

Contents

Contents	i
1 Introduction	1
I India in Greek and Roman sources	3
2 Pre–classical Greek sources	5
2.1 Dionysius Chalcus	5
3 Classical Greek sources	7
3.1 Hellanicus of Mytilene	7
3.2 Hecataeus	9
3.3 Aeschylus	10
3.4 Democritus	10
3.5 Aristocrates	11
3.6 <i>Scholia In Aeschylum</i>	12
3.7 Hecataeus	13
3.8 Orphica, <i>Lithica kerygmata</i>	14
3.9 Herodotus	14
3.10 Ctesias of Cnidus	30
3.11 Ephippus Comic	45
3.12 Menander	45
4 Hellenistic Greek sources	47
4.1 Dionysius Scytobrachion	47
4.2 Vettius Valens	48
4.3 Apollodorus of Artemita	50
4.4 <i>Scholia In Homerum</i>	51

CONTENTS

4.5	Timon	52
4.6	<i>Lyrica Adespota</i>	53
4.7	Theopompus	53
4.8	Anaxarchus	54
4.9	Speusippus	55
4.10	Callixenus of Rhodes	56
4.11	Paradoxographus Vaticanus	57
4.12	Theophrastus	58
4.13	Ephraem the Syrian	61
4.14	<i>Artaxerxis Epistulae</i>	62
4.15	Polemon Periegetes	62
4.16	Phylarchus	63
4.17	Demosthenes	64
4.18	<i>Scholia In Apollonium Rhodium</i>	64
4.19	Philochorus	65
4.20	Aristodemus	66
4.21	<i>Scholia In Euclidem</i>	66
4.22	Ephorus	67
4.23	Lycophron (scholia in)	68
4.24	Phaenias of Eresus	70
4.25	Berosus	70
4.26	<i>Scholia In Theocritum</i>	71
4.27	Megasthenes, <i>Indica</i>	71
4.28	Hipparchus	102
4.29	Nicander	104
4.30	Aristophanes of Byzantium	104
4.31	Callisthenes	111
4.32	Duris of Samos	112
5	Roman empire, Greek and Latin sources	115
5.1	Eutropius / Pacanii translatio	115
5.2	Longus	116
5.3	Pseudo-Apollodorus	117
5.4	<i>Periplus Maris Erythraei</i>	119
5.5	Strabo	130
5.6	Manetho	162
5.7	Eusebius	163
5.8	Pseudo-Galenus	173

CONTENTS

5.9	Theophilus of Antioch	175
5.10	Basil of Caesarea	176
5.11	<Perictione>	177
5.12	Polybius	178
5.13	Diogenes Laertius	179
5.14	Juba II Rex Mauretaniae	180
5.15	Diophantus	180
5.16	Diogenianus	181
5.17	Polyaenus	182
5.18	Dionysius Periegetes	185
5.19	<Damigeron Magus>	187
5.20	Favorinus	187
5.21	Chrysermus of Alexandria	188
5.22	Athenaeus Mechanicus	189
5.23	Oppian of Apamea	190
5.24	<i>Physiologus</i>	191
5.25	Cornelius Alexander Polyhistor	192
5.26	Julius Pollux	193
5.27	Thessalus of Tralles	195
5.28	Xenophon of Ephesus	197
5.29	Pausanias	198
5.30	Philo Mech.	198
5.31	Philostratus Major	199
5.32	Pseudo-Dioscorides	199
5.33	Evagrius Scholasticus	200
5.34	Porphyrius	202
5.35	Harpocraton	204
5.36	Alexander of Aphrodisias	205
5.37	Pseudo-Sosthenes	206
5.38	Dionysius Halicarnassensis	207
5.39	Apollonius Phil.	208
5.40	Ammonius Saccas	210
5.41	Agathemerus	211
5.42	Celsus	212
5.43	Ephraem Syrus	214
5.44	Aelius Herodianus	214
5.45	Archigenes	225
5.46	Herodian	227

CONTENTS

5.47	Arrian of Nicomedia	228
5.48	Nicolaus of Damascus	322
5.49	Augustus	324
5.50	Aretaeus of Cappadocia	325
5.51	Plutarch	326
5.52	Appian	326
5.53	Dio Cassius	328
5.54	Testamentum Salomonis	330
5.55	Himerius	330
5.56	Oribasius	333
5.57	Philumenus	340
5.58	Cephalion	341
5.59	Athanasius	342
5.60	Aelius Aristides	345
5.61	Ptolemaeus VIII Euergetes II <Hist.>	347
6	Late Antique	349
6.1	Joannes Stobaeus	350
6.2	Syriani, Sopatri Et Marcellini Scholia (?)	353
6.3	Flavius Claudius Julianus Imperator	353
6.4	Asterius of Amasea	356
6.5	Stephanus Med.	357
6.6	Joannes Philoponus	358
6.7	Anonymi Geographiae Expositio Compendiaria	360
6.8	Philostorgius	362
6.9	John of Damascus	364
6.10	<i>Chronicon Paschale</i>	368
6.11	Choricius of Gaza	370
6.12	Eutecnius	372
6.13	Mantissa Proverbiorum	373
6.14	Marcian of Heraclea	373
6.15	Aëtius	380
6.16	Anonymi De Astrologia Dialogus	389
6.17	Timotheus of Gaza	390
6.18	Salaminius Hermias Sozomenus	391
6.19	Papyri magicae	394
6.20	Procopius	394
6.21	Proclus Phil.	396

CONTENTS

6.22	Agathias Scholasticus	397
6.23	Olympiodorus the Younger	398
6.24	Basilus	399
6.25	Theodoretus	401
6.26	Paulus (med.)	406
6.27	Nonnosus	411
6.28	Epiphanius	413
6.29	Stephanus Gramm.	418
6.30	Scholia In Demosthenem	424
6.31	Joannes Chrysostomus	425
7	Byzantine	435
7.1	Joannes Rhet (?)	436
7.2	Michael Apostolius	437
7.3	Pseudo-Macarius	441
7.4	Michael Attaleiates	442
7.5	George Pachymeres	444
7.6	Anthologia Graeca	445
7.7	Theophanes Continuatus	447
7.8	Manuel Philes	448
7.9	Joannes Zonaras	450
7.10	<i>Scholia In Clementem Alexandrinum</i>	454
7.11	Phalaridis Epistulae	455
7.12	Theodorus Scutariota	455
7.13	Nikephoros I of Constantinople	455
7.14	Josephus Genesius	457
7.15	Nicephorus Gregoras	458
7.16	Anthologiae Graecae Appendix	460
7.17	Nicetas Choniates	461
7.18	Pseudo-Codinus	462
7.19	Chronicon Paschale	463
7.20	Laonicus Chalcocondyles Hist.	465
7.21	Etymologicum Gudianum	467
7.22	Nikephoros Bryennios	468
7.23	Pseudo-Sphrantzes	470
7.24	<i>Encomium Heraclii ducis</i>	470
7.25	Joannes VI Cantacuzenus	471
7.26	Constantinus Manasses	471

CONTENTS

Bibliography	475
Index	477

Chapter 1

Introduction

Organization of this corpus? Options that come to mind are by (a) purported original reporter (e.g., Nicolaus of Damascus, non-extant historian), (b) reporting extant author (e.g., Strabo citing, but not quoting, Nicolaus at *Geographica* 15.1.72–73), (c) by event (e.g., an embassy from Indian kingdom to Augustus in 19 BC), (d) types of people (e.g., gymnosophists or sramana), (e) story types (parallel fables or tropes, like walking on the water), (f) philosophical or religious concepts (like love and compassion). Further, I should consider whether there may be a home in this document for material culture such as statuary, painting, and coinage.

Another issue is one of perspective: from whose side am I recording this? Indians as they seemed to the Greeks? Greeks as they seemed to the Indians? Might either option lose subtleties of particular authors?

And what about distinct but sometimes related or confused cultures, namely the Ethiopians.

Part I

India in Greek and Roman sources

Chapter 2

Pre-classical Greek sources

2.1 Dionysius Chalcus

Confirm person. Date?

tion, search

Dionysius Chalcus (Greek: Διονύσιος ὁ Χαλκοῦς) was an ancient Athenian poet and orator. According to Athenaeus, he was called Chalcus ("brazen") because he advised the Athenians to adopt a brass coinage (xv. p. 669). His speeches have not survived, but his poems are referred to and quoted by such authors as Plutarch (Nicias, 5), Aristotle (Rhetoric, iii. 2), and Athenaeus (xv, p. 668, 702; x, p. 443; xiii, p. 602). The extant fragments are chiefly elegies on symposiac subjects and are characterized by extravagant metaphors.

Plutarch credits Dionysius Chalcus with leading the band of Athenian colonists who founded Thurii in 443 BC. (From Wikipedia¹)

Dionysius Epic., Fragmenta (1326: 001) "Die griechischen Dichterfragmente der römischen Kaiserzeit, vol. 1, 2nd edn.", Ed. Heitsch, E. Göttingen: Vandenhoeck & Ruprecht, 1963. Fragment 5b, line 2

ἐν δέ τε Κάσπειροι ποσσικλυτοί, ἐν δ' Ἀριηνοί, Κοσσαῖος γενεὴν Κασπειρόθεν, οἳ
ρά τε πάντων Ἰνδῶν, ὅσοι ἔασιν, ἀφάρτερα γούνατ' ἔχουσιν· ὅσον γάρ τ' ἐν ὄρεσ-
σιν ἀριστεύουσι λέοντες, ἢ ὅποσον δελφῖνες ἔσω ἀλὸς ἡχήεσσης, αἰετὸς εἰν ὄρνισι

1. http://en.wikipedia.org/wiki/Dionysius_Chalcus

CHAPTER 2. PRE-CLASSICAL GREEK SOURCES

μεταπρέπει ἀγρομένοισι ἵπποι τε πλακόντος ἔσω πεδίοιο θέοντες, τόσπον ἐλαφροτάτοισι περιπροφέρουσι πόδεσσιν Κάσπειροι μετὰ φῦλα, τά τ' ἄφθιτος ἔλλαχεν ἥως.

Dionysius Epic., Fragmenta Fragment 9v, line 29

φῆ καὶ μέσσον ὄρουσεν ἀνὰ στρατὸν, ἔν[θα μάλιστα] Κηθαῖοι πυρίκαυτον ἐπὶ μόθον ἐκλο[νέοντο,] [ς]τὰς [δ'] ὃ γε Δηριαδῆα καὶ ἄλ[λου]ς ἱαχ[εν αὐδῶν·] [ῶ]δ' ἄρα νῦν φράζεσθε γυναικ[ῶ]ν ἀτμέ[νες Ἰνδοί,] [Δ]ηριάδη δ' ἔκπαγλον ἐ[πιστά]μενος τ[άδε φράζω·] ο[ὐ] γάρ κεν πρὶν τοῦτο κατὰ [στ]ένος αἶθο[πος ὁρμήν] οἴνου ἐρωήσαιτε καὶ ἐκ κακότητα φύ[γοιτε,] πρὶν κε θοῇ ἐνὶ νυκτὶ διάλλυδις εἰρύς[σαντες] ὠμάδια κρέα θηρὸς ἀπὸ ζωοῖο φάγη[τε].

Dionysius Epic., Fragmenta Fragment 11r, line 9

[]μμεναι ἀλ[] [κ]ατεναντίον [] Φηρῶν ἄσχετον ὕβριν ἀ[λ]υσκά[ζ] οἱ δ' ἄμα Πορθάωνος ἀτασθαλί[η] Αἴθιππος Προκάων τε Τυρηθ[] ἠδὲ λιπῶ[ν] Μοτύης τε θεῶν [] ἐζόμενο[. κ]ονίησιν ἀφελκε[] ἔστι δ[....]υοεντος ὑπὲρ πεδί[οιο] μεσσ[όθι τύμ]βος ἐρεμνὸς α[.] ..χα[.....]ςος ἱερά[.] Ἰνδι[.....]ικ[.] τοί δ' α[....]ε[....]ιον[] γαῖαν ὄσσην Γάγγης τε π[] ἔνθα δὲ κῆρα φυγόντες ἀπ[] Πεισίνοος τε Δάμας τε Πολ[] τῶν οἱ μὲν σιγῇ δεδμη[μένοι] τρεῖς ἔσαν ὅττι ἐ πρόσθε[] αὐτὰρ ὁ καὶ μύθοις καὶ α[] Παρπαδίκης Κόκα[λὸς τε?] Πεισίνοος προφέρ[ιστος]

Chapter 3

Classical Greek sources

3.1 Hellanicus of Mytilene

Confirm person.

Hellanicus of Lesbos (Ancient Greek: Ἑλλάνικος) was an ancient Greek logographer who flourished during the latter half of the 5th century BC. He was born in Mytilene on the isle of Lesbos in 490 BC and is reputed to have lived to the age of 85. According to the Suda, he lived for some time at the court of one of the kings of Macedon, and died at Perperene, a city in Aeolis on the plateau of Kozak near Pergamon, opposite Lesbos.

His work includes the first mention of the legendary founding of Rome by the Trojans; he writes that the city was founded by Aeneas when accompanying Odysseus on travels through Latium. However, he supported the idea that the Etruscans lay behind the origins of the Pelasgians, an ancient Greek people who were thought to have antedated the great Achaean invasions.

Some thirty works are attributed to him—chronological, historical and episodic. Mention may be made of:

The Priestesses of Hera at Argon: a chronological compilation, arranged according to the order of succession of these functionaries
The Carneionikae: a list of the victors in the Carnean games (the chief Spartan musical festival), including notices of literary events
An Atthis, giving the history of Attica from 683 to the end of the Peloponnesian War (404), which is referred to by Thucydides (1.97), who says that he treated the events of the years 480–431 briefly and superficially, and with little regard to chronological sequence

CHAPTER 3. CLASSICAL GREEK SOURCES

Phoronis: chiefly genealogical, with short notices of events from the times of Phoroneus, primordial king in Peloponnesus. Troica and Persica: histories of Troy and Persia.

Hellanicus authored works of chronology, geography, and history, particularly concerning Attica, in which he made a distinction between what he saw as Greek mythology from history. His influence on the historiography of Athens was considerable, lasting until the time of Eratosthenes (3rd century BC).

He transcended the narrow local limits of the older logographers, and was not content to merely repeat the traditions that had gained general acceptance through the poets. He tried to give the traditions as they were locally current, and availed himself of the few national or priestly registers that presented something like contemporary registration.

He endeavoured to lay the foundations of a scientific chronology, based primarily on the list of the Argive priestesses of Hera, and secondarily on genealogies, lists of magistrates (e.g. the archons at Athens), and Oriental dates, in place of the old reckoning by generations. But his materials were insufficient and he often had recourse to the older methods.

On account of his deviations from common tradition, Hellanicus is often called an untrustworthy writer by the ancients themselves, and it is a curious fact that he appears to have made no systematic use of the many inscriptions which were ready to hand. Dionysius of Halicarnassus censures him for arranging his history, not according to the natural connection of events, but according to the locality or the nation he was describing; and undoubtedly he never, like his contemporary Herodotus, rose to the conception of a single current of events wider than the local distinction of race. His style, like that of the older logographers, was dry and bald. (From Wikipedia¹)

Hellanicus Hist., Testimonia (0539: 001) “FGrH #4, #323a, #687a”. Volume-Jacoby'-T 1a,4,T, fragment 19, line 3

STRABON I 2, 35: Θεόπομπος (II) δὲ ἐξομολογεῖται φήσας, ὅτι καὶ μύθους ἐν ταῖς ἱστορίαις ἐρεῖ, κρεῖττον ἢ ὥς Ἡρόδοτος καὶ Κτησίας (III) καὶ Ἑλλάνικος καὶ οἱ τὰ Ἰνδικὰ συγγράψαντες (III). AVIEN.

Hellanicus Hist., Fragmenta (0539: 002) “FGrH #4, #323a, #601a, #608a, #645a, #687a”. Volume-Jacoby'-F 1a,4,F, fragment 87, line 16

1. http://en.wikipedia.org/wiki/Hellanicus_of_Mytilene

3.2. HECATAEUS

.. καὶ τρίτον ἐπὶ τούτοις θεὸν ἀσώματον πτέρυγας ἐπὶ τῶν ὤμων ἔχοντα χρυσᾶς, ὃς ἐν μὲν ταῖς λαγόσι προσπεφυκυίας εἶχε ταύρων κεφαλᾶς, ἐπὶ δὲ τῆς κεφαλῆς δρᾶκοντα πελώριον παντοδαπαῖς μορφαῖς θηρίων ἰνδαλλόμενον’.

Hellanicus Hist., Fragmenta Volume-Jacoby’-F 1a,4,F, fragment 154b, line 5

Κράτης δὲ Ἑρεμνοὺς γράφει καὶ ἀποδίδωσι τοὺς Ἰνδοὺς, ἐπεὶ μέλανες οὔτοι.

Hellanicus Hist., Fragmenta Volume-Jacoby’-F 1a,4,F, fragment 185, line 5

.. ἐν ἀριστεραῖ δὲ οἱ πρὸς ἔω Σκύθαι νομάδες καὶ οὔτοι μέχρι τῆς ἐώιας θαλάττης καὶ τῆς Ἰνδικῆς παρατείνοντες.

Hellanicus Hist., Fragmenta Volume-Jacoby’-F 1a,4,F, fragment 190, line 1

ροηδ. 36: Ἑλλάνικος ἐν Ἰνδοῖς εἶναι φησι κρήνην Σίλλην καλουμένην, ἐφ’ ἧς καὶ τὰ ἐλαφρότατα καταποντίζεται.

3.2 Hecataeus

Hecataeus of Miletus (c. 550 BC – c. 476 BC[1]) (Greek Ἑκαταῖος), named after the Greek goddess Hecate, was an early Greek historian of a wealthy family. He flourished during the time of the Persian invasion. After having travelled extensively, he settled in his native city, where he occupied a high position, and devoted his time to the composition of geographical and historical works. When Aristagoras held a council of the leading Ionians at Miletus to organize a revolt against the Persian rule, Hecataeus in vain tried to dissuade his countrymen from the undertaking.[2] In 494 BC, when the defeated Ionians were obliged to sue for terms, he was one of the ambassadors to the Persian satrap Artaphernes, whom he persuaded to restore the constitution of the Ionic cities.[3] Hecataeus is the first known Greek historian,[4] and was one of the first classical writers to mention the Celtic people. (From Wikipedia²)

of Miletus?

Hecataeus Hist., Fragmenta (0538: 002) “FGrH #1”. Volume-Jacoby’-F 1a,1,F, fragment 33, line 4

.. καὶ αὐτοῖς παίδευμα τὴν φρουρὰν <ἔχειν> οὐ κατανυστάζουσι· διδάσκονται γάρ τοι σοφαί τινι Ἰνδικῇ καὶ τοῦτο.

Hecataeus Hist., Fragmenta Volume-Jacoby’-F 1a,1,F, fragment 294a, line 1

> (es folgt F 292 b). – s. Γανδάραι· Ἰνδῶν ἔθνος.

2. http://en.wikipedia.org/wiki/Hecataeus_of_Miletus

CHAPTER 3. CLASSICAL GREEK SOURCES

Hecataeus Hist., Fragmenta Volume-Jacoby'-F 1a,1,F, fragment 296, line 1
υ 70 β: (φ 292a) καὶ περὶ τὸν Ἰνδὸν δέ φησι ποταμὸν γίνεσθαι τὴν κυνάραν.
Hecataeus Hist., Fragmenta Volume-Jacoby'-F 1a,1,F, fragment 297, line 1
s. Ἀργάντη· πόλις Ἰνδίας, ὡς Ἑκαταῖος.
Hecataeus Hist., Fragmenta Volume-Jacoby'-F 1a,1,F, fragment 298, line 1
– s. Καλατίαι· γένος Ἰνδικόν.
Hecataeus Hist., Fragmenta Volume-Jacoby'-F 1a,1,F, fragment 299, line 1
– s. Ὠπίαι· ἔθνος Ἰνδικόν.
Hecataeus Hist., Fragmenta Volume-Jacoby'-F 1a,1,F, fragment 299, line 2
Ἑκαταῖος Ἀσία «<ἐν δ' αὐτοῖς οἰκεῖουσιν ἄνθρωποι παρὰ τὸν Ἰνδὸν ποταμὸν
Ὠπίαι, ἐν δὲ τεῖχος βασιλῆιον.
Hecataeus Hist., Fragmenta Volume-Jacoby'-F 1a,1,F, fragment 299, line 4
ἀπὸ δὲ τούτου ἐρημὴ μέχρις Ἰνδῶν.

3.3 Aeschylus

“” (From Wikipedia³)

Aeschylus Trag., Supplices (0085: 001) “Aeschyli tragoediae, 2nd edn.”, Ed. Murray, G. Oxford: Clarendon Press, 1955, Repr. 1960. Line 284

καὶ Νεῖλος ἂν θρέψειε τοιοῦτον φυτόν, Κύπριος χαρακτήρ τ' ἐν γυναικείοις τύποις
εἰκῶς πέπληκται τεκτόνων πρὸς ἄρσένων· Ἰνδὰς τ' ἀκούω νομάδας ἵπποβάμοσιν εἶναι
καμήλοις ἀστραβιζούσας χθόνα, παρ' Αἰθίοψιν ἀστυγειτονουμένας.

Aeschylus Trag., Fragmenta (0085: 008) “Die Fragmente der Tragödien des Aischylos”, Ed. Mette, H.J. Berlin: Akademie-Verlag, 1959. Tetralogy 10, play A, fragment 74a, line 6

Ξενοφῶντα δὲ γένος τι Ἰνδῶν φάναι τὸν ‘χλούνην’ εἶναι, καθάπερ καὶ <παρ' Αἰ-
σχύλῳ ἐν Ἠδωνοῖς> ‘μακροσκελὴς μὲν.

3.4 Democritus

Democritus (Greek: Δημόκριτος, Dēmokritos, “chosen of the people”) (ca. 460 BC – ca. 370 BC) was an Ancient Greek philosopher born in Abdera, Thrace, Greece.[1] He was an influential pre-Socratic philosopher and pupil of Leucippus, who formulated an atomic theory for the universe.[2]

3.

3.5. ARISTOCRATES

His exact contributions are difficult to disentangle from those of his mentor Leucippus, as they are often mentioned together in texts. Their speculation on atoms, taken from Leucippus, bears a passing and partial resemblance to the nineteenth-century understanding of atomic structure that has led some to regard Democritus as more of a scientist than other Greek philosophers; however their ideas rested on very different bases.[3] Largely ignored in ancient Athens, Democritus was nevertheless well known to his fellow northern-born philosopher Aristotle. Plato is said to have disliked him so much that he wished all his books burned.[1] Many consider Democritus to be the "father of modern science".[4]

He traveled to Asia, and was even said to have reached India and Ethiopia.[10] (Cicero, de Finibus, v.19; Strabo, xvi). (From Wikipedia⁴)

Democritus Phil., Testimonia (1304: 001) "Die Fragmente der Vorsokratiker, vol. 2, 6th edn.", Ed. Diels, H., Kranz, W. Berlin: Weidmann, 1952, Repr. 1966. Fragment 1, line 15

τοῖς τε Γυμνοσοφισταῖς φασί τινες συμμῖξαι αὐτὸν ἐν Ἰνδία καὶ εἰς Αἰθιοπίαν ἐλθεῖν.

Democritus Phil., Testimonia Fragment 2, line 5

SUIDAS Δημόκριτος Ἡγησιστράτου (οἱ δὲ Ἀθηνοκρίτου ἢ Δαμασίππου) γεγονῶς ὅτε καὶ Σωκράτης ὁ φιλόσοφος κατὰ τὴν <οζ> Ὀλυμπιάδα [472 – 469] (οἱ δὲ κατὰ τὴν <π> [460 – 457] φασίν)· Ἀβδηρίτης ἐκ Θράκης, φιλόσοφος, μαθητὴς κατὰ τινὰς Ἀναξαγόρου καὶ Λευκίππου, ὡς δὲ τινες, καὶ μάγων καὶ Χαλδαίων Περσῶν· ἦλθε γὰρ καὶ εἰς Πέρσας καὶ Ἰνδοὺς καὶ Αἰγυπτίους καὶ τὰ παρ' ἐκάστοις ἐπαιδεύθη σοφά.

Democritus Phil., Testimonia Fragment 16, line 4

ἦκεν οὖν πρὸς τοὺς Χαλδαίους καὶ εἰς Βαβυλῶνα καὶ πρὸς τοὺς μάγους καὶ τοὺς σοφιστὰς τῶν Ἰνδῶν.

Democritus Phil., Testimonia Fragment 40, line 3

Δαμασίππου Ἀβδηρίτης πολλοῖς συμβαλὼν γυμνοσοφισταῖς ἐν Ἰνδοῖς καὶ ἱερεῦσιν ἐν Αἰγύπτῳ καὶ ἀστρολόγοις καὶ ἐν Βαβυλῶνι μάγοις.

3.5 Aristocrates

Aristocrates (in Greek *Αριστοκρατης*; lived 4th century BC) was a person against whom Demosthenes wrote an oration, still extant, entitled Against

4. <http://en.wikipedia.org/wiki/Democritus>

CHAPTER 3. CLASSICAL GREEK SOURCES

Aristocrates (Κατα Αριστοκρατους). He wrote it shortly before 352 BC for Euthycles, who accused Aristocrates of proposing an illegal decree in relation to Charidemus, a Euboean adventurer who acted as chief minister for the Thracian prince Cersobleptes and desired to assume with Athenian help full control of king Cotys former dominions. (From Wikipedia⁵)

Aristocrates Hist., Fragmenta (1189: 003) “FHG 4”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 2, line 2

Plutarch. Lyc. c. 4: “Ὅτι δὲ καὶ Λιβύην καὶ Ἰβη-ρίαν ἐπῆλθεν ὁ Λυκοῦργος, καὶ περὶ τὴν Ἰνδικὴν πλα-νηθεὶς τοῖς γυμνοσοφισταῖς ὠμίλησεν, οὐδένα πλὴν Ἀριστοκράτη τὸν Ἰπάρχου Σπαρτιάτην εἰρηκότα γινώσκομεν.

3.6 *Scholia In Aeschylum*

“” (From Wikipedia⁶)

Scholia In Aeschylum, Scholia in Aeschylum (scholia vetera) (5010: 001) “Scholia Graeca in Aeschylum quae exstant omnia, vols. 1 & 2.2”, Ed. Smith, O.L. Leipzig: Teubner, 1:1976; 2.2:1982. Play Supp, hypothesis-epigram-scholion 559, line 1

χιονόβοσκον] φασὶ γὰρ λυομένης χιόνος παρὰ Ἰνδοῖς πληροῦσθαι αὐτόν.

Scholia In Aeschylum, Scholia in Prometheus vinctum (scholia vetera) (5010: 005) “The older scholia on the Prometheus bound”, Ed. Herington, C.J. Leiden: Brill, 1972. Vita-argumentum-scholion-epigram sch, verse 844b, line 3

A. PPd (post 844a) et Ya (iuxta Prom. 852): Ἰστέον δὲ ὅτι ὅπερ ὁ Νεῖλος ἐν τῇ Αἰγύπτῳ ποιεῖ, τοῦτο καὶ ὁ ἐν τῇ Ἰνδίᾳ ῥέων ποταμός.

Scholia In Aeschylum, Scholia in Prometheus vinctum (scholia vetera) Vita-argumentum-scholion-epigram sch, verse 844b, line 6

ἄρδει γὰρ καὶ οὗτος τὰ ἐκεῖσε πεδία, διαφέρει δὲ τι τοῦ Νείλου· μετὰ δὲ τὸ ἄρδεῦσαι τοῦτον τὰ ἐκεῖσε χωράφια, συνελθόντες οἱ ἐν τῇ Ἰνδίᾳ οἰκοῦντες φωνὰς εὐχαριστηρίους μετὰ κυμβά-λων καὶ ἤχων ὀργάνων τούτῳ τῷ ποταμῷ ἀναπέμ-πουσι.

Scholia In Aeschylum, Scholia in Aeschylum (scholia recentiora) (5010: 009) “Aeschyli tragoediae superstites et deperditarum fragmenta, vol. 3 [Scholia Graeca ex codicibus aucta et emendata]”, Ed. Dindorf, W. Oxford: Oxford University Press, 1851, Repr. 1962. Play Pr, hypothesis-verse of play 851, line 5

O.P. Ἰστέον δὲ ὅτι ὅπερ ὁ Νεῖλος ἐν τῇ Αἰγύπτῳ ποιεῖ, τοῦτο καὶ ὁ ἐν τῇ Ἰνδίᾳ ῥέων ποταμός.

5. http://en.wikipedia.org/wiki/Aristocrates_of_Athens

6.

3.7. HECATAEUS

Scholia In Aeschylum, Scholia in Aeschylum (scholia recentiora) Play Pr, hypothesis-verse of play 851, line 7

μετὰ δὲ τὸ ἀρδεῦσαι τοῦτον τὰ ἐκεῖσε χωράφια, συνελθόντες οἱ ἐν τῇ Ἰνδία οἰκοῦντες φωνὰς εὐχαριστηρίους μετὰ κυμβάλων καὶ ἤχων ὀργάνων τούτῳ τῷ ποταμῷ ἀναπέμπουσι.

3.7 Hecataeus

Hecataeus of Miletus (c. 550 BC – c. 476 BC[1]) (Greek Ἑκαταῖος), named after the Greek goddess Hecate, was an early Greek historian of a wealthy family. He flourished during the time of the Persian invasion. After having travelled extensively, he settled in his native city, where he occupied a high position, and devoted his time to the composition of geographical and historical works. When Aristagoras held a council of the leading Ionians at Miletus to organize a revolt against the Persian rule, Hecataeus in vain tried to dissuade his countrymen from the undertaking.[2] In 494 BC, when the defeated Ionians were obliged to sue for terms, he was one of the ambassadors to the Persian satrap Artaphernes, whom he persuaded to restore the constitution of the Ionic cities.[3] Hecataeus is the first known Greek historian,[4] and was one of the first classical writers to mention the Celtic people. (From Wikipedia⁷)

Correct Hecataeus?

Hecataeus Hist., Fragmenta (1390: 002) “FGrH #264”. Volume-Jacoby’-F 3a,264,F, fragment 25, line 620

(2) ἔπειτ’ εἰς μὲν τὴν Ἐρυθρὰν θάλατταν ἀπέστειλε στόλον νεῶν τετρακοσίων, πρῶτος τῶν ἐγχωρίων μακρὰ σκάφη ναυπηγησάμενος, καὶ τὰς τε νήσους τὰς ἐν τοῖς τόποις κατεκτήσατο, καὶ τῆς ἡπείρου τὰ παρὰ θάλατταν μέρη κατεστρέψατο μέχρι τῆς Ἰνδικῆς· αὐτὸς δὲ μετὰ τῆς δυνάμεως πεζῇ τὴν πορείαν [διὰ Συρίας] ποιησάμενος κατεστρέψατο πᾶσαν τὴν Ἀσίαν.

Hecataeus Hist., Fragmenta Volume-Jacoby’-F 3a,264,F, fragment 25, line 624

(4) καὶ γὰρ τὸν Γάγγην ποταμὸν διέβη, καὶ τὴν Ἰνδικὴν ἐπῆλθε πᾶσαν ἕως ὠκεανοῦ, καὶ τὰ τῶν Σκυθῶν ἔθνη μέχρι Τα- νάιδος ποταμοῦ τοῦ διορίζοντος τὴν Εὐρώπην ἀπὸ τῆς Ἀσίας· ὅτε δὴ φασὶ τῶν Αἰγυπτίων καταλειφθέντας περὶ τὴν Μαιῶτιν λίμνην συστήσασθαι τὸ τῶν Κόλχων ἔθνος.

7. http://en.wikipedia.org/wiki/Hecataeus_of_Miletus

CHAPTER 3. CLASSICAL GREEK SOURCES

3.8 Orphica, *Lithica kerygmata*

Orphica, Fragmenta (0579: 010) “Die Fragmente der Vorsokratiker, vol. 1, 6th edn.”, Ed. Diels, H., Kranz, W. Berlin: Weidmann, 1951, Repr. 1966. Fragment 13, line 20

.. καὶ τρίτον ἐπὶ τούτοις <θεὸν ἀσώματον,> πτέρυγας ἐπὶ τῶν ὤμων ἔχοντα χρυσᾶς, ὃς ἐν μὲν ταῖς λαγόσι προσπεφυκυίας εἶχε τὰ ὤρων κεφαλᾶς, ἐπὶ δὲ τῆς κεφαλῆς δράκοντα πελώριον παντοδαπαῖς μορφαῖς θηρίων ἰνδαλλόμενον .

Orphica, *Lithica kerygmata* (0579: 012) “Les lapidaires grecs”, Ed. Halleux, R., Schamp, J. Paris: Les Belles Lettres, 1985. Section 8, line 3

Γεννᾶται δὲ ἐν τῇ Ἰνδικῇ.

Orphica, *Lithica kerygmata* Section 26, line 11

Οὗτος ὁ λίθος γεννᾶται ἐν Ἰνδίᾳ, ὅπου ὁ Φισὼν ποταμὸς ἐκ τοῦ παραδείσου ἔρχεται.

Orphica, *Lithica kerygmata* Section 29, line 14

Γίνεται δὲ ἐν τῇ Ἰνδικῇ, ὅπου καὶ οἱ προγεγραμμένοι.

Orphica, *Lithica kerygmata* Section 32, line 1

Οὗτος ἐν τῇ Ἰνδικῇ γίνεται λευκὰς ζώνας πλείστας ἔχων ἐν ἑαυτῷ ἀεριζούσας.

3.9 Herodotus

3.9.1 About Herodotus

Herodotus (/hiˈrɒdətəs/; Ancient Greek: Ἡρόδοτος Hēródotos) was an ancient Greek historian who was born in Halicarnassus, Caria (modern day Bodrum, Turkey) and lived in the fifth century BC (c.484 – 425 BC). He has been called the “Father of History”, and was the first historian known to collect his materials systematically, test their accuracy to a certain extent and arrange them in a well-constructed and vivid narrative.[1] The Histories—his masterpiece and the only work he is known to have produced—is a record of his “inquiry” (or *ἱστορία* *historía*, a word that passed into Latin and acquired its modern meaning of “history”), being an investigation of the origins of the Greco-Persian Wars and including a wealth of geographical and ethnographical information. Although some of his stories were fanciful, he claimed he was reporting only what had been told to him. Little is known of his personal history. (From Wikipedia)

On gold-digging ants:

3.9. HERODOTUS

His accounts of India are among the oldest records of Indian civilization by an outsider.[56]

Discoveries made since the end of the 19th century have both added to and detracted from his credibility. His description of Gelonus, located in Scythia, as a city thousands of times larger than Troy was widely disbelieved until it was rediscovered in 1975. The archaeological study of the now-submerged ancient Egyptian city of Heracleion and the recovery of the so-called "Nau-cratis stela" give extensive credibility to Herodotus's previously unsupported claim that Heracleion was founded during the Egyptian New Kingdom.

Other claims he made are inconsistent with archeological and cuneiform document evidence. For instance, his account of the Medes appears to accord poorly with Assyrian and Babylonian records and with archeological evidence.[citation needed]

One of the most recent developments in Herodotus scholarship was made by the French ethnologist Michel Peissel. On his journeys to India and Pakistan, Peissel claims to have discovered an animal species that may finally illuminate one of the most bizarre passages in Herodotus's *Histories*. In Book 3, passages 102 to 105, Herodotus reports that a species of fox-sized, furry "ants" lives in one of the far eastern, Indian provinces of the Persian Empire. This region, he reports, is a sandy desert, and the sand there contains a wealth of fine gold dust. These giant ants, according to Herodotus, would often unearth the gold dust when digging their mounds and tunnels, and the people living in this province would then collect the precious dust. Now, Peissel says that in an isolated region of northern Pakistan, on the Deosai Plateau in Gilgit-Baltistan province, there exists a species of marmot, (the Himalayan marmot), (a type of burrowing squirrel) that may have been what Herodotus called giant "ants". Much like the province that Herodotus describes, the ground of the Deosai Plateau is rich in gold dust. According to Peissel, he interviewed the Minaro tribal people who live in the Deosai Plateau, and they have confirmed that they have, for generations, been collecting the gold dust that the marmots bring to the surface when they are digging their underground burrows. The story seems to have been widespread in the ancient world, because later authors like Pliny the Elder mentioned it in his gold mining section of the *Naturalis Historia*.

Even more tantalizing, in his book, *The Ants' Gold: The Discovery of the Greek El Dorado in the Himalayas*, Peissel offers the theory that Herodotus may have become confused because the old Persian word for "marmot" was

CHAPTER 3. CLASSICAL GREEK SOURCES

quite similar to that for "mountain ant". Because research suggests that Herodotus probably did not know any Persian (or any other language except his native Greek), he was forced to rely on a multitude of local translators when travelling in the vast multilingual Persian Empire. Therefore, he may have been the unwitting victim of a simple misunderstanding in translation. As Herodotus never claims to have himself seen these "ant/marmot" creatures, it is likely that he was simply reporting what other travellers were telling him, no matter how bizarre or unlikely he personally may have found it to be. In the age when most of the world was still mysterious and unknown and before the modern science of biology, the existence of a giant ant may not have seemed so far-fetched. The suggestion that he completely made up the tale may continue to be thrown into doubt as more research is conducted.[57][58]

With that said, Herodotus did follow up in passage 105 of Book 3, with the claim that the "ants/marmots" are said to chase and devour full-grown camels; again, this could simply be dutiful reporting of what was in reality a tall tale or legend told by the local tribes to frighten foreigners from seeking this relatively easy access to gold dust. On the other hand, the details of the "ants" seem somewhat similar to the description of the camel spider (*Solifugae*), which are said to chase camels, have lots of hair bristles, and could quite easily be mistaken for ants. On account of the fear of encountering one, there have been "many myths and exaggerations about their size".[59] Images of camel spiders[60][61] could give the impression that this could be mistaken for a giant ant, but certainly not the size of a fox. (From Wikipedia)

3.9.2 Histories

Text: Herodotus Hist., *Historiae* (0016: 001) "Hérodote. Histoires, 9 vols.", Ed. Legrand, Ph.-E. Paris: Les Belles Lettres, 1:1932; 2:1930; 3:1939; 4 (3rd edn.): 1960; 5:1946; 6:1948; 7:1951; 8:1953; 9:1954, Repr. 1:1970; 2:1963; 3:1967; 5:1968; 6:1963; 7:1963; 8:1964; 9:1968. Book 1, section 192, line 18

Κυνῶν δὲ Ἰνδικῶν τοσοῦτο δὴ τι πλῆθος ἐτρέφετο ὥστε τέσσερες τῶν ἐν τῷ πεδίῳ κῶμαι μεγάλαι, τῶν ἄλλων ἐοῦσαι ἀτελέες, τοῖσι κυσὶ προσετέταχато σιτία παρέχειν.
Go to Context

Herodotus Hist., *Historiae* Book 3, section 38, line 15

Δαρεῖος δὲ μετὰ ταῦτα καλέσας Ἰνδῶν τοὺς καλεομένους Καλλατίας, οἱ τοὺς γονέας κατ-εσθίουσι, εἶρετο, παρεόντων τῶν Ἑλλήνων καὶ δι' ἑρμηνέος μανθανόντων

3.9. HERODOTUS

τὰ λεγόμενα, ἐπὶ τίνι χρήματι δεξαΐατ' ἂν τελευτῶντας τοὺς πατέρας κατακαΐειν πυρί· οἱ δὲ ἀμβώ-σαντες μέγα εὐφημέειν μιν ἐκέλευον. Go to Context

Herodotus Hist., Historiae Book 3, section 94, line 7

Μόσχοισι δὲ καὶ Τιβαρηνοῖσι καὶ Μάκρῳσι καὶ Μοσσυνοίοισι καὶ Μαρσὶ τριηκόσια τάλαντα προεΐ-ρητο· νομὸς εἵνατος καὶ δέκατος οὗτος Ἰνδῶν δὲ πληθὸς τε πολλῶ πλεῖστον ἐστὶ πάντων τῶν ἡμεῖς ἴδμεν ἀνθρώπων καὶ φόρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους ἐξήκοντα καὶ τριηκόσια τάλαντα ψήγματος· νομὸς εἰκοστὸς οὗτος. Go to Context

Herodotus Hist., Historiae Book 3, section 97, line 9

.. οἱ περὶ τε Νύσῃν τὴν ἱρὴν κατοικηῖνται καὶ τῷ Διονύσῳ ἀνάγουσι τὰς ὀρτάς· [οὔτοι οἱ Αἰθίοπες καὶ οἱ πλησιόχωροι τούτοις σπέρματι μὲν χρέωνται τῷ αὐτῷ τῷ καὶ οἱ Καλλαντία Ἰνδοί, οἰκῆ-ματα δὲ ἔκتهται κατάγαια]· οὔτοι συναμφοτέροι διὰ τρί-του ἔτεος ἀγίνεον, ἀγινέουσι δὲ καὶ τὸ μέχρις ἐμέο, δύο χοίνικας ἀπύρου χρυσίου καὶ διηκοσίας φάλαγγας ἐβένου καὶ πέντε παῖδας Αἰθίοπας καὶ ἐλέφαντος ὀδόντας μεγά-λους εἴκοσι. Go to Context

Herodotus Hist., Historiae Book 3, section 98, line 1

Τὸν δὲ χρυσὸν τοῦτον τὸν πολλὸν οἱ Ἰνδοί, ἀπ' οὗ τὸ ψήγμα τῷ βασιλεῖ τὸ εἰρη-μένον κομίζουσι, τρόπῳ τοιῷδε κτῶνται. Go to Context

Herodotus Hist., Historiae Book 3, section 98, line 3

Ἔστι τῆς Ἰνδικῆς χώρας τὸ πρὸς ἥλιον ἀνί-σχοντα ψάμμος· τῶν γὰρ ἡμεῖς ἴδμεν, τῶν καὶ περὶ ἀτρεκές τι λέγεται, πρῶτοι πρὸς ἥῳ καὶ ἡλίου ἀνατολὰς οἰκέουσι ἀνθρώπων τῶν ἐν τῇ Ἀσίῃ Ἰνδοί· Ἰνδῶν γὰρ τὸ πρὸς τὴν ἥῳ ἐρημίη ἐστὶ διὰ τὴν ψάμμον. Go to Context

Herodotus Hist., Historiae Book 3, section 98, line 8

Ἔστι δὲ πολλὰ ἔθνεα Ἰνδῶν καὶ οὐκ ὁμόφωνα σφίσι, καὶ οἱ μὲν αὐτῶν νομάδες εἰσί, οἱ δὲ οὐ, οἱ δὲ ἐν τοῖσι ἔλεσι οἰκέουσι τοῦ ποταμοῦ καὶ ἰχθὺς σιτέονται ὠμούς, τοὺς αἰρέουσι ἐκ πλοίων καλαμίνων ὀρμώμενοι· καλάμου δὲ ἐν γόνυ πλοῖον ἕκαστον ποιέεται. Go to Context

Herodotus Hist., Historiae Book 3, section 98, line 12

Οὔτοι μὲν δὴ τῶν Ἰνδῶν φορέουσι ἐσθῆτα φλοῖνην· ἐπεὰν ἐκ τοῦ ποταμοῦ φλοῦν ἀμήσωνται καὶ κόψωσι, τὸ ἐνθεῦτεν φορμοῦ τρόπον κα-ταπλέξαντες ὥς θώρηκα ἐν-δύνουσι. Go to Context

Herodotus Hist., Historiae Book 3, section 99, line 1

Ἄλλοι δὲ τῶν Ἰνδῶν πρὸς ἥῳ οἰκέοντες τούτων νομάδες εἰσί, κρεῶν ἐδεσταὶ ὠμῶν, καλέονται δὲ Παδαῖοι. Go to Context

Herodotus Hist., Historiae Book 3, section 100, line 1

Ἐτέρων δὲ ἐστὶ Ἰνδῶν ὅδε ἄλλος τρόπος· οὔτε κτείνουσι οὐδὲν ἔμψυχον οὔτε τι σπείρουσι οὔτε οἰκίας νομίζουσι ἐκτῆσθαι ποιηφάγεουσὶ τε, καὶ αὐτοῖσι <ὄσπριόν

CHAPTER 3. CLASSICAL GREEK SOURCES

τι> ἔστι ὅσον κέγχρος τὸ μέγαθος ἐν κάλυκι, αὐτόματον ἐκ τῆς γῆς γινόμενον, τὸ συλλέγοντες αὐτῇ τῇ κάλυκι ἔψουσί τε καὶ σιτέονται. [Go to Context](#)

Herodotus Hist., Historiae Book 3, section 101, line 2

Μίξις δὲ τούτων τῶν Ἰνδῶν τῶν κατέλεξα πάντων ἐμφανὴς ἐστὶ κατὰ περ τῶν προβάτων, καὶ τὸ χρῶμα φορέουσι ὅμοιον πάντες καὶ παραπλήσιον Αἰθίοψι. [Go to Context](#)

Herodotus Hist., Historiae Book 3, section 101, line 7

Οὗτοι μὲν τῶν Ἰνδῶν ἐκαστέρῳ τῶν Περσέων οἰκέουσι καὶ πρὸς νότου ἀνέμου καὶ Δαρείου βασιλέος οὐδαμὰ ὑπήκουσαν. [Go to Context](#)

Herodotus Hist., Historiae Book 3, section 102, line 2

Ἄλλοι δὲ τῶν Ἰνδῶν Κασπατύρῳ τε πόλι καὶ τῇ Πακτυϊκῇ χώρῃ εἰσὶ πρόσοικοι, πρὸς ἄρκτου τε καὶ βορέῳ ἀνέμου κατοικημένοι τῶν ἄλλων Ἰνδῶν, οἱ Βακτρίοισι παραπλησίην ἔχουσι διαί- ταν. [Go to Context](#)

Herodotus Hist., Historiae Book 3, section 102, line 5

Οὗτοι καὶ μαχμῶτατοί εἰσι Ἰνδῶν καὶ οἱ ἐπὶ τὸν χρυσὸν στελλόμενοί εἰσι οὗτοι· κατὰ γὰρ τοῦτό ἐστι ἐρημὴ διὰ τὴν ψάμμον. [Go to Context](#)

Herodotus Hist., Historiae Book 3, section 102, line 16

Ἐπὶ δὴ ταύτην τὴν ψάμμον στέλλονται ἐς τὴν ἔρημον οἱ Ἰνδοί, ζευξάμενος ἕκαστος καμήλους τρεῖς, σειρη- φόρον μὲν ἐκατέρωθεν ἔρσενα παρέλκειν, θήλεαν δὲ ἐς μέσον· ἐπὶ ταύτην δὴ αὐτὸς ἀναβαίνει, ἐπιτηδεύσας ὅκως ἀπὸ τέκνων ὡς νεωτάτων ἀποσπάσας ζεύξει· αἱ γὰρ σφι κάμηλοι ἵππων οὐκ ἦσσονες ἐς ταχυτῆτά εἰσι· χωρὶς δὲ ἄχθεα δυνατώτεραι πολλὸν φέρειν. [Go to Context](#)

Herodotus Hist., Historiae Book 3, section 104, line 1

Οἱ δὲ δὴ Ἰνδοὶ τρόπῳ τοιούτῳ καὶ ζεύξι τοιαύτῃ χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογίς- μένως ὅκως [ἄν] καυμάτων τῶν θερμοτάτων ἐόντων ἔσον- ται ἐν τῇ ἄρπαγῇ· ὑπὸ γὰρ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν. [Go to Context](#)

Herodotus Hist., Historiae Book 3, section 104, line 12

Θερμότητος δὲ ἐστὶ ὁ ἥλιος τούτοις τοῖσι ἀνθρώποις τὸ ἐωθινόν, οὐ κατὰ περ τοῖσι ἄλλοις μεσαμβρίας, ἀλλ' ὑπερτείλας μέχρις οὗ ἀγορῆς δια- λύσιος· τοῦτον δὲ τὸν χρόνον καίει πολλῷ μᾶλλον ἢ τῇ μεσαμβρίῃ τὴν Ἑλλάδα, οὕτω ὥστε ἐν ὕδατι λόγος αὐτοῦς ἐστὶ βρέχεσθαι τηνικαῦτα· μεσοῦσα δὲ ἡ ἡμέρη σχεδὸν παραπλησίως καίει τοὺς <τε> ἄλλους ἀνθρώπους καὶ τοὺς Ἰνδούς· ἀποκλινομένης δὲ τῆς μεσαμβρίας γίνεται σφι ὁ ἥλιος κατὰ περ τοῖσι ἄλλοις ὁ ἐωθινός· καὶ τὸ ἀπὸ τούτου ἀπιὼν ἐπὶ μᾶλλον ψύχει, ἐς ὃ ἐπὶ δυσμῇσι ἐὼν καὶ τὸ κάρτα ψύχει. [Go to Context](#)

Herodotus Hist., Historiae Book 3, section 105, line 1

Ἐπεὰν δὲ ἔλθωσι ἐς τὸν χώρον οἱ Ἰνδοὶ ἔχοντες θυλάκια, ἐμπλήσαντες ταῦτα τῆς ψάμμου τὴν ταχίστην ἐλαύνουσι ὀπίσω· αὐτίκα γὰρ οἱ μύρμηκες ὁδμῇ, ὡς δὴ λέγεται ὑπὸ Περσέων, μαθόντες διώκουσι. [Go to Context](#)

3.9. HERODOTUS

Herodotus Hist., Historiae Book 3, section 105, line 6

Εἶναι δὲ ταχυτῆτα οὐδενὶ ἑτέρῳ ὅμοιον, οὕτω ὥστε, εἰ μὴ προλαμ- βάνειν τοὺς Ἰνδοὺς τῆς ὁδοῦ ἐν ᾧ τοὺς μύρμηκας συλλέγε- σθαι, οὐδένα ἂν σφεων ἀποσώζεσθαι.
Go to Context

Herodotus Hist., Historiae Book 3, section 105, line 12

Τὸν μὲν δὴ πλέω τοῦ χρυσοῦ οὕτω οἱ Ἰνδοὶ κτῶνται, ὥς Πέρσαι φασί· ἄλλος δὲ σπανιώτερός ἐστι ἐν τῇ χώρῃ ὀρυσσόμενος. Go to Context

Herodotus Hist., Historiae Book 3, section 106, line 4

Τοῦτο μὲν γὰρ πρὸς τὴν ἡῶ ἐσχάτη τῶν οἰκεο- μένων ἢ Ἰνδική ἐστι, ὥσπερ ὀλίγω πρότερον εἶρηκα· ἐν ταύτῃ τοῦτο μὲν τὰ ἔμψυχα, <τὰ> τετράποδά τε καὶ τὰ πετεινά, πολλῶ μέρω ἢ ἐν τοῖσι ἄλλοισι χωρίοις ἐστι, πά- ρεξ τῶν ἵππων (οὗτοι δὲ ἐσσοῦνται ὑπὸ τῶν Μηδικῶν, Νησαίων δὲ καλεομένων ἵππων), τοῦτο δὲ χρυσὸς ἄπλετος αὐτόθι ἐστὶ, ὁ μὲν ὀρυσσόμενος, ὁ δὲ καταφορεόμενος ὑπὸ [τῶν] ποταμῶν, ὁ δὲ ὥσπερ ἐσή- μνη ἀρπαζόμενος. Go to Context

Herodotus Hist., Historiae Book 3, section 106, line 12

Τὰ δὲ δένδρεα τὰ ἄγρια αὐτόθι φέρει καρπὸν εἴρια καλλονῇ τε προφέροντα καὶ ἀρετῇ τῶν ἀπὸ τῶν οἴων· καὶ ἐσθῆτι Ἰνδοὶ ἀπὸ τούτων τῶν δενδρέων χρέωνται. Go to Context

Herodotus Hist., Historiae Book 4, section 40, line 7

Μέχρι δὲ τῆς Ἰνδικῆς οἰκέεται [ἡ] Ἀσίη· τὸ δὲ ἀπὸ ταύτης ἔρημος ἤδη τὸ πρὸς τὴν ἡῶ, οὐδὲ ἔχει οὐδεὶς φράσαι οἷον δὴ τι ἐστί. Go to Context

Herodotus Hist., Historiae Book 4, section 44, line 2

Τῆς δὲ Ἀσίης τὰ πολλὰ ὑπὸ Δαρείου ἐξευρέθη, ὃς βουλόμενος Ἰνδὸν ποταμόν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται, τοῦτον τὸν ποταμὸν εἶδε- ναι τῇ ἐς θάλασσαν ἐκδιδοί, πέμπει πλοίοις ἄλλους τε τοῖσι ἐπίστευε τὴν ἀληθείην ἐρεῖν καὶ δὴ καὶ Σκύλακα ἄνδρα Καρυανδέα. Go to Context

Herodotus Hist., Historiae Book 4, section 44, line 12

Μετὰ δὲ τούτους περιπλώσαντας Ἰνδοὺς τε κατεστρέψατο Δαρεῖος καὶ τῇ θα- λάσῃ ταύτῃ ἐχρᾶτο. Go to Context

Herodotus Hist., Historiae Book 5, section 3, line 1

Θρηίκων δὲ ἔθνος μέγιστόν ἐστι μετὰ γε Ἰνδοὺς πάντων ἀνθρώπων· εἰ δὲ ὑπ' ἐνὸς ἄρχοιτο ἢ φρονέοι κατὰ τούτῳ, ἅμαχόν τ' ἂν εἶη καὶ πολλῶ κράτιστον πάντων ἐθνέων κατὰ γνώμην τὴν ἐμὴν· ἀλλὰ γὰρ τοῦτο ἄπορόν σφι καὶ ἀμήχανον μὴ κοτε ἐγγένηται· εἰσὶ δὴ κατὰ τοῦτο ἀσθενέες. Go to Context

Herodotus Hist., Historiae Book 7, section 9, line 6

Καὶ γὰρ δεινὸν ἂν εἶη πρῆγμα, εἰ Σάκας μὲν καὶ Ἰνδοὺς καὶ Αἰθιοπίας τε καὶ Ἀσ- συρίους ἄλλα τε ἔθνεα πολλὰ καὶ μεγάλα, ἀδικήσαντα Πέρσας οὐδέν, ἀλλὰ δύνανται

CHAPTER 3. CLASSICAL GREEK SOURCES

προσκητᾶσθαι βουλόμενοι, καταστρεψάμενοι δούλους ἔχομεν, Ἕλληνας δὲ ὑπάρξαν-
τας ἀδικίῃς οὐ τιμωρησόμεθα. [Go to Context](#)

Herodotus Hist., Historiae Book 7, section 65, line 1

Βακτρίων δὲ καὶ Σακέων ἦρχε Ὑστάσπης ὁ Δαρείου τε καὶ Ἀτόσσης τῆς Κύρου.
Ἴνδοι δὲ εἴματα μὲν ἐνδεδυκότες ἀπὸ ξύλων πεποιημένα, τόξα δὲ καλάμινα εἶχον καὶ
οἷστοὺς καλαμί- νους· ἐπὶ δὲ σίδηρος ἦν· ἐσταλμένοι μὲν δὴ ἦσαν οὕτω Ἴνδοί, προσε-
τετάχατο δὲ συστρατευόμενοι Φαρναζάθρη τῷ Ἀρταβάτῳ. [Go to Context](#)

Herodotus Hist., Historiae Book 7, section 65, line 4

Ἴνδοι δὲ εἴματα μὲν ἐνδεδυκότες ἀπὸ ξύλων πεποιημένα, τόξα δὲ καλάμινα εἶχον
καὶ οἷστοὺς καλαμί- νους· ἐπὶ δὲ σίδηρος ἦν· ἐσταλμένοι μὲν δὴ ἦσαν οὕτω Ἴνδοί,
προσετετάχατο δὲ συστρατευόμενοι Φαρναζάθρη τῷ Ἀρταβάτῳ. [Go to Context](#)

Herodotus Hist., Historiae Book 7, section 70, line 3

Τῶν μὲν δὴ ὑπὲρ Αἰγύπτου Αἰθίοπων καὶ Ἀραβίων ἦρχε Ἀρσάμης, οἱ δὲ ἀπὸ ἡλίου
ἀνατολέων Αἰθίοπες (διζοὶ γὰρ δὴ ἐστρατεύοντο) προσετετάχατο τοῖσι Ἴνδοῖσι, διαλ-
λάσσοντες εἶδος μὲν οὐδὲν τοῖσι ἐτέροισι, φωνὴν δὲ καὶ τρίχωμα μοῦνον· οἱ μὲν γὰρ
ἀπὸ ἡλίου Αἰ- θίοπες ἰθύτριχες εἰσι, οἱ δ' ἐκ τῆς Λιβύης οὐλότατον τρί- χωμα ἔχουσι
πάντων ἀνθρώπων. [Go to Context](#)

Herodotus Hist., Historiae Book 7, section 70, line 7

Οὗτοι δὲ οἱ ἐκ τῆς Ἀσίας Αἰθίοπες τὰ μὲν πλέω κατὰ περ Ἴνδοι ἐσεσάχατο, προμε-
τωπίδια δὲ ἵππων εἶχον ἐπὶ τῇσι κεφαλῇσι σύν τε τοῖσι ὥσι ἐκδεδαρμένα καὶ τῇ λοφιῇ·
καὶ ἀντὶ μὲν λόφου ἢ λοφιῇ κατέχρα, τὰ δὲ ὦτα τῶν ἵππων ὀρθὰ πεπηγότα εἶχον· προ-
βλήματα δὲ ἀντ' ἀσπίδων ἐποιεῦντο γεράνων δοράς. [Go to Context](#)

Herodotus Hist., Historiae Book 7, section 86, line 2

Μῆδοι δὲ τὴν περ ἐν τῷ πεζῷ εἶχον σκευήν· καὶ Κίσσιοι ὡσαύτως. Ἴνδοι δὲ σκευῇ
μὲν ἐσεσάχατο τῇ αὐτῇ καὶ ἐν τῷ πεζῷ, ἡλαυνον δὲ κέλητας καὶ ἄρματα· ὑπὸ δὲ τοῖσι
ἄρμασι ὑπῆσαν ἵπποι καὶ ὄνοι ἄγριοι. [Go to Context](#)

Herodotus Hist., Historiae Book 7, section 187, line 5

Γυναικῶν δὲ σιτοποιῶν καὶ παλλακέων καὶ εὐνούχων οὐδεὶς ἂν εἴποι ἀτρεκέα
ἀριθμόν· οὐδ' αὖ ὑποζυ- γίων τε καὶ τῶν ἄλλων κτηνέων τῶν ἀχθοφόρων καὶ κυνῶν
Ἰνδικῶν τῶν ἐπομένων, οὐδ' ἂν τούτων ὑπὸ πλήθεος οὐδεὶς ἂν εἴποι ἀριθμόν. [Go to Context](#)

Herodotus Hist., Historiae Book 8, section 113, line 12

Ὡς δὲ ἀπύκατο ἐς τὴν Θεσσαλίην, ἐνθαῦτα Μαρδόνιος ἐξελέγετο πρώτους μὲν
τοὺς μυρίους Πέρσας τοὺς Ἀθανάτους καλεομένους, πλὴν Ὑδάρνεος τοῦ στρατη-
γοῦ (οὗτος γὰρ οὐκ ἔφη λείψεσθαι βασιλέως), μετὰ δὲ τῶν ἄλλων Περσέων τοὺς θωρηκο-
φόρους καὶ τὴν ἵππον τὴν χιλὴν, καὶ Μήδους τε καὶ Σάκας καὶ Βακτρίου [τε] καὶ
Ἰνδούς, καὶ τὸν πεζὸν καὶ τὴν ἵππον. [Go to Context](#)

Herodotus Hist., Historiae Book 9, section 31, line 19

3.9. HERODOTUS

Μετὰ δὲ Βακτρίους ἔστησε Ἰνδούς· οὗτοι δὲ ἐπέσχον Ἑρμιονέας τε καὶ Ἑρε-
τριέας καὶ Στυρέας τε καὶ Χαλκιδέας. Go to Context

CHAPTER 3. CLASSICAL GREEK SOURCES

3.9.3 νομὸς Ἰνδῶν

(94) Παρικάνιοι δὲ καὶ Αἰθίοπες οἱ ἐκ τῆς Ἀσίας τετρακόσια τάλαντα ἀπαγίνεον· νομὸς ἑβδομος καὶ δέκατος οὗτος. Ματιηνοῖσι δὲ καὶ Σάσπειρσι καὶ Ἀλαροδίοισι διηκόσια ἐπετέτακτο τάλαντα· νομὸς ὄγδοος καὶ δέκατος οὗτος. Μόσχοισι δὲ καὶ Τιβαρηνοῖσι καὶ Μάκρῳσι καὶ Μοσσυνοίοισι καὶ Μαρσί τριηκόσια τάλαντα προεῖρητο·
5 νομὸς εἵνατος καὶ δέκατος οὗτος Ἰνδῶν δὲ πληθὸς τε πολλῶν πλεῖστόν ἐστι πάντων τῶν ἡμεῖς ἴδμεν ἀνθρώπων καὶ φόρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους ἐξήκοντα καὶ τριηκόσια τάλαντα ψήγματος· νομὸς εἰκοστὸς οὗτος.

(95) Τὸ μὲν δὴ ἀργύριον τὸ Βαβυλώνιον πρὸς τὸ Εὐβοϊκὸν συμβαλλόμενον τάλαντον γίνεται τεσσεράκοντα καὶ πεντακόσια καὶ εἰνακισχίλια τάλαντα. Τὸ δὲ χρυσίον τρισκαιδεκαστάσιον λογιζομένων, τὸ ψῆγμα εὐρίσκεται ἐὼν Εὐβοϊκῶν ταλάντων
10 ὀγδῶκοντα καὶ ἑξακοσίων καὶ τετρακισχιλίων. Τούτων ὧν πάντων συντιθέμενον τὸ πληθὸς Εὐβοϊκὰ τάλαντα συνελέγετο ἐς τὸν ἐπέτειον φόρον Δαρείῳ μύρια καὶ τετρακισχίλια καὶ πεντακόσια καὶ ἐξήκοντα· τὸ δ' ἔτι τούτων ἔλασσον ἀπιεῖς οὐ λέγω. (96) Οὗτος Δαρείῳ προσήιε φόρος ἀπὸ τῆς τε Ἀσίας καὶ τῆς Λιβύης ὀλιγαχόθεν· προϊόντος μέντοι τοῦ χρόνου καὶ ἀπὸ νήσων προσήιε ἄλλος φόρος καὶ τῶν ἐν τῇ Εὐρώπῃ
15 μέχρι Θεσσαλίας οἰκημένων. Τοῦτον τὸν φόρον θησαυρίζει βασιλεὺς τρόπῳ τοιῷδε· ἐς πίθους κεραμίνους τήξας καταχέει, πλήσας δὲ τὸ ἄγγος περιαιρέει τὸν κέραμον· ἐπεὰν δὲ δεηθῇ χρημάτων, κατακόπτει τοσοῦτο ὅσου ἂν ἐκάστοτε δέηται.

(97) Αὗται μὲν νυν ἀρχαί τε ἦσαν καὶ φόρων ἐπιτάξεις. Ἡ Περσίς δὲ χώρα μόνη
20 μοι οὐκ εἴρηται δασμοφόρος· ἀτελέα γὰρ Πέρσαι νέμονται χώραν. Οἶδε δὲ φόρον μὲν οὐδένα ἐτάχθησαν φέρειν, δῶρα δὲ ἀγίνεον· Αἰθίοπες οἱ πρόσουροι Αἰγύπτῳ, τοὺς Καμβύσης ἐλαύνων ἐπὶ τοὺς μακροβίους Αἰθίοπας κατεστρέψατο, ... οἱ περὶ τε Νύσῃν τὴν ἱρὴν κατοίκηνται καὶ τῷ Διονύσῳ ἀνάγουσι τὰς ὀρτάς· [οὔτοι οἱ Αἰθίοπες καὶ οἱ πλησιόχωροι τούτοις σπέρματι μὲν χρέωνται τῷ αὐτῷ τῷ καὶ οἱ Καλλαντίαι Ἰνδοί,
25 οἰκήματα δὲ ἔκتهνται κατάγαια]· οὔτοι συναμφοτέροι διὰ τρίτου ἔτεος ἀγίνεον, ἀγινέουσι δὲ καὶ τὸ μέχρις ἐμέο, δύο χοίνικας ἀπύρου χρυσίου καὶ διηκοσίας φάλαγγας ἐβένου καὶ πέντε παῖδας Αἰθίοπας καὶ ἐλέφαντος ὀδόντας μεγάλους εἴκοσι. Κόλχοι δὲ ταξάμενοι ἐς τὴν δωρεὴν καὶ οἱ προσεχέες μέχρι Καυκάσιος ὄρεος (ἐς τοῦτο γὰρ τὸ ὄρος ὑπὸ Πέρσῃσι ἄρχεται, τὰ δὲ πρὸς βορρὴν ἄνεμον τοῦ Καυκάσιος Περσέων οὐ
30 δὲν ἔτι φροντίζει), οὔτοι ὧν δῶρα τὰ ἐτάξαντο ἔτι καὶ ἐς ἐμὲ διὰ πεντετηρίδος ἀγίνεον, ἑκατὸν παῖδας καὶ ἑκατὸν παρθένους. Ἀράβιοι δὲ χίλια τάλαντα ἀγίνεον λιβανωτοῦ ἀνὰ πᾶν ἔτος. Ταῦτα μὲν οὔτοι δῶρα ἀρεῆς τοῦ φόρου βασιλεῖ ἐκόμιζον.

3.9. HERODOTUS

0.0.1 Law of the Indians

(94) The Paricanians and Ethiopians in Asia brought in four hundred talents: this is the seventeenth division. To the Matienians and Saspeirians and Alarodians was appointed a tribute of two hundred talents: this is the eighteenth division. To the Moschoi and Tibarenians and Macronians and Mossynoicoi and Mares three hundred talents were ordered: this is the nineteenth division. Of the Indians the number is far greater than that of any other race of men of whom we know; and they brought in a tribute larger than all the rest, that is to say three hundred and sixty talents of gold-dust: this is the twentieth division. 5R

(95) Now if we compare Babylonian with Euboïc talents, the silver is found to amount to nine thousand eight hundred and eighty 82 talents; and if we reckon the gold at thirteen times the value of silver, weight for weight, the gold-dust is found to amount to four thousand six hundred and eighty Euboïc talents. These being all added together, the total which was collected as yearly tribute for Dareios amounts to fourteen thousand five hundred and sixty Euboïc talents: the sums which are less than these 83 I pass over and do not mention. (96) This was the tribute which came in to Dareios from Asia and from a small part of Libya: but as time went on, other tribute came in also from the islands and from those who dwell in Europe as far as Thessaly. This tribute the king stores up in his treasury in the following manner:—he melts it down and pours it into jars of earthenware, and when he has filled the jars he takes off the earthenware jar from the metal; and when he wants money he cuts off so much as he needs on each occasion. 10R 15R 20R

(97) These were the provinces and the assessments of tribute: and the Persian land alone has not been mentioned by me as paying a contribution, for the Persians have their land to dwell in free from payment. The following moreover had no tribute fixed for them to pay, but brought gifts, namely the Ethiopians who border upon Egypt, whom Cambyses subdued as he marched against the Long-lived Ethiopians, those 84 who dwell about Nysa, which is called "sacred," and who celebrate the festivals in honour of Dionysos: these Ethiopians and those who dwell near them have the same kind of seed as the Callantian Indians, and they have underground dwellings. 85 These both together brought every other year, and continue to bring even to my own time, two quart measures 86 of unmelted gold and two hundred blocks of ebony and five Ethiopian boys and twenty large elephant tusks. The Colchians also had set themselves among those who brought gifts, and with them those who border upon them extending as far as the range of the Caucasus (for the Persian rule extends as far as these mountains, but those who dwell in the parts beyond Caucasus toward the North Wind regard the Persians no 25R 30R

CHAPTER 3. CLASSICAL GREEK SOURCES

(98) Τὸν δὲ χρυσὸν τοῦτον τὸν πολλὸν οἱ Ἴνδοί, ἀπ' οὗ τὸ ψῆγμα τῷ βασιλεῖ τὸ εἰρημένον κομίζουσι, τρόπῳ τοιῷδε κτῶνται. Ἔστι τῆς Ἰνδικῆς χώρας τὸ πρὸς ἥλιον
35 ἀνίσχοντα ψάμμος· τῶν γὰρ ἡμεῖς ἴδμεν, τῶν καὶ περὶ ἀτρεκές τι λέγεται, πρῶτοι
πρὸς ἥῳ καὶ ἡλίου ἀνατολὰς οἰκέουσι ἀνθρώπων τῶν ἐν τῇ Ἀσίῃ Ἴνδοί· Ἰνδῶν γὰρ
τὸ πρὸς τὴν ἥῳ ἐρημική ἐστὶ διὰ τὴν ψάμμον. Ἔστι δὲ πολλὰ ἔθνεα Ἰνδῶν καὶ οὐκ
ὁμόφωνα σφίσι, καὶ οἱ μὲν αὐτῶν νομάδες εἰσὶ, οἱ δὲ οὐ, οἱ δὲ ἐν τοῖσι ἔλεσι οἰκέουσι
τοῦ ποταμοῦ καὶ ἰχθὺς σιτέονται ὠμούς, τοὺς αἰρέουσι ἐκ πλοίων καλαμίνων ὀρμώμε-
40 νοι· καλάμου δὲ ἐν γόνυ πλοῖον ἕκαστον ποιεῖται. Οὔτοι μὲν δὴ τῶν Ἰνδῶν φορέουσι
ἐσθῆτα φλοῖνην· ἐπεὰν ἐκ τοῦ ποταμοῦ φλοῦν ἀμήσωνται καὶ κόψωσι, τὸ ἐνθεῦτεν
φορμοῦ τρόπον καταπλέξαντες ὥς θώρηκα ἐνδύνουσι. (99) Ἄλλοι δὲ τῶν Ἰνδῶν πρὸς
ἥῳ οἰκέοντες τούτων νομάδες εἰσὶ, κρεῶν ἐδεσται ὠμών, καλέονται δὲ Παδαῖοι. Νο-
μαίοισι δὲ τοιοσίδε λέγονται χρᾶσθαι. Ὅς ἂν κάμη τῶν ἀστῶν, ἣν τε γυνὴ ἣν τε
45 ἀνὴρ, τὸν μὲν ἄνδρα ἄνδρες οἱ μάλιστά οἱ ὀμιλέοντες κτείνουσι, φάμενοι αὐτὸν τηκό-
μενον τῇ νούσῳ τὰ κρέα σφίσι διαφθείρεσθαι· ὁ δὲ ἄπαρνός ἐστι μὴ μὲν νοσέειν, οἱ
δὲ οὐ συγγινωσκόμενοι ἀποκτείναντες κατευωχέονται· ἡ δὲ ἂν γυνὴ κάμη, ὡσαύτως
αἱ ἐπιχρεώμεναι μάλιστα γυναικες ταῦτά τοῖσι ἀνδράσι ποιεῦσι. Τὸν γὰρ δὴ ἐς γῆ-
ρας ἀπικόμενον θύσαντες κατευωχέονται. Ἐς δὲ τούτου λόγον οὐ πολλοὶ τινες αὐτῶν
50 ἀπικνέονται· πρὸ γὰρ τοῦ τὸν ἐς νοῦσον πίπτοντα πάντα κτείνουσι. (100) Ἐτέρων δὲ
ἐστὶ Ἰνδῶν ὅδε ἄλλος τρόπος· οὔτε κτείνουσι οὐδὲν ἔμψυχον οὔτε τι σπείρουσι οὔτε
οἰκίας νομίζουσι ἐκτῆσθαι ποιηφαγέουσιν τε, καὶ αὐτοῖσι <ὄσπριόν τι> ἐστὶ ὅσον κέγ-
χρος τὸ μέγαθος ἐν κάλυκι, αὐτόματον ἐκ τῆς γῆς γινόμενον, τὸ συλλέγοντες αὐτῇ
τῇ κάλυκι ἔψουσιν τε καὶ σιτέονται. Ὅς δ' ἂν ἐς νοῦσον αὐτῶν πέσῃ, ἐλθὼν ἐς τὴν
55 ἔρημον κεῖται· φροντίζει δὲ οὐδεὶς οὔτε ἀποθανόντος οὔτε κάμνοντος. (101) Μίξις δὲ
τούτων τῶν Ἰνδῶν τῶν κατέλεξα πάντων ἐμφανής ἐστὶ κατὰ περ τῶν προβάτων, καὶ
τὸ χρῶμα φορέουσι ὅμοιον πάντες καὶ παραπλήσιον Αἰθίοψι. Ἡ γονὴ δὲ αὐτῶν, τὴν
ἀπίενται ἐς τὰς γυναικας, οὐ κατὰ περ τῶν ἄλλων ἀνθρώπων ἐστὶ λευκή, ἀλλὰ μέ-
λαινα κατὰ περ τὸ χρῶμα· τοιαύτην δὲ καὶ Αἰθίοπες ἀπίενται θορήν. Οὔτοι μὲν τῶν
60 Ἰνδῶν ἕκαστέρῳ τῶν Περσέων οἰκέουσι καὶ πρὸς νότου ἀνέμου καὶ Δαρείου βασιλέος
οὐδαμὰ ὑπήκουσαν. (102) Ἄλλοι δὲ τῶν Ἰνδῶν Κασπατύρῳ τε πόλι καὶ τῇ Πακτυκῇ
χώρα εἰσὶ πρόσοικοι, πρὸς ἄρκτου τε καὶ βορέω ἀνέμου κατοικημένοι τῶν ἄλλων Ἰν-
δῶν, οἱ Βακτρίοισι παραπλησίην ἔχουσι δίαιταν. Οὔτοι καὶ μαχιμώτατοί εἰσι Ἰνδῶν

3.9. HERODOTUS

longer),—these, I say, continued to bring the gifts which they had fixed for themselves every four years 87 even down to my own time, that is to say, a hundred boys and a hundred maidens. Finally, the Arabians brought a thousand talents of frankincense every year. Such were the gifts which these brought to the king apart from the tribute. 35R

(98) Now this great quantity of gold, out of which the Indians bring in to the king the gold-dust which has been mentioned, is obtained by them in a manner which I shall tell:—That part of the Indian land which is towards the rising sun is sand; for of all the peoples in Asia of which we know or about which any certain report is given, the Indians dwell furthest away towards the East and the sunrising; seeing that the country to the East of the Indians is desert on account of the sand. Now there are many tribes of Indians, and they do not agree with one another in language; and some of them are pastoral and others not so, and some dwell in the swamps of the river 88 and feed upon raw fish, which they catch by fishing from boats made of cane; and each boat is made of one joint of cane. These Indians of which I speak wear clothing made of rushes: they gather and cut the rushes from the river and then weave them together into a kind of mat and put it on like a corslet. (99) Others of the Indians, dwelling to the East of these, 40R are pastoral and eat raw flesh: these are called Padaians, and they practise the following customs:—whenever any of their tribe falls ill, whether it be a woman or a man, if a man then the men who are his nearest associates put him to death, saying that he is wasting away with the disease and his flesh is being spoilt for them: 89 and meanwhile he denies stoutly and says that he is not ill, but they do not agree with him; and after they have killed him they feast upon his flesh: but if it be a woman who falls ill, the women who are her greatest intimates do to her in the same manner as the men do in the other case. For 90 in fact even if a man has come to old age they slay him and feast upon him; but very few of them come to be reckoned as old, for they kill every one who falls into sickness, before he reaches old age. (100) Other Indians have on the contrary a manner of life as follows:—they neither kill any living thing nor do they sow any crops nor is it their custom to possess houses; but they feed on herbs, and they have a grain of the size of millet, in a sheath, which grows of itself from the ground; this they gather and boil with the sheath, and make it their food: and whenever any of them falls into sickness, he goes to the desert country and lies there, and none of them pay any attention either to one who is dead or to one who is sick. 45R (101) The sexual intercourse of all these Indians of whom I have spoken is open like that of cattle, and they have all one colour of skin, resembling that of the Ethiopians: moreover the seed which they emit is not white like that of other races, but black like their skin; and the Ethiopians also are similar in 50R 55R 60R 65R

CHAPTER 3. CLASSICAL GREEK SOURCES

καὶ οἱ ἐπὶ τὸν χρυσὸν στελλόμενοι εἰσι οὗτοι· κατὰ γὰρ τοῦτό ἐστι ἐρημὴ διὰ τὴν
65 ψάμμον.

Ἐν δὴ ὧν τῇ ἐρημίᾳ ταύτῃ καὶ τῇ ψάμμῳ γίνονται μύρμηκες μεγάθεα ἔχοντες κυ-
νῶν μὲν ἐλάσσῳ, ἀλωπέκων δὲ μέζῳ· εἰσὶ γὰρ αὐτῶν καὶ παρὰ βασιλεῖ τῷ Περσέων
ἐνθεῦτεν θηρευθέντες. Οὗτοι ὧν οἱ μύρμηκες ποιεύμενοι οἴκησιν ὑπὸ γῆν ἀναφέρουσι
[τὴν] ψάμμον κατὰ περ οἱ ἐν τοῖσι Ἑλλήσι μύρμηκες κατὰ τὸν αὐτὸν τρόπον, εἰσὶ δὲ
70 καὶ τὸ εἶδος ὁμοιότατοι· ἡ δὲ ψάμμος ἡ ἀναφερομένη ἐστὶ χρυσῖτις. Ἐπὶ δὴ ταύτην
τὴν ψάμμον στέλλονται ἐς τὴν ἔρημον οἱ Ἰνδοί, ζευζάμενος ἕκαστος καμήλους τρεῖς,
σειρη- φόρον μὲν ἐκατέρωθεν ἔρσενά παρέλκειν, θήλεαν δὲ ἐς μέσον· ἐπὶ ταύτην δὴ
αὐτὸς ἀναβαίνει, ἐπιτηδεύσας ὅκως ἀπὸ τέκνων ὡς νεωτάτων ἀποσπάσας ζεύξει· αἱ
γὰρ σφι κάμηλοι ἵππων οὐκ ἦσσονες ἐς ταχυτήτά εἰσι· χωρὶς δὲ ἄχθεα δυνατώτε-
75 ραι πολλὸν φέρειν. (103) Τὸ μὲν δὴ εἶδος ὁκοῖόν τι ἔχει ἡ κάμηλος, ἐπισταμένοισι
τοῖσι Ἑλλήσι οὐ συγγράφω· τὸ δὲ μὴ ἐπιστέαται αὐτῆς, τοῦτο φράσω· κάμηλος ἐν
τοῖσι ὀπισθίοις σκέλεσι ἔχει τέσσερας μηροὺς καὶ γούνατα τέσσερα, τὰ τε αἰδοῖα
διὰ τῶν ὀπισθίων σκελέων πρὸς τὴν οὐρὴν τετραμμένα. (104) Οἱ δὲ δὴ Ἰνδοὶ τρόπῳ
τοιοῦτῳ καὶ ζεύξι τοιαύτῃ χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως ὅκως
80 [ἂν] καυμάτων τῶν θερμωτάτων ἐόντων ἔσονται ἐν τῇ ἀρπαγῇ· ὑπὸ γὰρ τοῦ καύματος
οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν. Θερμωτάτος δὲ ἐστὶ ὁ ἥλιος τούτοις τοῖσι ἀν-
θρώποις τὸ ἐωθινόν, οὐ κατὰ περ τοῖσι ἄλλοις μεσαμβρίας, ἀλλ' ὑπερτείλας μέχρις
οὗ ἀγορῆς διαλύσιος· τοῦτον δὲ τὸν χρόνον καίει πολλῷ μᾶλλον ἢ τῇ μεσαμβρίᾳ τὴν
Ἑλλάδα, οὕτω ὥστε ἐν ὕδατι λόγος αὐτοῦς ἐστὶ βρέχεσθαι τηνικαῦτα· μεσοῦσα δὲ
85 ἡ ἡμέρη σχεδὸν παραπλησίως καίει τοὺς <τε> ἄλλους ἀνθρώπους καὶ τοὺς Ἰνδοὺς·
ἀποκλινομένης δὲ τῆς μεσαμβρίας γίνεται σφι ὁ ἥλιος κατὰ περ τοῖσι ἄλλοις ὁ ἐω-
θινός· καὶ τὸ ἀπὸ τούτου ἀπιὼν ἐπὶ μᾶλλον ψύχει, ἐς ὃ ἐπὶ δυσμῇσι ἐὼν καὶ τὸ κάρτα
ψύχει. (105) Ἐπεὰν δὲ ἔλθωσι ἐς τὸν χῶρον οἱ Ἰνδοὶ ἔχοντες θυλάκια, ἐμπλήσαντες
ταῦτα τῆς ψάμμου τὴν ταχίστην ἐλαύνουσι ὀπίσω· αὐτίκα γὰρ οἱ μύρμηκες ὁδμῇ, ὡς
90 δὴ λέγεται ὑπὸ Περσέων, μαθόντες διώκουσι. Εἶναι δὲ ταχυτήτα οὐδενὶ ἐτέρῳ ὁμοιον,
οὕτω ὥστε, εἰ μὴ προλαμβάνειν τοὺς Ἰνδοὺς τῆς ὁδοῦ ἐν ᾧ τοὺς μύρμηκας συλλέγε-
σθαι, οὐδένᾳ ἂν σφεων ἀποσώζεσθαι. Τοὺς μὲν νυν ἔρσενας τῶν καμήλων, εἶναι γὰρ
ἦσσονας θεῖιν τῶν θηλέων, παραλύεσθαι ἐπελκομένους, οὐκ ὁμοῦ ἀμφοτέρους· τὰς
δὲ θηλέας ἀναμιμνησκομένας τῶν ἑλιπον τέκνων ἐνδιδόναί μαλακὸν οὐδέν. Τὸν μὲν

3.9. HERODOTUS

this respect. These tribes of Indians dwell further off than the Persian power extends, and towards the South Wind, and they never became subjects of Dareios. (102) Others however of the Indians are on the borders of the city of Caspatyros and the country of Pactyike, dwelling towards the North 91 of the other Indians; and they have a manner of living nearly the same as that of the Bactrians: these are the most warlike of the Indians, and these are they who make expeditions for the gold. 70R 75R

For in the parts where they live it is desert on account of the sand; and in this desert and sandy tract are produced ants, which are in size smaller than dogs but larger than foxes, for 92 there are some of them kept at the residence of the king of Persia, which are caught here. These ants then make their dwelling under ground and carry up the sand just in the same manner as the ants found in the land of the Hellenes, which they themselves 93 also very much resemble in form; and the sand which is brought up contains gold. To obtain this sand the Indians make expeditions into the desert, each one having yoked together three camels, placing a female in the middle and a male like a trace-horse to draw by each side. On this female he mounts himself, having arranged carefully that she shall be taken to be yoked from young ones, the more lately born the better. For their female camels are not inferior to horses in speed, and moreover they are much more capable of bearing weights. (103) As to the form of the camel, I do not here describe it, since the Hellenes for whom I write are already acquainted with it, but I shall tell that which is not commonly known about it, which is this:—the camel has in the hind legs four thighs and four knees, 94 and its organs of generation are between the hind legs, turned towards the tail. (104) The Indians, I say, ride out to get the gold in the manner and with the kind of yoking which I have described, making calculations so that they may be engaged in carrying it off at the time when the greatest heat prevails; for the heat causes the ants to disappear underground. Now among these nations the sun is hottest in the morning hours, not at midday as with others, but from sunrise to the time of closing the market: and during this time it produces much greater heat than at midday in Hellas, so that it is said that then they drench themselves with water. Midday however has about equal degree of heat with the Indians as with other men, while after midday their sun becomes like the morning sun with other men, and after this, as it goes further away, it produces still greater coolness, until at last at sunset it makes the air very cool indeed. (105) When the Indians have come to the place with bags, they fill them with the sand and ride away back as quickly as they can, for forthwith the ants, perceiving, as the Persians allege, by the smell, begin to pursue them: and this animal, they say, is superior to every other creature in swiftness, so that unless the Indians got 80R 85R 90R 95R 100R

CHAPTER 3. CLASSICAL GREEK SOURCES

- 95 δὴ πλέω τοῦ χρυσοῦ οὕτω οἱ Ἴνδοι κτῶνται, ὥς Πέρσαι φασί· ἄλλος δὲ σπανιώτερός ἐστι ἐν τῇ χώρῃ ὀρυσσόμενος.

- (106) Αἱ δ' ἐσχατιαί κως τῆς οἰκεομένης τὰ κάλλιστα ἔλαχον, κατὰ περ ἢ Ἑλλάς τὰς ὥρας πολλόν τι κάλλιστα κεκρημένας ἔλαχε. Τοῦτο μὲν γὰρ πρὸς τὴν ἡῶ ἐσχάτη τῶν οἰκεομένων ἢ Ἰνδική ἐστι, ὥσπερ ὀλίγῳ πρότερον εἴρηκα· ἐν ταύτῃ τοῦτο μὲν
100 τὰ ἔμψυχα, <τὰ> τετράποδά τε καὶ τὰ πετεινά, πολλῷ μέρει ἢ ἐν τοῖσι ἄλλοισι χωρίοις ἐστι, πάρεξ τῶν ἵππων (οὗτοι δὲ ἐσσοῦνται ὑπὸ τῶν Μηδικῶν, Νησαίων δὲ καλεομένων ἵππων), τοῦτο δὲ χρυσὸς ἄπλετος αὐτόθι ἐστί, ὁ μὲν ὀρυσσόμενος, ὁ δὲ καταφορεόμενος ὑπὸ [τῶν] ποταμῶν, ὁ δὲ ὥσπερ ἐσήμηνα ἀρπαζόμενος. Τὰ δὲ δένδρεα τὰ ἄγρια αὐτόθι φέρει καρπὸν εἴρια καλλονῇ τε προφέροντα καὶ ἀρετῇ τῶν ἀπὸ
105 τῶν οἴων· καὶ ἐσθῆτι Ἴνδοι ἀπὸ τούτων τῶν δενδρέων χρέωνται.

3.9. HERODOTUS

a start in their course, while the ants were gathering together, not one of them would 105R
escape. So then the male camels, for they are inferior in speed of running to the females,
if they drag behind are even let loose 95 from the side of the female, one after the other;
96 the females however, remembering the young which they left behind, do not show
any slackness in their course. 97 Thus it is that the Indians get most part of the gold, as
the Persians say; there is however other gold also in their land obtained by digging, but 110R
in smaller quantities.

(106) It seems indeed that the extremities of the inhabited world had allotted to
them by nature the fairest things, just as it was the lot of Hellas to have its seasons far
more fairly tempered than other lands: for first, India is the most distant of inhabited
lands towards the East, as I have said a little above, and in this land not only the animals, 115R
birds as well as four-footed beasts, are much larger than in other places (except the
horses, which are surpassed by those of Media called Nessaian), but also there is gold in
abundance there, some got by digging, some brought down by rivers, and some carried
off as I explained just now: and there also the trees which grow wild produce wool
which surpasses in beauty and excellence that from sheep, and the Indians wear clothing 120R
obtained from these trees.

CHAPTER 3. CLASSICAL GREEK SOURCES

3.10 Ctesias of Cnidus

3.10.1 About Ctesias

Ctesias of Cnidus (/ˈtiːzəs/; Ancient Greek: Κτησίᾱς) was a Greek physician and historian from Cnidus in Caria. Ctesias, who lived in the 5th century BC, was physician to Artaxerxes Mnemon, whom he accompanied in 401 BC on his expedition against his brother Cyrus the Younger.

Ctesias was the author of treatises on rivers, and on the Persian revenues, of an account of India entitled *Indica* (which is of value as recording the beliefs of the Persians about India), and of a history of Assyria and Persia in 23 books, called *Persica*, written in opposition to Herodotus in the Ionic dialect, and professedly founded on the Persian royal archives. (From Wikipedia)

About *Indica*:

A record of the view of Persians of India, under the title *Indica* includes descriptions of god like people, philosophers, artisans, unquantifiable gold, among other riches and wonders.[3] The book only remains in fragments and in reports made about the book by later authors. (From Wikipedia)

3.10.2 [?][?][?]- appearing in testimonia and fragmenta

Text: Ctesias Hist., Med., Testimonia (0845: 001) “FGrH #688”. Volume-Jacoby’-T 3c,688,T, fragment 10, line 1

Bibl. 72 p. 45 a 20: ἀνεγνώσθη δὲ αὐτοῦ καὶ τὰ Ἰνδικὰ ἐν ἐνὶ βιβλίῳ, ἐν οἷς μᾶλλον ἰωνίζει. Go to Context

Ctesias Hist., Med., Testimonia Volume-Jacoby’-T 3c,688,T, fragment 11b, line 3

– 1, 2, 35: Θεόπομπος (115 F 381) δὲ ἐξομολογεῖται φήσας ὅτι καὶ μύθους ἐν ταῖς ἱστορίαις ἐρεῖ κρεῖττον ἢ ὥς Ἡρόδοτος καὶ Κτησίας καὶ Ἑλλάνικος καὶ οἱ τὰ Ἰνδικὰ συγγράψαντες. Go to Context

Ctesias Hist., Med., Testimonia Volume-Jacoby’-T 3c,688,T, fragment 11f, line 1

8, 28 p. 606a 8: ἐν δὲ τῇ Ἰνδικῇ, ὥς φησι Κτησίας (F 45κα), οὐκ ὦν ἀξιόπιστος. Go to Context

Ctesias Hist., Med., Testimonia Volume-Jacoby’-T 3c,688,T, fragment 11h, line 2

3.10. CTESIAS OF CNIDUS

Verae narr. 1, 3: Κτησίας ὁ Κτησιόχου ὁ Κνίδιος, ὃς συνέγραψεν περὶ τῆς Ἰνδῶν χώρας καὶ τῶν παρ' αὐτοῖς ἃ μήτε αὐτὸς εἶδεν μήτε ἄλλου ἀληθεύοντος ἤκουσεν. Go to Context

Ctesias Hist., Med., Testimonia Volume-Jacoby'-T 3c,688,T, fragment 13, line 6

τῶν μέντοι γε μύθων, ἐν οἷς ἐκείνῳ λοιδορεῖται, οὐδ' οὗτος ἀφίσταται (T 11), καὶ μάλιστα ἐν τοῖς ἐπιγραφόμενοις αὐτῷ Ἰνδικά'. Go to Context

Ctesias Hist., Med., Fragmenta (0845: 002) "FGrH #688". Volume-Jacoby'-F 3c,688,F, fragment 1b, line 37

(2) οὕτω δὲ τῶν πραγμάτων τῷ Νίνῳ προχωρούντων, δεινὴν ἐπιθυμίαν ἔσχε τοῦ καταστρέψασθαι τὴν Ἀσίαν ἅπασαν τὴν ἐντὸς Τανάιδος καὶ Νείλου· ὥς ἐπῖπαν γὰρ τοῖς εὐτυχοῦσιν ἢ τῶν πραγμάτων ἐπὶρροια τὴν τοῦ πλείονος ἐπιθυμίαν παρίστησι· διόπερ τῆς μὲν Μηδίας σατράπην ἓνα τῶν περὶ αὐτὸν φίλων κατέστησεν, αὐτὸς δ' ἐπήμει τὰ κατὰ τὴν Ἀσίαν ἔθνη καταστρεφόμενος· καὶ χρόνον ἑπτακαίδεκαετῇ καταναλώσας πλὴν Ἰνδῶν καὶ Βακτριανῶν τῶν ἄλλων ἀπάντων κύριος ἐγένετο. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 431

(2) πυνθανομένη δὲ τὸ τῶν Ἰνδῶν ἔθνος μέγιστον εἶναι τῶν κατὰ τὴν οἰκουμένην καὶ πλείστην τε καὶ καλλίστην χώραν νέμεσθαι, διενοεῖτο στρατεύειν εἰς τὴν Ἰνδικήν, ἥς ἐβασίλευε μὲν Σταβρο- βάτης κατ' ἐκείνους τοὺς χρόνους, στρατιωτῶν δ' εἶχεν ἀναρίθμητον πλῆθος· ὑπῆρχον δ' αὐτῷ καὶ ἐλέφαντες πολλοὶ καθ' ὑπερβολήν, λαμπρῶς κεκοσμη- μένοι τοῖς εἰς τὸν πόλεμον καταπληκτικοῖς. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 436

(3) ἢ γὰρ Ἰνδικὴ χώρα διάφορος οὖσα τῷ κάλλει καὶ πολλοῖς διειλημμένη ποταμοῖς, ἀρδεύεται τε πολλαχοῦ, καὶ διττοὺς καθ' ἕκαστον ἐνιαυτὸν ἐκφέρει καρπούς· διὸ καὶ τῶν πρὸς τὸ ζῆν ἐπιτηδείων τοσοῦτον ἔχει πλῆθος, ὥστε διὰ παντὸς ἄφθονον ἀπόλαυσιν τοῖς ἐγγχωρίοις παρέχεσθαι· λέγεται δὲ μηδέποτε κατ' αὐτὴν γεγενῆσθαι σιτοδείαν ἢ φθορὰν καρπῶν διὰ τὴν εὐκρασίαν τῶν τόπων. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 446

ὕπερ ὧν τὰ κατὰ μέρος ἢ Σεμίραμις ἀκούσασα προήχθη μὴδὲν προαδικηθεῖσα τὸν πρὸς Ἰνδοὺς ἐξενεγκεῖν πόλεμον. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 454

(7) ὁ γὰρ Ἰνδὸς ποταμός, μέγιστος ὧν τῶν περὶ τοὺς τόπους καὶ τὴν βασιλείαν αὐτῆς ὀρίζων, πολλῶν προσεδεῖτο πλοίων πρὸς τε τὴν διάβασιν καὶ πρὸς τὸ τοὺς Ἰνδοὺς ἀπὸ τούτων ἀμύνασθαι· περὶ δὲ τὸν ποταμὸν οὐκ οὔσης ὕλης, ἀναγκαῖον ἦν ἐκ τῆς Βακτριανῆς πεζῇ παρακομίζεσθαι τὰ πλοῖα. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 460

(8) θεωροῦσα δ' ἢ Σεμίραμις ἑαυτὴν ἐν τῇ τῶν ἐλεφάντων χρειᾷ πολὺ λειπομένην, ἐπενοήσατο ἥτι κατασκευάζειν ἰδίωμα ἥ τούτων τῶν ζώων, ἐλ- πίζουσα καταπλήξε-

CHAPTER 3. CLASSICAL GREEK SOURCES

σθαι τοὺς Ἰνδοὺς διὰ τὸ νομίζειν αὐτοὺς μηδ' εἶναι τὸ σύνολον ἐλέφαντας ἐκτὸς τῶν κατὰ τὴν Ἰνδικήν. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 471

(10) οἱ δὲ ταῦτα κατασκευάζοντες αὐτῇ τεχνῖται προσεκαρ- τέρουν τοῖς ἔργοις ἐν τινι περιβόλῳ περιωικοδομημένῳ καὶ πύλας ἔχοντι τηρουμένας ἐπιμελῶς, ὥστε μη- δένα μήτε τῶν ἔσωθεν ἐξιέναι τεχνιτῶν μήτε τῶν ἔξωθεν εἰσιέναι πρὸς αὐτούς· τοῦτο δ' ἐποίησεν, ὅπως μηδεὶς τῶν ἔξωθεν ἴδῃ τὸ γινόμενον μηδὲ διαπέσῃ φήμη πρὸς Ἰν- δοὺς περὶ τούτων. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 483

.... (4) ὁ δὲ τῶν Ἰνδῶν βασιλεὺς Σταβροβάτης πυνθανόμενος τὰ τε μεγέθη τῶν ὀνο- μαζομένων δυνάμεων καὶ τὴν ὑπερβολὴν τῆς εἰς τὸν πόλεμον παρασκευῆς, ἔσπευδεν ἐν ἅπασιν ὑπερθέσθαι τὴν Σεμίραμιν. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 486

(5) καὶ πρῶτον μὲν ἐκ τοῦ καλάμου κατεσκεύασε πλοῖα ποτάμια τετρακισχίλια· ἡ γὰρ Ἰνδικὴ παρά τε τοὺς ποταμοὺς καὶ τοὺς ἐλώδεις τόπους φέρει καλάμου πλῆθος, οὗ τὸ πάχος οὐκ ἂν ραϊδίως ἄνθρωπος περιλάβοι· λέγεται δὲ καὶ τὰς ἐκ τούτων κα- τασκευαζόμενας ναῦς διαφόρους κατὰ τὴν χρεῖαν ὑπάρχειν, οὔσης ἀσήπτου ταύτης τῆς ὕλης. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 491

(6) ποιησάμενος δὲ καὶ τῆς τῶν ὀπλῶν κατασκευῆς πολλὴν ἐπιμέλειαν καὶ πᾶσαν ἐπελθὼν τὴν Ἰνδικήν, ἤθροισε δύναμιν πολὺ μείζονα τῆς Σεμιράμιδι συναχθείσης. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 502

(2) ἡ δὲ Σεμίραμις ἀναγνοῦσα τὴν ἐπιστολὴν καὶ καταγελάσασα τῶν γεγραμ- μένων, διὰ τῶν ἔργων ἔφησε τὸν Ἰνδὸν πειράσεσθαι τῆς περὶ αὐτὴν ἀρετῆς. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 503

ἐπεὶ δὲ προάγουσα μετὰ τῆς δυνάμεως ἐπὶ τὸν Ἰνδὸν ποταμὸν παρε- γενήθη, κα- τέλαβε τὰ τῶν πολεμίων πλοῖα πρὸς μάχην ἔτοιμα. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 512

μετὰ δὲ ταῦθ' ὁ μὲν τῶν Ἰνδῶν βασιλεὺς ἀπήγαγε τὴν δυνάμιν ἀπὸ τοῦ ποταμοῦ, προσποιούμενος μὲν ἀναχωρεῖν διὰ φόβον, τῇ δ' ἀληθείᾳ βουλόμενος τοὺς πολεμί- ουσ προτρέψασθαι διαβῆναι τὸν ποταμὸν. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 518

(6) ἡ δὲ Σεμίραμις κατὰ νοῦν αὐτῇ τῶν πραγμάτων προχωρούντων, ἔξευξε τὸν πο- ταμὸν κατασκευάσασα πολυτελῆ καὶ μεγάλην γέφυραν, δι' ἧς ἅπασαν διακομίσασα τὴν δυνάμιν ἐπὶ μὲν τοῦ ζεύγματος φυλακὴν κατέλιπεν ἀνδρῶν ἑξακισμυρίων, τῇ δ' ἄλλῃ στρατιᾷ προῆγεν ἐπιδιώκουσα τοὺς Ἰνδοὺς, προηγουμένων τῶν εἰδῶλων,

3.10. CTESIAS OF CNIDUS

ὅπως οἱ τῶν πολεμίων κατάσκοποι τῷ βασιλεῖ ἀπαγγείλωσι τὸ πλῆθος τῶν παρ' αὐτῇ θηρίων. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 521

(7) οὐ διεψεύσθη δὲ κατὰ γε τοῦτο τῆς ἐλπίδος, ἀλλὰ τῶν ἐπὶ κατασκοπὴν ἐκπεμφθέντων τοῖς Ἰνδοῖς ἀπαγγελλόντων τὸ πλῆθος τῶν παρὰ τοῖς πολεμίοις ἐλεφάντων, ἅπαντες διηποροῦντο πόθεν αὐτῇ συνακολουθεῖ τοσοῦτο πλῆθος θηρίων. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 528

(8) οὐ μὴν ἔμεινέ γε τὸ ψεῦδος πλείω χρόνον κρυπτόμενον· τῶν γὰρ παρὰ τῇ Σεμίραμιδι στρατευομένων τινὲς κατελήφθησαν νυκτὸς ἐν τῇ στρατοπεδείᾳ ῥαθυμοῦντες τὰ περὶ τὰς φυλακάς, φοβηθέντες δὲ τὴν ἐπακολουθοῦσαν τιμωρίαν ἠτόμολῃσαν πρὸς τοὺς πολεμίους καὶ τὴν κατὰ τοὺς ἐλέφαντας πλάνην ἀπήγγειλαν· ἐφ' οἷς θάρρησας ὁ τῶν Ἰνδῶν βασιλεὺς καὶ τῇ δυνάμει διαγγείλας τὰ περὶ τῶν εἰδώλων, ἐπέστρεψεν ἐπὶ τοὺς Ἀσσυρίους διατάξας τὴν δύναμιν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 531

(19) τὸ δ' αὐτὸ καὶ τῆς Σεμίραμιδος ἐπιτελούσης, ὥς ἤγγισαν ἀλλήλοις τὰ στρατόπεδα, Σταβροβάτης ὁ τῶν Ἰνδῶν βασιλεὺς προαπέστειλε πολὺ πρὸ τῆς φάλαγγος τοὺς ἵππεῖς μετὰ τῶν ἁρμάτων. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 534

(2) δεξαμένης δὲ τῆς βασιλίσσης εὐρώστως τὴν ἔφοδον τῶν ἱππέων, καὶ τῶν κατεσκευασμένων ἐλεφάντων πρὸ τῆς φάλαγγος ἐν ἴσοις διαστήμασι τεταγμένων, συνέβαινε πτύρεσθαι τοὺς τῶν Ἰνδῶν ἵππους. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 536

(3) τὰ γὰρ εἶδωλα πόρρωθεν μὲν ὁμοίαν εἶχε τὴν πρόσοψιν τοῖς ἀληθινοῖς θηρίοις, οἷς συνήθεις ὄντες οἱ τῶν Ἰνδῶν ἵπποι τεθαρρηκότως προσίππευον· τοῖς δ' ἐγγίσασιν ἢ τε ὁσμὴ προσέβαλλεν ἀσυνήθης, καὶ τᾶλλα διαφορὰν ἔχοντα πάντα παμμεγέθη τοὺς ἵππους ὀλοσχερῶς συνετάραττε· διὸ καὶ τῶν Ἰνδῶν οἱ μὲν ἐπὶ τὴν γῆν ἔπιπτον, οἱ δὲ τῶν ζώων ἀπειθούντων τοῖς χαλινοῖς ὥς ἐτύγχανεν εἰς τοὺς πολεμίους ἐξέπιπτον μετὰ τῶν κομιζόντων αὐτοὺς ἵππων. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 542

(4) ἡ δὲ Σεμίραμις μετὰ στρατιωτῶν ἐπιλέκτων μαχομένη καὶ τῷ προτερήματι δεξιῶς χρησαμένη, τοὺς Ἰνδοὺς ἐτρέψατο· ὧν φυγόντων πρὸς τὴν [τῶν Ἰνδῶν] φάλαγγα, Σταβροβάτης ὁ βασιλεὺς οὐ καταπλαγεῖς ἐπήγαγε τὰς τῶν πεζῶν τάξεις, προηγουμένων τῶν ἐλεφάντων, αὐτὸς δ' ἐπὶ τοῦ δεξιοῦ κέρατος τεταγμένος καὶ τὴν μάχην ἐπὶ τοῦ κρατίστου θηρίου ποιούμενος ἐπήγαγε καταπληκτικῶς ἐπὶ τὴν βασιλίσσαν κατ' αὐτὸν τυχικῶς τεταγμένην. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 554

CHAPTER 3. CLASSICAL GREEK SOURCES

(7) τραπέντος οὖν τοῦ πλήθους παντός, ὁ βασιλεὺς τῶν Ἰνδῶν ἐπ' αὐτὴν ἐβιάζετο τὴν Σεμίραμιν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 562

(8) πάντων δὲ φευγόντων ἐπὶ τὴν σχεδίαν, καὶ τοσούτου πλήθους εἰς ἓνα καὶ στενὸν βιαζομένου τόπον, οἱ μὲν τῆς βασιλίσσης ὑπ' ἀλλήλων ἀπέθνησκον, συμπατούμενοι καὶ φυρόμενοι παρὰ φύσιν ἀναμιξί ἱππεῖς τε καὶ πεζοί, τῶν δὲ Ἰνδῶν ἐπικειμένων, ὥσμος ἐγένετο βίαιος ἐπὶ τῆς γεφύρας διὰ τὸν φόβον, ὥστε πολλοὺς ἐξωθουμένους ἐφ' ἑκάτερα μέρη τῆς γεφύρας ἐμπίπτειν εἰς τὸν ποταμόν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 567

(9) ἡ δὲ Σεμίραμις ἐπειδὴ τὸ πλεῖστον μέρος τῶν ἀπὸ τῆς μάχης διασωζομένων διὰ τὸν ποταμὸν ἔτυχε τῆς ἀσφαλείας, ἀπέκοψε τοὺς συνέχοντας δεσμοὺς [τὴν γέφυραν]· ὧν λυθέντων, ἡ μὲν σχεδία κατὰ πολλὰ διαιρεθεῖσα μέρη καὶ συχνοὺς ἐφ' ἑαυτῆς ἔχουσα τῶν διωκόντων Ἰνδῶν ὑπὸ τῆς τοῦ ρέυματος σφοδρότητος ὥς ἔτυχε κατηνέχθη, καὶ πολλοὺς μὲν τῶν Ἰνδῶν διέφθειρε, τῇ δὲ Σεμιράμιδι πολλὴν ἀσφάλειαν παρεσκεύασε, κωλύσασα τὴν τῶν πολεμίων ἐπ' αὐτὴν διάβασιν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 570

(10) μετὰ δὲ ταῦθ' ὁ μὲν τῶν Ἰνδῶν βασιλεὺς, διοσημείων αὐτῷ γενομένων, καὶ τῶν μάντεων ἀποφαινομένων σημαίνεσθαι τὸν ποταμὸν μὴ διαβαίνειν, ἡσυχίαν ἔσχεν, ἡ δὲ Σεμίραμις ἀλλαγὴν ποιησαμένη τῶν αἰχμαλώτων, ἐπανήλθεν εἰς Βάκτρα, δύο μέρη τῆς δυνάμεως ἀποβεβληκυῖα. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 1b, line 586

αὕτη μὲν οὖν βασιλεύσασα τῆς Ἀσίας ἀπάσης πλὴν Ἰνδῶν ἐτελεύτησε τὸν προειρημένον τρόπον, βιώσασα μὲν ἔτη ἐξήκοντα καὶ δύο, βασιλεύσασα δὲ δύο πρὸς τοῖς τετταράκοντα. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 9, line 67

καὶ πίπτει καὶ αὐτὸς Κῦρος ἐκ τοῦ ἵππου, καὶ Ἰνδὸς ἀνὴρ – συνεμάχουν γὰρ καὶ Ἰνδοὶ τοῖς Δερβίκεσιν, ἐξ ὧν καὶ τοὺς ἐλέφαντας ἔφερον – οὗτος ὁ Ἰνδὸς πεπτωκότα Κῦρον βάλλει ἀκοντίῳ ὑπὸ τὸ ἰσχίον εἰς τὸν μηρόν· ἐξ οὗ καὶ τελευτᾷ. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 11, line 2

s.v. Δυρβαῖοι· ἔθνος καθῆκον εἰς Βάκτρος καὶ τὴν Ἰνδικήν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 11, line 3

<Κτησίας ἐν Περσικῶν <ι>· «χώρα δὲ πρὸς νότον πρόσκειται Δυρβαῖοι, <πρὸς τὴν Βακτρίαν καὶ Ἰνδικὴν κατατείνοντες>. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 11, line 5

οὗτοι εὐδαίμονες ἄνδρες καὶ πλούσιοι καὶ κάρτα δίκαιοι εἰσι> [πρὸς τὴν Βακτρίαν καὶ Ἰνδικὴν κατατείνοντες]· <οὗτοι οὐτε ἀδικοῦσιν οὐτε ἀποκτεννύουσιν ἀνθρώπων οὐδένα· ἐὰν δέ τι εὖρωσι ἐν τῇ ὁδῷ χρυσίον ἢ ἱμάτιον ἢ ἀργύριον ἢ ἄλλο τι, οὐδὲν ἀποκινήσειαν. Go to Context

3.10. CTESIAS OF CNIDUS

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 33, line 4

Bibl. 72 p. 45 a 1 – 4: (76) ἀπὸ Ἐφέσου μέχρι Βάκτρων καὶ Ἰνδικῆς ἀριθμὸς σταθμῶν, ἡμερῶν, παρασαγγῶν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 3

Bibl. 72 p. 45 a 21 – 50 a 4: (T 10) λέ- γει περὶ τοῦ Ἰνδοῦ ποταμοῦ τὸ μὲν στενὸν αὐτοῦ τὸ εὖρος <μ> σταδίων εἶναι, τὸ δὲ πλατύτα- τον καὶ διακοσίων. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 7

(2) λέγει περὶ αὐτῶν τῶν Ἰνδῶν, ὅτι πλείους σχεδὸν συμπάντων ἀνθρώπων (cf. F 49). Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 10

(5) ὅτι οὐκ ἔει, ἀλλ' ὑπὸ τοῦ ποταμοῦ ποτίζεται ἡ Ἰνδική. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 28

καὶ περὶ τοῦ ὀρνέ- ου τοῦ βιττάκου, ὅτι γλῶσσαν ἀν- θρωπίνην ἔχει καὶ φωνήν, μέγεθος μὲν ὅσον ἰέραξ, πορφύρεον δὲ πρό- σωπον· καὶ πώγωνα φέρει μέλανα, αὐτὸ δὲ κυάνεόν ἐστιν ὡς τὸν τρά- χηλον ὥσπερ κιννάβαρι· διαλέγεσθαι δὲ αὐτὸ ὥσπερ ἄνθρωπον Ἰνδιστί, ἂν δὲ Ἑλληνιστί μάθηι, καὶ Ἑλληνιστί. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 39

(10) περὶ τῶν κυνῶν τῶν Ἰνδικῶν ὅτι μέγιστοί εἰσιν, ὡς καὶ λέοντι μάχεσθαι. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 47

(14) ὅτι ὁ Ἰνδὸς ποταμὸς ῥέων διὰ πεδίων καὶ δι' ὀρέων ῥεῖ, ἐν οἷς καὶ ὁ λεγόμενος Ἰνδικὸς κάλαμος φύεται, πάχος μὲν ὅσον δύο ἄνδρες περιωργυ- ωμένοι <μόλις> περι- λάβοιεν, τὸ δὲ ὕψος ὅσον μυριοφόρου νεὼς ἰστός· εἰσὶ καὶ ἔτι μείζους καὶ ἐλάττους, οἷους εἰκὸς ἐν ὄρει μεγάλῳ. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 121

ἔστι δὲ πολλὰ ἐν τῇ Ἰνδικῇ. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 126

(16) περὶ τῶν Ἰνδῶν ὅτι δικαιοτάτοι· καὶ περὶ τῶν ἐθνῶν καὶ νομίμων αὐτῶν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 131

(18) ὅτι βρονταὶ καὶ ἀστρα- παὶ καὶ ὑετοὶ οὐκ εἰσιν ἐν τῇ Ἰνδικῇ, ἄνεμοι δὲ πολλοὶ καὶ πρηστήρες πολλοί· καὶ ἀρπάζουσιν ὅ τι ἂν λάβωσιν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 133

ὁ δὲ ἥλιος ἀνίσχων τὸ ἥμισυ τῆς ἡμέρας ψύχος ποιεῖ, τὸ δ' ἄλλο λίαν ἀλεεινὸν ἐν τοῖς πλείστοις τῶν τῆς Ἰνδικῆς τόπων. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 134

CHAPTER 3. CLASSICAL GREEK SOURCES

(19) ὅτι οἱ Ἰνδοὶ οὐχ ὑπὸ τοῦ ἡλίου εἰσὶ μέλανες (§ 44) ἀλλὰ φύσει· εἶναι γάρ φησιν ἐν αὐτοῖς καὶ ἄνδρας καὶ γυναῖκας λευκοτάτους πάντων, εἰ καὶ ἐπ' ἔλαττον· ἰδεῖν δὲ καὶ αὐτὸν τοιαύτας Ἰνδὰς δύο γυναῖκας καὶ πέντε ἄνδρας. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 137

(20) ὅτι πιστῶσαι τὰ περὶ τοῦ ἡλίου βουλόμενος ὥς ἐν <λε> ἡμέραις ἐν Ἰνδίαι ψύχει, λέγει ὅτι καὶ τὸ πῦρ ἐκ τῆς Αἴτνης ῥέον τὸν μέσον χῶρον, ἅτε δικαίων ἀνδρῶν ὄντων, οὐ φθείρει, φθειρόν τὰ ἄλλα· καὶ ἐν Ζακύνθῳ κρηνίδας ἰχθυοφόρους εἶναι, ἐξ ὧν αἴρεται πίσσα· καὶ ἐν Νάξῳ κρήνην, ἐξ ἧς οἶνος ἐνίοτε ῥεῖ καὶ μάλα ἡδύς· καὶ ὅτι πῦρ ἐστὶν ἐγγὺς Φασήλιδος ἐν Λυκία ἀθάνατον, καὶ ὅτι αἰεὶ καίεται ἐπὶ πέτρας καὶ νύκτα καὶ ἡμέραν, καὶ ὕδατι μὲν οὐ σβέννυται, ἀλλὰ ἀναφλέγει, φορυτῶι δὲ σβέννυται. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 147

(21) ὅτι <ἐν> μέσῃ Ἰνδικῇ ἄνθρωποι εἰσὶ μέλανες – κα- λοῦνται Πυγμαῖοι – ὁμόγλως- σοι τοῖς ἄλλοις Ἰνδοῖς. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 177

(23) ἔπονται δὲ τῷ βασιλεῖ τῶν Ἰνδῶν τού- των τῶν Πυγμαίων ἄνδρες τρισχίλιοι· σφόδρα γάρ εἰσι το- ξόται. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 182

δικαιοτάτοι δὲ εἰσι, καὶ νόμοισι χρῶνται ὥσπερ καὶ οἱ Ἰνδοί. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 203

ἔστι δὲ καὶ χρυσὸς ἐν τῇ Ἰνδικῇ χώρῃ, οὐκ ἐν τοῖς ποτα- μοῖς εὕρισκόμενος καὶ πλυνόμενος, ὥσπερ ἐν τῷ Πακτωλῷ ποτα- μῷ, ἀλλ' ὄρη πολ- λὰ καὶ μεγάλα, ἐν οἷς οἰκοῦσι γρῦ- πες, ὄρνεα Go to Context

τετρά-

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 226

(27) ὅτι τὰ πρό- βατα τῶν Ἰνδῶν καὶ αἱ αἰγες μεί- ζους ὄνων εἰσί. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 239

ἕς δὲ οὔτε ἡμερος οὔτε ἄγριός ἐστὶν ἐν τῇ Ἰνδικῇ. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 241

(28) οἱ δὲ φοίνικες οἱ ἐν Ἰνδοῖς καὶ οἱ τού- των βάλανοι τρι- πλάσιοι τῶν ἐν Βα- βυλῶνι. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 255

(32) ὅτι φησὶν ὡς Ἰνδῶν οὐδεὶς κεφαλαλγεί οὐδὲ ὀφθαλμιαὶ οὐδὲ ὀδονταλ- γεῖ οὐδὲ ἐλκοῦται τὸ στόμα οὐδὲ σηπεδόνα οὐδεμίαν ἴσχει. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 320

(36) ἔστι δὲ καὶ ποταμὸς διαρρέων διὰ τῆς Ἰνδικῆς, οὐ μέγας μὲν ἀλλ' ὥς ἐπὶ δύο σταδίους τὸ εὖρος· ὄνομα δὲ τῷ ποταμῷ Ἰνδιστὶ μὲν Ὑπαρ- χος (?), Ἑλληνιστὶ δὲ φέρων πάντα τὰ ἀγαθὰ. Go to Context

3.10. CTESIAS OF CNIDUS

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 330
τῶι δεινδρέῳ δὲ τούτῳ ὄνομά ἐστιν Ἰνδιστὶ σιπταχόρα, <ὅπερ> Ἑλληνιστὶ σημαί-
νει γλυκύ, ἡδύ· κάκειθεν οἱ Ἰνδοὶ συλλέγουσι τὸ ἡλεκ-τρον. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 344
οἰκοῦ-σι δὲ ἐν τοῖς ὄρεσι μέχρι τοῦ Ἰνδοῦ ποταμοῦ. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 346
μέλανες δὲ εἰσι καὶ δίκαιοι πάνυ (§ 43), ὥσπερ καὶ οἱ ἄλλοι Ἰνδοί (§ 30), οἷς καὶ
ἐπιμίγνυνται. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 352
καλοῦνται δὲ ὑπὸ τῶν Ἰνδῶν Καλύστριοι, ὅπερ ἐστὶν Ἑλληνιστὶ Κυνοκέφαλοι. Go
to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 369
ταῦτα οὖν τὰ θηρία τρίβοντες οἱ Ἰνδοὶ βάπτουσι τὰς φοινικίδας καὶ τοὺς χιτῶνας
καὶ ἄλλο ὃ τι ἂν βούλωνται· καὶ εἰσὶ βελτίῳ τῶν παρὰ Πέρσας βαμμάτων. Go to
Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 388
(41) οἱ δὲ Κυνοκέφαλοι σχεδίαν ποιησάμενοι καὶ ἐπιθέντες ἀπάγουσι φόρτον τού-
του καὶ τῆς πορφύρας, τὸ ἄνθος καθαρὸν ποιήσαντες, [καὶ τοῦ ἡλέκτρου] <ξ> καὶ
<σ> τάλαντα τοῦ ἐνιαυτοῦ· καὶ ὅτῳ τὸ φοινίκιον βάπτεται, τοῦ φαρμάκου ἕτερα το-
σαῦτα· καὶ ἡλέκτρου χίλια τάλαντα ἀπάγουσι κατ' ἐνιαυτὸν τῶι Ἰνδῶν βασιλεῖ. Go
to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 389
καὶ ἕτερα δὲ κατὰγοντες πωλοῦσι τοῖς Ἰνδοῖς πρὸς ἄρτους καὶ ἄλφιστα καὶ ξύλινα
ἱμάτια. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 410
οὗτοι δὲ οἱ ἄνθρωποι μέλανες μὲν εἰσιν ὥσπερ οἱ ἄλλοι Ἰνδοί (§ 19), ἐργάζονται
δὲ οὐδέν, οὐδὲ ἐσθίουσι σῖτον, οὐδὲ πίνουσιν ὕδωρ, πρόβατα δὲ πολλὰ τρέφουσι καὶ
βοῦς καὶ αἰγας καὶ οἷς, πίνουσι δὲ τὸ γάλα, ἄλλο δὲ οὐδέν· ὅταν δὲ γένηται τι ἀνθρώπων
παιδίον, οὐ τέτρηται τὴν πυγὴν οὐδὲ ἀποπατεῖ, ἀλλὰ τὰ μὲν ἰσχία ἔχει, τὸ δὲ τρῆμα
συμπέφυκε· διὸ ἀποπατοῦσι μὲν οὐ, οὐρεῖν δὲ ὥσπερ τυρὸν αὐτοῦς φασιν οὐ πάνυ
παχὺν ἀλλὰ θολερὸν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 420
(45) ὅτι εἰσὶν ὄνοι ἄγριοι ἐν τοῖς Ἰνδοῖς, ἴσοι ἵπποις καὶ μείζους. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 473
(46) ὅτι ἐν τῶι ποταμῶι τῶι Ἰνδῶι σκώληξ (§ 3) γίνεται, τὸ μὲν εἶδος οἶόν περ ἐν
ταῖς συ-καῖς εἴωθε γίνεσθαι, τὸ δὲ μῆκος πήχεις ἐπτὰ, καὶ μείζους δὲ καὶ ἐλάτους·
τὸ δὲ πάχος δεκαε-τέα παῖδα μόλις φασὶ ταῖς χερσὶ περιλαβεῖν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 511

CHAPTER 3. CLASSICAL GREEK SOURCES

ὅταν δὲ παρέλ- θωσιν αἱ τριάκοντα ἡμέ- ραι, ἀπορρίπτουσι τὸν σκώληκα, καὶ τὸ ἔλαιον ἀσφαλίσάμενοι ἄγουσι τῷ βασιλεῖ μόνῳ τῶν Ἰνδῶν· ἄλλῳ δὲ οὐκ ἔξεστιν ἐξ αὐτοῦ ἔχειν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 519
(47) ὅτι ἐστὶ δένδρα ἐν Ἰνδοῖς ὑψηλὰ ὥσπερ κέδρος ἢ κυπάριττος, τὰ δὲ φύλλα ὥσπερ φοῖνιξ, ὀλίγον πλατύτερα· καὶ μασχαλίδας οὐκ ἔχει. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 521
ὀνομάζεται δὲ Ἰνδιστὶ μὲν κάρπιον, Ἑλλη- νιστὶ δὲ μυροδόδα. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 526
καὶ ἔπεμψεν ὁ Ἰνδῶν τῷ Περσῶν βασιλεῖ, καὶ <φησιν ἰδεῖν αὐτὸ Κτησίας,> καὶ ὁσφρανθῆναι ὁσμῆς οἴας οὔτε εἰπεῖν ἦν οὔτε εἰκάσαι. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 530
> (49) ὅτι κρήνην ἐν Ἰνδοῖς φησιν, ὅσον πέντε ὀργυῶν ἢ περίμετρος, τε- τράγωνος δέ. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 536
λούονται δὲ ἐν αὐτῷ οἱ ἐπι- σημότατοι τῶν Ἰνδῶν καὶ ἄνδρες καὶ παῖδες καὶ γυ- ναῖκες, κολυμβῶσι δὲ ἐπὶ πόδας ρίπτοντες ἑαυτούς· ὅταν δὲ εἰς- πηδῶσιν, ἐκβάλλει αὐτούς τὸ ὕδωρ ἄνω. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 550
καλεῖται δὲ Ἰνδιστὶ βαλλάδῃ, Ἑλληνιστὶ δὲ ὠφελίμη. Go to Context
Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 552
(50) εἰσὶν ἐν τοῖς ὅρεσι τοῖς Ἰνδικοῖς, ὅπου ὁ κάλαμος (§ 15) αὐτῶν φύεται, ἄνθρω- ποι τὸ πλῆθος αὐτῶν ἄχρι καὶ τριῶν μυριάδων. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45, line 564
εἰσὶ δὲ σφόδρα πολεμισταί, καὶ βασιλεῖ τῶν Ἰνδῶν ἔπονται τοξόται τούτων πεν- τακισχίλιοι, καὶ ἀκοντισταί. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45a, line 4
Dion. Per. 1143): Κτησίας μὲν δὴ, εἰ δὴ τῷ ἱκανὸς καὶ Κτησίας ἐς τεκμηρίωσιν (Τ 11g), ἵνα μὲν στενότατος αὐτὸς αὐτοῦ ὁ Ἰνδὸς ἐστὶ, τεσσαράκοντα σταδίου <λέγει> ὅτι διέχουσιν αὐτῷ αἱ ὄχθαι, ἵνα δὲ πλατύτατος, καὶ ἑκατόν· τὸ πολὺ δὲ εἶναι αὐτοῦ τὸ μέσον τούτοις. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45b, line 1
17, 29: τοῦ Ἰνδῶν βασιλέως ἐλαύ- νοντος ἐπὶ τοὺς πολεμίους δέκα μυριάδες ἐλε- φάντων προ- ηγοῦνται μαχίμων. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45b, line 11
ἰδεῖν δὲ ἐν Βαβυλῶνι ὁ αὐτὸς λέ- γει> τοὺς φοίνικας αὐτορρίζους ἀνατρεπομένους ὑπὸ τῶν ἐλεφάντων τὸν αὐτὸν τρόπον, ἐμπίπτόντων τῶν θηρίων αὐτοῖς βιαιότατα·

3.10. CTESIAS OF CNIDUS

δρῶσι δ' ἄρα, ἂν ὁ Ἰνδὸς ὁ πωλεύων αὐτοὺς κελεύσῃ δρᾶσαι τοῦτο αὐτοῖς. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45c, line 4

Chil. 7, 738: εἰ θαῦμα δὲ νομίζοι τις Ἀρράβων τοὺς καλάμους (Uranios 675 F 21), / ὁ Τζέτζης λέγει, τοὺς Ἰνδῶν καλάμους τῶι Κτησίᾳ / ὡς διοργυίους γράφοντι τὸ πλάτος τίς πιστεύσοι; Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45d,Alpha, line 4

ἔστι δέ τι, <εἰ δεῖ πιστεῦσαι Κτησίᾳ> ἐκεῖνος γὰρ τὸ ἐν Ἰνδοῖς θηρίον, ὃ ὄνομα εἶναι μαρτιχόραν, τοῦτ' ἔχειν ἐπ' ἀμφοτέρᾳ φησι τριστοίχους τοὺς ὀδόντας. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45d,Beta, line 2

4, 21 (PHILES De an. propr. 38): θηρίον Ἰνδικὸν βίαιον τὴν ἀλκὴν, μέγεθος κατὰ τὸν λέοντα τὸν μέγιστον, τὴν δὲ χροάν ἐρυθρόν, ὡς κιννάβαριν εἶναι δοκεῖν, δασὺ δὲ ὡς κύνες· φωνῇ τῇ Ἰνδῶν μαρτιχόρας ὠνόμασται. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45d,Beta, line 23

<λέγει δ' ἄρα Κτη-σίας, καὶ φησιν ὁμολογεῖν αὐτῶι τοὺς Ἰνδούς,> ἐν ταῖς χώραις τῶν ἀπολυομένων ἐκείνων κέντρων ὑπανα-φύεσθαι ἄλλα, ὡς εἶναι τοῦ κακοῦ τοῦδε ἐπιγονήν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45d,Beta, line 32

ὅτι δὲ κρεῶν ἀνθρωπείων ἐμπι-πλάμενον τόδε τὸ ζῷον ὑπερήδεται, κατηγορεῖ καὶ τὸ ὄνομα· νοεῖται γὰρ τῇ Ἑλλήνων φωνῇ ἡ Ἰνδῶν ἀνθρωπο-φάγον αὐτὸ εἶναι· ἐκ δὲ τοῦ ἔργου καὶ κέκληται. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45d,Beta, line 35

τὰ βρέφη δὲ τῶνδε τῶν ζώων Ἰνδοὶ θηρῶσιν ἀκέντρους τὰς οὐράς ἔχοντα· καὶ λίθωι δὲ ἔτι διαθλῶσιν αὐτάς, ἵνα ἀδυνατῶσι τὰ κέντρα ἀναφύειν· φωνὴν δὲ σάλπιγγος ὡς ὅτι ἐγγυτάτω προίεται. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45d,Beta, line 39

λέγει δὲ <καὶ ἐωρακέναι τόδε τὸ ζῷον ἐν Πέρσῃς Κτη-σίας ἐξ Ἰνδῶν κομισθὲν δῶρον τῶι Περσῶν βασιλεῖ, εἰ δὴ τῶι ἱκανὸς τεκμηριῶσαι ὑπὲρ τῶν τοιούτων Κτησίας. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45d,Gamma, line 2

CHAPTER 3. CLASSICAL GREEK SOURCES

PAUSAN. 9, 21, 4: θηρίον δὲ <τὸ> <ἐν τῷ Κτησίου λόγῳ τῷ ἐς Ἰνδοῦς> – μαρτι<χ>όρα ὑπὸ τῶν Ἰνδῶν, ὑπὸ δὲ Ἑλλήνων φησὶν ἀνδροφάγον λελέχθαι – εἶναι πεῖ-θομαι τὸν τίγριν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45d,Gamma, line 8

ὀδόντας δὲ αὐτὸ τριστοίχους κατὰ ἐ<κα>-τέραν τὴν γένυν καὶ κέντρα ἐπὶ ἄκρας ἔχειν τῆς οὐρᾶς· τούτοις δὲ τοῖς κέντροις ἐγγύθεν ἀμύνεσθαι καὶ ἀποπέμ-πειν ἐς τοὺς πορρωτέρω τοξότου ἀνδρὸς οἰστῶι ἴσον, ταύτην οὐκ ἀληθῆ τὴν φήμην οἱ Ἰνδοὶ δέξασθαι δοκοῦσί μοι παρ' ἀλλήλων ὑπὸ τοῦ ἄγαν ἐς τὸ θηρίον δείματος. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45f*,Alpha, line 3

De an. 2, 67 (Suppl. Aristot. I 1 ed. Lambros p. 53, 27): εἰσὶ δὲ ἐν τοῖς Ἰνδικοῖς οἱ Πυγμαῖοι καλοῦνται. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45f*,Alpha, line 5

χώρα δ' αὐτῶν πολλὴ μέση ἐν τῇ Ἰνδικῇ, καὶ ἄνθρωποι εἰσι μέλανες ὥσπερ οἱ ἄλλοι Ἰνδοὶ καὶ ὁμόγλωσσοι ἐκείνοις, μικροὶ δὲ κάρτα· καὶ οἱ μακρότατοι αὐτῶν εἰσι πῆ-χεων δύο, οἱ δὲ πλεῖστοι πῆχεος καὶ ἡμίσεος, ἄνδρες καὶ γυναῖκες. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45f*,Alpha, line 28

αὐτοὶ δὲ εἰσι σιμοὶ τε καὶ αἰσχροὶ καὶ οὐδὲν εἰκότες τοῖς ἄλλοις Ἰνδοῖς· εἰσὶ δὲ καὶ αἱ γυναῖκες αὐτῶν μικραὶ καὶ αἰσχραί, ὥσπερ οἱ ἄνδρες. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45g, line 2

4, 26: τοὺς λαγῶς καὶ τὰς ἀλώπεκας θηρῶσιν οἱ Ἰνδοὶ τὸν τρόπον τοῦτον· κυνῶν ἐς τὴν ἄγραν οὐ δέονται, ἀλλὰ νεοττοὺς συλλαβόντες ἀετῶν καὶ κοράκων καὶ ἰκτίνων προσέτι τρέφουσι καὶ ἐκπαιδεύουσι τὴν θήραν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45h, line 2

4, 27: τὸν γρῦπα ἀκούω τὸ ζῶιον τὸ Ἰνδικὸν τετράπουν εἶναι κατὰ τοὺς λέοντας, καὶ ἔχειν ὄνυχας καρτεροὺς ὥς ὅτι μάλιστα, καὶ τούτους μέντοι τοῖς τῶν λεόντων παραπλησίους. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45h, line 13

καὶ Βάκτριοι μὲν γειτνιώντες Ἰνδοῖς λέγουσιν αὐτοὺς φύλακας εἶναι τοῦ χρυσοῦ <τοῦ> αὐτόθι· καὶ ὀρύττειν τε αὐτόν φασιν αὐτοὺς καὶ ἐκ τούτου τὰς καλιὰς ὑποπλέ-κειν, τὸ δὲ ἀπορ-ρέον Ἰνδοὺς λαμβάνειν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45i,Beta, line 3

De an. 2, 556 (Suppl. Aristot. I 1 p. 139, 13): <ἐκ τοῦ Κτησίου· «τὰ πρό-βατα τῶν Ἰνδῶν αἱ τε αἴγες μείζονες ὄνων τῶν μεγίστων εἰσὶ. Go to Context

3.10. CTESIAS OF CNIDUS

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45k,Alpha, line 2

8, 28 p. 606 a 8: ἐν δὲ τῇ Ἰνδικῇ, <ὥς φησι Κτησίας οὐκ ὦν ἀξιόπιστος,> οὐτ' ἄγριος οὔτε ἡμερος ὤς, τὰ δ' ἄναιμα καὶ τὰ φολιδωτὰ πάντα μεγάλα. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45k,Beta, line 3

3, 3: ἴδια δὲ ἄρα φύσεως ζώων καὶ ταῦτα ἦν· ὅν οὔτε ἄγριον οὔτε ἡμερον ἐν Ἰνδοῖς γίνεσθαι <λέγει Κτησίας. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45k,Gamma, line 3

De an. 2, 572 (Suppl. Arist. I 1) p. 143, 17: <ἐκ τοῦ Κτησίου· «ὅς οὔτε ἡμερός ἐστιν οὔτε ἄγριος ἐν τῇ Ἰνδικῇ ὅλως γῆι, οὐδ' ἂν φάγοι Ἰνδῶν οὐδεὶς ὑὸς κρέας οὐδέν περ μᾶλλον ἢ ἀνθρώπου». Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45l*, line 1

4, 36: ἡ τῶν Ἰνδῶν γῆ, <φασὶν αὐτὴν οἱ συγγραφεῖς> πολυφάρμακόν τε καὶ τῶν βλαστημάτων τῶνδε δεινῶς πολύγονον εἶναι· καὶ τὰ μὲν σώζειν αὐτῶν καὶ ἐκ τῶν κινδύνων ῥύεσθαι τοὺς ὑπὸ τῶν δακέτων ὁμοῦ τῷ θανάτῳ ὄντας (πολλὰ δὲ ἐκεῖθι τοιαῦτα), τὰ δὲ ἀπολλύναι καὶ διαφθεῖρειν ὀξύτατα, ὧν ἓν περ καὶ τὸ ἐκ τοῦ ὄφους <τοῦ πορφυροῦ> γινόμενον εἴη ἄν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45l*, line 14

ὀδόντων δὲ ἄγονός ἐστιν ὁ ὄφης οὗτος· εὐρίσκεται δ' ἐν τοῖς πυρωδεστάτοις τῆς Ἰνδικῆς χωρίοις. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45m*, line 2

4, 41: γένος ὀρνίθων Ἰνδικῶν βραχυτάτων καὶ τοῦτο εἴη ἄν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45m*, line 6

καὶ Ἰνδοὶ μὲν αὐτὸ φωνῇ τῇ σφετέραι δίκαιρον φιλοῦσιν ὀνομάζειν, Ἕλληνες δέ, <ὥς ἀκούω,> δίκαιον. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45m*, line 13

σπουδὴν δὲ ἄρα τὴν ἀνωτάτω τίθενται Ἰνδοὶ ἐς τὴν κτῆσιν αὐτοῦ· κακῶν γὰρ αὐτὸ ἐπίληθον ἡγοῦνται τῷ ὄντι. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45m*, line 16

καὶ οὖν καὶ ἐν τοῖς δώροις τοῖς μέγα τιμίους τῷ Περσῶν βασιλεῖ ὁ Ἰνδῶν πέμπει καὶ τοῦτο· ὁ δὲ καὶ τῶν ἄλλων ἀπάντων προτιμᾷ λαβὼν, καὶ ἀποθησαυρίζει κακῶν ἀνιάτων ἀντίπαλόν τε καὶ ἀμυντήριον, εἰ ἀνάγκη καταλάβοι. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45m*, line 22

[[καὶ διὰ ταῦτα ἀντικρίνοντες βασιανίσωμεν τῶν φαρμάκων τοῦ τε Ἰνδικοῦ καὶ τοῦ Αἰγυπτίου ὁπότερον ἦν προτιμότερον· ἐπεὶ τὸ μὲν ἐφ' ἡμέραν αὐτὴν ἀνείχε τε καὶ ἀνέστελλε τὰ δάκρυα τὸ Αἰγύπτιον, τὸ δὲ λήθην κακῶν παρείχεν αἰώνιον τὸ Ἰνδικόν·

CHAPTER 3. CLASSICAL GREEK SOURCES

καὶ τὸ μὲν γυναικὸς δῶρον ἦν, τὸ δὲ ὄρνιθος ἢ ἀπορρήτου φύσεως, δεσμῶν τῶν ὄν-
τως βαρυ- τάτων ἀπολυούσης δι' ὑπηρετοῦ τοῦ προειρημένου· καὶ Ἰνδοὺς κτήσασθαι
αὐτὸ εὐτυχήσαντας, ὥς τῆς ἐνταυθοῖ φρουρᾶς ἀπολυθῆναι ὅταν ἐθέλωσιν. Go to
Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45n,Alpha, line
2

Hist. mir. 17: <Κτησίας παρ' Ἰνδοῖς ξύλον γίνεσθαι φησιν,> ὃ καλεῖται πάρηβον.
Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45p,Beta, line
3

Chil. 7, 713: <καὶ ὁ Κτησίας ἐν Ἰνδοῖς> εἶναι τοιαῦτα <λέγει,> / ἤλεκ- τροφόρα δέν-
δρα τε καὶ τοὺς Κυνοκε- φάλους· / δικαίους πάνυ δέ φησι, ζῆν δ' ἐκ τῶν ἀγρευμάτων.
Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45p,Gamma,
line 2

4, 46: ἐν Ἰνδοῖς γίνεται θηρία τὸ μέγεθος ὅσον γένοιτο ἂν οἱ κάνθαροι, καὶ ἐστὶν
ἐρυθρά· κινναβάρεϊ δὲ εἰκά- σαις ἂν, εἰ πρῶτον θεάσαιτο αὐτά. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45p,Gamma,
line 11

θηρῶσι δὲ αὐτὰ οἱ Ἰνδοὶ καὶ ἀποθλίβουσι, καὶ ἐξ αὐτῶν βάπτουσι τάς τε φοινικί-
δας καὶ τοὺς ὑπ' αὐταῖς χιτῶνας καὶ πᾶν ὃ τι ἂν ἐθέλωσιν ἄλλο ἐς τήνδε τὴν χροᾶν
ἐκ- τρέψαι τε καὶ χρῶσαι. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45p,Gamma,
line 24

γίνονται δὲ ἐνταῦθα τῆς Ἰνδικῆς ἔνθα οἱ κάνθαροι καὶ οἱ καλούμενοι Κυνο- κέφα-
λοι, οἷς τὸ ὄνομα ἔδωκεν ἢ τοῦ σώματος ὄψις τε καὶ φύσις· τὰ δὲ ἄλλα ἀνθρώπων
ἔχουσι, καὶ ἡμφιεσμένοι βαδίζουσι δορὰς θηρίων. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45p,Gamma,
line 32

καὶ εἰσι δί- καιοι, καὶ ἀνθρώπων λυποῦσιν οὐδένα· καὶ φθέγγονται μὲν οὐδέν, ὠρύ-
ονται δέ, τῆς γε μὴν Ἰνδῶν φωνῆς ἐπαίουσι. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45q, line 3

4, 52: ὄνους ἀγρίους οὐκ ἐλάττους ἵππων τὰ μεγέθη ἐν Ἰνδοῖς γίνεσθαι πέπυσμαι.
Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45q, line 12

ἐκ δὴ τῶνδε τῶν ποικίλων κεράτων πίνειν Ἰνδοὺς ἀκούω, καὶ ταῦτα οὐ πάντας
ἀλλὰ τοὺς τῶν Ἰνδῶν κρατίστους, ἐκ δια- στημάτων αὐτοῖς χρυσὸν περιχέαντας, οἰ-
ονεὶ ψελλίοις τισὶ κοσμήσαντας βραχίονα ὠραῖον ἀγάλματος. Go to Context

3.10. CTESIAS OF CNIDUS

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45q, line 27

πεπίστευται δὲ τοὺς ἄλλους τοὺς ἀνὰ πᾶσαν τὴν γῆν ὄνους καὶ ἡμέρους καὶ ἀγρίους καὶ τὰ ἄλλα τὰ μώνυχα θηρία ἀστραγάλους οὐκ ἔχειν οὐδὲ μὴν ἐπὶ τῷ ἥπατι χολήν, ὄνους δὲ τοὺς Ἰνδοὺς <λέγει Κτησίας> τοὺς ἔχοντας τὸ κέρασ ἀστρα- γάλους φορεῖν καὶ ἀχόλους μὴ εἶναι. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45q, line 40

διατριβαὶ δὲ τοῖς ὄνοις τῶν Ἰνδι- κῶν πεδίων τὰ ἐρημότατα. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45q, line 42

ἐπιόντων δὲ τῶν Ἰνδῶν ἐπὶ τὴν ἄγρην αὐτῶν, τὰ μὲν ἀπαλὰ καὶ ἔτι νεαρὰ ἐαυτῶν νέμεσθαι κατόπιν ἐῷσιν, αὐτοὶ δὲ ὑπερμαχοῦσι, καὶ ἴασι τοῖς ἱππεῦσιν ὁμόσε, καὶ τοῖς κέρασι παίουσιν. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45q, line 60

ζῶντα μὲν οὖν τέλειον οὐκ ἂν λάβοις, βάλλονται δὲ ἀκοντίοις καὶ οἰστοῖς, καὶ τὰ κέρατα οὕτω τὰ ἐξ αὐτῶν Ἰνδοὶ [νεκρῶν] σκυλεύσαντες ὥς εἶπον περιέπουσιν. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45q, line 62

ὄνων δὲ Ἰνδῶν ἄβρωτόν ἐστι <τὸ> κρέας· τὸ δὲ αἷτιον, πέφυκεν εἶναι πικρότατον. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45r, line 2

5, 3: ὁ ποταμὸς ὁ Ἰνδὸς ἄθηρός ἐστι, μόνος δὲ ἐν αὐτῷ τίκτεται σκῶ- ληξ φασί. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45r, line 42

τοῦτο δὴ τὸ ἔλαιον βασιλεῖ τῶν Ἰνδῶν κομίζουσι, σημεῖα ἐπιβάλλοντες· ἔχειν γὰρ αὐτοῦ ἄλλον οὐδὲ ὅσον ῥανίδα ἐφεῖται. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45r, line 51

τούτῳ τοί φασι τὸν τῶν Ἰνδῶν βασιλέα καὶ τὰς πόλεις αἰρεῖν τὰς ἐς ἔχθραν προ- ελθούσας οἱ, καὶ μῆτε κριοὺς μῆτε χελώνας μῆτε τὰς ἄλλας ἐλεπόλεις ἀναμένειν, ἐπεὶ καταπιμπρὰς ἤιρηκεν· ἀγγεῖα γὰρ κεραμεῖ ὅσον κοτύλην ἕκαστον χωροῦντα ἐμπλή- σας αὐτοῦ καὶ ἀποφράξας ἄνωθεν ἐς τὰς πύλας σφενδονᾶι, ὅταν τε τύχηι <τῶν> θυρί- δων, τὰ μὲν ἀγγεῖα προσαράττεται καὶ ἀπερράγη, καὶ τὸ ἔλαιον κατώλισθε, καὶ τῶν θυρῶν πῦρ κατε- χύθη, καὶ ἄσβεστόν ἐστι· καὶ ὅπλα δὲ κάει καὶ ἀν- θρώπους μαχομέ- νους, καὶ ἄπλητόν ἐστι τὴν ἰσχύν. [Go to Context](#)

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45s,Alpha, line 4

Hist. mir. 150: περὶ δὲ λιμνῶν <Κτησίαν μὲν ἱστορεῖν> λέγει (scil. Καλλίμα- χος [F 407 XXII Pf.]) τῶν ἐν Ἰνδοῖς λιμνῶν τὴν μὲν τὰ εἰς αὐτὴν ἀφιέμενα <μὴ> καταδέχεσθαι, καθάπερ τὴν ἐν Σικελίᾳ καὶ Μήδοις, πλὴν χρυσίον καὶ σίδηρον καὶ χαλκόν· καὶ ἂν τι ἐμπέσῃ πλάγιον, ὀρθὸν ἐκβάλλειν· ἰᾶσθαι δὲ τὴν καλουμένην λεύκη. [Go to Context](#)

CHAPTER 3. CLASSICAL GREEK SOURCES

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 45s,Beta, line 2

φλορ. 3: κρήνη ἐν Ἴν-δοῖς, ἥ τοὺς κολυμβῶντας ἐπὶ τὴν γῆν ἐκβάλλει ὥς ἀπ' ὀργάνου, <ὥς ἱστορεῖ Κτησίας. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 46a, line 2

16, 31: <λέγει δὲ ἄρα Κτησίας ἐν λόγοις Ἰνδικοῖς> τοὺς καλουμένους Κυναμολγούς τρέφειν κύνας πολλοὺς κατὰ τοὺς Ὑρκανούς τὸ μέγεθος, καὶ εἶναί γε ἰσχυρῶς κυνοτρόφους. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 46b, line 3

POLLUX 5, 41: οἱ δὲ Κυναμολγοὶ κύνες εἰσὶ περὶ τὰ ἔλη τὰ μεσημβρινά, γάλα δὲ βοῶν ποιοῦνται τὴν τροφήν· καὶ τοὺς ἐπιόντας τοῦ θέρους τῷ ἔθνει βοῦς Ἰνδικούς καταγωνίζονται, ὥς ἱστορεῖ Κτησίας. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 47a, line 1

Hist. mir. 146: (F 1 l α) τὴν δ' ἐν τοῖς Ἰνδοῖς κρήνην <Σ>ίλαν οὐδὲ τὸ κουφότατον τῶν <ἐμ>βληθέντων ἔαν ἐπιμένειν, ἀλλὰ πάντα· κατέλκειν· καὶ ταῦτα δὲ πλείους εἰρήκασιν καὶ ἐπὶ πλειόνων ὑδάτων. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 49a, line 1

Ind. 3, 6: Κτησίης δὲ ὁ Κνίδιος τὴν Ἰνδῶν γῆν ἴσην τῇ ἄλλῃ Ἀσίῃ λέγει. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 49b, line 2

STRABON 15, 1, 12: Κτησίου μὲν οὐκ ἐλάττω τῆς ἄλλης Ἀσίας τὴν Ἰνδικὴν λέγοντος. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 50, line 2

Od. σ 3): Κτησίας δὲ παρ' Ἰνδοῖς φησιν οὐκ εἶναι τῷ βασιλεῖ μεθυσθῆναι. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 51b, line 2

TZETZ. Chil. 7, 629: Καρυανδέως Σκύλακος (709 F 7) ὑπάρχει τι βιβλίον / περὶ τὴν Ἰνδικὴν γράφον ἀνθρώπους πεφυκέναι, / οὐσπερ φασὶ Σκιάποδας καὶ γε τοὺς Ὠτολίκους / . Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 63, line 4

De mens. 4, 14: ἡ γένεσις τοῦ πιπέρεως <κατὰ τοὺς παλαιούς καὶ Κτησίαν τὸν Κνίδιον> τοιαύτη· ἔθνος ἐστὶ κατὰ τὴν Ἀζού-μην, Βησσάδαι τοῦνομα, σώμασι σμικροῖς καὶ ἀδρανεστάτοις κεχρημένοι, κεφαλαῖς μεγάλαις καὶ ἀκάρτοις καὶ παρὰ τὴν Ἰνδῶν φύσιν ἀπλόθριζιν· σπηλαίοις δὲ ἐνοικοῦσιν ὑπογείοις, καὶ κρημνοβατεῖν ἐπιστάμενοι διὰ τὴν τοῦ τόπου συντροφίαν. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 63, line 7

ὁ δὲ Μάξιμος φησι· «φυτόν ἐστὶ ἐν τῇ Ἰνδίᾳ πρῶτον μὲν ἀνάκανθον, φυτουργούμενον δὲ ὥς ἄμπελος ἀναδενδράς ἢ ὑπὸ χάρακα, φέρει δὲ τὸν καρπὸν βοτρυώδη ὥς

3.11. EPHIPPUS COMIC

τερέβινθος, ἔχει δὲ φύλλον κισσῶδες ὑπόμακρον. Go to Context

Ctesias Hist., Med., Fragmenta Volume-Jacoby'-F 3c,688,F, fragment 71, line 2

TZETZ. Chil. 8, 985/92: Ἡρόδοτος (3, 110/2), Διόδωρος (2, 49), <Κτησίας,> πάντες ἄλλοι / λέγουσι τὴν Εὐδαίμονα τυγχάνειν Ἀραβίαν, / ὥσπερ καὶ γῆν τὴν Ἰνδικήν, εὐ-
ωδεστάτην ἄγαν, / ἀρώμασιν ἐκπνέουσιν ὥς καὶ τὴν γῆν ἐκείνης, / καὶ λίθους κοπτο-
μένους δὲ ταύτης ἀρωματίζουν. Go to Context

3.11 Ephippus Comic

Ephippus (Ephippos) of Athens was an Ancient Greek comic poet of the middle comedy.

We learn this from the testimonies of Suidas and Antiochus of Alexandria[1], and from the allusions in his fragments to Plato, and the Academic philosophers,[2] and to Alexander of Pherae and his contemporaries, Dionysius the Elder, Cotys, Theodorus[disambiguation needed], and others.[3] (From Wikipedia⁸)

Ephippus Comic., Fragmenta (0450: 002) “Fragmenta comicorum Graecorum, vol. 3”, Ed. Meineke, A. Berlin: Reimer, 1840, Repr. 1970. Play Ger, fragment 1, line 7

καὶ περιοίκους εἶναι ταύτης Ἰνδούς, Λυκίους, Μυγδονιώτας, Κραναούς, Παφίους.

3.12 Menander

Menander (Greek: *Μένανδρος*, Menandros; c. 341/42– c. 290 BC) was a Greek dramatist and the best-known representative of Athenian New Comedy.[1] He was the author of more than a hundred comedies, and took the prize at the Lenaia festival eight times.[2] His record at the City Dionysia is unknown but may well have been similarly spectacular. (From Wikipedia⁹)

Menander Comic., Fragmenta (0541: 045) “Menandri quae supersunt, vol. 2, 2nd edn.”, Ed. Körte, A., Thierfelder, A. Leipzig: Teubner, 1959. Fragment 24, line 3

8. http://en.wikipedia.org/wiki/Ephippus_of_Athens.

9. <http://en.wikipedia.org/wiki/Menander>

CHAPTER 3. CLASSICAL GREEK SOURCES

εὐποροῦμεν, οὐδὲ μετρίως· ἐκ Κυίνδων χρυσίον, Περσικαὶ στολαὶ δ' ἐκεῖναι πορφυρᾷ τε στρώματα ἔνδον ἔστ', ἄνδρες, ποτήρι' <Ἴν>δι<κ>ά <τε> τορεύματα κάκτυ-
πωμάτων πρόσωπα, τραγέλαφοι, λαβρώνια.

Chapter 4

Hellenistic Greek sources

Up to conquest of the eastern Mediterranean by Rome.

4.1 Dionysius Scytobrachion

Era? “” (From Wikipedia¹) Dionysius Scytobrachion Gramm., Fragmenta (1881: 002) “FGrH #32”. Volume-Jacoby’-F 1a,32,F, fragment 8, line 108

(4) γηγενὲς γὰρ ὑπάρχον καὶ φυσικῶς ἐκ τοῦ στόματος ἄπλατον ἐκβάλλον φλόγα τὸ μὲν πρῶτον φανῆναι περὶ τὴν Φρυγίαν καὶ κατακαῦσαι τὴν χώραν, ἣν μέχρι τοῦ νῦν Κατακεκαυ- μένην Φρυγίαν ὀνομάζεσθαι· ἔπειτ’ ἐπελθεῖν τὰ περὶ τὸν Ταῦρον ὄρη συνεχῶς καὶ κατακαῦσαι τοὺς ἐξῆς δρυμοὺς μέχρι τῆς Ἰνδικῆς· μετὰ δὲ ταῦτα πάλιν ἐπὶ θάλατταν τὴν ἐπάνοδον ποιησάμενον περὶ μὲν τὴν Φοι- νίκην ἐμπρῆσαι τοὺς κατὰ τὸν Λίβανον δρυμούς, καὶ δι’ Αἰγύπτου πορευθὲν ἐπὶ τῆς Λιβύης διελθεῖν τοὺς περὶ τὴν ἐσπέραν τόπους καὶ τὸ τελευταῖον εἰς τοὺς περὶ τὰ Κεραύνια δρυμοὺς ἐγκατα- σκῆψαι.

Dionysius Scytobrachion Gramm., Fragmenta Volume-Jacoby’-F 1a,32,F, fragment 8, line 236

(7) τὸν δ’ οὖν Διόνυσόν φασι τὴν κατάβασιν ἐκ τῆς Ἰνδικῆς ἐπὶ τὴν θάλατταν ποιησάμενον καταλαβεῖν ἅπαντας τοὺς Τιτᾶνας ἡθροικώτας δυνάμεις καὶ διαβεβηκότας εἰς Κρήτην ἐπ’ Ἀμμωνα.

Dionysius Scytobrachion Gramm., Fragmenta Volume-Jacoby’-F 1a,32,F, fragment 13, line 2

ρ υ 904: ὧκα δὲ Καλλιχόροιο παρὰ προχοᾶς ποταμοῖο ἦλυθον, ἔνθ’ ἐνέπουσι Διὸς Νυσήιον υἱᾶ Ἰνδῶν ἡνίκα φῦλα λιπῶν κατενάσσατο Θήβας, ὀργιάσαι] ποταμὸς Πα-

1.

CHAPTER 4. HELLENISTIC GREEK SOURCES

φλαγονίας ἱερὸς Διονύσου περὶ Ἡράκλειαν, οὗ μένηται καὶ Καλλίμαχος (F 100c Schn.) .

Dionysius Scytobrachion Gramm., Fragmenta Volume-Jacoby'-F 1a,32,F, fragment 13, line 5

ὅτι δὲ κατε- πολέμησεν Ἰνδοὺς ὁ Διόνυσος Διονύσιός φησι καὶ Ἀριστόδημος ἐν πρώτῳ Θηβαϊκῶν ἐπιγραμμάτων (III) καὶ Κλείταρχος ἐν ταῖς Περὶ Ἀλέξανδρον Ἱστορίαις (II) .

4.2 Vettius Valens

Vettius Valens (February 8, 120 – c. 175) was a 2nd-century Hellenistic astrologer, a somewhat younger contemporary of Claudius Ptolemy.

Valens' major work is the Anthology, ten volumes in Greek written roughly within the period 150 to 175. The Anthology is the longest and most detailed treatise on astrology which has survived from that period. A working professional astrologer, Valens includes over a hundred sample charts from his case files in the Anthology.

Although originally a native of Antioch, he appears to have traveled widely in Egypt in search of specific astrological doctrines to bolster his practice. At the time Alexandria was still home to a number of astrologers of the older Babylonian, Greek and Egyptian traditions. He published much of what he learned from the tradition and through his practice in his Anthology, written in an engaging and instructional style. The Anthology is thus of great value in piecing together actual working techniques of the time.

Valens' work is also important because he cites the views of a number of earlier authors and authorities who would otherwise be unknown. The fragments from works attributed to the alleged pharaoh Nechepso and the high priest Petosiris, pseudopigraphal authors of the 2nd century BC, survive mainly through direct quotations in Valens' work.

The three manuscripts of the Anthology all date from 1300 or later.[1] The text, however, appears to be fairly reliable and complete, although disorganized in places.

Although Ptolemy, the astronomer, mathematician, astrologer of ancient Alexandria and author of Tetrabiblos (the most influential astrological text

4.2. VETTIUS VALENS

ever written), was generally regarded as the colossus of Hellenistic-period astrology in the many centuries following his death, it is most likely that the actual practical astrology of the period resembled the methods elaborated in Valens' Anthology. Modern scholars tend to counterpoise the two men, since both were roughly contemporary and lived in Alexandria; yet Valens' work elaborated the more practical techniques that arose from ancient tradition, while Ptolemy, very much the scientist, tended to focus more on creating a theoretically consistent model based on his Aristotelian causal framework. The balance given by Valens' Anthology is therefore very instructive. No other Hellenistic author has contributed as much to our understanding of the everyday, practical astrological methods of the early Roman/late Hellenistic era.

Deciding that the traditional religion was useless, he found in fate a substitute religion. For him absolute determination gave emotional satisfaction and aroused an almost mystical feeling. Knowing that everything was already predetermined gave one a sense of freedom from anxiety and a sense of salvation. (From Wikipedia²)

Vettius Valens Astrol., Anthologiarum libri ix (1764: 001) "Vettii Valentis anthologiarum libri", Ed. Kroll, W. Berlin: Weidmann, 1908, Repr. 1973. Page 7, line 24

Ἔστι δὲ τὰ ὑποτεταγμένα κλίματα· κατὰ τὴν κεφαλὴν Μηδία καὶ οἱ συνεχεῖς τόποι· <τῷ δὲ στήθει Βαβυλωνία· τὰ πρὸς τῷ Ἡνιόχῳ δεξιά, Σκυθία>· ἡ Πλειάς, [ἡ] Κύπρος· τὰ ἀριστερά, Ἀραβία καὶ οἱ περὶ τόποι· κατὰ τοὺς ὤμους Περσίς καὶ τὰ Καυκάσια ὄρη, ὑπὸ τὸ κύρτωμα † ἄρχονται· ὑπὸ τὴν ὄσφυν Αἰθιοπία· ὑπὸ τὸ μέτωπον Ἑλυμαῖς· ὑπὸ τὰ κέρατα Καρχηδονία· μέσοις μέρεσιν Ἀρμενία, Ἰνδική, Γερμανία.

Vettius Valens Astrol., Anthologiarum libri ix Page 8, line 20

Ἔστι δὲ Διδύμοις ὑποτεταγμένα κλίματα τάδε· ἐμπρόσθια, Ἰνδική καὶ οἱ συνεχεῖς τόποι καὶ Κελτική· στήθος, Κιλικία, Γαλατία, Θράκη καὶ [ἡ] Βοιωτία.

Vettius Valens Astrol., Anthologiarum libri ix Page 12, line 29

Πρόσκειται δὲ αὐτῷ κλίματα τάδε· ἐμπρόσθια, Συρία· μέσα, Εὐφράτης καὶ Τίγρις, Αἴγυπτος καὶ Λιβύη καὶ οἱ συνεχεῖς Αἰγυπτίων ποταμοὶ καὶ Ἰνδὸς ποταμός· κατὰ δὲ τὸ μέσον τῆς Κάλπης Τάναϊς καὶ οἱ λοιποὶ ποταμοὶ ἐκ τοῦ † ὑπὸ τοὺς πόδας ῥέοντες πρὸς νότον καὶ ζέφυρον.

Vettius Valens Astrol., Anthologiarum libri ix Page 13, line 17

πρόσκειται δὲ κλίματι τῆς Ἐρυθρᾶς θαλάσσης, ἔχον νήσους οὐκ ὀλίγας παρ' ἑαυτό, ἃς ὑπέρεκειται ἡ Ἰνδία καὶ ὁ λεγόμενος Ἰνδικὸς ὠκεανός· ἐν δὲ τοῖς ἀπηλιωτι-

2. http://en.wikipedia.org/wiki/Vettius_Valens

CHAPTER 4. HELLENISTIC GREEK SOURCES

κοῖς αὐτοῦ μέρεσι τὴν Παρθίαν ἔχει καὶ τὴν Ἰνδικὴν χώραν κατὰ θίξιν καὶ τὸν Ἀπην-
λιωτικὸν ὠκεανόν, ἐκ τῶν βορείων αὐτοῦ μερῶν τὴν Σκυ-
θικὴν χώραν· ἐκ δὲ τῶν
πρὸς λίβαν αὐτοῦ μερῶν ψαύει προσκλύ-
ζον Μυοσόρμου, Ὀρθοῦ ὄρμου καὶ τῶν πέριξ
πόλεων.

Vettius Valens Astrol., Anthologiarum libri ix Page 14, line 7

μέσα, Συρία, Ἐρυθρὰ θάλασσα· [τὰ ἐμπρόσθια] Ἰνδική μέση, Περσίς καὶ οἱ συνε-
χεῖς τόποι, Ἀραβικὴ θάλασσα καὶ Ἐρυθρὰ καὶ Βορυσθῆνης ποταμός.

4.3 Apollodorus of Artemita

Apollodorus of Artemita (Greek: Ἀπολλόδωρος Ἀρτεμιτηνός) (c. 130–87 BCE) was a Greek writer of the 1st century BCE.

Apollodorus wrote a history of the Parthian Empire, the Parthika (Greek: τὰ Παρθικά), in at least four books. He is quoted by Strabo and Athenaeus. Strabo stated that he was very reliable. Apollodorus seems to have used the archives of Artemita and Seleucia on the Tigris for his work. Some information on Greco-Bactrians are preserved in Strabo's work:

"The Greeks who caused Bactria to revolt grew so powerful on account of the fertility of the country that they became masters, not only of Ariana, but also of India, as Apollodorus of Artemita says: and more tribes were subdued by them than by Alexander—by Menander in particular (at least if he actually crossed the Hypanis towards the east and advanced as far as the Imaus), for some were subdued by him personally and others by Demetrius, the son of Euthydemus the king of the Bactrians; and they took possession, not only of Patalena, but also, on the rest of the coast, of what is called the kingdom of Saraostus and Sigerdis. In short, Apollodorus says that Bactriana is the ornament of Ariana as a whole; and, more than that, they extended their empire even as far as the Seres and the Phryni." (Strabo, Geographia, 11.11.1)

He is also quoted for his general geographical knowledge of Central Asia:

"Accordingly, if the distance from Hyrcania to Artemita in Babylonia is eight thousand stadia, as is stated by Apollodorus of Artemita, and the distance from there to the mouth of the Persian Sea another eight thousand, and again eight thousand, or a little less, to the places that lie on the same parallel as the extremities of Ethiopia, there would remain of the above-mentioned

4.4. SCHOLIA IN HOMERUM

breadth of the inhabited world the distance which I have already given,¹⁴
from the recess of the Hyrcanian Sea to the mouth of that sea” (Strabo,
Geographia, 11.11.1) (From Wikipedia³)

Apollodorus Hist., Fragmenta (1164: 002) “FHG 4”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 5, line 6

Τοσοῦτον δὲ ἴσχυσαν οἱ ἀποστήσαντες Ἕλληνες αὐτὴν διὰ τὴν ἀρετὴν τῆς χώρας, ὥστε τῆς τε Ἀριανῆς ἐπε- κράτουν καὶ τῶν Ἰνδῶν, ὡς φησιν Ἀπολλόδωρος ὁ Ἀρτεμιτηνός, καὶ πλείω ἔθνη κατεστρέψαντο ἢ Ἀλέξαν- δρος, καὶ μάλιστα Μένανδρος (εἶγε καὶ τὸν Ὑπανιν διέβη, πρὸς ἔω, καὶ μέχρι τοῦ Ἰσάμου προ- ἤλθε)· τὰ μὲν γὰρ αὐτὸς, τὰ δὲ Δημήτριος ὁ Εὐθυ- δήμου υἱὸς τοῦ Βακτρίων βασιλέως· οὐ μόνον δὲ τὴν Πατταληνὴν κατέσχον, ἀλλὰ καὶ τῆς ἄλλης παραλίας τὴν τε Σαραόστου καλουμένην, καὶ τὴν Σιγέρδιδος βασιλείαν.

Apollodorus Hist., Fragmenta Fragment 6, line 5

Strabo XV: Ἀπολλόδωρος γοῦν, ὁ τὰ Παρθικὰ ποιήσας, μεμνημένος καὶ τῶν τὴν Βακτριανὴν ἀποστησάντων Ἑλλήνων παρὰ τῶν Συριακῶν βασι- λέων, τῶν ἀπὸ Σε- λεύκου τοῦ Νικάτορος, φησὶ μὲν αὐ- τοὺς αὐξηθέντας ἐπιθέσθαι καὶ τῇ Ἰνδικῇ· οὐδὲν δὲ προσανακαλύπτει τῶν πρότερον ἐγνωσμένων, ἀλλὰ καὶ ἐναντιολογεῖ, πλείω τῆς Ἰνδικῆς ἐκείνους ἢ Μακεδό- νας καταστρέψασθαι λέγων.

4.4 Scholia In Homerum

“” (From Wikipedia⁴)

Scholia In Homerum, Scholia in Iliadem (scholia vetera) (5026: 001) “Scholia Graeca in Homeri Iliadem (scholia vetera), vols. 1–5, 7”, Ed. Erbse, H. Berlin: De Gruyter, 1:1969; 2:1971; 3:1974; 4:1975; 5:1977; 7:1988. Book of Iliad 17, verse 213-4, line of scholion 1 b(BE3)

Scholia In Homerum, Scholia in Odysseam (scholia vetera) (5026: 007) “Scholia Graeca in Homeri Odysseam, 2 vols.”, Ed. Dindorf, W. Oxford: Oxford University Press, 1855, Repr. 1962. Book 1, hypothesis-verse 23, line 2

Η. διχθὰ δεδαΐαται] ἀπὸ μεσημβρίας διερχόμενος ὁ Νεῖλος διορίζει τοὺς Αἰθίοπας, ἐκ μὲν ἀνατολῆς ἔχων τοὺς Ἰνδοὺς, ἐκ δυσμῶν δὲ νομάδας καὶ Βλέμυας.

Scholia In Homerum, Scholia in Odysseam (scholia vetera) Book 4, hypothesis-verse 84, line 7

τινὲς δὲ γράφουσιν Ἑρεμνοὺς, ὃ ἐστὶ τοὺς Ἰνδοὺς, οἱ δὲ τοὺς εἰς τὴν ἔραν δύνοντας διὰ τοὺς καύσωνας, οὓς καὶ Τρωγλοδύτας φασί.

3. http://en.wikipedia.org/wiki/Apollodorus_of_Artemita

4.

CHAPTER 4. HELLENISTIC GREEK SOURCES

Scholia In Homerum, Scholia in Odysseam (scholia vetera) Book 4, hypothesis-verse 84, line 13

ρ. Ἐρεμβοὺς τοὺς Τρωγλοδύτας τοὺς Σαρακηνοὺς παρὰ τὸ εἰς τὴν ἔραν δύνειν· οἱ δὲ τοὺς Ἰνδοὺς παρὰ τὸ ἔρεβος, μέλανες γὰρ, ὅθεν καὶ Κράτης τοὺς Ἐρεμνοὺς γράφει· οἱ δὲ ἴδιον ἔθνος.

Scholia In Homerum, Scholia in Odysseam (scholia vetera) Book 4, hypothesis-verse 84, line 19

οἱ δὲ τοὺς Ἰνδοὺς παρὰ τὸ ἔρεβος, μέλανες γὰρ, ὅθεν καὶ Κράτης Ἐρέμνους γράφει.

Scholia In Homerum, Scholia in Odysseam 1.1–309 (scholia vetera) (5026: 008) “Scholia in Homeri Odysseae α 1–309 auctiora et emendatiora”, Ed. Ludwich, A. Königsberg: Hartung, 1888–1890, Repr. 1966. Hypothesis-verse of Odyssey 23, line of scholion 10

Η Ma P Q V. ἀπὸ μεσημβρίας διερχόμενος ὁ Νεῖλος διορίζει τοὺς Αἰθίοπας, ἐκ μὲν ἀνατολῆς ἔχων τοὺς Ἰνδοὺς, ἐκ δυτῶν δὲ Νομάδας καὶ Βλέμνας.

Scholia In Homerum, Scholia in Iliadem (scholia vetera) (= D scholia) (5026: 017) “Homeri Ilias, 2 vols.”, Ed. Heyne, C.G. Oxford: Oxford University Press, 1834. Book of Iliad 6, verse 133, line of scholion 7

Ἡ δὲ Νύσσα ἐν μὲν τισὶ χώραις ὄρος, ὡς ἐν Βοιωτίᾳ καὶ Θράκῃ, καὶ Ἀραβίᾳ, καὶ Ἰνδικῇ, καὶ Λιβύῃ, καὶ Νάξῳ.

4.5 Timon

Timon of Phlius, 17th-century engraving

Timon of Phlius (Greek: Τίμων, gen.: Τίμωνος; c. 320 BC – c. 230 BC) was a Greek skeptic philosopher, a pupil of Pyrrho, and a celebrated writer of satirical poems called Silloi (Greek: Σίλλοι). He was born in Phlius, moved to Megara, and then he returned home and married. He next went to Elis with his wife, and heard Pyrrho, whose tenets he adopted. He also lived on the Hellespont, and taught at Chalcedon, before moving to Athens, where he lived until his death. His writings were said to have been very numerous. He composed poetry, tragedies, satiric dramas, and comedies, of which very little remains. His most famous composition was his Silloi, a satirical account of famous philosophers, living and dead, in hexameter verse. The Silloi has not survived intact, but it is mentioned and quoted by several ancient authors. (From Wikipedia⁵)

5. [http://en.wikipedia.org/wiki/Timon_\(philosopher\)](http://en.wikipedia.org/wiki/Timon_(philosopher))

4.6. *LYRICA ADESPOTA*

Ἴνδαλμοί?

Timon Phil., *Fragmenta et tituli* (1735: 003) “Supplementum Hellenisticum”, Ed. Lloyd-Jones, H., Parsons, P. Berlin: De Gruyter, 1983. Fragment 841-843(+844), line t

νῦν δέ με λευγαλέαις ἔρισιν εἴμαρτο δαμῆναι καὶ πενίῃ καὶ ὅσ’ ἄλλα βροτοῦς κηφῆνας ἔλαστρεῖ. Ἴνδαλμοί

τοῦτό μοι, ὦ Πύρρων, ἰμείρεται ἦτορ ἀκοῦσαι, πῶς ποτ’ ἴσθησθαί μεθ’ ἡσυχίης αἰεὶ ἀφροντίστως καὶ ἀκινήτως κατὰ ταῦτά μὴ προσέχων δίνους ἡδυλόγου σοφίης, μούνος δ’ ἀνθρώποισι θεοῦ τρόπον ἡγεμονεύεις, ὃς περὶ πᾶσαν ἐλὼν γαῖαν ἀναστρέφεται, δεικνὺς εὐτόρνου σφαίρης πυρκαῦτορα κύκλον.

4.6 *Lyrice Adespota*

“” (From Wikipedia⁶)

Lyrice Adespota (CA), *Fragmenta lyrice* (0230: 001) “*Collectanea Alexandrina*”, Ed. Powell, J.U. Oxford: Clarendon Press, 1925, Repr. 1970. Fragment 2, line 90

[Βά]ρβαρον ἀνάγω χορὸν ἄπλετον, θεὰ Σελή[νη], πρὸς ῥυθμὸν ἄνετον βήματι βαρβάρῳ [προβαίνων]. Ἴνδῶν δὲ πρόμοι πρὸς ἰ[ε]ρόθρουν δότε [τυπανισμόν, [Σ]ηρικὸν ἰδίως θεαστικὸν βῆμα παραλ[λάξ].

4.7 Theopompus

Theopompus (Ancient Greek: Θεόπομπος) (born c. 380 BC) was a Greek historian and rhetorician

The works of Theopompus were chiefly historical, and are much quoted by later writers. They included an Epitome of Herodotus’s History (Whether this work is actually his is debated[1]), the Hellenics, the History of Philip, and several panegyrics and hortatory addresses, the chief of which was the Letter to Alexander. (From Wikipedia⁷)

Theopompus Hist., *Fragmenta* (0566: 002) “FGrH #115”. Volume-Jacoby’-F 2b,115,F, fragment 340, line 2

6.

7. <http://en.wikipedia.org/wiki/Theopompus>

CHAPTER 4. HELLENISTIC GREEK SOURCES

– V 42: ἔνδοξος δὲ καὶ ὁ Ἑπειρωτικὸς Κέρβερος καὶ ὁ Ἀλεξάνδρου Περίτας, τὸ θρέμμα τὸ Ἰνδικόν· ἐκράτει δ' οὗτος λέοντος, ἑκατὸν μνῶν ἐωνημένος.

Theopompus Hist., Fragmenta Volume-Jacoby'-F 2b,115,F, fragment 371, line 1

– – s. Ἰνδάρα· Σικανῶν πόλις.

Theopompus Hist., Fragmenta Volume-Jacoby'-F 2b,115,F, fragment 381, line 3

ι 2, 35: Θεόπομπος δὲ ἐξομολογεῖται φήσας, ὅτι καὶ μύθους ἐν ταῖς ἱστορίαις ἐρεῖ κρεῖττον ἢ ὡς Ἡρόδοτος καὶ Κτησίας (III) καὶ Ἑλλάνικος (4) καὶ οἱ τὰ Ἰνδικὰ συγγράψαντες (III). – VII 7, 5: <τῶν μὲν οὖν Ἑπειρωτῶν ἔθνη φησὶν εἶναι Θεόπομπος τετταρεσκαίδεκα.

4.8 Anaxarchus

Anaxarchus (play /ˌænəgˈzarkəs/; Greek: Ἀνάξαρχος; c. 380 - c. 320 BC) was a Greek philosopher of the school of Democritus. Together with Pyrrho, he accompanied Alexander the Great into Asia. The reports of his philosophical views suggest that he was a forerunner of the Greek skeptics.

Anaxarchus was born at Abdera in Thrace. He was the companion and friend of Alexander the Great in his Asiatic campaigns. According to Diogenes Laertius, in response to Alexander's claim to have been the son of Zeus-Ammon, Anaxarchus pointed to his bleeding wound and remarked, "See the blood of a mortal, not ichor, such as flows from the veins of the immortal gods." [1] Diogenes Laertius also says that Nicocreon, the tyrant of Cyprus, commanded him to be pounded to death in a mortar, and that he endured this torture with fortitude and Cicero relates the same story. [2]

Plutarch tells a story that at Bactra, in 327 BC in a debate with Callisthenes, he advised all to worship Alexander as a god even during his lifetime, is with greater probability attributed to the Sicilian Cleon.

