

Γ'

1. Περὶ δὲ τοῦ Ἵφάσιδος καὶ ὁπόσος τὴν Ἰνδικὴν διαστέχει καὶ ὃ τι περὶ αὐτὸν θαῦμα, τάδε χρὴ γινώσκειν. αἱ πηγαὶ τοῦ ποταμοῦ τοῦτου βαλῶσι μὲν ἐκ πεδίου ναυσίποροι αὐτόθεν, προϊούσαι δὲ καὶ ναυσὶν ἥδη ἄποροί εἰσιν, ἀκρωνυχία γὰρ περὶ τὸ παραλλὰξ ὑπαιόχουσι τοῦ ὕδατος, περὶ ᾧς ἀνάγκη τὸ ρεῦμα ἐλίσσεσθαι καὶ ποιεῖν τὸν ποταμὸν ἀπλουν. εὖρος δὲ αὐτῷ κατὰ τὸν ἴστρον, ποταμῶν δὲ οὗτος δοκεῖ μέγιοςτος, ὁπόσοι δι' Εὐρώπης ρέουσιν. δένδρα δὲ οἱ προσόμοια φύει παρὰ τὰς ὀχθας, καὶ τι καὶ μύρον ἐκδίδεται τῶν δένδρων, ὃ ποιοῦνται Ἰνδοὶ γαμικὸν χρίσμα, καὶ εἰ μὴ τῷ μύρῳ τοῦτω βάνωσι τοὺς νυμφίους οἱ ξυνόντες ἐς τὸν γάμον, ἀτελής δοκεῖ καὶ οὐκ ἐς χάριν τῇ Ἀφροδίτῃ ξυναρμολογεῖται.

2. Ἀνείσθαι δὲ τῇ θεῷ ταύτῃ λέγουσιν αὐτό τε τὸ περὶ τῷ ποταμῷ νέμος καὶ τοὺς ἰχθύς τοὺς ταάς, οὓς οὗτος μόνος ποταμῶν τρέφει. πεποῖνται δὲ αὐτοὺς ὁμωνύμους τοῦ ὄρνυθος, ἐπεὶ κύανει μὲν αὐτοῖς οἱ λόφοι, σικταὶ δὲ αἱ φολίδες, χρυσᾶ δὲ τὰ οὐράτια καί, ὅσῳτε βούλονται, ἀνακλώμενα. ἔστι δὲ τι θηρίον ἐν τῷ ποταμῷ τοῦτω σκώληκι εἰκασμένον λευκῷ. τοῦτο οἱ τῆκον-

BOOK III

1. About the Hyphasis,¹ its size as it crosses India and its remarkable features, one should know the following. The headwaters of this river emerge from a level plain and are navigable from their source, though as they proceed they become impassable for boats. Jagged rocks rise out of the water on each side in turn, and the current as it twists around them necessarily makes the river unnavigable. In breadth it equals the Danube, which is considered the largest river to traverse Europe. Trees of a corresponding size grow along the banks, giving off a kind of balm which the Indians use as a marriage perfume, and if those invited to the wedding omit to sprinkle this perfume on the couple, the ceremony is considered to be invalid and conducted without the favor of Aphrodite.

They say that the woods on the banks of the river are dedicated to this goddess, as are the famous peacock fish, which breed only in this river. These have received the same name as the bird because of their blue dorsal fins, spotted scales, and golden tail fins which they can spread at will. There is another creature in this river that resembles a white worm, and is melted down to produce an oil. This oil

¹ On the geographical references in this book, and Apollonius's supposed route, see Introduction.

τες ἔλαμον ποιοῦντα, πῦρ δὲ ἄρα τοῦ ἐλαίου τούτου ἐκδίδοται καὶ στέγει αὐτὸ πᾶν ἵπν ὑέλου οὐδέν. ἀλλοκε-
ται δὲ τῷ βασιλεῖ μόνῳ τὸ θηρίον τοῦτο πρὸς τεχνῶν
ἀλωση. ἐπειδὴ γὰρ θίγῃ τῶν ἐπάλξεων ἢ πυρὸς, πῦρ
ἐκκαλεῖται κρείττον σβεσσηρίων, ὅποσα ἀνθρώ-
ποις πρὸς τὰ πυρφόρα εἴρηται.

2. Καὶ τοὺς ὄρους δὲ τοὺς ἀγρίους ἐν τοῖς ἐλαιο-
τούτοις ἀλίσκεσθαι φασιν, εἶναι δὲ τοῖς θηρίοις τοῖ-
τους ἐπὶ μετώπου κέρας, ὃ ταυρηδόν τε καὶ οὐκ ἀγρι-
νὸς μάλιστα, καὶ ἀποφαίνει τοὺς Ἰνδοὺς ἔκπωμα τὸ
κέρας τοῦτο, οὐ γὰρ οὔτε νοσῶνται τῇ ἡμέρᾳ ἐκείνῃ
ὃ ἀπ' αὐτοῦ πινὼν οὔτε ἀν' τραθεῖς ἀλγῆσαι, πυρός τε
διέλθειν αὐ καὶ μῆδ' αὐ φαρμάκους ἀλῶναι ὅποσα
ἐπὶ κακῷ πίνετα, βασιλέων δὲ τὸ ἔκπωμα εἶναι καὶ
βασιλεῖ μόνῳ ἀνεῖσθαι τῇ θήρᾳ.

2 Ἀπολλώνιος δὲ τὸ μὲν θηρίον ἑωρακέναι φησὶ καὶ
ἀγασθαι αὐτὸ τῆς φύσεως, ἐρομένου δὲ αὐτὸν τοῦ
Δάμωδος, εἰ τὸν λόγον τὸν περὶ τοῦ ἐκπώματος προσ-
δέχουτο, "προσδέξομαι" εἶπεν "ἢν ἀβάντατον μάθω τὸν
βασιλέα τῶν δεῦρο Ἰνδῶν ὄντα, τὸν γὰρ ἐμοί τε καὶ
τῷ δέμῳ ὀρέγοντα πῶμα ἀποσὼν τε καὶ οὔτως ὕγιες
πῶς οὐχὶ μᾶλλον εἰκὸς αὐτὸν ἐπεγχεῖν αὐτῷ τούτου,
καὶ ὁσημέραι πίνειν ἀπὸ τοῦ κέρατος τούτου μέχρη
κραιπνῆς; οὐ γὰρ διαβαλεῖ τις, οἶμαι, τὸ τούτῳ
μεθύειν."

3. Ἐνταῦθα καὶ γυναῖκα φασὶν ἐντετυχηκέναι τὰ
μὲν ἐκ κεφαλῆς ἐς μαζοὺς μέλαν, τὰ δὲ ἐκ μαζῶν ἐς
πόδας λευκῇ² πάντα, καὶ αὐτοὶ μὲν ὡς δέσμα φυνγύν,

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produces a flame and can only be contained in glass. The
king alone may catch the animal for the purpose of tak-
ing cities, for as soon as its fat touches the parapets it pro-
duces a flame that overcomes any of the fire-extinguishing
devices which humans have devised against incendiary
missiles.

2. The famous wild asses² are apparently also caught in
the marshes here. These creatures have a horn on their
foreheads with which they fight lowering their heads, and
not without courage. The Indians make a cup out of this
horn, and whoever drinks from it cannot fall ill that day or
feel pain if he is wounded; he can pass through fire and is
immune against drugs that are usually fatal if drunk. These
cups are the king's private property and he alone is free to
hunt the animal.

Apollonius says he saw the creature and admired its
qualities, but when Damis asked him if he believed the
story about the cup, he replied, "I will believe it, if I hear
that the king of the Indians in these parts is immortal. The
man who can offer so medicinal and healthy a drink to me
or to anybody must surely serve himself with it too, and
drink from this horn every day to the point of intoxication.
No one will condemn getting drunk on this, I imagine."

3. They also say they met a woman there who was black
from the top of her head to her breasts, and completely
white from her breasts to her feet. The others thought she

² Not a true onager, but a unicorn, a creature first mentioned
by the historian Ctesias.

¹ τὸ > Kay.

² λευκῇ Kay: λευκά

τὸν δὲ Ἀπολλώνιον ξυνάψαι τε τῷ γυναιὶ τὴν χεῖρα
καὶ ξυνεῖναι ὃ τι εἴη· ἱεροῦνται δὲ ἅρα τῇ Ἀφροδίτῃ
Ἰνδῇ τουάντῃ, καὶ τίκεται τῇ θεῷ γυνὴ ποικίλῃ,
καθάπερ ὁ Ἄπις Αἰγυπτίους.

