

τῶν σοφῶν οὐ ξυνεχώρει τῷ βασιλεὶ ξυνεῖναι σφισιν ὑπὲρ μίαν ἡμέραν, ὁ δὲ Ἰάρχας πρὸς τὸν ἀγγεῖλον "καὶ Δάμιον" εἶπε "τῶν δεῦρο ἀπορρητῶν ἀξιολύμεν καὶ ἡκέτω, τῶν δὲ ἀλλῶν ἐπιμέλειον ἐν τῇ κόμῃ." ὥς δὲ ἀφίκετο, ξυνιζήσαντες ὥσπερ εἰώθεσαν ξυνεχώρουν τῷ Ἀπολλωνίῳ ἐρωτᾷ,

2
"Ἡρετό τε ἐκ τῶν ξυνκείσθαι τὸν κόσμον ἡγούντο, οἱ δὲ ἔφασαν "ἐκ στοιχείων." "μὴν" ἔφη "τετράδων;" "οὐ τετράδων," ἔφη ὁ Ἰάρχας "ἀλλὰ πέντε." "καὶ τί αὖν" ἔφη "πέμπτου γένουτο παρὰ τὸ ὕδωρ τε καὶ τὸν αἶερα, καὶ τὴν γῆν, καὶ τὸ πῦρ;" "ὁ αἰθήρ," εἶπεν "ὃν ἡγεῖσθαι Χρῆ γένεσιν θεῶν εἶναι, τὰ μὲν γὰρ τοῦ αἰέρος ἔλκοντα θνητὰ πάντα, τὰ δὲ τοῦ αἰθέρος ἀθάνατά τε καὶ θεία." πάλιν ἦρετο, τί τῶν στοιχείων πρῶτον γένουτο, ὁ δὲ Ἰάρχας "ὁμοῦ" ἔφη "πάντα, τὸ γὰρ ζῆδον κατὰ μέρος οὐ τίκεται." "ζῆδον" ἔφη "ἡγῶμαι τὸν κόσμον;" "ἦν γε" ἔφη "ὅπως γινώσκεις, αὐτὸς γὰρ ζωογονεῖ πάντα." "θῆλυν" εἶπεν "αὐτὸν καλῶμεν, ἥ τῆς ἀρσενός τε καὶ ἀντρικειμένης φύσεως;"

3
"Ἀμφότεν," ἔφη "αὐτὸς γὰρ αὐτῷ ξυγγινώμενος τὰ μητρός τε καὶ πατρὸς ἐς τὴν ζωογονίαν πράττει, ἐρωτὰ τε αὐτοῦ ἵσχει θερμότερον ἢ ἕτερόν τι ἕτερον, ὃς ἀρμόσσει αὐτὸν καὶ ξυνίστησιν ἀπαικὸς δὲ οὐδὲν αὐτῷ ξυμψέσθαι. καὶ ὥσπερ χειρῶν τε καὶ ποδῶν ἔργον πεπότηται ἡ τοῦ ζῆδου κίνησις καὶ ὁ ἐν αὐτῷ νοῦς, ὃς οὐδὲν ὅρμη, οὕτως ἡγώμεθα καὶ τὰ μέρη τοῦ κόσμου διὰ τὸν ἐκείνου νοῦν ἐπιτηδεῖα παρέχειν αὐτὰ τοῖς τυκτομένοις τε καὶ κυουμένοις πᾶσι. καὶ γὰρ τὰ

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the Wise Men's rule did not permit him to spend more than a day with them, but Iarchas said to the messenger, "Damis too we consider worthy of the secrets here, so tell him to come, while you look after the others in the village." When Damis had come, the Wise Men formed their usual circle and gave Apollonius permission to put questions.

2
So he asked what they thought the universe consisted of, to which they replied, "Elements." "Four, do you think?" he said. "Not four," said Iarchas, "but five." "What could a fifth one be," said Apollonius, "besides water, air, earth, and fire?" "Ether," said Iarchas, "which we must consider to be the origin of the gods. All that breathes air is mortal, but what breathes ether is immortal and divine." Next Apollonius asked which of the elements came into existence first. "All came together," said the other, "since a living being is not born one piece at a time." "Am I to consider the universe living?" asked Apollonius. "Yes, if you reason correctly," said Iarchas, "since itself it gives life to everything." "Should we then call it female," asked Apollonius, "or of the contrary, male sex?"

3
"Of both," was the answer, "since it has intercourse with itself, and performs both the mother's and the father's role with respect to generation. It feels a desire for itself more intense than that of any two other beings, and this joins and unites it, and there is nothing unreasonable about its coalescence. And just as the action of the hands and feet in a living creature comes from mobility and the intelligence that causes it, so also we must suppose that, because of the intelligence of the universe, its parts accommodate themselves to everything that undergoes birth and conception.

41 ὁ ἐν Kay: ὁθεῖν

πάβη τὰ ἐξ αὐχμῶν φοιτῶντα κατὰ τὸν ἐκείνου φοιτῶ
νοῦν, ἐπειδὴν ἐκτεσοῦσα ἡ δύκη τῶν ἀνθρώπων ἀτί-
μως πράττει, πομαίνεται τε Χειρὶ οὐ μὲν τὸδε τὸ ζῆον,
ἀλλὰ πολλὰς τε καὶ ἀρρήτους, αἷς χρητὰ, ἀχαλίνω-
τον μὲν διὰ μέγεθος, εὐήνιον δὲ κινεῖται καὶ εὐάγων.

35. "Καὶ παρὰδειγμα μὲν οὐκ οἶδ' ὅ τι ἀρκέσει τῷ
λόγῳ, μεγίστῳ τε ὄντι καὶ πρόσω ἐννοίας, ὑποκείσθω
δὲ ναῦς, οἷαν Αἰγύπτιοι ξυνηθέντες ἐς τὴν θάλατταν
τὴν ἡμετέραν ἀφύασιον ἀγωνίαν Ἰνδικῶν ἀπαιδοῦν-
τες Αἰγύπτια. θεσμοὺ γὰρ παλαιῶν περὶ τὴν Ἐρυθρὰν
ἄντρος, ὃν βασιλεὺς Ἐρυθρὰς ἐνόμισεν, ὅτε τῆς θαλάτ-
της ἐκείνης ἦρχε, μακρῷ μὲν πλοίῳ μὴ ἐσπλεῖν ἐς
αὐτὴν Αἰγυπτίους, στρογγύλῃ δ' αὖ μὲν πλεῖν χρῆσθαι,
σφίλινται πλοῖον Αἰγύπτιοι πρὸς πολλὰ τῶν παρ'
ἐτέροις καὶ παραπλευρώσαντες αὐτὸ ἀρμονίας, ὅπῳ-
σαι ναῦν ξυνοστᾶσι, τόχους τε ὑπεράβαντες καὶ ἰσχύ,
καὶ πηξάμενοι πλείους οἰκίας, οἷας ἐπὶ τῶν στελμάτων,

2

"Πολλοὶ μὲν κυβερνῆται τῆς νέως ταύτης ὑπὸ τῷ
πρεσβυτέρῳ τε καὶ σοφωτέρῳ πλέουσιν, πολλοὶ δὲ
κατὰ πρῶτον ἀρχοντες ἀριστοὶ τε καὶ διεξιοὶ ναῦται
καὶ πρὸς ἰστίαν πηδῶντες, ἔστι δὲ τι τῆς νέως ταύτης
καὶ ὁπλητῶν, πρὸς γὰρ τοὺς κοκλίνας βαρβάρους, οἱ
ἐν δεξιᾷ τοῦ ἔσπλου κεύνται, παραστάσθαι δὲ τὴν
ναῦν, ὅτε ληξάντο αὐτὴν ἐπιπλέοντες. τοῦτο ἡγώμεθα
καὶ περὶ τόνδε τὸν κόσμον εἶναι, θεωροῦντες αὐτὸν
πρὸς τὸ τῆς ναυτικῆς σκληρῆς, τὴν μὲν γὰρ διὰ πρῶτον
καὶ τελευτῶν ἐδραῖ ἀποδοτέον θεῷ γενέτορι τοῦδε
τοῦ ζῴου, τὴν δὲ ἐπὶ ἐκείνῃ θεοῖς, οἱ τὰ μέρη αὐτοῦ

For instance, the sufferings resulting from drought arise
from the mind of the universe, when justice is banished
from mankind and treated with dishonor. And this being
guides itself not by one hand alone but by many unseen
ones that it uses; though too large to be restrained, it
moves obediently and tractably.