When Alexander was trying to show that he is divine so that the Greeks and Macedonians would perform proskynesis to him, Anaxarchus said that Alexander could "more justly be considered a god than Dionysus or Hercules" (Arrian, 104) Philosophy

Very little is known about his philosophical views. It is thought that he represents a link between the atomism of Democritus, and the skepticism of Pyrrho.

4.9. SPEUSIPPUS

Anaxarchus is said to have studied under Diogenes of Smyrna, who in turn studied under Metrodorus of Chios, who used to declare that he knew nothing, not even the fact that he knew nothing.[2] According to Sextus Empiricus, Anaxarchus "compared existing things to a scene-painting and supposed them to resemble the impressions experienced in sleep or madness." [3] It was under the influence of Anaxarchus that Pyrrho is said to have adopted "a most noble philosophy, . . . taking the form of agnosticism and suspension of judgement." [4] Anaxarchus is said to have praised Pyrrho's "indifference and sang-froid." [5] Anaxarchus is said to have possessed "fortitude and contentment in life," which earned him the epithet eudaimonikos ("fortunate"), [1] which may imply that he held the end of life to be eudaimonia. (From Wikipedia⁸)

Anaxarchus Phil., Testimonia (0714: 001) "Die Fragmente der Vorsokratiker, vol. 2, 6th edn.", Ed. Diels, H., Kranz, W. Berlin: Weidmann, 1952, Repr. 1966. Fragment 2, line 3

.. ἤκουσε Βρύσωνος τοῦ Στίλπωνος, ὡς Ἀλέξανδρος ἐν Διαδοχαῖς [fr. 146 FHG III 243], εἶτα Ἀναξάρχου ξυνακολουθῶν πανταχοῦ, ὡς καὶ τοῖς Γυμνοσοφισταῖς ἐν Ἰνδίαι συμμῖξαι καὶ τοῖς Μάγοις .

Anaxarchus Phil., Testimonia Fragment 2, line 5

τοῦτο δὲ ποιεῖν ἀκούσαντα Ἰνδοῦ τινος ὀνειδίζοντος Ἀναξάρχῳ, ὡς οὐκ ἂν ἕτερόν τινα διδάξαι οὗτος ἀγαθόν, αὐτὸς ἀϋλὰς βασιλικὰς θεραπεύων.

4.9 Speusippus

Speusippus (c. 408 – 339/8 BC[1]) was an ancient Greek philosopher. Speusippus was Plato's nephew by his sister Potone. After Plato's death, Speusippus inherited the Academy and remained its head for the next eight years. However, following a stroke, he passed the chair to Xenocrates. Although the successor to Plato in the Academy, he frequently diverged from Plato's teachings. He rejected Plato's Theory of Forms, and whereas Plato had identified the Good with the ultimate principle, Speusippus maintained that the Good was merely secondary. He also argued that it is impossible to

8. <http://en.wikipedia.org/wiki/Anaxarchus>

CHAPTER 4. HELLENISTIC GREEK SOURCES

have satisfactory knowledge of any thing without knowing all the differences by which it is separated from everything else. (From Wikipedia⁹)

Speusippus Phil., *Fragmenta* (1692: 005) “Speusippus of Athens”, Ed. Tarán, L. Leiden: Brill, 1981; *Philosophia Antiqua* 39. Fragment 67, line 63

πάντα γὰρ ὥς εἰπεῖν, ὅσα ἡμερὰ καὶ ἄγρια τυγχάνει ὄντα, οἷον ἄνθρωποι, ἵπποι, βόες, κύνες ἐν τῇ Ἰνδικῇ, ὕες, αἶγες, πρόβατα· ὧν ἕκαστον, εἰ μὲν ὁμώνυμον, οὐ διήρηται χωρὶς, εἰ δὲ ταῦτα ἐν εἶδει, οὐχ οἷόν τ' εἶναι διαφορὰς τὸ ἄγριον καὶ τὸ ἡμερον.

4.10 Callixenus of Rhodes

Callixenus of Rhodes was a Hellenistic author from Rhodes. He was a contemporary of Ptolemy II Philadelphus [309 BCE – 246 BCE]. He wrote two works, both of which are lost. “*Peri Alexandreias*”

This consisted of at least four books, and was much used by Athenaeus (*Athen.* v. p. 196, &c., ix. p. 387, xi. pp. 472, 474, 483; *Harpocrat.* s. v. *eggythike*). It contained the main account of the *tessarakonteres*. Title unknown

This seems to have been a catalogue of painters and sculptors (*zografonte kai andriantopoion anagrafe*), of which Sopater, in the twelfth book of his *Eclogae* had made an abridgement. (*Phot. Bibl. Cod.* 161 ; comp. *Preller, Polem. Fragm.* p. 178, &c.) (From Wikipedia¹⁰)

Callixenus Hist., *Fragmenta* (1240: 003) “FHG 3”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 1, line 118

Κατεναντίον δὲ τούτου ἄλλο συμπόσιον πολυ-τελὲς περίπτερον· οἱ γὰρ κίονες αὐτοῦ ἐκ λίθων Ἰνδικῶν συνέκλειντο.

Callixenus Hist., *Fragmenta* Fragment 2, line 247

Ἐπὶ δὲ ἄλλης τετρακύκλου, ἣ περιεῖχε τὴν ἐξ Ἰνδῶν κάθοδον Διονύσου, Διόνυσος ἦν δωδεκάπηχυς, ἐπ' ἐλέφαντος κατακείμενος, ἡμφιεσμένος προφυρίδα, καὶ στέφανον κισσοῦ καὶ ἀμπέλου χρυσοῦν ἔχων, εἶχεν ἐν ταῖς χερσὶ θυρσόλογχον χρυσοῦν· ὑπεδέδετο δ' ἐμ-βάδας χρυσογραφεῖς.

Callixenus Hist., *Fragmenta* Fragment 2, line 278

9. <http://en.wikipedia.org/wiki/Speusippus>

10. http://en.wikipedia.org/wiki/Callixenus_of_Rhodes

4.11. PARADOXOGRAPHUS VATICANUS

Αὗται δ' εἶχον σκηνὰς βαρβαρικὰς, ἐφ' ὧν ἐκάθηντο γυναῖκες Ἰνδαὶ καὶ ἕτεραι, κεκοσμη- μέναι ὡς αἰχμάλωτοι.

Callixenus Hist., Fragmenta Fragment 2, line 288

Ἦγοντο δὲ καὶ κύνες δισχίλιοι τετρακό- σιοι, οἱ μὲν Ἰνδοὶ, οἱ λοιποὶ δὲ Ὑρκανοὶ καὶ Μολοσσοὶ καὶ ἐτέρων γενῶν.

Callixenus Hist., Fragmenta Fragment 2, line 296

Εἰπὼν δὲ καὶ ἄλλα πλεῖστα, καὶ καταλέξας ζώων ἀγέλας, ἐπιφέρει· »Πρόβατα Αἰθιοπικὰ ἑκατὸν τριάκοντα, Ἀράβια τριακόσια, Εὐβοϊκὰ εἴκοσι, ὀλόλευκοὶ βόες Ἰν- δικοὶ εἴκοσι ἕξ, Αἰθιοπικοὶ ὀκτώ, ἄρκτος μὲν λευκὴ μεγάλη μία, παρδάλεις τεσσαρεσ- καίδεκα, πάνθηρες ἑκαίδεκα, λυγκία τέσσαρα, ἄρκηλοι τρεῖς, καμηλοπάρδαλις μία, ρινόκερος Αἰθιοπικὸς εἷς.

Callixenus Hist., Fragmenta Fragment 3d, line 5

Οὕτως γὰρ καὶ Πολέμων κ. τ. λ. Harpocration v. ἐγγυθήκη: Εἴη δ' ἂν σκευδὸς τι πρὸς τὸ κρατῆρας ἢ λέβητας ἢ τι τοιούτων οὐκ ἀλλότριον ἐπικεῖσθαι ἐπιτήδειον εἶναι, ὡς Καλλίξενός τε ἐν δ' Περί Ἀλεξανδρείας ὑποσημαίνει, καὶ Δαίμαχος ὁ Πλαταιεὺς ἐν β' Περί Ἰνδικῆς.

4.11 Paradoxographus Vaticanus

Paradoxographoi (griechisch *παραδοξογράφοι*) oder Paradoxographien sind antike listenartige Sammlungen von wunderbaren Tatsachen. Die Bezeichnung selbst stammt nicht aus der Antike, sondern wurde nach ersten Belegen im zwölften Jahrhundert erst im neunzehnten Jahrhundert zur Sammelbezeichnung der Gattung.

Paradoxographische Schriften sind eine antike Literaturgattung. Als Erfinder der Gattung gilt Kallimachos. Bei vielen Paradoxographien handelt es sich um anonyme oder pseudepigraphische Schriften. Letzteres gilt etwa von der Aristoteles zugeschriebenen Schrift *Περὶ θαυμασίων ἀκουσμάτων* („Über Dinge, die wunderbar zu hören sind“). Zu den ersteren gehören die anonymen Sammlungen von Exzerpten älterer Paradoxographien: Paradoxographus Florentinus, Vaticanus und Palatinus.

Paradoxographische Schriften sind dadurch von z. B. mythologischen Schriften unterschieden, dass ihre Autoren davon ausgehen, dass es sich bei den berichteten außergewöhnlichen Ereignissen oder Gegebenheiten

CHAPTER 4. HELLENISTIC GREEK SOURCES

(die „Mirabilien“) um zwar seltsame, aber doch empirische Tatsachen handelt. Inhaltlich überwiegen Tier- und Wassermirabilien, es finden sich aber auch Berichte über (aus der Sicht der Verfasser) bemerkenswerte Eigentümlichkeiten fremder Völker. (From Wikipedia¹¹)

Paradoxographus Vaticanus, Admiranda (0582: 001) “Paradoxographorum Graecorum reliquiae”, Ed. Giannini, A. Milan: Istituto Editoriale Italiano, 1965. Section 34, line 1

Περὶ τὴν Ἰνδικὴν ἔστι λίμνη, ἣτις πάντα †δέχεται† πλὴν χρυσοῦ καὶ ἀργύρου.

Paradoxographus Vaticanus, Admiranda Section 35, line 1

Ἑλλάνικος ἐν Ἰνδοῖς εἶναι φησι κρήνην Σίλαν κα- λουμένην, ἐφ’ ἧς καὶ τὰ ἐλαφρό- τατα καταποντίζεται.

Paradoxographus Vaticanus, Admiranda Section 42, line 1

Ἐν Παδαίοις, Ἰνδικῶ ἔθνει, ὁ συνετώτατος τῶν παρόντων κατάρχεται τῶν ἱερῶν· αἰτεῖται δὲ παρὰ τῶν θεῶν οὐδὲν ἄλλο πλὴν δικαιοσύνης.

Paradoxographus Vaticanus, Admiranda Section 53, line 1

Παρὰ τοῖς Ἰνδοῖς ὁ τεχνίτου πηρώσας χεῖρα ἢ ὀφθαλμὸν θανάτῳ ζημιοῦται.

4.12 Theophrastus

Theophrastus (Greek: Θεόφραστος; c. 371 – c. 287 BC[1]), a Greek native of Eresos in Lesbos, was the successor to Aristotle in the Peripatetic school. He came to Athens at a young age, and initially studied in Plato’s school. After Plato’s death he attached himself to Aristotle. Aristotle bequeathed to Theophrastus his writings, and designated him as his successor at the Lyceum. Theophrastus presided over the Peripatetic school for thirty-six years, during which time the school flourished greatly. After his death, the Athenians honoured him with a public funeral. His successor as head of the school was Strato of Lampsacus.

The interests of Theophrastus were wide-ranging, extending from biology and physics to ethics and metaphysics. His two surviving botanical works, Enquiry into Plants[2] and On the Causes of Plants, were an important influence on medieval science. There are also surviving works On Moral Characters, On Sensation, On Stones, and fragments on Physics and Metaphysics

11. <http://en.wikipedia.org/wiki/Paradoxography>

4.12. THEOPHRASTUS

all written in Greek. In philosophy, he studied grammar and language, and continued Aristotle's work on logic. He also regarded space as the mere arrangement and position of bodies, time as an accident of motion, and motion as a necessary consequence of all activity. In ethics, he regarded happiness as depending on external influences as well as on virtue, and famously said that "life is ruled by fortune, not wisdom." (From Wikipedia¹²)

Theophrastus Phil., *Historia plantarum* (0093: 001) "Theophrastus. Enquiry into plants, 2 vols.", Ed. Hort, A. Cambridge, Mass.: Harvard University Press, 1916, Repr. 1:1968; 2:1961. Book 1, chapter 7, section 3, line 1

Ἰδία δὲ ρίζης φύσις καὶ δύναμις ἡ τῆς Ἰνδικῆς συκῆς· ἀπὸ γὰρ τῶν βλαστῶν ἀφίησι, μέχρι οὗ ἂν συνάψῃ τῇ γῇ καὶ ριζωθῇ, καὶ γίνεται περὶ τὸ δένδρον κύκλῳ συνεχῆς τὸ τῶν ριζῶν οὐχ ἀπτόμενον τοῦ στελέχους ἀλλ' ἀφεστηκός.

Theophrastus Phil., *Historia plantarum* Book 4, chapter 4, section 1, line 5

Ἐν δὲ τῇ Ἀσίᾳ παρ' ἐκάστοις ἰδί' ἄττα τυγχάνει· τὰ μὲν γὰρ φέρουσιν αἱ χώραι τὰ δ' οὐ φύουσιν· οἷον κιττὸν καὶ ἐλάαν οὗ φασιν εἶναι τῆς Ἀσίας ἐν τοῖς ἄνω τῆς Συρίας ἀπὸ θαλάττης πένθ' ἡμερῶν· ἀλλ' ἐν Ἰνδοῖς φανῆναι κιττὸν ἐν τῷ ὄρει τῷ Μηρῷ καλουμένῳ, ὅθεν δὴ καὶ τὸν Διόνυσον εἶναι μυθολογοῦσι.

Theophrastus Phil., *Historia plantarum* Book 4, chapter 4, section 4, line 1

Ἡ δὲ Ἰνδικὴ χώρα τὴν τε καλουμένην ἔχει συκὴν, ἡ καθήσιν ἐκ τῶν κλάδων τὰς ρίζας ἂν' ἕκαστον ἔτος, ὥσπερ εἴρηται πρότερον· ἀφίησι δὲ οὐκ ἐκ τῶν νέων ἀλλ' ἐκ τῶν ἔνων καὶ ἔτι παλαιότερων· αὗται δὲ συνάπτουσαι τῇ γῇ ποιοῦσιν ὥσπερ δρυφακτον κύκλῳ περὶ τὸ δένδρον, ὥστε γίνεσθαι καθάπερ σκηνήν, οὗ δὴ καὶ εἰώθασι διατρίβειν.

Theophrastus Phil., *Historia plantarum* Book 4, chapter 4, section 5, line 3

Ἔστι δὲ καὶ ἕτερον δένδρον καὶ τῷ μεγέθει μέγα καὶ ἡδύκαρπον θαυμαστῶς καὶ μεγάλου καρπον· καὶ χρῶνται τροφῇ τῶν Ἰνδῶν οἱ σοφοὶ καὶ μὴ ἀμπεχόμενοι.

Theophrastus Phil., *Historia plantarum* Book 4, chapter 4, section 11, line 8

ταῦτα μὲν οὖν κατὰ τὴν Ἰνδικήν.

Theophrastus Phil., *Historia plantarum* Book 4, chapter 4, section 14, line 3

Περιττότερα δὲ τῶν φυομένων καὶ πλεῖστον ἐξηλλαγμένα πρὸς τὰ ἄλλα τὰ εὖοσμα τὰ περὶ Ἀραβίαν καὶ Συρίαν καὶ Ἰνδοὺς, οἷον ὃ τε λιβανωτὸς καὶ ἡ σμύρνα καὶ ἡ κασία καὶ τὸ ὀποβάλαμον καὶ τὸ κινάμωμον καὶ ὅσα ἄλλα τοιαῦτα· περὶ ὧν ἐν ἄλλοις εἴρηται διὰ πλειόνων.

Theophrastus Phil., *Historia plantarum* Book 4, chapter 7, section 3, line 1

Οἱ δέ, ὅτε ἀνάπλους ἦν τῶν ἐξ Ἰνδῶν ἀποσταλέντων ὑπὸ Ἀλεξάνδρου, τὰ ἐν τῇ θαλάττῃ φυόμενα, μέχρι οὗ μὲν ἦ ἐν τῷ ὑγρῷ, χρωμά φασιν ἔχειν ὅμοιον τοῖς

12. <http://en.wikipedia.org/wiki/Theophrastus>

CHAPTER 4. HELLENISTIC GREEK SOURCES

φυκίοις, ὁπόταν δ' ἐξ- ενεχθέντα τεθῇ πρὸς τὸν ἥλιον, ἐν ὀλίγῳ χρόνῳ ἐξομοιοῦσθαι τῷ ἀλί.

Theophrastus Phil., *Historia plantarum* Book 4, chapter 7, section 8, line 1

Γίνεται δὲ τοῦτο καὶ ἐν Ἰνδοῖς, ὥσπερ ἐλέχθη, καὶ ἐν Ἀραβίᾳ.

Theophrastus Phil., *Historia plantarum* Book 4, chapter 11, section 13, line 6

.. Ὁ δὲ Ἰνδικὸς ἐν μεγίστῃ διαφορᾷ καὶ ὥσπερ ἕτερον ὅλως τὸ γένος· ἔστι δὲ ὁ μὲν ἄρρην στερεός, ὁ δὲ θήλυς κοῖλος· διαιροῦσι γὰρ καὶ τοῦτον τῷ ἄρρени καὶ θήλει.

Theophrastus Phil., *Historia plantarum* Book 7, chapter 13, section 8, line 11

μεγίστη δὲ καὶ ιδιωτάτη διαφορὰ τῶν ἐριοφόρων· ἔστι γὰρ τι γένος τοιοῦ- τον, ὃ φυέται μὲν ἐν αἰγιαλοῖς ἔχει δὲ τὸ ἔριον ὑπὸ τοὺς πρώτους χιτῶνας, ὥστε ἀνὰ μέσον εἶναι τοῦ τε ἐδωδίου τοῦ ἐντὸς καὶ τοῦ ἔξω· ὑφαίνεται δὲ ἐξ αὐτοῦ καὶ πόδεια καὶ ἄλλα ἱμάτια· δι' ὃ καὶ ἐριῶδες τοῦτο καὶ οὐχ ὥσπερ τὸ ἐν Ἰνδοῖς τριχῶδες.

Theophrastus Phil., *Historia plantarum* Book 8, chapter 4, section 2, line 15

διαφορὰ δὲ μεγάλη καὶ τὸ παραβλαστητικὴν εἶναι, καθάπερ εἵπομεν τὴν Ἰνδικήν.

Theophrastus Phil., *Historia plantarum* Book 9, chapter 1, section 2, line 10

Ἡ δ' ὑγρότης τῶν μὲν πάχος ἔχει μόνον, ὥσπερ τῶν ὀπωδῶν· τῶν δὲ καὶ δακρυώ- δης γίνεται, καθά- περ ἐλάτης πεύκης τερεβίνθου πίτυος ἀμυγδαλῆς κεράσου πρού- μνης ἀρκεύθου κέδρου τῆς ἀκάνθης τῆς Αἰγυπτίας πετελέας, καὶ γὰρ αὕτη φέρει κόμμι πλὴν οὐκ ἐκ τοῦ φλοιοῦ ἀλλ' ἐν τῷ κωρύκῳ, ἔτι δὲ ἀφ' ὧν ὁ λίβανος καὶ ἡ σμύρνα, δάκρυα γὰρ καὶ ταῦτα, καὶ τὸ βάλσαμον καὶ <ἡ> χαλβάνη καὶ εἴ τι τοιοῦτον ἕτερον, οἷον φασὶ τὴν ἄκανθαν τὴν Ἰνδικήν, ἀφ' ἧς γίνεται τι ὅμοιον τῇ σμύρνῃ· συνίσταται δὲ καὶ ἐπὶ τῆς σχίνου καὶ ἐπὶ τῆς ἀκάνθης τῆς ἰζίνης καλουμένης, ἐξ ὧν ἡ μαστίχη.

Theophrastus Phil., *Historia plantarum* Book 9, chapter 7, section 2, line 12

τὰ δὲ ἄλλα πάντα τὰ εὖοσμα οἷς πρὸς τὰ ἀρώματα χρῶνται, τὰ μὲν ἐξ Ἰνδῶν κομίζε- ται κάκειθεν ἐπὶ θάλατταν καταπέμπεται, τὰ δ' ἐξ Ἀραβίας, οἷον πρὸς τῷ κινναμῳμῳ καὶ τῇ κασίᾳ καὶ κώμακον· ἕτερον δ' εἶναι τὸ κώμακον καρπὸν· τὸ δ' ἕτερον παραμίσ- γουσιν εἰς τὰ σπουδαιότατα τῶν μύρων.

Theophrastus Phil., *Historia plantarum* Book 9, chapter 7, section 2, line 18

τὸ δὲ καρδάμωμον καὶ ἄμωμον οἱ μὲν ἐκ Μηδείας, οἱ δ' ἐξ Ἰνδῶν καὶ ταῦτα καὶ τὴν νάρδον καὶ τὰ ἄλλα ἢ τὰ πλεῖστα.

Theophrastus Phil., *Historia plantarum* Book 9, chapter 15, section 2, line 10

ἐν Ἰνδοῖς δὲ καὶ ἕτερα γένη πλείω, περιττότατα δέ, εἴπερ ἀληθῆ λέγουσιν, ἢ τε δυνα- μένη τὸ αἷμα διαχεῖν καὶ οἷον ὑποφεύγειν, καὶ πάλιν ἡ συνάγουσα καὶ πρὸς ἑαυτὴν ἐπισπωμένη, ἃ δὴ φασιν εὐρῆσθαι πρὸς τὰ τῶν ὀφιδίων τῶν θανατηφόρων δῆγματα.

Theophrastus Phil., *De lapidibus* (= fr. 2, Wimmer) (0093: 004) “Theophrastus. *De lapidibus*”, Ed. Eichholz, D.E. Oxford: Clarendon Press, 1965. Section 36, line 5

4.13. EPHRAEM THE SYRIAN

γίνεται δὲ ἐν ὀστρείῳ τινὶ παραπλησίῳ ταῖς πίνναις <πλὴν ἐλάττονι· μέγεθος δὲ ἡλίκον ἰχθύος ὀφθαλμὸς εὐμεγέθης>, φέρει δ' ἢ τε Ἰνδικὴ χώρα καὶ νῆσοί τινες τῶν ἐν τῇ Ἐρυθρᾷ.

Theophrastus Phil., *De lapidibus* (= fr. 2, Wimmer) Section 38, line 3

τρόπον δέ τιν' οὐ πόρρω τούτου τῇ φύσει καὶ ὁ Ἰνδικὸς κάλαμος ἀπολελιθωμένος.

Theophrastus Phil., *Physicorum opiniones* (0093: 008) “*Doxographi Graeci*”, Ed. Diels, H. Berlin: Reimer, 1879, Repr. 1965. Section 12, line 50

τὸ παραπλήσιον μέντοι καὶ τοὺς κατὰ τὴν Ἰνδικὴν δράκοντάς φασι πάσχειν.

Theophrastus Phil., *Fragmenta* (0093: 010) “*Theophrasti Eresii opera, quae supersunt, omnia*”, Ed. Wimmer, F. Paris: Didot, 1866, Repr. 1964. Fragment 171, section 2, line 2

Τὰ δ' ἐν Ἰν-δοῖς ἰχθύδια τὰ ἐκ τῶν ποταμῶν εἰς τὴν γῆν ἐξιόντα καὶ πηδῶντα καὶ πάλιν εἰς τὸ ὕδωρ ἀπιόντα, καθάπερ οἱ βάτραχοι, θαυμαστὰ μὲν οὖν, οὐχ ὁμοίως δὲ τούτοις, ὅσῳ τὸ ὀλίγον χρόνον ἢ πολὺν καὶ τελευταῖον ἤττον θαυμαστόν· ἢ δ' ὅψις ὁμοία τούτων τοῖς μαζίναις καλουμένοις.

Theophrastus Phil., *De causis plantarum* (lib. 2–6) (0093: 014) “*Theophrasti Eresii opera, quae supersunt, omnia*”, Ed. Wimmer, F. Paris: Didot, 1866, Repr. 1964. Book 2, chapter 10, section 2, line 8

Ἐπεὶ καὶ τὰ μικρόκαρπα πάνθ' ὥς ἐπὶ τὸ πολὺ μείζω καὶ τὰ εἰς μέγεθος ὥρ-μημένα μικροκαρπότερα καθάπερ καὶ ἡ Ἰνδικὴ συκὴ καλουμένη.

Theophrastus Phil., *De causis plantarum* (lib. 2-6) Book 3, chapter 3, section 3, line 7

Τάχα δὲ καὶ ἡ ὁρμὴ γίνεται διὰ τὸ πε-ριέχον· ὅπου δ' αὖ θερινὸς ὄμβρος πολὺς ὥσπερ ἐν Αἰ-θιοπία καὶ ἐν Ἰνδοῖς ἢ περὶ Αἴγυπτον ὁ Νεῖλος ἐνταῦθα δὴ πρὸ τούτων ἢ μετὰ τούτους εἰκὸς τὴν φυτεῖαν ἀρ-μόττειν· τῆνικαῦτα γὰρ ἡ τοῦ ἀέρος κρᾶσις σύμμε-τρος.

4.13 Ephraem the Syrian

Ephrem the Syrian (Syriac: ܐܦܪܗܡ ܫܘܪܝܐ, ܡܪܝܬܐ ܡܪܝܬܐ Mār Efrēm Sûryāyâ;[1] Greek: Ἐφραίμ ὁ Σŷρος; Latin: Ephraem Syrus; ca. 306 – 373) was a Syriac deacon and a prolific Syriac-language hymnographer and theologian of the 4th century.[2][3][4][5] His works are hailed by Christians throughout the world and many denominations venerate him as a saint. He has been

CHAPTER 4. HELLENISTIC GREEK SOURCES

declared a Doctor of the Church in Roman Catholicism. He is especially beloved in the Syriac Orthodox Church. (From Wikipedia¹³)

Ephraem Hist., Poeta, Chronicon (3170: 001) “Ephraemius”, Ed. Bekker, I. Bonn: Weber, 1840; Corpus scriptorum historiae Byzantinae.

Ephraem Hist., Poeta, Chronicon Line 3137

Μουχοῦμετ ἀνὴρ ἡγεμῶν τῆς Περσίδος ἤρατο μάχην κατὰ Βαβυλωνίων Ἰνδῶν θ',
ἐαυτῷ δυσμενῶν ἀντιπάλων, δι' ὧν τροποῦται τοὺς ἐχθροὺς κατὰ κράτος.

4.14 *Artaxerxis Epistulae*

“” (From Wikipedia¹⁴)

Artaxerxis Epistulae, Epistulae (0045: 001) “Epistolographi Graeci”, Ed. Hercher, R. Paris: Didot, 1873, Repr. 1965. Epistle 1, line 1

Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ Ἰνδικῆς ἕως τῆς Αἰθιοπίας ἑπτὰ καὶ εἴκοσι
καὶ ἑκατὸν σατραπειῶν ἄρχουσι τάδε γράφει.

4.15 *Polemon Periegetes*

Polemon (2nd century BCE) was a Stoic philosopher and geographer. Of Athenian citizenship, he is known as Polemon of Athens, but he was born either in Ilium, Samos, or Sicyon, and is also known as Polemon of Ilium and Polemon Periegetes. He travelled throughout Greece, and wrote about the places he visited. He also compiled a collection of the epigrams he saw on the monuments and votive offerings. None of these works survive, but many later writers quote from them.

In his travels, Polemon collected the epigrams he found into a work On the inscriptions to be found in cities (Greek: *Περὶ τῶν κατὰ πόλεις ἐπιγραμμάτων*).^[4] In addition, other works of his are mentioned, upon the votive offerings and monuments in the Acropolis of Athens, at Lacedaemon, at Delphi, and elsewhere, which no doubt contained copies of numerous epigrams. His works may have been a chief source of the Garland of Meleager. Athenaeus and other writers make very numerous quotations from

13. <http://en.wikipedia.org/wiki/Ephraem>

14.

4.16. PHYLARCHUS

his works. They were chiefly descriptions of different parts of Greece; some are on paintings preserved in various places, and several are controversial, among which is one against Eratosthenes.

Sir James Frazer considered him the most learned of all Greek antiquaries. "His acquaintance both with the monuments and with the literature seems to have been extensive and profound. The attention which he bestowed on inscriptions earned for him the nickname of the 'monument-tapper.'" [5] (From Wikipedia¹⁵)

Polemon Perieg., Fragmenta (0586: 001) "FHG 3", Ed. Müller, K. Paris: Didot, 1853. Fragment 92, line 1

Idem II: Καὶ περὶ τὸν Ἰνδὸν δέ φησι ποταμὸν γίνεσθαι τὴν κυνάραν.

Polemon Perieg., Fragmenta Fragment 92, line 6

Καὶ Σκύλαξ δὲ ἡ Πο- λέμων γράφει· «εἶναι μὲν τὴν γῆν ὑδρηλὴν κρήνησι καὶ ὀχε- τοῖσιν, ἐν δὲ τοῖς οὖρεσι πέφυκε κυνάρα καὶ βοτάνη ἄλλη,» καὶ ἐν τοῖς ἐξῆς· «ἐντεῦθεν δὲ ὄρος παρέτεινε τοῦ ποταμοῦ τοῦ Ἰνδοῦ ἔνθεν καὶ ἔνθεν ὑψηλὸν τε καὶ δασὺ ἀγρίῃ ὕλῃ καὶ ἀκάνθη κυνάρᾳ.

4.16 Phylarchus

Phylarchus (Greek: Φύλαρχος, Phylarkhos; lived 3rd century BC) was a Greek historical writer whose works have been lost, but not before having been considerably used by other historians whose works have survived. (From Wikipedia¹⁶)

Phylarchus Hist., Fragmenta (1609: 002) "FGrH #81". Volume-Jacoby'-F 2a,81,F, fragment 35a, line 2

ηist. mir. 18: Φύλαρχος ἐν <κ> τῶν Ἱστοριῶν ἐκ τῆς Ἰνδικῆς φησιν ἐνεχθῆναι λευ- κὴν ρίζαν, ἣν κόπτοντας μεθ' ὕδατος καταπλάττειν τοὺς πόδας, τοὺς δὲ καταπλα- σθέντας ἄνδρας τῆς συνουσίας λήθην ἴσχειν καὶ γίγνεσθαι ὁμοίους εὐνούχοις.

Phylarchus Hist., Fragmenta Volume-Jacoby'-F 2a,81,F, fragment 35b, line 2

ι 32 p. 18 D E: Φύλαρχος δὲ Σανδρόκοπτον φησι τὸν Ἰνδῶν βασιλέα Σελεύκῳ μεθ' ὧν ἔπεμψε δώρων ἀποστεῖλαι τινὰς δυνάμεις στυτικὰς τοιαύτας ὥς ὑπὸ τοὺς

15. http://en.wikipedia.org/wiki/Polemon_of_Athens

16. <http://en.wikipedia.org/wiki/Phylarchus>

CHAPTER 4. HELLENISTIC GREEK SOURCES

πόδας τιθεμένας τῶν συνουσιαζόντων οἷς μὲν ὁρμάς ἐμποιεῖν ὀρνίθων δίκην, οὓς δὲ καταπαύειν.

Phylarchus Hist., Fragmenta Volume-Jacoby'-F 2a,81,F, fragment 36, line 5

γράφει δὲ οὕτως· <«τούτῳ δὲ τῷ ἐλέφαντι συνε- τρέφετο θήλεια ἐλέφας, ἣν Νίκαιαν ἐκάλουν· ἣι τελευ- τῶσα ἢ τοῦ τρέφοντος Ἰνδοῦ γυνὴ παιδίον αὐτῆς τρια- κοσταῖον παρακατέθετο.

Phylarchus Hist., Fragmenta Volume-Jacoby'-F 2a,81,F, fragment 41, line 15

τάς δὲ χρυσᾶς πλατάνους καὶ τὴν χρυσὴν ἄμπελον, ὑφ' ἣν οἱ Περσῶν βασι- λεῖς ἐχρημάτιζον πολλάκις καθήμενοι, σμαραγδίνους βότρυς ἔχουσιν καὶ τῶν Ἰνδικῶν ἀνθρώπων ἄλλων τε παντοδαπῶν λίθων ὑπερβαλλόντων ταῖς πολυτελείαις, ἐλάττω φησὶν ὁ Φύλαρχος φαίνεσθαι τῆς καθ' ἡμέραν ἐκάστοτε γινομένης παρ' Ἀλεξάνδρῳ δαπάνης.

Phylarchus Hist., Fragmenta Volume-Jacoby'-F 2a,81,F, fragment 78, line 4

et os. 29 p. 362 βξ: οὐ γὰρ ἄξιον προσέχειν τοῖς Φρυγίοις γράμμασιν, ἐν οἷς λέγεται Χάροπος μὲν τοῦ Ἡρακλέους γενέσθαι θυγάτηρ Ἴσις, Αἰακοῦ δὲ τοῦ Ἡρακλέους ὁ Τυφῶν· οὐδὲ Φυ- λάρχου μὴ καταφρονεῖν γράφοντος, ὅτι πρῶτος εἰς Αἴγυπτον ἐξ Ἰνδῶν Διόνυσος ἦγαγε δύο βοῦς, ὧν ἦν τῷ μὲν Ἄπις ὄνομα τῷ δ' Ὅσιρις.

4.17 Demosthenes

“” (From Wikipedia¹⁷)

Demosthenes Orat., Epistulae (0014: 063) “Demosthenis orationes, vol. 3”, Ed. Rennie, W. Oxford: Clarendon Press, 1931, Repr. 1960. Epistle 4, section 7, line 5

καὶ ἐὼ Καππαδόκας καὶ Σύρους καὶ τοὺς τὴν Ἰνδικὴν χώραν κατοικοῦντας ἀνθρώ- πους ἐπ' ἔσχατα γῆς· οἷς ἅπασι συμβέβηκε πολλὰ καὶ δεινὰ πεπονθέναι καὶ χαλεπά.

4.18 Scholia In Apollonium Rhodium

“” (From Wikipedia¹⁸)

Scholia In Apollonium Rhodium, Scholia in Apollonii Rhodii Argonautica (scholia vetera) (5012: 001) “Scholia in Apollonium Rhodium vetera”, Ed. Wendel, K. Berlin: Weidmann, 1935, Repr. 1974. Page 80, line 1

Διονύσου ἐρασθεῖσα Ἀφροδίτη ἐμίγη αὐτῷ καὶ ἀναχωρήσαντος αὐτοῦ εἰς τὴν Ἰν- δικὴν ἐμίγη τῷ Ἀδώνιδι.

17.

18.

4.19. PHILOCHORUS

Scholia In Apollonium Rhodium, Scholia in Apollonii Rhodii Argonautica (scholia vetera) Page 193, line 20

οὕτω δὲ κέκληται ὁ ποταμὸς ἀπὸ τοῦ τὸν Διόνυσον αὐτόθι στῆσαι χορόν, ὅτε ἀπὸ Ἰνδῶν ὑπέστρεφε.

Scholia In Apollonium Rhodium, Scholia in Apollonii Rhodii Argonautica (scholia vetera) Page 193, line 21

ὅτι δὲ ἐπολέμησεν Ἰνδοὺς ὁ Διόνυσος, Διονύσιός (32 fg 13 J.) φησι καὶ Ἀριστόδημος ἐν ᾿Θηβαϊκῶν ἐπιγραμμάτων (fg VII Radtke Herm. 36, 1901, 54) καὶ Κλείταρχος ἐν ταῖς Περὶ Ἀλέξανδρον ἱστορίαις (137 fg 17 J.), προσιστορῶν, ὅτι καὶ Νύσα ὄρος ἐστὶν ἐν Ἰνδικῇ καὶ κισσῷ προσόμοιον φυτὸν φυτεύεται ἐκεῖ, ὃ προσαγορεύεται σκινδαψός.

4.19 Philochorus

Philochorus, of Athens, Greek historian during the 3rd century BC, (d. circa 261 BCE), was a member of a priestly family. He was a seer and interpreter of signs, and a man of considerable influence.

He was strongly anti-Macedonian in politics, and a bitter opponent of Demetrius Poliorcetes. When Antigonus Gonatas, the son of the latter, besieged and captured Athens (261), Philochorus was put to death for having supported Ptolemy Philadelphus, who had encouraged the Athenians in their resistance to Macedonia.

His investigations into the usages and customs of his native Attica were embodied in an *Atthis*, in seventeen books, a history of Athens from the earliest times to 262 BC. Considerable fragments are preserved in the lexicographers, scholiasts, Athenaeus, and elsewhere. The work was epitomized by the author himself, and later by Asinius Pollio of Tralles (perhaps a freedman of the famous Gaius Asinius Pollio).

Philochorus also wrote on oracles, divination and sacrifices; the mythology and religious observances of the tetrapolis of Attica; the myths of Sophocles; the lives of Euripides and Pythagoras; the foundation of Salamis, Cyprus. He compiled chronological lists of the archons and Olympiads, and made a collection of Attic inscriptions, the first of its kind in Greece. (From Wikipedia¹⁹)

19. <http://en.wikipedia.org/wiki/Philochorus>

CHAPTER 4. HELLENISTIC GREEK SOURCES

Philochorus Hist., Fragmenta (0583: 002) “FGrH #328”. Volume-Jacoby’-F 3b,328,F, fragment 7a, line 2

p. 307, 1 Bonn.): Διονύσου πράξεις καὶ τὰ περὶ Ἰνδούς, Λυκοῦργόν τε καὶ Ἀκταίωνα καὶ Πενθέα, ὅπως τε Περσεῖ συστάς εἰς μάχην ἀναιρεῖται, ὥς φησι Δείναρχος ὁ ποιητής, οὐχ ὁ ῥήτωρ.

4.20 Aristodemus

Who is this?

Aristodemus Hist., Myth., Fragmenta (1875: 002) “FHG 3”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 1d, line 2

ΘΗΒΑΙΚΑ ΕΠΙΓΡΑΜΜΑΤΑ

E LIBRO PRIMO.

Schol. Apoll. Rhod. II, 904: Ὅτι κατεπολέμῃσεν Ἰνδοὺς ὁ Διόνυσος, Διονύσιος φησὶ καὶ Ἀριστόδημος ἐν πρώτῳ Θηβαϊκῶν ἐπιγραμμάτων.

4.21 *Scholia In Euclidem*

Euclid (play /ˈjuːklɪd/ EWK-lid; Ancient Greek: Εὐκλείδης Eukleidēs), fl. 300 BC, also known as Euclid of Alexandria, was a Greek mathematician, often referred to as the “Father of Geometry”. He was active in Alexandria during the reign of Ptolemy I (323–283 BC). His Elements is one of the most influential works in the history of mathematics, serving as the main textbook for teaching mathematics (especially geometry) from the time of its publication until the late 19th or early 20th century.[1][2][3] In the Elements, Euclid deduced the principles of what is now called Euclidean geometry from a small set of axioms. Euclid also wrote works on perspective, conic sections, spherical geometry, number theory and rigor. (From Wikipedia²⁰)

Scholia In Euclidem, Scholia in Euclidis elementa (scholia vetera et recentiora) (5022: 001) “Euclidis opera omnia, vols. 5.1–5.2, 2nd edn.”, Ed. Stamatis, E.S. (post J.L. Heiberg) Leipzig: Teubner, 1977. Book 9, scholion 11, line 1

Ad prop. 8

20. <http://en.wikipedia.org/wiki/Euclid>.

4.22. EPHORUS

Δῆλον ἐκ τῶνδε, διὰ τί ἐν τῇ Ἰνδικῇ ψήφῳ ἐν ταῖς τῶν πλευρῶν τῶν τετραγώνων λήψεσιν ἀνά μείζονα τὸ γίνεται, οὐ γίνεται, γίνεται, οὐ γίνεται λέγομεν, διότι ἢ τε μονὰς τετράγωνός ἐστι καὶ ὁ τρίτος ἀπ' αὐτῆς καὶ ὁ πάλιν τρίτος μετ' αὐτὸν καὶ ἕξῃς.

Scholia In Euclidem, Scholia in Euclidis elementa (scholia vetera et recentiora) Book 10, scholion 9, line 66

ἢ ἐπειδὴ τὰ μέτρα θέσει ἐξ ἡμῶν αὐτῶν λαμβάνεται καὶ οὐ φύσει, καὶ εἰκός ἐστι παρ' ἡμῖν, εἰ οὕτως ἔτυχε, τὸν πῆχυν δέκα δακτύλων εἶναι, παρ' ἄλλοις δὲ οἷον Ἰνδοῖς ὀκτὼ δακτύλων καὶ παρ' ἄλλοις ἄλλων, διὰ τοῦτο πρόσκει- ται τὸ δεῖν αἰτῆσαι πηλικότητα πήχεως, ὥς εἰ ἐλέγομεν· δεῖ λαβεῖν τὴν πηλικότητα τοῦ πήχεως ὠρισμένην, ὥσπερ κἂν τὸν πῆχυν ἡμᾶς ἔροιτό τις, πόσων ἐστὶ δακτύλων, δεῖ αἰτῆσαι τὸ πηλίκον αὐτοῦ· οὐδὲ γὰρ ὁ δάκτυλος οὐδ' ὁ ποῦς οὐδ' ὁ μέδιμνος οὐδ' ἄλλο οὐδὲν παρὰ πᾶσιν ἐστι τὰ αὐτά, ὥς εἴρηται.

4.22 Ephorus

of Cyme in Aeolia, in Asia Minor, was an ancient Greek historian. Information on his biography is limited; he was the father of Demophilus, who followed in his footsteps as a historian, and to Plutarch's claim that Ephorus declined Alexander the Great's offer to join him on his Persian campaign as the official historiographer.[1] Together with the historian Theopompus, he was a pupil of Isocrates, in whose school he attended two courses of rhetoric.[citation needed] But he does not seem to have made much progress in the art, and it is said to have been at the suggestion of Isocrates himself that he took up literary composition and the study of history.[citation needed] (From Wikipedia²¹)

Ephorus Hist., Fragmenta (0536: 003) "FGrH #70". Volume-Jacoby'-F 2a,70,F, fragment 30a, line 4

> STRABON I 2, 28: μηνύει δὲ καὶ Ἐφορος τὴν παλαιὰν περὶ τῆς Αἰθιοπίας δόξαν, ὅς φησιν ἐν τῷ περὶ τῆς Εὐρώπης λόγῳ, τῶν περὶ τὸν οὐρανὸν καὶ τὴν γῆν τόπων εἰς τέσσαρα μέρη διηρημένων, τὸ πρὸς τὸν ἀπηλιώτην Ἰνδοῦς ἔχειν, πρὸς νότον δὲ Αἰθιοπας, πρὸς δύσιν δὲ Κελτούς, πρὸς δὲ βορρᾶν ἄνεμον Σκύθας.

Ephorus Hist., Fragmenta Volume-Jacoby'-F 2a,70,F, fragment 30b, line 1

> KOSMAS INDIKOPL.

21. <http://en.wikipedia.org/wiki/Ephorus>.

CHAPTER 4. HELLENISTIC GREEK SOURCES

Ephorus Hist., Fragmenta Volume-Jacoby'-F 2a,70,F, fragment 30b, line 3

<«τὸν μὲν γὰρ ἀπηλιώ- την καὶ τὸν ἐγγὺς ἀνατολῶν τόπον Ἴνδοι κατοικοῦσι· τὸν δὲ πρὸς νότον καὶ μεσημβρίαν Αἰθίοπες νέμονται· τὸν δὲ ἀπὸ ζεφύρου καὶ δυσμῶν Κελτοὶ κατέχουσι· τὸν δὲ κατὰ βορρᾶν καὶ τοὺς ἄρκτους Σκύθαι κατοικοῦσιν.

Ephorus Hist., Fragmenta Volume-Jacoby'-F 2a,70,F, fragment 30b, line 9

ἔστιν μὲν οὖν οὐκ ἴσον ἕκαστον τούτων τῶν μερῶν, ἀλλὰ τὸ μὲν τῶν Σκυθῶν καὶ τῶν Αἰθιόπων μείζον, τὸ δὲ τῶν Ἰνδῶν καὶ τῶν Κελτῶν ἔλαττον.

Ephorus Hist., Fragmenta Volume-Jacoby'-F 2a,70,F, fragment 30b, line 11

καὶ παραπλήσιον ἕκα- τέρων ἀλλήλοις ἔχει τοῦ τόπου τὸ μέγεθος· οἱ μὲν γὰρ <Ἰνδοί> εἰσι μετὰ θερινῶν καὶ χειμερινῶν ἀνατολῶν· Κελτοὶ δὲ τὴν ἀπὸ θερινῶν μέχρι χειμερινῶν δυσμῶν χώραν κατέχουσι· καὶ τοῦτο μὲν ἴσόν ἐστιν ἐκείνῳ τῷ διαστήματι καὶ μάλιστα πῶς ἀντικείμενον.

Ephorus Hist., Fragmenta Volume-Jacoby'-F 2a,70,F, fragment 30b, line 19

<<ΝΟΤΟΣ ΧΕΙΜΕΡΙΝΗ ΑΝΑΤΟΛΗ <ΑΙΘΙΟΠΕΣ> ΧΕΙΜΕΡΙΝΗ ΔΥΣΙΣ> <<ΑΠΗΛΙΩΤΗΣ <ΙΝΔ*οΙ>> <<ΚΕΛΤΟΙ> ΖΕΦΥΡΟΣ>> <ΘΕΡΙΝΗ ΑΝΑΤΟΛΗ <ΣΚΥΘΑΙ> ΘΕΡΙΝΗ ΔΥΣΙΣ ΒΟΡΡΑΣ>> ἀκριβῶς ὁ Ἐφορος καὶ λόγῳ καὶ τῇ καταγραφῇ .

Ephorus Hist., Fragmenta Volume-Jacoby'-F 2a,70,F, fragment 30c, line 4

| τὴν μὲν γὰρ ἐντὸς ἀνατολῶν πᾶσαν σχεδὸν | οἰκοῦσιν Ἴνδοί, τὴν δὲ πρὸς μεσημβρίαν | Αἰθίοπες ἐγγὺς κείμενοι νότου πνοῆς· | τὸν ἀπὸ ζεφύρου Κελτοὶ δὲ μέχρι δυσμῶν τόπον | θερινῶν ἔχουσιν, τὸν δὲ πρὸς βορρᾶν Σκύθαι.

Ephorus Hist., Fragmenta Volume-Jacoby'-F 2a,70,F, fragment 191, line 22

παραταχ[θείς]ας δὲ πολὺν χρόνον[ν] | πολλὰς μὲν τῶν κ[ιν]|δυνευουσῶν βαρβα[ρι]|κῶν νεῶν διέφθε[ιρ]εν, ἕκατὸν δ' αὐτοῖς | ἀνδράσιν εἴλε ζωγρή[σας τ]ὸν π[.....]ων. col. II v. 77 – 83 zeilenanfänge. frg. 11: τὸν μὲν | [στρατηγὸ]ν αὐτῶν | [Φερενδάτη]ν (F 192) ἀδελ[φιδοῦν ὄντ]α τοῦ βασι[ιλέως ἐν τῇ] σκηνῇ frg. 12 – 13 col. I 89 – 90: – col. II]ε | [..]διετέλ[ουν ὄ]ντες· | [ὥστ]ε νομίζοντες ἀπὸ τῆς ἡπείρ[ου] τὴν | ἔφοδον αὐτ[οῖς γεγ]ο[νέναι τῶν π[ο]λεμίων πρὸς τὰ[ς] γαῖ[ς] ἔλφευγον, ὑπολαμβά[νοντες αὐτοῖς εἶναι | φιλίας.

Ephorus Hist., Fragmenta Volume-Jacoby'-F 2a,70,F, fragment 208, line 5

(2) ἐπεὶ δὲ αἶ τε παρ' Ἰνδῶν καὶ τινων ἄλλων ἐθνῶν καθυστέρουν διὰ τὸ μακρὰν ἀφεστάναι τοὺς τόπους, μετὰ τῆς συναχθείσης στρατιᾶς ὥρμησεν ἀπαντήσων τῷ Κύρῳ.

4.23 Lycophron (scholia in)

4.23. LYCOPHRON (SCHOLIA IN)

a Hellenistic Greek tragic poet, grammarian, and commentator on comedy, to whom the poem *Alexandra* is attributed (perhaps falsely).

One poem traditionally attributed to him, *Alexandra* or *Cassandra*, [1] has been preserved in its complete form, running to 1474 iambic trimeters. It consists of a prophecy uttered by *Cassandra* and relates the later fortunes of *Troy* and of the Greek and Trojan heroes. References to events of mythical and later times are introduced, and the poem ends with a reference to *Alexander the Great*, who was to unite Asia and Europe in his world-wide empire.

The style obtained for the poem's author, even among the ancients, the title of "obscure"; one modern scholar says the *Alexandra* "may be the most illegible piece of classical literature, one which nobody can read without a proper commentary and which even then makes very difficult reading." [2] The poem is evidently intended to display the writer's knowledge of obscure names and uncommon myths; it is full of unusual words of doubtful meaning gathered from the older poets, and long-winded compounds coined by the author. It was probably written as a show-piece for the Alexandrian school, rather than as straight poetry. It was very popular in the Byzantine period, and was read and commented on very frequently; the manuscripts of the *Cassandra* are numerous. Two explanatory paraphrases of the poem survive, and the collection of scholia by Isaac and John Tzetzes is very valuable (much used by, among others, Robert Graves in his *Greek Myths*). (From Wikipedia²²)

Scholia In Lycophronem, Scholia in Lycophronem (scholia vetera et recentiora partim Isaac et Joannis Tzetzae) (5030: 001) "Lycophronis *Alexandra*, vol. 2", Ed. Scheer, E. Berlin: Weidmann, 1958. Scholion 174, line 9

οἱ δὲ Κόλχοι Ἰνδικοὶ Σκύθαι εἰσὶν οἱ καὶ Λαῶνες καλούμενοι πλησίον οἰκοῦντες Ἀβασγῶν τῶν πρὶν Μασσαγετῶν †Τ ὧν Κόλχων τὰ φάρμακα ἀύθημερινὸν ἀναιροῦσιν.

Scholia In Lycophronem, Scholia in Lycophronem (scholia vetera et recentiora partim Isaac et Joannis Tzetzae) Scholion 175, line 96

ὕστερον δὲ τῷ Θησεῖ ἐπιβουλεύσασα ἐκβάλλεται τῆς πατρίδος μετὰ τοῦ παιδός, ὃς βαρβάρων ἐπικρατήσας τὴν ὑπ' αὐτὸν Μηδεῖαν ἐκάλεσε καὶ στρατεύσας ἐν Ἰνδοῖς τελευτᾷ.

Scholia In Lycophronem, Scholia in Lycophronem (scholia vetera et recentiora partim Isaac et Joannis Tzetzae) Scholion 254, line 2a

22. .

CHAPTER 4. HELLENISTIC GREEK SOURCES

* Τὸ <ινδάλλεται> οὐ μόνον ἐπὶ τῆς ὄψεως, ἀλλὰ καὶ ἀκοῆς τέταχε.

Scholia In Lycophronem, Scholia in Lycophronem (scholia vetera et recentiora partim Isaac et Joannis Tzetzae) Scholion 254, line 5b

ss3 <ινδάλλεται> ἀπεικάζεται ὁμοιοῦται καταχρηστικῶς· κυ- ρίως γὰρ ἐπ' ὀφθαλμοῖς λέ- γομεν τὸ ἰνδάλλειν.

Scholia In Lycophronem, Scholia in Lycophronem (scholia vetera et recentiora partim Isaac et Joannis Tzetzae) Scholion 595, line 3

ss3 <οἱ θαλασσίαν>· οἵτινες φίλοι τοῦ Διομήδους ἐρω- διοὶ ἢ λάροι γενόμενοι <αἰνήσουσι> τὴν ἐν θαλάσσει δια- γωγὴν καὶ <δίκην> τῶν <πορκέων> καὶ ἀλιέων <ἰνδαλθέν- τες> καὶ ὁμοιωθέντες εἰς τὴν <δομὴν> καὶ δέμας κατὰ μετα- πλασμὸν <κύ- κνοις εὐγλήνοισ> καὶ εὐοφθάλμοις.

4.24 Phaenias of Eresus

Phaenias of Eresus (Ancient Greek: Φαινίας ὁ Ἐρέσιος, Phainias; also Phainias) was a Greek philosopher from Lesbos, important as an immediate follower of and commentator on Aristotle. He came to Athens about 332 BCE, and joined his compatriot, Theophrastus, in the Peripatetic school. His writings on logic and science appear to have been commentaries or supplements to the works of Aristotle and Theophrastus. He also wrote extensively on history. None of his works have survived. (From Wikipedia²³)

Phaenias Phil., Fragmenta (1578: 001) “Phainias von Eresos. Chamaileon. Praxiphanes”, Ed. Wehrli, F. Basel: Schwabe, 1969; Die Schule des Aristoteles, vol. 9, 2nd edn.. Fragment 12, line 16

ib. XXIII 422 d: ἐλέγχει δ' αὐτὸν (sc. τὸν ξένον) ὁ τῶν κόσμων ἀριθ- μὸς οὐκ ὢν Αἰγύπτιος οὐδ' Ἰνδὸς ἀλλὰ Δωριεὺς ἀπὸ Σικελίας, ἀνδρὸς Ἱμεραίου τοῦνομα Πέτρω- νος.

Phaenias Phil., Fragmenta Fragment 45, line 7

ὕφαινεται δ' ἐξ αὐτοῦ καὶ πόδεια καὶ ἄλλα ἱμάτια”, ὥς καὶ Φαινίας φησί· “τὸ δὲ ἐν Ἰνδοῖς τριχῶ- δές ἐστι.

4.25 Berossus

23. http://en.wikipedia.org/wiki/Phaenias_of_Eresus.

4.26. SCHOLIA IN THEOCRITUM

Berossus (play /bəˈrɒsəs/) or Berosus (play /bəˈrɒʊsəs/; Akkadian: Bēl-rē’ušu, “Bel is his shepherd”; Greek: Βήρωσος[1]) was a Hellenistic-era Babylonian writer, a priest of Bel Marduk[2] and astronomer writing in Greek, who was active at the beginning of the 3rd century BC. Versions of two excerpts of his writings survive, at several removes. (From Wikipedia²⁴)

Beros(s)us Astrol., Hist., Fragmenta (1222: 003) “FHG 2”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 14c, line 15

Περὶ τούτων γοῦν συμφωνεῖ καὶ Φιλόστρα-τος ἐν ταῖς Ἱστορίαις, μεμνημένος τῆς Τύρου πολιορ-κίας, καὶ Μεγασθένης ἐν τῇ τετάρτῃ τῶν Ἰνδικῶν, δι’ ἧς ἀποφαίνειν πειρᾶται τὸν προειρημένον βασιλέα τῶν Βαβυλωνίων Ἡρακλέους ἀνδρεῖα καὶ μεγέθει πρᾶ-ξεων διενηνοχένοι· καταστρέψασθαι γὰρ αὐτόν φησι καὶ Λιβύης τὴν πολλὴν καὶ Ἰβηρίαν.

4.26 Scholia In Theocritum

I have no idea of the date of this.

Scholia In Theocritum, Scholia in Theocritum (scholia vetera) (5038: 001) “Scholia in Theocritum vetera”, Ed. Wendel, K. Leipzig: Teubner, 1914, Repr. 1967. Prolegomenon-anecdote-poem 17, section-verse 106/107, line 5 περὶ δὲ τῶν μυρμῆκων τῶν μεταλλευόντων χρυσὸν ἐν Ἰνδικοῖς πολλοὶ ἱστορήκασιν.

4.27 Megasthenes, Indica

4.27.1 About Megasthenes

Megasthenes (Μεγασθένης, ca. 350 – 290 BCE) was a Greek ethnographer and explorer in the Hellenistic period, author of the work Indica. He was born in Asia Minor (modern day Turkey) and became an ambassador of Seleucus I of the Seleucid dynasty possibly to Chandragupta Maurya in Pataliputra, India. However the exact date of his embassy is uncertain. Scholars place it before 298 BC, the date of Chandragupta’s death.

Arrian explains that Megasthenes lived in Arachosia, with the satrap Sibyrtius, from where he visited India: “Megasthenes lived with Sibyrtius, satrap

24. <http://en.wikipedia.org/wiki/Berossus>.

CHAPTER 4. HELLENISTIC GREEK SOURCES

of Arachosia, and often speaks of his visiting Sandracottus, the king of the Indians.” Arrian, *Anabasis Alexandri* [1]

We have more definite information regarding the parts of India Megasthenes visited. He entered the subcontinent through the district of the Pentapotamia, providing a full account of the rivers there (thought to be the five affluents of the Indus that form the Punjab region), and proceeded from there by the royal road to Pataliputra. There are accounts of Megasthenes having visited Madurai (then, a bustling city and capital of the Pandyas), but he appears not to have visited any other parts of India.

At the beginning of his *Indica*, he refers to the older Indians who know about the prehistoric arrival of Dionysus and Hercules in India, which was a story very popular amongst the Greeks during the Alexandrian period. Particularly important are his comments on the religions of the Indians. He mentions the devotees of Heracles (Lord Krishna) and Dionysus (Lord Shiva or King Lord Indra), but he does not mention Buddhists, something that gives support to the theory that the latter religion was not widely known before the reign of Ashoka.[2]

His *Indica* served as an important source for many later writers such as Strabo and Arrian. He describes such features as the Himalayas and the island of Sri Lanka. He also describes a caste system different from the one that exists today, which shows that the caste system may to some extent be fluid and evolve. However, it might be that, being a foreigner, he was not adequately informed about the caste system. His description follows:

“The first is formed by the collective body of the Philosophers, which in point of number is inferior to the other classes, but in point of dignity pre-eminent over all. The philosopher who errs in his predictions incurs censure, and then observes silence for the rest of his life.

“The second caste consists of the Husbandmen, who appear to be far more numerous than the others. They devote the whole of their time to tillage; nor would an enemy coming upon a husbandman at work on his land do him any harm, for men of this class, being regarded as public benefactors, are protected from all injury.

“The third caste consists of the Shepherds and in general of all herdsmen who neither settle in towns nor in villages, but live in tents.

“The fourth caste consists of the Artizans. Of these some are armourers, while others make the implements that husbandmen and others find useful

4.27. MEGASTHENES, *INDICA*

in their different callings. This class is not only exempted from paying taxes, but even receives maintenance from the royal exchequer.

“The fifth caste is the Military. It is well organized and equipped for war, holds the second place in point of numbers, and gives itself up to idleness and amusement in the times of peace. The entire force—men-at-arms, war-horses, war-elephants, and all—are maintained at the king’s expense.

“The sixth caste consists of the Overseers. It is their province to inquire into and superintend all that goes on in India, and make report to the king, or, where there is not a king, to the magistrates.

“The seventh caste consists of the Councillors and Assessors,—of those who deliberate on public affairs. It is the smallest class, looking to number, but the most respected, on account of the high character and wisdom of its members; for from their ranks the advisers of the king are taken, and the treasurers, of the state, and the arbiters who settle disputes. The generals of the army also, and the chief magistrates, usually belong to this class.

Later writers such as Arrian, Strabo, Diodorus, and Pliny refer to Indica in their works. Of these writers, Arrian speaks most highly of Megasthenes, while Strabo and Pliny treat him with less respect. Indica contained many legends and fabulous stories, similar to those we find in the Indica of Ctesias.”

Megasthenes’ Indica is the first well-known Western account of India and he is regarded as one of the founders of the study of Indian history in the West. He is also the first foreigner Ambassador to be mentioned in the Indian history.

Megasthenes also comments on the presence of pre-Socratic views among the Brahmans and Jews. Five centuries later Clement of Alexandria, in his Stromateis, may have misunderstood Megasthenes to be responding to claims of Greek primacy by admitting Greek views of physics were preceded by those of Jews and Indians. Megasthenes, like Numenius of Apamea, was simply comparing the ideas of the different ancient cultures.[3] (From Wikipedia)

4.27.2 *Indica*

Text: Megasthenes Hist., Fragmenta (1489: 003) | “FHG 2”, Ed. Müller, K. |Paris: Didot, 1841–1870.

ΙΝΔΙΚΑ. (ΕΠΙΤΟΜΗ.) 1.1 Diodorus II, 35: Ἡ τοίνυν Ἰνδικὴ τετράπλευρος οὖσα τῷ σχήματι, τὴν μὲν πρὸς ἀνατολὰς νεύουσαν πλευρὰν καὶ τὴν πρὸς τὴν μεσημβρίαν ἢ

CHAPTER 4. HELLENISTIC GREEK SOURCES

μεγάλη πε- ριέχει θάλαττα, τὴν δὲ πρὸς τὰς ἄρκτους τὸ Ἡμωδὸν 1.5 ὄρος διείργει τῆς Σκυθίας, ἣν κατοικοῦσι τῶν Σκυθῶν οἱ προσαγορευόμενοι Σάκαι· τὴν δὲ τετάρτην τὴν πρὸς δύσιν ἐστραμμένην διείληφεν ὁ Ἰνδὸς προσαγορευόμενος ποταμὸς, μέγιστος ὢν σχεδὸν τῶν ἀπάντων μετὰ τὸν Νεῖλον. (2) Τὸ δὲ μέγεθος τῆς ὅλης Ἰνδικῆς φασιν ὑπάρ- 1.10 χεῖν ἀπὸ μὲν ἀνατολῶν πρὸς δύσιν δις μυρίων ὀκτακίς- χιλίων σταδίων, ἀπὸ δὲ τῶν ἄρκτων πρὸς μεσημβρίαν τρις μυρίων δις χιλίων. Τηλικαύτη δὲ οὔσα τὸ μέγεθος δοκεῖ μάλιστα τοῦ κόσμου περιέχειν τὸν τῶν θερι- νῶν τροπῶν κύκλον, καὶ πολλαχῇ μὲν ἐπ' ἄκρας τῆς 1.15 Ἰνδικῆς ἰδεῖν ἔστιν ἀσκίους ὄντας τοὺς γνῶμονας, νυκτὸς δὲ τὰς ἄρκτους ἀθεωρήτους· ἐν δὲ τοῖς ἐσχά- τοις οὐδ' αὐτὸν τὸν ἄρκτοῦρον φαίνεσθαι· καθ' ὃν δὴ τρόπον φασὶ καὶ τὰς σκιάς κεκλίσθαι πρὸς μεσημ- βρίαν. 1.20 3. Ἡ δ' οὖν Ἰνδικὴ πολλὰ μὲν ὄρη καὶ μεγάλα ἔχει δένδρεσι παντοδαποῖς καρπίμοις πληθύνοντα, πολλὰ δὲ πεδία καὶ μεγάλα καρποφόρα, τῷ μὲν κάλλει διάφορα, ποταμῶν δὲ πλή- θεσι διαιρούμενα. Τὰ πολλὰ δὲ τῆς χώρας ἀρδεύεται, καὶ διὰ τοῦτο διττοὺς ἔχει τοὺς κατ' 1.25 ἔτος καρπούς· ζῶων τε παντοδαπῶν γέμει διαφόρων τοῖς μεγέθεσι καὶ ταῖς ἀλκαῖς, τῶν μὲν χερσαίων, τῶν δὲ καὶ πτηνῶν. (4) Καὶ πλείστους δὲ καὶ μεγίστους ἐλέφαντας ἐκτρέφει, χορηγοῦσα τὰς τροφὰς ἀφθόνως, δι' ἃς ταῖς ῥώμαις τὰ θηρία ταῦτα πολὺ προέχει τῶν 1.30 κατὰ τὴν Λιβύην γεννωμένων· διὸ καὶ πολλῶν θηρευο- μένων ὑπὸ τῶν Ἰνδῶν καὶ πρὸς τοὺς πολεμικοὺς ἀγῶνας κατασκευαζομένων μεγάλας συμβαίνει γίνεσθαι ῥοπὰς πρὸς τὴν νίκην. XXXVI. 5. Ὅμοίως δὲ καὶ τοὺς ἀνθρώπους ἢ πο- 1.35 λυκαρπία τρέφουσα τοῖς τε ἀναστήμασι τῶν σωμά- των καὶ τοῖς ὄγκοις ὑπερφέροντας κατασκευάζει· εἶναι δὲ αὐτοὺς συμβαίνει καὶ πρὸς τὰς τέχνας ἐπιστή- μονας, ὥς ἂν ἀέρα μὲν ἔλκοντας καθαρὸν, ὕδωρ δὲ λε- πτομερέστατον πίνοντας. (6) Ἡ δὲ γῆ πάμφορος οὔσα 1.40 τοῖς ἡμέροις καρποῖς ἔχει καὶ φλέβας καταγείους πολ- λῶν καὶ παντοδαπῶν μετάλλων· γίνεται γὰρ ἐν αὐτῇ πολὺς μὲν ἄργυρος καὶ χρυσὸς, οὐκ ὀλίγος δὲ χαλκὸς καὶ σί- δηρος, ἔτι δὲ καττίτερος καὶ τᾶλλα τὰ πρὸς κόσμον τε καὶ χρεῖαν καὶ πολεμικὴν παρασκευὴν ἀνήκοντα. 1.45 (7) Χωρὶς δὲ τῶν δημητριακῶν καρπῶν φύεται κατὰ τὴν Ἰνδικὴν πολλὴ μὲν κέγχρος, ἀρδευομένη τῇ τῶν ποταμίων ναμάτων δαψιλείᾳ, πολὺ δὲ ὄσπριον καὶ διά- φορον, ἔτι δὲ ὄρυζα καὶ τὸ προσαγορευ- ὄμενον βόσπορον, καὶ μετὰ ταῦτ' ἄλλα πολλὰ τῶν πρὸς διατροφήν χρη- 1.50 σίμων· καὶ τούτων τὰ πολλὰ ὑπάρχει αὐτοφυῆ· οὐκ ὀλίγους δὲ καὶ ἄλλους ἐδωδίμους καρ- ποὺς φέρει δυνα- μένους τρέφειν ζῶα, περὶ ὧν μακρὸν ἂν εἴη γράφειν. (8) Διὸ καὶ φασὶ μηδέποτε τὴν Ἰνδικὴν ἐπισχεῖν λιμὸν ἢ καθόλου σπάνιν τῶν πρὸς τροφήν ἡμε- ρον ἀνηκόντων. 1.55 Διττῶν γὰρ ὄμβρων ἐν αὐτῇ γινομένων καθ' ἕκαστον ἔτος, τοῦ μὲν χειμερινοῦ, καθὰ παρὰ τοῖς ἄλλοις ὁ σπό- ρος τῶν πυρίνων γίνεται καρπῶν, τοῦ δ' ἑτέρου κατὰ τὴν θερινὴν τροπὴν, καθ' ἣν σπείρεσθαι συμβαίνει τὴν ὄρυζαν καὶ τὸ βόσπορον, ἔτι δὲ σήσαμον καὶ κέγχρον, 1.60 κατὰ [δὲ] τὸ πλείστον ἀμφοτέροις τοῖς καρποῖς οἱ κατὰ τὴν Ἰνδικὴν ἐπιτυχάνουσι· πάντων δὲ (μὴ) τελεσφο- ρουμένων, θα- τέρου τῶν καρπῶν οὐκ ἀποτυγχάνουσιν. (9) Οἱ τε αὐτοματίζοντες καρποὶ καὶ αἱ κατὰ

4.27. MEGASTHENES, *INDICA*

τοὺς ἐλώ- δεις τόπους φυόμεναι ρίζαι διάφοροι ταῖς γλυκύτησιν 1.65 οὔσαι πολλὴν παρέχονται τοῖς ἀνθρώποις δαψίλειαν· πάντα γὰρ σχεδὸν τὰ κατὰ τὴν χώραν πεδία γλυκεῖαν ἔχει τὴν ἀπὸ τῶν ποταμῶν ἱκμάδα καὶ τὴν ἀπὸ τῶν ἐν τῷ θέρει [γινομένων] κατ' ἐνιαυτὸν κυκλικῇ τινι πε- ριόδῳ παραδόξως εἰωθότων γίνεσθαι δαψίλειαν, χλι- αρῶν 1.70 πιπτόντων ὑδάτων ἐκ τοῦ περιέχοντος ἀέρος, καὶ τὰς ἐν τοῖς ἔλεσι ρίζας ἔψοντος τοῦ καύματος, καὶ μάλιστα τῶν μεγάλων καλάμων. (10) Συμβάλλονται δὲ παρὰ τοῖς Ἰνδοῖς καὶ τὰ νόμιμα πρὸς τὸ μηδέποτε ἔνδειαν τροφῆς παρ' αὐτοῖς εἶναι· παρὰ μὲν γὰρ τοῖς ἄλλοις 1.75 ἀνθρώποις οἱ πολέμοι καταφθείροντες τὴν χώραν ἀγεώργητον κατασκευάζουσι· παρὰ δὲ τούτοις τῶν γεωρ- γῶν ἱερῶν καὶ ἀσύλων ἐω- μένων, οἱ πλησίον τῶν παρα- τάξεων γεωργοῦντες ἀνεπαίσθητοι τῶν κινδύνων εἰσίν. Ἀμφοτέρω γὰρ οἱ πολεμοῦντες ἀλλήλους μὲν ἀποκτεῖ- 1.80 νουσιν ἐν ταῖς μάχαις, τοὺς δὲ περὶ τὴν γεωργίαν ὄντας ἐῷσιν ἀβλαβεῖς, ὥς κοινούς ὄντας ἀπάντων εὐερ- γέτας, τὰς τε χώρας τῶν ἀντιπολεμούντων οὐτ' ἐμπυρίζουσιν οὔτε δεινδοτομοῦσιν. XXXVII. 11. Ἐχει δὲ καὶ ποταμούς ἢ χώρα τῶν 1.85 Ἰνδῶν πολλοὺς καὶ μεγάλους πλω- τοὺς, οἱ τὰς πηγὰς ἔχοντες ἐν τοῖς ὄρεσι τοῖς πρὸς τὰς ἄρκτους κεκλιμένοις φέρονται διὰ τῆς πεδιάδος, ὧν οὐκ ὀλίγοι συμμίσγοντες ἀλλήλοις ἐμβάλλουσιν εἰς ποταμὸν τὸν ὀνομαζόμενον Γάγγην. (12) Οὗτος δὲ τὸ πλάτος γενόμενος σταδίον

1.90 τριάκοντα φέρεται μὲν ἀπὸ τῆς ἄρκτου πρὸς μεσημ- βρίαν, ἐξερεύγεται δὲ εἰς τὸν Ὠκεανόν, ἀπολαμβάνων εἰς τὸ πρὸς ἑὸ μέρος τὸ ἔθνος τὸ τῶν Γανδαριδῶν (Γαγ- γαριδῶν?), πλείστους ἔχον καὶ μεγίστους ἐλέφαντας. (13) Διὸ καὶ τῆς χώρας ταύτης οὐδεὶς πώποτε βασιλεὺς 1.95 ἔπληγος ἐκράτησε, πάντων τῶν ἄλλοις ἐθνῶν φο- βουμένων τὸ πλῆθος καὶ τὴν ἀλκὴν τῶν θηρίων. Καὶ γὰρ Ἀλέ- ξανδρος ὁ Μακεδὼν ἀπάσης τῆς Ἀσίας κρατήσας μό- νους τοὺς Γανδαρίδας οὐκ ἐπολέμησε· καταντήσας γὰρ ἐπὶ τὸν Γάγγην ποταμὸν μετὰ πάσης τῆς δυνάμεως, 1.100 καὶ τοὺς ἄλλους Ἰνδοὺς καταπολεμήσας, ὥς ἐπύθετο τοὺς Γανδαρίδας ἔχειν τετρακισχιλίους ἐλέφαντας πο- λεμικῶς κεκοσμημένους, ἀπέγνω τὴν ἐπ' αὐτοὺς στρα- τείαν. (14) Ὁ δὲ παραπλήσιος τῷ Γάγγη ποταμὸς, προσαγορευόμενος δὲ Ἰνδός, ἄρχεται μὲν ὁμοίως ἀπὸ 1.105 τῶν ἄρκτων, ἐμβάλλων δὲ εἰς τὸν Ὠκεανὸν ἀφορίζει τὴν Ἰνδικήν· πολλὴν δὲ διεξιὼν πεδι- ᾶδα χώραν δέχε- ται ποταμούς οὐκ ὀλίγους πλωτοὺς, ἐπιφανεστάτους δὲ Ὑπανιν καὶ Ὑδάσπην καὶ Ἀκεσίνον. (15) Χωρὶς δὲ τούτων ἄλλο πλῆθος ποταμῶν παντοδαπῶν δι- αρρεῖ, 1.110 καὶ ποιεῖ κατάφυτον πολλοῖς κηπεύμασι καὶ καρποῖς παντοδαποῖς τὴν χώραν. (16) Τοῦ δὲ κατὰ τοὺς ποτα- μούς πλῆθους καὶ τῆς τῶν ὑδάτων ὑπερβολῆς αἰ- τίαν φέρουσιν οἱ παρ' αὐτοῖς φιλόσοφοι καὶ φυσικοὶ τοιαύτην· τῆς Ἰνδικῆς φασὶ τὰς περικειμένης χώρας, τὴν τε 1.115 Σκυθῶν καὶ Βακτριανῶν, ἔτι δὲ καὶ τῶν Ἀριανῶν, ὑψηλοτέρας εἶναι τῆς Ἰνδικῆς· ὥστε εὐλόγως εἰς τὴν ὑποκειμένην χώραν πανταχό- θεν συρρεούσας τὰς λιβά- δας ἐκ τοῦ κατ' ὀλίγον ποιεῖν τοὺς τόπους καθύγρους καὶ γεννᾶν ποταμῶν πλῆθος. (17) Ἴδιον δὲ τι συμ- 1.120 βαίνει περὶ τινὰ τῶν κατὰ τὴν Ἰν- δικήν ποταμῶν τὸν ὀνομαζόμενον Σίλλαν, ρέοντα δὲ ἐκ τινος ὁμωνύμου κρήνης· ἐπὶ

CHAPTER 4. HELLENISTIC GREEK SOURCES

γάρ τούτου μόνου τῶν ἀπάντων ποταμῶν οὐδὲν τῶν ἐμβαλλομένων εἰς αὐτὸν ἐπιπλεῖ, πάντα δ' εἰς τὸν βυθὸν καταδύεται παραδόξως. 1.125 XXXVIII. 18. Τὴν δ' ὅλην Ἰνδικὴν οὖσαν ὑπερμε- γέθη λέγεται κατοικεῖν ἔθνη πολλὰ καὶ παντοδαπὰ, καὶ τούτων μηδὲν ἔχειν τὴν ἐξ ἀρχῆς γένεσιν ἔπηλυν, ἀλλὰ πάντα δοκεῖν ὑπάρχειν αὐτόχθονα, πρὸς δὲ τούτοις μήτε ξενικὴν ἀποικίαν προσδέχεσθαι πώποτε μήτε εἰς 1.130 ἄλλο ἔθνος ἀπεσταλκέναι. (19) Μυθολογοῦσι δὲ τοὺς ἀρχαιοτάτους ἀνθρώπους τροφαῖς μὲν κεχρῆσθαι τοῖς αὐτομάτως φυομένοις ἐκ τῆς γῆς καρποῖς, ἐσθῆσι δὲ ταῖς δοραῖς τῶν ἐγγωρίων ζώων, καθάπερ καὶ παρ' Ἑλλήσιν· ὁμοίως δὲ καὶ τῶν τεχνῶν τὰς εὐρέσεις καὶ 1.135 τῶν ἄλλων τῶν πρὸς βίον χρησίμων ἐκ τοῦ κατ' ὀλίγον γενέσθαι, τῆς χρείας αὐτῆς ὑφηγουμένης εὐφυεῖ ζώῳ καὶ συνεργοὺς ἔχοντι πρὸς ἅπαντα χεῖρας καὶ λόγον καὶ ψυχῆς ἀγχίνουσαν. 20. Μυθολογοῦσι δὲ παρὰ τοῖς Ἰνδοῖς οἱ λογιώτατοι 1.140 περὶ ὧν καθῆκον ἂν εἶη συντόμως· διελθεῖν. Φασὶ γὰρ ἐν τοῖς ἀρχαιοτάτοις χρόνοις, παρ' αὐτοῖς ἔτι τῶν ἀνθρώπων κωμηδὸν οἰκοῦντων, παραγενέσθαι τὸν Διόνυσον ἐκ τῶν πρὸς ἐσπέρας τόπων ἔχοντα δύναμιν ἀξιόλογον· ἐπελθεῖν δὲ τὴν Ἰνδικὴν ἄπασαν, μηδεμιᾶς 1.145 οὔσης ἀξιολόγου πόλεως τῆς δυναμένης ἀντιτάξασθαι. (21) Ἐπιγενομένων δὲ καυμάτων μεγάλων, καὶ τῶν τοῦ Διονύσου στρατιωτῶν λοιμικῇ νόσῳ διαφθειρομένων, συνέσει διαφέροντα τὸν ἡγεμόνα τοῦτον ἀπαγαγεῖν τὸ στρατόπεδον ἐκ τῶν πεδινῶν τόπων εἰς τὴν ὀρεινὴν· 1.150 ἐνταῦθα δὲ πνεόντων ψυχρῶν ἀνέμων καὶ τῶν ναμα- τιαίων ὑδάτων καθαρῶν ρεόντων πρὸς αὐταῖς ταῖς πη- γαῖς, ἀπαλλαγῆναι τῆς νόσου τὸ στρατόπεδον· ὀνομά- ζεσθαι δὲ τῆς ὀρεινῆς τὸν τόπον τοῦτον Μηρὸν, καθ' ὃν ὁ Διόνυσος ἐξέτρεψε τὰς δυνάμεις ἐκ τῆς νόσου· ἄφ' οὗ 1.155 δὴ καὶ τοὺς Ἑλ- ληνας περὶ τοῦ θεοῦ τούτου παραδεδω- κέναι τοῖς μεταγενεστέροις τετράφθαι τὸν Διόνυσον ἐν μηρῷ. (22) Μετὰ δὲ ταῦτα τῆς παραθέσεως τῶν καρ- πῶν ἐπιμεληθέντα μεταδιδόναι τοῖς Ἰνδοῖς, καὶ τὴν εὐρεσιν τοῦ οἴνου καὶ τῶν ἄλλων τῶν εἰς τὸν βίον χρη- 1.160 σίμων παραδοῦναι. Πρὸς δὲ τούτοις πόλεων τε ἀξιολό- γων γενηθῆναι κτί- στην, μεταγαγόντα τὰς κώμας εἰς τοὺς εὐθέτους τόπους, τιμᾶν τε καταδεῖξαι τὸ θεῖον καὶ νόμους εἰσηγήσασθαι καὶ δικαστήρια, καθόλου δὲ πολ- λῶν καὶ καλῶν ἔργων εἰσηγητὴν γενόμενον θεὸν νομι- 1.165 σθῆναι καὶ τυχεῖν ἀθανάτων τιμῶν. (23) Ἱστοροῦσι δ' αὐτὸν καὶ γυναικῶν πλῆθος μετὰ τοῦ στρατοπέδου περιάγεσθαι, καὶ κατὰ τὰς ἐν τοῖς πολέμοις παρατάξεις τυμπάνοις καὶ κυμβάλοις κεχρῆσθαι, μήπω σάλπιγγος εὐ- ρημένης. Βασιλεύσαντα δὲ πάσης τῆς Ἰνδικῆς ἔτη 1.170 δύο πρὸς τοῖς πεντήκοντα γήρᾳ τελευτῆσαι· διαδεξαμέ- νους δὲ τοὺς υἱοὺς αὐτοῦ τὴν ἡγεμονίαν ἀεὶ τοῖς ἄφ' ἑαυτῶν ἀπολιπεῖν τὴν ἀρχήν· τὸ δὲ τελευταῖον πολ- λαῖς γενεαῖς ὕστερον καταλυθεί- σης τῆς ἡγεμονίας δη- μοκρατηθῆναι τὰς πόλεις. 1.175 XXXIX. 24. Περὶ μὲν οὖν τοῦ Διονύσου καὶ τῶν ἀπογόνων αὐτοῦ τοιαῦτα μυθολογοῦσιν οἱ τὴν ὀρεινὴν τῆς Ἰνδικῆς κατοικοῦντες. Τόν τε Ἡρακλέα φασὶ παρ' αὐτοῖς γεγενῆσθαι, καὶ παραπλησίως τοῖς Ἑλλήσι τό τε ῥόπαλον καὶ τὴν λεοντὴν αὐτῷ προσάπτουσι· τῇ

1.180 δὲ τοῦ σώματος ῥώμη καὶ ἀλκῇ πολλῷ τῶν ἄλλων ἀν-θρώπων διενεγκεῖν,

4.27. MEGASTHENES, *INDICA*

καὶ καθαρὰν ποιῆσαι τῶν θηρίων γῆν τε καὶ θάλατταν. (25) Γαμήσαντα δὲ πλείους γυναικάς, υἱοὺς μὲν πολλοὺς, θυγατέρα δὲ μίαν γεννῆσαι· καὶ τούτων ἐνηλίκων γενομένων, πᾶσαν τὴν 1.185 Ἰνδικὴν διελόμενον εἰς ἴσας τοῖς τέκνοις μερίδας ἅπαντας τοὺς υἱοὺς ἀποδεῖξαι βασιλέας, μίαν δὲ θυγατέρα θρέψαντα καὶ ταύτην βασιλίσσαν ἀποδεῖξαι. (26) Κτίσθην τε πόλεων οὐκ ὀλίγων γενέσθαι, καὶ τούτων τὴν ἐπιφανεστάτην καὶ μεγίστην προσαγορεύσαι Παλί- 1.190 βοθρα· κατασκευάσαι δ' ἐν αὐτῇ καὶ βασιλεία πολυτελὴ καὶ πλήθος οἰκητόρων καθιδρῦσαι· τὴν τε πόλιν ὀχυρῶσαι τάφροις ἀξιολόγοις ποταμίους ὕδασι πληρομέναις. (27) Καὶ τὸν μὲν Ἡρακλέα τὴν ἐξ ἀνθρώπων μετάστασιν ποιησάμενον ἀθανάτου τυχεῖν τιμῆς· τοὺς 1.195 δ' ἀπογόνους αὐτοῦ βασιλεύσαντας ἐπὶ πολλὰς γενεὰς καὶ πράξεις ἀξιολόγους μεταχειρισμένους μήτε στρατεῖαν ὑπερόριον ποιήσασθαι, μήτε ἀποικίαν εἰς ἄλλο ἔθνος ἀποστεῖλαι. Ὑστερον δὲ πολλοῖς ἔτεσι τὰς πλείστας μὲν τῶν πόλεων δημοκρατηθῆναι, τινῶν δὲ ἐθνῶν 1.200 τὰς βασιλείας διαμεῖναι μέχρι τῆς Ἀλεξάνδρου διαβάσεως. (28) Νομίμων δ' ὄντων παρὰ τοῖς Ἰνδοῖς ἐνίων ἐξηλλαγμένων θαυμασιώτατον ἂν τις ἡγήσαιτο τὸ καταδειχθὲν ὑπὸ τῶν ἀρχαίων παρ' αὐτοῖς φιλοσόφων· νενομοθέτηται γὰρ παρ' αὐτοῖς δοῦλον μηδένα τὸ παρ- 1.205 ράπαν εἶναι, ἐλευθέρους δ' ὑπάρχοντας τὴν ἰσότητά τιμᾶν ἐν πᾶσι. Τοὺς γὰρ μαθόντας μήθ' ὑπερέχειν μήθ' ὑποπίπτειν ἄλλοις κράτιστον ἔξιν βίον πρὸς ἀπάσας τὰς περιστάσεις· εὐηθες γὰρ εἶναι νόμους μὲν ἐπ' ἴσης τιθέναι πᾶσι, τὰς δ' ἐξουσίας ἀνωμάλους κα- 1.210 τασκευάζειν. XL. 29. Τὸ δὲ πᾶν πλήθος τῶν Ἰνδῶν εἰς ἑπτὰ μέρη διήρηται, ὧν ἐστὶ τὸ μὲν πρῶτον σύστημα φιλοσόφων, πλήθει μὲν τῶν ἄλλων μερῶν λειπόμενον, τῇ δ' ἐπιφανείᾳ πάντων πρωτεύον· ἀλειτούργητοι γὰρ ὄντες οἱ 1.215 φιλόσοφοι πάσης ὑπουργίας οὔθ' ἐτέρων κυριεύουσιν οὔθ' ὑφ' ἐτέρων δεσπύζονται. (30) Παραλαμβάνονται δὲ ὑπὸ μὲν τῶν ἰδιωτῶν εἰς τε τὰς ἐν τῷ βίῳ θυσίας καὶ εἰς τὰς τῶν τετελευτηκότων ἐπιμελείας, ὥς θεοῖς γεγονότες προσφιλέστατοι καὶ περὶ τῶν ἐν Ἄιδου μάλιστα 1.220 ἐμπείρως ἔχοντες, ταύτης τε τῆς ὑπουργίας δῶρά τε καὶ τιμὰς λαμβάνουσιν ἀξιολόγους· τῷ δὲ κοινῷ τῶν Ἰνδῶν μεγάλας παρέχονται χρεῖας παραλαμβάνοντες μὲν κατὰ τὸ νέον ἔτος ἐπὶ τὴν μεγάλην σύνοδον, προλέγοντες δὲ τοῖς πλήθεσι περὶ αὐχμῶν καὶ ἐπομβρίας, 1.225 ἔτι δὲ ἀνέμων εὐπνοίας καὶ νόσων καὶ τῶν ἄλλων τῶν δυναμένων τοὺς ἀκούοντας ὠφελεῖν. (31) Τὰ μέλλοντα γὰρ προακούσαντες οἱ τε πολλοὶ καὶ ὁ βασιλεὺς ἐκπληροῦσιν ἀεὶ τὸ μέλλον ἐκλείπειν καὶ προκατασκευάζουσιν ἀεὶ τι τῶν χρησίμων· ὁ δὲ ἀποτυχὼν τῶν φιλοσόφων 1.230 ἐν ταῖς προρρήσεσιν ἄλλην μὲν οὐδεμίαν ἀναδέχεται τιμωρίαν ἢ βλασφημίαν, ἄφωνος δὲ διατελεῖ τὸν λοιπὸν βίον. 32. Δεύτερον δ' ἐστὶ μέρος τὸ τῶν γεωργῶν, οἱ τῷ πλήθει τῶν ἄλλων πολὺ προέχειν δοκοῦσιν· οὗτοι δὲ 1.235 πολέμων καὶ τῆς ἄλλης λειτουργίας ἀφειμένοι περὶ τὰς γεωργίας ἀσχολοῦνται· καὶ οὐδεὶς ἂν πολέμιος περιττῶν γεωργῶν κατὰ τὴν χώραν ἀδικήσκειν, ἀλλ' ὥς κοινοὺς εὐεργέτας ἡγούμενοι πάσης ἀδικίας ἀπέχονται. Διόπερ ἀδιάφθορος ἡ χώρα διαμένουσα καὶ καρποῖς 1.240 βρίθουσα πολλὴν ἀπόλαυσιν παρέχεται τῶν ἐπιτηδείων τοῖς ἀνθρώ-

CHAPTER 4. HELLENISTIC GREEK SOURCES

ποις. (33) Βιοῦσι δ' ἐπὶ τῆς χώρας μετὰ τέκνων καὶ γυναικῶν γεωργοὶ, καὶ τῆς εἰς τὴν πόλιν καταβάσεως παντελῶς ἀφεστήκασιν. Τῆς δὲ χώρας μισθοὺς τελοῦσι τῷ βασιλεῖ διὰ τὸ πᾶσαν τὴν Ἰνδικὴν 1.245 βασιλικὴν εἶναι, ἰδιώτῃ δὲ μηδενὶ γῆν ἐξεῖναι κεκτηθῆσθαι· χωρὶς δὲ τῆς μισθώσεως τετάρτην εἰς τὸ βασιλικὸν τελοῦσι. 34. Τρίτον δ' ἐστὶ φύλον τὸ τῶν βουκόλων καὶ ποι- μένων καὶ καθόλου πάντων τῶν νομέων, οἱ πόλιν μὲν 1.250 ἢ κώμην οὐκ οἰκοῦσι, σκηνίτῃ δὲ βίῳ χρῶνται· οἱ δ' αὐτοὶ καὶ κυνηγοῦντες καθαρὰν ποιοῦσι τὴν χώραν ὀρνέων καὶ θηρίων· εἰς ταῦτα δὲ ἀσκοῦντες καὶ φιλοπονοῦντες ἐξημεροῦσι τὴν Ἰνδικὴν, πλήθουσιν πολλῶν καὶ παντοδαπῶν θηρίων τε καὶ ὀρνέων τῶν κατεσθίων· 1.255 τῶν τὰ σπέρματα τῶν γεωργῶν. XLI. 35. Τέταρτον δ' ἐστὶ μέρος τὸ τῶν τεχνιτῶν· καὶ τούτων οἱ μὲν εἰσιν ὀλοποιοὶ, οἱ δὲ τοῖς γεωργοῖς ἢ τισὶν ἄλλοις τὰ χρήσιμα πρὸς ὑπηρεσίαν κατασκευά- ζουσιν· οὗτοι δὲ οὐ μόνον ἀτελεῖς εἰσιν, ἀλλὰ καὶ 1.260 σιτομετρίαν ἐκ τοῦ βασιλικοῦ λαμβάνουσι. 36. Πέμπτον δὲ στρατιωτικόν, εἰς τοὺς πολέμους εὐθετοῦν, τῷ μὲν πλήθει δεύτερον, ἀνέσει δὲ καὶ παι- διᾷ πλείστη χρώμενον ἐν ταῖς εἰρήναις. Τρέφεται δ' ἐκ τοῦ βασιλικοῦ πᾶν τὸ πληθὸς τῶν στρατιωτῶν καὶ τῶν 1.265 πολεμιστῶν ἵππων τε καὶ ἐλεφάντων. 37. Ἐκτον δ' ἐστὶ τὸ τῶν ἐφόρων· οὗτοι δὲ πολυ- πραγμονοῦντες πάντα καὶ ἐφορῶντες τὰ κατὰ τὴν Ἰν- δικὴν ἀπαγγέλλουσι τοῖς βασιλεῦσιν, ἐὰν δὲ ἡ πόλις αὐτῶν ἀβασίλευτος ᾖ, τοῖς ἄρχουσιν.

1.270 38. Ἑβδομον δ' ἐστὶ μέρος τὸ βουλευθῶν μὲν καὶ συν- εδρεῦον τοῖς ὑπὲρ τῶν κοινῶν βουλευομένοις, πλήθει μὲν ἐλάχιστον, εὐγενεῖα δὲ καὶ φρονήσει μάλιστα θαυμαζόμενον· ἐκ τούτων γὰρ οἱ τε σύμβουλοι τοῖς βασι- λεῦσιν εἰσιν οἱ τε διοικηταὶ τῶν κοινῶν καὶ οἱ δικασταὶ 1.275 τῶν ἀμφισβητουμένων, καὶ καθόλου τοὺς ἡγεμόνας καὶ τοὺς ἄρχοντας ἐκ τούτων ἔχουσι. 39. Τὰ μὲν οὖν μέρη τῆς διηρημένης πολιτείας παρ' Ἰνδοῖς σχεδὸν ταῦτά ἐστιν. Οὐκ ἔξεστι δὲ γα- μεῖν ἐξ ἄλλου γένους ἢ προαιρέσεις ἢ τέχνας μεταχει- 1.280 ρίζεσθαι, οἷον στρατιώτην ὄντα γεωργεῖν ἢ τεχνίτην ὄντα φιλοσοφεῖν. XLII. 40. Ἐχει δ' ἡ τῶν Ἰνδῶν χώρα πλείστους καὶ μεγίστους ἐλέφαντας, ἀλκῇ τε καὶ μεγέθει πολὺ διαφέροντας. Ὀχεύεται δὲ τοῦτο τὸ ζῷον οὐχ, ὥσπερ 1.285 τινὲς φασιν, ἐξηλλαγμένως, ἀλλ' ὁμοίως ἵπποις καὶ τοῖς ἄλλοις τετραπόδοις ζῴοις· κύουσι δὲ τοὺς μὲν ἐλα- χίστους μῆνας ἐκκαίδεκα, τοὺς δὲ πλείστους ὀκτωκαί- δεκα. Τίκτουσι δὲ καθάπερ ἵπποι κατὰ τὸ πλεῖστον ἓν, καὶ τρέφουσι τὸ γεννηθὲν αἱ μητέρες ἐπ' ἔτη ἕξ. 1.290 Ζῶσι δ' οἱ πλεῖστοι καθάπερ ὁ μακροβιώτατος ἄνθρωπος, οἱ δὲ μάλιστα γηράσαντες ἔτη διακόσια. 41. Εἰσὶ δὲ παρ' Ἰνδοῖς καὶ ἐπὶ τοὺς ξένους ἄρχοντες τεταγμένοι καὶ φροντίζοντες ὅπως μηδεὶς ξένος ἀδικῇται· τοῖς δ' ἄρρωστοῦσι τῶν ξένων ἰατροὺς εἰσά- 1.295 γουσι καὶ τὴν ἄλλην ἐπιμέλειαν ποιοῦνται, καὶ τελευτήσαντας θάπτουσιν, ἔτι δὲ τὰ καταλειφθέντα χρήματα τοῖς προσήκουσιν ἀποδιδόασιν. (42) Οἱ τε δικασταὶ τὰς κρίσεις παρ' αὐτοῖς ἀκριβῶς διαγινώσκουσι, καὶ πικρῶς τοῖς ἀμαρτάνουσι προσφέρονται. Περὶ μὲν οὖν 1.300 τῆς Ἰνδικῆς καὶ τῶν κατ' αὐτὴν ἀρχαιολογουμένων ἀρκεσθησόμεθα τοῖς ῥηθεῖσι. t2-20.1

4.27. MEGASTHENES, *INDICA*

E LIBRO PRIMO.

2.1 Arrianus Exp. Al. V, 6, 2: Τῆς δὲ ὡς ἐπὶ νότον Ἀσίας τετραχῇ αὖ τεμνομένης μεγίστην μὲν μοῖραν τῶν Ἰνδῶν γῆν ποιεῖ Ἐρατοσθένης τε καὶ Μεγασθένης, ὃς ξυνῆν μὲν Σιβυρτίῳ τῷ σατράπῃ τῆς Ἀραχωσίας· 2.5 πολλάκις δὲ λέγει ἀφικέσθαι παρὰ Σανδράκοττον τὸν Ἰνδῶν βασιλέα· ἐλαχίστην δὲ ὅσῃν ὁ Εὐφράτης ποταμὸς ἀπείργει ὡς πρὸς τὴν ἡμετέραν θάλασσαν· δύο δὲ αἱ μεταξὺ Εὐφράτου τε ποταμοῦ καὶ τοῦ Ἰνδοῦ ἀπειρ- γόμεναι, αἱ δύο ξυντεθεῖσαι μόλις ἄξιαί τῃ Ἰνδῶν γῇ 2.10 ξυμβαλεῖν· ἀπείργεσθαι δὲ τὴν Ἰνδῶν χώραν πρὸς μὲν ἕω τε καὶ ἀπηλιώτην ἄνεμον ἔστε ἐπὶ μεσημβρίαν τῇ μεγάλῃ θαλάσσῃ· τὸ πρὸς βορρᾶν δὲ αὐτῆς ἀπείρ- γειν τὸν Καύκασον τὸ ὄρος ἔστε ἐπὶ τοῦ Ταύρου τὴν ξυβολήν· τὴν δὲ πρὸς ἐσπέραν τε καὶ ἄνεμον Ἰάπυγα 2.15 ἔστε ἐπὶ τὴν μεγάλην θάλασσαν, ὁ Ἰνδὸς ποταμὸς ἀπο- τέμνεται. Καί ἐστι πεδῖον ἢ πολλὴ αὐτῆς· καὶ τοῦτο, ὡς εἰκάζουσιν, ἐκ τῶν ποταμῶν προσκεχωσμένον· εἶναι γὰρ οὖν καὶ τῆς ἄλλης χώρας ὅσα πεδία οὐ πρόσω θαλάσσης τὰ πολλὰ τῶν ποταμῶν παρ' ἐκάστοις ποιή- 2.20 ματα, ὥστε καὶ τῆς χώρας τὴν ἐπωνυμίαν τοῖς ποτα- μοῖς ἐκ παλαιοῦ προσκεῖσθαι, καθάπερ Ἑρμοῦ τέ τι πεδῖον λέγεσθαι, ὃς κατὰ τὴν Ἀσίαν γῆν ἀνίσχων ἐξ ὄρους Μητρὸς Δινδυμήνης παρὰ πόλιν Σμύρναν Αἰο- λικὴν ἐκδιδοῖ ἐς θάλασσαν· καὶ ἄλλο Καῦστρου πεδῖον 2.25 Λυδίου ποταμοῦ, καὶ Καϊκού ἄλλο ἐν Μυσίᾳ, καὶ Μαιάνδρου τὸ Καρικὸν ἔστε ἐπὶ Μίλητον πόλιν Ἰωνι- κὴν Εἰ δὴ οὖν εἷς τε ποταμὸς παρ' ἐκάστοις, καὶ οὐ μεγάλοι οὗτοι ποταμοὶ, ἱκανοὶ γῆν πολλὴν ποιῆσαι, ἐς θάλασσαν προχεόμενοι, ὅποτε ἰλὺν καταφέρουεν καὶ 2.30 πηλὸν ἐκ τῶν ἄνω τόπων, ἔνθεν περ αὐτοῖς αἱ πηγαὶ εἰσιν, οὐδὲ ὑπὲρ τῆς Ἰνδῶν ἄρα χώρας ἐς ἀπιστίαν ἰέναι ἄξιον, ὅπως πεδῖον τε ἢ πολλή ἐστι, καὶ ἐκ τῶν ποτα- μῶν τὸ πεδῖον ἔχει προσ- κεχωσμένον. Ἑρμον μὲν γὰρ καὶ Καῦστρον καὶ Καϊκὸν τε καὶ Μαιάνδρον ἢ ὅσοι 2.35 πολλοὶ ποταμοὶ τῆς Ἀσίας ἐς τήνδε τὴν ἐντὸς θάλασσαν ἐκδιδούσιν, οὐδὲ ξύμπαν- τας ξυντεθέντας ἐνὶ τῶν Ἰνδῶν ποταμῶν ἄξιον ξυμβαλεῖν πλήθους ἕνεκα τοῦ ὕδατος, μὴ ὅτι τῷ Γάγγῃ τῷ μεγίστῳ, ὅτῳ οὔτε Νείλου ὕδωρ τοῦ Αἰγυπτίου οὔτε ὁ Ἴστρος ὁ κατὰ τὴν Εὐρώπην ῥέων 2.40 ἄξιοι ξυμβαλεῖν· ἀλλ' οὐδὲ τῷ Ἰνδῷ ποταμῷ ἐκείνοί γε πάντες ξυμμιχθέντες ἐς ἴσον ἔρχονται· ὃς μέγας τε εὐθὺς ἀπὸ τῶν πηγῶν ἀνίσχει, καὶ πεντεκαίδεκα ποτα- μοὺς πάντας τῶν Ἀσιανῶν μείζοντας παραλαβὼν, καὶ τῇ ἐπωνυ- μίᾳ κρατήσας, οὕτως ἐκδιδοῖ ἐς θάλασσαν. 2.45 Ταῦτά μοι ἐν τῷ παρόντι περὶ Ἰνδῶν τῆς χώρας λε- λέχθω· τὰ δὲ ἄλλα ἀποκείσθω ἐς τὴν Ἰνδικὴν συγ- γραφήν. 3.1 Strabo XV: Τὴν Ἰνδικὴν περιώρικεν ἀπὸ μὲν τῶν ἄρκτων τοῦ Ταύρου τὰ ἔσχατα· ἀπὸ δὲ τῆς Ἀριανῆς μέχρι τῆς ἐώας θαλάττης, ἅπερ οἱ ἐπιχώριοι κατὰ μέρος Παροπάμισόν τε καὶ Ἡμωδὸν καὶ Ἴμαον 3.5 καὶ ἄλλα ὀνομάζουσιν, Μακεδόνες δὲ Καύκασον· ἀπὸ τῆς ἐσπέρης ὁ Ἰνδὸς ποταμός· τὸ δὲ νότιον καὶ τὸ προς- εῶν πλευρὸν πολὺ μείζω τῶν ἐτέρων ὄντα προπέπτω- κεν εἰς τὸ Ἀτλαντικὸν πέλαγος, καὶ γίνεται ῥομβοειδὲς τὸ τῆς χώρας σχῆμα, τῶν μειζόνων πλευρῶν ἑκατέρου 3.10 πλεονεκτοῦντος παρὰ τὸ ἀπεναντίον πλευρὸν τρισχιλίους σταδίοις, ὅσον ἐστὶ τὸ κοινὸν ἄκρον τῆς τε ἐωθινῆς

CHAPTER 4. HELLENISTIC GREEK SOURCES

παραλίας καὶ τῆς μεσημβρινῆς, ἔξω προπεπτωκὸς ἐξ ἴσης ἐφ' ἑκάτερον παρὰ τὴν ἄλλην ἡϊόνα. Τῆς μὲν οὖν ἐσπερίου πλευρᾶς ἀπὸ τῶν Καυκασίων ὁρῶν ἐπὶ 3.15 τὴν νότιον θάλατταν στάδιοι μάλιστα λέγονται μύριοι τρισχίλιοι παρὰ τὸν Ἰνδὸν ποταμὸν μέχρι τῶν ἐκβο- λῶν αὐτοῦ· ὥστ' ἀπεναντίον ἢ ἐωθινῇ προσλαβοῦσα τοὺς τῆς ἄκρας τρισχιλίους ἔσται μυρίων καὶ ἑξα- κισχιλίων σταδίων. Τοῦτο μὲν οὖν πλάτος τῆς χώ- 3.20 ρας τό τ' ἐλάχιστον, καὶ τὸ μέγιστον. Μῆκος δὲ τὸ ἀπὸ τῆς ἐσπέρας ἐπὶ τὴν ἑω· τούτου δὲ τὸ μὲν μέχρι Παλιβόθρων ἔχει τις ἂν βεβαιότερως εἰπεῖν· καταμε- μέτρηται γὰρ σχοινίοις, καὶ ἔστιν ὁδὸς βασιλικὴ σταδίων μυρίων· τὰ 3.25 δ' ἐπέκεινα στοχασμῷ λαμβάνεται διὰ τῶν ἀνάπλων τῶν ἐκ θαλάττης διὰ τοῦ Γάγγου ποταμοῦ μέχρι Πα- λιβόθρων· εἴη δ' ἂν σταδίων ἑξακισχιλίων. Ἔσται δὲ τὸ πᾶν, ἢ βραχύτα- τον, μυρίων ἑξακισχιλίων, ὥς ἐκ τε τῆς ἀναγραφῆς τῶν σταθμῶν τῆς πεπιστευμένης μάλιστα 3.30 λαβεῖν Ἐρατοσθένης φησί· καὶ ὁ <Μεγασθένης> οὕτω συναποφαίνεται· Πατροκλῆς δὲ χιλίοις ἑλαττόν φησι ... Ἐκ δὲ τούτων πάρεστιν ὁρᾶν, ὅσον διαφέρει- σιν αἱ τῶν ἄλλων ἀποφάσεις, Κτησίῳ μὲν οὐκ ἐλάττω τῆς ἄλλης Ἀσίας τὴν Ἰνδικὴν λέγοντος, Ὀνησικρίτου δὲ τρί- 3.35 τον μέρος τῆς οἰκουμένης, Νεάρχου δὲ μηνῶν ὁδὸν τετ- τάρων τὴν δι' αὐτοῦ τοῦ πεδίου, Μεγασθένους δὲ καὶ Δημάρχου μετριασάντων μᾶλλον· ὑπὲρ γὰρ δισμυρίους τιθέασι σταδίους, τὸ ἀπὸ τῆς νοτίου θαλάττης ἐπὶ τὸν Καύκασον. 4.1 Strabo II.: Φησὶν ὁ Ἱππαρχος ἐν τῷ δευτέρῳ Ὑπομνήματι αὐτὸν τὸν Ἐρατοσθένη διαβάλλειν τὴν τοῦ Πατροκλέους πίστιν ἐκ τῆς πρὸς Μεγασθένη διαφω- νίας περὶ τοῦ μήκους τῆς Ἰνδικῆς τοῦ κατὰ τὸ 4.5 βόρειον πλευρὸν, τοῦ μὲν Μεγασθέ- νους λέγοντος στα- δίων μυρίων ἑξακισχιλίων, τοῦ δὲ Πατροκλέους χιλίοις λείπειν φαιμένου. 5.1 Strabo II.: δυοῖν ἀντιμαρτυροῦντων αὐτῷ Δημάρχου τε καὶ Μεγασθένους, οἱ καθ' οὓς μὲν τόπους δισμυρίων τὸ διάστημά φασι τὸ ἀπὸ τῆς κατὰ 5.5 μεσημβρίαν θαλάττης, καθ' οὓς δὲ καὶ τρισμυρίων. Τούτους γε δὴ τοιαῦτα λέγειν καὶ τοὺς ἀρχαί- ους πίνα- κας τούτοις ὁμολογεῖν. 6.1 Arrian. Ind. 3, 7: Μεγασθένης δὲ τὸ ἀπὸ ἀνατο- λέων ἐς ἐσπέρην πλάτος ἐστὶ τῆς Ἰνδῶν γῆς, ὃ τι περ οἱ ἄλλοι μῆκος ποιεῖν· καὶ λέγει Μεγασθένης, μυρίων καὶ ἑξακισχιλίων σταδίων εἶναι, ἵνα περ τὸ βραχύτατον 6.5 αὐτοῦ. Τὸ δὲ ἀπὸ ἄρκτου πρὸς μεσημβρίην, τοῦτο δὲ αὐτῷ μῆκος γίνεται, καὶ ἐπέχει τριηκοσίους καὶ δισχιλίους, ἵνα περ τὸ στεινότατον αὐτοῦ. 7a.1 Strabo II: Μεγασθέ- νει φήσαντι ἐν τοῖς νοτίοις μέρεσι τῆς Ἰνδικῆς τὰς τε ἄρκτους ἀπο- κρύπτεσθαι καὶ τὰς σκιὰς ἀντιπίπτειν. 7b.1 Strabo II.: Δημάρχου φήσαντος μηδαμοῦ τῆς Ἰνδικῆς μήτ' ἀποκρύπτεσθαι τὰς ἄρκτους μήτ' ἀντι- πίπτειν τὰς σκιὰς ὅπερ ὑπέληφεν ὁ Μεγα- σθένης. 8.1 Plinius H. N. VII, 22, 6: Ab iis in interiore situ Mo- nedes et Suari, quorum mons Maleus, in quo umbrae ad septemtrionem cadunt hieme, aestate in austrum, 8.5 per senos menses. Septemtriones eo tractu semel in anno apparere, nec nisi quindecim diebus, Baeton auctor est: hoc idem pluribus locis Indiae fieri, Megasthenes. 9.1 Strabo XV: Μεγασθένης δὲ τὴν εὐδαι- μονίαν τῆς Ἰνδικῆς ἐπισημαίνεται τῷ δίκارπον εἶναι καὶ δίφορον, καθάπερ καὶ Ἐρατοσθένης ἔφη, τὸν μὲν εἰπὼν σπόρον χειμερινὸν, τὸν δὲ

4.27. MEGASTHENES, *INDICA*

θερινόν, καὶ ὄμβρον 9.5 ὁμοίως· οὐδὲν γὰρ ἔτος εὐρίσκεσθαι φησι πρὸς ἀμφοτέρους καιροὺς ἄνομβρον· ὥστε εὐετηρίαν ἐκ τούτου συμβαίνειν, ἀφόρου μηδέποτε τῆς γῆς οὕσης· τοὺς τε ξυλίνους καρ- ποὺς γεννᾶσθαι πολλοὺς, καὶ τὰς ρίζας τῶν φυτῶν, καὶ μάλιστα τῶν μεγάλων καλάμων, γλυκείας καὶ φύσει 9.10 καὶ ἐψήσει, χλιανομένου τοῦ ὕδατος τοῖς ἡλίοις, τοῦ τ' ἐκπίπτοντος ἐκ Διὸς, καὶ τοῦ ποταμίου. Τρόπον δὲ τινα λέγειν βούλεται, διότι ἢ παρὰ τοῖς ἄλλοις λεγο- μένη πέψις καὶ καρπῶν καὶ χυμῶν παρ' ἐκείνοις ἐψη- σίς ἐστι· καὶ κατεργάζεται τοσοῦτον εἰς εὐστομίαν, 9.15 ὅσον καὶ ἡ διὰ πυρός· διὸ καὶ τοὺς κλάδους φησὶν εὐ- καμπεῖς εἶναι τῶν δένδρων, ἐξ ὧν οἱ τροχοί· ἐκ δὲ τῆς αὐτῆς αἰτίας ἐνίοις καὶ ἐπανθεῖν ἔριον. 10.1 Strabo XV: Καὶ τίγρεις δ' ἐν τοῖς Πρα- σίοις φησὶν ὁ Μεγασθένης γίνεσθαι μεγίστους, σχεδὸν δέ τι καὶ διπλάσιους λε- όντων· δυνατοὺς δὲ ὥστε τῶν ἡμέρων τινὰ, ἀγόμενον ὑπὸ τεττάρων, τῷ ὀπισθίῳ σκέ- 10.5 λει δραξάμενον ἡμιόνου, βιάσασθαι καὶ ἐλκύσαι πρὸς ἑαυτόν. Κερκοπιθήκους δὲ μείζους τῶν μεγίστων κυνῶν, λευκοὺς πλὴν τοῦ προσώπου· τοῦτο δ' εἶναι μέλαν· παρ' ἄλλοις δ' ἀνάπαλιν· τὰς δὲ κέρκους μείζους δυοῖν πήχεων· ἡμερωτάτους δὲ καὶ οὐ κακοήθεις περὶ ἐπιθέ-

10.10 σεις καὶ κλοπάς. Λίθους δ' ὀρύττεσθαι λιβανόχρους, γλυκυτέρους σύκων ἢ μέλιτος. Ἀλλαχοῦ δὲ διπήχεις ὄφεις ὑμενοπτέρους ὥσπερ αἱ νυκτερίδες, καὶ τούτους δὲ νύκτωρ πέτεσθαι, σταλαγμοὺς ἀφιέντας οὖρων, τοὺς δὲ ἰδρώτων, διασήποντας τὸν χρῶτα τοῦ μὴ φυλαξα- 10.15 μένου· καὶ σκορπίους εἶναι πτηνοὺς, ὑπερβάλλοντας με- γέθεσι· φύεσθαι δὲ καὶ ἔβενον· εἶναι δὲ καὶ κύνας ἀλκίμους, οὐ πρότερον μεθιέντας τὸ δηχθὲν πρὶν εἰς τοὺς ῥώθωνας ὕδωρ καταχυθῆναι· ἐνίοις δ' ὑπὸ προθυμίας ἐν τῷ δήγματι διαστρέφεσθαι τοὺς ὀφθαλ- 10.20 μοὺς, τοῖς δὲ καὶ ἐκπίπτειν· κατασχεθῆναι δὲ καὶ λέοντα ὑπὸ κυνὸς καὶ ταῦρον· τὸν δὲ ταῦρον καὶ ἀπο- θανεῖν κρατούμενον τοῦ ῥύγχους πρότερον ἢ ἀφεθῆναι. 11.1 Aelian. N. A. XVII, 39: Ἐν τῇ Πραξιακῇ χώρᾳ, Ἰν- δῶν δὲ αὕτη ἐστίν, Μεγασθένης φησὶ πιθήκους εἶναι τῶν μεγίστων κυνῶν οὐ μείους, ἔχειν δὲ καὶ οὐράς πη- χῶν πέντε· προσπεφυκέναι δὲ ἄρα αὐτοῖς καὶ προκόμια, 11.5 καὶ πώγωνας καθειμένους καὶ βαθεῖς· καὶ τὸ μὲν πρὸς- ωπον εἶναι πᾶν λευκοῦς, τὸ σῶμα δὲ μέλανας ἰδεῖν, ἡμέρους δὲ καὶ φιλανθρωποτάτους, καὶ τὸ τοῖς ἄλλα- χόθι πι- θήκοις συμφυεῖς οὐκ ἔχειν τὸ κακοήθες. 12.1 Aelian. N. A. XVI, 41: Μεγασθένης φησὶ κατὰ τὴν Ἰνδικὴν σκορπίους γίνεσθαι πτερωτοὺς μεγέθει με- γίστους, τὸ κέντρον δὲ ἐγχρίπτειν τοῖς Εὐρωπαίοις παραπλησίως· γίνεσθαι δὲ καὶ ὄφεις αὐτόθι, καὶ τούτους 12.5 πτηνοὺς· ἐπιφοιτᾶν δὲ οὐ καθ' ἡμέραν, ἀλλὰ νύκτωρ, καὶ ἀφιέναι ἐξ αὐτῶν οὖρον, ὅπερ οὖν ἐὰν κατὰ τινος ἀποστάξῃ σώματος, σῆψιν ἐργάζεται παραχρῆμα. Καὶ τὰ μὲν τοῦ Μεγασθένης ταῦτα. 13a.1 Strabo XV: Φησὶ γὰρ τοὺς τὸν Καύκασον οἰκοῦντας ἐν τῷ φανερῷ γυναιξὶ μίσγεσθαι καὶ σαρκοφαγεῖν τὰ τῶν συγγενῶν σώματα· πετρο- κυλιστὰς δ' εἶναι κερκοπιθήκους, οἱ λίθους κατα- 13a.5 κυλίουσι κρημνοβατοῦντες ἐπὶ τοὺς διώκοντας, τὰ τε παρ' ἡμῖν ἡμερα ζῶα τὰ πλεῖστα παρ' ἐκείνοις ἄγρια εἶ- ναι· ἵππους τε λέγει μονοκέρωτας ἐλαφοκράνους· κα- λάμους δὲ μῆκος μὲν τριάκοντα

CHAPTER 4. HELLENISTIC GREEK SOURCES

ὀργυιῶν τοὺς ὀρθίους, τοὺς δὲ χαμαικλινεῖς πεντήκοντα· πάχος δὲ, ὥστε τὴν 13a.10 διάμετρον τοῖς μὲν εἶναι τριπλήρη, τοῖς δὲ διπλασίαν. 13b.1 Aelianus XVI, 20: Ἐν τοῖς χωρίοις τοῖς ἐν Ἰνδία, λέγω δὴ τοῖς ἐνδοτάτῳ, 13b.5 ὄρη φασὶν εἶναι δύσβατά τε καὶ ἔνθηρα· καὶ ἔχειν ζῶα ὅσα καὶ ἡ καθ' ἡμᾶς τρέφει γῆ, ἄγρια δέ· καὶ γάρ τοι καὶ τὰς ὄϊς τὰς ἐκεῖ φασὶν εἶναι καὶ ταύτας θηρία, καὶ κύνας καὶ αἰγας καὶ βοὺς, αὐτόνομά τε ἀλᾶσθαι καὶ ἐλεύθερα, ἀφειμένα νομευτικῆς ἀρχῆς. Πλήθη δὲ αὐτῶν 13b.10 καὶ ἀριθμοῦ πλείω φασὶν οἱ τούτων συγγραφεῖς, καὶ οἱ τῶν Ἰνδῶν λόγιοι· ἐν δὴ τοῖς καὶ τοὺς Βραχμᾶνας ἀριθμεῖν ἄξιον, καὶ γάρ τοι καὶ ἐκεῖνοι ὑπὲρ τῶνδε ὁμολογοῦσι τὰ αὐτά. Λέγεται δὲ καὶ ζῶον ἐν τούτοις εἶναι μονόκερων, καὶ ὑπ' αὐτῶν ὀνομάζεσθαι καρτά· 13b.15 ζωνον· καὶ μέγεθος μὲν ἔχειν ἵππου τοῦ τελείου, καὶ λόφον, καὶ λάχνην ἔχειν ξανθὴν, ποδῶν δὲ ἄριστα εἰλη· χέναι, καὶ εἶναι ὠκιστον, καὶ τοὺς μὲν πόδας ἀδιάρθρωτους τε καὶ ἐμφερεῖς ἐλέφαντι συμπεφυκέναι, τὴν δὲ οὐρὰν συός· μέσον δὲ τῶν ὀφρύων ἔχειν ἐκπεφυκός 13b.20 κέρας, οὐ λεῖον, ἀλλὰ ἐλιγμοὺς ἔχον τινὰς καὶ μάλα αὐτοφυεῖς, καὶ εἶναι μέλαν τὴν χροάν· λέγεται δὲ καὶ ὀξύτατον εἶναι τὸ κέρας ἐκεῖνο· φωνὴν δὲ ἔχειν τὸ θηρίον ἀκούω τοῦτο πάντων ἀπηχεστάτην τε καὶ γεγυνοτάτην· καὶ τῶν μὲν ἄλλων αὐτῷ ζῶων προσιόντων φέρειν, καὶ 13b.25 πρᾶον εἶναι, λέγουσι δὲ ἄρα πρὸς τὸ ὁμόφυλον δύσεριν εἶναι πῶς. Καὶ οὐ μόνον φασὶ τοῖς ἄρρεσιν εἶναι τινα συμφυῇ κύριζιν τε πρὸς ἀλλήλους καὶ μάχην, ἀλλὰ καὶ πρὸς τὰς θηλείας ἔχουσι θυμὸν τὸν αὐτὸν, καὶ προάγειν τε τὴν φιλονεικίαν καὶ μέχρι θανάτου ἡττηθέντα ἐξά· 13b.30 γουσαν· ἔστι μὲν οὖν καὶ διὰ παντὸς τοῦ σώματος ῥω· μαλέον, ἀλκή δὲ οἱ τοῦ κέρατος ἄμαχος ἐστὶ. Νομὰς δὲ ἐρήμους ἀσπάζεται καὶ πλανᾶται μόνον· ὥρα δὲ ἀφροδίτης τῆς σφετέρας συνδυασθεῖς πρὸς τὴν θήλειαν πεπράυνται, καὶ μέντοι καὶ συννόμῳ ἐστὸν· εἴτα ταύτης 13b.35 παραδραμούσης καὶ τῆς θηλείας κυούσης, ἐκθηριοῦται αὖθις, καὶ μονίας ἐστὶν ὅδε ὁ Ἰνδὸς καρτάζωνος. Τούτων οὖν πῶλους πάννυ νεαροὺς κομίζεσθαι φασὶ τῷ τῶν Πραισίων βασιλεῖ, καὶ τὴν ἀλκὴν ἐν ἀλλήλοις ἀποδεῖ· κνυσθαι κατὰ τὰς πανηγυρικάς· τέλειον δὲ ἀλῶναί ποτε 13b.40 οὐδεὶς μέμνηται. Id. c. 21: Ὑπερελθόντι τὰ ὄρη τὰ γειτνιῶντα τοῖς Ἰνδοῖς κατὰ τὴν ἐνδοτάτην πλευρὰν φανοῦνται, φασὶν, αὐλῶνες δασύτατοι, καὶ καλεῖται γε ὑπ' Ἰνδῶν ὁ χῶρος Κόρουδα· ἀλῶνται δὲ ἄρα, φασὶν, ἐν 13b.45 τοῖσδε τοῖς αὐλῶσι ζῶα Σατύροις ἐμπερὶ τὰς μορφάς, τὸ πᾶν σῶμα λάσια, καὶ ἔχει κατὰ τῆς ἰξύος ἵππουριν. Καὶ καθ' ἑαυτὰ μὲν μὴ ἐνοχλούμενα διατρίβειν ἐν τοῖς δρυμοῖς ὑλοτραγοῦντα, ὅταν δὲ αἰσθωνται κυνηγετῶν κτύπου, καὶ ἀκούσῳσι κυνῶν ὑλακῆς, ἀναθέουσιν εἰς 13b.50 τὰς ἀκρωρείας αὐτὰς ἀμηχάνῳ τῷ τάχει· καὶ γάρ εἰσι ταῖς ὀρειβάσιαις ἐντριβεῖς. Καὶ ἀπομάχονται πέτρας τινὰς κυλινδοῦντες κατὰ τῶν ἐπιόντων, καὶ καταλαμ-

βανόμενοι γε πολλοὶ διαφθείρονται. Καὶ ἐκ τούτων εἰσὶν ἐκεῖνοι δυσάλωτοι· καὶ μόλις ποτὲ καὶ διὰ μακροῦ 13b.55 τινὰς αὐτῶν <εἰς Πραισίους> κομίζεσθαι λέγουσι· καὶ τούτων μέντοι ἢ τὰ νοσοῦντα ἐκομίσθη, ἢ θήλεά τινα καὶ κυοῦντα· καὶ συνέβη γε θηραθῆναι τοῖς μὲν διὰ τὴν νωθείαν, ταῖς δὲ διὰ τὸν τῆς γαστροῦς ὄγκον. 14.1

4.27. MEGASTHENES, *INDICA*

Plinius VIII, 14, 1: Megasthenes scribit in India serpentes in tantam magnitudinem adolere, ut solidos hauriant cervos taurosque. 15.1 Aelian. N. A. VIII, 7: Μεγασθέ- νους ἀκούω λέ- γοντος περὶ τὴν τῶν Ἰνδῶν θάλατταν γίνεσθαι τι ἰχθύ- διον, καὶ τοῦτο μὲν ὅταν ζῇ, ἀθέατον εἶναι, κάτω που νηχόμενον καὶ ἐν βυθῷ, ἀποθανὼν δὲ ἀναπλεῖν· οὗ τὸν 15.5 ἀψάμενον λειποθυμεῖν καὶ ἐκθνήσκειν τὰ πρῶτα, εἴτα μέντοι καὶ ἀποθνήσκειν. 16.1 Plinius H. N. VI, 24: Megasthenes flumine dividi (Taprobanen insulam tradit) incolasque palaeogonos appellari, aurique margaritarumque fertiliores quam Indos. 17.1 Antigonus Hist. Mirab. c. 147: Μεγασθένην δὲ τὸν τὰ Ἰνδικὰ γεγρα- φότα ἱστορεῖν, ἐν τῇ κατὰ τὴν Ἰνδικὴν θαλάττῃ δένδρεα φύεσθαι. 18a.1 Arrianus Ind. 4, 2 – 13: Αὐτοῖν δὲ τοῖν μεγί- στοιν ποταμοῖν τοῦ τε Γάγγεω καὶ τοῦ Ἰνδοῦ τὸν Γάγ- γεα μεγέθει πολὺ τι ὑπερφέρειν Μεγασθένης ἀνέγραψεν, καὶ ὅσοι ἄλλοι μνήμην τοῦ Γάγγεω ἔχουσιν· (3) αὐτόν 18a.5 τε γὰρ μέγαν ἀνίσχειν ἐκ τῶν πηγέων, δέχεσθαι τε ἐς αὐτὸν τὸν τε Καῖνὰν ποταμὸν, καὶ τὸν Ἑρραννοβόαν καὶ τὸν Κοσσόανον, πάντας πλω- τούς· ἔτι δὲ Σῶνόν τε ποταμὸν καὶ Σιττόκατιν καὶ Σολόματιν, καὶ τούτους πλω- 18a.10 τούς. (4) Ἐπὶ δὲ Κονδοχάτην τε καὶ Σάμβον καὶ Μάγωνα καὶ Ἀγόρανιν καὶ Ὠμαλιν· ἐμβάλλουσι δὲ ἐς αὐτὸν Κομμενάσης τε μέγας ποταμὸς καὶ Κάκουθις καὶ Ἀνδώματις ἐξ ἔθνεος Ἰνδικοῦ τοῦ Μανδιαδινῶν ῥέων· (5) καὶ ἐπὶ 18a.15 τούτοις Ἄμυστις παρὰ πόλιν Καταδούπην, καὶ Ὀξύ- ματις ἐπὶ Παζάλαισι καλου- μένοισι, καὶ Ἑρρένυσις ἐν Μάθαισιν, ἔθνεϊ Ἰνδικῷ, ξυμβάλλει τῷ Γάγγῃ. 18a.20 (6) Τούτων λέγει Μεγασθένης οὐδένα εἶναι τοῦ Μαιάν- δρου ἀποδέοντα, ἵνα περ ναυσίπορος ὁ Μαιάνδρος. (7) Εἶναι ὦν τὸ εὖρος τῷ Γάγγῃ, ἔνθα περ αὐτὸς ἐωῦτοῦ στεινότατος, εἰς ἑκατὸν σταδίους· πολ- λαχὴ δὲ καὶ λι- μνάζειν, ὥς μὴ ἀποπτον εἶναι τὴν πέρην χώραν, ἵνα περ 18a.25 χθαμαλή τε ἐστὶ καὶ οὐδαμῇ γηλόφοισιν ἀνεστηκυῖα. (8) Τῷ δὲ Ἰνδῷ ἐς ταῦτόν ἔρχεται. Ὑδραῶ- τος μὲν Καμβισθόλοισι παρεληφώς τὸν τε Ὑφασιν ἐν Ἀστρο- βαισι καὶ τὸν Σαράγγην ἐκ Κηκέων καὶ τὸν Νεῦ- 18a.30 δρον ἐξ Ἀττακηνῶν, ἐς Ἀκεσίνην ἐμβάλλουσι. (9) Ὑδά- σπης ἐν δὲ Ὀξυδράκαισιν ἄγων ἅμα οἱ τὸν Σίναρον ἐν Ἀρίσπαισι, ἐς τὸν Ἀκεσίνην ἐκ- διδοὶ καὶ οὗτος. (10) Ὁ δὲ Ἀκεσίνης ἐν Μαλλοῖς ξυμβάλλει τῷ Ἰνδῷ· καὶ Τούταπος δὲ μέγας ποταμὸς ἐς τὸν Ἀκεσίνην ἐκδιδόι. Τούτων 18a.35 ὁ Ἀκεσίνης ἐμπλησθεὶς καὶ τῇ ἐπικλήσει ἐκνικήσας αὐτὸς τῷ ἐωῦτοῦ ἤδη οὐνόματι ἐσβάλλει ἐς τὸν Ἰνδόν· (11) Κω- φὴν δὲ ἐν Πευκελαιήτιδι, ἅμα οἱ ἄγων Μαλάμαντόν τε καὶ Σόαστον καὶ Γαρροῖαν, ἐκ- διδοὶ ἐς τὸν Ἰνδόν. (12) Καθύπερθε δὲ τούτων Πάρενος 18a.40 καὶ Σάπαρνος, οὐ πολὺ διέχοντες, ἐμβάλ- λουσιν ἐς τὸν Ἰνδόν. Σόανος δὲ, ἐκ τῆς ὀρεινῆς τῆς Ἀβισσαρέων, ἔρημος ἄλλου ποταμοῦ, ἐκ- διδοὶ ἐς αὐτόν. Καὶ τούτων τοὺς πολλοὺς Μεγασθένης 18a.45 λέγει, ὅτι πλωτοὶ εἰσιν. 18b.1 Τὸ δὲ αἴτιον ὅστις ἐθέλει φράζειν τοῦ πλήθεός τε καὶ μεγέθεος τῶν Ἰνδῶν ποταμῶν, φραζέτω· ἐμοὶ δὲ καὶ ταῦτα ὡς ἀκοὴ ἀναγεγρά- φθω. Ἐπεὶ καὶ ἄλλων πολλῶν ποταμῶν οὐνόματα Μεγασθένης ἀνέγρα- 18b.5 ψεν, οἱ ἔξω τοῦ Γάγγεω τε καὶ τοῦ Ἰνδοῦ ἐκδιδούσιν ἐς τὸν ἐφὼν τε καὶ μεσημβρινὸν τὸν ἔξω πόντον· ὥστε τοὺς πάντας ὀκτῶ καὶ πεντήκοντα λέγει ὅτι εἰσὶν Ἰνδοὶ ποταμοὶ ναυσί-

CHAPTER 4. HELLENISTIC GREEK SOURCES

ποροι πάντες. Ἀλλ' οὐδὲ Μεγασθένης πολλήν δοκέει μοι ἐπελθεῖν τῆς Ἰνδῶν χώρας, πλὴν 18b.10 γε ὅτι πλεῦνα ἢ οἱ ξὺν Ἀλεξάνδρῳ τῷ Φιλίππου ἐπελ- θόντες. Συγγενέ- σθαι γὰρ Σανδρακόττῳ λέγει, τῷ με- γίστῳ βασιλεῖ καὶ Πώρῳ, ἔτι τούτου μέζονι 18c.1 Strabo XV: Λέγουσιν οἱ μὲν τριάκοντα σταδίων τοῦλάχιστον πλάτος, οἱ δὲ καὶ τριῶν· Μεγασθένης δὲ, ὅταν ἦ μέτριος, καὶ ἐς ἑκατὸν εὐρύνεσθαι, βάθος δὲ εἴκοσι ὀργυιῶν τοῦλάχιστον. Ἐπὶ 18c.5 δὲ συμβολῇ τούτου κτλ. 19a.1 Arrianus Ind. 6, 2: Καὶ τότε λέγει Μεγασθένης ὑπὲρ ποταμοῦ Ἰνδικοῦ, Σίλαν μὲν εἶναί οἱ οὖνομα, ῥέειν δὲ ἀπὸ κρήνης ἐπωνύμου τῷ ποταμῷ διὰ τῆς χώρας τῆς Σιλέων, καὶ τούτων ἐπωνύμων τοῦ ποταμοῦ τε καὶ 19a.5 τῆς κρήνης· (3) τὸ δὲ ὕδωρ παρέχεσθαι τοῖόνδε· οὐδὲν

εἶναι ὅτεω ἀντέχει τὸ ὕδωρ, οὔτε τι νήχεσθαι ἐπ' αὐτοῦ οὔτε τι ἐπιπλέειν, ἀλλὰ πάντα γὰρ ἐς βυσσὸν δύνειν· οὕτω τι ἀμεννότερον πάντων εἶναι τὸ ὕδωρ ἐκεῖνο καὶ ἡροειδέστερον. 19b.1 Strabo XV: Ἐν δὲ τῇ ὀρεινῇ Σιλίαν ποταμὸν εἶναι, ᾧ μη- δὲν ἐπιπλεῖ· Δημόκριτον μὲν οὖν ἀπιστεῖν ἅτε πολλήν τῆς Ἀσίας πεπλανημένον· καὶ Ἀριστοτέλους δὲ 19b.5 ἀπιστεῖ.

E LIBRO SECUNDO.

20.1 Strabo XV: Ἡμῖν δὲ τίς ἂν δικαία γένοιτο πίστις περὶ τῶν Ἰνδικῶν ἐκ τῆς τοιαύτης στρατείας τοῦ Κύρου ἢ τῆς Σεμιράμιδος; Συναποφαίνεται δὲ πως καὶ Μεγασθένης τῷ λόγῳ 20.5 τούτῳ, κελεύων ἀπιστεῖν ταῖς ἀρχαίαις περὶ Ἰνδῶν ἱστορίαις· οὔτε γὰρ παρ' Ἰνδῶν ἔξω σταλῆναί ποτε στρατιάν, οὔτ' ἐπελθεῖν ἔξωθεν καὶ κρατῆ- σαι, πλὴν τῆς μεθ' Ἡρακλέους καὶ Διονύσου, καὶ τῆς νῦν μετὰ Μακεδόνων. Καίτοι Σέσωστριν μὲν τὸν Αἰγύπτιον καὶ 20.10 Τεάρκωνα τὸν Αἰθίοπα ἕως Εὐρώπης προελ- θεῖν, Ναβοκοδρόσορον δὲ τὸν παρὰ Χαλδαίοις εὐδοκμή- σαντα, Ἡρακλέους μᾶλλον, καὶ ἕως Σητλῶν ἐλάσαι· μέχρι μὲν δὴ δεῦρο καὶ Τεάρκωνα ἀφικέσθαι· ἐκείνον δὲ καὶ ἐκ τῆς Ἰβηρίας εἰς τὴν Θράκην καὶ τὸν Πόντον 20.15 ἀγαγεῖν τὴν στρατιάν. Ἰδάνθυρ- σον δὲ τὸν Σκύθην ἐπι- δραμεῖν τῆς Ἀσίας μέχρι Αἰγύπτου· τῆς Ἰνδικῆς δὲ μηδένα τούτων ἄψασθαι. Καὶ Σεμίραμιν δ' ἀποθανεῖν πρὸ τῆς ἐπιχειρήσεως. Πέρσας δὲ μι- σθοφόρους μὲν ἐκ τῆς Ἰνδικῆς μεταπέμψασθαι Ὑδρακας· ἐκεῖ δὲ μὴ 20.20 στρατεῦσαι, ἀλλ' ἐγγὺς ἐλθεῖν μόνον, ἡνίκα Κῦρος ἤλαυνεν ἐπὶ Μασσαγέτας. Καὶ τὰ περὶ Ἡρα- κλέους δὲ καὶ Διονύσου Μεγασθέ- νης μὲν μετ' ὀλίγων πιστὰ ἡγείται· τῶν δ' ἄλλων οἱ πλείους, ὧν ἐστὶ καὶ Ἐρατοσθένης, ἄπιστα καὶ μυ- 20.25 θώδη, καθάπερ καὶ τὰ παρὰ τοῖς Ἑλλησιν. 21.1 Arrianus Ind. 5, 4: Οὗτος ὧν ὁ Μεγασθένης λέγει, οὔτε Ἰνδοὺς ἐπιστρατεῦσαι οὐδαμοῖσιν ἀνθρώποισιν, οὔτε Ἰνδοῖσιν ἄλλους ἀνθρώπους· (5) ἀλλὰ Σέσωστριν μὲν τὸν Αἰγύπτιον, τῆς Ἀσίας καταστρεψάμενον τὴν 21.5 πολλήν, ἔστε ἐπὶ τὴν Εὐρώπην σὺν στρατιῇ ἐλάσαντα ὀπίσω ἀπονοστήσαι· (6) Ἰνδάθυρσιν δὲ τὸν Σκύ- θεα ἐκ Σκυθίας ὀρμηθέντα πολλὰ μὲν τῆς Ἀσίας ἔθνεα κατα- στρέψασθαι, ἐπελθεῖν δὲ καὶ τὴν Αἰγυπτίων γῆν κρα- τέοντα· (7) Σεμίραμιν δὲ τὴν Ἀσσυρίην ἐπιχειρεῖν, 21.10 μὲν στέλλεσθαι εἰς Ἰνδοὺς, ἀποθανεῖν δὲ πρὶν τέλος ἐπιθεῖναι τοῖσι βουλευμά- σιν· ἀλλὰ Ἀλέξανδρον γὰρ στρατεῦσαι ἐπὶ Ἰνδοὺς μοῦνον. (8) Καὶ πρὸ Ἀλεξάν- δρου

4.27. MEGASTHENES, *INDICA*

Διονύσου μὲν περί πολλὸς λόγος κατέχει, ὥς καὶ τούτου στρατεύσαντος ἐς Ἰνδοῦς, καὶ καταστρεψαμένου 21.15 Ἰνδοῦς· Ἡρακλέος δὲ περί οὐ πολλός. (9) Διονύσου μὲν γε καὶ Νύσσα πόλις μνήμα οὐ φαῦλον τῆς στρατη- λασίης καὶ ὁ Μηρὸς τὸ ὄρος, καὶ ὁ κισσὸς ὅτι ἐν τῷ ὄρει τούτῳ φύεται· καὶ αὐτοὶ οἱ Ἰνδοὶ ὑπὸ τυμπάνων τε καὶ κυμβά- λων στελλόμενοι ἐς τὰς μάχας· καὶ ἐσθῆς 21.20 αὐτοῖσι κατάστικτος ἐοῦσα, καθάπερ τοῦ Διονύσου τοῖσι βάκχοισιν· (10) Ἡρακλέος δὲ οὐ πολλὰ ὑπομνήματα. Ἀλλὰ τὴν Ἰορρὸν γὰρ πέτρην, ἣντινα Ἀλέξανδρος βίῃ ἐχειρώσατο, ὅτι Ἡρακλῆς οὐ δυνατὸς ἐγένετο ἐξελεῖν, Μακεδονικὸν δοκέει μοί τι κόμπασμα, καθάπερ καὶ τὸν 21.25 Παρα- πάμισον Καύκασον ἐκάλεον Μακεδόνες, οὐδὲν τι προσήκοντα τούτῳ τῷ Καυκάσῳ. (11) Καὶ τι καὶ ἄντρον ἐπιφρασθέντες ἐν Παραπαμισάδαισι, τοῦτο ἔφρασαν ἐκεῖνο εἶναι τοῦ Προμηθέως τοῦ Τιτηνός τὸ ἄντρον, ἐν ὅτεω ἐκρέματο ἐπὶ τῇ κλοπῇ τοῦ πυ- ρός. (12) Καὶ 21.30 ἐν Σίβαισιν, Ἰνδικῶ γενεῇ, ὅτι δορὰς ἀμπεχομένους εἶδον τοὺς Σίβας, ἀπὸ τῆς Ἡρακλέος στρατηλασίης ἔφασκον τοὺς ὑπολειφθέντας εἶναι τοὺς Σίβας· καὶ γὰρ καὶ σκυτάλην φέρουσί τε οἱ Σίβαι, καὶ τοῖς βουσὶν αὐ- τῶν ρόπαλον ἐπικέκασται· καὶ τοῦτο ἐς μνήμην ἀνέφε- 21.35 ρον τοῦ ροπάλου τοῦ Ἡρακλέος. 22a.1 Josephus Ant. Iud. X, 11, 1: [Ἐν δὲ τοῖς βασι- λείοις τούτοις ἀναλήμματα λίθινα ἀνοικοδομήσας (scil. ὁ Ναβουχοδονόσορος), καὶ τὴν ὄψιν ἀποδοὺς ὁμοιοτάτην τοῖς ὅρεσι καταφυτεύσας δένδροις παντοδαποῖς ἐξείρ- 22a.5 γάσσατο, διὰ τὸ τὴν γυναῖκα αὐτοῦ ἐπιθυμεῖν τῆς οἰ- κείας διαθέσεως ὥς τεθραμμένην ἐν τοῖς κατὰ Μηδίαν τόποις.] <Καὶ Μεγασθένης> δὲ <ἐν τῇ δ'> (I. δευτέρῃ) <τῶν Ἰνδικῶν> μνημονεύει αὐτῶν, δι' ἧς ἀποφαίνεται πειράται τοῦτον τὸν βασιλέα τῇ ἀνδρείᾳ καὶ τῷ μεγέ- 22a.10 θει τῶν πράξεων ὑπερβεβηκότα τὸν Ἡρακλέα· κατα- στρέψασθαι γὰρ αὐτόν φησι Λιβύης τὴν πολλὴν καὶ Ἰβηρίαν. Καὶ Διοκλῆς δὲ ἐν τῇ δευτέρᾳ τῶν Περσικῶν μνημονεύει τούτου τοῦ βασιλέως, καὶ Φιλόστρατος ἐν ταῖς Ἰνδικαῖς αὐτοῦ καὶ Φοινικικαῖς ἱστορίαις, ὅτι οὗ- 22a.15 τος ὁ βασιλεὺς ἐπολιόρησε Τύρον ἔτεσι τρισὶ καὶ δέκα, βασιλεύοντος κατ' ἐκεῖνον τὸν καιρὸν Ἰθωβάλου τῆς Τύρου. 22b.1 Syncellus: Τὸν Ναβουχοδονόσωρ ὁ Μεγασθένης ἐν τῇ δ' (I. δευτέρῃ) τῶν Ἰνδικῶν Ἡρακλέους ἀλκιμώτερον ἀποφαίνει, ὃς

ἀνδρείᾳ μεγάλῃ Λιβύης τὸ πλεῖστον καὶ Ἰβηρίας κα- 22b.5 τεστρέψατο. Συμφω- νεῖ δὲ αὐτῷ καὶ Φιλόστρατος ἐν ταῖς Ἱστορίαις, ἔνθα καὶ περὶ τῆς Τύρου πολιορκίας καὶ τῶν Φοινίκων πάλαι, αἵτινες ἱστορίαι φέρονται περὶ τοῦ Ναβουχοδονόσωρ, ὅτι Συρίαν καὶ Αἴγυπτον καὶ πᾶσαν τὴν Φοινίκην κατεστρέψατο πολέμοις. 22c.1 Euseb. Pr. Ev. IX: Εὐρὸν δὲ καὶ ἐν τῇ Ἀβυδηνοῦ Περὶ Ἀσσυρίων γραφῇ περὶ τοῦ Ναβουχο- δονόσωρ ταῦτα· Μεγασθένης δὲ φησι Ναβουκοδρόσο- ρον Ἡρακλέος ἀλκιμώτερον γεγονότα ἐπὶ τε Λιβύην 22c.5 καὶ Ἰβηρίην στρατεῦσαι· ταύτας δὲ χειρωσάμενον ἀπο- δασμὸν αὐτέων εἰς τὰ δεξιὰ τοῦ Πόντου κατοικίσαι. 23.1 Arrianus Ind. c. 7: Ἐθνεα δὲ Ἰνδικὰ εἴκοσι καὶ ἑκατὸν τι ἅπαντα λέγει <Μεγασθένης> δυοῖν δέοντα. [Καὶ πολλὰ μὲν εἶναι ἔθνεα Ἰνδικὰ καὶ αὐτὸς ξυμφέ- ρομαι Μεγασθένει· τὸ δὲ ἀτρεκέες οὐκ ἔχω εἰ- κάσαι ὅπως 23.5 ἐκμαθὼν ἀνέγραψεν, οὐδὲ πολλοστὸν μέρος τῆς Ἰνδῶν γῆς ἐπελθὼν,

CHAPTER 4. HELLENISTIC GREEK SOURCES

οὐδὲ ἐπιμιζίης πᾶσι τοῖς γένεσιν ἐούσης ἐς ἀλλήλους.] Πάλαι μὲν δὴ νομάδας εἶναι Ἰνδοὺς κατάπερ Σκυ- θέων τοὺς οὐκ ἀροτῆρας, οἱ ἐπὶ τῇσιν ἀμάξῃσι πλανώ- 23.10 μενοι ἄλλοτε ἄλλην τῆς Σκυθίης ἀμείβουσιν, οὔτε πό- λιας οἰκέοντες οὔτε ἱερὰ θεῶν σέβοντες· οὕτω μὲν Ἰνδοῖσι πόλιας εἶναι μὲν ἱερὰ θεῶν δεδομμένα· ἀλλ' ἀμπέχε- σθαι μὲν δορὰς θηρίων ὅσων κατακτάνοιεν· σι- τέεσθαι δὲ τῶν δενδρέων τὸν φλοιόν· καλέεσθαι δὲ τὰ 23.15 δένδρεα ταῦτα τῇ Ἰνδῶν φωνῇ <Τάλα·> καὶ φύεσθαι ἐπ' αὐτῶν κατάπερ τῶν φοινίκων ἐπὶ τῇσι κορυφῇσιν οἷά περ τολύπας. Σιτέεσθαι δὲ καὶ τῶν θηρίων ὅσα ἔλοιεν ὠμοφαγέοντας, πρὶν δὴ Διόνυσον ἐλθεῖν ἐς τὴν χώραν τῶν Ἰνδῶν. Διόνυσον δὲ ἐλθόντα, ὡς καρτερός 23.20 ἐγένετο Ἰνδῶν, πόλιάς τε οἰκῆσαι καὶ νόμους θέσθαι τῇσι πόλισιν, οἶνου τε δοτῆρα Ἰνδοῖς γενέσθαι κατάπερ Ἑλλήσι, καὶ σπείρειν διδάξαι τὴν γῆν διδόντα αὐτὸν σπέρματα· ἢ οὐκ ἐλάσαντος ταύτῃ Τριπτολέμου, ὅτε περ ἐκ Δήμητρος ἐστάλη σπείρειν τὴν γῆν πᾶσαν, 23.25 ἢ πρὸ Τριπτολέμου τις οὗτος Διόνυσος ἐπελθὼν τὴν Ἰνδῶν γῆν σπέρματά σφισιν ἔδωκε καρποῦ τοῦ ἡμέ- ρου· βόας τε ὑπ' ἀρότρῳ ζεῦξαι Διόνυσον πρῶτον, καὶ ἀροτῆρας ἀντὶ νομάδων ποιῆσαι Ἰνδῶν τοὺς πολλοὺς καὶ ὀπλίσαι ὅπλοισι τοῖσιν ἀρηίοισι. Καὶ θεοὺς σέβειν 23.30 ὅτι ἐδίδαξε Διόνυσος ἄλλους τε καὶ μάλιστα δὴ ἑωυτὸν κυμβαλίζοντας καὶ τυμπανίζοντας· καὶ ὄρχησιν δὲ ἐκ- διδάξαι τὴν σατυρικὴν, τὸν κόρδακα παρ' Ἑλλήσι κα- λεόμενον· καὶ κομᾶν Ἰνδοὺς τῷ θεῷ, μιτρηφορέειν τε ἀναδειξαι καὶ μύρων ἀλοιφὰς ἐκδιδάξαι, ὥστε καὶ εἰς 23.35 Ἀλέξανδρον ἔτι ὑπὸ κυμβάλων τε καὶ τυμπάνων ἐς τὰς μάχας Ἰνδοὶ κα- θίσταντο. C. 8. Ἀπλέοντα δὲ ἐκ τῆς Ἰνδῶν γῆς, ὡς οἱ ταῦτα κε- κοσμέατο, καταστήσαι βασιλέα τῆς χώρας Σπατέμβαν, τῶν ἐταίρων ἕνα τὸν βακχωδέστατον· τελευτήσαν- τος δὲ 23.40 Σπατέμβαν τὴν βασιληίην ἐκδέξασθαι Βουδύαν τὸν τούτου παῖδα· καὶ τὸν μὲν πεντήκοντα καὶ δύο ἔτεα βασιλεῦσαι Ἰνδῶν, τὸν πατέρα· τὸν δὲ παῖδα εἴκοσιν ἔτεα· καὶ τούτου παῖδα ἐκδέξασθαι τὴν βασιληίην Κρα- δεύαν· καὶ τὸ ἀπὸ τοῦδε τὸ πολὺ μὲν κατὰ γένος ἀμεί- 23.45 βειν τὴν βασιληίην, παῖδα παρὰ πατρός ἐκδεκόμενον· εἰ δὲ ἐκλείποι τὸ γένος, οὕτω δὴ ἀριστίνδην καθίστα- σθαι Ἰνδοῖσι βασιλέας. Ἡρα- κλέα δὲ, ὄντινα ἐς Ἰνδοὺς ἀφικέσθαι λόγος κα- τέχει, παρ' αὐτοῖσιν Ἰνδοῖσι γηγενέα λέγεσθαι. Τοῦ- 23.50 τον τὸν Ἡρακλέα μάλιστα πρὸς Σουρασηνῶν γεραίρε- σθαι Ἰν- δικοῦ ἔθνεος, ἵνα δύο πόλιες μεγάλαι Μέθορά τε καὶ Κλεισόβορα, καὶ ποταμὸς Ἰωβά- ρης πλωτὸς διαρ- ρέει τὴν χώραν αὐτῶν. Τὴν σκευὴν δὲ οὗτος ὁ Ἡρα- κλέης ἦντινα ἐφόρει, <Μεγασθένης> λέγει ὅτι ὁμοίην 23.55 τῷ Θηβαίῳ Ἡρακλεῖ, ὡς αὐτοὶ Ἰνδοὶ ἀπηγέονται· καὶ τούτῳ ἄρσενας μὲν παῖδας πολλοὺς κάρτα γενέσθαι ἐν τῇ Ἰνδῶν γῇ, (πολλῇσι γὰρ δὴ γυναιξίν ἐς γάμον ἐλ- θεῖν καὶ τοῦτον τὸν Ἡρακλέα,) θυγατέρα δὲ μουνο- γενέην· οὐνομα δὲ εἶναι τῇ παιδί Πανδαίην, καὶ τὴν 23.60 χώραν ἵνα τε ἐγένετο καὶ ἡστίνος ἐπέτρεψεν αὐτὴν ἄρ- χειν Ἡρακλέης, Πανδαίην, τῆς παιδὸς ἐπώνυμον· καὶ ταύτῃ ἐλέφαντας μὲν γενέσθαι ἐκ τοῦ πατρὸς ἐς πεν- τακοσίους, ἵππον δὲ ἐς τε- τρακισχιλίην, πεζῶν δὲ ἐς τὰς τρεῖς καὶ δέκα μυριάδας. Καὶ τάδε μετεξέτεροι Ἰνδῶν 23.65 περὶ Ἡρακλέος λέγουσιν· ἐπελθόντα αὐτὸν πᾶσαν γῆν καὶ θάλασσαν καὶ καθή-

4.27. MEGASTHENES, *INDICA*

ραντα ὅ τι περ κακὸν κίναδος, ἐξευρεῖν ἐν τῇ θαλάσσῃ κόσμον γυναικῆϊον· [ὄντινα καὶ εἰς τοῦτο ἔτι οἳ τε ἐξ Ἰνδῶν τῆς χώρας τὰ ἀγώγιμα παρ' ἡμέας ἀγινέοντες σπουδῇ ὠνεόμενοι ἐκκομίζουσι· 23.70 καὶ Ἑλλήνων δὲ πάλαι καὶ Ῥωμαίων νῦν ὅσοι πολυ- κτέ-ανοι καὶ εὐδαίμονες, μέζονι ἔτι σπουδῇ ὠνέονται·] τὸν μαργαρίτην δὴ τὸν θαλάσσιον, οὕτω τῇ Ἰνδῶν γλώσσει καλεόμενον· τὸν γὰρ Ἡρακλέα, ὡς καλὸν οἱ ἐφάνη τὸ φόρημα, ἐκ πάσης τῆς θαλάσσης ἐς τὴν Ἰν- 23.75 δὼν γῆν συναγινέειν τὸν μαργαρίτην δὴ τοῦ-τον, τῇ θυ- γατρὶ τῇ ἐωυτοῦ εἶναι κόσμον. Καὶ λέγει <Μεγασθένης> (*), θηρεύεσθαι αὐτοῦ τὴν κόγχην δικτύοις, νέμεσθαι δ' ἐν τῇ θαλάσσῃ κατ' αὐτὸ πολλὰς κόγχας, κατάπερ τὰς μελίσσας· καὶ εἶναι

23.80 γὰρ καὶ τοῖσι μαργαρίτησι βασιλέα ἢ βασίλισσαν, ὡς τῇσι μελισσίῃσι. Καὶ ὅστις μὲν ἐκεῖνον κατ' ἐπιτυχίην συλλάβοι, τοῦτον δὲ εὐπετέως περιβάλλειν καὶ τὸ ἄλλο σμῆνος τῶν μαργαριτέων· εἰ δὲ διαφύγοι σφᾶς ὁ βασι- λεὺς, τούτῳ δὲ οὐκέτι θη-ρατοὺς εἶναι τοὺς ἄλλους· τοὺς 23.85 ἀλόντας δὲ περιορᾶν κατασαπῆναί σφισι τὴν σάρκα, τῷ δὲ ὁστέῳ ἐς κόσμον χρῆσθαι. Καὶ εἶναι γὰρ καὶ παρ' Ἰνδοῖσι τὸν μαργαρί-την τριστάσιον κατὰ τιμὴν πρὸς χρυσίον τὸ ἄπεφθον, καὶ τοῦτο ἐν τῇ Ἰνδῶν γῇ ὄρυς-σόμενον. 23.90 C. 9. Ἐν δὲ τῇ χώρῃ ταύτῃ, ἵνα ἐβασίλευσεν ἡ θυγά- τηρ τοῦ Ἡρακλέος, τὰς μὲν γυναῖκας ἐπταέτεας ἐούσας ἐς ὥρην γάμου ἰέναι, τοὺς δὲ ἄνδρας τεσσαρά-κοντα ἔτεα τὰ πλεῖστα βιώσκεσθαι *. Καὶ ὑπὲρ τούτου λεγό- μενον λόγον εἶναι παρ' Ἰνδοῖσιν· Ἡρακλέα, ὀψιγόνου 23.95 οἱ γενομένης τῆς παιδός, ἐπεὶ τε δὴ ἐγγὺς ἔμαθεν ἐωυτῷ ἐοῦσαν τὴν τελευτήν, οὐκ ἔχοντα ὅτεφ' ἀνδρὶ ἐκδῶ τὴν παῖδα ἐωυτοῦ ἐπαξίῳ, αὐτὸν μιγῆναι τῇ παιδί ἐπταέτεϊ ἐούσῃ, ὡς γένος ἐξ οὗ τε κάκεινης ὑπολείπεσθαι Ἰν-δῶν βασιλέας. Ποιῆσαι ὦν αὐτὴν Ἡρακλέα ὠραίην γάμου· 23.100 καὶ ἐκ τοῦδε ἅπαν τὸ γένος τοῦτο ὅτου ἡ Πανδαίη ἐπῆρξε, ταῦτό τοῦτον γέρας ἔχειν παρὰ Ἡρακλέος [Ἐμοὶ δὲ δοκεῖ, εἴπερ ὦν τὰ ἐς τοσόνδε ἄτοπα Ἡρα- κλέης οἴός τε ἦν ἐξεργάζεσθαι, καὶ αὐτὸν ἀποφῆναι μα- κροβιώτερον, ὡς ὠραίη μιγῆναι τῇ παιδί. Ἀλλὰ γὰρ εἰ 23.105 ταῦτα ὑπὲρ τῆς ὥρης τῶν ταύτῃ παίδων ἀτρεκέα ἐστίν, ἐς ταὐτὸν φέρειν δοκεῖ ἔμοιγε ἐς ὅ τι περ καὶ ὑπὲρ τῶν ἀνδρῶν τῆς ἡλικίης ὅτι τεσσαρακοντούτεες ἀποθνήσκου- σιν οἱ πρεσβύτατοι αὐτῶν. Οἷς γὰρ τό τε γῆρας τοσῶδε ταχύτερον ἐπέρχεται καὶ ὁ θά- νατος ὁμοῦ τῷ γήραϊ, 23.110 πάντως που καὶ ἡ ἀκμὴ πρὸς λόγον τοῦ τέλεος ταχυ-τέρη ἐπανθέει· ὥστε τριακοντούτεες μὲν ὠμογέροντες ἄν που εἶεν αὐτοῖσιν οἱ ἄνδρες, εἴκοσι δὲ ἔτεα γεγονότες οἱ ἕξω ἡβης νεηνίσκοι· ἡ δὲ ἀκροτάτη ἡβὴ ἀμφὶ τὰ πεντεκαί-δεκα ἔτεα· καὶ τῇσι γυναιξίν ὥρη τοῦ γάμου 23.115 κατὰ λόγον ἂν οὕτω ἐς τὰ ἐπτὰ ἔτεα συμβαίνοι.] Καὶ γὰρ τοὺς καρπούς ἐν ταύτῃ τῇ χώρῃ πεπαίνεσθαι τε ταχύτερον μὲν τῆς ἄλλης, αὐτὸς οὗτος <Μεγασθένης> ἀνέγραψε, καὶ φθίνειν ταχύτερον. Ἀπὸ μὲν δὴ Διονύσου βασιλέας ἡρίθμεον Ἰνδοὶ ἐς 23.120 Σανδράκοττον τρεῖς καὶ πεντή-κοντα καὶ ἑκατόν· ἔτεα δὲ δύο καὶ τεσσαράκοντα καὶ ἑξακισχίλια· ἐν δὲ τοῦ- τοις τρεῖς τὸ πᾶν εἰς ἐλευθερίην ** τὴν δὲ καὶ ἐς τριη- κόσια· τὴν δὲ εἴκοσι τε ἐτέων καὶ ἑκα-τόν (*)· πρεσβύ- τερόν τε Διόνυσον Ἡρακλέος δέκα καὶ πέντε γενεῇ· 23.125 σιν Ἰνδοὶ

CHAPTER 4. HELLENISTIC GREEK SOURCES

λέγουσιν· ἄλλον δὲ οὐδένα ἐμβαλεῖν ἐς γῆν τὴν Ἰνδῶν ἐπὶ πολέμῳ, οὐδὲ Κῦρον τὸν Καμβύσεω, καί· τοι ἐπὶ Σκύθας ἐλάσαντα καὶ τᾶλλα πολυπραγμονέστα· τον δὴ τῶν κατὰ τὴν Ἀσίην βασιλέων γενόμενον τὸν Κῦρον· ἀλλὰ Ἀλέξανδρον γὰρ ἐλθεῖν τε καὶ κρατῆσαι 23.130 πάντων τοῖς ὅπλοις, ὅσους γε δὴ ἐπῆλθε· καὶ ἂν καὶ πάντων κρατῆσαι, εἰ ἡ στρατιὴ ἤθελεν. Οὐ μὲν δὴ οὐδὲ Ἰνδῶν τινα ἔξω τῆς οἰκῆις σταλῆναι ἐπὶ πολέμῳ διὰ δικαιοσύνην. 24.1 Phlegon Mirab. c. 33: Μεγασθένης δὲ φησιν, τὰς ἐν Παλαιᾷ κατοικοῦσας γυναῖκας ἐξαετέϊς γινομένας τίκτειν. 25.1 Strabo XV: Ἐπὶ δὲ τῇ συμβολῇ τούτου (τοῦ Γάγγου) τε καὶ τοῦ ἄλλου ποταμοῦ τὰ Παλίβοθρα ιδρύσθαι (sc. Μεγασθένης φησὶ) σταδίων ὀγδοήκοντα τὸ μῆκος, πλάτος δὲ πεντεκαίδεκα, ἐν παραλλήλῳ 25.5 γράμμῳ σχήματι, ξύλινον περίβολον ἔχουσαν κατατετρημένον, ὥστε διὰ τῶν ὁπῶν τοξεύειν· προκεῖσθαι δὲ καὶ τάφρον φυλακῆς τε χάριν καὶ ὑποδοχῆς τῶν ἐκ τῆς πόλεως ἀπορροίων. Τὸ δ' ἔθνος, ἐν ᾧ ἡ πόλις αὕτη, καλεῖσθαι Πρασίους, διαφορώτατον τῶν πάντων· τὸν 25.10 δὲ βασιλεύοντα ἐπώνυμον δεῖ τῆς πόλεως εἶναι Παλίβοθρον καλούμενον, πρὸς τῷ ἰδίῳ τῷ ἐκ γενετῆς ὀνόματι, καθάπερ τὸν Σανδρόκοτον, πρὸς ὃν ἦκεν ὁ Μεγασθένης πεμφθείς. 26.1 Arrian. Ind. c. 10: Λέγεται δὲ καὶ τὰδε, μνημῖα ὅτι Ἰνδοὶ τοῖς τελευτήσασιν οὐ ποιέουσιν, ἀλλὰ τὰς ἄρετας γὰρ τῶν ἀνδρῶν ἱκανὰς ἐς μνήμην τίθενται τοῖσιν ἀποθανοῦσι, καὶ τὰς ψδὰς αἱ αὐτοῖσιν ἐπᾶδονται. (2) Πο- 26.5 λίων δὲ ἀριθμὸν οὐκ εἶναι ἂν ἀτρεκέως ἀναγράψαι τῶν Ἰνδικῶν ὑπὸ πλήθεος· ἀλλὰ γὰρ ὅσαι παραποτάμια αὐτῶν ἢ παραθαλάσσια, ταύτας μὲν ξυλίνας ποιέεσθαι· (3) οὐ γὰρ εἶναι ἐκ πλίνθου ποιεομένας διαρκέσαι ἐπὶ χρόνον τοῦ τε ὕδατος ἔνεκα τοῦ ἐξ οὐρανοῦ, καὶ ὅτι οἱ 26.10 ποταμοὶ αὐτοῖσιν ὑπερβάλλοντες ὑπὲρ τὰς ὄχθας ἐμπιπλάσι τοῦ ὕδατος τὰ πεδία. (4) Ὅσαι δὲ ἐν ὑπερδεξιόσι τε καὶ μετεώροισι τόποισι καὶ τούτοις ὑψηλοῖσιν, ὥκισμένοι εἰσὶ, ταύτας δὲ ἐκ πλίνθου τε καὶ πηλοῦ ποιέεσθαι· (5) μεγίστην δὲ πόλιν ἐν Ἰνδοῖσιν εἶναι Παλίμ- 26.15 βοθρα καλεομένην, ἐν τῇ Πρασίῳ γῇ, ἵνα αἱ συμβολαὶ εἰσι τοῦ τε Ἐραννοβόα ποταμοῦ καὶ τοῦ Γάγγεω· τοῦ μὲν Γάγγεω, τοῦ μεγίστου ποταμῶν· ὁ δὲ Ἐραννοβόας τρίτος μὲν ἂν εἴη τῶν Ἰνδῶν ποταμῶν, μέζων δὲ τῶν ἄλλῃ καὶ οὗτος· ἀλλὰ ξυγχωρεῖ αὐτὸς τῷ Γάγγῃ, ἐπει- 26.20 δὲ ἐμβάλλῃ ἐς αὐτὸν τὸ ὕδωρ. (6) Καὶ λέγει Μεγασ-

σθένης, μῆκος μὲν ἐπέχειν τὴν πόλιν κατ' ἑκατέρην τὴν πλευρὴν ἵνα περ μακροτάτη αὕτη ἐωυτῆς ὥκισται ἐς ὀγδοήκοντα σταδίους τὸ δὲ πλάτος ἐς πεντεκαίδεκα· (7) τάφρον δὲ περιβεβλησθαι τῇ πόλει τὸ εὖρος ἐξάπλε- 26.25 θρον, τὸ δὲ βάθος τριήκοντα πήχεων· πύργους δὲ ἐβδομήκοντα καὶ πεντακοσίους ἐπέχειν τὸ τεῖχος καὶ πύλας τέσσαρας καὶ ἐξήκοντα. (8) Εἶναι δὲ καὶ τόδε μέγα ἐν τῇ Ἰνδῶν γῇ, πάντας Ἰνδοὺς εἶναι ἐλευθέρους, οὐδέ τινα δοῦλον εἶναι Ἰνδόν· τοῦτο μὲν Λακεδαιμονίοισιν 26.30 ἐς ταῦτόν συμβαίνει καὶ Ἰνδοῖσι. (9) Λακεδαιμονίοισι μὲν γε οἱ εἴλωτες δοῦλοί εἰσι καὶ τὰ δούλων ἐργάζονται· Ἰνδοῖσι δὲ οὐδὲ ἄλλος δοῦλός ἐστι μήτι γε Ἰνδῶν τις. 27.1 Strabo XV: Εὐτελεῖς δὲ κατὰ τὴν διαίταν οἱ Ἰνδοὶ πάντες, μᾶλλον δ' ἐν ταῖς στρατείαις· οὐδ' ὀχλῷ περιττῷ χαίρουσι· διόπερ εὐκοσμοῦσι. Πλείστη δ' ἐπιχειρία

4.27. MEGASTHENES, *INDICA*

περὶ τὰς κλοπὰς. Γενομένους 27.5 δ' οὖν ἐν τῷ Σανδροκόττου στρατο- πέδῳ φησὶν ὁ <Μεγασθένης> τετταράκοντα μυριάδων πλήθους ἰδρυμένου, μηδεμίαν ἡμέραν ἰδεῖν ἀνηνεγμένα κλέμματα πλειόνων ἢ διακοσίων δραχμῶν ἄξια, ἀγρά- φοις καὶ ταῦτα νόμοις χρωμένοις. (2) Οὐδὲ γὰρ γράμ- 27.10 ματα εἰδέναι αὐτοὺς, ἀλλ' ἀπὸ μνήμης ἕκαστα διοικεῖ- σθαι (*). εὖ πράττειν δ' ὅμως διὰ τὴν ἀπλότητα καὶ τὴν εὐτέλειαν· οἶνον τε γὰρ οὐ πίνειν, ἀλλ' ἐν θυσίαις μόνον· πίνειν δ' ἀπ' ὀρύζης ἀντὶ κριθίνου συν- τιθέντας. Καὶ σιτία δὲ τὸ πλεον ὀρυζαν εἶναι ῥοφητήν. (3) Καὶ 27.15 ἐν τοῖς νόμοις δὲ καὶ ἐν τοῖς συμβολαίοις τὴν ἀπλότητα ἐλέγχεσθαι ἐκ τοῦ μὴ πολυδίκους εἶναι· οὔτε γὰρ ὑπο- θήκης οὔτε παρακαταθήκης εἶναι δίκας· οὐδὲ μαρτύ- ρων, οὐδὲ σφραγίδων αὐτοῖς δεῖν, ἀλλὰ πιστεύειν πα- ραβαλλομένους· καὶ τὰ οἴκοι δὲ τὸ πλεον ἀφρουρεῖν. 27.20 Ταῦτα μὲν δὴ σωφρονικά. Τάλλ' οὐδ' ἂν τις ἀποδέ- ξαιτο· τὸ μόνους διαιτᾶσθαι ἀεὶ, καὶ τὸ μὴ μίαν εἶναι πᾶσιν ὥραν κοινήν δείπνου τε καὶ ἀρίστου, ἀλλ' ὅπως ἐκά- στῳ φίλον. Πρὸς γὰρ τὸν κοινωνικὸν καὶ τὸν πολιτι- κὸν βίον ἐκείνως κρεῖττον 27.25 4. Γυμνάσιον δὲ μάλιστα τρίψιν δοκιμάζουσι, καὶ ἄλλως καὶ διὰ σκυταλίδων ἐβενί- νων λείων ἐξομαλίζον- ται τὰ σώματα. Λιταὶ δὲ καὶ αἱ ταφαί, καὶ μικρὰ χώ- ματα. Ὑπεναντίως δὲ τῇ ἄλλῃ λιτότητι κοσμοῦνται. Χρυσοφοροῦσι γὰρ καὶ διαλίθῳ κόσμῳ χρῶνται, σιν- 27.30 δόνας τε φοροῦσιν εὐανθεῖς καὶ σκιάδια αὐτοῖς ἔπεται· τὸ γὰρ κάλλος τιμῶντες ἀσκοῦσιν ὅσα καλλωπίζει τὴν ὄψιν· ἀλήθειάν τε ὁμοίως καὶ ἀρε- τὴν ἀποδέχονται· διόπερ οὐδὲ τῇ ἡλικίᾳ τῶν γερόντων προνομίαν διδόα- σιν, ἂν μὴ καὶ τῷ φρονεῖν πλεονεκτῶσι. Πολλὰς δὲ 27.35 γαμοῦσιν ὦνητάς παρὰ τῶν γονέων, λαμβάνουσί τε ἀντιδιδόντες ζεύγος βοῶν· ὧν τὰς μὲν εὐπειθείας χάριν, τὰς δ' ἄλλας ἡδονῆς καὶ πολυτεκνίας· εἰ δὲ μὴ σωφρο- νεῖν ἀναγκάσαιεν, πορνεύειν ἔξεστι. Θύει δὲ οὐδεὶς ἐστεφανωμένος οὐδὲ σπένδει, οὐδὲ σφάττουσι τὸ ἱερεῖον 27.40 ἀλλὰ πνίγουσιν, ἵνα μὴ λελωβημένον ἀλλ' ὀλόκληρον διδῶται τῷ θεῷ. 5. Ψευδομαρτυρίας δ' ὁ ἀλοῦς ἀκρωτηριάζεται· ὃ τε πηρώσας οὐ τὰ αὐτὰ μόνον ἀντιπάσχει, ἀλλὰ καὶ χειροκοπεῖ- ται· ἐὰν δὲ καὶ τεχνίτου χεῖρα ἢ ὀφθαλμὸν 27.45 ἀφέληται, θανατοῦται. Δούλοις δὲ οὗτος μὲν φησι μηδένα Ἰνδῶν χρῆσθαι· [Ονησίκριτος δὲ τῶν ἐν τῇ Μουσικανοῦ τοῦτ' ἴδιον ἀποφαίνει κτλ.]. 6 Τῷ βασιλεῖ δ' ἡ μὲν τοῦ σώματος θεραπεία διὰ γυναικῶν ἐστίν, ὦνητῶν καὶ αὐτῶν παρὰ τῶν πατέρων· 27.50 ἔξω δὲ τῶν θυρῶν οἱ σωματοφύ- λακες καὶ τὸ λοιπὸν στρατιωτικόν· μεθύοντα δὲ κτείνασα γυνὴ βασιλέα γέ- ρας ἔχει συνεῖναι τῷ ἐκείνῳ διαδεξαμένῳ· διαδέχονται δ' οἱ παῖδες. Οὐδ' ὑπνοῖ μεθ' ἡμέραν ὁ βασιλεὺς, καὶ νύκτωρ δὲ καθ' ὥραν ἀναγκάζεται τὴν κοίτην ἀλλάτ- 27.55 τεῖν διὰ τὰς ἐπιβουλάς. 7. Τῶν γε μὴ κατὰ πόλεμον ἐξόδων μία μὲν ἐστίν ἡ ἐπὶ τὰς κρίσεις, ἐν αἷς διημερεύει διακούων οὐδὲν ἤττον, κἂν ὥρα γένηται τῆς τοῦ σώματος θεραπείας· αὕτη δ' ἐστίν ἡ διὰ τῶν σκυταλίδων τρίψις· ἅμα γὰρ 27.60 καὶ διακούει καὶ τρίβεται τεττάρων περιστάντων τρι- βέων. Ἑτέρα δ' ἐστίν ἡ ἐπὶ τὰς θυσίας ἔξοδος. Τρίτη δ' ἐπὶ θήραν βακχική τις, κύκλῳ γυναικῶν περικεχυ- μένων, ἔξωθεν δὲ τῶν δορυφόρων· παρεσχοίνισται δ' ἡ ὁδός· τῷ δὲ παρελθόντι ἐντὸς μέχρι γυναικῶν θά- 27.65 νατος·

CHAPTER 4. HELLENISTIC GREEK SOURCES

προηγούνται δὲ τυμπανιστᾶι καὶ κωδωνοφόροι. Κυνηγετεῖ δ' ἐν μὲν τοῖς περιφράγμα-
σιν ἀπὸ βήματος τοξεύων· παρεστᾶσι δ' ἔνοπλοι δύο ἢ τρεῖς γυναῖκες· ἐν δὲ ταῖς
ἀφράκτοις θήραις ἀπ' ἐλέφαντος· αἱ δὲ γυναῖ- κες αἱ μὲν ἐφ' ἀρμάτων, αἱ δ' ἐφ' ἵπ-
πων, αἱ δὲ καὶ ἐπ' 27.70 ἐλεφάντων, ὡς καὶ συστρατεύουσιν, ἡσκημέναι παντὶ ὄπλῳ.
[Ἐχει μὲν οὖν καὶ ταῦτα πολλὴν ἀήθειαν πρὸς τὰ παρ' ἡμῖν· ἔτι μέντοι μᾶλλον τὰ τοι-
άδε.] Φησὶ γὰρ τοὺς τὸν Κάυκασον οἰκοῦντας ἐν τῷ φανερωῷ γυναιξὶ 27.75 μίσγεσθαι,
καὶ σαρκοφαγεῖν τὰ τῶν συγγενῶν σώματα. Πετροκυλιστὰς δ' εἶναι κερκοπιθήκους
κτλ. 28.1 Athenaeus IV: <Μεγασθένης ἐν τῇ δευτέρᾳ τῶν Ἰνδικῶν> τοῖς Ἰνδοῖς φησιν
ἐν τῷ

δείπνῳ παρατίθεσθαι ἐκάστῳ τράπεζαν, ταύτην δ' εἶ- ναι ὁμοίαν ταῖς ἐγγυθή-
καις· καὶ ἐπιτίθεσθαι ἐπ' αὐτῇ 28.5 τρυβλίον χρυσοῦν, εἰς ὃ ἐμβαλεῖν αὐτοὺς πρῶτον
μὲν τὴν ὄρυζαν ἐφθῆν, ὡς ἂν τις ἐψήσειε χόνδρον, ἔπειτα ὅσα πολλὰ χειρουργη-
μένα ταῖς Ἰνδικαῖς σκευασίαις. 29.1 Strabo II: Ἄπαντες μὲν τοίνυν οἱ περὶ τῆς Ἰνδικῆς
γράψαντες ὡς ἐπὶ τὸ πολὺ ψευδολόγοι γεγό- νασι, καθ' ὑπερβολὴν δὲ Δηίμαχος· τὰ
δὲ δεύτερα λέγει Μεγασθένης· Ὀνησίκριτος δὲ καὶ Νέαρχος καὶ ἄλλοι 29.5 τοιοῦτοι
παραψελλίζοντες ἦδη. Καὶ ἡμῖν δ' ὑπῆρξεν ἐπὶ πλέον κατιδεῖν ταῦτα, ὑπομνηματιζο-
μένοις τὰς Ἀλε- ξάνδρου πράξεις· διαφερόντως δ' ἀπιστεῖν ἄξιον Δηί- μάχῳ τε καὶ
Μεγασθένει. Οὗτοι γὰρ εἰσιν οἱ τοὺς Ἑνωτοκοίτας καὶ τοὺς Ἀστόμους καὶ Ἄρρινας
ἱστοροῦν- 29.10 τες, Μονοφθάλμους τε καὶ Μακροσκελεῖς καὶ Ὀπισθο- δακτύλους·
ἀνεκαίνισαν δὲ καὶ τὴν Ὀμηρικὴν τῶν Πυγμαίων γερανομαχίαν, τρισπιθᾶμους εἰπόν-
τες· οὗτοι δὲ καὶ τοὺς χρυσωρύχους μύρμηκας καὶ Πᾶνας σφηνο- κεφάλους ὄφεις τε
καὶ ἐλάφους σὺν κέρασι καταπίνον- 29.15 τας· περὶ ὧν ἕτερος τὸν ἕτερον ἐλέγχει,
ὅπερ καὶ Ἑρατοσθένης φησίν. Ἐπέμφθησαν μὲν γὰρ εἰς τὰ Πα- λίμβοθρα, ὁ μὲν Με-
γασθένης πρὸς Σανδρόκοττον, ὁ δὲ Δηίμαχος πρὸς Ἀλλιτροχάδην τὸν ἐκείνου υἱὸν
κατὰ πρεσβείαν· ὑπομνήματα δὲ τῆς ἀποδημίας κατέλιπον 29.20 τοιαῦτα, ὅφ' ἡσδή-
ποτε αἰτίας προαχθέντες. Πατρο- κλῆς δὲ ἥκιστα τοιοῦτος· καὶ οἱ ἄλλοι δὲ μάρτυρες
οὐκ ἀπίθανοι, οἷς κέχρηται ὁ Ἑρατοσθένης. 30.1 Strabo XV: Ὑπερεκπίπτων δ' ἐπὶ τὸ
μυ- θῶδες πεντασπιθᾶμους ἀνθρώπους λέγει καὶ τρισπιθᾶ- μους, ὧν τινες ἀμύκτη-
ρας, ἀναπνοὰς ἔχοντας μόνον δύο ὑπὲρ τοῦ στόματος· πρὸς δὲ τοὺς τρισπιθᾶμους
πόλε- 30.5 μον εἶναι ταῖς γεράνοισ (ὧν καὶ Ὀμηρον δηλοῦν) καὶ τοῖς πέρδιξιν, οὓς
χηνομεγέθεις εἶναι· τούτους δ' ἐκλέ- γειν αὐτῶν τὰ ῥᾶ καὶ φθείρειν· ἐκεῖ γὰρ ῥωτο-
κεῖν τὰς γεράνους· διόπερ μηδαμοῦ μηδ' ῥᾶ εὐρίσκεσθαι γερά- νων, μήτ' οὖν νεότ-
τια· πλειστάκις δ' ἐκπίπτειν γέρανον 30.10 χαλκῇν ἔχουσαν ἀκίδα ἀπὸ τῶν ἐκεῖθεν
πληγμάτων. Ὅμοια δὲ καὶ τὰ περὶ τῶν Ἑνωτοκοιτῶν καὶ τῶν ἀγρίων ἀνθρώπων καὶ
ἄλλων τερατωδῶν. Τοὺς μὲν οὖν ἀγρίους μὴ κοιμισθῆναι παρὰ Σανδρόκοττον· ἀπο-
καρτερεῖν γάρ (*)· ἔχειν δὲ τὰς μὲν πτέρνας πρόσθεν, τοὺς δὲ ταρσοὺς 30.15 ὀπισθεν
καὶ τοὺς δακτύλους. Ἀστόμους δὲ τινες ἀχθῆ- ναι, ἀνθρώπους ἡμέρους· οἰκεῖν δὲ
περὶ τὰς πηγὰς τοῦ Γάγγου· τρέφεσθαι δ' ἀτμαῖς ὀπτῶν κρεῶν καὶ καρπῶν καὶ ἀν-

4.27. MEGASTHENES, *INDICA*

θέων ὁσμαῖς, ἀντὶ τῶν στομάτων ἔχοντας ἀνα- πνοάς· χαλεπαίνειν δὲ τοῖς δυσώδεσι, καὶ διὰ τοῦτο 30.20 περιγίνεσθαι μόλις καὶ μάλιστα ἐν στρατοπέδῳ. Περὶ δὲ τῶν ἄλλων διηγέσθαι τοὺς φιλοσόφους Ὀκύποδάς τε ἱστοροῦντας ἵππων μᾶλλον ἀπιόντας· Ἐνωτοκοίτας δὲ ποδήρη τὰ ὦτα ἔχοντας, ὡς ἐγκαθεύδειν, ἰσχυροὺς δ' ὥστ' ἀνασπᾶν δένδρα καὶ ῥήττειν νευράν· Μονομμά- 30.25 τοὺς δὲ ἄλλους, ὦτα μὲν ἔχοντας κυνὸς, ἐν μέσῳ δὲ τῷ μετώπῳ τὸν ὀφθαλμὸν, ὀρθοχαίτας, λασίους τὰ στήθη τοὺς δὲ Ἀμύκτηρας εἶναι παμφάγους, ὠμοφάγους, ὀλι- γοχρονίους, πρὸ γήρως θνήσκοντας· τοῦ δὲ στόματος τὸ ἄνω προχειλότερον εἶναι πολὺ. Περὶ δὲ τῶν χιλιετῶν 30.30 Ὑπερβόρων τὰ αὐτὰ λέγειν Σιμωνίδῃ καὶ Πινδάρῳ καὶ ἄλλοις μυθολόγοις. [Μῦθος δὲ καὶ τὸ ὑπὸ Τιμαγέ- νους λεχθὲν, ὡς ὅτι χαλκὸς ὕιτο σταλαγμοῖς χαλκοῖς καὶ σύροιο. Ἐγγυτέρω δὲ πίστεως φησιν ὁ <Μεγα- σθένης,> ὅτι οἱ ποταμοὶ καταφέρουσι ψῆγμα χρυσοῦ, καὶ 30.35 ἀπ' αὐτοῦ φόρος ἀπάγοιτο τῷ βασιλεῖ· τοῦτο γὰρ καὶ ἐν Ἰβηρίᾳ συμβαίνει.] 31.1 Plinius VII, 2, 14: In monte, cui nomen est Nulo, (Nullo v. l.), homines esse aversis plantis, octonos digitos in singulis habentes, auctor est <Me- gasthenes>. (15) In multis autem ontibus genus 31.5 hominum capitibus caninis ferarum pellibus velari, pro voce latratum edere, unguibus armatum venatu et aucupio vesci. [Horum supra centum viginti millia fuisse prodente se Ctesias scribit, et in quadam gente Indiae feminas semet in vita 31.10 parere genitosque confestim canescere, etc.] 32.1 Solinus 52, 36: Ad montem, qui Nulo dicitur, habitant, quibus adversae plantae sunt et octoni digiti in plantis singulis. <Megasthenes> per di- versos Indiae montes sees scribit nationes capitibus 32.5 caninis, armatas unguibus, amictas vestitu tergo- rum, ad sermonem humanum nulla voce sed latra- tibus tantum sonantes, asperis rictibus. [Apud Ctesiam legitur, quasdam feminas ibi semel parere natosque canos illico fieri, etc.] 33.1 Plinius VII, 2, 18: <Megasthenes> gentem inter Nomadas Indos narium loco foramina tantum ha- bentem, anguium modo loripedem, vocari Scyritas. Ad extremos fines Indiae ab oriente circa fontem 33.5 Gangis Astomorum gentem sine ore, corpore toto hirtam vestiri frondium lanugine, halitu tantum viventem et odore, quem naribus trahant. Nullum iis cibum nullumque potum tantum radicum flo- rumque varios odores et silvestrium malorum, quae

33.10 secum portant itinere, ne desit olfactus: graviore paulo odore haud difficulter exanimari. 19. Supra hos extrema in parte montium Tri- spithami Pygmaeique narrantur, ternas spithamas longitudine, hoc est, ternos dodrantes non exce- 33.15 dentes, salubri caelo semperque vernante, montibus ab aquilone oppositis: quos a gruibus infestari Homerus quoque prodidit. Fama est, insidentes arietum caprarumque dorsis, armatos sagittis veris tempore universo agmine ad mare descendere et 33.20 ova pullosque earum alitum consumere: ternis ex- peditionem eam mensibus confici, aliter futuris gre- gibus non resisti. Casas eorum luto pennisque et ovorum putaminibus construi. [Aristoteles in ca- vernis vivere Pygmaeos tradit: cetera de his, ut 33.25

CHAPTER 4. HELLENISTIC GREEK SOURCES

reliqui.] 22. [Ctesias gentem ex his, quae appelle- tur Pandore, in convallibus sitam, annos ducenos vivere, in iuventa candido capillo, qui in sene- ctute nigrescat. Contra alios quadragenos non 33.30 excedere annos iunctos Macrobiis, quorum feminae semel pariant: idque et Agatharchides tradit; praeterea locustis eos ali et esse pernices.] Man- dorum nomen iis dedit Cli- tarchus et <Megasthenes>, trecentosque eorum vi- 33.35 cos annumerat. Feminas septimo aetatis anno parere, senectam quadragesimo accidere. 34.1 Plutarch. De fac. in luna c. 24: Τὴν μὲν γὰρ Ἰνδικὴν ῥίζαν, ἣν φησι <Μεγα- σθένης> μήτ' ἐσθίοντας μήτε πίνοντας ἀλλ' ἀστόμους ὄντας ὑποτύφειν καὶ θυμῶν καὶ τρέφε- σθαι τῇ ὁσμῇ, πό- 34.5 θεν ἂν τις ἐκεῖ φυομένην λάβοι μὴ βρεχομένης τῆς σελήνης; t35-43.1

E LIBRO TERTIO.