4. Ἐντεῖθεν φασιν ὑπερβαλεῖν τοῦ Κανυκάσου τὸ
καταεῖναι ἐς τὴν Ἐρυθρὰν θάλασσαν, εἶναι δὲ αὐτὸ
ξυνηρεφές ἰδαὺς ἀρωμάτων. τοὺς μὲν δὴ πρῶτας τοῦ
ὄρους τὸ κυνηγώμιον φέρειν, προσεοικεῖναι δὲ αὐτὸ
νέους κλήμασι, βάσανον δὲ τοῦ ἀρώματος τὴν αἶγρᾶ
εἶναι· κυνηγώμιον γὰρ εἰ τις αἰγὴ ὁρέξειε, κυνιήσεται
πρὸς τὴν χεῖρα, καθάπερ κύων, ἀπὸντι τε ὁμαρτήσεται
τὴν βῆνα ἐς αὐτὸ ἐρείσασα, καὶ ὁ αἰπὸλος ἀπώγῃ,
θρηνήσει καθάπερ λαοτοῦ ἀποσπασμένη.

2 Ἐν δὲ τοῖς κρημνοῖς τοῦ ὄρους λίβανοί τε ὑψηλοὶ
πεφύκασιν καὶ πολλὰ εἶδη ἔτερα καὶ τὰ δένδρα αἱ
πεπεριδές, ὧν γεωργοὶ πίθηκιν, καὶ οὐδὲ ᾧ εἰκασται
τοῦτο, παρέρχεται σφυσιν, ὧν δὲ εἴρηται τρόπον, ἐγὼ
δηλώσω. τὸ δένδρον ἢ πεπερὺς εἰκασται μὲν τῷ παρ'
Ἑλληνισμῷ ἄγνῳ τὰ τε ἄλλα καὶ τὸν κόρυμβον τοῦ
καρποῦ, φύεται δὲ ἐν τοῖς ἀποτόμοις οὐκ ἐφυκτὸς τοῖς
ἀνθρώποις, οὐ λέγεται πιθήκων οὐκ εἶναι δῆμος ἐν μυ-
χοῖς τοῦ ὄρους καὶ ὃ τι αὐτοῦ κοῦλον, οὐς πολλοὺ
ἀξίους οἱ Ἰνδοὶ νομίζοντες, ἐπειδὴ τὸ πέπερι ἀποσπυ-
γῶσι, τοὺς λέοντας ἀπ' αὐτῶν ἐρύκουσι κυσὶ τε καὶ
ὄπλοις. ἐπιτίθεται δὲ πιθήκῃ λέων νοσῶν μὲν ὑπὲρ
φαρμάκου, τὴν γὰρ νόσον αὐτῷ τὰ κρέα ἴσχει ταῦτα,
γεγρασκάως δὲ ὑπὲρ σίτου, τῆς γὰρ τῶν ἐλάφων καὶ
σῶν θήρας ἕξωποι γεγονότες τοὺς πιθήκους λαφύο-

was a freak and ran away, but Apollonius took the woman
by the hand, realizing what she was: for in fact such women
in India are considered sacred to Aphrodite, and bicolored
women are born to serve the goddess, like Apis in Egypt.³
4. From there they record that they crossed the arm of
the Caucasus that extends to the Red Sea, and that it is
covered with spice-bearing shrubs. The foothills produce
cinnamon, which looks like the tendrils of a vine but is
identified by means of nanny goats. If you offer cinnamon
to a goat, it will nuzzle your hand like a dog, and as you go
away it will follow, burying its nose in the shrub; if the goat-
herd leads it off it will wail as if dragged away from a lotus
plant.

In the folds of the mountain, however, grow tall frank-
incense trees and many other kinds too, including pepper-
bearing trees that are harvested by monkeys. Since the
party did not fail to note what the tree looked like, I shall
describe it. The pepper tree looks like the Greek willow in
every respect, down to the clusters of fruit, except that it
grows on precipices where it is inaccessible to humans. But
they say that a tribe of monkeys lives there in the clefts and
hollows of the mountain, and the Indians value them so
highly that, when the animals are harvesting the peppers,
they use dogs and weapons to keep lions away from them.
A lion will attack a monkey either to get a cure when it is ill,
for this meat arrests its diseases, or to get food when it is
old. When lions are past the age for hunting deer and boar,

³ The Egyptian Apis bull, an incarnation of Ptah, was black
with white patches.

σους ἐς τοῦτο Χρώμενοι τῇ λοιπῇ βίῳ. οὐ μὴν οἱ ἀνθρώποι περιωρῶσιν, ἀλλ' εὐεργέτας ἡγοούμενοι τὰ θηρία ταῦτα πρὸς τοὺς λέοντας ὑπὲρ αὐτῶν ἀχμῆν αἰρουνται.

3 Ἰὰ γὰρ παραττόμενα περὶ τὰς πεπερίδας ὠδε ἔχει προσελθόντες οἱ Ἴνδοι τοῖς κάτω δένδροισι, τὸν καρπὸν ἀποθεβύσαντες ἄλως ποιούντα μικρὰς περὶ τὰ δένδρα καὶ τὸ πέπερι περὶ αὐτὰς ξυμφοροῦσιν οἷον βιτρούντες, ὥς ἄριστόν τε καὶ μὴ ἐν σπουδῇ τοῖς ἀνθρώποις, οἱ δὲ ἀνῶθεν καὶ ἐκ τῶν ἀβύσσων ἀφωρακότες ταῦτα, νυκτὸς γενομένης ὑποκύνονται τὸ τῶν Ἰνδῶν ἔργον καὶ τοὺς βοστρύχους τῶν δένδρων περισπῶντες βιτροῦσι φέροντες ἐς τὰς ἄλως. οἱ Ἴνδοι δὲ ἅμα ἡμέρᾳ στωροὺς ἀναρροῦνται τοῖ ἀρώματος οὐδὲ ποιήσαντες οὐδέν, ἀλλὰ ῥέθνημαί τε καὶ καθεύδοντες.

5. Ὑπεράβαντες δὲ τοῦ ὄρους πεδίον ἰδεῖν φασὶ λείον κατατετμημένου ἐς τάρβους πλήρεις ὕδατος. εἶναι δὲ αὐτῶν τὰς μὲν ἐπικαρσίους, τὰς δὲ ὀρθάς, διηγμένους ἐκ τοῦ ποταμοῦ τοῦ Ἰάγγου τῆς τε χώρας ὅρια οὖσας τοῖς τε πεδίοις ἐπαγομένης, ὅποτε ἡ γῆ δολύχη. τῇν δὲ γῆν ταύτην ἀρίστην φασὶ τῆς Ἰνδικῆς εἶναι καὶ μεγίστην τῶν ἐκεῖ λήξεων, πεντεκαίδεκα ἡμέρων ὁδοῦ μήκος ἐπὶ τὸν Ἰάγγην, ὀκτωκαίδεκα δὲ ἀπὸ θαλάσσης ἐπὶ τὸ τῶν πυθῆκων ὄρος, ᾧ ξυμπαρτέλει³ πεδία πᾶσα ἡ χώρα μέλαινά τε καὶ πάντων εὐφόρος. ἰδεῖν μὲν γὰρ ἐν αὐτῇ στάχυν ἀνεστῶτας, ὅσον οἱ δόνακες, ἰδεῖν δὲ κυάμους τριπλασίους τῶν

they use their remaining strength to gobble up the monkeys. The humans, however, feeling the monkeys to be their benefactors, intervene by taking up arms to defend them against the lions.

3 But the method used for the peppers is this. The Indians make their way to the trees lower down, pick the fruit, and after making little clearings around the trees collect the peppers in them, as if they were dumping it as garbage of no use to humans. The monkeys watch from their inaccessible places above, and when night comes they imitate the actions of the Indians by tearing the clusters of fruit from the trees and bringing them to be dumped in the clearings. At dawn the Indians carry off the piles of spice that they have gotten with no effort at all, in fact at their ease and during sleep.