35. "I do not know what illustration will suffice for a
doctrine of such grandeur and beyond imagination, but let
us imagine a ship such as the Egyptians construct and
launch on our waters, giving Egyptian exports in exchange
for Indian ones. There is an old rule of the Red Sea, which
king Erythras once laid down when he ruled that sea, that
Egyptians may not enter it in a warship, but instead must
use a single round-bottomed vessel. So the Egyptians con-
struct a ship equivalent to many of those used by others.
They seal it with all the joints that hold a ship together, and
over these they build hulls and a mast, and make numerous
cabins such as those over the benches.

2

"There are many captains of this ship, sailing under the
command of the eldest and most skilful among them, and
many steersmen at the stern, and excellent, nimble sailors
who eagerly tend the sails. This ship also carries armed
men, since the barbarians of the Gulf live on the right side
of its entrance, and the ship must do battle with them when
they attack and try to plunder it. We may suppose that the
same holds for this universe, when we consider it against
our image from navigation. We should assign the first and
most exalted position to the God who engendered this be-
ing, and the next one to the gods who govern the parts of it.

κλβερινῶσι, καὶ τῶν γε ποιητῶν ἀποδεχόμεθα, ἐπεὶ οὖν πολλοὺς μὲν φάσκουσιν εἶναι τῷ οὐρανῷ θεοὺς εἶναι, πολλοὺς δὲ εἶναι θαλάττῃ, πολλοὺς δὲ εἶναι πηγαῖς τε καὶ νύκμασι, πολλοὺς δὲ περὶ γῆν, εἶναι δὲ καὶ ὑπὸ γῆν τινας, τὸν δὲ ὑπὸ γῆν τόπον, εἴπερ ἐστίν, ἐπεὶ οὖν φρικώδη αὐτὸν καὶ φθαρτικὸν ᾄδουσιν, ἀποστέρησιν τοῦ κόσμου.”

36. Ταῦτα τοῦ Ἰνδοῦ διεκθόντος ἐκπεσεῖν ὁ Δάμις ἑαυτοῦ φησιν ὑπὲρ ἐκπλήξεως καὶ ἀναβόησιν μέγα, μὴ γὰρ αὖ ποτε νομίσαι αὐδρα Ἰνδὸν ἐς τοῦτο ἐλάσαι γλώττης Ἑλλάνδος, μηδ’ αὖ, εἴπερ τὴν γλῶτταν ἡπίστατο, τοσσηδε εὐροά καὶ ὥρα διεκθεῖν ταῦτα. ἐπαινεῖ δὲ αὐτοῦ καὶ βλέμμα καὶ μεῖδιμα καὶ τὸ μὴ ἀθεεῖ δοκεῖν ἐκφέρειν τὰς δόξας. τὸν τοι Ἀπολλώνιον εὐσχημόνως τε καὶ ἀλοφῆγῃ τοῖς λόγοις χράμενον ὅμως ἐπιδοῦναι μετὰ τὸν Ἰνδὸν τοῖτον, καὶ ὅπου καθήμενος διαλέγεται, θαμὰ δὲ τοῦτο ἔπραττε, προσευκέναι τῷ Ἰάρχῃ.

37. Ἐπαυεσάντων δὲ τῶν ἀλλων λαμπρῶ τῇ⁴² φωνῇ τὰ εἰρηγμένα, πάλιν ὁ Ἀπολλώνιος ἤρετο, πότῃρα τὴν θάλατταν μείζω ἡγοῦντο ἢ τὴν γῆν, ὃ δὲ Ἰάρχας “εἰ μὲν πρὸς τὴν θάλατταν” ἔφη “ἢ γῆ ἐξετάζοιτο, μείζων ἔσται, τὴν γὰρ θάλατταν αὐτῇ ἔχει, εἰ δὲ πρὸς πᾶσαν τὴν ὑγρὰν οὐσίαν θεωροῖτο, ἦττω τὴν γῆν ἀποφανοῦμεθα αὖ, καὶ γὰρ ἐκείνην τὸ ὕδωρ φέρεται.”

38. Μεταξὺ δὲ τῶν λόγων τοῦτων ἐφίσταται τοῖς σοφοῖς ὁ ἄγγελος Ἰνδοῦς ἄγων σιωπηρίας δεομένων. καὶ παρήγε γυναῖον ἱκετεῖον ὑπὲρ παιδός, ὃν ἔφασκε

Let us approve of the poets when they say that there are many gods in heaven, many in the sea, many in fountains and streams, many on the earth, and some below earth. As for the realm below earth, if it exists, the poets represent it as fearsome and destructive, so let us not count it as part of the universe.”

36. When the Indian had finished this speech, Damis was beside himself with amazement, so he says, and shouted out loud, for he never would have thought an Indian would progress so far in the Greek language, or even if he knew the language would have spoken of these matters with such fluency and charm. He also praises his look, his smile, and the way he seemed to offer his views with a certain divine inspiration. But Apollonius, he says, though he used language that was proper and unpretentious, nonetheless improved after meeting this Indian, and whenever he discoursed sitting down, as he often did, he resembled Iarchas.

37. The others applauded his words with a loud voice, and Apollonius next asked whether they thought the sea or the land greater. Iarchas replied, “If you were to measure the land against the sea, it would appear greater, since it includes the sea. But if we were to consider it in relation to the whole liquid element, we would prove the land to be lesser, since water produces the sea.”

38. In the middle of this conversation, the Wise Men were interrupted by the messenger bringing some Indians in need of cures. He brought forward a woman praying to

⁴² λαμπρῶ τῇ Valck.: πρὸς τῇ

μὲν ἑκακίδεκα ἔτη γενονέντα, δαυμονῶν δὲ δύο ἔτη, τὸ δὲ ἦθος τοῦ δαίμονος εἶρωνα εἶναι καὶ ψεύσασθαι. ἐπομένῳ δὲ τῷσιν αὐτῶν σοφῶν, ὁπότεν λέγουσι ταῦτα, "τοῦ παιδὸς τοῦτου" ἔφη "τῇν ὅλῃν εὐμπεπτοτέρου ὄντος ὁ δαίμων ἐργῶ, καὶ οὐ ἐνηγχευεῖ αὐτῷ νόν ἔχειν, οὐδὲ ἐς διδασκάλου βαδίσαι ἐγὼ τὴν τοῦτου, οὐδὲ οὐκοι εἶναι, ἀλλ' ἐς τὰ ἔρημα τῶν χωρίων ἐκτρέπεται, καὶ οὐδὲ τῇν φωνῇν ὁ παῖς τῇν ἑαυτοῦ ἔχει, ἀλλὰ βαρὺ φθέγγεται καὶ κοῦλον, ὥσπερ οἱ ἀνδρες, βλέπει δὲ ἑτέροις ὀφθαλμοῖς μάλλον ἢ τοῖς ἑαυτοῦ. κἀγὼ μὲν ἐπὶ τοῦ τοῖς κλάω τε καὶ ἑμαυτῇν δροῦττω καὶ νοθεύω τὸν νόον, ὅπως εἰκός, ὁ δὲ οὐκ οἶδ' ἐγώ."

2 "Διανοουμένης δὲ μου τῇν ἐνταῦθα ὁδόν, τούτῳ δὲ πέμψαι διευσηθῆναι, ἐξηγόρευσε ὁ δαίμων ἑαυτὸν ὑποκρίτην χρωμένον τῷ παιδί, καὶ διῆτα ἔλεγε εἶναι μὲν εἰδῶλον ἀνδρός, ὃς πολέμῳ ποτὲ ἀπέθανεν, ἀποθανεῖν δὲ ἐρῶν τῆς ἑαυτοῦ γυναῖκος, ἥτις δὲ ἡ γυνὴ περὶ τῇν εὐνήν ἔβρισε τριτάτου κειμένου γαμνηθεῖσα ἑτέρῳ, μισήσασθαι μὲν ἐκ τοῦτου τὸ γυναικῶν ἐργῶν, μεταρρηγῆναι δὲ ἐς τὸν παιδα τοῦτον. ὑποχυνέτω δέ, εἰ μὴ διαβάλλουσι αὐτὸν πρὸς ὑμᾶς, δώσω τῷ παιδί πολλά ἐσθλά καὶ ἀγαθὰ. ἐγὼ μὲν διῆ ἑπαθόν τι πρὸς ταῦτα, ὁ δὲ διάγει με πάλιν ἡδὴ χρόνον, καὶ τὸν ἐμὸν οἶκον ἔχει μόνος, οὐδὲν μέτριον οὐδὲ ἀληθὲς φρονῶν."