35.1 Arrian. Ind. c. 11: Νενέμηνται δὲ οἱ πάντες Ἰνδοὶ ἐς ἑπτὰ μάλιστα γενεάς· ἐν μὲν αὐτοῖσιν οἱ σο- φισταὶ εἰσι, πλήθει μὲν μείους τῶν ἄλλων, δόξῃ δὲ καὶ τιμῇ γε- ραρώτατοι. (2) Οὔτε γάρ τι τῷ σώματι ἐργά- 35.5 ζεσθαι ἀναγκαίη σφιν προσκέεται, οὔτε τι ἀποφέρειν ἀπ' ὅτου πονέουσιν ἐς τὸ κοινόν· οὐδέ τι ἄλλο ἀνάγκης ἀπλῶς ἐπεῖναι τοῖσι σοφιστῇσιν, ὅτι μὴ θύειν τὰς θυσίας τοῖσι θεοῖσιν ὑπὲρ τοῦ κοινοῦ τῶν Ἰνδῶν· (3) καὶ δὲ ἰδίᾳ θύει, ἐξηγητὴς αὐτῷ τῆς θυσίης τῶν τις σοφιστέων 35.10 τούτων γίνεται, ὥς οὐκ ἂν ἄλλως κεχαρισμένα τοῖς θεοῖσι θύσαντας. (4) Εἰσὶ δὲ καὶ μαντικῆς οὔτοι μούνοι Ἰνδῶν δαήμονες, οὐδὲ ἐφεῖται ἄλλῳ μαντεύεσθαι ὅτι μὴ σοφῷ ἀνδρί. (5) Μαντεύουσι δὲ ὅσα ὑπὲρ τῶν ὠρέων ἔτεος καὶ εἴ τις ἐς τὸ κοινὸν συμφορὴ καταλαμ- βάνει· 35.15 τὰ δὲ ἴδια ἐκάστοισιν οὐ σφιν μέλει μαντεύεσθαι, ἢ ὥς οὐκ ἐξικνεομένης τῆς μαντικῆς ἐς τὰ μικρότερα, ἢ ὥς οὐκ ἄξιον ἐπὶ τούτοις πονέεσθαι. (6) Ὅστις δὲ ἐς τρεῖς μαντευσάμενος, τούτῳ δὲ ἄλλο μὲν κακὸν γί- νεσθαι οὐδὲν, σιωπᾶν δὲ εἶναι ἐπάναγκες τοῦ λοιποῦ· 35.20 καὶ οὐκ ἔστιν ὅστις ἐξαναγκάσει τὸν ἄνδρα τοῦτον φω- νῆσαι, ὅτου ἢ σιωπὴ κατακέκριται. (7) Οὔτοι γυμνοὶ διαιτῶνται οἱ σοφισταί, τοῦ μὲν χειμῶνος ὑπαίθριοι ἐν τῷ ἡλίῳ, τοῦ δὲ θέρους ἐπὶ ὃ ἡλιος κατέχη, ἐν τοῖσι λειμῶσι καὶ τοῖσιν ἔλεσιν ὑπὸ δένδρεσι μεγάλοισιν· ὧν 35.25 τὴν σκιὴν Νέαρχος λέγει ἐς πέντε πλέθρα ἐν κύκλῳ ἐξικνεέσθαι, καὶ ἂν καὶ μυρίους ἀνθρώπους ὑπὸ ἐνὶ δένδρεϊ σκιάζε- σθαι· τηλικαῦτα εἶναι ταῦτα τὰ δένδρεα. (8) Σιτέονται δὲ ὥραϊα καὶ τὸν φλοιὸν τῶν δένδρεων, γλυκύν τε ὄντα τὸν φλοιὸν καὶ τρόφιμον οὐ μείον ἢ περ 35.30 αἱ βάλανοι τῶν φοινίκων. 9. <Δεύτεροι> δ' ἐπὶ τούτοις οἱ γεωργοὶ εἰσιν· πλήθει πλεῖστοι Ἰν- δῶν ἐόντες· καὶ τούτοις οὔτε ὅπλα ἐστὶν ἀρήγια οὔτε μέλει τὰ πολέμια ἔργα, ἀλλὰ τὴν χώραν οὔτοι ἐργάζονται· καὶ τοὺς φόρους τοῖσι τε βασι- 35.35 λεῦσι καὶ τῇσι πό- λισιν, ὅσαι αὐτόνομοι, οὔτοι ἀποφέ- ρουσι· (10) καὶ εἰ πόλεμος ἐς ἀλλήλους τοῖσιν Ἰνδοῖσι τύχοι, τῶν ἐργαζομένων τὴν γῆν οὐ θέμις σφιν ἅπτεσθαι, οὐδὲ αὐτὴν τὴν γῆν τάμνειν· ἀλλὰ οἱ μὲν πολεμέουσι καὶ κατακαίνουσιν ἀλλήλους ὅπως τύχοιεν, οἱ δὲ πλησίον 35.40 αὐτῶν κατ' ἡσυχίαν ἀροῦσιν ἢ τρυγῶσιν ἢ κλαδοῦσιν ἢ θερίζουσιν. 11. <Τρίτοι> δὲ εἰσιν Ἰνδοῖσιν οἱ νομέες, οἱ τε καὶ βουκόλοι, καὶ οὔτοι οὔτε κατὰ πόλιας

4.27. MEGASTHENES, *INDICA*

οὔτε ἐν τῇσι κώμησιν οἰκέουσι. Νομάδες τέ εἰσι καὶ ἀνὰ τὰ 35.45 οὔρεα βιοτεύουσι· φόρον δὲ καὶ οὔτοι ἀπὸ τῶν κτηνέων ἀποφέρουσι· καὶ θηρεύουσιν οὔτοι ἀνὰ τὴν χώραν ὄρνι- θὰς τε καὶ ἄγρια θηρία. Cap. XII. <Τέταρτον> δὲ ἐστὶ τὸ δημιουργικὸν τε καὶ καπηλικὸν γένος. Καὶ οὔτοι λειτουργοὶ εἰσι, καὶ 35.50 φόρον ἀποφέρουσιν ἀπὸ τῶν ἔργων τῶν σφετέρων, πλήν γε δὴ ὅσοι τὰ ἀρήγια ὄπλα ποιέουσιν· οὔτοι δὲ καὶ μισθὸν ἐκ τοῦ κοινοῦ προσλαμβάνουσιν. Ἐν δὲ τούτῳ τῷ γένει οἱ τε ναυπηγοὶ καὶ οἱ ναῦται εἰσιν, ὅσοι κατὰ τοὺς πο- ταμοὺς πλώουσι. 35.55 2. <Πέμπτον> δὲ γένος ἐστὶν Ἰνδοῖσιν οἱ πολεμισταί, πλήθει μὲν δεύτερον μετὰ τοὺς γεωργοὺς, πλείστη δὲ

ἐλευθερίῃ τε καὶ εὐθυμίῃ ἐπιχρεόμενον· καὶ οὔτοι ἀσκη- ταὶ μούνων τῶν πολεμικῶν ἔργων εἰσὶ. (3) Τὰ δὲ ὄπλα ἄλλοι αὐτοῖσι ποιέουσιν, καὶ ἵππους ἄλλοι παρέχουσι· καὶ 35.60 διακονέουσιν ἐπὶ στρατοπέδου ἄλλοι, οἱ τοὺς τε ἵππους αὐτοῖσι θεραπεύουσι καὶ τὰ ὄπλα ἐκκαθαίρουσι καὶ τοὺς ἐλέφαντας ἄγουσι καὶ τὰ ἄρματα κοσμεοῦσιν τε καὶ ἡνιοχεύουσιν. (4) Αὐτοὶ δὲ, ἔστ' ἂν μὲν πολεμέει πολεμέουσιν, εἰρήνης δὲ γενομένης εὐθυμέονται· καὶ σφιν 35.65 μισθὸς ἐκ τοῦ κοινοῦ τοσόσδε ἔρχεται, ὥς καὶ ἄλλους τρέφειν ἄφ' αὐτοῦ εὐμαρέως. 5. <Ἑκτοί> δὲ εἰσιν Ἰνδοῖσιν οἱ ἐπίσκοποι καλεόμε- νοι. Οὔτοι ἐφορῶσι τὰ γινόμενα κατὰ τε τὴν χώραν καὶ κατὰ τὰς πόλιας· καὶ ταῦτα ἀναγγέλλουσι τῷ βασιλεῖ, 35.70 ἵνα περ βασιλεύονται Ἰνδοί, ἢ τοῖσι τέλε- σιν, ἵνα περ αὐ- τόνομοι εἰσὶ· καὶ τούτοισιν οὐ θέμις ψευδὸς ἀγγεῖλαι οὐ- δέν· οὐδέ τις Ἰνδῶν αἰτίην ἔσχε ψεύσασθαι. 6. <Ἑβδομοί> δὲ εἰσιν οἱ ὑπὲρ τῶν κοινῶν βουλευόμενοι ὁμοῦ τῷ βασιλεῖ, ἢ κατὰ τὰς πόλιας ὅσαι αὐτόνομοι 35.75 σὺν τῇσιν ἀρχῇσι. (7) Πλήθει μὲν ὀλίγον τὸ γένος ἐστὶ, σοφίῃ δὲ καὶ δικαιοσύνῃ ἐκ πάντων προκεκριμένον· ἔνθεν οἱ τε ἄρχοντες αὐτοῖσιν ἐπιλέγονται καὶ ὅσοι νο- μάρχαι καὶ ὑπαρχοὶ καὶ θη- σαυροφύλακες τε καὶ στρα- τοφύλακες, ναύαρχοί τε καὶ ταμίαι, καὶ τῶν κατὰ 35.80 γεωργίην ἔργων ἐπιστάται. 8. Γαμέειν δὲ ἐξ ἐτέρου γένους οὐ θέμις, οἷον τοῖσι γεωρ- γοῖσιν ἐκ τοῦ δημιουργικοῦ, ἢ ἔμπαλιν· οὐδὲ δύο τέχνας ἐπιτηδεύειν τὸν αὐτὸν, οὐδὲ τοῦτο θέμις· οὐδὲ ἀμείβειν ἐξ ἐτέρου γένους εἰς ἕτερον, οἷον γεωργικὸν ἐκ 35.85 νομέος γενέσθαι, ἢ νομέα ἐκ δημιουργικοῦ. (9) Μοῦνον σφίσιν ἀνεῖται σοφιστὴν ἐκ παντὸς γένους γενέσθαι. ὅτι οὐ μαλθακὰ τοῖσι σοφιστῇσιν εἰσὶ τὰ πρήγματα, ἀλλὰ πάντων ταλαιπωρότατα. 36.1 Strabo XV: (1) <Φησὶ> δὴ τὸ τῶν Ἰνδῶν πλῆθος εἰς ἑπτὰ μέρη διηρῆσθαι, καὶ πρώτους μὲν τοὺς φιλοσόφους εἶναι κατὰ τιμὴν, ἐλαχίστους δὲ κατ' ἀριθμὸν· χρῆσθαι δ' αὐτοῖς ἰδίᾳ μὲν ἐκάστω τοὺς 36.5 θύοντας ἢ τοὺς ἐναγίζοντας, κοινῇ δὲ τοὺς βασιλέας κατὰ τὴν μεγάλην λεγομένην σύνοδον, καθ' ἣν τοῦ νέου ἔτους ἅπαντες οἱ φιλόσοφοι τῷ βασιλεῖ συνελθόντες ἐπὶ θύρας, ὃ τι ἂν ἕκαστος αὐτῶν συν- τάξῃ τῶν χρη- σίμων, ἢ τηρήσῃ πρὸς εὐετηρίαν καρπῶν τε καὶ ζώων 36.10 καὶ περὶ πολιτείας, προφέρει τοῦτο εἰς τὸ μέσον· ὃς δ' ἂν τρεῖς ἐψευσμένος ἄλῳ, νόμος ἐστὶ σιγᾶν διὰ βίου· τὸν δὲ κατορθώσαντα ἄφορον καὶ ἀτελῆ κρί- νουσι. 2. Δεύτερον δὲ μέρος εἶναι τὸ τῶν γεωργῶν, οἱ πλεῖ- 36.15 στοὶ τέ εἰσι καὶ ἐπιεικέστατοι, οἱ ἐν ἀστρα- τεῖα καὶ ἀδείᾳ τοῦ ἐργάζεσθαι πόλει μὴ προσιόντες, μηδ' ἄλλη χρεῖα, μηδ' ὀχλήσει

CHAPTER 4. HELLENISTIC GREEK SOURCES

κοινή· πολλάκις γοῦν ἐν τῷ αὐτῷ χρόνῳ καὶ τόπῳ, τοῖς μὲν παρατετάχθαι συμβαίνει καὶ διακινδυνεύειν πρὸς τοὺς πολεμίους· οἱ δ' ἄροῦσιν, 36.20 ἢ σκάπτουσιν ἀκινδύνως, προμάχους ἔχοντες ἐκείνους. Ἔστι δ' ἡ χώρα βασιλικὴ πᾶσα· μισθοῦ δ' αὐτὴν ἐπὶ τετάρταις ἐργάζονται τῶν καρπῶν. 3. Τρίτον τὸ τῶν ποιμένων καὶ θηρευτῶν, οἷς μόνοις ἔξεστι θηρεύειν καὶ θρεμματοτροφεῖν, ὧν ἅ τε πα- 36.25 ρέχειν καὶ μισθοῦ ζεύγη· ἀντὶ δὲ τοῦ τὴν γῆν ἐλευθε- ροῦν θηρίων καὶ τῶν σπερμολόγων ὀρνέων μετροῦνται παρὰ τοῦ βασιλέως σῖτον, πλάνητα καὶ σκηνίτην νεμό- μενοι βίον. Περὶ μὲν οὖν τῶν θηρίων τοσαῦτα λέγεται· ἐπανιών- 36.30 τες δ' ἐπὶ τὸν <Μεγασθένη> λέγωμεν τὰ ἐξῆς, ὧν ἅπε- λίπομεν. 4. Μετὰ γὰρ τοὺς θηρευτὰς καὶ τοὺς ποιμένας <τέ- ταρτόν> φησιν εἶναι μέρος τοὺς ἐργαζομένους τὰς τέχνας καὶ τοὺς καπηλικούς καὶ οἷς ἀπὸ τοῦ σώμα- τος ἡ ἐργα- 36.35 σία· ὧν οἱ μὲν φόρον τελοῦσι καὶ λειτουργίας παρέ- χονται τακτάς· τοῖς δ' ὀπλοποιοῖς καὶ ναυπηγοῖς μισθοὶ καὶ τροφαὶ παρὰ βασιλέως ἔκκεινται· μόνῳ γὰρ ἐργά- ζονται. Παρέχει δὲ τὰ μὲν ὅπλα τοῖς στρατιώταις ὁ στρατοφύλαξ, τὰς δὲ ναῦς μισθοῦ τοῖς πλέουσιν 36.40 ὁ ναύαρχος καὶ τοῖς ἐμπόροις. 5. <Πέμπτον> ἐστὶ τὸ τῶν πολεμιστῶν, οἷς τὸν ἄλλον χρόνον ἐν σχολῇ καὶ πότοις ὁ βίος ἐστίν, ἐκ τοῦ βασι- λικοῦ διαιτωμένοις, ὥστε τὰς ἐξόδους, ὅταν εἴη χρεῖα, ταχέως ποιεῖσθαι, πλὴν τῶν σωμάτων μηδὲν ἄλλο κο- 36.45 μίζοντας παρ' ἐαυτῶν. 6. <Ἑκτοί> δ' εἰσὶν οἱ ἔφοροι· τούτοις δ' δέδοται τὰ πραττόμενα, καὶ ἀναγγέλλειν λάθρα τῷ βασιλεῖ, συνεργοὺς ποιουμένοις τὰς ἐταίρας, τοῖς μὲν ἐν τῇ πόλει τὰς ἐν τῇ πόλει, τοῖς δὲ ἐν στρατοπέδῳ 36.50 τὰς αὐτόθι· καθίστανται δ' οἱ ἄριστοι καὶ πιστό- τατοι. 7. <Ἑβδομοί> δ' οἱ σύμ- βουλοι καὶ σύνεδροι τοῦ βασι- λέως, ἐξ ὧν τὰ ἀρχεῖα καὶ δικαστήρια καὶ ἡ διοίκησις τῶν ὅλων. Οὐκ ἔστι δ' οὔτε γαμεῖν ἐξ ἄλλου γένους, 36.55 οὔτ' ἐπιτήδευμα οὔτ' ἐργα- σίαν μεταλαμβάνειν ἄλλην ἐξ ἄλλης, οὐδὲ πλείους μεταχειρίζεσθαι τὸν αὐτὸν, πλὴν εἰ τῶν φιλοσόφων τις εἴη· ἑᾶσθαι γὰρ τοῦτον δι' ἀρετὴν.

Strabo XV: Τῶν δ' ἀρχόντων οἱ μὲν εἰσὶν ἀγορανόμοι, οἱ δ' ἀστυνόμοι, οἱ δ' ἐπὶ τῶν στρατιω- τῶν· ὧν οἱ μὲν ποταμοὺς ἐξεργάζονται, καὶ ἀναμετροῦσι τὴν γῆν, ὡς ἐν Αἰγύπτῳ, καὶ τὰς κλειστάς διώρυχας 36a.5 ἀφ' ὧν εἰς τὰς ὀχετείας ταμιεύεται τὸ ὕδωρ, ἐπισκο- ποῦσιν ὅπως ἐξ ἴσης πᾶσιν ἡ τῶν ὑδάτων παρεῖη χρήσις. Οἱ δ' αὐτοὶ καὶ τῶν θηρευτῶν ἐπιμελοῦνται, καὶ τιμῆς καὶ κολάσεως εἰσὶ κύριοι τοῖς ἐπαξίοις· καὶ φορολογοῦσι δὲ, καὶ τὰς τέχνας τὰς περὶ τὴν γῆν ἐπιβλέπουσιν, 36a.10 ὑλοτόμων, τεκτόνων, χαλκῶν, μεταλλευτῶν· ὁδοποιοῦσι δὲ, καὶ κατὰ δέκα στάδια στήλην τι- θέασιν, τὰς ἐκτροπὰς καὶ τὰ διαστήματα δηλοῦσαν. Οἱ δ' ἀστυνόμοι εἰς ἑξ πεντάδας διήρηνται· καὶ οἱ μὲν τὰ δημιουργικὰ σκοποῦ- σιν, οἱ δὲ ξενοδοχοῦσιν· καὶ γὰρ κα- ταγωγὰς νέμουςι, 36a.15 καὶ τοῖς βίοις παρακολουθοῦσι, παρέδρους δόντες· καὶ προ- πέμπουσιν ἢ αὐτοὺς, ἢ τὰ χρήματα τῶν ἀποθα- νόντων· νοσοῦντων τε ἐπιμελοῦνται, καὶ ἀποθανόν- τας θάπτουσι. Τρίτοι δ' εἰσὶν, οἱ τὰς γενέσεις καὶ θανάτους ἐξετάζουσι, πότε καὶ πῶς, τῶν τε φόρων 36a.20 χάριν, καὶ ὅπως μὴ ἀφανεῖς εἶεν αἱ κρείττους καὶ χεῖ- ρους γοναὶ, καὶ θάνατοι. Τέταρτοι οἱ περὶ τὰς καπη- λείας καὶ μεταβολάς· οἷς

4.27. MEGASTHENES, *INDICA*

μέτρων μέλει καὶ τῶν ὠραίων, ὅπως ἀπὸ συσσήμου πωλοῖτο. Οὐκ ἔστι δὲ πλείω τὸν αὐτὸν μεταβάλλεσθαι, πλὴν εἰ διττοὺς ὑποτελοίη φό- 36a.25 ρους. Πέμπτοι δ' οἱ προσεστῶτες τῶν δημιουργουμένων, καὶ πωλοῦντες ταῦτα ἀπὸ συσσήμου, χωρὶς μὲν τὰ καινὰ, χωρὶς δὲ τὰ παλαιά· τῷ μὴ γινύντι δὲ ζημία. Ἐκτοὶ δὲ καὶ ὕστατοι οἱ τὰς δεκάτας ἐκλέγοντες τῶν πωλουμένων· θάνατος δὲ τῷ κλέψαντι τὸ τέλος. Ἰδίᾳ 36a.30 μὲν ἕκαστοι ταῦτα, κοινῇ δ' ἐπιμελοῦνται τῶν τε ἰδίων καὶ τῶν πολιτικῶν καὶ τῆς τῶν δημοσίων ἐπισκευῆς τιμῶν τε καὶ ἀγορᾶς καὶ λιμένων, καὶ ἱερῶν. Μετὰ δὲ τοὺς ἀστυνόμους τρίτη ἐστὶ συναρχία <ἢ περὶ τὰ στρατιωτικά>, καὶ αὕτη ταῖς πεντάσιν ἑξαχῇ 36a.35 διωρισμένη· ὧν <τὴν μὲν> μετὰ τοῦ ναυάρχου τάττουσι, <τὴν δὲ> μετὰ τοῦ ἐπὶ τῶν βοϊκῶν ζευγῶν, δι' ὧν ὄρ- γανα κομίζεται καὶ τροφή αὐτοῖς τε καὶ τοῖς κτήνεσι καὶ τὰ χρήσιμα τῆς στρατείας. Οὗτοι δὲ καὶ τοὺς δια- κόνους παρέχουσι τυμπανιστὰς καὶ (τοὺς) κωδωνοφό- 36a.40 ρους, ἔτι δὲ καὶ ἵπποκόμους καὶ μηχανοποιούς καὶ τοὺς τούτων ὑπηρέτας· ἐκπέμπουσιν τε πρὸς κώδωνας τοὺς χορτολόγους, τιμῇ καὶ κολάσει τὸ τάχος κα- τασκευαζόμενοι καὶ τὴν ἀσφάλειαν. <Τρίτοι> δὲ εἰσιν οἱ τῶν πεζῶν ἐπιμελούμενοι· <τέταρτοι> δ' οἱ τῶν 36a.45 ἵππων· <πέμπτοι> δ' ἄρμάτων· <ἕκτοι> δὲ ἐλεφάν- των. Βασιλικοὶ τε σταθμοὶ καὶ ἵπποις καὶ θηρίοις· βασιλικὸν δὲ καὶ ὄπλοφυλάκιον· παραδίδωσι γὰρ ὁ στρα- τιώτης τὴν τε σκευὴν εἰς τὸ ὄπλοφυλάκιον καὶ τὸν ἵππον εἰς τὸν ἱππῶνα καὶ τὸ θηρίον ὁμοίως. Χρῶνται 36a.50 δ' ἀχαλινώτοις· τὰ δ' ἄρματα ἐν ταῖς ὁδοῖς βόες ἔλκουσιν· οἱ δὲ ἵπποι ἀπὸ φορβιάς ἄγονται τοῦ μὴ παρεμπίπρα- σθαι τὰ σκέλη μηδὲ τὸ πρόθυμον αὐτῶν ὑπὸ τοῖς ἄρμασιν ἀμβλύνεσθαι. Δύο δ' εἰσὶν ἐπὶ τῷ ἄρματι παρα- βάται πρὸς ἡνίοχῳ· ὁ δὲ τοῦ ἐλέφαντος ἡνίοχος τέταρτος, 36a.55 τρεῖς δ' οἱ ἀπ' αὐτοῦ τοξεύοντες. 36b.1 Aelianus XIII, 9: Ἴππον δὲ ἄρα Ἰνδὸν κατασχεῖν καὶ ἀνακροῦσαι προπηδῶντα καὶ ἐκθέοντα οὐ παντὸς ἦν, ἀλλὰ τῶν ἐκ παιδὸς ἱππεῖαν πεπαιδευ- 36b.5 μένων. Τοῦτο γὰρ αὐτοῖς ἔστιν ἐν ἔθει, χαλινῷ ἄρχειν αὐτῶν καὶ ρυθμίζειν αὐτοὺς καὶ ἰθύνειν· κημοῖς δὲ ἄρα κεντρωτοῖς ἀκόλαστόν τε ἔχουσι τὴν γλῶτταν, καὶ τὴν ὑπερφάν ἀβασάνιστον· ἀναγκάζουσι δὲ αὐτοὺς ὅμως οἶδε οἱ τὴν ἱππεῖαν σοφισταὶ περικυκλεῖν καὶ περιδι- 36b.10 νεῖσθαι ἐς ταὐτὸν στρεφομένους, καὶ ἥπερ εἶδον ἀστό- μους. Δεῖ δὲ ἄρα τῷ τοῦτο δράσοντι καὶ ῥώμης χειρῶν, καὶ ἐπιστήμης εὖ μάλα ἱππικῆς. Πειρῶνται δὲ οἱ προή- κοντες εἰς ἄκρον τῆσδε τῆς σοφίας καὶ ἄρμα οὕτως πε- ρικυκλεῖν καὶ περιάγειν· εἴη δ' ἂν ἄθλος οὐκ εὐκαταφρό- 36b.15 νητος, ἀδηφάγων ἵππων τέτρωτον περιστρέφειν ῥαδίως. Φέρει δὲ τὸ ἄρμα παραβάτας καὶ δύο. Ὁ δὲ στρατιώτης ἐλέφας ἐπὶ τοῦ καλου- μένου θωρακίου, ἢ καὶ νῆ Δία τοῦ νώτου γυμνοῦ καὶ ἐλευθέρου, πολεμιστὰς μὲν τρεῖς, παρ' ἑκάτερα βάλλοντας, καὶ τὸν τρίτον κατόπιν· τέ- 36b.20 τартон δὲ τὸν τὴν ἄρπην κατέχοντα διὰ χειρῶν, καὶ ἐκείνη τὸν θῆρα ἰθύνοντα, ὡς οἶακι ναῦν κυβερνητικὸν ἄνδρα καὶ ἐπιστάτην τῆς νεῶς. 37.1 Strabo XV, 704: Ἴππον δὲ καὶ ἐλέφαντα τρέφειν οὐκ ἔξεστιν ἰδιώτῃ· βασιλικὸν δ' ἑκάτερον νενόμισται τὸ κτῆμα, καὶ εἰσὶν αὐτῶν ἐπιμελη- ταί. 37.5 Θῆρα δὲ τῶν θηρίων τούτων τοιάδε. Χωρίον ψιλὸν ὅσον τεττάρων ἢ πέντε

CHAPTER 4. HELLENISTIC GREEK SOURCES

σταδίων τάφρῳ περιχαράξαντες βαθεία, γεφυροῦσι τὴν εἴσοδον στενωτάτῃ γεφύρᾳ· εἴτ' εἰσαφιᾶσι θηλείας τὰς ἡμερωτάτας τρεῖς ἢ τέτταρας· αὐτοὶ δ' ἐν καλυβίοις κρυπτοῖς ὑποκάθηνται λοχῶντες· 37.10 ἡμέρας μὲν οὖν οὐ προσίασιν οἱ ἄγριοι· νύκτωρ δ' ἐφ' ἓνα ποιοῦνται τὴν εἴσοδον· εἰσιόντων δὲ, κλείουσι τὴν εἴσοδον λάθρα· εἶτα τῶν ἡμέρων ἀθλητῶν τοὺς ἀλκιμῶν- τάτους εἰσάγοντες, διαμάχονται πρὸς αὐτοὺς, ἅμα καὶ λιμῶ καταπονοῦντες· ἤδη δὲ καμνόντων οἱ εὐθαρσέστατοι

37.15 τῶν ἡνιόχων λάθρα καταβαίνοντες, ὑποδύνουσιν ἕκαστος τῇ γαστρὶ τοῦ οἰκείου ὀχήματος· ὀρμώμενος δ' ἐνθένδε, ὑποδύνει τῷ ἀγρίῳ, καὶ σύμποδα δεσμεῖ· γενομένου δὲ τούτου, κελεύουσι τοῖς τιθασοῖς, τύπτειν τοὺς συμπο- δισθέντας, ἕως ἂν πέσωσιν εἰς τὴν γῆν· πεσόντων 37.20 δ' ὠμοβοῖνοις ἱμάσι προσλαμβάνονται τοὺς αὐχένας αὐτῶν πρὸς τοὺς τῶν τιθασῶν· ἵνα δὲ μὴ σειόμενοι τοὺς ἀναβαίνειν ἐπ' αὐτοὺς ἐπιχειροῦντας ἀποσειοῖντο, τοῖς τραχήλοις αὐτῶν ἐμβάλλονται κύκλῳ τομὰς, καὶ κατ' αὐτὰς τοὺς ἱμάντας περιτιθέασιν, ὥσθ' ὑπ' ἀλγηδόνων 37.25 εἴκειν τοῖς δεσμοῖς, καὶ ἡσυχάζειν· τῶν δ' ἀλόντων ἀπο- λέξαντες τοὺς πρεσβυτέρους ἢ νεωτέρους τῆς χρείας, τοὺς λοιποὺς ἀπάγουσιν εἰς τοὺς σταθμούς· δῆσαντες δὲ τοὺς μὲν πόδας πρὸς ἀλλήλους, τοὺς δὲ αὐχένας πρὸς κίονα εὖ πεπηγότα, δαμάζουσι λιμῶ· ἔπειτα χλόῃ 37.30 καλάμου καὶ πόας ἀναλαμβάνουσι· μετὰ δὲ ταῦτα πει- θαρχεῖν διδάσκουσι, τοὺς μὲν διὰ λόγου, τοὺς δὲ με- λισμῶ τινι καὶ τυμπανισμῶ κηλοῦντες· σπάνιοι δ' οἱ δυστιθάσευτοι· φύσει γὰρ διάκεινται πρῶως καὶ ἡμέ- ρως, ὥστ' ἐγγὺς εἶναι λογικῶ ζῳῳ· τινὲς γὰρ καὶ 37.35 ἐξαίμους τοὺς ἡνιόχους ἐν τοῖς ἀγῶσι πεσόν- τας ἀνελό- μενοι σώζουσιν ἕκ τῆς μάχης· οἱ δὲ καὶ ὑποδύντας με- ταξὺ τῶν ἐμπρο- σθίων ποδῶν ὑπερμαχόμενοι διέσωσαν· τῶν δὲ χορτοφόρων καὶ διδασκάλων εἴ τινα παρὰ θυμὸν ἀπέκτειναν, οὕτως ἐπιποθοῦσιν, ὥσθ' ὑπ' ἀνίας ἀπέ- 37.40 χεσθαι τροφῆς· ἔστι δ' ὅτε καὶ ἀποκαρτερεῖν. Βιβάζονται δὲ καὶ τίκτουσιν ὥς ἵπποι τοῦ ἔαρος μά- λιστα· καιρὸς δ' ἐστὶ τῷ μὲν ἄρρενι, ἐπειδὴν οἴστρω κατέχηται καὶ ἀγριαίνῃ· τότε δὴ καὶ λίπους τι διὰ τῆς ἀναπνοῆς ἀνίησιν, ἣν ἔχει παρὰ τοὺς κροτάφους· ταῖς 37.45 δὲ θηλείαις, ὅταν ὁ αὐτὸς οὗτος πόρος ἀνεωγῶς τυγχάνῃ. Κύουσι δὲ τοὺς μὲν πλεί- στους ὀκτωκαίδεκα μῆνας, ἐλαχίστους δ' ἑκκαίδεκα· τρέφει δ' ἡ μήτηρ ἕξ ἔτη. Ζῶσι δ' ὅσον μακροβιώτατοι ἄνθρωποι οἱ πολλοί, τινὲς δὲ καὶ ἐπὶ διακόσια διατείνουσιν ἔτη, πολύνοσοι δὲ 37.50 καὶ δυσίατοι. Ἄκος δὲ πρὸς ὀφθαλμίαν μὲν βόειον γάλα προσ- κλυζόμενον, τοῖς πλείστοις δὲ τῶν νοσημάτων ὁ μέλας οἶνος πινόμενος, τραύμασι δὲ ποτὸν μὲν βούτυ- ρον, ἐξάγει γὰρ τὰ σιδήρια· τὰ δ' ἔλκη σαρκὸς ὑείαις πυριῶσιν. 38a.1 Arrianus Ind. c. 13: Θηρῶσι δὲ Ἰνδοὶ τὰ μὲν ἄλλα ἄγρια θηρία, κατὰ περ καὶ Ἑλ- ληνες· ἡ δὲ τῶν ἐλεφάντων σφὶν θήρῃ οὐδέν τι ἄλλῃ ἔοικεν, ὅτι καὶ ταῦτα τὰ θηρία οὐδαμοῖσιν ἄλλοις θη- 38a.5 ρίοισιν ἐπέοικεν. (2) Ἀλλὰ τόπον γὰρ ἐπιλεξάμενοι καὶ καυματώδεα ἐν κύκλῳ τάφρον ὀρύσσουσιν, ὅσον μεγάλῳ στρατοπέδῳ ἐπαυλίσασθαι. Τῆς δὲ τάφρου τὸ εὖρος ἐς πέντε ὀργυῖας ποιεῖνται, βάθος τε ἐς τέσσαρας. (3) Τὸν δὲ χόον ὄντινα ἐκβάλλουσιν ἐκ τοῦ ὀρύγματος, 38a.10 ἐπὶ τὰ χεῖλεα ἐκάτερα τῆς τάφρου

4.27. MEGASTHENES, *INDICA*

ἐπιφορήσαντες, ἀντὶ τείχεος διαχρέονται· (4) αὐτοὶ δὲ ἐπὶ τῷ χώματι τοῦ ἐπιχειλέος τοῦ ἔξω τῆς τάφρου σκηνάς σφιν ὀρυκτὰς ποιέονται, καὶ διὰ τουτέων ὅπας ὑπολείπονται· δι' ὧν φῶς τε αὐτοῖσι συνεισέρχεται καὶ τὰ θηρία προσάγοντα 38a.15 καὶ ἐσελεύοντα ἐς τὸ ἔρκος σκέπτονται. (5) Ἐνταῦθα ἐντὸς τοῦ ἔρκους καταστήσαντες τῶν τινος θηλέων τρεῖς ἢ τέσσαρας, ὅσαι μάλιστα τὸν θυμὸν χειροήθεις, μίαν εἴσοδον ἀπολιμπάνουσι κατὰ τὴν τάφρον, γεφυρώσαντες τὴν τάφρον· καὶ ταύτῃ χόον τε καὶ ποίην πολλὴν ἐπιφέ- 38a.20 ρουσι τοῦ μὴ ἀρίδηλον εἶναι τοῖσι θηρίοις τὴν γέφυραν, μὴ τίνα δόλον οἴσθωσιν. (6) Αὐτοὶ μὲν οὖν ἐκποδὼν σφᾶς ἔχουσι κατὰ τῶν σκηνέων τῶν ὑπὸ τῇ τάφρῳ δε- δυκότες. Οἱ δὲ ἄγριοι ἐλέφαντες ἡμέρης μὲν οὐ πελάζουσι τοῖσιν οἰκεομένοις, νύκτωρ δὲ πλανῶνται τε 38a.25 πάντῃ καὶ ἀγεληδὸν νέμονται τῷ μεγίστῳ καὶ γενναίῳ- τάτῳ σφῶν ἐπόμενοι, κατάπερ αἱ βόες τοῖσι ταύροις. (7) Ἐπεὶ δὲ ὧν τῷ ἔρκει πελάσῃ, τὴν τε φωνὴν τῶν θηλέων καὶ τῇ ὁδμῇ αἰσθανόμενοι, δρόμῳ ἵενται ὡς ἐπὶ τὸν χώρον τὸν πεφραγμένον· ἐκπεριελθόντες δὲ 38a.30 τῆς τάφρου τὰ χεῖλα εὐτ' ἂν τῇ γεφύρῃ ἐπιτύχῃ, κατὰ ταύτην ἐς τὸ ἔρκος ὠθέονται. (8) Οἱ δὲ ἄνθρωποι αἰσθόμενοι τὴν ἔσοδον τῶν ἐλεφάντων τῶν ἀγρίων, οἱ μὲν αὐτῶν τὴν γέφυραν ὀξέως ἀφῆλόν, οἱ δὲ ἐπὶ τὰς πέλας κώμας ἀποδραμόντες ἀγγέλλουσι τοὺς ἐλέφαντας 38a.35 ὅτι ἐν τῷ ἔρκει ἔχονται· (9) οἱ δὲ ἀκούσαντες ἐπιβαίνουσι τῶν κρατίστων τε τὸν θυμὸν καὶ τῶν χειροθε- στάτων ἐλεφάντων, ἐπιβάντες δὲ ἐλεύνουσιν ὡς ἐπὶ τὸ ἔρκος, ἐλάσαντες δὲ οὐκ αὐτίκα μάχης ἄπτονται, ἀλλ' ἐῷσι γὰρ λιμῷ τε ταλαιπωρηθῆναι τοὺς ἀγρίους ἐλέ- 38a.40 φαντας καὶ ὑπὸ τῷ δίψει δουλωθῆναι. (10) Εὐτ' ἂν δὲ σφίσι κακῶς ἔχειν δοκέωσι, τηνικαῦτα ἐπιστήσαντες αὐτοῖς τὴν γέφυραν ἐλεύνουσί τε ὡς ἐς τὸ ἔρκος, καὶ τὰ μὲν πρῶτα μάχῃ ἴσταται κρατερὴ τοῖσιν ἡμέροισι τῶν ἐλεφάντων πρὸς τοὺς ἐαλωκότας· ἔπειτα κρατέονται 38a.45 μὲν κατὰ τὸ εἶκος οἱ ἄγριοι ὑπὸ τε τῇ ἀθυμίῃ καὶ τῷ λιμῷ ταλαιπωρεῖσθαι. (11) Οἱ δὲ ἀπὸ τῶν ἐλεφάντων καταβάντες παρειμένουσιν ἤδη τοῖσιν ἀγρίοις τοὺς πόδας ἄκρους συνδέουσιν· ἔπειτα ἐγκελεύονται τοῖσιν ἡμέροισι πληγῇσι σφᾶς κολάζειν πολλῇσι, ἔστ' ἂν 38a.50 ἐκεῖνοι ταλαιπωρεῖσθαι ἐς γῆν πέσωσι· παραστάντες

δὲ βρόχους περιβάλλουσιν αὐτοῖσι κατὰ τοὺς ἀνέχοντας, καὶ αὐτοὶ ἐπιβαίνουσι κειμένοις. (12) Τοῦ δὲ μὴ ἀπο- σείεσθαι τοὺς ἀμβάτας μηδὲ τι ἄλλο ἀτάσθαλον ἐργάζεσθαι, τὸν τράχηλον αὐτοῖσιν ἐν κύκλῳ μαχαιρίῳ ὀξεί 38a.55 ἐπιτέμνουσι, καὶ τὸν βρόχον κατὰ τὴν τομὴν περι- δέουσιν, ὡς ἀτρέμα ἔχειν τὴν κεφαλὴν τε καὶ τὸν τράχηλον ὑπὸ τοῦ ἔλκεος. (13) Εἰ γὰρ περιστρέφοντο ὑπὸ ἀτασθαλίας, τρίβεται αὐτοῖσι τὸ ἔλκος ὑπὸ τῷ κάλῳ· οὕτω μὲν ὧν ἀτρέμα ἴσχουσι, καὶ αὐτοὶ γνωσιμαχέοντες 38a.60 ἤδη ἄγονται κατὰ τὸν δεσμὸν πρὸς τῶν ἡμέρων. Cap. XIV. Ὅσοι δὲ νήπιοι αὐτῶν ἢ διὰ κακότητα οὐκ ἄξιοι ἐκτῆσθαι, τούτους ἐῷσιν ἀπαλλάττεσθαι ἐς τὰ σφέτερα ἡθεα. (2) Ἄγοντες δὲ εἰς τὰς κώμας τοὺς ἀλόντας τοῦ τε χλωροῦ καλάμου καὶ τῆς ποιῆς τὰ πρῶτα 38a.65 ἐμπαγεῖν ἔδοσαν· (3) οἱ δὲ ὑπὸ ἀθυμίας οὐκ ἐθέλουσιν οὐδὲν σιτέεσθαι, τοὺς δὲ περιϊστάμενοι οἱ Ἰνδοὶ ὠδαῖσί τε καὶ τυμπάνοις καὶ κυμβάλοισιν ἐν

CHAPTER 4. HELLENISTIC GREEK SOURCES

κύκλω κρούοντές τε καὶ ἐπάδοντες κατευνάζουσι. (4) Θυμόσοφον γὰρ εἶπερ τι ἄλλο θηρίον ὁ ἐλέφας· καὶ τινες ἤδη αὐτῶν τοὺς 38a.70 ἀμβάτας σφῶν ἐν πολέμῳ ἀποθανόντας ἄραντες αὐτοὶ ἐξήνεγκαν ἐς ταφὴν, οἱ δὲ καὶ ὑπερήσπισαν κειμένους, οἱ δὲ καὶ πεσόντων προεκινδύνευσαν· ὁ δὲ τις πρὸς ὀρ- γὴν ἀποκτείνας τὸν ἀμβάτην ὑπὸ μετανοίης τε καὶ ἀθυμίας ἀπέθανεν. (5) [Εἶδον δὲ ἔγωγε καὶ 38a.75 ἤδη ἐλέφαντα καὶ ἄλλους ὀρχεομένους, κυμβάλοιν τῷ κυμβαλίζοντι πρὸς τοῖν σκελοῖν τοῖν ἔμπροσθεν προς- ηρτημένοι, καὶ πρὸς τῇ προβοσκίδι καλεομένη ἄλλο κύμβalon· (6) ὁ δὲ ἐν μέρεϊ τῇ προβοσκίδι ἔκρουε τὸ κύμβalon ἐν ῥυθμῷ πρὸς ἑκατέρω τοῖν σκελοῖν· οἱ δὲ 38a.80 ὀρχεόμενοι ἐν κύκλῳ τε ἐχώρευον, καὶ ἐπαίροντές τε καὶ ἐπικάμπτοντες τὰ ἔμπροσθεν σκέλεα ἐν τῷ μέρεϊ ἐν ῥυθμῷ καὶ οὗτοι ἔβαινον, κατότι ὁ κυμβαλίζων σφίσιν ὑψηγέτο]. (7) Βαίνεται δὲ ἐλέφας ἥρος ὥρη, κατὰπερ βοῦς ἢ ἵππος, ἐπεὰν τῇσι θηλέησιν αἱ παρὰ τοῖσι κρο- 38a.85 τάφοισιν ἀναπνοαὶ ἀνοιχθεῖσαι ἐκπνέωσι· κύει δὲ τοὺς ἐλαχίστους μὲν ἐκκαίδεκα μῆνας, τοὺς πλείστους δὲ ὀκτωκαίδεκα· τίκτει δὲ ἐν, κατὰπερ ἵππος· καὶ τοῦτο ἐκτρέφει τῷ γάλακτι ἐς ἔτος ὄγδοον. (8) Ζῶσι δὲ φάντων οἱ πλείστα ἔτεα ζῶντες ἐς διηκόσια· πολλοὶ δὲ 38a.90 νούσῳ προτελευτῶσιν· γήραϊ δὲ ἐς τόσον ἔρχονται. (9) ἔστιν αὐτοῖσι τῶν μὲν ὀφθαλμῶν ἡμα τὸ βόειον γάλα ἐγγεόμενον, πρὸς δὲ τὰς ἄλλας νούσους ὁ μέλας οἶνος πινόμενος, ἐπὶ δὲ τοῖσιν ἔλκεσι τὰ ὕεια κρέα ὀπτώμενα καὶ καταπασσόμενα. Ταῦτα παρ' Ἰνδοῖσιν ἐστὶν αὐτοῖσιν 38a.95 ἡματα. 38b.1 Aelianus N. A. XII, 44: Ἐν Ἰνδοῖς ἄν ἄλῳ τέλειος ἐλέφας, ἡμερωθῆναι χαλεπὸς ἐστὶ, καὶ τὴν ἐλευθερίαν ποθὼν φονεῖ· ἐὰν δὲ αὐτὸν καὶ δεσμοῖς διαλάβῃς, ἔτι καὶ μᾶλλον ἐς τὸν θυμὸν ἐξάπτεται, καὶ δεσπότην οὐχ ὑπο- 38b.5 νέμει. Ἀλλ' οἱ Ἰνδοὶ καὶ ταῖς τροφαῖς κολακεύουσιν αὐ- τὸν, καὶ ποικίλοις καὶ ἐφολκοῖς δελέασι πρᾶν- νειν πει- ρῶνται, παρατιθέντες, ὥς πληροῦν τὴν γαστέρα καὶ θέλγειν τὸν θυμὸν· ὁ δὲ ἄχθεται αὐτοῖς, καὶ ὑπερορᾷ· Τί οὖν ἐκεῖνοι κατασοφίζονται καὶ δρῶσι; Μοῦσαν αὐ- 38b.10 τοῖς προσάγουσιν ἐπιχώριον, καὶ κατὰδουσιν αὐτοὺς ὀργάνῳ τινὶ καὶ τούτῳ συνήθει· καλεῖται δὲ σκινδαψὸς τὸ ὄργανον· ὁ δὲ ὑπέχει τὰ ὦτα καὶ θέλγεται, καὶ ἡ μὲν ὀργὴ πρᾶννεται, ὁ δὲ θυμὸς ὑποστέλλεται τε καὶ θόρνυται, κατὰ μικρὰ δὲ καὶ ἐς τὴν τροφήν ὀρᾷ· εἴτα 38b.15 ἀφεῖται μὲν τῶν δεσμῶν, μένει δὲ τῇ μούσῃ δεδεμένος, καὶ δειπνεῖ προθύμως ἀβρὸς δαιτυμῶν καταδεδεμένος· πόθῳ γὰρ τοῦ μέλους οὐκ ἂν ἔτι ἀποσταίῃ. 38c.1 Idem XIII, 6: Τῶν τεθηραμένων ἐλεφάντων ἰών- ται τὰ τραύματα οἱ Ἰνδοὶ τὸν τρόπον τοῦτον. Καταιο- νοῦσι μὲν αὐτὰ ὕδατι χλιαρῷ, ὥσπερ οὖν τὸ τοῦ Εὐρυ- πύλου παρὰ τῷ καλῷ Ὀμήρῳ ὁ Πάτροκλος· εἴτα μὲν- 38c.5 τοι διαχρίουσι τῷ βουτύρῳ αὐτά· ἐὰν δὲ ἡ βαθέα, τὴν φλεγμονὴν πρᾶννουσιν, ὕεια κρέα, θερμὰ μὲν, ἔναιμα δὲ ἔτι, προσφέροντες καὶ ἐντιθέντες. Τὰς δὲ ὀφθαλμίας θεραπεύουσιν αὐτῶν, βόειον γάλα ἀλεαίνοντες, εἴτα αὐ- τοῖς ἐγγέοντες· οἱ δὲ ἀνοίγουσι τὰ βλέφαρα καὶ ὤφε- 38c.10 λούμενοι ἡδοναί τε καὶ αἰσθάνονται ὥσπερ ἄνθρωποι· καὶ εἰς τοσοῦτον ἐπικλύζουσιν, εἰς ὅσον ἂν ὑποπαύσω- ται λημώντες· μαρτύριον δὲ τοῦ παύσασθαι τὴν ὀφθαλ- μίαν τοῦτό ἐστι. Τὰ δὲ νοσήματα ὅσα αὐτοῖς προσπί- πτει ἄλλως, ὁ μέ-

4.27. MEGASTHENES, *INDICA*

λας οἶνός ἐστιν αὐτοῖς ἄκος· εἰ δὲ μὴ 38c.15 γένοιτο ἐξάντης τοῦ κακοῦ τῷ φαρμάκῳ τῷδε, ἄσωστά οἱ ἐστίν. 39a.1 Strabo XV: Μεγασθένης δὲ περὶ τῶν μυρμήκων οὕτως φησὶν, ὅτι ἐν Δέρδαις, ἔθνει μεγάλῳ τῶν προσεφών καὶ ὀρεινῶν Ἰνδῶν, ὁροπέδιον εἶη τρισχιλίων πῶς τὸν κύ- 39a.5 κλον σταδίων· ὑποκειμένων δὲ τούτῳ χρυσωρυχείων, οἱ μεταλλεύοντες εἶεν μύρμηκες, θηρίων ἀλωπέκων οὐκ ἐλάττους, τάχος ὑπερφυῆς ἔχοντες, καὶ ζῶντες ἀπὸ θή- ρας. Ὀρύττουσι δὲ χειμῶνι τὴν γῆν· σωρεύουσί τε πρὸς τοῖς στομίοις, καθάπερ οἱ ἀσπάλακες· ψῆγμα 39a.10 δ' ἐστὶ χρυσοῦ μικρᾶς ἐψήσεως δεόμενον· τοῦθ' ἵπποζυ- γίοις μετίασιν οἱ πλησιόχωροι λάθρα· φανερώς γὰρ δια- μάχονται, καὶ διώκουσι φεύγοντας· καταλαβόντες δὲ

διαχρῶνται καὶ αὐτοὺς καὶ τὰ ὑποζύγια. Πρὸς δὲ τὸ λαθεῖν κρέα θήρεια προστιθέασιν κατὰ μέρος· περισπας- 39a.15 θέντων δ' ἀναιροῦνται τὸ ψῆγμα, καὶ τῷ τυχόντι τῶν ἐμπόρων ἀργὸν διατίθενται, χωνεύειν οὐκ εἰδότες. 39b.1 Arrianus Ind. c. 5, 4: Μεγασθένης δὲ καὶ ἀτρεκέας εἶναι ὑπὲρ τῶν μυρμήκων τὸν λόγον ἱστορεῖ, τούτους εἶναι τοὺς τὸν χρυσὸν ὀρύσσοντας, οὐκ αὐτοῦ τοῦ χρυ- σοῦ ἕνεκα, ἀλλὰ φύσι γὰρ κατὰ τῆς γῆς ὀρύσσουσιν, ἵνα 39b.5 φωλεύοιεν· καθάπερ οἱ ἡμέτεροι οἱ μικροὶ μύρμηκες ὀλί- γον τῆς γῆς ὀρύσσουσιν· (6) ἐκείνους δὲ, εἶναι γὰρ πέκων μέζοντας, πρὸς λόγον τοῦ μεγέθους σφῶν καὶ τὴν γῆν ὀρύσσειν· τὴν δὲ γῆν χρυσίτιν εἶναι, καὶ ἀπὸ ταύτης γίνεσθαι Ἰνδοῖσι τὸν χρυσόν. (7) Ἀλλὰ Μεγασθένης 39b.10 ἀκοὴν ἀπηγέεται. 40.1 Strabo XV.: Περὶ δὲ τῶν φιλοσόφων λέγων (sc. <Μεγασθένης>) τοὺς μὲν ὀρεινοὺς αὐτῶν φησὶν ὑμνητὰς εἶναι τοῦ Διονύσου, δεικνύντας τεκμήρια τὴν ἀγρίαν ἄμπελον παρὰ μόνοις αὐτοῖς φυομένην καὶ 40.5 κιττὸν καὶ δάφνην καὶ μυρρίνην καὶ πύξον καὶ ἄλλα τῶν ἀειθαλῶν, ὧν μηδὲν εἶναι πέραν τοῦ Εὐφράτου, πλὴν ἐν παραδείσοις σπάνια καὶ μετὰ πολλῆς ἐπιμε- λείας σωζόμενα. Διονυσιακὸν δὲ καὶ τὸ σινδονοφορεῖν καὶ τὸ μιτροῦσθαι καὶ μυροῦσθαι καὶ βάπτεσθαι ἄνθινά 40.10 καὶ τοὺς βασιλέας κωδωνοφορεῖσθαι καὶ τυμπανίζεσθαι κατὰ τὰς ἐξόδους. Τοὺς δὲ πεδιασίους τὸν Ἡρακλέα τιμᾶν. [Ταῦτα μὲν οὖν μυθώδη καὶ ὑπὸ πολλῶν ἐλεγ- χόμενα, καὶ μάλιστα [τὰ] περὶ τῆς ἀμπέλου καὶ τοῦ οἴνου, πέραν γὰρ τοῦ Εὐφράτου καὶ τῆς Ἀρμενίας ἐστὶ πολλή· 40.15 καὶ ἡ Μεσοποταμία ὅλη καὶ ἡ Μηδία ἐξῆς μέχρι καὶ Περσίδος καὶ Καρμανίας· τούτων δὲ τῶν ἐθνῶν ἐκάστου πολὺ μέρος εὐάμπελον καὶ εὖοινον λέγεται.] Ἄλλην δὲ διαίρεσιν ποιεῖται περὶ τῶν φιλοσόφων, δύο γένη φάσκων, ὧν τοὺς μὲν Βραχμᾶνας καλεῖ, τοὺς δὲ 40.20 Σαρμᾶνας. Τοὺς μὲν οὖν Βραχμᾶ- νας εὐδοκιμεῖν μᾶλλον, μᾶλλον γὰρ καὶ ὁμολογεῖν ἐν τοῖς δόγμασιν· ἤδη δ' εὐθὺς καὶ κυομένους ἔχειν ἐπιμελητὰς, λογίους ἄνδρας· οὓς προσιόντας λόγον μὲν ἐπάδειν δο- κεῖν καὶ τὴν μητέρα καὶ τὸν κύομενον εἰς εὐτεκνίαν· τὸ 40.25 δ' ἀληθές, σωφρονικὰς τινας παραινήσεις καὶ ὑποθή- κας διδόναι· τὰς δ' ἥδιστα ἀκροωμένας, μᾶλλον εὐτέκνους εἶναι νομίζεσθαι. Μετὰ δὲ τὴν γένεσιν ἄλλους καὶ ἄλλους διαδέχεσθαι τὴν ἐπιμέλειαν, αἰετὶ τῆς μείζονος ἡλικίας χαριεστέρων τυγχανούσης διδασκάλων. Διατρίβειν δὲ 40.30 τοὺς φιλοσόφους ἐν ἄλ- σει πρὸ τῆς πόλεως, ὑπὸ περιβόλῳ συμμέτρῳ, λιτῶς ζῶντας ἐν στιβάσι καὶ δοραῖς,

CHAPTER 4. HELLENISTIC GREEK SOURCES

ἄπε- χομένους ἐμψύχων καὶ ἀφροδισίων, ἀκρωμένους λόγων σπουδαίων, μεταδιδόν-
τας καὶ τοῖς ἐθέλουσι· τὸν δ' ἀκρο- ώμενον οὔτε λαλῆσαι θέμις, οὔτε χρέμψασθαι,
ἀλλ' 40.35 οὐδὲ πτύσαι· ἢ ἐκβάλλεσθαι τῆς συνουσίας τὴν ἡμέραν ἐκείνην, ὡς ἀκο-
λασταίνοντα. Ἔτη δ' ἑπτὰ καὶ τριά- κοντα οὕτως ζήσαντα ἀναχωρεῖν εἰς τὴν ἑαυτοῦ
κτῆσιν ἕκαστον, καὶ ζῆν ἀδεῶς καὶ ἀνειμένως μᾶλλον, σινδοно- φοροῦντα καὶ χρυ-
σοφοροῦντα μετρίως ἐν ταῖς χερσὶ 40.40 καὶ τοῖς ὤσι, προσφερόμενον σάρκας τῶν
μὴ πρὸς τὴν χρεῖαν συνεργῶν ζώων, δριμέων καὶ ἀρτυτῶν ἀπεχόμε- νον· γαμεῖν δ'
ὅτι πλείστας εἰς πολυτεκνίαν· ἐκ πολλῶν γὰρ καὶ τὰ σπουδαῖα πλείω γίνεσθαι ἄν-
ἀδούλοις οὔσι τε τὴν ἐκ τέκνων ὑπηρεσίαν ἐγγυτάτω οὔσαν πλείω 40.45 δεῖν παρα-
σκευάζεσθαι. Ταῖς δὲ γυναιξὶ ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τοὺς Βραχμᾶνας· εἰ
μὲν μοχθηραὶ γένοιντο, ἵνα μὴ τι τῶν οὐ θεμιτῶν ἐκφέρειεν εἰς τοὺς βεβήλους, εἰ δὲ
σπουδαῖαι, μὴ καταλείποιεν αὐτούς· οὐδένα γὰρ ἡδονῆς καὶ πόνου καταφρονοῦντα,
ὡς δ' αὖ- 40.50 τως ζωῆς καὶ θανάτου, ἐθέλιν ὑφ' ἐτέρῳ εἶναι· τοιοῦτον δ' εἶναι τὸν
σπουδαῖον καὶ τὴν σπουδαίαν. Πλείστους δ' αὐτοῖς εἶναι λόγους περὶ θανάτου· νο-
μίζειν γὰρ δὴ τὸν μὲν ἐνθάδε βίον ὡς ἂν ἀκμὴν κυομέ- νων εἶναι· τὸν δὲ θάνατον γέ-
νεσιν εἰς τὸν ὄντως βίον καὶ 40.55 τὸν εὐδαίμονα τοῖς φιλοσοφήσασιν· διὸ τῇ ἀσκήσει
πλεί- στη χρῆσθαι πρὸς τὸ ἐτοιμοθάνατον· ἀγαθὸν δὲ ἢ κα- κὸν μηδὲν εἶναι τῶν συμ-
βαινόντων ἀνθρώποις· οὐ γὰρ ἂν τοῖς αὐτοῖς τοὺς μὲν ἄχθεσθαι, τοὺς δὲ χαίρειν, ἐνυ-
πνιδεῖς ὑπολήψεις ἔχοντας, καὶ τοὺς αὐτοὺς τοῖς αὐτοῖς 40.60 τοτὲ μὲν ἄχθεσθαι,
τοτὲ δ' αὖ χαίρειν μεταβαλλομέ- νους. Τὰ δὲ περὶ φύσιν, τὰ μὲν εὐήθειαν ἐμφαίνειν
φησὶν· ἐν ἔργοις γὰρ αὐτοὺς κρείττους ἢ λόγοις εἶναι, διὰ μύθων τὰ πολλὰ πιστου-
μένους· περὶ πολλῶν δὲ τοῖς Ἑλλήσιν ὁμοδοξεῖν· ὅτι γὰρ γενητὸς ὁ κό- 40.65 σμος
καὶ φθαρτὸς, λέγειν κάκείνους, καὶ ὅτι σφαιροειδής· ὃ τε διοικῶν αὐτὸν καὶ ποιῶν
θεὸς δι' ὅλου διαπεφοί- τηκεν αὐτοῦ· ἀρχαὶ δὲ τῶν μὲν συμπάντων ἕτεραι, τῆς δὲ κο-
σμοποιίας τὸ ὕδωρ· πρὸς δὲ τοῖς τέτταρσι στοι- χείοις πέμπτη τίς ἐστὶ φύσις, ἐξ ἧς ὁ
οὐρανὸς καὶ τὰ 40.70 ἄστρα· γῆ δ' ἐν μέσῳ ἵδρυται τοῦ παντός· καὶ περὶ σπέρματος
δὲ καὶ ψυχῆς ὁμοία λέγεται, καὶ ἄλλα πλείω· παραπλέκουσι δὲ καὶ μύθους, ὥσπερ
καὶ Πλάτων περὶ τε ἀφθαρσίας ψυχῆς, καὶ τῶν καθ' ἑαυτοῦ κρίσεων, καὶ ἄλλα τοιαῦτα.
Περὶ μὲν τῶν Βραχμάνων ταῦτα λέγει. 40.75 Τοὺς δὲ Σαρμᾶνας, τοὺς μὲν ἐντιμοτάτους
Ἵλοβίους φησὶν ὀνομάζεσθαι, ζῶντας ἐν ταῖς ὕλαις ἀπὸ φύλλων καὶ καρπῶν ἀγρίων,
ἐσθῆτας δ' ἔχειν ἀπὸ φλοιῶν δεν-

δρείων, ἀφροδισίων χωρὶς καὶ οἴνου· τοῖς δὲ βασιλεῦσι συνεῖναι, δι' ἀγγέλων πυν-
θανομένοις περὶ τῶν αἰτίων, 40.80 καὶ δι' ἐκείνων θεραπεύουσι καὶ λιτανεύουσι τὸ
θεῖον. Μετὰ δὲ τοὺς Ἵλοβίους δευτερεύειν κατὰ τιμὴν τοὺς ἰατρικοὺς, καὶ ὡς περὶ τὸν
ἄνθρωπον φιλοσόφους, λι- τοὺς μὲν, μὴ ἀγραύλους δὲ, ὀρύζῃ καὶ ἀλφίτοις τρεφο- μέ-
νους, ἃ παρέχειν αὐτοῖς πάντα τὸν αἰτηθέντα καὶ 40.85 ὑποδεξάμενον ξενία· δύνασθαι
δὲ καὶ πολυγόνους ποιεῖν, καὶ ἀρρενογόνους, καὶ θηλυγόνους διὰ φαρμακευτικῆς· τὴν
δὲ ἰατροίαν διὰ σιτίων τὸ πλέον, οὐ διὰ φαρμάκων ἐπιτελεῖσθαι· τῶν φαρμάκων δὲ μά-

4.27. MEGASTHENES, *INDICA*

λίστα εὐδοκιμεῖν τὰ ἐπίχριστα καὶ τὰ καταπλάσματα· τᾶλλα δὲ κα- 40.90 κουργίας πολὺ μετέχειν. Ἀσκεῖν δὲ καὶ τούτους κά- κείνους καρτερίαν, τήν τε ἐν πόνοις καὶ τήν ἐν ταῖς ὑπομοναῖς, ὥστ' ἐφ' ἐνὸς σχήματος ἀκίνητον διατελέσαι τὴν ἡμέραν ὅλην. Ἄλλους δ' εἶναι τοὺς μὲν μαντικούς καὶ ἐπωδοὺς καὶ τῶν περὶ τοὺς κατοικομένους λόγων 40.95 καὶ νομίμων ἐμπείρους, ἐπαιτοῦντας καὶ κατὰ κώμας καὶ πόλεις· τοὺς δὲ χαριεστέρους τῶν καθ' ἑαυτοὺς θρυ- λουμένων, ὅσα δοκεῖ πρὸς εὐσέβειαν καὶ ὁσιότητα· συμφιλοσοφεῖν δ' ἐνίοις καὶ γυναῖκας, ἀπεχομένας καὶ αὐτὰς ἀφροδισίων. 41a.1 Clem. Alex. Strom. I: Μεγασθένης ὁ συγγραφεὺς ὁ Σελεύκῳ τῷ Νικάτορι συμβεβιωκὼς ἐν τῇ τρίτῃ τῶν Ἰνδικῶν ὧδε γράφει· »Ἄπαντα μέντοι τὰ περὶ φύσεως εἰρημένα παρὰ τοῖς 41a.5 ἀρχαίοις λέγεται καὶ παρὰ τοῖς ἔξω τῆς Ἑλλάδος φιλο- σοφοῦσι, τὰ μὲν παρ' Ἰνδοῖς ὑπὸ τῶν Βραχμάνων, τὰ δὲ ἐν τῇ Συρίᾳ ὑπὸ τῶν καλουμένων Ἰουδαίων.» 41b.1 Clemens I. I.: Διττὸν δὲ τούτων τὸ γένος· οἱ μὲν Σαρμᾶναι αὐτῶν, οἱ δὲ Βραχμᾶναι καλούμενοι· καὶ τῶν Σαρμανῶν οἱ Ὑλόβιοι προσαγο- ρευόμενοι οὔτε πόλεις οἰκοῦσιν οὔτε στέγας ἔχουσιν, 41b.5 δένδρων δὲ ἀμφιέννυνται φλοιοῖς, καὶ ἀκρόδρυα σιτοῦν- ται καὶ ὕδωρ ταῖς χερσὶ πίνουσιν· οὐ γάμον, οὐ παιδο- ποίαν ἴσασιν, [ὥσπερ οἱ νῦν Ἑγκρατῆται καλούμενοι, εἰσὶ δὲ τῶν Ἰνδῶν οἱ τοῖς Βούττα πειθόμενοι παραγ- γέλμα- σιν, ὃν δι' ὑπερβολὴν σεμνότητος ὡς θεὸν τετιμή- 41b.10 κασι.] 42.1 Strabo XV: <Με- γασθένης> δ' ἐν μὲν τοῖς φιλοσόφοις οὐκ εἶναι δόγμα φησὶν ἑαυτοὺς ἐξάγειν· τοὺς δὲ ποιοῦντας τοῦτο, νεανικοὺς κρίνεσθαι, τοὺς μὲν σκληροὺς τῇ φύσει φερομένους ἐπὶ πληγὴν ἢ κρημνὸν, 42.5 τοὺς δ' ἀπόνους ἐπὶ βυθὸν, τοὺς δὲ πολυπόνους ἀπαγχο- μένους, τοὺς δὲ πυρώδεις εἰς πῦρ ὠθουμένους, οἷος ἦν καὶ ὁ Κάλανος, ἀκόλαστος ἄν- θρωπος, καὶ ταῖς Ἀλε- ξάνδρου τραπέζαις δεδουλωμένος· τοῦτον μὲν οὖν ψέ- γεσθαι, τὸν δὲ Μάνδανιν ἐπαινεῖσθαι, ὅς τῶν τοῦ Ἀλε- 42.10 ξάνδρου ἀγγέλων καλούντων πρὸς τὸν Διὸς υἱὸν, πειθομένῳ τε δῶρα ἔσεσθαι ὑπισχνουμένων, ἀπει-θοῦντι δὲ κό- λασιν· μήτε ἐκείνον φαίη Διὸς υἱὸν, ὅς γε ἄρχει μηδὲ πολλοστοῦ μέρους τῆς γῆς· μηδὲ αὐτῷ δεῖν τῶν παρ' ἐκείνου δωρεῶν, ᾧ οὐδεὶς κόρος· μήτε 42.15 δὲ ἀπειλῆς εἶ- ναι φόβον, ᾧ ζῶντι μὲν ἀρκοῦσα εἴη τρο- φὸς ἡ Ἰνδική, ἀποθανόντι δὲ ἀπαλλάξαιτο τῆς σαρκὸς ἀπὸ γήρως τετρυχωμένης, μεταστὰς εἰς βελτίω καὶ καθαρώτερον βίον· ὥστ' ἐπαινέσαι τὸν Ἀλέξανδρον καὶ συγχωρῆσαι. 43.1 Arrian. Exp. Alex. VII, 2, 4: Οὐ- κοῦν οὐδὲ Ἀλέξανδρον ἐπιχειρῆσαι βιάσασθαι, γνόντα ἐλεύθερον ὄντα τὸν ἄνδρα· ἀλλὰ Κάλανον γὰρ ἀναπει- σθῆναι τῶν ταύτῃ σοφιστῶν, ὄντινα μάλιστα δὴ αὐτοῦ 43.5 ἀκράτορα Μεγασθένης ἀνέγραψεν· αὐτοὺς τε τοὺς σο- φιστὰς λέγειν κακίζον- τας τὸν Κάλανον, ὅτι ἀπολιπὼν τὴν παρὰ σφίσιν εὐδαιμονίαν, ὁ δὲ δεσπότην ἄλλον ἢ τὸν θεὸν ἐθεράπευε. 43.8

4.28 Hipparchus

4.28.1 About Hipparchus

Hipparchus/hɪˈpɑːrkəs/ of Nicaea, or more correctly Hipparchos (Greek: Ἱππαρχος, Hipparkhos; c. 190 BC – c. 120 BC), was a Greek astronomer, geographer, and mathematician of the Hellenistic period. He is considered the founder of trigonometry but is most famous for his incidental discovery of precession of the equinoxes.²⁵ (From Wikipedia)

4.28.2 Fragmenta geographica

Hipparchus Astron., Geogr., Fragmenta geographica (1431: 002) “The geographical fragments of Hipparchus”, Ed. Dicks, D.R. London: Athlone Press, 1960. Fragment 13, line 3

Strabo, 69 – 70 ἔτι φησὶν ὁ Ἱππαρχος ἐν τῷ δευτέρῳ ὑπομνήματι αὐτὸν τὸν Ἐρατοσθένη διαβάλλειν τὴν τοῦ Πατροκλέους πίστιν ἐκ τῆς πρὸς Μεγασθένη διαφωνίας περὶ τοῦ μήκους τῆς Ἰνδικῆς τοῦ κατὰ τὸ βόρειον πλευρόν, τοῦ μὲν Μεγασθένης λέγοντος σταδίων μυρίων ἑξακισχιλίων, τοῦ δὲ Πατροκλέους χιλίοις λείπειν φαμένου· ἀπὸ γὰρ τινος ἀναγραφῆς σταθμῶν ὀρμηθέντα τοῖς μὲν ἀπιστεῖν διὰ τὴν διαφωνίαν, ἐκείνῃ δὲ προσέχειν.

Hipparchus Astron., Geogr., Fragmenta geographica Fragment 13, line 11

εἰ οὖν διὰ τὴν διαφωνίαν ἐνταῦθα ἄπιστος ὁ Πατροκλῆς, καίτοι παρὰ χιλίους σταδίους τῆς διαφορᾶς οὔσης, πόσω χρηὲς μᾶλλον ἀπιστεῖν ἐν οἷς παρὰ ὀκτακισχιλίους ἢ διαφορὰ ἐστίν, πρὸς δύο καὶ ταῦτα ἄνδρας συμφωνοῦντας ἀλλήλοις, τῶν μὲν λεγόντων τὸ τῆς Ἰνδικῆς πλάτος δισμυρίων σταδίων, τοῦ δὲ μυρίων καὶ διςχιλίων;

Hipparchus Astron., Geogr., Fragmenta geographica Fragment 14, line 3

Strabo, 71 ὥστ’ οὐδ’ ἐκεῖνο εὖ λέγει τὸ ἐπειδὴ οὐκ ἔχομεν λέγειν οὔθ’ ἡμέρας μεγίστης πρὸς τὴν βραχυτάτην λόγον οὔτε γνώμονος πρὸς σκιὰν ἐπὶ τῇ παρωρείᾳ τῇ ἀπὸ Κιλικίας μέχρι Ἰνδῶν, οὐδ’ εἰ ἐπὶ παραλλήλου γραμμῆς ἐστίν ἢ λόξωσις, ἔχομεν εἰπεῖν, ἀλλ’ ἔαν ἀδιόρθωτον, λοξὴν φυλάξαντες, ὥς οἱ ἀρχαῖοι πίνακες παρέχουσι.

Hipparchus Astron., Geogr., Fragmenta geographica Fragment 15, line 2

ὅρα γάρ, εἰ τοῦτο μὲν μὴ κινοίη τις τὸ τὰ ἄκρα τῆς Ἰνδικῆς τὰ μεσημβρινὰ ἀνταίρειν τοῖς κατὰ Μερόην, μηδὲ τὸ διάστημα τὸ ἀπὸ Μερόης ἐπὶ τὸ στόμα τὸ κατὰ τὸ Βυζάντιον, ὅτι ἐστὶ περὶ μυρίου σταδίου καὶ ὀκτακισχιλίου, ποιοίη δὲ τρισμυρίων τὸ ἀπὸ τῶν μεσημβρινῶν Ἰνδῶν μέχρι τῶν ὀρῶν, ὅσα ἂν συμβαίη ἄτοπα.

25. <http://en.wikipedia.org/wiki/Hipparchus>.

4.28. HIPPARCHUS

Hipparchus Astron., Geogr., Fragmenta geographica Fragment 17, line 1

Strabo, 77 νυνὶ μὲν οὖν ὑποθέμενοι τὰ νοτιώτατα τῆς Ἰνδικῆς ἀνταίρειν τοῖς κατὰ Μερόην, ὅπερ εἰρήκασιν πολλοὶ καὶ πεπιστεύκασιν, ἐπεδείξαμεν τὰ συμβαίνοντα ἄτοπα.

Hipparchus Astron., Geogr., Fragmenta geographica Fragment 17, line 14

τὸ μὲν οὖν κατὰ Μερόην κλίμα Φίλωνά τε τὸν συγγράψαντα τὸν εἰς Αἰθιοπίαν πλοῦν ἱστορεῖν, ὅτι πρὸ πέντε καὶ τεσσαράκοντα ἡμερῶν τῆς θερινῆς τροπῆς κατὰ κορυφὴν γίνεται ὁ ἥλιος, λέγειν δὲ καὶ τοὺς λόγους τοῦ γνώμονος πρὸς τε τὰς τροπικὰς σκιάς καὶ τὰς ἡμερινάς, αὐτὸν τε Ἐρατοσθένη συμφωνεῖν ἔγγιστα τῷ Φίλωνι, τὸ δ' ἐν τῇ Ἰνδικῇ κλίμα μηδένα ἱστορεῖν, μηδ' αὐτὸν Ἐρατοσθένη.

Hipparchus Astron., Geogr., Fragmenta geographica Fragment 17, line 18

εἰ δὲ δὴ καὶ αἱ ἄρκτοι ἐκεῖ ἀμφοτέραι, ὥς οἴονται, ἀποκρύπτονται, πιστεύοντες τοῖς περὶ Νέαρχον, μὴ δυνατόν εἶναι ἐπὶ ταύτῃ παραλλήλου κείσθαι τὴν τε Μερόην καὶ τὰ ἄκρα τῆς Ἰνδικῆς.

Hipparchus Astron., Geogr., Fragmenta geographica Fragment 21, line 4

βουλόμενος γὰρ βεβαιοῦν τὸ ἐξ ἀρχῆς, ὅτι οὐ μεταθετέον τὴν Ἰνδικὴν ἐπὶ τὰ νοτιώτερα, ὥσπερ Ἐρατοσθένης ἀξιοῖ, σαφὲς ἂν γενέσθαι τοῦτο μάλιστά φησιν ἐξ ὧν αὐτὸς ἐκεῖνος προφέρεται· τὴν γὰρ τρίτην μερίδα κατὰ τὴν βόρειον πλευρὰν εἰπόντα ἀφορίζεσθαι ὑπὸ τῆς ἀπὸ Κασπίων πυλῶν ἐπὶ τὸν Εὐφράτην γραμμῆς σταδίων μυρίων οὔσης, μετὰ ταῦτα ἐπιφέρειν ὅτι τὸ νότιον πλευρὸν τὸ ἀπὸ Βαβυλῶνος εἰς τοὺς ὅρους τῆς Καρμανίας μικρῶ πλειόνων ἐστὶν ἢ ἐννακισχιλίων, τὸ δὲ πρὸς δύσει πλευρὸν ἀπὸ Θαψάκου παρὰ τὸν Εὐφράτην ἐστὶν εἰς Βαβυλῶνα τετρακισχίλιοι ὀκτακόσιοι στάδιοι, καὶ ἐξῆς ἐπὶ τὰς ἐκβολὰς τρισχίλιοι, τὰ δὲ πρὸς ἄρκτον ἀπὸ Θαψάκου, τὸ μὲν ἀπομεμέτρηται μέχρι χιλίων ἑκατόν, τὸ λοιπὸν δ' οὐκέτι.

Hipparchus Astron., Geogr., Fragmenta geographica Fragment 24, line 17

ὑποθέσεις ταύτας τὴν διὰ Κασπίων πυλῶν μεσημβρινὴν γραμμὴν ἐπὶ τοῦ διὰ Βαβυλῶνος καὶ Σούσων παραλλήλου δυσμικωτέραν ἔχειν τὴν κοινὴν τομὴν τῆς κοινῆς τομῆς τοῦ αὐτοῦ παραλλήλου καὶ τῆς ἀπὸ Κασπίων πυλῶν καθηκούσης εὐθείας ἐπὶ τοὺς ὅρους τοὺς τῆς Καρμανίας καὶ τῆς Περσίδος πλείοσι τῶν τετρακισχιλίων καὶ τετρακοσίων· σχεδὸν δὲ τι πρὸς τὴν διὰ Κασπίων πυλῶν μεσημβρινὴν γραμμὴν ἡμισειαν ὀρθῆς ποιεῖν γωνίαν τὴν διὰ Κασπίων πυλῶν καὶ τῶν ὁρῶν τῆς τε Καρμανίας καὶ τῆς Περσίδος, καὶ νεύειν αὐτὴν ἐπὶ τὰ μέσα τῆς τε μεσημβρίας καὶ τῆς ἡμερινῆς ἀνατολῆς· ταύτῃ δ' εἶναι παράλληλον τὸν Ἰνδὸν ποταμόν, ὥστε καὶ τοῦτον ἀπὸ τῶν ὁρῶν οὐκ ἐπὶ μεσημβρίαν ῥεῖν, ὡς φησιν Ἐρατοσθένης, ἀλλὰ μετὰ ταύτης καὶ τῆς ἡμερινῆς ἀνατολῆς, καθάπερ ἐν τοῖς ἀρχαίοις πίναξι καταγέγραπται.

Hipparchus Astron., Geogr., Fragmenta geographica Fragment 25, line 2

Strabo, 87 χωρὶς δὲ τούτων ἀκεῖνος εἴρηκεν, [φησὶν], ὅτι ῥομβοειδὲς ἐστὶ τὸ σχῆμα τῆς Ἰνδικῆς· καὶ καθάπερ ἡ ἐσωτὴν πλευρὰ παρέσπασται πολὺ πρὸς ἔω, καὶ

CHAPTER 4. HELLENISTIC GREEK SOURCES

μάλιστα τῷ ἐσχάτῳ ἀκρωτηρίῳ, ὃ καὶ πρὸς μεσημβρίαν προπίπτει πλέον παρὰ τὴν ἄλλην ἡίονα, οὕτω καὶ ἡ παρὰ τὸν Ἴνδον πλευρά.

4.29 Nicander

Nicander of Colophon (Νίκανδρος ὁ Κολοφώνιος, 2nd century BC), Greek poet, physician and grammarian, was born at Claros, (Ahmetbeyli, Izmir in modern Turkey), near Colophon, where his family held the hereditary priesthood of Apollo. He flourished under Attalus III of Pergamum. (From Wikipedia²⁶)

Nicander Epic., Theriaca (0022: 001) “Nicander. The poems and poetical fragments”, Ed. Gow, A.S.F., Scholfield, A.F. Cambridge: Cambridge University Press, 1953.

Nicander Epic., Theriaca Line 890

εἰ δέ, σύ γ' ἐκ ποίης ἀβληχρέος ἔγχλοα ρίζαν θηρὸς ἰσαζομένην τμήξαις ἰοειδέι κέντρῳ σκορπίου, ἥε σίδας Ψαμαθίδας, ἃς τε Τράφεια Κῶπαί τε λιμναῖον ὑπεθρέψαντο παρ' ὕδωρ, ἥπερ Σχοινῆός τε ρόος Κνώποιό τε βάλλει, ὅσσα θ' ὑπ' Ἴνδον χεῦμα πολυφλοίσβοιο Χοάσπεω πιστάκι' ἀκρεμόνεσσιν ἀμυγδαλόεντα πέφανται· καυκαλίδας, σὺν δ' αἰθὰ βάλοις φιμώδεα μύρτα, κάρφεά θ' ὀρμίνιοι καὶ ἐκ μαράθου βρυόεντος, εἰρύσιμόν τε καὶ ἀγροτέρου σπερμεῖ' ἐρεβίνθου σὺν χλοεροῖς θάμνοισι βαλῶν βαρυώδεα ποίην.

4.30 Aristophanes of Byzantium

Aristophanes (Greek: Ἀριστοφάνης) of Byzantium (c. 257 BC – c. 185–180 BC) was a Greek scholar, critic and grammarian, particularly renowned for his work in Homeric scholarship, but also for work on other classical authors such as Pindar and Hesiod. Born in Byzantium about 257 BC, he soon moved to Alexandria and studied under Zenodotus, Callimachus, and Dionysius Iambus. He succeeded Eratosthenes as head librarian of the Library of Alexandria at the age of sixty. (From Wikipedia²⁷)

26. <http://en.wikipedia.org/wiki/Nicander>.

27. http://en.wikipedia.org/wiki/Aristophanes_of_Byzantium.

4.30. ARISTOPHANES OF BYZANTIUM

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* (0644: 001) "Excerptorum Constantini de natura animalium libri duo. *Aristophanis historiae animalium epitome*", Ed. Lambros, S.P. Berlin: Reimer, 1885; *Commentaria in Aristotelem Graeca*, suppl. 1.1. Chapter 2, section 46, line 6

Ὅτι τῶν στενῶν ἐπέκεινα, φησί, τῶν συγκλειόντων τὴν Ἀραβίαν καὶ τὴν ἀπέναντι χώραν νῆσοι κεῖνται σποράδες, ταπειναὶ πᾶσαι, μικραὶ τῷ μεγέθει, τὸ πλῆθος ἀμύθητοι, καρπὸν οὐδένα γεννῶσαι πρὸς τὸν βίον, οὔτε ἡμερον οὔτε ἄγριον, ἀπέχουσαι μὲν τῆς εἰρημένης ἡπείρου σταδίους ὡς ἑβδομήκοντα, τετραμμέναι δὲ πρὸς τὸ δοκοῦν πέλαγος παρεκτείνειν τὴν Ἰνδικὴν καὶ Γεδρωσίαν.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 59, line 5

οὗτοι κομῆται μὲν εἰσι καὶ πώγωνας φέρουσιν ἐξαισίους, κύνας δὲ τρέφουσι πολλοὺς καὶ μεγάλους, ὁμοίως τοῖς Ὑρκανοῖς, καὶ τοὺς ἐπιφοιτῶντας αὐτῶν τῇ χώρᾳ Ἰνδικοὺς βόας δι' αὐτῶν θηρῶσι, πλῆθος ἐπιφαινομένους ἀμύθητον ἀπὸ τροπῶν χειμερινῶν ἕως μέσου χειμῶνος· εἴτα καὶ τὰς τῶν κυνῶν θηλείας ἀμέλγοντες τῷ γάλακτι τρέφονται, καὶ ἐξ ἄλλων δὲ θήρας ζώων.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 67, line 1

Εἰσὶ δὲ ἐν τοῖς Ἰνδικοῖς οἱ Πυγμαῖοι καλοῦνται.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 67, line 2

χώρα δ' αὐτῶν πολλὴ μέση ἐν τῇ Ἰνδικῇ καὶ ἄνθρωποι εἰσι μέλανες, ὥσπερ οἱ ἄλλοι Ἰνδοὶ καὶ ὁμόγλωσσοι ἐκείνοις, μικροὶ δὲ κάρτα, καὶ οἱ μακρότατοι αὐτῶν εἰσι πῆχεων δύο, οἱ δὲ πλεῖστοι πῆχεος <ένος> καὶ ἡμίσεος, ἄνδρες καὶ γυναῖκες.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 67, line 16

αὐτοὶ δὲ εἰσι σιμοὶ τε καὶ αἰσχροὶ καὶ οὐδὲν εὐοκότες τοῖς ἄλλοις Ἰνδοῖς.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 91, line 1

πλὴν ἐν Ἰνδοῖς ἐὰν ἄλῳ τέλειος ἐλέφας χαλεπὸς ἐστὶν ἡμερωθῆναι, καὶ τὴν ἐλευθερίαν ποθῶν φονεῖ.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 91, line 4

εἰ δὲ καὶ δεσμοῖς αὐτὸν διαλάβῃς, ἔτι καὶ μᾶλλον εἰς τὸν θυμὸν ἐξάπτεται <καὶ> δουλοσύνην οὐχ ὑπομένει. ἀλλ' Ἰνδοὶ καὶ τροφαῖς κολακεύουσιν αὐτὸν καὶ ποικίλοις δελέασι πράυνειν πειρῶνται.

CHAPTER 4. HELLENISTIC GREEK SOURCES

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 92, line 1

Διώκονται οὖν παρ' Ἰνδῶν ἔνεκεν ὀδόντων, διὸ τοὺς νωδοὺς πρὸ τῆς φάλαγγος ἰστᾶσιν, ὥσπερ ἀπατῶντες ὅτι οὐκ ἔχουσι τὸ ζητούμενον.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 100, line 1

Ἀποτρέπονται δὲ τὴν ἐν Ἰνδοῖς ἄρουραν <τὴν> κεκλημένην Φα- λάκραν καὶ οὐκ ἐσθίουσι.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 101, line 1

Ὅταν μέντοι ὑπὸ Ἰνδῶν ἀναγκάζονται αὐτόρριζα δένδρα ἐκ- σπάσαι, οὐ πρότερον ἐπιχειροῦσι πρὶν διασεῖσαι, εἰ ἄρα ἀνατραπῆναι οἷόν τ' ἐστὶν ἢ μή.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 110, line 10

εἰ μὲν οὖν ἔμελλον τὴν ἐν Ἰνδοῖς αὐτῶν εὐπείθειαν καὶ εὐμαθίαν ἢ τὴν ἐν Αἰθιοπία ἢ τὴν ἐν Λιβύῃ γράφειν, ἴσως καὶ μῦθον ἐδόκουν τινὰ συμπλάσας κομπάζειν, εἴτα ἐπὶ φήμῃ τοῦ θηρίου τῆς φύσεως καταψεύδεσθαι· ὅπερ ἐχρῆν δρᾶν φιλοσοφοῦντα ἄνδρα ἥκιστα καὶ ἀληθείας ἐραστὴν διάπυρον.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 111, line 1

Οἱ Ἰνδοὶ τέλειον μὲν ἐλέφαντα συλλαβεῖν ῥαδίως ἀδυνατοῦσιν (οὔτε γὰρ τοσαῦτα δράσουσιν οὔτε τοσοῖδε παρέσσονται), εἰς δὲ τὰ ἔλη φοιτῶντες τὰ γειτνιώντα τῷ ποταμῷ, εἴτα μέντοι λαμβάνουσιν αὐτῶν τὰ βρέφη.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 113, line 1

Ἐν Ἰνδοῖς, ὡς ἀκούω, ἐλέφας καὶ δράκων ἐστὶν ἔχθιστα.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 115, line 6

οἱ τοίνυν πηρωθέντες τὸν ἕτερον ἐπὶ μετώπου ἐστᾶσι, τῶν λοιπῶν προβαλ- λομένων αὐτούς, ἵνα οἱ μὲν ὑποδέχωνται τὴν πρώτην ὀρμὴν, οἱ δὲ ἀμύνωσιν ἀκεραίῳ τῇ τῶν ὀδόντων ῥώμῃ καὶ ἰσοπαλεῖ, ἴσως δὲ τῶν Ἰνδῶν καὶ κατα- φιλοσοφοῦντες καὶ ἐπιδεικνύντες αὐτοῖς ὅτι ἄρα οὐχ ὑπὲρ μεγάλου τοῦ ἄθλου κινδυνεύοντες ἦκουσι.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 117, line 1

Πῶρου τοῦ Ἰνδῶν βασιλέως ὁ ἐλέφας ἐν τῇ πρὸς Ἀλέξανδρον μάχῃ τετρωμένου πολλὰ ἡσυχῇ καὶ μετὰ φειδοῦς τῇ προβοσκίδι ἐξήρει τὰ ἀκόντια, καὶ μέντοι καὶ αὐτὸς τετρωμένος πολλὰ οὐ πρότερον εἶξε, πρὶν ἢ συνιέναι, ὅτι ἄρα ὁ δεσπότης αὐτῷ [ὅτι] διὰ τὴν ροὴν τοῦ αἵματος τὴν πολλὴν παρεῖται καὶ ἐκθνήσκει.

4.30. ARISTOPHANES OF BYZANTIUM

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 124, line 7

ταύτη τοίνυν ἡ τοῦ τρέφοντος αὐτὸν γυνὴ παιδίον ἔτυχε τεκοῦσα πρὸ ἡμερῶν τριάκοντα καὶ παρακατέθετο φωνῇ τῇ Ἰνδῶν, ἧς ἀκούουσιν ἐλέφαντες.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 125, line 6

καὶ τοῦτο μὲν Ἰνδικὸν τὸ ἔργον, ἐκεῖθεν δὲ ἐξεφοίτησε δεῦρο· ἀκούω δὲ καὶ ἐπὶ Τόπου Ῥωμαίων βασιλεύοντος, ἀνδρὸς καλοῦ καὶ ἀγαθοῦ, ἐν τῇ Ῥώμῃ ταῦτό γεγονέναι.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 126, line 1

Τῶν τεθηραμένων ἐλεφάντων ἰῶνται τὰ τραύματα οἱ Ἰνδοὶ τὸν τρόπον τοῦτον.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 127, line 14

κατασπείρει δὲ καὶ τοῦ χώρου ἔνθα αὐλίζεται τῶν ἀνθέων πολλά, ἡδυσμένον αἰρεῖσθαι γλιχόμενος ὕπνον. Ἰνδοὶ δὲ ἐλέφαντες ἦσαν ἄρα πηχῶν ἐννέα τὸ ὕψος, πέντε δὲ τὸ εὖρος.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 128, line 1

Τὸν Ἰνδῶν βασιλέα προϊόντα ἐπὶ δίκας προσκυνεῖ ὁ ἐλέφας πρῶτος, δεδιδαγμένος τοῦτο, καὶ μάλα γε δρῶν μνημόνως τε καὶ εὐπειθῶς αὐτό.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 128, line 10

τέσσαρες δὲ καὶ εἴκοσι τῷ βασιλεῖ φρουροὶ παραμένουσιν ἐλέφαντες ἐκ διαδοχῆς, ὥσπερ οὖν οἱ φύλακες οἱ λαμπροί, καὶ αὐτοῖς παιδεύμα τὴν φρουρὰν οὐ κατανυστάζειν· διδάσκονται γὰρ σοφίᾳ τινὶ Ἰνδικῇ καὶ τοῦτο.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 132, line 1

Ὅτι ἡ τῶν Ἰνδῶν γῇ τοὺς ἐλέφαντας ἔχει τοὺς μεγίστους καὶ ὑπερφουεστάτους, ὥς ἐκ τῶν ὀδόντων δῆλον τῶν ἐκεῖθεν κομιζομένων, καὶ δὴ καὶ τοὺς ταυρελέφαντας λεγομένους.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 156, line 1

Λέοντες δὲ ἐν Ἰνδοῖς οὐ γίνονται μέγιστοι.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 196, line 3

αἱ δὲ Ὑρκανοὶ κύνες λεοντό- ποδές εἰσιν, εὐστερνοὶ καὶ εὐτράχηλοι, βρυχοειδὲς ὑλακτοῦσαι καὶ πρὸς λέοντας μαχόμεναι· ἀπὸ δὲ Ἰνδῶν εἰς Ὑρκανίαν τὸ γένος ἦλθεν.

CHAPTER 4. HELLENISTIC GREEK SOURCES

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 205, line 1

Ἐν δὲ τοῖς Ἰνδικοῖς κύνες εἰσὶ μέγιστοι πάσης γῆς· καὶ πρὸς λέοντας ἕτεροι μὲν κύνες οὐ τολμῶσι προσιέναι, οἱ δὲ Ἰνδικοὶ κύνες ὁμόσε χωροῦσι, καὶ μάχονται αὐτοῖς, καὶ πολλὰ κακὰ κύων Ἰνδικὸς λέοντι παρασχὼν ἡσσάται ὑπὸ λέοντος.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 205, line 5

ἤδη μέντοι τινὰ εἶδον λέοντα ὑπὸ κυνὸς Ἰνδικοῦ διαφθαρέντα ἐν θήρᾳ.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 269, line 1

Εἰσὶ γε μὴν κατὰ τὴν Ἰνδίαν παρδάλεις ξανθαὶ τε καὶ κυαναὶ καὶ μέλαιναι καὶ λευκαί, πάσας δὲ γραμμαὶ τινες εὐκυκλοὶ τε καὶ μέλαιναι περιβάλλουσιν.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 271, line 2

ἄνθρωπος γὰρ Ἰνδὸς διὰ Γάζης, φησί, τῆς ἐμῆς διῆλθε, δύο θήρας τοιούσδε κομίζων δῶρον τῷ βασιλεῖ· Ἀναστάσιος δὲ οὗτος ἦν· καὶ ἦσαν μέγεθος μὲν κατὰ κάμηλον, τὸ δέρμα δὲ ἀτεχνῶς πάρδαλις· εὐρεῖα χηλή, [πόδες, μέγεθος μὲν κατὰ κάμηλον] πόδες μακροί, ἥσσονες δὲ οἱ ὀπίσθιοι καὶ ὑποκλάζειν ἄρα δοκοῦντες.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 273, line 8

καὶ κυνὶ δὲ Ἰνδῷ τίγρις καὶ ἵπποι τόνδε τὸν τρόπον ὄνοις συνῆλθον.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 278, line 1

Ἡ καμηλοπάρδαλις παρ' Ἰνδοῖς ἐστὶ μάλιστα γινομένη· ἐστὶ δὲ τὰ μὲν ἄλλα ἔλαφος μεγίστη <εἰς> καμήλου ὕψος ἀφικνουμένη, διαφέρει δὲ τῷ τε ἄκერως εἶναι καὶ τὸν αὐχένα μήκιστον καὶ ὑπὲρ τὴν ἀναλογίαν τοῦ λοιποῦ σώματος ἔχειν εἰς ὕψος ἀν-ορθούμενον, καὶ τὴν δορὰν ἅπασαν ἀπὸ κεφαλῆς ἄκρας ἕως ποδῶν ἐσχάτων παρδά-λει μάλιστα τῇ ποικιλίᾳ παρεμφερεστάτην, καὶ τοὺς ἔμπροσθεν πόδας τῶν ὀπισθίων ὑψηλοτέρους.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 280, line 1

Ὅτι τοὺς πάνθηρας ἐν Ἰνδίᾳ θηρεύουσι τίγρεις.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 282, line 1

Καὶ ἄλλος δὲ πάνθηρ ἐστὶν ἐν Ἰνδοῖς μύρου κατάπλεως· ὅς γε ἡνίκα αὐτὸν ὁ λιμὸς αἰρεῖ, τοῦ φωλεοῦ πρόεισι, καὶ ξυνέρχεται τοῖς θηρίοις· τὰ δὲ τῇ ὁσμῇ κηλούμενα ἡδέως τούτῳ συνομιλεῖ· πρὸς δὲ καὶ ἡρέμα θέλγων ἄγει πρὸς τὴν εὐνὴν, καὶ αὐτὰ συλλαμβάνων ἐσθίει.

4.30. ARISTOPHANES OF BYZANTIUM

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 365, line 2

καὶ ἄλλο δέ τι μυῶν γένος τῇ τῶν Ἰνδῶν ἐντρέφεται γῇ, ὧν ἡδίστη μὲν πνοὴ τοῦ σώματος ἔξεισι, τὸ χρῆμα δὲ περιμάχητόν ἐστι τοῖς πολίταις· τούτου γὰρ ἔνεκα καὶ νεκρὸν ἂν ἴδοις μὴν ἐσθῆτι † πλομίου φιλοτίμως καθαπτόμενον.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 467, line 3

ἀμέλει τοι καὶ Ἰνδοὶ μακρὰν ἀνύοντες τρίβον καθάπερ ὁδηγοῖς ταύταις ἑαυτοὺς ἐπιτρέψαντες εἶτα τὴν χρυσῖτιν ἐκεῖθεν τῶν μυρμήκων ἀποσυλῶσι γῆν.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 474, line 1

Ἐν Ἰνδοῖς ταπίδες γίνονται κάλλισται καὶ ποικιλώταται ἐκ τῶν ἐρίων ὧν αἱ κάμηλοι φέρουσιν [ἐξ αὐτῶν] ἐπὶ <τε> τῆς κεφαλῆς καὶ ἐπὶ τῶν μηρῶν ἐπὶ τε τοῦ ἄλλου σώματος παντός.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 474, line 4

καὶ οὐ βέβαπται· παντο- δαπὰ δὲ ἄνθη τῶν ἐρίων φύουσιν αἱ κ<άμη>λοι αἱ Ἰνδικαὶ πλὴν πορφυροειδοῦς καὶ πρασίνου καὶ φοι<νι>κίνου, τὰ δ' ἄλλα ἔχουσιν ἐρίων χρώματα αὐτοφυῆ αἱ κάμ<η>λοι.> αἱ μὲν γὰρ σφόδρα λευκὰ φέρουσι τὰ ἔρια αὐτόθι, αἱ δὲ σφόδ<ρα μέ>λανα καὶ μαλακά, αἱ δὲ κυάνεα, αἱ δὲ ὥσπερ ὄνου τὴν χρ<όαν>, αἱ δὲ πέλια, αἱ δὲ πυρρά, αἱ δὲ κροκοειδῆ, αἱ δὲ ἀτρέμας ὑπόχλωρα· ὥς δὲ τὸ σύμπαν εἰπεῖν, ἔρια παντοδαπὰ φύουσιν Ἰνδικαὶ κάμηλοι πλὴν τῶν εἰρημένων χρωμάτων.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 474, line 15

οἶμαι δὲ ὅτι οὐδαμοῦ γῆς γίνονται παρομοίας φύσεως, οὐδὲ ζῶα ποικιλώτερα καὶ ὀρθότερα ἔχουσι ταπίδες † ἢ ἐν Ἰνδοῖς τὰ ἐκ τῶν καμήλων ποιοῦσιν ἔρια.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 474, line 17

ἄγουσι δὲ καὶ εἰς Πέρσας τούτων τῶν ταπίδων οἱ ἔμποροι [καὶ] οἱ Βάκτριοι καὶ οἱ ἄλλοι οἱ ἐμπορευόμενοι εἰς τὴν Ἰνδικὴν γῆν ἐπὶ τῶν καμήλων, καὶ πωλοῦσι τὰς τοιαύτας διαγεγραμμένας ταπίδας μάλα τιμίας, καὶ περὶ πολλοῦ αὐτὰς ποι- οῦνται οἱ Πέρσαι, καὶ ὁ Ἰνδῶν βασιλεὺς δῶρα πέμπει τῷ Περσῶν βασιλεῖ τούτων τῶν ταπίδων.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 474, line 20

εἰσὶ δὲ καὶ ἀπὸ τῶν προβάτων ταπίδες ἐν τοῖς Ἰνδοῖς γινόμεναι, οἷα περ ἐν Αἰγύπτῳ καὶ Σάρδεσι ποιοῦνται, καὶ βάπτουσι κάκεῖνα καὶ ποικίλλουσιν, ἀλλ' οὐδὲν ὁμοιά εἰσι ταῖς ἐκ τῶν καμήλων ταπίσι γι- νομέναις.

CHAPTER 4. HELLENISTIC GREEK SOURCES

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 503, line 3

ἐπεπίστευτο δὲ πρὸ τοῦδε τοῦ ζώου τῆς Ἰνδῶν μόνης φωνῆς ἐπαίειν τοὺς ἐλάφους.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 518, line 1

Ὅτι τὰ ἐν Ἰνδοῖς πρόβατα οὐράς πήχεως λέγει Κτησίας ἔχειν.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 539, line 2

ἐν Ἰνδοῖς δὲ Κωῦθὰ τις κώμη λέγεται, καὶ ταῖς αἰξὶ ταῖς <ἐπιχω>ρί<ο>ις οἱ νομεῖς ἰχθύας ξηροὺς παραβάλλουσιν ὡς χιλόν.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 544, line 1

Προβατεῖται <δὲ Ἰ>νδῶν ὅποια μαθεῖν ἄξιον.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 544, line 4

τὰς αἰγας [δὲ] καὶ τὰς οἷς ὄνων <τῶν μ>εγίστων μείζονας ἀκούω καὶ ἀποκύνει τέτταρα ἐκάστην· μεί<ω γε μὴν> τῶν τριῶν οὔτε αἶξ Ἰνδικὴ οὔτ' ἂν οἷς ποτὲ τέκοι.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 553, line 1

Ἔεται Ἰνδῶν ἡ γῆ δ<ιὰ τοῦ ἥρος μέλιτι> ὑγρῷ καὶ ἔτι πλέον ἡ Πραισίων χώρα, ὅπερ οὖν ἐμπ<ίπ>τον <ταῖς πό>αις καὶ ταῖς τῶν ἐλείων καλάμων κόμαις, νομάς τοῖς <βουσί> καὶ τοῖς προβάτοις παρέχει θαυμαστάς, καὶ τὰ μὲν ζ<ῶα ἐστιᾶ>ται τήνδε τὴν ἡδίστην τροφήν· μάλιστα γὰρ ἐνταῦθα οἱ νο<μεῖς ἄγους>ιν αὐτά, ἔνθα καὶ μᾶλλον ἡ δρόσος ἡ γλυκεῖα κάθηται πε<σοῦσα, ἀντεφεστιᾷ δὲ καὶ τὰ ζῶα τοὺς νομέας· ἀμέλγουσι γὰρ περιγλύκιστον γάλα, καὶ οὐ δέονται ἀναμίξαι αὐτῷ μέλι, ὅπερ δρῶσιν Ἕλληνες.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 556, line 1

Τὰ πρόβατα τῶν Ἰνδῶν αἶ τε αἰγες μεί<ζονες ὄνων τῶν μεγίστων εἰσὶ καὶ <τίκτει ἐκά>στη οἷς καὶ αἶξ ὡς ἐπὶ τὸ πολὺ· τριῶν δὲ <οὔτε τις οἷς οὔτε αἶξ> ἐλάσσω τίκτει· αἱ δὲ πλεῖσται τέ<ς>σαρα.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 572, line 2

Ἦς οὔτε ἡμερός ἐστιν οὔτε ἄγριος ἐν τῇ Ἰνδικῇ ὅλως γῆ, οὐδ' ἂν φάγοι Ἰνδῶν οὐδεὶς ὑὸς κρέας οὐδέν περ μᾶλλον ἢ ἀνθρώπου.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 597, line 1

4.31. CALLISTHENES

Οἱ δὲ Ἄραβες οἱ πρὸς τῷ ὄρει τῆς Ἰνδικῆς ὄντες ὑψαύχενοί εἰσι καὶ ποδώκεις, ὀξεῖς καὶ κούφως πηδῶντες, γοργοὶ τὸ βλέμμα, πρὸς τὸ καῦμα μὴ ἀπαγορεύοντες, ἵπποφυρίας γέμοντες ἀληθῶς.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 612, line 1

Ἴππους μονοκέρους γῆ Ἰνδικὴ τίκτει.

Aristophanes Gramm., *Aristophanis historiae animalium epitome subjunctis Aeliani Timothei aliorumque eclogis* Chapter 2, section 623, line 1

Ἴππον δὲ ἄρα Ἰνδὸν κατασχεῖν καὶ ἀνακροῦσαι προπηδῶντα καὶ ἐκθέοντα οὐ παντὸς ἦν, ἀλλὰ τῶν ἐκ παιδὸς ἱππεΐαις πεπαιδευμένων.

4.31 Callisthenes

Callisthenes of Olynthus (in Greek *Καλλισθένης*; ca. 360–328 BC) was a Greek historian. He was the son of Hero (niece of Aristotle), the daughter of Proxenus of Atarneus and Arimneste, which made him the great nephew of Aristotle by his sister Arimneste. They first met when Aristotle tutored Alexander the Great. Through his great-uncle's influence, he was later appointed to attend Alexander the Great on his Asiatic expedition as a professional historian.

Fate of Callisthenes

During the first years of Alexander's campaign in Asia, Callisthenes showered praises upon the Macedonian conqueror. As the king and army penetrated further into Asia, however, Callisthenes' tone began to change. He began to sharply criticize Alexander's adoption of Persian customs, with special scorn for Alexander's growing desire that those who presented themselves before him perform the servile ceremony of proskynesis. Callisthenes was later implicated in a treasonous conspiracy and thrown into prison, where he died from torture or disease.

His death was commemorated in a special treatise (Callisthenes or a Treatise on Grief) by his friend Theophrastus, whose acquaintance he made during a visit to Athens. There are nevertheless several different accounts of how he was executed. Crucifixion is the method suggested by Ptolemy, but Chares of Mytilene and Aristobulos agree that he died of natural causes while in prison.[1] Writings of Callisthenes

CHAPTER 4. HELLENISTIC GREEK SOURCES

Callisthenes wrote an account of Alexander's expedition up to the time of his own execution, a history of Greece from the Peace of Antalcidas (387) to the Phocian war (357), a history of the Phocian war, and other works, all of which have perished. However, his account of Alexander's expedition was preserved long enough to be mined as a direct or indirect source for other histories that have survived. Polybius scolds Callisthenes for his poor descriptions of the battles of Alexander.[2]

A quantity of the more legendary material coalesced into a text known as the Alexander Romance, the basis of all the Alexander legends of the Middle Ages, originated during the time of the Ptolemies, but in its present form belongs to the 3rd century AD. Its author is usually known as pseudo-Callisthenes, although in the Latin translation by Julius Valerius Alexander Polemius (beginning of the 4th century) it is ascribed to a certain Aesopus; Aristotle, Antisthenes, Onesicritus and Arrian have also been credited with the authorship.

There are also Syrian, Armenian and Slavonic versions, in addition to four Greek versions (two in prose and two in verse) in the Middle Ages (see Krumbacher, *Geschichte der byzantinischen Literatur*, 1897, p. 849). Valerius's translation was completely superseded by that of Leo, arch-priest of Naples in the 10th century, the so-called *Historia de Preliis*. (From Wikipedia²⁸)

Callisthenes Hist., Testimonia (0534: 001) "FGrH #124". Volume-Jacoby'-T 2b,124,T, fragment 7, line 74

... ἀποθανεῖν δὲ αὐτὸν οἱ μὲν ὑπ' Ἀλεξάνδρου κρεμασθέντα λέγουσιν (Ptolem. 138 F 17), οἱ δὲ ἐν πέδαις δεδεμένον καὶ νοσήσαντα (Aristob. 139 F 33). Χάρης (125 F 15) δὲ μετὰ τὴν σύλληψιν ἑπτὰ μῆνας φυλάττεσθαι δεδεμένον, ὥς ἐν τῷ συνεδρίῳ κριθεῖη παρόντος Ἀριστοτέλους, ἐν αἷς δὲ ἡμέραις Ἀλέξανδρος ἐν Μαλλοῖς Ὀξυδράκαις ἐτρώθη περὶ τὴν Ἰνδίαν, ἀποθανεῖν ὑπέρπαχυν γενόμενον καὶ φθειριάσαντα.

4.32 Duris of Samos

Duris of Samos (Greek Δούρις); c. 350 BC – after 281 BC) was a Greek historian and was at some period tyrant of Samos.

Writings

28. <http://en.wikipedia.org/wiki/Callisthenes>

4.32. DURIS OF SAMOS

Duris was the author of a narrative history of events in Greece and Macedonia from the battle of Leuctra (371 BC) down to the death of Lysimachus. This work, like all his others, is lost; over thirty fragments are known through quotations by other authors, including Plutarch. It was continued in the Histories of Phylarchus. Other works by Duris included a life of Agathocles of Syracuse, which was a source for books 19–21 of the Historical Library of Diodorus Siculus. Duris also wrote historical annals of Samos arranged according to the lists of the priests of Hera; and a number of treatises on literary and artistic subjects. List of Works

For the surviving fragments see the editions by Müller and Jacoby.

Histories (also listed as Macedonica and Hellenica; 33 fragments) On Agathocles (also listed as Libyca; 13 fragments) Annals of Samos (22 fragments) On Laws (2 fragments) On Games (4 fragments) On Tragedy (and perhaps On Euripides and Sophocles; 2 fragments) On Painters (2 fragments) On Sculpture (1 fragment) (From Wikipedia²⁹)

Duris Hist., Fragmenta (1339: 005) “FHG 2”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 71, line 2

Etym. M. v. Θώραξ: Δοῦρις ὁ Σάμιος ἐν τῷ Περὶ νόμων φησὶν, ὅτι Διόνυσος ἐπιστρατεύσας Ἰνδοῖς καὶ μὴ δυνάμενος αὐτοὺς χειρώσασθαι κρατῆρα οἴνου πληρώσας πρὸ τῆς χώρας αὐτῶν ἔθηκεν· οἱ δὲ ἐμφορηθέντες τοῦ πόματος, ἀσυνήθεις ὄντες, οὕτως ἐχειρώθησαν μεθυσθέντες.

29. <http://en.wikipedia.org/wiki/Duris>

Chapter 5

Roman empire, Greek and Latin sources

Contents

2.1	Dionysius Chalcus	5
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5.1 Eutropius / Paeanii translatio

Flavius Eutropius was an Ancient Roman historian who flourished in the latter half of the 4th century. He held the office of secretary (*magister memoriae*) at Constantinople, accompanied the Emperor Julian (361–363) on his expedition against the Persians (363), and was alive during the reign of Valens (364–378), to whom he dedicates his *Breviarium historiae Romanae* and where his history ends.

The *Breviarium historiae Romanae* is a complete compendium, in ten books, of Roman history from the foundation of the city to the accession of Valens. It was compiled with considerable care from the best accessible authorities, and is written generally with impartiality, and in a clear and simple style. Although the Latin in some instances differs from that of the purest models, the work was for a long time a favorite elementary school-book. Its independent value is small, but it sometimes fills a gap left by the more authoritative records. For the early parts of his work, Eutropius depended upon an epitome of Livy; for the later parts, he used the now lost *Enmannsche*

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Kaisergeschichte. The Breviarium was enlarged and continued down to the time of Justinian by Paulus Diaconus; the work of the latter was in turn enlarged by Landolfus Sagax (c. 1000), and taken down to the time of the emperor Leo the Armenian (813–820) in the Historia Miscella.

Of the Greek translations by Paeanius (around 380) and Capito Lycius (6th century), the version of the former is extant in an almost complete state. The best edition of Eutropius is by H. Droysen (1879), containing the Greek version and the enlarged editions of Paulus Diaconus and Landolfus. There are numerous English editions and translations.

Paeanius was a late Roman Empire historian, author of a translation into Greek language of the Latin Breviarium historiae Romanae, the historical work of Eutropius.

The Breviarium was completed by Eutropius within 369: Paeanius' translation appeared before 380. The Breviarium was a compendium of ancient Roman history, used both as a textbook in schools and as a fast course on Roman history for the higher social classes (it was dedicated to Emperor Valens): Paeanius' translation allowed Greek-speaking people to have a graceful version of this compendium. (From Wikipedia¹)

Eutropius Hist., Breviarium ab urbe condita (Paeanii translatio) (2236: 001) “Παιανίου μετάφρασις εἰς τὴν τοῦ Εὐτροπίου Ῥωμαϊκὴν ἱστορίαν”, Ed. Lambros, S.P., 1912; Νέος Ἑλληνομνήμων 9. Book 7, chapter 10, line 1

Πρὸς αὐτὸν καὶ Ἰνδοὶ πρεσβεῖαν ἔστειλαν, οὕτω πρότερον τὴν Ῥωμαϊκὴν βασιλείαν οὐδὲ ἀκοῇ δεδεγμένοι.

Eutropius Hist., Breviarium ab urbe condita (Paeanii translatio) Book 8, chapter 3, line 9

Μεσσηνίους τε μάχῃ νικήσας κτῆμά τε καὶ τούτους αὐτῷ ποιησάμενος, ἄχρις αὐτῶν ἐχώρησεν Ἰνδῶν καὶ τῆς Ἐρυθρᾶς καλουμένης θαλάσσης.

Eutropius Hist., Breviarium ab urbe condita (Paeanii translatio) Book 8, chapter 3, line 14

Πρῶτος καὶ τὴν Ἀραβίαν ἐπαρχίαν ἐποίησε στόλον τε ἐγκατέστησε κατὰ τὴν Ἐρυθρὰν θάλασσαν, ὥστε αὐτῷ καὶ διὰ θαλάττης ἐξεῖναι πολιορκεῖν Ἰνδοῦς.

5.2 Longus

1. http://en.wikipedia.org/wiki/Eutropius_%28historian%29

5.3. PSEUDO-APOLLODORUS

Longus, sometimes Longos (Greek: Λόγγος), was the author of an ancient Greek novel or romance, *Daphnis and Chloe*. Very little is known of his life, and it is assumed that he lived on the isle of Lesbos (setting for *Daphnis and Chloe*) during the 2nd century AD

It has been suggested[by whom?] that the name Longus is merely a misinterpretation of the last word of *Daphnis and Chloe*'s title *Λεσβιακῶν ἐρωτικῶν λόγοι* ("story of a Lesbian romance", "Lesbian" for "from Lesbos island") in the Florentine manuscript; Seiler[citation needed] also observes that the best manuscript begins and ends with *λόγου* (not *λόγγου*) *ποιμενικῶν*. If his name was really Longus, he was probably a freedman of some Roman family which bore that name as a cognomen. (From Wikipedia²)

Longus *Scr. Erot., Daphnis et Chloe* (0561: 001) "Longus. Pastorales (*Daphnis et Chloé*)", Ed. Dalmeyda, G. Paris: Les Belles Lettres, 1934, Repr. 1971. Book 4, chapter 3, section 2, line 3

Εἶχε δὲ καὶ ἔνδοθεν ὁ νεὼς Διονυσιακὰς γραφάς· Σεμέλην τίκτουσαν, Ἀριάδνην καθεύδουσαν, Λυκοῦργον δεδεμένον, Πενθέα διαιρούμενον· ἐπῆσαν καὶ Ἴνδοι νικῶμενοι καὶ Τυρρηνοὶ μεταμορφούμενοι· πανταχοῦ Σάτυροι <πατοῦντες>, πανταχοῦ Βάκχαι χορεύουσαι· οὐδὲ ὁ Πᾶν ἡμέλητο· ἐκαθέζετο δὲ καὶ αὐτὸς συρίζων ἐπὶ πέτρας, ὅμοιος ἐνδιδόντι κοινὸν μέλος καὶ τοῖς πατοῦσι καὶ ταῖς χορευούσαις.

5.3 Pseudo-Apollodorus

The *Bibliotheca* (Greek: Βιβλιοθήκη, *Bibliothēkē*, "library") is an ancient Greek compendium of myths and heroic legends, arranged in three books. It was known traditionally as the Library of Apollodorus, but the attribution is now regarded as false. The *Bibliotheca* has been called "the most valuable mythographical work that has come down from ancient times".[1] An epigram recorded by Photius expressed its purpose:

It has the following not ungraceful epigram: 'Draw your knowledge of the past from me and read the ancient tales of learned lore. Look neither at the page of Homer, nor of elegy, nor tragic muse, nor epic strain. Seek not the vaunted verse of the cycle; but look in me and you will find in me all that the world contains'.[2]

2. <http://en.wikipedia.org/wiki/Longus>

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

The brief and unadorned accounts of myth in the Bibliotheca have led some commentators to suggest that even its complete sections are an epitome of a lost work.

Pseudo-Apollodorus

A certain "Apollodorus" is indicated as author on some surviving manuscripts (Diller 1983). This Apollodorus has been mistakenly identified with Apollodorus of Athens (born c. 180 BC), a student of Aristarchus of Samothrace, mainly as it is known—from references in the minor scholia on Homer—that Apollodorus of Athens did leave a similar comprehensive repertory on mythology, in the form of a verse chronicle. The text that we[who?] possess, however, cites a Roman author: Castor the Annalist, a contemporary of Cicero in the 1st century BC. The mistaken attribution was made by scholars from Photius onwards.[citation needed] Since for chronological reasons Apollodorus of Athens could not have written the book, the author of the Bibliotheca is conventionally called the "Pseudo-Apollodorus" by those wishing to be scrupulously correct. Traditional references simply instance "the Library and Epitome".

One of his many sources was the Tragodoumena (Subjects of Tragedies) a 4th-century B.C. analysis of the myths in Greek tragedies by Asclepiades of Tragilus,[3] the first known Greek mythographic compilation.[4] (From Wikipedia³)

Pseudo-Apollodorus Myth., Bibliotheca (sub nomine Apollodori) (0548: 001) "Apollodori bibliotheca. Pediasimi libellus de duodecim Herculis laboribus", Ed. Wagner, R. Leipzig: Teubner, 1894; Mythographi Graeci 1. Chapter 1, section 147, line 6

ἀλλ' οὗτος μὲν πολλῶν κρατήσας βαρβάρων τὴν ὑφ' ἑαυτὸν χώραν ἅπασαν Μηδίαν ἐκάλεσε, καὶ στρατευόμενος ἐπὶ Ἰνδοὺς ἀπέθανε· Μήδεια δὲ εἰς Κόλχους ἦλθεν ἄγνωστος, καὶ καταλαβοῦσα Αἰήτην ὑπὸ τοῦ ἀδελφοῦ Πέρσου τῆς βασιλείας ἐστερημένον, κτείνασα τοῦτον τῷ πατρὶ τὴν βασιλείαν ἀποκατέστησεν.

Pseudo-Apollodorus Myth., Bibliotheca (sub nomine Apollodori) Chapter 3, section 34, line 1

καὶ τὸ μὲν πρῶτον Πρωτεὺς αὐτὸν ὑποδέχεται βασιλεὺς Αἰγυπτίων, αὐτῷ δὲ εἰς Κύβηλα τῆς Φρυγίας ἀφικνεῖται, κάκεῖ καθαρθεὶς ὑπὸ Ῥέας καὶ τὰς τελετὰς ἐκμαθὼν, καὶ λαβὼν παρ' ἐκείνης τὴν στολὴν, [ἐπὶ Ἰνδοὺς] διὰ τῆς Θράκης ἡπείγετο.

3. <http://en.wikipedia.org/wiki/Pseudo-Apollodorus>

5.4. *PERIPLUS MARIS ERYTHRAEI*

Pseudo-Apollodorus Myth., Bibliotheca (sub nomine Apollodori) Chapter 3, section 36, line 1

διελθὼν δὲ Θράκην [καὶ τὴν Ἰνδικὴν ἅπασαν, στήλας ἐκεῖ στήσας] ἤκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἠνάγκασε καταλιπούσας τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι.

5.4 *Periplus Maris Erythraei*

The Periplus of the Erythraean Sea or Periplus of the Red Sea (Greek: *Περίπλους τῆς Ἐρυθρᾶς Θαλάσσης*, Latin: *Periplus Maris Erythraei*) is a Greco-Roman periplus, written in Greek, describing navigation and trading opportunities from Roman Egyptian ports like Berenice along the coast of the Red Sea, and others along Northeast Africa and the Indian subcontinent. The text has been ascribed to different dates between the 1st and 3rd centuries AD, but a mid-1st century date is now the most commonly accepted. Although the author is unknown, it is clearly a firsthand description by someone familiar with the area and is nearly unique in providing accurate insights into what the ancient world knew about the lands around the Indian Ocean.

Although Erythraean Sea (Greek: *Ἐρυθρά Θάλασσα*) literally means "Red Sea", to the Greeks it included the Indian Ocean and the Persian Gulf.

Overview 17th century map depicting the locations of the Periplus of the Erythraean Sea.

The work consists of 66 chapters, most of them about the length of a long paragraph in English. For instance, the short Chapter 9 reads in its entirety:

"From Malao (Berbera) it is two courses to the mart of Moundou, where ships anchor more safely by an island lying very close to the land. The imports to this are as aforesaid [Chapter 8 mentions iron, gold, silver, drinking cups, etc.], and from it likewise are exported the same goods [Chapter 8 mentions myrrh, douaka, makeir, and slaves], and fragrant gum called mokrotou (cf. Sanskrit makaranda). The inhabitants who trade here are more peaceful."

In many cases, the description of places is sufficiently accurate to identify their present locations; for others, there is considerable debate. For instance, a "Rhapta" is mentioned as the farthest market down the African coast of

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

"Azania", but there are at least five locations matching the description, ranging from Tanga to south of the Rufiji River delta. The description of the Indian coast mentions the Ganges River clearly, yet after that is somewhat garbled, describing China as a "great inland city Thina" that is a source of raw silk.

The Periplus says that a direct sailing route from the Red Sea to India across the open ocean was discovered by Hippalus (1st century BC).

Many trade goods are mentioned in the Periplus, but some of the words naming trade goods are seen nowhere else in ancient literature, and so we can only guess as to what they might be. For example, one trade good mentioned is "lakkos chromatinos". The name lakkos appears nowhere else in ancient Greek or Roman literature. The name re-surfaces in late medieval Latin as lacca, borrowed from medieval Arabic lakk in turn borrowed from Sanskrit lakh, meaning lac i.e. a red-colored resin native to India used as a lacquer and used also as a red colorant.[1] Some other named trade goods remain obscure.

The Periplus text derives from a Byzantine 10th-century manuscript in minuscule hand, contained in the collections of the University Library Heidelberg (CPG 398: 40v-54v), and a copy of it dating from the 14th or 15th century in the British Museum (B.M. Add 19391 9r-12r). In the 10th-century manuscript, the text is attributed to Arrian, probably for no deeper reason than that the manuscript was adjacent to the Periplus Ponti Euxini written by him. The Periplus was edited by Sigmund Gelen (Zikmund Hruby z Jeleni of Prague)[2] and first published in a modern edition by Hieronymus Froben in 1533. This edition was corrupt and full of errors but served for later editions for three centuries until the rediscovery of the 10th century Heidelberg manuscript which was taken to Rome during the Thirty Years War (1618-1648), then to Paris under Napoleon, and finally returned to Heidelberg in 1816.[3] Date/Authorship

One historical analysis, published by Schoff in 1912, narrowed the date of the text to 60 A. D.[4] Though narrowing the date down, from 1912, to a single year roughly 2000 years earlier might be considered remarkable by modern standards, a date of 60 A. D. nevertheless remains in perfect agreement with present day estimates of in the middle of the 1st century. Schoff additionally provides an historical analysis as to the text's original authorship[5] and arrives at the conclusion that the author must have been a "Greek in Egypt, a Roman subject,"[6] and by Schoff's calculations this would be during the

5.4. *PERIPLUS MARIS ERYTHRAEI*

time of Tiberius Claudius Balbilus (who coincidentally also was an Egyptian Greek).

John Hill maintains that the "Periplus can now be confidently dated to between 40 and 70 CE and, probably, between CE 40 and 50." [7]

Schoff continues by noting that the author could not have been "a highly educated man" as "is evident from his frequent confusion of Greek and Latin words and his clumsy and sometimes ungrammatical constructions." [8] Because of "the absence of any account of the journey up the Nile and across the desert from Coptos," [8] Schoff prefers to pinpoint the author's residence to "Berenice rather than Alexandria." [8] Though Schoff is unclear about which "Berenice" he is referring to and several possibilities exist for "Berenice", it is actually Berenice Troglodytica which is documented, discussed at length and vividly described within the periplus text itself. [9]

One peculiarity noted by Schoff while translating from the original Greek version is that "the text is so vague and uncertain that [the author] seems rather to be quoting from someone else, unless indeed much of this part of the work has been lost in copying." [8] Opone (Somalia) Main article: Hafun

Ras Hafun in northern Somalia is believed to be the location of the ancient trade center of Opone. Ancient Egyptian, Roman and Persian Gulf pottery has been recovered from the site by an archaeological team from the University of Michigan. Opone is in the thirteenth entry of the Periplus of the Erythraean Sea, which in part states:

"And then, after sailing four hundred stadia along a promontory, toward which place the current also draws you, there is another market-town called Opone, into which the same things are imported as those already mentioned, and in it the greatest quantity of cinnamon is produced, (the arebo and moto), and slaves of the better sort, which are brought to Egypt in increasing numbers; and a great quantity of tortoiseshell, better than that found elsewhere." —Periplus of the Erythraean Sea, Chap.13 [10]

In ancient times, Opone operated as a port of call for merchants from Phoenicia, Egypt, Greece, Persia, Yemen, Nabataea, Azania, the Roman Empire and elsewhere, as it possessed a strategic location along the coastal route from Azania to the Red Sea. Merchants from as far afield as Indonesia and Malaysia passed through Opone, trading spices, silks and other goods, before departing south for Azania or north to Yemen or Egypt on the trade routes that spanned the length of the Indian Ocean's rim. As early as 50 AD, Opone

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

was well-known as a center for the cinnamon trade, along with the trading of cloves and other spices, ivory, exotic animal skins and incense. Malao (Somalia) Main article: Berbera

The ancient port city of Malao, situated in present-day Berbera in north-western Somalia, is also mentioned in the Periplus:

"After Avalites there is another market-town, better than this, called Malao, distant a sail of about eight hundred stadia. The anchorage is an open roadstead, sheltered by a spit running out from the east. Here the natives are more peaceable. There are imported into this place the things already mentioned, and many tunics, cloaks from Arsinoe, dressed and dyed; drinking-cups, sheets of soft copper in small quantity, iron, and gold and silver coin, not much. There are exported from these places myrrh, a little frankincense, (that known as far-side), the harder cinnamon, duaca, Indian copal and macir, which are imported into Arabia; and slaves, but rarely." —Periplus of the Erythraean Sea, Chap.8[10]

Aksum Empire (Eritrea and Ethiopia) Main article: Kingdom of Aksum
Coins of king Endybis, 227-235 AD. British Museum. The left one reads in Greek "AXWMITW BACIAEYC", "King of Axum". The right one reads in Greek: ENΔΥΒΙΚ BACIAETC, "King Endybis".

Aksum is mentioned in the Periplus as an important market place for ivory, which was exported throughout the ancient world:

"From that place to the city of the people called Auxumites there is a five days' journey more; to that place all the ivory is brought from the country beyond the Nile through the district called Cyeneum, and thence to Adulis." —Periplus of the Erythraean Sea, Chap.4

According to the Periplus, the ruler of Aksum in the 1st century AD was Zoscales, who, besides ruling in Aksum also held under his sway two harbours on the Red Sea: Adulis (near Massawa) and Avalites (Assab). He is also said to have been familiar with Greek literature:

"These places, from the Calf-Eaters to the other Berber country, are governed by Zoscales; who is miserly in his ways and always striving for more, but otherwise upright, and acquainted with Greek literature." —Periplus of the Erythraean Sea, Chap.5[10]

Himyarite kingdom and Saba (Arabia) Main article: Himyarite Kingdom
Main article: Sheba Coin of the Himyarite Kingdom, southern coast of the

5.4. *PERIPLUS MARIS ERYTHRAEI*

Arabian Peninsula, in which stopped ships between Egypt and India passed. This is an imitation of a coin of Augustus. 1st Century AD.

Ships from Himyar regularly traveled the East African coast. The Periplus of the Erythraean Sea describes the trading empire of Himyar and Saba, regrouped under a single ruler Charibael (Karab Il Watar Yuhan'em II), who is said to have been on friendly terms with Rome:

"23. And after nine days more there is Saphar, the metropolis, in which lives Charibael, lawful king of two tribes, the Homerites and those living next to them, called the Sabaites; through continual embassies and gifts, he is a friend of the Emperors." —Periplus of the Erythraean Sea, Paragraph 23.[10]

Frankincense kingdom (Hadramaut)

The Frankincense kingdom is described further east along the southern coast of the Arabian Peninsula, with the harbour of Cana (South Arabic Qana, modern Bir Ali in Hadramaut). The ruler of this kingdom is named Eleazus, or Eleazar, thought to correspond to King Iliaz Yalit I:

"27. After Eudaemon Arabia there is a continuous length of coast, and a bay extending two thousand stadia or more, along which there are Nomads and Fish-Eaters living in villages; just beyond the cape projecting from this bay there is another market-town by the shore, Cana, of the Kingdom of Eleazus, the Frankincense Country; and facing it there are two desert islands, one called Island of Birds, the other Dome Island, one hundred and twenty stadia from Cana. Inland from this place lies the metropolis Sabbathath, in which the King lives. All the frankincense produced in the country is brought by camels to that place to be stored, and to Cana on rafts held up by inflated skins after the manner of the country, and in boats. And this place has a trade also with the far-side ports, with Barygaza and Scythia and Ommana and the neighboring coast of Persia." —Periplus of the Erythraean Sea, Chap 27

Rhapta (Tanzania - or Mozambique?)

Recent research by the Tanzanian archaeologist Felix Chami has uncovered extensive remains of Roman trade items near the mouth of the Rufiji River and the nearby Mafia island, and makes a strong case that the ancient port of Rhapta was situated on the banks of the Rufiji River just south of Dar es Salaam.

The Periplus informs us that:

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

"Two runs beyond this island [Menuthias = Zanzibar?] comes the very last port of trade on the coast of Azania, called Rhapta ["sewn"], a name derived from the aforementioned sewn boats, where there are great quantities of ivory and tortoise shell." [11]

Chami summarizes the evidence for Rhapta's location as follows:

"The actual location of the Azanian capital, Rhapta, remains unknown. However, archaeological indicators reported above suggest that it was located on the coast of Tanzania, in the region of the Rufiji River and Mafia Island. It is in this region where the concentration of Panchaea/Azanian period settlements has been discovered. If the island of Menuthias mentioned in the Periplus was Zanzibar, a short voyage south would land one in the Rufiji region. The 2nd century geographer, Ptolemy, locates Rhapta at latitude 8° south, which is the exact latitude of the Rufiji Delta and Mafia Island. The metropolis was on the mainland about one degree west of the coast near a large river and a bay with the same name. While the river should be regarded as the modern Rufiji River, the bay should definitely be identified with the calm waters between the island of Mafia and the Rufiji area. The peninsula east of Rhapta would have been the northern tip of Mafia Island. The southern part of the bay is protected from the deep sea by numerous deltaic small islets separated from Mafia Island by shallow and narrow channels. To the north the bay is open to the sea and any sailor entering the waters from that direction would feel as if he were entering a bay. Even today the residents identify these waters as a bay, referring to it as a 'female sea', as opposed to the more violent open sea on the other side of the island of Mafia." [12]

In recent years, Felix Chami has found archaeological evidence for extensive Roman trade on Mafia Island and, not far away, on the mainland, near the mouth of the Rufiji River, which he dated to the first few centuries CE. Furthermore, J. Innes Miller points out that Roman coins have been found on Pemba island, just north of Rhapta. [13]

Nevertheless, Carl Peters has argued that Rhapta was near modern-day Quelimane in Mozambique [14], citing the fact that (according to the Periplus) the coastline there ran down towards the southwest. Peters also suggests that the description of the "Pyralaoi" (i.e., the "Fire people") - "situated at the entry to the [Mozambique] Channel" - indicates that they were the inhabitants of the volcanic Comoro Islands. He also maintains that Menuthias (with its abundance of rivers and crocodiles) cannot have been Zanzibar; i.e., Madagascar seems more likely.

5.4. *PERIPLUS MARIS ERYTHRAEI*

Interestingly, the Periplus informs us that Rhapta, was under the firm control of a governor appointed by Arabian king of Musa,[disambiguation needed] taxes were collected, and it was serviced by "merchant craft that they staff mostly with Arab skippers and agents who, through continual intercourse and intermarriage, are familiar with the area and its language." [11]

The Periplus explicitly states that Azania (which included Rhapta) was subject to Charibaël, the king of both the Sabaeans and Homerites in the southwest corner of Arabia. The kingdom is known to have been a Roman ally at this period. Charibaël is stated in the Periplus to be "a friend of the (Roman) emperors, thanks to continuous embassies and gifts" and, therefore, Azania could fairly be described as a vassal or dependency of Rome, just as Zesan is described in the 3rd century Chinese history, the Weilüe.[15][16] Barygaza (India) Main article: Bharuch

Trade with the Indian harbour of Barygaza is described extensively in the Periplus. Nahapana, ruler of the Indo-Scythian Western Satraps is mentioned under the name Nambanus,[17] as ruler of the area around Barigaza:

41. "Beyond the gulf of Baraca is that of Barygaza and the coast of the country of Ariaca, which is the beginning of the Kingdom of Nambanus and of all India. That part of it lying inland and adjoining Scythia is called Abiria, but the coast is called Syrastrène. It is a fertile country, yielding wheat and rice and sesame oil and clarified butter, cotton and the Indian cloths made therefrom, of the coarser sorts. Very many cattle are pastured there, and the men are of great stature and black in color. The metropolis of this country is Minnagara, from which much cotton cloth is brought down to Barygaza." —Periplus of the Erythraean Sea, Chap. 41[10]

Under the Western Satraps, Barigaza was one of the main centers of Roman trade with India. The Periplus describes the many goods exchanged:

49. There are imported into this market-town (Barigaza), wine, Italian preferred, also Laodicea[disambiguation needed]n and Arabian; copper, tin, and lead; coral and topaz; thin clothing and inferior sorts of all kinds; bright-colored girdles a cubit wide; storax, sweet clover, flint glass, realgar, antimony, gold and silver coin, on which there is a profit when exchanged for the money of the country; and ointment, but not very costly and not much. And for the King there are brought into those places very costly vessels of silver, singing boys, beautiful maidens for the harem, fine wines, thin clothing of the finest weaves, and the choicest ointments. There are exported from these places spikenard, costus, bdellium, ivory, agate and carnelian, ly-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

cium, cotton cloth of all kinds, silk cloth, mallow cloth, yarn, long pepper and such other things as are brought here from the various market-towns. Those bound for this market-town from Egypt make the voyage favorably about the month of July, that is Epiphi.” —Periplus of the Erythraean Sea, Chapter 49.[18]

Goods were also brought down in quantity from Ujjain, the capital of the Western Satraps:

48. Inland from this place and to the east, is the city called Ozene, formerly a royal capital; from this place are brought down all things needed for the welfare of the country about Barygaza, and many things for our trade : agate and carnelian, Indian muslins and mallow cloth, and much ordinary cloth. —Periplus of the Erythraean Sea, Chapter 48.[18]

Early Chera, Chola, and early Pandyan kingdoms (India) See also: Chera Dynasty, Early Pandyan Kingdom, Muziris, and Economy of ancient Tamil country

The lost port city of Muziris (Near present day Cochin) in the Chera kingdom, as well as the Early Pandyan Kingdom are mentioned in the Periplus as major centers of trade, pepper and other spices, metal work and semiprecious stones, between Damirica and the Roman Empire.

According to the Periplus, numerous Greek seamen managed an intense trade with Muziris:

Then come Naura (Kannur) and Tyndis, the first markets of Damirica or Limyrike, and then Muziris and Nelcynda, which are now of leading importance. Tyndis is of the Kingdom of Cerobothra; it is a village in plain sight by the sea. Muziris, of the same kingdom, abounds in ships sent there with cargoes from Arabia, and by the Greeks; it is located on a river (River Periyar), distant from Tyndis by river and sea five hundred stadia, and up the river from the shore twenty stadia. Nelcynda is distant from Muziris by river and sea about five hundred stadia, and is of another Kingdom, the Pandian. This place also is situated on a river, about one hundred and twenty stadia from the sea....” —The Periplus of the Erythraean Sea, 53-54

Damirica or Limyrike is Tamilakkam (Tamil தமிழ்நாடு – the “Tamil country”. Further, this area served as a hub for trade with the interior, in the Gangetic plain:

Besides this there are ex-ported great quantities of fine pearls, ivory, silk cloth, spikenard from the Ganges, malabathrum from the places in the in-

5.4. *PERIPLUS MARIS ERYTHRAEI*

terior, transparent stones of all kinds, diamonds and sapphires, and tortoise-shell; that from Chryse Island, and that taken among the islands along the coast of Damirica (Limyrike). They make the voyage to this place in a favorable season who set out from Egypt about the month of July, that is Epiphi. —The Periplus of the Erythraean Sea, 56

Remains of the Indo-Greek kingdom The Periplus explains that coins of the Indo-Greek king Menander I were current in Barigaza.

The Periplus describes numerous Greek buildings and fortifications in Barigaza, although mistakenly attributing them to Alexander the Great, who never went this far south. If true, this account would relate to the remains of the southern expansion of the Indo-Greeks into Gujarat:

”The metropolis of this country is Minnagara, from which much cotton cloth is brought down to Barygaza. In these places there remain even to the present time signs of the expedition of Alexander, such as ancient shrines, walls of forts and great wells.” —Periplus, Chap. 41

The Periplus further testifies to the circulation of Indo-Greek coinage in the region:

”To the present day ancient drachmae are current in Barygaza, coming from this country, bearing inscriptions in Greek letters, and the devices of those who reigned after Alexander, Apollodorus [sic] and Menander.” —Periplus Chap. 47[10]

The Greek city of Alexandria Bucephalous on the Jhelum River is mentioned in the Periplus, as well as in the Roman Peutinger Table:

”The country inland of Barigaza is inhabited by numerous tribes, such as the Arattii, the Arachosii, the Gandaraei and the people of Poclais, in which is Bucephalus Alexandria” —Periplus of the Erythraean Sea, 47[10]

(From Wikipedia⁴)

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei (0071: 001) “Geographi Graeci minores, vol. 1”, Ed. Müller, K. Paris: Didot, 1855, Repr. 1965. Section 6, line 18

Ὅμοιως δὲ καὶ ἀπὸ τῶν ἔσω τόπων τῆς Ἀραβικῆς σίδηρος Ἰνδικὸς καὶ στόμωμα καὶ ὀθόνιον Ἰνδικὸν τὸ πλατύτερον, ἢ λε- γομένη μοναχὴ, καὶ σαγματογῆναι καὶ πε- ριζώματα καὶ καυνάκαι καὶ μολόχιναι καὶ σινδόνες ὀλίγαι καὶ λάκκος χρωμάτινος.

4. http://en.wikipedia.org/wiki/Periplus_Maris_Erythraei

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei
Section 17, line 9

Ἐκφέρεται δὲ ἀπὸ τῶν τόπων ἐλέφας πλεῖστος (ἥσσω δὲ τοῦ Ἀδουλιτι- κοῦ) καὶ ῥινόκερος καὶ χελώνη διάφορος μετὰ τὴν Ἴν- δικὴν καὶ ναύπλιος ὀλίγος.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei
Section 26, line 9

Εὐδαίμων δ' ἐπεκλήθη, πρότερον οὔσα πόλις, ὅτε, μήπω ἀπὸ τῆς Ἰνδικῆς εἰς τὴν Αἴ- γυπτον ἐρχομένων μηδὲ ἀπὸ [τῆς] Αἰγύπτου τολμών- των εἰς τοὺς ἔσω τόπους δι- αίρειν, ἀλλ' ἄχρι ταύτης παραγινομένων, τοὺς παρ' ἀμφοτέρων φόρτους ἀπεδέ- χετο, ὥσπερ Ἀλεξάνδρεια καὶ τῶν ἔξωθεν καὶ τῶν ἀπὸ τῆς Αἰγύπτου φερομένων ἀποδέχε- ται.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei
Section 30, line 15

Οἱ δ' ἐνοικοῦντες αὐτὴν ὀλίγοι κατὰ μίαν πλευ- ρὰν τῆς νήσου τὴν πρὸς ἀπαρ- κτίαν οἰκοῦσι, καθ' ὃ μέρος ἀποβλέπει τὴν ἡπειρον· εἰσὶ δὲ ἐπίξενοι καὶ ἐπίμικτοι Ἀράβων τε καὶ Ἰνδῶν καὶ ἔτι Ἑλλήνων τῶν πρὸς ἐργασίαν ἐκπλεόντων.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei
Section 30, line 24

Γίνεται δὲ ἐν αὐτῇ καὶ κιννάβαρι τὸ λεγόμενον Ἰνδικόν, ἀπὸ τῶν δέν- δρων ὡς δάκρυ συναγόμενον.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei
Section 31, line 6

Συνεχρήσαντο δὲ αὐτῇ καὶ ἀπὸ Μούζα τινὲς καὶ τῶν ἐκπλεόντων ἀπὸ Λιμυρικῆς καὶ Βαρυγάζων ὅσοι κατὰ τύχην εἰς αὐτὴν ἐπιβάλλοντες ὄρουζάν τε καὶ σίτον καὶ ὀθόνην Ἰνδικὴν ἀντικαταλλασσόμενοι καὶ σώματα θηλυκὰ διὰ σπά- νιν ἐκεῖ προχω- ροῦντα, χελώνην ἀντεφορτίζοντο πλεί- στην· νῦν δὲ ὑπὸ τῶν βασιλέων ἡ νῆσος ἐκ- μεμίσθωται καὶ παραφυλάσσεται.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei
Section 36, line 12

Εἰς- φέρεται δὲ ἀπὸ ἐκατέρων τῶν ἐμπορίων εἷς τε Βαρύ- γαζα καὶ εἰς Ἀραβίαν πινικόν, πολὺ μὲν, χεῖρον δὲ τοῦ Ἰνδικοῦ, καὶ πορφύρα καὶ ἱματισμὸς ἐντόπιος καὶ οἶνος καὶ φοῖνιξ πολὺς καὶ χρυσὸς καὶ σώματα.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei
Section 39, line 10

Ἀντιφορτίζεται δὲ κόστος, βδέλλα, λύκιον, νάρδος καὶ καλλεανὸς λίθος καὶ σάπ- φειρος καὶ Σηρικὰ δέρματα καὶ ὀθόνιον καὶ νῆμα Σηρικόν καὶ Ἰνδικόν μέλαν.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei
Section 39, line 11

5.4. PERIPLUS MARIS ERYTHRAEI

Ἀνάγονται δὲ καὶ αὐτοὶ οἱ πλέοντες μετὰ τῶν Ἰνδικῶν * περὶ τὸν Ἰούλιον μῆνα, ὅς ἐστιν Ἐπιφί· δυσεπίβολος μὲν, ἐπιφορώτερος δὲ ἐκείνων καὶ συντομώτερος ὁ πλοῦς.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei Section 41, line 3

Μετὰ δὲ τὸν Βαράκην εὐθύς ἐστιν ὁ Βαρυγάζων κόλπος καὶ ἡ ἡπειρος τῆς Ἀριακῆς χώρας, τῆς Μαμ- βάρου βασιλείας ἀρχὴ καὶ τῆς ὅλης Ἰνδικῆς οὖσα.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei Section 41, line 7

Πολυ- φόρος δὲ ἡ χώρα σίτου καὶ ὀρύζης καὶ ἐλαίου σησαμί- νου καὶ βουτύρου καὶ καρπάσου καὶ τῶν ἐξ αὐτῆς Ἰνδικῶν ὀθονίων τῶν χυδαίων· βουκόλια δὲ ἐν αὐτῇ πλεῖστα καὶ ἄνδρες ὑπερμεγέθεις τῷ σώματι καὶ μέλανεσσι τῇ χροίᾳ.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei Section 45, line 1

Πᾶσα μὲν ἡ Ἰνδικὴ χώρα ποταμοὺς ἔχει πλεί- στους, ἀμπώτεις τε καὶ πλήμας μεγίστας, συναυξομέ- νας ὑπὸ τὴν ἀνατολὴν καὶ τὴν πανσέληνον ἄχρι τριῶν ἡμερῶν, καὶ τοῖς μεταξὺ καταστήμασι τῆς σελήνης ἐλασσουμένας, πολὺ δὲ μᾶλλον ἢ κατὰ Βαρυγάζων, ὥστε αἰφνίδιον τὸν τε βυθὸν ὀρᾶσθαι, καὶ ** τινὰ μέρη τῆς ἡπείρου, ποτὲ δὲ ξηρὰ τὰ πρὸ μικροῦ πλωϊζόμενα, τοὺς τε ποταμοὺς ὑπὸ τὴν εἰσβολὴν τῆς πλήμης, τοῦ πελάγους ὅλου συνωθουμένου, σφοδρότερον ἄνω φέρε- σθαι τοῦ κατὰ φύσιν ρεύ- ματος ἐπὶ πλείστους σταδίους.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei Section 47, line 8

Καὶ Ἀλέξανδρος ὀρμηθεὶς ἀπὸ τῶν μερῶν τούτων ἄχρι τοῦ Γάγγουσι διήλθε, καταλιπὼν τὴν τε Λιμυρικὴν καὶ τὰ νότια τῆς Ἰνδικῆς· ἀφ' οὗ μέχρι νῦν ἐν Βαρυ- γάζοις παλαιαὶ προχωροῦσι δραχμαὶ, γράμμασιν Ἑλ- ληνικοῖς ἐγκεχαράγμενα ἐπίσημα τῶν μετ' Ἀλέξαν- δρον βεβασιλευκότων Ἀπολλοδότου καὶ Μενάνδρου.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei Section 48, line 5

Ἐνὶ δὲ αὐτῇ καὶ ἐξ ἀνατολῆς πόλις λεγομένη Ὀζήνη, ἐν ἣ καὶ τὰ βασιλεια πρότε- ρον ἦν· ἀφ' ἧς πάντα τὰ πρὸς εὐθηνίαν τῆς χώρας εἰς Βαρυγάζα κα- ταφέρεται καὶ τὰ πρὸς ἐμπορίαν τὴν ἡμετέραν, ὀνυχίνη λιθία καὶ μουρρίνη καὶ σινδόνες Ἰνδικαὶ καὶ μολόχιναι καὶ ἱκανὸν χυδαῖον ὀθόνιον.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei Section 57, line 7

Τοῦτον δὲ ὅλον τὸν εἰρημένον περίπλουν ἀπὸ Κανῆς καὶ τῆς Εὐδαίμονος Ἀρα- βίας οἱ μὲν * μικροτέροις πλοίοις περικολπίζοντες ἔπλεον, πρῶτος δὲ Ἴππαλος κυ- βερνήτης, κατανοήσας τὴν θέσιν τῶν ἐμπορίων καὶ τὸ σχῆμα τῆς θαλάσσης, τὸν διὰ πελάγους ἐξεῦρε πλοῦν, ἀφ' οὗ καὶ τοπικῶς ἐκ τοῦ ὠκεανοῦ φυσώντων, κατὰ τὸν και-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ρὸν τῶν παρ' ἡμῖν, ἐτησίῳ ἐν τῷ Ἰνδικῷ πε- λάγει ὁ λιβόνοτος φαίνεται [ἵππαλος] προσονομάζε- σθαι [ἀπὸ τῆς προσηγορίας τοῦ πρώτως ἐξευρηκότος τὸν διάπλουν].

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei
Section 63, line 6

Ποταμὸς δέ ἐστι περὶ αὐτὴν ὁ Γάγγης λε- γόμενος, καὶ αὐτὸς μέγιστος τῶν κατὰ τὴν Ἰνδικήν, ἀπόβασιν τε καὶ ἀνάβασιν τὴν αὐτὴν ἔχων τῷ Νείλῳ, καθ' ὃν καὶ ἐμπό- ριον ἐστὶν ὁμώνυμον τῷ ποταμῷ, ὁ Γάγγης, δι' οὗ φέρεται τό τε μαλάβαθρον καὶ ἡ Γαγγητικὴ νάρδος καὶ πινικὸν καὶ σινδόνες αἱ διαφορώ- ταται, αἱ Γαγγητικαὶ λεγόμεναι.

Periplus Maris Erythraei, Anonymi (Arriani, ut fertur) periplus maris Erythraei
Section 65, line 20

Ἐνθεν τὰ τρία μέρη τοῦ μαλαβάθρου γί- νεται καὶ τότε φέρεται εἰς τὴν Ἰνδικὴν ὑπὸ τῶν κατ- εργαζομένων αὐτά.

5.5 Strabo

Strabo[1] (play /'streibou/; Greek: Στράβων Strabōn; 64/63 BCE – ca. 24 CE), was a Greek geographer, philosopher and historian. (From Wikipedia⁵)

Strabo Geogr., Geographica (0099: 001) “Strabonis geographica, 3 vols.”, Ed. Meineke, A. Leipzig: Teubner, 1877, Repr. 1969. Book Cap, chapter 1, section 15, line 1
IE Τὸ πεντεκαίδεκατον περιέχει Ἰνδίαν καὶ Περσίδα.

Strabo Geogr., Geographica Book Cap, chapter 1, section 16, line 4

Ις Τὸ ἑκκαίδεκατον περιέχει τὴν Ἀσσυρίων χώραν, ἐν ἣ βαβυλῶν καὶ Νίσιβις, πό- λεις μέγιστα, καὶ τὴν Ἀδιαβηνὴν καὶ Μεσοποταμίαν, Συρίαν πᾶσαν, Φοινίκην, Παλαι- στίνην, Ἀραβίαν πᾶσαν καὶ ὅσα τῆς Ἰνδικῆς τῇ Ἀραβίᾳ συνάπτει, καὶ τὴν Σαρακηνῶν, ἣν Σκηνητὴν (leg. Σκηνῖτιν) καλεῖ, καὶ πᾶσαν τὴν παρακειμένην τῇ τε νεκρᾷ θαλάσῃ καὶ τῇ ἐρυθρᾷ.

Strabo Geogr., Geographica Book 1, chapter 1, section 8, line 7

τὸ μὲν γὰρ ἑωθινὸν πλευρόν, τὸ κατὰ τοὺς Ἰνδοὺς, καὶ τὸ ἐσπέριον, τὸ κατὰ τοὺς Ἰβήρας καὶ τοὺς Μαυρουσίους, περιπλεῖ- ται πᾶν ἐπὶ πολὺ τοῦ τε νοτίου μέρους καὶ τοῦ βο- ρείου· τὸ δὲ λειπόμενον ἄπλουν ἡμῖν μέχρι νῦν τῷ μὴ συμμῖξαι μηδένας ἀλλή- λους τῶν ἀντιπεριπλεόντων οὐ πολὺ, εἴ τις συντίθῃσιν ἐκ τῶν παραλλήλων διαστη- μάτων τῶν ἐφικτῶν ἡμῖν.

Strabo Geogr., Geographica Book 1, chapter 1, section 13, line 15

5. <http://en.wikipedia.org/wiki/Strabo>

5.5. STRABO

ὁμοίως δὲ καὶ τὸ παρ' Ἰνδοῖς οἰκεῖν ἢ παρ' Ἰβηρσιν· ὧν τοὺς μὲν ἐφους μάλιστα τοὺς δὲ ἐσπε- ρίους, τρόπον δέ τινα καὶ ἀντίποδας ἀλλήλοις ἴσμεν.

Strabo Geogr., Geographica Book 1, chapter 1, section 16, line 52

ὥστ' οὐκ ἂν εἴη θαυμαστὸν οὐδ' εἰ ἄλλος μὲν Ἰνδοῖς προσήκοι χωρογράφος, ἄλλος δὲ Αἰθίοψιν, ἄλ- λος δὲ Ἑλλησι καὶ Ῥωμαίοις.

Strabo Geogr., Geographica Book 1, chapter 1, section 16, line 54

τί γὰρ ἂν προσήκοι τῷ παρ' Ἰνδοῖς γεωγράφῳ καὶ τὰ κατὰ Βοιωτοὺς οὕτω φράζειν ὥς Ὅμηρος “οἴθ' Ὑρίην ἐνέμοντο καὶ Αὐλίδᾳ πετρῇ- εσσᾶν Σχοῖνόν τε Σκῶλόν τε;

Strabo Geogr., Geographica Book 1, chapter 1, section 16, line 57

ἡμῖν δὲ προσήκει, τὰ δὲ παρ' Ἰνδοῖς οὕτω καὶ τὰ καθ' ἕκαστα οὐκέτι· οὐδὲ γὰρ ἡ χρεία ἐπάγεται· μέτρον δ' αὕτη μάλιστα τῆς τοιαύτης ἐμπειρίας.

Strabo Geogr., Geographica Book 1, chapter 2, section 28, line 5

Μηνύει δὲ καὶ Ἔφορος τὴν παλαιὰν περὶ τῆς Αἰ- θιοπίας δόξαν, ὅς φησιν ἐν τῷ περὶ τῆς Εὐρώπης λόγῳ, τῶν περὶ τὸν οὐρανὸν καὶ τὴν γῆν τόπων εἰς τέτταρα μέρη διηρημένων, τὸ πρὸς τὸν ἀπηλιώτην Ἰν- δοὺς ἔχειν, πρὸς νότον δὲ Αἰθίοπας, πρὸς δύσιν δὲ Κελτούς, πρὸς δὲ βορρᾶν ἄνεμον Σκύθας.

Strabo Geogr., Geographica Book 1, chapter 2, section 31, line 22

οἱ μὲν δὴ πλεῦσαι φήσαντες εἰς τὴν Αἰθιοπίαν οἱ μὲν περίπλουν τῶν διὰ Γαδεύρων μέχρι τῆς Ἰνδικῆς εἰσάγουσιν, ἅμα καὶ τὸν χρόνον τῇ πλάνῃ συνοικει- οῦντες, ὃν φη- σιν ὅτι ὀγδοάτῳ ἔτει ἦλθον, οἱ δὲ διὰ τοῦ ἰσθμοῦ τοῦ κατὰ τὸν Ἀράβιον κόλπον, οἱ δὲ διὰ τῶν διωρύγων τινός.

Strabo Geogr., Geographica Book 1, chapter 2, section 32, line 11

νῇ Δία, ἀλλ' ἢ Ἀραβία προσῆν καὶ τὰ μέχρι τῆς Ἰνδικῆς· τού- των δ' ἡ μὲν εὐδαίμων κέκληται μόνη τῶν ἀπασῶν, τὴν δέ, εἰ καὶ μὴ ὀνομαστὶ καλοῦσιν, οὕτως ὑπολαμ- βάνουσί γε καὶ ἱστοροῦσιν ὡς εὐδαιμονεστάτην.

Strabo Geogr., Geographica Book 1, chapter 2, section 32, line 15

τὴν μὲν οὖν Ἰνδικὴν οὐκ οἶδεν Ὅμηρος (εἰδὼς δὲ ἐμέμνη- το ἄν), τὴν δ' Ἀραβίαν, ἣν εὐδαίμονα προσαγορεύ- ουσιν οἱ νῦν, τότε δ' οὐκ ἦν πλουσία, ἀλλὰ καὶ αὐτὴ ἄπορος καὶ ἡ πολλὴ αὐτῆς σκηνιτῶν ἀνδρῶν· ὀλίγη δ' ἡ ἀρωματοφόρος, δι' ἣν καὶ τοῦτο τοῦνομα εὑρετο ἡ χώρα διὰ τὸ καὶ τὸν φόρτον εἶναι τὸν τοιοῦτον ἐν τοῖς παρ' ἡμῖν σπάνιον καὶ τίμιον.

Strabo Geogr., Geographica Book 1, chapter 2, section 35, line 39

Θεόπομπος δὲ ἐξομολογεῖται φήσας ὅτι καὶ μύθους ἐν ταῖς ἱστορίαις ἐρεῖ, κρεῖττον ἢ ὡς Ἡρόδοτος καὶ Κτησίας καὶ Ἑλλάνικος καὶ οἱ τὰ Ἰνδικὰ συγγρά- ψαντες.

Strabo Geogr., Geographica Book 1, chapter 4, section 5, line 5

ὅτι μὲν γὰρ πλέον ἢ διπλάσιον τὸ γνῶριμον μῆκος ἐστὶ τοῦ γνωρίμου πλάτους, ὁμολο- γοῦσι καὶ οἱ ὕστερον καὶ τῶν παλαιῶν οἱ χαριέστατοι· λέγω δὲ τὸ ἀπὸ τῶν

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ἄκρων τῆς Ἰνδικῆς ἐπὶ τὰ ἄκρα τῆς Ἰβηρίας, τοῦ ἀπ' Αἰθιοπῶν ἕως τοῦ κατὰ Ἰέρνην κύκλου.

Strabo Geogr., Geographica Book 1, chapter 4, section 5, line 10

φησὶ δ' οὖν τὸ μὲν τῆς Ἰνδικῆς μέχρι τοῦ Ἰνδοῦ ποταμοῦ τὸ στενώτατον σταδίων μυρίων ἑξακισχιλίων (τὸ γὰρ ἐπὶ τὰ ἀκρωτήρια τεῖνον τρισχιλίοις εἶναι μεῖζον), τὸ δὲ ἔνθεν ἐπὶ Κασπίους πύλας μυρίων τετρακισχιλίων, εἴτ' ἐπὶ τὸν Εὐφράτην μυρίων, ἐπὶ δὲ τὸν Νεῖλον ἀπὸ τοῦ Εὐφράτου πεντακισχιλίων, ἄλλους δὲ χιλίους καὶ τριακοσίους μέχρι Κανωβικοῦ στόματος, εἴτα μέχρι τῆς Καρχηδόνης μυρίους τρισχιλίους πεντακοσίους, εἴτα μέχρι στηλῶν ὀκτακισχιλίους τοῦλάχιστον· ὑπεραίρειν δὲ τῶν ἑπτὰ

μυριά-

Strabo Geogr., Geographica Book 1, chapter 4, section 6, line 8

.. ὥς οἱ μαθηματικοὶ φασί, κύκλον συνάπτειν, συμβάλλουσιν αὐτὴν ἑαυτῇ, ὥστ' εἰ μὴ τὸ μέγεθος τοῦ Ἀτλαντικοῦ πελάγους ἐκώλυε, καὶ πλεῖν ἡμᾶς ἐκ τῆς Ἰβηρίας εἰς τὴν Ἰνδικὴν διὰ τοῦ αὐτοῦ παραλλήλου, τὸ λοιπὸν μέρος παρὰ τὸ λεχθὲν διάστημα ὑπὲρ τὸ τρίτον μέρος ὃν τοῦ ὅλου κύκλου· εἶπερ ὁ δι' Ἀθηνῶν ἐλάττων ἐστὶν εἴκοσι μυριάδων, ὅπου πεποιήμεθα τὸν εἰρημένον σταδισμὸν ἀπὸ τῆς Ἰνδικῆς εἰς τὴν Ἰβηρίαν.

Strabo Geogr., Geographica Book 1, chapter 4, section 9, line 8

πολλοὺς γὰρ καὶ τῶν Ἑλλήνων εἶναι κακοὺς καὶ τῶν βαρβάρων ἀστεῖους, καθάπερ Ἰνδοὺς καὶ Ἀριανούς, ἔτι δὲ Πωμαίους καὶ Καρχηδονίους οὕτω θαυμαστῶς πολιτευομένους.

Strabo Geogr., Geographica Book 2, chapter 1, section 1, line 7

Ἐν δὲ τῷ τρίτῳ τῶν γεωγραφικῶν καθιστάμενος τὸν τῆς οἰκουμένης πίνακα γραμμῇ τινι διαιρεῖ δίχα ἀπὸ δύσεως ἐπ' ἀνατολὴν παραλλήλῳ τῇ ἰσημερινῇ γραμμῇ, πέρατα δ' αὐτῆς τίθησι πρὸς δύσει μὲν τὰς Ἡρακλείους στήλας, ἐπ' ἀνατολῇ δὲ τὰ ἄκρα καὶ ἔσχατα ὄρη τῶν ἀφοριζόντων ὀρῶν τὴν πρὸς ἄρκτον τῆς Ἰνδικῆς πλευράν.

Strabo Geogr., Geographica Book 2, chapter 1, section 1, line 16

μέχρι μὲν δὴ δεῦρο διὰ τῆς θαλάττης φησὶν εἶναι τὴν λεχθεῖσαν γραμμὴν καὶ τῶν παρακειμένων ἡπείρων (καὶ γὰρ αὐτὴν ὅλην τὴν καθ' ἡμᾶς θάλατταν οὕτως ἐπὶ μῆκος τετάσθαι μέχρι τῆς Κιλικίας), εἴτα ἐπ' εὐθείας πῶς ἐκβάλ-λεσθαι παρ' ὅλην τὴν ὀρεινὴν τοῦ Ταύρου μέχρι τῆς Ἰνδικῆς· τὸν γὰρ Ταῦρον ἐπ' εὐθείας τῇ ἀπὸ στηλῶν θαλάττῃ τεταμένον δίχα τὴν Ἀσίαν διαιρεῖν ὅλην ἐπὶ μῆκος, τὸ μὲν αὐτῆς μέρος βόρειον ποιοῦντα τὸ δὲ νότιον, ὥσθ' ὁμοίως καὶ αὐτὸν ἐπὶ τοῦ δι' Ἀθηνῶν ἰδρῦσθαι παραλλήλου καὶ τὴν ἀπὸ στηλῶν μέχρι δεῦρο θάλατταν.

Strabo Geogr., Geographica Book 2, chapter 1, section 2, line 4

Ταῦτα δ' εἰπὼν οἶεται δεῖν διορθῶσαι τὸν ἀρχαῖον γεωγραφικὸν πίνακα· πολὺ γὰρ ἐπὶ τὰς ἄρκτους παραλλάττειν τὰ ἐωθινὰ μέρη τῶν ὀρῶν κατ' αὐτόν, συνεπισπᾶ-

5.5. STRABO

σθαι δὲ καὶ τὴν Ἰνδικὴν ἀρκτικωτέραν ἢ δεῖ γινομένην.

Strabo Geogr., Geographica Book 2, chapter 1, section 2, line 6

πίστιν δὲ τούτου φέρει μίαν μὲν ταύ- την, ὅτι τὰ τῆς Ἰνδικῆς ἄκρα τὰ μεσημβρινώτατα ὁμο- λογοῦσι πολλοὶ τοῖς κατὰ Μερόην ἀνταίρειν τόποις, ἀπὸ τε τῶν ἀέρων καὶ τῶν οὐρανίων τεκμαιρόμενοι, ἐντεῦθεν δ' ἐπὶ τὰ βορειότατα τῆς Ἰνδικῆς τὰ πρὸς τοῖς Καυκασίοις ὄρεσι Πατροκλῆς, ὁ μάλιστα πιστεύε- σθαι δίκαιος διὰ τε τὸ ἀξίωμα καὶ διὰ τὸ μὴ ιδιώτης εἶναι τῶν γεωγραφικῶν, φησὶ σταδίους μυρίους καὶ πεντακισχιλίους· ἀλλὰ μὴν καὶ τὸ ἀπὸ Μερόης ἐπὶ τὸν δι' Ἀθηνῶν παράλληλον τοσοῦτόν πῶς ἐστὶν ὥστε τῆς Ἰνδικῆς τὰ προσάρκτια μέρη συνάπτοντα τοῖς

Strabo Geogr., Geographica Book 2, chapter 1, section 2, line 15

την, ὅτι τὰ τῆς Ἰνδικῆς ἄκρα τὰ μεσημβρινώτατα ὁμο- λογοῦσι πολλοὶ τοῖς κατὰ Μερόην ἀνταίρειν τόποις, ἀπὸ τε τῶν ἀέρων καὶ τῶν οὐρανίων τεκμαιρόμενοι, ἐντεῦθεν δ' ἐπὶ τὰ βορειότατα τῆς Ἰνδικῆς τὰ πρὸς τοῖς Καυκασίοις ὄρεσι Πατροκλῆς, ὁ μάλιστα πιστεύε- σθαι δίκαιος διὰ τε τὸ ἀξίωμα καὶ διὰ τὸ μὴ ιδιώτης εἶναι τῶν γεωγραφικῶν, φησὶ σταδίους μυρίους καὶ πεντακισχιλίους· ἀλλὰ μὴν καὶ τὸ ἀπὸ Μερόης ἐπὶ τὸν δι' Ἀθηνῶν παράλληλον τοσοῦτόν πῶς ἐστὶν ὥστε τῆς Ἰνδικῆς τὰ προσάρκτια μέρη συνάπτοντα τοῖς Καυκασίοις ὄρεσιν εἰς τοῦτον τελευτᾶν τὸν κύκλον.

