aristotle’s δορκάς (*H.A.*
499 a 9; *De part. an.* 663 a 11, 663 b 27), prob. *Antilope dorcas*,
Gazelle.

\(^d\) Hor. *Epod.* ii. 35 pavidumque leporem.

\(^e\) “Down to modern times Tuscany, Ancona, and the
region of Bologna have been noted for fine breeds of black
horses” (Ridgeway, p. 314).

\(^f\) Gratt. 524 Possent Aetnaeas utinam se ferre per arces,
Qui ludus Siculis; *Arr. C.* 23 Scythian and Illyrian horses
are not, to look at, comparable ἵππῳ Θεσσαλικῷ ἦ Σικελῷ.
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Τυρσηνοί, Σικελοί, Κρήτες, Μάζικες, 'Αχαιοί, Καππαδόκαι, Μαύροι, Σκυθικοί, Μάγνητες, 'Επειοί, Ἰονεῖς, Ἀρμιένιοι, Λίβνες, Θρηίκες, 'Ερεμβοί. Ἰππῶν δ' ἐν πάντεσσι πανέξοχον ἐφράσασαντο ἵδιμον ἵπποδρόμων καὶ βουκολίων ἐπίουροι, εἰδεσυν ὃς τοῖοσιν ὅλον δέμας ἐστεφάνωται· βαιὸν ὑπὲρ δειρήφι μετήρον ὑψι κάρηνον ἀείροι, μέγας αὐτὸς ἑών περιγένα γυνα. ὑψι κάρα, νεάτην δὲ γενύν ποτὶ δειράδα νεῦοι·

1 a The Mazices (Amm. Marc. xxix. 5. 51) or Mazaces (Suet. Ner. 30; Luc. iv. 681; Claud. Stil. i. 356; Nemes. 261), Μάζικες (Hecat. fr. 304; Steph. Byz. Μάζικες οὗ Ἀλβήνας νομαῖς), Μάζικες (Herod. iv. 191 ἄροτρῇς ἤδη Λίβνες καὶ οἰκίας νομίζοντες ἐκτῆσαν, τοῖς οὖνοι κέται Μ.), were a people of Mauretania famous for horsemanship. See C. iv. 50 n. As Mazaca was an old name for Caesarea in Cappadocia, there is sometimes a doubt as to the reference.

Nemes. 241 Cappadocumque notas referat generosa propago; Mart. x. 76 Nec de Cappadocis eques catastis.

b Nemes. 259 Sit tibi praeterea sonipes Maurusia tellus quem mittit; Strabo 828; Paus. viii. 43. 3; Ridg. pp. 242 and 248.

c Arr. C. 1. 4, 23. 2; Strabo 312 ἵδιον δὲ τοῦ Σκυθικοῦ καὶ τοῦ Σαρματικοῦ παντὸς ἐθνὸς τὸ τοὺς ἵππους ἐκτέμεναι εὔπειθελας χάριν· μικροὶ μὲν γὰρ εἰσιν, δεξεῖς δὲ σφόδρα καὶ δυσπειθεῖς; Ridg. pp. 125 f.

d It is not clear whether this refers to the Thessalian Magnesia or the Lydian, near Mt. Sipylus, or that on the Maeander. For the horses of the first cf. Luc. vi. 385 Magnetes equis gens cognita; Pind. P. ii. 45; for Lydian horses, Ridg. pp. 194 f.

e i.e. Eleian (Strabo 340; Steph. Byz. s.v.): τοὺς εἶ Ἡλίδος Ευενής.

f Strabo 325 ἰππόβιτος δὲ καὶ αὐτὴ ἐστὶ διαφερόντως καὶ ἡ Ἀρμενία. Cf. Strabo 329 and note on Νέσαεαν v. 312. Togarmah in Ezekiel xxvii. 14, “They of the house of Togarmah traded in thy fairs with horsemen (or war-horses?) and mules” is Armenia or neighbouring country 20
Cretan, Mazician,\(^a\) Achaean, Cappadocian,\(^b\) Moorish,\(^c\) Scythian,\(^d\) Magnesian,\(^e\) Epeian,\(^f\) Ionian, Armenian,\(^g\) Libyan,\(^h\) Thracian,\(^i\) Erembian.\(^j\) As the best horse of all men skilled in horse-racing and overseers of herds have remarked the horse whose whole body is crowned with these features.\(^k\) He should have a small head\(^l\) rising high above his neck, himself being big\(^m\) and round of limb; the head should be high, the nether jaw curving toward the neck; the brow\(^n\)


\(^a\) See C. iv. 50 n; Arr. C. 1. 4. 24. 1 f.; Ael. N.A. iii. 2; Ridg. 238 ff., 470 ff. The horses of Cyrene were specially famous, Strabo 837 ἰπποτρίφοις ἐστὶν ἀδίστη (sc. Ἐκρήνη); Pind. P. iv. 2 εὐκπνον Κ.; P. ix. 4 διωξίππον Κ.


\(^c\) Cf. in general Xen. Eq. 1; Poll. i. 189 f.; Geopon. xvi. 1; Verg. G. iii. 72 ff.; Varro, R.R. ii. 7; Columell. vi. 29; Nemes. 240 ff.; Pallad. iv. 13; M. H. Hayes, Points of the Horse (London 1904); Goubaux and Barrier, The Exterior of the Horse (1892).

\(^d\) Xen. Eq. 1. 8 ἤ δέ κεφαλή ὀστόνθεν οὐσα μικράν σιαγόνα ἔχοι; Poll. i. 189 κεφαλή ὀστόνθεν, προτομή βραχεία (opposed to κεφαλὴ βαρειαν σαρκώδη ib. 191); Geop. xvi. 1. 9 τὴν κεφαλὴν ἔχει μικράν; Verg. G. iii. 79 ἰλλί ardua cervix argutumque caput; Hor. S. i. 2. 89 brevē quod caput, ardua cervix; Varro, R.R. ii. 7. 5 si caput habet non magnum; Colum. vi. 29 Corporis vero forma constabitis exiguō capite; Pallad. iv. 13 exiguum caput et siccum. Cf. Hayes p. 193, "When the head is large and 'fleshy,' we may generally assume that the animal is 'soft' and wanting in 'blood.'"

\(^e\) Geop. l.c. τῇ περιοχῇ τοῦ σκαμνοῦ μέγαν, εὐπαγὴ πᾶσι τοῖς μέρεσι.

\(^f\) "Good width between the eyes is generally regarded as a sign of intelligence and of a generous disposition" (Hayes, p. 196).
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eυρ’ πέλοι φαιδρόν τε μεσόφρυν· ἐκ δ’ ἀρα κόρης ἀμφὶ μέτωπα τριχῶν πυκνοὶ σείαντο κόρυμβοι· ὅμμα τορόν, πυρσωπόν, ἐπισκυννίοσι δαφωνόν· εὐρείαι ρίνες, στόμα δ’ ἅρκιον, οὖνα βαιά· γυραλέη δειρὴ τελέθωι λασιαύχενοι ἵππον, ὡς ὅτε χαίτησασα λόφον νεύει τρυφάλεια· πολὺ πέλοι στέρνον, δολιχὸν δέμας, εὐρέα νῶτα, καὶ ράχις ἀμφίδύμωσ μέσον ἵσχία πιαίνουσα¹.

¹ leg. πειραίνουσα?

"Poll. i. 189 προκόμων (forelock) εὐπρεπές; Xen. Eqs. 5. 8 δέδται παρὰ θεών καὶ ἀγλαῖας ἐνέκα χαίτη καὶ προκόμων τε καὶ οὐφά.

"The eye should be clear and free from tears, the pupil black," Hayes p. 212. Cf. G. and B. p. 54 among the beauties of the eye is "the clearness and little abundance of the tears"; Xen. Eqs. 1. 9 τὸ εὐόφθαλμον εἶναι ἐγρηγορος μᾶλλον φαίνεται τῷ κοιλόφθαλμον; Poll. i. 189 ὅμμα προσπέτες ὃς εὐόφθαλμον εἶναι, ὀφθαλμοὶ πυρώδεις, ὑφαίμον βλέποντες (opp. τὸ κοιλόφθαλμον ib. 191); Geop. l.c. ὅμμα μέλαν; Varr. l.c. oculis nigris; so Colum. l.c.; Pallad. l.c. oculi magni.

"The nostrils should be . . . of ample capacity, so as to suggest the possession of large air-passages," Hayes, p. 214: "The absolute beauty of the nostril resides in its width . . . Small nostrils are an absolute defect and associate themselves with a chest that is narrow," G. and B. p. 60; Xen. Eqs. 1. 10 καὶ μύκτηρες γε ὃ ἀναπεπταμένο τῶν συμπετσκότων εὐνοότερο τε ἅμα εἰς καὶ γοργότερον τὸν ἥππον ἀποδεκνύοντι; Poll. i. 190 μύκτηρες ἀναπεπταμένο (opp. τὸ μύκτηρες συμπετσκότες ib. 191); Geop. l.c. ρίνας μὴ συμπετσκότις; Varr. l.c. naribus non angustis; Colum. l.c. naribus apertis; Pallad. l.c. naribus patulae.

"The old practical rule of finding whether a horse is wide enough between the jaws is to try if the clenched fist can be placed within the hollow," Hayes, p. 216.

"The ear is beautiful when it is short," G. and B. p. 43; Xen. Eqs. 1. 11 ὅτα μικρότερα; Poll. i. 190 ὅτα βραχέα (opp. τὸ ὅτα μεγάλα ib. 191); Geop. l.c. ὅτα προσσεκταμένα; Varr. l.c. auribus applicatis; Colum. l.c. brevibus auralibus et arrectis; Pallad. l.c. aures breves et argutae.

22
should be broad and bright; from the temples the hair should wave in dense curls about the forehead; the eye should be clear and fiery under beetling brows; the nostrils should be wide, the mouth adequate, the ears small; the neck of the shaggy-maned horse should be curved, even as the arched crest of a plumed helmet; the breast large, the body long, the back broad, with a double chine running between fat hips; behind should flow

ardua cervix, Verg. G. iii. 79; Hor. S. i. 2. 89; cervice molli lataque nec longa, Colum. l.c.; erecta cervix, Pallad. l.c.

Varr. l.c. iuba crebra; Verg. G. iii. 86 and Colum. l.c. densa iuba; Pallad. l.c. coma densa; Geop. l.c. χαίτην βαθείαν; Poll. l.c. χαίτη εὔθρες.

Xen. Eq. 1. 1 στέρνα πλατύτερα ώντα καὶ πρὸς κάλλος καὶ πρὸς ἴσχυν καὶ πρὸς τὸ μῆ ἐπαλλᾶξ ἄλλα διὰ πολλοῦ τὰ σκέλη φέρειν εὐφυέστερα; Geop. l.c. στήθος εἰρύν μεμυωμένον; Poll. l.c. στέρνα πλατέα; Varr. l.c. pectus latum et plenum; Verg. G. iii. 81 Luxuriatque toris animosum pectus; Colum. l.c. lato et musculorum toris numeroso pectore; Pallad. l.c. pectus late patens.

At duplex agitur per lumbos spina; Varr. l.c. spina maxime duplici, si minus, non extanti; Colum. l.c. spina duplici; Hayes, p. 250 “In many draught animals the upper muscles of the loins and back stand out as distinct ridges of muscle on each side of the backbone. This beauty in the coarser breeds is not confined to them, but may sometimes be seen in well-bred horses. . . . This ‘double-backed’ condition [well shown in a photograph of a Boulonnais horse in Hayes, p. 251] may come on or disappear according to the amount of ‘flesh’ which the animal carries.” Cf. G. and B. p. 119.

ἐκ δὲ θέοι πολλή μετόπισθε τανύτριχος οὐρή ἐν οὐρανοίς, μυώδεσις. αὐτὰρ ἐνερθεὶς ὀρθοτενείς δολικοὶ τε ποδῶν περιγγέες αὐλοὶ καὶ μάλα λεπταλέοι. καὶ σαρκὶ λεμεμένα κόλα, οί τανυκραίρουσιν ἀελλοπόδεσσ' ἐλάφουσιν καὶ σφυρὸν ἀγκλίνουτο, θεὸν δὲ περίδρομος ὀπλή ὑφί μάλ' ἐκ γαής, πυκνῆ, κερόσσα, κραταί. τοῖς μοι βαϊνοι κρατηρὴν θῆρειον ἐνυώθω θυμαίων, συνάθλος, ἀρίτμοις, ὀβρίμοις ἐππος. Τυρσηνοὶ τουίδε καὶ 'Αρμένιοι καὶ 'Αχαιοὶ Καππαδόκαι τε κλυτοὶ Ταύρου πρόπαροι οἱ τε


νέμονται.


θαύμα δὲ Καππαδόκεσσι μέγ’ ἔδρακον ὥκυπτόδεσσι. εἰσόκε μὲν νεογιλῶν ὑπὸ στομάτεσαν ὀδώντα καὶ γλαγερὸν φορέουσι δέμας, τελέθουσ’ ἀμενήνοι. κραπτνότεροι δὲ πέλουσιν, δὴσι μάλα γηράσκουσι. κείνοις εἰς πόλεμον μεγαλύτορα θωρήσαμον αἰθωνάς τ᾿ ἐπὶ θῆρας. ἐπεὶ μάλα θαρσήνετε ὀπλοῖς ἀντίαι, πυκνὴν ῥήξαι τε φάλαγγα,


πρόπαροι οἱ τε Κοεχλ.: προπάροιθε mss.


a Cf. Xen. Eq. 1. 5, 7; Poll. l.c. οὐρὰ προμήχης; Geop. l.c. οὐράν ἑγάλην οὐλύτριχα; Varr. l.c. cauda ampla subcrispa; Colum. l.c. cauda longa et saetosa; Pallad. l.c. cauda profusior.

b "The muscles of the thighs should be well developed" (Hayes p. 311); Geop. l.c. μηροὶς μεμνωμένος; Colum. l.c. feminibus torosis et numerosis. Xen. Eq. 1 distinguishes the μηροὶ οἱ ὑπὸ ταῖς ὑμοπλάτας (§ 7), i.e. what are now called the "fore-arms" (extending from elbow to knee), from the μηροὶ οἱ ὑπὸ τῆς οὐρᾶς, i.e. thighs + gaskins (the latter term now being used to denote the hind leg from thigh to hock).

c i.e. the part of the leg between knee and fetlock: the "shanks" (Cossar Ewart ap. Hayes p. 16). αὐλοὶ = tibiae.
an abundant hairy tail; the thighs should be well compact and muscular; the rounded cannons beneath should be straight and long and very thin, and the limbs should be unfleshy, even as in the horned windswift stag; the pastern should be sloping; the rounded hoof should run high above the ground, close-grained, horny, strong. Such would I have the horse to be who goes to the fierce warfare with wild beasts, a spirited helper, warlike and strong. Such are the Tuscan horses and the Armenian and the Achaean and the famous Cappadocian horses which dwell in front of Taurus. A marvel have I seen among the Cappadocian horses; so long as they have their foal teeth in their mouth and are milk-fed, they are weakling, but as they grow older, they become swifter. Those are the horses which thou shouldst array for manly war and against fierce wild beasts; for they are very brave to face arms and break the serried phalanx and contend against

\[\text{a Geop. l.c. σκέλη ὀρθά; Varr. l.c. cruribus rectis; Colum. l.c. altis rectisque cruribus.}\\n\text{b i.e. not fleshy. Cf. Xen. Eq. 1. 5 τῶν κυνημῶν τὰ ὀστὰ παχέα χρῆ εἶναι... οὐ μέντοι φλεψὶ γε οὐδὲ σαρξὶ παχέα; Poll. l.c. κνῆμαι ὀσαρκοῦ.}\\n\text{c It seems on the whole better to take the vague term κώλα as continuing the description of the leg from knee to fetlock (as in 408) than to refer it to the “gaskins.”}\\n\text{d Xen. Eq. 1. 4 δὲ τὰ ἀνωτέρω μὲν τῶν ὀπλῶν κατωτέρω δὲ τῶν κυνηπόδων (fetlock) ὀστὰ μῆτε ἁγαν ὀρθὰ εἶναι ὀσπέρ αἰγὸς... οὐδὲ μὴν ἁγαν ταπεινά.}\\n\text{e Xen. Eq. 1. 3 οὐδὲ τοῦτο δὲι λανθάνειν, πότερον αἱ ὀπλαὶ εἰσών υψηλαὶ ἢ ταπευναί... αἱ μὲν γὰρ υψηλαὶ πόρρω ἀπὸ τοῦ δαπέδου ἔχουσι τὴν χειλιδώνα (the “frog”) καλομείενην... καὶ τῷ ψόφῳ δὲ φησι Σίμων δήλους εἶναι τοὺς εὐποδάς, καλῶς λέγων ὀσπέρ γὰρ κύμβαλον ψοφεῖ πρὸς τῷ δαπέδῳ ἡ κοιλὴ ὀπλῆ. Cf. Poll. l.c.}\\n\text{f Mountain range in Asia Minor.}\\n\]
θηροὶ τ᾽ ἐνυαλίουσιν ἑναντία δηρίσασθαι.
πῶς μὲν γὰρ τε μάχαις ἀρήίοις ἐκλυεν ἦππος όχον ἐγερομόθων δολιχῶν πολεμήμονιν αὐλῶν;
ἡ πῶς ἀντα δέδορκεν ἀκαρδαμύτοισιν ὀπωπαίς αἰζηοῖς λόχον πεπυκασμένον ὀπλίτησιν,
καὶ χαλκὸν σελαγεύντα, καὶ ἀστράπτοντα σίδηρον, καὶ μάθεν εὑτε μένεν χρειῶ, πότε δ᾽ αὕτης ὀρούεν,
καὶ μάθεν εἰσαίειν κρατερῶν σύνθημα λοχαγῶν;
πολλάκι καὶ δήρων ἀνδρῶν ἐπελάσσατο πύργους ἥρεμος ἀστιδόεσαν ὑπόπτερον, εὑτε βροτοῖς ἀστιῦς ὑπὲρ κεφαλῆς ἐπικάρσιοιν ἀπτίδ᾽ ἐρείδει,
ὅπποτ᾽ ἐξελοῦντας δηῆς πόλιν ἐξαλαπάζαι,
καὶ πεδίων τεῦχοις μετήρορον, ἐπταβόειοιν,
δαιδαλέοιν, πυκνῶν, πολυμφαλοῖν, ἀντία δ᾽ αἰγλῆ
χαλκοῦ ἀποθρώσκει φαεθοντιάς, αἰθα δ᾽ ὀπίσσων
κλυνομένης ἀκτών ἀπατράπτει πολυς αἰθήρ.

215 ἦπποις γὰρ περιάλλα φύσις πόρε τεχνής ἑκάριων κραδίν καὶ στήθεσιν αἰώλον ἢτορ·
αἰὲν γυνὼσκουσιν ἐδὸν φίλον ἴμοχής
καὶ χρεμέδουσιν ἴδοντες ἀγακλυτόν ἡγεμονῆς
καὶ πολέμους πεσόντα μέγα στενάχουσιν ἔταρμον.

220 ἦππος ἐν ύσμίνη ῥήζειν ποτὲ δεσμὰ σιωπῆς
καὶ φύσιος θεσμοὺς ὑπερέδραμε καὶ λάβεν ἡχῆν

1 vv.11. ἀσκαρδαμύκτοιοιν, ἀσκαρδαμύτοιοιν, ἀκαρδαμύκτοιοιν.
2 δήρων most mss.

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a The distinction between the rhetorical interrog. and the exclamation disappears in late Greek, so that πῶς, πόσος = ὡς, ὡσ. Cf. πόση 330.
b Cf. Job xxxix. 19 ff.
c Here and in iv. 134 ἀκαρδαμύτοιοιν (given by three mss. in the latter place) seems the safest reading. καρδαμύσω (for ἀσκαρδ-) is recognized by Hesych. and E.M. s.v. See further iii. 478 n.
d The lect. vulg. δῆων necessitates (1) the change of
warlike wild beasts. How in the battle doth the warhorse hearken to the martial note of the long trumpet that makes the din of conflict! How with unwinking eyes doth he look upon the dense array of armed warriors, the gleaming bronze, the flashing sword! He hath learned also when it behoves him to stand and anon to charge; and he hath learned to hearken to the watchword of mighty captains. Often, too, he calmly brings nigh to the towers the warfare of men with soaring shields, when athwart the heads of men shield presses upon shield, what time they are fain to sack the city of the enemy and fashion aloft a plain with their shields of sevenfold hides, daedal and dense and many-bossed; in front the sunlight glances from the bronze and straightway behind great space of sky lightens with rays refracted.

To horses beyond all mortal creatures cunning Nature has given a subtle mind and heart. Always they know their own dear charioteer and they neigh when they see their glorious rider and greatly mourn their comrade when he falls in war. Ere now in battle a horse has burst the bonds of silence and overleapt

υπόπτερον to ύπο πτερών; (2) the assumption that Opp. used the fem. termin. -εσσαν with a neuter (for the converse cf. Nicand. T. 129 ψολόειτος ἔχιδνης, Colluth. 83 περίφορην δύναμα); (3) taking πτερών to be (as in Procop. De aed. ii. 8) = Lat. pinna but here as denoting not a defensive propugnaculum but the testudo, χελώνη (for which cf. Arr. Tact. 11. 4; 36. 1 f.). On the other hand δηνων, which Boudreaux reads (apparently with some ms. authority), makes δ. ἀσπ. υπόπτη. a simple metonymy for the χελώνη. Cf. Luc. iii. 474 Ut tamen hostiles densa testudine muros Tecta subit virtus armisque innexa priores Arma ferunt galeamque extensus protegit umbo.

Cf. Tryph. 14; Verg. Aen. xi. 89 Post bellator equus positis insignibus Aethon It lacrimans guttisque humectat grandibus ora; Solin. xlv. 13.
άνδρομέν καὶ γλώσσαν ὅμοιον ἀνθρώπωσιν. ἵππος ἐνυιλίῳ Μακεδονίῳ βασιλῆς
Βουκεφάλας ὁπλοῦσιν ἑαυτὰ δηριάσκειν. 230
ἵππος ἐπ’ ἀνθρείκων ἐθεεν κούφοις πόδεσσιν,
ἄλλος ὑπὲρ πόντου, καὶ οὐ στεφάνην ἐδίηνεν.
ἵππος ὑπὲρ νεφέων Χιμαροκτόνον ἰγαγεν ἑώτα,
καὶ χρεμέθων ποτὲ πῶλος ὑφ’ ἴνιχθοι δόλοισι
θήκατο τῶν Περσῶν Ἀσιγενέων βασιλῆα. 235
ἐξοχα δ’ αὐ ὑποί φύσει τὸ δὲ πάμπαν ἀπυστῶν
ἐς φιλότητα μολεῖν, τὴν οὐ θέμισ’ ἄλλα μένουσι
ἀχραντοι μυσέων,1 καθαρῆς τ’ ἐράουσι Κυθείρῃς.
ἐκλυον ὡς προτάροισε πολυκτέαν τις ἀνάκτων
καλὸν ἔχεν πεδίου ἵππων ἀγελαῖον ὅμιλον.
240
τοὺς πάντας μετέπειτα δαμασσαμένη προβελύμουσ
ἵππαλέτη νοῦσοι πρόλυπεν δύο, μητέρα μοῦνην
καὶ μητρὸς φιλῆς ὑπομάζουν εἰςετί πῶλον.
αὐτὰρ ἐπεὶ μέγας ἦν, πειράτο σχέτλιος ἀνήρ
μητέρα παιδὸς ἐοίο παρ’ ἀγκούνῃ βαλέσθαι. 245
τοὺς δ’ ὑς οὖν ἐνόησεν ἀναινομένους φιλότητα
καὶ γάμον ἀμφοτέρους ἀπώμοτον, αὐτίκ’ ἐπείτα
αἰών τιτυσκόμενος δολίνη ἐπὶ μῆτιν ύπαινεν,
ἐλπόμενος καλέειν γένος ἵπποισιν παλύνοροισ.
ἀμφω μὲν πρωτίστα καλύψατο βυσσοδομεύσων
250
ἄλλουσιν ρίνοις μετέπειτα δὲ χρύεσεν ἐλαιώ
πάν δέμας εὐώδει, κηώδει: ἐλπιτεῖ γὰρ ὅτι
ὅδη ὦδην ἱγνήτειραν ἀμαλδύναι φιλότητος.

1 μνσῶν mss.

a Hom. II. xix. 404 Xanthus, the horse of Achilles, prophesies his death.

b The charger of Alexander the Great: Ael. vi. 44; Diod. xvii. 76 and 95; Plin. viii. 154; Arr. Anab. v. 14. 4 and v. 19. 4.

c Hom. II. xx. 226 (of the offspring of Boreas and the
the ordinance of nature and taken a human voice and a tongue like that of man. Bucephalas, the horse of the warrior king of Macedon, fought against armed men. A horse there was which ran with light feet over the corn-ears and brake them not; another ran over the sea and wetted not his coronet. A horse carried above the clouds him that slew the Chimaera; and the neighing of a horse through the craft of his charioteer made one king of the Asian Persians. Above others, again, horses honour nature, and it is utterly unheard of that they should indulge unlawful passion, but they remain unstained of pollution and cherish chaste desire. I have heard how of old a prince of great possessions had in his fields a fair herd of horses. All these a disease of horses utterly destroyed, leaving but two—only a mare and a foal yet at its mother’s foot. But when it grew up, the wicked man essayed to mate the foal with its dam. And when he saw a union forsworn of both, immediately he with dreadful design wove a subtle device, hoping to call back his breed of horses. First in his craft he covered both with alien hides, and then he anointed all their bodies with sweet-smelling oil and fragrant; for he hoped to destroy the tell-tale scent. 

mares of Erichthonius) αἰ δ’ ὅτε μὲν σκυρτῷς ἐπὶ ξείδωρον ἄρουραν, ἄκρον ἐπὶ ἀνθρεῖκων καρπὸν θέον οὐδὲ κατέκλεν. ἀλλ’ ὅτε ὅσ σκυρτῷς ἐπὶ εὐρέα νῦτα θαλάσσης, ἄκρον ἐπὶ μηγμίνοις ἄλος πολιοῦ τέσσερον.

A monster (Hom. Il. vi. 179; Lucr. v. 905) slain by Bellerophon (tetrico domitore Chimaerae, Ov. Tr. ii. 397) with the aid of his winged horse Pegasus: Pind. O. xiii. 84, l. vi. 44.

Darius, s. of Hystaspes, became king of Persia by the craft of his groom Oebares: Herod. iii. 84.

The story is told A. 631 a 1-7: Ael. iv. 7: Antig. 54; Varr. ii. 7. 9; Plin. viii. 156; Hierocl. Hipp. p. 173.
kaὶ λάθεν, ὁ μάκαρες, βέζων κακὰ· καὶ τετέλεστο ἡμῖν, ἀπόπτυστος θάλαμος, στυγερώτατος ἵπποις, 255 οίος ἐν ἀνθρώπουσιν ἐνυμφεύθη προπάροιθε Καδμείος γάμος αἰῶν ἀλῆμονος Οἰδιπόδαο.  
οἱ δ' ὅτε γυμνωθέντες ἔην ἄτην ἐνόησαν, λοξητὸν τ' ἀθρήσαν ἀνιαξώντες ὀπωπαίς ἡ μὲν ἄρα πλήμμων ἄγονον γόνον, αὐτὰρ ὁ γ' αῖφα 260 αἰνόγαμος κακόλεκτρος ἀμήτορα μητέρα δειλήν, ὑμι μάλ' ἰέρθησαν, ἀμείλιχα φυσιόντες, δεσμά τ' ἀπορρήξαντες ἦτην μεγάλα χρεμέθοντες, οία θεοῦς μάκαρας μαρτυρόμενοι κακότητος, ἀράς τ' εὐχόμενοι πολυπῆμοι νυμφεύτηρι· 265 ὑπὲ δὲ μυρόμενοι τε καὶ ἄσχετον ἀύσσοντες, ἄντιπέρην πέτρησσ' εᾶς κεφαλάς ἐλώντες, ὡστά συνηλώσαν, ἐνό δ' ἀπὸ φέγγος ἀμερσαν ἀυτοφόνου, κλίναντες ἐπ' ἀλλήλοις κάρνα.  ὥδε φανὴς προτέρους κλέος ἵπποισιν μέγ' ἀείδει. 270 ἵππων δ' ὅσα γένεθλ' ἀτιτήλατο μυρίος αἷα, ὕκυτατοι Σικελοῖ, Αἰλυβηῖον οἴτε νέμονται καὶ τρικάρυνον ὅρος ὅθι τοι σκέπας Ἐγκελάδῳ πυρσοῖς αἰθερίοισιν ἐρευγομένου κεραυνοῦ Σικελίκης Ἀὖτης ἀνεκάχλασεν ἀέναιον πῦρ. 275 κραυνότεροι Σικελῶν δὲ παρ' Εὐφρήτατο ρέεθρα Ἀρμένοι Πάρθοι τε βαθυπλόκαμοι τελέθουσιν. ἀλλ' ἄρα καὶ Πάρθουσι μέγα προφέρουσιν 'Ἰβηρες, ὅκυτεροι πόδεσι κραίνοντες πεδίου.  
κεῖνοις τάχα μοῦνος ἐναιτίον ἴσοφαρίζοι 280

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* King of Thebes, who unwittingly married his own mother: Soph. O.T.
* Cf. Soph. El. 1154 μήτηρ ἀμήτωρ.
* Cic. ferr. II. ii. 20.
* S.W. Sicily.
And, ye blessed Gods, without their knowledge he wrought his wickedness and there was fulfilled a union monstrous and abominable and most abhorred of horses, like that dread marriage that was made of old among men, the Cadmean bridal of the wanderer Oedipus. But when they were made naked and knew their sin, and in sorrow and with eyes askance looked one on the other, the unhappy mother on her dishonoured son, and he anon, victim of a terrible and evil union, upon his poor unmothered mother, they leapt on high, snorting terribly, and brake their bonds and went neighing loudly as if they were calling the blessed gods to witness their evil plight and cursing him who contrived their woeful union; and at last, rushing wildly in their grief, they dashed their foreheads against the rocks and brake the bones and took away their light of life, self-slain, leaning their heads on one another. So report proclaims the fame of the horses of former days. Now of all the breeds of horses that the infinite earth nourishes most swift are the Sicilian, which dwell in Lilybaeum and where the three-peaked hill that covers Enceladus, as the thunderbolt belches forth in beams reaching to the sky, discharges the eternal fire of Sicilian Aetna. Fleeter than the Sicilian are by the streams of Euphrates the Armenian and Parthian horses of flowing mane. Yet the Parthian horses are greatly excelled by the Iberian, which gallop over the plains with swifter feet. With them might vie only the

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* Giant buried under Aetna: Apollod. i. 6. 2; Callim. fr. 117; Luc. vi. 293; Verg. Aen. iii. 578; Stat. T. iii. 595; Q. Sm. v. 642.

* Cf. 302 and C. iv. 112 f.; Strab. 325; Gratt. 508; Ridg. pp. 189 f.

* Ridg. pp. 256 f.
The eagle (Pind. P. ii. 50, v. 112, N. iii. 80; Hom. Il. 32

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1 Πάρθοι Brodæus (ef. iv. 112 ff.): θυμόν mss. Gesner supposed that a line has been lost after v. 302 which mentioned the Πάρθοι.
eagle a speeding over the vales of air, or the hawk hasting with long pinions spread, or the dolphin gliding over the grey waves. So fleet are the Iberian horses of wind-swift feet; but they are small and weak of spirit and unvaliant of heart and in a few furlongs are found wanting b in speed; and though clothed in fair form and glorious shape, yet the hoof is lacking in strength, bred to soft ground and broad. The dappled breed of Moorish horses are far the best of all for extended courses and laborious toil. And next to these for accomplishing a long course come the Libyan horses, even those which dwell in many-pebbled Cyrene. Both are of similar type, save only that the strong Libyan horses are larger to look at; but these latter are long of body, having in their sides more space of broad rib than others, and hence are stouter to look at and superior in a charge and good at enduring the fiery force of the sun and the keen assault of noontide thirst. The Tuscan horses and the immense Cretan breeds are both swift in running and long of body. The Sicilian are swifter than the Moorish horses, while the Parthian are swifter than the Sicilian, grey-eyed c also and eminently handsome, and they alone abide d the loud roar of the lion. For verily against different wild beasts different breeds of horses are fitting in many cases, as the eyes declare. Against the deer of spotted feet thou shouldst array dark-eyed horses; blue-

xxi. 252); the dolphin (Pind. P. ii. 51, N. vi. 72); the hawk (Hom. Il. xv. 237, Od. xiii. 86) are types of swiftness.

b But Nemes. 253 says Spanish horses "valent longos intendere cursus"; Mart. i. 49, xiv. 199.

c χαρόποι may here mean merely "bright-eyed." For the sense of the word when applied to colour see note on 308.

OPIAN

άρκτοισι γλαυκούσι, καὶ πορδαλίσσοι δαφνούσιν, 
αἴθανας δ' ἵππους πυρυλαμπέας ἀμφὶ σύμβαν,
αὐτὰρ ἐργυλὴνς χαροπὸς χαροποίσι λέονσι. 31

cάλλει δ' ἐν πάντεσσι πέλει πανυπείροχος ἵππος
Νησαίος, τὸν ἄγουσιν ἐρμκέανοι βασιλῆς·
kαλὸς ἰδείν, ἀταλὸς τε φέρειν ἑὐπείθει δεσμῷ·
βαιὸς μὲν κεφαλῆν, πολλὸς δὲ βαθύτριχα δειρήν,
κυδίων ἐκάτερθε μελιχρύσοιοιν ἔθειρας.

Ναὶ μήν ἄλλο γενέθλον ἐπήρατον ὑπήσαιοι
στυκτὸν, ἀρίζηλον, τοὺς ὀρύγγας καλέουσιν,
ἡ ὑπὶ καλλικομοῦν ἐν οὐρεῖσιν ἀλδήσκουσιν,
ἡ ὑπὶ πάγχων θέλουσ' ἐπὶ θηλυτέρησιν ὀρούειν.

dοιά δ' ἐπ' ὀρύγγων τελέθει πολυανθέα κάλλη·
τοι μὲν γάρ δειρήν καλλίτριχα τ' εὐρέα νώτα
γεγράφαται δολιχήσιν ἐπήτριμα τανύθηνι,
τίγρεις οἰα θοοὶ, κραιννοῦ Ζεφύρου γενέθλη.

tοι δ' ἀρ' ἐὔτροχάλουσι περίδρομα δαιδάλλονται
σφραγίσιν πυκνήσιν ὁμοία πορδαλίσσι.

tοὺς ἐπὶ νηπιάχους γράψαν τεχνήμονες ἄνδρες
αἰθομένοι χαλκῷ τανάην τρίχα πυρσεύντες.

δηθάκι δ' ἄλλα βροτοὶ πανεπίφρονα μητίσαντο,
πῶλον ἐπιγράψαι καὶ νηδίϊ μητρὸς ἑόντα.

1 v.l. Νισ(σ)αιοί.

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γλαυκός and χαροπός are not easy to distinguish. Cf. A. 491 b 34 ὅφθαλμον δὲ τὸ μὲν λευκὸν ὄμοιον ὡς ἐπὶ τὸ πολὺ πᾶσιν,
tὸ δὲ καλοῦμενον μέλαν διαφέρει· τοῖς μὲν γάρ ἐστι μέλαν, τοῖς δὲ
σφόδρα γλαυκόν, τοῖς δὲ χαροπόν, ἐνίοις δὲ αἰγωπῶν; Hom. Od. xi. 611 χαροπὸι λέοντες but γλαυκῶν of lion II. xx. 172.
Perhaps if we call γλ. "greyish-blue" and χαρ. "bluish-grey," we shall be nearly right.

Or Nisaean: famous breed of horses from the Nesaean pl. in in Media: Steph. B. s. Νησαίον πεδίον, ἀφ' ὀδ' παρὰ
Μήδους οἱ Νησαίοι ἵπποι; Herod. iii. 106, vii. 40; Strab. 34
eyed against bears; tawny-eyed against leopards; fiery and flaming against swine; brilliant and grey of eye against the grey-eyed lion. In beauty the most excellent of all horses is the Nesaean, which wealthy kings drive; beautiful to behold, gentle to ride and obedient to the bit, small of head but shaggy-maned, glorying in the yellow locks on either side his neck.

Yet another lovely breed thou mayst see, the dappled conspicuous breed which men call the Orynx, either because they flourish on the grassy hills (αιρεσιν), or because they are very eager to mate (ὁροτεύν) with their females. In the case of the Orynxes there are two species of many-patterned beauty. One species are inscribed on neck and broad hairy back with a series of long stripes, even as the swift tigers, the offspring of rapid Zephyrus. The others are adorned all about with densely set round spots, like those of leopards; this species while they are still but baby foals, are tattooed by skilful men, who brand their long hair with the flaming bronze. And oftentimes men have contrived other subtle devices for inscribing the foal while yet young.

Oppian seems to denote by this name two species of horses: (1) with neck and back striped like tiger, (2) spotted like leopard. The first he regards as a natural breed, the second as an artificial production. Cf. Eutecn. τοὺς μὲν πρῶτους ἡ φύσις οὐτω διεξωγράφησε, τῶν δεύτερων δὲ ἀνδρῶν εὐρήματα τά ποικίλματα. The first suggests the zebra.

The West Wind (Lat. Varonis) was supposed to have an impregnating influence; Hom. II. xvi. 150; Plin. xvi. 93; Lucr. i. 11; Verg. G. iiii. 212 ff.; Plin. x. 166; Varr. ii. 1. 19; Colum. vi. 27; A. 560 a 6; G. D. 749 b 1. Of other winds: Hom. II. xx. 222; Ael. vii. 27; Solin. xlv. 18.

Cf. O.T. Genesis xxx. 37 ff.; Scott, Red Gauntlet, c. xviii.
ω πόση κραδή, πόση μερόπεσι πέλει φρήν.

330 ἔρξαν ὅπως ἠθέλουσι· θέσαν πολυειδέας ἱππον, μητρὸς ἔτι γλαγερῆσι περισχομένους λαγόνεσιν.

ὁππότε θηλυτέρην γὰρ ἐλη φιλοτήσιος ὅρμῃ ἱππον τ’ ἔγγυς ἰόντα κλυτον μεγάλητορα μύμη,

ἡ τότε δαίδαλλοῦσι πόσιν καλὸν· ἀμφὶ δὲ πάντῃ 335 πάν δέμας εὔστικτοισε περὶ χροῖσι γράφουσι, καὶ ποτὶ λέκτρον ἄγουσιν ἐπ’ ἄγλαθ’ κομώμοντα.

ὡς δὲ τις ἥθελων ὑπὸ νυμφοκόμοισι γυναιξὶν εἴμασιν ἀργεννοῖσι καὶ ἀνθεσὶ πορφυρεῖσι στεφάμενοι, πνείων τε Παλαιστίνου μύροι,

340 ἐς θάλαμον βαίνοσι ύμὴν ὑμέναιον ἀείδων· ὡς ἱππον σπέρχοντα γαμήλια τε χρεμέθοντα,

πρόσθεν ἐξ ἁλόχυον κλυτον πόσιν ἀφριώντα,

δηρὸν ἐρητύνοι φίλης λελυμένον εὐής· ὃψε δὲ τοι μεθιάσων ἐπήρατον ἐς φιλότητα.

345 ἦ δ’ ὑποκυσαμένη πολυανθέα γεύσατο παίδα,

νηδῦι μὲν πόσιον γόνυμον θυρὸν ἀείρασα,

δεξιαμένη μορφὴν δὲ πολύχροον ὀφθαλμοῦσι. τοῦτας νῦ κάκεινοι, τοῖσι δόνακες μεμέληται,

μησάσθην πυκνοῖσι νοῆσασιν ξευτῆρες,

350 ὁππότε δαίδαλλοοὶ πεληγάδεσσι νεοσσοῦς· εὕτε γὰρ ἐς φιλότητα θοαὶ τρίρωνες ὦσιν,

μυκνυμεναι στομάτεσσι βαρυφθόγγοις ἄλοχους,

ὅτ’ ἕτε μῆτιν ὑφαίνει κλυτὴν τιθασοτρόφος ἀνήρ,

ἀγχὶ δὲ θηλυτέρησιν ἐθήκατο δαίδαλα πολλὰ εὐματα πορφύρεα· ταῖ δὲ κλῶδον ὅσε’ βαλοῦσιν

355 θυμὸν ιαυόμεναι τίκτουσ’ ἀλιπόρφυρα τέκνα.

a Cf. 206 n.

b Stat. S. v. 1. 213 Palaestini simul Hebraeique liquores. It is not to be assumed that the perfume meant is one native to Palestine (which is not rich in aromatic shrubs). The spices and perfumes of the Far East came to Europe.
in his mother's womb. O what a heart, what a mind have mortal men! They do as they list; they make horses of varied colours while yet enveloped in the milky mother's loins. What time the mating impulse seizes the mare and she abides the approach of the glorious high-spirited horse, then they cunningly adorn the beautiful sire. All about they inscribe all his body with spots of colour and to his bride they lead him, gloriing in his beauty. Even as some youth, arrayed by the bridal women in white robes and purple flowers and breathing of the perfume of Palestine, steps into the bridal chamber singing the marriage song, so while the hasting horse neighs his bridal song, long time in front of his bride they stay her glorious spouse, foaming in his eagerness; and late and at last they let him go to satisfy his desire. And the mare conceives and bears a many-patterned foal, having received in her womb the fertile seed of her spouse, but in her eyes his many-coloured form. Such devices have they also with cunning wits contrived whose business is with the reed, even the fowlers, when they variegate the young of doves. For when the swift doves mate and mingle mouths with their deep-noted spouses, then the breeder of tame birds contrives a glorious device. Near the hen-birds he puts many vari-coloured purple cloths; and they, beholding them with eyes askant are gladdened in their hearts and produce sea-purple children. Nay, even so also by way of Palestine and Syria (Diod. iii. 41) and are generally called indifferently Syrian (Propert. iii. 5. 14; Tibull. iii. 4. 28, iii. 6. 63; Hor. C. ii. 7. 8; Catull. vi. 8) or Assyrian (Hor. C. ii. 11. 16; Catull. lxviii. 143; Verg. E. iv. 25; Tibull. i. 3. 7, iii. 2. 23).

* * *

\begin{quote}
A. 560 b 26.
\end{quote}
OPPIAN

ναὶ μὴν ὡδὲ Λάκωνες ἐπίφρονα μητίσαι·
αἰσὶ φίλαις ἀλόγοις, ὅτε γαστέρα κυμαίνουσι;
γράφατες πινάκεσσι πέλας θέαν ἄγλα ἑκάλη, 360
τοὺς πάρος ἀστράφαντας ἐν ἡμερίοισιν ἑφήβους;
Νιρέα καὶ Νάρκισσον ἑγμελίην θ᾽ Ὑάκινθον,
Κάστορα τ᾽ εὐκόρυθον καὶ 'Ἀμυκοφόνον Πολυ- 365
dεύκην,

ἡθέους τε νέους, τοὶ τʼ ἐν μακάρεσσιν ἀγητοῖ,
Φοῖβον δαφνοκόμην καὶ κυσοσφόρον Διόνυσον.
αἴ δ᾽ ἐπιτερπότατον πολυάρσατον εἰδος ἱδοῦσαι,
τίκτουσι τε καλοὺς ἐπὶ κάλλει πεπτηνύσι.

Τόσσα μὲν ἀμφ᾽ ἵππωσιν· ἀτὰρ κατάβηθι, φίλη

φρήν,

οἴμον ἐπὶ σκυλάκων· τόσσοι δ᾽ ἐπὶ πᾶσι κύνεσσιν
ἐξοχ᾽ ἀρίζηλοι, μάλα τ᾽ ἀγρευτήριοι μέλονται,
Παϊώνες, Ἀὐσόνιοι, Κάρες, Ὀρήκες, Ἦβηρες,
'Ἀρκάδες, Ἀργείοι, Λακεδαίμονιοι, Τεγεήται,
Σαῦρομάται, Κελτοί, Κρῆτες, Μάγνητες, Ἀμοργοί,

a Next to Achilles the handsomest Greek at Troy: Hom.
II. ii. 671.

b A beautiful youth of Thespiae who, for hopeless love of
his own reflection, died and was turned into the flower
which bears his name: Ov. M. iii. 341; Paus. ix. 31. 7.

c A beautiful Spartan youth, accidentail' slain by Apollo:
from his blood sprang the "hyacinth." See n. on Colluthus
248. Cf. Apollod. iii. 10. 3; Paus. iii. 1. 3, iii. 19. 5;
Nicand. T. 902; Ov. M. x. 162, xiii. 394 ff.

d Castor and Pollux, the Dioscuri, sons of Zeus
(Tyndareus) and Leda: Hom. II. iii. 237.

e King of the Bebryces, slain by Pollux: Apollod. i. 9.
20; Theocr. xxii. 27; Ap. Rh. ii. 1; Val. Fl. iv. 99.

f Cf. generally Xen. C. 3 ff.; Arr. C. 2 ff.; Poll. v. 37 ff.;
Geop. xix. 1 ff.; A. 574 a 16 ff. and passim; Verg. G. iii.
404 ff.; Varr. ii. 9; Plin. viii. 142 ff.; Colum. vii. 12;
Gratt. 150 ff.; Nemes. 103 ff.

i.e. Italian, including the vividus Umber of Verg. Aen.

38
the Laconians contrived a subtle device for their dear wives when they are pregnant. Near them they put pictures of beautiful forms, even the youths that aforetime were resplendent among mortal men, Nireus\textsuperscript{a} and Narcissus\textsuperscript{b} and Hyacinthus\textsuperscript{c} of the goodly ashen spear, and Castor\textsuperscript{d} with his helmet, and Polydeuces that slew Amycus,\textsuperscript{e} and the youthful twain who are admired among the blessed gods, laurel-crowned Phoebus and Dionysus of the ivy wreath. And the women rejoice to behold their lovely form and, fluttered by their beauty, bear beautiful sons.

Thus much about horses; but now descend, my soul, to the lay of Dogs.\textsuperscript{f} These among all dogs are the most excellent and greatly possess the mind of hunters: to wit, Paconian,\textsuperscript{g} Ausonian,\textsuperscript{h} Carian,\textsuperscript{i} Thracian, Iberian,\textsuperscript{j} Arcadian,\textsuperscript{k} Argive,\textsuperscript{l} Lacedaemonian,\textsuperscript{m} Tegean, Sauromatian,\textsuperscript{n} Celtic,\textsuperscript{o} Cretan,\textsuperscript{p}

xii. 753 (cf. Varr. ii. 9. 6; Gratt. 172 and 194; Senec. Thy. 497; Sid. Ap. vii. 191; Sil. iii. 295); the Sallentine, Varr. ii. 9. 5; the Tuscan, Nemes. 231.

\textsuperscript{a} Poll. v. 37; Arr. C. 3. 1 f.; Dio Chr. Or. 13.

\textsuperscript{b} Poll. l.c.; Nemes. 127. There seems no ground for supposing that the Iberians περὶ τῶν Καίκασων (Strab. 118, 499 f.) are meant.

\textsuperscript{c} Poll. l.c.; Ov. M. iii. 210, A.A. i. 272 (Maenalius); Gratt. 160 (Lycaones).

\textsuperscript{d} Poll. l.c. Αὐρονίδες.

\textsuperscript{e} Poll. l.c.; Soph. Ἀ. 8; Xen. C. 3. 1; Luc. iv. 441; Gratt. 212; Varr. ii. 9. 5; Callim. H. iii. 94; Ov. M. iii. 208; Plin. x. 177 f.; A. 574 a 16 ff.; Shakesp. M. N’s. D. iv. 1. 123 "My hounds are bred out of the Spartan kind."

\textsuperscript{f} The Sauromatae or Sarmatae inhabited S. Russia. Herod. iv. 110 ff.; Dion. P. 653.

\textsuperscript{g} Poll. l.c.; Arr. C. 1. 4, 2. 1; Gratt. 156; Plin. viii. 148.

\textsuperscript{h} Cf. H. iv. 273; Poll. l.c.; Xen. C. 10. 1; Arr. C. 2. 3; Ael. iii. 2; Gratt. 212; Ov. M. iii. 208; Luc. iv. 441; Senec. Hopp. 33; Claud. Stil. iii. 300; Shakesp. M. N’s. D. iv. 1. 130.
The dogs of the Carian Magnesia are mentioned Poll. v. 47; Ael. V. II. xiv. 46. Cf. N. A. vii. 38.

Here prob. = Nile, as in Hom. Od. iv. 47 etc. For Egyptian dogs cf. A. 606 a 23; Ael. vi. 53, vii. 19; V. II. i. 4; Plin. viii. 148; Solin. xv. 12.

Xen. C. 10. 1; Poll. v. 37.

Poll. l.c.; Ael. iii. 2, xi. 20; Athen. 201 b; Aristoph. T. 416; Lucr. v. 1061; Verg. G. iii. 404; Hor. Epod. vi. 40
Magnesian, Amorgian, and those which on the sandy banks of Egypt watch the herds, and the Locrian and the bright-eyed Molossian.

If thou shouldst desire to mix two breeds, then first of all mate the dogs in spring; for in spring chiefly the works of love possess the hearts of wild beasts and dogs and deadly snakes and the fowls of the air and the finny creatures of the sea. In spring the serpent, foul with angry venom, comes to the shore to meet his sea bride; in spring all the deep rings with love and the calm sea foams with fishes mating; in spring the male pigeon pursues the female; horses assail the pasturing mares and bulls lust after the cows of the field; in spring the rams of crooked horn mount the ewes and fiery wild boars mate with the sows, the he-goats the shaggy females; yes, and mortals also in spring are more prone to desire; for in spring the spell of Love is heavy upon all.

In mating the tribes of dogs take heed that the breeds are fit and right suitable for one another. Mate Arcadian with Ælean, Cretan with Paeonian, Carian with Thracian, Tuscan breed with Laconian; put a Sarmatian sire with an Iberian dam. So shall you mix the breeds aright; but far best of all it

5, S. ii. 6. 114; Stat. T. iii. 203, S. ii. 6. 19, A. i. 747; Plaut. Capt. 86; Luc. iv. 440; Mart. xii. 1; Senec. Hipp. 32; Claud. Stil. ii. 215, iii. 293; Gratt. 181 ff.; Nemes. 107; A. 608 a 28.

* Xen. C. 7. 1 ff.; Arr. C. 27 ff.; Varr. ii. 9. 11; Gratt. 263 ff.; Nemes. 103 ff.

f Cf. Lucr. i. 1 ff.; Verg. G. ii. 323 ff.


Nemes. 231 ff.
φύλα μένειν μονόφυλα, τὰ δ’ ἐξοχα τεκμηρίαντο ἀνδρεῖς ἐπακτήρεσ. τὰ δὲ μυρία φύλα πέλουται, τῶν ἀμόθεν μορφάι τε καὶ εἰδεα τοῖα πελέσθων. μηκεδανόν, κρατερὸν δὲμας ἄρκισαν, ήδη κάρηνυν κοῦφον, ἐγιληνον· κουανει στῦλβουειν ὑπώται. κάρχαρον ἐκτάδιον πελέσθοι στόμα· βαὶα δ’ ὑπερθεν οὕσατα λεπταλεοίου περιστελλοῦθ’ ὑμενεσσι. δειρη μηκεδανη, καὶ στήθαε νέρθε κραταιά, εὐρεα. τω πρόσθεν δε τ’ ὀλιζοτέρω πόδες ἑστων· ὀρθοτενεῖς κώλων ταναοὶ δολιχήρες ἑστοι. εὐφέες ὑμοπλάται, πλευρῶν ἐπικάρσιας ταρσα. ὀσφύες εὐσαρκοι, μη πίνες. αὐταρ ὁπισθε στρυφνη τ’ ἐκτάδιος τε πέλοι δολιχόσκιος οὐρη. τοιοι μὲν ταναοὶς ἐφοπλίζωντο δρόμους δόρκοις ἢ’ ἐλάφοις ἀελλοπόδῃ τε λαγῳ. Θοῦροι δ’ αὐθ’ ἑτεροι, τοιον μενεδήσιος ἄλκη, ὀσσοι καὶ ταύροισιν ἐπέχραον ἡγιενειοις καὶ σύας ὑβριστηρας ἐπαξιαντες ὀλεσσαν. ὀσσοι μηδὲ λέοντας εὖς τρείουσιν ἀνακτας,

a Gratt. 154 mille canum patriae.

b τῶν ἀμόθεν is taken from Hom. Od. i. 10, and the meaning seems to be either that the “points of the dog” here enumerated are not an exhaustive description of any breed or that they do not apply to all breeds. Euteen. ἀμωσγέπως. Cf. Suid. s. ἀμηγετη.

c Arr. C. 4. 2 f. πρωτὰ μὲν δὴ μακραὶ ἑστων ἀπὸ κεφαλῆς ἐπ’ οὐράν.


e Xen. l.c. δωματα μετέωρα [sint celsi vultus, Nemes. 269] μέλανα λαμπρά. Cf. Arr. 4. 5; Poll. l.c. Geop. xix. 2; Varr. ii. 9. 3 oculis nigrantibus aut ravis; Colum. vii. 12 nigris vel glaucis oculis acri lumine radiantibus.

f Xen. l.c. ὠτα λεπτὰ καὶ ψιλὰ ὁπισθε. Cf. Poll. l.c. On
is that the breeds should remain pure, and those all hunters judge best. Those breeds are without number, and the form and type of them should be approximately these. The body should be long and strong and adequate; the head light and with good eyes; the eyes should be dark of sheen; the saw-toothed mouth should be long; the ears that crown the head should be small and furnished with membranes; the neck long and under it the breast strong and broad; the front legs should be shorter than the hinder; the shanks should be straight, thin, and long; the shoulder-blades should be broad; the row of ribs sloping obliquely; the haunches well-fleshed but not fat; and behind the far-shadowing tail should be stiff and prominent. Such are the dogs which should be arrayed for the swift chase of gazelle and deer and swift-footed hare.

Another species there is, impetuous and of steadfast valour, who attack even bearded bulls and rush upon monstrous boars and destroy them, and tremble not even at their lords the lions; a stalwart breed, the contrary Arr. C. 5. 7 ὀτα μεγάλα ἐστω καὶ μαλθακά; Varr. ii. 9. 4 auriculis magnis ac flaccis.

a Xen. l.c. τραχύλους μακρούς. Cf. Poll. l.c.: Arr. l.c.

b Xen. l.c. στήθη πλατέα μὴ ἄσαρκα. Cf. Poll. l.c.; Arr. C. 5. 9; Colum. l.c. ample viliosoque pectore.

c Xen. l.c. σκέλη τὰ πρόσθε μακρά, ὄρθα, στρογγύλα, στιφρά; Poll. v. 38 σκέλη ἐκάτερα μὲν ὑψηλά μείζω δὲ τὰ ἐξοπίσθεν.

d ἵστοι = αὐλοὶ (189) = tibiae.

e Xen. l.c.; Poll. l.c.; Arr. l.c.; Colum. l.c. latis armis; Nemes. 214 validis tum surgat pectus ab armis.

f Xen. l.c. πλευρᾶς μὴ ἐπὶ γῆν βαθείας ἀλλ’ εἰς τὸ πλάγιον παρηκούσας.

g Xen. l.c. ὁσφύς σαρκώδεις. Cf. Poll. l.c.; Arr. l.c. ὁσφῦν πλατείαν ἱσχυράν.

h Xen. l.c. οὐρᾶς μακρᾶς, ὄρθας, λυγυρᾶς; Poll. v. 59; Arr. l.c.
Ωστε, πρώτες έοικότες ἄκρολοφοισι· σιμότεροι μὲν ἔασι προσώπατα, δεινά δὲ ὑπέρθε νεὺει ἐπισκίνυουσι μεασόφρυνα, καὶ πυρόντες ὄφθαλμοι χαροπαίσων ὑποστήλβοντες ὄπωπαίσι· ῥυνὸς ἀπασ λάσιος· κρατερὸν δέμας· εὐρέα νῶτα· κραυμνοὶ δʼ οὖ τελέβουσιν, ἀτὰρ μένος ἐνδόθι πολλὸν, καὶ σθένος ἀφραστὸν, καθαρόν, καὶ θυμὸς ἀναίδης.  
ἐς μὲν νυν θῆρην ὀπλίζεω τοῖα γένεθλα αἰχμητῶν σκυλάκων, τοὶ κνωδαλα πάντα δίενται. ἥρεμα δὲ ἀργεναὶ τε κακαὶ μᾶλα κυάναει τε· οὔτε γὰρ ἰελίοι φέρειν μένος ὁκὰ δύναναι οὔτε υφοβλήτωι μένος πολυχεμέρου ἁρῆς.  
κεῖνοι δὲ ἐν πάντεσσιν ἀριστεύουσι κύνεσι, τοῖς ἰκέλαι μορφὴι μᾶλα θῆρειν ὑμηστῆσι, μηλοφόνουσι λύκους ἡ τίγρεις ἡμεσσαίοις ἡ καὶ ἀλωπῆκεσσι σοβαίς τε πορδαλίσεσιν ἡ ὀπόσοι Δημηθρὶ πανεῖκελον είδος ἔχουσι συτόχροοι· μᾶλα γὰρ τε θοὶ κρατεροὶ τε πέλονται.  
Εἶ δὲ νῦ τοι πινυτῇ σκυλακοτροφίᾳ μεμέληται, μέποτ' ἀμέλγεσθαι σκυλακας νεοβηλεῖ μαζῷ αἰγῶν ἡ προβάτων, μηδ' οὐκιδήσι κύνεσιν· ἡ γὰρ τοὐ νωθροὶ τε καὶ οὔτιδανοι βαρύθοιεν· ἀλλ' ἐλάφων ἡ ποὺ μαζῷ τιθασσῷ λεαίνης· ἡ ποὺ δορκαλίδων ἡ νυκτιπόροιο λυκαίνης· ὕπε γὰρ ἀν κρατεροὺς τε καὶ ὠκέας ἔξοχα θείας, εἰδομένους αὐτῆσι γαλακτοφόρουις τιθήναι.

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* See 308 n.
* Xen. C. 4. 7 τὰ δὲ χρώματα οὐ χρή εἶναι τῶν κυνῶν οὔτε πυρρὰ οὔτε μέλαινα οὔτε λευκὰ παντελῶς· ἐστὶ γὰρ οὐ γενναῖον τοῦτο ἀλλ' ἄπλον καὶ θηρίῳδες. So Poll. v. 65. But Arr. C. 6 τὰ δὲ χρώματα οὔτε διοίςει ὄποια ἄν ἔχωσιν, οὗτ' εἰ παντελῶς εἶεν μέλαιναι ἢ πυρρὰς ἢ λευκάι· οὔτε τὸ ἄπλον χρή ὑποτεθεῖν τῆς χρῶς ὡς θηρίῳδες.
like unto high-crested mountain peaks. Somewhat flat-nosed of face they are, and dread are their bended brows above and fiery their eyes, flashing with grey light; all their hide is shaggy, the body strong, the back broad. They are not swift, but they have abundant spirit and genuine strength unspeakable and dauntless courage. Array then for the hunt such breeds of warlike dogs, which put to flight all manner of beasts. But as to colour, both white and black are bad exceedingly; for they are not readily able to bear the might of the sun nor the rage of the snowy winter season. Among all dogs those are the best whose colour is like that of ravenous wild beasts, sheep-slaying wolves or wind-swift tigers or foxes and swift leopards, or those which have the colour of Demeter’s yellow corn; for these are very swift and strong.

If now prudent dog-breeding is thy care, never suckle whelps on the fresh breast of goats or sheep nor domestic dogs—for they will be sluggish and feeble and heavy—but on the breast of deer or tame lioness or gazelle or she-wolf that roams by night; for so shalt thou make them strong and swift exceedingly, like unto their milky foster-mothers themselves.

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* ξανθή Δημάτηρ (Hom. H. v. 500)=flava Ceres (Verg. G. i. 96). The name of the goddess is a common metonymy for corn: Verg. G. i. 297 At rubicunda Ceres medio succiditur aestu; Mart. iii. 5. 6 Hic farta premitur angulo Ceres omni; Gratt. 398 Blanditur mensis Cererum efflagibat ore; Nemes. 161 Interdumque cibo Cererem cum lacte ministra. Cf. H. iii. 463, 484.

* Xen. C. 7. 3 advises that puppies should be suckled by their own mothers. Cf. Arr. C. 30.1 f. For domestic dogs cf. 473 n.
OPPIAN

Αὐτὰρ νηπιάχοισιν ἐπ’ οὐνόματα σκυλάκεσσι βαία τίθει, θοὰ πάντα, θοὴν ἵνα βάξιν ἀκούῃ.

ἵππουσι κρατεροῖσι δ’ ὁμήθεες ἀγρευτήρων ἐξέτι νηπιάχων ἔστων, μερότεσσι τε πάσων ἡθάδιοι φίλιοι τε, μόνοισι δὲ θήρεσιν ἔχθροι.

μηδ’ ἅλαν ἐθέλοιεν· ἐπεὶ μάλα θηρευτήριοι σιγῇ τεθμίος ἐστὶ, πανέξοχα δ’ ἵνευτηρισων.

Εἰδεα δὲ στιβής δυσδερκεός ἐπλετο διοσά, ἀνδρών ἴδε κυνῶν· μέροτες μὲν ἀρ’ αἰωλὸβουλοι ὁμμασὶ τεκμήραντο καὶ ἐφράσσαντο κέλευθα: μυξωτήρι σίνες δὲ πανίχια σημήνατο.

ναι μὴν ἄνθρωποι πέλει περιδέξιος ὁρῇ χειμερίη, στείβουσί τ’ ἀμοχθήτουσιν ὅπωπάις, σύνεκα καὶ νυφτοίσι γεγραμμένα πάνθ’ ἀμ’ ὀρᾶται καὶ πηλοῖσι μὲνει τετυπασμένα εἰκελα ταρσῷ. 1

ἐχθρόν εὰρ δὲ κύνεσσι, φίλον δὲ πέλει φθινόπωρον· εἴαιρα γὰρ βοτάνησιν ἄδην ποιητρόφος άια ἀνθεσὶ πληθοῦσι τε πολύπνοοσ, ἀμφὶ δὲ πάντη εὐστέφανοι λεμώνες ἀνήροτα πορφύρουσι, καὶ πᾶσαν στιβεέσσων εὔρρινοισι κύνεσιν ὀσμὴν πρεσβεύτεραν ἀμαλδύνουσιν ἀρουραί· αὐτάρ ἐν εὐκάρπῳ γλυκεροσταφύλῳ ϕθινοπόρῳ

465 τετυπωμένα δείκελα ταρσών Brunck.

1 τετυπωμένα δείκελα ταρσών Brunck.

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b Xenophon, C. 8, gives instructions for hunting hares in 46
To the young whelps give names that are short\(^a\) and swiftly spoken that they may hear a command swiftly. And from their whelphood let them be acquainted with the mighty horses of the hunt and friendly and familiar with all men and hostile only to wild beasts. Neither let them be prone to bark; for silence is the rule for hunters and above all for trackers.

Tracking the dim trail is of two sorts, by men and by dogs. Men, cunning of counsel, divine and mark the trail by the eyes; dogs trace all tracks by the nostrils. Now for men winter\(^b\) is a favourable season and they track the quarry with untroubled eyes, since every mark is written in the snow to see and the likeness of the foot remains imprinted in the mud. For dogs spring\(^c\) is hostile but autumn kindly; for in spring the grassy earth is many-scented and over-full of herbs and flowers, and all around the fair-crowned meadows without tillage are purple, while the tilled fields destroy all the scent which is the ambassadress to the keen-nosed tracking dogs. But in autumn,\(^d\) rich in fruit and sweet with grapes,


c Xen. C. 5. 5 τὸ δὲ ἔσται λεκκραμένον τῇ ὄρᾳ καλῶς παρέχει τὰ ἰχνη, λαμπρά, πλὴν εἶ τῇ γῇ ἐξανθοῦσα βλάπτει τὰς κίνας εἰς τὸ αὐτὸ συμμιγνύοντα τῶν ἀνθῶν τὰς ὀσμὰς. Cf. Poll. v. 49.

to refer to the practice of staining or tattooing. Caes. B.G. v. 14 Omnes se Britannii vitro incipient. So of Scythians, Verg. G. ii. 115 pictos Gelonos; A. iv. 146 picti Agathyrsi; Amm. Marc. xxxi. 2. 14; Herod. v. 6 τὸ μὲν ἐστὶ σαφὲς κέρατα (among Thracians), τὸ δὲ ἀστεῖον ἁγγεῖον; Herodian iii. 14 τὰ σῶματα στίχονται (οἱ Ἑβητανῶι) γραφαίς ποικίλων χρών εἰκόνων, ὅθεν οὐδὲ ἀμφιεσθεῖν, ἢν μὴ σκέπωσι τὸν σώματος τὸς γραφας.

b The chief ancient references to British dogs are Strab. 199 among exports from Britain are κῶνες εὐφυεῖς πρὸς τὰς κυνηγεῖας. Κελτοὶ δὲ καὶ πρὸς τοὺς πολέμους χρώνται καὶ τοῦτος καὶ τοῖς ἐπιχωρίοις; Gratt. 174 ff. Quid freta si Morinum
grass and herbs and flowers wax old and the scent of the wild beasts remains naked for the hounds.

There is one valiant breed of tracking dogs, small indeed but as worthy as large dogs to be the theme of song; bred by the wild tribes of the painted Britons and called by the name of Agassaeus. Their size is like that of the weak and greedy domestic table dog: round, very lean, shaggy of hair, dull of eye, it has its feet armed with grievous claws and its mouth sharp with close-set venomous tushes. With its nose especially the Agassian dog is most excellent and in tracking it is best of all; for it is very clever at finding the track of things that walk the earth but skilful too to mark the airy scent.

When some hunter desires to make trial of his dogs, he carries in his hands before the high gates a hare, dead or alive, and walks forward on a devious path, now pursuing a straight course, now aslant, left and right twining his crooked way; but when

\[\text{dubio refluentia ponto Veneris atque ipsos libet penetrare Britannos? O quanta est merces et quantum impendia supra, Si non ad speciem }\]

\[\text{mentituro} \text{se deceres Pro} \text{tinus—haec una est iactura Britannis—At magnum cum venit opus }\]

\[\text{promendaque virtus, Et vocat extremo praeceps discrimine }\]

\[\text{Mavors, Non tunc egregios tantum admirere Molossos. Comparet }\]

\[\text{his versuta suas Athamania fraudes Azorusque Pheraeque et clandestinus Aearuan} : \text{Sicut Aearan} \text{nes subierunt proelio furto, Sic canis illa suos taciturna supervenit hostes; Nemes. 124 f. divisa Britannia mittit Veloces nostri}-\]

\[\text{qui orbis venatibus aptos; Claud. Stil. iii. 301 magnaque taurorum fracturae colla Britanniae.}\]

\[\text{Cf. 438; Hom. Od. xvii. 309 where the disguised Odysseus on seeing his old dog Argus remarks: καλὸς μὲν }\]

\[\text{δέως ἢστιν, ἀτὰρ τῶδε γ’ οὐ σάφα οἶδα, εἰ δὴ καὶ ταχύς ἐσκε δέειν ἐπὶ εἶδεῖ τῷδε, ἥ αὐτὼς οἶοι τε τραπεξής κῶνες ἀνδρῶν γίγνοντ’ ἀγλαῖν} \]

\[\text{ς ὅ ἐκεῖνον κομέουσιν ἀνακτεῖ; II. xxii. 69; xxiii. 173.}\]
ἀλλ' ὦτε δὴ μάλα πολλὸν ἀπ' ἀστεοὶ ἦδὲ πυλῶν ἐλθῃ, δὴ τότε βόθρον ὀρυξάμενος κατέθαψε· νοστήσας δ' ἐπὶ ἀστυ παλίσσουτος αὐτίκ' ἀγνεῖ ἀτραπιτοῖο πέλας κύνα μέρμερον· αὐτὰρ δ' ἁῖμα ὀρίνθη, φριμά τε λαγῳείς ὑπ' αὐτῆς· ἱχνα μαστεύει δὲ κατὰ χθονός, οὐδὲ μάλ' εὐρεῖ ύμείρων δύναται· μάλα δ' ἀσχαλῶν ἀλάληται. ὅς δ' ὦτε τις κούρη δέκατον περὶ μῆνα σελήνης πρωτοτόκος λοχίσσων ὑπ' ὀδύνησι τυπεῖσα λύσατο μὲν πλοκάμους, λύσεν δ' ἀπὸ δαίδαλα μαζῶν, ἦδ' ἀχίτων δείλη τε καὶ ἀκρήδεμνος έδοῦσα στρωφάται πάντῃ κατὰ δώματα καὶ μογεύσα ἄλλοτε μὲν πρόδομον μετανίσσεται, ἄλλοτε δ' αὔτε ἐς λέχος ἵθει, ποτὲ δ' ἐν κοινίσι βιφείσα κωκύει ῥοδαλήσει ἐπισμήχουσα παρειάσεις· ὅς ὦ γε, θυμοβόροισιν ἀναξίων ὄδυνησι, τῇ καὶ τῇ θυεί τε καὶ εξείς ἐρεείνει πάντα λίθον καὶ πάντα λόφον καὶ πᾶσαν ἀταρπὸν δένδρεά' θ' ἡμερίδας τε καὶ αἵμασιας καὶ ἄλως· ἀλλ' ὦπότ' ἱχνεος ὡψ ἰδερίου τυχήσῃ, καγχαλάς κνυζε εἰ τε κεχαρμένοις, οία τε τυνθαί σκιρτεύσων δαμάλαι περὶ πόρτιας οὐθατοέσσας· ὅς καὶ τῷ μάλα θυμὸς ἐχήρατο, σενόμενος δὲ εἰλεῖται σκολυσών ἐπεμβεβαῖς πεδίους. οὐδ' ἀπὸ μν' πλάγξαις, οὐδ' εἰ µάλα τηλόθ' ἐλαύνοις, ἵθει δ' ἀπρίξ γλυκερῆς δεδραγμένος ὄμης, εἰσόκε τέρμα πόνοι καὶ εἰς βαλβίδα περήσῃ. εἰ δὲ μν' ὀπλίσσεις ἀθηρήτουσι λαγωοῖς, λάθρη μὲν πελάει, κατὰ δ' ἱχνιον ἱχνος ἐρείδει, βαιὸς ύψ' ἡμερίσων κεκαλυμμένος ἦ καλάµησιν, οἰά τε ληιστήρ ἐρίφων κλότος, ὀστε νομὴ ὑπνώοντα πέλας δεδοκημένος Ἡρεμος ἔρπει.
he has come very far from the city and the gates, then he digs a trench and buries the hare. Returning back to the city, he straightway brings nigh the path the cunning dog; and immediately it is excited and snorts at the scent of the hare, and seeks the track upon the ground, but for all its eagerness is not able to find it and roams about in great distress. Even as when a girl in the tenth lunar month, smitten by the birth-pangs of her first child, undoes her hair and undoes the drapery of her breasts and, poor girl, without tunic and without snood, roams everywhere about the house, and in her anguish now goes to the hall and anon rushes to her bed, and sometimes throws herself in the dust and mars her rosy cheeks; so the dog, distressed by devouring grief, rushes this way and that and searches every stone in turn and every knoll and every path and trees and garden vines and dykes and threshing-floors. And when at last he hits the airy trail, he gives tongue and whines for joy; even as the little calves leap about the uddered cows, so the dog rejoices exceedingly, and in haste he winds his way over the mazy fields; nor couldst thou lead him astray, even if thou shouldst then drive him very far, but he runs straight on, holding steadfastly to the sweet scent, until he reaches the end of his labour and to his goal. But if thou wert to array him against the hare difficult of capture, stealthily he draws nigh, planting step on step, hiding low under vines or stubble, even as the robber thief of kids who, watching near at hand the sleeping shepherd, quietly
ἀλλ’ ὅτε δὴ λόχυμησι λαγωείησι πελάσση
ρίμφ’ ἐθορεν, τοῦξ ἐναλύγκιος ἥ ἔράκοντι
συρικτῇ, τὸν ὅρινεν ἐης πάρος ἀτρεμέοντα
ιοδόκου χεῖης ἀμαλητόμος ἃ τις ἀροτρεῦσ.
ὡς ὁ γε καγχαλόων ὁκύς θόρεν· ἂν δὲ τυχῆσῃ,
ῥεῖα μιν ἄτυτέρουι δαμασσάμενος ὀνύχεσσι
καὶ γενύεσσιν ἐλῶν φόρτον μέγαν ἀντιάσειεν
ὡκα φέρει μογέων τε βαρυνόμενός τε πελάζει.
οὐχὶ δ’ ἐκ λητίου φέρει θέρος ἀμητοῦ
βρυθομένη πυρῶ τε μετ’ αὕλιον ἔδιν ἀπίην,
τὴν δ’ ἐσιδόντες ὀρούσαν ἀσάλνες ἀγρωώτας.
πρόπροθι δ’ ἀντῆσαντες ὁ μὲν κύκλουσιν ἐρείδει,
ἀλλὸς ὑπερτερίην, ὁ δ’ ἀρ’ ἄξονα βουσὶν ἀρήγων.
εἰς αὕλιν δὲ μολόντες ἐλύσανθ’ ἵστωβονα,
ταῦροι δ’ ἱδρώοντες ἀνέπνευσαν καμάτοιο,
θυμός δ’ ἦπεδανοῦ μέγ’ ἑξήρατο βουτελάταο.
ὡς ὁ μὲν ἰκνεῖται φόρτον γενύεσσιν ἀγινῶν.
αὐτὰρ ὁ γ’ ἀντιά ἱεχαρημένος ὁκὺς ἐπακτήρ,
ἀμφὶ δ’ ἀείρας ἀπὸ μητέρος ψῆθι γαῖης,
κόλπουσιν θέτο θῆρα καὶ αὐτὸν θηροφονῆ.

1 ἀντία σεῖο Lobeck.
steals upon the fold. But when he approaches the covert of the hare, swiftly he springs, like an arrow from the bow or like the hissing snake which some harvester or ploughman has disturbed when lying quietly in front of his venomous lair. So the dog gives tongue and springs; and if he hit his quarry, easily he will overcome him with his sharp claws and take his great load in his mouth and go to meet his master: swiftly he carries his burden but labouring and heavy-laden he draws near. As the wain brings from the cornfield the fruits of harvest and comes to the steading laden with wheat and the rustics when they see it rush forth together to meet it in front of the yard; one presses on the wheels, another on the frame, another on the axle to help the oxen; and when they come into the yard they unstrap the pole and the sweating steers have respite from their toil, and the heart of the swinked teamster rejoices exceedingly; even so the dog comes bringing his burden in his mouth. And the swift hunter meets him joyfully and lifting both high from mother earth he puts in his bosom a both the beast and the dog himself that slew the beast.

a Plin. viii. 147 (canes) senecta fessos caecosque ac debiles sinu ferunt.
ΚΥΝΗΓΕΤΙΚΩΝ ΤΟ Β

Εἰ δ᾽ ἀγε μοι, Ζηνός θύγατερ, καλλίσφυρε Φοίβη, παρθένε χρυσομίτρη, δίδυμον γένος Ἀπόλλωνι, εἰπέμεναι μερότων τις ἀγαθενέων θ᾽ ἥρων σής ἀπὸ χειρὸς ἀειρε μεγακλέα δήνεα θήρης.

'Αμφὶ πόδασ Φολόης ἀνεμώδεος ἀγκαὶ φῦλα θηρομιγῆ, μερότων μὲν ἐπ᾽ ἱζύα, ἱζύοφων δὲ ἱππων ἡμιβρότων, ἐπιδόρπτοιν εὐρετο θήρην. ἐν μερόπεσιν δὲ πρώτος ὁ Γοργόνος αὐχέν' ἀμέρσας, Ζηνὸς χρυσείου πάϊς κλυτός, εὐρετο Περσεύς· ἀλλὰ ποδῶν κραυτῆσιν ἀειρόμενος πτερύγεσαι καὶ πτῶκας καὶ θώας ἐλάξιτο καὶ γένος αἰγῶν ἄγροτέρων δόρκους τε θοοὺς ὀρύγων τε γένεθλα ἦδ᾽ αὐτῶν ἐλάφων στικτῶν αἴπεινα κάργνα. ἵππαλεν δ᾽ ἄγρην ὁ φαεσφόρος εὐρετο Κάστωρ· καὶ τοὺς μὲν κατέπεφεν ἐπίσκοπον ἰδὺς ἄκοντι βαλλόμενος, τοὺς δ᾽ αὐτὲ θοοὶς ἰπποισών ἐλαύνων θήρας ἐλε ἐξυνχήσι μεσημβρινοί δρόμοιο.

1 ei] ἐν CFI.
2 v.l. αὐχένα κόψας.

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a M. in Arcadia, home of the Centaurs.
b For ἐπιδόρπτοιν cf. μεταδόσται Plat. Critias, 115 B.
c S. of Danae whom Zeus visited in a golden rain.
d The winged shoes of Perseus. Apollod. ii. 4. 2.
e Castor and Pollux became the constellation Gemini, the Twins, and aid those in peril at sea; Claud. Bell. Gild. i. 54
CYNEGETICA, OR THE CHASE

II

Come now, daughter of Zeus, fair-ankled Phoebe, maid of the golden snood, twin birth with Apollo, declare, I pray thee, who among men and mighty heroes received at thy hands the glorious devices of the chase.

By the foot of windy Pholoe did savage tribes, half-beast half-men, human to the waist but from the waist horses, invent the chase for pastime after the banquet. Among men it was invented first by him who cut off the Gorgon’s head, even Perseus, the son of golden Zeus; howbeit he soared on the swift wings of his feet to capture Hares and Jackals and the tribe of wild Goats and swift Gazelles and the breeds of Oryx and the high-headed dappled Deer themselves. Hunting on horseback did Castor, bringer of light, discover; and some beasts he slew by straight hurling of his javelin to the mark; others he pursued on swift horses and put them to bay in the noontide chase. Saw-toothed dogs were


Lit. “took (slew) in the narrows.” Cf. Lat. angustiae. The phrase is from Hom. II. xxiii. 330 ἐν ἕπειροιο ἁπόδιον.

C. iii. 5 n.
πρὸς δὲ μόθους θηρῶν κύνας ὠπλίσει καρχαρόδοντας διογενής πρῶτος Δακεδαμόνιος Πολυδεύκης· καὶ γὰρ πυγμαχήσιν λυγροὺς ἐναρίζατο φῶτας καὶ σκυλάκεσσι θοᾶς βαλλόος ἐδαμάσσατο θήρας. ἔξοχα δ’ ἐν σταδίοις ὅρειστέρους μόθους Ὀλυνήδης ἰστραφεὶς ἐννάλιος Μελέαγρος. ἀρκυνας αὐτὲ βρόχους τε καὶ ἀγκύλα δίκτυα πρῶτος Ἰππόλυτος μερόπεσον ἐπακτήρεσσιν ἔφηνε. Σχοινῆς πρώτη δὲ κλυτὴ θυγάτηρ Ἀταλάντη θηραῖ φόνον πτερόεντα συνβόλους εὐρετο κοῦρη. νυκτερίους δὲ δόλους, νυχίν πανεπίκλοπον ἄγρην, Ἡῤῥών πρώτοιος ἐμήσατο κερδαλεόφρων. τόσσοι μὲν θήρης κρατεροὶ πάροι ἡγεμονῆς. πολλοὺς δ’ αὐτὲ μετόπισθεν ἔρως ἐδαμάσσατο δρμύς· οὐ γὰρ τὰς κέντρους δαμεῖς ἄγρης ἐρατεινῆς ἀθικὸς ἔκων λείψειν· ἔχει δὲ μὲν ἅπτετα δεσμά. οἰος μὲν γλυκὸς ὑπνὸς ἐπ’ ἀνθεσὶν εἰάρος ὦρη, οὐ δ’ αὐτὲ θέρευς γλυκερὴ σπῆλυγγι χαμεύνη, 35 οἰοὶ δὲ ἐν σκοπέλοις ἐπακτήρεσσι πᾶσασθαι τερπωλῆ· πόση δὲ χάρις κείνους ὑπηδεὶ δρεπτομένους αὐτοῖς μελιχρῆς ἀνθὸς ὀπώρης· ψυχρὸν δ’ ἐξ ἀντροι προχέμενον ἄργυφον ὕδωρ οἰον κεκημώσι ποτὸν γλυκερὸν τε λοετρόν· 40 οία δ’ ἐνι ξυλόχοις κεχαρισμένα δῶρα φέρουσιν ἐν γλυκεροῖς ταλάροις παρ’ αὐτολίοις νομῆς. Ἑλλ’ ἀγε δὴ ταύρων ζηλήμονα πάγχυ γενέθλην πρῶτον ἂεὶδωμεν καὶ μυρίων ἔξοχα νείκος

* Gratt. 213 assigns this distinction to the Boeotian Hagnon.
first arrayed for battle with wild beasts by Polydeuces\(^a\) of Lacedaemon, son of Zeus; for he both slew baleful men in the battle of the fists and overcame spotted wild beasts with swift hounds. Pre-eminent in close combat on the hills shone the son of Oeneus, warlike Meleager.\(^b\) Nets again and nooses and curving hayes did Hippolytus\(^c\) first reveal to hunting men. Winged death for wild beasts did Atalanta\(^d\) invent, the glorious daughter of Schoeneus, the maiden huntress of the Boar. And snaring by night, the guileful hunting of the dark, crafty Orion\(^e\) first discovered. These were the mighty leaders of the chase in former days. But afterward the keen passion seized many; for none who has once been smitten by the charms of the delightful hunt would ever willingly forsake it again: he is held by wondrous bonds. How sweet the sleep upon the flowers in springtime; how sweet in summer the low couch in some cave; what delight for hunters to break their fast amid the rocks and what joy attends them when they cull for themselves the flower of honied fruit; and the cold clear water flowing from a grotto—what a draft for a weary man and how sweet a bath; and in the woods what grateful gifts in pleasant baskets are brought by shepherds watching by their flocks!

But come now let us sing first the very jealous race of Bulls and tell of the tremendous feud which

\(^a\) S. of Aetolian Oeneus and Althaea, killed the Calydonian boar. Apollod. i. 8. 2.

\(^b\) S. of Theseus and the Amazon Hippolyte, was favourite of Artemis and famous hunter.

\(^c\) S. of Aetolian Oeneus and Althaea, killed the Calydonian boar. Apollod. i. 8. 2.

\(^d\) D. of Schoeneus (Paus. viii. 35, etc.) or Iasus (Callim. H. iii. 216, etc.), was first to shoot the Calydonian boar (Apollod. i. 8. 2; Paus. viii. 45).

\(^e\) Giant hunter of Boeotia: Apollod. i. 4. 3.
Oppian

οίον ὑπὲρ θαλάμου πανάγρια δηρίσαιντο. εἰς βασιλεῦς ἄγέληφι τυραννεύων ὁχ' ἄριστος βασιλέως ταύρους καὶ θηλυτέρησαν ἀνάσσει· πέφρικεν δ' ἄγέλη κεραυνός μεγαν ἡγεμονίᾳ· αἱ δ' αὐτὲ τρομεόσωσι ἐνω πόσιν ἄγριῶντα, ὅππότε μυκῆσαι', ἁγριοὶ βόες· ἀλλ' ὅτ' ἐπ' ἄλλω ταῦρος ἀποκριθέεσαι ἄγελης, πλατὺν αὐχένα τεῖνας, οἰσο ηῇ, κάκεινος ἄναξ σφετέρους ἀνάσσων, ἢ τὸ ττ' ἐπ' ἄμφιτεροις ὑπέρβιος ἴστατ' ἐνω. πρώτα μὲν ἀντιπρωρον ἐς ἀλλῆλους ὅρωντες ἄγρια θυμαίνοντι χόλω μέγα παιφάσσουσι καὶ πυρὸν πνείουσι καὶ ἀμώνται ποσὶ γαίαν, οὐ κοινόμενοι προκαλίζονται δ' ἐκάτερθεν, δέξα τεκλήγοντες ἐναλίοισιν αὐτίς· αὐτὰρ ἑπεὶ σάλπιγξαν ἐφ' ὑσμίνην ἀλεγενήν, ἄσχετον ἀἴσθουσιν, ἐοῖσι δ' ἀφαρ δικέβοις πάν δέμοις ἀλλήλους ἀμοιβαδίσ ὀυτάζουσιν. οἱ δ' ἐνὶ πτολέμως βυθῶν, ὅτε ναυμάχος Ἀρης δήρων ἀείρηται, δοιαί πανυπείροχα νῆσε, στράπτουσα θαμινοὶς ἐναντίον ὅπλησσην, ἀντίβιον πρώρησις μετωπαδὸν ἐγχρύμπτουται, σπερχώμεναι πνοή τε λάβρω παλαμηφι τε ναυτῶν· ἐνεπίσταντας ἅλκειοις δὲ περιβρέμεται κτύπος ἀνδρῶν νηών τ' ἀγνυμένων· στένεται δ' ὠλος οἴδματι Νηρεύς·

1 ἁγρῖον GI.
2 ἡ Turnebus: ἐν mss.

α Α. 572 b 16 ὃ δ' ταῦρος, ὅταν ὥρα τῆς ὀξείας ὁ, τότε γίνεται σύννομος καὶ μάχεται τοῖς ἄλλοις, τὸν δὲ πρότερον ἔρων μετ' ἀλλήλων εἰςιν, δ' καλεῖται ἀτιμαγελεῖν. Τολλάκις γὰρ οί γ' ἐν τῇ Ἡπείρῳ οὐ φαίνονται τρίῳ ποιμάνυ; ἱδ. 611 a 2 ἀπόλλυντα δὲ καὶ οἱ ταῦροι, ὅταν ἀτιμαγελήσαντες ἀποπλανήθωσιν, ὑπὸ θηρίων.

above others they wage with utter fury over their mating. One Bull is monarch of a herd and easily supreme, and he rules the lesser Bulls and females; the herd quake before their mighty horned leader, and the cows of the field too tremble at their own lord in his anger when he bellows. But when a Bull separates from the herd and arching his mighty neck comes against another all alone, he too being lord and master of his own, then between the twain arises violent war. First face to face they glare at one another and greatly quiver with wildly seething wrath and breathe fiery breath and tear up the earth with their feet, even as if they were wrestlers dusting themselves for the fray. They challenge from either side, loudly bellowing the cry of battle; and when they have sounded the trumpet for grievous combat, incontinently they charge and straightforward with their horns each wounds in turn all the body of the other. Even as in battle upon the deep when the sea War-god raises strife, two ships, splendidly flashing with serried warriors face to face, clash with opposing prows front to front, sped by the violent wind and the hands of the sailors; and amid brazen armour rings the din of men and the noise of crashing ships, and the whole sea seethes and groans;
toios kai tauroinos es aithera doupos ikanei,  
theinontwn amotan kai theinomenow kerasesin,  
eisoke di tis elhsa filhn eteralke naikhn.  
autap o y' outi feriei doulon zygon: aidomenos de  
kal barb dia steneaw epit daskion hluvev ulhn:  
oios d' en skopelaous periplomewn enauntow  
ferbet' orieaiulosan apostadon ev xuloxousin,  
oa tis athleous' briaavn d' ote karto idetai  
kal stenous amphirototon, anekrayen autik' orisphi:  
autap oyg' antihyven: epesmaragyse de drumwn:  
all' ote tharshisei krateiotertan autais,  
di' ra tot' ex orewn epit dhywon euthn ikanei,  
reia d' eleven: phorbais gar eon demas exiskhse  
tplath' evi drumiou sphenoblabesos Kudereis.  
Eidea polla pellei de kai thea murya tauroios.  
Aigupton1 men esai par' ochtais aiglaokartos  
Neilou puroforoi polusichedeos potamoio  
chi neoi xorin, megethos pantwn och' airistoi.  

1 Aigupton Brunck.

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a Verg. G. iii. 224 Nec mos bellantes una stabulare, sed  
alter Victus abit longeque ignotis exulat oris, Multa gemens  
ignominiam plagasque superbi Victoris, tum quos amisit  
imultus amores, Et stabula aspectans regnis excessit avitis;  
Ael. vi. 1 tauros hgemwv thy agelhs, otaiv hptthv hgemwvvos allon,  
eauton apokrinei eis xwron eteron.  
b Verg. G. iii. 229 Ergo omni cura vires exercet et inter  
Dura iacet pernox instrato saxa cubili, Frondibus hirsutis  
et carice pastus acuta, Et tentat sese atque irasce in cornua  
discit, Arboris obnixus trunco venosque lacescit Ictibus  
et sparsa pugnam proludit harena; Ael. l.e. eautwv qinetai  
qwmastihs kai athetai pasan aqlhson konidmenos kai tois deinourois  
ta keraata prooanapatiwv.  
c Verg. G. iii. 235 Post ubi collectum robur viresque  
refectae, Signa movet praecepseque oblitum fertur in hostem;  
60
even in such wise the din of the Bulls ascends to heaven, as they smite amain and are smitten with their horns, until one wins the dear and doubtful victory. But the vanquished cannot endure the yoke of slavery. Ashamed and groaning heavily he goes unto a shady wood and alone among the rocks as the seasons circle round he pastures, retired among the thickets of the hill, as an athlete in training. And when he beholds his debated power and strength have waxed mighty, he straightway lifts up his voice upon the mountains; and the other answers; and therewith the forest resounds. But when he takes good heart for his mightier cry, then straightway from the hills he comes to meet his foe and easily overcomes him. For he has made his body fit by his pasture in the forest far from that lust of sex which saps the strength.

Many are the forms and countless the characters of Bulls. The Egyptian Bulls there are by the fruitful banks of the Nile which makes the wheat to grow, a many-branched river; white of colour they are and far the greatest of all in size: thou wouldst say


Verg. G. iii. 209; A. 575 a 20; Ael. l.c.

A. 606 a 21 εν Αιγύπτῳ τὰ μὲν ἄλλα μείζων ἤ ἐν τῇ Ἑλλάδι, καθάπερ οἱ βόες καὶ τὰ πρόβατα. Prof. D'Arcy Thompson writes: "The Egyptian bulls were large, but not 'white.' The bulls of Apis were black, with white markings; those mentioned here were probably the light-coloured bulls of Mnevis. Both had long, lyre-shaped horns, the type still surviving at Khartoum, etc. (Bos Africanus Brehm)."
OPPIAN

фа́йς ке́н kata yаiаv yμеν бαθυτέρμονα νήα, ἦτια δὲ фρονέουσι καὶ ἡθάλει μερόπεσιν, ὥστι βροτοὶ δ' ἐνέπουσιν, ἐνηήες ἔξανέχονται.\(^1\)

Οἱ Φρύγιοι χροήν μὲν ἀριπρεπεῖς τελέθουσι, \(^90\) ξανθοὶ тε φλογεροὶ тε: βαθεῖα δ' αὐχένι σάρκες· σφαυρωτὸς δ' ἐφύπερθε μετήρος ὕψι κόρυμβος. ξεύη δ' ἐν κεράεσι φύσις κείνους τέτυκται· οὐ γάρ τοι κρατερῷν ὑπὲρ κεφαλῆς πέτηγε, κλίνουσιν δὲ κέρατα καὶ ἀγκλίνουσ' ἐκάτερθε. \(^95\)

Μώνυχες 'Αόνιοι, στικτῶν γένος, οἰοκέρωτες, ἐκ τέ μέσου κέρας αὐτὸν ἑπαντέλλουσι μετώπου.

Ἀρμενίων δίδυμον μὲν ἀτὰρ κέρας εἰλικρομορφὸν αἰχμῆσιν, μέγα πῆμα, παλατρόθον ἥρτηται. \(^100\)

Οἱ Σύριοι ταῦροὶ δὲ, Χερουνήσου γένεθλα, αἵπεινη τοῖς Πέλλαν ἐφυκτιον ἄμφισέμονται, αἵθωνες, κρατεροὶ, μεγαλήτορες, εὐρυμετωποὶ, ἀγραυλοὶ, σθεναροὶ, κεραλκέες, ἀγριόθυμοι, μυκηταῖ, βλοσυροί, ξηλήμονες, εὐρυγένειοι· ἀλλ' οὐ πιαλεοὶ δέμας ἄμφισέμος βαρύθουσιν, οὐδὲ πάλιν λιπόσαρκοι ἐὼν δέμας ἀδρανέονοι· ὅδε θεῶν κλυτὰ δῶρα κερασάμενοι φορέοισιν, ἄμφοτερον κραυνοὶ τε θέειν σθεναι τε μάχεσθαι· κείνοι, τούς φάτις ἐσκε Διὸς γόνον 'Ἡρακλῆα

\(^1\) ἐνηήες ἔξανέχονται Editor: νενυίαi εἰςανέχονται most miss.: ἐνηήες εἰςανέχονται M: ἐνηήες ἀνέχονται K, Schn. Lehrs. Boudr.
it was a deep-drawing ship\(^a\) that was going upon the land. Yet are they kindly of spirit and familiar with men, and whatsoever mortals bid them, they obey with mildness.

The Phrygian Bulls are notable in colour, yellow and of the hue of fire. The neck is deeply fleshed, and high and lofty are the coiled curls upon their heads. Strange is the nature of their horns; for these are not fast fixed upon the powerful head, but they move them\(^b\) to and fro on either side.

The Aonian\(^c\) Bulls do not divide the hoof; a dappled breed they are and with a single horn—a dread horn which they project aloft from the midst of the forehead.

The Armenian Bulls have two horns, indeed, but these curved of form, a dread bane with their backward-bent points.

The Syrian Bulls, the breed of the Chersonese,\(^d\) pasture about high well-builted Pella; tawny, strong, great-hearted, broad of brow, dwellers of the field, powerful, valiant of horn, wild of spirit, loud-bellowing, fierce, jealous, abundant of beard, yet they are not weighed down with fat and flesh of body, nor again are they lean and weak; so tempered are the gifts they have from heaven—at once swift to run and strong to fight. These are they which report said Heracles, the mighty son of Zeus, when fulfilling

\(^a\) This should mean Boeotian (so the schol.), but it seems clear that there is some error. According to A. 499 b 18 μονοκέρατα καὶ μώνυχα δύλια οἴνον ὁ Ἰνδίκος ὅνος; Plin. viii. 76 In India [Ctesias scribit esse] et boves solidis ungulis unicornes; Solin. lii. 38 sunt praeterea [in India] boves unicornes et tricornes solidis ungulis nec bifissis.

\(^b\) Chersonese and Pella were old names for Apamea on the Orontes in Syria; Strab. 752. See Introd. p. xix.
When Heracles was about to be born Zeus declared that the descendant of Perseus then to be born should rule Mycenae. Hera caused Eurystheus to be born, a seven-month child, while she delayed the birth of Heracles. When Heracles in his madness had slain his children, the Delphic oracle b) κατοικεῖν αυτὸν ἐπεν ἐν Τίρυνθῃ, Ἐυρυσθεὶς λατρεύοντα ἐτη δῷδεκα καὶ τοὺς ἐπιτασσομένους ἄθλους δέκα ἐπιτελεῖν; Ἀπολλ. ii. 4. 5.

c) See Introd. p. xix. This myth seems to be found only here, and Archippus, Diocleium, and Emblonus are nowhere found.

a) Apollod. ii. 5. 10 δέκατον ἐπετάγη ἄθλον τὰς Γηρυόνου βιάς εἰς Ἔρυσθειας κομίζειν. Ἐρυσθεῖα δὲ ἦν οἷς Ἐκεννοῦ πλησίον κειμένη νήσος, ἦν νῆσον Γάδειρα (=Gades: cf. Pind. N. iv. 68; Dion. P. 451) καλεῖται. ταύτην κατώκει Γηρυόνης... τριῶν ἔχουν ἀνδρῶν συμφέρεις σώμα; Ἡρ. iv. 8; Diod. iv. 17; Strab. 148; Aesch. Ag. 870.

b) S. of Sthenelus (s. of Perseus).
his labours, drove of old from Erytheia, \(^a\) what time he fought with Geryoneus beside the Ocean and slew him amid the crags; since he was doomed to fulfil yet another labour, not for Hera nor at the behest of Eurystheus, \(^b\) but for his comrade Archippus, \(^c\) lord of holy Pella. For aforetime all the plain by the foot of Emblonus was flooded; since evermore in great volume rushed Orontes in his eagerness, forgetting the sea and burning with desire of the dark-eyed nymph, the daughter of Ocean. He lingered amid the heights and he covered the fertile earth, unwilling to forgo his hopeless love of Meliboea. With mountains on either side was he encircled round, mountains that on either hand leaned their heads together. From the East came the lofty form of Diocleium, and from the West the left horn of Emblonus, and in the midst himself raging in the plains, ever waxing and drawing nigh the walls, flooding with his waters that mainland at once and island, \(^d\) mine own city. Therefore was the son of Zeus destined straightway with club and

else mentioned. The schol. on 109 has: ὁδ' Ἡρακλῆς ἄθλοιν πρότερον ἔξ Ἐρυθείας εἴκόμενεν, τὸν Γηρνόνα ἀνέλιων, ὅτε δὴ καὶ Ἄρχιππῳ Πέλλῃς ἡγεμόνιν (φίλοι δ' ἄρα οἱ καὶ συνήθης ὁ Ὄρος Ἐμβλώνον ἐκτελεῖν ἐμελλεν οὐδὲν ἀτιμότερον ἡ Ἐυρυσθεῖς ... ἔπεταττεν. ὁ γάρ τοι τὴν Ἀντιόχου παραρρέων Ὅροντης Λίμνην προσεκκαυθείς καὶ μεθύων τῆς νύμφης τῷ ἐρωτὶ (Μελίβοια τῇ νύμφῃ τὸ δυναμ. Ὁκεανὸς τῇ Λίμνῃ πατήρ) τῆς ἐπὶ θάλατταν μὲν ἐπελάθετο, δρεσὶ δὲ καὶ πεδίοις περιελίμαζε, νῦν μὲν τὸν Ἐμβλώνον (δρος δ' οὗτος) καὶ τοὺς αὐτοῦ καταγίζουν πρόποδας, ἀρτὶ δὲ πρὸς γῆν ἐκτρεπόμενος, καὶ ταύτην ἐπικαλυπτὼν τῷ ἐρέμαι, ἐνίοτε δὲ καὶ μέσος τῶν ὁρών συρόμενοι ἀμφόθιν Ἐμβλώνον καὶ Διοκλέους, τῶν ἐξ ἔω καὶ δύσμων ἐπικεκυβότων ἀλλήλοις, καὶ παντοτοις διὰ τὴν ἐρωμένην γηνόμενον, ἀνοίδαινον τε καὶ ἀνακχαλάζων, καὶ πελάζων τοὺς τείχεσι καὶ τὴν εἰς Χερσονήσου διεσχηματισμένην πόλιν ἐμὴν περικλάζων τῷ ὕδατι.

\(^d\) i.e. Chersonese; cf. 100 n.
OPPIAN

νάματα μετρήσειν ῥοτάλω καὶ χεραί κραταίαις, 130
ϋδατα δ’ ἐκ πεδίων διακριθήν ἤθυνεσθαι
eυπλοκάμου λύμνης ἢδ’ εὐτροχάλου ποταμοῦ. 135
ἐρξε δὲ πολλῶν ἄεθλον, ἔτει στεφάνην διέκεραν
άμφιβόλων ὥρεων, λύσεν δ’ ἀπὸ λάινα δέσμα,
καὶ ποταμὸν προήκεν ἐρευγόμενον προμολῆσων,
ἀσχετα κυμαίνοντα καὶ ἀγρία μορμύροντα,
᾿ἠθυνὲν δ’ ἐπὶ θῖνας. δ’ ἐβραχὲν ἀπό τὸνῦντος
καὶ Συρίου κονάβησε μέλαι δέμας αἰγαλοῦ.
οὐ τοιώ γ’ ἐκάτερθε πολυσμαράγγοι θαλάσσης 140
ἄντιπόρω ποταμώ χαταβαίνετον ὕδατι λάβρως,
ἐνθὲν μὲν Βορέας τιμῶν ἁγίητα χαλνα
ἂν Σκυθὴν ἰστρος λέλακεν μέγα πάντοθε πάντη,
συνόμενος κρῆμνοι καὶ ὑδατοπλήγεσεν’ ἀκραίας;
τῇ δ’ αὐτ’ ἐκ Λιβύης ἱερὸν ρόου Αἰγύπτου
ἄμφι ἐ βηγνύμενον τρομεῖι ταναχέτα πόντος.
ὡς ποταμὸς κελάρυζε μέγας περὶ θῖνας Ὄροντος 145
σμερδαλέα μύκημα. πελώρα δ’ ἰαχόν ἀκταί
dεχύμεναι κόλπουι νεροῦδος οἴδμα παλάσσης.
γαία δ’ ἀνέπνευσεν μελανόχροος, οὐθατόεσσα,
κύματοξ ἐξαναδόσα, νέον πέδον Ἡρακλῆσο.
πάντῃ δ’ εἰσέτι νῦν σταχωνοκέμους ἄροναι,
pάντῃ δ’ ἐργὰ βοῶν θαλεράς βέβριθεν ἄλως 150
Μεμνόνοιν περὶ νῆον, φ’ Ἀσσύρου ναετῆρες
Μέμνωνα κωκύνους, κλυτὸν γόνον Ἡμεγενεῖς,
ὅν ποτε Πριαμίδησιν ἀμνέμεναι πελάσαντα
θαρσαλέος πόσις ὑκα δαμάσσατο
Δηδάμεις.

1 ὑδατοπλήγεσιν mss.: corr. Guetius.
2 v.l. παρέδραμε.

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a Danube.
b Apparently here. as in Hom. Od. iv. 477 etc., = the Nile.
c King of the Ethiopians, s. of Eos (Dawn) and Tithonus, fought against the Greeks at Troy (Hom. Od. iv. 188; xi. 522), 66
mighty hands to apportion their water unto each, and to give separate course from the plain for the waters of the fair-tressed lake and the fair-flowing river. And he wrought his mighty labour, when he cut the girdle of the encircling hills and undid their stony bonds, and sent the river belching to its mouth, surging incontinent and wildly murmuring, and guided it toward the shores. And loudly roared the deep sea, and the mighty body of the Syrian shore echoed to the din. Not with such violent flood descend those contrary-travelling rivers on either side the echoing sea: here Ister,\(^a\) cleaving the white barriers of the North through Scythia, roars loudly everywhere, trailing amid precipices and watersmitten heights; while on the other hand the sounding sea trembles at the holy stream of Egypt\(^b\) when from Libya it breaks about it. So the mighty river Orontes made a noise of dread bellowing about the shores; and mightily roared the headlands when they received within their bosom the swell of the new-come sea; and the black and fertile earth took heart again, arisen from the waves, a new plain of Heracles. And to this day the fields flourish everywhere with corn and everywhere the works of oxen are heavy on the prosperous threshing-floors around the Memnonian shrine, where the Assyrian dwellers mourn for Memnon,\(^c\) the glorious son of the Morning, whom, when he came to help the sons of Priam, the doughty husband of Deidameia\(^d\) swiftly slew. How-

\(^a\) D. of Lycomedes of Seyros, m. by Achilles of Neoptolemus.

\(^b\) Assyrian = Syrian, cf. C. i. 7 n.

\(\text{Pind. O. ii. 91; N. vi. 56.}\)

\(\text{Strab. 728.}\)
O OPPIAN

"Alla ta mên kata kosmon aieíosemen evrên kalû pátres hemetérês èratê Pimiplhûdî molth;

vûn de palaîntropos eimi klythn thêreion aoidhyn.

"Estat an amaimaketon phounois taúrousi génêblon,
tous kalêousi Vîswnas ètepil pátres têlethoun 160
Vistounîdos Thrôkhs; atar èllachon eîde toia,
fríkalên xaithein mên èpmwmadon aîthûssoun
aîxêsi pialeóusia kai amf' aîtaloiou gêneousi,
ôia te laxynêsines ârîprepes eîdos êxonoi
xanhokomai, blousroî, thêrôn medênnte léontes;
dxeiâi keraîm de purnylôxhines' akôkai
xalkeios gnamttoûsis èpetièkeloi aîgkôstroisoi:
âll', oûx wos èteroiusin, èvanthion aîthêlousi
neûouso stugyèroun kerain èptikàrson aîxmâi,
ûptia d' eîsorônta pro's aîthera fônia këntra. 170
toûneken, otpôte dh' tîn èpuxrîmusi kikôntes
h' brotôn h' tîa thêra, metêrôon aieîrousi.

Ylôssa de tois stetîn mên atar trêxiea mâliosta,
oia sidhphorórou pêlei têchnasa sidhôrou.

Ylôssâ d' aîmásséntes apô xôra lîxmaîzounoi.

Nai mên òkupodôn èlalafôn genôs ètрафeîn aìa

1 r.l. purnylôxhines. 2 aîxmâi Boudr.: aîxhîn mss.

a Fountain in Pieria sacred to the Muses. Callim. II. iv. 7.
b Bos bonasus (Bison europaeus), the Wisent or European Bison, now exterminated in Lithuania, where a herd was maintained by the Tsar of Russia, and probably in the Caucasus also. Aristotle describes it under the name bwsas 630 a 18 ff.; cf. 498 b 28; 506 b 30. In 630 a 20 he says it is called by the Paeonians múnavos. Cf. A. Mirab. 830 a 5 ev tî Paeonîa fasn ... einai ti thêrîon tò kalômenon
bûlìwthôn, utô de tòn Paeîwôn múnavos; Ael. vii. 3 múnph; 
Antig. 53 múnavos; Plin. viii. 40 Tradunt in Paeonia feram 
quae bonasus vocetur equina inba, cetera tauro similem,
68
beit the spacious glories of our fatherland we shall sing in due order with sweet Pimplean song; now I turn back to sing of glorious hunting.

There is a terrible breed of deadly Bulls which they call Bisons, since they are natives of Bistonian Thrace. And they have forms of this sort. Over their shoulders they have bristling hair on their fleshy necks as also about their tender jaws; conspicuous form they have, even as the king of beasts, the shaggy, tawny, fierce-eyed Lion. Sharp are the curved points of their horns, like unto bent hooks of bronze; but the points of their hateful horns, unlike those of other cattle, incline athwart to face one another, and their deadly daggers are sloped backwards and look up to the sky. Therefore when they come upon and attack any man or wild beast, they lift their victim on high. Their tongue is narrow, but exceeding rough, even as the device of iron for devouring iron; and with the tongue they draw blood from the flesh and lick it.

Moreover the earth breeds the race of swift-footed cornibus ita in se flexis ut non sint utilia pugnae; cf. Solin. xl. 10. Pausan. x. 13 gives an account of the capture of the Paeonian Bison by means of a pit. The Bison with short stout horns is not to be confounded with the Aurochs. Bos taurus (B. primigenius), the Latin urus: Caes. B. G. vi. 28; Verg. G. ii. 374, iii. 332; Macrobr. vi. 4. 23, of which the last was killed in Poland in 1627. Bison and urus are mentioned together Plin. viii. 38 iubatos bisontes excellenti et vi et velocitate urus; Senec. Hipp. 64 f. villosi terga bisontes Latisque feri cornibus uri.

c A pseudo-etymology. The Bistones dwelt on S. coast of Thrace near Abdera. Strab. 331 fr. 44.

d A. 499 b 31 διχαλά δ' ἄμα καὶ χαίτν ἔχοντα καὶ κέρατα δύο κεκαμμένα εἰς αὐτά ἐστιν ἵνα τῶν ζῴων, οἷον ὁ βόσας, δὲ γίνεται περὶ τὴν Παιονίαν καὶ τὴν Μαιδικῆν; Plin. viii. 40 (quoted above).
OPPIAN

eυκέραον, μεγαλωτών, ἀριστερός, αἰωλόθωτον, στυκτών, ἀρίζηλον, ποταμηπόρον, υψικάρηνον, πιαλέον νότοις καὶ λεπταλέον κόλπους:
οὐτιδανὴ δειρὴ καὶ βαιοτάτη πάλιν οὐρή·
tetráδυμοι ὄνεισ, πίσυρες πνοήσιν διάυλοι·
ἀβληχρὴ κραδίη καὶ θυμὸς ένωθεν ἀναλκίς,
καὶ κωφαὶ κεράων αἰχμαὶ τόσον ἀντέλλουσιν·
οὐ ποτε γὰρ κεφαλήφιν ἐναντία δηρίσαιντο,
οὐ θηραί κρατεροῖς, οὐκ ἀργαλέουσι κύνεσσιν,
οὐδ᾽ αὐτῶς δειλοῖς λασικνήμοις λαγώοις.

a ἔλαφος is (1) specifically the Red Deer, Cervus elaphus,
(2) generically Deer, and is used both of Stag and Hind.
b " Instances too sometimes occur of a stag being found
swimming narrow parts of the Moray Firth; a solitary deer
who probably has been driven by dogs from his usual haunts,
till frightened and bewildered he has wandered at random
and, at last, coming to the shore, has swum boldly out,
attracted by the appearance of the woods on the opposite
side," St. John, N. H. and Sport in Moray, p. 240; cf. Wild
Sports and N. H. of the Highlands, p. 23; A.P. ix. 275 τὴν
dὲ ταχείαν εἶν ἀλὶ καὶ χαροποῖς κύμασιν εἶν ἔλαφον.
c Cf. G. White, N. H. of Selborne, Letter xiv. (March 12,
1768): "If some curious gentleman would procure the
head of a fallow-deer, and have it dissected, he would
find it furnished with two spiracula, or breathing-places,
besides the nostrils; probably analogous to the *puncta
lacrimalia* in the human head. When deer are thirsty they
plunge their noses, like some horses, very deep under water
while in the act of drinking, and continue them in that
situation for a considerable time; but to obviate any
inconvenience, they can open two vents, one at the inner
corner of each eye, having a communication with the nose.
Here seems to be an extraordinary provision of nature
worthy our attention; and which has not, that I know of,
been noticed by any naturalist. For it looks as if these
creatures would not be suffocated, though both their mouths
and nostrils were stopped. This curious formation of the
head may be of singular service to beasts of chase, by
70
Stags, a goodly of horn, large of eye, handsome, of dappled back, spotted, conspicuous, river-swimming, b lofty of head, fat of chine and lean of shank; the neck is weak and the tail again is very small; the nostrils are fourfold, c four passages for the breath; the heart is weak and the spirit within cowardly d; and the pointed horns that rise so high are but dummies; for they will never with their heads contend against strong wild beasts nor fierce dogs, nor even the timid hare of furry legs.

affording them free respiration; and no doubt these additional nostrils are thrown open when they are hard run. . . .

Oppian, the Greek poet, by the following line [i.e. 181] seems to have had some notion that stags have four spiracula.” Dr. James Ritchie, Royal Scottish Museum, Edinburgh, writes: “The spiracula of deer, or, as they are now called, the sub-orbital glands, vary a great deal in their development in different species of deer, but in many cases the glands seem to be of very considerable importance, lying in specially deep depressions in the skull. The glands secrete a waxy material, and I have seen this oozing in masses, even after red deer had been dead for several days. The secretion is most active during the pairing season, and there are a number of observations showing that deer seem deliberately to rub the secretion upon trees and stones. The suggestion has been made that this is in order to convey the scent of their passing, and this might be the effect even if we attribute the rubbing simply to a desire to get rid of the annoyance of surplus secretion. . . . The sub-orbital gland has a sort of contractile lip which, closed at one time, may at another be so pulled back that the inner surface is everted and there is exposed the large cavity of the gland lined with pink mucous membrane. The action and the appearance are quite enough to suggest similarity with the movement and appearance of the nostrils, but of course there is no sort of connexion between the sub-orbital glands and the air-passages.”

A. 488 b 15 tà δέ φρόνιμα καὶ δειλά, οἶον ἑλάφος, δασύτων; cf. Suid. and E. M. s. ἑλάφειος.
Τρηχὺς δ' αὐτ' ἐλάφοισιν ἔρως πολλή τ' Ἀφροδίτη καὶ θημὸς ποτὶ λέκτρων ἀναιθόμενος πρόπαυν ἦμαρ, οἷον ἀειθουριαν ἀλεκτρόνεσσι μαχητάς πάσιν τ' ἀνθοκόμοις πτεροεἰμοσιν οἰνωνοίσι. κεύθουσιν λαγόνεσσι δ' ὑπ' αὐτῆν ἐυδοθὶ νηδὼν ἀμφιδύμους ὀλκοῦς· τοὺς εἰ κέ τις ἀμήσειν, αὐτικα θῆλυν ἔθηκε, πρόπαυν δ' ἀπέρευσε καρήνων ὅζυκομον κεράων πολυδάδαλον αὐλὸν ἔρνος. οὖ μὲν ἄρ' εἰς εὐνῇ γάμιον νόμος οἴα τε θηροὶ τοῖς ἄλλοις, ἕξεινοι δὲ πόθοι κεύσουσι μέλονται· οὔτε γὰρ ἑσταότες παρὰ τέμπεσιν ἀγρονόμουσιν, οὔτ' ἄρα κεκλιμένοι χθαμαλοῖσιν ἐπ' ἀνθεοι ποίης θηλυτέρας ἐλάφοισιν ὄμιλαδὸν εὐνάξονται, ἀλλὰ ποσὶ κρατηνοῖς θέων ἐκίσχεν θέουσαι· φεύγουσιν μάρπτει δὲ καὶ ἀγκάς ἔχει παράκοιτιν· ἀλλ' οὖν ὡς παρέπεισε· φέρουσα πόσιν δ' ἐπὶ νότων ἐμμενεώς φεύγει, παναμείλιχον ἦτορ ἔχουσα· αὐτάρ δ' ὃ ἐσπόμενος δισοσῖς λαυηρὰ πόδεσσιν οὐ μεθίση σῶθοι, γαμίους δ' ἐτελέσσατο θεούσις. ἀλλ' ὅτε δ' ἠμύπισθε περιπλομένηι σελήναις

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a A. 579 a 4 ταύτα δὲ ποιεῖ τὸ ξόον διὰ τὸ φύει λαγνὸν εἶναι; Solin. xix. 9 mares generis huiusce, cum statum tempus venerem incitavit, saeviunt rabie libidinis.

b A. 488 b 3 τὰ μὲν ἀφροδισιαστικά, οἷον τὸ τῶν περδίκων καὶ ἀλεκτρωμῶν γένος.

c A. 632 a 10 οἱ δ' ἐλαφοὶ, εὰν μὲν μῆπῳ τὰ κέρατα ἔχοντες διὰ τὴν ἡλικιαν ἐκμηθώσας, οὐκέτι φιόναι κέρατα· εάν δ' ἐχοντας ἐκτέμης τις, τό τε μέγεθος ταύτων μένει τῶν κεράτων καὶ οὐκ ἀποβάλλονσιν; cf. 517 a 25; Plin. viii. 117 Non decidunt 72
But there is rough passion among Stags and much venery, and a heart that burns for mating all the day, even as have the lustful fighting cocks and all the feathered birds of flowery plumage. They have hidden within their loins under the very belly twin ducts. If one cut these out, straightway he makes the animal effeminate, and from its head falls away all the daedal many-branched growth of sharp horns.

But the manner of their mating is not after the custom of other beasts, but strange are the passions that possess them. Not standing in the pastoral valleys nor lying on the flowery grass upon the ground do the Stags consort with the female deer, but the hind runs and the Stag running with swift feet overtakes her and seizes the fugitive and embraces her for his bride. But not even so does he persuade her. Carrying her mate upon her back she flees with all her might, having a heart altogether implacable. But he following swiftly on two feet forgoes not his desire but accomplishes the rites of union. Howbeit, when afterward with the circling of the moons the female brings forth her young, she castratis cornua nec nascuntur; Solin. xix. 14. "The horns of the Ruminants are frequently a secondary sexual character; this is especially the case with the Deer. . . . That they are associated with the reproductive function is shown by their being shed after the period of rut, the destruction of the velvet at that period, and also by the effect upon the horns which any injury to the reproductive glands produces," Camb. N. II. x. Mammalia, p. 201.

A. 540 a 5 οδη τούς ἄρρενας ἐλάφους αἱ θήλειαι ὑπομένουσιν εἰ μὴ ὀλυγάκις, . . . διὰ τὴν τοῦ αἰδοίου (cf. 300 b 23) συντονίαν, ἀλλ' ὑπάγοντα τὰ θήλεα δέχονται τὴν γονὴν καὶ γὰρ ἐπὶ τῶν ἐλάφων ὲπται τούτο συμβαίνον, τῶν γὰ τιθασῶν; Plin. x. 174 Taurorum cervorumque feminae vini non tolerant: ea de causa ingrediuntur in conceptu.
Contrary to the usual doctrine; A. 578 b 16 πολείται τοὺς τόκους παρά τάς ὀδούς διὰ τὸν πρὸς τά θηρία φόβον; 611 a 15 ἡ ἐλαφος οὐχ ἦκαστα δοκεῖ εἶναι φρόνιμων τῷ τε τίκτειν παρά τὰς ὀδούς (τὰ γὰρ θηρία διὰ τοὺς ἀνθρώπους οὐ προσέρχεται); Plin. viii. 112 in pariendo semitas minus cavent humanis vestigiis tritas quam secreta ac feris opportuna. Cf. Plut. Mor. 971 ε.; Antig. 29: Ael. vi. 11. Oppian seems to have confused the seclusion of the Hind after the birth of the young (A. 578 b 20; Antig. l.c.; Plin. viii. 113; Solin. xix. 10) with her behaviour at their birth, just as Ael. l.c. καταπιενθέσας δὲ οὐκ ἂν ἔτι τέκοι παρὰ τὰς ὀδοὺς confuses this with the seclusion of the Stags when they have grown fat (A. 579 a 5; Plin. viii. 113).

A. 611 a 25 ἀποβάλλουσι δὲ καὶ τὰ κέρατα ἐν τόποις χαλέποις καὶ δισεξευρέτοις ὄθεν καὶ ἡ παρομία γέγονεν "οὐ αἰ ἐλαφοὶ τὰ κέρατα ἀποβάλλουσιν." ὥσπερ γὰρ τὰ ὅπλα ἀποβεβληκτικεῖα φυλαττοῦται ὀράσθαι; A. Mirah. 835 b 27; Antig. 20; Ael. iii. 17; Plin. viii. 115; Theophr. fr. 175.

A. vi. 5 οἱ ἐλαφοὶ τὰ κέρατα ἀποβαλόντες εἰσδύονται.
avoids a the track of men, because the paths of mortals are profane to wild beasts.

Above all wild beasts the Stags of goodly horn plume themselves upon their beauty, having a rich and various growth of horn. Indeed when their branching horns in due season fall off, they dig a trench in the ground and bury them, b lest someone chance upon them in the furrow and take them, and themselves hide c in the depths of the dense thickets, ashamed that wild beasts should behold thus naked their heads that aforetime soared so high.

Deer are amphibious. d For they tread the solid earth and cross the deep, voyaging together in company when they travel over the sea. e One in front leads the Deer in line, even as a pilot handles the

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a In the popular sense. Cf. Plat. Ap. 368 c (of sailor) ὁ γὰρ ἐπίγειος ἄνθρωπος ὡς ἀμφίβιος αὐτὸν εἰς τὸ πέλαγος ἔρριψεν; Amm. Marc. xxii. 15. 14 Exuberat Aegyptus pecudibus multis, inter quas terrestres sunt et aquatiles: aliae quae humi et in humoribus vivunt unde ἀμφίβιοι; Colum. viii. 13 eas aves quas Graeci vocant ἀμφίβιους, quia non tantum terrestria sed aquatilia quoque desiderant pabula, nec magis humo quam stagno consueverunt. Eiusque generis anser. . .; G. White, N. H. of Selborne, xxix. "Quadrupeds that prey on fish are amphibious. Such is the otter"; Ael. xi. 37 ἀμφίβια δὲ ἐπὶ ποτάμων, ἐνυδρός, κάστωρ, κρόκοδειλος. In stricter sense Arist. ap. Athen. 306 b (Newt); A.P. vi. 43 (Frog). See A. 589 a 10; 566 b 27. A. does not use the term ἀμφίβιοι (except ap. Athen. 306 b) but ἐπάμφιστερίζεν.

b Plin. viii. 114 maria trameant gregatim nantes porrecto ordine et capita imponentes praecedentium clunibus vicibusque ad terga redeuntes. Cf. Ael. v. 56; Solin. xix. 11.
τῷ δ’ ἐτερος κατὰ νῦτον ἐρειδόμενος μετόπισθε
dειρην ἦδε κάρηνον ὤματεῖ ποντοπορεύων.
ἀλλος δ’ ἀλλον ἐπειτα φέρων τέμνουσι θάλασσαν.
ἀλλ’ ὅτε νηχόμενον κάματος πρώτοιτον ἔλησι, 1
στοϊχον ὁ μὲν προλιπτων ἔμολεν ποτὶ τέρμα φάλαγγος,
παύσατο δ’ ἀγκλινθεὶς ἐτέρῳ βαιὶν καμάτων.
ἀλλος δ’ αὐτ’ οἴκες ἔχων ἐπὶ πόντον ὀδεύει.
pάντες δὲ πλώντες, ἀμοιβαδίς ἤγεμονής,
pοσοὶ μὲν οία πλάταισιν ἐρέσσουσι μέλαιν ὤδωρ, 230
ὕψι δ’ ἀνίσχονται κεράων πολυήπατον εἶδος,
οίδα τε λαίφεα νηὸς ἐπιτρέποντες ἀήταις.
’Εχθος δ’ ἀλλήλους ἀνάρσιον αἶεὶ ἔχουσι
πᾶν ὀφίων ἐλάφων τε γένος, πάντη δ’ ἐρεινεί
οὐρεος ἐν βῆσις ἐλαφος θρασίν ἐρπηστήρα. 235
ἀλλ’ ᾤτ’ ἢδη στροφάλιγξιν ψανόμενον δολιχῆς
ίχνος ὀφίων, μέγα καγχαλῶν ἀφικάνει
ἀσον φωλείον, ρίνας δ’ ἐπεθήκατο χειῇ,
πνοῆςι λάβρησιν ἐφελκόμενοι ποτὶ δήρῳ
ἐρπετὸν ὀυλόμενον· τὸν δ’ οὐκ ἐθέλωντα μάχεσθαι 240
ἀσθμα βησάμενον μυχάτης ἐξείρουσιν εὐνῆς·
αὐτα γὰρ εἰσδεν ἐχθρόν, ἐς αἰθέρα θ’ ύψος’ ἀείρει
λευγαλέην δειρήν· λευκοῦς δ’ ὑπέσχεν ὄδόντας,
ὀξέα πεφρίκοντας· ἐπικροτεῖ δὲ γένειον
πυκνοῖς φυσιῶν συρίγμασιν ἡφόρος θήρ.
αὐτίκα δ’ αὐτ’ ἐλαφος, καὶ μεδιώνυτι ἐοικώς,
dαιτρεύει στομάτεσσιν ἑτώσια δημιουργῳ,
καὶ μν ἐλισσόμενον περὶ γούνασιν ἀμφὶ τε δειρὴν
ἐμμενέως δάπτει· κατὰ δὲ χθονὶ πολλὰ κέχυνται
λεῖψανα ταυφάσσοντα καὶ ἀσπαίροντα φόνοις. 250

1 v.l. ἔχησι.
helm of a ship. Another behind rests on his back his neck and head and so travels with him in his seafaring. And so in turn, one supporting another, they plough the sea. But when weariness overtakes the foremost swimmer, he leaves his rank and goes to the end of the line and resting on another takes a little respite from his toil, while another takes the helm and journeys over the deep. And all the swimmers leading in turn, they row the dark water with their feet as with oars, and hold aloft the varied beauty of their horns, submitting them, like the sails of a ship, to the breezes.

All the race of Snakes and Deer wage always bitter feud with one another, and everywhere in the mountain glens the Deer seeks out the bold serpent. But when he sees the snaky trail woven with long coils, greatly exulting he draws nigh to the lair and puts his nostrils to the hole, with violent breath drawing the deadly reptile to battle. And the compelling blast hales him, very loth to fight, from the depth of his lair. For straightway the venomous beast beholds his foe and raises high in the air his baleful neck and bares his white teeth, bristling sharp, and snaps his jaws, blowing and hissing fast. And immediately in his turn the Deer, like one who smiles, rends with his mouth the vainly struggling foe, and, while he writhes about his knees and neck, devours him amain. And on the ground are shed many remains, quivering and writhing in death.

Plin. viii. 118 Et his cum serpente pugna. Vestigant cavernas nariumque spiritu extrahunt renitentes. Cf. Ael. ii. 9, ix. 20; Phil. 59; Solin. xix. 15; Plut. Mor. 976 ο̣ ἐλάφοις δ’ ὀφεὶς ἀγόμενοι βαδίως ὑπ’ αὐτῶν ἥ καὶ τούνομα πεποίηται παρώνυμον οὐ τῆς ἐλαφρότητος ἀλλὰ τῆς ἐλέξεως τοῦ ὀφεὼς; E. M. s. ἐλαφος.
καὶ κε τὰχ’ οἰκτείρειας ἀπηνέα περ μᾶλ’ ἐόντα ὀμηνήῳα μιφέντα πολυμήτοιοι φόνοισι.

Ἰπποβότον Διβύς δ’ ἐπὶ τέρμασι πουλὺς ἀλάται ἀσπετος οὐλόμενος στρατός αἰόλος ἐρπηστήρων· ἀλλ’ ὦτε δῆ κλωνθεὶς ἐλαφος ψαμαθῶδεσιν ἁκραίς 255 οῖόσ ἐη, τῶδ’ αὐτίκ’ ἐπέσουτο πάντοθεν ἔχθρος ἐσμὸς ἀπειρεσίων ὁφίων στυγεραὶ τε φάλαγγεις ἱοτόκοι· κειν’ δὲ πικροὺς ἐνέρεισαι ὅδὸντις, ἄφεα πάντ’ ἐλάφου περιστατον ἀμφιχυθέντες· οἱ μὲν γάρ τ’, ἐφυπερεν ἐπιστρέψαντε1 κάρηνον, 260 οἰκρύας ἦδε μέτωπον ἐνιπρίουσι γένυσιν, οἱ δ’ ἁρα λεπταλέν δειρῆ καὶ στέρνον ἐνέρθε καὶ λαγόνας νηδῶν τε διὰ στόμα δαιτρεύοντιν, ἄλλοι δ’ αὐθ’ ἐκάτερθε περὶ πλευρήσιου ἐχούνται, μηροῦς δ’ αὐθ’ ἐτεροι καὶ νῶτον ὑπέρθε νέμονται, 265 ἄλλος δ’ ἄλλοθεν ἐχθρὰ πεπαρμένος ἱώρηται. αὐτάρ ὁ παντοίης περιπληθῆς ὀδύνης πρώτα μὲν ἐκφυγέειν ἠθέλει κραιπνοίσι πόδεσσιν, ἀλλ’ οὐ κάρτος ἦχει· τοῖσι μὲν ἀθέσφατος ὁχλος αἰόλος ἀμφιέτει δυσπαίπαλος ἐρπηστήρων. 270 δὴ τότε δὴ βαρύθων ἠσθη κρατερῆς ὑπ’ ἀνάγκης, δάπτει δὲ στομάτεσσι ἀπείρατα δὴνα δύλα βεβρυχως ὀδύνησιν· ἐπιστροφάδην δ’ ἐκάτερθεν οὐθὲν ἀλευόμενον γένος ἐρπετόεν κειράζει. κεῖνοι δ’ οὐ μεθίασι, διαλλύμενοι δὲ μένουσιν, 275 ἄτροπον ἦτορ ἐχοντες ἀναδείχησι νόοιο· καὶ τοὺς μὲν γενύσεσι διέσχισε, τοὺς δὲ πόδεσσι καὶ χηλήσιν ὀλεσσε, ρεει δ’ ἐπὶ γαϊαν ἀτέρμων

1 v.l. ἐπιτρέψαντε.

ᵃ Α. 606 b 9 ἐν τῇ Διβύη τὸ τῶν ὄφεων μέγεθος γίνεται ἀπλατον; Solin. xxvii. 28 Africa serpentibus adeo fecunda 78
Haply thou wouldst pity, unkindly though he be, the ravenous monster rent piecemeal with deadly wounds.

In the borders of Libya, a pasture land of horses, roams a great and countless host of deadly spotted Snakes. When a Stag lies down alone on the sandy hills, straightway upon him from every side rush the hostile swarm of Snakes beyond number and the hateful venomous ranks. In his hide they fix their bitter teeth, swarming around about all the limbs of the Stag. Some devote themselves to his head above and fix their teeth in brow and forehead; others rend with their mouths his slender neck and breast and his flanks and belly; others again cling to his ribs on either side; others feed on his thighs and back above; one here, one there, with deadly impalement they hang about him. And he, full of all manner of pain, first is fain to escape on swift feet, but he has not the strength; such an infinite crowd of cruel spotted snakes besets him. Then, oppressed by grievous constraint, he makes a stand and with his jaws he rends the infinite hostile tribes, bellowing the while for pain; and wheeling this way and that he makes havoc of the reptile race which make no endeavour to escape. Yet they do not let go their hold, but abide steadfast unto death, having a relentless mind and a heart not to be turned. And some he rends with his jaws; others he destroys with foot and hoof, and on the ground flows from the serpents est ut mali huius merito illi potissimum palma detur. Cf. Herod. iv. 191 f. where he says ἐλαφος δὲ καὶ ἂγριος ἐν Λιβην πάμπαν οὐκ ἐστι; A. 606 a 6 ἐν δὲ Λιβην πάση οὔτε σὺς ἂγριὸς ἐστιν οὔτ' ἐλαφος οὔτ' αἰξ ἂγριος; Ael. xvii. 10 ἐν Λιβην σὼν ἂγριῶν ἀπορία ἐστὶ καὶ ἐλάφων; Plin. viii. 120 Cervos Africa propemodum sola non gignit.
OPPIAN

ιχωρ αἰματόεις ὄφιων ἀπὸ γυναὶ ἀθηρῶν
ἀφαί θ' ἡμίβρωτα κατὰ χθονὸς ἀσπάρουσιν.
ἅλλα δὲ ἐν χλεψεῖ θλίβει πάλιν ἡμιδαίκτα,
καὶ φθιμενοὶ γὰρ ἐχουσὶν ἐτὶ κρατεροῖσιν ὠδοῦσι,
μὲν δὲ ἐμπεφυώτα καρῆτα μοῦνα μέμυκεν.
αὐτὰρ ὁ γυνώσκων θεόθεν τόπερ ἐλλαχε δῶρον,
πάντῃ μαστεύει δυνοφερὸν ποταμῷ βέθρον.
κεῖθεν καρκνώδας δὲ φίλαις γενύσσι δαμάσσας
φάρμακον αὐτοδιδάκτον ἔχει πολυπήμονος ἄτης.
ἀίῳ δὲ πικρῶν μὲν ἐπὶ χθόνα λέιψανα θηρῶν
ἐξέπεσεν ρυνόο παρά πόδας αὐτοκύλιστα,
ὄτειλαὶ δὲ ἐκάτερθεν ἐπιμύνουσιν ὁδοντώ.

Ζωεί δ' αὔτ' ἑλαφος δηρὸν χρόνον· ἀτρεκέως δὲ
ἀνθρώπων γενεύ μὲν ἐφῆμισε τετρακόρων.

"Αλλοις δ' αὖ καλέουσι βροτοί πάλιν εὐρυκέρωτας·
πάντ' ἑλαφοὶ τελεθοὺσι, φύσιν κεράων δ' ἐφύπερθεν,
οὖν τούνομα θηροὶ κατηγορέει, φορέουσι.

a Λ. 611 a 18 καὶ ἐπὶ τὴν σέσελιν δὲ τρέχουσιν, καὶ φαγώσαι
οὕτως ἔρχονται πρὸς τὰ τέκνα πάλιν; 611 b 20 ὅταν δὲ δηχοῦσιν
αἱ ἑλαφοὶ ὑπὸ φαλαγγοῦ ή τυπο τιοῦτου, τοὺς καρκίνους
υπλέγονται ἐσθίονους; Cic. De nat. deorum ii. 50; Plin.
viii. 112, xx. 37, xxv. 92; Ael. V. H. xiii. 35 λέγουσι φυσικὸς
ἄνδρες τὴν ἑλαφον καθάρσεως δεσμένην σέσελιν ἐσθίες, φαλαγγίων
dε κυνίσμασιν ἐχομένην καρκίνουs.

b "The Highlanders assign a great age to the red deer;
indeed they seem to suppose that it has no limit, save a
rifle ball," St. John, N. H., etc., in Moray, p. 235. Cf. Λ.
578 b 23 περὶ δὲ τῆς ζωῆς μυθολογεῖται μὲν ὃς ὄν μακροβίων, οὐ
φαίνεται δ' οὐτὲ τῶν μυθολογομένων οὐθὲν σαφές, ἣ τε κύψης καὶ
ἡ αἰείθες τῶν νεβρῶν συμβαίνει οὐχ ὃς μακροβίων τοῦ ζώου ὄντος;
Plin. viii. 119; Solin. xix. 18; A. P. xi. 72 ἡ φάος ἀθρήσκον
ἐλάφου πλέον.

c Hesiod fr. 171 = Plut. Mor. 415 c ἐννέα τοι ζῷει γενεὰς
λακέρυξα κορώνη (Crow) | ἀνδρῶν ἡβώστων. Ἐλαφος δὲ τε τετρα-
κόρωνος; τρεῖς δ' ἑλάφους ὁ κόραξ (Raven) γηρᾶσκεται; Plin.
vii. 153; Auson. vii. 5; Arist. Av. 609 πεντ' ἀνδρῶν γενεὰς
80
an endless bloody stream, and the limbs and joints of the beasts half-devoured quiver upon the ground; others again upon his ribs he crushes half-dead; for even in death they still keep hold with their strong teeth and, clinging to his hide, their mere heads still groan. But he, knowing the gift that he hath gotten from Heaven, seeks everywhere for the dark stream of a river. Therefrom he kills crabs with his jaws and so gets a self-taught remedy for his painful woe; and speedily the remnants of the cruel beasts fall from his hide of their own motion beside his feet, and the wounds of their teeth on either side close up.

The Stag, moreover, lives a long time, and of a truth men say that he lives four lives of a crow.

Others again men call Broad-horns. They are altogether deer but they carry aloft such nature of horns as the name of the beast declares.

*άει λακέρυξα κορώνη; Arat. 290 ἐννεάγγρα κορώνη. For longevity of Crow and Stag cf. Babr. xlvi. 8; Cic. Tusc. iii. 28. 69; of Crow cf. A.P. v. 288 ἦ γράψ ἦ τρικόρωνος; Lucr. v. 1082; Hor. C. iii. 17. 13; Mart. x. 67. 5, etc.

* Fallow Deer, Cervus dama, M.G. πλατύνω. "Le daim se trouve à l'état sauvage en Acarnanie dans la grande forêt Manina qui s'étend à l'ouest du fleuve Achelous jusqu'à Catouna. " Il n'y est pas très-abondant et sa destruction est à craindre " (Bik. p. 18). εὐρύκερως, only here and C. iii. 2 (except as epithet Mosch. ii. 153), seems to be the same as πλατύκερως (Poll. v. 76) = platyceros, Plin. xi. 123 Nec alibi maior naturae lascivia. Lusit animalium armis; sparsit haec in ramos, ut cervorum; aliis simplicia tribuit, ut in eodem genere subulonibus ex argumento dictis; aliorum fudit in palmas digitosque emisit ex his, unde platycerotas vocant. The last of Pliny's three species points clearly to the palmated antlers of the Fallow Deer; his first species is the Red Deer, Cervus elaphus; his second apparently the Roe Deer, Cervus capreolus, the πρόξ of A. 506 a 22, 515 b 34, 520 b 24; P.A. 650 b 13; 676 b 27.
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Τούς δ’ ἁρα κικλήσκουσιν ἐνὶ ξυλόχοισιν ἱόρκους· κάκεινοις ἐλάφου θέμασι, ρωντ δ’ ἐπὶ νώτῳ στικτον ἀπαντα φέρουσι παναλολον, ὁιά τε θηρῶν πορδαλίων σφραγίδες ἐπὶ χροὶ μαρμαίρουσι.

Βούβαλος αὐτὲ πέλει μείων δέμας εὐρυκέρωτος, 300 μείων εὐρυκέρωτος, ἀτὰρ δόρκου μεγ’ ἄρειών· ὁμμασιν αἰγλῆις, ἔρατος χρόα, φαιδρὸς ἰδέσθαι· καὶ κεράων ορθὰι μὲν ἀπὸ κρατὸς πεφύασιν ἀκρέμονες προτενεῖς, υψοῦ δ’ ἀθίς ποτὶ νώτον ἤφορρον νεύουσι παλιγνάμπτουσι ἀκωκάις. 305 ἔξοχα δ’ αὐ τόδε φύλον ἐνό δόμον ἀμφαγαπάζει ἥθαλέας τ’ εὐνάς φιλίον τε νάπεσσι μελαθρον· εἰ δέ τε μην στρεπτήσι πειδήσαντες βροχίδεσσιν ἀγρευτήρες ἀγοιεν ἐπ’ ἅλλους αὐτίκα χύρους, τηλθῇ δ’ ἐν βήσσησιν ἐλεύθερον αὕθι λίποιεν, ρεία ποτὶ γλυκερὸν δόμον ἤλθεν, ἥχι ναίεσκεν, οὐδ’ ἐτήλ ἤεινος τις ἐπ’ ἅλλοδαποῖσιν ἀλάσθαι. οὖκ ἄρα τοι μούνοισι φίλη πάτρῃ μερόπεσσι, καὶ βαλίων δὲ πόθος τις ἐνέστακται φρεσὶ θηρῶν.

Ναὶ μην ἀκτυτάτων δόρκων ἀρίδηλα γένεθλα 310 μορφήν τ’ ἰδιμεν ἀπαντες ὦμῶς μέγεθος τε καὶ ἀλκήν.

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a The Roe Deer, C. capreolus, M.G. ἱαρκάδι, “still found in Acarnania and on Parnassus, but not numerous” (Bik. p. 18). The form ἱόρκος occurs only here and C. iii. 3; cf. Hes. s. ἱόρκες· τῶν δορκάδων ἵοων· ένοια δὲ ἥλικιαν ἐλάφουν and s. ἱύρκες· αἰγῆς ἀγραμ. In Herod. iv. 192 ἱόρκαδες seem to be Gazelles; cf. Hesych. ἱόρκες· ἥλικια ἐλάφουν ἢ δορκός. The evidence is confusing but there seems reason to think that δορκάς was used in two senses, (1)=Gazelle, (2)=Roe Deer; cf. Ael. vii. 47 τὰς γε μην δορκάδας καὶ ἱόρκας καὶ πρόκας εἰσβασιν ὑνομαζεῖν; vii. 19.

b Antilope (Alcelaphus) hubalis. Α. 515 b 34 and 516 a 5 (βούβαλις); Ρ.Α. 663 a 11 (βούβαλος); cf. Strab. 827; Diod. ii. 51; Ael. v. 48, x. 25, xiii. 25; Plin. viii. 38 uros quibus 82
Other beasts in the woods they call Iorcus. These also have the form of a deer, but on their back they have a hide, all various with spots, like the marks that twinkle upon the skin of the wild Leopards.

The Antelope again is less in stature than the Broad-horn: less than the Broad-horn but far mightier than the Gazelle: bright of eye, lovely in colour, cheerful of aspect. Straight from the head spring the long branches of its horns but aloft they bend again toward the back with curved points. Above all others doth this race love its own home and its accustomed lair and its dear dwelling in the glades. Even if hunters bind it with twisted ropes and carry it straightway to other regions and far away in the glens leave it there to its freedom, easily doth it come to the sweet home where it used to dwell and endures not to wander as a stranger amid aliens. Not then to men alone is their native land dear, but even in the hearts of the dappled wild beasts is instilled a desire of home.

Furthermore we all know the conspicuous tribes of the most swift Gazelles, their beauty alike and their stature and their strength. The lustful Part-
πέρδικες θούροι δ' πυράπτες, αἰωλόδειροι, δόρκοις φιλήν παρὰ τέμπεσιν ἐσπεῖσαντο, ἤθαλεόι τε πέλουσι καὶ ἀλλήλους ὀμαυλοί, εὔνας τ' ἐγγὺς ἔχουσι, καὶ οὐκ ἀπάνευθε νέμονται. 320 ἡ μάλα δὴ μετόπισθεν ἑταρείης τάχα πυκνῆς καὶ φιλής ἀπελαυσαν ἄμειδεος, ὀππότε φώτες κερδαλέοι δειλοῖσιν ἑπίφρονα μητίσαντο, πέρδικας δόρκοις φίλοις ἀπατήλια θέντες, ἔμπαλι δ' αὖ δόρκους ἑτάροις ἵσα περδίκεσσων. 325

Ἀγάρων δ' αὖτε πέλει προβάτων τε πανάγρια φύλα οὐ πολλὸν τούτων ὅισι δεσίσι τε χιμαρών μείζονες, ἀλλὰ θέεν κραυγοὶ σθεναροὶ τε μάχεσθαι, στρεπτοῦσιν κεφαλῆς κορυφομένοι κεράεσθι. κάρτος δ' ἀντὶ ὄισσιν εὖ ἑργαλεοῦσι μετώποις. 330 πολλάκι τὸ ὄμηθάντες εὐλόγοισιν ἔθηκαν καὶ σύας αἰθικτήρας ἐπὶ χθόνος ἀσπαίροντας. ἔστι δ' ὅτ' ἀλλήλοις ἐναντίον ἀξίαντες μάριανται· κρατερὸς δὲ πρὸς αἰθέρα δοῦπος ἰκάνει· οὐδὲ τ' ἀλεύασθαι θέμις ἔπλετο δήον αὐτοῖς, νίκην δ' ἀλλήλους φορέων ἀτύνακτος ἀνάγκη ἥ πέκιν κέτσαθαί· τοῖον σφίσι νεῖκος ὀρώρον. 335

Ἀγάροισι δὲ τίς ἔστι δ' αὐτῶν αὐλὸς ὀδώντων λεπταλέος πνοῆς, κεράων μέσον, ἐνθεὶ ἐπειτα


"Perdix graeca, kettenweise auf allen Bergen der Cycladen, die Insel Syra ausgenommen, häufig. Auf letzterer sind die Steinhühner durch fortwährende Verfolgung der Ausrottung nahe. Perdix cinerea, auf den Cycladen gänzlich unbekannt." Erh. p. 60; cf. Bik. p. 49. "The commonest Partridge of the Holy Land is the Greek Partridge, a bird somewhat resembling our Red-
ridges, a fiery of eye and speckled of neck, make pact of friendship with the Gazelles b in the vales and are familiar with them and dwell with them and have their nests near them and do not range apart from them. Verily it may well be that afterward they reap bitter fruit of their companionship and laughterless profit of their friendship, when guileful men contrive a cunning device against the hapless creatures, setting the Partridges to decoy their friends the Gazelles and, in turn, setting the Gazelles in like manner to decoy their comrades the Partridges.

Again there are the wild tribes of Goats and Sheep. These are not much larger than our Sheep and shaggy Goats, but they are swift to run and strong to fight, armed as their heads are with twisted horns. The strength, moreover, of the Sheep lies in their terrible foreheads. Many a time in the woods they charge and lay rushing Boars writhing on the ground. Sometimes also they rush upon one another and do battle, and a mighty din reaches unto heaven. And it is not lawful for them to shun the foe, but unshakable constraint is upon them either to win the victory one over another or to lie dead; such strife arises between them.

And wild Goats have a slender channel for the breath c right through the teeth between the horns, legged Partridge in plumage . . . but much larger ” (Tristr. p. 225). Perdix cinerea is found in Epirus and Macedonia, Momms. p. 261.

b The friendship of Partridge and Deer is mentioned Dion. De av. i. 9.

αὐτὴν ἐς κραδήν καὶ πνεύμονας εὐθὺς ἴκανε·
εἰ δὲ τις αὐτῶν κηρὸν κέρασιν περιχεύοι,
ζωῆς ἐξεκλείσειν ὅδοις πνοῆς τε διαύλους.
"Εξοχα δ' αὐ μήτηρ ἀταλοῦς ἐτὶ νηπιάχοντας
οὐς παῖδας κομέει· γῆρα δ' ἐνι μητέρα παῖδες.
ός δὲ βροτοῖ γενέτην πεπεδημένον ἁργαλέοισι
γήρασο ἐν δεσμοῖσι, πόδας βαρύν, ἄφεα ῥικνῶν,
ἀβληχρὸν παλάμας, τρομερὸν δέμας, ὤφιν ἀμαυρόν,
ἀμφαγαπαζόμενοι περὶ δὴ περὶ πάμπαν ἔχουσι,
τυνύμενοι κομιδὴν παιδοτροφίης ἀλεγεῖνής·
ός αἰγῶν κοῦροι φιλίους κομέουσι τοκῆς
γηραλέους, ὅτε δεσμὰ πολύστονα γυία πεδήσῃ·
βρώμην μὲν τ' ὀρέγονσιν εὐθροπον ἀνθεμόεσσαν,
δρεψάμενοι στομάτεσσι· ποτὸν δὲ ἀρα χεῖλεσιν ἀκροῖς
ἐκ ποταμοῦ φορέουσιν ἀφυσάμενοι μέλαν ὑδωρ·
γλώσσῃ δ' ἀμφιέποντες ὅλον χρόα φαιδρύνουσιν.
εἰ δὲ νῦ τοι βροχίδεσσι μόνην γενετειραν ἀείρας,
ἀυτίκα καὶ παλάμηφιν ἐλοις νεοθήλεας ἀμνοὺς·
τὴν μὲν γὰρ δοκέοις παῖδας μύθοις δίεσθαι,
λυσσομένην τοῖσιν ἀπόπροθι μηκηθμοίσι·
φεύγετε μοι, φίλα τέκνα, δυσαντέας ἀγρευτήρας,
μὴ με λυγρὴν διμηθέντες ἀμήτωρα μητέρα θῆτε·
toῖα φάμεν δοκέοις· τοὺς δὲ ἐσταότας προπάροιθε
πρῶτα μὲν ἀείδειν στονόεν μέλος ἀμφὶ τεκούση,
αὐτὰρ ἐπειτ' ἐνέπειν φαίης μεροπήγουν ἡχῆν,
ῥηξαμένους βληχήν, στομάτων τ' ἀπὸ τοῖον ἀὑτεῖν,
φθεγγομένους ἱκέλους καὶ λυσσομένους ὀμοίους·
πρὸς τε Δίως λιτόμεσθα, πρὸς αὐτῆς Ἰοχεαίρης,
λύσεο μητέρα μοι φιλίην, τὰ δ' ἀποινα δέδεξο,
whence again the channel goes straight to the very heart and lungs. If one pours wax about the horns of the wild Goat, he blocks the paths of its life and the channels of its breath.

Notable is the care which the dam among these takes for her tender young and which the children take for their mother in her old age. And even as among men, when a parent is fettered in the grievous bonds of old age—heavy of foot, crooked of limb, feeble of hand, palsied of body, dim of eye—his children cherish and attend him with utmost heed, repaying the care of their laborious rearing: so do the young of the Goats care for their dear parents in their old age, when sorrowful bonds fetter their limbs. They cull with their mouths and proffer them dewy food and flowery, and for drink they bring them dark water which they draw from the river with their lips, while with their tongues they tend and cleanse all their body. Didst thou but take the mother alone in a snare, straightway thou mightst take the young lambs with thy hands. For thou wouldst think that she was driving away her children with her words, entreat ing them afar with such bleatings as these: “Flee, children dear, the cruel hunters, lest ye be slain and make me your poor mother a mother no more!” Such words thou wouldst think she spoke, while they, standing before her, first sing, thou wouldst imagine, a mournful dirge about their mother, and then, breaking forth in bleating, speak in human accents and as if they used the speech of men and like as if they prayed, utter from their lips such language as this: “In the name of Zeus we pray thee, in the name of the Archer Maid herself, release to us our dear mother,
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όσσα φέρειν δυνάμεσθα λυγροί περὶ μητέρι δειλῆ,
ήμεας αἰνωμόρους· γνάμφουν τεῦν ἀγριον ἢτορ
αἰδόμενος μακάρων τε θέμων γενέταο τε γῆρας,
eῖ ὅτα νῦ τοι γενέτης λιπαρὸν κατὰ δώμα λέλειπται.
tοῖα τις ἄν δόξειε λυταξομένους ἀγορεύειν.

ἀλλ' ὅτε τεν κραδήν παναμείλιχον ἀθρήσωσιν,
αἶδως ὁ πόσσῃ, πόσσοι πόθος ἐστὶ τοκήων,
αὐτόδετοι βαίνουσι καὶ αὐτόμολοι περόσι.

Εἰεὶ δ' ὅσ ξανθοὶ πυμάτης ἐνὶ τέρμαςι Κρήτης,
ἐν χθαμαλῇ γαῖῃ Γορτυνίδι, τετρακέρωτες·
λάχνη πορφυρόεσσα δ' ἐπὶ χρόος ἐστεφάνωται
πολλῇ τ' οὐκ ἀπαλῇ τε· τάχ' ἄγος ἂν' ἀντιφερίζοι
τρηχυτάτῃ χαίτῃ δυσπαῖταλος, οὐκ ὀίεσσι.

Τοῖν ποὺ καὶ σοῦβος ἔχει ξανθωτὸν ἰδέσθαι
χροίνιν μαρμαίρων, ἀτὰρ οὐκ ἔτι λαχνήσασαν,
οὐδὲ πάλιν πισύρεσσιν ἀρρημαίνην κεράεσσων,
ἀλλὰ δυσὶ κρατεροῖς υπὲρ εὐρυτάτῳ μετῶπου.

ἀμφίβιος καὶ σοῦβος, ἐπεὶ κάκεῖνος ὀδεύει:
ὀππότε γὰρ ποτὶ βυσσὸν ἵπθα κύματα τέμνων,
ὅτ' ὄντε πολυῖς ὀμίλος ὀμαρτῆ ποντοπορεύων
ἰχθυόεις ἐπεται, κατὰ δ' ἄφεα λυχμάζονται,
περπόμενοι κερόεντι φίλω, τερενόχροι σοῦβω.

ἐξοχα δ' αὖ φάγροι τε καὶ οὐτιδανοὶ μελάνουροι

1 ἂν ἄγος mss.: corr. Turnebus.

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a Cf. Anecd. Ox. iv. 267 ὁ σοῦβος ὡς πρόβατον ἐστὶ ξανθοῦν καὶ λείων. Unidentified. The name suggests the Hebrew '3s (the “roe” or “roebuck” of the A.V. Deut. xv. 22, 88
and accept a ransom, even all that we unhappy can offer for our poor mother—even our hapless selves. Bend thy cruel heart and have regard unto the law of Heaven and to the old age of a parent, if thou hast thyself an aged parent left in thy bright home." Such prayer might one fancy that they utter. But when they see that thy heart is altogether inexorable,—how great their regard, how great their love for their parents!—they come to bondage of their own accord and of their own motion pass the bourne.

Yellow Sheep there are in the bounds of utmost Crete, in the low land of Gortyn—Sheep with four horns; and bright wool is wreathed about their flesh—abundant wool but not soft: so rugged is it that it might compare with the roughest hair of Goats, not with the wool of Sheep.

Such yellow-coloured form has also the brilliant Subus, but no longer shaggy nor again furnished with four horns but with two strong ones above amallest forehead. Amphibious too is the Subus; for he also walks upon the land; but when he travels to the deep and ploughs the swift waves, then a great company of fishes attends him and travels the sea along with him; and they lick his limbs and rejoice in their horned friend, the Subus of tender body. Above all the Braize and the feeble

etc.) and one is reminded of Aelian’s amphibious χειμάς (xiv. 14), where the context suggests some species of Gazelle. But Oppian’s “Subus” seems to be a Sheep.

b One of the Sea-breams (Sparidae): either Pagrus vulgaris, M.G. μερίγιαν (“c’est un nom turc équivalent au grec ἐπιθρόνος” Apost. p. 17) or Dentex macrophthalmus, M.G. φαγγρι. A. 598 a 13; 601 b 30; Athen. 300 e, 327 c; Ael. ix. 7, x. 19; Plin. xxxii. 125; Ov. Hal. 107 rutilus pagur.

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καὶ ραφίδες τρίγλαι τε καὶ ἀστακοῖ ἄμφις ἔπονται.
θάμβος ἐφ᾿ τόδε, θάμβος ἀθέσφατον, ὀππότε θῆρας
ἀλλοδαποὶ τείρουσι πόθοι καὶ ὑπείροχα φίλτρα.
οὐ γὰρ ἐπ᾿ ἀλλήλοις μόνον φιλότητος έίσης
θεσμῶν ἀναγκαῖον δῶκεν θεός, οὐδ᾿ ὅσον αὐτῶν
φύλον ἀναληψκεν αἰειγενέος βιότου.
θάυμα μὲν οὖν κακεῖνο δαμήμεναι ἄφρονα φύλα
ἀμμασιν ἐμερτοῖς καὶ ὀμόγνια φίλτρα δαίμα
καὶ πόθον οὐ νοεόντα ἐν ἀλλήλοις κεράσσαι,
οίατερ ἄνθρωπουσ ἐπιφροσύνη τε νόσος τε
ὁφθαλμούς ἐπέτασσεν ἐρον θ᾿ ὑπεδέξατο θυμῷ
ἀλλὰ καὶ ὃθενεῖσ ἐπεμήνατο ύψόθι φίλτροις.
oios μὲν πόθος ἐστιν ἄριξήλοις ἐλάφουσι
ἀτταγέων· ὅσος δὲ ταυνκραίροις ἐπὶ δόρκοις

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a A Sea-bream, Oblata melanura, M.G. μελανοῦρι. A. 591 a 15; Athen. 313 d, 319 c, 320 e; Phil. 92; Plin. xxxii. 17 and 149; Colum. viii. 16; Ael. i. 41; Ov. Hal. 113 laude insignis caudae melanurus.

b The Gar-fish, Belone acus, M.G. βελονίδα, ἵμμηλα: "très abondante depuis le mois d’août jusqu’à la fin d’Octobre" (Apost. p. 25): cf. H. i. 172, iii. 577, 605 f. ραφίς =βελόνη, cf. Athen. 319 d Δωρίων δ᾿ ἐν τῷ περὶ ἰχθύων "βελόνην," φησίν, "ἡν καλοῦσιν ραφίδα." Ἀριστοτέλης δ᾿ ἐν πέμπτῳ ξίφων μορίων βελόνην αὐτὴν καλεῖ. ἐν δὲ τῷ περὶ ζωικῶν ἦ ἰχθύων ραφίδα αὐτὴν νομομάζει ἀνόδουν φησιν αὐτήν εἶναι, καὶ Σπεύδστιτοι αὐτὴν βελόνην καλεῖ. In A. 506 b 9, 567 b 23, etc. βελόνη is Syngnathus acus, the Pipe-fish (Needle-fish), M.G. σακκοράφα, κατουρλίδα (Apost. p. 7), but in 610 b 6 it seems to be the Gar-fish. In H. iii. 608 Oppian's ραφίς has teeth, which suits the Gar-fish, while Athen. 305 d, 319 d says 90
Melanurus\(^a\) and the Needle-fish\(^b\) and the Red Mullet\(^c\) and the Lobster\(^d\) are attendant upon him. A marvel is this, a marvel unspeakable, when alien desires and strange loves distress wild beasts. For it is not alone for one another that God has given them the compelling ordinance of mutual love, nor only so far that their race should wax with everlasting life. That is, indeed, a marvel, that the brute tribes should be constrained by the bonds of desire and should know the passions of their own kind and, albeit without understanding should feel mutual desire for one another, even as for men thought and intelligence opens the eye and admits love to the heart; but the wild races are also highly stirred by the frenzy of alien desires. What a passion is that of the lordly Stag for the Francolin\(^e\)! How great that of the Partridge for the long-horned Gazelle!

that Aristotle described the \(\rho ρ ϕ i s\) as toothless, which suits \(S y n q u n a t h u s\) \(a c u s\).

\(^a\) M.G. \(τ ρ ᾱ ρ ς\), \(μ ς \pi λ ρ ς υ ν ω ν\)\((a)\), the Roman \(m u l l u s\), including \(M u l l u s\) \(s u r m u l e l u s\) \(L\). (M.G. \(π ε τ r ρ ψ a r o\), \(τ a i γ ρ a ρ ρ ω να\)). \(M.\) \(f u s c a t u s\) Rafin. (M.G. \(μ ς \pi λ ρ ς υ ν ω ν\)). \(M.\) \(b a r b a t u s\) \(L\). (M.G. \(κ ε ϕ α λ α δες\), from shape of head, which presents an almost vertical profile).

\(^b\) Homarus \(v u g a r i s\).

\(^c\) \(άτταγγυν\), \(άτταγγας\), \(άτταβυγγας\) (Hesych.), \(τ aγγάριον\) (Suid, who says it was abundant in Marathon), prob. \(T e t r a o\) \(f r a n c o l i n u s\) \(L\). Not now found in Greece but resident in Asia Minor, esp. in the swampy regions (τα \(λ ρ ω ω νη και \(ελειν χ ω ρ i a\) καταβοςκηται, Suid. s.v.) of the S. (Momms. p. 261). “In the rich lowland plains, as of Gennesaret, Acre, and Phoenicia, the place of the Partridge is taken by the Francolin, a bird of the same family, . . . formerly found in S. Europe as far as Spain, but now quite extinct on this continent” (Tristr. p. 228); Λ. 617 b 25 το \(χ ρ ω μα\) (of the \(άσκαλωπας\), Woodcock) \(δ μ ω ν\) \(άτταγγην\); 633 a 30 \(δ ς ωι\) \(μη\) \(πτητικοι\) \(\alphaλλ\) \(επιγειοι\), \(κοινστικοι\), \(οιν\) \(αλεκτορις\), \(πέρδιξ\), \(άτταγγην\); Athen. 387 ff.; Acl. iv. 42, etc.; Plin. x. 133.

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περδίκων. πῶς δ’ αὐτὲ θοοῖς χαίρουσιν ἐφ’ ἵπποις ὀτίδες, αἰσὶ τέθηλεν οἷς λασιώτατον οὐδε·
ψιττακὸς αὐτὲ λύκος τε σὺν ἀλλήλουι νέμονται·
αἰεὶ γὰρ ποθέουσι λύκοι ποεσίχρουν ὄρνων.