3 "Ἦμετο οὖν ὁ σοφὸς πάλιν, εἰ παλιν εἶναι ὁ παῖς, ἢ δὲ οὐκ ἔφη, πολλὰ μὲν γὰρ ὑπὲρ τοῦ ἀφικέσθαι αὐτὸν πρᾶξαι, "ὁ δ' ἀπειλεῖ κρημνοὺς καὶ βάραθρα καὶ ἀποκτενεῖν μοι τὸν νόον, εἰ δικαζόμεναι αὐτῷ δεῦρο."

them on her son's behalf. He was sixteen years old, she said, but had been possessed by a spirit for two years, and the spirit had a sly, deceitful character. When one of the Wise Men asked on what evidence she said this, she replied, "This boy of mine is rather handsome to look at, and the spirit is in love with him. He will not allow him to be rational, or go to school or to archery lessons, or to stay at home either, but carries him off into deserted places. My boy no longer has his natural voice but speaks in deep, ringing tones as men do, and his eyes, too, are more someone else's than his own. All this makes me weep and tear my hair, and I naturally scold my son, but he does not recognize me."

2 "But when I decided to come here, as I did a year ago, the spirit confessed who he was, using my son as a medium. He said he was the ghost of a man who formerly died in war, and died still in love with his wife; but the woman broke their marriage bond three days after his death by marrying another man, and from that time, he said, he had loathed the love of women and had transferred his affection to the boy. And he promised that if I did not accuse him before you, he would give the boy many wonderful presents. This made some impression on me, but he has kept me waiting for a long time now, and acts as sole master of my house, deaf to moderation and to truth."

3 The Wise Man then asked her if the boy was nearby, but she said, "No: I did everything to make him come, but that spirit threatened me with 'cliffs' and 'precipices,' and with killing my son if I brought my complaint here." "Take

"θάρασει," ἔφη ὁ σοφός "οὐ γὰρ ἀποκτενεῖ αὐτὸν ἀναγνούς ταῦτα." καὶ τινα ἐπιστολὴν ἀνασπάσας τοῦ κόλπου ἔδωκε τῇ γυναικί, ἐπέσταλτο δὲ ἄρα ἡ ἐπιστολὴ πρὸς τὸ εἶδωλον ξὺν ἀπειλῇ καὶ ἐπιπηλῆξαι.⁴³

39. Καὶ μὴν καὶ Χαλκιδέων τις ἀφίκετο γεγονὼς μὲν ἡδὴ τριάκοντα ἔτη, λέοντων δὲ θηρατῆς δυνός, ἐμπειρώκτος δὲ αὐτῷ λέοντος ὠλισθήκει τὸν γλαυτὸν καὶ τοῦ σκέλους ἑτέρως εἶχεν. ἀλλ' αἱ χεῖρες αὐτῷ καταψιδῶσαι τὸν γλαυτὸν ἐς ὀρθὸν τοῦ βαδίσματος ὁ νεανίας ἤλθε. καὶ ὀφθαλμῶ δέ τις ἐρρηκὼς ἀπηλθε πᾶν ἔχων τὸ ἐν αὐτοῖς φῶς, καὶ ἄλλος τὴν χεῖρα ἀδρανῆς ἂν ἐγκρατῆς ᾔχετο. γυνὴ δέ τις ἑπτα ἡδὴ γαστέρας δυστοκοῦσα, δευμένου ὑπὲρ αὐτῆς τὰυδρός, ᾗδε ἰάθη, τὸν αὐδρα ἐκέλευσε, ἐπειδὴν τύκτη ἡ γυνή, λαγῶν ὑπὸ κόλπῳ ξῶντα ἐσφέρεσθαι οὐ τίκαται, καὶ περικλῶντα αὐτῇ ἀφέναι ὁμοῦ τὸν λαγῶν,⁴⁴ συνεκδοθῆναι γὰρ αὐ τῷ ἐμβρύῳ τὴν μήτραν, εἰ μὴ ὁ λαγὼς αὐτὰ ἐξευχθείη θύραζε.

40. Πατὴρ δ' αὖ τινος εἰπόντος, ὥς γένουτο μὲν αὐτῷ παῖδες, ἀποθάινουεν δὲ ὁμοῦ τῷ ἀρξασθαι οἶνον πίνειν, ὑπολαβὼν εἶπεν ὁ Ἰάρχας "καὶ βελτίους ἀποθαιόντες ἐγένοντο, οὐ γὰρ αὖν διέφυγον τὸ μὴ μαυῆναι, θερμοτέρων, ὥς φαίνεται, σπερμάτων φύγες. οἶνον μὲν οὖν ἀφεκτέον τοῖς ἐξ ὑμῶν, ὥς <δὲ>⁴⁵ μηδὲ ἐς ἐπιθυμίαν ποτὲ οἶνον κατασταλεῖν, εἰ [δὲ]⁴⁶ σοι πάλιν παιδίον γένουτο, γέγονε δὲ ἐβδόμην ἡμέραν, ὥς ὁρῶ, τὴν γλαυκὰ τὴν ὄρνιν χρῆ ἐπιφυλάττειν, οὐ νεοττεύει, καὶ τὰ ὑὰ σπᾶσαντα δοῦναι μασσασθαι τῷ

courage," said the Wise Man, "he will not kill him when he has read this," and producing a letter from his pocket he gave it to the woman. It was addressed to the spirit with threats and rebuke.

39. There also came a lame man of about thirty. He had been an expert lion hunter, but when a lion had attacked him his hip had been dislocated and he was lame in one leg. But when the Wise Man massaged his hip with his hands, the young man recovered his proper gait. Someone else who had lost the use of his eyes went away with his sight fully restored, and another man with a withered arm made strong again. A woman, too, who had had seven miscarriages, was cured as follows through the pleas of her husband. The Wise Man told the husband, when his wife was giving birth, to bring a live hare under his cloak to where she was in labor, to walk around her, and immediately to release the hare: for she would eject her womb as well as the embryo if the hare was not driven from the house immediately.

40. A certain father said that he had had sons, but they had died as soon as they began to drink wine. Iarchas said in reply, "And they were better off dead, since they would not have escaped going insane, being the issue of overly hot seed, it seems. Your offspring must refrain from wine, and if you have a child again (and I see that one was born seven days ago), you must watch for where an owl is nesting, seize the eggs, and give them lightly boiled to the baby

⁴³ ἐπιπηλῆξαι Lucanini: ἐκπηλῆξαι

⁴⁴ τὸν λαγῶν Kay: τῷ λαγῷ

⁴⁵ <δὲ> Kay.

⁴⁶ [δὲ] secl. Kay.

βρέθει συμμέτρως ἔλθοντα, εἰ γὰρ βρώσεται τι τοῦτων, πρὶν οἶνου γεύσεται, μῖσος αὐτῷ πρὸς τὸν οἶνον ἐμφύεται, καὶ σφάρονέστατα διακίεεται μόνου ξυγκεκραμένος τοῦ ἐν τῇ φύσει θερμοῦ.”

41. Τούτων οὖν ἐμπιπλάμενοι καὶ τοὺς ἄνδρας ἐκπηττόμενοι τῆς ἐς πάντα σοφίας παμπόλλους ὁσημέραι λόγους ἡρώων, πολλοὺς δὲ καὶ αὐτοὶ ἡρώωντο. τῆς μὲν οὖν διαλεκτικῆς ξυνουσίας ἀμύω μετέχον, τὰς δὲ ἀπορητῶν σπουδὰς, αἷς ἀστρικῶν [ἡ]⁴⁷ μαυρίαν κατενόουν καὶ τὴν πρόγνωσιν ἐσπούδαζον, θυσιῶν τε ἤπτοντο καὶ κλήσεων, αἷς θεοὶ χαίρουσι, μόνον φησὶν ὁ Δάμις τὸν Ἀπολλώνιον ξυμφυσοφεῖν τῷ Ἰάρχῳ, καὶ ξυγγράμμαι μὲν ἐκέλευ περὶ μαυρίας ἀστέρων βίβλους τέτταρας, ὧν καὶ Μουραγένης ἐπεμνήσθη, ξυγγράμμαι δὲ περὶ θυσιῶν καὶ ὡς ἂν τις ἐκάστω θεῷ προσφόρως τε καὶ κεχαρισμένως θύοι.

2 Τὰ μὲν δὴ τῶν ἀστέρων καὶ τὴν τουαύτην μαυρικὴν πῶσαι ὑπὲρ τὴν ἀνθρωπείαν ἡγοῦμαι φύσιν καὶ οὐδ’ εἰ κέκτηται τις οἶδα, τὸ δὲ περὶ θυσιῶν ἐν πολλοῖς μὲν ἱεροῖς εὖρον, ἐν πολλοαῖς δὲ πόλεσι, πολλοῖς δὲ ἀνδρῶν σοφῶν οἴκοις, καὶ τί ἂν τις ἐρμηνεύοι αὐτὸ σεμνῶς ξυνεταγμένον καὶ κατὰ τὴν ἡχὴν τοῦ ἀνδρός; φησὶ δὲ ὁ Δάμις καὶ δακτυλίους ἔπτα τὸν Ἰάρχον τῷ Ἀπολλωνίῳ δοῦναι τῶν ἔπτα ἐπωνύμους ἀστέρων, οὓς φερεῖν τὸν Ἀπολλώνιον κατὰ ἓνα πρὸς τὰ ὀνόματα τῶν ἡμερῶν.