Strabo Geogr., Geographica Book 2, chapter 1, section 3, line 14

ἀπὸ δὲ Μερόης ἐπὶ τὸν Ἑλ- λήσποντον οὐ πλείους εἰσὶ τῶν μυρίων καὶ ὀκτακισχιλίων σταδίων, ὅσοι καὶ ἀπὸ τοῦ μεσημβρινοῦ πλευροῦ τῆς Ἰνδικῆς πρὸς τὰ περὶ τοὺς Βακτρίους μέρη, πρὸς- τεθέντων τρισχιλίων τοῖς μυρίοις καὶ πεντακισχι- λίοις, ὧν οἱ μὲν τοῦ πλάτους ἦσαν τῶν ὁρῶν οἱ δὲ τῆς Ἰνδικῆς.

Strabo Geogr., Geographica Book 2, chapter 1, section 5, line 5

τίνες οὖν ἦσαν οἱ φάσκοντες τὰ μεσημβρινὰ ἄκρα τῆς Ἰνδικῆς ἀνταίρειν τοῖς κατὰ Μερόην;

Strabo Geogr., Geographica Book 2, chapter 1, section 7, line 4

Ἔτι φησὶν ὁ Ἱππαρχος ἐν τῷ δευτέρῳ ὑπομνήματι αὐτὸν τὸν Ἐρατοσθένη διαβάλλειν τὴν τοῦ Πατρο- κλέους πίστιν ἐκ τῆς πρὸς Μεγασθένη διαφωνίας περὶ τοῦ μήκους τῆς Ἰνδικῆς τοῦ κατὰ τὸ βόρειον πλευρόν, τοῦ μὲν Μεγασθένους λέγοντος σταδίων μυρίων ἑξακισ- χιλίων, τοῦ δὲ Πατροκλέους χιλίοις λείπειν φαμένον· ἀπὸ γάρ τινος ἀναγραφῆς σταθμῶν ὀρμηθέντα τοῖς μὲν ἀπιστεῖν διὰ τὴν διαφωνίαν, ἐκείνη δὲ προσέχειν.

Strabo Geogr., Geographica Book 2, chapter 1, section 7, line 13

εἰ οὖν διὰ τὴν διαφωνίαν ἐνταῦθα ἄπιστος ὁ Πατροκλῆς, καίτοι παρὰ χιλίους σταδίους τῆς διαφορᾶς οὔσης, πόσῳ χρή μᾶλλον ἀπιστεῖν ἐν οἷς παρὰ ὀκτακισχιλίους ἢ διαφορὰ ἐστὶ, πρὸς δύο καὶ ταῦτα ἄνδρας συμφω- νοῦντας ἀλλήλοις, τῶν μὲν λεγόντων τὸ τῆς Ἰνδικῆς πλάτος διςμυρίων σταδίων, τοῦ δὲ μυρίων καὶ δις- χιλίων;

Strabo Geogr., Geographica Book 2, chapter 1, section 9, line 1

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Ἄπαντες μὲν τοίνυν οἱ περὶ τῆς Ἰνδικῆς γράψαν-τες ὡς ἐπὶ τὸ πολὺ ψευδολόγοι γεγόνασι, καθ' ὑπερ-βολὴν δὲ Δηίμαχος, τὰ δὲ δεύτερα λέγει Μεγασθένης, Ὀνησίκρι-τος δὲ καὶ Νέαρχος καὶ ἄλλοι τοιοῦτοι παρα-ψελλίζοντες ἤδη.

Strabo Geogr., Geographica Book 2, chapter 1, section 11, line 15

ὥστ' οὐδ' ἐκεῖνο εὖ λέγει τὸ “ἐπειδὴ οὐκ ἔχομεν λέγειν οὐθ' ἡμέρας με-“γίστης πρὸς τὴν βραχυτάτην λόγον οὔτε γνώμονος “πρὸς σκιάν ἐπὶ τῇ παρωρείᾳ τῇ ἀπὸ Κιλικίας μέχρι “Ἰνδῶν, οὐδ' εἰ ἐπὶ παραλλήλου γραμμῆς ἐστὶν ἡ λό-“ξωσις ἔχομεν εἰπεῖν, ἀλλ' ἔαν ἀδιόρθωτον, λοξὴν φυ-“λάξαντες, ὡς οἱ ἀρχαῖοι πίνακες παρέχουσι.

Strabo Geogr., Geographica Book 2, chapter 1, section 12, line 3

ὅρα γάρ, εἰ τοῦτο μὲν μὴ κινοίη τις τὸ τὰ ἄκρα τῆς Ἰν-δικῆς τὰ μεσημβρινὰ ἀν-ταίρειν τοῖς κατὰ Μερόην, μηδὲ τὸ διάστημα τὸ ἀπὸ Μερόης ἐπὶ τὸ στόμα τὸ κατὰ τὸ Βυζάντιον, ὅτι ἐστὶ περὶ μυρίους σταδίου καὶ ὀκτα-κισχιλίους, ποιοίη δὲ τρισμυρίων τὸ ἀπὸ τῶν μεσημ-βρινῶν Ἰνδῶν μέχρι τῶν ὀρῶν, ὅσα ἂν συμβαίη ἄτοπα.

Strabo Geogr., Geographica Book 2, chapter 1, section 14, line 4

αὕτη δ' ἐστὶν ἡ περὶ τὴν Ταπροβάνην· ἡ δὲ Ταπροβάνη πεπίστευται σφόδρα ὅτι τῆς Ἰνδικῆς πρόκειται πελαγία μεγάλη νῆσος πρὸς νότον, μηκύνε-ται δὲ ἐπὶ τὴν Αἰ-θιοπίαν πλέον ἢ πεντακισχιλίους σταδίους, ὡς φασιν, ἐξ ἧς καὶ ἐλέφαντα κομίζεσθαι πολὺν εἰς τὰ τῶν Ἰνδῶν ἐμπόρια καὶ χελώνεια καὶ ἄλ-λον φόρτον.

Strabo Geogr., Geographica Book 2, chapter 1, section 14, line 11

ταύτη δὲ τῇ νήσῳ πλάτος προστεθὲν τὸ ἀνάλογον τῷ μήκει καὶ διάρμα τὸ ἐπ' αὐτὴν ἐκ τῆς Ἰνδικῆς τῶν μὲν τρισχιλίων σταδίων οὐκ ἂν ἔλαττον ποιήσῃε διάστημα, ὅσον ἦν τὸ ἀπὸ τοῦ ὅρου τῆς οἰ-κουμένης εἰς Μερόην, εἴπερ μέλλει τὰ ἄκρα τῆς Ἰνδι-κῆς ἀνταίρειν τῇ Μερόῃ· πιθανώτερον δ' ἐστὶ καὶ πλείους τῶν τρισχιλίων τιθέναι.

Strabo Geogr., Geographica Book 2, chapter 1, section 14, line 22

τίς ἂν οὖν θαρρήσῃε ταῦτα λέγειν, ἀκούων καὶ τῶν πάλαι καὶ τῶν νῦν τὴν εὐκρα-σίαν καὶ τὴν εὐ-καρπίαν λεγόντων πρῶτον μὲν τὴν τῶν προσβόρρων Ἰνδῶν, ἔπειτα δὲ καὶ τὴν ἐν τῇ Ὑρκανίᾳ καὶ τῇ Ἀρίᾳ καὶ ἐφεξῆς τῇ τε Μαργιανῇ καὶ τῇ Βακτριανῇ;

Strabo Geogr., Geographica Book 2, chapter 1, section 14, line 26

ἅπασαι γὰρ αὗται προσεχεῖς μὲν εἰσι τῇ βορείῳ πλευρᾷ τοῦ Ταύρου, καὶ ἡ γε Βακτριανὴ καὶ πλησιάζει τῇ εἰς Ἰν-δοὺς ὑπερθέσει, τοσαύτη δ' εὐδαιμονία κέχρηται ὥστε ἀάπολύ τι ἀπέχειν τῆς ἀοικήτου.

Strabo Geogr., Geographica Book 2, chapter 1, section 15, line 14

καὶ τὸν Ὡξον δὲ τὸν ὀρίζοντα τὴν Βακτριανὴν ἀπὸ τῆς Σογδιανῆς οὕτω φασὶν εὐπλουν εἶναι ὥστε τὸν Ἰνδικὸν φόρτον ὑπερκομισθέντα εἰς αὐτὸν ῥαδίως εἰς τὴν Ὑρκανίαν κατάγεσθαι καὶ τοὺς ἐφεξῆς τόπους μέχρι τοῦ Πόντου διὰ τῶν ποταμῶν.

Strabo Geogr., Geographica Book 2, chapter 1, section 17, line 22

ἔσται δὲ Βάκτρα καὶ τοῦ στόματος τῆς Κασπίας θαλάττης εἴτε Ὑρκανίας ἀάπολύ τι ἀρκτικώτερα, ὅπερ τοῦ μυχοῦ τῆς Κασπίας καὶ τῶν Ἀρμενικῶν καὶ Μηδικῶν ὀρῶν

5.5. STRABO

διέχει περί ἑξακισχιλίους σταδίους, καὶ δοκεῖ αὐτῆς τῆς παραλίας μέχρι τῆς Ἰνδικῆς ἄρκτικώτερον εἶναι σημεῖον καὶ περί- πλουν ἔχειν ἀπὸ τῆς Ἰνδικῆς δυνατόν, ὥς φησιν ὁ τῶν τόπων ἡγησάμενος τούτων Πατροκλῆς.

Strabo Geogr., Geographica Book 2, chapter 1, section 19, line 3

Πάλιν δ' ἐκείνου τὸν Δηίμαχον ἰδιώτην ἐνδείξα- σθαι βουλομένου καὶ ἄπειρον τῶν τοιούτων· οἶεσθαι γὰρ τὴν Ἰνδικὴν μεταξύ κεῖσθαι τῆς τε φθινοπωρινῆς ἰσημερίας καὶ τῶν τροπῶν τῶν χειμερινῶν, Μεγασθέ- νει τε ἀντιλέγειν φήσαντι ἐν τοῖς νοτίοις μέρεσι τῆς Ἰνδικῆς τὰς τε ἄρκτους ἀποκρύπτεσθαι καὶ τὰς σκιάς ἀντιπίπτειν· μηδέ- τερον γὰρ τούτων μηδαμοῦ τῆς Ἰν- δικῆς συμβαίνειν· ταῦτα δὲ φάσκοντος ἀμαθῶς λέγε- σθαι· τό τε γὰρ τὴν φθινοπωρινὴν τῆς ἐαρινῆς δια- φέρειν οἶεσθαι κατὰ τὴν διάστασιν τὴν πρὸς τὰς τρο- πὰς ἀμαθές, τοῦ τε κύκλου τοῦ αὐτοῦ ὄντος καὶ τῆς ἀνατολῆς· τοῦ τε διαστήματος τοῦ ἐπὶ τῆς γῆς

τροπι-

Strabo Geogr., Geographica Book 2, chapter 1, section 19, line 13

ἰσημερίας καὶ τῶν τροπῶν τῶν χειμερινῶν, Μεγασθέ- νει τε ἀντιλέγειν φήσαντι ἐν τοῖς νοτίοις μέρεσι τῆς Ἰνδικῆς τὰς τε ἄρκτους ἀποκρύπτεσθαι καὶ τὰς σκιάς ἀντιπί- πτειν· μηδέτερον γὰρ τούτων μηδαμοῦ τῆς Ἰν- δικῆς συμβαίνειν· ταῦτα δὲ φάσκοντος ἀμαθῶς λέγε- σθαι· τό τε γὰρ τὴν φθινοπωρινὴν τῆς ἐαρινῆς δια- φέρειν οἶεσθαι κατὰ τὴν διάστασιν τὴν πρὸς τὰς τρο- πὰς ἀμαθές, τοῦ τε κύκλου τοῦ αὐτοῦ ὄντος καὶ τῆς ἀνατολῆς· τοῦ τε διαστήματος τοῦ ἐπὶ τῆς γῆς τροπι- κοῦ ἀπὸ τοῦ ἰσημερινοῦ, ὧν μεταξύ τίθησι τὴν Ἰνδι- κὴν ἐκεῖνος, δειχθέντος ἐν τῇ ἀναμετρήσει πολὺ ἐλάτ- τονος τῶν δισμυρίων σταδίων, συμβῆναι ἂν καὶ κατ' αὐτὸν ἐκεῖνον, ὅπερ αὐτὸς νομίζει, οὐχ ὃ ἐκεῖνος· δυεῖν μὲν γὰρ ἢ καὶ τριῶν μυριάδων οὔσαν τὴν Ἰνδικὴν οὐδὲ πεσεῖν μεταξύ τοσούτου διαστήματος, ὅσων δ' αὐτὸς εἶρηκε, πεσεῖν ἂν· τῆς δ' αὐτῆς ἀγνοίας εἶναι καὶ τὸ μηδαμοῦ τῆς Ἰνδικῆς ἀποκρύπτεσθαι φάσκειν τὰς ἄρ- κτους μηδὲ τὰς σκιάς ἀντιπίπτειν, ὅτε γε καὶ πεντα- κισχιλίους προελθόντι ἀπ' Ἀλεξανδρείας εὐθὺς

συμ-

Strabo Geogr., Geographica Book 2, chapter 1, section 19, line 17

δικῆς συμβαίνειν· ταῦτα δὲ φάσκοντος ἀμαθῶς λέγε- σθαι· τό τε γὰρ τὴν φθινο- πωρινὴν τῆς ἐαρινῆς δια- φέρειν οἶεσθαι κατὰ τὴν διάστασιν τὴν πρὸς τὰς τρο- πὰς ἀμαθές, τοῦ τε κύκλου τοῦ αὐτοῦ ὄντος καὶ τῆς ἀνατολῆς· τοῦ τε διαστήματος τοῦ ἐπὶ τῆς γῆς τροπι- κοῦ ἀπὸ τοῦ ἰσημερινοῦ, ὧν μεταξύ τίθησι τὴν Ἰνδι- κὴν ἐκεῖνος, δειχθέντος ἐν τῇ ἀναμετρήσει πολὺ ἐλάτ- τονος τῶν δισμυρίων σταδίων, συμβῆναι ἂν καὶ κατ' αὐτὸν ἐκεῖνον, ὅπερ αὐτὸς νομίζει, οὐχ ὃ ἐκεῖνος· δυεῖν μὲν γὰρ ἢ καὶ τριῶν μυ- ριάδων οὔσαν τὴν Ἰνδικὴν οὐδὲ πεσεῖν μεταξύ τοσούτου διαστήματος, ὅσων δ' αὐτὸς εἶρηκε, πεσεῖν ἂν· τῆς δ' αὐτῆς ἀγνοίας εἶναι καὶ τὸ μηδαμοῦ τῆς Ἰνδικῆς ἀποκρύπτε- σθαι φάσκειν τὰς ἄρ- κτους μηδὲ τὰς σκιάς ἀντιπίπτειν, ὅτε γε καὶ πεντα- κισχιλίους προελθόντι ἀπ' Ἀλεξανδρείας εὐθὺς συμ- βαίνειν ἄρχεται· ταῦτα δὲ εἰπόντος, εὐθύνει

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

πάλιν οὐκ εὖ ὁ Ἱππαρχος, πρῶτον ἀντὶ τοῦ χειμερινοῦ τροπικοῦ τὸν θερινὸν δεξάμενος, εἴτ' οὐκ οἰόμενος δεῖν μάρτυρι χρῆσθαι τῶν μαθηματικῶν ἀναστρολογήτῳ

Strabo Geogr., Geographica Book 2, chapter 1, section 19, line 20

πᾶς ἀμαθές, τοῦ τε κύκλου τοῦ αὐτοῦ ὄντος καὶ τῆς ἀνατολῆς· τοῦ τε διαστήματος τοῦ ἐπὶ τῆς γῆς τροπικοῦ ἀπὸ τοῦ ἰσημερινοῦ, ὧν μεταξὺ τίθησι τὴν Ἰνδικὴν ἐκεῖνος, δειχθέντος ἐν τῇ ἀναμετρήσει πολὺ ἐλάττονος τῶν δισμυρίων σταδίων, συμβῆναι ἂν καὶ κατ' αὐτὸν ἐκεῖνον, ὅπερ αὐτὸς νομίζει, οὐχ ὃ ἐκεῖνος· δεῖν μὲν γὰρ ἢ καὶ τριῶν μυριάδων οὔσαν τὴν Ἰνδικὴν οὐδὲ πεσεῖν μεταξὺ τοσούτου διαστήματος, ὅσων δ' αὐτὸς εἴρηκε, πεσεῖν ἂν· τῆς δ' αὐτῆς ἀγνοίας εἶναι καὶ τὸ μηδαμοῦ τῆς Ἰνδικῆς ἀποκρύπτεσθαι φάσκειν τὰς ἄρκτους μὴδὲ τὰς σκιὰς ἀντιπίπτειν, ὅτε γε καὶ πεντακισχιλίους προελθόντι ἀπ' Ἀλεξανδρείας εὐθὺς συμβαίνειν ἄρχεται· ταῦτα δὴ εἰπόντος, εὐθύνει πάλιν οὐκ εὖ ὁ Ἱππαρχος, πρῶτον ἀντὶ τοῦ χειμερινοῦ τροπικοῦ τὸν θερινὸν δεξάμενος, εἴτ' οὐκ οἰόμενος δεῖν μάρτυρι χρῆσθαι τῶν μαθηματικῶν ἀναστρολογήτῳ ἀνθρώπῳ, ὥσπερ τοῦ Ἐρατοσθένους προηγουμένως τὴν ἐκεῖνου μαρτυρίαν ἐγκρίνοντος, ἀλλ' οὐ κοινῶ τινι ἔθει χρωμένου πρὸς τοὺς ματαιολογοῦντας.

Strabo Geogr., Geographica Book 2, chapter 1, section 20, line 2

Νυνὶ μὲν οὖν ὑποθέμενοι τὰ νοτιώτατα τῆς Ἰνδικῆς ἀνταίρειν τοῖς κατὰ Μερόην, ὅπερ εἰρήκασιν πολλοὶ καὶ πεπιστεύκασιν, ἐπεδείξαμεν τὰ συμβαίνοντα ἄτοπα.

Strabo Geogr., Geographica Book 2, chapter 1, section 20, line 18

τὸ μὲν οὖν κατὰ Μερόην κλίμα Φίλωνά τε τὸν συγγράψαντα τὸν εἰς Αἰθιοπίαν πλοῦν ἱστορεῖν, ὅτι πρὸ πέντε καὶ τετταράκοντα ἡμερῶν τῆς θερινῆς τροπῆς κατὰ κορυφὴν γίνεται ὁ ἥλιος, λέγειν δὲ καὶ τοὺς λόγους τοῦ γνώμονος πρὸς τε τὰς τροπικὰς σκιὰς καὶ τὰς ἰσημερινάς, αὐτὸν τε Ἐρατοσθένη συμφωνεῖν ἔγγιστα τῷ Φίλωνι, τὸ δ' ἐν τῇ Ἰνδικῇ κλίμα μηδένα ἱστορεῖν, μὴδ' αὐτὸν Ἐρατοσθένη.

Strabo Geogr., Geographica Book 2, chapter 1, section 20, line 22

εἰ δὲ δὴ καὶ αἱ ἄρκτοι ἐκεῖ ἀμφοτέραι, ὥς οἶεται, ἀποκρύπτονται, πιστεύων τοῖς περὶ Νέαρχον, μὴ δυνατὸν εἶναι ἐπὶ ταύτῳ παραλλήλου κείσθαι τὴν τε Μερόην καὶ τὰ ἄκρα τῆς Ἰνδικῆς.

Strabo Geogr., Geographica Book 2, chapter 1, section 20, line 25

εἰ μὲν τοίνυν περὶ τῶν ἄρκτων ἀμφοτέρων ὅτι ἀποκρύπτονται συναποφαίνεται τοῖς εἰποῦσιν Ἐρατοσθένης, πῶς περὶ τοῦ ἐν τῇ Ἰνδικῇ κλίματος οὐδεὶς ἀποφαίνεται, οὐδ' αὐτὸς Ἐρατοσθένης;

Strabo Geogr., Geographica Book 2, chapter 1, section 20, line 29

οὐ συναποφαίνεται δέ γε, ἀλλὰ τοῦ Δημάχου φήσαντος μηδαμοῦ τῆς Ἰνδικῆς μήτ' ἀποκρύπτεσθαι τὰς ἄρκτους μήτ' ἀντιπίπτειν τὰς σκιὰς, ἅπερ ὑπέιληφεν ὁ Μεγασθένης, ἀπειρίαν αὐτοῦ καταγιγνώσκει, τὸ συμπεπλεγμένον νομίζων ψεύδος, ἐν ᾧ ὁμολογουμένως καὶ κατ' αὐτὸν τὸν Ἱππαρχον τό γε μὴ ἀντιπίπτειν τὰς σκιὰς ψεῦδος ἐμπέλεκται.

5.5. STRABO

Strabo Geogr., Geographica Book 2, chapter 1, section 20, line 36

καὶ γὰρ εἰ μὴ τῇ Μερόῃ ἀνταίρει, τῆς γε Συή- νης νοτιώτερα εἶναι τὰ ἄκρα τῆς Ἰνδικῆς συγχωρῶν φαίνεται.

Strabo Geogr., Geographica Book 2, chapter 1, section 22, line 11

καὶ δὴ τοῦ νοτίου μέρους πρώτην εἰπὼν σφραγίδα τὴν Ἰνδικήν, δευτέραν δὲ τὴν Ἀριανήν, ἔχουσας τι εὐπε- ρίγραφον, ἴσχυσεν ἀμφοτέρων ἀποδοῦναι καὶ μῆκος καὶ πλάτος, τρόπον δὲ τινα καὶ σχῆμα, ὥς ἂν γεωμε- τρικός.

Strabo Geogr., Geographica Book 2, chapter 1, section 22, line 14

τὴν μὲν γὰρ Ἰνδικὴν ῥομβοειδῇ φησι διὰ τὸ τῶν πλευρῶν τὰς μὲν θαλάττῃ κλύζε- σθαι τῇ τε νοτίῳ καὶ τῇ ἐώᾳ, μὴ πάνυ κολπώδεις ἥοντας ποιούσαις, τὰς δὲ λοιπὰς τὴν μὲν τῷ ὄρει τὴν δὲ τῷ ποταμῷ, κἀνταῦθα τοῦ εὐθυγράμμου σχήματος ὑπὸ τι σωζομέ- νου· τὴν δ' Ἀριανὴν ὁρῶν τὰς γε τρεῖς πλευρὰς ἔχουσαν εὐφυ- εῖς πρὸς τὸ ἀποτελέσαι παραλληλόγραμμον σχῆμα, τὴν δ' ἐσπέριον οὐκ ἔχων σημείοις ἀφορίσαι διὰ τὸ ἐπαλ- λάττειν ἀλλήλοις τὰ ἔθνη, γραμμῇ τινι ὁμῶς δηλοῖ τῇ

Strabo Geogr., Geographica Book 2, chapter 1, section 22, line 26

ἐσπέριον μὲν οὖν καλεῖ τοῦτο τὸ πλευρὸν, ἐφ' ὃν δὲ τὸ παρὰ τὸν Ἰνδόν, παράλληλα δ' οὐ λέγει· οὐδὲ τὰ λοι- πά, τό τε τῷ ὄρει γραφόμενον καὶ τὸ τῇ θαλάττῃ, ἀλλὰ μόνον τὸ μὲν βόρειον τὸ δὲ νότιον.

Strabo Geogr., Geographica Book 2, chapter 1, section 27, line 5

βουλόμενος γὰρ βεβαιοῦν τὸ ἐξ ἀρχῆς, ὅτι οὐ μεταθε- τέον τὴν Ἰνδικὴν ἐπὶ τὰ νο- τιώτερα, ὥσπερ Ἐρατοσθέ- νης ἀξιοῖ, σαφὲς ἂν γενέσθαι τοῦτο μάλιστά φησιν ἐξ ὧν αὐτὸς ἐκεῖνος προφέρεται· τὴν γὰρ τρίτην μερίδα κατὰ τὴν βόρειον πλευρὰν εἰπόντα ἀφορίζεσθαι ὑπὸ τῆς ἀπὸ Κασπίων πυλῶν ἐπὶ τὸν Εὐφράτην γραμμῆς σταδίων μυ- ρίων οὔσης, μετὰ ταῦτα ἐπιφέρειν ὅτι τὸ νότιον πλευρὸν τὸ ἀπὸ Βαβυλῶνος εἰς τοὺς ὅρους τῆς Καρμανίας μικρῷ πλειόνων ἐστὶν ἢ ἐνακισχιλίων, τὸ δὲ πρὸς δύσει πλευρὸν ἀπὸ Θαψάκου παρὰ τὸν Εὐφρά- τιν ἐστὶν εἰς Βαβυλῶνα τετρακισχίλιοι ὀκτακόσιοι

Strabo Geogr., Geographica Book 2, chapter 1, section 31, line 3

καὶ τοῦ νοτίου μέ- ρους ἢ μὲν Ἰνδικὴ περιώριστα πολλοῖς· καὶ γὰρ ὄρει καὶ πο- ταμῷ καὶ θαλάττῃ καὶ ἐνὶ ὀνόματι ὥς ἐνὸς ἔ- θνους· ὥστε καὶ τετράπλευρος ὁρθῶς λέγεται καὶ ῥομ- βοειδής.

Strabo Geogr., Geographica Book 2, chapter 1, section 31, line 31

οὐδὲ γὰρ ὑπὸ μεγέθους ἀπηναγκάσθαι λέγοι ἂν· καὶ γὰρ τὸ μέχρι θαλάττης οὐ μὴν πῶ ἂν ἐξισάζοιτο τῇ Ἰνδικῇ, ἀλλ' οὐδὲ τῇ Ἀριανῇ, προσλαβὼν καὶ τὸ μέχρι τῶν ὄρων τῆς εὐδαί- μονος Ἀραβίας καὶ τῆς Αἰγύπτου· ὥστε πολὺ κρεῖττον ἦν μέχρι δεῦρο προελθεῖν, τῆς τρίτης εἰπόντα σφρα- γίδος τοσαύτῃ προσθήκῃ τῇ μέχρι τῆς Συριακῆς θα- λάττης τὸ μὲν νότιον πλευρὸν οὐχ ὥσπερ ἐκεῖνος εἶπεν ἔχον, οὐδ' ἐπ' εὐθείας, ἀλλ' ἀπὸ τῆς Καρμανίας εὐ- θὺς τὴν δεξιὰν παραλίαν εἰσπλέοντι τὸν Περσικὸν κόλπον μέχρι τῆς ἐκβολῆς τοῦ Εὐφράτου, καὶ μετὰ

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Strabo Geogr., Geographica Book 2, chapter 1, section 34, line 38

παραλλήλου δυσμικωτέραν ἔχειν τὴν κοινήν τομὴν τῆς κοινῆς τομῆς τοῦ αὐτοῦ παραλλήλου καὶ τῆς ἀπὸ Κας- πίων πυλῶν καθηκούσης εὐθείας ἐπὶ τοὺς ὅρους τοὺς τῆς Καρμανίας καὶ τῆς Περσίδος πλείοσι τῶν τετρα- κισχιλίων καὶ τετρακοσίων· σχε- δὸν δὴ τι πρὸς τὴν διὰ Κασπίων πυλῶν μεσημβρινὴν γραμμὴν ἡμίσειαν ὀρθῆς ποιεῖν γωνίαν τὴν διὰ Κασπίων πυλῶν καὶ τῶν ὄρων τῆς τε Καρμανίας καὶ τῆς Περσίδος, καὶ νεύειν αὐτὴν ἐπὶ τὰ μέσα τῆς τε μεσημβρίας καὶ τῆς ἰσημερινῆς ἀνα- τολῆς· ταύτῃ δ' εἶναι παράλληλον τὸν Ἰνδὸν ποτα- μόν, ὥστε καὶ τοῦτον ἀπὸ τῶν ὀρῶν οὐκ ἐπὶ μεσημ- βρίαν ῥεῖν, ὥς φησιν Ἑρατοσθένης, ἀλλὰ μεταξὺ ταύ- της καὶ τῆς ἰσημερινῆς ἀνατο- λῆς, καθάπερ ἐν τοῖς ἀρχαίοις πίναξι καταγέγραπται.

Strabo Geogr., Geographica Book 2, chapter 1, section 34, line 47

τίς δὲ τῷ Ἰνδῷ παράλληλον τὴν ἀπὸ Κασπίων πυλῶν ἐπὶ τοὺς ὅρους τῆς Καρμα- νίας;

Strabo Geogr., Geographica Book 2, chapter 1, section 34, line 51

χωρὶς δὲ τούτων κάκεινος εἴρηκεν, ὅτι ῥομβοειδὲς ἐστὶ τὸ σχῆμα τῆς Ἰνδικῆς· καὶ καθάπερ ἡ ἑωθινὴ πλευρὰ παρέσπασται πολὺ πρὸς ἔω, καὶ μάλιστα τῷ ἐσχάτῳ ἀκρω- τηρίῳ, ὃ καὶ πρὸς μεσημβρίαν προπίπτει πλέον παρὰ τὴν ἄλλην ἥονα, οὕτω καὶ ἡ παρὰ τὸν Ἰν- δὸν πλευρά.

Strabo Geogr., Geographica Book 2, chapter 3, section 4, line 12

τυχεῖν δὴ τινὰ Ἰνδὸν κομισθέντα ὡς τὸν βα- σιλέα ὑπὸ τῶν φυλάκων τοῦ Ἀρα- βίου μυχοῦ, λεγόν- των εὐρεῖν ἡμιθανῆ καταχθέντα μόνον ἐν νηί, τίς δ' εἶη καὶ πόθεν ἀγνοεῖν μὴ συνιέντας τὴν διάλεκτον· τὸν δὲ παραδοῦναι τοῖς διδάξουσιν ἐλληνίζειν.

Strabo Geogr., Geographica Book 2, chapter 3, section 4, line 17

ἐκμα- θόντα δὲ διηγῆσασθαι διότι ἐκ τῆς Ἰνδικῆς πλέων πε- ριπέσοι πλάνη καὶ σω- θεῖν δεῦρο τοὺς σύμπλους ἀπο- βαλὼν λιμῶ· ὑποληφθέντα δὲ ὑποσχέσθαι τὸν εἰς Ἰν- δοὺς πλοῦν ἡγήσασθαι τοῖς ὑπὸ τοῦ βασιλέως προχει- ρισθεῖσι· τούτων δὲ γενέσθαι τὸν Εὐδοξον.

Strabo Geogr., Geographica Book 2, chapter 3, section 4, line 60

καὶ πρῶτον μὲν εἰς Δικαιάρχειαν, εἴτ' εἰς Μασσαλίαν ἐλθεῖν καὶ τὴν ἐξῆς παρα- λίαν μέχρι Γαδείρων, πανταχοῦ δὲ διακωδωνίζοντα ταῦτα καὶ χρηματιζόμενον κατα- σκευάσασθαι πλοῖον μέγα καὶ ἐφόλκια δύο λέμβοις ληστρικοῖς ὅμοια, ἐμβιβάσαι τε μουσικὰ παιδισκάρια καὶ ἰατροὺς καὶ ἄλλους τεχνίτας, ἔπειτα πλεῖν ἐπὶ τὴν Ἰνδικὴν μετέωρον ζεφύροις συνε- χέσι.

Strabo Geogr., Geographica Book 2, chapter 3, section 4, line 72

ἀφέντα δὲ τὸν ἐπὶ Ἰνδοὺς πλοῦν ἀναστρέφειν· ἐν δὲ τῷ παρά- πλῳ νῆσον εὐυ- δρον καὶ εὐδενδρον ἐρήμην ἰδόντα ση- μειώσασθαι· σωθέντα δὲ εἰς τὴν Μαυρουσίαν, διαθέ- μενον τοὺς λέμβους πεζῇ κομισθῆναι πρὸς τὸν Βόγον καὶ συμβουλευεῖν αὐτῷ τὴν ναυστολίαν ἐπανελέσθαι ταύτην, ἰσχυῖσαι δ' εἰς τάναντία τοὺς φίλους ὑποτεί-

5.5. STRABO

νοντας φόβον μὴ συμβῇ τὴν χώραν εὐεπιβούλευτον γε- νέσθαι, δειχθείσης παρόδου τοῖς ἔξωθεν ἐπιστρατεύειν ἐθέλουσιν.

Strabo Geogr., Geographica Book 2, chapter 3, section 5, line 14

τίς γὰρ ἡ πιθανότης πρῶτον μὲν τῆς κατὰ τὸν Ἰνδὸν περιπετείας;

Strabo Geogr., Geographica Book 2, chapter 3, section 5, line 19

ὁ γὰρ Ἀράβιος κόλπος ποταμοῦ δίκην στενός ἐστι καὶ μακρὸς [πεντακισχιλίους] ἐπὶ μυ- ρίοις που σταδίου μέχρι τοῦ στόματος, καὶ τούτου στενοῦ παντάπασις ὄντος· οὐκ εἰκὸς δ' οὐτ' ἔξω που τὸν πλοῦν ἔχοντας εἰς τὸν κόλπον παρωσθῆναι τοὺς Ἰνδοὺς κατὰ πλάνην (τὰ γὰρ στενὰ ἀπὸ τοῦ στόματος δηλώσειν ἔμελλε τὴν πλάνην), οὐτ' εἰς τὸν κόλπον ἐπίτηδες καταχθεῖσιν ἔτι πλάνης ἢ πρόφασις καὶ ἀνέ- μων ἀστάτων.

Strabo Geogr., Geographica Book 2, chapter 3, section 5, line 31

ὁ δὲ δὴ σπονδοφόρος καὶ θεωρὸς τῶν Κυζικηνῶν πῶς ἀφείς τὴν πόλιν εἰς Ἰνδοὺς ἔπλει;

Strabo Geogr., Geographica Book 2, chapter 3, section 6, line 18

ὑπονοεῖ δὲ τὸ τῆς οἰκουμένης μῆκος ἐπτά που μυριάδων σταδίων ὑπάρχον ἥμισυ εἶναι τοῦ ὅλον κύκλου καθ' ὃν εἴλη- πται, ὥστε (φησὶν) ἀπὸ τῆς δύσεως εὐρὼ πλέων ἐν το- σαύταις μυριάσιν ἔλθοι ἂν εἰς Ἰνδοὺς.

Strabo Geogr., Geographica Book 2, chapter 3, section 7, line 22

ὁ δὲ συγχεῖ ταῦτα· ἐπαινῶν δὲ τὴν τοιαύτην διαίρεσιν τῶν ἡπείρων, οἷα νῦν ἐστι, παραδείγματι χρῆται τῷ τοὺς Ἰνδοὺς τῶν Αἰθιοπῶν διαφέρειν τῶν ἐν τῇ Λιβύῃ· εὐερ- νεστέρους γὰρ εἶναι καὶ ἦττον ἔψεσθαι τῇ ξηρασίᾳ τοῦ περιέχον- τος· διὸ καὶ Ὅμηρον πάντας λέγοντα Αἰθίοπας δίχα διελεῖν “οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,” Κράττητα δ' εἰσάγοντα τὴν ἐτέραν οἰκουμένην, ἣν οὐκ οἶδεν Ὅμηρος, δουλεύειν ὑπο- θέσει· καὶ ἔδει (φησί) μεταγράφειν οὕτως “ἡμὲν ἀπερχομένου Ὑπερίονος,” οἷον ἀπὸ τοῦ μεσημβρινοῦ περικλίνοντος.

Strabo Geogr., Geographica Book 2, chapter 3, section 8, line 5

ἔπειθ' Ὅμηρος οὐ διὰ τοῦτο διαιρεῖ τοὺς Αἰθίοπας, ὅτι τοὺς Ἰνδοὺς ἦδει τοιοῦτους τινὰς τοῖς σώμασιν (οὐδὲ γὰρ ἀρχὴν εἰδέναι τοὺς Ἰνδοὺς εἰκὸς Ὅμηρον, ὅπου γε οὐδ' ὁ Εὐεργέτης κατὰ τὸν Εὐδόξειον μῦθον ἦδει τὰ κατὰ τὴν Ἰνδικήν, οὐδὲ τὸν πλοῦν τὸν ἐπ' αὐτήν), ἀλλὰ μᾶλλον κατὰ τὴν λεχθεῖσαν ὑφ' ἡμῶν πρότερον διαίρεσιν.

Strabo Geogr., Geographica Book 2, chapter 5, section 1, line 13

αὐτὸ γὰρ τὸ εἰς ἐπίπεδον γράφειν ἐπιφάνειαν μίαν καὶ τὴν αὐτὴν τὰ τε Ἰβηρικὰ καὶ τὰ Ἰνδικὰ καὶ τὰ μέσα τού- των, καὶ μηδὲν ἦττον δύσεις καὶ ἀνατολὰς ἀφορίζειν καὶ μεσουρανήσεις ὥς ἂν κοινὰς πᾶσι, τῷ μὲν προε- πινοήσαντι τὴν τοῦ οὐρανοῦ διάθεσιν τε καὶ κίνησιν καὶ λαβόντι, ὅτι σφαιρικὴ μὲν ἐστίν ἡ κατ' ἀλήθειαν τῆς γῆς ἐπιφάνεια, πλάττεται δὲ νῦν ἐπίπεδος πρὸς τὴν ὄψιν, γεωγραφικὴν ἔχει τὴν παράδοσιν, τῷ δ' ἄλ- λως, οὐ γεωγραφικὴν.

Strabo Geogr., Geographica Book 2, chapter 5, section 9, line 11

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ρυσθένους διαστήματι τὸ ἀπὸ Βορυσθένους ἐπὶ τὰς ἄρκτους τῶν τετρακισχιλίων σταδίων διάστημα, γίνε-ται τὸ πᾶν μύριοι δισχίλιοι ἑπτακόσιοι στάδιοι, τὸ δ' ἀπὸ τῆς Ῥοδίας ἐπὶ τὸ νότιον πέρας ἐστὶ τῆς οἰκουμέ-νης μύριοι ἑξακισχίλιοι ἑξακόσιοι, ὥστε τὸ σύμπαν πλάτος τῆς οἰκουμένης εἴη ἂν ἑλαττον τῶν τρισμυρίων ἀπὸ νότου πρὸς ἄρκτον· τὸ δέ γε μήκος περὶ ἑπτὰ μυ-ριάδας λέγεται, τοῦτο δ' ἐστὶν ἀπὸ δύσεως ἐπὶ τὰς ἀνατολὰς τὸ ἀπὸ τῶν ἄκρων τῆς Ἰβηρίας ἐπὶ τὰ ἄκρα τῆς Ἰνδικῆς, τὸ μὲν ὁδοῖς τὸ δὲ ταῖς ναυτιλίαις ἀναμε-μετρημένον.

Strabo Geogr., Geographica Book 2, chapter 5, section 12, line 14

ἀπήγγελλται δ' ἡμῖν καὶ ὑπὸ τῶν τὰ Παρθικὰ συγγραψάντων, τῶν περὶ Ἀπολλόδω-ρον τὸν Ἀρτεμιτηνόν, ἃ πολλῶν ἐκεῖ-νοι μᾶλλον ἀφώρισαν, τὰ περὶ τὴν Ὑρκανίαν καὶ τὴν Βακτριανήν· τῶν τε Ῥωμαίων καὶ εἰς τὴν εὐδαίμονα Ἀραβίαν ἐμβαλόντων μετὰ στρατιάς νεωστί, ἧς ἡγεῖτο ἀνὴρ φίλος ἡμῖν καὶ ἐταῖρος Αἴλιος Γάλλος, καὶ τῶν ἐκ τῆς Ἀλεξανδρείας ἐμπόρων στόλοις ἤδη πλεόντων διὰ τοῦ Νείλου καὶ τοῦ Ἀραβίου κόλπου μέχρι τῆς Ἰνδικῆς, πολὺ μᾶλλον καὶ ταῦτα ἔγνωσται τοῖς νῦν ἢ τοῖς πρὸ ἡμῶν.

Strabo Geogr., Geographica Book 2, chapter 5, section 12, line 19

ὅτε γοῦν Γάλλος ἐπῆρχε τῆς Αἰγύ-πτου, συνόντες αὐτῷ καὶ συναναβάντες μέχρι Σύνης καὶ τῶν Αἰθιοπικῶν ὄρων ἱστοροῦμεν, ὅτι καὶ ἑκατὸν καὶ εἴκοσι νῆες πλέοιεν ἐκ Μυδὸς ὄρμου πρὸς τὴν Ἰν-δικήν, πρότερον ἐπὶ τῶν Πτολεμαϊκῶν βασιλέων ὀλί-γων παντάπασι θαρρούντων πλεῖν καὶ τὸν Ἰνδικὸν ἐμπορεύεσθαι φόρτον.

Strabo Geogr., Geographica Book 2, chapter 5, section 14, line 10

Ἔστι δὴ τι χλαμυδοειδὲς σχῆμα τῆς γῆς τῆς οἰκου-μένης, οὗ τὸ μὲν πλάτος ὑπο-γράφει τὸ μέγιστον ἢ διὰ τοῦ Νείλου γραμμῇ, λαβοῦσα τὴν ἀρχὴν ἀπὸ τοῦ διὰ τῆς Κινναμομόφρου παραλλήλου καὶ τῆς τῶν Αἰ-γυπτίων τῶν φυγάδων νήσου μέχρι τοῦ διὰ τῆς Ἰέρ-νης παραλλήλου, τὸ δὲ μήκος ἢ ταύτη πρὸς ὀρθὰς ἀπὸ τῆς ἐσπέρας διὰ στηλῶν καὶ τοῦ Σικελικοῦ πορθμοῦ μέχρι τῆς Ῥοδίας καὶ τοῦ Ἰσσυτικοῦ κόλπου, παρὰ τὸν Ταῦρον ἰοῦσα τὸν διεζωκότα τὴν Ἀσίαν καὶ καταστρέ-φοντα ἐπὶ τὴν ἐξάν θάλατταν μεταξὺ Ἰνδῶν καὶ τῶν ὑπὲρ τῆς Βακτριανῆς Σκυθῶν.

Strabo Geogr., Geographica Book 2, chapter 5, section 14, line 31

τῆς τε γὰρ Ἰνδικῆς νοτιωτέραν πολὺ τὴν Ταπρο-βάνην καλουμένην νῆσον ἀπο-φαίνουσιν, οἰκουμένην ἔτι καὶ ἀνταίρουσαν τῇ τῶν Αἰγυπτίων νήσῳ καὶ τῇ τὸ κιν-νάμωμον φερούσῃ γῇ· τὴν γὰρ κρᾶσιν τῶν ἀέ-ρων παραπλησίαν εἶναι· τῆς τε μετὰ τοὺς Ἰνδοὺς Σκυ-θίας τῆς ὑστάτης ἀρκτικώτερα ἐστὶ τὰ κατὰ τὸ στόμα τῆς Ὑρκανίας θαλάττης καὶ ἔτι μᾶλλον τὰ κατὰ τὴν Ἰέρνην.

Strabo Geogr., Geographica Book 2, chapter 5, section 31, line 5

διαιρουμένης γὰρ αὐτῆς ὑπὸ ὄρους τοῦ Ταύρου δίχα διατείνοντος ἀπὸ τῶν ἄκρων τῆς Παμφυλίας ἐπὶ τὴν ἐξάν θάλατταν κατ' Ἰνδοὺς καὶ τοὺς ταύτη Σκύθας, τὸ μὲν πρὸς τὰς ἄρκτους νενευκὸς τῆς ἡπείρου μέρος καλοῦσιν οἱ Ἕλληνες ἐντὸς τοῦ Ταύ-ρου, τὸ δὲ πρὸς μεσημβρίαν ἐκτός· τὰ δὲ συνεχῇ τῇ Μαιώτιδι καὶ τῷ Τανάιδι μέρη τὰ

5.5. STRABO

ἐντὸς τοῦ Ταύρου ἐστί.

Strabo Geogr., Geographica Book 2, chapter 5, section 31, line 16

ἔπειτα ἐντὸς τοῦ Ταύρου τὰ ὑπὲρ τῆς Ὑρκας νείας μέχρι πρὸς τὴν κατὰ Ἰνδοὺς καὶ Σκύθας τοὺς πρὸς τὴν αὐτὴν θάλατταν καὶ τὸ Ἰμάιον ὄρος.

Strabo Geogr., Geographica Book 2, chapter 5, section 31, line 24

ταῦτα δ' ἔχουσι τὰ μὲν οἱ Μαιῶται καὶ οἱ μεταξὺ τῆς Ὑρκας νείας καὶ τοῦ Πόντου μέχρι τοῦ Καυκάσου καὶ Ἰβήρων καὶ Ἀλβανῶν, Σαυρομάται καὶ Σκύθαι καὶ Ἀχαιοὶ καὶ Ζυγοὶ καὶ Ἡνίοχοι, τὰ δ' ὑπὲρ τῆς Ὑρκανίας θαλάττης Σκύθαι καὶ Ὑρκανοὶ καὶ Παρθυαῖοι καὶ Βάκτριοι καὶ Σογδιανοὶ καὶ ἄλλα τὰ ὑπερκείμενα μέρη τῶν Ἰνδῶν πρὸς ἄρκτον.

Strabo Geogr., Geographica Book 2, chapter 5, section 32, line 5

πρώτη δ' ἐστὶ τούτων ἡ Ἰνδική, ἔθνος μέγιστον τῶν πάντων καὶ εὐδαιμονέστατον, τελευτῶν πρὸς τε τὴν ἐφ' ἣν θάλατταν καὶ τὴν νοτίαν τῆς Ἀτλαντικῆς.

Strabo Geogr., Geographica Book 2, chapter 5, section 32, line 8

ἐν δὲ τῇ νοτίᾳ ταύτῃ θαλάττῃ πρόκειται τῆς Ἰνδικῆς νήσος οὐκ ἐλάττων τῆς Βρετανικῆς ἢ Ταπροβάνῃ· μετὰ δὲ τὴν Ἰνδικὴν ἐπὶ τὰ ἐσπέρια νεύουσιν, ἐν δεξιᾷ δ' ἔχουσι τὰ ὄρη χώρα ἐστὶ συχνή, φαύλως οἰκουμένη διὰ λυπρότητα ὑπ' ἀνθρώπων τελέως βαρβάρων οὐχ ὁμοεθνῶν· καλοῦσι δ' Ἀριανούς, ἀπὸ τῶν ὀρών διατείνοντας μέχρι Γεδρωσίας καὶ Καρμανίας.

Strabo Geogr., Geographica Book 2, chapter 5, section 36, line 7

Τοῖς δὲ κατὰ Μερόην καὶ Πτολεμαΐδα τὴν ἐν τῇ Τρωγλοδυτικῇ ἡ μέγιστη ἡμέρα ὥρων ἰσημερινῶν ἐστὶ τρισκαίδεκα· ἐστὶ δ' αὕτη ἡ οἴκησις μέση πως τοῦ τε ἰσημερινοῦ καὶ τοῦ δι' Ἀλεξανδρείας παρὰ χιλίους καὶ ὀκτακοσίους τοὺς πλεονάζοντας πρὸς τῷ ἰσημερινῷ· διήκει δ' ὁ διὰ Μερόης παράλληλος τῇ μὲν δι' ἀγνωρίστων μερῶν, τῇ δὲ διὰ τῶν ἄκρων τῆς Ἰνδικῆς.

Strabo Geogr., Geographica Book 2, chapter 5, section 36, line 16

ὁ δὲ διὰ Συήνης παράλληλος τῇ μὲν διὰ τῆς τῶν Ἰχθυοφάγων τῶν κατὰ τὴν Γεδρωσίαν καὶ τῆς Ἰνδικῆς διήκει, τῇ δὲ διὰ τῶν νοτιωτέρων Κυρήνης πεντακισχιλίους σταδίοις παρὰ μικρόν.

Strabo Geogr., Geographica Book 2, chapter 5, section 38, line 15

διήκει δ' ὁ παράλληλος οὗτος τῇ μὲν διὰ Κυρήνης καὶ τῶν νοτιωτέρων Καρχηδόνος ἑνακοσίοις σταδίοις μέχρι Μαυρουσίας μέσης, τῇ δὲ δι' Αἰγύπτου καὶ Κοίλης Συρίας καὶ τῆς ἄνω Συρίας καὶ Βαβυλωνίας καὶ Σουσιᾶδος Περσίδος Καρμανίας Γεδρωσίας τῆς ἄνω μέχρι τῆς Ἰνδικῆς.

Strabo Geogr., Geographica Book 2, chapter 5, section 39, line 14

.. διήκει δ' ὁ παράλληλος οὗτος κατ' Ἐρατοσθένη διὰ Καρίας Λυκαονίας Καταονίας Μηδίας Κασπίων πυλῶν Ἰνδῶν τῶν κατὰ Καύκασον.

Strabo Geogr., Geographica Book 3, chapter 4, section 1, line 15

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

έντεῦθεν δ' ἐπὶ τὸν Ἰβηρα ἄλλους τοσούτους σχεδόν τι (ταύτην δ' ἔχειν Ἑδητα-
νούς), ἐν- τὸς δὲ τοῦ Ἰβηρος μέχρι Πυρήνης καὶ τῶν Πομπηίου ἀναθημάτων χιλίους
καὶ ἑξακοσίους· οἰκεῖν δὲ Ἑδη- τανῶν τε ὀλίγους καὶ λοιπὸν τοὺς προσαγορευομένους
Ἰνδικήτας μεμερισμένους τέτραχα.

Strabo Geogr., Geographica Book 3, chapter 4, section 8, line 14

δίπολις δ' ἐστὶ τείχει διωρισμένη, πρότερον τῶν Ἰνδι- κητῶν τινὰς προσοίκους
ἔχουσα, οἱ καίπερ ἰδίᾳ πολι- τεύόμενοι κοινὸν ὅμως περίβολον ἔχειν ἐβούλοντο πρὸς
τοὺς Ἑλληνας ἀσφαλείας χάριν, τῷ χρόνῳ δ' εἰς ταῦτ' οὐ πολὺ ἐκείνην συνήλθον μικτόν
τι ἔκ τε βαρβάρων καὶ Ἑλ- ληνικῶν νομίμων, ὅπερ καὶ ἐπ' ἄλλων πολλῶν συνέβη.

Strabo Geogr., Geographica Book 3, chapter 5, section 5, line 64

Ἀλέξανδρος δὲ τῆς Ἰνδικῆς στρατείας ὅρια βωμοὺς ἔθετο ἐν τοῖς τόποις εἰς οὓς
ὕστατους ἀφίκετο τῶν πρὸς ταῖς ἀνατο- λαῖς Ἰνδῶν, μιμούμενος τὸν Ἡρακλέα καὶ
τὸν Διόνυ- σον.

Strabo Geogr., Geographica Book 3, chapter 5, section 6, line 5

οὐδὲ ἐν τῇ Ἰνδικῇ στήλας φασὶν ὅρα- θῆναι κειμένας οὐθ' Ἡρακλέους οὔτε Διο-
νύσου· καὶ λεγομένων μέντοι καὶ δεικνυμένων τόπων τινῶν οἱ Μακεδόνες ἐπίστευον
τούτους εἶναι στήλας, ἐν οἷς τι σημεῖον εὕρισκον ἢ τῶν περὶ τὸν Διόνυσον ἱστορου-
μένων ἢ τῶν περὶ τὸν Ἡρακλέα.

Strabo Geogr., Geographica Book 3, chapter 5, section 6, line 39

τὸ δὲ ἐπ' αὐτάς ἀναφέρειν τὰς ἐν τῷ Ἡρακλείῳ στήλας τῷ ἐνθάδε ἦττον εὐλογον,
ὥς ἐμοὶ φαίνεται· οὐ γὰρ ἐμ- πόρων ἀλλ' ἡγεμόνων μᾶλλον ἀρξάντων τοῦ ὀνόμα-
τος τούτου, κρατῆσαι πιθανὸν τὴν δόξαν, καθάπερ καὶ ἐπὶ τῶν Ἰνδικῶν στηλῶν.

Strabo Geogr., Geographica Book 5, chapter 2, section 6, line 38

τοῦτό τε δὴ παράδοξον ἢ νῆσος ἔχει καὶ τὸ τὰ ὀρύγματα ἀναπληροῦσθαι πάλιν
τῷ χρόνῳ τὰ μεταλλευθέντα, καθάπερ τοὺς πλαταμώνας φασὶ τοὺς ἐν Ῥόδῳ καὶ τὴν
ἐν Πάρῳ πέτραν τὴν μάρμαρον καὶ τὰς ἐν Ἰνδοῖς ἄλας, ἃς φησι Κλείταρχος.

Strabo Geogr., Geographica Book 7, chapter 3, section 8, line 9

πλήρεις δὲ καὶ αἱ Περσικαὶ ἐπιστολαὶ τῆς ἀπλότητος ἧς λέγω, καὶ τὰ ὑπὸ τῶν
Αἰγυπτίων καὶ Βαβυλωνίων καὶ Ἰνδῶν ἀπο- μνημονευόμενα.

Strabo Geogr., Geographica Book 10, chapter 3, section 17, line 13

οἱ τ' ἐπιμεληθέντες τῆς ἀρχαίας μουσικῆς Θρᾶκες λέγονται, Ὀρφεὺς τε καὶ Μου-
σαῖος καὶ Θάμυ- ρις, καὶ τῷ Εὐμόλῳ δὲ τοῦνομα ἐνθένδε, καὶ οἱ τῷ Διονύσῳ τὴν
Ἀσίαν ὅλην καθιερώσαντες μέχρι τῆς Ἰνδικῆς ἐκεῖθεν καὶ τὴν πολλὴν μουσικὴν
μεταφέρου- σι· καὶ ὁ μὲν τίς φησιν “κιθάραν Ἀσιᾶτιν ῥάσσων,” ὁ δὲ τοὺς αὐλοὺς Βε-
ρεκυντίους καλεῖ καὶ Φρυγίους· καὶ τῶν ὀργάνων ἓν βαρβάρως ὠνόμασται νάβλας
καὶ σαμβύκη καὶ βάρβιτος καὶ μαγάδις καὶ ἄλλα πλείω.

Strabo Geogr., Geographica Book 11, chapter 1, section 3, line 4

5.5. STRABO

Πλάτος μὲν οὖν ἔχει τὸ ὅρος πολλαχοῦ καὶ τρισχιλίων σταδίων, μῆκος δ' ὅσον καὶ τὸ τῆς Ἀσίας, τετ- τάρων που μυριάδων καὶ πεντακισχιλίων, ἀπὸ τῆς Ῥοδίων περαίας ἐπὶ τὰ ἄκρα τῆς Ἰνδικῆς καὶ Σκυθίας πρὸς τὰς ἀνατολάς.

Strabo Geogr., Geographica Book 11, chapter 1, section 7, line 3

Δεύτερον δ' ἂν εἴη μέρος τὸ ὑπὲρ τῆς Ὑρκανίας θαλάττης, ἣν [καὶ] Κασπίαν καλοῦμεν, μέχρι τῶν κατ' Ἰνδοῦς Σκυθῶν.

Strabo Geogr., Geographica Book 11, chapter 1, section 7, line 11

τῶν δὲ ἄλλων τῶν ἔξω τοῦ Ταύρου τὴν τε Ἰνδικὴν τίθεμεν καὶ τὴν Ἀριανὴν μέχρι τῶν ἐθνῶν τῶν καθηκόντων πρὸς τε τὴν κατὰ Πέρσας θάλατταν καὶ τὸν Ἀράβιον κόλπον καὶ τὸν Νεῖλον καὶ πρὸς τὸ Αἰγύπτιον πέλαγος καὶ τὸ Ἰσικόν.

Strabo Geogr., Geographica Book 11, chapter 5, section 5, line 4

Καὶ τὰ πρὸς τὸ ἐνδοξον θρυληθέντα οὐκ ἄνωμο- λόγηται παρὰ πάντων, οἱ δὲ πλάσαντες ἦσαν οἱ κολα- κείας μᾶλλον ἢ ἀληθείας φροντίζοντες· οἷον τὸ τὸν Καύκασον μετενεγκεῖν εἰς τὰ Ἰνδικὰ ὄρη καὶ τὴν πλη- σιάζουσιν ἐκείνοις ἐψάν θάλατταν ἀπὸ τῶν ὑπερκει- μένων τῆς Κολχίδος καὶ τοῦ Εὐξείνου ὁρῶν· ταῦτα γὰρ οἱ Ἕλληνες καὶ Καύκασον ὠνόμαζον, διέχοντα τῆς Ἰνδικῆς πλείους ἢ τρισμυρίους σταδίους, καὶ ἐν- ταῦθα ἐμύθευσαν τὰ περὶ Προμηθεά καὶ τὸν δεσμὸν αὐτοῦ· ταῦτα γὰρ τὰ ὕστατα πρὸς ἔω ἐγνώριζον οἱ τότε.

Strabo Geogr., Geographica Book 11, chapter 5, section 5, line 11

ἡ δὲ ἐπὶ Ἰνδοῦς στρατεία Διονύσου καὶ Ἡρακλέους ὅστε- ρογενῇ τὴν μυθοποιῶν ἐμφαίνει, ἅτε τοῦ Ἡρακλέ- ους καὶ τὸν Προμηθεά λῦσαι λεγομένου χιλιάσιν ἐτῶν ὕστερον.

Strabo Geogr., Geographica Book 11, chapter 5, section 5, line 15

καὶ ἦν μὲν ἐνδοξότερον τὸ τὸν Ἀλέξανδρον μέχρι τῶν Ἰνδικῶν ὁρῶν καταστρέψα- σθαι τὴν Ἀσίαν ἢ μέχρι τοῦ μυχοῦ τοῦ Εὐξείνου καὶ τοῦ Καυκάσου· ἀλλ' ἡ δόξα τοῦ ὁρους καὶ τοῦνομα καὶ τὸ τοὺς περὶ Ἰάσονα δοκεῖν μακροτάτην στρατείαν τελέσαι τὴν μέ- χρι τῶν πλησίον Καυκάσου καὶ τὸ τὸν Προμηθεά πα- ραδεδόσθαι δεδεμένον ἐπὶ τοῖς ἐσχάτοις τῆς γῆς ἐν τῷ Καυκάσῳ .

Strabo Geogr., Geographica Book 11, chapter 5, section 5, line 22

.. χαριεῖσθαι τι τῷ βασιλεῖ ὑπέλαβον τοῦνομα τοῦ ὁρους μετενέγκαντες εἰς τὴν Ἰνδικήν.

Strabo Geogr., Geographica Book 11, chapter 5, section 8, line 11

Ἀβέακος μὲν οὖν ὁ τῶν Σιράκων βασιλεὺς, ἡνίκα Φαρνάκης τὸν Βόσπορον εἶχε, δύο μυριάδας ἱππέων ἔστειλε, Σπαδίνης δ' ὁ τῶν Ἀόρσων καὶ * εἴκοσιν, οἱ δὲ ἄνω Ἄορσοι καὶ πλείονας· καὶ γὰρ ἐπεκράτουν πλείονος γῆς καὶ σχεδόν τι τῆς Κασπίων παραλίας τῆς πλείστης ἦρχον, ὥστε καὶ ἐνε- πορεύοντο καμήλοις τὸν Ἰνδικὸν φόρτον καὶ τὸν Βα- βυλώνιον παρὰ τε Ἀρμενίων καὶ Μήδων διαδεχόμε- νοι· ἐχρυσόφορον δὲ διὰ τὴν εὐπορίαν.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Strabo Geogr., Geographica Book 11, chapter 6, section 2, line 6

Εἰσπλέοντι δ' ἐν δεξιᾷ μὲν τοῖς Εὐρωπαίοις οἱ συνεχεῖς Σκύθαι νέμονται καὶ Σαρμάται οἱ μεταξὺ τοῦ Τανάιδος καὶ τῆς θαλάττης ταύτης, νομάδες οἱ πλείους, περὶ ὧν εἰρήκαμεν· ἐν ἀριστερᾷ δ' οἱ πρὸς ἔω Σκύθαι, νομάδες καὶ οὗτοι, μέχρι τῆς ἑφας θαλάττης καὶ τῆς Ἰνδικῆς παρατείνοντες.

Strabo Geogr., Geographica Book 11, chapter 7, section 2, line 24

φησὶ δ' Ἀριστόβουλος ὑλώδη οὖσαν τὴν Ὑρκανίαν δρῦν ἔχειν, πεύκην δὲ καὶ ἐλάτην καὶ πίτυν μὴ φύειν, τὴν δ' Ἰνδικὴν πληθύνειν τούτοις.

Strabo Geogr., Geographica Book 11, chapter 7, section 3, line 6

Ἀριστόβουλος δὲ καὶ μέγιστον ἀποφαίνει τὸν Ὀξον τῶν ἐωραμένων ὑφ' ἑαυτοῦ κατὰ τὴν Ἀσίαν πλην τῶν Ἰνδικῶν· φησὶ δὲ καὶ εὐπλοῦν εἶναι καὶ οὗτος καὶ Ἐρατοσθένης παρὰ Πατροκλέους λαβών, καὶ πολλὰ τῶν Ἰνδικῶν φορτίων κατάγειν εἰς τὴν Ὑρκανίαν θάλατταν, ἐντεῦθεν δ' εἰς τὴν Ἀλβανίαν περαιουῖσθαι καὶ διὰ τοῦ Κύρου καὶ τῶν ἐξῆς τόπων εἰς τὸν Εὐξείνιον καταφέρεσθαι.

Strabo Geogr., Geographica Book 11, chapter 7, section 4, line 17

Πολύκλειτος δὲ καὶ πίστεις προφέρεται περὶ τοῦ λίμνην εἶναι τὴν θάλατταν ταύτην, ὅφεις τε γὰρ ἐκτρέφειν καὶ ὑπόγλυκυ εἶναι τὸ ὕδωρ· ὅτι δὲ καὶ οὐχ ἑτέρα τῆς Μαιώτιδος ἐστὶ, τεκμαιρόμενος ἐκ τοῦ τὸν Τανάιν εἰς αὐτὴν ἐμβάλλειν· ἐκ γὰρ τῶν αὐτῶν ὁρῶν τῶν Ἰνδικῶν ἐξ ὧν ὁ τε Ὀχος καὶ ὁ Ὀξος καὶ ἄλλοι πλείους φέρεται καὶ ὁ Ἰαξάρτης ἐκδίδωσιν τε ὁμοίως ἐκείνοις εἰς τὸ Κάσπιον πέλαγος πάντων ἀρκτικώτατος.

Strabo Geogr., Geographica Book 11, chapter 7, section 4, line 27

Ἐρατοσθένης δὲ φησὶ καὶ ἐν τῇ Ἰνδικῇ φύεσθαι ἐλάτην καὶ ἐντεῦθεν ναυπηγήσασθαι τὸν στόλον Ἀλέξανδρον· πολλὰ δὲ καὶ ἄλλα τοιαῦτα συγκρούειν Ἐρατοσθένης πειρᾶται, ἡμῖν δ' ἀποχρώντως εἰρήσθω περὶ αὐτῶν.

Strabo Geogr., Geographica Book 11, chapter 8, section 1, line 2

Ἀπὸ δὲ τῆς Ὑρκανίας θαλάττης προϊόντι ἐπὶ τὴν ἔω δεξιὰ μὲν ἐστὶ τὰ ὄρη μέχρι τῆς Ἰνδικῆς θαλάττης παρατείνοντα, ἅπερ οἱ Ἕλληνες ὀνομάζουσι Ταῦρον, ἀρξάμενα ἀπὸ τῆς Παμφυλίας καὶ τῆς Κιλικίας καὶ μέχρι δεῦρο προϊόντα ἀπὸ τῆς ἐσπέρας συνεχῇ καὶ τυγχάνοντα ἄλλων καὶ ἄλλων ὀνομάτων.

Strabo Geogr., Geographica Book 11, chapter 8, section 8, line 10

φησὶ δ' Ἐρατοσθένης τοὺς Ἀραχωτοὺς καὶ Μασσαγέτας τοῖς Βακτρίοις παρακεῖσθαι * πρὸς δύσιν παρὰ τὸν Ὀξον, καὶ Σάκας μὲν καὶ Σογδιανούς τοῖς ὅλοις ἐδάφειν ἀντικεῖσθαι τῇ Ἰνδικῇ, Βακτρίους δ' ἐπ' ὀλίγον· τὸ γὰρ πλέον τῷ Παροπαμισῶ παρακεῖσθαι· δι-εἰργειν δὲ Σάκας μὲν καὶ Σογδιανούς τὸν Ἰαξάρτην, καὶ Σογδιανούς δὲ καὶ Βακτριανούς τὸν Ὀξον, μεταξὺ δὲ Ὑρκανῶν καὶ Ἀρίων Ταπύρους οἰκεῖν· κύκλῳ δὲ περὶ τὴν θάλατταν μετὰ τοὺς Ὑρκανούς Ἀμάρδους τε καὶ Ἀναριάκας καὶ Καδουσίους καὶ Ἀλβανούς καὶ Κασπίους καὶ Οὐιτίους, τάχα δὲ καὶ ἑτέρους μέχρι Σκυθῶν, ἐπὶ

5.5. STRABO

θάτερα δὲ μέρη τῶν Ὑρκανῶν Δέρβικας, τοὺς δὲ Καδουσίους συμψαύειν Μήδων καὶ Ματιανῶν

Strabo Geogr., Geographica Book 11, chapter 8, section 9, line 10

λέγει δὲ καὶ οὕτω τὰ διαστήματα ἀπὸ Κασπίων πυλῶν εἰς Ἰνδούς· εἰς μὲν Ἑκατόμπυλον χιλίους ἑνακοσίους ἐξήκοντά φασι, εἰς δ' Ἀλεξάνδρειαν τὴν ἐν Ἀρίοις τετρακισχιλίους πεντακοσίους τριάκοντα, εἴτ' εἰς Προφθασίαν τὴν ἐν Δραγγῇ χιλίους ἑξακοσίους, οἱ δὲ πεντακοσίους, εἴτ' εἰς Ἀραχωτοὺς τὴν πόλιν τετρακισχιλίους ἑκατὸν εἴκο- σιν, εἴτ' εἰς Ὀρτόσπανα ἐπὶ τὴν ἐκ Βάκτρων τρίοδον διςχιλίους, εἴτ' εἰς τὰ ὅρια τῆς Ἰνδικῆς χιλίους· ὁμοῦ μύριοι πεντακισχίλιοι τριακόσιοι.

Strabo Geogr., Geographica Book 11, chapter 8, section 9, line 20

ἐπ' εὐθείας δὲ τῷ διαστήματι τούτῳ τὸ συνεχὲς δεῖ νοεῖν, τὸ ἀπὸ τοῦ Ἰνδοῦ μέχρι τῆς ἑώας θαλάττης μῆκος τῆς Ἰνδικῆς.

Strabo Geogr., Geographica Book 11, chapter 10, section 1, line 14

συντελής δ' ἦν αὐτῇ καὶ ἡ Δραγγιανὴ μέχρι Καρμανίας, τὸ μὲν πλεον τοῖς νο- τίοις μέρεσι τῶν ὁρῶν ὑποπεπτωκυῖα, ἔχουσα μέντοι τινὰ τῶν μερῶν καὶ τοῖς ἀρκτικοῖς πλησιάζοντα τοῖς κατὰ τὴν Ἀρίαν· καὶ ἡ Ἀραχωσία δὲ οὐ πολὺ ἄπωθὲν ἐστὶ, καὶ αὕτη τοῖς νοτίοις μέρεσι τῶν ὁρῶν ὑποπε- πτωκυῖα καὶ μέχρι τοῦ Ἰνδοῦ ποταμοῦ τεταμένη, μέ- ρος οὖσα τῆς Ἀριανῆς.

Strabo Geogr., Geographica Book 11, chapter 11, section 1, line 6

τοσοῦτον δὲ ἴσχυσαν οἱ ἀποστήσαντες Ἕλληνες αὐτὴν διὰ τὴν ἀρετὴν τῆς χώρας ὥστε τῆς τε Ἀριανῆς ἐπεκράτουν καὶ τῶν Ἰνδῶν, ὥς φησιν Ἀπολλόδωρος ὁ Ἀρταμιτηνός, καὶ πλείω ἔθνη κατεστρέψαντο ἢ Ἀλέξανδρος, καὶ μάλιστα Μένανδρος (εἴ γε καὶ τὸν Ὑπαννιν διέβη πρὸς ἔω καὶ μέχρι τοῦ Ἰμάου προῆλθε) τὰ μὲν αὐτὸς τὰ δὲ Δημήτριος ὁ Εὐθυδήμου υἱὸς τοῦ Βακτρίων βα- σιλέως· οὐ μόνον δὲ τὴν Παταληνὴν κατέσχον ἀλλὰ καὶ τῆς ἄλλης παραλίας τὴν τε Σαραόστου καλουμέ- νην καὶ τὴν Σιγέρδιδος βασιλείαν.

Strabo Geogr., Geographica Book 11, chapter 11, section 6, line 13

οὐχ ὁμολογοῦσι δ' ὅτι περιέπλευσάν τινες ἀπὸ τῆς Ἰνδικῆς ἐπὶ τὴν Ὑρ- κανίαν· ὅτι δὲ δυνατόν, Πατροκλῆς εἴρηκε.

Strabo Geogr., Geographica Book 11, chapter 11, section 7, line 2

Λέγεται δὲ διότι τοῦ Ταύρου τὸ τελευταῖον, ὃ καλοῦσιν Ἰμαῖον, τῇ Ἰνδικῇ θαλάττῃ ξυνάπτον, οὐδὲν οὔτε προῦχει πρὸς ἔω τῆς Ἰνδικῆς μᾶλλον οὔτ' εἰσέχει· παριόντι δ' εἰς τὸ βόρειον πλευρὸν αἰετὶ τοῦ μή- κους ὑφαίρει καὶ τοῦ πλάτους ἢ θάλαττα, ὥστ' ἀπο- φαίνειν μύουρον πρὸς ἔω τὴν νῦν ὑπογραφομένην μερίδα τῆς Ἀσίας, ἣν ὁ Ταῦρος ἀπολαμβάνει πρὸς τὸν ὠκεανὸν τὸν πληροῦντα τὸ Κάσπιον πέλαγος.

Strabo Geogr., Geographica Book 11, chapter 11, section 7, line 15

εἴρηται γὰρ ὅτι περὶ τετρακισμυρίους σταδίου ἐστὶ τὸ ἀπὸ τοῦ Ἰσσυϊκοῦ κόλπου μέχρι τῆς ἑώας θαλάττης τῆς κατὰ Ἰνδούς, ἐπὶ δ' Ἰσσὸν ἀπὸ τῶν ἐσπερίων ἄκρων

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τῶν κατὰ στήλας ἄλλοι τρισμύριοι· ἔστι δὲ ὁ μυχὸς τοῦ Ἰστικοῦ κόλπου μικρὸν ἢ οὐδὲν Ἀμισοῦ ἐωθινώτερος, τὸ δὲ ἀπὸ Ἀμισοῦ ἐπὶ τὴν Ὑρκανίαν γῆν περὶ μυρίους ἔστι σταδίου, παράλληλον ὃν τῷ ἀπὸ τοῦ Ἰσσοῦ λε- χθέντι ἐπὶ τοὺς Ἰνδοὺς.

Strabo Geogr., Geographica Book 14, chapter 2, section 29, line 36

τὰ δ' ἐπ' εὐθείας τούτοις μέχρι τῆς Ἰνδικῆς τὰ αὐτὰ κεῖται καὶ παρὰ τῷ Ἀρτεμι- δώρῳ ἄπερ καὶ παρὰ τῷ Ἑρατο- σθένει.

Strabo Geogr., Geographica Book 14, chapter 5, section 11, line 22

διὰ δὲ τοῦτ' αὐτὸ καὶ τὴν ἐκ τῆς Ῥοδίας γραμμὴν, ἣν μέχρι τοῦ Κύδνου κα- τηγά- γομεν, τὴν αὐτὴν ἀποφαίνομεν τῇ μέχρι Ἰσσοῦ, οὐδὲν παρὰ τοῦτο ποιούμενοι, καὶ τὸν Ταῦρόν φαμεν διήκειν ἐπ' εὐθείας τῇδε τῇ γραμμῇ μέχρι τῆς Ἰνδικῆς.

Strabo Geogr., Geographica Book 15, chapter 1, section 1, line 3

Τὰ περιλειπόμενα τῆς Ἀσίας ἔστι τὰ ἐκτὸς τοῦ Ταύρου, πλὴν Κιλικίας καὶ Παμ- φυλίας καὶ Λυκίας, τὰ ἀπὸ τῆς Ἰνδικῆς μέχρι Νείλου μεταξύ τοῦ Ταύρου καὶ τῆς ἑξω θαλάττης τῆς νοτίου κείμενα.

Strabo Geogr., Geographica Book 15, chapter 1, section 1, line 6

μετὰ δὲ τὴν Ἀσίαν ἡ Λιβύη ἐστί, περὶ ἧς ἐροῦμεν ὕστερον, νῦν δ' ἀπὸ τῆς Ἰνδικῆς ἀρκτέον· πρώτη γὰρ ἔκκειται πρὸς ταῖς ἀνατολαῖς καὶ μεγίστη.

Strabo Geogr., Geographica Book 15, chapter 1, section 3, line 7

Ἀπολλόδωρος γοῦν ὁ τὰ Παρθικὰ ποιήσας, μεμνημένος καὶ τῶν τὴν Βακτρια- νὴν ἀποστησάντων Ἑλλήνων παρὰ τῶν Συριακῶν βα- σιλέων τῶν ἀπὸ Σελεύκου τοῦ Νικάτορος, φησὶ μὲν αὐτοὺς αὐξηθέντας ἐπιθέσθαι καὶ τῇ Ἰνδικῇ· οὐδὲν δὲ προσα- νακαλύπτει * τῶν πρότερον ἐγνωσμένων, ἀλλὰ καὶ ἐναντιολογεῖ πλείω τῆς Ἰνδικῆς ἐκείνους ἢ Μακεδό- νας καταστρέψασθαι λέγων· Εὐκρατίδαν γοῦν πόλεις χιλίας ὕφ' ἑαυτῷ ἔχειν· ἐκεῖνοι δὲ γε αὐτὰ τὰ μεταξύ ἔθνη τοῦ τε Ὑδάσπου καὶ τοῦ Ὑπάνιος τὸν ἀριθμὸν ἑννέα, πόλεις τε σχεῖν πεντακισχιλίας, ὧν μηδεμίαν εἶναι Κῶ τῆς Μεροπί-δος ἐλάττω· ταύτην δὲ πᾶσαν τὴν χώραν καταστρεψάμενον Ἀλέξανδρον παραδοῦναι Πύρῳ.

Strabo Geogr., Geographica Book 15, chapter 1, section 4, line 2

Καὶ οἱ νῦν δὲ ἐξ Αἰγύπτου πλέοντες ἐμπορικοὶ τῷ Νείλῳ καὶ τῷ Ἀραβίῳ κόλπῳ μέχρι τῆς Ἰνδικῆς σπάνιοι μὲν καὶ περιπεπλεύκασιν μέχρι τοῦ Γάγγου, καὶ οὗτοι δ' ἰδιῶται καὶ οὐδὲν πρὸς ἱστορίαν τῶν τό- πων χρήσιμοι.

Strabo Geogr., Geographica Book 15, chapter 1, section 4, line 8

κάκειθεν δὲ ἀφ' ἐνὸς τόπου καὶ παρ' ἐνὸς βασιλέως, Πανδίου κατ' ἄλλους Πώ- ρου, ἦκεν ὡς Καίσαρα τὸν Σεβαστὸν δῶρα καὶ πρεσβεῖα καὶ ὁ κατακαύσας ἑαυτὸν Ἀθήνησι σοφιστῆς Ἰνδός, καθάπερ καὶ ὁ Κάλανος Ἀλεξάνδρῳ τὴν τοιαύτην θέαν ἐπι- δειξάμενος.

Strabo Geogr., Geographica Book 15, chapter 1, section 5, line 7

5.5. STRABO

φησὶ γοῦν Νέαρχος φιλονεικῆσαι αὐτὸν διὰ τῆς Γεδρωσίας ἀγαγεῖν τὴν στρατιάν, πεπυσμένον διότι καὶ Σεμίραμις ἐστράτευσεν ἐπὶ Ἰνδοῦς καὶ Κύρος· ἀλλ' ἡ μὲν ἀνέστρεψε φεύγουσα μετὰ εἴκοσιν ἀνθρώπων, ἐκεῖνος δὲ μεθ' ἑπτά· ὥς σεμνὸν τὸ ἐκείνων τοσαῦτα παθόντων αὐτὸν καὶ στρατόπεδον διασῶσαι μετὰ νίκης διὰ τῶν αὐτῶν ἐθνῶν τε καὶ τόπων.

Strabo Geogr., Geographica Book 15, chapter 1, section 6, line 2

Ἐκεῖνος μὲν δὴ ἐπίστευσεν· ἡμῖν δὲ τίς ἂν δικαία γένοιτο πίστις περὶ τῶν Ἰνδικῶν ἐκ τῆς τοιαύτης στρα- τείας τοῦ Κύρου ἢ τῆς Σεμιράμιδος;

Strabo Geogr., Geographica Book 15, chapter 1, section 6, line 5

συναποφαίνεται δέ πως καὶ Μεγασθένης τῷ λόγῳ τούτῳ κελεύων ἀπι- στεῖν ταῖς ἀρχαίαις περὶ Ἰνδῶν ἱστορίαις· οὔτε γὰρ παρ' Ἰνδῶν ἔξω σταλῆναί ποτε στρατιάν, οὔτ' ἐπελθεῖν ἔξωθεν καὶ κρατῆσαι πλὴν τῆς μεθ' Ἡρακλέους καὶ Διονύσου καὶ τῆς νῦν μετὰ Μακεδόνων.

Strabo Geogr., Geographica Book 15, chapter 1, section 6, line 16

μέχρι μὲν δὴ δεῦρο καὶ Τεάρκωνα ἀφικέσθαι, ἐκείνον δὲ καὶ ἐκ τῆς Ἰβηρίας εἰς τὴν Θρά- κην καὶ τὸν Πόντον ἀγαγεῖν τὴν στρατιάν· Ἰδάνθυρ- σον δὲ τὸν Σκύθην ἐπιδραμεῖν τῆς Ἀσίας μέχρι Αἰγύ- πτου· τῆς δὲ Ἰνδικῆς μηδένα τούτων ἄψασθαι· καὶ Σεμίραμιν δ' ἀποθανεῖν πρὸ τῆς ἐπιχειρήσεως· Πέρ- σας δὲ μισθοφόρους μὲν ἐκ τῆς Ἰνδικῆς μεταπέμψασθαι Ὑδράκας, ἐκεῖ δὲ μὴ στρατεῦσαι, ἀλλ' ἐγγὺς ἐλθεῖν μόνον ἡνίκα Κύρος ἤλαυνεν ἐπὶ Μασσαγέτας.

Strabo Geogr., Geographica Book 15, chapter 1, section 8, line 11

προσωνόμασαν καὶ πόλιν παρ' αὐτοῖς Νῦσαν Διονύ- σου κτίσμα, καὶ ὄρος τὸ ὑπὲρ τῆς πόλεως Μηρόν, αἰ- τιασάμενοι καὶ τὸν αὐτόθι κισσὸν καὶ ἄμπελον, οὐδὲ ταύτην τελεσίκαρπον· ἀπορρεῖ γὰρ ὁ βότρυς πρὶν περκάσαι διὰ τοὺς ὄμβρους τοὺς ἄδην· Διονύσου δ' ἀπογόνους τοὺς Συδράκας ἀπὸ τῆς ἀμπέλου τῆς παρ' αὐτοῖς καὶ τῶν πολυτελῶν ἐξόδων, βακχικῶς τάς τε ἐκστρατείας ποιουμένων τῶν βασιλέων καὶ τὰς ἄλλας ἐξόδους μετὰ τυμπανισμοῦ καὶ εὐάνθοῦς στολῆς· ὅπερ ἐπιπολάζει καὶ παρὰ τοῖς ἄλλοις Ἰνδοῖς.

Strabo Geogr., Geographica Book 15, chapter 1, section 8, line 12

Ἄορνον δὲ τινα πέτραν, ἣς τὰς ρίζας ὁ Ἰνδὸς ὑπορρεῖ πλησίον τῶν πηγῶν, Ἀλε- ξάνδρου κατὰ μίαν προσβολὴν ἐλόντος, σεμνύνοντες ἔφασαν τὸν Ἡρακλέα τρις μὲν προσβα- λεῖν τῇ πέτρᾳ ταύτῃ τρις δ' ἀποκρουσθῆναι.

Strabo Geogr., Geographica Book 15, chapter 1, section 9, line 8

Ὅτι δ' ἐστὶ πλάσματα ταῦτα τῶν κολακευόντων Ἀλέξανδρον πρῶτον μὲν ἐκ τοῦ μὴ ὁμολογεῖν ἀλλή- λοις τοὺς συγγραφέας δῆλον, ἀλλὰ τοὺς μὲν λέγειν τοὺς δὲ μὴδ' ἀπλῶς μεμνῆσθαι· οὐ γὰρ εἰκὸς τὰ οὐ- τως ἔνδοξα καὶ τύφου πλήρη μὴ πεπύσθαι, ἢ πεπύ- σθαι μὲν μὴ ἄξια δὲ μνήμης ὑπολαβεῖν, καὶ ταῦτα τοὺς πιστοτάτους αὐτῶν· ἔπειτα ἐκ τοῦ μὴδὲ τοὺς με- ταξύ, δι' ὧν ἐχρῆν τὴν ἐς Ἰνδοῦς ἀφίξιν γενέσθαι τοῖς

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

περὶ τὸν Διόνυσον καὶ τὸν Ἡρακλέα, μηδὲν ἔχειν τεκμήριον δεικνύναι τῆς ἐκείνων ὁδοῦ διὰ τῆς σφετέ- ρας γῆς.

Strabo Geogr., Geographica Book 15, chapter 1, section 10, line 9

μάλιστα δ' ἐκ τῆς διαίτης ἐδόκει τῆς τότε πιστότατα εἶναι τὰ ὑπὸ τοῦ Ἐρατοσθένους ἐν τῷ τρίτῳ τῶν γεωγραφικῶν ἐκτεθέντα κεφαλαιωδῶς περὶ τῆς τότε νομιζομένης Ἰνδικῆς, ἥνικα Ἀλέξανδρος ἐπῆλθε· καὶ ἦν ὁ Ἰνδὸς ὄριον ταύτης τε καὶ τῆς Ἀριανῆς ἣν ἐφεξῆς πρὸς τῇ ἐσπέρᾳ κειμένην Πέρσαι κα- τεῖχον· ὕστερον γὰρ δὴ καὶ τῆς Ἀριανῆς πολλὴν ἔσχον οἱ Ἰνδοὶ λαβόντες παρὰ τῶν Μακεδόνων.

Strabo Geogr., Geographica Book 15, chapter 1, section 11, line 1

Τὴν Ἰνδικὴν περιώρικεν ἀπὸ μὲν τῶν ἄρκτων τοῦ Ταύρου τὰ ἔσχατα ἀπὸ τῆς Ἀριανῆς μέχρι τῆς ἐώας θαλάττης, ἅπερ οἱ ἐπιχώριοι κατὰ μέρος Παρο- πάμισόν τε καὶ Ἡμωδὸν καὶ Ἰμαὸν καὶ ἄλλα ὀνομάζου- σι, Μακεδόνες δὲ Καύκασον· ἀπὸ δὲ τῆς ἐσπέ- ρας ὁ Ἰνδὸς ποταμός· τὸ δὲ νότιον καὶ τὸ προσεῶν πλευ- ρόν, πολὺ μείζω τῶν ἐτέρων ὄντα, προπέπτωκεν εἰς τὸ Ἀτλαντικὸν πέλαγος, καὶ γίνεται ῥομβοειδὲς τὸ τῆς χώρας σχῆμα τῶν μειζόνων πλευρῶν ἐκατέρου πλεο- νεκτοῦντος παρὰ τὸ ἀπεναντίον πλευ- ρόν καὶ

τρισχι-

Strabo Geogr., Geographica Book 15, chapter 1, section 11, line 16

τῆς μὲν οὖν ἐσπερίου πλευρᾶς ἀπὸ τῶν Καυκασίων ὁρῶν ἐπὶ τὴν νότιον θάλατταν στάδιοι μάλιστα λέγονται μύριοι τρισχιλίοι παρὰ τὸν Ἰνδὸν ποταμὸν μέχρι τῶν ἐκβολῶν αὐτοῦ, ὥστ' ἀπεναντίον ἡ ἐωθινὴ προσλαβοῦσα τοὺς τῆς ἄκρας τρισχιλίους ἔσται μυρίων καὶ ἑξακισχιλίων σταδίων.

Strabo Geogr., Geographica Book 15, chapter 1, section 11, line 34

τούτῳ δὴ πάλιν τῷ διαστήματι προστεθὲν τὸ τῆς ἄκρας διάστημα τὸ προπίπτον ἐπὶ πλεον πρὸς τὰς ἀνατολάς, οἱ τρισχιλίοι στάδιοι ποιήσουσι τὸ μέγιστον μήκος· ἔστι δὲ τοῦτο τὸ ἀπὸ τῶν ἐκβολῶν τοῦ Ἰνδοῦ ποταμοῦ παρὰ τὴν ἐξῆς ἡύονα μέχρι τῆς λεχθείσης ἄκρας καὶ τῶν ἀνατολικῶν αὐτῆς θερμόνων· οἰκοῦσι δ' ἐνταῦθα οἱ Κωνιακοὶ καλούμενοι.

Strabo Geogr., Geographica Book 15, chapter 1, section 12, line 3

Ἐκ δὲ τούτων πάρεστιν ὁρᾶν ὅσον διαφέρουσιν αἱ τῶν ἄλλων ἀποφάσεις, Κτησίου μὲν οὐκ ἐλάττω τῆς ἄλλης Ἀσίας τὴν Ἰνδικὴν λέγοντος, Ὀνησικρίτου δὲ τρίτον μέρος τῆς οἰκουμένης, Νεάρχου δὲ μηνῶν ὁδὸν τεττάρων τὴν διὰ τοῦ πεδίου, Μεγασθένους δὲ καὶ Δημάρχου μετριασάντων μᾶλλον· ὑπὲρ γὰρ δισμυ- ρίους τιθέασι σταδίους τὸ ἀπὸ τῆς νοτίου θαλάττης ἐπὶ τὸν Καύκασον, Δημάχος δ' ὑπὲρ τοὺς τρισμυρί- ους κατ' ἐνίους τόπους· πρὸς οὓς ἐν τοῖς πρώτοις λό- γοις εἴρηται, νῦν δὲ τοσοῦτον εἰπεῖν ἱκανόν, ὅτι καὶ ταῦτα συνηγορεῖ τοῖς αἰτουμένοις συγγνώμην, ἐάν τι περὶ τῶν Ἰνδικῶν λέγοντες μὴ δυσχυρίζονται.

Strabo Geogr., Geographica Book 15, chapter 1, section 12, line 12

5.5. STRABO

τῆς ἄλλης Ἀσίας τὴν Ἰνδικὴν λέγοντος, Ὀνησικρίτου δὲ τρίτον μέρος τῆς οἰκουμένης, Νεάρχου δὲ μηνῶν ὁδὸν τεττάρων τὴν διὰ τοῦ πεδίου, Μεγασθένους δὲ καὶ Δημάρχου μετριασάντων μᾶλλον· ὑπὲρ γὰρ δισμυρίους τιθέασιν σταδίους τὸ ἀπὸ τῆς νοτίου θαλάττης ἐπὶ τὸν Καύκασον, Δημάχος δ' ὑπὲρ τοὺς τρισμυρίους κατ' ἐνίους τόπους· πρὸς οὓς ἐν τοῖς πρώτοις λόγοις εἴρηται, νῦν δὲ τοσοῦτον εἰπεῖν ἱκανόν, ὅτι καὶ ταῦτα συνηγορεῖ τοῖς αἰτουμένοις συγγνώμην, ἐάν τι περὶ τῶν Ἰνδικῶν λέγοντες μὴ δισχυρίζονται.

Strabo Geogr., Geographica Book 15, chapter 1, section 13, line 1

Ἄπασα δ' ἐστὶ κατάρρυτος ποταμοῖς ἡ Ἰνδική, τοῖς μὲν εἰς δύο τοὺς μεγίστους συρρηγνυμένοις τὸν τε Ἰνδὸν καὶ τὸν Γάγγην, τοῖς δὲ κατ' ἴδια στόματα ἐκδιδοῦσιν εἰς τὴν θάλατταν· ἅπαντες δ' ἀπὸ τοῦ Καυκάσου τὴν ἀρχὴν ἔχουσι καὶ φέρονται μὲν ἐπὶ τὴν μεσημβρίαν τὸ πρῶτον, εἴθ' οἱ μὲν μένουσιν ἐπὶ τῆς αὐτῆς φορᾶς καὶ μάλιστα οἱ εἰς τὸν Ἰνδὸν συμβάλλοντες, οἱ δ' ἐπιστρέφονται πρὸς ἔω, καθάπερ καὶ ὁ Γάγγης ποταμός.

Strabo Geogr., Geographica Book 15, chapter 1, section 13, line 13

οὗτος μὲν οὖν καταβάς ἐκ τῆς ὀρεινῆς, ἐπειδὴν ἄψεται τῶν πεδίων ἐπιστρέψας πρὸς ἔω καὶ ῥυεῖς παρὰ τὰ Παλίβοθρα μεγίστην πόλιν πρόεισιν ἐπὶ τὴν ταύτην θάλατταν καὶ μίαν ἐκβολὴν ποιεῖται, μέγιστος ὢν τῶν κατὰ τὴν Ἰνδικὴν ποταμῶν· ὁ δὲ Ἰνδὸς δυσὶ στόμασιν εἰς τὴν μεσημβρινὴν ἐκπίπτει θάλατταν, ἐμπεριλαμβάνων τὴν Παταληνὴν καλουμένην χώραν παραπλησίαν τῷ κατ' Αἴγυπτον Δέλτα.

Strabo Geogr., Geographica Book 15, chapter 1, section 13, line 19

ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσοῦτων ποταμῶν καὶ ἐκ τῶν ἐτησίων, ὥς Ἐρατοσθένης φησί, βρέχεται τοῖς θερινοῖς ὁμβροῖς ἡ Ἰνδική, καὶ λιμνάζει τὰ πεδία· ἐν μὲν οὖν τούτοις τοῖς ὁμβροῖς λίνον σπείρεται καὶ κέγχρος, πρὸς τούτοις σήσαμον ὄρυζα βόσμορον· τοῖς δὲ χειμερινοῖς καιροῖς πυροὶ κριθαὶ ὄσπρια καὶ ἄλλοι καρποὶ ἐδώδιμοι, ὧν ἡμεῖς ἄπειροι.

Strabo Geogr., Geographica Book 15, chapter 1, section 13, line 24

.. τὰ αὐτὰ φύεται καὶ ἐν τῇ Ἰνδικῇ, καὶ τῶν ἐν τοῖς ποταμοῖς πλὴν ἵππου ποταμίου τὰ ἄλλα φέρουσι καὶ οἱ Ἰνδικοὶ· Ὀνησικρίτος δὲ καὶ τοὺς ἵππους γίνεσθαι φησι.

Strabo Geogr., Geographica Book 15, chapter 1, section 14, line 2

Τὴν δὲ Ταπροβάνην πελαγίαν εἶναί φασιν νῆσον ἀπέχουσαν τῶν νοτιωτάτων τῆς Ἰνδικῆς τῶν κατὰ τοὺς Κωνιακοὺς πρὸς μεσημβρίαν ἡμερῶν ἑπτὰ πλοῦν, μήκος μὲν ὥς πεντακισχιλίων σταδίων ἐπὶ τὴν Αἰθιοπίαν· ἔχειν δὲ καὶ ἐλέφαντας.

Strabo Geogr., Geographica Book 15, chapter 1, section 15, line 10

εἶναι δὲ καὶ ἄλλας νήσους αὐτῆς μεταξὺ καὶ τῆς Ἰνδικῆς, νοτιωτάτην δ' ἐκείνην.

Strabo Geogr., Geographica Book 15, chapter 1, section 17, line 12

κατανοηθῆναι δὲ ταῦτα καὶ ὑφ' ἑαυτοῦ καὶ ὑπὸ τῶν ἄλλων φησίν, ὥρμηκότεων μὲν εἰς τὴν Ἰνδικὴν ἀπὸ Παροπαμισαδῶν, μετὰ δὲ δυσμὰς πληιάδων, καὶ διατριψάν-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

των κατὰ τὴν ὀρεινὴν ἔν τε τῇ Ὑπασίων καὶ τῇ Ἀσσακα- νοῦ γῇ τὸν χειμῶνα, τοῦ δ' ἔαρος ἀρχομένου καταβε- βηκότων εἰς τὰ πεδία καὶ πόλιν Τάξιλα εὐμεγέθη, ἐν- τεῦ-θεν δ' ἐπὶ Ὑδάσπην καὶ τὴν Πώρου χώραν· τοῦ μὲν οὖν χειμῶνος ὕδωρ οὐκ ἰδεῖν ἀλλὰ χιόνας μόνον· ἐν δὲ τοῖς Ταξίλοις πρῶτον ὑσθῆναι, καὶ ἐπειδὴ κατα- βᾶσιν ἐπὶ τὸν Ὑδάσπην καὶ νικήσασιν Πῶρον ὁδὸς ἦν

Strabo Geogr., Geographica Book 15, chapter 1, section 19, line 4

Τὴν δ' ὁμοιότητα τῆς χώρας ταύτης πρὸς τε τὴν Αἴγυπτον καὶ τὴν Αἰθιοπίαν καὶ πάλιν τὴν ἐναντιό- τητα παραθεῖς ὁ Ἀριστόβουλος, διότι τῷ Νείλῳ μὲν ἐκ τῶν νοτίων ὄμβρων ἐστὶν ἡ πλήρωσις τοῖς Ἰνδικοῖς δὲ ποταμοῖς ἀπὸ τῶν ἀρκτικῶν, ζητεῖ πῶς οἱ μεταξὺ τόποι οὐ κατομβροῦνται· οὔτε γὰρ ἡ Θηβαῖς μέχρι Συήνης καὶ τῶν ἐγγύς Μερόης οὔτε τῆς Ἰνδικῆς τὰ ἀπὸ τῆς Παταληνῆς μέχρι τοῦ Ὑδάσπου· τὴν δ' ὑπὲρ ταῦτα τὰ μέρη χώραν ἐν ἣ καὶ ὄμβροι καὶ νιφετοί, πα- ραπλησίως ἔφη γεωργεῖσθαι τῇ ἄλλῃ τῇ ἔξω τῆς Ἰνδι- κῆς χώρα· ποτίζεσθαι γὰρ ἐκ τῶν ὄμβρων καὶ χιόνων.

Strabo Geogr., Geographica Book 15, chapter 1, section 19, line 17

πεμφθεὶς γοῦν ἐπὶ τινα χρεῖαν ἰδεῖν φησιν ἐρημωθεῖσαν χώραν πλειόνων ἢ χιλίων πόλεων σὺν κώμαις, ἐκλιπόντος τοῦ Ἰνδοῦ τὸ οἰκεῖον ρεῖθρον ἐκ- τραπομένου δ' εἰς τὸ ἕτερον ἐν ἀριστερᾷ κοιλότερον πολὺ, καὶ οἶον καταρράξαντος, ὥς τὴν ἀπολειφθεῖ- σαν ἐν δεξιᾷ χώραν μηκέτι ποτίζεσθαι ταῖς ὑπερχύσεσι, μετεωροτέραν οὔσαν οὐ τοῦ ρεῖθρου τοῦ καινοῦ μό- νον ἀλλὰ καὶ τῶν ὑπερχύσεων.

Strabo Geogr., Geographica Book 15, chapter 1, section 20, line 7

Μεγασθένης δὲ τὴν εὐδαι- μονίαν τῆς Ἰνδικῆς ἐπισημαίνεται τῷ δίκارπον εἶναι καὶ δίφορον· καθάπερ καὶ Ἑρατοσθένης ἔφη, τὸν μὲν εἰπὼν σπόρον χειμερινὸν τὸν δὲ θερινόν, καὶ ὄμβρον ὁμοίως· οὐδὲν γὰρ ἔτος εὐρίσκεσθαι φησι πρὸς ἀμφο- τέρους καιροὺς ἄνομβρον· ὥστ' εὐετηρίαν ἐκ τούτου συμβαίνειν ἀφόρου μηδέποτε τῆς γῆς οὔσης· τοὺς τε ξυλίνους καρποὺς γεννᾶσθαι πολλοὺς καὶ τὰς ρίζας τῶν φυτῶν καὶ μάλιστα τῶν μεγάλων καλάμων, γλυ- κείας καὶ φύσει καὶ ἐψήσει χλιαινομένου τοῦ ὕδατος τοῖς ἡλίοις τοῦ τ' ἐκπίπτοντος ἐκ Διὸς καὶ τοῦ

ποτα-

Strabo Geogr., Geographica Book 15, chapter 1, section 21, line 1

Πολλὰ γὰρ δὴ δένδρα παράδοξα ἡ Ἰνδικὴ τρέφει, ὧν ἐστὶ καὶ τὸ κάτω νεύοντας ἔχον τοὺς κλάδους τὰ δὲ φύλλα ἀσπίδος οὐκ ἐλάττω.

Strabo Geogr., Geographica Book 15, chapter 1, section 21, line 5

Ὄνησίκριτος δὲ καὶ περι- εργότερον τὰ ἐν τῇ Μουσικανοῦ διεξιὼν, ἃ φησι νο- τιώ-τατα εἶναι τῆς Ἰνδικῆς, διηγεῖται μεγάλα δένδρα τινά, ὧν τοὺς κλάδους αὐξηθέντας ἐπὶ πήχεις καὶ δώ- δεκα, ἔπειτα τὴν λοιπὴν αὐξήσιν καταφερῇ λαμβάνειν ὥς ἂν κα- τακαμπτομένους, ἕως ἂν ἄψωνται τῆς γῆς· ἔπειτα κατὰ γῆς διαδοθέντας ρίζουσθαι ὁμοίως ταῖς κατώρυξιν, εἴτ' ἀναδοθέντας στελεχοῦσθαι· ἐξ οὗ πά- λιν ὁμοίως τῇ αὐ- ξήσει κατακαμφθέντας ἄλλην κατώ- ρυγα ποιεῖν, εἴτ' ἄλλην, καὶ οὕτως ἐφεξῆς, ὥστ'

5.5. STRABO

ἄφ' ἐνὸς δένδρου σκιάδιον γίνεσθαι μακρὸν πολυστύλῳ σκηνῇ ὅμοιον.

Strabo Geogr., Geographica Book 15, chapter 1, section 22, line 3

Ἐν δὲ τῇ Μουσικανοῦ καὶ σῖτον αὐτοφυῆ λέγει πυρῶ παραπλήσιον καὶ ἄμπελον, ὥστ' οἰνοφορεῖν τῶν ἄλλων ἄοινον λεγόντων τὴν Ἰνδικήν· ὥστε μὴδ' αὐ- λὸν εἶναι κατὰ τὸν Ἀνάχαρσιν μὴδ' ἄλλο τῶν μουσι- κῶν ὀργάνων μὴδὲν πλὴν κυμβάλων καὶ τυμπάνων καὶ κροτάλων ἃ τοὺς θαυματοποιοὺς κεκτῆσθαι.

Strabo Geogr., Geographica Book 15, chapter 1, section 22, line 14

ἔχειν δὲ καὶ κιννάμωμον καὶ νάρδον καὶ τὰ ἄλλα ἀρώματα τὴν νό- τιον γῆν τὴν Ἰνδικήν ὁμοίως ὥσπερ τὴν Ἀραβίαν καὶ τὴν Αἰθιοπίαν ἔχουσάν τι ἐμπεράς ἐκείναις κατὰ τοὺς ἡλίους· διαφέρειν δὲ τῷ πλεονασμῷ τῶν ὑδάτων ὥστ' ἐνικμον εἶναι τὸν ἀέρα καὶ τροφιμώτερον παρὰ τοῦτο καὶ γόνιμον μᾶλλον, ὥς δ' αὐτῶς καὶ τὴν γῆν καὶ τὸ ὕδωρ, ἧ δὴ καὶ μείζω τὰ τε χερσαῖα τῶν ζώων καὶ τὰ καθ' ὕδατος τὰ ἐν Ἰνδοῖς τῶν παρ' ἄλλοις εὐρίσκεσθαι.

Strabo Geogr., Geographica Book 15, chapter 1, section 23, line 6

ὅσῳ δέ γε φησὶ τὸ μὲν τοῦ Νείλου ὕδωρ δι' εὐθείας ἔπεισι πολλὴν χώραν καὶ στε- νὴν καὶ μεταβάλλει πολλὰ κλίματα καὶ πολλοὺς ἀέρας, τὰ δ' Ἰνδικὰ ρεύματα ἐς πε- δία ἀναχεῖται μείζω καὶ πλατύτερα ἐνδιατρίβοντα πολὺν χρόνον τοῖς αὐτοῖς κλίμασι, τοσῶδε ἐκείνα τούτου τροφιμώτερα, διότι καὶ τὰ κήτη μείζω τε καὶ πλείω· καὶ ἐκ τῶν νεφῶν δὲ ἐφθὸν ἤδη χεῖσθαι τὸ ὕδωρ.

Strabo Geogr., Geographica Book 15, chapter 1, section 24, line 22

βελτίους δὲ οἱ τὸν ἥλιον αἰτιώμενοι καὶ τὴν ἐξ αὐτοῦ ἐπίκαιυσιν κατ' ἐπίλειψιν σφοδρὰν τῆς ἐπιπολῆς ἰκμάδος· καθ' ὃ καὶ τοὺς Ἰν- δοὺς μὴ οὐλοτριχεῖν φαμεν, μὴδ' οὕτως ἀπεφεισμέ- νως ἐπικεκαῦσθαι τὴν χροάν, ὅτι ὑγροῦ κοινωνοῦσιν ἀέρος.

Strabo Geogr., Geographica Book 15, chapter 1, section 25, line 6

Νέαρχος δὲ τὸ ζητούμενον πρότερον ἐπὶ τοῦ Νείλου πόθεν ἢ πλήρωσις αὐτοῦ, δι- δάσκειν ἔφη τοὺς Ἰνδικοὺς ποταμοὺς ὅτι ἐκ τῶν θερι- νῶν ὄμβρων συμβαίνει· Ἀλέξαν- δρον δ' ἐν μὲν τῷ Ὑδάσπῃ κροκοδείλους ἰδόντα, ἐν δὲ τῷ Ἀκεσίνῃ κυά- μους Αἰγυπτί- ουσ, εὐρηκέναι δόξαι τὰς τοῦ Νείλου πε- γὰς, καὶ παρασκευάζεσθαι στόλον εἰς τὴν Αἴγυπτον ὥς τῷ ποταμῷ τούτῳ μέχρι ἐκεῖσε πλευσόμενον· μι- κρὸν δ' ὕστερον γνῶ- ναι διότι οὐ δύναται ὃ ἥλπισε· “μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα, Ὡκεα- “νὸς μὲν πρῶτον,” εἰς ὃν ἐκδιδόασιν οἱ Ἰνδικοὶ πάντες ποταμοί, ἔπειτα ἡ Ἀριανὴ καὶ ὁ Περσικὸς κόλπος καὶ

Strabo Geogr., Geographica Book 15, chapter 1, section 25, line 14

πρότερον ἐπὶ τοῦ Νείλου πόθεν ἢ πλήρωσις αὐτοῦ, δι- δάσκειν ἔφη τοὺς Ἰνδικοὺς ποταμοὺς ὅτι ἐκ τῶν θερι- νῶν ὄμβρων συμβαίνει· Ἀλέξανδρον δ' ἐν μὲν τῷ Ὑδάσπῃ κροκοδείλους ἰδόντα, ἐν δὲ τῷ Ἀκεσίνῃ κυά- μους Αἰγυπτίους, εὐρηκέναι δόξαι τὰς τοῦ Νείλου πε- γὰς, καὶ παρασκευάζεσθαι στόλον εἰς τὴν Αἴγυπτον ὥς τῷ ποταμῷ τούτῳ μέχρι ἐκεῖσε πλευσόμενον· μι- κρὸν δ' ὕστερον γνῶναι διότι οὐ δύναται ὃ ἥλ-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

πισε· “μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα, Ὡκεα- “νὸς μὲν πρῶτον,” εἰς ὃν ἐκδιδόασιν οἱ Ἰνδικοὶ πάντες ποταμοί, ἔπειτα ἡ Ἀριανὴ καὶ ὁ Περσικὸς κόλπος καὶ ὁ Ἀράβιος καὶ αὐτὴ ἡ Ἀραβία καὶ ἡ Τρωγλοδυτικὴ.

Strabo Geogr., Geographica Book 15, chapter 1, section 26, line 6

ὁ δὲ Νεῖλος καὶ οἱ κατὰ τὴν Ἰνδικὴν πλεονέκτημά τι ἔχουσι παρὰ τοὺς ἄλλους διὰ τὸ τὴν χώραν ἀοίκητον εἶναι χωρὶς αὐτῶν, πλωτὴν ἅμα καὶ γεωργήσιμον οὖσαν, καὶ μὴτ' ἐφοδεύεσθαι δυναμένην ἄλλως μὴτ' οἰκεῖσθαι τὸ παράπαν.

Strabo Geogr., Geographica Book 15, chapter 1, section 26, line 11

τοὺς μὲν οὖν εἰς τὸν Ἰνδὸν καταφερομένους ἱστοροῦμεν τοὺς ἀξίους μνήμης καὶ τὰς χώρας, δι' ὧν ἡ φορὰ, τῶν δ' ἄλλων ἐστὶν ἄγνοια πλείων ἢ γνῶσις.

Strabo Geogr., Geographica Book 15, chapter 1, section 26, line 17

ἦκε μὲν οὖν τῆς Ἰνδικῆς πλησίον δι' Ἀριανῶν, ἀφίεις δ' αὐτὴν ἐν δεξιᾷ ὑπερέβη τὸν Παροπάμισον εἰς τὰ προσάρκτια μέρη καὶ τὴν Βακτρι- ανήν· καταστρεψάμενος δὲ τάκει πάντα ὅσα ἦν ὑπὸ Πέρσiais καὶ ἔτι πλείω, τότε ἤδη καὶ τῆς Ἰνδικῆς ὠρέ- χθη, λεγόντων μὲν περὶ αὐτῆς πολλῶν οὐ σαφῶς δέ.

Strabo Geogr., Geographica Book 15, chapter 1, section 26, line 24

ἀνέστρεψε δ' οὖν ὑπερθεὶς τὰ αὐτὰ ὄρη κατ' ἄλλας ὁδοὺς ἐπιτομωτέρας ἐν ἀρι- στερᾷ ἔχων τὴν Ἰνδικήν, εἴτ' ἐπέστρεψεν εὐθύς ἐπ' αὐτὴν καὶ τοὺς ὅρους τοὺς ἐσπε- ρίους αὐτῆς καὶ τὸν Κώφην ποταμὸν καὶ τὸν Χο- άσπην, ὃς εἰς τὸν Κώφην ἐμβάλλει ποταμὸν κατὰ Πλημύριον πόλιν, ῥυεῖς παρὰ * Γώρυδι ἄλλην πόλιν, καὶ διεξιὼν τὴν τε Βανδοβηνήν καὶ τὴν Γανδαρίτιν.

Strabo Geogr., Geographica Book 15, chapter 1, section 27, line 1

Ἦν δὲ μετὰ τὸν Κώφην ὁ Ἰνδός, εἴθ' ὁ Ὑδάσπης, εἴθ' ὁ Ἀκεσίνης καὶ ὁ Ὑάρωτις, ὕστατος δ' ὁ Ὑπανις.

Strabo Geogr., Geographica Book 15, chapter 1, section 27, line 8

ταῦτ' οὖν ἐγένετο γνῶριμα ἡμῖν τῶν ἐωθινῶν τῆς Ἰν- δικῆς μερῶν, ὅσα ἐντὸς τοῦ Ὑπάνιος, καὶ εἴ τινα προς- ιστόρησαν οἱ μετ' ἐκείνον περαιτέρω τοῦ Ὑπάνιος προελ- θόντες μέχρι τοῦ Γάγγου καὶ Παλιβόθρων.

Strabo Geogr., Geographica Book 15, chapter 1, section 27, line 11

μετὰ μὲν οὖν τὸν Κώφην ὁ Ἰνδός ρεῖ· τὰ δὲ μεταξὺ τούτων τῶν δυεῖν ποταμῶν ἔχουσιν Ἀστακηνοὶ τε καὶ Μασια- νοὶ καὶ Νυσαῖοι καὶ Ὑπάσιοι· εἴθ' ἡ Ἀσσακανοῦ, ὅπου Μασόγα πόλις, τὸ βασιλεῖον τῆς χώρας.

Strabo Geogr., Geographica Book 15, chapter 1, section 27, line 15

ἤδη δὲ πρὸς τῷ Ἰνδῷ πάλιν ἄλλη πόλις Πευκολαῖτις, πρὸς ἣ ζευγμα γενηθὲν ἐπε- ραίωσε τὴν στρατιάν.

Strabo Geogr., Geographica Book 15, chapter 1, section 28, line 1

Μεταξὺ δὲ τοῦ Ἰνδοῦ καὶ τοῦ Ὑδάσπου Τάξιλα ἔστι πόλις μεγάλη καὶ εὐνομωτάτη, καὶ ἡ περικειμένη χώρα συχνὴ καὶ σφόδρα εὐδαίμων, ἤδη συνάπτουσα καὶ τοῖς πεδί-

5.5. STRABO

οις.

Strabo Geogr., Geographica Book 15, chapter 1, section 28, line 9

ἐδέξαντό τε δὴ φιλανθρώπως τὸν Ἀλέξανδρον οἱ ἄνθρωποι καὶ ὁ βασιλεὺς αὐτῶν Ταξι- λης· ἔτυχόν τε πλειόνων ἢ αὐτοὶ παρέσχον, ὥστε φθο- νεῖν τοὺς Μακεδόνας καὶ λέγειν ὥς οὐκ εἶχεν, ὥς ἔοι- κεν, Ἀλέξανδρος οὓς εὐεργετήσῃ πρὶν ἢ διέβῃ τὸν Ἰν- δόν.

Strabo Geogr., Geographica Book 15, chapter 1, section 30, line 16

τατον ἱστορεῖται τὸ περὶ τοῦ κάλλους ὅτι τιμᾶται δια- φερόντως, ὥς ἵππων καὶ κυνῶν· βασιλέα τε γὰρ τὸν κάλλιστον αἰρεῖσθαι φησιν Ὀνησίκριτος, γενόμενόν τε παιδίον μετὰ δῖμνον κρίνεσθαι δημοσίᾳ πότερον ἔχει τὴν ἔννομον μορφήν καὶ τοῦ ζῆν ἀξίαν ἢ οὐ, κρι- θέντα δ' ὑπὸ τοῦ ἀποδειχθέντος ἄρχοντος ζῆν ἢ θα- νατοῦσθαι· βάπτεσθαι τε πολλοῖς εὐανθεστάτοις χρώ- μασι τοὺς πώγωνας αὐτοῦ τούτου χάριν καλλωπιζο- μένους· τοῦτο δὲ καὶ ἄλλους ποιεῖν ἐπιμελῶς συχνούς τῶν Ἰνδῶν (καὶ γὰρ δὴ φέρειν τὴν χώραν χροᾶς θαν- μαστάς) καὶ θριξὶ καὶ ἐσθῆσι· τοὺς δ' ἄνθρώπους τὰ ἄλλα μὲν εὐτελεῖς εἶναι φιλοκόσμους δέ.

Strabo Geogr., Geographica Book 15, chapter 1, section 30, line 27

φασὶ δ' ἐν τῇ Σωπεΐθους χώρᾳ ὀρυκτῶν ἀλῶν ὄρος εἶναι ἀρκεῖν δυνάμενον ὅλη τῇ Ἰνδικῇ· καὶ χρυσεῖα δὲ καὶ ἀργυρεῖα οὐ πολὺ ἄπω-θεν ἐν ἄλλοις ὄρεσιν ἱστορεῖται καλά, ὥς ἐδήλωσε Γόργος ὁ μεταλλευτής.

Strabo Geogr., Geographica Book 15, chapter 1, section 30, line 29

οἱ δ' Ἰνδοὶ μεταλλείας καὶ χω- νεῖας ἀπείρως ἔχοντες οὐδ' ὧν εὐποροῦσιν ἴσασι, ἀλλ' ἀπλούστερον μεταχειρίζονται τὸ πρᾶγμα.

Strabo Geogr., Geographica Book 15, chapter 1, section 32, line 8

πάντες δ' οἱ λεχθέντες ποταμοὶ συμβάλλουσιν εἰς ἓνα τὸν Ἰν- δόν, ὕστατος δ' ὁ Ὑπανίς· πεντεκαίδεκα δὲ τοὺς σύμ-παντας συρρεῖν φασὶ τοὺς γε ἀξιολόγους· πληρω-θεὶς δ' ἐκ πάντων ὥστε καὶ ἐφ' ἑκατὸν σταδίους, ὥς οἱ μὴ μετριάζοντές φασιν, εὐρύνε-σθαι κατὰ τινὰς τόπους, ὥς δ' οἱ μετριώτεροι, πεντήκοντα τὸ πλεῖστον ἐλάχι-στον δὲ ἐπτὰ, ἔπειτα δυσὶ στόμασιν εἰς τὴν νοτίαν ἐκ-δίδωσι θάλατταν καὶ τὴν Παταληνὴν προσαγορευομέ-νην ποιεῖ νῆσον.

Strabo Geogr., Geographica Book 15, chapter 1, section 33, line 4

Ἡ μὲν οὖν μεταξὺ τοῦ Ὑπάνιος καὶ τοῦ Ὑδάσπου λέγεται ἐννέα ἔχειν ἔθνη, πόλεις δὲ εἰς πεντακισχιλίας οὐκ ἐλάττους Κῶ τῆς Μεροπίδος· δοκεῖ δὲ πρὸς ὑπερ-βολὴν εἰρησθαι τὸ πλῆθος· ἡ δὲ μεταξὺ τοῦ Ἰνδοῦ καὶ τοῦ Ὑδάσπου εἴρηται σχεδόν τι ὑφ' ὧν οἰκεῖται τῶν ἀξίων μνήμης.

Strabo Geogr., Geographica Book 15, chapter 1, section 33, line 14

πρὸς αὐτῇ δ' ἤδη τῇ Παταληνῇ τήν τε τοῦ Μουσικανοῦ λέγουσι καὶ τὴν Σάβου, τὰ Σινδόμανα, καὶ ἔτι τὴν Πορτικανοῦ καὶ ἄλ-λων ὧν ἐκράτησεν ἀπάντων Ἀλέξανδρος,

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τὴν τοῦ Ἰνδοῦ παροικούντων ποταμίαν, ὑστάτης δὲ τῆς Παταληνῆς ἦν ὁ Ἰνδὸς ποιεῖ σχισθεὶς εἰς δύο προχοάς.

Strabo Geogr., Geographica Book 15, chapter 1, section 34, line 8

λέγει δὲ καὶ περὶ τῆς Μουσικανοῦ χώρας ἐπὶ πλέον ἐγκωμιάζων αὐτήν, ὧν τινα κοινὰ καὶ ἄλλοις Ἰνδοῖς ἱστόρηται, ὥς τὸ μακρόβιον ὥστε καὶ τριάκοντα ἐπὶ τοῖς ἑκατὸν προσλαμβάνειν (καὶ γὰρ τοὺς Σῆρας ἔτι τούτων μακροβιωτέρους τινὲς φασι) καὶ τὸ λιτόβιον καὶ τὸ ὑγιεινόν, καίπερ τῆς χώρας ἀφθονίαν ἀπάντων ἐχούσης.

Strabo Geogr., Geographica Book 15, chapter 1, section 35, line 8

ὅτι μὲν γὰρ μέγιστος τῶν μνημονευόμενων κατὰ τὰς τρεῖς ἡπείρους καὶ μετ' αὐτὸν ὁ Ἰνδός, τρίτος δὲ καὶ τέταρτος ὁ Ἰστρος καὶ ὁ Νεῖλος, ἱκανῶς συμφωνεῖται· τὰ καθ' ἕκαστα δ' ἄλλοι ἄλλως περὶ αὐτοῦ λέγουσιν, οἱ μὲν τριάκοντα σταδίων τούλάχιστον πλάτος οἱ δὲ καὶ τριῶν, Μεγασθένης δέ, ὅταν ἦ μέτριος, καὶ εἰς ἑκατὸν εὐρύνεσθαι, βάθος δὲ εἴκοσιν ὀργυῶν τούλάχιστον.

Strabo Geogr., Geographica Book 15, chapter 1, section 39, line 1

Φησὶ δὴ τὸ τῶν Ἰνδῶν πλῆθος εἰς ἑπτὰ μέρη διηρῆσθαι, καὶ πρώτους μὲν τοὺς φιλοσόφους εἶναι κατὰ τιμὴν, ἐλαχίστους δὲ κατ' ἀριθμόν· χρῆσθαι δ' αὐτοῖς ἰδίᾳ μὲν ἑκάστῳ τοὺς θύοντας ἢ τοὺς ἐναγίζοντας, κοινῇ δὲ τοὺς βασιλέας κατὰ τὴν μεγάλην λεγομένην σύνοδον, καθ' ἣν τοῦ νέου ἔτους ἅπαντες οἱ φιλόσοφοι τῷ βασιλεῖ συνελθόντες ἐπὶ θύρας ὅτι ἂν αὐτῶν ἕκαστος συντάξῃ τῶν χρησίμων ἢ τηρήσῃ πρὸς εὐετηρίαν καρπῶν τε καὶ ζώων καὶ περὶ πολιτείας, προσφέρει τοῦτ' εἰς τὸ μέσον· ὃς δ' ἂν τρεῖς ἐψευσμένος ἄλῃ,

νό-

Strabo Geogr., Geographica Book 15, chapter 1, section 44, line 4

Μεγασθένης δὲ περὶ τῶν μυρμήκων οὕτω φησὶν ὅτι ἐν Δέρδαις, ἔθνη μεγάλῳ τῶν προσεῶν καὶ ὀρεινῶν Ἰνδῶν, ὀροπέδιον εἶη τρισχιλίων πῶς τὸν κύκλον σταδίων· ὑποκειμένων δὲ τούτῳ χρυσορυχείων οἱ μεταλλεύοντες εἶεν μύρμηκες, θηρία ἀλωπέκων οὐκ ἐλάττω, τάχος ὑπερφυῆς ἔχοντα καὶ ζῶντα ἀπὸ θήρας· ὀρύττει δὲ χειμῶνι τὴν γῆν, σωρεύει τε πρὸς τοῖς στομίοις, καθάπερ οἱ ἀσφάλακες· ψῆγμα δ' ἐστὶ χρυσοῦ μικρᾶς ἐψήσεως δεόμενον· τοῦθ' ὑποζυγίοις μετίασιν οἱ πλησιόχωροι λάθρα· φανερώς γὰρ διαμάχονται καὶ διώκουσι φεύγοντας, καταλαβόντες δὲ διαχρῶνται καὶ αὐτοὺς καὶ τὰ

Strabo Geogr., Geographica Book 15, chapter 1, section 45, line 28

οὐδὲν δὲ τούτων οὕτως ὀχλεῖν ὥς τὰ λεπτὰ ὀφείδια οὐ μείζω σπιθαμιαίων· εὐρίσκεισθαι γὰρ ἐν σκηναῖς, ἐν σκεύεσιν, ἐν θριγγοῖς ἐγκεκρυμμένα· τοὺς δὲ πληγέντας αἰμορροεῖν ἐκ παντὸς πόρου μετὰ ἐπωδυνίας, ἔπειτα ἀποθνήσκειν, εἰ μὴ βοηθήσῃ τις εὐθύς· τὴν δὲ βοήθειαν ῥαδίαν εἶναι διὰ τὴν ἀρετὴν τῶν Ἰνδικῶν ῥιζῶν καὶ φαρμάκων.

Strabo Geogr., Geographica Book 15, chapter 1, section 45, line 30

5.5. STRABO

κρο- κοδείλους τε οὔτε πολλοὺς οὔτε βλαπτικούς ἀνθρώ- πων ἐν τῷ Ἰνδῷ φησιν εὐρίσκεσθαι, καὶ τὰ ἄλλα δὲ ζῶα τὰ πλεῖστα τὰ αὐτὰ ἅπερ ἐν τῷ Νεῖλῳ γεννᾶσθαι πλὴν ἵππου ποταμίου· Ὀνησίκριτος δὲ καὶ τοῦτόν φησι γεννᾶσθαι.

Strabo Geogr., Geographica Book 15, chapter 1, section 45, line 36

τῶν δ' ἐκ θαλάττης φησὶν ὁ Ἀριστόβουλος εἰς μὲν τὸν Νεῖλον ἀνατρέχειν μηδὲν ἔξω θρίσσης καὶ κεστρέως καὶ δελφίνος διὰ τοὺς κροκοδείλους, ἐν δὲ τῷ Ἰνδῷ πλῆθος· τῶν δὲ καρίδων τὰς μὲν μικρὰς μέχρι * ὄρους ἀναθεῖν, τὰς δὲ μεγάλας μέχρι τῶν συμβολῶν τοῦ τε Ἰνδοῦ καὶ τοῦ Ἀκεσίνου.

Strabo Geogr., Geographica Book 15, chapter 1, section 53, line 1

Εὐτελεῖς δὲ κατὰ τὴν δίαιταν Ἰνδοὶ πάντες, μάλ- λον δ' ἐν ταῖς στρατείαις· οὐδ' ὄχλῳ περιττῷ χαίρουσι, διόπερ εὐκοσμοῦσι.

Strabo Geogr., Geographica Book 15, chapter 1, section 54, line 21

δούλοις δὲ οὗτος μὲν φησι μηδένα Ἰνδῶν χρῆσθαι, Ὀνησίκριτος δὲ τῶν ἐν τῇ Μουσικανοῦ τοῦτ' ἴδιον ἀποφαίνει καὶ ὡς κατόρ- θωμά γε· καθάπερ καὶ ἄλλα πολλὰ λέγει τῆς χώρας ταύτης κατορθώματα ὡς εὐνομωτάτης.

Strabo Geogr., Geographica Book 15, chapter 1, section 67, line 1

Τὴν δὲ φιλοτεχνίαν τῶν Ἰνδῶν ἐμφανίζων σπόγ- γους φησὶν ἰδόντας παρὰ τοῖς Μακεδόσι μιμήσασθαι, τρίχας καὶ σχοινία λεπτὰ καὶ ἀρπεδόνας διαρράψαντας εἰς ἔρια, καὶ μετὰ τὸ πιλῆσαι τὰ μὲν ἐξελκύσαντας τὰ δὲ βάψαντας χροιαῖς· στλεγγιδο- ποιούς τε καὶ ληκυθο- ποιούς ταχὺ γενέσθαι πολλούς· ἐπιστολάς δὲ γράφειν ἐν σιν- δόσι λίαν κεκροτημέναις, τῶν ἄλλων γράμμασιν αὐτοὺς μὴ χρῆσθαι φαμένων· χαλκῷ δὲ χρῆσθαι χυ- τῷ, τῷ δ' ἐλατῷ μή· τὴν δ' αἰτίαν οὐκ εἶπε, καίτοι τὴν ἀτοπίαν εἰπὼν τὴν παρακολουθοῦσαν, ὅτι

θραύ-

Strabo Geogr., Geographica Book 15, chapter 1, section 67, line 12

τῶν δὲ περὶ τῆς Ἰνδικῆς λεγομένων καὶ τοῦτ' ἐστίν, ὅτι ἀντὶ τοῦ προσκυνεῖν προσ- εύχεσθαι τοῖς βασιλεῦσι καὶ πᾶσι τοῖς ἐν ἐξουσίᾳ καὶ ὑπεροχῇ νόμος.

Strabo Geogr., Geographica Book 15, chapter 1, section 68, line 7

Τῆς δ' ἀνομολογίας τῶν συγγραφέων ἔστω παρά- δειγμα καὶ ὁ περὶ τοῦ Καλάνου λόγος· ὅτι μὲν γὰρ συν- ἤλθεν Ἀλεξάνδρῳ καὶ ἀπέθανεν ἐκὼν παρ' αὐτῷ διὰ πυρὸς ὁμολογοῦσι· τὸν δὲ τρόπον οὐ τὸν αὐτόν φα- σιν οὐδὲ κατὰ τὰς αὐτὰς αἰτίας, ἀλλ' οἱ μὲν οὕτως εἰ- ρήκασιν· συνακολουθῆσαι γὰρ ὡς ἐγκωμιαστὴν τοῦ βασιλέως ἔξω τῶν τῆς Ἰνδικῆς ὅρων παρὰ τὸ κοινὸν ἔθος τῶν ἐκεῖ φιλοσόφων· ἐκείνους γὰρ τοῖς αὐτόθι συνεῖναι βασιλεῦσιν ὑφηγουμένους τὰ περὶ τοὺς θεοὺς, ὡς τοὺς μάγους τοῖς Πέρσαις.

Strabo Geogr., Geographica Book 15, chapter 1, section 68, line 34

πυρώδεις εἰς· πῦρ ὠθουμένους· οἷος ἦν καὶ ὁ Κάλανος, ἀκόλαστος ἄνθρωπος καὶ ταῖς Ἀλεξάνδρου τραπέζαις δεδουλωμένος· τοῦτον μὲν οὖν ψέγεσθαι, τὸν δὲ Μάνδα- νιν ἐπαινεῖσθαι, ὅς τῶν τοῦ Ἀλεξάνδρου ἀγγέ- λων καλούντων πρὸς τὸν Διὸς υἱὸν πει-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

θομένω τε δῶ- ρα ἔσεσθαι ὑπισχνουμένων ἀπειθοῦντι δὲ κόλασιν μήτ' ἐκείνον φαίη Διὸς υἱὸν ὃν γε ἄρχειν μηδὲ πολλο- στοῦ μέρους τῆς γῆς, μήτε αὐτῷ δεῖν τῶν παρ' ἐκεί- νου δωρεῶν ὧν οὐδείς κόρος, μήτε δὲ ἀπειλῆς εἶναι φόβον ᾧ ζῶντι μὲν ἀρκοῦσα εἴη τροφὸς ἢ Ἰνδική, ἀπο- θανῶν δὲ ἀπαλλάξαιτο τῆς τετρυχωμένης ὑπὸ γήρως σαρκός, μεταστὰς εἰς βελτίω καὶ καθαρώτερον βίον· ὥστ' ἐπαινέσαι τὸν Ἀλέξανδρον καὶ συγχωρῆσαι.

Strabo Geogr., Geographica Book 15, chapter 1, section 69, line 2

Λέγεται δὲ καὶ ταῦτα παρὰ τῶν συγγραφέων, ὅτι σέβονται μὲν τὸν ὄμβριον Δία Ἴνδοι καὶ τὸν Γάγγην ποταμὸν καὶ τοὺς ἐγχωρίους δαίμονας.

Strabo Geogr., Geographica Book 15, chapter 1, section 69, line 13

τῶν τε μυρμήκων τινὰς καὶ πτερωτοὺς λέγουσι τῶν χρυσωρύχων· ψήγματά τε χρυσοῦ καταφέρειν τοὺς ποταμούς, καθάπερ τοὺς Ἰβηρικούς· ἐν δὲ ταῖς κατὰ τὰς ἑορτάς πομπαῖς πολλοὶ μὲν ἐλέφαντες πέμπονται χρυσῷ κεκοσμημένοι καὶ ἀργύρῳ, πολλὰ δὲ τέθριππα καὶ βοϊκὰ ζεύγη· εἴθ' ἢ στρατιὰ κεκοσμημένη· καὶ χρυσώματα δὲ τῶν μεγάλων λεβήτων καὶ κρατήρων ὀργυιαίων· καὶ τοῦ Ἰνδι- κοῦ χαλκοῦ τράπεζαί τε καὶ θρόνοι καὶ ἐκπώματα καὶ λουτήρες, λιθοκόλλητα τὰ πλεῖστα σμαράγδοις καὶ βη- ρύλλοις καὶ ἄνθραξιν Ἰνδικοῖς· καὶ ἐσθῆς δὲ ποικίλη χρυσόπαστος, καὶ βόνασοι καὶ παρδάλεις καὶ λέοντες τιθασοὶ καὶ τῶν ποικίλων ὀρνέων καὶ εὐφθόγγων πλή- θος.

Strabo Geogr., Geographica Book 15, chapter 1, section 69, line 16

καὶ πτερωτοὺς λέγουσι τῶν χρυσωρύχων· ψήγματά τε χρυσοῦ καταφέρειν τοὺς ποταμούς, καθάπερ τοὺς Ἰβηρικούς· ἐν δὲ ταῖς κατὰ τὰς ἑορτάς πομπαῖς πολλοὶ μὲν ἐλέφαντες πέμπονται χρυσῷ κεκοσμημένοι καὶ ἀργύρῳ, πολλὰ δὲ τέθριππα καὶ βοϊκὰ ζεύγη· εἴθ' ἢ στρατιὰ κεκοσμημένη· καὶ χρυσώματα δὲ τῶν μεγάλων λεβήτων καὶ κρατήρων ὀργυιαίων· καὶ τοῦ Ἰνδι- κοῦ χαλκοῦ τράπεζαί τε καὶ θρόνοι καὶ ἐκπώματα καὶ λουτήρες, λιθοκόλλητα τὰ πλεῖστα σμαράγδοις καὶ βη- ρύλλοις καὶ ἄνθραξιν Ἰνδικοῖς· καὶ ἐσθῆς δὲ ποικίλη χρυσόπαστος, καὶ βόνασοι καὶ παρδάλεις καὶ λέοντες τιθασοὶ καὶ τῶν ποικίλων ὀρνέων καὶ εὐφθόγγων πλή- θος.

Strabo Geogr., Geographica Book 15, chapter 1, section 71, line 3

τοὺς δὲ πολιτικούς σινδονίτας κατὰ πόλιν ζῆν ἢ καὶ κατ' ἀγρούς, καθημένους νεβρίδας ἢ δορκάδων δοράς· ὡς δ' εἰπεῖν, Ἴνδους ἐσθῆτι λευκῇ χρῆσθαι καὶ σινδόσι λευκαῖς καὶ καρπάσοις, ὑπεναντίως τοῖς εἰποῦσιν εὐανθέστατα αὐτοὺς ἀμπέχεσθαι φορήματα· κομᾶν δὲ καὶ πωγωνοτροφεῖν πάντας, ἀναπλεκομέ- νους δὲ μιτροῦσθαι τὰς κόμας.

Strabo Geogr., Geographica Book 15, chapter 1, section 73, line 2

Φησὶ γὰρ οὗτος ἐν Ἀντιοχείᾳ τῇ ἐπὶ Δάφνῃ πα- ρατυχεῖν τοῖς Ἰνδῶν πρέσβεσιν ἀφιγμένοις παρὰ Καί- σαρα τὸν Σεβαστόν· οὓς ἐκ μὲν τῆς ἐπιστολῆς πλείους δηλοῦσθαι, σωθῆναι δὲ τρεῖς μόνους, οὓς ἰδεῖν φησι, τοὺς δ' ἄλλους ὑπὸ μήκους τῶν ὁδῶν διαφθαρῆναι τὸ πλεόν· τὴν δ' ἐπιστολὴν ἐλληνίζειν ἐν διφθέρᾳ γε- γραμμένην, δη-

5.5. STRABO

λουῖσαν ὅτι Πῶρος εἴη ὁ γράψας, ἕξα- κοσίων δὲ ἄρχων βασιλέων ὅμως περὶ πολλοῦ ποιοῖτο φίλος εἶναι Καίσαρι, καὶ ἔτοιμος εἴη διόδόν τε παρέ- χειν ὅπη βούλεται καὶ συμπράττειν ὅσα καλῶς ἔχει.

Strabo Geogr., Geographica Book 15, chapter 1, section 73, line 25

συνῆν δέ, ὥς φησι, καὶ ὁ Ἀθήνησι κατακαύσας ἑαυτόν· ποιεῖν δὲ τοῦτο τοὺς μὲν ἐπὶ κακοπραγία ζητοῦντας ἀπαλλαγὴν τῶν παρόντων, τοὺς δ' ἐπ' εὐπραγία, καθά- περ τοῦ- τον· ἅπαντα γὰρ κατὰ γνώμην πράξαντα μέχρι νῦν ἀπιέναι δεῖν, μή τι τῶν ἀβουλήτων χρονίζοντι συμπέ- σοι· καὶ δὴ καὶ γελῶντα ἀλέσθαι γυμνὸν λίπ' ἄλη- λιμ- μένον ἐν περιζώματι ἐπὶ τὴν πυράν· ἐπιγεγράφθαι δὲ τῷ τάφῳ “Ζαρμανοχηγᾶς Ἰνδὸς ἀπὸ Βαργόσης κατὰ “τὰ πάτρια Ἰνδῶν ἔθνη ἑαυτὸν ἀπαθανατίσας κεῖται.

Strabo Geogr., Geographica Book 15, chapter 2, section 1, line 1

Μετὰ δὲ τὴν Ἰνδικὴν ἐστὶν ἡ Ἀριανή, μερὶς πρώτη τῆς ὑπὸ Πέρσαις τῆς μετὰ τὸν Ἰνδὸν ποταμὸν καὶ τῶν ἄνω σατραπειῶν τῶν ἐκτὸς τοῦ Ταύρου, τὰ μὲν νότια καὶ τὰ ἀρκτικά μέρη τῇ αὐτῇ θαλάττῃ καὶ τοῖς αὐτοῖς ὅρεσιν ἀφοριζομένη οἷσπερ καὶ ἡ Ἰνδική, καὶ τῷ αὐτῷ ποταμῷ τῷ Ἰνδῷ, μέσον ἔχουσα αὐτὸν ἑαυ- τῆς τε καὶ τῆς Ἰνδικῆς, ἐντεῦθεν δὲ πρὸς τὴν ἐσπέραν ἐκτεινομένη μέχρι τῆς ἀπὸ Κασπίων πυλῶν εἰς Καρ- μανίαν γραφομένης γραμμῆς, ὥστε εἶναι τετράπλευ- ρον τὸ σχῆμα.

Strabo Geogr., Geographica Book 15, chapter 2, section 1, line 11

τὸ μὲν οὖν νότιον πλευρὸν ἀπὸ τῶν ἐκβολῶν ἄρχεται τοῦ Ἰνδοῦ καὶ τῆς Παταλη- νῆς, τε- λευτᾷ δὲ πρὸς Καρμανίαν καὶ τοῦ Περσικοῦ κόλπου τὸ στόμα, ἄκραν ἔχον ἐκκειμένην ἱκανῶς πρὸς νότον· εἴτα εἰς τὸν κόλπον λαμβάνει καμπὴν ὡς ἐπὶ τὴν Περ- σίδα.

Strabo Geogr., Geographica Book 15, chapter 2, section 1, line 18

οἰκοῦσι δὲ Ἀρβιες πρῶτον, ὁμώνυμοι τῷ πο- ταμῷ Ἀρβει τῷ ὀρίζοντι αὐτοὺς ἀπὸ τῶν ἐξῆς Ὠριτῶν, ὅσον χιλίων σταδίων ἔχοντες παραλίαν, ὥς φησι Νέ- αρχος· Ἰνδῶν δ' ἐστὶ μερὶς καὶ αὕτη· εἴτ' Ὠρίται ἔθνος αὐτόνομον· τούτων δ' ὁ παράπλους χιλίων ὀκτακο- σίων, ὁ δὲ τῶν ἐξῆς Ἰχθυοφάγων ἑπτακισχίλιοι τετρα- κόσιοι, ὁ δὲ τῶν Καρ- μανίων τρισχίλιοι ἑπτακόσιοι μέ- χρι Περσίδος· ὥσθ' οἱ σύμπαντες μύριοι τρισχίλιοι ἑννακόσιοι.

Strabo Geogr., Geographica Book 15, chapter 2, section 3, line 1

ὑπέρκειται δὲ τούτων ἡ Γεδρωσία, τῆς μὲν Ἰνδι- κῆς ἥττον ἔμπυρος τῆς δ' ἄλλης Ἀσίας μᾶλλον, καὶ τοῖς καρποῖς καὶ τοῖς ὕδασιν ἐνδεὲς πλὴν θέρους, οὐ πολὺ ἀμεί- νων τῆς τῶν Ἰχθυοφάγων· ἀρωματοφόρος δὲ νάρδου μάλιστα καὶ σμύρνης, ὥστε τὴν Ἀλεξάν- δρου στρατιὰν ὀδεύουσιν ἀντὶ ὀρόφου καὶ στρωμάτων τούτοις χρῆσθαι, εὐ- ωδιαζομένην ἅμα καὶ ὑγιεινότε- ρον τὸν ἀέρα ἔχουσιν παρὰ τοῦτο· γενέσθαι δ' αὐ- τοῖς θέρους τὴν ἐκ τῆς Ἰνδικῆς ἀφοδὸν ἐπίτηδες συν- ἔβη· τότε γὰρ ὄμβρους ἔχειν τὴν Γεδρωσίαν καὶ

Strabo Geogr., Geographica Book 15, chapter 2, section 5, line 17

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

φασί δὲ φι- λονεικῆσαι τὸν Ἀλέξανδρον καίπερ εἰδότα τὰς ἀπο- ρίας πρὸς τὴν κατέχουσιν δόξαν, ὡς Σεμίραμις μὲν ἐξ Ἰνδῶν φεύγουσα σωθεῖη μετὰ ἀνδρῶν ὡς εἴκοσι, Κῦρος δὲ ἑπτά, εἰ δύναίτο αὐτὸς τοσοῦτο στράτευμα διασῶσαι διὰ τῆς αὐτῆς χώρας, νικῶν καὶ ταῦτα.

Strabo Geogr., Geographica Book 15, chapter 2, section 8, line 9

ὀρίζεσθαι μὲν γάρ φησι τὴν Ἀριανὴν ἐκ μὲν τῶν πρὸς ἑὼ τῷ Ἰνδῷ, πρὸς νότον δὲ τῇ μεγάλῃ θαλάττῃ, πρὸς ἄρκτον δὲ τῷ Παροπαμισῷ καὶ τοῖς ἐξῆς ὄρεσι μέχρι Κασπίων πυλῶν, τὰ δὲ πρὸς ἐσπέραν τοῖς αὐτοῖς ὄροις οἷς ἡ μὲν Παρθυηνὴ πρὸς Μηδίαν ἡ δὲ Καρμανία πρὸς τὴν Παιτακηνὴν καὶ Περσίδα διώριται· πλά- τος δὲ τῆς χώρας τὸ τοῦ Ἰνδοῦ μῆκος τὸ ἀπὸ τοῦ Πα- ροπαμισοῦ μέχρι τῶν ἐκβολῶν μύριοι καὶ δισχιλίοι στάδιοι (οἱ δὲ τρισχιλίους φασί)· μῆκος δὲ ἀπὸ Κα- σπίων πυλῶν, ὡς ἐν τοῖς Ἀσιατικοῖς σταθμοῖς ἀναγέ- γραπται, διττόν.

Strabo Geogr., Geographica Book 15, chapter 2, section 8, line 25

μέχρι μὲν Ἀλεξανδρείας τῆς ἐν Ἀρίοις ἀπὸ Κασπίων πυλῶν διὰ τῆς Παρθυαίας μία καὶ ἡ αὐτὴ ὁδός· εἴθ' ἡ μὲν ἐπ' εὐθείας διὰ τῆς Βακτριανῆς καὶ τῆς ὑπερβάσεως τοῦ ὄρους εἰς Ὀρτόσπανα ἐπὶ τὴν ἐκ Βάκτρων τρίοδον ἣτις ἐστὶν ἐν τοῖς Παροπαμισά- δαις· ἡ δ' ἐκτρέπεται μικρὸν ἀπὸ τῆς Ἀρίας πρὸς νό- τον εἰς Προφθασίαν τῆς Δραγγι- ανῆς· εἶτα πάλιν ἡ λοιπὴ μέχρι τῶν ὄρων τῆς Ἰνδικῆς καὶ τοῦ Ἰνδοῦ· ὥστε μακροτέρα ἐστὶν αὕτη ἢ διὰ τῶν Δραγγῶν καὶ Ἀραχω- τῶν, σταδίων μυρίων πεντακισχιλίων τριακοσίων ἢ πᾶσα.

Strabo Geogr., Geographica Book 15, chapter 2, section 9, line 2

Ἡ δὲ τάξις τῶν ἐθνῶν τοιαύτη· παρὰ μὲν τὸν Ἰν- δὸν οἱ Παροπαμισάδαι, ὧν ὑπέρ- κειται ὁ Παροπαμισὸς ὄρος, εἴτ' Ἀραχωτοὶ πρὸς νότον, εἴτ' ἐφεξῆς πρὸς νότον Γε- δρωσηνοὶ σὺν τοῖς ἄλλοις τοῖς τὴν παραλίαν ἔχου- σιν· ἅπανσι δὲ παρὰ τὰ πλάτη τῶν χωρίων παράκειται ὁ Ἰνδός.

Strabo Geogr., Geographica Book 15, chapter 2, section 9, line 6

* τούτων δ' ἐκ μέρους τῶν παρὰ τὸν Ἰνδὸν ἔχουσί τινα Ἰνδοὶ πρότερον ὄντα Περ- σῶν, ἃ ἀφείλετο μὲν ὁ Ἀλέξανδρος τῶν Ἀριανῶν καὶ κατοικίας ἰδίας συνεστήσατο, ἔδωκε δὲ Σέλευκος ὁ Νικάτωρ Σανδρο- κόττω, συνθέμενος ἐπιγαμίαν καὶ ἀντιλαβὼν ἐλέφαν- τας πεντακοσίους.

Strabo Geogr., Geographica Book 15, chapter 2, section 10, line 20

ἔστι δὲ τὰ μεσημβρινὰ μὲν τοῦ ὄρους τοῦ Παροπαμισοῦ Ἰνδικὰ τε καὶ Ἀριανὰ· τὰ δὲ πρὸς- ἄρκτια τὰ μὲν πρὸς ἐσπέραν Βάκτρια .

Strabo Geogr., Geographica Book 15, chapter 2, section 10, line 23

διαχειμάσας δ' αὐτόθι ὑπερδέξιον ἔχων τὴν Ἰνδικὴν καὶ πόλιν κτίσας ὑπερήκρισεν εἰς τὴν Βακτριανὴν διὰ ψιλῶν ὁδῶν πλὴν τερμίνθου θα- μνώδους ὀλίγης, ἀπορούμε- νος καὶ τροφῆς ὥστε ταῖς τῶν κτηνῶν σαρκὶ χρῆσθαι, καὶ ταύταις ὡμαῖς διὰ τὴν ἀξυλίαν· πρὸς δὲ τὴν ὠμοσιτίαν πεπτικὸν ἦν αὐτοῖς τὸ σίλφιον πολὺ πεφυκός.

5.5. STRABO

Strabo Geogr., Geographica Book 15, chapter 2, section 11, line 1

Περὶ ταῦτα δὲ που τὰ μέρη τῆς ὁμόρου τῇ Ἰνδικῇ καὶ τὴν Χααρηνηνὴν εἶναι συμβαίνει· ἔστι δὲ τῶν ὑπὸ τοῖς Παρθυαίοις αὕτη προσεχεστάτη τῇ Ἰνδικῇ· διέχει δὲ τῆς * Ἀριανῆς δι' Ἀραχωτῶν καὶ τῆς λεχθείσης ὀρει- νῆς σταδίους μυρίους * ἑνακισχιλίους.

Strabo Geogr., Geographica Book 15, chapter 2, section 13, line 1

Λέγουσι μὲν οὖν καὶ οἱ νῦν πλέοντες εἰς Ἰνδοὺς μεγέθη θηρίων καὶ ἐπιφανείας, ἀλλ' οὔτε ἀθρόων οὔτ' ἐπιφερομένων πολλάκις, ἀλλ' ἀποσοβηθέντα τῇ κραυγῇ καὶ τῇ σάλπιγγι ἀπαλλάττεσθαι.

Strabo Geogr., Geographica Book 15, chapter 2, section 14, line 2

Ἡ δὲ Καρμανία τελευταία μὲν ἔστι τῆς ἀπὸ τοῦ Ἰνδοῦ παραλίας, ἀρκτικωτέρα δ' ἔστι πολὺ τῆς τοῦ Ἰν- δοῦ ἐκβολῆς· τὸ μέντοι πρῶτον αὐτῆς ἄκρον ἔκκειται πρὸς νότον εἰς τὴν μεγάλην θάλατταν, ποιήσασα δὲ τὸ στόμα τοῦ Περσικοῦ κόλπου πρὸς τὴν ἀπὸ τῆς εὐδαί- μονος Ἀραβίας ἄκραν ἐν ἀπόψει οὔσαν, κάμπτεται πρὸς τὸν Περσικὸν κόλπον ἕως ἂν συνάψῃ τῇ Περ- σίδι· πολλή δὲ κὰν τῇ μεσογαίᾳ ἐστὶν ἐκτεινομένη μεταξὺ τῆς Γεδρωσίας καὶ τῆς Περσίδος, παραλλάτ- τουσα πλέον τῆς Γεδρωσίας πρὸς τὴν ἄρκτον.

Strabo Geogr., Geographica Book 15, chapter 3, section 7, line 19

ἀλλ' ὁ ἐκτοπισμὸς τῆς Ἀλεξάνδρου στρα- τιᾶς εἰς Βάκτρα καὶ Ἰνδοὺς πολλὰ τε ἄλλα νεωτερισθῇ- ναι παρεσκεύασε, καὶ δὴ καὶ τοῦθ' ἐν τῶν νεωτερι- σθέντων ὑπῆρ- ξεν.

Strabo Geogr., Geographica Book 15, chapter 3, section 11, line 13

ἡ μὲν δὴ μεσόγαια τοιαύ- τη· ἡ δὲ παραλία τεναγώδης ἐστὶ καὶ ἀλίμενος· διὰ τοῦτο γοῦν καὶ φησὶν ὁ Νέαρχος μηδὲ καθοδηγῶν ἐπι- χωρίων τυγχάνειν ἡνίκα τῷ στόλῳ παρέπλει πρὸς τὴν Βαβυλωνίαν ἐκ τῆς Ἰνδικῆς, ὅτι προσόρμους οὐκ εἶχεν, οὐδ' ἀνθρώπων εὐπορεῖν οἷός τ' ἦν τῶν ἡγησομένων κατ' ἐμπειρίαν.

Strabo Geogr., Geographica Book 16, chapter 1, section 9, line 3

Διαρρεῖται δ' ὑπὸ πλειόνων μὲν ποταμῶν ἢ χώρα, μεγίστων δὲ τοῦ τε Εὐφράτου καὶ τοῦ Τίγριος· μετὰ γὰρ τοὺς Ἰνδικοὺς οὗτοι λέγονται δευτερεύειν κατὰ τὰ νότια μέρη τῆς Ἀσίας οἱ ποταμοί· ἔχουσι δ' ἀνά- πλους ὁ μὲν ἐπὶ τὴν Ὠπιν καὶ τὴν νῦν Σελεύκειαν (ἡ δὲ Ὠπὶς κώμη ἐμπόριον τῶν κύκλῳ τόπων) ὁ δ' ἐπὶ Βαβυλῶνα πλειόνων ἢ τρισχιλίων σταδίων.

Strabo Geogr., Geographica Book 16, chapter 2, section 39, line 11

θείας ἔχει, παρά γε τοῖς ἀνθρώποις ἐπεπίστευτο καὶ ἐνενόμιστο, καὶ διὰ τοῦτο καὶ οἱ μάντιες ἐτιμῶντο ὥστε καὶ βασιλείας ἀξιοῦσθαι, ὥς τὰ παρὰ τῶν θεῶν ἡμῖν ἐκφέροντες παραγγέλματα καὶ ἐπανορθώματα καὶ ζῶντες καὶ ἀποθανόντες· τοιοῦτος δὲ ὁ Ἀμφιάρεως καὶ ὁ Τροφώνιος καὶ [ὁ] Ὀρφεὺς καὶ ὁ Μουσαῖος καὶ ὁ παρὰ τοῖς Γέταις θεός, τὸ μὲν παλαιὸν Ζάμολξις Πυ- θαγόρειός τις, καθ' ἡμᾶς δὲ ὁ τῷ Βυρεβίστᾳ θεσπίζων Δεκαίνεος· παρὰ δὲ τοῖς Βοσπορηνοῖς Ἀχαΐκαρος, παρὰ δὲ τοῖς Ἰνδοῖς οἱ

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

γυμνοσοφισταί, παρὰ δὲ τοῖς Πέρσαις οἱ μάγοι καὶ νεκυομάντεις καὶ ἔτι οἱ λεγόμε- νοι λεκανομάντεις καὶ ὑδρομάντεις, παρὰ δὲ τοῖς Ἀσσυ- ρίοις οἱ Χαλδαῖοι, παρὰ δὲ τοῖς Ῥωμαίοις οἱ Τυρρηγι- κοὶ οἰωνοσκόποι.

Strabo Geogr., Geographica Book 16, chapter 4, section 2, line 21

τὰ δ' ἔσχατα πρὸς νότον καὶ ἀνταίροντα τῇ Αἰθιοπίᾳ βρέχεται τε θερινοῖς ὄμβροις καὶ δισπορεῖται παραπλησίως τῇ Ἰν- δικῇ, ποταμοὺς δ' ἔχει καταναλισκομένους εἰς πεδία καὶ λίμνας, εὐκαρπία δ' ἐστὶν ἢ τε ἄλλη καὶ μελιτουρ- γεῖα δαψιλῇ, βοσκημά- των τε ἀφθονία πλὴν ἵππων καὶ ἡμιόνων καὶ ὤων, ὄρνεά τε παντοῖα πλὴν χηνῶν καὶ ἀλεκτορίδων.

Strabo Geogr., Geographica Book 16, chapter 4, section 9, line 11

μετὰ δὲ τὴν Ἑλαίαν αἱ Δημητρίου σκοπιαὶ καὶ βωμοὶ Κόνωνος· ἐν δὲ τῇ μεσογαίᾳ καλάμων Ἰνδικῶν φύεται πλῆθος· καλεῖται δὲ ἡ χώρα Κορακίου· ἦν δὲ τις ἐν βάθει Ἐνδέρᾳ γυ- μνητῶν ἀνθρώπων κατοικία, τόξοις χρωμένων καλα- μίνους καὶ πεφυρα- κτωμένοις οἰστοῖς· ἀπὸ δένδρων δὲ τοξεύουσι τὰ θηρία τὸ πλεόν, ἔστι δ' ὅτε καὶ ἀπὸ γῆς· πολὺ δ' ἐστὶ παρ' αὐτοῖς πλῆθος τῶν ἀγρίων βοῶν· ἀπὸ δὲ τῆς τούτων καὶ τῶν ἄλλων θηρίων κρεοφαγίας ζῶσιν, ἐπὰν δὲ μὴδὲν θηρεύσωσι, τὰ ξηρὰ δέρματα ἐπ' ἀνθρακιᾷς ὀπτῶντες ἀρκοῦνται τῇ τοιαύτῃ τροφῇ.

Strabo Geogr., Geographica Book 16, chapter 4, section 10, line 5

Ἔτι δ' ὑπὲρ τούτων ὡς πρὸς μεσημβρίαν οἱ κυνα- μολγοί, ὑπὸ δὲ τῶν ἐντοπίων ἄγριοι καλούμενοι, κα- τάκομοι, καταπώγωνες, κύνας ἐκτρέφοντες εὐμεγέθεις, οἷς θη- ρεύουσι τοὺς ἐπερχομένους ἐκ τῆς πλησιοχώρου βόας Ἰνδικούς, εἴθ' ὑπὸ θηρίων ἐξε- λαυνομένους εἴτε σπάνει νομῆς· ἡ δ' ἔφοδος αὐτῶν ἀπὸ θερινῶν τρο- πῶν μέχρι μέσου χειμῶνος.

Strabo Geogr., Geographica Book 16, chapter 4, section 16, line 24

καὶ δρακόντων δ' εἴ- ρηκε μεγέθη τριάκοντα πηχῶν ὁ Ἀρτεμίδωρος ἐλέφαν- τας καὶ ταύρους χειρουμένων, μετριάσας ταύτῃ γε· οἱ γὰρ Ἰνδικοὶ μυθωδέστεροι καὶ οἱ Λιβυκοί, οἷς γε καὶ πόα ἐπιπεφυκέναι λέγεται.

Strabo Geogr., Geographica Book 16, chapter 4, section 24, line 21

ἐκ μὲν οὖν τῆς Λευκῆς κόμης εἰς Πέ- τραν, ἐντεῦθεν δ' εἰς Ῥινοκόλουρα τῆς πρὸς Αἰγύπτῳ Φοινίκης τὰ φορτία κομίζεται κἀντεῦθεν εἰς τοὺς ἄλ- λους, νυνὶ δὲ τὸ πλεόν εἰς τὴν Ἀλεξάνδρειαν τῷ Νεί- λῳ· κατάγεται δ' ἐκ τῆς Ἀραβίας καὶ τῆς Ἰνδικῆς εἰς Μυδὸς ὄρμον· εἴθ' ὑπέρθεσις εἰς Κοπτὸν τῆς Θηβαί-δος καμήλοισι ἐν διώρυγι τοῦ Νεί- λου κειμένην· [εἴτ'] εἰς Ἀλεξάνδρειαν.

Strabo Geogr., Geographica Book 16, chapter 4, section 25, line 4

Τὴν μὲν οὖν ἀρωματοφόρον διαιροῦσιν εἰς τέττα- ρας μερίδας, ὥσπερ εἰρήκαμεν· τῶν ἀρωμάτων δὲ λί- βανον μὲν καὶ σμύρναν ἐκ δένδρων γίνεσθαί φασι, κα- σίαν δὲ καὶ ἐκ θάμνων· τινὲς δὲ τὴν πλείω ἐξ Ἰνδῶν εἶναι, τοῦ δὲ λιβάνου βέλτιστον τὸν πρὸς τῇ Περσίδι.

5.5. STRABO

Strabo Geogr., Geographica Book 16, chapter 4, section 27, line 37

τῆς δὲ τῶν Ἀράβων εὐδαιμονίας καὶ Ἀλέξανδρον ἂν τις ποιή- σαιτο μάρτυρα τὸν διανοηθέντα, ὥς φασι, καὶ βασι- λειον αὐτὴν ποιήσασθαι μετὰ τὴν ἐξ Ἰνδῶν ἐπάνοδον.

Strabo Geogr., Geographica Book 17, chapter 1, section 13, line 19

ὅπου οὖν ὁ κάκιστα καὶ ῥαθυμότατα τὴν βασιλείαν διοικῶν το- σαῦτα προσωδεύ- ετο, τί χρή νομίσαι τὰ νῦν διὰ τοσαύ- της ἐπιμελείας οἰκονομούμενα καὶ τῶν Ἰνδικῶν ἔμπο- ριῶν καὶ τῶν Τρωγλοδυτικῶν ἐπηυξημένων ἐπὶ τοσοῦ- τον;

Strabo Geogr., Geographica Book 17, chapter 1, section 13, line 24

πρότερον μὲν γε οὐδ' εἴκοσι πλοῖα ἐθάρρει τὸν Ἀράβιον κόλπον διαπερᾶν ὥστε ἔξω τῶν στενῶν ὑπερ- κύπτειν, νῦν δὲ καὶ στόλοι μεγάλοι στέλλονται μέχρι τῆς Ἰνδι- κῆς καὶ τῶν ἄκρων τῶν Αἰθιοπικῶν, ἐξ ὧν ὁ πολυτιμότερος κομίζεται φόρτος εἰς τὴν Αἴγυπτον, κάντεῦθεν πάλιν εἰς τοὺς ἄλλους ἐκπέμπεται τόπους, ὥστε τὰ τέλη διπλά- σια συνάγεται τὰ μὲν εἰσαγωγικά· τὰ δὲ ἐξαγωγικά· τῶν δὲ βαρυτίμων βαρέα καὶ τὰ τέλη.

Strabo Geogr., Geographica Book 17, chapter 1, section 45, line 8

ἐφάνη δὲ τῇ πείρᾳ πολὺ τὸ χρήσιμον, καὶ νῦν ὁ Ἰνδικὸς φόρτος ἅπας καὶ ὁ Ἀρά- βιος καὶ τοῦ Αἰθιοπικοῦ ὁ τῷ Ἀραβίῳ κόλπῳ κατακομιζόμενος εἰς Κοπτὸν φέρεται, καὶ τοῦτ' ἔστιν ἐμπόριον τῶν τοιούτων φορτίων.

Strabo Geogr., Geographica Book 17, chapter 1, section 46, line 32

ὕπερ δὲ τοῦ Μεμνονίου θῆκαι βασιλέων ἐν σπη- λαίοις λατομηταὶ περὶ τετταρά- κοντα, θαυμαστῶς κα- τεσκευασμένοι καὶ θέας ἄξιοι· ἐν δὲ ταῖς Θήβαις ἐπὶ τινων ὀβε- λίσκων ἀναγραφαὶ δηλοῦσαι τὸν πλοῦτον τῶν τότε βασιλέων καὶ τὴν ἐπικράτειαν, ὥς μέχρι Σκυ- θῶν καὶ Βακτριῶν καὶ Ἰνδῶν καὶ τῆς νῦν Ἰωνίας δια- τεínaσαν, καὶ φόρων πληθοῦς καὶ στρατιᾶς περὶ ἑκατὸν μυριάδας.

Strabo Geogr., Geographica Book 17, chapter 2, section 4, line 4

Τοῖς δ' Αἰγυπτιακοῖς καὶ ταῦτα προσθετέον ὅσα ἰδιάζοντα, οἷον ὁ Αἰγύπτιος λεγό- μενος κύαμος ἐξ οὗ τὸ κιβώριον, καὶ ἡ βύβλος· ἐνταῦθα γὰρ καὶ παρ' Ἰν- δοῖς μόνον· ἡ δὲ περσέα ἐνταῦθα μόνον καὶ παρ' Αἰ- θίοψι, δένδρον μέγα, καρπὸν ἔχον γλυκὺν καὶ μέγαν, καὶ ἡ συκάμινος ἡ ἐκφέρουσα τὸν λεγόμενον καρπὸν συκόμορον· σύκῳ γὰρ ἔοικεν· ἄτιμον δ' ἔστι κατὰ τὴν γεῦσιν· γίνεται δὲ καὶ τὸ κόρσιον καὶ ὁμοίον τι πεπέρει τράχημα, μικρῷ αὐτοῦ μείζον.

Strabo Geogr., Geographica Book 17, chapter 3, section 5, line 15

Βόγον δὲ τὸν βα- σιλέα τῶν Μαυρουσίων ἀναβάντα ἐπὶ τοὺς ἐσπερίους Αἰθίο- πας καταπέμψαι τῇ γυναικὶ δῶρα καλάμους τοῖς Ἰνδικοῖς ὁμοίους, ὧν ἕκαστον γόνυ χοίνικας χωροῦν ὀκτώ· καὶ ἀσπαράγων δ' ἐμπερῇ μεγέθη.

Strabo Geogr., Geographica Book 17, chapter 3, section 7, line 33

τοὺς δὲ Φαρουσίους ἐνιοί φασιν Ἰνδοὺς εἶναι τοὺς συγ- κατελθόντας Ἡρακλεῖ δεῦρο.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Strabo Geogr., Geographica Book 17, chapter 3, section 10, line 23

ὥς δὲ λέγεται πρὸς τὴν οἰκουμένην ὅλην καὶ τὰς ἐσχατίας τὰς τοιαύτας, οἷα καὶ ἡ Ἰνδικὴ καὶ ἡ Ἰβηρία, λέγοι ἂν εἰ ἄρα τὴν τοιαύτην ἀπόφασιν.

Strabo Geogr., Geographica Book 17, chapter 3, section 24, line 21

τῆς δὲ μεσογαίας καὶ τῆς ἐν βάθει τὴν μὲν ἔχουσιν αὐτοί, τὴν δὲ Παρθυαῖοι καὶ οἱ ὑπὲρ τούτων βάρβαροι, πρὸς τε ταῖς ἀνατολαῖς καὶ ταῖς ἄρ- κτοις Ἰνδοὶ καὶ Βάκτριοι καὶ Σκύθαι, εἴτ' Ἀραβες καὶ Αἰθίοπες· προστίθεται δὲ αἰεὶ τι παρ' ἐκείνων αὐτοῖς.

Strabo Geogr., Fragmenta (0099: 003) "FGrH #91". Volume-Jacoby'-F 2a,91,F, fragment 3, line 2

STRABON II 1, 9: ἅπαντες μὲν τοίνυν οἱ περὶ τῆς Ἰνδικῆς γράψαντες ὥς ἐπὶ τὸ πολὺ ψευδολόγοι γεγόνασιν, καθ' ὑπερβολὴν δὲ Δηίμαχος (III)· τὰ δὲ δεύτερα λέγει Μεγασθένης (III)· Ὀνησίκριτος (134 T 11) δὲ καὶ Νέαρχος (133 T 14) καὶ ἄλλοι τοιοῦτοι παραπελλίζοντες ἤδη.

5.6 Manetho

Manetho (play /'mæniθου/; Ancient Greek: *Μανέθων*, Manethōn, or *Μανέθως*, Manethōs) was an Egyptian historian and priest from Sebennytos (ancient Egyptian: Tjebnutjer) who lived during the Ptolemaic era, approximately during the 3rd century BC. While some historians maintain that Manetho was from Rome and composed his work c. 200 C.E. [1]

Manetho wrote the *Aegyptiaca* (History of Egypt). His work is of great interest to Egyptologists, and is often used as evidence for the chronology of the reigns of pharaohs. The earliest and only surviving reference to Manetho's *Aegyptiaca* is that of the Jewish historian Josephus in his work "Against Apion". (From Wikipedia⁶)

Manetho Astrol., Apotelesmatica (2583: 001) "Poetae bucolici et didactici", Ed. Koechly, A. Paris: Didot, 1862.

Manetho Astrol., Apotelesmatica Book 4, line 149

ἦν δὲ Σεληναίης ἐλικοδρόμος ἄστατος ἀστήρ Ἑρμείαν σύμφωνον ἔχη κατὰ κόσμου ἀταρπὸν, καὶ μούνη Κυθήρεια συνῆ καλῶ Φάέθοντι, ῥεκτῆρας χρυσοῖο καὶ Ἰνδογενοῦς ἐλέφαντος ἐργοπόνους δείκνυσιν, καὶ ἐν πραπίδεσιν ἀρίστους ἔσσεσθαι, θριγκῶν τε καὶ εὐτοίχων κανονισμῶν κοσμήτας, μάλα τοι πεπονημένα τεχνάζοντας.

6. <http://en.wikipedia.org/wiki/Manetho>

5.7. EUSEBIUS

Manetho Astrol., Apotelesmatica Book 1, line 297

εἰ δὲ Σεληναίης ἑλικώπιδος ἄστατος ἀστήρ Ἑρμείαν σύμφωνον ἔχοι κατὰ κόσμου ἀταρπὸν, καὶ μούνη Κυθήρεια συνῇ καλῶ Φαέθοντι, ῥεκτῆρας χρυσοῖο καὶ Ἰνδογενοῦς ἐλέφαντος ἐργοπόνους ῥέζει καὶ ζωγραφίης μεδέοντας, εὐφυέας θριγκῶν τε καὶ εὐτυχέας κανονισμῶν κοσμήτας, μάλα τοι πεπονημένα τεχνάζοντας.

5.7 Eusebius

Eusebius (c. AD 263 – 339) (also called Eusebius of Caesarea and Eusebius Pamphili) was a Roman historian, exegete and Christian polemicist. He became the Bishop of Caesarea in Palestine about the year 314. Together with Pamphilus, he was a scholar of the Biblical canon. He wrote Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, studies of the Biblical text. As "Father of Church History" he produced the Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs. (From Wikipedia⁷)

Eusebius Scr. Eccl., Theol., Praeparatio evangelica (2018: 001) "Eusebius Werke, Band 8: Die Praeparatio evangelica", Ed. Mras, K. Berlin: Akademie-Verlag, 43.1:1954; 43.2:1956; Die griechischen christlichen Schriftsteller 43.1 & 43.2. Book 2, chapter 1, section 14, line 1

κτίσαι δὲ καὶ πόλεις οὐκ ὀλίγας ἐν Ἰνδοῖς.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 2, chapter 2, section 5, line 1

στρατεῦσαι δὲ εἰς τὴν Ἰνδικὴν τριετὴ χρόνῳ.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 6, chapter 10, section 14, line 1

παρὰ Ἰνδοῖς καὶ Βάκτροις εἰσὶ χιλιάδες πολλαὶ τῶν λεγομένων Βραχμάνων, οἵτινες κατὰ παράδοσιν τῶν προγόνων καὶ νόμων οὔτε φονεύουσιν οὔτε ξόανα σέβονται, οὐκ ἐμψύχου γεύονται, οὐ μεθύσκονται ποτε, οἴνου καὶ σίκερος μὴ γεύομενοι, οὐ κακίᾳ τινὶ κοινωνοῦσι προσέχοντες τῷ θεῷ, τῶν ἄλλων Ἰνδῶν φονευόντων καὶ ἐταίρουόντων καὶ μεθυσκομένων καὶ σεβομένων ξόανα καὶ πάντα σχεδὸν καθ' εἰμαρμένην φερομένων.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 6, chapter 10, section 15, line 2

7. <http://en.wikipedia.org/wiki/Eusebius>

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ἔστι δὲ ἐν τῷ αὐτῷ κλίματι τῆς Ἰνδίας φυλὴ τις Ἰνδῶν, οἵτινες τοὺς ἐμπίπτοντας ξένους ἀγρεύοντες καὶ θύοντες ἐσθίουσι· καὶ οὔτε οἱ ἀγαθοποιοὶ τῶν ἀστέρων κεκωλύκασι τούτους μὴ μαιφονεῖν καὶ μὴ ἀθεμιτογαμεῖν οὔτε οἱ κακοποιοὶ ἠνάγκασαν τοὺς Βραχ- μᾶνας κακουργεῖν.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 6, chapter 10, section 33, line 1

οἱ Μῆδοι πάντες τοῖς μετὰ σπουδῆς τρεφομένοις κυσὶ τοὺς νεκροὺς ἔτι ἐμπνέον- τας παραβάλλουσι, καὶ οὐ πάντες σὺν τῇ μήνῃ τὸν Ἄρεα ἐφ' ἡμερινῆς γενέσεως ἐν Καρκίνῳ ὑπὸ γῆν ἔχουσιν. Ἰνδοὶ τοὺς νεκροὺς καίουσι, μεθ' ὧν συγκαίουσιν ἐκούσας τὰς γυναῖκας, καὶ οὐ δήπου πᾶσαι αἱ καιόμεναι ζῶσαι Ἰνδῶν γυναῖκες ἔχουσιν ὑπὸ γῆν ἐπὶ νυκτε- ρινῆς γενέσεως σὺν Ἄρει τὸν ἥλιον ἐν Λέοντι ὁρίοις Ἄρεος.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 6, chapter 10, section 33, line 3

Ἰνδοὶ τοὺς νεκροὺς καίουσι, μεθ' ὧν συγκαίουσιν ἐκούσας τὰς γυναῖκας, καὶ οὐ δήπου πᾶσαι αἱ καιόμεναι ζῶσαι Ἰνδῶν γυναῖκες ἔχουσιν ὑπὸ γῆν ἐπὶ νυκτε- ρινῆς γενέσεως σὺν Ἄρει τὸν ἥλιον ἐν Λέοντι ὁρίοις Ἄρεος.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 6, chapter 10, section 35, line 5

παντὶ ἔθνει καὶ πάσῃ ἡμέρᾳ καὶ παντὶ τ<ρ>όπῳ τῆς γενέσεως γεννῶν- ται ἄνθρω- ποι· κρατεῖ δὲ ἐν ἐκάστη μοίρᾳ τῶν ἀνθρώπων νόμος καὶ ἔθος διὰ τὸ αὐτεξούσιον τοῦ ἀνθρώπου· καὶ οὐκ ἀναγκάζει ἡ γένεσις τοὺς Σῆρας μὴ θέλοντας φονεῦειν ἢ τοὺς Βραχμᾶνας κρεοφαγεῖν ἢ τοὺς Πέρσας ἀθεμίτως μὴ γαμεῖν ἢ τοὺς Ἰνδοὺς μὴ καίεσθαι ἢ τοὺς Μήδους μὴ ἐσθίεσθαι ὑπὸ κυ- νῶν ἢ τοὺς Πάρθους μὴ πολυγαμεῖν ἢ τὰς ἐν τῇ Μεσοποταμίᾳ γυναῖκας μὴ σωφρονεῖν ἢ τοὺς Ἑλλήνας μὴ γυμνάζεσθαι γυμνοῖς τοῖς σώμασιν ἢ τοὺς Ῥω- μαίους μὴ κρατεῖν ἢ τοὺς Γάλλους μὴ γαμεῖσθαι ἢ τὰ ἄλλα βάρ- βαρα ἔθνη ταῖς ὑπὸ τῶν Ἑλλήνων λεγομέναις Μούσαις κοινωνεῖν· ἀλλ', ὡς προεῖπον, ἕκαστον ἔθνος καὶ ἕκαστος τῶν ἀνθρώπων χρῆται τῇ ἑαυτοῦ ἐλευθερίᾳ ὡς βούλεται καὶ ὅτε βούλεται, καὶ δουλεύει τῇ γενέσει καὶ τῇ φύσει δι' ἣν περι- κείται σάρκα, πῇ μὲν ὡς βούλεται, πῇ δὲ ὡς μὴ βούλεται.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 6, chapter 10, section 38, line 2

μνημονεύειν τε ὀφείλετε ὧν προεῖπον, ὅτι καὶ ἐν ἐνὶ κλίματι καὶ ἐν μιᾷ χώρᾳ τῶν Ἰνδῶν εἰσιν ἀνθρωποφάγοι Ἰνδοὶ καὶ εἰσιν οἱ ἐμψύχων ἀπεχόμενοι· καὶ ὅτι οἱ Μαγου- σαῖοι οὐκ ἐν Περσίδι μόνῃ τὰς θυγατέρας γα- μοῦσιν, ἀλλὰ καὶ ἐν παντὶ ἔθνει, ὅπου ἂν οἰκήσωσι, τοὺς τῶν προγόνων φυ- λάσσοντες νόμους καὶ τῶν μυστηρίων αὐτῶν τὰς τελετάς.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 9, chapter 5, section 5,6, line 3

5.7. EUSEBIUS

<Ε>κείνος τοίνυν τὸ μὲν γένος ἦν Ἰουδαῖος, ἐκ τῆς Κοίλης Συρίας, οὗτοι δ' εἰσὶν ἀπόγονοι τῶν ἐν Ἰνδοῖς φιλοσόφων· καλοῦνται δέ, ὥς φασιν, οἱ φιλόσοφοι παρὰ μὲν Ἰνδοῖς Καλανοί, παρὰ δὲ Σύροις Ἰουδαῖοι, τοῦνομα λαβόντες ἀπὸ τοῦ τόπου.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 9, chapter 6, section 5, line 2

Ἔτι πρὸς τούτοις ἐξῆς ὑποβὰς τάδε φησί· “Φανερώτατα δὲ Μεγασθένης ὁ συγγραφεὺς ὁ Σελεύκῳ τῷ Νικάνορι συμ- βεβιωκῶς ἐν τῇ τρίτῃ τῶν Ἰνδικῶν ὥδε γράφει· “Ἀπαντα μέντοι τὰ περὶ φύ- σεως εἰρημένα παρὰ τοῖς ἀρχαίοις λέγεται καὶ παρὰ τοῖς ἔξω τῆς Ἑλλάδος φιλοσοφοῦσι, τὰ μὲν παρ' Ἰνδοῖς ὑπὸ τῶν Βραχμάνων, τὰ δὲ ἐν Συρίᾳ ὑπὸ τῶν καλουμένων Ἰουδαίων.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 10, chapter 4, section 15, line 4

ἀλλὰ γὰρ ὁ δηλούμενος τὰ παρ' ἐκάστοις σοφὰ πολυπραγμονῶν ἐπῆλθε Βαβυλῶνα καὶ Αἴγυπτον καὶ πᾶσαν τὴν Περσῶν, τοῖς τε μάγοις καὶ τοῖς ἱερεῦσι μαθητευόμενος, ἀκηκοέναι τε πρὸς τούτοις Βραχμάνων ἱστορήται (Ἰνδῶν δὲ εἰσὶν οὗτοι φιλόσοφοι) καὶ παρ' ὧν μὲν ἀστρολογίαν, παρ' ὧν δὲ γεωμετρίαν ἀριθμητικὴν τε παρ' ἐτέρων καὶ μουσικὴν καὶ ἄλλα παρ' ἄλλων συλλεξά- μενος, μόνον παρὰ τῶν σοφῶν Ἑλλήνων ἔσχεν οὐδέν, πενία σοφίας καὶ ἀπορία συνοικούντων· ἔμπαλιν δ' οὖν τῶν ἔξωθεν αὐτῷ πεπορισμένων αἴτιος αὐτὸς τῆς μαθήσεως κατέστη τοῖς Ἑλλησιν.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 10, chapter 9, section 10, line 6

τοσαῦτα δὲ ἀπὸ τοῦ δηλωθέντος ἔτους τῆς Κέκροπος βασι- λείας τὸν ἀνωτέρω χρόνον ἀπαριθμοῦμενος ἐπὶ Νίνον ἥξει τὸν Ἀσσύριον, ὃν πρῶτον φασιν ἀπάσης τῆς Ἀσίας πλὴν Ἰνδῶν κεκρατηκέναι· οὗ Νίνος ἐπώνυ- μος πόλις, ἡ Νινευὴ παρ' Ἑβραίοις ὠνόμασται, καθ' ὃν Ζωροάστρης ὁ μάγος Βακτρίων ἐβασίλευσε.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 11, chapter 3, section 8, line 2

φησὶ δ' Ἀριστόξενος ὁ μουσι- κὸς Ἰνδῶν εἶναι τὸν λόγον τοῦτον.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 11, chapter 3, section 8, line 4

Ἀθήνησι γὰρ ἐντυχεῖν Σωκράτει τῶν ἀνδρῶν ἐκείνων ἓνα τινὰ κᾶπειτα αὐτοῦ πυν- θάνεσθαι τί ποιῶν φιλοσοφοίη· τοῦ δὲ εἰπόντος ὅτι ζητῶν περὶ τοῦ ἀνθρωπείου βίου, καταγελάσαι τὸν Ἰνδόν, λέγοντα μὴ δύνασθαι τίνα τὰ ἀνθρώπεια κατιδεῖν ἀγνοοῦντά γε τὰ θεῖα.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 13, chapter 3, section 26, line 4

ὁκαὶ ἄλλα τοιαῦτα πολλὰ μὴ ἡμῖν ψευδέσθωσαν· μηδ' αὖ ὑπὸ τούτων ἀναπειθόμε- ναι αἱ μητέρες τὰ παιδιά ἐκδειματούντων, λέγουσαι τοὺς μύθους κακῶς, ὥς ἄρα θεοί

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τινες περιέρχονται νύκτωρ πολλοῖς ζώοις καὶ παντοδαποῖς ἰνδαλλόμενοι, ἵνα μὴ ἅμα μὲν εἰς θεοὺς βλασφημῶσιν, ἅμα δὲ τοὺς παῖδας ἀπεργάζωνται δειλοτέρους.