ὁβριμ’ ἔρως, πόσοι ἔσσι, πόση σέδεν ἀπλέτος ἀλκή, 410
πόσα νοεῖς, πόσα κοιρανέεις, πόσα δαίμον, ἀθύρεις!
γαῖα πέλει οὐσθήρη, βελεέσσι δὲ σοί νοεῖς δονεῖται·
ἀστατος ἐπλετο πόντος, ἄταρ σὺ γε καὶ τὸν ἐπηζας·
ἡλθες ἐς αἰθέρα ἐδείσεσιν δὲ σὲ 1 μακρός "Ολυμπιος·
δημαίνει δὲ σε πάντα, καὶ οὐρανὸς εὐρὺς ὑπέρθε

gαῖνης ὀσσα τ’ ἐνερθε καὶ ἐθνεα λυγρα καμόντων,
οἱ Λήθης μὲν ἄφυσαν ὑπὸ στόμα νηπαθεὶς ὦδωρ
καὶ φύγον ἄλγεα πάντα, σὲ δ’ εἰσέτι πεφρίκασι.
σῶ δὲ μένει καὶ τῇλε περᾶς, ὅσον ὀὕποτε λεύσσει

ἡλιος φαέθων· σῶ δ’ αὖ πυρὶ καὶ φάος εἰκε

dημαίνων, καὶ Ζηνὸς ὄμως εἶκονι κεραυνοι.

tοίους, ἄγριε δαίμον, ἔχεις πυρόεντας οἴστοις,
πευκεδανοὺς, μαλεροὺς, φθισόφρονας, ὀιστήρεντας,
τηκεδόνα πνείοντας, ἀναλθέας, οἰσι καὶ αὐτοὺς

θήρας ἀνεπτοίησας ἐπ’ ἅζεύκτωιοι πόθοισι.

θάμβος, ὅταν κερόεσσαν ἀχαϊνὲν πτερόεντες

1 So C2K: most ms. ἡλθες εἰς αἰθήρ’, οἴδεν δὲ σε.

a Otis tarda L., M.G. ἀγριώγαλλος. It seems to be becoming rarer in Greece, Momms. p. 263; Bik. p. 50; A. 509 a 4, 539 b 30, 563 a 29, etc.; Plin. x. 57 Proximae his 92
How again does the Bustard of the shaggy ear rejoice in the swift Horse! The Parrot again and the Wolf herd together; for Wolves have ever a passion for the grass-hued bird. Mighty Love, how great thou! how infinite thy might! how many things dost thou devise and ordain, how many, mighty spirit, are thy sports! The earth is steadfast: yet is it shaken by thy shafts. Unstable is the sea: yet thou dost make it fast. Thou comest unto the upper air and high Olympus is afraid before thee. All things fear thee, the wide heaven above and all that is beneath the earth and the lamentable tribes of the dead, who, though they have drained with their lips the oblivious water of Lethe, still tremble before thee. By thy might thou dost pass afar, beyond what the shining sun doth ever behold: to thy fire even the light yields place for fear and the thunderbolts of Zeus likewise give place. Such fiery arrows, fierce spirit, hast thou—sharp, consuming, mind-destroying, maddening, whose melting breath knows no healing—wherewith thou dost stir even the very wild beasts to unmeet desires. A marvel it is when the winged Francolins leap on the spotted back of

(i.e. tetraonibus) sunt quas Hispania aves tardas appellat, Graecia ωτίδας. For Bustard and Horse cf. Ael. ii. 28; Plut. Mor. 981 b; Athen. 390 f; Dion. De av. iii. 8.

* In ref. to the etymology ωτίς from ὀφ, ωτός (ear).

** Species unknown; according to Prof. Alfred Newton "the Greeks could not have known Psittacus Alexandri." A. 597 b 27; Arr. Ind. i. 15. 8; Paus. ii. 28. 1; Plin. x. 117; Ael. vi. 19, etc.

* Plin. l.c. viridem toto corpore, torque tantum miniato in cervice distinctam; Stat. S. ii. 4. 25 Psittacus ille plagae viridis regnator Eoae; Apul. Flor. 12 color psittaco viridis... nisi quod sola cervice distinguitur... cervicula eius circulo mineo velut aurea torqui... cingitur.

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άτταγές νάτοις έπι στικτοίς θορόντες
ή δόρκοις πέρδικες έπι πτερὰ πυκνὰ βαλόντες
ιδρῶ ἀποψύχωσι, παρηγορέωσι τε θυμὸν
καύματος ἀξαλέοιο, λατυσσόμενοι πτερύγεσιν.

ή ὅποτε προπάροιθεν ἵνα καναχήποδος ὑπον
ώτις ὀλυσθαίνουσα δι᾽ ἥρεος ἱμερόεσσα,
σαργοὶ δ᾽ αἰπολίοισιν ἐπέχραυον: ἀμφὶ δὲ σοῦβῳ
φύλον ἀπαν νεπόδων τοῦ πολύπλανον ἐπτοίησα,
ἔσπονται δ᾽ ἁμα πάντες, ὅτ᾽ ἁγρία κύματα τέμνει,
στείνονται θ᾽ ἐκάτερθε γεγηθότες, ἀμφὶ δὲ πόντος
ἀφρίας λευκήσι τυσσόμενος πτερύγεσιν.

αὐτὰρ ὅ γ᾽ οὖν ἀλέγων ξείνης φιλῆς πανάθεσμος,
εἰναλίους ἑτάρους δάπτει στομάτεσσι δαφοῦς
δαινύμενος: τοι δ᾽ αἴσαν ἐν ὀφθαλμοῦσιν ὠρῶντες,
οὐδ᾽ ὡς ἱχθαίρουσι καὶ οὐ λείπουσι φονῆ.

σοῦβε τάλαι, κακοεργεῖ, καὶ αὐτῶ σοι μετόπισθε
πόντιον ἀγρευτήρας ἐπαρτυνέουσιν ὀλέθρον
καὶ δολερῷ πέρ ἑόντι καὶ ἱκθυφῶν τελέθοντι.

"Εστὶ δὲ τοῖς ὅρμυοίς παρέστιος ἄεύκερως θήρ, ἄγριόθυμος ὀρυξ, κρυνέρος θήρεσι μάλιστα.

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a A. 506 a 24 τῶν δ᾽ ἐλάφων αἱ ἁχαῖαι καλοῦμενοι δοκοῦσιν
ἐχειν ἐν τῇ κέρκῳ χολήν (Antig. 70); 611 b 18 ἡδὴ δ᾽ εἴληπται
ἀχάιης ἐλαφοῦς ἕπι τῶν κεράτων ἔχουν κιττῶν πολῶν πεφυκότα
χλωρώ, ὅς ἀπαιλῶν ὡς τῶν κεράτων ἐμφύτων ὡπερ ἐν ἐν ἐν
χλωρῷ (Athen. 353 a; Antig. 29; Theophr. C.P. ii. 17).

Apoll. Rh. iv. 174 ἐλάφων... ἦν τ᾽ ἀγρωσταὶ ἁχαῖενήν
καλέουσιν, where schol. Ἀχαλα ἐστὶ τῆς Κρήτης πολίς ἐν ἐν
γίνονται ἁχαῖες αἰαγόμενοι ἐλαφοῦς αἱ καὶ σπαθίνεοι καλοῦνται
οἱ δ᾽ κέρατα μεγάλα ἔχοντες ἐλαφοὶ κερασταὶ; Eustath. Π. p. 711. 38 εἰ μὴ ἄρα αἱ ἁχαῖαι καὶ οἱ σπαθινεῖ δειγόμενοι
ἡλικία τινι διαφέρουσιν ἡ εἴδει καὶ κεράτων ἰδιότητι καὶ μεγέθει.

Perhaps Brocket, a young male Deer in the spring of the year
after its birth, when its antlers are straight and un-
branched, may be sufficiently accurate: Latin subulo.

b Sargus vulgaris, M.G. σαργός; S. Rondeletii, M.G.

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the horned Brocket or Partridges wheel swiftly about the Gazelle and cool their sweat and comfort their hearts in the sweltering heat with the flapping of their wings; or when before a Horse of clattering hoof the Bustard goes, gliding delightful through the air; or when the Sargues approach the herds of Goats. About the Subus, indeed, the whole wandering tribe of fishes is fluttered and all follow with him when he ploughs the wild waves and throng on either side for joy and the sea foams round about, lashed by their white fins. But he, recking not of their strange friendship, all lawlessly devours his companions of the sea and banquets on them with bloody jaws. And they, though seeing doom before their eyes, hate him not even so nor desert their slayer. Wretched Subus, worker of evil, for thine own self hereafter shall the hunters devise death by sea, crafty though thou art and slayer of fishes!

There is a certain sharp-horned beast that dwells in the thickets, even the fierce Oryx, most formidable

σπάρος, etc., a Sea-bream; A. 543 a 7, 591 b 19; Athen. 313 d, 321 a; Plut. Mor. 977 f; Plin. ix. 162. For Sargues and Goats cf. H. iv. 308 ff.; Ennius ap. Apul. Apol. 60.

*Oryx leucoryx* (the Sable Antelope) from Kordofan to the Syrian and Arabian deserts; and *O. heisa*, in Somaliland, etc.; both figured on Egyptian monuments. The latter species is distinguished by its black face and cheeks; cf. A. Bonnet, *L’Oryx dans l’ancienne Égypte*, Lyon, 1908. Plin. x. 201 orygem perpetuo sitientia Africæ generant; cf. viii. 214; Iuv. xi. 140 Gaetulus oryx; Mart. xiii. 95 Matufinarum non ultima praeda ferarum Saevus oryx constat quod mihi morte canum? Herod. iv. 192 καὶ ὅρνες, τῶν τὰ κέρατα τοῖς φοίνιξι οἱ πέρχεσ τοιεύταται (μέγαθος δὲ τὸ θηρίον κατὰ βοῦν ἐστὶ). We are not here concerned with the fabled Oryx of A. 499 b 20 μονόκερων καὶ διχαλῶν ὅρνες; cf. P.A. 663 a 23; Plin. ii. 107, xi. 255 unicorne et bisulcum oryx; Ael. vii. 8, etc.; Plut. Mor. 974 f.
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tō d' ἄτου χροὴ μὲν ἀτ' εἰαρίνωιο γάλακτος, μοῦνας ἄμφὶ πρόσωπα μελανομένησι παρειάσι· διπλὰ δὲ ὦ μετόπισθε μετάφρενα πίονα δημῶ· ὀξεῖα κεράων δὲ μετήροι ἀντέλλουσιν αἴχμαι πευκεδαναί, μελανόχροον εἶδος ἔχουσαι, καὶ χαλκοῦ θηκτοῦ σιδήρου τε κρυνεοῖο πέτρου τ᾽ ὀκριόεντος ἀρειότεραι πεφύσιν· ἱοφόροι κείνοις δὲ φύσιν κεράσσει λέγονται. 450

θυμὸς δ᾽ αὐτ' ὀρύγεσσιν ὑπερφίαλοι καὶ ἀπηνὴς· οὔτε γὰρ εὐρύνοι κυνὸς τροπέοισιν ὠλαγμα, οὐ σὺν ἄγραυλῳ παρὰ σκοπέλοισι φρύαγμα, οὐδὲ μὲν οὐ ταῦρον κρατερὸν μύκημα φέβοντα, πορδάλιων δ᾽ οὐ γῆρων ἀμειδέα πεφρίκασιν, οὐδ᾽ αὐτοῦ φεύγουσι μέγα βρύχημα λέοντος, οὐδὲ βροτῶν ἀλέγουσιν ἀναίδειψι νόσιοι· πολλάκι δ᾽ ἐν κυημοῖσιν ἀπέφθιοτο καρτερός ἀνήρ θηρητήρ ὀρύγεσσι δαφοῦνος ἄντιβολήσας. 455

ἐπιπότε δ᾽ ἀθρήσευεν ὀρυξ κρατερόφρονα θῆρα, ἤ σὺν χαυλίοδοντ᾽ ἡ καρχαρόδοντα λέοντα 460

ἡ κρυνεῶν ἄρκτων ὅλον θράσος, αὐτίκ' ἀρ' αἰγ' νευστάξων κεφαλῆ πετοπά τε πάμπαι ἐρείδει τευνάμενοι, πῖξας τε παρὰ χθοῦν πικρὰ βέλεμα ἐσσύμενον μύμεν, τὸν δ᾽ ὥλεσε πρῶτος ἐναίρων. δόχμα γὰρ κλίνας βαίνων κερόεντα μέτωπα, 465
tεῦχεσιν οξυτέρους δεδοκημένος ἐμπεσε θηρί· αὐτάρ ὁ γ' οὐκ ἀλέγει, κατὰ δ᾽ ἄσχετον ἱθὺς ὀρούει, ὀξέσι πεφρικῶς συνερειδόμενοι σκολόπεσσιν. ὅς δ᾽ ὅτ' ἐνὶ ξυλόχωσι ἐπεσυμένοι λέοντος, Ἀρτέμιδος δύρουσι κεκασμένος ἄλκυμος ἀνήρ, 470

αἰχμῇ ἀστράπτουσαν ἔχων κρατερῆς παλάμησιν, εὗ διαβᾶς μίμη, τὸν δ᾽ ἄγρια θυμαίνοντα

"The horns, often exceeding three feet in length, though
to wild beasts. His colour is even as that of milk in spring, only the cheeks about his face being black. He has a double back, rich in fat. Sharp rise aloft the piercing points of his horns, black of hue, which are mightier than whetted bronze or chilly iron or jagged rock, and men say that those horns have a venomous nature. The spirit of the Oryx is overweening and stern. For they tremble neither at the yelping of the keen-scented Hound nor at the snorting of the wild Boar among the rocks, neither do they fear the mighty bellowing of the Bull nor shudder at the mirthless cry of the Leopard nor the mighty roar of the Lion himself, nor in the dauntless-ness of their heart do they care aught for men: many a time a mighty hunter has perished on the hills when he has encountered the deadly Oryxes. When the Oryx descries a valiant wild beast, a tusked Boar or a saw-toothed Lion or chilly Bear of deadly courage, straightway he bows to earth and holds steadfast his outstretched head and brows, and fixing close to the ground his sharp weapons, awaits the onset of the foe and strikes him first and slays. For bending a little aside his horned brows he watches and springs with his sharper weapons on the beast; which, heeding not, rushes incontinently straight on and horribly clashes with the sharp palisade of his horns. As when in the thickets, as a Lion charges, a valiant man, who is skilled in the gifts of Artemis, holding in his hands his flashing spear, with feet set well apart, awaits him, and, as he rages so recurved are a formidable weapon of offence, and when wounded and brought to bay, it will frequently pierce the hunter by a sudden and well-directed blow" (Tristr. p. 58). Diod. iii. 27 (certain Ethiopians) δπλοις ἀμυντηρίοις χρωμεναι τοῖς τῶν ὄριγων κέρασι.  

\[ b \text{ C. iii. 5 n.} \]
δέξηται προβλήτα φέρων ἀμφήκεα χαλκόν· ὡς ὀρυγες μίμουσιν ἐπεσυμεύοσυ τότε θήρας, αὐτοφόνους σφέτηρσιν ἀτασβαλήσι δαμέντας· ῥεία γὰρ ἐν στέρνουσιν ὀλυσθαίνουσιν ἀκωκαί· πολλὸν δ' αἶμα κελαίνον ἀπ' ὠτειλῶν ἐκάτερθεν ἐκχύμενον γλώσσῃσιν ἐὼν τάχα λιχμάζουσιν· οὐδε μὲν ἐκφυγέειν οὐδ' ἱεμένουι πάρεστιν· ἀλλήλους δ' ὀλέκουσιν ἀμοιβαίοις φόνοισι. καὶ κέ τις ἀγρονόμων ἡ σωκόλος ἡ τις ἀροτρεύς, ἀμφιδύμοις νεκύσσοι παραί ποσίν ἀντιβολήσας, ἀγρην εὐάντητον ἔχει μεγαθαμβεῖ θυμᾶ." ᾿Εξεῖσ ἐνὶ θηροὶ κερατόφοροι γένεθλα ἅδειεν ἐπέοικεν ἀπερεσίων ἑλεφάντων· κεῖνα γὰρ ἐν γενόεσσιν ὑπέρβια τεχθεὶα δοιὰ, εἶκελα χαυλιόδουσιν ἐπ' οὐρανὸν ἀντέλλοντα, ἀλλοι μὲν πλῆθους ὀλοους ἐνέπουσιν ὀδόντας πλαζόμενοι, νώιν δὲ κεράσα μυθήσασθαι εὐαδὲν· ὦδε γὰρ ἀμμὶ φυσὶς κεραίων ἀγορεύει. σήματα δ' οὐκ ἀἴδηλα διακριδὰ τεκμήριασθαι· θηροὶ γὰρ ἐκφύσιες γενύων ἀπὸ τῶν ἐφύπερθεν ὦσσαι μὲν κερόςεσσαι ἀνωφερὲς άυσσουσιν· εἰ δὲ κατω νεύοιεν, ἀτεχνώς εἰσὶν ὀδόντες. κείνοισι δὲ διπλοὶς ἑλεφάντειοις κεραίσσοι ῥίζαι μὲν πρωτίστοιν ἀπὸ κρατὸς πεφύσων

— Ael. iv. 31 ὁ ἑλέφας, οἱ μὲν αὐτοῦ προκύπτειν χαυλιόδουτάς φασι, οἱ δὲ κέρατα; xi. 37 τὸν ἑλέφαντα οὐ φημὶ ὀδόντας ἔχειν ἄλλα κέρατα; Cramer, Anec. iii. 357 οὐς ἐπὶ τῶν ἑλεφάντων οὐκ ὀδόντας ἄλλα κέρατα καλοῦσιν; Plin. viii. 7 armis suis quae Iuba cornua appellat, Herodotus (iii. 97 ἑλέφαντος ὀδόντας μεγάλους ἐκκοιπίο) ταῦτα antiquior et consuetudino melius dentes; A. 501 b 30 ὀδόντας μὲν ἔχει τετταρας ἐφ' ἐκάτερα . . . χωρὶς δὲ τούτων ἄλλους δύο τούς μεγάλους; Philostr. V't. Apollon. 98
wildly, receives him with his two-edged brazen spear advanced: even so the Oryxes in that hour await the charge of the wild beasts, who are self-slain by their own folly. For the points of the horns glide easily into their breasts, and much dark blood, pouring on either side from their wounds—their own blood—they speedily lick with their tongues; nor can they escape if they would, but they slay one another with mutual slaughter. And some countryman, a herdsman or a ploughman, chancing on the two corpses at his feet, with marvelling heart wins a welcome prey.

Next in order among horned wild beasts it is meet to sing the tribes of the Elephant infinite in size. Those two mighty weapons in their jaws, which rise like tusks towards the heavens, others of the vulgar herd call deadly teeth; wherein they err: we are pleased to name them horns; for so the nature of horns declares to us. Not obscure are the signs whereby they may be distinguished. For such growths from the upper jaws of wild beasts as are horny, spring upward: if they incline downward, they are certainly teeth. Of those two horns of the Elephant the roots first of all spring from the head,

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a Pausan. i.e. says just the reverse: κέρατα γάρ κατὰ ἑτῶν περίοδον ἀπογίνεται καὶ αὖθις ἐκβλαστάνει ζῴους, καὶ τοῦτο ἔλαφοί τε καὶ δορκάδες, ὡσαύτως δὲ καὶ οἱ ἐλέφαντες πεπόνθασιν. ὄδοὺς δὲ οὐκ ἔστιν ὅτι δεύτερα παρέσται τῶν γε ἡδη τελείων· εἰ δὲ ὀδόντες τὰ διὰ τοῦ στόματος ἐξίσχυντα καὶ μὴ κέρατα ἤκαν, πῶς ἂν καὶ ἀνεφύνοντο αὖθις; 

b Pausan. v. 12 (arguing that the tusks are horns) ποταμίοι γε μὴν ἵπποις καὶ ύστερ ἡ κάτωθεν γένος τοῦ χαυλιόδοντα φέρει, κέρατα δὲ ἀναφυάλειν ὀρῶμεν ἐκ γενύων.
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ἐκ μεγάλου μεγάλαι, φηγὼν ἀτε· νέρθε δ’ ἔπειτα
κρυπτόμεναι ρωνοίν ὀμιλοῦσαι κροτάφουσιν
ἐς γέννω ὠθεῖνται· γενύων δ’ ἀπογυμνωθεῖσαι
ψεῦδα τοῖς πολλοῖς δόκησιν ὑπασσαν ὀδόντων. 505
ναὶ μὴν ἄλλο βροτοῖσιν ἀρίφραδές ἐπλετο σῆμα.
πάντες γὰρ θῆρεσσιν ἀκαμπτεῖες εἰσὶν ὀδόντες,
οὐδὲ τέχναις εἴκουσιν, ἀμελίκτου δὲ μένουσιν
τούτοις σοφίᾳ τείχοι κερατόγος ἦν ἐθέλησιν
εὐρέας, ἀντιλέγουσιν ἀπηλεγές· ἦν δὲ βιώνται,
ἀγνυνται καυληδὸν ἀπειθεῖς· ἐκ δὲ κεράων
τόξα τε κυκλοτερῆ καὶ μυρία τεύχεται ἔργα·
ὡς δὲ κεράσατα κείνα, τὰ τοι καλέουσιν ὀδόντας,
γνάμπτευν εὐρύνει τ’ ἐλεφαντοτόμως ὑποείκει.

Thetai d’ i τοι μέγεθος μὲν ὀσον μῆπω κατὰ γαῖσιν 515
ἄλλος θῆρ φορέει· φαίης κεν ἱδὼν ἐλέφαντα
ἡ κορυφὴν ὀρέος παναπείροτον ἦ νέφος αἰῶν ἡ
χείμα φέρον δειλοίσι βροτῶν ἐπὶ χέρσων ὀδεύειν.
᾿ιθύμοι δὲ κάρην έπ’ οὐασί βαιοτέροισι,
κούλουσι, ἄστοις· ἀτάρ ὀφθαλμοὶ τελέθουσι
520
μείονες ἦ κατ’ ἐκεῖνο δέμας, μεγάλοι περ ἑόντες.
τῶν δ’ ἦτοι μεσομυῶν ὑπεκπροθείει μεγάλη ρίς,
λεπτῇ τε σκολῇ τε, προβοσκίδα τὴν καλέουσι.
κείνη θηρὸς ἐφι παλάμη· κείνη τὰ θέλουσι
ῥηῖδισι ἔρδουσι. ποδῶν γε μὲν οὐκ ἵσα μέτρα·
525
ὑψόθι γὰρ οἱ πρόσθε πολὺ πλέον ἀείρονται.
ῥινὸς δ’ αὐτε δέμας δυσπαίπαλος ἀμφιβεβηκεν,
ἀσχιστος κρατερός τε, τὸν οὐ κε μάλ’ οὐδὲ κραταῖος


a Pausan. ibid. ἐλέφαντι οὐν τὰ κέρατα ἠστι τις διὰ κροτάφων
caterχόμενα ἀνωθὲν καὶ οὔτως ἐς τὸ ἐκτὸς ἐπιστρέφοντα. τοῖτο
οὐκ ἀκόμη γράφω, θεασάμενος δὲ ἐλέφαντος ἐν γῇ τῇ Καμπανῶν
κρανίον ἐν Ἀρτέμιδος ἱερῷ.
b Pausan. l.c. οὐ μὴν οὐδὲ εἶκεν πυρὶ ἔχουσιν ὀδόντες φύσιν.
mighty as the head is mighty, even as the roots of
the oak; then below, concealed by skin where they
meet the temples, they project into the jaw; and
when left bare by the jaws they give to the vulgar
the false impression of teeth. Moreover, there is
another clear sign for men. All teeth of wild beasts
are unbending and do not yield to art but remain
intractable, and if a worker in horn wishes by his
skill to make them broad, they flatly refuse, and if
they are forced, the stubborn teeth break stemwise.
From horns on the other hand are fashioned bent
bows and countless other works of art. In like
manner those elephant horns which men call teeth,
yield to the ivory-cutter to bend them or to broaden.

These beasts have a bulk such as on the earth no
other wild beast yet hath worn. Seeing an Elephant
thou wouldst say that a huge mountain-peak or a
dread cloud, fraught with storm for hapless mortals,
was travelling on the land. The head is strong with
ears small, hollow, and polished. The eyes, though
large, are small for that size of beast. Between
them projects a great nose, thin and crooked, which
men call the proboscis. That is the hand of the
beast; with it they easily do whatsoever they will.
The legs are not equal in size; for the fore-legs rise
to a far greater height. The hide that covers the
body is rugged, impenetrable and strong, which not

κέρατα δὲ καὶ βοῶν καὶ ἑλεφάντων ἐς ὀμαλές τε ἐκ περιφεροὺς καὶ
ἐς ἀλλὰ ἐπὶ πυρὸς ἀγεταί σχήματα.

A. 497 b 26 ἐχεῖ μυκτῆρα τοιοῦτον ... ωτε ἀντὶ χειρῶν ἐχειν
αὐτῶν; Ael. iv. 31 μυκτῆρα ... χειρὸς πανχρηστότερον; cf.
ii. 11; Plut. Mor. 972 ὁ προβοσκίδα ... ὥσπερ χεῖρα παρα-
βαλὼν; Plin. viii. 29 spirant et bibunt odoranturque haud
impropri dicta manu; ibid. 34; Phil. 40.

A. 497 b 24 τὰ πρόσθια σκέλη πολλῷ μεῖζῳ; cf. Ael. iv. 31.

101
θηκτός πανδαμάτωρ τε διατμήξειε σίδηρος. 530
θυμὸς ἀπειρέσιος πέλεται κατὰ δάσκιον ύλην ἀγρίος· ἐν δὲ βροτοῖς τιθασὸς μερόπεσι τ’ ἐνηής.
ἐν μὲν ἄρα χλοερῆς πολυκνήμους τε βήσασι καὶ φηγοῦς κοτίνους τε καὶ ψικάρηνα ψενθθλα
φοινίκων πρόρριζα κατὰ χθονὸς ἐξετάνυσεν,
ἐγχρήμας θηκτήσιν ἀπειρεσίας γενύεσσιν· 535
ὄπποτε δ’ ἐν μερόπων βριαρῆς πέλει παλάμησι,
λήθετο μὲν θυμοῖ, λίπεν δὲ μὴν ἄγριον ἠτορ·
ἐτλη καὶ ζεύγην καὶ χεῖλεσι δέκτο χαλινά
καὶ παίδας νώτοις φέρει σημάντορας ἐργαν.
Φήμη δ’ ὥσ ἐλέφαντες ἐπ’ ἄλληλοις λαλέουσι, 540
φθογγὴν ἐκ στομάτων μεροπηδὰ τουθρύζοντες;
ἀλλ’ οὐ πᾶσιν ἄκουστὸς ἐφυ θήρειος αὐτή,
κεῖνοι δ’ εἰσάιονι μόνον τιθασέυτορες ἄνδρες.
θαύμα δὲ καὶ τὸδ’ ἄκουσα, κραταιοτάτους ἐλέ-
faction
μαντικὸν ἐν στήθεσιν ἔχεων κέαρ, ἀμφὶ δὲ θυμῷ 545
γυνώσκειν σφετέρῳ μόρου παρεόουσαν ἀνάγκην.
οὐκ ἄρα τοι μούνουσι ἐν ὄρνθεσσιν ξασι
κύκνοι μαντιπόλοι γόον ύστατον αἰείδοντες,
ἀλλὰ καὶ ἐν θήρεσιν ἐνθ θανάτου τελευτὴν
φρασσάμενοι τόδε φύλον ἵλεμον ἐντύνουσι.
Ῥινοκέρως δ’ ὀρυγος μὲν ἐφι δέμας αἰθυκτήρος
550
οὐ πολλὸν μεῖξων, ὀλίγον δ’ ὑπὲρ ἄκρα ῥίνὸς
ἀντέλλει κέρας αἰνόν, ἀκαχμένον, ἄγριον ἄορ·
κεῖνῳ μὲν χαλκὸν τε διατρήσειεν ὀρούσασ,
οὐτήςας βριαρῆν τε διατμήξειε χαράδρην.

1 κεῖνης Brodaeus.
even a whetted blade of mighty all-subduing iron would easily cleave. Wild without limit is the temper of the Elephant in the shady wood but among men he is tame and gentle to human kind. In the green glens of many cliffs he stretches root and branch upon the ground, oaks and wild olives and the high-crowned race of palms, assailing them with his sharp tremendous tusks; but when he is in the strong hands of men, he forgets his temper and his fierce spirit leaves him: he endures even the yoke and receives the bit in his mouth and carries upon his back a the boys who order his work.

It is said that Elephants talk to one another, mumbling with their mouths the speech of men. But not to all is the speech of the beasts audible, but only the men who tame them hear it. This marvel also have I heard, that the mighty Elephants have a prophetic soul within their breasts and know in their hearts when their inevitable doom is at hand. Not then among birds only are there prophets, even the Swans b who sing their last lament, but among wild beasts also this tribe divine the end of death and perform their own dirge.

The Rhinoceros c is not much larger than the bounding Oryx. A little above the tip of the nose rises a horn dread and sharp, a cruel sword. Charging therewith he could pierce through bronze and with its stroke could cleave a mighty cliff. He attacks

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a A. 497 b 28; Ael. vii. 41. xiii. 9.
b Plato, Phaed. 84 e; Aesch. Ag. 1444; Ael. ii. 32, v. 34, x. 36; Phil. 10; Mart. xiii. 77; Stat. S. ii. 4. 10.
c Rhinoceros indicus, cf. Agatharch. ap. Phot. p. 455 a 29 Bekker; Strab. 774; Diod. iii. 34; Athen. 201 c; Ael. xvii. 44; Plin. viii. 71; Suet. Aug. 43; Solin. xxvii. 16, xxx. 21; Mart. Lib. Spect. ix. xxii.
keīnos kai σθεναρῷ περ ἐφορμηθεῖς ἐλέφαντι
πολλάκις ἐν κοινῷ νέκου τοιοῦτον ἔθηκεν.
ηρέμα δὲ ἔσαυθοις ἐπὶ καλλικόμουις μετώποις
καὶ νότω βαθάμιγγες ἐπήτριμα πορφυροῦνα.
pάντες δ' ἀρρενές εἰσι καὶ οὔποτε θῆλυς ὀρᾶται. 560
καὶ πόθεν, οὐκ ἐδάνην, φράζω δ' οὖν ὡς δεδάνηκα,
eἰτ' οὖν ἐκ πέτρης ὅλον τὸ δέ φύλον ἐπῆλθεν,
eἰτ' αὐτόχθονές εἰσιν, ἐπανέλθουσι δὲ γάϊς,
eἰτε πρὸς ἀλλήλοιν, τέρας ἄγριον, ἐκφύνται
νόσφι πόθων καὶ νόσphi γάμων καὶ νόσphi τόκοιο. 565
ἡδη καὶ διερθότων ἐν ύγροπόρου θαλάσσης
βένθεσιν αὐτόρρεκτα φύει καὶ ἀμήτορα φύλα,
ὀστρέα 2 τ' ὀπδεδαναι τ' ἀφύαι κόχλων τε γένεθλα
ὀστρακά τε στρόμβοι τε, τά τε ψαμαθοῦσι φύνται.
Μόνα σφίκη, βαιών οὗ μοι θέμις άμφις ἀείδεων. 570
οὐτιδανοὺς λίπε θῆρας, ὅσοις μὴ κάρτος ὀπηδεῖ,
pάνθηρας χαρπούς ἤδε αὐλούρους κακοεργοὺς,

1 οὗ most mss.; corr. Brunck.
2 ὀστρεῶν BCDE: ὀστρέων FHM.
3 τ' after ὀστρεὰ Schneider, om. mss.

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a Diod. iii. 34 τοῦτο (the Rhinoceros) περὶ τῆς νομῆς ἀεὶ
diaφερόμενου ἐλέφαντι τὸ μὲν κέρας πρὸς τινας τῶν 
πετρῶν θῆγε, συμπεσον δ' εἰς μάχην τῷ προειρημένῳ θηρίῳ καὶ
ὑποδύνου ὑπὸ τὴν κοιλιὰν ἀναρρήττει τῷ κέρατι, καθάπερ ἐξεῖθε,
tὴν σάρκα. τῷ δὲ τοιούτῳ τρόπῳ τής μάχης χρώμουν έξαιμα
ποεὶ τὰ θηρία καὶ πολλά διαφθείρει. ὅταν δὲ ὁ ἐλέφας, φθάσας
τὴν ὑπὸ τὴν κοιλιὰν ὑπόδυσιν, τῇ προβόσκιδι προκαταλάβηται τῶν
ῥινόκερων, περιγίνεται ραδίως, τύπτων τῶν ὀδούσ (i.e. τοσκ) καὶ
τῇ βια πλέον ἴσχυν. Similar account in Strabo, Plin., Ael.,
Solin. II. cc. Pausan. v. 12 οἱ δὲ Αἰθιοπικοί ταῦτα τὰ κέρατα
φύονσι ἐπὶ τῇ μηδείς seems to mean the Rhinoceros.
b Diod. l.c. τὴν χρόαν πυξείδη. Plin. l.c. and Solin. xxx.
21 colur buxeus. On the other hand Strab. l.c. οὔδ' τούξι τῷ
χρώμα εἴμερεις ἀλλ' ἐλέφαντι μᾶλλον.
c Cf. II. i. 762 ff. where the examples of spontaneous
generation given are ὀστρεὰ σύμπαντα καὶ ἀφυ. The present
104
the Elephant\textsuperscript{a} strong though it be and many a time lays so mighty a beast dead in the dust. On his yellowish,\textsuperscript{b} hairy brows and on his back dense spots show darkly. All the breed are males and a female is never seen. Whence they come I know not, but I speak as I have learnt, whether this deadly race springs from the rock or whether they are children of the soil and spring from the ground, or whether the wild monsters are begotten of one another, without desire and without mating and without birth. Even in the wet depths of the sea with its watery ways there are tribes which come into being self-made and motherless\textsuperscript{c}—Oysters and feeble Fry and the races of Sea-snails and Testacea and Spiral-shells and all that grow in the sands.

Dear Muse, it is not meet for me to sing of small creatures. Leave thou the feeble beasts which have no strength in them—the grey-eyed Panthers\textsuperscript{d} and list is unintelligible. If δστρακα=δστρακόδερμα, then the term is either equivalent to or includes δστρεα (according as that word is used in a wider or narrower sense), as it also includes κόχλοι (A. 527 b 35 τά δστρακόδερμα τῶν ζώων, ὅρον ... οἱ κόχλοι καὶ πάντα τὰ καλούμενα δστρεα) and στρόμβοι, whether that term be specific or generic (i.e. = τα στρομβώδη)—in which case it includes κόχλοι (A. 528 a 10 ὁ κόχλος καὶ τάλλα τά στρομβώδη; cf. P.A. 679 b 14). If we ventured to substitute, for δστρεα, κεστρέων or κέστρεα (for the spontaneous generation of which cf. A. 543 b 17, 569 a 17 etc.; Athen. 306 f) and, for δστρακα, δστρεα, we should get a more intelligible text.

\textsuperscript{d} See C. iii. 63 n. Clearly to Oppian πάνθηρ denotes a smaller animal than πόρδαλις. According to Wiegmann (in Oken's \textit{Isis} (1831), pp. 282 ff.) πάνθηρ=\textit{Felis uncia}, the Ounce or Snow Leopard. It is confined to the highlands of Central Asia; cf. Plin. viii. 63 Nunc varias et pardos, qua mares sunt, appellant in eo omni genere creberrimo in Africa Syriaque. Quidam ab his pantheras candore solo discernunt, nec adhuc aliam differentiam inveni; A. 280 a 25.
OPPIAN

τοι τε κατοκιδίησιν ἐφωπλίσσαντο καλιαίς, 
καὶ τυθοῦς ἀταλοὺς ὀλιγοδρανέας τε μνωξοῦς· 
τοι δ’ ἦτοι σύμπασαν ἐπιμύουσι μένοντες
χεμερίνην ἄρην, δέμας ὑπνοισι μεθύοντες·
δύσμοροι, οὐτε βορην ἐλέεω, οὐ φέγγος ἰδέσθαι·
φωλεοῖοι δ’ ἐν ὑπνον τοσσότον ἔχουσιν,
ἥς νέκυες κεῖνται, δυσχείμερον ὑιῶν ἐλόντες.
αὐτὸρ ἐπὴν ἔαρος πρῶται γελάσσωσιν ὑπωπαί,
ἀνθεά τ’ ἐν λευμίαν νέον γε μὲν ἡβῆσειν,
νωθρόν κινήσαντο δέμας μυχάτης ἀπὸ λόχμης,
φάεα τ’ ἀμπετάνατο καὶ ἐδρακόν ἰελίου φῶς,
καὶ γλυκερῆς νεοτερπῆς ἐδητύς ἐμνήσαντο,
αὐθεὶς δὲ ζωοὶ τε πάλιν τ’ ἑγένοντο μινωξοὶ.

575

580

585

590

Λέιπω καὶ λάσων γένος ὀὐτιδανοὶ σκιώρου,
ὅς ἐν τοίς θέρεοις μεσάτον φλογερῆσιν ἐν ὑφαίς
οὐρην ἀντέλλει σκέπας αὐτορόφοιο μελάθρουν·
οἶον δὴ νῦ ταῖως ἑν ὑπαίς ἀγαλλόμορφον
γραπτὸν ἐπισκιάουσιν ἀριμπρῆσες αἰολόνωτον·
τῶν οὐδὲν μερόπεσσι Διὸς τεχνήσατο μῆτις

1 πάλιν τ’ Turnebus: πάλιν mss.

In Oppian, as in A. 540 a 10; 580 a 23; 612 b 15, αἴλουρος seems to be a general name for the Cat, whether F. catus, the Wild Cat, M.G. ἄγριόγατος, or the Domestic Cat, F. domestica, M.G. γάτα; cf. Callim. H. vi. 110; Ael. iv. 44, v. 7, v. 30, v. 50. vi. 27; Plin. x. 174; Plut. Mor. 959 ε γαλαί καὶ αἴλουροι.

b Myoxus glis, M. nitela, M. dryas are all found in Greece. Erh., p. 20, mentions M. nitela as frequenting the orange-groves in Syra, where it climbs the trees and attacks the young fruit. In A. 600 b 13 φωλεί ἐν καὶ ὑπνοῖς ἐν αὐτοῖς τοῖς δευδροσι καὶ γίνεται τότε παχύσατος the ref. seems to be to M. glis, or possibly M. nitela, though the Squirrel has been suggested, Bik. p. 12. Tristram found in Palestine "three species of dormouse, the largest of which (M. glis) is six inches long without the tail, which is five inches more. The
the villain Cats\(^a\) which attack the nests of domestic fowls; and leave thou the tiny, tender, weaking Dormice.\(^b\) These indeed remain with eyes closed all the winter season, drunk with sleep. Hapless creatures! to take no food! not to behold the light! In their lairs, so deep asleep are they, they lie as dead and a wintry lot is theirs. But when the eyes of spring first smile and the flowers in the meadows newly bloom, they stir their sluggish bodies from their secret lair and open their eyes and behold the light of the sun, and with new delight bethink them of sweet food, and once more become alive and Dormice once again.

I leave too the shaggy race of the feeble Squirrel,\(^c\) who in the fiery season of midsummer erects his tail to shelter his self-roofed dwelling\(^d\); even as the Peacocks\(^e\) shelter their own beautiful form, their splendid form with many-painted back: than whom the wisdom of Zeus hath devised for men naught

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\(^a\) Plin. viii. 224 conditi etiam hi cubant; rursus aestate iuvenescunt; Mart. iii. 58. 36 somniculosos glires; \(\text{id. xiii. 59 Tota mihi dormitur hiemps et pinguior illo Tempore sum quo me nil nisi somnus alit.}\)

\(^b\) \textit{Sciurus vulgaris} L., var. niger, M.G. \textit{βερβερίτζα}. "De l’écureuil il n’a été observé jusqu’à présent en Grèce que la variété au pelage noirâtre. Il habite les forêts de sapins des montagnes du Nord de la Grèce, où il a été trouvé par le Dr. Krüper surtout au mont Parnasse, au mt. Velouchi et au mt. Olympe de Thessalie. Mr. A. de Hoeslin m’a assuré de l’avoir vu dans les forêts de sapins du mt. Ménalos en Arcadie" (Bik. p. 13).

\(^c\) Ael. v. 21 \(\text{ἐν ᾠρᾳ θερείῳ σκέπῃν οἶκοθεν καὶ οὐκ ἦτημένην οὔδε ὀθνείαν παρέχεται;} \) Plin. viii. 138 Provident tempestatem et sciuri obturatisque qua spiraturus est ventus cavernis ex alia parte aperiunt fores. De cetero ipsis villosior cauda pro tegumento est.

\(^d\) \textit{Paco cristatus}, M.G. \textit{παγών}.
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terpvóteron faiдрóïson ἐν ὀμμασιν εἰσοράσθαι,
οὐδ' ὁσα πανδώτευραν ἐπὶ χθόνα μητέρα βαίνει,
οὐδ' ὅπόσα πτερύγεσσιν ἐπ' ἥéra πουλῶν ὀδεύει,
οὐδὲ μὲν ὁσα βυθοῦσιν ἐπ' ἄγρια κύματα τέμνει· 595
τοῖον ἐπ' ὀρνίθεσσιν ἀριζήλοις ἀμαρύσσει
χρυσῷ πορφύροντι μεμιγμένον αἰθόμενον πῦρ.

Οὐκ ἔρεω κρυερὸν γένος ὀκριόεντος ἔχινου
μείωνος· ἀμφίδυμοι γὰρ ἔχινοις ὄξυκομοιοις
ἀργαλέαι μορφαὶ κρυερὸν τε περίδρομον ἔρκος·
οὶ μὲν γὰρ βαιοὶ τε καὶ οὐτιδανοὶ τελέουσιν,
tυτθῆςι φρύσοντες ἐπὶ προβλῆσιν ἀκάνθαις·
οὶ δ' ἄρα καὶ μεγέθει πολὺ μείζones, ἥδ' ἐκάτερθεν
ὀξεὰ πεθρίκαςεν ἀρειοτῆρησιν ἁκωκαίς.

Λείπω τρισά γένεθλα, κακὸν μίμημα, πιθήκων· 600
τίς γὰρ ἄν οὐ στυγέοι τοῖον γένος, ἀῖσχρὸν ἰδέοςθαι,
ἀβληχρῶν, στυγερῶν, δυσδέρκετον, αἰολόβουλον;
κεῖνοι καὶ φίλα τέκνα δυσειδέα δοῦα τεκόντες
οὐκ ἀμφῶν ἀτάλαντον ἐὴν μερίσαντο ποθητῶν,

a The Common Hedgehog, Erinaceus europaeus, M.G. ἀκανθόχωρος, is common in Greece (Erh. p. 12, Bik. p. 8), as it is in Palestine (Trist. p. 101). Oppian's lesser Hedgehog is almost certainly the Spiny Mouse, M. acomys, of Syria and Africa, of which at least three species occur in Palestine.

"They are most beautiful little creatures of a light sandy colour above and white beneath, and covered all over the back with bristles like a hedgehog" (Tristr. p. 123), from which, when the spines are erected, they are, except for their size, almost indistinguishable. Α. 581 a 1 ἄλ δ' ἐν Ἀἰγύπτῳ μίς σκιλράν ἔχοντες τὴν τρίχα ὕσσερ οἱ χερσαῖοι ἐχίνοι; Μιναβ. 832 a 31 ἐν Κυρήνῃ δὲ φασίν οὐκ ἐν εἶναι μνῶν γένως . . . τιναὶ δὲ ἐχινώδεις οὐς καλοῦσιν ἔχινας; Herod. iv. 192
more pleasant to behold with glad eyes, neither amid all that walk mother earth, giver of all gifts, nor amid all that travel on wings the spacious air, nor amid those that in the deep cleave the wild waves: in such wise on the splendid birds twinkle blazing fire mingled with the sheen of gold.

I will not tell of the chilly race of the prickly Hedgehog— the lesser; for two dread forms there are of the sharp-spined Hedgehogs with chilly fence encircling them. The one kind are small and feeble and bristle with small jutting spines; the other sort are far larger in size and have stronger prickles bristling sharp on either side.

I leave the triple breeds of Apes, those villainous mimics. For who would not abhor such a race, ugly to look on, weak, loathsome, evil of aspect, crafty of counsel? These, though they bring forth twin children of evil mien, divide not their love equally

μνῶν γένεα τριζή αὐτόθι (in Libya) ἦστι...οἱ δὲ ἐχύες; Plin. viii. 221 plura eorum genera in Cyrenaica regione, ...alii irenaceorum genere pungentibus pilis; id. x. 186 Aegyptiiis muribus durus pilus sicut irenaceis; cf. Ael. xv. 26; Hesych. s. ἐχῖνος.

b The triple breeds are doubtless those of A. 502 a 16 εινα δὲ τῶν ζυφῶν ἑπαμφοτερίζει τὴν φύσιν τῷ τ’ ἀνθρώπῳ καὶ τοῖς τετράποσιν, οἶον πίθηκοι καὶ κῆβοι καὶ κυνοκέφαλοι. ἔστι δ’ ὁ μὲν κῆβος πίθηκος ἐχὺν οὐράν, καὶ οἱ κυνοκέφαλοι δὲ τὴν αὐτὴν ἐχουσίν μορφήν τοῖς πίθηκοις, πλὴν μείζονες τ’ εἶσι καὶ ἵσχυροτεροί καὶ τὰ πρόσωπα ἐχοντες κυνοειδέστερα, ἐτὶ δὲ ἀγρυστέρα τὲ τὰ Ἦθη καὶ τοὺς ὄδωντας ἐχουσί κυνοειδέστερους καὶ ἵσχυροτέρους. They thus correspond to our Ape, Monkey, Baboon, and πίθηκος is prob. the Barbary Ape (Strab. 827), Macacus Inius; the κῆβος a Cercopithecus; the κυνοκέφαλος the Cynocephalus hamadryas or Arabian Baboon; cf. Plin. viii. 215, xi. 246; Ael. v. 7, xvii. 25 etc.; Solin. xxvii. 56.

c Ael. v. 26 μμηλοτατῶν ἔστιν ὁ πίθηκος ζυφόν; Solin. l.c. non sine ingenio aemulandi.
άλλα τὸ μὲν φιλέουσι, τὸ δ’ ἑξαίροντοι χόλουσιν· 610
αὐταῖς δ’ ἀγκαλίδεσσαν ἔως τέθνηκε τοκήνων.
Οὐ μὲν θὴν οὐδ’ ἀσπαλάκων αὐτόχθονα φύλα ποιοφάγων, ἀλαῖν, μὲλπεῖν θέλουσιν ἀοιδαί, οἱ καὶ βάξις ἄπιστος ἐπʼ ἀνθῶπος ἐπέρησεν ἀσπάλακας βασιλῆς ἄφ’ αἰματος εὐχετάσσαθι Φινέος, ὅν ἥ’ ἀτίτηλε κλυτή Θρῆισσα κολώνη· Φινεῖ γάρ ποτε δὴ Φαέθων ἐκοτέσσατο Τιτάν, μαντιτόλου Φοίβου χολωσάμενος περὶ νίκης, καὶ οἱ φέγγος ἀμερσεν, ἀναιδέα φύλα δ’ ἐπεμψεν ἄρπνιας, ππερόντα παρέστια πικρά γένεθλα. 620
ἀλ’ ἐπεὶ οὖν περόωντο μετὰ χρύσεοιν ἀεθλον Ἀργώνης ἐπὶ νηὸς Ἰῆσοι συμπονέοντες παῖδε Βορείων Ζήτης Κάλαίς τε κλεεννώ, οἰκτείραντε χέροντα κατέκτειναν τότε φύλα, καὶ γλυκερὴν μελέοισι δόσαν στομάτεσσων ἔδητων. 625
ἀλλ’ οὐδ’ ὡς Φαέθων χόλον εὖνασεν, ἀλλὰ μὲν αἰβα ἀσπαλάκων πόησε γένος μὴ πρόσθεν ἐόντων· τοῦνεα νῦν ἁλαὸν τε μένει καὶ λάβρον ἐδωδαῖς.

1 λόχωι A₂ in ras. BGH: τόδοιςι CDE.
2 τέθνηκε Pauw: ἔθανε Ι: ἐκείνει.

* ἀσπαλάξ both in Opp. and in A. 488 a 21, 491 b 28, 533 a 3, 605 b 31, etc., is prob. Spalax typhlus, a rodent "with much of the external appearance of our mole but considerably larger, ... of a silvery grey colour, without any external eyes or tail" (Tristr. p. 121). It is found in the Cyclades, where it is called τυφλοτωντικὸς (i.e. blind-rat), Erh. p. 21. Neither our Common Mole, Talpa europaea, nor T. caeca has been found in the Cyclades (Erh. l.c.) or in Palestine (Tristr. p. 100); in continental Greece T. europaea is not found and the occurrence of T. caeca seems to be doubtful.

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between both, but they love the one and hate and are angered at the other; and he perishes in the very arms of his parents.

Neither of a truth will minstrels sing the earth-born tribes of the Moles, a eaters of grass b and blind, c albeit a rumour not to be believed has spread among men that the Moles boast themselves sprung from the blood of a king, even of Phineus, d whom a famous Thracian hill nurtured. Against Phineus once on a time was the Titan Phaethon angered, wroth for the victory of prophet Phoebus, and robbed him of his sight and sent the shameless tribes of the Harpies, a winged race to dwell with him to his sorrow. But when the two glorious sons of Boreas, even Zetes and Calais, voyaged on the ship Argo in quest of the golden prize, assisting Jason, then did they take compassion on the old man and slew that tribe and gave his poor lips sweet food. But not even so did Phaethon lull his wrath to rest, but speedily turned him into the race of Moles which were before not; wherefore even now the race remains blind and gluttonous of food.

b While T. europaea and T. caeca are insectivorous, S. typhlus is entirely vegetarian.

c The eyes of T. europaea, though rudimentary, are visible externally; those of T. caeca and S. typhlus are not. A. 491 b 29 διός μὲν γὰρ οὕθ' ορφά (ὁ ἀσπάλαξ) οὐτ' ἔχει εἰς τὸ φανερὸν ὄρφανον ὀφθαλμοὺς. Cf. 533 a 3; De an. 425 a 10; Plin. xi. 139 quadrupedum talpis visus non est; oculorum effigies inest, siquis practentam detrahat membranam.

d Phineus of Salmydessus in Thrace was blinded of both eyes and afflicted by the Harpies until these were destroyed by Zebes and Calais (Pind. P. iv. 182), the sons of Boreas; Apollod. i. 9. 21; Ap. Rh. ii. 176 ff.; Verg. A. iii. 225 ff. The connexion of Phineus with the mole seems to be peculiar to Oppian.
ΚΥΝΗΓΕΤΙΚΩΝ ΤΟ Γ

'Αλλ’ οτε δὴ κεραών ἧείσαμεν ἑθνεά θηρῶν, ταύρους ήδ' ἐλάφους ἢδ' εὐρυκέρωτας ἀγαυοὺς καὶ δόρκους ὄρυγας τε καὶ αἰγλήντας ἱορκοὺς ἄλλα θ' ὀσοσών ὑπερθε καρήτα τευχήντα, νῦν ἀγε καρχαρόδοντα, θεά, φράζωμεν ὄμιλον σαρκοφάγων θηρῶν καὶ χαλιόδοντα γένεθλα.

Πρωτίστην δὲ λέοντι κλυτῇ ἀναθώμεθα μολπῆν. Ζηνὸς ἔσαν θρηπτῆρες ὑπερμενέος Κρονίδαο νηπιάχου Κουρῆτες, οτ' ἀρτίγονον μιν ἐόντα ἀραμένη γενετήρος ἀμελίκτου Κρόνου κλεψιτόκος 'Ρεῖη κόλπους ἐνικάτθετο Κρήτης. Οὐρανίδης δ' ἐσιδῶν κρατερὸν νεοθηλέα παῖδα πρώτους ἀμφήλλαξε Διὸς ρυτῆρας ἀγαυούς καὶ θῆρας ποίησεν ἀμευψάμενος Κουρῆτας.

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α Α. 501 α 14 καὶ τὰ μὲν χαλιόδοντας ἐχεῖ, ὡσπερ οἱ ἄρρενες ὑές, τὰ δὲ οὐκ ἔχει. Εἴτε δὲ τὰ μὲν ἐστὶ καρχαρόδοντα αὐτῶν, οὐν λέων καὶ πάρδαλις καὶ κύων, τὰ δὲ ἀνεπάλλακτα, οὐν ἄποις καὶ βοῦς καρχαρόδοντα γάρ ἐστιν ὁσα ἐπαλλάττει τοὺς ὀδόντας τοῦς ὀξεῖς; Ρ. Α. 661 β 22 αὐδέν δὲ τῶν ξύων ἐστίν ἁμα καρχαρόδον καὶ χαλιόδον, διὰ τὸ μηδὲν μάτην ποιεῖν τὴν φύσιν μηδὲ περιηγόντι ἐστὶ δὲ τῶν μὲν (sc. the tusks) διὰ πληγής ἢ βοηθεία, τῶν δὲ (sc. the saw-teeth) διὰ δήγματος; Plin. xi. 160 dentium tria genera, serrati aut continui aut exserti; serrati pecti-
But now that we have sung the tribes of horned wild beasts, Bulls and Stags and splendid Broad-horns and Gazelles, of the Oryx and beautiful Iorcus and others whose heads are armed above, come now, O goddess, let us tell of the saw-toothed company of flesh-eating beasts and the tusked races.

First of all to the Lion let us dedicate the glorious lay. The Curetes were the nurses of the infant Zeus, the mighty son of Cronus, what time Rhea concealed his birth and carried away the newly-born child from Cronus, his sire implacable, and placed him in the vales of Crete. And when the son of Uranus beheld the lusty young child he transformed the first glorious guardians of Zeus and in vengeance made the Curetes wild beasts. And since by the

natim coeuntes, ne contrario occursu atterantur (A. P.A. 661 b 21), ut serpentibus, piscibus, canibus; continui, ut homini, equo; exserti, ut apro, hippopotamo, elephanto. . . . Nulli exserti quibus serrati. The carcharodonts are carnivorous and have sharp, saw-like, cutting cheek teeth; the chauliodonts have flat-crowned cheek teeth, adapted for crushing or grinding.

b A. 594 a 25 τῶν δὲ τετραπόδων καὶ ἕφωτόκων τὰ μὲν ἄγρια καὶ καρχαρόδουτα πάντα σαρκοφάγα.

οἱ δ' ἀρ', ἔπει βουλήσα τεοῦ μεροπηδία μορφὴν ἀμφεβάλοντο Κρόνοιο καὶ ἀμφιέσαντο λέοντας, δώρουσιν μετόπισθε Διὸς μέγα κυριανέως θηροῦν ὥριαυλοις καὶ ῥηγεδανὸν θοὸν ἀρμα Ἀείς εὐώδως ὑπὸ ζεύγλησιν ἁγούσιν.

Αὐλὰ φῦλα δὲ τοῖς καὶ εἵθεα θηραίν ἑκάστοις. τοὺς μὲν νυν προχόρησε πολυρραθάγον ποταμῷ, Τίγρει ἐπ' εὑρυρέουσι, κυνήσατο τοξεύτειρα Ἀρμενίη Πάρθων τε πολύσπορος εὐβοτος αἰα, ξανθοκόμαι τελέθουσι καὶ οὐ τῶν ἀλκήντες. πάσσονα μὲν φορέουσι δέρὴν, μεγάλην δὲ τε κόρην, ὁμιματα δ' αἰγλήντα καὶ ὅφρυς ὡμ βαθείας, ἀμφιλαφεῖς ἐπὶ ὑνα κατηφέας· ἐκ δ' ἄρα δείρης καὶ γενύων ἑκἀστερθε θοαί κομὼσων ἑδειραί.

Τοὺς δὲ τρέψθης μεγάδωρος Ἐρεμβὺον αὐθίς ἁρουρα, τὴν ἑθνη μερόπων εὐδαιμόνα κυκλήσκουσι, δειραῖ κακένοις καὶ στήθεα λαχνήντα καὶ πυρὸς ἀστράπτουσιν ἀπ' ὅφρυλμα ἀμαρυγαί, ἑξοχα δ' ἐν πάντεσσιν ἀρίζηλοι τελέθουσιν· ἀλλ' ὅλιγον τούτων γένος ἐλλαχε μυρίῶς αἰα.

Πουλύς δ' ἐν Λιβύη ἐρεβόλακι διψαῖ διαί ὅχλος ἐπιβρομεῖε βριαρῶν βρύχημα λεόντων, οὐκἐτι λαχνήεις, ὅλιγη δ' ἐπιδεδρομεν αὐγλη· σμερδαλέος δὲ πρόσωπα καὶ αὐχέα· πάσι δὲ γυνίως ἦκα μελαν κυάνου φέρει μεμορυγμένον ἀνθος· ἀλκη δ' ἐν μελέσσων ἀπείριτος ἡδὲ λεόντων κοιρανικῶν Λίβυες μέγα κυριανέουσι λέοντες.

1 ἵστρον (ἱστρον) mss.: corr. Brodæus.
2 ἐπιδεδρομεν λάχη F.

c Arabia Felix; cf. Strabo 39 τὴν Ἀραβίαν ἐν εὐδαιμόνα προσαγορεύουσιν οἱ νῦν; Dion. P. 927 κείθεν δ' ὀλβιστὼν Ἀράβων παρακέκληται αἰα; Diod. ii. 49 ἡ δ' ἐχομενὴ τῆς ἀνύδρου καὶ 114.
devising of the god Cronus they exchanged their human shape and put upon them the form² of Lions, thenceforth by the boon of Zeus they greatly lord it over the wild beasts which dwell upon the hills, and under the yoke they draw the terrible swift car of Rhea who lightens the pangs of birth.

Various are the tribes of them and each species has its own form. Those which by the waters of a noisy river, even beside the broad stream of the Tigris, are bred by Armenia, mother of archers, and by the land of the Parthians, rich in tilth and pasture, are yellow-haired and not so valiant. They have a stouter neck and a large head, bright eyes and high and bushy brows, ample and lowering over the nose. From neck and jaws springs on either side luxuriant hair.

Those again which the bountiful land of the Ereinkiᵇ rears—the land which the tribes of mortal men call Fortunateᶜ—these also have shaggy neck and breast, and flashes of fire lighten from their eyes, and they are handsome above all; but of these the infinite earth hath but a scanty breed.

But a great throng of mighty Lions roar in the goodly land of thirsty Libya—no longer shaggy these but a thin sheen runs over them. Terrible are they of face and neck, and on all their limbs they bear a blackish hue stained with dark blue. The strength in their limbs is limitless, and the Libyan Lions greatly lord it over the lordly Lions.

ἔρημου χώρας Ἀραβία τοσούτο διαφέρει ταύτης ὡστε διά τὸ πλήθος τῶν ἐν αὐτῇ φυομένων καρπῶν τε καὶ τῶν ἄλλων ἀγαθῶν εὐδαίμονα Ἀραβίαν προσαγορεύθηναι; Solin. xxxiii. 4 hanc Arabiam Graeci Eudaemonem, nostri Beatam nominaverunt; Amm. M. xxiii. 6. 45 Arabes beati, ideo sic appellati quod frugibus iuxta et fetibus et palmite odorumque suavitate multiplici sunt locupletes.
OPPIAN

'Ek dé pot' Aithióptan Lívbúnh ἤμείψατο γαϊν, θαῦμα μέγ' εἰσιδέειν, μελανόχροος ἦ'κομος λίς, εὐρὺς ὑπερθε κάρηνα, πόδας δασύς, ὀμμασιν αἰθοῦ, μούνοις ξανθοῖς φωνισσόμενος στομάτεσσιν. 45 ἔδρακον, οὐ πυθόμην, κεινόν ποτε θῆρα δαφωνόν, κοιρανίκοις τ' ἐμολευν διαπόμπιμος ὀφθαλμοῖσιν.

Φορβής οὐ χατέει πάντ' ἤματα φύλα λεόντων, ἀλλὰ τὸ μὲν δόρποις μέλει, τὸ δὲ τ' αὖτε1 πόνοισιν· οὐδ' ὑπνὸν μυχάτωσιν ἔχει παρὰ τέρμασι πέτρης, 50 ἀμφαδόν ὑπνώει δὲ, θρασύφρονα θυμὸν ἐλίσσων, εὕδει δ' ἐνθ' κίχησον ὑπείροχος ἐσπερίη νύξ.

'Εκλυον αὖ κάκεινο λεοντοκόμων αἰζηῶν, δεξιερήν ὑπὸ χεῖρα φέρειν αἰθωνα λέοντα νάρκα θοῖν, τῇ πάντα λυγοῦν2 ἀπο γούνατα θηρῶν. 55 Πεντάκι θηλυτέρη δὲ τόκων ἀπελύσατο ζώνην· βάξις δ' ἀτρεκέως ἀνεμώλιος, ὡς ἐνα τίκτει.

πέντε φέρει πρώτιστον· ἀτὰρ πύσυρας μετέπειτα ὁδίνει σκύμνους, κατὰ θ' ἔξεις ὑπένερθε νηδύοσ ἐκ τριτάτης τρεῖς ἐκθορον· ἐκ δὲ τετάρτης 60 ἀμφίδυμοι παῖδες· πύματον δ' ἐνα γείνατο μήτηρ γαστρὸς ἀριστοτόκιοι κλυτόν βασιλῆα λέοντα.

1 τοτε δ' αὐτε most mss.
2 λυγοῦν Editor: λυγρῶν mss.

a A. 594 b 18 τῇ δὲ βρώσει (ὁ λέων) χρήται λάβρως καὶ καταπίνει πολλὰ ὀλα οὐ διαιρῶν, εἰτ' ἡμέρας δύο ἢ τρεῖς ἀσιτεῖ; Plin. viii. 46; Ael. iv. 34; Solin. xxvii. 13.

b O.T. Num. xxiv. 9 He couched, he lay down as a lion, and as a great lion: who shall stir him up?

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From the Ethiopians once on a time there came to the land of Libya, a great marvel to behold, a well-mane Lion, black of hue, broad of head above, hairy of foot, bright of eye, reddening only on the yellow mouth. I have seen, not merely heard of, that terrible beast, when it was transported to be a spectacle for royal eyes.

The tribes of Lions do not need food every day but one day they devote to feeding, the next in turn to labour. Neither doth the Lion take his sleep by the inmost bounds of a rock, but he sleeps in the open, revolving a courageous soul, and whereasover sovereign night overtakes him at evening, there he sleeps.

This also have I heard from the keepers of Lions, to wit that under his right paw the tawny Lion has a power of swift benumbing, wherewith he utterly benumbs the knees of wild beasts.

Five times doth the Lioness loose her zone in birth, and idle truly is the report that she bears but one. Five she bears the first time, but next she travails with four cubs; then next in order from her third labour spring three; from her fourth spring twin young; and last from her womb of noble progeny the mother brings forth the glorious Lion King.

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\(^{c}\) Schol. B Hom. II. xx. 170 εχει (ο λεων) υπο τη ωφρα κεντρον μελαν, ως κερατιον, δε ου έαντον μαστιζει, υφι ου νυττομενος πλεον αγυιονται. A. 630 a 5 mentions the suppuration of wounds inflicted by lions’ teeth and claws, but says nothing of numbing.

\(^{d}\) A. 579 b 9 οδ δ’ εν Συρια λεοντες τικτουσι πεντακις, το πρωτον πεντε, ειτ’ αει ενι ελαττονα, μετα δε ταυτα οικετι ουδεν τικτουσιν, άλλη αγονοι διατελουσιν; De gen. 730 a 32; Plin. viii. 45; Ael. iv. 34; Phil. xxxv.; Solin. xxvii. 16.
OPPIAN

Πορδάλιες δ' ὅλοι δίδυμον γένος· αἱ μὲν ἔασι μείζους εἰσιδεῖεν καὶ πάσσονες εὐρέᾳ νῶτα, αἱ δὲ τ' ὀλιζότεραι μὲν ἀτὰρ μένος οὕτι χερείους· ἐδεια δ' ἀμφοτέρησιν ὤμοιὰ δαιδάλλουται, νόσφι μόνης οὐρῆς, τῇ τ' ἐμπαλιν εἰσοράται· μείσοι μὲν μείζων τελέθει, μεγάλης δὲ μείων. εὐπαγεῖς μηροὶ, δολίχων δέμας, ὃμμα φαινὼν· γλαυκίωσι κόραι βλεφάροις ὑπὸ μαρμαίρουσαι, γλαυκίωσιν ὄμοι τε καὶ ἐνδοθι φοινίσσονται, αἰθομέναις ἰκελαι, πυριλαμπέες· αὐτὰρ ἐνέρθεν ὁχροῖ τ' ἱοτόκοι τε περὶ στομάτησιν ὁδόντες. ὅνος δαιδάλεος, χροῖ γ' ἐπὶ παμφανωθῇ ἤροεις, πυκνήσα μελανομένην ὀπωπαῖς. ὁκύτατον θείει, καὶ τ' ἄλκιμον ἢνοι ὀρούει· φαίης, ὀππὸτ' ἵδοιο, διηρήην φορέσθαι. ἐμπθεὶ καὶ τόδε φύλον ἐπικλείον τὸ ὁνοίδοι πρόσθ' ἐμεναι Βάκχου φερεσταφύλοιο τιθήνας· τοῦνεκεν εἰσώτει νῦν ὅνιος μέγα καγχαλώσιν, δεχόμεναι στομάτησι Διονύσου μέγα δῶρον. τί χρέοι ἐκ μερόπων δὲ κλυτᾶς ἢμευε γυναῖκας ἐς τόδε πορδαλίων γένος ἄγριον, αὐθίς αἰείω ἓ. 

Ναὶ μὴν ἄλλο θοῦν διφυεῖς γένος ὑπήσαςιν,
Next the deadly Leopards are a double race. The one sort are larger to look on and stouter as to their broad backs, while the other sort are smaller but no whit inferior in valiance. The daedal forms of both are alike, apart only from the tail, where a perversity is seen: the lesser Leopards have the larger, the large the lesser tail. The thighs are well knit, the body is long, the eye bright: the shining pupils show grey-green beneath their brows, grey-green at once and red within, flaming as if on fire; but in the mouth beneath the teeth are pale and venomous. The hide is variegated and on a bright ground is dark with close-set black spots. Very swift it is in running and valiant in a straight charge. Seeing it thou wouldst say that it sped through the air. Notwithstanding minstrels celebrate this race of beasts as having been aforetime the nurses of Bacchus, giver of the grape; wherefore even now they greatly exult in wine and receive in their mouths the great gift of Dionysus. What matter it was that changed glorious women from the race of mortals into this wild race of Leopards I shall hereafter sing.

Another swift race, moreover, of twofold nature as conversely the later Greek writers render the Latin panthera by πάρδαλις (Plut. Cíc. xxxvi. coll. Cíc. Ad fam. ii. 11). When πάρδαλις and πάνθηρ are distinguished (Xen. C. 2. 1; Athen. 201 c; Ael. vii. 47; Poll. v. 88), then, according to Wiegmann, πάρδαλις = Felis pardus L. and Cuv. (F. leopardus Temminck), while πάνθηρ = F. uncia. Of the two Panthers or Leopards in our present passage the larger, according to Wiegmann, is F. pardus L. and Cuv. (F. leopardus Temm.), the varia (Plin. viii. 63) and pardus of the Romans, while the smaller is F. pardus Temm., cf. A. and W. ii. p. 294. See C. ii. 572 n.
λύγγας ἄριζήλους· αἱ μὲν γὰρ ἔασιν ἰδέασιν τυθαί, βαιοτέροις τῇ ἐφωπλίσαντο λαγωίς· ταῖ δ' ἄρα μεῖζονες εἰσιν, ἐπιθρόσκουσι δὲ ρέα εὐκέραοις ἐλάφοι καὶ ὄξυτέρους ὀργάζοσιν.

μορφὴν δ' ἀμφίδυμοι πανομοίων ἀμφιέσαντο· ίσαι μὲν βλεφάροις ὑπ' ὀφθαλμῶν ἀμαργαί ἰμερόν οὐράτουσι· προσώπατα δ' ἀμφοτέρησι φαίδρα πέλευ βαιόν τε κάρῃ καὶ καμπύλων ὁδας· μούνῃ δ' εἰσιν άνωμοίοι ἐπλετό χροῇ· μεῖοσι μὲν λυγγῶν ἐπιδέδρομε δήνος ἔρευθης, μεῖζοι δὲ κροκόν τε θεείῳ τ' εἰκελον ἀνθος.

ἔξοχα δ' αὖ τάδε φύλα φίλην ἀγάσαντο γενέθλην εὐγήνου λύγγες τε πυρίγην σε τε λέοντες πορδάλιες τ' ὀλοι καὶ τίγρεις ἠμφότεραι. τῶν δ' ὅποτε σκύμνους νεοθηλέας ἐν ἡυλόχουσιν ἀγρότῃσιν ἐσπαρβέες ἀγρευτήρες, αἰ δ' ἄρ' ἐπειτ' ὄπισω πάλι νέυμαι ἀθρήσωσιν ἐξαπίνης κενεύοι τε δόμους καὶ ἔρημα μέλαθρα, μύροντα λυγέως ἄδινον γόνων, ἐκ δ' ἄρα τηλοῦ κωκυτὸν προϊαζον πολύστονον, οἶᾳ τε πάτρης περθομένης υπὸ δουρὶ καὶ αἰθομένης πυρὶ λάβρῳ πεπτήμαι περὶ τέκνα μέγα κλαίουσι γυναῖκες. ἡ ῥα τόσον τεκέων τε καὶ ἀρτιγόνου γενέθλης φιλτρον ἐνὶ κραδίῃ στάξειν θεός· οὖν' ἄρα μούνοις

1 ὀξυκέρους G. 2 ὑπ' Editor: ἀπ'. 3 περίγήνην Λ.

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"The two species of Lynx appear to be: 1. Felis lynx (A. 499 b 24, 500 b 13, 539 b 22, etc.; Plin. viii. 72), M.G. ῥῆσος: "Le lynx, habitant les gorges des montagnes et surtout la région des bois de sapins, est devenu très rare en Grèce, mais n'en est pas disparu. Son existence a été notamment constaté en Attique par un individu tué le 18 mars 1862 au mont Parnès et conservé empaillé au Musée"
thou mayst see, the notable Lynxes. Of these the one sort are small to look on and attack the little Hares; the other sort are larger and easily leap upon the Stags of goodly horns and the swift Oryx. Both are clothed in altogether similar form. Alike are the delightful flashes that lighten from their eyes beneath their brows; both have bright face, small head, and curving ear; only their colour is dissimilar to look on. The smaller Lynxes are covered with a ruddy hide, while the colour of the larger is saffron and like sulphur. Beyond others these tribes love their dear offspring, the keen-eyed Lynxes and the fiery-eyed Lions and the deadly Leopards and the windswift Tigers. When in the thickets fearless hunters secretly steal away their suckling cubs, and they returning afterward behold their empty house and home made desolate, they shrilly wail their loud lament and far they send abroad their doleful dirge; even as, when their fatherland is sacked with the spear and burnt with raging fire, women fall upon their children’s necks and loudly weep. Such constraining love of child and new-born babe hath God instilled into the

Zoologique d’Athènes; d’après l’Expédition scientifique de Morée il habite le mont Olenos d’Achaie et les montagnes de Cynurie; d’après Mr. A. de Hoeslin il a été observé dans la gorge de Phlampouritza au mont Cyllène et un individu a été tué près de Xylocastron par Mr. I. Notaras. D’après les renseignements de Mr. le Dr. Krüper il se trouve aussi au mont Olympe en Thessalie,” Bik. pp. 11 f. 2. *F. caracal*, the Caracal, a small animal about 14 inches in height and about 34 inches long without the tail, which is about 10 inches; in colour reddish-brown, paling to white under throat and belly. It is sometimes trained to hunt small mammals, such as hares, and the larger birds such as cranes, kites, etc.
OPPIAN

ἀνθρώποις, οὖ πάντα νοήμασι μητίσαντο, ἀλλὰ καὶ ἐρπηστήριος¹ καὶ ἱχθύων ἢδε καὶ αὐτῶς 110
θῆρεσιν ὠμοστῆσαι καὶ υψιπόλοις ἀγέλαισιν ὀινών. τόσσον ῥα φύσις κρατερῶτατον ἄλλων.
οὖν μὲν κομιδὴν τεκέων ἐνί κύμασι δελφῖς
αἰνὲν ἔχει γλαυκός τε χάροψ φωκῆ τε δυσαίρῃ.
πῶς δ᾽ ἄρ᾽ ἐν οἰνωνίᾳ ποθὴν ἀλίαστον ἔχουσιν
ἐν τεκέων φῆναι τε βαρύθρογγοι τε πέλειαι
αἰετόεντα τε φῦλα πολύζων τε κορῶναί.
πῶς δ᾽ ὅρινς κατὰ δῶμα συνέστιος ἀνθρώποισιν,
ἀρτυτόκος, νεαροὶ περισκαίρουσα νεοσσοῖς,
κύρκων ὑπὲρ τέγεος κατεπάλμευν ἀθρήσασα
ὅξου μὲν ἐκλαγέαν αἰώνα καὶ ἄνθορεν ὥξ' λακοῦσα,
αὐχένα δ᾽ ὤψος' ἀευρέν ἐς ἱέρα γυρώσασα
καὶ πάσας ἐκάτερθε θοῶς ἀφριζεν ἑθείραις
καὶ πτερὰ πάντα χάλασσε ποτὶ χθόνα· τοι δ᾽ ἀρα
dελοὶ
tεῖχος ὑπ᾽ εὐπτέρυγον πρυλέες τρύζουσι νεοσσοῖς.

1 ἐρπηστήριος Κ: ἐρπηστήριοι Ε.

ὁ δὲ καὶ ἂν ἔφόβησε καὶ ἡλασεν ὄρνων ἀναιδῆ,
εἰρμενή φίλα τέκνα, τά τ᾽ εἰσέτι νήπια φέρβει,
ἄπτερα λυσιτόκων² θαλάμων² ἀπολύμενα δεσμοῦ.
ὡς δὲ καὶ ἐν θῆρεσιν ἐρίβρυχοι τε λέαναι
πορδάλες τε θοαι καὶ τίγριδες αἰολόνωτοι
πασί πέρι προβεβᾶσι καὶ ἀγρευτήριοι μάχονται
καὶ τε περὶ σφετέρων τεκέων τετλάσει δαμῆναι,
ἀντίον αἰχμήτησι συνιστάμεναι μερόπεσσιν.

² νν. II. λυσικόμων, λυσιτόμων. ³ πτερύγων suprascr. G.

⁵ Cf. H. i. 638 ff.
⁶ Cf. H. i. 686 ff.
⁷ Cf. H. i. 727. Prob. Gypaëtus barbatus, the Lammer-
heart: not alone in men who devise all things by their wits but even in creeping things and fish and the ravenous wild beasts themselves and the high-ranging flocks of birds: so much is nature mightier than all beside. What care doth the Dolphin\(^a\) amid the waves take evermore of its children, and the bright-eyed Glaucus\(^b\) and the Seal\(^c\) of evil smell! And how among the fowls of air do they cherish unfailing love for their own children—the Giers\(^d\) and the deep-noted Doves and the tribes of the Eagle and the long-lived Crow! And the domestic mother Hen, companion of the homes of men, fluttering about her new-hatched chicks, how, when she sees a Hawk swooping down over the roof, doth she straightway utter a piercing scream and spring up with shrill cry and lift her arching neck high into the air and speedily ruffle all her plumage and droop her wings to the ground, while the poor chickens cheeping cower together beneath the bulwark of her wings; and speedily she routs and drives away the shameless bird, defending her dear children, still infants whom she feeds, unfledged and newly delivered from the bondage of the chambers of birth.\(^e\) So also among wild beasts roaring Lionesses and swift Leopards and Tigers of striped back stand forward to defend their children and fight with hunters and for their young ones are prepared to die, joining issue with the spearmen face to face;
οὔδε ποτ’ ἐρρίγασιν ἐής ἐν ἀγώνι γενέθλης
οὐ πληθὺν ἐπιουσαν ἀκοντοβόλων αἰζηῶν,
οὐ χαλκὸν σελαγεύντα καὶ ἀστράπτοντα σίδηρον,
οὔδε βολὰς βελέων τε θoάς μυλάκων τε θαμείας,
σπεῦδουσιν δ’ ἢ πρόσθε θανείν ἢ τέκνα σαώσαι.

"Ἀρκτοὶ δ’ ἀγριάδες, φόνιοι γένος, αιολόβουλον,
λάχνην μὲν πυκνὴν δυσπαίπαλον ἀμφιέσαντο,
μορφὴν δ’ οὐκ ἀγανήν παναμειδήτοις προσώποις:
κάρχαρον, οὐλόμενον, ταναὸν στόμα, κυανὲς ρίς,
ὁμα θοῦν, σφυρὸν ὕκυ, τορὸν δέμας, εὐρὺ κάρηνον,
χεῖρες χερσὶ βροτῶν ἴκελαι, πόδες αὐτὲ πόδεσσι,
ομερδαλέη βρυχῆ, δολερὸν κέαρ, ἀγριον ἰτορ,
καὶ πολλὴ Κυθέρεια καὶ οὐ κατὰ κόσμον ιὸῦσα:
ἡματα γὰρ καὶ νύκτας ἐζελόμεναι φιλότητος
αὐταὶ θηλύτεραι μάλ’ ἐπ’ ἄρσειν ὀρμαίνουσι,
παῦρα μεθιέμεναι γαμίης παντερπεός εὐνῖς,
τέκνα κυϊσκόμεναι νηδὺν ὦτε κυμαίνουσι.
οὐ γὰρ τοι θήρεσι νόμος, γαστήρ ὦτε πλήθει,
εἰς λέχος ἐρχομένως τελέειν φιλοτήθιον ἔργον,
νόσφι μόνων λυγγῶν ὀλγοδρανέων τε λαγωνών.
ἀρκτος δ’ ἰμείρουσα γάμου στυγέουσά τε λέκτρον
χήρον ἐξειν τόσα παισὶ ταλάσσατο μητύσασθαι.
πρὸν τοκετοῦ μολεῖν ὄρην, πρὸν κύριον ἢμαρ,
νηδὺν ἐξέθλυσε, βιάσσατο τ’ Εἰλειθυίας.

τόσον μαχλοσύνη, τόσος θρόμος εἰς Ὅρφοδίτην.
τίκτει δ’ ἡμιτέλεστα καὶ οὐ μεμελισμένα τέκνα,
and in the battle for their offspring they shudder not at the advancing crowd of javelin-throwers, not at the gleaming bronze and flashing iron, nor at the swift cast of shaft and shower of stones, but they are eager either to die first or save their children.

Wild Bears, a deadly race of crafty wits, are clothed in a close and rugged coat of hair and a form unkindly with unsmiling eyes. Sawtoothed, deadly, and long is their mouth; nose dark, eye keen, ankle swift, body nimble, head broad, hands like the hands of men, feet like men's feet; terrible their roar, cunning their wits, fierce their heart; and they are much given to venery and that not orderly. For evermore by day and night the females lust for mating and themselves pursue the males, seldom intermitting the pleasures of union and conceiving young when already pregnant. For it is not the custom for wild beasts when they are with young to mate and fulfil the work of desire, apart only from the Lynxes and the weakling Hares. But the she Bear in her desire for mating, and abhorring to have her bed widowed, endures to devise for her children thus: ere the season of birth, ere the appointed day arrives, she puts pressure on her womb and does violence to the goddesses of birth: so great her lechery, so great her haste for love. She brings forth her children half formed and not

a *Ursus arctos*, the European Brown Bear or the Syrian Bear, *U. Syriacus*, which differs from the other only in its lighter colour.

b A. 498 b 27.

c A. 498 a 33 ἐχεῖ (ἡ φώκη) τοὺς πόδας ὁμοίους χερσίν, ὥσπερ καὶ οἱ τῆς ἄρκτου.

d Cf. 515 ff.
sárka δ' άσημον, ἀναρθρον, άείδελον ὡπήσασθαι, 160 ἀμφότερον δὲ γάμῳ παιδοτροφίᾳ τε μέμηλεν· ἀρτιτόκος δ' ἔτ' έδούσα μετ' ἀρσενος εὐθὺς ιαύει. λιχμάται γλώσσῃ τε φίλον γόνων, οἷα τε μόσχοι λιχμώνται γλώσσῃν ἀμοιβάδις, ἀλλήλουιαν τερπόμενοι· γάνυται δὲ βοὸς χροὶ καλλίκερως βοῦς· 165 οὐδ' ἀποπλάζονται, πρὶν ἀπό γλυκὺν ἵμερον εἶναι· θυμὸν δ' ἐσπομένου συνιαίνουσι νομήσωι.

ὡς ἄρκτος λιχμῶσα φίλους ἀνεπλάσσατο παῖδας, εἰσόκε κυνηγήμοιν ἀναιδέα τουρβύξωσι.

Ναὶ μὴν χειμερῆν πανυπείροχα δείδειν ὅρμην καὶ λασίη περ' έδούσα· χιων δ' ὅτε πάντα παλύνει, ἐσπερίων ζεφύρου πανεπήτριμα χευμένονο, κευθεὶς ἐνι σπῆλυγγι, τόθι σκέπας ἄρκτων εὗρη, καὶ βόσιοι χατέουσα πόδας χείρας τε λιχμαίνει, οἰά τ' ἀμελγυμένη, καὶ γαστρὸς ἐκλείψεν ἐρωμὴν. 170 τοίᾳ νῦ ποι βένθεσιν ἐν εὐρύτοροι θαλάσσῃς πουλύποδες σκολοί παρὰ κύμασι μητίσαντο, χείματος οἳ μεσατὸν κρυνερῆν τρείοντες ἐνυπῆν

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5. Plin. viii. 126 hi (the cubs of the Bear) sunt candida informis caro, paulo muribus maior, sine oculis, sine pilo, unges tantum prominent; Ov. M. xv. 379 Nec catulus partu quem reddidit ursa recenti, Sed male viva caro est; Ael. vi. 3 ἡ ἄρκτος ὅτι τίκτει σάρκα ἄσημον; ii. 19 τὸ δὲ εἰκῆ κρέας καὶ ἄσημον τε καὶ ἀτύπωτον καὶ ἀμορφὸν; Phil. 49 ἄσημον ἄρκτος ἀποτίκτουσα κρέασ.

6. Plin. l.c. hanc lambendo paulatim figurant; Ov. l.c. lambendo mater in artus Fingit et in formam quantum capit ipsa reducit; Ael. ii. 19 λειαίρει τῇ γλώττῃ καὶ ἐκτυποῖ εἰς ἄρθρα καὶ μέντοι καὶ κατὰ μικρὰ ἐκμορφοῖ: vi. 3 τῇ γλώττῃ .

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articulate,\(^a\) shapeless flesh,\(^b\) and unjointed and mysterious to behold. At one and the same time she attends to mating and to the rearing of her young and when she has but newly given birth she couches with the male. And she licks\(^c\) with her tongue her dear offspring, even as cattle lick one another in turn with their tongues and take delight in each other; and one of the fair-horned kine rejoices in the other and they do not part till they have put from them sweet desire, and they gladden the heart of their attendant herdsman. So doth the she Bear shape her children by licking, while they whine and mumble incontinently.

Moreover the Bear beyond all others dreads the onset of winter, shaggy of hair though she be. And when the snow besprinkles everything, what time the stormy West Wind sheds it thickly all about, she hides\(^d\) in a cave where there is shelter adequate and spacious, and for lack of food she licks her feet\(^e\) and paws even as if she were milking them and beguiles the craving of the belly. Even such a device have the coiling Poulpes\(^f\) devised in the depths of the wide-wayed sea amid the waves; who dreading the chilly menace of mid-winter hide in the shelving

\(^a\) Cf. H. ii. 247 ff.; A. 600 a 27 b 12; 611 b 34; Plin. viii. 126; Ael. vi. 3.
\(^b\) Cf. H. ii. 250; Plin. viii. 127 priorum pedum suctu vivunt; Ael. vi. 3 ἀπόχρη δὲ αἰτή τὴν δεξιὰν περιλιθμασθαί.
\(^c\) Cf. H. ii. 241 ff.
Equus onager, the Asiatic Wild Ass, or E. onager hemippus, the Syrian Wild Ass, which hardly differs from the other. A. 580 b 1 εἰς δὲ ἐν Συρίᾳ οἱ καλοῦμενοι ἡμῖνοι, ἑτερῶν γένος τῶν ἐκ συνδυασμοῦ γενομένων ἵππων καὶ δύνων, ὄμοιοι δὲ τὴν ὅφιν, ὡσπερ καὶ οἱ ἄγριοι δυναῖοι πρὸς τοὺς ἡμέρους, ἀπὸ τινὸς ὁμοίωτητος λεχθέντες. . . οὕτω δὲ ἡμῖον γεννώσων εἰς ἀλλήλων. Cf. A. 491 a 2, 577 b 23. The fertile ἡμῖον were of course a species of Wild Ass, which perhaps explains the portent in Herod. iii. 151 f. Cf. Plin. viii. 174; Hom. Hym. ii. 852; Herod. vii. 86; Varro ii. 1. 5; Colum. vi. 37; Ael. 128.
rocks and devour their own tentacles; but when
spring blooms, moist and fertile, new arms speedily
grow for them again and once again with fair array
of suckers they sail the long path of the sea.

Next in order let us tell of the Wild Ass, a well-
ankled, swift as air, fleet-footed b like the wind,
strong-hoofed, and tall. Bright is he of eye, strong
of body, broad to behold, silvery of colour, long-
eared, most swift to run. About the middle of his
back is set a black stripe, surrounded on either side
by snowy bands. He eats hay c and the grass-
growing earth feeds him abundantly; but he himself
is good food for mighty wild beasts. The tribes of
the wind-footed Wild Asses are altogether prone to
jealousy and they glory in many wives and plume
themselves thereon. The females follow whereso-
ever the husband leads: they haste to the pasture
when he wills to bid them, and, when he bids, to
the river springs, the wild beasts' wine, and anon
to their bosky homes when evening brings sleep. A
fierce and shameless frenzy stirs jealousy d in all the
males against their own young sons. For when the
female is in the travail of Eileithyia, the male sits

xvi. 29; xiv. 10; xvii. 31; Verg. G. iii. 409; Mart. xiii. 97
and 100. Hunting of, Amm. M. xxiii. 4. 7; Poll. v. 84;
Ridgeway, pp. 43 f.

b A. 580 b 4 elai δ' ὀπτηρ οἱ ὅνιοι οἱ ἄγριοι καὶ οἱ ἡμίονοι τὴν
ταχυτῆτα διαφέροντες.

c Job vi. 5 Doth the wild ass bray when he hath grass?
Cf. ibid. xxiv. 5.

a Solin. xxvii. 27 Inter ea quae dieunt herbatica eadem
Africa onagros habet, in quo genere singuli imperitant
gregibus feminarum. Aemulos libidinis metuunt. Inde est
quod gravidas suas servant, ut in editis maribus si qua
facultas fuerit generandi spem morsu detruncent, quod
caventes feminae in secessibus partus occulunt.
ὦγχυ μάλ' ἐξόμενος σφέτερον γόνον ἀντα δοκεύει· καὶ ρ' ὅτε νηπίαχον μητρός παρὰ ποσί πέσησιν, εἰ μὲν θῆλυ πέλει, ποθεῖ τέκος, ἢδ' ἐκάτερθε γλώσσῃ λιχμαίων φίλιον γόνον ἀμφαγαπάζει: ἀρσενα δ' εἰ μὴν ἰδοί, τότε δὴ τὸτε θυμὸν ὀρίζει λευγαλέως ζηλῷ περὶ μητέρι μανώμενος θήρ. ἐκ δ' ἐθορεν μεμαύς παιδὸς γενύεσθαι ταμέσθαι μήδεα, μὴ μετόπισθε νέον γένος ἤβησειν. ἡ δὲ λεχῶ περ ἐοῦσα καὶ ἀσθενέουσα τόκοις παιδὶ λυγρῷ πολεμιζομένῳ μήτηρ ἑπαύει. ὡς δ' ὅποτ' ἐν πολέμῳ πολυκήδει μητέρος ἄνθρω νηπίαχον κτείνωσιν ἀπηνεῖς αἰχμητῆρες, αὐτὴν τ' αὖ ἐρύσωσιν ἐτί σπαῦροντι φόνοισιν νιεὶ πλεγμυμένην, στονὸς μέγα κωκύνους, δρυπτωμένην ἀπαλὴν τε παρηδα, νέρθε τε μαξὼν αἴματι δευομένην θερμῷ λιαρῷ τε γάλακτι. ὡς καὶ θῆλυς ὄναγρος ἐφ' νιεὶ πάμπαν ἐοικεν οὐκτρὰ κινυρομένη καὶ δύσιμορα κωκυνοῦση. φαίης κεν πανάποτομον, ἐνν παῖν ἀμφιβεβώσαν, μείλιχα μυθείσθαι καὶ λυσομένην ἀγορεύειν· ἄνερ, ἄνερ, τὶ νυ σειὸ προσώπατα τρηχύνονται, ὀμματα φωνίκηθη δὲ, τὰ τ' ἄν πάρος αἰγιλήντα; οὐχὶ μέτωπον ἄθρεῖς λιθορεγέος ἄγχι Μεδούσῃς, οὐ γόνων ἱοβόρων παναμελήκτῳ ντρακάνης, οὐ σκύμνου πανάθεσις ὀρυπλάγκτοι λεαύνης. παίδα λυγή τὸν ἔτικτον, δὲν ἀρώμεσθα θεοῦ, παίδα τε νευόμεσιν ρεῖς οὐκ ἀρσενα θήσεις; ἵσχε, φίλος, μὴ τάμεν· τί μοι τάμες; οἶον ἔρεξας;

1 γένος Schneider: γέ μεν mss.

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α A. Mirab. 831 a 22.
β Cf. C. ii. 9 n. Her head turned the gazer to stone: 130
hard by and watches for his own offspring. And when the infant foal falls at the feet of his mother, if it is a female, the father is fond of his child and licks it on either side with his tongue and caresses his dear offspring; but if he sees that it is a male, then, then the frenzied beast stirs his heart with deadly jealousy about the mother and he leaps forth, eager to rend\(^a\) with his jaws the privy parts of his child, lest afterward a new brood should grow up; while the mother, though but newly delivered and weak from the travail of birth, succours her poor child in the quarrel. As when in grievous war cruel warriors slay a child before the eyes of his mother and hale herself while she clings to her son yet writhing in his blood and wails with loud and lamentable cry and tears her tender cheek and is drenched below with the hot blood and warm milk of her breasts; even so the she Wild Ass is just as if she were piteously lamenting and sorrowfully wailing over her son. Thou wouldst say that all unhappy, bestriding her child, she was speaking honeyed words and uttering this prayer. "O husband, husband, wherefore is thy face hardened and thine eyes red that before were bright? It is not Medusa's\(^b\) brow who turned men to stone that thou beholdest near; not the venomous offspring of Dragoness implacable; not the lawless whelp of mountain-roaming Lioness. The child whom I, unhappy mother, bare, the child for whom we prayed to the gods, even thine own child, wilt thou with thine own jaws mutilate? Stay, dear, mar him not! Ah! why hast thou marred him? What a deed thou hast done! Thou

\(^a\)\(^a\)

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Cynegetica, III. 200–227

\(\text{Ov. } M. v. 217 \text{ saxifcae vultus Medusae; Ov. } I b. 555; \text{ Eur. }\)

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\(\text{M.} 1118; \text{ Pind. } P. x. 47; \text{ Apollod. ii. 4. 3.}\)
παίδα τὸ μηδὲν ἑθηκας, ὅλον δέμας ἐξαλαώσας. 
δειλὴ ἐγὼ, πανάποτομος ἀωροτάτου λοχείς, 
καὶ σὺ τέκος πάνδειλον ἀλτροτάτου τοκῆος. 
δειλὴ ἐγὼ, τριτάλαινα, κενὸν τόκον ἀδάνασα, 
καὶ σὺ τέκος, μηθεῖς οὐχὶ στονύχεσσι λεώντων, 
ἀλλ' ἐχθραῖς γενέσσι λεοντείησι τοκηός.

τούτως ἀν πανάποτομον ἐνοῦ περὶ νῆπιον νὰ 
μυθεσθαι φαίνει τόν δ' οὐκ ἀλέγοντα δαφαίνοι 
δαίνυσθαι στομάτεσσιν ἀμειδέα παιδὸς ἐδητὺν. 
Ζεὺς πάτερ, ὅσον ἐφι ζήλου πανάγριον ἤτορ. 
κεῖνον καὶ φύσιος κρατερώτερον εἰσοράσσομαι 
θῆκας, ἀναξι, δώκας δὲ πυρὸς δρμεῖν ἐρωθῇ, 
δεξιερῆ δὲ φέρειν ἀδαμαντίνου ωπᾶσας ἀνόρ. 
οὐ παίδας τήρησε φίλους γλυκεροῖς τοκεύσαν, 
οὐχ ἔταρος πηοῦς τε μολῶν, οὐκ οἴδεν ὀμαίμοις, 
ὀππόταν ἄργαλεος τε καὶ ἄσπετος ἀντιβολῇσθῃ. 
κεῖνος καὶ προπάροιθεν ἐοίσαν ἐφώπισε παισίν 
ἀυτοῦς ἡμιθέους καὶ ἀμύμονας ἡμιθεαίνας,
Αὐγείδην Θησῆα καὶ Αἰολίδην Ἀθάμαντα,
Ἀτθίδα καὶ Πρόκυνη καὶ Ὀρηκίην Φιλομήλην

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a When Hippolytus was falsely accused by his stepmother Phaedra, his father Theseus pronounced a curse on him which led to his death. Apollod. Epit. i. 18; Eur. Hippol.

b His wife Ino tried to kill her step-children, Phrixus and Helle, who escaped on the Ram of the Golden Fleece. Apollod. i. 9.

c Philomela and Procne were daughters of Pandion, king of Athens. Procne married Tereus, king of Thrace. Tereus insulted Philomela and, lest she should reveal his guilt, cut out her tongue. But Philomela depicted her misfortune on a tapestry which she sent to Procne. Procne killed her son Ityulus and served him up as food to his father Tereus. Tereus was turned into a Hoopoe, Procne into a Nightingale, Philomela into a Swallow. Apollod. iii. 14; Ov. M. vi. 426 ff.
hast turned the child to nothingness and hast made all his body blind. Wretched and unhappy I in my untimely motherhood, and altogether wretched thou, my child, in thy most sinful father. Wretched I, thrice miserable, who have travailed in vain, and wretched thou, marred not by the claws of Lions, but by the cruel lion jaws of thy sire." Thus one would say the unhappy mother speaks over her infant son, while the unheedung father with bloody jaws makes mirthless banquet of his child. O father Zeus, how fierce a heart hath Jealousy! Him hast thou made, O lord, mightier than nature to behold and hast given him the bitter force of fire, and in his right hand hast vouchsafed to him to wear a sword of adamant. He preserves not, when he comes, dear children to their loving parents, he knows nor comrade nor kin nor cousin, when he intervenes grievous and unspeakable. He also in former times arrayed against their own children heroes themselves and noble heroines—Theseus, a son of Aegeus, and Athamas, b son of Aeolus, and Attic Procne c and Thracian Philomela and Colchian Medea e and

The Roman writers usually invert the story, making Procne the Swallow (e.g. Ov. F. ii. 855), Philomela the Nightingale (e.g. Verg. G. iv. 511, but the Greek version E. vi. 79), and this has become traditional in English poetry.

a To the Greek poets the Swallow is typically the Thracian bird and its twittering the type of barbaric speech. Aristoph. Ran. 679 ff. Κλεοφῶντος ἐφ' οὗ δὴ χείλεσιν ἀμφιλάλοις δεινὸν ἐπιβρέμεται θηρία Xελιδῶν, ἐπὶ βάρβαρον ἐξομένη πέταλον; Aesch. Ag. 1050 χελιδόνος δίκην ἀγνώτα φωνὴν βάρβαρον κεκτημένη; R. Browning, Waring vi. 32 "As pours some pigeon, from the myrrhy lands Rapt by the whirlwind to fierce Scythian strands Where breed the swallows, her melodious cry Amid their barbarous twitter."

b Daughter of Aietes, killed her children by Jason through jealousy of Glauce, daughter of king of Corinth.
Wife of Athamas, killed her children through jealousy of Ino, the previous wife of Athamas.

b Thystes, s. of Pelops, had an intrigue with the wife of his brother Atreus, king of Argos, who banished him, but afterwards, pretending to be reconciled, recalled him and at a banquet served up to him his own son.

c The ref. is not to what are ordinarily called Wild Horses (A. 488 a 30; P. A. 613 b 6; Prohl. 895 b 24) but to the Hippelaphus; A. 478 b 31 ἔχει δὲ καὶ ὁ ἵππελαφος καλούμενος ἐπὶ τῇ ἀκρωμίᾳ χαίτην καὶ τὸ θηρίον τὸ πάρδον ὄνωμαζόμενον· ἀπὸ δὲ τῆς κεφαλῆς ἐπὶ τὴν ἀκρωμίαν λεπτὴν ἐκάτερον· ιδία δὲ ὁ ὅππελαφος πώγωνα ἔχει κατὰ τὸν λάνυνγα, ἐστι δὲ ἀμφύτερα κερατοφόρα καὶ διχαλά· ἢ δὲ θήλεια ἵππελαφος οὐκ ἔχει κέρατα, τὸ δὲ μέγεθος ἐστὶ τούτου τοῦ ζῴου ἐλαφροῦ προσεμφερές. γίνονται δὲ οἱ ἵππελαφοὶ ἐν Ἀραχωταίς... τα δὲ τῶν ἵππελαφών κέρατα παραπλήσια τοῖς τῆς δορκάδος ἔστιν. The Ethiopians of Oppian are the E. Ethiopians on E. of Persian Gulf in the region of Baluchistan.
glorious Themisto. But notwithstanding, after the race of afflicted mortals, to wild beasts also he served up a banquet of Thyestes.

In the precipitous bounds of the Ethiopians there is a great tribe of Wild Horses, armed with two venomous tusks. Their feet, however, have not a single hoof, but double like that of Deer. The mane of the neck covers the middle of the back even to the end of the tail. Never does that dread overweening tribe endure the servitude of man, but even if the dark-skinned Indians by crafty ambush take the Wild Horse in their well-twisted toils, he will not readily taste food with his lips nor drink, but badly bears the yoke of slavery.

Mark also two dread saw-toothed tribes, the sheep-slaying Wolf and again the weak-sighted and so corresponding to A.'s Arachotae, for whom cf. Strabo 513 ff., 721 ff.; Dion. P. 1096; Amm. M. xxi. 6, 72; Solin. liy. 2. The animal intended seems to be the Nylghau (Boselaphus tragocamelus), cf. the tragelaphus of Plin. viii. 120; Diod. ii. 51. On the other hand, O. Keller, Die Antike Tierwelt, i. 274 takes ἵππαγός to be the Gnu.

Cf. C. iii. 5 n.

* Canis lupus. M.G. λύκος, still pretty common in N. Greece and as far S. as Euboea and Attica, especially in severe winters, and in the Peloponnesus (Bik. p. 10), and “now as of old the dread of the shepherds of Palestine” (Tristr. p. 153).

Of the possible senses of δυσδερκής, δυσδέρκετος, (1) seeing with difficulty, (2) seen with difficulty, (3) ill to see, i.e. hideous or terrible, δυσδέρκετος in C. ii. 607 of the Ape seems to have sense (3); δυσδερκής has sense (2) in C. i. 102 ἵππη δυσδερκέα and 451 στιβής δυσδερκέος. In H. i. 47 where the κήτεα are called δυσδερκέα δειματα λιμνησ (Schol. δυσθέατα, δυσθεώρητα) the sense may be (3) or (1); H. v. 64 οὗτε γάρ εἰσοφώσων ἀπόπροθεν is in favour of the latter. In the case of the Hyena here and 290 it is not easy to decide between (3) and (1), but the latter is rather favoured by l. 269.
τοῦ μὲν ποιμενίων τε καὶ αἰτιολόγων ὀλεθήρα,
τὴν δ' ἐχθρὴν σκυλάκεσσιν ἀρειωτέρους τε κύνεσσι
τοῦ μὲν νυκτερινοῦ διὰ γαστρὸς ἀφυκτὸν ἐρωὴν
ἀρνειῶν ἐρίφων τε πολυπλόκον ἀρπακτῆρα,
τὴν δ' αὖ νυκτιπόρον καὶ νυκτιπλανὴν τελεθουσαν
οὐνέκα οἴ διὰ νύκτα φάος, σκότος αὕτε μετ' ἥω.
εἶδεα δ' ἀμφοτέρους ἀνομοία ἤπησι δαφωνοῖς·
τὸν μὲν γάρ τε κύνεσιν πανεῖκελον ὁπήσαιο
μείζονι ποιμενικὸς, λασίη δ' ἐπιεύσεται οὐρὴ.
ἡ δὲ τε κυρτοῦται μεσάτην ράχιν, ἀμφὶ δὲ τάντη
λαχυσσοσα κυρεῖ, κατὰ δ' ἐγραπται δέμας αἰὼν
κυανέης ἐκάτερθεν ἐπιτήρια ταυήγιοι·
στεινη τ' ἐκταδίος τε πέλει καὶ νῦτα καὶ οὐρὴν·
μῶν δ' ἀμφοτέροισιν ἐπικλείουσαν ἀοἰδοὶ
μυγεδανον' τῆς' μὲν τε διατμῆξας περὶ ποσοῦ
εἰ φορέους, φορέος σκυλάκων μέγα δείμα κραταιῶν,
καὶ σε κύνες κεῖνους ἐπεμβεβαώτα πεδίοισ
ἀντίον οὖχ ἦλανοσι πᾶρος γε μὲν ἦλακώντες.
εἰ δὲ λύκων δείρας μῦου ἀπο τεκτῆναι
τύμπανον εὐκέλαδον Δίδυμιον, ἀλεσικαρπον,
μοῦνον του μετὰ πᾶσι βαρύβρομον ἐκλαγεν ἡχὴν
καὶ μοῦνον παταγεῖ, τὰ δ' ἐνθροα πρόσθεν ἐντα
τύμπανα σηγάζει κώφησε τε πᾶσαν ἦν.

1 τοῦ Brodaeus.

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*Hyaena striata*, or Striped Hyena, which ranges from India to N. Africa and “is very common in all parts of Palestine” (Tristr. p. 108); Α. 594 a 31 ὑν καλούσων οἱ μὲν γλάνου, οἱ δ' ὑπανεν; 579 b 15; De gen. 757 a 3; P.A. 667 a 20; Mirab. 845 a 24; Plin. viii. 105 f.; Herod. iv. 192; Anc. i. 25, iii. 7, vi. 14, etc.; Solin. xxvii. 23 f.; Phil. 51.

b Pind. P. ii. 84; Plut. Mor. 971 a.

α Α. 579 b 15 ἢ δὲ ὑπανεν τῷ μὲν χρώματι λυκώδης ἐστί, δασυτέρα
dε, καὶ λοφιάν ἔχει δὲ ὅλης τῆς ράχεως; cf. 594 b 1.
Hyena\(^a\); the first a destroyer of flocks of Sheep and herds of Goats, the other the foe of Dogs and mighty Hounds; the one, through the unescapable impulse of hunger, the crafty\(^b\) harrier by night of Lamb and Kid, the other a night-farer and night-wanderer, since for it there is light by night but darkness by day. The forms of these two bloody beasts are unlike. The Wolf thou wouldst behold like to the larger shepherd Dogs, with bushy tail behind. The Hyena has the midst of the back arched and it is shaggy\(^c\) all about and the dread body is marked on either side with close-set dark stripes. It is narrow and long of back and tail. The hide of both beasts the minstrels celebrate as terrible. If thou wert to cut off a piece of hide of the Hyena and wear it on thy feet, thou wouldst wear a great terror to mighty Dogs, and Dogs bark not at thee wearing those shoes, even if they barked before. And if thou shouldst flay a Wolf and from his hide make a sounding tabor, like the tabor of Dindymus\(^d\) which destroys increase,\(^e\) it alone of all sounds its deep note and it alone makes a din, while all the tabors that had a goodly sound before are

\(^a\) Dindymus, or Didymus metri gratia, a mt. in Mysia near Pessinus (Strabo 367), associated with the worship of Cybele, in whose rites the drum and the cymbals played a prominent part; Stat. T. viii. 231 gemina aera sonant Idaeaque terga.

\(^b\) Homer uses ὀλεόκαρπος of the willow, Od. x. 510, cf. Theophr. II.P. iii. 1, 3 ἂν ἵππαν ταχὺ προκαταβάλλειν πρὸ τοῦ τελείως ἀδρύναι καὶ πέψαι τὸν καρπὸν. δί δὲ καὶ τὸν ποιητὴν οὐ κακῶς προσαγορεύειν αὐτὴν ὀλεόκαρπον; id. C.P. ii. 9. 14.; Plin. xvi. 110 ocissime salix amittit semen, antequam omnino maturitatem sentiat, ob id dicta Homero frugiperidia. The ref. is to the self-emasculation practised by the worshippers of Cybele and her eunuch priests (galli).
καὶ φθίμενοι γὰρ ὅς φθίμενον λύκον ἔρριγασιν. θαῦμα δὲ καὶ τὸδ’ ἄκουσα περὶ στικτῆσιν ύαινας, ἀρσενα καὶ θηλειαν ἀμείβεσθαι λυκάβαντι, καὶ ρ’ ὅτε μὲν τελέθειν δυσδερκεά νυμφευτῆρα, νωλείμες ἰμείροντα γάμων, ποτὲ δ’ αὐθίς ὀρᾶσθαι θηλυτέρην νύμφην λοχίην καὶ μητέρα κεδνήν.

Ἀλλ’ ὁ ὁδοῖς τελεθεὶς πολιοτρίχα πέντε γενέθλα, εἵδεα δ’ ἀλλήλοις ἀνομοία τεκμηραντο φώτες ἀμορβήκες, τοίσιν μᾶλα δὴν φῦλα. πρώτα μὲν ὅν καλέουσι θρασύφρονα τοξευτῆρα· ξοῦθος μὲν πρόπαν εἶδος, ἀτὰρ περιγγέα γυνα καὶ κεφαλὴν φορεῖ πολὺ μείζονα καὶ θοὰ κώλα· γαστέρα δ’ ἀργανουσαν ἐχει πολυθ ραθάμυγνυ· σμερόδαλεόν δ’ ἴαχει τε καὶ υψόθι πάμπαν ὀρούει, αἰὲν ἐπισσεῖσιν κεφαλὴν πυρὸν τε δεδοκώς.

“Ἀλλος δ’ αὐτ ἱέγεθος μὲν ὑπέρτερος, ἀφεια δ’ αὐτε μηκεδανός, πάντεσσι θουτέρος ὅκα λύκουσι· τον μέροπε κύρκον τε καὶ ἄρπαγα κικλήσκουσι. πολλῷ σὺν ροῖζῳ δὲ μάλ’ ὀρβροί εἰσιν ἑπ’ ἄγρην 305 πρώτη ὑπ’ ἀμφιλύκη· ρέα γάρ τ’ ἐπιδειετ’ ἐδωδῆς· χροῆ δ’ ἀργυφείν σελαγεὶ πλευρᾶς τε καὶ οὐρῆν, ναιει δ’ οὐρεα μακρά· τὰ δ’ ὀππότε χείματος ὄρη ἐκ νεφέων προχυθέσα χων κρυόεσσα καλύψη, δὴ τότε καὶ πόλιος πέλας ἱκετο θηρ ὀλοφρόων, πᾶσαν ἀναδεῖην ἐπειμένους εἰνεκ’ ἐδωδῆς, λάθρη τ’ ἐμπελάει μάλα τ’ ἱρεμος, εἰσοκεν ἄγρη ἐγχρήμη· τὴν δ’ αὐθίς θοοῖς ὄνυχεσσιν ἐμαρξην.

a A. 579 b 16 περὶ δὲ τῶν αἰδοῖων δ’ λέγεται, ὦς ἐχει ἄρρενος καὶ θηλειας, ψεῦδος ἑστιν· De gen. 757 a 3 ff.; Diodor. 32 τὰς λεγομένας ύαινας τινὲς μυθολογουσιν ἄρρενας ἁμα καὶ θηλειας ὑπάρχειν καὶ παρ’ ἐναντῶν ἀλλήλας χεῖνειν, τῆς ἀλθείας όνοχ οίτως ἐχοίσης; Ael. i. 25; Phil. 51; Plin. viii. 105; Ov. M. xv. 409 ff.
silent and hush all their noise. Sheep even when
dead shudder at a dead Wolf. This marvel also I
have heard about the spotted Hyenas, to wit that the
male and female change year by year, and one
is now a weak-eyed bridegroom all eager to mate
and anon appears as a lady bride, a bearer of children,
and a goodly mother.

But five in number are the grey-haired breeds of
Wolves, and herdsmen, whose bitter foes the wolf-
tribes are, have remarked their different forms.
First there is that which they call the bold Archer.
Tawny is all his body, and his rounded limbs and head
and swift limbs are larger far. The belly is light-
coloured with grey spots. Terribly he howls and
very high he leaps, ever shaking his head and glaring
with fiery eyes.

Another again is superior in size and long of limb,
swiftest in speed among all Wolves that are; him
men name the Hawk and the Harrier. With much
din he fares forth in the early morning to seek his
prey at the first glimmering of dawn; for he easily
becomes anhungered. Silvery gleams his colour on
ribs and tail. He dwells on the high hills; but
when in the winter season the chilly snow pours from
the clouds and covers the hills, then doth the deadly
beast draw nigh even to the city, having clothed
himself with utter shamelessness for the sake of
food; and stealthily he approaches and very quietly
till he comes upon his prey, which speedily he seizes
in his sharp claws.

b ὅκα may be merely = ὅχα (Hom.).
c μακρά = high; cf. οὖρεα μακρά (Hom. II. xiii. 18, etc.),
δένδρεα μακρά (Hom. II. ix. 541, etc.), μακρός Ολυμπός (Hom.
II. xv. 193). So βραχύς = short of stature, Pind. I. vi. 44.
"Esti de tis Taúroui virobplítois ùper ákras eúdiáwn Kílikás te págon kai prwás Ἀμανοῦ, 315 kalós ïdein, thòresi pænèchos, ònte kalèusi chrèseon, ástráppontata perissokómoioiow ìtheirai, ou lúkos, álla lúkoù proferéstatai aîptútaìs òhr, xeilesi xalkeioi bo teðhyménon, áspetos álkhín. pølláki tei kai xalkol àteiréa, pølláki làan èmmeneìs ètòrhoi kai aìxhipénta sîðhron. kai kúna Seýron oîde kai ántállointa fòbeîtaì aútda òi ðòrhoi õtaduòtei eûréos ìðhì ÿì kàta spòllughos ðèfeggyéos, èisòkev àìssì ÿélîos pàúsato kai ouloìènì kuvùs ìstîr. 320

"Akmovès aî ðówi, fóniow genos, aúxèna baioi, eûrûtàtatai nótoisw, átàr lassìotrixei µèrhois kai pódas ùde pòsòpov ðlûzovès, ômmasi baioi. tòw ò mèn árgynéow nótois kai gástéri leuçìì pàmphaiíí, dnoferèo ðè mónov ÿkra neîata tarpòw• 330 ònv tînes ìktínoì pòlìotríchìa ðòtes ìleìsvn. aútà ò ñe xroûísi melainomènìsi péfانتai, meíwì mèn protéròu, tò ðè ñèños ouì èpìdeînìs. ðìrèùi ð' èkkapìon èpì ùtòkèseìs ðòroûwn. pàsaì ÷ù èk meîènov ðrbaì ðrìsoìovìn ìtheirâi. 335

Dètháki ð' àûte lúkoi kai pòrdalíseoi dafoìnàis eîs eùnìì ìpetalìsànov, ðóven krateîroíòna ðùla, ðòves• òmòv ðè fèroui diploûn meìromènînov ðnòsì, mìterà mèn õînoisì, pòroìpouì ð' aî gënetîðra.

a M. between Cilicia and Syria: Strab. 749, etc.

b It seems impossible to determine whether ákmovès here is merely an epithet (=ákmìttes, ákàmatoi), or a metaphorical use of ákmow = anvil, or a specific name (cf. Hesych. s.v. 140
And there is one which beyond the snow-clad heights of Taurus inhabits the Cilician hills and cliffs of Amanus, a beautiful of aspect, most excellent among beasts, which they call the Golden Wolf, brilliant with abundant hair: no Wolf but a tall beast more excellent than a Wolf, armed with mouth of bronze, infinite in might. Many a time he pierces amain the enduring bronze, many a time he pierces stone or the iron spear. He knows the Dog-star Sirius and dreads his rising; straightway he creeps into some cleft of the wide earth or into a lightless cave, until the sun and the baleful Dog-star abate their heat.

Again there are two redoubtable Wolves, a deadly race, small of neck, very broad of back, but less of size in shaggy thighs and feet and face and small of eye. Of these one is brilliant with silvery back and white belly, and is dark only on the extremities of his feet. This grey-haired Wolf some men have named the Kite. But the other is dark of hue, smaller than the former yet not wanting in strength. He is a great hunter and makes Hares his prey, leaping upon them while all the hair upon his limbs bristles erect.

Often Wolves mate with the fierce Leopards, and from the union springs the mighty tribe of Jackals. They wear two colours mingled together, the mother’s colour on the hide, the father’s on the face.

* * *

σκυον ... έστι δὲ καὶ γένος ἄετοι). Bodinus has crudicori, Peifer fortes, Morel infatigati, schol. δινατοί.

* * *

Cf. C. i. 27 n.

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The description of the θύωs here suits the Civet, Viverra civetta (Ethiopian and Egyptian) and allied species, rather than the Jackal, and according to some authorities the θύωs of Aristotle is not the Jackal but the Civet.
Τίγριδος αὖ μετέπειτα κλυτὸν δέμας ἀείδωμεν, 340
tῆς οὖ τερπνότερον φύσις ὑπάσε τεχνήσσα
οὐθαλμοῖς ἱδεῖν θηρῶν μετὰ πουλῶν ὠμιλον.
tόσσον δὲ ἐν θήρεσι μέγ᾽ ἔξοχος ἐπλετο τίγρις,
όσον ἐν ἥρειοι ταῖς καλῶς οἰωνοῖς.
pάντα μιν ἀθρήσειας ὅρεσιοι οἷα λέαναν,
nόσφι μόνον ῥυνοῖ, τὸν αἰώλον ἐστεφάνωται,
δαίδαλα πορφύρων καὶ ἄνθεσι μαρμαροτα.
tοίην μὲν πυρόσσαν ὑπὸ βλεφάρους ὀπωπαὶ
μαρμαρυγήν στράτουσιν · ἀτὰρ δέμας ἐπλετο τοῖον,
καρτερόν, εὐσαρκον· τοιή δολιχόσκος οὐρή.
τοῖα περὶ οὐτομάτεσσι προσώπαται· τοῖον ὑπερβε
νεῦτε ἐπισκύνιον· τοίοι σελαγεύτων ὀδύντες.
ὡκυτέρη τελέθει δὲ θωῶν πανυπείροχα θηρῶν·
αὐτῷ γάρ τε θέειν ἱκέλη Ζεφύρῳ γενετηρί·
oύτι γε μὴν γενετηρί· τίς ἄν τάδε πιστώσαιτο,
θῆρες οτι διηθεῖεν ὑπ᾽ ἡρε ινυμφευτηρί;
ἐπλετο γάρ κεῖνη κενή φάτις, ὑς τόδε φύλον
θῆλυ πρόπαι τελέθει καὶ ἀδέμνιον ἀρσενός ἐστιν·
δηθάκι γάρ κεν ἰδοὺς πολυανθέα καλῶν ἀκοῦτην·
ῥεὰ γάρ οὐκ ἂν ἔλοισ· ὒ γάρ τε λυτῶν ἐὰν τέκνα
ἐμμενέως φεύγει, θηρήτορας ἐπτ' ἂν ἴδηται·
ἡ δὲ ἐπεταί σκῦμνουσιν εἰναίζουσα τε θυμόν·
χάρμα μεγ᾽ ἀγρευτήρου, πρὸς ἄρκνας ἐδοὺ ἱκάνει·
Κάπρος ἐνυαλίοις δὲ μεγ᾽ ἔξοχος ἐν θήρεσιν

<references>

a F. ligris, Α. 607 a 4; Plin. viii. 66; Ael. viii. 1, xv. 14; Solin. xvii. 4 ff., xxvii. 16, liii. 19.

b Plin. l.c. animal velocitatis tremendae, cf. Solin. xvii. 4; Luc. v. 405; Claud. In Ruf. i. 90.


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</references>
Next let us sing the Tiger\(^a\) of glorious form, than which cunning nature has vouchsafed naught more pleasant for the eyes to behold amid the great company of wild beasts. As much doth the Tiger excel among wild beasts as the Peacock doth for beauty among the fowls of air. Every way like a lioness of the hills wouldst thou behold it, apart only from the hide, which is variegated, with darkling stripes and brilliant sheen. Like are the eyes that lighten with fiery flash beneath the brows; like the body, strong and fleshy; like the long and bushy tail; like the face about the mouth; like the frowning brows above; like the gleaming teeth. Swifter\(^b\) is it than all wild beasts that are; for it runs with speed like its sire, the West Wind\(^c\) himself. Yet the West Wind is not its sire; who would believe that wild beasts mated with an airy bridegroom? For that also is an empty tale, that all this tribe is female and mates not with a male; for often mightst thou see its handsome spouse of many colours, but not easily couldst thou capture him; for he leaves his young\(^d\) and flees amain when he descries the hunters; but the female follows her cubs and in the anguish of her heart—to the great joy of the hunters—comes straight to the nets.

Eminent among warlike wild beasts is the Boar.\(^e\)

\(^a\) Plin. l.c. ubi vacuum cubile reperit feta, maribus enim subolis cura non est, fertur praecps odore vestigans.

\(^b\) *Sus scrofa*, M.G. ἀγριόχωρος, ἀγριογυρόμνος. The Wild Boar is still pretty common in the mountainous parts of Attica, Euboea, and N. Greece, and occurs, though it has become rare, in the Peloponnesus (Bik. p. 15). It does not occur in the Cyclades, though feral Swine are found (Erh. p. 26). It is very common in Palestine (Tristr. p. 54); cf. A. 571 b 13; 578 a 25; Plin. viii. 212; Ael. v. 45; Xen. C. 10.
OPPIAN

eunás mev pothei tymatóis eni béndesio krhmnwv, 365
èoxa de stugéei doúpon poluhnèa thrówn.
θηλυτέρη δ' álíasatos èfornaiwn álallta
kai mál' èrwmaméwn sfrigá· kathá δ' aúxénovs órthai
frísounai tríches, ùna perišsodófoi phlíkwn,
áfroú apostoláai de kathá xhovós· autár oðóntwn
érkos èpikròtēei leukóxroon àsymbati òpermu·
kai ñolos ìmfì gámou ì polu' pléon ñéper aìdós.
θηλυτέρη δ' ei mìn kev úpoptýzasa ménhs,
ësbesse pánta ñolou, kathá δ' eùnase òhndos érwñ·
ei de k' ònhnamènè fèuygì fìlotènion euñìn,
aútik' òrìnymenos òpermu' puróutìn múwpì
ì gámou èxetèlessev ànàngkì, ífi dàmàssas,
ì nékun èn kònìsi báleì, genússex òróusas.
èsti de tis káptROI ñàtis péri leukóu oðónta
lathrion èntìs ñèxen malèrhì puróèssavn èwptìn. 380
sìma δ' èfhrèriosun àrífradèsq èrrìxwta·
dìppote àr' polús ðékhlos èpìtrìmos àgrèntíron
sìn kusìn èwtopìmuoi pòti xhòna òhra bálwntai,
aìxmìsw ðolìxìsiw èpatosutèren dàmàsantas,
ìì tòt' àp' aúxéNON ei tis àeìrǽmenos trìcha leptìn
385 thèròs è' àsthmàiocos ènìxrímpènì oðóntì,
aììa màla sßapìrdòvn ànèdramen àìðomènì òbìx.
kai δ' autòìsi kúnèsoin étpi plèyrìs èkáterhev,
éthi ûNOS gènúwN pélaSan aìðwnì oðóntes,
ìxìa puróèshentà dià ðìnuòò tètánntai.
390 'ßstrìggywò d' oupì w tì pèlei kathá dàskion ùhn
rígion éisidéein ou'T' àrghaleoutèron allò.

a Plin. l.c. maribus in coitu plurima asperitas.
b Xen. C. 10, 17 tevneìtòs éavn tìs èpì tòn oðónta èpìbì tríches,
ántreçouv· oupòs eìsi òpermu· zòntì dè diàpuroi ouvèn èrèbìxhetai.
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He loves a lair in the farthest depths of the crags and greatly he loathes the noisy din of wild beasts. Unceasingly he roams in pursuit of the female and is greatly excited by the frenzy of desire. On his neck the hair bristles erect, like the crest of a great-plumed helmet. He drops foam upon the ground and gnashes the white hedge of his teeth, panting hotly; and there is much more rage about his mating than modesty.\(^a\) If the female abide his advances, she quenches all his rage and lulls to rest his passion. But if she refuses intercourse and flee, straightway stirred by the hot and fiery goad of desire he either overcomes her and mates with her by force or he attacks her with his jaws and lays her dead in the dust. There is a tale touching the Wild Boar that his white tusk\(^b\) has within it a secret devouring fiery force. A manifest proof of this for men is well founded. For when a great thronging crowd of hunters with their Dogs lay the beast low upon the ground, overcoming him with long spear on spear, then if one take a thin hair from the neck and approach it to the tusk of the still gasping beast, straightway the hair takes fire and curls up. And on either side of the Dogs themselves, where the fierce tusks of the Swine’s jaws have touched them, marks of burning are traced upon the hide.

Than the Porcupines\(^c\) there is nothing in the shady wood more terrible to behold nor ought more deadly

\(^a\) γὰρ ἃν τῶν κυνῶν ἀμαρτάνων τῇ πληγῇ τοῦ σώματος ἀκρα τὰ τριχῶματα περιεπιμπρα.

\(^b\) Hystrix cristata. "It is very common in all the rocky districts and mountain glens of the Holy Land" (Tristr. p. 125); A. 490 b 29; 579 a 29; 600 a 28; Ael. i. 31, vii. 47, xii. 26; Phil. 71; Herod. iv. 192; Plin. viii. 125; Solin. xxx. 28.
τῶν ἔτη μεγέθος μὲν ὅποια λύκοισι δαφαινοῖς, βαιῶν, οἰλιζότερον, κρατερὸν δέμας, ἀμφὶ δὲ ρινὸς τρηχεῖαις λασίαις πέριξ πέφρικεν ἑθείραις, ὀπποίαις θωρῆξατ' ἐξίνων αἰόλα φύλα.  

ἀλλ' ὅτε μὲν σεύσων ἄρείουνες ἔξοχα θῆρες, δὴ τότ' ἐμήσατο τοῖα· θοᾶς ἐφριξέν ἑθείρας καὶ τ' ὅπισώ νώτοισιν ἀκαχμένου ὀκυπέτησιν ἰθὺς ἀκοντίζει μαλερὸν βέλος· ἀμφότερον δὲ φεύγει τ' ἐμμενέως καὶ ἀλευμένους πολεμίζει. δηθάκις ἐκτείνειν κύνα κάρχαρον· ὅδε κε φαίνε

αἰζην τῶν δέδακται τοξεύεσθαι.

tοῦνεκεν ὁππότε μὲν θηρίτορες ὑπῆσωνται, οὔτι κύνας μεθάσι, δόλον δὲ ἐπετεκτήνατο, τὸν μετέπειτ' ἑρέω, θηρῶν φόνον ὁππότ' ἀείδω.  

'Ιχνεύμων βαίων μὲν, ἀτὰρ μεγαλοικὸν ὀμοίως μελπεσθαι θήρεσι πανάξιοι εἰνεκα βουλῆς ἀλκῆς τε κρατερὴς ὑπὸ νηπεδαινοῦσι μέλεσιν. 

η γάρ τοι κέρδεσι κατέκτανε διπλόα φύλα, ἐρπνευήρας ὁφείς καὶ ἀργαλέους κροκοδείλους, κεῖνους Νειλώους, φόνον γένος· ὁππότε γὰρ τις θηρῶν λευγαλέων εὐδη τρίστοιχα πετάσσα

1 ἐρπνευήρας ΚΜ.

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b A. 623 a 32 τὰ βάλλοντα ταῖς θρείν, οἶον αἱ ὕστρικες: Ael. i. 31; Phil. l.c.; Solin. l.c.; Plin. l.c. hystrices general India et Africa spina contactas ex irenaceorum genere, sed hystrici longiores aculei et, cum intendit cutem, missiles. Ora urgumentium figit canum et paulo longius iaculatur. The legend, which arose doubtless from "the rattling of the spines and the occasional falling out of loose ones" (Camb. N.H. x. p. 501), is elaborated by Claud. De hystr. with the inevitable comparison to the shafts of the flying Parthian 146
Their size is like that of the bloody Wolves; short, small, and strong is their body, but their hide bristles all about with rough and shaggy quills, such as those with which the cunning tribes of Hedgehogs are armed. But when far mightier beasts pursue him, then he uses this device. He erects his sharp quills and backward hurls straight the dire shaft that bristles on his flying back, and both flees amain and fights as he seeks to escape. Many a time he slays a saw-toothed Dog; even so, one would say, shoots a man well skilled in archery. Therefore when the hunters espy him, they do not slip the Dogs but devise a trick, which I shall tell when I sing of the slaying of wild beasts.

The Ichneumon is small, but as well worthy to be sung as large beasts by reason of the cunning and great valiance which it hides in a feeble body. For indeed by its craft it slays two tribes—the reptile Serpents and the terrible Crocodiles, those creatures of the Nile, a deadly race. When one of the dread beasts sleeps, opening his lips with triple row and (v. 21), whom he feigns to have learned his art from the Porcupine: Parthosque retro didicisse ferirc Prima sagittiferae pecudis documenta secutos (47 f.).

* For δηθάκις cf. i. 27 n.
* This promise is nowhere fulfilled in our extant text.
* Herpestes ichneumon or Pharaoh's Cat, a species of Mongoose, still domesticated in Egypt as a destroyer of Rats and Mice. It is extremely common in every part of Palestine, “so that it is scarcely possible ever to take a walk soon after sunrise without meeting this little animal trotting away to its hole” (Tristr. p. 151). A. 580 a 23; 612 a 15; Strabo 812; Nemes. 54; Phil. 98; Plin. viii. 88; Cic. N.D. i. 36. 101. Also called ἵχνευτὴς Herod. ii. 67; Nicand. T. 195; Hesych. s. ἵχνευται. οἱ νῦν ἵχνευμονες λεγόμενοι.
* A. 487 a 22; 503 a 1, etc.; Plin. viii. 89; Herod. ii. 68; Solin. xxxii. 22; Plut. Mor. 976 b, 982 c.
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χείλεα καὶ χάος εὐρὺ καὶ ἀσπετον αἰώνον ἔρκος, δὴ ρα τὸν ἰχνεύμων δολὴν ἐπὶ μῆτιν ύφαίνων λοξὸς ὄφθαλμοίσιν ἀπείρων θῆρα δοκεύει, εἰςόκε τοι βαθὺν ύπνον ἐπὶ φρεσὶ πιστώσηται.
αἶσα δ' ἀρ' ἐν ψαμάθουι καὶ ἐν πηλοῖσιν ἔλυσθε διὰμυθὰ ἑθορέν, πυλεώνα διαπτάμενος θανάτου τολμηρὴ κραδή, διὰ δ' εὐρέος ἦλθε λαμυῖ.
aυτὰρ ὁ γ' εἷς ψαμάθους έγρετο δειλός, καὶ κακὸν ἐν λαγόνεσι φέρων τόσον ἀπροτίελπτον, πάντῃ μαίνομενος καὶ ἀμήχανος ἀμφαλάληται, ἀλλοτ οὔν ποτε τέρματ' ἱῶν μυχάτον ποταμοῖο, ἀλλοτ δ' αὖ ψαμάθους κυλυνδόμενος ποτὶ χέρσουν, ἀγρίου ἀσθμαίνων, στρωφώμενος ἀμφ' ὀδύνησιν.
aυτὰρ ὁ γ' οὐκ ἄλεγει, γλυκερῇ δ' ἐπιτείρητ' ἐδώδη ἡπατί δ' ἀγχι μᾶλιστα παρήμενοι εἰλαπνίαζεν.
οψὲ δὲ τοι προλιπὼν κενεὸν δέμας ἐκθορὲ θηρός, ἰχνεύμων μέγα θαύμα,1 μεγασθενεῖ, αἰωλόβουλε, ὀδοσὺν τοι κραδή τόλμαν χάδεν. ὀδοσὺν ὑπέστησ, ἀγχύμολον βανάτου τεὸν δέμας ἀμφὶς ἐρείζας.
'Ασπίδα δ' ἰοφόρον τοῖς ἐδαμάσσατο βουλαῖς. παν δέμας ἐν ψαμάθουι καλύπτοι θῆρα δοκεύων, νόσφι μόνης οὐρὶς τε καὶ ὀφθαλμῶν πυροέντων, ὀυρὶ οἶ δολιχὴ γαρ ὀφιονεὶ τε τέτυκται, ἀκροὶς κεφαλῆδον ἐειδομένουι κορύμβοις,

1 ν.1. μεγαθυμε.

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a Diod. i. 87; Ael. viii. 25, x. 47; Phil. 98; Solin. xxxii. 25; Plin. viii. 90; Plut. Mor. 966 p; Amm. M. xxii. 15. 19; Strabo 812.

b The Naja haje, an African species of Cobra, called ἀσπὶς (i.e. shield) from its shield or hood. When annoyed, it erects itself on its hinder part, while it spreads out the head and neck to right and left. It is much employed by snake-charmners in Palestine (Tristr. p. 271).

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his wide gape and his fence unspeakable of flashing teeth, then the Ichneumon weaves a subtle device. With eyes askance he watches the huge beast until he is confident in his heart that it is deep asleep. Then, having rolled himself in sand and mud he swiftly springs and flies with daring heart through the gate of death and passes through the wide throat. Then the wretched Crocodile wakes from his heavy sleep and carrying in his belly such an evil unlooked for, everywhere he roams in helpless rage, now going to the farthest reaches of the river, now rolling shoreward in the sand, gasping wildly and tossing in his agony. But the Ichneumon heeds not but enjoys his sweet repast; and mostly by the liver he sits to banquet; then late and last he leaps forth and leaves the empty body of the beast. O Ichneumon, marvellous and mighty, cunning in counsel, how great daring thy heart holds! What a task thou dost undertake, advancing thy body to the very jaws of death.

The venomous Asp the Ichneumon overcomes by this device. He lies in wait for the beast, hiding all his body in the sands, save only the tail and the fiery eyes; for the tail is long and snakelike with curling
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άντα μελανομένη, θηρῶν φολίδεσσαν όμοίη. τὴν δ’ ὅτε φυσίωσαν ἐχθροφόροιν Ὀμηταί, ἀντία γυρώσας προκαλέσατο θήρα δαφουνῆν. 440
ἀστίς δ’ ὤφορον πέλας ἀντήτειρ κάρηνων, στήθεα τ’ εὑρυνε, στυφελὸν θ’ ὑπέσηρν ὄδόντα, μαρναμένη γενύσεσαν ἐτώσα λευγάλησιν. ἀλλ’ οὐκ ἰχνεύμων τότ’ ἄρηίοις ἐν ψαμάθοιιι δηθύνει, πικρῶν δ’ θορῶν ἔδραγατο λαμμῶν, 445
dαρδάτει τε γέμνωσιν ἐλυσσομένην ἐκάτερθε, καὶ νέκουν αὐτίκ’ ἐθηκ’ ἀποφώλιον ἐκπτύουσαν πευκεδανὸν θανάτου φίλον, ξαμενή χόλον, ἰόν.

Ναὶ μὴν αἰολόβουλος ἐπ’ ἀγραύλιοισι μάλιστα θηροῖ πέλει κερδῶ, μαλ’ ἄρηίοις ἐν πραπίδεσσι· 450 καὶ πυντή ναίει πυμάτοις ἐνὶ ψυλειοίσιν, ἐπταπόλουσ οἰξασα δόμους τρήτας τε καλιὰς τηλόθ’ ἀπ’ ἀλλήλων, μὴ μιν θηρητορες ἄνδρες ἀμφὶ θύρῃ λοχώντες ὑπὸ βροχίδεσσιν ἀγωνταί· ἀργαλέει γενύσεσι καὶ ἀντία δηρίσασθαι θηροὶ τ’ ἀρειστέρουι καὶ ἀγρευτῆρι κύνεσσων, εὐτε δ’ χεῖμα πέλει κρυερῶν βόσιος τε χατίζει, γυμναὶ δ’ ὁμερίδεσ περὶ βότρυσιν ἱνδάλλονται, ὅ’ τότε καὶ θηράν’ πικρὴν ὑπὶ μῆτων ὑφαίνει, οἰωνοῦς τε δόλοισιν ἐλείν καὶ τέκνα λαγώνων. 460

1 θήραν or θήρην or θήρα mss.

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a "The name Spy-slange [given to it by the Boers], meaning Spitting Snake, refers to the habit which this and other African Cobras have of letting the poison drop from the mouth like saliva when they are excited" (Camb. N.H. viii. p. 628).

b The cunning of the Fox is of course proverbial: Λ. 488 b 20 τὰ μὲν πανοῦργα καὶ κακοῦργα οἶον ἀλώπηξ. Hence its name κερδῶ (i.e. κερδαλεόφρων), a fem. Kosename or pet-name
headlike tufts, black to the view, like the scales of serpents. When he seeks the dusky puffing viper, he arches his tail in front of her and challenges the deadly beast. The Asp over against him lifts up her head hard by and expands her breast and bares her stubborn teeth and fights vainly with her deadly jaws. But then the warlike Ichneumon lingers not in the sands, but leaps and seizes her terrible throat and rends her with his jaws as she twists this way and that and straightway lays her dead—vainly spitting forth the bitter deadly venom of her passionate wrath.

Furthermore, most cunning among all the beasts of the field is the Fox: Warlike of heart and wise she dwells in remotest lair, with seven-gated openings to her house and tunnelled earths far from one another, lest hunters set an ambush about her doors and lead her captive with snares. Terrible is she to fight with her teeth against stronger wild beasts and hunting Dogs. And when chilly winter comes and she lacks food, and the vines show bare of grapes, then she weaves a deadly device for hunting, to capture by craft birds and the young of Hares.

(cf. 'Εννώ: 'Εννάλιος) parallel to the masc. πίθων: πίθηκος. Both occur together in Pind. P. ii. 72 καλός τοι πίθων ... αἰεὶ καλός ... κερδοῖ δὲ τί μάλα τοῦτο κερδαλέον τελέθει; where καλός alludes not merely to the formula καλός, ναιχὶ καλός (cf. Callim. E. xxx. 5 (Loeb) n.) but also to καλλίας, a pet-name for the Ape (cf. Callim. (Loeb) Fr. Incert. 141 n.).

Canis vulpes, M.G. αλεπω, still pretty common in Greece, where it is smaller and more greyish in hue than the Fox of N. Europe (Bik. p. 11); very frequent in Palestine where the common Fox of the S. and central country is the Egyptian Fox, greyer and smaller than ours (cf. A. 606 a 24), while in the N. is found the larger Syrian Fox (Tristr. p. 85).

cf. H. ii. 107 ff. n.  

Ael. xiii. 11.
"Εννεπέ μοι κάκεινα, πολύθροε Μούσα λυγεία, μικτά φύσιν θηρῶν, διχόθεν κεκερασμένα, φῦλα, πόρδαλων αιολόνωτον ὁμοὶ ξυνὴν τε κάμηλον. Ζεῦ πάτερ, ὅσσα νόησας, ὁσ' εἴδεα νῦϊ φύτευσας, ὅσσα βροτοῖς ὀπάσσας, ὅσ' εἰναλίους νεώδεσσων. 465 ὅσ τῶν' ἐμῆραν πάγχον καμήλων αἰόλον ἐιδος, ἀμφιέσα δυνοῖν ἀναίδεσι πορδαλέουσιν φαίνομεν, ἵμερόν, τιθασόν γένος ἀνθρώπωσιν. δειρή οἱ τανανή, στικτον δέμας, οὐσας βαιά, ψιλὸν ὑπερθε κάρη, δολιχοὶ πόδες, εὐρέα ταρσα, 470 κῶμων δ' οὐκ ἵσα μέτρα, πόδες τ' οὐ πάμπαν ὁμοίοι, ἀλλ' οἱ πρόσθεν ἑαυτὶ ἀρείνες, ὑστάτως δὲ πολλὸν ὀλιζότεροι, κατὰ τ' ὀκλάζουσιν ὁμοίοι. ἐκ δὲ μέσης κεφαλῆς δίδυμον κέρας ἰδοὺς ὀροῦνε, οὐ τι κέρας κεροῦν, παρὰ δ' οὔτα μεσοῦθι κόροςς 475 ἀβληχραί κροτάφουσιν ἐπαντέλλουσι κεραίαν ἄρκιον, ὡς ἐλάφοιο, τέρεν στόμα, λεπταλεῖο τε ἐντὸς ἐρρεδάται γαλακόχροες1 ἀμφὶς ὀδόντες· ἀγλην παμβανόσσαν ἀπαστράπτουσιν ὀπωπαί. ὀὐρή δ' αὐτ' ἐλαχεία, θοαῖς ὅτε δορκαλίδεσσων, ἀκραισιν μετόπισθε μελανομενηνε ἑθείραις. 480

1 γαλακόχροες Editor coll. Callim. Hec. i. 4. 3: γαλακτόχροες (γαλοκτ- ΔΕ) mss.

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a Diod. ii. 50 ἄφη ἀφινῇ καί μεμιγμένα ταῖς ἱδεῖς.
b The Camelopard or Giraffe, Giraffe Camelopardalis, cf. Agatharch. ap. Phot. 455. 4 παρά τῶις τρωγλοδύταις ἐστὶν ἡ λεγομένη παι' Ἑλλησί καμηλοπάρδαλις, σύνθετον τρόπον τινα κατὰ τὴν κλῆσιν καὶ τὴν φύσιν λαχοῦσα. τὴν μὲν γάρ ποικιλίαν (i.e. spotted hide) ἔχει παράδελως, τὸ μέγεθος δὲ καμήλου, τὸ πάχος δὲ ὑπερφεῖς, τὸν δὲ αὐξένα τοιοῦτον ὅστε ἄπ' ἄκρων ἀμελεγεθαί τῶν δένδρων τὴν τροφήν; Strabo 827; Diod. ii. 51; Heliod. x. 27; Athen. 201 c; Solin. xxx. 19; Plin. viii. 69 Nabun Aethiopes vocant collo similem equo, pedibus et cruribus bovi, camelo capite, albis maculis rutilum colorem dis- 152
Tell also, I pray thee, O clear-voiced Muse of diverse tones, of those tribes of wild beasts which are of hybrid nature and mingled of two stocks, even the Pard of spotted back joined and united with the Camel. O Father Zeus, how many things hast thou devised, how many forms hast thou created for us, how many hast thou given to men, how many to the finny creatures of the sea! Even as thou hast devised this very varied form of the Camel, clothing with the hide of the shameless Pard a race splendid and lovely and gentle to men. Long is its neck, its body spotted, the ears small, bare the head above, long the legs, the soles of the feet broad; the limbs are unequal and the legs are not altogether alike, but the fore-legs are greater while the hind-legs are much smaller and look as if they were squatting on their haunches. From the middle of the head two horns rise straight up—not horny horns, but feeble projections on the head which alongside the ears rise up between the temples. The tender mouth is sufficiently large, like that of a Stag and within are set on either side thin milk-white teeth. A bright gleam lightens from the eyes. The tail, again, is short, like that of the swift Gazelles, with dark hair at the hinder end.

* The so-called “horns” of the Giraffe, which are possessed both by male and female, though less developed in the latter, “differ from those of all other Ruminants; they are small bony prominences of the frontal bones, which become fused with the Skull, and which are covered with unmodified skin. They are not shed” (Camb. N.H. x. p. 302).
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Nai μην ἀλλο γενεθλων ἐμοῖς ἵδου ὀφθαλμοῖσιν ἂμφίδυμον, μέγα θαύμα, μετὰ στροφαίοι κάμηλον τὴν ἐμπης κούφοις μεταρίθμισαν οἴῳνοι καὶ πτερόεσσαν ἐοῦσαν ἐμαὶ μέλψουσιν ἄοιδαι, οὕνεκεν ἡμετέρης μν ἐλεν νόμος αὐλός ἄγγης. οὔτε γὰρ ὄρνιθων σφε δαμάσσατο δήιος ἔδος, οὔτε διηρήην δύνακες πατέοντε ἀταρπόν.

αλλ' ἵπποι σκύλακες τε θοι καὶ άειδελα δεσμά. τῆς ἦτοι μέγεθος μὲν ὑπέρβιον, ὄσσον ὑπερθε νῶτοις εὐρυτάτοισι φέρειν νεοθηλεά κούρον.

καὶ πόδες ψυτενείς, ἵκελοι νωθροίοι καμήλοισ, ὀπποῖον σπαμώνας ἀρηράμενοι φολίδεσοι σκληρῆς ἀχρι δυπλῆς ἐπιγοννίδος· ύψι δ' ἄειρε βαιήν μὲν κεφαλήν, πολλὴν δὲ τανῦτριχα δειρήν κυνένην· κείνης πολύ πτερόν· οὐ μὲν ὑπερθεν ἠέρος ψυπόρουσι ἐπιπλώουσι κελεύθοις,

ἀλλ' ἐμπης θείεν ποσσὶ κραιννοὶ τελέσουσι αὐτοῖσιν φορεώσων ἴσον τάχος οἰωνοῖσι.

οὐδὲ μὲν ὄρνθεσσαν ὁμούς ἄμβαδον εὐνή, Βάκτριον οἷα δὲ φυλὸν ἐχουσιν ἀπόστροφα λέκταρα.

1 After 496 all mss. insert C. iv. 74-76.

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a The Ostrich, Struthio camelus; A. 616 b 5 τῶν ἐν Αἰβών στροβάν; P.Α. 697 b 14 ὁ στροβός ὁ Λυβικός; cf. ibid. 695 a 17; 658 a 13; De gen. 749 b 17; Ael. ii. 27 ἡ στροβόσ ἡ μεγάλη; cf. iv. 37, v. 50, ix. 58, xiv. 7; Phil. 4; Herod. iv. 192 στροβοί κατάγαιοι; Diod. ii. 50 αἱ ὄνωμαξομεναι στροβοθακάμηλοι, cf. iii. 27; Agatharch. ap. Phot. 453 a 25; Plin. x. 1 Sequitur natura avium, quorum grandissimi et paene bestiarum generis struthocameli Africi vel Aethiopici.

b This is not a mere form of expression for "the two thighs," "thigh of each leg" but a ref. to the notion that the Camel—and by analogy the Ostrich—is double-jointed. Herod. iii. 103 τὸ μὲν δὴ εἷδος ὁκοῖον τι ἔχει ἡ κάμηλος, ἐπισταμέ-154
Yea and another double breed have I beheld with mine eyes, a mighty marvel, Camel united with Sparrow; which, though it is numbered with the lightsome birds and is winged, notwithstanding my lays shall celebrate, since the varied range of our hunting admits it. For the lime that is the enemy of birds does not prevail over it, nor the reeds that tread an airy path, but Horses and swift Hounds and unseen snares. Its size is huge, so that it can carry on its broad back a young boy. The legs are long, like to those of the sluggish Camels, and are arrayed as it were with close-set hard scales up to the double thigh. Small is the head that it rears on high but long the hairy dusky neck. They have abundant feathers; yet they do not sail aloft on the high paths of air, but notwithstanding, as they run swiftly with their feet, they have a speed equal to the birds themselves. Nor do they mate like birds by mounting but, like the Bactrian tribe, rear to

νουσα τοις Ἑλλησι οὐ συγγράφω· τὸ δὲ μὴ ἐπιστέαται αὐτῆς, τὸύτο φράσω· κάμηλος ἐν τούτῳ ὑπεσθίοις σκέλεσι ἔχει τέσσερας μηροῖς καὶ γόνατα τέσσερα; cf. Ael. x. 3. The statement is contradicted A. 499 a 19 καὶ γόνυ δ' ἔχει ἐν ἐκάστῳ τῷ σκέλει ἐν καὶ τάς καμπάς οὐ πλείους, ὥσπερ λέγουσι τίνες, ἀλλὰ φαίνεται διὰ τὴν ὑπόστασιν τῆς κοιλίας, i.e. on account of the way in which the belly is supported (for this use of ὑπόστασις cf. A. P. A. 659 a 24 ἔνεχ' ὑποστάσεως τοῦ βάρους. Similarly ὑπόστημα De au. incess. 708 b 2)—the ref. being to the callosities on the joints which support the belly in the same way that the front part of the body is supported by the breast callosity (A. 499 a 16 ἄλλον δ' ἔχουσιν ὑβὸν τοιοῦτον ὄνος ἄνω ἐν τοῖς κάτω, ἐφ' οὖθ' ὅταν κατακλιθῇ εἰς γόνατα, ἐστήρικται τὸ ἄλλο σώμα).

c A. 539 b 25 ποιοῦνται σύνδυσαμόντα τὰ πλείστα τῶν τετραπόδων ἐπιβαίνοντος ἐπὶ τὸ θῆλυ τοῦ ἄρενος καὶ τὸ τῶν ὀρυθῶν ἀπαν γένος οὕτω τε καὶ μοναχίς; cf. Plin. x. 143.

d The Bactrian Camel, Camelus bactrianus, with two humps: A. 498 b 8; 499 a 14; Plin. viii. 67.
tiktei δ' ἄπλετον ψών, ὅσον χαδεῖν τόσον ὄρνυν, χυκλόσε λαίνεις θωρησόμενον κελύφεσοι.

Πτώκας αἰείδωμεν, θήρης ἐρίδωρων ὀπώρην. σῶμα πέλει τυτθόν, λάσιον, δολιχώτατον σώλας, βαιών ὑπερθε κάρη, βαιοὶ πόδες, ὦκ ἴσα κάλα. χροὴν δ' ἀμφιέςαν' ἀνομοίουν· οἱ μὲν ἔσσι κυνάεοι δνοφεροὶ τε μελάμβωλον κατ' ἄρουραν, εἰσθολ δ' ἀθ' ἔτεροι πεδίων ἐτὶ μιλτοπαρήμων· αὐτάρ ἐρίγληνοι χαροπὸν στράπτουσιν ὀπωταὶ κανθὸν ἀγρυπνίῃ κεκορυθμένον· ὀὔποτε γὰρ δὴ ὑπὸν ἐτὶ βλεφάροις ἀποβρίζαντες ἔλοντο, δειδιότες θηρῶν τε βίην μερότων τε δοῦν κήρυνκτι δὲ τ' ἐγρήσοσουι καὶ ἐς φιλότητα μέλονται.

a This idea, entertained about various opisthuretic animals (Solin. xxvii. 16 [Leones] aversi [i.e. ἀντίπυγοι, ἀπόστροφοι] coeunt; nec hi tantum sed et lynces et cameli et elephanti et rhinocerotes et tigrides) is contradicted by A. 540 a 13 al δὲ κάμηλοι ὀχεύονται τῆς θηλείας καθημένης· περιβεβηκὼς δὲ ὁ ἄρρην ὀχεύει ὦκ ἀντίπυγος (cf. 542 a 16), ἄλλα καθάπερ καὶ τὰ ἄλλα τετράποδα with regard to Camels, and of Elephants by Diod. ii. 42 ὀχεύεται δὲ τούτο τὸ ἐφον ὦν, ἔπερ τινὲς φασίν, ἔξηλλαγμένως, ἄλλ' ὁμοίως ὑποίσι καὶ τοῖς ἄλλοι τετραπόδοις ἐφοι.

b Lepus timidus L. and allied species. M.G. λαγώς. Besides the normal Greek name λαγῶς we find (1) the poetical term πτώξε (cf. C. i. 165), first as an epithet, Hom. II. xxii. 310 πτώξα λαγῶν, "the cowering Hare," in allusion to its timidity (Poll. v. 72; Ael. vii. 19), but already in Hom. II. xvii. 676 as a substantive; cf. Aesch. Ag. 137 (2) δασύπους, the Furry-footed, frequent in Aristotle, used also by Plut. Mor. 971 a, etc.; Poll. v. 68, and, acc. to Athen. 399 e, f, by some of the Comic Poets; Plin. viii. 219 (quoted on l. 519), where he seems to distinguish lepus and dasypus, is unintelligible. Similarly in the Anthol. x. 11 λασίου ποδὸς ἰχνία = tracks of the Hare.

The Hare is very common in the whole of Greece (Bik. p. 14)—though it would appear that at one time it was rare 156
rear. It lays a huge egg, of size to hold so great a bird, armed about with stony shell.

Let us sing of Hares, rich harvest of the hunt. The body is small and hairy, the ears are very long, small the head above, small the feet, the limbs unequal. The colour with which they are clothed varies; some are dark and dusky, which inhabit the black-soiled tilth: others are reddish-yellow, which live in red-coloured plains. Brightly flash their goodly orbs, their eyes armed with sleeplessness; for never do they slumber and admit sleep upon their eyelids, being afraid of the violence of wild beasts and the nimble wit of men, but they are wakeful in the night and indulge their desire. Unceasingly

in Attica, cf. Nausicrates (Comic Poet) ap. Athen. l.c. εν τῇ γαρ Ἀττικῇ τῆς ἑδε πῶτοτε | λέοντας ἤ τοιοῦτον ἑτερον θηρίων; | οὐ δασυποδ' εὑρεῖν ἐστίν οὐξὶ ράδιον. In many of the Cyclades the Hare is extremely common and differs in no essential point from the Common Hare of Europe (Erh. p. 22). On the other hand, in some of the Cyclades it is either not found at all or confined to a particular region, its place being taken by the Rabbit, L. cuniculus. The curious thing is that Hares and Rabbits in the Cyclades seem to be mutually exclusive. Thus only Hares are found in Ceos, Siphnos, Syros, Tenos, Naxos, Paros, Melos, and the North of Andros; only Rabbits in Gyaros, Cythnos, Seriphos, Aspronisi, Mykonos, Delos, Cimolos, Pholegandros, and the South of Andros. There is nothing in the geographical conditions to account for this phenomenon; all the islands offer exactly similar facilities for life and nurture. Yet Syros has only Hares, while the little island of Aspronisi, six nautical miles S. of Syros, has only Rabbits. A curious parallel is offered by Syria, where the Hare is common, while "No Rabbit is found in Syria or in any of the adjoining countries" (Tristr. p. 99). Cf. Plin. viii. 226 f.

c A. 519 a 22, etc.; Xen. C. 5. 22 ff.; Poll. v. 66 ff.; Ael. xiii. 13 f.; Phil. 60 f.; Plin. viii. 217 ff.

d Callim. II. iii. 95 ου μίσοντα λαγών; Xen. C. 5. 11 and 26; Poll. v. 69 and 72; Phil. 60: Ael. ii. 12, xiii. 13.
νωλεμες ἵμερουσι γάμων, ἔτι δ' ἐγκυοῦ οὖσαι
οὔτοι' ἀναινοῦται πόσιος πολύθουρον ἐρωθήν,
οὐδ' ὅτε γαστρὶ φέρωσι πολύσπορον ὑκών διϊστόν·
ἐξοχα γὰρ τὸδε φύλον, οἴο' ἀπλευτος ἐτραφεὶ άια,
πουλυγόνον τελεθεί· τὸ μὲν ἄρ ποθι νηθίους ἐκτός
ἐμβρυον ἐκθρώσκει τετελεσμένον, ἀλλο δ' ἐσωθεὶ
νόσφι τριχὸς φορέωι, τὸ δ' ἄρ' ἡμιτέλεστον ἀέξει,
ἀλλο δ' ἀναρθρον ἐχει θορόνε βρέφος ὑπήσασθαι·
ἐξεῖς τίκτει δὲ, καὶ οὔποτε θηλὺς ἀναίδης
λήθητο μαχλοσύνης· τελέει δ' ὅσα θυμὸς ἀνώγει,
οὐδ' αὐτάις ὡδίσων ἀνηγμένη Κυθέρειαν.

1 ἐγγὺς έσώσαι mss.: corr. Turnebus.

a Strabo 144; Athen. 400; Plin. l.c.; Α. Ρχελ. 1413 a 16.
b Herod. iii. 108 ὁ λάγος ὑπὸ παντὸς θηρεύεται θηρίων καὶ

δρυίδος καὶ ἀνθρώπων, οὕτω δὴ τὶ πολύγονον ἐστὶ οἰκινόσκει

ταῦτα πάντων θηρίων καὶ τὸ μὲν δασὸν τῶν τέκνων ἐν τῇ γαστρί, τὸ

δὲ ψυλὸν, τὸ δὲ άρτι ἐν τῇ οὐ μήτρῃ πλάσονται, τὸ δὲ ἀναίρεται;

Α. 579 b 30 οί δασύποδες . . . ὀχεύονται καὶ τίκτουσιν πάσαν

ὡραν καὶ οἰκινόσκονται οταν κύωσι καὶ τίκτουσι κατὰ μήνα. τίκτουσι

δ' οὐκ ἄθροι ἀλλὰ διαλείπουσιν ἡμέρας ὃς τὸν τόξον. ἱσχεί δ' ἡ

θῆλεια γάλα πρότερον ἡ τεκείν καὶ τεκοῦσα εὐθὺς ὀχεύεται καὶ
they yearn to mate and while the females are still pregnant they do not reject the lustful advances of the male, not even when they carry in the womb the swift arrow of fruitfulness. For this tribe, among all that the infinite earth breeds, is the most prolific.

The one embryo comes forth from the mother’s womb full-formed, while she carries one within her still hairless, and nourishes another half-formed, and has in her womb yet another—a formless foetus to look on. In succession she brings them forth and the shameless female never forgets her lust but fulfils all her desire and not even in the throes of birth does she refuse her mate.

συλλαμβάνει ἐτεθηλαξομένη; cf. 542 b 31; De gen. 714 a 31; Xen. Ç. 5. 13 πολύγονον δ’ ἐστίν οὕτως ὡστε τὰ μὲν τέκοκε, τὰ δὲ τίκτει, τὰ δὲ κυεῖ; Ael. ii. 12 φέρει δὲ καὶ ἐν τῇ νηδίν τὰ μὲν ἡμιτελή, τὰ δὲ ὄδινει, τὰ δὲ ἡδή οἱ τέκται; Plin. viii. 219 Lepus omnium praedae nascens solus praeter dasypodem superfetat, aliud educans, aliud in utero pilis vestitum, aliud implume, aliud inchoatum gerens pariter; Poll. v. 73; Eratosth. Catast. 34; Athen. 400 e; Phil. 61; Varro iii. 12. 4; Clem. Alex. Paed. ii. p. 291.
Εἰδεα μὲν τὸσα θηροὶ, τὸσαι δ’ ἀνὰ δάσκιον υλὴν νυμφίδιοι φιλότητες ὦμήθειαί τε πέλονται ἔχθεια τε κρενοὶ τε μόδοι νόμοι τε χαμεῖναι.

τλησπόνων δ’ ἀνδρῶν χρέος ἀπλετον ἀείδωμεν, ἀμφότερον κρατερόν τε μένος καὶ ἐπίφρονα βουλὴν ἕ κέρδεια τ’ αἰολόβουλα πολυφράστοις τε δόλοις φραξάμενην κραδίην. ἢ γάρ τε πρὸς ἄγρια φύλα μάρναται, οἷς θεοὶ σθένος ὕππασε καὶ μένος ἦν καὶ φρένας οὐδ’ αὐτῶν πολὺ μείονας ἀγρευτήρων.

‘’Ἡθεὰ¹ πολλὰ πέλει κλειτῆς πολυαρκέος² ἄγρης, ἀρμενα καὶ θήρεσιν καὶ ἔθνεσιν ἦδε γαράδραις, μυρία. τὶς θεοὶ ἀπάντα μιᾷ φρενὶ χωρῆσειν εἰπέμεναι κατὰ μοῦραν ὑπ’ εὐκελάδουσιν αοιδαῖς; τὶς δ’ ἂν πάντ’ ἐσιδοί; τὶς δ’ ἂν τόσον ὑπήσαιτο θυγτῶς ἐώς; μοῦνοι δὲ θεοὶ ρέα πάνθ’ ὀρόωσιν. αὐτὰρ ἐγὼν ἐρέω τὰ τ’ ἐμοὶ ἰδον ὀφθαλμοῖς, θήρην ἀγλάδωρον ἐπιστείχων ξυλόχουσιν, ὡσα τ’ ἀπ’ ἀνθρώπων ἐδάνην, τοῖσιν τὰ μέμηλεν, αἰόλα παντοῖς ἑρατὴς μυστήρια τέχνης, ἕμειρων τάδε πάντα Σεουήρου Δίῳς υἱῷ

¹ eἰδεα Brunck. ² πολυάρκεος or πολυερκεός Brodæus.

² Dion. P. 1169 μοῦνοι δὲ θεοὶ ρέα πάντα δύνανται, imitated
So many are the species of wild beasts, so many in the shady wood their nuptial loves and companionships, their hates and deadly feuds, their couches in the wild. Now let us sing the great business of the toilsome hunters, both their valiant might and their prudent counsel, their cunning craft and their heart armed with manifold wiles; for verily that heart wars against wild races to whom God hath given strength and goodly courage and wits not far inferior to the hunters themselves.

Many are the modes of glorious and profitable hunting: modes innumerable, suited to the various beasts and tribes and glens. Who with his single mind should comprehend them all and tell of them in order with euphonious song? Who could behold them all? Who could behold so much, being mortal? Only the Gods easily see all things. But I shall tell what I have seen with my own eyes when following in the woods the chase, splendid of boons, and whatever cunning mysteries of all manner of delightful craft I have learned from them whose business it is; fain as I am to sing of all these things to the son of Divine

from Hom. *Od.* x. 305 χαλεπὸν δὲ τ’ ὅρυσεν ἦν ἄνδρασι γε θυητοῖς θεοὶ δὲ τε πάντα δύνανται; *Od.* iv. 379 θεοὶ δὲ τε πάντα ἵσασιν.
āeīdeīv. sū dé, pótina theā, pagkoīranē theṛịṣa,
edmeṇeōusā theō βaśūlīṭdī léξoun ākouˌh,
ōfrā pēōn ēṛγōn prōmaθōn ὄαρίσματα pānta
θηρoφoṇh, maκarīstōs ὀmōu pαlāmī κai āoīdh. 25

Θηρφn oi mēn ēasīn ēptīφronēs, aiōlōbouλoι, ἀλλὰ démas baiο. tοί dʾ ēμπalw ἀλκήνετες,
boulhōn dʾ ōn stήθεσσων ἀνάλκιδες· oī dʾ ἀρʾ ὀμαρτῆ καὶ κραδήν δειλοὶ καὶ γνία pέλουσʾ ἀμεννοί,
ἀλλὰ πόδεσσι θoοι· τοίς dε θεὸs πόρε pάнтα,
boulh kerdalēn, krapērōn démas, ὤκεὰ γοῦνα. 30
γιγνώσκουσι dʾ ēkαstos ēhš φύσιοs κλυτά dώρα,
ἔνθʾ ὀλυγοδρανές τε καὶ ἔνθα pέλουσι δαφονοί.
οὐκ ἔλαφος kέραςσι θpας, kέραςσι dε ταύρος·
oū γενύεσσων ὀρψ krapērōs, γενύεσσι λέοντες·
oū ποσὶ ῥίνόκερωs πίσυνος, πόδεs ὀpλα λαγών·
pόρδαλις οἶδʾ ὀλῄ pαλαμάων λοίγων ἴων,
καὶ σθένοις αἴνος οἰς μέγα λαίνεοι μετώπου,
καὶ κάπρως μένοις οἶδεν ἔων ὑπέροπλον ὀδόντων.