42. Περὶ δὲ προγνώσεως λόγου αὐτοῖς ποτε ὄντος,

to munch. If it eats some of these before tasting wine, it will get a fixed hatred of wine and a very sober temperament, having only its own natural heat in its constitution.”

41. Apollonius and Damis listened greedily to these speeches, and were amazed at their Eminences' unlimited wisdom. Every day they put all kinds of questions to them, and were asked many in return. But while both of them shared in the conversational exchanges, Apollonius alone, Damis says, conducted secret discussions with Iarchas in which they considered astral prophecy, discussed prediction, and treated sacrifices and the appellations pleasing to the gods. From this source, he says, Apollonius derived his four books on planetary prophecy (a work also mentioned by Moeragenes), and also what he wrote about sacrifices, and how to sacrifice to each of the gods appropriately and acceptably.²⁵

I myself believe that astral and similar prophecy is beyond the scope of human nature, and I do not know if anyone owns the work. But the work *On Sacrifices* I have found in many sanctuaries, many cities, and the homes of many wise men. How could anyone characterize something so loftily composed, and so reminiscent of the Master's style? Damis also says that Iarchas gave Apollonius seven rings, named from the planets, and that he wore them in succession according to the name of each day.

42. They were once conversing about foreknowledge,

²⁵ The first of these works, evidently not seen by Philostratus, is completely lost, but the work *On Sacrifices* was known to Porphyry in the third century. On Moeragenes, see I 3.2.

⁴⁷ [ἡ] scil. Kay.

καὶ τοῦ Ἀπολλωνίου προσκειμένου τῇ σοφίᾳ ταύτῃ καὶ τὰς πλείους τῶν διαλέξεων ἐς τοῦτο ξυντείνοντας, ἔπαυον αὐτὸν ὁ Ἰάρχας "οἱ μαυρικῇ" ἔφη "χαίροντες, ὦ Χρηστὲ Ἀπολλώνιε, θεοὶ τε ὑπ' αὐτῆς γίγνονται καὶ πρὸς σωτηρίαν ἀνθρώπων πράττουσι. τὸ γάρ, ὦ Χρῆ ἐς θεοῦ ἀφικόμενον εὐρέσθαι, ταῦτα αὐ, ὦ Χρηστὲ, ἐφ' ἑαυτοῦ προιδέσθαι, προεπεῖν τε ἐτέρος ἂ μῆπω ἴσασιν, πανοβίου τινος ἡγούμαι καὶ ταῦτον ἰσχύοντος τῷ Ἀπολλωνι τῷ Δελφικῷ.

2 "Ἐπεὶ δὲ ἡ τέχνη τοὺς ἐς θεοῦ φουτῶντας ἐπὶ τῷ Χρήσασθαι καθαρὸς κελείη βαδίζοντας φουτῶν, ἡ ἔξιθι τοῦ νεῷ πρὸς αὐτοὺς ἔρεῖ, δοκεῖ μοι καὶ τὸν προγνωσόμενον ἀνδρα ὑγίως ἑαυτοῦ ἔχειν, καὶ μῆτε κηλῖδα προσμεμάχθαι τῇ ψυχῇ μηδεμίαν, μῆτε οὐδὲς ἀμαρτημάτων ἐντετυπῶσθαι τῇ γνώμῃ, καθαρῶς δὲ αὐτὸν προφητεύειν ἑαυτοῦ καὶ τοῦ περὶ τῷ στέργειν τρέποδος στυιέντα. γεγωνότερον γάρ οὔτω καὶ ἀληθέστερον τὰ λόγια ἐκδῶσται. ὁθεν οὐ Χρῆ θαυμάζειν εἰ καὶ σὺ τὴν ἐπιστήμην ξυνέληφας, τοσοῦτον ἐν τῇ ψυχῇ φέρων αἰθέρα."

43. Καὶ χαριεντιζόμενος ἅμα πρὸς τὸν Δάμωνα "σὺ δ' οὐδὲν" ἔφη "προγινώσκεις, Ἰασύριε, καὶ ταῦτα ξυνὼν ἀνδρὶ τοιοῦτῳ;" "νῆ Δί," εἶπε "τά γε ἔμαυτῷ ἀναγκαῖα. ἐπειδὴ γάρ πρώτῳ ἐνέτυχον τῷ Ἀπολλωνίῳ τούτῳ, καὶ σοφίας μοι ἔδωκε πλέως δευότητός τε καὶ σωφροσύνης καὶ τοῦ καρτερεῖν ὀρθῶς, ἐπεὶ δὲ καὶ μνημοσύνην ἐν αὐτῷ εἶδον, πολυμαθέστατον τε καὶ φιλομαθίας ἥττω, δαμόνιόν τί μοι ἐγένετο. καὶ ξυν-

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since Apollonius, who was attached to this form of wisdom, led most of their discussions in this direction. Iarchas praised him by saying, "Those who love prophecy, my virtuous Apollonius, become divine under its influence, and act for the salvation of mankind. To be able to foresee in one's own person things that are ordinarily revealed by visiting a god's temple, and to predict to others things that they do not know, this, my good friend, I regard as the mark of a truly blessed person, and of one whose powers equal those of Delphic Apollo.

2 "Now the prophetic art requires that those who go to a god in order to consult him must do so in a state of purity, since otherwise he will say to them, 'Leave my temple.' So it seems to me that the Master who wishes to foretell the future should be of a healthy disposition, with no pollution besmirching his soul, and no scars of sin traced on his mind; he prophesies in purity, understanding himself and the tripod in his heart.²⁶ In this way he will issue his pronouncements more resoundingly and truly. It is no wonder, then, that you have imbibed this knowledge, when you contain so much ether in your soul."

43. At the same time, teasing Darnis he said to him, "And you, Assyrian, do you not have foreknowledge, though you associate with such a Master?" "Oh yes," said Darnis, "about what is important for me. Why, the first time I met Apollonius here, I realized that he was full of wisdom, insight, abstinence, and the proper kind of endurance. But when I saw that he had memory too, and was extremely learned and devoted to knowledge, he seemed

²⁶ The priestess at Delphi sat on a tripod in order to deliver her prophecies.

γεύόμενος αὐτῷ σοφὸς μὲν ᾤηθην δόξεω ἐξ ιδιούτου τε καὶ ἀσδόφου, πεπαιδευμένος δὲ ἐκ βαρβάρου, ἐπόμενος δὲ αὐτῷ καὶ ξυνοποδιάζων ὄψεσθαι μὲν Ἰνδοῦς, ὄψεσθαι δὲ ὑμᾶς, Ἑλλήσοι τε ἐπημίξεν Ἑλλήνῃ ὑπ' αὐτοῦ γεύμενος. τὰ μὲν δι' ὑμέτερα περὶ μεγάλων ὄντα Δελφοῦς ἡγείσθε καὶ Δωδώνῃν καὶ ὅ τι βούλεσθε, τὰμὰ δέ, ἐπεὶ δι' Δάμυς μὲν ὁ προγγινώσκων ἀνὰ πρόγγινώσκει ὃ ὑπὲρ αὐτοῦ μόνου, γραὺς ἔστω ἀγυρτρίας μαυτευόμενης ὑπὲρ προβαρτίων καὶ τῶν τοιούτων."