Eusebius Scr. Eccl., Theol., Praeparatio evangelica Book 13, chapter 3, section 43, line 5

εἰ δέ πη τὸν τοῦ θεοῦ λόγον εἰσάγουσιν ἐν εἶδει καὶ σχήματι ἀνθρωπεῖω παραφαινόμενον, λεκτέον ὡς οὐ κατὰ τοὺς Ἑλλήνων μύθους ὁμοίως Πρωτεῖ καὶ Θέτιδι καὶ “Ἡρᾷ οὐδ’ ὡς οἱ θεοὶ οἱ 8 “περιερχόμενοι νύκτωρ πολλοῖς ζώοις καὶ παντοδαποῖς ἰνδαλλόμενοι” καὶ τὸν τοῦ θεοῦ λόγον ἀνθρώποις πεφνηνότες εἰσάγουσιν οἱ Ἑβραίων λόγοι, ἀλλ’ ὡς αὐτὸς ὁ Πλάτων δεῖν ποτέ φησιν ἐπὶ φίλων εὐεργεσίᾳ, 8 “ὅταν διὰ μανίαν ἢ τινα ἄνοιαν κακὸν τι ἐπιχειρῶσι πράττειν, τότε ἀποτροπῆς ἕνεκα ὡς φάρμακον χρήσιμον γενέσθαι” τὴν τοῦ θεοῦ εἰς ἀνθρώπους πάροδον.

Eusebius Scr. Eccl., Theol., Historia ecclesiastica (2018: 002) “Eusèbe de Césarée. Histoire ecclésiastique, 3 vols.”, Ed. Bardy, G. Paris: Cerf, 1:1952; 2:1955; 3:1958, Repr. 3:1967; Sources chrétiennes 31, 41, 55. Book 5, chapter 10, section 2, line 4

τοσαύτην δ’ οὖν φασιν αὐτὸν ἐκθυμοτάτῃ διαθέσει προθυμίαν περὶ τὸν θεῖον λόγον ἐνδείξασθαι, ὡς καὶ κήρυκα τοῦ κατὰ Χριστὸν εὐαγγελίου τοῖς ἐπ’ ἀνατολῆς ἔθνεσιν ἀναδειχθῆναι, μέχρι καὶ τῆς Ἰνδῶν στείλαμενον γῆς.

Eusebius Scr. Eccl., Theol., Historia ecclesiastica Book 5, chapter 10, section 3, line 2

ἦσαν γάρ, ἦσαν εἰς ἔτι τότε πλείους εὐαγγελισταὶ τοῦ λόγου, ἔνθεον ζῆλον ἀποστολικοῦ μιμήματος συνεισφέρειν ἐπ’ αὐξήσει καὶ οἰκοδομῇ τοῦ θείου λόγου προμηθούμενοι. ὧν εἷς γενόμενος καὶ ὁ Πάνταϊνος, καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται, ἔνθα λόγος εὐρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγέλιον παρά τισιν αὐτόθι τὸν Χριστὸν ἐπεγνωκόσιν, οἷς Βαρθολομαῖον τῶν ἀποστόλων ἕνα κηρύττειν αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλεῖψαι γραφήν, ἣν καὶ σῶζεσθαι εἰς τὸν δηλούμενον χρόνον.

Eusebius Scr. Eccl., Theol., De martyribus Palaestinae (recensio brevior) (2018: 003) “Eusèbe de Césarée. Histoire ecclésiastique, vol. 3”, Ed. Bardy, G. Paris: Cerf, 1958, Repr. 1967; Sources chrétiennes 55. Chapter 6, section 2, line 4

ἔθους τὸ πρὶν ὄντος ἐπὶ βασιλέων, εἰ καὶ ἄλλοτε, τὰς φιλοτίμους θέας πλείους τοῖς θεαταῖς ἐμπαρέχειν θυμηδίας καινῶν καὶ ξένων τὰ τε συνήθη παραλλαττόντων θεαμάτων, ζώων ἔσθ’ ὅπη τῶν ἐξ Ἰνδίας ἢ Αἰθιοπίας ἢ καὶ ἄλλοθεν εἰσκομιζομένων ἢ καὶ ἀνδρῶν ἐντέχνους τισὶ σωμασκήαις παραδόξους ψυχαγωγίας τοῖς ὁρῶσιν ἐνδεικνυμένων, πάντως που καὶ τότε, οἷα βασιλέως τὰς θέας παρέχοντος, πλεῖόν τι καὶ παράδοξον χρῆν ὑπάρξαι ταῖς φιλοτιμίαις.

Eusebius Scr. Eccl., Theol., Demonstratio evangelica (2018: 005) “Eusebius Werke, Band 6: Die Demonstratio evangelica”, Ed. Heikel, I.A. Leipzig: Hinrichs, 1913; Die griechischen christlichen Schriftsteller 23. Book 1, chapter 2, section 13, line 8

5.7. EUSEBIUS

τῆς τε γὰρ κατὰ σάρκα συγγενείας τίς ἦν πρὸς τὸν Ἀβραὰμ συγγένεια Σκύθαις, φέρε εἰπεῖν, ἢ Αἰγυπτίοις ἢ Αἰθίοψιν ἢ Ἰνδοῖς ἢ Βρεττα- νοῖς ἢ Ἰσπανοῖς;

Eusebius Scr. Eccl., Theol., Demonstratio evangelica Book 3, chapter 4, section 45, line 8

ἔστω γὰρ ἐπὶ τῆς οἰκείας γῆς καλινδουμένους ἀγροί- κους ἄνδρας πλανᾶν καὶ πλανᾶσθαι, καὶ μὴ ἐφ' ἡσυχίας βάλλεσθαι τὸ πρᾶγμα· κηρύττειν δ' εἰς πάντας τὸ τοῦ Ἰησοῦ ὄνομα, καὶ τὰς παραδόξους πράξεις αὐτοῦ κατὰ τε ἀγροὺς καὶ κατὰ πόλιν διδάσκειν, καὶ τοὺς μὲν αὐτῶν τὴν Ῥωμαίων ἀρχὴν καὶ αὐτὴν τε τὴν βασιλι- κωτάτην πόλιν νείμασθαι, τοὺς δὲ τὴν Περσῶν, τοὺς δὲ τὴν Ἀρμε- νίων, ἐτέρους δὲ τὸ Πάρθων ἔθνος, καὶ αὖ πάλιν τὸ Σκυθῶν, τινὰς δὲ ἤδη καὶ ἐπ' αὐτὰ τῆς οἰκουμένης ἐλθεῖν τὰ ἄκρα, ἐπὶ τε τὴν Ἰνδῶν φθάσαι χώραν, καὶ ἐτέρους ὑπὲρ τὸν Ὠκεανὸν παρελθεῖν ἐπὶ τὰς καλουμένας Βρεττανικὰς νήσους, ταῦτα οὐκ ἔτ' ἔγωγε ἡγοῦμαι κατὰ ἄνθρωπον εἶναι, μὴ τί γε κατὰ εὐτελεῖς καὶ ιδιώτας, πολλοῦ δεῖ κατὰ πλάνους καὶ γόητας.

Eusebius Scr. Eccl., Theol., Demonstratio evangelica Book 3, chapter 7, section 11, line 2

Πέρσας δὲ καὶ Ἀρμενίους, καὶ Χαλδαίους, καὶ Σκύθας, καὶ Ἰνδούς, καὶ εἴ τινα βαρ- βάρων γένοιτο ἔθνη, πῶς πείσομεν τῶν μὲν πατρίων θεῶν ἀφίστασθαι, ἓνα δὲ τὸν πάντων δημιουργὸν σέβειν;

Eusebius Scr. Eccl., Theol., Onomasticon (2018: 011) “Eusebius Werke, Band 3.1: Das Onomastikon”, Ed. Klostermann, E. Leipzig: Hinrichs, 1904; Die griechischen christlichen Schriftsteller 11.1. Page 6, line 19

Αἰλάμ (Gen. 14, 1). ἐν ἐσχάτοις ἐστὶ <Παλαιστίνης> παρακειμένη τῇ πρὸς μεσημ- βρίαν ἐρήμῳ καὶ τῇ πρὸς αὐτὴν ἐρυθρᾷ θαλάσῃ, πλωτῇ οὕσῃ τοῖς τε ἀπ' Αἰγύπτου περῶσι καὶ τοῖς ἀπὸ τῆς Ἰνδικῆς.

Eusebius Scr. Eccl., Theol., Onomasticon Page 80, line 24

χώρα πρὸς ἀνατολάς, <ἦν> προῖων ἐκ παρα- δείσου Φισῶν κυκλοῖ, ὁ παρ' Ἑλλησι Γάγγης, «ἐπὶ τὴν Ἰνδικὴν φερό- μενος».

Eusebius Scr. Eccl., Theol., Onomasticon Page 82, line 2

καὶ ἐνὸς δὲ τῶν ἀπογόνων Νῶε ἦν ὄνομα Εὐειλάτ, ὃν σὺν τοῖς ἀδελφοῖς Ἰώσιπ- πος «ἀπὸ Κωφῆνος ποταμοῦ τῆς Ἰνδικῆς καὶ τῆς πρὸς <αὐτῇ> Σηρίας» κατοικῆσαι ἱστορεῖ.

Eusebius Scr. Eccl., Theol., Onomasticon Page 102, line 1

ἄλλοι δὲ τὴν Ἰνδίαν ὑπε- τύπωσαν.

Eusebius Scr. Eccl., Theol., Onomasticon Page 124, line 3

Μανασσῇ (Gen 10, 30). χώρα τῆς Ἰνδικῆς, ἣν κατώκησαν οἱ υἱοὶ Ἰεκτὰν υἱοῦ Ἐβέρ.

Eusebius Scr. Eccl., Theol., Onomasticon Page 150, line 14

Σωφειρά (Gen 10, 30). «ὄρος ἀνατολῶν» πρὸς τῇ Ἰνδικῇ, παρ' ᾧ κατώκησαν υἱοὶ Ἰεκτὰν υἱοῦ Ἐβέρ, οὓς φησιν Ἰώσιππος «ἀπὸ Κωφῆνος ποταμοῦ τῆς τε Ἰνδικῆς καὶ

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τῆς πρὸς αὐτῇ Σηρίας» κα- τασχεῖν.

Eusebius Scr. Eccl., Theol., Onomasticon Page 160, line 20

ὁρος ἀνατολῶν ἐν τῇ Ἰνδικῇ.

Eusebius Scr. Eccl., Theol., Onomasticon Page 166, line 9

ἔστιν δὲ ποταμὸς ὃν Ἕλληνες Γάγγην ὀνομάζουσιν· ἐκ μὲν τοῦ παραδείσου προ-
ῖών, ἐπὶ δὲ «τὴν Ἰνδικὴν φερόμενος ἐκδίδωσιν εἰς τὸ πέλαγος».

Eusebius Scr. Eccl., Theol., Onomasticon Page 176, line 15

ἦν δὲ καὶ ἐνὸς τῶν ἀπογόνων Ἐβὲρ ὄνομα Οὐφεῖρ, οὗ <τοὺς> υἱοὺς «ἀπὸ Κωφῆνος
ποταμοῦ τῆς Ἰνδικῆς καὶ τῆς πρὸς αὐτῇ Σηρίας» κατοικῆσαι Ἰώσιππος ἱστορεῖ, ἀφ’
οὗ καὶ τὴν χώραν εἰκότως τῆς προσηγορίας τυχεῖν.

Eusebius Scr. Eccl., Theol., Contra Hieroclem (2018: 017) “Flavii Philostrati opera,
vol. 1”, Ed. Kayser, C.L. Leipzig: Teubner, 1870, Repr. 1964. Page 382, line 9

τὴν ἀπὸ Περ- σίδος ἐπ’ Ἰνδοὺς πορείαν ἄγει παραλαβὼν αὐτὸν ὁ λόγος.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 382, line 27

ἐπὶ τούτοις ὁ Φιλόστρατος ὁ τάληθες τιμᾶν πρὸς τοῦ Φιλαλήθους μεμαρτυρημέ-
νος, ὅρα τῆς ἀληθείας ὅποια δείγματα παρίστησι· γενόμενον παρ’ Ἰνδοῖς τὸν Ἀπολλώ-
νιον παραστήσασθαί φησιν ἐρμηνέα καὶ δι’ αὐτοῦ προσδιαλέγεσθαι Φραώτη, τοῦτο δ’
εἶναι τῷ βασιλεῖ τῶν Ἰνδῶν ὄνομα, καὶ ὁ μικρῷ πρόσθεν κατ’ αὐτὸν πασῶν γλωσσῶν
συνεῖς νῦν αὖ κατὰ τὸν αὐ- τὸν ἐρμηνέως δεῖται.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 383, line 6

καὶ μεταξὺ ὁ μὲν τῶν Ἰνδῶν βασιλεὺς καὶ ταῦτα βάρβαρος ὢν τὴν φύσιν τὸν ἐρ-
μηνέα ἐκποδὼν μεταστησάμενος Ἑλλάδι χρῆται πρὸς αὐτὸν τῇ ὁμιλίᾳ παιδείαν καὶ
πολυμάθειαν ἐνδει- κνύμενος, ὁ δὲ οὐδ’ ὥς, ὅτι δὴ καὶ αὐτὸς τῆς παρ’ αὐτοῖς οὐκ
ἀμαθῶς ἔχει φωνῆς δέον ἐπεφιλοτιμή- σατο, ἀλλὰ καὶ λαλοῦντος Ἑλλάδι γλώσση
τοῦ Ἰν- δοῦ ἐκπλήττεται, ἣ φησιν ὁ Φιλόστρατος ἀκόλουθα, ὡς ἔοικεν, ἑαυτῷ γράφων.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 383, line 22

οὐδὲ γὰρ ἐς διδασκάλους γε, οἶμαι, ἀναφέρεις, ἐπεὶ μηδὲ εἶναι Ἰνδοῖς (εἰκὸς) διδα-
σκάλους τούτου.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 383, line 27

εἶτα καὶ τισι τοῦ Ἰνδοῦ δικάζοντος περὶ θησαυροῦ φωραθέντος ἐν ἀγρῷ, πότερα
τῷ πριαμένῳ ἢ τῷ τὸ χωρίον ἀποδο- μένῳ δέοι νεῖμαι τοῦτον, ὁ πάντα φιλόσοφος καὶ
θεοῖς κεχαρισμένος ἐρωτηθεὶς ἐπικρίνει τῷ πρια- μένῳ, λογισμὸν δὲ αὐτοῖς ῥήμασιν
ἐπειπὼν “ὡς οὐκ ἂν οἱ θεοὶ τὸν μὲν ἀφείλοντο καὶ τὴν γῆν, εἰ μὴ φαῦλος ἦν, τῷ δ’ αὖ
καὶ τὰ ὑπὸ γῆν δοῦναι, εἰ μὴ βελτίων ἦν τοῦ ἀποδομένου.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 387, line 7

ἐπὶ τοιούτῳ δὲ τῷ συμποσίῳ κατὰ τὸν αὐτὸν Φιλόστρα- τον βασιλεὺς ἐγχωριάζων
Ἰνδοῖς εἰσάγεται συμπίνων τοῖς φιλοσόφοις, τοῦτον δὲ ἐνυβρίζει καὶ ἐμπαρ- οινεῖν
φιλοσοφίᾳ μεθύσκεσθαι τε παρ’ αὐτοῖς καὶ ἀντιπαρεξάγειν Ἠλίῳ καὶ ἀλαζονεύεσθαι

5.7. EUSEBIUS

ἱστορεῖ, καὶ πάλιν τὸν Ἀπολλώνιον δι' ἑρμηνέως τὰ παρὰ τούτου μανθάνειν καὶ αὖ πάλιν πρὸς αὐτὸν διαλέ- γεσθαι ὑπερμηνεύοντος τοῦ Ἰάρχα· καὶ πῶς οὐ θαυ- μάζειν ἄξιον, ὅπως τὸν οὕτως ὑβριστὴν καὶ ἀτοπώ- τατον παροινεῖν καὶ μεθύσκεσθαι παρὰ τηλικούτοις εἰκὸς ἦν, ὃν οὐδὲ παρεῖναι ἄξιον ἐν φιλοσόφων μὴ

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 389, line 12

ταῦτα δὲ νῦν εἰπὼν ὁ τάληθές τιμᾶν παρὰ τῷ Φι- λαλήθει νενομισμένος μεθ' ἕτερα τῆς γραφῆς, ὡς ἂν δὴ γοητεῖαν τῶν Βραχμάνων καταγνοὺς καὶ ταύ- της ἐλεύθερον καταστήσαι τὸν Ἀπολλώνιον φροντί- σας ἐπιφέρει φάσκων κατὰ λέξιν· “ἰδὼν δὲ παρὰ τοῖς Ἰνδοῖς τοὺς τρίποδας καὶ τοὺς οἰνοχόους καὶ ὅσα αὐτόματα ἐσφοιτᾶν εἶπον, οὐθ', ὅπως σοφίζονται αὐτά, ἤρετο, οὔτε ἐδεήθη μαθεῖν, ἀλλ' ἐπῆναι μὲν, ζηλοῦν δὲ οὐκ ἡξίου.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 390, line 2

ἐπανελθόντα φησὶν ἀπὸ τῆς Ἰνδῶν χώρας ἐπὶ τὴν Ἑλλάδα κοινωνὸν τῶν θεῶν πρὸς αὐτῶν τῶν θεῶν ἀνακεκηρῦχθαι, οἱ καὶ τοὺς κάμνοντας ὡς αὐτὸν ἐφ' ὑγείᾳ παρέπεμπον, καὶ δῆτα ὡς ἐξ Ἀράβων καὶ μάγων καὶ Ἰνδῶν παρά- δοξόν τινα καὶ θεῖον ἡμῖν αὐτὸν ἀγαγὼν παραδόξων ἐντεῦθεν ἀφηγημάτων κατάρχεται.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 390, line 12

καίτοι ἂν τις εἴποι εὐλόγως, ὅτι δὴ εἰ θειοτέρας ἢ κατ' ἄνθρωπον φύσεως ἦν, πά- λαι, ἀλλ' οὐ νῦν ἔδει, πρὸ τῆς δὲ ἐτέρων μεταλήψεως τῶν θαυμασίων κατάρχεσθαι, περιττὴ δ' ἂν καὶ ἡ ἐξ Ἀράβων αὐτῷ μάγων τε καὶ Ἰνδῶν διὰ σπουδῆς ἐπεχειρεῖτο πολυμάθεια, εἰ δὴ τις κατὰ τὴν δοθεῖσαν ὑπῆρξεν ὑπόθεσιν· ἀλλ' οὗ- τός γε κατὰ τὸν φιλαλήθη συγγραφέα νῦν δὴ πάρεστι μετὰ τοσούτους διδασκάλους τὴν σοφίαν ἐνεπιδει- κνύμενος, καὶ πρῶτα μὲν οἶα ἐξ Ἀράβων καὶ τῆς παρ' αὐτοῖς οἰωνιστικῆς ὁρμώμενος τὸν στρουθόν, ὃ τι καὶ βούλοιτο τοὺς ἐτέρους ἐπὶ τροφήν παρακα- λῶν ἐπερμηνεύει τοῖς παροῦσιν, εἴτα δὲ λοιμοῦ (ἐν Ἐφέσῳ) προαισθόμενος προμαντεύεται τοῖς πολίταις.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 392, line 24

εἰ μὴ ἄρα, ἐπειδὴ νεκροῖς ὁμιλῶν εἰσῆκται, ἐπὶ τὸ ψυχρότερον μεταποιεῖ τὰς πεύ- σεις ὁ συγγραφεύς, ὡς ἂν ὑπεκλύσειε τὴν ὑπόνοιαν τοῦ πέρα τῶν προς- ηκόντων αὐτὸν περιειργάσθαι δοκεῖν, καὶ γὰρ δὴ καὶ ἀπολογούμενον αὐτὸν ὑπογράφει, ὅτι μὴ κατὰ νεκρομαντείαν ὁ τρόπος αὐτῷ τῆς φανείσης ὁψεως γένοιτο, “οὔτε γὰρ βόθρον” εἶπεν “Ὀδυσσέως ὀρυ- ξάμενος, οὐδ' ἄρνων αἵμασι ψυχαγωγήσας, ἐς διά- λεξιν τοῦ Ἀχιλλέως ἦλθον, ἀλλ' εὐξάμενος ὅποσα τοῖς ἥρωσιν Ἰνδοὶ φασὶ δεῖν εὐξασθαι.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 392, line 26

καὶ ταῦτα νῦν πρὸς τὸν ἐταῖρον ἀποσεμνύνεται ὁ μηδὲν μα- θεῖν παρ' Ἰνδῶν, μηδὲ ζηλῶσαι τὴν παρ' αὐτοῖς σο- φίαν πρὸς τοῦ συγγραφέως μεμαρτυρημένος.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 395, line 6

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

δαιμονία κινήσει προέλεγε καὶ ὅτι τοῖς γόητα ἡγου- μένοις τὸν ἄνδρα οὐχ ὑγιαίνει ὁ λόγος, δηλοῖ μὲν καὶ τὰ εἰρημένα, σκεψώμεθα δὲ κάκεῖνα· οἱ γόητες, ἡγοῦμαι δὲ αὐτοὺς ἐγὼ κακοδαιμονεστάτους ἀνθρώ- πων, οἱ μὲν ἐς βασάνους εἰδώλων χωροῦν- τες, οἱ δ' ἐς θυσίας βαρβάρους, οἱ δὲ ἐς τὸ ἐπᾶσαι τι ἢ ἀλεῖψαι μεταποιεῖν φασὶ τὰ εἰμαρμένα, ὁ δὲ εἶπετο μὲν τοῖς ἐκ Μοιρῶν καὶ προέλεγεν, ὡς ἀνάγκη ἔσεσθαι αὐτά, προέλεγε δὲ οὐ γοητεύων, ἀλλ' ἐξ ὧν οἱ θεοὶ ἔφαι- νον, ἰδὼν δὲ παρὰ τοῖς Ἰνδοῖς τοὺς τρίποδας καὶ τοὺς οἰνοχόους καὶ ὅσα αὐτόματα ἐσφοιτᾶν εἶπον, οὐθ' ὅπως σο- φίζοιντο αὐτὰ ἤρετο, οὔτε ἐδεήθη μα- θεῖν, ἀλλ' ἐπῆναι μὲν, ζηλοῦν δὲ οὐκ ἤξιον.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 395, line 10

ταῦτα δὲ λέγων δηλὸς ἐστὶ τοὺς περιβοήτους Ἰνδῶν φιλο- σόφους γόητας ἀπο- φαίνων.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 395, line 22

εἰς- ἤκται δὴ οὖν παρ' οἷς φησι γυμνοῖς Αἰγυπτίων, ῥή- μασιν αὐτοῖς ταῦτα φά- σκων· “οὐκ ἀπεικός τε πα- θεῖν μοι δοκῶ φιλοσοφίας ἡττηθεὶς εὖ κεκοσμημένης, ἣν ἐς τὸ πρόσφορον Ἰνδοὶ στείλαντες ἐφ' ὑψηλῆς τε καὶ θείας μηχανῆς ἐκκυκλοῦσιν.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 395, line 29

καὶ Δομετιανῷ δὲ εἰσῆκται λέγων “καὶ τίς πρὸς Ἰάρχαν σοι πόλεμος ἢ πρὸς Φρα- ώτην τοὺς Ἰνδούς;

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 396, line 16

τοῦτο γὰρ αὐτὸς ἑαυτὸν ὁ Ἀπολλώνιος γεγονέναι τὴν ψυ- χὴν ἐν ταῖς πρὸς τὸν Ἰνδὸν ὁμιλίαις μικρῷ πρόσθεν ἡμῖν δεδήλωκε.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 407, line 17

δὴ γόητα αὐτὸν ὑπειλήφασιν αὐτὰ δὴ ταῦτα θαυ- μάξει λέγων Ἐμπεδοκλέα μὲν καὶ Πυθαγόραν καὶ Δημόκριτον τοῖς αὐτοῖς μάγοις ὠμιληκότας οὐπω ὑπῆχθαι τέχνη, Πλάτωνά τε παρὰ τῶν ἐν Αἰγύπτῳ ἱερέων τε καὶ προφητῶν πολλὰ παρειληφότα καὶ ταῦτα τοῖς ἰδίῳις ἀναμίξαντα λόγοις οὐδαμῶς δόξαι τισὶ μαγεύειν, τουτονὶ δὲ οὐπω γινώσκεσθαι παρ' ἀνθρώποις, ὅτι δὴ ἀπὸ τῆς ἀληθινῆς ὁρμῶτο σο- φίας, μάγον δὲ αὐτὸν πάλαι τε καὶ εἰσέτι νῦν νενο- μίσθαι τῷ μάγοις Βαβυλωνίων Ἰνδῶν τε Βραχμᾶσι καὶ τοῖς Αἰγυπτίων Γυμνοῖς ὠμιληκέναι.

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 409, line 18

καὶ ἔμπαλιν τίνι λόγῳ Πυθαγόραν σεμνολογῶν θαυμαστὸν ἐπιγράφη διδάσκαλον, καὶ Μοιρῶν παίγνιον, ἀλλ' οὐκ ἐραστὴν ὄντα φιλοσο- φίας οὐκ ἀπολείπεις ἐπαινῶν, Φραώτης δὲ καὶ Ἰάρ- χας (οἱ]1 Ἰνδῶν φιλόσοφοι τί μᾶλλον παρὰ σοὶ θεῶν ἀπηνέγ- καντο δόξαν μηδὲν τι παιδείας ἴδιον, μηδ' ἀρετῆς ἀπενεγκάμενοι κλέος;

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 410, line 2

τί δὲ καί, εἰ αὐτῷ σοι πέπρωτο θείῳ ὄντι τὴν φύσιν ὑπερᾶραι βασιλέων δόξης, εἰς διδα- σκάλων ἐφοίτας καὶ φιλοσόφων Ἀραβίου τε καὶ Βα- βυλωνίων μάγους καὶ σοφοὺς Ἰνδῶν ἐπολυπραγμό- νεις;

5.7. EUSEBIUS

Eusebius Scr. Eccl., Theol., Contra Hieroclem Page 410, line 31

οὐκουν θαυμάσιος οὔτε τῆς πρώτης γενέσεως καὶ τροφῆς, οὔτε τῆς ἐγκυκλίου παιδείας, οὔτε τῆς ἐν ἀκμῇ σώφρονος ἀγωγῆς, οὔτ' ἀσκήσεως τῆς ἐν φιλοσοφίᾳ, ἣν δ' ἄρα τις Μοιρῶν ἀνάγκη καὶ εἰς Βαβυλωνίους ἐλαύνουσα, ὠθούμενος δ' ὥσπερ καὶ τοῖς Ἰνδῶν ὠμίλεις σοφοῖς, καὶ ἐπὶ τοὺς Αἰγυπτίων δὲ Γυμνοὺς οὐχ ἢ προαίρεσις, οὐδ' ὁ φιλοσοφίας πόθος, Μοῖρα δὲ ἤγεν ἄγχουσα καὶ ἐπὶ τὰ Γάδαιρα καὶ τὰς Ἡρακλείους στήλας ἐϋόν τε καὶ ἐσπέριον Ὁκεανὸν ἀλᾶσθαι καὶ αὐταῖς ἀτράκτοις εἰς μάτην ἐξεβιάζετο περιστρέφεσθαι.

Eusebius Scr. Eccl., Theol., Commentarius in Isaiam (2018: 019) “Eusebius Werke, Band 9: Der Jesajakommentar”, Ed. Ziegler, J. Berlin: Akademie-Verlag, 1975; Die griechischen christlichen Schriftsteller. Book 1, section 63, line 112

Ἰστοροῦνται γοῦν τινες αὐτῶν μέχρι καὶ τῆς Περσῶν καὶ Ἰνδῶν διεληλυθέναι χώρας. Ἐπεὶ δὲ ἐδόκουν κατὰ τοὺς χρόνους τοῦ προφήτου <Ἰδουμαῖοι> καὶ Ἀμμανίται καὶ <Μωαβῖται> τὰ περὶ τὴν Ἰουδαίαν Ἀραβικὰ ἔθνη, πολέμια καὶ ἐχθρὰ τυγχάνειν τοῦ παρὰ Ἰουδαίοις τιμωμένου θεοῦ διὰ τὴν ἔκτοπον αὐτῶν εἰδωλολατρίαν εἰκότως τούτων αὐτῶν ὀνομαστὶ μνήμην ὁ λόγος ἐποιήσατο, ὥς καὶ αὐτῶν παραδεχομένων τὴν ὑπὸ τῶν ἀποστόλων κηρυχθησομένην θεοσεβειαν. Διό φησι· <καὶ ἐπὶ τὴν Ἰδουμαίαν καὶ ἐπὶ Μωαβ τὰς χεῖρας ἐπιβαλοῦσι, καὶ τοὺς υἱοὺς δὲ Ἀμμῶν ὑπακούσεσθαι> τῷ κηρύγματι προφητεύει.

Eusebius Scr. Eccl., Theol., Vita Constantini (2018: 020) “Eusebius Werke, Band 1.1: Über das Leben des Kaisers Konstantin”, Ed. Winkelmann, F. Berlin: Akademie-Verlag, 1975; Die griechischen christlichen Schriftsteller. Book Pin, chapter 4, section 50, line 1

Γάμοι Κωνσταντίου υἱοῦ αὐτοῦ καίσαρος. Ἰνδῶν πρεσβεῖα καὶ δῶρα.

Eusebius Scr. Eccl., Theol., Vita Constantini Book 1, chapter 8, section 4, line 2

ἡμέροις γέ τοι καὶ σῶφροσι θεοσεβείας παραγέλμασι τὸν αὐτοῦ φραζάμενος στρατόν, ἐπῆλθε μὲν τὴν Βρεττανῶν καὶ τοὺς ἐν αὐτῷ οἰκοῦντας ὠκεανῷ τῷ κατὰ δύοντα ἥλιον περιοριζομένῳ, τό τε Σκυθικὸν ἐπηγάγετο πᾶν, ὑπ' αὐτῇ ἄρκτῳ μυρίους βαρβάρων ἐξαλλάττουσι γένεσι τεμνόμενον, ἥδη δὲ καὶ μεσημβρίας ἐπ' ἔσχατα τὴν ἀρχὴν ἐκτείνας εἰς αὐτοὺς Βλέμμιός τε καὶ Αἰθίοπας, οὐδὲ τῶν πρὸς ἀνίσχοντα ἥλιον ἀλλοτρίαν ἐποιεῖτο τὴν κτῆσιν, ἐπ' αὐτὰ δὲ τὰ τῆς ὅλης οἰκουμένης τέρματα, Ἰνδῶν μέχρι τῶν ἐξωτάτῳ τῶν τε ἐν κύκλῳ περιοίκων τοῦ παντὸς τῆς γῆς τῷ βίῳ στοιχείῳ, φωτὸς εὐσεβείας ἀκτῖσιν ἐκλάμπων, ἅπαντας εἶχεν ὑπηκόους, τοπάρχας ἐθνάρχας σατράπας βασιλέας παντοίων βαρβάρων ἐθνῶν ἐθελοντὶ ἀσπαζομένους καὶ χαίροντας τοῖς τε παρ' αὐτῶν ξενίοις τε καὶ δώροις διαπρεσβευομένους καὶ τὴν πρὸς αὐτὸν γνῶσιν τε καὶ φιλίαν περὶ πλείστου ποιουμένους, ὥστε καὶ γραφαῖς εἰκόνων αὐτὸν παρ' αὐτοῖς τιμᾶν ἀνδριάντων τε ἀναθήμασι, μόνον τε αὐτοκρατόρων παρὰ τοῖς πᾶσι Κωνσταντῖνον γνωρίζεσθαι τε καὶ βοᾶσθαι.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Eusebius Scr. Eccl., Theol., Vita Constantini Book 4, chapter 7, section 1, line 9

Συνεχεῖς γοῦν ἀπανταχόθεν οἱ διαπρεσβευόμενοι δῶρα τὰ παρ' αὐτοῖς πολυτελεῖ διεκόμενον, ὥς καὶ αὐτούς ποτε παρατυχόντας ἡμᾶς πρὸ τῆς αὐλείου τῶν βασιλείων πυλῶν στοιχηδὸν ἐν τάξει περιβλεπτα σχήματα βαρβάρων ἐστῶτα θεάσασθαι, οἷς ἕξαλλος μὲν ἡ στολή, διαλλάττων δ' ὁ τῶν σχημάτων τρόπος, κόμη τε κεφαλῆς καὶ γενείου ἀμπόλου διεστῶσα, βλοσυρῶν τε ἦν προσώπων βάρβαρος καὶ καταπληκτικὴ τις ὄψις, σωμάτων θ' ἡλικίας ὑπερβάλλοντα μεγέθη· καὶ οἷς μὲν ἐρυθραίνετο τὰ πρόσωπα, οἷς δὲ λευκότερα χιόνος ἦν, οἷς δ' ἐβένου καὶ πίττης μελάντερα, οἱ δὲ μέσης μετεῖχον κράσεως, ἐπεὶ καὶ Βλεμμύων γένη Ἰνδῶν τε καὶ Αἰθιοπῶν, οἱ διχθὰ δεδαίαται ἔσχατοι ἀνδρῶν, τῇ τῶν εἰρημένων ἐθεωρεῖτο ἱστορίᾳ.

Eusebius Scr. Eccl., Theol., Vita Constantini Book 4, chapter 50, section 1, line 1

Ἐν τούτῳ δὲ καὶ Ἰνδῶν τῶν πρὸς ἀνίσχοντα ἥλιον πρέσβεις ἀπῆντων δῶρα κομίζοντες, γένη δ' ἦν παντοῖα ἑξαστραπτόντων πολυτελῶν λίθων ζῶα τε τῶν παρ' ἡμῖν ἐγνωσμένων ἐναλλάττοντα τὴν φύσιν, ἃ δὴ προσῆγον τῷ βασιλεῖ, τὴν εἰς αὐτὸν Ὀκεανὸν δηλοῦντες αὐτοῦ κράτησιν, καὶ ὥς οἱ τῆς Ἰνδῶν χώρας καθηγεμόνες εἰκόνων γραφαῖς ἀνδριάντων τ' αὐτὸν ἀναθήμασι τιμῶντες αὐτοκράτορα καὶ βασιλέα γνωρίζειν ὠμολόγουν.

Eusebius Scr. Eccl., Theol., Vita Constantini Book 4, chapter 50, section 1, line 8

ἀρχομένῳ μὲν οὖν τῆς βασιλείας αὐτῷ οἱ πρὸς ἥλιον δύνοντα <ἐν> Ὀκεανῷ Βρεττανοὶ πρῶτοι καθυπετάττοντο, νῦν δ' Ἰνδῶν οἱ τὴν πρὸς ἀνίσχοντα ἥλιον λαχόντες.

Eusebius Scr. Eccl., Theol., Constantini imperatoris oratio ad coetum sanctorum (2018: 021) “Eusebius Werke, Band 1: Über das Leben Constantins. Constantins Rede an die heilige Versammlung. Tricennatsrede an Constantin”, Ed. Heikel, I.A. Leipzig: Hinrichs, 1902; Die griechischen christlichen Schriftsteller 7. Chapter 16, section 1, line 12

εἰρητο δὲ καὶ ὁ καιρὸς τῆς ἐνσωματώσεως, φανερά δ' ἦν καὶ ἡ αἰτία τῆς σαρκώσεως αὐτοῦ, ὅπως τὰ ἐκ τῆς ἀδικίας τε καὶ ἀκολασίας ἐκφύοντα γεννήματα, λυμαινόμενα τοῖς δικαίοις ἔργοις καὶ τρόποις, ἀναιρεθεῖη, πᾶσα δὲ ἡ οἰκουμένη φρονήσεως τε καὶ σωφροσύνης μετᾶσχοι, ἐπικρατήσαντος σχεδὸν ἐν ταῖς πάντων ψυχαῖς τοῦ θεσπις-θέντος ὑπὸ τοῦ σωτῆρος νόμου, καὶ θεοσεβείας μὲν ῥωσθείσης, δεισιδαιμονίας δὲ ἑξαλειφθείσης, δι' ἣν οὐ μόνον ἀλόγων ζώων σφαγαί, ἀλλὰ καὶ ἀνθρωπίνων ἱερευμάτων θυσίαι καὶ ἐναγῇ μιάσματα βωμῶν ἐπενοήθη, κατὰ τε Αἰγυπτίους καὶ Ἀσσυρίους νόμους χαλκηλάτοις ἢ καὶ πλαστοῖς ἰνδάλμασιν σφαγιαζόντων ψυχὰς δικάας.

Eusebius Scr. Eccl., Theol., De laudibus Constantini (2018: 022) “Eusebius Werke, vol. 1”, Ed. Heikel, I.A. Leipzig: Hinrichs, 1902; Die griechischen christlichen Schriftsteller 7. Chapter 6, section 21, line 8

5.8. PSEUDO-GALENUS

θνητῶν δ' ὀφθαλμοὺς οὐκ εἶδεν, οὐδὲ ἀκοή τις διέγνω, ἀλλ' οὐδὲ νοῦς σάρκα ἡμφιεσμένος οἷός τε ἂν εἶη διαθρῆσαι ἃ τοῖς εὐσεβεῖα διακοσμησάμενοις προητοιμάσται, ὥσπερ οὖν καὶ σοί, βασι- λεῦ θεοσεβέστατε, ὃ μόνῳ τῶν ἐξ αἰῶνος ἐντεῦθεν ἤδη τὸν ἀνθρώ- πειον ἀποκαθᾶραι βίον αὐτὸς ὁ τῶν ὅλων παμβασιλεὺς θεὸς ἐδωρή- σατο, ὃ καὶ τὸ αὐτοῦ σωτήριον ἀνέδειξε σημεῖον, δι' οὗ τὸν θάνα- τον καταγωνισάμενος τὸν κατὰ τῶν ἐχθρῶν ἡγείρε θρίαμβον· ὃ δὲ νικητικὸν τρόπαιον, δαιμόνων ἀποτρόπαιον, τοῖς τῆς πλάνης ἰνδάλ- μασιν ἀντιπαρατάξας τὰς κατὰ πάντων ἀθέων πολεμίων τε καὶ βαρβάρων ἤδη δὲ καὶ αὐτῶν δαιμόνων, ἄλλων τουτωνὶ βαρβάρων, ἤρατο νίκας.

Eusebius Scr. Eccl., Theol., Generalis elementaria introductio (= Eclogae propheticae) (2018: 023) “Eusebii Pamphili episcopi Caesariensis eclogae propheticae”, Ed. Gaisford, T. Oxford: Oxford University Press, 1842. Page 111, line 12

Διότι ἐγὼ εἰμι ὡς πάνθηρ τῷ Ἑφραῖμ, καὶ ὡς λέων τῷ οἴκῳ Ἰούδα. Ἐπεὶ καὶ ἐν ἐτέρῳ τόπῳ τοῦ αὐτοῦ προφήτου ὁ Κύριος περὶ ἑαυτοῦ φησιν τὸ, καὶ ἔσομαι ὡς πάν- θηρ, ἀναγκαῖον ἰδεῖν τὰ ἱστορούμενα [ἃ] περὶ τοῦ ζῶου· καὶ δὴ ἀπὸ τοῦ πρώτου τῶν Διδύμου Φυσικῶν ταῦτα παραθετέον· Πάνθηρ τὸ ζῶον οὐ μόνον ἐστὶ κατὰ τὸ σῶμα εὖμορ- φον, καθάπερ ἀστερωπὸς, ἀλλ' ἐπεὶ πέφυκεν εὐπνοὺς ὑπερβάλλει καὶ τῶν παρ' Ἰνδοῖς ἀρωμάτων ἐν εὐωδίᾳ· οὗτος ἕως οὗ οὐ πεπείνηκεν ἐν τῇ καταδύσει μένει, θέλων οἰκουρὸς τις εἶναι· ἐπ' ἂν δὲ τροφῆς ἐπιθυμήσῃ μεταλαβεῖν, προελθὼν βαδίζει μόνον· τὰ δ' ἄλλα θηρία ἀλίσκόμενα ὑπὸ τῆς εὐωδίας αὐτοῦ τῆς περὶ τὸ σῶμα ἀκολουθεῖ κη- λούμενα· ὁ δὲ πλάγιος τοῖς ὀφθαλμοῖς τὸ ἐπιτήδειον αὐτῷ θηρίον αἰρεθῆναι περιβλέ- πει καὶ ἐπιτηδῆσας ἔχει. Τὰ μὲν δὲ περὶ τῆς φύσεως τοῦ ζῶου τοιαῦτα· ὅπως δ' ἐπὶ τὴν τοῦ θεοῦ λόγου δύναμιν καὶ τὴν ἐξ αὐτῆς

Eusebius Scr. Eccl., Theol., Commentaria in Psalmos (2018: 034); MPG 23–24. Volume 23, page 1101, line 11

Πῶς δὲ ἀληθεύσει περὶ αὐτοῦ φάσκων ὁ Θεός, Θήσομαι αὐτὸν ὑψηλὸν παρὰ τοῖς βασι- λεῦσιν τῆς γῆς; Πότ' οὖν ὁ Δαυὶδ παρὰ Πέρσας φέρε, ἢ Σκύθαις, ἢ Ἰνδοῖς, ἢ Αἰθί- οψιν, ἢ Μαύροις, ἢ Σπάνοις, ἢ Βρετανοῖς, ἢ παρὰ τοῖς λοιποῖς τῶν ἐθνῶν βασιλεῦσιν ὑψώθη;

5.8 Pseudo-Galenus

“” (From Wikipedia⁸)

Pseudo-Galenus Med., An animal sit quod est in utero (0530: 002) “Galenus qui fertur libellus Εἰ ζῶον τὸ κατὰ γαστρός”, Ed. Wagner, H., 1914; Diss. Marburg.

Pseudo-Galenus Med., Λέξεις βοτανῶν (0530: 003) “Anecdota Atheniensia et alia, vol. 2”, Ed. Delatte, A. Paris: Droz, 1939. Page 390, line 1

8.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

καρυόφυλλον τὸ ἐκ τῆς Ἰνδίας κομιζόμενον.

Pseudo-Galenus Med., Λέξεις βοτανῶν Page 390, line 19

λιμνεία σφραγὶς πηλὸς λίμνης Ἰνδικῆς.

Pseudo-Galenus Med., Λέξεις βοτανῶν Page 390, line 24

μαλάβαθρον ἥτοι φύλλον Ἰνδικόν.

Pseudo-Galenus Med., Λέξεις βοτανῶν Page 390, line 28

νάρδου Ἰνδι- κοῦ ἥτοι μαλάβαθρον.

Pseudo-Galenus Med., Λέξεις βοτανῶν Page 392, line 21

φύλλου Ἰνδικοῦ ἥτοι μα- λαβάθρου φύλλων.

Pseudo-Galenus Med., *Introductio seu medicus* (0530: 012) “Claudii Galeni opera omnia, vol. 14”, Ed. Kühn, C.G. Leipzig: Knobloch, 1827, Repr. 1965. Volume 14, page 760, line 6

προτρεπτικά δὲ ὅσα κινεῖ καὶ προ- τρέπει τὰ φάρμακα, ὡς μὲν ἀγαρικόν, ἔρις, ῥέον δὲ Ἰν- δικόν, στάχυς· ἐντεριώνην δὲ κολοκυνθίδος, τραγάκανθα· σκαμμωνίαν δὲ, ἀλόη, ἢ χυλὸς κράμβης, ἢ ῥόδων, ἢ σπέρ- ματα.

Pseudo-Galenus Med., *De remediis parabilibus libri iii* (0530: 029) “Claudii Galeni opera omnia, vol. 14”, Ed. Kühn, C.G. Leipzig: Knobloch, 1827, Repr. 1965. Volume 14, page 429, line 17

ἀλκυό- νιον Ἰνδικὸν ἐν οἴνῳ τριπτὸν διακλυζέσθω καὶ ἴσθησι τὴν κίνησιν.

Pseudo-Galenus Med., *De succedaneis liber* (0530: 031) “Claudii Galeni opera omnia, vol. 19”, Ed. Kühn, C.G. Leipzig: Knobloch, 1830, Repr. 1965. Volume 19, page 724, line 11

ἀντὶ ἀλόης Ἰνδικῆς, ἀλόης χλωρᾶς φύλλα, γλαύκιον, λύκιον ἢ κενταύριον.

Pseudo-Galenus Med., *De succedaneis liber* Volume 19, page 725, line 9

ἀντὶ Ἀρμενίου, μέλαν Ἰνδικόν.

Pseudo-Galenus Med., *De succedaneis liber* Volume 19, page 733, line 10

ἀντὶ κροκομάγματος, ἀλόη Ἰνδική ἢ ἀγάλλοχον Ἰνδικόν.

Pseudo-Galenus Med., *De succedaneis liber* Volume 19, page 735, line 16

ἀντὶ μαλαβάθρου, κασσία σφαιρίτης ἢ ναρδοστάχυς ἢ τρά- κτυλος ἢ νάρδος Ἰν- δική.

Pseudo-Galenus Med., *De succedaneis liber* Volume 19, page 737, line 9

ἀντὶ νάρδου ἀγρίας, νάρδος Ἰνδική.

Pseudo-Galenus Med., *De succedaneis liber* Volume 19, page 737, line 10

ἀντὶ νάρδου Ἰνδικῆς, νάρδος Κελτική.

Pseudo-Galenus Med., *De theriaca ad Pamphilianum* (0530: 032) “Claudii Galeni opera omnia, vol. 14”, Ed. Kühn, C.G. Leipzig: Knobloch, 1827, Repr. 1965. Volume 14, page 306, line 14

νάρδου Ἰνδικῆς, μαλαβάθρου φύλλων, ἀνὰ * ἰστ', σμύρ- νης, κρόκου, ἀνὰ ἰβ'.

5.9. THEOPHILUS OF ANTIOCH

Pseudo-Galenus Med., De theriaca ad Pamphilianum Volume 14, page 308, line 12
δικτάμνου Κρητικοῦ, σχοίνου ἄνθους, λιβάνου ἄρρενος, τερ- μινθίνης Χίας, κασ-
σίας σύριγγος μελαίνης, νάρδου Ἰνδικῆς, ἀνὰ ὅσπ.

Pseudo-Galenus Med., De historia philosophica (0530: 042) “Doxographi Graeci”,
Ed. Diels, H. Berlin: Reimer, 1879, Repr. 1965. Section 3, line 44

ὅσπερ <Θεόφραστον> προεστήσατο τῆς κατ’ αὐτὸν αἰρέσεως καὶ τὸν <Στρά-
τωνα> προήγαγεν εἰς ἰδίον τινα χαρακτῆρα φυσιολογίας *** [εἰσὶ δὲ τῶν γεννικω-
τέρων φιλοσόφων Ἰνδικες δύο, τινὲς μὲν Ἰταλιῶται, ὧν <Πυθαγόρας> εὕρετῆς γεγένη-
ται, καὶ ὁ κατὰ τὴν Ἑλαίαν ἀκμάσας] *** ταύτης δὲ λέγεται κατάρξαι <Ξενοφάνης>
ὁ Κολοφώνιος ἀπορητικῆς μᾶλλον ἢ δογματικῆς τοῖς πολλοῖς εἶναι δοκούσης.

Pseudo-Galenus Med., De optima secta ad Thrasybulum liber (0530: 043) “Claudii
Galenii opera omnia, vol. 1”, Ed. Kühn, C.G. Leipzig: Knobloch, 1821, Repr. 1964. Volume
1, page 178, line 10

ἡμῖν μὲν γὰρ παρὰ φύσιν, τοῖς Ἰνδοῖς δὲ κατὰ φύσιν.

5.9 Theophilus of Antioch

Theophilus, Patriarch of Antioch,[1] succeeded Eros c. 169, and was suc-
ceeded by Maximus I c. 183, according to Henry Fynes Clinton,[2] but
these dates are only approximations. His death probably occurred between
183 and 185.[3]

We gather from his writings (the only remaining being his apology to Au-
tolytus) that he was born a pagan, not far from the Tigris and Euphrates,
and was led to embrace Christianity by studying the Holy Scriptures, es-
pecially the prophetic books.[4] He makes no reference to his office in
his existing writings, nor is any other fact in his life recorded. Eusebius,
however, speaks of the zeal which he and the other chief shepherds dis-
played in driving away the heretics who were attacking Christ’s flock, with
special mention of his work against Marcion.[5] He made contributions to
the departments of Christian literature, polemics, exegetics, and apologetics.
William Sanday[6] describes him as “one of the precursors of that group of
writers who, from Irenaeus to Cyprian, not only break the obscurity which
rests on the earliest history of the Church, but alike in the East and in the
West carry it to the front in literary eminence, and distance all their heathen
contemporaries”.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

he one undoubted extant work of Theophilus, the 7th Bishop of Antioch (c. 169–c. 183), is his Apology to Autolycus (*Apologia ad Autolycum*), a series of books defending Christianity written to a pagan friend. (From Wikipedia⁹)

Theophilus Apol., *Ad Autolycum* (1725: 001) “Theophilus of Antioch. *Ad Autolycum*”, Ed. Grant, R.M. Oxford: Clarendon Press, 1970. Book 3, section 5, line 10

ἔτι δὲ καὶ παρὰ Ἰνδοῖς μυθεύει κατεσθίεσθαι τοὺς πατέρας ὑπὸ τῶν ἰδίων τέκνων.

5.10 Basil of Caesarea

Basil of Caesarea, also called Saint Basil the Great, (329 or 330[5] – January 1, 379) (Greek: Ἅγιος Βασίλειος ὁ Μέγας) was the Greek bishop of Caesarea Mazaca in Cappadocia, Asia Minor (modern-day Turkey). He was an influential theologian who supported the Nicene Creed and opposed the heresies of the early Christian church, fighting against both Arianism and the followers of Apollinaris of Laodicea. His ability to balance his theological convictions with his political connections made Basil a powerful advocate for the Nicene position.

In addition to his work as a theologian, Basil was known for his care of the poor and underprivileged. Basil established guidelines for monastic life which focus on community life, liturgical prayer, and manual labour. Together with Pachomius he is remembered as a father of communal monasticism in Eastern Christianity. He is considered a saint by the traditions of both Eastern and Western Christianity. (From Wikipedia¹⁰)

Basilus Scr. Eccl., *Homilia in pentecosten* (2800: 012); MPG 52. Volume 52, page 811, line 54

Ὡ τῶν παραδόξων θαυμάτων! ἀπόστολος ἐλά-λει, καὶ Ἰνδὸς ἐδιδάσκετο· Ἑβραῖος ἐφθέγγετο, καὶ βάρβαρος ἐπαιδεύετο· ἡ χάρις ἐξηχεῖτο, καὶ ἀκοὴ τὸν λόγον ἐδέχετο· Γότθοι τὴν φωνὴν ἐπεγίνωσκον, καὶ Αἰθίοπες τὴν γλῶτταν ἐγνώριζον· Πέρσαι τοῦ λαλοῦντος ἐθαύμαζον, καὶ ἔθνη βάρβαρα ὑπὸ μιᾶς ἠρδεύετο γλώττης.

9. http://en.wikipedia.org/wiki/Theophilus_of_Antioch

10. http://en.wikipedia.org/wiki/Basil_of_Caesarea

5.11. <PERICTIONE>

Basilius Scr. Eccl., De vita et miraculis sanctae Theclae libri ii [Sp.] Book 1, section 22, line 22

Καὶ εἴ τις ἔγνω τὸν ἐκ Τυανέων τῶν Καππαδοκῶν Ἀπολλώνιον παρὰ τοῖς τὸν ἐκείνου βίον ἀναγεγραφόσιν – ἵνα ἐκ τῶν πάνυ πολλῶν τὸ περιφανέστερον εἴπωμεν – , ἔγνω που πάντως καὶ τῆς κατὰ τὴν γοητείαν τοῦ ἀνδρὸς τέχνης τὰ μισρὰ καὶ δυσ-αγῇ ἀποτελέσματα, θεαγωγίας τέ τινας καὶ ψυχαγωγίας καὶ δαιμόνων ἐπικλήσεις καὶ λανθανούσας ἀνοσιουργίας· ὥς καὶ παρὰ τῶν ἐν Αἰθίοψι καὶ Ἰνδοῖς Γυμνοσοφιστῶν μήτε εἰσδεχθῆναι σπουδαίως, ἀλλὰ γὰρ καὶ θᾶττον ἀποπεμφθῆναι, ὥς οὐκ εὐαγῆς οὐδὲ ὅσιος ἄνθρωπος, οὐδὲ φιλόσοφος ἀληθῶς, πολὺ δὲ τοῦ κατὰ τὴν γοη-τεῖαν μι-άσματος ἔχων.

5.11 <Perictione>

Perictione or Periktione (Greek: Περικτιόνη; 5th century BC) was the mother of the Greek philosopher Plato.

Two spurious works attributed to Perictione have survived in fragments. These are On the Harmony of Women and On Wisdom. The works do not date from the same time, and are usually assigned to a Perictione I and a Perictione II.[4] Both works belong to the pseudonymous Pythagorean literature. On the Harmony of Women, concerns the duties of a woman to her husband, her marriage, and to her parents; it is written in Ionic Greek, and probably dates to the late 4th or 3rd century BC.[5] On Wisdom offers a philosophical definition of wisdom; it is written in Doric Greek, and probably dates to the 3rd or 2nd century BC.[5] (From Wikipedia¹¹)

<Perictione> Phil., Fragmenta (1572: 001) “The Pythagorean texts of the Hellenistic period”, Ed. Thesleff, H. Åbo: Åbo Akademi, 1965. Page 143, line 22

ὥστ’ οὔτε χρυσὸν ἀμφιθήσεται ἢ λίθον Ἰνδικὸν ἢ χώρης ἐόντα ἄλλης, οὐδὲ πλέ-
ξεται πολυτεχνίησι τρίχας, οὐδ’ ἀλείψεται Ἀραβίης ὁσμῆς ἐμπνέοντα, οὐδὲ χρίσεται
πρόσωπον λευκαίνουσα ἢ ἐρυθραί-
νουσα τοῦτο ἢ μελαίνουσα ὀφρύας τε καὶ ὀφθαλ-
μοὺς καὶ τὴν πολιὴν τρίχα βαφαῖσι τεχνεωμένη, οὐδὲ λούσεται θαμινά.

11. <http://en.wikipedia.org/wiki/Perictione>

5.12 Polybius

“” (From Wikipedia¹²)

Polybius Hist., *Historiae* (0543: 001) “Polybii historiae, vols. 1–4”, Ed. Büttner-Wobst, T. Leipzig: Teubner, 1:1905; 2:1889; 3:1893; 4:1904, Repr. 1:1962; 2–3:1965; 4:1967. Book 1, chapter 40, section 15, line 2

θηρία δὲ σὺν αὐ- τοῖς μὲν Ἰνδοῖς ἔλαβε δέκα, τῶν δὲ λοιπῶν τοὺς Ἰνδοὺς ἀπερρι- φότων μετὰ τὴν μάχην περιελασάμε- νος ἐκυρίευσεν πάντων.

Polybius Hist., *Historiae* Book 3, chapter 46, section 7, line 1

τῶν δὲ θηρίων εἰθισμένων τοῖς Ἰνδοῖς μέχρι μὲν πρὸς τὸ ὕγρον αἰὲ πειθαρχεῖν, εἰς δὲ τὸ ὕδωρ ἐμβαίνειν οὐδαμῶς ἔτι τολμώντων, ἤγον διὰ τοῦ χώματος δύο προθέμενοι θηλείας, πειθαρχούν- των αὐταῖς τῶν θηρίων.

Polybius Hist., *Historiae* Book 3, chapter 46, section 11, line 3

καὶ τοιούτῳ δὴ τρόπῳ προσαρμοζομένων αἰὲ σχε- διῶν δυεῖν, τὰ πλεῖστα τῶν θηρίων ἐπὶ τούτων διεκομίσθη, τινὰ δὲ κατὰ μέσον τὸν πόρον ἀπέρ- ριψεν εἰς τὸν ποταμὸν αὐτὰ διὰ τὸν φόβον· ὧν τοὺς μὲν Ἰνδοὺς ἀπολέσθαι συνέβη πάντας, τοὺς δ' ἐλέφαντας διασωθῆναι.

Polybius Hist., *Historiae* Book 5, chapter 84, section 6, line 4

τὰ δὲ πλεῖστα τῶν τοῦ Πτολεμαίου θηρίων ἀπεδει- λία τὴν μάχην, ὅπερ ἔθος ἐστὶ ποιεῖν τοῖς Λιβυκοῖς ἐλέφασιν· τὴν γὰρ ὁσμὴν καὶ φωνὴν οὐ μένουσιν, ἀλλὰ καὶ κατα- πεπληγμένοι τὸ μέγεθος καὶ τὴν δύ- ναμιν, ὥς γ' ἐμοὶ δοκεῖ, φεύγουσιν εὐθέως ἐξ ἀπο- στήματος τοὺς Ἰνδικοὺς ἐλέφαντας· ὃ καὶ τότε συνέβη γενέσθαι.

Polybius Hist., *Historiae* Book 11, chapter 1, section 12, line 3

τῶν δὲ θηρίων τὰ μὲν ἕξ ἅμα τοῖς ἀνδράσιν ἔπεσε, τὰ δὲ τέτταρα διωσάμενα τὰς τάξεις ὕστερον ἐάλω μεμονωμένα καὶ ψιλὰ τῶν Ἰνδῶν.

Polybius Hist., *Historiae* Book 11, chapter 34, section 11, line 2

ὑπερβαλὼν δὲ τὸν Καύ- κασον καὶ κατάρας εἰς τὴν Ἰνδικήν, τὴν τε φιλίαν ἀνε- νεώσατο τὴν πρὸς τὸν Σοφαγασήνον τὸν βασιλέα τῶν Ἰνδῶν, καὶ λαβὼν ἐλέφαντας, ὥστε γενέσθαι τοὺς ἅπαντας εἰς ἑκατὸν καὶ πεντήκοντ', ἔτι δὲ σιτομετρήσας πάλιν ἐνταῦθα τὴν δύναμιν, αὐτὸς μὲν ἀνέζευξε μετὰ τῆς στρατιᾶς, Ἀνδροσθένην δὲ τὸν Κυ- ζικηνὸν ἐπὶ τῆς ἀνακομιδῆς ἀπέλιπε τῆς γάζης τῆς ὁμολογηθείσης αὐτῷ παρὰ τοῦ βασιλέως.

Polybius Hist., *Historiae* Book 34, chapter 13, section 1, line 1

δε ασια.

Τὰ δ' ἐπ' εὐθείας τούτοις μέχρι τῆς Ἰνδικῆς τὰ αὐτὰ κεῖται καὶ παρὰ τῷ Ἀρτεμι- δώρῳ, ἅπερ καὶ παρὰ τῷ Ἐρατοσθένει.

12.

5.13. DIOGENES LAERTIUS

5.13 Diogenes Laertius

Diogenes Laertius (play /daɪˈɒdʒiːniːz leɪˈɜːfəs/; Greek: Διογένης Λαέρτιος, Diogenēs Laertios; fl. c. 3rd century AD) was a biographer of the Greek philosophers. Nothing is known about his life, but his surviving *Lives and Opinions of Eminent Philosophers* is one of the principal surviving sources for the history of Greek philosophy. (From Wikipedia¹³)

Diogenes Laertius Biogr., Vitae philosophorum (0004: 001) “Diogenis Laertii vitae philosophorum, 2 vols.”, Ed. Long, H.S. Oxford: Clarendon Press, 1964, Repr. 1966. Book 1, section 1, line 3

γεγενῆσθαι γὰρ παρὰ μὲν Πέρσαις Μάγους, παρὰ δὲ Βαβυλωνίοις ἢ Ἀσσυρίοις Χαλδαίους, καὶ γυμνοσοφιστὰς παρ’ Ἰνδοῖς, παρὰ τε Κελτοῖς καὶ Γαλάταις τοὺς καλουμένους Δρυΐδας καὶ Σεμνο- θεούς, καθά φησιν Ἀριστοτέλης ἐν τῷ Μαγικῷ (Rose 35) καὶ Σωτίων ἐν τῷ εἰκοστῷ τρίτῳ τῆς Διαδοχῆς.

Diogenes Laertius Biogr., Vitae philosophorum Book 9, section 35, line 8

τοῖς τε γυμνοσοφισταῖς φασὶ τινες συμμῖξαι αὐτὸν ἐν Ἰνδίᾳ καὶ εἰς Αἰθιοπίαν ἐλθεῖν.

Diogenes Laertius Biogr., Vitae philosophorum Book 9, section 61, line 5

<ΠΥΡΡΩΝ>

Πύρρων Ἡλεῖος Πλειστάρχου μὲν ἦν υἱός, καθὰ καὶ Διοκλῆς ἱστορεῖ· ὥς φησι δ’ Ἀπολλόδωρος ἐν Χρονικοῖς (FGrH 244 F 39), πρότερον ἦν ζωγράφος, καὶ ἤκουσε Βρύσωνος τοῦ Στίλπωνος, ὥς Ἀλέξανδρος ἐν Διαδοχαῖς (FGrH 273 F 92), εἴτ’ Ἀναξάρχου, ξυνακολουθῶν πανταχοῦ, ὥς καὶ τοῖς γυμνοσοφισταῖς ἐν Ἰνδίᾳ συμμῖξαι καὶ τοῖς Μάγοις.

Diogenes Laertius Biogr., Vitae philosophorum Book 9, section 63, line 3

τοῦτο δὲ ποιεῖν ἀκού- σαντα Ἰνδοῦ τινος ὀνειδίζοντος Ἀναξάρχῳ ὥς οὐκ ἂν ἕτερόν τινα διδάξαι οὗτος ἀγαθόν, αὐτὸς αὐλὰς βασιλικὰς θεραπεύων.

Diogenes Laertius Biogr., Vitae philosophorum Book 9, section 65, line 6

καὶ πάλιν ἐν τοῖς Ἰνδαλμοῖς (PPF 9 B 67. 1 – 2, 5)· τοῦτό μοι, ὦ Πύρρων, ἰμείρεται ἥτορ ἀκοῦσαι, πῶς ποτ’ ἀνὴρ ὅτ’ ἄγεις ῥᾶστα μεθ’ ἡσυχίης μούνης ἐν ἀνθρώποισι θεοῦ τρόπον ἡγεμονεύων.

Diogenes Laertius Biogr., Vitae philosophorum Book 9, section 105, line 7

καὶ ἐν τοῖς Ἰνδαλμοῖς οὕτω λέγει (PPF 9 B 69), ἀλλὰ τὸ φαινόμενον πάντῃ σθένει οὐπὲρ ἂν ἔλθῃ.

13. http://en.wikipedia.org/wiki/Diogenes_Laertius

5.14 Juba II Rex Mauretaniae

Who is this?

Juba II Rex Mauretaniae <Hist.>, Fragmenta (1452: 003) “FHG 3”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 30, line 8

Σελεύκου τε τοῦ Νικάνορος κτῆμα ἄδει Ἰνδὸν ἐλέφαντα, καὶ μέντοι καὶ διαβιώναι τοῦτον μέχρι τῆς τῶν Ἀντιόχων ἐπικρατείας φησίν.

Juba II Rex Mauretaniae <Hist.>, Fragmenta Fragment 66, line 1

.. iuba in aethiopia gigni tradit in litoribus amnis, quem Nilum vocamus, et inde nomen trahere. Aelian. N. A. XV, 8: Ἀριστος ἄρα ὁ Ἰνδικὸς (μάρ- γαρος) γίνεται, καὶ ὁ τῆς θαλάττης τῆς Ἐρυθρᾶς.

Juba II Rex Mauretaniae <Hist.>, Fragmenta Fragment 66, line 8

Γίνεσθαι δέ φησιν Ἰόβας καὶ ἐν τῷ κατὰ Βόσπορον πορθμῷ, καὶ τοῦ Βρεττανικοῦ ἡττᾶσθαι αὐτόν, τῷ δὲ Ἰνδῷ καὶ τῷ Ἐρυθραίῳ μηδὲ τὴν ἀρχὴν ἀντικρίνεσθαι.

Juba II Rex Mauretaniae <Hist.>, Fragmenta Fragment 66, line 9

Ὁ δὲ ἐν Ἰνδίᾳ χερσαῖος οὐ λέγεται φύσιν ἔχειν ἰδίαν, ἀλλὰ ἀπογέννημα εἶναι κρυπτάλλου, οὐ τοῦ ἐκ τῶν παγετῶν συνισταμένου, ἀλλὰ τοῦ ὀρυκτοῦ.

Juba II Rex Mauretaniae <Hist.>, Fragmenta Fragment 87, line 3

. οἱ δὲ Δεύνυσον, ἐπειδὴ βασιλεὺς ἐγένετο Νύσσης· δεῦνον δὲ τὸν βασι- λέα λέγουσιν οἱ Ἰνδοὶ, ὥς Ἰόβας.

5.15 Diophantus

Diophantus of Alexandria (Ancient Greek: Διόφαντος ὁ Ἀλεξανδρεύς. b. between A.D. 200 and 214, d. between 284 and 298 at age 84), sometimes called “the father of algebra”, though this is greatly disputed [1], was an Alexandrian Greek mathematician[2][3][4][5] and the author of a series of books called *Arithmetica*. These texts deal with solving algebraic equations, many of which are now lost. In studying *Arithmetica*, Pierre de Fermat concluded that a certain equation considered by Diophantus had no solutions, and noted without elaboration that he had found “a truly marvelous proof of this proposition,” now referred to as Fermat’s Last Theorem. This led to tremendous advances in number theory, and the study of Diophantine equations (“Diophantine geometry”) and of Diophantine approximations remain important areas of mathematical research. Diophantus was the first Greek

5.16. DIOGENIANUS

mathematician who recognized fractions as numbers; thus he allowed positive rational numbers for the coefficients and solutions. In modern use, Diophantine equations are usually algebraic equations with integer coefficients, for which integer solutions are sought. Diophantus also made advances in mathematical notation. (From Wikipedia¹⁴)

Diophantus Math., Fragmentum [Sp.] (e cod. Paris. suppl. gr. 387, fol. 181r) (2039: 003) “Diophanti Alexandrini opera omnia, vol. 2”, Ed. Tannery, P. Leipzig: Teubner, 1895, Repr. 1974. Volume 2, page 3, line 7

καὶ ἡ μὲν μία ἔχει οὕτως· ἀπόγραφαι τοιοῦτον ἀριθμὸν κατὰ τὴν τάξιν τῆς <Ἰνδικῆς> μεθόδου· εἴτα ἄρξαι ἀπὸ δεξιῶν ἐπὶ ἀριστερά, καθ’ ἕκαστον δὲ στοιχεῖον λέγε· γίνεται· οὐ γίνεται· γίνεται· οὐ γίνεται· ἕως ἂν τελειωθῶσι τὰ στοιχεῖα, καὶ εἰ μὲν τύχη τὸ τελευταῖον ὑπὸ τὸ γίνε- ται, ἄρξαι τοῦ μερισμοῦ ἐκεῖθεν· εἰ δὲ ὑπὸ τὸ οὐ γίνεται, καταλιπὼν τὸ τελευταῖον στοιχεῖον ἄρξαι τοῦ μερισμοῦ ἀπὸ τοῦ μετ’ αὐτὸ στοιχείου τοῦ πρὸς τὰ δεξιά, ἐν ᾧ δηλονότι φθάνει τὸ γίνεται.

5.16 Diogenianus

gation, search

Diogenianus was a Greek grammarian from Heraclea in Pontus (or in Caria) who flourished during the reign of Hadrian.[1] He was the author of an alphabetical lexicon, chiefly of poetical words, abridged from the great lexicon (*Περὶ γλωσσῶν*) of Pamphilus of Alexandria (AD 50) and other similar works. It was also known by the title *Περιεργοπένητες* (for the use of “industrious poor students”). It formed the basis of the lexicon, or rather glossary, of Hesychius of Alexandria, which is described in the preface as a new edition of the work of Diogenianus. We still possess a collection of proverbs under his name, probably an abridgment of the collection made by himself from his lexicon (ed. by Ernst von Leutsch and Friedrich Wilhelm Schneidewin in *Paroemiographi Graeci*, 1. 1839). Diogenianus was also the author of an Anthologion of epigrams about rivers, lakes, cliffs, mountains and mountaintops (*Επιγραμμαμάτων ανθολόγιον περὶ ποταμῶν λιμνῶν κρηνῶν ὄρων ακρωρειῶν*) (Anthology of epigramse etc.); and of a list (with map) of all the towns in the world.

14. <http://en.wikipedia.org/wiki/Diophantus>

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Erasmus attributed the origins of this Latin parable to Diogenianus — *pis-cem natate docem* (teach fish how to swim).[2] (From Wikipedia¹⁵)

Diogenianus Gramm., *Paroemiae* (epitome operis sub nomine Diogeniani) (e cod. Vindob. 133) (0097: 002) “Corpus paroemiographorum Graecorum, vol. 2”, Ed. von Leutsch, E.L. Göttingen: Vandenhoeck & Ruprecht, 1851, Repr. 1958. Centuria 2, section 20, line 6

Γύγης γὰρ βουκόλος ὦν γῆς ὑπὸ σειμοῦ ῥαγεί- σης νεκρὸν εὐρώων φοροῦντα δα- κτύλιον καὶ τοῦτον περιελό- μενος φύσιν ἔχοντα ὥστε κατὰ τὰς στροφὰς τῆς σφεν- δόνης ὀρᾶσθαι καὶ μὴ ὅταν βούληται, εἶχε παρ’ ἑαυτῷ· μεθ’ οὗ καὶ κτείνας τὸν πρὸ αὐτοῦ ἐβασίλευεν Ἰνδῶν.

Diogenianus Gramm., *Paroemiae* (epitome operis sub nomine Diogeniani) (e cod. Vindob. 133) Centuria 3, section 95, line 1

<Ψιττακὸς † Ἰνδέστιος> ἐπὶ τῶν μιμουμένων τινάς· τοιοῦτον γὰρ τὸ ὄρνειον ὥστε ἀνθρωπίνην προίεσθαι φωνήν.

5.17 Polyaeus

Polyaenus or Polyenus (play /ˌpɒliːˈniːəs/;[1] see ae (æ) vs. e; Greek: Πολύαινος, Poluainos, “many proverbs”) was a 2nd century Macedonian author, known best for his *Stratagems in War* (in Greek, *Στρατηγήματα*), which has been preserved. The *Suda*[2] calls him a rhetorician, and Polyaenus himself writes that he was accustomed to plead causes before the emperor.[3] He dedicated *Stratagems in War* to Marcus Aurelius (161–180) and Verus (161–169), while they were engaged in the Parthian war (162–165), about 163 CE, at which time he was too old to accompany them in their campaigns.[4] (From Wikipedia¹⁶)

Polyaenus Rhet., *Strategemata* (0616: 001) “Polyaeni strategematon libri viii”, Ed. Woelfflin, E., Melber, J. Leipzig: Teubner, 1887, Repr. 1970. Book 1, chapter 1, section 1, line 1

Διόνυσος ἐπ’ Ἰνδοὺς ἐλαύνων, ἵνα δέχοντο αἱ πόλεις αὐτὸν, ὅπλοις μὲν φανεροῖς τὴν στρατιὰν οὐχ’ ὥπλισεν, ἐσθῆσι δὲ λεπταῖς καὶ νεβρίσι· δόρατα ἦν κισσῷ πεπυκα- σμένα· ὁ θύρσος εἶχεν αἰχμήν· κυμβάλοις καὶ τυμπάνοις ἐσήμαινεν ἀντὶ σάλπιγγος καὶ οἴνου τοὺς πολεμίους γεύων εἰς ὄρχησιν ἔτρεπεν καὶ ὅσα ἄλλα Βακχικὰ ὄργια.

15. <http://en.wikipedia.org/wiki/Diogenianus>

16. <http://en.wikipedia.org/wiki/Polyaenus>

5.17. POLYAENUS

Polyaenus Rhet., Strategemata Book 1, chapter 1, section 1, line 8

πάντα δὲ ἦν Διονύσου στρατηγήματα, οἷς Ἰνδοὺς καὶ τὴν ἄλλην Ἀσίαν ἐχειρώ-
σατο.

Polyaenus Rhet., Strategemata Book 1, chapter 1, section 2, line 1

Διόνυσος ἐν Ἰνδικῇ τῆς στρατιᾶς οὐ φερούσης τὸ φλογῶδες τοῦ ἀέρος κατελάβετο
τρικόρυφον ὄρος τῆς Ἰνδικῆς.

Polyaenus Rhet., Strategemata Book 1, chapter 1, section 3, line 1

Διόνυσος Ἰνδοὺς ἐλὼν αὐτοὺς τε Ἰνδοὺς καὶ Ἀμαζόνας ἄγων συμμάχους εἰς τὴν
Βακτρίων ἐνέ- βαλεν· ὀρίζει δὲ τὴν Βακτρίαν ποταμὸς Σαράγγης.

Polyaenus Rhet., Strategemata Book 1, chapter 3, section 4, line 1

Ἡρακλῆς ἐν Ἰνδικῇ θυγατέρα ἐποίησατο, ἣν ἐκά- λεσε Πανδαίην.

Polyaenus Rhet., Strategemata Book 1, chapter 3, section 4, line 2

ταύτη νείμας μοῖραν τῆς Ἰνδικῆς πρὸς μεσημβρίαν καθήκουσαν εἰς θάλασσαν δι-
ένειμε τοὺς ἀρχομένους εἰς κόμας τξέ' προστάξας καθ' ἐκά- στην ἡμέραν μίαν κόμην
ἀποφέρειν τὸν βασιλείον φόρον, ἵνα τοὺς ἤδη δόντας ἔχοι συμμάχους ἢ βασι-
λεῦ-
σασα κατανοοῦσα ἀεὶ τοὺς δοῦναι ὀφείλοντας.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 9, line 1

Ἀλέξανδρος ἦν ἐν Ἰνδοῖς καὶ τὸν Ὑδάσπην ποτα- μὸν διαβαίνειν ἔμελλεν· Πῶρος
Ἰνδῶν βασιλεὺς ἐπέ- κεινα τοῦ ποταμοῦ παρετάσσετο, καὶ διαβαίνειν ἀδύ-
νατον ἦν.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 9, line 8

τοῦτο ἐγίγνετο πολλάκις καὶ ἐπὶ πολλὰς ἡμέρας, ὥστε οἱ μὲν Ἰνδοὶ κατεγέλασαν
τῆς δειλίας τῶν πολεμίων καὶ συμπαραθέοντες ἐπαύσαντο, ὥς οὐκ ἂν ποτε διαβῆναι
τολμησάντων, οἱ τοσάκις οὐκ ἐθάρρησαν.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 9, line 13

Ἀλέξανδρος δὲ ὀξυτάτῳ δρόμῳ παρὰ τὰς ὄχθας ἀναδραμῶν, ἐπι- βὰς πλοίων καὶ
ζευγμάτων καὶ διφθερῶν χόρτου πε- πληρωμένων διέβη τὸν ποταμὸν ἐξαπατήσας
Ἰνδοὺς τῷ τῆς διαβάσεως ἀνελπίστῳ.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 10, line 1

Ἀλέξανδρος κατέστρεφε τὴν Ἰνδῶν.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 10, line 3

τῶν δὲ στρα- τιωτῶν ἐφελκομένων λάφυρα Περσικὰ καὶ πλοῦτον ὑπέρογκον ἐπὶ
τῶν ἀμαξῶν καὶ τὴν πρὸς Ἰνδοὺς μά- χην οὐκ ἀναγκαίαν ἡγουμένων τοσαῦτα δὴ
κεκτημέ-
νων, πρῶτας ὑπέπρησε τὰς βασιλικὰς ἀμάξας, εἶτα τὰς τῶν ἄλλων.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 20, line 1

Ἀλέξανδρος χωρίῳ τῆς Ἰνδικῆς ἐχυρῷ προσεκά- θητο· φοβηθέντες Ἰνδοὶ συνέ-
θεντο μεθ' ὅπλων ἐξελ- θεῖν.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 20, line 5

Ἀλέξανδρος ἐπῆγε τὴν δύ- ναμιν τῶν Ἰνδῶν ἐπιβοωμένων τὰς συνθήκας.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 21, line 16

όπότ' οὖν οἱ τοῦ λαιοῦ μέρους τὴν δεξιὰν οὐρά- γίαν ἰδόντες ἀλαλάξαντες προσ- ἦγον, ὁμοίως δὲ καὶ οἱ ἀπὸ τοῦ δεξιοῦ ἐφ' ἡνίαν στρέφοντες ἐπῆγον τοῖς Ἰνδοῖς· οἱ δὲ συγκλεισθῆναι φοβηθέντες ὥρμησαν ὁμοῦ πάντες ἐπὶ τὴν στενὴν ἔξοδον, ὥστε οἱ μὲν ὑπὸ τῶν Μακεδόνων ἀνηροῦντο, οἱ δὲ πλείους ὑπ' ἀλλήλων καταπατούμενοι διεφθείροντο.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 22, line 21

ἐν τούτῳ φθάνουσιν οἱ περὶ τὸν Ἀλέ- ξανδρον ἱππεῖς ἐκπεριελθόντες καὶ κατὰ νότου συνε- λάσαντες τοὺς Ἰνδοὺς τελεωτάτην νίκην ἀνείλονται (μεθ' ἣν βασιλεὺς Ἰνδικῆς Ἀλέξανδρος ἦν).

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 24, line 6

ἐν γοῦν Βάκτροις καὶ Ὑρκανίοις καὶ Ἰνδοῖς δικάζων εἶχε τὴν σκηνὴν ὧδε πεποιημέ- νην.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 30, line 1

Ἀλέξανδρος Καθαίους, μοῖραν Ἰνδῶν ἐξ ἀπονοίας ἀντιστάσαν ἡβηδὸν ἔκτεινε καὶ πόλιν αὐτῶν Σάγγαλα τὴν καρτερωτάτην κατέσκαψεν.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 30, line 3

διῆκε τοὺς Ἰνδοὺς φήμη πονηρὰ ὥς Ἀλεξάνδρου φονικῶς καὶ βαρ- βαρικῶς πολε- μοῦντος.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 30, line 6

ὁ δὲ μεταβάλλειν τὴν δόξαν βουλόμενος ἄλλην πόλιν (διὰ) τῆς Ἰνδικῆς ἐλὼν, ὁμή- ρους λαβών, σπείσάμενος ἐπὶ τρίτην πόλιν ἦλθεν εὐ- μεγέθη καὶ πολυάνθρωπον, τά- ξας πρὸ τῆς φάλαγγος τοὺς ὁμήρους, γέροντας, παῖδας, γυναῖκας.

Polyaenus Rhet., Strategemata Book 4, chapter 3, section 30, line 13

αὐτίκα ἡ φήμη δια- δραμοῦσα ἔπεισεν Ἰνδοὺς ἐκόντας Ἀλέξανδρον δέχεσθαι.

Polyaenus Rhet., Strategemata Book 4, chapter 6, section 3, line 7

Ἀντίγονος τοῦ λοιποῦ προσέταξε τοῖς Ἰνδοῖς τρέφειν ὥς μετὰ τῶν ἐλεφάντων, ἵνα τὴν ὄψιν αὐτῶν καὶ τὴν κραυγὴν τὰ θηρία φέρειν ἐθίζοιτο.

Polyaenus Rhet., Strategemata Book 4, chapter 21, section 1, line 2

Περσεὺς Ῥωμαίων ἐλέφαντας ἀγόντων τοὺς μὲν ἐκ Λιβύης, τοὺς δὲ Ἰνδοὺς παρὰ Ἀντιόχου Συρίας βασιλέως, ἵνα μὴ καινὸν καὶ φοβερὸν τοῖς ἵπποις τὸ θηρίον φα- νεῖν, προσέταξε τοῖς χειροτέχναις εἰδῶλα ξύλινα κατασκευάζειν ἐλεφάντων ἰδέαν καὶ χροᾶν ἔχοντα.

Polyaenus Rhet., Strategemata Book 6, chapter 50, section t, line 1

Ἀλεξάνδρου ἐν Βαβυλῶνι τελευτήσαντος εἰς Ἐφεσον ὑπὸ Περδίκ- κου κατεπέμ- φθη κριθησόμενος κατὰ τοὺς νόμους· Ἀναξαγόρας δὲ καὶ Κόδρος διάραντες εἰς Ἀθή- νας ἐσώθησαν, τὴν δὲ Ἀλεξάνδρου τελευτὴν ἀκούσαντες εἰς Ἐφεσον ἐπανελθόντες καὶ τὸν ἀδελφὸν Διόδωρον ἀνέσωσαν. ΠΙΝΔ*αΡΟΣ.

5.18. DIONYSIUS PERIEGETES

Polyaenus Rhet., Strategemata Book 8, chapter 50, section 1, line 27

καὶ ἐπὶ τοσοῦτον ἔπεισαν τοὺς ὑπηκόους, ἐφ’ ὅσον μεταπεμφθεὶς ὑπ’ αὐτῶν Πτολεμαῖος ἤκεν ὁ πατήρ τῆς ἀνηρημένης καὶ διαπέμ- πων ἀπὸ τῆς προσηγορίας τοῦ πεφονευμένου παιδὸς καὶ τῆς ἀνηρημένης Βερενίκης ὥς ἔτι ζώντων ἐπιστολὰς ἀπὸ τοῦ Ταύρου μέχρι τῆς Ἰνδικῆς χωρὶς πολέμου καὶ μάχης ἐκράτησε τῷ στρατηγῇ ματι τῆς Παναρίστης χρησάμενος.

5.18 Dionysius Periegetes

Dionysius Periegetes (Διονύσιος ὁ Περιηγητής, literally Dionysius the Voyager or Traveller, often Latinized to Dionysius Periegeta) was the author of a description of the habitable world in Greek hexameter verse written in a terse and elegant style. His lifedates, and indeed his origins, are not known, but he is believed to have been from Alexandria and to have flourished around the time of Hadrian (r. 117–138 CE), though some put him as late as the end of the 3rd century.

The work enjoyed popularity in ancient times as a schoolbook. It was translated into Latin by Rufus Festus Avienus, and by the grammarian Priscian. There is a commentary by Eustathius of Thessalonica. (From Wikipedia¹⁷)

Dionysius Perieg., Orbis descriptio (0084: 001) “Dionysios von Alexandria. Das Lied von der Welt”, Ed. Brodersen, K. Hildesheim: Olms, 1994. Line 37

εἷς μὲν ἑὼν, πολλῇσι δ’ ἐπωνυμίησιν ἀρηρώς· ἦτοι μὲν Λοκροῖο παρ’ ἐσχατιὴν ζε-
φύροιο Ἄτλας Ἑσπέριος κυκλήσκειται, αὐτὰρ ὑπερθεὶς πρὸς βορέην, ἵνα παῖδες ἀρει-
μανέων Ἀριμασπῶν, πόντον μιν καλέουσι πεπηγότα τε Κρόνιον τε· ἄλλοι δ’ αὖ καὶ
νεκρὸν ἐφήμισαν εἶνεκ’ ἀφαυροῦ ἡελίου· βράδιον γὰρ ὑπεῖρ ἄλλα τήνδε φαίνει, αἰεὶ
δὲ σκιερῇσι παχύνεται ἐν νεφέλῃσιν· αὐτὰρ ὅθι πρῶτιστα φαίνεται ἀνθρώποισιν,
ἡῶν καλέουσι καὶ Ἰνδικὸν οἶδμα θαλάσσης· ἄγχι δ’ Ἐρυθραῖόν τε καὶ Αἰθίοπιον κα-
λέουσιν πρὸς νότον ἔνθα τε πολλὸς ἀοικήτου χθονὸς ἀγκῶν ἐκτέταται, μαλεροῖσι
κεκαυμένος ἡελίοισιν.

Dionysius Perieg., Orbis descriptio Line 578

οὐχ οὕτω Θρήϊκος ἐπ’ ἧσιν Ἀψύνθοιο Βιστονίδες καλέουσιν ἐρίβρομον Εἰραφι-
ώτην, οὐδ’ οὕτω σὺν παισὶ μελανδίνην ἀνὰ Γάγγην Ἰνδοὶ κῶμον ἄγουσιν ἐριβρεμέτη
Διονύσω, ὥς κείνον κατὰ χῶρον ἀνευάζουσι γυναῖκες.

17. http://en.wikipedia.org/wiki/Dionysius_Periegetes

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Dionysius Perieg., *Orbis descriptio* Line 625

σχῆμα δέ τοι Ἀσίας ῥυσμός πέλει ἀμφοτεράων ἡπείρων, ἐτέρωθεν ἀλίγκιον εἶδεϊ κώνου, ἐλκόμενον κατὰ βαιὸν ἐπ' ἀντολῆς μυχὰ πάσης, ἔνθα τε καὶ στῆλαι Θηβαιγενέος Διονύσου ἐστᾶσιν, πυμάτοιο παραὶ ῥόον Ὠκεανοῖο, Ἰνδῶν ὑστατίοισιν ἐν οὖρεσιν, ἔνθα τε Γάγγης λευκὸν ὕδωρ Νυσαῖον ἐπὶ πλαταμῶνα κυλίνδει.

Dionysius Perieg., *Orbis descriptio* Line 639

μέσσα γε μὴν πάσης Ἀσίας ὄρος ἀμφιβέβηκεν, ἀρξάμενον γαίης Παμφυλίδος ἄχρι καὶ Ἰνδῶν, ἄλλοτε μὲν λοξόν τε καὶ ἀγκύλον, ἄλλοτε δ' αὖτε ἵχνεσιν ὀρθότατον· Ταῦρον δέ ἐ κικλήσκουσιν, οὐνεκα ταυροφανές τε καὶ ὀρθόκραιρον ὀδεύει, οὖρεσιν ἐκταδίοισι πολυσχιδὲς ἔνθα καὶ ἔνθα.

Dionysius Perieg., *Orbis descriptio* Line 701

τῷ δ' ἐνὶ ναιετάουσιν ἐωθινὸν ἔθνος Ἰβήρων, οἳ ποτε Πυρήνηθεν ἐπ' ἀντολὴν ἀφίκοντο, ἀνδράσιν Ὑρκανίοισιν ἀπεχθέα δῆριν ἔχοντες, καὶ Καμαριτάων φύλον μέγα, τοί ποτε Βάκχον Ἰνδῶν ἐκ πολέμοιο δεδεγμένοι ἐξείνισσαν καὶ μετὰ Ἀηνάων ἱερὸν χορὸν ἐστήσαντο, ζώματα καὶ νεβρίδας ἐπὶ στήθεσσι βαλόντες, εὐοῖ Βάκχε λέγοντες· ὁ δὲ φρεσὶ φίλατο δαίμων κείνων ἀνθρώπων γενεὴν καὶ ἦθεα γαίης.

Dionysius Perieg., *Orbis descriptio* Line 890

οἶσθα γάρ, ἐν πρώτοισιν ἐμεῦ εἰπόντος ἀκούσας, πᾶσαν ἕως Ἰνδῶν Ἀσίην ὄρος ἄνδιχα τέμνειν.

Dionysius Perieg., *Orbis descriptio* Line 893

κεῖνό τοι ἐν πλευροῖσι βορειότερον τελείτο, Νεῖλος δ' ἐσπέριον πλευρὸν πέλοι· αὐτὰρ ἐῷν Ἰνδικὸς Ὠκεανός· νότιον δ' ἄλὸς οἶδματ' Ἐρυθρῆς.

Dionysius Perieg., *Orbis descriptio* Line 1074

χωρὶς μὲν Κόρος ἐστὶ μέγας, χωρὶς δὲ Χοάσπης, ἔλκων Ἰνδὸν ὕδωρ, παρά τε ρείων χθόνα Σούσων.

Dionysius Perieg., *Orbis descriptio* Line 1088

τῶν δὲ πρὸς ἀντολὴν Γεδρωσῶν ἔλκεται γαῖα, γείτων Ὠκεανοῦ μεγακήτεος, οἷσι πρὸς αὐγὰς Ἰνδὸν πὰρ ποταμὸν νότιοι Σκύθαι ἐνναίουσιν, ὅς ῥά τ' Ἐρυθραίης κατεναντίον εἴσι θαλάσσης, λαβρότατος ῥόον ὥκυν ἐπὶ νότον ὀρθὸν ἐλαύνων, ἀρξάμενος τὰ πρῶτ' ἀπὸ Καυκάσου ἠνεμόεντος.

Dionysius Perieg., *Orbis descriptio* Line 1107

πρὸς δ' αὐγὰς Ἰνδῶν ἐρατὴ παραπέπταται αἶα, πασάων πυμάτη, παρὰ χεῖλεσιν Ὠκεανοῖο, ἣν ῥά τ' ἀνερχόμενος μακάρων ἐπὶ ἔργα καὶ ἀνδρῶν ἡέλιος πρώτησιν ἐπιφλέγει ἀκτίνεσσιν.

Dionysius Perieg., *Orbis descriptio* Line 1132

ἦτοι μὲν πισύρεσσιν ἐπὶ πλευρῇσιν ἄρηρε πάσῃσιν λοξῇσιν, ἀλιγκίῃ εἶδεϊ ῥόμβου· ἀλλὰ τοι ἐσπερίοις μὲν ὁμούριος ὕδασιν Ἰνδὸς γαῖαν ἀποτμήγει, νότιον δ' ἄλὸς οἶδματ' Ἐρυθρῆς, Γάγγης δ' εἰς αὐγὰς, ὁ δὲ Καύκασος ἐς δύοσιν ἄρκτων.

5.19. <DAMIGERON MAGUS>

Dionysius Perieg., Orbis descriptio Line 1137

καὶ τὴν μὲν πολλοὶ τε καὶ ὀλβιοὶ ἄνδρες ἔχουσιν, οὐχ ἅμα ναιετάοντες ὁμώνυμοι, ἀλλὰ διαμφὶς κεκριμένοι, ποταμοῦ μὲν ἀπειρεσίου πέλας Ἰνδοῦ Δαρδανέες, τόθι λοξὸν ἀπὸ σκοπέλων Ἀκεσίνην συρόμενον δέχεται πλωτὸς νήεσσιν Ὑδάσπης.

Dionysius Perieg., Orbis descriptio Line 1161

αὐτὸς δ' ὅπποτε φῦλα κελαινῶν ὤλεσεν Ἰνδῶν, Ἡμωδῶν ὁρέων ἐπεβήσατο, τῶν ὑπὸ πέζαν ἔλκεται ἠώοιο μέγας ῥόος Ὠκεανοῖο.

Dionysius Perieg., Ixeuticon sive De aucupio (paraphrasis) (olim sub auctore Eutecnio) (0084: 003) "Dionysii ixeuticon seu de aucupio libri tres in epitomen metro solutam redacti", Ed. Garzya, A. Leipzig: Teubner, 1963. Chapter 1, section 32, line 1

Ἀκήκοα δέ, ὡς παρὰ τοῖς Ἰνδοῖς ὄρνις εἷη γονέων ἄτερ καὶ μίξεως χωρὶς ὑφιστάμενος, φοῖνιξ ὄνομα, καὶ βιοῦν φασιν ἐπὶ πλείστον καὶ μετὰ πάσης ἀφοβίας αὐτόν, ὡς οὔτε τόξοις, οὔτε λίθοις, οὔτε καλάμοις ἢ πάγαις τῶν ἀνδρῶν τι κατ' αὐτοῦ ποιεῖν πειρωμένων.

5.19 <Damigeron Magus>

Who is this?

<Damigeron Magus>, De lapidibus (e codd. Vat. gr. 578 + Ambros. 95 sup.) (2655: 002) "Ein unedierter Tractat περι λίθων", Ed. Mesk, J., 1897; Wiener Studien. Page 319, line 3

οὗτος ὁ λίθος γεν- νᾶται ἐν Ἰνδίᾳ, ὅπου ὁ Φισῶν ποταμὸς ἐκ τοῦ παραδείσου ἔρχεται· οὗτος ὄρασιν ἔχει ὁμοίαν τῇ χλόῃ τῆς γῆς καὶ ὁ μὲν πρασώδης οὗτος καλεῖται νερωνιανός· ὁ δὲ παρὰ τοῦτον ὑποχλωριάζων λέγεται σμάρα- γδος ὑακτορίζων· ἐὰν δὲ ἢ ὑπόχλωρος, ἀσπροειδὴς ἔλαττον τούτου, λέγεται τακτώριος.

<Damigeron Magus>, De lapidibus (e codd. Vat. gr. 578 + Ambros. 95 sup.) Page 319, line 26

γίνεται δὲ ἐν τῇ Ἰνδικῇ, ὅπου καὶ ὁ προγεγραμμένος.

<Damigeron Magus>, De lapidibus (e codd. Vat. gr. 578 + Ambros. 95 sup.) Page 320, line 18

Λίθος ὀνυχίτης· οὗτος ἐν τῇ Ἰνδικῇ γίνεται λευκὰς ζώνας πλείστας ἔχων ἐν ἑαυτῷ ἀεριζούσας.

5.20 Favorinus

Jump to: navigation, search

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Favorinus of Arelate (ca. 80–160 AD) was a Roman sophist and philosopher who flourished during the reign of Hadrian.

He was of Gaulish ancestry, born in Arelate (Arles). He is described as a hermaphrodite (ἀνδρόθηλυς) by birth. He received an exquisite education, first in Gallia Narbonensis and then in Rome, and at an early age began his lifelong travels through Greece, Italy and the East. His extensive knowledge, combined with great oratorical powers, raised him to eminence both in Athens and in Rome. With Plutarch, with Herodes Atticus, to whom he bequeathed his library at Rome, with Demetrius the Cynic, Cornelius Fronto, Aulus Gellius, and with Hadrian himself, he lived on intimate terms; his great rival, whom he violently attacked in his later years, was Polemon of Smyrna. (From Wikipedia¹⁸)

Favorinus Phil., Rhet., Fragmenta (1377: 003) “Favorino di Arelate. Opere”, Ed. Barigazzi, A. Florence: Monnier, 1966. Fragment 85, line 1

Steph. Byz. Ἀραχωτοί· πόλις Ἰνδικῆς, ἀπὸ Ἀραχώτου ποταμοῦ ῥέοντος ἀπὸ τοῦ Καυκάσου, ὡς Φαβωρίνος καὶ Στράβων ἐνδεκάτη.

5.21 Chrysermus of Alexandria

(IDélos 1525). C. lived in about 150–120 BC; administrative official, ‘relative of king Ptolemy’, exegete (i.e. head of the civil service in Alexandria), director of the museum and ἐπὶ τῶν ἰατρῶν, a title that is often understood to mean the person responsible for all Egyptian doctors, which in turn led to the conclusion that there was a state organization of doctors. Kudlien is of the opinion that the title refers to the person responsible for the person in char... (From Brill’s New Pauly¹⁹)

[Chrysermus] Hist., Fragmenta (2195: 002) “FGH 4”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment t4, line 1

Φωραθέντος δὲ τούτου, Ἀγησίλαος ὁ πατὴρ μέχρι τοῦ ναοῦ τῆς Χαλκιοίκου συνεδίωξεν Ἀθηναῖς, καὶ τὰς θύρας τοῦ τεμένους πλίνθω φράξας, λιμῶ ἀπέκτεινεν· ἡ δὲ μήτηρ καὶ ἄταφον ἔρριψεν· ὡς Χρύσερμος ἐν δευτέρῳ Ἱστορικῶν. INΔ*IKΑ.

18. <http://en.wikipedia.org/wiki/Favorinus>

19. <http://referenceworks.brillonline.com/entries/brill-s-new-pauly/chrysermus-of-alexandria-e233990?s.num=12>

5.22. ATHENAEUS MECHANICUS

[Chrysermus] Hist., Fragmenta Fragment 4, line 9

– Κατορύσσουσι δὲ κατ’ ἐνιαυτὸν γραῦν κατάκριτον, παρὰ τὸν ὄνομα- ζόμενον λόφον Θηρόγονον· ἅμα γὰρ τὴν πρεσβύτιν ἐρπετῶν πλῆθος ἐκ τῆς ἀκρωρείας ἐξέρχεται, καὶ τὰ περιϋπτάμενα τῶν ἀλόγων ζῶων κατεσθίει· καθὼς Χρύσερμος ἐν π’ (ῆ?) Ἰνδικῶν.

5.22 Athenaeus Mechanicus

Athenaeus Mechanicus is the author of a book on siegecraft, *On Machines* (Ancient Greek: *Περὶ μηχανημάτων*). He is identified by modern scholars with Athenaeus of Seleucia, a member of the Peripatetic school active in the mid-to-late 1st century BC, at Rome and elsewhere.[1][2]

The treatise is addressed to Marcus Claudius Marcellus, and thus will have been composed before Marcellus’ death in 23 BC (and possibly at a time when its addressee was preparing to go out on campaign).[1] It describes a number of siege engines. Among the earlier mechanics cited as sources by Athenaeus are Agesistratus, Diades of Pella, and Philo of Byzantium. Whitehead and Blyth analyze the treatise into a preface, a section on “good practice,” a section on “bad practice,” a section on Athenaeus’ own innovations, and an epilogue “emphasizing preparation for war as a deterrent, and defending Athenaeus’ own record against unnamed critics.”[2] The work is technical but not without signs of Athenaeus’ philosophical culture: “He comes across as a philosopher, and he expounds about time and opportunity, but also claims to be enough of a technical expert to devise new machines, and to describe old ones accurately.”[1] Much of Athenaeus’ work (9.4-27.6) is closely parallel to Vitruvius, *De architectura* 10.13-16, a fact probably to be explained by the two authors’ shared reliance on a common source.[6] (From Wikipedia²⁰)

Athenaeus Mech., *De machinis* (1204: 001) “Griechische Poliorketiker, vol. 1”, Ed. Schneider, R. Berlin: Weidmann, 1912; *Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen, Philol.–hist. Kl., N.F.* 12, no. 5. Section 5, line 8

“Ὅθεν οὐ κακῶς δόξειεν ἂν πρὸς αὐτοὺς εἰρηκέναι Κάλανος ὁ Ἰνδός· Ἑλλήνων δὲ φιλοσόφοις οὐκ ἐξ- ομοιούμεθα, παρ’ οἷς ὑπὲρ μικρῶν πραγμάτων πολλοὶ λόγοι ἀνα-

20. http://en.wikipedia.org/wiki/Athenaeus_Mechanicus

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

λίσκονται· ἡμεῖς δέ, φησίν, ὑπὲρ τῶν μεγίστων ἐλάχιστα εἰώ- θαμεν παραγγέλλειν, ὅπως εὐμνημόνευτα πᾶσιν ᾗ.

5.23 Oppian of Apamea

Oppian or Oppianus (Ancient Greek: Ὀππιανός) was the name of the authors of two (or three) didactic poems in Greek hexameters, formerly identified, but now generally regarded[citation needed] as two different persons: Oppian of Corycus (or Anazarbus) in Cilicia; and Oppian of Apamea (or Pella) in Syria.

Oppian of Apamea (or Pella) in Syria. His extant poem on hunting (*Cynegetica*) is dedicated to the emperor Caracalla, so that it must have been written after 211. It consists of about 2150 lines, and is divided into four books, the last of which, seems incomplete. The author evidently knew the *Halieutica*, and perhaps intended his poem as a supplement. Like his namesake, he shows considerable knowledge of his subject and close observation of nature; but in style and poetical merit he is inferior to him. His versification also is less correct. The improbability of there having been two poets of the same name, writing on subjects so closely akin and such near contemporaries, may perhaps be explained by assuming that the real name of the author of the *Cynegetica* was not Oppian, but that he has been confused with his predecessor. In any case, it seems clear that the two were not identical.

A third poem on bird-catching (*Ixeutika*), also formerly attributed to an Oppian, is lost; a paraphrase in Greek prose by a certain Eutecnius is extant. The author is probably one Dionysius, who is mentioned by the *Suda* as the author of a treatise on stones (*Lithiaca*). (From Wikipedia²¹)

Oppianus Epic., *Cynegetica* (0024: 001) “Oppian, Colluthus, Tryphiodorus”, Ed. Mair, A.W. Cambridge, Mass.: Harvard University Press, 1928, Repr. 1963. Book 3, line 259

Ἔστι δ’ ἐϋκρήμνοις ἐπὶ τέρμασιν Αἰθιοπῶν ἱππάγρων πολὺ φῶλον, ἀκαχμένον
ιοφόροις δοιοῖς χαυλιόδοις· ποδῶν γε μὲν οὐ μίαν ὀπλήν, χηλὴν δ’ αὖ φορέουσι δι-
πλῆν, ἰκέλην ἐλάφοις· χαίτη δ’ ἀύχενίη μεσάτην ῥάχιν ἀμφιβεβῶσα οὐρήν ἐς νεάτην

21. <http://en.wikipedia.org/wiki/Oppian>

5.24. *PHYSIOLOGUS*

μετανίσσεται· οὐδὲ βροτεῖν δουλосύνην ἔτλη ποθ' ὑπερφίαλον γένος αἰνόν· ἀλλ' εἰ καὶ ποθ' ἔλοιεν εὐστρέπτοισι βρόχοισιν ἵππαγρον δολίοισι λόχοις μελανόχροες Ἴνδοί, οὔτε βορὴν ἐθέλει μετὰ χεῖλεσιν αἴψα πάσασθαι οὔτε πιεῖν, ὅλοός δὲ φέρειν ζυγὸν ἔπλετο δοῦλον.

Oppianus Epic., *Cynegetica* Book 4, line 165

οὐ τοῖον Γάγγαο ῥόος πρόσθ' ἡελίοιο Ἴνδὸν ὑπὲρ δάπεδον Μαρυανδέα λαὸν ἀμείβων μυκάται βρύχημα πελώριον, ὅππότε κρημνῶν ἐκπροθορῶν ἐκάλυψε μέλαν δέμας αἰγιαλοῖο· ὅστε καὶ εὐρύτατός περ ἐὼν καὶ τ' εἴκοσιν ἄλλοις κυρτοῦται ποταμοῖσι κορυσσόμενος λάβρον ὕδωρ· οἷον ἐπισμαραγεῖ δρίος ἄσπετον ἡδὲ χαράδραι βρυχηθμοῖς ὀλοοῖσιν, ἐπιβρέμεται δ' ὅλος αἰθήρ.

5.24 *Physiologus*

Allegorical stories about animals.

The *Physiologus* is a didactic text written or compiled in Greek by an unknown author, in Alexandria; its composition has been traditionally dated to the 2nd century AD by readers who saw parallels with writings of Clement of Alexandria, who is asserted to have known the text, though Alan Scott[1] has made a case for a date at the end of the third or in the 4th century. The *Physiologus* consists of descriptions of animals, birds, and fantastic creatures, sometimes stones and plants, provided with moral content. Each animal is described, and an anecdote follows, from which the moral and symbolic qualities of the animal are derived. Manuscripts are often, but not always, given illustrations, often lavish.

The story is told of the lion whose cubs are born dead and receive life when the old lion breathes upon them, and of the phoenix which burns itself to death and rises on the third day from the ashes; both are taken as types of Christ. The unicorn also which only permits itself to be captured in the lap of a pure virgin is a type of the Incarnation; the pelican that sheds its own blood in order to sprinkle its dead young, so that they may live again, is a type of the salvation of mankind by the death of Christ on the Cross.

Some allegories set forth the deceptive enticements of the Devil and his defeat by Christ; others present qualities as examples to be imitated or avoided. (From Wikipedia²²)

22. <http://en.wikipedia.org/wiki/Physiologus>

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Physiologus, Physiologus (redactio prima) (2654: 001) “Physiologus”, Ed. Sbordone, F. Rome: Dante Alighieri–Albrighi, Segati, 1936, Repr. 1976. Section 7, line 4

Ἔστι πετεινὸν ἐν τῇ Ἰνδίᾳ, φοῖνιξ λεγόμενον· κατὰ πεντακόσια ἔτη εἰσέρχεται εἰς τὰ ξύλα τοῦ Λιβάνου, καὶ γεμίζει τὰς πτέρυγας αὐτοῦ ἄρωμάτων, καὶ σημαίνει τῷ ἱερεῖ τῆς Ἡλιουπόλεως τῷ μηνὶ τῷ νέῳ, τῷ Νησᾶν ἢ τῷ Ἀδάρ, τουτέστι τῷ Φαμενώθ ἢ τῷ Φαρμουθί.

Physiologus, Physiologus (redactio prima) Section 19, line 6

Ἐὰν οὖν ἔγκυος γένηται, πορεύεται ἐν τῇ Ἰνδίᾳ καὶ λαμβάνει τὸν εὐτόκιον λίθον.

Physiologus, Physiologus (redactio prima) Section 34, line 1

Ἔστι δένδρον ἐν τῇ Ἰνδικῇ περιδέξιον καλούμενον, ὃ δὲ καρπὸς αὐτοῦ γλυκύτατός ἐστι καὶ χρηστός σφόδρα.

Physiologus, Physiologus (redactio prima) Section 44b, line 1

Ἐν δὲ τῇ Ἰνδίᾳ ἦν ἡ παροῦσα πῖνα φυτευτὴ ἐν τῷ βυθῷ τῆς θαλάσσης ὕστερου- μέν<ω> γλυκαίων ὕδατων· τὸ<ν> Δαιμάϊον μῆνα ὕδατοφορᾷ ἐν Ἰνδίᾳ, καὶ δεομένη ἡ πῖνα γλυκαίου ὕδατος, ἐξέρχεται ἄνω τῆς θαλάσσης, καὶ βροντᾷ καὶ <ἀ>στράπτει καὶ βρέχει, καὶ ἡ πῖνα δέχεται τὴν βοήν τῆς βροντῆς καὶ τὸ πῦρ <τὸ> φλογ<ίζον> τῆς ἀστραπῆς καὶ τὴν στάξιν τοῦ ὕδατος, εὐθὺς δὲ πάλιν πορεύεται εἰς τὰ ἴδια.

Physiologus, Physiologus (redactio prima) Section 46, line t

Περὶ λίθου Ἰνδικοῦ.

Physiologus, Physiologus (redactio prima) Section 46, line 1

Ἔστι λίθος Ἰνδικός, [ὀνόματι βατράχιος], τοιαύτην φύσιν ἔχων· ἐὰν ἄνθρωπος ὕδρωπικὸς τυγχάνῃ, οἱ τεχνῖται ἰατροὶ ζητοῦσι τὸν λίθον ἐκεῖ- νον, καὶ δεσμεύουσιν αὐτὸν τῷ ὕδρωπικῷ ὥρας τρεῖς, καὶ ὅλα τὰ ὕδατα συμπίνει τοῦ ὕδρωπικοῦ ὁ λίθος.

Physiologus, Physiologus (redactio prima) Section 46, line 14

Καλῶς οὖν ὁ Φυσιολόγος ἔλεξε περὶ τοῦ Ἰνδικοῦ λίθου.

5.25 Cornelius Alexander Polyhistor

Lucius Cornelius Alexander Polyhistor (Ancient Greek: Ἀλέξανδρος ὁ Πολυΐστωρ; flourished in the first half of the 1st century B.C.; also called Alexander of Miletus) was a Greek scholar who was enslaved by the Romans during the Mithridatic War and taken to Rome as a tutor. After his release, he continued to live in Italy as a Roman citizen. He was so productive a writer that he earned the surname polyhistor. The majority of his writings are now lost, but the fragments that remain shed valuable light on antiquarian and eastern Mediterranean subjects.[1] Among his works were historical

5.26. JULIUS POLLUX

and geographical accounts of nearly all the countries of the ancient world, and the book Upon the Jews (Ancient Greek: *Περὶ Ἰουδαίων*) which excerpted many works which might otherwise be unknown. (From Wikipedia²³)

Cornelius Alexander Polyhist., Fragmenta (0697: 003) “FHG 3”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 2, line 3

Agathias II, 25: Πρῶτοι μὲν γὰρ, ὧν ἀκοῇ ἴσμεν, Ἀσσύριοι λέγονται ἅπασαν τὴν Ἀσίαν χειρώσασθαι, πλὴν Ἰνδῶν τῶν ὑπὲρ Γάγγην ποταμὸν ἰδρυμένων.

Cornelius Alexander Polyhist., Fragmenta Fragment t95-97, line 1

... Ἀλέξανδρος ἐν τῷ Περὶ Κύπρου· «Τὴν δὲ Γορδίαν ἀποδοῦναι Χυ- τρείοις»· καὶ πάλιν· «Εὐρυνόην τῶν Χυτρίων βασιλεὺς ἔγνημεν.» INΔ*ιKA.

Cornelius Alexander Polyhist., Fragmenta Fragment 95, line 6

Clemens Alex. Strom. III, 7: Βραχμαῖναι γοῦν οὔτε ἔμψυχον ἐσθίου- σιν οὔτε οἶνον πίνουσιν, ἀλλ’ οἱ μὲν αὐτῶν καθ’ ἑκά- στην ἡμέραν ὡς ἡμεῖς τὴν τροφὴν προσίενται· ἔνιοι δ’ αὐτῶν διὰ τριῶν ἡμερῶν, ὡς φησιν Ἀλέξανδρος ὁ Πολυῖστωρ ἐν τοῖς Ἰνδικαῖς.

Cornelius Alexander Polyhist., Fragmenta Fragment 96-97, line 1

Stephan. Byz.: <Τοπάζιος>, νῆσος Ἰνδική.

Cornelius Alexander Polyhist., Fragmenta Fragment 146, line 4

Idem IX, 61, de Pyrrhone: Ἦκουσε Βρύσωνος τοῦ Στίλπωνος, ὡς Ἀλέξανδρος ἐν Διαδοχαῖς, εἶτ’ Ἄνα- ξάρχῳ ξυνακολουθῶν πανταχοῦ, ὡς καὶ τοῖς Γυμνο- σοφισταῖς ἐν Ἰνδία συμμιῖται καὶ τοῖς Μάγοις.

5.26 Julius Pollux

Julius Pollux (*Ἰούλιος Πολυδεύκης*, Ioulios Poludeukes) (2nd century) was a Greek[1] or Egyptian[2] grammarian and sophist from Alexandria who taught at Athens, where he was appointed professor of rhetoric at the Academy by the emperor Commodus—on account of his melodious voice, according to Philostratus’ *Lives of the Sophists*. Nothing of his rhetorical works has survived except some of their titles (in the *Suda*). Pollux was the author of the *Onomasticon*, a Greek thesaurus or dictionary of Attic synonyms and phrases, arranged not alphabetically but according to subject-matter, in ten books. It supplies in passing much rare and valuable information on many points of classical antiquity—objects in daily life, the theater, politics—and quotes numerous fragments of lost works. Pollux was probably

23. http://en.wikipedia.org/wiki/Cornelius_Alexander

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

the person satirized by Lucian as a worthless and ignorant person who gains a reputation as an orator by sheer effrontery, and pilloried in his *Lexiphanes*, a satire upon the affectation of obscure and obsolete words. A first Latin translation, published at Venice in 1502, made Julius Pollux more available to Renaissance antiquaries and scholars, and anatomists, who adopted obscure Greek words for parts of the body. Julius Pollux was invaluable for William Smith's *Dictionary of Greek and Roman Antiquities*, 1842, etc. (From Wikipedia²⁴)

Julius Pollux Gramm., *Onomasticon* (0542: 001) "Pollucis onomasticon, 2 vols.", Ed. Bethe, E. Leipzig: Teubner, 9.1:1900; 9.2:1931, Repr. 1967; *Lexicographi Graeci* 9.1–9.2. Book 1, section 213, line 4

παραφυλακτέον δὲ ὅτι ὁ Ξενοφῶν (R Eq I 15) οἶεται τὸν ἵππον ἀστραγάλους ἔχειν, Ἀριστοτέλους (Hist An I p 499 20) τοῦ περὶ ταῦτα δεινοῦ φάσκοντος μηδὲν τῶν μυνύχων ἔχειν ἀστραγάλους, μηδὲ τὸν ὄνον, μόνον δὲ τὸν Ἰνδικόν, ᾧ καὶ κέρας ἐκ τοῦ μετώπου ἐκπεφυκέναι λέγει.

Julius Pollux Gramm., *Onomasticon* Book 4, section 142, line 4

τὰ δ' ἔκ- σκευα πρόσωπα Ἀκταίων ἐστὶ κερασφόρος, ἡ Φινεὺς τυφλός, ἡ Θάμυρις τὸν μὲν ἔχων γλαυκὸν ὀφθαλμὸν τὸν δὲ μέλανα, ἡ Ἄργος πολυόφθαλμος, ἡ Εὐίππη ἡ Χείρωνος ὑπαλλαττομένη εἰς ἵππον παρ' Εὐριπίδῃ, ἡ Τυρὼ πελιδνὴ τὰς παρειὰς παρὰ Σοφοκλεῖ – τοῦτο δ' ὑπὸ τῆς μητρυῖας Σιδηροῦς πληγαῖς πέπονθεν – ἡ Ἀχιλλεὺς ἐπὶ Πατρόκλῳ ἄκομος, ἡ Ἀμυμώνη, ἡ ποταμὸς ἡ ὄρος, ἡ Γοργώ, ἡ Δίκη ἡ Θάνατος ἡ Ἐρινὺς ἡ Λύσσα ἡ Οἶστρος ἡ Ὑβρις, ἡ Κένταυρος ἡ Τιτάν ἡ Γίγας ἡ Ἰνδὸς ἡ Τρίτων, τάχα δὲ καὶ Πόλις καὶ †Πρίαμος καὶ Πειθὼ καὶ Μοῦσαι καὶ Ὀραι καὶ Μιθάκου Νύμφαι καὶ Πλειάδες καὶ Ἀπάτη καὶ Μέθη καὶ Ὀκνος καὶ Φθόνος.

Julius Pollux Gramm., *Onomasticon* Book 5, section 37, line 3

γενναῖαι κύνες Λάκαιναι, Ἀρκάδες, Ἀργολίδες, Λοκρίδες, Κελτικαί, Ἰβηρικαί, Καρῖναι, Κρησσαι, Μολοττικαί, Ἑρετρικαί, Ὑρκαναί, Ἰνδικαί.

Julius Pollux Gramm., *Onomasticon* Book 5, section 38, line 4

Ἀριστοτέλης (Hist Anim VIII p 607 3) δὲ τὰς Ἰνδικὰς κυνὸς καὶ τίγριδος λέγει τρίτην γενεάν· τὰς γὰρ προτέρας δύο ζῶα γίνεσθαι θηριώδη.

Julius Pollux Gramm., *Onomasticon* Book 5, section 38, line 7

Νίκανδρος δ' ὁ Κολοφώνιος (frg 97 Schn) τοὺς Ἰνδικοὺς κύνας ἀπογόνους εἶναί φησι τῶν Ἀκταίωνος κυνῶν, αἱ μετὰ τὴν λύτταν σωφρονήσασαι, διαβᾶσαι τὸν Εὐφράτην ἐπλανήθησαν εἰς Ἰνδοὺς· ὥσπερ καὶ τὰς Χαονίδας καὶ Μολοττίδας ἀπογόνους εἶναί φησι κυνός, ὃν Ἡφαιστος ἐκ χαλκοῦ Δημονησίου χαλκευσάμενος, ψυχὴν ἐνθεῖς,

24. http://en.wikipedia.org/wiki/Julius_Pollux

5.27. THESSALUS OF TRALLES

δῶρον ἔδωκε Διὶ κάκεϊνος Εὐρώπῃ, αὕτη δὲ Μίνῳ καὶ Μίνῳς Πρόκριδι καὶ Πρόκρις Κεφάλῳ.

Julius Pollux Gramm., Onomasticon Book 5, section 41, line 7

οἱ δὲ κυναμολγοὶ κύνες εἰσὶ περὶ τὰ ἔλη τὰ μεσημβρινά, γάλα δὲ βοῶν ποιοῦνται τὴν τροφήν, καὶ τοὺς ἐπιόντας τοῦ θέρους τῷ ἔθνει βοῦς Ἰνδικοὺς καταγωνίζονται, ὥς ἱστορεῖ Κτη- σίας (frg 62 C. Müller).

Julius Pollux Gramm., Onomasticon Book 5, section 42, line 8

ἔνδοξος δὲ καὶ ὁ Ἑπειρωτικὸς Κέρβερος, καὶ ὁ Ἀλεξάνδρου Περί- τας, τὸ θρέμμα τὸ Ἰνδικόν· ἐκράτει δ' οὗτος λέοντος, ἑκατὸν μνῶν ἐωνημένος, καὶ ἀποθανόντι αὐτῷ πόλιν φησὶ Θεόπομπος (FHG I 334) Ἀλέξανδρον ἐποικίσαι.

Julius Pollux Gramm., Onomasticon Book 5, section 43, line 2

λέγουσι δὲ τοὺς γενναιότερους τῶν Ἰνδικῶν ἄλλο μὲν θηρίον ἀπαξιοῦν μεταθεῖν, λέοντι δ' ὥς ἀξιομάχῳ προσαγωνίζεσθαι μόνῳ, ἔχεσθαι τ' ὁδὰξ ἐμφύντας, ὥστε κἂν ἄλῳ τὸ θηρίον, πολλὰ πράγματα τοὺς κυνηγοὺς ἔχειν ὥς ἀποσπάσαι τοῦ θηρίου τοὺς κύνας.

Julius Pollux Gramm., Onomasticon Book 5, section 43, line 6

τὸν δ' Ἀλέξανδρον ἐπὶ πείρᾳ λαβόντα παρὰ Σωπείθους τοιούτους κύνας ἐν Ἰνδοῖς, πολλὰ θηρίων εἶδη παρα- βαλεῖν τινὶ τῶν κυνῶν· τὸν δ' ἑκταθέντα κατὰ γῆς ἀτρεμεῖν ὥς οὐδὲν πρὸς αὐτὸν οὔσαν τὴν θήραν τὴν ἄτιμον.

Julius Pollux Gramm., Onomasticon Book 7, section 75, line 1

καὶ μὴν καὶ τὰ βύσσινά, καὶ ἡ βύσσος λίνου τι εἶδος παρ' Ἰνδοῖς.

5.27 Thessalus of Tralles

Jump to: navigation, search

Thessalus of Tralles (fl. circa 70-95 AD) was a famous Roman physician and early adherent to the Methodic school of medicine.[1] He lived in Rome,[2] where he was the court physician of Emperor Nero. It was here that he died and was buried, and his tomb was to be seen on the Via Appia.[3]

He was from Tralles in Lydia. He was the son of a weaver, and followed the same employment himself in his youth.[3] This, however, he soon gave up, and, though he had a poor general education, he embraced the medical profession, by which he acquired for a time a great reputation, and amassed a large fortune. He adopted the principles of the Methodic school, but modified and developed them. He appears to have exalted himself at the

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

expense to his predecessors;[2] asserting that none of them had contributed to the advance of medical science,[3] and boasting that he himself could teach the art of healing in six months. Galen frequently mentions him, but always in terms of contempt,[4] and is often abusive towards him.

He supported a method of treatment that he named metasyncrisis.[5] His object was, in obstinate chronic cases, where other remedies failed, to attempt a thorough change in the fundamental constitution of the organism (syncrisis). He began by the application, for three days, of strong vegetable remedies, both internally and externally, together with which, a strict regimen and emetics were applied. This was the preparation to a system of fasting, which concluded with a course of restoratives.[6]

Interestingly, Thessalus regarded the chicory plant to be an herb of the sun.[7] He wrote several medical works, of which only the titles and a few sentences remain.[6] (From Wikipedia²⁵)

Thessalus Astrol., Med., De virtutibus herbarum (e cod. Paris. gr. 2502 + Vindob. med. gr. 23) (1004: 001) “Thessalos von Tralles”, Ed. Friedrich, H.–V. Meisenheim am Glan: Hain, 1968; Beiträge zur klassischen Philologie 28. Book 1, chapter 12, section 3, line 7

δ', λυκίου Ἰνδικοῦ δρ.

Thessalus Astrol., Med., De virtutibus herbarum (e cod. Paris. gr. 2502 + Vindob. med. gr. 23) Book 1, chapter 12, section 4, line 5

ιβ', λυκίου <Ἰνδικοῦ> δρ.

Thessalus Astrol., Med., De virtutibus herbarum (e cod. Paris. gr. 2502 + Vindob. med. gr. 23) Book 2, chapter 6, section 8, line 3

λυκίου Ἰνδικοῦ δρ.

Thessalus Astrol., Med., De virtutibus herbarum (e cod. Monac. 542) (1004: 003) “Thessalos von Tralles”, Ed. Friedrich, H.–V. Meisenheim am Glan: Hain, 1968; Beiträge zur klassischen Philologie 28. Book 1, chapter 4, section 5, line 4

ζ', νάρ- δου Ἰνδικῆς δρ.

Thessalus Astrol., Med., De virtutibus herbarum (e cod. Monac. 542) Book 1, chapter 9, section 3, line 3

ἐὰν δὲ μετὰ ῥοδίνου μίξης τὸν χυλὸν καὶ ἀλείψῃς ἄσου τὰς ὄψεις, ἡδέως ὑπὸ πάντων θεαθήσῃ· ἐὰν δὲ μετὰ μέλιτος καὶ λυκίου Ἰνδικοῦ καὶ ὄξους δριμυτάτου καὶ τοῦ χυλοῦ δῶς γυναικὶ ἐπιχρίσασθαι, λαμπρυνεῖ τὰς ὄψεις καὶ τετανω- τέρας ποιήσει.

Thessalus Astrol., Med., De virtutibus herbarum (e cod. Monac. 542) Book 1, chapter 9, section 6, line 6

25. http://en.wikipedia.org/wiki/Thessalus_of_Tralles

5.28. XENOPHON OF EPHEBUS

ιβ', λυκίου Ἰνδικοῦ δρ.

Thessalus Astrol., Med., De virtutibus herbarum (e cod. Monac. 542) Book 1, chapter 9, section 7, line 2

ἐὰν δὲ μετὰ μέλιτος καὶ λυκίου Ἰνδικοῦ καὶ τοῦ χυλοῦ ἴσον ἴσῳ μίξης καὶ τὸν καυλὸν τοῦ μορίου περιχρίσης, ἐτοιμότερος ἔσῃ πρὸς συνουσίαν καὶ τῇ πλησιαζομένῃ ἡδονῇ ἀπεργάσῃ.

Thessalus Astrol., Med., De virtutibus herbarum (e cod. Monac. 542) Book 1, chapter 11, section 4, line 5

β'λ', λυκίου Ἰνδικοῦ δρ.

5.28 Xenophon of Ephesus

arch

Xenophon of Ephesus (fl. 2nd century–3rd century CE?) was a Greek writer. His surviving work is the Ephesian Tale of Anthia and Habrocomes, one of the earliest novels as well as one of the sources for Shakespeare's *Romeo and Juliet*.

He is not to be confused with the earlier and more famous Athenian soldier and historian, Xenophon. (From Wikipedia²⁶)

Xenophon Scr. Erot., Ephesiaca (0641: 001) "Xénophon d'Éphèse. Les Éphésiaques ou le roman d'Habrocomès et d'Anthia", Ed. Dalmeyda, G. Paris: Les Belles Lettres, 1926, Repr. 1962. Book 3, chapter 11, section 2, line 2

Ἔρχεται δὴ τις εἰς Ἀλεξάνδρειαν ἐκ τῆς Ἰνδικῆς τῶν ἐκεῖ βασιλέων κατὰ θέαν τῆς πόλεως καὶ κατὰ χρεῖαν ἐμπορίας, Ψάμμυς τὸ ὄνομα.

Xenophon Scr. Erot., Ephesiaca Book 4, chapter 1, section 5, line 2

Ἐνταῦθα ἔγνωσαν ληστεύειν· πολὺ γὰρ πλῆθος ἐμπόρων τὸ διοδεῦον ἦν τῶν τε ἐπ' Αἰθιοπίαν καὶ τῶν ἐπὶ Ἰνδικὴν φοιτώντων· ἦν δὲ αὐτοῖς καὶ τὸ ληστήριον ἀνθρώπων πεντακοσίων.

Xenophon Scr. Erot., Ephesiaca Book 4, chapter 3, section 3, line 5

Ἡ δὲ ὥς Ἀλεξάνδρειαν παρελθοῦσα ἐγένετο ἐν Μέμφει, ἠύχετο τῇ Ἰσιδι στάσασα πρὸ τοῦ ἱεροῦ «ὦ μεγίστη θεῶν, μέχρι μὲν νῦν ἀγνὴ μένω νομιζομένη σή, καὶ γάμον ἄχραντον Ἀβροκόμη τηρῶ· τὸν τεύθεν δὲ ἐπὶ Ἰνδοὺς ἔρχομαι, μακρὰν μὲν τῆς Ἐφεσίων γῆς, μακρὰν δὲ τῶν Ἀβροκόμου λειψάνων.

26. http://en.wikipedia.org/wiki/Xenophon_of_Ephesus

5.29 Pausanias

Pausanias (play /pɔːˈseɪniəs/; Ancient Greek: Πανσανίας Pausanías) was a Greek traveler and geographer of the 2nd century AD, who lived in the times of Hadrian, Antoninus Pius and Marcus Aurelius. He is famous for his *Description of Greece* (Ἑλλάδος περιήγησις), a lengthy work that describes ancient Greece from firsthand observations, and is a crucial link between classical literature and modern archaeology. This is how Andrew Stewart assesses him:[1] (From Wikipedia²⁷)

Pausanias Attic., Ἀττικῶν ὀνομάτων συναγωγή (1569: 001) “Untersuchungen zu den attizistischen Lexika”, Ed. Erbse, H. Berlin: Akademie-Verlag, 1950; Abhandlungen der deutschen Akademie der Wissenschaften zu Berlin, Philosoph.-hist. Kl., Alphabetic letter kappa, entry 25*, line 1

<Κερκῖται>· ἔθνος Ἰνδικόν, ὃ χρηταὶ μικρῷ πηδαλίῳ τῷ καλουμένῳ κερκέτῃ· <οὗτος δὲ> μηχανήμα σιδηροῦν, ὃ ἐξαρτᾶται τῆς νεώς, ὅταν ἦ ἄνεμος, πρὸς τὸ ἀντέχειν <ὡς ὁ δελφίς>.

5.30 Philo Mech.

Right Philo? “” (From Wikipedia²⁸)

Philo Mech., *Parasceuastica et poliorcetica* (1599: 002) “Exzerpte aus Philons Mechanik B. VII und VIII”, Ed. Diels, H., Schramm, E. Berlin: Reimer, 1920; Abhandlungen der preussischen Akademie der Wissenschaften, Philosoph.-hist. Kl., no. 12. Thevenot page 89, line 43

(48) συμφέρει δὲ καὶ κηπία ἐν ταῖς ἰδίαις οἰκίαις καὶ ἐν ταῖς ἀκροπόλεσιν καὶ ἐν τε τοῖς <ἄλσεσι καὶ> τεμένεσι τῶν θεῶν κα- τασκευάζειν ὑγείας ἕνεκεν καὶ ἐάν τις συμβαίνει πολιορκία· φυτευ- θεισῶν γὰρ συκεῶν καὶ φοινίκων, ἐὰν ἡ πόλις φέρη, καὶ σπαρείσης τῆς Ἰνδικῆς καὶ Ἑλληνικῆς κο- λοκύνθης καὶ ἄρων καὶ κράμβης καὶ θρίδακος καὶ τῶν ἄλλων λαχάνων οὐ μικρὰν παρέχεται ἐπικουρίαν.

27. <http://en.wikipedia.org/wiki/Pausanias>

28.

5.31. PHILOSTRATUS MAJOR

5.31 Philostratus Major

“” (From Wikipedia²⁹)

Philostratus Major Soph., *Imagines* (1600: 001) “Philostrati maioris imagines”, Ed. Benndorf, O., Schenkl, K. Leipzig: Teubner, 1893. Book 1, chapter 28, section 5, line 7

γράφει δὴ Λοκρίδας Λακαίνας Ἰνδικὰς Κρητικάς, τὰς μὲν ἀγερώχους καὶ ὑλακτούσας, ** τὰς δὲ ἐννοούσας, αἱ δὲ μεθέπουσι καὶ σεσήρασι κατὰ τοῦ ἴχνους.

Philostratus Major Soph., *Imagines* Book 1, chapter 29, section 1, line 2

ΠΕΡΣΕΥΣ

Ἄλλ’ οὐκ Ἐρυθρά γε αὕτη θάλασσα οὐδ’ Ἴνδοι ταῦτα, Αἰθίοπες δὲ καὶ ἀνὴρ Ἕλληνα ἐν Αἰθιο- πία.

Philostratus Major Soph., *Imagines* Book 2, chapter 12, section t, line 1

ταῦτα αἱ Νύμφαι πανσυδί, σὺ δὲ κατὰ δῆ- μους αὐτὰς ὄρα· τὰ μὲν γὰρ τῶν Ναίδων εἶδη – ῥανί- δας ἀπορραίνουσιν αὐταὶ τῆς κόμης – ὁ δὲ περὶ ταῖς Βουκόλοις αὐχμὸς οὐδὲν φαυλότερος τῆς δρόσου, αἱ δὲ Ἀνθοῦσαι τὰς χαίτας ἐκπεφύκασιν ὑακινθίνους ὁμοίως ἀνθεσιν. ΠΙΝΔ*ΑΡΟΣ

Οἶμαι θαῦμά σοι εἶναι τὰς μελίττας οὕτω γλίσχρως γεγραμμένας, ὧν γε καὶ προ- νομαία δήλη καὶ πόδες καὶ πτερὰ καὶ τὸ χρῶμα τῆς στολῆς οὐκ ἀτακτοῦσιν, ἴσα τῇ φύσει διαποικιλλούσης αὐτὰ τῆς γραφῆς.

5.32 Pseudo-Dioscorides

“” (From Wikipedia³⁰)

Date for pseudographia?

Pseudo-Dioscorides Med., *De lapidibus* (1118: 003) “Les lapidaires de l’antiquité et du Moyen Age, vol. 2.1”, Ed. Ruelle, C.É. Paris: Leroux, 1898. Section 1, line 3

ΠΕΡΙ ΛΙΘΩΝ

<Λιθάργυρος>· Ἀγαρηνοὶ <μάρτικ>· ἡ μὲν ἐκ μολιβδίτιδος ἄμμου γεννᾶται χω- νευομένη ἄχρι τελείας ἐκπυρώσεως, ἡ δὲ ἐξ ἀργύρου, εἴτε ἐκ μολίβδου· γίνεται δὲ ἐν Ἀττικῇ καὶ Ἰνδία καὶ Σικελία καὶ Ἰσπανία.

Pseudo-Dioscorides Med., *De lapidibus* Section 14, line 1

<Λίθος ἱερακίτης> καὶ ἰνδικὸς περιεπτόμενος μηρῷ δεξιῷ τὰς αἱμορροίδας ἀνα- ξηραίνουσιν, ὥς καὶ ἡμεῖς ἐπειράθημεν· ὁ δὲ Διογένης ἐν τῷ περὶ λίθων οὕτω φησὶν· Ἱερακίτης λίθος ὑπόχλωρος μὲν ἐστὶ καὶ πρὸς τὸ μέλαν ἐπικλίνει· δύναμιν δὲ ἔχει ἀναξηραντικὴν αἱμορροίδων.

Pseudo-Dioscorides Med., *De lapidibus* Section 15, line 1

29.

30.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

<Λίθος ἰνδικὸς> τὴν μὲν χρόαν ἔστιν ὑπόπυρρος· τριβόμενος δὲ πορφυροῦν ἀνίησι χυλόν· καὶ μετ' ἀκράτου οἴνου πινόμενος αἰμοπτυϊκοὺς ὠφελεῖ· καὶ αἰμορροΐδας ἀναξηραίνει.

5.33 Evagrius Scholasticus

Evagrius Scholasticus (Greek: *Εὐάγριος Σχολαστικός*) was a Syrian scholar and intellectual living in the 6th century AD, and an aide to the patriarch Gregory of Antioch.[1] His surviving work, *Ecclesiastical History*, comprises a six-volume collection concerning the Church's history from the First Council of Ephesus (431) to Maurice's reign during his life.

Evagrius's only surviving work, *Ecclesiastical History*, addresses the history of the Eastern Roman Empire from the official beginning of the Nestorian controversy at the First Council of Ephesus in 431 to the time in which he was writing, 593. The book's contents focus mainly on religious matters, describing the events surrounding notable bishops and holy men.

The *editio princeps* was published in 1544 under the name of Robertus Stephanus (better known as Robert Estienne). John Christopherson, bishop of Chichester, made a Latin translation of the *Ecclesiastical History*, which was published after his death in 1570. Translations into English appeared much later: the first was by Edward Walford, which was published at London in 1846; Michael Whitby's translation was published in 2001 by Liverpool University Press as part of their "Texts in Translation Series."

Some historians, particularly Pauline Allen, allege that Evagrius's Chalcedonian theological stance directly influenced his selection of information, in order to defend Chalcedonian-aligned political agents against negative reputation.[10] Whitby, however, emphasizes the legal scholar's acceptance and inclusion of information written by other historians who adopted opposing stances, when he discerned that their accounts were reliable.[11] For example, Evagrius Scholasticus relies heavily on Zachariah's textual study of history even though he was a monophysite, occasionally omitting minor facets of his work that explicitly promote his theology, but largely considering him to be dependable. Allen also reasons that Evagrius built on Zachariah's work because his was the only comprehensive historical account of events

5.33. EVAGRIUS SCHOLASTICUS

taking place from Theodoret of Cyrus's time till his own era. Unfortunately, however, Zachariah's original manuscripts have been lost.[12]

Evagrius is much less critical of the Emperor Justinian and his wife Theodora, in comparison with Procopius, who described the two as physically manifest demons. Because of regional affiliations Evagrius depicts the emperor in a more sympathetic light, praising his moderate approach to justice and his restraint towards excessive persecution, yet still decrying his heresy and displays of wealth. Evagrius's ambivalence to Justinian is especially evident when he describes him as a virtuous man yet blind to impending defeat in his self-initiated war with Persia.[13] Chesnut also comments on how the Roman historian and scholar endues his "Ecclesiastical History" with a dramatic style, using themes from classical Greek tragedies to characterize Justinian's life, particularly Fortune's grand fluctuations.[14]

Evagrius builds upon the documents written by Zachariah, Symeon Stylites the Elder, Eustathius of Epiphania, John Malalas, Zosimus, and Procopius of Caesarea.[15]

"The Ecclesiastical History" is considered an important and relatively authoritative account of the timeline it traces, since Evagrius draws on other scholars' material, explicitly acknowledging his sources. He meticulously organizes information taken from other written historical works in order to validate his account more effectively than other theological scholars of his time, thus diminishing confusion for future historian's interested in studying his work.[16] However, historians acknowledge that there are serious logical errors inherent in Evagrius's surviving work, which is common for its epoch, namely the problematic chronological sequencing and skimming over of undeniably notable events such as major wars and other secular events. When the scholar mentions important occasions in his own life, lack of chronological labeling is especially evident - which can provide complications to those analyzing his book.[17] (From Wikipedia³¹)

Evagrius Scholasticus Scr. Eccl., *Historia ecclesiastica* (2733: 001) "The ecclesiastical history of Evagrius with the scholia", Ed. Bidez, J., Parmentier, L. London: Methuen, 1898, Repr. 1979. Page 135, line 10

Καὶ ὁ ἕτερος δὲ Λογγῖνος τὸ πολὺ τῆς τυραννίδος συνέχων, ὁ ἐπὶ κλην Σελινούντιος, καὶ Ἰνδῆς σὺν αὐτῷ, πρὸς Ἰωάννου τοῦ ἐπὶ κλην Κυρτοῦ στέλλονται τῷ Ἀναστασίῳ ζωγράφῳ· ὁ μάλιστα τὸν τε βασιλέα τοὺς τε Βυζαντίους τεθεράπευκε, θριάμβου

31. http://en.wikipedia.org/wiki/Evagrius_Scholasticus

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

δίκην ἀνά τὰς λεωφόρους τῆς πόλεως ἀνά τε τὴν ἵπποδρομίαν Λογγίνου τε καὶ Ἰνδου περιενεχθέντων, καὶ τῶν ἐκ σιδήρου πεποιημένων ἀλύσεων ἀνά τοὺς αὐ- χένους καὶ τὰς χεῖρας περιβεβλημένων.

Evagrius Scholasticus Scr. Eccl., *Historia ecclesiastica* Page 222, line 15

Ἡ δέ γε ἀμπεχόνην χρυσόπαστον, ἀλουργίδι καὶ λίθοις Ἰνδῶν κεκοσμημένην, στεφάνους τε χρυσῷ πολλῷ καὶ ταῖς ἐκ λίθων ποικιλίαις τε καὶ διαυγείαις τιμαλφεστάτους, ἅ- παντάς τε τοὺς ἐν ἀξιώσεσι περὶ τὴν αὐλήν καὶ στρατείας ἐναριθμίους, κηρούς τε γαμηλίους ἐξάπτοντας μεγαλο- πρεπῶς τε ἐσταλμένους καὶ ἐξ ὧν γνωρίζοιντο, καὶ τὴν νυμφαγωγὸν πανήγυριν ἀνυμνοῦντας· ὥστε τῆς πομπῆς ἐκείνης μηδὲν τῶν ἐν ἀνθρώποις σεμνοπρεπέστερον ἢ εὐδαιμονέστερον γενέσθαι πώποτε.

5.34 Porphyrius

Porphyry of Tyre (Greek: *Πορφύριος*, Porphyrios, AD 234–c. 305) was a Neoplatonic philosopher who was born in Tyre.[1] He edited and published the *Enneads*, the only collection of the work of his teacher Plotinus. He also wrote many works himself on a wide variety of topics.[2] His *Isagoge*, or Introduction, is an introduction to logic and philosophy,[3] and in Latin translation it was the standard textbook on logic throughout the Middle Ages.[4] In addition, through several of his works, most notably *Philosophy from Oracles* and *Against the Christians*, he was involved in a controversy with a number of early Christians,[5] and his commentary on Euclid's *Elements* was used as a source by Pappus of Alexandria.[6] (From Wikipedia³²)

Porphyrius Phil., *Vita Plotini* (2034: 001) “Plotini opera, vol. 1”, Ed. Henry, P., Schwyzer, H.–R. Leiden: Brill, 1951.

Porphyrius Phil., *Vita Plotini* Section 3, line 17

Καὶ ἀπ’ ἐκεί- νης τῆς ἡμέρας συνεχῶς τῷ Ἀμμωνίῳ παραμένοντα τοσαύ- την ἔξιν ἐν φιλοσοφίᾳ κτήσασθαι, ὥς καὶ τῆς παρὰ τοῖς Πέρσiais ἐπιτηδευομένης πείραν λαβεῖν σπεῦσαι καὶ τῆς παρ’ Ἰνδοῖς κατορθουμένης.

Porphyrius Phil., *De abstinence* (2034: 003) “Porphyrii philosophi Platonici opuscula selecta, 2nd edn.”, Ed. Nauck, A. Leipzig: Teubner, 1886, Repr. 1963. Book 3, section 3, line 18

32. [http://en.wikipedia.org/wiki/Porphyry_\(philosopher\)](http://en.wikipedia.org/wiki/Porphyry_(philosopher))

5.34. PORPHYRIUS

οὐδὲ γὰρ τῆς Ἰνδῶν οἱ Ἕλληνες οὐδὲ τῆς Σκυθῶν ἢ Θρακῶν ἢ Σύρων οἱ ἐν τῇ Ἀττικῇ τραφέντες· ἀλλ' ἴσα κλαγγῇ γεράνων ὁ τῶν ἐτέρων τοῖς ἐτέροις ἤχος προσπίπτει.

Porphyrus Phil., *De abstinence* Book 3, section 4, line 28

ἡ δ' Ἰνδικὴ ὕαινα, ἣν κοροκότταν οἱ ἐπιχώριοι καλοῦσι, καὶ ἄνευ διδασκάλου οὕτω φθέγγεται ἀνθρωπικῶς, ὥς καὶ ἐπιφοιτᾶν ταῖς οἰκίαις καὶ καλεῖν ὃν <ἄν> ἴδῃ εὐχείρωτον αὐτῇ, καὶ μιμεῖται γε τοῦ φιλότατου καὶ ὃ ἄν πάντως ὑπακούσειεν ὁ κληθεὶς τὸ φθέγμα· ὥς καίπερ εἰδόμενος τοὺς Ἰνδοὺς διὰ τῆς ὁμοιότητος ἐξαπατᾶσθαι καὶ ἀναλίσκεσθαι ἐξιόντας τε καὶ πρὸς τὸ φθέγμα ὑπακούοντας.

Porphyrus Phil., *De abstinence* Book 4, section 17, line 1

ἀλλ' οὗτοι μὲν δίκας καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις ὧν ἀμαρτάνουσιν ἐκτίνοντες αὐτῇ πρῶτον τῇ τοιαύτῃ διαθέσει ἱκανὴν τιμωρίαν διδόμεσιν· ἡμεῖς δ' ἔτι τῶν ἀλλοφύλων ἐθνῶν ἐνὸς μνημονεύσαντες ἐνδόξου τε καὶ δικαίου περὶ τε τὰ θεῖα πεπιστευμένου εὐσεβοῦς, ἐπ' ἄλλα μεταβησόμεθα. Ἰνδῶν γὰρ τῆς πολιτείας εἰς πολλὰ νενεμημένης, ἔστι τι γένος παρ' αὐτοῖς τὸ τῶν θεοσόφων, οὓς γυμνοσοφιστὰς καλεῖν εἰώθασιν Ἕλληνες.

Porphyrus Phil., *De abstinence* Book 4, section 17, line 12

ἔχει δὲ τὰ κατ' αὐτοὺς τοῦτον τὸν τρόπον, ὥς Βαρδησάνης ἀνὴρ Βαβυλώνιος ἐπὶ τῶν πατέρων ἡμῶν γεγονώς καὶ ἐντυχὼν τοῖς περὶ Δάνδαμιν πεπεμμένοις Ἰνδοῖς πρὸς τὸν Καίσαρα ἀνέγραψεν.

Porphyrus Phil., *De abstinence* Book 4, section 17, line 16

πάντες γὰρ Βραχμαῖνες ἐνὸς εἰσι γένους· ἐξ ἐνὸς γὰρ πατὴρ καὶ μιᾶς μητρός πάντες κατάγουσιν· Σαμαναῖοι δὲ οὐκ εἰσὶ τοῦ αὐτοῦ γένους, ἀλλ' ἐκ παντὸς τοῦ τῶν Ἰνδῶν ἔθνους, ὥς ἔφαμεν, συνειλεγμένοι· οὔτε δὲ βασιλεύεται Βραχμᾶν οὔτε συντελεῖ τι τοῖς ἄλλοις.

Porphyrus Phil., *In Platonis Timaeum commentaria* (fragmenta) (2034: 009) "Porphyrus in Platonis Timaeum commentariorum fragmenta", Ed. Sodano, A.R. Naples: n.p., 1964. Book 2, fragment 28, line 22

δαίσις ἢ εὐχή μάλιστα προσήκει, διότι συναφὴ πρὸς τὸ θεῖον ἐστὶ, τῷ δὲ ὁμοίῳ τὸ ὅμοιον συνάπτεσθαι φιλεῖ, τοῖς δὲ θεοῖς ὁ σπουδαῖος ὁμοιότατος, καὶ διότι ἐν <φρουρᾷ> ὄντες οἱ τῆς ἀρετῆς ἀντεχόμενοι καὶ ὑπὸ τοῦ σώματος ὡς δεσμοτηρίου συνειλημμένοι δεῖσθαι τῶν θεῶν ὀφείλουσι περὶ τῆς ἐντεῦθεν μεταστάσεως, καὶ ὅτι ὡς παῖδας πατέρων ἀποσπασθέντας εὐχεσθαι προσήκει περὶ τῆς πρὸς τοὺς ἀληθινούς ἡμῶν πατέρας, τοὺς θεοὺς, ἐπανόδου, καὶ ὅτι ἀπάτορες τινες ἄρα καὶ ἀμήτορες εἰκόσιν εἶναι οἱ μὴ ἀξιοῦντες εὐχεσθαι μηδὲ ἐπιστρέφειν εἰς τοὺς κρείττους, καὶ ὅτι καὶ ἐν πᾶσι τοῖς ἔθνεσιν οἱ σοφία διενεγκόντες περὶ εὐχᾶς ἐσπούδασαν, Ἰνδῶν μὲν Βραχμαῖνες, Μάγοι δὲ Περσῶν, Ἑλλήνων δὲ οἱ θεολογικώτατοι, οἱ καὶ τελετὰς κατεστήσαντο καὶ μυστήρια· Χαλδαῖοι δὲ καὶ τὸ ἄλλο θεῖον ἐθεράπευσαν καὶ αὐτὴν τὴν

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ἀρετὴν τῶν θεῶν θεὸν εἰπόντες ἐσέφθησαν, πολλοὺ δέοντες διὰ τὴν ἀρετὴν ὑπερφρονεῖν τῆς ἱερᾶς θρησκείας· καὶ ἐπὶ πᾶσι τούτοις, ὅτι μέρος ὄντας τοῦ παντός δεῖσθαι προσήκει τοῦ παντός· παντὶ γὰρ ἢ πρὸς τὸ ὅλον ἐπιστροφή παρέχεται τὴν σωτηρίαν· εἴτε οὖν ἀρετὴν ἔχεις, παρακλητέον σοι τὸ τὴν ὅλην ἀρετὴν προειληφός· τὸ γὰρ πᾶν ἀγαθὸν αἴτιόν ἐστι καὶ σοὶ τοῦ ἀγαθοῦ τοῦ σοὶ προσήκοντος· εἴτε σω- ματικόν τι ζητεῖς ἀγαθόν, ἔστιν ἡ παντὸς σώματος ἐν τῷ κόσμῳ

συ-

Porphyrus Phil., *Quaestionum Homericarum ad Iliadem pertinentium reliquiae* (2034: 014) “Porphyrus quaestionum Homericarum ad Iliadem pertinentium reliquiae, fasc. 1 & 2”, Ed. Schrader, H. Leipzig: Teubner, 1:1880; 2:1882. Iliad book 1, section 340, line 11

αὐτὸς δὲ ὁ βα- σιλεὺς οὐ μεταπέμπεται Νέστορα σκοπούμενον περὶ τῶν συμφερόντων ἀλλ’ αὐτὸς ἄπεισιν· <ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, Νέστορ’ ἐπὶ πρῶτον Νηλῆιον ἐλθέμεν ἀνδρῶν> (K 17). παρ’ Ἰνδοῖς τε τοὺς Βραχμᾶνας, οἵπερ εἰσὶ παρ’ αὐτοῖς οἱ φιλόσοφοι, λόγος τοὺς βασιλέας ἀπαντῶντας προσκυνεῖν.

5.35 Harpocraton

Valerius Harpocraton (Ancient Greek: Οὐαλέριος or Βαλέριος Ἀρποκρατίων) was a Greek grammarian of Alexandria, probably working in the 2nd century CE. He is possibly the Harpocraton mentioned by Julius Capitolinus (*Life of Verus*, 2) as the Greek tutor of Lucius Verus (2nd century AD); some authorities place him much later, on the ground that he borrowed from Athenaeus. His *Lexicon of the Ten Orators*, which has come down to us in an incomplete form, contains, in more or less alphabetical order, notes on well-known events and persons mentioned by the orators, and explanations of legal and commercial expressions. As nearly all the lexicons to the Greek orators have been lost, Harpocraton’s work is especially valuable. Amongst his authorities were the writers of *Atthides* (histories of Attica), the grammarian Didymus Chalcenterus, Dionysius of Halicarnassus, and the lexicographer Dionysius, son of Tryphon. The book also contains contributions to the history of Attic oratory and Greek literature generally. His *Collection of Florid Expressions*, a sort of anthology or chrestomathy attributed to him by the *Suda*, is lost, but elements of it survive in later lexica. A series of articles in the margin of a Cambridge manuscript of the

5.36. ALEXANDER OF APHRODISIAS

Lexicon forms the basis of the Lexicon rhetoricum Cantabrigiense by Peter Paul Dobree. (From Wikipedia³³)

Harpocraton Gramm., Lexicon in decem oratores Atticos (1389: 001) “Harpocratonis lexicon in decem oratores Atticos, vol. 1”, Ed. Dindorf, W. Oxford: Oxford University Press, 1853, Repr. 1969. Page 103, line 9

εἴη δ' ἂν σκευδός τι πρὸς τὸ κρατῆρας ἢ λέβητας ἢ τι τούτων οὐκ ἀλλότριον ἐπικεῖσθαι ἐπιτήδειον, ὥς Καλλιξενός τε ἐν δ' περὶ Ἀλεξανδρείας ὑποσημαίνει καὶ Δαίμαχος ὁ Πλαταιεύς ἐν β' περὶ Ἰνδικῆς.

5.36 Alexander of Aphrodisias

Check this is the right Alexander

Alexander of Aphrodisias (Ancient Greek: Ἀλέξανδρος ὁ Ἀφροδισιεύς; fl. 200 AD) was a Peripatetic philosopher and the most celebrated of the Ancient Greek commentators on the writings of Aristotle. He was a native of Aphrodisias in Caria, and lived and taught in Athens at the beginning of the 3rd century, where he held a position as head of the Peripatetic school. He wrote many commentaries on the works of Aristotle, and still extant are those on the Prior Analytics, Topics, Meteorology, Sense and Sensibilia, and Metaphysics. Several original treatises also survive, and include a work On Fate, in which he argues against the Stoic doctrine of necessity; and one On the Soul. His commentaries on Aristotle were considered so useful that he was styled, by way of pre-eminence, “the commentator” (ὁ ἐξηγητής). (From Wikipedia³⁴)

Alexander Phil., Problemata (lib. 1–2) [Sp.] (0732: 002) “Physici et medici Graeci minores, vol. 1”, Ed. Ideler, J.L. Berlin: Reimer, 1841, Repr. 1963. Book 2, section 60, line 40

ὁμοίως δὲ καὶ ἐπὶ τῶν πέντε αἰσθήσεων εὐρίσκομεν ἐπὶ τινων μίαν μᾶλλον ἐπιτεταμένην· οἷον ἐν κυνὶ μὲν τὴν ὀσφρητικήν· ἐν δὲ ἀετῷ τὴν ὀπτικήν, ἐν δὲ τῷ λεγομένῳ πρωτογεύστῃ Ἴν· δικῷ ζῳῷ ὄντι τὴν γευστικήν, ἐν δὲ ὄφεσι καὶ τισιν ὀρνέοις τὴν ἀπτικήν· κατὰ δὲ τοὺς χῆνας τὴν ἀκουστικήν.

33. <http://en.wikipedia.org/wiki/Harpocraton>

34. http://en.wikipedia.org/wiki/Alexander_of_Aphrodisias

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Alexander Phil., In Aristotelis metaphysica commentaria (0732: 004) “Alexandri Aphrodisiensis in Aristotelis metaphysica commentaria”, Ed. Hayduck, M. Berlin: Reimer, 1891; Commentaria in Aristotelem Graeca 1. Page 379, line 31

πλείω γὰρ οὗτοι ταῦτά πάθη ἔχουσιν ὥς ἐπὶ τὸ πλεῖστον τῶν καθ’ ἃ διαφέρουσιν ἀλλήλων, οἷον Γερμανὸς Γερμανῶ καὶ Ἰνδὸς Ἰνδῶ.

Alexander Phil., In Aristotelis metaphysica commentaria Page 697, line 9

καὶ διὰ τοῦτο, φησί, καὶ τὴν αἴσθησιν καὶ τὴν ἐργήγορσιν καὶ τὴν νόησιν ἥδιστα φαμεν, ὅτι ἐνέργειαι τινες οὔσαι ἰνδάλματά τινα καὶ σκιαὶ εἰσιν τῆς ἥν ἐνεργοῦμεν ἐνεργείας καὶ ἥν ζῶμεν ζώην, ὅταν ὁ ἡμέτερος νοῦς γένηται πῶς τὰ νοητά.

Alexander Phil., In Aristotelis meteorologicorum libros commentaria (0732: 008) “Alexandri Aphrodisiensis in Aristotelis meteorologicorum libros commentaria”, Ed. Hayduck, M. Berlin: Reimer, 1899; Commentaria in Aristotelem Graeca 3.2. Page 57, line 15

ρεῖν δέ φησι καὶ τὸν Ἰνδὸν ἐξ αὐτοῦ, μέγιστον ὄντα ποτα- μὸν ἀπάντων.

Alexander Phil., In Aristotelis meteorologicorum libros commentaria Page 105, line 20

τὸ γὰρ ἀπὸ Ἡρακλείων στηλῶν μέχρι τῆς Ἰνδικῆς, ὃ ἐστὶ κατὰ μῆκος καὶ γνωρίμως πᾶν οἰκούμενον (εἰσὶ δὲ αἱ μὲν Ἡράκλειαι στήλαι πρὸς δυσμαῖς, ἡ δ’ Ἰνδικὴ πρὸς ταῖς ἀνατολαῖς) τοῦ ἐξ Αἰθιοπίας, ἡ ἐστὶν ἐσχάτη οἰκουμένη πρὸς τῷ θερινῷ τροπικῷ καὶ τῇ μεσημβρίᾳ, πρὸς τὴν Μαιῶτιν καὶ τοὺς ἐσχάτους τῆς Σκυθίας τό- πους, οἱ εἰσι πρὸς τῇ ἄρκτῳ, ἐγγὺς διπλάσιόν ἐστιν· οὕτως γὰρ ἔχειν φησὶν αὐτὰ πρὸς ἀλλήλα μεγέθους, ὥς πέντε πρὸς τρία, τοῦ τε πλοῦ καὶ τῶν ὁδῶν συναριθμουμένων τε καὶ συντιθεμένων.

Alexander Phil., In Aristotelis meteorologicorum libros commentaria Page 105, line 29

καίτοι τὸ μὲν ἐπὶ πλά- τος πᾶν τὸ οἰκούμενον εἴληπται μέχρι τῶν ἀοικήτων ἐφ’ ἐκάτερα προδή- λως, τὰ δ’ ἐφ’ ἐκάτερα τῶν κατὰ τὸ μῆκος οἰκουμένων ἐπὶ τε Ἡρα- κλείας στήλας καὶ ἐπὶ τὴν Ἰνδικὴν τῷ ὑπὸ θαλάσσης διαλαμβάνεσθαι, οὐ τῷ ἀοίκητα εἶναι οὐ φαίνεται συνείροντα, ὥς πᾶσαν ἐν κύκλῳ φαίνεσθαι περιοικουμένην.

Alexander Phil., Problemata (lib. 3–4) [Sp.] (0732: 017) “Alexandri Aphrodisiensis quae feruntur problematorum liber iii et iiiii”, Ed. Usener, H., 1859; Programm Gymnasium Joachimsthal. Book 3, section 2, line 5

Τὸ δὲ σάκχαρον παρὰ τοῖς Ἰνδοῖς οὕτω λεγόμενον μέλιτός ἐστι πῆξις, τοῦ ἡλίου τὴν ἐν τῷ ἀέρι δρόσον πηγνύοντος ἐπὶ τὸ γλυκύ, ὥσπερ καὶ ἐν τῷ ὄρει τῷ Λιβάνῳ κα- λουμένῳ γίγνεται τοιοῦτον· ἐστὶ δὲ ὁμοιον χόνδρῳ ἄλατος, λευκὸν εὐθρυπτον γλυκύ.

5.37 Pseudo–Sosthenes

5.38. DIONYSIUS HALICARNASSENSIS

Sosthenes (Greek, "safe in strength") was the chief ruler of the synagogue at Corinth, who, according to the New Testament, was seized and beaten by the mob in the presence of Gallio, the Roman governor, when he refused to proceed against Paul at the instigation of the Jews (Acts 18:12-17). The motives of this assault against Sosthenes (an assault made by the Greeks according to Acts 18:17) are not recorded.

Some identify him with one whom Paul calls "Sosthenes our brother," a convert to the faith and co-author of the First Epistle to the Corinthians (1 Corinthians 1:1-2). It is not clear whether this identification is tenable. It has also been alleged that Sosthenes is a later name of Crispus, who is mentioned in Acts 18:8 and 1 Corinthians 1:14. [1]

He is listed among the Seventy Disciples. (From Wikipedia³⁵)

[Sosthenes] Hist., Fragmenta (2568: 002) "FHG 4", Ed. Müller, K. Paris: Didot, 1851. Fragment 1, line 9

Ζεὺς δι' ἐρωτικὴν ἐπιθυμίαν ἐκ Λύκτου, πό- λεως Κρητικῆς, Ἄργην νύμφην ἀρ-
πάσας, ἀπήνεγκεν εἰς ὄρος τῆς Αἰγύπτου, Ἀργίλλον καλούμενον· καὶ ἐγέννη-
σεν ἐξ
αὐτῆς υἱὸν, καλούμενον Διόνυσον· ὃς ἀκμάσας εἰς τιμὴν τῆς μητρὸς τὸν λόφον Ἀργίλ-
λον μετωνόμασε· στρατολογήσας δὲ Πᾶνας καὶ Σατύρους, ἰδίους σκή-
πτροις Ἰνδοὺς
ὑπέταξε· νικήσας δὲ καὶ Ἰβηρίαν, Πᾶνα κατέλιπεν ἐπιμελητὴν τῶν τόπων· ὃς τὴν χώ-
ραν ἀπ' αὐτοῦ Πανίαν μετωνόμασεν· ἦν οἱ μεταγενέστεροι πα-
ραγώγως Σπανίαν
προσηγόρευσαν· καθὼς ἱστορεῖ Σω-
σθένης ἐν ἰγ' Ἰβηρικῶν.

5.38 Dionysius Halicarnassensis

Dionysius of Halicarnassus (Ancient Greek: Διονύσιος Ἀλεξάνδρου Ἀλικαρνασσεύς, Dionysios son of Aléxandros, of Halikarnassós, c. 60 BC–after 7 BC) was a Greek historian and teacher of rhetoric, who flourished during the reign of Caesar Augustus. His literary style was Atticistic — imitating Classical Attic Greek in its prime.

His great work, entitled *Ῥωμαϊκὴ Ἀρχαιολογία* (Rhōmaikē archaiologia, Roman Antiquities), embraced the history of Rome from the mythical period to the beginning of the First Punic War. It was divided into twenty books,

35. <http://en.wikipedia.org/wiki/Sosthenes>

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

of which the first nine remain entire, the tenth and eleventh are nearly complete, and the remaining books exist in fragments in the excerpts of Constantine Porphyrogenitus and an epitome discovered by Angelo Mai in a Milan manuscript. The first three books of Appian, and Plutarch's *Life of Camillus* also embody much of Dionysius.

His chief object was to reconcile the Greeks to the rule of Rome, by dilating upon the good qualities of their conquerors and also by arguing, using more ancient sources, that the Romans were genuine descendants (book 1,11) of the older Greeks.[2] According to him, history is philosophy teaching by examples, and this idea he has carried out from the point of view of the Greek rhetorician. But he has carefully consulted the best authorities, and his work and that of Livy are the only connected and detailed extant accounts of early Roman history. (From Wikipedia³⁶)

Dionysius Halicarnassensis Hist., Rhet., *Antiquitates Romanae* (0081: 001) "Dionysii Halicarnasei antiquitatum Romanarum quae supersunt, 4 vols.", Ed. Jacoby, K. Leipzig: Teubner, 1:1885; 2:1888; 3:1891; 4:1905, Repr. 1967. Book 7, chapter 70, section 4, line 6

μάλιστα δὲ τοῦτο πεπόνθασιν οἱ βάρβαροι διὰ πολλὰς αἰτίας, ὅς οὐ καιρὸς ἐν τῷ παρόντι λέγειν, καὶ χρόνος οὐθεὶς μέχρι τοῦ παρόντος ἀπομαθεῖν ἢ παρανομῆσαί τι περὶ τοὺς ὀργισμοὺς τῶν θεῶν ἔπεισεν οὐτ' Αἰγυπτίους οὔτε Λίβυας οὔτε Κελτοὺς οὔτε Σκύθας οὐτ' Ἰνδοὺς οὐτ' ἄλλο βάρβαρον ἔθνος οὐδὲν ἀπλῶς· εἰ μὴ τινες ὑφ' ἐτέρων ἐξουσία ποτὲ γενόμενοι τὰ τῶν κρατησάντων ἡναγκάσθησαν ἐπιτηδεύματα μεταλαβεῖν.

Dionysius Halicarnassensis Hist., Rhet., *Antiquitates Romanae* Book 20, chapter 12, section 3, line 6

Vales. Ambr. Ἀναβάντων δὲ τῶν σὺν τῷ Πύρρῳ μετὰ τῶν ἐλεφάντων αἰσθήσιν οἱ Ῥωμαῖοι λαβόντες σκυμνίον ἐλέφαντος τιτρώσκουσιν, ὃ πολλὴν ἀκοσμίαν τοῖς Ἑλλησιν ἐνεποίησε καὶ φυγὴν· οἱ δὲ Ῥωμαῖοι δύο μὲν ἐλεφάντας ἀποκτείνουσιν, ὁκτὼ δὲ κατακλείσαντες εἰς χωρίον ἀνέξοδον παραδόντων τῶν ἐπ' αὐτοῖς Ἰνδῶν ζῶντας παραλαμβάνουσι, τῶν δὲ στρατιωτῶν πολὺν φόνον ἐργάζονται.

5.39 Apollonius Phil.

See Philostratus' *Life of Apollonius*.³⁷

36. http://en.wikipedia.org/wiki/Dionysius_Halicarnassensis

37. http://en.wikipedia.org/wiki/Life_of_Apollonius_of_Tyana

5.39. APOLLONIUS PHIL.

Apollonius of Tyana (Ancient Greek: Ἀπολλώνιος ὁ Τυανεύς; ca. 15?–ca. 100? CE[2]) was a Greek Neopythagorean philosopher from the town of Tyana in the Roman province of Cappadocia in Asia Minor. Little is known about him with certainty. Being a 1st-century orator and philosopher around the time of Christ, he was compared with Jesus of Nazareth by Christians in the 4th century[3] and by various popular writers in modern times.

Apollonius was born into a respected and wealthy Greek family,[4][5] his dates however are uncertain. His primary biographer, Philostratus the Elder (c.170–247 CE) places him c. 3 BCE to 97 CE.[6] Others agree that he was roughly a contemporary of Jesus of Nazareth. Charles P. Eells[7] states that his date of birth was three years before Jesus, whose date of birth is also uncertain. However, Philostratus, in his *Life of Apollonius of Tyana*, places him staying in the court of King Vardanes I of Parthia for a while, who ruled between c.40–47 CE. Apollonius began a five year silence at about the age of 20, and after the completion of this silence travelled to Mesopotamia and Iran. Philostratus also mentions emperors Nero, Vespasian, Titus, Domitian, and Nerva at various points throughout Apollonius' life. Given this information, a timeline of roughly the years 15–98 CE can be established for his adult life.

Philostratus devoted two and a half of the eight books of his *Life of Apollonius* (1.19–3.58) to the description of a journey of his hero to India. According to Philostratus' *Life*, en route to the Far East, Apollonius reached Hierapolis Bambyce (Manbij) in Syria (not Nineveh, as some scholars believed), where he met Damis, a native of that city who became his lifelong companion. Pythagoras, whom the Neo-Pythagoreans regarded as an exemplary sage, was believed to have travelled to India. Hence such a feat made Apollonius look like a good Pythagorean who spared no pains in his efforts to discover the sources of oriental piety and wisdom. As some details in Philostratus' account of the Indian adventure seem incompatible with known facts, modern scholars are inclined to dismiss the whole story as a fanciful fabrication, but not all of them rule out the possibility that the Tyanean actually did visit India.[23]

What seemed to be independent evidence showing that Apollonius was known in India has now been proved to be forged. In two Sanskrit texts quoted by Sanskritist Vidhushekhara Bhattacharya in 1943[24] he appears as "Apālūnya", in one of them together with Damis (called "Damīśa"), it is claimed that Apollonius and Damis were Western yogis, who later on were converted to the correct Advaita philosophy.[25] Some have believed that

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

these Indian sources derived their information from a Sanskrit translation of Philostratus' work (which would have been a most uncommon and amazing occurrence), or even considered the possibility that it was really an independent confirmation of the historicity of the journey to India.[26] Only in 1995 were the passages in the Sanskrit texts proven to be interpolations by a modern (late 19th century) forger.[27] (From Wikipedia³⁸)

Apollonius Phil., Apollonii epistulae [Dub.] (0619: 003) "Flavii Philostrati opera, vol. 1", Ed. Kayser, C.L. Leipzig: Teubner, 1870, Repr. 1964. Epistle 59, line 2

Βασιλεὺς Βαβυλωνίων Γάρμος Νεο- γύνδη Ἰνδῶν βασιλεῖ.

Apollonius Phil., Apollonii epistulae [Dub.] Epistle 59, line 4

Εἰ μὴ περίεργος ἦς, οὐκ ἂν ἦς ἐν τοῖς ἀλλοτρίοις πράγμασι δίκαιος, οὐδὲ ἂν ἄρχων ἐν Ἰνδοῖς ἐδίκαζες Βαβυλωνίοις.

5.40 Ammonius Saccas

Ammonius Saccas (3rd century AD) (Ancient Greek: Ἀμμώνιος Σακκάς) was a Greek philosopher from Alexandria who was often referred to as one of the founders of Neoplatonism. He is mainly known as the teacher of Plotinus, whom he taught for eleven years from 232 to 243. He was undoubtedly the biggest influence on Plotinus in his development of Neoplatonism, although little is known about his own philosophical views. Later Christian writers stated that Ammonius was a Christian, but it is now generally assumed that there was a different Ammonius of Alexandria who wrote biblical texts. (From Wikipedia³⁹)

Ammonius Phil., In Aristotelis librum de interpretatione commentarius (4016: 003) "Ammonius in Aristotelis de interpretatione commentarius", Ed. Busse, A. Berlin: Reimer, 1897; Commentaria in Aristotelem Graeca 4.5. Page 30, line 33

τῶν οὖν τοιούτων φωνῶν χωρίζει τὸ ὄνομα προστεθὲν τὸ <κατὰ συνθήκην,> τὰ τὸν σημαῖνον τῷ θέσει· συνέθεντο γὰρ πρὸς ἀλλήλους Ἕλληνες μὲν τοῖσδε τοῖς ὀνόμασι τὰ πράγματα καλεῖν, Ἰνδοὶ δὲ ἑτέροις καὶ Αἰγύπτιοι ἄλλοις, καὶ οἱ αὐτοὶ τὰ αὐτὰ ποτὲ μὲν ἄλλοις ποτὲ δὲ ἑτέροις.

38. http://en.wikipedia.org/wiki/Apollonius_of_Tyana

39. http://en.wikipedia.org/wiki/Ammonius_Saccas

5.41 Agathemerus

Agathemerus (Greek: Ἀγαθήμερος) was a Greek geographer who during the Roman Greece period published a small two-part geographical work titled A Sketch of Geography in Epitome (τῆς γεωγραφίας ὑποτυπώσεις ἐν ἐπιτομῇ), addressed to his pupil Philon. The son of Orthon, Agathemerus is speculated to have lived in the 3rd century. Although much is not known about Agathemerus historically, he lived after Ptolemy, whom he often quotes, and before the formation of Constantinople on the site of Byzantium by Constantine the Great in 328 AD as he mentions only the old city Byzantium. From his speaking of Albion ἐν ᾗ στρατόπεδα ἱδρύται, it has been thought that he wrote not very long after the erection of the wall of Severus. This is probably true, but the language is scarcely definite enough to establish the point.[1]

Agathemerus's work consists chiefly of extracts from Ptolemy, Artemidorus Ephesius and other earlier writers. In his work, he gives a short account of the various forms assigned to the Earth by previous geographers. He calculated the distances between land masses and seas, and then laid down important distances on the inhabited part of the Earth using the stadiametric method. (From Wikipedia⁴⁰)

Agathemerus Geogr., Geographiae informatio (0090: 001) "Geographi Graeci minores, vol. 2", Ed. Müller, K. Paris: Didot, 1861, Repr. 1965. Section 2, line 12

Πρῶτος δὲ Δημόκριτος, πολύπειρος ἀνὴρ, συνείδεν, ὅτι προμήκης ἐστὶν ἡ γῆ, ἡμιόλιον τὸ μῆκος τοῦ πλάτους ἔχουσα· συνήνεσε τούτῳ καὶ Δικαίαρχος ὁ Περιπατητικός· Εὐδοξος δὲ τὸ μῆκος διπλοῦν τοῦ πλάτους, ὁ δὲ Ἑρατοσθένης πλεῖον τοῦ διπλοῦ· Κράτης δὲ ὡς ἡμικύκλιον, Ἰππάρχος δὲ τραπεζοειδῇ, ἄλλοι οὐροειδῇ, Ποσειδώνιος δὲ ὁ Στωϊκὸς σφενδονοειδῇ καὶ μεσόπλατον ἀπὸ νότου εἰς βορρᾶν, στενὴν [δὲ] πρὸς ἑω καὶ δύσιν, τὰ πρὸς εὐρὸν δ' ὅμως πλατύτερα [τὰ] πρὸς τὴν Ἰνδικήν.