5. After crossing the mountain, they say they saw a smooth plain divided up by ditches full of water, some of them running diagonally and others straight, and brought from the Ganges. These serve as boundaries for the land, and also irrigate the plain when the soil is dry. The land here they say is the best in India and forms the largest of its regions, requiring a fifteen days' journey to the Ganges, and one of eighteen days between the sea and the mountain of the monkeys. The land alongside the mountain is level, with dark soil that can grow anything. They say they saw wheat standing as tall as bulrushes on it, beans three

³ ᾧ . . . εὐφόρος continxat Rademacher

Αἰγυπτίῳ τὸ μέγεθος σήσαμόν τε καὶ κέχρυον ὑπερ-
φυὰ πάντα.

2 Ἐνταῦθα καὶ τὰ κάρυα φύεσθαι φασιν, ὧν πολλὰ
πρὸς ἱεροῖς ἀνακείσθαι τοῖς δεῦρο θαύματος ἔνεκα.
τὰς δὲ ἀμπέλους φύεσθαι μὲν μικράς, καθάπερ αἱ
Λυδῶν τε καὶ Μαιόνων, ποτίμους δὲ εἶναι καὶ ἀπο-
σμίας ὁμοῦ τῷ ἀποτρύγαν. ἐνταῦθα καὶ δένδρῳ φασὶν
ἐντετυγχεῖναι προσευκόντι τῇ δάφνῃ, φύεσθαι δὲ
αὐτοῦ κάρυκα εἰκασμένῃν τῇ μεγίστῃ ρόῳ, καὶ μῆλον
ἐγκείσθαι τῇ κάρυκι κυάμειον μὲν, ὥσπερ τῶν ὑακύν-
θων αἱ κάρυκες, πάντων δὲ ἥδιον, ὅσοα ἐξ ὥρων
ῆκει.

6. Καταβαίνοντες δὲ τὸ ὄρος δρακόντων θήρα περι-
τυχεῖν φασι, περὶ ἧς ἀνάγκη λέξαι· καὶ γὰρ σφόδρα
εὐθὺς ὑπὲρ μὲν τοῦ λαγῶ καὶ ὅπως ἀλίσκεται καὶ
ἀλίσσεται, πολλὰ εἰρησθαι τοῖς ἐς φροντίδα βαλλο-
μένοις ταῦτα, ἡμᾶς δὲ παρελθεῖν λόγον γενναίας τε
καὶ δαιμονίου θήρας μῆδὲ τῷ ἀνδρὶ παραλειβέμεν, ἐς
ὃν ταῦτα ἔγραψα.

2 Δρακόντων μὲν γὰρ δι' ἀπείροις μήκεσι κατ-
έξωσται πᾶσα ἡ Ἰνδικὴ χώρα καὶ μεστὰ μὲν αὐτῶν
ἔλη, μεστὰ δὲ ὄρη, κενὸς δὲ οὐδεὶς λόφος. οἱ μὲν δι' ἃ
ἐλθιοὶ νωθροὶ τέ εἰσι καὶ τρακοντάπηχυν μήκος
ἔχουσι καὶ κρᾶνος αὐτοῖς οὐκ ἀνέστηκεν, ἀλλ' εἰσὶ
ταῖς δρακύναις ὅμοιοι, μέλαινες δὲ ἰκανῶς τὸν νῶτον
καὶ ἦτρον φολιδωτοὶ τῶν ἄλλων. καὶ σοφώτερον ἦτα
τοῦ λόγου περὶ αὐτῶν Ὀμηρος ἢ οἱ πολλοὶ ποιηταί,
τὸν γὰρ δράκοντα τὸν ἐν Αἰλίδι τὸν πρὸς τῇ πηγῇ

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times larger than the Egyptian kind, and sesame and mil-
let, all of it enormous.

2 They also say that those nuts grow here that are often
dedicated in our sanctuaries as curiosities. The vines, how-
ever, are small in size, like those in Lydia and Maeonia,⁴
but the wine they produce is drinkable and of a fine bou-
quet from the time of vintage. They also came across a tree
there like a laurel, bearing a fruit resembling the largest
pomegranate, and the center inside the husk was as blue as
the flowers of the bluebell, and sweeter than any other
thing the seasons produce.

6. Coming down the mountain, they say they chanced
on a snake hunt, which I must describe. Those who are
concerned about such things have written much about the
hare, and how it is caught and can be caught. It would be
extremely foolish of me, therefore, to omit an account of a
fine, extraordinary hunt, when it was included by the Mas-
ter about whom I am writing.

2 All the countryside of India is infested by snakes of
enormous length. The marshes are full of them, and the
mountains too, and no hill is free from them. The marsh
ones are sluggish, with a length of thirty cubits, and have
no crest that stands up. They resemble female snakes, hav-
ing very dark backs and fewer scales than other varieties.
Homer gives a more expert account of them than most
poets when he describes the snake living near the fountain

⁴ Maeonia is the region around Sardis in Asia Minor.

οἰκούντα περὶ νῶτα "δαφουνὸν" εἴρηκεν, οἱ δὲ ἀλλοὶ ποιῶνται τὸν ὁμοίηθι τούτῳ τὸν ἐν τῷ τῆς Νεμέας ἀναοει φασὶ καὶ λοφίαν ἔχειν, ὅπερ οὐκ ἂν περὶ τοὺς ἐκείους εὔρουμην.

7. Οἱ δὲ ὑπὸ τὰς ὑπωρείας τε καὶ τοὺς λόφους ἔειπται μὲν⁵ ἐς τὰ πεδία ἐπὶ θηρῶ, πλεονεκτοῦσι δὲ τῶν ἐλείων πάντα, καὶ γὰρ ἐς πλέον τοῦ μήκους ἐλαυνουσι καὶ ταχύτεροι τῶν ὀξυτάτων ποταμῶν φέρονται, καὶ διαφεύγει αὐτοὺς οὐδέν. τοῖους καὶ λοφιά φύεται νέους μὲν ὑπαιόχουσα τὸ μέτρον, τελειομένους δὲ συναυξανόμενι τε καὶ συναυούσα ἐς πολὺ, ὅτε διῇ πυρροὶ τε καὶ πριόνωται γίνονται.

2 Οὔτοι καὶ γενεάσκουσι καὶ τὸν αὐχένα ὑψοῦ αἶρουσι καὶ τὴν φολῖδα στλῖβουσι δίκην ἀργύρου, αἱ δὲ τῶν ὀφθαλμῶν κόραι λίθος ἔσσι διάπυρος, ἰσχυρὸν δ' αὐτῶν ἀμύχανον εἶναι φασιν ἐς πολλὰ τῶν ἀποθέτων. γίνονται δὲ τοῖς θηρόσιν ὁ πεινῶς εὐρημα, ἐπειδὴ τῶν ἐλεφάντων τυτὰ ἐπισπάρσασθαι, τοῦτ' ἐπὶ γὰρ ἀπὸ λυσιν ἀμφοὶ τὰ θηρία. καὶ κέρδος τοῖς ἐανοῦσι δράκοντας ὀφθαλμοῖ τε γίνονται καὶ δορά καὶ ὀδόντες. εἰσὶ δὲ τὰ μὲν ἄλλα ὅμοιοι τοῖς τῶν μεγίστων σινῶν, λεπτότεροι δὲ καὶ διάστροφοὶ καὶ τὴν αἰχμῇν ἀτριπτοι, καὶ ἄπειρ οἱ τῶν μεγάλων ἰχθύων.

8. Οἱ δὲ ὄρειοι δράκοντες τὴν μὲν φολῖδα χρυσοῖ φαίνονται, τὸ δὲ μήκος ὑπὲρ τοὺς πεδινούς, γένεια δὲ αὐτοῖς βοστρυχώδη, χρυσὰ κακέεινα, καὶ καταφρύωνται μάλλον ἢ οἱ πεδινόι, ὅμματα ὑποκάθονται τῇ ὀφρύ

at Aulis as "of russet back,"⁵ while other poets describe the related snake in the Nemean wood⁶ as having a crest, something not to be found in marsh snakes.

7. The snakes of the foothills and the ridges come to the plain to hunt. They are in every way superior to the marsh variety; they grow to greater length, move faster than the swiftest rivers, and nothing escapes them. These do have a crest, which is of moderate height when they are young, but grows commensurately as they reach maturity until it gets very tall, while the snakes turn crimson and develop serrated backs.

These ones also grow beards and raise their necks high, and glitter like silver with their scales. Their eyeballs are flashing stones that are said to have an irresistible power to do many mysterious things. The plains snake is a boon for hunters when it is dragging off an elephant, because that is ruinous for both animals, and those who capture snakes also get possession of the eyes, skin, and teeth. These last are in every respect like the tusks of the largest bears, except that they are lighter, spiral in shape, and permanently sharp like those of large fish.