44. Ἐπὶ τοῦτοις μὲν δι' ἐγέλασαν οἱ σοφοὶ πάντες, καταστάντος δὲ τοῦ γέλωτος ἐπαυγυν ὁ Ἰάρχας ἐς τὸν περὶ τῆς μαυτικῆς λόγον, καὶ πολλὰ μὲν αὐτῇν ἀγαθὰ ἔλεγε τοὺς ἀνθρώπους εἰργάσθαι, μέγιστον δὲ τὸ τῆς ἱατρικῆς δῶρον· οὐ γὰρ ἂν ποτε τοὺς σοφοὺς Ἀσκληπιάδας ἐς ἐπιστήμην τοῦτου παρελθεῖν, εἰ μὴ παῖς Ἀπόλλωνος Ἀσκληπιὸς γεύόμενος, καὶ κατὰ τὰς ἐκείνου φήμας τε καὶ μαυτείας ξυμβεῖς τὰ πρόσφορα ταῖς νόστοις φάρμακα, παυσί τε ἑαυτοῦ παρέδωκε καὶ τοὺς ξυνόντας ἐδιδάξαστο, τύνας μὲν δέῃ προσάγειν πύας ὕγροισ ἐλκεσι, τύνας δὲ αὐχμηροῖς καὶ ξηροῖς ξυμμετρίας τε ποτρίμων φαρμάκων, ὅφ' ὧν ὑδεροὶ ἀποχετεύονται, καὶ αἷμα ἰσχεῖται, φθόαι τε παύονται καὶ τὰ οὕτω κοῖλα. καὶ τὰ τῶν ἰοβόλων δὲ ἄκη καὶ τὸ τοῖς ἰοβόλοις αὐτοῖς ἐς πολλὰ τῶν νοσημάτων χρησθαι τίς ἀφαιρήσεται τὴν μαυτικὴν; οὐ γὰρ μοι δοκοῦσιν ἄνευ τῆς προγγινώσκουσας σοφίας θαρσύναι ποτε

to me a supernatural being. As I accompanied him, so I thought, I would seem a wise man and no longer an ordinary, ignorant one, a cultured man and no longer a barbarian; as I followed him and shared his pursuits, I would see the Indians and see you, and associate with Greeks when he had made a Greek out of me. Now your predictions, being about weighty matters, you may consider to be like Delphi, Dodona, or whatever you please. But let mine, since Darnis predicts them and does so only for his own benefit, be those of an old gypsy woman, whose predictions concern farm animals and the like."

44. At this all the Wise Men laughed, and when the laughter had died down Iarchas led the conversation back to prophecy, claiming that it had conferred many benefits on humankind, of which the greatest was the gift of medicine. The wise sons of Asclepius, he said, would never have attained their knowledge of this unless Asclepius had been born the son of Apollo, and by following his father's sayings and prophecies had inferred the remedies appropriate to each disease. He in turn transmitted them to his sons, and taught his followers which herbs should be applied to running wounds, and which to inflamed and dry ones, and as well how to make up medicines which reduce dropsy, staunch blood, cure consumption and similar wasting diseases. And who will deprive prophecy of cures drawn from venomous creatures and of using such creatures themselves to heal many illnesses? Without the wisdom of foresight, I do not think mankind would ever have ventured to

ἀνθρώπου τὰ πάντων ἀλεθριώτατα φαρμάκων ἔγκρατα-
μῆξαι τοῖς σώζουσιν.

45. Ἐπεὶ δὲ καὶ ὅδε ὁ λόγος ἀναγέγραπται τῷ
Δάμῳ σπουδασθεὶς ἐκεῖ περὶ τῶν ἐν Ἰνδοῖς μυθολο-
γούμενων θηρίων τε καὶ πτηνῶν καὶ ἀνθρώπων, μὴδ'
ἐμοὶ παραλειπέσθω, καὶ γὰρ κέρδος ἐστὶ μῆτε πιστεύ-
ειν, μῆτε ἀπιστεῖν πᾶσιν. ἦρετο γὰρ διὸ ὁ Ἀπολλώνιος
“ἔστι τι ζῷον ἐνταῦθα μαγιστῶρας;” ὁ δὲ Ἰάρχας “καὶ
τίνα” ἔφη “φύσιν τοῦ ζώου τούτου ἥκουστας; εἰκὸς γὰρ
καὶ περὶ εἰδους αὐτοῦ <τι>”⁴⁸ λέγεσθαι. “λέγεται” εἶπε
“μεγάλα καὶ ἀπιστα, τετράπουν μὲν γὰρ εἶναι αὐτό,
τὴν κεφαλὴν δὲ ἀνθρώπῳ εἰκασθαι, λέοντι δὲ ὠμοί-
ωσθαι τὸ μέγεθος, τὴν δὲ οὐρὰν τοῦ θηρίου τούτου
πηχυνάας ἐκφέρειν καὶ ἀκαυθώδεις τὰς τρίχας, αἷς
βάλλειν ὅσπερ τοξεύματα ἐς τοὺς θηριώτας αὐτό.”

2 Ἐπομένῳ δὲ αὐτοῦ καὶ περὶ τοῦ χρυσοῦ ὕδατος, ὃ
φασιν ἐκ πηγῆς βλῦξιν, καὶ περὶ τῆς ψήφου τῆς ἀπερ-
τῆς καὶ πυγμαίων αὐ καὶ σκιαπόδων, ὑπολαβὼν ὁ
Ἰάρχας “περὶ μὲν ζώων ἡ φυτῶν” εἶπε “ἡ πτηνῶν, δὴν
αὐτὸς ἐνταῦθα ἦκων εἶδες, τί αὖ σοι λέγουμι; σὸν γὰρ
ἦδη νῦν ἐξηγείσθαι αὐτὰ ἐτέροις θηρίων δὲ τοξεῖον ἡ
χρυσοῦ πηγὰς ὕδατος οὕτω ἐνταῦθα ἦκουσα.

46. “Ἐπεὶ μέντοι τῆς ψήφου τῆς ἐπισπωμένης τε
καὶ ξυνοδόσσης ἑαυτῇ λίθους ἑτέρας οὐ χρὴ ἀπιστεῖν.
ἔστι γὰρ σοι καὶ ἰδεῖν τὴν λίθον καὶ θανυμάται τὰ
ἐν αὐτῇ πάντα. γίγνεται μὲν γὰρ ἡ μεγίστη κατὰ

compound the most deadly of drugs with the healing ones.

45. Damis also wrote up the following conversation that
they had on the subject of the fabulous beasts, springs, and
men of India. I should not therefore leave it out, since one
might do well neither to believe nor to disbelieve all the
details. Anyhow, Apollonius asked, “Do you have an animal
called the ‘martichoras’?”²⁷ “What have you heard about
the nature of this animal?” asked Iarchas, “since I presume
there is some report of its appearance.” “Great and incred-
ible things are reported,” said Apollonius, “that it is a quad-
ruped with a head like a human’s and in size resembles a
lion, and that this beast has a tail with prickly hairs a cubit
long, which it shoots like arrows at those hunting it.”

He also asked about the liquid gold, which they say
issues from a spring, and about the stone with the same
powers as magnetite, about the people who live under-
ground, about pygmies and Shadow Feet.²⁸ To this Iarchas
replied, “As for animals, plants, or fountains which you
have seen while coming here, what can I tell you? It is now
up to you to describe them to others. But I have never
heard of an arrow-shooting animal or fountains of liquid
gold in these parts.

46. “But as for the stone that attracts and binds other
stones to itself, you should not disbelieve that, since you
may both see the stone and admire all its properties. The
largest that occurs is the size of the nail of this finger.”

²⁷ The tiger, so called from two Persian words meaning “man”
and “eater.”

²⁸ Fabulous people with large feet, which they
used as parasols.

⁴⁸ <τι> Kay.

ὄνυχα δακτύλου τοῦτου, δέξας τὸν ἑαυτοῦ ἀντίχειρα, “κύσσεται δὲ ἐν γῇ κοίλῃ βάλβος ὀργυαὶ τέτταρες, τοσοῦτον δὲ αὐτῇ περίεστι τοῦ πνεύματος, ὡς ἵπποειν τὴν γῆν καὶ κατὰ πολλὰ ῥήγνυσθαι κυσσομένης ἐν αὐτῇ τῆς λίθου μαστεύουσα δὲ αὐτὴν οὐδενὶ ἐξέσται, ἀποδιδράσκει γάρ, εἰ μὴ μετὰ λόγου ἀνασπῶτο. ἀλλ’ ἡμῖς μόνοι τὰ μὲν δράσαντες, τὰ δὲ εἰσόντες ἀναρουμένα τὴν παντάρβην ὄνομα γάρ αὐτῇ τοῦτο.

2 “Νύκτωρ μὲν οὖν ἡμέραν ἀναφάνει, καθάπερ τὸ πῦρ, ἔστι γὰρ πυρσὴ καὶ ἀκτινώδης, εἰ δὲ μεθ’ ἡμέραν ὄρωτο, βάλβει τοὺς ὀφθαλμοὺς μαρμαρυγαῖς μυριάς. τὸ δὲ ἐν αὐτῇ φῶς πνευμά ἐστιν ἀρρήτου ἰσχύος, πᾶν γὰρ τὸ ἐγγὺς ἐσποιεῖ αὐτῇ. τί λέγω τὸ ἐγγύς; ἔστι σοι λίθους, ὅσους βοῦλει, καταποντώσά σοι ἡ τῶν ποταμῶν ἡ τῆς θαλάττης καὶ μηδὲ ἐγγὺς ἀλλήλων, ἀλλὰ σποράδας καὶ ὡς ἔτυχεν, ἡ δὲ ἐς αὐτὰς καθήμεν θείῳα ξυλλέγεται πάσας τῇ τοῦ πνεύματος διαδόσει, καὶ ὑποκείμενται αὐτῇ βορρυδὸν αἱ λίθοι, καθάπερ σμῆνος.” καὶ εἰπὼν ταῦτα ἔδειξε τὴν λίθον αὐτῇν τε καὶ ὅσα ἐργάζεται.