"Ossoi mēn vnu ēasīn ēpaktήρεσσi daphonoiς
μονvadōn ʾn skopēlousi pρomήθειαι tε pάγαι tε, 40
kekρuμένas fράσoμεν θήραs ἐpti θηρoῦn ēkάstοις·
ξυνά dε θʾ osso pέλουsων, ὀμοίης ἐλλαχεν ὕδης.
ξυναι θηρoσύναι tε lίνωn ξυναι tε pοδάγραι·

a A stock theme: Λ. P.A. 662 b 33 δέωκε γάρ ἡ φύσις τοῖς
μὲν ὄνυχασ, τοῖς δʾ ὄδόντας μαχητικοὺς, τοῖς δʾ ἄλλο τι μόριον
ικανὸν ἀμύνειν; Lucr. v. 862 Principio genus acre leonum
saevaque saecula Tutata est virtus, volpes dolus et fuga
cervos; Cic. N.D. ii. 50. 127 Iam illa cernimus, ut contra
metum et vim suis se armis quaeque defendat: cornibus
tauri, apri dentibus, morsu leones; aliae fuga se, aliae
occultatione tutantur; atramenti effusione sepiae, torpore
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Severus. And do thou of thy grace, O lady goddess, queen of the chase, declare those things for quick royal ears, so that knowing before all the lore of thy works the king may slay wild beasts, blessed at once in hand and song.

Of wild beasts some are wise and cunning but small of body; others again are valiant in might but weak in the counsel of their breasts; others are both craven of heart and feeble of body, but swift of foot; to others again God hath given all the gifts together—cunning counsel, valorous strength, and nimble knees. But they know each the splendid gifts of his own nature—where they are feeble and where they are deadly. Not with his horns is the Stag bold but with his horns the Bull; not with his teeth is the Oryx strong, but with his teeth the Lion; not in his feet doth the Rhinoceros trust, but feet are the armour of the Hare; the deadly Leopard knows the baleful venom of his claws and the dread Ram the mighty strength of his stony forehead, and the wild Boar knows the exceeding might of his tusks.

Now whatever special arts and snares are used by deadly hunters amid the crags, the particular ways of hunting we shall tell for each sort of beast; but those things which are common to all, are sung in one lay. Common is hunting with nets, common torpedines: multa etiam infectantes odoris intolerabili foeditate depellunt; cf. Ov. *Hal.* 1 ff.

Ael. ix. 40 oide δέ ἄρα τῶν ἵππων ἐκαστον ἐν ὁ μέρει κέκτηται τὴν ἀλκήν; Ov. *Hal.* 1 Omnibus ignotae mortis timor, omnibus hostem Praesidiumque datum sentire et nocere teli Vimque modumque sui.

Δαφοίνος is sometimes definitely of colour = πυρρός, reddish; Hom. *Il.* ii. 308 δράκων ἐτί μάτα δαφοίνος; x. 23 δαφοίνον δέρμα λέοντος, but often merely = φόνιος, φοβερός; cf. 37 *infr.*, Hes. and Suid. *s.v.*, *E.M.* s. ἀνθρέμβολα.
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ξυνά δὲ τ' ἀνθρώποις ποδωκέα πάντα γένεθλα ἵπποις ἦδε κύνεσσι διωκόμεν. ἅλλοτε δ' αὐτε καὶ μούνοις ἵπποις κυνῶν ἄτερ ἰδὺς ἐλαῦνεν· ἱπποίσιν κεῖνοισιν, ὅσοι περὶ Μαυρίδα γαῖαν φέροντ', ἡ Λυβύεσσι· ὅσοι μὴ κάρτει χειρῶν ἀγχονται ψαλίσσω χιαζομένου χαλυβοῦ, πείθονται δὲ λύγοισιν, ὅτι βροτὸς ἡγεμονεύει. τοῦνεκεν ἵππελάται κεῖνων ἐπιβήτορες ἵππων ἦδε κύνας λείπουσι φίλους πίσινοι τ' ἑλώσων ἱπποίς ἑλίου τε βολη καὶ νόσφιν ἄρωγων. ξυνὸν ἀκοντίζεων δὲ καὶ ἀντὰ τοξάζεσθαι θῆρας ἀρειωτέρους, τοὶ τ' ἀνδράσων ἠφι μάχονται. Ἐς δὲ λύνον χρειῶν στέλλεις οὐνία θήρης, καὶ πνοῦν ἀνέμου φεύγεω ἀνεμὸν τε δοκεὔειν.

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a The caltrop, ποδάγρα (I.P. vi. 296 ἀστεμφῆ ποδάγραν) or ποδοστράβη (Poll. v. 32 καλοῖτο δ' ἄν καὶ ποδοστράβη), was employed chiefly for Deer, but also for wild Swine (Poll. l.c., Xen. Ὠφ. i. 6. 28). It corresponds to the Lat. pedica dentata (Gratt. 92 Quid si dentatas iligno robore clausit Venator pedicas;) and is said to have been invented by Aristaeus (Plut. Μορ. 757 ν εὐχόνται δ' Ἀρισταίῳ δολοῦντες ὅρνυμαι καὶ βρόχοις λύκους καὶ ἄρκτους, δ' πρῶτος θήρεσιν ἐπηζε ποδάγρας; cf. Nonn. v. 234). It is described Poll. l.c., Xen. C. 9. 11 ff. It consisted of a wooden hoop (στεφάνη) containing a framework (πλόκανον) in which were set nails of wood and iron alternately (Poll. seems to say that the nails were in the στεφάνη but Xen. describes them as ἐγκαταπεπλεγμένους εν τῷ πλόκανῳ and acc. to Poll. πλόκανον ἐν μέσῳ τῷ πλέγματι πέπλεκται). Inside the frame is set a noose (βρόχος) and attached to it by a rope (σειρῆς, ἀρπεδώνη) is a clog (ξύλον): trap, rope, and clog are all sunk in the ground and covered over. When the trap is sprung (ἀνεστραμμένη) by the beast treading on it, the noose entangles the foot or feet of the game while the clog hampers its movements and by its trail on the ground indicates the path of its flight.

b Arr. C. 24. 3 Λιβύων παίδες ὀκταίεις ἐστιν οἷς αὐτῶν, οἱ δὲ

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are traps, and common is the chase of all the swift-footed tribes by men with horses and dogs, or sometimes without dogs pursuing the quarry with horses only: those horses which pasture in the land of the Moors, or Libyan horses, which are not constrained by might of hand with the curb of the compelling bridle but obey the riding-switch,\(^b\) wheresoever their rider directs their course. Wherefore the riders who are mounted on those horses leave their beloved dogs at home and ride forth trusting to their horses and the rays of the sun, without other helpers. Common, too, is hurling the javelin and shooting with the bow at the mightier wild beasts which fight amain with men.

With reference to the net one must steer the course of the hunt and avoid the breath of the breeze and

\begin{verbatim}
or \tau\alpha\nu\tau\iota\alpha\upsilon\alpha\nu\mu\nu\nu\omega\upsilon \tau\omega\nu\iota\pi\omicron\nu\mu\omicron\nu\upsilon \nu \rho\alpha\beta\omicron\omega\nu\omicron\nu\omicron\upsilon
\end{verbatim}

Strab. 828 σχεδον δὲ τι καὶ οὕτω (οἱ Μαυροῦσαι) καὶ οἱ ἑφεξῆς Μασαίσιλοι καὶ κοινῶς Λίβναι . . . μικρὸι ἰπποὶ χρωμένοι, ὃςοὶ δὲ καὶ εὔπειθέσιν ὡς τ' ἄπο δάβδου ολακίζονται; Verg. A. iv. 41 Numidae infreni; Nemes. 263 ff. Nec pigeat quod turpe caput deformis et alvus Est ollis quoque infrænes . . . Nam flecti facilis lascivaque colla secutus Paret in obsequium lentae moderamine virgae. Verbera sunt præcepta fugae, sunt verbera freni; Auson. Ad Grat. Imp. xiv. mirabamur poetam (sa. Vergilium) qui infrænos dixerat Numidas et alterum (sa. Nemes.) qui ita collectorat ut diceret in equitando verbera et præcepta esse fugae et præcepta sistendi; Luc. iv. 682 Et gens quae nudo residens Massylia dorso Ora levi flectit frenorum nescia virga; Sil. i. 215 Numidae, gens nescia freni; id. ii. 64 nullaque levis Gaetulus habena; Liv. xxxv. 11 equi sine frenis; xxi. 46 frenatos equites)(Numidis; Polyb. iii. 65 κεχαλιωμένην ἵππον)(Νομαδικοὺς ἰππεῖς; Claud. Bell. Gild. i. 439 sonipes ignarus habenae; Virga regit; Mart. ix. 22. 14 Et Massyla meum virga gubernet equum; Herodian vii. 9 οἱ δὲ Νομάδες . . . ἰππεῖς ἀριστοὶ ώς καὶ χαλινῶν ἀνευ ράβδων μόνη τὸν δρόμον τῶν ἰππῶν κυβερνάν.
οια δὲ ποντοπόρων ἀκάτων ἐπιβήτορες ἄνδρες ἐξόμενοι πρύμνησι, νεών ἐφέποντες ὅχημα, ἥρα παπταῖνουσι καὶ ἀργεστῆσε Νότοισι πειθόμενοι τανύσαντο λυθοπτερύγων ὅπλα νηῶν· ὥδε καὶ ἐν τραφερῇ κέλομαι θηρήτορας ἄνδρας παπταίνει ἐκάτερθεν ἐπιπνείοντας ἀήτας, ὄφρα λυστατέωσι βοηλατέωσι¹ τε πάντη αὔραις ἀντιάσαντες· ἐπεὶ μάλα θήρεις πᾶσιν ὡξύταται ρινῶν ὀσφρήσιες· εἰ δὲ φράσαντο ἢ σταλίκων ὀδμὴν ἢ πεπταμένοι λίνοι, ἐμπαλιν ιθύνουσιν, ἐπιστροφάδην δὲ φέβονται αὐτοῖς ἄντα βροτοίς, πόνοι δ' ἀλιον θέσαν ἀγρης· τῷ μοι παπταίνουσι ἐπαιγίζοντας ἀήτας θηροφόνοι, σταλίκασ τε λυστασιάν τ' ἐφέποιεν ἀντιπέρην ἀνέμου βολῆ· ὁπίθεν δ' ἐλάοιεν ἐς Νότον αἰθρήνεντος ἐγειρομένου Βορέαο· ἐς δὲ Βορῆν σαλαγεύντος ἐπὶ δροσεροῖο Νότου· Ἔυρον δ' ἑσταμένου θέειν Ζεφυρίτισσων αὔραις· κυνυμένου Ζεφύρου δ' θοῶς εἴς Ἔυρον ἐλαύνειν· ἀλλὰ σύ μοι πρῶτιστα λεόντων ἐξοχὸν ἀγρην ἐν θυμῷ βάλλοιο καὶ ἄνδρῶν ἀλκιμὸν ἦτορ. χῶρον μὲν πρῶτιστον ἐπεφράσαντο κίόντες, ἐνθὰ περὶ σπῆλυγγας ἐρίβρομος ἦκομος λίς ἐνδιάει, μέγα δείμα βοῶν αὐτῶν τε νομῆν· θηρὸς δ' αὖ μετέπειτα πελώριον ἀπῆσαντο ἵχνει τριβομένωσιν ἀταρπτόν, ὁ ἐν πολλὸς λαρῶν πιόμενος ποταμητόρος ἰθὺς ὀδεύει.

¹ v.l. βροχηλατέωσι.
watch the wind. And even as men who ride in seafaring ships sit in the stern with the tiller in their hands and scan the sky and obedient to the white South Wind a spread the sails of their ships of canvas wings, b so on the dry land I bid the hunter scan on either hand the winds that blow, that so they may set up their nets and drive the game ever against the wind; since all wild beasts have keenest sense of smell, and if they perceive the scent either of the net-stakes or the spread net, they rush the other way and flee incontinently even in the very face of the men and make vain the labour of the hunt. Therefore I would have the slayers of wild beasts scan the rushing winds and face the course of the wind when they attend to their stakes and the setting of nets; let them make back to the South when the clear North Wind rises; to the North if the dewy South Wind rages; when the East Wind gets up, let them run with the breezes of the West; when the West Wind stirs, let them speedily make for the East.

But I would have thee first of all lay to heart the excellent lion-hunt and the valiant spirit of the hunters. First they go and mark a place where among the caves a roaring well-maned Lion dwells, a great terror to cattle and to the herdsman themselves. Next they observe the great path with the worn tracks of the wild beast, whereby he often goes to the river to drink a sweet draught. There

a Hom. II. xi. 306; xxii. 334 ἀργεστάο Νότω, where the ancient critics interpreted the epithet either as (1) = λευκός; cf. Δευκόντος, Hor. C. i. 7. 15 Albus ut obscuro deterget nubila caelo Saepe Notus neque parturit imbres Perpetuos; A. Probl. 942 a 34 ὁ νότος, ὅταν μὲν ἐλάττων ἢ, αἰθρίος ἐστιν, ὅταν δὲ μέγας, νεφώδης; or (2) = ταχύς.

b Aesch. P. V. 468 λυπότερα ναυτιλων ὅχυματα.
ἐνθ’ ἦτοι βόθρον μὲν ἐὐθρομον ἁμφὶς ὀρυζαν, εὐρὺν καὶ περίμετρον ἀτὰρ μεσάτη ἐν τάφῳ κίονα δειμάσθην μέγαν, ὀρθιον, υψικόλωνον· τοῦ δ’ ἀπο μὲν κρεμάσαντο μετήρον αἱ ἐρύσαντες ἀρνειοῦ νεογιλὸν ὑπ’ ἀρτιτόκου τεκουσῆς· ἔκτοθε δ’ αὖ βόθρου περίτροχον ἐστεφάνωσαν αἰμασίην, πυκάσαντες ἐπασσυτέρους μυλάκεσαν, ὄφρα κε μὴ πελάσας δολερὸν χάος ἀθρήσει· καὶ ῥ’ ὁ μὲν υψικράτης υπομάξιος ἁμνὸς αὐτεῖ· τοῦ δὲ τε πειναλέν κραδίνην ἐπάταξεν ἱωή· μαίομενος δ’ ἢθυσε, φιλὸν κεχαρημένος ἦτορ, ἴχνος ἐπιστέρχων βληχῆς ἰδ’ ἐνθα καὶ ἐνθα παπταίνων πυρόεν· τάχα δ’ ἢλυθεν ἄγχυ δόλου, ἁμφὶ τε διώεται, κρατερὸς δὲ ἐ λιμὸς ὅρινε. αὐτίκα δ’ αἰμασίην μὲν ὑπέρθορε γαστρὶ πιθήσας, δέκτο δὲ μιν χαός εὐρὺ περιστεφῆς, σοῦδ’ ἐνόσθην, ὅσ’ ἐπὶ βυσσὸν ἱκανεν ἀναυστοῦ βερέθρου· παντόσε διώεται δὲ παλίσσωτος αἰεν ὁροὺν, ὁπποῖος περὶ νῦσαν ἀεθλοφόρος θοὺς ἱππος, ἀγχόμενος παλάμηῃ καὶ ἤνουχοι χαλινῷ. οἱ δ’ ἀρ’ ἀπὸ σκοπιῆς τηλαγυέος ἀθρήσαντες ἀγρευτῆρες ὀρουσαν, ἔρυμητουι δ’ ἴμαι δησάμενοι καθάσιν ἐγάστροφα τυκτά μέλαθρα, ὀπταλέων κάκεισε δόλον κρύφαντες ἐδωδῆς· αὐτάρ ὁ γ’ ἐκ βόθρου δοκεύμενος αὐτίκ’ ἀλύξειν ἐνθῷρε καγχαλῶν· παρὰ δ’ οὐκέτι νόστοι ἐτοιμος. 110 ὡδε μὲν ἁμφὶ χυτὴν Διμύου πολυδύμον αἰαν. Αὐτάρ ἐὐρρείταιο παρ’ ὄχθαις Εὐθρήταιο ἱπποῖς μὲν χαροποὺς μεγαλήτορας ἀρτύνονται

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a Xen. C. 11. 4 ἐστι δὲ οἷς αὐτῶν καὶ ὀρύγματα ποιοῦσι περιφερη μεγάλα βαθέα, ἐν μέσῳ λειτοῦτες κίονα τῆς γῆς, ἐπὶ δὲ τοῦτον εἰς μύκτα ἐπέθεσαν δήσαντες αἰγα καὶ ἐφφαξαν κύκλῳ τὸ δρυγμα ἔλη,
they dig a round pit, wide and large; and in the midst of the trench they build a great pillar, sheer and high. From this they hang aloft a suckling lamb taken from its mother that hath newly yeaned. And outside the pit they wreath a wall around, built with close-set boulders, that the Lion may not see the crafty chasm when he draws near. And the high-hung suckling lamb bleats, and the sound strikes the Lion's hungry heart, and he rushes in search of the lamb, exulting in his heart, hasting in the track of the cry and scanning this side and that with fiery eyes. And anon he comes nigh the snare, and he wheels about and a great hunger urges him, and straightway obeying the impulse of hunger he leaps over the wall, and the wide round chasm receives him, and he comes unwittingly to the gulf of a pit unlooked for. Everywhere he circles about, rushing ever backwards and forwards, even as a swift race-horse round the turning-post, constrained by the hands of his charioteer and by the bridle. And from their far-seen place of outlook the hunters see him and rush up, and with well-cut straps they bind and let down a plaited well-compacted cage, in which also they put a piece of roasted meat. And he, thinking straightway to escape from the pit, leaps in exulting; and for him there is no more any return prepared. Thus they use in the alluvial thirsty land of the Libyans.

But by the banks of the fair-flowing Euphrates they array bright-eyed, great-hearted horses for the

\[\text{Verg. E. i. 65 sitientes Afros; Plin. x. 21 perpetuo sitientia Africanae.}\]
θήρειον ποτὶ μῶλον· ἐπεὶ χαροποῖ γεγάσι κραυπνότατοι θείεν καὶ ἀναίδες ἵφι μάχεσθαι καὶ μοῦνοι τετλάσι λεόντων ἀντία βρυχήν·
oi δ' ἄλλοι τρείοντο καὶ ἀγκλίνουσιν ὀπωπάς, δεμαίνοντες ἀνακτος έοῆ πυριλαμπέα κανθόν, ώς ἑφάμην καὶ πρὸσθεν ἐν ἑππαλέουσιν ἀοιδαῖς. πεζοὶ δ' ἐκτανύσαντο λίνου περίδρομον ἔρκος, ἀρκνας ἀσουτέρους ἐπιδειμάμενοι σταλίκεσοι·
tόσον δ' αὖθ᾽ ἐκάτερθεν ἐπιπρονένευκε κεραίη, ὦσον ἐπημύει κέρας ἀρτιτόκου σελήνης. 
τρισοὶ δ' αὖ λοχώσαι λίνων ἐπὶ θηρητήρες, εἰς μέσατος, δοιοὶ δ' ἀρ' ἐπ᾽ ἀκροτάτους κορύμβοις, ὀππόσον έκ μεσάτου γεγούντος ἀμφοτέρους εἰσαίεν ἐκάτερθει διπλῶν ἀκρόπτερα φωτῶν. 
oi δ' ἄλλοι στήσαντο νόμω πολέμου δαφνοῦν, φρυκτοὺς αὐσταλέους πυριλαμμέας ἀμφίς ἔχοντες· ἀνδρῶν δ' αὐτὸς ἐκαστος ἔχει σάκος ἐν χερι λαιῆ, (ἀσπίδος ἐν πατάγω θηρῶν μέγα δείμα δαφνοῦς;) δεξιτερὴ δὲ φέρει πεύκης ἀπὸ δαιόμενον πῦρ· ἐξοχα γὰρ δείδουκε πυρὸς μένος ἥκομος λίς, οὐδ᾽ ἐσιδεῖν τέτληκεν ἀταρμύκτουσιν ὀπωπαῖς. 
oi δ' ὀπότ' ἀθρήσως λεόντων ἄλκιμον ἤτορ, πάντες ὦμως ἐπιτής ἐπέσοδεν, ἀμφὶ δὲ πεζοί ἐσπνοται παταγεῦντες, αὕτη δ' αἰθέρ ἰκάνει. 
θήρες δ' οὐ μύμνουσιν, ἐπιστροφάδην δὲ νέονται θυμὸν ὦδαξ πρόντες, ἀμμενεὶν οὐκ ἐθέλοντες. ώς δ' ἴχθης ἀνὰ νύκτα δολόφρονες ἄσπαλης πρὸς βόλον ἱθύνουσι θοαὶς ἀκάτοις φέροντες

a i.e. C. i. 304.
b Thackeray, Timbuctoo (The Lion Hunt), xi Quick issue out, with musket, torch, and brand, The sturdy blackamoors, a dusky band.

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warfare of the hunt; since their bright-eyed horses are swiftest in running and stubborn to fight amain, and they alone endure to face the Lion's roar, while other horses tremble and turn away their eyes, fearing the fiery eye of their lord the Lion: as I said before when I sang of horses. Men on foot spread the circling hedge of flax, building up the nets on close-set stakes. And the wings on either side project forward as much as doth the horn of the new-born moon. Three hunters lie in ambush by the nets, one in the middle, the other two at the extreme corners, at such distance that when the man in the middle calls to them the men on the wings can hear. The others take their station after the manner of bloody war, holding in their hands on either side dry flaming torches. And each man of them holds a shield in his left hand—in the din of the shield there is great terror for deadly beasts—and in his right hand a blazing torch of pine; for, above all, the well-maned Lion dreads the might of fire, and will not look on it with unflinching eyes. And when they see the lions of valiant heart the horsemen all rush on together, and the men on foot follow with them making a din, and the noise goes unto heaven. And the beasts abide them not, but turn and flee, gnashing their teeth with rage but unwilling to fight. And even as in the night crafty fishermen in their swift ships guide the fish toward their nets,

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\^\textsuperscript{\text{a}} A. 629 b 21 ἀληθῆ τὰ λεγόμενα, τὸ τε φοβεῖσθαι μᾶλιστα τὸ πῦρ, ὦσπερ καὶ Ὄμηρος ἐποίησεν "καὶ ὁμοιαὶ τε δεταί, τὰς τε τρέει ἔσσώμενος πέρ" (Hom. II. xi. 554=xvii. 663); cf. Ael. vi. 22; vii. 6; xii. 7; Plin. viii. 52; Claud. In Rufin. ii. 252 vacuo quails discedit hiatu Impatiens remeare leo quem plurima cuspis Et pastorales pepulerunt igne catervae.

\^\textsuperscript{\text{b}} See C. i. 208 n.
λαμπομένας δαίδας: τοι δὲ τρείουσιν ἰδόντες ἐξοπτεῖς, οὐδὲ μένουσιν ἐλισσομένην ἀμαρυγήν· ὡς καὶ θῆρες ἀνακτεῖς ἐπιμύσουσιν ὀπωπάς. καὶ τὸτε δειδιώτες κτύπουν ἀνδρῶν καὶ φλόγα πυρσῶν αὐτόματοι πλεκτῆσι λίνων λαγόνεσσι πέλασαν.

"Εστι δὲ τις θήρης τρίτατος νόμος Αἰθιοπίην ἀκάματος, μέγα θαύμα: τὸ δ' ἀνέρες ἄλκηγεντες Αἰθόπες ἴμορέη πίσουν πίσυρες τελέουσι. \(^1\) 

πλεκτὰ σάκη τεύχουσιν ἐυστρέπτουσι λύγουσιν καρτερὰ καὶ πλευρῆσι περίδρομα, καὶ δὲ βοείας ἀξαλέας ταυνώσει ἐπ' ἀστίσιν ῥμαφάνεσσιν ἀλκαρ ἔμεν τ' ὀνύχων βριαρῶν γενών τε δαφνῶν· αὐτοὶ δ' οὐδ' ἀωτὰ πρόταν δέμας ἀμφιέσαντο, σφυγξάμενοι καθύπερθεν ἐπαυσύτεροι τελαμώνει. \(^1\) 

καὶ κόρυθες κρύπτουσι καρῆτα· μοῦνα δ' ἄθρωσιν χείλεά τε βίνας τε καὶ ὄμματα μαρμαίροντα. άντα δὲ θηρὸς ἵασιν ἀολλεῖς, \(^2\) εὐκελάδουσι μάστιξιν θαμνηῆς δι' ἥρος αἰθύσσοντες· 

αὐτάρ ὁ γε στῆλυγγος ὑπεκπροθορῶν ἀλλάστος βρυχᾶται πετάσας φῶνον χάος ἀντία φωτῶν, δερκόμενος χαρποτιῶν ὑπ' ὄμμασιν αἰθόμενον πῦρ, θυμῷ παφλάζων ἤκελος δίουι κεραυνοῖς. οὐ τοὐν Γάγγαο ρόος πρόσθ' ἦλιοι Ἰὐδὼν ὑπὲρ δάπεδον Μαρωνάδεα\(^3\) λαὸν ἀμείβων μυκᾶται βρύχημα πελώριον, ὀππότε κρημνῶν ἐκπροθορῶν ἐκάλυψε μέλαν δέμας αἰγυαλοῖο· 

δοτε καὶ εὐρύτατος περ' ἐων καὶ τ' εὐκοσίν ἄλλοις κυρτοῦται ποταμοῖς κορυσσόμενος λάβρον ὑδωρ· οἰον ἐπισμαραγεῖ δρίος ἀσπετόν ἢδὲ χαράδραι \(^1\) 

\(^1\) τελέουσι mss. 

\(^2\) ἀολλεῖς: ν.ν. ἰ. ἀμί. ὀρμαῖς, ἐμα ῥώμαις. 

\(^3\) ν.ν. βαρμανδέα.
carrying blazing torches\(^a\); and the fishes tremble to behold them and do not abide the whirling gleam; so the kings of beasts shut their eyes and then, fearing the din of men and the flame of torches, of their own motion they approach the plaited flanks of the nets.

There is a third manner of hunting among the Ethiopians, untiring, marvellous. And this do four valiant Ethiopians perform, trusting in their valour. They fashion with twisted withes plaited shields, strong and with round sides, and stretch dried ox-hides over the bossy shields to be a defence at once against strong claws and murderous jaws. They themselves array all their bodies in the fleeces of sheep, fastening them above with close-set straps. Helmets cover their heads; only their lips and nostrils and shining eyes could you see. And they go together to chase the beast, flashing in the air many a sounding whip. But the Lion leaps forth from his cave unflinchingly and opens his deadly gape in the face of the men and utters his roar, while with his bright eyes he looks blazing fire, blustering in his wrath like the thunder-bolts of Zeus. Not Ganges' stream, which sunward over the Indian land passes the Maryandean\(^b\) people, bellows with such stupendous roar when it leaps forth from the precipices and covers the dark space of the shore; that stream which, although it is exceeding broad, yet by twenty other rivers is it swollen and arches the crest of its furious flood; not Ganges roars so loud as roar the boundless wood and the ravines with

\(^a\) Cf. II. iv. 640 ff.

\(^b\) Possibly the people mentioned in Ptolemy, Geogr. vii. 2.

14 ὑπὸ δὲ τούτους (στ. Γαγγανοῦς) Μαροῦνδαι μέχρι τῶν Γαγγαριδῶν, ἐν οἷς πόλεις πρὸς τῷ Γάγγγῳ ποταμῷ κτλ.
OPPIAN

βρυχηθμοίς ὀλοίσων, ἔπιθεται δ’ ὀλος αἰθήρ.
καὶ ρ’ ο μὲν αὐτίκ’ ὀροὺσε λαλαίμενος χρόος ἁσαί,
λαίλατι χειμερή πανομοίος. οἱ δὲ μένουσιν
ἀστεμφεῖς πυρόσσαν ἐπαγιζοῦσαν ἐνιπήν.
αὐτὰρ ὁ γ’ ἐν τ’ ὄνυχεσι γένυσι τε λευγαλῆσιν 17
ἀσχετός οὖν κεν ἐλημὼν ἐπαυθύσσων κεραίζει.
τὸν δ’ ἑτέρος κατοπισθὲ μεταθρώσκων αἰζηῶν
κυκλήσκει, παταγών τε διαπρύσιόν τε γεγωνός.
αἷμα δ’ ἐπιστρέφθησι μεγαλήμωρ ήυκόμοι λίς
ὡρτο λιπῶν οὖ ἐμαρφεῖν ὑπὸ στόμα· καὶ πάλιν ἄλλος
δόχιμος ἤνυγένειον ὀρίζει θήρα κελαίτων.
ἀλλοι δ’ ἄλλαχόθεν μιν ἐπασσύτεροι κλονέιον
μινοῖσι πίνοισιν σακέεσσι τε καὶ τελαμώσι,
τοὺς οὖτε κρατεροί γενύων τάμονουσι δόντες,
οὗτε σιδηρεῖσι ὄνυχων πείρουσι ἁκωκαί.
αὐτὰρ ὁ μαθίδιον φθινύθει πόνον, ἄκριτα θύων,
τὸν μὲν καλλείποιν, τὸν δ’ αἰρόμενος χθονὸς αἴμα
αὐ ἔρυων, τῷ δ’ αὐτίς ἀσχετός ἴθις ὀροὐν.
ὡς δ’ ὅπτ’ ἐν πολέμουσιν ἄρημιν ἄνδρα κραταίον
dήμος ἀμφιβάλη στεφάνη μαλεροῦ μόθων,
αὐτὰρ ὁ γε πνείων μένος ὁ Ἀρεὸς ἐνθα καὶ ἐνθα
ἀὔσει, παλάμη κραδάοιν πεφωνωμένον ἔγχος,
ὁμιὲ δὲ μιν δάμνουσι ἑννάλιος λόχος ἄνδρῶν,
pάντες ὀμοῖ βρισαντες· ὁ δ’ ὁκλάζει κατὰ γαῖς,
βαλλόμενος πυκνήσης ταυνυρροίζουσιν ἀκωκαῖς.
ὡς ὁ γ’ ἄνθρωποις ἀπευπάμενος καμάτωι
ὁμίѣ βροτοῖσι ἐδώκει βραβήν πάντα μόθων·
ἀφρόν ἀποσταλάει δὲ ποτὶ σχερὸν αἰματάεντα.

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α’ αὐ ἔρυων, i.e. αὐερίων, i.e. ἀνερίων, from ἀνα + ἔρυω. In Homer the verb occurs (1) with reference to sacrifices (II. i. 459, ii. 422 αὐερίσαν μὲν πρῶτα), where scholl. interpret it of drawing the victim’s head backward and upward, (2) of

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the deadly bellowing of the Lion, and all the sky resounds. And he straightway rushes, fain to glut him with flesh, like unto a winter storm, while the hunters steadfastly abide the onset of the fiery tempest. He with claws and deadly jaws incontinently assails and mauls any man that he can seize. Then another of the youths rushes on him from behind and calls his attention with clattering din and loud shout. And swiftly the lordly well-maned Lion turns and charges, leaving the man whom he had seized in his mouth; and again another on the flank provokes the bearded swarthy beast. Others on this side and on that in close succession harass him, trusting in hides and shields and baldrics, which neither the mighty teeth of his jaws can cleave nor the points of his iron claws pierce. And the Lion wears out his strength in vain labour, charging blindly—leaving one man, lifting another straightway from the ground and wrenching his neck, and again incontinently rushing straight upon another. And as when in war a hostile ring of fierce battle surrounds a mighty warrior, and he, breathing the spirit of war, rushes this way and that, brandishing in his hand his gory sword, and at last a warlike company of men overcomes him, all pressing on him together, and he sinks to the ground, smitten by many long whistling arrows; even so the Lion, exhausted by ineffectual efforts, at last yields to the men all the prizes of battle, while he sheds to earth the bloody drawing a bow (Il. viii. 325 αἰερύνουτα παρ’ ὑμόν), (3) of pulling up the palisade (στῆλαι) of a wall (Il. xii. 261). To Oppian it was probably two words.

σχερόν appears to mean "ground," cf. Hesych. σχερός: ἀκτή, αἰγιαλός, which would equate it with ἐρῶν ἡπείρου (Hom. Od. v. 402).
e'ikeios ai'doménw de poti xhôna kanthôn éreidei. 20
ws de brotòs pollloiwn èrephas'menos kotínousi
pygmachìs en ángwusin, up' ánérhos álkhèntos
ánttn ássuntèrgoun up' òteilìsi damasothèis,
èstth mé en prwstta lelouménos aìmati lábrw,
oia meuthsafalèw, èteroklìnwv te kàrnon.
autàr èpete' epì gaiaw upoklados ëxestanústh'.
ws ò y' èpi' yasmáthon kekaphôta xhia tânwsen.
oi de tòt' ègkoménuoi polu pléous, aíwa ð' ùperthe
pántes èrephas'menoi kratteroi deínu upo désmoís
ouðèn állevomèn, màla ð' ð'remon ètremeónta.
ò méga tolméntes, ð'son xadon, ð'sson èreçan,
aívon keíno pèlwron ðte ktílon zeíronu.

"Eklyon ús bòthroisw ómioïsw té dòlousi
thrássan kai thwás anaidéas, ð'de gènèthla
porðalwv àpàtthsan, àsar polu meísoi bòthrois:
síska ð' ou'hì ùditho, drwòs ð' ètámwnto kerai'n.'
où'de mév ùskremèh xhmárou gónon ð'wra'san,
älla kwnòs, toû ð' aú't' àpod mi'hde ð'hian ìmásthlaís
leppaléaís, ð' ð' ár' ðika periosperikh ð'dúnhsw
ôruthmòis ùlæi kai porðálèassou autèi.
ý' de mál' iánthi, dia te dríos ð'thís òròu'y.
ws ð' ópptò òkhubòloi kúrtou dòlon èstísannto,
plezàmenoi spàrtw ðalami'ní, kai lágonèsoi
póllwpon ð' kestrhà pûri phlegêthontes èthentò,
ômìh ð' ès plètamaùwvas afíketo, kai poti kúrtou

a Ael. xiii. 10 describes a somewhat similar method used
by the Moors.  
b Cf. H. iii. 388.

c Cf. C. i. 156, H. iii. 311. The ref. of ðalami'ní—whether
to the island or to the town in Cyprus—is unexplained, but
no plausible emendation has been proposed.
foam and, like one ashamed, fixes his eye upon the ground. As a man who hath won many a crown of wild olive for boxing in the games, when he is overcome with wound on wound by a valiant adversary in close combat, stands at first bathed in torrents of blood, as if reeling with drink, and hanging his head to one side; then his legs give way and he is stretched upon the ground; even so the Lion stretches his exhausted limbs upon the sand. Then the hunters busy themselves much more, and, swiftly pressing all upon him, they bind him with strong bonds, while he makes no attempt to escape but is altogether quiet and motionless. O greatly daring men! what a feat they compass, what a deed they do—they carry off that great monster like a tame sheep!

I have heard that with trenches and like devices men capture also the bold Jackals and deceive the tribes of Leopards: only with much smaller trenches, and they cut not a pillar of stone but a beam of oak. And they do not hang aloft a kid, but a puppy, the privy parts of which they bind with thin straps. In its agony it straightway howls and barks, and its cry is heard by the Leopards. The Leopard rejoices and rushes straight through the wood. As when fishermen set up a weel to ensnare fish, plaiting it of Salaminian broom, and in the inside of it put a Poulpe or Grey Mullet roasted in the fire; the savour thereof comes unto the flat ledges and brings

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* For the Poulpe or Octopus cf. H. i. 306 n.; for broiled Poulpe as bait, H. iii. 345.
* Cf. H. i. 111 n. The schol. here is worth quoting for its absurdity: κεστρῆα· κεινός λῶρος. Read κεντητὸς λῶρος. The schol. has confused κεστρεύς with κεστός, a girdle; cf. Zon. κεστός· ὁ κεντητὸς λῶρος.
In more restricted sense ὄσχο(όσχο-)φόροι were two youths of each tribe chosen from noble families (τῶν γένεων καὶ πλούτων προεχόντων Σουίδ. s.v.), who, dressed in female garb (ἐν γυναικείαις στολαῖς Ε.Μ. s.v., Procl. ap. Phot. p. 322 n.) led the procession of women at the Oschophoria from temple of Dionysus to temple of Athena Seiras at Phalerum (Hesych. s. ὄσχοφόρον), carrying ὄσχοι (ὁσχαί, ὄσχοι), i.e. vine-branches laden with grapes; cf. schol. Nicand. Α. 109 ὄσχοφόροι λέγονται Ἀθηνᾶς παιδεῖς ἀμφιθαλεῖς (i.e. having both parents alive; cf. Callim. Ait. iii. 1. 3; Poll. iii. 40, etc.) ἀμφιλλώμενοι κατὰ φυλάς, οἱ λαμβάνοντες κλήματα ἀμπέλου ἐκ τοῦ ιεροῦ τοῦ Διονύσου ἐπέχουν εἰς τὸ τῆς Σκιράδος Ἀθηνᾶς ιερόν. . . . ὄσχαι κυρίως οἱ κλάδοι τῆς ἀμπέλου.

b See C. i. 24 n.

c Cadmus, s. of Agenor, had by Harmonia four daughters, Autonoë, Ino, Semele, Agave. Semele, m. by Zeus of

1 “Ἰακχών Π.”
the fishes of their own will to the weel, and they are unable to get out again and meet a terrible death; so the Leopard, hearing the puppy from afar, runs and makes his spring, suspecting no guile, and obeying the call of hunger, enters the recesses of the pit.

Leopards are overcome also by the gifts of Dionysus, when crafty hunters pour for them the crafty draught, shunning not the anger of holy Dionysus. Leopards are now a race of wild beasts, but aforetime they were not fierce wild beasts but bright-eyed women, wine-drinking, carriers of the vine branch, a celebrators of the triennial festival, b flower-crowned, nurses of frenzied Bacchus who rouses the dance. For Ino, c scion of Agenor, reared the infant Bacchus and first gave her breast to the son of Zeus, and Autonoe likewise and Agave joined in nursing him, but not in the baleful halls of Athamas, d but on the mountain which at that time men called by the name of the Thigh (Μηρός). e For greatly fearing Dionysus (Bacchus), died at his birth and the child was conveyed by Hermes to Ino (Apollod. iii. 4. 3).

a Athamas, s. of Aeolus and king of Boeotia, married Ino as his second wife.

b When Dionysus was born untimely, Zeus sewed the infant in his thigh (μηρός). After Athamas and Ino, driven mad by Hera, had slain their children. Hermes conveyed the child Dionysus πρὸς νύμφας ἐν Χύρα κατοικοῦσας τῆς Ἀσίας (Apollod. l.c.) and the name Meros was given to a hill there. The location of Meros thus depends on the location of Nysa which is usually placed in India; Strabo 687 Νυσαῖοις δὴ τινας ἔθνος προσωρόμοσαν καὶ πόλιν παρ’ αὐτῶις Νύσαν Διονύσου κτίσμα καὶ ὅρος τὸ ὑπὲρ τῆς πόλεως Μηρόν; Plin. vi. 79 Νυσαμ urbem plerique Indiae adscribunt montemque Merum Libero Patri sacrum, unde origo fabulae Iovis femine editum; cf. id. xvi. 144; Solin. liii. 16; Dion. P. 1159. But there were other localizations; see note on 251 below.
Zηνός γὰρ μεγάλην ἀλοχον μέγα δειμαίνουσαι καὶ Πενθήα τύραννον Ἐχιονίδην τρομέουσαι εἰλατίνης χηλῶ διον γένος ἐγκατέθεντο, νεβρίσι δ’ ἀμφεβάλοντο καὶ ἐστέψαντο κορύμβοις ἐν σπεί, καὶ περὶ παίδα τὸ μυστικὸν ὄρχήσαντο· τύμπανα δ’ ἐκτύπευον καὶ κύμβαλα χερσὶ κρότανον, παιδὸς κλαυθμυρισμῶν προκαλύμματα· πρῶτα δ’ ἐφαίνον ὀργία κευθομένη περὶ λάρνακι· σὺν δ’ ἄρα τῆσιν Ἀόναι λάθρη τελετῶν ἀπτούτο γυναῖκες· ἐκ δ’ ὄρεος πιστῆσιν ἀγερμοσύνην ἐτάρησιν ἐντυνω θύσας Βουςίδος ἐκτοθε γαῖς· μέλλε γὰρ ηδη, μέλλεν ἀνήμερος ἢ πρὶν ἐοῦσα γαία φυτηκομεῖν ὑπὸ λυσιπόνω Διονύσω. χηλῶν δ’ ἀρρήτην ἱερὸς χορὸς ἀείρασαι στεφάμεναι νώτοισιν ἐπεστήμιξαν ὅνοι. Εὐρίποι δ’ ἰκανον ἐπ’ ἡμνας, ἐνθα κίχανον πρέσβιν ὀμοῦ τεκέεσοιν ἀλέπλανον· ἀμφι δὲ πᾶσαι γριφέας ἐλλύσοντο βυθοὺς ἀκάτοις περήσαι· αὐτὰρ ὁ γ’ αἰδεοθεῖς ἱερᾶς ὑπὲδεκτο γυναῖκας.

1 ἀγερμ. mss.; corr. Brodaeus.
the mighty spouse of Zeus and dreading the tyrant Pentheus, a son of Echion, they laid the holy child in a coffer of pine and covered it with fawn-skins and wreathed it with clusters of the vine, in a grotto where round the child they danced the mystic dance and beat drums and clashed cymbals in their hands, to veil the cries b of the infant. c It was around that hidden ark that they first showed forth their mysteries, and with them the Aonian women secretly took part in the rites. And they arrayed a gathering of their faithful companions to journey from that mountain e out of the Boeotian land. For now, now was it fated that a land, f which before was wild, should cultivate the vine at the instance of Dionysus who delivers from sorrow. Then the holy choir took up the secret coffer and wreathed it and set it on the back of an ass. And they came unto the shores of the Euripus, where they found a seafaring old man with his sons, and all together they besought the fishermen that they might cross the water in their boats. Then the old man had compassion on them and received on board the holy women. And lo! on

is generally put in India, Herodotus puts it in Ethiopia: Herod, ii. 146 Διόνυσων τε λέγουσι οἱ Ἑλληνες ὡς αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνερράγατο Ζεὺς καὶ ἤμεικε ἡ Νύση τὴν ὑπὲρ Ἀιγίπτου ἔσωσαν ἐν τῇ Αἰθιοπίᾳ: cf. ibid. iii. 97. Diod. iv. 2 puts it μεταξὺ Φοινίκης καὶ Ἡσίλου; cf. iii. 65: Hom. H. xxxiii. 8; Steph. Byz. s. Νύσα: enumerates ten—on Helicon, in Thrace, in Caria, Arabia, Egypt, Naxos, India, Caucasus, Libya, Euboea. Oppian, we must suppose, is thinking of the Heliconian Nysa: cf. Strabo 405 γράφουσι δὲ καὶ τοῦτο (sc. Hom. II. ii. 508 Νύσαν τε ζαθένην) " Νύσαν τε ζαθένην." κώμη δ’ ἐστι τοῦ Ἐλικώνος ἡ Νύσα. Cf. Paus. i. 39.

OPPIAN

καὶ δὴ οἱ χλοερῇ μὲν ἑπὴνθεε σέλμαισι μᾶλας, πρύμνην δ' ὑραιὴ ἐλινος¹ καὶ κυσσὸς ἐρεπτον' καὶ κεν ὑπὲρ πόντοιο κυβίστεον ἀσπαλιῆς δείματι δαμονίω ρεπτήτεος, ἀλλὰ πάροιδεν ἔς γαϊναν δόρυ κέλσε: πρὸς Εὐβοῖν δὲ γυναίκες ἠδ' ἐπ' Ἀρισταίου θεόν κατάγοντο φέροντα, ὅσθ' ὑπατον μὲν ἕναιν ὄρος² Καρύησον³ ἕπ' ἀντρῳ,⁴ μυρία δ' ἄγραυλον βιωτὴν ἐδιδάξατο φωτῶν· πρῶτος ποιμένιον⁵ ἱδρύσατο, πρῶτος ἐκεῖνος καρποῦς ἄγριαδος λιπαρῆς ἐθλιφεν ἕλαιας, καὶ ταμίσω πρῶτος γάλα πήξατο, καὶ ποτὶ σύμβλους ἢ κ ὅρνος ἀείρας ἀγανᾶς ἐνέκλεισε μελίσσας.

¹ σέλινος (-ον G1) mss.: corr. Brodaeus.
² ὄρος Editor: ὅρει mss.
³ Καρύησον Editor: καὶ μύησιν CDEF: καὶ βοήσιν AB:
⁴ καὶ βοήσιν GLM: κεράσσεων Turnebus. ⁴ ἀντρῳ: ἀντρον mss.
⁵ ποιμένιον Schneider: ποιμενίων mss.

Similar miracles take place when Dionysus is carried off by Tyrrhenian pirates; Hom. Ἡ. vii. 35 ff.; Nonn. xlv. 105 ff.; Apollod. iii. 5. 3; Philostr. Imag. i. 19; Ov. M. iii. 577 ff.

No doubt the vine is intended. Nonn. xii. 299, speaking of the vine, has ἄγραμα ἡβώσα πολυνάμπτοι σέλινος (cf. Dion. P. 1157 ἐλικές τε πολυνάμπτης ἐλινοι), whence it might be argued that Oppian used σέλινος for vine-tendril. But (1) σέλινος (for σέλινον) seems not to occur; (2) the penult of σέλινον is long (except A.P. viii. 621, 2).

Pind. N. ix. 27 ἐν γαρ δαμονίωσε φόβοις φεύγοντι καὶ παῖδες θεῶν.

S. of Apollo and Cyrene, patron of all rural life, of flocks and herds, hunting, bee-keeping, etc. Pind. P. ix. 59 ff.; Nonn. v. 229 ff., xiii. 253 ff.; Diod. iv. 81 f.; Verg. G. i. 14, iv. 315 ff. When Ceos was suffering from pestilence owing to the heat of the Dog-star, Aristaeus went there and built an altar to Zeus Icmaeus, i.e. Zeus as God of Moisture, and established an annual sacrifice to Zeus and Sirius on the hills of the island. Ever after Zeus caused
the benches of his boat flowered the lush bindweed and blooming vine andivy wreathed the stern. Now would the fishermen, cowering in god-sent terror, have dived into the sea, but ere that the boat came to land. And to Euboea the women came, carrying the god, and to the abode of Aristaeus, who dwelt in a cave on the top of a mountain at Caryae and who instructed the life of country-dwelling men in countless things; he was the first to establish a flock of sheep; he first pressed the fruit of the oily wild olive, first curdled milk with rennet, and brought the gentle bees from the oak and shut them up in the Etesian winds to blow for forty days after the rising of Sirius. Hence Aristaeus was worshipped in Ceos as Zeus Aristaeus (Callim. Alt. iii. 1. 33 ff. [Loeb]; Ap. Rh. ii. 516 ff.; Nonn. v. 269 f.; xiii. 279 ff.). In the present passage he seems to be conceived as dwelling in Euboea.

Before the invention of the artificial hive, the only honey known was "wild honey" (μέλι τὸ καλούμενον ἄγριον Diod. xix. 94; μέλι ἄγριον N.T. Matt. iii. 4) "deposited in the hollow of old trees and in the cavities of rocks" (Gibbon, c. x.). Claud. In Ruf. ii. 460 ff.
ὅς τότε καὶ Διόνυσον ἐὼ νεογιλὸν ὑπ’ ἄντρῳ Ἰνώνης ἔθρεψε δεδεγμένος ἐκ χηλοῦ,
σὺν Δρυάσιν δ’ ἀτίτλη μελισσοκόμουα τε Νύμφαις Ἐμβοῖσιν τε κόρησι καὶ 'Αονίσσι γυναιξίν.
ἐγὼ κουρίζων δ’ ἐτέρας μετὰ παιῶν ἀθυρε\nνάρβηκα προταμῶν στυφελάς οὐτάζειτε πέτρας,
αἰ δὲ θεῶ μέθυ λάρον ἀνέβλυσαν ὠπτειλάων.
ἀλλοτε δ’ ἄρνειος αὐτῆς ἐδαίξε δορίσι
καὶ μελεῖστι τάμεν νέκνας δ’ ἐρρυσεν ἔραζε,
αὐτίς δ’ ἀφεα χερσὶν ἐν ταλέως σωπεβάλλες,
οὶ δ’ ἀφαρ ἔζων χλοεροῦ θ’ ἀπτόντο νομοῖο.
ἐγὼ καὶ διάσωσον ἐμέμβλετο καὶ κατὰ πόσαν
γαῖαν ἐκίδνατο δώρα Θωνανίου Διονύσου.
πάντη δὲ θυντοῖς ἀρετὴν πωλέσκετο φαίνων
ὅψε δὲ καὶ Ὁήβης ἐπεβήσατο καὶ πυρίπαιδι
πᾶσαι υπηντίασαν Καδμηίδες· αὐτὰρ δ’ μάργος
Πενθεὺς οὐχὶ δετὰς παλάμας ἔδεεν Διονύσου,
καὶ θεὸν αὐτοφόνουσιν ἀπείλεε χεροὶ δαίξαι,
οὐ Τυρίου Κάδμοιο καταίδομενος τρίχα λευκήν,
οὔδε κυλινδομένην οἰσὶ πρὸ πόδεσιν Ἀγάθην·
σύρειν δ’ αἰνομόροισιν ἐβώστρεν οἰς ἐτάρους,
σύρειν τε κλείειν τε, χορὸν τ’ ἐλάκασκε γυναικῶν.
οἰ μὲν νυν Βρόμιον Πενθηώδαις φυλακῆς
δεσμοίσιν δοκέοντο σιδηρεῖοισιν ἀγεσθαι
άλλοι Καδμείοι τε· θεοῦ δ’ οὐχ ἀπτετο δεσμά·
παχυώθη δὲ κεάρ θιασώτισι, πάντα δ’ ἔραζε
ῥίμαν ἀπὸ κροτάφων στεφανώματα θύσθα τε
χειρῶν·

\[a\] *Ferula communis.*
\[b\] Num. xx. 11 Moses lifted up his hand, and with his rod he
smote the rock twice; and the water came out abundantly.
\[c\] Semele (Pind. *P.* iii. 99; Hom. *II.* xxxiv. 22).

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hives. He at that time received the infant Dionysus from the coffer of Ino and reared him in his cave and nursed him with the help of the Dryads and the Nymphs that have the bees in their keeping and the maidens of Euboea and the Aonian women. And, when Dionysus was now come to boyhood, he played with the other children; he would cut a fennel stalk and smite the hard rocks, and from their wounds they poured for the god sweet liquor. Otherwhiles he rent rams, skins and all, and clove them piece-meal and cast the dead bodies on the ground; and again with his hands he neatly put their limbs together, and immediately they were alive and browsed on the green pasture. And now he was attended by holy companies, and over all the earth were spread the gifts of Dionysus, son of Thyone, and everywhere he went about showing forth his excellence to men. Late and at last he set foot in Thebes, and all the daughters of Cadmus came to meet the son of fire. But rash Pentheus bound the hands of Dionysus that should not be bound and threatened with his own murderous hands to rend the god. He had not regard unto the white hair of Tyrian Cadmus nor to Agave grovelling at his feet, but called to his ill-fated companions to hale away the god—to hale him away and shut him up—and he drave away the choir of women. Now the guards of Pentheus thought to carry away Bromius in bonds of iron, and so thought the other Cadmeans; but the bonds touched not the god. And the heart of the women worshippers was chilled, and they cast on the ground all the garlands from their temples and the holy emblems of their hands, and the cheeks

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*a* Dionysus (Pind. fr. lxxv. 10; Aesch. E. 24.)
πάσας δ’ ἐστάλαον Βρομιώτισι δάκρυ παρειαί· 300
αἵρα δ’ ἀνηύτησαν· ἵω μάκαρ, οὐ Διόνυσε,
ἅπτε σέλας φλογερὸν πατρώιον, ἂν δ’ ἐλέλιξον
γαίαν, ἀταρτηροῦ δ’ ὅπασον τίς ὁκα τυράννου·
θέσ δὲ παρὰ σκοπηῆσι, πυρίσπορε, Πενθέα ταῦρον,
ταῦρον μὲν Πενθήα δυσώνυμον, ἄμμε δὲ θήρας
ἀμοβόρους, ὁλοίσι κορυσσόμενας ὀνύχεσσαν,
ὄφρα μιν, οὐ Διόνυσε, διὰ στόμα δαιτρεύσωμεν.
ὦς φάσαν εὐχόμεναι· τάχα δ’ ἔκλυε Νῦσιος ἄρης.
Πενθέα μὲν δὴ ταῦρον ἐδείξατο φοίνων οἵμα,
αὐχένα τ’ ἡώρησε, κέρας τ’ ἀνέτειλε μετόποι·
tαῖσι δὲ γλαυκιώσωσαν ἐθήκατο θηρὸς ὀπωπῆν,
καὶ γέννας θώρηξε, κατέγραψεν δ’ ἐπὶ νότοι
μινὸν ὀπως νεβροίσι, καὶ ἄγρια θήκατο φύλα.
αἱ δὲ θεοῦ βουλήσιν ἀμειψάμεναι χρόα καλὸν
πορδάλιες Πενθήα παρὰ σκοπεῖοις δάσαντο.
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τοιάδ’ ἀείδοιμεν, τοῖς φρεσὶ πιστεύομεν·
όσσα Κιθαρώνος δὲ κατὰ πτύχας ἔργα γυναικῶν,
ἡ μυσαρᾶς κείνας, τὰς ἀλλοτρίας Διονύσου,
μητέρας οὐχ ὀσίως ψευδηγορέουσιν αἰώδιοί·
Ὀηροφόνος δ’ τις ὤδε πάγην ἐτάρους σὺν ἄλλοις
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θηροὶ φιλακρήτουσιν ἐμήσατο πορδαλίεσσι.
πίδακα λεξάμενοι Διβής ἀνὰ διφάδα γαῖαν,
ἡ τ’ ὀλίγη μάλα πολλὰν ἀνυδρότατον κατὰ χώρον
ἀπροβάτως αἰθήλων ἀνασταλάει μέλαν ὦδωρ,
οὐδὲ πρόσω χεῖται κελαρύσμασιν, ἄλλα μαλ’ αὐνῶς
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βλύζει τε στάδιη τε μένει ψαμάθοις τε δύνει·
ἐνθὲν πορδαλίων γένος ἄγρων εἴσι μετ’ ἦδο
πιόμενον· τοῖ δ’ αἵρα κατὰ κνέφας ὀρμηθέντες
ἀγρευτῆρες ἁγουσιν ἐείκοσιν ἀμφιφορής
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of all the worshippers of Bromius flowed with tears. And straightway they cried: "Io! blessed one, O Dionysus, kindle thou the flaming lightning of thy father and shake the earth and give us speedy vengeance on the evil tyrant. And, O son of fire, make Pentheus a bull upon the hills, make Pentheus of evil name a bull and make us ravenous wild beasts, armed with deadly claws, that, O Dionysus, we may rend him in our mouths." So spake they praying and the lord of Nysa speedily hearkened to their prayer. Pentheus he made a bull of deadly eye and arched his neck and made the horns spring from his forehead. But to the women he gave the grey eyes of a wild beast and armed their jaws and on their backs put a spotted hide like that of fawns and made them a savage race. And, by the devising of the god having changed their fair flesh, in the form of Leopards they rent Pentheus among the rocks. Such things let us sing, such things let us believe in our hearts! But as for the deeds of the women in the glens of Cithaeron, or the tales told of those wicked mothers, alien to Dionysus, these are the impious falsehoods of minstrels.

In this fashion does some hunter with his comrades devise a snare for the Leopards which love neat wine. They choose a spring in the thirsty land of Libya, a spring which, though small, gives forth in a very waterless place abundant dark water, mysterious and unexpected; nor does it flow onward with murmuring stream, but bubbles marvellously and remains stationary and sinks in the sands. Thereof the race of fierce Leopards come at dawn to drink. And straightway at nightfall the hunters set forth and carry with them twenty jars of sweet wine, which
οὖνον νηδυμίοιο, τὸν ἐνδεκάτω λυκάβαντι
θλίψε τις οἰνοπέδησι φυτηκομίησι μεμηλώς.
υδατι δ’ ἐγκέρασαν λαρὸν μέθυ καὶ προλιπότονες
πίδακα πορφυρένην οὐ τηλόθεν εὑνάζονται,
προπροκαλυψάμενοι δέμας ἀλκίμων ἡ σιωρήσιν
ἡ αὐτοῦσι λίνοισιν ἐπεί σκέπασ οὐ τι δύνανται
εὑρέμεν οὔτε λίθων οὔτ’ ἡμίκομοι ἀπὸ δένδρων
πάσα γὰρ ἐκτεταίρα ψαφαρὴ καὶ ἀδένδρεος ἀλα.
τὰς δ’ ἀρα σειριόντος ὑπ’ ἥλιοιο τυπείσας
ἀμφότερον δῆθη τ’ ἐκάλεσσεν αὕτη.
πίδακι δ’ ἐμπέλασαν Βρομώτιδι καὶ μέγα χανδὸν
λάπτουσιν Διόνυσον, ἐπ’ ἀλλήλησι δὲ πάσων
σκιρτεόνων μὲν πρώτα χοροτυπέοσων ὁμοία,
εῖτα δέμας βαρύθοισι, προσώπατα δ’ ἐς χθόνα διαν
ηρέμα νεαστάζουσι κάτω· μετέπειτα δὲ πάσας
κώμα βιοσάμενον χαμάδις βάλεν ἀλλυδις ἀλλην.
ὡς δ’ ὀπότ’ εἰλαπίνησιν ἀφυσάμενοι κρητήρων
ήλικε εἰσέτι παιδεῖ, ἐτί χυοάντες ιούλους,
λαρὸν αἰείδώσι, προκαλυζόμενοι μετὰ δεῖπνον
ἀλλήλους ἐκατερθὲν ἀμοιβαδίοις κυπέλλοις,
οἱ δ’ ἐλώφησαν· τοὺς δ’ ἔρριφεν ἄλλουν ἐπ’ ἄλλῳ
καὶ φρεσὶ καὶ βλεφάροισιν ἐπιβρίσαν μένους οἶνον.
ὡς κεῖνα μάλα θῆρες ἐπ’ ἀλλῆλησι χυθεῖςαι
νόσφι πόνον κρατεροίσιν ὑπ’ ἀγρευθῆσαι γένοντο.
"Αρκτοιοι δὲ ποιεῦσι κλυτὴν περιώσιον ἀγρὴν
Τιγρὸν ὅσοι νάιον καὶ Ἄρμενιν κλυτότοξον.
πονυὸς όχλος βαίνουσι ταὐσκία βέθεα δρυμῶν,
ϊδρες αὐτολύτοις ὑπ’ εὐρίνεσσι κύνεσσιν,

1 κρατεροίδι mss. : corr. G. Hermann.
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someone whose business is the keeping of a vineyard had pressed eleven years before, and they mix the sweet liquor with the water and leave the purple spring and bivouac not far away, making shift to cover their valiant bodies with goat skins or merely with the nets, since they can find no shelter either of rock or leafy tree; for all the land stretches sandy and treeless. The Leopards, smitten by the flaming sun, feel the call both of thirst and of the odour which they love, and they approach the Bromian spring and with widely gaping mouth lap up the wine. First they all leap about one another like dancers; then their limbs become heavy, and they gently nod their heads downwards to the goodly earth; then deep slumber overcomes them all and casts them here and there upon the ground. As when at a banquet youths of an age, still boys, still with the down upon their cheeks, sing sweetly and challenge each other after dinner with cup for cup; and it is late ere they give over, and the strength of the wine is heavy on head and eye and throws them over one upon the other; even so those wild beasts are heaped on one another and become, without mighty toil, the prey of the hunters.

For Bears an exceeding glorious hunt is made by those who dwell on the Tigris and in Armenia famous for archery. A great crowd go to the shady depths of the thickets, skilful men with keen-scented

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a From Hom. Od. iii. 391 οίνον ηδυπόστοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ (i.e. eleven years after it was made) ἔδεξεν ταμίη καὶ ἀπὸ κρήδους ἐλυσε.

b αὐτολύγας of most mss. seems meaningless. αὐτολύτος (Schneid.) means “on a slip-leash.” Cf. Hes. s. αὐτόλυτος· δέμα ἐφ’ ὧν ἀγκυλή ἐφητταί καὶ οὐχ ἀμμα γέγονεν.
"Ωμαδεύσαμεν ὑλοῦν ποιλύπλανα θηρῶν. ἀλλ' ὅποτ' ἀθρήσσωι κύνες σμήνηας ταρσῶν, ἔσπονται στιβέας τε ποιλύγενουσιν ὀμαρτῇ, ρίνας μὲν ταυάς σχεδόθεν χέρσοιο τιθέντες· εἰσοπίσω δ' εἰπέρ τι νεώτερον ἀθρήσειαν ἱχνὸς, ἐπειγόμενοι θόρον αὐτίκα καγχαλώντες ληθόμενοι τοῦ πρόσθεν· ἐτι' δ' εἰς ἄκρον ἰκώντα εὐπλανέος στιβής θηρὸς τοις παναιολούν εὑνήν, αὐτίχ' ὁ μὲν θρόσκει παλάμης ἀπὸ θηρητήρος, οὐκτρὰ μᾶλ' ὑλακών, κεχαρημένος ἐξοχά θυμόν. ὑς δ' ὅτε παρθενικὴ γλαγόντος ἐν εἰαρῶ ὥρη ἀβλαύτουσι πόδεσσιν ἀν' οὐρέα πάντ' ἀλάληται, ἀνθέα διζομένη· τὸ δ' ὁ μάλα τηλόθ' εὐοῦση νηδύμων προπάροιθεν ἓν μὴνυσεν αὐτήν· τῇ δὲ μᾶλ' ἱάθη μεῖδησε τε θυμὸς ἐλαφρός, ἀμάται δ' ἀκόρητος, ἀναβαμένη δὲ κάρηνον εἰσιν ἐς ἀγραύλων δόμοιν ἀείδους τοκήνων· ὑς κυνὸς ἱάθη θυμὸς θρασὺ· αὐτάρ ἐπακτήρ καὶ μᾶλα μινθύνοντα βιησάμενος τελαμῶσι καγχαλῶν παλίνωρος ἔβη μεθ' ὅμιλον ἑταίρων. τοῖς δὲ καὶ δρυμὸν διεπέθραδε, θῆρα τε πικρὴν αὐτὸς καὶ συνάεθλος ὅπου λοχώντες ἔλευσαν. οἱ δ' ἄρ' ἐπειγόμενοι στάλκες στήπαντο κραταίοις δίκτυα τ' ἀμπετάσαντο καὶ ἀρκνας ἀμφεβάλοντο· ἐν δὲ δύω κλίναν δοιαῖς ἐκάτερθε κεράιας ἀνέρας ἀκρολίνους ὑπὸ μελωνέουσι πάγοισιν. ἐκ δ' αὐτῶν κεράων τε καὶ αἰζηθῶν πυλαρῶν

1 μαστεύσων: dual for plural.
2 πολυπλανά mss. : corr. Schneider.
3 ἐπὶ in lit. BK.
4 τάγασι B de Ballu.
dogs on leash, to seek the mazy tracks of the deadly beasts. But when the dogs descry the signs of footprints, they follow them up and guide the trackers with them, holding their long noses nigh the ground. And afterwards if they descry any fresher track, straightway they rush eagerly, giving tongue the while exultingly, forgetting the previous track. But when they reach the end of their devious tracking and come to the cunning lair of the beast, straightway the dog bounds from the hand of the hunter, pitifully barking, rejoicing in his heart exceedingly. As when a maiden in the season of milky spring roams with unsandalled feet over all the hills in search of flowers and while she is yet afar the fragrance tells her of the sweet violet ahead: her lightsome heart is gladdened and smiles, and she gathers the flowers without stint and wreathes her head and goes singing to the house of her country-dwelling parents; even so the stout heart of the dog is gladdened. But the hunter for all his eagerness constrains him with straps and goes back exulting to the company of his comrades. And he shows them the thicket and where himself and his helper ambushed and left the savage beast. And they hasten and set up strong stakes and spread hayes and cast nets around. On either hand in the two wings they put two men at the ends of the net to lie under piles of ashen boughs. From the wings themselves and the men who watch the entrance

* The word ἀκρολίνουσ gives much the same sense as ἀκρωλένια (with which, of course, it has no etymological connexion) or “elbows” of Xen. C. 2. 6, which Poll. v. 29 defines as τὰ πέρατα τῶν ἀρκίων. μειλινέοις πάγουσι— if correct—seems to mean “piles” or “heaps” of ashen boughs.
The formido of Latin writers, a line hung with feathers and ribbons of various colours by which the game is scared and driven in the desired direction. Verg. A. xii. 749 Inclusum veluti si quando flumine nactus Cervum aut puniceae saeptum formidine pennae Venator cursu canis et latribus instat; G. iii. 371 Hos (cervos) non inmissis canibus, non cassibus ullis Puniceaeve agitant pavidos formidine pennae; Senec. Hipp. 46 Picta rubenti linea penna Vano claudat terrore feras; De ira ii. 11. 5 cum maximos ferarum greges linea pennis distincta continent et in insidias agat, ab ipso adfectu dicta formido; De clem. i. 12. 5 Sic feras lineae et pennae clausae continent. Easdem a tergo eques telis incessat: temptabunt fugam per ipsa quae fugerant precalcabuntes formidinem; Luc. iv. 437 Sic dum pavidos formidine cervos Claudat odoratae metuentes aera pennae.
they stretch on the left hand a well-twined long rope of flax a little above the ground in such wise that the cord would reach to a man's waist. Therefrom are hung many-coloured patterned ribbons, various and bright, a scare to wild beasts, and suspended therefrom are countless bright feathers, the beautiful wings of the fowls of the air, Vultures and white Swans and long Storks. On the right hand they set ambusches in clefts of rock, or with green leaves they swiftly roof huts a little apart from one another, and in each they hide four men, covering all their bodies with branches. Now when all things are ready, the trumpet sounds its tremendous note, and the Bear leaps forth from the thicket with a sharp cry and looks sharply as she cries. And the young men rush on in a body and from either side come in battalions against the beast and drive her before

*b For the feathers used in the formido cf. Gratt. 77 ff. Tantum inter nivei iungantur vellera cygni, Et satis armorum est; haec clara luce coruscant Terribiles species; ab vulture dirus avaro Turbat odor silvas, meliusque alterna valet res; Nemes. 312 ff. Dat tibi pinnarum terrentia millia vultur, Dat Libye, magnarum avium fecunda creatrix, Dantque grues cygniique senes et candidus anser, Dant quae fluminibus craseisque paludibus errant Pellitosque pedes stagnanti gurgite tingunt. Of Vultures two species are distinguished: Λ. 592 b 6 τῶν δὲ γυνῶν δύο ἐστιν εἴδη, ὁ μέν μικρός καὶ ἐκκενκτερός, ὁ δὲ μεῖζων καὶ σπάδοειδέστερος. The former is Neophron perenopterus L., which nests in Greece, its arrival about 21st March being reckoned by shepherds as the beginning of Spring (Momms. p. 1); the latter Vultur fulvus Briss. and perh. V. cinereus.

*c Both Cygnus musicus, the Whistling Swan or Whooper, and C. olor, the Mute Swan, are found in Greece, but only the latter appears to nest there (Momms. pp. 286 f.).

*d Ciconia nigra and C. alba are both visitors in Greece, the latter being resident in Macedonia (Momms. pp. 285 f.).
ΟΠΠΙΑΝ

η δ' ομαδον προλυπούσα καὶ ἄνερας ἰθὺς ὁρούει, γυμνὸν ὅπου λεύσει πεδίον πολύ· κείθεν ἐπείτα ἐξείης κατὰ νάτον ἐγειρόμενος λόχος ἀνδρῶν κλαγγηδόν παταγοῦσιν, ἔπ' ὀφρύα μηρίνθου σενόμενοι καὶ δείμα πολύχροον· η δὲ τ' ἀνιγρή ἀμφίβολος μάλα πάμπαν ἀτυχομένη πεφόρηται· πάντα δ' ὀμοῦ δείδουκε, λόχον, κτύπον, αἰλόν, αὐτὴν, δεμαλένη μηρίνθου· ἐπεὶ κελάδοντος ἁήτεω τανίαι τ' ἐφύπερθε διηέριμαι κραδάνουι κινύμεναι πτέρυγες τε λιγήμια συρίζουσι.

τοῦνεκα παπταίνουσα κατ' ἀρκνος ἀντίον ἔρτει, ἐν δ' ἐπεσεν λυνέουσι λόχοις· τοι δ' ἐγγύς ἐόντες ἀκρόλυνοι θρόσκουσι καὶ ἐγκονέοντες ὑπέρθε σπαρτόδετον τανύσουι περίδρομον· ἄλλο δ' ἐπ' ἄλλω νησαντο λῖνον· μάλα γὰρ τὸτε θυμαίνουσιν ἀρκτοι καὶ γενύεσι καὶ ἀργαλέας παλάμης· δηθάκι δ' ἔξαντῆς φύγον ἄνερας ἀγρευτῆρας δίκτυα τ' ἐξῆλυξαν, ἀτοςωσαν δὲ τε θήρην.

αλλὰ τὸτε κρατερὸς τις ἀνήρ παλάμην ἐπέδησεν ἀρκτον δεξιτερῆν, χήρωσε τε πᾶσαν ἐρωτήν, δῆσε τ' ἐπισταμένως, τάνυσεν τε ποτὶ ξύλα θῆρα, καὶ πάλιν ἐγκατέκλεισε δρυὸς πεύκης τε μελάθρω, πυκνὴι στροφάλυγξιν ἐδν δέμας ἀσκήσασαν.

α Cf. i. 156. The περίδρομος is a rope passing through the meshes along the upper and lower margins of the net, which, when the game is driven in, the ambushed hunter pulls and so closes the mouth of the net. Hes. s. περίδρομος· τοῦ δικτύου τὸ διειρόμενον σχονίον· Poll. v. 28 ἐστι δὲ περιδρομος τὴς ἀρκνος σχονιον ἐκατέρωθεν τῶν ἀνω τε καὶ κάτω βρόχων διειρόμενον, ψ ςυνέλκεται τε τὰ δίκτυα καὶ πάλιν ἀναλύεται; 194
them. And she, leaving the din and the men, rushes straight where she sees an empty space of open plain. Thereupon in turn an ambush of men arises in her rear and make a clattering din, driving her to the brow of the rope and the many-coloured scare. And the wretched beast is utterly in doubt and flees distraught, fearful of all alike—the ambush of men, the din, the flute, the shouting, the scaring rope; for with the roaring wind the ribands wave aloft in the air and the swinging feathers whistle shrill. So, glancing about her, the Bear draws nigh the net and falls into the flaxen ambush. Then the watchers at the ends of the net near at hand spring forth and speedily draw tight above the skirting cord of broom. Net on net they pile; for at that moment Bears greatly rage with jaws and terrible paws, and many a time they straightway evade the hunters and escape from the nets and make the hunting vain. But at that same moment some strong man fetters the right paw of the Bear and widows her of all her force, and binds her skilfully and ties the beast to planks of wood and encloses her again in a cage of oak and pine, after she has exercised her body in many a twist and turn.

Xen. C. 2. 4 ὑφείσθωσαν δὲ οἱ περίδρομοι ἀνάμματοι, ἵνα εὔτροχοι ὤσι. The περίδρομοι might also be attached to the net by loops (τοὺς δὲ περιδρόμους ἀπὸ στροφέων Xen. C. 2. 6: cf. Poll. v. 29 προβάλλουται δὲ τοῖς δικτύοις ἀπὸ στροφέων): Xen. C. 10. 7 τὸν περίδρομον ἐξάπτειν ἀπὸ δευδροῦ ὕσχυροῦ. Xen. C. 6. 9 speaks of fastening the περίδρομοι to the ground (καθὰπταν τοὺς περιδρόμους ἐπὶ τὴν γῆν). Here he must be referring to the skirting-rope at the lower margin of the net from which the upper rope was sometimes distinguished as επίδρομος: Poll. v. 29 τινές δὲ τούτους ἐπιδρόμους ὠνόμασαν, οἱ δὲ δύο δυτῶν τὸν μὲν ἐκ τοῦ κάτω περιδρόμου, ἐπιδρόμου δὲ τὸν ἀνωθεν.
Χρειῶ δὲ σκοπέλου μὲν ἀνάντεος ἢδε πάγου θεοθετοῦσα ποδώκεα φίλα λαγωνίν, 425  
πρὸς δὲ κάταντα σοφῆς προμηθείης ἐλαύνειν·  
αὐτίκα γὰρ σκύλακάς τε καὶ ἀνέρας ἀθρήσαντες  
πρὸς λόφον ἰθύνουσι· ἐπεὶ μᾶλα γυγνώσκουσιν,  
ὅτι πάρουθεν ἐσαὶ ὁλίζοτεροί πόδες αὐτοῖς.  
τούνεκα ῥητίδοι πτώκεσιν πέλουσι κολόναι,  
ῥητίδοι πτώκεσιν, δυσάντες ἱππελάτησι.  

ναὶ μὴν ἀτραπτοῖο πολυστῆθην ἄλεείνεως  
καὶ πάτον, ἐν δ' ἀρα τῆς γεωμορίης ἐλαύνειν·  
κουφότεροι γὰρ ἔσαὶ τρίβω καὶ ποσαίνω ἐλαφροὶ  
ρεῖα τ' ἐπιθρόσκουσιν· ἀρηρομένη δ' ἐνὶ γαῖῃ  
καὶ θέρεοι βαρύσωσι πόδες καὶ χείματος ὠρῇ  
ἄχρι ἐπισφυρῶν ὄλον κρητίδα φέρουσιν.  

"Ἡ ποτ' ἐλής δόρκον δὲ, φυλάσσεο μὴ μετὰ  
pολλὸν  
ἐκτάδιον δολιχὸν τε δρόμον καὶ τέρμα πόνου  
τυθὼν ὑποσταῖ. 

λαγόνων δ' ἀπὸ μῆδα χεύῃ·  
δόρκοι γὰρ περίαλλα δρόμοις ἐνὶ μεσσατίοις  
kυστίδα κυμαίνουσι, ἀναγκαῖοιν ὑπ' ὦμβροις  
βριθόμενοι λαγόνας, ποτὶ δ' ἰσχίον ὁκλάζουσιν·  

ἡν δ' ὀλέγον πνεύσωσι πολυσφαράγων ἀπὸ λαμίων,  
pολλὸν ἀρείοτεροί λαυρότεροι τε φέβονται,  

gνώσασιν εὐφόρτους καὶ ἔγκασι κουφότερους.  

Κερδῶ δ' οὔτε λόχουσιν ἀλώσιμος οὔτε βρόχουσιν  

a Xen. C. 5. 17 θέουσι μάλιστα μὲν τὰ ἀνάντη ... τὰ δὲ  
kατάντη ἤκιστα.  
b Xen. C. 5. 30 σκέλη τὰ ὁπωθεν μείζων πολὺ τῶν ἐμπρωθεν.  
c Xen. C. 8. 8 ταχὺ γὰρ ἀπαγορεύει διὰ τὸ βάθος τῆς χεῖνος  
καὶ διὰ τὸ κάτωθεν τῶν ποδῶν λασίων ὄντων προσέχεσθαι αὐτῷ  
δύκον πολὺν.  
d i.e. their feet are caked with mud. The metaphor is  

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In hunting the swift-footed tribes of the Hare the hunter should run in front and head them off from upward-sloping rock or hill and with cunning prudence drive them downhill. For the moment that they see hounds and huntsmen they rush uphill; since they well know that their forelegs are shorter. Hence hills are easy for Hares—easy for Hares but difficult for mounted men. Moreover, the hunter should avoid much-trodden ways and the beaten track and pursue them in the tilled fields. For on the trodden way they are nimbler and light of foot and easily rush on. But on the ploughed land their feet are heavy in summer and in the winter season they carry a fatal shoe that reaches to the ankle.

If ever thou art hunting a Gazelle, beware that after a very long and extended course and term of toil it do not halt a moment and relieve nature. For in Gazelles beyond all others the bladder swells in the midst of their course and their flanks are burdened by involuntary waters and they squat upon their haunches. But if they take breath a little with their noisy throats, they flee far more strongly and more swiftly with nimble knees and lighter loins.

The Fox is not to be captured by ambush nor by illustrated by the use of κρηπις to mean a species of cake ἐξ ἀλεύρου καὶ μέλιτος Poll. vi. 77.

*Cf. A. 579 a 12 (of Deer, ἐλαφοὶ) ἐν δὲ τῷ φεύγειν ἀνά-παυσιν ποιοῦνται τῶν δρόμων καὶ ἴσιστάμενοι μένουσιν ἕως ἄν πλησίον ἔλθῃ ὁ διώκων· τότε δὲ πάλιν φεύγουσιν. τούτο δὲ δοκοῦσι ποιεῖν διὰ τὸ ποιεῖν τὰ ἑντός· τὸ γὰρ ἐντερον ἐχει λεπτὸν καὶ ἁσθενές οὕτως ὡστε εὰν ἥρεμα τις πατάξῃ, διακόπτεται τοῦ δέρματος ὕγιος ὑπότος· Plin. viii. 113 et alias semper in fuga acquiescent stantesque respiciunt, cum prope ventum est rursus fugae praesidia repetentes. Hoc fit intestini dolore tam infirmi ut ictu levi rumpatur intus.
οὔτε λίνους· δεινή γάρ ἐπιφροσύνης νοήσαι,
δεινή δ' αὔτε κάλως ταμεῖν, ὑπὸ δ' ἄμματα λύσαι, 450
καὶ πυκνοίσι δόλοισιν ὀλισθήσαι θανάτου.
ἀλλὰ κύνες μιν ἄειραν ἄολλες· οὐδ' ἂρ' ἐκεῖνοι
καὶ κρατεροί περ ἑόντες ἀναμωτὶ δαμάσαντο.
noose nor by net. For she is clever in her cunning at perceiving them; clever too at severing a rope and loosing knots and by subtle craft escaping from death. But the thronging hounds take her; yet even they for all their strength do not overcome her without bloodshed.
ΑΛΙΕΥΤΙΚΩΝ ΤΟ Α

"Εθνεά τοι πόντου πολυσπερέας τε φάλαγγας
παντοίων νεπόδων, πλωτὸν γένος Ἀμφιτρίτης,
ezierέω, γαίης ὑπατον κράτος, Ἄντωνινε·
όσα τε κυματόδεσσαν ἕχει χύσιν, ἰχί 0' ἐκαστα
ἐννέμετα, διεροῦσ τε γάμους διερᾶς τε γενέθλας
καὶ βίον ἱχθυόντα καὶ ἐχθεα καὶ φιλότητας
καὶ βουλάς, ἀλήσ τε πολύτροπα δήνεα τέχνης
κερδαλέης, ὁσα φωτε ἐπ' ἱχθύσι μυτίσαντο
άφράστοις: ἀϊδηλον ἐπιπλώουσι θάλασσαν
τολμηρῇ κραδίῃ, κατὰ δ' ἔδρακον οὐκ ἐπίσπτα
βένθεα καὶ τέχνησιν ἄλος διὰ μέτρα δάσαντο
dαιμόνιοι. χλούνην μὲν ὀρίτροφον ἰδὲ καὶ ἄρκτον
θηρητὴρ Ὀρᾶς τε καὶ ἀντίσωντα δοκεῖει
ἀμφαδίην, ἐκαθέν τε βαλεϊν σχεδόθεν τε δαμάσσαι
ἄμφω δ' ἀσφαλέως γαίης ἐπὶ θήρ τε καὶ ἁνήρ
μάρωνται, σκύλακες δὲ συνέμποροι ἥγεμονίαι
κνώδαλα σημαίνουσι καὶ ἰθύνουσι ἀνακτὰς
εὖν εἰς αὐτὴν καὶ ἀρχήνες ἐγγὺς ἐποντιαί.
οὐδ' ἄρα τοῖς οὐ χείμα τόσον δέος, οὐ μὲν ὁπώρη
φλέγμα φέρει· πολλαὶ γὰρ ἐπακτήρων ἀλεφραί
λόχμαι τε σκιερά καὶ δειφάδες ἀντρα τε πέτρης
αὐτορόφοι· πολλοὶ δὲ τιτανομένοι κατ' ὀρεσφιν
ἀργύρειοι ποταμοί, δίψης ἀκος ἦδὲ λοετρῶν

a Introduction, p. xx.
HALIEUTICA, or FISHING

The tribes of the sea and the far scattered ranks of all manner of fishes, the swimming brood of Amphitrite, will I declare, O Antoninus,\(^a\) sovereign majesty of earth; all that inhabit the watery flood and where each dwells, their mating in the waters and their birth, the life of fishes, their hates, their loves, their wiles,\(^b\) and the crafty devices of the cunning fisher's art—even all that men have devised against the baffling fishes. Over the unknown sea they sail with daring heart and they have beheld the unseen deeps and by their arts have mapped out the measures of the sea, men more than human. The mountain-bred Boar and the Bear the hunter sees, and, when he confronts him watches him openly, whether to shoot him afar or slay him at close quarters. Both beast and man fight securely on the land, and the hounds go with the hunter as guides to mark the quarry and direct their masters to the very lair and attend close at hand as helpers. To them winter brings no great fear, nor summer brings burning heat; for hunters have many shelters—shady thickets and cliffs and caves in the rock self-roofed; many a silvery river, too, stretching through the hills to quench thirst and

\(^{a}\) Of fishes, cf. \(H.\) ii. 53 f., iii. 92 ff. Editors, punctuating at \(φιλότητας\), take \(βουλάς\) of the devices of fishermen.
OPPIAN

άέναι ταμίαι· παρὰ δὲ χλοάουσι πέέθρους
ποίαι τε χθαμαλαί, μαλακὴ κλίσις ὑπον ἐλέσθαι
εὐδιον ἐκ καμάτου, καὶ άφρα δόρτα πάσασθαι
عناية ἀγρονόμουο, τά τ' οὕρεσι πολλὰ φύονται.
τερπωλή δ' ἐπεται θήρη πλέον ἣ περ ἱδρώς.
ὅσοι δ' οἴωνοις ἐφοσπλίζονται ὀλέθρου,
ῥηιδίη καὶ τοίς πέλει καὶ ὑπόμιος ἁ γη.
τοὺς μέν γὰρ κνώσσοντας ἐληίσσαντο καλιᾶς
κρύβδην· τοὺς δὲ δόναξιν ὑπέσπασαν ἱξοφόρουσιν.
οἵ δὲ τανυπλέκτουσιν ἐν ἔρκεσιν ἤριτον αὐτοὶ
eὐνῆς χρηίζοντες, ἀτερπέα δ' αὐλίν ἐκυρσαν.
πλησίονοι δ' ἀλιεῦσιν ἀτέκμαρτοι μὲν ἁθλοὶ,
ἐλπὶς δ' οὐ σταθερὴ σαῦνει φέρεαι ἥντ' ὄνειρος·
οὐ γὰρ ἀκινήτων γαῖς ὑπὲρ ἄθλευσον,
ἀλλ' αἰεὶ κρυμφῷ τε καὶ ἄσχετα μαργαίνοντι
ῳδαὶ συμφορέονται, δ' καὶ γαἶθεν ἰδέσθαι
δεῖμα φέρει καὶ μοῦνον ἐν ὀμμασι περὶσῶσαθαι.
δούρασι δ' ἐν βαϊούσιν ἀελλάων θεράποντες
πλαξόμενοι, καὶ θυμὸν ἐν ὀϊμασι αἰεὶ ἔχοντες,
ἀιεὶ μὲν νεφέλην ἵοεδέα πατταίνουσιν,
ἀιεὶ δὲ προμέεσι μελαινόμενον πόρον ἄλης·
oúde διοιοτάλων ἀνέμων σκέπασ, οὔδε τιν' ὀμβρών
ἀλκῆν, οὐ πυρὸς ἀλκάρ όπωρινοῖο φέρονται.
πρὸς δ' ἐτι καὶ βλοσυρῆς δυνάμερα δείματα λίμνης
κήπεα πεφρίκασι, τα τε σφίων ἀντίωσαν,
εὔτ' ἀν ὑποβρυχίης ἁδυτον περόωσι θαλάσσης·
oῦ μὲν τις σκυλάκων ἄλην ὄδον ἤγεμονεύει

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a Manil. v. 371 Aut nido captare suo ramove sedentem | Pascentemve super surgentia ducere lina; cf. C. i. 64.
b Cf. Gaelic proverbs: "Precarious is the hunting, unreliable the fishing; place thy trust in the land, it never left man empty"; "Unstable is the point of the fish-hook"; "Good is the help of the fishing, but a bad barn is the fish-
dispense a never-failing bath; and by the green-fringed streams are low beds of grass, a soft couch in sunny weather for sleep after toil, and seasonable repast to eat of woodland fruits which grow abundant on the hills. Pleasure more than sweat attends the hunt. And those who prepare destruction for birds, easy for them too and visible is their prey. For some they capture unawares asleep upon their nests; others they take with limed reeds; others fall of themselves into the fine-plaited nets, seeking for a bed, and a woeful roost they find. But for the toil-some fishermen their labours are uncertain, and unstable as a dream is the hope that flatters their hearts. For not upon the moveless land do they labour, but always they have to encounter the chill and wildly raging water, which even to behold from the land brings terror and to essay it only with the eyes. In tiny barks they wander obsequious to the stormy winds, their minds ever on the surging waves; always they scan the dark clouds and ever tremble at the blackening tract of sea; no shelter have they from the raging winds nor any defence against the rain nor bulwark against summer heat. Moreover, they shudder at the terrors awful to behold of the grim sea, even the Sea-monsters which encounter them when they traverse the secret places of the deep. No hounds guide the fishers on their seaward

ing,” Carmichael, Carmina Gadelica (Edin. 1900), p. 255. “Plough the sea!” said Triptolemus; “that’s a furrow requires small harrowing,” Scott, The Pirate, c. 5.

d Walton, Compleat Angler, c. i. Venator: The Earth is a solid, settled element.

d Κῆτος (H. i. 360 n.) denotes Whales, Dolphins, Seals, Sharks, Tunnies, and the large creatures of the sea generally.
OPPIAN

ιχθυβόλοις: ἵχνη γὰρ ἀείδελα νηχομένους: οὕτ᾽ οἱ γ᾽ εἰσορόωσιν ὀπὴ σχεδὸν ἦσεται ἀγρῆς ἀντάσας, οὐ γὰρ τι μήν ὂδὸν ἔρχεται, ἤθος: θρεῖ δ᾽ ἐν ἦπεδανοίς παλυγνάμπτωι τε χαλκοῦ χείλεσι καὶ δονάκεσοι λύνοι τε κάρτος ἔχονσιν. 55

Οὐ μὴν τερπωλῆς ἀπολείπεσαι, αἱ κ᾽ ἑθέλθοντα τέρπεσθαι, γλυκερὴ δὲ πέλει βασιλῆιος ἁγρῆ. νῆα μὲν εὐγόμφωτον, ἐϋζυγον, ἐξοχα κούφην, αἰζήσι κόπησιν ἐπειγομένης ἐδόσαι, νῶτον ἀλὸς θείοντες: ὅ δὲ ἐν πρύμνηιν ἀριστὸς ἰθυντήρ ἀλάσοντον ἁγεὶ καὶ ἀμεμφέα νῆα χῶρον ἐς εὐρύαλὸν τε καὶ εὐδα πορφύροντα: ἐνθὰ δὲ δαιτυμῶν νεπόδων ἀπερείσια φύλα φέρβεται, οὐς θεράποντες αἰεὶ κομέοντος, ἐδωδὴ πολλῇ πιαίοντες, ἐτοιμότατον χορὸν ἁγρῆς σοὶ τε, μάκαρ, καὶ παιδὶ μεγαυχεῖ, πώεα θήρης. αὐτίκα γὰρ χειρὸς μὲν ἐπιπλοκὸν εἰς ἀλὰ πέμπτεις ὅρμην, ὅ δὲ ρίμφα γέννην κατεδέξατο χαλκῷ ἱχθὺς ἀντάσας, τάχα δὲ ἐλκεται ἐκ βασιλῆιος οὐκ ἄεκων, σέο δ᾽ ἠτὸρ ἰαίνεται, ὀρχαμε γαῖς: 60

πολλῇ γὰρ βλεφάρουι καὶ ἐν φρεσὶ τέρψις ἱδέσθαι παλλόμενον καὶ ἐλισσόμενον πεπεδημένον ἤθουν.

Ἀλλὰ μοι ἴληκοις μὲν ἀλὸς πόρῳ ἐμβασίλευσον

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* in τῷ βιβάριῳ schol. The reference is to a royal marine fish-preserve. Such a fish-preserve, which might be either in fresh or salt water, was called by the Romans piscina (Varro, iii. 17. 2 cum piscinarum genera sint duo, dulcium et salsarum, alterum apud plebem et non sine fructu, ubi lymphae aqnam piscibus nostris villaticis ministrant: illae autem maritimae piscinae nobilium, quibus Neptunus et aquam et pisces ministrat, cf. iii. 3. 2 ff., 17. 2; Plin. x. 193; Colum. i. 6. 21, 8. 17) or vivarium (M.G. βιβάριον), a more general term, applicable to any preserve for wild creatures. 204
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path—for the tracks of the swimming tribes are unseen—nor do they see where the fish will encounter them and come within range of capture; for not by one path does the fish travel. In feeble hairs and bent hooks of bronze and in reeds and nets the fishers have their strength.

Yet not bereft of pleasure art thou, if pleasure thou desirest, but sweet is the royal sport. A ship well-riveted, well-benched, light exceedingly, the young men drive with racing oars smiting the back of the sea; and at the stern the best man as steersman guides the ship, steady and true, to a wide space of gently heaving waves; and there feed a infinite tribes of feasting fishes which thy servants ever tend, fattening them with abundant food, a ready choir of spoil for thee, O blessed one, and for thy glorious son, the flock of your capture. For straightway thou lettest from thy hand into the sea the well-woven line, and the fish quickly meets and seizes the hook of bronze and is speedily haled forth—not all unwilling—by our king; b and thy heart is gladdened, O Lord of earth. For great delight it is for eye and mind to see the captive fish tossing and turning.

But be thou gracious unto me, thou who art king

(Plin. ix. 168 ostrearum vivaria; ibid. 170 reliquorum piscium vivaria, viii. 115 for Deer, viii. 211 vivaria eorum (sc. Wild Swine) ceterarumque silvestrium), with its subdivisions, leporarium (not confined to Hares, Varro, iii. 3. 1), ariarium (Varro, iii. 3. 6) or ornithon (Varro, iii. 3. 1), etc. Cf. Ael. viii. 4, xii. 30: Juv. iv. 51; Mart. iv. 30; Aul. Gell. ii. 20. 4 f.; Badham, pp. 35 ff.; Radcliffe, pp. 224 ff.

b Cf. Beaumont and Fletcher, The False One, i. 2 "She was used to take delight, with her fair hand | To angle in the Nile, where the glad fish, | As if they knew who 'twas sought to deceive them, | Contended to be taken" (quoted Radcliffe, p. 173); Mart. i. 104 norunt cui serviant leones.
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eυρμιέδων Κρονίδης γαυμόχος, ἦδε Θάλασσα 
αὐτή, καὶ ναετῆρες ἐρυγδούποιο ϑαλάσσης 
δαίμονες, ὑμετέρας τ’ ἀγέλας καὶ ἀλτροφα φύλα 
eἰπέμεν αἰνήσατε: οὐ δ’ ἰδύνειας ἑκαστα, 
πότνα Θεά, καὶ πατρι καὶ νέει παμβασιλῆς 
θυμήρη τάδε δῶρα τεῆς πόρσουν άοιδῆς.

Μυρία μὲν δὴ φύλα καὶ ἄκριτα βένθεσι πόντου 80 
ἐμφέρεται πλώοντα: τὰ δ’ οὐ κέ τις ἐξονομήναι 
ἀτρεκέως: οὐ γάρ τις ἐφίκετο τέρμα θαλάσσης:
ἀλλὰ τριηκοσίων ὅργυιών ἄχρι μάλιστα 
ἀνέρες ισαίν τε καὶ ἔδρακον ’Αμφιτρίτην.

πολλὰ δ’ (ἀπειρεσίη γὰρ ἀμετροβαθῆς τε Θάλασσα,) 85 
κέκρυπται, τὰ κεν οὐ τίς ἀείδελα μυθήσατο 
θυητὸς ἐὼν: ὄλγον δὲ νόσῳ μερόπεσοι καὶ ἄλκῃ.
οὐ μὲν γὰρ γαῖς πολυμήτορος ἐλπομαι ἄλμην 
παυροτέρας ἄγελας οὐτ’ ἔθνεα μείονα φέρβειν.
ἀλλ’ εἴτ’ ἀμφύριστος ἐν ἀμφοτέρησι γενέθλη 
εἴθ’ ἐτέρ’ προβέβηκε, θεοὶ σάφα τεκμιᾶρονται, 
ἡμεῖς δ’ ἄνδρομέουσι νοῆμασι μέτρα φέρομεν.

Ἰχθύς μὲν γενεῆ τε καὶ ἦθεα καὶ πόρος ἄλμης 
κέκρειται, οὐδέ τι πάσι νομαὶ νεπόδεσσον ὀμοίας,
οἱ μὲν γὰρ χαμαλοῦσι παρ’ ἀγιαλοῦσι νέμονται, 95 
ψάμμιον ἐρεπτόμενοι καὶ ὄς’ ἐν ψαμάθοις φύονται,
ἱπποι κόκκυγες τε θεοὶ ξανθοὶ τ’ ἐρυθίνοι

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a Ael. ix. 35 eis triakosias ὄργυιάς φασιν ἀνθρώπως κάτοπτα 
eῖνα τὰ ἐν τῇ θαλάσσῃ, περαιτέρω γε μην οὐκετί. But Plin. 
ii. 102 Altissimum mare xv. stadiorum Fabianus tradit.
b Hippocampus brevirostris Cuv. or H. guttulatus Cuv., 
both M.G. ἄλογαί (i.e. Horse), the latter being commoner 
xxxii. 149; Athen. 304 e.
c One of the Gurnards, prob. Trigla lyra L., The Piper. It 
is of a bright red colour (ἐρυθρὸν κόκκυγα Numen. ap. 
Athen. 309 f) and Athen. 324 f quotes Speusippus, etc., for 
206
in the tract of the sea, wide-ruling son of Cronus, Girdler of the earth, and be gracious thyself, O Sea, and ye gods who in the sounding sea have your abode: and grant me to tell of your herds and sea-bred tribes; and do thou, O lady Goddess, direct all and make these gifts of thy song well pleasing to our sovereign lord and to his son.

Infinite and beyond ken are the tribes that move and swim in the depths of the sea, and none could name them certainly; for no man hath reached the limit of the sea, but unto three hundred fathoms a less or more men know and have explored the deep. But, since the sea is infinite and of unmeasured depth, many things are hidden, and of these dark things none that is mortal can tell; for small are the understanding and the strength of men. The briny sea feeds not, I ween, fewer herds nor lesser tribes than earth, mother of many. But whether the tale of offspring be debatable between them both, or whether one excels the other, the gods know certainly; but we must make our reckoning by our human wits.

Now fishes differ in breed and habit and in their path in the sea, and not all fishes have like range. For some keep by the low shores, feeding on sand and whatever things grow in the sand; to wit, the Sea-horse, b the swift Cuckoo-fish, c the yellow its resemblance to the Red Mullet. Marc. S. 21 ὑέκουμοι κόκκυιες in allusion to the dorsal spines which they erect on being touched (Day i. p. 55); A. 598 a 15 ἐπαυφωτερίζουσιν, i.e. found both in deep and shallow water; 535 b 20 "utters a sound like the cuckoo, whence its name." Cf. Ael. x. 11. The noise made by Gurnards when taken from the water is due to escape of gas from the air-bladder. Apost. p. 11 (where he identifies Aristotle's κόκκυξ with the allied Dactylopterus volitans Mor.) enumerates eight species of Trigla found in Greek waters.
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καὶ κίθαροι καὶ τρίγλα καὶ ἀδρανέες μελάνουροι τραχύρων τ’ ἁγέλαι βουγλάσσα τε καὶ πλατύρωροι τανίαι ἀβληχραί καὶ μορμύρος, αἰόλος ἱχθύς, σκόμβροι κυπρίνοι τε καὶ οἱ φίλοι αἰγιαλοίσιν.

"Ἀλλοι δ’ αὖ πηλοίσι καὶ ἐν τενάγεσι θαλάσσης

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*a* The hermaphrodite Eryth(r)inus of A. 538 a 20, 567 a 27, etc.; Plin. ix. 56, seems to be a *Serranus* (perhaps *S. anthias*). It is a pelagic fish (A. 598 a 13). As a descriptive term like Erythinus (i.e. red) might be applied to different fishes (cf. Athen. 300 f), the schol. λιθρινάρια, ῥοδία, which suggests a *Pagrus* or *Pagellus*, perhaps *Pagellus erythrinus*, M.G. λυθρίν, λυθρινάρι (collectively for all species of *Pagellus*, Apost. p. 17) may be right. Ov. *Hal.* 104 caeruleaque rubens erythrinus in unda; Plin. xxxii. 152; Hesych. s. ἐρυθῖνου.

*b* A species of Flatfish. Galen, *De aliment.* facult. iii. 30 περὶ δὲ τῶν κιθάρων καὶ πάνω βαθμάξι τοῦ Φιλοτίμου" παραπλήσιος γάρ ὃν ὁ βόμβος αὐτῶν μαλακωτέραν ἔχει τὴν σάρκα, τῶν ὄντων ἀπολειπόμενος οὐκ ὀλγεῖ; Plin. xxxii. 146 citharus rhomborum generis pessimus. *Cf.* A. 508 b 17; Athen. 305 f ff.; Poll. vi. 50. Ael. xi. 23 describes the κιθαρφόδος, a Red Sea fish, as πλατύς τὸ σχῆμα κατὰ τὴν βούγλωττον.

*c* ii. 392 n.

*d* C. ii. 391 n. For habitat, Marc. S. 13 ἀκταῖοι μελάνουροι. The schol. οἱ μοσχίζαι οἱ οὐροῦντες μέλαν ἢ τὰ καλαμάρια mistakes the etymology.

*e* H. iii. 400 n.

*f* *Solea vulgaris*, M.G. γλώσσα, at Nauplia and Missolonghi χωματίδα (Apost. p. 22). Marc. S. 18 ἐκτάδιον βούγλωσσων; Athen. 136 b, 288 b, where he says 'Ἀττικοὶ δὲ ψήτταν αὐτὴν καλούσιν. *Cf.* Galen, *De aliment.* facult. iii. 30 παρέλιπε δ’ ἐν τούτοις ὁ Φιλότιμος καὶ τὸ βούγλωττον,... ἐὰν μὴ τί ἄρα τῷ τῆς ψήττης ὀνύματι καὶ κατὰ τῶν βουγλώττων ἔχρησατο. παραπλήσια μὲν γάρ πῶς ἐστιν, οὐ μὴν ἀκρίβως ὡς οὐκ ἀνάλογο πραγματείας τάντα βλέπειν τὸ βούγλωττον τῆς ψήττης; Plin. ix. 52 soleae (Pontum non intrant), cum rhombi intrent; Hesych. s.v. and s. ψήττα; 208
Erythinus, the Citharus and the Red Mullet and the feeble Melanurus, the shoals of the Trachurus, and the Sole and the Platyurus, the weak Ribbon-fish and the Mormyrus of varied hue and the Mackerel and the Carp and all that love the shores.

Others again feed in the mud and the shallows

Ov. Hal. 124 Fulgentes soleae candore et concolor illis; Passer et Adriaco mirandus litore rhombus.

Schol. ψησία, πλατής. Some species of Flatfish.

Schol. ᾿αργάναι (a term used to interpret σφυραίναι H. i. 172, iii. 117 and ῥαφίδες H. i. 172). A. 504 b 32 ἡ καλουμένη ταύλια has two fins; Athen. 329 f Σπείρασσος . . . παραπλησία φησιν εἰναι ψηταὶ, βοῶγλωσσόν, ταύλιαν. Busse-maker makes it Monochirus Pegusa Risso, a species of Sole; A. and W. suggest Cobitis taenia L., the Spined Loach, as, though like Ἑρεπόλα rubescens Cuv. (C. taenia Bloch) it has two pairs of fins, the pectoral are very short.

C. i. 74 n. For habitat, Marc. S. = Archestr. ap. Athen. 313 f μύρμυρος αἰγιαλεύς; A. P. vi. 304 Ἀκτῖς αὐτὸς καλαμευτά, ποτὶ ἔρθον ἐνθ' ἀπὸ πέτρας | καὶ με λάβ' εὐάρχαν πρώιον ἐμπολέα | αἴτε σὺ γ' ἐν κύρτω μελανουρίδας αἴτε τιν' ἀγρεῖς μομύρουν ἡ κίχλην ἡ σπάρον ἡ σμαρίδα.

Scomber scomber L., M.G. σκομβρὶ (Apost. p. 13). A. 571 a 14, 597 a 22, 599 a 2, 610 b 7; Athen. 121 a, 321 a. They are pelagic fishes (Ov. Hal. 94 gaudent pelago quales scombri), but "at certain seasons approach the shores in countless multitudes, either prior to, during, or after breeding, or else for predaceous purposes," Day, i. p. 85.


A. 488 b 7 τῶν θαλασσίων τὰ μὲν πελάγια, τὰ δὲ αἰγιαλώδη, τὰ δὲ πετραῖα.

τεναγώδης as an epithet of fish is opposed to πελάγιος Hices. ap. Athen. 320 d; cf. A. 548 a 1, 602 a 9. For τέναγος cf. Herod. viii. 129; Pind. V. iii. 24.
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φέρβονται, βατίδες τε βοῶν θ' ὑπέροπλα γένεθλα
tρυγών τ' ἀργαλέη καὶ ἐτήτυμον οὐνομα νάρκης,
ψήτται καλλαρίαι καὶ τριγλίδες ἔργα τ' ὀνίσκων
σαῦροι τε σκέπανοι τε καὶ ὄσσ' ἐνυτέτροφε πηλοῖς.

Θύνα δ' ἀνὰ πρασόεσσαν ὑπὸ χλοεραὶς βοτάνηης
βόσκονται μαίνδες ἵδε τράγοι ήδ' ἀθέριναι

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a Raja batis L., M.G. βατί, and allied species of Rauidæ, of which five others occur in Greek waters—R. clarata Rond., R. punchata Risso, R. chayrinea Pennant, R. mirailletus Rond., R. ondulata or Mosaica (Apost. p. 6). batis in A. 565 a 27, etc. seems generic for the oviparous Rays. Cf. Athen. 286 b-e; Poll. vi. 50; Plin. xxxii. 145.

b II. ii. 141 n.
c H. ii. 462 n.
d II. ii. 56 n.

c Cf. II. i. 169, 371, ii. 460.

f The references of Aristotle to the ψήττα (A. 538 a 20, 543 a 2, 620 b 30) do not enable us to say more than that it is a Pleuronectid. In Graeco-Latin glossaries it is equated with Latin rhombus, cf. Athen. 330 ἐν ῥωμαίοι δὲ καλοῦσι τὴν ψήτταν ρὸμμον καὶ ἐστὶ τὸ ὄνομα Ἑλληνικών. But Ael. xiv. 3 τῶν ἰχθύων τῶν πλατέων ... ψήττας τε καὶ ρόμμους καὶ στρουθοὺς distinguishes them; cf. Galen, Aliment. fac. iii. 30. It was sometimes identified with the Sole: Hesych. s. ψήττα: ἰχθύδιον τῶν πλατέων ἄρη τῇ ψήττᾳ ἵππω τινες σαλάδιον ἡ βούγλωσσον; Athen. 288 b 'Αττικοὶ δὲ ψήτταν αὐτὴν καλοῦσι; Galen, l.c. παρέλπετε δ' ἐν τούτοις ὁ Φιλότιμος καὶ τὸ βοῦγλωττον, ... ei μὴ τι ἀρα τῇ τῆς ψήττῆς ὄνοματι καὶ κατὰ τῶν βοὐγλώττων ἐχρήσατο. παραπλησία μὲν γὰρ πῶς ἑστων, οὐ μήν ἄκριβῶς ὁμοιϊδῆ; cf. schol. Plato, Symp. 191 n. But Oppian (II. i. 99) distinguishes them, as do Archestr. ap. Athen. l.c. and 330 a, Dorion ibid., Speusipp. ib. 329 ff, Plin. ix. 57 condì per hièmes torpedinem, psettam, soleam tradunt.

g Introd. p. lxv.
h C. i. 75 n., ii. 392 n.

i Introd. p. lxiv. Schol. ἔργα τ' ὀνίσκων ἤγουν οἱ ὀνίσκοι, περίφρασις.

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of the sea; to wit, the Skate\(^a\) and the monster tribes of the Ox-ray\(^b\) and the terrible Sting-ray,\(^c\) and the Cramp-fish\(^d\) truly named,\(^e\) the Turbot\(^f\) and the Callarias,\(^g\) the Red Mullet\(^h\) and the works of the Oniscus,\(^i\) and the Horse-mackerel\(^j\) and the Scepanus\(^k\) and whatsoever else feeds in mud.

On the weedy beach under the green grasses feeds the Maenis\(^l\) and the Goat-fish\(^m\) and the Atherine,\(^n\)

\(^{a}\) Schol. σαῦρος σαュρίδες. If σαῦρος differs from τραχύρος v. 99, iii. 400—then they are identified Xenocr. Aliment. c. i but distinguished Galen, Aliment. fac. iii. 30-31—it may be Caranx saureus which differs little from Trachurus trachurus. It is known in M.G. as σαυρίδι κενηγός or κοκκάλι (Apost. p. 14); cf. A. 610 b 5, Athen. 309 f, 322 c-e, Hesych. s. σαῦρα, Marc. S. 33, Plin. xxxii. 89 sauri piscis marini (cf. ibid. 151), but in Latin usually lacertus, Plin. xxxii. 146, Stat. S. iv. 9, 13, Mart. x. 48, 11, etc. From Athen. 305 c it seems that the κίλη was also called σαῦρος.


\(^{c}\) H. iii. 188 n.

\(^{d}\) The male Maenis in the breeding season: A. 607 b 9 κίνοσα μὲν οὖν ἅγαθη μαύσις . . . συμβαίνει δ’ αρχομένης κυλίσκεσθαι τῆς θηλασίας τοὺς ἀσκειν μέλαν τὸ χρῶμα ισχεῖν καὶ ποικιλότερον καὶ φαγεῖν χειρίστοις εἶναι: καλεῖται δ’ ὑπ’ ἔνιων τράγοι περὶ τοῦτων τῶν χρῶν. Cf. Athen. 328 c, 356 b, Ael. xii. 28, Marc. S. 23 τραγίκος, Ov. Hal. 112. Plin. xxxii. 152.

\(^{e}\) Atherina hepsetus, M.G. ἄθερινα (Apost. p. 21); cf. A. 570 b 15, 571 a 6, 610 b 6, Athen. 285 a, 329 a. “The Atherines are littoral fishes, living in large shoals. . . . They rarely exceed a length of six inches, but are nevertheless esteemed as food. . . . The young, for some time after they are hatched, cling together in dense masses and in numbers almost incredible. The inhabitants of the Mediterranean coast of France call these newly hatched Atherines ’Nonnat’ (unborn).” Günther. p. 500.
καὶ σμαρίδες καὶ βλέννος ἰδε σπάροι ἀμφότεροι τε βῶκες ὅσοις τ’ ἄλλουι φίλον πράσον ἀμφινέμεσθαί. 110

Κεστρέες αὐ κέφαλοι τε, δικαίωταν γένος ἀλμης, λάβρακές τ’ ἀμία τε θρασύφρονες ἢδε χρέμητες πηλαμίδες γόγγροι τε καὶ ὅν καλέουσιν ὅλισθον γείτονα ναιετάουσιν ἀεὶ ποταμοὶ θάλασσαν ἢ λίμναις, οὕτι λαρὸν ὕδωρ μεταπαύεται ἀλμης, πολλή τε πρόχυσις συμβάλλεται ἵλνόεσσα, ἐλκομένη δίνησις ἀπὸ χθονός· ἐνθα νέμονται φορβην ἰμερτὴν γλυκερὴ θ’ ἀλὶ πιαίνονται. λάβραξ δ’ ὦθ’ αὐτῶν ποταμῶν ἀπολειπέται ἐξω,

* Smaris vulgaris, M.G. σμαρίς, μαρίς (Apost. p. 18), a small Mediterranean fish (Fam. Maenidae): A. 607 b 22. Athen. 315 b, 328 f; Ov. Hal. 120; Plin. xxxii. 151, etc.


b A Sea-bream, Fam. Sparidae, Genus Sargus, of which four species occur in Greek waters: S. vulgaris, M.G. σαργός, χαρακίδα at Siphnas; S. Rondeletii, M.G. σπάρος; S. ventalia, M.G. σκάρος; S. annularis, M.G. σούβλαβήνης, at Corfu (Apost. p. 16); A. 508 c 17; Ov. Hal. 106 et super aurata sparulus cervice refulgens; Mart. iii. 60. 6 res tibi cum rhombo est, at mihi cum sparulo.

d II. iii. 186 n. * H. ii. 642 n., iv. 127 n.

d H. ii. 643 n. * II. ii. 130 n. * H. ii. 554 n.

* We assume this to be the fish which is otherwise called χρόμις, χρέμω, χρέμψ, etc.; A. 534 a 8 μάλιστα δ’ εἰσὶ τῶν ἵθῳν δένυκώσκε κεστρέους, χρέμψ, λάβραξ, σάλπη, χρόμις, where χρέμψ should probably be omitted as a mere v.l. for χρόμις. Cf. Plin. x. 193 produntur etiam clarissime audire mugil, lupus, salpa, chromis; A. 535 b 16 ψόφους δέ τινας ἀφίανα καὶ τρίγμους οὐς λέγουσι φωνεῖν, οἰσιν λύρα καὶ χρόμις (οὕτω γὰρ ἀφίασιν ὄσπερ γυμνισμὸν); 543 a 2 χρόμις is one of the shoal-fishes (χυτοι) which spawn once a year; 601 b 29 μάλιστα δὲ 212
the Smaris and the Blenny and the Sparus and both sorts of Bogue and whatsoever others love to feed on sea-weed.

The Grey Mullets—Cestreus and Cephalus—the most righteous race of the briny sea, and the Basse and the bold Amia, the Chremes, the Pelamyd, the Conger, and the fish which men call Olisthus—these always dwell in the sea where it neighbours rivers or lakes, where the sweet water ceases from the brine, and where much alluvial silt is gathered, drawn from the land by the eddying current. There they feed on pleasant food and fatten on the sweet brine. The Basse does not fail even from the rivers themselves but swims up out

πονοῦσιν ἐν τοῖς χειμῶσιν οἱ ἔχοντες λίθον ἐν τῇ κεφαλῇ, οἶον χρῶμι, λάβραξ, σκλαίνα, φάγρος. Cf. Plin. ix. 57 Praegelidam hiemem omnes sentiunt, sed maxime qui lapidem in capite habere existimantur, ut lupi, chromis. sciaena, phagri; Athen. 305 δ ’Αριστοτέλης . . . φησι . . . τὰ μὲν λιθοκέφαλα ὡς κρέμις; Plin. xxxii. 153 (among fishes mentioned by Ovid) chromim qui nidificet in aquis; Ov. Hal. 121 immunda chromis; Hesych. s. χρέμις: ο ὀνίσκος ἰχθύς; s. χρῶμις: εἶδος ἰχθύος; Ael. xv. 11 incidently mentions χρέμις as having a large beard (γένειον), while in ix. 7 he mentions the otolith and acute hearing of χρῶμις. Aristotle’s χρῶμις is identified by J. Müller, etc., with Sciaena aquila Cuv., which “porte le nom vulg. μυλοκότη et κρανίδος à Chalcis” (Apost. p. 13). Bussemaker takes χρέμις to be one of the Cod-family (Gadidae).

i II. iv. 504 n.

k Conger vulgaris, M.G. μουγγρί, δρόγγα at Missolonghi (Apost. p. 26).

ɔ Schol. διώκουν: γλίσχρος γάρ ἐστιν γλανεῶν, i.e. the γλάνις of Λ. 621 a 21, etc., Silurus glanis, M.G. γλανός (Apost. p. 24). It is a fresh-water fish but is given among marine fishes by Marc. S. 11 and Plin. xxxii. 149, just as Oppian. II. i. 101 and 592 includes the Carp among marine fishes. Gesner p. 742 suggests the Lamprey.
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ἐκ δ' ἀλὸς ἐς προχοᾶς ἀνανηχεταί· ἐγχέλνες δὲ ἐκ ποταμῶν πλαταμῶσιν ἐνυχρύπτουσι θαλάσσης.

Πέτραι δ' ἀμφιάλοι πολυειδεῖς· αἱ μὲν ἔσσι φύκεσι μυδαλέαι, περὶ δὲ μνία πολλὰ πέμφυκε·
tὰς ἵτοι πέρκαι καὶ ίουλίδες ἀμφί τε χάννοι

φέβονται σάλπαι τε μετὰ σφίσιν αἰολόνωτοι
καὶ κίχλαι ῥαδιναὶ καὶ φυκίδες οὕς θ' ἀλῆς

ἀνδρός ἐπωνυμίην θηλύφρονος ηὔδαξαντο.

"Ἀλλαὶ δὲ χαμαλαὶ ψαμαθώδεσι ἄχυρος θαλάσσης

λεπράδες, ἃς κύριοι τε σύναντα τε καὶ βασιλίσκοι

ἐν δὲ μύλοι τρίγλης τε ῥοδόχροα φῦλά νέμονται.

"Ἀλλαὶ δ' αὕτα πούζησιν ἐπίχλουσι ύγρὰ μέτωπα

1 ἂς θ' mss. and schol.

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a H. i. 520 n.; cf. A. 569 a 6.

b Either Perca fluviatilis—"on le trouve dans les affluents de l’Alphée" Apost. p. 12—a fresh-water fish (Auson. Mosell. 115 Néc te. . . perca, silebo | Amnigenos inter pisces dignande marinis) which sometimes enters salt water (Plin. xxxii. 145 communes amni tantum ac mari . . . percae)—as generally in Aristotle (A. 568 a 20, etc.), or Serranus scriba, M.G. πέρκα (Apost. p. 12), as apparently in A. 599 b 8, where it is classed among "rock fishes," οἱ πετραίοι, as it is in Galen, De aliment. facult. iii. 28, Plin. ix. 57 percae et saxatiles omnes. Marc. S. 16 includes πέρκαι among marine fishes. Cf. Ov. Hal. 112; Athen. 319 b-c, 450 c.

c H. ii. 434 n.

d Aristotle’s χάννη (χάννα) is either Serranus cabrilla or S. scriba (Fam. Percidae, Gen. Serranus), the former still known in Greece as χάννα. Marc. S. 33. The genus Serranus is hermaphrodite as was known to Aristotle: A. 538 a 21, 567 a 27, De gen. 755 b 21, 760 a 9; Plin. ix. 56, xxxii. 153; Ov. Hal. 107 et ex se | Concipiens channe, gemino fraudata parente; Athen. 319 b, 327 f.


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of the sea into the estuaries; while the Eels a come from the rivers and draw to the flat reefs of the sea.

The sea-girt rocks are of many sorts. Some are wet and covered with seaweed and about them grows abundant moss. About these feed the Perch b and the Rainbow-wrasse c and the Channus d and withal the spangled Saupe e and the slender Thrush-wrasse f and the Phycis g and those which fishermen have nicknamed from the name of an effeminate man.g

Other rocks are low-lying beside the sandy sea and rough; about these dwell the Cirrhis h and the Sea-swine i and the Basiliscus j and withal the Mylus k and the rosy tribes of the Red Mullet.

Other rocks again whose wet faces are green with

\[^{f} \text{H. iv. 173 n.}\]
\[^{g} \text{Introduction, p. 1.}\]
\[^{h} \text{Introd. p. liii.}\]
\[^{i} \text{Schol. ὄσκαι (used again to interpret ἕανα H. i. 372) ἡ συάκιον ἢ συάνα, which suggests a Flatfish. Hesych. s. συάριον ἤ βούγλωσσον. Cf. Du Cange, Gloss. Gr. s. σιάκιον and s. σωάζ. Epicharm. ap. Athen. 326 e couples ὑανίδες, βούγλωσσοι, κιθαροί.}\]
\[^{j} \text{Schol. βασιλισκὸς σκιρίδια. On H. i. 370 the schol. uses βασιλισκὸς to interpret πρήστις, on H. i. 592 to interpret ὀνίακος. Bussemaker gives Clupea alosa L., the Shad.}\]
\[^{k} \text{Schol. μύλοι μυλοκόπτια, μυλοκόποι, which points to one of the Sciaenidae, μυλοκόποι being in M.G. Sciaena aquila Cuv. (Apost. p. 13). Coreina nigra Cuv., Bik. p. 81. Athen. 308 e ἐνθύδημος δὲ ἐν τῷ περὶ ταρίχων τὸν κορακίον φησιν ὑπὸ πολλῶν σαπέρδην προσαγορεύεσθαι ... ὅτι δὲ καὶ πλατίστακος καλεῖται ὃ σαπέρδης [we are not here concerned with the freshwater σαπερίδες of A. 608 a 2], καθάπερ καὶ ὁ κορακίος, Παρμένων φησίν; 118 c τοὺς δὲ προσαγορευομένους φησὶ (Δωρίων) μύλλους ὑπὸ μὲν τινῶν καλείσθαι ἄγνωτιδα, ὑπὸ δὲ τινῶν πλατίστακος δυτικας τοὺς αὐτοὺς ... οἱ μὲν οὖν μείζονες αὐτῶν ὀνομάζονται πλατίστακοι, οἱ δὲ μέσην ἔχοντες ἢλικίαν μύλλοι, οἱ δὲ βασικὸ ἄγνωτιδα. Bussemaker makes μύλος Sciaena cirrhosa.}\]
πέτραι σαργῶν ἐξουσιών ἐφέστιον ἥδε σκίαναι 
χαλκέα καὶ κορακίων ἐπώνυμον αἰθωτί χροῖ, 
καὶ σκάρον, δς δὴ μοῦνος ἐν ἰχθύσι πᾶσιν ἀναυδοῖος 
φθέγγεται ἵκμαλέην λαλαγῆν καὶ μοῦνος ἐδητῶν 
ἀμφορρὸν προίσου ἀνὰ στόμα, δεύτερον αὐτίς 
δαυνύμενος, μηλοιοσ ἀναπτύσσου ἵσα φορβήν.

"Ὅσοι δ᾽ αὖ χήμης περιπλεοὶ ἡ λεπάδεσσων, 
ἐν δὲ σφινθαλάμα τε καὶ αὐλία δύμεναι ἰχθύς, 
τῆς δὲ καὶ φάγοι καὶ ἀναυδέες ἀγριόφαγοι 
κέρκουροι τε μένουσι καὶ ὀφοφάγοι καὶ ἀνιγραί

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a C. ii. 433 n. Cf. II. i. 510.
b II. iv. 596 n.
c Zeus faber L., M.G. χριστόφαρο, σαντιέρος etc. (Apost. 
p. 15): Plin. ix. 68 est et haec natura ut alii alibi piscis 
principatrum obtineant, coracinus in Aegypto, Zeus idem 
faber appellatus Gadibus (cf. xxxii. 148); Colum. vii. 16; 
Ov. Hal. 110 Et rarus faber; Athen. 328 d διαφερεῖ δὲ τῆς 
χαλκίδος ό χαλκεύς, οὐ μημονεθεὶ ... Εὐθύδημος ... ἵππων 
αὐτῶν περιφερεῖς τε εἰναὶ καὶ κυκλοείδεις; Λ. 535 b 18 (among 
fishes which ψάφους οἰμᾶς ἀφαίσι καὶ τργιμός) ἐπὶ δὲ χαλκις (i.e. 
χαλκεύς) καὶ κόκκυς: ἡ μὲν γάρ ψοφεῖ οἴου συριγμῶν. The Dory 
makes a noise on being removed from the water, cf. Day i. 
p. 140.
d II. iii. 184 n.
e Scarus cretensis (Fam. Labridae), M.G. σκάρος (Bik. p. 84, 
Erh. p. 91); anciently held in high esteem: Epicharm. ap. 
Athen. 319 f ἀλιεύομεν στάρους καὶ σκάρους, τῶν οὐδὲ τὸ σκάρ 
θεμιτὸν ἐκβαλεῖν θεὸς; Plin. ix. 62 Nunc principatus scaro 
datur; Hor. Epod. ii. 50, S. ii. 2. 22; Galen, De aliment. 
fascult. iii. 28 ἄριστος δ᾽ ἐν αὐτῶς (sc. τὸς πετραῖος) ἥδον ἦν 
ἐνεκεν ὁ σκάρος εἰναι πεπιστευται.
f Aesch. Pers. 577 ἀναυδῶν παίδων τὰς ἀμώντον; Hes. Se. 
212; Soph. Aj. 1297, id. fr. 691; Athen. 277, 308; Ov. 
A. A. iii. 325, cf. the jest οὐδεὶς κακὸς μέγας ἰχθῦς Athen. 348 a. 
g Athen. 331 d Μνασέας ... τοὺς ἐν τῷ Κλειτώρι ποταμῷ 
φθιν ἰχθύς φθέγγεσθαι (Plin. ix. 70; Pausan. viii. 21. 2), 
καὶ τοῖς μοῦνοι εἰρήκότος Ἄριστοτέλους φθέγγεσθαι σκάρον καὶ τὸν 
pοτάμιον χοῖρον. The "voice" of fishes is discussed A. 
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grasses have for tenant the Sargue, the Dory, and the Crow-fish, named from its dusky colour, and the Parrot-wrasse, which alone among all the voiceless fishes utters a liquid note and alone rejects its food back into its mouth, and feasts on it a second time, throwing up its food even as sheep and goats.

Those rocks again which abound in Clams or Limpets and in which there are chambers and abodes for fish to enter—on these abide the Braize and the shameless Wild Braize and the Cercums and the gluttonous and baleful Muraena and the 535 b 14 ff., where the οκάρος is not mentioned, cf. Ael. x. 11; Plin. xi. 267.

k i.e. chews the cud: A. 591 b 22 δοκεῖ δὲ τῶν ἰχθυῶν ὁ καλούμενος οκάρος ἀπρικάζειν ὡς τὰ τετράποδα μῶνοι. Cf. A. 508 b 12; P. A. 675 a 3; Athen. 319 f; Ael. ii. 54; Antig. 73; Plin. ix. 62 solus piscium dicitur ruminare; Ov. Hal. 119 ut scarus epastas solus qui ruminat escas.

l μῆλα, Kleinvieh, Sheep and Goats (Hom. Od. ix. 184 μῆλ', δέος τε καὶ αἴγες) as opp. to Kine; Hom. II. xviii. 524 μῆλα . . . καὶ Ελικας βοῦς, II. v. 556 βας καὶ Ιφα μῆλα; Pind. P. iv. 148 μῆλα τε . . . καὶ βοῶν ξανθάς ἀγέλας. Cf. τὰ βληχητά Ael. ii. 54. Here merely as typical Ruminants.

m χήμη is generic for certain species of bivalves: Hices. ap. Athen. 87 b; Plin. xxxii. 147; Galen, op. cit. iii. 35 διστρεὲ τε καὶ χήμας. From A. 547 b 13 αἱ χήμαι . . . ἐν τοῖς ἀμμώδεσι λαμβάνοντι τὴν σύστασιν it is suggested that Venus-shells (Veneraceae) are especially meant.

n Patella vulgata and allied species. Cf. Athen. 85 c-86 f.

C. ii. 391 n.

Only here. Schol. ἀγρεύφαγροι· διωξίφαγροι διὰ τὸ κινεῖσθαι ταχέως.

s Schol. κέρκουροι· κοιντζουρίναι (bob-tailed); Ov. Hal. 102 Cercerusque ferox scopulorum fine moratus; Plin. xxxii. 152 cercerum in scopulis viventem; Hesych. s. κέρκουρος· είδος πλοίων καὶ ἰχθύως. Not identified.

ο Muraena helena L., the Murry, M.G. σμέρνα, σμύρνα (Apost. p. 26).

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μύραναι σαῦροι τε καὶ ὠφιμόρων γένος ὀρφῶν,
οἱ πάντων περιάλλα κατὰ χθόνα δηθύνουσι
ζωῆι καὶ τιμηθέντες ἐτὶ σπαίρουσι σιδήρῳ.

"Αλλοι δὲ ἐν βένθεσιν ὑπόβρυχα μυμνάζουσι
φωλευώς, πρόβατον τε καὶ ἥπατοι ἢδὲ πρέποντες,
ἰθίμοι μεγάλοι τε φυῆ, νωθροὶ δὲ κέλευθα
εἰλεύνται· τὸ καὶ οὐποθ’ ἔγεν λείπουσι χαράδρην,
ἀλλ’ αὐτοῦ λοχώσω παραὶ μυχῶν, ὅσι κε πελάσοσι,
χειροτέροις ἀξίδηλον ἐπ’ ἱκθύσι πότιμον ἄγοντες·
ἐν καὶ ὅνος κεῖνος ἐναρίθμοις, ὅσι περὶ πάντων
πτήσει ὁπωρινοῦ κυνὸς δρομεῖαν ὀμοκλήν,

a II. i. 106 n. The reading σαῦροι involves duplication
in view of v. 106, but so does the v.l. σκόμβροι (read by schol.
σκόμβροι* σαῦροι) in view of v. 101.

b The Great Sea-perch, Serranus (Epinephelus) gigas,
M.G. ὀρφῶς, ῥοφός, "poisson très estimé pour sa chair
blanche, et qui se pêche presque toujours à l’hameçon”
illi | Orphus ; Aristoph. Vesp. 493 ; Marc. S. 33 ; Plin. ix. 57,
xxxii. 152. For habitat, A. 398 a 9 πρόσγειος : cf. Athen. 315 a,
Ael. v. 18. The epithet "late-dying" refers not to longevity
—ἐξέν ὀύ πλέον δίο ετῶν Athen. 315 b—but to tenacity of life :
Athen. 315 a ἵδιον δ’ ἐν αὐτῷ ἐστὶ . . . τὸ δύνασθαι πολὺν χρόνον
ζῆν μετά τὴν ἀνατομὴν ; Ael. l.c. εἰ ἔλεος καὶ ἀνατέμοις, οὐκ ἂν ἱδιοὺ
tεθνεώτα παραχρήμα αὐτῶν, ἄλλ’ ἐπιλαμβάνει τῆς κινήσεως καὶ οὐκ
ἐπ’ ὀλγον. For spelling and accent cf. Athen. 315 c, Poll.
v. 50, E.M. s.r.

c Lines 145-154 are paraphrased by Ael. ix. 38 and, in part,
by Suid. s. ὑπατοί.

d Only here and II. iii. 139, Ael. l.c., Suid. s. ὑπατοί* εἴδος
ἴχθυος κηπὼδεως, οἱ καλοῦνται καὶ πρόβατα καὶ πρέποντες. ἁρμυμοῖο
δὲ τοῦτοι καὶ ὁ ὅνος. "Rondeletius umbram piscem a Graecis
huius temporis ovem marinam appellari scribit, Bellonius
aselli speciem, quam vulgo Merlangum [i.e. M. pontassou,}

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HALIEUTICA, I. 142-152

Horse-mackerel and the race of the late-dying Merou, which of all others on the earth remain longest alive and wriggle even when cut in pieces with a knife.

Others in the deeps under the sea abide in their lairs; to wit, the Sea-sheep and the Hepatus and the Prepon. Strong and large of body are they, but slowly they roll upon their way; wherefore also they never leave their own cleft, but just there they lie in wait beside their lair for any fish that may approach, and bring sudden doom on lesser fishes. Among these also is numbered the Hake, which beyond all fishes shrinks from the bitter assault of the Dog-star in summer, and remains retired within

One of the Cod-family (Gadidae)?

* A. 508 b 19 has few caeca; Ael. xv. 11. ἡ γαλη δέ, φαίης ἀν αὐτὴν εἶναι τὸν καλούμενον ἡπατον... καὶ τὸ μὲν ἔνειον ἔχει τὸν ἡπατον μείζον; Athen. 108 a ἐστὶ δὲ καὶ ἵχθους τις ἡπατος καλούμενος ἀν φησιν Εὔβοιος... οὐκ ἔχειν χολήν... 'Ἡγῆ-ανθρὸς δ'... ἐν τῇ κεφαλῇ φησι τὸν ἡπατον δύο λίθους ἔχειν τῇ μὲν αὐγῇ καὶ τῷ χρώματι παραπλησίους τοῖς ὀστρείοις τῷ δὲ σχήματι ῥομβοειδέσι; id. 300 ε Σπεύσππος παραπλήσια φησιν εἶναι φάγρον ἐρυθίνον ἡπατον; id. 301 c ἡπατος = λεβίας (for which cf. Athen. 118 b, Hesych. s. λέβια, Poll. vi. 48); Marc. S. ἡπατος ἀγκυλόδοντες; Plin. xxxii. 149 hepar; Galen, De aliment. fac. iii. 30 τοὺς ἡπάτους καλομένους καὶ τοὺς ἄλλους, δῶσω ἐμίζε τοῖς πετραίοις τε καὶ τοῖς υδίσκοις ὁ Φιλότιμος ἐν τῷ μέσῳ καθεστη-κέναι γίνοιται τῶν θ' ἀπαλοσάρκων καὶ τῶν σκληροσάρκων. Cuvier ii. p. 232 (who, however, wrongly says "dans un autre endroit [xvi. 11] Élien fait entendre que c'est un poisson court, dont les yeux sont rapprochés," that being said not of the hepatus but of the γαλη) thinks most of the indications point—in spite of the "few caeca"—to Gadus eglefinus, the Haddock.

† Only here, Ael. l.c., Suid. l.c., Marc. S. S. One of the Gadidae?

‡ Introduction, p. lxii.
μύνει δ' ἐγκατατάσσει σκότιον μυχόν, οὐδὲ πάροιδεν ἔρχεται, ὅσσον ἄησον ἐπὶ χρόνον ἄγριος ἀστήρ. 155

"Εστι δὲ τις πέτρησιν ἀλικλύστοισι μεμηλώσ, ἔσον ἰδεῖν, κεστρέσσι φυγὴ ἐναλύκιος ἱχθύς, τὸν μερότων ἐτεροί μὲν ἐπικλέουσιν ἄδωνιν, ἄλλοι δ' ἐξόκοιτον ἐφήμισαν, οὖνεκα κοίταν ἐκτός ἄλος τίθεται, μοῖνος δ' ἐπὶ χέρσου ἀμείβει, ὅσσοι γε βράγχχ, στόματος πτύχας, ἀμφίς ἔχουσιν. 160

εὗτε γὰρ εὐνήσῃ χαρπῆς ἄλος ἔργα γαλήνη, αὐτὰρ ὦ γ' ἐσυμένοις συνορμηθεῖς ῥοθίοις, πέτραις ἀμφιτάθεις ἀμπάυεται εὐδιὸν ὑπνον. ὀρνίθων δ' ἄλων τρομεῖε γένος, οἱ οἱ ἐασι δυσμενές· τῶν ἃν τώ' ἐσαθρήσῃ πελάσαντα, πάλλεται ὀρχιστήρι πανείκελος, ὃφρα ἐ ὑπόν ἀποκρυκλυνόμενον σπιλάδων ἀπὸ χεῦμα σαώσῃ.

Οἱ δὲ καὶ ἐν πέτρησι καὶ ἐν ψαμάθοις νέμονται,

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a Clearchus ap. Athen. 332 d ἐστὶ δ' ὁ ἐξόκοιτος τῶν πετραλών καὶ βιοτεύει περὶ τοὺς πετρώδεις τόπους.

b One of the Blennies (H. i. 109 n.). The description by Clearch. ap. Athen. 332 c ὁ ἐξόκοιτος ἱχθύς, ὃν ἔνιοι καλοῦσιν ἂδωνιν, τοῦμα μὲν εἰλήφε διὰ τὸ πολλάκις τὰς ἀναπαύσεις ἐξώ τοῦ ὕγρου ποιεῖται. ἐστὶ δὲ ὑπόπνηρος καὶ ἀπὸ τῶν βραγχίων ἐκατέρωθεν τοῦ σώματος μέχρι τῆς κέρκου μίαν ἔχει διηνεκὴ λευκήν ἥξιδων suggests Montague's Blenny (B. Montagu). For its habit (shared by other species of Blenny) of remaining for hours out of the water cf. Day i. p. 201; cf. Hesych. s. ἂδωνις ἱχθύς θαλάσσιος, ὃν μνημονεύει Κλέαρχος; s. ἐξόκοιτος ἐίδος ἱχθύος, καὶ ἂδωνις. Ael. ix. 36, describing the habits of ἐξόκοιτος or ἂδωνις, calls it a γένος κεστρέως (so too Phil. 114), a misunderstanding of Oppian's κεστρέσσι φυγὴ ἐναλύκιος, which appears to be based on Clearch. i.e. κατὰ τὸ μέγεθος 220
his dark recess and comes not forth so long as the breath of the fierce star prevails.

A fish there is which haunts the sea-washed rocks, a yellow of aspect and in like build unto the Grey Mullet; some men call him Adonis b; others name him the Sleeper-out, because he takes his sleep outside the sea and comes to the land, alone of all them that have gills, those folds of the mouth, on either side. For when calm c hushes the works of the glancing sea, he hastes with the hasting tide and, stretched upon his rocks, takes his rest in fine weather. But he fears the race of sea-birds d which are hostile to him; if he sees any of them approach, he hops like a dancer until, as he rolls on and on, the sea-wave receives him safe from the rocks.

Others live both among the rocks and in the sands;

Plin. ix. 70  
Miratur et Arcadia suum exocoetum, appellatum ab eo quod in siccum somni causa exeat. Circa Clitorium vocalis hic traditur et sine branchiis, idem aliquid Adonis dictus. Pliny confuses with Clearchus's account of exocoetus another passage of Clearchus which immediately follows in Athen.  
Cf. Pausan. viii. 21. 2).

a Clearch. ap. Athen. 332 ὅταν ὡς γαλήνη, συνεξορούσα τῶν κύματι κείται ἐπὶ τῶν πετριδίων πολύν χρόνον ἀναπαύομενος ἐν τῷ ἑρῷ καὶ μεταστρέφει μὲν ἐαυτὸν πρὸς τὸν ἡλιον οὖν ὅταν ὅ ἐκανός αὐτῷ τὰ πρὸς τὴν ἀνάπαυσιν ἐχη, προσκυλινδεῖται τῷ ύγρῷ, μέχρι ὃ ἦν πάλιν ὑπολαβόν αὐτὸν τὸ κῆμα κατενέγκῃ μετὰ τὴς ἀναρροίας εἰς τὴν θάλασσαν.

d Clearch. l.c. ὅταν ὁ ἐγηρηγορῶν ἐν τῷ ἑρῷ τῇ ἡμέρᾳ, φιλάττεται τῶν ὀρνίθων τοὺς παρευδιαστάς καλομένους, ἐν ἑστι κηρύλος, προχέλος, καὶ ὁ τῇ κρείκη προσεμφερής ἐρωδιός οὗτοι γὰρ ἐν ταῖς εὐδαιμ. παρὰ τὸ ἑρῷν νερόμενοι πολλάκες αὐτῷ περιπίπτοντον, οὓς ὅταν προδέχεται φεύγει πηδῶν καὶ ἀσπαίρων, ἐως ἕως εἰς τὸ ὄξωρ ἀποκυβιστήσῃ.
OPPIAN

άγλαιη χρύσοφρυς ἐπώνυμος ἢδε δράκοντες
σύμω τε γλαύκοι τε καὶ ἀλκησταὶ συνόδοντες,
sκορπίδος αἰκτήρ, δίδυμον γένος, ἀμφότεραὶ τε
σφύραινα δολιχαῖς ῥαβίδες θ' ἀμα τῆσον ἀραιαὶ:
ἐν δὲ χάραι κούφοι τε κυβιστητήρες ἐαυ
κωβιοὶ ἐν δὲ μυῶν χαλεπῶν γένοις, οἳ περὶ πάντων
θαρσαλέων νεπόδων καὶ τ' ἀνδράσων ἀντιφέρονται,
οὔτι τόσοι περ ἑόντες· ἐπὶ στερεῆ δὲ μάλιστα
ῥυίω καὶ πυκνοίσι πεποιθότες ἐνδῶν ὀδοὺς,
ἰχθύσι καὶ μερόπεσοι ἄρειοτέρους μάχονται.

a Chrysophris aurata Cuv., M.G. χρυσόφα (cf. χρύσαφοι
Marc. S. 12) ταυποῦρα, κότσα at Corfu μαρίδα at Missol-
543 b 3; Day i. p. 33. Cf. in general Athen. 284 c, 328 a-c;
Plut. Mor. 981 d; Ael. xiii. 28; Plin. ix. 58; Mart. xiii. 90.

b It gets its name (cf. Lat. aurata [Plin. l.c., etc.], Fr.
Daurade, etc.) from its interorbital golden band: Ov. Hal.
110 et auri | Chrysophrys imitata deecus; Plin. xxxii. 152
auri coloris chrysophryn.

82; Day i. p. 79.

d Schol. μικροὶ πατζοὶ τὴν ἡλικίαν· πατζοὶ ἤγοιν σμοσπόνδυλοι.
In list of Nile fishes Athen. 312 b, but not Strabo 823.
Cf. fish called αἰθιοψ, διὰ τὸ καὶ τοῦ προσώπου σμὸν ἔχειν τὸν τύπον

e Introd. p. lxi.

f II. iii. 610 n.

g Scorpaena scrofa L., M.G. σκόρπινα, and S. porcus L.:
"à cette seconde espèce d'une coloration brune on donne
vulg. le nom de scorpions et χάφτης" (Apost. p. 12).
Hices. ap. Athen. 320 d τῶν σκορπίων ὁ μὲν ἔστι πελάγιος, ὃ ἔτε
τεναγώδης.
καὶ ὁ μὲν πελάγιος πυρρός, ὃ ἐπερόσ μελανίζων,
διαφέρει δὲ τῇ γεύσει καὶ τῷ τροφίμῳ ὁ πελάγιος; Athen.
355 d σκορπίδα δὲ ὁ πελάγιοι καὶ κιρροὶ τροφιμώτεροι τῶν
tεναγώδων τῶν ἐν τοῖς

Aristotle has σκορπίδας 508 b 17, 543 a 7, 598 a 14, σκορπίδες only
543 b 5 σκορπίδες (r.l. σκομβρίδες) ἐν τῷ πελάγει (τίκτουσιν).
Cf. 222
to wit, the Gilt-head, from its beauty, and the Weever and the Simus and the Glauce and the strong Dentex, the rushing Scorpion, a double race, and both sorts of the long Sphyraena and therewithal the slender Needle-fish; the Charax likewise is there and the nimble tumbling Goby and the savage tribe of Sea-mice, which are bold beyond all other fishes and contend even with men; not that they are so very large, but trusting chiefly to their hard hide and the serried teeth of their mouth, they fight with fishes and with mightier men.

Athen. 320 f ἐν δὲ πέμπτῳ ἰχθυίῳ μορίῳ ὁ Ἀριστοτέλης σκορπίων καὶ σκορπιδᾶς ἐν διαφόροις τοῖσιν ὄνομάζει ἄγγελον δὲ εἰ τοῖς αὐτοῖς λέγει· ὁτι καὶ σκόρπαιναν καὶ σκορπίων πολλάκις ἤμεις ἐφαγομεν καὶ διάφοροι καὶ οἱ χυμοί καὶ αἱ χρώαι εἰσίν, οὖνες ἄνγελοι; Plin. xxxii. 70 marini scorpionis ruš; ibid. 151 sphyraena, scorpio. ἂν Schol. σφύραναι· χαράκλαδα (see II. i. 100 n.). Apparently Sphyraena spat (S. vulgaris), M.G. λούτζος or σφύρανα, “the pike-like Bicuda or spet of the Mediterranean” (Lowe ap. E. Forbes p. 122) and some similar species. σφύρανα = Attic κέστρα Athen. 323 a; Plin. xxxii. 154 Sunt praeterea a nullo auctore nominati sudis Latine appellatus, Graece sphyraena, rostro similis nomini, magnitudine inter amplissimos; Hesych. s. κέστρα, s. σφύρα; Α. 610 b 5.

Sargus vulgaris is in M.G. σαργός but χαρακλάδα at Siphnos (Apost. p. 16), and such evidence as we have points to a Sea-bream: Athen. 355 εις συνάδους καὶ χάραξ τοῦ μὲν αὐτοῦ γένεως εἰςι. Cf. Ael. xii. 25.

Balistes capriscus, M.G. μονόχωρος, Apost. p. 8, the File-fish (Fam. Sclerodermi): Athen. 355 f καρπίσκος καλεῖται μὲν καὶ μῦς; Plin. ix. 71 exeunt in terram et qui marini mures vacantur; Οὐ. Ηαλ. 130 durique sues; Ael. ix. 41 τῶν γε μῆν οἰκετῶν (μῦν) θρασύτεροι οἱ θαλάττοι. μικρὸν μὲν αὐτῶν τὸ σῶμα, τόλμα δὲ ἄμαχος· καὶ θαρροῦσι δύο ὅπλοις, δορά τε εὐτόνω καὶ ὀδοντών κράτει· μάχονται δὲ καὶ τοῖς ἱχθύσι τοῖς ἀδρότεροι καὶ τῶν ἀλέων τοῖς μάλιστα θωρατικοῖς; Μαρκ. S. 30 μῦες εὐθώρηκες; Phil. 112.
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Oi δ' ἐν ἀμετρήτουσι ἄλην πελάγεσσιν ἔχουσιν, τηλοῦ ἀπὸ τραφέρης οὐδ' ἡσυχίαν ἔσων ἔταιροι, θύννοι μὲν θύννοτες, ἐν ἱχθύσων ἐξοξοῦ ὄρμην, κραυνότατοι, ἔσοδε τε φερόμυμοι ἥδε ὑπέροπλος ὅρκυνων γενεὰ καὶ πρημάδες ἥδε κυβεῖαι, καὶ κολίαι σκυτάλαι τε καὶ ἱππούροι γένεθλα. ἐν τοῖς καὶ κάλλιχθος ἐπόμυμοι, ἔσοδ ἱχθύς· ἐν κεῖνοις νέμεται καὶ πομπίλος, δὲν πέρι ναῦται ᾑξονται, πομπῆ δ' ἐπεφήμισαν οὖνομα νηῶν· ἐξοξά γὰρ νήσεσι γεγηθότες ὑγρὰ θεοῦς.

a Thynnus thynnus (T. vulgaris), M.G. μαϊάτικο τουνίνα etc., T. thynina, T. brachypterus. θύννοι θύννοτες is a punning reference (παράχρης schol.) to the (popular) derivation from θύν(ν)ω: E.M. s.v.; Athen. 392 b, 324 d θώο θύννος, ὁ ὄρμητικος, διὰ τὸ κατὰ τὴν τοῦ κυνᾶ ἐπιτολὴν ἕτο τοῦ ἐπὶ τῆς κεφαλῆς οἰστρον ἔξελαινεθαι (see II. ii. 508 n.).

b H. ii. 462 n. c H. iii. 132 n.

d Young Tunny in its first year: A. 599 b 17 αἱ πρημάδες κρύπτοσιν ἐν τῷ βαθὺ σημεῖο τὸ μὴ ἀλάκεσθαι καὶ ἐκεῖ ἐξούσας ἐπὶ τῶν ναυτῶν φαίνεσθαι πολλὴν καὶ τὰ πτερύγια ἐντεθημένα; Athen. 328 b πρημάδας τὰς θυννιδὰς ἔλεγον; Hesych s. πρημάδες καὶ πρήμαι: εἰδὸς θυννιδῶν ἵθους.

e The κύβιον was apparently a small-sized Tunny which was cut into κυβια and salted: Athen. 116 ε τὰ νεωτέρα τῶν θυννιέων τὴν αὐτὴν ἀναλογίαν ἔχειν τοῖς κύβιοις; 118 οι πηλαμύδες κύβια εἶναι φησί (Ικέσιος) μεγάλα; 120 ε κράτιστα δὲ τῶν μὲν ἀτίθονων (ταρχών) κύβια καὶ ὄρατα καὶ τὰ τοῦτος ὡμοία γένη τῶν δὲ πίων τὰ θυννεία καὶ κορδύλεια . . . τὸ δὲ θυννείων, φησί (Δήφιλος), γίνεται ἐκ τῆς μείζονος πηλαμύδως, ὃν τὸ μικρὸν ἀναλογεῖ τῷ κυβιῷ. Cf. 356 f.; Poll. vi. 48; Plin. xxxii. 146 cybium —ita vocatur concisa pelamys quae post xl. dies a Ponto in Maeotim reedit; ibid. 151 tritomum pelamydum generis magni ex quo terra cybia funt; ix. 48 Pelamydes in apolecitos particulatimque conectae in genera cybiorum disper-tiuntur. For the development of meaning cf. ἐψητὸς (Athen. 301), τμητῶν (Athen. 357 a), and our “Kipper,” formerly a Salmon, now a Herring. κύβιοσάκτης = dealer in salt-fish, Strabo 796, cf. Sueton. Vesp. xix.
Others roam in the unmeasured seas far from the dry land and companion not with the shores; to wit, the dashing Tunny, most excellent among fishes for spring and speed, and the Sword-fish, truly named, and the huge race of the Orcynus and the Premas and the Cybeia and the Coly-mackerel and the Scytala and the tribes of the Hippurus. Among these, too, is the Beauty-fish, truly named, a holy fish; and among them dwells the Pilot-fish which sailors revere exceedingly, and they have given him this name for his convoying of ships. For they delight exceedingly in ships that run over the wet.


2 Schol. σκυτάλαι: αἱ ἀβίναι λεγόμεναι λεπίδαι. Not mentioned elsewhere.


4 H. iii. 335 n.

5 For use of this term cf. Athen. 282 c-284 e.

6 Naucrates ductor, one of the Horse-mackerels (Carangidae): "ce poisson partage avec certains squales le nom vulg. de κονιλαγοῦς. C’est, d’après les pécheurs grecs, un conducteur d’autres poissons" (Apost. p. 14). Cf. Athen. 282 ff.; Ael. ii. 15, xv. 23; Plin. ix. 51 idem (sc. Tunny-fish) saepe navigia velis euntia comitantes mira quadam dulcedine per aliquid horarum spatia et passuum milia a gubernaculis spectantur, ne tridente quidem in eos saepius iacto territ. Quidam eos qui hoc e thynnis faciant pompilos vocant; id. xxxii. 153 pomplium qui semper comitetur navium cursus; Ov. Hal. 100 Tuque comes ratium tractique per aequora sulci | Qui semper spumas sequeris. pompile, nitentes. See further H. v. 70 n.
The ἐχενης of A. 505 b 19 ἵχθυδιών τι τῶν πετραιῶν ὑ καλούσι τινα ἐχενηδά; Plin. ix. 79 parvus admodum piscis adsuetus petris echeneis appellatus, may be Echeneis remora 226
HALIEUTICA, I. 189–213

seas, and they attend them as convoyers, voyaging with them on this side and on that, gambolling around and about the well-benched chariot of the sea, about both sides and about the controlling helm at the stern, while others gather round the prow; not of their own motion thou wouldst say that they voyage, but rather entangled in the well-riveted timbers are pulled against their will as in chains and carried along perforce; so great a swarm does their passion for hollow ships collect. Even as a city-saving king or some athlete crowned with fresh garlands is beset by boys and youths and men who lead him to his house and attend him always in troops until he passes the fencing threshold of his halls, even so the Pilot-fishes always attend swift-faring ships, so long as no fear of the earth drives them away. But when they mark the dry land—and greatly do they abhor the solid earth—they all turn back again in a body and rush away as from the starting-post and follow the ships no more. This is a true sign to sailors that they are near land, when they see those companions of their voyage leaving them. O Pilot-fish, honoured of seafarers, by thee doth a man divine the coming of temperate winds; for with fair weather thou dost put to sea and fair weather signs thou showest forth.

Companion of the open seas likewise is the Echeneis.⁴ It is slender of aspect, in length a cubit,
χροιή δ' αἰθαλόεσσα, φυν' δὲ οἱ ἐγχελύεσσοι εἰδεται, ὡς δ' οἱ κεφαλῆς στόμα νέενεκε καμπύλον, ἀγκίστρον περιηγεός εὐκελον αἰχμῆ.

θαύμα δ' ὀλισθηρῆς ἑχενηῖδος ἐφράσσαντο ναυτῖλοι. οὐ μὲν δὴ τις ἐνὶ φρεσὶ πιστῶσαι εἰσαίων· αἰεὶ γὰρ ἀπειρήτων νόσος ἄνδρῶν δύσμαχος, οὐδ' ἐθέλουσι καὶ ἀτρεκέσσι πιθέσθαι·

νηὰ τιτανομένην ἄνέμου ζαχρηῆος ὀρμῆ, λαίφεσι πεπταμένοις ἀλὸς διὰ μέτρα θέουσαν, ἰχθύς ἀμφιχανῶν ὀλίγον στόμα νέρθεν ἐρύκει, πᾶσαν ὑποτρόπιοι βεβιημένοι· οὐδ' ἐτι τέμνει κύμα καὶ ἱεμένη, κατὰ δ' ἐμπεδον ἐστηρίκται, ἡπὶ ἐν ἀκλύστοισιν ἐργομένη λιμένεσσι.

καὶ τῆς μὲν λίνα πάντα περὶ προτόνοισι μέμυκε, ὀχθεὔων δὲ κάλωσε, ἐπημύει δὲ κεραί, ῥητή ἐπειγομένη, πρύμνῃ δ' ἐπὶ πάντα χαλινὰ θυντήρ ἀνίησιν, ἐπιστέρχων ὁδὸν ἀλμής·

ἡ δ' οὔτ', οὐκ'εϊν ἐμπάζεται οὔτ' ἀνέμουι πείθεται, οὐ ῥοθίους ἐλαύνεται, ἀλλὰ παγεία μίμει τ' οὐκ ἐθέλουσα καὶ ἐσσυμένη πεπέδηται, ἰχθύος οὐτιδαιοῦ κατὰ στόμα ῥησκείας·

ναῦται δὲ τρομέουσιν, ἀείδελα δεσμά θαλάσσης δερκόμενοι καὶ θάμβος ἵππον λεύσοντες ὄνειρῳ, ὡς δ' ὠτ' ἐνὶ ἐυλόχοισιν ἄνηρ λαψηρὰ θέουσαν θηρητὴ ἐλαφον δεδοκημένος ἀκρον οἴστω κῶλον ὑπὸ πτερόντει βαλὼν ἐπέδησιν ἐρωῆς· ἡ δὲ καὶ ἐσσυμένη περὶ ἀναγκαῖας ὀδύνησιν ἀμφιπαγείο' ἀέκουσα μένει θρασὺν ἄγρευτηρα·

τοῦτον νηὰ πέδην περιβάλλεται αἰόλος ἰχθύς ἀντάσσας· τοίων δὲ φεροφυμίην λάχεν ἐργὼν.
its colour dusky, its nature like that of the eel; under its head its mouth slopes sharp and crooked, like the barb of a curved hook. A marvellous thing have mariners remarked of the slippery Echeneis, hearing which a man would refuse to believe it in his heart; for always the mind of inexperienced men is hard to persuade, and they will not believe even the truth. When a ship is straining under stress of a strong wind, running with spread sails over the spaces of the sea, the fish gapes its tiny mouth and stays all the ship underneath, constraining it below the keel; and it cleaves the waves no more for all its haste but is firmly stayed, even as if it were shut up in a tideless harbour. All its canvas groans upon the forestays, the ropes creak, the yard-arm bends under the stress of the breeze, and on the stern the steersman gives every rein to the ship, urging her to her briny path. But she nor heeds the helm nor obeys the winds nor is driven by the waves but, fixed fast, remains against her will and is fettered for all her haste, rooted on the mouth of a feeble fish. And the sailors tremble to see the mysterious bonds of the sea, beholding a marvel like unto a dream. As when in the woods a hunter lies in wait for a swift-running Deer and smites her with winged arrow on the leg and stays her in her course; and she for all her haste, transfixed with compelling pain, unwillingly awaits the bold hunter; even such a fetter doth the spotted fish cast about the ship which it encounters, and from such deeds it gets its name.
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Χαλκίδες αὖ θρίσσαι τε καὶ ἀβραμίδες φορέονται ἄθροαι, ἄλλοτε δ' ἄλλον ἄλος πόρον, ἥ περὶ πέτρας ἡ πελάγη, δολιχοῖ τ' ἐπέδραμον αἰγιαλοῖς, αἰὲν ἀμειβόμεναι ξείνην ὁδὸν ἥν' ἀλήται.

Ἀνθίεων δὲ μάλιστα νομαὶ πέτρησι βαθείας ἐμφυλοι· ταῖς δ' οὕτω παρέστοι αἰὲν ἔασι, πάντῃ δὲ πλάζονται, ὅπῃ γένυς, ἐνθα κελεύει γαστήρ καὶ λαίμαργος ἔρως ἀκόρητος ἐδωδῆς· ἔξοχα γὰρ παρὰ πάντας ἄδηφαγος οὐστρος ἑλαύνει κείνους καὶ νωδὸν περ ὑπὸ στόμα χῶρον ἔχοντας. τέσσαρα δ' ἀνθίεων μεγακήτεα φίλα νέμονται, ξανθοὶ τ' ἀργεύνοι τε τὸ δὲ τρίτον αἴμα¹ κελαινοί. ἄλλους δ' εὐωποὺς τε καὶ αὐλωποὺς καλέουσιν, οὔνεκα τοῖς καθύπερθεν ἐλισσομένη κατὰ κύκλον ὀφρὺς ἥροςσα περίδρομος ἔστεφάνωται.

¹ αίμα: εἵμα Koechly.

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¹ Clupea sardina Cuv. (Alosa sardina Moreau). The precise identification is uncertain. Aristotle's references to χαλκίς are perplexing, but Oppian's fish is probably intended in A. 543 a 2, 621 b 7, 602 b 28. Plin. ix. 154 adeoque nihil non gignitur in mari ut cauponarum etiam aestiva animalia pernici molesta saltu aut quae capillus maxime celat existant et circumglobatae escae saepe extrahantur . . . quibusdam vero ipsis innascuntur, quo in numero chalciis accipitur; Athen. 328 c χαλκίδες καὶ τὰ δμοια, θρίσσαι, τριχίδες, ἱρίτιμοι; ibid. 328 f Ἐπαύνετος . . . φησὶ . . . χαλκίδας ἂς καλοῦσι καὶ σαρδίνονσ. Cf. Athen. 329 a 355 f; Ael. i. 58.

² A. 621 b 15 οὗ γίνεται δ' ἐν τῷ εὐρυτῷ (of Pyrrha in Lesbos A. 621 b 12: Strabo 617 τῶν Ὑπεραίων εὐρύτων, cf. Plin. v. 139) οὕτε σκάρος οὕτε ἥρπτα οὕτε ἄλλο τῶν ἀκανθηροτέρων οὐθέν; Thritta Plin. xxxii. 151. It is clear from Athen. 328 c-329 b that it is a Clupeid, or member of the Herring family, 230
The Pilchard\(^a\) again and the Shad\(^b\) and the Abramis\(^c\) move in shoals, now in one path of the sea, now in another, round rocks or in the open sea, and they also run to the long shores, ever changing to a strange path like wanderers.

The range of the Anthias\(^d\) is most familiar to the deep rocks; yet no wise do they always dwell among these, but wander everywhere as they are hidden by their jaws, their belly and their gluttonous desire insatiate of food; for beyond others a voracious passion drives those fishes, albeit the space of their mouth is toothless. Four mighty tribes of the Anthias inhabit the sea, the yellow, the white, and, a third breed, the black; others men call Euopus and Aulopus, because they have a circular dark brow ringed above their eyes.

\(^a\) HALIEUTICA, I. 244-258

\(^b\) The Pilchard

\(^c\) The Shad

\(^d\) The Anthias

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like χαλκίς and τριχίς. Athen. 328 θρίσσων δὲ μέμνηται Αριστοτέλης ἐν τῷ περὶ ἵψων καὶ ἵχθυων ἐν τούτοις: "μόνιμα (? μαίνα) θρίσσα, ἕγκρασίχολος, μεμβράς, κορακίνος, ἐρυθρίνος, τριχίς"; 328 ι ὅτι λεγομένων ἐσθ’ ὅτι ἡδεῖα ὁρχήσει καὶ ὕδη (ἡ τριχίς) καὶ ἄκούσασα ἀναπηδά ἐκ τῆς θαλάσσης, cf. Plut. Mor. 961 e where the same is said of the θρίσσα: καὶ τὴν θρίσσαν ἄδωντων καὶ κροτοῖντων ἀναδύεσθαι καὶ προεῖναι λέγουσιν. Perhaps the Shad, *Alosa vulgaris*, which is anadromous (Athen. 328 ε Δωρίων δ’ ἐν τῷ περὶ ἵχθυων καὶ τῆς ποταμίας μέμνηται θρίσσης καὶ τὴν τριχίδα τριχίαν ὁνουάζει; Auson. Mosell. 127 Stridentesque foci, obsonia plebis, alausas) or the nearly allied *Sardinella aurita*, M.G. θρίσσα, φρίσσα (Apost. p. 24). The schol. θρίσσαι δύο εἶδη ἐχθῶν οἱ τριχαῖοι καὶ ἑτέρων ὄμοιον ἄκομβρῳ ἡ μικρότερον rather suggests the Twaiite Shad (*Alosa hirta*) and the larger Allis Shad (*A. vulgaris*).

* Mentioned among Nile fishes Athen. 312 b (along with θρίσσα). Salted Abramis (*ἀβραμίδα*) are mentioned Xenocr. De aliment. 36. Schemseddin Mohammed, an Arabic writer of XVI. cent., gives abermis as the old name for modern bouri = *Mugil cephalus* (Grey Mullet) which was salted and exported from Egypt. Schneider’s *Artedi Synonymia piscium*, p. 322.