8. The mountain snakes have scales of golden appearance, and they are of greater length than the plains variety, and have bushy beards, which are also golden. They have more prominent eyebrows than the plains variety, and under the eyebrow an eye with a terrible, insolent look.

⁵ *Iliad* 2.308. ⁶ According to legend, a snake killed the baby Opheltes in the grove of Nemea, and the Seven against Thebes founded the Nemean games in his memory.

⁴ οἱ δὲ Kay.: καὶ τοὺς ⁵ μὲν Kay.: δὲ

δεῦρον καὶ ἀναιδὲς δέδορκός, ὑπόχλακόν τε ἡχὼν φέ-
ρουσιν, ἐπειδὴν τῇ γῇ ὑποκυμάνουσιν, ἀπὸ δὲ τῶν
λόφων πυρσῶν ὄντων πῦρ αὐτοῖς ἄττει λαμπადίου
πλέων. οἷοι καὶ τοὺς ἐλέφαντας αἰρούσιν, αὐτοὶ δὲ
ὑπὸ τῶν Ἰνδῶν οὕτως ἀλίσκονται.

2 Κοκκοβαθεὶ πέπλῳ χρυσῷ ἐνέμαυτες γράμματα
τίθενται πρὸ τῆς χειρὸς ὅπου ἐγγοτηγμένους τοῖς
γράμμασιν, ὅψ' οὐ νικᾶται τοὺς ὀφθαλμούς· ὁ δρᾶκων
ἀτρέπτους ὄντας, καὶ πολλὰ τῆς ἀπορρήτου σοφίας
ἐπ' αὐτὸν ἔδουσι, οἷς ἄγεται τε καὶ τὸν αὐχένα
ὑπεκβαλὼν⁶ τῆς χειρὸς ἐπικαθεύδει τοῖς γράμμασι.
προσπεσόντες οὖν οἱ Ἰνδοὶ κειμένῳ πελέκεις ἐναρά-
τουσι, καὶ τὴν κεφαλὴν ἀποσεμόντες λήξονται τὰς ἐν
αὐτῇ λίθους. ἀποκείσθαι δὲ φασιν ἐν ταῖς τῶν ὀρέων
δρακόντων κεφαλαῖς λίθους τὸ μὲν εἶδος ἀνθρώπων καὶ
πάντα ἀπαναγύουσας χρώματα, τὴν δὲ ἰσχὺν ἀρρή-
τους <καὶ>⁷ κατὰ τὸν δακτύλιον, ὃν γενέσθαι φασὶ τῷ
Ἰνδῷ.

3 Πολλὰκὺς δὲ καὶ τὸν Ἰνδὸν αὐτῷ πελέκει καὶ αὐτῇ
τέχνῃ συλλαβῶν ἐς τὴν αὐτοῦ χειρὶν φέρων ὅχρεο,
μονονοῦ σείων τὸ ὄρος. οἷοι καὶ τὰ ὄρη τὰ περὶ τὴν
Ἑρυθρὰν οἰκεῖν λέγονται, σύριγμα δὲ δευρὸν φασιν
ἀκούεσθαι τούτων καὶ καυιόστας αὐτοὺς ἐπὶ τὴν θά-
λασσαν πλεῖν ἐπὶ πολὺ τοῦ πελάγους. περὶ δὲ ἐτῶν
μήκους τοῦ θηρίου τούτου γυνῶναί τε ἀπορον καὶ εἰπεῖν

⁶ ὑπεκβαλὼν J. Toup (Jac.): ὑπερβαλὼν

⁷ <καὶ> Radermacher

They also make a sound rather like clashing bronze when
they burrow underground, and from their crests, which
are crimson, there gleams a fire brighter than a torch.
These also catch elephants, and they in turn are caught by
the Indians in the following way.

The Indians weave golden letters into a crimson cloth,
and put it in front of the snake's hole, after casting a sopo-
rific spell on the letters. This cloth captivates the unwaver-
ing eye of the snake, and the Indians also recite many
secret spells against it, so that it is charmed into poking its
head out of the hole and falling asleep over the letters.
Then the Indians attack it where it lies with axe blows, cut
off the head, and steal the stones contained within it. In
the head of the mountain snake, they say, there are hidden
stones of variegated colors giving off every hue, and having
a magic power like the supposed ring of Gyges.⁷

But often the snake seizes the Indian despite his axe
and his magic, and carries him off into its hole, almost
making the mountain shake. It is also said that these snakes
inhabit the mountains around the Red Sea,⁸ where their
fearful hissing can be heard, and that they come down to
the shore and swim far out into the deep. This creature's
length of life defies discovery, and if stated would defy

⁷ Gyges, a seventh-century king of Lydia, was supposed to
have had a ring that made the wearer invisible.

⁸ The ancients used the term Red Sea for the Indian Ocean
between Africa and India and also for its two great arms, the west-
ern one (the modern "Red Sea") and the eastern (the modern
"Arabian" or "Persian" gulf). Here the Indian Ocean is meant.

ἀπιστον. τοσαῦτα περὶ δράκόντων οἶδα.

9. Τὴν δὲ πόλιν τὴν ὑπὸ τῷ ὄρει μεγίστην οὖσαν φασὶ μὲν καλεῖσθαι Παράκα, δράκόντων δὲ ἀναεῖσθαι κεφαλὰς ἐν μέσῃ πλείεστας, γυμναιομένους τῶν ἐν ἐκείνῃ Ἰνδῶν τὴν θήραν ταύτην ἐκ νέων. λέγουσιν δὲ καὶ ἰσχυρὰ ξυνιέναι φθεγγόμενους τε καὶ βουλευόμενους στυγόμενοι δράκοντος οἱ μὲν καρδίαν, οἱ δὲ ἦπαρ. πρῶτοντες δὲ αὐλοῦ μὲν ἀκούσας δέξαι νομέως διήτῳσι ἀγέλην τάπτοντες, ἐλάφους δὲ ἄρα βουκαλέσθαι λευκάς, ἀμέλγουσιν δὲ Ἰνδοὶ ταύτας εὐτραφέως ἡγούμενοι τὸ ἀπ' αὐτῶν γάλα.

10. Ἐντεῖθεν ἡμερῶν τεττάρων ὁδὸν πορευόμενοι δὲ εὐδαίμονος καὶ ἐνεργοῦ τῆς χάριτος προσελθὲν φασὶ τῇ τῶν σοφῶν τύρῃ. τὸν δὲ ἡγεμόνα κελύσσωσα συνοκλάσαι τὴν κάμηλον ἀποπηδίσσας αὐτῆς περιδεῖα καὶ ἰδρώτος πλέων. τὸν δὲ Ἀπολλώνιον ξυνεῖναι μὲν οὐ ἴκω, γελάσασθαι δὲ ἐπὶ τῷ τοῦ Ἰνδοῦ δέει "δοκεῖ μοι" φάναι "οὗτος, εἰ καὶ κατέκλεισεν ἐς λυμένα μακρὸν τι ἀναμετρήσας πέλαγος, ἀχθεσθῆναι ἂν τῇ γῇ καὶ δεῖσσαι τὸ ἐν ὄρμῃ εἶναι." καὶ ἅμα εἰπὼν ταῦτα προσέταξε τῇ καμῇ γὰρ συνελθῆναι, καὶ γὰρ διὰ καὶ ἐβλᾶς λοιπὸν τῇν τῶν τοιούτων,

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Περὶφοβὸν δὲ ἄρα ἐποίει τὸν ἡγεμόνα τὸ πλῆστον τῶν σοφῶν ἦκειν, Ἰνδοὶ γὰρ δεδίασι τοῦτους μᾶλλον ἢ τὸν σφῶν αὐτῶν βασιλέα, ὅτι καὶ βασιλεὺς αὐτός, ὑφ' ᾧ ἕστην ἡ χώρα, περὶ πάντων, ἃ λεκτέα τε αὐτῷ καὶ πρακτέα, ἐρωτᾷ τοῦδε τοῦ ἀνδρα, ὥσπερ οἱ ἐς θεοῦ πέμποντες, οἱ δὲ σημαίνουσιν μὲν, ὅ τι λῶον αὐτῷ

belief. So much for my knowledge of snakes.