Agathemerus Geogr., Geographiae informatio Section 7, line 8

Ἑθνη δὲ οἰκεῖν τὰ πέρατα κατ' ἀπηλιώτην Βακτριανοὺς, κατ' εὐρὸν Ἰνδοὺς, κατὰ Φοίνικα Ἑρυθρὰν θάλασσαν καὶ Αἰθιοπίαν, κατὰ νότον τὴν ὑπὲρ Αἴγυπτον Αἰθιοπίαν, κατὰ λευκόνοτον τοὺς ὑπὲρ Σύρτεις Γαράμαντας, κατὰ Λίβα Αἰθιοπας δυσμικοὺς [τοὺς] ὑπὲρ Μαύρους, κατὰ ζέφυρον Στήλας καὶ ἀρχὰς Λιβύης καὶ Εὐρώπης, κατ' ἀργέστην Ἰβηρίαν τὴν νῦν Ἰσπανίαν, κατὰ δὲ Θρασκίαν [Κελτοὺς καὶ τὰ ὄμορα,

40. <http://en.wikipedia.org/wiki/Agathemerus>

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

κατὰ δ' ἀπαρκτίαν] τοὺς ὑπὲρ Θράκην Σκύθας, κατὰ δὲ βορρᾶν Πόντον, Μαιώτιν, Σαρμάτας· κατὰ καικίαν Κασπίαν θάλασσαν καὶ Σάκας.

Agathemerus Geogr., Geographiae informatio Section 15, line 5

Μῆκος δὲ τῆς οἰκουμένης ἀπὸ Γάγγου εἰς τὰ Γάδαιρα σταδίων μυριάδων ζ' καὶ ἡφμέ, οὕτως· ἀπὸ μὲν Γάγγου ποταμοῦ ἕως Μυριάνδρου τῆς ἐν Ἰσικῶ κόλπῳ σταδίων μυριάδων δ' καὶ ,αψκε' οὕτως· ἀπὸ Γάγγου ἐπὶ ἐκβολᾷς Ἰνδοῦ ποταμοῦ σταδίων μυρίων ,ζ· ἀπὸ Ἰνδοῦ ἕως Κασπίων πυλῶν μυρίων ,ετ'· ἐπὶ τὸν Εὐφράτην σταδίων μυρίων ν'· εἰς Μυριάνδρον σταδίων τοε'.

5.42 Celsus

Celsus (Greek: Κέλσος) was a 2nd century Greek philosopher and opponent of Early Christianity. He is known for his literary work, *The True Word* (Account, Doctrine or Discourse) (Λόγος Ἀληθής), written about by Origen. This work, c. 177[1] is the earliest known comprehensive attack on Christianity.

According to Origen, Celsus was the author of an anti-Christian work titled *The True Word*. This work was lost, but we have Origen's account of it in his writings.[2] It was during the reign of Philip the Arab that Origen received this work for rebuttal.[3] Origen's refutation of *The True Word* contained its text, interwoven with Origen's replies. Origen's work has survived and thereby preserved Celsus' work with it.[4]

Celsus seems to have been interested in Ancient Egyptian religion,[5] and he seemed to know of Jewish logos-theology, both of which suggest *The True Word* was composed in Alexandria.[6] Celsus wrote at a time when Christianity was being actively persecuted[7] and when there seems to have been more than one emperor.[8][9][10][11][12]

As an anti-Christian Greek philosopher, Celsus mounted an attack on Christianity. Celsus wrote that Jesus's father was a Roman soldier named Panthera. The views of Celsus drew responses from Origen who considered it a fabricated story.[13][14] Raymond E. Brown states that the story of Pantera is a fanciful explanation of the birth of Jesus which includes very little historical evidence - Brown's analysis does not presuppose the doctrine of the "virgin birth," but cites the lack of historical evidence for Celsus' assertion.[15] In

5.42. CELSUS

addition, Celsus addressed the miracles of Jesus, holding that "Jesus performed His miracles by sorcery (γοητεία)":[16][17][18] (From Wikipedia⁴¹)

Celsus Phil., Ἀληθῆς λόγος (1248: 001) "Der Ἀληθῆς λόγος des Kelsos", Ed. Bader, R. Stuttgart: Kohlhammer, 1940; Tübinger Beiträge zur Altertumswissenschaft 33. Chapter 1, section 14c, line 6

ὄρα οὖν εὐθέως τὸ φίλαυτον τοῦ τοῖσδε μέν τισι πιστεύοντος ὡς σοφοῖς ἔθνεσι, τῶνδε δὲ καταγινώσκοντος ὡς πάντη ἀνοήτων. ἄκουε γὰρ λέγοντος τοῦ Κέλσου ὅτι ἔστιν ἀρχαῖος ἄνωθεν λόγος, περὶ ὃν δὴ αἰεὶ καὶ τὰ ἔθνη τὰ σοφώτατα καὶ πόλεις καὶ ἄνδρες σοφοὶ κατεγένοντο. καὶ οὐκ ἐβουλήθη ἔθνος σοφώτατον εἰπεῖν κἂν παραπλησίως Αἰγυπτίοις καὶ Ἀσσυρίοις καὶ Ἰνδοῖς καὶ Πέρσαις καὶ Ὀδρύσαις καὶ Σαμόθραξι καὶ Ἐλευσινίοις τοὺς Ἰουδαίους.

Celsus Phil., Ἀληθῆς λόγος Chapter 1, section 24, line 6

Μετὰ ταῦτά φησιν, ὅτι οἱ αἰπόλοι καὶ ποιμένες ἓνα ἐνόμισαν θεὸν εἶτε Ὑψιστον εἶτ' Ἀδωναῖον εἶτ' Οὐράνιον εἶτε Σαβαώθ εἶτε καὶ ὅπῃ καὶ ὅπως χαίρουσιν ὀνομάζοντες τόνδε τὸν κόσμον· καὶ πλεῖον οὐδὲν ἔγνωσαν. καὶ ἐν τοῖς ἐξῆς δὲ φησι μηδὲν διαφέρειν τῷ παρ' Ἑλληνισι φερομένῳ ὀνόματι τὸν ἐπὶ πᾶσι θεὸν καλεῖν Δία ἢ τῷ δεῖνα, φέρ' εἰπεῖν, παρ' Ἰνδοῖς ἢ τῷ δεῖνα παρ' Αἰγυπτίοις. Ἰδῶμεν δὲ τίνα τρόπον συκοφαντεῖ Ἰουδαίους ὁ πάντ' ἐπαγγελλόμενος εἰδέναι Κέλσος λέγων αὐτοὺς σέβειν ἀγγέλους καὶ γοητεία προσκεῖσθαι, ἧς ὁ Μωϋσῆς αὐτοῖς γέγονεν ἐξηγητής. ἐπαγγέλλεται δὲ διδάξειν ἐξῆς, πῶς καὶ Ἰουδαῖοι ὑπὸ ἀμαθίας ἐσφάλησαν ἐξαπατῶμενοι. ἐπαγγελλόμενος δ' ὁ Κέλσος ὕστερον διδάξειν τὰ περὶ Ἰουδαίων πρῶτον ποιεῖται τὸν λόγον περὶ τοῦ σωτῆρος ἡμῶν ὡς γενομένου ἡγεμόνος τῇ καθὼ Χριστιανοὶ ἐσμεν γενέσει ἡμῶν καὶ φησιν αὐτὸν πρὸ πάνυ ὀλίγων ἐτῶν τῆς διδασκαλίας ταύτης καθηγήσασθαι

Celsus Phil., Ἀληθῆς λόγος Chapter 5, section 34, line 23

Σκύθαις γε μὴν καὶ ἀνθρώπους δαίνυσθαι καλόν· Ἰνδῶν δὲ εἰσιν οἱ καὶ τοὺς πατέρας ἐσθίοντες ὅσα δρᾶν νομίζουσι.

Celsus Phil., Ἀληθῆς λόγος Chapter 5, section 34, line 35

Δαρεῖος δὲ μετὰ ταῦτα καλέσας Ἰνδῶν τοὺς καλεομένους Καλατίας, οἱ τοὺς γονέας κατεσθίουσιν, εἶρετο παρεόντων τῶν Ἑλλήνων καὶ δι' ἑρμηνέος μανθανόντων τὰ λεγόμενα, ἐπὶ τίνι χρήματι δεξαίαντ' ἂν τελευτώντας τοὺς πατέρας κατακαίειν πυρὶ· οἱ δὲ ἀμβώσαντες μέγα εὐφημέειν μιν ἐκέλευον.

Celsus Phil., Ἀληθῆς λόγος Chapter 6, section 80, line 9

.. ἔνθεον ἔθνος εἶναι τῷ Κέλσῳ δοκοῦσιν, ἀλλὰ καὶ Ἰνδοί, ὧν τινες ἐν τοῖς προειρημένοις ἔλεγε καὶ ἀνθρωπείων γεγεῖσθαι σαρκῶν.

41. <http://en.wikipedia.org/wiki/Celsus>

5.43 Ephraem Syrus

Ephrem the Syrian (Syriac: ܡܪܝܢ ܥܦܪܝܡ ,ܡܪܝܢܐܡܐ Mār Efrēm Sûryāyâ;[1] Greek: Ἐφραίμ ὁ Σŷρος; Latin: Ephraem Syrus; ca. 306 – 373) was a Syriac deacon and a prolific Syriac-language hymnographer and theologian of the 4th century.[2][3][4][5] His works are hailed by Christians throughout the world and many denominations venerate him as a saint. He has been declared a Doctor of the Church in Roman Catholicism. He is especially beloved in the Syriac Orthodox Church. (From Wikipedia⁴²)

Ephraem Syrus Theol., Sermo asceticus (4138: 005) “Οσίου Ἐφραίμ τοῦ Σύρου ἔργα, vol. 1”, Ed. Phrantzoles, Konstantinos G. Thessalonica: Το περιβόλι της Παναγίας, 1988, Repr. 1995. Page 130, line 2

Θαυμαστὸν γὰρ ἦν τὸ πρᾶγμα, ἀδελφοί, θεωροῦντες τὰ ἄγρια ζῶα συναγόμενα εἰς ἓν· ἐλέ- φαντας μὲν ἀπὸ Ἰνδικῆς καὶ Περσίδος ἐρχομένους· λέοντας καὶ παρδάλεις μετὰ προβάτων καὶ αἰγῶν μιγάδας, καὶ μηδὲν ἀδικοῦντας· ἐρπετά τε καὶ πετεινὰ ἄνευ τινὸς διώκοντος ἐρχόμενα καὶ κύκλῳ τῆς κιβωτοῦ αὐλιζόμενα· καὶ ταῦτα ἐπὶ ἡμέρας ἱκανάς· αὐτόν τε τὸν Νῶε μετὰ σπουδῆς κατασκευάζειν τὴν κιβωτόν, καὶ ἐμβοῶντα αὐτοῖς, μετανοεῖτε, καὶ οὐκ ἡνείχοντο.

Ephraem Syrus Theol., De recordatione mortis et de uirtute ac de diuitiis (4138: 062) “Οσίου Ἐφραίμ τοῦ Σύρου ἔργα, vol. 4”, Ed. Phrantzoles, Konstantinos G. Thessalonica: Το περιβόλι της Παναγίας, 1992. Page 251, line 14

Τίς ἀνακλιθήσεται ἐπὶ ταῖς ἀργυρενδέτοις κλίναις καὶ τῶν ἐξ Ἰνδικῆς ἐχόντων τὸν ἀπαρτισμόν;

Ephraem Syrus Theol., Sermo in Ionam prophetam et de paenitentia Niniuitarum (4138: 153) “Οσίου Ἐφραίμ τοῦ Σύρου ἔργα, vol. 7”, Ed. Phrantzoles, Konstantinos G. Thessalonica: Το περιβόλι της Παναγίας, 1998. Page 319, line 8

Ὡς Ἰνδοὶ ἐφαίνοντο ἐκ τῶν μελλόντων κακῶν.

5.44 Aelius Herodianus

Aelius Herodianus (Latin; Greek Αἴλιος Ἡρωδιανός) or Herodian (fl. 2nd c. CE) was one of the most celebrated grammarians of Greco-Roman antiquity.

42. http://en.wikipedia.org/wiki/Ephraem_Syrus

5.44. AELIUS HERODIANUS

He is usually known as Herodian except when there is a danger of confusion with the historian also named Herodian.

He was the son of Apollonius Dyscolus and was born in Alexandria. From there he seems to have moved to Rome, where he gained the favour of the emperor Marcus Aurelius, to whom he dedicated a work on prosody. (From Wikipedia⁴³)

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica (0087: 001) "Grammatici Graeci, vol. 3.1", Ed. Lentz, A. Leipzig: Teubner, 1867, Repr. 1965. Part+volume 3,1, page 13, line 12

<Ατιντάν> υἱὸς Μακεδόνοιο καὶ ἔθνος Μακεδονίας. <Βραχμάν> 20 Ἰνδικὸν ἔθνος σοφώτατον, οὗς καὶ Βράχμας καλοῦσιν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 19, line 1

Τὰ εἰς <ων> παραληγόμενα <α> μακρῶ βαρύνεται, <Ἄων> ἔθνος Βοιωτίας, <Δάων> ἔθνος τῆς Ἰνδικῆς ἀπὸ Δάονος, <Χάων> ἔθνος Ἡπείρου.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 43, line 9

Τὰ εἰς <εξ> ὀνόματα βαρύνεται, <Λέλεξ, Βέρεξ> ἔθνος μεταξὺ Ἰνδίας καὶ Αἰθιοπίας ὡς Τιμοκράτης ὁ Ἀδραμυττηνός, <ἐπίτεξ, ἀγχίτεξ, πινυτάλεξ> καὶ εἴ τι ὅμοιον.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 52, line 3

Βαρύνεται δὲ τὰ εἰς <ας> καθαρὸν, <Νικίας, Λυσίας, Ἀρχίας, Λοξίας, Γοργίας, Ἐρυξίας, δρακοντίας, ὀνοματίας, κοππατίας, ταρξίας, κοχλίας, τραυματίας, Παπίας, Ὠπίας> ἔθνος Ἰνδικόν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 52, line 4

Ἐκαταῖος Ἀσίῃ «ἐν δὲ αὐτοῖσι οἰκεῖν ἄνθρωποι παρὰ τὸν Ἰνδὸν ποταμὸν Ὠπίαι, ἐν δὲ τεῖχος βασιλῆϊον.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 52, line 6

μέχρι τούτου Ὠπίαι, ἀπὸ δὲ τούτων ἐρημὴ μέχρις Ἰνδῶν».

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 52, line 12

<Καλατίας> γένος Ἰνδικόν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 53, line 23

43. http://en.wikipedia.org/wiki/Aelius_Herodianus

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

<Σάλας> ποταμός τῆς Μαυριτανίας, <Βησσύγας> ποταμός τῆς Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 54, line 22

* Τὰ εἰς <κας> βαρύνονται, <Πελέκας, Περδίκκας, Κώκας, Κρίκας> ποταμός, <Σάκας, Λάκας, Πολύκκας> ποταμός Μακεδονίας, <Ματάκας> ὄνομα εὐνούχου, <Ἰνδύκας, Κοτύκας> βασιλεὺς Παφλαγο- νίας.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 60, line 6

Τὰ εἰς <βης> δισύλλαβα παραληγόμενα φωνήεντι βαρύνεται <Λάβης, λέβης, Κέβης, Κάβης, Χάβης, Σίβης>20, Ἰνδικὸν ἔθνος, <Βύβης> πό- λεις κατὰ Πευκετίους καὶ τὸ ἔθνικόν οἱ Βύβαι ὁμοφώνως ὡς Λοκροὶ καὶ Δελφοί.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 62, line 5

Στράβων ιζ' (p. 802), «καὶ Λύκων πόλις καὶ Μένδης, ὅπου τὸν Πᾶνα τιμῶσι καὶ τὸν τράγον» <Πάνδης> καὶ <Σίνδης> ἔθνη Ἰνδικά, <Ἑσδης> ἔθνος Ἰβηρικόν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 62, line 24

<Κέλτης>· οὕτως γὰρ Στράβων φησὶ τοὺς Κελτούς, <Κώφης>20 Ἰνδικὸς ποταμός, ὡς Στράβων «Χοάσπης εἰς τὸν Κώφην ἐμ- βάλλει» (p. 697) καὶ πάλιν «μετὰ τὸν Κώφην ὁ Ἰνδός, εἴτα ὁ Ὑδά- σπης, εἴτα ὁ Ἀκεσίνης καὶ ὕστατος ὁ Ὑπανίς» (ibid.).

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 62, line 25

<Κώφης>20 Ἰνδικὸς ποταμός, ὡς Στράβων «Χοάσπης εἰς τὸν Κώφην ἐμ- βάλλει» (p. 697) καὶ πάλιν «μετὰ τὸν Κώφην ὁ Ἰνδός, εἴτα ὁ Ὑδά- σπης, εἴτα ὁ Ἀκεσίνης καὶ ὕστατος ὁ Ὑπανίς» (ibid.).

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 66, line 18

τὸ μὲν <α> οἶον <Ἰλιάδης, Μενoitιάδης, Πυλάδης, Ἀλκιβιάδης· Μιλτιάδης, Δημάδης> ἐκ τοῦ Δημεά- δης· <Ἀργεάδης> ὁ Ἀργεῖος· <Δειράδης>, ἀφ' οὗ δήμος Δειράδες, <Δολογκιάδης> οἱ Δόλογχοι ἔθνος Θράκης· <Ἐνδυμιωνιάδης> οἱ Ἐπειοί, <Ἡλιάδης> ὁ Ἡλεῖος, <Βερενικιάδης> ὁ Βερενικεύς, <Παρο- πανισσάδης> οἱ Παροπανίσσω ὄρει Ἰνδικῆς παροικούντες.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 68, line 33

<Ὑδάρκης> ἔθνος Ἰνδικόν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 69, line 2

5.44. AELIUS HERODIANUS

<Όξυδράκης> ἔθνος Ἰνδικόν, ἀφ' ὧν σώσας Ἀλέξανδρον Πτολεμαῖος σωτήρ ἐκλήθη· οἱ δὲ ψεῦδος τὸ περὶ τῶν Όξυδρακῶν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 71, line 19

Ἔτι τὰ εἰς <αρης>, εἰ μὴ ἐπίθετα εἶη, <Κυαζάρης, Παντάρης, Σωχάρης, Τυνδάρης, Ἀφάρης, Ἀμφιάρης, Καβάρης> ὄνομα ποταμοῦ, <Γανδάρης> 20 Ἰνδῶν ἔθνος.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 72, line 17

<Σαρ-μάτης> ἔθνος Σκυθικόν, <Σαυρομάτης> ἔθνος Ἰνδικόν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 75, line 3

<Ἄρα-χώτης> ποταμὸς Ἰνδικός, ὃς καὶ Ἀραχωτός.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 76, line 10

<ἐδρίτης, Ὠρίτης> ἔθνος Ἰνδῶν αὐτόνομον.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 76, line 11

Στράβων πεντεκαίδεκάτῃ (p. 720) «τῷ ὀρίζοντι αὐτοὺς ἀπὸ τῶν ἐξῆς Ὠριτῶν Ἰνδῶν δὲ ἐστὶ καὶ αὕτη μερίς, ἔθνος αὐτόνομον».

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 76, line 13

καὶ Ἀπολλόδωρος δευτέρῳ «ἔπειτα Ὠρίτας τε καὶ Γεδρωσίους, ὧν τοὺς μὲν Ἰνδοὺς ὡς ἐνοικοῦντας πέ- τραν .

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 76, line 26

<Ἀρματίτης> ἐθνικὸν Ἀρμάτων πόλεως πλη- θυντικῶς Ἰνδικῆς ὡς τοῦ ἔρμα <έρ-ματίτης>· ἔστι καὶ πόλις Ἀρματίτης.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 76, line 32

<Ορβίτης> ἔθνος Ἰνδικόν, ὡς Ἀπολλόδωρος δευτέρῳ, περὶ Ἀλεξάνδρειαν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 86, line 23

* Τὰ εἰς <βις> δισύλλαβα ὀξύνεται ἢ βαρύνεται· καὶ ὀξύνεται μὲν τὰ παρώνυμα οἷον <λαβίς> παρὰ τὸ λαβή καὶ ἐπιθετικὰ οἷον <Λεσβίς> καὶ ἐκτείνοντα τὸ <ι> οἷον <βαλβίς>· τὰ δὲ μὴ οὕτως ἔχοντα βαρύνεται, <ἴβις, Ἄρβις> ποταμὸς Ἰνδικῆς καὶ ἔθνος· λέγεται δὲ καὶ Ἄραβις.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 98, line 7

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τὸ δὲ <Σάραπιδι> νῆσος ἐν Ἰνδικῷ κόλπῳ βαρύνεται.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 121, line 3

<Ἰαλύσιος, ἐτώσιος, Ῥώσιος, Ἀραχώσιος, Περκώσιος, Κριθώσιος, Γεδρώσιος> ἔθνος Ἰνδικόν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 128, line 5

Τὰ εἰς <ος> καθαρὸν ὑπὲρ δύο συλλαβὰς τῷ <ω> μετὰ <ι> προσγεγραμμένου παραληγόμενα προπερισπᾶται, <πατρῶος, ἡρῶος> καὶ <Ἡρῶος, ἡῶος, Ἀχελῶος> ποταμὸς Ἀκαρνανίας ἀπὸ Ἀχελῶου ἐλθόντος ἐκ Θεοταλίας μετὰ Ἀλκμαίωνος καὶ τὸ ἐθνικὸν ὁμοφώνως, <αἰδῶος, Μινῶος, Ἐλβῶος, Σαρδῶος, Πυθῶος, Ληθῶος, Ἰνδῶος, Γελῶος> ὁ οἰκῶν Γέλαν πόλιν Σικελίας ἴσως ἀπὸ τοῦ γέλως.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 130, line 14

<Δυρβαῖος> ἔθνος καθήκον εἰς Βάκτρος καὶ τὴν Ἰνδικήν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 130, line 16

Κτησίας ἐν Περσικῶν ἰ «χώρη δὲ πρὸς αὐτὸν πρόσκειται Δυρβαῖοι, πρὸς τὴν Βακτρίην καὶ Ἰνδικὴν κατατείνοντες.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 141, line 15

τὸ δὲ <Σύναγος> πόλις Φοινίκης καὶ <Σάλαγος> ἔθνος Ἰταλίας – ἔστι δὲ καὶ ἕτερον ἔθνος Ἰνδικόν – διπλασιαζόμενον ἔχει τὸ <γ>.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 142, line 27

σεσημειώται τὸ <Ἰνδός> ποταμὸς καὶ ἐθνικὸν καὶ <Ὀρδός> ἔθνος Μακεδονίας.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 143, line 26

Τὰ εἰς <ζος> πάντα βαρύνεται, <ὄζος, ῥοῖζος, Γάζος> πόλις Ἰνδική, <Τόπαζος> νῆσος Ἰνδική καὶ λίθος ὁμώνυμος τῇ νήσῳ.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 167, line 18

Τὰ εἰς <μος> προσηγορικὰ ἔχοντα τὴν πρὸ τέλους συλλαβὴν εἰς <λ> καταλήγουσαν ὀξύνεται, <ὀφθαλμός, τιλμός, ψαλμός, παλμός, Ἰνδαλμός>.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica Part+volume 3,1, page 181, line 8

ὀξύνονται δὲ ταῦτα· <Τυρσηνός, Ἀβυδηνός, Ἀσσακηνός> ἔθνος Ἰνδικόν.

5.44. AELIUS HERODIANUS

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 192, line 5

ἔστι καὶ Τύρος τῆς Λακωνικῆς καὶ νῆσος πρὸς τῇ Ἐρυθρᾷ θαλάσῃ, ἣν Ἀρτεμίδωρος Τύλον διὰ τοῦ <λ> καλεῖ, ἔστι καὶ πόλις Ἰνδίας καὶ Λυδίας καὶ Πισιδίας.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 198, line 18

Κάσπειρος> πόλις Πάρθων προσεχῆς τῇ Ἰνδικῇ καὶ τὸ ἐθνικὸν ὁμοφώνως.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 212, line 30

<Παροπάνισσος> πόλις καὶ ὄρος Ἰνδικῆς, ἀφ' οὗ Παροπανισσάδαι οἱ οἰκοῦντες.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 221, line 29

<Ἀραχωτός> ποταμὸς Ἰνδικῆς ῥέων ἀπὸ Καυκάσου, ὡς Φαβωρίνος καὶ Στράβων ἐνδεκάτῃ (p. 513).

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 221, line 30

καὶ ἀπ' αὐτοῦ Ἀραχωτοὶ πόλις Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 228, line 7

ἔστι καὶ ἄλλη τῆς Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 241, line 19

<Μωριεῖς> ἔθνος Ἰνδικὸν ἐν ξυλίνοις οἰκοῦντες οἴκοις, ὡς Εὐφορίων.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 248, line 8

Τὰ εἰς <α> μακρὸν καὶ εἰς <η> τῶν εἰς <ους> περισπωμένων περισπᾶται ἀργυροῦς <ἀργυρᾶ>, ἔστι δὲ καὶ μητρόπολις τῆς ἐν Ἰνδικῇ Ταπροβάνης νήσου.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 252, line 28

* Τὰ εἰς <δα> βαρύνεται, <Σίνδα> πόλις πρὸς τῷ μεγάλῳ κόλπῳ τῆς Ἰνδικῆς, <Πέδα> πόλις Αὐσονική, <Σίβδα> πόλις Καρίας, <Γάδδα> χωρίον Ἀραβίας.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 255, line 9

καὶ <Βουκεφάλα> πόλις Ἰνδικῆς, ἣν ἔκτισεν Ἀλέξανδρος «ἐπ' ἀμφοτέραις ταῖς ὄχθαις τοῦ Ὑδάσπου ποταμοῦ πόλεις ᾤκισε, Νίκαιαν – Βουκεφά- λαν δὲ ἐνθα διαβάντος καὶ μαχομένου ἀπέθανεν αὐτοῦ ὁ ἵππος Βουκε- φάλας λεγόμενος».

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 256, line 30

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

<Σώλμνα> πόλις Ἰνδίας.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 257, line 27

<Κάρμνα> νῆσος τῆς Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 257, line 29

<Μάργνα> πόλις τῆς Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 258, line 8

<Κάρμνα> νῆσος Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 259, line 20

* Τὰ εἰς <αρα> ὑπὲρ δύο συλλαβὰς παροξύνεται, <Κυπάρα> κρήνη Σικελίας, ἥ καὶ Ἀρέθουσα ἐλέγετο, <Βατεράρα> πόλις Λιγύων. <Ἰνδάρα> Σικανῶν πόλις.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 264, line 2

<Παναΐουρα> πόλις Ἰνδική περὶ τὸν Ἰνδὸν ποταμόν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 264, line 9

<Βαλβέρουρα>· οὕτως τινὲς Ἰνδικὴν πόλιν Ἰβηρίας φασίν, μεθ' ὧν καὶ <δίφουρα> ἢ γέφυρα.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 266, line 25

<Νῦσα> πόλεις πολλαί, ἐν Ἑλικῶνι, ἐν Θράκῃ, ἐν Καρίᾳ, ἐν Ἀραβίᾳ, ἐν Αἰγύπτῳ, ἐν Νάξῳ, ἐν Ἰνδοῖς, ἐπὶ τοῦ Καυκά- σου ὄρους, ἐν Εὐβοίᾳ.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 268, line 19

ἔστι καὶ νῆσος μία τῶν Κυκλάδων καὶ τρίτη Ἰνδικῆς, ἣν ἀναγράφει Φίλων καὶ Δημοδόμας ὁ Μιλήσιος – καὶ ἐκ τῆς ἐπὶ <ἔπισσα> παρ' Ἑκαταίῳ.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 271, line 1

* Τὰ εἰς <τα> δισύλλαβα σπάνια ὄντα βαρύνεται, <Γέντα> πόλις Ἰνδικῆς τῆς ἐκτὸς Γάγγου.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 272, line 5

τετάρτη ἐν Ἰνδοῖς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 272, line 32

5.44. AELIUS HERODIANUS

<Κάθαια> πόλις Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 274, line 14

τετάρτη πόλις Ὠριτῶν, ἔθνους Ἰχθυοφάγων, κατὰ τὸν περίπλουν τῆς Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 274, line 15

πέμπτη ἐν τῇ Ὠπιανῇ, κατὰ τὴν Ἰνδικήν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 274, line 15

ἕκτη πάλιν Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 274, line 16

ἑβδόμη ἐν Ἀρίοις, ἔθνει Παρθυαίων κατὰ τὴν Ἰνδικήν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 274, line 19

τες- σαρεσκαιδεκάτη παρὰ Σωριανοῖς, Ἰνδικῶ ἔθνει.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 274, line 20

πεντεκαδεκάτη παρὰ τοῖς Ἀραχῶτοις, ὁμοροῦσα τῇ Ἰνδικῇ.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 277, line 33

<Βουκεφάλεια> πόλις ἐπὶ τῷ Βουκε- φάλῳ ἵππῳ, ἣν ἔκτισεν Ἀλέξανδρος ἐν Ἰνδίᾳ
παρὰ τὸν Ὑδάσπην ποταμόν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 277, line 34

<Γήρεια> πόλις Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 278, line 20

ἰα' μεταξὺ Σκυθίας καὶ Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 279, line 35

<Σάνεια> πόλις Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 287, line 5

<Ἀετία>· οὕτως ἐκλήθη ἡ Αἴγυπτος ἀπὸ τινος Ἰνδοῦ Ἀετοῦ.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 288, line 6

<Γεδρωσία> χώρα Ἰνδική.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 297, line 10

<Δαρσανία> πόλις Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 297, line 14

<Καρμανία> χώρα τῆς Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 306, line 20

<Ροδόη> πόλις Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 316, line 14

Πολύβιος γ'. <Ἰνδική> πόλις Ἰβηρίας πλησίον Πυρήνης.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 321, line 9

<Πατάλη> πόλις Ἰνδική, ἣ καὶ Πάταλα λέγεται, <Πετάλη, Μυρτάλη.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 328, line 24

<Ρωγάνη> πόλις ἐν τῇ Ἰνδικῇ.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 328, line 25

<Ταπροβάνη> νῆσος μεγίστη ἐν τῇ Ἰνδικῇ θαλάσσει.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 333, line 5

τὸ δὲ <Παταληνὴ> νῆσος Ἰνδική ὀξύνεται, τινὲς δὲ καὶ βαρυτόνως Παταλήνην ὡς Πριήνην ἀναγινώσκουσιν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 341, line 28

ἔστι καὶ ἄλλη χερρόνησος τῆς Ἰνδικῆς <Χρυσῇ> καλου- μένη.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 345, line 9

<Ἀργάντη> πόλις Ἰνδίας, ὡς Ἑκαταῖος.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 346, line 27

τὸ δὲ <Μαράχη> πόλις Ἰνδική κύριόν ἐστιν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 352, line 29

ἔστι καὶ Ἄρματα πόλις πληθυντικῶς Ἰνδικῆς – <αῖμα, βῆμα, ῥῆμα, χρῆμα, σῆμα>, ὅθεν <Κυνόσσημα> τόπος Λιβύης.

5.44. AELIUS HERODIANUS

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 361, line 30

<Σεσίνδιον> πόλις Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 368, line 4

ἔστι καὶ Βυζάντιον ἕτερον ἐν τῇ Ἰνδικῇ.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 379, line 14

* Τὰ εἰς <γον> καὶ <δον> οὐδέτερα κύρια ὑπὲρ δύο συλλαβὰς προπαρ- οξύνεται,
<Βήσσυγα> ἐμπόριον τῆς Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 380, line 11

τὸ δὲ <Ἡμωδόν> ὄρος Ἰνδι- κὸν ὁξύνεται, τινὲς δὲ προπαροξυτόνως Ἡμωδον λέ-
γουσιν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 380, line 22

* Τὰ εἰς <κον> κύρια βαρύνεται, <Μάζακα> πόλις Καππαδοκίας ἢ νῦν Καισάρεια,
<Μάσσακα> πόλις Ἰνδῶν, Ἀρριανὸς ἐν Ἰνδικοῖς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 381, line 13

ἔστι καὶ Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 381, line 14

<Πάταλα> πόλις Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 381, line 33

<Τάξιλα> πόλις Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 388, line 6

<Παλίμβοθρα> πόλις Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., De prosodia catholica
Part+volume 3,1, page 398, line 1

<Σήρ> ἔθνος Ἰνδικόν, ὅθεν σηρικὰ τὰ πολυτελῆ ἱμάτια.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Περὶ παθῶν (0087: 009)
“Grammatici Graeci, vol. 3.2”, Ed. Lentz, A. Leipzig: Teubner, 1870, Repr. 1965.
Part+volume 3,2, page 331, line 1

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τοῦ <ι> τραπέντος εἰς <ε> γίνεται Δεόνυσος (οὕτω γὰρ Σάμιοι προφέρουσι) καὶ συναιρέσει Δεύνυσος ὡς Θεόδοτος Θεύδο-τος· ἔνιοι δὲ φασιν, ὅτι ἐπειδὴ ἐβασίλευσε Νύσης· κατὰ δὲ τὴν Ἰνδῶν φωνὴν δεῦνος ὁ βασιλεύς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Περὶ παθῶν Part+volume 3,2, page 354, line 4

σημαίνει δὲ τὸ ἄγαλμα ἢ ὁμοίωμα οἶον «δείκηλα προΐαλλεν» (Apoll. Rhod. IV 1672) καὶ «δείκελον Ἰφιγόνης» παρὰ Παρθενίῳ· ὥσπερ παρὰ τὸ πέμπω πέμ-πελος (σημαίνει δὲ τὸν πολλῶν ἐνιαυτῶν ὄντα), οὕτω καὶ ἀπὸ τοῦ δείκω τὸ δεικνύω γίνεται δείκελος καὶ ἐκτάσει τοῦ <ε> εἰς <η> δείκηλον τὸ ἴνδαλμα.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Περὶ ὀρθογραφίας (0087: 011) “Grammatici Graeci, vol. 3.2”, Ed. Lentz, A. Leipzig: Teubner, 1870, Repr. 1965. Part+volume 3,2, page 444, line 18

Τὰ διὰ τοῦ <ινδος> εἴτε δισύλλαβα εἴτε ὑπὲρ δύο συλλαβὰς διὰ τοῦ <ι> γράφεται οἶον Ἰνδός, Ἄλινδος, Ἰσινδος πόλις Μακεδονίας, Ἄριν-δος ὄνομα ποταμοῦ.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Περὶ ὀρθογραφίας Part+volume 3,2, page 492, line 28

ἔνιοι φασίν, ὅτι, ἐπειδὴ ἐβασίλευσε Νύσης, δεῦνον δὲ τὸν βασιλέα λέγουσιν οἱ Ἰνδοί, ὡς Ἰόβας.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Περὶ ὀρθογραφίας Part+volume 3,2, page 592, line 20

<Τόπαζος> νῆσος Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Περὶ κλίσεως ὀνομάτων (0087: 013) “Grammatici Graeci, vol. 3.2”, Ed. Lentz, A. Leipzig: Teubner, 1870, Repr. 1965. Part+volume 3,2, page 652, line 13

Τὰ εἰς <κας> λήγοντα ἅπαντα ἰσοσυλλάβως κλίνεται, οἶον Πελέκας Πελέκα, Κώ-κας Κώκα, Κρίκας Κρίκα (ἔστι δὲ ὄνομα ποταμοῦ), Σάκας Σάκα, Πολύκκας Πολύκκα (ἔστι δὲ ποταμὸς Μακεδονίας), Ματάκας Ματάκα (ἔστι δὲ ὄνομα εὐνούχου]¹, Ἰνδύκας Ἰνδύκα, Κοτύκας Κοτύκα (ἔστι δὲ ὄνομα βασιλέως Παφλαγονίας).

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Περὶ κλίσεως ὀνομάτων Part+volume 3,2, page 653, line 15

σεσημείωται τὸ Βάμβλας Βάμβλα ἰσοσυλ- λάβως κλινόμενον, ἔστι δὲ ὄνομα βασι-λέως Ἰνδῶν.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Περὶ παρωνύμων (0087: 026) “Grammatici Graeci, vol. 3.2”, Ed. Lentz, A. Leipzig: Teubner, 1870, Repr. 1965. Part+volume 3,2, page 872, line 23

Ἀργάντη πόλις Ἰνδίας.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Περὶ παρωνύμων Part+volume 3,2, page 872, line 24

5.45. ARCHIGENES

τὸ ἐθνικὸν ἔδει <Ἀργανταῖος>, ἀλλὰ ὁ τύπος τῶν Ἰνδῶν ἢ <Ἀργαντηνός ἢ Ἀργαν-
τίτης>.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Περὶ παρωνύμων
Part+volume 3,2, page 881, line 26

Τόπαζος νῆσος Ἰνδική.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Περὶ παρωνύμων
Part+volume 3,2, page 892, line 2

ἔστι καὶ Ἄρματα πόλις πληθυντικῶς Ἰνδικῆς.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Partitiones (= Ἐπιμερι-
σμοί) [Sp.?] (e codd. Paris. 2543 + 2570) Page 170, line 16

Τὰ εἰς ἰξ βαρύτονα, μὴ Δωρικῶς τρεπόμενα εἰς α, διὰ τοῦ ἰῶτα γράφονται· οἶον·
πέρδιξ· φοῖνιξ· κώδιξ· ἴνδιξ· καὶ τὰ ὅμοια.

Aelius Herodianus et Pseudo-Herodianus Gramm., Rhet., Partitiones (= Ἐπιμερι-
σμοί) [Sp.?] (e codd. Paris. 2543 + 2570) Page 229, line 4

Τὰ εἰς ὦν λήγοντα ὀξύτονα θηλυκὰ, διὰ τοῦ ο μικροῦ κλίνονται· οἶον· τρυγῶν, τρυ-
γόνος· ἀηδόνης· Γοργόνος· σταγόνος· λαγόνος· σιαγόνος· χιόνος· θηλαμόνος· ἀμαζό-
νος· Χαλκηδόνης· Χαρκηδόνης· καὶ Ὀλοσσόνος· ἰνδικτιῶνος δὲ μέγα.

5.45 Archigenes

Archigenes (Ἀρχιγένης), an eminent ancient Greek physician, who lived in
the 1st and 2nd centuries.

He was the most celebrated of the sect of the Eclectici, and was a native
of Apamea in Syria; he practised at Rome in the time of Trajan, 98-117,
where he enjoyed a very high reputation for his professional skill. He is,
however, reprobated as having been fond of introducing new and obscure
terms into the science, and having attempted to give to medical writings a
dialectic form, which produced rather the appearance than the reality of ac-
curacy. Archigenes published a treatise on the pulse, on which Galen wrote
a Commentary; it appears to have contained a number of minute and subtle
distinctions, many of which have no real existence, and were for the most
part the result rather of a preconceived hypothesis than of actual observation;
and the same remark may be applied to an arrangement which he proposed
of fevers.

He, however, not only enjoyed a considerable degree of the public confidence
during his lifetime, but left behind him a number of disciples, who for many

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

years maintained a respectable rank in their profession. The name of the father of Archigenes was Philippus; he was a pupil of Agathinus, whose life he once saved; and he died at the age either of sixty-three or eighty-three.[1]

The titles of several of his works are preserved, of which, however, nothing but a few fragments remain; some of these have been preserved by other ancient authors, and some are still in manuscript in the King's Library at Paris.[2] By some writers he is considered to have belonged to the sect of the Pneumatici.[3]

He is mentioned several times by Juvenal, in his Satires.[4] (From Wikipedia⁴⁴)

Archigenes Med., Fragmenta (0661: 001) "Frammenti medicinali di Archigene", Ed. Brescia, C. Naples: Libreria Scientifica Editrice, 1955. Page 17, line 18

ἔστι δὲ ἡ σύνθεσις τοῦ κύφους αὕτη· λίτου γαγάτου ☐ <γ> ἑλενίου ☐ <ς> ἀσπαλάθου φλοιοῦ ☐ <ζ> ῥίζης ἀσφοδέλου ☐ <δ> βράθυος ☐ <ς> ἄρκευθίδος φλέρια <ρ> βδέλλης πετραικῆς ☐ <ζ> ἰσχάδων λιπαρῶν ἀτέγκτων ☐ <β> ἄμμωνιακοῦ ☐ <γ> ὀνύχου Ἰνδικοῦ σπέρματος πηγάνου ἀγγίου κόστου ἀνὰ ☐ <ς> καρύων κο.

Archigenes Med., Fragmenta Page 19, line 28

βαλαυστίων ταρ' <α> μάκερος ταρ' <α> ☐ ὀμφακίου ταρ' <α> ὑοσκυάμου σπέρματος ταρ' <α> κέρατος ἐλαφείου ταρ' ☐ ὀπίου ταρ' <β> βάτου ἁώρου καρποῦ ταρ' <α> μύρτου μέλανος ταρ' <α> σμύρνης τρωγλ<οδ>ύτιδος ταρ' ☐ λυκίου Ἰνδικοῦ ταρ' ☐ κοραλίου ταρ' <α> σιδίων ταρ' ☐ κρόκου ταρ' <α> σχοι- νάνθης ταρ' ☐ ῥόδων ξηρῶν ταρ' ☐ Λημνίας σφραγίδος ταρ' <α> ☐ ἄρνογλώσσου χυλοῦ ταρ' <α> ἀκακίας ταρ' <α> λαδάνου ταρ' <α> μαράθρου σπόρου ἀνίσου ἀνὰ ταρ' ☐ στυπτηρίας λιβάνου ἀνὰ ταρ' <α> ῥοῦ μαγειρικοῦ ταρ' ☐ γῆς Σαμίας ταρ' ☐ κοιλίας περιστερᾶς ταρ' ☐ κοιλίας ἀλεκτρυόνος ἀσταφίδων ἄνευ τῶν γιγάρτων ῥόδων ἀνὰ ταρ' τῆς κόμμεος ταρ' <α> χαλκίτεως κισσήρεως ὀπτῆς ἀνὰ ταρ' ☐ χυλοῦ ὑποκιστίδος ταρ' <α> λαγωῦ πιτύας ταρ' .

Archigenes Med., Fragmenta inedita (0661: 002) "Frammenti inediti di Archigene", Ed. Calabrò, G.L., 1961; Bollettino del comitato per la preparazione della edizione nazionale dei classici greci e latini 9. Page 70, line 13

ἡ κυφοειδὴς καὶ πρὸς τὰ ἐν θώρακι πάντα· σταφίδων σαρκὸς ☐ <κε>, κρόκου ☐ <α>, καλάμου Ἰνδικοῦ ☐ <β>, βδελλίου ☐ <β>, κινναμώμου ☐ <α>, κασίας ☐ <γ>, σχοίνου ἄνθους ☐ <β>, σμύρνης ☐ <δ>, τερεβινθίνης ☐ <δ>, ἀσπαλάθου ῥινήματος ☐ <β>, ναρδοστάχους ☐ <γ>, μέλιτος ☐ <ις>, οἴνου τὸ ἄρκοῦν, γλυκέος τὸ αὐταρκές.

Archigenes Med., Fragmenta inedita Page 70, line 25

44. <http://en.wikipedia.org/wiki/Archigenes>

5.46. HERODIAN

Ἄλλη κυφοειδὴς Ἀνδρομάχου ποιεῖ καὶ πρὸς βῆχας καὶ ἀναγωγὰς ὑγρῶν κρόκου, κινναμώμου, σμύρνης ἀνὰ <α>, βδελλίου <δ>, ἀσπαλάθου τετρώβολον, σχοίνου ἄνθους <γ>, καλάμου Ἰνδικοῦ <β>, κασίας <α>, ναρδοστάχυος <α>, τερεβινθίνης <ις>, μέλιτος κατὰ κοτύλης C, σταφίδων λιπαρῶν <ρξ> τὰς σάρκας κεκαθαρμένας, οἶνου παλαιοῦ στύφοντος τὸ ἄρκοῦν εἰς τὸ βρέξαι τὴν σταφίδα καὶ τὸ βδέλλιον καὶ τὴν σμύρνην.

5.46 Herodian

Herodian or Herodianus of Syria (ca. 170–240) was a minor Roman civil servant who wrote a colourful history in Greek titled History of the Empire from the Death of Marcus in eight books covering the years 180 to 238. His work is not entirely reliable although his relatively unbiased account of Elagabalus is more useful than that of Cassius Dio. He was a Greek (perhaps from Antioch) who appears to have lived for a considerable period of time in Rome, but possibly without holding any public office. From his extant work, we gather that he was still living at an advanced age during the reign of Gordianus III, who ascended the throne in 238. Beyond this, nothing is known of his life. (From Wikipedia⁴⁵)

Herodianus Hist., Ab excessu divi Marci (0015: 001) “Herodiani ab excessu divi Marci libri octo”, Ed. Stavenhagen, K. Leipzig: Teubner, 1922, Repr. 1967. Book 1, chapter 15, section 5, line 1

τότε γοῦν εἶδομεν ὅσα ἐν γρα- φαῖς ἐθανυμάζομεν· ἀπὸ τε γὰρ Ἰνδῶν καὶ Αἰθιοπῶν, εἴ τι πρότερον ἄγνωστον ἦν, μεσημβρίας τε καὶ τῆς ἀρκ- τῶας γῆς ζῶα πάντα φονεύων Ῥωμαίοις ἐδείξε.

On marksmanship and dissolution of an emperor: “From India and Ethiopia, from lands to the north and to the south, any animals hitherto unknown he displayed to the Romans and then dispatched them. On one occasion he shot arrows with crescent-shaped heads at Moroccan ostriches, birds that move with great speed, both because of their swiftness afoot and the sail-like nature of their wings.”⁴⁶

45. <http://en.wikipedia.org/wiki/Herodian>.

46. http://www.tertullian.org/fathers/herodian_01_book1.htm.

5.47 Arrian of Nicomedia

5.47.1 About Arrian

Arrian of Nicomedia (/ˈæriən/; Latin: Lucius Flavius Arrianus Xenophon; Greek: Ἀρριανός c. AD 86 – 160) was a Roman (ethnic Greek)[3] historian, public servant, military commander and philosopher of the 2nd-century Roman period. As with other authors of the Second Sophistic, Arrian wrote primarily in Attic (Indica is in Herodotus' Ionic dialect, his philosophical works in Koine Greek). (From Wikipedia)

On Anabasis Alexandri:

Anabasis Alexandri (Greek: Ἀλεξάνδρου ἀνάβασις Alexándrou anábasis), the Campaigns of Alexander by Arrian, is the most important source on Alexander the Great. The Greek term anabasis referred to an expedition from a coastline into the interior of a country. The term katabasis referred to a trip from the interior to the coast. So a more literal translation would be The Expedition of Alexander. This work on Alexander is one of the few surviving complete accounts of the Macedonian conqueror's expedition. Arrian was able to use sources which are now lost, such as the contemporary works by Callisthenes (the nephew of Alexander's tutor Aristotle), Onesicritus, Nearchus, and Aristobulus, and the slightly later work of Cleitarchus. Most important of all, Arrian had the biography of Alexander by Ptolemy, one of Alexander's leading generals and possibly his half-brother. It is primarily a military history; it has little to say about Alexander's personal life, his role in Greek politics or the reasons why the campaign against Persia was launched in the first place. (From Wikipedia)

5.47.2 *Historia Indica*

Text: Flavius Arrianus Hist., Phil., Historia Indica (0074: 002) "Flavii Arriani quae exstant omnia, vol. 2", Ed. Roos, A.G., Wirth, G. Leipzig: Teubner, 1968 (1st edn. corr.).

ΙΝΔΙΚΗ

1.1.1 Τὰ ἔξω Ἰνδοῦ ποταμοῦ τὰ πρὸς ἐσπέρην ἔστε ἐπὶ ποταμὸν Κωφῆνα Ἀστακηνοὶ καὶ Ἀσσακηνοί, ἔθνεα Ἰνδικά, 1.2.1 ἐποικέουσιν, ἀλλ' οὔτε μεγάλοι τὰ σώματα,

5.47. ARRIAN OF NICOMEDIA

καθάπερ οἱ ἐντὸς τοῦ Ἰνδοῦ ὤκισμένοι, οὔτε ἀγαθοὶ ὡσαύτως τὸν θυμὸν οὐδὲ μέλα-
 νες ὡσαύτως τοῖς πολλοῖς Ἰνδοῖσιν. 1.3.1 οὗτοι πάλαι μὲν Ἀσσυρίοις ὑπήκοοι ἦσαν,
 ἔπειτα Μή-δοισιν, ἐπὶ δὲ Μήδοισι Περσέων ἤκουον, καὶ φόρους ἀπέφερον Κύρω
 τῷ Καμβύσου ἐκ τῆς γῆς σφῶν, οὓς 1.4.1 ἔταξε Κῦρος. Νυσαῖοι δὲ οὐκ Ἰνδικὸν γέ-
 νος ἐστίν, ἀλλὰ τῶν ἅμα Διονύσῳ ἐλθόντων ἐς τὴν γῆν τὴν Ἰνδῶν, τυχὸν μὲν [καί]
 Ἑλλήνων, ὅσοι ἀπόμαχοι αὐτῶν ἐγένοντο ἐν τοῖς πολέμοις οὓστινας πρὸς Ἰνδοὺς
 Διόνυσος 1.5.1 ἐπολέμησε, τυχὸν δὲ καὶ τῶν ἐπιχωρίων τοὺς ἐθέλοντας τοῖς Ἑλλησι
 συνώκισε, τὴν τε χώραν Νυσαίην ὠνόμασεν ἀπὸ τῆς τροφοῦ τῆς Νύσης Διόνυσος καὶ
 τὴν πόλιν 1.6.1 αὐτὴν Νῦσαν. καὶ τὸ ὄρος τὸ πρὸς τῇ πόλει, ὅτου ἐν τῇσιν ὑπωρεΐησιν
 ὤκισται ἡ Νῦσα, Μηρὸς κληίζεται ἐπὶ 1.7.1 τῇ συμφορῇ ἣτινι ἐχρήσατο εὐθύς γενό-
 μενος. ταῦτα μὲν οἱ ποιηταὶ ἐπὶ Διονύσῳ ἐποίησαν, καὶ ἐξηγείσθων αὐτὰ 1.8.1 ὅσοι
 λόγιοι Ἑλλήνων ἢ βαρβάρων· ἐν Ἀσσακηνοῖσι δὲ Μάσσακα, πόλις μεγάλη, ἵναπερ
 καὶ τὸ κράτος τῆς γῆς ἐστὶ τῆς Ἀσσακίης· καὶ ἄλλη πόλις Πευκελαΐτις, μεγάλη καὶ
 αὐτή, οὐ μακρὰν τοῦ Ἰνδοῦ. ταῦτα μὲν ἔξω τοῦ 1.8.5 Ἰνδοῦ ποταμοῦ ὤκισται πρὸς
 ἐσπέρην ἔστε ἐπὶ τὸν 2.1.1 Κωφῆνα· τὰ δὲ ἀπὸ τοῦ Ἰνδοῦ πρὸς ἔω, τοῦτό μοι ἔστω ἡ
 Ἰνδῶν γῆ καὶ Ἰνδοὶ οὗτοι ἔστωσαν. ὅροι δὲ τῆς Ἰνδῶν γῆς πρὸς μὲν βορέου ἀνέμου ὁ
 2.2.1 Ταῦρος τὸ ὄρος. καλέεται δὲ οὐ Ταῦρος ἔτι ἐν τῇ γῇ ταύτῃ, ἀλλὰ ἄρχεται μὲν
 ἀπὸ θαλάσσης ὁ Ταῦρος τῆς κατὰ Παμφύλους τε καὶ Λυκίην καὶ Κίλικας παρατείνει
 τε ἔστε τὴν πρὸς ἔω θάλασσαν, τέμνων τὴν Ἀσίην πᾶσαν, 2.3.1 ἄλλο δὲ ἄλλη καλέε-
 ται τὸ ὄρος, τῇ μὲν Παραπάμιος, τῇ δὲ Ἡμωδός, ἄλλη δὲ Ἴμαον κληίζεται, καὶ τυχὸν
 ἄλλα 2.4.1 καὶ ἄλλα ἔχει οὐνόματα. Μακεδόνες δὲ οἱ ξὺν Ἀλεξάνδρῳ στρατεύσαντες
 Καύκασον αὐτὸ ἐκάλεον, ἄλλον τοῦτον Καύκασον, οὐ τὸν Σκυθικόν, ὥς καὶ [τὸν] ἐπέ-
 κεινα τοῦ 2.5.1 Καυκάσου λόγον κατέχειν ὅτι ἦλθεν Ἀλέξανδρος. τὰ πρὸς ἐσπέρην δὲ
 τῆς Ἰνδῶν γῆς ὁ ποταμὸς ὁ Ἰνδὸς ἀπείργει ἔστε ἐπὶ τὴν μεγάλην θάλασσαν, ἵναπερ
 αὐτὸς κατὰ δύο στόματα ἐκδιδοῖ, οὐ συνεχέα ἀλλήλοισι τὰ 2.5.5 στόματα, κατάπερ τὰ
 πέντε τοῦ Ἰστροῦ ἐστὶ συνεχέα, 2.6.1 ἀλλ' ὥς τὰ τοῦ Νείλου, ὑπ' ὅτων τὸ Δέλτα ποιέε-
 ται τὸ Αἰγύπτιον, ὧδέ τι καὶ τῆς Ἰνδῶν γῆς Δέλτα ποιέει ὁ Ἰνδὸς ποταμός, οὐ μείον τοῦ
 Αἰγυπτίου, καὶ τοῦτο 2.7.1 Πάταλα τῇ Ἰνδῶν γλώσσει καλέεται. τὸ δὲ πρὸς νότου τε
 ἀνέμου καὶ μεσαμβρίας αὐτὴ ἡ μεγάλη θάλασσα ἀπείργει τὴν Ἰνδῶν γῆν, καὶ τὰ πρὸς
 ἔω ἡ αὐτὴ θά- 2.8.1 λασσα ἀπείργει. τὰ μὲν πρὸς μεσημβρίας κατὰ Πάταλά τε καὶ τοῦ
 Ἰνδοῦ τὰς ἐκβολὰς ὥφθη πρὸς τε Ἀλεξάνδρου καὶ Μακεδόνων καὶ πολλῶν Ἑλλήνων·
 τὰ δὲ πρὸς ἔω Ἀλέξανδρος μὲν οὐκ ἐπῆλθε τὰ [δὲ] πρόσω ποταμοῦ 2.9.1 Ὑφάσιος,
 ὀλίγοι δὲ ἀνέγραψαν τὰ μέχρι ποταμοῦ Γάγ- γεω καὶ ἵνα τοῦ Γάγγεω αἱ ἐκβολαὶ καὶ
 πόλις Παλίμ- 3.1.1 βοθρα μεγίστη Ἰνδῶν πρὸς τῶν Γάγγη. ἐμοὶ δὲ <Ἑρα- τοσθένης> ὁ
 Κυρηναῖος πιστότερος ἄλλου ἔστω, ὅτι γῆς 3.2.1 περιόδου πέρι ἔμελεν Ἑρατοσθένει.
 οὗτος ἀπὸ τοῦ ὄρεος τοῦ Ταύρου, ἵνα τοῦ Ἰνδοῦ αἱ πηγαί, παρ' αὐτὸν <τὸν> Ἰνδὸν
 ποταμὸν ἰόντι ἔστε ἐπὶ τὴν μεγάλην θάλασσαν καὶ τοῦ Ἰνδοῦ τὰς ἐκβολὰς μυρίους
 σταδίους καὶ τρισχι- 3.3.1 λίους τὴν πλευρὴν λέγει ἐπέχειν τῆς γῆς τῆς Ἰνδῶν. ταυ-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τησὶ δὲ ἀντίπορον πλευρὴν ποιέει τὴν ἀπὸ τοῦ αὐτοῦ ὄρεος παρὰ τὴν ἐώην θάλασσαν, οὐκέτι ταύτῃ τῇ πλευρῇ ἴσην, ἀλλὰ ἄκρην γὰρ ἀνέχειν ἐπὶ μέγα εἴσω εἰς τὸ πέ- 3.3.5 λαγος, ἐς τρισχιλίους σταδίους μάλιστα ἀνατείνουσιν τὴν ἄκρην· εἴη ἂν ὧν αὐτῷ ἡ πλευρὴ τῆς Ἰνδῶν γῆς <ή> πρὸς ἔω μυρίους καὶ ἑξακισχιλίους σταδίους ἐπέχουσα. 3.4.1 τοῦτο μὲν αὐτῷ πλάτος τῆς Ἰνδῶν γῆς συμβαίνει, μῆκος δὲ τὸ ἀπ' ἐσπέρης ἐπὶ ἔω ἔστε μὲν ἐπὶ πόλιν Παλίμ- βοθρα μεμετρημένον σχοίνοισι λέγει ἀναγράφειν καὶ – εἶναι γὰρ ὁδὸν βασιλὴν – τοῦτο ἐπέχειν ἐς μυ- 3.4.5 ρίους σταδίους· τὰ δὲ ἐπέκεινα οὐκέτι ὡσαύτως ἀτρεκέα· 3.5.1 φήμας δὲ ὅσοι ἀνέγραψαν, ξὺν τῇ ἄκρῃ τῇ ἀνεχούσῃ ἐς τὸ πέλαγος ἐς μυρίους σταδίους μάλιστα ἐπέχειν λέγου- σιν· εἶναι δὲ ἂν ὧν τὸ μῆκος τῆς Ἰνδῶν γῆς σταδίων 3.6.1 μάλιστα δις μυρίων. <Κτησίης> δὲ ὁ Κνίδιος τὴν Ἰνδῶν γῆν ἴσην τῇ ἄλλῃ Ἀσίῃ λέγει, οὐδὲν λέγων, οὐδὲ <Ὀνη- σίκριτος>, τρίτην μοῖ- ραν τῆς πάσης γῆς. <Νέαρχος> δὲ μηνῶν τεσσάρων ὁδὸν τὴν δι' αὐτοῦ τοῦ πεδίου τῆς 3.7.1 Ἰνδῶν γῆς. <Μεγασθένης> δὲ τὸ ἀπὸ ἀνατολῶν ἐς ἐσπέ- ρην πλάτος ἐστὶ τῆς Ἰνδῶν γῆς ὅ τι περ οἱ ἄλλοι μῆκος ποιέουσι· καὶ λέγει <Μεγασθένης> μυρίων καὶ ἑξακισχι- 3.8.1 λίων σταδίων εἶναι ἵνα περ τὸ βραχύτατον αὐτοῦ. τὸ δὲ ἀπὸ ἄρκτου πρὸς μεσημβρίην, τοῦτο δὲ αὐτῷ μῆκος γί- νεται, καὶ ἐπέχει <σταδίους> τριηκοσίους καὶ δις χιλίους καὶ δις μυρίους ἵνα περ τὸ στενότατον αὐτοῦ. 3.9.1 ποταμοὶ δὲ τοσοῖδε εἰσὶν ἐν τῇ Ἰνδῶν γῇ ὅσοι οὐδὲ ἐν τῇ πάσῃ Ἀσίῃ. μέγιστοι μὲν ὁ Γάγγης τε καὶ ὁ Ἰν- δός, ὅτου καὶ ἡ γῆ ἐπώνυμος, ἄμφω τοῦ τε Νείλου τοῦ Αἰγυπτίου καὶ τοῦ Ἰστροῦ τοῦ Σκυθικοῦ, καὶ εἰ ἐς 3.10.1 ταῦτο συνέλθοι αὐτοῖσι τὸ ὕδωρ, μέζονες. δοκέειν δὲ

ἔμοιγε, καὶ ὁ Ἀκεσίνης μέζων ἐστὶ τοῦ τε Ἰστροῦ καὶ τοῦ Νείλου, ἵνα περ παραλα- βὼν ἅμα τὸν τε Ὑδάσπεα καὶ τὸν Ὑδραῶτα καὶ τὸν Ὑφασιν ἐμβάλλει ἐς τὸν Ἰνδόν, ὡς 3.10.5 καὶ τριάκοντα αὐτῷ στάδια τὸ πλάτος ταύτῃ εἶναι· καὶ τυχὸν καὶ ἄλλοι πολλοὶ μέζονες ποταμοὶ ἐν τῇ Ἰνδῶν γῇ ῥέουσιν. 4.1.1 ἀλλὰ οὐ μοι ἀτρεκέες ὑπὲρ τῶν ἐπέκεινα Ὑφάσιος ποταμοῦ ἰσχυρίσασθαι, ὅτι οὐ πρόσω τοῦ Ὑφάσιος ἦλθεν 4.2.1 Ἀλέ- ξανδρος. αὐτοῖν δὲ τοῖν μεγίστοις ποταμοῖν τοῦ τε Γάγγεω καὶ τοῦ Ἰνδοῦ τὸν Γάγγεα μεγέθει πολὺ τι ὑπερφέρειν <Μεγασθένης> ἀνέγραψε, καὶ ὅσοι ἄλλοι 4.3.1 μνήμην τοῦ Γάγγεω ἔχουσιν· αὐτόν τε γὰρ μέγαν ἀνίς- χειν ἐκ τῶν πηγέων, δέχεσθαι τε ἐς ἐωυτὸν τὸν τε Καῖνὰν ποταμὸν καὶ τὸν Ἑραννοβόαν καὶ τὸν Κοσσό- ανον, πάντας πλωτοὺς, ἔτι δὲ Σῶνόν τε ποταμὸν καὶ 4.4.1 Σιττόκατιν καὶ Σολόματιν, καὶ τούτους πλωτοὺς, ἐπὶ δὲ Κονδοχάτην τε καὶ Σάμβον καὶ Μάγωνα καὶ Ἀγό- ρανιν καὶ Ὠμαλιν. ἐμβάλλουσι δὲ ἐς αὐτὸν Κομμινά- σης τε μέγας ποταμὸς καὶ Κάκουθις καὶ Ἀνδῶματις ἐξ 4.5.1 ἔθνος Ἰνδικοῦ τοῦ Μαδυανδινῶν ῥέων, καὶ ἐπὶ τού- τοισιν Ἀμυστις παρὰ πό- λιν Καταδούπην, καὶ Ὀξύμαγισ ἐπὶ <τοῖσι> Παζάλαις καλούμενοισι· καὶ Ἑρέννεσις ἐν 4.6.1 Μάθαις, ἔθνη Ἰνδικῶ, συμβάλλει τῷ Γάγγῃ. τού- των λέγει <Μεγασθένης> οὐ- δένα εἶναι τοῦ Μαϊάνδρου 4.7.1 ἀποδέοντα, ἵνα περ ναυσίπορος ὁ Μαϊάνδρος. εἶναι ὧν τὸ εὖρος τῷ Γάγγῃ, ἔνθα περ αὐτὸς ἐωυτοῦ στεινότατος, ἐς ἑκατὸν σταδίους· πολ- λαχῇ δὲ καὶ λιμνάζειν, ὡς μὴ ἀποπτον εἶναι τὴν πέρην χώραν, ἵνα περ χθαμαλὴ τέ 4.8.1

5.47. ARRIAN OF NICOMEDIA

ἔστι καὶ οὐδαμῇ γηλόφοισιν ἀνεστηκυῖα. τῷ δὲ Ἰνδῷ ἐς ταῦτόν ἔρχεται. Ὑδραώτης μὲν ἐν Καμβισθόλοις, παρει- ληφώς τόν τε Ὑφασιν ἐν Ἀστρύβαις καὶ τὸν Σαράγγην ἐκ Κηκαίων καὶ τὸν Σύδρον ἐξ Ἀττακηνῶν <ρέοντα>, ἐς 4.9.1 Ἀκεσίνην ἐμβάλλει. Ὑδά- σπης δὲ ἐν Συδράκαις ἄγων ἅμα οἱ τὸν Σίναρον ἐν Ἀρίσπησιν ἐς τὸν Ἀκεσίνην ἐκ- 4.10.1 διδοῖ καὶ οὗτος. ὁ δὲ Ἀκεσίνης ἐν Μαλλοῖς ξυμβάλλει τῷ Ἰνδῷ· καὶ Τούταπος δὲ μέγας ποταμὸς ἐς τὸν Ἀκε- σίνην ἐκδιδοῖ. τούτων ὁ Ἀκεσίνης ἐμπλησθεὶς καὶ τῇ ἐπικλήσει ἐκνικήσας αὐτὸς τῷ ἑωυτοῦ ἤδη ὀνόματι ἐς- 4.11.1 βάλλει ἐς τὸν Ἰνδόν. Κωφὴν δὲ ἐν Πευκελαίτιδι, ἅμα οἱ ἄγων Μαλάμαντόν τε καὶ Σόαστον καὶ Γαροϊάν, ἐκ- 4.12.1 διδοῖ ἐς τὸν Ἰνδόν. καθύπερθε δὲ τουτέων Πάρεννος καὶ Σάπαρνος, οὐ πολὺ διέχοντες, ἐμβάλλουσιν ἐς τὸν Ἰνδόν. Σόανος δὲ ἐκ τῆς ὀρεινῆς τῆς Ἀβισσαρέων ἔρη- μος ἄλλου ποταμοῦ ἐκδιδοῖ ἐς αὐτόν. καὶ τουτέων τοὺς 4.13.1 πολλοὺς <Μεγασθένης> λέγει ὅτι πλωτοὶ εἰσιν. οὐκ οὐκ ἀπιστίαν χρή ἔχειν ὑπὲρ τε τοῦ Ἰνδοῦ καὶ τοῦ Γάγγεω μηδὲ συμβλητοὺς εἶναι αὐτοῖσι τόν τε Ἰστρον καὶ τοῦ Νείλου 4.14.1 τὸ ὕδωρ. ἐς μὲν γε τὸν Νεῖλον οὐδένα ποταμὸν ἐκδι- δόντα ἴσμεν, ἀλλ' ἀπ' αὐτοῦ διώρυχας τετμημένας κατὰ 4.15.1 τὴν χώραν τὴν Αἰγυπτίην· ὁ δὲ Ἰστρος ὀλίγος μὲν ἀνίσχει ἀπὸ τῶν πη- γέων, δέχεται δὲ πολλοὺς ποταμούς, ἀλλὰ οὔτε πλήθει ἴσους τοῖς Ἰνδῶν ποταμοῖσιν, οἱ ἐς τὸν Ἰνδόν καὶ τὸν Γάγγην ἐκδιδοῦσιν, πλωτοὺς δὲ 4.15.5 δὴ καὶ κάρτα ὀλίγους, ὧν τοὺς μὲν αὐτὸς ἰδὼν οἶδα, τὸν 4.16.1 Ἔνον τε καὶ τὸν Σάον. Ἔνος μὲν ἐν μεθορίῳ τῆς Νω- ρικῶν καὶ Ραιτῶν γῆς μίγνυται τῷ Ἰστρῷ, ὁ δὲ Σάος κατὰ Παίονας. ὁ δὲ χῶ- ρος, ἵνα περ συμβάλλουσιν οἱ πο- ταμοί, Ταυροῦνος καλεῖται. ὅστις δὲ καὶ ἄλλον οἶδε 4.16.5 ναυσίπορον τῶν ἐς τὸν Ἰστρον ἐκδιδόντων, ἀλλὰ οὐ πολλοὺς που οἶδε. 5.1.1 τὸ δὲ αἴτιον ὅστις ἐθέλει φράζειν τοῦ πλήθεός τε καὶ μεγέθεος τῶν Ἰνδῶν ποταμῶν, φρα- ζέτω· ἐμοὶ δὲ καὶ 5.2.1 ταῦτα ὡς ἀκοή ἀναγεγράφθω. ἐπεὶ καὶ ἄλλων πολλῶν ποταμῶν οὐνόματα <Μεγασθένης> ἀνέγραψεν, οἱ ἔξω τοῦ Γάγγεω τε καὶ τοῦ Ἰνδοῦ ἐκδιδοῦσιν ἐς τὸν ἑῶν τε καὶ μεσημβρινὸν τὸν ἔξω πόντον, ὥστε τοὺς πάντας 5.2.5 ὀκτώ καὶ πεντήκοντα λέγει ὅτι εἰσὶν Ἰνδοὶ ποταμοί, 5.3.1 ναυσίποροι πάντες. ἀλλ' οὐδὲ <Με- γασθένης> πολλὴν δοκεῖ μοι ἐπελθεῖν τῆς Ἰνδῶν χώρας, πλήν γε <δὴ> ὅτι πλεῦνα ἢ οἱ ξὺν Ἀλεξάνδρῳ τῷ Φιλίππου ἐπελθόντες· συγγενέσθαι γὰρ Σανδροκόττῳ λέγει, τῷ μεγίστῳ βασιλεῖ 5.4.1 Ἰνδῶν, καὶ Πώρου ἔτι τούτῳ μείζονι. οὗτος ὧν ὁ <Μεγα- σθένης> λέγει, οὔτε Ἰνδοὺς ἐπιστρατεῦσαι οὐδαμοῖσιν ἀν- 5.5.1 θρώποισιν, οὔτε Ἰνδοῖσιν ἄλ- λους ἀνθρώπους, ἀλλὰ Σέσωστρον μὲν τὸν Αἰγύπτιον, τῆς Ἀσίας καταστρεψά- μενον τὴν πολλήν, ἔσπε ἐπὶ τὴν Εὐρώπην σὺν στρατιῇ 5.6.1 ἐλάσαντα ὀπίσω ἀπονοστήσαι, Ἰδάνθυρσον δὲ τὸν Σκύ- θεα ἐκ Σκυθίας ὀρμηθέντα πολλὰ μὲν τῆς Ἀσίας ἔθνεα κα- ταστρέψασθαι, ἐπελθεῖν δὲ καὶ τὴν Αἰγυπτίων γῆν 5.7.1 κρατέοντα. Σεμίραμιν δὲ τὴν Ἀσσυρίην ἐπιχειρεῖν μὲν στέλλεσθαι εἰς Ἰνδοὺς, ἀποθανεῖν δὲ πρὶν τέλος ἐπιθεῖναι τοῖς βουλευμασιν. ἀλλὰ Ἀλέξανδρον γὰρ στρατεῦσαι ἐπ' 5.8.1 Ἰνδοὺς μοῦνον. καὶ πρὸ Ἀλεξάνδρου Διονύσου μὲν περί πολλὸς λόγος κατέχει ὡς καὶ τούτου στρατεῦ- σαντος ἐς Ἰνδοὺς καὶ καταστρεψαμένου Ἰνδοῦς, Ἡρακλέος δὲ περί 5.9.1 οὐ πολλός.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Διονύσου μὲν γε καὶ Νῦσα πόλις μνήμα οὐ φαῦλον τῆς στρατηλασίης, καὶ ὁ Μηρὸς τὸ ὄρος, καὶ ὁ κισσὸς ὅτι ἐν τῷ ὄρει τούτῳ φύεται, καὶ αὐτοὶ οἱ Ἴνδοι ὑπὸ τυμπάνων τε καὶ κυμβάλων στελλόμενοι ἐς τὰς 5.9.5 μάχας, καὶ ἐσθῆς αὐτοῖσι κατάστικτος ἐοῦσα, κατάπερ

τοῦ Διονύσου τοῖσι βάκχοισιν· Ἡρακλέος δὲ οὐ πολλὰ ὑπομνήματα. ἀλλὰ τὴν Ἄορνον γὰρ πέτρην, ἥντινα Ἀλέξανδρος βίῃ ἐχειρώσατο, ὅτι Ἡρακλῆς οὐ δυνατὸς ἐγένετο ἐξελεῖν, Μακεδονικὸν δοκεῖ μοί τι κόμπασμα, 5.10.5 κατάπερ ὧν καὶ τὸν Παραπάμισον Καύκασον ἐκάλεον Μακεδόνες, οὐδὲν τι προσήκοντα τοῦτον τῷ Καυκάσῳ. 5.11.1 καὶ τι καὶ ἄντρον ἐπιφρασθέντες ἐν Παραπαμισάδαισι, τοῦτο ἔφασαν ἐκεῖνο εἶναι τοῦ Προμηθέως τοῦ Τιτήνος τὸ ἄντρον, ἐν ὅτῳ ἐκρέματο ἐπὶ τῇ κλοπῇ τοῦ πυρός. 5.12.1 καὶ δὴ καὶ ἐν Σίβαισιν, Ἰνδικῶ γενεῖ, ὅτι δορὰς ἀμπε- χομένους εἶδον τοὺς Σίβας, ἀπὸ τῆς Ἡρακλέους στρα- τηλασίης ἔφασκον τοὺς ὑπολειφθέντας εἶναι τοὺς Σίβας· καὶ γὰρ καὶ σκυτάλην φορέουσιν τε οἱ Σίβαι καὶ τῇσι 5.12.5 βουσὶν αὐτῶν ρόπαλον ἐπικέκασται, καὶ τοῦτο ἐς μνήμην 5.13.1 ἀνέφερον τοῦ ροπάλου τοῦ Ἡρακλέους. εἰ δὲ τῷ πιστὰ ταῦτα, ἄλλος ἂν οὗτος Ἡρακλῆς εἴη, οὐχ ὁ Θηβαῖος ἢ ὁ Τύριος [οὗτος] ἢ ὁ Αἰγύπτιος, ἢ τις καὶ κατὰ τὴν ἄνω χώραν οὐ πόρρω τῆς Ἰνδῶν γῆς ὤκισμένος μέγας 5.13.5 βασιλεύς. 6.1.1 ταῦτα μὲν μοι ἐκβολὴ ἔστω τοῦ λόγου ἐς τὸ μὴ πι- στὰ φαίνεσθαι ὅσα ὑπὲρ τῶν ἐπέκεινα τοῦ Ὑφάσιος πο- ταμοῦ Ἰνδῶν μετεξέτεροι ἀνέγρα- ψαν· (ἔστε γὰρ ἐπὶ τὸν Ὑφασιν οἱ τῆς Ἀλεξάνδρου στρατηλασίης μετασχόντες 6.2.1 οὐ πάντῃ ἀπιστοὶ εἰσιν)· ἐπεὶ καὶ τόδε λέγει <Μεγα- σθένης> ὑπὲρ ποταμοῦ Ἰνδικοῦ, Σίλαν μὲν εἶναι οἱ ὄνομα, ῥέειν δὲ ἀπὸ κρήνης ἐπωνύμου τοῦ ποταμοῦ διὰ τῆς χώ- ρης τῆς Σιλαίων, καὶ τούτων ἐπωνύμων τοῦ πο- 6.3.1 ταμοῦ τε καὶ τῆς κρήνης, τὸ δὲ ὕδωρ παρέχεσθαι τοι- ὄνδε. οὐδὲν εἶναι ὅτῳ ἀντέχει τὸ ὕδωρ, <καί> οὔτε τι νήχεσθαι ἐπ' αὐτοῦ οὔτε τι ἐπιπλεῖν, ἀλλὰ πάντα γὰρ ἐς βυσσὸν δύνειν· οὕτω τι ἀμνηνότερον πάντων εἶναι 6.3.5 τὸ ὕδωρ ἐκεῖνο καὶ ἡεροειδέστερον. 6.4.1 ὕεται δὲ ἡ Ἰνδῶν γῆ τοῦ θέρεος, μάλιστα μὲν τὰ ὄρεα, Παραπάμισός τε καὶ ὁ Ἡμωδὸς καὶ τὸ Ἰμαϊκὸν ὄρος, καὶ ἀπὸ τουτέων μεγάλοι καὶ θολεροὶ οἱ ποταμοὶ ῥέουσιν. 6.5.1 ὕεται δὲ τοῦ θέρους καὶ τὰ πεδία τῶν Ἰνδῶν, ὥστε λιμνάζει τὰ πολλὰ αὐτέων. καὶ ἐφυγεν ἡ Ἀλεξάνδρου στρατιὴ ἀπὸ τοῦ Ἀκεσίνου ποταμοῦ μέσου θέρεος, ὑπερ- 6.6.1 βαλόντος τοῦ ὕδατος ἐς τὰ πεδία. ὥστε ἀπὸ τῶνδε ἔξεστι τεκμηριουῖσθαι καὶ τοῦ Νείλου τὸ πάθημα τοῦτο, ὅτι εἰκὸς [εἶναι] ὕεσθαι τὰ Αἰθιοπῶν ὄρεα τοῦ θέρεος, καὶ ἀπ' ἐκείνων ἐμπιπλάμενον τὸν Νεῖλον ὑπερβάλλειν ὑπὲρ 6.7.1 τὰς ὀχθὰς ἐς τὴν γῆν τὴν Αἰγυπτίην. θολερὸς ὧν καὶ οὗτος ῥέει ἐν τῇδε τῇ ὥρῃ, ὥς οὔτε ἂν ἀπὸ χιόνος τηκο- μένης ἔρρεεν, οὔτε εἰ πρὸς τῶν ὥρῃ θέρεος πνεόντων ἐτησίων ἀνέμων ἀνεκόπτετό οἱ τὸ ὕδωρ· ἄλλως τε οὐδὲ 6.8.1 χιονόβλητα εἴη ἂν τὰ Αἰθιοπῶν ὄρεα ὑπὸ καύματος. ὕεσθαι δὲ κατάπερ τὰ Ἰνδῶν οὐκ ἔξω ἐστὶ τοῦ εἰκότος, ἐπεὶ καὶ τᾶλλα <ἡ> Ἰνδῶν γῆ οὐκ ἀπέοικε τῆς Αἰθι- οπίης καὶ οἱ ποταμοὶ οἱ Ἴνδοι ὁμοίως τῷ Νείλῳ τῷ Αἰθιοπηίῳ τε 6.8.5 καὶ Αἰγυπτίῳ κροκοδείλους τε φέρουσιν, ἔστιν δὲ οἱ αὐτῶν καὶ ἰχθύας καὶ ἄλλα κήτεα ὅσα ὁ Νεῖλος

5.47. ARRIAN OF NICOMEDIA

πλήν ἵππου τοῦ ποταμίου, – <Ὀνησίκριτος> δὲ καὶ τοὺς 6.9.1 ἵππους τοὺς ποταμίους λέγει ὅτι φέρουσι – τῶν τε ἀν-θρώπων αἱ ιδέαι οὐ πάντῃ ἀπάρδουσιν αἱ Ἰνδῶν τε καὶ Αἰθιοπῶν. οἱ μὲν πρὸς νότου ἀνέμου Ἰνδοὶ τοῖς Αἰθίοψι μᾶλλον τι εἰκότασι μέλανές τε ιδέσθαι εἰσὶ καὶ ἡ κόμη 6.9.5 αὐτοῖς μέλαινα, πλήν γε δὴ ὅτι σιμοὶ οὐχ ὡσαύτως οὐδὲ οὐλόκρανοι ὡς Αἰθίοπες. οἱ δὲ βορειότεροι τούτων κατ' Αἰγυπτίους μάλιστα ἂν εἶεν τὰ σώματα. 7.1.1 ἔθνεα δὲ Ἰνδικὰ εἴκοσι καὶ ἑκατὸν τὰ ἅπαντα λέγει <Μεγασθένης>, δυοῖν δέοντα. καὶ πολλὰ μὲν εἶναι ἔθνεα Ἰνδικὰ καὶ αὐτὸς συμφέρομαι <Μεγασθέ-ναι>, τὸ δὲ ἀτρεκές οὐκ ἔχω εἰκάσαι ὅπως ἐκμαθὼν ἀνέγραψεν, οὐδὲ 7.1.5 πολλοστὸν μέρος τῆς Ἰνδῶν γῆς ἐπελθὼν, οὐδὲ ἐπιμι- 7.2.1 ξίης πᾶσι τοῖς γένεσιν ἐούσης ἐς ἀλ-λήλους. πάλαι μὲν δὴ νομάδας εἶναι Ἰνδούς, καθάπερ Σκυθέων τοὺς οὐκ ἀροτῆρας, οἱ ἐπὶ τῇσιν ἀμάξῃσι πλανώμενοι ἄλλοτε ἄλ-λην τῆς Σκυθίης ἀμείβουσιν, οὔτε πό-λης οἰκέοντες οὔτε 7.3.1 ἱερὰ θεῶν σέβοντες. οὕτω μὲν δὲ Ἰνδοῖσι πόλης εἶναι μὲν δὲ ἱερὰ θεῶν δεδομημένα, ἀλλ' ἀμπίσχεσθαι μὲν δο-ράς θηρίων ὅσων κατακάνοιεν, σι-τέεσθαι δὲ τῶν δειν-δρέων τὸν φλοιόν. καλέεσθαι δὲ τὰ δένδρεα ταῦτα τῇ 7.3.5 Ἰνδῶν φωνῇ τάλα, καὶ φύεσθαι ἐπ' αὐτῶν, κατάπερ τῶν 7.4.1 φοινίκων ἐπὶ τῇσι κορυφῇσιν, οἷα περ τολύπας. σιτέεσθαι δὲ καὶ τῶν θηρίων ὅσα ἔλοιεν ὠμοφαγέοντας, πρὶν γε 7.5.1 δὴ Διόνυσον ἐλθεῖν ἐς τὴν χώραν τῶν Ἰνδῶν. Διόνυσον δὲ ἐλθόντα, ὡς καρτερός ἐγένετο Ἰνδῶν, πόληάς τε οἰκίσαι καὶ νόμους θέσθαι τῇσι πόλεσιν, οἶνου τε δο-τῆρα Ἰνδοῖς γενέσθαι κατάπερ Ἑλλήσι, καὶ σπείρειν δι- 7.6.1 δάξαι τὴν γῆν διδόντα αὐτὸν σπέρματα, ἢ οὐκ ἐλάσαντος ταύτῃ Τριπτολέμου, ὅτε περ ἐκ Δήμητρος ἐστάλη σπεί-ρειν τὴν γῆν πᾶσαν, ἢ πρὸ Τριπτολέμου τις οὗτος Διό-νυσος ἐπελθὼν τὴν Ἰνδῶν γῆν σπέρματά σφισιν 7.7.1 ἔδωκε καρποῦ τοῦ ἡμέρου. βόας τε ὑπ' ἄροτρον ζευῆσαι Διόνυ-σον πρῶτον καὶ ἀροτῆρας ἀντὶ νομάδων ποιῆσαι Ἰνδῶν τοὺς πολλοὺς καὶ ὀπλίσαι ὀπλοῖσι τοῖσιν ἀρηίοισι. 7.8.1 καὶ θεοὺς σέβειν ὅτι ἐδίδασκε Διόνυσος ἄλλους τε καὶ μάλιστα δὴ ἐωυτὸν κυμβαλίζοντας καὶ τυμπανίζοντας· καὶ ὄρχησιν δὲ ἐκδιδάξαι τὴν σατυρικὴν, τὸν κόρδακα

παρ' Ἑλλήσι καλούμενον, καὶ κομᾶν [Ἰνδούς] τῷ θεῷ μιτρηφορέειν τε ἀναδεῖξαι καὶ μύρων ἀλοιφὰς ἐκδιδάξαι, ὥστε καὶ εἰς Ἀλέξανδρον ἔτι ὑπὸ κυμβάλων τε καὶ τυμ-πάνων ἐς τὰς μάχας Ἰνδοὶ καθίσταντο. 8.1.1 ἀπλόντα δὲ ἐκ τῆς Ἰνδῶν γῆς, ὡς οἱ ταῦτα κεκοσμέατο, καταστήσαι βασιλέα τῆς χώρας Σπατέμβαν, τῶν ἐταίρων ἓνα τὸν βακ-χωδέστατον· τελευτήσαντος δὲ Σπατέμβαν τὴν βασιληίην ἐκδέξασθαι Βουδύαν τὸν τούτου παῖδα. 8.2.1 καὶ τὸν μὲν πεντήκοντα καὶ δύο ἔτεα βασιλεῦσαι Ἰνδῶν, τὸν πα-τέρα, τὸν δὲ παῖδα εἴκοσιν ἔτεα. καὶ τούτου 8.3.1 παῖδα ἐκδέξασθαι τὴν βασιληίην Κραδεύαν, καὶ τὸ ἀπὸ τοῦδε τὸ πολὺ μὲν κατὰ γένος ἀμείβειν τὴν βασιληίην, παῖδα παρὰ πατρὸς ἐκδεχόμενον· εἰ δὲ ἐκλείποι τὸ γένος, οὕτω δὴ ἀριστίνδην καθίστασθαι Ἰνδοῖσι βασιλέας. 8.4.1 Ἡρακλέα δέ, ὄντινα ἐς Ἰνδοὺς ἀφικέσθαι λόγος κατέχει, 8.5.1 παρ' αὐτοῖσιν Ἰνδοῖσι γηγενέα λέγεσθαι. τοῦτον τὸν Ἡρακλέα μάλιστα πρὸς Σουρα-σηνῶν γεραίρεσθαι, Ἰν-δικοῦ ἔθνεος, ἵνα δύο πόλεις μεγάλαι, Μέθορά τε καὶ Κλει-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

σόβορα· καὶ ποταμὸς Ἰωμάνης πλωτὸς διαρρεῖ τὴν 8.6.1 χώραν αὐτῶν· τὴν σκευὴν δὲ οὗτος ὁ Ἡρακλῆς ἦντινα ἐφόρει <Μεγασθένης> λέγει ὅτι ὁμοίην τῷ Θηβαίῳ Ἡρακλεῖ, ὡς αὐτοὶ Ἰνδοὶ ἀπηγέονται. καὶ τούτῳ ἄρσε- νας μὲν παῖδας πολλοὺς κάρτα γενέσθαι ἐν τῇ Ἰνδῶν 8.6.5 γῇ – πολλῇσι γὰρ δὴ γυναιξὶν ἐς γάμον ἐλθεῖν καὶ τοῦτον τὸν Ἡρακλέα – , θυγατέρα δὲ μονογενέην. 8.7.1 οὖνομα δὲ εἶναι τῇ παιδί Πανδαίην, καὶ τὴν χώραν, ἵνα τε ἐγένετο καὶ ἥστινος ἐπέτρεψεν αὐτῇ ἄρχειν Ἡρακλῆς, Πανδαίην <καλεῖσθαι> τῆς παιδὸς ἐπώνυμον. καὶ ταύτῃ ἐλέφαντας μὲν γενέσθαι ἐκ τοῦ πατρὸς ἐς 8.7.5 πεντακοσίους, ἵππον δὲ ἐς τετρακισχιλίην, πεζῶν δὲ ἐς 8.8.1 τὰς τρεῖς καὶ δέκα μυριάδας. καὶ τάδε μετεξέτεροι Ἰνδῶν περὶ Ἡρακλέους λέγουσιν, ἐπελθόντα αὐτὸν πᾶσαν γῆν καὶ θάλασσαν καὶ καθήραντα ὃ τι περ κακόν, καινὸν 8.9.1 εἶδος ἐξευρεῖν ἐν τῇ θαλάσῃ κόσμου γυναικείου, ὄντινα καὶ εἰς τοῦτο ἔτι οἱ τε ἐξ Ἰνδῶν τῆς χώρας τὰ ἀγώγισμα παρ' ἡμέας ἀγινέοντες σπουδῇ ὠνεόμενοι ἐκκομίζουσι, καὶ Ἑλλήνων δὲ πάλαι καὶ Ῥωμαίων νῦν ὅσοι πολυ- 8.9.5 κτέανοι καὶ εὐδαίμονες μέζονι ἔτι σπουδῇ ὠνεόνται, τὸν μαργαρίτην δὴ τὸν θαλάσσιον οὕτω τῇ Ἰνδῶν 8.10.1 γλώσσῃ καλεόμενον. τὸν γὰρ Ἡρακλέα, ὡς καλὸν οἱ ἐφάνη τὸ φόρημα, ἐκ πάσης τῆς θαλάσσης ἐς τὴν Ἰνδῶν γῆν συναγινέειν τὸν μαργαρίτην δὴ τοῦτον, τῇ θυγατρὶ 8.11.1 τῇ ἐωυτοῦ εἶναι κόσμον. καὶ λέγει <Μεγασθένης>, θη- ρεύεσθαι τὴν κόγχην αὐτοῦ δικτύοις, νέμεσθαι δ' ἐν τῇ θαλάσῃ κατὰ ταῦτο πολλὰς κόγχας, κατάπερ τὰς μελίσσας. καὶ εἶναι γὰρ καὶ τοῖσι μαργαρίτησι βασιλέα 8.12.1 ἢ βασιλίσσαν, ὡς τῇσι μελίσσησι. καὶ ὅστις μὲν ἐκείνον κατ' ἐπιτυχίην συλλάβοι, τοῦτον δὲ εὐπετέως περιβάλ- λειν καὶ τὸ ἄλλο σμήνος τῶν μαργαριτῶν· εἰ δὲ διαφύγοι σφᾶς ὁ βασιλεύς, τούτῳ δὲ οὐκέτι θηρατοὺς εἶναι τοὺς 8.12.5 ἄλλους. τοὺς ἐλόντας δὲ περιορᾶν κατασαπῆναί σφισι 8.13.1 τὴν σάρκα, τῷ δὲ ὁστέῳ ἐς κόσμον χρῆσθαι. καὶ εἶναι γὰρ καὶ παρ' Ἰνδοῖσι τὸν μαργαρίτην τριστάσιον κατὰ τιμὴν πρὸς χρυσίον τὸ ἀπεφθον, καὶ τοῦτο ἐν τῇ Ἰνδῶν γῇ ὀρυσσόμενον. 9.1.1 ἐν δὲ τῇ χώρῃ ταύτῃ, ἵνα ἐβασίλευσεν ἢ θυγάτηρ τοῦ Ἡρακλέος, τὰς μὲν γυναικας ἐπταέτις ἐούσας ἐς ὥρην γάμου ἰέναι, τοὺς δὲ ἄνδρας τεσσαράκοντα ἔτεα 9.2.1 τὰ πλεῖστα βιώσκεσθαι. καὶ ὑπὲρ τούτου λεγόμενον λόγον εἶναι παρὰ Ἰνδοῖσιν. Ἡρακλέα, ὁψιγόνου οἱ γε- νομένης τῆς παιδός, ἐπεὶ τε δὴ ἐγγὺς ἔμαθεν ἑαυτῷ ἐοῦσαν τὴν τελευταίην, οὐκ ἔχοντα ὅτῳ ἀνδρὶ ἐκδῶ τὴν 9.2.5 παῖδα ἐωυτοῦ ἐπαξίῳ, αὐτὸν μιγῆναι τῇ παιδί ἐπταέτεϊ ἐούσῃ, ὡς γένος ἐξ οὗ τε κάκεινης ὑπολείπεσθαι Ἰνδῶν 9.3.1 βασιλέας. ποιῆσαι ὦν αὐτὴν Ἡρακλέα ὠραίην γάμου· καὶ ἐκ τοῦδε ἅπαν τὸ γένος τοῦτο ὅτου ἢ Πανδαίῃ 9.4.1 ἐπῆρξε, ταῦτόν τοῦτο γέρας ἔχειν παρὰ Ἡρακλέος. ἐμοὶ δὲ δοκεῖ, εἴπερ ὦν τὰ ἐς τοσόνδε ἄτοπα Ἡρακλῆς οἷός τε ἦν ἐξεργάζεσθαι, κἂν αὐτὸν ἀποφῆναι μακροβιώτερον, 9.5.1 ὡς ὠραίῃ μιγῆναι τῇ παιδί. ἀλλὰ γὰρ εἰ ταῦτα ὑπὲρ τῆς ὥρης τῶν ταύτῃ παίδων ἀτρεκέα ἐστίν, ἐς ταῦτόν φέρειν δοκεῖ ἔμοιγε ἐς ὃ τι περ καὶ <τὰ> ὑπὲρ τῶν ἀνδρῶν τῆς ἡλικίης ὅτι τεσσαρακοντούτεες ἀποθνήσκουσιν οἱ πρε- 9.6.1 σβύτατοι αὐτῶν. οἷς γὰρ τό τε γῆρας τοσῶδε ταχύτερον ἐπέρχεται καὶ ὁ θάνατος ὁμοῦ τῷ γήρῃ, πάντως που καὶ 9.7.1 ἢ

5.47. ARRIAN OF NICOMEDIA

ἀκμή πρὸς λόγον τοῦ τέλους ταχύτερη ἐπανθέει. ὥστε τριακοντούτεες μὲν ὠμογέροντες ἂν που εἶεν αὐτοῖσιν οἱ ἄνδρες, εἴκοσι δὲ ἔτεα γεγονότες οἱ ἔξω ἥβης νεηνί-σκοι, ἢ δὲ ἀκροτάτη ἥβη ἀμφὶ τὰ πεντεκαίδεκα ἔτεα· καὶ 9.7.5 τῇσι γυναιξιν ὥρη τοῦ γάμου κατὰ λόγον ἂν οὕτω ἐς 9.8.1 τὰ ἑπτὰ ἔτεα συμβαίνοι. καὶ γὰρ τοὺς καρποὺς ἐν ταύτῃ τῇ χώρῃ πεπαίνεσθαι τε ταχύτερον [μὲν] τῆς ἄλλης αὐτὸς οὗτος <Μεγασθένης> ἀνέγραψεν καὶ φθίνειν τα-χύτερον. 9.9.1 ἀπὸ μὲν δὴ Διονύσου βασιλέας ἠρίθμεον Ἴνδοι ἐς Σανδρόκοτον τρεῖς καὶ πεντήκοντα καὶ ἑκατόν, ἔτεα δὲ δύο καὶ τεσσαράκοντα καὶ ἑξακισχίλια· ἐν δὲ τούτοις τρεῖς τὸ πᾶν εἰς ἐλευθερίην ***, τὴν δὲ καὶ ἐς τριακό- 9.10.1 σια, τὴν δὲ εἴκοσιν τε ἑτέων καὶ ἑκατόν. πρεσβύτερόν τε Διόνυσον Ἡρακλέος δέκα καὶ πέντε γενεῇσιν Ἴνδοι λέγουσιν· ἄλλον δὲ οὐδένα ἐμβαλεῖν ἐς γῆν τὴν Ἰνδῶν

ἐπὶ πολέμῳ, οὐδὲ Κῦρον τὸν Καμβύσεω, καίτοι ἐπὶ 9.10.5 Σκύθας ἐλάσαντα καὶ τᾶλλα πολυπραγμονέστατον δὴ τῶν κατὰ τὴν Ἀσίαν βασιλέων γενόμενον τὸν Κῦρον. 9.11.1 ἀλλὰ Ἀλέξανδρον γὰρ ἐλθεῖν τε καὶ κρατῆσαι [πάντων] τοῖς ὅπλοις ὅσους γε δὴ ἐπῆλθε· καὶ ἂν καὶ πάντων κρα- 9.12.1 τῆσαι, εἰ ἡ στρατιὴ ἤθελεν. οὐ μὲν δὴ οὐδὲ Ἰνδῶν τινὰ ἔξω τῆς οἰκείης σταλῆναι ἐπὶ πολέμῳ διὰ δικαιοσύνην. 10.1.1 λέγεται δὲ καὶ τάδε, μνημεῖα ὅτι Ἴνδοι τοῖς τελευ-τήσασιν οὐ ποιέουσιν, ἀλλὰ τὰς ἀρετὰς γὰρ τῶν ἀνδρῶν ἱκανὰς ἐς μνήμην τίθενται τοῖσιν ἀποθανοῦσι καὶ τὰς 10.2.1 ὥδ᾽ αἰ αὐτοῖσιν ἐπάδονται. πόλεων δὲ καὶ ἀριθμὸν οὐκ εἶναι ἂν ἀτρεκέως ἀναγράψαι τῶν Ἰνδικῶν ὑπὸ πλήθους· ἀλλὰ γὰρ ὅσαι παραποτάμια αὐτέων ἢ παραθαλάσσιαι, 10.3.1 ταύτας μὲν ξυλίνας ποιέεσθαι· οὐ γὰρ ἂν ἐκ πλίνθου ποιεομένης διαρκέσαι ἐπὶ χρόνον τοῦ τε ὕδατος ἕνεκα τοῦ ἐξ οὐρανοῦ καὶ ὅτι οἱ ποταμοὶ αὐτοῖσιν ὑπερβάλ-λονται ὑπὲρ τὰς ὄχθας ἐμπιπλάσι τοῦ ὕδατος τὰ πεδία. 10.4.1 ὅσαι δὲ ἐν ὑπερδεξιῶσι τε καὶ μετεώροις τόποισι καὶ τούτοις ψιλοῖσιν ὥκισμένοι εἰσὶ, ταύτας δὲ ἐκ πλίνθου 10.5.1 τε καὶ πηλοῦ ποιέεσθαι. μεγίστην δὲ πόλιν Ἰνδοῖσιν εἶναι <τὴν> Παλίμβοθρα καλεομένην, ἐν τῇ Πρασίῳ γῇ, ἵνα αἱ συμβολαὶ εἰσὶ τοῦ τε Ἐραννοβόα ποταμοῦ καὶ τοῦ Γάγγεω· τοῦ μὲν Γάγγεω, τοῦ μεγίστου ποταμῶν· 10.5.5 ὁ δὲ Ἐραννοβόας τρίτος μὲν ἂν εἴη τῶν Ἰνδῶν ποτα-μῶν, μέζων δὲ τῶν ἄλλῃ καὶ οὗτος, ἀλλὰ συγχωρεῖ αὐτὸς τῷ Γάγγῃ, ἐπειδὴν ἐμβάλη ἐς αὐτὸν τὸ ὕδωρ. 10.6.1 καὶ λέγει <Μεγασθένης> μῆκος μὲν ἐπέχει τὴν πόλιν καθ' ἑκατέρην τὴν πλευρὴν, ἵνα περ μακροτάτη αὕτη ἐωυτῆς ὥκισται, ἐς ὀγδοήκοντα σταδίους, τὸ δὲ πλάτος 10.7.1 ἐς πεντεκαίδεκα. τάφρον δὲ περιβεβλησθαι τῇ πόλει τὸ εὖρος ἐξάπλεθρον, τὸ δὲ βάθος τριήκοντα πήχεων· πύργους δὲ ἑβδομήκοντα καὶ πεντακοσίους ἔχειν τὸ τεῖχος 10.8.1 καὶ πύλας τέσσαρας καὶ ἐξήκοντα. εἶναι δὲ καὶ τόδε μέγα ἐν τῇ Ἰνδῶν γῇ, πάντας Ἰνδοὺς εἶναι ἐλευθέρους, 10.9.1 οὐδέ τινα δοῦλον εἶναι Ἰνδόν. τοῦτο μὲν Λακεδαιμονίοι-σιν ἐς ταῦτο συμβαίνει καὶ Ἰνδοῖσι. Λακεδαιμονίοις μὲν γε οἱ εἰλωτες δοῦλοι εἰσιν καὶ τὰ δούλων ἐργάζονται, Ἰνδοῖσι δὲ οὐδὲ ἄλλος δοῦλός ἐστι, μήτι γε Ἰνδῶν τις. 11.1.1 νενέμηνται δὲ οἱ πάντες Ἰνδοὶ ἐς ἑπτὰ μάλιστα γένεα. ἐν μὲν αὐτοῖσιν οἱ σοφισταὶ εἰσιν, πλήθει μὲν μείους τῶν 11.2.1 ἄλλων, δόξῃ δὲ καὶ τιμῇ γεραρότατοι· οὔτε γὰρ τι τῷ σώματι ἐργάζεσθαι ἀναγ-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

καίη σφιν προσκέαται οὔτε τι ἀποφέρειν ἀφ' ὅτων πονέουσιν ἐς τὸ κοινόν. οὐδέ τι ἄλλο ἀνάγκης ἀπλῶς ἐπεῖναι τοῖς σοφιστῇσιν, ὅτι μὴ 11.2.5 θύειν τὰς θυσίας τοῖσι θεοῖσιν ὑπὲρ τοῦ κοινοῦ <τῶν> 11.3.1 Ἰνδῶν· καὶ ὅστις δὲ ἰδίᾳ θύει, ἐξηγητὴς αὐτῷ τῆς θυ- σίης τῶν τις σοφιστῶν τούτων γίνεται, ὡς οὐκ ἂν ἄλλως 11.4.1 κεχαρισμένα τοῖς θεοῖς θύσαντας. εἰσὶ δὲ καὶ μαντικῆς οὔτοι μοῦνοι Ἰνδῶν δαήμονες, οὐδὲ ἐφεῖται ἄλλῳ μαν- 11.5.1 τεύεσθαι ὅτι μὴ σοφιστῇ ἄνδρὶ. μαντεύονται δὲ ὅσα ὑπὲρ τῶν ὠρέων τοῦ ἔτεος καὶ εἴ τις ἐς τὸ κοινὸν συμ- φορὴ καταλαμβάνει· τὰ ἴδια <δὲ> ἐκάστοισιν οὐ σφιν μέλει μαντεύεσθαι, ὡς οὐκ ἐξικνεομένης τῆς μαντικῆς 11.5.5 ἐς τὰ μικρότερα ἢ ὡς οὐκ ἄξιον <ὄν> ἐπὶ τούτοις πο- 11.6.1 νέεσθαι. ὅστις δὲ ἀμάρτοι ἐς τρεῖς μαντευ- σάμενος, τούτῳ δὲ ἄλλο μὲν κακὸν γίνεσθαι οὐδέν, σιωπᾶν δὲ εἶναι ἐπά- ναγκες τοῦ λοιποῦ· καὶ οὐκ ἔστιν ὅστις ἐξαναγκάσει τὸν ἄνδρα τοῦτον φωνῆσαι, ὅτου ἡ σιωπὴ κατακέκριται. 11.7.1 οὔτοι γυμνοὶ διαιτῶνται οἱ σοφισταί, τοῦ μὲν χειμῶνος ὑπαίθριοι ἐν τῷ ἡλίῳ, τοῦ δὲ θέρεος, ἐπὶ ὃν ἡλιος κατ- ἔχη, ἐν τοῖς λειμῶσι καὶ τοῖσιν ἔλεσιν ὑπὸ δένδρεσι μεγάλοισιν, ὧν τὴν σκιὴν <Νέαρχος> λέγει ἐς πέντε πλέ- 11.7.5 θρα ἐν κύκλῳ ἐξικνέεσθαι, καὶ ἂν καὶ μυρίους ἀνθρώ- πους ὑπὸ ἐνὶ δένδρεϊ σκιάζεσθαι· τη- λικαῦτα εἶναι ταῦτα 11.8.1 τὰ δένδρεα. σιτέονται δὲ <τὰ> ὠραῖα καὶ τὸν φλοιὸν τῶν δένδρων, γλυκύν τε ὄντα τὸν φλοιὸν καὶ τρόφιμον οὐ μείον ἢ περ αἱ βάλανοι τῶν φοι- νίκων. 11.9.1 δεῦτεροι δ' ἐπὶ τούτοις οἱ γεωργοὶ εἰσιν, οὔτοι πλή- θει πλεῖστοι Ἰνδῶν ἐόντες. καὶ τούτοις οὔτε ὄπλα ἐστὶν ἀρήια οὔτε μέλει τὰ πολεμῆια ἔργα, ἀλλὰ τὴν χώραν οὔτοι ἐργάζονται, καὶ τοὺς φόρους τοῖς τε βασι- 11.9.5 λεῦσι καὶ τῇσι πόλε- σιν, ὅσαι αὐτόνομοι, οὔτοι ἀποφέ- 11.10.1 ρουσι. καὶ εἰ πόλεμος ἐς ἀλλήλους τοῖσιν Ἰνδοῖσι τύχοι, τῶν ἐργαζομένων τὴν γῆν οὐ θέμις σφιν ἄπτεσθαι οὐδὲ αὐτὴν τὴν γῆν τέμνειν, ἀλλὰ οἱ μὲν πολεμοῦσι καὶ κα- τακαίνουσιν ἀλλήλους ὅπως τύχοιεν, οἱ δὲ πλησίον 11.10.5 αὐτῶν κατ' ἡσυχίαν ἀροῦσιν ἢ τρυγῶσιν ἢ κλαδῶσιν ἢ θερίζουσιν. 11.11.1 τρίτοι δὲ εἰσιν Ἰνδοῖσιν οἱ νομέες, οἱ ποιμένες τε καὶ βουκόλοι. καὶ οὔτοι οὔτε κατὰ πόληας οὔτε ἐν τῇσι κώμησιν οἰκέουσι νομάδες τέ εἰσι καὶ ἀνὰ τὰ ὄρεα βιο- τεύ- ουσι. φόρον δὲ καὶ οὔτοι ἀπὸ τῶν κτηνέων ἀποφέρουσι, 11.11.5 καὶ θηρεύουσιν οὔτοι ἀνὰ τὴν χώραν ὄρνιθας τε καὶ ἄγρια θηρία. 12.1.1 τέταρτον δὲ ἐστὶ τὸ δημιουργικόν τε καὶ καπηλικὸν γένος. καὶ οὔτοι λειτουργοὶ εἰσι καὶ φόρον ἀποφέρου- σιν ἀπὸ τῶν ἔργων τῶν σφετέρων, πλήν γε δὴ ὅσοι τὰ ἀρήια ὄπλα ποιέουσιν· οὔτοι δὲ καὶ μισθὸν ἐκ τοῦ κοι- 12.1.5 νοῦ προσλαμβάνουσιν. ἐν δὲ τούτῳ τῷ γένει οἱ τε ναυ- πηγοὶ καὶ οἱ ναῦταί εἰσιν, ὅσοι κατὰ τοὺς ποταμούς

πλώουσι. 12.2.1 πέμπτον δὲ γένος ἐστὶν Ἰνδοῖσιν οἱ πολεμισταί, πλήθει μὲν δεύτε- ρον μετὰ τοὺς γεωρούς, πλείστη δὲ ἐλευθερίῃ τε καὶ εὐθυμίῃ ἐπιχρεόμενον. καὶ οὔτοι ἄς- 12.3.1 κηταὶ μόνων τῶν πολεμικῶν ἔργων εἰσὶν· τὰ δὲ ὄπλα ἄλλοι αὐτοῖς ποιέουσι καὶ ἵππους ἄλλοι παρέχουσι καὶ διακονοῦσιν ἐπὶ στρατοπέδῳ ἄλλοι, οἱ τοὺς τε ἵπ- πους αὐτοῖς θεραπεύουσιν καὶ τὰ ὄπλα ἐκκαθαίρουσι καὶ τοὺς 12.3.5 ἐλέφαντας ἄγουσι καὶ τὰ ἄρματα κοσμέουσιν τε καὶ ἡνιο- 12.4.1 χεύουσιν. αὐτοὶ δέ, ἔστ' ἂν μὲν πολεμεῖν

5.47. ARRIAN OF NICOMEDIA

δέη, πολεμοῦ- σιν, εἰρήνης δὲ γενομένης εὐθυμέονται· καὶ σφιν μισθὸς ἐκ τοῦ κοινοῦ τοσόσδε ἔρχεται ὡς καὶ ἄλλους τρέφειν ἀπ' αὐτοῦ εὐμαρέως. 12.5.1 ἔκτοι δὲ εἰσιν Ἰνδοῖσιν οἱ ἐπίσκοποι καλεόμενοι. οὗτοι ἐφορῶσι τὰ γινόμενα κατὰ τε τὴν χώραν καὶ κατὰ τὰς πόλεις, καὶ ταῦτα ἀναγγέλλουσι τῷ βασιλεῖ, ἵναπερ βα- σιλεύονται Ἰνδοί, ἢ τοῖς τέλεσιν, ἵναπερ αὐτόνομοί εἰσι. 12.5.5 καὶ τούτοις οὐ θέμις ψεῦδος ἀγγεῖλαι οὐδέν, οὐδέ τις Ἰνδῶν αἰτίην ἔσχε ψεύσασθαι. 12.6.1 ἑβδομοὶ δὲ εἰσιν οἱ ὑπὲρ τῶν κοι- νῶν βουλευόμενοι ὁμοῦ τῷ βασιλεῖ ἢ κατὰ πόλεις ὅσαι αὐτόνομοι σὺν 12.7.1 τῇσιν ἀρχῇσι. πλήθει μὲν ὀλίγον τὸ γένος τοῦτο ἐστὶ, σοφίῃ δὲ καὶ δικαιοσύνῃ ἐκ πάντων προκεκριμένον. ἔνθεν οἱ τε ἄρχοντες αὐτοῖσιν ἐπιλέγονται καὶ ὅσοι νο- μάρχαι καὶ ὑπαρχοὶ καὶ θησαυροφύλακες τε καὶ στρα- 12.7.5 τοφύλακες, ναύαρχοί τε καὶ ταμίαι καὶ τῶν κατὰ γεωρ- γίην ἔργων ἐπιστάται. 12.8.1 γαμέειν δὲ ἐξ ἑτέρου γένους οὐ θέμις, οἷον τοῖσι γεωργοῖσιν ἐκ τοῦ δημιουργικοῦ ἢ ἔμπαλιν. οὐδὲ δύο τέχνας ἐπιτηδεύειν τὸν αὐτὸν οὐδὲ τοῦτο θέμις, οὐδὲ ἀμείβειν ἐξ ἑτέρου γένους εἰς ἕτερον, οἷον γεωργικὸν ἐκ 12.9.1 νομέως γενέσθαι ἢ νομέα ἐκ δημιουργικοῦ. μουνόν σφισιν ἀνείηται σοφιστὴν ἐκ παντὸς γένους γενέσθαι, ὅτι οὐ μαλθακὰ τοῖσι σοφιστῇσιν εἰσι τὰ πρήγματα ἀλλὰ πάντων ταλαιπωρότατα. 13.1.1 θηρῶσι δὲ Ἰνδοὶ τὰ μὲν ἄλλα ἀγρία θηρία κατάπερ καὶ Ἕλληνες, ἡ δὲ τῶν ἐλεφάντων σφιν θήρα οὐδέν τι ἄλλη ἔοικεν, ὅτι καὶ ταῦτα τὰ θηρία οὐδαμοῖσιν ἄλλοις 13.2.1 θηρίοις ἐπέοικεν. ἀλλὰ τόπον γὰρ ἐπιλεξάμενοι ἄπεδον καὶ καυματώδεα ἐν κύκλῳ τάφρον ὀρύσσουσιν, ὅσον μεγάλῳ στρατοπέδῳ ἐπαυλίσασθαι. τῆς δὲ τάφρου τὸ εὖρος ἐς πέντε ὀργυῖας ποιεῖται, βάθος τε ἐς τέσσαρας. 13.3.1 τὸν δὲ χοῦν ὄντινα ἐκβάλλουσιν ἐκ τοῦ ὀρύγματος, ἐπὶ τὰ χεῖλα ἐκάτερα τῆς τάφρου ἐπιφορήσαντες ἀντὶ τεί- 13.4.1 χεος διαχρέονται, αὐτοὶ δὲ ὑπὸ τῷ χώματι τῷ ἐπὶ τοῦ χείλεος τοῦ ἔξω τῆς τάφρου σκηνάς σφιν ὀρυκτὰς ποιεῖται, καὶ διὰ τουτέων ὅπας ὑπολείπονται, δι' ὧν φῶς τε αὐτοῖσιν εἰσέρχεται καὶ τὰ θηρία προσάγοντα καὶ ἐσε- 13.5.1 λαύνοντα ἐς τὸ ἔρκος σκέπτονται. ἐνταῦθα ἐντὸς τοῦ ἔρκους καταστήσαντες τῶν τινος θηλέων τρεῖς ἢ τέσ- 13.5.5 σαρας, ὅσαι μάλιστα τὸν θυμὸν χειροήθεες, μίαν εἰσο- δὸν ἀπολιμπάνουσι κατὰ τὴν τάφρον, γεφυρώσαντες τὴν 13.5.5 τάφρον· καὶ ταύτη χοῦν τε καὶ πόαν πολλὴν ἐπιφέρουσι τοῦ μὴ ἀρίδηλον εἶναι τοῖσι θηρίοις τὴν γέφυ- ραν, μή 13.6.1 τινὰ δόλον οἰσθῶσιν. αὐτοὶ μὲν οὖν ἐκποδὼν σφᾶς <ποι>έουσι κατὰ τῶν σκηνέων τῶν ὑπὸ τῇ τάφρῳ δεδυ- κότες, οἱ δὲ ἀγριοὶ ἐλέφαντες ἡμέρης μὲν οὐ πελάζουσι τοῖσιν οἰκουμένοις, νύκτωρ δὲ πλανῶνται τε πάντη καὶ 13.6.5 ἀγελήδον νέμονται τῷ μεγίστῳ καὶ γενναιοτάτῳ σφῶν 13.7.1 ἐπόμενοι, κατάπερ αἱ βόες τοῖσι ταύροις. ἐπεὶ ὦν τῷ ἔρκει πελάσωσι, τὴν τε φωνὴν ἀκούοντες τῶν θηλέων καὶ τῇ ὁσμῇ αἰσθόμενοι, δρόμῳ ἵενται ὡς ἐπὶ τὸν χώρον τὸν πεφραγμένον· ἐκπεριελθόντες δὲ τῆς τάφρου τὰ 13.7.5 χεῖλα εὐτ' ἂν τῇ γεφύρῃ ἐπιτύχωσιν, κατὰ ταύτην ἐς 13.8.1 τὸ ἔρκος ὠθέονται. οἱ δὲ ἄνθρωποι αἰσθόμενοι τὴν ἔσο- δὸν τῶν ἐλεφάντων τῶν ἀγρίων, οἱ μὲν αὐτῶν τὴν γέ- 13.8.5 φυραν ὀξέως ἀφείλον, οἱ δὲ ἐπὶ τὰς πέλας κώμας ἀπο- δρα- μόντες ἀγγέλλουσι τοὺς ἐλεφάντας ὅτι ἐν τῷ ἔρκει 13.9.1 ἔχονται· οἱ δὲ ἀκούσαντες

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ἐπιβαίνουσι τῶν κρατίστων τε τὸν θυμὸν καὶ [τῶν] χειροηθεστάτων ἐλεφάντων, ἐπι-
βάντες δὲ ἐλαύνουσιν ὡς ἐπὶ τὸ ἔρκος, ἐλάσαντες δὲ οὐκ αὐτίκα μάχης ἄπτονται, ἀλλ'
ἐῶσι γὰρ λιμῶ τε ταλαι- 13.9.5 πωρηθῆναι τοὺς ἀγρίους ἐλέφαντας καὶ ὑπὸ τῷ δίψει
13.10.1 δουλωθῆναι. εὖτ' ἂν δέ σφισι κακῶς ἔχῃν δοκέωσι, τηνικαῦτα ἐπιστήσαντες
αὐθις τὴν γέφυραν ἐλαύνουσί τε ὡς ἐς τὸ ἔρκος, καὶ τὰ μὲν πρῶτα μάχῃ ἴσταται κρα-
τερὴ τοῖσιν ἡμέροισι τῶν ἐλεφάντων πρὸς τοὺς ἐάλω- 13.10.5 κότας· ἔπειτα κρατέον-
ται μὲν κατὰ τὸ εἰκὸς οἱ ἄγριοι 13.11.1 ὑπὸ τε τῇ ἀθυμίῃ καὶ τῷ λιμῶ ταλαιπωρούμενοι.
οἱ δὲ ἀπὸ τῶν ἐλεφάντων καταβάντες παρειμένουσιν ἤδη τοῖ- σιν ἀγρίοισι τοὺς πό-
δας ἄκρους συνδέουσιν, ἔπειτα ἐγκελεύονται τοῖσιν ἡμέροισι πληγαῖς σφᾶς κολάζειν
13.11.5 πολλαῖς, ἔστ' ἂν ἐκεῖνοι ταλαιπωρεύμενοι ἐς γῆν πέ- σωσι. παραστάντες δὲ
βρόχους περιβάλλουσιν αὐτοῖσι κατὰ τοὺς αὐχένους, καὶ αὐτοὶ ἐπιβαίνουσι κειμένοισι.
13.12.1 τοῦ δὲ μὴ ἀποσεῖσθαι τοὺς ἀμβάτας μηδὲ τι ἄλλο ἀτά- σθαλον ἐργάζεσθαι,
τὸν τράχηλον αὐτοῖσιν ἐν κύκλῳ μαχαίρῳ ὅξει ἐπιτέμνουσι, καὶ τὸν βρόχον κατὰ τὴν
τομὴν περιδέουσιν, ὡς ἀτρέμα ἔχῃν τὴν κεφαλὴν τε καὶ 13.13.1 τὸν τράχηλον ὑπὸ τοῦ
ἔλκεος. εἰ γὰρ περιστρέφονται

ὑπὸ ἀτασθαλίας, τρίβεται αὐτοῖσι τὸ ἔλκος ὑπὸ τῷ κάλῳ. οὕτω μὲν ὧν ἀτρέμα
ἴσχουσι καὶ αὐτοὶ γνωσιμαχέοντες ἤδη 14.1.1 ἄγονται κατὰ τὸν δεσμὸν πρὸς τῶν ἡμέ-
ρων. ὅσοι δὲ νήπιοι αὐτῶν ἢ διὰ κακότητα οὐκ ἄξιοι ἐκτῆσθαι, τοῦ- 14.2.1 τοὺς ἐῶσιν
ἀπαλλάττεσθαι ἐς τὰ σφέτερα ἦθεα. ἀγ<αγ>όν- τες δὲ εἰς τὰς κώμας τοὺς ἀλόντας
τοῦ τε χλωροῦ καλά- 14.3.1 μου καὶ τῆς πόας τὰ πρῶτα ἐμφαγεῖν ἔδοσαν, οἱ δὲ ὑπὸ
ἀθυμίας οὐκ ἐθέλουσιν οὐδὲν σιτέεσθαι, τοὺς δὲ περι- στάμενοι οἱ Ἴνδοι ὠδαῖσι τε καὶ
τυμπάνοισι καὶ κυμβά- λουσιν ἐν κύκλῳ κρούοντές τε καὶ ἐπάδοντες κατευνά- 14.4.1
ζουσι. θυμόσοφον γὰρ εἴπερ τι ἄλλο θηρίον ὁ ἐλέφας, καὶ τινες ἤδη αὐτῶν τοὺς ἀμ-
βάτας σφῶν ἐν πολέμῳ ἀποθανόντας ἄραντες αὐτοὶ ἐξήνεγκαν ἐς ταφὴν, οἱ δὲ καὶ
ὑπερήσπισαν κειμένους, οἱ δὲ καὶ πεσόντων προε- 14.4.5 κινδύνευσαν, ὃ δὲ τις πρὸς
ὀργὴν ἀποκτείνας τὸν ἀμ- 14.5.1 βάτην ὑπὸ μετανόῃς τε καὶ ἀθυμίας ἀπέθανεν. εἴ-
δον δὲ ἔγωγε καὶ κυμβαλίζοντα ἤδη ἐλέφαντα καὶ ἄλλους ὀρχεομένους, κυμβάλοιν τῷ
κυμβαλίζοντι πρὸς τοῖν σκελοῖν τοῖν ἔμπροσθεν προσηρτημένοι, καὶ πρὸς τῇ 14.6.1
προβοσκίδι καλεομένη ἄλλου κυμβάλου· ὃ δὲ ἐν μέρει τῇ προβοσκίδι ἔκρουε τὸ κύμ-
βαλον ἐν ῥυθμῷ πρὸς ἑκα- τέροις τοῖν σκελοῖν, οἱ δὲ ὀρχεόμενοι ἐν κύκλῳ τε ἐχό-
ρευον, καὶ ἐπαίροντές τε καὶ ἐπικάμπτοντες τὰ ἔμπρο- 14.6.5 σθεν σκέλεα ἐν τῷ μέρει
ἐν ῥυθμῷ καὶ οὕτοι ἔβαινον, 14.7.1 καθότι ὁ κυμβαλίζων σφίσιν ὑψηγέετο. βαίνεται
δὲ ἐλέφας ἥρος ὥρη, κατάπερ βοῦς ἢ ἵππος, ἐπεὰν τῇσι θηλέησιν αἱ παρὰ τοῖσι κρο-
τάφοισιν ἀναπνοαὶ ἀνοιχθεῖ- σαι ἐκπνέωσιν. κύει δὲ τοὺς ἐλαχίστους μὲν ἐκκαίδεκα
14.7.5 μῆνας, τοὺς πλείστους δὲ ὀκτωκαίδεκα. τίκτει δὲ ἓν, κατάπερ ἵππος, καὶ τοῦτο
ἐκτρέφει τῷ γάλακτι ἐς ἔτος 14.8.1 ὄγδοον. ζῶσι δὲ ἐλεφάντων οἱ πλείστα ἔτα ζῶντες
ἐς διηκόσια, πολλοὶ δὲ νόσῳ προτελευτῶσιν αὐτῶν· γήρᾳ 14.9.1 δὲ ἐς τόσον ἔρχονται.
καὶ ἔστιν αὐτοῖσι τῶν μὲν ὀφθαλ- μῶν ἱάμα τὸ βόειον γάλα ἐγγεόμενον, πρὸς δὲ τὰς

5.47. ARRIAN OF NICOMEDIA

ἄλλας νόσους ὁ μέλας οἶνος πινόμενος, ἐπὶ δὲ τοῖσιν ἔλκεσι τὰ ὕγια κρέα ὀπτώμενα καὶ καταπλασσόμενα· ταῦτα παρ' 14.9.5 Ἰνδοῖσιν ἐστὶν αὐτοῖσι ἰάματα. 15.1.1 τοῦ δὲ ἐλέφαντος τὴν τίγριν πολλόν τι ἀλκιμωτέραν Ἰνδοὶ ἄγουσι. τίγριος δὲ δορὴν μὲν ἰδεῖν λέγει <Νέαρχος>, αὐτὴν δὲ τίγριν οὐκ ἰδεῖν· ἀλλὰ τοὺς Ἰνδοὺς γὰρ ἀπηγέεσθαι, τίγριν εἶναι μέγεθος μὲν ἡλίκον τὸν μέγι- 15.1.5 στον ἵππον, τὴν δὲ ὠκύτητα καὶ ἀλκὴν οἶν οὐδενὶ ἄλλῳ 15.2.1 εἰκάσαι· τίγριν γὰρ ἐπεὰν ὁμοῦ ἔλθῃ ἐλέφαντι, ἐπιπη- δᾶν τε ἐπὶ τὴν κεφαλὴν τοῦ ἐλέφαντος καὶ ἄγχειν 15.3.1 εὐπετέως. ταύτας δέ, ἄστινας καὶ ἡμεῖς ὀρέομεν καὶ τίγριας καλέομεν, θῶας εἶναι αἰόλους καὶ μέζονας ἥπερ 15.4.1 τοὺς ἄλλους θῶας. ἐπεὶ καὶ ὑπὲρ τῶν μυρμήκων λέγει <Νέαρχος> μύρμηκα μὲν αὐτὸς οὐκ ἰδέειν, ὁποῖον δὲ τινα μετεξέτεροι διέγραψαν γίνεσθαι ἐν τῇ Ἰνδῶν γῇ, δορὰς δὲ καὶ τούτων ἰδεῖν πολλὰς ἐς τὸ στρατόπεδον κατακο- 15.5.1 μισθείσας τὸ Μακεδονικόν. <Μεγασθένης> δὲ καὶ ἄτρε- κέα εἶναι ὑπὲρ τῶν μυρμήκων τὸν λόγον ἱστορεῖ τού- τους εἶναι τοὺς τὸν χρυσὸν ὀρύσσοντας, οὐκ αὐτοῦ τοῦ χρυσοῦ ἕνεκα, ἀλλὰ φύσι γὰρ κατὰ τῆς γῆς ὀρύσσουσιν, 15.5.5 ἵνα φωλεύσαιεν, κατάπερ οἱ ἡμέτεροι οἱ μικροὶ μύρμηκες 15.6.1 ὀλίγον τῆς γῆς ὀρύσσουσιν. ἐκείνους δέ – εἶναι γὰρ ἄλωπεκέων μέζονας – πρὸς λόγον τοῦ μεγέθους σφῶν καὶ τὴν γῆν ὀρύσσειν· τὴν δὲ γῆν χρυσῖτιν εἶναι, καὶ 15.7.1 ἀπὸ ταύτης γίνεσθαι Ἰνδοῖσι τὸν χρυσόν. ἀλλὰ <Μεγασθένης> τε ἀκοὴν ἀπηγέεται, καὶ ἐγὼ ὅτι οὐδὲν τούτου ἀτρεκέστερον ἀναγράψαι ἔχω, ἀπίημι ἐκὼν τὸν ὑπὲρ 15.8.1 τῶν μυρμήκων λόγον. σιττακοὺς δὲ <Νέαρχος> μὲν ὡς δὴ τι θαῦμα ἀπηγέεται ὅτι γίνονται ἐν τῇ Ἰνδῶν γῇ, καὶ ὁποῖος ὄρνις ἐστὶν ὁ σιττακός, καὶ ὅπως φωνὴν ἴει 15.9.1 ἀνθρωπίνην. ἐγὼ δὲ ὅτι αὐτός τε πολλοὺς ὀπώπεα καὶ ἄλλους ἐπισταμένους ἤδεα τὸν ὄρνιθα, οὐδὲν ὡς <ὑπὲρ> ἀτόπου δῆθεν ἀπηγέεσθαι· οὐδὲ ὑπὲρ τῶν πιθήκων τοῦ μεγέθους, ἢ ὅτι καλοὶ παρ' Ἰνδοῖς πίθηκοί εἰσιν, 15.9.5 οὐδὲ ὅπως θηρῶνται ἐρέω. καὶ γὰρ ταῦτα γνώριμα ἐρῶ, 15.10.1 πλήν γε δὴ ὅτι καλοὶ που πίθηκοί εἰσιν. καὶ ὄφιας δὲ λέγει <Νέαρχος> θηρευθῆναι αἰόλους μὲν καὶ ταχέας, μέγαθος δέ, ὃν μὲν λέγει ἐλεῖν Πείθωνα τὸν Ἀντιγέ- νεος, πῆχεων ὡς ἐκκαίδεκα. αὐτοὺς δὲ τοὺς Ἰνδοὺς πολὺ 15.10.5 μείζονας τούτων λέγειν εἶναι τοὺς μεγίστους ὄφεας. 15.11.1 ὅσοι δὲ ἰητροὶ Ἕλληνες, τούτοιςιν οὐδὲν ἄκος ἐξεύρητο ὅστις ὑπὸ ὄφεως δηχθεῖ Ἰνδικοῦ· ἀλλ' αὐτοὶ γὰρ οἱ Ἰνδοὶ ἰῶντο τοὺς πληγέντας, καὶ ἐπὶ τῷδε <Νέαρχος> λέγει <ὅτι> συλλεγεμένους ἀμφ' αὐτὸν εἶχεν Ἀλέξανδρος 15.11.5 Ἰνδῶν ὅσοι ἰητρικὴν σοφώτατοι, καὶ κεκήρυκτο ἀνὰ τὸ στρατόπεδον, ὅστις δηχθεῖ, ἐπὶ τὴν σκηνὴν φοιτᾶν τὴν 15.12.1 βασιλέως. οἱ δὲ αὐτοὶ οὗτοι καὶ τῶν ἄλλων νούσων τε καὶ παθέων ἰητροὶ ἦσαν. οὐ πολλὰ δὲ ἐν Ἰνδοῖσι πάθεα γίνεται, ὅτι αἱ ὥραι σύμμετροί εἰσιν αὐτόθι· εἰ δὲ τι μείζον καταλαμβάνοι, τοῖσι σοφιστῆσιν ἀνεκοινοῦντο· 15.12.5 καὶ ἐκεῖνοι οὐκ ἄνευ θεοῦ ἐδόκεον ἰῆσθαι ὃ τι περ ἰήσιμον.

16.1.1 ἐσθῆτι δὲ Ἰνδοὶ λινέη χρέονται, κατάπερ λέγει <Νέαρχος>, λίνου τοῦ ἀπὸ τῶν δεινδρέων, ὑπὲρ ὧν μοι ἤδη λέλεκται. τὸ δὲ λίνον τοῦτο ἢ λαμπρότερον τὴν χροίην ἐστὶν ἄλλου λίνου παντός, ἢ μέλανες αὐτοὶ ἐόν- 16.2.1 τες λαμπρότερον τὸ

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

λίνον φαίνεσθαι ποιέουσιν. ἔστι δὲ κιθῶν λίνεος αὐτοῖς ἔστε ἐπὶ μέσῃν τὴν κνήμην, εἶμα δὲ τὸ μὲν περὶ τοῖσιν ὤμοισι περιβεβλημένον, τὸ δὲ περὶ 16.3.1 τῇσι κεφαλῇσιν εἰλιγμένον. καὶ ἐνώτια Ἴνδοι φορέου- σιν ἐλέφαντος ὅσοι κάρτα εὐδαίμονες· οὐ γὰρ πάντες 16.4.1 Ἴνδοι φορέουσι. τοὺς δὲ πώγωνας λέγει <Νέαρχος> ὅτι βάπτονται Ἴνδοί, χροίην δὲ ἄλλην καὶ ἄλλην <βάπτον- ται>, οἱ μὲν ὡς λευκοὺς φαίνεσθαι οἶους λευκοτάτους, οἱ δὲ κυανέους, τοῖς δὲ φοινικέους εἶναι, τοῖς δὲ καὶ 16.5.1 πορφυρέους, ἄλλοις πρασοειδέας· καὶ σκιάδια ὅτι προ- βάλλονται τοῦ θέρεος ὅσοι οὐκ ἡμελημέ- νοι Ἰνδῶν. ὑπο- δῆματα δὲ λευκοῦ δέρματος φορέουσι, περιττῶς καὶ ταῦτα ἡσκημένα· καὶ τὰ ἵχνη τῶν ὑποδημάτων αὐτοῖσι 16.5.5 ποικίλα καὶ ὑψηλά, τοῦ μέζονας φαίνε- σθαι. 16.6.1 ὀπλίσιος δὲ τῆς Ἰνδῶν οὐκ ὡυτὸς εἷς τρόπος ἀλλ’ οἱ μὲν πεζοὶ αὐτοῖσι τόξον τε ἔχουσι, ἰσόμηκες τῷ φο- ρέοντι τὸ τόξον, καὶ τοῦτο κάτω ἐπὶ τὴν γῆν θέντες καὶ τῷ ποδὶ τῷ ἀριστερῷ ἀντιβάντες, οὕτως ἐκτοξεύουσι, 16.7.1 τὴν νευρὴν ἐπὶ μέγα ὀπίσω ἀπαγαγόντες· ὁ γὰρ οἰστὸς αὐτοῖσιν ὀλίγον ἀποδέων τριπήχεος, οὐδὲ τι ἀντέ- χει τοξευθὲν πρὸς Ἰνδοῦ ἀνδρὸς τοξικοῦ, οὔτε ἀσπίς οὔτε 16.8.1 θώρηξ οὔτε <εἷ> τι <τὸ κάρτα> καρτερόν ἐγένετο. ἐν δὲ τῇσιν ἀριστερῇσι πέλται εἰσὶν αὐτοῖσιν ὠμοβοί- ναι, στει- νότεραι μὲν ἢ κατὰ τοὺς φορέοντας, μήκει δὲ οὐ πολλὸν 16.9.1 ἀποδέουσαι. τοῖσι δὲ ἄκοντες ἀντὶ τόξων εἰσὶ. μάχαιραν δὲ πάντες φορέουσι, πλατεῖν δὲ καὶ τὸ μῆκος οὐ μείω τριπήχεος· καὶ ταύτην, ἐπεὰν συστάδην καταστῇ αὐτοῖ- σιν ἡ μάχη – τὸ δὲ οὐκ εὐμαρέως Ἰνδοῖσιν ἐς ἀλλή- 16.9.5 λους γίνεται – ἀμφοῖν τοῖν χεροῖν κα- ταφέρουσιν ἐς 16.10.1 τὴν πληγὴν, τοῦ καρτερὴν τὴν πληγὴν γενέσθαι. οἱ δὲ ἱππέες ἀκόντια δύο αὐτοῖσιν ἔχουσιν, οἷα τὰ σαύνια ἀκόντια, καὶ πέλτην [τὴν] μικροτέραν τῶν πεζῶν. οἱ δὲ ἵπποι αὐτοῖσιν οὐ σεσαγμένοι εἰσὶν, οὐδὲ χαλινοῦνται 16.10.5 τοῖσιν Ἑλληνικοῖσι χαλινοῖσιν ἢ τοῖσι Κελτικοῖσιν ἐμ- 16.11.1 φερέως, ἀλλὰ περὶ ἄκρῳ τῷ στόματι τοῦ ἵππου ἐν κύκλῳ ἔχουσι δέρμα ὠμοβοῖνον ράπτων περιηρημένον, καὶ ἐν τούτῳ χάλκεα κέντρα ἢ σιδήρεα, οὐ κάρτα ὀξέα, ἔσω ἐστραμμένα· τοῖσι δὲ πλουσίοι- σιν ἐλεφάντινα κέντρα 16.11.5 ἐστίν. ἐν δὲ τῷ στόματι σίδηρον αὐτοῖσιν οἱ ἵπποι ἔχου- σιν, οἷον περ ὀβελόν, ἔνθεν ἐξηρημένοι εἰσὶν αὐτοῖσιν 16.12.1 οἱ ῥυτῆρες· ἐπεὰν ὦν ἐπαγάγωσι τὸν ῥυτῆρα, ὃ τε ὀβελὸς

κρατεῖ τὸν ἵππον, καὶ τὰ κέντρα, οἷα δὲ ἐξ αὐτοῦ ἡρτη- μένα, κεντέοντα οὐκ ἐξ ἄλλο τι ἢ πείθεσθαι τῷ ῥυτῆρι. 17.1.1 τὰ δὲ σώματα ἰσχυροὶ τέ εἰσιν Ἴνδοι καὶ εὐμήκεες, καὶ κοῦφοι πολλόν τι ὑπὲρ τοὺς ἄλλους ἀνθρώπους. ὀχή- ματα δὲ τοῖς μὲν πολλοῖς Ἰν- δῶν κάμηλοί εἰσιν καὶ ἵπποι 17.2.1 καὶ ὄνοι, τοῖς δὲ εὐδαίμοσιν ἐλέφαντες. βασιλικὸν γὰρ ὄχημα ἐλέφας παρ’ Ἰνδοῖς ἐστὶ, δεύτερον δὲ τιμῇ ἐπὶ τούτῳ τὰ τέθριππα, τρίτον δὲ αἱ κάμηλοι. τὸ δὲ ἐφ’ 17.3.1 ἐνὸς ἵππου ὀχέεσθαι ἄτιμον. αἱ γυναῖκες δὲ αὐτοῖσιν, ὅσοι κάρτα σώφρονες, ἐπὶ μὲν ἄλλῳ μισθῷ οὐκ ἂν τι διαμάρτοιεν, ἐλέφαντα δὲ λα- βοῦσα γυνὴ μίσγεται τῷ δόντι· οὐδὲ αἰσχρὸν Ἴνδοι ἄγουσι τὸ ἐπὶ ἐλέφαντι μι- 17.3.5 γῆναι, ἀλλὰ καὶ σεμνὸν δοκεῖ τῇσι γυναιξὶν ἀξίην τὸ 17.4.1 κάλλος φανῆναι ἐλέφαν- τος. γαμέουσι δὲ οὔτε τι διδόντες οὔτε λαμβάνοντες, ἀλλὰ ὅσοι ἤδη ὥραϊα γάμου,

5.47. ARRIAN OF NICOMEDIA

ταύτας οἱ πατέρες προάγοντες ἐς τὸ ἐμφανὲς καθιστᾶσιν ἐκλέ-
 ξασθαι τῷ νικήσαντι
 πάλην ἢ πύξ ἢ δρόμον ἢ κατ' 17.5.1 ἄλλην τινὰ ἀνδρείαν προκριθέντι. σιτοφάγοι δὲ
 καὶ ἀροτῆρες Ἴνδοί εἰσιν, ὅσοι γε μὴ ὄρειοι αὐτῶν· οὗτοι δὲ τὰ θήρεια κρέα σιτέον-
 ται. 17.6.1 ταῦτά μοι ἀπόχρη δεδηλωσθαι ὑπὲρ Ἰνδῶν, ὅσα γνω-
 ριμώτατα <Νέαρχος>
 τε καὶ <Μεγασθένης>, δοκίμω ἄνδρε, 17.7.1 ἀνεγραψάτην, ἐπεὶ οὐδὲ ἡ ὑπόθεσις μοι
 τῆσδε τῆς συγ-
 γραφῆς τὰ Ἰνδῶν νόμιμα ἀναγράψαι ἦν, ἀλλ' ὅπως γὰρ παρεκομίσθη
 Ἀλεξάνδρῳ ἐς Πέρσας ἐξ Ἰνδῶν ὁ στόλος· ταῦτα δὲ ἐκβολή μοι ἔστω τοῦ λόγου. 18.1.1
 Ἀλεξάνδρος γάρ, ἐπειδὴ οἱ παρεσκεύαστο τὸ ναυτι-
 κὸν ἐπὶ τοῦ Ὑδάσπεω τῆσιν ὄχθη-
 σιν, ἐπιλεγόμενος ὅσοι τε Φοινίκων καὶ ὅσοι Κύπριοι ἢ Αἰγύπτιοι εἶποντο ἐν τῇ ἄνω
 στρατηλασίῃ, ἐκ τούτων ἐπλήρου τὰς νέας, ὑπὲρ 18.1.5 ρεσίας τε αὐτῇσι καὶ ἐρέτας
 ἐπιλεγόμενος ὅσοι τῶν θα- 18.2.1 λασσιῶν ἔργων δαήμονες. ἦσαν δὲ καὶ νησιῶται
 ἄνδρες οὐκ ὀλίγοι ἐν τῇ στρατιῇ οἷς ταῦτα ἔμελε, καὶ Ἴωνες 18.3.1 καὶ Ἑλλησπόν-
 τιοι. τριῆραρχοι δὲ αὐτῷ ἐπεστάθησαν ἐκ Μακεδόνων μὲν Ἡφαιστίων τε Ἀμύντορος
 καὶ Λεόννατος ὁ Εὐνούου καὶ Λυσίμαχος ὁ Ἀγαθοκλέους καὶ Ἀσκληπιό-
 δωρος ὁ Τιμάν-
 δρου καὶ Ἄρχων ὁ Κλεινίου καὶ Δημό- 18.3.5 νικος ὁ Ἀθηναίου καὶ Ἀρχίας ὁ Ἀναξι-
 δότου καὶ Ὀφέλλας Σειληνοῦ καὶ Τιμάνθης Παντιάδου. οὗτοι μὲν Πελ- 18.4.1 λαῖοι·
 ἐκ δὲ Ἀμφιπόλεως ἦγον οἶδε· [ἐκ Κρήτης] Νέαρχος Ἀνδροτίμου, ὃς τὰ ἀμφὶ τῷ πα-
 ράπλῳ ἀνέγραψε, καὶ Λαομέδων Λαρίχου, καὶ Ἀνδροσθένης Καλλιστράτου· 18.5.1 ἐκ
 δὲ Ὀρεστίδος Κράτερός τε ὁ Ἀλεξάνδρου καὶ Περ-
 δίκκας ὁ Ὀρόντεω· Ἑορδαῖοι δὲ
 Πτολεμαῖός τε ὁ Λάγου καὶ Ἀριστόνους ὁ Πεισαίου. ἐκ Πύδνης δὲ Μήτρων τε ὁ 18.6.1
 Ἐπιχάρμου καὶ Νικαρχίδης ὁ Σίμου. ἐπὶ δὲ Ἀτταλός τε ὁ Ἀνδρομένεος Τυμφαῖος καὶ
 Πευκέστας Ἀλεξάνδρου Μιζεὺς καὶ Πείθων Κρατεῦς Ἀλκομενεὺς καὶ Λεόν-
 νατος
 Ἀντιπάτρου Αἰγαῖος καὶ Πάνταυχος Νικολάου 18.6.5 Ἀλωρίτης καὶ Μυλλέας Ζωΐλου
 Βεροιαῖος. οὗτοι μὲν οἱ 18.7.1 σύμπαντες Μακεδόνες· Ἑλλήνων δὲ Μήδιος μὲν Ὄξυ-
 θέ-
 μιδος Λαρισαῖος, Εὐμένης δὲ Ἱερωνύμου ἐκ Καρδίας, Κριτόβουλος δὲ Πλάτωνος Κῶος,
 καὶ Θόας Μηνοδώρου 18.8.1 καὶ Μαϊάνδρος Μανδρογένεος Μάγνητες, Ἄνδρων δὲ Κα-
 βήλεω Τήιος. Κυπρίων δὲ Νικοκλῆς Πασικράτεος Σόλιος καὶ Νιθάφων Πνυταγόρεω
 Σαλαμίνιος. ἦν δὲ δὴ καὶ Πέρσης αὐτῷ τριῆραρχος, Βαγώας ὁ Φαρνούχεος. 18.9.1
 τῆς δὲ αὐτοῦ Ἀλεξάνδρου νεῶς κυβερνήτης ἦν Ὀνησί-
 κριτος Ἀστυपालαιεύς, γραμ-
 ματεὺς δὲ τοῦ στόλου παντὸς 18.10.1 Εὐαγόρας Εὐκλέωνος Κορίνθιος. ναύαρχος δὲ
 αὐτοῖσιν ἐπεστάθη Νέαρχος Ἀνδροτίμου, τὸ γένος μὲν Κρής ὁ 18.11.1 Νέαρχος, ὥκει
 δὲ ἐν Ἀμφιπόλει τῇ ἐπὶ Στρυμόνι. ὥς δὲ ταῦτα ἐκεκόσμητο Ἀλεξάνδρῳ, ἔθυε τοῖς θε-
 οῖσιν ὅσοι τε πάτριοι ἢ μαντευτοὶ αὐτῷ καὶ Ποσειδῶνι καὶ Ἀμφι-
 τρίτῃ καὶ Νηρηΐσι
 καὶ αὐτῷ τῷ Ὠκεανῷ, καὶ τῷ Ὑδάσπῃ 18.11.5 ποταμῷ, ἀπ' ὅτου ὠρμᾶτο, καὶ τῷ Ἀκε-
 σίνῃ, ἐς ὄντινα ἐκδιδοῖ ὁ Ὑδάσπης, καὶ τῷ Ἰνδῷ, ἐς ὄντινα ἄμφω ἐκδι- 18.12.1 δοῦσιν·
 ἀγῶνές τε αὐτῷ μουσικοὶ καὶ γυμνικοὶ ἐποιεῦντο, καὶ ἱερεῖα τῇ στρατιῇ πάσῃ κατὰ
 τέλεα ἐδίδοδο. 19.1.1 ὥς δὲ πάντα ἐξήρτυτο αὐτῷ ἐς ἀναγωγὴν, Κράτερον μὲν τὰ ἐπὶ
 θάτερα τοῦ Ὑδάσπεω ἰέναι σὺν στρατιῇ [πεζῇ] ἐκέλευσε πεζικῇ τε καὶ ἵππικῇ ἐς τὸ

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ἐπὶ θάτερα <δὲ> Ἡφαιστίων αὐτῷ παρεπορεύετο σὺν ἄλλῃ στρατιῇ πλεί- 19.1.5 ονι ἔτι τῆς Κρατέρῳ συντεταγμένης. καὶ τοὺς ἐλέφαν- τας Ἡφαιστίων αὐτῷ ἤγεν, ὄντας ἐς διακοσίους. αὐτὸς 19.2.1 δὲ τοὺς τε ὑπασπιστάς καλεομένους ἅμα οἱ ἤγε καὶ τοὺς τοξότας πάντας καὶ τῶν ἱππέων τοὺς ἐταίρους καλεομέ- 19.3.1 νους, τοὺς πάντας ἐς ὀκτακισχιλίους. τοῖσι μὲν δὴ ἀμφὶ Κράτερον καὶ Ἡφαιστίωνα ἐτέτακτο ἵνα προπο- ρευθέντες 19.4.1 ὑπομένοιεν τὸν στόλον. Φίλιππον δέ, ὃς αὐτῷ σατράπης τῆς χώρας ταύτης ἦν, ἐπὶ τοῦ Ἀκεσίνου ποταμοῦ τὰς 19.5.1 ὄχθας πέμπει, ἅμα στρατιῇ πολλῇ καὶ τοῦτον· ἥδη γάρ καὶ δώδεκα μυριάδες αὐτῷ μάχιμοι εἶποντο σὺν οἷς ἀπὸ θαλάσ- σης τε αὐτὸς ἀνήγαγε καὶ αὐθις οἱ ἐπὶ συλλογὴν αὐτῷ στρατιᾶς πεμφθέντες ἦκον ἔχοντες, παντοῖα ἔθνεα 19.5.5 βαρβαρικά ἅμα οἱ ἄγοντι καὶ πᾶσαν ἰδέην ὀπλισμένα. 19.6.1 αὐτὸς δὲ ἄρας ταῖς ναυσὶ κατέπλει κατὰ τὸν Ὑδάσπεα ἔστε ἐπὶ τοῦ Ἀκεσίνου τε καὶ τοῦ Ὑδάσπεω τὰς συμβο- 19.7.1 λὰς. νῆες δὲ αἱ σύμπασαι αὐτῷ ὀκτακόσiai ἦσαν, αἱ τε μακραὶ καὶ ὅσα στρογγύλα πλοῖα καὶ ἄλλαι ἱππαγωγοὶ

καὶ σιτία ἅμα τῇ στρατιῇ ἄγουσαι. ὅπως μὲν δὴ κατὰ τοὺς ποταμοὺς κατέπλευσεν αὐτῷ ὁ στόλος, καὶ ὅσα ἐν τῷ παράπλῳ ἔθνεα κατεστρέψατο, καὶ ὅπως διὰ κινδύνου αὐτὸς ἐν Μαλλοῖς ἦκε, καὶ τὸ τρῶμα ὃ ἐτρώθη ἐν Μαλ- 19.8.5 λοῖς, καὶ Πευκέστας τε καὶ Λεόννατος ὅπως ὑπερήσπισαν αὐτὸν πεσόντα, πάντα ταῦτα λέλεκταί μοι ἥδη ἐν τῇ 19.9.1 ἄλλῃ τῇ Ἀττικῇ συγγραφῇ. ὁ δὲ λόγος ὅδε τοῦ παρά- πλου μοι ἀφήγησίς ἐστιν, ὃν Νέαρχος σὺν τῷ στόλῳ παρέπλευσεν ἀπὸ τοῦ Ἰνδοῦ τῶν ἐκβολέων ὀρμη- θεῖς κατὰ τὴν θάλασσαν τὴν μεγάλην ἔστε ἐπὶ τὸν κόλπον 19.9.5 τὸν Περσικόν, ἣν δὴ Ἐρυθρὴν θάλασσαν μετεξέτεροι καλέουσι. 20.1.1 <Νέαρχος> δὲ λέλεκται ὑπὲρ τού- των ὅδε ὁ λόγος. πό- θον μὲν εἶναι Ἀλεξάνδρῳ ἐκπεριπλῶσαι τὴν θάλασσαν 20.2.1 τὴν ἀπὸ Ἰνδῶν ἔστε ἐπὶ τὴν Περσικὴν, ὀκνέειν δὲ αὐτὸν τοῦ τε πλόου τὸ μῆκος καὶ μή τι νι ἄρα χώρα ἑρήμῳ ἐγκύρσαντες ἢ ὁρμῶν ἀπόρῳ ἢ οὐ ξυμμέτρως ἐχούσῃ τῶν ὠραίων, οὕτω δὴ διαφθαρῇ αὐτῷ ὁ στόλος, καὶ οὐ 20.2.5 φαύλῃ κηλὶς αὕτη τοῖς ἔρ- γοισιν αὐτοῦ τοῖσι μεγάλοισιν ἐπιγενομένη τὴν πᾶσαν εὐτυχίην αὐτῷ ἀφανίσῃ· ἀλλὰ ἐκνικῆσαι γὰρ αὐτῷ τὴν ἐπιθυμίην τοῦ καινόν τι αἰεὶ 20.3.1 καὶ ἄτοπον ἐργάζεσθαι. ἀπόρως δὲ ἔχειν ὄντινα οὐκ ἀδύνατόν τε ἐς τὰ ἐπινοούμενα ἐπιλέξαιτο καὶ ἅμα τῶν ἐν νηὶ ἀνδρῶν, ὥς καὶ [τῶν] τοιοῦτον στόλον στελλο- μένων, ἀφελεῖν τὸ δεῖμα τοῦ δὴ ἡμελημένως αὐτοὺς ἐς 20.4.1 προὔπτον κίνδυνον ἐκπέμπεσθαι. λέγει δὴ ὁ <Νέαρχος> ἐωυτῷ ξυνοῦσθαι τὸν Ἀλέξανδρον ὄντινα προχειρίσῃται ἐξηγέεσθαι τοῦ στόλου. ὥς δὲ ἄλλου καὶ ἄλλου ἐς μνή- μην ἰόντα τοὺς μὲν ὥς οὐκ ἐθέλοντας κινδυνεύειν ὑπὲρ 20.4.5 οὗ ἀπολέγειν, τοὺς δὲ ὥς μαλακοὺς τὸν θυμόν, τοὺς δὲ ὥς πόθῳ τῆς οἰκῆις κατεχομένους, τοῖς δὲ ἄλλο καὶ 20.5.1 ἄλλο ἐπικαλέοντα, τότε δὴ αὐτὸν ὑποστάντα εἰπεῖν ὅτι “ὦ βασιλεῦ, ἐγὼ τοι ὑποδέκομαι ἐξηγήσεσθαι τοῦ στό- λου, καὶ εἰ τὰ ἀπὸ τοῦ θεοῦ ξυνεπιλαμβάνοι, περιάξω τοι σῶας τὰς νέας καὶ τοὺς ἀνθρώπους ἔστε ἐπὶ τὴν 20.5.5 Περσίδα γῆν, εἰ δὴ πλωτός τέ ἐστιν ὁ ταύτῃ πόντος καὶ 20.6.1 τὸ ἔργον οὐκ ἄπορον γνώμῃ ἀνθρωπινή.” Ἀλέξανδρον δὲ λόγῳ μὲν οὐ φάναι ἐθέλειν ἐς τοσὴνδε τα-

5.47. ARRIAN OF NICOMEDIA

λαιπωρίην καὶ τοσόνδε κίνδυνον τῶν τινα ἑαυτοῦ φίλων ἐμβάλλειν, αὐτὸν δὲ ταύτη δὴ καὶ μᾶλλον οὐκ ἀνιέναι ἀλλὰ λιπαρεῖν. 20.7.1 οὕτω δὴ ἀγαπήσαι τε Ἀλέξανδρον τοῦ Νεάρχου τὴν προθυμίην, καὶ ἐπιστῆσαι αὐτὸν ἄρχειν τοῦ στόλου 20.8.1 παντός. καὶ τότε δὴ ἔτι μᾶλλον τῆς στρατιῆς ὃ τι περ ἐπὶ τῷ παράπλῳ τῷδε ἐτάσσετο καὶ τὰς ὑπηρεσίας ἴλεω ἔχειν τὴν γνώμην, ὅτι δὴ Νεάρχόν γε οὐποτε ἂν Ἀλέξανδρος προήκατο ἐς κίνδυνον καταφανέα, εἰ μὴ σφι 20.9.1 σωθήσεσθαι ἔμελλεν. λαμπρότης τε πολλὴ τῇ παρασκευῇ ἐποῦσα καὶ κόσμος τῶν νεῶν καὶ σπουδαὶ τῶν τριηρά-ρων ἀμφὶ τὰς ὑπηρεσίας τε καὶ τὰ πληρώματα ἐκπρε-πέες καὶ τοὺς πάντ' ἤδη πάλαι κα-τοκνέοντας ἐς ῥώμην 20.9.5 ἅμα καὶ ἐλπίδας χρηστοτέρας ὑπὲρ τοῦ παντός ἔργου 20.10.1 ἐπηρκότα ἦν. πολὺ δὲ δὴ συνεπιλαβέσθαι ἐς εὐθυμίην τῇ στρατιῇ τὸ δὴ αὐ-τὸν Ἀλέξανδρον ὀρμηθέντα κατὰ τοῦ Ἰνδοῦ τὰ στόματα ἀμφοτέρω ἐκπλῶσαι ἐς τὸν πόν-τον σφάγια τε τῷ Ποσειδῶνι ἐντεμεῖν καὶ ὅσοι ἄλλοι 20.10.5 θεοὶ θαλάσσιοι, καὶ δῶρα μεγαλοπρεπέα τῇ θαλάσσει 20.11.1 χαρίσασθαι. τῇ τε ἄλλῃ τῇ Ἀλεξάνδρου πα-ραλόγῳ εὐτυ-χίῃ πεποιθότας οὐδὲν ὃ τι οὐ τολμητόν τε ἐκείνῳ καὶ ἐρκτὸν ἡγέεσθαι. 21.1.1 ὥς δὲ τὰ ἐτήσια πνεύματα ἐκοιμήθη, ἃ δὴ τοῦ θέρεος τὴν ὥρην πᾶσαν κατέχει ἐκ τοῦ πελάγεος ἐπιπνέοντα ἐπὶ τὴν γῆν καὶ ταύτη ἄπορον τὸν πλοῦν ποιέοντα, τότε δὴ ὠρμώντο ἐπὶ ἄρχοντος Ἀθήνησι Κηφισοδώρου, εἰκάδι 21.1.5 τοῦ Βοηδρομιῶνος μηνός, καθότι Ἀθηναῖοι ἄγουσιν, ὥς δὲ Μακεδόνες τε καὶ Ἀσιανοὶ ἦγον <μηνός Ὑπερ-βερεταίου, ἔτος> τὸ ἐνδέκατον βασιλεύοντος Ἀλεξάνδρου. 21.2.1 θύει δὲ καὶ Νεάρχος πρὸ τῆς ἀναγωγῆς Διὶ Σωτῆρι καὶ ἀγῶνα ποιέει καὶ οὗτος γυμνικόν. ἄραντες δὲ ἀπὸ τοῦ ναυστάθμου τῇ πρώτῃ ἡμέρῃ κατὰ τὸν Ἰνδὸν ποταμὸν ὀρμίζονται πρὸς διώρυχι μεγάλῃ, καὶ μένουσιν αὐτοῦ 21.2.5 δύο ἡμέρας· Στοῦρα δὲ ὄνομα ἦν τῷ χώρῳ· σταδίοι ἀπὸ 21.3.1 τοῦ ναυστάθμου ἐς ἑκατόν. τῇ τρίτῃ δὲ ἄραντες ἔπλεον ἔστε ἐπὶ διώρυχα ἄλλην σταδίους τριάκοντα, ἀλμυρὴν ἤδη ταύτην τὴν διώρυχα· ἀνήει γὰρ ἡ θάλασσα ἐς αὐτήν, μάλιστα μὲν ἐν τῇσι πλημμυρίῃσιν, ὑπέμενε δὲ 21.3.5 καὶ ἐν τῇ<σιν> ἀμπώ-τεσι τὸ ὕδωρ μεμιγμένον τῷ πο- 21.4.1 ταμῷ· Καύμανα δὲ οὖνομα ἦν τῷ χώρῳ. ἐνθένδε εἴκοσι σταδίους καταπλώσαντες ἐς Κορέεστιν ὀρμίζονται ἔτι 21.5.1 κατὰ τὸν ποταμόν. ἐνθένδε ὀρμηθέντες ἔπλεον οὐκ ἐπὶ πολλόν· ἔρμα γὰρ ἐφάνη αὐτοῖσι κατὰ τὴν ἐκβο-λὴν τὴν ταύτη τοῦ Ἰνδοῦ καὶ τὰ κύματα ἐρρόχθαι πρὸς τῇ ἡϊόνι, 21.6.1 καὶ ἡ ἡϊὼν αὕτη τραχεῖα ἦν. ἀλλὰ ἵναπερ μαλθακὸν ἦν τοῦ ἔρματος, ταύτῃ διώρυχα ποιήσαντες ἐπὶ σταδίους πέντε, διήγον τὰς νέας, ἐπειδὴ ἡ πλήμμυρα ἐπῆλθεν ἡ 21.7.1 ἐκ τοῦ πόντου. ἐκπεριπλώσαντες δὲ σταδίους πεντήκοντα καὶ ἑκατόν ὀρμίζονται ἐς Κρώκαλα νῆσον ἀμμώδεα καὶ μένουσιν αὐτοῦ τὴν ἄλλην ἡμέραν. προσοικέει δὲ ταύτῃ 21.8.1 ἔθνος Ἰν-δικόν, οἱ Ἀράβιες καλεόμενοι, ὧν καὶ ἐν τῇ μέζονι ξυγγραφῇ μνήμην ἔσχον, καὶ ὅτι εἰσὶν ἐπώνυμοι ποταμοῦ Ἀράβιος, ὃς διὰ τῆς γῆς αὐτῶν ῥέων ἐκδιδόι ἐς θάλασσαν, ὀρίζων τούτων τε τὴν χώραν καὶ τὴν

Ὠρειτέων. ἐκ δὲ Κρωκάλων ἐν δεξιᾷ μὲν ἔχοντες ὄρος τὸ καλεόμενον αὐτοῖσιν Εἶ-ρον, ἐν ἀριστερᾷ δὲ νῆσον ἀλιτενέα ἔπλεον· ἡ δὲ νῆσος παρατεταμένη τῇ ἡϊόνι 21.10.1

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

κόλπον στεινὸν ποιέει. διεκπλεύσαντες δὲ ταύτην ὁρμί- ζονται ἐν λιμένι εὐόρμῳ. ὅτι δὲ μέγας τε καὶ καλὸς ὁ λιμήν, Νεάρχῳ ἔδοξεν ἐπονομάζειν αὐτὸν Ἀλεξάνδρου 21.11.1 λιμένα. νῆσος δὲ ἐστὶν ἐπὶ τῷ στόματι τοῦ λιμένος ὅσον σταδίου δύο ἀπέχουσα· Βί- βακτα ὄνομα τῇ νήσῳ, ὁ δὲ χῶρος ἅπας Σάγγαδα. ἡ δὲ νῆσος καὶ τὸν λιμένα, προ- 21.12.1 κειμένη πρὸ τοῦ πελάγεος, αὐτὴ ἐποίεεν. ἐνταῦθα πνεύματα μεγάλα ἐκ τοῦ πόντου ἔπνεε καὶ συνεχέα, καὶ Νεάρχος δείσας τῶν βαρβάρων μὴ τινες συνταχθέν- τες ἐφ' ἄρπαγὴν τοῦ στρατοπέδου τραποίατο, ἐκτειχίζει τὸν 21.13.1 χῶρον λιθίνῳ τείχει. τέσσαρες δὲ καὶ εἴκοσιν ἡμέραι τῇ μονῇ ἐγένοντο. καὶ λέγει ὅτι μύας τε ἐθήρων τοὺς θα- λασσίους οἱ στρατιῶται, καὶ ὄστρεια δὲ καὶ τοὺς σωλή- νας καλεομένους, ἄτοπα τὸ μέγεθος, ὥς τοῖσιν ἐν τῇδε 21.13.5 τῇ ἡμετέρῃ θαλάσῃ συμβαλέειν· καὶ ὕδωρ ὅτι ἀλμυρὸν ἐπίνετο. 22.1.1 ἅμα τε ὁ ἄνεμος ἐπαύσατο καὶ οἱ ἀνήγοντο. καὶ πε- ραιωθέντες σταδίους ἐς ἐξήκοντα ὁρμίζονται πρὸς αἰ- γιαλῷ ψαμμώδεϊ· νῆσος δὲ ἐπὶ τῷ αἰγιαλῷ ἐρήμη. 22.2.1 ταύτην δὲ πρόβλημα ποιησάμενοι ὠρμίσθησαν· Δόμαι οὖνομα τῇ νήσῳ. ὕδωρ δὲ οὐκ ἦν ἐν τῷ αἰγιαλῷ, ἀλλὰ προελθόντες ἐς τὴν μεσογαίην ὅσον εἴκοσι σταδίους ἐπι- 22.3.1 τυγχάνουσιν ὕδατι καλῷ. τῇ δὲ ὑστεραίῃ ἐς νύκτα αὐ- τοῖς ὁ πλόος ἐγένετο ἐς Σάραγγα σταδίους τριακοσίους, καὶ ὁρμίζονται πρὸς αἰ- γιαλῷ, καὶ ὕδωρ ἦν ἀπὸ τοῦ 22.4.1 αἰγιαλοῦ ὅσον ὀκτὼ σταδίου, ἐνθένδε πλώσαντες ὁρ- μίζονται ἐν Σακάλοισι, τόπῳ ἐρήμῳ. καὶ διεκπλώσαντες σκοπέλους δύο, οὕτω τι ἀλλήλοις πελάζοντας, ὥστε τοὺς ταρσοὺς τῶν νεῶν ἄπτεσθαι ἔνθεν καὶ ἔνθεν τῶν πε- 22.4.5 τρέων, καθορμίζονται ἐν Μοροντοβάροις, σταδίους διελ- 22.5.1 θόντες ἐς τριακοσίους· ὁ δὲ λιμήν μέγας καὶ εὐκυκλος καὶ βαθὺς καὶ ἄκλυστος, ὁ δὲ ἔσπλους ἐς αὐτὸν στεινός. τοῦτον τῇ γλώσῃ τῇ ἐπιχωρίῃ Γυναικῶν λιμένα ἐκά- 22.6.1 λεον, ὅτι γυνὴ τοῦ χώρου τούτου πρώτη ἐπῆρξεν. ὥς δὲ διὰ τῶν σκοπέλων διεξέπλεον, κύμασι τε μεγάλοις ἐνέκυρσαν καὶ τῇ θαλάσῃ ῥοώδει. ἀλλὰ ἐκπεριπλώσαι 22.7.1 γὰρ ὑπὲρ τοὺς σκοπέλους μέγα ἔργον ἐφαίνετο. ἐς δὲ τὴν ὑστεραίην ἔπλεον νῆσον ἐν ἀριστερᾷ ἔχοντες πρὸ τοῦ πελάγεος οὕτω τι τῷ αἰγιαλῷ συναφέα ὥστε εἰ- κάσαι ἂν διώρυχα εἶ- ναι τὸ μέσον τοῦ τε αἰγιαλοῦ καὶ 22.7.5 τῆς νήσου· στάδιοι οἱ πάντες ἐβδομήκοντα τοῦ διέκπλου. καὶ ἐπὶ τε τοῦ αἰγιαλοῦ δένδρεα ἦν πολλὰ καὶ δασέα, 22.8.1 καὶ ἡ νῆσος ὕλη παντοίῃ σύσκιος. ὑπὸ δὲ τὴν ἔω ἔπλεον ἔξω τῆς νήσου κατὰ ῥήχιν στενήν· ἔτι γὰρ ἡ ἀνάπωτις κατεῖχε. πλώσαντες δὲ ἐς ἑκατὸν καὶ εἴκοσι σταδίους ὁρμίζονται ἐν τῷ στό- ματι τοῦ Ἀράβιος ποταμοῦ· καὶ 22.8.5 λιμήν μέγας καὶ καλὸς πρὸς τῷ στόματι, ὕδωρ δὲ οὐκ ἦν πότιμον· τοῦ γὰρ Ἀράβιος αἰ ἐκβολαὶ ἀναμεμιγμέναι 22.9.1 τῷ πόντῳ ἦσαν. ἀλλὰ τεσσαράκοντα σταδίους ἐς τὸ ἄνω προχωρήσαντες λάκκῳ ἐπιτυγχάνουσι, καὶ ἔνθεν ὕδρευ- 22.10.1 σάμενοι ὀπίσω ἀπενόστησαν. νῆσος δὲ ἐπὶ τῷ λιμένι ὑψηλὴ καὶ ἔρημος, καὶ περὶ ταύτην ὀστρείων τε καὶ ἰχθύων παντοδαπῶν θήρα. μέχρι μὲν τοῦδε Ἀράβιες, ἔσχατοι Ἰνδῶν ταύτῃ ὠκισμένοι, τὰ δὲ ἀπὸ τοῦδε 22.10.5 Ὠρεῖται ἐπεῖχον. 23.1.1 ὁρμηθέντες δὲ ἐκ τῶν ἐκβολῶν τοῦ Ἀράβιος παρέ- πλεον τῶν Ὠρειτέων τὴν χώ- ρην. καὶ ὁρμίζονται ἐν Πα- γάλויσι, πλώσαντες σταδίους ἐς διακοσίους, πρὸς ῥήχιν.