* Introduction p. liii.
Here Oppian begins his account of *μαλακόστρακα* or Crustaceans: cf. A. 523 b 5 ἐν δὲ τῶν μαλακοστράκων ταῦτα δ' ἐστὶν ὅσον ἔκτος τὸ σπέρμα, ἐντὸς δὲ τὸ μαλακὸν καὶ σαρκώδες τὸ δὲ σκληρὸν αὐτῶν ἐστὶν οὐ θραυστὸν ἄλλα θλαστὸν, σιδάν ἐστὶ τὸ τῶν καράβων καὶ τὸ τῶν καρκίνων. In this class A. includes ἄστακος, κάραβος, καρίς, various species of καρκίνος (πάγουρος, πινυφίλας, etc.) and two species of καρκίνων or Hermit-crab.

Two fishes whose limbs are fenced with hard coats swim in the gulfs of the sea; to wit, the Spiny Cray-fish and the Lobster. Both these dwell among the rocks and among the rocks they feed. The Lobster again holds in his heart a love exceeding and unspeakable for his own lair and he never leaves it willingly, but if one drag him away by force and carry him elsewhere far away and let him go again in the sea, in no long time he returns to his own cleft eagerly, and will not choose a strange retreat nor does he heed any other rock but seeks the home that he left and his native haunts and his feeding-ground in the brine which fed him before, and leaves not the sea from which seafaring fishermen estranged him. Thus even to the swimming tribes their own house and their native sea and the home place where they were born instil in their hearts a sweet delight, and it is not to mortal men only that their fatherland is dearest of all; and there is nothing more painful or more terrible then when a man perforce lives the grievous life of an exile from his native land, a stranger among aliens bearing the yoke of dishonour.

In that kind are also the wandering Crab and the

see H. i. 638 n.] appellantur, dein contecta crustis tenuibus [=Crustaceans], postremo testis conclusa duris [=Testaceans]. Cf. Athen. 106 c; Ael. xi. 37; Galen, De alimento. fac. iii. 34; A. 490 b 10 ff.

b Palinurus vulgaris, the Spiny Lobster or Sea Crayfish: A. 525 a 32 ff.; Athen. 104 c-105 d; Marc. S. 34 κάραβος ἄκριβες. In Latin writers it is usually locusta (Plin. ix. 95 Locustae crusta fragili muniuntur), sometimes carabus (Plin. ix. 97).

c Homarus vulgaris. A. 525 a 32 f.; Athen. l.c.; Plin. l.c.; Marc. S. 31 ἀστάκοι ἡυκέρωτες.

d Decapoda brachyura in general. For different species, A. 525 b 3 ff.; Plin. ix. 97.
καρίδων τε νομαί καὶ ἀναϊδέα φύλα παγούρων, οὗτε καὶ ἀμφίβιος ἐναρίθμουν αἰσθαν ἔχουσι.

Πάντες δ' οἰσί τε κώλων ὑπ' ὀστράκῳ ἐστήρικται, ὀστρακὸν ἐκδύνουσι γεραίτερον, ἄλλο δ' ἐνερθε σαρκὸς ὑπὲκ νεάτης ἀνατέλλεται· οἱ δὲ πάγουροι, 288 ἑνίκα ῥηγυμένου βήμην φράσσωσαντε ἐλύτρου, πάντη μαμώσωσιν ἐδητύος ἴσχανώντες, ῥητέρη ῥυνοί διάκρισις όφρα γένηται πλησιμένων· εὔτ' αὖ δὲ διατμαγέν ἔρκος ὀλίσθη, οἱ δ' ἢτοι πρώτον μὲν ἐπὶ ψαμάθουσι τέσσαριν ἄρτυσως, οὗτε βοήθησεν μεμνημένοι οὗτε τεν ἄλλου, ἐλπόμενοι φθιμένοις μετέμμεναν οὐδ' ἐτὶ θερμὸν ἐμπνεείν, ρινὖ δὲ περιτρομέονσαν ὁραῖα ἄρτυστώς· μετὰ δ' αὐτὸς ἄγειρόμενοι νῦν ἂν βαίνων θαρσήσαντες ἀπὸ ψαμάθους πάσαντο·

tόφρα δὲ θυμὸν ἔχουσιν ἀμήχανον ἄδραντόντες, όφρα περὶ μελέσοι νέον σκέπας ἀμφιπαγείη. ὡς δὲ τὸ ῥήτηρ νουσάχθεα φῶτα κομίζων ἔβεβαιε, μὲν πρώτους βοήθησεν ἂπόπαστον ἔρυκει, πῦματος ἀμβλύνων μαλερὸν σθένος, αὐτὰρ ἔπειτα τοῦτα ἀποτομηθῆς ὁρεξφίλα, μέχρις ἀπαθῶς ἀπειτῆς διάνυσα τοιαθήρη· ὡς οὖν ἄρτυστόνθεν ἀναίσθοσον ἐλύτροις δειδίστε νῦν οὕτω κακὰ ὑπὸ κῆρας ἀλλὰ περί. 301 Ἀλλοι δ' ἐρπουστῆρες ἄλος ναίουσιν ἐναύλους, πουλύποδες σκολιοὶ καὶ κορδύλος ἢ' ἀλιεύων

a II. ii. 128 n.  
b Cancer pagurus L., the Edible Crab, M.G. καβοὺρι: A. 525 b 5 ; Athen. 319 a.  
c C. ii. 217 n.  
d A. 601 a 10 τῶν θαλαττῶν οἱ κάραβοι καὶ ἀστακοί ἐκδύνουσιν . . . ἐκδύνουσι δὲ καὶ οἱ καρκίνοι τὸ γῆρας . . . ὅταν δ' ἐκδύνωσι, μαλακά γίνεται πάμπαν τὰ ὀστρακα καὶ οἱ γε καρκίνοι βαδίζειν οὐ σφόδρα δίνανται; Plin. ix. 95 ambo (i.e. locustae and cancri) 234
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herds of the Prawn a and the shameless tribes of the Pagurus, b whose lot is numbered with the amphibians. c

All those whose body is set beneath a shell put off the old shell d and another springs up from the nether flesh. The Pagurus, when they feel the violence of the rending shell, rush everywhere in their desire for food, that the separation of the slough may be easier when they have sated themselves. But when the sheath is rent and slips off, then at first they lie idly stretched upon the sands, mindful neither of food nor of aught else, thinking to be numbered with the dead and to breathe warm breath no more, and they tremble for their new-grown tender hide. Afterwards they recover their spirits again and take a little courage and eat of the sand; but they are weak and helpless of heart until a new shelter is compacted about their limbs. Even as when a physician tends a man who is laden with disease, in the first days he keeps him from tasting food, blunting the fierceness of his malady, and then he gives him a little food for the sick, until he has cleared away all his distress and his limb-devouring aches and pains; even so they retire, fearing for their new-grown shells, to escape the evil fates of disease.

Other reptiles dwell in the haunts of the sea, the crooked Poulpe e and the Water-newt f and the Scolopendra, g abhorred by fishermen, and the

veris principio senectutem angium more exuunt renovatione tergorum; Phil. iii.; Ael. ix. 37. For use of comparative γεραίτερον cf. παλαιτέρος Callim. E. vi. 1. An account of Crab casting shell, St. John, X.H., etc., in Moray, p. 208.

* Octopus vulgaris.

† Triton palustris, or allied species, cf. A. 487 a 28, 490 a 4, 589 b 27; De resp. 476 a 6; Part. an. 695 b 25; Athen. 306 b.

‡ II. ii. 424 n.
γενόμενη σκολόπετρα καὶ ὁσμύλος· οἱ δὲ καὶ αὐτοὶ ἀμφίβιοι· καὶ ποῦ τις ἀνὴρ ἰδεῖν ἄγρουστης γηπόνος, ἀγχιαλοισι φυτηκομίσηι μεμηλὼς, ὁσμύλον εὐκάρποις ἦ πουλυπον ἁμφὶ κράδησιν πλευγύμενον γλυκερὸν τε φυτῶν ἀπὸ καρπὸν ἐδοντα. τοὺς δὲ μεθ ἐρπυντήρου ἵσον λάχεν οἴμα δολόφρων σηπή· ἄλλα δὲ φύλα μετ' οἴδμασιν ὀστρακόρινα, πολλὰ μὲν ἐν πέτρῃ, τὰ δὲ ἐν ψαμάθουι νέμονται, νηρίται στρόμβῳν τε γένος καὶ πορφύραι αὐταὶ κῆρυκες τε μῦς τε καὶ ἀτρεκές οὐνομα σωλὴν ὀστρεά θ’ ἑρῴηντα καὶ ὀκρίοντες ἐχύνοι· τοὺς εἰ τις καὶ τυθὰ διατμήξας ἐνὶ πόντῳ ρῆψι, συμφυεῖς τε παλίνζωι τε νέμονται.

— Probably Eledone moschata, a species of Octopus variously named from its strong smell: A. 525 a 19 ἵνα καλοῦσιν οἱ μὲν βολίταις [βολίταις = dung], οἱ δὲ ἄξολοι [ἄξολοι = smell]; 621 b 17 οὐδὲ πολύποδες οὐδὲ βολίταις; Athen. 318 εἰδὴ δ’ ἐστὶν πολυπόδων ἐλεδώνη, πολυποδίνη, βολβιτίνη, ὁσμύλος, ὡς Ἀριστοτέλης ἱστορεῖ καὶ Σπεύσιππος; Athen. 329 a Καλλίμαχος... καταλέγων ἰχθύων ὄρομασίας φησίν· ὄξαυα ὁσμύλοι Θοῦριοι; Epicharm. αρ. Athen. 318 ε χά δυσώδῆς βολβίτις; Ael. v. 44, ix. 45 ὁσμύλος; Hesych. s. ὁσμύλας τῶν πολυπόδων αἰ οξαυαι λεγόμεναι; s. ὁσμύλας βολβιτίναι βαλάσισιοι; Plin. ix. 89 Polyporum generis est ozaena dicta a gravi capitis odorė, ob hoc maxime murens eam consequentibus.

b This passage is paraphrased Ael. ix. 45 Ἀγροῦ γειτνιώτως θαλάττη καὶ φυτῶν παρεστώτων ἐκγάρπην γεωργί τοπλάκις καταλαμβάνουσιν ἐν ὁρα βερεῖαφ πολυπόδας τε καὶ ὁσμύλους ἐκ τῶν κυμάτων προελθόνται καὶ διὰ τῶν πρέμων ἀνερτύβαντας κτλ. Cf. Phil. 101. 32; A. 629 a 31; Plin. ix. 85 (polypi) soli mollium in siccum exunct; Athen. 317 b-c.

c H. ii. 121 n. Its craft, Phil. 105; A. 621 b 28.

d i.e. Testaceauns, A. 523 b 8 ἐτι δὲ τὰ ὀστρακόμερα· τοιαῦτα δ’ ἐστὶν ὅπως μὲν ὁ σαρκώδες ἐστιν, εκτὸς δὲ τὸ στερεόν, θραυστὸν ὄν καὶ κατακόν, ἀλλ’ ὧν θλαστόν. τοιοῦτων δὲ τὸ τῶν κοχλίων γένος καὶ τὸ τῶν ὀστρέων ἐστιν; Plin. ix. 40 Aquatilium tegmenta plura sunt. Alia... teguntur... silicum duritiam ut ostreae et conchae; Ael. xi. 37; Galen, De aliment. fac. iii. 33. 236.
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Osmylus. These also are amphibious; and some rustic tiller of the soil, I ween, who tends a vineyard by the sea, has seen an Osmylus or a Poulpe twining about the fruit-laden branches and devouring the sweet fruit off the trees. The same way as these reptiles have also the crafty Cuttle-fish. But other tribes dwell in the waves which have a hard shell, many among the rocks and many amid the sands; to wit, the Nerites and the race of the Strombus and the Purple-shells themselves and the Trumpet-shells and the Mussel and the truly named Razor-shell and the dewy Oysters and the prickly Sea-urchins, which, if one cut them in small pieces and cast them into the sea, grow together and again become alive.

o A. 547 b 33 φυεται δ' αυτῶν τὰ μὲν ἐν τοῖς πενάγεσι, τὰ δ' ἐν τοῖς αἰγιαλοῖς, τὰ δ' ἐν τοῖς σπιλώδεσι τόποις, ἐνιοὶ δ' ἐν τοῖς σκληροῖς καὶ τραχέσι, τὰ δ' ἐν τοῖς ἄμμοις.

ι νησίτης, στρομβίδος, πορφύρα, κηρικεῖοι all belong to the στρομβώδη (A. 528 a 10, Part. an. 679 b 14) or spiral-shaped Testaceans. νησίτης (A. 530 a 7, 547 b 23, etc.; Ael. xiv. 28; also called ἀναρχίτης Athen. 85 d, 86 a) and κηρικεῖοι (A. 528 a 10 547 b 2, etc.; Athen. 86 c-91 e) may be species of Buccinum or Trochus. στρομβίδος (A. 548 a 17, etc.; Ael. vii. 31, etc.) may be Cerithium vulgatum, Ital. strombolo. πορφύρα (A. 547 a 4 εἰμὶ δὲ τῶν πορφυρῶν γένη πλεῖο, cf. Athen. 88 ff.; Plin. ix. 130 ff.) probably includes Murex brandarisi, M. trunculus, Purpura lapillus, etc.

γ Μυτιλένιος edulis, etc., A. 528 a 15, 547 b 11, etc.

κ A bivalve which burrows in the sand; several species, Solen siliqua, S. ensis, S. leignum, etc., occur in the Mediterranean. A. 547 b 13, etc.; Plin. x. 192, xi. 139. It is "truly named" as σωλήν = pipe, in reference to the long tubular shell. Also called αὐλὸς, δόναξ, δοβις Athen. 90 d, cf. Plin. xxxii. 131.

η II. ii. 225 n.; E. Forbes, pp. 149 ff.

Α. ix. 47; Phil. 64.

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Καρκινάσων δ' αὐταῖς μὲν ἐπ' ὀστρακὼν οὕτι πέφυκεν

ἐκ γενετήσ, γυμναὶ δὲ καὶ ἀσκεπέες καὶ ἀφαναὶ τίκτονται, κτητοὺς δὲ δόμους ἐπιμηχανώνωνται, ἀβληθροῖς μελέσσοι νόθου σκέπας ἀμφιβαλοῦσαι· εὑτε γάρ ἀθρήσσωι λελειμμένον ὄρφανὸν αὐτῶς ὀστρακὸν, οἰκητὴρος ἀνέστιον οἰχομένοιο, αἴδ' εἰσὶ καταδύσαι ὑπ' ἀλλοτρίοιοιν ἐλύτροις ἐξόμενα ναίονου καὶ ὃν κτήσαντο μέλαθρον· τῷ δὲ συνερπύζοσι καὶ ἐνδοθεν ἔρκος ἄγουσιν, εὑτε τὶ νηρίτης ἐλιπε σκέπας εὑτε τὶ κηρυξ ἡ στρόμβος· στρόμβων δὲ δύσεις φιλέουσι μάλιστα, 330 οὐνεκεν εὐρείαι τε μένεν κοὐφαί τε φέρεσθαι. ἀλλ' ὅτ' ἀεξομένῃ πλήση μυχὸν ἐνδὸν εὐόσα καρκινάς, οὐκέτι κείνον ἔχει δόμον, ἀλλὰ λιπόῦσα δίζεται εὐρύτερον κόχλου κύτος ἀμφιβαλόθαι.

πολλάκι δὲ γλαφυρῆς κύμβης πέρι καρκινάδεσου ἀλκή καὶ μέγα νείκος ἐγείρεται, ἐκ δ' ἐλάσσασα κρείττων χειροτέρην δόμον ἀρμενον ἀμφέθετ' αὐτή.

"Εστι δὲ τις γλαφυρῷ κεκαλυμμένος ὀστράκῳ ἱχθύς,
μορφὴν πουλυπόδεσσιν ἀλήγκιος, ὃν καλέονσι ναυτιλόν, οἰκεῖσιν ἐπικλέα ναυτιλήσιν·
ναίει μὲν ψαμάθοις, ἄνα δ' ἐρχεται ἄκρον ἐς ὑδωρ
πρηνῆς, ὀφρα κε μῆ μιν ἐνπλήσειε θάλασσα·

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a Α. 518 a 14 τὸ δὲ καρκίνον γίνεται μὲν τὴν ἄρχην ἐκ τῆς γῆς καὶ ἰλύος, εἰτ' εἰς τὰ κενά τῶν ὀστράκων εἰσεῖναι, cf. 529 b 19; Ael. vii. 31 αἱ δὲ καρκινάδες τίκτονται μὲν γυμναὶ, τὸ δὲ ὀστρακὸν ἐαυταῖς αἰροῦνται ὡς οἰκίαν οἰκήσαι τὴν ἀρίστην.

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The Hermit-crabs have no shell of their own from birth, but are born naked and unprotected and weak; yet they devise for themselves an acquired home, covering their feeble bodies with a bastard shelter. For when they see a shell left all desolate; the tenant having left his home, they creep in below the alien mantle and settle there and dwell and take it for their home. And along with it they travel and move their shelter from within—whether it be some Nerites that hath left the shell or a Trumpet or a Strombus. Most of all they love the shelters of the Strombus, because these are wide and light to carry. But when the Hermit-crab within grows and fills the cavity, it keeps that house no longer, but leaves it and seeks a wider shell-vessel to put on. Ofttimes battle arises and great contention among the Hermit-crabs about a hollow shell and the stronger drives out the weaker and herself puts on the fitting house.

One fish there is covered with a hollow shell, like in form to the Poulpe, which men call the Nautilus, so named because it sails of itself. It dwells in the sands and it rises to the surface of the water face downwards, so that the sea may not fill it. But when

\[\text{A. 548 a 16} \alpha \xi \alpha \gamma \alpha \nu \mu \varepsilon \nu o n \ \mu e t e i s \sigma d u \nu e i \ \pi \alpha \lambda i n \ e i s \ \alpha l l o \ \mu e i \zeta o n \ \delta \sigma t r a k o u, \ o i o n \ e i s \ \tau \o \ \tau o u \ \nu \pi e i t o u k a i \ \tau o u \ \sigma t r \o \mu \beta o u \ldots \ \pi o l- \lambda \kappa i s \ \delta ^{\prime} \ e i s \ \tau o i s \ \k h \rho \kappa a s \ \tau o i s \ \mu i k r o u s; \ A e l. \ l.c.\]

\[\text{A. 530 a 6} \pi \rho o m e k \epsilon \sigma \pi e r a \ \delta ^{\prime} \ \epsilon \sigma t i \ \tau \a \ \epsilon \nu \ \tau o i s \ \sigma t r \o \mu \beta o i s \ \tau o w \ \epsilon \nu \ \tau o i s \ \nu \pi e i t a i s.\]

\[\text{A. 548 a 19} \delta \tau a n \ \delta ^{\prime} \ \epsilon i o \delta \omicron \nu \gamma, \ \sigma m p e r i f \epsilon \nu e i t o \ \tau o t o \ k a i \ \epsilon \nu \ \tau o t \omega \ \tau r e \phi e t a i \ \pi \alpha \lambda i n \ k a i \ \alpha \xi \alpha \gamma \alpha \nu \mu \varepsilon \nu o n \ \pi \alpha \lambda i n \ e i s \ \alpha l l o \ \mu e t e i s \sigma d u \nu e i \ \mu e i \zeta o n; \ A e l. \ l.c.; \ Plin. \ i x. 98.\]

\[\text{A. 622 b 5; Athen. 317 fff., who preserves the famous epigram of Callimachus (E. vi.); Ael. ix. 34; Antig. 56; Plin. ix. 88.}\]
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'All' 4t' anaplo&s 4o&i4w yper 'Amphitrit&s, 
ai4a metas&refhe&s vautll&etai, wot' akato4o 
'idris anhr. doiouds men anw podas yste k&la4as 34 
ant&uie, m&ssos de diarreie hute la4f&os 
leptos ymhn, anermw te tita&netai: aut&r enerver 
doiol alos yna4ntes, eou4ntes o'ikkesui, 
pompa t' idyournoi domon kai yha kai i4thvn. 
'All' oste tarafh&h& scheidhev kakov, ou4kht' a&ttais 35 
feughe epitre&m&as, svn d' espassa pant& cha4nia, 
i4tia t' o'ikkas te, to d' ahr&4on e4dou edekto 
kuma b&rou4menos te kath&ketai udatos or&h&.

'd' p&topoi, os prw&stos o'choos alos e4rato yhas, 
eit' ovd a&vaton tis epefroasat eite tis anhr 35 
tolmheis prw&stos epeuixato kuma perh&4ai, 
' h yno ke4nos ido4n plon i4thvos e4kelon erh&n 
douropaghes to&nwsse, t& m&4n pnuh&4i pet&4asas 
ek prot&nou, t& d' o'p&soth cha4nwt'h&ria yhdov.

Khtea d' obh&m&nua, pelwria, th&4mata pon&ou, 36 
alh' am&m&khet' b&evrhd&ta, de4ma men os&4ous 
eis4de4w, aiei d' olo4h kekoruh&m&na l&4s&4h, 
poll&4a men eura4porous e&4istro&fetai pel&4gesos, 
evtha Poseid&4wos atekumarto4 periw&4ai, 
paur&4a de rh&m&m&n&v su&d&h&n 4r&h&4ai, os&a f&4rousos 36 
'hd&4nes bar&4h&n&ta kai ouk apol&4e&fetai &lmh&4. 
tou &htoi kmneros te le4n blosu&4h te &yg&4a

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a The list of kht&4 me&4usta Ael. ix. 49 is le4n, &yg&4a, 240
it swims above the waves of Amphitrite, straightway it turns over and sails like a man skilled in sailing a boat. Two feet it stretches aloft by way of rigging and between these runs like a sail a fine membrane which is stretched by the wind; but underneath two feet touching the water, like rudders, guide and direct house and ship and fish. But when it fears some evil hard at hand, no longer does it trust the winds in its flight, but gathers in all its tackle, sails and rudders, and receives the full flood within and is weighed down and sunk by the rush of water. Ah! whosoever first invented ships, the chariots of the sea, whether it was some god that devised them or whether some daring mortal first boasted to have crossed the wave, surely it was when he had seen that voyaging of a fish that he framed a like work in wood, spreading from the forestays those parts to catch the wind and those behind to control the ship.

The Sea-monsters \(^a\) mighty of limb and huge, the wonders of the sea, heavy with strength invincible, a terror for the eyes to behold and ever armed with deadly rage—many of these there be that roam the spacious seas, where are the unmapped prospects of Poseidon, but few of them come nigh the shore, those only whose weight the beaches can bear and whom the salt water does not fail. Among these are the terrible Lion \(^b\) and the truculent Hammer-head \(^c\)

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\(^a\) Not identified. Ael. xvi. 18 (the sea round Taprobane) ἀμαχόν τι πλήθος καὶ ἱχθύων καὶ κητών τρέφειν φασί, καὶ ταύτα μέντοι καὶ λεβέντων ἔχειν κεφαλὰς καὶ παρδαλέων καὶ λύκων καὶ χωμ. The λέων θαλάσσιος of Ael. xiv. 9 seems to be a Crustacean.

\(^b\) Not identified. Ael. xvi. 18 (the sea round Taprobane) ἀμαχόν τι πλὴθος καὶ ἱχθύων καὶ κητῶν τρέφειν φασί, καὶ ταύτα μέντοι καὶ λεβέντων ἔχειν κεφαλὰς καὶ παρδαλέων καὶ λύκων καὶ χωμ. The λέων θαλάσσιος of Ael. xiv. 9 seems to be a Crustacean.

\(^c\) II. v. 37 n.
πορθαλίες τ' ὄλοι καὶ φύσαλοι αἰθωκτῆρες·
ἐν δὲ μέλαν θύννων ζαμενές γένος, ἐν δὲ δαφοῦνη
πρῆστις ἀπαρτηρῆς τε δυσαντεὰ χάσματα λάμνης, 37
μάλθη τ' οὐ1 μαλακήσων ἐπώνυμος ἄδρανίγησι, 40
κριῶ τ' ἄργαλεοί καὶ ἀπαίσιον ἁχθος υάνης
καὶ κύνες ἀρπακτῆρες ἀναιδέες· ἐν δὲ κύνεσι
τριχθαίδη γενεή· τὸ μὲν ἄγριον ἐν πελάγεσι
κήτεσι λεγαλεός ἐναρίθμοι· ἄλλα δὲ φῦλα
διπλά καρτίστοισι μετ' ἱχθύσι δινεύονται
πηλοῖς ἐν βαθέσσι· τὸ μὲν κέντροισι κελαινοῖς
κεντρίναι αὐδώνται ἐπώνυμοι· ἄλλο δ' ὀμαρτῇ
κλείονται γαλεοί· γαλεῶν δ' ἐτερότροπα φῦλα

1 v.l. μάλθη θ' ὑ.

a II. v. 30 n.
b Perhaps Physeter macrocephalus L.; the Cachalot or Sperm Whale. Erh. pp. 28 f. tells of one which was stranded at Tenos in 1840, another at Melos, and a young one at Tenos in 1857 (Erh. p. 95), Ael. ix. 49. Strabo 145 (of the sea off Turdetania) ἦς δ' αὐτῶς ἔχει καὶ περὶ τῶν κητέων ἀπάντων,
όρύγων τε καὶ φαλακῶν καὶ φυσητηρῶν, ὡς ἀναφυσισάντων φαλνεταλ
tis νεφώδους ὡς κίονος τοῖς πόρρωθεν ἄφορωσι; Plin. ix. 8
Maximum animal . . . in Gallico oceano physeter ingentis
columnae modo se attollens altiorque navium velis diluviem
quandam eructans; Phil. 95; Senec. Hippol. 1030.
c Pristis antiquorum (Squalus pristis); A. 566 b 3 ζωο-
tοκοῦσιν, ἔτι δὲ πρίστις καὶ βοῦς; Plin. ix. 4 f.; schol. πρήστις.
βασιλίσκος.
d II. v. 36 n.
e Unidentified. Ael. ix. 49 (among κήτη μέγιστα) ἡ πρήστις
καὶ ἡ καλουμένη μάλθη· δυσανταγώνιστον δὲ ἄρα τὸ θηρίον τούτο
καὶ ἀμαχον; Suid. s. κήτος . . . πρήστις, ἡ λεγομένη μάλθη, δὲ
καὶ δυσανταγώνιστὸν ἔστι; s. πρήστις' εἶδος κήτους θαλασσιαν, ἡ
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and the deadly Leopard \textsuperscript{a} and the dashing Physalus \textsuperscript{b}; among them also is the impetuous black race of the Tunny and the deadly Saw-fish \textsuperscript{c} and the dread gape of the woeful Lamna \textsuperscript{d} and the Maltha, \textsuperscript{e} named not from soft feebleness, and the terrible Rams \textsuperscript{f} and the awful weight of the Hyaena \textsuperscript{g} and the ravenous and shameless Dog-fish.\textsuperscript{h} Of the Dog-fish there are three races; one fierce race \textsuperscript{i} in the deep seas is numbered among the terrible Sea-monsters; two other races among the mightiest fishes dwell in the deep mud; one of these from its black spines is called Centrines,\textsuperscript{j} the other by the general name of Galeus\textsuperscript{k}; and of the Galeus there are different kinds, to wit, the
σκύμνοι καὶ λεῖοι καὶ ἀκανθίαι. ἐν δ’ ἀρα τοῖς 38
ρίναι ἀλωπεκίαι καὶ ποικίλοι. εἴκελα δ’ ἔργα
πᾶσιν ὀμοῦ φορβῆ τε σὺν ἄλληλοις τε νέμονται.

Δελφῖνες δ’ ἀκταῖς τε πολυρραθάγοις γάνυνται
καὶ πελάγη ναίουσι, καὶ οὐποθι νόσφι θάλασσα
dελφίνων: περὶ γάρ σφε Ποσειδάων ἀγαπάζειν
οὖνεκά οἱ κούρην κυανώπιδα Νηρηῖνην
μαιομένως φεύγουσαι ἓν πέχος Ἄμφιτρίτη
φρασσάμενοι δελφῖνες ἐν Ὁκεανοῖο δόμοισι
κευθομένην ἡγγειλαν. δ’ δ’ αὐτίκα κυανοχαῖτης
παρθένον ἕξηρπαξέν ἀναινομένην τε δάμασσε.
καὶ τὴν μὲν παράκοιτων, ἄλος βασίλειαν, ἐθηκε,
ἀγγελίς δ’ ἥνησεν ἐνηέας οὐς θεράποντας,
κλήρω δ’ ἐν σφετέρῳ περιώσιον ὑπασε τιμήν.

"Εστι δ’ ἀμελλόκτοις ἐνὶ κήτεσιν ἄσσα καὶ ἀλμας
ἐκτὸς ἐπὶ τραφερῆς φυσίζον ἑρχεται οὐδας.

39 δηρὸν δ’ ἥϊόνεσοι καὶ ἀγχιάλουσιν ἀροῦραις

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a As σκύμνος is given in Athenaeus but not in Aristotle, it
is perhaps to be equated with Aristotle’s σκύλων and identified
as Scyllium canicula Cuv., M.G. σκυλή, σκυλόψαρο, which is
very common in Greek waters (Apost. p. 1).
b Mustelus laevis Risso. M.G. γαλήνος. In this species the
embryo is attached to the uterus by a placenta, as was
known to Aristotle; A. 565 b 1 ff.
c Acanthias vulgaris, commonest of Greek Plagiostoma,
M.G. σκυλόψαρο (Apost. p. 5). A. 565 a 29, b 27, 621 b 17;
Athen. 294 d.
d Rhina squatina or Monk-fish. One of the σελάχη A.
513 a 14, but not one of the γαλεόι A. 565 b 25. Cf. 566 a 20;
Plin. ix. 161. Aristotle’s references, while rather indefinite,
associate the πίνη rather with the Rays than the Sharks, and
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Scymnus, the Smooth Dog-fish; and among them are the Angel-shark, the Fox-shark and the Spotted Dog-fish. But the works and the feeding of them all is alike and they herd together.

The Dolphins both rejoice in the echoing shores and dwell in the deep seas, and there is no sea without Dolphins; for Poseidon loves them exceedingly, inasmuch as when he was seeking the dark-eyed daughter of Nereus who fled from his embraces, the Dolphin marked her hiding in the halls of Ocean and told Poseidon; and the god of the dark hair straightway carried off the maiden and overcame her against her will. Her he made his bride, queen of the sea, and for their tidings he commended his kindly attendants and bestowed on them exceeding honour for their portion.

There are also those among the stern Sea-monsters which leave the salt water and come forth upon the life-giving soil of the dry land. For a long space do Eels consort with the shores and the fields beside though it is now classed as a Shark, it is "intermediate between the ordinary Sharks and the Skates and Rays, both in external appearance and internal structure, but is more Ray-like than Shark-like in its habits," Cambridge N.H. vii. p. 457. It is viviparous.

*Alopias (Alopecias) vulpes*, the Thresher Shark, commonest of the larger Sharks on British coasts. It grows to a length of 15 feet or more, the tail forming at least one-half. Cf. Apost. p. 4; A. 566 a 31 αλω πηξ. Fr. Le Renard.

† *Scyllium catulus* Cuv., the γαλεος νεβριας of A. 565 a 26.

§ When Poseidon wished to marry Amphitrite, she hid herself. The Dolphin found her, and for this Poseidon gave him the highest honours in the sea and set in the sky the constellation of the Dolphin. Eratosth. Catast. 31; Hygin. Astr. ii. 17.

A. 592 a 13; Plin. ix. 74.
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μίσχοντ' ἐγχέλνεσ τε καὶ ἀσπιδόεσσα χελώνη καστορὶδες τ' ὀλοι δυσπευθέεσ, αἱ τ' ἀλεγενήν ὄσσαν ἐπὶ κροκάλησιν ἀπαίσιον ωρύνται ἀνδράσιν. ὅς δὲ κε γῆρην ἐν οὐάσιν ἀλγυνόεσσαν δέξηται στυγερῆς τ' ἑνοπῆς κωκυτῶν ἀκούσῃ, οὐ τηλὸν θανάτου τάξ' ἔσσεται, ἀλλὰ οἱ θην καὶ μόρον αὐνοτάτη κενή μαντεύεται αὐνή. ναι μὴν καὶ φάλαναν ἀναίδεα φασὶ θαλάσσην ἐκβαίνειν χέρσονδε καὶ ἰελίοιο θέρεσθαι. φῶκαι δ' ἐννύχια μὲν αἱ λείπουσι θάλασσαν, πολλάκι δ' ἡμάτια πέτραις ἐνι καὶ ψαμάθσουν εὐκηλοῦ μύμῳσι καὶ ἑξαλον ὑπὸν ἔχουσιν. Ζεῦ πάτερ, ἐς δ' ἐν πάντα καὶ ἐκ σέθεν ἐρρίζονται. εἰτ' οὖν αἰθέρος οἴκον ὑπέρτατον εἴτ' ἀρα πάντη ναετάεις. θυντώ γάρ ἀμήναυν ἐξονομηῖαι.


b Comparison of L. 594 b 28 ἐνα δὲ τῶν τετραπόδων καὶ ἀγρίων ἔφων ποιεῖται τὴν τροφὴν περὶ λίμνας καὶ ποταμούς, περὶ δὲ τὴν θάλατταν οὐδὲν ἔξω φῶκης. τοιαῦτα δ' ἐστὶν δ' τὸ καλοῦμενον κάστωρ καὶ τὸ σαθέριον καὶ τὸ σατύριον καὶ ἑνωρίς καὶ ἡ καλομενή λάτας: ἔστι δὲ τοῦτο πλατύτερον τῆς ἐνωρίδος, καὶ ὁδόντας ἔχει ἵππυρων· ἔξοδος γάρ νῦκτωρ πολλάκις τὰς περὶ τὸν ποταμὸν κερκίδας ἐκτείμει τοῖς ὁδώσιν, cf. L. 487 a 22, leaves no doubt that Oppian's καστορίς = Aristotle's κάστωρ = Castor fiber, the Beaver, still found in S. Russia, the various names, acc. to Sundevall, being synonyms for the same animal; cf. Herod. iv. 109. Ael. ix. 50 paraphrases vv. 398-408.

c Cf. Ael. l.c. This seems to be merely an expansion of L. 589 b 19 (of the Dolphin) καὶ ἐξω δὲ ἔξω πολὺν χρόνον μιζὼν καὶ στένων. Cf. L. 533 b 32.

d Ael. l.c. καὶ ἡ φάλαινα δὲ τῆς θαλάττης πρῷει καὶ ἀλεαίνεται τῇ ἀκτῆν. Cf. xvi. 18. The statement is probably based on
the sea; so too the shielded Turtle\(^a\) and the woeful, lamentable Castorids,\(^b\) which utter on the shores their grievous voice\(^c\) of evil omen. He who receives in his ears their voice of sorrow, shall soon be not far from death, but that dread sound prophesies for him doom and death. Nay, even the shameless Whale,\(^d\) they say, leaves the sea for the dry land and basks in the sun. And Seals\(^e\) in the night-time always leave the sea, and often in the day-time they abide at their ease on the rocks and on the sands and take their sleep outside the sea.

O Father Zeus, in thee and by thee are all things rooted, whether thou dwellest in the highest height of heaven or whether thou dwellest everywhere; for that is impossible for a mortal to declare. With such passages as A. 589 a 10-b 11 which deals with amphibious animals (tà ἐπαμφοτερίζοντα) where both δελφῖς and φάλαινα are mentioned. The φάλαινα of Aristotle (cf. esp. A. 489 b 4 ἕχει δὲ ὁ μὲν δελφῖς τὸν αὐλὸν (blow-hole) διὰ τοῦ νῦτον, ἡ δὲ φάλαινα ἐν τῷ μετώπῳ) is probably Physeter macrocephalus or, according to A. and W., Delphinus tursio, which is rarer than the common Dolphin (Delphinus delphis) and more frequent in the S. Mediterranean, particularly off Crete (Erh. p. 28).

\(^a\) Ael. l.c. κνεφάια: δὲ αἱ φῶκαι ἐξίασι μᾶλλον ἡδη μέντοι καὶ μεσημβρίας οὐσίας καθεύδουσι τῆς θαλάσσης ἔξω. τοῦτο τοι καὶ ὁμήρος ἤδει (Hom, O. iv. 448). A. 566 b 27; Plin. ix. 41. The only Seal found in the Mediterranean appears to be Phoca monachus which is common in the Cyclades: “Es giebt kaum ein Eiland, grösseres oder kleineres im ägäischen Meere, wo nicht ein und mehre Paare dieser Robben ihr Standquartier aufgeschlagen hätten, obwohl man sie nur selten, bei ruhigem Wetter oder Tageslicht wohl nie, zu Gesichte bekömmt. Den Fischern des Archipels ist sie besser bekannt; sie wissen die beinahe unterseeischen Uferschluchten, in denen sie sich verbirgt, wohl zu finden, und bezeichnen sie allgemein mit dem Ausdrucke φωκότρυπαι” (Erh. p. 18).
phils tis diakrinvas ekeidasas
ai'tera t' aiglheuta kai he'ra kai xuto
udor kai xhona sammhteran, ap' allhlwv mev ekasta,
panta de en allhlwv omofroswis upo desmow
arriktw synedesas, anagkaih de epereiasas
astemphi pagkoun upo zygon. oute yar ai'thr
he'ros ou't a'hr ater udatos, oude mev udor
galh vosp fil taktai, en allhlwv de fyontau,
panta de o'don min eisi, min de anelisovt amobh'n.
twneka kai xunhs omereusou gevndlas
amfibilwv kai tov mev anasteixouro ep' gala
pontoben, allou de aut' he'ros 'Amytrity
misonontai, kofoi te laro stonosent ta te fula
alkunwv krateor th' aliaiyto apaktires
alla th' do'i ixhwna dieh' t' epiballetei arghs.
he'ra de' av tennousi kai einaloi per eontes
tevndes irhkon te genos bthi te xelidwn.
oi de' to te tarrhtsouw ypeteron egynthe
i'xhwn, ex' alos anwrwskou kai he'rou ponteontai.
all' ai mev kai thle kai ypologi taron eisi
tevndes. he'ke kev orwv osseai oude mev i'xhwn
eisopasa, anelh'don oth' ormhswi pteosthai.
ai de' arw twn ypenerbe xelidwes oimov exousi
irhikes de' auths almhs schedon he'reontai,

a C. ii. 217 n.
b la'ros, M.G. glaros. generic for Gulls and Terns.
c Alcedo i'spida L., M.G. fapafovos etc.
d Pandion haliaetus, the Osprey, or Aquila naevia, or
Haliaetus albicilla. A. 620 a 1-12 etc.
e Lolo'go vulgaris Cuv., the Squid. A. 524 a 30 etc. For
their flight cf. Epicharm. ap. Athen. 323 f potanai tevndes;
Plin. ix. 84 Lolo'go etiam volitat extra aquam se efferens.
Oppian's lines 421-437 are paraphrased Ael. ix. 52.
f Mentioned along with xelid'nov Epainet. ap. Athen. 329 a.

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what loving-kindness, although thou hast marked out and divided the bright sky and the air and the fluid water and earth, mother of all, and established them apart each from the other, yet hast thou bound them all one to another in a bond of amity that may not be broken and set them perforce under a common yoke not to be removed! For neither is the sky without air nor the air without water nor is the water sundered from the earth, but they inhere each in the other, and all travel one path and revolve in one cycle of change. Therefore also they pledge one another in the common race of the amphibians; a of whom some come up from the sea to the land; others again go down from the air to consort with the sea; to wit, the light Gulls b and the plaintive tribes of the Kingfisher c and the strong rapacious Sea-eagle, d and whatsoever others there be that fish and seek their prey in the water. Others again, though they are dwellers in the sea, plough the air; to wit, the Calamaries e and the race of Sea-hawks f and the Swallow g of the deep. These, when they fear a mightier fish at hand, leap from the sea and fly in the air. But while the Calamaries ply the wing high and far—a bird you would think you were seeing, not a fish, when they set themselves in shoals to fly—the Swallows keep a lower path and the Hawks...
OPPIAN

άκρον ἐπιψαύοντες ἀλὸς πόρον, ὅσον ἰδέσθαι ἀμφω νηρομένουσι καὶ ὑπαμένουσιν ὁμοιοι.

Αἴθε μὲν ὡστε πόλησ δὲ ἰχθύσιν, οἴδε τε ὁμιλοι κεκριμένοι γεγάσων ἀλιπλάγκτου γενέθλισ.

τῶν δ' οἱ μὲν πλάξονται ἀολλέες, αἴόλα φύλα, πόσειν ἡ στρατιῆσιν οἰκότες, οἳ τ' ἀγαλαῖοι κέκληνται· τοὶ δ' αὐτὲ κατὰ στίχας· οἱ δὲ λόχους ἐίκελοι ἡ δεκάδεσσα;· ὁ δ' ἐρχεται οἴος ἀτ' ἄλλων μοιναδὸν ὀρμηθείς· περόωσι δὲ δίξυγες ἄλλοι· οἱ δ' αὐτοῦ θαλάμησιν ἐν οἰκείησι μένουσι.

Χείματι μὲν δὲ πάντες ἄελλάων στροφαλίγγασ σμερδαλέας αὐτοῦ τε δυσηχέος οἴδματα πόντου ἐξοχα δειμαινουσι· ἔτει περιώσιν ἄλλων ἰχθύοντα γένεθλα φίλην πέφρικε θάλασσαν μανομένην· τότε δ' οἱ μὲν ἀμησάμενοι πτερύγεσσι 45 ψάμμον ὑποπτήσουσιν ἀνάλκιδες· οἱ δ' υπὸ πέταρσ εἰλόμενοι ὑδύσουσιν ἀολλέες· οἱ δὲ βαθιστα ἐς πελάγη φεύγοντες κάτω μυχάτην ὑπὸ βύσσον· κείνα γὰρ οὔτε λίθη προκυλλέται οὔθ' υπ' ἄητας πρυμνόθεν εἰλείται, διὰ δ' ἐσσυνται οὔτις ἄελλα ῥίζαν ἁλὸς νεάτην· μέγα δὲ σφις βένθος ἐρύκει

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a Α. 610 b 4 (list of ἀγελαίων), 488 a 3 ἀγελαία . . . καὶ τῶν πλωτῶν πολλὰ γένη τῶν ἰχθύων, οἷον οὐσ καλοῦσι δρομάδας. Cf. χυτοὶ 543 a 1, ῥυάδες 534 a 27, etc.; Plin. ix. 56 vagantur gregatim fere cuiusque generis squamosi.

b Ael. ix. 53 ἀλώνται δὲ ἄρα ἰχθύς καὶ πλανώνται οἱ μὲν ἄθροι, ὡσπερ οὖν ἀγελαὶ θρεμμάτων ἡ τάξις ὁπλιτῶν ιοῦσαι κατὰ ἔλας καὶ φάλαγγας· οἱ δὲ ἐν κόσμῳ κατὰ στοῖχον ἐρχονται· οἱ δὲ, φαῖς ἀν αὐτούς εἰναι λόχους· ἡρίμηνται δὲ εἰς δεκάδας ἄλλοι, . . . ἢδ' δὲ- νήχονται καὶ κατὰ ἰχθύος των· ἄλλοι δὲ οἰκονομούσιν ἐν τοῖς φιλοεοι καὶ ἐν ταυτοῖς καταχώσιν. μοναδικά Α. 488 a 1, etc. μονήρης, used by Athen. (e.g. 301 c) in quoting Aristotle, does not occur in our texts.
fly close to the very sea, grazing the surface of the water, seeming, to behold, as if they swam at once and flew.

These are the city-states, as it were, among fishes, these the various communities of the sea-wandering race. And of these some roam all together in their various tribes, like flocks of sheep or like armies, and these are called shoaling fishes; others again move in files; others like platoons or sections of ten; another goes on his own course all alone and apart from others; yet others travel in pairs; while some again remain at home in their own lairs.

In winter all dread exceedingly the terrible eddies of the storm-winds and the billows of the evil-sounding sea itself: for beyond all else the fishy tribes abhor their beloved sea when it rages. Then do some with their fins scrape the sand together and skulk like cowards beneath it, others creep below the rocks where they huddle together, others flee down to the nether depths of the deepest seas; for those seas neither roll overmuch nor are stirred to the bottom by the winds and no blast penetrates the nether foundation of the sea; and

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610 b 7 ενία ἐστιν οὐ μόνον ἄγελαια ἀλλὰ καὶ σύζύγα.
488 a 13. εἰς ἔδημητικά ὑπὲρ το ἐκτοπιστικά.
446-462 are paraphrased Ael. ix. 57. Cf. A. 599 b 2
337 a 25 οἱ δὲ πλατεῖς ἐν τῇ ἀμμῷ.
537 a 23 τὰ γὰρ καθεύδουσι τῆς γῆς ἡ τῆς ἀμμοῦ ἡ
57 Praegelidam hiemem omnes sentiunt . . . itaque his
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ρυγεδανὰς ὀδύνας καὶ ἀπηνέα χείματος ὀρμήν. ἀλλ’ ὅποτ’ ἀνθεμόεσσαί ἐπὶ χθονὸς εἰαρος δραῖ
πορφύρεοι γελᾶσωσιν, ἀναπνεύσῃ δὲ θάλασσα
χείματος εὐδιώσα γαληναίῃ τε γένεται
ήπια κυμάινουσα, τῶτ’ ἱχθὺς ἀλλοθεν ἀλλοι
πανσυδίῃ φοιτῶσι γεγηθότες ἐγγὺθι γαίῃς.
ὁς δὲ πολυρραῖται νέφους πολέμῳον φυγοῦσα
ἀλβίς ἀθανάτως φίλῃ πόλις, ἦν ρά τε δηρὸν
dυσμενέων πάγχαλκος ἐπεπλήμμυρε θύελλα,
ὁμε δ’ ἀπολλήξασα καὶ ἀμπυέσασα μόθου
ἀστασίως γάνυται τε καὶ εἰρήνῃς καμάτουι
τέρπεται ἀρπαλέουι καὶ εὐδος εἰλαιναξεί,
ἀνδρῶν τε πλῆθουσα χοροτυπίης τε γυναικῶν.
ὁς οἱ λευγαλέους τε πόνους καὶ φρίκα θαλάσσης
ἀστασίως προφυγόντες, ὑπείρ ἀλα καγχαλώντες,
θρόσκοντες θύνουσι χοροτυπέουσών ομοίοι.

εἰαρι δὲ γλυκὸς οἰστρος ἀναγκαίης Ἄφροδίτης
καὶ γάμυοι ἤβωσι καὶ ἀλλήλων φιλότητες
πᾶσιν, ὅσοι γαίαν τε φερέσσιων οἱ τ’ ἀνὰ κόλποις
νέρος οἱ τ’ ἀνὰ πόντον ἐρυμρύχην δονέονται.

εἰαρι δὲ πλείοτον ἑπόδων γένος Εἰλείθυιαν

ωμοῖρων παύουσι βαρυνομένων ωδινών.

αἱ μὲν γὰρ γενεῆς κεχηρίμενα ἢδὲ τόκοιο
θῆλες ἐν ψαμάθουσιν ἀποθλίβουσιν ἀραιᾶς
γαστέρας· οὐ γὰρ ῥέω διώσταται, ἀλλ’ ἐνέχονται
ὡά μετ’ ἀλλήλους ἀργρότα νηδύς εἰςω,

φύρδῃς συμπεφυώτα· τὰ δ’ ἀθρόα πῶς κε τέκοιεν;

οὐτενόμεναι δ’ ὀδύνησι μόγας κρίνουσι γενέθλην.

ὡς οὐ ρηδίδην γενεῆν οὐδ’ ἰχθύις Μοίραι

ὑπασαν, οὐδ’ ἀρα μοῦνον ἐπιχθονίσαν γυναιξὶν

ἀλγεα, πάντῃ δ’ εἰςὶν ἐπαιχθέες Εἰλείθυιαι.

ἄροντες αὐτ’ ἄλλοι μὲν ἐπ’ ἰχθύις κήρας ἄγοντες
the great depth protects the fishes from the pangs of cold and the cruel assault of winter. But when the flowery hours of spring smile brightly on the earth and with fine weather the sea has respite from winter and there is calm water with a gentle swell, then from this quarter and from that the fishes come trooping joyfully nigh the land. As when, happily escaped from the cloud of ruinous war, some city dear to the deathless gods, which long time the brazen storm of foemen beset as with a flood, at last ceases gladly from strife and recovers her breath; she rejoices and takes her delight in the eager labours of peace and in calm weather holds festival, full of the dancing of men and women; even so the fishes, gladly escaped from sorrowful affliction and rough seas, rush exultant over the wave, leaping like dancers. And in spring the sweet goad of compelling desire and mating and mutual love are in season among all that move upon the fruitful earth and in the folds of air and in the bellowing sea. In spring a the Birth-goddesses deliver most part of the fishes from the heavy travail of spawning. The female, in their desire to give birth and to bring forth, rub their tender bellies in the sand; for the eggs do not part easily but are closely entangled together within the belly, confusedly cohering—how could they bring forth the mass?—and, painfully straitened, they with difficulty pass their spawn. So not even on the fishes have the Fates bestowed easy birth, and not alone to women upon earth are there pains, but everywhere the birth-pangs are grievous. As for the males, on the other hand, some hasten to approach

δαυτυμόνες ῥηγμῶν ἐπευγόμενοι πελάουσιν· ἀλλοι δ' αὐτ ἡμετόπισθε διωκόμενοι προθέουσι θηλυτέραις ἀγέλησιν, ἐπεὶ φιλότητος ἐρωτί ἐλκόμεναι σπεύδουσι μετ' ἀρσενας ἀσχέτω ὀρμή. ἐνθ' οἱ μὲν σφετέρας ἐπί γαστερὰς ἀλλήλους τριβόμενοι θορὸν ψγρόν ἀπορραίνουσιν ὅπισθεν, αἱ δ' οὐστρῳ μεμανθή ἐπαίγηθη στομάτεσσοι κάπτουσιν· τοῖς δὲ γάμῳ πλήθουσι γόνοιν. πλείστοις μὲν νόμος οὕτως ἐν ἰχθύσιν· οἱ δὲ καὶ εὐνάς καὶ θαλάμους ἀλόχους τε διακριδόν ἀμφί ἔχουσι ζευξάμενοι· πολλὴ γὰρ ἐν ἰχθύσιν έστ', 'Αφροδὶτη Ὀἰστρός τε Ζηλὸς τε, βαρὺς θεὸς, ὄσσα τε τίκτει θερμὸς Ἴρως, ὅτε λάβρων ἐνὶ φρεσὶ κῶμον ὅρινε. πολλοὶ δ' ἀλλήλουι διαστάδον εἶνεκεν εὐνῆς μάρνανται, μνηστήριο τοικότες, οἳ περὶ νῦμφην πολλοὶ ἂγειρόμενοι καὶ ὄμοιοι ἀντιφέρονται ὀλβῳ τ' ἀγλαῖῃ τε· τα δ' ἰχθύσιν οὗ παρέασιν, ἀλλ' ἀλκή γέννεις τε καὶ ἐνδόθη κάρχαρον ἐρκος, τοῖς ἅθελενουσι καὶ ἐς γάμον ὀπλίζονται· τοῦτο δ' ο' κεν προβάλλονται, ὅμοι γάμον εὐρατο νίκη. καὶ τοῖς μὲν πλεόνεσσιν ὀμεναίας ἀλόχουι τέρπονται, σάργῳς τε γένος καὶ κόσσυφος αἰθών· τοῖς δὲ μίαν στέργονσι καὶ ἀμφίπουσιν ἄκοιτων, κάνθαροι αἰτναίοι τε, καὶ οὔ πλεόνεσσι γάνναται.

a A. 541 a 14 περὶ μὲν γὰρ τὴν τῆς ὄχειας ὁραν αἰ θῆλεια τοῖς ἀρρεσίν ἐπόμεναι . . . κόπτουσιν ὑπὸ τὴν γαστέρα τοῖς στόμασιν, οἳ δὲ θάττον προκείνται (τὸν θορὸν) καὶ μᾶλλον; Plin. ix. 157 femina piscis coitus tempore marem sequitur ventrem eius rostro pulsans.

b Plin. l.c. pisces attritii ventrium coeunt; A. De gen. 717 b 36 οἵ μὲν γὰρ ἰχθύες ὄχειοι παραπίπτουσι.

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the shores, bringing doom to other fishes on which they feast; others again run before the shoals of females by whom they are pursued, since drawn by the passion of desire the females haste after the males with rush incontinent. Then the males, rubbing belly against belly, discharge behind them the moist milt; and the females, goaded by desire, rush to gobble it up with their mouths; by such mating they are filled with roe. This is the most common custom among fishes, but others there are which have separate and apart their own beds and bridal chambers and wedded wives; for there is much Passion among fishes and Desire and Jealousy, that grievous god, and all that hot Love brings forth, when he stirs fierce tumult in the heart. Many quarrel with one another and fight over a mate, like unto wooers who about a bride gather many and well-matched and contend in wealth and beauty. These weapons the fish have not, but strength and jaws and sawlike teeth within: with these they enter the lists and arm themselves to win a mate; and he who excels with these, wins at once both victory and mate. And some delight in more mates than one to share their bed, to wit, the race of the Sargue and the dusky Merle; others love and attend a single mate, as the Black Sea-bream and the Aetnaeus and delight not in more than one.

*e A. 541 a 11 ἡ δὲ τῶν ψωτόκων ἱχθυῶν ὀχεία ἦττον γίνεται κατάδηλος· διότι οἱ πλεῖστοι νομίζουσι πληροῦσθαι τὰ θέλεα τῶν ἀρρένων ἀνακάπτοντα τὸν θορὸν.
*b C. ii. 433 n.
*c II. iv. 173 n.
*d H. iii. 338 n.
*e Ael. i. 13 ὁ γὰρ αἰτναίος οὐτώ λεγόμενος, ἐπάν τῇ ἑαυτοῦ συνώμῳ οἴονε γαμέτῃ τινὶ συνδιασθεὶς κληρώσῃ τὸ λέχος, ἄλλης οὖχ ἀπετεῖ; cf. Phil. 53. Not identified.
OPPIAN

'Αλλ' οὐκ ἐγχελύσεσιν ὀμοίων οὕτε χελώναις οὕτ' οὐν ποιλυπόδεσθι γάμου τέλος οὕτε κελανή μυραίνη, λεχέων δὲ παράτροπον αἰσαν ἔχουσιν· αἱ μὲν γὰρ σπειρήδον ἐν ἀλλήλης χυθείσαι ἐγχέλυσε δέμας ύγρον ἀναστρωφῶσι θαμεία πλεγνύμεναι, τάνω δὲ κατείβεται εἶκελος ἀφρῶ ἱχώρ, ἐν ψαμάθοις τε καλύπτεται· ἢ δὲ μὴν ἒλας δεξαμένη κυνεὶ τε καὶ ἐγχελύων τέκεν ὅλκως. τοῖν καὶ γόγγροισιν ὀλισθηροῖς γενέθλη.

Αἱ δὲ μέγα τρομεύοντι καὶ ἕθαίρουσι χελῶναι ὅν γάμον· οὐ γὰρ τῇσιν ἐφύμερος ὁδα καὶ ἄλλοις τερπωλή λεχέων, πολὺ δὲ πλέον ἀλγος ἔχουσι· σκληρον γὰρ μάλα κέντρον ἐν ἀρσεσιν εἰς Ἀφροδίτην, ὅστεον οὐκ ἐπεικετόν, ἀτερπεῖ θῆγεται εὐνή.

toûneka márnarntai te paliynamptouoi t' òddòouin allhloous dáptous, òte scheidon ãntiásosw, αi μεν αλευómenai τρηχûn γάμον, oi δ' àekousoûn eûnûs ìmeîroûtes ékousoi, éiôkein àlkh nekûsas leûag µun ànagkaîh filôtthi, ἥπτε ληθδήν, πολέμου γέρας. εἶκελα δ' εûnûs érûga κυσι χθούοις καὶ είναλήγησ χελώναις· εἶκελα καὶ φῶκης· εṭεὶ μάλα δηρὸν ἕκαστον ἐξόπθεν συνέχονται, ἀρητότες ἥπτε δεσμῶ.

Ποιλυπόδος δ' ὅλοι τε γάμοι καὶ πικρῶσ ὀλέθρωσ συμφέρεται, ξυνόν δὲ τέλος θανάτου καὶ εûnûs.

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a Anguilla vulgaris, M.G. χέλυ. For generation of, A. 570 a 3 ff. αι δ' ἐγχέλυς οὔτ' εἴ ὀχείας γίνονται οὔτ' φότοκοῦσιν, οὔτ' ἐλήφθη πῶς εἴτε οὔτε θὸρον ἔχουσα οὔδεμα οὔτ' ψά; Plin. ix. 160 anguillae atterunt se scopulis; ca strigmenta vivescunt, nec alia est earum procreatio.

b Plin. ix. 73 longis et lubricis ut anguillis et congres.

c Ael. xv. 19; Plin. ix. 37 Quidam oculis spectandoque ova foveri ab his putant, feminas coitum fugere, donec mas 256
But neither Eels nor Turtles nor Poulpes effect their mating in this fashion, nor the dark Muraena, but they have an unusual mode of union. Eels coil round one another and closely entwined they writhe their moist bodies, and from them a fluid like foam flows and is covered by the sands; and the mud receives it and conceives, and gives birth to the trailing Eel. Such also is the generation of the slippery Conger.

The Turtles greatly fear and hate their mating; for they have no delight or pleasure in union, as other creatures have, but they have far more pain. For the organ of the male is very hard, an unyielding bone, which is whetted in a joyless union. Therefore they fight and rend each other with their bent teeth, when they come together: the females seeking to avoid the rough mating, the males eager to mate, willing bridegrooms of unwilling brides; until the male by his strength prevails and makes her perforce his mate, like a captive bride, the prize of war. The mating of Dogs on land is similar to that of Turtles in the sea: similar also is that of Seals; for all of those remain a long time coupled rearwards, fast bound as by a chain.

For the Poulpe his deadly mating goes with bitter destruction and union consummated is confestucam aliquam imponat aversae. For mode of mating, A. 540 a 28 τὰ μὲν γὰρ ἐπιβαίνοντα... οἶνον χελώνη καὶ ἡ θαλαττία καὶ ἡ χερσαία; Plin. ix. 158 Testudines in coitu superveniunt.

A. 540 a 23 ὀχεύεται δὲ καὶ ἡ φώκη καθάπερ τὰ ὅπισθορητικὰ τῶν ζῴων καὶ συνέχουσαι ἐν τῇ ὅχειᾳ πολὺν χρόνον, ὠσπερ καὶ αἱ κύνες ἔχουσι δὲ τὸ αἰδίοιον μεγά λι ἄρρηνες; Plin. ix. 41 (vitulus marinus) in coitu canum modo cohaeret.

This passage is paraphrased Ael. vi. 28. Cf. A. 622 a 14 ff.; Athen. 316 c ff.
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οὐ γὰρ πρὶν φιλότητος ἀπίσχεται οὐδ’ ἀπολήγει, πρὶν μν ἀπ’ μελέων προλύτη σθένος ἀδρανέοντα, αὐτὸς δ’ ἐν ψαμάθουι πεσῶν ἀμενήνος ὅληται: πάντες γὰρ μν ἔδουσιν, ὅσιοι σχεδὸν ἀντιάσωσι, καρκινάδες δειλαὶ καὶ καρκίνοι ἤδε καὶ ἄλλοι ἰχθύες, οὐς πάρος αὐτὸς ἐδαίνυτο θεία μεθέρπων· τοῖς ὑπὸ καὶ ξώος περ ἕων ἕτει κείμενοι αὐτῶς, οὐδὲν ἀμνόμενος, δαιτρεύεται, ὀφρα ἁνησι. 546

τοῖς διεστρεπτεῖ φιλοτησίῳ ὅλυτ’ ὀλέθρω. ὅσ’ δ’ αὐτῶς καὶ θῆλις ὑπ’ ὦδινων μογέουσα ὅλυται· οὐ γὰρ τῇς ἀποκριδῶν οίᾳ καὶ ἄλλως ὡδ διαθρόσκουσιν, ἀρηρότα δ’ ἀλλόλου βοτρυδὸν στεινοῖς μόγις διανίσσεται αὐλοῖ.

τούνεκα καὶ λυκάβαντος ὑπερτερον οὕποτε μέτρον πουλύποδες ξώουσιν· ἀποφθινόθουσι γὰρ αἰεὶ αἰνοτάτουι γάμουσι καὶ αἰνοτάτουι τόκουσι. Ἀμφ’ ἤ μυραίνης φάτις ἔρχεται οὐκ ἄδηλος, ὅσ’ μν’ ὁφις γαμεῖε τε καὶ εἴ ἄλος ἔρχεται αὐτῇ πρόφρων, ἵμεροισα παρ’ ἵμεροντα γάμου. ἦτοι ὁ μὲν φλογή τεθωμένος ἐνδοθι λύσθη μαίνεται εἰς φιλότητα καὶ ἐγγυθύ σύρεται ἀκτῆς πικρὸς ἑχει· τάχα δὲ γλαφυρὴν ἐσκέφατο πέτρην, τῇ δ’ ἐνι λογίουν ἵνα ἀπήμεσε, πάντα δ’ ὀδόντων 550

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546 a Λ. 622 α 25 ὅταν δὲ τὰ ψά ἐκτέκωσιν, οὕτω καταγγέλσει καὶ ἄσθενες γίνεσθαι ἀμφοτέρους φαίνεται ὡτε ὑπὸ τῶν ἑθυδίων κατεσθίεσθαι.

547 b Λ. 622 α 17 αἱ δὲ θῆλεια μετὰ τὸν τόκον . . ἵνονται μιραί κτλ.

548 c Λ. 544 α 8 τικτεῖ τὸ ψάν καθάπερ βοστρύχιον; 549 b 32 ᾧμοιον βοστρυχίοις οἰνάνθης; Athen. 316 ε τικτεῖ ψάρ βοστρυχών; Plin. ix. 163 Polypi . . parient vere ova tortili vibrata pampino.

549 d Λ. 350 b 13 ἔστι δὲ καὶ ὁ τεῦθος καὶ ἡ σηπία βραχύβιον. οὐ γὰρ διετίσουσιν, . . ὤμοιος δὲ καὶ οἱ πουλύποδες. Cf. Λ. 622 α 22; Athen. 323; Ael. l.c.; Plin. ix. 93.

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summated death: for he does not abstain or cease from his desire, until he is spent and strength forsakes his limbs and he himself falls exhausted on the sand and perishes. For all that come nigh devour\(^a\) him—the timid Hermit-crab and the Crabs and other fishes which he himself formerly was wont to banquet on, easily stealing upon them; by these he is now devoured, still alive but lying helplessly, and making no resistance, until he dies. By such a death, the sad fruit of desire, he perishes. And even so the female\(^b\) likewise perishes, exhausted by the travail of birth. For their eggs do not issue forth separately, as with other fishes, but, clustered together like grapes,\(^c\) they pass with difficulty through the narrow channel. Wherefore the Poulpes never live beyond the measure of a year\(^d\); for always they perish by dreadest mating and dreadest travail of birth.

Touching the Muraena there is a not obscure report\(^e\) that a Serpent mates with her, and that the Muraena herself comes forth from the sea willingly, eager mate to eager mate. The bitter Serpent, whetted by the fiery passion within him, is frenzied for mating and drags himself nigh the shore; and anon he espies a hollow rock and therein vomits forth

\(^a\) Plin. ix. 76 (Murenas) in sicca litora elapsas vulgus coitu serpentium impleri putat. Oppian's lines are paraphrased Ael. i. 50, ix. 66. Cf. Nicand. T. 823 ff. (with schol. ad loc.), whose lines are quoted by Athen. 312d, where it is said that the story was rejected by Andreas but accepted by Sostratus; Phil. 81. Hence the point of the lines of Matron the parodist ap. Athen. 136b μύραιναν δ' ἐπέθηκε φέρων . . . ἡκώνθες ἦν φορέσοκεν . . . ἐν λέχος ἦρκ' ἐξαινέ Δρακοντιάδη μεγαθόμεφ. For Murena coming ashore, A. 543 a 28; Plin. ix. 73.
ἐπτυσε πευκεδανόν, ζαμενῆ χόλον, ὀλβον ὀλέθρου, ὀφρα γάμω τρηὺς τε καὶ εὐδιὸς ἀντιάσειε. στὰς δ' ἄρ' ἐπὶ ῥηγμῖνος ἐδυ νόμον ἐρροξῆςε κυκλήςκων φιλότητα. θοῶς δ' ἐσάκουσε κελαινή ἰὐγήν μῦραινα καὶ ἔσσυτο θάσσον ὀϊστοῦ. ἦ μὲν ἄρ' ἐκ πόντου τιτάνυται, αὐτάρ δ' πόντου ἐκ γαίης πολιοίσων ἐπεμβαίνει ῥοθίοισιν. ἀμφω δ' ἀλλῆλοισιν ὀμιλήσαι μεμαώτε συμπεσέτην, ἔχιος δὲ κάρη κατεδέκτο χανοῦσα νῦμφη φυσιώσα. γάμω δ' ἐπιγηθήςαντες ἦ μὲν ἄλας πάλιν εἰςι μετ' ἥθεα, τὸν δ' ἐπὶ χέρσων ὅλκος ἄγει, κρυνηὸν δὲ πάλιν μεταχεύσεται ἰδον λάπτων, ὃν πάρος ἤκε καὶ ἐξήφυσεσσον ὄδότων. ἦν δ' ἄρα μή τι κίχη κείνου χόλον, ὄντερ ὄδιτης, ἀτρεκέως ἐσιδῶν μιν, ἀπέκλυσεν ὦδατι λάβρῳ, αὐτάρ δ' ἐρα χαλάων ῥίπτει δέμας, εἰσόκε μοῖραν λευγαλέου λάβησιν ἀνωϊστο θανάτου, αἰδόμενος, ὃτ' ἀναλκός ὀπλων γένεθ' οἰς ἐπεποίθει, ἐμμεν' ὀφις, πέρη ἰδε συνώλεσε καὶ δέμας ἰῶ. Δελφίνες δ' ἀνδρεσσών ὁμός γάμων ἐντύνονται μήδεα ἡ ἀνδρομέοισι πανείκελα καρτύνονται. οὐδ' άιεὶ προφανῆς πόρος ἄρσενος, ἀλλὰ οἱ εἰσὶν κέκρυπται, λεχέων δὲ κατὰ χρέος ἐλκεται ἐξω. Τοῖς μὲν φιλότητες ἐν ἰχθύων ἰδὲ καὶ εὔνα. ἀλλος δ' ἀλλοίῃ λεχέων ἴμειρεται ὢρη, καὶ γενεὴν προφέρει: τοῖς μὲν θέρος, οἰσὶ δὲ χείμα, τοῖς δ' ἐαρ ἦ φθινόθουσα τόκον προῤῥήγησεν ὀπώρῃ. καὶ τοῖ μὲν λυκάβαντι μίαν μογέουσι γενέθλην

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a A. 540 b 22; De gen. 756 b 1; Plin. ix. 74.
b A. 570 a 25, 570 b 11 ff., 543 b 18 ff.; Plin. ix. 162.

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his baneful venom, the fierce bile of his teeth, a deadly store, that he may be mild and serene to meet his bride. Standing on the shore he utters his hissing note, his mating call; and the dusky Muraena quickly hears his cry and speeds swifter than an arrow. She stretches her from the sea, he from the land treads the grey surf, and, eager to mate with one another, the two embrace, and the panting bride receives with open mouth the Serpent’s head. Then, exulting over their union, she goes back again to her haunts in the sea, while he makes his trailing way to the land, where he takes in again his venom, lapping up that which before he shed and discharged from his teeth. But if he find not that bile—which some wayfarer, seeing it for what it is, has washed away with torrents of water—then indignant he dashes his body, till he finds the doom of a sad and unthought-of death, ashamed to be a Serpent when he is left defenceless of the weapons in which he trusted, and on the rock with his lost venom he loses his life.

Dolphins a mate after the manner of men, and the organs with which they are equipped are quite human-like; the male organ is not always visible but is hidden within and extended on occasion of mating.

Such are the loves and mating among fishes. And others at other season b they desire to mate and bring forth their young; for some summer, for some winter, for others spring or waning autumn brings birth. And some—the greatest part—are in travail of a single brood a year, but the Basse is twice c

a A. 542 b 32 ὁμοίως δὲ καὶ τῶν ἱχθύων οἱ πλείστοι ἄπαξ (τίκτοναι) ο郤 οἱ χυτοὶ ... πλὴν ὁ λάβραξ: οὔτος δὲ δίς τούτων μόνος. Cf. 567 b 18; Plin. ix. 162; Ael. x. 2; Athen. 310 f.
οἱ πλείστοι, λάβραξ δὲ δὶς ἀχθεταὶ Εἰλειθυίας·
τρίγλαι δὲ τριγόνωσιν ἐπώνυμοι εἰσὶ γονήσι·
σκορπίος αὖ τετόρεσσι φέρει βέλος ὁδινεσσι·
πέντε δὲ κυτρίνουσι γοναὶ μούνοισιν ἕασιν·
οὖν δ' οὖτοτε φασὶ γένος φράσσασθαι ὄνισκοι,
ἀλλ' ἐτὶ τοῦτ' ἀίδηλον ἐν ἀνθρώπωσι τέτυκται.

Εὖτ' ἀν δ' εἰαρμοῦο περιπλῆθωσι γόνοιο
ἰχθύες ὑωτόκοι, τοῖ μὲν κατὰ χώρον ἐκαστοὶ
eὐκηλοὶ μύμνουσιν ἐνὶ σφετέροις δόμοισι·
pολλοὶ δ' ἀγρόμενοι ἔξων ὄδὸν ὀρμὼνται
Εὐξεινον μετὰ πόντον, ἵν' αὐτὸθε τέκνα τέκωνται.
κεῖνος γὰρ πάσης γυλυκερώτερος Ἀμφιτρίτης
κόλπος, ἀπειρεσίοις καὶ εὐδροῖς ποταμοῖσι
ἀρδόμενος, μαλακαὶ δὲ πολυψάμαθοι ὁ ἐπιωγαῖ·
ἐν δὲ οἱ εὐφυὲς τε νομαὶ καὶ ἀκύμονες ἀκταὶ
πέτραι τε γυαλυφαῖ καὶ χηραμοὶ ἱλυόνετε
ἀκραὶ τε σκιεραὶ καὶ ὁσ' ἵθυσι φίλτατ' ἕασιν·
ἐν δὲ οἱ οὖτε τι κῆτος ἀνάρσιον οὔτε τι πῆμα
ἐντρέφεται νεπόδεσσιν ὀλέθριον οὐδὲ μὲν ὄσσοι
δυσμενὲς γεγάσασιν ἐπ' ἵθυσι βαιοτέρουσιν

a A. 543 a δ' ἦ δὲ τρίγλῃ μὸνη τρῖς. Oppian derives τρίγλῃ
from τρῖς, cf. Ael. x. 2 τρίγλῃν δὲ καὶ τρῖς κύειν κατηγορεῖ,
φασι. καὶ τὸ ὄνωμα. Cf. ix. 51; Phil. 116; Athen. 334 d.
b But A. 543 a ὁ σκορπίος τίκτει δὶς; Plin. ix. 162
scorpaenae bis (anno pariumt); Athen. 320 e.
c A. 568 a 16 τίκτουσι δ' ἐν τῇ καθηκούσῃ ὤρᾳ κυτρίνος μὲν
πεντάκις ἢ ἐξάκις ποιεῖται δὲ τῶν τόκων μάλιστα ἐπὶ τοῖς ἀστροῖς.
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burdened by the pangs of birth; the Red Mullet gets its name Trigla from its triple brood; the Scorpion again endures the pang of four labours; the Carps alone bear five times; and the Oniscus is the only fish, they say, whose breeding no one has ever remarked, but that is still a mystery among men.

When in spring the oviparous fishes are full of roe, some of them remain quietly in their homes, each tribe in its own place; but many gather together and pursue a common path to the Euxine Sea, that there they may bring forth their brood. For that gulf is the sweetest of all the sea, watered as it is by infinite rivers of abundant water; and it has soft and sandy bays; therein are goodly feeding-grounds and waveless shores and caverned rocks and silty clefts and shady headlands and all that fish most love; but no fierce Sea-monster inhabits there nor any deadly bane of the finny race nor any of those which prey upon the smaller fishes—no coiling

\[d\] Introd. p. lxiv.

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όλκοι πουλυπόδων οὐδ' ἀστακοί οὐδὲ πάγουροι· παύροι μὲν δελφίνες, ἀκιδνότεροι δὲ καὶ αὐτοὶ κητείας γενεῖς καὶ ἀκήδες ἐνεμέθονται. τούνεκεν ἢχθος κείσο πέλει κεχαρισμένον ὕδωρ ἐκπάγλως καὶ πολλὸν ἐπισπεύδουσι νέεσθαι. στέλλονται δ' ἀμα πάντες ὄμιλαδόν, ἀλλοθεν ἄλλος εἰς ἐν ἀγειρόμενοι, μία δὲ σφισι πάσι κέλευθος πομπῆς τε βιτῆς τε καὶ αὖ παλινόστιμος ὀρμή. Ἡρηκίων δ' ἀνύουσι Βούς Πόρος ἀιολόφυλοι ἐσμοι Βεβρυκίην τε παρέξ ἀλα καὶ στόμα Πόντου στεινὸν ἀμείβομενοι δολιχὸν δρόμον 'Αμφιτρίτη. ὅς δ' ὤτ' ἀπ' Αἰδιόπων τε καὶ Αἰγύπτου ροάων ὑψιπέτης γεράνων χορὸς ἔρχεται ἡεροφόνων, Ἀτλαντος νυφόντα πάγον καὶ κείμα φυγοῦσαι

a Λ. 606 a 10 ἐν μὲν τῷ Πόντῳ οὐτὲ τὰ μαλάκια γίνεται οὔτε τὰ ὀστρακόδερμα εἰ μὴ ἐν τοίς τόποις ὅλγα. Cf. Plin. ix. 52; Ael. xvii. 10; Athen. 317 ἐν δὲ τῷ περὶ τῶν κατὰ τόπους διαφόρων ὁ Θεόφραστος πολύποδας οὐ γίνεσθαι φησὶν περὶ 'Ελλήσποντον. πυχρά γὰρ ἡ θάλασσα αὐτῇ καὶ ἦττον ἄλμα, ταῦτα δ' ἀμφότερα πολέμα πολύποδι; E. Forbes, N.II. of the European Seas, p. 203, "The deficiencies in the Black Sea fauna are remarkable. All those classes of Mollusca which, as we have seen, are but poorly represented in the Eastern Mediterranean as compared with the Western, are either here altogether wanting, or are of rarest occurrence, such as Cephalopods, Pteropods, and Nudibranchs. Echino- derms and Zoophytes are absent. The composition of the water is inimical to all these forms."

b πόρον ἤγουν τὸν 'Ελλήσποντον schol., but the reference can hardly be other than to the strait of Byzantium (Constantinople) which connects the Propontis (Sea of Marmora) with the Euxine (Black Sea) and is regularly called the Thracian Bosporus: Strabo 135 ἐκδιδώσι δ' αὐτῇ (ἡ Μαιώτις Λίμνη) μὲν οἰς Πόντον κατὰ τὸν Κιμμερικὸν καλούμενον Βόσπορον (Strait of Kertch), οὗτος δὲ κατὰ τὸν Ῥάκειον εἰς τὴν Προσπόντιδα· τὸ γὰρ Βυζαντιακὸν στόμα οὐτὶ καλοῦσι Ῥάκειον Βόσπορον, δ' 264
Poulpe nor Lobster nor Crab; Dolphins, indeed, dwell there but few, and feeblener even these than the Sea-monster breed and harmless. Wherefore to fishes that water is pleasant exceedingly and they greatly haste to come to it. All together they set forth in company, gathering to one place from their several haunts, and all have one path, one voyage, one course, even as again all have the same impulse of return. And the swarms of various tribe make the Thracian Ford of the Cow, past the Bebrycean Sea and the narrow mouth of the Pontus traversing a long course of the ocean. And as when from the Ethiopians and the streams of Egypt there comes the high-flying choir of clanging Cranes, fleeing from winter and the snowy Mount of Atlas and the weak ocean. Cf. Strab. 319, 566; Dion. P. 140 Θρησκεία στόμα Βοστόρου, ὃ̣ ὁ πάρος Ἰὼ. Ἡμες ἐνέσθησαν ἐνήξατο πόρτις έσσα. ἀνύουσι: Stat. T. vii. 439 Taurus init fecilique vadum.

The Bebryces are located in Mysia or eastward to Chalcedon. Dion. P. 805 Βέβρυκες δ' ἐπὶ τοῖς και οὕρεα Μυσίδος αἶθ.; Strab. 541.

Dion. P. 142 στενότατος δὴ κεῖνος ἀπάντων ἔπλετο πορθμὸς τῶν ἄλλων οἵ τι' εἰσί περικλύστου θαλάσσης; Arr. Peripl. Eux. Pont. xii. 2 καὶ ἔστη στενότατον ταύτη τὸ στόμα τοῦ Πόντου καλούμενον, καθ' ὅτι εἰσβάλλει ἐς τὴν Προποντίδα.

Hom. II. iii. 3 ff. ή̣ ὢ̣ τε περ κλαγγ' γεράνων πέλει οὐρανόθι πρό, | ο' τ' ἐ̣πε οὖν χειμώνα φόνων καὶ ἀθέσφατον βμβρών, | κλαγγ' ταί γε πέτονται ἐπ' Ἰοκεανίων ῥόδων | ἀνδράσι Πυγμαίοισι φόνων καὶ κῆρα φέρονται. But while Homer refers to the Southward migration about October (A. 599 a 24 τοῦ Μαιμακτηρίων, the signal for sowing, Hesiod, W. 448, Aristoph. Av. 710, Theoc. x. 31), Oppian means the N. migration in beginning of March. Momms. Juhr. p. 267; Milton, P. L. vii. 425 ff.

ὑψόθεν ἐκ νεφέων Hesiod l.c., σύννομοι νεφέων δρόμον Eur. Hel. 1488.

Gus cinerea, M.G. γεράνως, γεράνει, and γορίλλα in Attica. The much rarer G. vīgo is mentioned as a summer visitor in the Cyclades, Erh. p. 54. H In N.W. Africa. Strabo 823, 265
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Πυγμαίων τ' ὀλυγοδρανέων ἀμενηνά γένεθλα·
tῆς δ' ἀρ' ἵππαμένης κατὰ στίχας εὑρέες ἐσμοὶ
ήρα πε σκιάσοι καὶ ἄλλυτον ὄμμων ἔχουσων·
ὡς τότε μυριόφυλοι ἀλὸς τέμνουσι φάλαγγες
Εὐξεινον μέγα κύμα· περιπλῆθει δὲ θάλασσα
πυκνὸν ὑποφρίσσουσα λατυσσομένη πτερύγεσσων,
eἰσόκ' ἐπειγόμενοι δολιχὸν στόλον ἀμπαύσουσι
καὶ τόκον. ἀλλ' ὅτε μέτρα παραστείχησον ὀπώρης,
νόστου μμυνήσονται, ἑπεὶ κρυερότερον ἄλλων
χέμα καταστέρχει κείνην ἀλα δυνήσοσαι·
οὐ γὰρ τῆλεβαθής, ἰέα δὲ στυφελῦζετ' ἄγτας,
οἵ μιν ἐπιρρήσσουσι ὑπερφίαλοι τ' ὀλοὶ τε.
τοῦνεκ' ἀλυσικάζοντες Ἀμαζώνης ἀπὸ λίμνης
αὕτω ὀμοῦ τεκέέσσων ὑποτροπάδην φορέονται,
κίδνανται δ' ἀνὰ πόντον, ὃτη θρεψονται ἐκαστοι.
'Αλλ' ὅσα μὲν μαλάκεια φατίζεται, οἶοι τ' ἀναίμων

a A. 597 a 4 ff.; Strabo 35, etc.; Plin. x. 58.
b Their flight was in the form of a triangle (γεράνων τὴν ἐν
τριγώνῳ πτήσιν Plut. Mor. 919 n), the apex leading, the older
birds in front and rear, the young in the middle. Ael. iii.
13; Plut. Mor. 967 c; Eur. Hel. 1478 ff.; Plin. x. 58.
c A. 598 b 6 ὅταν δὲ τέκωσι καὶ τὰ γενόμενα αὔξηθη, ἐκπέλουσιν
εὐθὺς μετὰ Πλειάδα, i.e. after the heliacal rising of the Pleiades.
d E. Forbes, op. cit. p. 201 "Some of the rivers which
discharge into the Black Sea take their rise in high latitudes,
in districts annually covered with snow. These rivers also
are annually frozen. Again, the winter temperature of the
northern shores of this sea is such that coast ice forms there,
as also in the Sea of Azof; and hence the waters of the
Black Sea are much colder than those of the rest of the
marine province to which it belongs. It is to the combined
influence of composition and temperature that the great
difference in the assemblage of animals in the Mediterranean
and Black Seas must be attributed. The Black Sea is the
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race of the feeble Pygmies\(^a\): as they fly in ordered ranks\(^b\) their broad swarms shadow the air and keep unbroken line; even so in that season those myriad-tribed phalanxes of the sea plough the great waves of the Euxine; and the sea is full to overflowing and rough with the beating of many fins, till eagerly they win rest from their long journey and their spawning. But when the term of autumn\(^c\) passes, they bethink them of their homeward way, since chillier\(^d\) than all other is the winter that rages on that eddying sea; for it is not deep offshore\(^e\) but is easily buffeted about by the winds which beat upon it violent and deadly. Wherefore they slip away from the Amazonian mere\(^f\) and with their young travel home again, and scatter over the sea, each tribe to the place where they are to feed.

Now those which are called Mollusces,\(^9\) whose

\(^a\) τηλεβάθης seems to be modelled on ἄγχιβαθής. For relative depths of different seas cf. A. Meteor. 354 a 19 καὶ τῆς μὲν Μαυώτιδος ὁ Πόντος (βαβύτερος), τούτον δὲ ὁ Ἀἰγαῖος, τοῦ δ’ Ἀἰγαίου ὁ Σικελικός ὁ δὲ Σαρδονικός καὶ ὁ Τυρρηνικός βαθύτατοι πάνω.

\(^b\) The schol. hesitate between the Euxine (Black Sea) and the Λίμνη Μαυώτις (Sea of Azov).

\(^c\) In the Aristotelian sense, i.e. Cephalopods or Cuttles: A. 523 b 1 περὶ δὲ τῶν ἀναίμων ἵφων νυνὶ λεκτέον. ἐστὶ δὲ γένη πλειώ, ἐν μὲν τὸ τῶν καλουμένων μαλακίων· ταύτα δ’ ἐστίν ὃσα ἀναίμα ουτα ἐκτὸς ἔχει τὸ σαρκόδα, ἐντὸς δ’ ἐλ τε ἔχει στερεόν . . . οἷον τὸ τῶν σπισίων γένος. Aristotle divides the ἀναίμα or bloodless animals (Invertebrates) into μαλάκια (Cephalopods), μαλακόστρακα (Crustaceans), ἑντομα (Insects, Arachnidae, Worms), ὀστρακόδερμα (Mussels, Snails, Ascidians, Holothurians, Actinia, Sponges). His μαλάκια or “Molluscs” are: βολίταιμα or δόξις, ἐλεδώνη, ναυτίλος πολύτους (3 species), σπια, τευδίς, τεῦθος. Cf. Ael. xi. 37; Plin. ix. 83 Mollia sunt loligo, sepia, polypus et cetera generis eius.

\(^9\) The great ultimate estuary of the rivers which drain one-half of the European area.”
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ἐστὶ φυή μελέων καὶ ἀνόστεος, ὅσα τε φύλα ἢ λεπίσων πυκνώσας καλύπτεται, ἢ φολίδεσσι φρακτά, τὰ δ’ ωφόροισιν ὀμῶς ἁδίως μέλονται· ἐκ δὲ κυνὸς λάβρου καὶ αἴετοι ὅσα τε φύλα κλήζονται σελάχεια καὶ ἱχθυνόμων βασιλῆων δελφίνων φώκης τε βοώπιδος αὐτίκα παῖδες ἐκ γενετῆς ἀνέχουσιν ἐουκότες οὐσι τοκεῦσιν.

Οἱ δ’ ἤ τοι πάντες μέν, ὅσι ναίονυσι θάλασσαν ζωότοκοι, φιλέουσι καὶ ἀμφιέπουσι γενέθλην, δελφίνων δ’ οὕπω τι θεώτερον ἄλλο τέτυκται· ὥς ἐτεὸν καὶ φώτες ἐσαν πάρος ὑδὲ πόλης

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a A. Part. an. 654 a 9 τὰ δ’ ἐντομα τῶν ᾃ φῶν καὶ τὰ μαλάκια . . . οὐδὲν . . . ὅστιδες ἔχειν ὄουκεν οὐδὲ γεφρον ἀποκεκριμένον, ὅτι καὶ ἂξιον εἰπεῖν, ἀλλὰ τὰ μὲν μαλάκια σχεδὸν ὅλα σαρκώθη καὶ μαλακά.

b For the distinction between λεπίσωτα and φολιδωτά cf. A. 505 a 20 ff. ἐτὶ δὲ πρὸς τάλλα χρὰ οἱ ἰχθύες διαφέρουσι . . . οὔτε γὰρ ὡσπερ τῶν πεζῶν ὅσα ἵπποτα ἔχει τρίχας, οὐδ’ ὡσπερ ἐνα τῶν φτωκούντων τετραπόδων φωλίδας, οὐθ’ ὡς τὸ τῶν ὄρνην γένος πτερωτῶν, ἀλλ’ οἱ μὲν πλείστοι αὐτῶν λεπίσωτοι εἶσαι, ὅλογα δὲ τινὲς τραχείς, ἐλάχιστον δ’ ἐστὶ πλῆθος αὐτῶν τὸ λείον. τῶν μὲν οὖν σελαχῶν τὰ μὲν τραχεὰ ἑστὶ, τὰ δὲ λεία, γῆγγροι δὲ καὶ ἐγχελεὶς καὶ θύνοι τῶν λείων. For distinction between λεπίσ and φολίς cf. A. 490 b 22, etc. The λεπίσωτοι thus include the great majority of fishes, while the φολιδωτοί include Snakes (ἀπόδα φωτόκα φολιδωτά)—only the Viper (ἐχῖνος) being viviparous (A. 511 a 16)—Lizards and Tortoises (τετράποδα φωτόκα φολιδωτά). Cf. Ael. xi. 37 φολιδωτά δὲ σάφρος, σαλαμάνδρα, χελώνη, κροκόδειλος, ὄριος. ταῦτα δὲ καὶ τὸ γῆρας ἀποδύτεται, πλῆν κροκόδειλον καὶ χελώνης.

c For μαλάκια cf. A. 519 b 27 τὰ δὲ μαλάκια ἐκ τοῦ σφυδνα- σμοῦ καὶ τῆς ὄχειας ψῶν ἰσχεῖ λευκῶν. For λεπίσωτοι cf. A. 505 b 2 εἰς δ’ αὐτῶν (sc. τῶν ἰχθύων) οἱ μὲν φωτόκοι οἱ χωτόκοι, οἱ μὲν λεπίσωτοι πάντες φωτόκοι τὰ δὲ σελάχη πάντα ψωτόκα πλὴν βατράχου. For φολιδωτά cf. A. Part. an. 733 a 6 οἱ μὲν γὰρ ὄρνης καὶ τὰ φολιδωτά . . . φωτοκούσι.
limbs are bloodless and boneless,\(^a\) and those tribes that are covered with close-set scales or armed with scutes,\(^b\) are all alike oviparous \(^c\); but from the fierce Dog-fish \(^d\) and the Eagle-ray \(^e\) and all the tribes that are called Selachians \(^f\) and from the kingly Dolphins \(^g\) which lord it among fishes and from the ox-eyed Seal\(^h\) spring children who straightway from birth are like their parents.

Now all the viviparous denizens of the sea love and cherish their young but diviner than the Dolphin is nothing yet created; for indeed they were aforetime men and hved in cities along with mortals, but

\(^a\) \(κύων\) is here either generic, as in H. i. 373, or, if specific, is as unidentifiable as in A. 566 a 30 ff. \(οί\) \(μὲν\) \(οὖ\) \(γαλεόι\) \(καὶ\) \(οἱ\) \(γαλεοεἰδεῖς\), \(οίον\) \(ἀλώπης\) \(καὶ\) \(κύων\) [the only case in Aristotle of \(κύων\) in sing. in connexion with Dog-fish] καὶ \(οἱ\) \(πλατέα\) ἱχθύες . . . ᾿ζωοτοκούσιν ὕφοτοκήσαντες.

\(^b\) \(Myliobatis\) \(aquila\), M.G. ἄετός. A. 540 b 18.

\(^c\) i.e. cartilaginous fishes, the Sharks and Rays. A. 511 a 5 καλεῖται \(δὲ\) \(σέλαχος\) \(δὰ\) \(ἄν\) \(ἀποιν\) \(δὲ\) \(καὶ\) \(βράγχια\) \(ἔχον\) \(ζωοτόκον\) \(hế\). Cf. Hesych. σ. σελάχιον. Aristotle’s Selachians are (1) προμήκη (A. 505 a 5) or γαλεώδη, Sharks and Dog-fishes; ἀκανθίας, ἀλώπης ἀστερίας, γαλεός \(δ\) \(λείος\), κύων, σκύλαι. (2) πλατέα καὶ κερκοφόρα (A. 489 b 31, 540 b 8), the Rays; ἄετός, βατίς, βάτος, βοῖς, λάμια, λείβατας, νάρκη, ρινόβατος’ τρυγῶν. Among the Selachians he includes also βάτραχος (see II. ii. 86 n.) and ρίνη (see H. i. 742 n.). In saying that the Selachians are viviparous Oppian is following Aristotle, who makes ᾿ζωοτόκον part of his definition of σέλαχος (see above). Cf. A. 505 b 3 τὰ \(δὲ\) σέλαχη \(πάντα\) \(ζωοτοκεῖ\) \(πλὴν\) \(βατράχου\); 564 b 12 \(ζωοτοκεῖ\) \(δὲ\) \(τὰ\) \(σέλαχη\) \(πρῶτερον\) \(ζωοτόκησαντα\) \(ἐν\) \(αὐτοῖς\) \(καὶ\) \(ἐκτρέφοισιν\) \(ἐν\) \(αὐτοῖς\) \(πλὴν\) \(βατράχου\); De gen. 154 a 23 τὰ \(δὲ\) καλούμενα σελάχη \(τῶν\) \(ιχθυῶν\) \(ἐν\) \(αὐτοῖς\) \(μὲν\) \(ζωοτοκεῖ\) \(τέλειον\) \(φῶ\) \(ἐξώ\) \(δὲ\) \(ζωοτοκεῖ\), \(πλὴν\) \(ἐνὸ\) \(δὲ\) καλοῦσι \(βάτραχον\) \(οὐ\) \(τοῖσι\) \(δὲ\) \(ζωοτοκεῖ\) \(θύρᾳ\) \(τέλειον\) \(φῶ\) \(μόνο\); Plin. ix. 78 cum ceteri piscis ova pariant, hoc genus (sc. cartilaginea = σελάχη) solum ut ea quae cete appellant animal parit excepta quam ranam vocant.

\(^d\) A. 504 b 21, etc.

\(^e\) A. 489 a 35, etc.
The story is variously told (cf. schol.). The version of Apollod. iii. 5 is: Wishing to cross from Icaria to Naxos, Dionysus hired a vessel of some Tyrrenian pirates. Putting him on board, they sailed past Naxos and made all speed for Asia, with a view to selling him. He then turned mast and sails into snakes and filled the ship with ivy and the
by the devising of Dionysus\(^a\) they exchanged the land for the sea and put on the form of fishes\(^b\); but even now the righteous spirit of men in them preserves human thought and human deeds. For when the twin\(^c\) offspring of their travails come into the light, straightway, soon as they are born they swim and gambol round their mother and enter within her teeth and linger in the maternal mouth; and she for her love suffers them and circles about her children gaily and exulting with exceeding joy. And she gives them her breasts,\(^d\) one to each, that they may suck the sweet milk; for god has given her milk and breasts of like nature to those of women. Thus for a season she nurses them; but, when they attain the strength of youth, straightway their mother leads them in their eagerness to the way of hunting and teaches them the art of catching fish; nor does she part from her children nor forsake them, until they have attained the fulness of their age in limb and strength, but always the parents attend\(^e\) them to keep watch and ward. What a marvel shalt thou contemplate in thy heart and what sweet delight, when on a voyage, watching when the wind is fair and the sea is calm, thou shalt see the beautiful herds of Dolphins, the desire of the sea; the young go before in a troop like youths unwed, even as if noise of flutes. The pirates, becoming mad, threw themselves into the sea and became Dolphins. Cf. Hom. H. vii.\(^f\) 

\(^a\) Cf. C. iii. 16. 
\(^b\) A. 566 b 6 τικτει δ’ ὁ μὲν δελφὶς τὰ μὲν πολλὰ ἐν, ἐνίοτε δὲ καὶ δῶ; Plin. ix. 21; Ael. i. 18; Phil. 86. 
\(^c\) A. 521 b 23 τὰ κήτη, οἷον δελφὶς καὶ φῦκη καὶ φάλαινα· καὶ γὰρ ταῦτα μαστοῖς ἔχει καὶ γάλα. Cf. A. 504 b 22, 566 b 16; Ael. v. 4; Plin. ix. 7. 
\(^d\) A. 566 b 22 παρακολουθεῖ δὲ τὰ τέκνα πολὺν χρόνων, καὶ ἐστὶ τὸ γῆν φιλότεκνον; Plin. l.c. 

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The reference is to children attended from school by their paedagogus. Schol. μονοσπόλων ἢ σχολῆς, ἀπὸ τῶν σχολείων . . . ἐπίσκοποι οἱ παιδαγωγοί. Cf. Hor. S. i. 6. 81
Ipse mihi custos incorruptissimus omnes | Circum doctores aderat.

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they were going through the changing circle of a mazy dance; behind and not aloof their children come the parents great and splendid, a guardian host, even as in spring the shepherds attend the tender lambs at pasture. As when from the works of the Muses a children come trooping while behind there follow, to watch them and to be censors of modesty and heart and mind, men of older years: for age makes a man discreet; even so also the parent Dolphins attend their children, lest aught untoward encounter them.

Yea and the Seal also tends her young no less well; for she too has breasts, and in the breasts streams of milk. b But not amid the waves but when she comes up on the dry land c is she delivered of the burden of her womb in seasonable travail. For twelve days in all she remains with her children there upon the dry land; but with the thirteenth d dawn she takes in her arms her young cubs and goes down into the sea, glorying in her children and showing them, as it were, their fatherland. Even as a woman that has borne a child in an alien land comes gladly to her fatherland and to her own home; and all day long she carries her child in her arms and hugs him while she shows him the house, his mother's home, with sateless delight; and he, though he does not understand, gazes at each thing, the hall and the haunts of his parents; even so that wild thing of the sea

b A. 567 a 2 μαστοὺς δ' ἔχει δύο καὶ θηλάζεται ὑπὸ τῶν τέκνων καθάπερ τὰ πτηράποδα; Plin. ix. 41.

c A. 566 b 28 τίκτει ἐν τῇ γῆ μέν, πρὸς αἰγιαλοῖς δὲ; Ael. ix. 9; Plin. ix. 41.

d A. 567 a 5 ἀγεῖ δὲ περὶ δωδεκαταία δυντα τὰ τέκνα εἰς τὴν θάλασσαν πολλάκις τῆς ἡμέρας, συνεβίζουσα κατὰ μικρῶν; Plin. l.c.: Ael. l.c.
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εἰς πόντον προφέρει καὶ δείκνυται ἔργα θαλάσσης.

Δαίμονες, οὐκ ἄρα μοῦνον ἐν ἄνδρασι τέκνα πέλονται

φίλτατα, καὶ φάεος γλυκερώτερα καὶ βιότοιο,

ἀλλὰ καὶ οἰωνοῖσιν ἀμειλικτοιοί τε θηροίν ἰχθύς τ’ ἀμήσησιν ἀμήχανος αὐτοδίδακτος

ἐντρέφεται τεκέων δρμῶς πόθος· ἀμφὶ δὲ παισὶ

καὶ θανέειν καὶ πᾶσαν οἴζυρην κακότητα

πρόφρονες, οὐκ ἄκοντες, ἀναπλησιά μεμάασιν.

ηῦὴ τὺς κατ’ ὀρέσφιν ἐρμβρίχην ἐνόποιε

θηρήτηρ τεκέεσσον ὑπερβεβαῦτα λέοντα,

μαρνάμενον σφετέρης γενεῖς ὑπερ’ οὐδ’ ὡς πυκνὴς

χερμάδος ἑπταμένης οὐδ’ αἰγανείς ἀλεγίζει,

ἀλλ’ αὐτῶς ἀτρεστὸν ἔχει θάρσος τε μένος τε,

βαλλόμενος καὶ ἱρεικόμενος πᾶση πολῆν

οὐδ’ ὡς πρὶν θανέειν ἀναδύεται, ἀλλ’ ἑπὶ παισὶν

ἡμιθαυνῆς προβεβηκε, μέλει δὲ οἱ οὕτι μόροιν
tόσουν, ὅσον μὴ παῖδας ὑπ’ ἀγρευτῆρον ἰδέσθαι

ἐρχθέντας θῆρειον ὑπ’ αὐτοκιμῆτα καλῆν.

ηῦὴ δ’ ἀρτιτόκοιο κυνὸς σκυλακοτρόφω εὐνή

ποιμῆν ἐγχρίμψας, εἰ καὶ πάρος ἦν ἑταῖρος

χάσσατο, ταρβῆσας μητρὸς χόλον ὑλακόεντα,

οἰον ὑπὲρ τεκέων προφυλάσσεται, οὐδὲ τιν’ αἰδῶ

gυγνώσκει, πᾶσιν δὲ πέλει κρυόεσσα πελάσσαι.

οἰον δ’ ἐλκομένας περὶ πόρτιαι ἀσχαλῶσαι

μητέρες οὐκ ἀπάτερθε γυναίκειών στενάχουσι

κωκυτῶν, αὐτοὺς δὲ συναλγύσωσι νομήσαι.

καὶ μὲν τις φήμης ἄδινον γόων ἔκλυν ἀλη

ὁρθρον ἀμφὶ τέκεσσ’, ἡ ἀγδόνος αἰολοφώνου,

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*a* Hom. II. xvii. 133 ἐστήκει ὡς τὶς τέ Λέων περὶ οἶς τέκεσσιν | ὃς ρά τε νηπί’ ἄγοντι συναντήσωσιν ἐν ἔλη | ἄνδρες ἐπακτήρες.
brings her children to the water and shows them all the works of the deep.

Ye gods, not alone then among men are children very dear, sweeter than light or life, but in birds also and in savage beasts and in carrion fishes there is inbred, mysterious and self-taught, a keen passion for their young, and for their children they are not unwilling but heartily eager to die and to endure all manner of woeful ill. Ere now on the hills a hunter has seen a roaring Lion bestriding his young, fighting in defence of his offspring; a the thick hurtling stones he heeds not nor recks of the hunter's spear but all undaunted keeps heart and spirit, though hit and torn by all manner of wounds; nor will he shrink from the combat till he die, but even half-dead he stands over his children to defend them, and not so much does he mind death as that he should not see his children in the hands of the hunters, penned in the rude b wild-beast den. And ere now a shepherd, approaching the kennel where a bitch nursed her new-born whelps, c even if he were acquainted with her before, has drawn back in terror at her yelping wrath; so fiercely she guards her young and has no regard for any but is fearful of approach for all. How, too, around calves when they are dragged away do their grieving mothers make lament, not unlike the mourning of women, causing the very herdsmen to share their pain. Yea and a man hears at morn the shrill plaint for her children of Gier d or many-noted Nightingale, or in the spring

b Schol. αὐτοκρητα... αὐτοφυὴ ἢ τὸ σπήλαιον λέγει τοῦ λέοντος. Cf. αὐτόκητη ἀντρα Aesch. P. V. 303.

c Hom. Od. xx. 14 ὡς δὲ κίων ἀμαλήσι περὶ σκυλάκεσσι βεβώσα ἀνδρὶ ἀγνοήσας ὑλάει μέμονεν τε μάχεσθαι.

d C. iii. 116 n.
η' καὶ εἰαρμησὶ χελιδόσων ἐγγὺς ἐκυρείς
μυρομέναις εά τέκνα, τά τε σφίσι λήσσαντο
ἐξ εὐνής ἡ φώτες ἀπηνεῖς ἦς ὑπάκουντες.
ἰχθυίς δ' αὐθ' δελφὶς μὲν ἀριστεῦεις φιλότητι
παῖδων, ὡς δὲ καὶ ἄλλοι ἔδον γένος ἀμφιέπουν.

Θάυμα δ' ἀλιπλάγκτου δυνὸς τόδε; τῇ γαρ ἐπονται
tékna νεοβλαστῇ καὶ σφιν σάκος ἐπλετεῖ μῆτῃ:
ἀλλ' ὅτε ταρβῆσωσι τά τ' ἀσφητα δείματ' ἔασων
ἐν πόντῳ, τότε παῖδας ἔσω λαγόνεσων ἐδεκτο
αὐτὴν εἰσίθημην, αὐτὴν ὀδόν, ἐνθὲν ὀλισθὸν
γενόμενοι· τοιοῦ δὲ πόνον μογέουσα περ ἐμπής
ἀσπασίως τέτληκε, πάλιν δ' ὑπεχεύατο παῖδας
σπλάγχνους, ὥς δ' ἀνέηκεν, δι' ἀμπνεύσωσι φόβοιο.

Τοίχην καὶ βία τεκέων ποροῦνται ἄλκην,
ἀλλ' οὐκ εἰς νηδών κείνη δύσι, οἷα κύνεσων,
ἀλλ' οἱ ἐν πλευρῆσι διασφάγες ἀμφοτέρωθεν
εἰσὶν ὑπὸ πτερύγων, οἷς γένεις ἰχθύσιν ἄλλοις,
τῆσιν ἀτυγομένων τέκνων φόβοιν ἀμφικαλύπτει.

'Αλλοι δ' αὖθ' ἐὰ τέκνα διὰ στόμα ταρβῆσαντα
dεξάμενοι ῥύονται ἀτ' ἐσ δόμον ἥ καλήν·
οἶν δ' καὶ γλαύκος, δ' ἔξωχα τέκν' ἀγαπάζει
πάντων, δ' σοι ἐασιν ἐν ἰχθύσιν ϋτοκῆς.
κείνος γαρ μίμηε τε παρήμενοι, ὀφρα γένωνται

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a Ael. i. 17 κών ἔτε βαλλαττία τεκόσα ἔχει συννέοντα τὰ
σκυλάκια ἴδη καὶ οὐκ εἰς ἀκαβολάς· εὰν δὲ δέισῃ τι τοῦτων, εἰς τὴν
μητέρα εἰς ἐδών αὐθίς κατὰ τὸ ἄρθρον· εἶτα, τοῦ δέους παράδραμόντος,
τὸ δὲ πρόεισιν, ὡςπερ οὖν ἀνατικόμενον αὐθίς; A. 565 b 23 οἱ
μὲν οὖν ἄλλοι γαλεοὶ καὶ ἑξαφιάσι καὶ δέχονται εἰς ἑαυτοὺς τοὺς
νεοτῶς . . . ὁ δ' ἀκανθίας οὐκ εἰσδέχεται μονὸς τῶν γαλεῶν διὰ
tὴν ἀκανθαν. Cf. Athen. 294 e; Plut. Mor. 982 a; Antig. 21; Phil. 91. In A. i.e. the ρίνη and the νάρκη are said to take
in their young, while the τρυγών and the βάτος among the

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chances on the Swallows wailing for their young, which cruel men or snakes have harried from the nest. Among fishes again the Dolphin is first in love for its children, but others likewise care for their young.

Here is the marvel of the sea-roaming Dog-fish. Her new-born brood keep her company and their mother is their shield; but when they are affrighted by any of the infinite terrors of the sea, then she receives her children within her loins by the same entry, the same path, by which they glided forth when they were born. And this labour, despite her pain, she endures gladly, taking her children back within her body and putting them forth again when they have recovered from their fear.

A like defence also does the Angel-shark furnish for her young; but it is not into her womb that her children enter, as with the Dog-fish, but on either side below her fins she has slits, like the jaws of other fishes, wherewith she covers the terror of her frightened children.

Others again protect their children by taking them into the mouth as it were into a house or nest; as, for example, the Glauccus which loves its children beyond all other fishes that are oviparous. For it both remains sitting by until the young come forth Rays (τῶν πλατέων) do not διὰ τὴν τραχύτητα τῆς κέρκου, as neither does the βατραχός, διὰ τὸ μέγεθος τῆς κεφαλῆς καὶ τὰς ἀκάνθας (cf. De gen. 154 a 29). Even the Dolphin and the Porpoise εἰσδέχονται τὰ τέκνα μικρὰ δυτα A. 566 b 17.

Ael. i. 17; but Aristotle doubtless meant "by the mouth," cf. Athen. l.c. εἰς τὸ στόμα; Plut. l.c. διὰ τοῦ στόματος; Antig. l.c. κατὰ τὸ στόμα.

H. i. 381 n.; A. 565 b 25 says the ἀλην takes in its young, mode not indicated.

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paides ὑπωάδιοι, καὶ οὐφι παρανήχεται αἰεί. τοὺς δὲ ὅτε κεν τρομέοντας ἤδη κρατερότερον ἵχθυν, ἀμφιχανῶν κατέδεκτο διὰ στόμα, μέσφα κε δεῖμα χάσοντα, τότε δ' αὐτὶς ἀνέπτυσε λευκανήθηνεν.

Θύηνθα δ' οὖν' ἐγώ' ἀθεμίστερον ἐλπομαι ἵχθυν οὐδὲ κακοφροσύνη προβεβηκότα ναιέμεν ἀλμην· ἡ γὰρ εὔθε τέκνη, φύγη δ' ὁδίνα βαρείαν, αὐτὴ γεναμένη καταδαίνυται ὁσσα κίχης, νηλῆς, ἡ θ' εά τεκνα φυγῆς ἐτι νηδ' ἐντα ἐσθείε, οὐδὲ μιν ὁκτὸς ἐσέρχεται οἰο τόκῳο.

"Εστὶ δ' ὅσ' οὖτε γάμουι φυτεύεται οὔτε γονήσι τίκτεται, αὐτότελεστα καὶ αὐτόρρεκτα γενεθλα, ὀστρεα δ' οὐκαίραντα, τά γ' ἤλθτε τίκτεται αὐτῆς: κείνων δ' οὖν τι θῆλυ πέλει γένος, οὔτ' ἐπτ' ἀμοιβην ἄρανες, ἄλλ' ὁμόφυλα καὶ έκεκελα πάντα τέτυκται. "Ος δὲ καὶ ἡπεδανής ἀφύης ολυγηπελές ἔθνος οὖτις εἰκενεγάασον ἅφ' ἀμιατος οὐδὲ τοκῆων· εὔθε γάρ ἐκ νεφέων Ζηνὸς νόος ὀμβρον ἁφύης λάβρον ὑπὲρ πόντου καὶ ἄσχετον, αὐτίκα πάσα μισγομένη δίνησι παλιμπνοίῃσι θάλασσα σίζει τ' ἀφριάς τε καὶ ἱσταται οἰδαίνουσα,

a Here generic = ὀστρακόδερμα, Testaceans. Cf. A. 490 b 9 ἀλλο δὲ γένος ἐστὶ τὸ τῶν ὀστρακόδερμων, δ' καλεῖται ὀστρέον. Cf. Nicand. ap. Athen. 92 d. For their spontaneous generation, A. 547 b 18 ὅλως δὲ πάντα τὰ ὀστρακώδη γίνεται καὶ αὐτόματα ἐν τῇ ἱλίῳ, κατὰ τὴν διαφορὰν τῆς ἱλίου ἑτέρα, ἐν μὲν τῇ βορβορώδει τὰ ὀστρεα (here = bivalve Testaceans), ἐν δὲ τῇ ἀμμόδει κόχαν καὶ τὰ εἱρημένα, περὶ δὲ τὰς σήραγγας τῶν πετριδίων τῆνα καὶ βάλανοι καὶ τὰ ἐπιπολάξοντα, ὀδὸν αἱ λεπάδες καὶ οἱ νυφεῖται.

b ἀφύη (ἀ- neg. and φύω, cf. Athen. 324 d) is generic for various tiny fishes and fish-fry. Some ἀφύαι are said by Aristotle to be spontaneously generated, others are merely the young of various fishes (cf. ἐψητός or Eng. Whitebait); 278
from the eggs and always swims beside them; and when it sees them afraid of a strange fish it opens its gape and takes them into its mouth until the terror has withdrawn, and then again ejects them from its throat.

Than the Tunny I deem there is no fish that dwells in the brine more lawless or which exceeds it in wickedness of heart; for when she has laid her eggs and escaped from the grievous travail of birth, the very mother that bare them devours all that she can overtake: pitiless mother who devours her own children while yet they are ignorant of flight and hath no compassion on her brood.

There are also those which are not produced by bridal or birth—races self-created and self-made: even all the Oysters, a which are produced by the slime itself. Of these there is no female sex nor, in turn, are there any males, but all are of one nature and alike.

So also the weak race of the feeble Fry b are born of no blood and of no parents. For when from the clouds the wisdom of Zeus draws rain, fierce and incontinent, upon the deep, straightway all the sea, confounded by the eddying winds, hisses and foams

A. 569 a 25 ὅτι μὲν οὖν γίνεται αὐτόματα ἐνα οὕτ' ἐκ ἔως τοῦτον. ὅσα δὲ μητ' ὄστοκεῖ μῆτε ἔως τοῦτοκεῖ, πάντα γίνεται τὰ μὲν ἐκ τῆς ἐλίου τὰ δ' ἐκ τῆς ἀμμοῦ καὶ τῆς ἐπιπολαζούσης σῆψεως, οίνον καὶ τῆς ἀφίης ὁ καλοῖμενος ἀφρός γίνεται ἐκ τῆς ἀμμόδους γῆς; 569 b 22 ἡ ἄλλη ἀφίη γόνος ἑκύλων ἐστίν, ε.κ., κωβίτις, Φαληρίκη, etc.; cf. Athen. 284 f ff., Badham, Fish Tattle, p. 330 “This Greek epithet, aphya, ‘unborn,’ translated into the Italian equivalent non-nati, is that employed by the lazzaroni of Naples to designate young anchovies, and a variety of other piccoli pesci of whose origin and parentage they are uncertain”; cf. Ael. ii. 22; Phil. 115; Poll. vi. 51; Hesych. s.v. and s. τρικθάδες.
ai δ' ἐν ἀτεκμάρτοις καὶ ἀσκέπτοις γάμουσιν ἀθρόαι ἐκ τ' ἐγένοντο καὶ ἐτραφοῦ ἐκ τ' ἐφάνησαν μυρίαι, ἀβληχραί, πολυὸν γένος· ἐκ δὲ γενέθλις ὁὖν ἐπικλήθην ἀφρίτides αὐτῶνται. ἀλλαὶ δ' ἰλυόντος ὑπὲκ φλοίσβοιο φύονται· εὔτε γὰρ ἐν δίνησι παλιρροῖς τε θαλάσσης βράσονται πάμφυρτοσ ἀφυγητὸς ἐξ ἀνέμου σπερχομένου, τότε πᾶσα συνίσταται εἰς ἐν ἱοῦσα ἱλὰς εὐρώσσα, γαλημαίης δὲ ταθείσης ἐξαυτῆς φύμαθος τε καὶ ἀσπετα φύρματα πόντου πύθεται, ἐκ δὲ φύονται ἀθέοφατοι, εἰκελοι εὐλαῖης. οὐ μὲν ποῦ τι τέτυκται ἀκινδύνετορ γένος ἄλλο δειλαῖης ἄφυς· νεπόδεσοι δὲ πᾶσιν ἔαι ὅσσα ἀγαθή· κεῖναι δὲ δέμας περιλυχμάξουσιν ἀλλήλων· τὸ γε δὲ σφί βορῇ βιστός τε τέτυκται· κεῖναι δ' εὔτε θάλασσαν ἀολλήδην ἐφέπωσιν, ἥν νῦ που πέτρην ἀμφίσκιον ἡθαλάσσης διζόμεναι κενθμαύναι υποβρυχήν τ' ἄλεωρην, πᾶσα τότε γλαυκῆ λευκάινεται Ἀμφιτρίτη. ὠς δ' ὅπως ἐυρύπεδον σκιάση νιφάδεσσων ἀλώην ἐσπερίον Ζεφύριον θοῦν μένος, οὐδὲ τι γαῖς κυαινές ἰδέειν υποφαινεῖται, ἀλλ' ἄρα πᾶσα ἀργενὴν χιόνεσσον ἑπασατέβης κεκάλυτται· ὠς τότ' ἀπειρεσίης περιπλῆθης ἀγέλης φαίνεται ἀργινώσσα Ἀστείδαόνων ἀλώη.

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* Athen. 285 a πάντων δὲ τούτων ἡ ἀφρίτες ἀρίστη. Cf. Α. 569 b 9 γίνονται δ' ἐν τοῖς ἐπισκίοις καὶ ἐλώδεις τόποις, ὅταν
and swells up and, by what manner of mating is beyond ken or guess, the Fry in shoals are born and bred and come to light, numberless and feeble, a hoary brood; and from the manner of their birth they are nicknamed the Daughters of the Foam.

And others of the Fry spring from the alluvial slime; for when in the eddies and tides of the sea a medley mass of scum is washed up by the driving wind, then all the slimy silt comes together and when calm is spread abroad, straightway the sand and the infinite refuse of the sea ferment and therefrom spring the Fry innumerable like worms. There is not surely any other race more feeble than the poor Fry; for all fishes they are a goodly feast, but themselves they lick each the body of the other: that is their food and livelihood. And when in their shoals they beset the sea, seeking haply a shady rock or covert of the sea and watery shelter, then all the grey deep shows white. As when the swift might of Zephyrus from the West shadows with snow-flakes a spacious garden and nothing of the dark earth appears to the eye, but all is white and covered with snow on snow; even so in that season, full to overflowing with the infinite shoals of Fry, white shines the garden of Poseidon.

εὐθυμορίας γενομένης ἀναθερμαίνεται ἡ γῆ, οἶον περὶ Ἀθήνας ἐν Σαλαμίνι . . . καὶ ἐν Μαραθῶνι· ἐν γὰρ τούτους τοῖς τόποις γίνεται ὁ ἄφρος. . . . γίνεται δ᾽ ἐνιαχοῦ καὶ ὡπόταν ἐδώρ πολὺ ἐξ οὐρανοῦ γένηται, ἐν τῷ ἄφρῳ τῷ γενομένῳ ὑπὸ τοῦ ὀμβρίου ἐδατος, διὸ καὶ καλεῖται ἄφρος· καὶ ἐπιφέρεται ἐνελευθερωθεὶς τῆς θαλάττης, ὅταν εὐθυμερία ἦ, ἐν ὡς συντρέφεται, οἶον ἐν τῇ κόπρῳ τὰ σκωλήκια, οὕτως ἐν τούτῳ ὁ ἄφρος, ὅπου ἀν συστῇ ἐπιπολὴς.
ΑΛΙΕΥΤΙΚΩΝ ΤΟ Β

"Ωδε μὲν ἵχθυβοτοὶ τε νομαὶ καὶ φύλα θαλάσσης πλάξονται· τοιώδε γάμω, τοιηδε γενέθλη τέρπονται· τὰ δὲ ποὺ τις ἐπιχθονοίσων ἀπαντᾷ ἄθανάτων σήμην· τί γὰρ μερόπεσον ἄνυστὸν νόσφι θεῶν; οὖδ' ὀσσον ὑπὲκ ποδὸς ἵχνος ἄειραι, δ' οὐδ' ὀσσον ἀμπετάσαι βλεφάρων περιφαέα κύκλα· ἀλλ' αὐτοὶ κρατέουσι καὶ ἱθύνουσιν ἑκαστα, τηλόθεν ἐγγὺς ἑώτες· ἀναγκαῖη δ' ἀτύνακτος πείθεσθαι· τὴν δ' ὦτι πέλει σθένος οὔδε τις ἀλκὴ τρηχείας γενύησαν ύπερφιάλως ἑρύσαντα ἐκφυγέειν, ἀτε πώλον ἀποπτυστῆρα χαλινῶν· ἀλλ' αἰεὶ μάκαρες πανυπερτατοὶ ἤνια πάντη κλίνουσ', ἢ κ' ἐθέλωσιν, δ' ἐσπεταὶ ὡστε σαῦφρων, πρὶν χαλεπῇ μάστηγι καὶ οὐκ ἐθέλων ἑλάται· κείνοι καὶ τέχνας πολυκερδέας ἀνθρώποισιν δόκαν ἐχειν καὶ πᾶσαν ἐπιφροσύνην ἑνήκαν. ἄλλος δ' ἀλλοίωσιν ἐπώνυμος ἐπλευτο δαίμων ἔργως, οἴς ἐκαστος ἐπίςκοπον ἦρατο τιμήν. Δηω μὲν ζεύγης τε βοῶν ἀρότοιο τε γαῖης

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"ποδὸς ἵχνος is so common a periphrasis for ποὺς (Eur. I. in T. 752 etc.), and αἰρω (Eur. Tr. 342 μὴ κούφον αἱρῃ βὴμι ἐσ Ἀργελὼν στρατῶν) so naturally refers to "lifting" the foot, that this seems the safer rendering. Nor does ὑπὲκ cause any difficulty (Soph. Ant. 224 κούφον ἔξαρας πόδα, Ἀνονυμ. Poet. αρ. Suid. s. Ταῦρος . . . τὸν αὐχένα | κυρτῶς ὑπεξαλατοῦτ). 282
HALIEUTICA, OR FISHING

II

Thus do fishes range and feed, thus roam the tribes of the sea; in such mating, in such breeding they delight. All these things, I ween, someone of the immortals hath showed to men. For what can mortals accomplish without the gods? Nay, not even so much as lift a foot from the ground or open the bright orbs of the eyes. The gods themselves rule and direct everything, being far, yet very near. And doom unshakable constrains men to obey, and there is no strength nor might whereby one may haughtily wrench with stubborn jaws and escape that doom, as a colt that spurns the bit. But evermore the gods who are above all turn the reins all ways even as they will, and he who is wise obeys before he is driven by the cruel lash unwillingly. The gods also have given to men cunning arts and have put in them all wisdom. Other god is namesake of other craft, even that whereof he hath got the honourable keeping. Deo hath the privilege of

The Schol, has τὸν πόδα ἐκ τοῦ ἵππου, and a possible rendering would be "to move one foot past another. Cf. Hom. Il. ix. 547 ὀλύγον γόνυ γονός ἄμείζων.


c Demeter.
πυρῶν τ’ εὐκάρπτου φέρει γέρας ἀμητοῖο.
δῶρα δ’ τεκτῆναι άναστήσαι τε μέλαθρα,
φάρεά τ’ ἀσκήσαι μῆλων εὐανθέτι καρπῷ
Παλλάς ἐπιχθονίους ἐδιδάξατο· δῶρα δ’ "Ἀρησ
φάσγανα χάλκειοι τε περὶ μελέσσαι χιτώνες
καὶ κόρυθες καὶ δῶρα καὶ οἷς ἐπιτέρπτετ’ Ἔννω.
δῶρα δὲ Μοῦσάων τε καὶ Ἀπόλλωνος ἀουίδαι.
’Ερμείης δ’ ἀγορὴν τε καὶ ἄλκηντας ἀέθλους
ἀπασε̇ν. Ἡφαίστως δὲ μέλει ραώτηριος ἱδρῶς.
καὶ τάδε τις πόντοι νόηματα καὶ τέλος ἄγης
πληθῶν θ’ ὑγροτόρων θεὸς ὧπασε τεκμήρασθαι
ἀνδράσων, δ’ καὶ πρῶτα μεσοραγεάς κενεώνας
γαίης ἀγρόμενουσιν ἐνυπήσας ποταμοίς
πευκεδανήν ἄνεχευ καὶ ἔξεστησε θάλασσαν,
οὕρυσι καὶ ρηγμισὶ περίδρομον αἴμαπεδήσας,
εἰτ’ μιν εὐρυμέδοντα Ποσειδάωνα καλέσσαι,
εἰτ’ ἄρα καὶ Νηρῆα παλαίβασιν, εἰτ’ ἄρα Φόρκυν
βέλτερον, εἰτ’ τι’ ἄλλον ἄλος θεὸν ἰδὺνῆρα.
ἄλλ’ οἱ μὲν μάλα πάντες, ὅσοι τ’ Ὀὐλυμπον ἔχουσι
δαίμονες οἱ τε θάλασσαν ὅσοι τ’ ἐνδόωρον ἄρουραν
ἡέρα τ’ ἐνναίουσι, πανίλαον ἣτορ ἔχοιν
σοὶ τε, μάκαρ σκηντοῦχε, καὶ ἀγλασταίδη γενέθλη
καὶ λαοῖς σύμπασι καὶ ἰμετέρησιν ἀουίδαις.
’Ἰχθυίοι δ’ οὔτε δίκη μεταρίθμιος οὔτε τις αἴδως,
οὐ φιλότης· πάντες γὰρ ἀνάρχουι ἀλληλοις
δυσμενέες πλώουσι· ὁ δὲ κρατερώτερος αἱεὶ
daίνυτ’ ἀφαυροτέρους, ἄλλω δ’ ἐπινήξεται ἄλλος

a Goddess of War.
b Hor. C. i. 10. 1 Mercuri facunde nepos Atlantis.
c Pind. I. i. 60 ἀγόνοι Ἐρμᾶς.
d Hesiod, W. 276 τόρθε γὰρ ἀνθρώπουι νῦμον διέταξε Κρονίων,
| ἰχθυίοι μὲν καὶ θηροὶ καὶ οἰώνοις πεπηνοῖς | ἐσθέμεν ἄλληλους.
yoking oxen and ploughing the fields and reaping the fruitful harvest of wheat. Carpentry of wood and building of houses and weaving of cloth with the goodly wool of sheep—these hath Pallas taught to men. The gifts of Ares are swords and brazen tunics to array the limbs and helmets and spears and whatsoever things Enyo a delights in. The gifts of the Muses and Apollo are songs. Hermes hath bestowed eloquence b and doughty feats of strength. c Hephaestus hath in his charge the sweaty toil of the hammer. These devices also of the sea and the business of fishing and the power to mark the multitude of fishes that travel in the water—these hath some god given to men; even he who also first filled the rent bowels of earth with the gathered rivers and poured forth the bitter sea and wreathed it as a garland, confining it about with crags and beaches; whether one should more fitly call him wide-ruling Poseidon or ancient Nereus or Phorcys, or other god that rules the sea. But may all the gods that keep Olympus, and they that dwell in the sea, or on the bounteous earth, or in the air, have a gracious heart toward thee, O blessed wielder of the sceptre, and toward thy glorious offspring and to all thy people and to our song.

Among fishes neither justice d is of any account nor is there any mercy nor love; for all the fish that swim are bitter foes to one another. The stronger e ever devours the weaker; this against that swims

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a Shakesp. Per. ii. 1, Fisherman iii. Master, I marvel how the fishes live in the sea. Fisherman i. Why, as men do a-land; the great ones eat up the little ones.
The Torpedo or Electric Ray. Three species occur in Mediterranean—Torpedo marmorata Risso, M.G. muonndsptra (Apost. p. 6), T. narce, T. hebetans; A. 505 a-506 b, 540 b 18, etc.; Ael. ix. 14, i. 36, etc.; Antig. 53; Phil. 36; Athen. 314; Plut. Mor. 978 n; Plin. ix. 143; Claudian, xlix. (xlvi. Gesner). The Torpedo has a pair of large electric organs between the pectoral fin and the head.
fraught with doom and one for another furnishes food. Some overpower the weaker by force of jaws and strength; others have venomous mouth; others have spines wherewith to defend them with deadly blows—bitter, sharp points of fiery wrath. And those to whom God hath not given strength, and who have no sharp sting springing from the body, to these he hath given a weapon of the mind, even crafty counsel of many devices; these by guile ofttimes destroy a strong and mightier fish.

Thus the Cramp-fish of tender flesh is endowed with a specific of valour, self-taught in its own limbs. For soft of body and altogether weak and sluggish it is weighed down with slowness, and you could not say you see it swimming; hard to mark is its path as it crawls and creeps through the grey water. But in its loins it hath a piece of craft, its strength in weakness: even two rays planted in its sides, one on either hand. If one approach and touch these, straightway it quenches the strength of his body and his blood is frozen within him and his limbs can no longer carry him but he quietly pines away and his strength is drained by stupid torpor. Knowing well what a gift it hath received from God, the Cramp-fish lays itself supine among the sands and so remains, lying unmoving as a corpse. But any fish that touches its

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\[^a\] A. 620 b 25 ἄλησκονται (βάτραχος, νάρκη, τριγών) γὰρ ἐχοντες κεστρέας πολλάκις δυτες αὐτοὶ βραδύτατοι τὸν τάχιστον τῶν ἱχθύων; Claudian, l.c. 3 Illa quidem mollis segniique obnixa natatu | Reptat.

\[^b\] Plin. ix. 143 novit torpedo vim suam ipsa non torpens mensaque in limo se occultat piscium qui supernantes obtorpuere corripiens; Claudian, l.c. 8 Consicia sortis | Utitur ingenio longeque extenta per algas | Attactu confisa subit. Immobilis haeret: | Qui tetigere iacent. Successu laeta resurgit | Et vivos impune ferox depascitur artus.
OPPIAN

éγχριμψη λαγόνεσσων, ὁ μὲν λύτο, κάππεσε δ' αὐτῶς ἀδρανίης βαθὺν ὑπ'νον, ἀμηχανίης πεδηθεῖς· ἢ δὲ θοῶς ἀνόρουσε καὶ οὐ κραιπτὴν περ ἐόσα, γηθοσύνη, ξωὸν δὲ κατεσθέει ἵσα θανόντι. πολλάκι καὶ κατὰ λαίτμα μετ' ἱχθύσων ἀντιάσασα τῇ νηχομένοις κραιπτην μὲν ἐπειγομένων σφέσεν ὀρμὴν ἑγγὺς ἐπιμαύσασα καὶ ἐσομενόν εἴπεδησεν· ἐσταν δ' αναλέοι καὶ ἀμῆκανοι, οὔτε κελεύθων δύσμοροι οὔτε φυγῆς μεμυμένοι· ἢ δὲ μένουσα οὐδὲν ἀμυνομένους καταδαίνειτα συδ' αἰόντας. οἴον δ' ὀρθόνοισιν ἐν εἰδώλουσιν ὀνείρων ἀνδρὸς ἀτύξομενοι καὶ ἰερέμου φέβεσθαι θρόσκει μὲν κραδή, τὰ δὲ γούνατα παλλομένου ἀστεμφῆς ἄτε δεσμὸς ἐπειγομένου βαρύνει, τοῖν δινοπέδην τεχνάζεται ἱχθύσι νάρκη.

Βάτραχος αὖ νωθῆς μὲν ὄμωσ καὶ μαλθακὸς ἱχθύς,
a Hom. II. xxii. 199 (of Achilles and Hector) ὃς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν· οὔτ' ἀρ' ὃ τῶν δύναται υποφεύγειν οὐθ' ὃ διώκειν; cf. Verg. A. xii. 908 Ac velut in somnis, oculos ubi languida pressit | Nocte quies, nequidquam avidos extendere cursus | Velle videmur et in mediis conatibus aegri | Succidimus.

b Lophius piscatorius L., M.G. φλάσκα at Chalcis, σκλεμπόὺ and βατραχόφαρο at Patras (Apost. p. 10). Fr. Loup de mer, Diable, Crapaud de mer, etc. In this country Angler, Sea-devil, etc. It is not infrequently cast ashore in Scotland, especially on the E. coast. The attention of the present writer was called (by his son J. L. R. M.) to a fine specimen near Largo in Fife, April 1927, where it lay amid a crowd of Lump-fish, Cyclopterus lumpus, hen-paidle and cock-paidle (Scott, Antiquary c. xi.); cf. St. John, N.H. in Moray, p. 210; A. 540 b 18, 620 b 11 ff. βάτραχον τὸν ἀλίεα; De gen. 7.19 a 23, etc.; Ael. ix. 24; Athen. 286 b, 330 a; Plin. ix. 78 ranae, 143 nec minor sollertia ranae quae in mari piscatrix vocatur. Eminentia sub oculis cornicula turbato limo exertit, adsultantibus pisciculis retrahens, donec tam prope accedant ut adsiliat; Ov. Hal. 126 molles tergore 288
loins is paralysed and falls even so into the deep sleep of weakness, fettered by helplessness. And the Cramp-fish, albeit not swift, speedily leaps up in joy and devours the living fish as if it were dead. Many times also when it meets with fishes swimming in the gulf of the sea, it quenches with its touch their swift career for all their haste and checks them in mid course. And they stay, blasted and helpless, thinking not, poor wretches, either of going on or of flight. But the Cramp-fish stays by and devours them, while they make no defence nor are conscious of their fate. Even as in the darkling phantoms of a dream, when a man is terrified and fain to flee, his heart leaps, but, struggle as he may, a steadfast bond as it were weighs down his eager knees: even such a fetter doth the Cramp-fish devise for fishes.

The Fishing-frog again is likewise a sluggish and ranae; Cicero N.D. ii. 125 Ranae autem marinae dicuntur obrure cese arena solere et moveri prope aquam: ad quas quasi ad escam pisces cum accessorint confici a ranis atque consumi. "The first dorsal ray, inserted on the snout, is very long, movable in every direction, and terminates in a dermal flap, which is supposed to be used by the 'Angler' as a bait, attracting other fishes, which are soon ingulfed in the enormous gape" C.N.H. vii. p. 718; Aristotle, classifying it as a Selachian and holding all Selachians to be viviparous, notes the βάτραχος as the one exception (Α. 505 b 3 τὰ δὲ σελάχη πάντα ἕφοτοκα πλὴν βατράχων: cf. 564 b 18, etc., De gen. 749 a 23). In De gen. 754 a 26 he gives as the reason for this the immense size of its head—πολλαπλασίαι τοῦ λοιποῦ σώματος καὶ ταύτην ἀκανθώδη καὶ σφόδρα τραχείαν. διόπερ οὐδ’ ἐπερεῖ εἰσδέχεται τοὺς νεόττους οὐδ’ ἐξ ἀρχῆς ἕφοτοκεῖ. "Il y avait une bien meilleure réponse à faire, c’est que la baudroie n’est pas un cartilagineux et d’ailleurs il s’en faut beaucoup que les autres cartilagineux soient tous vivipares; enfin, ni les poissons cartilagineux ni les autres ne font rentrer leurs petits dans leur corps" Cuvier, xii. p. 363.
οὗτος μὲν πηλότο κατευρωκέντος ἐλυσθεὶς κέκλυται ἀπρεμέων, ὀλίγην δὲ ἀνὰ σάρκα τιταίνει, ἥρά οἱ ἐκ γένους νεάτης ὑπενερβεί πέφυκε λεπτὴ τ' ἀργεννὴ τε, κακῆ δὲ οἱ ἐστὶν αὐτημῆς τὴν θαμὰ δινεῖ, δόλον ἱχθύσι βαινετέρουσιν· οἱ ἐν μὲν εἰσορόωντες ἐφορμώωσι λαβέσθαι. αὐτὰρ δ' τὴν ἄψιν αὐτίς ἐφέλκεται ἀπρεμάς εἰσω, ἢκα μᾶλ' ἀσπαίρουσαν ὅποι στόμα, τοῖ δ' ἐφέπονται οὐδὲν ὅιομενοι κρυπτὸν δόλον, ὄφρα λάθωσι βατράχου εὐθείαν ἔσω γενύσασι μηγέντες. ὦς δ' ὅτε τις κούφοις πάγην ὄρνισι τιτύσκων, πυροῦς τοὺς μὲν ἔρημε δόλον προπάροιθε πυλάων, ἄλλους δ' ἐνδον ἐθηκεν, ὑπεστῆριζε δὲ τέχνην· τοὺς δὲ λιλαιομένους ἐλκει πόθος ὅξυς ἐδῶδης, εἰσω δὲ προγενόντο, καὶ οὐκέτι νόστος ἐτούμοι ἐκδύναι, δαιτὸς δὲ κακῆν εὐραντο τελευτὴν· ὦς κεῖνοις ἀμενηνὸι ἐπεστασεν ἡπεροπεύσας βατράχος, οὐδ' ἐνόησαν ἔων σπεῦδοντες ὀλέθρον· τοῖς καὶ ἀγκυλομίνων ἐπέκλυνεν ἐνυνόεσθαι κερδώς· ὅτ' οἰωνῖν ἀγέλην πληθουσαν ἠδηται, δοχιμὴ ἀγκλυθεῖσα, τανυσσαμένη θοᾷ κάλα, ὅμματ' ἐπιμυς, σὺν δὲ στόμα πάμπαν ἐρείδει· φαίης κ' εἰσορόων η μὲν βαθὺν ὑπονοιας, ἥκα καὶ ἀτρεκέως κείσθαι νέκυς· ὥδε γὰρ ἀπνοος αἰόλα βουλεύοισα παραβλήθην τετάνυσται· οἱ δὲ μὲν εἰσορόωντες ἀολλεῖς ἠδοὺ ἐνταῖ σφυεῖς, λάχνην δὲ διαμαίροισι πόδεςσαν, ἡμέτε κερτομέοντες· ἐπὶν δὲ οἱ ἐγνύσ ὀδόντων

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<sup>a</sup> Pind. I. iii. 65 μῆτιν δ' ἀλώπης, αἰετοῦ ἄρ' ἀναπιτυμένα Δ90
soft fish and most hideous to behold, with mouth that opens exceeding wide. But for him also craft devises food for his belly. Wrapt himself in the slimy mud he lies motionless, while he extends aloft a little bit of flesh which grows from the bottom of his jaw below, fine and bright, and it has an evil breath. This he waves incessantly, a snare for lesser fishes which, seeing it, are fain to seize it. But the Fishing-frog quietly draws it again gently quivering within his mouth, and the fishes follow, not suspecting any hidden guile until, ere they know it, they are caught within the wide jaws of the Fishing-frog. As when a man, devising a snare for lightsome birds, sprinkles some grains of wheat before the gates of guile while others he puts inside, and props up the trap; the keen desire of food draws the eager birds and they pass within and no more is return or escape prepared for them, but they win an evil end to their banquet; even so the weak Fishing-frog deceives and attracts the fishes and they perceive not that they are hastening their own destruction. A like device, I have heard, the cunning Fox a contrives. When she sees a dense flight of birds, she lies down on her side and stretches out her swift limbs and closes her eyes and shuts fast her mouth. Seeing her you would say that she was deep asleep or even lying quite dead: so breathless she lies stretched out, contriving guile. The birds, beholding, rush straightway upon her in a crowd and tear her fur with their feet, as if in mockery. But when they come nigh her teeth, then

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Ael. vi. 24 τὰς δὲ ὄτιδας (Bustards) ἐν τῷ Πίοντῳ θηρεύοντον ὀɫτωσ’ ἀποστραφεῖαι αὐταὶ καὶ εἰς γὴν κύψασαι τὴν κέρκον ἀνατείνουσιν . . . αἱ δὲ ἀπατηθεῖαι προσίλασιν ὡς πρὸς ὅρων ὀμοφυλον, εἶτα πλησιὸν γενόμεναι τῆς ἀλώπεκος ἀλίκοιται βᾶστα, ἐπιστραφείς καὶ ἐπιθεμένης.

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HALIEUTICA, II. 87–116
Oppian

εἴλθωσιν, τότ', ἐπείτα δόλου πετάσασα θύρετρα, ἐξαπίνης συνέμαρψε καὶ ἐσπασεν εὐρὺ χανοῦσα ἀγρην κερδαλέην, ὅσην ἔλευ οἰμήσασα.

Καὶ μὲν δὴ δολόμητις ἐπίκλοποι εὔρατο θήρην σητίη: ἐκ γὰρ οἱ κεφαλῆς πεφύσων ἄραμοι ἀκρέμονες προτενεῖς, ὥστε πλόκοι, οἰσι καὶ αὐτῇ ὡστε περ ὀρμήσων ἐφέλκεται ἵχθυας ἀγρη, πρήνης ἐν ψαμάθουσιν ὑπ’ ὀστράκῳ εἰλυθεύσα. κεῖνας δὲ πλοκαμίσι καὶ ηνίκα κύματα θύει χείματι πετράων ἀντίσχεται, ἥτυ τ᾽ εἰς νήσο
πείσματ' ἐπ’ ἀκταίην ἀναψαμένη σπιλάδεσσι.

Καρίδες δ’ ὀλίγαι μὲν ἰδεῖν, ἵστ δὲ καὶ ἀλκή γυνίος, ἀλλὰ δόλους καὶ ἀλκίμον ὠλεσαν ἰχθύν, λάβρακα, σφετέρησιν ἐπικλέα λαβροσύνησιν. 12 οἱ μὲν γὰρ σπεῦδοντο καὶ θιόνου λαβέσαν καρίδων, ταῖς δ’ οὕτε φυγεῖν θένος οὕτε μάχεσθαι, ὀλλύμεναι δ’ ὀλέκουσι καὶ οὗς πέφυσοι φονῆσ’ ἐδε γὰρ ἀμφιχανόντες ἐσό μάρψωσιν ὀδόντων,

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a Sepia officinalis L., the Common Cuttle.

b A. 523 b 21 τῶν μὲν οὖν μαλακίων καλομέλινών τὰ μὲν ἐξ ὄφρᾳ τάδ’ ἐστίν, ἐν μὲν οἱ ὄνομαζόμενοι πόδες, δεύτερον δὲ τούτων ἐξομένη ἦ κεφαλῆ.

c i.e. tentacles, προβοσκίδες, πλεκτάναι. Cf. A. 523 b 29 ἰδία τ’ ἐχαινον αἱ τε σητίαι καὶ αἱ πενθίδει καὶ οἱ πενθοὶ δύο προβοσκίδας μακρᾶς, επ’ ἀκρῶν πραγμάτεα ἐχοῦσας δικότυλον, αἱ προσάγονται τε καὶ λαμβάνονσιν εἰς τὸ στόμα τὴν τροφήν, καὶ ὅταν χείμων ἦ, βαλλόμεναι πρὸς τινα πέτραν ὥσπερ ἀγκύρας ἀποσαλεύειν; Plin. ix. 83 sepiae et loligini pedes duo ex his longissimi et asperi quibus ad ora admovent cibos et in fluctibus se velut ancoris stabiliunt, cetera cirri quibus venantur; Athen. 323 ὅ τρέφονται δ’ αἱ μικραί σητίαι τοῖς λεπτοῖς ἵχθυδίοις, ἀποτείνουσα τὰς προβοσκίδας ὥσπερ ὀρμίας καὶ ταύταις θηρεύονται. λέγεται δ’ ὃς ὅταν ὁ χείμων γενήσαι τῶν πετρώιων ὡσπερ ἀγκύρας ταῖς προβοσκίσι λαμβανόμεναι ὀρμοῦσι; Ael. v. 41; Plut. Mor. 978 n.

d The Cuttle-fish has no shell. But the σητίον, or hard
she opens the doors of guile and suddenly seizes them, and with wide gape cunningly catches her prey, even all that she takes at a swoop.

Yea, the crafty Cuttle-fish also has found a cunning manner of hunting. From her head grow long slender branches, like locks of hair, wherewith as with lines she draws and captures fish, prone in the sand and coiled beneath her shell. With those locks, too, when the waves rage in wintry weather, she clings to the rocks even as a ship fastens her cables to the rocks upon the shore.

Prawns are small to look at and small too is the strength of their limbs, yet by their craft they destroy a valiant fish, even the Basse named for its gluttony. For the Basse are eager and keen to seize the Prawns; and these have no strength either to flee or to fight, yet as they are destroyed they destroy and slay their slayers. When the gaping Basse have caught them within their teeth, they leap oftentimes (internal) part, towards the back of the body, which is described *A. 524 b 22 τῇ μὲν σπιὰ καὶ τῇ τευθίδι καὶ τῷ τεύθῳ ἑντὸς ἐστι τὰ στερεὰ ἐν τῷ πρανεὶ τοῦ σώματος, καὶ καλυσὶ τὸ μὲν σπιὸν τὸ δὲ ξίφος, cf. *P. A. 654 a 20, was apparently sometimes called δοστρακον, cf. Athen. 323 c τὴν σπιὰν δὲ Ἀριστοτέλης (φησί) πόδας ἔχειν ὡκτό ... ἔχει δὲ καὶ ὀδόντας δύο ... καὶ τὸ λεγόμενον δοστρακόν ἐν τῷ νῷτῳ. Oppian may have misunderstood this, or, equating δοστρακόν with νῶτον, he may have meant ὑπ’ ὀστράκων εἰλαθείσα ας = “hunched up.” It seems then not advisable to alter the text.

* A. 525 a 34 γένη δὲ πλείω τῶν καρδίων ... αἰ τε κυφαί καὶ αἱ κράγγονες καὶ τὸ μικρὸν γένος (A. P. A. 684 a 14), probably *Palaemon squilla, Squilla mantis, and Crangon vulgaris (shrimps). Ael. i. 30 gives a similar account of their fight with the Basse, and classes them as ἔλεοι, έκ φυκίων, πεπραίαι. 

Labrax lupus Cuv., M.G. lauraki; Apost. p. 12.

i.e. λάβραξ from λάβρος: ἰχθύων ὀψοφαγιστατος, Ael. l.c.

Ael. l.c. κέχυτε δὲ ὁ λάβραξ καὶ μέγα.
OPIAN

αἴδε θαμὰ θρώσκουσι καὶ ἐς μεσάτην ὑπερφήν
ὀξὺ κέρος χρύμπτουσι, τὸ τε σφίσι τέλεται ἀκρῆς
ἐκ κεφαλῆς· λάβραξ δὲ φίλης κεκορημένοις ἀγρης
νύγματος οὐκ ἀλέγει· τὸ δὲ μιν νέμεται τε καὶ ἔρπει,
εἰσόκε τρυχόμενον μιν ἐλή μόρος ἐξ ὄδυνῶν·
οἴς δὲ γινώσκει νέκνος δεδαίγμενος αἰχμῆ.

"Εστὶ δέ τοι πηλοίσιν ἐφέστιοι οὐμοφάγοις βοῦς,
εὐρύτατοι πάντεσσι μετ' ἤλθον· ἡ γάρ οἱ εὐρος
πολλάκις ἐνδεκάπτηχι δυσδεκάπτηχι τ' ἐτύχθη·
ουτίδανος δὲ βίτην καὶ οἱ δέμας ἁμμορον ἀλκῆς,
μαλθακόν· ἐν δὲ οἱ εὐσθάν αἰείδελοι ἐνδον ὀδὸντες
βαιοὶ τ' οὐ κρατεροὶ τε· βίτη δὲ κεν οὐτί δαμάσσαι,
ἀλλὰ δόλῳ καὶ φωτας ἐπίφρονας εἰλε πεδῆςας·
δαιτ' γὰρ ἀνδρομένη ἐπιτρέπτεται, ἔξοχα δ' αὐτῷ
ἀνθρώπων κρέα τερπνα καὶ εὐάντητος ἐδώδῃ.

εὑτε τιν' ἄθροψη νεὰτην ὑπὸ βύσσον ἱόνα
ἀνθρώτων, ὀσσοισιν ὑποβρύχιοι πόνος ἀλῆς
μεμβλεται, αὐτάρ ὁ κοῦφος ὑπὲρ κεφαλῆς ἄερθεϊσ
νήχεται ἀστεμφῆς, μεγάρων ὀρόφουσιν ἐοικῶς,
ἀτροπος ἀμφιτιθεῖς, σὺν δ' ἔρχεται, ἡ κεν ἤςιν
δειλὸς αὖρ, μίμνοντι δ' ἐφίσταται ἥπτε πώμα.

ὡς δὲ πάϊς δολὸντα μόρον λίχνουσι μύεσσων
ἐστησεν· τὸν δ' οὔτι πάγης λόχον ὀρμαίνοντα

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a Ael. l.c. τὸ ἑξοχον τῆς κεφαλῆς, ἑοικε δὲ τρυήρους ἐμβόλως καὶ
μάλα γε ὀξεῖ, καὶ ἄλλως ἔχει δίκην πριῶνων.
b Ael. l.c. καὶ κατείδητα ὄξυν ἀποκτείνασα ἀνήργηται.
c A. 540 b 17 σελάχι θ' ἐστὶ τὰ τε ἐερημένα καὶ βοῦς καὶ λάμια
cαὶ ἄετος καὶ νάρκη καὶ βάτραχος καὶ πάντα τὰ γαλεόδη; 566 b 2
dελφίς καὶ φάλαια καὶ τὰ ἀλλα κήτη, ὅσα μὴ ἔχει βράγχια
ἄλλα φυσητῆρα ἡφακωδοῦν, ἐτι δὲ πρίστας καὶ βοῦς; Plin. ix.
e 78 Planorum piscium alterum est genus quod pro spina
cartilaginem habet, ut raiae, pastinacae, squatinae, torpedo,
de quos bovis, lamiae, aquilae, ranae nominibus Graeci
294
and fix in the midst of the palate of the Basse the sharp horn* which springs from the top of their heads. The Basse, glutted with the prey which he loves, heeds not the prick. But it spreads and creeps apace, until, worn out with pain, doom overtakes him; and too late he knows that he is stricken by the spear of the dead.\(^b\)

There is a fish which is at home in the mud, even the ravenous Ox-ray,\(^c\) broadest among all fishes; for indeed his breadth is often eleven cubits or twelve. But in might he is a weakling, and his body is devoid of strength and soft. The teeth within his mouth are inconspicuous, small and not strong. By might he could not overpower anything, but by craft he ensnares and overcomes even cunning men. For he greatly delights to banquet upon man and human flesh above all is to him pleasing and a welcome food. When he beholds anyone of those men who have their business in the deep waters of the brine descending to the nether depths, he rises lightly above his head and swims steadfastly, like the roof of a house, stretched about him inexorably. Where the wretched man goes, he goes, and when the man halts, he stands over him like a lid. As a boy sets a guileful doom for greedy mice; and the mouse, not dreaming of the ambush of the trap, is driven within by the desire of the belly;

 appellant. . . Omnia autem carnivora sunt talia . . et cum ceteri pisces ova pariant, hoc genus solum, ut ea quae cete appellant, animal pariat, excepta quam ranam vocant. Cf. Athen. 330 a; Ael. i. 19, xi. 37; Phil. 100; Ov. Hal. 94 Nam gaudent pelago quales scombrique bovesque (Plin. xxxii. 152). Clearly one of the Rays—probably Cephaloptera Giorna=Couch's Ox-ray. Some members of this family (Cephalopteridae) attain an incredible size—one taken at Messina weighing more than half a ton.
ΟΠΠΙΑΝ

γαστήρ ἑνδον ἐλασσε, θοῶς δὲ οἱ ἄγγος ὑπερβε
cοῖλον ἐπεσμαράγησεν, δ ὧν οὐκέτι πολλὰ μενο
νὰ ἐκφυγεῖν δύναται στυβαρὸν σκέτασ, ὅφρα ἐ κοῦρος 160
μάρπῃ τε κτείνῃ τε, γέλων δ᾽ ἐπιθήσεται ἄγρη·
ὡς ὦ γ᾽ ὑπὲρ κεφαλῆς βροτῆς ὀλοφώιος ἅρθυς
πέπτωτε ἐρητών ἀναδύμεναι, εἰσόκε αὐτή
φώτα λίπῃ, ψυχῆν δὲ μετεκτνεύσῃ δοθίοισιν·
ἔνθα ἐ τεθνηώτα δυσώνυμοι ἀμφίεπε βοῦς
δαίνυμενος, τέχνησιν ἐλῶν δυσμήχανον ἄγρην.

Καὶ μὲν τὶς μναροῦσι ἐπὶ πλαταμῶσι νοῆσας
καρκίνον αἰνήσει καὶ ἀγάσσεται εἶνεκα τέχνης
κερδαλέης· καὶ τῷ γὰρ ἐπιφροσύνῃ πόρε δαῖμον
ὀστρεα φέρβεσθαι, γλυκερῆ καὶ ἀμοχθὸν ἐδωδήν. 170
ὀστρεα μὲν κληίδος ἀναπτύξαντα θυρέτρων
ιλῶν λιχμάζουσι καὶ ὄδατος ἵσχανῶντα
πέπταται, ἀγκοίνησιν ἐφήμενα πετραίησιν·
καρκίνος αὐτοί ψηφίδα παρὰ ρηγμῖνοι ἀείρας
λέχριοι ὀξείησι φέρει χηλῆσι μεμαρπώς,
λάθρη δ᾽ ἐμπελάει, μέσω δ᾽ ἐνεθήκατο λᾶν
ὀστρέω. ἐνθεὶ ἐπείτα παρῆμενοι εἰλαπινάζει
dαίτα φίλην· τὸ δ᾽ ἀρ᾽ οὕτι καὶ ἵμενὸν περ ἐρείσαι
ἀμφιδύμους πλάστιγγας ἔχει σθένος, ἀλλ᾽ ὑπ᾽
ἀνάγκης
οἰγεται, ὅφρα θάνῃ τε καὶ ἀγρευτῆρα κορεσσῃ. 180

Τῷ δ᾽ ἵσα τεχνάζουσι καὶ ἀστέρες ἐρπυστήρες
296
and swiftly the hollow vessel claps too above him and, for all his endeavour, he can no more escape from the strong cover, till the boy seizes and kills him, mocking the while his prey; even so over the man's head the deadly fish extends, preventing him from rising to the surface, until breath leaves him and he gasps out his life amid the waves; where the Ox-ray of evil name sets about him and feasts upon him, having by his wiles captured a difficult prey.

And one who observes a Crab among the mossy ledges will praise and admire him for his cunning art. For to him also hath Heaven given wisdom to feed on Oysters, a sweet and unlaborious food. The Oysters open the bars of their doors and lick the mud, and, in their desire for water, sit wide open in the arms of the rocks. The Crab on the other hand takes a pebble from the beach and, moving sideways, carries it clutched in his sharp claws. Stealthily he draws near and puts the stone in the middle of the Oyster. Then he sits by and makes a pleasant feast. And the Oyster, though fain, is unable to shut his two valves, but gapes perforce until he dies and gluts his captor.

A like craft is practised also by the reptile Star-

a Cambridge N.H. iii. p. 111 "Crabs crush the young shells with their claws, and are said to gather in bands and scratch sand or mud over the larger specimens, which makes them open their shells."
"Οστρακόν αὐθ βυθίας μὲν ἔχει πλάκας, ἐν δὲ οἱ ἰχθὺς πίνην ναιετάει κεκλημένος: ἡ μὲν ἀναλκις οὔτε τι μητίσασθαι ἐπίσταται οὔτε τι ἰέξαι, ἀλλ’ ἀρα οἱ ξυνόν τε δόμον ξυνήν τε καλύπτρην καρκίνος ἐνναίει, φέρβει δὲ μω ἡδὲ φυλάσσει: τῷ καὶ πινυοφύλαξ κικλήσκεται· ἀλλ’ οἴτε κόχλου ἰχθὺς ἐνδον ἱκηταί, ὁ δ’ οὐ φρονέουσαν ἀμύξας δήγματι κερδαλέω πίνην ἔλευν· ἡ δ’ ὁδύνην ὀστρακα συμπλατάγησε καὶ ἐνδον ἐφράσσατο ἄγρην αὐτή τ’ ἡδ’ ἐτάρω, ξυνόν θ’ ἀμα δεῖπνον ἔλοντο.

* Α. Π. Ι. 681 b 8 καὶ τὸ τῶν ἀστέρων ἐστὶ γένος· καὶ γὰρ τοῦτο προσπήπτον ἐγχυρίζει πολλά τῶν ὀστρέων; Αελ. ix. 22 τὰ μὲν κέχηνε πολλάκις ψύχων δεόμενα καὶ ἄλλως εἰ τι σφισων ἐμπέον τοῦτῳ τραφησόμενα· οἱ τοῖνον ἀστέρες μέσον τῶν ὀστράκων διείρουσιν ἐν κούλου τῶν σφετέρων ἕκαστος καὶ ἐμπίπλανται τῶν σαρκῶν, διειργαμένων συνελθεῖν τῶν ὀστράκων αὐθίς. Cf. C. N. H. l.c. “Sometimes in a single night a whole bed of oysters will be destroyed by an invasion of Star-fish,” where different accounts of the procedure of Star-fish are given: 1. The Star-fish wraps its turned-out stomach round the Oyster, enclosing the mouth of the shell so that the Oyster sickens, the hinge-spring relaxes its hold, and the shell opening permits the Star-fish to suck the gelatinous contents. 2. The Star-fish seizes the Oyster with two of his fingers, while with the other three he files away the edge.
fishes of the sea; for these too have a device against Oysters. Howbeit they bring no stone as comrade nor ally, but insert in the middle of the open Oyster a rough limb. Thus the Oysters are overcome, while the Starfish feed.

A shell again keeps the plains of the deep, wherein dwells a fish called Pinna. The Pinna herself is weak and can of herself devise nothing nor do aught, but in one house and one shelter with her dwells a Crab which feeds and guards her; wherefore it is called the Pinna-guard: Now when a fish comes within the shell, the Crab seizes the unheedng Pinna and wounds her with crafty bite. Then in her pain she claps her shells together and so contrives to catch within a prey for herself and her companion, and of the flat valve until he can introduce an arm. 3. The Star-fish suffocates the Oyster by applying two of its fingers so closely to the edge of the valves that the Oyster is unable to open them; after a while the vital powers relax and the shell gapes. 4. The Star-fish pours a secretion from its mouth, which paralyses the hinge-muscle and causes the shell to open. Cf. Plin. ix. 183; Plut. Mor. 978 b.

A genus of bivalve Mollusces. A. 547 b 15 αὶ δὲ πίνναὶ ὀρθαὶ φύονται ἐκ τοῦ βύσσου ἐν τοῖς ἄμμωδεσι καὶ βορβορώδεσιν. ἔχουσι δὲ ἐν αὐταῖς πιννοφύλακα, αἱ μὲν καρίδιον [prob. Pontonia Tyrrhena Latr.], αἱ δὲ καρκίνων [Pinnoteres velerum Bosc.] οὓς στερισκόμεναι διαφθείρονται θάπτουν; ibid. b 28 ἐν ταῖς πίνναισιν καλοῦμενοι πιννοτῆραι. Cf. Athen. 83 d-e; Ael. iii. 29; Phil. 110; Plut. Mor. 980 b; Plin. ix. 115, xxxii. 150; Cic. N.D. ii. 48.123; De fin. iii. 19. 63; Soph. fr. 116; Aristoph. Vesp. 1510 (of Xenocles, son of Carcinus) ὁ πιννοτῆρης οὐτός ἐστι τοῦ γένους; Camb. V.H. iii. p. 62 "Several of the Crustacea live associated with certain mollusces. Pinnoteres lives within the shell of Pinna, Ostrea, Astarte, Petenculus, and others. Apparently the females alone reside within the shell of their host, while the males seize favourable opportunities to visit them there."
OPPIAN

ὅς ἄρα καὶ πλωτήσαν ἐν ύγροπόροισιν ἔασιν τοῖς μὲν κερδαλέοις, τοῖς δὲ ἄφρονες, οἷα καὶ ἡμῖν ἀνδράς, οὔδε τι πᾶσιν ἐναἰσμόν ἔστι νόημα.

Φράζεο δὲ ἀφραδίῃ προφερέσσατον ἡμεροκοίτην ἵχθυν, ὅπαρ πάντας ἀεργότατον τέκεν ἁλμή. 200 τοῦ δὲ ἦτοι κεφαλῆς μὲν ἀνω τέτραπται ὑπερθέν ὀμματα, καὶ στόμα λάβρων ἐν ὀφθαλμοῖς μέσοισιν· αἰεὶ δὲ ἐν ψυμάθους πανημέριοι τεταῦνσιν εὐδῶν, νυκτὶ δὲ μοῦνον ἀνέγρεται ἢδ' ἀλάληται· τούνεκα κέκληται καὶ νυκτερίς· ἀλλά μὴν ἄτη γαστρὸς ἀτεκμάρτοιο κακῇ λάχειν· οὐ γὰρ ἐδωδῆς ἢ κόρον ἢ τι μέτρον ἐπίσταται, ἀλλ' ἀτέλεστον λυσσομανῇ βουβρωστὸν ἀναιδεῖ γαστρὶ φυλάσσει· οὔδε ποτ' ἄν λήξειν ἐδητύος ἐγγὺς ἐνύψης, εἰςόκεν οἱ νηδὺς τε μέσῃ διὰ πᾶσα δαγείη, 205 αὐτός τε προπαθεῖς πέσῃ ὑπτύος, ἢ τὸς ἄλλος πέφυη μὴν νεπόδων πυμάτης ἐμφορτὸν ἐδωδῆς. σῆμα δὲ τοῦ γαστρὸς ἀειμάργου πυφαύσκω.

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a Chrysippus ap. Athen. 83d ἡ πίννη καὶ ὁ πυμοτῆρης συνεργᾶ ἀλληλοῖς, κατ' ἵδια οὐ δινάμενα συμμένειν. ἢ μὲν οὖν πίννη διστέρων ἔστιν, ὥ δ' πυμοτῆρης καρκίνοις μικρός· καὶ ἡ πίννη διαστήσασα τὸ διστρακὸν ἱσυχαίεται τηροῦσα τὰ ἐπεισόντα ἱξθύδια, ὥ δ' πυμοτῆρης παρεστώς ὅταν εἰσέλθῃ τι δάκνει αὐτήν ὠσπερ σμαίνων, ἢ δ' ὑπεκείσα συμμένει. καὶ οὕτως τὸ ἀποληψθὲν ἐνδον κατεσθίουσαι κοινῇ; Theophrast. C. P. ii. 17. 8 (in a discussion of Parasitism in general) ἵδια ἐν ψωμιοῦ ὕδω τα ἐν ταῖς πίνναις ἐστι καὶ ὅσα ἄλλα ψωμοτροφεῖ; ibid. 9 οὗτε γὰρ ἰῶσα ταῖς πίνναις βίος εἰ μὴ διὰ τὸν κάρκινον.

b Uranoscopus scaber, M.G. λίχνος (Bik. p. 81, λίχνος Erh. p. 81, while Apost. p. 9 would write λίχνος = gourmand). The name οὐρανοσκόπος, referring to the upward direction of the eyes, and καλλιοφυμος, euphemistically referring to ugliness (cf. καλλιας = ape), might be applied to various fishes, e.g. Lophius piscatorius, but the identification of the
they take a common meal together. Thus even among the swimming tribes that travel in the water some are crafty and some are stupid, as among us men, and not all have a right understanding.