9. The city below the mountain is very large, and by their account is called Paraka. In the center of it there are dedicated many snake heads, since the Indians of that region practice this kind of hunting from an early age. They are said also to understand the speech and advice of animals by eating either the heart or the liver of a snake.⁹ As the party proceeded they thought they heard the pipe of some herdsman herding his flock, but it was a flock of white deer, which the Indians milk, believing their milk to be nutritious.

10. From there they traveled for four days through rich, well tilled country before nearing the Wise Men's citadel. Ordering his camel to kneel, their guide jumped off it, terrified and dripping with sweat. Apollonius however realized where he had arrived, and laughing at the Indian's fear said, "Even if this man had sailed into harbor after crossing some wide sea, I think, he would be distressed by land, and fear being in port." So saying he made his camel crouch, being by now used to such things.

What caused the guide such terror was the proximity of the Wise Men, since the Indians fear them even more than their own king. In fact the king himself who rules the country asks the advice of these notables on every subject, what to say and what to do, like those who send to a god for advice; and they signify what it would be good for him to

⁹ Compare I 20.3, on the Arabs' understanding of birds.

πράττειν, ὁ τι δὲ μὴ λῶον, ἀπαγορεύουσί τε καὶ ἀποστηλείουσιν.

11. Καταλόνειν δὲ μέλλοντες ἐν τῇ κόμῃ τῇ πλησίον (ἀπέχει δὲ τοῦ ὄχλου τῶν σοφῶν οὕτω σάδιον), ἰδεῖν φασὶ νεανίαν δρομῶ ἤκουτα μελάντατον Ἰνδῶν πάντων, ὑποστῆλβειν δὲ αὐτῷ μνηοειδῶς τὸ μεσὸ φρονον. τοῦτι δὲ ἀκούω χρόνιος ὕστερον καὶ περὶ Μέμνονα⁸ τὸν Ἡρώδου τοῦ σοφιστοῦ πρόφημον (ἀπ' Αἰθιοπῶν δὲ ἦν) ἐν μεμαρκά δόξαι, ποιῶντος δὲ ἐς αὐδρας ἐκλιπεῖν τὴν αὐγὴν ταύτην καὶ συναφανισθῆναι τῇ ὥρᾳ, τὸν δὲ Ἰνδὸν χρυσῆν μὲν φέρειν φασὶν ἄγκυραν, ἣν νομίζουσιν Ἰνδοὶ κηρύκειον ἐπὶ τῷ πάντα ἴσχειν.

12. Προσδραμόντα δὲ τῷ Ἀπολλωνίῳ φωνῇ Ἑλληνάδι προσεπτεῖν αὐτόν, καὶ τοῦτο μὲν οὔτω θαυμαστον δοξάει διὰ τὸ καὶ τοὺς ἐν τῇ κόμῃ πάντας ἀφ' Ἑλληνῶν φθέγγεσθαι,⁹ τὸ δὲ "ὁ δέῃνα χαίρει" τοῖς μὲν ἄλλοις παρασχεῖν ἐκκληγῆναι, τῷ δὲ αὐδρι θάρος ὑπερῶν ἀφῆκτο, βλήμας γὰρ ἐς τὸν Δάμναι, "παρὰ αὐδρας" ἔφη "σοφοὺς ἀτεχνῶς ἤκοιμεν, εὐκίαν γὰρ πρὸς γινώσκου." καὶ ἅμα ἤμετο τὸν Ἰνδόν, ὅ τι χρὴ πράττειν, ποθῶν ἥδη τὴν ξυνουσίαν, ὁ δὲ Ἰνδὸς "τούτους μὲν" ἔφη "καταλύειν χρὴ ἐνταῦθα, σέ δὲ ἦκειν ὡς ἔχεις, κελεύουσι γὰρ αὐτοί." Τὸ μὲν δὴ "αὐτοῦ" Πυθαγόρειον ἥδη τῷ Ἀπολλωνίῳ ἐφάνη, καὶ ἡκολούθει χαίρων.

⁸ Μέμνονα Ol.: Μέμνονα

⁹ ἀφ' Ἑλλ. φθ. *suspectum*

do, and forbid and warn him against what it would not be.

11. They were about to put up in the nearby village, which is less than a stade from the Wise Men's hill, when they say they saw a young man running towards them, blacker than any Indian, but with a crescent-shaped mark gleaming on his forehead. I gather that the same thing appeared long afterwards in Memnon, the foster son (though he was Ethiopian) of the sophist Herodes,¹⁰ when he was still a youth, but as he entered manhood this white mark faded and vanished along with his prime. The Indian also carried a golden anchor, they say, which is a customary symbol of messengers in India since it "secures" everything.

12. He ran up to Apollonius and greeted him in Greek, which was not in itself surprising since everybody in the village talked Greek. But while his saying "Greetings" with the appropriate name amazed the others, it assured the Master of his mission, since he looked at Damis and said, "We have come to men of true wisdom, since they seem to have foreknowledge." Immediately he asked the Indian what he had to do, being now eager to meet them, and the Indian said, "These must stay here, but you must come as you are, because they themselves invite you." The word "themselves" in itself seemed Pythagorean to Apollonius, and he followed gladly.¹¹

¹⁰ Herodes Atticus, the great Athenian sophist of the mid-second century, had several such foster sons, including the African Memnon.

¹¹ "He himself said" was the way Pythagoreans quoted the sayings of the founder.

13. Τὸν δὲ ὄχθον, ἐφ' οὗ οἱ σοφοὶ ἀνῶκισμένον εἶσιν, ὕψος μὲν εἶναι κατὰ τὴν Ἀθηναίων φασὶν ἀπόπολιν, ἀνίστασθαι δὲ ἐκ πεδίου ἀνω, εὐφύα δὲ ὁμοίως πέτραν ὀχυροῦν αὐτὸν κύκλῳ περιήκουσαν, ἥς πολυλαχοῦ δίσχηλα ὀρᾶσθαι ἔχρη, καὶ γενεάδων τήτους καὶ προσάπτων, καὶ που καὶ νῶτα ἰδεῖν ἀπωλοσθηκόσων ὁμοια. τὸν γὰρ Διόνυσον, ὅτε ξὺν Ἡρακλεῖ ἀπεπειράτο τοῦ χωρίου, προσβαλέειν μὲν αὐτῷ φασὶ κελεύσας τοὺς Πᾶνας, ὡς πρὸς τὸ συμῶν¹⁰ ἱκανούς, ἐμβροτηθέντας δὲ αὐτοὺς ὑπὸ τῶν σοφῶν πεσεῖν ἄλλον ἄλλως, καὶ πὰς πέτρας οἷον ἐμπρωθήναι τὰ τῆς διαμαρτίας σχήματα. περὶ δὲ τῷ ὄχθῳ νεφέλην ἰδεῖν φασιν, ἐν ᾗ τοὺς Ἰνδοὺς οἰκεῖν φανεροῦς τε καὶ ἀφανέως καθ' ἡ τὴν Βούλονται. πύλας δὲ εἰ μὲν καὶ ἄλλας εἶναι τῷ ὄχθῳ, οὐκ εἰδένα. τὸ γὰρ περὶ αὐτὸν νέφος οὔτε ἀκλείστω ξυγχωρεῖν οὔτ' αὖ ξυγκεκλεισμένῳ φαίνεσθαι.

14. Αὐτὸς δὲ ἀναβῆναι μὲν κατὰ τὸ νότιον μάλιστα τοῦ ὄχθου τῷ Ἰνδῷ ἐπόμενος, ἰδεῖν δὲ πρῶτον μὲν φρέαρ ὀργυλῶν τετράρων, οὗ τὴν αὐγὴν ἐπὶ τὸ σόμιον ἀναπέμπεσθαι κυανωτάτην οὖσαν, καὶ ὅποτε ἡ μεσημβρία τοῦ ἡλίου σταίῃ περὶ αὐτό, ἀνυμᾶσθαι τὴν αὐγὴν ὑπὸ¹² τῆς ἀκτῆς καὶ χωρεῖν ἀνω, παρεχόμενῃν εἶδος θερμῆς ἥριδος. μαθεῖν δὲ ὅσπερ περὶ τοῦ φρέατος, ὡς σαιδαράκη μὲν εἶη ἡ ὑπ' αὐτῷ γῆ, ἀπόρητον δὲ τὸ ὕδωρ ἡγούντο καὶ οὔτε πίνοι τινες αὐτό οὔτε ἀνασπύῃ, ὅρκιον δὲ νομίζοντο τῇ πέρειξ Ἰνδικῇ πᾶσιν.