5.47. ARRIAN OF NICOMEDIA

ἀλλὰ ἀγκύρησι γὰρ ἐπήβολος ἦν ὁ χῶρος. τὰ μὲν οὖν 23.1.5 πληρώματα ἀπεσάλευον ἐν τῇσι νηυσίν, οἱ δὲ ἐφ' ὕδωρ 23.2.1 ἐκβάντες ὑδρεύοντο. τῇ δ' ὑστεραίῃ ἀναχθέντες ἅμα ἡμέρη καὶ πλώσαντες σταδίους ἐς τριάκοντα καὶ τετρα- κοσίους κατάγονται ἐσπέριοι ἐς Κάβανα, καὶ ὀρμίζονται πρὸς αἰγιαλῷ ἐρήμῳ. καὶ ἐνταῦθα ῥηχίη τρα- χεΐη ἦν, καὶ 23.3.1 ἐπὶ τῷδε μετεώρους τὰς νέας ὠρμίσαντο. κατὰ τοῦτον τὸν πλόον πνεῦμα ὑπολαμβάνει τὰς νέας μέγα ἐκ πόν- του, καὶ νέες δύο μακραὶ διαφθείρονται ἐν τῷ πλώῳ, καὶ κέρκουρος· οἱ δὲ ἄνθρωποι σῶζονται ἀπονηξάμενοι, 23.4.1 ὅτι οὐ πόρρω τῆς γῆς ὁ πλόος ἐγένετο. ἀμφὶ δὲ μέσας νύκτας ἀναχθέντες πλέουσιν ἔστε ἐπὶ Κώκαλα, <ᾗ> τοῦ αἰγιαλοῦ, ἔνθεν ὠρμήθησαν, ἀπεῖχε σταδίους διακοσίους· καὶ αἱ μὲν νῆες σα- λεύουσαι ὠρμεον, τὰ πληρώματα δὲ 23.4.5 ἐκβιβάσας Νέαρχος πρὸς τῇ γῇ ὑλίσθη, ὅτι ἐπὶ πολλὸν τεταλαιπωρηκότες ἐν τῇ θαλάσῃ ἀναπαύσασθαι ἐπό- θεον· στρατό- πεδον δὲ περιεβάλετο τῶν βαρβάρων τῆς 23.5.1 φυλακῆς ἕνεκα. ἐν τούτῳ τῷ χώρῳ Λεόννατος, ὅτῳ τὰ Ὁρειτῶν ἐξ Ἀλεξάνδρου ἐπετέτραπτο, μάχῃ μεγάλῃ νικᾷ Ὁρείτας τε καὶ ὅσοι Ὁρείταις συνεπέλαβον τοῦ ἔργου. καὶ κτείνει αὐτῶν ἑξακισχιλίους, καὶ τοὺς ἡγεμόνας πάν- 23.5.5 τας· τῶν δὲ σὺν Λεοννάτῳ ἵππεις μὲν ἀποθνήσκουσι πεν- τεκαίδεκα, τῶν δὲ πεζῶν ἄλλοι τε οὐ πολλοὶ καὶ Ἀπολ- 23.6.1 λοφάνης ὁ Γαδρωσίων σατράπης. ταῦτα μὲν δὴ ἐν τῇ ἄλλῃ ξυγγραφῇ ἀναγέγραπται, καὶ ὅπως Λεόννατος ἐπὶ τῷδε ἐστεφανώθη πρὸς Ἀλεξάνδρου χρυσῷ στεφάνῳ 23.7.1 ἐν Μακεδόσιν. ἐνταῦθα σῖτος ἦν νενημένος κατὰ πρὸς- ταγμα Ἀλεξάνδρου ἐς ἐπισιτισμὸν τῷ στρατῷ, καὶ ἐμ- 23.8.1 βάλλονται σιτία ἡμερέων δέκα ἐς τὰς νέας. καὶ τῶν

νεῶν ὅσαι πεπονήκεσαν κατὰ τὸν πλόον μέχρι τοῦδε ἐπεσκεύασαν, καὶ τῶν ναυ- τέων ὅσοι ἐν τῷ ἔργῳ βλα- κεύειν ἐφαίνοντο Νεάρχῳ, τούτους μὲν πεζῇ ἄγειν Λεον- 23.8.5 νάτῳ ἔδωκεν, αὐτὸς δὲ ἀπὸ τῶν σὺν Λεοννάτῳ στρα- τιωτῶν συμπληροῖ τὸ ναυτικόν. 24.1.1 ἐνθὲνδε ὀρμηθέντες ἔπλεον ἀκραί, καὶ διελθόντες σταδίους ἐς πεν- τακοσίους ὠρμίζοντο πρὸς ποταμῷ χει- 24.2.1 μάρρῳ· Τόμηρος ὄνομα ἦν τῷ ποταμῷ. καὶ λίμνη ἦν ἐπὶ ταῖς ἐκβολαῖς τοῦ ποταμοῦ, τὰ δὲ βράχεια τὰ πρὸς τῷ αἰγιαλῷ ἐπώ- κεον ἄνθρωποι ἐν καλύβαις πνιγῆραῖς, καὶ οὗτοι ὡς προσπλέοντας εἶδον, ἐθάμβησάν τε καὶ 24.2.5 παρατείναντες σφᾶς παρὰ τὸν αἰγιαλὸν ἐτάχθησαν ὡς 24.3.1 ἀπομαχοῦ- μενοι πρὸς τοὺς ἐκβαίνοντας. λόγχας δὲ ἐφό- ρεον παχέας, μέγεθος ὡς ἑξαπλήχεας· ἀκωκὴ δὲ οὐκ ἐπὶ σιδηρῇ, ἀλλὰ τὸ ὅξυ αὐτῇσι πεφυρακτωμένον ταῦτὸ 24.4.1 ἐποίηε. πληθος δὲ ἦσαν ὡς ἑξακόσιοι. καὶ τούτους Νεαρ- χος ὡς ὑπομένοντάς τε καὶ παρατε- ταγμένους κατεΐδε, τὰς μὲν νέας ἀνακωχεῖν κελεύει ἐντὸς βέλους, ὡς τὰ τοξεύματα ἐς τὴν γῆν ἀπ' αὐτῶν ἐξικνεῖσθαι· αἱ γὰρ 24.4.5 τῶν βαρβάρων λόγχαι παχέαι φαι- νόμεναι ἀγχέμαχοι μὲν, 24.5.1 ἄφοβοι δὲ ἐς τὸ ἐσακοντίζεσθαι ἦσαν. αὐτὸς δὲ τῶν στρα- τιωτῶν ὅσοι αὐτοί τε κουφότατοι καὶ κουφότατα ὥπλι- σμένοι τοῦ τε νεῖν δα- ημονέστατοι, τούτους δὲ ἐκνήξασθαι 24.6.1 κελεύει ἀπὸ ξυνθήματος. πρόσταγμα δὲ σφισιν ἦν, ὅπως τις ἐκνήξάμενος σταίῃ ἐν τῷ ὕδατι, προσμένειν τὸν πα- ραστάτην οἱ ἐσόμενον, μηδὲ <ἐμ>βάλλειν πρόσθεν ἐς τοὺς βαρβάρους, πρὶν ἐπὶ τριῶν ἐς βά-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

θος ταχθῆναι τὴν 24.6.5 φάλαγγα, τότε <δὲ> δρόμῳ ἤδη ἰέναι ἐπαλαλάξαντας. 24.7.1 ἅμα δὲ ἐρρίπτουν ἑωυτοὺς οἱ ἐπὶ τῷδε τεταγμένοι ἐκ τῶν νεῶν ἐς τὸν πόντον, καὶ ἐνήχοντο ὀξέως, καὶ ἴσταντο ἐν κόσμῳ, καὶ φάλαγγα ἐκ σφῶν ποιησάμενοι δρόμῳ ἐπήεσαν αὐτοὶ τε ἀλαλάζοντες τῷ Ἐνυαλίῳ καὶ οἱ ἐπὶ 24.7.5 τῶν νεῶν ξυνεπήχεον, τοξεύματά τε καὶ ἀπὸ μηχανῶν 24.8.1 βέλεα ἐφέροντο ἐς τοὺς βαρβάρους. οἱ δὲ τὴν τε λαμ- πρότητα τῶν ὀπλῶν ἐκπλαγέντες καὶ τῆς ἐφόδου τὴν ὀξύτητα καὶ πρὸς τῶν τοξευμάτων τε καὶ τῶν ἄλλων βελῶν βαλλόμενοι, οἷα δὴ ἡμίγυμνοι ἄνθρωποι, οὐδὲ 24.8.5 ὀλίγον ἐς ἀλκὴν τραπέντες ἐγκλίνουσι. καὶ οἱ μὲν αὐτοῦ 24.9.1 φεύγοντες ἀπο- θνήσκουσιν, οἱ δὲ καὶ ἀλίσκονται· ἔστι δὲ οἱ καὶ διέφυγον ἐς τὰ ὄρεα. ἦσαν δὲ οἱ ἀλόντες τὰ τε ἄλλα σώματα δασέες καὶ τὰς κεφαλὰς, καὶ τοὺς ὄνυ- χας θηριώδεις· τοῖς γὰρ δὴ ὄνυξιν ὅσα σιδήρῳ διαχρᾶ- 24.9.5 σθαι ἐλέγοντο καὶ τοὺς ἰχθύας τούτοις παρασχίζοντες κατεργάζεσθαι καὶ τῶν ξύλων ὅσα μαλακώτερα. τὰ δὲ ἄλλα τοῖς λί- θοις τοῖσιν ὀξέσιν ἔκοπτον· σίδηρος γὰρ αὐτοῖσιν οὐκ ἦν. ἐσθῆτα δὲ ἐφόρεον δέρ- ματα θήρεια, οἱ δὲ καὶ ἰχθύων τῶν μεγάλων [τε] τὰ παχέα. 25.1.1 ἐνταῦθα νεωλοκοῦσι τὰς νέας, καὶ ὅσαι πεπονηκυῖαι αὐτῶν ἐπισκευάζουσι. τῇ δὲ ἕκτη ἡμέρῃ ἐστέλλοντο, καὶ πλώσαντες σταδίους ἐς τριακοσίους ἀφικνέονται ἐς χῶ- ρον, ὃς δὴ ἔσχατος ἦν τῆς Ὀρειτῶν γῆς· Μάλανα τῷ 25.2.1 χώρῳ ὄνομα. Ὀρεῖται δὲ ὅσοι ἄνω ἀπὸ θαλάσσης οἰκέου- σιν, ἐσταλμένοι μὲν κατὰπερ Ἰνδοὶ εἰσι, καὶ τὰ ἐς πό- λεμον ὡσαύτως παραρ- τέονται· γλῶσσα δὲ ἄλλη αὐτοῖσι 25.3.1 καὶ ἄλλα νόμια. μῆκος τοῦ παράπλου παρὰ μὲν χώραν τὴν Ἀραβίων ἐς χιλίους μάλιστα σταδίους, ἔνθενπερ ὠρμήθησαν, παρὰ δὲ τὴν Ὀρειτῶν γῆν ἑξακόσιοι καὶ 25.4.1 χίλιοι. παραπλεόντων δὲ τὴν Ἰνδῶν γῆν (τὸ ἐντεῦθεν γὰρ οὐκέτι Ἰνδοὶ εἰσι) λέγει <Νέαρχος> ὅτι αἱ σκιαὶ 25.5.1 αὐτοῖσιν οὐ ταῦτὸ ἐποίουν· ἀλλὰ ὅπου μὲν ἐπὶ πολὺ τοῦ πόντου ὡς πρὸς μεσημβρίαν προχωρήσειαν, αἱ δὲ καὶ αὐταὶ [αἱ σκιαὶ] πρὸς μεσημβρίην τετραμμέναι ἐφαίνοντο· ὁπότε δὲ τὸ μέσον τῆς ἡμέρης ἐπέχοι ὁ ἥλιος, ἤδη δὲ 25.6.1 καὶ ἔρημα σκιῆς πάντα ὥφθη αὐτοῖσι. τῶν τε ἀστέρων ὅσους πρόσθεν μετεώρους κατεώρων, οἱ μὲν ἀφανέες πάντῃ ἦσαν, οἱ δὲ πρὸς αὐτῇ τῇ γῇ ἐφαίνοντο, καταδύ- νοντές τε καὶ αὐτίκα ἀνατέλλοντες οἱ πάλοι ἀειφανέες. 25.7.1 καὶ ταῦτα οὐκ ἀπεικότα δοκεῖ μοι ἀναγράψαι Νέαρχος· ἐπεὶ καὶ ἐν Συήνῃ τῇ Αἰγυπτίῃ, ἐπεὰν τροπὰς ἄγῃ θέ- ρεος ὥρῃ ὁ ἥλιος, φρέαρ ἀποδεδειγμένον ἐστὶ, καὶ τοῦτο ἄσκιον ἐν μεσημβρίῃ φαίνεται· ἐν Μερὶ δὲ πάντα 25.8.1 ἄσκια τῇ αὐτῇ ὥρῃ. εἰκὸς ὦν καὶ ἐν Ἰνδοῖσιν, ἅτε πρὸς μεσημβρίην ὤκισμένοι, τὰ αὐτὰ δὴ πάθεα ἐπέχειν, καὶ μάλιστα δὴ κατὰ τὸν πόντον τὸν Ἰνδικόν, ὅσῳ μᾶλλον αὐτοῖσιν ἢ θάλασσα πρὸς μεσημβρίην κέκλιται. ταῦτα 25.8.5 μὲν δὴ ὥδε ἐχέτω. 26.1.1 ἐπὶ δὲ Ὀρεῖτῃσι κατὰ μὲν μεσογαίην Γαδρώσιοι ἐπεῖ- χον, ὦν τὴν χώραν χαλεπῶς διεξῆλ- θεν ἅμα τῇ στρατιῇ Ἀλέξανδρος, καὶ κακὰ τοσαῦτα ἔπαθεν, ὅσα οὐδὲ τὰ σύμπαντα τῆς συμπάσης στρατηλασίης. ταῦτά μοι ἐν τῇ 26.2.1 μέζονι συγγραφῇ ἀναγέγραπται. κάτω δὲ Γαδρωσίων παρὰ τὴν θάλασσαν αὐτὴν οἱ ἰχθυοφάγοι καλεόμενοι οἰκοῦσι· παρὰ τούτων τὴν γῆν ἔπλεον. τῇ μὲν πρώτη ἡμέρῃ περὶ τὴν δευτέραν φυλακὴν ἀνα-

5.47. ARRIAN OF NICOMEDIA

χθέντες κατάι- 26.2.5 ρουσιν εἰς Βαγίσαρα· στάδιοι τοῦ παράπλου ἑξακόσιοι. 26.3.1 λιμὴν τε ἐνὶ αὐτόθι εὖορμος, καὶ κώμη Πάσιρα, ἀπέ- χουσα ἀπὸ θαλάσσης ἑξήκοντα σταδίου, καὶ οἱ πρόσοι- 26.4.1 κοὶ αὐτῆς Πασιρέες. ἐς δὲ τὴν ὑστεραίαν πρωῒτερον τῆς ὥρης ἀναχθέντες περιπλέουσιν ἄκρην ἐπὶ πολὺ τε ἀνέ- χουσιν ἐς τὸν πόντον καὶ αὐτὴν ὑψηλὴν καὶ κρημνώ-

δεα. φρέατα δὲ ὀρύξαντες, ὕδωρ [οὐκ] ὀλίγον καὶ πο- νηρὸν ἀρυσάμενοι ταύτη μὲν τῇ ἡμέρᾳ ἐπὶ ἀγκυρέων 26.6.1 ὤρμεον, ὅτι ῥηχίη κατὰ τὸν αἰγιαλὸν ἀνεῖχεν· ἐς δὲ τὴν ὑστεραίην καταίρουσιν ἐς Κόλτα, σταδίους ἐλθόντες διακοσίους. ἐνθὲνδε ἔωθεν πλεύσαντες σταδίους ἑξακο- σίους ἐν Καλίμοισιν ὀρμίζονται. κώμη πρὸς τῷ αἰγιαλῷ, 26.6.5 φοίνικες δὲ περὶ αὐτὴν ὀλίγοι πεφύκεσαν, καὶ βάλανοι ἐπ' αὐτοῖσι χλωραὶ ἐπή- σαν. καὶ νῆσος ὡς ἑκατὸν στα- δίους ἀπὸ τοῦ αἰγιαλοῦ ἀπέχουσα, Καρνίνη ὄνομα. 26.7.1 ἐνταῦθα ξένια Νεάρχῳ προσφέρουσιν οἱ κωμήται πρό- βατα καὶ ἰχθύας· καὶ τῶν προβάτων τὰ κρέα λέγει ὅτι ἦν ἰχθυώδεα, ἴσα τοῖς τῶν ὀρνίθων τῶν πελαγίων, ὅτι καὶ αὐτὰ ἰχθύων σιτέεται· πόα γὰρ οὐκ ἐνὶ ἐν τῇ χώρῃ. 26.8.1 ἀλλὰ τῇ ὑστεραίῃ πλεύσαντες ἐς σταδίους διακοσίους ὀρμίζονται πρὸς αἰγιαλῷ καὶ κώμη ἀπὸ θαλάσ- σης ἐς σταδίους τριάκοντα ἀπεχούση· ἡ μὲν κώμη Κύσα ἑκα- 26.9.1 λέετο, Καρβὶς δὲ τῷ αἰγιαλῷ ὄνομα ἦν. ἐνταῦθα πλοίοις ἐπιτυχάνουσι σμικροῖσιν, οἷα ἀλιέων εἶναι πλοῖα οὐκ εὐδαιμόνων· αὐτοὺς δὲ οὐ καταλαμβάνουσιν, ἀλλ' ἔφυγον γὰρ καθορμι- ζομένας κατιδόντες τὰς νέας, σῆτος 26.9.5 τε αὐτόθι οὐκ ἐνῆν, καὶ ἐπιλελοίπει τὴν στρατιὴν ὁ πολλός· ἀλλὰ αἶγας ἐμβαλόμενοι ἐς τὰς νέας, οὕτω δὲ 26.10.1 ἀπέπλεον. καὶ περιπλώσαντες ἄκρην ὑψηλὴν ὅσον πεν- τήκοντα καὶ ἑκατὸν σταδίους ἀνέχου- σαν ἐς τὸν πόντον, κατάγονται ἐν λιμένι ἀκλύστῳ. καὶ ὕδωρ αὐτόθι ἦν, καὶ ἀλιεὺς ὥκεον· Μόσαρνα ὄνομα ἦν τῷ λιμένι. 27.1.1 ἐνθὲνδε καὶ ἡγεμὼν τοῦ πλόου λέγει <Νέ- αρχος> ὅτι συνέπλωσεν αὐτοῖσιν, Ὑδράκης ὄνομα, Γαδρώσιος· ὑπέστη δὲ Ὑδράκης καταστήσειν αὐτοὺς μέχρι Καρμα- νίης. τὸ δὲ ἀπὸ τοῦδε οὐκέτι χαλεπὰ ἦν, ἀλλὰ μᾶλλον 27.2.1 τιτ' ὀνομαζόμενα, ἔστε ἐπὶ τὸν κόλπον τὸν Περσικόν. ἐκ δὲ Μοσάρνων νυκτὸς ἐπάραντες πλώουσι σταδίους ἑπτα- κοσίους καὶ πεντήκοντα ἐς Βάλωμον αἰγι- αλόν· ἐνθὲνδε ἐς Βάρνα κώμην σταδίους τετρακοσίους, ἵνα φοίνικες τε 27.2.5 πολλοὶ ἐνῆσαν καὶ κῆπος, καὶ ἐν τῷ κήπῳ μύρριναι ἐπε- φύκεσαν καὶ ἄλλα ἄνθη, ἀφ' ὧτων στεφανώματα τοῖσι κωμήτησιν ἐπλέκοντο· ἐνταῦθα πρῶτον δένδρεά τε εἶδον ἡμερᾶ, καὶ ἀνθρώπους οὐ πάντη θηριώδεας ἐποικέοντας. 27.3.1 ἐνθὲνδε ἐς διακοσίους στα- δίους περιπλώσαντες κατάι- ρουσιν ἐς Δενδρόβοσα, καὶ αἱ νέες ἐπ' ἀγκυρέων ἐσά- 27.4.1 λευσαν. ἐνθὲνδε ἀμφὶ μέσας νύκτας ἄραντες ἐς Κώφαντα λιμένα ἀπίκοντο, τε- τρακοσίους μάλιστα σταδίους διεκ- 27.5.1 πλώσαντες· ἐνταῦθα ἀλιεὺς τε ὥκεον, καὶ πλοῖα αὐτοῖσιν ἦν μικρὰ καὶ πονηρά· καὶ ταῖς κώπαις οὐ κατὰ σκαλμὸν ἤρεσσον ὡς ὁ Ἑλλήνων νόμος, ἀλλ' ὥσπερ ἐντ' ποταμῷ τὸ ὕδωρ ἐπιβάλλοντες ἔνθεν καὶ ἔνθεν, κατάπερ οἱ σκά- 27.5.5 πτοντες τὴν γῆν. ὕδωρ δὲ πολὺ τε ἦν ἐν τῷ λιμένι καὶ 27.6.1 καθαρόν. περὶ δὲ πρώτην φυλακὴν ἄραντες καταίρουσιν ἐς Κύζα, ἐς ὀκτακοσίους

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

σταδίους διεκπλώσαντες, ἵνα αἰγιαλός τε ἔρημος ᾗν καὶ ῥαχίη. αὐτόθι ὧν ἐπ' ἄγκυ- 27.7.1 ρέων ὥρμεον, κατὰ ναῦν τε ἐδειπνοποιέοντο. ἐνθὲνδε διεκπλώσαντες σταδίους πεντακοσίους ἀπίκοντο ἔς τινα πόλιν μικρὴν, οἰκεομένην ἐπὶ γηλόφου οὐ πόρρω τοῦ 27.8.1 αἰγιαλοῦ. καὶ Νέαρχος ἐπιφρασθεὶς ὅτι σπείρεσθαι τὴν χώραν εἰκός, λέγει πρὸς Ἀρχίην, ὅς ᾗν Ἀναξιδότου μὲν παῖς, Πελλαῖος, συνέπλει δὲ Νεάρχῳ, τῶν ἐν αἴνῃ ὧν Μακεδόνων – πρὸς τοῦτον λέγει ὅτι καταληπτέον σφίσιν 27.9.1 εἴη τὸ χωρίον· ἐκόν- τας τε γὰρ οὐκ ἂν οἴεσθαι δοῦναι τῇ στρατιῇ σιτία, βίη τε οὐχ οἷόν τε εἶναι ἐξαιρέειν, πο- 27.9.5 σθαι, ἦντινα οὐ πόρρω τοῦ αἰγιαλοῦ ἀφεώρων λιορκίης δὲ καὶ τριβῆς δεήσειν, σφᾶς δὲ ἐπιλελοιπέναί τὰ σιτία. ὅτι δὲ ἡ γῆ σιτο- 27.10.1 ταῦτα ἐπεὶ σφίσιν ἐδόκεε, τὰς μὲν ἄλλας νέας κελεύει παραρτέεσθαι ὡς ἐς πλόον, καὶ ὁ Ἀρχίης αὐτῷ ἐξήρτυε τὰ ἐς τὸν πλόον· αὐτὸς δὲ ὑπολειφθεὶς μετὰ 28.1.1 μιῆς νεῶς ἐπὶ θέαν δῆθεν τῆς πόλιος ἦει. προσάγοντι δὲ αὐτῷ πρὸς τὰ τείχεα φιλίως ξένια ἔφε- 28.2.1 ρον ἐκ τῆς πόλιος θύννους τε ἐν κριβάνοισιν ὀπτούς – οὗτοι γὰρ ἔσχατοι τῶν Ἰχθυοφάγων οἰκέοντες πρῶτοι ἐν αὐτοῖσιν ὥφθησαν οὐκ ὠμοφαγέοντες – καὶ πέμ- 28.3.1 οἱ δὲ εἷων παρελθεῖν. ὡς δὲ εἴσω πυλῶν παρῆλθε, δύο μὲν τῶν τοξοτῶν κατέχειν κελεύει τὴν πυλίδα, αὐτὸς δὲ μετὰ δύο 28.3.5 ἀλλων καὶ τοῦ ἐρμηνέως ἐπὶ τὸ τεῖχος τὸ ταύτῃ ἀνελθὼν ἐσήμηνε τοῖς ἀμφὶ τὸν Ἀρ- 28.4.1 χίην ὅπως συνέκειτο. συνέκειτο γὰρ τὸν μὲν σημῆναι, τὸν δὲ συμβαλόντα ποι- 28.5.1 εἶναι τὸ τεταγμένον. ἰδόντες δὲ τὸ σημῆιον οἱ Μακεδόνες ἐπώκελλον τε κατὰ τάχος τὰς νέας καὶ ἐξεπήδων σπουδῇ ἐς τὴν θάλασσαν, οἱ δὲ βάρβαροι ἐκπλαγέντες τοῖς γινο- 28.6.1 μένοις ἐπὶ τὰ ὄπλα ἔθεον. ὁ δὲ ἐρμηνεύς ὁ σὺν Νεάρχῳ ἐκήρυσσε σῖ- τον διδόναι τῇ στρατιῇ, εἰ σώαν ἐθέλουσιν ἔχειν τὴν πόλιν· οἱ δὲ ἡρνοῦντο εἶναι σφίσι, καὶ ἅμα προσέβαλλον τῷ τείχει. ἀλλὰ ἀνέστελλον αὐτοὺς οἱ το- 28.7.1 ἀπάγειν, τὴν πόλιν δὲ μὴ διαφθεῖραι. Νέ- αρχος δὲ τὸν μὲν Ἀρχίην κελεύει καταλαβεῖν τὰς πύλας καὶ τὸ κατ' αὐτὰς τεῖχος, αὐτὸς δὲ συμπέμπει τοὺς κατοψομένους τὸν

σῖτον εἰ ἀδόλως δεικνύουσιν. οἱ δὲ τὸ μὲν ἀπὸ τῶν ἰχθύων τῶν ὀπτῶν ἀληλεσμέ- 29.1.1 νον ἄλευρον πολὺ ἐδεί- κνυσαν, πυροὺς δὲ καὶ κριθὰς ὀλίγας· καὶ γὰρ καὶ ἐτύγ- χανον σίτῳ μὲν τῷ ἀπὸ τῶν ἰχθύων, τοῖσι δὲ ἄρτοισιν 29.2.1 ὅσα ὀψῳ διαχρεόμενοι. ὡς δὲ τὰ ὄντα ἐπεδείκνυν, οὕτω δὲ ἐκ τῶν παρόντων ἐπισιτισάμενοι ἀνήγοντο, καὶ ὁρμί- ζονται πρὸς ἄκρην, ἦντινα οἱ ἐπιχώριοι ἱρὴν Ἥλιου ἦγον· οὕνομα τῇ ἄκρῃ Βάγεια. 29.3.1 ἐνθὲνδε ἀμφὶ μέσας νύκτας ἄραντες διεκπλώουσι στα- δίους ἐς χιλίους ἐς Τάλ- μενα λιμένα εὐορμον. ἐνθὲνδε ἐς Κανασίδα πόλιν ἐρήμην σταδίους ἐς τετρακοσίους, ἵνα τινὶ φρέατι ὀρυκτῷ ἐπιτυχάνουσι, καὶ φοίνικες 29.4.1 ἄγριοι ἐπεφύκεσαν. τού- των τοὺς ἐγκεφάλους κόπτοντες 29.5.1 ἐσιτέοντο· σῖτος γὰρ ἐπελελοίπει τὴν στρα-

5.47. ARRIAN OF NICOMEDIA

τιήν. καὶ κακῶς ἤδη ὑπὸ λιμοῦ ἔχοντες ἔπλεον τήν τε ἡμέρην καὶ 29.3.1 τὴν νύκτα, καὶ ὁρμίζονται πρὸς αἰγιαλῷ ἐρήμῳ. Νέ- αρχος δὲ καταδείσας μὴ ἄρα ἐς τὴν γῆν ἐκ- βάντες ἀπο- λίποιεν τὰς νέας ὑπὸ ἀθυμίας, ἐπὶ τῷδε μετεώρους ἔσχε 29.4.1 τὰς νέας ἐπ' ἀγκυρέων. ἐνθὲνδε ἀναχθέντες ἐς Κανάτην ὁρμίζονται, σταδίους ὡς ἑπτακοσίους καὶ πεντήκοντα διεκπλώσαντες. ἔστι δὲ καὶ αἰγιαλὸς ἐνταῦθα καὶ διώ- 29.5.1 ρυχες βραχεῖαι. ἐνθὲνδε σταδίους ὀκτακοσίους πλώσαν- τες ἐν Ταοῖσιν ὁρμίζονται, κῶμαι δὲ μικραὶ καὶ πονηραὶ ἐπῆσαν. καὶ οἱ μὲν ἀνθρώποι ἐκλείπουσι τὰ οἰκία, αὐτοὶ δὲ σίτω τινὶ ὀλίγῳ ἐπιτυγχάνουσι, καὶ βαλάνοις ἐκ φοι- 29.5.5 νίκων. καὶ καμήλους ἑπτὰ ὅσαι ἐγκατελήφθησαν κατα- 29.6.1 κόψαντες, ἀπὸ τούτων τὰ κρέα ἐσιτέοντο. ὑπὸ δὲ τὴν ἔω ἀναχθέντες σταδίους τριακοσίους πλώουσι, καὶ καθ- ὁρμίζονται ἐς Δαγά- σειρα· ἐνθα νομάδες τινὲς ἀνθρώποι 29.7.1 ὤκεον. ἐνθὲνδε ἄραντες τὴν τε νύκτα καὶ τὴν ἡμέρην οὐδέν τι ἐλινύοντες ἔπλεον, ἀλλὰ διελθόντες γὰρ σταδίους χιλίους τε καὶ ἑκατὸν ἐξέπλωσαν τὸ ἔθνος τῶν Ἰχθυο- φάγων, πολλὰ κακὰ ταύτῃ παθόντες ἀπορίῃ τῶν ἀναγ- 29.8.1 καίων. ὁρμίζονται δὲ οὐ πρὸς τῇ γῇ – ῥήχῃ γὰρ ἦν ἐπὶ πολλὸν ἀνέ- χουσα – , ἀλλὰ μετέωροι ἐπ' ἀγκυρέων· μήκος τοῦ παράπλου τῶν Ἰχθυοφάγων τῆς χώρας ὀλίγῳ πλεῦνες στάδιοι μύριοι. 29.9.1 οὗτοι οἱ Ἰχθυοφάγοι σιτέονται, κατ' ὃ τι περ καὶ κληίζονται, ἰχθύας, ὀλίγοι μὲν αὐτῶν ἀλιεύοντες τοὺς ἰχθύας – ὀλίγοις γὰρ καὶ πλοῖα ἐπὶ τῷδε πεποιήται καὶ τέχνη ἐξεύρηται ἐπὶ τῇ θήρῃ τῶν ἰχθύων – , τὸ 29.10.1 πολὺ δὲ ἡ ἀνάπτωσις αὐτοῖσι παρέχει. οἱ δὲ δίκτυα ἐπὶ τῷδε πεποιήνται, μέγαθος καὶ ἐς δύο σταδίους τὰ πολλὰ αὐτῶν. πλέκουσι δὲ αὐτὰ ἐκ τοῦ φλοιοῦ τῶν φοινίκων, 29.11.1 στρέφοντες τὸν φλοιὸν ὥσπερ λίνον. ἐπεὰν δὲ ἡ θά- λασσα ὑπονοστήσῃ καὶ γῇ ὑπολειφθῇ, ἵνα μὲν ξηρὴ ἡ γῇ ὑπολείπεται, ἐρήμη τὸ πολὺ ἐστὶν ἰχθύων· ἐνθα δὲ βαθέα ἐστίν, ὑπολείπεται τι τοῦ ὕδατος καὶ ἐν τῷδε 29.11.5 κάρτα πολλοὶ ἰχθύες, οἱ μὲν πολλοὶ σμικροὶ αὐτῶν, οἱ δὲ καὶ μέζονες· τούτοις περιβάλλοντες τὰ δίκτυα αἱ- 29.12.1 ρέουσι. σιτέονται δὲ ὠμούς μὲν, ὅπως ἀνειρύνουσιν ἐκ τοῦ ὕδατος, τοὺς ἀπα- λωτάτους αὐτῶν· τοὺς δὲ μέζονάς τε καὶ σκληροτέρους ὑπὸ ἡλίῳ αὐαίνοντες, εὖτ' ἂν ἀφανανθῶσι, καταλοῦντες ἄλευρα ἀπ' αὐτῶν ποιέονται 29.12.5 καὶ ἄρτους, οἱ δὲ μάζας ἐκ τούτων τῶν ἀλεύρων πές- 29.13.1 σουσι. καὶ τὰ βοσκήματα αὐτοῖσι τοὺς ἰχθύας ξηροὺς σιτέονται· ἡ γὰρ χώρα ἔρημος λειμώνων οὐδὲ ποίην 29.14.1 φέρει. θη- ρεύουσι δὲ καὶ καράβους πολλαχῇ καὶ ὄστρεα καὶ τὰ κογχύλια· ἄλλες δὲ αὐτόματοι γίνονται ἐν τῇ 29.15.1 χώρῃ· ἀπὸ τούτων ἔλαιον ποιέουσιν. οἱ μὲν δὲ αὐτῶν ἐρήμους τόπους οἰκέουσιν ἄδενδρόν τε τὴν χώραν καὶ ἄφορον καρπῶν ἡμέρων, τούτοιςιν ἀπὸ τῶν ἰχθύων ἡ πᾶσα δίαίτα πεποιήται· ὀλίγοι δὲ αὐτῶν σπείρουσιν ὅσον 29.15.5 τῆς χώρας, καὶ τούτῳ κατάπερ ὄψω χρῶνται πρὸς τοὺς 29.16.1 ἰχθύας· ὁ γὰρ σῖτος αὐτοῖ- σὶν εἰσὶν οἱ ἰχθύες. οἰκία δὲ πεποιήνται οἱ μὲν εὐδαιμονέστατοι αὐτῶν ὅσα κήτεα ἐκ- βάλλει ἡ θάλασσα τούτων τὰ ὅστ' ἐπιλεγόμενοι <καὶ> τούτοιςιν ἀντὶ ξύλων χρεόμε- νοι, καὶ θύρας τὰ ὅστέα 29.16.5 ὅσα πλατέα αὐτῶν ἀλίσκεται ἀπὸ τούτων ποιέονται· τοῖσι δὲ πολλοῖς καὶ πενεστέροιςιν ἀπὸ τῶν ἀκανθῶν τῶν ἰχθύων τὰ οἰκία ποιέεται.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

30.1.1 Κήτεα δὲ μεγάλα ἐν τῇ ἔξω θαλάσῃ βόσκεται, καὶ 30.2.1 ἰχθύες πολὺ μέζονες ἢ ἐν τῇδε τῇ εἴσω. καὶ λέγει <Νέ- αρχος>, ὅποτε ἀπὸ Κυΐζων παρέπλεον, ὑπὸ τὴν ἔω ὀφ- θῆναι ὕδωρ ἄνω ἀναφυσώμενον τῆς θαλάσσης οἷά περ 30.3.1 ἐκ πρηστήρων βία ἀναφερόμενον, ἐκπλαγέντας δὲ σφᾶς πυνθάνεσθαι τῶν κατηγεομένων τοῦ πλόου ὃ τι εἶη καὶ ἀπ' ὅτου τὸ πάθημα· τοὺς δὲ ὑποκρίνασθαι ὅτι κήτεα ταῦτα φερόμενα κατὰ τὸν πόντον ἀναφυσᾷ ἐς τὸ ἄνω 30.3.5 τὸ ὕδωρ. καὶ τοῖσι ναύτησιν ἐκπλαγεῖσιν ἐκ τῶν χειρῶν 30.4.1 τὰ ἐρετμὰ ἐκπεσεῖν, αὐτοὺς δὲ ἐπιὼν παρακαλεῖν τε καὶ θαρσύνειν, καὶ κατ' οὐστinas παραπλέων ἐγένετο, ἐς μέτωπόν τε κελεῦσαι καταστῆσαι ὡς ἐπὶ ναυ- μαχίῃ τὰς νέας, καὶ ἐπαλαλάζοντας ὁμοῦ τῷ ῥοθίῳ πυκνήν τε καὶ 30.5.1 ζὺν κτύπῳ πολλῷ τὴν εἰρεσίην ποιέεσθαι. οὕτως ἀνα- θαρσῆσαντας ὁμοῦ δὴ πλέειν ἀπὸ ζυν- θήματος. ὡς δὲ ἐπέλαζον ἤδη τοῖσι θηρίοισιν, ἐνταῦθα αὐτοὺς μὲν ὅσον αἰ κεφαλαὶ αὐτοῖσιν ἐχώρεον ἐπαλαλάξαι, τὰς δὲ σάλ- 30.5.5 πιγγας σημήναι, καὶ τὸν κτύπον ἀπὸ τῆς εἰρεσίης ὡς 30.6.1 ἐπὶ μήκιστον κατασχεῖν. οὕτω δὲ ὁρώμενα ἤδη κατὰ τὰς

πρώρας τῶν νεῶν τὰ κήτεα ἐς βυθὸν δύναι ἐκπλαγέντα, καὶ οὐ πολλῷ ὕστερον κατὰ τὰς πρύμνας ἀναδύντα ἀνα- σχεῖν καὶ τῆς θαλάσσης αὐθις ἀναφυσῆσαι ἐπὶ μέγα. 30.7.1 ἔνθεν κρότον τε ἐπὶ τῇ παραλόγῳ σωτηρίᾳ γενέσθαι τῶν ναυτέων, καὶ αἶνον ἐς τὸν Νέαρχον τῆς τε τόλμης 30.8.1 καὶ τῆς σοφίης. τούτων μετεξέτερα τῶν κητέων ἐποκέλ- λειν πολλαχοῦ τῆς χώρας, ἐπειδὴν ἀνάπωτις κατάσχη, ἐν τοῖσι βρά- χεσιν ἐχόμενα, τὰ δὲ καὶ ὑπὸ χειμῶνων σκλη- ρῶν ἐς τὴν χέρσον ἐξωθέεσθαι, καὶ οὕτω δὴ καὶ τὰ ση- 30.8.5 πόμενα ἀπόλλυσθαί τε καὶ τὰς σάρκας αὐτοῖσι περι- ρρε- ούσας ὑπολείπειν τὰ ὅστέα χρῆσθαι τοῖσιν ἀνθρώποι- 30.9.1 σιν ἐς τὰ οἰκία. εἶναι ὧν τὰ μὲν ἐν τῇσι πλευρῇσιν αὐτῶν ὅστέα δοκοῦς τοῖσιν οἰκήμασιν ὅσα μεγάλα, τὰ δὲ μι- κρότερα στρωτῆρας· τὰ δὲ ἐν τῇσι σιαγόσι, ταῦτα δὲ εἶναι τὰ θύρετρα, οἷα δὴ πολλῶν καὶ εἰς εἴκοσι καὶ 30.9.5 πέντε ὀργυιάς ἀνηκόντων τὸ μέγεθος. 31.1.1 εὐτε δὲ παρέπλεον τὴν χώραν τῶν Ἰχθυοφάγων, λόγον ἀκούουσι περὶ νήσου τινός, ἢ κεῖται μὲν ἀπέχουσα τῆς ταύτης ἡπείρου σταδίους ἐς ἑκατόν, ἐρήμη δὲ ἐστὶν οἰκη- 31.2.1 τό- ρων. ταύτην ἱρὴν Ἡλίου ἔλεγον εἶναι οἱ ἐπιχώριοι καὶ Νόσαλα καλέεσθαι, οὐδέ τινα ἀνθρώπων καταίρειν ἐθέλιν ἐς αὐτήν· ὅστις δ' ἂν ἀπειρήνῃ προσχῇ, γίνεσθαι 31.3.1 ἀφανέα. ἀλλὰ λέγει <Νέαρχος> κέρκουρόν σφι ἔνα πλή- ρωμα ἔχοντα Αἰγυπτίων οὐ πόρρω τῆς νήσου ταύτης γενέσθαι ἀφανέα, καὶ ὑπὲρ τούτου τοὺς ἡγεμόνας τοῦ πλόου ἰσχυρίζεσθαι ὅτι ἄρα κατάραντες ὑπ' ἀγνοίης εἰς 31.4.1 τὴν νῆσον γένοιντο ἀφανέες. Νέαρχος δὲ πέμπει κύκλῳ περὶ τὴν νῆσον τριηκόντορον, κελεύσας μὴ κατα- σχεῖν μὲν ἐς τὴν νῆσον, ἐμβοᾶν δὲ τοῖς ἀνθρώποις ὡς μάλιστα ἐν χρῷ παραπλέοντας, καὶ τὸν κυβερνήτην ὀνομάζοντας καὶ 31.5.1 ὅτου ἄλλου οὐκ ἀφανὲς τὸ οὐνομα. ὡς δὲ οὐδένα ὑπα- κούειν, τότε δὲ αὐτὸς λέγει πλεῦσαι ἐς τὴν νῆσον καὶ κατασχεῖν δὴ προσαναγκάσαι τοὺς ναύτας οὐκ ἐθέλον- τας, καὶ ἐκβῆναι αὐτοὺς καὶ ἐλέγχει κενὸν μῦθον ἑόντα 31.6.1 τὸν περὶ τῆς νήσου λόγον. ἀκοῦσαι δὲ καὶ ἄλλον λόγον ὑπὲρ τῆς νήσου ταύτης λεγόμενον, οἰκῆσαι τὴν νῆσον ταύτην μίαν τῶν Νηρηίδων· τὸ δὲ οὐνομα

5.47. ARRIAN OF NICOMEDIA

οὐ λέγεσθαι τῆς Νηρηίδος. ταύτη δὲ ὅστις πελάσειε τῇ νήσῳ, τούτῳ 31.6.5 συγγίνεσθαι μὲν, ἰχθὺν δὲ αὐτὸν ἐξ ἀνθρώπου ποιέου- 31.7.1 σαν ἐμβάλλειν ἐς τὸν πόντον. Ἦλιον δὲ ἀχθεσθέντα τῇ Νηρηίδι κελεύειν μετοικίζεσθαι αὐτὴν ἐκ τῆς νήσου· τὴν δὲ ὁμολογεῖν μὲν ὅτι ἐξοικισθήσεται, δεῖσθαι δέ οἱ τὸ πάθημα <παυθῆναι>. καὶ τὸν Ἦλιον ὑποδέξασθαι, 31.8.1 τοὺς δὲ δὴ ἀνθρώπους οὕστινας [ἄν] ἰχθύας ἐξ ἀνθρώπων πεποιήκει κατελεήσαντα ἀνθρώπους αὖθις ἐξ ἰχθύων ποιῆσαι, καὶ ἀπὸ τούτων τῶν Ἰχθυοφάγων τὸ γένος καὶ 31.9.1 εἰς Ἀλέξανδρον κατελθεῖν. καὶ ταῦτα ὅτι ψεύδεα ἐξελέγ- χει Νέαρχος, οὐκ ἐπαινῶ αὐτὸν ἔγωγε τῆς σχολῆς τε καὶ σοφίης, οὔτε κάρτα χαλεπὰ ἐξελεγχθῆναι ἐόντα, ταλαί- πωρόν τε ὃν γιγνώσκων τοὺς παλαιοὺς λόγους ἐπιλεγό- 31.9.5 μενον ἐξελέγγχειν ὄντας ψευδέας. 32.1.1 ὑπὲρ τοὺς Ἰχθυοφάγους Γαδρώσιοι ἐς τὸ ἄνω οἰκέουσι γῆν πονηρὴν καὶ ψαμμώδεα, ἔνθεν καὶ τὰ πολλὰ κακὰ ἢ στρατιή τε Ἀλεξάνδρῳ ἔπαθεν καὶ αὐτὸς Ἀλέξανδρος, 32.2.1 ὥς μοι ἦδη ἐν τῷ ἄλλῳ λόγῳ ἀπήγεται. ὥς δὲ ἐς τὴν Καρμανίην ἀπὸ τῶν Ἰχθυοφάγων κατῆρεν ὁ στρατός, ἐν- ταῦθα ἵνα πρῶτον τῆς Καρμανίης ὠρμίσαντο, ἐπ’ ἀγ- κυρέων ἐσάλευσαν, ὅτι ῥήχη παρετέτατο ἐς τὸ πέλαγος 32.3.1 τρηχείη. ἐνθένδε οὐκέτι ὡσαύτως πρὸς ἡλίου δυομέ- νου ἔπλων, ἀλλὰ τὸ μεταξὺ δύσιός τε ἡλίου καὶ τῆς ἄρκτου 32.4.1 οὕτω μᾶλλον τι αἱ πρῶραι αὐτοῖσιν ἐπεῖχον, καὶ οὕτω ἡ Καρμανίη τῶν Ἰχθυοφάγων τῆς γῆς καὶ τῶν Ὠρειτῶν εὐδενδροτέρη τε καὶ εὐκαρποτέρη ἐστὶ καὶ ποιώδης μᾶλ- 32.5.1 λόν τι καὶ ἔνυδρος. ὀρμίζονται δὲ ἐν Βάδει χώρῳ τῆς Καρμανίης οἰκουμένῳ, δένδρεα τε πολλὰ ἡμερα πεφυ- κότα ἔχοντι πλὴν ἐλαίης, καὶ ἀμπέλους ἀγαθάς, καὶ σι- 32.6.1 τοφόρῳ. ἐνθένδε ὀρμηθέντες καὶ διεκπλώσαντες στα- δίους ὀκτακοσίους πρὸς αἰγιαλῷ ὀρμίζονται ἐρήμῳ, καὶ καθορῶσιν ἄκρην μακρὴν ἀνέχουσιν ἐπὶ πολλὸν ἐς τὸ πέλαγος· ἀπέχειν δὲ ἐφαίνετο ἡ ἄκρη πλόον ὥς ἡμέρης. 32.7.1 καὶ οἱ τῶν χώρων ἐκείνων δαήμονες τῆς Ἀραβίης ἔλε- γον τὴν ἀνίσχουσιν ταύτην ἄκρην, καλέεσθαι <δὲ> Μά- κετα· ἔνθεν τὰ κιννάμωμά τε καὶ ἄλλα τοιουτότροπα ἐς 32.8.1 Ἀσσυρίου ἀγινέεσθαι. καὶ ἀπὸ τοῦ αἰγιαλοῦ τούτου, ἵναπερ ὁ στόλος ἐσάλευε, καὶ τῆς ἄκρης, ἥντινα καταν- τικρὺ ἀφεώρων ἀνέχουσιν ἐς τὸ πέλαγος, ὁ κόλπος – ἐμοί τε δοκεῖ καὶ Νεάρχῳ ὡσαύτως ἐδόκεεν – ἐς τὸ 32.9.1 εἶσω ἀναχῆται, ὅπερ εἰκὸς ἢ Ἐρυθρὴ θάλασσα. ταύτην τὴν ἄκρην ὡς κατεῖδον, Ὀνησίκριτος μὲν ἐπέχοντας ἐπ’ αὐτὴν πλέειν ἐκέλευεν, ὥς μὴ κατὰ τὸν κόλπον ἐλα- 32.10.1 στρέοντας ταλαιπωρέεσθαι. Νέαρχος δὲ ὑποκρίνε- ται νήπιον εἶναι Ὀνησίκριτον, εἰ ἀγνοεῖ ἐπ’ ὅτῳ ἐστάλη 32.11.1 πρὸς Ἀλεξάνδρου ὁ στόλος. οὐ γὰρ ὅτι ἀπορίη ἦν πεζῇ διασωθῆναι πάντα αὐτῷ τὸν στρατόν, ἐπὶ τῷδε ἄρα ἐκ- πέμψαι τὰς νέας, ἀλλὰ ἐθέλοντα αἰγιαλοὺς τε τοὺς κατὰ τὸν παράπλουν κα- τασκέψασθαι καὶ ὄρμους καὶ νησιδας, 32.11.5 καὶ ὅστις κόλπος ἐσέχοι ἐκπεριπλῶσαι τοῦτον, καὶ πό- λιας ὅσαι ἐπιθαλάσσιαι, καὶ εἴ τις ἔγκαρπος γῆ καὶ εἴ 32.12.1 τις ἐρήμη. σφᾶς ὧν οὐ χρῆναι ἀφανίσαι τὸ ἔργον, πρὸς τέρματι ἦδη ἐόντας τῶν πόνων, ἄλλως τε οὐδὲ ἀπόρως

ἔτι τῶν ἀναγκαίων ἐν τῷ παράπλῳ ἔχοντας. δεδιέναι τε, ὅτι ἡ ἄκρη ἐς μεσημβρίην

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ἀνέχει, μὴ ἐρήμῳ τε τῇ 32.13.1 ταύτῃ γῇ καὶ ἀνύδρῳ καὶ φλογώδει ἐγκύρσειαν. ταῦτα ἐνίκα, καὶ μοι δοκεῖ περιφανέως σῶσαι τὴν στρατιὴν τῇδε τῇ βουλῇ Νέαρχος· τὴν γὰρ δὴ ἄκρην ἐκείνην καὶ τὴν πρὸς αὐτῇ χώρην πᾶσαν ἐρήμην τε εἶναι λόγος κατ- 32.13.5 ἔχει καὶ ὕδατος ἀπορίῃ ἔχεσθαι. 33.1.1 ἀλλὰ ἔπλων γὰρ ἀπὸ τοῦ αἰγιαλοῦ ἄραντες τῇ γῇ προσεχές, καὶ πλώσαντες σταδίους ὡς ἑπτακοσίους ἐν ἄλλῳ αἰγιαλῷ ὠρμίσαντο. Νεόπτανα ὄνομα τῷ αἰγιαλῷ. 33.2.1 καὶ αὖθις ὑπὸ τὴν ἔω ἀνήγοντο, καὶ πλεύσαντες στα- δίους ἑκατὸν ὁρμίζονται κατὰ ποταμὸν Ἀναμιν· ὁ δὲ χώρος Ἀρμόζεια ἐκαλέετο. δαψιλέα δὲ ἦδη καὶ πάμφορα 33.3.1 <τὰ> ταύτῃ ἦν, πλὴν ἐλαΐαι οὐ πεφύκεσαν. ἐνταῦθα ἐκ- βαίνουσί τε ἐκ τῶν νεῶν καὶ ἀπὸ τῶν πολλῶν πόνων ἄσμενοι ἀνεπαύοντο, μεμνημένοι ὅσα κακὰ κατὰ τὴν θάλασσαν πεπονθότες ἦσαν καὶ πρὸς τῇ γῇ τῶν Ἰχθυο- 33.3.5 φάγων, τὴν τε ἐρημίην τῆς χώρας καὶ τοὺς ἀνθρώπους ὅπως θηριώδεις καὶ τὰς σφῶν ἀπορίας ἐπιλεγόμενοι. 33.4.1 καὶ τινες αὐτῶν ἀπὸ θαλάσσης ἐς τὸ πρόσω ἀνήλθον, ἀποσκεδασθέντες τῆς στρατιῆς κατὰ ζήτησιν ἄλλος ἄλλου. 33.5.1 ἐνταῦθα ἄνθρωπός σφισιν ὥφθη χλαμύδα τε φορῶν Ἑλληνικὴν καὶ τὰ ἄλλα ὡς Ἑλλήν ἐσκευασμένος, καὶ φωνὴν Ἑλλάδα ἐφώνεε. τοῦτον οἱ πρῶτοι ἰδόντες δα- κρύσαι ἔλεγον· οὕτω τι παράλογόν σφισι φανῆναι ἐκ 33.5.5 τῶν τοσῶνδε κακῶν Ἑλλήνα μὲν ἄνθρωπον ἰδεῖν, Ἑλ- 33.6.1 λάδος δὲ φωνῆς ἀκοῦσαι. ἐπηρώτων τε ὁπόθεν ἦκοι καὶ ὅστις ὢν· ὁ δὲ ἀπὸ τοῦ στρατοπέδου τοῦ Ἀλεξάνδρου ἀποσκεδασθῆναι ἔλεγε, καὶ εἶναι οὐ πόρρω τὸ στρατό- 33.7.1 πεδον καὶ αὐτὸν Ἀλέξανδρον. τοῦτον τὸν ἄνθρωπον βοῶντές τε καὶ κροτέοντες ἀνάγουσι παρὰ τὸν Νέαρχον· καὶ Νέαρχῳ πάντα ἔφρασε, καὶ ὅτι πέντε ἡμερέων ὁδὸν ἀπέχει τὸ στρατόπεδον καὶ ὁ βασιλεὺς ἀπὸ τῆς θαλάσσης- 33.8.1 σης. τὸν τε ὑπαρχον τῆς χώρας ταύτης δείξειν ἔφη Νε- ἀρχῳ, καὶ ἔδειξε· καὶ μετὰ τούτου Νέαρχος γνώμην 33.9.1 ποιέεται, ὅπως ἀναβήσεται πρὸς βασιλέα. τότε μὲν δὴ ἐπὶ τὰς νέας ἀπῆλθον· ὑπὸ δὲ τὴν ἔω τὰς νέας ἐνεώλ- κεν, ἐπισκευῆς τε εἵνεκα, ὅσαι αὐτῶν κατὰ τὸν πλοῦν πεπονήκεσαν, καὶ ἅμα ὅτι ἐν τῷ χώρῳ τούτῳ ὑπολείπε- 33.10.1 σθαὶ οἱ ἐδόκεε τὸν πολλὸν στρατόν. χάρακά τε ὦν περι- βάλλεται διπλοῦν περὶ τῷ ναυστάθμῳ, καὶ τεῖχος γῆϊνον καὶ τάφρον βαθεῖν, ἀπὸ τοῦ ποταμοῦ τῆς ὄχθης ἀρξά- μενος ἔστε ἐπὶ τὸν αἰγιαλόν, ἵνα αἱ νέες αὐτῷ ἀνείρ- 33.10.5 σμέναι ἦσαν. 34.1.1 ἐν ᾧ δὲ ὁ Νέαρχος ταῦτα ἐκόσμεε, τῆς χώρας ὁ ὑπαρ- χος πεπυσμένος ὅπως ἐν μεγάλῃ φροντίδι ἔχοι Ἀλέξαν- δρος τὰ ἀμφὶ τὸν στόλον τοῦτον, μέγα δὴ τι ἀγαθὸν ἐξ Ἀλεξάνδρου ἂν ἔγνω πείσεσθαι, εἰ πρῶτός οἱ ἀπαγγεῖ- 34.1.5 λειε τοῦ στρατοῦ τὴν σωτηρίην καὶ τὸν Νέαρχον ὅτι οὐ 34.2.1 πολλῷ ὕστερον ἀφίξεται ἐς ὅσιν τὴν βασιλέως. οὕτω δὴ τὴν βραχυτάτην ἐλάσας ἀπαγγέλλει Ἀλεξάνδρῳ ὅτι Νέαρχος οὗτος προσάγει ἀπὸ τῶν νεῶν. τότε μὲν δὴ καίπερ ἀπιστέων τῷ λόγῳ Ἀλέξανδρος ἀλλὰ ἐχάρη γε 34.3.1 κατὰ τὸ εἰκὸς τῇ ἀγγελίῃ· ὡς δὲ ἡμέρη τε ἄλλη ἐξ ἄλλης ἐγίνετο, καὶ ξυντιθέντι αὐτῷ τῆς ἀγγελίης τὸν χρόνον 34.4.1 οὐκέτι πιστὰ τὰ ἐξηγγελμένα ἐφαίνετο, πεμπόμενοι τε ἄλλοι ἐπ' ἄλλοισιν ὡς ἐπὶ κομιδῇ τοῦ Νέαρχου οἱ μὲν τινες ὀλίγον τῆς ὁδοῦ προελθόν- τες καὶ οὐδενὶ ἐγκύρ- σαντες κενοὶ ἐπανήεσαν, οἱ δὲ καὶ πορρωτέρω ἐλθόντες 34.4.5

5.47. ARRIAN OF NICOMEDIA

καὶ διαμαρτόντες τῶν ἀμφὶ τὸν Νεάρχον οὐδὲ αὐτοὶ 34.5.1 ἐπανήεσαν, ἐνταῦθα δὴ τὸν μὲν ἄνθρωπον ἐκείνον, ὥς κενά τε ἀγγείλαντα καὶ λυπηρότερα οἱ τὰ πρήγματα ποιήσαντα τῇ ματαίῃ εὐφροσύνῃ, συλλαβεῖν κελεύει Ἀλέξανδρος, αὐτὸς δὲ τῇ τε ὄψει καὶ τῇ γνώμῃ δηλὸς 34.6.1 ἦν μεγάλῳ ἄχει βεβλημένος. ἐν τούτῳ δὲ τῶν τινες κατὰ ζήτησιν τοῦ Νεάρχου ἐσταλμένων ἵππους τε ἐπὶ κομιδῇ αὐτῶν καὶ ἀπήνας δὲ ἄγοντες ἐντυγχάνουσι κατὰ τὴν ὁδὸν αὐτῷ τε Νεάρχῳ καὶ τῷ Ἀρχίῃ καὶ πέντε ἢ ἕξ ἅμα 34.7.1 αὐτοῖσιν· μετὰ τοσούτων γὰρ ἀνήει. καὶ ἐντυχόντες οὔτε αὐτὸν ἐγνώρισαν οὔτε τὸν Ἀρχίην – οὕτω τοι κάρτα ἄλλοιοι ἐφάνησαν, κομόωντές τε καὶ ῥυπόωντες καὶ μεστοὶ ἄλμης καὶ ῥικνοὶ τὰ σώματα καὶ ὠχροὶ ὑπὸ ἀγρυ- 34.8.1 πνίης τε καὶ τῆς ἄλλης ταλαιπωρίας – ἀλλὰ ἐρομένοις γὰρ αὐτοῖς ἵναπερ εἴη Ἀλέξανδρος, ὑποκρινάμενοι τὸν 34.9.1 χῶρον οἱ δὲ παρήλαυνον. Ἀρχίης δὲ ἐπιφρασθεὶς λέγει πρὸς Νεάρχον “ὦ Νεάρχε, τούτους τοὺς ἀνθρώπους δι’ ἐρημίας ἐλαύνειν τὴν αὐτὴν ἡμῖν ὁδὸν οὐκ ἐπ’ ἄλλῳ τινὶ συντίθιμι [ἦ] ὅτι μὴ κατὰ ζήτησιν τὴν ἡμετέρην ἀπε- 34.10.1 σταλμένους. ὅτι δὲ οὐ γινώσκουσιν ἡμέας, οὐκ ἐν θώματι ποιέομαι· οὕτω γὰρ τι ἔχομεν κακῶς ὥς ἄγνωστοι εἶναι. φράσωμεν αὐτοῖσιν οἵτινές εἰμεν, καὶ αὐτοὺς 34.11.1 ἐρώμεθα καθότι ταύτῃ ἐλαύνουσιν.” ἔδοξε τῷ Νεάρχῳ ἐναίσιμα λέγειν· καὶ ἦροντο ὅποι ἐλαύνουσιν· οἱ δὲ ὑποκρίνονται ὅτι κατὰ ζήτησιν Νεάρχου τε καὶ τοῦ στρα- 34.12.1 τοῦ τοῦ ναυτικοῦ. ὁ δὲ “οὗτος” ἔφη “ἐγὼ εἰμι Νεάρχος, καὶ Ἀρχίας οὗτος. ἀλλ’ ἄγετε ἡμέας· ἡμεῖς δὲ τὰ ὑπὲρ τῆς στρατιῆς Ἀλεξάνδρῳ ἀπηγησόμεθα.” 35.1.1 ἀναλαβόντες <ὧν> αὐτοὺς ἐπὶ τὰς ἀπήνας ὀπίσω ἤλαυνον. καὶ τινες αὐτῶν τούτων ὑποφθάσαι ἐθελήσαντες τὴν ἀγγελίην, προδραμόντες λέγουσιν Ἀλεξάνδρῳ ὅτι “οὗτός τοι Νεάρχος, καὶ σὺν αὐτῷ Ἀρχίης καὶ πέντε

35.1.5 ἄλλοι κομίζονται παρὰ σέ,” ὑπὲρ δὲ τοῦ στρατοῦ παντὸς 35.2.1 οὐδὲν εἶχον ὑποκρίνασθαι. τοῦτο ἐκεῖνο συνθεὶς Ἀλέξανδρος, τοὺς μὲν παραλόγως ἀποσωθῆναι, τὴν στρα- τὴν δὲ πᾶσαν διεφθάρθαι αὐτῷ, οὐ τοσόνδε τοῦ Νεάρχου τε καὶ τοῦ Ἀρχίου τῇ σωτηρίῃ ἔχαιρεν, ὅσον 35.3.1 ἐλύπει αὐτὸν ἀπολομένη ἢ στρατιὴ πᾶσα. οὕπῳ πάντα ταῦτα εἶρητο, καὶ ὁ Νεάρχός τε καὶ ὁ Ἀρχίης προσήγον. τοὺς δὲ μόγις καὶ χαλεπῶς ἐπέγνω Ἀλέξανδρος, ὅτι τε κομόωντας καὶ κακῶς ἐσταλμένους καθεώρα, 35.3.5 ταύτῃ μᾶλλον τι βεβαιότερον αὐτῷ τὸ ἄχος ὑπὲρ τῆς 35.4.1 στρατιῆς τῆς ναυτικῆς ἐγίνετο. ὁ δὲ τὴν δεξιὰν τῷ Νεάρχῳ ἐμβαλὼν καὶ ἀπαγαγὼν μόνον αὐτὸν ἀπὸ τῶν ἐταίρων τε καὶ τῶν ὑπασπιστῶν, πολλὸν ἐπὶ χρόνον 35.5.1 ἐδάκρυεν· ὁπὲρ δὲ ἀνενεγκὼν “ἀλλὰ ὅτι σύγε ἡμῖν ἐπαν- ἦκεις σῶος” ἔφη “καὶ Ἀρχίης οὗτος, ἔχει ἂν ἔμοιγε ὥς ἐπὶ συμφορῇ τῇ ἀπάσῃ μετρίως· αἱ δὲ τοι νέες καὶ ἡ 35.6.1 στρατιὴ κοίῳ τινὶ τρόπῳ διεφθάρησαν;” ὁ δὲ ὑπολαβὼν “ὦ βασιλεῦ,” ἔφη “καὶ αἱ νέες τοι σῶαί εἰσι καὶ ὁ στρατός· ἡμεῖς δὲ οὗτοι ἄγγελοι τῆς σωτηρίας αὐτῶν 35.7.1 ἦκομεν.” ἔτι μᾶλλον ἐδάκρυεν Ἀλέξανδρος, καθότι ἀνέλπιστός οἱ ἡ σωτηρίῃ τοῦ στρατοῦ ἐφαίνετο, καὶ ὅπου ὀρμέουσιν αἱ νέες ἀνηρώτα. ὁ δὲ “αὗται” ἔφη “ἐν τῷ στόματι τοῦ Ἀνάμιδος ποταμοῦ ἀνειρυσμέναι ἐπισκευά- 35.8.1 ζονται.” Ἀλέξανδρος δὲ τὸν τε Δία τὸν Ἑλλήνων

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

καὶ τὸν Ἀμμωνα τὸν Λιβύων ἐπόμνυσιν, ἥ μὴν μειζόνως ἐπὶ τῇδε τῇ ἀγγελίῃ χαίρειν ἢ ὅτι τὴν Ἀσίην πᾶσαν ἐκτημένος ἔρχεται. καὶ γὰρ καὶ τὸ ἄχος οἱ ἐπὶ τῇ ἀπω- 35.8.5 λείῃ τῆς στρατιῆς ἀντίρροπον γενέσθαι τῇ ἄλλῃ πάσῃ εὐτυχίῃ. 36.1.1 ὁ δὲ ὑπαρχος τῆς χώρας, ὄντινα συνειλήφει Ἀλέξαν- δρος ἐπὶ τῆς ἀγγελίης τῇ ματαιότητι, παρόντα κατιδὼν 36.2.1 τὸν Νέαρχον, πίπτει τε αὐτῷ πρὸς τὰ γόνατα, καὶ “οὗτός τοι” ἔφη “ἐγὼ εἰμι, ὃς ἀπήγγειλα Ἀλεξάνδρῳ ὅτι σῶοι ἦκετε· ὁρᾷς ὅπως διάκειμαι.” οὕτω δὴ δεῖται Ἀλεξάνδρου Νέαρχος ἀφεῖναι τὸν ἄνδρα, καὶ ἀφίεται. 36.3.1 Ἀλέξανδρος δὲ σωτήρια τοῦ στρατοῦ ἔθυε Διὶ Σωτῆρι καὶ Ἡρακλεῖ καὶ Ἀπόλλωνι Ἀλεξικάκῳ καὶ Ποσειδῶνι τε καὶ ὅσοι ἄλλοι θαλάσσιοι θεοί, καὶ ἀγῶνα ἐποίεε γυμνικόν τε καὶ μουσικόν, καὶ πομπὴν ἔπεμπε· καὶ 36.3.5 Νέαρχος ἐν πρώτοισιν ἐπόμπευε ταινίησί τε καὶ ἄνθεσι 36.4.1 πρὸς τῆς στρατιῆς βαλλόμενος. ὥς δὲ ταῦτά οἱ τέλος εἶχε, λέγει πρὸς Νέαρχον “ἐγὼ σε, ὦ Νέαρχε, οὐκέτι θέλω τὸ πρόσω οὗτ’ οὖν κινδυνεύειν οὔτε ταλαιπωρέε- σθαι, ἀλλὰ ἄλλος γὰρ τοῦ ναυτικοῦ ἐξηγήσεται τὸ ἀπὸ 36.5.1 τοῦδε ἔστε καταστήσαι αὐτὸ ἐς Σοῦσα.” Νέαρχος δὲ ὑπολαβὼν λέγει “ὦ βασιλεῦ, ἐγὼ μὲν τοι πάντα πείθε- σθαι ἐθέλω τε καὶ ἀναγκαίη μοι ἐστίν. ἀλλὰ εἰ δὴ τι καὶ σὺ ἐμοὶ χαρίζεσθαι ἐθέλοις, μὴ ποιήσης ὧδε, ἀλλὰ 36.5.5 με ἕασον ἐξηγήσασθαι ἐς ἅπαν τοῦ στρατοῦ, ἔστε σοι 36.6.1 σῶας καταστήσω ἐς Σοῦσα τὰς νέας, μηδὲ τὰ μὲν χα- λεπὰ αὐτοῦ τε καὶ ἄπορα ἐμοὶ ἐπιτετραμμένα ἐκ σοῦ ἔστω, τὰ δὲ εὐπετέα τε καὶ κλέους ἤδη ἐτοίμου ἐχόμενα, 36.7.1 ταῦτα δὲ ἀφαιρεθέντα ἄλλῳ ἐς χεῖρας διδόσθω.” ἔτι λέγοντα παύει αὐτὸν Ἀλέξαν- δρος, καὶ χάριν προσωμο- λόγει εἰδέναι. οὕτω δὴ καταπέμπει αὐτόν, στρατιὴν δούς 36.8.1 ἐς παραπομπὴν ὥς διὰ φιλίας ἰόντι ὀλίγην. τῷ δὲ οὐδὲ τὰ τῆς ὁδοῦ τῆς ἐπὶ θά- λασσαν ἔξω πόνου ἐγένετο, ἀλλὰ συλλελεγμένοι γὰρ οἱ κύκλῳ βάρβαροι τὰ ἐρυμνὰ τῆς χώρας τῆς Καρμανίης κατεῖχον, ὅτι καὶ ὁ σατράπης 36.8.5 αὐτοῖσι τετελευτήκει κατὰ πρόσταξιν Ἀλεξάνδρου, ὁ δὲ νεωστὶ καθεστηκὼς Τληπόλεμος οὕπῳ βέβαιον τὸ κράτος 36.9.1 εἶχε. καὶ δις ὦν καὶ τρις τῇ αὐτῇ ἡμέρῃ ἄλλοισι καὶ ἄλλοισι τῶν βαρ- βάρων ἐπιφαινομένοισιν ἐς χεῖρας ἦσαν, καὶ οὕτως οὐδέν τι ἐλινύσαντες μόλις καὶ χαλεπῶς ἐπὶ θάλασσαν ἀπεσώθησαν. ἐνταῦθα θύει Νέαρχος Διὶ 36.9.5 Σωτῆρι καὶ ἀγῶνα ποιεῖ γυμνικόν. 37.1.1 ὥς δὲ αὐτῷ τὰ θεῖα ἐν κόσμῳ πεποίητο, οὕτω δὴ ἀνή- γοντο. παραπλώσαντες δὲ νῆσον ἐρήμην τε καὶ τραχείην ἐν ἄλλῃ νήσῳ ὁρμίζονται, μεγάλη ταύτῃ καὶ οἰκουμένῃ, πλώσαντες σταδίους τριηκοσίους ἔνθεν περ ὠρμήθησαν. 37.2.1 καὶ ἡ μὲν ἐρήμη νῆσος Ὀργάνα ἐκαλέετο, ἐς ἣν δὲ ὥρ- μίσθησαν Ὀάρακτα, ἄμ- πελοὶ τε ἐν αὐτῇ ἐπεφύκεσαν καὶ φοίνικες, καὶ σιτοφόρος <ἦν>· τὸ δὲ μήκος [ἦν] τῆς νή- σου στάδιοι ὀκτακόσιοι. καὶ ὁ ὑπαρχος τῆς νήσου Μα- 37.2.5 ζήνης συνέπλει αὐ- τοῖσι μέχρι Σούσων ἐθελοντῆς ἡγε- 37.3.1 μὼν τοῦ πλόου. ἐν ταύτῃ τῇ νήσῳ ἔλεγον καὶ τοῦ πρώτου δυναστεύσαντος τῆς χώρας ταύτης δείκνυσθαι τὸν τάφον· ὄνομα δὲ αὐτῷ Ἐρύθρην εἶναι, ἀπ’ ὅτου καὶ τὴν ἑπω- νυμίην τῇ θαλάσῃ ταύτῃ εἶναι Ἐρυθρὴν καλέεσθαι. 37.4.1 ἐνθὲν δὲ ἐκ τῆς νήσου ἄραντες ἔπλεον· καὶ τῆς νήσου αὐτῆς παρα- πλώσαντες ὅσον διακοσίους σταδίους ὁρμί- ζονται ἐν αὐτῇ αὖθις, καὶ καθορῶσιν

5.47. ARRIAN OF NICOMEDIA

ἄλλην νῆσον, ἀπέ- χουσαν τῆς μεγάλης ταύτης τεσσαράκοντα μάλιστα στα- 37.5.1 δίους. Ποσειδῶνος ἱρή ἐλέγετο εἶναι καὶ ἄβατος. ὑπὸ δὲ τὴν ἔω ἀνήγοντο, καὶ κατα- λαμβάνει αὐτοὺς ἀνάπωτις οὕτω τι καρτερή, ὥστε τρεῖς τῶν νεῶν ἐποκείλασαι ἐν τῷ ξηρῷ ἐσχέθησαν, αἱ δὲ ἄλλαι χαλεπῶς διεκπλώουσαι 37.6.1 τὰς ῥηχίας ἐς τὰ βάθρα ἀπεσώθησαν. αἱ δὲ ἐποκείλασαι τῆς πλημμυρίδος ἐπιγενομένης αὐθις ἐξέπλωσάν τε καὶ 37.7.1 δευτεραῖαι κατήγοντο ἵναπερ ὁ πᾶς στόλος. ὁρμίζονται

δὲ ἐς νῆσον ἄλλην, διέχουσαν τῆς ἡπείρου ὅσον τριακο- 37.8.1 σίους σταδίους, πλώσαντες τετρακοσίους. ἐντεῦθεν ὑπὸ τὴν ἔω ἔπλεον, νῆσον ἐρήμην ἐν ἀριστερᾷ παραμείβον- τες· ὄνομα δὲ τῇ νήσῳ Πύλωρα. καὶ ὁρμίζον<ται> πρὸς Ἰδωδῶνη, πολι- χνίῳ σμικρῷ καὶ πάντων ἀπόρῳ ὅτι μὴ 37.8.5 ὕδατος καὶ ἰχθύων· ἰχθυοφάγοι γὰρ καὶ οὗτοι ὑπ' ἀναγ- 37.9.1 καίης ἦσαν, ὅτι πονηρὰν γῆν νέμονται. ἐνθὲνδε ὕδρευ- σάμε- νοι καταίρουσιν ἐς Ταρσίην ἄκρην ἀνατείνουσιν 37.10.1 ἐς τὸ πέλαγος, πλώσαντες σταδίους τριακοσίους. ἐνθεν ἐς Καταίην, νῆσον ἐρήμην, ἀλιτενέα· αὕτη ἱερὴ Ἑρμέω καὶ Ἀφροδίτῃς ἐλέγετο· στάδιοι τοῦ πλόου τριηκόσιοι. 37.11.1 ἐς ταύτην ὅσα ἔτη ἀφί- εται ἐκ τῶν περιοίκων πρόβατα καὶ αἰγες ἱρὰ τῷ Ἑρμῇ καὶ τῇ Ἀφροδίτῃ, καὶ ταῦτα ἀπηγριωμένα ἦν ὅρᾶν ὑπὸ χρόνου τε καὶ ἐρημίας. 38.1.1 μέχρι τοῦδε Καρμανίη· τὰ δὲ ἀπὸ τοῦδε Πέρσαι ἔχουσι. μῆκος τοῦ πλόου παρὰ τὴν Καρμανίην χώραν στάδιοι τρισχίλιοι καὶ ἐπτακόσιοι. ζῶουσι δὲ κατάπερ Πέρσαι, ὅτι καὶ ὁμοροὶ εἰσι Πέρσησι, καὶ τὰ ἐς τὸν πό- 38.2.1 λεμον ὡσαύτως κοσμέονται. ἐνθὲνδε ἄραντες ἐκ τῆς νήσου τῆς ἱρῆς παρὰ τὴν Περσίδα ἤδη ἔπλεον, καὶ κατά- γονται ἐς Ἰλάν χώρον, ἵνα λιμὴν πρὸς νήσου σμικρῆς καὶ ἐρήμης γίνεται· οὐνομα τῇ νήσῳ Καΐκανδρος, ὁ δὲ 38.3.1 πλόος στάδιοι τετρακόσιοι. ὑπὸ δὲ τὴν ἔω ἐς ἄλλην νῆσον πλεύσαντες ὁρμίζονται οἰκουμένην, ἵνα καὶ μαρ- γαρίτην θηρᾶσθαι λέγει <Νέαρχος> κατάπερ ἐν τῇ Ἰν- δῶν θαλάσῃ. ταύτης τῆς νήσου τὴν ἄκρην παραπλώ- 38.3.5 σάντες σταδίους ὡς τεσσα- ράκοντα, ἐνταῦθα ὠρμίσθησαν. 38.4.1 ἐνθὲνδε πρὸς ὄρει ὁρμίζονται ὑψηλῷ – Ὡχος ὄνομα τῷ 38.5.1 ὄρει – ἐν λιμένι εὐὸρμῳ, καὶ ἀλιέες αὐτοῦ ὥκεον. καὶ ἐνθεν πλώσαν- τες σταδίους τετρακοσίους τε καὶ πεντή- κοντα ὁρμίζονται ἐν Ἀποστάνοισι· καὶ πλοῖα πολλὰ αὐ- τόθι ὥρμεε, κώμη τε ἐπὶν ἀπέχουσα ἀπὸ θαλάσσης στα- 38.6.1 δίους ἐξή- κοντα. νυκτὸς δὲ ἐπάραντες ἐνθεν ἐσπλώουσιν ἐς κόλπον συνοικεόμενον πολλῇσι κώμησι. στάδιοι τοῦ πλόου τετρακόσιοι· ὁρμίζονται δὲ πρὸς ὑπωρείην. ταύτῃ φοίνι- κές τε πολλοὶ ἐπεφύκεσαν καὶ ὅσα ἄλλα ἀκρόδρυα 38.7.1 ἐν τῇ Ἑλλάδι γῇ φύεται. ἐνθεν ἄραντες ἐς Γώγανα παραπλέουσι σταδίους μάλιστα ἐς ἑξακοσίους ἐς χώραν οἰκουμένην· ὁρμίζονται δὲ τοῦ ποταμοῦ τοῦ χειμάρρου – ὄνομα δὲ Ἀρεῶν – ἐν τῇσιν ἐκβολῇσιν. ἐνταῦθα 38.7.5 χαλεπῶς ὁρμίζονται· στεινὸς γὰρ ἦν ὁ ἔσπλους κατὰ τὸ στόμα, ὅτι βράχεα τὰ κύκλῳ αὐτοῦ ἢ ἀνάπωτις ἐποίεε. 38.8.1 καὶ ἐνθεν αὖ ἐν στόματι ἄλλου ποταμοῦ ὁρμίζονται, διεκπλώσαντες σταδίους ἐς ὀκτακοσίους· Σιτακὸς ὄνομα τῷ ποταμῷ ἦν· οὐδὲ ἐν τούτῳ εὐμαρέως ὁρμίζονται, καὶ ὁ πλόος ἅπας οὗτος ὁ παρὰ τὴν Περσίδα βράχεα τε 38.9.1 ἦσαν καὶ ῥηχίαι καὶ τενάγαι. ἐνταῦθα σῆτον καταλαμ-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

βάνουσι πολὺν ξυγκεκομισμένον κατὰ πρόσταξιν βασι- λέως, ὡς σφίσιν εἶναι ἐπισ- τίσασθαι· ἐνταῦθα ἔμειναν ἡμέρας τὰς πάσας μίαν καὶ εἴκοσι, καὶ τὰς ναῦς ἀνειρυ- 38.9.5 σάμενοι, ὅσαι μὲν πεπονήκεσαν ἐπεσκεύαζον, τὰς δὲ ἄλλας ἐθεράπευον. 39.1.1 ἐνθὲνδε ὀρμηθέντες εἰς Ἰέρατιν πόλιν ἀφίκοντο, ἐς χώρον οἰκούμενον. ἑπτακόσιοι καὶ πεντήκοντα στάδιοι ὁ πλόος· ὠρμίσθησαν δὲ ἐν διώρυχι ἀπὸ τοῦ ποταμοῦ 39.2.1 ἐμβε- βλημένη ἐς θάλασσαν, ἣ ὄνομα ἦν Ἡράτεμις. ἅμα δὲ ἡλίῳ ἀνίσχοντι παραπλεύουσιν ἐς ποταμὸν χειμάρρουν, ὄνομα Πάδαργον, ὁ δὲ χώρος χερρόνησος ἄπας. καὶ ἐν αὐτῷ κῆποί τε πολλοὶ καὶ ἀκρόδρυα παντοῖα ἐφύετο· 39.3.1 ὄνομα τῷ χώρῳ Μεσαμβρίη. ἐκ Μεσαμβρίας δὲ ὀρμη- θέντες καὶ διεκπλώσαντες σταδίους μάλιστα ἐς διακο- σίους ἐς Ταόκην ὀρμίζονται ἐπὶ ποταμῷ Γράνιδι. καὶ ἀπὸ τούτου ἐς τὸ ἄνω <τὰ> Περσῶν βασιλεία ἦν, ἀπέ- 39.3.5 χοντα τοῦ ποταμοῦ τῶν ἐκβολέων σταδίους ἐς διακο- 39.4.1 σίους. κατὰ τοῦτον τὸν παράπλου λέγει <Νέαρχος> ὀφθῆναι κῆτος ἐκβεβλημένον ἐς τὴν ἡίονα, καὶ τοῦτο προσπλώσαντάς τινας τῶν ναυτῶν ἐκμετρηῆσαι καὶ φάναι 39.5.1 εἶναι πῆχεων πεντήκοντα· δέρμα δὲ αὐτῷ εἶναι φολι- δωτόν, οὕτω τι ἐς βάθος ἦκον ὡς καὶ ἐπὶ πῆχυν ἐπέχειν, ὅστρειά τε καὶ λοπάδας καὶ φυκία πολλὰ ἔχειν ἐπιπεφυ- κότα. καὶ δελφῖνας λέγει ὅτι καθορᾶν ἦν πολλοὺς ἀμφὶ 39.5.5 τῷ κῆτει, καὶ τῶν ἐν τῇ ἔσω θαλάσῃ μείζονας τοὺς δελ- 39.6.1 φῖνας. ἐνθὲνδε ὀρμηθέντες κατάγονται ἐς Ῥώγονιν πο- ταμὸν χειμάρρουν ἐν λιμένι εὐόρμῳ· μῆκος τοῦ παρά- 39.7.1 πλου στά- διοι διακόσιοι. ἐνθὲνδε τετρακοσίους σταδίους διεκπλώσαντες αὐλίζονται ἐν ποταμῷ χειμάρρῳ· Βρίζανα τῷ ποταμῷ ὄνομα. ἐνταῦθα χαλεπῶς ὠρμίσαντο, ὅτι ῥηχίη ἦν καὶ βράχεα, καὶ χοιράδες ἐκ τοῦ πόντου ἀνεί- 39.8.1 χον. ἀλλ' ὅτε ἡ πλήμμυρα ἐπῆει, τότε ὠρμίσαντο· ὑπο- νοστήσαντος δὲ τοῦ ὕδατος, ἐπὶ ξηρῷ ὑπελείφθησαν αἱ νῆες. ἐπεὶ δὲ ἡ πλημμυρίς ἐν τάξει ἀμείβουσα ἐπῆλθε, 39.9.1 τότε δὴ ἐκπλώσαντες ὀρμίζονται ἐπὶ ποταμῷ· ὄνομα δὲ τῷ ποταμῷ Ἄροσις, μέγιστος τῶν ποταμῶν, ὡς λέγει <Νέαρχος>, ὅσοι ἐν τῷ παράπλῳ τῷδε ἐμβάλλουσιν ἐς τὸν ἔξω πόντον. 40.1.1 μέχρι τοῦδε Πέρσαι οἰκέουσι, τὰ δὲ ἀπὸ τούτων Σού- σιοι. Σουσίων δὲ ἔθνος αὐτόνομον κατύπερθε προσοι- κέει· Οὕξιοι καλοῦνται, ὑπὲρ ὧν λέλεκταί μοι ἐν τῇ ἄλλῃ συγγραφῇ ὅτι λησταὶ εἰσι. μῆκος τοῦ παράπλου 40.1.5 τῆς Περσίδος χώρας στάδιοι τετρακόσιοι καὶ τετρακίς-

χίλιοι. τὴν δὲ Περσίδα γῆν τρίχα νενεμῆσθαι τῶν ὠρέων λόγος κατέχει. τὸ μὲν αὐτῆς πρὸς τῇ Ἐρυθρῇ θαλάσῃ οἰκεόμενον ἀμμῶδες τε εἶναι καὶ ἄκαρπον ὑπὸ 40.3.1 καύματος, τὸ δὲ ἐπὶ τῷδε ὡς πρὸς ἄρκτον τε καὶ βο- ρρὴν ἄνεμον ἰόντων καλῶς κε- κρᾶσθαι τῶν ὠρέων, καὶ τὴν χώραν ποιῶδεά τε εἶναι καὶ λειμῶνας ὕδρηλούς, καὶ ἄμπελον πολλὴν φέρειν καὶ ὅσοι ἄλλοι καρποὶ πλὴν 40.4.1 ἐλαίης, παραδείσους τε παντοίοισι τεθηλέναι καὶ ποτα- μοῖσι καθαροῖσι διαρρέεσθαι καὶ λίμνησι, καὶ ὄρνι- σιν ὁκόσοισιν ἀμφὶ ποταμούς τε καὶ λίμνας ἐστὶ τὰ ἡθεα ἵπποισί τε ἀγαθὴν εἶναι καὶ τοῖσιν ἄλλοισιν ὑποζυγίοισι 40.5.1 νέμεσθαι, καὶ ὑλῶδεά τε πολλαχῇ καὶ πολύθηρον. τὴν δὲ πρόσω ἔτι ἐπ' ἄρκτον ἰόντων χειμερινὴν τε καὶ νιφε- τῶδεα ***, ὥστε πρέσβεις τινὰς ἐκ τοῦ Εὐξείνου πόν- του λέγει <Νέαρχος> κάρτα ὀλίγην ὁδὸν διελθόντας ἐν-

5.47. ARRIAN OF NICOMEDIA

40.5.5 τυχεῖν κατ' ὁδὸν ἰόντι τῆς Περσίδος καὶ θῶμα γενέσθαι Ἀλεξάνδρῳ καὶ εἰπεῖν Ἀλεξάνδρῳ τῆς ὁδοῦ τὴν βραχύ- 40.6.1 τητα. Σουσίους δὲ πρόσκοι οἱ εἰσὶν Οὐξιοὶ λέλεκται μοι, κατὰπερ Μάρδοι μὲν Πέρσαισι προσεχές οἰκέουσι, 40.7.1 λησταὶ καὶ οὗτοι, Κοσσαῖοι δὲ Μήδοισι. καὶ ταῦτα πάντα τὰ ἔθνεα ἡμέρωσεν Ἀλέξανδρος, χειμῶνος ὥρῃ ἐπιπεσὼν αὐτοῖσιν, ὅτε ἄβατον σφῶν τὴν χώραν ἦγον. 40.8.1 καὶ πόλης ἐπέκτισε τοῦ μὴ νομάδας ἔτι εἶναι ἀλλὰ ἀροτῆρας καὶ γῆς ἐργάτας, καὶ ἔχειν ὑπὲρ ὅτων δειμαί- νοντες μὴ κακὰ ἀλλήλους ἐργάσσονται. ἐνθένδε τὴν Σου- 40.9.1 σίων γῆν παρήμειβεν ὁ στρατός. καὶ ταῦτα οὐκέτι ὡσαύ- τως ἀτρεκέως λέγει <Νέαρχος> ὅτι ἔστιν οἱ ἐκφράσαι, πλήν γε δὴ τοὺς ὅρμους τε καὶ τὸ μήκος τοῦ πλόου· 40.10.1 τὴν χώραν γὰρ τεναγώδεά τε εἶναι τὴν πολλὴν καὶ ῥη- χίησιν ἐπὶ μέγα ἐς τὸν πόντον ἐσέχουσιν καὶ ταύτῃ σφαλερὴν ἐγκαθορμίζεσθαι· πελαγίοισιν ὧν σφίσι τὴν 40.11.1 κομιδὴν τὸ πολὺ γίνεσθαι. ὁρμηθῆναι μὲν δὴ ἐκ τοῦ ποταμοῦ τῶν ἐκβολέων, ἵναπερ ἡ- λίσθησαν ἐπὶ τοῖσιν οὖροισι τῆς Περσίδος, ὕδωρ δὲ ἐμβαλέσθαι καὶ πέντε ἡμερέων· οὐκ ἔφασκον γὰρ εἶναι ὕδωρ οἱ καθηγεμόνες 40.11.5 τοῦ πλόου. 41.1.1 σταδίου δὲ πεντακοσίους κομισθέντες ὁρμίζονται ἐπὶ στόματι λίμνης ἰχθυώδεος, ἥ οὖνομα Κατά- δερβις· καὶ νησὶς ἐπὶ τῷ στόματι· Μαργάστανά τῇ νησίδι οὐ- 41.2.1 νομα. ἐνθένδε ὑπὸ τὴν ἑὴ ἐκπλώσαντες κατὰ βράχεια ἐκομίζοντο ἐπὶ μιᾷς νεώς· πασσάλους δὲ ἐνθεν καὶ ἐν- θεν πεπηγὸς ἀπεδηλοῦτο τὰ βράχεια, κατὰπερ ἐν τῷ μεσσηγὺς Λευκάδος τε νήσου ἰσθμῷ καὶ Ἀκαρνανίῃς 41.2.5 ἀποδέδεικται σημεῖα τοῖσι ναυτιλλομένοισι τοῦ μὴ ἐπο- 41.3.1 κέλλειν ἐν τοῖσι βράχεσι τὰς νέας. ἀλλὰ τὰ μὲν κατὰ Λευκάδα ψαμ- μώδεα ὄντα καὶ τοῖσιν ἐποκείλασι ταχεῖαν τὴν ὑπονόστησιν ἐνδιδοῖ· κείθι δὲ πηλός ἐστιν ἐφ' ἐκά- τερα τοῦ πλεομένου βαθὺς καὶ ἰλυώδης, ὥστε οὐδεμιᾷ 41.4.1 μηχανῇ ἐποκείλασιν ἦν ἀποσωθῆναι. οἱ τε γὰρ κοντοὶ κατὰ τοῦ πηλοῦ δύνοντες αὐτοὶ οὐδέν τι ἐπωφέλουν, ἀνθρώπων τε ἐκβῆναι τοῦ ἀπῶσαι τὰς νέας ἐς τὰ πλεό- μενα ἄπορον ἐγένετο· ἔδυνον γὰρ κατὰ τοῦ πηλοῦ ἔστε 41.5.1 ἐπὶ τὰ στήθεα. οὕτω δὲ χαλεπῶς δι- εκπλώσαντες στα- δίους ἑξακοσίους κατὰ ναῦν ἕκαστοι ὁρμισθέντες ἐνταῦ- 41.6.1 θα δείπνου ἐμνήσθησαν. τὴν νύκτα δὲ ἤδη κατὰ βάθεα ἔπλεον καὶ τὴν ἐφεξῆς ἡμέρην ἔστε ἐπὶ βουλυτόν· καὶ ἦλθον σταδίους ἑνακοσίους, καὶ καθωρμίσθησαν ἐπὶ τοῦ στό- ματος τοῦ Εὐφράτου πρὸς κώμῃ τινὶ τῆς Βαβυ- 41.7.1 λωνίης χώρας – ὄνομα δὲ αὐτῇ Διρίδωτις – , ἵνα λι- βανωτόν τε ἀπὸ τῆς Γερραΐης γῆς οἱ ἔμποροι ἀγινέουσι 41.8.1 καὶ τὰ ἄλλα ὅσα θυμὴματα ἢ Ἀράβων γῇ φέρει. ἀπὸ δὲ τοῦ στόματος τοῦ Εὐφράτου ἔστε Βαβυλῶνα πλοῦν λέγει <Νέαρχος> σταδίους εἶναι ἐς τρισχιλίους καὶ τρια- κοσίους. 42.1.1 ἐνταῦθα ἀγγέλλεται Ἀλέξανδρον ἐπὶ Σούσων στέλ- λεσθαι. ἐνθεν καὶ αὐτοὶ τὸ ὀπίσω ἔπλεον, ὥς κατὰ τὸν Πασιτίγριν ποταμὸν ἀναπλώσαντες συμμῖξαι Ἀλεξάν- 42.2.1 δρῳ. ἔπλεον δὲ τὸ ἔμπαν ἐν ἀριστερᾷ τὴν γῆν τὴν Σουσίδα ἔχοντες, καὶ πα- ραπλέουσι λίμνην, ἐς ἣν ὁ Τί- 42.3.1 γρης ἐσβάλλει ποταμός, ὃς ῥέων ἐξ Ἀρμενίης παρὰ πό- λιν Νῖνον, πάλαι ποτὲ μεγάλην καὶ εὐδαίμονα, τὴν μέ- σην ἐωυτοῦ τε καὶ τοῦ Εὐφράτου ποταμοῦ γῆν Με- 42.4.1 σοποταμίην ἐπὶ τῷδε κληρίζεσθαι ποιεῖ. ἀπὸ

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

δὲ τῆς λίμνης ἐς αὐτὸν τὸν ποταμὸν ἀνάπλους στάδιοι ἑξακόσιοι, ἵνα καὶ κώμη τῆς Σουσίδος, ἣν καλέουσιν Ἄγινιν· αὕτη δὲ ἀπέχει Σούσων σταδίου ἐς πεντακοσίους. μῆκος τοῦ 42.4.5 παράπλου τῆς Σουσίων γῆς ἔστε ἐπὶ <τὸ> στόμα τοῦ 42.5.1 Πασιτίγριδος ποταμοῦ στάδιοι δισχίλιοι. ἐνθὲνδε κατὰ τὸν Πασιτίγριν ἄνω ἀνέπλεον διὰ χώρας οἰκουμένης καὶ εὐδαίμονος. ἀναπλώσαντες δὲ σταδίους ὡς πεντή- κοντα καὶ ἑκατὸν αὐτοῦ ὀρμίζονται, προσμένοντες οὕς- 42.5.5 τινὰς ἐστάλκει Νέαρχος σκεψομένους ἵνα ὁ βασιλεὺς 42.6.1 εἴη. αὐτὸς δὲ ἔθυε θεοῖς τοῖς σωτήρσι, καὶ ἀγῶνα ἐποίεε, 42.7.1 καὶ ἡ στρατιὴ ἡ ναυτικὴ πᾶσα ἐν εὐθυμίῃσιν ἦν. ὡς δὲ προσάγων ἤδη Ἀλέξανδρος ἠγγέλλετο, ἔπλεον ἤδη αὐτίς ἐς τὸ ἄνω κατὰ τὸν ποταμὸν· καὶ πρὸς τῇ σχεδίῃ ὀρμίζονται, ἐφ' ἣ τὸ στράτευμα διαβιβάσειν ἔμελλεν Ἀλέ- 42.8.1 ξανδρος ἐς Σοῦσα. ἐνταῦθα ἀνέμιχθη ὁ στρατός, καὶ θυσίαι πρὸς Ἀλεξάνδρου ἐθύοντο ἐπὶ τῶν νεῶν τε καὶ τῶν ἀνθρώπων τῇ σωτηρίῃ, καὶ ἀγῶνες ἐποιέοντο·

καὶ Νέαρχος ὅποι παραφανείη τῆς στρατιῆς, ἄνθεσί τε 42.9.1 καὶ ταινίησιν ἐβάλλετο. ἔνθα καὶ χρυσῷ στεφάνῳ στεφανοῦνται ἐξ Ἀλεξάνδρου Νέαρχός τε καὶ Λεόννατος, Νέ- αρχος μὲν ἐπὶ τοῦ ναυτικοῦ τῇ σωτηρίῃ, Λεόννατος δὲ ἐπὶ τῇ νίκῃ, ἣν Ὠρεΐτας τε ἐνίκησε καὶ τοὺς Ὠρεΐταις 42.10.1 προσοικέοντας βαρβάρους. οὕτω μὲν ἀπεσώθη Ἀλεξάν- δρος ἐκ τοῦ Ἰνδοῦ τῶν ἐκβολέων ὀρμηθεὶς ὁ στρατός. 43.1.1 τὰ δὲ ἐν δεξιᾷ τῆς Ἐρυθρῆς θαλάσσης ὑπὲρ τὴν Βα- βυλωνίην Ἀραβίη ἡ πολλὴ ἐστὶ, καὶ ταύτης τὰ μὲν κατ- ἡκεῖ ἔστε ἐπὶ τὴν θάλασσαν τὴν κατὰ Φοινίκην τε καὶ τὴν Παλαιστίνην Συρίην, πρὸς δυομένου δὲ ἡλίου ὡς 43.1.5 ἐπὶ τὴν εἴσω θάλασσαν Αἰγύπτιοι τῇ Ἀραβίῃ ὁμυρέ- 43.2.1 οῦσι. κατὰ δὲ Αἴγυπτον εἰσέχων ἐκ τῆς μεγάλης θαλάσσης κόλπος δῆλον ποιεῖ ὅτι ἔνεκά γε τοῦ σύρρουν εἶναι τὴν ἔξω θάλασσαν περίπλους ἂν ἦν ἐκ Βαβυλώνης ἐς τὸν κόλπον τοῦτον <τὸν> ἐπέχοντα ὡς ἐπ' Αἴγυπτον. 43.3.1 ἀλλὰ γὰρ οὐ τις παρέπλωσε ταύτῃ οὐδαμῶν ἀνθρώπων ὑπὸ καύματος καὶ ἐρημίας, εἰ μὴ τινὲς γε πελάγιοι κο- 43.4.1 μιζόμενοι. ἀλλὰ οἱ ἀπ' Αἰγύπτου γὰρ ἐς Σοῦσα ἀποσω- θέντες τῆς στρατιῆς τῆς Καμβύσεω καὶ οἱ παρὰ Πτολε- μαίου τοῦ Λάγου παρὰ Σέλευκον τὸν Νικάτορα στα- 43.5.1 λέντες ἐς Βαβυλῶνα διὰ τῆς Ἀραβίης χώρας ἰσθμὸν τινα διαπορευθέντες ἐν ἡμέρησιν ὀκτῶ ταῖς πάσαις ἄνυδρον καὶ ἐρήμην χώραν ἐπῆλθον ἐπὶ καμήλων σπουδῇ ἐλαύ- νοντες ὕδωρ τε σφιν ἐπὶ τῶν καμήλων φέροντες καὶ νυ- 43.5.5 κτοπορέοντες· τὰς γὰρ ἡμέρας ὑπαίθριοι ἀνέχεσθαι διὰ 43.6.1 καῦμα ἀδύνατοι ἦσαν. τοσούτου δεῖ τὰ γε ἐπέκεινα ταύτης τῆς χώρας, ἦντινα ἰσθμὸν ἀπεφαίνομεν ἐκ τοῦ κόλπου τοῦ Ἀραβίου κατήκοντα ἐς τὴν Ἐρυθρὰν θά- λασσαν, οἰκεόμενα εἶναι, ὅποτε τὰ πρὸς ἄρκτον μᾶλλον 43.7.1 αὐτῶν ἀνέχοντα ἔρημά τέ ἐστὶ καὶ ψαμμώδεα. ἀλλὰ γὰρ ἀπὸ τοῦ Ἀραβίου κόλπου τοῦ κατ' Αἴγυπτον ὀρμηθέντες ἄνθρωποι ἐκπεριπλώσαντες τὴν πολλὴν Ἀραβίην ἐλθεῖν ἐς τὴν κατὰ Σοῦσά τε καὶ Πέρσας θάλασσαν, ἐς τοσόνδε 43.7.5 ἄρα παραπλώσαντες τῆς Ἀραβίης ἐς ὅσον σφίσι τὸ ὕδωρ ἐπήρκεσε τὸ ἐμβληθὲν ἐς τὰς νέας, ἔπειτα ὀπίσω 43.8.1 ἀπενόστησαν. ἐκ βαβυλωνός τε οὕστινας ἔστειλεν Ἀλέ- ξανδρος ὡς ἐπὶ μήκιστον πλέοντας ἐν δεξιᾷ τῆς Ἐρυ- θρῆς θαλάσσης

5.47. ARRIAN OF NICOMEDIA

γινῶναι τοὺς ταύτη χώρους, οὗτοι νή- σους μὲν τινας κατεσκέψαντο ἐν τῷ παράπλῳ
κειμένῳ, 43.9.1 καὶ που καὶ τῆς ἡπείρου τῆς Ἀραβίης προσέσχον, τὴν δὲ ἄκρην, ἣν-
τινα καταντικρὺ τῆς Καρμανίης ἀνέχουσιν λέ- γει φανῆναι σφίσι <Νέαρχος>, οὐκ
ἔστιν ὅστις ὑπερβα- 43.10.1 λῶν ἐπικάμψαι ἐς τὸ ἐπὶ θάτερα δυνατός ἐγένετο. δοκέω
δὲ ὡς εἶπερ πλωτά τε ἦν καὶ βαδιστὰ <τὰ> ταύτη, ὑπ' Ἀλεξάνδρου ἂν τῆς πολυπρα-
γμοσύνης ἐξελέγετο πλω- 43.11.1 τὰ τε καὶ βαδιστὰ ἐόντα. καὶ Ἄννων δὲ ὁ Λίβυς
ἐκ Καρ- χηδόνης ὁρμηθεὶς ὑπὲρ μὲν Ἡρακλείας στήλας ἐξέπλω- σεν ἐς τὸν ἕξω πόν-
τον, ἐν ἀριστερᾷ τὴν Λιβύην γῆν ἔχων, καὶ ἔστε μὲν πρὸς ἀνίσχοντα ἥλιον ὁ πλόος
αὐτῷ 43.12.1 ἐγένετο τὰς πάσας πέντε καὶ τριάκοντα ἡμέρας· ὡς δὲ δὴ ἐς μεσημβρίην
ἐξετράπετο, πολλῇσιν ἀμηχανίῃσιν ἐνετύγχανεν ὕδατός τε ἀπορίῃ καὶ κύματι ἐπι-
φλέγοντι 43.13.1 καὶ ρύαξι πυρὸς ἐς τὸν πόντον ἐμβάλλουσιν. ἀλλ' ἡ Κυρήνη γὰρ τῆς
Λιβύης ἐν τοῖς ἐρημοτέροις πεπολισμένη ποιῶδης τέ ἐστι καὶ μαλθακὴ καὶ εὐυδρος
καὶ ἄλσεα καὶ λειμῶνες, καὶ καρπῶν παντοίων καὶ κτηνέων πάμφορός 43.13.5 <ἐστι>
ἔστε ἐπὶ τοῦ σιλφίου τὰς ἐκφύσεις· ὑπὲρ δὲ τὸ σίλφιον τὰ ἄνω αὐτῆς ἔρημα καὶ ψαμ-
μῶδεα. 43.14.1 οὗτός μοι ὁ λόγος ἀναγεγράφθω, φέρων καὶ αὐτὸς ἐς Ἀλέξανδρον τὸν
Φιλίππου, τὸν Μακεδόνα.

5.47.2.1 English translation

Text: Arrian: Anabasis Alexandri: Book VIII (Indica) Tr. E. Iliff Robson (1933)⁴⁷

I. ALL the territory that lies west of the river Indus up to the river Cophen is inhabited by Astaceni and Assaceni, Indian tribes. But they are not, like the Indians dwelling within the river Indus, tall of stature, nor similarly brave in spirit, nor as black as the greater part of the Indians. These long ago were subject to the Assyrians; then to the Medes, and so they became subject to the Persians; and they paid tribute to Cyrus son of Cambyses from their territory, as Cyrus commanded. The Nysaeans are not an Indian race; but part of those who came with Dionysus to India; possibly even of those Greeks who became past service in the wars which Dionysus waged with Indians; possibly also volunteers of the neighbouring tribes whom Dionysus settled there together with the Greeks, calling the country Nysaea from the mountain Nysa, and the city itself Nysa. And the mountain near the city, on whose foothills Nysa is built, is called Merus because of the incident at Dionysus' birth. All this the poets sang about Dionysus; and I leave it to the narrators of Greek or Eastern history to recount them. Among the Assaceni is Massaca, a great city, where resides the chief authority of the Assacian land; and another city Peucela, this also a great city, not far from the Indus.

47. From <http://www.fordham.edu/halsall/ancient/arrian-bookVIII-India.asp> which got it from <http://www.und.ac.za/und/classics/india/arrian.htm>

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

These places then are inhabited on this side of the Indus towards the west, as far as the river Cophen.

II. But the parts from the Indus eastward, these I shall call India, and its inhabitants Indians. The boundary of the land of India towards the north is Mount Taurus. It is not still called Taurus in this land; but Taurus begins from the sea over against Pamphylia and Lycia and Cilicia; and reaches as far as the Eastern Ocean, running right across Asia. But the mountain has different names in different places; in one, Parapamisus, in another Hemodus; elsewhere it is called Imaon, and perhaps has all sorts of other names; but the Macedonians who fought with Alexander called it Caucasus; another Caucasus, that is, not the Scythian; so that the story ran that Alexander came even to the far side of the Caucasus. The western part of India is bounded by the river Indus right down to the ocean, where the river runs out by two mouths, not joined together as are the five mouths of the Ister; but like those of the Nile, by which the Egyptian delta is formed; thus also the Indian delta is formed by the river Indus, not less than the Egyptian; and this in the Indian tongue is called Pattala. Towards the south this ocean bounds the land of India, and eastward the sea itself is the boundary. The southern part near Pattala and the mouths of the Indus were surveyed by Alexander and Macedonians, and many Greeks; as for the eastern part, Alexander did not traverse this beyond the river Hyphasis. A few historians have described the parts which are this side of the Ganges and where are the mouths of the Ganges and the city of Palimbothra, the greatest Indian city on the Ganges.

III. I hope I may be allowed to regard Eratosthenes of Cyrene as worthy of special credit, since he was a student of Geography. He states that beginning with Mount Taurus, where are the springs of the river Indus, along the Indus to the Ocean, and to the mouths of the Indus, the side of India is thirteen thousand stades in length. The opposite side to this one, that from the same mountain to the Eastern Ocean, he does not reckon as merely equal to the former side, since it has a promontory running well into the sea; the promontory stretching to about three thousand stades. So then he would make this side of India, to the eastward, a total length of sixteen thousand stades. This he gives, then, as the breadth of India. Its length, however, from west to east, up to the city of Palimbothra, he states that he gives as measured by reed-measurements; for there is a royal road; and this extends to ten thousand stades; beyond that, the information is not so certain. Those, however, who have followed common talk say that including the promontory, which runs into the sea, India extends over about ten thousand stades; but farther north its length is about twenty thousand stades. But Ctesias of Cnidus affirms that the land of India is equal in size to the rest of Asia, which is absurd; and Onesicritus is absurd, who says that India is a third of the entire world; Nearchus, for his part, states that the journey through the actual plain of India is a four months' journey. Megasthenes

5.47. ARRIAN OF NICOMEDIA

would have the breadth of India that from east to west which others call its length; and he says that it is of sixteen thousand stades, at its shortest stretch. From north to south, then, becomes for him its length, and it extends twenty-two thousand three hundred stades, to its narrowest point. The Indian rivers are greater than any others in Asia; greatest are the Ganges and the Indus, whence the land gets its name; each of these is greater than the Nile of Egypt and the Scythian Ister, even were these put together; my own idea is that even the Acesines is greater than the Ister and the Nile, where the Acesines having taken in the Hydaspes, Hydraotes, and Hyphasis, runs into the Indus, so that its breadth there becomes thirty stades. Possibly also other greater rivers run through the land of India.

IV. As for the yonder side of the Hyphasis, I cannot speak with confidence, since Alexander did not proceed beyond the Hyphasis. But of these two greatest rivers, the Ganges and the Indus, Megasthenes wrote that the Ganges is much greater than the Indus, and so do all others who mention the Ganges; for (they say) the Ganges is already large as it comes from its springs, and receives as tributaries the river Cainas and the Erannoboas and the Cossoanus, all navigable; also the river Sonus and the Sittocatis and the Solomatis, these likewise navigable. Then besides there are the Condochates and the Sambus and Magon and Agoranis and Omalis; and also there run into it the Commenases, a great river, and the Cacuthis and Andomatis, flowing from the Indian tribe of the Mandiadae; after them the Amystis by the city Catadupas, and the Oxymagis at the place called Pazalae, and the Errenysis among the Mathae, an Indian tribe, also meet the Ganges. Megasthenes says that of these none is inferior to the Maeander, where the Maeander is navigable. The breadth therefore of the Ganges, where it is at its narrowest, runs to a hundred stades; often it spreads into lakes, so that the opposite side cannot be seen, where it is low and has no projections of hills. It is the same with the Indus; the Hydraotes, in the territory of the Cambistholians, receives the Hyphasis in that of the Astrybae, and the Saranges from the Cecians, and the Neydrus from the Attacenians, and flows, with these, into the Acesines. The Hydaspes also among the Oxydracae receives the Sinarus among the Arispae and it too flows out into the Acesines. The Acesines among the Mallians joins the Indus; and the Tutapus, a large river, flows into the Acesines. All these rivers swell the Acesines, and proudly retaining its own name it flows into the Indus. The Cophen, in the Peucelaetis, taking with it the Malantus, the Soastus, and the Garroeas, joins the Indus. Above these the Parenus and Saparnus, not far from one another, flow into the Indus. The Soanus, from the mountains of the Abissareans, without any tributary, flows into it. Most of these Megasthenes reports to be navigable. It should not then be incredible that neither Nile nor Ister can be even compared with Indus or Ganges in volume of water. For we know of no tributary to the Nile; rather from it canals have been cut through the land of Egypt. As for the Ister, it emerges from

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

its springs a meagre stream, but receives many tributaries; yet not equal in number to the Indian tributaries which flow into Indus or Ganges; and very few of these are navigable; I myself have only noticed the Enus and the Saus. The Enus on the line between Norica and Rhaetia joins the Ister, the Saus in Paeonia. The country where the rivers join is called Taurunus. If anybody is aware of other navigable rivers which form tributaries to the Ister, he certainly does not know many.

V. I hope that anyone who desires to explain the cause of the number and size of the Indian rivers will do so; and that my remarks may be regarded as set down on hearsay only. For Megasthenes has recorded names of many other rivers, which beyond the Ganges and the Indus run into the eastern and southern outer ocean; so that he states the number of Indian rivers in all to be fifty-eight, and these all navigable. But not even Megasthenes, so far as I can see, travelled over any large part of India; yet a good deal more than the followers of Alexander son of Philip did. For he states that he met Sandracottus, the greatest of the Indian kings, and Porus, even greater than he was. This Megasthenes says, moreover, that the Indians waged war on no men, nor other men on the Indians, but on the other hand that Sesostris the Egyptian, after subduing the most part of Asia, and after invading Europe with an army, yet returned back; and Indathyrasis the Scythian who started from Scythia subdued many tribes of Asia, and invaded Egypt victoriously; but Semiramis the Assyrian queen tried to invade India, but died before she could carry out her purposes; it was in fact Alexander only who actually invaded India. Before Alexander, too, there is a considerable tradition about Dionysus as having also invaded India, and having subdued the Indians; about Heracles there is not much tradition. As for Dionysus, the city of Nysa is no mean memorial of his expedition, and also Mount Merus, and the growth of ivy on this mountain then the habit of the Indians themselves setting out to battle with the sound of drums and cymbals; and their dappled costume, like that worn by the bacchanals, of Dionysus. But of Heracles the memorials are slight. Yet the story of the rock Aornos, which Alexander forced, namely, that Heracles could not capture it, I am inclined to think a Macedonian boast; just as the Macedonians called Parapamisus by the name of Caucasus, though it has nothing to do with Caucasus. And besides, learning that there was a cave among the Parapamisadae, they said that this was the cave of Prometheus the Titan, in which he was crucified for his theft of the fire. Among the Sibae, too, an Indian tribe, having noticed them clad with skins they used to assert that they were relics of Heracles' expedition. What is more, as the Sibae carried a club, and they brand their cattle with a club, they referred this too to some memory of Heracles' club. If anyone believes this, at least it must be some other Heracles, not he of Thebes, but either of Tyre or of Egypt, or some great king of the higher inhabited country near India.

VI. This then must be regarded as a digression, so that too much credence may not

5.47. ARRIAN OF NICOMEDIA

be given to the stories which certain persons have related about the Indians beyond the Hyphasis; for those who served under Alexander are reasonably trustworthy up to the Hyphasis. For Megasthenes tells us this also about an Indian river; its name is Silas, it flows from a spring of the same name as the river through the territory of the Sileans, the people also named both from river and spring; its water has the following peculiarity; nothing is supported by it, nothing can swim in it or float upon it, but everything goes straight to the bottom; so far is this water thinner and more aery than any other. In the summer there is rain through India; especially on the mountains, Parapamisus and Hemodus and the Imaus, and from them the rivers run great and turbulent. The plains of India also receive rain in summer, and much part of them becomes swamp; in fact Alexander's army retired from the river Acesines in midsummer, when the river had overflowed on to the plains; from these, therefore, one can gauge the flooding of the Nile, since probably the mountains of Ethiopia receive rain in summer, and from them the Nile is swollen and overflows its banks on to the land of Egypt the Nile therefore also runs turbid this time of the year, as it probably would not be from melting snow; nor yet if its stream was dammed up by the seasonal winds which blow during the summer; and besides, the mountains of Ethiopia are probably not snowcovered, on account of the heat. But that they receive rain as India does is not outside the bounds of probability; since in other respects India is not unlike Ethiopia, and the Indian rivers have crocodiles like the Ethiopian and Egyptian Nile; and some of the Indian rivers have fish and other large water animals like those of the Nile, save the river-horse: though Onesicritus states that they do have the river-horse also. The appearance of the inhabitants, too, is not so far different in India and Ethiopia; the southern Indians resemble the Ethiopians a good deal, and, are black of countenance, and their hair black also, only they are not as snub-nosed or so woolly-haired as the Ethiopians; but the northern Indians are most like the Egyptians in appearance.

VII. Megasthenes states that there are one hundred and eighteen Indian tribes. That there are many, I agree with Megasthenes; but I cannot conjecture how he learnt and recorded the exact number, when he never visited any great part of India, and since these different races have not much intercourse one with another. The Indians, he says, were originally nomads, as are the non-agricultural Scythians, who wandering in their waggons inhabit now one and now another part of Scythia; not dwelling in cities and not reverencing any temples of the gods; just so the Indians also had no cities and built no temples; but were clothed with the skins of animals slain in the chase, and for food ate the bark of trees; these trees were called in the Indian tongue Tala, and there grew upon them, just as on the tops of palm trees, what look like clews of wool. They also used as food what game they had captured, eating it raw, before, at least, Dionysus came into India. But when Dionysus had come, and become master of India, he founded

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

cities, and gave laws for these cities, and became to the Indians the bestower of wine, as to the Greeks, and taught them to sow their land, giving them seed. It may be that Triptolemus, when he was sent out by Demeter to sow the entire earth, did not come this way; or perhaps before Triptolemus this Dionysus whoever he was came to India and gave the Indians seeds of domesticated plants; then Dionysus first yoked oxen to the plough and made most of the Indians agriculturists instead of wanderers, and armed them also with the arms of warfare. Further, Dionysus taught them to reverence other gods, but especially, of course, himself, with clashing of cymbals and beating of drums and dancing in the Satyric fashion, the dance called among Greeks the 'cordax'; and taught them to wear long hair in honour of the god, and instructed them in the wearing of the conical cap and the anointings with perfumes; so that the Indians came out even against Alexander to battle with the sound of cymbals and drums.

VIII. When departing from India, after making all these arrangements, he made Spatembas king of the land, one of his Companions, being most expert in Bacchic rites; when Spatembas died, Budyas his son reigned in his stead; the father was King of India fifty-two years, and the son twenty years; and his son, again, came to the throne, one Cradeuas; and his descendants for the most part received the kingdom in succession, son succeeding father; if the succession failed, then the kings were appointed for some pre-eminence. But Heracles, whom tradition states to have arrived as far as India, was called by the Indians themselves 'Indigenous.' This Heracles was chiefly honoured by the Surasenians, an Indian tribe, among whom are two great cities, Methora and Cleisobora, and the navigable river Iobares flows through their territory. Megasthenes also says that the garb which this Heracles wore was like that of the Theban Heracles, as also the Indians themselves record; he also had many sons in his country, for this Heracles too wedded many wives; he had only one daughter, called Pandaea; as also the country in which she was born, and to rule which Heracles educated her, was called Pandaea after the girl; here she possessed five hundred elephants given by her father, four thousand horsemen, and as many as a hundred and thirty thousand foot-soldiers. This also some writers relate about Heracles; he traversed all the earth and sea, and when he had rid the earth of evil monsters he found in the sea a jewel much affected by women. And thus, even to our day, those who bring exports from India to our country purchase these jewels at great price and export them, and all Greeks in old time, and Romans now who are rich and prosperous, are more eager to buy the sea pearl, as it is called in the Indian tongue for that Heracles, the jewel appearing to him charming, collected from all the sea to India this kind of pearl, to adorn his daughter. And Megasthenes says that this oyster is taken with nets; that it is a native of the sea, many oysters being together, like bees; and that the pearl oysters have a king or queen, as bees do. Should anyone by chance capture the king, he can easily surround the rest of the oysters; but should the king slip

5.47. ARRIAN OF NICOMEDIA

through, then the others cannot be taken; and of those that are taken, the Indians let their flesh rot, but use the skeleton as an ornament. For among the Indians this pearl sometimes is worth three times its weight in solid gold, which is itself dug up in India.

IX. In this country where Heracles' daughter was queen, the girls are marriageable at seven years, and the men do not live longer than forty years. About this there is a story among the Indians, that Heracles, to whom when in mature years this daughter was born, realizing that his own end was near, and knowing of no worthy husband to whom he might bestow his daughter, himself became her husband when she was seven, so that Indian kings, their children, were left behind. Heracles made her then marriageable, and hence all the royal race of Pandaea arose, with the same privilege from Heracles. But I think, even if Heracles was able to accomplish anything so absurd, he could have lengthened his own life, so as to mate with the girl when of maturer years. But really if this about the age of the girls in this district is true, it seems to me to tend the same way as the men's age, since the oldest of them die at forty years. For when old age comes on so much sooner and death with age, maturity will reasonably be earlier, in proportion to the end; so that at thirty the men might be on the threshold of old age, and at twenty, men in their prime, and manhood at about fifteen, so that the women might reasonably be marriageable at seven. For that the fruits ripen earlier in this country than elsewhere, and perish earlier, this Megasthenes himself tells us. From Dionysus to Sandracottus the Indians counted a hundred and fifty-three kings, over six thousand and forty-two years, and during this time thrice [Movements were made] for liberty . . . this for three hundred years; the other for a hundred and twenty years; the Indians say that Dionysus was fifteen generations earlier than Heracles; but no one else ever invaded India, not even Cyrus son of Cambyses, though he made an expedition against the Scythians, and in all other ways was the most energetic of the kings in Asia; but Alexander came and conquered by force of arms all the countries he entered; and would have conquered the whole world had his army been willing. But no Indian ever went outside his own country on a warlike expedition, so righteous were they.

X. This also is related; that Indians do not put up memorials to the dead; but they regard their virtues as sufficient memorials for the departed, and the songs which they sing at their funerals. As for the cities of India, one could not record their number accurately by reason of their multitude; but those of them which are near rivers or near the sea, they build of wood; for if they were built of brick, they could not last long because of the rain, and also because their rivers overflow their banks and fill the plains with water. But such cities as are built on high and lofty places, they make of brick and clay. The greatest of the Indian cities is called Palimbothra, in the district of the Prasians, at the confluence of the Erannoboas and the Ganges; the Ganges, greatest of all rivers; the Erannoboas may be the third of the Indian rivers, itself greater than the rivers of

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

other countries; but it yields precedence to the Ganges, when it pours into it its tributary stream. And Megasthenes says that the length of the city along either side, where it is longest, reaches to eighty stades its breadth to fifteen; and a ditch has been dug round the city, six plethra in breadth, thirty cubits high; and on the wall are five hundred and seventy towers, and sixty-four gates. This also is remarkable in India, that all Indians are free, and no Indian at all is a slave. In this the Indians agree with the Lacedaemonians. Yet the Lacedaemonians have Helots for slaves, who perform the duties of slaves; but the Indians have no slaves at all, much less is any Indian a slave.

XI. The Indians generally are divided into seven castes. Those called the wise men are less in number than the rest, but chiefest in honour and regard. For they are under no necessity to do any bodily labour; nor to contribute from the results of their work to the common store; in fact, no sort of constraint whatever rests upon these wise men, save to offer the sacrifices to the gods on behalf of the people of India. Then whenever anyone sacrifices privately, one of these wise men acts as instructor of the sacrifice, since otherwise the sacrifice would not have proved acceptable to the gods. These Indians also are alone expert in prophecy, and none, save one of the wise men, is allowed to prophesy. And they prophesy about the seasons of the year, or of any impending public calamity: but they do not trouble to prophesy on private matters to individuals, either because their prophecy does not condescend to smaller things, or because it is undignified for them to trouble about such things. And when one has thrice made an error in his prophecy, he does not suffer any harm, except that he must for ever hold his peace; and no one will ever persuade such a one to prophesy on whom this silence has been enjoined. These wise men spend their time naked, during the winter in the open air and sunshine, but in summer, when the sun is strong, in the meadows and the marsh lands under great trees; their shade Nearchus computes to reach five plethra all round, and ten thousand men could take shade under one tree; so great are these trees. They eat fruits in their season, and the bark of the trees; this is sweet and nutritious as much as are the dates of the palm. Then next to these come the farmers, these being the most numerous class of Indians; they have no use for warlike arms or warlike deeds, but they till the land; and they pay the taxes to the kings and to the cities, such as are self-governing; and if there is internal war among the Indians, they may not touch these workers, and not even devastate the land itself; but some are making war and slaying all comers, and others close by are peacefully ploughing or gathering the fruits or shaking down apples or harvesting. The third class of Indians are the herdsmen, pasturers of sheep and cattle, and these dwell neither by cities nor in the villages. They are nomads and get their living on the hillsides, and they pay taxes from their animals; they hunt also birds and wild game in the country.

XII The fourth class is of artisans and shopkeepers; these are workers, and pay tribute

5.47. ARRIAN OF NICOMEDIA

from their works, save such as make weapons of war; these are paid by the community. In this class are the shipwrights and sailors, who navigate the rivers. The fifth class of Indians is the soldiers' class, next after the farmers in number; these have the greatest freedom and the most spirit. They practise military pursuits only. Their weapons others forge for them, and again others provide horses; others too serve in the camps, those who groom their horses and polish their weapons, guide the elephants, and keep in order and drive the chariots. They themselves, when there is need of war, go to war, but in time of peace they make merry; and they receive so much pay from the community that they can easily from their pay support others. The sixth class of Indians are those called overlookers. They oversee everything that goes on in the country or in the cities; and this they report to the King, where the Indians are governed by kings, or to the authorities, where they are independent. To these it is illegal to make any false report; nor was any Indian ever accused of such falsification. The seventh class is those who deliberate about the community together with the King, or, in such cities as are self-governing, with the authorities. In number this class is small, but in wisdom and uprightness it bears the palm from all others; from this class are selected their governors, district governors, and deputies, custodians of the treasures, officers of army and navy, financial officers, and overseers of agricultural works. To marry out of any class is unlawful – as, for instance, into the farmer class from the artisans, or the other way; nor must the same man practise two pursuits; nor change from one class into another, as to turn farmer from shepherd, or shepherd from artisan. It is only permitted to join the wise men out of any class; for their business is not an easy one, but of all most laborious.

XIII. Most wild animals which the Greeks hunt the Indians hunt also, but these have a way of hunting elephants unlike all other kinds of hunting, just as these animals are unlike other animals. It is this they choose a place that is level and open to the sun's heat, and dig a ditch in a circle, wide enough for a great army to camp within it. They dig the ditch five fathoms broad, and four deep. The earth which they throw out of the ditch they heap on either side of the ditch, and so use it as a wall; then they make shelters for themselves, dug out of the wall on the outside of the ditch, and leave small windows in them; through these the light comes in, and also they watch the animals coming in and charging into the enclosure. Then within the enclosure they leave some three or four of the females, those that are tamest, and leave only one entrance by the ditch, making a bridge over it; and here they heap much earth and grass so that the animals cannot distinguish the bridge, and so suspect any guile. The hunters then keep themselves out of the way, hiding under the shelters dug in the ditch. Now the wild elephants do not approach inhabited places by daylight, but at night they wander all about and feed in herds, following the largest and finest of their number, as cows do the bulls. And when they approach the ditch and hear the trumpeting of the females and perceive them by

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

their scent, they rush to the walled enclosure; and when, working round the outside edge of the ditch, they find the bridge, they push across it into the enclosure. Then the hunters, perceiving the entry of the wild elephants, some smartly remove the bridge, others hurrying to the neighbouring villages report that the elephants are caught in the enclosure; and the inhabitants on hearing the news mount the most spirited, and at the same time most disciplined elephants, and then drive them towards the enclosure, and when they have driven them thither they do not at once join battle, but allow the wild elephants to grow distressed by hunger and to be tamed by thirst. But when they think they are sufficiently distressed, then they erect the bridge again, and enter the enclosure; and at first there is a fierce battle between the tamed elephants and the captives, and then, as one would expect, the wild elephants are tamed, distressed as they are by a sinking of their spirits and by hunger. Then the riders dismounting from the tamed elephants tie together the feet of the now languid wild ones; then they order the tamed elephants to punish the rest by repeated blows, till in their distress they fall to earth; then they come near them and throw nooses round their necks; and climb on them as they lie there. And that they may not toss their drivers nor do them any injury, they make an incision in their necks with a sharp knife, all round, and bind their noose round the wound, so that by reason of the sore they keep their heads and necks still. For were they to turn round to do mischief, the wound beneath the rope chafes them. And so they keep quiet, and perceiving that they are conquered, they are led off by the tamed elephants by the rope.

XIV. Such elephants as are not yet full grown or from some defect are not worth the acquiring, they allow to depart to their own lair, Then they lead off their captives to the villages and first of all give them green shoots and grass to eat; but they, from want of heart, are not willing to eat anything; so the Indians range themselves about them and with songs and drums and cymbals, beating and singing, lull them to sleep. For if there is an intelligent animal, it is the elephant. Some of them have been known, when their drivers have perished in battle, to have caught them up and carried them to burial; others have stood over them and protected them. Others, when they have fallen, have actively fought for them; one, indeed, who in a passion slew his driver, died from remorse and grief. I myself have seen an elephant clanging the cymbals, and others dancing; two cymbals were fastened to the player's forelegs, and one on his trunk, and he rhythmically beat with his trunk the cymbal on either leg in turn; the dancers danced in circle, and raising and bending their forelegs in turn moved also rhythmically, as the player with the cymbals marked the time for them. The elephants mate in spring, as do oxen and horses, when certain pores about the temples of the females open and exhale; the female bears its offspring sixteen months at the least, eighteen at most; it has one foal, as does a mare; and this it suckles till its eighth year. The longest-lived elephants

5.47. ARRIAN OF NICOMEDIA

survive to two hundred years; but many die before that by disease; but as far as mere age goes, they reach this age. If their eyes are affected, cow's milk injected cures them; for their other sicknesses a draught of dark wine, and for their wounds swine's flesh roast, and laid on the spot, are good. These are the Indian remedies for them.

XV. The Indians regard the tiger as much stronger than the elephant. Nearchus writes that he had seen a tiger's skin, but no tiger; the Indians record that the tiger is in size as great as the largest horse, and its swiftness and strength without parallel, for a tiger, when it meets an elephant, leaps on to the head and easily throttles it. Those, however, which we see and call tigers are dappled jackals, but larger than ordinary jackals. Nay, about ants also Nearchus says that he himself saw no ant, of the sort which some writers have described as native of India; he saw, however, several of their skins brought into the Macedonian camp. Megasthenes, however confirms the accounts given about these ants; that ants do dig up gold, not indeed for the gold, but as they naturally burrow, that they may make holes, just as our small ants excavate a small amount of earth; but these, which are bigger than foxes, dig up earth also proportionate to their size; the earth is auriferous, and thus the Indians get their gold. Megasthenes, however, merely quotes hearsay, and as I have no certainty to write on the subject, I readily dismiss this subject of ants. But Nearchus describes, as something miraculous, parrots, as being found in India, and describes the parrot, and how it utters a human voice. But I having seen several, and knowing others acquainted with this bird, shall not dilate on them as anything remarkable; nor yet upon the size of the apes, nor the beauty of some Indian apes, and the method of capture. For I should only say what everyone knows, except perhaps that apes are anywhere beautiful. And further Nearchus says that snakes are hunted there, dappled and swift; and that which he states Peithon son of Antigones to have caught, was upwards of sixteen cubits; but the Indians (he proceeds) state that the largest snakes are much larger than this. No Greek physicians have discovered a remedy against Indian snake-bite; but the Indians themselves used to cure those who were struck. And Nearchus adds that Alexander had gathered about him Indians very skilled in physic, and orders were sent round the camp that anyone bitten by a snake was to report at the royal pavilion. But there are not many illnesses in India, since the seasons are more temperate than with us. If anyone is seriously ill, they would inform their wise men, and they were thought to use the divine help to cure what could be cured.

XVI. The Indians wear linen garments, as Nearchus says, the linen coming from the trees of which I have already made mention. This linen is either brighter than the whiteness of other linen, or the people's own blackness makes it appear unusually bright. They have a linen tunic to the middle of the calf, and for outer garments, one thrown round about their shoulders, and one wound round their heads. They wear ivory ear-rings, that is, the rich Indians; the common people do not use them. Nearchus writes

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

that they dye their beards various colours; some therefore have these as white-looking as possible, others dark, others crimson, others purple, others grass-green. The more dignified Indians use sunshades against the summer heat. They have slippers of white skin, and these too made neatly; and the soles of their sandals are of different colours, and also high, so that the wearers seem taller. Indian war equipment differs; the infantry have a bow, of the height of the owner; this they poise on the ground, and set their left foot against it, and shoot thus; drawing the bowstring a very long way back; for their arrows are little short of three cubits, and nothing can stand against an arrow shot by an Indian archer, neither shield nor breastplate nor any strong armour. In their left hands they carry small shields of untanned hide, narrower than their bearers, but not much shorter. Some have javelins in place of bows. All carry a broad scimitar, its length not under three cubits; and this, when they have a hand-to-hand fight – and Indians do not readily fight so among themselves – they bring down with both hands in smiting, so that the stroke may be an effective one. Their horsemen have two javelins, like lances, and a small shield smaller than the infantry's. The horses have no saddles, nor do they use Greek bits nor any like the Celtic bits, but round the end of the horses' mouths they have an untanned stitched rein fitted; in this they have fitted, on the inner side, bronze or iron spikes, but rather blunted; the rich people have ivory spikes; within the mouth of the horses is a bit, like a spit, to either end of which the reins are attached. Then when they tighten the reins this bit masters the horse, and the spikes, being attached thereto, prick the horse and compel it to obey the rein.

XVII. The Indians in shape are thin and tall and much lighter in movement than the rest of mankind. They usually ride on camels, horses, and asses; the richer men on elephants. For the elephant in India is a royal mount; then next in dignity is a four-horse chariot, and camels come third; to ride on a single horse is low. Their women, such as are of great modesty, can be seduced by no other gift, but yield themselves to anyone who gives an elephant; and the Indians think it no disgrace to yield thus on the gift of an elephant, but rather it seems honourable for a woman that her beauty should be valued at an elephant. They marry neither giving anything nor receiving anything; such girls as are marriageable their fathers bring out and allow anyone who proves victorious in wrestling or boxing or running or shows pre-eminence in any other manly pursuit to choose among them. The Indians eat meal and till the ground, except the mountaineers; but these eat the flesh of game. This must be enough for a description of the Indians, being the most notable things which Nearchus and Megasthenes, men of credit, have recorded about them. But as the main subject of this my history was not to write an account of the Indian customs but the way in which Alexander's navy reached Persia from India, this must all be accounted a digression.

XVIII. For Alexander, when his fleet was made ready on the banks of the Hydaspes,

5.47. ARRIAN OF NICOMEDIA

collected together all the Phoenicians and all the Cyprians and Egyptians who had followed the northern expedition. From these he manned his ships, picking out as crews and rowers for them any who were skilled in seafaring. There were also a good many islanders in the army, who understood these things, and Ionians and Hellespontines. As commanders of triremes were appointed, from the Macedonians, Hephaestion son of Amyntor, and Leonnatus son of Eunous, Lysimachus son of Agathocles, and Asclepiodorus son of Timander, and Archon son of Cleinias, and Demonicus son of Athenaeus, Archias son of Anaxidotus, Ophellas son of Seilenus, Timanthes son of Pantiades; all these were of Pella. From Amphipolis these were appointed officers: Nearchus son of Androtimus, who wrote the account of the voyage; and Laomedon son of Larichus, and Androstenes son of Callistratus; and from Orestis. Craterus son of Alexander, and Perdicas son of Orontes. Of Eordaea, Ptolemaeus son of Lagos and Aristonous son of Peisaeus; from Pydna, Metron son of Epicharmus and Nicarchides son of Simus. Then besides, Attalus son of Andromenes, of Stympha Peucestas son of Alexander, from Mieza; Peithon son of Crateuas, of Alcomenae; Leonnatus son of Antipater, of Aegae; Pantauchus son of Nicolaus, of Aloris; Mylleas son of Zoilus, of Beroea; all these being Macedonians. Of Greeks, Medius son of Oxynthemis, of Larisa; Eumenes son of Hieronymus, from Cardia; Critobulus, son of Plato, of Cos; Thoas son of Menodorus, and Maeander, son of Mandrogenes, of Magnesia; Andron son of Cabeleus, of Teos; of Cyprians, Nicocles son of Pasirates, of Soh; and Nithaphon son of Pnytagoras, of Salamis. Alexander appointed also a Persian trierarch, Bagoas son of Pharnuces; but of Alexander's own ship the helmsman was Onesicritus of Astypalaea; and the accountant of the whole fleet was Euagoras son of Eucleon, of Corinth. As admiral was appointed Nearchus, son of Androtimus, Cretan by race, and he lived. in Amphipolis on the Strymon. And when Alexander had made all these dispositions, he sacrificed to the gods, both the gods of his race and all of whom the prophets had warned him, and to Poseidon and Amphitrite and the Nereids and to Ocean himself and to the river Hydaspes, whence he started, and to the Acesines, into which the Hydaspes runs, and to the Indus, into which both run; and he instituted contests of art and of athletics, and victims for sacrifice were given to all the army, according to their detachments.

XIX. Then when he had made all ready for starting the voyage, Alexander ordered Craterus to march by the one side of the Hydaspes with his army, cavalry and infantry alike; Hephaestion had already started along the other, with another army even bigger than that under Craterus. Hephaestion took with him the elephants, up to the number of two hundred. Alexander himself took with him all the peltasts, as they are called, and all the archers, and of the cavalry, those called 'Companions'; in all, eight thousand. But Craterus and Hephaestion, with their forces, were ordered to march ahead and await the fleet. But he sent Philip, whom he had made satrap of this country, to the banks of

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

the river Acesines, Philip also with a considerable force; for by this time a hundred and twenty thousand men of fighting age were following him, together with those whom he himself had brought from the sea-coast; and with those also whom his officers, sent to recruit forces, had brought back; so that he now led all sorts of Oriental tribes, and armed in every sort of fashion. Then he himself loosing his ships sailed down the Hydaspes to the meeting-place of Acesines and Hydaspes. His whole fleet of ships was eighteen hundred, both ships of war and merchantmen, and horse transports besides and others bringing provisions together with the troops. And how his fleet descended the rivers, and the tribes he conquered on the descent, and how he endangered himself among the Mallians, and the wound he there received, then the way in which Peucestas and Leonnatus defended him as he lay there – all this I have related already in my other history, written in the Attic dialect. This my present work, however, is a story of the voyage, which Nearchus successfully undertook with his fleet starting from the mouths of the Indus by the Ocean to the Persian Gulf, which some call the Red Sea.

XX. On this Nearchus writes thus: Alexander had a vehement desire to sail the sea which stretches from India to Persia; but he disliked the length of the voyage and feared lest, meeting with some country desert or without roadsteads, or not properly provided with the fruits of the earth, his whole fleet might be destroyed; and this, being no small blot on his great achievements, might wreck all his happiness; but yet his desire to do something unusual and strange won the day; still, he was in doubt whom he should choose, as equal to his designs; and also as the right man to encourage the personnel of the fleet, – sent as they were on an expedition of this kind, so that they should not feel that they were being sent blindly to manifest dangers. And Nearchus says that Alexander discussed with him whom he should select to be admiral of this fleet; but as mention was made of one and another, and as Alexander rejected some, as not willing to risk themselves for his sake, others as chicken-hearted, others as consumed by desire for home, and finding some objection to each; then Nearchus himself spoke and pledged himself thus : 'O King, I undertake to lead your fleet! And may God help the emprise! I will bring your ships and men safe to Persia, if this sea is so much as navigable and the undertaking not above human powers.' Alexander, however, replied that he would not allow one of his friends to run such risks and endure such distress; yet Nearchus, did not slacken in his request, but besought Alexander earnestly; till at length Alexander accepted Nearchus' willing spirit, and appointed him admiral of the entire fleet, on which the part of the army which was detailed to sail on this voyage and the crews felt easier in mind, being sure that Alexander would never have exposed Nearchus to obvious danger unless they also were to come through safe. Then the splendour of the whole preparations and the smart equipment of the ships, and the outstanding enthusiasm of the commanders of the triremes about the different services and the crews had uplifted even those who

5.47. ARRIAN OF NICOMEDIA

a short while ago were hesitating, both to bravery and to higher hopes about the whole affair; and besides it contributed not a little to the general good spirits of the force that Alexander himself had started down the Indus and had explored both outlets, even into the Ocean, and had offered victims to Poseidon, and all the other sea gods, and gave splendid gifts to the sea. Then trusting as they did in Alexander's generally remarkable good fortune, they felt that there was nothing that he might not dare, and nothing that he could not carry through.

XXI. Now when the trade winds had sunk to rest, which continue blowing from the Ocean to the land all the summer season, and hence render the voyage impossible, they put to sea, in the archonship at Athens of Cephisodorus, on the twentieth day of the month Boedromion, as the Athenians reckon it; but as the Macedonians and Asians counted it, it was ... the eleventh year of Alexander's reign. Nearchus also sacrificed, before weighing anchor, to Zeus the Saviour, and he too held an athletic contest. Then moving out from their roadstead, they anchored on the first day in the Indus river near a great canal, and remained there two days; the district was called Stura; it was about a hundred stades from the roadstead. Then on the third day they started forth and sailed to another canal, thirty stades' distance, and this canal was already-salt; for the sea came up into it, especially at full tides, and then at the ebb the water remained there, mingled with the river water. This place was called Caumara. Thence they sailed twenty stades and anchored at Coreestis, still on the river. Thence they started again and sailed not so very far, for they saw a reef at this outlet of the river Indus, and the waves were breaking violently on the shore, and the shore itself was very rough. But where there was a softer part of the reef, they dug a channel, five stades long, and brought the ships down it, when the flood tide came up from the sea. Then sailing round, to a distance of a hundred and fifty stades, they anchored at a sandy island called Crocala, and stayed there through the next day; and there lives here an Indian race called Arabians, of whom I made mention in my larger history; and that they have their name from the river Arabis, which runs through their country and finds its outlet in the sea, forming the boundary between this country and that of the Oreitans. From Crocala, keeping on the right hand the hill they call Irus, they sailed on, with a low-lying island on their left; and the island running parallel with the shore makes a narrow bay. Then when they had sailed through this, they anchored in a harbour with good anchorage; and as Nearchus considered the harbour a large and fine one, he called it Alexander's Haven. At the heads of the harbour there lies an island, about two stades away, called Bibacta; the neighbouring region, however, is called Sangada. This island, forming a barrier to the sea, of itself makes a harbour. There constant strong winds were blowing off the ocean. Nearchus therefore, fearing lest some of the natives might collect to plunder the camp, surrounded the place with a stone wall. He stayed there thirty-three days; and through that time, he says, the

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

soldiers hunted for mussels, oysters, and razor-fish, as they are called; they were all of unusual size. much larger than those of our seas. They also drank briny water.

XXII. On the wind falling, they weighed anchor; and after sailing sixty stades they moored off a sandy shore; there was a desert island near the shore. They used this, therefore, as a breakwater and moored there: the island was called Domai. On the shore there was no water, but after advancing some twenty stades inland they found good water. Next day they sailed up to nightfall to Saranga, some three hundred stades, and moored off the beach, and water was found about eight stades from the beach. Thence they sailed and moored at Sacala, a desert spot. Then making their way through two rocks, so close together that the oar-blades of the ships touched the rocks to port and starboard, they moored at Morontobara, after sailing some three hundred stades. The harbour is spacious, circular, deep, and calm, but its entrance is narrow. They called it, in the natives' language, 'The Ladies' Pool,' since a lady was the first sovereign of this district. When they had got safe through the rocks, they met great waves, and the sea running strong; and moreover it seemed very hazardous to sail seaward of the cliffs. For the next day, however, they sailed with an island on their port beam, so as to break the sea, so close indeed to the beach that one would have conjectured that it was a channel cut between the island and the coast. The entire passage was of some seventy stades. On the beach were many thick trees, and the island was wholly covered with shady forest. About dawn, they sailed outside the island, by a narrow and turbulent passage; for the tide was still falling. And when they had sailed some hundred and twenty stades they anchored in the mouth of the river Arabis. There was a fine large harbour by its mouth; but there was no drinking water; for the mouths of the Arabis were mixed with seawater. However, after penetrating forty stades inland they found a water-hole, and after drawing water thence they returned back again. By the harbour was a high island, desert, and round it one could get oysters and all kinds of fish. Up to this the country of the Arabeans extends; they are the last Indians settled in this direction; from here on the territory, of the Oreitans begins.

XXIII. Leaving the outlets of the Arabis they coasted along the territory of the Oreitans, and anchored at Pagala, after a voyage of two hundred stades, near a breaking sea; but they were able all the same to cast anchor. The crews rode out the seas in their vessels, though a few went in seach of water, and procured it. Next day they sailed at dawn, and after making four hundred and thirty stades they put in towards evening at Cabana, and moored on a desert shore. There too was a heavy surf, and so they anchored their vessels well out to sea. It was on this part of the voyage that a heavy squall from seaward caught the fleet, and two warships were lost on the passage, and one galley; the men swam off and got to safety, as they were sailing quite near the land. But about midnight they weighed anchor and sailed as far as Cocala, which was about two hundred stades

5.47. ARRIAN OF NICOMEDIA

from the beach off which they had anchored. The ships kept the open sea and anchored, but Nearchus disembarked the crews and bivouacked on shore; after all these toils and dangers in the sea, they desired to rest awhile. The camp was entrenched, to keep off the natives. Here Leonnatus, who had been in charge of operations against the Oreitans, beat in a great battle the Oreitans, along with others who had joined their enterprise. He slew some six thousand of them, including all the higher officers; of the cavalry with Leonnatus, fifteen fell, and of his infantry, among a few others, Apollophanes satrap of Gadosia. This I have related in my other history, and also how Leonnatus was crowned by Alexander for this exploit with a golden coronet before the Macedonians. There provision of corn had been gathered ready, by Alexander's orders, to victual the host; and they took on board ten days' rations. The ships which had suffered in the passage so far they repaired; and whatever troops Nearchus thought were inclined to malingering he handed over to Leonnatus, but he himself recruited his fleet from Leonnatus' soldiery.

XXIV. Thence they set sail and progressed with a favouring wind; and after a passage of five hundred stades they anchored by a torrent, which was called Tomerus. There was a lagoon at the mouths of the river, and the depressions near the bank were inhabited by natives in stifling cabins. These seeing the convoy sailing up were astounded, and lining along the shore stood ready to repel any who should attempt a landing. They carried thick spears, about six cubits long; these had no iron tip, but the same result was obtained by hardening the point with fire. They were in number about six hundred. Nearchus observed these evidently standing firm and drawn up in order, and ordered the ships to hold back within range, so that their missiles might reach the shore; for the natives' spears, which looked stalwart, were good for close fighting, but had no terrors against a volley. Then Nearchus took the lightest and lightest-armed troops, such as were also the best swimmers, and bade them swim off as soon as the word was given. Their orders were that, as soon as any swimmer found bottom, he should await his mate, and not attack the natives till they had their formation three deep; but then they were to raise their battle cry and charge at the double. On the word, those detailed for this service dived from the ships into the sea, and swam smartly, and took up their formation in orderly manner, and having made a phalanx, charged, raising, for their part, their battle cry to the God of War, and those on shipboard raised the cry along with them; and arrows and missiles from the engines were hurled against the natives. They, astounded at the flash of the armour, and the swiftness of the charge, and attacked by showers of arrows and missiles, half naked as they were, never stopped to resist but gave way. Some were killed in flight; others were captured; but some escaped into the hills. Those captured were hairy, not only their heads but the rest of their bodies; their nails were rather like beasts' claws; they used their nails (according to report) as if they were iron tools; with these they tore asunder their fishes, and even the less solid kinds of wood; everything

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

else they cleft with sharp stones; for iron they did not possess. For clothing they wore skins of animals, some even the thick skins of the larger fishes.

XXV. Here the crews beached their ships and repaired such as had suffered. On the sixth day from this they set sail, and after voyaging about three hundred stades they came to a country which was the last point in the territory of the Oreitans: the district was called Malana. Such Oreitans as live inland, away from the sea, dress as the Indians do, and equip themselves similarly for warfare; but their dialect and customs differ. The length of the coasting voyage along the territory of the Arabeis was about a thousand, stades from the point of departure; the length of the Oreitan coast sixteen hundred. As they sailed along the land of India for thence onward the natives are no longer Indians—Nearchus states that their shadows were not cast in the same way; but where they were making for the high seas and steering a southerly course, their shadows appeared to fall southerly too; but whenever the sun was at midday, then everything seemed shadowless. Then such of the stars as they had seen hitherto in the sky, some were completely hidden, others showed themselves low down towards the earth; those they had seen continually before were now observed both setting, and then at once rising again. I think this tale of Nearchus' is likely; since in Syene of Egypt, when the sun is at the summer solstice, people show a well where at midday one sees no shade; and in Meroe, at the same season, no shadows are cast. So it seems reasonable that in India too, since they are far southward, the same natural phenomena may occur, and especially in the Indian Ocean, just because it particularly runs southward. But here I must leave this subject.

XXVI. Next to the Oreitans, more inland, dwelt the Gadrosians, whose country Alexander and his army had much pains in traversing; indeed they suffered more than during all the rest of his expedition: all this I have related in my larger history. Below the Gadrosians, as you follow the actual coast, dwell the people called the Fish-eaters. The fleet sailed past their country. On the first day they unmoored about the second watch, and put in at Bagisara; a distance along the coast of about six hundred stades. There is a safe harbour there, and a village called Pasira, some sixty stades from the sea; the natives about it are called Pasireans. The next day they weighed anchor earlier than usual and sailed round a promontory which ran far seaward, and was high, and precipitous. Then they dug wells; and obtained only a little water, and that poor and for that day they rode at anchor, because there was heavy surf on the beach. Next day they put in at Colta after a voyage of two hundred stades. Thence they departed at dawn, and after voyaging six hundred stades anchored at Calyba. A village is on the shore, a few date-palms grew near it, and there were dates, still green, upon them. About a hundred stades from the beach is an island called Carnine. There the villagers brought gifts to Nearchus, sheep and fishes; the mutton, he says, had a fishy taste, like the flesh of the sea-birds, since even the sheep feed on fish; for there is no grass in the place. However,

5.47. ARRIAN OF NICOMEDIA

on the next day they sailed two hundred stades and moored off a beach, and a village about thirty stades from the sea; it was called Cissa, an Carbis was the name of the strip of coast. There they found a few boats, the sort which poor fishermen might use; but the fishermen themselves they did not find, for they had run away as soon as they saw the ships anchoring. There was no corn there, and the army had spent most of its store; but they caught and embarked there some goats, and so sailed away. Rounding a tall cape running some hundred and fifty stades into the sea, they put in at a calm harbour; there was water there, and fishermen dwelt near; the harbour was called Mosarna.

XXVII. Nearchus tells us that from this point a pilot sailed with them, a Gadrosian called Hydraces. He had promised to take them as far as Carmania; from thence on the navigation was not difficult, but the districts were better known, up to the Persian Gulf. From Mosarna they sailed at night, seven hundred and fifty stades, to the beach of Balomus. Thence again to Barna, a village, four hundred stades, where there were many date-palms and a garden; and in the garden grew myrtles and abundant flowers, of which wreaths were woven by the natives. There for the first time they saw garden-trees, and men dwelling there not entirely like animals. Thence they coasted a further two hundred stades and reached Dendrobosa and the ships kept the roadstead at anchor. Thence about midnight they sailed and came to a harbour Cophas, after a voyage of about four hundred stades; here dwelt fishermen, with small and feeble boats; and they did not row with their oars on a rowlock, as the Greeks do, but as you do in a river, propelling the water on this side or that like labourers digging I the soil. At the harbour was abundant pure water. About the first watch they weighed anchor and arrived at Cyiza, after a passage of eight hundred stades, where there was a desert beach and a heavy surf. Here, therefore, they anchored, and each ship took its own meal. Thence they voyaged five hundred stades and arrived at a small town built near the shore on a hill. Nearchus, who imagined that the district must be tilled, told Archias of Pella, son of Anaxidotus, who was sailing with Nearchus, and was a notable Macedonian, that they must surprise the town, since he had no hope that the natives would give the army provisions of their good-will; while he could not capture the town by force, but this would require a siege and much delay; while they in the meanwhile were short of provisions. But that the land did produce corn he could gather from the straw which they saw lying deep near the beach. When they had come to this resolve, Nearchus bade the fleet in general to get ready as if to go to sea; and Archias, in his place, made all ready for the voyage; but Nearchus himself was left behind with a single ship and went off as if to have a look at the town.

XXVIII. As Nearchus approached the walls, the natives brought him, in a friendly way, gifts from the city; tunny-fish baked in earthen pans; for there dwell the westernmost of the Fish-eating tribes, and were the first whom the Greeks had seen cooking their food; and they brought also a few cakes and dates from the palms. Nearchus said

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

that he accepted these gratefully; and desired to visit the town, and they permitted him to enter. But as soon as he passed inside the gates, he bade two of the archers to occupy the postern, while he and two others, and the interpreter, mounted the wall on this side and signalled to Archias and his men as had been arranged: that Nearchus should signal, and Archias understand and do what had been ordered. On seeing the signal the Macedonians beached their ships with all speed; they leapt in haste into the sea, while the natives, astounded at this manoeuvre, ran to their arms. The interpreter with Nearchus cried out that they should give corn to the army, if they wanted to save their city; and the natives replied that they had none, and at the same time attacked the wall. But the archers with Nearchus shooting from above easily held them up. When, however, the natives saw that their town was already occupied and almost on the way to be enslaved, they begged Nearchus to take what corn they had and retire, but not to destroy the town. Nearchus, however, bade Archias to seize the gates and the neighbouring wall; but he sent with the natives some soldiers to see whether they would without any trick reveal their corn. They showed freely their flour, ground down from the dried fish; but only a small quantity of corn and barley. In fact they used as flour what they got from the fish; and loaves of corn flour they used as a delicacy. When, however, they had shown all they had, the Greeks provisioned themselves from what was there, and put to sea, anchoring by a headland which the inhabitants regarded as sacred to the Sun: the headland was called Bageia.

XXIX. Thence, weighing anchor about midnight, they voyaged another thousand stades to Talmena, a harbour giving good anchorage. Thence they went to Canasis, a deserted town, four hundred stades farther; here they found a well sunk; and near by were growing wild date-palms. They cut out the hearts of these and ate them; for the army had run short of food. In fact they were now really distressed by hunger, and sailed on therefore by day and night, and anchored off a desolate shore. But Nearchus, afraid that they would disembark and leave their ships from faint-heartedness, purposely kept the ships in the open roadstead. They sailed thence and anchored at Canate, after a voyage of seven hundred and fifty stades. Here there are a beach and shallow channels. Thence they sailed eight hundred stades, anchoring at Troea; there were small and poverty-stricken villages on the coast. The inhabitants deserted their huts and the Greeks found there a small quantity of corn, and dates from the palms. They slaughtered seven camels which had been left there, and ate the flesh of them. About daybreak they weighed anchor and sailed three hundred stades, and anchored at Dagaseira; there some wandering tribe dwelt. Sailing thence they sailed without stop all night and day, and after a voyage of eleven hundred stades they got past the country of the Fish-eaters, where they had been much distressed by want of food. They did not moor near shore, for there was a long line of surf, but at anchor, in the open. The length of the voyage along the coast of the

5.47. ARRIAN OF NICOMEDIA

Fish-eaters is a little above ten thousand stades. These Fish-eaters live on fish; and hence their name; only a few of them fish, for only a few have proper boats and have any skill in the art of catching fish; but for the most part it is the receding tide which provides their catch. Some have made nets also for this kind of fishing; most of them about two stades in length. They make the nets from the bark of the date-palm, twisting the bark like twine. And when the sea recedes and the earth is left, where the earth remains dry it has no fish, as a rule; but where there are hollows, some of the water remains, and in this a large number of fish, mostly small, but some large ones too. They throw their nets over these and so catch them. They eat them raw, just as they take them from the water, that is, the more tender kinds; the larger ones, which are tougher, they dry in the sun till they are quite sere and then pound them and make a flour and bread of them; others even make cakes of this flour. Even their flocks are fed on the fish, dried; for the country has no meadows and produces no grass. They collect also in many places crabs and oysters and shell-fish. There are natural salts in the country; from these they make oil. Those of them who inhabit the desert parts of their country, treeless as it is and with no cultivated parts, find all their sustenance in the fishing but a few of them sow part of their district, using the corn as a relish to the fish, for the fish form their bread. The richest among them have built huts; they collect the bones of any large fish which the sea casts up, and use them in place of beams. Doors they make from any flat bones which they can pick up. But the greater part of them, and the poorer sort, have huts made from the fishes' backbones.

XXX. Large whales live in the outer ocean, and fishes much larger than those in our inland sea. Nearchus states that when they left Cyiza, about daybreak they saw water being blown upwards from the sea as it might be shot upwards by the force of a waterspout. They were astonished, and asked the pilots of the convoy what it might be and how it was caused; they replied that these whales as they rove about the ocean spout up the water to a great height; the sailors, however, were so startled that the oars fell from their hands. Nearchus went and encouraged and cheered them, and whenever he sailed past any vessel, he signalled them to turn the ship's bow on towards the whales as if to give them battle; and raising their battle cry with the sound of the surge to row with rapid strokes and with a great deal of noise. So they all took heart of grace and sailed together according to signal. But when they actually were nearing the monsters, then they shouted with all the power of their throats, and the bugles blared, and the rowers made the utmost splashings with their oars. So the whales, now visible at the bows of the ships, were scared, and dived into the depths; then not long afterwards they came up astern and spouted the sea-water on high. Thereupon joyful applause welcomed this unexpected salvation, and much praise was showered on Nearchus for his courage and prudence. Some of these whales go ashore at different parts of the coast; and when the

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ebb comes, they are caught in the shallows; and some even were cast ashore high and dry; thus they would perish and decay, and their flesh rotting off them would leave the bones convenient to be used by the natives for their huts. Moreover, the bones in their ribs served for the larger beams for their dwellings; and the smaller for rafters; the jawbones were the doorposts, since many of these whales reached a length of five-and-twenty fathoms.

XXXI. While they were coasting along the territory of the Fish-eaters, they heard a rumour about an island, which lies some little distance from the mainland in this direction, about a hundred stades, but is uninhabited. The natives said that it was sacred to the Sun and was called Nosala, and that no human being ever of his own will put in there; but that anyone who ignorantly touched there at once disappeared. Nearchus, however, says that one of his galleys with an Egyptian crew was lost with all hands not far from this island, and that the pilots stoutly averred about it that they had touched ignorantly on the island and so had disappeared. But Nearchus sent a thirty-oar to sail round the island, with orders not to put in, but that the crew should shout loudly, while coasting round as near as they dared; and should call on the lost helmsman by name, or any of the crew whose name they knew. As no one answered, he tells us that he himself sailed up to the island, and compelled his unwilling crew to put in; then he went ashore and exploded this island fairy-tale. They heard also another current story about this island, that one of the Nereids dwelt there; but the name of this Nereid was not told. She showed much friendliness to any sailor who approached the island; but then turned him into a fish and threw him into the sea. The Sun then became irritated with the Nereid, and bade her leave the island; and she agreed to remove thence, but begged that the spell on her be removed; the Sun consented; and such human beings as she had turned into fishes he pitied, and turned them again from fishes into human beings, and hence arose the people called Fish-eaters, and so they descended to Alexander's day. Nearchus shows that all this is mere legend; but I have no commendation for his pains and his scholarship; the stories are easy enough to demolish; and I regard it as tedious to relate these old tales and then prove them all false.

XXXII. Beyond these Fish-eaters the Gadrosians inhabit the interior, a poor and sandy territory; this was where Alexander's army and Alexander himself suffered so seriously, as I have already related in my other book. But when the fleet, leaving the Fish-eaters, put in at Carmania, they anchored in the open, at the point where they first touched Carmania; since there was a long and rough line of surf parallel with the coast. From there they sailed no further due west, but took a new course and steered with their bows pointing between north and west. Carmania is better wooded than the country of the Fish-eaters, and bears more fruits; it has more grass, and is well watered. They moored at an inhabited place called Badis, in Carmania; with many cultivated trees

5.47. ARRIAN OF NICOMEDIA

growing, except the olive tree, and good vines; it also produced corn. Thence they set out and voyaged eight hundred stades, and moored off a desert shore; and they sighted a long cape jutting out far into the ocean; it seemed as if the headland itself was a day's sail away. Those who had knowledge of the district said that this promontory belonged to Arabia, and was called Maceta; and that thence the Assyrians imported cinnamon and other spices. From this beach of which the fleet anchored in the open roadstead, and the promontory, which they sighted opposite them, running out into the sea, the bay (this is my opinion, and Nearchus held the same) runs back into the interior, and would seem to be the Red Sea. When they sighted this cape, Onesicritus bade them take their course from it and sail direct to it, in order not to have the trouble of coasting round the bay. Nearchus, however, replied that Onesicritus was a fool, if he was ignorant of Alexander's purpose in despatching the expedition. It was not because he was unequal to the bringing all his force safely through on foot that he had despatched the fleet; but he desired to reconnoitre the coasts that lay on the line of the voyage, the roadsteads, the islets; to explore thoroughly any bay which appeared, and to learn of any cities which lay on the sea-coast; and to find out what land was fruitful, and what was desert. They must therefore not spoil Alexander's undertaking, especially when they were almost at the close of their toils, and were, moreover, no longer in any difficulty about provisions on their coasting cruise. His own fear was, since the cape ran a long way southward, that they would find the land there waterless and sun-scorched. This view prevailed; and I think that Nearchus evidently saved the expeditionary force by this decision; for it is generally held that this cape and the country about it are entirely desert and quite denuded of water.

XXXIII. They sailed then, leaving this part of the shore, hugging the land; and after voyaging some seven hundred stades they anchored off another beach, called Neoptana. Then at dawn they moved off seaward, and after traversing a hundred stades, they moored by the river Anamis; the district was called Harmozeia. All here was friendly, and produced fruit of all sorts, except that olives did not grow there. There they disembarked, and had a welcome rest from their long toils, remembering the miseries they had endured by sea and on the coast of the Fish-eaters; recounting one to another the desolate character of the country, the almost bestial nature of the inhabitants, and their own distresses. Some of them advanced some distance inland, breaking away from the main force, some in pursuit of this, and some of that. There a man appeared to them, wearing a Greek cloak, and dressed otherwise in the Greek fashion, and speaking Greek also. Those who first sighted him said that they burst into tears, so strange did it seem after all these miseries to see a Greek, and to hear Greek spoken. They asked whence he came, who he was; and he said that he had become separated from Alexander's camp, and that the camp, and Alexander himself, were not very far distant. Shouting aloud and clapping

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

their hands they brought this man to Nearchus; and he told Nearchus everything, and that the camp and the King himself were distant five days' journey from the coast. He also promised to show Nearchus, the governor of this district and did so; and Nearchus took counsel with him how to march inland to meet the King. For the moment indeed he returned to the ship; but at dawn he had the ships drawn up on shore, to repair any which had been damaged on the voyage; and also because he had determined to leave the greater part of his force behind here. So he had a double stockade built round the ships' station, and a mud wall with a deep trench, beginning from the bank of the river and going on to the beach, where his ships had been dragged ashore.

XXXIV. While Nearchus was busied with these arrangements, the governor of the country, who had been told that Alexander felt the deepest concern about this expedition, took for granted that he would receive some great reward from Alexander if he should be the first to tell him of the safety of the expeditionary force, and that Nearchus would presently appear before the King. So then he hastened by the shortest route and told Alexander: 'See, here is Nearchus coming from the ships.' On this Alexander, though not believing what was told him, yet, as he naturally would be, was pleased by the news itself. But when day succeeded day, and Alexander, reckoning the time when he received the good news, could not any longer believe it, when, moreover, relay sent after relay, to escort Nearchus, either went a part of the route, and meeting no one, came back unsuccessful, or went on further, and missing Nearchus' party, did not themselves return at all, then Alexander bade the man be arrested for spreading a false tale and making things all the worse by this false happiness; and Alexander showed both by his looks and his mind that he was wounded with a very poignant grief. Meanwhile, however, some of those sent to search for Nearchus, who had horses to convey him, and chariots, did meet on the way Nearchus and Archias, and five or six others; that was the number of the party which came inland with him. On this meeting they recognized neither Nearchus nor Archias – so altered did they appear; with their hair long, unwashed, covered with brine, wizened, pale from sleeplessness and all their other distresses; when, however, they asked where Alexander might be, the search party gave reply as to the locality and passed on. Archias, however, had a happy thought, and said to Nearchus: 'I suspect, Nearchus, that these persons who are traversing the same road as ours through this desert country have been sent for the express purpose of finding us; as for their failure to recognize us, I do not wonder at that; we are in such a sorry plight as to be unrecognizable. Let us tell them who we are and ask them why they come hither.' Nearchus approved; they did ask whither the party was going; and they replied: 'To look for Nearchus and his naval force.' Whereupon, 'Here am I, Nearchus,' said he, 'and here is Archias. Do you lead on; we will make a full report to Alexander about the expeditionary force.'

XXXV. The soldiers took them up in their cars and drove back again. Some of them

5.47. ARRIAN OF NICOMEDIA

, anxious to be beforehand with the good news, ran forward and told Alexander: 'Here is Nearchus; and with him Archias and five besides, coming to your presence.' They could not, however, answer any questions about the fleet. Alexander thereupon became possessed of the idea that these few had been miraculously saved, but that his whole army had perished; and did not so much rejoice at the safe arrival of Nearchus and Archias, as he was bitterly pained by the loss of all his force. Hardly had the soldiers told this much, when Nearchus and Archias approached; Alexander could only with great difficulty recognize them; and seeing them as he did long-haired and ill-clad, his grief for the whole fleet and its personnel received even greater surety. Giving his right hand to Nearchus and leading him aside from the Companions and the bodyguard, for a long time he wept; but at length recovering himself he said: 'That you come back safe to us, and Archias here, the entire disaster is tempered to me; but how perished the fleet and the force?' 'Sir,' he replied, 'your ships and men are safe; we are come to tell with our own lips of their safety.' On this Alexander wept the more, since the safety of the force had seemed too good to be true; and then he enquired where the ships were anchored. Nearchus replied: 'They are all drawn up at the mouth of the river Anamis, and are undergoing a refit.' Alexander then called to witness Zeus of the Greeks and the Libyan, Ammon that in good truth he rejoiced more at this news than because he had conquered all Asia since the grief he had felt at the supposed loss of the fleet cancelled all his other good fortune.

XXXVI. The governor of the province, however, whom Alexander had arrested for his false tidings, seeing Nearchus there on the spot, fell at his feet:

'Here,' he said, 'am I, who reported your safe arrival to Alexander; you see in what plight I now am.' So Nearchus begged Alexander to let him go, and he was let off. Alexander then sacrificed thank-offerings for the safety of his host, to Zeus the Saviour, Heracles, Apollo the Averter of Evil, Poseidon and all the gods of the sea; and he held a contest of art and of athletics, and also a procession; Nearchus was in the front row in the procession, and the troops showered on him ribbons and flowers. At the end of the procession Alexander said to Nearchus: 'I will not let you, Nearchus, run risks or suffer distresses again like those of the past; some other admiral shall henceforth command the navy till he brings it into Susa.' Nearchus, however, broke in and said: 'King, I will obey you in all things, as is my bounden duty; but should you desire to do me a gracious favour, do not this thing, but let me be the admiral of your fleet right up to the end, till I bring your ships safe to Susa. Let it not be said that you entrusted me with the difficult and desperate work, but the easy task which leads to ready fame was taken away and put into another's hands.' Alexander checked his speaking further and thanked him warmly to boot; and so he sent him back a signal giving him a force as escort, but a small one, as he was going through friendly territory. Yet his journey to the sea was

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

not untroubled; the natives of the country round about were in possession of the strong places of Carmania, since their satrap had been put to death by Alexander's orders, and his successor appointed, Tlepolemus, had not established his authority. Twice then or even thrice on the one day the party came into conflict with different bodies of natives who kept coming up, and thus without losing any time they only just managed to get safe to the sea-coast. Then Nearchus sacrificed to Zeus the Saviour and held an athletic meeting.

XXXVII. When therefore Nearchus had thus duly performed all his religious duties, they weighed anchor. Coasting along a rough and desert island, they anchored off another island, a large one, and inhabited; this was after a voyage of three hundred stades, from their point of departure. The desert island was called Organa, and that off which they moored Oaracta. Vines grew on it and date-palms; and it produced corn; the length of the island was eight hundred stades. The governor of the island, Mazenes, sailed with them as far as Susa as a volunteer pilot. They said that in this island the tomb of the first chief of this territory was shown; his name was Erythres, and hence came the name of the sea. Thence they weighed anchor and sailed onward, and when they had coasted about two hundred stades along this same island they anchored off it once more and sighted another island, about forty stades from this large one. It was said to be sacred to Poseidon, and not to be trod by foot of man. About dawn they put out to sea, and were met by so violent an ebb that three of the ships ran ashore and were held hard and fast on dry land, and the rest only just sailed through the surf and got safe into deep water. The ships, however, which ran aground were floated off when next flood came, and arrived next day where the main fleet was. They moored at another island, about three hundred stades from the mainland, after a voyage of four hundred stades. Thence they sailed about dawn, and passed on their port side a desert island; its name was Pylora. Then they anchored at Sisidona, a desolate little township, with nothing but water and fish; for the natives here were fish-eaters whether they would or not, because they dwelt in so desolate a territory. Thence they got water, and reached Cape Tarsias, which runs right out into the sea, after a voyage of three hundred stades. Thence they made for Cataea, a desert island, and low-lying; this was said to be sacred to Hermes and Aphrodite; the voyage was of three hundred stades. Every year the natives round about send sheep and goats as sacred to Hermes and Aphrodite, and one could see them, now quite wild from lapse of time and want of handling.

XXXVIII. So far extends Carmania; beyond this is Persia. The length of the voyage along the Carmanian coast is three thousand seven hundred stades. The natives' way of life is like that of the Persians, to whom they are also neighbours; and they wear the same military equipment. The Greeks moved on thence, from the sacred island, and were already coasting along Persian territory; they put in at a place called Eas, where a

5.47. ARRIAN OF NICOMEDIA

harbour is formed by a small desert island, which is called Cecandrus; the voyage thither is four hundred stades. At daybreak they sailed to another island, an inhabited one, and anchored there; here, according to Nearchus, there is pearl fishing, as in the Indian Ocean. They sailed along the point of this island, a distance of forty stades, and there moored. Next they anchored off a tall hill, called Ochus, in a safe harbour; fishermen dwelt on its banks. Thence they sailed four hundred and fifty stades, and anchored off Apostana; many boats were anchored there, and there was a village near, about sixty stades from the sea. They weighed anchor at night and sailed thence to a gulf, with a good many villages settled round about. This was a voyage of four hundred stades; and they anchored below a mountain, on which grew many date-palms and other fruit trees such as flourish in Greece. Thence they turned and sailed along to Gogana, about six hundred stades, to an inhabited district; and they anchored off the torrent, called Areon, just at its outlet. The anchorage there was uncomfortable; the entrance was narrow, just at the mouth, since the ebb tide caused shallows in all the neighbourhood of the outlet. After this they anchored again, at another river-mouth, after a voyage of about eight hundred stades. This river was called Sitacus. Even here, however, they did not find a pleasant anchorage; in fact this whole voyage along Persia was shallows, surf, and lagoons. There they found a great supply of corn; brought together there by the King's orders, for their provisioning; there they abode twenty-one days in all; they drew up the ships, and repaired those that had suffered, and the others too they put in order.

XXXIX. Thence they started and reached the city of Hieratis, a populous place. The voyage was of seven hundred and fifty stades; and they anchored in a channel running from the river to the sea and called Heratemis. At sunrise they sailed along the coast to a torrent called Padagrus; the entire district forms a peninsula. There were many gardens, and all sorts of fruit trees were growing there; the name of the place was Mesambria. From Mesambria they sailed and after a voyage of about two hundred stades anchored at Taoce on the river Granis. Inland from here was a Persian royal residence, about two hundred stades from the mouth of the river. On this voyage, Nearchus says, a great whale was seen, stranded on the shore, and some of the sailors sailed past it and measured it, and said it was of ninety cubits' length. Its hide was scaly, and so thick that it was a cubit in depth; and it had many oysters, limpets, and seaweeds growing on it. Nearchus also says that they could see many dolphins round the whale, and these larger than the Mediterranean dolphins. Going on hence, they put in at the torrent Rogonis, in a good harbour; the length of this voyage was two hundred stades. Thence again they sailed four hundred stades and bivouacked on the side of a torrent; its name was Brizana. Then they found difficult anchorage; there were surf, and shallows, and reefs showing above the sea. But when the flood tide came in, they were able to anchor; when, however, the tide retired again, the ships were left high and dry. Then when the flood duly returned,

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

they sailed out, and anchored in a river called Oroatis, greatest, according to Nearchus, of all the rivers which on this coast run into the Ocean.

XL. The Persians dwell up to this point and the Susians next to them. Above the Susians lives another independent tribe; these are called Uxians, and in my earlier history I have described them as brigands. The length of the voyage along the Persian coast was four thousand four hundred stades. The Persian land is divided, they say, into three climatic zones. The part which lies by the Red Sea is sandy and sterile, owing to the heat. Then the next zone, northward, has a temperate climate; the country is grassy and has lush meadows and many

vines and all other fruits except the olive; it is rich with all sorts of gardens, has pure rivers running through, and also lakes, and is good both for all sorts of birds which frequent rivers and lakes, and for horses, and also pastures the other domestic animals, and is well wooded, and has plenty of game. The next zone, still going northward, is wintry and snowy, Nearchus. tells us of some envoys from the Black Sea who after quite a short journey met Alexander traversing Persia and caused him no small astonishment; and they explained to Alexander how short the journey was. I have explained that the Uxians are neighbours to the Susians, as the Mardians they also are brigands live next the Persians, and the Cossaeans come next to the Medes. All these tribes Alexander reduced, coming upon them in winter-time, when they thought their country unapproachable. He also founded cities so that they should no longer be nomads but cultivators, and tillers of the ground, and so having a stake in the country might be deterred from raiding one another. From here the convoy passed along the Susian territory. About this part of the voyage Nearchus says he cannot speak with accurate detail, except about the roadsteads and the length of the voyage. This is because the country is for the most part marshy and ruins out well into the sea, with breakers, and is very hard to get good anchorage in. So their voyage was mostly in the open sea. They sailed out, therefore from the mouths of the river, where they had encamped, just on the Persian border, taking on board water for five days; for the pilots said that they would meet no fresh water.

XLI. Then after traversing five hundred stades they anchored in the mouth of a lake, full of fish, called Cataderbis: at the mouth was a small island called Margastana. Thence about daybreak they sailed out and passed the shallows in columns of single ships; the shallows were marked on either side by poles driven down, just as in the strait between the island Leucas and Acarnania signposts have been set up for navigators so that the ships should not ground on the shallows. However, the shallows round Leucas are sandy and render it easy for those aground to get off; but here it is mud on both sides of the channel, both deep and tenacious; once aground there, they could not possibly get off. For the punt-poles sank into the mud and gave them no help, and it proved impossible for the crews to disembark and push the ships off, for they sank up to their breasts

5.47. ARRIAN OF NICOMEDIA

in the ooze. Thus then they sailed out with great difficulty and traversed six hundred stades, each crew abiding by its ship; and then they took thought for supper. During the night, however, they were fortunate in reaching deep sailing water and next day also, up to the evening; they sailed nine hundred stades, and anchored in the mouth of the Euphrates near a village of Babylonia, called Didotis; here the merchants gather together frankincense from the neighbouring country and all other sweet-smelling spices which Arabia produces. From the mouth of the Euphrates to Babylon Nearchus says it is a voyage of three thousand three hundred stades.

XLII. There they heard that Alexander was departing towards Susa. They therefore sailed back, in order to sail up the Pasitigris and meet Alexander. So they sailed back, with the land of Susia on their left, and they went along the lake into which the Tigris runs. It flows from Armenia past the city of Ninus, which once was a great and rich city, and so makes the region between itself and the Euphrates; that is why it is called 'Between the Rivers.' The voyage from the lake up to the river itself is six hundred stades, and there is a village of Susia called Aginis; this village is five hundred stades from Susa. The length of the voyage along Susian territory to the mouth of the Pasitigris is two thousand stades. From there they sailed up the Pasitigris through inhabited and prosperous country. Then they had sailed up about a hundred and fifty stades they moored there, waiting for the scouts whom Nearchus had sent to see where the King was. He himself sacrificed to the Saviour gods, and held an athletic meeting, and the whole naval force made merry. And when news was brought that Alexander was now approaching they sailed again up the river; and they moored near the pontoon bridge on which Alexander intended to take his army over to Susa. There the two forces met; Alexander offered sacrifices for his ships and men, come safe back again, and games were held; and whenever Nearchus appeared in the camp, the troops pelted him with ribbons and flowers. There also Nearchus and Leonnatus were crowned by Alexander with a golden crown; Nearchus for the safe conveying of the ships, Leonnatus for the victory he had achieved among the Oreitans and the natives who dwelt next to them. Thus then Alexander received safe back his navy, which had started from the mouths of the Indus.

XLIII. On the right side of the Red Sea beyond Babylonia is the chief part of Arabia, and of this a part comes down to the sea of Phoenicia and Palestinian Syria, but on the west, up to the Mediterranean, the Egyptians are upon the Arabian borders. Along Egypt a gulf running in from the Great Sea makes it clear that by reason of the gulf's joining with the High Seas one might sail round from Babylon into this gulf which runs into Egypt. Yet, in point of fact, no one has yet sailed round this way by reason of the heat and the desert nature of the coasts, only a few people who sailed over the open sea. But those of the army of Cambyses who came safe from Egypt to Susa and those troops who were sent from Ptolemy Lagus to Seleucus Nicator at Babylon through Arabia crossed

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

an isthmus in a period of eight days and passed through a waterless and desert country, riding fast upon camels, carrying water for themselves on their camels, and travelling by night; for during the day they could not come out of shelter by reason of the heat. So far is the region on the other side of this stretch of land, which we have demonstrated to be an isthmus from the Arabian gulf running into the Red Sea, from being inhabited, that its northern parts are quite desert and sandy. Yet from the Arabian gulf which runs along Egypt people have started, and have circumnavigated the greater part of Arabia hoping to reach the sea nearest to Susa and Persia, and thus have sailed so far round the Arabian coast as the amount of fresh water taken aboard their vessels have permitted, and then have returned home again. And those whom Alexander sent from Babylon, in order that, sailing as far as they could on the right of the Red Sea, they might reconnoitre the country on this side, these explorers sighted certain islands lying on their course, and very possibly put in at the mainland of Arabia. But the cape which Nearchus says his party sighted running out into the sea opposite Carmania no one has ever been able to round, and thus turn inwards towards the far side. I am inclined to think that had this been navigable, and had there been any passage, it would have been proved navigable, and a passage found, by the indefatigable energy of Alexander. Moreover, Hanno the Libyan started out from Carthage and passed the pillars of Heracles and sailed into the outer Ocean, with Libya on his port side, and he sailed on towards the east, five-and-thirty days all told. But when at last he turned southward, he fell in with every sort of difficulty, want of water, blazing heat, and fiery streams running into the sea. But Cyrene, lying in the more desert parts of Africa, is grassy and fertile and well-watered; it bears all sorts of fruits and animals, right up to the region where the silphium grows; beyond this silphium belt its upper parts are bare and sandy. Here this my history shall cease, which, as well as my other, deals with Alexander of Macedon son of Philip.

5.47.3 Indian selections from *Anabasis Alexandri*

Text: Flavius Arrianus Hist., Phil., *Alexandri anabasis* (0074: 001) “Flavii Arriani quae exstant omnia, vol. 1”, Ed. Roos, A.G., Wirth, G. Leipzig: Teubner, 1967 (1st edn. corr.). Book 3, chapter 8, section 3, line 1

Βεβοηθήκεσαν γὰρ Δαρείῳ Ἰνδῶν τε ὅσοι Βακτρίοις ὁμοροὶ καὶ αὐτοὶ Βάκτριοι καὶ Σογδιανοί· τούτων μὲν πάντων ἡγεῖτο Βῆσσος ὁ τῆς Βακτρίων χώρας σατράπης.

Flavius Arrianus Hist., Phil., *Alexandri anabasis* Book 3, chapter 8, section 4, line 2

Βαρσαέ<v>της δὲ Ἀραχωτῶν σατράπης Ἀραχωτούς τε ἦγε καὶ τοὺς ὀρείους Ἰνδοὺς καλουμένους.

Flavius Arrianus Hist., Phil., *Alexandri anabasis* Book 3, chapter 8, section 6, line 6

ἐλέγετο δὲ ἡ πᾶσα στρατιὰ ἡ Δαρείου ἱππεῖς μὲν ἐς τετρακισμυρίου, πεζοὶ δὲ

5.47. ARRIAN OF NICOMEDIA

ἐς ἑκατὸν μυριάδας, καὶ ἄρ- ματα δρεπανηφόρα διακόσια, ἐλέφαντες δὲ οὐ πολλοί, ἀλλὰ ἐς πεντεκαίδεκα μάλιστα Ἴνδοις τοῖς ἐπὶ τάδε τοῦ Ἰνδοῦ ἦσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 3, chapter 11, section 5, line 3

κατὰ τὸ μέσον δέ, ἵνα ἦν βασιλεὺς Δαρεῖος, οἳ τε συγγενεῖς οἱ βασιλέως ἐτετάχατο καὶ οἱ μηλοφόροι Πέρσαι καὶ Ἴνδοι καὶ Κᾶρες οἱ ἀνάσπαστοι καλούμενοι καὶ οἱ Μάρδοι τοξόται· Οὕξιοι δὲ καὶ Βα- βυλώνιοι καὶ οἱ πρὸς τῇ ἐρυθρᾷ θαλάσῃ καὶ Σιττα- κηνοὶ εἰς βάθος ἐπιτεταγμένοι ἦσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 3, chapter 13, section 1, line 3

Ὡς δὲ ὁμοῦ ἤδη τὰ στρατόπεδα ἐγίνετο, ὥφθη Δαρεῖός τε καὶ οἱ ἄμφ' αὐτόν, οἳ τε μηλοφόροι Πέρ-σαι καὶ Ἴνδοι καὶ Ἀλβανοὶ καὶ Κᾶρες οἱ ἀνάσπαστοι καὶ οἱ Μάρδοι τοξόται, κατ' αὐτόν Ἀλέξανδρον τεταγ- μένοι καὶ τὴν ἴλην τὴν βασιλικήν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 3, chapter 14, section 5, line 2

καὶ ταύτῃ παραρραγείσης αὐτοῖς τῆς τάξεως κατὰ τὸ διέχον διεκπαίουσι τῶν τε Ἰνδῶν τινες καὶ τῆς Περ- σικῆς ἵππου ὥς ἐπὶ τὰ σκευοφόρα τῶν Μακεδόνων· καὶ τὸ ἔργον ἐκεῖ καρτερὸν ἐγίνετο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 3, chapter 15, section 1, line 8

καὶ πρῶτα μὲν τοῖς φεύγουσι τῶν πολεμίων ἵππεῦσι, τοῖς τε Παρθυαίοις καὶ τῶν Ἰνδῶν ἔστιν οἷς καὶ Πέρσαις τοῖς πλείστοις καὶ κρατίστοις ἐμβάλλει.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 3, chapter 25, section 8, line 6

Βαρσαέντης δέ, ὃς τότε κατεῖχε τὴν χώραν, εἰς ὧν τῶν ξυνεπιθεμένων Δαρεῖω ἐν τῇ φυγῇ, προσιόντα Ἀλέξανδρον μαθὼν ἐς Ἰνδοὺς τοὺς ἐπὶ τάδε τοῦ Ἰνδοῦ ποταμοῦ ἔφυγε.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 3, chapter 25, section 8, line 8

ξυλλαβόντες δὲ αὐτόν οἱ Ἴνδοι παρ' Ἀλέξανδρον ἀπέστειλαν, καὶ ἀπο- θνήσκει πρὸς Ἀλεξάνδρου τῆς ἐς Δαρεῖον ἀδικίας ἕνεκα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 3, chapter 28, section 1, line 5

ἐπῆλθε δὲ καὶ τῶν Ἰνδῶν τοὺς προσχώρους Ἀραχώταις.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 3, chapter 29, section 2, line 5

ὁ δὲ Ὅξος ῥέει μὲν ἐκ τοῦ ὄρους τοῦ Καυκάσου, ἔστι δὲ ποταμῶν μέγιστος τῶν ἐν τῇ Ἀσίᾳ, ὅσους γε δὴ Ἀλέξ- ανδρος καὶ οἱ ξὺν Ἀλεξάνδρῳ ἐπῆλθον, πλὴν τῶν Ἰν- δῶν

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ποταμῶν· οἱ δὲ Ἴνδοι πάντων ποταμῶν μέγιστοί εἰσιν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 15, section 6, line 2

αὐτῷ δὲ τὰ Ἰνδῶν ἔφη ἐν τῷ τότε μέλειν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 22, section 3, line 2

Ἐκ Βάκτρων δὲ ἐξήκοντος ἤδη τοῦ ἥρος ἀναλαβὼν τὴν στρατιὰν προὔχῳρει ὡς ἐπ' Ἰνδοῦς, Ἀμύνταν ἀπολιπὼν ἐν τῇ χώρᾳ τῶν Βακτρίων καὶ ξὺν αὐτῷ ἰππέας μὲν τρισχιλίους καὶ πεντακοσίους, πεζοὺς δὲ μυρίους.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 22, section 6, line 4

ἀφ- ἰκόμενος δὲ ἐς Νίκαιαν πόλιν καὶ τῇ Ἀθηνᾷ θύσας προὔχῳρει ὡς ἐπὶ τὸν Κω- φῆνα, προπέμψας κήρυκα ὡς Ταξίλην τε καὶ τοὺς ἐπὶ τάδε τοῦ Ἰνδοῦ ποταμοῦ, κελεύ- σας ἀπαντᾶν ὅπως ἂν ἐκάστοις προχωρῇ.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 22, section 6, line 7

καὶ Ταξίλης τε καὶ οἱ ἄλλοι ὑπαρχοὶ ἀπήντων, δῶρα τὰ μέγιστα παρ' Ἰνδοῖς νο- μιζόμενα κομίζοντες, καὶ τοὺς ἐλέφαντας δώσειν ἔφασκον τοὺς παρὰ σφίσιν ὄντας, ἀριθμὸν ἐς πέντε καὶ εἴκοσιν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 22, section 7, line 3

Ἐνθα δὴ διελὼν τὴν στρατιὰν Ἡφαιστίωνα μὲν καὶ Περδίκκαν ἐκπέμπει ἐς τὴν Πευκελαῶτιν χώραν ὡς ἐπὶ τὸν Ἰνδὸν ποταμόν, ἔχοντας τήν τε Γοργίου τάξιν καὶ Κλείτου καὶ Μελεάγρου καὶ τῶν ἐταίρων ἰππέων τοὺς ἡμίσεας καὶ τοὺς μισθοφόρους ἰππέας ξύμπαντας, προστάξας τά τε κατὰ τὴν ὁδὸν χωρία ἢ βία ἐξαιρεῖν ἢ ὁμολο- γίᾳ παρίστασθαι καὶ ἐπὶ τὸν Ἰνδὸν ποταμόν ἀφικομένους παρασκευάζειν ὅσα ἐς τὴν διάβασιν τοῦ ποταμοῦ ξύμφορα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 22, section 8, line 2

καὶ οὗτοι ὡς ἀφίκοντο πρὸς τὸν Ἰνδὸν ποταμόν, ἔπρασσον ὅσα ἐξ Ἀλεξάνδρου ἦν τεταγμένα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 24, section 3, line 1

Τὸν δὲ ἡγεμόνα αὐτὸν τῶν ταύτῃ Ἰνδῶν Πτολε- μαῖος ὁ Λάγου πρὸς τινι ἤδη γη- λόφῳ ὄντα κατιδὼν καὶ τῶν ὑπασπιστῶν ἔστιν οὓς ἀμφ' αὐτὸν ξὺν πολὺ ἐλάττοσιν αὐτὸς ὦν ὁμῶς ἐδίωκεν ἔτι ἐκ τοῦ ἵππου· ὡς δὲ χαλεπὸς ὁ γήλοφος τῷ ἵππῳ ἀναδρα- μεῖν ἦν, τοῦτον μὲν αὐτοῦ καταλείπει παραδούς τινι τῶν ὑπασπιστῶν ἄγειν, αὐτὸς δὲ ὡς εἶχε πεζὸς τῷ Ἰνδῷ εἵπετο.