47. Τοὺς δὲ πυγμαίους οἰκῆν μὲν ὑπογείους, κείσθαι δὲ ὑπὲρ τὸν Τάγγην ξάντας τρόπον, ὅς πᾶσαν εἴηται. σκιάποδος δὲ ἀνθρώπου ἡ μακροκεφάλους ἡ ὀπόσα. Σκύλακος ξυγγραφαὶ περὶ τούτων ἄδουντων, οὔτε ἀλλοσέ ποι βιοτεύειν τῆς γῆς οὔτε μὴν ἐν Ἰνδοῖς.

48. “Ὅν δ’ ὀρύττονται χροσὸν οἱ γρύπτες, πέτραι εἰσὶν οἷον σπυθῆγρυν ἐσττικμένας ταῖς τοῦ χροστοῦ ραῖσιν, ἃς λιθοτομέι τὸ θηρίον τοῦτο τῇ τοῦ ράμφους

showing his thumb, “and it is hatched in an underground cave four fathoms deep, and has so powerful an exhalation that the earth swells and splits in many places as the stone is hatched in its interior. No one may search for it, since it runs away unless drawn up methodically. We alone, by various rites and spells, raise the ‘ruby’ (for such is its name).

2 “At night it has the effect of daylight with its glow and its radiance, as fire does, and if you look at it in daylight it dazzles the eyes with its innumerable sparks. The light within it is an exhalation of mysterious power, which claims everything nearby for itself. Why do I say, ‘everything nearby’? You can sink as many stones as you like somewhere in a river or in the sea, not even close together, but scattered randomly, and if you let the ruby down to them it attracts them all by diffusing its exhalation, and the stones will attach themselves to it in clusters, like a swarm of bees.” So saying he showed an actual specimen and all its effects.

47. The pygmies, he said, lived underground, and they dwell across the Ganges, living in the way that everyone has described. But shadow-footed men, long-headed ones, or all the creatures that Skyllax²⁹ celebrates in his works, these lived neither in other parts of the world nor indeed in India.

48. As for the gold that griffins dig up, there are rocks that are speckled with flakes of gold as if with sparks, and this creature quarries them by the force of its beak. These

²⁹ Fifth-century explorer and author, whose account of his voyage from the Indus to the Gulf of Suez was widely read in antiquity.

ισχυῖ. τὰ γὰρ θηρία ταῦτα εἶναι τε ἐν Ἰνδοῖς καὶ ἱεροῦς νομίζεσθαι τοῦ Ἥλιου, τέθραπτά τε αὐτῶν ὑπογεννῆναι τοῖς ἀγάλμασι τοὺς τὸν Ἥλιον ἐν Ἰνδοῖς γράφοντας, μέγελός τε καὶ ἀλκὴν εἰκάσθαι αὐτοὺς τοῖς λέουσιν, ὑπὸ δὲ πλεονεξίας τῶν περὶ αὐτοὺς τε ἐκείνους ἐπιτίθεσθαι, καὶ τῶν ἐλεφάντων δὲ καὶ δρακόντων ὑπερέρους εἶναι. πέτονται δὲ οὕτω μέγα, ἀλλ' ὅσον οἱ βραχύποροι ὄρνιθες, μὴ γὰρ ἐπιλωσθῆαι σφῆς, ὡς ὄρνισι πτέρων, ἀλλ' ὑμέσιν τοὺς ταρσοὺς ὑβάσθαι πυρσούς, ὡς εἶναι κυκλώσοντας πέτεσθαι τε καὶ ἐκ μετεώρου μάχεσθαι, τὴν τρίγυν δὲ αὐτοῖς ἀνάλωτον εἶναι μόνην, ἐπειδὴ τὸ τάχος αὐτὴν ἑσποαί τοῖς ἀνέμοις.

49. Καὶ τὸν φοῖνικα δὲ τὸν ὄρνιν τὸν διὰ πεντακοσίων ἐτῶν ἐς Αἴγυπτον ἦκοντα πέτεσθαι μὲν ἐν τῇ Ἰνδικῇ τὸν χρόνον τοῦτον, εἶναι δὲ ἕνα ἐκδιδόμενον τῶν ἀκτίνων καὶ χρυσῷ λάμποντα, μέγελος αἰεροῦ καὶ εἶδος, ἐς καλὴν τε ἰξάνειν τὴν ἐκ τοῦ ἀρώματος ποιουμένην αὐτῷ πρὸς ταῖς τοῦ Νείλου πηγαῖς. ἃ δὲ Αἰγύπτιοι περὶ αὐτοῦ ᾄδουσιν, ὡς ἐς Αἴγυπτον φέρεται, καὶ Ἰνδοὶ συμμαρτυροῦσι, προσᾄδοντες τῷ λόγῳ τὸ τὸν φοῖνικα τὸν ἐν τῇ καλῇ τηκόμενον ποταπέμπτη-ρίους ὕμνους αὐτῷ ᾄδεν. τοῦτ' δὲ καὶ τοὺς κύκνους φασὶ ὄραν οἱ σοφώτερον αὐτῶν ἀκούοντες.

50. Τοιαῖδε μὲν αἱ πρὸς τοὺς σοφοὺς ξηγουσίαι Ἀπολλωνίου ἐγένοντο ματηνῶν τεττάρων ἐκεῖ διατρήσαν-τι, καὶ ξυλλαβόντι λόγους φανεροὺς τε καὶ ἀπορη-τοὺς πάντας. ἐπεὶ δὲ ἐξελαύνειν ἐβούλετο, τὸν μὲν

animals do exist in India, and are considered sacred to the Sun. Indian artists who portray the Sun god show his statue drawn by four of them. In size and strength they resemble lions in size, and attack even them thanks to the advantage of their wings, and also prevail over elephants and dragons. They do not fly far, but as far as birds of short flight, since they are not feathered as birds customarily are, but have scarlet webbing on their feet. When they whirl their feet they can fly and fight from the air, and only the tigris, which its speed makes equal to the wind, can escape them.

49. He also said that the bird called the phoenix, which comes to Egypt every five hundred years, flies around India in the intervening time. There is only one, which is engendered by the sun's rays and has a golden sheen, and in size and appearance resembles an eagle. It settles on the nest that it makes from incense beside the sources of the Nile. The celebrated Egyptian account, that it migrates to Egypt, is confirmed by the Indians, who add the further embellishment that as the phoenix is consumed in its nest it sings farewell songs to itself. Swans do the same thing, according to those who hear them with special insight.

50. These then were the conversations between Apollonius and the Wise Men. He had stayed there for four months and absorbed all their doctrines, both avowed and secret. When he decided to leave, they persuaded him to

ἡγεμόνα καὶ τὰς καμήλους πέλουσιν αὐτὸν ἀποστέμ-
ψαι τῷ Φραάτῃ μετ' ἐπιστολῆς, αὐτοὶ δὲ ἡγεμόνα
ἔτερον καὶ καμήλους δούτες προέπεμπον αὐτόν, ἐν-
δαιμονίζοντες αὐτοὺς τε καὶ κείνους. ἀσπασάμενοι δὲ
τὸν Ἀπολλώνιον καὶ θεὸν τοῖς πολλοῖς εἶναι δόξευν
οὐ πεθεῶτα μόνου, ἀλλὰ καὶ ἕντα φήσαντες, αὐτοὶ
μὲν ὑπέστρεψαν εἰς τὸ φροντιστήριον ἐπιστρεφόμενοι
πρὸς τὸν ἄνδρα καὶ δηλοῦντες, ὅτι ἄκουρες αὐτοῦ
ἀπαλλάττονται. ὁ δὲ Ἀπολλώνιος ἐν δέξιρά μὲν τοῦ
Ἰάγγῃ ἔχων, ἐν ἀριστερᾷ δὲ τὸν Ἰφασιν, κατήει ἐπὶ
τὴν θάλατταν ἡμερῶν δέκα ὁδὸν ἀπὸ τοῦ ἱεροῦ ὄχθου.