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13. They say that the hill where the Wise Men have their settlement is about the height of the Acropolis at Athens, though it rises sheer from a plain, and it is similarly defended by natural rock on every side. In many parts of this rock there could be seen prints of cloven hooves and impressions of beards, faces, and also backs as if people had slid down. It seems that when Dionysus in alliance with Heracles tried to take the place, he asked the Pans to attack it, thinking they would be good on sloping ground. They, however, were crazed by the Wise Men and fell everywhere, and the rocks had as it were been imprinted with the traces of their impiety. Around the hill they say they saw a cloud, and inside it the Indians live, visible or invisible as they please. They did not know if the hill had any other kind of gate, since the surrounding cloud prevented your seeing whether it was open or closed.

14. Apollonius says that he went up the hill roughly from the south, following the Indian. The first thing he saw was a well four fathoms deep, from which a deep blue light rose to the surface, and whenever the sun at its zenith stood above it, this light was drawn up by the sun's ray and rose upwards looking like a rainbow of fire. He later learned that the soil at the bottom of the well was realgar,¹² and that the Indians considered the water magical, and so neither drew nor drank from it; the whole region of India round about considered it a pledge of oaths.

¹² A red mineral containing arsenic and sulfur.

¹⁰ τὸ συμῶν Valck.: τὸν σεισμῶν

¹¹ καθ' West.: καὶ

¹² ὑπὸ Jackson: ἀπὸ

2 Πλησίον δὲ τοῦτο κρατῆρα εἶναι πυρός, οὐ φλόγα ἀναπύεσθαι μολυνδῶδη, καπνὸν δὲ οὐδένα ἀπ' αὐτῆς ἄρτεν, οὐδὲ ὀσμὴν οὐδεμίαν, οὐδὲ ὑπερχυθῆναι ποτὲ ὁ κρατῆρ οὗτος, ἀλλ' ἀναδιδόσθαι τοσοῦτος, ὥς μὴ ὑπερβάνῃ τοῦ βόθρου. ἐνταῦθα Ἴνδοι καθαίρονται τῶν ἀκουσίων, ὅθεν οἱ σοφοὶ τὸ μὲν φέρον ἐλέγχου καλοῦσι, τὸ δὲ πῦρ ξυγγνώμης, καὶ διττῶ ἐωρακέναι φασὶ πύθω λίθου μέλανος ὁμβρῶν τε καὶ ἀνέμων ὄντε. ὁ μὲν δὴ τῶν ὁμβρῶν, εἰ αὐχμῶ ἢ Ἴνδικῇ πλέουτο, ἀνορχεῖς νεφέλας ἀναπύεσθαι καὶ ὑγραίνει τὴν γῆν πᾶσαν, εἰ δὲ ὁμβροὶ πλεονεκτοῖεν, ὥρχει αὐτοὺς ξυγκλειόμενος, ὁ δὲ τῶν ἀνέμων πύθος ταῖσιν, οἷμα, τῷ τοῦ Διόλου ἀσκήσῃ πράττει, παρανοήσαντες γὰρ τὸν πύθον ἓνα τῶν ἀνέμων ἀνίσταν ἐμπνέειν ἄρα, καὶ τεύθειν ἢ γῆ ἔρρωται.

3 Θεῶν δὲ ἀγάλμασιν ἐνταχέειν φασιν, εἰ μὲν Ἴνδοὺς ἢ Αἰγυπτίοις, θαῦμα οὐδεὶν, τὰ δὲ γε ἀρχαῖότατα τῶν παρ' Ἑλλήσιν, τὸ τε τῆς Ἀθηνᾶς τῆς Πολυΐδος, καὶ τὸ τοῦ Ἀπολλωνίου τοῦ Δελφίου, καὶ τὸ τοῦ Διονύσου τοῦ Ἀμφυλίου, καὶ τὸ τοῦ Ἀμυνκλαίου καὶ ὅπασα ὠδε ἀρχαία, ταῦτα ἰδρύνεσθαι τε τοὺς Ἴνδοὺς τούτους καὶ νομίζειν Ἑλληνικοὺς ἦθεσι. φασὶ δ' οἰκεῖν τὰ μέσσα τῆς Ἰνδικῆς. καὶ τὸν ὄχθον ὁμφαλὸν ποιοῦνται τοῦ λόφου τούτου, πῦρ τε ἐπ' αὐτοῦ ὀργυιάζουσιν, ὃ φασιν ἐκ τῶν τοῦ ἡλίου ἀκτίνων αὐτοὶ ἐλάειν. τούτῳ καὶ τὸν ὕμνον ἡμέραν ἄπασαν ἐς μεσημβρίαν ᾄδουσιν.

15. Οἱ οὖτοι μὲν δὴ οἱ ἀνδρες καὶ ὅπως οἰκοῦντες τὸν ὄχθον, αὐτὸς ὁ ἀνὴρ δέεισιν ἐν μιᾷ γὰρ τῶν
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2 Near this, he says, there was a fiery crater, which gave off a lead-colored flame, but no smoke came from it or even an odor, and this crater never overflowed, but rose in such a way as never to spill out of its hollow. There the Indians purify themselves from accidental crimes, and for that reason the Wise Men call the well "the Well of Proof" and the fire "the Fire of Forgiveness." They also say they saw two jars of black stone, one of Winds and the other of Rains. The Jar of Rains is opened whenever India is afflicted with drought, and releases clouds, thus watering the whole land; but if there is too much rain, it is closed and so checks it. The Jar of Winds has the same effect as Aeolus's bag.¹³ I suppose, because by opening it slightly they release one of the winds to blow in due season and thus the land prospers.

3 They say they also came across idols of gods, some, not surprisingly, Indian or Egyptian, but also the earliest of Greek statues, those of Athena Polias, Delian Apollo, Dionysus of the Marshes, and Apollo of Amyclae,¹⁴ and others of similar antiquity, which these Indians set up and worship with Greek rites. They claim to inhabit the center of India, and regard the peak of this hill as its navel. On it they worship a mystic fire that they claim personally to light from the sun's rays. They sing their hymn to this fire every day about noon.

15. Now the Wise Men's nature and their way of life on the hill are described by the Master himself, since in one of
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¹³ In Homer, *Odyssey* 10.19-27, Aeolus gives Odysseus a bag containing the winds in order to speed his voyage.

¹⁴ These statues are all of the archaic period, from the eighth century to the sixth.

πρὸς Αἰγυπτίους ὁμιλῶν “εἶδον” φησὶν “Ἰνδοὺς Βραχμῶνας οἰκοῦντας ἐπὶ τῆς γῆς καὶ οὐκ ἐπ’ αἰγῆς, καὶ ἀτελείστως τετελεχυσμένους, καὶ οὐδὲν κεκτημένους καὶ¹³ τὰ πάντων.” ταυτὶ δὲ ἐκείνος μὲν σοφώτερον ἔγραψεν, ὁ δὲ γε Δάμις φησὶ Χαμευνία μὲν αὐτοὺς Χρηῖσθαι, τὴν γῆν δὲ ὑποστρωσθῆναι πόας, ἃς αὐ αὐτοὶ αἰρῶνται, καὶ μετεωροποιοῦντας διηιδεῖν ἀπὸ τῆς γῆς ἐς πῆλεις δύν, οὐ θαυμαστοπίας ἔνεκα, ἀλλ’ ὅπως τῷ Ἥλιῳ ξυναποβαίνοντες τῆς γῆς ὄρωσιν, ὥς πρόσφορα τῷ θεῷ πράττοντας.¹⁴

2 Τό τοι πῦρ, ὃ ἀπὸ τῆς ἀκτῖνος ἐπισπῶνται καί τοι σωματοειδὲς οὐ οὔτε ἐπὶ βαμποῦ καίεν αὐτοὺς οὔτε ἐν ἱπνοῖς φυλάττειν, ἀλλ’ ὥσπερ τὰς αὐγὰς, αἱ ἐξ ἡλίου τε ἀνακλῶνται καὶ ὕδατος, οὕτω μετέωρον τε ὀρεῖσθαι αὐτὸ καὶ σταλεῖν ἐν τῷ αἰθέρι. τὸν μὲν οὖν διη’ Ἥλιον ὑπὲρ τῶν ὀρωῶν, ἃς ἐμυροποιεῖ αὐτός, ἵν’ ἐς καιρὸν τῇ γῇ ἴωσι¹⁵ καὶ ἡ Ἰνδικὴ εὖ πράττη, νύκτωρ δὲ λυπαροῦσι τὴν ἀκτῖνα μὴ ἀχθῆσθαι τῇ νυκτὶ, μένειν δέ, ὥς ὅτ’ αὐτῶν ἡχθῇ. τοιοῦτον μὲν διη’ τοῦ Ἀπολλωνίου τὸ “ἐν τῇ γῇ τε εἶναι τοὺς Βραχμῶνας καὶ οὐκ ἐν τῇ γῇ.”