Mark now a fish that exceeds all in stupidity, even the Day-sleeper, lazy beyond all that the sea breeds. The eyes in his head are turned upward and the ravenous mouth between his eyes. Always he lies all day stretched in the sands asleep and only at night does he awake and wander abroad; wherefore he is also called the Bat. But an evil doom is his for his limitless appetite. For he knows no satiety of food nor any measure, but in his shameless belly he nurses gluttony, rabid and endless, nor would he cease from feeding if food were at hand, till his belly itself burst utterly in the midst and himself fall flat upon his back or some other fish kill him, gorged with his latest meal. This sign I tell you of his ravenous

καλλιώνυμος of Aristotle with Uranoscopus scaber is proved by A. 506 b 10 ἔχει δὲ καὶ ὁ καλλιώνυμος (τὴν χολήν, the gall-bladder) ἐπὶ τῷ ἄτατο, διστερ ἔχει μεγίστην τῶν ἱθῶν ὡς κατὰ μέγεθος, which is true of the Uranoscopus, but not of the Callionymus of Linnaeus (Cuv. et Val. xii. p. 262). Cf. Ael. xiii. 4 who quotes Aristotle, Menander, and Anaxippus for this peculiarity; Plin. xxxii. 69 Callionymi fel cicatrices sanat et carnes oculorum supervacuas consumit. Nulli hoc piscium copiosis ut existimavit Menander quoque in comoedis [=Menand. ap. Ael. l.c. τίθημι ἔχειν χολήν σε καλλιώνυμον πλεῖον]. Idem piscis et uranoscopus vocatur ab oculo quem in capite habet; ibid. 146 callionymus sive uranoscopus; Athen. 356 a οὐφανοσκότος δὲ καὶ ὁ ἄγνως καλλιώνυμος ἢ καὶ καλλιώνυμος βαρεῖς. Cf. 282 d-e, A. 598 a 11 πρόγευσε, which suits Uranoscopus as well as the Callionymus of Linnaeus. For the gall-bladder of Uranoscopus cf. Cuv. iii. 296 La vésicule du fiel est énorme et a la forme d’une fiole à long cou, suspendu à un canal cholédoque aussi gros que le duodénum.
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ei γάρ τις μιν ἔλων θήρης ἀποπειρήσατο
χειρὶ βορῆν ὁρέγων, δὲ δὲ δὲξεται, εἰσόκεν αὐτοῦ 215
λαβροτᾶτον στῶματος νηήσεται ἄχρις ἐδώδη.
κλῦτε, γοναὶ μερόπων, οἰον τέλος ἀφραδίησι
λαμάργους, ὅσον ἄλγος ἀδηφαγίησων ὀπτηδεῖ·
tῶ τις ἀβραγὺν δυστερπέα τῆλε διώκοι
καὶ κραδῖς καὶ χειρός, ἔχοι δὲ τι μέτρουν ἐδώδης· 220
μηδ' ἐπὶ πανθοίνοισι νόον τέρποιτο τραπέζαις·
pολλοὶ γάρ τοίοι καὶ ἐν ἀνδράσιν, οἷοί λέλυνται
ἥνια, γαστρὶ δὲ πάντας ἐπιτρωπᾶσι κάλωσα·
ἀλλὰ τις εἰσορῶν φεύγοι τέλος ἑπεροκοῖτου.

"Εστί καὶ ὀξυκόμουσι νόος καὶ μῆτις ἐχίνοις,
οἳ τ' ἀνέμων ἱσαὶ βίας ζαμενεῖς τε θυέλλας
ὁρνυμένας, νώτοισι δ' ἀνοχλίζουσι έκαστος
λᾶν, ὅσον βαρύθοντα περὶ σφετέρησιν ἀκάνθαις
ῥηίδιως φορέοιν, ἵν' ἀντία κύματος ὀρμῇ
βρεθμένου μίμωσι· τὸ γάρ τρομόεσθι μάλιστα,
μὴ σφᾶς ἐπ' ἱόνεσοι κυκώμενον οἴδιμα κυλίσῃ.

Πουλυπόδων δ' οὐπω τιν' ὀξομαι ἐμμεν' ἀπυστον

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a We take αὐτοῦ, not as "of him," but as qualifying στῶματος, "his very jaws," cf. Hom. Il. xiii. 615 ὑπὸ λόφον αὐτῶν.

b Sea-urchins generically, Echinus esculentus, etc. Α. 530 a 34 ἔστι δὲ γενὴ πλείω τῶν ἐχίνων, ἐν μὲν τὸ ἐσθιόμενον; Hesych. s. ἐχῖνοι . . . καὶ ζῴον βαλάσσουν ἑδώδιμον; cf. Athen. 91 b.

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gluttony. If a man capture him and tempt his prey by offering him food with his hand, he will take it until the food shall be heaped up even unto the most gluttonous jaws of him. Hear, ye generations of men, what manner of issue there is to gluttonous folly, what pain follows upon excessive eating. Let a man therefore drive far from heart and hand idleness that delights in evil pleasure, and observe measure in eating nor delight in luxurious tables. For many such there be among men who hold the reins loose and allow all rope to their belly. But let a man behold and avoid the end of the Daysleeper.

Wit and cunning belong also to the prickly Urchins, which know when the violence of the wind and the fierce storms are rising, and lift each of them upon their backs a stone of such weight as they can easily carry on their spines, that thus weighted they may withstand the driving of the wave. For that is what they most dread—lest the swelling wave roll them on the shore.

No one, I think, is ignorant of the craft of the

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\[\text{Plut. Mor. 979a} \] \( \varepsilon \chi\iota\omicron\nu \gamma\epsilon \tau\iota\alpha\iota \chi\epsilon\rho\sigma\sigma\alpha\iota\omicron \upsilon \delta\iota\gamma\iota\gamma\sigma\sigma\alpha \pi\omicron\omega \nu\omega\omicron \iota \alpha\iota\omicron\sigma\tau\omicron\omicron\lambda\eta\iota\nu \pi\nu\epsilon\mu\mu\alpha\tau\omicron\omega\nu \) \( \text{(A. 612 b 4; Mirab. 831 a 15; Plin. viii. 133)} \) . . . \( \varepsilon\gamma\omega \delta' \varepsilon\chi\iota\omicron\nu \mu\epsilon\nu \omicron \omicron \nu\delta\eta\nu \zeta\iota\omicron \iota \nu \iota \iota \zeta \iota \zeta \iota \omicron \kappa\iota\iota \iota \nu \omicron \) . . . \( \text{Plin. ix. 100} \) . . . \( \text{Ex eodem genere sunt echini . . . tradunt saevitiam maris praesagire eos correptisque opperiri lapillis mobilitatem ponderare stabilientes. Cf. Ael. vii. 33; Phil. 64.} \)
τέχνης, οἱ πέτρησιν ὁμοίων ἵνα ἀλλονται, τὴν κε ποτιπτέωσι περὶ σπείρης τε βάλωνται. ἄνδρας δ’ ἀγρευτήρας ὄμοις καὶ κρέσσονας ἱχθὺς ῥηίδιοις ἀπάτησι παραπλάγξαντες ἄλυξαν. ἀλλ’ ὅτε χειρότερος τε ἐπισχεδὸν ἀντιβολήσῃ, αὐτίκα πολυποδεῖς τε καὶ ἱχθύες ἐξεφάνησαν, μορφῆς πετραῖς ἐξάλμενοι, ἐκ δὲ δόλου φορθῆν τ’ ἐφράσαστο καὶ ἐξῆλυσαν ὀλέθρον. χείματι δ’ οὕποτε φασὶν ἐπιστείχειν ἀλὸς ὅδωρ πολυποδος· ζαμενεῖς γὰρ ὑποτρομέονοι ἀέλλας· ἀλλ’ οἳ γε γλαφυρῆς ἐνιζόμενοι θαλάμησι πτῆξαντες δαίμοντας οὖς πόδας, ἥπετε σάρκας ἀλλοτρίας· οἳ δ’ αὐτὶς οὖς κορέσαντες ἀνακτας φύσει· τόδε ποῦ σφι Ποσειδῶν ἐπένευσε. τοῖον καὶ βλοσυρῆσθαι ἀειμάργυροι νόμιμα ἁρκτοις· χειμερίνῃ γὰρ ἀλυσκάξουσαν ὁμοκλῆν, δῦσαι φωλιεῖο μυχὸν κατὰ πετρήντα ὅν πόδα λυχμάξουσιν, ἐδητοὺς ἔργου ἀπαστον, 23

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α. 622 a. 8 θηρεύει τοὺς ἱχθὺς τὸ χρῶμα μεταβάλλων καὶ ποτῶν ὄμοιον οἷς ἀν πλησίᾳ λίθοις; P. A. 679 a. 12, Mirab. 832 b. 14; Plut. Mor. 978 ὁ τῶν πολυπόδων τῆς χρώας τὴν ἀμειψίν ὁ τοῖς Πινδαρίς περιβόητοι πεποίηκεν εἰπὼν "ποιήτων θηρὸς χρωτὶ μάλιστα νόου προσφέρων πάσας πολλεῖσιν ὀμυλεί" (fr. 43) καὶ Θέογνις (215) ὁμοῖος "πολυποδος νῦν ἱσχε πολυχρόνου, ὅποτε πέτρη τῇ περί ὄμηλη, τοῖος ἰδείν ἐφάνη"; Athen. 316 f, 513 d; Lucian, De salt. c. 67; Ael. V.H. i. 1; Dionys. De A. i. 9; Phil. 102. 13; Antig. 25 and 30; Plin. ix. 29; Ov. Hal. 30
At contra scopelis crinali corpore segnis | Polypus haeret et hac eludit retia fraude | Et sub lege loci sumit mutatque colorem, | Semper ei similis quem contigit. Charles Darwin, in his Journal of Researches (H.M.S. Beagle), c. i. tells how in 1832 at St. Iago in the Cape de Verdi archipelago he was interested in observing the habits of an Octopus: "These 304
Poulpes, which make themselves like in appearance to the rocks, even whatsoever rock they embrace and entwine with their tentacles. By their deceits they easily mislead and escape fishers alike and stronger fishes. When a weaker fish meets them near at hand, straightway they leap forth from their stony form and appear as veritable Poulpes and fishes, and by their craft contrive food and escape destruction. But in winter, they say, the Poulpes never travel over the waters of the sea; for they fear the fierce storms. But sitting in their hollow chambers they cower, and devour their own feet as if they were alien flesh. These feet, when they have glutted their owners, grow again: this gift, I ween, Poseidon has given them. Such a device is used also by the fierce and gluttonous Bears.

For they, shunning winter's threat, retreat into the rocky covert of their lair, where they lick their own feet, a fasting feast, animals also escape detection by a very extraordinary chameleon-like power of changing their colour. They appear to vary their tints according to the nature of the ground over which they pass; when in deep water their general shade was brownish-purple, but when placed on the land, or in shallow water, this dark tint changed into one of a yellowish-green, etc.

\[\text{Cf. C. iii. 176 ff.; Hesiod, W. 524 ἡματι χειμερίῳ ὄτ' ἄνδρεος [i.e. "the Boneless," Hesiod's allusive way of referring to the Poulpe, which has no bony skeleton: A. 524 b 28 ὃι δὲ πολύποδες οὐκ ἔχουσιν ἐσώ στερεῶν τοιοῦτον οὐδέν. For such allusive expressions, in place of the ordinary name, see Hesiod, A. W. Mair, Oxford, 1908. Introd. pp. xv. ff. ὃν πόδα τενδεῖ | ἐν τ' ἄπνοῃ οὐκ καὶ ἔθεσι λευγαλέοις; Plut. Mor. 965 f; Ael. i. 27, xiv. 26; Antig. 21; Phil. 102. 5 ff.; Athen. 316 (who quotes allusions to the belief by Alcaeus, Pherecrat., and Diphilus); Plin. ix. 87; A. 591 a 4 δὲ λέγουσι τινες, ὃς αὐτὸς αὐτὸν ἐσθιεὶ, ψεύδος ἐστιν ἀλλ' ἀπεδημένας ἔχουσιν ἐνιοῦ τάς πλεκτάνας υπὸ τῶν γάταρων.} \]

\[\text{C. iii. 174 ii.} \]
μαίομεναι δαίτην ἀνεμώλιον, ουδ' ἔθελοισι προβλώσκειν, εὐκραεῖς ἕως ἔαρ ἡβήσειεν.

"Ἐξοχα δ' ἀλλήλων ἀνάρσιον ἔχθως ἔχουσι κάραβος ἀϊκτήρ μύραινα τε πουλύποδες τε, ἀλλήλους δ' ὀλέκουσιν ἀμοιβαίοις φόνοισιν. αἰεὶ δ' ἱχθυόσσα μετὰ σφίσιν ἵστατ' ἐνυόι καὶ μόθοι, ἄλλου δ' ἄλλος έην ἐνεπλήσατο νηδύν. ἧ μὲν ὑπὲκ πέτρης ἀλμυρέος ὀρμηθείσα φοιταλῆ μύραινα διέσονται οἴδεμα πόντου, φορβὴν μαιομένη, τάχα δ' εἰσίδε πούλυτον ἀκτῆς ἀκρα διερπύζοντα καὶ ἀσπασίην ἐπὶ θήρην ἔσσυτο γνηθομένη· τὸν δ' οὐ λάθεν ἐγγύς ἔουσα· ἀλλ' ἦτοι πρῶτον μὲν ἄτυξομενος δεδονηται ἐς φόβον, ουδ' ἀρα μῆχος ἔχει μύραιναν ἀλύει ἐρτων νηχομενήν τε καὶ ἄσχετα μαμώσαν. 26.) ἀλθα δὲ μιν κατέμαρψε γένυν τ' ἐνέρειες δαφωνήν· πούλυτος αὐτ' ἀέκων·δλοῆς ὑπὸ μάρνατ' ἀνάγκης, ἀμφὶ δὲ οἱ μελέσσων ἐλίσσεται, ἄλλοτε ἄλλας παντοῖας στροφάλιγγας ὑπὸ σκολιοῖσιν ἵμασι τεχνάζων, εἴ ποὺς μιν ἐρητύσει βρόχοισιν ἀμφιβαλῶν· ἀλλ' οὔτι κακῶν ἄκος οὔτ' ἀλεωρή· ἰεία γὰρ ἀμφιπεσόντος ὀλισθηρῶς μελέσσων ὀτραλῆν μύραινα διαρρέει οἰάπερ ὕδωρ· αὐτάρ καὶ γ' ἄλλοτε ναῦτα παναῦλα, ἄλλοτε δειρὴν νύρην τ' ἀκροτάτην περιβαλλεῖτα, ἄλλοτε δ' αὐτὲ 27. ἐμπίπτει στόματός τε πύλαις γενύν τε μυχοῖσιν. ὅς δὲ παλαισμοῦνης γυιαλκέος ἓδονες ἄνδρες δηρῶν ἐπ' ἀλλήλοισιν έην ἀναφαίνετον ἄλκην,

\[a\] i.e. the Sea Crayfish or Spiny Lobster: II. i. 261 n.
\[b\] II. i. 142 n.
\[c\] Ael. i. 32 (where the hostilities of Poulpe, Muraena, are described) μύραινα μὲν γὰρ ταῖς ἀκμαῖς τῶν ὀδόντων τὰς 306
seeking an unsubstantial food, and come not forth, until the mild spring be in its prime.

Above all other the dashing Crayfish and the Muraena and the Poulpes have a bitter feud with each other and destroy one another with mutual slaughter. Always there is fishy war and strife between them, and one fills his maw with the other. The raging Muraena comes forth from her seawashed rock and speeds through the waves of the deep in quest of food. Anon it descries a Poulpe crawling on the edge of the shore and rushes gladly on a welcome prey. The Poulpe is not unaware that the Muraena is at hand. First in terror he turns to flee, but he has no means to escape the Muraena, he crawling while she swims and rushes incontinently. Speedily she catches the Poulpe and fixes her deadly teeth in him. The Poulpe, on the other hand, albeit unwilling, fights under deadly compulsion and twines around her limbs, contriving all manner of twists, now this, now that, with his crooked whips, if haply, embracing her in his nooses, he may stay her onset. But for his evil plight there is no cure nor escape. When the Poulpe enfolds her, the nimble Muraena with her slippery limbs easily escapes through his embrace like water. But the Poulpe twines now round her spotted back, now round her neck, now round her very tail, and anon rushes into the gates of her mouth and the recesses of her jaws. Even as two men skilled in valiant wrestling long time display their might against each other; already from the

πλεκτάνας τῷ πολύτοδι διακόπτει, εἰτά μέντοι καὶ ἐς τὴν γαστέρα εἰσδύσα αὐτῷ τὰ αὐτὰ δραὶ καὶ εἰκότως· ἢ μὲν γὰρ νηκτική, ὁ δὲ ἐοικὲν ἔρποντι· εἰ δὲ καὶ τρέποιτο τὴν χρόαν τὰς πέτρας, ἐοικὲν αὐτῷ τὸ σόφισμα αἱρεῖν οὐδὲ ἐν τούτῳ· ἐστὶ γὰρ σινιδεῖν ἐκεῖνη δεινὴ τοῦ ἣδου τὸ παλάμημα.
Όππιαν

ηδη δ' εικ μελεών λιαρός καὶ ἀθέσφατος ἵδρως χεύεται ἀμφοτέρους· τὰ δ' αἰόλα κέρδεα τέχνης πλάζονται, χείρες τε περί χρόν κυμαίνονται. ὡς καὶ ποιλύποδος κοτυληδόνες οὐ κατὰ κόσμον πλαξόμεναι κενεύσι παλαισμοσύναις μογέουσιν. ἡ δὲ μνὸν οξυτόμοισιν ὑπὸ ῥιπήσιον ὀδόντων δαρδάττει· μελέων δὲ τὰ μὲν κατεδεξάτο γαστήρ, ἀλλὰ δ' ἐτ' ἐν γενύεσι θοοὶ τρίβουσιν ὀδόντες, ἀλλὰ δὲ τ' ἀσπαίρει καὶ ἐλίσεται ἁμιδαίκτα, εἰσέτι παιφάσσοντα καὶ ἐκφυγεένες ἐθέλοντα. ὡς δ' ὄτ' ἀνὰ ξυλόχους ὤφις στίβων ἑξερεινών βρυθόκερως ἔλαφος ρινήλατον ἦχος ἀνεύρε, χεινὴ δ' εἰσαφίκανε καὶ ἑρπτότον εἴρυσεν ἐξω δάπτει τ' ἐμμενέως· ὦ δ' ἐλίσεται ἁμφὶ τε γοῦνα, δειρὴν τε στέρνον τε· τὰ δ' ἡμίβρωτα κέχυνται ἁφεα, πολλὰ δ' ὀδόντες ὑπὸ στόμα δαιτρεύουσιν· ὡς καὶ πουλύποδος δυσπαλίζεται αἰόλα γυνα ἄναμμορου· οὐδὲ ἐ μήτις ἐπιφροσύνης ἐσάωσε πετραῖς· εἰ γάρ ποτ' ἀλευρόμενος περὶ πέτρην πλέξηται, χρονὴν τε πανεικελὸν ἀμφικεῖται, ἀλλ' οὐ μυραίνης ἔλαθεν κέαρ, ἀλλὰ ἐ μούνη φράζεται, ἀπρηκτον δὲ πέλει κείνου νόημα. ἐνθα μν ὀικτείρειας ἀκοσμοτάτου μόρου, ὡς ὦ μὲν ἐν πέτρησιν ὑφεξεῖται, ὥ ὦ δ' ἄγχη ἤτ' ἐπεγγελώσα σπαρισταίτα· ὦδη κε φαίης μυθεύονται μύραυν ἀπηνέα κερτομέουσαν· τὶ πτώσσεις δολομῆτα· τὶν ἐλπεω ἡπεροπεύειν; 

a Ael. ii. 9 ἔλαφος ὡφιν μικα κατὰ τινα φύσεως δωρεάν θαμμα- στήν· καὶ οὐκ ἄν αὐτὸν διαλάβοι ἐν τῷ φωλεῖ ὡν ὁ ἐχθριστος, ἀλλὰ προσερείσας τῇ καταδρομή τοῦ δακέτου τούς ἑαυτὸν μικτῆρας, βιαίοτα εἰςπειεί· καὶ ἐλκεί ὡς ὑγγυ τῷ πνεύματι, καὶ ἀκοντα προάγει, καὶ προκύπτοντα αὐτὸν ἐσθίειν ἄρχεται: Lucan vi. 673 cervi pastae serpente medullae; Plin. viii. 118 Et his (cervis) 308
limbs of both pours the sweat warm and abundant and the varied wiles of their art are all abroad and their hands wave about their bodies: even so the suckers of the Poulpe, at random plied, are all abroad, and labour in vain wrestling. But the Muraena with sharp assault of teeth rends the Poulpe; some of his limbs her belly receives, while other parts the sharp teeth still grind in her jaws, others are still quivering and twisting, half consumed, struggling still and faint to escape. As when in the woods the Stag of heavy horns, seeking out the path of serpents, discovers the track by scent and comes to the lair and hailes the reptile out and devours it amain, while the serpent twines about knees and neck and breast, and some of its limbs lie half-eaten, much yet in the Stag’s jaws the teeth devour: even so the coiling limbs of the hapless Poulpe writhe, nor does his device of stony craft save him. For even if perchance in his endeavours to escape he twine about a rock and clothe him in a colour like to it, yet he escapes not the wit of the Muraena, but she alone remarks him and his cunning is in vain. Then thou wouldst pity him for his unseemly doom, as he crouches on the rocks, while she stands by, as it were mocking him. Thou wouldst say the cruel Muraena spoke and mocked him thus. "Why dost thou skulk, crafty one? Whom hopest thou to cum serpente pugna. Vestigant cavernas nariumque spiritu extrahunt renitentes; Nicand. Th. 139 ff. ἡ ὑπότε παρθυμοὺς ἐλάφων χεῖς ἀλέχας ἀνόρτος ἐνισκίμης χολῶν γυμνοθέρων ἐν. ἔλοχα γάρ δολικοῦς κινώματας κοτέουσι μεθροτόκοι καὶ ἄρκεσ- ἀνιχνεύουσι δὲ πάντη τρόχυμα τ’ αἰμασίας τε καὶ ιλιών ἐρέοντες, | συμβαλέσε μυκτήρος ἐπισερχόμενες αὐτῆ. Cf. Phil. 59, E. M. s. ἐλάφος. It is a common notion in Scotland that Goats destroy Adders.
Όππιαν

η τάχα καὶ πέτρης πειρήσομαι, ἦν σε καὶ εἰσώ
δέξηται σπύλας ἢδε καὶ ἠμύσασα καλύψῃ.
αὐτίκα δ' ἀγκύλων ἐρκὸς ἑνιπλῆξασα λαφύσει,
χοιράδος αὖ ἐρύουσα περίτρομον· αὐτὰρ ὦ γ' οὔτι,
οὐδὲ δαίζομενος, λείπει πάγον οὐδ' ἀνίησαι,
ἀλλ' ἔχεται πέτρης εἰλιγμένος, εἰσόκεν αὐτάλ
λείπωνται μοῦναι κοτυληδόνες ἐμπεφυνεῖ.

ὡς δ' ὁτε περθομένης δητίων ὑπὸ χερὶ πόλησι,
ἐλκομένων παῖδων τε δορυκτήτων τε γυναικῶν,
κοῦρον ἀνὴρ δειρῆ τε καὶ ἀγκάσων ἐμπεφυντά
gεναμένης ἐρύτης πολέμου νόμων, αὐτὰρ ὦ χεῖρας
πλέγδην οὐκ ἀνίησαι ἀπ' αὐχένος, οὐδὲ ἐ μήτηρ
κωκυτῶ προῖησιν, ὀμοῦ δὲ οἱ ἐλκεταὶ αὐτή·
ὡς καὶ πουλύποδος δειλὸν δέμας ἐλκομένου
λυσόδι μυδαλέη περιφύτει, οὐδ' ἀνίησι.

Κάραβος αὖ μύραναν ἀπηγεὰ περ μᾶλ' ἔοιναν
ἐσθλεῖ, αὐτοφόνων ἀγγορῆσι δαμείσαν.

ἡ γάρ ὦ μὲν πέτρης σχεδὸν ἵσταται, ἢ ἐν ναίει
οτραλέη μύρανα· δύω δ' ἀνὰ κέντρα τυτήνας
δήμα φυσιῶν προκαλίζεται ἐς μόθον ἐλθεῖν,

ἰσος ἀριστῇ προμάχῳ στρατοῦ, ὦς ρά τε χειρῶν
ἡνορέη πολέμου τε δαμοσύνης πεποιθῶς
ἔντεισι καρτύνας βριαρον δέμας, οξεὰ πάλλων
ἔγχεα, δυσμενῶν προκαλίζεται οἱ κ' ἐθέλησιν
ἀντιάν· τάχα δ' ἄλλον ἀριστήν ὁροθύνει·

ὡς ο γε μυραίνης θήγει φρένας, οὐδ' ἐπὶ μῶλον
δηθύνει, θαλάμης δὲ διαίξασα κελαινή,
αὐχένα γυρώσασα, χόλω μέγα παφάσσουσα
ἀντιά: τὸν δ' οὔτι περισπέρχουσά περ αὐτῶς
βλάπτει τρηχῶν ἐόντα, γένυν δ' ἀνεμώλιον αὐτῶς
ἐγχρίμπτε, στερεοὶ δ' ἐτάσια μαίνετ' ὀδοὺσων.

οί δὲ πάλιν γενεύσοιν ἀπηεός ὡς ἀπὸ πέτρης
deceive? Soon shall I assault the rock, if this cliff receive thee within it and close and cover thee.” And straightway she fixes in him the curved hedge of her teeth and devours him, pulling him all trembling from the rock. But he, even while he is rent, does not leave the rock nor let go. Coiling he clings to it till only his suckers remain fast. As when a city is sacked by the hands of the foemen, and children and women are haled away as the prize of the spear, a man drags away a boy who clings to the neck and arms of his mother; the boy relaxes not his arms that are twined about her neck, nor does the wailing mother let him go, but is dragged with him herself; even so the poor body of the Poulpe, as he is dragged away, clings to the wet rock and lets not go.

The Crayfish\(^a\) again destroys the Muraena,\(^b\) savage though she be, overcome by her valour fatal to herself. He stands near the rock in which dwells the nimble Muraena and extends his two feelers and, breathing hostile breath, challenges the Muraena to battle: even as a chieftain, the champion of an army, who, trusting in the prowess of his hands and his skill in war, arrays in arms his strong body and brandishing his sharp spears challenges any foeman who will to meet him, and presently provokes another chieftain. Even so the Crayfish whets the spirit of the Muraena, and no laggard for battle is the dusky fish, but rushing from her lair with arched neck and quivering with wrath she goes to meet him. Yet for all her terrible rage she hurts not the prickly Crayfish; vainly and idly she fixes in him her jaw and rages with her hard teeth, which in her jaws rebound as from a hard rock and grow weary and

\(^a\) Ael. ix. 25. \(^b\) Ael. i. 32, ix. 25.
ΟΠΠΙΑΝ

παλλόμενοι κάμνουσι καὶ ἀμβλύνονται ἐρωθή.
tῆς δὲ μέγα φλεγέθει καὶ ὀρίνεται ἄγριον ἄτορ,
eἰσόκε μιν χιλῆς ἐπαίξας δολιχῆς
κάραβος αὐχενίῳ λάβῃ μέσου τένοντος·
ισχεὶ δ' ἐμπεφύως χαλκεῖν ὡστε πυράγην,
νωλεμές, οὐδ' ἀνίση καὶ ἐσομένην περ ἀλύξαι·
ἡ δὲ βίγη μογέουσα καὶ ἀσχαλόωσ' ὦδύνησι,
pάντη δινεῖς σκολιῶν δέμας, αὖθα δὲ νῶτα
καράβου οξυβελῇ περιβάλλεται ἀμφιχυθείσα,
ἐν δ' ἐπάγῃ σκώλοις καὶ ὀξείην ἀκωκαῖς
ὀστράκοι, ὦτειλαῖς δὲ περιπλήθουσα θαμειάς
ὀλλυταὶ αὐτοδάικτος, ὑπ' ἀφραδίης θανοῦσα.
ὡς δ' ὄτε θηροφόνων τις ἀνήρ δεδαμένως ἔργων,
λαῖν ἀμφιδόμουσιν ἐναγρομένων ἀγορῆς,
πόρδαλι οἰστρείσαν ἐνὶ βοῦζουσιν ἰμάσθης
ἐγχείη δέχεται ταναήκει δοχίῳ ὑποστάς·
ἡ δὲ καὶ εἰσορόωσα γένον θηκτότῳ σιδῆρον
ἄγρια κυμαῖνουσα κορύσσεται, ἐν δ' ἄρα λαμῴ
ἡπε δουροδόκη χαλκήλατον ἔσπασεν αἰχήμην·
ὡς ἄρα καὶ μύραιναν ἐλευ χόλος ἀφραδιῆσι
δύσμορον, αὐτοτύπουσιν ὑπ' ὦτειλῆς δαμείσαν.
τοῦν ποὺ τραφερῆς γάιῆς ἐπὶ δήμων ἔθεντο
ἀμφώ ἐνὶ ἕυλόχουσιν ὀφις καὶ τρῆχως ἐχίνοις
ἀντόμενοι· καὶ τοῖς γὰρ ἀνάρσοις αἰσά μεμιλεῖν.
ἤτοι ο μὲν προίδων ὀλοφώιον ἐρπυστῆρα,
φραξάμενος πυκνῆσιν ὑπὸ προβλῆσθαι ἀκάθαιρα
eἰλεῖται σφαιρηδὸν, γὰρ ἐρκεὶ γυνὰ φυλάσσων,
ἐνδοθεν ἐρπύζων· ὃ δὲ οἱ σχεδὸν αὐτίκα θύμων
πρώτα μὲν ἱοτόκουσιν ἐπιστέρχει γενύσεσιν,

α The reference is to a ludus bestiarius (Senec. Ep. viii. 312
are blunted by their force. Greatly her fierce heart burns and is stirred, until the Crayfish rushes on her with his long claws and seizes her by the tendon in the midst of her throat, and clings and holds her firm as with brazen tongs, and lets her not go though eager to escape. She, distressed by his violence and vexed by pain, wheels every way her crooked body, and speedily she throws herself about the prickly back of the Crayfish and enfolds him and impales herself on the spine and sharp points of his shell, and, full of many wounds, perishes self-destroyed, dead by her own folly. As when a man skilled in the work of slaying wild beasts, when the people are gathered in the house-encircled market-place, awaits the Leopard maddened by the cracking of the whip and with long-edged spear stands athwart her path; she, though she beholds the edge of sharp iron, mantles in swelling fury and receives in her throat, as it were in a spear-stand, the brazen lance; even so wrath slays the unhappy Muraena in her folly, overcome by self-dealt wounds. Such strife, I ween, upon the dry land a Serpent and a prickly Hedgehog wage, when they meet in the woods; for enmity is their lot also. The Hedgehog, seeing in front of him the deadly reptile, fences himself with his close-set bristling spines and rolls himself into a ball, protecting his limbs under his fence within which he crawls. The Serpent, rushing upon him, first assails him with his venomous

i. 22), in which men, bestiarii (Cic. Pro Sext. 64), opposed wild beasts in the arena. Plin. viii. 18 ff. 131; Juv. iv. 100.

b In the amphitheatre: schol. εν αγορα κυκλωθεν οικηματα εχουσα. Cf. Poll. vii. 125; Claud. In Ruf. i. 394.

c Dio Cass. lxviii. 21 Αυκθος Προσκυλλιανος . . . ποτε και αρκτω και παρδαλει λεαιη τε και λεοντι άμα μόνος συννεχθη.
In Hom. II. v. 340 and 416 ichor means the blood of the gods; later the serous or watery part of the blood (A. P. A. 651 a 17 τὸ ἱδατόδες τοῦ αἵματος), the discharge from a wound, etc. Cf. Milton, Par. Lost, vi. 331 of Satan’s wound: “from the gash | A stream of nectarous humour issuing flow’d | Sanguine, such as celestial Spirits may bleed;” Byron, Vision of Judgement, 25 of St. Peter, “Of course his
jaws, but his labour is all in vain. For despite his eagerness he cannot reach the flesh within with his devouring teeth; so rough a pile surrounds the Hedgehog; who, like a round boulder, wheels his shifty limbs, rolling turn on turn, and falls upon the coils of the Serpent and wounds him with the sharp arrows of his bristles; and here and there flows the bloody ichor and many wounds torment the Serpent. Then the clammy Snake girds the Hedgehog all about with his circling coil and in the embrace of his grievous bonds holds him and bites and puts therein the strength of anger. Then swiftly all the sharp-bristling spines of the Hedgehog glide into him; yet, impaled upon the prickles, he abates not his effort though fettered against his will, but remains fast as if held by strong dowels, until he dies; and often by his pressure he destroys the beast as well, and they become doom and bane to one another. But often, too, the dread Hedgehog gets away and escapes, slipping from the reptile and his darksome fetter, bearing still upon his spines the flesh of the dead Serpent. In like fashion also the Muraena perishes by a foolish doom, to the Crayfish an eager and welcome feast.

The Crayfish again, prickly though he be and swift, is devoured by the Poulpe, albeit he is weaker and sluggish of motion. For when the Poulpe remarks him under the rocks sitting all motionless, stealthily perspiration was but ichor | Or some such other spiritual liquor."

*Ael. ix. 25 κάραβος πολύποδι ἐχθρός τὸ δὲ αὐτῶν, ὅταν αὐτῷ τὰς πλεκτάνας περιβάλῃ, τῶν μὲν ἐπὶ τοῦ ναυτοῦ ἐκπεφυκότων αὐτῷ κέντρων ποιεῖται οὐδεμίαν ὡραν, ἕαντὸν δὲ περιχέας αὐτῷ ἐσ πῦγμα ἀγχει· ταύτα ὁ κάραβος σαφῶς οἶδεν καὶ ἀποδιδάσκει αὐτόν.
OPPIAN

νώτον ἐπαύξας περιβάλλεται αὖλα δεσμά, ἱνθίμων δολικῇ ποδών σειρῇς πιέζων, 
σὺν δὲ οἱ ἀκραῖς κοτυληδόσι θερμὸν ἔρειδε 
αὖλον ἐπισφιγγὼν στόματος μέσον, οὐδ’ ἀνίη 
πνεύμην ἣρείν ὑπ’ ἕνδοθεν οὐθ’ ἐτέρωθεν: 
καὶ γὰρ καὶ νεπόδεσσι παλῖρροος ἔλκεται ἀήρ· 
ἀλλ’ ἔχει ἀμφίπεσών· ὃ δὲ νῆκεται, ἄλλοτε μὲνινει, 
ἄλλοτε δ’ ἀσπάμενε, ποτὲ δ’ ἐποβλήσων ὑπ’ ἀκραίς 401 ῥήγυνουται· αὐτάρ ὃ γ’ ὑπ’ βῆς μεθήνου ἄεθλον, 
ὄφρα ε’ τεθημένα λίπη ψυχ’ τε καὶ ἀλκί. 
δὴ τότε μν’ προπεσόντα παρῆμενοι ἐν ψαμάθοισ 
δαίμοναται, ἠὔτε κοῦρος ὑπὲκ μαζιοί τιθήνης 
χείλεων αὐ’ ἐρύει λαρὸν γλάγος· ὡς ὃ γε σάρκας 404 
λάπτων ἐξυπόρων κατέσπασεν ἀγγείος ἐξω 
μυζήσας, γλυκερῆς δὲ βορῆς ἐνεπλήσατο νηδὺν. 
ὡς δὲ τις ἥμεροκοιτοῦσιν ἀνήρ ληστοὶς τέχνη 
ὅμαίνων ἀἶδηλα, δίκης σέβας οὔποτ’ ἄεξων, 
ἐσπέρος στενωθεὶς καταπτήξας ἐν ἀγνιαῖς, 410 
ἀνδρα παραστείοντα μετ’ εἰλαπήν ἐλόχησε· 
καὶ ῥ’ ὃ μὲν ὁνομαρῆς ἐρπεῖ πάρος, ὑγρὸν ἄείδων, 
οὐ μάλα νηφάλιον κλάζων μέλος· αὐτάρ ὃ λάθρη

*παλῖρροος (Eur. I. in T. 1397, Aesch. Ag. 191), παλὶρροια (Soph. fr. 716, Herod. ii. 23, Diodor. i. 32) are constantly used of the ebb and flow of the tide and hence of any ebb and flow, e.g. of fortune (παλὶρροια τῆς τύχης Diodor. xviii. 59). Especially natural is the application to air or breath (Tryphiod. 76 παλὶρροον ἄσθμα: cf. Theophrast. De vent. 10, A. De spir. 482 b 3, Probl. 940 b 25). As to the breathing of Fishes, Aristotle classes them among τὰ μὴ ἀναπνέοντα (De sens. 444 b 7); but the contrary opinion is maintained by Pliny, ix. 16 ff. "They . . . suppose likewise that no fishes having guils do draw in and deliver their wind againe too and fro . . . Among others I see that Aristotle was of that mind . . . For mine owne part . . . I professe that I

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he springs upon his back and casts his various bonds about him, oppressing him with the long chains of his strong feet and with the ends of his tentacles withal he constricts and strangles the warm channel in the midst of his mouth and suffers not his airy breath to pass either out or in (for fishes too draw the tide of air), but holds him in his embrace. And the Crayfish now swims, now halts, and again struggles, and anon dashes against the jutting crags. But the Poulpe relaxes not the contest of might, until life and strength forsake the other in death. Then when the Crayfish falls prone, the Poulpe sits by him on the sands and feasts, even as a child draws with his lips the sweet milk from the breast of his nurse; even so the Poulpe laps the flesh of the Crayfish, sucking and drawing it forth from its prickly vessel, and fills his belly with sweet food. Even as a day-sleeping man, with predatory craft devising dark counsels, never honouring the majesty of justice, skulks at evening in the narrow streets and lies in wait for one passing by after a banquet; the banqueter, heavy with wine, goes forward, singing drunkenly, bawling no very sober melody; and the other

am not of their judgement. For why? Nature if she be so disposed, may give instead of lights [i.e. lungs] some other organs and instruments of breath" (Holland's trans.), principally on the ground that (1) they are seen to pant in hot weather, (2) they sleep—"quis enim sine respiratione somno locus?" (3) they have the senses of hearing and of smell—"ex aeris utrumque materia. Odorem quidem non aliud quam infectum aera intelligi potest."

b From Hesiod. W. 60 μὴ ποτὲ σ' ἡμερόκοιτος ἀνήρ ἀπὸ χρὴμαθ' ἐληται. Cf. E. M. s. ἡμερόκοιτος. Ἡσίοδος, Μήποτε δ' . . . ἐληται· ὁ τὴν ἡμέραν καθευδὼν, τὴν δὲ νύκτα ἀγριπτυῶν, τοιοῦτον ὁ κλέπτης. Cf. Suid. and Hesych. s.v. ἡμερόκοιτος· ὁ κλέπτης.
OUNCE

ἔξόπιθε προύτυψε καὶ αὐχένα χερῶι δαφωναῖς εἰλεν ἐπιβρύσας, κλίνεν τε μιν ἀγριον ὑπνον οὐ τηλοῦ θανάτου καὶ εἰματα πάντ' ἐναρίζας ψιχετο, δυσκερδῆ τε φέρων καὶ ἀνέστιον ἀγρην' τοιάδε καὶ πυντοῖσι νοήματα πουλυπόδους.

Οἶδε μὲν ἀντίβιοι καὶ ἀνάρσιοι ἐξοχ' ἔασιν εἰναλίων· μοῦνοι δὲ μετ' ἰχθύσων αἰολοφύλους πουητήρες ἔασι καὶ ἄλληλων ὀλετήρες.

'Αλλοι δ' ἱοφόροι νεπόδων, στομάτεσοι δ' ἀεικής ἵδ' ἐντρέφεται στυγερός τ' ἐπὶ δήγμασιν ἔρπει. τοῖον καὶ σκολόπενδρα, δυσώνυμον ἐρπετὸν ἁλμής, ἵσον ἑπιχθονίῳ δέμας ἐρπετῷ· ἀλλὰ τὸ γ' ἀτην κύντερον· εἰ γάρ οἱ τε ἐπιμαύσει πελάσσας, αὐτικά οἱ κνήστις μὲν ἐπὶ χροὶ θερμὸν ἐρευνὸς φοινίσσει, σμώδιξ δὲ διατρέχει ἣστε ποίησις, τὴν κνίδα κικλήσκουσιν, ἐπωνυμίην ὀδυνάων. ἐχθῆ δὲ σκολόπενδρα πανέξοχον ἀσπαλεύον ἐμπελάναν· εἰ γάρ ποτ' ἐπιμαύσει δελέτρουν, οὐκ ἢν τοὺς νεπόδους κείνου πέλας ἁγκίστρου έλθοι· τοῖον γάρ οἱ ἀπεκχθέα μίσγεται ἰὸν.

Τοῖῃ καὶ βαλιθίων ίουλίσι τέτροφεν ἄτη

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a Ael. ii. 50 κωβῖος, δράκων, χελιδών, τρυγών are venomous, the last fatally.

b Α. 505 b 13 εἰσὶ δὲ καὶ σκολόπενδραι θαλάτταια, παραπλήσιαι τὸ εἴδος ταῖς χερσαίαις, τὸ δὲ μέγεθος μικρῷ ἐλάττους· γίγνονται δὲ περὶ τοὺς πετρώδεις τόπους; 621 a 6 ἤν δὲ καλοῦσα σκολόπενδραν, ὅταν καταπίητι τὸ ἁγκίστρον, ἐκτρέπεται τὰ ἐντόσ ἐκτός, ἕως ἂν ἐκβάλῃ τὸ ἁγκίστρον· εἰθ' οὖν εἰστρέπεται πάλιν ἐντός. βαδι-ζοὺσι δ' αἱ σκολόπενδραι πρὸς τὰ κνισόδη, ὡσπερ καὶ αἱ χερσαίαι. τῷ μὲν οὖν στόματι οὐ δάκνουσι, τῇ δὲ ἅψει καθ' ὅλον τὸ σῶμα, 318
darts forth stealthily behind and seizes his neck with murderous hands and overpowers and lays him low in a cruel sleep not far from death and despoils him of all his raiment and goes his way with his booty, ill-gotten and unlawful: even such are the devices of the cunning Poulpes.

These above all creatures of the sea are hostile and unfriendly and alone among the fishes of varied tribe are avengers and slayers one of the other.

Others of the fishes are venomous and an ugly venom is bred in their mouths and creeps hateful into their bite. Such is the Scolopendra, an ominous reptile of the brine, like in form to the reptile of the land, but deadlier in its hurt. For if one approach and touch it, straightway itch makes a hot redness on his flesh and a weal runs over him as from the grass which, from the pains which it causes, men call the nettle. Most hateful of all is the Scolopendra for fishermen to encounter; for if it touch the bait, not a fish will come near that hook; with such a hateful venom does the Scolopendra infect it.

A like bane also is bred in the mouth of the spotted

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Ael. vii. 35. Generally supposed to be an annelid worm, e.g. Nereis. Cf. Plin. ix. 145 Scolopendrae terestribus similes, quas centipedes vocant, hamo devorato omnia interanea evomunt, donec hamum egerant, deinde resorbent; Plut. Mor. 567β δοὺς δὲ πρόσχημα καὶ δόξαν ἀρετῆς περιβαλόμενοι διεβίωσαν καλία λαυθανοίῇ, τούτους ἐπιπόνους καὶ ἐδινηρῶς ἥμαγκαζον ἔτεροι περισσάτες ἐκτρέπεσθα τὰ ἐντὸς ἐξω τῆς ψυχῆς, ἑυσπωμένους παρὰ φύσιν καὶ ἀνακαμπτομένους, ὡσπερ αἱ θαλάτται σκολόπενδραι καταπίνουσα τὸ ἀγκιστρον ἐκτρέπουσιν ἐαντάς. The name skolo-"perdra was also given to an unknown sea-monster (khetos thalattion) described by Ael. xiii. 23, to which the reference must be in A.P. vi. 222, vi. 223.
ἀν στόμα· τὰς δὲ μάλιστα βυθῶν διφήτορες ἀνδρὲς δύπται σπογγοτόμοι τε δυσπαθέες στυγέουσιν·
εὐτε γὰρ ἀθρήσωσιν ἐρευνητῆρα θαλάσσης
σπερχόμενον ποτὶ βυσσὸν ὑποβρυχίουσι πόνοισιν,
αἱ δ' ἀπὸ πετράων μάλα μυρίᾳ ὀρμηθεῖσαι
ἀνδρα περιπροθέουσι καὶ ἀθρόαι ἀμφιχέονται
καὶ μὲν ὄδοι βλάπτουσι πονεύμενον, ἀλλοθεν ἄλλαι
κυίῳνσι στομάτεσσιν ἀναίδεσσιν· αὐτὰρ ὦ κάμνει
ὕδατι καὶ στυγερῆς ἱουλίσσιν ἀντιβολήσας,
χερσὶ δ', ὅσον σθένοι ἑστίν, ὑπειγομένοις τε πόδεσι
σεῖει ἀμυνόμενος διερὸν στρατὸν· αἱ δ' ἐφέπονται
ἀστεμφεῖς, μυίαις ἐναλήγκιοι, αἱ ρά τ' ἐπ' ἔργοις
ἀνέρας ἀμητῆρας ὀπωρινὸν μογέοντας
πάντοσ' ἀννηραί θέρεος στίχης ἀμφιπέτονται.
οἱ δ' ἃμα μὲν καμάτω τε καὶ ἀκρήτουσι βολῆσιν
ἡρός ἰδρώουσιν, ἀνιάζουσι τε μυίαις
ἐκπάγλως· αἱ δ' οὐδὲν ἀναιδεῖς χαλώσιν,
πρὶν θανέειν ἡ ξοθόν ἀπ' ἀνέροις αἴμα πᾶσασθαι.
τόσσος ἔρως καὶ τοῖσιν ἐν ἱχθύσιν αἵματος ἀνδρῶν.
Οὐ μὴν θὴν ἀβληχρὸν ἐχει δάκος εὐτε χαράξῃ

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a Coris iulis, M.G. γύλος (iūlos), "poisson rusé, d’où le pro-
verbe: γύλος εἶμαι σὲ γελῶ, καὶ χάνος εἶμαι χάνωμαι" i.e. "I
am γύλος (as if= ‘the mocker’) and I laugh at you; I am
χάνος (as if=‘the gaper’) and I scoff at you;” cf.
ἐγχάσκω = mock, Aristoph. Wasps, 721 etc. (Apost. p. 20).
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Rainbow-wrasses; them do men who explore the depths of the sea chiefly abhor—divers and toilsome sponge-cutters. For when they behold the searcher of the sea hastening to the depths for his labour under the water, in tens of thousands they spring from the rocks and rush around the man and throng in swarms about him and stay him in his course as he labours, on this side and on that stinging him with relentless mouths. He is wearied by his conflict with the water and the hateful Wrasses. With hands and hasting feet he does all he can to ward off and drive away the watery host. But they pursue him stubbornly, like unto flies, the grievous hosts of harvest, which on every side fly about the reapers at their work when they toil in autumn; and the reapers sweat at once with their toil and the intemperate shafts of the air and they are vexed exceedingly by the flies; but these abate nothing of their shamelessness until they die or have tasted the reaper's dusky blood. Even such lust have these fishes also for the blood of men.

No feeble bite verily hath the reptile Poulpe when

"Equally and even more vivid are the Wrasses, of which many gorgeous sorts are common among the rocks close to the shore. The Iulis Mediterranea [=Coris iulis] is the brightest of these painted beauties, exceeding all fishes of the Mediterranean for splendour of colour" ("Beacon" Report on E. Mediterranean Fishes ap. E. Forbes, p. 196).

Ael. ii. 44 ai ιονιλίδες ιχθύς εἰσι πέτραις ἐντροφοὶ καὶ ἐχονον ἱοῦ τὸ στόμα ἐμπλεων... λυποῦσι δὲ καὶ τοῖς ἐν ταῖς ὕδροθηρίαις ὑποδυομένους τε καὶ νηχομένους, πολλαὶ καὶ δητικαὶ προσπίπτονται, ὡς αὐτόχρημα ἐπὶ τῆς γῆς αἱ μιᾶι.

Ael. v. 144 ἣν δὲ ἀρὰ δητικὸν καὶ ὁ ὠσμύλος καὶ ὁ πολύ-πος, καὶ δάκοι μὲν ἄν οὕτος σηπίας βιαίτερον, τοῦ δὲ ίοῦ μεθίσιν ἤττον.
OPPIAN

πούλυπος ἔρπυστήρ ἡ σηπίη, ἀλλὰ καὶ αὐτὸς ἐντρέφεται βαιὸς μὲν ἀτὰρ βλαττήριος ἱχώρ. κέντρα δὲ πευκήνετα μετ’ ἱχθύσων ὄπλισσαντο κωβιός, ὅς ψαμάθοις, καὶ ὅς πέτρησι γέγηθε σκορπίος, ὥσκειαὶ τε χελιδόνες ἦδὲ δράκοντες καὶ κύνες οἱ κέντροισι ἐπώνυμοι ἁργαλέοις, πάντες ἀταρτηροῖς ὑπὸ νῦμασιν Ὕν ἱέντες.

α’ Αει. λ. ε. ἐχεῖ δὲ δῆμαμ ἡ σηπία ἱώδες καὶ τοὺς ὀδόντας ἱσχυρὰς ὑπολανθάνοντας.

β’ Μ.Γ. κωβίδος (γωβίδος) is generic for the various species of Goby, of which Gobius niger is the commonest in Greek waters (Apost. p. 10). Α. 598 a 11, 610 b 4, etc. The identification rests mainly on the use of κωβίδος in M.G. Cuvier, xii. 4 ff., argues against the identification on two grounds: 1. Α. 508 b 15 οἱ δ’ ἱχθύες (ἅποφυάδας ἐχουσιν, have caeca) ἀνωθὲν περὶ τὴν κολλιάν, καὶ ἔνοι πολλὰς, οἶον κωβίδος, γαλεὸς. . . . Now the Goby has no caeca. But the reading is suspect as the γαλεὸς also is without caeca. 2. Whereas Oppian and Aelian speak of the formidable spines of the κωβίδος, “the simple rays of the Gobies are flexible and cannot wound.” Cuvier, basing on Athen. 309 ε, where we read that the κωβίδος was also called κώθος, or κώθων, identifies the κωβίδος with Cottus gobio L., the Bull-head or Miller’s Thumb. It is possible that κωβίδος was also applied to the fresh-water Gudgeon, Gobio fluvialtilis, which may be the fish referred to Athen. 309 ε ποταμίων δὲ κωβίδων μνημονεύει Δωρίων ἐν τῷ περὶ ἱχθύων, although the Goby also enters rivers and lakes, Α. 601 b 21 γίνονται δὲ καὶ οἱ κωβιοὶ πῖνον ἐν τοῖς ποταμοῖς, as in Latin writers certainly gobio or gobius sometimes means Goby, Plin. xxxii. 146 cobio (i.e. gobio) among “pecuiariae maris,” sometimes Gudgeon, Auson. Mosell. 131 ἦν τὸ quoque flumineas inter memorande cohortes, Gobio, non geminis maiore sine pollice palmis, Praepinguis (an epithet which suggests that even Α. 601 b 21 may refer to the Gudgeon).
he wounds, nor the Cuttle-fish, but in them also is bred an ichor scanty but noxious. Among fishes armed with sharp stings are the Goby which rejoices in the sands and the Scorpion which rejoices in the rocks, and the swift Swallows and the Weevers and those Dog-fish which are named from their grievous spines—all discharging poison with their deadly pricks.

The Goby is probably intended in Ov. Hal. 128 Spina nocus non gobius ulla.

H. i. 171 n.; Ov. Hal. 116 Et capitis duro nociturus scorpius iuctu.

Trachinus draco L., the Greater Weever, and allied species, T. vipera, the Lesser Weever, T. radiatus, T. araneus, the first two found in British waters; all in M.G. δράκαι. Cf. Ael. ii. 50, v. 37, xiv. 12; A. 598 a 11; Phil. 94; Plin. ix. 82 rursus draco marinus captus atque immissus in harenam cavernam sibi rostro mira celeritate excavat; xxxii. 148 draco—quidam aliud volunt esse dracunculum [prob. T. vipera], est autem gerrickalae [Gr. μαυυίς] ampleae, aculeum in branchiis habet ad caudam spectantem, sicut scorpio laedit dum manu tollitur. Also called araneus, Plin. xxxii. 145 Peculiare autem maris... araneus, ix. 155 Aequa pestiferum animal araneus spinae in dorso aculeo noxius. "Ils sont très redoutés par les pécheurs, leurs blessures déterminant quelquefois de graves accidents. Il est généralement admis que les arêtes de ces poissons sont vénéneuses. Aussi les pécheurs les saisissent-ils avec la plus grande précaution; on les apporte rarement intacts au marché; le plus souvent, pour éviter tout danger, on les mutile aussitôt après les avoir capturés" (Apost. p. 9).

Drayton, Polyolbion xxv. 167 The Weaver, which although his prickles venom bee. By Fishers cut away which Buyers seldom see. Cf. Day i. 78 ff. It is generally thought that the correct spelling of the English name is Weever, O.F. vivre, Lat. vipera, cf. the heraldic Wyvern, though the Lat. araneus = spider suggests some doubt, Weaver (Wyver) being in some places, e.g., Banffshire, in familiar use as a name for a species of spider.

Squalus centrina L.; cf. H. i. 378 n.
Τρυγόνι δέ ξιφίη τε θεός κρατερώτατα δώρα γνίοις ἐγκατέθηκεν, ὑπέρβιον ὁπλον ἐκάστῳ καρτύνας· καὶ τῷ μὲν ὑπὲρ γέννων ἐστήριξεν ὁρθίον, αὐτόρριζον, ἀκάχμενον, οὕτω σιδήρου φάσγανον, ἀλλ' ἀδάμαντος ἱσόθενες ὀβρυμον ἀορ. οὐκείνου κρυόσσαν ἐπιβρίσαντος ἀκωκήν οὖδ' μάλα στερεή τλαίη λίθος οὐνηθεῖσα· τοίη οἱ ζαμενής τε πέλει πυρόσσα τ' ἐρωτῇ. 
Τρυγόνι δ' ἐκ νεάτης ἀνατέλλεται ἀγριον οὕρης κέντρον ὁμοὺ χαλετόν τε βίη καὶ ὀλέθριον ἰῷ. οὐδ' κεν οὐ ξιφίαί, οὐ τρυγόνεσ ἐν γενέσσι φορβὴν πρόσθε πάσαντο, πάρος βελέεσσι δαφονοῖς οὐνήσσαν ξώον τε καὶ ἀπνοον ὅτι παρείθ. ἀλλ' ἦτοι ξιφίην μὲν ἐπὶν προλίπησαν ἀυτηή, αὐτήκα οἱ κάκεινο συνέφθυτο καρτερὸν ἀορ, αὐτῶ δ' ὁπλον ἅνακτι συνέσβετο, καδδὲ λέλευταὶ ὁστέοι οὐνδενόςωροι, ἀμήχανος ὀσσον ἰδέσθαι φάσγανον. οὐδ' κεν ἄν τι καὶ ἰέμενος τελέσειας. τρυγονίου δ' οὕπω τι κακώτερον ἐπλετοτο πῆμα τρώματος, οὐδ' ὀσα χείρες ἀρήρα τεχνήσαντο χαλκήνων, οὐδ' ὀσσα φερεπτερύγων ἐπ' ὀὐστῶν Πέρσαι φαρμακτήρες ὀλέθρια μυτίσαντο. τρυγόνι γὰρ ξωή τε βέλος ρίγιστον ὅπηδεὶ χαφλεγές, οἶον πού τις ἄνηρ πέφρικεν ἄκούνων, ζώει τε φθιμένης καὶ ἀτειρέα ρύεται ἀλκήν

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a Trygon vulgaris Risso (T. pastinaca Cuv.), M.G. trugón at Paros, µουτρουζα at Chalcis (Apost. p. 6). A long spine on the tail represents the dorsal fin. It is sometimes as much as eight inches long and is capable of causing a serious wound. It is used by the savages of the South Sea Islands to tip their spears. Cf. A. 598 a 12, etc.; Athen. 330 a; Phil. 106; Plin. ix. 155 Sed nullum usquam excrabilis quam radius super caudam eminens trygonis, quam nostri 324
For the Sting-ray and the Swordfish God has put in their bodies most powerful gifts, equipping each with a weapon of exceeding might. Above the jaw of the Swordfish he has set a natural sword, upright and sharp, no sabre of iron but a mighty sword with the strength of adamant. When he puts his weight behind his terrible spear not even the hardest rock may endure the wound; so fierce and fiery is the onset.

In the Sting-ray there springs from below the tail a fierce sting, at once grievous in its power and deadly with its venom. Neither the Sword-fishes nor the Sting-rays will taste any food with their jaws, until they have first wounded with their deadly jaws whatever prey is at hand whether it be alive or lifeless. But when the breath of life forsakes the Sword-fish, his mighty sword straightway perishes with him and his weapon is quenched with its master and there is left a bone of no account, a great sword only to behold and thou couldst do nothing with it if thou wouldst. But than the wound of the Sting-ray there is no more evil hurt, neither in the warlike weapons which the hands of the smith contrive nor in the deadly drugs which Persian pharmacists have devised upon their winged arrows. While the Sting-ray lives, a terrible and fiery weapon attends it, such, I ween, as a man trembles to hear of, and it lives when the Sting-ray itself has perished and preserves its un-

pastinae cam appellant, quincunciali magnitudine. Arbores infixus radici necat, arma ut telum perforat vi ferri et veneni malo letalis trjgon; Auson. Ep. xiv. 60; Ael. i. 56, ii. 36, ii. 50, viii. 26, xi. 37, xvii. 18.

Xiphias gladius, M.G. ξιφίας (Bik. p. 82). A. 505 b 18, 506 b 16, 603 a 26; Athen. 314 e; Ael. ix. 40, xiv. 23 and 26, xv. 6; Plin. iv. 3, 54, and 145.
OPPIAN

άτροπον· οὐδ' ἁρα μοδνον ἐνὶ ξύοις αἰῶνηλον
άτην, δόσα βάλησιν, ἐρεύγεται, ἀλλὰ καὶ ἔρνος
καὶ πέτρην ἐκάκωσε, καὶ ἐν τῷ κεῖνο πελάσσῃ.
εἰ γὰρ τὸς κ' ἐρυθήλες άεξόμενον φυτὸν ὦραις,
θαλλοῖς τ' εὐφυέσσι καὶ εὐκάρπουσι γοηῆσι,
νέρθεν ὑπὸ ρίζησιν ἀναιδεὶ τύμματι κεῖνω
οὔτης, τόδ' ἐπείτα κακῆ βεβολημένον ἀτη
λήγει μὲν πετάλων, κατὰ δὲ βεθεὶ ἡπτε νοῦς·
πρῶτον ἀπ' ἄγλαϊης δὲ μαραινέται, οὐδὲ τῷ τῆλοι
αὕτω τ' οὐτιδανόν τε καὶ ἀχλουν ὧσει ἔρνος.

Κείνο ποτ' αἰγανεί δολιχῆρεὶ κωπήσσῃ
Κύρκη Τηλεγόνω πολυφάρμακος ὠπασε μήτηρ,
αἰχμάζειν δητοῖς ἄλιον μόρον· αὐτὰρ δ ὑήσω
αἰγυβότω προσέκελσε, καὶ οὐ μάθε πώεα πέρθων
πατρὸς ἑοῦ, γεραφ' δὲ βοηθήσεις τοκῆς
αὐτῷ, τὸν μάστευε, κακήν ἐνεμάξατο κήρα.
ἐνθὰ τὸν αἰολόμητων 'Οὐδοσέα, μυρία πόντου
ἄλγεα μετρήσαντα πολυκυμήτουσιν ἀέθλοισ,
τρυγῶν ἀλγυνδέσσα μη κατενήρατο ῥιπῆ.

Θύνω δὲ ἕιφήν τε συνέμπορον αἰὲν ὅπηδεῖ
πήμα· τὸ δ' οὖποτ' ἔχουσιν ἀπότροπον οὔτε μεθέσθαι
weared strength unchanged; and not only on the living creatures which it strikes does it belch mysterious bane but it hurts even tree and rock and wherever it comes nigh. For if one take a lusty tree that flourishes in its season, with goodly foliage and fruitful crop, and wound it in the roots below with that relentless stroke, then, smitten by an evil bane, it ceases to put forth leaves and first droops as if by disease and its beauty fades away; and at no distant date thou shalt behold the tree withered and worthless and its greenery gone.

That sting it was which his mother Circe, a skilled in many drugs, gave of old to Telegonus for his long hilted spear, that he might array for his foes death from the sea. And he beached his ship on the island that pastured goats; and he knew not that he was harrying the flocks of his own father, and on his aged sire who came to the rescue, even on him whom he was seeking, he brought an evil fate. There the cunning Odysseus, who had passed through countless woes of the sea in his laborious adventures, the grievous Sting-ray slew with one blow.

The Tunny and the Sword-fish are ever attended and companioned by a plague, which they can never

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a The story was told in the Telegony (Kinkel, p. 57). 
Cf. Apollod. epit. vii. 36 Τηλέγονος [son of Odysseus and Circe] παρὰ Κίρκης μαθὼν ὅτι παῖς Ὑδωσεώς ἡστίν, ἐπὶ τὴν τούτου ζήτησιν ἐκπλείη. παραγενόμενος δὲ εἰς Ἰθάκην τὴν νῆσον ἀπελαύνει τινὰ τῶν βοσκημάτων, καὶ Ὑδωσεά βοηθοῦντα τῷ μετὰ χεῖρα δόρατι Τηλέγονος ἄρητος κέντρον τὴν αἰχμὴν ἔχοντι τιτρώσκει, καὶ Ὑδωσέως θύησκεί; LycoPhr. Alex. 795 κτενεὶ δὲ τύψας πλευρὰ λοίησος στόνει | κέντρῳ δυσαλθῆς ἐλλοσος Σαρδωνικῆς. According to one interpretation this is the reference of the prophecy of Teiresias, Hom. Od. xi. 134 τάνατος δὲ τοι ἐξ ἀλὸς αὐτῷ | ἄβληχρὸς μᾶλα τοῖος ἐλεύσεται, ὃς κέ σε πέφυγ κτλ.
OPPIAN

οὔτε φυγεῖν, πτερύγεσσον ἐνήμερον ἀγρίων οἴστρον,
ός σφισί, καυστηροῖο κυνὸς νέον ἵσταμένου,
κέντρον πευκεδανοῦ θον ἐνερεῖδεται ἄλκην,
δὲ θωρήξας οὐνής. ἐπισεῖρχε δ' ἀέκοντας
φοιταλέγ μάστιγι χορευεμέν. οἱ δὲ κελανῶ
τύμματι πελάσσοι οἰμηνότες, ἀλλοτε δ' ἄλλη
κύμα καθιππεύουσιν, ἀνήμυτον ἄλγος ἔχοντες.
pollakē kai nýeisou eûkraírous eûórousan
בְּרִיתֵלַח נַעֲנְמֵהוּ דְּוָסַרְאֵי: polläkē δ' ἄλμης
ἐκθορὸν ἐς γαῖαν τε κατέδραμον ἀσπαίροντες
καὶ μόρον ἡμείσαντο πολυκρήτων ὀδυνῶν·
τοῖον γὰρ δάκος αἰών ἐπιρρέπει οὐδ' ἀνίησιν.
cai γάρ τοι καὶ βουσών ἀνάρσιος εὔτε πελάσση
οἴστρος, ἐνιχρίσυῃ δὲ βέλος λαγόνεσσιν ἀραιαῖς,
οὔτε τι βουφόρβων μέλεται σέβας οὔτε νομοῖο,
οὔτ' ἀγέλης ποίην δὲ καὶ αὐλά πάντα λυπώντες
σεύονται λύσση τεθωμένου: οὐδὲ τις αὐτοῖς
οὐ ποταμῶν, οὐ πόντος ἀνέμβατος, οὐδὲ χαράδραι
ῥωγάδες, οὐ πέτρη τις ἀφοίτητος κατερύκει
ὑπὴν ταυρεῖν, ὅτ' ἐπιζέσῃ οὔξυ κελευὼν
βοντύπος, ὀτρήρησαν ἐπισπέρχων ὀδύνης·
πάντη δὲ βρυχή, πάντη δὲ οἱ ἄλματα χήλης
εἰλεῖται: τοῖς μὲν ἄγει ὀρμεία τῆς
καὶ τὸ μὲν ἱπτὸν ἄλγος ὄμοιον ὢδε βόεσσι.

Δελφῖνες δ' ἀγέλησιν ἀλὸς μέγα κοιρανέουσιν,

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a 602 a 25 οί δὲ θύννοι καὶ οἱ ξιφίαι οἴστρῶσι περὶ κυνὸς
ἐπιτολῆς' ἔχουσι γὰρ ἀμφότεροι τηρικαίται περὶ τὰ πτερύγια οἰῶν
σκωλῆκιον τῶν καλαβρεμένων οἴστρων, ὅμοιον δὲ σκορπίως, μέγεθος δ' ἦλικον ἀράχης.
ποιοῦσι δὲ ταῦτα πόνον τοσοῦτον ὡστ' ἐξάλλεσθαι
οὐκ ἔλαττον ἐνίστε τὸν ξιφίαν τοῦ δελφίνως, διὸ καὶ τοῖς πλοίοις
πολλάκις ἐμπιτούσιν. Cf. 557 a 27; Plin. ix. 54 Animal est
parvum scorpionis effigie, aranei magnitudine. Hoc se et
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turn away or escape: a fierce gadfly a which infests their fins and which, when the burning Dog-star is newly risen, fixes in them the swift might of its bitter sting, and with sharp assault stirs them to grievous madness, making them drunk with pain. With the lash of frenzy it drives them to dance against their will; maddened by the cruel blow they rush and now here, now there ride over the waves, possessed by pain unending. Often also they leap into well-beaked ships, driven by the stress of their distemper; and often they leap forth from the sea and rush writhing upon the land, and exchange their weary agonies for death; so dire pain is heavy upon them and abates not. Yea, for oxen b also, when the cruel gadfly attacks them and plunges its arrow in their tender flanks, have no more regard for the herdsman nor for the pasture nor for the herd, but leaving the grass and all the folds they rush, whetted by frenzy; no river nor untrodden sea nor rugged ravine nor pathless rock stays the course of the bulls, when the gadfly hot and sharp impels, urging them with keen pains. Everywhere there is bellowing, everywhere range their bounding hoofs: such bitter tempest drives. This pain the fishes suffer even as do the cattle.

The Dolphins lord it greatly among the herds of the thyynno et ei qui gladius vocatur crebro delphini magnitudinem excedenti sub pinna affiguit aculeo, tantoque infestat dolore, ut in naves saepenumber exsiliant; Athen. 302 b-c. The characteristic parasite of the Tunny is Brachiella thynni Cuv., that of the Sword-fish Pennatula filosa Gmelin. b Apoll. Rh. i. 1265 ὡς δ' ὅτε τις τε μένπι τετυμμένος ἔσωτο ταῖρος | πισεά τε προλιπὼν καὶ ἐλεσπίδας, οὔδε νομῆν | οὔδ' ἀγέλης ὑβετα, πρήσασε δ' ὁδὸν ἀλλοτ' ἀπαντος, | ἀλλοτ' ἵσταμενος καὶ ἀνὰ πλατίν αὐχέν' ἄειρων | ἵππων μύκημα κακῶ βεβολιμένος οἴστρω. Cf. Hom. Od. xxii. 299; Verg. G. iii. 146 ff.
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εξοχον ήνορέγ τε καὶ ἀγλαῖη κομόωντες
ρηπῆ τ’ ὁκυάλων διὰ γὰρ βέλος ὡστε θάλασσαν
ἐπταντὶ φλογόεν δὲ σέλας πέμποντοι ὀπωπταῖς
δέξατον καὶ ποὺ τ’ ὑποτήσοντα χαράδρας
καὶ τῶν ὑπὸ ψαμάθοις εἰλυμέον ἔδρακον ἵχθυν.
ὅσον γὰρ κούφοις μετ’ οἰωνοῖσιν ἀνακτέ
αἰτεὶ ἡ θήρεσι μετ’ ὁμηστήσαί λέοντες,
ὅσον ἀριστεύουσιν ἐν ἑρπυτήρου δράκοντες,
τόσον καὶ δελφίνες ἐν ἵχθυσιν ἦγεμονής.
τοῖς δ’ οὕτ’ ἐρχομένοις πελάσαι σχέδον οὕτε τις ἄντην
ὁσσε βαλεῖν τέτληκεν, ὑποπτώσσουσι δ’ ἀνακτος
τηλόθεν ἀλματα δεινα καὶ ἀσθματα φυσιῶντος.
οἱ δ’ ὁπότ’ ἱβύσσωι λιλαιόμενοι μετὰ φορβήν,
πάντ’ ἀμυδις κλονέουσιν ἀθέσφατα πώεα λίμνης,
παμφύγδην ἑλόωντες· ἐνέπλησαν δὲ φόβοιν
πάντα πόρου· σκιερὸ δὲ μυχοὶ χθαμαλαί τε χαράδρα
οτείνοντα λυμένες τε καὶ ηὐόνων ἐπινωγαί
πάντοθεν εἰλομένων· δ’ δε δαίνυται ὁν κ’ ἔθελησι,
κρυπάνεος τὸν ἀριστον ἀπερεσίων παρεόντων.
’Ἀλλ’ ἐμπης καὶ τοῖς ἀνάρσιοι ἀντιφέρονται
ἵιθυους, οὔσ ἀμίας κικλήσκομεν· οὐδ’ ἀλέγουνοι
δελφίνων, μοῦνα δὲ κατ’ ἀντία δηριῶνται.
ταῖς μὲν ἀφαυρότερον θύννων δέμας, ἀμφὶ δὲ σάρκες

a As the Eagle (ὦκιστος πετενλῶν Hom. II. xxi. 253, ἔστι
δ’ αἰετῶς ώκὺς ἐν ποτανοῖς Pind. N. iii. 80) is the type of
swiftness in the air, so is the Dolphin (Pind. N. vi. 64
dελφίνι κεν τάχος δ’ ἀλμας εἰκάζοιμι Μελησίαν) the type of
swiftness in the sea: Pind. P. ii. 50 θέος, δ’ καὶ πτερδεν’ αἰετῶν
κίχε καὶ θαλασσαίον παραμείβεται δελφίνα.

b Hom. II. xxi. 22 ὡς δ’ ὑπὸ δελφίνος μεγακήτεοι ἵχθυες ἀλλοι

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sea, pluming themselves eminently on their valiancy and beauty and their swift speed in the water; for like an arrow they fly through the sea, and fiery and keen is the light which they flash from their eyes, and they descry, I ween, any fish that cowers in a cleft or wraps itself beneath the sands. Even as the Eagles a are lords among the lightsome birds or Lions amid ravenous wild beasts, as Serpents are most excellent among reptiles, so are Dolphins leaders among fishes. Them as they come no fish dares to approach nor any to look them in the face, but they tremble from afar at the dread leaps and snorting breath of the lord of fishes. When the Dolphins set out in quest of food, they huddle b before them all the infinite flocks of the sea together, driving them in utter rout; they fill with terror every path of the sea, and shady covert and low ravine, and the havens and the bays of the shore are straitened with fishes huddling from every side; and the Dolphin devours whichsoever he will, choosing the best of the infinite fishes at hand.

But, notwithstanding, even the Dolphins have foes who meet their encounter, the fish called Amia,c which care not for the Dolphin but alone fight them face to face. These have a weaker body than the

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a Pelamys sarda, M.G. παλαμόδα (Apost. p. 14), the Bonito. Cf. A. 598 a 22, 601 b 21, etc.; Athen. 277 e-278 d, 324 d; Plin. ix. 49 Amiam vocant cuius incrementum singululis diebus intelligitur.
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άβληχραι, θαμέες δέ διὰ στόμα λάβρον ὁδόντες ὁξέα πεφρίκασι· τὸ καὶ μέγα θάρσος ἔχουσιν, οὐδὲ καταπτώσσουσιν ὕπέρβιον ἤγητήρα. εὐτε γὰρ ἀθρήσωσιν ἀπόσουτον οἶνον ἀπ' ἄλλων δελφίων ἀγέλης, αἱ δ' ἄθροι ἄλλοθεν ἄλλαι, ἣ' ὑπ' ἀγγελίας στρατὸς ἀσπετός, εἰς ἐν' ἱόδαι στέλλονται ποτὶ μῶλον ἁθαμβέες, ὥστ' ἐπὶ πῦργον δυσμενέων θύνοντες ἀρήμιον ἀσπιστήρες.

δελφίς δ' ἥγενενοι ὑπαντώσων ὁμίλου πρώτα μὲν οὐκ ἀλέγει, μετὰ δ' ἔσυνται, ἄλλοτε ἄλην ἁρπαγὸν ἐρύων, μενοεικέα δαίτα κιχήσας.

αὐτ' ὅτε μν θεόλομοι περιστέφωσι φάλαγγες πάντοθεν, ἀμφί δὲ μν στίθος μέγα κυκλώσωνται, δὴ τότε οὐ καὶ μόχθος ὑπὸ φρένα δύεται ἤδη· ἐγνω δ' αἰτίν ολέθρον ἀπερείοις ἐνι µούνος ἐρχθεῖς δυσμενέεσσι· πόνος δ' ἀναφαίνεται ἄλκης.

αἱ μὲ ν γὰρ λυσσηδόν ἁολλεῖς ἀμφιγυθεῖσαι δελφίνοις μελέεσσι βίην ἐνέρεισαν ὁδόντων· πάντη δὲ πρόοι καὶ ἀτροποὶ ἐμπεφύσας,

πολλαὶ μὲν κεφαλῆς δεδραγμέναι, αἱ δὲ γενεῖων γλαυκῶν, αἱ δ' αὐτήσιν ἐνὶ περυγεσσιν ἔχουσιν, πολλαὶ δ' ἐν λαγόνεσσι γεννον πήξαντο δαφοῦνή, ἀλλαὶ δ' ἀκροτάτην οὐρῆν ἔλον, αἱ δ' ὑπένερθε νηδῦν, αἱ δ' ἄρ' ὑπερθέν ὑπὲρ νάτοιο νέμονται, ἀλλαὶ δ' ἐκ λοφίης, αἱ δ' αὐχένοις ἱώρηνται.

αὐτὰρ δ' παντούσι περιπληθῆς καμάτουσι πόντον ἐπαγίζει, σφακέλω δὲ οἱ ἐνδον ὄρεξθεὶ μαυμομένη κραδίη, φλεγέθει δὲ οἱ ἠτορ ἄνη, πάντη δὲ θρώσκει καὶ ἔλισσεται ἀκριτα βύων, παφλάξων οὕδυνης· κυβιστηῆς δ' ἑοικός ἄλλοτε μὲν βαθὺ κῦμα διατρέχει ἥπτε λαίλας, ἄλλοτε δ' ἐς νεάτην φέρεται βρύχα, πολλάκι δ' ἀλμῆς.
Tunny and are clothed in feeble flesh, but in their ravenous mouth bristles sharp a dense array of teeth; wherefore also they have great courage and do not cower before the mighty lord of fishes. For when they see one that has wandered away alone from the rest of the herd of Dolphins, then from this quarter and from that, as a great army at command, they gather in a body together and set forth to battle dauntlessly, like shielded warriors against the tower of the foe. And the bearded Dolphin, when the crowd meets him, at first recks not of them but rushes among them, seizing and rending now one and now another, finding a banquet after his heart. But when the ranks of war surround him on every side and encircle him with their great and dense array, then trouble at length enters his heart and he knows that sheer destruction is upon him, hemmed about as he is, alone among countless foes; and the toil of battle appears. For furiously they fall in a body about the limbs of the Dolphin and fix in him the might of their teeth; everywhere they bite him and cling to him relentlessly, many clutching his head, others his grey jaws, while yet others cleave to his very fins; many in his flanks fix their deadly teeth, others seize the end of his tail, others his belly beneath, others feed upon his back above, others hang from his mane, others from his neck. And, full of manifold distress, he rushes over the sea and his frenzied heart within him is racked with agony and his spirit is afire with pain. Every way he leaps and turns, rushing blindly in the spasms of agony. Like a diver, now he runs over the deep waves like a whirlwind, now he plunges to the nether deeps; and often he springs up and
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άφρον ὑπερθρώσκων ἀναπάλλεται, εἰ ἐ μεθείη ἔσμος ὑπερφιάλων νεπόδων θρασύς· αἱ δ ἀλίαστοι 590
οὔτι βίης μεθίας, ὀμῶς δὲ οἱ ἐμπεφύαι, καί οἱ δυομένῳ τε μίαν δύνουσι κέλευθον,
αὕτης δ' ἀνθρώποισι σὺν ἔξαλοι ἀίσσουσιν ἐλκόμεναι· φαίης κε νέον τέρας Ἐννοογαίώ
τίκτεσθαι δελφίσι μεμυγμένον ἦδ' ἀμήνων· 595
❜δε ὡδε γὰρ ἀργαλέῃ ἴννοχῆ πεπέδηται ὀδόντων.
ὡς δ' οταν ἴητηρ πολυμήχανος, ἐλκοι ἀφύσων οἰδαλέων, τῷ πολλῷ ἀνάραιον ἐνδοθεν αἴμα
ἐντρέφεται, διεράς τε γονάς, κυναόχροα λίμνης ἐρπετά, τειρομένουι κατὰ χρόος ἐστηρίζει,
δαίνυσθαι μέλαν αἴμα· τὰ δ' αὐτίκα γυρωθέντα
κυρτοῦται καὶ λύθρου ἐφέλκεται οὐδ' ἀνήτω,
εἰσόκεν αἰμοβαρῆ ἴωρον πότον αὐ ἐρύσαντα
ἐκ χρόος αὐτοκύλιστα πέση μεθύουσιν ὀμοία· 600
ὡς ἀμίαν οὐ πρόσθε χαλὰ μένος, εἰσόκε σάρκα
κεῖνην, ἣν ποτ' ἐμαρψαν, ὑπὸ στόμα δαιτρέυσωνται.
ἀλλ' ὅτε μιν προλίπωσιν, ἀναπνεύσῃ δὲ πόνοιο
δελφίς, δὴ τότε λύσαν ἐσοψει ἡγητήρος
χωμένου· κρυνερὶ δ' ἀμίαν ἀναφαίνεται ἄτη.
αἱ μὲν γὰρ φεύγουσιν, δ' ἐξοπιθέν κεραῖζον, 610
εἰδόμενος πρηστήρι δυσηχεῖ, πάντ' ἀμαθύει,
δάπτων ἐμμενέως, κατὰ δ' αἴματι πόντον ἐρεύθει
αἰχμάζων γενύεσσι, παθῶν δ' ἀπετίσατο λώβην.

a The reference is to the Leech, βδέλλα, Hirudo medicinalis. Cf. Theocrit. ii. 55 τι μέν μέλαν ἐκ χρόος αἷμα | ἐμφύει ὡς λευκαῖς ἄπαν ἐκ βδέλλα πέτωκας; Herod. ii. 68; A. De incess. 709 a 29; Ael. iii. 11, viii. 25, xii. 15; Plant. Epid. 188; 334
leaps above the foam of the sea, if haply the bold swarm of overweening fishes may let him go. But they, relentless, no wise abate their violence but cling to him all the same; when he dives, they dive along with him; when he leaps up again, they likewise spring forth from the sea in his train. You would say that the Shaker of the Earth had gotten a new and monstrous birth, half Dolphin and half Amia; so grievous the bond of teeth wherewith he is bound. As when a cunning physician drains a swollen wound, within which is gathered much unwholesome blood, and he applies to the flesh of the sufferer the watery brood, the dark-hued reptiles of the marsh,\(^a\) to feast on his black blood; and straightway they become arched and rounded and draw the filth and abate not until having drained the strong drink of blood they roll of themselves from the flesh and fall like drunken men; even so the fury of the Amia abates not until they have devoured with the mouth the flesh which they once seized. But when they leave him and the Dolphin gets a breathing-space from toil, then shalt thou behold the rage of the angry lord of fishes and deadly doom appears for the Amia. They flee; and he behind working havoc, like hurricane of evil noise, lays all waste, devouring them incontinently, and with ravening jaws reddens the sea with blood; and he avenges the despite that he suffered. Even so in

Plin. viii. 29 hirudine quam sanguisugam vulgo coepisse appellari adverto. For the Leech in medical use cf. Plin. xxxii. 123 Diversus hirudinum, quas sanguisugas vocant, ad extrahendum sanguinem usus est. Quippe eadem ratio earum quae cucurbitularum medicinalium ad corpora levanda sanguine, spiramenta laxanda iudicatur; multi podagris quoque admittendas censuere. Decidunt satiatae et pondere ipso sanguinis detractae aut sale aspersae.
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οδε καὶ ἐν ἕυλόχοισιν ἔχει φάτις ἀγρευτήρων
θῶς ὑπερφιάλους ἔλαφον πέρι ποιηυσθαί
ἀγρομένους· οἱ μὲν γὰρ ἐπαύγην γενέσσι
σάρκας ἀφαρπάξουσι καὶ ἀρτιχώτου φόνοιο
θερμὸν ἔαρ λάπτουσι· ὃ δ’ αἰμασσων ὀδύνησι,
βεβρυχός ὀλοήσι περίπλεος ὀδευλήσων,
ἀλλοτ’ ἐπ’ ἄλλοις ὄρεων διαπάλλεται ἄκρας·
οὶ δὲ μων οὐ λείπουσιν, αἰεὶ δέ οἱ ἐγγὺς ἐπονταὶ
ἀμησταί, ξιὼν δὲ διαρταμέοντες ὀδούσι
佽τοι ἀποσχίζουσι, πάρος θανάτου κυρήσαι,
δαίτα κελαινοτάτην τε καὶ ἀλγίστην πονέοντες.
ἀλλ’ ἦ τοι θώς μὲν ἀναίδες οὕτων ἐτίσαι
ποινήν, ἐκ δ’ ἐγέλασαν ἐπὶ φθείρον έλάφους,
θαρσαλέα δ’ ἀμίαν τάχα κῦντερα δηρίσατο.

Δελφίων κάκεινο πανέξοχον ἔργον ἀκούων
ἡγασάμην· τοὺς εὖτ’ ἀν ὀλέθριος ἐγγὺς ἱκητα
νοῦσος ἀταρτηρή, τουσ δ’ οὐ λάθεν, ἀλλ’ ἐδάχαν
τέρμα βίου· πέλαγος δὲ καὶ εὐρέα βένθεα λίμνης
φεύγοντες κοῦφουσιν ἐπ’ αἰγιαλοῖσιν ἐκελσαν·
ἐνθα δ’ ἀποπνείουσι καὶ ἐν χθονὶ μοῦραν ἔλοντο,
ὄφρα τις ἡ μερόπων ἑρόν τρόχων Ἐννοοποιαίον
κείμενον αἰδέσαιτο χυτῇ τ’ ἐπὶ θω’ καλύψαι,
μνησάμενοι φιλότητος ἐνηέος, ἢ καὶ αὐτὴ
βρασσομενὴ ψαμάθους δέμας κρύψειε θάλασσα,
μηδὲ τις εἰναλίων ἐσίδοι νέκνων ἦγητῆρα,
μηδὲ τις οἰχομένων περ ἑνὶ χροὶ λυβήσαυτο
δυσμενέων· ἀρετὴ δὲ καὶ ὀλυμπέον ὀπηδεῖ
καὶ κράτος, οὐδ’ ἧσχυναν ἐδών κλέος οὐδὲ θανόντες.
the woods, as hunters tell, the terrible Jackals gather and busy themselves about a Stag; they rush upon him and rend his flesh with their jaws and lap the warm gore of new-shed blood: the Stag bellowing in his bloody pain, full of deadly wounds, bounds now to this mountain-crag, now to that, but the ravenous beasts leave him not but always follow him close, and rend him alive and tear off his hide before he finds death, making a black and woeful banquet. But while the shameless Jackals pay no requital but laugh loud over the dead Stags, the bold Amia soon fight a less happy fight.

This other excellent deed of the Dolphins have I heard and admire. When fell disease and fatal draws nigh to them, they fail not to know it but are aware of the end of life. Then they flee the sea and the wide waters of the deep and come aground on the shallow shores. And there they give up their breath and receive their doom upon the land; that so perchance some mortal man may take pity on the holy messenger of the Shaker of the Earth when he lies low, and cover him with mound of shingle, remembering his gentle friendship; or haply the seething sea herself may hide his body in the sands; nor any of the brood of the sea behold the corse of their lord, nor any foe do despite to his body even in death. Excellence and majesty attend them even when they perish, nor do they shame their glory even when they die.

a C. iii. 338 n.

b A. 631 b 2 διαπορεῖται δὲ περὶ αὐτῶν διὰ τὶ ἐξοκέλλουσιν εἰς τὴν γῆν ποιεῖν γάρ φασι τοῦτ' αὐτούς ἐνίοτε, ὅταν τύχωσι, δι' οὐδεμίαν αἰτίαν.

c For τρόχις cf. Aesch. P. V. 941 τὸν Δίος τρόχιν = Hermes.
Kestreá δ' ἐν πάντεσσιν ἀλὸς νεπόδεσσων ἀκοῦω φέρβειν πρητάταν τε δικαίοτάταν τε νόημα· μοῦνοι γάρ κεστρῆς ἐνήεσ ὤθ' ἐμόφυλον ὦτε των ἀλλοίης γενεῖς ἀπὸ πημιαίνουσων·

oûde pote ἡμὺνουυν ὕπο στόμα σαρκός ἐδοθής, oûde φόνου λάπτουσων, ἀπτμομοῦνγ ἔδε νέμονται, αἵματος ἄχραντοι καὶ ἄκηδέες, ἀγνά γένεθλα· ἑφέβονται δ' ἡ χλωρὸν ἀλὸς μνῖον ἦ' καὶ αὐτὴν ἱλὼν, ἄλληλων τε δέμας περιλιχμάζουσιν.

τοῦνεα καὶ των ἔχουσι μετ' ἱκθύσι τίμιον αἰδῶν· οὐ γάρ τις κεῖνων νεαρὸν τόκον οἶα καὶ ἄλλων σίνεται, ὦμοφάγον δὲ βίην ἀπέχουσων ὀδόνων. ὦς αἰεὶ μετὰ πάσι Δίκης πρεσβήϊα κεῖται αἰδοίης, πάντῃ δὲ γεράσμιον ἥρατο τιμήν.

a In Aristotle κεστρεύς is sometimes generic for the Grey Mullets (Mugilidae), including κέφαλος: A. 534 b 14 ἄρχονται δὲ κύειν τῶν κεστρέων οἱ μὲν χελώνες τοῦ Ποσειδώνος καὶ ὁ σάργος καὶ ὁ σμίξων καλοῦμενος καὶ ὁ κέφαλος; sometimes specific and contrasted with κέφαλος: A. 570 b 14 τίκτει δὲ πρώτων τῶν τοιούτων ἄθροιν . . . κέφαλος δὲ ἕστατος . . . τίκτει δὲ καὶ κεστρεύς ἐν τοῖς πρώτοις. As a specific name κέφαλος is perhaps Mugil cephalus, M.G. κέφαλος, γομβάλα at Chalcis; στερεάδα the males and μάφες the females at Missolonghi: they spawn about the month of May, “de leurs œufs on fait la boutargue” (Apost. p. 20). κεστρεύς is perhaps M. capito, M.G. λαγάδες at Chalcis, βελάνισε at Aitolico (Apost. l.c.). But whatever the original distinction, κέφαλος as a name seems to have usurped the place of κεστρεύς (Suid. s. κεστρεύς· ὁ νῦν λεγόμενος κέφαλος) and in the Cyclades is now the generic name for all species of Grey Mullet (Erh. p. 89). The making of “boutargue” (Sp. botargo)—“produit excessivement recherché”—is described by Apostolidès, p. 66: “La boutargue n’est autre chose que les ovaires des poissons, arrivés à l’état de maturité regorgeant déjà d’œufs prêts à être pondus et qui sont préparés par salaison. Une fois que le poisson sorti de l’eau, étant encore frais, on incise son ventre et on enlève
The Grey Mullet, I hear, among all the fishes of the sea nurses the gentlest and most righteous mind. For only the kindly Grey Mullets harm neither one of their own kind nor any of another race. Nor do they touch with their lips fleshly food nor drink blood, but feed harmlessly, unstained of blood and doing no hurt, a holy race. Either upon the green seaweed they feed or on mere mud, and lick the bodies one of the other. Wherefore also among fishes they have honourable regard and none harms their young brood, as they do that of others, but refrain the violence of their ravenous teeth. Thus always and among all reverend Justice hath her privilege appointed and everywhere she wins her meed of honour. But all
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οἱ δ’ ἄλλοι μᾶλα πάντες ὀλέθριοι ἀλλήλοισιν ἐρχονται: τὸ καὶ οὐποτ’ ἐσοφεαὶ ὑπνώοντας ἔλλοπας, ἀλλ’ ἄρα τοῖς καὶ ὄμματα καὶ νόσος αἰὲν ἐγρήγοροι πανάπυννος· ἐπεὶ τρομεύουσι μὲν αἰὲν φέρτερον ἀντίσωντα, χερείστερον δ’ ὀλέκουσι.

μοῦνον δ’ οὐποτε φασίν ἀνὰ κνέφασ ἀσπαλυσῆς εἰς ἀγρῆν πεσέων ἀπαλὸν σκάρον, ἀλλὰ ποὺ ὑπνον ἐννύχιον κοίλοισιν ὑπὸ κευθμῶσιν ἰαύειν.

Οὐ μὲντοι τὸ γε θαῦμα Δίκην ἀπάτερθε θαλάσσης ναιετέων· οὐ γὰρ τι πάλαι πρέσβειρα θεῶν οὐδὲ μετὰ θυτούσων ἔχε θρόνον, ἀλλὰ κυδομοὶ δυσκέλαδοι καὶ θοῦρος Ἀρεὺς φθιώτηρος ἀτη μαίας τ’ ἐρικλαυστῶν πολέμων Ἕρως ἀλγεσίδωρος ἐφλεγόν ἡμερίων δειλὸν γένος· οὐδὲ τι θηρῶν κεκριμένοι πολέες μερότων ἔσαν, ἀλλὰ λεόντων αἰώντεροι πύργους τ’ εὔτείχεας ἠδὲ μέλαθρα νηοὺς τ’ ἄθανάτων εὐώδεας αἴματι φωτῶν κατνύφ τ’ αἰθαλόεντι κατείνυν Ἡφαίστου, εἰσόκε ραυμόμενη γενεήν ὁκτείρε Κρούνων, ὑμῖν δ’ Αἰνεάδησιν ἐπέτραπε γαϊαν ἀνάψας. ἀλλ’ ἔτι καὶ προτέροισιν ἐν Αὐσοιῶν βασιλεύσι θύουν Ἀρης, Κελτοῦς τε καὶ αὐχεύεται Ἰβηριας θωρῆσιςι Λιβύης τε πολυν πόρον ἔργα τε Ρήγου Ἰστρον τ’ Εὐφρήτην τε· τί μοι τάδε δούρατος ἔργα μεμνήσθαι; νῦν γὰρ σε, Δίκη θρεπτειρα πολῆων, ζωνύσκω μερόπεσοι συνέστιον ἱδὲ σύνοικον, ἐξ οὖ μοι κραίνουσι μέγαν θρόνον ἐμβεβαιώτες

On the contrary A. 536 b 32 ὡμοῖος δὲ καὶ τὰ ἐνυδρα, οἷον οἷς οἴ τε χθῆσε καὶ τὰ μαλάκιμ ν καὶ τὰ μαλακόστρακα, κάραβοι τε καὶ τὰ τοιαῦτα· βραχύσων μὲν οἷς ἔστι πάλτα πάντα, φαίνεται δὲ καθεύδοντα.

II. i. 134 n.

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other fishes come fraught with destruction to one another; wherefore also thou shalt never see fishes sleeping but evermore awake and sleepless are their eyes and wits, since always they dread the encounter of a stronger and slay the weaker. Only the tender Parrot-wrasse, as fishermen say, never falls into their nets in the darkness but doubtless sleeps by night in the hollow ocean caves.

Yet it is no marvel that Justice should dwell apart from the sea. For not long since that first of goddesses had no throne even among men, but noisy riots and raging ruin of destroying Wars and Strife, giver of pain, nurse of tearful wars, consumed the unhappy race of the creatures of a day. Nor different at all from wild beasts were many among men; but, more terrible than Lions, well-built towers and halls and fragrant temples of the deathless gods they clothed with the blood of men and dark smoke of Hephaestus: until the Son of Cronus took pity on the afflicted race and bestowed upon you, the Sons of Aeneas, the earth for keeping. Yet even among the earlier kings of the Ausonians War still raged, arming Celts and proud Iberians and the great space of Libya and the lands of the Rhine and Ister and Euphrates. Wherefore need I mention those works of the spear? For now, O Justice, nurse of cities, I know thee to share the hearth and home of men, ever since they hold sway together, mounted on their mighty throne—the

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"Athen. 320 a Σέλευκος δ' ὁ Ταρσεὺς ἐν τῷ Ἀλευτικῷ μύνου φησὶ τῶν ἱερῶν τῶν σκάρων καθεδέων· οὔτε οὖν οὐδὲ νύκτωρ ποτὲ ἄλωνι. τοῦτο δ' ἵσως διὰ φόβου αὐτῶ συμβαίνει.

"For use of πόρου cf. Dion. P. 331 Εὐρώτης λαυτόν πόρον.

"For periphrasis cf. II. i. 105 ἔργα τ' ὀνίσκων; Dion. [P. 916 Ποιοίησιν ἔργα."

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άμφω θεσπέσιός τε πατήρ καὶ φαίδιμος ὀρπηξ·
ἐκ τῶν μοι γλυκὺς ὄρμως ἀνακτορίης πεπέτασται.
τούς μοι καὶ ρύοισθε καὶ ἐμπεδοῦ ἱθύνοιτε
πολλαῖς ἐν δεκάδεσσι ἐλισσομένων ἑνιαυτῶν,
Ζεὺς καὶ Οὐρανίδαι, Ζηνὸς χορός, εἰ τις ἄμοιβὴ
eὐσεβίης· σκῆπτρῳ δὲ τελεσφόρον ὀλβὸν ἄγοιτε.
wondrous Sire and his splendid scion\(^a\): by whose rule a sweet haven is opened for me. Them, I pray, O Zeus and ye Sons of Heaven, the choir of Zeus, may ye keep and direct unfailingly through many tens of the revolving years, if there be any reward of piety, and to their sceptre bring the fulness of felicity.

\(^a\) Schol. Ἀντωνῖνος καὶ Κῶμοδος.
ΑΔΙΕΥΤΙΚΩΝ ΤΟ Γ

Νῦν δ' ἀγε μοι, σκηπτούχε, παναίολα δήνεα τέχνης ἰχθυβόλου φράζοι καὶ ἀγρευτήρας ἄεθλους,
θεσμόν τ' εινάλιον ξυμβάλλει, τέρπεο δ' οὕμη ἡμετέρη. σοὶ μὲν γὰρ ὑπὸ σκήπτρουι θάλασσα
εἰλεῖται καὶ φῦλα Ποσειδάωνος ἐναίλων,
ἔργα δὲ τοι ξύμπαντα μετ' ἀνδράσι πορούντων,
σοὶ δ' ἐμὲ τερτωλήν τε καὶ ὑμητήρ' ἀνέκαν
dαιμόνες ἐν Κλίκεσσιν υφ' Ἐρμαίοις ἀδύτουσι.
Ἐρμεία, σὺ δὲ μοι πατρώιε, φέρτατε παίδων
Αἰγιόχου, κέρδιστον ἐν ἄθανάτοις νόμα,
φαίνε τε καὶ σήμαινε καὶ ἄρχεο, νῦσαν ἄοιδῆς
ἰδώνων· βουλᾶς δὲ περισσονόων ἄλιγχων
αὐτός, ἀναξ, πρώτιστοις ἐμήσαο καὶ τέλος ἄγρης
παντοίης ἀνέφηνας, ἐπ' ἰχθύσι κήρας υφαίνων.
Παίδι δὲ Κωρυκίω βυθίνην παρακάτθεο τέχνην,
pαιδὶ τεῷ, τὸν φασὶ Διὸς ὑμῖρα γενέσθαι,

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a Schol. Κιλιξ γαρ ὁ ποιητής ἀπὸ τῆς Ἀραξάρβου (Amm. Marc. xiv. 8. 3; Suid. s.v.; Plin. v. 93; Steph. Byz. s. Ἀραξάρβα) ἄ赔偿 ἄν Ἐρμοῦ ἱερῶν.
b Introd. p. xix.
c The craft of Hermes is proverbial: Hom. II. (Herm.) iii. 413 κλεφίφρονος, 514 ποικιλομῆτα. φαίνε seems to be used absolutely as in Theocr. ii. 11, Hom. Od. vii. 102, etc., or it may govern νῦσαν, cf. Theocr. ix. 28 βουκολικαὶ Μοίσαι μάλα χαίρετε, φαίνετε δ' ὁδίαν. The order of the words is against taking νόμα as object to φαίνε. For νόμη cf. Pind. Θ, vii. 344.
HALIEUTICA, or FISHING

III

Come now, O Wielder of the Sceptre, mark thou the cunning devices of the fisher’s art and his adventures in the hunting of his prey, and learn the law of the sea and take delight in my lay. For under thy sceptre rolls the sea and the tribes of the haunts of Poseidon, and for thee are all deeds done among men. For thee the gods have raised me up to be thy joy and thy minstrel among the Cilicians beside the shrine of Hermes. And, O Hermes, a god of my fathers, b most excellent of the children of the Aegis-bearer, subtlest mind c among the deathless gods, do thou enlighten and guide and lead, directing me to the goal of my song. The counsels of fishermen excellent in wit thou didst thyself, O Lord, first devise and didst reveal the sum of all manner of hunting, weaving doom for fishes. And thou didst deliver the art of the deep for keeping to Pan of Corycus, d thy son, e who, they say, was the saviour

71 ἔνθα Ἡρμῆς ποτὲ μιχθεὶς τέκευ | ἐπὶ σοφότατα νοήματ' ἐπὶ προτέρων ἀνδρῶν παραδεξαμένους παιδας; P. vi. 28 ἐγεντο καὶ πρότερον Ἀντίλοχος βιατᾶς | νόημα τοῦτο φέρων; Hom. Od. viii. 518 νοήματι κερδαλέουσιν.

d H. iii. 209 n.

e Schol. Ἐρμοῦ γάρ καὶ Πενελόπης ὁ Πᾶν; Hom. II. xix. 1. Ἐρμείαο φιλον γόνον; Plin. vii. 204 Pan Mercuri (filius).
Ζηνός μὲν ρύτηρα, Τυφαόνιον δ’ ὀλεθρα. κείνος γὰρ δείπνοισιν ἐπ’ ἵχθυβόλοισι δολώσας 
σμερδαλέον Τυφώνα παρήταφεν, ἐκ τε βερέθρου 
δύμεναι εὐρωποῖο καὶ εἰς ἄλος ἐλθὲμεν ἀκτήν· 
ἐνθα μν ὀξεῖαι στεροπαὶ ῥήπαί τε κεραυνῶν 
ζαφλεγέες πρήνιζαν· ὃ δ’ αἰθόμενος πυρὸς ὀμβροῦς 
κράθ’ ἐκατόν πέτρησιν περιστυφελίζετο πάντη 
ζανόμενος· ἔμθαί δὲ παρ’ ἦμόνεσον ἔτ’ ὁχθαὶ 
λύθρω ἐρευνησίῳ Τυφαονίων ἀλαλητῶν. 
Ερμεία κλυτόβουλε, σὲ δ’ ἔξοχον ἔλασκονται 
ἵχθυβόλοι· τῷ καὶ σε σὺν ἀγροῖσιν ἀύσας 
δαίμονιν εὐθήρου μετὰ κλέος ἔρχομαι οὖνς.

Πρώτα μὲν ἀσπαλητὴ δέμας καὶ γυῖα παρεῖθ 
ἀμφότερον καὶ κραυτνὰ καὶ ἀλκίμα, μῆτε τι λίθην 
πίονα μῆτε τι σαρκὶ λελεμμένα· ἤ γὰρ ἀνάγκη 
πολλάκι ὡς κρατεροῖσιν ἀελκμονεῦσι μάχεσθαι 
ἱχθύσιν, οἰς ὑπέρπολον ἐνι σθένους, εἰσόκεν ἀλμῆς 
μὴτρὸς ἐν ἀγκοίησιν ἐλισσόμενοι δονέονται.
χρειῶ δ’ ἐκ πέτρης τε θορεῖν πέτρην τ’ ἀνοροῦσαι 
χρειῶ δ’ ἐκ πόνου βυθίαν ταθέντος 
ῥίμφα διὰξεύωσι δολιχὸν πόρον ἐς τε βάθιστα 
δύναι καὶ μιμοντα μετ’ οἴδμαιν ὡς ἐπὶ γαῖς 
δηθύνει ἔργοις πονεύμενον, οἷς ἐνὶ πόνῳ 
ἀνδρὲς ἀεθλεύσουσι ταλάφρονα θυμὸν ἔχοντες.

a i.q. Typhos (Aesch. P. V. 370; Pind. P. i. 16, viii. 16), 
Typhoecus (Hes. Th. 821), son of Tartarus and Gaia (Hes. l.c.).
In mythology his birth and life is mostly associated with Cilicia 
(Pind. P. i. 16 Τυφῶς ἐκατοντάκαραν τὸν ποτὲ | Κιλίκιον θρέψεν 
πολυάνυμον ἄντρον, viii. 16 Τυφῶς Κιλίξ, Aesch. P. V. 351 τὸν 
γηγενὴ τε Κιλικίων οἰκήτορα | ἄντρων, Hom. Il. ii. 784), his 
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of Zeus—the saviour of Zeus but the slayer of Typhon.\(^a\) For he tricked terrible Typhon with promise of a banquet of fish and beguiled him to issue forth from his spacious pit and come to the shore of the sea, where the swift lightning and the rushing fiery thunderbolts laid him low; and, blazing in the rain of fire, he beat his hundred heads upon the rocks whereon he was carded all about like wool. And even now the yellow banks by the sea are red with the blood of the Typhonian battle. O Hermes, glorious in counsel, thee especially do fishermen worship.\(^b\) Therefore invoking thee with the gods who aid their hunt I pursue the glorious song of their chase.

First of all the fisher should have body and limbs both swift and strong, neither over fat nor lacking in flesh. For often he must fight with mighty fish in landing them—which have exceeding strength so long as they circle and wheel in the arms of their mother sea. And lightely he must leap from a rock; and, when the toil of the sea is at its height, he must swiftly travel a long way and dive into the deepest depths and abide amongst the waves and remain labouring at such works as men upon the sea toil at with enduring heart. Cunning of wit too and wise death with Sicily (Aesch. P.V. 365 ἵπποιμενος τίγναις Ἀιτναίαις ὑπο; Pind. P. Ἡ. 18 ταί θ' ὑπὲρ Κύμας ἄλτερκες δχθαι Σικελία τ' αὐτών πιέζει στέρνα λαχνάντα).

\(^a\) Pan father of Hermes as a νόμιος θεός (Hom. H. xix. 5) is patron alike of Hunting, Fishing. cf. A. P. vi. 167 (a dedication to Pan) ὡ δισσάς ἀγέτα θηροῦνας | σοι γὰρ καστορίδων ὑλάκα καὶ τρίστομος αἰχμή | εὐάδε καὶ ταξινη ἔργα λαγωσφαγῆς | δικτύα τ' ἐν ραθιος ἀπλούμενα καὶ καλαμεντάς | κάμων καὶ μογερῶν πέσμα σαγηνοῦλον, and Fowling, cf. A. P. vi. 180 ταύτα σοι ἐκ τ' ὀρέων ἐκ τ' αἰθέρος ἐκ τ' ἐθάνατος χεῖ τε βαλάσσας | τρεῖς γνωτοι τέχνας σύμβολα, Πάν, ἔθεσαν. Cf. ibid. 11-16, 179, 181-187.
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ψυχήν δ' ἀσπαλεύς πολυπαίπαλος ἢδε νοῆμων εἴη· ἐπεὶ μάλα πολλαὶ καὶ αἰώλα μηχανῶνται ἱχθύες ἐγκύρονται ἀναϊστουσι δόλουσι.

tolμήσεις δὲ μάλιστα καὶ ἄτρομος ἢδε σαύρων εἴη, μηδ' ὑπνοι φιλέωι κόρων· ὑεῦ δὲ λεύσσοι ἐγρήσσων κραδίθε τε καὶ ὀμμασὶ πεπταμένοισιν. εὖ δὲ φέροι καὶ χείμα Δίως καὶ δίμων ἁρμή Σευρίων· ἰμείροι δὲ πόνων, ἔραοι δὲ θαλάσσης· ὑδὲ γὰρ εὐάγρης τε καὶ Ἔρμεια φίλος εἴη.

Θήρη δ' ἐσπερίῃ μὲν ὀπωρινήσων ἐν ὠραίς καρπίσει τελέθει καὶ ἐσωφόρος εἰτ' ἀνατέλλη· χείματι δ' ἢλιοι βολαῖς ἀμα χιναμένηι στελλέσθαι· πάν δ' ἠμαρ εὐ ἀρι τήλεσποντι ἄγρας παντοῖον ὄβελλεται, ἤμοι ἁπαντα ἐλλοπεῖς ἕιόνεσον ἐφέστοι ἐγνύθη γαίης ἐλκονται τοκετῶν τε μόγων δίψῃ τ' Ἀφροδίτης. αἰεὶ δ' εἰς ἀνέμων παπταίνεμεν, δὲς κεν ἁγον ἡπίων, εὐδιώνω, μαλακήν ἀλα κοῦφα κυλίνδων. λάβρους γὰρ τρομέουσι καὶ ἐχθαῖρουσιν ἀήτασ ἱχθύες, οὐδ' ἐθέλουσιν ὑπεῖρ ἀλα δυνεύονται· εὐκραίει δ' ἀνέμων περιδέξιος ἱσταται ἄγρη. πάντες δὲ πυγήσων ἐναντία καὶ βοθίουσι πλωτεῖς ἀλδος θύνουσιν, ἐπεὶ σφίσων ὡς κέλευθος ῥητέρηστο στείχουσιν ἐπ' ἰόνας, οὐδ' ὑπ' ἀνάγκης ἔξοπυθε βιπήσων ἐλαυνόμενοι μογέουσιν.

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a H. v. 616 ὑπνῶ τ' ὀν χ' ἀλεεάσων ἐακότι.
b Hom. H. xix. 14 (Pan) δὲά δερκόμενος.
c Cf. C. iii. 322 κινά Σευρίων; H. i. 132 ὀπωρινοὶ κυνός. Sirius, or the Dog-star, the heliacal (morning) rising of which in July was associated with extreme heat: Hesiod, S. 397 ἱδει ἐν ἀκροτάτῳ ὅτε τε χρήα Σευρίων ἄξει, cf. ibid. 153; W. 417, 587, 609: the dies caniculares or dog-days; cf. Calverley, Lines on Hearing the Organ: Neath the baleful star of Sirius, 348
should the fisher be, since many and various are the
devices that fishes contrive, when they chance upon
unthought-of snares. Daring also should he be and
dauntless and temperate and he must not love
satiety a of sleep but must be keen of sight, b wakeful
of heart and open-eyed. He must bear well the
wintry weather and the thirsty season of Sirius c ;
he must be fond of labour and must love the sea.
So shall he be successful in his fishing and dear to
Hermes.

In the autumn season fishing is best in the evening
and when the morning-star rises. In winter the fisher
should set out with the spreading rays of the sun.
In bloomy spring the whole day is prosperous in all
manner of fishing, what time all fishes are drawn to
haunt the coasts near the land by the travail of birth
and the thirst of desire. Look always for a wind
that blows gentle and fair, lightly rolling a tranquil
sea. For fishes fear and loathe violent winds and
will not wheel over the sea, but with a temperate
wind fishing is exceedingly favourable. All the fishes
that swim the sea speed against wind and wave, since
this is the easier way for them in their march toward
the shores, and they do not suffer through being
driven forcefully by the current. But when the

When the postmen slowlier jog, And the ox becomes
delirious, And the muzzle decks the dog. Alcaeus fr. 39
τέγγε πλεύμωνα οίνων' τό γάρ ἀστρον περιτέλλεται, | ἀ ὡρα
χαλέπα, πάντα δὲ δίψαω' ὑπά καύματος. The name Sir
not occur in Homer, but the star is referred to Il. v. 4 ἀστέρ'
ὄπωριῳ ἐναλήγκιον ὡς τε μάλιστα ἦν ἀπροδην παμφαίνησι λελο-
μένος 'Οκεανόι; xxii. 26 παμφαίνονθ' ὡς τ' ἀστέρ' ἔπεσωμεν
πεδίοιο | ὡς ρά τ' ὄπωρης εἰσίν ἀρίζηλοι δὲ οἱ αἰγαί | φαινονται
πολλοίσι μετ' ἀστράσι νυκτὸς ἀμολγώ, | ὅν τε κιν' 'Οριῶνος
ἐπικλήσιν καλέοντι | λαμπρότατος μὲν ὁ γ' ἐστὶ κακὸν δὲ τε σήμα
τέτυκται | καὶ τε φέρει πολλὸν πυρετόν δειλοίσι βροτοῖσιν.
ΟΡΡΙΑΝ

'άλλ' ἀλιεὺς στέλλοιτο λίβον πνοιήσι πετάσας οὔριον, ἐς Βορέην μὲν, ἐπ' Ἡν Ὅτος ύγρὸς ἄησιν· ἐς Ὀντίν τε θάλασσαν ἐπειγομένου Βορέαι. Ἐὕρου δ' ἰσταμένου ποτὶ Ζεφύρου κέλευθα· πρὸς δ' Ἐὕρου Ζέφυρος φορέωι σκάφος· ὦδε γὰρ ἐσμοὶ 70 ἀσπετοὶ ἀντίσουσι καὶ εὐβόλος ἐσσεται ἄγρη.

Τέτραχα δ' εἰνάλης θῆρης νόμον ἐφράσαντο ἱχθυβόλοι· καὶ τοι μὲν ἐπ' ἂγκιστροις γὰννυται, τῶν δ' οἱ μὲν δονάκεσσον ἀναψαίμενοι δολιχοίσιν ὁρμηὶ ἱππειον ἐὐπλοκον ἁγρώσσουσιν· οἱ δ' αὐτῶς θώμιγγα λινόστροφον ἐκ παλαμάων δησάμενοι πέμπουσιν· ὄ δ' ἡ καθέτουι γέγηθεν ἡ πολυαγκίστροισιν ἀγάλλεται ὁρμηὶς·

δίκτυα δ' αὐτ' ἄλλουι μέλει πλέον ἐντύνεσθαι· τῶν τὰ μὲν ἀμφίβληστρα, τὰ δὲ γρίφοι καλέονται, 80 γάγγαμα τ' ἦδ' ὑποχαί περιηγεῖες ἢδ' σαγήναι· ἀλλα δὲ κικλήσκουσι καλύμματα, σὺν δὲ σαγήναις


a Introd. p. xxxix.
b Hom. Od. iv. 368 αλεὶ γὰρ νῆσον ἀλώμενοι ἰχθύασον | γναμπτοῖς ἂγκιστροισιν, xii. 330 καὶ δὴ ἄγρην ἐφέτευσκον ἀλη-
tεῶντες ἀνάγχη, | ἰχθὺς ὄρμιθα τε, φίλας ὅτι χεῖρας ἱκοτο, |
γναμπτοῖς ἂγκιστροισι; A.P. vi. 4. 1 εὐκαμπτὲς ἂγκιστρον; vi. 5. 2 γυρῶν ἂγκιστρον λαμοδακείς ἀκίδας (barbs); ibid. 27. 6;
28. 2, etc.; Theoccr. xxi. 10.
c A.P. vi. 4. 2 ὄρμενη; E.M. 8. ὄρμος ... παρὰ τὸ ἐὔρω, ἐξ οὗ καὶ ὄρμια, ἡ σειρὰ πρὸς ἣν τὸ ἂγκιστρον ἐπησφάλιστα δεδεμένον; Hesych. 8. ὄρμια· σχοινίον λεπτὸν; 8. ὄρμευτης· ἀλιεὺς; Eur. Hêl. 1615 ὄρματονοι =fishermen.
d A.P. vi. 23. 7 καὶ βαθὺν ἵππεισι πεπεδημένου ἀμματὶ χαῖτις, | οὐκ ἀτερ ἂγκιστρων, λιμνοφυὴ δόνακα; vi. 192. 3
gαμφύων χαῖτησιν ἐφ' ἵππεισι πεδηθέν ἂγκιστρον.
e A.P. vi. 4. 1 δουράτα δουλιχώθηντα; vi. 27. 2 ἂγκιστρων συγγύην δονάκων; vi. 28. 1 καμπτομένους δόνακας, cf. vi. 29. 4.
Also called κάλαμοι: Theoccr. xxi. 10, and 43, κάλαμος sing. ibid. 47. Lat. arundo.
f Hom. II. xvi. 406 ἐλκὲ δὲ δουρὸς ἐλὼν ὑπὲρ ἀντίγος ὡς ὄτε
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fisher puts to sea let him set his sail with the wind—Northward when the wet South Wind blows; Southward when the North Wind drives the sea; when the East Wind rises, towards the paths of the West Wind; towards the East let the West Wind bear his vessel; for so will infinite shoals meet him and his fishing will be blest with luck.

Fourfold a modes of hunting their prey in the sea have fishermen devised. Some delight in Hooks b; and of these some fish with a well-twisted line c of horse-hair d fastened to long reeds, e others simply cast a flaxen cord f attached to their hands, another rejoices in leaded lines g or in lines with many hooks. h Others prefer to array Nets i; and of these there are those called casting-nets, and those called draw-nets—drag-nets and round bag-nets and seines. Others they call cover-nets, and, with the seines, τις φώς | πέτρη ἐπὶ προβλητὶ καθήμενος ἱερὸν ἱχθῦν | ἐκ πόντοιο θώραξε λίνῳ καὶ ἦποι ἐλακῆ. The reference is to what is now called “hand-lines.”

kαθῆς: is properly a plummet. Lat. perpendiculum. Here of a fishing-line weighted at the end. A.P. vii. 637 Πύρρος ὁ μονωρέτης ὀλυγη νεὶ λεπτὰ ματέυων | φωκία καὶ τριχίνης μανίδας ἐκ καθήνης; cf. Apost. p. 48 “Pour la pêche des serrans (χάνους) et celle des pagels on emploie une ligne appelée χανικός, καθῆς. . . Cet engin porte à son extrémité libre un morceau conique de plomb (μολύβδα) à la partie supérieure duquel sont attachés sur des avancées 4 ou 8 hameçons. Il est totalement en crins de cheval tordus; il est employé surtout par les amateurs de pêche, dans leurs moments de loisir. On se rende sur de petites embarcations dans les endroits rocheux, ou mouille le bateau et l’on commence la pêche en jetant la ligne, à laquelle le poids du plomb fait prendre, dans l’eau, une direction perpendiculaire; une fois qu’elle a touché le fond, on la soulève un peu et on la tient ainsi disposée pour la pêche.” a Introd. p. xxxix.

For the varieties of net mentioned here see Introd. p. xl.
πέζας καὶ σφαιρώνας ὅμοιο σκολιόν τε πάναγρον· μυρία δ' αἰόλα τοῖα δολορραφέων λίνα κόλπων. ἀλλοι δ' αὖ κύρτουσι ἐπὶ φρένα μᾶλλον ἔχουσι, κύρτοις, οἱ κνώσοντας έσοῦς ἡφίππην ἀνακτάς εὐκήλους· βαιώ δὲ πόνῳ μέγα κέρδος ὅτι δεῖ. ἀλλοι δ' οὐτάξουσι τανυγλώχυι τριαίνη ἐλλοπας ἐκ χέρσου τε καὶ ἐκ νεός, ὡς ἐθέλουσι. τῶν πάντων καὶ μέτρον ὅσον καὶ κόσμον ἐκάστον ἀτρεκέως ὑσας, οὐσ δάδε τεκταίνονται.

'Ἰχθύσι δ' οὐκ ἄρα μοῦνον ἐπ' ἀλλήλους νόημα πυκνὸν ἔην καὶ μήτις ἐπίκλοπος, ἀλλὰ καὶ αὐτοὺς πολλάκις ἐξεπάφησαν ἐπίφρονας ἀγευτήρας καὶ φῦγον ἀγκίστρων τε βιάς λαγόνας τε πανάγρων, ἦδη ἑνυσχόμενοι, παρὰ δὲ φρένας ἐδραμὸν ἄνδρῶν, βουλὴ νυκήσαντες, ἄχος δ' ἀλευσὶ γένοντο.

Κεστρέυω μὲν πλεκτῆσι ἐν ἀγκοῦση λίνῳ ἐλκόμενος δόλων οὕτω περιδρομον ἡγοῦντεσ, ὑψὶ δ' ἀναθρῶσκει, λειμμένος ὑδατος ἀκρον, ὀρθὸς ἄνω σπεύδων ὅσσον σθένου ἅλματι κούφῳ ὄρμησαι, βουλῆς δὲ σαφέρονος οὐκ ἐμάτησε; πολλάκι γὰρ ριπῆσι καὶ υστατα πείσματα φελλῶν

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a Lat. nassa, Sil. Ital. v. 47, Plin. ix. 132, etc.; a long basket of wickerwork (.Butterfly Nicand. A. 625, Plat. Tim. 79 ν κύρτον πλέγματι, cf. Plin. xxi. 114) with wide funnel-shaped mouth and narrow throat, so constructed that once the fish has entered, it cannot get out again, Theocr. xxi. 11; Poll. x. 132, A.P. vi. 23 πλωτῶν τε πάγην περιδέα κύρτων; cf. vi. 192.

b Plato, Laws 823 τε εὑροσι κύρτως ἄργων θήραν διαπονουμένοις.

c A three-pronged fork for spearing fish: Poll. x. 133 τριῶδους, τριαίνα, ἰχθυκεντρον; Plat. Soph. 220 c; Athen. 323 c; A.P. vi. 30; Hom. Od. x. 124 ἰχθύς δ' ὡς πείροντες, where Eustath. τριαίνας ἢ τισίν ἐτέροις ἀντωξυμμένοι ὄργανοι; Plin. ix. 51, 84, 92.

352
there are those called ground-nets and ball-nets and
the crooked trawl: innumerable are the various sorts
of such crafty-bosomed Nets. Others again have
their minds set rather upon Weels \(^a\) which bring joy
to their masters while they sleep \(^b\) at ease, and great
gain attends on little toil. Others with the long
pronged Trident \(^c\) wound the fish from the land or
from a ship as they will. The due measure and right
ordering of all these they know certainly who con-
trive these things.

Fishes, it seems, not only against one another
employ cunning wit and deceitful craft but often
also they deceive even the wise fishermen themselves
and escape from the might of hooks and from the
belly of the trawl when already caught in them, and
outrun the wits of men, outdoing them in craft, and
become a grief to fishermen.

The Grey Mullet,\(^d\) when caught in the plaited arms
of the net, is not ignorant of the encircling snare, but
leaps up, eager to reach the surface of the water,
hasting with all his might to spring straight up with
nimble leap, and fails not of his wise purpose. For
often he lightly overleaps \(^e\) in his rush the utmost

\(^d\) H. ii. 642 n.

\(^e\) The leaping powers of the Grey Mullet (\(\tau\nu \tau\chi\iota\sigma\tau\nu \tau\nu\ i\chi\theta\iota\iota\nu\ A. 620 b 26\) necessitate a special arrangement of nets; Apost. p. 34 "Les filets, simples ou compliqués, servent
à capturer tous les poissons, excepté les muges, qui, sauteurs
par excellence, peuvent d'un bond passer par-dessus le piège
tendu. Pour attraper ce poisson, on ajoute aux filets simples
et placés perpendiculairement à la surface des eaux d'autres
filets compliqués, lesquels, convenablement tendus par des
roseaux, se tiennent sur une ligne horizontale à celle de la
surface même de l'eau; ainsi le muge en sautant pour
échapper au piège tombe sur ces autres filets aux mailles
desquels il se prend en se débattant."
The corks which both support the net and mark its position. Pind. P. ii. 79 ΄ατε γαρ εἶναί ταυτόν ἔχοισας βαθύς σκεύας ἐτέρας ἀβάπτιστός εἰμι φελλός ὡς ὑπὲρ ἐρκος ἄλμας; Aesch. Ch. 505 παῖδες γὰρ ἀνδρὶ κληδόνες σωτῆριοι | βασιλεὸς φελλοὶ δὲ ὡς ἀγοῦσι δίκτυον, | τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνον; Α.Ρ. vi. 192. 5 ἀβαπτιστόν τε καθ' ὑδρω | φελλὸν δὲ κρυφὸν σῖμα λαχνότα βόλων; Aleiphr. Ερ. i. 1. 4 μικρὸν δὲ ἀποθεὶ τῆς ἀκτῆς χαλάσαντες, φεὺ τῆς εὐφλασίας, ὡσον ἐχθὸν ἐξειλκύσαμεν μικροῦ καὶ τοὺς φελλοὺς ἀδέσποτας καταστείρου μόλις τὸ δίκτυον ἔξωγκωμένον; Pausan. viii. 12 'Ἀρκάδων δὲ ἐν τοῖς ὀρνοῖς εἰσὶν αἱ ὀρνὸς διάφοροι, καὶ τὰς μὲν πλατυφιλλοὺς αὐτῶν, τὰς δὲ φηγοὺς καλοῦσι, αἱ τρίται δὲ ἀραιῶν τὸν φλοίον καὶ ὀτύω δὴ τι παρέχονται κοῦφον, ὥστε ἀπ' αὐτῶν καὶ ἐν θαλάσσῃ ποιοῦνται.
bounds of the corks and escapes from doom. But if at his first upward rush he slips back again into the net, he makes no further effort and leaps no more in his grief but taught by trial, ceases from his endeavours. As when a man, long distressed by painful disease, at first, in his yearning and desire for life, obeys the physicians and does all things that they bid him; but when the unescapable fates of death prevail, he cares no more for life but lies stretched out, giving over to death his exhausted limbs, beholding already at hand the final day of fate; even so the Grey Mullet knows what manner of end is come upon him and lies prone, awaiting doom from his captor.

The Muraena, when they are caught in the net, circle about in the enclosure seeking for a wide mesh and through it making their way, after the manner of snakes, with slippery limbs they all escape.

The Basse digs with its fins in the sand a trench large enough to admit its body and lays itself therein as in a bed. And the fishermen bring down to the shore a net but the Basse by simply lying in the mud gladly avoids them and escapes the net of destruction.

*Ael. i. 33* ὅταν δὲ αὐτὴν τὸ δίκτυον περιβάλῃ, διανήχεται καὶ ἤτει ἢ βρόχον ἄραν ἢ βῆγμα τοῦ δικτύου πάνω σοφῶς· καὶ ἐντυχόντα τοιοτῶν τινὶ καὶ διεκδύσα ἐλευθέρα νήχεται αὖθις· ἐὰν δὲ τύχει μία τῇ δὲ τῆς εὐερμίας, καὶ αἱ λοιπαὶ δοκεῖ τοῦ αὐτοῦ γένους συνεαλώκασι κατὰ τὴν ἐκείνης φυγήν ἐξίσως, ὡς ὅδον τινα λαβοῦσα παρ' ἡγεμόνοι. *Plut. Mor. 97* ὅσπερ τῷ λάβρακι· συρμομένην (τὴν σαγήνην) γὰρ αἰσθανόμενος βίᾳ διίστησι καὶ τίππει κοιλαῖνων τοῦν διδομένος· ὅταν δὲ ποιήσῃ ταῖς ἐπιδομαῖς τοῦ δικτύου χώραν, ἔσωσεν ἑαυτὸν καὶ προσέχεται, μέχρι ἀν παρέλθῃ.
OPPIAN

Toia de tevnavacei kal morumuros. evth' av eis agvnh
frasostai protesovn, od de duetai en yamavouai.

Lavraex de anagkistoroi tuteis evkampeos aixmh
uvso' anathromskovn kefalhn aixchh eireidei
avth' en orhmv bebhtmenov, ofra oi elkos
eurterovn te yenvotoi kai ekfughein olythron.

Toia kal orkunoi meyakhtees efprasantoi-
edve gar arptaxwv genivn gnavmpttoio dolouio,
rimva titaunomevoi neath' upo vuvsoan wvntai,
cheira biaxomevoi thertoros. ton de avnuswn
es pedon, avthik' epeita karyr thevontes es ovdas
wtelefhn erppxan, apoptrwusi de akwkh.

'Alh' opoton kathetou paelwri anmfhkanwv
yvuxes, oia bown te pellei probatovn te yenvhla
h batis h kai onwv wodrovn genos, ouk ethelouv
espethai, yamavouai de' eti platu sohma balontes
aprous embarvhoui, mgon on' alievouv ethkan.
pollaki de' ezwlosou an agkistoroi lubvntes.

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a C. i. 74 n.; II. i. 100 n.; Plut. Mor. 977 v amfiwlostrous
men gar kai upoxais ... aliskontai mormoroi ktl.

b Plut. Mor. 977 b od de labrz ex anagkistorovn tov elefanton
ouc etepov allh' autov evantov, dta evperesia tiv agkistorph,
beisoulkei, tiv deivo kakei parallazei tis kefaltis anevrynwn to
trauma kai ton ek tov sparagmou pono upomewn, aixri an ekbalh
to agkistorph.

c A large-sized Tunny. In M.G. orkunos = Thynnus
brachypterus (Apost. p. 14). Cf. Athen. 303 b 'Hraklewn do'
356
A like device is practised by the Mormyrus\(^a\): when it perceives that it has fallen into the net, it hides in the sands.

The Basse,\(^b\) when smitten by the point of the bent hook, leaps on high and incessantly presses its head violently on the line itself, till the wound becomes wider and it escapes destruction.

The mighty Orcynus\(^c\) employ a similar device. For when they have seized the jaw of the guileful hook, swiftly they strain and rush to the nether depths, putting pressure on the hand of the fisher; and if they reach the bottom, straightway they beat their head against the ground and tear open the wound and spit out the barb.\(^d\)

But when giant fishes swallow the leaded hooks—such as the tribes of the Ox-ray\(^e\) and the Sea-sheep\(^f\) and the Skate\(^g\) or the sluggish race of the Hake\(^h\)—they will not yield to it but throwing their flat bodies in the sands they put all their weight upon the line and cause trouble to the fishermen, and often they get free from the hook and escape.


\(^{\text{b}}\) Ael. i. 40 ὅταν γοῦν περιπαρῇ τῷ ἄγκιστρῳ, καταδίει αὐτὸν εἰς βυθὸν καὶ ὑθεὶ καὶ προσαράττει τῷ δαπέδῳ καὶ κρούει τὸ στόμα, ἐκβαλεῖν τὸ ἄγκιστρον ἑθέλων· εἰ δὲ ἀδίνατον τοῦτο εἶν, εὑρίσκει τὸ τραύμα καὶ ἐκπυτέει τὸ λυποῦν αὐτὸν καὶ ἐξάλλεται.

\(^{\text{c}}\) H. ii. 141 n.  \(^{\text{d}}\) H. i. 146 n.  \(^{\text{e}}\) H. ii. 103 n.  \(^{\text{f}}\) H. i. 146 n.  \(^{\text{g}}\) H. i. 151 n.
OPPIAN

Δαιφηραί δ' ἀμίαι καὶ ἀλώπεκες εὑτ' ἀν ἔχωνται, εὐθύς ἀνω σπεῦδουσιν ὑποφθαδόν, αἰμα δὲ μέσην ὄρμην ὑπ' ὀδοὺς διέτμαγον ἥ καὶ ἄκρας χαίτας. τούνεκα τῇς ἐχαλκέυσανθ' ἄλιθες καυλὸν ἐπ' ἀγκίστρῳ δολιχώτερον, ἄρκος ὀδόντων.

Ναὶ μὴν καὶ νάρκη σφέτερον νόν εὖκ ἀπολείπει πληγὴ ἀνίαξοῦσα· τιταίνομεν δ' ὀδύνης ὄρμην λαγώνας προσπτύσεται· αἰμα δὲ χαίτης ἱππείς δόνακός τε διεδραμεν ἐς θ' ἄλιθος δεξιτερὴν ἐσκηψε φερώνυμον ἵεθος ἄλγος· πολλάκι δ' ἐκ παλάμης κάλαμος φύγεν ὀπλα τε θῆρης.

τοῖς γὰρ κρύσταλλοις ἐνίζεται αὐτίκα χειρί.

a II. ii. 554 n. A. 621 a 16, immediately after the allusion to the Fox-shark quoted in next note, adds συντρέφοντα δὲ καὶ αἱ ἁμιαί, ὅταν τε θηρίων ἱδωσι, καὶ κύκλῳ αὐτῶν περνέουσιν αἱ μέγισται, καὶ ἀπηταῖ τινος ἁμίνουσιν ἐχον β' ὀδώνας ἱσχυροῖς, καὶ ἥθη ὄπται καὶ ἄλλα καὶ λάμια ἐμπεσοῦσα καὶ καθελκωθεῖσα. Ael. i. 5 describes ὁ ἱεθὸς ὁ τρώκτης, by which he clearly means the Λημία: ἀλώς ἀγκίστρῳ μόνος ἱεθύνων ἐς τὸ ἐμπαλίν ἐαυτὸν ὦκ ἐπανάγει ἄλλ' ὀδεῖται, τὴν ὄρμιάν ἀποθερίας διέψων, οἱ δὲ ἄλεις σωφίζουσι τὰ ἐναντία· τὰς γὰρ τῶν ἁγκίστρων λαβὰς χαλκεύουσι μακρὰς κτλ.; Plut. Mor. 977 ά τῶν δ' ἁγκίστρων τοῖς μὲν στραγγύλοις ἐπὶ κεστράς καὶ ἁμίας χρώματι μικροστόμους δυτᾶς· τὸ γὰρ εὐθύτερον εὐλαβοῦνται.

b II. i. 381 n. Cf. A. 621 a 6 ἢν δὲ καλοῦσι σκολόπενδραν, ὅταν καταπίη τὸ ἁγκίστρον, ἐκτρέπεται τὰ ἐντὸς ἕκτὸς, ἦς ἀν ἐκβάλῃ τὸ ἁγκίστρῳ εἰὸν οὕτως εἰστρέπεται πάλιν ἐντός. . . τῶν δ' ἱεθῶν αἱ ὀξυμαχοῦσι ἀλῶπεκες ὅταν αἰσθωται ὅτι τὸ ἀγκίστρον καταπετώκασιν, βοηθοῦσι πρὸς τοῦτο ὡσπερ καὶ ἡ σκολόπενδρα· ἀναδραμοῦσα γὰρ ἐπὶ πολὺ πρὸς τὴν ὄρμιάν ἀποτρώγουσιν αὐτής· ἀλάκοται γὰρ περὶ ἐνιόυ τόπους πολυγκίστρως ἐν ῥοώδεις καὶ βαθεῖς τόποις; Plin. ix. 145 Scolopendrae . . . hamo devorato omnia interanea evomunt, donee hamum 358
The swift Amia and the Fox-sharks, when they are hooked, straightway hasten upward to forestall the fisher and speedily bite through with their teeth the middle of the line or the extreme hairs. Therefore for them the fishermen forge a longer socket on the hook, as a protection against their teeth.

The Cramp-fish, moreover, forgets not its cunning in the pain of being struck, but straining in its agony it puts its flanks against the line, and straightway through the horse-hair and through the rod runs the pain which gives the fish its name and lights in the right hand of the fisher; and often the rod and the fishing-tackle escape from his palm. Such icy numbness straightway settles in his hand.
OPPIAN

Σηπίαι αὕ τοίησι δολοφροσύνης μέλουται. ἔστι τις ἐν μήκωσι ϑόλος κεῖνης πεπηγῶς κυάνεος, πίσσης δνοφερώτερος, ἄχλυος ώρης φάρμακον ἀπροτίποτον, ὁ τε σφίσων ἀλκαρ ὀλέθρου ἐντρέφεται. τὰς δ' εὔτ' ἀν ἐλη φόβος, αὐτίκα κεῖνον 160 ὀρφναίας βαθάμφα γανήμεσαν, ἀμφὶ δὲ πόντον πάντα πέριξ ἐμίνῃ καὶ ἡμάλυνε κέλευθα ἰχώρ ἄχλυοεῖς, ἀνὰ δ' ἔστατε πᾶσαν ὀπωπτήν· αἴ δὲ διὰ θολόντος ἄφαρ φεύγουσι πόροι ρηγίδως καὶ φώτα καὶ εἰ ποθι φέρτερον ἰχθύν. 165

Ταῖς δ' ἵσα τεχνάζουσι καὶ ἥροφοιτα γένεθλα τευθίδος: οὔ δ' ἀρα τῇσι μέλας ϑόλος ἀλλ' ὑπερευθής ἐντρέφεται, μήτιν δὲ πανείκελον ἐντύνονται.

Τοίοις μὲν φρονέουσι νοήμασι: ἀλλὰ καὶ ἐμπῆς ὀλλυται πυκνῆσιν ἐπιφροσύναις ἀληων. τοὺς μὲν δὴ πελάγεσσι ἐν ἢλιβάτοις θέοντας ρηγίδως ἐρύσουσι· ἐπεὶ σφίσων οὔτι νόημα ποικίλον· ἕδῃ γάρ τις ἐπέσπασε καὶ κρομύσσι γυμνοῖς τ' ἀγκίστρουσιν ἐλῶν πελαγοστρόφοιν ἰχθύν. οὐσοι δ' αὕ γαϊς ἀλιερκέος ἀγχι νέμονται, 170 τοῖς μὲν δέ ύστερος πέλεται νόσος, ἀλλὰ καὶ αὐτῶν

a II. ii. 121 n.
b A. 524 b 15 τοῦτον (sc. τοῦ θόλου) δὲ πλείστον αὐτῶν (sc. τῶν μαλακίων) καὶ μεγίστον ἡ σηπία ἐχεῖ· ἀφίησι μὲν οὖν ἀπάντα, ἄταν φοβηθῇ, μάλιστα δὲ ἡ σηπία; cf. P.A. 679 a 4 ff. But it is not only through fear that it employs this artifice: A. 621 b 28 τῶν δὲ μαλακῶν πανοργότατον μὲν ἡ σηπία καὶ μόνον χρήται τῷ θόλῳ κρύψεως χάριν καὶ οὐ μόνον φοβουμένη· ὁ δὲ πολύσως καὶ ἡ τευθίς διὰ φόβον ἀφίησι τὸν θόλον; Plut. Mor. 978 a; Ael. i. 34; Phil. 105; Plin. ix. 84; Cic. N.D. ii. 50, 127; Ov. Hal. 18 Sepia tarda fugae, tenui eum forte sub unda | Deprensa est iam iamque manus timet illa rapaces,—Inficiens aequor nigrum vomit ore cruorem | Avertitque vias, oculos frustrata sequentes.

360
The Cuttle-fishes a again practise this craft. b They have seated in their heads a dark muddy fluid blacker than pitch, a mysterious drug causing a watery cloud, which is their natural defence against destruction. When fear seizes them, immediately they discharge the dusky drops thereof and the cloudy fluid stains and obscures all around the paths of the sea and ruins all the view; and they straightway through the turbid waters easily escape man or haply mightier fish.

A like craft is practised also by the air-travelling c tribes of the Calamary. d Only their fluid is not black but reddish, e but the device which they employ is altogether similar.

Such are the cunning devices f of fishes; yet notwithstanding they perish by the subtle wiles of fishermen. Those which run in the sheer depths of the sea the fishers capture easily, since they possess no subtle craft. For ere now one has caught and landed a deep-sea fish with onions g or with bare hooks. Those on the other hand which range near the seagirding land have sharper wits; yet even of these

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a Schol. ἡρόφοιτα ἄερι πετόμενα τὰς τευβίδας φησιν ἡρόφοιτα γένεθλα ὡς ἐν τῷ ἄερι φοιτῶντα πέτονται γὰρ καὶ διὰ τοῦ ἄερος φέρονται ὡς ὑπόπτερα τευβίδες δ' εἰσί τὰ κοινῶς λεγόμενα καλαμάρα. One might be tempted to take the sense to be "travelling in darkness" like Homer's ἡρόφοιτος Ἐρμύνος (Il. ix. 571), but the reference is no doubt, as the schol. takes it, to its flying habits; cf. H. i. 427 ff.; Epicharm. ap. Athen. 315 e ποταναὶ τευβίδες.

b H. i. 428 n. Cf. note on v. 156 above.

c Athen. 326 b ἔχει δὲ (ἡ τευβίς) καὶ θόλον . . . οὐ μέλανα ἀλλ' ὅχρων. But Ov. Hal. 129 Et nigrum niveo portans in corpore virus | Loligo.

d Cf. H. i. 7.

e Athen. 326 b ἔχει δὲ (ἡ τευβίς) καὶ θόλον . . . οὐ μέλανα ἀλλ' ὅχρων. But Ov. Hal. 129 Et nigrum niveo portans in corpore virus | Loligo.

f Cf. H. i. 1.

g On baits in general see A. 534 a 11–534 b 10; 591 a-b.
ΟΠΠΙΑΝ

βαιοὶ μὲν καρίσιν ἀφαυροτέραις ἔρυνται,
pouλυπόδων θυσάνοις ἢ καρκίνῳ ἀμφιχανόντες
καρκανάσιν τ’ ὀλύγησι καὶ εἰ κρέας ἀλμυρὸν ἀπτοις
πετραίας θ’ ἐλμίοι καὶ ὁττι τοι ἀγχι παρεῖη
ἐχθύνεν· βαιοὺς δ’ ἐπὶ μείζονι ὁπλίζοιο.

δεῖπνοις γὰρ γελόωντες ἐπισπεύδουσιν ὁλεθρον·
ἡ γὰρ ἀεὶ πλωτῶν συβλὸν γένος ύγρὰ θεόντων.
θύννων μὲν κορακίνος ἄγει, λάβρακα δὲ καρὶς
πιαλῆ, χάννος δὲ φίλον φάγρουσι δέλητρον
καὶ βάκες συνόδοντι καὶ ἐππούροισιν ιούλοι.

τρίγλη δ’ ὄρφον ἐπεφευ καὶ ἐστασε κυρίδα πέρκη,
μαυίδι δὲ χρύσοφρος ἀνέλκεται· αὐτὰρ ἀνιγραί
μύραιναι μετὰ σάρκας ἐπενυμέναι φορέονται
πουλυπόδων· δοσοὶ δὲ δέμας περίμετρον ἔχουσι,
θύννω μὲν κάλλιχθος υαύτε, αὐτάρ ὀνίσκοις
ὀρκυνος, λάβρακα δ’ ἐπ’ ἀνθή ὁπλίζου,
ἐππούρον ἐφης, γλαύκως δ’ ἐπι κεστρεά πείροις.

a H. i. 320 ff.
b Α. 534 a 16 ἔτι δὲ πολλοί τῶν ἰχθύων διατρίβουσιν ἐν
σπηλαίοις, οὐς ἐπειδὰν βοῦλωνται προκαλέσασθαι πρὸς τὴν θόραν
οἱ ἀλεύς, τὸ στόμα τοῦ σπηλαίου παραλείψοις ταραχηράς δόμαις,
πρὸς ᾧ ἐξέρχονται ταχεώς; Αελ. xiii. 2 περιπεῖρε τῷ ἀγκιστρῷ
γλυκᾶστομον ὅπτα ἡματρίχων.
c A. 534 a 23 ff.
d One of the Sciaenidae, perhaps Coreina nigra Cuv.; “à
Chalcis un vieux pêcheur m’a dit qu’on l’appelle Σκιὸς
e H. ii. 130 n.
f H. i. 124 n.
g C. ii. 391 n.
h Cf. H. i. 110 where ἀμφότεροι βάκες refers to the two
species Box boops (Box vulgaris), M.G. βώπα or γοῦτα, and
Box salpa, M.G. σάλπα (Apost. p. 17). They belong to the
Sparidae or Sea-breams.
i H. iii. 610 n.
j H. ii. 434 n. For ιούλος = ιούλις cf. Eratosth. ap. Athen.
k 284 d ἔτι ἕξωντας ιούλους.

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the small fishes are caught with the feeble Prawn: they swallow tentacled Poulpe or Crab or tiny Hermit-crabs \(^a\) or bait of salted flesh \(^b\) or rock-haunting Worms or anything of the fishy kind \(^c\) that may be at hand. The small fish thou shouldst use as bait for the larger; for rejoicing in the banquet they speed their own destruction; gluttonous verily always is the race of the swimming tribes that roam the water. The Crow-fish \(^d\) attracts the Tunny, the fat Prawn attracts the Basse,\(^e\) the Channus \(^f\) is a bait beloved of the Braize,\(^g\) as the Bogue \(^h\) is to the Dentex \(^i\) and the Rainbow-wrasse \(^k\) to the Hippurus \(^l\); the Red Mullet \(^m\) slays the Merou,\(^n\) the Perch \(^o\) catches the Cirrhis,\(^p\) the Gilt-head \(^q\) is landed by the Maenis \(^r\); while the baleful Muraena \(^s\) haste after the flesh of the Poulpe.\(^t\) As for those fishes which are of enormous size, the Beauty-fish \(^u\) delights in the Tunny, the Orcynus \(^v\) in the Oniscus \(^w\); while for the Anthias \(^x\) thou shouldst array the Basse,\(^y\) the Hippurus \(^z\) for the Swordfish,\(^2a\) and for the Glaucus \(^2b\) thou shouldst impale the Grey Mullet.\(^2c\)

\(^{1}\) H. 404 n.
\(^{m}\) C. ii. 392 n.
\(^{2}\) H. i. 142 n.
\(^{o}\) H. i. 124 n.
\(^{3}\) H. i. 129.
\(^{q}\) H. i. 169 n.


\(^{s}\) H. i. 142 n.
\(^{u}\) Introd. p. lvii.
\(^{v}\) H. i. 306 n.

\(^{w}\) H. i. 593 n.
\(^{y}\) H. ii. 130 n.

\(^{2a}\) H. ii. 462 n.

\(^{z}\) Introd. p. liii.

\(^{2b}\) H. iv. 404 n.

\(^{2c}\) H. ii. 642 n.

\(^{2} \) Introd. p. lxii.
OPPIAN

άλλω δ’ ἄλλοις γενεῦν ἐπιτεχνάζοιο,
κρέσσον χειροτέρην· ἐπεὶ ἡ μάλα πάντες ἔσων
ἀλλήλους φορβῇ τε φίλῃ καὶ λύγνος ὀλέθρος.
ὅς οὐδὲν λίμοιο κακώτερον οὐδὲ βαρείς
gαστέρος, ἡ κρατεῖ μὲν ἐν ἀνθρώπουσιν ἀπηνής
cαι χαλέπῃ δέστοις συνεστίος, οὔποτε δασμῶν
ληθομένη, πολλοὺς δὲ παρασφήλασα νόοιο
eἰς ἄτην ἐνέχει καὶ αὐθεσιν ἐγκατέθησε·
gαστήρ δὲ τῆς συσσεν καὶ ἐρπύστηρην ἀνάσσει
ἐρήμη τ’ ἄγελησι, τὸ δὲ πλέον ἐν νεπόδεσσι
κάρτος ἔχει· κείνους γὰρ ἀεὶ μόρος ἐπλέστο γαστήρ.

'Ανθιέων δὲ πρῶτα περίφρονα πεύθεο θήρην,
οὐν ἡμετέρης ερυκιδεοι εὐτύνονται
πάτρης ἐνναετήρες ὑπὲρ Σαρπηδόνος ἀκτής
όσσοι θ’ Ἑρμείαο πῶλυν, ναυσίκλυτον ἄστυ
Κωρύκιοι, ναῖσοι καὶ ἀμφιρύητην 'Ελεοῦσαν.
πέτρας μὲν κεῖνας τεκμαίρεται ἐγγύθη γαιῆς
ἰδρυς ἀνήρ, οὕτως ὑπ’ ἀνθίαι αὐλίζονται,
ἀντροφείς, κευθμώδεις διαρρώγας θαμέεσσι,
δοσι δ’ ἀναπλώσας πυνάκων ἐρυχέα τεύχει
δοῦπον ἐπικροτέων· πατάγως θ’ ἐπιτερπεται ἦτορ
ἀνθιέων· καὶ ποὺ τις ἀνέδραμεν αὐτίκα λήμνης,
παπταίνων ἀκατὸν τε καὶ ἀνέρα· τῷ δ’ ἀρ’ ἐτοίμας
πέρκας εὐθὺς ἱησίν ἐν οἰδίμασιν ἡ κορακίνους

a Hom. Od. vii. 216 οὗ γὰρ τι στυγερῆ ἐπὶ γαστήρι κύντερον
b Introd. p. liii.
c Introd. p. xix.

d Promontory of Cilicia: Strabo 627 Καλλισθένης δ’ ἐγγύς
tου Καλικάδου καὶ τῆς Σαρπηδόνος ἀκρας παρ’ αὐτὸ τὸ Κωρύκιος
ἀντρον (φησίν) εἶναι τοῦ 'Αρίμου. Cf. 670, 682; Ptolem. v. 8.3;
Plin. v. 92 max flumen Calycadnus, promunturium Sarpedon.

e Α.Ρ. ix. 91 Ἑρμῆ Κωρύκιον ναίων πόλιν. Cf. Hicks,
other fish employ other breeds, the weaker as bait for the stronger; since verily all fishes are welcome food to one another and gluttonous destruction. So true it is that naught is deadlier than hunger and the grievous belly, which bears harsh sway among men and is a stern mistress to dwell with: who never forgets her tribute and who misleads the wits of many and casts them into ruin and binds them fast to shame. The belly bears sway over wild beasts and over reptiles and over the flocks of the air, but it has its greatest power among fishes; for them evermore the belly proves their doom.

Hear first the cunning mode of taking the Anthias which is practised by the inhabitants of our glorious fatherland above the promontory of Sarpedon, those who dwell in the city of Hermes, the town of Corycus, famous for ships, and in sea-girt Eleusa.

A skilful man observes those rocks near the land, under which the Anthias dwell: caverned rocks, cleft with many a covert. Sailing up in his boat he makes a loud noise by striking planks together; and the heart of the Anthias rejoices in the din, and one haply rises presently from the sea, gazing at the boat and the man. Then the fisher straightway lets down into the waves the ready bait of Perch or Crowfish,


1 Seaport in Cilicia, N.-E. of Sarpedon, Strabo 670 Κώρυκος ἄκρα, ὑπὲρ ἤς ἐν ἐλκοστι σταυτίος ἐστὶ τὸ Κωρύκιον ἄντρον; Plin. v. 92 iuxtaque mare Corycos, edem nomine oppidum et portus et specus; Strabo 671 mentions τὴν εὔποριαν τῆς τε ναυπηγησίμοιον υλῆς καὶ τῶν λιμένων in this region.

2 Island off Cilicia; Strabo 671 εἶδ' ἡ 'Ελαιώσσα νῆσος μετὰ τὴν Κώρυκον, προσκεκλημένη τῇ ἡπείρῳ; 537 τὴν Ἑλαιώσσαν νῆσιον εὐκαρπον. Cf. ibid. 535; Plin. v. 130.
Hirundo.

The Swallow as herald of Spring is proverbial:

Hes. W. 568; Aristoph. Pax 800, Eq. 419 σκέψασθε παιδες·
onχ ὃραθ'; ὄρα νέα χελιδών.

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offering a first meal of hospitality. The fish rejoices and greedily feasts on the welcome banquet and fawns upon the crafty fisherman. As to the house of a hospitable man there comes one famous for deeds of hand or head, and his host is glad to see him at his hearth and entreats him well with gifts and feast and all manner of loving-kindness; and at the table both rejoice and take their pleasure in pledging cup for cup; even so the fisher rejoices in hope and smiles while the fish delights in new banquets. Thenceforward the fisherman journeys to the rock every day and relaxes not his labour and ceases not to bring food. And straightway the Anthias gather all together in the place to feast, as if a summoner brought them. Always for more and readier fishes he provides the coveted food, and they have no thought of other paths or other retreats, but there they remain and linger, even as in the winter days the flocks abide in the steadings of the shepherds and care not to go forth even a little from the fold. And when the fishes descry the boat that feeds them starting from the land and speeding with the oars, immediately they are all alert and gaily they wheel over the sea, sporting delightfully, and go to meet their nurse. As when the mother Swallow, the bird that first heralds the West Wind of Spring, brings food to her unfledged nestlings and they with soft cheeping leap for joy about their mother in the nest.

b The "genitabilis aura Favoni" Lucret. i. 11; cf. v. 735
It ver et Venus et Veneris praenuntius ante Pennatus graditur Zephyrus; Plin. ii. 122 Favonium quidam a.d. viii kalendas Martii chelidoniam vocant ab hirundinis visu. The Swallow (Hirundo rustica) arrives in Attica about the second week of March, Mommsen, Griechische Jahreszeiten. p. 254.
ΟΠΙΑΝ

χείλος ἀναπτύσσοντα, ἃταν δ' ἐπὶ δῶμα λέληκεν ἀνδρὸς ἕξενοδόκου γίγα κλάζουσα νεοσσοῖς· ὡς οὖ γε θρεπτήρος ἑναντίον ἐρχομένου γηθόσυνοι θρώσκουσι, χοροτύπον ὡστ' ἀνὰ κύκλων. 2·
tους δ' ἄλιες βρώμησιν ἐπασυντέρησι λυπαίνων χειρὶ τ' ἐπιψαύων χειρός τ' ἀπὸ δῶρᾳ τιταῖνων πρηνύει φίλον ἦτορ· ἄφαρ δὲ οἳ ἦτ᾽ ἀνακτὶ πείθοντα, καὶ χειρὸς ὅπη νεύσειε μύσπι ῥίμφα διαίσσουσι· δ' ἁλλοτε νηὸς ὀπισθὲν ἁλλοτε δὲ πρόσω, ποτὲ δὲ σχέδον ἁπείρῳ πέμπει δεξιτερὴν· τους δ' ὄψεις ἦςτε πάθας ἀνδρὸς ἐπιφροσύνησα παλαισμοσύνης ἀνὰ χώρων τῇ καὶ τῇ θύνοντας, ἐπίσκοπος ἐνθα κελεύει. ἀλλ' ὅτε οἱ κομιδὴς μὲν ἄλις, θήρῃ δὲ μέληται, δὴ μα τὸθ' ὄρμην μὲν ἀναψάμενος χερὶ λαῖη ἐξεται, ἀγκίστρου δὲ βέλος κρατερὸν τε θοῦν τε ὀπλίζει, καὶ τοὺς μὲν ἀπέτραπε χειρὶ κελεύων πάντας ὁμῶς ἡ λαᾶν ἠλῶν ἔρριψε καθ' ὤδωρ· οἱ δ' ἐπὶ τῷ δύνουσιν, διόμενοι βόσιν εἶναι· τῶν δ' ἕνα μοῦνον ἠλευτεῖν ἀπόκριτον, ὄν κ' ἐθέλησι, δύσμορον, ὑστατίωσι κεχαρμένον ὑτείπνουσι· ἀγκίστρων μὲν ὀρεξεῖν ὑπεῖρ ἄλος· αὐτάρ δ' ὧν καρπαλίμως ἦρταξεν, δ' ἐσπασεν ἀμφοτέρησι θερμὸς ἄνηρ, ὦκεῖαν ἠλῶν καὶ ἐπίκλοπον ἄγρην· λήθει δ' ἀνθιέων ἄλλον χορῶν· ἦν γὰρ ἴδων ταὶ ἐμαραγήν ἀναμορφὰς δυσαγρέσ ἐλκομένου, οὐκέτι οἱ τόσα δεῖπνα παρέσσεται, ὡς κεκοιντὸ αὐτίς ὑποτροπάδην, ἀπὸ δ' ἐπτυσαν ἐχθήραντες καὶ κομιδὴν καὶ χώρων ὀλέθριον· ἀλλὰ τις ἐν ἡ

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a Apost. p. 39 “Pour faire tomber les Athénéennes dans le piège le pêcheur promène sur l’eau un morceau d’étoffe noire 368
and open their beaks in their desire for food, and all
the house of some hospitable man resounds with the
shrill crying of the mother bird; even so the fishes
leap joyfully to meet their feeder as he comes, even as
in the circle of a dance. And the fisherman fattening
them with dainty after dainty and with his hand strok-
ing them and proffering them his gifts from his hand,
tames their friendly heart, and anon they obey him
like a master, and wheresoever he indicates with his
finger, there they swiftly rush. Now behind the boat,
now in front, now landward he points his hand; and
thou shalt see them, like boys in a place of wrestling,
according to the wisdom of a man, rushing this way
or that as their master bids. But when he has tended
them enough and bethinks him of taking them, then
he seats himself with a line in his left hand and fits
thereto a hook, strong and sharp. Then all the fishes
alike he turns away, commanding them with his hand,
or he takes a stone and casts it in the water, and they
dive after it, thinking it to be food. One picked fish
alone he leaves, whichever he will—unhappy fish,
rejoicing in a banquet which is to be its last. Then
he reaches down the hook over the sea and the fish
swiftly seizes its doom; and the bold fisher draws
it in with both hands, winning a speedy prey by his
cunning. And he avoids the notice of the rest of
the company of Anthias; for if they see or hear the
din of the unhappy victim being landed, then the
fisher will never more have banquets enough to tempt
the fishes to return, but they spurn with loathing
both his attentions and the place of destruction.
attache au bout d'un long roseau, qu'il tient de la main
droite. Les poissons le suivent en grand nombre, et de la
main le pêcheur leur montre en quelque sorte le chemin à
prendre."
OPPIAN

"Ἄλλοι δ' ἵφθιμῳ τε βίᾳ καὶ κάρτει γυνίων πειθόμενοι μέγαν ἄθλον ἐπ' ἀνθίῃ ὅπλίζονται, οὖ φιλίῃ, οὐ σιτα πονεύμενοι, ἀλλ' ἐς ἀκωκὴν ἀγκίστρου σπεύδουσι καὶ ἱνορέῃ βιώνται. χαλκοῦ μὲν σκληροὶ τετυγμένοι ἃδιψὴν ἀγκίστρον πέλται, δίχα δὲ γλωξίνες ἔχουσιν ἀμφίδυμοι μέγα πείσμα λινόστροφον· ἀμφὶ δ' ἀρ'. αὐτῷ

λάβρακα ζώοντα παρῆλασαν, εἰ σφι παρεὶ. εἰ δὲ θάνοι, τάχα οἱ τις ὑπὸ στόμα θήκε μόλισθον, δελφίν' ὄν καλέουσιν· ὁ δὲ βρίθοντι μολίβδῳ κλίνει τ' ἀγκλίνει τε κάρη ζώοντι ἑοικώς. θῶμεξ δὲ κρατερῇ τε καὶ εὐπλοκῷ· ἀλλ' ὤτε δοῦπον ἀνθία εἰσαῦντες ἀναθρώξωσι θαλάσσης, ἀλλοις μὲν μέλεται κώπης πόνος, αὐτὰρ ὁ γ' ἄκρης ἐκ πρύμνης ἀλεύς δόλον ἀγκύλων εἰς ἄλα πέµπει, ἡκ' ἀναδινέων· οἱ δ' αὐτίκα πάντες ἑπονται νητ' τε καὶ φεύγοντι δεδορκότες ἐκελον ἱχθῦν σπεύδοντες μετὰ δαίτα παραφθαδόν ἄτσουσιν ἀλλήλων· φαίης κεν ἐπ' ἁνέρα δῆιον ἄνδρα γούνατ' ἐλαφρίζειν πεφοβημένον· οἱ δ' ἅρα νίκης ἐσθλῆς ἴμείρουσιν· ὁ δ' ἐξοχὸν ᾤν κεῖν ᾧδηται ἀσπαλεύς, τό δαίτα παρέσχεθεν· αὐτὰρ ὁ λάβρως δῶρα χανῶν δύσωρα μετέδραμεν· ἐνθεῖ ἐπεῖτα ἀλκήν ἀμφοτέρων θησεῖαι, οὗος ἀέθλος μαρτυμένων ἄνδρός τε καὶ ἱχθύος ἐλκομένου· τοῦ μὲν γὰρ σθεναρὸι τε βραχίονες ἣδε µέτωτα

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But the fisher should be a powerful man and land his fish by force of strength or else a second man should lend a hand in his labour. For so, unwitting of their crafty doom, fattened themselves they fitly fret others; and always when thou wilt, successful fishing shall be thine.

Others trust in their valiant might and strength of limb when they array the great adventure against the Anthias, not cultivating friendship nor proffering food but having recourse at once to the pointed hook and overcoming the fish by their valour. The hook is fashioned of hard bronze or iron, and two separate barbs are attached to the great rope of twisted flax. On it they fix a live Basse—if a live one be at hand; but if it be a dead one, speedily one puts in its mouth a piece of lead, which they call a dolphin; and the fish, under the weight of the lead, moves his head to and fro, as if alive. The line is strong and well-woven. When the Anthias hear the noise and leap from the sea, then some attend to the labour of the oar, while the fisherman from the stern-end lets down the crooked snare into the sea, gently waving it about. And the fishes all straightway follow the ship and seeing before their eyes what seems to be a fleeing fish, they rush in haste after the banquet, each striving to outstrip the other: thou wouldst say it was a foeman plying swift knees in pursuit of a routed foe: and they are eager for goodly victory. Now whichever fish the fisher sees to be best, to it he offers the banquet, and with eager gape it rushes after the gift that is no gift. Thereupon thou shalt see the valour of both, such a struggle there is as man and captive fish contend. His strong arms and

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\[ H. \text{ iv. } 81 \text{ n.} \]
OPPIAN

... t' aixhénioi te parasafrýroi te ténontes álkh kumáinouss kai híoreí tavnontai. Autár o y' áschałówn dýúnhs upo márvnatai íxthús, elkwn au érúnta, bíménos eis álal dúnai, ásxeta maumwón: o de kékletai vàndras étairous épaittein éláthi: diwkoménss δ' ákatoú émpaliv ek prúmnhs olós élketai íxthús órmh'. klázer δ' órmh', cheíros δ' ápoleíbetai aíma prioménhs: δ' ár' ouúti baraúv meðitéssí ágywá. ...

... tr' ámfoáteroi kámatwn ñsa métra férontes émmeneús élkouss kai émmeneús éróntai. ...