2 Κατιούσι δ' αὐτοῖς πολλὰ καὶ μὲν σπουδαῖ ἐφαί-
νοντο, πολλοὶ δὲ ἄγριοι βόες, πολλοὶ δὲ ὄνοι καὶ
λέοντες καὶ παρδάλεις, καὶ τίγρεις, καὶ πυθίκων γένος
ἕτερον παρὰ τοὺς ἐν ταῖς πεπερίσι, μέλαινές τε γὰρ
καὶ λάσσιοι ἦσαν, καὶ τὰ εἶδη κύνιοι καὶ σμικροῖς
ἀνθρώποις ἴσοι. διαλεγόμενοι δὲ περὶ τῶν ὀρωμένων,
ὅποια εἰσέθεσαν, ἀφίκοντο ἐπὶ τὴν θάλατταν, ἐν ᾗ
κατεσκεύαστο ἐμπόρια μικρά, καὶ πλοῖα δὲ ἐν αὐτοῖς
ὥρμαι πορθυμέα παραπλήσια τοῖς Τυρρηνοῖς. τὴν δὲ
θάλατταν τὴν Ἑρυθρὰν εἶναι μὲν κυνωτάτην, ὠνο-
μάσθαι δέ, ὡς εἶπον, ἀπὸ Ἑρυθρὰ βασιλέως, ὃς
ἐπωνόμασεν ἑαυτὸν ἐκείνῳ τῷ πελάγει.

51. Ἐνταῦθα ἦκων τὰς μὲν καμήλους ἀπέπεμψε τῷ
Ἰάρχῃ μετ' ἐπιστολῆς· Ἀπολλώνιος Ἰάρχῃ καὶ σο-
φοῖς ἑτέροις χαίρειν. ἀφικομένῳ μοι πέλῃ πρὸς ὑμᾶς
δεδώκατε τὴν θάλατταν, ἀλλὰ καὶ σοφίας τῆς ἐν ὑμῖν
κυνωγῶντες δεδώκατε καὶ διὰ τοῦ οὐρανοῦ πορεύ-

return the guide and the camels to Phraotes with a letter,
while they themselves gave him another guide and camels,
and sent him on his way, congratulating themselves as well
as him. They embraced Apollonius, saying that ordinary
people would regard him as a god, in life as well as in death;
and then they went back to their ashram, though looking
back at the Master and showing their unwillingness to let
him go.

2 Apollonius kept the Ganges on his right and Hyphasis
on his left, and after ten days' journey from the sacred hill
reached the sea. As they traveled, they saw many ostriches,
many wild oxen, many asses, lions, leopards, tigers, and a
kind of monkey different from the ones in the pepper
groves, black and hairy, like dogs in appearance and the
size of small humans. As they conversed about the sights in
their usual way, they reached the sea, where small trading
stations had been set up, and where passenger boats like
the ones in Etruria were moored. The Red Sea is appar-
ently of the deepest blue, and gets its name, as I men-
tioned, from Erythras, who named that stretch of sea after
himself.

51. On reaching this point, Apollonius sent the camels
back to Iarchas with this letter: "Apollonius greets Iarchas
and the other Wise Men. I came to you by land, and you
have given me the sea; but you also shared your special
wisdom with me, and showed me a path through heaven. I

εσθαι. μεμνησομαι τούτων καὶ πρὸς Ἑλλήνας κουνωνήσω τε λόγων ὡς παροῦσιν ὑμῖν, εἰ μὴ μάτην ἔπωιν τοῦ Ταντάλου. ἔρρωσθε ἀγαθοὶ φιλόσοφοι."

52. Αὐτὸς δὲ ἐπιβὰς νεὸς ἐκομίσετο λείῳ καὶ εὐφόρῳ πνεύματι θαυμάζων τὸ στόμα τοῦ Ἰφάσιδος, ὡς φοβερῶς δι' αὐτοῦ ἐκχέεται· τελευτῶν γάρ, ὡς ἔφη, ἐς χωρία περῶδι καὶ στενὰ καὶ κρημνοὺς ἐκπίπτει, δι' ὧν καταρρηγνύς ἐς τὴν θάλατταν ἐνι στόματι χαλεπὸς δοκεῖ τοῖς ἄγαν τῇ γῇ προσκειμένους.

53. Καὶ μὴν καὶ τὸ τοῦ Ἰνδοῦ στόμα ἰδεῖν φασί, πόλιν δὲ ἐπ' αὐτοῦ κείσθαι Πάταλα, περιήρπτον τῷ Ἰνδῷ, ἐς ἣν τὸ ναυτικὸν τοῦ Ἀλεξάνδρου ἐλθεῖν, φῦναι αὐχον ἐπιτεράχθαι Νέαρχον οὐκ ἀγνύναστον τῆς θαλαττίου τάξεως· ἃ δὲ Ὀρθαγόρῃ περὶ τῆς Ἐρυθρᾶς εἴρηται, καὶ ὅτι μῆτε ἡ ἄρκτος ἐν αὐτῇ φαίνουτο, μῆτε σσημαίνουτο τὴν μεσημβρίαν οἱ πλέοντες, οἳ τε ἐπὶ δηλοὶ τῶν ἀστέρων ἐξαλλάττουεν τῆς ἑαυτῶν τάξεως, δοκεῖ καὶ Δάμωδι, καὶ Χρῆ πιστατεύειν ὕγιως τε καὶ κατὰ τὸν ἐκεῖ οὐρανὸν εἰρησθαι ταῦτα. μνημονεύουσι καὶ ἡσσαν μικρᾶς, ἣ ὄνομα εἶναι Βίβλον, ἐν ἣ [τὸ τοῦ κοργυλίου μέγεθος καί] ⁴⁹ οἱ μύες ὀστρεᾶ τε καὶ τὰ ταυαῦτα δεκαπλάσια τῶν Ἑλληνικῶν τὸ μέγεθος ταῖς πέτραις προσπέφυκεν. ἀλίσκεται δὲ καὶ λίθος ἐκεῖ μαργαρίς ἐν ὀστράκῳ λευκῷ, καρδίας τόπον ἔχουσα τῷ ὀστρέῳ.

54. Κατασχέειν δέ φασι καὶ ἐς Πάγαλα ⁵⁰ τῆς τῶν Ὀρειτῶν χώρας, οἱ δὲ Ὀρεῖται, χαλκαὶ μὲν αὐτοῖς αἱ πέτραι, χαλκῇ δὲ ἡ ψάμμος, χαλκοῦν δὲ ψήγμα οἱ

will recall all this to the Greeks, and enjoy your conversations as if you were present, unless it was for nothing that I drank to Tantalus. Farewell, good philosophers."

52. So he boarded a ship, and sailed on a gentle, favorable breeze, marveling at the estuary of the Hyphasis and how formidably the river passes through it. As I mentioned, at its end it emerges into rocky, narrow places and precipices, and after breaking through these it pours into the sea by a single channel, and is thought dangerous to those who hug the shore.

53. They claim also to have seen the estuary of the Indus, and a city called Patala that stands there surrounded by the Indus. It was here that Alexander's fleet came under the command of Nearchus, who was very experienced in naval discipline. Orthagoras says about the Red Sea that the Pole Star is not visible from it, sailors cannot tell the south, and the visible stars do not have their natural positions, and Damis agrees, so that we must accept that all this is true and accords with the sky in these parts. They also mention a little island called Biblus where the mussels, oysters, and other such creatures clinging to the rocks are ten times the size of Greek ones. A kind of pearl found there has a white shell, and takes the place of the oyster's heart.

54. They say they also put in at Pagala in the land of the Oreitae. As for the Oreitae, their rocks are of bronze, the sand is of bronze, and rivers bring down bronze dust, and

⁴⁹ [τὸ τοῦ κοργυλίου μέγεθος καί] secl. Ol.

⁵⁰ Πάγαλα Ol.: Πηγᾶδας

ποταμοὶ ἄγρουσι. χρυσῶν δὲ ἡγούνται τὴν γῆν διὰ τὴν εὐγένειαν τοῦ χαλκοῦ.

55. Φασὶ δὲ καὶ τοῖς Ἰχθυοφάγοις ἐντυχεῖν, οἷς πόλιν εἶναι Στόβηρα, διψήθεις δὲ τοῖτους ἐνῆθθαι μεγίστων ἰχθύων, καὶ τὰ πρόσβατα τὰ ἐκείνῃ ἰχθυώδη εἶναι καὶ φαγεῖν ἄσπρα, τοὺς γὰρ ποιμένας βόσκειν αὐτὰ τοῖς ἰχθύσι, ὥσπερ ἐν Καρίᾳ τοῖς σύκοις. Καρμανοὶ δὲ Ἰνδοὶ γένος ἡμέρου εὐχθύν οὕτω νέμονται θαλάττῃ, ὥς μῆδ' ἀποθέτους ποιεῖσθαι τοὺς ἰχθῆς, μῆδὲ, ὥσπερ ὁ Πόντος, ταριχεύειν, ἀλλ' ὅλγους μὲν αὐτῶν ἀποδίδοσθαι, τοὺς δὲ πολλοὺς ἄσπρα-ροντας ἀποδίδοναι τῇ θαλάττῃ.