3 Τὸ δὲ “ἀτελείστως τετελεχυσμένους” δηλοῖ τὸν ἀέρα, ὃς¹⁶ ὅς ἴσως, ὑπαίθριοι γὰρ δοκοῦντες ἀνελίξεσθαι σκιάν τε ὑπεραίρουσιν αὐτῶν, καὶ ὕδατος οὐ ψεκάζονται καὶ ὑπὸ τῷ ἡλίῳ εἰσὶν, ἐπειδὴ αὐτοὶ βοῦλωνται. τὸ δὲ “μηδὲν κεκτημένους τὰ πάντων ἔχειν” ὧδε ὁ Δάμις ἐξηγέται· πηγαί, ὅπως αὐ τοῖς βάκχοις παρὰ τῆς γῆς ἀναβρόσκουσιν, ἐπειδὴ ὁ Διόνυσος αὐτοὺς

his addresses to the Egyptians he says, “I saw the Indian Brahmins living on the earth and not on it, walled without walls, owning nothing and owning everything.” This is his rather philosophical account, while Damis says that they sleep on the ground, and the earth makes a bed for them of any grass they choose. He also says he saw them levitating as much as two cubits from the ground, not for ostentation, since their Eminences deplore that kind of vanity, but because all the rites they perform to the Sun they do above the earth like him, considering this practice appropriate for the god.

2 The fire they draw from the sun’s ray looks substantial, but they do not light it on an altar or keep it in lanterns. Instead it is like rays of the sun reflected off water, and appears suspended and shimmering in the sky. They pray to the Sun on behalf of the seasons which it dispenses, asking for them to come at the right time for the land and for India to prosper, and at night they implore the sunbeam not to be hostile to the dark, but remain as it was when they drew it down. That is the meaning of Apollonius’s saying, “The Brahmins are on the earth and not on the earth.”

3 But “walled without walls” refers to the climate in which they live, since although they appear to camp out in the open air, they bring shade to cover themselves, they are not wetted when it rains, and have sunshine whenever they want. The words, “with no possessions except the whole world’s,” are interpreted by Damis in this way. Just as streams of water burst from the ground for worshippers of Bacchus when the god sets both them and the earth quak-

¹³ καὶ Οἰ.: ἡ ¹⁴ πράττοντας Key: πράττοντες

¹⁵ ἴωσι Cob.: ὄσι

τε καὶ τὴν γῆν σείσῃ, φοιτῶσι καὶ τοὺς Ἰνδοὺς τοῖους ἐστιαμένους τε καὶ ἐστιασάντων. ἐκόςτος οὖν ὁ Ἀπολλώνιος τοὺς μηδὲν μὲν ἐκ παρασκευῆς, αὐτοσχεδῶν δὲ ἂν βούλονται πορίζομένους, ἔχειν φησὶν ἂν μὴ ἔχουσιν.

4 Κομῶν δὲ ἐπιτηδεύουσιν, ὥσπερ Λακεδαιμόνιοι πάλαι, καὶ Θούριοι, Ταραντινοὶ τε καὶ Μήλιοι, καὶ ὅποσους τὰ Λακωνικὰ ᾗν ἐν λόγῳ, μέγαν τε ἀναδιδύνται λευκῇ, καὶ γυμνὸν αὐτοὺς βάδισμα, καὶ τὴν ἐσθῆτα ἐσχηματίζοντο παραπηλυσίως ταῖς ἐξωμίω. ἡ δὲ ὕλη τῆς ἐσθῆτος ἔριον αὐτοφύες ἡ γῆ φύει, λευκὸν μὲν ὥσπερ τὸ Παμφύλων, μαλακώτερον δὲ τύκτει, ἡ δὲ ἐλὲ πιμελὴ οἷα ἔλαιον ἀπ' αὐτοῦ λείβεται.¹⁷ τοῦτο ἱερὰν ἐσθῆτα ποιοῦνται καὶ εἰ τις ἕτερος παρὰ τοὺς Ἰνδοὺς τοῖους ἀνασπῶν αὐτό, οὐ μέλλεται ἡ γῆ τοῦ ἐρίου. τὴν δὲ ἰσχὺν τοῦ δακτυλίου καὶ τῆς βέβδου, ἃ φορεῖν αὐτοὺς ἄμφω, δύνασθαι μὲν πάντα, δύναι δὲ ἀρρήτω περιησθαι.

16. Προσιόντα δὲ τὸν Ἀπολλώνιον οἱ μὲν ἄλλοι σοφοὶ προσήγοντο ἀπαζόμενοι ταῖς χερσίν, ὁ δὲ Ἰάρχας ἐκάθιστο μὲν ἐπὶ δίφρου ὑψηλοῦ, χαλκοῦ δὲ μέγανος ᾗν καὶ πεποίκητο χρυσοῖς ἀγάλμασιν, οἱ δὲ τῶν ἄλλων δίφροι χαλκοῦ μὲν, ἄσπεροι δὲ ᾗσαν, ὑψηλοὶ δὲ ᾗσαν, ὑπεκάθιστο γὰρ τῷ Ἰάρχῳ. τὸν δὲ Ἀπολλώνιον ἰδὼν φωνῇ τε ἡσπιάσαστο Ἑλλιάδι καὶ τὰ τοῦ Ἰνδοῦ γράμματα ἀπῆγχε. θαυμάσαςτος δὲ τοῦ Ἀπολλωνίου τὴν πρόγνωσιν, καὶ γράμμα γέ ἐν ἔφῃ λέπτειν τῇ ἐπιστολῇ, δέλτα εἰπών, παρηλθε γὰρ αὐτὸν

ing, so they appear for the benefit of those Indians when the Indians are guests or hosts at dinner. Apollonius therefore rightly says that they have what they do not have, since they make no preparations in advance, but obtain everything they want on the spot.

They wear their hair long as used to be done by the Spartans, the Thurians of Tarentum, the Melians, and all the peoples that valued Spartan ways, and they bind it with a white ribbon. Their feet are bare, and they dressed in something like our one-sleeved tunic. The material for their clothing is wool that grows naturally from the earth, white like Pamphylian wool but softer, and exuding a grease like oil.¹⁵ They make this into their sacred cloth, and if anybody except these Indians tries to pluck this wool, the earth will not release it. The ring and the rod, both of which they carry, have a power which is capable of anything, and both are valued for their mysterious powers.

16. As Apollonius approached, the other Wise Men went up to him and greeted him with embraces, but Iarchas remained seated on a high chair. This was of dark bronze ornamented with golden images, while the others sat on chairs also of bronze, but with no images and less high, since they sat below Iarchas. On seeing Apollonius, Iarchas greeted him in Greek and asked for the Indian's letter. When Apollonius marveled at his clairvoyance, Iarchas added that there was one letter missing in the docu-

¹⁵ Apparently cotton. Philostratus refers to cotton by a different name, *byssois*, in II 20.1.

¹⁶ <δὲ> Jac.

¹⁷ λείβεται Kay: λείβεσθαι

2 γράφοντα, καὶ ἐφάμην τοῦτο ὧδε ἔχον.

2 Ἄναγνος δὲ τὴν ἐπιστολὴν, "πῶς" εἶπεν "ὦ Ἀπολλώνι, περὶ ἡμῶν φρονεῖτε;" "πῶς" εἶπεν "ἡ ὡς δηλοῖ τὸ ἡμῶν ἔνεκα ἦκεν με ὁδόν, ἣν μήπω τις τῶν θένων ἐγὼ ἀνθρώπων;" "τί δὲ ἡμᾶς πλέον οἶε σαυτοῦ γνώσκεις;" "ἐγὼ μὲν" εἶπε "σοφώτερά τε ἡγοῦμαι τὰ ὑμέτερα καὶ πολλὰ θεώτερα. εἰ δὲ μηδὲν πλέον ὦ οἶδα παρ' ὑμῶν εὔρομαι, μεμλῆγκως ἂν εἴην καὶ τὸ μηκέτ' ἔχειν¹⁸ ὅ τι μάθουμι."