... toús, íxhuvóllw te kai íxhui, neikós órwrw, toú mèn ápaitξai, toú δ' élkémemo ímeírontos. ou mèn wv leípouss en álgyesi íxhúes álloi ánthiái áll'é télérouss aímmèneves, en dé oí aútôv nóta býh xýmpoutou kai épaitteous ékastos, áfrones, ouδ' énóóssan évnon ténontes étairoun. polláki kai thwímngga lýmaiúmenoi gevnéssei rhēzi aímhnaxówss, épeti stómá toisoun áploou. òwè dé mèn kámatw te kai álgyessí moxhózontas ptknás t' edresíghsi bíménvos épssan ánhr'...

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*a* So of a fisherman Theocr. i. 42 f. fainhs kai xýwv wv ois xénavpos éllopievein | wδé oí wódhkaati kat' aixhénna pántron inves.

*b* ámmata is not = scopia (ropes), as the schol. interprets, but the hold or grasp of the wrestler. Cf. Plut. Allocb. ii. év mèn yáρ tów xalainein piezőomenos úpèr toú μh peseiv anagagwv próss tó stómá tá ámmata tó piezőontos oisí ἂν δiafaragei tás cheíras. áfréntos δε tìn lábhen ékeivn kai épaitontos: "Δάκνεις, ól Alkibiadē, katháper ai xynāikes," "Oúk éγωγε", eipen, "álw wós oí léontes"; Fab. xxiii. wtpet ἀθλητῆς ἄγαθος épagnwv
brows and shoulders and the sinews of his neck and ankles swell with might and strain with valour; while the fish, chafing with pain, makes a fight, pulling against the pulling fisher, striving to dive into the sea, raging incontinently. Then the fisher bids his comrades plunge in their oars; and as the ship speeds forward, he on the stern is dragged bodily backward by the rush of the fish, and the line whirls, and the blood drips from his torn hand. But he relaxes not the grievous contest. As two keen men of mighty valour stretch their grasp about one another and endeavour each to pull the other, hauling with backward strain; and long time both, enduring equal measure of toil, pull might and main and are pulled; even so between those, the fisher and the fish, strife arises, the one eager to rush away, the other eager to pull him in. Nor do the other Anthias fishes desert the captive in his agony but are fain to help him and violently hurl their backs against him and fall each one upon him, foolishly, and know not that they are afflicting their comrade. Often also when they are fain to tear through the line with their jaws, they are helpless, since their mouth is unarmed. At last when the fish is weary with labour and pain and the quick rowing, the man overpowers him and pulls him in.

ξόμενος τῷ Ἀννίβα καὶ ραδίως ἀπολυόμενος αὐτοῦ τὰς πράξεις, ὥσπερ ἀμματα καὶ λαβάς ὀυκέτι τὸν αὐτὸν ἔχονσας τόν.

Ael. i. 4 τοῦτων (τῶν ἄνθινων) γοῦν ἔκαστοι, ὅταν νοῆσωσι τεθηράσθαι τὸν σίννωμον, προσένοντας ἄκιστα· εἶτα ἐς αὐτὸν τὰ νῶτα ἀπερείδουσι καὶ ἐμπίπτοντες 'καὶ ἰδρύτωμα τῇ δυνάμει κωλύσουσιν ἐλκεσθαι; Plut. Mor. 977 c οἱ δ' ἄνθιαι τῷ συμφύλῳ βοηθοῦσιν ἵταμώτερον· τὴν γὰρ ὅρμην ἀναπεθένοις κατὰ τὴν ῥάχιν και στήσαντες ὀρθήν τὴν ἄκανθαν ἐπιχειροῦσι διαπρείνων τῇ τραχύτητι και διακόπτειν.

i.e., toothless.
OPPIAN

εἰ δ᾽ ἡρα οἱ καὶ τυτθὸν ὑπείξεται, οὐ μὴν ἔπειτα ἐλκύσει· τοῖον γὰρ ὑπερφίαλον σθένος αὐτῶ. πολλάκι δ᾽ οξύπρωρον ὑπὲρ ράχιν ἔτιμαγε δάμας ὀρμήν, ἀπὸ δ᾽ ἦξε λιπῶν κενῶν ἀγρευτήρα. τοῖον καὶ κάλλιχθος ἔχει σθένος ἢδε γενέθλη ὀρκύνων ὅσοι τε δέμας κητώδεις ἀλλοι πλάζονται· τοῖοι δὲ βραχίσων ἀγρώσονται.

"Ἀλλοις δὲ αὐθ βρώμησι καὶ εἰλατύνησι δολώσας ἀγρώσει ἀλιεύς· ἀγαθὸς δὲ οἱ ἐσσεταί ἰχθὺς κάνθαρος, ὅς πέτρησων ἀεὶ λεπρῆσι γέγηθε. κύρτον δὲ πλέξαι περίδρομον ὅτι μέγιστον, τεῦχος ἢ σπάρτοιον Ἠβηρίσιον ἢ λύγιοι, ράξδους ἀμφιβαλῶν· λευρῆ δὲ οἱ εἰσόδος ἐστώ γαστῆρ τ᾽ ἐὐρυχανῆς· δέλεαρ δὲ οἱ ἐνδον ἐνείης πούλυσων ἐρπυστὴν ἢ κάραβον, ἐκ πυρὸς ἄμφω ὀπταλέους· κνίσῃ γὰρ ἐφέλκεται ἰχθύς εἰςω. ὥδε μὲν ἐντύνας πλεκτὸν δόλον ἐγγύθη πέτρης δόχμιον ἄγκλίνοις, ὕφαλον λόχον· αὐτίκα δ᾽ ὀδηκὸς κάνθαρον ὀπτύνεει τε καὶ ἔσται ἐνδοθι κύρτου, οὐ μάλα θαρσαλέος πρώτην ὅδον, ἀλλὰ τάχιστα δαισάμενος παλίνορος ἀπεδραμεν· ἐνθὲν ἐπεῖτα κυρτεύσ μὲν κείνους αἰὲ νεοτερπέα φορβὴν ἐντίθεται· τοὺς δ᾽ αἶδα δυσώνυμος ἐντὸς ἀγείρει γαστῆρ, ἀλλον δ᾽ ἄλλος ἀγεὶ σύνδορπον ἐταῖρον. ἦδη δ᾽ ἀτρομέοντες ἄολλες ἐνδόθη κύρτου ἀγρόμενοι πρόπαν ἡμαρ ἐνῆμενοι, ὤστε μέλαθρον

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*a Introd. p. lvii.  
*b H. iii. 132 n.  
*c Cantharus griseus (Cantharus lineatus), M.G. ἀσκάθαρος, ἡαγούνω at Corfu (Apost. p. 18).  
*d Day i. p. 26 "Prefers rocky ground, feeding on the finer kinds of seaweeds. It is found in bays and harbours, and frequently captured by anglers fishing from the shore, rocks, or piers."

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But if the fisher yield to him even a little, he cannot pull him in—so tremendous is his strength. Often he tears and cuts the line on his sharp spine and rushes away, leaving the fisherman empty-handed. A like strength is possessed by the Beauty-fish \(^a\) and the race of the Orcynus \(^b\) and others of monstrous body that roam the deep; and even by such arms are they captured.

Others the fisherman catches with the wile of food and feast. A good fish will be the Black Sea-bream,\(^c\) which ever rejoices in rough rocks.\(^d\) Plait a round weel\(^e\) as large as may be, fashioning it with Iberian broom\(^f\) or withes and putting staves round it. Let the entrance be smooth and the belly yawning wide. As bait, put within it reptile Poulpe or Crayfish, in either case broiled\(^g\) on the fire; for the savour entices the fishes within. Having thus prepared the plaited deceit, lean it obliquely beside a rock, to be an ambush under the sea. And immediately the odour will rouse the Black Sea-bream and he will come within the weel, not very confident on his first journey, but with all haste he makes his meal and speeds away again. Thereafter the weelfisher puts in the weel ever fresh pleasant food for them and ill-omened gluttony speedily gathers them within, and one fish brings another comrade to share the banquet. At length without fear they gather all together within the weel and remain sitting therein

\(^a\) H. iii. 86 n.  
\(^b\) C. i. 156 n.  
\(^c\) A. 534 a 22 καὶ ὁλος ὃς πρὸς τὰ κνισώδη πάντες φέρονται μᾶλλον. καὶ τῶν σηπιῶν δὲ τὰ ἀρκία σταθεύσαντες ἐνεκα τῆς δαμῆς δελεάζουσι τούτοις προσέρχονται γάρ μᾶλλον. τοὺς δὲ πολύπους φαίν ὀπτήσαντες εἰς τοὺς κύρτους ἐντιθέναι οὐδενὸς ἀλλο ἤριν ἢ τῆς κκισῆς.
κτησάμενοι, μίμνουσι, κακὴν δ' εὐροντο καλὴν. ὡς δ' ὄποτ' ὁρφανικοῦ μετ' ἴθεοιο μέλαθρον οὕτι σαοφροσύνης μεμηλότες ἠλικες ἄλλοι κλητοὶ τ' αὐτόμολοι τε πανήμεροι ἀγερέθωνται, κτῆσιν ἀεὶ κείροντες ἄσιμάντου ὁμοίο, οἵα νέους ἀνίσης χαλίφρονας ἄκριτος Ἠβη, ἐν δὲ κακοφροσύνηι κακὴν εὐραντο τελευτήν· ὡς τοῖς ἀγρομένους παρασχεδὸν ἱσταται ἄτη. ἦνκα γὰρ πολλοὶ τε καὶ εὐλιπεῖς τελέθων, ἵνα τὸτ' ἀνὴρ κύρτου περὶ στόμα πώμα καλύπτει εὐ ἄραρός· τοὺς δ' ἔνδον ἐν ἐρεκεὶ πεπτηώτας ὑστάτων κνώσσοντας ἀνείρυσεν· ὅφε δ' ὀλεθρὼν φρασάμενοι σπαίρουσι καὶ ἐκδύναι μεμάσι, νῆπιοι, οὐδ' ἐτὶ κύρτον ὁμῶς εὐοικον ἔχουσιν. 

"Αδμωσι δ' ἐπὶ κύρτον ὀπωρινὸν ὀπλίζονται ὀἴνουν, μέσσοισι δ' ἐν οἴδμασιν ὀρμίζουσι, νέρθεν ἀναφάμανει τρητῶν λίθων εὐναστήρα· φέλλοι δ' ὄχμάζουσιν ἄνω δόλον· ἐν δὲ οἱ αἰεὶ τέσσαρας ἄκταίους διεροὺς κάχληκας ἑιῶν· τοῖς δὲ διανωμένους περιτρέφεται γλαγύσσα 

μύξα θαλασσαίη, τῆς ἵμερος ἱχθύας ἐλκεί βαιοὺς, οὐτιδανοὺς, λίχυν γένος· οἱ δ' ἀγέρονται κύρτον ἐπιπροθέντες ἐν ἀγκοίνης τε μένουσιν. ἀδμωσι δ' ὀρόντες ἐσω κοιλοί μυχοί ἀγρομένους τάχα πάντες ἐπὶ σφισὶν ὀρμήθησαν, δυτῶς ἐξελόμενοι· τοὺς δ' οὐ κίχον, ἀλλ' ὑπόλισθον ῥηιδίως· οἱ δ' οὕτι καὶ ἐμενοὶ περ ἔχουσιν αὐτὸς ὑπεκδύναι πλεκτὸν λόχον, ἀλλ' ἐτέρους

\[\text{Admon or Admos, only here. Schol. ἀδμωσι: ἵμικοίς, κατὰ τῶν ἁμαύνων: ἀδμωσις εἶδος ἱχθύος τῶν ἑγομένων ἵμικων. This points to some species of Flat-fish, as in late Greek}\]
all the day, as if they had acquired a house, and
an evil nest they find it. As when to the house of
a fatherless youth his age-fellows, who study not
sobriety, gather all day bidden and unbidden, wast-
ing evermore the possessions of the masterless house,
in such practices as foolish young men are incited to
by the waywardness of youth, and in their folly find
an evil end; even so for the gathered fishes doom
stands nigh at hand. For when they become many
and fat, then the man puts a well-fitting cover on
the mouth of the weel and takes captive the fishes
huddling within the enclosure and sleeping their
last sleep. Too late they perceive their doom and
struggle and strive to get out—foolish fishes who find
the weel no longer so pleasant a home.

Against the Admon a they prepare in autumn a
weel of osiers and moor it in the midst of the waves,
fastening to the bottom a bored stone b by way of
anchor, while corks c support the trap above. In it
they always put four wet stones from the beach.
On the wet stones grows a milky slime of the sea,
desire for which attracts the wretched little fishes, a
greedy race, which gather and rush to the weel and
remain in its embrace. The Admon, seeing them
gathered within the hollow retreat, all speedily rush
upon them, eager for a feast. But them they do not
overtake: they easily slip away: but the Admon
are nowise able, for all their endeavour, to escape
again from the plaited ambush, but, preparing woe

\[\text{σῳξ, σῳκιον = ψήττα. Cf. Du Cange s. σῳκιον and s.}
\text{σῳξ.}
\]

\[\text{b Hom. Od. xiii. 77 πεῖσμα δ' ἐλυσαν ἀπὸ τρητοῦ λίθου =}
\text{γρώνης χειριάδος Lycophr. 20. Cf. Hesych. s. γρώνους. With}
\text{ἐναστήρα cf. ἐναί = anchors, Hom. II. i. 436, etc.}
\]

\[\text{c H. iii. 103 n.} \]
πήματα πορσύνοντες ἐπὶ σφισών εὕρον ὀλέθρον. 385 ὡς δὲ τις ἐν ἐγκυλοχύων ὀρέστερος ἀγρυώτης θηρὶ πάγνη ἡρτυνεν, ἀπηνεὶ δὲ ἐνοθή θυμῶ δῆσε κυνὸς σφιγγὰν ἀπὸ μῆδεας τοῦ δ' ἐδύνησιν ἡχήσεις ὄρμμαγδὸς ἀπόπροθε τειρομένῳ ἐρχεται, ἀμφὶ δὲ οἱ στένεται δρίος· ή δ’ ἀίωνα πόρδαλις ιάνθη τε καὶ ἔσσυται, ἦερος αὐτῆς μαυμαμένη· τάχα δ’ ἤξε καὶ ἐνθορὲ τοῦ μὲν ἐπειτα ψόσ’ ἀναρτάζει κρυπτός δόλος, ή δ’ ἐνι βόθρῳ εἰλεῖται προτεσσοῦσα, μέλει δε οἱ οὐκετί δαιτός, ἀλλὰ φόβου· τῇ δ’ οὐτίς ὑπέκδυσε ἔστιν ἔτοιμη· 395 τοία καὶ ἀδύμες δειλοὶ πάθον, ἀντὶ δὲ φορβῆς πότιμον ἐφωρμῆσαντο καὶ Ἀἰδὸς ἔρκος ἄφυκτον.

Καὶ μέν τις θρίσσησιν ὁμῶς καὶ χαλκίων ἁγρην φράσσατ’ ὀπωρίνην, καὶ λαρινὸν εἶλε καὶ ἐθην τραχούρων, κύρτον μὲν ὑπὸ σπάρτοισιν ύφήνας· εὐπαγέως, φρυκτῶν δ’ ὁρόβων ἐνεθήκατο μάζαν, οὔνω μυδαλέην εὐώδει, μίζε δὲ κούρης δάκρυν Ασσυρίας Θειαντίδος, ἣν ποτε φασι πατρὸς ἐρασαμένην δυσμῆχανον ἐργον ἀνύσας ἐλθεῖν τ’ ἐς φιλότητα χολωσαμένης Ἀφροδίτης.

a Cf. C. iv. 217.
b II. i. 244 n.
c Schol. λαρινόν· τὸ λεγόμενον κύλας, εἶδος ἰχθύος; Hesych. s. λαρινός· ἰχθῦς ποιῶς. Not identified.
d Schol. τραχούρων· τρίχως and on II. i. 99 τραχούρων· ὤμοια πηλαμίσν καὶ τῶν τριχαίων. Probably Trachurus trachurus Mor. (Soomber trachurus L.), M.G. σαυρίδα: “poisson très abondant et qui se pêche à partir des derniers jours du mois de mai jusqu’à la fin du mois de juin” (Apost. p. 14). Athen. 326 a; Ael. xiii. 27; Hesych. s. σισόρβακος, s. σκιθάκος, s. σκιθαρκός; Galen, De aliment. fac. iii. 31; cf. σαυρός II. i. 106 n.
e Vicia ervilia.

f i.e., myrrh, the resinous exudation of Balsamodendron myrrha. “δάκρυ” is the regular expression in Greek for 378
for others, they find destruction for themselves. As when some hunter on the hills prepares a trap in the woods for a wild beast and with hard heart ties up a dog, fastening him by a cord about his private parts; the loud howling of the dog in pain travels afar and the wood resounds about him; the Leopard hears and is glad and hastes to track the cry; swiftly she arrives and leaps upon the dog; then a hidden device snatches the dog aloft, while the Leopard rolls headlong in the pit, and has no more thought of feasting but of flight; but for it there is no escape prepared: even such is the fate of the hapless Admon and in place of food they rush upon their fate and the unescapable net of Hades.

In like fashion for the Shad also and the Pilchard one devises capture in the autumn and so one takes the Larinus and the tribes of the Trachurus. The fisherman weaves compactly a weel of broom and therein puts a cake of parched vetches, moistened with fragrant wine, and mixes therewith the tear of the Assyrian daughter of Theias: who, they say, did a deed of ill contrivance for love of her father and came into his bed, through the anger of such exudation: Herod. ii. 96 τὸ δὲ δάκρυνον κόψμι ἔστιν. Cf. Λ. 553 b 28; 623 b 29; Meteor. 388 b 19 τὸ ἥλεκτρον καὶ ὅσα λέγεται ώς δάκρυα . . . οἷον σμύρνα, λίβαντος, κόψμι: Theophrast. Η. Π. ix. 1. 2 ὅ λίβανος καὶ ἡ σμύρνα, δάκρυα καὶ ταῦτα.

* Apollodor. iii. 14. 4 Θείαντος βασιλέως Ασσυρίων, δὲ ἔσχε θυγατέρα Σμύρναν, αὐτὴ κατὰ μήνιν Ἀφροδίτης . . . ἦσχε τοῦ πατρὸς ἐρωτα καὶ ἄγνοοντι τῷ πατρὶ . . . συνεινάσθη. ὁ δὲ ὃς ἦσθεν, σπασάμενος ξέφων ἐδίωκεν αὐτὴν· ἢ δὲ περικαταλαμβανομένη θεῶν ἐξακολούθη γενέσθαι. θεοὶ δὲ κατοκτείραστε αὐτὴν εἰς δένδρων μετήλλαξαν, δ καλοῦσι σμύρναν. In some versions the father is called Cinyras, the daughter Myrrha: Οὐ. Μ. x. 298 ff. She became mother of Adonis: Lycothr. 829 Μύρρας ἐριμμὸν ἄστυ, τῆς μογοστάκων | ὁδίνας ἔξελυσε δενδρώδης κλάδος.
ała ὡτε μὲν καὶ δένδρον ἐπάνυμον ἐρρίζωσεν αἰσά θεῶν, γοάει τε καὶ ἦν ὀλοφύρεται ἄτην, δάκρυσι δευομένῃ λέκτρῳ χάριν ἢς ἐνμύσων θεῶν ὅπων κύρτων μὲν ἐνορμίζει ῥοθίσων, ὅδε δ' αἶσα θάλασσαν ἐπέδραμε λειμόσεσα, κικλήσκου' ἀγέλας πολυείδεις· οἱ δ' ἐφέστονται πνοηῇ νηδυμή δεδομένοι, ὃκα δὲ κύρτος πᾶμπλαταί, ἀγρευτῇρι φέρων εὐθηρὸν ἁμοβήν.

Σάλπαι δ' ἰκμαλέοις μὲν ἀεὶ φύκεσοι μάλιστα τέρπονται, κείνη δὲ καὶ ἀγρώσονται ἐδώδῃ. πλῶει μὲν πρωτέρουν ἐν ἡμασὶν εἰς ἕνα χώρων ἀσπαλεύς, αἰεὶ δὲ μετ' οἴδημασι λὰος ἢ τοίχων χερμάδας, ἀφάμενος πέρι φύκια τηλεθόωντα. ἀλλ' ὡτε δὴ πέμπτη μὲν ἣδ' πόνον ἥριγένεια σάλπαι δ' ἀγρόμεναι κείνον πόρον ἀμφιπάμενοι, τῆμος ἐπεντύνει κύρτων δόλον· ἐν δὲ οἱ εἰσὼν φύκεσον εἰλομένους λᾶος βάλεν, ἀμφὶ δὲ ποίας εἰναλλᾶς στομίσους ἐδήσατο, τῇς γάνυνται σάλπαι τ' ἢδ' ὀσσοί βοτανηφάγοι ἵχθυες ἀλλοι· οἱ τότ' ἀγερόμενοι ποιας φάγον, αὐτὰρ ἐπειτα ἐς μυχὸν ἦξιθησάν· οἱ δ' αὐτίκα κύρτων ἀνέλκει ῥύμφα μεταπλώσας· σιγὴ δὲ οἱ ἀνυνται ἐργον, ἀνδράσι τ' ἀφθόγγοισι καὶ ἀσμαράγοις ἐλάτησι· σιγὴ γάρ πάσαις μὲν ὀφέλουμος ἐπλετοῦ θήραις,

\[\text{a Box salpa (Gen. Box, Fam. Sparidae), M.G. σάλπα : Apost. p. 17 ; Plin. ix. 68.}\\n\[\text{b A. 591 a 15 ἢ δὲ σάλπη (τρέφεται) τῇ κότρῳ και φυκίωσ' βόσκεται δὲ καὶ τὸ πρᾶσιον, θηρεύεται δὲ καὶ κολοκύνθη [gourd, Cucurbita maxima] μόνη τῶν ἵχθυων; 534 a 15 ἐνία γὰρ δελεάζεται τοῖς δυσώδεσιν, ὡσπερ ἡ σάλπη τῇ κότρῳ.}\\n\[\text{c A. 533 b 15 ἐτὶ δὲ ἐν ταῖς θήραις τῶν ἵχθων ὃτι μάλιστα εὔλαβοιται ψόφον ποιεῖν ἢ κότης ἢ δικτύων ὃι περὶ τῷ ἥραν ταύτῃ δύτες, ἀλλ' ὅταν κατανοήσωσιν ἐν τοῖς τόπω ρόλλους 380}
Aphrodite; but since the doom of the gods rooted her and the tree that bears her name, she wails and mourns her woeful fate, wetted with tears for the sake of her bed: her holy sap the fisher mingles with the rest and moors his weel in the waves; and swiftly the lily fragrance runs over the sea and summons the herds of various kind; and the fishes moved by the sweet breath obey the call and speedily the weel is filled, bringing to the fisherman a recompense of goodly spoil.

The Saupes always delight above all things in moist seaweed and by that bait also they are taken. On previous days the fisherman sails to one place and always casts in the waves stones of a handy size, to which he has fastened fresh seaweed. But when the fifth morn sees his toil and the gathered Saupes feed about that place, then he arrays his crafty weel. Within it he casts stones wrapped in seaweed and about the mouth he binds such grasses of the sea as Saupes and other plant-eating fishes delight in. Then the fishes gather and eat the grasses and thereafter speed inside the weel. Straightway the fisher sails swiftly to the spot and pulls up the weel. His work is done silently, the men not speaking and the oars hushed. For silence is profitable in all fishing but above all in the case

\[ \alpha \theta ρόνους δύτας, \varepsilon κ τοσούτου τόπου τεκμαίρομενοι καθιάσι τά δίκτυα, \varepsilon πως μέτε κώπης μήτε τῆς ρύμης τῆς ἀλιάδος ἀφίκηται πρὸς τὸν τόπον ἐκείνον ὁ ψόφος παραγγέλλοντι τε πᾶς τοῖς ναύταις διὶ μάλιστα σιγῇ πλεῖν, μέχρι περ ἀν συγκυκλώσωνται. \]

* The acuteness of hearing of the Saupe is mentioned A. 534 a 8 μάλιστα δ' εἰσὶ τῶν ἰχθύων δεινηκοὶ κεστρεύς, χρέμψ, λάβραξ, σάληγ, χρόμες. Cf. Ael. ix. 7; Plin. x. 193 produntur etiam clarissime audire mugil, lupus, salpa, chromis, et ideo in vado vivere.
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ἐξοχα δ' ἐν σάλπησιν· ἐπεὶ μάλα τῆς νόμα
πτοιή δὲ πόνων δύσθηρον ἔθηκε.

Τρίγλης δ' οὕτων, φημί, χερειοτέρησον ἐδώδαις
tέρπεσθαι· πάσαν γὰρ ἀσών ἀλὸς, ἦν κε κίχησι,
φέρβεται· ἰμεῖρε δὲ δυσαέος ἐξοχα δαιτός·
σώμασι δ' ἐκτάγλως ἐπιτέρπεται ἀνδρομέουσι
πυθομένωι, εὔτ' ἂν τιν' ἐλη στονόεσσα θάλασσα.
τῷ καὶ μνὶ δελέασσοι ἀποτελείον ἄτυμὴν
ῥηδίως ἔλκουσιν, ὅσα πνεῖν ἕχθρον ἄμη.

εἶκελα δὲ τρίγλῆσιν ὑσσί τε, φημί, τετύχθαι
ὕθεα, φυρομένουσιν αἰεi περὶ γαστέρος ὀρμῇ
ἀμφοὶ δ' αἱ μὲν ἔασι διάκριτοι ἐν νεπόδεσσων,
οἱ δ' εἰνει χερσαίησιν ἀριστεύουσ' ἀνέλησιν.

Οὐ μὲν δὴ μελάνουρον ἀποίσειαν οὖτ' ἐν κύρτῳ
ῥηδίως ἀπαφῶν οὖτ' ἐν λυσεργεῖ κύκλῳ·
ἐξοχα γὰρ μελάνουρος ἐν ἰχθυσιν ἦμεν ἀναλκίσ
ἡδὲ σαοφρονέων, λίχυη δὲ οἱ οὕποτ' ἐδώδη
θυμήρης· αἰει δὲ γαληναῖς μὲν ἑοὺσας
κέκληται ἐν ψαμάθοις καὶ οὐκ ἀναδύεται ἅλμης·
ἀλλ' ὅτε κυμαίνουσα περισπέρχησι θάλασσα
λάβρων εὲ ἀνέμων, τότε δὴ μοῦνοι μελάνουροι
κύμα διωάσουσιν ἄολλες, οὔτε τιν' ἄνδρῶν
οὔτε τιν' εἰναλίων πεφρικότες· οἱ μὲν ἄπαντες
ἐς νεάτην κρηπίδα φόβω δύνουσι θαλάσσης,
οἱ δὲ τὸτ' ἤμονας τε πολυφλοίσθους ἐφέσουσιν
πέτραις τ' ἐμπελάουσιν ἄλημονες, εἰ τιν' ἐδητῶν
κοπτομένη δείξειν ὑπὸ ρίπθιοι θάλασσα·
νάπιοι, οὔτ' ἐδάησαν ὅσον πινυτότεροι ἄνδρες,
οἱ κεῖνους καὶ πάμπαν ἄλευομένους ἐλον ἄγρη.

a C. ii. 392 n.
b 591 a 12 οἱ δὲ τρίγλαι καὶ φυκίοις τρέφονται καὶ ὀστρεύοις καὶ
βορβόρῳ καὶ σαρκοφαγοῖς.

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of the Saupes; since their wits are easily scared and a scare renders vain the labour of the fisher.

No fish, I declare, delights in meaner bait than doth the Red Mullet; for it feeds on all the silt of the sea that it can find and it loves especially evil-smelling food. It delights exceedingly in the rotting bodies of men, when the dolorous sea makes any man its prey. Wherefore fishers easily take them with smelly baits which have a hateful breath. Red Mullets and Swine, I declare, have like habits, wallowing always in filth for the desire of the belly: and the Red Mullets have the same distinction among the finny tribes as Swine have among the herds of the land.

The Melanurus thou shalt not easily beguile and carry away either with weel or with the encircling net. For the Melanurus among all fishes is eminent at once for cowardice and for prudence, and gluttonous bait is never pleasing to it. Always when the sea is calm it lies in the sands and rises not from the brine. But when under stress of violent winds the sea rages and billows, then do the Melanurus alone speed over the sea together, fearing not any man nor any creature of the sea. While all the rest for fear dive to the nether foundations of the sea, the Melanurus haunt the sounding shores or draw to the rocks as they roam in search of any food that the wind-beaten sea may show them. Foolish fishes! which know not how much more cunning are men, who take them captive despite all their endeavour

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*A. 595 a 18 εὐχερέστατον πρὸς πᾶσαν τροφὴν τῶν ἰψῶν ἐστίν (ἡ δὲ).
*C. ii. 391 n. Oppian's account of the habits of the Melanurus is paraphrased by Ael. i. 41.

*A. 591 a 15 μελάνουροι φυκίοις (τρέφεται).
The mode of capture here described seems to be identical with the modern method as described by Apost. p. 49:

"Pendant l'été on pêche, dans les Sporades, les oblades [M.G. melanoúria] et les daurades avec des bouchons de liège (φελάρα). L'appareil est ainsi disposé : on pierce le liège et on fait passer une racine anglaise [sheep-gut] à l'un des bouts. On attache un hameçon, à l'autre bout un morceau de bois pour empêcher la racine de sortir. On retire la racine et quand le hameçon vient toucher le liège, on le couvre de pâte."
to escape. When the sea boils with stormy flood, a man stands upon a jutting sea-beaten cliff, where the wave bellows loudly on the rocks, and scatters dainties in the breaking waves, even cheese mixed with flour; and the Melanurus rush eagerly upon the welcome food. But when they are gathered together within range of his cast, he himself turns his body aside, that he may not cast his shadow on the water, and the fish be frightened. In his hands he holds ready a thin rod and a thin line of light hair all untwined, whereon are strung numerous light hooks. On these he puts the same bait as before he cast in the water, and lets it down into the deep turmoil of the waves. Seeing it the Melanurus immediately rush upon it and snatch—their own destruction. Nor does the Fisher hold his hand at rest, but ever and again draws up his hooks from the eddying waters, even if they be often empty. For in the seething sea he cannot mark for certain whether a fish is hooked or whether it is but the waves that shake the line. But when a fish swallows the hook, swiftly he pulls him forth, ere he thinks of guile, ere he cause fright to the feeble Melanurus. In such wise he accomplishes his treacherous fishing in stormy weather.

de farine mêlée de fromage [cf. τῦρον ὁμοῦ Δήμητρι μεμιμένον 463] et on laisse le liège, amorcé, libre dans la mer. Les poissons en venant manger l’appât avalent aussi l’hameçon. Lorsqu’ils se déplacent ils entraînent avec eux le liège, ce qu’avertit le pêcheur qui vient les ramasser. Cette pêche est excessivement amusante. Quand on emploie une grande quantité de lièges et que le poisson mord, c’est un perpétuel va-et-vient pour décrocher les poissons qui s’y sont pris et amorcer de nouveau les engins.”

*Δήμητρι: for the metonymy for bread or flour cf. C. i. 434 n. and 484 below.*
OPPIAN

Ναὶ μὴν καὶ κεστρῆα, καὶ οὐ λίχνον περ ἐόντα, ἢπαφον, ἀγκίστροισι περὶ στειωθὲν ἔσαντες εἶδαρ ὁμοῦ Δήμητρι μεμυγμένον ἢδὲ γάλακτος πηκτοῖσι δῶροισιν ἔφυράσαντο δὲ ποίην τοῖσιν ὁμοῦ μίνθην εὐώδεα, τὴν ποτὲ κούρην φασιν ὑποδαίην ἔμεναι, Κωκυτίδα Νύμφην· κλίνατο δ᾽ εἰς εὐνήν 'Αἰδώνεος· ἀλλ᾽ ὅτε κούρην Περσεφόνην ἤρπαξεν ἀπ᾽ Αἰτναίῳ πάγων, δὴ τὸτε μὴν κλάζουσαν ὑπερφιάλοις ἐπέεσσι, ζήλω μαργαίνουσαν ἀτάσθαλα, μηνίσασα Δημήτηρ ἀμάθυνεν ἐπεμβαίνουσα πεδίοις· φὴ γὰρ ἀγαυότερη τε φυὴν καὶ κάλλος ἀμείνων Περσεφόνης ἐμεναι κυανόπιδος, ἐς δὲ μὴν αὐτῆν εὔξατο νοστῆσειν 'Αἰδώνεα, τὴν δὲ μελάθρων ἐξελάσειν· τοὶ οἱ ἐπὶ γλώσσης θόρεν ἀτη. ποίη δ᾽ οὐτιδανὴ καὶ ἔπωνυμος ἐκθορε γαῖς, τῇν ἐνυφυράσαντες ἐπ᾽ ἀγκίστροισι βάλοντο. κεστρεὺς δ᾽ οὐ μετὰ δηρῶν, ἐπεὶ ρά μὴν ἵξεν αὐτηῇ, ἀντιάσας πρῶτον μὲν ἀποσταδὸν ἀγκίστροιο λοξὸν ὑπ᾽ ὀφθαλμοῖς δράα δόλον, εἰκελοὶ ἀνδρὶ

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a H. ii. 642 n.
b H. ii. 643 n. On the other hand A. 591 b 1 λαϊμαργος δὲ μάλιστα τῶν ἢχθων ἄ κεστρεὺς ἐστὶ καὶ ἀπληγοστος, where, however, the word κεστρεὺς is suspect.
c i.e., cheese, as in v. 463. Speaking of fishing for, amongst others, Grey Mullets (κεφαλόπουλα), Apost. p. 43 386
HALIEUTICA, III. 482–501

Yea, and the Grey Mullet, albeit he is no glutton, they yet deceive by clothing narrow hooks with bait mixed with flour and gifts of curdled milk. There-with they knead also the sweet-smelling herb of mint. Mint, men say, was once a maid beneath the earth, a Nymph of Cocytus, and she lay in the bed of Aidoneus; but when he raped the maid Persephone from the Aetnaean hill, then she complained loudly with overweening words and raved foolishly for jealousy, and Demeter in anger trampled upon her with her feet and destroyed her. For she had said that she was nobler of form and more excellent in beauty than dark-eyed Persephone and she boasted that Aidoneus would return to her and banish the other from his halls: such infatuation leapt upon her tongue. And from the earth sprang the weak herb that bears her name. Mint, then, the fishers mingle with the bait which they put upon their hooks. And in no long time the Grey Mullet, when the odour reaches him, first approaches the hook distantly and regards with eyes askance the snare; like to a stranger who, chancing upon

says: “On amorce aussi simplement avec de la pâte de pain mêlée avec du fromage pour lui donner un peu d’odeur.” Cf. A. 591 a 18 ὁ δὲ κέφαλος καὶ ὁ κεότρευς ὅλως μόνον οὐ σαρκοφαγοῦσιν· σημεῖον δὲ, οὐτε γὰρ ἐν τῇ κοιλίᾳ πάποτ' ἐχοντες εἰλημένοι εἰς τοιοῦτον οὐδὲν, οὐτε δελέατι χρύνται πρὸς αὐτοὺς ἥψων σαρξίν ἄλλα μάζη.

Strabo 344 ρόσ ἐω δ' ἐστιν ὅρος τοῦ Πύλου πλησίον ἐπώνυμον Μίνθης, ἣν μυθεύουσι παλλακὴν τοῦ Αἰδοῦ γενομένην πατηθείσαν ὑπὸ τῆς Κόρης εἰς τὴν κηπαλαν μίνθην μεταβαλεῖν, ἣν τινες ἡδύσμον [Mentha viridis, spearmint, Theophrast. H.P. vii. 7. 1] καλοῦσι; schol. Nicandr. Alex. 375 Μίνθη Αἰδοῦ παλλακὴ οὐτω καλομένη, ἣν διεσπάραξεν ἡ Περσεφόνη, ἠφ᾽ ἦ τὴν ὀμώνυμον πόλεις ἀνέδωκεν ὁ Αἰδος; Οὐ. M. x. 728 an tibi quondam | Femineos artus in olentes vertere menthas, | Persephone, licuit?
Cic. De div. i. 54. 123 Idem etiam Socrates cum apud Delium male pugnatum esset, Lachete praetore, fugeretque cum ipso Lachete, ut ventum est in trivium, eadem qua eeteri fugere noluit. Quibus quarentibus cur non eadem via pergeret, deterreri se a deo dixit. Tum quidem ii qui alia via fugerant, in hostium equitatum inciderunt; Theogn. 388
much trodden cross-ways, stands pondering, and at one moment his heart is set on going by the left road, at another by the right, and he looks on this side and on that and his mind fluctuates like the wave and only at long last he reaches a single purpose; even so also the spirit of the Grey Mullet ponders variously, now thinking of a snare and now of harmless food. At last his mind impels him and brings him nigh his doom. And immediately he starts back in fear and many times as he touches it, terror seizes him and checks his impulse. As when a little maiden girl, when her mother is abroad, is faint for some eatable or whatever it may be; and to touch it she is afraid for the anger of her mother, yet, unwilling to withdraw, she dares the deed: stealthily she creeps to it and again turns away; now courage, now fear enters her heart; and always her keen eyes are strained watchfully upon the door: even so then the gentle fish approaches and retires. But when he takes heart and draws nigh, not readily does he touch the bait but first lashes with his tail and stirs the hook to see whether haply there is any warm breath in its body; for to eat of aught living is for the Grey Mullet a thing forsworn. Then he nibbles and plucks at the bait with the tip of his mouth; and straightway the fisher strikes and pierces him with the bronze, even as a charioteer constrains a gallant horse by the stern compulsion of the bit, and pulls him up and casts him struggling on the loathed earth.

911 εν τρόδῳ δ’ ἐστηκα· δῦ εἰσὶ τὸ πρόσθεν ὁδὸι μοι· φροντίζω τοὺς ἠμένα· ἵνα προτέρην; Pind. P. x. 38 ἦ Ῥ’ ὁ πίλοι, κατ’ ἀμενοσίπορον τριόδον ἐδινήθην; ὃρθᾶν ὁδὸν ἰὼν τὸ πρῶν; Plato, Laws, 799 c στᾶς δ’ ἄν, καθάπερ ἐν τρόδῳ γενόμενος καὶ μὴ σφόδρα κατειδώς ὁδὸν, εἶτε δόνος εἶτε μετ’ ἄλλων τύχοι πορεύμενος, ἀνέρωτ’ ἂν αὐτὸν καὶ τοὺς ἄλλους τὸ ἀποροήμενον.
OPPIAN


Πολλὰ δ’ ἐπὶ ξυφίη θηρίτορες ὀπλίζονται, ἔξοχα δ’ οἱ Τυρσηνὸν ἄλος πόρον ἂγρώσσουσιν ἀμφὶ τε Μασσαλίην, ἱερὴν πόλιν, ἀμφὶ τε Κελτοὺς: κεῖθι γὰρ ἐκπαγλοὶ τε καὶ ἰχθύωσιν ὀυδὲν ὀμοῖοι 545

a II. ii. 462 n.
b The Mare Tyrrhenum, bounded on E. by Italy, S. by Sicily, W. by Sardinia and Corsica, N. by Gaul. Dion. P. 83 Τυρσηνίδος οἴδαμα θαλάσσας; Strabo 55 Τυρρηνικοῦ πελάγους; Plin. iii. 75 ab eo (sc. mari Ligustico) ad Siciliam insulam Tuscum, quod ex Graecis alii Notium alii Tyrrenum, e nostris plurimi inferum vocant.
c Marseilles, 27 miles E. of the mouth of the Rhone, founded about 600 n.c. by colonists from Phocaea (cf. v. 626 below) in Asia Minor: Strabo 179; Plin. iii. 34. The epithet "holy" is taken by the schol. as a mere colourless epithet (ἱερὴν· μεγάλην), but we rather imagine it to refer to the position of Massalia (Massilia) as the great outpost of Hellenic culture in the West. Under the Empire especially it was, as it were, a great University town: Strabo 181 πάντες γὰρ οἱ χαριέντες πρὸς τὸ λέγειν τρέπονται καὶ φιλοσοφεῖν, ὥσπερ ἡ πόλις μικρὸν μὲν πρότερον τοῖς βαρβάροις ἀνείτο παιδευτήριον καὶ φιλήληνας κατεσκεύαζε τοὺς Ταλάτας ὡστε καὶ τὰ συμβόλαια 390
The Swordfish also men deceive by deadly hooks. But the doom of the Swordfish is not such as that of the Grey Mullet nor like that of other fishes. For the fishermen do not put bait upon their hooks, but the hook hangs from the line naked and without deceit, furnished with two recurved barbs, while some three palms above it they tie a soft white fish, fastening it skilfully by the tip of its mouth. When the furious Swordfish comes, straightway he rends the body of the fish with his fierce sword, and as the fish is rent, its members slip down from the fastening and are entangled right about the barbs of the hook. But the fish perceives not the crooked guile but swallows the grievous bait and is caught and hauled up by the might of the man.

Many are the devices which fishers contrive against the Swordfish, and those above all who fish the Tyrrhenian tract of sea and about the holy city of MassaHa and in the region of the Celts. For there, wondrous and not at all like fishes, range

ελληνιστι γράφειν, ἐν δὲ τῷ παρόντι [Strabo's date is c. 63 B.C.-23 A.D.] καὶ τοὺς γνωριμωτάτους Ρωμαίων πέπεικεν ἀντὶ τῆς εἰς Ἀθῆνας ἀποστημιὰς ἐκεῖσε φοιτᾶν φιλομαθεῖς; Tacitus, Agr. 4 statim parvulus sedem ac magistrum studiorum Massiliam habuit, locum Graecam comitate et provinciali parsimonia mixtum et bene compositum; id. Ann. iv. 44 (L. Antonium) seposuit Augustus in civitatem Massiliensem, ubi specie studiorum nomen exilií tegetatur. This on the whole seems more likely than that the reference is to the foundation of Massalia under the direct guidance of "Ἀρτεμις Ἐφεσία (Diana of the Ephesians) whose temple was a conspicuous feature of the city (Strabo 179). Cf. Ammian. Marc. xv. 9. 7.

d i.e., the Gauls of Gallia Narbonensis, in which Massalia was situated. The reference is to the Mare Gallicum: Plin. iii. 74 τὸ Γαλατικόν καλούμενον (πέλαγος); A. De mundo 393 a 27. Cf. Dion. P. 74 Γαλάτης ὁθος, ἐνθα τε γαία | Μασσαλὴ τετάνυσται, ἐπιστροφον ὅρμου ἐχοῦσα.
Απλατόι ξιφίαι μεγακητέες ἐννεμέθονται. Οἱ δ' ἀκάτοις αὐτοῖς ἐὑσκόμενος ξιφίησι καὶ δέμας ἰχθυόν καὶ φάσγανα τεκτήναντες ἀντίον ἴθυνος: ὁ δ' οὐκ ἀναδύεται ἄγρην, ἐλπόμενος μὴ νήας εὐσέλμοις ὀράσθαι, ἀλλ' ἐτέρους ξιφίας, ξυνὸν γένος, ὅφρα μὲν ἄνδρες πάντη κυκλώσωνται: ὁ δ' ἐφράσαθ' ὑστερον ἄτην, αἰχμῇ τριγλώχινον πεπαρμένος, οὐδὲ οἱ ἀλκή φεύγειν ἕμενω περ, ἀναγκαίη δὲ δαμήναι. 

Πολλάκι μὲν καὶ νηὸς ἀμυνόμενος κενεώνα 

φασγάνῳ ἀντετόρησε διαμπερὲς ἀλκίμος ἰχθύς, οἱ δὲ θοῶς ἄντιπλήγοις ὑπ' εὐχάλκου τυπῆσον ἕκ γενύων ἡραξαν ἀπαν ξίφος: ἐν δ' ἁρα νηὸς ἐλκεὶ γόμφος ἀρηρεν: ὁ δ' ἐλκεται ὁρφανὸς ἀλκῆς. ὦς δ' ὑπευμνεύσει δόλων τεύχοντες ἀρήος, ἵμενοι πύργων τε καὶ ἄστεος ἐνδὸν ἱκέσθαι, ἐντεα συλησαντες ἀρηίφατων ἀπὸ νεκρῶν 

αὐτοῦ θωρήζαντο καὶ ἐδραμον ἁγχὶ πυλάων: οἱ δ' ὑπετεροίσι ἐπειγωμένοις πολυήταις 

ἀγκλίνους θύρετρα καὶ οὐ γηθησαν ἑταῖρος: ὦς ἁρα καὶ ξιφίην ἰκελον δέμας ἡπαφε νηῶν. 

Καὶ μὲν δὴ σκολιῆσαν ἐν ἄγκοινῃ λίνῳ 

κυκλωθεῖς ξιφίης μέγα νῆτιος ἀφροσύνησιν ἀλλυται, ὁς θρούσκει μὲν ἑπεκδύναι μενεαίνων, 

ἐγγύθι δὲ τρομεὼν πλεκτὸν δόλον αὐτὸς ὀπίσωσον 

χάζεται: οὐδὲ οἱ ὀπλον ἐνὶ φρεσί, οἰον ἄρην ἐκ γενύων, δειλὸς δὲ μένει κεκαφητοὶ θυμῶ, οὕρα μὲν ἐξερύσσωσον ἐπ' ἣνας: ἐνθα δὲ δούροις 

ἀνδρες ἐπασυντέροις καταγήθην ἑλώντες 

κράτα συνηλοίσαν, ὅ δ' ὀλλυται ἀφρον πότιμῳ. 

Ἀφροσύνη καὶ σκόμβρον ἐλεν καὶ πῖονα θύνον

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*a H. i. 101 n.*
monster Swordfishes unapproachable. The fisher-
men fashion boats in the likeness of the Swordfishes
themselves, with fishlike body and swords, and steer
to meet the fish. The Swordfish shrinks not from
the chase, believing that what he sees are not
benched ships but other Swordfishes, the same race as
himself, until the men encircle him on every side.
Afterwards he perceives his folly when pierced by
the three-pronged spear; and he has no strength
to escape for all his desire but perforce is overcome.
Many a time as he fights the valiant fish with his
sword pierces in his turn right through the belly
of the ship; and the fishers with blows of brazen
axe swiftly strike all his sword from his jaws, and it
remains fast in the ship’s wound like a rivet, while
the fish, orphaned of his strength, is hauled in. As
when men devising a trick of war against their foes,
being eager to come within their towers and city,
strip the armour from the bodies of the slain and arm
themselves therewith and rush nigh the gates; and
the others fling open their gates as for their own
townsmen in their haste, and have no joy of their
friends; even so do boats in his own likeness deceive
the Swordfish.

Moreover, when encircled in the crooked arms of
the net the greatly stupid Swordfish perishes by his
own folly. He leaps in his desire to escape but near
at hand he is afraid of the plaited snare and shrinks
back again and forgetteth what manner of weapon
is set in his jaws and like a coward remains aghast
till they hale him forth upon the beach, where with
downward-sweeping blow of many spears men crush
his head, and he perishes by a foolish doom.

Folly slays also the Mackerel and the fat Tunny
καὶ ραφίδας καὶ φύλα πολυπερέων συνοδόντων. σκόμβροι μὲν λεύσοντες ἐν ἐρκεῖ πεπτηώτας ἄλλους ἥρασαντο λίνου πολύωπον ὀλέθρον ἑσδύνας τοῖς τις ἐσέρχεται εἰσορῶντας τερπωλή παίδεσσιν ἀπειρήτουσιν ὦμοιοι, οἰ τε πυρὸς λεύσοντες ἀναιθομένου φαεινής μαρμαρυγῆς ἀκτίσιν ἰαυμόμενοι γελώσι παῦσαι θ᾽ ἰμείρουσι καὶ ἐς φλόγα χείρ ὀρέγουσι νηπίεν τάχα δὲ σφιν ἀνάρσιον ἐξέφανὴ πῦρ. ὅσοi γ᾽ ἰμείρουσιν ἀνοστήτου λόχοι ἐσπεσέων κευθμῶνα, κακοῦ δ᾽ ἦντησαν ἐρωτο. ἐνθ οἱ μὲν κέλσαντες ἐν εὐρυτέροισι βρόχουσι ἐκθορον, οἱ δ᾽ ἐρχθέντες ἐνι στεινοίσι πόροιν πικρὸν ἀνετλθησαν σφιγκτῶν μόρον ἐξανύσαντες. πολλοὺς δ᾽ ἤιόνεσιν ἐφελκομένου λίνου ὀψει ἀμφοτέρωθεν ἀρηρότας ἕπτε γόμφους, τοὺς μὲν ἐτι φρονεόντας ἐσελθὲμεν ἀρκιν ὀλέθρου, τοὺς δ᾽ ἦδη μεμαώτας ὑπεκδύναι κακότητος, ἐνδοθεὶν ἴκμαλέσον ἐνισχυμένους βροχίδεσσι. Ἐθύνοι δ᾽ αὐσκόμβροις μὲν ἵσον πόνον ἀθλεῦνοισιν ἀφροσύνῃ καὶ τοῖς γὰρ ὦμοιοι ἰμεροὶ ἀτῆς ἐμπίπτει δολίοις λίνου λαγόνεσι μιγῆναί ἀλλ᾽ οὐ μὲν κεῖνοισιν ὑπόβρυχα γαστέρους εἰςω ἑσδύνειν, σκολιοὶς δ᾽ ἐπαίσασουσιν ὀδοὺσι, σώματι μηδόμενοι πόρον ἀρκιν. ἐν δ᾽ ἄρ᾽ ὀδούσιν ὕγρον ἐρειθομένους τέταται λίνων. οὐδὲ τι μῆχος ἐκφυγεῖν, δεσμῷ δὲ περιστομίω μογέοντες ἐλκονται ποτὶ χέρσων ὑπ᾽ ἀφραδίσιν ἀλόντες.

Καὶ μὲν δὴ ραφίδων τοῖον νόος: αἰ δ᾽ ὀτε κόλπον δικτύον ἐκπροφύγωσι, πόνου δ᾽ ἐκτοσθὲ γένωνται,
and the Needle-fishes and the tribes of the widespread Dentex. The Mackerels, when they see others crouching in the net, are fain to enter the many-meshed snare of destruction—such delight possesses them when they behold: like untried children who, when they see the bright flashing of blazing fire, rejoice in its rays and are fain to touch it and stretch a childish hand into the flame, and speedily the fire proves unkind; even so the Mackerels are fain to rush within the covert of the ambush whence there is no return and find their fondness fatal. Then some land in the wider meshes and leap out, but others, penned in the narrower openings, suffer a bitter fate by strangling. When the net is hauled ashore, thou shalt see them in multitudes on either side fixed as with nails, some still minded to enter the net of destruction, others already eager to escape from their evil plight, held fast within the dripping nets.

The Tunnies again suffer like affliction with the Mackerel by their foolishness. For they also are possessed by a similar fatal desire to come within the loins of the crafty net; they do not however essay to enter the belly of the net under water but assail it with their crooked teeth, devising to make a passage sufficient for their body. The wet net becomes stretched about their infixed teeth and they have no means of escape, but labouring under the entanglement about their mouth they are haled to the land, taken by their own witlessness.

Such also is the counsel of the Needle-fishes. These when they have escaped the bosom of the net

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A curious parallel to this is mentioned in his account of the present-day fishing for the Belone by Apost. p. 41: "quelques-uns effrayés, au début, fuient au large, mais ils reviennent aussitôt rejoindre la grande bande qui n’a pas bougé."

* Dentex vulgaris Cuv., one of the Sea-breams (Sparidae), M.G. syngiría (Apost. p. 18). Cf. A. 591 a 11, b 5, 10; 598 a 13; 610 b 5; Epicharm. ap. Athen. 322 b synódontás τ' ἑνθροποκιλδος; Marc. S. 29 κρείοι (κίρροι;) synódontes; Οv. Παλ. 107 fulvi synodontes.

and are gotten free from trouble, turn again and
in their anger fix their teeth in the net; and it
enters into their mouths and holds fast the close-set
teeth within.

The Dentex travel in separate bands, like
companies of soldiers. When a man lets down a
hook for them, they stand aloof and all bend sidelong
looks on one another and are unwilling to approach.
But when one leaps forth from another rank and
swiftly seizes the bait, then also one of them takes
courage in his heart and draws nigh to the hook and
is haled in. The Dentex, eyeing one another and
delighting in their banquet, rejoice even while they
are being caught, and they vie with one another as to
which shall die first, like children exulting in their
sports.

The breed of Tunnies comes from the spacious
Ocean, and they travel into the regions of our sea when
they lust after the frenzy of mating in spring.
First the Iberians who plume themselves upon their

571 a 11 ὁχεοῦνται δ' οἱ θῦνοι . . . περὶ τὸν Ἑλαφηβολίωνα
φθίνοντα [about middle of March], τίκτουσι δὲ περὶ τὸν Ἐκατομβαιῶνα ἄρχουσαν [about middle of June]; 598 a 26 θυνίδες
καὶ πηλαμοῦδες καὶ ἀμαίνει εἰς τὸν Πίνουτον ἐμβάλλουσι τὸν ἔαρος καὶ
θερίζουσιν.

d i.e., they come from the Atlantic into the Mediterranean
on the way to their spawning-grounds in the Euxine. Cf.
Theodorid. ap. Athen. 302 c θῦνοι τε διωστρήσουσι Γαδείρων
ὄρομον, i.e. the Straits of Gibraltar, τὸν Γαδείρων πορθμὸν
Plut. Sert. viii.; cf. Plin. iii. 74 in eo maria nuncupantur,
undes inrumpit, Atlanticum, ab aliis magnum, qua intrat.
Porthmos a Graecis, a nobis Gaditanum fretum. For
Gadeira=Gades cf. Plin. iv. 120 Poeni Gadir (appellant);
Strabo 169 ff; Pind. N. iv. 69; fr. 256; Dion. P. 63 ἀφ' ἐσπέραν Ὄκεανος | ἐνθα τε καὶ στῆλαι [Pillars of Hercules]
περὶ τέρμασιν Ἡρακλῆος | ἐστάσιν, μέγα θάυμα, παρ' ἐσχατῶντα
Γάδειρα; ibid. 11; 451 ff.
ἀνέρες ἀγρώσουσι βίη κομόωντες Ἰβηρές.
δεύτερα δὲ Ἄρνανοίο παρὰ στόμα θηρητήρες
Κελτοὶ Φωκαίης τε παλαίφατοι ἐναετῆρες
τὸ τρίτον ἀγρώσουσιν ὅσοι Τρινακρίδι νῆσος
ἐναετὰ πόντου τε παρ' οἴδμαι Τυρσηνοῦ.
ἐνθεν ἀπειρεσίος ἐνὶ βένθεσιν ἄλλοθεν ἄλλος
κιδναται καὶ πᾶσαι ἐπιτυλώσις θάλασσαν.
πολλὴ δ' ἐκπαγλὸς τε παρότισατο ἱθυβόλοισιν
ἀγρη, ὡτ' εἰαμένος θύνων στρατὸς ὀρμήσωται.
χώρον μὲν πάμπρωτον ἐπεφράσσαντο θαλάσσης
οὔτε λίθν στενωπὸν ἐπηρεμένοιν ὡτ' ὀχθαίς
οὔτε λίθν ἀνέμοιον ἐπίδρομον, ἀλλὰ καὶ αἰθρῆ
καὶ σκεπανοὶς κευμβῶσιν ἐναίσιμα μέτρα φέροντα.
ἐνθ' ἦτοι πρῶτον μὲν ἐπ' ὀρθίων ὑπὶ κολωνὸν
ἰδρίς ἐπάμβαϊνει θυννοσκόπος, ὡστε κουύσας
παντοίας ἁγέλας τεκμαίρεται, αἳ τε καὶ ὀσσαί,

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<sup>a</sup> i.e., the sea off the south of Spain (Iberia). Strabo 122 kalwui de . . . τὸ μὲν (πέλαγος) Ἰβηρικῶν, τὸ δὲ Αἰγυπτικῶν, τὸ
δὲ Σαρδάνων, τελευταίων δὲ μέχρι τῆς Σικελίας τὸ Τυρρηνικὸν;
Plin. iii. 74 cum intravit, Hispanum (mare nuncupatur)
quatenus Hispanias adluit, ab aliis Ibericum aut Baliiarem.

<sup>b</sup> The people of Massilia, cf. note on 544 above. Cf. Ael.
xiii. 16 ἀκοὺς δὲ Κελτῶς καὶ Μασσαλίωτας . . . ἀγκιστροῖ τοὺς
θύνων θηραῖ.

<sup>c</sup> Sicily. For Tunnies in Sicilian seas <i>c.f.</i> Archestr. <i>ap.</i>
Athen. 302 a ἐν Σικελίων δὲ κλυτὴ νῆσῳ Κεφαλοίδις [on N. coast
of Sicily, Strabo 266 Κεφαλοίδιον, Plin. iii. 90 Κεφαλοεῖδι]
ἀμείνους | πολλῷ τῶνδε τρέφει θύννους καὶ Τυνδαῖς ἀκτῆ [also on
N. coast, Strabo l.c., Plin. l.c.]. Cf. Hices. <i>ap.</i> Athen. 315 d;
Ael. xv. 6.

<sup>d</sup> Dorio <i>ap.</i> Athen. 315 b Ἀδριων . . . τοὺς ὅρκινους (large
Tunnies) έκ τῆς περὶ Ἰπρακλέους στῆλας θαλάσσης περαιούμενους
eis τὴν καθ' ἡμάς ἐρχεσθαι θάλασσαν' διὸ καὶ πλείστους ἀλισκεσθαι
ἐν τῷ Ἰβηρικῷ καὶ Τυρρηνικῷ πελάγει: κατεδέθεν κατὰ τὴν ἄλλην
θάλασσαν διασκίδνασθαι.

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might capture them within the Iberian brine; next by the mouth of the Rhone the Celts and the ancient inhabitants of Phocaea hunt them; and thirdly those who are dwellers in the Trinacrian isle and by the waves of the Tyrrhenian sea. Thence in the unmeasured deeps they scatter this way or that and travel over all the sea. Abundant and wondrous is the spoil for fishermen when the host of Tunnies set forth in spring. First of all the fishers mark a place in the sea which is neither too straitened under beetling banks nor too open to the winds, but has due measure of open sky and shady coverts. There first a skilful Tunny-watcher ascends a steep high hill, who remarks the various shoals, their kind and size, and informs his comrades.

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* Analogous to the “Hooer” in the Cornish Pilchard fishing: A. 537 a 19 πολλάκις δέ καὶ οἱ θυννοσκόπαι περιβάλλονται καθεύδοντες; Theocr. iii. 25 f. ἐς κύματα τηρῶ ἀλευμαί | ὅπερ τῶς θύνως σκοπιάζεται Ὄλπης ὁ γραψιμός. Hence metaphorically Aristoph. Eq. 312 f. ὅστις [i.e. Cleon] ἡμῶν τὰς Ἀθηνᾶς ἐκκεκά-φωκας βοῶν, κάτο τῶν πετρῶν ἀνωθεν τοὺς φόρους θυννοσκοπῶν. Cf. Suid. s.v. Alciphr. i. 20 ὁ σκοπιωρὸς in same sense.

* The outlook, θυννοσκοπείον, Strabo 223; 225; 834, etc., was sometimes a high mast (Varr. ap. Non. i. p. 49; cf. Philostr. Imag. i. 13 σκοπιωρείτα γάρ τις ἀφ’ ὑψηλοῦ ξύλου), sometimes a more elaborate platform (Ael. xv. 5).

* According to Plut. Mor. 980 λ he was helped in his computation by the cubical formation of the shoal: ὁ γοῦν θυννοσκόπος, ἐν ἀκριβῶς λάβῃ τὸν ἀριθμὸν τῆς ἐπιφανείας, εὐθὺς ἀποφαίνεται πόσον καὶ ἀπαν τὸ πλῆθος ἐστιν, εἰδὼς ὅτι καὶ τὸ βάθος αὐτῶν ἐν ἑάν τεταγμένον στοιχεῖο πρὸς τὸ πλάτος ἐστὶ καὶ τὸ μῆκος.

* Philostr. Imag. l.c. καὶ ἐμβάλλοντας τοὺς ἰχθύες ἤδη, βοήσε τε ἡς μεγίστης [hence the point of βοῶν in Aristoph. Eq. 312 quoted on 638 above] δει αὐτῷ πρὸς τοὺς ἐν τοῖς ἀκατίοις καὶ τὸν ἀριθμὸν λέγει καὶ τὰς μυριάδας αὐτῶν; Ael. xv. 5 ὁ σκοπός ἤδην... λέγει μὲν τοῖς θηριαῖς ὁπόθεν ἀφικνοῦνται... ἐρεῖ γε μὴν πολλάκις καὶ τὸν πάντα ἀριθμὸν.
The comparison is easily understood when one reads the account in Ael. xv. 5 where it is said that the platform which supports the two ships was built of wood and that it is situated on a slope. When the time of the arrival of the tuna is announced, the fishermen prepare their equipment. Cf. Apost. p. 31. "Au mois de mai plus de 20 bateaux de Spetzia, quelques-uns de Skiathos se livrent . . . à la pêche des thons. Quand l'arrivée des thons dans les parages de ces îles est annoncée, les pêcheurs font leurs préparatifs de
Then straightway all the nets are set forth in the waves like a city, and the net has its gate-warders and gates withal and inner courts. And swiftly the Tunnies speed on in line, like ranks of men marching tribe by tribe—these younger, those older, those in the mid season of their age. Without end they pour within the nets, so long as they desire and as the net can receive the throng of them; and rich and excellent is the spoil.

campagne. Tous les bateaux . . . se placent à l'entrée du golfe d'Argolide, que les poissons traversent toujours pour pénétrer dans l'intérieur de ce golfe; les pêcheurs approchent de la côte, y jettent l'une des extrémités du filet, et, en avançant vers le large, ils y jettent le reste. Cela fait, ils enfonceent dans l'eau une poutre et y laissent un gardien [the θεννοσκόπος]. Le bateau revient à terre en décrivant une courbe et trainant après lui une corde, avec laquelle, en tirant l'extrémité placée du côté de la mer, ils font décrire au filet une ligne circulaire. Aussitôt que le gardien annouce, par des signaux, à ses camarades qu'un nombre assez considérable de thons se trouve à leur portée, ceux-ci tirent de la terre le filet où ils englobent les poissons."

b Philostr. Imag. l.c. νέουσι δὲ οἶνον στρατιωτῶν φάλαις ἐπὶ ὀκτὼ καὶ ἑφ’ ἐκκαλιδεκα καὶ δις τόσοι, . . . ἄλλος ἄλλῳ ἐπινέοντες, τοσοῦτον βάθος ὅσον αὐτῶν το ἐθρος.

c Philostr. Imag. l.c. οἰ δὲ ἀποφράζαντες αὐτοὺς βαθεῖ καὶ κλειστῷ δικτύῳ δέχονται λαμπρὰν ἀγραν.
ΑΛΙΕΥΤΙΚΩΝ ΤΟ Δ

"Αλλοις δ’ ἀγρευτήροις ὑπήγαγε λητίδα θήρης
ὕγρος ἔρως· ὅλοιν δὲ γάμων, ὅλοις τ’, Ἀφροδίτης
ἥντισαν, σπεύδοντες εἳν φιλοτήσιον ἅτην.
ἀλλὰ σὺ μοι, κάρτιστε πολυσούχοι βασιλῆων,
αὐτὸς τ’, Ἀντωνῖνε, καὶ νίεος ἥγαθευν κήρ,
πρόφρονες εἰσαίοντε καὶ εἰναλήση γάνυσθε
τερπωλαίς, οἴχοις ἐμὸν νόον ἥπιοδώροι
Μοῦσαι κοσμήσαντο καὶ ἐξέστησαν ἀοίδης
δόκῳ θεσπεσίω καὶ μοι πόρον ὑμετέρους
κύριαθά γυνὴν νάμα καὶ οὔσαι καὶ πραπίδεσσι.

Σχέτλι’’Ερως, δολομῆτα, θεῶν κάλλιστε μὲν ὅσοις
eἰσιδέειν, ἀλνοῦτε δ’ ὅτε κραδίην ὀρώνυνεις,
ἐμπίπτων ἀδόκητος, ὑπὸ φρένα δ’ ὡστε θύελλα
μύσχει, ἀσθμαίνεις δὲ πυρὸς δρμείαν ὅμοικήν,
παφλάξων ὁδύνησι καὶ ἀκρήτουσιν ἀνίαςι
δάκρυ δὲ σοι προβαλεῖν λαρὸν γάνος ἦδ’ ἐσακοῦσαι
βυσσόθεν οἰμωγὴν σπλάχνους θ’ ὑπὸ θερμῶν ἔρευνος
φοινίξαι χρωτός τε παράτροπον ἀνθός ἀμέρσαι
όσσε τε κοιλήναι παρά τε φρένα πᾶσαν ἀεὶραι
μανιμάζην· πολλοὺς δὲ καὶ ἐς μόρον ἐξεκύλισας,
ὁσσος χειμέριος τε καὶ ἄγριος ἀντεβόληςας
λύσατε ἄγων· τοῖς γὰρ ἀγάλλει εἰλαπίνησιν.

a Introd. p. xx.
b So, in the famous address to Eros, Soph. Antig. 790 ὅ δ’
ἐχων μέμηνεν.
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HALIEUTICA, or FISHING

IV

Other fishes doth tender love make for fishermen the spoil of their chase, and fatal mating they find and fatal their passion, hastening their own ruin through desire. But do thou, I pray thee, mightiest of kings who have cities in their keeping, both thyself, O Antoninus and thy son of noble heart, graciously give ear and take pleasure in these delights of the sea wherewith the kindly Muses have furnished forth my mind and have crowned me with the gift divine of song and given me to mix a sweet draught for your ears and for your mind.

O cruel Love, crafty of counsel, of all gods fairest to behold with the eyes, of all most grievous when thou dost vex the heart with unforeseen assault, entering the soul like a storm-wind and breathing the bitter menace of fire, with hurricane of anguish and untempered pain. The shedding of tears is for thee a sweet delight and to hear the deep-wrung groan; to inflame a burning redness in the heart and to blight and wither the bloom upon the cheek, to make the eyes hollow and to wrest all the mind to madness. Many thou dost even roll to doom, even those whom thou meetest in wild and wintry sort, fraught with frenzy; for in such festivals is thy
eit' ouv ev makáresei palaiítatos èssòi genvélh, èk Xáos d' ánërteias ámeideos, ðxei purôw lamptómevos, prótòs ðè gámwn ñeùxao ñeßmuôs, 25 prótòs ð' èuvnaios áròtous èpethìkao tékmwv èite se kai pterýgesen èneiròmevon ðeòn õrwn tîkte Páfon medéousa polufrádmwn 'Afródítê, èumevèois, prèhês te kai eìdios àmmín àikánois métron àgwn. ð' èn ànàainetai èrgon èrwtos. 30 pántì mèn kratéees, pántì ðè se kai podhèousi kai méga pèfríkiasin. ð' ð' õlbvios, ðstis èrwtà èukráth koméei te kai èn stèrnousi ðiflássei: soi ð' ouv' èúrraihìs genvéh ìlis ouve tì fúltìs àndromèhê. ð' ðèras ànàivnei ouâ' ðsà bòskei ình àtrúygetos, nèántis ð' ìpò keûthes lìmnhìs ðúneis, ðplìzê ðè kai èn ðepàdèesoi keiànoi àtráktois, ðs ìh tì teîhì àddidaktòn ànàghkhs lèiptetai, ìmhê ðstis ùpòbruxa nhêtai íxthûs.

Òùn mèn filótêta met' ãlhlìouoi ròunnta kai pódhov õxebelh stiktoi skároì, ouâ' ènì móxhous ãlhlìous leîpousou, àlexbêtêrhì ðè ðumwìì polláki mèn plhèéntos ùp' àngkísstoroi dafoinouì

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a Hesiod, Th. 116 ff. õtòi mèn pròstita Xáos gênet', autâp èpetà | ðai' èuvrístervos, pàntwv ðèos àsfalès aiei | àðanàtovw, ði ðoxswi kàrh nìfìntos 'Oλímpos, Tàrtarà t' ñèrównta muçwì ÷hòndò èuvriôdeìs, [ ñòì 'Eros, ðs kàllìstos èn àðanàtòsi ðeòsi, | ìuvìmolhìs, pàntwv ðè ðeòw pàntwv t' àndróbpoon | dàmnata èn stènhìsì nòon kai èpifrónta boulhìs; Aristoph. Av. 693 ff. Xáos ñì kai Nûx, 'Erebìs ðe melàv pròton kai Tàrtaros èuvrìs' | ñòì ð' ouâ' àhr ouâ' ouðhìs ñì' 'Erebìs ð' èn àpeîrosi kàllìsou | tèkneti pròstitston ùpphèìmon Nûxì ðì melàvòsteros ðìon, | õù ouì peritelloumeînai õrhais ñèblastèì 'Erosò ðì podheînos, | stèlìbôn nìoton 404
delight. Whether then thou art the eldest-born among the blessed gods and from unsmiling Chaos didst arise with fierce and flaming torch and didst first establish the ordinances of wedded love and order the rites of the marriage-bed; or whether Aphrodite of many counsels, queen of Paphos, bare thee a winged god on soaring pinions, be thou gracious and to us come gentle and with fair weather and in tempered measure; for none refuses the work of Love. Everywhere thou bearest sway and everywhere thou art desired at once and greatly feared; and happy is he who cherishes and guards in his breast a temperate Love. Nor doth the race of Heaven suffice thee nor the breed of men; thou rejectest not the wild beasts nor all the brood of the barren air; under the coverts of the nether deep dost thou descend and even among the finny tribes thou dost array thy darkling shafts; that naught may be left ignorant of thy compelling power, not even the fish that swims beneath the waters.

Behold what love for one another and keen desire do the spotted Parrot-wrasses entertain and in trouble forsake not one another but in a spirit of helpfulness, many a time, when one Parrot-wrasse is struck by the deadly hook, another rushes to his assistance.
ałaς ἐπαίξας πρόμαχος σκάρος ἰχθύς ὦδοίσιν ὀρμήν ἀπέκερσε καὶ ἐξεσάωσεν ἑταίρον καὶ δόλον ἡμάλθυνε καὶ ἀσπαλιθ' ἀκάχησεν. ὑδη δ' ἐν κύρτοις παλιμπλεκέσσων ἀλόντα ἀλλος ὑπεξέκλεισε καὶ ἐξείρυσσεν ὀλέθρου· εὔτε γὰρ ἐς κύρτοις πέση λόχων αἰῶλος ἰχθύς, αὐτίκ' ἐπεφράσθη τε καὶ ἐκδύναι κακότητος πειρᾶται, τρέψας δὲ κατώ κεφαλῆς τε καὶ ὄσσε ἐμπαλών εἰς ὀὐρὴν ἀνανήχεται ἔρκος ἀμείβων· ταρβεῖ γὰρ σχοινοὺς τανακχάνας, αἱ πυλεών ἀμφίπεριφρίσσουσι καὶ οὐτάξουσιν ὀπωτάς ἀντίον ἐρχομένου, φυλακτήρεσσιν ὄμοιαί. οἱ δὲ μν' εἰσορώντες ἀμήχανα δινεύοντα ἐκτοθεν ἀντιώσων ἀρηγόνες, οὐδ' ἐλποντο τειρόμενον· καὶ ποῦ τις ἐν ὧδε δισυχῶν ὀὐρήν ἤπτε χείρα λαβεῖν ἐντοσθεν ἑταίρῳ· αὐτάρ ὁδᾶς μὲν ἑρεύσετον, ἵ δὲ ἑσπασεν ἄιδος ἑξω ὀὐρήν ἤγιτεραι ὑπὸ στόμα δεσμόν ἑξοντα. πολλάκι περ ἐπολόντος ἐν ἐντοσθεν ἀλόντος ὀὐρήν ἄλλως ἐμαρῆς καὶ ἐξείρυσσε θύραζε ἐσπόμενον· τοιοῦδε νοήμασι πότιον ἀλυξαν. ὠς δ' ὅτε παπαλόσσαν ἀναστείχωσι κολώνην φῶτες ὑπὸ σκιρῆς νυκτὸς κνέφας, ἥνικα μήνη κέκρυτται, νεφέων δὲ κελαινώσῳ καλύπτραι,

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α Plut. Mor. 977 c ἀλλὰ δ' ἐπιδείκνυται μετὰ τοῦ συνετοῦ τὸ κοιμωνικὰ καὶ φιλάληλον, ὅπερ ἄρθια καὶ σκάροι. σκάροι μὲν γὰρ ἀνγιστρὼν καταπίνως οἱ παρόντες σκάροι προσαλλόμενοι τὴν ὀρμῶν ἀποτρόγυνον; Ἁελ. 1. 4 οἱ σκάροι δὲ εἰς τὴν ὀικεῖαν ἀγέλην εἰσὶν ἀγαθῆ τιμωρῷ· προίσαι γοῦν καὶ τὴν ὀρμῶν ἀποτραγεῖν σπεύδουσιν, ἵνα σῶσωσι τὸν ἱρήμένον. Cf. Phil. 88. 11.

b Plut. Mor. 977 c οὔτω δὲ καὶ τοῖς εἰς κύρτον ἐμπεσοῦσι τᾶς οὐρὰς παραδόντες ἐξωθεν ἔλκουσι δάκνοντας προθύμως καὶ συνεξ-
defence and cutting through the line with his teeth a rescues his comrade and destroys the snare and grieves the fisherman. And ere now, when a Parrot-wrasse has been taken in the plaited weel, b another has stolen him away and saved him from destruction. For when the dappled fish falls into the ambush of the weel, immediately he perceives it and tries to escape from his evil plight. Turning down his head and eyes he swims back tailwards along the barrier, for he dreads the sharp rushes which bristle around the entrance and as he comes against them wound his eyes, even as if they were warders of the gate. The others, seeing him wheeling about helplessly, come from the outside to his aid and leave him not in his distress. And someone of them, I ween, reaches his tail through the weel like a hand for his comrade inside to grasp; and he seizes it in his teeth and the other pulls him forth from death, while he holds in his mouth the guiding tail as a chain. Often too the fish that is caught in the weel puts forth his own tail and another grasps it and pulls him forth in its train. By such devices do they escape doom. As when under the darkness of shadowy night men climb a rugged hill, when the moon is hidden and the curtains of the clouds are

aγονυῖα; Αελ. ι. 4 ἡδη δὲ καὶ εἰς τὸν κύρτον τὸν σκάρον ἐμπεσείν φαίν καὶ τὸ οὐραῖον μέρος ἐκβαλεῖν, τοὺς δὲ ἀθηράτους καὶ περιβολαῖς ἐνδακεῖν καὶ εἰς τὸ ἐξω τὸν έταίρον προαγαγεῖν. εἰ δὲ ἐξίοι κατὰ τὸ στόμα τῶν τις ἐξω τὴν οὐράν παρώρξεεν, ὁ δὲ περιχανῶν ἱκολούθησεν; Οὐ. Ηαλ. 9 sic et scarus arte sub undis | Incidit adsumptamque dolo tandem pavet escam. | Non audet radiis obnixa occurrere fronte, | Aversus crebro vimen sed verbere caudae | Laxans subsequitur tutumque evadit in aequor. | Quin etiam si forte aliquis dum pone nataret, | Mitis luctantem scarus hunc in vimine vidit, | Aversam caudam morsu tenet.
OPPIAN


b Ael. i. 2 λαγνίστατος δε ἄρα ἐχθῶν ἀπάντων ἢν (ὁ σκάρος) καὶ ἡ γε πρὸς τὸ ἤθιν ἀκόρεστος ἐπιθυμία αὐτῷ ἀλώσεως αἰτία γίνεται. Cf. Phil. 88.

c This method is still in use: "La pêche du scare, dans certaines îles des Cyclades, telles que Amorgos, Pholégandre, etc. dans les parages desquels sont confinés ces poissons, se fait absolument de la même manière aujourd'hui. Ainsi on tâche, avant tout, de pêcher une femelle du scare. Cela fait, 408"
dark: they labour sorely, wandering in gloom and
untrodden ways, and hold each the other’s hands and
pull and are pulled, a helpful exchange of toil; even so those fishes help each other in mutual love.
But just this devises destruction for the poor fishes
and fatal and sorrowful they find their love when
they are destroyed by the craft of fishermen. Four
fishers embark on a swift boat, of whom two attend
to the labour of the oar while the third weaves a
crafty device. Fastening a female Parrot-wrasse
by the tip of the mouth he drags it along in the
waves by a flaxen cord. A live fish it is best to tow:
but if she be dead, then she receives in her mouth
the contrivance of a leaden dolphin. On the other
side of the line another rounded heavy cube of lead
is hung at the end of the cord. The dead female
trailing in the waves like a living fish is haled along
by the fisherman. A fourth firher tows near at hand
a deep ensnaring weel facing towards the fish. The
spotted Parrot-wrasses when they see the trailing
female rush all together in eager haste to rescue her
and thong all about the decoy, impelled by the goad
of frenzied desire. The men with their oars urge on
the boat with all their might, while the fishes follow
eagerly: and soon it proves their last attempt to

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εὔτε γὰρ ἀγρομένους τε καὶ ἄσχετα μαμώωντας
θηλείς ἐπὶ λύσαν ἵνα νόσει ἀσταλίησος,
ἐν κύρτῳ κατέθηκεν ὁμοῦ λύνων ἢδε μόλισθον,
ὁς σκάρον ἐμβαρύθων εὖσοι σπάσεν· οἱ δ' ἄρ' ὁμαρτῇ,
ὡς ὕδων, ὡς ἐκέχυντο παραβαθάνῳ, Ἀϊδος ἕρκος
πλεκτὼν ἐπισπεύδοντες, ἑπειγομένους δὲ λόχοις
στείνονται προβολαῖ τε λύγων καὶ χάσμα πυλάων
ἀργαλεῶν· τοῖς γὰρ ἐπιστέρχουσι μύστεσ.
ὡς δὲ ποδωκείσις μεμελημένοι ἀνδρές αἴθλων,
στάθμης ὀρμηθέντες ἀπόσουτοι, ὥκεα γυῖα
προπροτίταινόμενοι, δολιχὸν τέλος ἐγκονεόουσιν
ἐξανύσαι· πᾶσι δὲ πόθος νῦσῃ τε πελάσσαι
νίκης τε γλυκυῦδωρον ἑλέιν κράτος ἐς τε θύρετρα
ἀίξαι καὶ κάρτος αἴθλιον ἀμφιβαλέσθαι·
tόσοσ ἔρως καὶ τούσιν ἐς Ἀϊδος ἤγεμονεύει
ἐσθορέειν κενθμύνας ἀνοστήτου λόχου.
κύντατα δ' ἐς φιλότητα καὶ ὑστατον οἰστρον ἔχοντες
αὐτόμολοι πιμπλάσων ἐφίμερον ἀνδράσιν ἄγρην.
"Ἀλλοι δ' αὐθ' θηλεῖαν ἔσω κύρτου κελαινὸι
ζωὴν ἐγκαθέντες ὑπὸ σπιλάδεσσι τίθενται
κεῖνας, ἢν μέλει γλαγοεῖς σκάρος· οἱ δ' ὑπ’ ἔρωτος
ἀὑρη πελαγόμενοι φιλοτησίῃ ἀμφαγέρονται,
ἀμφὶ τε λιχμάξουσι καὶ ἐξερέουσιν ἀπάντη
μαϊόμενοι κύρτῳ κατήλυσιν· αἴσῃ δ' ἰκόντο
eἰσίθημην εὑρεῖαν ἀνέκβατον ἕρκος ἔχουσιν,
ἐς δ' ἐπεσον ἡμαί πάντες ὑμιλαδόν, οὐδὲ τι μῆχος
ἐκδύναι, στυγερῆ δὲ πόθων εὐροντο τελευτῆν.
ὡς δὲ τις οἰωνοῖς μόρον δολόεντα φυτεύων

a Schol. θύρετρα· τέλη. Cf. Poll. iii. 147 ἓνα δὲ παύονται,
tέλος καὶ τέρμα καὶ βαθύρ. θύρετρα in this sense seems unique.
But it is exactly paralleled by the use of forres of the doors of
the career or carceres at the end (usually starting end) of the

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aid. For when the wit of the fisher perceives them thronging and raging incontinently in their lust after the female, he puts in the weel line and lead together and the weight of the lead pulls the female Parrot-wrasse within. Then the males together, soon as they see it, so soon they rush in emulous haste, speeding to the plaited net of death and with their eager troops the withy vestibule and grievous mouth of the gates are straitened: such goads of passion urge them on. As men who engage in the contest of the footrace dart swiftly from the line and forward and ever forward strain their speedy limbs and haste to accomplish the long course; and the desire of every man is to reach the goal and to win the sweet triumph of victory and dash within the lists and crown them with the athletic prize: even so doth like passion lead those fishes to the house of Hades—to rush within the coverts of an ambush whence there is no return. And, with their fatal and final madness of desire, of their own motion they fulfil the fishermen's desire of spoil.

Others again put a living female within the dark weel and place it under those rocks which the milky Parrot-wrasse affects. Beguiled by the amorous breath of love the Wrasses gather around and lick about and search everywhere to find the entrance of the weel. And speedily they come upon the entry—wide, but with a fence beyond escape—and they rush in altogether in a crowd and there is no means of getting out, but they find a hateful issue to their desires. Even as one who devises a

racecourse: Lucan, i. 293 quantum clamore iuvatur | Eleus sonipes, quamvis iam carcere clauso | immineat foribus pronusque repagula laxet.

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θήλειαν θάμνουσι κατακρύπτει λασίουσιν ὁρνεν, ὀμογλώσσου συνεμπορον ἡθάδα θήρης.
ἡ δὲ λίγα κλάζει ξουθόν μέλος, οἱ δ’ αἴοντες πάντες ἐπιστέρχουσι, καὶ ἐσ βρόχον αὐτοὶ ἔνται,
θηλυτέρης ἐνοπιῆς παραπλαγχθέντες ἰωῆς
τοῖς κεῖνοι κύρτοιο πέσον λαγόνεσσιν ὁμοίοι.

Τοίνυ δ’ αὐ κεφάλοισιν ἔρως περιβάλλεται ἀτην,
καὶ γὰρ τοὺς θήλεια παρῆταφεν ἐν ὅμοιοισ
ἐλκομένη. θαλερῇ δὲ πέλοι λυπώσα τε γυνα.
ὡς γὰρ εἰσορῶντες ἀπείροντες ἀμφαγέρονται
κάλλει δ’ ἐκπάγλωσ βεβιμένοι οὐκ ἐθέλουσι
λείπεσθαι, πάντη δὲ πόθων ἱγγας ἀγουσι
θαλπομένους, εἰ καὶ σφω ἀνάρσιον ἔλεμονεοι
χέρσον ὑπεξερύων θηλῖν δόλον. οἱ δ’ ἐφέπονται ἀθρόοι,
οὕτε δόλων μεμνήμενοι οὐθ’ ἀλήσων.
ἀλλ’ ὠστ’ ὥθεοι περικαλλέος ὀμμα γυναῖκος
φρασάμενοι πρῶτον μὲν ἀποστάδον αὐξάζονται,
εἴδος ἀγαομένοι πολυήρατον, ἄγχι δ’ ἑπείτα

a The decoy bird, παλεύτρια A. 613 a 23 and 28, Introd. p. xxxiv, avis illex (cf. Plaut. Asin. i. 3. 66 aedis nobis areast, auceps sum ego; | Æscat meretrix, lectus inlex est, amatores aves); σύμφωλος ὅρνης Dion. De av. iii. 4; χεροθθείς ὀρνίθεις ib. iii. 1. Cf. iii. 9; Mart. xiv. 216 (on a Hawk captured and trained as a decoy); Praedo fuit volucrum; famulus nunc aecupis idem | Decipt et captas non sibi maeret aves; Pallad. x. 12 noctuae ceteraque instrumenta capturae.

b ξυνός, when used of colour, is pretty nearly = ξανθός: when it is used of sound, it is not possible to give more than an approximate rendering.

c H. ii. 462 n.

d A. 541 a 19 peri δὲ τὴν Φοινίκην καὶ θῆραν πουδύνται δι’ ἀλλήλων ἄρρενας μὲν γὰρ ὑπάγουσε κεστρέας τὰς θηλείας περιβάλλουσι συνάγοντες, θηλείας δὲ τοὺς ἄρρενας; Plin. ix. 59 isdem (mugilibus) tam incauta salacitas ut in Phoenice et in Narbonensi provincia coitus tempore e vivariis marem
guileful doom for birds hides in a dense thicket a female bird, his tame companion in hunting birds of the same cry; and she shrilly pipes her sweet song, and the birds, hearing, all hasten towards her and rush of themselves into the snare, misled by the call of the female cry: like unto them the Parrot-wrasses rush into the belly of the weel.

A like doom does love bring upon the Grey Mullets (Cephalus); for they also are beguiled by a female trailed in the waves. She should be in good condition and fat of limb. For so, when they behold her, they gather around in countless numbers and wondrously overcome by her beauty they will not leave her but everywhere the spells of desire lead them charmed, yea even wert thou to draw forth the female snare from the water and lead them to the unfriendly dry land: they follow in a body, and heed neither fraud nor fishermen. But even as youths when they remark the face of a woman exceeding fair first gaze at her from afar, admiring her lovely form, and thereafter they draw near and,

linea longinquaque per os ad branchias religata emissum in mare eademque linea retractum feminae sequantur ad litus rursusque feminam mares partus tempore. The method is still practised: Apost. p. 45 "Ce n'est pas le scare seulement qui se pêche ainsi, mais aussi les muges, surtout l'espèce Capito dans les côtes de Péloponnèse, sur les côtes du département d'Élide. . . . On opère ainsi: On tâche d'abord d'attraper soit aux filets, soit à la ligne, une femelle de muge, qu'on désigne sous le nom vulgaire de Мπάϕα. On l'attache ensuite par l'opercule sur une ligne portée par un long roseau, au moyen duquel on la tire sur l'eau; les autres muges, les mâles surtout, la suivent, toujours en quantité, un second pêcheur, posté derrière celui qui traîne le poisson sur l'eau, jette sur eux son filet circulaire (πεταλειον), épervier, . . . et en capture le plus grand nombre possible."

This fishing is pursued from April to the end of June.
For the method of fishing here mentioned cf. Apost. p. 51 "Oppien dit que, quand on tire derrière le bateau une femelle de seiche, les mâles, en grand nombre, se mettent à la suivre. Les pêcheurs grecs modernes..."
HALIEUTICA, IV. 139–164

forgetting all, walk no more in their former ways but follow her with delight, beguiled by the sweet spells of Aphrodite: even so shalt thou behold the humid crowd of the Mullets passionately thronging. But swiftly with them love turns to hate; for speedily the fisher lifts the well-wrought net and spreads its lap and takes spoil unspeakable, easily enveloping the fishes in the embrace of the meshes.

The Cuttle-fishes, again, of unhappy passion run to a greater height of infatuation. For them neither deadly weel nor encircling net do the toilsome fishers of the sea set but merely trail in the waves a single female attached to a line. The Cuttle-fishes, when they behold it from afar, speedily come to meet it and twine about it and clinging to it with their arms: even as maidens cling about brother or kindly father whom after many days they see returned safe to his own halls from a foreign land, or as a maid that is newly taken captive in the yoke of wedded love, the pleasant bond of marriage, embraces her bridegroom and all night long twines about his neck the bondage of her snowy arms: even so in that hour the crafty Cuttle-fishes twine about one another and the work of their passion abates not until the fishermen draw them forth upon the boat. And still they cling and with desire take death.

The Cuttle-fishes, indeed, men also beguile with weels in the spring season. The weels they cover...
kůrtous γὰρ σκιάσαντες ὑπὸ πτόρθουσι μυρίκησ
η' κομάρου πετάλουσι τεθηλόσων ἦ καὶ ἄλλη
 lxmlη, ἐπ' ἡδόνεσσι πολυψαμάθοισιν ἔθηκαν:
 αἱ δ' ἀμα μὲν γενεῖς κεχρημέναι ἦδὲ καὶ εὐνής
 κύρτον ἔσω σπεῦδουσι καὶ ἤμεναι ἐν πετάλουσι
 αὐτοῦ μὲν παύσαντο πόθου, παύσαντο δὲ δειλῆς
 ξωῆς, ἀγρευτήσων ἀνελκομέναι πυντοῖσιν.

"Εξοχά δ' ἐκ πάντων νεφόδων ἀλγενών ἔρωτα
 κόσσυφος ἀθλεύει, κίχλης δ' ἐπιδαιτεῖ ἕτορ,
 οἴστρω τε ζήλῳ τε, βαρύφροι δαίμονι, τύων.
 κόσσύφω οὖτ' εὐνή μία σύννομος, οὐ δάμαρ οἶη,
 οὗ θάλαμος, πολλαὶ δ' ἀλοχοί, πολλαὶ δὲ χαράδαι
 κεκρίμεναι κεύθουσιν ἐφέστια λέκτρα γυναικῶν·
 τήσι δὲ πάν ἡμαρ ὑπὸ γλαφυροῖς μυχοίσι
 κίχλαι ναιεάτουσι, ἀλλιγκιαῖ ἀρτιγάμουσι
 νύμφαις, ἃς οὐκ ἂν τις ἢδοι θαλάμωιο πάροιθεν
 ἐρχομένας· ἐν δὲ σφι γαμήλιος αἰθεῖται αἰδώς·
 ὡς αἱ γ' ἐνδόμυχοι θαλάμωι ἐντούσθεν ἐκάστη
 αἰεὶ δηθύνουσι, ὅτη πόσις αὐτὸς ἀνώγει.
 κόσσυφος αὐτ' πέτρησε παρηκμένος οὐποτε λεῖπει,
 αἰεὶν ἔχων φυλακῇ λεχέων ύπερ, οὐδὲ ποτ' ἄλλη
 τέτραπται, πάν δ' ἡμαρ ἐλίσσεται, ἀλλοτε δ' ἄλλους

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a Tamarix tetrandra. This and κόμαρος, Arbutus unedo, are mentioned among evergreens, Theophrast. H.P. i. 9.
b The κόσσυφος and the κίχλη are mostly mentioned togetherness: A. 599 b 6 κατὰ συγγίασ δ' οἱ πετραιοί φωλοῦσιν οἱ ἄρμαται τοῖς θήλεσιν, ὡσπερ καὶ νεωτεροῦσιν, οὐοί κίχλαι, κόττυφαι; 607 b 14 μεταβάλλουσι δ' καὶ οὗς καλοῦσι κόττυφοι καὶ κίχλαι . . . τὸ χρώμα κατὰ τίς ὄρας, . . . τοῦ μὲν γὰρ ἐαρος μέλανες γίνονται, εἰτα ἐκ τού ἐαρος λευκοί πάλιν. Cf. Ael. xii. 28; Diocl. ar. Athen. 305 b οἱ δὲ πετραιοί καλοῦμενοι . . . κόσσυφοι, κίχλαι; Numen. ibid. μελάγχρον κόσσυφον ἡ κίχλας ἀλεπδέας; Aristot, ibid. τὰ μὲν μελανοστικὰ, ὡσπερ κόσσυφος, τὰ δὲ ποικιλοστικτα, 416
with branches of tamarisk or green leaves of arbutus or other foliage and place them on the sandy beaches. And the Cuttle-fishes in their desire for breeding and mating hasten within the weel and settle amid the foliage and there cease from their desire and cease also from their wretched life, being haled up by the cunning fishermen.

Beyond all the finny brood the Merle-wrasse endures a sorrowful love and it is for the Thrush-wrasse that he burns his heart, raging with frenzy and with jealousy, that grievous god. The Merle has neither one marriage-bed nor one bride nor one bridal chamber, but many are his spouses and many separate clefts hide the home and bed of his wives. Therein evermore the Thrushes dwell all day in their hollow retreats, like newly wedded brides, whom one would never see coming forth from their chamber; but nuptial shame burns in their hearts; even so the Thrushes always abide retired each one within her chamber, wherever her husband himself commands. The Merle, on the other hand, sits by upon the rocks and never leaves them, ever keeping watch over his bed, and he never turns otherwhere but all day wheels about, now looking to this chamber,
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παπταίνει θαλάμους καὶ οἱ νόσοι οὔτ' ἐπὶ φορβῆν
στέλλεται οὔτε τιν’ ἄλλον ἔχει πόνον, ἄλλ' ἐπὶ
νύμφαις
μοχθίζει δύσζηλος ἀειφρούρους πόνουσι·
νυκτὶ δὲ οἱ βρώμης τε μέλει καὶ παντεῖ ἔργων
τυνθοῦν ὅσον φυλακῆς ἀξηχέος· ἄλλ' ὅτε κίχλαι
ὄν τόκον ὥδίνωσιν, ὃ ὅ' ἁσχετα τῆμος ἀίσσει
ἀμφιπεριπρομέων, ἐπὶ δ' ἔρχεται ἄλλοτε ἄλλην
eἰς ἁλοχον, μέγα δὴ τι περιτρομέοντι ἔουκώς
ὡδίνων· οἶνον δὲ μετὰ φρεσίν ἄχθος ἀλύει
μήτηρ, τηλυγέτοιο θοὴν ὥδινα θυγατρὸς
πρωτολεχοὺς φρίσσουσα· τὸ γὰρ μέγα δείμα γυναι-
κῶν·

αὐτὴν δ' οὔτι χέρειν ἓκανεται Εἰλειθυής
kύμα πόνων, πάντη δὲ διεκ θαλάμους δεδόνηται
eὐχομένη, στενάχουσα, μετήρον ἥτορ ἐγοῦσα,
eἰσόκε λυσιπόνου βοής ἐντοσθεν ἁκούσῃ·
ὡς δ' περιτρομέων ἁλόχοις μέγα δαίεται ἥτορ.
τοῖον που λεχέων ἀιω νόμον ἐντύνεσθαι
'Ἀσυρίως, οἴ Τύγριν ύπὲρ πόρον ἀστε' ἐχοῦσι,
Βάκτρων τ' ἐναετήρας, ἐκηβόλου ἑθός ὀὐστῶν·
καὶ γὰρ τοῖς πλεόνες τε γαμήλια λέκτρα γυναῖκες
κεκριμέναι μεθέπουσι καὶ εὐνάζονται ἀπασαὶ
νύκτας ἀμειβόμεναι· μετὰ δὲ σφισι κέντρον ὁπηδεῖ
ζήλου ἀνιαροῖ, περὶ ζήλῳ δ' ὀλέκονται,
αἰὲν ἔπ' ἀλλήλους βαρύν θήγοντες ἄρῃ.
ὡς οὐδὲν ζήλου κακώτερον ἀνδρᾶσιν ἄλγος
ἐντρέφεται, πολλοὺς δὲ γώος, πολλὰς δὲ τίθησιν
οἰμωγάς· λύσης γὰρ ἀναιδέος ἐστὶν ἑταῖρος·
λύσῃ δ' ἀσπασίως ἐπιμίσγεται, ἐς δὲ βαρεῖαν
ἀτην ἔξεχόρευσε, τέλος δὲ οἱ ἐπλετ' ὀλέθρος.
ὁς καὶ τὸν δύστην ὑπήγαγε κόσσυφον ἄτη

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HALIEUTICA, IV. 187–216

now to that. And his mind is not set upon foraging nor has he any other business, but in unhappy jealousy keeps his tedious and eternal vigil over his brides: only at night he takes thought of food and rests for as short a space as may be from the labour of his ceaseless watch. But when the Thrushes are in the travail of birth, then incontinently he rushes fluttering around and visits now one wife, now another, as if he were greatly anxious for the issue of their travail. Even as a mother is distraught with the burden of her heart when she trembles for the sharp pain of her only daughter in travail of her first child: for that is the great dread of women: and on herself no less comes the wave of the pangs of Eileithyia, and she roams everywhere throughout the halls, praying and groaning in suspense of heart, until she hears from within the cry that delivers from pain: even so the Merle, trembling for his wives, burns greatly in his heart. Such a custom methinks of marriage I hear that the Assyrians practise, who have their cities beyond the Tigris stream and the inhabitants of Bactra, a nation of archers. For them also several different wives deal with the marriage-bed and night about all share the nuptial couch. And the goad of grievous jealousy haunts them and by jealousy they perish, ever one against another whetting bitter war. So true it is that no more evil bane waxes among men than jealousy, which causes much groaning and much lamentation. Jealousy is the companion of shameless madness and with madness it gladly consorts and dances into grievous infatuation; and the end thereof is destruction. Jealousy too it is that leads

"Goddess of Birth.

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διηθῆναι, χαλεπῆς δὲ γάμων ήντησεν ἀμοιβής.
εὔτε γὰρ ἀθρήτης σπιλάδων ἐπὶ δινεύοντα
ιχθύν ἀσπαλείως, ἀλόχους πέρι μόχθον ἔχοντα,
ἀγκίστρῳ κρατερῷ περιβάλλεται ὡς τάχιστα
καρίδα ξώουσαν, ἐπὶ ἀγκίστρῳ δ' ὑπερθε
βριθὺς ἀνήρτηται μολίβου κῦβος· αὐτὰρ ὁ λάθρη
πρὸς πέτρας ἀφέηκε βαρών δόλων, ἐγγύθι δ' αὐτῶν
dινεύει θαλάμων· δ' ἐσέδρακεν, ἀψα δ' ὄρνθεὶς
ἀρμήθη, καρίδα δόμων ἔντοσθεν ἰκάνειν
ἐλπόμενοι λεχέσσων ἀνάρισουν ἢδ' ἀλόχοις·
ἀψα δ' ἐπιθύσασ  δ' μὲν ἐλπεται ἐν γενύσει
tίνυσθαί καρίδος ἐπήλυσων, οὐδ' ἐνόησεν
ὁν μόρον ἀμφιχανών· ἀλεύς δὲ μιν ἀψα δοκεύσας
χαλκέαις ἔμψεσαι ἀνακρούν γενύσεων
εἴρυσε τ' ἁσχαλώντα καὶ ἕστατον ἀσπάροντα,
καὶ ποῦ μιν τοὐσιν ἐνίππεπε κερτομίοισιν·
νῦν δὴ, νῦν ἀλόχους τε περιφρούρευε φυλάσσων,
ὁ τάλαν, ἐν θαλάμοις τε μένων ἐπιτίρπεο νύμφαις·
οὐ γὰρ τοι μία Κύπρις ἐφήνδανεν οὔδε μ' εὐνή, 235
ἀλλὰ μάλ' ἐν τόσσησιν ἀγάλλεο μοῦνος ἀκοίτης
eύναις· ἀλλ' ἦθι δεύρο, γάμος δὲ τοῖ ἐστιν ἐτούμος,
νυμφίε, χερσαίοι τυρώς λευκάμπτυκος αὐγή.
τοίαδε ποὺ νεῖκεσσε καὶ οὐκ ἄιοντι πιφαῦσκων.
κίχλαι δ', εὔτε τὰνη φρουρὸς πόσις, ἐκτὸς ἴοῦσαι
πλάζονται θαλάμων, ἐξουν' δ' ἐλον ἀνέρι πότμον.
Καὶ μὴν δὴ φιλότητι καὶ ἄλληλων ἑπαργῇ
ὀλυνται γαλεοὶ τε κύνες καὶ φῦλα κελανῶν
κεντροφόρων· λευκὸς μὲν ἐπ' ἀγκίστρῳ πεπέδηται
ἰχθύς, ἀσπαλεῖς δὲ κυών, θὰ πηλὸς ἀίδνης
ἐμβύθιος δολιχήσων ὑφίζεται ὄργιψιν,

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a II. ii. 128 n.  
b H. i. 379 n.
the unhappy Merle to be the victim of infatuation and a bitter requital he finds for his many brides. For when the fisherman perceives him wheeling upon the rocks in trouble about his wives, with all speed he puts upon a strong hook a live Prawn and above the hook is hung a heavy cube of lead. And stealthily he launches his deadly snare beside the rocks and dangles it near the very bridal chambers of the Merle. He espies it and is straightway roused and charges, thinking that the Prawn is coming within his halls with hostile intent to beds and brides. Straightway rushing he thinks to avenge with his jaws the invasion of the Prawn, and perceives not that he is swallowing his own doom. The fisher watching him straightway strikes home and transfixes him with his barbs of bronze, and hales him forth indignant and writhing in his last struggle, and haply he chides with such mocking words as these: "Now then, now watch and guard thy wives, wretched fish, and abide at home rejoicing in thy brides! for one love and one bed did not content thee, but thou didst glory, a single husband, in so many. Nay, come hither, bridegroom, thy bride is ready—the blaze of landward fire wreathed with white." So haply he rebukes him, albeit speaking to deaf ears. But the Thrushes, when their guardian husband dies, wander forth from their chambers and share his doom.

Moreover, through love and mutual help perish also the Galeus Dog-fishes and the tribes of the dark Spiny Dog-fishes; a white fish is bound upon the hook and the fisherman goes where the dark mud lies long fathoms deep and lets down his

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* H. i. 380 n.  
* Ael. i. 55.
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άγκιστρον καθέκε, θοῶς δὲ τὶς ἐσπασεν ἄτην ἀντιάσας· ὃ μὲν αὐτίκ' ἀνέλκεται, οἱ δὲ μιν ἄλλοι φρασάμενοι μᾶλα πάντες ἀολλέες ἐγγύς ἔπονται, ὡφ' αὐτὴν ἐπὶ νῆα καὶ ἀγρευτηράς ἱκωνται. δὴ τότε τοὺς μὲν ἐλοις ὑποχῆς περιγειτί κύκλων, τοὺς δὲ σιδηρείοισι καταίγηνη στυφελίζων αἰχμαίς τροχιάκιοι καὶ ἄλλοιοις δὸλολοις· οὐ γὰρ πρὶν φεύγονσιν ἀπότροποι, εἰσόχ' ἑταῖρον ἐλκόμενον λεύσσωσιν, ὡμοῦ δ' ἐθέλουσιν ὀλέσθαι. 255
οίνον δ' ἀρτιφάτου παιδὸς νέκων ἐκ μεγάρου τύμβου ἐς ἀμφικλαυτὸν ἔοι στέλλουσι τοιχῆς τηλυγέτου, τῷ πολλὰ μάτην περιμοχθήσωσι· δρυπτόμενοι δ' ὀδύνησι τέκος περικωκύντες ἣρίω ἐμπέφυσι καὶ ὦκ' ἐθέλουσι μέλαθρα νοστήσαι, εὐνηθ' ἐκ θανείν δυσπενθεί νεκρᾶ· ὑς οἴν. ὦκ' ἐθέλουσιν ἀνελκομένου λιτέσθαι, εἰσόκεν αὐτὸν ὀλεθρον ὑπ' ἀγρευτηρας ὀλονται.

"Ἀλλοις δὲ ἔσιν τε καὶ ὦκ' ἐνδήμων ἄλμης εἴλεν ἔρως, χερσαῖον ἐπ' ἱχὺσιν οἶστρον ἐγείρων ἑξαλον· ἀλλοδαπῆς φίλης βῆλος οἶνον ἦκανεν πουλύποδας σαργῶν τε γένος πέτρησαν ἑταῖρον. ἦτοι πουλύποδες μὲν 'Ἀθηναίης φιλέουσιν ἔρνεα καὶ θαλλοῦσιν ἐπὶ γλαυκοίσιν ἐρωτα ἐσπασαν· ἢ μέγα ταῦτα πόθῳ φρένα δευτηρέντι ἐλκεσθαι λιπαροὶ τε φυτοῦ πτόρθοις γάνυσθαι.

a Cf. H. iii. 81.
b Plato, Soph. 220 e τοῦ τοιῶν ἀγκιστρευτικὸν τῆς πληκτικῆς τὸ μὲν ἀνωθὲν εἰς τὸ κάτω γεγρόμενον διὰ τὸ τοὺς τριόδουσιν οὕτω μάλιστα χρήσατε ἀρδοντία τίς, οἷμαι, κέκληται.
c H. i. 306 n.
d C. ii. 433 n.
e Ael. i. 23 οἶκία τῷ σαργῷ τῷ ἵχθου πέτρα τε καὶ σήραγγες.
f i.e., olive-trees which were sacred to Athena. Cf. Ael.
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hook and swiftly some fish meets it and seizes his doom. And he is straightway pulled in and the others perceiving it all follow close in a body, until they come right to the boat and the fishermen. Then one may take them—some with the curving circle of the bag-net, some with downward-sweeping blows of the iron trident or by other devices. For they do not turn to flee while they see their comrade being haled, but wish to perish with him. Even as when parents convey from the house to the tearful tomb the body of their newly slain boy—their only son for whom they have laboured much and vainly—and tearing their cheeks for grief they bewail their child and cling to the grave and are unwilling to return home but rather would die with the lamented dead: even so the fishes will not leave the captured fish till they die the same death at the hands of the fishermen.

Others are taken by a passion strange and not native to the brine, which wakes in fishes a landward frenzy foreign to the sea: such as the alien love whose shaft smites the Poulpes and the race of the Sargues which companion with the rocks. The Poulpes indeed love the trees of Athena and have caught a passion for the grey-green foliage. Verily it is a great marvel that their mind should be drawn by desire for a tree and delight in the

1. 37 λέγουσι δὲ ἄλλεως καὶ πολὺποδᾶς εἰς τὴν γῆν προεῖναι, ἐλαίας θαλλοῦ ἐπὶ τῆς ἤλιος κειμένου; ix. 45 ἀγροῦ γειτνιῶντος θαλάττη καὶ φυτῶν παρεστώτων ἐγκάρπων γεωργοί πολλάκις καταλαμβάνουσιν ἐν ὑρᾷ θερεῖς πολὺποδᾶς τε καὶ ὀσμίλους ἐκ τῶν κυμάτων προελθόντας καὶ διὰ τῶν πρέμων ἀνεπτύσσως καὶ τοῖς κλάδοις περιπεσόντας καὶ ὀπωρίζοντας κτλ. Cf. Phil. 102. 26 ff.

a Pind. O. iii. 13 γλαυκόχροα κόσμον ἐλαίας; Soph. O.C. γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας.

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ΟΠΠΙΑΝ

ἐνθα γὰρ ἀγλαόκαρπος ἀλὸς σχεδὸν ἐστὶν ἐλαίη, γείτοσιν ἐν γουνώσιν ἐπακταῖ τεθαλύσα, κεῖθι δὲ πουλύποδος νόσο ἐλκεται, ἥτις ἐπ᾽ ἱχνὸς Κνωσίου εὐρύνοι κυνὸς μένος, ὥστ᾽ ἐν ὀρεσσί 275 θηρὸς ἀνυχνεύει σκολιὴν βάσιν ἔξερεενων ρυίος ὑπ᾽ ἄγγελίη νημερτεῖ καὶ τὲ μὲν ὄκα μάρπε καὶ οὐκ ἐμάτησεν ἐδὼ δ᾽ ἐπέλασαν ἄνακτα· ὡς καὶ τηλεθόωσαν ἄφαρ μάθεν ἐγγὺς ἐλαίην πουλύπος, ἐκδύνει δὲ βυθῶν καὶ γαῖαν ἀνέρπει 280 καγχαλῶν, πρέμνουις δ᾽ Ἀθηναίης ἐπέλασεν· ἐνθ' ἦτοι πρῶτον μὲν ἀγαλλόμενοι περὶ ῥίζης πυθένας εἰλείται στρωφόμενοι, ἡς οὖτε κούροις, ὡστε νέον προμολοῦσαν ἐν τῷ τροφόν ἀμφαγαπάζει, ἀμφὶ δὲ οἱ πλέκεται, κόλπους δ᾽ ἐπὶ χεῖρας ἀείρει, 285 ἰμείρων δειρῆν τε καὶ αὐξένα πηχύνασθαι· ὡς δὲ περὶ πρέμνουσιν ἐλεστεί τε ἐρνεὶ χαῖρων. ἐνθαν ἐπειτ' ἀκρησιν ἐρειδόμενοι κτούλησαν υψός ἀνεπτύξει λειμημένοι, ἀμφὶ δὲ χαῖτας πτύσσεται, ἀλλὸτε ἄλλου ἐχὼν κλάδου, οἷα τις ἄνηρ 290 νοστήσας ξείνηθεν εὖς ἀσπάζοι δ᾽ ἐταῖρους ἀθρόου ἀντιώνυσας ἐλισσόμενοι περὶ δειρήν· Ἦ ὡστε βλωθήσεϊν ἐλίσσεται ἀμφ᾽ ἐλάτησιν ἐγρός ἐλέξ κισσοῦ, τιτανόμενος δ᾽ ἀπὸ ρίζης ἐρπυεί, πάντε δὲ περιρρέει ἀκρέμόνεσσιν. 295 ὡς δὲ γηθόσυνοι λιπαροῦς περιβάλλετ᾽ ἐλαίης ὀρπηκασ, κυνέοντι πανεύκελος ἀλλ᾽ ἀτ᾽ ἔρωτος λωφήσῃ, πάλιν αὕτης ἀλὸς μετὰ κόλπον ἀφερπεί, πλησάμενος φιλότητος ἐλαίηροι τε πόθῳ. τού δὲ μὲν καὶ ἔρωτος ἐλευ δόλος, ὡς ἐδάησαν ἰχθυβόλοι· θαλλοῦς γὰρ ὀμοῦ δήσαντε ἐλαίης

a i.e., Cretan (C. i. 373), from Cnos(s)us, town in Crete. 424
branches of the oily plant. For wherever there is near the sea an olive of splendid fruit, which flourishes on a shoreward slope neighbouring the sea, thither is the mind of the Poulpe drawn, even as to the track the spirit of the keen-scented Cnosian dog, which on the hills searches out the crooked path of the wild beast and tracks it by the unerring guidance of the nose and swiftly seizes it and fails not of its prey but brings it to its master: even so the Poulpe straightway knows that a blooming olive is near at hand, and he comes forth from the deep and crawls upon the land exulting and draws nigh to the trunk of Athena's tree. Then first he coils and twines about the base of the trunk exulting, even as a boy who welcomes his nurse when she is newly come forth and clings about her and lifts his hands to her bosom, fain to put his arms about her neck and shoulders; even so the Poulpe twines about the trunk, rejoicing in the tree. Thereafter he lays hold with the tips of his suckers and crawls up eagerly and clings about the foliage, grasping now one branch, now another, even as a man who has come home from a foreign land greets his friends who throng to meet him and falls upon their necks; or as the twining ivy tendril clings about the tall fir-trees and, reaching forth from the root, climbs upwards and overruns the branches everywhere: so does the Poulpe joyfully embrace the sleek branches of the olive and seems to kiss them. But when he has relieved his desire, he crawls back again to the bosom of the sea, having satisfied his love and longing for the olive. The snare of this same love is his undoing, as fishermen know. For they bind together branches of the olive as goodly as may be
The line is a κάθετος or weighted line (H. iii. 77 n.). The modern practice is entirely analogous: Apost. p. 48 "Pour la pêche du poulpe on fixe au plomb [μύλησο, μύλισθος] de l’engin quatre hameçons, dont les pointes sont dirigées en dehors; autour d’eux on met un morceau d’étoffe blanche, pour attirer l’animal qu’on veut capturer. Le poulpe, croyant avoir faire à une bonne proie, allonge ses tentacules pour la saisir, mais il s’y raccroche et pérît." Cf. II. iv. 439 n.

Cf. Apost. p. 49 "On ne pêche ainsi que les mâles de ce genre de céphalopodes. Cela nous induit à supposer que l’animal, poussé par l’instinct de la reproduction, se colle à cet engin qu’il prend pour une femelle de son espèce."
HALIEUTICA, IV. 302–323

and put in the midst thereof the lead,\(^a\) and tow them from the boat. The Poulpe, when he remarks it, is not unheeding but rushes to embrace his branchy comrades. And not even when he is being haled to capture does he relax the bonds of desire,\(^b\) till he is within the boat, nor even while he perishes does he hate the olive.

The Sargues have their hearts possessed by affection for Goats.\(^c\) Goats they yearn for and they rejoice exceedingly in the mountain-dwelling beasts, even though they belong themselves to the sea. Surely it is a marvel beyond expectation that mountain-crags and the flashing sea should give birth to tribes that are of one mind together. For when the goatherds bring their bleating flocks to the shore, to bathe in the eddying waves at noontide, at the season when the hot Olympian star \(^d\) arises, then the Sargues, hearing the bleating on the shore and the deep murmur of the herds, rush all together in haste, sluggish though they be, and leap joyfully on the terraces by the sea and fawn upon the horned company and lick them and crowd about them with many a gambol; and amazement seizes the herds-men that learn it for the first time. The goats receive the friendly choir not unwillingly and the

\(^a\) Ael. i. 23 φιλοῦσι δέ πως τῶν ἁλῶν αἰγας ἱσχυρῶς, ἐὰν γοῦν πλησίον τῆς ὑόνος νεμομένων ἡ σκιὰ μᾶς ἡ δεύτερας ἐν τῇ βαλάττῃ φάνη, οἱ δὲ ἀσμένως προσφέουσι καὶ ἁναπηδῶσιν ὡς ἡδόμενοι, καὶ προσάψασθαι τῶν αἰγῶν ποθοῦσιν ἐξαλλόμενοι κτλ.

\(^b\) Sirius. Olympian = in Olympus = in the sky. Schol. ὀλυμπιὸς οὐράνιος. A common use in late, especially Latin poets: Verg. E. v. 56 Candidus insuetum miratur limen Olympi | Sub pedibusque videt nubes et sidera Daphnis; G. i. 450 (sol) emenso cum iam decedit Olympo; Aen. i. 374 Ante diem clauso componet Vesper Olympo; vi. 579 Quantus ad aetherium caeli suspectus Olympum.
This account of the capture of the Sargues is paraphrased Ael. i. 23. Captain Cook, Last Voyage, describes a similar method used by the natives of Nootka Sound: “They sometimes decoy animals by covering themselves.
Sargues know no satiety of joy. No, not so much in the roofed steadings of the herdsmen do the kids exult about their mothers when they receive them home from pasture with great and joyful welcome, while all the place around rings with the glad cries of the little things, and the heart of the herdsmen smiles, as those Sargues fuss about the horned herds. And when these have had their fill of bathing in the sea, and go back to their folds, then in sorrow do all the Sargues together attend them closely to where the laughter of the utmost wave skirts the land. As when a sorrowing mother speeds her only son, or wife her husband, on his journey to a foreign land afar, and her heart is distraught within her: so wide the waters of the sea that shall lie between, so many the circles of the moons; standing in the utmost waves of the sea she utters from her lips tearful words, praying him to haste; and her feet carry her no more eagerly homeward but she has her eyes upon the sea; even so the Sargues, one would say, shed tears from their eyes, left desolate, when the Goats are driven away. Poor Sargue! anon methinks thou shalt find thy companioning with the herds of Goats a fatal passion. In such wise does the wit of the fishermen turn thy love into a snare and destruction. First a of all a man marks those rocks near the land which rise in twin peaks near together with a narrow space of sea between and

with a skin, and running about on all-fours, which they do very nimbly, as appeared from the specimens of their skill which they exhibited to us—making a kind of noise or neighing at the same time; and on these occasions the masks, or carved heads, as well as the real dried heads of the different animals, are put on.” Another method used by the Carians, Ael. xiii. 2.
aiðéros ἀκτίνεσσι διανυέας, αἰς ἐνι σαργοὶ
pollai ναυετάουσιν, ὅμοκτιτον αὐλιῶν ἔχοντες·
ἐξοχα γὰρ πυρσοῖσιν ἐπ’ ἑλίου γάνυνται.
ἐνθάδ’ ἀνήρ μελέεοιν ἐφεσάμενος δέρος ἀγγός,
doua κέρα κροτάφουι περὶ σφετέρους ἀνάψας,
στελέεαι ὀρμαίων νόμιον δόλον, ἐς δ’ ἀλα βάλλει
cρείασαι αἰγείους ὁμοῦ κνίσῃ τε λυπήνας
ἀλφιτα· τοὺς δ’ ὄδμῃ τε φίλῃ δολοεσσά τ’ ἐσωπῇ
φορβῇ τ’ εὐδώρητος ἐφέλκεται, οὐδὲ τιν’ ἀτῆν
ἐν φρεσίν ὀρμαίουσι, ἀγαλλόμενοι δὲ μένουσιν
αἰγὶ περισαύνοντες ἑοικότα δήιον ἀνδρὰ·
δύσμοροι, ὡς ὅλοοι τὰχ’ ἀντιώσωσι ἑταῖρουν,
οὐ φρεσίν αἰγείησιν ἀρηρότος· αὐτίκα γὰρ σφιν
ράβδον τε κραναὶ ὀτλύζεται ἡδὲ λύνων
ὀρμην πολιοῖο, βάλει δ’ ὑπὲρ ἀγκίστροιο
χηλῆς αἰγείης κρέας ἐμφυτοῦ· οἱ μὲν ἐδωδήν
ἐσσυμένως ἦρπαξαν, δ’ ἐσπασε χειρὶ παχείη
αὖ ἐρύων· εἰ γὰρ τις ὀνειτε ἔργα δόλοιο,
οὐκ ἄν ἐτ’ ἐμπελάσειν καὶ εἰ λασιότριχας αὐτὰς
ἀγγας ἁγοι, φεύγοις δ’ ἀποστύξαντες ὀμαρτή
καὶ μορφὴν καὶ δαίτα καὶ αὐτὶς ἑνδιὰ πέτρης·
ei δὲ λάθοι καὶ κρατυνον ἤχοι πόνον, οὐ κέ τις ἀγρῆς
λειφθεῖη, πάντας δὲ δαμάσσεται αἰγὸς ὀψωπῆ.
'Ἀλλος δ’ αὐ σαργοῦσι μέλει πόθος εἰαρος ὄρη
ἀλλήλων, εὐνῆς δὲ γάμων πέρι δηριώνται·
πολλαῖς δ’ εἰς ἄλοχοις πέρι μάργατα· ὅς δὲ κεν ἀλκῆ
νυκῆσῃ, πάσησι ἑπάρκιον ἐπλετ’ ἀκούτης,
pέτρας δ’ εἰσελάει θῆλων στόλον· ἐνθ’ ἄλιῆς
κύρτον ἐτεχνῆσαντο βαθύν, περιηγεά πάντη·
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are open to the rays of the sun: wherein dwell many Sargues which have their habitation together; for the Sargues delight exceedingly in the beams of the sun. Here the man betakes himself, his limbs clothed in the skin of a goat and two horns fastened to his temples, meditating a rustic trick: and he casts into the sea a bait of barley-meal enriched with goatflesh and roasted meat together. The welcome savour, the deceiving aspect of the man, and the goodly boon of food entice the Sargues, and they think not in their minds of any harm but delighted they remain, fawning round their foeman in the guise of a goat. Unhappy fishes! how fatal a friend they presently find him, whose mind is no-wise goatlike. For straightway he arrays against them a rough rod and a line of grey flax and puts on the hook the natural flesh of a goat's hoof. They greedily seize the bait and he with stout hand pulls and lands them. For if any of them suspect the work of guile, no more will he come near, even were the fisherman to bring the shaggy goats themselves, but together they take to flight, loathing alike the form of the man and the feast and the sunny spaces of the rock itself. But if the fisher escape their notice and do his work swiftly, none will be left uncaptured, but the goatlike aspect will overcome them all.

Another passion employs the Sargues in the season of spring, even their passion for one another, and they contend about the bridal bed. One male fights for many wives and he who prevails by his valour is sufficient mate for all; and he drives his female company among the rocks, where the fishermen contrive a deep weel, rounded on all sides, and
τὸν δὲ φυτῶν λάχνησι περὶ στόμα πάντα πῦκασαν, 380 μῦρτων ἡ δάφνης εὐώδεος ἢ τευ ἄλλου πτόρθοισι θαλεροῖσι ἐπισταμένως σκιάσαντες.

τούς δὲ οἰστροσ ποτὶ μῶλον ἐπώροτεν εὐνητήρας μάρνασθαι, πολὴ δὲ γαμήλιος ἵστατ' Ἐνυώ.

ἀλλ' ὡς ἀριστεύσας τις ἐλη κράτος, αὐτίκα πέτρην 381 παπταίνει γλαφυρῆν, ἀλόχοις δόμοιν, ἐς δὲ ἰδε κύρτον κείμενον, εὐφύλλουσι ἐπηρεβ' ἀκρεμόνεσσων, ἐνθ' ἐλάει νυμφεῖον ἐὼν χορῶν: αἱ μὲν ἐπειτα κύρτον ἐσω δύνουσιν, δ' ἐκτὸθε πάντας ἐρύκει ἄρανας, οὐδὲ τιν' ἄλλον ἐὰ νύμφησι πελάσσει. 390

ἀλλ' ὅταν ἐμπλήσῃ πλεκτὸν δόλου, ὦστατος αὐτός ἐς θάλαμον προὔτυψεν, ἀνέκβατον Ἀἰδός εὐνήν. ὡς δ' ὅπῃ μηλούμοις τις ἀνήρ βοτάνηθεν ἐλαύνων εἰροπόκους ἀγέλας ἀνάγει τάλων, ἐν δὲ θυρέτρου ἵστάμενος σταθμοῖ νῶς πεμπάζεται οἰῶν πλήθουν εὐ διετῶν, εἰ οἱ σῶς πάντα πέλονται, πώεσι δ' εἰλομένους περιπλήθουσα μὲν αὐλὴ στείνεται, ὦστάτιος δὲ μετά σφυσιν ἔσσυστο ποιμῆν· ὡς αἱ μὲν προπάροιθεν ἐσω καῦλου μυκοῦ θηλύτεραι κατέδυσαν, δ' ὥστερος ἐνθορ' ἀκοῦτης, 400 δειλαίης ἀμα δειλὸς ἐπιστεувδων ἀλόχουις.

tοῖα μὲν ἐν νεπόδεσσον ἐρως ἐστήσατ' ἀεθλα, τοῖα δ' ἐξαπάτησον ἐρωμανέσσων ὀλοντο. 410

"Ἰπποῦροι δ' ὡς κέν τι μετ' οἴδιμον ἄθρήσουν πλαζόμενον, τῷ πάντες ἀολλέες ἐγγὺς ἐπονταί· ἐξοχα δ', ὅπποτε νῆ ἁ θαιορασθείσαν ἄελλαίς, αἰνά Ποσειδάνων ἀμειλέκτου τυχοῦσαν, δασσάμενον μέγα κῦμα διακρίδον ἀλλοθεν ἄλλα.

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**Oppian**

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a Cf. H. i. 184. Probably Coryphaena hippurus, M.G. λαμπωγα, μανάλια: A. 543 a 23; 599 b 3; Plin. ix. 57; 432
cover it all about the mouth with foliage of plants, shadowing it cunningly with green branches of myrtle or fragrant bay or some other tree. Now the goad of desire rouses the males to the toil of battle and the war for brides waxes keen. But when one by his prowess wins the victory, straightway he looks for a hollow rock as a dwelling for his wives, and he espies the weel lying, roofed with leafy boughs and therein he drives his choir of brides. They then enter within the weel, while he outside keeps away all the males nor suffers any other to approach his brides. But when he has filled the plaited snare, last, he himself advances into the bridal chamber, a bed of Hades without escape. As when some shepherd drives from the pasture his fleecy flocks and leads them home, and standing in the entrance of the steading reckons in his mind the number of his sheep, reviewing them well to see if all are safe, and the courtyard, full to overflowing, is straitened with the huddling sheep, and last the shepherd himself enters among them; even so the female Sargues enter first within the hollow retreat, and after them their spouse leaps in himself, hasting unhappy bridegroom with unhappy brides. Such contests does love array among the finny tribe and by such snares of amorous madness they perish.

The Hippurus, when they behold anything floating in the waves, all follow it, closely in a body, but especially when a ship is wrecked by the stormy winds, finding Poseidon terribly unkind, and the great waves break her up and carry hither and
δοὐρα φέρη λύβησι πολυσχιδέεσσι λυθέντα.  
τήμος δ’ ἵππούρων ἀγέλαι πυάκεσσι θεούσαι 
ἐστομεναι μεθέπουσιν· δ’ δ’ ἐγκύρος ἀλήθων 
πολλῆν ῥηιδίως ἀγρην ἔλεν ἥδ’ ἀμέγαρτον.  
ἀλλὰ τὸ μὲν ναύτησιν ἄλεξησει Κρονίων 
ἐμβύθιοι, νῆς δὲ διὰ πλατὺ κύμα θέουν 
αὐραΐς εὐκήλουσι ἀπήμονες ἥδ’ ἀτίνακτοι, 
φόρτων ἀμοιβαίουσι μετερχόμεναι καμάτουσιν, 
ἵπποιρως δ’ ἀλλοῖα νοῆματα τεχνήσασθαι 
ἐστιν, ἀπημοσύνη δὲ νεῶν μεταβαινέμεν ἀγρην.  
Συμφερτοὺς δονάκων φακέλουσι ἀμα γυρώσατε 
δίναις ἐγκατέθηκαν, ἐνερθεὶς δὲ λᾶσσιν ἐδησαν 
βριθὼν ὑφομμιστῆρα· τὰ μὲν μάλα πάντα καθ’ ὕδωρ 
ἀτέρμα δινεύονσι· φιλόσοφοι δ’ αὐτίκα φῦλα 
ἵππούρων ἀγεληδὸν ἀγείρεται, ἀμφὶ δὲ νῶτα 
τερπόμενοι δονάκεσσιν ἀνατρίβουσι μένοντες· 
τοῖς δὲ τοῖς ἀσπαλιῆς ἐπιπλώουσιν ἐτούμην 
eἰς ἀγρην, ἀγκιστρα δ’ ὑπ’ εἰδασιν ὀπλίσαστε 
pέμπουσ’, οἱ δ’ ἔρυουσι ἀμα σπεύδοντες ὀλέθρον.  
ὅς δὲ κύνας βρώμησιν ἀνήρ ἔπι μῶλον ὀρίνει 
dινεύων μέσοιοιν ἐλώρια, τοῖ δ’ ἔπι γαστρὶ 
ἐξοχα μαργαῖνοντες ὑποθεμάδον ἀρπαγι λύση 
ἄλληλους προθέουσι καὶ ἐς χέρα παπταίνουσιν 
ἀνδρός, ὅπη ρύψειν, ἔρις δ’ ἀναφαίνετ’ ὀδόντων· 
ὅς οὐ γ’ ἀγκιστροῦσιν ἐπιάσοσαν ἐτούμως.  
ῥηιδίως δ’ ἀγρευτὸν ἐρύσατε ἄλλον ἔπ’ ἄλλω 
κρατινὸς ἐώς· αὐτοὶ γὰρ ἐπιστεύουσι’ ἀλήθων 
μᾶλλον, υπ’ ἀφράδισον ἐὼν μόρον ἐγκονεόντες.  
Τοῖς ἐπιφροσύνη καὶ πομπῖλον ἀγρωσονταί· 
καὶ γὰρ τοῖς ἵσον ἃτορ ἔπὶ σκιεροίσι πόθεουσι.  
Τευθίσι δ’ ἀτρακτὸν τις ἀνήρ ἐπικηχανόωτο, 
a II. i. 186 n.  
b II. i. 428 n.
thither her scattered timbers, loosened by the rending assaults of the sea. Then the shoals of the Hippurus follow in the train of the drifting planks, and the fisherman who chances upon them wins easily great and unstinted spoil. But that may the Son of Cronus, the lord of the deep, avert from our sailors, and may their ships speed over the broad waves with gentle breezes, unhurt and unshaken, while they ply to and fro for cargo! And for the Hippurus men may contrive other devices and without the wreck of ships pursue their prey.

The fishermen gather reeds and tie them together in bundles which they let down into the waves and underneath they tie a heavy stone by way of ballast. All this they let sway gently in the water; and straightway the shade-loving tribes of the Hippurus gather in shoals and linger about delightedly rubbing their backs against the reeds. Then the fishers row to them to find a ready prey, and bait their hooks and cast them, and the fish seize them, hastening therewith their own destruction. Even as a hunter excites with meat his dogs to the warfare of the chase, waving among them a piece of game, and the dogs in a frenzy of appetite with ravenous rage run emulous one before the other and look to the man's hand to see where he will throw it, and strife of teeth arises: so the fishes rush readily upon the hooks. And easily, if active, thou shalt catch and land them one after the other; for they are more eager than the fishermen themselves and by their own folly hasten their doom.

By like craft are the Pilot-fishes also taken; for their heart equally is set upon desire for shade.

Against the Calamaries a man should devise a
έντυνων κλωστήρι πανείκελον: ἀμφὶ δ' ἄρ' αὐτῷ
πυκνὰ καταξεύειεν ἀνακλίνων γενύεσσων
ἀγκιστρ' ἀλλήλοις παρασχεδόν, οἷς ἔπι σώμα
ποικίλων ἐμπείρειεν οὐλίδος, ὑπ' ἑαυτοῦ
δήματ' ἐπικρύπτων, γλαυκοῖς δ' ἐνὶ βένθεσι λίμνης
toῖν ἀνασβάμενοι σύροι δόλον. ἥ δ' ἐσιδοῦσα
τευθῆς ἐφωρμήθη τε καὶ ἀμφιέπουσα πνέει
ἰκμαλέοις θυσάνοις, ἐπάγη δ' ἐνὶ χεῖλεσι χαλκοῦ.
οὐδ' ἐτι καὶ μεμανία λιπεῖν δύνατ', ἀλλ' ἀέκουσα
ἐλκεται, αὐτόπλεκτον ἐὼν δέμας ἀμβιβαλοῦσα.
Καὶ μὲν τις λιμένεσσι παρ' ἀκλύσουσι θαλάσσης
ἀγρην ἐγχελών τεχνήσατο κοῦρος ἄθυρων.
ἐντερον οἰδ' ἐλών περιμήκετον ἤκε καθ' ὕδωρ
ἐκτάδιον, δολικῆς ἀλάγκιον ὀρμήσων.
ἡ δ' ἐσιδοῦσ' ἐπόρουσε καὶ ἔσπασε· τὴν ἰνلاء
γαρ καὶ μήλεων ἀφαρ κύρτωσεν αὐτήν
ἐγκατὸν ἐμπνείων· τὸ δ' ἀνίσταται ἀσθματι λάβρῳ
οἴδαλέον, πλῆσεν δὲ τιτανόμενον στόμα δειλῆς
ἐγχελώς· πυνηῇ δὲ περιστένεται μογέουσα
ἀνδρομέη, δέδεται δὲ καὶ ἰεμένη περ ἀλύξαι,
εἰσόκεν οἴδανουσα καὶ ἄσχετον ἀσθμαίνουσα
ὕποι' ἀναπλώσῃ καὶ ὑπὶ ἀγρευτῆρι γένηται.
ὡς δ' ὅτε τις πλεῖον πειρώμενος ἀμφιφορῆος
αὐλὸν ἔχων ἥρεισεν ὑπὸ στόμα φυσητῆρα,
ἀσθματὶ δ' αὖ ἐρύει μέθυνος ποτὸν ἐμπαλὶν ἐλκων
χείλεσιν ἀκροτάτοις, τὸ δ' ἀνατρέχει ἀνδρὸς αὐτὴν.

α It is amazing to read in Apost. p. 48 "Pour les calmars (Loligo) qui pénètrent dans l'intérieur des ports, on donne
au plomb la forme d'un fuseau et l'on dispose, à sa partie
inférieure, en couronne, un grand nombre d'aiguilles à
coudre. Quand, au contraire, on veut pêcher les sepioteuthis,
rod fashioned after the manner of a spindle. And about it let him fasten close to one another many hooks with recurving barbs, and on these let him impale the striped body of a Rainbow-wrasse to hide the bent teeth of bronze, and in the green depths of the sea let him trail such snare upon a cord. The Calamary when it sees it, darts up and grasps it in the embrace of its moist tentacles and becomes impaled upon the lips of bronze. And no more can it leave them for all its endeavour but is haled against its will, having of itself entangled its body.

In havens of the sea beyond the wash of the waves some youth in sport contrives a mode of catching Eels. He takes a long sheep-gut and lets it trail its length in the water, like a long line. The Eel espies it and rushes up and seizes it. The youth perceives that the Eel has swallowed the bait and straightway blows in the sheep-gut and inflates it with his breath. By his vehement blowing the gut swells up and fills the straining mouth of the wretched Eel; which is straitened and distressed by the human breath, but is held a fast prisoner for all its endeavour to escape, until, swollen and wildly gasping, it swims to the surface and becomes the prey of the fisher. Even as one who makes essay of a full jar, takes a blow-pipe and puts it in his mouth and by drawing in his breath draws with the tip of his lips draught of wine, which streams up under the force of his breathing: so the

τεύθους, θράψαλα vulg., les grands calmars du large, on remplace les aiguilles par des hameçons.

b Ael. xiv. 8 describes this method of catching Eels as used at Vicetia in Cisalpine Gaul. For Eel-catching in general cf. A. 592 a 6; Athen. 298 b; Aristoph. Eq. 864 ff.; Plin. ix. 74; Walton, Compleat Angler, c. xiii.; Radcliffe, p. 246 ff.; Badham, c. xvii.
ὥς αἱ γ’ ἐγχέλες πνοῆς ὑπὸ κυμαίνουσαν ἐλκονταὶ δολίου ποτὶ στόμα φυσητήρος.

"Εστὶ δὲ τις νεπόδων δειλὸς καὶ ἀκίκνος ὀμλὸς, ἀβληχρῆς ἀφύης ἀδινὸν γένος, αἱ καλέονται ἐγγραύλεις· ἀγαθὴ δὲ βόσις πάντεσιν ἔσων ἱχθύσιν· αἰεὶ δὲ σφὶ ἐνὶ φρεσὶ φῦζα δέδη, πάντα δ’ ὑποτρομεύουσι, σὺν ἄλληλαις δὲ χυθεῖσαι σωρηδὸν μύμνουσι καὶ ἀθρῶι ἐμπεφύσασι, ἦτ’ ἀναγκαίοι βίην δεσμοῖο φέρουσαι· οὐδὲ κε μητίσαιο διάκρισιν εὐρέος ἐσμοῦ οὐδὲ λύσιν· τοῖς γὰρ ἐν ἄλληλησιν ἔχονται. πολλάκις μὲν καὶ νῆς ἐν ἔρμασιν ἦτ’ ἐκελευνομένης, πολλακίς δὲ σφίν ἐνυπλήσσοντον ἐρετμοῖς κληίδων ἐλατῆρες, ἐνέσχετο δ’ ἐμενὴν περ κώπῃ, πετραίς ἀτε χορράδος ἀντιτυχοῦσα· καὶ ποῦ τις βουπελῆγα βαρύστομον ἒνθ’ ἀείρας ἐγγραύλεις ἐτύναξε καὶ οὐ διέκερσε σιδήρῳ στίφος ἀπαν, βαῖην δ’ ἀγέλης ἀπεδασσατο μοίραν· καὶ τῆς μὲν κεφαλῆς πέλεκυς τάμε, τῆν δ’ ἐκολουσεν ὑφήν, τὴν δ’ ἡμης μέσην, τὴν δ’ εἰλεν ἄπασαν. οἰκτρὸν ἱδεῖν μογεροσίν ἐουκότα σώματα νεκροῖς. αἰ δ’ οὐδ’ ὦς ἐλάθοντο καὶ οὐκ ἀνέήκαν ἔχουσαι δεσμὸν ἕνοι· τοῖς τις ἐπὶ σφὶς γόμφος ἀρημῆ.

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a II. i. 767 n.
b Engraulis encrasicholus, M.G. χαψί, a tiny member of the Herring family (Clupeidae): A. 569 b 26 ἐκ δὲ μᾶς ἀφύης, οἶνον τῆς ἐν τῷ Ἀθηναῖων λιμένι, (γίνονταί) οἱ ἐγκρασίχολοι κα- λούμενοι. Cf. Athen. 285 a, 300 f, 329 a; Ael. viii. 18 ἐγγραύλεις, οἱ δὲ ἐγκρασίχολοι καλούσιν αὐτάς, προσακήκοα γε μὴν καὶ τρίτων ὄνομα αὐτῶν, εἰτ’ γὰρ οἱ καὶ λυκοστόμους αὐτὰς ὁνομά- ξουσιν ἔστε δὲ μικρὰ ἱχθύδια καὶ πολύγονα φῦσει, λευκότατα ἑδείν κτλ.

c Ael. l.c. καθεὶς δὲ τῆν χείρα ὡς ἐκ σωροῦ πυρῶν ἦ κυμάων

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Eels, swollen by the breath of the youth, are drawn toward the mouth of the crafty blower.

There is a certain timid and strengthless company of fishes, the thronging race of the feeble Fry which are called Anchovies. They are a goodly food for all manner of fishes and flight is evermore the burning thought of their minds. They are afraid of all things and they remain huddled with one another in heaps and cling in crowds together, as if they were under the stress of a compelling chain. And thou couldst not contrive to separate the broad swarm of them or loose them each from each: in such sort do they cling to one another. Many a time even ships run aground on them as upon a reef and many a time the rowers on the benches entangle their oars in them and the hasting blade is stayed as if it struck a stony rock. And haply someone lifts straight a heavy-bladed axe and smites the Anchovies, yet does not leave with the iron the whole mass in twain but cuts off only a tiny portion of the shoal. And the hatchet cuts off the head of one and maims another of its tail and another it cleaves in the midst of the body and yet another it utterly destroys. Pitiful it is to behold their bodies like wretched corpses. Yet not even so do they forget themselves, and they do not relax the chain that binds them: so fast a rivet holds them together. Encountering those fishes a

λάβοις ἀν βιαίως ἀποστάσας, ὡς καὶ διασπάσθαι πολλάκις καὶ τὰ μὲν ἠμίτομα τῶν ἰχθυών λαμβάνεσθαι, τὰ δὲ ὑπολείπεσθαι.

Ael. l.c. τοσαύτη ἡ ἐνωσὶς γίνεται συνδραμοῦντων ὡς καὶ πορθμίδας ἐπιθεούσας μὴ διασχίζειν αὐτά, καὶ μέντοι καὶ κόπτην ἢ κόντον εἰ δις αὐτῶν διεῖναι θελήσειν, τὰ δὲ οὐ διαξαίεται ἄλλ᾽ ἔχεται ἄλληλων ὡς συνυφασμένα.

Ael. l.c. τὸ μὲν οὖραῖον καθέξεις, μενεὶ δὲ σῖν τοῖς ἄλλοις ἢ κεφαλῆς ἢ κεφαλῆς κωμεῖσι ὀλκαδὲ, μένει δ᾽ ἐν τῇ θαλάττῃ τὸ λουπόν.

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καὶ κέν τις παλάμησιν πτε ψαμάθιοι βαθεῖς ἀντιάσας κείνης επ' ἱχθύσιν ἀμήσατο. τὰς δὲ ράσιοι πράσασται ἐπὶ χάτις πεπτημᾶς ἱχθυβόλου, κοῖλης περιπτύσσοντι σαγάνας ἀσπασίως, πολλὴν δὲ ποτὶ ῥημῶν ἄγουσιν ἄγρην νόσφι πόνοι καὶ ἄγγεα πάντ' ἀφύσιν ἐν τ' ἀκάτους ἐπῆςαν, ἐπ' ἧδος δὲ βαθείας θημῶνας νῆσαν, ἀπειρεύθην χύσιν ἄγρης. οὖν δὲ ἐργατίναι Δηοῦς πόνον ἐκτελέσαντες, πνοῖς χερσαίοις τε διακρίναντες ἐρετμοῖς καρτοῦ, ἐὐτροχάλου ἀνείπεσαν κατὰ χώρον ἄλωθης πολλὸν ἐνήςαντο, περιπλήθουσα δὲ πάντη πυροδόκος στεφάνι λευκαίνεται ἐνδον ἄλωθης· ὃς τὸτ' ἀπειρεύθην περιπλήθης ἀφύσιν ὄφρος ἄγχαλου λευκαίνεται αἰγιαλοῖ. Φύλα δὲ πηλαιμύδων ἐκ μεν γένος εἰσὶ θαλάσσης Εὐξείνου, θύνης δὲ βαρύφρονοι εἰλείθυιναι· κείναι γάρ, Μαϊῶτις ὅτι ξυμβάλλεται ἄλμη, ἀγρόμεναι λμναίον ὕπο στόμα καὶ δονακής ύδρηλοις ὕδινοι ἐπαλγέοι ἐμνήσαντο· καὶ τὰ μὲν ὅσα κίχως μεταδρομάδην κατέδουσιν ωά, τὰ δὲ ἐν δονάκεσσι καὶ ἐν σχοῖνοις μένοντα πηλαιμύδων ἀγέλας ώρη τέκεν· αἱ δ' ὅτε κύμα πρῶτον ἐπιψαίροι πόροι τε πειρήσωται, ἐξεῖνον ἄλος σπεύδουσι μετὰ πλόου, οὐδ' ἐθέλουσι

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a Demeter. b i.e. winnowing fans, cf. Hom. Od. xi. 128.  

One-year-old Tunnies: A. 458 a 6 among gregarious fishes are οῖς καλοῦσι δρομάδας, θύνοι, πηλαιμύδες, 543 a 2 the θύνοι and the πηλαιμύδας breed once a year; 543 b 2 aί δὲ πηλαιμύδες καὶ οἱ θύνοι τίκτοισιν ἐν τῷ Πόντῳ, ἀλλοθ' δ' αὐτῇ; 571 a 15 ὅταν γὰρ τέκωσιν οἱ ἱχθύες ἐν τῷ Πόντῳ, γίγνονται έκ τοῦ ωφοῦ ἀς καλοῦσιν οἱ μὲν σκορόβιλλας. Βυζάντιοι δ' αὐξίδας διὰ τὸ ἐν ὄλγαις αὐξάνεσθαι ἠμέραις· καὶ εξέρχονται μὲν τοῦ φθινοπώρου ἀμα ταῖς θυμίσιν, εἰσπλέοντι δὲ τοῦ ἔαρος ἡδὴ οὕσα πηλαιμύδες.
man might gather of them with his hands as if he gathered deep sand. Now when the fishermen behold them huddled together, they gladly enclose them with their hollow seine-nets and without trouble bring ashore abundant booty and fill with the Fry all their vessels and their boats and on the deep beaches pile up heaps, an infinite abundance of spoil. As when the harvesters have finished the work of Deo and with help of the winds and the landsman’s oars have separated the grain, they pile it abundant in the mid space of the round threshing-floor and, full everywhere to overflowing, the ring that receives the wheat shows white within the floor: even so then, filled with the infinite Fry, the brow of the beach beside the sea shows white.

The tribes of the Pelamyds are by birth from the Euxine sea and are the offspring of the female Tunny. For these gather by the mouth of the Maeotian Lake where it meets the sea, and there amid the wet reed-beds they bethink them of the painful travail of birth. And such of their eggs as they find they eat as they hurry along, but such as remain among the reeds and rushes give birth in due season to the shoals of the Pelamyds. These when first they skim the waves and make essay of travelling hasten to voyage in alien

*Cf. Plin. ix. 47 Thynnii . . . intrant e magno mari Pontum verno tempore gregatim, nec alibi fetificant. Cordyla appellatur partus qui fetas redeuntis in mare autem comitatur, limosae vere aut e luto pelamydes incipient vocari et, cum annuum excessere tempus, thynnii; A. 598 a 26 θυννίδες δὲ καὶ πηλαμίδες . . . εἰς τὸν Πόντον ἐμβάλλουσι τοῦ ἀρος καὶ θερίζουσιν; 571 a 11 δοκοῦσθε δ’ ἐναντίῳ εἶναι (οἱ θύννοι) πρεσβύτεροι τῶν πηλαμίδων.

*The Sea of Azov: Μαιώτις λίμνη Aesch. P.V. 419; Palus Maeotica Plin. ii. 168; Maeotis lacus Plin. iv. 78; Maeotius lacus Plin. iv. 76.
μέμνεν ἐνθ' ἐγένοντο καὶ ἠβαίνει περ ἐόνται. Ἐρηκίων δὲ τὸς ἔστιν ἀλὸς πόρος, ὅτε βαθιστὸν φασὶ Ποσειδάνιον ἐνι κλήρουι τετύχθαι. ἐκ τούτῳ καὶ τῷ Μέλας κυκλήσκεται, οὔδε ἐλάβροι λίγην οὐδ' ὑπέρπολοι ἐπιθρόσκουσιν ἀήται: ἐν δ' ἀρα ὅις κενθμῷνες ὑποβρύχιοι πεφύσι κοῖλοι, πηλώσεστε, ἀθέσφατοι, ἀδ' ἐνι πολλὰ τίκτεται, ἠβαίνοιν δου ' ἰχθύς δαίτας ὀφέλλει. ἐνθὰ καὶ ἀρτιγόνουι τέλει πρώτωσα κέλευθα πηλαμύδων ἐεμοίων, ἐπεὶ περιώσιον ἄλλων εἰναλίων φρίσσουσι δυσαέα χεῖματος ὀρμήν: χείμα δὲ πηλαμύδεσσιν ἀπαμβλύνει φάος ὀσσῶν. ἐνθὰ δ' ἐν εὐρωπώσιν ἄλος λαγόνεσσι πεσοῦσαι αὐτὸς δηθύνουσι, ἀεξόμεναι δὲ μένουσι λαρὸν ἑαρ'. τῇ δὲ σφι καὶ ὢμεροὶ ἀνεται ἐνήσ: πλησάμεναι δὲ τύκου πολύμποροι αὐτὶς ιεται πατρῶν μετὰ κύμα, μόγον δ' ἀπὸ γαστρός ἐθέντο. 530

Τας δ' ήτοι Μέλανος μὲν ὑπὲρ βαθὺ λαίτμα πόροι Θρήκεις ἀγρόσσουσιν ἀπηνεῖ χείματος ὀρῇ, θήρην ἀργαλένη καὶ ἀτερπέα, δηιστήτος θεσμὸν ὅφ' αἰματόντα καὶ ἀγριον αἴσαν ὀλέθρου. ἔστι τὸς οὐ δολιχῆ μὲν ἀτὰρ πάχος ὅτι μεγίστη, μῆκος ὅσον πῆχυς, στιβαρῆ δοκίς· ἐν δ' οἱ ἀκρὴ πολλή μὲν μολύβιο χύσις, πολλὰ δὲ σιδήρων αἰχμαὶ τρυγλώχυνε ἐπασσύτεροι πεφύσαι πεῖσμα δὲ μιν περίμηκες εὐπλοκόν ἀμφιβεβήκε.

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a The Gulf on which Ainos is situated, lying to the W. of the Thracian Chersonese: Strabo, fr. 52 εἰς' Ἡ Χερσόνησος Ἡ Ἡρακλία καλομένη, ποιοῦσα τὴν τε Προποντίδα καὶ τὸν Μέλανα κόλπον καὶ τὸν Ἑλλησπόντον· ἀκρα γὰρ έκκεται πρὸς εὐρόντον, συνάπτουσα τὴν Εὔρωπην πρὸς τὴν Ἀσίαν ἐπτασταθὼς πορθμῷ τῷ κατὰ Ἀβιδον καὶ Σηστῶν, ἐν ἀριστερὰ μὲν τὴν Προποντίδα ἔχουσα, 442
seas and, tiny though they be, will not abide where they were born. There is a tract of the Thracian sea which, as men say, is the deepest in all the demesne of Poseidon: wherefore also it is called the Black Gulf. Thereon no over-fierce or violent winds make assault, and in it are coverts under water, cavernous, muddy, beyond thought, in which grow abundantly such things as provide food for tiny fishes. There are the first paths of the new-born swarms of Pelamyds; since beyond all other creatures of the sea they dread the stormy onset of winter—for winter dulls the light of their eyes. And there in the spacious loins of the sea they linger idly and grow in size while they await the sweet spring; and there also they mate and fulfil their desire. But when they are full of roe they hasten to travel back to their native wave where they put from them the travail of their belly.

These the Thracians who dwell above the deep expanse of the Black Gulf capture in the unkindly season of winter by a cruel and unpleasant form of fishing under the bloody law of war and savage doom of death. They have a stout log, not long but as thick as may be, about a cubit in length. On the end of it are put abundant lead and many three-pronged spears set close together; and about it runs a well-twisted cable exceeding long. Sailing up in a boat

\[\text{ēn deξiā de tōn Mēlanā kōlpou, kalouμενον ούτως ἀπὸ τοῦ Mēlanos ἐκδιδόντως εἰς αὐτόν. Cf. Strab. 28, 92, 124, 323, 331, etc.; Plin. iv. 43 A Dorisco incurvatur ora ad Maieron tichos exiī. passus, circa quem locum fluvius Melas a quo sinus appellatur. Oppida ... Maieron tichos [Μαｕρών τεῖχος] dictum quia a Propontide ad Melanem sinus inter duo maria porrectus murus procurrentem excludit Cherronesum.}

\[\text{i.e., N. of.}

\[\text{Ael. xv. 10 describes a method of catching Pelamyds which is not identical with either of Oppian's methods.} \]
δουρί δ' ἀναπλώσαντες, ἄλος πόρος ἐνθα βάθιστος, ἐς βυθὸν ἤροντα περικρατές ἦκαν ἐνερθε πυθμένος εἰλατίνου κρατερὸν σθένοσ· αἴθα δὲ ριπῇ σπερχόμενον, μολίβῳ τε καταρρετές ἦδὲ σιδήρῳ, σεῦται ἐς νεάτας ρίζας ἄλος, ἐνθ' ἀμενηναῖς πηλαμύσι προύτυμεν ἐν ἕλισι πεπτηναῖσ'.

σὺν δ' ἐλε σύν τ' ἐτόρησεν ὄσον κίχε δειλὸν ὄμλον, οἶ δὲ θοῶς ἀνέρυσαν ἐληλαμέναν περὶ χαλκῷ παλλομένας ἐλευνὰ σιδηρεύσης ὁδύνησι.

τὰς δὲ τις εἰσόρῷων καὶ κεν θρασυκάρδιος ἀνὴρ οἰκτείραι θῆρης τε δυσαγρέος ἦδε μόροιο·

τῆς μὲν γὰρ λαγόνεσσων ἐλήλατο δουρός ἀκώκη, τῆς δὲ κάρη δινόπεπρε θοῦν βέλος, ἢ δ' ὑπὲρ οὐρὴν οὔτασται, νηδῶν δ' ἐτέρης, ἀλλὰ δ' ἐλε νότα δριμὸς ἄρης, ἀλλὴ δὲ μέσον κενεώνα τέπαρται. ἡς δ' ὅποτε, κρουθέντος ἐνυαλίου κυδομοῦ, δουριφάτους κονίης τε καὶ αἰματος ἐξανελόντες εὐνήν ἐς πυρόεσσαν ἐὼσ στελλωσιν ἐταῦροι μυρόμενοι· τὰ δὲ πολλὰ καὶ αἰδὸλα σώμασι νεκρῶν ἐλκεα παντοῖα τε βολαὶ πλήθουσιν "Αρησ·

ὡς καὶ πηλαμύδεσσων ἐπιπρέπει ἐλκεα πάντη, εἴδωλον πολέμιοι, φίλον γε μὲν ἀσπαλιεῦσιν.

"Ἀλλοι δ' αὖ κοῦφουσι λίνοις ἔλον ἐθν' ἀφαυρῶν πηλαμύδων· αἰεὶ γὰρ ἀνὰ κνέφας, ὡτὶ κεν ἄλμη ἐμπτπη, τρομέουσι, φοβον δ' ὀρφανον ἐχουσιν· ὀρφη δ' ἀγρώσσονται, ἀτυξόμεναι κατὰ βένθος. δικτυα γὰρ μάλα κοῦφα λίνων στήσαντες ἐλαφρῶν κυκλόσε διεύουσι, βιῇ θείνουσι ἐρετμοῖς νῶτων ἄλος, κοντοῖς τε καταίγδην κτυπέουσιν· αἷ δ' ὑπὸ μαμμαρυγῆς ταχυρῆσος ἢδ' ὀμάδοιο φυξάλει θρώσκουσι, λίνον δ' εἰς κόλπον ἔνται

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to where the gulf is deepest, mightily they launch into the murky deep the pine-log's stubborn strength. Straightway with swift rush, weighed down by lead and iron, it speeds to the nether foundations of the sea, where it strikes upon the weak Pelamyds huddling in the mud and kills and transfixes as many as it reaches of the hapless crowd. And the fishermen swiftly draw them up, impaled upon the bronze and struggling pitifully under the iron torture. Beholding them even a stone-hearted man would pity them for their unhappy capture and death. For the spear-point has entered the flanks of one, the swift shaft has transfixed the head of another; one is wounded over the tail, the groin of this, the back of that is victim of the bitter warfare, and yet another is pierced in the midst of the belly. As, when the mellay of battle is decided, their comrades take up the slain out of the dust and blood, and array them for the fiery bed, lamenting; and many and various are the wounds on the bodies of the dead and every sort of warlike stroke is there: even so on the Pelamyds wounds show everywhere—an image of war but welcome to the fishers.

Others again take the tribes of the feeble Pelamyds with light nets. For always in the darkness, whatever falls upon the sea, they are afraid and they have a horror of the night and in the night they are captured as they flee in terror through the deep. The fishers set up very light nets of buoyant flax and wheel in a circle round about while they violently strike the surface of the sea with their oars and make a din with sweeping blow of poles. At the flashing of the swift oars and the noise the fishes bound in terror and rush into the bosom of the net which stands at
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ἀτρέμας ἐστηώτος, οὐδέμεναι σκέπας εἶναι, νῦτπαι, αἱ δούπων φῶς μόρον εἰσεπέρησαν. ἔνθ’ οἱ μὲν σχοῖνουσιν ἐπισπέρχουσ’ ἐκάτερθε, δίκτυν ἐξερύνοντες ἐπὶ ἡμώνας: αἱ δ’ ὀρόσαι σχοῖνους κινομένας, ἀνεμώλια δείματ’ ἔχονσαι, εἰλόμεναι πτήσοσοι καὶ ἀθρόαι ἐσπείρηται. πολλά κεν ἀγραίοσι τὸτ’ ἀρήσαι τοίοις δικτυβόλοις, μῆτ’ οὖν τι θορεῖν ἐκτοσθε λίνοιο, μῆτε τι κινύμενον δείξατ’ πόρον· ἦν γὰρ ἱδωνταὶ πηλαμῦδες, τάχα πᾶσαι ὑπὲρ κούφου λίνοιο ἐς βυθὸν ἀίσσοσοι καὶ ἀτρήκτων λύτουν ἄρην. εἰ δ’ οὐ σφί μακάρων τις ἀλυπλάγκτων νεμεσθεί, πολλάκι καὶ τραφερῆς υπὲρ ἡμῶν ἐλκυσθείσαι ἡξαλοι οὐκ ἠθέλουσι λυπεῖν λίνον, ἀλλ’ ἐνέχονται, αὐτὴν μὴρνθον πολυδινέα πεφρικύαι. ὥδε καὶ ἐν ἐξυλόχουσιν ὑραντεροὶ ἀγρευτήρες εἶλον ἀναλκεῖν ἐλάφων εὐαγρεί τέχνη, μηρίνθῳ στέφαντες ἀπαν δρίσος: ἀμφὶ δὲ κούφων ὀρφίθων δήσαντο θοὰ πτερά· ταὶ δ’ ἐσορῶσαι ἰλέματα πτώσοσοι κενὸν φόβον, οὐδὲ πελάσσαι μαβιδίως πτερύγεσσιν ἀτυζόμεναι μεμάασιν, εἰσόκε θηρητῆρες ἐπαξιαντες ἐλωσι.

Καὶ μὲν τις δύσπης ἄλινων εὐμῆχανους ἔργων νόσφι δόλου πιλάμησιν ἐπαξίας ἔλεν αὐτῶις ἰχθὺς, ἡπτε χέρσου ἀμειβόμενος πόρον ἄλινης, σαργὸν τε τρέσαντα φόβω δειλὴν τε σκίναν. σαργοὶ μὲν δείσαντες ἄολλαις ἐς μυχὸν ἀλῖμης εἰλόμενοι πτήσοσοιν, ἐπ’ ἀλλήλαις δὲ κέχυνται, δόχμαι ἀμφιπέσοντες, ἀναφρίσοσοι δ’ ἀκάνθαις

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a The ref. is to the Formido, C. iv. 385 n.

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rest, thinking it to be a shelter: foolish fishes which, frightened by a noise, enter the gates of doom. Then the fishers on either side hasten with the ropes to draw the net ashore. And, when they see the moving rope, the fish, in vain terror, huddle and cower together and are coiled in a mass. Then would the fisher offer many prayers to the gods of hunting that nothing may leap out of the net nor anything make a move and show the way; for if the Pelamyds see such a thing, speedily they all bound over the light net into the deep and leave the fishing fruitless. But if none of the sea-roaming gods be angry with the fishermen, then often even when the fishes are haled out of the sea upon the solid shore they will not leave the net but cling to it, afraid even of the eddying rope itself. Even so in the woods the hunters of the hill take the timorous deer by happy hunting-craft. Encircling all the wood with a rope, they bind about it the swift wings of buoyant birds; and the deer, when they behold it, shrink in vain and empty terror and, idly affrighted by the wings, they will not approach, until the hunters rush upon them and make them their prey.

Moreover, a diver, skilled in the works of the sea, without any snare attacks and captures some fishes with his hands alone, traversing the path of the sea as if it were dry land: to wit, the Sargue which trembles with terror and the craven Sciaena. The Sargues in their fear cower and crowd together in the depths of the sea and they lie in piles athwart one another, while their backs bristle with spines

C. ii. 433 n.

νώτα μετακλίνοντες, ἀτε σκολόπεσον ἀπάντη
φραξάμενοι πυκνῆσι περίδρομον ἑρκός ἀλώης
ἀγρονόμοι, σύντησι μέγαν πόνον· οὐδὲ κεν ᾧ
τις ἐσβαίη· σκώλοι γὰρ ἐρητύνουσι κέλευθα·
ὣς κείνος οὐκ ᾧ τις ἐνιχρίμφειν ἐτοίμως,
οὐδ’ ἐπὶ χείρα βάλοι· περὶ γὰρ φύσισσοι κελανάι ἀν
πρόκροσαι πυκνῆσιν ὑπὸ σταλίκεσσιν ἀκανθαί.
ἀλλά τις ἰδιοςύνης ἀνήρ ὑπὸ κεῦθεα πόντον
ἐσσυμένως δύοιτο, περιφράξοιτο δὲ πάντη
σαργοὺς, ἐνθα κάρη τε καὶ οὐραίη κλίσις αὐτῶν·
χείρα δ’ ὑπὲρ κεφαλῆς βαλὼν καθύπερθεν ἀκάνθας
ἡ καταρρέξειεν ἐπικλίνοι τε πιέζων·
οἱ δ’ αὐτῶς μίμουσιν ἀρηρότες ἀλλήλοισιν
ἀστεμφεῖς, προβολῆσι πεποιθότες ὀξεῖσιν·
ἐνθα δῦν πολάμησιν ἀνήρ ἐκάτερθεν ἀείρας
αὐτίς ἀναπλώτε τελέσας πανεπίκλοσον ἔργον.