56. Προσπεύσαι φασὶ καὶ Βαλάρους, ἐμπόριον δὲ εἶναι τὰ Βάλαρα μεστὸν μυρρινῶν τε καὶ φουίκων, καὶ δάφνας ἐν αὐτῷ ἰδεῖν καὶ πηγὰς διαρρέειναι τὸ χωρίον, κῆποι δὲ ὁπόσοι τρωκτοὶ καὶ ὁπόσοι ἀνθέων κῆποι βρῦειν αὐτὸ, καὶ λυμένας μεστοὺς γαλήνης ἐν αὐτῷ εἶναι. προκεῖσθαι δὲ τοῦ χωρίου τοῦτου νῆσον ἱερὰν, ἣν καλεῖσθαι Σέληρα καὶ στάδια μὲν ἑκατὸν εἶναι τῷ πορθμῷ, νηρηῖδα δὲ οἰκεῖν ἐν αὐτῇ δευτὴν δαίμονα, πολλοὺς γὰρ τῶν πλεόντων ἀρπάζειν καὶ μῆδὲ ταῖς ναυσὶ ξυγχωρεῖν πείσμα ἐκ τῆς νήσου βάλεισθαι.

57. Ἄξιον δὲ μῆδὲ τὸν περὶ τῆς ἐτέρας μαργαρίτιδος παρελθεῖν λόγον, ἔπει μῆδὲ Ἀπολλωνίῳ μειρακιάδης ἔδοξεν, ἀλλὰ πλάττεται ἡδίστος καὶ τῶν ἐν τῇ θαλάττῃ γιγνῶν θαυμασιώτατος. τὰ γὰρ τετραμμένα τῆς νήσου πρὸς τὸ πέλαιός ἐστι μὲν ἄπειρος πνιμὴν

the natives consider their soil to be gold-producing, so pure is the bronze.

55. They say they also came across the Fish Eaters, whose city is Stobera. These wore clothes made from the skins of huge fish; the sheep there taste of fish and have a strange diet, being fed on fish by the herdsmen as Carian sheep are on figs. The Carmani, a friendly Indian tribe, live beside a sea so plentiful in fish that they do not even store the fish, or salt them as is done in the Pontus, but after selling a few they put most of them back into the sea still gasping.

56. They say that they also put in at Balara. Balara is a port full of myrtle and palm trees; they saw laurels there too, and the place has an abundance of springs. It is full of every kind of vegetable and flower garden, and the harbors there are extremely calm. Opposite this place is a sacred island called Selera, separated by a strait of a hundred stades, and inhabited by a mermaid who is a fearful demon. She snatches up many who sail there, and will not let a ship even throw a cable to the island.

57. It would not be right to omit the account of another kind of pearl, since even Apollonius did not think the story puerile, and it is a very charming tale and involves the most amazing kind of fishing. Where the island faces the open sea, the water is of unfathomable depth, and produces a

θαλάττης, φέρεται δὲ ὄσπερ ἐν ἐνύργῳ λευκῷ μεστόν
πιμέλης, οὐδὲ γὰρ λίθον φύει οὐδένα. γαλήνην δὲ
ἐπιφυλάξαντες καὶ τὴν θάλατταν αὐτὸν λέωνες,
τοῦτ' ἐπὶ τοῦ ἐλαίου ἐπιφορῇ πρᾶττε, καταδυέσθαι τις
ἐπὶ τὴν θήραν τοῦ ὄσπερ τὰ μὲν ἄλλα κατασκευ-
ασμένος, ὥσπερ οἱ τὰς σπογγίας κέρουντες, ἔστι δὲ
αὐτῷ καὶ πλυνθὶς σιδηρᾶ καὶ ἀλάβαστρος μύρον.

2 Παριζήσας οὖν ὁ Ἰνδὸς τῷ ὄσπερ δέλεαρ αὐτοῦ
τὸ μύρον ποιεῖται, τὸ δὲ ἀνοίγνυται τε καὶ μέθει ὑπὸ
αὐτοῦ, κέντρῳ δὲ διελαθὲν ἀποπτέει τὸν ἔχοντα, ὁ δὲ
ἐκδέχεται αὐτὸν τῇ πλυνθίδι τύπους ὁμοφυμένῃ. λι-
θοῦται δὲ τὸ ἐντεῖθεν καὶ ᾖθμιέστα καθάπερ ἡ φύσει
μαργαρίς, κᾶστω ἢ μαργαρίσ αἶμα λευκὸν ἐξ ἐρυθρᾶς
τῆς θαλάττης. ἐπιτίθεσθαι δὲ τῇ θήρᾳ ταύτῃ καὶ τοὺς
Ἀραβίους φασὶν ἀντιπέραι οἰκονύτας. τὸ δὲ ἐντεῖθεν
θηριάδι μὲν τὴν θάλατταν εἶναι πᾶσαν, ἀγελάζεσθαι
δὲ ἐν αὐτῇ τὰ κήτη, τὰς δὲ ναῦς ἔργμα τούτου κωδι-
νοφορεῖν κατὰ πρύμναν τε καὶ πρῶρον, τῇ δὲ ἡχώ
ἐκλήγεται τὰ θηρία, καὶ μὴ εἶναι ἐμπελάζειν ταῖς
ναυσί.

58. Καταπλεύσαντες δὲ ἐς τὰς ἐκβολὰς τοῦ Εὐ-
φράτου φασὶν ἐς Βαβυλῶνα δι' αὐτοῦ ἀναπλεύσαι
παρὰ τὸν Οὐαρόδιον, καὶ τυχόντες αὐτοῦ οἷον ἐγί-
γνωσκειν, ἐπὶ τὴν Νίνου ἐλθεῖν αὐθις, καὶ τῆς Ἀντιο-
χείας σπηλῆος ὑβρίζουσας καὶ μηδεὶ τῶν Ἑλλήνων
ἐσπουδακίας, ἐπὶ θάλαττάν τε καταβῆναι τὴν ἐπὶ
Σελευκείᾳ⁵¹ νέως τε ἐπιτυχόντες προσπλεύσαι. Κέντρῳ

white-shelled oyster that is full of fat but produces no stone
at all. The natives wait for a calm, and in fact smooth the
waters themselves by pouring olive oil on them. A man
dives down to find the oyster, equipped in every respect
like a sponge gatherer except that he has an iron plate and a
flask of perfume.

The Indian then sits beside the oyster and tempts it
with the perfume, which then causes it to open and get in-
toxicated. He then pries it open with a point, so that it
squirts out its juice. This he catches in the plate, which is
dotted with cavities, and the juice immediately petrifies in
regular shapes like natural pearls, so that the pearl is the
white blood of the Red Sea. They say that the Arabians
who live opposite also go in for this kind of fishing. There-
after the sea is all full of creatures, and monsters swarm in
it. To keep them away, the ships carry bells fore and aft,
and the sound frightens the creatures, preventing them
from obstructing the ships.

58. After sailing into the estuary of the Euphrates, they
say they went up it as far as Babylon to visit Vardanes,
whom they found just as they had known him, and then re-
turned to Ninos. Since Antioch was as unruly as ever, and
had no interest in Greek culture, they went down to the sea
at Seleucia.⁵⁰ There they met a ship and sailed to Cyprus,

³⁰ Seleucia Pieria, the port city of Antioch.

⁵¹ Σελευκεία Kay: Σελεύκεια

APOLLONIUS OF TYANA

κατὰ τὴν Πιάφον, οὗ τὸ τῆς Ἀφροδίτης ἔδος, ὃ ξυμ-
βολικῶς ἰδρυμένον θαυμάσται τὸν Ἀπολλώνιον, καὶ
πολλὰ τοὺς ἱερέας ἐς τὴν ὁσίαν τοῦ ἱεροῦ διδασκόμενον
ἐς Ἰωνίαν πλεῖν, θαυμαζόμενον ἰκανῶς καὶ με-
γάλων ἀξιούμενον παρὰ τοῖς τὴν σοφίαν τυμῶσιν.

BOOK III

putting in at Paphos where the idol of Aphrodite is.³¹ Apol-
lonius admired its symbolic shape, and gave the priests
much advice about the rites of the sanctuary. Thence he
sailed to Ionia, where he was much admired and highly
esteemed by devotees of wisdom.

³¹ Old Paphos in southwestern Cyprus had an idol of Aphro-
dite in the form of a conical rock.