3 "Ἵππολαβῶν οὖν ὁ Ἴνδος "οἱ μὲν ἄλλοι" εἶπεν "τοὺς ἀφικνουμένους ἐρωτῶσι, ποταποὶ τε ἦκουσι καὶ ἔφ' ὅ τι, ἡμῶν δὲ σοφίας ἐπιδειξὺν πρόσην ἔχει τὸ μὴ ἀγνοῆσαι τὸν ἦκουτα. ἔλεγε δὲ πρῶτον τοῦτο." καὶ εἰπὼν ταῦτα παρόβειν τε διῆκει τὸν Ἀπολλώνιον καὶ μαηρόβειν, καὶ τὰ ἐν Αἰγυπτῷ πάντα, καὶ ὡς προσῆλθεν αὐτῷ ὁ Δάμης, καὶ εἰ διή τι ἐσπουδασαν ὁδοιποροῦντες ἢ σπουδαῖοντος ἐτέρου εἶδον, πάντα ταῦθ' ὥσπερ κοινωνήσας αὐτοῖς τῆς ἀποδημίας ὁ Ἴνδος ἀπνευστὶ τε καὶ σαφῶς εἶπεν.¹⁹

4 Ἐκταλαγέντος δὲ τοῦ Ἀπολλωνίου καὶ ὁπόθεν εἰδείν²⁰ ἐπερομένου, "καὶ σὺ μέτοχος" εἶπεν "τῆς σοφίας ταύτης ἦκεις, ἀλλ' οὐπω πάσης." "διδάξῃ οὖν με" εἶπεν "τὴν σοφίαν πᾶσαν;" καὶ ἀφθόνως γε, "εἴπε "τοῦτ' ἂν σοφώτερον τοῦ βασκαίνειν τε καὶ κρύπτειν τὰ σπουδῆς ἀξία. καὶ ἄλλως, Ἀπολλώνι, μεστὸν σὲ ὁρῶ τῆς Μημησοσύνης, ἣν ἡμεῖς μάλαστα θεῶν ἀγαπῶμεν." "ἡ γὰρ καθεώρακας," εἶπεν "ὅπως πέφυκα;" "ἡμεῖς,"

ment, a D that the writer had left out, and this proved to be true.

After reading the letter, he said, "Apollonius, what is your opinion of us?" "Why," said Apollonius, "it is shown by my taking a journey for your sake such as no one among those I come from has ever taken." "What knowledge do you think we have that you lack?" "It is my opinion," he replied, "that your ways are wiser and much more inspired. But if I were to find nothing among you that I do not know, I would also have learned that there is nothing further for me to learn."

So the Indian replied, "Other people ask newcomers where they come from and what their mission is, but for us it is the first proof of our wisdom that we are not ignorant about our visitors. Let me prove this first." Whereupon he recounted Apollonius's ancestry on his father's and his mother's side, all his experiences in Aegae, how Damis joined him, all the things that they had discussed on the journey or had learned from the discussions of others. All this the Indian reeled off fluently and clearly, just as if he had shared their journey.

In amazement Apollonius asked him how he knew, and he replied, "You have come with a part of this wisdom, but not of all." "Will you let me learn it all, then?" Apollonius asked. "Unstintingly," Iarchas replied, "that is more philosophical than grudging and concealing what is important. Besides, Apollonius, I see that you are well endowed with Memory, the god whom we honor most." "What?" said Apollonius, "Have you already made out my nature?" "We,

¹⁸ μηκέτ' ἔχειν Benti.: μὴ κατέχειν

¹⁹ εἶπεν Cob.: εἶρηκεν ²⁰ εἰδείν Cob.: ᾗδει

ἔφη "ὦ Ἀπολλώνιε, πάντα ὁρώμεν τὰ τῆς ψυχῆς εἶδη ξυμβολοῖς αὐτὰ μυσίοις ἐξηχεύοντες. ἀλλ' ἐπεὶ μεσημβρία πλησίον, καὶ τὰ πρόσφορα τοῖς θεοῖς χρὴ παρασκευάσαι, νῦν μὲν ταυτ' ἐκπονῶμεν, μετὰ ταῦτα δέ, ὅποσα βούλει, διαλεγώμεθα, παρατήρχασθαι δὲ πᾶσι τοῖς δρωμένοις." "νῆ Δι', εἴπτε "ἀδικοῦντων τὸν Κάυκασον καὶ τὸν Ἰνδόν, οὓς ὑπεβίβας δι' ὑμᾶς ἦκω, εἰ μὴ πάντων ἐμφορομένην ὦν δρώητε." ἐμφοροῦν ἔφη "καὶ ἴωμεν."

17. Ἐλθόντες οὖν ἐπὶ πηγήν τινα ὕδατος, ᾗν φησιν ὁ Δάμυς ἰδὼν ὑστερον εὐκέναι τῇ ἐν Βαιωτοῖς Δίρκῃ, πρῶτα μὲν ἐγγυμνώθησαν, εἶτα ἐχρίσαντο τὰς κεφαλὰς ἡλεκτροῦδι φαρμάκῳ, τὸ δὲ οὕτω τι τοὺς Ἰνδοὺς ἔθλαπτεν, ὥς ἀγμύλειν τὸ σῶμα καὶ τὸν ἰδρώτα χωρεῖν ἄστακτί, καθάπερ τῶν πυρὶ λουομένων, εἶτα ἔρριψαν ἑαυτοὺς ἐς τὸ ὕδωρ καὶ λουομένοι ὤδε πρὸς τὸ ἱερὸν ἐβδάλizon ἐστεινωμένοι καὶ μετροὶ τοῦ ὕμνου.

2 Περιστατες δὲ ἐν χοροῦ σχήματι καὶ κορυφαῖον ποιούμενοι τὸν Ἰάρχαν ὁρθαῖς ταῖς ῥάβδους τῇν γῆν ἐπληξάτω, ἥ δὲ κυρωθεῖσα δίκην κύματος ἀνέπεψεν αὐτοὺς ἐς δίπτυχον τοῦ αἵματος. οἱ δὲ ᾄδον ᾠδὴν, ὅποιος ὁ παῖς ὁ τοῦ Σοφοκλέους, ὃν Ἀθήνησι τῷ Ἀσκληπιῷ ἔδουσαν. ἐπεὶ δὲ ἐς τὴν γῆν κατήσαν, καλέσας ὁ Ἰάρχας τὸν μεράκιον τὸ τῇν ἀγκυραν φέρον "ἐπιμελήθητι" ἔφη "τῶν Ἀπολλωνίου ἐταίρων." ὁ δὲ πολλῶ θάρσεν ἡ οὐ ταχεῖς τῶν ὀρυθίων πορευθεὶς τε καὶ ἐπαινεθὼν "ἐπιμελήγημαι" ἔφη. θεραπεύσαντες οὖν τὰ πολλὰ τῶν ἱερῶν ἀπεπαύοντο ἐν τοῖς θάκοις, ὁ

Apollonius," he replied, "make out every kind of soul, and have countless clues to discover them. But as it is nearly noon, and we must prepare the gods' due rites, let us attend to them, and later let us discuss whatever you like. You may attend all our rites." "Well," said Apollonius, "I would certainly be wronging the Caucasus and the Indus, which I crossed to get to you, if I did not absorb all your rites." "Absorb them," said Iarchas, "and let us go."

17. So they went to a spring of water, which Darnis after seeing it compares to Dirce in Boeotia.¹⁶ After disrobing, they then anointed their heads with an ointment like amber, which had such a warming effect on the Indians that their bodies steamed and their sweat ran in streams as when people use the hot bath. Then, after diving into the water and washing, in this state they proceeded to the temple garlanded and full of song.

There they stood around in a kind of chorus and, taking their cue from Iarchas, struck the ground with their uplifted staves; and the ground, flexing like a wave, shot them two cubits into the air. They then sang a song like Sophocles's *Hymn of Praise* that is sung to Asclepius at Athens. When they had come down to earth, Iarchas called the youth carrying the anchor and said, "Take care of Apollonius's friends." The youth went and came back much faster than the swiftest bird, and said, "I have taken care of them." Then, having performed most of their rites, they

¹⁶ River that rises near Thebes.