Πετραίην δὲ σκίαναν ἐπὶν φόβοις ήτορ ἴκηται,
ἐσσυμένος σπιλάδεσσον ἐπέσυντο καὶ τινα κοίλην
χεις ἐκενετήρησε περίδρομον ἑξ χαράδρην,
ἡ ποίας ἀλήσιν ὑπέδραμεν, ἡ καὶ ὕγροις
φύκεσιν· οὐ γάρ οἱ τι μέλει σκέπας, οἴον ἀπασαν
δεξίμενον ὅσαιτο, κάρη δ’ ἀρα δίξεται οἴον
φράξοσθαι, κεφαλῆ δὲ κατακρύβασα καὶ ὀσσε
ἐλπεται οὐχ ὀρόωσα λαθείν ὀρόωντος ἑφορμήν.
ὡς δὲ τις ὠμηστήρος ἐπεσυμένου λέοντος
βουβαλίς ἐν λόχημοι κάτω τρέψασα κάρην
μαυιδίνη φυλακὴν προτιβάλλεται, οὔθ’ ὀράσοται
ἐλπεται, εἰσόκε δὴ μν ἐπαίξας ὄλος θὴρ
δαρδάψη· τής δ’ ἰτορ ὁμοίων, οὐδὲ κάρην

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erect, even as farmers fence all round with close-set stakes the hedge that runs about a vineyard: a great trouble for robbers; and none could enter in, since the stakes bar the way. Even so no one would readily touch the Sargues nor lay a hand upon them, for their dark spines bristle about them with close-set jutting points. But the skilful man should dive speedily under the hidden places of the sea and observe the Sargues all round—where lies the head and where the tail—and putting his hand over their heads he should gently stroke their spines above and press and bend them down. The Sargues remain just as they were, clustered together and unmoving, trusting in their sharp defences. Then the man takes two of them, one in either hand, and comes to the surface again, having accomplished a deed of utmost cunning.

The rock-haunting Sciaena, when fear comes upon its heart, rushes eagerly to the reefs and enters some hollow round hole or cleft, or creeps under the sea grasses or the wet weeds; for it does not study to find such shelter as might admit its whole body and protect it, but seeks only to defend its head, and hiding head and eyes hopes because it does not see to escape the attack of one who sees. Even so in the woods the Antelope, when the ravenous Lion attacks it, turning down its head protects itself with a vain defence and hopes itself unseen, till the deadly beast rushes upon it and rends it, while it remains of like mind as before nor lifts its head, but even while

a Ael. i. 23 θηρῷνται δὲ (οἱ σαργοὶ) καὶ ἀπὸ χειρὸς, ἐὰν τις τὰς ἀκάνθας, ἂς ἐγείρωσιν εἰς τὸ ἑαυτοῖς ἁμύνειν, εἰς τὸ κάτω μέρος ἀπὸ γε τῆς κεφαλῆς ἥσυχα κατάγων εἰτα κλίνη, καὶ πιέσαι τῶν πετρῶν ἐκσπάση, εἰς ἄς ἑαυτοὺς ὑπὲρ τοῦ λαθεὶν ὥθοις.
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ἀγκλωνεί, δοκεῖ εἰ δὲ καὶ ὀλλυμένη περ ἀλύξαι. 630
tοὶ δὲ καὶ Διβύης πτερόεν βοτὸν ἀγκυλόδειρον
νήπια τεχνάζει· μελέη δὲ οἱ ἐπλετο τέχνη·
ὡς ἀταλή μελέησιν ὑπ’ ἐλπισίνι σκίανα
κέκρυπται· τάχα γάρ μων ἔρυσάμενος παλάμησιν
ἀγρευτήρ ἀνέδυ τε καὶ ἀφραίνουσαν ἔφηνε.

Τόσσα μὲν ἰχθυβόλουν ἐδάπι ἀλυργέα τέχνης
δήμεα, καὶ τόσσουν ἐπ’ ἰχθύσι πικρῶν ὀλέθρων·
tοὺς δ’ ἄλλους ἐξύμπαντας ὑμοῖοι αἴσα κιχάνει
κύρτων τ’ ἀγκίστρων τε βαθυπλεκέος τε λίνου
ῥιπής τε τριόδοντος, ὅσ’ ἀνδράσιν ἐντεα τέχνης.

τοὺς μὲν ὑπηματίους, τοὺς δ’ ἐσπερος εἴλε δαμέντας, 640
ἐστ’ ἄν ὑπὸ πρῶτον νυκτὸς κνέφας ἀσταλῆς
πυρσὸν ἀναψάμενοι, γλαφυρόν σκάφος ἱἀνοντες,
ἰχθύσιν ἀτρεμέουσιν ἀείδελον αἴσαν ἀγωσιν.

ἐνθ’ οἱ μὲν πεύκης λιπαρῆ φλογῆ καγχαλώντες
ἀμφ’ ἀκάτω θύνουσι, κακὸν δ’ ἱδον ἐσπέριον πῦρ, 645
ῥιπής τριγλώχινος ἀμελίκτοιο τυχόντες.

·Εστὶ δὲ τις θήρης ἑτερος νόμος ἰχθυβόλοισι

a Ostrich, cf. C. iii. 483 n.
b This is what is known in Scotland and on the Scottish Borders (Solway Firth, etc.) as “burning the water,” the harpoon being a three-pronged or five-pronged spear, called leister or waster (some say that leister = 3-pronged, waster = 5-pronged spear): Scott, Guy Mannering, c. xxvi. "This

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it perishes thinks to escape. Such foolish device also doth the winged bent-necked beast of Libya practise: but its craft is vain. Even so with vain hopes the tender Sciaena hides, for speedily the fisher pulls it forth with his hand and comes to the surface and shows its foolishness.

Even so many devices I know of the fishermen's craft in the sea and bitter destruction for so many fishes. And all the others a like fate overtakes, by weels and hooks and deep-woven net and sweeping trident—some in the day-time, but others evening takes and slays, when at earliest dusk of night with lighted torch the fishers steer their hollow boat, bringing to the resting fishes a darkling doom. Then do the fishes exulting in the oily flame of pine rush about the boat and, to their sorrow seeing the fire at even, meet the stern blow of the trident.

There is another manner of fishing practised by chase in which the fish is pursued and struck with barbed spears, or a long-shafted trident, called a waster, is much practised at the mouth of the Esk and in the other salmon rivers of Scotland. The sport is followed by day and night, but most commonly in the latter, when the fish are discovered by means of torches or fire-grates, filled with blazing fragments of tar-barrels, which shed a strong though partial light upon the water." Burns, Death and Dr. Hornbook, v. 31 "I there wi' Something did forgither | That pat me in an eerie swither ; | An awfu' scythe, outowre ae shouther, | Clear-dangling, hang ; | A three-taed leister on the ither | Lay large and lang." It furnishes a simile to Q. Smyrn. vii. 569 ὡς δ' ἄλειψις κατὰ πόντου ἄνηρ λειμιένος ἄγγις | πεῦχων ἠχῦσι πήμα φέρει μένος Ἡφαίστου | νῆσὸς ἐὰς ἐντοαθε, διεγρομένη δ' ὑπ' ἀυτῆ | μαρμαρεί περὶ νηὰ πυρὸς σέλας, οἱ δὲ κελανής | έξ ἄλδος ἀίσονα μεμάντες ὡσταν αἴγηλν | εἰσιδέειν' τοὺς γάρ ῥα ταυ-γλώχιν τριαίνη | κτείνει ἑπεσουμένους, γάνυται δὲ οἱ ἐς-τρ' ἄγγη | ὡς κτλ. Cf. C. iv. 140; Neilson, Annals of the Solway (1899), p. 52; Introd. p. xlvii.
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κοιλάσι καὶ θαλάμησι δυσαέα φάρμακ' ἀλευφε

α Φιλοστρ. Ιmag. i. 13 (speaking of Tunnies): ἵδαι μὲν οὖν καθ' ἂς ἄλοκοντα μυρίαι· καὶ γάρ σίδηρον (i.e. the trident) ἔστιν ἐπ' αὐτοῦς θήξασθαι καὶ φάρμακα ἐπισάσαι καὶ μικρόν ἥρκεσε δίκτυον ὅπως ἀπόχρη καὶ σμικρὸν τι τῆς ἀγέλης. Besides Cyclamen (659 below) we read of the use of φλόμος (πλόμος), Mullein, Lat. verbascum (Plin. xxv. 120): Α. 602 b 31 ἀποθνήκουσι δὲ οἱ ἵθοι τῷ πλόμῳ· διὸ καὶ θηρέουσιν οἱ μὲν ἀλλοι τοὺς ἐν τοῖς ποταμοῖς καὶ λίμναις πλοῦσιντες, οἱ δὲ Φολικεα καὶ τοὺς ἐν τῇ θαλάττῃ, cf. Ael. i. 38; of Ἀριστολοχία, Birth-wort, Aristolochia rotunda: Plin. xxv. 98 Piscatores Campania radicem (aristolochiae) eam quae rotunda est venenum terrae vocant, coramque nobis contusam mixta calce in mare sparsere. Advolant pisces cupiditate mira statimque exanimati fluitant; of κόνυξα, Fleabane, used to induce the Poulpe to relax hold of the rocks: Α. 534 b 26 καὶ οὐ πολυσῶδες οὕτω μὲν προσέχονται ὡστε μὴ ἀποσπάσαι ἀλλ' ὑπομένει τεκμύρων, εὰν δὲ τις κόνυξαν προσενέγγικ, ἀφιάσω εὐθὺς ὁμώμενοι. Cf. Apost. p. 50 "A côté des harpons se place une espèce de crochet construit expressément pour la pêche des poulpes, dont la chair est, comme on sait, très 452
fishermen who use poison; a who devise baleful poison for fishes and bring to the finny race swift doom. First with many missiles and sweep of poles and assault of oars the fishermen drive the wretched ranks of the finny creatures into one place, some bay broken with many hiding-places. There the fishes creep below the hollow rocks and the fishermen set goodly nets of flax around, encircling them all about, even as if they threw threatening double walls of stone around the foemen. Then a man takes rich white clay together with the root which mediciners call cyclamen b and mixes them in his hands and kneads two cakes. c And he leaps over the nets into the sea and about the very caves and chambers of the fishes he smears

estimée par les Grecs. C'est un gros haméçon porté par une très longue hampe. Aux détritus de crabes, aux coquilles vides, le pêcheur reconnaît le nid (θαλάμι) du céphalopode. Il cherche, en faisant pénètrer son appareil, à décrocher l'animal, qui, fort souvent, sentant le danger, se fixe, par ses ventouses, très solidement contre les parois de son nid. Pour le faire lâcher prise, on attache alors à une hampe un morceau d'étoffe blanche ou des feuilles de tabac ou de κονυζό, que l'on approche du trou. L'animal sort aussitôt et cherche à s'échapper, mais le pêcheur le saisit avec son crochet."

b C. hederæfolium or C. neapolitanum, Sowbread: Plin. xxv. 116 Mihi et tertia cyclaminos demonstrata est cognomine chamaecissos, uno omnino folio, radiae ramosa, qua pisces necantur. The root is still used in preparing a paste which the Neapolitan fishermen call lateragna, and which is either thrown in lumps from a boat or enclosed in a bag and then thrust by means of a long pole among the rocks. The fish—particularly Grey Mullets and other low swimming fish—becoming intoxicated come to the surface and are easily taken. Badham, p. 21; Radcliffe, p. 239.

c Cf. A. 591 a 18 ὁ δὲ κέφαλος καὶ ὁ κέστρευς δὲς μόνοι οὐ σαρκοφαγοῦσιν σημεῖον δὲ, οὔτε γὰρ ἐν τῇ κοιλίᾳ τώπος ἑχοντες ἐκτημένοι εἰσὶ τοιοῦτον οὐδὲν, οὔτε δελέατι χρώνται πρὸς αὐτοὺς ἵπτων σάρξιν ἄλλα μάζη.
χρίσματος ἐχθοδοποίου καὶ ἐξεμίηνε θάλασσαν. 
καὶ τὸν μὲν παλύρωσον ὀλέθρια φαρμάξαντα 
δέξατο νάς· τοὺς δ’ αἴμα κακῆ καὶ ἀνάρσιος ὄμη 665 
πρώτα μὲν ἐν θαλάμησιν ἰκάνεται· ἀχλὺ δ’ ὄσσε 
καὶ κεφαλῆ καὶ γυνὰ βαρύνεται, οὔ δὲ δύνανται 
μίμενεν ἐν κευθμῶσιν, ἀτυόμενοι δὲ χέοντα 
ἐκτὸς ἀπὸ σπιλάδων· ἡ δ’ σφίσι ποιλὺ θάλασσα 
πυκροτέρη· τοῖον γὰρ ἐν ὀἴδμασι πῆμα πεφυρται. 670 
οῖ δ’ ὥστ’ οἰνοβαρεῖς, ὅλη μεθύοντες ἀὐτμῆ, 
pάντη δινεύουσι καὶ οὔποθε χῶρον ἔχουσι 
λειτόμενον κακότητος, ἐπάγγειν δὲ λύνου 
σπερχόμενοι πίπτουσι, διεκθορέεν υμειαῖτες· 
ἀλλ’ οὗ τις χαλεπῆς ἀτής λύσει οὔδ’ ἀλεωρή· 
pολλῆ δ’ ῥυτῆ τε καὶ ἄλματι κυμαίνονται 
tειρόμενοι· τὸ δ’ πολλὸν ἐπιτρέχει Ἀμφίτριτη 
ἀλλυμένων φύσημα, τὸ τ’ ἵθυσιν ἐπλετο δειλοῖ 
οἰμωγῆ· τοῖ δ’ ἐκτὸς ἐπ’ ἀλγεσιν ἀσταλίης 
tερπόμενοι μίμνουσιν ἀκηδεῖς, εἰςκόκε συγη 
πόντον ἑλῆ, φλοιόσβου τε καὶ ἀργαλέοιο κυδομοῦ 
παύσωνται, στονόεσσαν ἀποπνεύσαντες ἀὑτμῆν. 
καὶ τὸτ’ ἀπειρέσιον νεκών ἔρυσον οἰμλῶν 
ξυνὶ τεθηνότας ὅμοι λωβήτορι πότμῳ. 
ὡς δ’ οὗ δυσμενέσσαν ἑπιστήσωνται Ἀρη, 
φρυόδον ἐελδόμενοι ράζαν πόλων, οὔδ’ ἀνεία 
πῆματα βουλεύσαντες ἐπὶ σφῖσιν, ἀλλὰ καὶ ὑδωρ 
κρηνάων φάρμαξαν ὀλέθριον· οὶ δ’ ἐπὶ πῦργοις 

ἀ κρήνη is properly a spring from which the water has a 
free out-flow (Hom. Od. xvii. 205 ἐπὶ κρήνην ἀφίκοντο | τυκτὴν 
καλλιρροον, δθεν ὑδρεύοντο πολίται; x. 107 κρήνην καλλιρρέηθρον; 
Hesiod, W. 595 κρήνης ἀενάου καὶ ἀπορρυτοῦ, ἡ τ’ ἀθύλωτος) as 
opposed to a standing well, but the distinction is not very 
accurately observed. For poisoning or making undrinkable 
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the evil-smelling poison of the hateful unguent and pollutes the sea. Him when he has done his deadly poison the ship takes on board again. But speedily the evil and unkindly odour first reaches the fishes in their chambers and their eyes are clouded and their head and limbs are heavy and they cannot remain in their hiding-places but rush in terror from the rocks. But the sea is yet more bitter for them: such bane is mingled with its waves. And heavy as it were with wine, drunk with the deadly fumes, they wheel every way but nowhere find a place free from the plague, and they rush furiously upon the nets, eager to break through. But there is no deliverance from their cruel doom nor any escape. With much rushing and leaping they toss in their agony and as they perish there runs over the sea a great panting—which for the wretched fishes is their way of lamentation. But the fishermen, rejoicing in their agonies, remain callously apart until silence reigns upon the sea and the fishes cease from their noise and grievous tumult, having breathed away their lamentable breath. And then the fishers draw forth an infinite crowd of dead, slain together by a common doom of destruction. As when men bring war upon their foes, eager to destroy and raze their city, and cease not to devise evil in their hearts but even poison with deadly poison the water of their wells: and

wells in enemy country cf. Aeneas Tact. viii. 4 τὰ κατὰ τὴν χώραν στάσιμα ὑδάτα ὡς ἄποτα δεῖ ποιεῖν; Herod. iv. 120 the Scythians resolved not to fight a pitched battle, but to retire and, as they retired, τὰ φρέατα, τὰ παρεξιοῦν αὐτοῖ, καὶ τὰς κρήνας συγχοῦν; Thuc. ii. 48 the plague attacked the people in the Peiraeus ὥστε καὶ ἐλέχθη ὑπ’ αὐτῶν ὡς οἱ Πελοποννήσιοι φάρμακα ἑσπεριδήκοιεν ἐς τὰ φρέατα· κρήναι γάρ οὕτω ἔσαι αὐτῶι.
λιμῷ τ’ ἀργαλέω καὶ οὐζύφι μοχθίξοντες
υδατὶ τ’ ἐξθοδοπῶ στυγερῶν καὶ άεικέα πότμον
ὀλλυνται, νεκών δὲ πῶλος πέπληθεν ἁπασάς:
ὡς οἱ λευγαλέω τε μόρῳ καὶ ἀδευκεὶ πότμῳ
ἀνδράσι φαρμάκης ὑποδημηθέντες ὅλοντο.
HALIEUTICA, IV. 689–693

the others within their towers, afflicted by grievous hunger and distress and hateful water, perish by a sorrowful and unseemly doom, and the whole city is full of dead; so by a sad death and untoward doom, overcome by the poison of men, the fishes perish.
'Ενθεν ἐπειτ’ ἀὼν τεκμαίρεο, κοίρανε γαίης, ὦς οὐδὲν μερόπεσον ἀμήχανον, οὐκ ἔψιλ γαίη μητρὶ καμείν, οὗ κόλπον ἀν' εὐρώτερα θαλάσσης· ἄλλα τις ἀτρεκέως ἱκέλην μακάρεσσι γενέθλην ἀνθρώπους ἀνέφυσε, κερείονα δ' ὁπασεν ἀλκην, εἴτ' οὖν Ἰαπετοῖο γένος, πολυμήτα Προμηθεὺς, ἀντωπὸν μακάρεσσι κάμεν γένος, ὕδατι γαῖαν ἕυνώσας, κραδίην δὲ θεῶν ἐχρισὲν ἀλοιφῆ, εἴτ' ἀρα καὶ λύθρου θεορρύτου ἐκγενόμεσθα Τιτήρων· οὗ γὰρ τι πέλει καθυπέρτερον ἀνδρῶν νόσφι θεῶν· μούνοις δ' ὑπείξομεν ἀθανάτοισιν. ὅσσον μὲν κατ' ὀρεσφι βίην ἀτρεστὸν ἔχοντας θήρας ὑπερφιάλους βροτὸς ἐσβεσεν· ὅσσα δὲ φύλα οἰωνῶν νεφέλησι καὶ ἱέρι δυνεύουντα εἴλε, χαμαίζηλὼν περ ἔχων δέμας· οὐδὲ λέοντα ῥύσατ' ἀγηνορίῇ διμηθήμεναι, οὐδ' ἐσάωσεν

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a Pind. Ν. vi. 1ff. ἐν ἀνδρῶν, ἐν θεῶν γένος· ἐκ μιᾶς δὲ πρέομεν | ματρὸς ἀμφότεροι· διεἰργεῖ δὲ πᾶσα κεκριμένα | δύναμις, ὃς τὸ μὲν οὐδέν, ὁ δὲ χάλκεος ἀσφάλες αἱεν ἔδος | μένει οὐρανός. ἄλλα τι προσφέρομεν ἐμπαν ἢ μέγαν | νὸν ἤτοι φύσιν ἀθανάτοις.

b Apollod. ι. 7. 45 Προμηθεὺς δὲ ἐξ ὑδατος καὶ γῆς ἀνθρώπους πλάσας; Callim. fr. 24 (133) εἶ σε Προμηθεὺς | ἐπλασε καὶ πηλοῦ μη' ἐτέρου γέγονας; Lucian, Prom. in v. 2.
HALIEUTICA, OR FISHING

V

Next hear and mark, O lord of earth, that there is nothing impossible for men to do, either on mother earth or in the vasty gulf of the sea, but of a truth someone created men to be a race like unto the blessed gods, albeit he gave them inferior strength: a whether it was the son of Iapetus, Prometheus b of many devices, who made man in the likeness of the blessed ones, mingling earth with water, and anointed his heart with the anointing of the gods; or whether we are born of the blood divine that flowed from the Titans; c for there is nothing more excellent than men, apart from the gods: only to the immortals shall we give place. How many monster wild beasts of dauntless might doth man quench upon the mountains, how many tribes of birds that wheel in cloud and air doth he take captive, d though he be of lowly stature! His valour prevents not the Lion from defeat, nor doth the windswift sweep of his

a Schol. τινές δὲ φασὶν ἐκ τοῦ αἵματος τῶν Τιτάνων πολεμοῦντων μετὰ τῶν οὐρανίων θεῶν, μάλιστα δὲ τοῦ Διός, καὶ ἡττηθέντων, ὅθεν καὶ, φασὶ, βροτὸς ὁ ἄνθρωπος λέγεται ὡς ἀπὸ βρότου ἥ τοῦ αἵματροῦ μολυσμοῦ τῶν Τιτάνων.

b Soph. Ant. 342 κοιφονών τε φύλοιν ὄρνιθων ἀμφιβαλῶν ἄγει | καὶ θηρῶν ἀγρίων ἔθνη | πόντου τ᾿ εἰναλίαν φύσιν | σπείραισι δικτυκλώστοις | περιφράδης ἄνηρ.
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aietov ἄνεμοεις πτερύγων ῥόδος, ἀλλὰ καὶ Ἰνδὸν θῆρα κελαωρώμον ὑπέρβιον ἄχθος ἀνάγκη κλίναν ἐπιβρίσαντες, ὑπὸ ζεύγησει δ’ ἔθηκαν οὐρήν ταλαεργὸν ἔχειν πόνον ἐλκυστήρα. 20
κήτεα δ’ ὅσοσ πέλωρα Ποσειδάωνος ἐναιλίοις ἐντρέφεται, τὰ μὲν οὔτι χερείονα φημὶ θάλασσαν τίκτευσ οἰμοφάγων τεκέων χθόνος, ἀλλὰ καὶ ἀλκήν καὶ μέγεθος προβέβηκεν ἀναίδεα δείματα πόντων. 25 ἐστιν ἐν ἦπειρῳ χελώνων γένος, οὔδε τιν’ ἄλκήν οὔδ’ ἄτην ἴσαςι. θαλασσαιὴ δε χελώνη οὐ μάλα θαρσαλέος τις ἐν οἴδιμαισιν ἀντιβολήσει. εἰσὶ δ’ ἐνι τραφερῇ λάβροι κύνες, ἀλλὰ κύνεσσιν εἰναλίους οὐκ ἀν τις ἀναίδειν ἐρίσειε. 30
πορδαλίων γαίης ὀλοον δάκος, ἀλλὰ θαλάσσης αἰνότερον. χέρσον μὲν ἐπιστείχουσιν ψαίναι, πολλῷ δ’ ἐν ῥόθιοις κρυνούσεραι. οἱ μὲν ἕασι κριοὶ μηλονόμων τιθάσον βοτόν, οὐ δὲ θαλάσσης κριοὶς μειλιχίοις συνοίσεται, ὃς κε πελάσση.

a Elephant: cf. Ov. Tr. iv. 6. 7 Quaeque sui monitis obtemperat Inda magistri | Bellua; Mart. v. 37. 5 pecudis Indicae dentem. Called bos Luca by the Romans (Lucret. v. 1300, 1337) because first seen by them in Lucania with Pyrrhus: Plin. viii. 16 Elephantos Italia primum vidit Pyrrhi regis bello et boves Lucas appellavit in Lucanis visos.

b χελώνη ἡ χερσαία Α. 540 a 29. Testudo graeca L. ("Auf allen Cykladen, selbst das von Tieren beinahe entblößte Syra nicht ausgenommen, sehr gemein. Man hält sie häufig im Hause gezähmt" Erh. p. 71), and T. marginata Duméril, which, unlike the other, prefers wet places to dry and is fairly common in the fresh-water pools of Naxos (Erh. l.c.). Both are found in Syria, T. graeca being found everywhere in great abundance (Tristram, p. 256).

c χελώνη ἡ θαλαττία Α. 540 a 29, the marine Tortoise or Turtle. See H. i. 397 n.
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wings save the Eagle. Even the Indian Beast, a dark of hide and of tremendous weight, men make to bow to overwhelming force and under the yoke set him to do the patient hauling labour of the mule. And the huge Sea-monsters that are bred in the habitations of Poseidon are, I declare, no whit meaner than the ravening children of the land, but both in strength and size the dauntless terrors of the sea excel. There is upon the mainland the breed of Tortoises b which know no valour nor hurt: but the Tortoise c of the sea no man shall confidently confront amid the waves. There are fierce Dogs upon the dry land: but not one could vie in shamelessness with the Dogs of the sea. d Dread is the bite of the Leopard of the land e but that of the sea Leopard f is more terrible. Hyenas g walk upon the dry land, but those amid the waves h are deadlier far. The Ram of the shepherds is a gentle beast, but he who approaches the Rams of the sea i shall not find them kindly to encounter. What Boar k wields such

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a Dog-fishes, H. i. 373 n.
b C. iii. 63 n.
c Not certainly identified.
d C. iii. 263 n.
e What animal is intended is not known.
f Generally identified with Orea gladiator, the Grampus or Killer Whale, the aries of Plin. ix. 10 arietes candore tantum cornibus adsimulatis; ibid. 145 grassatur aries ut latro, et nunc grandiorum navium in salo stantium occultatus umbra si quem nandi voluptas invitet expectat, nunc elato extra aquam capite piscantium cumbas speculatur occultusque adnatus mergit. Cf. xxxii. 144; Ael. xv. 2 ο ἄρρην κρίος λευκὴν τὸ μέτωπον ταινίαν ἔχει περιθέουσαν... κρίος δὲ θῆλυς, ὅσι οἱ ἀλεκτρυνὺς τὰ κάλλαια, οὔτω τοι καὶ οὕτος ὑπὸ τῇ δέρᾳ ἡρτιμένους πλοκάμους ἔχει.
k C. iii. 364. For χρόνης (here = κατρος) cf. Hom. II. ix. 539 χρόνην σὲν ἄγριον ἄγριόδοντα.
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τὶς δὲ τόσον χιλουνίς φορεῖ οἰνός, ὁσον ἡποται 35
λάμναι; τὶς δὲ λέοντος ἐνι φρεσίν αἴθεται ἄλκη,
ὁσοι ριγεδανῆς ἀνισώσαντο ζυγαίναις;
φῶκην δὲ βλοσυρῆν καὶ ἐπὶ χθονὶ χαίτησασι
ἀρκτοὶ πεφρίκασι καὶ ἐς μὸδον ἀντιώσαι
δάμνανται: τοίοις μὲλε θήρεσιν θάλασσα.
αλλ' ἐμπῆς καὶ τοῖσιν ἐπεφράσαντο βαρείαν
ἀτην ἦμερίων ἀμαχὼν γένος, ἐκ δ' ἄληψιν
ὀλυνται, κήτειον ὑὲ ἐς μὸδον ὅρμησονται.
τῶν ἐρέω θήρης βρυθὼν πόνον ἀλλ' ἀΰοτε
ἐμμενέται μασιλῆς, Ὀλύμπια τείχεα γαίῆς.

Κήτεα μεσσοπόρωι μὲν ἐνιτρέφεται πελάγεσι
πλεστά τε καὶ περίμετρα: τὰ δ' οὐκ ἀναδύεται ἄλμης
δηθάκις, ἀλλ' ὑπενερθέν ἔχει κρητίδα βαλάσσης
βριθοσύνη, μαμῇ δ' ἄρηθῆς ἥξικεὶ λύση
αἰε πεινώντα καὶ ὑποτε νηδύος αὐής
μαργυρίων ἀπέντα: τὶ γάρ τόσον ἴσσεται εἴδαρ,
ὁσον ἐνιτρήσει γαστρὸς χάος, ὁσον ἡποται
ἐς κόρον ἀμπαυσάι κείνων γένω
ὅι δ' καὶ αὐτὸι
ἀλλήλοις ὀλέκουσι, χερείνονα φέρτερος ἄλκη
πέφυων, ἀλλήλοις δ' ἄρηθ' καὶ δαίτες ἔσαι.
πολλάκι καὶ νήσους ἄγει δέος ἀντιώντα
ἐσπέρον κατὰ πόνον 'Ἰβηρικῷν, ἐνθα μάλιστα
γείτονος Ωκεανοῦ λελοιπότ' ἀθέσφατον ὑδῷρ

a The λάμα of A. 540 b 17 σελάχη δ' ἐστὶ τὰ τε εἰρημένα καὶ
βοῦς καὶ λάμα ; 621 a 20 ἔχουσι δ' ὀδόντας ἱσχυρούς (αἱ ἁμαί), καὶ
ἡδ ὁπτεῖ καὶ ἅλα καὶ λάμα ἐμπεσούσα καὶ καθελκθεῖσα ; Athen.
306 d Νικάνδρος . . . τὸν καρχαρίαν καλεῖσθαι φησι καὶ λάμαν καὶ
σκύλλαν ; cf. Plin. ix. 78. One of the larger Sharks, perhaps
Lamna cornubica Cuv. or Carcharodon lamia Bp., M.G.
λάμα, καρχαρίας : "rare et excessivement dangereux ;
quelques individus de cette espèce atteignent des proportions
énormes " (Apost. p. 4).

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strength as doth the invincible Lamna? What
valour burns in the heart of the Lion to be likened
to that of the dread Hammer-head? Before the
dread-eyed Seal the maned Bears on the land
tremble and, when they meet them in battle, they
are vanquished. Such are the beasts which have
their business in the sea. But notwithstanding even
for them the dauntless race of men has devised
grievous woe, and they perish at the hands of fisher-
men, when these set themselves to do battle with
the Sea-monsters. The manner of hunting these
with its heavy labour I will tell. And do ye hearken
graciously, O kings, Olympian bulwarks of the earth.
The Sea-monsters that are nurtured in the midst
of the seas are very many in number and of exceeding
size. And not often do they come up out of the
brine, but by reason of their heaviness they keep
the bottom of the sea below. And they rave for
food with unceasing frenzy, being always anhungered
and never abating the gluttony of their terrible
maw: for what food shall be sufficient to fill the
void of their belly or enough to satisfy and give a
respite to their insatiable jaws? Moreover, they
themselves also destroy one another, the mightier
in valour slaying the weaker, and one for the other
is food and feast. Often too they bring terror to
ships when they meet them in the Iberian sea in
the West, where chiefly, leaving the infinite water
of the neighbouring Ocean, they roll upon their way,

b Zygaena malleus, M.G. ἔγαενα, a large and fierce Shark,
common in the Gulf of Messenia (Apost. p. 4). Cf. A.
566 b 9 τῶν μακρῶν . . . ἔγαενα.

c H. i. 686 ff.

d C. iii. 139 n.

* C. iii. 623 n.

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eἰλεῖται, νήσσων ἑικοσόροισῳ ὁμοῖα.
pολλάκι δὲ πλαγχθέντα καὶ ἱὸνος ἐγγὺς ἤκάνει ἀγχιβαθῶς, ὅτε κέν τις ἐπὶ σφισὶν ὀπλίζοιτο.

Πάσι δ' ὑπερφυέοσι πέλει θήρεοι θαλάσσησ

νόσφι κυνῶν βαρύγυια καὶ οὐκ εὐπρηκτα κέλευθα

οὔτε γὰρ εἰσορώσων ἀπόπροθεν οὔτε θάλασσαν

πάσαν ἐπιστείχουσι βαρυνόμενοι μελέεοσιν

ηλιβάτοις, μάλα δ' ὁψε κυλυδόμενοι φορέονται.

tούνεκα καὶ πάντεσσων ὀμόστολοσ ἔρχεται ἱχθὺς

φαιὸς ἰδεῖν δολιχός τε δέμας, λεπτῇ δὲ οἱ οὐρῆ,

ἐξοχὸς ὅσ προπάροιθεν ἀλὸς πόρον ἥγεμονεύει

σημαίνων· τῷ καὶ μν ἐφήμορα ἴητήρα.

κήτει δ' ἐκπάγλως κεχαρισμένος ἐστὶν ἔταίρος

πομπὸς τε φρουρός τε· φέρει δὲ μιν ἤ κ' ἐθέλησι

ῥηίδιως· κείνῳ γὰρ ἐφέστει αἴχθυι μοῦνῳ

πιστῷ πιστοῦ ἔχων αἰεὶ νόου· ἔγγυθι δ' αὐτοῦ

στρωφᾶται, τανῦε δὲ παρασχεδὸν ὀφθαλμοῖον

ουρῆν, ἡ οἱ ἐκαστα πιαύσκεται, εἴτε τιν' ἄγρην

ἐστὶν ἑλεῖν, εἴτ' οὖν τι κορύσσεται ἐγγύθι πῆμα,

* For this mode of expressing size cf. Hom. Od. ix. 321 f.

τὸ [the club of Polyphemus] μὲν ἄμμες ἐλκομεν εἰσορύθντες | δῶσον θ' ἰστὸν νηὸς ἑικοσόροιο μελαίνης; Pind. P, iv. 245 [the Dragon guarding the Golden Fleece] ὅσ πάχει μάκει τε πεινηκόντουρον ναῦν κράτει.

b ἀγχιβαθῆς, here applied to ἱὸνος, is properly applied to the sea and the meaning is that even close to the shore the water is deep; Hom. Od. v. 413 ἀγχιβαθῆς δὲ θάλασσα καὶ οὐπασ ἐστὶ पᾶδεσι | στημερα ἄμφοτέροις, where schol. PV rightly ἡ ἐγγυς τῆς γῆς βάθος ἐχουσα. Cf. τηλεβαθῆς II. i. 633.

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like unto ships of twenty oars. Often also they stray and come nigh the beach where the water is deep inshore: and there one may attack them.

For all the great beasts of the sea, save the Dogfishes, travelling is heavy-limbed and not easy. For they neither see far nor do they travel over all the sea, burdened as they are with their vast limbs, but very tardily they roll upon their way. Wherefore also with all of them there travels a companion fish, dusky to the eye and long of body and with a thin tail: which conspicuously goes before to guide them and show them their path in the sea; for which cause men call it the Guide. But to the Whale it is a companion that hath found wondrous favour, as guide at once and guard; and it easily bringeth him whither he will. For that is the only fish that he follows, the ever-loyal comrade of a loyal friend. And it wheels about near him and close by the eyes of the Whale it extends its tail, which tells the monster everything—whether there is some prey to seize or whether some evil threatens nigh,

Ael. ix. 7. Our present passage is paraphrased Ael. ii. 13 ὡς κήτη ὡς μεγάλα ὀλίγου πάντα ἄνεν κυνῶν δείται τοῦ ἡγεμόνος καὶ τοῖς ὀρθαλμοῖς ἐκείνου ἀγεται. ἐστὶ δὲ ἵχθους μικρὸς καὶ λεπτός, τὴν κεφαλὴν προμηχής, στενῶν δὲ αὐτῷ τὸ ὕπαιθρον συμπέφυκεν κτλ., and there is a picturesque account in Plut. Mor. 980 f sq. ὁ δὲ καλούμενος ἡγεμόνας μεγέθει μὲν ἐστὶ καὶ σχήματι κωστίωδες ἵχθυδιον, τὴν δὲ ἐπιφάνειαν δρνιθὶ φρίσσοντι διὰ τὴν τραχυτῆτά τῆς λεπίδος ἐσοκέναι λέγεται.
stranded Whales in Greece cf. H. i. 368 n. In Scotland a remarkable case occurred in 1927, when a vast number of Whales (Pseudorca crassidens or False Killer) were stranded at Dornoch. The species had not been seen alive for 80 years. Scottish Naturalist, 1927, pp. 161 f.

b Epic θρεπτήρια (Hom. H. Dem. 168 ἀπὸ θρεπτήρια δοῖ: i̲lι̲i̲d. 223; Hesiod. W. 188) or θρέπτρα (Hom. II. iv. 477 = xvi. 301 οἷδε τοκεύς | θρέπτρα φίλοις ἀπέδωκε), Tragedy and Prose τροφεία (Eur. Ion 852 τροφεία δεσπόταις | ἀποδοίν. 466
or if there is a shallow depth of sea which it were better to avoid. Even as if it had a voice, the tail declares all things to him truly, and the burden of the water obeys. For that fish is to the beast champion at once and ears and eye: by it the Whale hears, by it he sees, to it he entrusts the reins of his life for keeping. Even as a son lovingly entreats his aged father, by anxious care of his years repaying the price of his nurture, and zealously attends and cherishes him, weak now of limb and dim of eye, reaching him his arm in the street and himself in all works succouring him—sons are a new strength to an aged sire: so that fish for love cherishes the monster of the brine, steering as it were a ship by the guiding helm.

Surely it had blood akin to his from earliest birth or he took it of his own will and made it his companion. Thus neither valour nor beauty hath such profit as wisdom, and strength with unwisdom is vain. A little man of good counsel sinks or saves the man of might; for even the invincible Whale with its unapproachable limbs takes for its friend a tiny fish. Therefore one should first capture that scouting Guide, entrapping it with...
κείνου, ὑπ' ἀγκίστρου ἐνι ὑπὶ δαίτι δολώσας·
οὐ γὰρ κε ἴωντος ἐπιβρίσας δαμάσαι
κνώδαλον, ὕχομένου δὲ θοώτερος ἐσσετ' ὀλεθρός.
οὐ γὰρ ἔτ' οὐθ' ἄλμης ἰοείδεος οἴδε κέλευθα
ἀτρέκεως, οὐ πῆμα παρασχεδὸν ἐξαλέασθαι,
ἀλλ' αὐτος, ἀτε φορτὶς ὅλωλότος ἰδυνῆρος,
πλάξεται ἀπροφύλακτον, ἀμήχανον, ἦ κεν ἄγγη
γλαυκόν ύδωρ, σκοτίως δὲ καὶ ἀφράστωσι πόροισι
ἐμφέρεται, κηρωθὲν ἀργγόνος ἱμιόχου.
πολλάκι και πέτρησι και ἀνέονεισι έκελεο
πλαξόμενον. τοίη οἱ ἔπ' ὄμμασι πέπταται ἄχλυς.
δὴ ρα τότ' ὀτρηροῖς νοῆμασι εἰς πόνον ἄγγης
ιχθυβόλοι σπεύδουσιν, ἐπευξάμενοι μακάρεσι
cητοφόνοις ἀλεγευνὸς ἐλεῖν τέρας Ἀμφιτρίτης.
ὡς δ' ὁτε δυσμενῶν βριαρός λόχος ἀντιβίοιις
λάθριος ἐμπελάςη, μεσάτην ἐπὶ νύκτα δοκεύσας,
εὐδοντας δ' ἐκἴχησε φυλακτήρας ἀπὸ πυλῶν,
"Ἄρεος εὐμενέοντος, ἐνυπλήξας δ' ἐδάμασσεν·
ἐνθεν ἐπειτ' ἀκρὴν τε πόλιν καὶ τύρσων ἐπ' αὐτὴν
θαρσαλέου σπεύδουσι, πυρὸς βέλος, ἀστεος ἄτην,
δαλὸν εὐδητῶν μεγάρων ῥαυστῆρα φέροντες·
ὡς τότε θαρσαλέως ἀλειφός στρατὸς ἐγκονέουσιν
ἀφρακτὸν μετὰ θῆρα, πεφασμένου ἰδυνῆρος.
τοῦ δ' ἦτοι πρῶτοι μὲν ἐνὶ φρεσὶν τεκμαίρονται
ἀχθος ὅσον μέγεθός τε· τὰ δ' ἐπλετο σῆματα γυών·
ei μὲν γὰρ πόντοι κυλινδόμενοι μετὰ δίναις
βαίνων ὑπερτέλλουτο ράχων λοφιήν τε φαείνον
ἀκρῆν, ἥ μέγα κεῖνο καὶ ἐξοχον· οὐδὲ γὰρ αὐτὴ
ῥηθῆσις φορεῦε μὲν ἀνοχλίζουσα θάλασσα·
ei δὲ τι καὶ νάτοιο φαείνεται, οὐ τόσον ἄχθος
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might of hook and bait; for while it lives thou shalt never overpower and conquer the monster, but when it is gone, his destruction will be swifter. For he no longer knows surely the paths of the violet brine nor knows to shun the evil that is at hand, but, even as a merchant vessel whose steersman has perished, he wanders idly, defenceless and helpless, wherever the grey water carries him, and is borne in darkling and unguessed ways, widowed of his helpful charioteer. Many a time in his wandering he runs aground on rock or beach: such darkness is spread upon his eyes. Thereupon with eager thoughts the fishers hasten to the labour of the hunt, praying to the blessed gods of whale-killing that they may capture the dread monster of Amphitrite.\(^a\) As when a strong company of foemen, having waited for midnight, stealthily approach their enemy and find by favour of Ares the sentinels asleep before the gates and fall upon them and overcome them: thereupon they haste confidently to the high city and the very citadel, carrying the weapon of fire, the doom of the city, even the brand that wrecks the well-built walls: even so confidently do the fisher host haste after the beast, unguarded now that his pilot is slain. First they conjecture in their minds his weight and size; and these are the signs that tell the measure of his limbs. If, as he rolls amid the waves of the sea, he rise a little above it, showing the top of his spine and the ridge of his neck, then verily he is a mighty beast and excellent: for not even the sea itself can easily support and carry him. But if some portion of his back also appears, that

\(^a\) Spouse of Poseidon (Apollod. i. 4): hence metonomy for Sea.
ἀγγέλλει· κοῦφαι γὰρ ἀφαυροτέρους κέλευθοι.

τοισιν δ’ ὀρμη μὲν ἐπασσυνέραις ἀραρία
θωμίγγων ἔννοχησί πολυστρεφέσσι τέτυκται,
ὅσσος τε πρότονος νηὸς πέλει οὕτε βαθείς
οὐτ’ ὀλίγης· μῆκος δὲ τιταίνεται ἀρκιον ἄγρῃ·
ἀγκιστρον δ’ ἐνεργεῖς ἐπημοιβαίς κεκάρακαι
gλωχίνων προβολῆσιν ἀκαχμένον ἀμφοτέρωθεν,
οἶνον καὶ πέτρην ἐλείων καὶ ὅμηγά δεῖραι,
τόσσον ἅτιν κρυερῆν, ὅσσον περὶ χάσμα καλύψαι.

δυνωτή δ’ ἄλυσις περιβάλλεται ἁκρα κέλαινοι
ἀγκιστρον, στυβαρῆ, χαλκῆλατος, ἥ κεν ὀδόντων
λευγαλέην ἀνέχοντο βίην καὶ χάσματος αἰχμάς·
δεσμῷ δ’ ἐν μεσάτῳ προχοείδεα κύκλα τέτυκται
πυκνά παρ’ ἀλλήλους, ἀ κεν στροφάλιγγας ἐρύκοι
φωταλέας, μηδ’ ἰδὸς ἀπορρῆξει σιδηρον
αἰμάσσων, ὄλοκεισι περισπερχῆς ὀδύνης,
ἄλλα περιστροφάδην πλαγκτόν δρόμον εἰλίσσοιτο.

δαίτα δ’ ἐπ’ ἀγκιστρῳ δυστερτέα ποροῦνουν
ταύρειον μέλαιν ἢπαρ ἀπόκριτον ἄν καὶ ὄμον
ταύρειον γενύσσων ἐοικότα δαιμυμένου.

πολλαὶ δ’ ἀγρευτήρας ὀμόστολοι ὡστ’ ἐς Ἀργα
θηγοῦνται κρατερᾶς τ’ ἀκίδες στυβαρᾶς τε τρίαιναι,
ἀρταί, βουληγῆς τε βαρύστομοι, ὅσα τε τοῖα
ἀκμος δυσκελάδοις ραιστήρια χαλκεύονται·
ἐσομμένως δ’ ἀκάτοιον ἐὑσέλμοις ἐπιβάντες,
συγ’ νευστάξοντες δ’ τι χρέος ἄλληλοις,
στέλλονται, κώπησι δ’ ὧτ’ εὐκήλιοις θάλασσαι
ἀτρέμα λευκαίνουσιν, φυλασσόμενοι μᾶλα δούτων,
μή τι μάθου μέγα κῆτος ἀλευμένον τε νέουτο
βυσσὸν ὑποβρυχήν, ἀλιον δὲ κε μόχθον ἄροιντο.
ἀλλ’ ὅτε οἱ πελάσσωσιν ὁμαιχμήσωσι τ’ ἀέθλῳ,
δὴ τότε θαρσαλέως πρώρης ἀπὸ θηρὶ πελώρῳ
does not announce so great a weight: for feeble beasts travel a more buoyant path. For these monsters the line is fashioned of many strands of well-woven cord, as thick as the forestay of a ship, neither very large nor very small, and in length suitable to the prey. The well-wrought hook is rough and sharp with barbs projecting alternately on either side, strong enough to take a rock and pierce a cliff and with deadly curve as great as the gape of the beast can cover. A coiled chain is cast about the butt of the dark hook—a stout chain of beaten bronze to withstand the deadly violence of his teeth and the spears of his mouth. In the midst of the chain are set round wheels close together, to stay his wild struggles and prevent him from straight-way breaking the iron in his bloody agony, as he tosses in deadly pain, but let him roll and wheel in his fitful course. For fatal banquet they put upon the hook a portion of the black liver of a bull or a bull's shoulder suited to the jaws of the banqueter. To accompany the hunters, as it were for war, are sharpened many strong harpoons and stout tridents and bills and axes of heavy blade and other such weapons as are forged upon the noisy anvil. Swiftly they go on board their well-benched ships, silently nodding to one another as need may be, and set forth. With quiet oars they gently make white the sea, carefully avoiding any noise, lest the great Whale remark aught and dive into the depths for refuge, and the task of the fishers be undertaken in vain. But when they draw nigh to him and close with their task, then boldly from the prow they

\[ a \text{ See Ael. i. 18 (quoted on 416 } \text{infra).} \]

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πῆμα δόλου προύθηκαν· δ’ δ’ ώς ἵδε δαῖτα βαρεῖαν, ἀλτὸ καὶ οὐκ ἀμέλησεν ἀναιδεῖ γαστρὶ πιθήκας· μάρφε δὲ ἐπιθύμας γναμπτὸν μόρον, αὐτίκα δ’ εἴσω ἄγκιστρων κατέδυ τεθομένον εὑρέι λαμφῷ, ἐν δ’ ἐπάγη γλωχῖσω· δ’ ἐλκεῖ θυμὸν ὀρυθεῖς πρώτα μὲν ἀσχαλῶν ὀλοίη γένυν ἀντία πάλλει, χαλκείην θώμιγγα διαρρᾶσαι μενεὰνων· ἀλλ’ ἀρα οἱ κενεὸς τέταται πόνος· ἐνθὲν ἐπείτα σπερχόμενος φιλογέρων ἐποχθίζων ὀδύνησι δύτειν ἐν κόλποις ὑποβρυχίους βαλάσσῃς· τῷ δὲ τάχ’ ἀσπαλίστες ἐπιτρωπῶσιν ἀπασαν ὀρμήν· οὐ μὲν γὰρ ἔνι θενὸς ἀνθρώπους ὄσσον τ’ ἀδ ἔρυσαι καὶ ἀνανόμενον δαμάσασθαι βρωθ’ πέλωρ. ζῆα γάρ οὐκ ἀπὸ αὐτοῖς σέλμαι νηῶν 175 ἐλκύσει ποτὶ βυσσόν, δ’ ὀρμήσσεια φέρεσθαι. οἱ δ’ οἱ ὀρμηθ’ προσαρητότας εὐρέας ἄσκους πνοιῆς ἀνδρομένη πεπληθῶσις εὐθὺς ἐς ὑδρω δυνομένων πέμπτοις· δ’ ἄχθιζων ὀδύνησι ρινῶν οὐκ ἄλεγει, κατὰ δ’ ἐσπασεν οὐκ ἐθέλοντας 180 ρηδίως ἀκροο λιλαιμένους ἄλος ἀφροῦ. ἀλλ’ ὅπως’ εἰς δάπεδον πελάσῃ μεμογγοτι θυμῷ, στῆ ῥα μὲγ’ ἀφριών, τετυμένοις· ώς δὲ τις ἰππὸς ἰδρώτ’ ἐξανύσας καματώδεα τέρματος ἀκρον ἀφρόῦ υφ’ αἰματόντι γένυν σκολιοίς χαλινῶς ἐμπρίει, θερμὸν δὲ διὰ στόμα κιννατου ἄσθμα,
launch for the giant beast the fatal snare. And when he espies the grievous banquet, he springs and disregards it not, obedient to his shameless belly, and rushing upon the hook'd death he seizes it; and immediately the whetted hook enters within his wide throat and he is impaled upon the barbs. Then, roused by the wound, first, indignant, he shakes his deadly jaw against them and strives to break the brazen cord; but his labour is vain. Then, next, in the anguish of fiery pain he dives swiftly into the nether gulfs of the sea. And speedily the fishers allow him all the length of the line; for there is not in men strength enough to pull him up and to overcome the heavy monster against his will. For easily could he drag them to the bottom, benched ship and all together, when he set himself to rush. Straightway as he dives they let go with him into the water large skins filled with human breath and fastened to the line. And he, in the agony of his pain, heeds not the hides but lightly drags them down, all unwilling and fain for the surface of the foamy sea. But when he comes to the bottom with labouring heart, he halts, greatly foaming in his distress. As some horse when it has accomplished its sweaty labour to the utmost goal, in a bloody foam grinds his teeth in the crooked bit, while the hot panting breath comes through his of every harpoon which they throw the bladder of a sea-dog, that if the harpoon should not strike the fish or detach itself from it, it may float on the water, and be readily found again. This experiment was known to the fishermen of the Atlantic Ocean, for Opie in his Halieuticon speaks of it: lib. v. 177: 'They dart,' says he, 'large sacks blown up by the breath, and fastened to a cord, immediately at the fish, as it is about to plunge.'"
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ὡς ὁ μέγ' ἀσθμαίνων ἀμπαύεται, οὐδὲ οἱ ἀσκοὶ
μίμενες ἐμένων περ ἐπιτρωπώσου ἐνερθεν,
αἰσθανόμενοι καὶ ἐξαλοί αἰώσουσι
πνοιή ἀειρόμενοι τῷ δ' ἵσταται ἄλλος ἄεθλος.
ἐνθ' ἦτοι πρῶτον μὲν ἐπαίσσει γενέσσι
μιττὴν μαμίδιν, λελημένος αὖ ἐρύνοντα
δέρματ' ἀμύνεσθαι: τὰ δ' ἀνίπταται οὐδὲ ἐ μίμει,
φεύγει δὲ ζωοίς ἀλευρόμενοις ὑμηρία.

αὐτὰρ ὁ γ' ἀσχαλόνων μυχάτην πάλιν ἵκεται ἄλμην,
pολλάς δὲ στροφάλιγγας ἐλίσσεται, ἄλλοτ' ἀνάγκη,
ἄλλοθ' ἐκών, ἔκλων τε καὶ ἐλκόμενος παλύνορσος.
ὡς δ' ὅτε δουροτόμου ξυνὸν πόλον ἀθλεύσασι
πρόνοις ἐγκονέοντες, ὅτε τρόπων ἥτις τῷ ἄλλῃ
χρεών πλωτήρεσσων ἐπιστεύουσιν τελέσαι,
ἀμφῶ δὲ τροχείαι ἐρειδομένου σιδήρου
ἄληθαν ἀὖ ἐρύσασι καὶ ὀὐποτε ταρσός ὄδοντων
τετραπταί μίαν οἴμον, ἐπειγόμενος δ' ἐκάτερθεν
κλάζει τε πρίει τε καὶ ἐμπαλιν ἐλκεται αἰεί,
τούτων καὶ ὄνοια χελεῖ καὶ θηρὶ δαφνών
νείκος ἀνελκομένων τε βιαζομένως θ' ἔτερωθεν.

πολλὰς δ' αἰματόεσσαι ύπειρ ἀλὸς ἐπτυσέευ ἀχνὴν
παφλάξων ὀδύνησιν, ὑπομπρύχων δὲ μέμυκε
μαινομένον φύσημα, περιστενεῖ τε δὲ οὶ ὕδωρ
ἀμβολαδόν: φαίης κεν ὑπ' οἴδμασι πᾶσαν ἄμμυθη
κευθομένην Βορεάον δυσαέος αὐλίζεσθαι.

τόσον ἀνασβημαίνει λάβροι μένος, ἀμφὶ δὲ πυκναὶ
dίναις οἰδαλῆσων ἐλισσόμεναι στροφάλιγγες
οἴδματα κοιλαίνουσι διϊσταμένον πόρειο.

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*a Hom. Od. ix. 384 ὅτε τις τρυπῷ δόρῳ νῆμον ἄνηρ | τρυπάνῳ,
oὶ δὲ τ' ἐνερθὲν ὑποσχέοναν ἱμαντὶ | ἀγάμενοι ἐκάτερθε, τὸ δὲ
tρέχει ἐμμενὲς αἰεί. For simile of "saw" to express reciprocal
mouth: so, breathing hard, the Whale rests. But the skins allow him not, even if he would, to remain below but swiftly speed upward and leap forth from the sea, buoyed by the breath within them; and a new contest arises for the Whale. Then first he makes a vain rush with his jaws, eager to defend himself against the hides which pull him up. But these fly upward and await him not, but flee like living things seeking escape. And he indignant rushes again to the innermost deep of the brine, and many a twist and turn he makes, now perforce, now of his own will, pulling and being pulled in turn. As when woodcutters a labour busily at the joint labour of the saw, when they haste to make a keel or other needful matter for mariners: both men in turn draw to them the rough edge of iron pressing on the wood and the row of its teeth is never turned in one path, but urged from either side it sings loudly as it saws and evermore is drawn the other way: even such is the contest between the hides and the deadly beast—he being dragged up, while they are urged the other way. Much bloody spume he discharges over the sea as he struggles in his pain, and his panting breath as he rages resounds under the sea, and the water bubbles and roars around; thou wouldst say that all the blasts of Boreas were housed and hidden beneath the waves: so violently he pants in his fury. And round about many a swirling eddy the swelling waves make a hollow in the waters and the sea is divided in twain. As by the mouth of the

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"The Strait of Messina, Σικελικὸς πορθμός (Strabo 43), Siculum fretum (Plin. iii. 92), between Italy and Sicily, dividing the Tyrrhenian Sea on the N. from the Ionian Sea on the S. Here were localized the Scylla and Charybdis of Hom. Od. xii. 104 ff. Cf. Thuc. iv. 24; Strabo 268; Plin. iii. 87 In eo freto est scopulus Scylla, item Charybdis, mare verticosum, ambo clara saevitia.

Strabo 248 ταῦτ' οὖν διανοηθεῖς (Πινδάρος) τῷ παντὶ τόπῳ τοῖν φθοῖν ὑποκείσθαι τὸν Τυφώνα. τῶν γε μὰν ταῖ θ' ύπερ Κύμας ἀλιερκές δύχαι Σικελία τ' αὐτοῦ πιέζει στέρνα λαχανάεντα [= Pind. P. i. 17 ff.].

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Halieutica, V. 215–237

Ionian and Tyrrhenian seas the dividing waters of the Strait a roll raging under the violent panting of Typhaon b and dread straining swirls curve the swift wave and dark Charybdis circles round, drawn by her eddying tides: even so by the panting blasts of the Whale the space of the sea around is lashed and whirled about. Then should one of the whalers row his hollow skiff and come to land and make fast the line to a rock upon the shore and straightway return—even as a man makes fast a ship by cables from the stern. c Now when the deadly beast is tired with his struggles and drunk with pain and his fierce heart is bent with weariness and the balance of hateful doom inclines, then first of all a skin comes to the surface, announcing the issue of victory and greatly uplifts the hearts of the fishers. Even as, when a herald d returns from dolorous war in white e raiment and with cheerful face, his friends exulting follow him, expecting straightway to hear favourable tidings, so do the fishers exult when they behold the hide, the messenger of good news, rising from below. And immediately other skins rise up

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a By means of the stern-cables (πρυμνήσια) attached to a rock on shore. Hence the Homeric formulae (1) when a ship comes to land: ἐκ δ' εἰνάς (anchors) ἐβαλὼν, κατὰ δὲ πρυμνήσιι ἐθησαν (Hom. II. i. 436); (2) when a ship puts to sea: πεῖσμα (cable) δ' ἐλυσαν ἀπό τρητοῖο λίθου (Hom. Od. xiii. 77); cf. Poll. x. 134.

d Aesch. Ag. 638 ff. contrasts the messenger of bad news (διὰν δ' ἀπεκτά πήματ' ἄγγελος πόλει | στυμφὺς προσώπῳ πτω-σίμου στρατού φέρῃ) with the bringer of glad tidings (σωτηρίων δὲ πραγμάτων εὐάγγελον | ήκοντα πρὸς χαλοφεῖαν εὔεστου πόλιν).

e The Greeks, like ourselves, associated white with gladness, black with mourning. Hence the boast of Pericles upon his death-bed: "Οὐδεὶς γάρ," ἐφη, "δι' ἐμὲ τῶν δυτῶν Ἀθηναίων μέλαν ἰμάτιον περιέβαλετο" (Plut. Per. xxxviii.).
ἀσκοὶ ἐπαντέλλουσι καὶ ἀνδύνουσι θαλάσσης,
βριθὺ πέλωρ σύροντες· ὁ δὲ ἐλκεται οὐλόμενος θήρ
οὐκ ἔθελων, μόχθῳ τε καὶ ἐλκεῖ θυμὸν ἀλώνω.

ἐνθα τότε ἵχθυβόλων θράσος ἔγρεται, ἀγχὶ δὲ νῆς
εὐκώπους ἐλώσων ἐπειγομένους ἐρετμοῖς·
πολλὴ δὲ σμαραγῇ, πολλῆ δ' ἀνὰ πότον ἀὔτῃ
σπερχομένων τέτρηχε καὶ ἀλλήλους ἐς ἄεθλων
κεκλομένων· φαίης κεν ἐνύαλων πότων ἀνδρῶν
δέρκεσθαι· τοῖς γὰρ ἐνί φρεσίν ἱσταται ἀλκῆ,
τόσος δὲ φλοιόδος τε καὶ ἤμερος ἰωχύμοιο.

τῶν μὲν τις καὶ τῆς δυσηχείας δοῦτον ἄκουσας
αἰτόλος ἡ βαθύμαλλος ἐν ἀγκεσὶ πῶς κομίζων,
ἡ δρυτόμος πεύκης ὀλεθῆρ ἡ θῆρας ἐναίρων
θαμβήσασ πόντου τε καὶ ἡὸνος ἔγγυς ἱκάνε,
στᾶς δὲ κατὰ προβλήτως ὑπερφίαλον πότων ἀνδρῶν
φυλόπιδος βυθίς θηήσατο καὶ τέλος ἄγρη
εὐπάγλου· τοὺς δ' ύγρος Ὄρνης ἄσβεστος ὁρῶει.

ἐνθ' ὁ μὲν ἐν παλάμηροι ταννυλάρχων τρίαιναν
πάλλει, ὁ δ' ὀξείης ἀκίδος βέλος, οἱ δὲ φέρουσιν
εὐκαμπῇ δρέπανην, ὁ δὲ τις βουτῆγα τυταῖνει
ἀμφιτόμοιον ραυνὸν δὲ πότως, πᾶσων δὲ οὐδήρου
χείρας ἐφοπλιζεὶ βριαρὴ γένυς, ἀγχὶ δὲ θῆρα
βάλλουσ', οὐτάζουσι, καταβύγνῃ ἐλώντες.

αὐτάρ δ' ἐν ἡγορῆς μὲν ὑπερφιάλου λέλησται,
οὐδ' ἐτ' ἔχει γενύσοις καὶ ἰέμενός περ ἐρύκεως
νῆς ἐπεσσομένας, πτερύγων δ' ὑπεραχθεὶ ῥύπῃ
ἀκρῆς τ' ἀλκαίη βύθιον διὰ κύμα λαχαίνων
ἐμπαλὼν ἔς πρύμνας ὕθει νέας, ἔργα δ' ἐρετμῶι
ἀνδρῶν τ' ἡγορῆς γυνάμπτει πάλιν, ἥτ' ἀῆτης
ἀντίβιος πρώῃσαν ἐναντία κύμα κυλῶνων·
τῶν δ' ἐνοπῇ κέκληγεν ἐφεμένων πονέσθαι,
κύμα δ' ἀπαν λύθρου φορύσσεται ἐκχυμένοιο

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and emerge from the sea, dragging in their train the huge monster, and the deadly beast is hauled up all unwillingly, distraught in spirit with labour and wounds. Then the courage of the fishers is roused and with hasting blades they row their well-oared boats near. And much noise and much shouting resound upon the sea as they haste and exhort one another to the struggle. Thou wouldst say thou wert beholding the toil of men in war; such valour rises in their hearts and there is such din and such desire for battle. Far away some goatherd hears their horrid noise, or some shepherd tending his woolly flock in the glens, or woodcutter felling the pine, or hunter slaying wild beasts, and astonished he draws near to sea and shore and standing on a cliff beholds the tremendous toil of the men in this warfare of the sea and the issue of the wondrous hunt, while quenchless lust of war in the water stirs the men. Then one brandishes in his hands the long-barbed trident, another the sharp-pointed lance, others carry the well-bent bill, another wields the two-edged axe. All toil, the hands of all are armed with mighty blade of iron, and close at hand they smite and wound the beast with sweeping blows. And he forgets his mighty valour and is no more able, for all his endeavour, to stay the hasting ships with his jaws, but with heavy sweep of flippers and with the end of his tail he ploughs up the waves of the deep and drives back the ships sternward and turns to naught the work of the oars and the valour of the men, even as a contrary wind that rolls the waves against the prow. The cries of the men resound as they set themselves to work, and all the sea is stained with the gory filth poured forth by
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ὅτειλαίς ὀλοίοι· τὸ δὲ ζεῖει ἀπλετοῦν ὕδωρ αἵματι κητεῖβ, γλαυκῇ δὲ ἐρυθαίνεται ἅλμη.

ὡς δ᾿ ὁτε χειμερίοιο κατερχομένου ποταμοῦ κόλπων ἐς οἰδιματόεντα λόφων ἀπὸ μιλτοκαρήνων ἰλὺς αἵματόεσσα κυλίνδεται ὕδατος ὄρμῃ,

κυρναμένη δύνησιν· ἐκάς δ᾿ ἐρυθαίνεται ὕδωρ ξανθῆς ἐκ κοινῆς, λύθρος δ᾿ ἔχει ὡστε θάλασσαν,

ὡς τότε κητεῖοι πόρος λύθροι πέφυρται φοῖνιος εὖ προχοήσι δαύζομένου βελέσσων.

ἐν δὲ οἳ ὦτελησὼν ἀφυσάμενοι ρόον ἀντλοὺ πενκεδανῶν στάξουσ᾿· ἢ δ᾿ ἐλκεσὶ μισγομένη ἀλς ἥντε πυρκαίᾳ ὀλοώτατον ἤπει ὠλθέτων.

ὡς δὲ Δῖὸς μάστυν βαλεὶ τρόπον αἰθέριον πῦρ πόντων ἀμειβομένην, νέμεται δὲ μν αἰθαλόεσσα ρίπῃ, τὴν δ᾿ ἔτι μάλλον ἐποτρύνουσα κορύσσει μισγομένη δίουσων ὁμοῦ πυροποίηθα ἑλάσσα,

ὡς κείνου χαλεπάς τε βολᾶς ὁδύνας τε κορύσσει ἀντλοὺ πυθομένου δυσαέος ἄγριον ὕδωρ.

ἀλλ᾿ ὅτε μν δμηθέντα πολυτμήτοις ὁδύνης ἦδη λεγραλέου παρὰ προθύρωσ σανάτου μοῖρα φέρη, τότε δὴ μν ἀναβαμενοι ποτὶ χέρσουν 299

γυθόσυνοι σύρουσιν· ὃ δ᾿ ἐλκεταί οὐκ ἐθέλων περ,

πολλῆς γλωχίς πεπαρμένος ἦπε γόμφοις, νευστάξων ὅλοοι μόροι τέλος οἰνοβαρείνων·

οὶ δὲ μέγαν νύκης παιήνα κυδάιοντες, εἰρεσίη σπέρχοντες ἐπικλάζουσι θαλάσσην,

ὅχιν ἐπειγομέναις ἐλάταις νόμον ἀείδοντες.

ὡς δ᾿ ὁπότ᾿ εἰναλίου διακρινθέντος Ἀρρης νῆας ἀναβαμενοι νηῶν ἐπιβήτορας ἀνδρᾶς δυσεμένες ποτὶ χέρσου ἐπειγόμενοι κατάγωσι

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a Herod. v. 1 νικώντων δὲ τὰ δίο τίνων Περινθίων, ὡς ἐπαιώ· 480
his deadly wounds. The infinite water boils with the blood of the beast and the grey sea is reddened. As when in winter a river comes down from the hills of red earth into a billowy gulf and the blood-coloured mud is rolled down by the rush of the water, mingling with the eddying waves; and afar the water is reddened by the ruddy dust and the sea is as if covered with blood: even so in that hour the gory waters are stained with the blood of the beast, rent amid the waves by the shafts of the fishermen. Then they draw and drop into his wounds a bitter stream of bilge-water; and the salt mingling in his sores like fire kindles for him deadliest destruction. As when the fire of heaven smites with the lash of Zeus a bark that is traversing the sea, and the flaming onset that devours the ship is stirred and made yet fiercer by the sea mingling with the torches of heaven: even so his cruel wounds and pains are made more fierce by the cruel water of the putrid evil-smelling bilge. But when, overcome by the pains of many gashes, fate brings him at last to the gates of dismal death, then they take him in tow and joyfully haul him to the land; and he is dragged all unwilling, pierced with many barbs as with nails and nodding as if heavy with wine in the issue of deathly doom. And the fishers, raising the loud paean of victory,a while they speed the boat with their oars, make the sea resound, singing their shrill song to hasting blades. As when after the decision of a battle at sea the victors take in tow the ships of the vanquished and haste joyfully to bring to land the foemen who man the ships,

\[\nu \xi \nu \kappa \varepsilon \chi \alpha \varphi \chi \nu \kappa \delta \nu \tau \varepsilon ;\ \text{Thuc. ii. 91} \ \varepsilon \pi \alpha \iota \alpha \mu \iota \varsigma \nu \varsigma \omicron \ \tau \varepsilon \ \acute{\alpha} \mu \alpha \ \pi \lambda \varepsilon \omicron \upsilon \tau \varepsilon \ \acute{\omicron} \ \nu \varepsilon \upsilon \iota \kappa \kappa \delta \nu \tau \varepsilon .\]
γηθόσυνοι, νίκης δὲ διαπρύσιον βοώσαι ναυμάχον εἰρεσίης¹ παύναν· τοι δ' ἀέκοντες ἀχύμενοι δήμουσις ἀναγκαίη ξυνέπονται, ὡς οἳ γ' αἰνοπελώρων ἀναψάμενοι δάκος ἄλμης γηθόσυνοι κατάγουσιν ἐπὶ ἥόνας· ἀλλ' ὅτε χέρσῳ ἐμπέλασθ', τότε δὴ μιν ἐτήτυμος ὀδρεν ὀλέθρος λοίσθιος ἀσπάρει τε διαξάινει τε θάλασσαν ομερδαλέαις πτερύγεσσιν, ἀτ' εὐνύκτῳ περὶ βωμῷ ὄρνις ἐλυσσομένῃ θανάτον στροφάλιγγι κελανή, δύσμορος· ἢ μάλα πολλὰ λιλαίται οἴδιμαθ' ἵκεσθαι, ἀλλὰ οἳ ἰνορέης λένται σθένος, οὔδε τι γυνὴ πείθεται, ἐς χέρσον δὲ καθέλκεται αὐνόν ἀἵσθων, φορτὶς ὁποῖς εὑρεία πολύζυγος, ἢν τε θαλάσσης ἄνερες ἐξερύσσουν ἐπὶ τραφερὴν ἀνάγοντες χείματος ἵσταμένου μεταπνεύσαι καμάτου ποντοπόρου· βριθὺς δὲ πόνος ναύτηγι μέμηλεν· ὡς οἳ γ' ὀβριμόγυνοι ἐπὶ χθόνα κήτος ἄγουσι· πλήσει δ' ἥόνα πᾶσαν ὑπ' ἀπλάτοις μελέσσοι κεκλιμένοις, τέταται δὲ νέκυς ρίγιτος ἰδέσθαι. τοῦ μὲν τις φθιμένου καὶ ἐν χθονὶ πεπταμένου εἰσέτε δεμιαίνει πελάσαι δυσδερκεί νεκρῷ ταρβεῖ τ' οὐκέτ' ἐόντα καὶ οἰχομένῳ περ ἐμπης πεφρικῷς αὐτοῖς εἶν γναθμοῖς ὕδῶντας. ὥσε δὲ θαρασσαντες ἀλλείς ἀμφαγέρονται, θάμβεϊ παπταίνοντες ἐρείπιον ὑμηστήρος. ἐνθ' οἳ μὲν γενύων ὀλοάς στίχας ἡγάσασαντο, δεινοὺς χαυλιόδοντας, ἀναϊδέας, ἡντ' ἀκοντας

¹ v.l. εἰρεσίης.

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a Hesiod, W. 624 (when winter comes, marked by the setting of the Pleiades) νῆα δ' ἐπ' ἡπείρου ἐρύσαι, πυκάσαι τε 482
shouting loud to the oarsmen the paean of victory in a fight at sea, while the others against their will sorrowfully follow their foe perforce: even so the fishers take in tow the dread monster of the brine and joyfully bring him ashore. But when he comes nigh the land, then destruction real and final rouses him, and he struggles and lashes the sea with his terrible fins, like a bird upon the well-built altar tossing in the dark struggle of death. Unhappy beast! verily many an effort he makes to reach the waves but the strength of his valour is undone and his limbs obey him not and panting terribly he is dragged to land: even as a merchant ship, broad and many-benced, which men draw forth from the sea and haul up on the dry land when winter comes, to rest from its seafaring toil, and heavy is the labour of the sailors: so they bring the mighty-limbed whale to land. And he fills all the beach with his unapproachable limbs as they lie, and he is stretched out dead, terrible to behold. Even when he is killed and laid upon the land one still dreads to approach his corpse of dread aspect and fears him when he is no more, shuddering even when he is gone at the mere teeth in his jaws. At last they take courage and gather about him in a body, gazing in astonishment at the ruins of the savage beast. Then some marvel at the deadly ranks of his jaws, even the dread and stubborn tusks, like

λίθοις πάντοθεν, ὀφρ' ἵσχων ἀνέμων μένος ύγρὸν ἀέντων, χείμαρον ἐξερύσας, ὦ υἱὸς Δίος θρόνος.

a So when Achilles slays Hector, Hom. II. xxi. 369 ἄλλοι, δὲ περίδραμον ὑπὲρ Ἀχαιῶν, ἵνα καὶ θησαυρὸν φύλην καὶ εἴδος ἀγητῶν ἢ ἔκτορος· οὖθ' ἀρα οἶ τις ἀνουτητῇ γε παρέστη. ὦδε δὲ τις εἰπεσκευ ἱδὼν ἐπειδήτω ἄλλον· ἦ χρόνος ἢ μάλα ἡ μαλακώτερος ἀμφαφάσσαται ἢ ἐκτώρ ἢ ὑφανερῆ ἐνέπρηθεν πυρὶ κηλέω. 483
OPPIAN

τριστοιχεὶ πεφυώτας ἐπασσυνέρχεται ἀκωκαῖς· ἄλλοι δ' ἀτειλάς πολυδηρίτοιο πελώρου
χαλκοτόρους ἀφόωσιν· ο̣ δ' ἀξύπρωρον ἀκανθαν
θηεῖται σμερδυνόις ἀνισταμένην σκολόπεσσιν· ἄλλοι δ' ἀλκαίην, ἑτεροὶ πολυχανδέα νῃδῆν
καὶ κεφαλὴν ἀπέλεθρον ὀρώμενοι ἡγάσασαντο.
καὶ τις ἀνὴρ ὅρον βλοσυρὸν ὀδὸς 'Ἀμφιτρίτης
ζῆσαν ἐν τραφεροῖς πολὺ πλέον ἤ' νέεσιν
δηθύνων ἐτάροις μετέννεπεν ἐγγύς ἐοῦσι.
Γαῖα, φίλη θρέπτειρα, σὺ μὲν τέκες ἡδ' ἐκομίσας
φορβῇ χερσαίῇ· κόλποις δ' ἐνὶ σεῖο θάνοιμι,
ημαρ δὸτ' ἀντήσειε τὸ μόρσιμον· ἔργα δὲ πόντου
εὐμενέοι, χέρσῳ δὲ Ποσειδάωνα σέβοιμι·
μηδὲ μ' ἐν ἀργαλέοις ὀλίγον δόρυ κύμας πέμπσῃ, μηδ' ἀνέμους νεφέλας τε κατ' ἱέρα παπταίνοιμι·
οὔ γὰρ ἄλος ροθίων τόσσος φόβος οὐδ' ἄλεγείνης
ἀνδράσι ναυτιλίς καὶ οὐζύος ἦν μογέουσιν,
aiei δυσκελάδουι συνιτπεύοντες ἀέλλαις,
oυδ' ἄλις ὀλλυμένους διερὸς μόρος, ἀλλ' ἐτι τοίον
δαιτυμόνας μιμνουσι, ἀτυμβεύτου δὲ τάφου
θηρείου λαμυοῖ μυχοῖς πλήσαντο τυχόντες.
javelins, arrayed in triple row with close-set points. Others feel the bronze-pierced wounds of the monster of many battles; another gazes at his sharp spine bristling with terrible points; others behold with wonder his tail, others his capacious belly and measureless head. And, looking on the fierce beast of the sea, one who has lingered more in landward haunts than among ships says among his comrades by his side: O Earth, dear mother, thou didst bear me and hast fed me with landward food, and in thy bosom let me die, when my destined day arrives! (Be the Sea and the works thereof gracious unto me and on the dry land let me worship Poseidon!) And may no tiny bark speed me among the grievous waves nor let me scan the winds and the clouds in the air! Not enough is the so great terror of the waves, not enough for men the terror of distressful seafaring and the woe that they endure, ever riding with the storm-winds of evil noise, nor enough for them to perish by a watery doom: beyond all these they still await such banqueters as these, and find burial without a tomb, glutting the cavern of a wild beast’s throat. I fear her who breeds such woes.

* This is a parenthetical apology, an appeal to the Sea and the Sea-god not to be offended by the poet’s preference for the land. Cf. C. i. 9, where the poet deprecates the offence of Phaethon and Apollo at his comparing Antoninus to the sons of Zeus. So in prose, Herod. ii. 45 καὶ περὶ μὲν τῶν τοιαύτα ἡμῖν εἰπότοι καὶ παρὰ τῶν θεῶν καὶ παρὰ τῶν ἥρωων εὑμενείη εἰς. So Tennyson, In Memoriam lxxix. 1 f. “‘More than my brothers are to me’ [ix. 20]. Let this not vex thee, noble heart!” etc. A good example of the parenthetic apology is Pind. I. i. 1 ff. Μάτερ ἐμά, τό τεῦ, χρύσαστι Θήσα, | πράγμα καὶ ἀχολίας ύπέρτερον | θήσομαι—μὴ μοι κρασαν νεμεσάσαι | Δᾶλος—ἐν ἃ κέχυμαι, where editors amazingly continue to punctuate with a full stop after θήσομαι.
The sense is exactly that of 339 κυρρα χέρος δε Ποσειδάωνα σέβομαι and of ἔκαθεν δε μοι ἦπιος εἶης here. He is willing to pay his homage to the Sea, but he wishes no closer acquaintance. Cf. Plato, Rep. 499 a τά δε κομψά τε καὶ ἐριστικά . . . πάρεθεν ἀσπαζομένων, i.e. ordinary men look distantly upon the subtleties and quibbles of the sophist. One is reminded of C. S. Calverley’s famous reply to Dr. Jenkyns, when, as C. S. Blayds, he was an undergraduate at Balliol. Dr. Jenkyns: “And with what feelings, Mr. Blayds, ought we to regard the Decalogue?” Blayds: “Master, with feelings of devotion mingled with awe!” Cf. Eurip. Hipp. 102 πρόσωθεν αὐτήν (sc. Ἀφροδίτην) ἄγνως ὡν ἀσπάζομαι. 

Cf. Hom. II. xviii. 104 ἐτώσιον ἄχθος ἁρώνης; Od. xx. 379 αὐτῶς ἄχθος ἁρώνης.

The use of a gourd as a float is mentioned by Apostolides in his account, p. 45 f., of fishing for the Great Sea-perch (H. i. 142 n.). A strong line with a large hook is employed. Baited with small fishes, especially Saupes, this is cast in front of the Perch’s retreat among the rocks. When the fish is hooked, it withdraws into its hole and, dilating its gill-covers, presses against the walls of its retreat in such a way that the fisher cannot pull it out. But “il mouille, le plus loin possible, en ligne droite, l’autre extrémité libre de la ligne au moyen d’une pierre et attache au milieu une gourde (κολοκύνθη) ou un grand morceau de liège, qui, tiré
Nay, O Sea, I greet thee—from the land, and from afar—mayst thou be kind to me!

Such are the labours by which they slay those Sea-monsters which exceed in monstrous bulk of body, burdens of the sea. But those which are endowed with lesser limbs are caught by lesser sort of hunting and the weapons are suited to the prey: smaller the lines, smaller the jaw of the hook, scantier the food that baits the barbs, and in place of the skins of goats globes of dried gourds fastened to the line pull the body of the beast to the surface.

When fishermen encounter the whelps of the Lamna, many a time they merely undo the oar-thong, the strap which fastens the oar, and project par les deux bouts, se tire au dessous du niveau de la mer. Un ou deux jours après, si le cernier, pressé par la faim et fatigué de se tenir appuyé contre les parois de son nid, se relâche un peu, il est aussitôt tiré par la ligne qui tend à flotter. N’étant pas assez fort pour enraîner de nouveau le liege, il reste en dehors de son nid, et le pêcheur, avisé par la ligne qui flotte, vient le ramasser” (Apost. l.c.).

This refers to the simplest form of rowlock, a pin or thole (σκαλμός) in the gunwale to which the oar was fastened by a leathern thong (τρωπός, τρωπωτήρ): Poll. i. 87 ὃθεν μὲν αἱ κυπαὶ ἐκδέδενται, σκαλμός ὃ ὃ ὑ ἐκδέδενται, τρωπωτήρ καὶ τρωπώσασθαι ναῦν. Cf. Hom. Od. iv. 782= viii. 53 ἤρτωντο δ’ ἐρετμὰ τροποῖ ἐν δηματίνωσι; Aesch. Pers. 375 f. ναυβάτης τ’ ἀνήρ | τροποῦτο κόπτην σκαλμὸν ἀμφ’ εὐήρετμον. See further Aristoph. Ach. 549, 553; Eur. Hel. 1598; l.T. 1347; Thuc. ii. 93; Hom. Hy. vi. 42; Lucian, Catapl. 1; Poll. i. 85 ff., x. 134; E. M. s. ἐπίκωπος, s. εὐσκαρθμος, s. σκαλμός, s. τρόφης, s. τρωπωτήρες; Hesych. s. τροποῖ, s. τρωπώσασθαι; Suid. s. τρωπωτήρες. For the dynamics of the arrangement cf. [A.] Mechan. 850 b 10 ff. In Lat. the thong is struppus, Liv. Andr. ap. Isidor. Orig. xix. 4. 9. The pin is scalmus, Cic. Brut. 197; De or. i. 174; De offic. iii. 59; Vell. Pat. ii. 43. 1. In Shetland, where the arrangement is still in use, the pin is called kahe, the thong humlaband.
ОРРИАН

λυσάμενοι προϋτευναν ἐν οἴδμασιν· ἦ δ' ἐσιδοῦσα ἐσσυτο καὶ γενύων προῖει μένος, αἰφα δὲ σειρῆ ἐνσχόμενοι μιμνουσών ἀτ' ἐν δεσμοῖς ὀδόντες ἀγκύλοι· ἐνθεν ἐπεῖτα πόνος ῥήστος ὑλέσσαί λάμνην τριγλώχνον ὑπὸ ῥιπῆσι σιδήρουν.

"Ἐξοχα δ' ἐξθοδοποῖς ἐνὶ κήτεσι μαργαίνουσι λαμβδον ἄκρασυνη τε κυνῶν ὑπέροπλα γένεθλα· ἐξοχα δ' ὑβρισταὶ καὶ ἀγήνορες, οὐδὲ κεν ἂν τι ἀντόμενοι τρέσσειαν, ἀναιδεῖην ἀχάλινον αἰεὶ κυμαίνουσαν ἐπὶ φρεσὶ λύσαν ἐχοντες· πολλάκι δ' ἰχθυβόλουσι καὶ ἐς λίνων αἴξαντες κύρτους τ' ἐμπελάσαντες ἐδηλήσανθ' ἀλιεῖς ἁγρην ἰχθυόεσσαν, ἐνὶ φρένα πιαίνοντες.

τοὺς δὲ τις ἀσπαλιέως δεδοκιμένος ἰχθύων αὐτοῖς, πεῖρας ἀγκίστρω, μενοεικά ληίδα θήρης, ῥηίδώς ἐρύσει περὶ γαστέρα μαμώοντας.

Φώκη δ' οὐκ ἀγκιστρα τετεύχαται οὔτε τις αἴχη τριγλυφος ἡ κεν ἔλοι κείνης δέμας· ἐξοχα γὰρ μιν ρίνιος ὑπὲρ μελέων στερεῖ λάχειν, ὁβριμον ἕρκος· ἀλλ' ὅτ' ἐὐπλεκέσσοι λίνωι περικυκλώσωνται φῶκην ἀσπαλιής ἐν ἰχθύων οὐκ ἔθελοντες, δὴ τότε τοὺς κραιπνοὶ τε πόνοι σπουδή τε καθέλκειν δύκτυων ἐς ρήγμινα, ἐπεὶ φωκήν μεμαυάν οὐκ ἄν ἔφητυσσε καὶ εἰ μᾶλα πολλα παρεὶ δύκτα, ῥηίδως δὲ βίη τ' ὄνυχων θ' ὑπ' ἅκωκαὶ ῥήξει τ' ἀίξει τε καὶ ἐσεται ἰχθύων ἀλκαρ εἰλομένοις, μέγα δ' ἄλγος ἐνὶ φρεσὶν ἀσπαλιής· ἀλλ' ἦν μιν καθέλωσιν ὑποφθαδὸν ἐγνύθι γαϊς, ἐνθα δὴ καὶ τριόδοντι καὶ ἰψθίμοις ῥοπάλουσι δούρασὶ τε στιβαροῖς καταγόον ἐλώνωτες

a II. i. 373 n.; Ael. i. 55 describes a different mode of capture.

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it in the waves. And when the Lamna espies it, she rushes and puts forth the strength of her jaws, and straightway her crooked teeth are entangled in the strap and are held fast as if in chains. Thereafter it is an easy task to kill the Lamna with blows of the iron trident.

Ravenous pre-eminently among the hateful Sea-monsters and gluttonous are the monster tribes of the Dog-fishes; and they are pre-eminently insolent and proud and will fear nothing that they meet, having unbridled shamelessness ever swelling like a frenzy in their hearts. Often they rush upon the nets of the fishermen or attack their weels and destroy their fishy spoil, while fattening their own hearts. And a watchful fisherman may pierce them with the hook in the frenzy of their gluttony and land them along with the fishes, a pleasant spoil of his fishing.

For the Seal no hooks are fashioned nor any three-pronged spear which could capture it: for exceeding hard is the hide which it has upon its limbs as a mighty hedge. But when the fishermen have unwittingly enclosed a seal among the fishes in their well-woven nets, then there is swift labour and haste to pull the nets ashore. For no nets, even if there are very many at hand, would stay the raging seal, but with its violence and sharp claws it will easily break them and rush away and prove a succour to the pent-up fishes but a great grief to the hearts of the fishermen. But if betimes they bring it near the land, there with trident and mighty clubs and stout spears they smite it on the temples and kill

\[A. 367 a 10 \quad \text{άποκτεῖναι δὲ φώκην χαλεπὸν βιαίως, ἕα̂ν μὴ πις πατάξῃ παρὰ τὸν κρόταφον: τὸ γὰρ σῶμα σαρκῶδες αὐτῆς.}\]
OPPIAN

èς κροτάφους πέφνουσιν ἐπεὶ φώκησιν ὀλεθρός ὀξύτατος κεφαλής ἵκανεται οὐταμένης.

Ναὶ μὴν καὶ χέλυες μάλα πολλάκις ἀντιώσαι θῆρην λυβήσαντο καὶ ἀνδράσι πῆμα γένοντο.
τάων δ’ ἐπλετο μόχθος ἔλειν ῥήτορος ἀπάντων ἀνέρι θαρσαλέως καὶ ἀτριβέα θυμόν ἔχοντι;
εἰ γάρ τις καταδύς κρανάθη χέλυν ἐν ῥοθίουσιν ὑπτίου ἀνοστρέψεις επ’ ὀστρακόν, οὐκέτι κείνη
πολλά καὶ ιεμένη δύναται μόρον ἐξαλείειν·
ὑσι δ’ ἀναπλώει κούφον πλόον ἀσπαρίουσα
ποσσίν, ἀλὸς μεμανία· γέλως δ’, ἔχει ἀγρευτήρας.
τίν δ’ ὅτε μὲν θεύνουσι σιδηρείζη ὁμήρους,
ἄλλοτε δ’ ἐν βροχίδεσιν ἀναφάνειν μεθέπουσιν.
ὡς δ’ ὅτε νηπίαξα φρονεών πάϊς οὐρεσιοφότον
ἀνοστρέψη τρηχείαν ἐλών χέλυν, ἢ δ’ ἔπὶ νύτα
κεκλιμένη μάλα πολλὰ λυλαίεται οὖδ’ ἰκέσθαι,
ῥικνὰ ποδῶν σείουσα καὶ ἀγκίλα γούνα, μόχθω
πυκνὸν ἐπασπαρίουσα, γέλως δ’ ἔχει ὣς κεν ἶδηται,
ὡς κείνης ὀμόφυλον ἀλὸς δάκος ὑπτίου ἀλήη
ἐμφέρεται λωβητοῦ ὅπ’ ἀνδράσιν ἴχθυβόλουσι.
Πολλάκι δ’ ἐς τραφερὴν ἀνανίσσεται, ἐκ δὲ βολάων

a H. i. 397 n.
b The main points of vv. 394-415, but rather differently combined, are found in two accounts: (1) Plin. ix. 35 f. Capiuntur multis quidem modis sed maxime evectae in summa pelagi antemeridiano tempore blandito, eminente
toto dorso per tranquilla fluitantes, quae voluptas libere
spirandi in tantum fallit oblitas sui ut solis vapore siccato
cortice non queant mergi invitaque fluentes opportunae
venantium praedae. Ferunt et pastum egressas noctu
avideque saturatas lassari atque, ut remeaverint matutino,
summa in aqua obdormiscere. Id prodi stertentium sonitu.
Tum adnatare leviter singulis ternos. A duobus in dorsum
verti, a tertio laqueum ineci supinae atque ita e terra a

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it: since destruction comes most swiftly upon seals when they are smitten on the head.

Moreover, the Turtles a also very often destroy the spoil of the fishermen when they fall in with it and become a plague to the men. To capture b it is the easiest task of all for a man who is courageous and of fearless soul. For if he leap into the waves and turn the stony turtle on its back upon its shell, no more can it avoid doom, however much it try, but it floats on the surface buoyantly, struggling with its feet in its desire for the sea; and laughter seizes the fishermen. And sometimes they smite it with blows of iron, otherwhiles they deal with it by towing it with ropes. And as when a boy in childish frolic takes a rough mountain-roaming Tortoise and turns it over and it lies upon its back and is very eager to reach the ground, waving its wrinkled feet and wriggling furiously its crooked knees in its distress, and laughter seizes all who behold: even so its kindred beast of the sea floats on its back in the brine, the sport of the fishermen.

And often it comes up to the dry land and by the

pluribustrahi; (2) Diodor. iii. 20, speaking of the Aethiopian Chelonophagi (Turtle-eaters), says the Turtles spend the night in deep water feeding, but by day they seek the sheltered waters among the islands near the shore, where they sleep on the surface with carapace towards the sun, presenting the appearance of overturned boats: oι δὲ τὰς νῆσους κατακοίνωτες βάρβαροι κατὰ τοῖς τῶν κατοικῶν ἄρμα προφητεύονται ταῖς χελώναις: πρὸς ἐκάτερον δὲ μέρος πλησιάζοντες οἱ μὲν πιέζουσιν, οἱ δὲ ἐχαίρουσιν, ἐως ὅπῃ γένηται τὸ ζῴου ἐπειθ' οἱ μὲν έξ ἐκατέρων μέρους οἰκίζουσι τὸν δολον δηκον, ἵνα μὴ στραφέν τὸ ζῴου καὶ νηξάμενον τῷ τῆς φύσεως ῥοηθήματι φύγῃ κατὰ βάθος: εἰς δ' έχων μηρινόν μακρὰν καὶ δήσας τῆς οὐρᾶς νήχεται πρὸς τὴν γῆν καὶ προσέλκεται μετάγων τὸ ζῷον ἐπὶ τὴν χέρσον.
For the Dolphin in Greek religion and mythology see Hermann Usener, *Die Sintflutnagen* (Bonn, 1899), chap. v.

We take the sense of ἀπότροπος here to be ἀπὸ τρόπον, "contra morem consuetudinemque civilem" (Cic. *De offic. i. 41. 148); cf. [Phoecylic.] 182 μηδὲ κασιγνήτης ἐσ ἀπότροπον ἐλθέμεν εὐνή. So ενια παράτροποι Pind. *P. ii.* 35. Otherwise it may mean "abominable." But the word needs more careful consideration than it has yet received. It is curious that Aristotle speaks of hunting the Dolphin without a hint of anything unusual: A. 533 b 9 ὁ συμβαίνει καὶ ἐπὶ τῆς τῶν δελφίνων θήρας ὅταν γὰρ ἄθρως περικυκλώσασι τοὺς μονόελους (canoes), ψοφοῦντες ἐξ αὐτῶν ἐν τῇ θαλάττῃ ἄθρωσ ποιοῦσιν ἔξοκέλλειν, ψεύγοντας εἰς τὴν γῆν καὶ λαυβάποισιν.
rays of the sun its scales are burnt about it and it carries but withered limbs back to the sea and the dark wave receives it no more for all its eagerness but carries and rolls it aloft while it yearns for the bottom of the sea. And fishermen espying it very easily and gladly overcome it.

The hunting of Dolphins is immoral and that man can no more draw nigh the gods as a welcome sacrificer nor touch their altars with clean hands but pollutes those who share the same roof with him, whose willingly devises destruction for Dolphins. For equally with human slaughter the gods abhor the deathly doom of the monarchs of the deep; for like thoughts with men have the attendants of the god of the booming sea: wherefore also they practise love of their offspring and are very friendly one to another. Behold now what manner of happy hunting the Dolphins kindly to men array against the fishes in the island of Euboea amid the Aegean waves. For when the fishers hasten to the toil of

υπὸ τοῦ ἤλεθον καρπῆσαρόντας. So Ael. i. 18 ὅταν δὲ ἄλειν ή τρόπη τῶν παιδῶν αὐτῆς τῇ τριαίνῃ ἥ τῇ ἄκιδι βάλῃ—ἡ μὲν ἄκις τὰ ἀνώ τέτρηται, καὶ ἑνήπται σχόινοι μακρα αὐτή, οἱ δὲ δηνοι εἰσδόντες ἐχονται τοῦ θηρᾶς—καὶ ἔως μὲν ἄλγῳ ἔτι ρώμης ὅ δελφις ὁ τραυματίας μετείληχεν, χαλὰ ὁ θηρατής τὴν σχοῖνον, ὅταν δὲ αὐθήται καμάρται καὶ πως παρειμένον ἐκ τοῦ τραυματος, ἱσυχῇ παρ' αὐτήν ἄγει τὴν ναῦν καὶ ἔχει τὴν ἄγγαρ.

c Cf. infra 441 ii. ἡγητήρ, like Latin dux, a poetical synonym for king or emperor.

d Ael. i. 18 δελφίς δὲ ἀρα θῆλυς φιλοτεκνώτατος ἐς τὰ ἐσχατα ἡων ἐστὶ. Cf. v. 6, x. 8; Phil. 86; Plin. ix. 21 gestant fetus infantia infirmos. Quin et adultos diu comitantur magna erga partum caritate.

e Oppian's story is paraphrased by Ael. ii. 8. A similar story is told by Plin. ix. 29 ff. who also refers to a similar practice "in lásio sinu" (in Caria). The fish captured is in Pliny the Grey Mullet (mugil).
The word ὀμοκλή, "call," is used in the vaguest way. The schol. here interprets ἀπειλήν, λαμπτηδόνα: in II. i. 152 ἀπειλήν, in II. iv. 14 ἀπειλήν, ὀργήν. Oppian misunderstands, as does Aelian, the use of the lantern (not mentioned by Pliny) which is not to frighten, but to attract. Apostolides, p. 40, gives the following account of the mode of fishing for the Gar-fish (Belone acus) practised in the Sporades N. of Euboea: "Pendant les nuits les plus obscures du mois d'Octobre, aussitôt après l'arrivée des poissons, les bateaux quittent leur mouillage le soir et se rendent au large. Arrivés à l'endroit désigné les pêcheurs amènent les voiles et marchent lentement à la rame en examinant la mer de tous côtés. Il est facile de se rendre compte de la présence du poisson en écoutant le bruit que font les dauphins qui le poursuivent à la surface de l'eau. Alors, les pêcheurs allument un grand feu avec du bois résineux sur une espèce de gril en fer, qu'ils fixent à la proue du navire (πυροφάνι et πυριά vulg.). Les poissons attirés par la lueur accourent vers le bateau comme pour y chercher un abri contre l'ennemi [i.e., the Dolphins] qui ne cesse de les décimer. Les
evening fishing, carrying to the fishes the menace of fire, even the swift gleam of the brazen lantern, the Dolphins attend them, speeding the slaughter of their common prey. Then the fishes in terror turn away and seek escape, but the Dolphins from the outer sea rush together upon them and frighten them and, when they would fain turn to the deep sea, they drive them forth towards the unfriendly land, leaping at them ever and again, even as dogs chasing the wild beast for the hunters and answering bark with bark. And when the fishes flee close to the land, the fishermen easily smite them with the well-pronged trident. And there is no way of escape for them, but they dance about in the sea, driven by the fire and by the Dolphins, the kings of the sea. But when the work of capture is

pécheurs ne commence pas aussitôt la pêche, mais ils continuent à ramer lentement, sans bruit, de manière à faire tourner, sur place, le bateau quinze ou vingt fois sur lui-même. Cette opération ... a pour but, je crois, de refléter la lumière de tous les côtés de l'horizon, pour attirer les poissons qui se trouveraient à l'arrière du bateau, et qui, par conséquent, ne l'auraient pas vue. Les poissons réunis autour du bateau ne le quittent presque plus, ils y restent, tournant même avec lui quand les pécheurs le font tourner. Cela fait, on dirige le bateau lentement, à l'aviron, vers la terre, où il est suivi par les nombreuses bandes de Bélones. On arrive ainsi à la côte. Là on prend des précautions pour que le bateau ne touche terre, le moindre choc faisant dégager aussitôt les poissons. On l'arrête à une distance d'un ou de deux mètres, et, laissant les rames, on prend les haveneaux en main, et l'on commence à envelopper les poissons des deux côtés du bateau."

Ael. ii. 8 τῆς πρώτας τῶν ἀκατίων κοιλας τυόε ἐξαρτὼν ἐσχαρίδας πυρὸς ἑνακαμάζωντος καὶ εἰσὶ διαφανεῖς ὡς καὶ στέγειν τὸ πῦρ καὶ μὴ κρύπτειν τὸ φῶς ἵππος καλούσει αὐτάς.

Cf. 421 supra; Gregor. Nyss. Or. i. ὁ δελφῖς ἐστι τῶν νηκτῶν βασιλικῶτατος.
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δή τότ' ἀπαιτίζουσι παρασχεδόν ἐμπελάσαντες μισθὸν ὁμοφροσύνης, θήρης ἀποδάσμων αἰσιων·
oi δ' οὐκ ἦν ἄναντο, πόρον δ' εὐαγρεά μοίραν ἀσπασίως· ἦν γάρ τις ὑπερφιάλως ἀλητήται,
oὐκέτι οἱ δελφῖνες ἄρηγόνες εἰσὶν ἐπ' ἁγρήν.

Καὶ μέν τις Λέσβου πολαίφατον ἔργον ἀοιδοῦ ἐκλυεῖν, ὡς δελφῖνος ὄχησάμενος περὶ νῶτων κῦμα μέλαν περάσασκε καθήμενος, ἄτρομος ἦτορ, ἄείδων, καὶ πότμον ὑπέκφυγε λῃστήρων

Ταυναρίη τ' ἐπέλασσεν ἐπὶ προβολῃς Λακώνων.

καὶ ποὺ τις Λίβνος κοῦρον πόθον οἴδεν ἀκοῦσιν, τοῦ ποτὲ ποιμαίνοντος ἐρᾶσσατο θερμῶν ἔρωτα
dελφὶς, σὺν δ' ἦβυρε παρ' ἥσι, καὶ κελαδευὴ
tερπόμενος σύριγγι λιλαίετο πώεσιν αὐτοῖς

μυσγεσθαι πόντον τε λιπεῖν ἄνυλόχους τ' ἀφικέσθαι.

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a So Plin. ix. 32 (we give Philemon Holland’s engaging version) "But after this service performed, the Dolphins retire not presently into the deep again, from whence they were called, but stay until the morrow, as if they knew verie well that they had so carried themselves as that they deserved a better reward than one daies refecion and victuals: and therefore contented they are not and satisfied, unless to their fish they have some sope and crummes of bread given them soaked in wine, and that their bellies full."

b Arion of Methymna in Lesbos lived at the court of Periander tyrant of Corinth (625–585 B.C.). Having amassed great wealth in Italy and Sicily he wished to return to Corinth. At Tarentum he hired a boat from some Corinthians. On the voyage the men, wishing to get his money, conspired to throw him overboard. Arion offered them all his wealth if they would spare his life. They gave
happily accomplished, then the Dolphins draw near and ask the guerdon of their friendship, even their allotted portion of the spoil. And the fishers deny them not, but gladly give them a share of their successful fishing; for if a man sin against them in his arrogance, no more are the Dolphins his helpers in fishing.

One has heard, moreover, of the feat famous of old of the Lesbian minstrel, how riding on the back of a Dolphin he crossed the black waves while he sat fearless of heart and singing, and so escaped death from the pirates, and reached the land of Taenarus on the shores of the Laconians. And one knows, methinks, by hearsay the love of the Libyan boy whom as he herded his sheep a Dolphin loved with a burning love and played with him beside the shores and for delight in his shrill pipe was fain to live among the very sheep and to forsake the sea and him the choice either to kill himself or to jump into the sea. He asked to be allowed to don his minstrel’s dress and sing to them. This granted, he stood on the deck and sang and then jumped into the sea, when a Dolphin took him on its back and carried him ashore at Taenarus in Laconia. Herod. i. 34; Pausan. iii. 25. 7 ἀναθήματα δὲ ἄλλα τέ ἔστων εἶπεν Ταυνάρῳ καὶ Ἀρίων ὁ κυθαρῳδὸς χαλκοῦς εἶπε δελφίνος; Plut. Mor. 160 e ff.; Ael. ii. 6; vi. 15; xii. 45, where he quotes the distich inscribed on the memorial at Taenarus and a hymn purporting to have been written by Arion as a thank-offering to Poseidon; Plin. ix. 28; Philostr. Imag. i. 19; Aul. Gell. xvi. 19; Propert. iii. 26. 17; Ov. Fast. ii. 83 ff., etc.; K. Klement, Arion, Wien, 1898.

This probably refers to the Dolphin of Hippo(n) Diarrytus, now Bizerta (38 m. N. of Tunis), the story of which is told by Pliny ix. 26, and more ornately by the younger Pliny, Ep. ix. 33.

For the Dolphin’s love of music: Ael. xi. 12; Plin. ix. 24, etc.
The reference is to Por(d)oselene on an island of the same name near Lesbos (Strabo 618). Ael. ii. 6 tells the story somewhat differently from Oppian, and omitting the death of the boy and the Dolphin (see note on 518 infra): λέγει δὲ καὶ Βυζάντιος ἄνηρ, Δεωνίδης ὄνομα, ἰδεῖν αὐτὸς παρὰ τὴν Αἰσολίδα πλέων ἐν τῇ καλομένῃ Ποροσελήνῃ πόλει δελφίνα ἡθάδα καὶ ἐν λυμένι τῷ ἐκείνων οἰκοῦντα κτλ.; cf. Pausan. iii. 23. 7 τὰ μὲν οὖν ἐς αὐτὸν Ἀρίωνα καὶ τὰ ἐπὶ τῷ δελφίνῳ Ἡρόδωτος εἶπεν ἀκόην ἐν τῇ Λυδίᾳ συγγραφῇ τὸν δὲ ἐν Ποροσελήνῃ δελφίνα τῷ
come to the woods. Nay, nor has all Aeolis a forgotten the love of a youth—not long ago but in our own generation—how a Dolphin once loved an island boy and in the island it dwelt and ever haunted the haven where ships lay at anchor, even as if it were a townsman and refused to leave its comrade, but abode there and made that its house from the time that it was little till it was a grown cub, like a little child nurtured in the ways of the boy. But when they came to the fullness of vigorous youth, then the boy excelled among the youths and the Dolphin in the sea was more excellent in swiftness than all others. Then there was a marvel strange beyond speech or thought for strangers and indwellers to behold. And report stirred many to hasten to see the wondrous sight, a youth and a Dolphin growing up in comradeship, and day by day beside the shore were many gatherings of those who rushed to gaze upon the mighty marvel. Then the youth would embark in his boat and row in front of the embayed haven and would call it, shouting the name whereby he had named it even from earliest birth. And the Dolphin, like an arrow, when it heard the call of the boy, would speed swiftly and come close to the beloved boat, fawning with its tail and proudly lifting up its head fain to touch the boy. And he would gently caress it with his hands, lovingly greeting his comrade, while it would be eager to come right into the boat beside the boy.

παιδὶ σώστρα ἀποδιδόντα δτι συγκοπέντα ὑπὸ ἀλιέων αὐτοῦ ἰδαστο, τοῦτον τὸν δελφίνα εἶδον [cf. Oppian's "not long ago"] καὶ καλοῦσί τῷ παιδὶ ὑπακούοντα καὶ φέροντα, ὅπτε ἐποξεῖσθαι οἱ βούλοιτο. For other similar stories cf. A. 631 a 8 ff.; Ael. ii. 6, vi. 15, viii. 11; Athen. 606 c; Plin. i. 24 ff.; Antig. 55; Aul. Gell. vi. 8.
αὐτὴν εἰς ἀκατὸν παιδὸς πέλασ· ἀλλ’ ὁτ’ ἐς ἀλμην κοῦφα κυβιστήσειεν, ὡς ἐγγύθη νήχετο κοῦρον, αὐτήσι πλευρῆσιν ἀνὰ πλευράς παρενείρων, αὐτήσι γενύσει πέλασ γένυν, ἢδε καρήγων ἐγχρίμπτων κεφαλῆν· φαίης κε μιν ἐμείροντα κύσσαι καὶ στέρεσοι περιπτύξαι μενεάϊνεν ἡθεον· τοῦ γὰρ ὅπαυν νήχετο μιτῆ.

ἀλλ’ ὁτε καὶ πελάσειε παρ’ ἦσσιν, αὐτίκα κοῦρος ἀφάμενοι λοφὶς διερῶν ἐπεβήσατο νῶτων· αὐτάρ ὁ γ’ ἀσπασίως παιδὸς δέμας ἐμφροὶ θυμῶν δεξάμενος φοίτασκεν, ὅτη νόος ἡθέου ἠλαεν, εἰτ’ ἅρα πόντον ἐπ’ εὐρέα τῆλε κελεύοι στέλλεσθ’· εἰθ’ αὐτῶς λιμένοι διὰ χώρων ἀμείβειν, ἡ χέρσων πελάεων, ὡ δ’ ἐπείθετο πᾶσαν ἐφετμῆν. οὔτε τις ἡμὺν χωρὸ πῶλος τόσον ἐν γεννεσι μαλθακὸς εὐγνάμπτουσιν ἐφέσπεται ὡδὲ χαλινοῖς, οὔτε τις ἀγρεύτηρ κώνον ἐθᾶς ὀτρύνοντι τόσον ὑπεικαθέων ἐπιπείθεται, ἢ κεν ἄγησιν, οὔτ’ ἐτί κεκλομένου τόσον θεράποντες ἀνακτος πειθόμενοι βέζουσιν ἐκοῦσοι ἐργον ἐκόντες, ὡσον ὑπ’ ἡθέου δελφὸς φίλος ὀτρύνοντι πείθετ’ ἄνευ ξεύγλης τε βιαζομένων τε χαλινῶν. οὐ μέν μιν μοῦνον φορέειν θέλεν, ἀλλὰ καὶ ἄλλως πείθετο, τὸ μιν ἀνώγει ἀναξ ἔος, ἢ δ’ ἐκομιζε νῶτοις, οὕτω βοῦχον ἀναινόμενος φιλότητι. τοῖς μὲν ξωῷς φιλῇ πέλεν· ἀλλ’ ὁτε παῖδα πότμος ἔλε, πρῶτον μὲν ὀδυρομένων ἀτάλαντος δελφὸς ἱόνεσσιν ἐπέδραμεν, ἢλικα κοῦρον μαστεύων· φαίης κεν ἐτήτυμον ὅσσαν ἀκούσαν μυρομένον· τοῖς μιν ἀμήχανον ἀμπεχε πένθος· οὐδ’ ἐτί κικλήσκουσιν ἐπείθετο πολλάκις ἀρτοὶς νησαιοῖς, οὐ βρῶσιν ὀρεγνυμένην ἐθέλεσκε.
But when he dived lightly into the brine, it would swim near the youth, its side right by his side and its cheek close by his and touching head with head. Thou wouldst have said that in its love the Dolphin was fain to kiss and embrace the youth: in such close companionship it swam. But when he came near the shore, straightway the youth would lay his hand upon its neck and mount on its wet back. And gladly and with understanding it would receive the boy upon its back and would go where the will of the youth drave it, whether over the wide sea afar he commanded it to travel or merely to traverse the space of the haven or to approach the land: it obeyed every behest. No colt for its rider is so tender of mouth and so obedient to the curved bit; no dog trained to the bidding of the hunter is so obedient to follow where he leads; nay, nor any servants are so obedient, when their master bids, to do his will willingly, as that friendly Dolphin was obedient to the bidding of the youth, without yoke-strap or constraining bridle. And not himself alone would it carry but it would obey any other whom his master bade it and carry him on its back, refusing no labour in its love. Such was its friendship for the boy while he lived; but when death took him, first like one sorrowing the Dolphin visited the shores in quest of the companion of its youth: you would have said you heard the veritable voice of a mourner—such helpless grief was upon it. And no more, though they called it often, would it hearken to the island townsmen nor would it accept food when
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δέχεσθαι, μάλα δ' αἷμα καὶ ἕξ ἄλος ἐπλετ' αὖστος 51. κεῖνης, οὐδὲ τις αὐτοῦ ἐπεφράσατ'; οὐδ' ἐτὶ χῶρον ἵκετο· τὸν μὲν ποιῶς πόθος οἰχομένου ἐσβεσε, σὺν δὲ θανόντι θανεῖν ἔσπευσεν ἔταιρῳ.

'Αλλ' ἐμπίς καὶ τόσσον ἐνηείᾳ προφέροντας καὶ τόσον ἀνθρώπωσιν ὁμόφρονα θυμὸν ἔχοντας Ὁρήκεις ὑβρισταὶ καὶ ὅσιοι Βύζαντος ἔχουσιν ἀστιν σιδηρείοις νοήμασιν ἀγρώσσουσιν· ἡ μέγ' ἀπαρτηροὶ καὶ ἀτάσθαλοι· οὐδὲ κε παίδων, οὐ πατέραν φεισαυντό, κασιγνήτους τ' ὀλέκοιν ῥηδίως· τοῖς δὲ νόμος δυστερπέος ἄγρης.

μητρὶ μὲν αἰνοτόκῳ δίδυμον γένος ἐγγὺς ὦπιδεῖ δελφίνων, ἀταλοίσιν ἀλίγκιον ἥθεοίοις· Ὁρήκεις αὖ ἐπὶ τοῖσιν ἀτηνεῖς ἐντύνονται, στειλάμενοι δόρυ κούφων ἀτάσθαλον ἐς πόνον ἄγρης. οἱ μὲν δὴ λεύσοντες ἐπειγόμενον σκάφος ἀντὶν ἀτρεμέες μύμνουσι καὶ ἐς φόβον ὅχι ὀρώσων, οὐ τω' διόμενοι μερόπων δόλων, οὐδὲ τω' ἀτην ἱεσθαί, σαίνουσι δ' ἐνεχαὶ ἡὕθ' ἐταῖρους γηθόσωνοι, χρύπποντες ἐὸν χαῖροντες ὀλῆθρον. οἱ δὲ θοώς ἐλάσαντες ἀκοντιστήρι τραϊνὴ τὴν τ' ἀκίδα κλείουσι, βέλος κρυερώτατον ἄγρης, δελφίνων ἕνα κούρων ἀνωτίσω βάλον ἄτη· αὐτάρ ὁ γ' ἱδνωθείς, ὀδύνης ὑπὸ πικρῶν ἄχευν, αὐτῆς ὑποβρυχίης εἶσον καταδύτεται ἀλῆς, ὀχθίζων σφακέλω τε καὶ ἁργαλέσιων ἀνίαις· οἱ δὲ μιν οὐκ ἔριοντο βιώμενοι· ἡ γάρ ἂν ἄγρης μαψίδης ἄλιον καὶ ἐτώσιον ἔργον ἄροιντο·

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a Byzantium, of which Byzas was the legendary founder: Steph. Byz. s.v.; Diodor. iv. 49.

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offered it, and very soon it vanished from that sea and none marked it any more and it no more visited the place. Doubtless sorrow for the youth that was gone killed it, and with its dead comrade it had been fain to die.

But notwithstanding, although the Dolphins so excel in gentleness and though they have a heart so much at one with men, the overweening Thracians and those who dwell in the city of Byzas a hunt them with iron-hearted devices—surely wicked men and sinful! who would not spare their children or their fathers and would lightly slay their brothers born. And this is the manner of their unpleasant hunting. The mother Dolphin—a mother to her sorrow—is closely attended by her twin brood,b like unto boys of tender age. Now against these the cruel Thracians array their attack, equipping a light boat for the sinful labour of their hunt. The young Dolphins, when they see the speeding bark before them, remain still and look not to flight, not dreaming that any guile or ill would come upon them from men, but fawn on them as on kindly comrades with delight, rejoicing as they meet their own destruction. Then the fishers strike swiftly the hurled trident which they call a harpoon, most deadly weapon of the hunt, and smite one of the young Dolphins with unthought of woe. And shrinking back in the bitter anguish of its pain, it straightway dives within the nether brine, racked with torture and grievous agony. And the fishers do not hale it up by force—else would they be undertaking to no purpose a vain and empty work of hunting—but as it rushes, they

b A. 566 b 6 τίκτει δ' ὃ μὲν δελφὸς τὰ μὲν πολλὰ, ἐν ἐνίστε δὲ καὶ δύο; Ael. i. 18 τίκτει δύο.
όλλα οἱ ἱεμένως δολιχὴν ἐφιάσω ἀγεσθαί
μὴρινθὸν καὶ νὴ ἑκατοσπέρχουσιν ἔρετμοις,
ἐσπόμενοι δελφῖνος ἀτυξομένοιο κελεύθοιος. 545

όλλ' ὀτε λευγάλεσαι κακηπελέων ὀδύνης
κάμνῃ καὶ γλωξίαν περισκάρῃσι σιδήρου,
σῇρα τὸτ' ἀδρανέων ἀναδύεται, ἀλκιμὰ γυία
κεκμηκός, κούφοισιν ἀειρόμενον ῥοθίουσιν,
μῦστατα φυσιών: μῆτηρ δὲ μν ὑποτε λείπει,
όλλ' αἰεὶ μογέοντι συνεστηπτά, ἐκ τ' ἀνιόντι
βυσσοθέν, ἀχνυμένη τε καὶ αὐνότατον στεναχούσῃ
eἰδομένη: φαίης κεν ὀδυρομένην ὄρασθαι
μῆτέρα περθομένης πόλιοι περὶ δυσμενεσσή
παιδῶν θε' ἐλκομένων ὑπὸ λήγια δουρός ἀνάγκη;
ὡς ἡ γ' αὖ' ἀχέουσα δαἰξομένως περὶ παιδί,
ὡστ' αὐτὴ μογέουσα καὶ οὐνηθείσα σιδήρου,
δινεύει το'ν δ' ἄλλον ἔης ἀπὸ παιδα κελεύθου
στέλλει ἐπεμπτύουσα καὶ ὀτρύνουσα διώκει·
φεύγε, τέκος: μέροπες γὰρ ἀνάρσιοι, οὐκέθ' ἑταῖροι
ημῖν, ἄλλα σίδηρον ἐφοπλίζουσι καὶ ἄγρην·
ἡδη καὶ δελφίων ἐπεντύνουσι "Αρη, 550
σπονδάς τ' ἀθανάτων καὶ ὀμοφροσύνην ἀλτόντες
ἡμετέρην, τὴν πρόσθεν ἐπ' ἀλλῆλοις ἐθέμεσθα.
τοῖα καὶ ἀφθογγός περὶ ὀμος τεκέσσοις ἑοῖς
μυθεῖται καὶ τὸν μὲν ἀπέτρεπτε τῇλε φέβεσθαι,
τῷ δ' ἐτέρῳ κρυερῶς μεμογητῷ συμμογέουσα
αὐτής ἄγχ' ἀκάτοιο συνεστηπτα, οὐδ' ἀπολείπει·
οὐδὲ τὸς ἱεμένος περὶ ἀποτρέψει τεκοῦσαν
οὔτ' βαλὼν οὔτ' ἄλλο φέρων δέος· ἀλλ' ἀμα παιδί
ἐλκομένως δύστηνος ἀνέλκηται, ὅφρα πελάση
δυσμενεων ὑπὸ χειρας: ἀνάρσιοι, ἥ μεγ' ἀλτροὶ
οὐδ', οὔτ' οὐκείρουσιν ἀτυξομένην ὀρόωντες
οὔτε νόον γνάμπτουσι σιδήρεον, ἀλλὰ καὶ αὐτὴν
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let the long line go with it and urge on the boat with their oars, following the path of the fleeing Dolphin. But when it is weary and in evil case with grievous pains and struggles on the barbs of iron, then being faint it comes to the surface, its strong limbs weary, raised by the buoyant waves, gasping its last. And the mother never leaves it but always follows with it in its distress and when it rises from the depths, like one who grieves and mourns terribly. You would say you were beholding the mourning of a mother when her city is sacked by the foe and her children are haled away perforce as the spoil of the spear. Even so she in sore grief circles about her wounded child as if she herself were suffering and wounded by the iron. Her other child she falls upon to send it from her path and urgently drives it away: "Flee, my child! for men are foes, no longer friends to us, but they prepare against us iron and capture: now even against the Dolphins they array war, sinning against the truce of the immortal gods and against the concord which formerly we made with one another." So, voiceless though she be, she speaks to her children. And one she turns away to flee afar; but the other, suffering with it in its cruel suffering, she attends close to the very boat and forsakes it not; nor could one drive away the mother if he tried either by striking her or by any other form of terror, but along with the child, when it is haled up the unhappy mother is haled up also, till she comes into the hands of the foe. Unkind and surely greatly sinful, these neither have pity upon her when they see her distress nor bend their heart of iron, but, smiting her also with
χαλκεῖαις ἄκίδεσοι καταγόντων ἐλάσαντες παίδα τε καὶ γενετειραν ὁμή συναπέθοισαν ἄηθε ἐφθισαν οὐκ ἀέκουσαν, ἕπει περὶ παίδι θανόντι μήτηρ καὶ φρονέουσα καὶ ἱεμένη δεδάϊκται. ὲς δ' ὅποτ' ὀρταλίχουσι χελιδόσι νηπιάχουσι νέρθεν ὑπὲξ ὀρὸφου τυχῶν ὀφὶς ἄγχι πελάσοι, καὶ τοὺς μὲν κατέπεφνε καὶ ἐσπασεν ἐνδον ὀδόντων, μήτηρ δὲ πρῶτον μὲν ἀτυχομένη δεδόνηται λοίγα τετριγυία φόνου γόον τ' ὅτε παίδας ἀθρήσῃ φθιμένους, ἢ δ' οὐκέτι φύξιν ὀλέθρον δίζεται, ἀλλ' αὐτήν ὑπαί γενύεσοι δράκοντος εἰλείται, μέσφ' ὅρνων ἐλη παιδοκτόνος ἄηθε ὡς ἁρα καὶ δελφῶν νέω συναπέθθιτο μήτηρ, χεῖρας ἐς ἤχυβολῶν αὐτάγρετος ἀντήσασα.

"Ἐθνεα δ' ὀστρακόρινα, τά θ' ἐρπύζουσι χαλάσασθε, πάντα φάτις μήνης μὲν ἀεξομένης κατὰ κύκλον σαρκὶ περιπλήθεως καὶ πίονα ναιέμεν οἴκον· φθινούσης δ' ἔξαυτε ἀφαυροτέρους μελέεσσι νίκνοσθαι τοίη τις ἐνί σφισιν ἐστὶν ἀνάγκη. τῶν δὲ τὰ μὲν δύνοντες ὑπόβρυχα χερσὶ λέγονται ἀνέρεσ ἐκ ψαμάθους, τά δ' ἐκ σπιλάδων ἐρύουσι νωλεμές ἐμπεφύωτα, τά δ' ἥσουν ἐπτυσαν αὐτάις κύματα καὶ βαδρεῖσι λαχαιομένης ψαμάθους.

Πορφύραν αὐθ' περὶ δὴ τι μετ' ὀστρείοισι ἔασι λίχναι τοίη δὲ σφιν ἐπτήτυμος ἰσταῖν ἄγηρ. κυρτίδες ἠβαιαί ταλάρους γεγάσασιν ὅμοιαι,
stroke of brazen harpoons, they slay child and mother together in a common doom: slay her not unwilling to be slain, since over her dead child the mother wittingly and willingly meets her death. As when a snake chances upon the young brood of a swallow under the eaves and approaches them: and them he slays and seizes within his teeth, and the mother first circles about distraught, pitifully crying her lament for their slaying; but when she sees her children perished, no more she seeks escape from destruction but flutters under the very jaws of the serpent, until the doom that slew the children overtakes the mother bird: even so also with the young Dolphin perishes the mother, coming a willing prey into the hands of the fishermen.

As for the Testacean tribes which crawl in the sea, report tells that all these in due cycle are full of flesh when the moon is waxing and inhabit a rich dwelling, but when she wanes, again they become more meagre and wrinkled of limb: such compelling force resides in them. Of these men gather some from the sand with their hands, diving under the sea; others they pull from the rocks to which they stubbornly cling; yet others the waves cast up on the very shores or in trenches dug in the sand.

The Purple-shells again among Shell-fish are eminently gluttonous, and by gluttony is the true manner of their capture. Small weels like baskets

\[\text{Aπολλόδωρος ... ἐν τοῖς περὶ Σώφρωνος προθεῖς τὰ ἀιχνότερα τὰν πορφυρᾶν φησίν ὅτι παροιμία ἐστιν καὶ λέγει, ὡς μὲν τινὲς, ἀπὸ τοῦ βάμματος οὗ γὰρ ἀν προςφαίη ἔλκει ἐφ ἑαυτὸ καὶ τοῖς προσπαρατεθειμένοις ἐμποιεῖ χρώματος αὐτῇ οὖν ἄλλοι δ' ἀπὸ τοῦ ἤφου.}

\[\text{Oppian's account is paraphrased Ael. vii. 34.}\]
Another dreaded enemy [of the Oyster] is the ‘whelk,’ a term which includes Purpura lapillus, Murex erinaceus, Buccinum undatum, and probably also Nassa reticulata. All these species perforate the shell with the end of their radula, and then suck out the contents through the neatly-drilled hole”; ibid. p. 60 “Besides the dangers to which they are exposed from other enemies, many of the weaker forms of Mollusca fall a prey to their own brethren. . . . Purpura lapillus prefers Mytilus edulis to any other food, piercing the shell in about two days’ time by its powerful radula, which it appears to employ...
are made with close-set rushes, and the fishers gather and place in them Spiral-shells and Clams together. Now when the Purple-fishes draw near, drunk with the lust of food, they put forth from within their chamber their long tongue, which is thin and sharp, and stretch it through the rushes, in quest of food and fatal feast they find. For the tongue, fixed in the close-set rushes, swells and is straitened by the mesh of withes and cannot any more draw back if it try but remains stretched in pain, until the fishers land the shell-fish while intent upon their tongue, bringing a colour most beautiful for purple cloths.

Than the task of the Sponge-cutters I declare that there is none worse nor any work more woeful for men. These, when they prepare themselves for their labour, use more meagre food and drink and indulge themselves with sleep unfitting fishermen. As when a man prepares himself for the tuneful contest—one who hath Phoebus' boast of lyric song—and he studies all care and every way takes heed, nursing for the games the melody of his clear voice: so do they zealously take all watchful care that their breath may abide unscathed when they go down into the depths and that they may recover from somewhat in gimlet fashion." Cf. A. 517 b 4 νέμονται δὲ ἐξειροντα τὴν καλοιμένῃ γλῶτταν ὑπὸ τὸ κάλιμα (operculum). τὸ δὲ μέγεθος τῆς γλῶττης ἔχει ἡ πορφύρα μεῖζὸν δακτύλου, ὃ νέμεται καὶ διατρυπᾶ τὰ κογξέλια καὶ τὸ αὐτῆς ὀστρακὸν; P. A. 661 a 21 ταῖς γὰρ πορφύραισ τοσαύτην ἔχει δύναμιν τοῦτο τὸ μόριον ὡστε καὶ τῶν κογξέλιων διατρυπῶσι τὸ ὀστρακὸν, οἷον τῶν στρόμβων οἷς δελαῖονται αὐτᾶς; Athen. 89 c; Plin. ix. 128 Lingua purpurae Longitudine digitali, qua pascitur perforando reliqua conchylia.

b For the Sponge-cutter (σπογγεῖς, σπογγοθήρας, σπογγοτόμος, etc.) in general cf. H. ii. 435 ff.; Plin. ix. 151 ff.

c Cf. H. iii. 45.
άλλ' ὄτ' ἀεθλεύσωι μέγαν πόνον ἐξανύντες, εὑχόμενοι μακάρεσσιν ἀλὸς μεδέουσι βαθείης ἀρώνται κήτειον ἀλεξήσαί σφισι πῆμα, μήτε τυ' ἀντιάσαι λῶβην ἀλὸς· ἢν δ' ἐσίδωνται κάλλιχθων, τότε δὴ σφι νόνον μέγα τάρσος ἰκάνει· οὐ γάρ πι λείνησι νομαίς ἐνι κήτος ἄσπτον, οὐ δάκος, οὔδε τὶ πῆμα βαλάσσειν ἀλὸ φαάνθη, ἀλλ' αἰεὶ καθαροῖν ἀπημαντοὺς τε πόροισι τέρπονται· τῷ καὶ μν ἐφήμισαν ἱερὸν ἱχθὺν. τῷ δ' ἑπιγηθήσαντες ἐπιστεύδουσι πόνοισι· πείσματι μηκεδανῇ μεσάτης ὑπὲρ ἰχθὺν ἀνήρ ἔξωσται, παλάμησι δ' ἐν ἀμφοτέρησιν ἀείρει τῇ μὲν ἐριβρηθῇ μολίβου χύσῃν ἀμφιμεμαρτῶς, δεξιερὴ δ' ἀρπὴν εὐήκεα χειρὶ τιταίνει· φρουρεῖ δ' ἐν γενύσεσιν ὑπὸ στόμα λευκὸν ἀλειφαρ· στὸς δ' ἀρ' ὑπὲρ πρώρης ἐσκέβαστο πόντιον ὀίδμα ὀρμαίον λευκῶν τε πόνον καὶ ἄθεσφατον ὑδῷρ. οἱ δὲ μὲν ὀτρύνουσιν ἐπιστεύχουσι τε μῦθοι θαρσαλέοις ἐπὶ μόχθοιν, ἀτ' ἐν νύσσῃ βεβαῖα ἄνδρα ποδωκείης δεδαμένον· ἀλλ' ὅτε θυμῶ θαρσῆσῃ, δίναις μὲν ἐνῆλατο, τὸν δὲ καθέλκει ἴμενοιν πολιοῦ μολίβου βεβριθότος ὀρμῇ. αὐτὰρ δ' ἥ' ἐς βυσσὸν προμολῶν ἐξέπτυσο' ἀλοφὴν· ἡ δὲ μέγα στίλβει τε καὶ ὑδαί μίσγεται αὐγῇ, ὀρφυς ἥττε πυρὸς ἀνὰ κνέφας ὄμμα φαείων· πέτρας δ' ἐμπελάσας σπόγγους ἰδεν· οἱ δὲ φύονται

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a Introduction, p. lvii.

b i.e., olive-oil: Plut. Mor. 950 b τῶν δ' ἀλλων ἴρων διαφανές μάλιστα τοῦλαιν ἐστὶ, πλεῖστῳ χρώμενον ἀεί τοῖτον δὲ τεκμήριον ἡ κοιφότης, δι' ἢ ἐπιπολαζεῖς πάσιν ὑπὸ τοῦ ἀέρος ἀνω φερόμενον. τοιεὶ δὲ καὶ τὴν γαλήνην ἐν τῇ θαλάττῃ τοῖς κύμασιν ἐπιρραινόμενον, οὐ διὰ τὴν λείτητα τῶν ἀνέμων ἀπολι-
past toil. But when they adventure to accomplish their mighty task, they make their vows to the blessed gods who rule the deep sea and pray that they ward from them all hurt from the monsters of the deep and that no harm may meet them in the sea. And if they see a Beauty-fish, then great courage comes into their hearts; for where these range there never yet hath any dread Sea-monster appeared nor noxious beast nor hurtful thing of the sea but always they delight in clean and harmless paths: wherefore also men have named it the Holy Fish. Rejoicing in it they hasten to their labours. A man is girt with a long rope above his waist and, using both hands, in one he grasps a heavy mass of lead and in his right hand he holds a sharp bill, while in the jaws of his mouth he keeps white oil. Standing upon the prow he scans the waves of the sea, pondering his heavy task and the infinite water. His comrades incite and stir him to his work with encouraging words, even as a man skilled in foot-racing when he stands upon his mark. But when he takes heart of courage, he leaps into the eddying waves and as he springs the force of the heavy grey lead drags him down. Now when he arrives at the bottom, he spits out the oil, and it shines brightly and the gleam mingles with the water, even as a beacon showing its eye in the darkness of the night. Approaching the rocks he sees the Sponges which

...
Oppian is thinking of the sensibility of the Sponge: A. 487 b 9 dòkei dé kai dé spóγγος ἔχειν τῶν αἰσθήσεων· σημεῖον δὲ ὧν χαλεπώτερον ἀποστάται, ἀν μὴ γένηται λαθραῖος ἡ κίνησις, ὡς φάσιν; cf. Plut. Mor. 980 c; Plin. ix. 148 intellectum inesse his apparat quia, ubi avulsorum sensere, contractae multo difficilius abstrahuntur.

The best commentary on all this passage is Plin. ix. 152 f. Cum caniculis (Dog-fishes) atrox dimicatio. Inguna et calces omnemque candorem corporum [Ael. xv. 11 says that for this reason divers blacken the soles of their feet and the palms of their hands] appetunt. Salus una in adversas eundi ultroque terrendi. Pavet enim hominem aequo ac terret, et sors aqua in gurgite. Ut ad summa aquae ventum est, ibi periculum ances adempta ratione contra eundi dum conetur emergere, et salus omnis in sociis. Funem illi religatum ab 512
grow on the ledges of the bottom, fixed fast to the rocks; and report tells that they have breath in them, even as other things that grow upon the sounding rocks. Straightway rushing upon them with the bill in his stout hand, like a mower, he cuts the body of the Sponges, and he loiters not, but quickly shakes the rope, signalling to his comrades to pull him up swiftly. For hateful blood is sprinkled straightway from the Sponges and rolls about the man, and many a times the grievous fluid, clinging to his nostrils, chokes the man with its noisome breath. Therefore swift as thought he is pulled to the surface; and beholding him escaped from the sea one would rejoice at once and grieve and pity: so much are his weak members relaxed and his limbs unstrung with fear and distressful labour. Often when the sponge-cutter has leapt into the deep waters of the sea and won his loathly and unkindly spoil, he comes up no more, unhappy man, having encountered some huge and hideous beast. Shaking repeatedly the rope he bids his comrades pull him up. And the mighty Sea-monster umerais eius trahunt. Hunc dimicans, ut sit periculi signum, laeva quatit, dextra apprehenso stilo in pugna est. Modicus alias tractatus: ut prope carinam ventum est, nisi praeceleri vi repente rapiunt, absumi spectant. Ac saepe iam subducti e manibus auferuntur, si non trahentium opem conglobato corpore in pilae modum ipsi adiuvere. Protendunt quidem tridentes alii, sed monstro sollertia est navigium subeundi atque ita e tuto proeliandi. Omnis ergo cura ad speculandum hoc malum insumitur.

* Plut. Mor. 980 b οὗ γὰρ ἄψυχον οὐδ' ἀνασθήτων οὐδ' ἀναμονὸς σπόργοις ἑστίν; Ael. viii. 16: Phil. 93; Plin. ix. 149; xxxii. 124 aliqui narrant et auditu regis contrahique ad sonum nec avelli petris posse, ideo abscindi ac saniem emittere.

* Such as the Ox-ray described H. ii. 141 ff. and obviously meant in Plin. ix. 151.
κητείη τε βίη καὶ ὁμόστολοι ἔσπασαν ἄνδρες, οίκτρον ἴδεύν, ἐτὶ νήσος ἐφιέμενον καὶ ἑταῖρων. οἱ δὲ θώς κείνον τε πόρον καὶ λυγρὸν ἄεθλον ἀχνύμενοι λείπουσι καὶ ἐς χέρσον κατάγονται λεῖψανα δυστήμου περικλαίοντες ἑταῖρου.

Τόσο ἐδάνην, σκηπτοῦχε διοτρεφές, ἔργα θαλάσσης. σοὶ δ' αἰεὶ νῆς μὲν ἀπήμονες ἠθύνοιτο, πεμπόμεναι λιαροῖς καὶ θυπόροισιν ἀήταις, αἰεὶ δ' ἱχθυόσσα περιπλῆθοι τὸθάλασσα, γαῖης δ' ἀστυφέλκτα Ποσειδάων ἐρύοιτο Ἀσφάλιος ρίζονχα θεμείλια νέρθε φυλάσσων.

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α For Ποσειδῶν Ἀσφάλιος (Ἀσφάλιος) cf. Plut. Thes. xxxvi. καὶ γὰρ Ποσειδώνα ταῖς οὐδόας τιμῶσιν. ἢ γὰρ οὐδόας κύβος, ἀπ' ἀρτίου πρῶτος οὖσα καὶ τοῦ πρῶτον τετραγώνου διπλασία, τὸ μύμον καὶ δυσκίνητον οἰκεῖον ἔχει τῆς τοῦ θεοῦ δυνάμεως ὑπ' Ἀσφάλειον καὶ Γαῖηχον προσονομάζομεν; Pausan. vii. 21. 7. Πελάγιος καὶ Ἀσφάλιος τε καὶ Ἰππίος; Heliodor. vi. 7 Ἰερμής
and the companions of the fisher pull at his body rent in twain, a pitiful sight to see, still yearning for ship and shipmates. And they in sorrow speedily leave those waters and their mournful labour and return to land, weeping over the remains of their unhappy comrade.

So much I know, O Wielder of the Sceptre, nursling of the gods, of the works of the sea. But for thee may thy ships be steered free from harm, sped by gentle winds and fair; and always for thee may the sea teem with fish; and may Poseidon, Lord of Safety, guard and keep unshaken the nether foundations which hold the roots of Earth.

μὲν κερδόφος Ποσειδῶν δὲ Ἀσφάλειος; Aristoph. Ἀχ. 682 οἷς Ποσειδῶν 'Ασφάλειος ἐστιν ἡ βακτηρία; Suid. s. Ταίναρον. . . ένθα καὶ Ποσειδῶνος λερόν 'Ασφαλείον ἀνδ s. 'Ασφάλιος. Ποσειδῶν 'Ασφάλεος ῥίζοιξα δεμελία νέρθε φυλάσσων τελευταῖος οὗτος τοῦ ε' τῶν 'Αλευτικῶν 'Οπιανοῦ.
CLASSIFIED ZOOLOGICAL CATALOGUE

1. Mammals

Aiγαγρος, Wild Goat, Aegoceros pictus, etc.
Aiλυρος, Wild Cat, Felis catus, and Domestic Cat, F. domestica.
Αληχ, Goat, Capra hircus.
'Αλωτης, Fox, Canis vulpes.
'Αρκτος, Brown Bear, Ursus arctos.
'Αρπας, Harrier, species of Wolf (=Κύκος), C. iii. 304.
'Ασπαλας, Mole-rat (Blind Rat), Spalax typhlus.
'Αχανθις (Αλαφος), Brocket, C. ii. 426 n.
Βις, European Bison (Wisent), Bos bonasus (Bison Europaeus).
Βουθαλος, Cow Antelope, Antilope (Alcelaphus) busalis.
Βος (Βος), Ox, Bull, Bos taurus.
Δελφις, Dolphin, Delphinus delphis.
Δορκαλις (Δόρκος), Gazelle, Gazella dorcas.
'Ελαφος, Red Deer, Cervus elaphus.
'Ελέφας, Elephant, Elephas indicus and E. africanus.
Ευρυκέρος, Fallow Deer, Cervus dama.
Εχινος κερσαίος, (1) the Common Hedgehog, Erinaceous europaeus; (2) in C. ii. 598 the Spiny Mouse, Mus acomys.
Θάσων, either the Jackal, Canis aureus, or the Civet, Viverra civetta.
'Ικτινος, Kite, species of Wolf, C. iii. 331.
'Ιορκος, Roe Deer, Cervus capreolus.
'Ιππαργος, the Nylghau, Boselaphus tragocamelus.
'Ιππος, Horse, Equus caballus.
'Ιχνεύμων, Ichnunemon, Herpestes ichneumon.
Καμηλοπάρδαλις, Giraffe, Camelopardalis giraffa.
Κάμυλος, Camel, Camelus bactrianus and C. dromedarius.
Κάπρος, Wild Boar, Sus scrofa.
Καστορ, Beaver, Castor fiber, H. i. 398 n.
Κύκος, Hawk, species of Wolf (=Αρπας), C. iii. 304.
Κρος, Grampus, Killer Whale, Orca gladiator.
Κύων, Dog, Canis familiaris.
'Λαγός, Hare, Lepus timidus.
'Λεω, Lion, Felis leo.
'Λυγε, (1) Lynx, Felis lynx, (2) the Caracal, F. caracal.
'Λύκος, Wolf, Canis lupus.
Μυκος, Dormouse, Myoxus glis, M. nitela, M. dryas.
OPPIAN

Mus, Mouse, Mus musculus (Common Mouse).
"Ois, Sheep, Oris aries.
"Oaγρος, Wild Ass, Equus onager.
"Oνος, Ass, Equus asinus.
"Oρυξ, Sable Antelope, Oryx leucoryx.
Πάνθρυ, Panther, perhaps the Ounce, C. ii. 572 n.
Πάρδαλις (Πάρδαλις), Leopard (Panther), two species, C. iii. 68 n.
Πίθηκος, Ape, three species, (1) Ape, Macacus inanus; (2) Monkey, Cerco-pithecus; (3) Baboon, Cynocephalus hamadryas, C. ii. 665 n.
Πτώξ = Δαγός.
Ρυθιόρως, Rhinoceros, Rhinoceros indicus.
Σκιόνιος, Squirrel, Sciurus vulgaris.
Σώβος, species of Sheep? C. ii. 382 n.
Σὺς = Κάπρος.
Τεκενθήρα, the Archer, species of Wolf, C. iii. 206.
Τίγρος, Tiger, Felis tigris.
Υάνα, Striped Hyena, Hya na striata.
Υστρίξ, Porcupine, Hystrix cristata.
Φάλαινα, H. i. 404 Whales, Cetacea.
Φύσαλος, H. i. 368.
Φώκη, Seal, Phoca vitulina (Common Seal), Ph. monachus (Monk Seal).
Χρύσος, Golden, species of Wolf, C. iii. 317.

2. Birds

"Αετός, Eagle, generic for species of Aquila and Falco.
"Αιγάλω, Nightingale, Daulius luscinia (Common N.) and Motacilla luscinia.
"Αλεκτρών, Domestic Cock, Gallus gallinaceus.
"Αλαικέτος, Sea-eagle, perhaps Pandion haliaetus, the Osprey, H. i. 425 n.
"Αλκυων, Kingfisher, Alcedo ispida.
"Απαγόν, Francolinus, Tetrao frongolinus.
Γάρος, Common Crane, Grus cinerea.
Γυφή, Vulture, (1) Gypaetus barbatus, the Lämmergeier; (2) Vultur fulvus, Griffon Vulture; (3) V. cinereus, Black Vulture; (4) Neophron percnopterus.
Κύρος, generic for smaller Hawks and Falcons.
Κορώνη, Crow, Corvus corone L. and C. cornix, the Hooded Crow.
Κύκνος, Swan, (1) Whooper, Cygnus cygnus; (2) Mute, C. olor.
Λάφος, Sea-gull, including Gulls (Larus) and Terns (Sterna).
Πελαργός, Stork, Ciconia alba and C. nigra.
Πελετας (Πέλεα). Τρις, Stock-dove, Columba oenas, and perhaps the Ring-dove, C. palumbus.
Πέρδικας, Partridge, Perdix graeca (P. saxatilis) and Common Partridge, P. cinerea.
Στρυνθόκαμηλος, Ostrich, Struthio camelus, L.
Σταύρος, Peacock, Pavo cristatus.
Φίριν, Lämmergeier, Gypaetus barbatus.
Χελίδων, Swallow, (1) the Chimney Swallow, Hirundo rustica; (2) House Martin, H. urbica.
Ψιττακός, Parrot, Psittacus cubicularis (?)..
Ωτις, Bustard, Otis tarda. L.

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3. Reptiles

"Aστίς, Asp or Egyptian Cobra, Naja haje.
Δράκων, generic for Serpents, Ophidia.
"Εχίς = "Οφίς, C. i. 381, H. i. 360.
Κροκόδιλος, Crocodile, Crocodylus vulgaris Cuv.
"Οφίς, generic for Serpents.
Χελώνη δαλασία, Turtle, Chelonia cephala.
Χελώνη χερσαία, Tortoise, Testudo graeca and T. marginata.

4. Fishes

"Αψαλία, species of Grey Mullet (Mugil), found in the Nile.
"Αγριόφαγος. Not identified, H. i. 140.
"Αδιών. Not identified, H. iii. 371 n.
"Αδώνις = "Εξώκοιτος, a Blenny, perhaps Blennius Montagui.
"Αετός, Eagle-ray, perhaps Myliobatis aquila.
"Αιγιαλός. Not identified, H. i. 512.
"Ακανθίας, Spiny Dog-fish, Acanthias vulgaris.
"Αλάστρινος ("Αλωτέριος), Thresher or Fox-shark, Alopecias vulpes.
"Αλφαρίτικος = κάιδος, a Wrasse, Introd. p. i.
"Αμία, Bonito, Pelamys sarda.
"Ανθίας. Introd. p. liii.
"Αφρίτης = "Αφύς.
"Αψί, generic for various small fish and fry, H. i. 767 n.
"Βασιλισσάς, Not identified, H. i. 129 n.
"Βατίς, Ray, including the Common Skate, Raia batis, etc.
"Βαρνάχος, Fishing-frog or Angler, Lophius piscatorius.
"Βλέννος. Blenny, Blennius; for various species cf. H. i. 109 n.
"Βούγλωσσος, Sole, Solea vulgaris.
"Βούξ, Ox-ray, perhaps Cephaloptera giorna.
"Βόξ, Bogue, Box boops (B. vulgaris) and B. salpa.
"Γαλός, generic for smaller Sharks (Squalus), H. i. 379 n.
"Γλάκος, Introd. p. lxi.
"Γόγγρος, Conger, Conger vulgaris.
"Δράκων, the Weever, Trachinus draco.
"Εγγαράλης, Anchovy, Engraulis encrasicholus.
"Εγχελώς, Eel, Anguilla vulgaris.
"Εξώκοιτος = "Αδώνις, q.v.
"Ερυθίνος, a Sea-perch, Serranus anthias or S. cabrilla.
"Εγχενίς, in H. i. 212 Lamprey, Petromyzon marinus, not Echeneis remora.
"Ζάγαια, Hammer-head or Balance Shark, Zygopterus malleus.
"Ηγγήπη, Whale-guide or Pilot-fish, Naucrates ducor.
"Ημεροκοίτης = "Νυκτερίς, Day-sleeper or "Bat," Uranoscopus scaber.
"Ιππατός. Not identified, perhaps one of the Cod family (Gadidae), H. i. 146 n.
"Θριόσα, Shad, Alosa vulgaris.
"Θύννος, Tunny, Thunnus thynnus.
"Τέρας, Sea-hawk, Exocoetus volitans Cuv.
"Τουλίς (" Τουλίς, H. iii. 186), Rainbow-wrasse, Coris iulis.
"Τιφός, Sea-horse, Hippocampus brevirrostris Cuv.
"Τιπονος, Hippurus, Coryphaena hippurus.
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Kalldrias, perhaps one of the Gadidae (Cod family), Introd. p. lxv.
Kalldhvs, Introd. p. lvi.
Kalduras, Black Sea-bream, Canthus griseus.
Kenvrii (Kenvropdros), a Shark, Squalus centraia L.
Kerkrivos. Not identified, H. i. 141.
Kestrevis | generic for Grey Mullet (Mugil); specifically, perhaps Kestrevis
Kolados | = M. capito, Kedulos = M. cephalus, H. ii. 642 n.
Kifaroos, a Flat-fish (Pleuronectid); possibly Rhombus lutens Risso.
Kinaidios = Alphesitkos, q.v.
Kippiris, a Wrasse, perhaps Labrus mixtus, Introd. p. liii.
Kieipla, Thrush-wrasse, Coris rostratus.
Kokkous, Cuckoo-fish, a Gurnard, probably the Piper, Triga lyra.
Kolias, Coly Mackerel, Scomer colias.
Korakinos, Crow-fish, one of the Sciaenidae, perhaps Corvina nigra Cuv.
Kosovdos, Merlo-wrasse, Crenilabrus paro.
Kubeia, a Tunny, H. i. 188 n.
Kurtivos, Carp, Cyprinus carpio.
Knov, generic for smaller Sharks and Dog-fishes (Squalus), H. i. 373 n.
Kwicitos, Goby, Gobius niger being commonest in Greek waters.
Labdak, Basse, Labrax lupus.
Lalmar, a large Shark, perhaps Lamna cornubica.
Larvios. Not identified, H. iii. 399.
Lesos, the Smooth Dog-fish, Mustelus laevis Risso.
Lesov, perhaps a large Shark. Not identified.
Maenis, Maena vulgaris and allied species.
Madaeth, perhaps a large Shark. Not identified, H. i. 371 n.
Melamarios, a Sea-bream, Oblata melanura.
Morawenos (Morawlos). Mormyrid, a Sea-bream, Pugillus mormorinus.
Mulos, perhaps Sciaena cirrhosa, H. i. 130 n.
Muranwa, the Murry, Murwaena helena.
Mys kaladosios, Sea-mouse, i.e. File Fish, Balistes capriscus, H. i. 174.
Naika, Cramp-fish, Torpedo, or Electric Ray, Torpedo marmorata, etc.
Nukteris = Harmonkoptis, q.v.
Xiphias, Sword-fish, Xiphias gladius.
'Onisbos, possibly the Sheat-fish, Silurus glanis, H. ii. 113 n.
'Oviskos and 'Ovos, perhaps Gadidae (Cod family), Introd. p. lxii.
'Orkunos, large Tunny, Thynnus brachypterus.
'Orophos, Great Sea-perch, the Merou, Serranus (Epinephelus) gigas.
Pordalis (Pardalis), perhaps a large Shark. Not identified.
Perek, Perch, either freshwater Perch, Perca fluviatilis, or a Sea-perch, e.g. Serranus scriba.
Psihlias, one-year-old Tunny, H. iv. 504 n.
Piatovros, unidentified Flat-fish (?), H. i. 99.
Pusiklos, Spotted Dog-fish, Scyllium catulus.
Pupitis = Hyntris, q.v.
Pempsos, young Tunny in its first year, H. i. 183 n.
Pepstis, Sawfish, Pristis antiquorum.
Pobatous. Not identified, H. i. 146 n.
'Palos, Gar-fish (Needle-fish), Belone acus, C. ii. 392 n.
'Pheia, Monkfish or Angel-shark, Rhina squatina.
Sallpa, Saue, Box sauea.
Sargos, Sargue, Sargus vulgaris.
Sapros, Horse-mackerel, Caranx saureus.
Simoos. Not identified, H. i. 170 n.
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Σκάρος, Parrot-wrasse, Scarus cretensis.
Σκάπανος, species of Tunny, H. i. 106 n.
Σκιάνα, Sciaena, perhaps Umbrina cirrhosa.
Σκόμβρος, Mackerel, Scomber scomber L.
Σκορπίων, Scorpion-fish, two species, Scorpuna crocea and S. porcus, H. i. 171 n.
Σκωπίς, a Dog-fish, perhaps Scyllium canicula Cuv.
Σκύλαλη, Not identified, H. i. 184.
Σμαρίς, Smaris vulgaris, H. i. 109 n.
Σπάρος, a Sea-bream, Sargus Rondeletii or allied species.
Σπαίρα, H. i. 129 n., unidentified Flat-fish (?).
Σπυρόδους, a Sea-bream, Dentex vulgaris Cuv.
Σφύραινα, H. i. 172, two species, (1) Sphyraena spet (S. vulgaris), the Bicuda; (2) Esox belone?
Στυφία, Ribbon-fish, Cobitis taenia? H. i. 100 n.
Στέφιος, the male Maenid, H. i. 108 n.
Στράτουρος, species of Mackerel, Trachurus trachurus Mor. (Scomber trachurus L.).
Στράτιλα, Red Mullet, Mullus barbatus, M. surmuletus, etc.
Στρογγυλοίς = Τρίγυλα, C. i. 75 n.
Στρογγύλοις, Sting-ray, Trygon vulgaris Risso (T. yasminaca Cuv.).
Στρυμά, an unidentified Sea-monster.
Σφάγος, a Sea-bream, perhaps Pagrus vulgaris.
Σφύκια, a Wrasse, perhaps Crenilabrus pavo, Introd. p. li.
Σχάλειος, the Dory, Zeus faber.
Σχάλειος, Pilchard, Clupea sardina Cuv. (Alosa sardina Mor.).
Σχάλενος, one of the Sea-perches, perhaps Serranus cabrilla.
Σχάρα, perhaps one of the Genus Sargus, H. i. 173 n.
Σχέλων, the Flying Gurnard, Dactylopterus volitans Cuv. (Trigla volitans L.).
Σχέςμα, one of the Sciaenidae, perhaps Sciaena aequa.
Σχισοφθορός, Chrysothryx aurata, Gilt-head.
Σπητα, a Pleuronectid, possibly the Turbot, Rhombus maximus.

5. MOLLUSCS

Κηρόγλου, Trumpet-shell, Buccinum in general.
Κόλχις, Sea-snail, undefinable, C. ii. 568.
Λεπίς, Limpet, Patella vulgata, etc.
Μύς, Mussel, Mytilus edulis.
Ναυτίλος, Nautilus, Argonauta argo.
Νηρίτης, perhaps species of Trochus and Buccinum.
'Ομυλός, species of Octopus, perhaps Eledone moschata.
'Οστράκον, generic for Testacea.
'Οστρεον, generic for Testacea, or specifically the Oyster, Ostrea edulis L.
Πιννη, Pinna, a genus of bivalve Molluscs.
Πολύνος, Poupe or Octopus, Octopus vulgaris.
Πορφύρα, Purple-shell, Murex brandaris, M. trunculus, etc.
Σεπια, the Common Cuttlefish, Sepia officinalis, L.
Στρόμβος, spiral shells generally, or specifically Cerithium vulgatum.
Σωλάνη, Razor-shell, Solen siliqua, etc.
Σωμίδια, Squid or Calamary, Loligo vulgaris Cuv.
Σχήμα, Clam, generic for certain species of bivalves, e.g. Veneracae.

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6. CRUSTACEA

Ἀστακὸς, Lobster, *Homarus vulgaris.*
Κάραβος, Spiny Lobster or Sea Crayfish, *Palinurus vulgaris.*
Καρής, Prawn, *Palaeomon squilla.*
Καρκινὸς, Hermit Crab, *Pagurus Bernhardus* or *P. Diogenes.*
Καρκίνος, Crab, *Decapoda brachyura* in general.
Πάγουρος, the common edible Crab, *Cancer pagurus* L.
Πιπινοφύλαξ, *Pinnotheres venterum.*

7. VERMES

Βδέλλα, Leech, *Hirudo medicinalis.*

8. INSECTS

Μέλισσα, Bee generically, *Apis mellifica* L.
Μύτα, Fly generically, *Musca domestica,* etc.

9. ECHINODERMS

Ἀστήρ θαλάσσιος, Starfish generically, *Asterias.*
Έχινος θαλάσσιος, Sea-urchin, *Echinus esculentus.*

10. PORIFERA

Σπόγγος, Sponge, *Spongia aurorum.*
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531
COLLUTHUS

The rape of Helen

[with an English translation by A W Mair]
INTRODUCTION

I. THE LIFE OF COLLUTHUS

For the life of Colluthus we have the following authorities:


2. A Life of Colluthus in cod. Ambrosianus Q 5 sup.:
"Colluthus of Lycopolis in the Thebais, epic poet, lived, according to Suidas, in the time of Anastasius, surnamed Brachinus, who succeeded Zeno as emperor in Constantinople, and after whom reigned Justinus the Thracian, after whom again the emperor was divus (ὁ θεός) Justinianus, who delivered Italy from the servitude of the Goths through Belisarius—Justinian being the nephew of Justinus—a little over a thousand years ago. He wrote Calydoniaca in epic verse in six books and Encomia and Persica. To him is ascribed also the present poem, the Rape of Helen, a poem familiar and well known in Apulia, where also the poetry of the Homeric Quintus [the Post-Homeric—τῶν μὲθ’ Ὀμηρον λόγοι of Q. Smyrnaeus or Calaber] was first discovered in the temple
Colluthus

of St. Nicolas of Cassuli [Casoli] outside Hydrumtum [Otranto] and which its recoverer, the sainted Bessarion, archbishop of Nicæa, cardinal-bishop of Tusculum [Frascati], communicated to all concerned. And this also which was hidden, shall now be public property.”

Notes.—(1) Zeno was emperor of the East at Constantinople from A.D. 474 to 491. He was succeeded by Anastasius I. who reigned 491–518. He in turn was succeeded by Justinus I. who reigned 518–527. He is called “the Thracian” because he was a native of Thrace. He again was succeeded by his nephew Justinian who reigned 527–565. For Belisarius see Gibbon, chap. xli.

(2) Bessarion (1395 ?–1472), a native of Trapezus (Trebizond), was a pupil of Plethon in the Peloponnese, became Cardinal and Patriarch of Constantinople, died in 1472 at Ravenna. In 1446 the Pope committed to him the oversight of the Greek monasteries of the Basilian Order to which, before leaving the East, Bessarion belonged. The Italian monasteries of this Order were in the South of Italy. This circumstance led in 1450 to the discovery by Bessarion in the monastery of St. Nicola di Casoli (close to Otranto in Calabria), destroyed by the Turks in 1480, of various MSS. including Quintus Smyrnæus (hence called Calaber) and Colluthus. He bequeathed his MSS. to Venice, where they now form part of the library of St. Mark, founded by Bessarion in 1468.

(3) The Hypothesis preserved in Parisinus 2764 adds nothing to (2).

1 Cf. Ecthesis Chronica ed. Lambros, London 1902, p. 6 ἡλθον ἀπαντες ἐν Κωνσταντινουπόλει ... ὁ Νεκαιας Βησσαρίων ... ὁ φιλόσοφος Γεμιστὸς καὶ ἄλλοι ἐκ τῶν ἀρχιερέων οὐκ ὀλίγοι. Ibid. p. 7 ὁ γὰρ Βησσαρίων ἦν πολὺ νῦν τὸ λέγειν καὶ ἄκρος φιλόσοφος· γέγονε γὰρ καὶ γαρδινάλος, ἔχων τιμὴν καὶ δόξαν οὐ τὴν τυχοῦσαν· ἡγάπησε γὰρ τὴν δόξαν τῶν ἀνθρώπων ἢ τοῦ θεοῦ.

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II. The Text

The best ms. of Colluthus is—

M = codex Mutinensis, now Parisinus suppl. graec. 388. Hall, Companion to Classical Texts, p. 278, says it "was never at Modena but was brought by the French in the Napoleonic wars at the beginning of the 19th century from somewhere in North Italy."

It is dated Xth or XIth century.

This ms. was first used by I. Bekker in his edition of Colluthus, impensis G. Reimeri, Berlin 1816.

The only critical edition before that of Bekker was that of John Daniel van Lennep, Leovardiae 1747, which was founded on collations (given him by D’Orville, Ruhnken, Valckenaer) of six mss.

V = Vossianus, a collation of which is in the library at Leyden; probably to be identified with Palatinus 319.

P = Parisinus 2764.

Q = Parisinus 2600.

A = Ambrosianus Q 5 sup.

L = Laurentianus xxxi. 27.

R = Hauniensis 60 (once belonging to Elias Putsch, then to J. A. Fabricius, then to H. S. Reimar).

All these are probably derived from Bessarion’s ms.

Other late mss. are:

Neapolitanus ii. F 17.


Marcianus viii. 1.
BIBLIOGRAPHY

Editions

_Editio Princeps_:—Aldine, Venice, no date (probably about 1521), along with Quintus Calaber and Tryphiodorus. Coluthi Lycopolitae Thebani de Raptu Helenae ac Judicio Paridis Poema nunc primum ab Helio Eobano Heso [1488–1540] latino carmine redditum. Erphurdiae (Erfurt), 1533.


INTRODUCTION


Another ed. entirely founded on Lennep is Col. Lycop. Theb. de Rapt. Hel. libellus: ex graec. in latina carmina conversus, versionibus, variantibus, et animadversionibus illustratus opera et studio Philippi Scio a Svo Michaele. Madrid 1770, which however, contains, besides a trans. in Latin verse, a rendering in Spanish verse by Antonio Garcia (see below—Translations).


In 1816 appeared Col. Rapt. Hel. ex recensione Immanuel. Bekkeri, Berlin 1816. In addition to the mss. of Lennep, Bekker had a collation of the Mutinensis (containing seven hitherto unpublished lines) and cod. Gothanus.

In 1823 appeared the elaborate edition of A. Stanislas Julien, Paris 1823. This handsome volume contains a revised text, translation in French prose, a new Latin prose trans., a commentary, index verborum, etc., translations in English verse, Italian verse, Spanish verse, and German prose (see below Translations) and facsimiles of two mss., Parisinus 2764 and Parisinus 2600.
COLLUTHUS


Translations


German:—K. A. Kütner, Mietau and Leipzig, 1772, reprinted in Julien; Alzinger, Weimar, 1785 (verse) —superior, according to Julien, to that of Kütner.

Spanish:—Phil. Scio a Sæ Michaele, Madrid, 1770 (verse).


English:—The Rape of Helen by Edward Sherburne, London, 1651 (rhymed verse), reprinted in Julien.

Other Literature

THE RAPE OF HELEN

[with an English Translation
by A.W. Mail]
ΚΟΛΛΟΤΘΟΤ ΠΟΙΗΤΟΤ ΛΤΚΟΠΟΛΙΤΟΤ
ΑΡΠΑΓΗ ΤΗΣ ΕΛΕΝΗΣ

Νύμφαι Τρωιάδες, ποταμοί Ξάνθωιο γενέθλη,
αἱ πλοκάμων κρήδεμνα καὶ ἱερὰ παῖγνα χειρῶν
πολλάκι πατρώγησιν ἐπὶ ψαμάθοις λυποῦσαι
ἐς χορὸν Ἰδαίῃσιν ἐπεντύνασθε χορεῖαις,
δεύτε, θεμιστοπόλοιο νοήματα μηλοβοτήροις
eἰπατέ μοι, κελάδοντος ἀπορνύμεναι ποταμοίο,
ἐξ ὀρέων πόθεν ἦλθεν ἀνήθεα πόντον ἐλαιῶν
ἀγνώσσων ἀλὸς ἑργα; τὶ δὲ χρέος ἐπλετο νηῶν
ἀρχεκάκων, ἵνα πόντον ὁμοῦ καὶ γαῖαν ὀρίνῃ
βούκόλοις; ὡγυγῇ δὲ τὶς ἐπλετο νείκεος ἀρχή,
ὁφρα καὶ ἀθανάτους θεμιστεύσωσι νομῆς;
τὸς δὲ δικασπολίη; πόθεν ἐκλυνεν οὖνομα νύμφης
Ἀργείης; αὐταὶ γὰρ ἔθησασθε μολοῦσαι
Ἰδαίῃς τρικάρηνυν ὑπὸ πρηώνα Φαλάκρης
καὶ Πάριν οἰσπόλοισον ἐφεδρὼντα θοῦκοις
καὶ Χαρίτων βασίλειαν ἀγαλλομένην Ἀφροδίτην.
ὡς δὲ μὲν ψιλόφοισιν ἐν οὐρεσιν Λίμνονίην
νυμφιδίων Πηλήσος ἀειδομένων ὑμειαίων
Ζηνὸς ἐθημοσύνης ἐωνοχόει Γανυμήδης;
πᾶσα δὲ κυδαίνουσα θεῶν ἐσπευδὴ γενέθλη

a Scamander, a river in the Troad.
b A mountain in the Troad.
THE RAPE OF HELEN

Ye Nymphs of Troy, children of the river Xanthus,\(^a\) who oft-times leave on your father's sands the snoods that bind your tresses and the sacred toys of your hands, and array you for the dance on Ída,\(^b\) come hither, leaving the sounding river, and declare to me the counsel of the herdsman judge\(^c\): say whence from the hills he came, sailing the unaccustomed deep, albeit ignorant of the business of the sea; and what was the occasion of the ships that were the spring of woe, that a cowherd should stir heaven and earth together; and what was the primeval beginning of the feud, that herdsmen should deal judgement to immortals: what was the suit: whence heard he the name of the Argive nymph\(^d\)? For ye came yourselves and beheld, beneath the three-peaked cliff of Idaean Phalacra,\(^e\) Paris sitting on his shepherd seat and the queen of the Graces, even Aphrodite, glorying. So among the high-peaked hills of the Haemonians,\(^f\) the marriage song of Peleus was being sung while, at the bidding of Zeus, Ganymede\(^g\) poured the wine. And all the race of the gods hasted to do honour to the white-

\(^{a}\) Paris.

\(^{b}\) Peak of Ida, cf. Lyc. 24.

\(^{c}\) Thessalians.

\(^{d}\) Helen.

\(^{e}\) Son of Tros, for his beauty carried away and made cup-bearer to Zeus (Hom. Il. xx. 232).
COLLUTHUS

αὐτοκασιγνήτην λευκάλενον Ἀμφιτρίτης,
Ζεύς μὲν ἀπ' Οὐλύμπου, Ποσειδάων δὲ θαλάσσης·
ἐκ δὲ Μελισσήντος ἀπ' εὐόδιμον Ἐλυκώνος
Μοῦσαών λυγίσων ἄγων χρόνον ἦλθεν Ἀπόλλων.
χρυσεῖοις 1 δ’ ἐκάτερθε τυνασσόμενος πλοκάμοισι
βότρυς ἀκερσεκόμης ζεφύρω στυφελίζετο χαίτης.
tὸν δὲ μεθ’ ωμάρτησε κασιγνήτη Διὸς Ἡρη.
οὐδ’ αὐτὴ βασίλεια καὶ ἀρµονίας Ἀφροδίτη
ἐρχοµένη δήθυνεν ὡς ἀλσεα Κενταύρου.
καὶ στέφος ἀσκήσασα γαµήλιον ἦλυθε Πειθώ,
tοξευτήροις Ἑρωτὸς ἐλαφρίζουσα φαρέτρην.
καὶ βριαρὴν τρυφάλειαν ἀπὸ κροτάφου μεθείσα
ἐς γάμον ωμάρτησε γάμων ἀδίδακτος Ἀθηνῆ.
οὐδὲ κασιγνήτη θητωίας Ἀπόλλωνος
Ἀρτεµις ἠτίμησε καὶ ἀγρότερῃ περ ἑούσα.
οἰος δ’ οὐ κυνέναι, οὐ δὴν ἐγχος αἰείων
ἐς δόμον Ἡφαιστοῦ σιδήρεος ἔρχεται Ἀρης,
tοῖος ἄτερ θώρηκος, ἄτερ θηκτοῖο σιδήρου
μειδών ἔχορευν. Ἐρεὶ δ’ ἀγέραστον ἐάσας
οὐ Χεῖρων ἀλέγιζε καὶ οὐκ ἐμπάζετο Πηλεύς.
ἡ δ’ ἄτε βησόηντος ἀποπλαγχθεῖσα νοµοίο
πόρτις ἐρημαίησ’ ἐνὶ ξυλόχυου ἄλται
φοινήντι μῦστι, βοῶν ἐλατήρι, τυπείσα·
tοῖα βαρυζήλουσα Ἐρεὶ πληγήσι δαµεῖσα
πλάζετο μαστεύουσα, θέων πῶς δαίτας ὄρνεοι.
tολλάκη δ’ εὐλάγγγος ἀπὸ κλυσμοῖο θοροῦσα
ἰστατο καὶ πάλινοροσ ἐφέξετο· χεῦρι δὲ γαῖς
οὐδεὶ κόλπον ἀραξε καὶ οὐκ ἐφράσσατο πέτρην·

1 ll. 39, 40 were transposed to precede 25 by Graefe.

α Thetis. b Daughter of Nereus and Doris (Hes. Th. 243).
°CLegendary king of the district of Helicon (schol. Nicand. Ther. ii.).

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THE RAPE OF HELEN

armed bride,\textsuperscript{a} own sister of Amphitrite\textsuperscript{b}: Zeus from Olympus and Poseidon from the sea. Out of the land of Melisseus,\textsuperscript{c} from fragrant Helicon, Apollo came leading the clear-voiced choir of the Muses. On either side, fluttering with golden locks, the unshorn cluster of his hair was buffeted by the west wind. And after him followed Hera, sister of Zeus; nor did the queen of harmony herself, even Aphrodite, loiter in coming to the groves of the Centaur.\textsuperscript{d} Came also Persuasion,\textsuperscript{e} having fashioned a bridal wreath, carrying the quiver of archer Eros. And Athena put off her mighty helmet from her brow and followed to the marriage, albeit of marriage she was untaught. Nor did Leto's daughter Artemis, sister of Apollo, disdain to come, goddess of the wilds though she was. And iron Ares, even as, helmetless nor lifting warlike spear, he comes into the house of Hephaestus, in such wise without breastplate and without whetted sword danced smilingly. But Strife did Cheiron leave unhonoured: Cheiron did not regard her and Peleus heeded her not.

And as some heifer wanders from the pasture in the glen and roams in the lonely brush, smitten by the bloody gadfly, the goad of kine: so Strife,\textsuperscript{f} overcome by the pangs of angry jealousy, wandered in search of a way to disturb the banquet of the gods. And often would she leap up from her chair, set with precious stones, and anon sit down again. She smote with her hand the bosom of the earth and heeded not the rock. Fain would she unbar the

\textsuperscript{a} Cheiron, who had his cave on Pelion.
\textsuperscript{b} Peitho, an attendant goddess of Aphrodite; cf. Paus. i. 22. 3, Hes. W. 73.
\textsuperscript{c} Eris, daughter of Night (Hes. Th. 225 ff.).

2 N 545
"Ηθελεν ορφναίων γυάλων κληδᾶς ἀνείσα,
ἐκ χθονίων Τιτήνας ἀναστήσασα βερέθρων
οὐρανού υψιμέδουτος ἀιστῶσαι Δίως ἐδρην.
ἡθελεν ἥχηντα πυρὸς πρηστήρα τυνάσσειν,
'Ἡφαίστῳ δ' ὑπόεικεν ἀμαιμακέτη περ ἑοῦσα,
καὶ πυρὸς ἀσβέστοιο καὶ ὀπτευτηρὶ σιδῆρου.
καὶ σακέων βαρύδουπον ἐμήσατο κόμπον ἀράσσειν,
ἐξ ποτε δεμαίνοντες ἀναθρώσκοιου ίωνήν·
ἀλλὰ καὶ ὀπλοτέρης δολῆς ἀνεχάσσασα βουλῆς
"Ἀρεα δεμαίνουσα, σιδήρειον ἀσπιδιώτην.

ηῇ δ' Ἑσπερίδων χρυσέων ἐμνήσατο μῆλων·
ἐνθὲν Ἐρις, πολέμοιο προάγγελον ἔρνος ἐλούσα
μῆλον, ἀριζήλων ἐφράσσατο δῆνεα μόχθων.
χειρὶ δὲ δινήσασα μόθου πρωτόσπορον ἀρχὴν
ἐς θαλῆν ἔρριψε, χορὸν δ' ὄρινε θεάων.
"Ἡρη μὲν παράκοιτης ἀγαλλομένη Δῖος εὐνή
 ἵστατο θαμβήσασα καὶ ἤθελε ληξεσθαι·
πασάων δ' ἀτε Κύπρις ἀρειστέρη γεγανά
μῆλον ἔχειν ἐπόθησεν, ὅτι κτέρας ἐστὶν Ἐρώτων.
"Ἡρη δ' οὐ μεθέγκε καὶ οὐχ ὑπόεικεν Ἀθήνη.
Ζεὺς δὲ θεῶν καὶ νεῖκος ἰδὼν καὶ παῖδα κολέσσας
tοῦ ἐθερήσασα προσένεπεν Ἐρμιάωνα·
εἰ τινά ποι Ξάνθου παρ' Ἰδαίου πέθροις
παῖδα Πάρυν Πριμόμου, τὸν ἀγλαδν ἡβητήρα,
Τροῖς βουκολέοντα κατ' οὔρεα, τέκνον, ἀκούεις,
κεύνω μῆλον ὅπαξ· διακρίνειν δὲ θεὰνων

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a Sons of Uranus and Ge.

b The Garden of the Hesperides lay in the far West. There the Hesperides, daughters of Night, guard the golden apples along with a dragon, son of Phorkys and Ceto; cf. Hes. Th. 215 ff.

c The apple was a love-symbol and the presentation or throwing of an apple (μηλοβολεῖν) was a declaration of love.
bolts of the darksome hollows and rouse the Titans\(^a\) from the nether pit and destroy the heaven the seat of Zeus, who rules on high. Fain would she brandish the roaring thunderbolt of fire, yet gave way, for all her age, to Hephaestus, keeper of quenchless fire and of iron. And she thought to rouse the heavy-clashing din of shields, if haply they might leap up in terror at the noise. But from her later crafty counsel, too, she withdrew in fear of iron Ares, the shielded warrior.

'And now she bethought her of the golden apples of the Hesperides.\(^b\) Thence Strife took the fruit that should be the harbinger of war, even the apple,\(^c\) and devised the scheme of signal woes. Whirling her arm she hurled into the banquet the primal seed of turmoil and disturbed the choir of goddesses. Hera, glorying to be the spouse and to share the bed of Zeus, rose up amazed, and would fain have seized it. And Cypris,\(^d\) as being more excellent than all, desired to have the apple, for that it is the treasure of the Loves. But Hera would not give it up and Athena would not yield. And Zeus, seeing the quarrel of the goddesses, and calling his son Hermaon,\(^e\) who sat below his throne, addressed him thus:

"If haply, my son, thou hast heard\(^f\) of a son of Priam, one Paris, the splendid youth, who tends his herds on the hills of Troy, give to him the apple;
κέκλει καὶ βλεφάρων ἔννοχῆν καὶ κύκλα προσώπων. 75
ή δὲ διακρίνθεισα φέρειν περίπυτον ὀπώρην
κάρτος ἀρειωτής ἔχετω καὶ κόσμον 'Ερωτῶν.
δὸς δὲ μὲν 'Ερμάων πατήρ ἐπέτελλε Κρονίων·
αὐτὰρ δ ο πατρώησον ἐφημοσύνης πιθήσας
eἰς ὀδὸν ἑγεμόνευς καὶ οὐκ ἁμέλησε θεάων.
πάσα δὲ λωτέρην καὶ ἀμείνονα δίζετο μορφήν.
Κύπρις μὲν δολόμητις ἀναπτύξασα καλύπτηρν
cαὶ περόνην θυόεντα1 διαστήσασα κομάων
χρυσῷ μὲν πλοκάμους, χρυσῷ δ’ ἐστέφατο χαῖτην.
tοίᾳ δὲ παῖδας "Ερωτᾶς ἀνηύτησην ἰδοῦσα·
ἐγγὺς ἀγών, φίλα τέκνα. περιπτύξασθε τιθήνην.
σήμερον ἀγλαῖα με διακρίνουσι προσώπων·
dεμαίνω, τόιι μὴν δ ἄουκόλοις οὕτως ὀπάσσει.
"Ἡρην μὲν Χαρίτων ἱερὴν ἐνέτουσι τιθήνην,
φασὶ δὲ κοιρανίην μεθέπειν καὶ σκῆπτρα φυλάσσειν·
cαὶ πολέμων βασίλειαν ἄεὶ καλέουσιν 'Αθήνην·
μοῦνη Κύπρις ἀναλκις ἔνθηθεν. οὐ βασιλείας
κοιρανίην, οὐκ ἔγχος ἀρήμων, οὐ βέλος ἔλκω.
ἀλλὰ τὶ δεμαίνω περιώσιν ἀντὶ μὲν αἰχμῇ
ὡς θοῦν ἔγχος ἔχουσα μελίφρονα δεσμὸν ἐρώτων;
κεστὸν ἕχω καὶ κέντρον ἄγω καὶ τόξον ἀείρω,
κεστὸν, ὅθεν φιλότητος ἐμῆς ἐμὸν οἰστρὸν ἔλοῦσαι
πολλάκις ὄδινουσι καὶ οὐ θνῄσκουσι γυναῖκες.
τοῖον ἐφεστομένη ροδοδάκτυλος ἐνυπεὶ Κύπρις.
οὶ δ’ ἄρα μητρῶν ἐρατῆς ἀϊντες ἐφετιμῆς
φοιτητήρες 'Ερωτῆς ἐπερρώσουτο τιθήνη;
ἀρτι μὲν 'Ιδαίην ὑπερέδραμον οὐρεός ἄκρην,
ἔνθα λυθόκρίδεμον ὑπὸ πηρῆνος ἐρίπτην
κουρίζων ἐνόμευε Πάρις πατρώα μῆλα.

1 So inferior mss., making θυόεντα feminine; πτερῶν ἰδοὺθέντα Μ.
and bid him judge the goddesses’ meeting brows and orbèd eyes. And let her that is preferred have the famous fruit to carry away as the prize of the fairer and ornament of the Loves.”

So the father, the son of Cronus, commanded Hermaon. And he hearkened to the bidding of his father and led the goddesses upon the way and failed not to heed. And every goddess sought to make her beauty more desirable and fair. Cypris of crafty counsels unfolded her snood and undid the fragrant clasp of her hair and wreathed with gold her locks, with gold her flowing tresses. And she saw her children the Loves and called to them.

“The contest is at hand, dear children! embrace your mother that nursed you. To-day it is beauty of face that judges me. I fear to whom this herdsmen will award the apple. Hera they call the holy nurse of the Graces, and they say that she wields sovereignty and holds the sceptre. And Athena they ever call the queen of battles. I only, Cypris, am an unwarlike goddess. I have no queenship of the gods, wield no warlike spear, nor draw the bow. But wherefore am I so sore afraid, when for spear I have, as it were, a swift lance, the honeyed girdle of the Loves! I have my girdle, I ply my goad, I raise my bow: even that girdle, whence women catch the sting of my desire, and travail often-times, but not unto death.”

So spake Cypris of the rosy fingers and followed. And the wandering Loves heard the dear bidding of their mother and hasted after their nurse.

Now they had just passed over the summit of the hill of Ida, where under a rock-crowned cliff’s height young Paris herded his father’s flocks. On either
πομαίνων δ' ἐκάτερθεν ἐπὶ προχοῇσιν ἀναύρων νόσφι μὲν ἀγρομένων ἁγέλην περπάζετο ταύρων, νόσφι δὲ βοσκομένων διεμέτρεε πώεα μῆλων· καὶ τις ὀρεσσαύλου δορὴ μετόπισθε χυμαίρης ἐκκρεμές ἥμοργητο καὶ αὐτῶν ἔπτετο μηρῶν, ποιμενὴ δ' ἀπέκειτο, βοῶν ἐξάτειρα, καλαῦροφ, τοῖς ἐπεὶ σύριγγος, ἐς ἦθεα βαἶον ὅδευν, ἀγροτέρων καλάμων λυγυρὴν ἐδίωκεν ἀοὐδήν· πολλάκι δ' οἰστόλοισιν ἐνι σταθμοῖσιν ἀείδων καὶ ταῦρων ἀμελήτης καὶ οὐκ ἐμπάζετο μῆλων· ἐνθεν ἔχων σύριγγα κατ' ἦθεα καλὰ νομῆς· Πανὶ καὶ Ἐρμάων φίλην ἀνεβάλλετο μολῆν· ὅπε κύνες ὅφυντο καὶ οὐ μικήσατο ταύρος, μοῦνὴ δ' ἤγεμόεσσα, βοῆς ἀδίδακτος ἔουσα, Ἰδαιῶν ὀρέων ἀντίθροος ἱαχεν Ἡχῶ. ταῦροι δὲ χλοερῆς κεκορητές υψόθι ποῖς, κεκλημένοι βαρύγονυν ἐπὶ ἱαχίον εὐνάζουντο.

ὡς δ' μὲν υφορώφοιο φυτῶν ὑπενερθὲ καλύπτρησιν τηλόθεν Ἐρμάωνα διάκτορον εἶδε λυγαίων. δεμαίνων δ' ἀνόρουσε, θεῶν δ' ἀλέευεν ὁπωτῆρ' καὶ χορῶν εὐκελάδων δονάκων ἐπὶ φηγὸν ἔρεισας μῆπω πολλὰ καμύσαν ἐγὼ ἀνέκοπτον ἀοὐδήν. τοῖα δὲ δεμαίνουντα προσένεπτε θέσκελος Ἐρμῆς·

γαύλων ἀπορρύπας καὶ πώεα καλὰ μεθήσας δεύρῳ θεμιστεύσεις ἐπουρανίζῃς δικαζὼν· δεύρῳ διακρίνων προφερέστερον εἴδος ὀπωτῆρ' φαιδροτέρῃ τόδε μῆλον, ἐπήρατον ἔρνον, ὀπάςσαις.

τοῖον ἀνηώτησεν· ὅ δ' ἦπιον ὅμμα ταυύσας ἦκα διακρίνειν πειρῆσατο καλλος ἐκάστης. δέρκετο μὲν γλαυκῶν βλεφάρων σέλας, ἐδρακε δειρὴν

χρυσῷ δαιδαλέην, ἐφράσσατο κόσμον ἐκάστης χρυσῷ δαιδαλέην, ἐφράσσατο κόσμον ἐκάστης 550
side the streams of the mountain torrent he tended his herds, numbering apart the herd of thronging bulls, apart measuring the droves of feeding flocks. And behind him hung floating the hide of a mountain goat, that reached right to his thighs. But his herdsman’s crook, driver of kine, was laid aside: for so, walking mincingly in his accustomed ways, he pursued the shrill minstrelsy of his pipe’s rustic reeds. Often as he sang in his shepherd’s sheltering he would forget his bulls and heed no more his sheep. Hence with his pipe, in the fair haunts of shepherds, he was making dear music to Pan and to Hermaon. The dogs bayed not, and the bull did not bellow. Only windy Echo with her untutored cry, answered his voice from Ida’s hills; and the bulls upon the green grass, when they had eaten their fill, lay down and rested on their heavy flanks.

So as he made shrill music under the high-roofed canopy of trees, he beheld from afar the messenger Hermaon. And in fear he leapt up and sought to shun the eye of the gods. He leaned against an oak his choir of musical reeds and checked his lay that had not yet laboured much. And to him in his fear wondrous Hermes spake thus:

“Fling away thy milking-pail and leave thy fair flocks and come hither and give decision as judge of the goddesses of heaven. Come hither and decide which is the more excellent beauty of face, and to the fairer give this apple’s lovely fruit.”

So he cried. And Paris bent a gentle eye and quietly essayed to judge the beauty of each. He looked at the light of their grey eyes, he looked on the neck arrayed with gold, he marked the bravery

* Nymph beloved of Pan (Mosch. 6, Long. 3. 23).
καὶ πτέρνης μετόπισθε καὶ αὐτῶν ἵχνια ταρσῶν. χειρῶν μειδώντα δίκης προπάροιθεν ἐλούσα τοῖον Ἀλεξάνδρῳ μυθήσατο μύθον Ἀθηνή.

dεῦρο, τέκος Πριάμου, Διὸς παράκοιτον ἐάσας καὶ θαλάμων βασίλειαν ἀτμήσας Ἀφροδίτην ἥνωρός ἐπίκουρον ἐπαινήσεις Ἀθηνήν.

φασί σε κοινάς καὶ Τρώων ἂστυ φυλάσσεν·

dεῦρο σε τειρομένους σαόπτολιν ἀνδράς τὴν, μὴ ποτὲ σοι βαρύμην ἐπιβρισεῖν Ἐννώ.

πείθεο, καὶ πολέμους τε καὶ ἥνωρῆν σε διδάξω.

ὡς ἡ μὲν πολύμητις ἀνηύτησεν Ἀθηνή.

tοία δ' ὑποβλήθην λευκώλενοι ἐννέπεν "Ἡρη.

εἶ με διακρίνων προφερέστερον ἔρνος ὀπάσσης, πάσης ἥμετέρης Ἀσίης ἥγητορα θῆσων.

ἐργα μόθων ἀθέριζε· τί γὰρ πολέμων βασιλῆ; κοιρανος ἠφθίμους καὶ ἀπτολέμους κελεύει.

οὐκ αἰεὶ θεράπουνες ἀριστεύσως Ἀθηνῆς.

ωκύμοροι θνῄσκουσιν ὑποδρηστήρες Ἐννώς.

τοίῃς κοιρανίν πρωτόθρονος ὑπασσεν "Ἡρη.

ἡ δ' ἔανον βαθύκολπον, ἀεὶ ἥρα γυμνώσασα κόλπον, ἀνηφρῆσε καὶ οὐκ ἡδέσσατο Κύπρις.

χειρὶ δ' ἐλαφρίζουσα μελίφρονα δεσμὸν ἐρώτων στῆθος ἄπαν γυμνώσε καὶ οὐκ ἐμνήσετο μαζών.

τοίᾳ δὲ μειδώνσα προσένεπε μηλοθήρα·

dέξο με καὶ πολέμων ἐπιλήθεο, δέχυσιν μορφὴν ἥμετέρης καὶ σκῆπτρα καὶ Ἀσίδα κάλλιστε γαῖαν.

ἐργα μόθων οὐκ οἶδα. τί γὰρ σακεών Ἀφροδίτη; ἀγλαίη πολύ μάλλον ἀριστεύσουι γυναῖκες.

ἀντὶ μὲν ἥνωρῆς ἐρατὴν παράκοιτω ὀπάσσω,
of each; the shape of the heel behind, yea and the soles of their feet. But, before he gave judgement, Athena took him, smiling, by the hand and spake to Alexander:<ref> thus:

"Come hither, son of Priam! leave the spouse of Zeus and heed not Aphrodite, queen of the bridal bower, but praise thou Athena who aids the prowess of men. They say that thou art a king and keepest the city of Troy. Come hither, and I will make thee the saviour of their city to men hard pressed: lest ever Enyo<ref> of grievous wrath weigh heavily upon thee. Hearken to me and I will teach thee war and prowess."

So cried Athena of many counsels, and whitearmed Hera thus took up the tale:

"If thou wilt elect me and bestow on me the fruit of the fairer, I will make thee lord of all mine Asia. Scorn thou the works of battle. What has a king to do with war? A prince gives command both to the valiant and to the unwarlike. Not always are the squires of Athena foremost. Swift is the doom and death of the servants of Enyo!"

Such lordship did Hera, who hath the foremost throne, offer to bestow. But Cypris lifted up her deep-bosomed robe and bared her breast to the air and had no shame. And lifting with her hands the honeyed girdle of the Loves she bared all her bosom and heeded not her breasts. And smilingly she thus spake to the herdsman:

"Accept me and forget wars; take my beauty and leave the sceptre and the land of Asia. I know not the works of battle. What has Aphrodite to do with shields? By beauty much more do women excel. In place of manly prowess I will give thee a
άντι δὲ κοιρανίης Ἐλένης ἐπιβήσεο λέκτρων· νυμβίον άθρήσει σε μετά Τροίην Λακεδαίμων·
οὐπω μύθοις ἐληγεν, δ' ἀγλαδὸν ἀπασε μήλου, ἀγλατῆς ἀνάθημα, μέγα κτέρας Ἀφρογενείη, φυταλίνον πολέμιον, καθ' πολέμιον γενέθλην. 
χειρὶ δὲ μήλου ἔχουσα τόσην ἀνενείκατο φωνῆν Ἡρην κερτομέουσα καὶ ἀντιάνειραν Ἀθηνήν·
ἐξατέ μοι πολέμιον συνήθεες, ἐξατε νίκης. ἀγλατὴν ἐφίλησα, καὶ ἀγλατὴ με διώκει.
φασί σε, μὴτερ Ἀρησ, ὑπ' ὧδίνουσιν ἄεξεν ἦνκόμων Χαρίτων ἱερὸν χορὸν· ἀλλὰ σε πάσαν σήμερον ήρνήσαντο, καὶ οὐ μίαν εὗρες ἄρωγὸν.
οὐ σακέων βασίλεια καὶ οὐ πυρὸς ἐσσι τιθήνη·
οὐ σοι Ἀρης ἑπάρηξε, καὶ εἰ δορὶ μάινεται Ἀρης, οὐ φλόγης Ἡφαίστου, καὶ εἰ φλόγος ἄσθμα λοχεύει. οία δὲ κυδάεις ἀνεμώλιος, Ἀτρυτώνη,
ἡν γάμος οὐκ ἔσπειρε καὶ οὐ μαιώσατο μῆτηρ, ἀλλὰ σιδηρεῖ σε τομῇ καὶ ῥίζα σιδήρου πατρώων ἀλόχευτον ἀνεβλάστηκε καρῆνων.
οία δὲ χαλκεῖαί καλυμμένη χρόα τέπλοις καὶ φεύγεις φιλότητα καὶ Ἀρεος ἔργα διώκεις, ἀρμονίης ἀδίδακτος, ὁμοφροσύνης ἀδαίμων. ἀγνώσεις, ὅτι μᾶλλον ἀνάλκιδες εἰσών Ἀθήναι
tοίαι, κυδαλίμοισιν ἀγαλλόμεναι πολέμιοι, κεκριμένων μελέων οὔτ' ἀρσενες οὔτε γυναικες;
τοίον ἐφυβρίζοισα προσένεπε Κύπριος Ἀθηνήν. ὡς ἡ μὲν πτελίπορθον ἄεθλον ἔλλαξε μορφῆς

* Aphrodite.

† The Graces are generally said to be daughters of Zeus and Eurynome (Hes. Th. 907), but the names of the parents are variously given. Here their mother is Hera.

i.e. Athena sprang from the head of Zeus (who before 554
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lovely bride, and, instead of kingship, enter thou the bed of Helen. Lacedaemon, after Troy, shall see thee a bridegroom.”

Not yet had she ceased speaking and he gave her the splendid apple, beauty’s offering, the great treasure of Aphrogeneia, a plant of war, of war an evil seed. And she, holding the apple in her hand, uttered her voice and spake in mockery of Hera and manly Athena:

“Yield to me, accustomed as ye be to war, yield me the victory. Beauty have I loved and beauty follows me. They say that thou, mother of Ares, didst with travail bear the holy choir of the fair-tressed Graces. But to-day they have all denied thee and not one hast thou found to help thee. Queen but not of shields and nurse but not of fire, Ares hath not holpen thee, though Ares rages with the spear: the flames of Hephaestus have not holpen thee, though he brings to birth the breath of fire. And how vain is thy vaunting, Atrytone! whom marriage sowed not nor mother bare, but cleaving of iron and root of iron made thee spring without bed of birth from the head of thy sire. And how, covering thy body in brazen robes, thou dost flee from love and pursuest the works of Ares, untaught of harmony and wotting not of concord. Knowest thou not that such Athenas as thou are the more unvaliant — exulting in glorious wars, with limbs at feud, neither men nor women?”

Thus spake Cypris and mocked Athena. So she got the prize of beauty that should work the ruin of her birth had swallowed her mother Metis) when it was cleft by the axe of Hephaestus or Prometheus (Hes. Th. 924, Hom. H. 28, Piud. O. vii. 55, Apollod. i. 3. 6).

\[d\] Cf. 302 ff.
Athena.

b The Trojan who built the Wooden Horse (Il. v. 59 ff.).

c Athena was patron of all carpentry, but in this case she withheld her blessing.

d In Thrace, between Maroneia and Stryma (Herod. vii. 109).

e Strabo 331 and 680; famous for its mines of gold and silver.

f Phyllis was daughter of the king of Thrace. When Demophoon son of Theseus (the same story is told of his
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a city, repelling Hera and indignant Athena. And unhappy Paris, yearning with love and pursuing one whom he had not seen, gathered men that were skilled of Atrytone, a queen of handicraft, and led them to a shady wood. There the oaks from Ida of many tree-trunks were cut and felled by the excellent skill of Phereclus, b source of woe; who at that time, doing pleasure to his frenzied king, fashioned with the wood-cutting bronze ships for Alexander. On the same day he willed and on the same made the ships: ships which Athena c neither planned nor wrought.

And now he had just left the hills of Ida for the deep, and, after with many a sacrifice upon the shore he had besought the favour of Aphrodite that attended him to aid his marriage, he was sailing the Hellespont over the broad back of the sea, when to him there appeared a token of his laborious toils. The dark sea leapt aloft and girdled the heaven with a chain of dusky coils and straightway poured forth rain from the murky air, and the sea was turmoil as the oarsmen rowed. Then when he had passed Dardania and the land of Troy and, coasting along, left behind the mouth of the Ismarian lake, d speedily, after the mountains of Thracian Pangaeon, e he saw rising into view the tomb of Phyllis f that loved her husband and the

brother Acamas) was on his way home from Troy to Athens he married Phyllis. When he left for Athens he promised to return for her soon. As he failed to return, she went nine journeys to the shore to look for his returning ship. Hence the place was called ’Envēa ’Oσόλ, the site of the later colony of Amphipolis (cf. Aeschin. De fals. leg. 31). Phyllis cursed Demophoon and hanged herself: cf. Ov. Her. 2, Rem. Am. 605.

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καὶ δρόμον ἐννεάκυκλον ἀλήμονος εἶδε κελεύθου, ἑνθα διαστείχουσα κινύρεο, Φυλλίς, ἀκοίτην δεχώμενη παλῖνορσον ἀπῆμονο Δημοφώντα, ὀππότε νοστήσεις Ἀθηναίης ἀπὸ δήμων. 

τῷ δὲ βαθυκλήρῳ διὰ χθονὸς Αἰμονιῆς ἔξαπίης ἀνέτελλεν Ἀχαίδος ἄνθεα γαίης, Φθίη βωτιάνειρα καὶ εὐρυάγμια Μυκήνη. 

ἐνθεὶ ἀνερχομένων παρ’ εἰαμενᾶς Ἐρυμάνθου Σπάρτην καλλιγίναικα, φίλην πόλιν Ἀτρείδων, κεκλιμένην ἔνοσσιν ἐπ’ Ἐὐρώταοι βρέθροις. 

ἀγχη δὲ ναιομένην ὑπὸ δάσκιον οὐρεός ἡλίθν 

γείτονα παπταῖνων ἐρατήν θηεῖτο Θεράπτην. 

οὗτῳ κείθεν ἐνι δολίχος πλόος, οὐδὲ γαλήνης 

δηρὸν ἐρεσσομένων ἥκουτο δῦτος ἑρετμῶν, 

καὶ χθονὸς εὐκόλπουσιν ἐπ’ ἡμόνεσι βαλόντες 

πεῖσματα νησό έδήσαν, ὅσοις ἁλὸς ἑργα μεμήλει. 

ἀυτὰρ ὁ χιονεόιο λοεσσάμενος ποταμοῖο 

ὠχετο φειδομένουσιν ἐπ’ ἰχνειν ἰχνος ἔρειδων, 

μὴ πόδες ἰμερόεντες υποχραίνουσι κοινής, 

μὴ πλοκάμων κυνέισιν ἐπίβριστας θείας 

ὀξύτερον σπείδοντος ἀναστέλλοιεν ἄηται. 

ἀρτὶ μὲν αἰτὐδιμητα φιλοζείων ναετήρων 

δώματα παπταῖνων καὶ γείτονας ἐγγυθί νηρός 

ἄστεοι ἀγάλαιν διεμέτρεεν, ἑνθα μὲν αὐτῆς 

χρύσεων ἐνδαπής θηεύμενος εἶδος Ἀθηνῆς, 

ἐνθα δὲ Καρνείῳο φίλον κτέρας Ἀπόλλωνος 

οίκον Ἀμυκλαίον παραγνάμψας Ἑακίνθου, 

ὅν ποτε κουρίζοντα σὺν Ἀπόλλωνι νοῆσας 

δήμος Ἀμυκλαίων ηγάσσατο, μὴ Διὸ Λητῶ

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"a" Thessalians.  
"b" A river in Arcadia.
nine-circled course of her wandering path, where thou didst range and cry, Phyllis, waiting the safe return of thy husband Demophoon, when he should come back from the land of Athena. Then across the rich land of the Haemonians there suddenly arose upon his eyes the flowery Achaean land, Phthia, feeder of men, and Mycene of wide streets. Then past the marshes where Erymanthus rises he marked Sparta of fair women, the dear city of the son of Atreus, lying on the banks of the Eurotas. And hard by, established under a hill’s shady wood, he gazed upon her neighbour, lovely Therapne. Thence they had not far to sail, nor was the noise of the oars rowing in the calm sea heard for long, when they cast the hawsers of the ship upon the shores of a fair gulf and made them fast, even they whose business was the works of the sea.

And he washed him in the snowy river and went his way, stepping with careful steps, lest his lovely feet should be defiled of the dust; lest, if he hastened more quickly, the winds should blow heavily on his helmet and stir up the locks of his hair.

And now he scanned the high-built houses of the hospitable inhabitants and the neighbouring temples hard by, and surveyed the splendour of the city; here gazing on the golden image of native Athena herself, and there passing the dear treasure of Carneian Apollo, even the shrine of Hyacinthus of Amyclae, whom once while he played as a boy with Apollo the people of Amyclae marked and marvelled whether he too had not been conceived and borne

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The hyacinth was feigned to have sprung from the blood of Hyacinthus or of Aias, and to bear on its petals either T, i.e. the initial of 'Tάκυθος, or the letters AI, i.e. the initials of ΑΙΑΙ = Alas! or of Aias; Ovid, *Met.* xiii. 394 f.:
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by Leto to Zeus. But Apollo knew not that he was keeping the youth for envious Zephyrus. And the earth, doing a pleasure to the weeping king, brought forth a flower to console Apollo, even that flower which bears the name of the splendid youth.

And at last by the halls of the son of Atreus, builded near, he stood, glorying in his marvellous graces. Not so fair was the lovely son whom Thyone bare to Zeus: forgive me, Dionysus! even if thou art of the seed of Zeus, he, too, was fair as his face was beautiful. And Helen unbarred the bolts of her hospitable bower and suddenly went to the court of the house, and, looking in front of the goodly doors, soon as she saw, so soon she called him and led him within the house, and bade him sit on a new-wrought chair of silver. And she could not satisfy her eyes with gazing, now deeming that she looked on the golden youth that attends on Cythereia — and late she recognized that it was not Eros; she saw no quiver of arrows — and often in the beauty of his face and eyes she looked to see the king of the vine: but no blooming fruit of the vine did she behold spread upon the meeting of his gracious brows. And after long time, amazed, she uttered her voice and said:

"Stranger, whence art thou? declare thy fair lineage even unto us. In beauty thou art like unto

littera communis [= A] mediis pueroque viroque
in scripta est foliis, haec nominis [Alas], illa querellae [Alaï].

It is the "lettered hyacinth" of Theocr. x. 28 and Milton's "sanguine flower inscribed with woe," Lycid. 106. The flower seems to be not our hyacinth but a species of larkspur, Delphinium Ajacis. For the myth see Frazer, Adonis, Attis, Osiris i. p. 313 ff.

b Menelaus.

COLLUTHUS

άλλα τετ' ούκ οίδα παρ' Ἀργείοισι γενέθλην.
πάσαν Δευκαλίωνος ἁμύμονος οἶδα γενέθλην.
οὐ Πόλων ἡμαθόεσσαν ἔχεις, Νηλήνον οἶδας,
— Ἀντίλοχον δεδάκτα, τετ' ἰ' οὐκ εἴδον ὅπωπήν
οὐ Φθίην χαρέσσαν, ἀριστήν τροφὸν ἀνδρῶν.
οἶδα περικλήστων ὀλον γένος Αἰακιδάων,
ἀγλαίην Πηλήσο, ἐυκλείην Τελαμώνως,
 thr Πατρόκλου καὶ ἱπόρεν Ἀχιλῆος.

tοία Πάρων ποθέουσα λιγύθροος ἐννέετε νύμφης
αὐτάρ ὅ μελιχίην ἠμείβετο γῆρου ἄνοιξας:
εἰ τινά ποι Φυρυγῆς ἐνι πείρασι γαίαν ἄκοινες,
Ἰλιον, ἢν πῦργωσε Ποσειδᾶν καὶ Ἀπόλλων.
εἰ τινά ποι πολύσποι ἐνὶ Τροίη βασιλῆα
ἐκλυει εὐώδους ἀπὸ Κρονίδαο γενέθλης.
ἐνθεν ἀριστέων ἐμφύλια πάντα διάωκ.
εἰμὶ, γυναῖ, Πριάμου πολυχρώσου φίλος νῦός,
εἰμὶ δὲ Δαρδανίδης· ὃ δὲ Δαρδανὸς ἐκ Διῶς ἦν,
ὡ καὶ ἀπ' Οὐλύμπου θεοὶ ξυνήσεις ἀνδρῶν
πολλάκι θητεύσουζ καὶ ἀθάνατοι περ ἔντεσ·
όν ὅ μὲν ἡμετέρης δωμήσατο τείχεα πάτρης,
τείχεα μαρμαροῦντα, Ποσειδᾶν καὶ Ἀπόλλων.
αὐτάρ ἐγώ, βασίλεια, δικασπόλος εἰμὶ θεῶν·
καὶ γὰρ ἀκηχεμένηος ἐπουρανίσις δικάζων
Κύπριδος ἀγλαίην καὶ ἐπήρατον ἡμεσα μορφήν,
ἡ δὲ περικλήστων, ἐμῶν ἀντάξιον ἐργῶν,
νύμφην ἵμερόεσσαν ἔμοι κατένευσεν ὀπάσσαι,
ἡν Ἐλένην ἐνεποιοῦσι, κασινήτην Ἀφροδίτης,
ἥς ἔνεκεν τέτληκα καὶ οἴδιμα τόσσα περήσαι.
δεύο γάμον κεράσωμεν, ἐπεὶ Κυθέρεια κελεύει·
μή με κατασχύνεισ, ἐμὴν <μή> Κύπριν ἐλέγξις.

a Apollo and Poseidon served Laomedon for a year and built for him the walls of Troy (Apollod. ii. 103, II. vii. 463).

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da glorious king, but thy family I know not among the Argives. I know all the family of blameless Deucalion. Not in sandy Pylus, the land of Neleus, hast thou thy dwelling: Antilochus I know, but thy face I have not seen; not in gracious Phthia, nurse of chieftains; I know the whole renowned race of the sons of Aeacus, the beauty of Peleus, the fair fame of Telamon, the gentleness of Patroclus and the prowess of Achilles.”

So, yearning for Paris, spake the lady of sweet voice. And he opened honeyed speech and answered her:

“If haply thou hast heard of a town in the bounds of Phrygia, even Ilios, whereof Poseidon built the towers and Apollo: if thou hast haply heard of a very wealthy king in Troy, sprung from the fruitful race of Cronus: thence am I a prince and pursue all the works of my race. I, lady, am the dear son of Priam rich in gold, of the lineage of Dardanus am I, and Dardanus was the son of Zeus. And the gods from Olympus, companioning with men, oft-times became his servants, albeit they were immortal: of whom Poseidon with Apollo built the shining walls of our fatherland. And I, O Queen, am the judge of goddesses. For, deciding a suit for the aggrieved daughters of heaven, I praised the beauty of Cypris and her lovely form. And she vowed that she would give me a worthy recompense of my labour, even a glorious and a lovely bride, whom they call Helen, sister of Aphrodite; and it is for her sake that I have endured to cross such seas. Come, let us join wedlock, since Cythereia bids. Despise me not, put not my love to shame. I will not say—why should
οὐκ ἔρειν· τὶ δὲ τόσσον ἐπισταμένην σε διδάξω; οἶσθα γάρ, ὡς Μενέλαος ἀνάλκιδός ἦστι γενέθλης· οὐ τοιαυ γεγάσαι ἐν Ἀργείοις γυναῖκες, καὶ γάρ ἀκιννοτέροισιν ἀεξομεναί μελέσσουν ἀνδρῶν εἰδος ἐχουσί, νόθοι δὲ ἐγένοντο γυναῖκες.

ἐνιπέπεν· ἢ δὲ ἐρόσσαν ἐπὶ χθονὶ πήξεν ὀπωτὸν δηρὸν ἀμηχανέουσα καὶ οὐκ ἠμείβετο νύμφη. ὦ ἅμικησας τόσην ἀνενεκίατο φωνήν· ἀτρεκέως, ὦ ἧδειν, τεῆς ποτε πυθμένα πάτρης τὸ πρὶν ἐδωμήσαντο Ποσειδάων καὶ Ἀπόλλωνος; ἦθελον ἀθανάτων δαιδάλματα κεῖνα νόσαι καὶ νομὸν οἰστόλοιο λιγύπνουν Ἀπόλλωνος, ἐνθὰ θεομίτουισι παρὰ προθύρουισι πυλῶισιν πολλάκις εἰλιπόδεσσον ἐφέσπετο βουσὶν Ἀπόλλων. ἀγρεό νῦν Σπάρτηθεν ἐπὶ Τροίην με κομίζων. ἐφομαί, ὡς Κυθέρεια γάμων βασίλεια κελεύει. οὐ τρομέω Μενέλαον, ὅταν Τροῖη με νοήσῃ.

τοῖην συνθεσίν καλλίσφυρος ἐνιπετε νύμφη. νῦξ δὲ, πόνων ἄμπαυμα μετῇ ἦλιοιο κελεύθους, ὑπνον ἑλαφρίζουσα, παρήνθορον ὑπάσεν ἢδ ἀρχομένην· δουᾶς δὲ πύλας ὑξεῖν οὐνείρων, τὴν μὲν ἀληθείας—κεραῖος ἀπελάμπτηο κόσμος—ἐνθὲν ἀναθρώσκουσι θεῶν νημερτές ὁμφαὶ, τὴν δὲ δολοφρόσυνης, κενεῶν θρέπτεραν οὐεῖρων. αὐτὰρ ὃ ποντοπόρων Ἐλένην ἐπὶ σέλματα νηῶν ἐκ ταλάμων ἐκόμισε φιλοξέινον Μενελάου, κυδίων δὲ υπέροπλον ὑποσχεσίη Κυθερείς φόρτων ἄγων ἐςπενεδὲν ἐς Ἰλιὸν ὦχυμοιο.

Ἑρμιόνη δὲ ἀνέμοισιν ἀπορρίψασα καλύπτρην ἱσταμένης πολυδακρὸς ἀνέστενεν ἡριγενείς,

\[\text{a} \quad \text{Cf. 187 ff.}\]
\[\text{b} \quad \text{Gates of Horn and of Ivory (Hom. Od. xix. 562 ff.).}\]

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I tell thee who knowest so much? for thou knowest that Menelaus is of an unvaliant race. Not such as thou are women born among the Argives; for they wax with meaner limbs and have the look of men and are but bastard women.”

So he spake. And the lady fixed her lovely eyes upon the ground, and long time perplexed replied not. But at last amazed she uttered her voice and said:

“Of a surety, O stranger, did Poseidon and Apollo in days of old build the foundation of thy fatherland? Fain would I have seen those cunning works of the immortals and the shrill-blowing pasture of shepherd Apollo, where by the god-built vestibules of the gates Apollo often-times followed the kine of shuffling gait. Come now, carry me from Sparta unto Troy. I will follow, as Cythereia, queen of wedlock, bids. I do not fear Menelaus, when Troy shall have known me.”

So the fair-ankled lady plighted her troth. And night, respite from labour after the journey of the sun, lightened sleep and brought the beginning of wandering morn; and opened the two gates of dreams: one the gate of truth—it shone with the sheen of horn—whence leap forth the unerring messages of the gods; the other the gate of deceit, nurse of empty dreams. And he carried Helen from the bowers of hospitable Menelaus to the benches of his sea-faring ships; and exulting exceedingingly in the promise of Cythereia he hastened to carry to Ilios his freight of war.

And Hermione cast to the winds her veil and, as morning rose, wailed with many tears. And often

* Daughter of Menelaus and Helen.
πολλάκι δ' ἀμφιπόλους θαλάμων ἔκτοσθε λαβοῦσα, ὁξύτατον βοῶσα τόσην ἀνενείκατο φωνήν· παιδεῖς, πη με λυποῦσα πολύστονον ύχετο μήτηρ, ἡ χυζόν σὺν ἐμοὶ θαλάμων κληίδας ἐλύσα ἐδραθεν ὑπνώουσα καὶ ἐς μίαν ἠλυθεν εἰνήν; ἐνεπε δακρυχέουσα, συνωδύροντο δὲ παιδεῖς. ἀγρόμεναι δ' ἐκάτερθεν ἐπὶ προθύροις ἐρύκεν 'Ερμιόνην στενάχουσαν ἐπειρήσαντο γυναικεῖς. τέκνον ὀδυρομένη, γόνιν εὑνασον. ύχετο μήτηρ, νοστήσει παλίνορσος· ἐτὶ κλαίονσα νοῆσεις. οὐχ ὃρασ; γοεραί μὲν ἐπιμύνουσιν ὄτιωταί, πυκνὰ δὲ μυρομένης θαλεραὶ μινύθουσι παρειαί. ἡ τάχα νυμφάων ἐς ὑμήνῳρ ἀγρομενάων ἠλυθεν, θείης δὲ παραπλάξουσα κελεύθου ισταται ἀσχαλώσα, καὶ ἐς λειμώνα μολοῦσα Ὄραων δροσοέντως ὑπὲρ πεδίοιο θαάσει, ἡ χρόα πατρῴῳ λοεσσομένη ποταμοίῳ ύχετο καὶ δήθων επ' Ἑυρώταο πεέθροις. τοῖα δὲ δακρύσασα πολύστονος ἐνεπε κούρη· οἶδεν ὅρος, ποταμῶν ἐδάῃ ρόου, οἶδε κελεύθους ἔς ρόδουν, ἐς λειμώνα· τί μοι φθέγγεσθε, γυναικεῖς; αὐτέρες ύπνώουσι, καὶ ἐν σκοπέλουσιν ιάει· αὐτέρες ἀντέλλουσι, καὶ οὔ παλίνορσος ἰκάνει. μήτερ ἐμη, τίνα χώρον ἔχεις; τίνα δ' οὔρεα νοείς; πλαξομένην θῆρες σε κατέκτανον; ἄλλα καὶ αὐτοὶ θῆρες ἀριζήλου Δύος τρομέουσι γενέθλην. ἦρπες εἰς ὄχεων χθαμαλῆς ἐπὶ νώτα κοινῆς σὸν δέμας οἰοπόλοισαν εἶν δρυμοὶσι λιποῦσα; ἄλλα πολυπρέμων ἐνυλόχων ὑπὸ δάσκιον ὡλὴν δένδρα παπτῆλασα καὶ αὐτῶν μέχρι πετῆλων σὸν δέμας οὐκ ἐνόησα· καὶ οὐ νεμεσίζομαι ὡλή.
taking her handmaidens outside her chamber, with shrillest cries she uttered her voice and said:

"Girls, whither hath my mother gone and left me in grievous sorrow, she that yester-even with me took the keys of the chamber and entered one bed with me and fell asleep?"

So spake she weeping and the girls wailed with her. And the women gathered by the vestibule on either side and sought to stay Hermione in her lamentation:

"Sorrowing child, stay thy lamentation; thy mother has gone, yet shall she come back again. While still thou weepest, thou shalt see her. Seest not? thine eyes are blinded with tears and thy blooming cheeks are marred with much weeping. Haply she hath gone to a meeting of women in assembly and, wandering from the straight path, stands distressed, or she hath gone to the meadow and sits on the dewy plain of the Hours, or she hath gone to wash her body in the river of her fathers and lingered by the streams of Eurotas."

Then spake the sorrowful maiden weeping:

"She knows the hill, she hath skill of the rivers' flow, she knows the paths to the roses, to the meadow. What say ye to me, women? The stars sleep and she rests among the rocks; the stars rise, and she comes not home. My mother, where art thou? in what hills dost thou dwell? Have wild beasts slain thee in thy wandering? but even the wild beasts tremble before the offspring of high Zeus. Hast thou fallen from thy car on the levels of the dusty ground, and left thy body in the lonely thickets? but I have scanned the trees of the many-trunked copses in the shady wood, yea, even to the very leaves, yet thy form have I not seen; and the wood I do
Sleep is death's twin, and as the younger brother,
In every thing does imitate the other.
not blame. Have the smooth waters covered thee in the depths, swimming in the wet streams of murmuring Eurotas? but even in the rivers and in the depths of the sea the Naiads live and do not slay women.”

Thus she wailed, and leaning back her neck breathed Sleep who walks with Death; for verily it was ordained that both should have all things in common and pursue the works of the elder brother: hence women, weighed down with sorrowing eyes, oft-times, while they weep, fall asleep. And wandering amid the deceits of dreams she fancied that she saw her mother; and, amazed, the maiden, in her grief cried out:

“Yesterday to my sorrow thou didst fly from me out of the house and left me sleeping on my father’s bed. What mountain have I left alone? What hill have I neglected? Followest thou thus the love of fair-tressed Aphrodite?”

Then the daughter of Tyndareus \(^b\) spake to her and said:

“My sorrowful child, blame me not, who have suffered terrible things. The deceitful man who came yesterday hath carried me away!”

So she spake. And the maiden leapt up, and seeing not her mother, uttered a yet more piercing cry and wailed:

“Birds, winged children of the brood of air, go ye to Crete and say to Menelaus: ‘Yesterday a lawless man came to Sparta and hath laid waste all the glory of thy halls!’”

So spake she with many tears to the air, and seeking for her mother wandered in vain. And to the towns of the Cicones \(^c\) and the straits of

\(^a\) Helen. \(^b\) Hom. Od. ix. 39; a people of Thrace.
Δαρδανίης λιμένεσσιν ὁ νυμφίος ἦγαγε νύμφην. πυκνὰ δὲ τίλλε κόμην, χρυσέν ἡ ἐρρυφέ καλύπτρην Κασσάνδρη νεόφοιτον ἀπ' ἀκροπόλης ἰδούσα. Τροίῃ δ' ὑψιδόμων πυλέων κληίδας ἀνείσα δέξατο νοστήσαντα τὸν ἀρχέκακον πολιήτην.

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a Athamas, father of Helle, was son of Aeolus.
Aeolian Helle, into the havens of Dardania the bridegroom brought his bride. And Cassandra on the acropolis, when she beheld the new-comer, tore her hair amain and flung away her golden veil. But Troy unbarred the bolts of her high-built gates and received on his return her citizen that was the source of her woe.
TRYPHIODORUS

The taking of Ilios
(with an English translation
by A.W. Mair)
INTRODUCTION

1. The Life of Tryphiodorus

For the life of Tryphiodorus we have a notice in Suidas s.v. Τρυφιόδωρος “of Egypt, grammarian and epic poet; wrote *Marathoniaca, Capture of Ilios* (Ἰλίων ἄλωσις), *The Story of Hippodameia* (τὰ καθ᾿ Ἰπποδάμειαν), an *Odyssey leipogrammatoś*—this being a poem on the labours (κάματοι) of Odysseus and myths concerning him and other things.”

A second entry in Suidas under the name of Tryphiodorus merely says that he “wrote various things in epic verse; a paraphrase of the similes (παραβολαί) of Homer; and very many other things.”

As to the nature of the lipogrammatic *Odyssey* we have two notes:

1) Suidas s.v. Νέστωρ of Laranda in Lycia, epic poet;...
   "Iliάδα γράψασ λειπογράμματον ἧτοι ἀστοιχεῖατον; in similar fashion Tryphiodorus wrote an *Odyssey*; for in the First Book (α’) the letter α is not found; and so in each rhapsody its (denoting) letter is wanting.”

2) Eustathius, *Hom. Od*. prooem. 1379, in referring to freak variations on Homer mentions that one Timolaos “of Larissa or Macedon or both,” wrote a *Troica*, which he composed by inserting a line of his own alternately with a line of Homer’s *Iliad* (παρενέβαλε τῇ Ἰλιάδι στίχον πρὸς στίχον), and he goes on say: “it is said that Tryphiodorus wrote an *Ὀδόσσεια λειπογράμματος*, from which he banished sigma.”

Similarly we are told by Suidas s.v. Ἡδαιος Ὑδίς that: Ἡδαιος παρεμβάλων στίχον στίχῳ ἐδίπλασε τὴν ποίησιν Ὡμήρου,
and s.v. Πίγρης that Pigres of Halicarnassus, brother of the famous Artemisia, τῇ Ἰλιάδι παρενέβαλε κατὰ στίχον ἐπεγείω, οὕτω γράφας: Μὴν ἄειδε, θεά, Πηληηάδεω Ἀχλίδος, Μοῦσα, σὺ γὰρ πάσης πειρατ' ἔχεις σοφίς. Cf. K. Lehrs, Kleine Schriften, p. 2, who mentions that Joshua Barnes published at London in 1679 a Greek poem entitled Susias, containing the story of Esther in hexameters "presse ad Iliadis exemplar factis," thus: Μὴν ἄειδε, θεά, Ἀμαληχιάδεω Ἀμανίδος | οὐλομένην, ἢ μυρ' Ἐβραῖος ἄλγε' ἔθηκε | Περσέων δ' ἰφίλιμον κεφαλᾶς "Αἰδι προαψέν. See Sandys, H.C.S. ii. p. 357 ff. for this and Bentley's verdict that "Barnes had as much Greek, and understood it about as well, as an Athenian blacksmith."

The above is the sum of our meagre information about Tryphiodorus. For the rest it is inferred from the fact that Tryphiodorus imitates Nonnus (circ. a.d. 400?), and is himself imitated by Colluthus, that he lived about the middle of the 5th century.

It has been inferred that he was a Christian on the very insufficient ground that in v. 604 ff. he uses the phrase καὶ οὖ νόλοντα τοκῆν ἀμπλακιαν ἀπέτυχον. But there is nothing specifically Christian about this language.

From the occurrence of the name of the Egyptian goddess Triphs or Thriphs only in a couple of inscriptions (one of the time of Tiberius, the other of the time of Trajan) from the district Athribis it has been argued by Letronne that he belonged to that district and that the correct spelling of his name is Triphiodorus.

II. The mss.

1. The best ms. is F = Laurentianus xxxii. 16, written in a.d. 1280, which once belonged to Franciscus Philoelphus who bought it in Constantinople on 4th January a.d. 1423 from the wife of Johannes Chrysoloras. It contains, among other things, Nonni Dionysiaca, Apollonius Rhodius, Theocritus, Hesiod, Oppian, Moschus, Nicander, Tryphiodorus, Gregorius Nazianzenus. 576
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2. Inferior mss. (fifteenth-sixteenth cent.) are:
   Ambrosianus Q 5 sup.
   Hauniensis 60 (= Reimerianus = Putschianus).
   Laurentianus xxxi. 27.
   Neapolitanus ii. F 17.
   Parisinus 2600.
   Parisinus suppl. 109.

III. Bibliography


Die Quellen des Tryphiod., Hermes xxvii. (1892).
A. Ludwich, Tryphiodorea, Progr. acad. Regimontii, 1895.
THE TAKING OF ILIOS

[with an English translation by A.W. Mair]
Τέρμα πολυκυμήτου μεταχρόνου πολέμου καὶ λόχου, Ἄργεις ἵπτηλατον ἔργον Ἀθήνης, αὐτίκα μοι ἐπεύθυντι πολίν διὰ μύθον ἀνείσα ἐννεπε, Καλλιόπεια, καὶ ἄρχαίην ἐρω ἀνδρῶν κεκριμένου πολέμου ταχεὶς λύσον ἀοιδῇ.

ἡδη μὲν δεκάτου κυλιδομένου λυκάβαντος γηραλέῃ τετάνυστο φῶνων ἀκόρητος Ἕνυῳ Τρωσί τε καὶ Δαναοῖς ἐναιρομένων δ’ ἀρα φωτὼν
dούρατα κεκμήκει, ξυφέων δ’ ἔθνησκον ἀπειλαί, σβέννυτο θωρήκων ἐνοπή, μινύθεσκε δ’ ἐλικτῇ ἀρμονίᾳ ῥηθείσα φερεσσακένω τελαμώνων, ἄστιδες οὐκ ἀνέχοντο μένειν ἐτὶ δούπον ἀκόντων, λυστο καμπύλα τόξα, κατέρρεεν ὠκεῖς ιοί.

᾿ιπποὶ δ’ οἱ μὲν ἀνευθὲν ἀεργηλῆς ἐπὶ φάτνης οἰκτρά κάτω μύοντες ὀμόζυγας ἐστενον ῥποὺς, οἱ δ’ αὐτοῦς ποθεόντες ὀλωλότας ἧμιοχῆς.

κείτο δὲ Πηλείδης μὲν ἔχων ἀμα νεκρόν ἑταῖρον, Ἀντιλόχῳ δ’ ἐπὶ παιδὶ γέρων ὑδύρετο Νέστωρ, Αἰας δ’ αὐτοφόνῳ βριαρῷ δέμας ἐλκεὶ λύσας φάσγανον ἐχθρὸν ἐλούσε μεμηνότος αἰματος ὀμβρῳ.

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5 The wooden horse built by Epeius with help of Athena; Eur. Tr. 534 calls it the “polished ambush of the Argives,” ἔστον λόχον Ἀργείων.

Patroclus.
THE TAKING OF ILIOS

The long delayed end of the laborious war and the ambush, even the horse a fashioned of Argive Athena, straightway to me in my haste do thou tell, O Calliopeia, remitting copious speech; and the ancient strife of men, in that war now decided, do thou resolve with speedy song.

Already the tenth year was rolling on and old had grown the strain of war, insatiate of blood, for Trojans and Danaans. With slaying of men the spears were weary, the menace of the swords died, quenched was the din of breastplate, rent and perishing the coiled fabric of shield-carrying baldricks; the shield endured no more to abide the hurtling of javelins, unstrung was the bent bow, the swift arrows decayed. And the horses—some apart at the idle manger, with heads bowed piteously, bewailed their fellow horses, some mourned to miss their perished charioteers.

Low lay the son of Peleus and with him his comrade b dead: over his young son Antilochus old Nestor mourned: Aias with self-dealt wound had unstrung his mighty form, and bathed his foeman's sword c in the rain of frenzied blood. The Trojans,

a In Iliad vii. Aias and Hector fight an indecisive duel and on parting exchange gifts, Aias giving his belt and receiving Hector's sword (l.c. 303), with which he afterwards slew himself: Pind. I. iii. (iv.), Soph. Aj. 815 f.
Τρωά δε λωβητήραν ἐφ’ Ἐκτορος ἐλκυθμοῖς μυρομένοις οὐ μοῦνον ἔην ἐπιδήμουν ἄλγος, ἀλλὰ καὶ ἀλλοθρόοις ἐπὶ πένθεις κωκύντες δάκρυσιν ἥμειβοντο πολυγλώσσων ἐπικούρων. κλαίον μὲν Λύκιου Σαρπινδόνα, τὸν ποτε μῆτηρ ἐς Τροίην μὲν ἐπεμβεν ἀγαλλομένη Δίδυς εὕρη, δουρὶ δὲ Πατρόκλου Μενοιτιάδαο πεσόντα αἵματι δακρύσας ἐχύθη πατρώος ἄρη.
καὶ δολὴν ὑπὸ νύκτα κακῷ πεπεδημένον ὕπνῳ Ὁησον μὲν Θερήκες ἐκώκυνον. ἦ δ’ ἐπὶ πότῳ Μέμνονος οὐρανίην νεφέλην ἀνεδήσατο μῆτηρ φέγγος ὑποκλέψασα κατηφεός ἥματος Ἡώς. αἷ δ’ ἀπὸ Θερμώδωντος ἀρηφίλου γυναῖκες κοπτόμεναι περίκυκλον ἀθηλέως ὀμφακα μαζοῦ παρθένον ὀδύροντο δαίφρονα Πενθεσίλειαν, ἦτε πολυγείνου χορὸν πολέμου μολοὺσα θηλείας ὑπὸ χειρὸς ἀπεσκέδασεν νέφος ἄνδρῶν νῆσα ἐς ἀγχίαλους· μελίη δὲ ἐ μοῦνον ὑποστάσι καὶ κτάνε καὶ σύλησε καὶ ἐκτερέιξεν Ἀχιλλεύς.
eἰστήκει δ’ ἐτὶ πάσα θεομῆτων ὑπὸ πύργων Ἰλίς ἀκλινεσσῶς ἐπεμβεβαινὰ θεμέθλους, ἀμβολὴ δ’ ἧσχαλλε δυσαχθεὶ λαὸς Ἀχαιῶν.

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a Iliad xvi. 490. Patroclus slays Sarpedon, son of Zeus and Laodamia (II. vi. 198 f.). Zeus caused a miraculous darkness to fall upon the battle (II. xvi. 567), the body of Sarpedon was taken up by Apollo and attended by Sleep and Death to Lycia (ibid. 676 ff.).

b Iliad x. 435 ff. Rhesus was killed in his sleep by Odysseus and Diomedes.

c Memnon, son of Tithonus and Eos (Dawn), is unknown to the Iliad: in Od. iv. 188 he is mentioned as slayer of Antilochus and xi. 522 as the most beautiful of those who fought at Troy. His death at the hands of Achilles was 582.
THE TAKING OF ILIOS

lamenting over the shameful dragging of Hector, had not only their domestic pain, but groaning for the woes of men of alien speech they wept in turn for their many-tongued allies. The Lycians wept for Sarpedon whom his mother, glorying in the bed of Zeus, had sent to Troy; howbeit he fell by the spear of Patroclus, son of Menoetius, and there was shed about him by his sire a mist that wept tears of blood. The Thracians wailed for Rhesus that in the guileful night was fettered by an evil sleep. And for the fate of Memnon Eos, his mother, hung aloft a cloud in heaven and stole away the light of shamefast day. The women from Thermodon dear to Ares, beating the unripe, unsucked circle of their breasts, mourned the warlike maiden Penthesileia, who came unto the dance of war, that war of many guests, and with her woman's hand scattered the cloud of men back to their ships beside the sea; only Achilles withstood her with his ashen spear and slew and despoiled her and gave her funeral.

And still all Ilios stood, by reason of her god-built towers, established upon unshaken foundations, and at the tedious delay the people of the Achaeans chafed.

told in the Aethiopis of Arctinus, and is described in Qu. Smyrnaeus ii. 542 f., as also the miraculous darkness which enabled his friends to recover his body, 550 f.

a The Amazons, a race of warrior women, whose chief home was Themiscyra on the Thermodon in Pontus. They were reputed to mutilate one or both breasts to enable them better to draw the bow and throw the spear; hence they got their name (a μασ'ός) "without breasts." (Here Tryph. seems to take the word to mean "not giving suck." Philostr. Her. xx. 42 makes it "unsuckled.") They were in art represented usually with right breast bare. Their queen Penthesileia was slain at Troy by Achilles, who was smitten with love for her as she died and gave her honourable burial.

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Helenus, son of Priam and Hecuba, had the gift of prophecy. After the death of Paris he and Deiphobus, his brother, were rivals for the hand of Helen. Deiphobus being preferred, Helenus retired to Ida, where he was by the advice of Calchas seized and brought to the Greek camp. He advised the Greeks to build the wooden horse and to carry off the Palladium.

Neoptolemus, son of Achilles, by Deidamia, daughter of Lycomedes, king of Scyros. His original name was Pyrrhus, and he was called Neoptolemus because he went to war when young, or because his father did so (Paus. x. 26. 4). Helenus prophesied that Troy would not be taken without Neoptolemus and the arrows of Heracles—then in the

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THE TAKING OF ILIOS

And now Athena, unwearying though she be, would have shrunk from her latest labour and all her sweat had been in vain, had not the seer\(^a\) turned from the bride-stealing lust of Deiphobus and come from Ilios as guest of the Danaans, and, as doing a favour to Menelaus in his travail, prophesied the late-fulfilled ruin of his own fatherland. And at the prophesying of jealous Helenus they straightway prepared an end of their long toil. From Scyros, too, leaving that city of fair maidens, came the son\(^b\) of Achilles and august Deidameia; who, albeit he mantled not yet on his goodly temples the down of manhood, showed the prowess of his sire, young warrior though he was. Came, too, Athena to the Danaans with her holy image\(^c\); the prey of war but a helper to her friends.

Now, too, by the counsel of the goddess her servant Epeius\(^d\) wrought the image that was the foe of Troy, even the giant horse. And wood was cut and came down to the plain from Ida, even Ida whence formerly Phereclus built the ships for Alexander\(^e\) that were the beginning of woe. Fitted to broadest sides he made its hollow belly, in size as a curved ship which the carpenter turns true to the possession of Philoctetes. So Neoptolemus was brought from Scyrus by Odysseus alone, or with Phoenix (Soph. Ph. 343, cf. Philostr. Imag. ii.), or with Diomedes (Quint. Smyrn. vii. 169 ff.).

\(^a\) The Palladium, the ancient image of Athena, said to have been given by Zeus to Dardanus, on the possession of which the safety of Troy depended. It was stolen by Odysseus and Diomedes.

\(^b\) Epeius, son of Panopeus, built the Wooden Horse by means of which Troy was taken. Od. viii. 493, xi. 523, Verg. A. ii. 264.

\(^c\) Paris.
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αὐχένα δὲ γλαφυροῖς ἐπὶ στῆθεσιν ἔπηξεν ἐπὶ τρίχα χρυσῷ· ὡς δ᾽ ἐπικυμαίνουσα μετήρως αὐχένι κυρτῷ ἐκ κορυφῆς λοφόειντι κατασφηγίζετο δεσμῷ. ὅφθαλμοι δ᾽ ἐνεθηκε λιθώπεας ἐν δυσὶ κύκλωσ γλαυκῆς βηρύλλου καὶ αἷμαλέης ἀμεθύσσον·
tὸν δ᾽ ἐπιμισγομένων διδύμης ἀμαρύγματι χροῖς
gλαυκῶν φοινίσσοντο λίθων ἐλίκεσσον ὀπωπεῖ.
ἀργυφέους δ᾽ ἔχαραξεν ἐπὶ γναθμῶσιν ὀδόντας ἀκρα δακεῖν στειόντος ἐνστρέπτου χαλινοῦ· καὶ στόματος μεγάλου λαθῶν ἀνέφη κελεύθους ἀνδράσι κευθομένουις παλάρροις ἄσθμα φυλάσσων, καὶ διὰ μυκτηρῶν φυσίζους ἐρρεεν ἀηρ.
οὔτα δ᾽ ἀκροτάτουσιν ἐπὶ κροτάφοισιν ἀρημεν ὀρθὰ μᾶλ," ἀλεὶ ἑτοίμα μένειν σάλπιγγος ἁκοῦν· νῦτα δ᾽ ὁμοί λαγόνεσσα συνήρμοσε καὶ ράχων ὑγρῆν, ἱσχία δὲ γλυτοῦσιν ὀλυσθηροῖς συνήψε.
σύρετο δὲ πρυμνοῖσιν ἔπτ᾽ ἱχνεσιν ἐκλυτὼς ὀυρῇ ἀμπελοὶ ὦσ γναμπτοῦσι καθελκομένῃ θυσάνοισιν.
do ὀδεῖς βαλίοισιν ἐπερχόμενοι γονάτεσιν εὐπτεροῦ ῥοπερ ἐμελλόν ἐπὶ δρόμου ὀπλίζοσθαι, οὔτως ἥπειγοντο· μένειν δ᾽ ἐκέλευεν ἀνάγκη.
οὐ μὲν ὡσ τοί κυνήμασιν ἀχαλκέεσ ἔξεχον ὀπλαί, μαρμαρέης δ᾽ ἐλίκεσσι κατασφῆκωντο χελώνης ἀπτόμεναι πεδίου μόγις κρατερᾶνχι χαλκῷ.
κληστὴν δ᾽ ἐνεθηκε βύρην καὶ κλίμακα τυκτήν· ἥ μὲν ὡσ ποιεῖσι ἐπὶ πλευρῆς ἀραμυν ἐνθά καὶ ἐνθά φέρησι λόχον κλυτόπωλον Ἀχαιῶν, ἡ δ᾽ ἱνα λυμένη τε καὶ ἐμπεδῶν εἰς ἐν ιοῦσα εἴη σφιν καθύπερθεν ὀδός καὶ νέθεν ὀροῦσαι.
ἀμφὶ δὲ μιν λευκοὶοι κατ᾽ αὐχένοις ἦδὲ γενεῖσιν ἀνθειςι πορφυρόουσὶ πέριξ ἐξώσεσι ἰμάντων
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line. And the neck he fixed to carven breast and bespangled the purple-fringed mane with yellow gold; and the mane, waving aloft on the arched neck, was sealed on the head with crested band. In two circles he set the gem-like eyes of sea-green beryl and blood-red amethyst: and in the mingling of them a double colour flashed; the eyes were red and ringed with the green gems. In the jaws he set white rows of jagged teeth, eager to champ the ends of the well-twisted bit. And he opened secret paths in the mighty mouth to preserve the tide of breath for the men in hiding, and through the nostrils flowed the life-giving air. Ears were fixed on the top of its temples, pricked up, ever ready to await the sound of the trumpet. And back and flanks he fitted together and supple backbone, and joined hip-joint to smooth hip. Unto the heels of the feet trailed the flowing tail, even as vine weighed down with twisted tassels. And the feet that moved with the dappled knees—even as if they were about to set them to the winged race, so were they eager, yet constraint bade them bide. Not without bronze were the hooves that stood below the legs, but they were bound with spirals of shining tortoise and hardly touched the ground with the strong-hoofed bronze. Also he set therein a barred door and a fashioned ladder: the one that unseen, fitted to the sides, it might carry the Achaean company of the famous horse this way and that; the other that, unfolded and firmly put together, it might be for them a path whereby to speed upward or downward. And he girt the horse about on white neck and cheeks with purple-flowered straps and coiling spirals of compelling
καὶ σκολίης ἐλίκεσσον ἀναγκαίοιο χαλινοῦ
collaśas elēfanti kai ἀργυροῦν ἵππον,
aǔtār ἐπειδὴ πάντα κάμεν μενεδήμον ἵππον,
kύκλων ἐυκνήμιδα ποδῶν ὑπῆθηκεν ἐκάστω,
ἐλκόμενος πεδίουσι ὅπως πειθήνοις εἰη
μηδὲ βιαζομένοισι δυσέμβατον οἴμον ὀδεύῃ.

ὡς ὁ μὲν ἐξήστραπτε φόβῳ καὶ κάλλει πολλῷ
eýrûs θ' ὑψηλὸς τε· τὸν οὔδε κεν ἄρνησατο,
ei μν ξώνων ἐτετμεν, ἐλανύμεν ἴππος Ἀρης.
ἀμφι δὲ μν μέγα τείχος ἐλήλατο, μή τις Ἀχαίων
πρὶν μν ἐσαθρήσεις, δόλον δ' ἀνάπτυστον ἀνάψη.
οὗ δὲ Μυκηναῖς Ἀγαμέμνονος ἐγγύθι νῆς
λαών ὑρνυμένων ὀμαδὸν καὶ κύμα φυγόντες
ἐς βουλήν βασιλῆς ἀολλισθησαν Ἀχαίων.

ἡ δὲ ταυνυθύγγοι δέμας κήρυκος ἐλούσα
συμφράδων Ὁδυσσῆς παρίστατο θυρίς Ἀθήνη
ἀνδρὸς ἐπιχρύσσα μελίχροι νέκταρι φωνὴν.

αὐτὰρ δ' ἀδιμονίησι νόν βουλήσαν ἑλίσσων
πρῶτα μὲν εἰστήκει κενεόφρονι φωτὶ έοικὶς
ἀμιατος ἀτρέπτου βολήν ἐπὶ γαῖαν ἐρέιςα,
ἀφ' ἀενῶν ἐπέων ὑδίως ἀνοίξας
dειον ἀνεβρόντησε καὶ ἡρίης ἀτε πηγῆς
ἐξεχειν μέγα λαίτμα μελισταγέος νυφετοῖο·

ὁ φίλος, ἢδη μὲν κρῆφος λόχος ἐκτετέλεσται
χερσὶ μὲν ἀνδρομέροις, ἀτὰρ βουλήσων Ἀθήνης.

ὑμεῖς δ', οἴτε μάλιστα πεπόθατε κάρτει χειρῶν,
πρόφρονες ἀλκήνεντι νόω καὶ τλήμονι θυμῶ
σπέσθη μοι· οὐ γὰρ ἐοικέ πολὺν χρόνον ἐνθάδ' ἑόντας

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a ἵππος, an unusual title for Ares. Cf. βρισάρματος Hes. Sc. 441.
b Iliad iii. 216 Antenor says, "When Odysseus of many
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bridle inlaid with ivory and silver-flashing bronze. And when he had wrought all the warlike horse, he set a well-spoked wheel under each of its feet that when dragged over the plain it might be obedient to the rein, and not travel a difficult path under stress of hands.

So the horse flashed with terror and great beauty, wide and high; not even Ares, lord of horses, would have refused to drive it, had he found it alive. And a great wall was driven about it, lest any of the Achaeans should behold it beforehand and fire the snare revealed. And beside the ship of Agamemnon from Mycenae the kings of the Achaeans gathered to council, avoiding the din and tumult of the stirring hosts. Then impetuous Athena took the likeness of a clear-voiced herald and stood by Odysseus to counsel him, daubing a man's voice with honeyed nectar. And, revolving his mind in godlike counsels, at first he stood like a man of empty wits fixing on the ground the gaze of his unturning eye; but suddenly he opened his lips and delivered him of everflowing speech and thundered terribly, and poured, as from an airy spring, a great torrent of honey-dropping snow.

"O friends, now is the secret ambush prepared, by human hands but by the counsels of Athena. Do ye which have most trust in the might of your hands, heartily follow me with valiant mind and enduring soul; for it is not seemly that we should wiles arose, he would stand and look downward, fixing his eyes upon the ground, and his staff he moved neither back nor fore, but held it steadfast; thou wouldst have deemed him simply sulky and silly. But when he uttered his great voice from his breast, and words like snowflakes in winter, then could no other mortal vie with Odysseus."
When the Greek expedition against Troy lay at Aulis, as the Greeks were sacrificing, a snake came from under the altar and ascended a plane-tree overhead where was a sparrow with eight young ones. The snake devoured them all. Calchas, son of Thestor, the seer of the Greeks, prophesied that the war would last for nine years and that Troy would be taken in the tenth. (Hom. II. ii. 308 ff.; Qu. Smyrn. vi. 61, viii. 475; Ov. M. xii. 11 ff.)
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abide here a long time labouring and growing old without accomplishment or profit. Rather should we, while yet we live, do some deed worthy to be sung, or by bloody death escape the shameful reproach of cowardice. We have better comfort than they—if ye have not forgotten the sparrow and the ancient serpent and the fair plane-tree and the mother devoured with her swiftly perishing young, and her tender nestlings.

"And if old Calchas in his soothsaying deferred the day of fulfilment, yet even so the prophecies of Helenus, the alien seer, call us to a right speedy victory. Therefore hearken ye to me and let us hasten with good courage into the belly of the horse, that the Trojans may lead up into Ilios the guileful craft of the dauntless goddess, a self-taken woe, embracing their own doom."

"And do ye others loose the stern cables of the ships and yourselves cast fire upon the plaited tents, and leaving desolate the shore of the land of Ilios, sail ye all together on your pretend homeward way, until the hour that to you, gathered on the neighbouring beach, a beacon at eventide, stretched from a fair-anchoring place of outlook, shall give the signal to sail back again. And then let there be no hesitation of hurrying oarsmen nor other cloud of fear, such as the nights bring to men to terrify the mobile soul. But let each clan respect its former valour, and

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5 Helenus, son of Priam and Hecuba, twin-brother of Cassandra. He was taken prisoner by the Greeks on the advice of Calchas, and he advised the building of the Wooden Horse and the stealing of the Palladium.

6 A reminiscence of Hesiod, W. 58 (of the creation of Woman).


μηδὲ τις αἰσχύνειν ἐδῶ κλέος, ὡς κεν ἐκαστὸς
ἀξιὸν δὴ νῦν ἐμόγησε λάβη γέρας ἵπποσυνάων.
ὡς φάμενος Βουλής ἐξήκρητο· τοῦ δὲ μύθοις
πὼς ἄτε δροσόεντος ἐπειγόμενοι πεδίοιο,
ὅστε νεοζυγέσσων ἀγαλλόμενοι φαλάρισσαι
ἐθάσαι καὶ μάστιγα καὶ ἱμιοχῆς ἀπειλήν.
Τυδείδης δὲ ἑπόρουσε Νεοπτόλεμω Διομήδης
θαυμάζων, ὅτι τοῦτο ἐν καὶ πρόθεν Ἀχιλλεύς.
ἐσπετο καὶ Κυάνππος, ὃν ἐνπατέρεια Κομανθώ
Τυδῆς θαλάμου μυνυθαδίῳ τυχόσα
ὡκυμόρῳ τέκε παῖδα σακεσπάλω Αἰγιάλῆ.
ἐστῇ καὶ Μενέλαος· ἀγεν δὲ μιν ἀγρίος ὁρμή
Δημόβου ποτὶ δῆριν, ἀπηνεὶ δ' ἔξεε θυμῷ
dεύτερον ἀρτακτήρα γάμου λειμημένος εὑρεῖν.
τῷ δ' ἐπὶ Λοκρὸς ὁρουσεν 'Ουλῆς ταχὺς Αῖας,
eἰσέτη θυμὸν ἔχων πεπνυμένον οὐδ' ἐπὶ κοῦραις
μαργαῖνων ἀθέμιστον· ἀνέστησεν δὲ καὶ ἄλλον,
Κρητῶν Ἰδωμενῆ μεσαιπόλιον βασιλῆ.
Νεστορίδης δ' ἁμα τοῖς ἔβη κρατερὸς Θρασυμήδης,
καὶ Τελαμῶνοι νῖφο ἐκηβόλος ὅε Τεῦκρος·
tοῖς δ' ἐπὶ 'Αδμήτοιο πάις πολύππος ἀνέστη
Εὐμήλος· μετὰ τὸν δὲ θεοπρόπος ἐσσυτο Κάλχας
eὐ εἰδὼς, ὅτι μόχθον ἄμμήχανον ἐκτελέσαντες
ηδὴ Τρώων ἀστυ καθισφεύσουσιν 'Αχαίοι.
οὐδὲ μὲν οὐδ' οἱ ἐλευθέροι ἀποστρέφθεντες ἁρωγῆς
Εὐρύπυλος τ' Εὐαμιμώνθης ἀγαθός τε Λεοντεύς,
Δημοφῶν τ' Ἀκάμας τε, δῦω Θησεία τέκνα,
'Ορτυγίδης τ' Ἀντικλός, ὃν αὐτόθι τεθνεῖτα
ἵππω δακρύσαντες ἐνεκτερέξαν Ἀχαίοι.

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a i.e. marvelling at the likeness of N. to his father Achilles.
b Aegialeus, son of Adrastus and Demonassa, was the
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let no man put to shame his fame, so that each may win a recompense for chivalry worthy of his toils."

So he spake, leading them in counsel. And first godlike Neoptolemus followed his advising, even as a colt hastening over the dewy plain, which glories in his trappings of new harness and outruns both the lash and the threat of his driver. And after Neoptolemus rose up Diomedes, the son of Tydeus, marvelling for that even such aforetime was Achilles. Following also Cyanippus, whom Comaetho, daughter of a goodly sire, even Tydeus, in brief wedlock bare to shield-bearing Aegialeus whose doom was swift. Rose, too, Menelaus; he was driven by a fierce impulse to strife with Deiphobus, and his stern heart boiled with eagerness to find him who a second time stole away his bride. After him rose Locrian Aias, the swift son of Oileus, still prudent of mind and not filled with lawless passion for women. And he roused up another, even Idomeneus, the grizzled king of the Cretans. And with these went the son of Nestor, strong Thrasymedes, and Teucer went, the archer son of Telamon. After them rose up the son of Admetus, even Eumelus of many horses. And after him hasted the seer Calchas, well knowing that accomplishing their difficult labour the Achaeans should now at last ride down the city of Troy. Nor remained behind, turning from the fray, Eurypylus, son of Euaemon, and goodly Leonteus, and Demophoon and Acamas, the two sons of Theseus, and Anticlus, son of Ortyx—who died there and the Achaeans wept for him and buried only one of the Epigoni who was killed at Thebes (Pind. P. viii. 60 f.; Paus. ix. 5. 7).

* Aias assaulted Cassandra in the temple of Athena (E.G.F., Kinkel, p. 49). See ll. 647 ff.
Πηνέλεως τε Μέγης τε καὶ Ἀντιφάτης ἀγαπήσωρ Ἰφιδάμας τε καὶ Εὐρυδάμας, Πελίαον γενέθλιον, τόξῳ δ’ Ἰφιδάμας κεκοπηθεμένος· ὅστατος αὕτε τέχνης ἀγαλάμητις ἔης ἐπέβαινεν Ἐπείδος.

εὐξάμενοι δὴ ἔπειτα Δίως γλαυκώπιδι κούρη ἐπείην ἐσπευδὸν ἐς ὀλκάδα· τοῖς δ’ Ἀθήνη ἀμβροσίᾳ κεράσασα θεῶν ἐκόμισαν ἐδώδην δείπνου ἔχειν, ἵνα μὴ τι πανημέριοι λοχώντες τειρόμενοι βαρύθοιν άτερπεί γούνατα λιμῷ.

ὡς δ’ ὅποτε κρυμοὶ ἀελλοπόδων νεφελῶν ἥερα παχυώσασα χιων ἐπάλυνεν ἀροῦρας, τηκομενή δ’ ἀνέκακε πολιν ροῶν· οἱ δ’ ἀπὸ πέτρης ὅν καταθράσκοιται κυβιστητήρι κυδοῦμῳ δούπον ὑποπτῆζαντες ὀριτρεφέως ποταμοί θύρεσ ἐρωθήσαντες ὑπὸ πτύχα κοιλάδος εὐνής σιγῆ φρικαλέσαν ἐπὶ πλευρῆσι μένουσι, πικρὰ δὲ πενάντες ὄξυρης ὑπ’ ἀνάγκης τλῆμονες ἐκδέχαται, πότε παύεται ὄβριμον ὕδωρ· ὥς οἴγε γλαφυροῖō διὰ ἔμποροχοι θερόντες ἀτλήτους ἀνέχοντο πόνους ἀκμῆτες Ἀχαιοῖ.

τοῖς δ’ ἐπεκλήσασε θύρην ἐγκύμονος ἰπποὺ πιστὸς ἀτεκμάρττοι δόλου πυλάωρος Ὠδυσσεύς. αὐτὸς δ’ ἐν κεφαλῇ σκοπός ἔζετο· τῶ δὲ οὗ ἀμφὶ ὀφθαλμῶ ποθεύοντες ἐλάύθανον ἐκτὸς ἐόντας. 1 Ἀτρείδης δ’ ἐκέλευσεν ὑποδηστήρας Ἀχαιοὺς λύσαι λάγων ἔρκος ἑγυμαπτοῦσι μακέλλαις, ἰπποὺς ὀπερ κεκάλυπτο· θέλεν δὲ ἐγυμνὸν ἐάσαι, τηλεφάνῃ ἵνα πᾶσιν ἐν ἀρίᾳ ἀνδράσι πέμποι· καὶ τὸ μὲν ἐξελάχανον ἐφημησάσῃ βασιλῆς.

ἣνίος δ’ ὅτε νύκτα παλίνοκιον ἀνδράσιν ἐλκὼν ἐς δύσιν ἀχλιοπεζαῖν ἐκηδόλου ἐτραπεν ἕνω,

1 ν.ὶ. ἐόντες.
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him in the horse; and Peneleus and Meges and valiant Antiphates, and Iphidamas and Eurydamas, offspring of Pelias, and Amphidamas armed with a bow. Last Epeius of glorious craft set foot in the thing he had himself contrived.

Then they prayed unto the grey-eyed daughter of Zeus and hasted into their vessel of the horse. And Athena mixed ambrosia and brought them the food of the gods to eat, that in their ambush all day long they might not be afflicted and their knees weighed down by unpleasant hunger. And as when with the frosts of the storm-footed clouds the snow freezes the air and besprinkles the fields and melting sends forth a great stream; and the wild beasts, cowering from the din of the mountain-craddled river, as it leaps swiftly down from a rock in headlong tumult, withdraw beneath the shelter of their hollow lair and abide there silently with shivering flanks, and, bitterly anhungered, by grievous constraint patiently await the ceasing of the rain: even so the unwearied Achaeans leapt through the carven wood and supported travail beyond enduring. And for them Odysseus, the faithful warder of the unguessed snare, closed the door of the pregnant horse, and sat himself in the head as scout; and both his yearning eyes escaped the notice of those without. And the son of Atreus bade the Achaean servants undo with well-bent mattocks the fence of stone wherewith the horse was hidden. He wished to let it be uncovered that, shining afar, it might send the message of its beauty unto all men. And at the bidding of their king they dug it up.

But when the sun, drawing on shadowy night for men, turned far-shooting dawn to the dusky-
δὴ τότε κηρύκων ἀπεκίνητο λαὸν αὐτὴ
φεύγειν ἀγγελέουσα καὶ ἕλκεμεν εἰς ἀλα κοῖλην
ηῆς ἐνυκράειν ἀνὰ τε πρυμνῆσια λύσαι.
ἔνθα δὲ πευκῆντος ἀνασχόμενοι πυρὸς ὀρμὴν
ἐρκεά τε πρήσαντες ἐνυστάθεως κλισίαν
νησίων ἀνεπλώεσκον ἀπὸ 'Ῥοτειάδος ἀκτῆς
ὁμον ἐς ἀντιπέραιον ἐνυστεφάνου Τενέδοιο
γλαυκὸν ἀναπτύσσοντες ὦδωρ Ἀθαμαντίδος Ἑλλῆς.
μοῦνος δὲ πληγησαν ἐκούσια γυνὰ χαραχθεῖς
Αἰσιμίδης ἐλεειπτο Σίνων, ἀπατήλιος ἦς,
κρυπτὸν ἐπὶ Τρώεσσι δόλον καὶ πήματα κεύθων.
ὡς δ’ ὅποτε σταλίκεσαι λῖνον περικυκλώσαντες
θηρῶν ὀρυκλανέσσα λόγον πολυπόν ἐπῆξαν
ἀνέρες ἀγρευτῆρες· ὅ δ’ ἐκκριδὸν οἷς ἀπ’ ἄλλων,
λαβρίδους πυκνοίσων ὑπὸ πτῶρθοις δεδικώς,
δίκτυα παπταίνων ἐλαθέν θηροσκόπος ἄνηρ·
ὡς τότε λωβητοὶ περίστικτος μελέσσι
Τροίῇ λυγρόν ὀλεθρον ἐμῆδετο. καδ’ δὲ οἱ ὦμοις
ἐλκέασι ποιητοὶ κατέρρεε νῆχυτον αἴμα.
ἡ δὲ περὶ κλισίην ἐμαίνετο παννυχίν θλὸς
καπνὸν ἑρευγομένη περιδυνέα φοιτάδι ρήτη.
'Ἡφαίστος δ’ ἐκέλευεν ἐρίβρομος· ἐκ δὲ θυέλλας
παντοὶς ἐτίνασσεν ἐπιπνείουσα καὶ αὐτῆ,

"Sinon (short form for Sinopos, Maass, Hermes xxiii.
(1888)) son of Aesimus, who, as son of Autolycus and
Amphithea, is brother of Anticleia, mother of Ōdysseus,
was left behind when the Greeks sailed to Tenedos, in
order that he might light a beacon as a signal for them to
return, and that he might induce the Trojans to drag
the wooden horse within the walls. There is some variation
v. 14 ff.; Verg. A. ii. 57 ff.; Qu. Smyrn. xii. 243 ff.; Lycothr.
310 ff. who connects the business with the treason of
Antenor.
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footed setting, then spread abroad the voice of the heralds, telling the people to flee and launch in the hollow sea their fair-peaked ships and loose the cables. Then raising the rush of pinewood fire and burning the fences of their well-stablished tents they sailed away in their ships from the Rhoeeteian shore to a haven over the sea in fair-crowned Tenedos, ploughing the grey waters of Helle, daughter of Athamas. Only Sinon a remained behind, the son of Aesimus, his limbs voluntarily scarred with stripes, a deceitful hero, concealing a hidden snare and sorrow for the Trojans. And even as when hunter men cast a net about the stakes and set a meshed ambush for the wild beasts that roam the hills, and one chosen apart from the others secretly creeps beneath the thick branches, a hidden scout of the hunt to watch the nets b: even so, his marred limbs marked about with stripes, he devised grievous destruction for Troy; and the streaming blood flowed over his shoulders from wounds purposely made. All night long the flame raged about the tents, belching forth smoke that curled in wandering eddy, and loud-roaring Hephaestus urged it on. Yea, and Hera herself, that gives light to men, c the mother

a The λιπόπτης was the person who watched the nets to see what entered them. Pollux v. 17, Hesych. s.v. λιπόπτης; cf. Aristoph. Peace 1178 ἐγὼ δ' ἐστιν λιπόπτημενος and schol. there.

b Hera as “bringer of light” is attested by the fact that Phosphoros (the Morning Star or Venus) was sometimes regarded as the star of Hera: Aristot. De mundo 2 ὁ τοῦ Φωσφόρου ὀν Ἀφροδίτης, οἱ δὲ Ὑπαρχεῖ καὶ ἀναβαίνειν. Pliny, N.H. ii. 37 speaking of the “sidus appellatum Veneris” says “in magno nominum ambitu est. Alii enim Iunonis, alii Isidis, alii Matris Deum appellavere.”
μήτηρ ἀθανάτῳ πυρός, φαεσίμβροτος Ἰρη. ἡδη δὲ Τρόωσι καὶ Ἰλαδεσσὶ γυναῖξιν ὁβρον ὑπὸ σκιόντα πολύθροος ἠλυθε φήμη δήμον ἀγγέλλουσα φόβον σημάντορι κατερφ. αὐτίκα δὲ ἕξεκαρον πυλέων πετάσαντες ὠχίς πεζοὶ θ᾽ ἵππησε τε καὶ ἐς πεδίον προχέοντο διζόμενοι, μή ποὺ τις ἐνὶ δόλος ἄλλος Ἀχαιῶν.  

οὶ δὲ θοῦσ ὑφης ὑποζεύξαντες ἀπήναις ἐκ πόλιοι κατέβανον ἁμα Πριάμως βασιλῆς ἄλλοι δημογέρνοντες. ἔλαφρότατοι δ᾽ ἐγένοντο θαλτόμενοι περὶ παυσίν, ὅσους λίπε φοίνικας Ἀρης, ὁσόμενοι καὶ γῆρας ἔλευθερον· οὐ μὲν ἐμελλὸν γηθῆσεν ἐπὶ ἐνρόν, ἔπει Διὸς ἡθὲλε βουλή. 

οὶ δ᾽ ὅτε τεχνηντός ἠδιὸν ἐμάς αὐλόν ἢππου, θαύμασαν ἀμφιχυθέντες, ἀτ᾽ ἠχήντες ἢδοντες αἰετὸν ἀληχέντα περικλάξουσι κολοιοί. 

τοῖς δὲ τετρῆχυια καὶ ἀκρίτος ἐμπεσε βουλή· οὶ μὲν γὰρ πολέμω βαρυπενθεὶ κεκμητές, ἢππον ἀπεχθήματε, ἔπει πέλεν ἐργον Ἀχαιῶν, ἥθελον ἢ δολιχοῖν ἐπὶ κρημνοῖς ἀράξαι ἥν καὶ ἀμφιτομοῦσι διαρρήξαι πελέκεσσιν·  οὶ δὲ νεοζέστοι πεποιθότες ἐργασί τέχνης ἀθανάτος ἐκελευν ἀρῆμον ἢππον ἀνάαι, ὅστερον Ἀργείωι μόθον σημίτου εἶναι.

φραζομένοις δ᾽ ἐπὶ τοῖς παναίσλα γυῖα κομίζον γυμνὸς ἄπερ πεδίοιο φάνη κεκακμένος ἀνήρ·

\a Tryphiodorus here imitates Hom. II. ii. 95 τετρῆξε δ᾽ ἀγορῆ, vii. 345 f. ἀγορῆ . . . δεινὴ τετρῆχυ. "Confused" is perhaps enough as a rendering in Tryphiodorus, but the associations of the expression, which cannot be discussed here, go much further than that.

\b According to Tryphiodorus Sinon wounded himself and appeals to Priam as a suppliant and willingly tells about

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of immortal fire, breathed thereon and stirred up all manner of gusts. And now in the shadowy dawn there came to Trojans and to the women of Ilios a rumour spoken by many tongues, announcing the flight of the foe by signal of smoke. Straightway they flung open the bars of the gates and rushed forth, foot and horse, and poured into the plain, seeking whether this were some fresh guile of the Danaans. And yoking swift mules to wagons there came down from the city with King Priam the other elders of the people; and most light of heart were they, being comforted for their children whom bloody Ares had spared, and boding of an old age of freedom: but not long were they to rejoice, since the counsel of Zeus willed it so. And when they saw the flashing form of the skilfully fashioned horse, they thronged about it marvelling, even as chattering jackdaws scream about when they see the valiant eagle. And confused a and uncertain counsel fell among them. Some wearied with dolorous war and hating the horse, because it was the work of the Achaens, wished either to dash it on the long precipices or to break it up with two-edged hatchets. But others, trusting in the new polished work of art, bade dedicate the warlike horse to the immortals, to be in after days a memorial of the Argive war. And as they debated, there appeared unto them, dragging his motley limbs over the plain, a naked man in sorry case. b

the wooden horse. So Tzetz. schol. Lycophr. p. 134. 12 αἰκασάμενος ἐαυτὸν πλησίον τοῦ δουρείου ἵππου ἐκάθητο. In Verg. A. ii. 57 ff. he has allowed himself to be captured by the Trojans and is brought before Priam as a prisoner in fetters. In Qu. Smyrn. xii. 360 ff. he is found by the Trojans beside the wooden horse and only speaks after torture, when his nose and ears have been cut off.

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Philoctetes, son of Poeas, king of Malis, having on the voyage to Troy been bitten by a water snake and his wound having become noisome, was left by the Greeks in Lemnos. Afterwards they learned that Troy could not be taken without Philoctetes and the arrows which he had received from Heracles. So he was brought to Troy by Odysseus, and his wound being healed by Machaon he slew Paris.
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His weals laden with unseemly blood showed the ruinous track of the swift lash. Straightway he grovelled before the feet of Priam, and touched his ancient knees with suppliant hands; and entreating the old man he uttered his craftily woven tale:

“Sceptred King, son of Dardanus, behold me the fellow voyager of the Argives, if thou pitiest me, and deliverer of the Trojans and their city, if thou wilt save me, and lastly foe of the Achaeans: behold how they evilly entreated me who had done no wrong, heeding not the regard of the gods, evil and unkind always. Even so they snatched away his reward from Achilles, son of Peleus, and even so they left Philoctetes, a fettered by the bite of the water snake, and slew in wrath Palamedes b himself. And behold now what they have done to me in their wicked folly, for that I would not flee with them, but bade my comrades stay. Overcome by frenzied foolishness they stripped me of my raiment and wounded all my body with unseemly stripes and left me on an alien shore. But, blessed one, do thou have regard unto the majesty of Zeus, the god of suppliants. For I shall be a joy to the Argives, if thou lettest a suppliant and a stranger perish at the hands of the Trojans. But I shall be surety unto all of you that ye no more dread returning war of the Achaeans.”

So he spake, and the old man comforted him with gentle voice: “Stranger, it befits thee not to be afraid any more since thou hast mingled with the

b Palamedes, son of Nauplius, king of Euboea, exposed the ruse by which Odysseus tried to avoid the expedition to Troy. In revenge Odysseus contrived to bury a quantity of gold in the tent of Palamedes and forged a letter from Priam offering bribes for the betrayal of the Greek army. Palamedes was found guilty of treason and stoned to death.
Τάρβος ἔχειν· ἐφύγες γὰρ ἀνάρσιον ὑβριν Ἀχαίων. αἰεὶ δ’ ἡμέτερος φίλος ἐσσεαυ, οὐδὲ σε πάτρης οὐδὲ πολυκτεάνων θαλάμων γυνίκας ἰμερος αἱρεί. ἀλλ’ ἀγε καὶ σύ μοι εἰπέ, τι τοι τὸδε θαῦμα τέτυκται, ἱππος, ἀμειλίκτου φόβου τέρας· εἰπὲ δὲ σεῖο οόνομα καὶ γενείη, ὅποθεν δὲ σε νής ἑνεικαν.

τὸν δ’ ἐπιθαρσήσας προσέφη πολυμήχανος ἱρος· εξερέω καὶ τάῦτα· σὺ γὰρ μ’ ἐθέλοντα κελεύεις· ᾿Αργὸς μοι πόλις ἔστι, Σίνων δὲ μοι οὕνομα κεῖται· Λέσιμον αὐ καλέουσαι ἑμον πολιν γενετῆρα· ἱππον δ’ ᾿Αργείουι παλαίφατον εὕρεν Ῥεπεῖος· εἰ μὲν γὰρ μιν ἐάτε μένειν αὐτοῦ ἐνί χώρῃ, Ῥαίην θέσφατον ἐστιν ἐλείν πόλιν ἕγχος ᾿Αχαίων· εἰ δὲ μιν ἄγνων ἄγαλμα λάβῃ νηόσιν ᾿Αθήνη, φεύξονται προφυγόντες ἀνηνύστοις ὑ’ ἀέθλοις.

ἄλλ’ ἀγε δὴ σειρῆσι περίπλοκον ἀμφιβαλόντες ἐλκετ’ ἐσ ἀκρόπολιν μεγάλην χρυσῆν ἱππον· ἁμμὶ δ’ ᾿Αθηναὶ ἐρυσίπτολις ἡγεμονεύοι δαιδάλεον σπεύδουσα λαβεῖν ἀνάθημα καὶ αὐτῆ.

ὡς ἄρ’ ἐφῆ· καὶ τὸν μὲν ἄναξ ἐκελευσε λαβόντα ἐσσασθαί χλαίναν τε χιτῶνα τε, τοι δὲ, ὑβείας δησάμενου σειρῆσι, ἐνπλέκτους κάλωσιν ἐἴλεον ὑπὸ πεδίου, θοῶν ἐπιβήτορα κύκλων, ἱππον ἀριστήσεσι βεβυσμένον· οὶ δὲ πάροιθεν αὐλοὶ καὶ φόρμιγγες ὦμην ἐλίγαινον ἀοίδην.

σχέτλιον ᾠφραδέων μερόπων γένος, οἶσιν ὀμίχλη ἀσκοπος ἐσσομένων· κενεὶ δ’ ὑπὸ χάρματι πολλοὶ πολλάκις ἀγνὼσσουσι περιπταίοντες ὀλέθρῳ. ὦη καὶ Τρώεσσι τότε φθισίμβροτος ἀτη

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Trojans; for thou hast escaped the unkindly violence of the Achaeans. Evermore thou shalt be our friend nor shall sweet desire seize thee for thy fatherland or for thy halls of many possessions. But come, declare thou to me what marvel is this, the horse, a portent of unappeasable terror. And declare thy name and lineage and whence the ships brought thee."

Then the hero of many devices took heart and said: "These things also will I declare; thou biddest me who am myself willing. Argos is my city and the name given to me is Sinon, and my grey-haired sire they call Aesimus; and the famous horse was invented for the Argives by Epeius. If you allow it to abide here in its place, it is decreed that the spear of the Achaeans shall capture Troy; but if Athena receive it a holy offering in her shrine, then they shall flee away with their task unaccomplished. But come, cast it about with entwining chains and draw to the great acropolis the horse of golden reins, and Athena, guardian of the city, be our guide, eager to win the carven offering, even she!"

So he spake, and the king bade him take and do on a cloak and a tunic. And they bound the horse with chains of oxhide and drew it with well-plaited ropes over the plain, mounted on its swift wheels and filled with chieftains; and before it flutes and lyres made shrill minstrelsy together. Wretched generation of heedless mortals! for whom a mist which they cannot pierce enwraps the future. By reason of empty joy many men many times stumble unwittingly on destruction: even as at that time ruinous doom for the Trojans rioted on its own way

* Cf. Hesiod, W. 536 f.
TRYPHIODORUS

ἐς πόλιν αὐτοκέλευθος ἐκώμασεν· οὔδε τις ἀνδρῶν ἤδεεν, οὐνεκα λάβρον ἐφέλκετο πένθος ἀλαστον. ἀνθεα δὲ δροσόντος ἀμησάμενοι ποταμοῖο ἐστεφον αὐχενίους πλοκάμους σφετέρου φιόνος. γαία δὲ χαλκείοισιν ἐρεικομένη περὶ κύκλοις δειδὸν ὑπεβρυχάτο, σιδῆρειοι δἐ δι’ αὐτῶν τριβόμενοι τρηχεῖαν ἀνέστενον ἄξονες ἥχην· τετρίγει δὲ κάλων ἕνυχῃ, καὶ πᾶσα ταθείσα λιγνὼν αἰθαλόεσσαν ἐλιξ ἀνεκήκιε σειρὴ.

πολλῆ δ’ ἐλκόντων ἐνοπῇ καὶ κόμπως ὀρῷρει· ἐβρέμε νυμφαίησιν ἀμα δρυσι δάσκιος Ἰδη, ἱαχε καὶ Σάνθου ποταμῷ κυκλοῦμενον ὑδωρ, καὶ στόμα κεκλήγει Συμοείσιον· οὐρανί· δέ ἐκ Διώς ἐλκόμενον πόλεμον μαντεύετο σάλπιγξ. οῖ δ’ ἤγων προπάροιθεν· ὅδε  ἐβαρύνετο μακρὴ σχολμενὴ ποταμοῖοι καὶ οὔ πεδίοις όμοίῃ.

εἶπετο δ’ οἴολος ἢππος ἀρηφίλοις ἐπὶ βωμοὺς κυδιών ὑπέροπλα, βίην δ’ ἐπέρειεσεν Ἀθῆνῃ χείρας ἐπιβρίσασα νεογλυφέων ἐπὶ μηρῶν. ὥδε θέων ἀκίχητος ἐπέδραμε τάσσον ὅιστοι Τρώως ἐνσκάρθμοισιν ὀδοιπορίησι διόκων, εἰσόκε δὴ πυλέων ἐπεβήσατο Δαρδανίαν.

αἰ δὲ οἱ ἐρχομένῳθυρέων πτύχες ἐστείνοντο· ἀλλ’ Ἡρη μὲν ἐλυσεν ἐπὶ δρόμων αἰθίς ὄδοιο πρόσθεν ἀναστέλλουσα, Ποσειδᾶων δ’ ἀπὸ πύργων σταθμὸν ἀνουγομένων πυλέων ἀνέκοπτε τριαίνῃ. Τρωιάδες δὲ γυναῖκες ἀνά πτόλων ἄλλοθεν ἄλλαι, νῦμφαι τε πρόγαμοι τε καὶ ἱδμονες Ειλεθυνὶς, μολή τ’ ὀρχηθμῷ τε περὶ βρέτας εἰλίσσοντο.

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a All this is closely imitated from the launching of the Argo in Apoll. Rh. i. 388 ff., “The rollers groaned as they 604
into the city, and none knew that it was fierce sorrow unforgettable that they drew. And gathering flowers from the dewy river they wreathed the tresses on the neck of their slayer. The earth torn about the brazen wheels moaned terribly, and the axles of iron, grinding in them, groaned with harsh noise. The joining of knit ropes creaked and all the taut coiling chain sent up a fiery smoke. And as they haled, loud rose the din and the vaunting. Groaned shady Ida together with her nymph-haunted oaks: the eddying waters of the river Xanthus shrieked, and the mouth of Simois rang aloud: and in the heaven the trumpet of Zeus prophesied of the war they drew. But they haled forward; and the long way waxed heavy, torn with rivers and not like plain lands. And the flashing horse followed them unto the altars dear to Ares, glorying exceeding; and Athena set her might thereto, laying her heavy hands on the newly carven thighs of the horse. So it sped beyond overtaking, and ran on swifter than an arrow, following the Trojans with lightly prancing feet, until it reached the Dardan gates. And for its coming the folding doors were straitened. But Hera set it free once more to run its course, withdrawing the doors before it, while from the towers Poseidon with his trident drove back the posts of the opening gates. And the Trojan women throughout the city, some here, some there, brides and maidens unwed and mothers experienced of Eileithyia circled about the image with song and dance.

were ground under the heavy keel, and round them the dark smoky flame (λιγφις) spurted under the weight.”

 Verg. A. ii. 238 “pueri circum innuptaeque puellae Sacra canunt funemque manu contingere gaudent.”

 Eileithyia, goddess of birth.
TRYPHIODORUS

όλλαι δὲ χνοόσαιν ἀμέλγομεναι χάριν ὁμβρον ὁλκῷ δουράτεω ροδέους στορέσαντο τάπητας. οἳ δὲ θαλασσαίης ἐπιμάζῃα νῆματα μέτρης λυσάμεναι κλωστοίς κατέπλεκον ἀνθεσὲν ἵππον. καὶ τις ἀπειρεσίῳ πίθου κρήδεμυν ἀνείσα χρυσείῳ προχέουσα κρόκῳ κεκερασμένον οἴνον γαῖαν ἀνεκνύσωσε χυτὴν εὐώδει πηλῷ. ἀνδρομέχ ὑ τ βοῇ συνεβάλλετο θῆλεω ἰω, καὶ παίδων ἀλαλητὸς ἐμίσγετο γήραος ἦχη. οἷη δ’ ἀφνείον μετήλυδες Ὀκεανόη, χείματος ἀμφίπολοι, γεράνων στῖχες ἕροφώνων, κύκλων ἐπογμεύονων ἀλήμων ὀρχηθροῖο γειοπόνων ἀρότησιν ἀπεχθέα κεκληγνιαὶ ὡς οἴγε κλαγῇ τε δ’ ἀστεοὶ ἰδὲ κυδομῷ ἧγον ἐς ἀκρόπολιν βεβαρημένον ἐνδοθεὶ ἵππον. κούρη δ’ Πριάμοιο θείλατοσ οὐκέτι μύμεν ἰθελεν ἐν θαλάμοισι. διαρρήξασα δ’ ὁχῆς ἐδράμεν ὑπετέ όρτις ἀήσυρος, ἤπετε τυπεῖσαν κέντρον ἀνεπτοιχῃς βοοραιαίατο μύσωτος. ἦ δ’ οὐκ εἰς ἀγέλην ποτιδέρκεται οὐδὲ βοτήρι πείθεται οὐδὲ νομοῖο λυλεῖται, ἀλλὰ βελέμων ἰξεὶ θηγομένη βοέων ἐξηλυθε βθεμών. τοῖς μαντιπόλοιοι βολῆς ὑπὸ νύγματι κούρῃ πλαξομένῃ κραδίνῃ ἵρῃ ἀνσείετο δάφνην. πάντη δ’ ἐβρυχάτο κατὰ πτόλιν οὐδὲ τοκῆν οὐδὲ φίλων ἀλέγιζεν. λίπεν δὲ ἐ παρθένοις αἰδῶς.

The γέρανος, or crane-dance, is described by Pollux iv. 101, "The crane-dance they danced in a body, one behind the other in line, the extremities being occupied by the leaders, Theseus and his party having first imitated so, round the altar in Delos, their escape from the labyrinth." Cf. Plutarch, Thes. 21, Lucian, De salt. 34. A similar dance called κανδιωτῆς is still danced in Greece. It seems likely 606
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Others culling the fresh bounty of the rain strewed a rosy carpet for the wooden trail. Others undid the spun girdles of sea-purple about their breasts and with woven garlands wreathed the horse. Some broaching the seal of a great jar poured forth wine mixed with golden saffron and made the piled earth odorous with fragrant mud. With the shouting of men was mingled the cry of women, the huzza of boys was joined with the voice of age. And even as the denizens of rich Ocean, the attendants of winter, the ranks of the cranes crying in air, align the circle of their wandering dance, uttering their notes abhorred by the ploughmen who labour the earth: even so with crying and with tumult they led to the acropolis the horse laden within. And the god-driven daughter of Priam would not abide any more in her chamber. Tearing apart the bars she ran, like restless heifer whom the sting of the ox-tormenting gadfly has smitten and stung to frenzy: which looks no more to the herd nor obeys the herdsman nor yearns for the pasture, but whetted by the sharp dart she passes beyond the range of oxen: in such wise, her heart distraught by the pricking of the shafts of prophecy, the maiden shook the holy laurel wreath and cried everywhere throughout the city. She heeded nor parents nor friends, and maiden shame forsook her. Not so doth the pleasant flute of

enough that Tryphiodorus has in mind also the orderly flight of the cranes (Aristotle, II. A. ix. 10; Eurip. Hel. 1478 ff.). In Greece the bird was a migrant and its passage from its nesting-places in the north (Macedonia, etc.) to the south (Africa, etc., Hom. ll. iii. 2 ff.) which took place about October was the signal for ploughing, Hesiod, W. 448 ff.

b Cassandra.

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οὐχ οὖτω Θρήσσαν ἐνὶ δρυμοῖσι γυναῖκα
νήδυμοσ αὐλὸς ἐτυφεν ὁρεμανέοις Διονύσου,
ἤτε θείᾳ πληγείσα παρήσειν ὀμμα τίτανει
γυμνὸν ἐπισσείουσα κάρῃ κυνάμπτυκι κισσῷ,
ὡς ἦγε πτερόεντος ἀναίξασα νόοιο
Κασσάνδρῃ θεόφοιτος ἐμαίνητο· πυκνὰ δὲ χαίτην
κοπτομένη καὶ στέρνων ἁνίαχε μαινάδι φωνῇ·
ὡ μέλει, τίνα τούτων ἀνάρσιον ἵππων ἁγοντες
δαμόνιοι μαίνεσθαι καὶ ὑστατήτι ἐπὶ νύκτα
σπεῦδεται καὶ πολέμιο πέρας καὶ νῆγρετον ὑπνοῦν;
δυσμενέων ὧδε κώμος ἀρήμος· αἱ δὲ ποὺ ἦδη
τίκτουσιν μογερῆς Ἐκάβης ὡδίνες ὀνείρων,
λήγει δ' ἀμβολιεργῶν ἔτος πολέμιον λυθέντος.
τοῖσος ἀριστήσων λόχος ἔρχεται, ὢς ἐπὶ χάρην
τεύχεσιν ἀστράπτοντας ἀμαυροτάτην ὑπὸ νύκτα
τέξεται ὅβρυμος ἵππος· ἐπὶ χθόνα δ' ἄρτη θορόντες
ἐς μόθον ὀρμήσουσι τελειότατοι πολεμισται.
οὐ γὰρ ἐπ' ὡδίνεσιν μογιστοίκοι ἵππων ἀνεῖσαι
ἀνδράσι τικτομένιοι ἐπισχήσουσι γυναῖκες,
αὐτὴ δ' Ἐιλείθυα γενήσεται, ἥ μν ἐτευξεν
gαστέρα δ' πλήθουσαν ἀνακλίνασα βοήσει
μαία πολυκλαύτου τόκου πτολίπορδος Ἀθήνη.
καὶ δὴ πορφύρεοι μὲν ἐλίσσεται ἐνδοθὶ πύργων
ἀματος ἐκχυμένου πέλαγος καὶ κύμα φόνου,
δεσμα τε συμπαθέων πλέκεται περὶ χερὶ γυνακῶν
νυμφία, φωλευε δ' ὑπὸ δούρασι κενθόμενον πῦρ.
ὦμοι ἐμῶν ἀχέων, ὦμοι σέο, πάτριον ἁστυ,
αὐτικα λεπταλῆς κόνις ἐσσεα, σιχεῖαι ἔργον
ἀθανάτων, προθέλυμα θεμείλα Δαιομέδοντος.

* Bacchant.
* Before she gave birth to Paris, Hecabe dreamed that
Dionysus raging on the hills strike the Thracian woman amid the thicket: who, smitten by the god, strains a wild eye and shakes her naked head dark-garlanded with ivy. So Cassandra, starting from her winged wits, raged god-maddened; and, beating ever and again hair and breast, she cried with frenzied voice:

"O wretched men! why rage ye possessed, dragging this unfriendly horse, hasting to your last night and the end of war and the sleep that knows no waking? This warlike rout comes from the foemen. Surely now the travail of the dreams of poor Hecabe bears fruit. The long deferred year comes to an end with the resolving of the war. Such a company of chieftains comes, whom the mighty horse shall bring forth in the darkest night, flashing in their armour for battle; now shall warriors most perfect leap to earth and rush to the fray. For not women shall deliver the labouring steed in its travail and attend the birth of men, but she that wrought it shall herself be its Lady of Deliverance; Athena, sacker of cities, midwife of a dolorous birth, shall herself undo the pregnant belly and utter her cry. Lo! now there is rolled within the towers a purple sea of blood outpoured, a wave of death; about the hands of women, sharing the common doom, the bonds of bridal are twined: beneath the wooden planks lurks hidden fire. Alas! for my woes, alas! for thee, city of my fathers, soon shalt thou be fine dust: gone is the handiwork of the immortals, gone utterly the foundations of Laomedon. And she had borne a firebrand. The seers interpreted this to mean that her child would be fatal to Troy and advised that it should be put to death (Hyginus, Fab. 91 and 249; Apollod. iii. 12. 5; Eur. Troad. 922; Verg. Aen. vii. 320, etc.).
TRYPHIODORUS

καὶ σέ, πάτερ, καὶ μήτερ, ὁδύρομαι, οἱ μοι ἣδη ἀμφότεροι πείσεσθε· σὺ μὲν, πάτερ, ὀικτρὰ δεδού-
πός κείσεαι Ἀρχείου Διὸς μεγάλου παρὰ βωμῷ· 
μήτερ ἀριστοτόκεια, σὲ δὲ βροτές ἀπὸ μορφῆς 
λυσσάλην ἐπὶ παισὶ θεοὶ κῦνα ποίησονοι.

δίὰ Πολυξείνῃ, σὲ δὲ πατρίδος ἐγγύθι γαῖς 
κεκλιμένην ὀλίγον δακρύσομαι· ὡς ὀφελέν τις 
'Αργείων ἐπὶ σοτού γόους ὀλέσαι με καὶ αὐτὴν.

tίς γὰρ μοι χρεὶ χιώτου πλέον, εἰ με φιλάσσει 
οἰκτροτάτῳ θανάτῳ, ξείνῃ δὲ με γαία καλύψει;

τοιάδε μοι δέσποινα καὶ αὐτῷ δώρον ἀνακτί 
ἀντὶ τῶν καμάτων 'Αγαμέμνονι πότμον ὀφαίνει.

ἀλλ’ ἥδη φράξεσθε—τὰ δὲ γνώσεσθε παθόντες—
 καὶ νεφέλην ἀπόθεσθε, φίλοι, βλαψίφρονος ἄτης.

ῥηγνύσθω πελέκιςε σέμας πολυχανδεός ἵππον ἥ 
πυρὶ καιέσθω· δολόεντα δὲ σώματα κεῦθον ὀλλύσθω,

μεγάλη δὲ ποθὴ Δαναοῖς γενέσθω. 
καὶ τότε μοι δαίνυσθε καὶ ἐς χορὸν ὀτρύνεσθε 
στησάμενοι κρητῆρας ἐλευθερίης ἑρατευῆς.

ἡ μὲν ἐφή· τῇ δ’ οὕτις ἐπέιθετο· τὴν γὰρ 

Ἀπόλλων 

ἀμφότερον μάντων τ’ ἀγαθὴν καὶ ἀπιστον ἐθηκεν.

τὴν δὲ πάτηρ ἐνένιπεν ὁμοκλήσας ἐπέεσσι·

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a Priam.  
b Hecabe.  
c Priam was slain by Neoptolemus at the altar of Zeus Herceios (Verg. Aen. ii. 506 ff. See ll. 634 ff.).  
d Hecabe was turned into a hound (Eur. Hec. 1259 ff.).  
e Polyxena, daughter of Priam and Hecabe, was loved by Achilles and after the capture of Troy was sacrificed by the Greeks at the tomb of Achilles (Epic. Gr. Frug. p. 50 Kinkel; Apollod. Epitom. v. 23). The name of Neoptolemus was given as the sacrificer by Stesichorus, Ibycus, and later by Euripides; cf. schol. Eur. Hec. 41.  

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for thee, my father, and for thee, my mother, I weep to think what manner of things ye both shall suffer. Thou, my father, piteously fallen shalt lie beside the altar of mighty Zeus of the Court. Mother of the best of children, thee from human shape the gods shall turn into a hound maddened over thy children. Fair Polyxena, for thee lying low near to thy fatherland I shall weep but little: would that someone of the Argives had slain me too with thy lamented fate! For what profit have I in life any more, if life but keep me for a most pitiful death, and an alien soil shall cover me? Such things for me and such a doom for King Agamemnon himself doth my mistress weave, his reward for all his labours. But now take ye heed—in suffering shall ye learn the truth of my words—and put away, my friends, the cloud of infatuate folly. Let the body of the capacious horse be rent with hatchets or burnt with fire. And hiding crafty persons as it does, let it perish and be greatly regretted by the Danaans. And then feast ye and array you for the dance, setting up mixing-bowls in honour of dear liberty.”

So she spake; but no one hearkened to her; for Apollo made her at once a good prophet and unbelievéd. And her father spake and rebuked her:

1 i.e. Clytemnestra who treats Cassandra as a slave. Cf. Aesch. Ag. 1035 ff.
2 Hom. Il. vi. 526, “if Zeus grant us to set up in our halls the mixing-bowl of liberty to the everlasting gods.”
3 Cassandra, daughter of Priam, obtained from Apollo the gift of prophecy. But afterwards she refused to fulfil the promise by which she had obtained it. Apollo avenged himself by causing her prophecies not to be believed (Aesch. Ag. 1208 ff.).
ΤΡΥΦΙΟΔΟΡΟΣ

τίς σε πάλιν, κακόμαντι, δυσάνυμος ἦγαγε δαίμων, θαρσαλή κυνόμυα; μάτην ἡλάουσ᾽ ἀπερύκεις. οὔτω σοι κέκμηκε νόος λυσσώδεὶ νοῦσῳ, οὔδὲ παλμηφήμων ἐκορέσσασα λαβροσυνάων; ἀλλὰ καὶ ἤμετέρησαν ἐπαχυμενή θαλίμων ἤλθες, ὅπποτε πάσων ἑλεύθερον ἦμαρ ἀνήθεν ἦμῖν Ζεὺς Κρονίδης, ἐκέδασσε δὲ νήσες Ἀχαιῶν. οὔδ᾽ ἔτι δουράτα μακρὰ τινάσσεται, οὔδ᾽ ἔτι τόξα ἐλκεται, οὐ διφέων σελαγῆ, σιγώσι δ᾽ ὁστοί, ἀλλὰ χοροὶ καὶ μούσα μελίπνοος, οὔδ᾽ ἔτι νείκη, οὔ μήτηρ ἔτι παιδι κινύρεται, οὔδ᾽ ἔτι δήνην ἄνδρα γυνὴ πέμψασα νέκυι δακρύσατο χήρην. ἵππων ἀνελκόμενον δέχεται πολιούχος Ἀθηνή. παρθένε τολμησέσσα, σὺ δὲ πρὸ δόμοιο θρούσα ψεύδεα θεσπίζουσα καὶ ἄγρια μαργαίνουσα μοχθίζεις ἀπέλεστα καὶ ἵερον ἀστυ μιμαίνεις. ἔρρ᾽ οὕτως. ἦμῖν δὲ χοροὶ θαλίας τε μέλονται. οὐ γὰρ ἔτι Τροίης ὑπὸ τείχεσι δεῖμα λειποῦσι, οὔδ᾽ ἔτι μαντιτόλου τεῖς κεχρήμεθα φωνῆς.

ὡς εἰπὼν ἐκέλευσεν ἄγειν ἐτερόφρονα κούρην κεύθων ἐν θαλάμῳσι. μόγις δ᾽ ἀékουσα τοκή πείθετο, παρθενίωσι δὲ περὶ κλυτηρὸς πεσοῦσα κλαῖεν ἐπισταμένη τὸν ἐων μóρον· ἔβλεπε δ᾽ ἡ ἄδη πάτριδος αἰθομένη ἐπὶ τείχεσι μαρναμένου πύρ. οἱ δὲ πολισσοῦχοι θεῖς ὑπὸ νηῆν 'Ἀθηνήν ἱππον ἀναστήσαντες εὐξέστων ἐπὶ βάθρων ἐφλεγον ἱερὰ καλὰ πολυκύνισσων ἐπὶ βωμῶν· ἄθάνατο δ᾽ ἀνένευν ἄνηνύστους ἐκατόμβασ. εἰλατίνη δ᾽ ἐπίδημος ἐνὶ καὶ ἀμήχανος ὦβρις, ὦβρις ἔλαφρίζουσα μέθην λυσήνορος οὐν. ἀφράδιῃ τε βέβυστο, μεθημοσύνῃ τε κεχήνει

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"What spirit of ill name hath brought thee again, prophetess of evil, bold dog-fly? Vainly dost thou try to stay us with thy barking. Is thy mind not yet weary of its plague of madness, and hast thou not had thy fill of ill-omened ravings, but thou hast come in vexation at our mirth, when Zeus, the son of Cronus, hath lighted for us all the day of freedom and scattered the ships of the Achaians? And no longer are the long spears brandished, no longer are the bows drawn, no longer flash the swords, the arrows are silent. But dances and honey-breathing music is ours and no more strife: no more wails the mother over the child, nor doth the wife send her husband to the fray and weep, a widow, over his corpse. Athena, guardian of the city, welcomes the horse which is drawn along. But thou, bold maiden, rushing before the house with false prophecies and wild raving, labourest to no purpose and pollutest the holy city. Go to! but our care is dance and mirth. For no longer is terror left under the walls of Troy, and no longer have we need of thy prophetic voice."

So he spake, and bade lead away the frenzied maiden, hiding her in her chamber. And hardly and against her will she obeyed her parent, and throwing herself upon her maiden bed she wept, knowing her own doom: already she beheld the fire raging on the walls of her burning fatherland. But the others at the temple of the goddess Athena, guardian of the city, set up the horse on well-polished pedestal, and burned fair offerings on savoury altars; but the immortals refused their vain hecatombs. And there was festival in the town and infinite lust, lust uplifting the drunkenness of wine that unmans. And all the city was filled with foolishness and gaped
TRYPHIODORUS

πάσα πόλις, πυλέων δ’ ὀλύγοις φυλάκεσσι μεμήλει:
γνή γὰρ καὶ φέγγοις ἐδύετο, δαμονὴ δὲ
’Ἰλιον αἰτπεινὴν ὀλεσίπτολις ἀμφέβαλεν νῦξ.
’Αργεία δ’ ’Ελένη πολιῶν δέμας ἀσκήσασα
δῆλε δολοφρονέουσα πολυφράδων ’Αφροδίτη,
ἐκ δὲ καλεσσαμένη προσέφη πειθήμοι φωνῆ·

νύμφα φίλη, καλέει σε πόσις Μενέλαος ἀγήνιωρ
ἐπὶ δούρατεώ κεκαλυμμένος, ἀμφὶ δ’ ’Αχαιῶν
ἡγεμόνες λοχῶσι τεῶν μνηστήρες ἀέθλων.
ἀλλ’ ἤθι, μὴδ’ ἐτὶ τοι μελέτω Πρίμαμοι γέροντος
μὴτ’ ἄλλων Τρώων μὴτ’ αὐτοῦ Δημήβοιο.

ἡγη γὰρ σε δίδωμι πολυλήτων Μενελάω.

ὡς φαμένη θεὸς αὕτης ἀνέδραμεν· ἢ δὲ δόλουσ
θελγομένῃ κραδίην θάλαμον ὕπε κρῆναν,
καὶ οἱ Δηήβοισ σόης εἰπετο· τὴν δὲ κιοῦσαι
Τρώαδες ἐλκεχίτωνες ἑθησαντο γυναῖκες.

ἡ δ’ ὑπὸθ’ υψιμέλαθρον ἐσ οἱρον ἤλθεν ’Αθήνης,
ἐστὴ παπταίνουσα φυὴν εὐήνορος ὕπνον.

τρὶσ δὲ περιστείχουσα καὶ ’Αργεῖοις ἑρέθουσα
πάσας ἑκόμοις ἄλοχοις ὄνομαζεν ’Αχαιῶν
φωνῇ λεπταλέο· τοι δ’ ἐνδοθ λυμὸν ἀμύσον
ἀλγεινοι κατέχομεν εἰργιμένα δάκρυα συγή.

ἐστενε μὲν Μενέλαος, ἐπεὶ κλὺς Τυνδαρέωνς,
κλαφὲ δὲ Τυδείδης μεμυμένος Αἰγιαλεῖς,
οὐνομὰ δ’ ἐπτοίησεν ’Οδυσσεά Πηνελοπείς.

”Ἀντικλὸς δ’ ὀτε κέντρον ἐδέξατο Λαοδαμείης,

* Lit. "received the sting (goad) of Laodameia." The ordinary and natural interpretation is that the wife of Anticlus was called Laodameia. She is otherwise unknown, and as the famous Laodameia, wife of Protesilaus, is the type of the love of husband and wife ("the wife of Protesilaus loved him even after death and made a likeness of him . . . and the gods pitied her and Hermes brought him back from
THE TAKING OF ILIOS

with heedlessness, and few warders watched the gates; for now the light of day was sinking and fateful night wrapped steep Ilios for destruction. And Aphrodite of many counsels, putting on the likeness of hoary age, came to Argive Helen with crafty intent and called her forth and spake to her with persuasive voice:

"Dear lady, thy valiant husband Menelaus calls thee. He is hidden in the wooden horse, and round him lie ambushed the leaders of the Achaeans, wooers of war in thy cause. But come and heed no longer ancient Priam nor the other Trojans nor Deiphobus himself. For now I give thee to much enduring Menelaus."

So spake the goddess and ran away again. But Helen, her heart beguiled by the craft, left her fragrant chamber, and her husband Deiphobus followed her. And as she went, the Trojan women of trailing tunics gazed upon her. And when she came to the high-roofed temple of Athena, she stood and scanned the form of the well-manned horse. Three times she walked round it and provoked the Argives, naming all the fair-tressed wives of the Achaeans with her clear voice. And their hearts were torn within them with grief and they restrained their pent up tears in silence. Groaned Menelaus when he heard the daughter of Tyndareus: wept the son of Tydeus remembering Aegialeia: the name of Penelope stirred the heart of Odysseus: but only Anticlus, stung by the name of Laodameia,\(^a\) Hades. And when she beheld him and thought he had returned from Troy she rejoiced; but when he was carried back to Hades she killed herself." Apollod. \(\text{epit. iii. 30}\), it seems possible that the meaning here is "the goad that pricked Laodameia," \(i.e.\) desire for the absent spouse.

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μούνος ἀμοιβαὶν ἀνεβάλλετο γῆρων ἀνοίξας·
ἀλλ’ Ὀδυσσεῖς κατέπαλτο καὶ ἀμφοτέρης παλάμησιν ἀμφιπεσών ἐπίεζεν ἐπειγόμενον στόμα λύσαι.
μάστακα δ’ ἀρρήκτοις ἀλυκτοπέδησι μεμαρτῶς εἶχεν ἐπικρατεῖος· δ’ ἐπάλλετο χερσὶ πιεσθεῖς,
φεύγων ἀνδρόφονοι πελάργια δεσμὰ σιωπῆς.
καὶ τὸν μὲν λίπεν ἄσθμα φερέσβιον· οἱ δὲ μὲν ἄλλοι δάκρυσοι λαθρίδους κατακλάσαντες Ἀχαῖοι
κοίλων ἀποκρύψαντες ἐς ἱσχῖον ἔθεσαν ἵππουν καὶ χλαίναν μελέσσου ἐπὶ ψυχροίσι βαλόντες.
καὶ νῦν κεῖν ἄλλον ἔθελγε γυνὴ δολόμητις Ἀχαϊῶν, εἰ μὴ οἱ βλουφώτις ἄτ’ αἰθέρος ἀντήςασα
Παλλᾶς ἐπηπεῖλης, φίλου δ’ ἐξήγαγε νηὸν
μούνη φαινομένη, στερεῇ δ’ ἀπεπέμψατο φωνῇ·
δειλαίη, τέο μέχρις ἀλητρούς σε βέροις καὶ πόθος ἀλλοτρίων λεχέων καὶ Κύπριδος ἄτη; τοις δ’ οἰκτείρεις πρότερον πόσων οὐδὲ θύγατρα
Ἑρμιώνη ποθεῖς; ἐκ δὲ Τρώεσσον ἀρήγεις;
χάζεο καὶ θαλάμων ὑπερώων εἰσαναβάσα
σὺν πυρὶ μειλιχίῳ ποτιόδέχυσο νήας Ἀχαίων.
ὡς φαμένῃ κενεήν ἀπάτην ἐκέδασε γυναικὸς.
καὶ τὴν μὲν θαλαμόνδε πόδες φέρον· οἱ δὲ χοροῖο
παυσάμενοι καμάτῳ ἀδδηκότες ἦριπον ὑπνώ.
καὶ δὴ ποὺ φόρμιγξ ἀνεπαύσατο, κείτο δὲ κάμυνων
αὐλὸς ἐπὶ κρητῆρι, κύπελλα δὲ πολλὰ χυθέντα
ἀυτομάτως ὑπέσσα σκαθελκομένων ἀπὸ χειρῶν.
ησυγία δὲ πόλων κατεβόσκετο, νυκτὸς ἐταῖρη,
οὐδ’ ὤλακτη σκυλάκων ἠκούετο, πᾶσα δὲ σιγὴ
eἰστήκει καλέουσα φόνον πνεύσαν ἀυτὴν.

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opened his lips and essayed answering speech. But Odysseus leapt upon him and fell about him with both his hands and restrained him while he strove to open his lips, and, seizing his mouth in escapeless fetters unbreakable, held him masterfully. And he writhed under the pressure of his hands, essaying to escape the giant bonds of murderous silence. And breath that gives men life forsook him; and the other Achaeans wept for him with secret tears and hid him away in the hollow flank of the horse, and cast a coverlet over his chilly limbs. And now would the crafty woman have beguiled another of the Achaeans, had not fierce-eyed Pallas met her from the sky and threatened her and led her forth from her dear temple, appearing unto her alone, and sent her away with stern voice:

"Wretch, how far shall thy sinfulness carry thee and thy passion for alien wedlock and the infatuation of Cypris? And thou hast never any pity for thy former husband nor any yearning for thy daughter Hermione, but helpest still the Trojans? Withdraw and go up into thy upper room in the house and with kindly fire welcome the ships of the Achaeans."

So she spake and shattered the woman's empty deceit. And Helen passed to her chamber, while they ceased from the dance, filled with weariness, and fell on sleep. The lyre rested, the weary flute lay beside the mixing-bowl, and many a cup fell from the drooping hand and flowed of itself. Peace, the companion of night, browsed about the city; and no baying of dogs was heard but perfect silence reigned, inviting slaughter-breathing battle. And now Zeus,

* Cf. Hom. II. i. 198.

Aphrodite.
For the Balance of Zeus cf. Hom. II. viii. 69, xxii. 209, Milton, Paradise Lost, iv. ad fin.

The Eternal, to prevent such horrid fray,
Hung forth in Heaven his golden scales, etc.

Here (1) both Sinon and Helen give the beacon, (2) Sinon gives it from the grave of Achilles. In Apollodor, epitom. v. 19 only Sinon gives it and from the grave of Achilles, i.e. from outside the city. Arctinus, in the Iliu-
THE TAKING OF ILIOM

dispenser of war, weighed the Balance\(^a\) of destruction for the Trojans, and hardly and at last rallied the Achaeans. Phoebus Apollo withdrew from Ilios to his rich shrine in Lycia, grieving over his mighty walls. And straightway beside the tomb of Achilles Sinon\(^b\) showed his message to the Argives with his shining brand. And all night long fair Helen herself also displayed from her chamber to her friends her golden torch. And even as when the moon, full with grey fire, gilds with her face the gleaming heaven: not when, sharpening her pointed horns, she first shines, rising in the shadowless\(^c\) dusk of the month, but when, orbing the rounded radiance of her eye, she draws to herself the reflected rays of the sun: even so did the lady of Therapne on that night in her radiance lift up her wine-hued arm, directing the friendly fire. And when they beheld the gleam of the beacon on high, the Argives speedily set back their ships on the path of return, and every mariner made haste, seeking to find an end of the long war. They were at once sailors and stout warriors and called each on the other to row. So the ships, swifter than the speedy winds, with obedient rush sailed unto Ilios by the help of

\(\text{persis (Procl. p. 244, Myth. Gr. i. Wagner) says Sinon gave the signal } \pi\rho\tau\epsilon\rho\omicron\nu \epsilon\sigma\epsilon\lambda\eta\lambda\upsilon\upsilon\omicron\upsilon \pi\rho\omicron\sigma\sigma\omicron\tau\omicron\omicron\tau\omicron\delta\upsilon, \text{ i.e. apparently inside the city. In Vergil, } \text{A. vi. 517 ff. the signal is given by Helen. No signal is given by Sinon, but ib. 256 a signal is sent by the Greeks to Sinon who then opens the door of the horse. In Quint. Smyrn. xiii. 23 ff. Sinon gives the signal and ib. 30 ff. he also opens the door of the horse.}

\(\text{c Aratus says (736) that the moon first casts a shadow when she } "\text{is going to the fourth day." Fest. Avien. Progn. v. ff.}

\text{namque facem quarti sibimet profitebitur ignis,}
\text{corpora cum prino perfundens lunine nostra}
\text{in subiecta soli tenuem porrererit umbram.}

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TRYPHIODORUS

ἐνθάδε δὴ πεζοὶ πρότεροι κίων, οἵ δὲ ἐπέλευσθεν ἐπιπῆς κατόπισθεν, ὅπως μὴ Ῥώμων ἦπποι λαὸν ἁναστήσωσιν ἀειρομένων χρεμετισμῷ. οἵ δὲ ἔτεροι γλαυφῆς ἀπὸ γαστέρος ἔφεσιν ἦππου, τευχησαί βασιλῆς, ἀπὸ δρῦς οὐα μέλισσαί, αἱτὴ ἐπεὶ οὐν ἐκαμον πολυχάνδεος ἐνδοθί σύμβλου κηρὸν ὑφαίνουσαι μελιτέα ποικιλοτέχναι, ἐς νομὸν εὐγνάλου κατ' ἄγγεος ἀμφιγυθεῖσαι νύγμασι πημαίνουσι παραστείχοντας ὀδίτας· ὅς Δαναὸι κρυφιῶν λόχου κληήδας ἀνέντεθι θρόσκον ἐπὶ Ῥώσεσσι καὶ ἐσέτι κοίτον ἔχοντας χαλκείου θανάτου κακοῖς ἐκάλυφεν ὅνείροις. νήχετο δ' αἴματι γαία, βοὴ δ' ἀληκτος ὀρώρει Ῥώμων φευγόντων, ἐστείνετο δ' Ἰλιος ἐρή πιπτόντων νεκύων, οἵ δ' ἀνδροφόνῳ κολοσσὺτῳ <ἐξ' έτον> 1 ἐνθα καὶ ἐνθα μεμηνότες οία λέοντες σώμασιν ἀρτιφάτοις γεφυρώσαντες ἀγνιάς. Ῥωμαῖδες δὲ γυναῖκες ὑπὲρ τεγέων αἴωναίς αἱ μὲν ἐλευθερίας ἐρατῆς ἐτι δυσφώσαι αὐχένας εἰς θάνατον δειλοὶς ὑπέβαλλον ἁκοίτας, αἱ δὲ φίλοις ἐπὶ παισὶ, χελιδόνες οἶατε κούθαι, μητέρες ωδύροντο· νὲν δὲ τις ἀσπαίροντα ήθεον κλαύσασα θανεῖν ἐσπευδή καὶ αὐτῇ οὐδὲ δορυκτήτους ὁμοῦ δεσμοῦσιν ἐπεσθαὶ ήθελεν, ἀλλ' ἐχόλωσε καὶ οὐκ ἔθελοντα φονὴ καὶ ξυνὸν λέχος ἐσχεν ὀφειλόμενον παρακοίτη. πολλαὶ δ' ἡλιτοίμης καὶ ἄπνοα τέκνα φέρουσαι γαστέρος ὁμοτόκου χύδην ὀδίνα μεθεῖσαι ρυγεδανὸς σὺν παισὶν ἀπεψύχοντο καὶ αὐταί. παννυχίς δ' ἐχόρευσεν ἀνὰ πτόλιν, οὐα θύελλα, κύμασι παφλάξουσα πολυφλοίσβου πολέμου

1 om. F; ἐξ' έτον Rhodoman.
THE TAKING OF ILIOS

Poseidon. And there the foot soldiers went in front, while the horsemen fell behind, in order that the horses might not rouse the people of Troy by their loud neighing. And those others poured from the carven belly of the horse, armed princes, even as bees from an oak: which when they have laboured within the capacious hive, weaving the sweet honeycomb with cunning art, pour from their vaulted nest to the pasture and vex the passing wayfarers with their stings: even so the Danaans undid the bolts of their secret ambush and leapt upon the Trojans and, while they still slept, shrouded them in evil dreams of brazen death. The earth swam with blood, and a cry unceasing arose from the fleeing Trojans, and sacred Ilios was straitened with falling corpses, while those others with murderous tumult raged this way and that, like mad lions, bridging the streets with new-slain bodies. And the Trojan women heard from their roofs and some, still thirsting for beloved liberty, submitted their necks to their wretched husbands for slaughter: mothers over their dear children, like light swallows, made lament: and many a young bride wept for her young husband quivering in his death struggle and was fain to die herself, and willed not to follow in the chains of captivity, but roused to anger her unwilling slayer and won to share the death-bed that was owing to her spouse. And many who bare within them breathless children whose months were not yet fulfilled, shed untimely the travail of the womb and died a chilly death, themselves too, with their children. And Enyo, * Goddess of War.
TRYPHIODORUS

άματος ἀκρήτου μέθης ἐπίκωμος Ἐννῦ.
σὺν δ' Ἐρις οὐρανόμηκες ἀναστήσασα κάρηνον
Ἀργείους ὄρθυνεν, ἐπεὶ καὶ φοίνος Ἀρης
όμη μὲν ἄλλα καὶ ὦς πολέμων ἐπεραλκέα νύκην
ἐλθε φέρων Δαναοῖς καὶ ἀλλοπρόσαλλον ἄρωγήν.
ιαχὲ δὲ γλαυκώπις ἐπ' ἀκροτόλην Ἀθήνην
αἶγίδα κινῆσασα, Δίος σάκος, ἔτρεμε δ' αἴθηρ
"Ἡρῆς σπερχομένης, ἐπὶ δ' ἐβραχε γαῖά βαρεῖα
παλλομένη τρίῳδοντι Ποσειδάνων ἀκώκη,
ἐφριξέν δ' Ἀίδης, χθονίων δ' ἐξεδρακε θώκων
ταρβήσας, μὴ ποὺ τι Δίος μέγα χωσαμένοι
πᾶν γένος ἄνδρώπων κατάγοι ψυχοτόλος Ἐρμῆς.
πάντα δ' ὁμοί κεκύκητο, φόνος δὲ τις ἄκριτος ἤνε
τοὺς μὲν γὰρ φεύγοντας ἐπὶ Σκαίησι πῦλησι
κτείνων ἑφεστηώτες, δ' δ' ἐξ εὐνῆς ἀνορούσας
τεύχεα μαστεύων δυνοφερὴ περικάππεσεν αἰχμῆ.
καὶ τις ὑπὸ οἰκίδειν δόμῳ κεκρυμμένος ἀνήρ,
ξείναις ἕων, ἐκάλεσσεν οἰδίμενος φιλον εἰναι.
νήπιως, οὗ μὲν ἐμελλεν ἕνηε φωτὶ μυγήναι,
ξείναι δ' ἐχθρὰ κόμισσεν. ὑπὲρ τέγεος δὲ τις ἄλλος
μῆπω παπτάνῳν τι θώο διέππτεν ὦστῷ.
καὶ τινὲς ἀλγειών κραδήν βεβαρητέως ὦσιν,
ἐκπλαγεῖς ποτὶ δούπον, ἐπεγομενοι καταβήναι,
κλίμακος ἐξελάθοντο καθ' ύψηλῶν τε μελάθρων
ἐκπεσον ἀγνώσσοντες, ἐπαυχενίους δὲ λυθέντες

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α The trident; cf. Pind. O. ix. 30, Isth. viii. 35.

β φόνος ἄκριτος is not easy to translate adequately, though
the sense is clear enough. We write “without discretion”
as a reminiscence of Cuddie Headrigg’s remark (Scott, Old
Mortality, chap. xvii.), “The Whigamore bullets ken unco
little discretion, and will just as sune knock out the harns
o’ a psalm-singing auld wife as a swearing dragoon”; cf.
Bacchylid. v. 129 οὗ γὰρ καρτερόθυμος Ἀρης κρίνει φίλον ἐν
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city, like a hurricane, turbulent with the waves of surging war. And therewithal Strife lifted her head high as heaven and stirred up the Argives; since even bloody Ares, late but even so, came and brought to the Danaans the changeful victory in war and his help that is now for these and anon for those. And on the acropolis grey-eyed Athena uttered her voice and shook her aegis, the shield of Zeus; and the sky trembled as Hera bestirred her, and the heavy earth rang as it was shaken by the three-toothed spear of Poseidon. And Hades shuddered and looked forth from his seat under earth, afraid lest in the great anger of Zeus Hermes, conductor of souls, should bring down all the race of men. And all things were confounded together and there was slaughter without discretion. 

For some in flight they slew standing by the Scaean gates: one leapt from his bed and, seeking his arms, fell upon a darkling spear; one hidden in his shadowy house invited as his guest one whom he deemed to be a friend: fool! no friendly man was he to meet but got hateful gifts of his hospitality; another over his roof, while yet he looked not, fell by the swift arrow. And some, their hearts weighed down with grievous wine, in terror at the din, hasting to come down, forgot the ladder and fell unwitting from the lofty roofs and luxed and brake the bones of their necks,

πολέμω τυφλάς ὃ ἐκ χειρῶν βέλη ψιχαίς ἐπι δυσμενέων φοιτάθανατόν τε φέρει τοίσιν ἀν δαίμων θέλη, Appian p. 76 (Bekker), an elephant ran amuck and ἀνύριης τὸν ἐν ποσίν, οὐ διακρίνων ἐτὶ φίλιον ἡ πολέμων, and Byron's "friend, foe, in one red burial blent" (Ch. Hær. iii. 28. 9).

c For a discussion of the gates of Troy see W. Leaf, Troy, pp. 151 ff.

d Like Elpenor in Hom. Od. x. 552 ff.
TRYPHIODORUS

ἀστραγάλους ἐάγησαν, ὁμοὶ δ᾽ ἐξήρυγγον οἶνον. 
pολλοὶ δ᾽ εἰς ἑνα χῶρον ἀολλεῖς ἐκτείνοντο 
μαρνάμενοι, πολλοὶ δὲ διωκόμενοι κατὰ πῦργων 
ήριτον εἰς Ἀίδαο πανύστατον ἅλμα θοροντες. 
παῦροι δὲ στεινῆς διὰ κοιλάδος, οἰάτε φώρες, 
πατρίδος ὀλλυμένης ἔλαθον χειμῶνα φυγόντες. 
οἱ δ᾽ ἐνδόν πολέμω τε καὶ ἀχλὺ κυμαίνοντες, 
ἀνδράσων οἰχομένοις καὶ οὐ φεύγουσιν ὀμοίοι, 
πίπτον ἐπ᾽ ἀλλήλουι· πόλις δ᾽ οὐ χάνδανε λύθρον 
ἀνδρῶν χηρεύουσα, περιπλήθουσα δὲ νεκρῶν. 
οὐδὲ τι φειδωλή τις εὕμετο· φοιταλή δὲ 
σπερχόμενοι μάστυνι φιλαγρύπνου κυδομοῦ 
οὐδὲ θεών ὅπων εἰχον, ἀθεσμοτάτης δ᾽ ὑπὸ ριπῆς 
ἀθανάτων ἱχραυνὸν ἀπενθέασ αἱματι βωμοὺς. 
οἰκτρότατοι δὲ γέροντες ἀτμοτάτουι φόνοισιν 
οὐδ᾽ ὄρθοι κτείνοντο, χαμαι δ᾽ ἰκετήσια γυνα 
τενάμενοι πολιοίσι κατεκλίνοντο καρῆνοι. 
pολλά δὲ νῆπια τέκνα μμυνθαδίων ἀπὸ μαξῶν 
μητέρος ἦρπάζοντο καὶ οὐ νοέοντα τοκῆνων 
ἀμπλακίας ἀπέτυνον, ἀνημέλκτον δὲ γάλακτος 
pαιδὶ μᾶτην ὄργουσα χοας ἐκομμοσε τιθήνη. 
οἴωνοι τε κίνες τε κατὰ πτόλιν ἄλλωθεν ἄλλοι, 
ἡροίοι πεζοὶ τε συνέστοι εἰλαπωταί, 
αίμα μέλαν πίνοντες ἀμείλιχον εἰχον ἐδωδὴν, 
καὶ τῶν μὲν κλαγγυ φόνον ἔπνεεν, οἱ δ᾽ ὑλάοντες 
ἀγρια κοπτομένουσιν ἔπ᾽ ἀνδράσων ύφύνοτο, 
vηλεῖς, οὐδ᾽ ἀλέγιζον έους ἔρυστον ἀνακτας. 
τῶ δὲ γυναιμανέος ποτὶ δύματα Δηηφόβου 
στελλέσθην 'Οδυσσεύς τε καὶ εὐχαίτης Μενέλαος
and therewithal spewed forth wine. And many gathered together in one place were slain as they fought and many, as they were pursued, fell from the towers into the house of Hades, leaping their latest leap. And a few through a narrow hollow, like thieves, escaped unnoticed from the storm of their perishing fatherland. Others within, in the surge of war and darkness, like to men gone rather than to men fleeing, fell one above the other. And the city could not contain the filth, desolate of men but over-full of dead. And there was no sparing. Driven by the frenzied lash of sleepless turmoil they had no regard even to the gods, but with most lawless onset they defiled with blood the innocent altars of the immortals. And old men most piteous were slain in most unworthy slaughter: slain not on their feet, but, stretching on the ground their suppliant limbs, they had their grey heads laid low. And many infant children were snatched from the mother’s breast that had suckled them but a little while and, understanding not, paid for the sins of their parents, while she that nursed it, offered the child the breast in vain, and brought offering of milk it might not suck. And birds and dogs, here and there throughout the city, the fowls of air and the beasts that walk the earth, feasted in company and drank the black blood and made a savage meal. The crying of the birds breathed slaughter, while the barking dogs bayed wildly over torn corpses of men, pitiless and heeding not that they were rending their own masters.

And Odysseus and Menelaus of the goodly hair set out for the house of woman-mad Deiphobus, like

* Pliny, *N.H.* xxxv. 98.
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καρχαλέουσι λύκουσιν ἐοικότες, οἷοθ᾽ ὑπὸ νύκτα
χειμερίνην φονώντες ἀσημάντους ἐπὶ μῆλοις
ὄντας, κύκλος δὲ κατατρύχουσι νυμῆν.
ἔνθα δύω περ ἐόντες ἀπειρεσίοις ἐμιχθεῖν
ἀνδράσι δυσμενέσσι. νέη δ᾽ ἤγείρετο χάρμη
τῶν μὲν ἐπορνυμένων, τῶν δ᾽ ὄψθεν ἐκ θαλάμου
βαλλόντων λιθάκεσσι καὶ ὁκυμόροισιν διοστοῖς.
ἀλλὰ καὶ ὃς ὑπεροπλα καρῆτα πυργώσαντες
ἀρρήκτως κορύθεσσι καὶ ἀσπίδι κυκλώσαντες
eἰσέθορον μέγα δὼμα· καὶ ἀντίβιον μὲν ὀμιλον,
θῆρας δεμαλέους, ἐλάων ἐδάξειν Ὀδυσσείς,
'Ατρείδης δ᾽ ἐτέρωθεν ὑποπτήξαντα διώξας
Δηήφοβον κατέμαρψε, μέσην κατὰ γαστέρα τύφας
ἡπαρ ὀλισθηρῆς συνεξέχειν χολάδεσσιν.
ὡς ὃ μὲν αὐτῷ κείτο λελαμένος ἠποσυνάων,
τῷ δ᾽ ἐπετο τρομέουσα δορυκτήτη παράκοιτος
ἀλλοτε μὲν χαίρουσα κακῶν ἐπὶ τέρματι μόχθων,
ἀλλοτε δ᾽ αἰδομένη, τοτε δ᾽ ὀψί περ ὃς ἐν ὁνείρῳ
λαθρίδιον στενάχουσα φίλῆς μμυνήσκετο πάτρης.
Αἰακίδης δὲ γέροντα Νεοπτόλεμος βασιλὴ
pήμασι κεκμηῶτα παρ᾽ 'Ερκεῖος κτάνε βωμῷ
οἰκτὸν ἀπωσάμενος πατρῶιν. οὐδὲ λιτάνων
ἐκλυεν, οὐ Πηλῆς ὀρῶμεν ἡλικα χάιτην
ἡδέσαν, ὡς ὑπὸ θυμον ἀπέκλασεν ἤδε γέροντος
καίπερ ἔων βαρύμην ἐφείσατο τὸ πρὸν 'Αχιλλεύς.
σχέτλιος, ὃ μὲν ἐμελλε καὶ αὐτῷ πότμος ὀμοίος
ἐσπέσθαι παρὰ βωμὸν ἀληθέος Ἀπόλλωνος

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unto wolves of jagged teeth, which in a stormy night, lusting for blood, go to attack unshepherded flocks and waste the labour of the herdsmen. There, though they were but two, they engaged foemen beyond numbering. And a new battle arose, as these attacked and those from a chamber overhead hurled stones and arrows which bring speedy death. Yet even so, fencing their giant heads with helmets unbreakable and encircling themselves with shields, they leapt into the great house. And Odysseus drave and slaughtered the crowd that opposed him, even as wild beasts affrighted. And the son of Atreus on the other hand pursued Deiphobus who skulked away, and overtook and smote him in the midst of the belly and poured forth his liver and slippery guts. So he lay there and forgot his chivalry. And with Menelaus followed, trembling, his spear-won spouse, now rejoicing in the end of dire woes, and now ashamed, and then again, though late, as in a dream, secretly groaning, she remembered her dear fatherland. But Neoptolemus, scion of Aeacus, slew beside the altar of Zeus of the Court-yard the aged king out-worn with woe. He put from him such pity as his father had shown, and hearkened not to his prayers, nor had compassion when he looked on his hair grey even as the hair of Peleus: the hair at which of old Achilles softened his heart and, despite his grievous anger, spared the old man.  

a  Hom. II. xxiv. 515 ff.

2 s 2  

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There are several versions of the death of Neoptolemus at Delphi. (1) According to one story he came to plunder the temple of Apollo (Paus. x. 7. 1), and was slain at the instance of the Pythian priestess by the Delphians (Paus. i. 13. 9) or by Apollo’s priest himself (Paus. x. 24. 4). (2) According to another version he came to offer to Apollo the first-fruits of the spoil of Troy, “and there in a quarrel over meats a man slew him with a knife” (Pindar, Nem. vii. 40 f.). After his death he was buried in the precincts of Apollo’s temple, and yearly offerings were made to him as a hero by the Delphians (Paus. x. 24. 6).

The fate of Astyanax, son of Hector and Andromache, who was hurled headlong from the wall of Troy, is foreshadowed in Hom. II. xxiv. 735.

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harm the divine shrine, a Delphian man smote and slew him with a holy knife.\(^a\)

And Andromache bewailed short-lived Astyanax,\(^b\) whom she saw dive headlong from the airy towers, hurled to death by the hand of Odysseus. Swift Aias, son of Oileus, assaulted Cassandra when she took shelter at the knees of the stainless goddess Pallas; and the goddess rejected his violence, and, helper though she had been aforetime, for one man's sake Athena was angered against all the Argives. Aeneias and Anchises did Aphrodite steal away, taking pity on the old man and his son, and far from their fatherland established them in Ausonia.\(^c\) So the counsel of the gods was fulfilled with approval of Zeus, so that imperishable sovereignty should be the lot of the children and the grandchildren\(^d\) of Aphrodite dear to Ares. The children and race of godlike Antenor,\(^e\) that hospitable old man, the son of Atreus saved, in gratitude for his former kindness and that table wherewith his gentle wife Theano had welcomed him. Poor Laodice!\(^f\) thee by thy native land the enfolding earth took to her yawning bosom,

\(^a\) Italy.
\(^b\) Antenor and his wife Theano, sister of Hecabe, had entertained Odysseus and Menelaus when they came to Troy to ask the restoration of Helen before the war (Hom. \textit{II.} iii. 205), and subsequently he advised the surrender of Helen (Hom. \textit{II.} vii. 347 ff.). His friendly attitude to the Greeks ("Troianae suasorem Antenora pacis," Ovid, \textit{Fasti}. iv. 75) led later to charges of treachery; cf. Lycophr. 340.
\(^c\) Daughter of Priam and Hecabe, mother of Munitus by Acamas, son of Theseus, was, at the taking of Troy, swallowed up by the earth; cf. Lycophr. 314, 497.
oude se Θησείδης 'Ακάμας ουδ' ἄλλος 'Αχαιών ἤγαγε λημνίην, έθανες δ' ἀμα πατρίδι γαίῃ. 635

πάσαν δ' οὖν ἄν ἐγὼγε μόθου χύνων αἰώναμι κρυνάμενος τὰ ἐκαστα καὶ ἀλγε νυκτός ἐκείνης. Μουσάων οδε μόχθος, ἐγώ δ' ἀπερ ἵππων ἑλάσσω τέρματος ἀμφιέλισαν ἐπιφανοῦσαν ἄοδήν. 640

ἀρτι γὰρ ἀντολήθησεν ἀπόσσουτος Οκεανίον ἕρμα λευκάνουσα κατέγραφεν ἥρα πολλὴν, νύκτα διαρρήξασα μιαφόνον ἴπποτίς Ἦώς: 645

οἱ δ' ἐπαγαλλόμενοι πολέμων ὑπεραυχεὶ νίκῃ πάντοτε παπταίνεσκον ἀνὰ πτόλην, εἰ τινὲς άλλοι κλεπτόμενοι φεύγουσιν φόνον πάνθημον ἀντίν. 650

ἄλλοι μὲν δέδημντο λίνῳ θανάτῳ πανάγρω, ἵχθυες ὡς ἀλίγην ἐπὶ ψαμάθουσι χυθέντες, 655

'Αργείου δ' ἀπὸ μὲν μεγάρων νεοτευχέα κόσμον ἐξέφερον, νηῶν ἀναθήματα, πολλὰ δ' ἐρήμων ἡρπαξον θαλάμων κεμήλια. σῦν δὲ γυναικας ληδίας σὺν παισὶν ἂγον ποτὶ νηᾶς ἀνάγκη. 660

teìxesti δὲ πτολίπορθον ἐπὶ φλόγα θωρῆξαντες ἔργα Ποσειδάωνος ἵππον ἱσνέχευον ἀντιή.

αὐτοῦ καὶ μέγα σῆμα φίλοις ἀστοίοις ἐτύχθη "Ἰλιος αἰθαλόεσσα. πυρὸς δ' οὔλειπτολος ἄτιν Ἐάνθος ἰδὼν ἐκλαυσε γῶν ἀλμυρεί πηγη, 665

'Hφαιστος δ' ὑπόεικεν ἀτυζόμενος χόλον Ἡρῆς. 670

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a For this metaphor cf. Lucret. vi. 90 ff. "Τu mili supremae praescripta ad candida calcis Currenti spatium praemonstra, callida Musa Calliope." We take the sense to be: I cannot go into detail (Eur. Ph. 751 δνωμα δ' ἔκαστον διατριβήν πολλὴν ἐχεί). This is poetry. As the charioteer tries to graze the turning-post ("metaque fervidis evitata rotis," Hor. C. i. 1. 4) and not to run wide, so my song will be as brief as may be: βαιὰ δ' εν μακροίς ποικίλλειν ἄκολοφοῖς, Pind. P. ix. 77. 675
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and neither Acamas, son of Theseus, nor any other of the Achaean led thee captive, but thou didst perish with thy fatherland.

All the multitude of strife and the sorrows of that night I could not sing, distinguishing each event. This is the Muses' task; and I shall drive, as it were a horse, a song which, wheeling about, grazes the turning-post.

Dawn in her car was just speeding back from Ocean in the East and marking great space of sky with slowly brightening light, dispelling slaughterous night; and they, exulting in their proud victory in war, looked everywhere throughout the city to find if any others were concealed and avoiding the murderous warfare that embraced all the people. But they were overcome by the all-capturing net of death, as fishes poured forth on the shores of the sea. And the Argives carried from the halls their new bravery to deck their ships and many treasured heirlooms did they seize from the desolate chambers. And with them they carried off by force captive wives and children together unto the ships. And having arrayed city-sacking fire against the walls, in one flame they confounded all the works of Poseidon. And even there was smoking Ilios made a great monument to her dear citizens. And Xanthus, beholding the fiery doom of the city, wept with seaward flowing fountain of lamentation, and, terrified by the anger of Hera, yielded to Hephaestus.

* In reference to the building of the walls by Poseidon and Apollo. So Verg. A. iii. 3: "Ilium et omnis humo fumat Neptunia Troia"; cf. A. ii. 622.
οι δὲ Πολυξείνης ἐπιτύμβιον αἵμα χέαντες, μὴν ἰλασσάμενοι τεθνειότος Αιακίδαο Τρωιάδας τε γυναικας ἐλάγχανον, ἄλλα τε πάντα χρυσὸν ἐμοιρήσαντο καὶ ἄργυρον· οἵς βαθείας νῆς ἐπαχθήσαντες ἐργατουποῦ διὰ πόντου ἐκ Τροίης ἀνάγοντο μόθον τελέσαντες Ἀχαιοῖ.

Polyxena, daughter of Priam, was loved by Achilles, and it was when he had gone to meet her in the temple of
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The Achaeans poured the blood of Polyxena over the tomb of dead Achilles to propitiate his wrath, and took each his lot of Trojan women and divided all their other spoil, both gold and silver: wherewith they loaded their deep ships and through the booming sea set sail from Troy, having made an end of the war.

Thymbraean Apollo that he was slain by Paris. On the capture of Troy Neoptolemus sacrificed her at the tomb of Achilles; schol. Lycophr. 323; Eur. Tr. 261 ff.
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[C. = Colluthus. T. = Tryphiodorus.]

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