5.47. ARRIAN OF NICOMEDIA

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 24, section 4, line 3

καὶ ὁ μὲν Ἰνδὸς τοῦ Πτολεμαίου διὰ τοῦ θώρακος παίει ἐκ χειρὸς ἐς τὸ στῆθος ξυστῶ μακρῷ, καὶ ὁ θώραξ ἔσχε τὴν πληγὴν· Πτολεμαῖος δὲ τὸν μηρὸν διαμπᾶξ βαλὼν τοῦ Ἰνδοῦ καταβάλλει τε καὶ σκυλεύει αὐτόν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 24, section 5, line 8

καὶ οὗτοι ἐπιγενόμενοι μόγις ἐξέωσαν τοὺς Ἰνδοὺς ἐς τὰ ὄρη καὶ τοῦ νεκροῦ ἐκράτησαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 25, section 3, line 3

καὶ γίγνεται καὶ τούτοις μάχη καρτερὰ τοῦ χωρίου τῇ χαλεπότητι καὶ ὅτι οὐ κατὰ τοὺς ἄλλους τοὺς ταύτη βαρβάρους οἱ Ἰνδοί, ἀλλὰ πολὺ δὴ τι ἀλκιμώτατοι τῶν προσχώρων εἰσίν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 26, section 1, line 4

ὥς δὲ προσῆγεν ἤδη τοῖς τείχεσι, θαρρήσαντες οἱ βάρβαροι τοῖς μισθοφόροις τοῖς ἐκ τῶν πρόσω Ἰνδῶν, ἦσαν γὰρ οὗτοι ἐς ἑπτα- κισχιλίους, ὥς στρατοπεδευομένους εἶδον τοὺς Μακεδόνας, δρόμῳ ἐπ' αὐτοὺς ἦεσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 26, section 4, line 4

οἱ δὲ Ἰνδοὶ τῷ τε παραλόγῳ ἐκπλαγέντες καὶ ἅμα ἐν χερσὶ γεγενημένης τῆς μάχης ἐγκλίναντες ἔφευγον ἐς τὴν πόλιν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 26, section 5, line 4

ἐπαγαγὼν δὲ τὰς μηχανὰς τῇ ὑστεραίᾳ τῶν μὲν τειχῶν τι εὐμαρῶς κατέσεισε, βιάζομένους δὲ ταύτη τοὺς Μακεδόνας ἢ παρέρρηκτο τοῦ τείχους οὐκ ἀτόλμως οἱ Ἰνδοὶ ἡμύνοντο, ὥστε ταύτη μὲν τῇ ἡμέρᾳ ἀνεκαλέσατο τὴν στρατιάν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 26, section 5, line 9

τῇ δὲ ὑστεραίᾳ τῶν τε Μακεδόνων αὐτῶν ἢ προσβολὴ καρτερώτερα ἐγίγνετο καὶ πύργος ἐπήχθη ξύλινος τοῖς τείχεσιν, ὅθεν ἐκ- τοξεύοντες οἱ τοξόται καὶ βέλη ἀπὸ μηχανῶν ἀφιέμενα ἀνέστελλεν ἐπὶ πολὺ τοὺς Ἰνδοὺς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 27, section 2, line 1

Καὶ οἱ Ἰνδοί, ἕως μὲν αὐτοῖς ὁ ἡγεμὼν τοῦ χωρίου περιῆν, ἀπεμάχοντο καρτερῶς· ὥς δὲ βέλει ἀπὸ μηχανῆς τυπεῖς ἀποθνήσκει ἐκεῖνος, αὐτῶν τε οἱ μὲν τινες πεπτωκότες

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ἐν τῇ ξυνεχεῖ πολιορκίᾳ, οἱ πολλοὶ δὲ τραυματῖαι τε καὶ ἀπόμαχοι ἦσαν, ἐπεκηρυκεύοντο πρὸς Ἀλέξανδρον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 27, section 3, line 3

τῷ δὲ ἀσμένῳ γίνεται ἄνδρας ἀγαθοὺς διασῶσαι· καὶ ξυμβαίνει ἐπὶ τῷδε Ἀλέξανδρος τοῖς μισθοφόροις Ἰνδοῖς ὡς καταταχθέντας ἐς τὴν ἄλλην στρατιὰν ξὺν αὐτῷ στρατεύεσθαι.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 27, section 3, line 9

νυκτὸς δὲ ἐπενόουν δρασμῷ διαχρησάμενοι ἐς τὰ σφέτερα ἦθη ἀπαναστῆναι οὐκ ἐθέλοντες ἐναντία αἶρεσθαι τοῖς ἄλλοις Ἰνδοῖς ὅπλα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 27, section 4, line 3

καὶ ταῦτα ὡς ἐξηγγέλθη Ἀλεξάνδρῳ, περιστήσας τῆς νυκτὸς τῷ γηλόφῳ τὴν στρατιὰν πᾶσαν κατα- κόπτει τοὺς Ἰνδοὺς ἐν μέσῳ ἀπολαβών, τὴν τε πόλιν αἰρεῖ κατὰ κράτος ἐρημωθεῖσαν τῶν προμαχομένων, καὶ τὴν μητέρα τὴν Ἀσσακάνου καὶ τὴν παῖδα ἔλαβεν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 28, section 2, line 1

εἰ μὲν δὴ καὶ ἐς Ἰνδοὺς ἀφίκετο ὁ Ἡρακλῆς ὁ Θηβαῖος ἢ ὁ Τύριος ἢ ὁ Αἰγύπτιος ἐς οὐδέτερα ἔχω ἰσχυρίσασθαι· μᾶλλον δὲ δοκῶ ὅτι οὐκ ἀφίκετο, ἀλλὰ πάντα γὰρ ὅσα χαλεπὰ οἱ ἄνθρωποι ἐς τοσόνδε ἄρα αὖξουσιν αὐτῶν τὴν χαλεπότητα, ὡς καὶ τῷ Ἡρακλεῖ ἂν ἄπορα γενέσθαι μυθεύειν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 28, section 5, line 4

καὶ οἱ ἀμφὶ Ἡφαι- στίωνά τε καὶ Περδίκκαν αὐτῷ ἄλλην πόλιν ἐκτειχίσαντες, Ὀροβάτις ὄνομα τῇ πόλει ἦν, καὶ φρουρὰν καταλιπόντες ὡς ἐπὶ τὸν Ἰνδὸν ποταμὸν ἦεσαν· ὡς δὲ ἀφίκοντο, ἔπρασσον ἤδη ὅσα ἐς τὸ ζεῦξαι τὸν Ἰνδὸν ὑπὸ Ἀλεξάνδρου ἐτέτακτο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 28, section 6, line 2

Ἀλέξανδρος δὲ τῆς μὲν χώρας τῆς ἐπὶ τάδε τοῦ Ἰνδοῦ ποταμοῦ σατράπην κατέστησε Νικάνορα τῶν ἐταίρων.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 28, section 6, line 3

αὐτὸς δὲ τὰ μὲν πρῶτα ὡς ἐπὶ τὸν Ἰνδὸν ποταμὸν ἦγε, καὶ πόλιν τε Πευκελαῶτιν οὐ πόρρῳ τοῦ Ἰνδοῦ ὤκισμένην ὁμολογία παρεστήσατο καὶ ἐν αὐτῇ φρουρὰν κατα-

5.47. ARRIAN OF NICOMEDIA

στήσας τῶν Μακεδόνων καὶ Φίλιππον ἐπὶ τῇ φρουρᾷ ἡγεμόνα, ὁ δὲ καὶ ἄλλα προσηγάγετο μικρὰ πολίσματα πρὸς τῷ Ἰνδῷ ποταμῷ ὥκισμένα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 29, section 3, line 5

ὥς δὲ Ἀλεξάνδρῳ ἄπορον τὴν προσβολὴν κατέμαθον οἱ βάρβαροι, ἀναστρέψαντες τοῖς ἀμφὶ Πτολεμαῖον αὐτοὶ προσέβαλλον· καὶ γίγνεται αὐτῶν τε καὶ τῶν Μακεδόνων μάχη καρτερά, τῶν μὲν διασπάσαι τὸν χάρακα σπουδῇ ποιουμένων, τῶν Ἰνδῶν, Πτολεμαίου δὲ διαφυλάξαι τὸ χωρίον· καὶ μείον σχόντες οἱ βάρβαροι ἐν τῷ ἀκροβολισμῷ νυκτὸς ἐπιγενομένης ἀπεχώρησαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 29, section 4, line 1

Ἀλέξανδρος δὲ τῶν Ἰνδῶν τινα τῶν αὐτομόλων πιστόν τε ἄλλως καὶ τῶν χωρίων δαήμονα ἐπιλεξάμενος πέμπει παρὰ Πτολεμαῖον τῆς νυκτὸς, γράμματα φέροντα τὸν Ἰνδόν, ἵνα ἐνεγέγραπτο, ἐπειδὴν αὐτὸς προσβάλλῃ τῇ πέτρᾳ, τὸν δὲ ἐπιέναι τοῖς βαρβάροις κατὰ τὸ ὄρος μηδὲ ἀγαπᾶν ἐν φυλακῇ ἔχοντα τὸ χωρίον, ὥς ἀμφοτέρωθεν βαλλομένους τοὺς Ἰνδοὺς ἀμφιβόλους γίνεσθαι.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 29, section 6, line 2

ἔστε μὲν γὰρ ἐπὶ μεσημβρίαν ξυνειστήκει καρτερὰ μάχη τοῖς τε Ἰνδοῖς καὶ τοῖς Μακεδόσιν, τῶν μὲν ἐκβιαζομένων ἐς τὴν πρόσβασιν, τῶν δὲ βαλλόντων ἀνιόντας· ὥς δὲ οὐκ ἀνίεσαν οἱ Μακεδόνες, ἄλλοι ἐπ' ἄλλοις ἐπιόντες, οἱ δὲ πρόσθεν ἀναπαυόμενοι, μόγις δὴ ἀμφὶ δείλῃν ἐκράτησαν τῆς παρόδου καὶ ξυνέμιξαν τοῖς ξὺν Πτολεμαίῳ.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 30, section 1, line 3

ἐς δὲ τὴν ὑστεραίαν οἱ τε σφενδονῆται σφενδονῶντες ἐς τοὺς Ἰνδοὺς ἐκ τοῦ ἤδη κεχωσμένου καὶ ἀπὸ τῶν μηχανῶν βέλη ἀφιέμενα ἀνέστελλε τῶν Ἰνδῶν τὰς ἐκδρομὰς τὰς ἐπὶ τοὺς χωννύοντας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 30, section 2, line 1

Οἱ δὲ Ἰνδοὶ πρὸς τε τὴν ἀδιήγητον τόλμαν τῶν ἐς τὸν γήλοφον βιασαμένων Μακεδόνων ἐκπλαγέντες καὶ τὸ χῶμα ξυνάπτον ἤδη ὀρώντες, τοῦ μὲν ἀπομάχεσθαι ἔτι ἀπείχοντο, πέμψαντες δὲ κήρυκας σφῶν παρὰ Ἀλέξανδρον ἐθέλειν ἔφασκον ἐνδοῦναι τὴν πέτραν, εἴ σφισι σπένδοιτο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 30, section 4, line 8

εἵχετό τε Ἀλεξάνδρῳ ἡ πέτρα ἢ τῷ Ἡρακλεῖ ἄπορος γενομένη καὶ ἔθυνεν ἐπ' αὐτῇ Ἀλέξανδρος καὶ κατεσκεύασε φρούριον, παραδοὺς Σισικόττῳ ἐπιμελεῖσθαι τῆς φρουρᾶς, ὃς ἐξ Ἰνδῶν μὲν πάλαι ἡτομολῇκει ἐς Βάκτρα παρὰ Βῆσσον, Ἀλεξάνδρου δὲ

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

κατασχόντος τὴν χώραν τὴν Βακτρίαν ξυνεστράτευέ τε αὐτῷ καὶ πιστὸς ἐς τὰ μάλιστα ἐφαίνεται.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 30, section 7, line 1

Αὐτὸς δὲ ὡς ἐπὶ τὸν Ἰνδὸν ποταμὸν ἤδη ἦγε, καὶ ἡ στρατιὰ αὐτῷ ὠδοποίει τὸ πρόσω ἰοῦσα ἄπορα ἄλλως ὄντα τὰ ταύτῃ χωρία.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 30, section 7, line 5

ἐνταῦθα ξυλλαμβάνει ὀλίγους τῶν βαρβάρων, καὶ παρὰ τούτων ἔμαθεν, ὅτι οἱ μὲν ἐν τῇ χώρᾳ Ἰνδοὶ παρὰ Ἀβισάρῃ ἀποπεφευγότες εἶεν, τοὺς δὲ ἐλέφαντας ὅτι αὐτοῦ κατέλιπον νέμεσθαι πρὸς τῷ ποταμῷ τῷ Ἰνδῷ· καὶ τούτους ἠγήσασθαι οἱ τὴν ὁδὸν ἐκέλευσεν ὡς ἐπὶ τοὺς ἐλέφαντας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 30, section 8, line 2

εἰσὶ δὲ Ἰνδῶν πολλοὶ κυνηγέται τῶν ἐλεφάντων, καὶ τούτους σπουδῇ ἄμφ' αὐτὸν εἶχεν Ἀλέξανδρος, καὶ τότε ἐθήρα ξὺν τούτοις τοὺς ἐλέφαντας· καὶ δύο μὲν αὐτῶν ἀπόλλυνται κατὰ κρημνοῦ σφᾶς ῥίψαντες ἐν τῇ διώξει, οἱ δὲ ἄλλοι ξυλληφθέντες ἔφερόν τε τοὺς ἀμβάτας καὶ τῇ στρατιᾷ ξυνετάσσοντο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 4, chapter 30, section 9, line 4

καὶ αὗται κατὰ τὸν Ἰνδὸν ποταμὸν ἦγοντο ὡς ἐπὶ τὴν γέφυραν, ἥντινα Ἑφαιστίων καὶ Περδίκκας αὐτῷ ἐξ- ὠκοδομηκότες πάλαι ἦσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 1, section 1, line 2
ARRIANOY ΑΛΕΞΑΝΔΡΟΥ ΑΝΑΒΑΣΕΩΣ ΒΙΒΛΙΟΝ ΠΕΜΠΤΟΝ

Ἐν δὲ τῇ χώρᾳ ταύτῃ, ἥντινα μεταξὺ τοῦ τε Κωφῆνος καὶ τοῦ Ἰνδοῦ ποταμοῦ ἐπῆλθεν Ἀλέξανδρος, καὶ Νῦσαν πόλιν ᾠκίσθαι λέγουσι· τὸ δὲ κτίσμα εἶναι Διονύσου· Διόνυσον δὲ κτίσαι τὴν Νῦσαν ἐπεὶ τε Ἰνδοὺς ἐχειρώσατο, ὅστις δὴ οὗτος ὁ Διόνυσος καὶ ὁπότε ἡ ὄθεν ἐπ' Ἰνδοὺς ἐστράτευσεν· οὐ γὰρ ἔχω συμβαλεῖν εἰ ὁ Θηβαῖος Διόνυσος [ὅς] ἐκ Θηβῶν ἢ ἐκ Τμώλου τοῦ Λυδίου ὁρμηθεὶς ἐπὶ Ἰνδοὺς ἦκε στρατιὰν ἄγων, τοσαῦτα μὲν ἔθνη μάχιστα καὶ ἄγνωστα τοῖς τότε Ἑλλησιν ἐπελθόν, οὐδὲν δὲ αὐτῶν ἄλλο ὅτι μὴ τὸ Ἰνδῶν βίᾳ χειρωσάμενος· πλὴν γε δὴ ὅτι οὐκ

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 1, section 2, line 3
ΑΛΕΞΑΝΔΡΟΥ ΑΝΑΒΑΣΕΩΣ ΒΙΒΛΙΟΝ ΠΕΜΠΤΟΝ

Ἐν δὲ τῇ χώρᾳ ταύτῃ, ἥντινα μεταξὺ τοῦ τε Κωφῆνος καὶ τοῦ Ἰνδοῦ ποταμοῦ ἐπῆλθεν Ἀλέξανδρος, καὶ Νῦσαν πόλιν ᾠκίσθαι λέγουσι· τὸ δὲ κτίσμα εἶναι Διονύσου· Διόνυσον δὲ κτίσαι τὴν Νῦσαν ἐπεὶ τε Ἰνδοὺς ἐχειρώσατο, ὅστις δὴ οὗτος ὁ Διόνυσος καὶ ὁπότε ἡ ὄθεν ἐπ' Ἰνδοὺς ἐστράτευσεν· οὐ γὰρ ἔχω συμβαλεῖν εἰ ὁ Θηβαῖος Διόνυσος [ὅς] ἐκ Θηβῶν ἢ ἐκ Τμώλου τοῦ Λυδίου ὁρμηθεὶς ἐπὶ Ἰνδοὺς ἦκε στρατιὰν ἄγων,

5.47. ARRIAN OF NICOMEDIA

τοσαῦτα μὲν ἔθνη μάχιμα καὶ ἄγνωστα τοῖς τότε Ἑλλησιν ἐπελθών, οὐδὲν δὲ αὐτῶν ἄλλο ὅτι μὴ τὸ Ἰνδῶν βίᾳ χειρωσάμενος· πλήν γε δὴ ὅτι οὐκ ἀκριβῆ ἔξεταστέην χρή εἶναι τῶν ὑπὲρ τοῦ θεοῦ ἐκ παλαιοῦ μεμυθευμένων.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 1, section 2, line 6

Κωφῆνος καὶ τοῦ Ἰνδοῦ ποταμοῦ ἐπῆλθεν Ἀλέξανδρος, καὶ Νῦσαν πόλιν ὤκισθαι λέγουσι· τὸ δὲ κτίσμα εἶναι Διονύσου· Διόνυσον δὲ κτίσαι τὴν Νῦσαν ἐπεὶ τε Ἰνδοὺς ἐχειρώσατο, ὅστις δὴ οὗτος ὁ Διόνυσος καὶ ὁπότε ἢ ὅθεν ἐπ' Ἰνδοὺς ἐστράτευσεν· οὐ γὰρ ἔχω συμβαλεῖν εἰ ὁ Θηβαῖος Διόνυσος [ὄς] ἐκ Θηβῶν ἢ ἐκ Τρώλου τοῦ Λυδίου ὁρμηθεὶς ἐπὶ Ἰνδοὺς ἦκε στρατιὰν ἄγων, τοσαῦτα μὲν ἔθνη μάχιμα καὶ ἄγνωστα τοῖς τότε Ἑλλησιν ἐπελθών, οὐδὲν δὲ αὐτῶν ἄλλο ὅτι μὴ τὸ Ἰνδῶν βίᾳ χειρωσάμενος· πλήν γε δὴ ὅτι οὐκ ἀκριβῆ ἔξεταστέην χρή εἶναι τῶν ὑπὲρ τοῦ θεοῦ ἐκ παλαιοῦ μεμυθευμένων.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 1, section 5, line 3

Διόνυσος γὰρ ἐπειδὴ χειρωσάμενος τὸ Ἰνδῶν ἔθνος ἐπὶ θάλασσαν ὀπίσω κατήειπεν τὴν Ἑλληνικὴν, ἐκ τῶν ἀπομάχων στρατιωτῶν, οἳ δὴ αὐτῷ καὶ βάκχοι ἦσαν, κτίζει τὴν πόλιν τήνδε μνημόσυνον τῆς αὐτοῦ πλάνης τε καὶ νίκης τοῖς ἔπειτα ἐσόμενον, καθάπερ οὖν καὶ σὺ αὐτὸς Ἀλεξάνδρειάν τε ἔκτισας τὴν πρὸς Καυκάσῳ ὄρει καὶ ἄλλην Ἀλεξάνδρειαν ἐν τῇ Αἰγυπτίῳ γῇ, καὶ ἄλλας πολλὰς τὰς μὲν ἔκτικας ἤδη, τὰς δὲ καὶ κτίσεις ἀνά χρόνον, οἷα δὴ πλείονα Διονύσου ἔργα ἀποδειξάμενος.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 1, section 6, line 9

καὶ ἐκ τούτου ἔλευ-θέραν τε οἰκοῦμεν τὴν Νῦσαν καὶ αὐτοὶ αὐτόνομοι καὶ ἐν κόσμῳ πολιτεύοντες· τῆς δὲ ἐκ Διονύσου οἰκίσεως καὶ τότε σοι γενέσθω τεκμήριον· κίττος γὰρ οὐκ ἄλλη τῆς Ἰνδῶν γῆς φύομενος παρ' ἡμῖν φύεται.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 2, section 6, line 3

καὶ τοὺς Μακεδόνας ἡδέως τὸν κισσὸν ἰδόντας, οἷα δὴ διὰ μακροῦ ὀφθέντα (οὐ γὰρ εἶναι ἐν τῇ Ἰνδῶν χώρᾳ κισσόν, οὐδὲ ἵνα περ αὐτοῖς ἄμπελοι ἦσαν) στεφάνους σπουδῇ ἀπ' αὐτοῦ ποιῆσθαι, ὥς καὶ στεφανώσασθαι εἶχον, ἐφυσμούντας τὸν Διόνυσόν τε καὶ τὰς ἐπωνυμίας τοῦ θεοῦ ἀνακαλοῦντας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 3, section 3, line 3

τὸν δὲ Καύκασον τὸ ὄρος ἐκ τοῦ Πόντου ἐς τὰ πρὸς ἑω μέρη τῆς γῆς καὶ τὴν Παραπμισαδῶν χώραν ὥς ἐπὶ Ἰνδοὺς μετάγειν τῷ λόγῳ τοὺς Μακεδόνας, Παραπάμισον ὄντα τὸ ὄρος αὐτοὺς καλοῦντας Καύκασον τῆς Ἀλεξάνδρου ἕνεκα δόξης, ὥς ὑπὲρ τὸν Καύκασον ἄρα ἐλθόντα Ἀλέξανδρον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 3, section 4, line 2

ἔν τε αὐτῇ τῇ Ἰνδῶν γῇ βοῦς ἰδόντας ἐγκεκαυμένας ρόπαλον τεκμήριοῦσθαι ἐπὶ τῷδε, ὅτι Ἡρακλῆς ἐς Ἰνδοὺς ἀφίκετο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 3, section 5, line 1

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Ἀλέξανδρος δὲ ὡς ἀφίκετο ἐπὶ τὸν Ἰνδὸν ποταμόν, καταλαμβάνει γέφυράν τε ἐπ' αὐτῷ πεποιημένην πρὸς Ἥφαιστίωνος καὶ πλοῖα πολλὰ μὲν σμικρότερα, δύο δὲ τριακοντόρους, καὶ παρὰ Ταξίλου τοῦ Ἰνδοῦ δῶρα ἦκοντα ἀργυρίου μὲν τάλαντα ἐς διακόσια, ἱερεῖα δὲ βοῦς μὲν τρισχιλίας, πρόβατα δὲ ὑπὲρ μύρια, ἐλέφαν- τας δὲ ἐς τριάκοντα· καὶ ἵπποις δὲ ἑπτακόσιοι αὐτῷ Ἰνδῶν ἐς ξυμμαχίαν παρὰ Ταξίλου ἦκον· καὶ τὴν πόλιν Τάξιλα, τὴν μεγίστην μεταξὺ Ἰνδοῦ τε ποταμοῦ καὶ Ὑδάσπου, ὅτι αὐτῷ Ταξίλης ἐνδίδωσιν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 4, section 1, line 1

Ὁ δὲ Ἰνδὸς ποταμὸς ὅτι μέγιστος ποταμῶν ἐστὶ τῶν κατὰ τὴν Ἀσίαν τε καὶ τὴν Εὐρώπην, πλὴν Γάγγου, καὶ τούτου Ἰνδοῦ ποταμοῦ, καὶ ὅτι αἱ πηγαὶ εἰσὶν αὐτῷ ἐπὶ τάδε τοῦ ὄρους τοῦ Παραπαμίσου ἢ Καυκάσου, καὶ ὅτι ἐκδίδωσιν ἐς τὴν μεγάλην θάλασσαν τὴν κατὰ Ἰνδοῦς ὡς ἐπὶ νότον ἄνεμον, καὶ ὅτι δίστομός ἐστιν ὁ Ἰνδὸς καὶ αἱ ἐκβολαὶ αὐτοῦ ἀμφοτέραι τεναγώδεις, καθάπερ αἱ πέντε τοῦ Ἰστροῦ, καὶ ὅτι Δέλτα ποιεῖ καὶ αὐτὸς ἐν τῇ Ἰνδῶν γῇ τῷ Αἰγυπτίῳ Δέλτα παραπλήσιον καὶ τοῦτο Πάταλα καλεῖται τῇ

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 4, section 1, line

11

τῶν κατὰ τὴν Ἀσίαν τε καὶ τὴν Εὐρώπην, πλὴν Γάγγου, καὶ τούτου Ἰνδοῦ ποταμοῦ, καὶ ὅτι αἱ πηγαὶ εἰσὶν αὐτῷ ἐπὶ τάδε τοῦ ὄρους τοῦ Παραπαμίσου ἢ Καυκάσου, καὶ ὅτι ἐκδίδωσιν ἐς τὴν μεγάλην θάλασσαν τὴν κατὰ Ἰνδοῦς ὡς ἐπὶ νότον ἄνεμον, καὶ ὅτι δίστομός ἐστιν ὁ Ἰνδὸς καὶ αἱ ἐκβολαὶ αὐτοῦ ἀμφοτέραι τεναγώδεις, καθάπερ αἱ πέντε τοῦ Ἰστροῦ, καὶ ὅτι Δέλτα ποιεῖ καὶ αὐτὸς ἐν τῇ Ἰνδῶν γῇ τῷ Αἰγυπτίῳ Δέλτα παραπλήσιον καὶ τοῦτο Πάταλα καλεῖται τῇ Ἰνδῶν φωνῇ, ταῦτα μὲν ὑπὲρ τοῦ Ἰνδοῦ τὰ μάλιστα οὐκ ἀμφίλογα καὶ ἐμοὶ ἀναγεγράφθω.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 4, section 2, line 3

ἐπεὶ καὶ ὁ Ὑδάσπης καὶ Ἀκεσίνης καὶ Ὑδραώτης καὶ Ὑφασις, καὶ οὗτοι Ἰνδοὶ ποταμοὶ ὄντες, τῶν μὲν ἄλλων τῶν Ἀσιανῶν ποταμῶν πολὺ τι κατὰ μέγεθος ὑπερφέρουσι, τοῦ Ἰνδοῦ δὲ μείονες εἰσὶν καὶ πολὺ δὴ μείονες, ὅπου καὶ αὐτὸς ὁ Ἰνδὸς τοῦ Γάγγου.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 4, section 2, line 8

Κτησίας μὲν δὴ, εἰ δὴ τῷ ἱκανὸς καὶ Κτησίας ἐς τεκμηρίωσιν, ἵνα μὲν στενότατος αὐτὸς αὐτοῦ ὁ Ἰνδὸς ἐστὶ, τεσσαράκοντα σταδίους <λέγει> ὅτι διέχουσιν αὐτῷ αἱ ὄχθαι, ἵνα δὲ πλατύτατος, καὶ ἑκατόν· τὸ πολὺ δὲ εἶναι αὐτοῦ τὸ μέσον τούτοις.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 4, section 3, line 1

Τούτον τὸν ποταμὸν τὸν Ἰνδὸν ὑπὸ τὴν ἑὼν διέβαινε ξὺν τῇ στρατιᾷ Ἀλέξανδρος ἐς τῶν Ἰνδῶν τὴν γῆν· ὑπὲρ ὧν ἐγὼ οὔτε οἴστισι νόμοις διαχρῶνται ἐν τῇδε τῇ συγγραφῇ ἀνέγραψα, οὔτε ζῶα εἰ δὴ τινα ἄτοπα ἢ χώρα αὐτοῖς ἐκφέρει, οὔτε ἰχθύας ἢ κήτη ὅσα ἢ οἷα ὁ Ἰνδὸς ἢ ὁ Ὑδάσπης ἢ ὁ Γάγγης ἢ οἱ ἄλλοι Ἰνδῶν ποταμοὶ φέρουσιν, οὐδὲ τοὺς μύρμηκας τοὺς τὸν χρυσὸν σφισιν ἐργαζομένους, οὐδὲ τοὺς γρυῖπας τοὺς φύλακας,

5.47. ARRIAN OF NICOMEDIA

οὐδὲ ὅσα ἄλλα ἐφ' ἡδονῇ μᾶλλον τι πεποιῆται ἢ ἐς ἀφήγησιν τῶν ὄντων, ὥς τά γε κατ'

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 4, section 4, line 4

ἀλλὰ Ἀλέξανδρος γὰρ καὶ οἱ ξὺν τούτῳ στρατεύσαντες τὰ πολλὰ ἐξήλεγξαν, ὅσα γε μὴ καὶ αὐτῶν ἔστιν οἱ ἐψεύσαντο· ἀχρύστους τε εἶναι Ἰνδοὺς ἐξήλεγξαν, ὅσους γε δὴ Ἀλέξανδρος ξὺν τῇ στρατιᾷ ἐπῆλθε, πολλοὺς δὲ ἐπῆλθε, καὶ ἡκιστα χλιδῶντας κατὰ τὴν δίαίταν, ἀλλὰ μεγάλους μὲν τὰ σώματα, οἷους μεγίστους τῶν κατὰ τὴν Ἀσίαν, πεντα- πῆχεις τοὺς πολλοὺς ἢ ὀλίγον ἀποδέοντας, καὶ μελαν- τέρους τῶν ἄλλων ἀνθρώπων, πλὴν Αἰθιοπῶν, καὶ τὰ πολέμια πολὺ τι γενναιοτάτους τῶν γε δὴ τότε ἐποίκων τῆς Ἀσίας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 4, section 5, line 5

τὸ γὰρ Περσῶν τῶν πάλαι, ξὺν οἷς ὀρμηθεὶς Κῦρος ὁ Καμβύσου Μήδους τε τὴν ἀρχὴν τῆς Ἀσίας ἀφείλετο καὶ ἄλλα ἔθνη τὰ μὲν κατεστρέψατο, τὰ δὲ προσχωρήσαντά οἱ ἐκόντα κατέσχεν, οὐκ ἔχω ἀτρεκῶς ὥς γε δὴ πρὸς τὰ Ἰνδῶν συμβαλεῖν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 5, section 1, line 1

Ἀλλὰ ὑπὲρ Ἰνδῶν ἰδίᾳ μοι γεγράφεται ὅσα πιστό- τατα ἐς ἀφήγησιν οἱ τε ξὺν Ἀλεξάνδρῳ στρατεύσαντες καὶ ὁ ἐκπεριπλεύσας τῆς μεγάλης θαλάσσης τὸ κατ' Ἰνδοὺς Νέαρχος, ἐπὶ δὲ ὅσα Μεγασθένης τε καὶ Ἑρατοσθένης, δοκίμῳ ἄνδρῳ, ξυνεγραψάτην, καὶ νόμιμα ἅττα Ἰνδοῖς ἔστι καὶ εἰ δὴ τινα ἄτοπα ζῶα αὐτόθι φύεται καὶ τὸν παρά- πλουν αὐτὸν τῆς ἕξω θαλάσσης.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 5, section 4, line 2

ὁ δὲ Καύκασον ἐκάλουν οἱ Ἀλεξάνδρῳ ξυστρατεύσαντες Μακεδόνες, ὥς μὲν λέγεται τὰ Ἀλεξάνδρου αὖξοντες, ὅτι δὴ καὶ ἐπέκεινα ἄρα τοῦ Καυκάσου κρατῶν τοῖς ὅπλοις ἦλθεν Ἀλέξανδρος· τυχὸν δὲ καὶ ξυνεχὲς τυγχάνει ὃν τοῦτο τὸ ὄρος τῷ ἄλλῳ τῷ Σκυθικῷ Καυκάσῳ, καθάπερ οὖν αὐτῷ τούτῳ ὁ Ταῦρος· καὶ ἐμοὶ αὐτῷ πρότερόν ποτε ἐπὶ τῷδε λέλεκται Καύκασος τὸ ὄρος τοῦτο καὶ ὕστερον τῷδε τῷ ὀνόματι κληθήσεται· τὸν δὲ Καύκασον τοῦτον καθήκειν ἔστε ἐπὶ <τὴν> μεγάλην τὴν πρὸς ἕω τε καὶ Ἰνδοὺς θάλασσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 5, section 5, line 2

τοὺς οὖν ποταμούς, ὅσοι κατὰ τὴν Ἀσίαν λόγου ἄξιοι, ἐκ τοῦ Ταύρου τε καὶ τοῦ Καυκάσου ἀνίσχοντας τοὺς μὲν ὥς ἐπ' ἄρκτον τετραμμένον ἔχειν τὸ ὕδωρ, καὶ τούτων τοὺς μὲν ἐς τὴν λίμνην ἐκδιδόναι τὴν Μαιῶτιν, τοὺς δὲ ἐς τὴν Ὑρκανίαν καλουμένην θάλασσαν, καὶ ταύτην κόλπον οὔσαν τῆς μεγάλης θαλάσσης, τοὺς δὲ ὥς ἐπὶ νότον ἄνεμον τὸν Εὐφράτην τε εἶναι καὶ τὸν Τίγρητα καὶ τὸν Ἰνδόν τε καὶ τὸν Ὑδάσπην καὶ Ἀκεσίνην καὶ Ὑδραώτην καὶ Ὑφασιν καὶ ὅσοι ἐν μέσῳ τούτων τε καὶ τοῦ Γάγγου ποταμοῦ ἐς θάλασσαν καὶ οὗτοι ἐσβάλλουσιν ἢ εἰς τενάγη ἀναχε- όμενοι ἀφανίζονται, καθάπερ ὁ Εὐφράτης ποταμὸς ἀφανίζεται.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 6, section 2, line 3

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τῆς δὲ ὡς ἐπὶ νότον Ἀσίας τετραχῇ αὖ τεμνομένης μεγίστην μὲν μοῖραν τὴν Ἰνδῶν γῆν ποιεῖ Ἐρατοσθένης τε καὶ Μεγασθένης, ὃς ξυνῆν μὲν Σιβυρτίῳ τῷ σατράπῃ τῆς Ἀραχωσίας, πολλάκις δὲ λέγει ἀφικέσθαι παρὰ Σανδράκοττον τὸν Ἰνδῶν βασιλέα, ἐλαχίστην δὲ ὄσσην ὁ Εὐφράτης ποταμὸς ἀπείργει ὡς πρὸς τὴν ἐντὸς τὴν ἡμετέραν θάλασσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 6, section 2, line 9
δύο δὲ αἱ μεταξὺ Εὐφράτου τε ποταμοῦ καὶ τοῦ Ἰνδοῦ ἀπειργόμεναι αἱ δύο ξυντεθεῖσαι μόλις ἄξιαι τῇ Ἰνδῶν γῇ ξυμβαλεῖν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 6, section 3, line 2
ἀπείργεσθαι δὲ τὴν Ἰνδῶν χώραν πρὸς μὲν ἔω τε καὶ ἀπηλιώτην ἄνεμον ἔστε ἐπὶ μεσημβρίαν τῇ μεγάλῃ θαλάσῃ· τὸ πρὸς βορρᾶν δὲ αὐτῆς ἀπείργειν τὸν Καύκασον τὸ ὄρος ἔστε ἐπὶ τοῦ Ταύρου τὴν ξυμβολήν· τὴν δὲ ὡς πρὸς ἐσπέραν τε καὶ ἄνεμον Ἰάπυγα ἔστε ἐπὶ τὴν μεγάλην θάλασσαν ὁ Ἰνδὸς ποταμὸς ἀποτέμνεται.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 6, section 6, line 6
εἰ δὴ οὖν εἷς τε ποταμὸς παρ' ἐκάστοις καὶ οὐ μεγάλοι οὗτοι ποταμοὶ ἱκανοὶ γῆν πολλὴν ποιῆσαι ἐς θάλασσαν προχεόμενοι, ὁπότε ἰλὺν καταφέροιεν καὶ πηλὸν ἐκ τῶν ἄνω τόπων ἐνθενπερ αὐτοῖς αἱ πηγαὶ εἰσιν, οὐδὲ ὑπὲρ τῆς Ἰνδῶν ἄρα χώρας ἐς ἀπιστίαν ἰέναι ἄξιον, ὅπως πεδῖον τε ἡ πολλή ἐστι καὶ ἐκ τῶν ποταμῶν τὸ πεδῖον ἔχει προσκεχωσμένον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 6, section 7, line 4
Ἑρμον μὲν γὰρ καὶ Κάϋστρον καὶ Κάϊκόν τε καὶ Μαϊάνδρον ἢ ὅσοι πολλοὶ ποταμοὶ τῆς Ἀσίας ἐς τήνδε τὴν ἐντὸς θάλασσαν ἐκδιδοῦσιν οὐδὲ σύμπαντας ξυντεθέντας ἐνὶ τῶν Ἰνδῶν ποταμῶν ἄξιον ξυμβαλεῖν πλήθους ἕνεκα τοῦ ὕδατος, μὴ ὅτι τῷ Γάγγῃ τῷ μεγίστῳ, ὅτῳ οὔτε <τὸ> τοῦ Νείλου ὕδωρ τοῦ Αἰγυπτίου οὔτε ὁ Ἰστρος ὁ κατὰ τὴν Εὐρώπην ῥέων ἄξιοι ξυμβαλεῖν, ἀλλ' οὐδὲ τῷ Ἰνδῷ ποταμῷ ἐκείνοί γε πάντες ξυμμιχθέντες ἐς ἴσον ἔρχονται, ὃς μέγας τε εὐθύς ἀπὸ τῶν πηγῶν ἀνίσχει καὶ πεντεκαίδεκα ποταμοὺς πάντας τῶν Ἀσιανῶν μείζονας παρα- λαβὼν καὶ τῇ ἐπωνυμίᾳ κρατήσας οὕτως ἐκδιδοῖ ἐς θάλασσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 6, section 8, line 6
ταῦτά μοι ἐν τῷ παρόντι περὶ Ἰνδῶν τῆς χώρας λελέχθω· τὰ δὲ ἄλλα ἀποκείσθω ἐς τὴν Ἰνδικὴν συγγραφὴν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 7, section 1, line 1
Τὸ δὲ ζευγμα τὸ ἐπὶ τοῦ Ἰνδοῦ ποταμοῦ ὅπως μὲν ἐποιήθη Ἀλεξάνδρῳ οὔτε Ἀριστόβουλος οὔτε Πτολεμαῖος, οἷς μάλιστα ἐγὼ ἔπομαι, λέγουσιν· οὐδὲ αὐτὸς ἔχω ἀτρεκῶς εἰκάσαι, πότερα πλοίοις ἐξεύχθη ὁ πόρος, καθάπερ οὖν ὁ Ἑλλησποντός τε πρὸς Ξέρξου καὶ ὁ Βόσπορος τε καὶ ὁ Ἰστρος πρὸς Δαρείου, ἢ γέφυρα κατὰ τοῦ ποταμοῦ διηνεκῆς ἐποιήθη αὐτῷ· δοκεῖ δ' ἔμοιγε πλοίοις μᾶλλον ζευχθῆναι· οὐ γὰρ ἂν δέξασθαι γέφυραν τὸ βάθος τοῦ ὕδατος, οὐδ' ἂν ἐν τοσῶδε χρόνῳ ἔργον οὕτως ἄτοπον

5.47. ARRIAN OF NICOMEDIA

ξυντελεσθῆναι.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 8, section 1, line 2
Ῥωμαίοις μὲν δὴ οὕτω ταῦτα ἐκ παλαιοῦ ἐπήσκηται· Ἀλεξάνδρῳ δὲ ὅπως ἐξεύχθη
ὁ Ἰνδὸς ποταμὸς οὐκ ἔχω εἰπεῖν, ὅτι μηδὲ οἱ συστρατεύσαντες αὐτῷ εἶπον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 8, section 2, line 2
ὥς δὲ διέβη πέραν τοῦ Ἰνδοῦ ποταμοῦ, καὶ ἐνταῦθα αὐτῷ θύει κατὰ νόμον Ἀλέξαν-
δρος.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 8, section 2, line 3
ἄρας δὲ ἀπὸ τοῦ Ἰνδοῦ ἐς Τάξιλα ἀφίκετο, πόλιν μεγάλην καὶ εὐδαίμονα, τὴν με-
γίστην τῶν μεταξὺ Ἰνδοῦ τε ποταμοῦ καὶ Ὑδάσπου.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 8, section 2, line 7
καὶ ἐδέχετο αὐτὸν Ταξίλης ὁ ὑπαρχος τῆς πόλεως καὶ αὐτοὶ οἱ τῇδε Ἰνδοὶ φιλίως.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 8, section 3, line 3
ἦκον δὲ ἐνταῦθα παρ' αὐτὸν καὶ παρὰ Ἀβισάρου πρέσβεις τοῦ τῶν ὀρείων Ἰνδῶν
βασιλέως ὃ τε ἀδελφὸς τοῦ Ἀβισάρου καὶ ἄλλοι ξὺν αὐτῷ οἱ δοκιμώτατοι, καὶ παρὰ
Δοξάρεως νομάρχου ἄλλοι, δῶρα φέροντες.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 8, section 3, line 8
καὶ ἀπο- δείξας σατράπην τῶν ταύτῃ Ἰνδῶν Φίλιππον τὸν Μαχάτα φρουρὰν τε
ἀπολείπει ἐν Ταξίλοις καὶ τοὺς ἀπομάχους τῶν στρατιωτῶν διὰ νόσον· αὐτὸς δὲ ἦγεν
ὥς ἐπὶ τὸν Ὑδάσπην ποταμόν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 8, section 4, line 5
ταῦτα ὥς ἔγνω Ἀλέξανδρος, Κοῖνον μὲν τὸν Πολεμοκράτους πέμψας ὀπίσω ἐπὶ
τὸν Ἰνδὸν ποταμόν τὰ πλοῖα ὅσα παρ- εσκεύαστο αὐτῷ ἐπὶ τοῦ πόρου τοῦ Ἰνδοῦ
ξυντεμόντα κελεύει φέρειν ὥς ἐπὶ τὸν Ὑδάσπην ποταμόν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 8, section 5, line 8
αὐτὸς δὲ ἀναλαβὼν ἦν τε δύναμιν ἔχων ἦκεν ἐς Τάξιλα καὶ πεντακισχιλίους τῶν
Ἰνδῶν, οὓς Ταξίλης τε καὶ οἱ ταύτῃ ὑπαρχοὶ ἦγον, ἦει ὥς ἐπὶ τὸν Ὑδάσπην ποταμόν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 9, section 4, line 2
ἄλλως τε ἐν μὲν τῷ τότε οἱ ποταμοὶ πάντες οἱ Ἰνδικοὶ πολλοῦ τε ὕδατος καὶ θολε-
ροῦ ἔρρεον καὶ ὀξέος τοῦ ρεύματος· ἦν γὰρ ὥρα ἔτους ἢ μετὰ τροπὰς μάλιστα <τάς>
ἐν θέρει τρέπεται ὁ ἥλιος· ταύτῃ δὲ τῇ ὥρᾳ ὕδατά τε ἐξ οὐρανοῦ ἀθρόα τε καταφέ-
ρεται ἐς τὴν γῆν τὴν Ἰνδικὴν καὶ αἱ χιόνες αἱ τοῦ Καυκάσου, ἐνθεν περ τῶν πολλῶν
ποταμῶν αἱ πηγαὶ εἰσι, κατατηκόμεναι αὖξουσιν αὐτοῖς τὸ ὕδωρ ἐπὶ μέγα· χειμῶνος
δὲ ἔμπαλιν ἴσχουσιν ὀλίγοι τε γίνονται καὶ καθαροὶ ἰδεῖν καὶ ἔστιν ὅπου περάσιμοι,
πλήν γε δὴ τοῦ

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 9, section 4, line
12

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τῷ τότε οἱ ποταμοὶ πάντες οἱ Ἰνδικοὶ πολλοῦ τε ὕδατος καὶ θολεροῦ ἔρρεον καὶ ὀξέος τοῦ ρεύματος· ἦν γὰρ ὥρα ἔτους ἧ μετὰ τροπὰς μάλιστα <τὰς> ἐν θέρει τρέπεται ὁ ἥλιος· ταύτῃ δὲ τῇ ὥρᾳ ὕδατά τε ἐξ οὐρανοῦ ἀθρόα τε καταφέρεται ἐς τὴν γῆν τὴν Ἰνδικὴν καὶ αἱ χιόνες αἱ τοῦ Καυκάσου, ἐνθενπερ τῶν πολλῶν ποταμῶν αἱ πηγαὶ εἰσι, κατατηκόμεναι αὖξουσιν αὐτοῖς τὸ ὕδωρ ἐπὶ μέγα· χειμῶνος δὲ ἔμπαλιν ἴσχουσιν ὀλίγοι τε γίνονται καὶ καθαροὶ ἰδεῖν καὶ ἔστιν ὅπου περάσιμοι, πλήν γε δὴ τοῦ Ἰνδοῦ καὶ Γάγγου καὶ τυχὸν καὶ ἄλλου του· ἀλλ' ὁ γε Ὑδάσπης περατὸς γίνεται.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 11, section 3, line 8

καὶ Κρατερὸς ὑπελέλειπτο ἐπὶ στρατοπέδου τὴν τε αὐτοῦ ἔχων ἱππαρχίαν καὶ τοὺς ἐξ Ἀραχωτῶν καὶ Παραπαμισαδῶν ἱππέας καὶ τῆς φάλαγγος τῶν Μακεδόνων τὴν τε Ἀλκέτου καὶ τὴν Πολυπέρχοντος τάξιν καὶ τοὺς νομάρχας τῶν ἐπὶ τάδε Ἰνδῶν καὶ τοὺς ἅμα τούτοις τοὺς πεντακισχιλίους.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 12, section 1, line 7

ἐν μέσῳ δὲ τῆς νήσου τε καὶ τοῦ μεγάλου στρατοπέδου, ἵνα αὐτῷ Κρατερὸς ὑπελέλειπτο, Μελέαγρός τε καὶ Ἀτταλος καὶ Γοργίας ξὺν τοῖς μισθοφόροις ἱππεῦσί τε καὶ πεζοῖς ἐτετάχατο· καὶ τούτοις διαβαίνειν παρηγγέλλετο κατὰ μέρος, διελόντας τὸν στρατόν, ὅποτε ξυνεχομένους ἤδη ἐν τῇ μάχῃ τοὺς Ἰνδοὺς ἴδοιεν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 14, section 2, line 6

γνώμην δὲ ἐπεποίητο, ὥς εἰ μὲν προσμίζειαν αὐτῷ οἱ ἀμφὶ τὸν Πῶρον ξὺν τῇ δυνάμει ἀπάσῃ, ἢ κρατήσειν αὐτῶν οὐ χαλεπῶς τῇ ἵππῳ προσβαλὼν ἢ ἀπομαχεῖσθαι γε ἔστε τοὺς πεζοὺς ἐν τῷ ἔργῳ ἐπιγενέσθαι· εἰ δὲ πρὸς τὴν τόλμαν τῆς διαβάσεως ἄτοπον γενομένην οἱ Ἰνδοὶ ἐκπλαγέντες φεύγοιεν, οὐ πόρρωθεν ἔξεσθαι αὐτῶν κατὰ τὴν φυγὴν, ὥς πλείονα ἐν τῇ ἀποχωρήσει τὸν φόνον γενόμενον ὀλίγον ἔτι ὑπολείπεσθαι αὐτῷ τὸ ἔργον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 14, section 3, line 6

Ἀριστόβουλος δὲ λέγει τὸν Πῶρου παῖδα φθάσαι ἀφικόμενον σὺν ἄρμασιν ὥς ἐξήκοντα πρὶν τὸ ὕστερον ἐκ τῆς νήσου τῆς μικρᾶς περᾶσαι Ἀλέξανδρον· καὶ τοῦτον δυνηθῆναι ἂν εἶρξαι Ἀλέξανδρον τῆς διαβάσεως χαλεπῶς καὶ μηδενὸς εἵργοντος περαιωθέντα, εἴπερ οὖν καταπηδήσαντες οἱ Ἰνδοὶ ἐκ τῶν ἀρμάτων προσέκειντο τοῖς πρώτοις τῶν ἐκβαιόντων· ἀλλὰ παραλλάξαι γὰρ ξὺν τοῖς ἄρμασι καὶ ἀκίνδυνον ποιῆσαι Ἀλεξάνδρῳ τὴν διάβασιν· καὶ ἐπὶ τούτους ἀφεῖναι Ἀλέξανδρον τοὺς ἱπποτοξότας, καὶ τραπῆναι αὐτοὺς οὐ χαλεπῶς, πληγὰς λαμβάνοντας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 14, section 4, line 2

5.47. ARRIAN OF NICOMEDIA

οἱ δὲ καὶ μάχην λέγουσιν ἐν τῇ ἐκβάσει γενέσθαι τῶν Ἰνδῶν τῶν ξὺν τῷ παιδί τῷ Πῶρου ἀφιγμένων πρὸς Ἀλέξ- ανδρόν τε καὶ τοὺς ξὺν αὐτῷ ἱππέας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 15, section 2, line 1

ὥς δὲ κατέμαθεν ἀτρεκῶς τὸ πλῆθος τὸ τῶν Ἰνδῶν, ἐνταῦθα δὴ ὀξέως ἐπιπεσεῖν αὐτοῖς ξὺν τῇ ἀμφ' αὐτὸν ἵππῳ· τοὺς δὲ ἐγκλῖναι, ὥς Ἀλέξανδρόν τε αὐτὸν κατεῖδον καὶ τὸ στίφος ἀμφ' αὐτὸν τῶν ἱππέων οὐκ ἐπὶ μετώπου, ἀλλὰ κατ' ἴλας ἐμβεβληκός.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 16, section 1, line 2

Ἀλέξανδρος δὲ ὥς ἤδη καθεώρα τοὺς Ἰνδοὺς ἐκτασσομένους, ἐπέστησε τοὺς ἱππέας τοῦ πρόσω, ὥς ἀναλαμβάνειν τῶν πεζῶν τοὺς ἀεὶ προσάγοντας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 16, section 2, line 1

ὥς δὲ τὴν τάξιν κατεῖδε τῶν Ἰνδῶν, κατὰ μέσον μὲν, ἵνα οἱ ἐλέφαντες προεβέβληντο καὶ πυκνὴ ἢ φάλαγξ κατὰ τὰ διαλείποντα αὐτῶν ἐπετέτακτο, οὐκ ἔγνω προάγειν, αὐτὰ ἐκεῖνα ὀκνήσας ἅπερ ὁ Πῶρος τῷ λογισμῷ ξυνθεὶς ταύτῃ ἔταξεν· ἀλλὰ αὐτὸς μὲν ἅτε ἱποκρατῶν τὴν πολλὴν τῆς ἵππου ἀναλαβὼν ἐπὶ τὸ εὐώνυμον κέρας τῶν πολεμίων παρήλαυνεν, ὥς ταύτῃ ἐπιθησόμενος.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 16, section 4, line 2

Ἦδη τε ἐντὸς βέλους ἐγίγνετο καὶ ἐφῆκεν ἐπὶ τὸ κέρας τὸ εὐώνυμον τῶν Ἰνδῶν τοὺς ἱποτοξότας, ὄντας ἐς χιλίους, ὥς ταράξαι τοὺς ταύτῃ ἐφεστηκότας τῶν πολεμίων τῇ πυκνότητί τε τῶν τοξευμάτων καὶ τῶν ἵππων τῇ ἐπελάσει.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 17, section 1, line 1

Ἐν τούτῳ δὲ οἱ τε Ἰνδοὶ τοὺς ἱππέας πάντοθεν ξυναλίσσαντες παρίππευον Ἀλεξάνδρῳ ἀντιπαρεξάγοντες τῇ ἐλάσει, καὶ οἱ περὶ Κοῖνον, ὥς παρήγγελτο, κατόπιν αὐτοῖς ἐπεφαίνοντο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 17, section 1, line 4

ταῦτα ξυνιδόντες οἱ Ἰνδοὶ ἀμφί- στομον ἠναγκάσθησαν ποιῆσαι τὴν τάξιν τῆς ἵππου, τὴν μὲν ὥς ἐπ' Ἀλέξανδρον τὴν πολλὴν τε καὶ κρατίστην, οἱ δὲ ἐπὶ Κοῖνόν τε καὶ τοὺς ἅμα τούτῳ ἐπέστρεφον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 17, section 2, line 2

τοῦτό τε οὖν εὐθὺς ἐτάραξε τὰς τάξεις τε καὶ τὰς γνώμας τῶν Ἰνδῶν καὶ Ἀλέξανδρος ἰδὼν τὸν καιρὸν ἐν αὐτῇ τῇ ἐπὶ θάτερα ἐπιστροφῇ τῆς ἵππου ἐπιτίθεται τοῖς καθ'

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

αυτόν, ὥστε οὐδὲ τὴν ἐμβολὴν ἐδέξαντο τῶν ἀμφ’ Ἀλέξανδρον ἰππέων οἱ Ἴνδοί, ἀλλὰ κατηρ[ρ]άχθησαν ὥσπερ εἰς τεῖχος τι φίλιον τοὺς ἐλέφαντας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 17, section 3, line 9

καὶ ἦν τὸ ἔργον οὐδενὶ τῶν πρόσθεν ἀγώνων ἐοικός· τὰ τε γὰρ θηρία ἐπεκθέοντα ἐς τὰς τάξεις τῶν πεζῶν, ὅπη ἐπιστρέψειεν, ἐκεράϊζε καίπερ πυκνὴν οὖσαν τὴν τῶν Μακεδόνων φάλαγγα, καὶ οἱ ἵππεῖς οἱ τῶν Ἰνδῶν τοῖς πεζοῖς ἰδόντες ξυνεστηκὸς τὸ ἔργον ἐπιστρέψαντες αὐτοῖς καὶ αὐτοὶ ἐπὶ ἡλαυνον τῇ ἵππῳ.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 17, section 4, line 7

καὶ ἐν τούτῳ πᾶσα ἡ ἵππος Ἀλεξάνδρῳ ἐς μίαν ἵλην ἤδη ξυνηγμένη, οὐκ ἐκ παραγγέλματος, ἀλλὰ ἐν τῷ ἀγῶνι αὐτῷ ἐς τήνδε τὴν τάξιν καταστᾶσα, ὅπη προσπέσοι τῶν Ἰνδῶν ταῖς τάξεσι, ξὺν πολλῷ φόνῳ ἀπελύοντο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 17, section 6, line 7

ἀλλ’ οἱ μὲν Μακεδόνες, ἅτε ἐν εὐρυχωρίᾳ τε καὶ κατὰ γνώμην τὴν σφῶν προσφερόμενοι τοῖς θηρίοις, ὅπη μὲν ἐπιφέροντο εἶκον, ἀποστραφέντων δὲ εἶχοντο ἐσακοντίζοντες· οἱ δὲ Ἴνδοι ἐν αὐτοῖς ἀναστρεφόμενοι τὰ πλείω ἤδη πρὸς ἐκείνων ἐβλάπτοντο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 17, section 7, line 8

καὶ οὕτως οἱ μὲν ἵππεῖς τῶν Ἰνδῶν πλὴν ὀλίγων κατεκόπησαν ἐν τῷ ἔργῳ· ἐκόπτοντο δὲ καὶ οἱ πεζοὶ πανταχόθεν ἤδη προσκειμένων σφίσι τῶν Μακεδόνων.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 18, section 1, line 6

καὶ οὗτοι οὐ μείονα τὸν φόνον ἐν τῇ ἀποχωρήσει τῶν Ἰνδῶν ἐποίησαν, ἀκμηῆτες ἀντὶ κεκμη- κόντων τῶν ἀμφ’ Ἀλέξανδρον ἐπιγενόμενοι τῇ διώξει.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 18, section 2, line 1

Ἀπέθανον δὲ τῶν Ἰνδῶν πεζοὶ μὲν ὀλίγον ἀπο- δέοντες τῶν δισμυρίων, ἵππεῖς δὲ ἐς τρισχιλίους, τὰ δὲ ἄρματα ξύμπαντα κατεκόπη· καὶ Πώρου δύο παῖδες ἀπέθανον καὶ Σπιτάκης ὁ νομάρχης τῶν ταύτη Ἰνδῶν καὶ τῶν ἐλεφάντων καὶ ἁρμάτων οἱ ἡγεμόνες καὶ οἱ ἱπάρχαι καὶ οἱ στρατηγοὶ τῆς στρατιᾶς τῆς Πώρου ξύμπαντες .

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 18, section 5, line 1

Πῶρος δὲ μεγάλα ἔργα ἐν τῇ μάχῃ ἀποδειξάμενος μὴ ὅτι στρατηγοῦ, ἀλλὰ καὶ στρατιώτου γενναίου, ὥς τῶν τε ἰππέων τὸν φόνον κατεῖδε καὶ τῶν ἐλεφάντων τοὺς μὲν αὐτοῦ πεπτωκότας, τοὺς δὲ ἐρήμους τῶν ἡγεμόνων λυπηροὺς πλανωμένους, τῶν δὲ πεζῶν αὐτῷ οἱ πλείους ἀπολώλεσαν, οὐχ ἥπερ Δαρεῖος ὁ μέγας βασιλεὺς ἐξάρχων

5.47. ARRIAN OF NICOMEDIA

τοῖς ἀμφ' αὐτὸν τῆς φυγῆς ἀπεχώρει, ἀλλὰ ἔστε γὰρ ὑπέμενέ τι τῶν Ἰνδῶν ἐν τῇ μάχῃ ξυνεστηκός, ἐς τοσόνδε ἀγωνισάμενος, τετρωμένος δὲ τὸν δεξιὸν ὦμον, ὃν δὴ γυμνὸν μόνον ἔχων ἐν τῇ μάχῃ ἀν- εστρέφετο (ἀπὸ γὰρ τοῦ ἄλλου σώματος ἤρκει αὐτῷ τὰ βέλη ὁ θώραξ περιττός ὢν κατὰ τε τὴν ἰσχὺν καὶ τὴν ἀρμονίαν, ὥς ὕστερον καταμαθεῖν θεωμένοις ἦν), τότε δὴ καὶ αὐτὸς ἀπεχώρει ἐπιστρέψας τὸν ἐλέφαντα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 18, section 6, line

4

πέμπει δὴ παρ' αὐτὸν πρῶτα μὲν Ταξίλην τὸν Ἰνδόν· καὶ Ταξίλης προς- ιπεύσας ἐφ' ὅσον οἱ ἀσφαλὲς ἐφαίνετο τῷ ἐλέφαντι ὃς ἔφερε τὸν Πῶρον ἐπιστῆσαί τε ἡξίου τὸ θηρίον, οὐ γὰρ εἶναι οἱ ἔτι φεύγειν, καὶ ἀκοῦσαι τῶν παρ' Ἀλεξάνδρου λόγων.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 18, section 7, line

7

Ἀλέξανδρος δὲ οὐδὲ ἐπὶ τῷδε τῷ Πῶρῳ χαλεπὸς ἐγένετο, ἀλλ' ἄλλους τε ἐν μέρει ἔπεμπε καὶ δὴ καὶ Μερόην ἄνδρα Ἰνδόν, ὅτι φίλον εἶναι ἐκ παλαιοῦ τῷ Πῶρῳ τὸν Μερόην ἔμαθεν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 19, section 3, line

2

καὶ Ἀλέξανδρος τούτῳ ἔτι μᾶλλον τῷ λόγῳ ἡσθεὶς τὴν τε ἀρχὴν τῷ Πῶρῳ τῶν τε αὐτῶν Ἰνδῶν ἔδωκεν καὶ ἄλλην ἔτι χώραν πρὸς τῇ πάλαι οὔσῃ πλείονα τῆς πρόσθεν προσέθηκεν· καὶ οὕτως αὐτός τε βασιλικῶς κεκρημένος ἦν ἀνδρὶ ἀγαθῷ καὶ ἐκείνῳ ἐκ τούτου ἐς ἅπαντα πιστῷ ἐχρήσατο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 19, section 3, line

8

τοῦτο τὸ τέλος τῇ μάχῃ τῇ πρὸς Πῶρόν τε καὶ τοὺς ἐπέκεινα τοῦ Ὑδάσπου ποταμοῦ Ἰνδοὺς Ἀλεξάνδρῳ ἐγένετο ἐπ' ἄρχοντος Ἀθηναίους Ἡγήμονος μηνὸς Μουνυχιῶνος.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 19, section 4, line

3

καὶ τὴν μὲν Νίκαιαν τῆς νίκης τῆς κατ' Ἰνδῶν ἐπώ- νυμον ὠνόμασε, τὴν δὲ Βουκεφάλαν ἐς τοῦ ἵππου τοῦ Βουκεφάλα τὴν μνήμην, ὃς ἀπέθανεν αὐτοῦ, οὐ βληθεὶς πρὸς οὐδενός, ἀλλὰ ὑπὸ καύματος τε καὶ ἡλικίας (ἦν γὰρ ἀμφὶ τὰ τριάκοντα ἔτη) καματηρὸς γενόμενος, πολλὰ δὲ πρόσθεν ξυγκαμὼν τε καὶ συγκινδυνεύσας Ἀλεξάνδρῳ, ἀναβαινόμενός τε πρὸς μόνου Ἀλεξάνδρου [ὁ Βουκεφάλας οὗτος], ὅτι τοὺς ἄλλους πάντας ἀπηξίου ἀμβάτας, καὶ μεγέθει μέγας καὶ τῷ θυμῷ γενναῖος.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 20, section 2, line

5

Κρατερὸν μὲν δὴ ξὺν μέρει τῆς στρατιᾶς ὑπελείπετο τὰς πόλεις ἄστινας ταύτη ἔκτιζεν ἀναστήσοντά τε καὶ ἐκτειχοῦντά· αὐτὸς δὲ ἤλαυνεν ὥς ἐπὶ τοὺς προσχώρους

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τῇ Πώρου ἀρχῇ Ἰνδούς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 20, section 6, line 2

ἦκον δὲ καὶ παρὰ τῶν αὐτονόμων Ἰνδῶν πρέσβεις παρ' Ἀλέξανδρον καὶ παρὰ Πώρου ἄλλου του ὑπάρχου Ἰνδῶν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 20, section 8, line 3

τούτου τοῦ Ἀκεσίνου τὸ μέγεθος μόνου τῶν Ἰνδῶν ποταμῶν Πτολεμαῖος ὁ Λάγου ἀνέγραψεν· εἶναι γὰρ ἵνα ἐπέρασεν αὐτὸν Ἀλέξανδρος ἐπὶ τῶν πλοίων τε καὶ τῶν διφθερῶν ξὺν τῇ στρατιᾷ τὸ μὲν ῥεῦμα ὅζυ τοῦ Ἀκεσίνου πέτραις μεγάλαις καὶ ὀξείαις, καθ' ὧν φερόμενον βία τὸ ὕδωρ κυμαίνεσθαι τε καὶ καχλάζειν, τὸ δὲ εὖρος σταδίου ἐπέχειν πεντεκαίδεκα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 20, section 10, line 3

εἴη ἂν οὖν ἐκ τοῦδε τοῦ λόγου ξυντιθέντι τεκμηριοῦσθαι, ὅτι οὐ πόρρω τοῦ ἀληθοῦς ἀναγέγραπται τοῦ Ἰνδοῦ ποταμοῦ τὸ μέγεθος, ὅσοις ἐς τεσσαράκοντα σταδίους δοκεῖ τοῦ Ἰνδοῦ εἶναι τὸ εὖρος, ἵνα μέσως ἔχει αὐτὸς αὐτοῦ ὁ Ἰνδός· ἵνα δὲ στενότατός τε καὶ διὰ στενότητα βαθύτατος ἐς τοὺς πεντεκαίδεκα ξυνάγεσθαι· καὶ ταῦτα πολλαχῇ εἶναι τοῦ Ἰνδοῦ.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 21, section 1, line 5

Περάσας δὲ τὸν ποταμὸν Κοῖνον μὲν ξὺν τῇ αὐτοῦ τάξει ἀπολείπει αὐτοῦ ἐπὶ τῇ ὄχθῃ προστάξας ἐπι- μελεῖσθαι τῆς ὑπολελειμμένης στρατιᾶς τῆς διαβάσεως, οἱ τὸν τε σῆτον αὐτῷ τὸν ἐκ τῆς ἤδη ὑπηκούου τῶν Ἰνδῶν χώρας καὶ τὰ ἄλλα ἐπιτήδεια παρακομίζειν ἔμελλον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 21, section 2, line 2

Πῶρον δὲ ἐς τὰ αὐτοῦ ἦθη ἀποπέμπει, κελεύσας Ἰνδῶν τε τοὺς μαχιμωτάτους ἐπι- λεξάμενον καὶ εἴ τινας παρ' αὐτῷ ἔχοι ἐλέφαντας, τούτους δὲ ἀναλαβόντα[ς] ἰέναι παρ' αὐτόν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 21, section 4, line 2

Ἐπὶ τοῦτον ἐλαύνων Ἀλέξανδρος ἀφικνεῖται ἐπὶ τὸν Ὑδραώτην ποταμόν, ἄλλον αὖ τοῦτον Ἰνδὸν ποταμόν, τὸ μὲν εὖρος οὐ μείονα τοῦ Ἀκεσίνου, ὁξύτητι δὲ τοῦ ῥοῦ μείονα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 21, section 5, line 7

5.47. ARRIAN OF NICOMEDIA

ἐνταῦθα Ἡφαιστίωνα μὲν ἐκπέμπει δούς αὐτῷ μέρος τῆς στρατιᾶς, πεζῶν μὲν φάλαγγας δύο, ἱππέων δὲ τήν τε αὐτοῦ καὶ τὴν Δημητρίου ἱππαρχίαν καὶ τῶν τοξοτῶν τοὺς ἡμίσεας, ἐς τὴν Πώρου τοῦ ἀφεστηκότος χώραν, κελεύσας παραδιδόναι ταύτην Πώρῳ τῷ ἄλλῳ, καὶ εἰ δὴ τινα πρὸς ταῖς ὄχθαις τοῦ Ὑδραῶτου ποταμοῦ αὐτόνομα ἔθνη Ἰνδῶν νέμεται, καὶ ταῦτα προσαγαγόμενον τῷ Πώρῳ ἄρχειν ἐγχειρίσαι.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 22, section 1, line 2

Ἐν τούτῳ δὲ ἐξαγγέλλεται Ἀλέξανδρῳ τῶν αὐτο- νόμων Ἰνδῶν ἄλλους τέ τινες καὶ τοὺς καλουμένους Καθαίους αὐτούς τε παρασκευάζεσθαι ὡς πρὸς μάχην, εἰ προσ- ἄγοι τῇ χώρᾳ αὐτῶν Ἀλέξανδρος, καὶ ὅσα ὁμορὰ σφισιν <ἔθνη> ὡσαύτως αὐτόνομα, καὶ ταῦτα παρα- καλεῖν ἐς τὸ ἔργον· εἶναι δὲ τήν τε πόλιν ὀχυρὰν πρὸς ἣ ἑπενόουν ἀγωνίσασθαι, Σάγγαλα ἦν τῇ πόλει ὄνομα, καὶ αὐτοὶ οἱ Καθαῖοι εὐτολμώτατοί τε καὶ τὰ πολέμια κράτιστοι ἐνομίζοντο, καὶ τούτοις κατὰ τὰ αὐτὰ Ὀξυδράκαι, ἄλλο Ἰνδῶν ἔθνος, καὶ Μαλλοί, ἄλλο καὶ τοῦτο· ἐπεὶ καὶ ὀλίγῳ πρόσθεν στρατεύσαντας ἐπ’

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 22, section 2, line 8

εἰ προσάγοι τῇ χώρᾳ αὐτῶν Ἀλέξανδρος, καὶ ὅσα ὁμορὰ σφισιν <ἔθνη> ὡσαύτως αὐτόνομα, καὶ ταῦτα παρα- καλεῖν ἐς τὸ ἔργον· εἶναι δὲ τήν τε πόλιν ὀχυρὰν πρὸς ἣ ἑπενόουν ἀγωνίσασθαι, Σάγγαλα ἦν τῇ πόλει ὄνομα, καὶ αὐτοὶ οἱ Καθαῖοι εὐτολμώτατοί τε καὶ τὰ πολέμια κράτιστοι ἐνομίζοντο, καὶ τούτοις κατὰ τὰ αὐτὰ Ὀξυδράκαι, ἄλλο Ἰνδῶν ἔθνος, καὶ Μαλλοί, ἄλλο καὶ τοῦτο· ἐπεὶ καὶ ὀλίγῳ πρόσθεν στρατεύσαντας ἐπ’ αὐτούς Πῳρόν τε καὶ Ἀνισάρην ξύν τε τῇ σφετέρᾳ δυνάμει καὶ πολλὰ ἄλλα ἔθνη τῶν αὐτονόμων Ἰνδῶν ἀναστήσαντας οὐδὲν πράξαντας τῆς παρασκευῆς ἄξιον ξυνέβη ἀπελθεῖν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 22, section 3, line 4

καὶ δευτεραῖος μὲν ἀπὸ τοῦ ποταμοῦ τοῦ Ὑδραῶτου πρὸς πόλιν ἦκεν ἣ ὄνομα Πίμπραμα· τὸ δὲ ἔθνος τοῦτο τῶν Ἰνδῶν Ἀδραϊσταὶ ἐκαλοῦντο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 22, section 5, line 6

Ἀλέξανδρος δὲ τό τε πλῆθος κατιδὼν τῶν βαρβάρων καὶ τοῦ χωρίου τὴν φύσιν, ὡς μάλιστα πρὸς τὰ παρόντα ἐν καιρῷ οἱ ἐφαίνετο παρετάσσετο· καὶ τοὺς μὲν ἱπποτοξότας εὐθὺς ὡς εἶχεν ἐκπέμπει ἐπ’ αὐτούς, ἀκροβολίζεσθαι κελεύσας παριππεύοντας, ὡς μήτε ἐκδρομὴν τινα ποιήσασθαι τοὺς Ἰνδοὺς πρὶν ξυνταχθῆναι αὐτῷ τὴν στρατιάν καὶ ὡς πληγὰς γίγνεσθαι αὐτοῖς καὶ πρὸ τῆς μάχης ἐντὸς τοῦ ὀχυρώματος.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 22, section 7, line 8

καὶ τούτων τοὺς μὲν ἱππέας ἐπὶ τὰ κέρατα διελὼν παρήγαγεν, ἀπὸ δὲ τῶν πεζῶν

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τῶν προσγενομένων πυκνοτέραν τὴν ζύγκλεισιν τῆς φά- λαγγος ποιήσας αὐτὸς ἀνα- λαβὼν τὴν ἵππον τὴν ἐπὶ τοῦ δεξιοῦ τεταγμένην παρήγαγεν ἐπὶ τὰς κατὰ τὸ εὐώνυμον τῶν Ἰνδῶν ἀμάξας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 23, section 1, line 2

Ὡς δὲ ἐπὶ τὴν ἵππον προσαγαγοῦσαν οὐκ ἐξέδραμον οἱ Ἰνδοὶ ἔξω τῶν ἀμαξῶν, ἀλλ' ἐπιβεβηκότες αὐτῶν ἄφ' ὑψηλοῦ ἠκροβολίζοντο, γνοὺς Ἀλέξανδρος ὅτι οὐκ εἴη τῶν ἱππέων τὸ ἔργον καταπηδήσας ἀπὸ τοῦ ἵππου πεζὸς ἐπῆγε τῶν πεζῶν τὴν φάλαγγα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 23, section 2, line 3

καὶ ἀπὸ μὲν τῶν πρώτων ἀμαξῶν οὐ χαλεπῶς ἐβιάσαντο οἱ Μακε- δόνες τοὺς Ἰν- δούς· πρὸ δὲ τῶν δευτέρων οἱ Ἰνδοὶ παραταξάμενοι ῥᾶον ἀπεμάχοντο, οἷα δὴ πυκνό- τεροὶ τε ἐφεστηκότες ἐλάττονι τῷ κύκλῳ καὶ τῶν Μακεδόνων οὐ κατ' εὐρυχωρίαν ὡσαύτως προσαγόντων σφίσιν, ἐν ᾧ τὰς τε πρώτας ἀμάξας ὑπεξῆγον καὶ κατὰ τὰ δια- λείμματα αὐτῶν ὡς ἐκάστοις προὔχῳρει ἀτάκτως προσέβαλλον· ἀλλὰ καὶ ἀπὸ τούτων ὅμως ἐξώσθησαν οἱ Ἰνδοὶ βιασθέντες πρὸς τῆς φάλαγγος.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 23, section 3, line 1

τῶν πρώτων ἀμαξῶν οὐ χαλεπῶς ἐβιάσαντο οἱ Μακε- δόνες τοὺς Ἰνδούς· πρὸ δὲ τῶν δευτέρων οἱ Ἰνδοὶ παραταξάμενοι ῥᾶον ἀπεμάχοντο, οἷα δὴ πυκνότεροὶ τε ἐφεστηκότες ἐλάττονι τῷ κύκλῳ καὶ τῶν Μακεδόνων οὐ κατ' εὐρυχωρίαν ὡσαύτως προσαγόντων σφίσιν, ἐν ᾧ τὰς τε πρώτας ἀμάξας ὑπεξῆγον καὶ κατὰ τὰ δια- λείμματα αὐτῶν ὡς ἐκάστοις προὔχῳρει ἀτάκτως προσέβαλλον· ἀλλὰ καὶ ἀπὸ τούτων ὅμως ἐξώσθησαν οἱ Ἰνδοὶ βιασθέντες πρὸς τῆς φάλαγγος.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 23, section 4, line 5

καὶ Ἀλέξανδρος ταύτην μὲν τὴν ἡμέραν περιεστρατοπέδευσε τοῖς πεζοῖς τὴν πό- λιν ὅσα γε ἡδυνήθη αὐτῷ περιβαλεῖν ἢ φάλαγξ· ἐπὶ πολὺ γὰρ ἐπέχον τὸ τεῖχος τῷ στρατοπέδῳ κυκλῶ- σασθαι οὐ δυνατὸς ἐγένετο· κατὰ δὲ τὰ διαλείποντα αὐτοῦ, ἵνα καὶ λίμνη οὐ μακρὰν τοῦ τείχους ἦν, τοὺς ἱππέας ἐπέταξεν ἐν κύκλῳ τῆς λίμνης, γνοὺς οὐ βαθεῖαν οὔσαν τὴν λίμνην καὶ ἅμα εἰκάσας ὅτι φοβεροὶ γενό- μενοι οἱ Ἰνδοὶ ἀπὸ τῆς προτέρας ἥττης ἀπολείψουσι τῆς νυκτὸς τὴν πόλιν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 23, section 6, line 7

αὐτομολήσαντες δὲ αὐτῷ τῶν ἐκ τῆς πόλεως τινες φράζουσιν, ὅτι ἐν νῷ ἔχοιεν αὐτῆς ἐκείνης τῆς νυκτὸς ἐκπίπτειν ἐκ τῆς πόλεως οἱ Ἰνδοὶ κατὰ τὴν λίμνην, ἵνα περ τὸ ἐκλιπὲς ἦν τοῦ χάρακος.

5.47. ARRIAN OF NICOMEDIA

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 24, section 4, line 2

Ἐν τούτῳ δὲ καὶ Πῶρος ἀφίκετο τοὺς τε ὑπολοί- πους ἐλέφαντας ἅμα οἱ ἄγων καὶ τῶν Ἰνδῶν ἐς πεντα- κισχιλίους, αἱ τε μηχαναὶ Ἀλεξάνδρῳ ξυμπεπηγμέναι ἦσαν καὶ προσήγοντο ἤδη τῷ τείχει.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 24, section 5, line 2

καὶ ἀποθνήσκουσι μὲν ἐν τῇ καταλήψει τῶν Ἰνδῶν ἐς μυρίους καὶ ἐπτακισχιλίους, ἐάλωσαν δὲ ὑπὲρ τὰς ἐπτὰ μυριάδας καὶ ἄρματα τρια- κόσια καὶ ἵπποι πεντακόσιοι.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 24, section 6, line 8

Θάψας δὲ ὡς νόμος αὐτῷ τοὺς τελευτήσαντας Εὐμενῇ τὸν γραμματέα ἐκπέμπει ἐς τὰς δύο πόλεις τὰς ξυναφεστώσας τοῖς Σαγγάλοις δούς αὐτῷ τῶν ἱππέων ἐς τριακοσίους, φράσσοντα[ς] τοῖς ἔχουσι τὰς πόλεις τῶν τε Σαγγάλων τὴν ἄλωσιν καὶ ὅτι αὐτοῖς οὐδὲν ἔσται χαλεπὸν <ἐξ> Ἀλεξάνδρου ὑπομένουσί τε καὶ δεχομένοις φιλίως Ἀλέξανδρον· οὐδὲ γὰρ οὐδὲ ἄλλοις τισὶ γενέσθαι τῶν αὐτονόμων Ἰνδῶν ὅσοι ἐκόντες σφᾶς ἐνέδοσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 24, section 8, line 4

ὥς δὲ ἀπέγνω διώκειν τοῦ πρόσω τοὺς φεύγοντας, ἐπανελθὼν ἐς τὰ Σάγγαλα τὴν πόλιν μὲν κατέσκαψε, τὴν χώραν δὲ τῶν Ἰνδῶν τοῖς πάλαι μὲν αὐτονόμοις, τότε δὲ ἐκουσίως προσχωρήσασι προσέθηκεν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 24, section 8, line 9

καὶ Πῶρον μὲν ξὺν τῇ δυνάμει τῇ ἄμφ' αὐτὸν ἐκπέμπει ἐπὶ τὰς πόλεις αἱ προσκεχωρήκεσαν, φρουρὰς εἰσάξοντα εἰς αὐτάς, αὐτὸς δὲ ξὺν τῇ στρατιᾷ ἐπὶ τὸν Ὑφασιν ποταμὸν προὔχωρει, ὥς καὶ τοὺς ἐπέκεινα Ἰνδοῦς καταστρέψαιτο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 25, section 2, line 1

Τὰ δὲ δὴ πέραν τοῦ Ὑφάσιος εὐδαίμονά τε τὴν χώραν εἶναι ἐξηγγέλλετο καὶ ἀνθρώπους ἀγαθοὺς μὲν γῆς ἐργάτας, γενναίους δὲ τὰ πολέμια καὶ ἐς τὰ ἴδια δὲ σφῶν ἐν κόσμῳ πολιτεύοντας (πρὸς γὰρ τῶν ἀρίστων ἄρχεσθαι τοὺς πολλοὺς, τοὺς δὲ οὐδὲν ἔξω τοῦ ἐπιεικοῦς ἐξηγεῖσθαι), πληθὸς τε ἐλεφάντων εἶναι τοῖς ταύτῃ ἀνθρώποις πολὺ τι ὑπὲρ τοὺς ἄλλους Ἰνδοῦς, καὶ μεγέθει μεγίστους καὶ ἀνδρεῖα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 25, section 5, line 7

καὶ Αἴγυπτος ξὺν τῇ Λιβύῃ τῇ Ἑλληνικῇ καὶ Ἀραβίας ἔστιν ἃ καὶ Συρία ἢ τε κοίλη καὶ ἡ μέση τῶν ποταμῶν, καὶ Βαβυλῶν δὲ ἔχεται καὶ τὸ Σουσίῳν ἔθνος καὶ Πέρσαι

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

καὶ Μῆδοι καὶ ὅσων Πέρσαι καὶ Μῆδοι ἐπῆρχον, καὶ ὅσων δὲ οὐκ ἦρχον, τὰ ὑπὲρ τὰς Κασπίας πύλας, τὰ ἐπέκεινα τοῦ Καυκάσου, ὁ Τάναϊς, τὰ πρόσω ἔτι τοῦ Ταναΐδος, Βακτριανοί, Ὑρκάνιοι, ἡ θάλασσα ἡ Ὑρκανία, Σκύθας τε ἀνεστείλαμεν ἔστε ἐπὶ τὴν ἔρημον, ἐπὶ τούτοις μέντοι καὶ ὁ Ἰνδὸς ποταμὸς διὰ τῆς ἡμετέρας ρεῖ, ὁ Ὑδάσπης διὰ τῆς ἡμετέρας, ὁ Ἀκεσίνης, ὁ Ὑδραώτης, τί ὀκνεῖτε καὶ τὸν Ὑφασιν καὶ τὰ ἐπέκεινα τοῦ Ὑφάσιος γένη προσθεῖναι τῇ ἡμετέρᾳ Μακεδόνων τε ἀρχῇ;

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 26, section 2, line 3

καὶ ἐγὼ ἐπιδείξω Μακεδόσι τε καὶ τοῖς ξυμμάχοις τὸν μὲν Ἰνδικὸν κόλπον ξύρρουν ὄντα τῷ Περσικῷ, τὴν δὲ Ὑρκανίαν <θάλασσαν> τῷ Ἰνδικῷ· ἀπὸ δὲ τοῦ Περσικοῦ εἰς Λιβύην περιπλευσθήσεται στόλῳ ἡμετέρῳ τὰ μέχρι Ἡρακλέους Στηλῶν· ἀπὸ δὲ Στηλῶν ἡ ἐντὸς Λιβύῃ πᾶσα ἡμετέρα γίγνεται καὶ ἡ Ἀσία δὴ οὕτω πᾶσα, καὶ ὅροι τῆς ταύτης ἀρχῆς οὐσπερ καὶ τῆς γῆς ὅρους ὁ θεὸς ἐποίησε.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 27, section 7, line 9

σὺ δὲ νῦν μὴ ἄγειν ἄκοντας· οὐδὲ γὰρ ὁμοίοις ἔτι χρήσῃ ἐς τοὺς κινδύνους, οἷς τὸ ἐκούσιον ἐν τοῖς ἀγῶσιν ἀπέσται· ἐπανελθὼν δὲ αὐτός [τε], εἰ δοκεῖ, ἐς τὴν οἰκ<ε>ίαν καὶ τὴν μητέρα τὴν σαυτοῦ ἰδὼν καὶ τὰ τῶν Ἑλλήνων καταστησάμενος καὶ τὰς νίκας ταύτας τὰς πολλὰς καὶ μεγάλας ἐς τὸν πατρῷον οἶκον κομίσας οὕτω δὴ ἐξ ἀρχῆς ἄλλον στόλον στέλλεσθαι, εἰ μὲν βούλει, ἐπ' αὐτὰ ταῦτα τὰ πρὸς τὴν ἔω ὤκισμένα Ἰνδῶν γένη, εἰ δὲ βούλει, ἐς τὸν Εὐξείνιον πόντον, εἰ δέ, ἐπὶ Καρχηδόνα καὶ τὰ ἐπέκεινα Καρχηδονίων τῆς Λιβύης.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 5, chapter 29, section 4, line 4

Ἐν τούτῳ δὲ ἀφίκοντο πρὸς αὐτὸν Ἀρσάκης τε ὁ τῆς ὁμόρου Ἀβισάρη χώρας ὑπαρχος καὶ ὁ ἀδελφὸς Ἀβισάρου καὶ οἱ ἄλλοι οἰκεῖοι, δῶρά τε κομίζοντες ἃ μέγιστα παρ' Ἰνδοῖς καὶ τοὺς παρ' Ἀβισάρου ἐλέφαντας, ἀριθμὸν ἐς τριάκοντα· Ἀβισάρην γὰρ νόσῳ ἀδύνατον γενέσθαι ἐλθεῖν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 1, section 2, line 1
πρότερον μὲν γε ἐν τῷ Ἰνδῷ ποταμῷ κροκοδείλους ἰδὼν, μόνῳ τῶν ἄλλων ποταμῶν πλὴν Νείλου, πρὸς δὲ ταῖς ὄχθαις τοῦ Ἀκεσίνου κυάμους πεφυκότας ὁποίους ἡ γῆ ἐκφέρει ἡ Αἰγυπτία, καὶ [ὁ] ἀκούσας ὅτι ὁ Ἀκεσίνης ἐμβάλλει ἐς τὸν Ἰνδόν, ἔδοξεν ἐξευρη- κέναι τοῦ Νείλου τὰς ἀρχάς, ὥς τὸν Νεῖλον ἐνθένδε ποθὲν ἐξ Ἰνδῶν ἀνίσχοντα καὶ δι' ἐρήμου πολλῆς γῆς ῥέοντα καὶ ταύτῃ ἀπολλύοντα τὸν Ἰνδὸν τὸ ὄνομα, ἔπειτα, ὁπόθεν ἄρχεται διὰ τῆς οἰκουμένης χώρας ρεῖν, Νεῖλον ἤδη πρὸς Αἰθιοπῶν τε τῶν ταύτη καὶ

Αἰγυ-

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 1, section 4, line 2

5.47. ARRIAN OF NICOMEDIA

καὶ δὴ καὶ πρὸς Ὀλυμπιάδα γράφοντα ὑπὲρ τῶν Ἰνδῶν τῆς γῆς ἄλλα τε γράψαι καὶ ὅτι δοκοίη αὐτῷ ἐξευρηκέναι τοῦ Νείλου τὰς πηγὰς, μικροῖς δὴ τισι καὶ φαύλοις ὑπὲρ τῶν τηλικούτων τεκμαιρό- μενον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 1, section 5, line 2

ἐπεὶ μέντοι ἀτρεκέστερον ἐξήλεγξε τὰ ἀμφὶ τῷ ποταμῷ τῷ Ἰνδῷ, οὕτω δὴ μαθεῖν παρὰ τῶν ἐπι- χωρίων τὸν μὲν Ὑδάσπην τῷ Ἀκεσίνῃ, τὸν Ἀκεσίνην δὲ τῷ Ἰνδῷ τό τε ὕδωρ ξυμβάλλοντας καὶ τῷ ὀνόματι συγχωροῦντας, τὸν Ἰνδὸν δὲ ἐκδιδόντα ἤδη ἐς τὴν μεγάλην θάλασσαν, δίστομον τὸν Ἰνδὸν ὄντα, οὐδέ<v> τι αὐτῷ προσῆκον τῆς γῆς τῆς Αἰγυπτίας· τηνικαῦτα δὲ τῆς ἐπιστολῆς τῆς πρὸς τὴν μητέρα τοῦτο <το> ἀμφὶ τῷ Νείλῳ γραφὲν ἀφελεῖν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 2, section 1, line 4

αὐτὸς δὲ ξυναγαγὼν τοὺς τε ἐταίρους καὶ ὅσοι Ἰνδῶν πρέσβεις παρ' αὐτὸν ἀφι- γμένοι ἦσαν βασιλέα μὲν τῆς ἐαλωκυίας ἤδη Ἰνδῶν γῆς ἀπέδειξε Πῶρον, ἑπτὰ μὲν ἔθνων τῶν συμπάντων, πόλεων δὲ ἐν τοῖς ἔθνεσιν ὑπὲρ τὰς δισχιλίας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 2, section 3, line 2

Φιλίππῳ δὲ τῷ σατράπῃ τῆς ἐπέκεινα τοῦ Ἰνδοῦ ὡς ἐπὶ Βακτρίους γῆς διαλιπόντι τρεῖς ἡμέρας παρήγγελο ἔπεσθαι ξὺν τοῖς ἀμφ' αὐτόν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 3, section 1, line 9

καὶ ἐπιβὰς τῆς νεῶς ἀπὸ τῆς πρῶρας ἐκ χρυσῆς φιάλης ἔσπενδεν ἐς τὸν ποταμόν, τὸν τε Ἀκεσίνην ξυνεπικαλούμενος τῷ Ὑδάσπῃ, ὄντινα μέγιστον αὐτῶν ἄλλων ποτα- μῶν ξυμβάλλειν τῷ Ὑδάσπῃ ἐπέπυστο καὶ οὐ πόρρω αὐτῶν εἶναι τὰς ξυμ- βολάς, καὶ τὸν Ἰνδόν, ἐς ὄντινα ὁ Ἀκεσίνης ξὺν τῷ Ὑδάσπῃ ἐμβάλλει.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 3, section 4, line 3

ἐνδιδόντων τὰς ἀρχάς τε καὶ ἀναπαύλας τῇ εἰρεσίᾳ καὶ τῶν ἐρετῶν ὅποτε ἀθρόοι ἐμπίπτοντες τῷ ῥοθίῳ ἐπαλαλάξειαν· αἱ τε ὄχθαι, ὑψηλότεραι τῶν νεῶν πολλαχῇ οὖ- σαι, ἐς στενόν τε τὴν βοὴν ξυνάγουσαι καὶ τῇ ξυναγωγῇ αὐτῇ ἐπὶ μέγα ἠύξημένην ἐς ἀλλήλας ἀντέπεμπον, καὶ που καὶ νάπαι ἐκατέρωθεν τοῦ ποταμοῦ τῇ τε ἐρημίᾳ καὶ τῇ ἀντιπέμψει τοῦ κτύπου καὶ αὗται ξυνεπελάμβανον· οἱ τε ἵπποι διαφαινόμενοι διὰ τῶν ἱππαγωγῶν πλοίων, οὐ πρόσθεν ἵπποι ἐπὶ νεῶν ὀφθέντες ἐν τῇ Ἰνδῶν γῇ (καὶ γὰρ καὶ τὸν Διονύσου ἐπ' Ἰνδοῦς στόλον οὐκ ἐμέμνηντο γενέσθαι ναυτικόν), ἔκπληξιν παρεῖ- χον τοῖς θεωμένοις τῶν βαρβάρων, ὥστε οἱ μὲν αὐτόθεν τῇ ἀναγωγῇ παρα- γενόμενοι ἐπὶ πολὺ ἐφωμάρτουν, ἐς ὅσους δὲ τῶν ἤδη Ἀλεξάνδρῳ προσκεχωρηκότων Ἰνδῶν ἡ βοή τῶν ἐρετῶν ἢ ὁ κτύπος τῆς εἰρεσίας ἐξίκετο, καὶ οὗτοι ἐπὶ τῇ ὄχθῃ κατέθεον καὶ ξυνείποντο ἐπάδοντες βαρβα- ρικῶς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 3, section 4, line 4

καὶ τῶν ἐρετῶν ὅποτε ἀθρόοι ἐμπίπτοντες τῷ ῥοθίῳ ἐπαλαλάξειαν· αἱ τε ὄχθαι, ὑψηλότεραι τῶν νεῶν πολλαχῇ οὖσαι, ἐς στενόν τε τὴν βοὴν ξυνάγουσαι καὶ τῇ ξυ- ναγωγῇ αὐτῇ ἐπὶ μέγα ἠύξημένην ἐς ἀλλήλας ἀντέπεμπον, καὶ που καὶ νάπαι ἐκατέ-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ρωθεν τοῦ ποταμοῦ τῇ τε ἐρημίᾳ καὶ τῇ ἀντιπέμψει τοῦ κτύπου καὶ αὐταὶ ξυνεπελάμβανον· οἱ τε ἵπποι διαφαινόμενοι διὰ τῶν ἱππαγωγῶν πλοίων, οὐ πρόσθεν ἵπποι ἐπὶ νεῶν ὀφθέντες ἐν τῇ Ἰνδῶν γῇ (καὶ γὰρ καὶ τὸν Διονύσου ἐπ' Ἰνδοῦς στόλον οὐκ ἐμέμνηντο γενέσθαι ναυτικόν), ἔκπληξιν παρείχον τοῖς θεωμένοις τῶν βαρβάρων, ὥστε οἱ μὲν αὐτόθεν τῇ ἀναγωγῇ παρα- γενόμενοι ἐπὶ πολὺ ἐφωμάρτουν, ἐς ὅσους δὲ τῶν ἤδη Ἀλεξάνδρῳ προσκεχωρηκότων Ἰνδῶν ἡ βοή τῶν ἐρετῶν ἢ ὁ κτύπος τῆς εἰρεσίας ἐξίκετο, καὶ οὗτοι ἐπὶ τῇ ὄχθῃ κατέθεον καὶ ξυνείποντο ἐπάδοντες βαρβα- ρικῶς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 3, section 5, line 2

ἀντέπεμπον, καὶ που καὶ νάπαι ἐκατέρωθεν τοῦ ποταμοῦ τῇ τε ἐρημίᾳ καὶ τῇ ἀντιπέμψει τοῦ κτύπου καὶ αὐταὶ ξυνεπελάμβανον· οἱ τε ἵπποι διαφαινόμενοι διὰ τῶν ἱππαγωγῶν πλοίων, οὐ πρόσθεν ἵπποι ἐπὶ νεῶν ὀφθέντες ἐν τῇ Ἰνδῶν γῇ (καὶ γὰρ καὶ τὸν Διονύσου ἐπ' Ἰνδοῦς στόλον οὐκ ἐμέμνηντο γενέσθαι ναυτικόν), ἔκπληξιν παρείχον τοῖς θεωμένοις τῶν βαρβάρων, ὥστε οἱ μὲν αὐτόθεν τῇ ἀναγωγῇ παρα- γενόμενοι ἐπὶ πολὺ ἐφωμάρτουν, ἐς ὅσους δὲ τῶν ἤδη Ἀλεξάνδρῳ προσκεχωρηκότων Ἰνδῶν ἡ βοή τῶν ἐρετῶν ἢ ὁ κτύπος τῆς εἰρεσίας ἐξίκετο, καὶ οὗτοι ἐπὶ τῇ ὄχθῃ κατέθεον καὶ ξυνείποντο ἐπάδοντες βαρβα- ρικῶς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 3, section 5, line 5

φιλωδοὶ γάρ, εἵπερ τινὲς ἄλλοι, Ἰνδοὶ καὶ φιλορχήμονες ἀπὸ Διονύσου ἔτι καὶ τῶν ἄμα Διονύσῳ βακχευσάντων κατὰ τὴν Ἰνδῶν γῆν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 4, section 2, line 5

προσορμιζόμενος δὲ ὅπη τύχοι ταῖς ὄχθαις τοὺς προσοικοῦντας τῷ Ὑδάσπῃ Ἰνδοῦς τοὺς μὲν ἐνδιδόντας σφᾶς ὁμο- λογίαις παρελάμβανεν, ἤδη δὲ τινὰς καὶ ἐς ἀλκὴν χωρήσαντας βίᾳ κατεστρέψατο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 4, section 3, line 3

αὐτὸς δὲ ὥς ἐπὶ τὴν Μαλλῶν τε καὶ Ὀξυδρακῶν γῆν σπουδῇ ἔπλει, πλεί- στοις τε καὶ μαχιμωτάτοις τῶν ταύτῃ Ἰνδῶν πυνθανό- μενος καὶ ὅτι ἐξηγγέλλοντο αὐτῷ παῖδας μὲν καὶ γυναῖκας ἀποτεθεῖσθαι εἰς τὰς ὀχυρωτάτας τῶν πόλεων, αὐτοὶ δὲ ἐγνωκέναι διὰ μάχης ἰέναι πρὸς αὐτόν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 6, section 1, line 5

Αὐτὸς δὲ ἀναλαβὼν τοὺς ὑπασπιστάς τε καὶ τοὺς τοξότας καὶ τοὺς Ἀγριαῖνας καὶ τῶν πεζεταίρων καλου- μένων τὴν Πείθωνος τάξιν καὶ τοὺς ἱπποτοξότας τε πάντας καὶ τῶν ἱπέων τῶν ἐταίρων τοὺς ἡμίσεας διὰ γῆς ἀνύδρου ὥς ἐπὶ Μαλλοῦς ἦγεν, ἔθνος Ἰνδικὸν Ἰνδῶν τῶν αὐτονόμων.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 6, section 4, line 5

ὥς δὲ τάχιστα οἱ πεζοὶ ἀφίκοντο, Περδίκκαν μὲν τὴν τε αὐτοῦ ἱππαρχίαν ἔχοντα καὶ τὴν Κλείτου καὶ τοὺς Ἀγριαῖνας πρὸς ἄλλην πόλιν ἐκπέμπει τῶν Μαλλῶν, οἱ ξυμπεφευγότες ἦσαν πολλοὶ τῶν ταύτῃ Ἰνδῶν, φυλάσσειν τοὺς ἐν τῇ πόλει κελεύ- σας, ἔργου δὲ μὴ ἔχεσθαι ἔστ' ἂν ἀφίκηται αὐτός, ὥς μηδὲ ἀπὸ ταύτης τῆς πόλεως δια-

5.47. ARRIAN OF NICOMEDIA

φυγόντας τινὰς αὐτῶν ἀγγέλους γενέσθαι τοῖς ἄλλοις βαρβάροις ὅτι προσάγει ἡδη Ἀλέξανδρος· αὐτὸς δὲ προσέβαλλεν τῷ τείχει.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 7, section 6, line 3
εἶχετό τε ἡδη ἡ ἄκρα, καὶ τῶν Ἰνδῶν οἱ μὲν τὰς οἰκίας ἐνεπίμπρασαν καὶ ἐν αὐταῖς ἐγκαταλαμβάνόμενοι ἀπέθνησκον, οἱ πολλοὶ δὲ μαχόμενοι αὐτῶν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 8, section 4, line 4
ἀλλὰ καὶ ταύτην ἐξέλιπον οἱ Ἰνδοὶ ὥς προσάγοντα Ἀλέξανδρον ἔμαθον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 8, section 6, line 5
ὥς δὲ κατείδον ἱππέας μόνους, ἐπιστρέψαντες οἱ Ἰνδοὶ καρτερῶς ἐμάχοντο πλῆθος ὄντες ἐς πέντε μυριάδας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 8, section 7, line 1
καὶ Ἀλέξανδρος ὥς τὴν τε φάλαγγα αὐτῶν πυκνὴν κατείδε καὶ αὐτῷ οἱ πεζοὶ ἀπῆσαν, προσβολὰς μὲν ἐποιεῖτο ἐς κύκλους παριππεύων, ἐς χεῖρας δὲ οὐκ ἦει τοῖς Ἰνδοῖς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 8, section 7, line 5
καὶ οἱ Ἰνδοὶ ὁμοῦ σφισι πάντων τῶν δεινῶν προσκειμένων ἀποστρέψαντες ἡδη προτροπάδην ἔφευγον ἐς πόλιν ὀχυρωτάτην τῶν πλησίων.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 9, section 1, line 4
καὶ ἐν τούτῳ οὐ δεξάμενοι οἱ Ἰνδοὶ τῶν Μακεδόνων τὴν ὁρμὴν τὰ μὲν τεῖχη τῆς πόλεως λείπουσιν, αὐτοὶ δὲ ἐς τὴν ἄκραν ξυνέφευγον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 9, section 4, line 3
ἡδη τε πρὸς τῇ ἐπάλξει τοῦ τείχους ὁ βασιλεὺς ἦν καὶ ἐρείσας ἐπ' αὐτῇ τὴν ἀσπίδα τοὺς μὲν ὥθει εἴσω τοῦ τείχους τῶν Ἰνδῶν, τοὺς δὲ καὶ αὐτοῦ τῷ ξίφει ἀποκτείνας γεγυμνάκει τὸ ταύτῃ τείχος· καὶ οἱ ὑπασπισταὶ ὑπέρφοβοι γενόμενοι ὑπὲρ τοῦ βασιλέως σπουδῇ ὠθοῦμενοι κατὰ τὴν αὐτὴν κλίμακα συντρίβουσιν αὐτήν, ὥστε οἱ μὲν ἡδη ἀνιόντες αὐτῶν κάτω ἔπεσον, τοῖς δὲ ἄλλοις ἄπορον ἐποίησαν τὴν ἄνοδον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 9, section 5, line 3
Ἀλέξανδρος δὲ ὥς ἐπὶ τοῦ τείχους στάς κύκλῳ τε ἀπὸ τῶν πλησίων πύργων ἐβάλλετο, οὐ γὰρ πελάσαι γε ἐτόλμα τις αὐτῷ τῶν Ἰνδῶν, καὶ ὑπὸ τῶν ἐκ τῆς πόλεως, οὐδὲ πόρρῳ τούτων γε ἐσακοντιζόντων (ἔτυχε γάρ τι καὶ προσκεχωσμένον ταύτῃ πρὸς τὸ τεῖχος), δῆλος μὲν ἦν Ἀλέξανδρος ὢν τῶν τε ὅπλων τῇ λαμπρότητι καὶ τῷ ἀτόπῳ τῆς τόλμης, ἔγνω δὲ ὅτι αὐτοῦ μὲν μένων κινδυνεύσει μηδὲν ὅ τι καὶ λόγου ἄξιον ἀποδεικνύμενος, καταπηδήσας δὲ εἴσω τοῦ τείχους τυχὸν μὲν αὐτῷ τούτῳ ἐκπλήξει τοὺς Ἰνδοὺς, εἰ δὲ μή, καὶ κινδυνεύειν δέοι, μεγάλα ἔργα καὶ τοῖς ἔπειτα πυθέσθαι ἄξια ἐργασάμενος οὐκ ἀσπουδεῖ

ἀποθανεῖ-

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 9, section 6, line 3
ἐνθα δὲ ἐρεισθεῖς πρὸς τῷ τείχει τοὺς μὲν τινὰς ἐς χεῖρας ἐλθόντας καὶ τὸν γε ἡγεμόνα τῶν Ἰνδῶν προσφερόμενόν οἱ θρασύτερον παίσας τῷ ξίφει ἀποκτείνει· ἄλλον

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

δὲ πελάζοντα λίθῳ βαλὼν ἔσχε καὶ ἄλλον λίθῳ, τὸν δὲ ἐγγυτέρῳ προσάγοντα τῷ ξίφει αὖθις.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 11, section 1, line 1

Ἐν τούτῳ δὲ οἱ μὲν ἔκτεινον τοὺς Ἰνδοὺς, καὶ ἀπέκτεινάν γε πάντας οὐδὲ γυναῖκα ἢ παῖδα ὑπὲρ- ελείποντο, οἱ δὲ ἐξέφερον τὸν βασιλέα ἐπὶ τῆς ἀσπίδος κακῶς ἔχοντα, οὕπῳ γινώσκοντες βιώσιμον ὄντα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 11, section 3, line 3

Αὐτίκα ἐν Ὀξυδράκαις τὸ πάθημα τοῦτο γενέσθαι Ἀλεξάνδρῳ ὁ πᾶς λόγος κατέχει· τὸ δὲ ἐν Μαλλοῖς ἔθνει αὐτονόμῳ Ἰνδικῷ ξυνέβη, καὶ ἡ τε πόλις Μαλλῶν ἦν καὶ οἱ βαλόντες Ἀλέξανδρον Μαλλοί, οἳ δὴ ἐγνώκεσαν μὲν ξυμμίζαντες τοῖς Ὀξυδράκαις οὕτω διαγωνίζεσθαι, ἔφθη δὲ διὰ τῆς ἀνύδρου ἐπ' αὐτοὺς ἐλάσας πρὶν τινα ὠφέλειαν αὐτοῖς παρὰ τῶν Ὀξυδρακῶν γενέσθαι ἢ αὐτοὺς ἐκείνοις τι ἐπωφελῆσαι.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 13, section 3, line 10

οἱ δὲ ἐπέλαζον ἄλλος ἄλλοθεν, οἱ μὲν χειρῶν, οἱ δὲ γονάτων, οἱ δὲ τῆς ἐσθῆτος αὐτῆς ἀπτόμενοι, οἱ δὲ καὶ ἰδεῖν ἐγγύθεν καὶ τι καὶ ἐπευφημήσαντες ἀπελθεῖν· οἱ δὲ ταινίαις ἔβαλλον, οἱ δὲ ἄνθεσιν, ὅσα ἐν τῷ τότε ἢ Ἰνδῶν γῇ παρεῖχε.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 14, section 1, line 6

Ἐν τούτῳ δὲ ἀφίκοντο παρὰ Ἀλέξανδρον τῶν Μαλλῶν τῶν ὑπολειπομένων πρέσβεις ἐνδιδόντες τὸ ἔθνος, καὶ παρὰ Ὀξυδρακῶν οἳ τε ἡγεμόνες τῶν πόλεων καὶ οἱ νομάρχαι αὐτοὶ καὶ ἄλλοι ἅμα τούτοις ἑκατὸν καὶ πεντήκοντα οἱ γνωριμώτατοι αὐτοκράτορες περὶ σπονδῶν δῶρά τε ὅσα μέγιστα παρ' Ἰνδοῖς κομίζοντες καὶ τὸ ἔθνος καὶ οὗτοι ἐνδιδόντες.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 14, section 2, line 5

συγγνωστὰ δὲ ἁμαρτεῖν ἔφασαν οὐ πάλαι παρ' αὐτὸν πρεσβευσάμενοι· ἐπιθυμεῖν γάρ, ὥσπερ τινὲς ἄλλοι, ἔτι μᾶλλον αὐτοὶ ἐλευθερίας τε καὶ αὐτόνομοι εἶναι, ἢν τινα ἐλευθερίαν ἐξ ὅτου Διόνυσος ἐς Ἰνδοὺς ἦκε σῶαν σφίσιν εἶναι ἐς Ἀλέξανδρον· εἰ δὲ Ἀλεξάνδρῳ δοκοῦν ἐστίν, ὅτι καὶ Ἀλέξανδρον ἀπὸ θεοῦ γενέσθαι λόγος κατέχει, σατράπην τε ἀναδέξεσθαι, ὄντινα τάττοι Ἀλέξανδρος, καὶ φόρους ἀποίσειν τοὺς Ἀλεξάνδρῳ δόξαντας· διδόναι δὲ καὶ ὁμήρους ἐθέλιν ὅσους ἂν αἰτῇ Ἀλέξανδρος.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 14, section 3, line 4

ὁ δὲ χιλίους ᾗτησε τοὺς κρατιστεύοντας τοῦ ἔθνους, οὓς, εἰ μὲν βούλοιτο, ἀντὶ ὁμήρων καθέξειν, εἰ δὲ μή, ξυστρατεύοντας ἔξειν ἔστ' ἂν διαπολεμηθῇ αὐτῷ πρὸς

5.47. ARRIAN OF NICOMEDIA

τοὺς ἄλλους Ἰνδοὺς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 14, section 5, line

1

Ὡς δὲ ταῦτα αὐτῷ κεκόσμητο καὶ πλοῖα ἐπὶ τῇ διατριβῇ τῇ ἐκ τοῦ τραύματος πολλὰ προσενεναυπή- γητο, ἀναβιβάσας ἐς τὰς ναῦς τῶν μὲν ἐταίρων ἱππέας ἑπτα- κοσίους καὶ χιλίους, τῶν ψιλῶν δὲ ὅσους περ καὶ πρότερον, πεζοὺς δὲ ἐς μυρίους, ὀλίγον μὲν τι τῷ Ὑδραῶτι ποταμῷ κατέπλευσεν, ὥς δὲ συνέμιξεν ὁ Ὑδραῶτης τῷ Ἀκεσίνῃ, ὅτι ὁ Ἀκεσίνης κρατεῖ τοῦ Ὑδραῶτου [ἐν] τῇ ἐπωνυμίᾳ, κατὰ τὸν Ἀκεσίνην αὐτῷ ἔπλει, ἔστε ἐπὶ τὴν ξυμβολὴν τοῦ Ἀκεσίνου καὶ τοῦ Ἰνδοῦ ἦκεν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 14, section 5, line

2

τέσσαρες γὰρ οὗτοι μεγάλοι ποταμοὶ καὶ ναυσίποροι οἱ τέσσαρες εἰς τὸν Ἰνδὸν ποταμὸν τὸ ὕδωρ ξυμβάλλουσιν, οὐ ξὺν τῇ σφετέρᾳ ἕκαστος ἐπω- νυμία, ἀλλὰ ὁ Ὑδά- σπης μὲν ἐς τὸν Ἀκεσίνην ἐμβάλλει, ἐμβαλὼν δὲ τὸ πᾶν ὕδωρ Ἀκεσίνην παρέχεται καλού- μενον· αὐθις δὲ ὁ Ἀκεσίνης οὗτος ξυμβάλλει τῷ Ὑδραῶτι, καὶ παραλαβὼν τοῦτον ἔτι Ἀκεσίνης ἐστί· καὶ τὸν Ὑφασιν ἐπὶ τούτῳ ὁ Ἀκεσίνης παραλαβὼν τῷ αὐ- τοῦ δὴ ὀνόματι ἐς τὸν Ἰνδὸν ἐμβάλλει· ξυμβαλὼν δὲ συγχωρεῖ δὴ τῷ Ἰνδῷ.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 14, section 5, line

10

ἔνθεν δὴ ὁ Ἰνδὸς πρὶν ἐς τὸ Δέλτα σχισθῆναι οὐκ ἀπιστῶ ὅτι καὶ ἐς ἑκατὸν σταδί- ουσ ἔρχεται καὶ ὑπὲρ τοὺς ἑκατὸν τυχόν, ἵνα περ λιμνάζει μᾶλλον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 15, section 1, line

2

Ἐνταῦθα ἐπὶ ταῖς ξυμβολαῖς τοῦ Ἀκεσίνου καὶ Ἰνδοῦ προσέμενεν ἔστε ἀφίκετο αὐτῷ ξὺν τῇ στρατιᾷ Περδίκκας καταστρεψάμενος ἐν παρόδῳ τὸ Ἀβαστανῶν ἔθνος αὐτόνομον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 15, section 1, line

7

ἐν τούτῳ δὲ ἄλλαι τε προσγίγνονται Ἀλεξάνδρῳ τριακόντοροι καὶ πλοῖα στρογ- γύλα ἄλλα, ἃ δὴ ἐν Ξάθοις ἐναυπηγήθη αὐτῷ, καὶ <Σόγδοι> ἄλλο ἔθνος Ἰνδῶν αὐ- τόνομον προσεχώρησαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 15, section 1, line

8

καὶ παρὰ Ὀσσαδίων, καὶ τούτου γένους αὐτονόμου Ἰνδικοῦ, πρέσβεις ἦκον, ἐνδι- δόντες καὶ οὗτοι τοὺς Ὀσσαδίους.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 15, section 2, line

3

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Φιλίππῳ μὲν δὴ τῆς σατραπείας ὅρους ἔταξε τὰς συμβολὰς τοῦ τε Ἀκεσί-
νου καὶ Ἰνδοῦ καὶ ἀπολείπει ξὺν αὐτῷ τοὺς τε Θρᾷκας πάντας καὶ ἐκ τῶν τάξεων ὅσοι ἐς
φυλακὴν τῆς χώρας ἱκανοὶ ἐφαίνοντο, πόλιν τε ἐνταῦθα κτίσαι ἐκέλευσεν ἐπ’ αὐτῇ
τῇ ξυμβολῇ τοῖν ποταμοῖν, ἐλπίσας μεγάλην τε ἔσεσθαι καὶ ἐπιφανῆ ἐς ἀνθρώπους,
καὶ νεωσοίκους ποιηθῆναι.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 15, section 4, line
3

Ἐνθα δὴ διαβιβάσας Κρατερόν τε καὶ τῆς στρα-
τιᾶς τὴν πολλὴν καὶ τοὺς ἐλέφαν-
τας ἐπ’ ἀριστερὰ τοῦ Ἰνδοῦ ποταμοῦ, ὅτι εὐπορώτερά τε ταύτῃ τὰ παρὰ τὸν ποταμὸν
στρατιᾷ βαρεῖα ἐφαίνετο καὶ τὰ ἔθνη τὰ προσοικούντα οὐ πάντῃ φίλια ἦν, αὐτὸς
κατέπλει ἐς τῶν Σόγδων τὸ βασίλειον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 15, section 4, line
9

τῆς δὲ ἀπὸ τῶν ξυμβολῶν τοῦ τε Ἰνδοῦ καὶ Ἀκεσίνου χώρας ἔστε ἐπὶ θάλασσαν
σατράπην ἀπέδειξε[ν Ὁξυάρτην καὶ] Πείθωνα ξὺν τῇ παραλίᾳ πάσῃ τῆς Ἰνδῶν γῆς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 15, section 5, line
4

Καὶ Κρατερόν μὲν ἐκπέμπει αὐθις ξὺν τῇ στρατιᾷ [διὰ τῆς Ἀραχωτῶν καὶ Δραγγῶν
γῆς], αὐτὸς δὲ κατέπλει ἐς τὴν Μουσικανοῦ ἐπικράτειαν, ἣντινα εὐδαιμονεστάτην τῆς
Ἰνδῶν γῆς εἶναι ἐξηγγέλλετο, ὅτι οὐπω οὔτε ἀπηντήκει αὐτῷ Μουσικανὸς ἐνδιδοὺς
αὐτόν τε καὶ τὴν χώραν οὔτε πρέσβεις ἐπὶ φιλίᾳ ἐκπέμπει, οὐδέ τι οὔτε αὐτὸς ἐπεπόμε-
φει ἃ δὴ μεγάλῳ βασιλεῖ εἰκός, οὔτε τι ἤτήκει ἐξ Ἀλεξάνδρου.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 15, section 6, line
7

οὕτω δὴ ἐκπλαγεῖς κατὰ τάχος ἀπὴντα Ἀλεξάνδρῳ, δῶρά τε τὰ πλείστου ἄξια
παρ’ Ἰνδοῖς κομίζων καὶ τοὺς ἐλέφαντας ξύμπαντας ἄγων καὶ τὸ ἔθνος τε καὶ αὐτὸν
ἐνδιδοὺς καὶ ὁμολογῶν ἀδικεῖν, ὅπερ μέγιστον παρ’ Ἀλεξάνδρῳ ἦν ἐς τὸ τυχεῖν ὧν
τις δέοιτο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 16, section 2, line
7

ὁ δὲ τὴν μὲν λείαν τῇ στρατιᾷ δίδωσι, τοὺς ἐλέφαντας δὲ ἅμα οἱ ἦγε· καὶ <αἱ>
ἄλλαι δὲ πόλεις αὐτῷ αἱ ἐν τῇ αὐτῇ χώρᾳ ἐνεδίδοντο ἐπιόντι οὐδέ τις ἐτρέπετο ἐς
ἀλκὴν· οὕτω καὶ Ἰνδοὶ πάντες ἐδεδούλωντο ἤδη τῇ γνώμῃ πρὸς Ἀλεξάνδρου τε καὶ
τῆς Ἀλεξάνδρου τύχης.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 16, section 3, line
1

Ὁ δὲ ἐπὶ Σάμβον αὖ ἦγε τῶν ὀρειῶν Ἰνδῶν σατράπην ὑπ’ αὐτοῦ κατασταθέντα, ὃς
πεφευγέναι αὐτῷ ἐξηγγέλλετο ὅτι Μουσικανὸν ἀφειμένον πρὸς Ἀλεξάνδρου ἐπύθετο

5.47. ARRIAN OF NICOMEDIA

καὶ τῆς χώρας τῆς ἑαυτοῦ ἄρχοντα· τὰ γὰρ πρὸς Μουσικανὸν αὐτῷ πολέμια ἦν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 16, section 5, line

2

ὁ δὲ καὶ ἄλλην πόλιν ἐν τούτῳ ἀποστᾶσαν εἶλεν καὶ τῶν Βραχμάνων, οἳ δὴ σοφισταὶ τοῖς Ἰνδοῖς εἰσιν, ὅσοι αἵτιοι τῆς ἀποστάσεως ἐγένοντο ἀπέκτεινεν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 16, section 5, line

4

ὕπερ ὧν ἐγὼ τῆς σοφίας, εἰ δὴ τίς ἐστίν, ἐν τῇ Ἰνδικῇ συγγραφῇ δηλώσω.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 17, section 2, line

7

ἀφίκετο δὲ αὐτῷ καὶ ὁ τῶν Πατάλων τῆς χώρας ἄρχων, ὃ δὴ τὸ Δέλτα ἔφην εἶναι τὸ πρὸς τοῦ ποταμοῦ τοῦ Ἰνδοῦ ποιούμενον, μεῖζον ἔτι τοῦ Δέλτα τοῦ Αἰγυπτίου, καὶ οὗτος τήν τε χώραν αὐτῷ ἐνεδίδου πᾶσαν καὶ αὐτόν τε καὶ τὰ αὐτοῦ ἐπέτρεψεν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 17, section 4, line

5

.... Ἡφαιστίων ἐπετάχθη, Πείθωνα δὲ τοὺς τε ἵππακοντιστάς ἄγοντα καὶ τοὺς Ἀγριᾶνας ἐς τὴν ἐπέκεινα ὄχθην τοῦ Ἰνδοῦ διαβιβάσας, οὐχ ἥπερ Ἡφαιστίων τὴν στρατιὰν ἄγειν ἤμελλε, τάς τε ἐκ- τετειχισμένας ἤδη πόλεις ξυνοικίσαι ἐκέλευσε καὶ εἰ δὴ τινα νεωτερίζοιτο πρὸς τῶν ταύτῃ Ἰνδῶν καὶ ταῦτα ἐς κόσμον καταστήσαντα ξυμβάλλειν οἱ ἐς τὰ Πάταλα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 18, section 2, line

1

Περὶ δὲ τοῖς Πατάλοις σχίζεται τοῦ Ἰνδοῦ τὸ ὕδωρ ἐς <δύο> ποταμοὺς μεγάλους, καὶ οὗτοι ἀμφοτέρω- τεροι σώζουσι τοῦ Ἰνδοῦ τὸ ὄνομα ἔστε ἐπὶ τὴν θάλασσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 18, section 4, line

2

οὐκ ἔχοντι δὲ αὐτῷ ἡγεμόνα τοῦ πλοῦ, ὅτι πεφεύγεσαν οἱ ταύτῃ Ἰνδοί, ἀπορώτερα τὰ τοῦ κατάπλου ἦν· χειμῶν τε ἐπιγίγνεται ἐς τὴν ὑστεραίαν ἀπὸ τῆς ἀναγωγῆς καὶ ὁ ἄνεμος τῷ ῥόφῳ πνέων ὑπεναντίος κοῖλόν τε ἐποίει τὸν ποταμὸν καὶ τὰ σκάφη διέσειεν, ὥστε ἐπόνησαν αὐτῷ αἱ πλεῖσται τῶν νεῶν, τῶν δὲ τριακοντόρων ἔστιν αἱ καὶ πάντῃ διελύθησαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 18, section 5, line

4

καὶ τῶν ψιλῶν τοὺς κουφοτάτους ἐκπέμψας ἐς τὴν προσωτέρω τῆς ὄχθης χώραν ξυλ- λαμβάνει τινὰς τῶν Ἰνδῶν, καὶ οὗτοι τὸ ἀπὸ τοῦδε ἐξηγοῦντο αὐτῷ τὸν πόρον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 19, section 5, line

1

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

αὐτὸς δὲ ὑπερβαλὼν τοῦ Ἰνδοῦ ποταμοῦ τὰς ἐκβολὰς ἐς τὸ πέλαγος ἀνέπλει, ὥς μὲν ἔλεγεν, ἀπιδεῖν εἴ ποὺ τις χώρα πλησίον ἀνίσχει ἐν τῷ πόντῳ, ἐμοὶ δὲ δοκεῖ, οὐχ ἥκιστα ὥς πεπλευκέναι τὴν μεγάλην τὴν ἔξω Ἰνδῶν θάλασσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 20, section 1, line 9

Ἡφαιστίων μὲν δὴ ἐτάχθη παρασκευάζειν τὰ πρὸς τὸν ἐκτειχισμόν τε τοῦ ναυστάθμου καὶ τῶν νεωσοίκων τὴν κατασκευὴν· καὶ γὰρ καὶ ἐνταῦθα ἐπενόει στόλον ὑπολείπεσθαι νεῶν οὐκ ὀλίγων πρὸς τῇ πόλει τοῖς Πατάλοις, ἵναπερ ἐσχίζετο ὁ ποταμὸς ὁ Ἰνδός.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 20, section 2, line 1

Αὐτὸς δὲ κατὰ τὸ ἕτερον στόμα τοῦ Ἰνδοῦ κατ- ἐπλει αὐθις ἐς τὴν μεγάλην θάλασσαν, ὥς καταμαθεῖν, ὅπῃ εὐπορωτέρα ἡ ἐκβολὴ τοῦ Ἰνδοῦ ἐς τὸν πόντον γίγνεται· ἀπέχει δὲ ἀλλήλων τὰ στόματα τοῦ ποταμοῦ τοῦ Ἰνδοῦ ἐς σταδίους μάλιστα ὀκτακοσίους καὶ χιλίους.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 20, section 4, line 3

προσορμισθεὶς οὖν κατὰ τὴν λίμνην ἵναπερ οἱ καθηγεμόνες ἐξηγοῦντο, τῶν μὲν στρατιωτῶν τοὺς πολλοὺς καταλείπει σὺν Λεοννάτῳ αὐτοῦ καὶ τοὺς κερκούρους ξύμπαντας, αὐτὸς δὲ ταῖς τριακοντόροις τε καὶ ἡμιολίαις ὑπερβαλὼν τὴν ἐκβολὴν τοῦ Ἰνδοῦ καὶ προελθὼν καὶ ταύτῃ ἐς τὴν θάλασσαν εὐπορωτέραν τε κατέμαθεν τὴν ἐπὶ τάδε τοῦ Ἰνδοῦ ἐκβολὴν καὶ αὐτὸς προσορμισθεὶς τῷ αἰγιαλῷ καὶ τῶν ἱππέων τινὰς ἅμα οἱ ἔχων παρὰ θάλασσαν ἦει στα- θμούς τρεῖς, τὴν τε χώραν ὅποια τίς ἐστιν ἡ ἐν τῷ παράπλῳ ἐπισκεπτόμενος καὶ φρέατα ὀρύσσεσθαι κελεύων, ὅπως ἔχοιεν ὑδρεύεσθαι οἱ πλείοντες.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 21, section 3, line 11

ἐκεῖθεν δὲ ἀναλαβὼν τῶν ὑπασπιστῶν τε καὶ τῶν τοξοτῶν τοὺς ἡμίσεας καὶ τῶν πεζε- ταίρων καλουμένων τὰς τάξεις καὶ τῆς ἵππου τῆς ἐταιρικῆς τό τε ἄγλημα καὶ ἵλην ἀφ' ἐκάστης ἱππαρχίας καὶ τοὺς ἱπποτοξότας ξύμπαντας ὥς ἐπὶ τὴν θάλασσαν ἐς ἀριστερὰ ἐτράπετο, ὕδατά τε ὀρύσσειν, ὥς κατὰ τὸν παράπλουν ἄφθονα εἶη τῇ στρατιᾷ τῇ παραπλεύουσῃ, καὶ ἅμα ὥς τοῖς Ὠρεῖταις τοῖς ταύτῃ Ἰνδοῖς αὐτονόμοις ἐκ πολλοῦ οὖσιν ἄφνω ἐπιπείσειν, ὅτι μηδὲν φίλιον αὐτοῖς ἐς αὐτόν τε καὶ τὴν στρατιὰν ἐπέπρακτο.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 24, section 2, line 5

οὐ μὴν ἀγνοήσαντα Ἀλέξανδρον τῆς ὁδοῦ τὴν χαλεπότητα ταύτῃ ἐλθεῖν, τοῦτο μὲν μόνος Νέαρχος λέγει ὧδε, ἀλλὰ ἀκούσαντα γὰρ ὅτι οὐπω τις πρόσθεν διελθὼν

5.47. ARRIAN OF NICOMEDIA

ταύτη ξὺν στρατιᾷ ἀπεσώθη, ὅτι μὴ Σεμίραμις ἐξ Ἰνδῶν ἔφυγε.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 24, section 3, line

2

ἐλθεῖν γὰρ δὴ καὶ Κῦρον ἐς τοὺς χώρους τούτους ὡς ἐσβαλοῦντα ἐς τὴν Ἰνδῶν γῆν, φθάσαι δὲ ὑπὸ τῆς ἐρημίας τε καὶ ἀπορίας τῆς ὁδοῦ ταύτης ἀπολέσαντα τὴν πολλὴν τῆς στρατιᾶς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 25, section 4, line

4

ῥεται γὰρ ἡ Γαδρωσίων γῆ ὑπ' ἀνέμων τῶν ἐτησίων, καθάπερ οὖν καὶ ἡ Ἰνδῶν γῆ, οὐ τὰ πεδία τῶν Γαδρωσίων, ἀλλὰ τὰ ὄρη, ἵναπερ προσ- φέρονται τε αἱ νεφέλαι ἐκ τοῦ πνεύματος καὶ ἀνα- χέονται, οὐχ ὑπερβάλλουσαι τῶν ὀρέων τὰς κορυφάς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 27, section 2, line

3

ἤδη τε ἐπὶ Καρμανίας προῦ- χώρει ὁ βασιλεὺς καὶ ἀγγέλλεται αὐτῷ Φίλιππον τὸν σατράπην τῆς Ἰνδῶν γῆς ἐπιβουλευθέντα πρὸς τῶν μισθοφόρων δόλῳ ἀποθανεῖν, τοὺς δὲ ἀποκτείναντας ὅτι οἱ σωματοφύλακες τοῦ Φιλίππου οἱ Μακεδόνες τοὺς μὲν ἐν αὐτῷ τῷ ἔργῳ, τοὺς δὲ καὶ ὕστερον λαβόντες ἀπέκτειναν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 27, section 2, line

8

ταῦτα δὲ ὡς ἔγνω, ἐκπέμπει γράμματα ἐς Ἰνδοὺς παρὰ Εὐδαμόν τε καὶ Ταξίλιν ἐπιμελεῖσθαι τῆς χώρας τῆς πρόσθεν ὑπὸ Φιλίππῳ τεταγμένης ἔστ' ἂν αὐτὸς σατράπην ἐκπέμψῃ ἐπ' αὐτῆς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 28, section 2, line

2

Ἦδη δέ τινες καὶ τοιάδε ἀνέγραψαν, οὐ πιστὰ ἔμοι λέγοντες, ὡς συζεύξας δύο ἄρμαξας κατακεί- μενος ξὺν τοῖς ἐταίροις καταυλούμενος τὴν διὰ Καρ- μανίας ἦγεν, ἡ στρατιὰ δὲ αὐτῷ ἐστεφανωμένη τε καὶ παίζουσα εἶπετο, προὔκειτο δὲ αὐτῇ σῖτά τε καὶ ὅσα ἄλλα ἐς τρυφὴν παρὰ τὰς ὁδοὺς συγκεκομισμένα πρὸς τῶν Καρμανίων, καὶ ταῦτα πρὸς μίμησιν τῆς Διονύσου βακχείας ἀπεικάσθη Ἀλεξάνδρῳ, ὅτι καὶ ὑπὲρ ἐκείνου λόγος ἐλέγετο καταστρεψάμενον Ἰνδοὺς Διόνυσον οὕτω τὴν πολλὴν τῆς Ἀσίας ἐπελθεῖν, καὶ Θριάμβόν τε αὐτὸν ἐπικληθῆναι τὸν Διόνυσον καὶ τὰς ἐπὶ ταῖς νίκαις ταῖς ἐκ πολέμου πομπὰς ἐπὶ τῷ αὐτῷ τούτῳ θριάμβους.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 28, section 3, line

3

ἀλλὰ ἐκεῖνα ἤδη Ἀριστοβούλῳ ἐπόμενος ξυγγράφῳ, θῦσαι ἐν Καρμανίᾳ Ἀλέξανδρον χαριστήρια τῆς κατ' Ἰνδῶν νίκης καὶ ὑπὲρ τῆς στρατιᾶς, ὅτι ἀπεσώθη ἐκ Γαδρωσίων, καὶ ἀγῶνα διαθεῖναι μουσικόν τε καὶ γυμνικόν· καταλέξαι δὲ καὶ Πευκέστην ἐς τοὺς σωματοφύλακας, ἤδη μὲν ἐγνωκότα σατράπην κατα- στησai τῆς Περσίδος, ἐθέ-

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

λοντα δὲ πρὸ τῆς σατρα- πείας μηδὲ ταύτης τῆς τιμῆς καὶ πίστεως ἀπείρατον εἶναι ἐπὶ τῷ ἐν Μαλλοῖς ἔργῳ· εἶναι δὲ αὐτῷ ἐπτά εἰς τότε σωματοφύλακας, Λεοννάτον Ἀντέου, Ἡφαι- στίωνα τὸν Ἀμύντορος, Λυσίμαχον Ἀγαθοκλέους, Ἀρι- στόνουν Πεισαίου, τούτους μὲν Πελλαίους, Περδίκκην

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 28, section 6, line 4

τοῦτον μὲν δὴ καταπέμπει αὐθις ἐκπερι- πλεύσοντα ἔστε ἐπὶ τὴν Σουσιανῶν τε γῆν καὶ τοῦ Τίγρητος ποταμοῦ τὰς ἐκβολάς· ὅπως δὲ ἐπλεύσθη αὐτῷ τὰ ἀπὸ τοῦ Ἰνδοῦ ποταμοῦ ἐπὶ τὴν θάλασσαν τὴν Περσικὴν καὶ τὸ στόμα τοῦ Τίγρητος, ταῦτα ἰδίᾳ ἀναγράψω αὐτῷ Νεάρχῳ ἐπόμενος, ὥς καὶ τήνδε εἶναι ὑπὲρ Ἀλεξάνδρου Ἑλληνικὴν τὴν συγγραφὴν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 6, chapter 29, section 2, line 3

ὥς δὲ ἐπὶ τοῖς ὄροις ἦν τῆς Περσίδος, Φρασσάρτην μὲν οὐ κατέλαβε σατραπεύοντα ἔτι (νόσῳ γὰρ τε- τελευτηκῶς ἐτύγχανεν ἐν Ἰνδοῖς ἔτι Ἀλεξάνδρου ὄντος), Ὀρξίνης δὲ ἐπεμέλετο τῆς Περσίδος, οὐ πρὸς Ἀλεξ- άνδρου κατασταθεῖς, ἀλλ' ὅτι οὐκ ἀπηξίωσεν αὐτὸν ἐν κόσμῳ Πέρσας διαφυλάξαι Ἀλεξάνδρῳ οὐκ ὄντος ἄλλου ἄρχοντος.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 1, section 2, line 1
ARRIANOY ΑΛΕΞΑΝΔΡΟΥ ΑΝΑΒΑΣΕΩΣ ΒΙΒΛΙΟΝ ΕΒΔΟΜΟΝ

Ὡς δὲ ἐς Πασαργάδας τε καὶ ἐς Περσέπολιν ἀφίκετο Ἀλέξανδρος, πόθος λαμβάνει αὐτὸν κατα- πλεῦσαι κατὰ τὸν Εὐφράτην τε καὶ κατὰ τὸν Τίγρητα ἐπὶ τὴν θάλασσαν τὴν Περσικὴν καὶ τῶν τε ποταμῶν ἰδεῖν τὰς ἐκβολὰς τὰς ἐς τὸν πόντον, καθάπερ τοῦ Ἰνδοῦ, καὶ τὴν ταύτην θάλασσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 1, section 5, line 2

καὶ ἐπὶ τῷδε ἐπαινῶ τοὺς σοφιστὰς τῶν Ἰνδῶν, ὧν λέγουσιν ἔστιν οὗς κατα- ληφθέντας ὑπ' Ἀλεξάνδρου ὑπαιθρίους ἐν λειμῶνι, ἵναπερ αὐτοῖς διατριβαὶ ἦσαν, ἄλλο μὲν οὐδὲν ποιῆσαι πρὸς τὴν ὄψιν αὐτοῦ τε καὶ τῆς στρατιᾶς, κρούειν δὲ τοῖς ποσὶ τὴν γῆν ἐφ' ἧς βεβηκότες ἦσαν.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 2, section 2, line 4

ἐπεὶ καὶ ἐς Τάξιλα αὐτῷ ἀφικομένῳ καὶ ἰδόντι τῶν σοφι- στῶν <τῶν]2 Ἰνδῶν τοὺς γυμνοὺς πόθος ἐγένετο ξυν- εἶναι τινα οἱ τῶν ἀνδρῶν τούτων, ὅτι τὴν καρτερίαν αὐτῶν ἐθαύμασε· καὶ ὁ μὲν πρεσβύτατος τῶν σοφιστῶν, ὅτου ὁμιλεῖται οἱ ἄλλοι ἦσαν, Δάνδαμις ὄνομα, οὗτε αὐτὸς ἔφη παρ' Ἀλεξάνδρον ἦξιν οὕτε τοὺς ἄλλους εἶα, ἀλλὰ ὑποκρίνασθαι γὰρ λέγεται ὡς Διὸς υἱὸς καὶ αὐτὸς εἶη, εἴπερ οὖν καὶ Ἀλέξανδρος, καὶ ὅτι οὕτε δέοιτό του τῶν παρ' Ἀλεξάνδρου, ἔχει<v> γὰρ οἱ εὖ τὰ παρόντα, καὶ ἅμα ὁρᾶν τοὺς ξὺν αὐτῷ πλανωμένους τοσαύτην γῆν καὶ θάλασσαν ἐπ' ἀγαθῷ οὐδενί, μηδὲ

5.47. ARRIAN OF NICOMEDIA

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 2, section 4, line 1
οὐτ' οὖν ποθεῖν τι αὐτὸς ὅτου κύριος ἦν Ἀλέξανδρος δοῦναι, οὔτε αὖ δεδιέναι, ὅτου κρατοίη ἐκεῖνος, ἔστιν οὗ εἴργεσθαι· ζῶντι μὲν γάρ οἱ τὴν Ἰνδῶν γῆν ἐξ- ἀρκεῖν φέρουσιν τὰ ὠραῖα, ἀποθανόντα δὲ ἀπαλ- λαγήσεσθαι οὐκ ἐπιεικοῦς ξυνοίκου τοῦ σώματος.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 3, section 3, line 5
αὐτῷ δὲ παρασκευασθῆναι μὲν ἵππον, ὅτι βαδίσαι ἀδυνάτως εἶχεν ὑπὸ τῆς νόσου· οὐ μὴν δυνηθῆναι γε οὐδὲ τοῦ ἵππου ἐπιβῆναι, ἀλλὰ ἐπὶ κλίνης γὰρ κοιμισθῆναι φερόμενον, ἐστεφανωμένον τε τῷ Ἰνδῶν νόμῳ καὶ ἄδοντα τῇ Ἰνδῶν γλώσσῃ.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 3, section 3, line 6
οἱ δὲ Ἰνδοὶ λέγουσιν ὅτι ὕμνοι θεῶν ἦσαν καὶ αὐτῶν ἔπαινοι.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 3, section 6, line 8
ταῦτα καὶ τοιαῦτα ὑπὲρ Καλάνου τοῦ Ἰνδοῦ ἱκανοὶ ἀναγεγράφασιν, οὐκ ἀχρεῖα πάντα ἐς ἀνθρώπους, ὅτῳ γινῶναι ἐπιμελές, [ὅτι] ὥς καρτερόν τέ ἐστι καὶ ἀνίκητον γνώμη ἀνθρω- πίνη ὃ τι περ ἐθέλοι ἐξεργάσασθαι.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 4, section 2, line 4
πολλὰ μὲν δὴ ἐπεπλημμέλητο ἐκ τῶν κατεχόντων τὰς χώρας ὅσαι δορίκτητοι πρὸς Ἀλεξάνδρου ἐγένοντο ἔς τε τὰ ἱερὰ καὶ τάφους καὶ αὐτοὺς τοὺς ὑπηκόους, ὅτι χρόνιος ὁ εἰς Ἰνδοὺς στόλος ἐγεγένητο τῷ βασιλεῖ καὶ οὐ πιστὸν ἐφαίνετο ἀπονοστήσειν αὐτὸν ἐκ τοσῶνδε ἐθνῶν καὶ τοσῶνδε ἐλεφάντων, ὑπὲρ τὸν Ἰνδόν τε καὶ Ὑδάσπην καὶ τὸν Ἀκεσίην καὶ Ὑφασιν φθειρόμενον.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 5, section 5, line 2
καὶ ἐστεφάνωσε χρυσοῖς στεφάνοις τοὺς ἀνδραγαθία διαπρέποντας, πρῶτον μὲν Πευκέσταν τὸν ὑπερασπίσαντα, ἔπειτα Λεοννάτον, καὶ τοῦτον ὑπερασπίσαντα, καὶ διὰ τοὺς ἐν Ἰνδοῖς κινδύ- νους καὶ τὴν ἐν Ὠροῖς νίκην γενομένην, ὅτι παραταξά- μενος σὺν τῇ ὑπολειφθείσῃ δυνάμει πρὸς τοὺς νεωτερί- ζοντας τῶν τε Ὠρειτῶν καὶ τῶν πλησίον τούτων ὤκισμένων τῇ τε μάχῃ ἐκράτησε καὶ τὰ ἄλλα καλῶς ἔδοξε τὰ ἐν Ὠροῖς κοσμήσαι.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 5, section 6, line 2
ἐπὶ τούτοις δὲ Νέαρχον ἐπὶ τῷ περίπλῳ τῷ ἐκ τῆς Ἰνδῶν γῆς κατὰ τὴν μεγά- λην θάλασσαν ἐστεφάνωσε· καὶ γὰρ καὶ οὗτος ἤδη ἀφιγμένος ἐς Σοῦσα ἦν· ἐπὶ τούτοις δὲ Ὀνησίκριτον τὸν κυβερνήτην τῆς νεῶς τῆς βασιλικῆς· ἔτι δὲ Ἡφαιστίωνα καὶ τοὺς ἄλλους τοὺς σωματοφύλακας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 9, section 8, line 6
σατράπας τοὺς Δαρείου τήν τε Ἰωνίαν πᾶσαν τῇ ὑμετέρᾳ ἀρχῇ προσέθηκα καὶ τὴν Αἰολίδα πᾶσαν καὶ Φρύγας ἀμφοτέρους καὶ Λυδοὺς, καὶ Μίλητον εἶλον πολιορκίᾳ· τὰ δὲ ἄλλα πάντα ἐκόντα προσχωρήσαντα λαβὼν ὑμῖν καρποῦσθαι ἔδωκα· καὶ τὰ ἐξ Αἰγύπτου καὶ Κυρήνης ἀγαθὰ, ὅσα ἀμαχεῖ ἐκτησάμην, ὑμῖν ἔρχεται, ἢ τε κοίλῃ Συρία

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

καὶ ἡ Παλαιστίνη καὶ ἡ μέση τῶν ποταμῶν ὑμέτερον κτῆμά εἰσι, καὶ Βαβυλῶν καὶ Βάκτρα καὶ Σοῦσα ὑμέτερα, καὶ ὁ Λυδῶν πλοῦτος καὶ οἱ Περσῶν θησαυροὶ καὶ τὰ Ἰνδῶν ἀγαθὰ καὶ ἡ ἔξω θάλασσα ὑμέτερα· ὑμεῖς σατράπαι, ὑμεῖς στρατηγοί, ὑμεῖς ταξιάρχαι.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 10, section 6, line 6

βούλεσθε, ἅπιτε πάντες, καὶ ἀπελθόντες οἴκοι ἀπαγ- γείλατε ὅτι τὸν βασιλέα ὑμῶν Ἀλέξανδρον, νικῶντα μὲν Πέρσας καὶ Μήδους καὶ Βακτρίους καὶ Σάκας, καταστρεψάμενον δὲ Οὐξίους τε καὶ Ἀραχωτοὺς καὶ Δράγγας, κεκτημένον δὲ καὶ Παρθυαίους καὶ Χορας- μίους καὶ Ὑρκανίους ἔστε ἐπὶ τὴν θάλασσαν τὴν Κασπίαν, ὑπερβάντα δὲ τὸν Καύκασον ὑπὲρ τὰς Κασπίας πύλας, καὶ περάσαντα Ὅξον τε ποταμὸν καὶ Τάναϊν, ἔτι δὲ τὸν Ἰνδὸν ποταμὸν, οὐδενὶ ἄλλῳ ὅτι μὴ Διονύσῳ περαθέντα, καὶ τὸν Ὑδάσπην καὶ τὸν Ἀκεσίνην καὶ τὸν Ὑδραώτην, καὶ τὸν Ὑφασιν δια- περάσαντα ἄν, εἰ μὴ ὑμεῖς ἀπωκνήσατε, καὶ ἐς τὴν μεγάλην θάλασσαν κατ' ἀμφοτέρω τοῦ Ἰνδοῦ τὰ στόματα ἐμβαλόντα, καὶ διὰ τῆς Γαδρωσίας τῆς ἐρήμου ἐλθόντα, ἧ οὐδεὶς πω πρόσθεν σὺν στρατιᾷ ἦλθε, καὶ Καρμανίαν ἐν παρόδῳ προσκτησάμενον καὶ τὴν Ὠρει- τῶν γῆν, περιπεπλευκότος δὲ ἤδη αὐτῷ τοῦ ναυτικοῦ τὴν ἀπ' Ἰνδῶν γῆς εἰς Πέρσας θάλασσαν, ὥς εἰς

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 10, section 7, line 3

Δράγγας, κεκτημένον δὲ καὶ Παρθυαίους καὶ Χορας- μίους καὶ Ὑρκανίους ἔστε ἐπὶ τὴν θάλασσαν τὴν Κασπίαν, ὑπερβάντα δὲ τὸν Καύκασον ὑπὲρ τὰς Κασπίας πύλας, καὶ περάσαντα Ὅξον τε ποταμὸν καὶ Τάναϊν, ἔτι δὲ τὸν Ἰνδὸν ποταμὸν, οὐδενὶ ἄλλῳ ὅτι μὴ Διονύσῳ περαθέντα, καὶ τὸν Ὑδάσπην καὶ τὸν Ἀκεσίνην καὶ τὸν Ὑδραώτην, καὶ τὸν Ὑφασιν δια- περάσαντα ἄν, εἰ μὴ ὑμεῖς ἀπωκνήσατε, καὶ ἐς τὴν μεγάλην θάλασσαν κατ' ἀμφοτέρω τοῦ Ἰνδοῦ τὰ στόματα ἐμβαλόντα, καὶ διὰ τῆς Γαδρωσίας τῆς ἐρήμου ἐλθόντα, ἧ οὐδεὶς πω πρόσθεν σὺν στρατιᾷ ἦλθε, καὶ Καρμανίαν ἐν παρόδῳ προσκτησάμενον καὶ τὴν Ὠρει- τῶν γῆν, περιπεπλευκότος δὲ ἤδη αὐτῷ τοῦ ναυτικοῦ τὴν ἀπ' Ἰνδῶν γῆς εἰς Πέρσας θάλασσαν, ὥς εἰς Σοῦσα ἐπανηγάγετε, ἀπολιπόντες οἷχεσθε, παραδόντες φυλάσσειν τοῖς νενικημένοις βαρβάροις.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 10, section 7, line 8

Τάναϊν, ἔτι δὲ τὸν Ἰνδὸν ποταμὸν, οὐδενὶ ἄλλῳ ὅτι μὴ Διονύσῳ περαθέντα, καὶ τὸν Ὑδάσπην καὶ τὸν Ἀκεσίνην καὶ τὸν Ὑδραώτην, καὶ τὸν Ὑφασιν δια- περάσαντα ἄν, εἰ μὴ ὑμεῖς ἀπωκνήσατε, καὶ ἐς τὴν μεγάλην θάλασσαν κατ' ἀμφοτέρω τοῦ Ἰνδοῦ τὰ στόματα ἐμβαλόντα, καὶ διὰ τῆς Γαδρωσίας τῆς ἐρήμου ἐλθόντα, ἧ οὐδεὶς πω πρόσθεν σὺν στρατιᾷ ἦλθε, καὶ Καρμανίαν ἐν παρόδῳ προσκτησάμενον καὶ τὴν Ὠρει- τῶν γῆν, περιπεπλευκότος δὲ ἤδη αὐτῷ τοῦ ναυτικοῦ τὴν ἀπ' Ἰνδῶν γῆς εἰς Πέρσας

5.47. ARRIAN OF NICOMEDIA

θάλασσαν, ὥς εἰς Σοῦσα ἐπανηγάγετε, ἀπολιπόντες οἷχεσθε, παραδόντες φυλάσσειν τοῖς νενικημένοις βαρβάροις.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 16, section 2, line 5

πόθος γὰρ εἶχεν αὐτὸν καὶ ταύτην ἐκμαθεῖν τὴν θάλασσαν τὴν Κασπίαν τε καὶ Ὑρκανίαν καλουμένην ποῖα τινὶ ξυμβάλλει θαλάσση, πότερα τῇ τοῦ πόντου τοῦ Εὐξείνου ἢ ἀπὸ τῆς ἐώας τῆς κατ' Ἰνδοὺς ἐκπεριερχομένη ἢ μεγάλη θάλασσα ἀναχεῖται εἰς κόλπον τὸν Ὑρκάνιον, καθάπερ οὖν καὶ τὸν Περσικὸν ἐξεῦρε, τὴν Ἐρυθρὰν δὲ καλουμένην θάλασσαν, κόλπον οὖσαν τῆς μεγάλης θαλάσσης.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 16, section 3, line 6

οὐ γὰρ πω ἐξεύρηντο αἱ ἀρχαὶ τῆς Κασπίας θαλάσσης, καίτοι ἐθνῶν τε αὐτὴν <περι>οικούντων οὐκ ὀλίγων καὶ ποταμῶν πλοῖμων ἐμβαλλόντων ἐς αὐτήν· ἐκ Βάκτρων μὲν Ὅξος, μέγιστος τῶν Ἀσιανῶν ποταμῶν, πλήν γε δὴ τῶν Ἰνδῶν, ἐξίησιν ἐς ταύτην τὴν θάλασσαν, διὰ Σκυθῶν δὲ Ἰαξάρτης· καὶ τὸν Ἀράξην δὲ τὸν ἐξ Ἀρμενίων ρέοντα ἐς ταύτην ἐσβάλλειν ὁ πλείων λόγος κατέχει.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 18, section 1, line 5

Ἐπεὶ καὶ τοῖόνδε τινὰ λόγον Ἀριστόβουλος ἀνα- γέγραφεν, Ἀπολλόδωρον τὸν Ἀμφιπολίτην τῶν ἐταίρων τῶν Ἀλεξάνδρου, στρατηγὸν τῆς στρατιᾶς ἦν παρὰ Μαζαίῳ τῷ Βαβυλῶνος σατράπῃ ἀπέλιπεν Ἀλέξανδρος, ἐπειδὴ συνέμιξεν ἐπανιόντι αὐτῷ ἐξ Ἰνδῶν, ὀρώντα πικρῶς τιμωρούμενον τοὺς σατράπας ὅσοι ἐπ' ἄλλῃ καὶ ἄλλῃ χώρᾳ τεταγμένοι ἦσαν, ἐπιστεῖλαι Πειθαγόρᾳ τῷ ἀδελφῷ, μάντιν γὰρ εἶναι τὸν Πειθαγόραν τῆς ἀπὸ σπλάγχχνων μαντείας, μαντεύσασθαι καὶ ὑπὲρ αὐτοῦ τῆς σωτηρίας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 18, section 6, line 1

καὶ μὲν δὴ καὶ ὑπὲρ Καλάνου τοῦ σοφιστοῦ τοῦ Ἰνδοῦ τοῖόςδε τις ἀναγέγραπται λόγος, ὅποτε ἐπὶ τὴν πυρὰν ἦει ἀποθανούμενος, τότε τοὺς μὲν ἄλλους ἐταίρους ἀσπάζεσθαι αὐτόν, Ἀλεξάνδρῳ δὲ οὐκ ἐθελῆσαι προς- ελθεῖν ἀσπασόμενον, ἀλλὰ φάναι γὰρ ὅτι ἐν Βαβυλῶνι αὐτῷ ἐντυχὼν ἀσπάζεταιται.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 19, section 1, line 5

Παρελθόντι δ' αὐτῷ ἐς Βαβυλῶνα πρεσβεῖαι παρὰ τῶν Ἑλλήνων ἐνέτυχον, ὑπὲρ ὅτων μὲν ἕκαστοι πρεσ- βευόμενοι οὐκ ἀναγέγραπται, δοκεῖν δ' ἔμοιγε αἱ πολλαὶ στεφανούντων τε αὐτὸν ἦσαν καὶ ἐπαινούντων ἐπὶ ταῖς νίκαις ταῖς τε ἄλλαις καὶ μάλιστα ταῖς Ἰνδικαῖς, καὶ ὅτι σῶος ἐξ Ἰνδῶν ἐπανήκει χαίρειν φασκόντων.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 20, section 1, line 6

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Λόγος δὲ κατέχει ὅτι ἤκουεν Ἀραβας δύο μόνον τιμᾶν θεούς, τὸν Οὐρανόν τε καὶ τὸν Διόνυσον, τὸν μὲν Οὐρανὸν αὐτόν τε ὀρώμενον καὶ τὰ ἄστρα ἐν οἷ ἔχοντα τά τε ἄλλα καὶ τὸν ἥλιον, ἀφ' ὅτου μεγίστη καὶ φανοτάτη ὠφέλεια ἐς πάντα ἤκει τὰ ἀνθρώπεια, Διόνυσον δὲ κατὰ δόξαν τῆς ἐς Ἰνδοὺς στρατιᾶς.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 20, section 1, line 10

οὐκ οὐκ ἀπαξιοῦν καὶ αὐτὸν τρίτον ἂν νομισθῆναι πρὸς Ἀράβων θεόν, οὐ φαυλό-
τερα ἔργα Διονύσου ἀποδειξάμενον, εἴπερ οὖν καὶ Ἀράβων κρατήσας ἐπι- τρέψειεν
αὐτοῖς, καθάπερ Ἰνδοῖς, πολιτεύειν κατὰ τὰ σφῶν νόμιμα.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 20, section 2, line 7

τῆς τε χώρας ἡ εὐδαιμονία ὑπεκίνει αὐτόν, ὅτι ἤκουεν ἐκ μὲν τῶν λιμνῶν τὴν κα-
σίαν γίνεσθαι αὐτοῖς, ἀπὸ δὲ τῶν δένδρων τὴν σμύρναν τε καὶ τὸν λιβανωτόν, ἐκ δὲ
τῶν θάμνων τὸ κιννάμω- μον τέμνεσθαι, οἱ λειμῶνες δὲ ὅτι νάρδον αὐτόματοι ἐκφέ-
ρουσι· τό <τε> μέγεθος τῆς χώρας, ὅτι οὐκ ἐλάτ- των ἡ παράλιος τῆς Ἀραβίας ἤπερ
ἡ τῆς Ἰνδικῆς αὐτῷ ἐξηγγέλλετο, καὶ νῆσοι αὐτῇ προσκειῖσθαι πολλάί, καὶ λιμένες
πανταχοῦ τῆς χώρας ἐνεῖναι, οἷοι παρασχεῖν μὲν ὄρμους τῷ ναυτικῷ, παρασχεῖν δὲ
καὶ πόλεις ἐνοικισθῆναι καὶ ταύτας γενέσθαι εὐδαίμονας.

Flavius Arrianus Hist., Phil., Alexandri anabasis Book 7, chapter 20, section 8, line 8

ἦν μὲν γὰρ αὐτῷ προστεταγμένον περιπλεῦσαι τὴν χερρόνησον τὴν Ἀράβων πᾶ-
σαν ἔστε ἐπὶ τὸν κόλπον τὸν πρὸς Αἰγύπτῳ τὸν Ἀράβιον τὸν καθ' Ἡρώων πόλιν· οὐ
μὴν ἐτόλμησέ γε τὸ πρόσω ἐλθεῖν, καίτοι ἐπὶ τὸ πολὺ παραπλεύσας τὴν Ἀράβων γῆν·
ἀλλ' ἀναστρέψας γὰρ παρ' Ἀλέξαν- δρον ἐξηγγείλεν τὸ μέγεθος τε τῆς χερρονήσου
θαυ- μαστόν τι εἶναι καὶ ὅσον οὐ πολὺ ἀποδέον τῆς Ἰνδῶν γῆς, ἄκραν τε ἀνέχειν ἐπὶ
πολὺ τῆς μεγάλης θαλάσσης· ἦν δὲ καὶ τοὺς σὺν Νεάρχῳ ἀπὸ τῆς Ἰνδικῆς πλέοντας,
πρὶν ἐπικάμψαι ἐς τὸν κόλπον τὸν Περσικόν, οὐ πόρρω ἀνατείνουσιν ἰδεῖν τε καὶ παρ'
ὀλίγον ἐλθεῖν διαβαλεῖν ἐς αὐτήν, καὶ Ὀνησικρίτῳ τῷ κυβερνήτῃ ταύτῃ δοκοῦν· ἀλλὰ
Νεάρχος λέγει ὅτι αὐτὸς διεκώλυσεν, ὥς ἐκπερι- πλεύσας τὸν κόλπον τὸν Περσικόν
ἔχοι ἀπαγγεῖλαι Ἀλεξάνδρῳ ἐφ' οἷσιν πρὸς αὐτοῦ ἐστάλη· οὐ γὰρ ἐπὶ τῷ πλεῦσαι
τὴν μεγάλην θάλασσαν ἐστάλθαι, ἀλλ'

5.48 Nicolaus of Damascus

5.48.1 About

5.48. NICOLAUS OF DAMASCUS

Nicolaus of Damascus (Greek: Νικόλαος Δαμασκηνός, Nikolāos Damaskēnos) was a Greek[1] historian and philosopher who lived during the Augustan age of the Roman Empire. His name is derived from that of his birthplace, Damascus. He was born around 64 BC.[2]

He was an intimate friend of Herod the Great, whom he survived by a number of years. He was also the tutor of the children of Antony and Cleopatra (born in 40 BC), according to Sphronius.[3] He went to Rome with Herod Archelaus.[4]

His output was vast, but is nearly all lost. His chief work was a universal history in 144 books. He also wrote an autobiography, a life of Augustus, a life of Herod, some philosophical works, and some tragedies and comedies.⁴⁸ (from Wikipedia)

One of the most famous passages is his account of an embassy sent by an Indian king "named Pandion (Pandyan kingdom?) or, according to others, Porus" to Augustus around AD 13. He met with the embassy at Antioch. The embassy was bearing a diplomatic letter in Greek, and one of its members was a sramana who burnt himself alive in Athens to demonstrate his faith. The event made a sensation and was quoted by Strabo[13] and Dio Cassius.[14: 54.9] A tomb was made to the sramana, still visible in the time of Plutarch, which bore the mention "ΖΑΡΜΑΝΟΧΗΓΑΣ ΙΝΔΟΣ ΑΠΟ ΒΑΡΓΟΣΗΣ" ("The sramana master from Barygaza in India"): [Quotation of Strabo *Geographica* 15.1.72–73.] ... This accounts suggests that it may not have been impossible to encounter an Indian religious man in the Levant during the time of Jesus. (From Wikipedia)

5.48.2 Indian embassy to Augustus

Story preserved in Strabo.

(72) προσθείη δ' ἂν τις τούτοις καὶ τὰ παρὰ τοῦ Δαμασκηνοῦ Νικολάου.

(73) Φησὶ γὰρ οὗτος ἐν Ἀντιοχείᾳ τῇ ἐπὶ Δάφνῃ παρατυχεῖν τοῖς Ἰνδῶν πρέσβεσιν ἀφιγμένοις παρὰ Καίσαρα τὸν Σεβαστόν· οὓς ἐκ μὲν τῆς ἐπιστολῆς πλείους δηλοῦσθαι, σωθῆναι δὲ τρεῖς μόνους, οὓς ἰδεῖν φησι, τοὺς δ' ἄλλους ὑπὸ μήκους τῶν ὁδῶν διαφθαρῆναι τὸ πλέον· τὴν δ' ἐπιστολὴν

48. From Wikipedia.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ἐλληνίζειν ἐν διφθέρα γεγραμμένην, δηλοῦσαν ὅτι Πῶρος εἴη ὁ γράψας, ἐξακοσίων δὲ ἄρχων βασιλέων ὁμῶς περὶ πολλοῦ ποιοῖτο φίλος εἶναι Καίσαρι, καὶ ἔτοιμος εἴη δίοδόν τε παρέχειν ὅπῃ βούλεται καὶ συμπράττειν ὅσα καλῶς ἔχει. ταῦτα μὲν ἔφη λέγειν τὴν ἐπιστολὴν, τὰ δὲ κομισθέντα δῶρα προσενεγκεῖν ὁκτὼ οἰκέτας γυμνοὺς, ἐν περιζώμασι καταπεπασμένους ἄρώμασιν· εἶναι δὲ τὰ δῶρα τὸν τε ἐρμᾶν, ἀπὸ τῶν ὤμων ἀφηρημένον ἐκ νηπίου τοὺς βραχίονας, ὃν καὶ ἡμεῖς εἶδομεν, καὶ ἐχίδνας μεγάλας καὶ ὄφιν πηχῶν δέκα καὶ χελώνην ποταμίαν τρίπηχυν πέρδικά τε μείζω γυπός. συνῆν δέ, ὥς φησι, καὶ ὁ Ἀθήνησι κατακαύσας ἑαυτὸν· ποιεῖν δὲ τοῦτο τοὺς μὲν ἐπὶ κακοπραγία ζητοῦντας ἀπαλλαγὴν τῶν παρόντων, τοὺς δ' ἐπ' εὐπραγία, καθάπερ τοῦτον· ἅπαντα γὰρ κατὰ γνώμην πράξαντα μέχρι νῦν ἀπιέναι δεῖν, μή τι τῶν ἀβουλήτων χρονίζοντι συμπέσοι· καὶ δὴ καὶ γελῶντα ἀλέσθαι γυμνὸν λίπ' ἀληλιμμένον ἐν περιζώματι ἐπὶ τὴν πυράν· ἐπιγεγράφθαι δὲ τῷ τάφῳ “Ζαρμανοχηγὰς Ἰνδὸς ἀπὸ Βαργόσης κατὰ “τὰ πάτρια Ἰνδῶν ἔθη ἑαυτὸν ἀπαθανάτισας κείμεναι.” (Strabo *Geographica* 15.1.72–73)

49

See also the Dio Cassius version of this (54.9).

5.49 Augustus

5.49.1 Res gestae

As published in the Loeb Classical Library, 1924.⁵⁰

5.49.1.1 Latin

(31) Ad me ex India regum legationes saepe missae sunt, nunquam antea visae 51 apud quemquam Romanorum ducem. § Nostram amicitiam petierunt 52 per legatos Bastarnae Scythaeque et Sarmatarum qui sunt citra flumen 53 Tanaim et ultrá reges, Albanorumque réx et Hibérorum et Medorum.

49. Strabo text from Meineke (1877).

50. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Augustus/Res_Gestae/1*.html.

5.50. ARETAEUS OF CAPPADOCIA

5.49.1.2 Greek

As published in the Loeb Classical Library, 1924.⁵¹ (31) Πρὸς ἐμὲ ἐξ Ἰνδίας βασιλέων πρεσβεῖαι πολλάκις ἄπε στάλησαν, οὐδέποτε πρὸ τούτου χρόνου ὀφθεῖσθαι παρὰ 18 Ῥωμαίων ἡγεμόνι. § Τὴν ἡμετέραν φιλίαν ἠξίωσαν διὰ πρέσβεων § Βαστάρναι καὶ Σκύθαι καὶ Σαρμα τῶν οἱ ἐπιτάδε ὄντες τοῦ Τανάιδος ποταμοῦ καὶ οἱ πέραν δὲ βασιλεῖς, καὶ Ἀλβανῶν δὲ καὶ Ἰβήρων καὶ Μήδων βασιλεῖς.

5.49.1.3 English

(31) Embassies were often sent to me from the kings of India, a thing never seen before in the camp of any general of the Romans. Our friendship was sought, through ambassadors, by the Bastarnae and Scythians, and by the kings of the Sarmatians who live on either side of the river Tanais, and by the king of the Albani and of the Hiberi and of the Medes.

5.50 Aretaeus of Cappadocia

Aretaeus (Ἀρεταῖος), is one of the most celebrated of the ancient Greek physicians, of whose life, however, few particulars are known. There is some uncertainty regarding both his age and country, but it seems probable that he practised in the 1st century CE, during the reign of Nero or Vespasian. He is generally styled "the Cappadocian" (Καππάδοξ). (From Wikipedia.⁵²)

Aretaeus Med., De causis et signis acutorum morborum (lib. 2) (0719: 002) "Aretaeus, 2nd edn.", Ed. Hude, K. Berlin: Akademie-Verlag, 1958; Corpus medicorum Graecorum, vol. 2.

Aretaeus Med., De curatione acutorum morborum libri duo Book 2, chapter 10, section 4, line 4

τοιγαρῶν καὶ τοῖσι προσθέτοισι εὐώδεσι ἐς τὴν χώραν ἐπιβλητέον τῆς ὑστέρης, μύρον ὁκοῖον ἂν ἔη προσηνές, ἥδὲ ἄδηκτον τὴν ἀφήν, νάρδον ἢ βάκχαρι τὸ Αἰγύπτιον ἢ τὸ διὰ τῶν φύλλων τοῦ μαλαβάθρου, τοῦ δένδρεος τοῦ Ἰνδικοῦ, ἢ κινάμωμον κοπὲν ξὺν τῶν εὐόσμων τινὶ λίπαϊ· ἐγχρίειν δὲ τάδε τοῖσι γυναικῶν οἱσι χώροισι.

51. http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Augustus/Res_Gestae/1*.html.

52. http://en.wikipedia.org/wiki/Aretaeus_of_Cappadocia.

5.51 Plutarch

This is pseudo-Plutarch? Cites Dercyllus – find info on him.

[Dercyllus] Hist., Fragmenta (2196: 002) “FHG 4”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 8, line 2

E LIBRO TERTIO.

Plutarch. De fluv. I, 4: Ἀλεξάνδρου τοῦ Μακε- δόνος μετὰ στρατεύματος εἰς Ἰνδίαν ἐλθόντος, καὶ τῶν ἐγχωρίων κρίσιν ἔχόντων ἀντιπολεμεῖν αὐτῷ, Πώρου τοῦ βασιλέως τῶν τόπων ἐλέφας αἰφνιδίως οἰστροπλῆξ γενόμενος, ἐπὶ τὸν Ἥλιου λόφον ἀνέβη, καὶ ἀνθρωπίνῃ φωνῇ χρησάμενος εἶπεν· Δέσποτα βασιλεῦ, τὸ γένος ἀπὸ Γηγασίου κατὰ- γων, μηδὲν ἐξ ἐναντίας Ἀλεξάνδρου ποιήσης· Διὸς γάρ ἐστι Γηγασίος.

5.52 Appian

Appian of Alexandria (play /'æpiən/; Ancient Greek: Ἀππιανός Ἀλεξανδρεὺς, Appianós Alexandreús; Latin: Appianus Alexandrinus; ca. AD 95 – ca. AD 165) was a Roman historian of Greek ethnicity who flourished during the reigns of Emperors of Rome Trajan, Hadrian, and Antoninus Pius. (From Wikipedia.⁵³)

Appianus Hist., Iberica (0551: 007) “Appiani historia Romana, vol. 1”, Ed. Viereck, P., Roos, A.G., Gabba, E. Leipzig: Teubner, 1939, Repr. 1962 (1st edn. corr.). Section 147, line 2

ὧδε μὲν τὸ στρατόπεδον καθίστατο τῷ Σκιπίωνι· Ἰνδίβιλις δέ, τῶν συνθεμένων τις αὐτῷ δυναστῶν, στα- σιαζούσης ἔτι τῆς Ῥωμαϊκῆς στρατιᾶς κατέδραμνεν τι τῆς ὑπὸ τῷ Σκιπίωνι γῆς.

Appianus Hist., Iberica Section 156, line 1

καὶ Σκιπίων μὲν θαυμαζόμενος ἐθριάμβευεν, Ἰνδί- βιλις δ' οἰχομένου τοῦ Σκιπίω- νος αὐθις ἀφίστατο.

Appianus Hist., Annibaica (0551: 008) “Appiani historia Romana, vol. 1”, Ed. Viereck, P., Roos, A.G., Gabba, E. Leipzig: Teubner, 1939, Repr. 1962 (1st edn. corr.). Section 176, line 3

ὁ δ' ἐπιτηρήσας νύκτα ἀσέληνον καὶ χωρίον, ἐν ᾧ Φούλβιος ἐσπέρας τεῖχος μὲν οὐκ ἔφθανεν ἐγεῖραι, τά- φρον δ' ὀρυζάμενος καὶ διαστήματα ἀντὶ πυλῶν κατα- λι- πὼν καὶ τὸ χῶμα προβαλὼν ἀντὶ τείχους ἡσύχαζεν, ἔς τε λόφον ὑπερκείμενον αὐτοῦ

53. .

5.52. APPIAN

καρτερόν ἔπεμψε λα- θῶν ἱππέας, οἷς εἴρητο ἡσυχάζειν, ἕως οἱ Ῥωμαῖοι τὸν λόφον ὡς ἔρημον ἀνδρῶν καταλαμβάνωσι, τοῖς δ' ἐλέφασιν τοὺς Ἰνδοὺς ἐπιβήσας ἐκέλευσεν ἐς τὸ τοῦ Φουλβίου στρατόπεδον ἐσβιάζεσθαι διὰ τε τῶν διαστημάτων καὶ διὰ τῶν χωμάτων, ὡς δύναιτο.

Appianus Hist., *Libyca* (0551: 009) “Appiani historia Romana, vol. 1”, Ed. Viereck, P., Roos, A.G., Gabba, E. Leipzig: Teubner, 1939, Repr. 1962 (1st edn. corr.). Section 324, line 5

αἴτιον δ' ἴσως ὃ τε χειμῶν οὐ πολὺ κρύος ἔχων, ὅφ' οὗ φθείρεται πάντα, καὶ τὸ θέρος οὐ κατακαῖον ὥσπερ Αἰθιοπίας τε καὶ Ἰνδοῦς.

Appianus Hist., *Syriaca* (0551: 013) “Appiani historia Romana, vol. 1”, Ed. Viereck, P., Roos, A.G., Gabba, E. Leipzig: Teubner, 1939, Repr. 1962 (1st edn. corr.). Section 281, line 7

ἐφεδρεῦον δὲ αἰεὶ τοῖς ἐγγύς ἔθνεσι καὶ δυνατὸς ὢν βιάσασθαι καὶ πιθανὸς προσ- αγαγέσθαι ἤρξε Μεσοποταμίας καὶ Ἀρμενίας καὶ Καππαδοκίας τῆς Σελευκίδος λεγο- μένης καὶ Περσῶν καὶ Παρθυαίων καὶ Βακτρίων καὶ Ἀράβων καὶ Ταπύρων καὶ τῆς Σογδιανῆς καὶ Ἀραχωσίας καὶ Ὑρκανίας καὶ ὅσα ἄλλα ὁμοῖα ἔθνη μέχρις Ἰνδοῦ πο- ταμοῦ Ἀλεξάνδρῳ γεγέννητο δορίληπτα, ὡς ὠρίσθαι τῷδε μάλιστα μετὰ Ἀλέξανδρον τῆς Ἀσίας τὸ πλέον· ἀπὸ γὰρ Φρυγίας ἐπὶ ποταμὸν Ἰνδὸν ἄνω πάντα Σελεύκῳ κατή- κουε.

Appianus Hist., *Syriaca* Section 282, line 2

καὶ τὸν Ἰνδὸν περάσας ἐπολέμησεν Ἀνδροκόττῳ, βασιλεῖ τῶν περὶ αὐτὸν Ἰνδῶν, μέχρι φιλίαν αὐτῷ καὶ κῆδος συνέθετο.

Appianus Hist., *Syriaca* Section 288, line 1

Ἀλεξάνδρῳ γὰρ ἐξ Ἰνδῶν ἐς Βαβυ- λῶνα ἐπανελθόντι καὶ τὰς ἐν αὐτῇ τῇ Βαβυ- λωνίᾳ λίμνας ἐπὶ χρεῖα τοῦ τὸν Εὐφράτην τὴν Ἀσσυρίδα γῆν ἀρδεύειν περιπλέοντι ἄνεμος ἐμπεσὼν ἤρπασε τὸ διάδημα, καὶ φερόμενον ἐκρεμάσθη δόνακος ἐν τάφῳ τι- νὸς ἀρχαίου βασιλέως.

Appianus Hist., *Syriaca* Section 298, line 5

τὰς δὲ ἄλλας ἐκ τῆς Ἑλλάδος ἢ Μακεδονίας ὠνόμαζεν ἢ ἐπὶ ἔργοις ἑαυτοῦ τι- σιν ἢ ἐς τιμὴν Ἀλεξάνδρου τοῦ βασιλέως· ὅθεν ἐστὶν ἐν τῇ Συρίᾳ καὶ τοῖς ὑπὲρ αὐτὴν ἄνω βαρβάροις πολλὰ μὲν Ἑλληνικῶν, πολλὰ δὲ Μακεδονικῶν πολισμάτων ὀνόματα, Βέρροια, Ἑδεσσα, Πέρινθος, Μαρώνεια, Καλλί- πολις, Ἀχαΐα, Πέλλα, Ὠρωπός, Ἀμφί- πολις, Ἀρέθουσα, Ἀστακός, Τεγέα, Χαλκίς, Λάρισσα, Ἡραία, Ἀπολλωνία, ἐν δὲ τῇ Παρθυηνῇ Σώτειρα, Καλλιόπη, Χάρις, Ἑκατόμ- πυλος, Ἀχαΐα, ἐν δὲ Ἰνδοῖς Ἀλεξαν- δρόπολις, ἐν δὲ Σκύθαις Ἀλεξανδρέσχατα.

Appianus Hist., *Mithridatica* (0551: 014) “Appiani historia Romana, vol. 1”, Ed. Viereck, P., Roos, A.G., Gabba, E. Leipzig: Teubner, 1939, Repr. 1962 (1st edn. corr.). Section 407, line 1

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

ἐνέπιπτε δὲ τοῖς μαχομένοις ἐπὶ τῷ παρα- λόγῳ τῆς ἀνακλήσεως θόρυβός τε καὶ ἀπορία, μὴ τι δει- νὸν ἐτέρωθεν εἶη, μέχρι μαθόντες εὐθὺς ἐν τῷ πεδίῳ τὸ σῶμα περι- ἴσταντο καὶ ἐθορύβουν, ἕως Τιμόθεος αὐ- τοῖς ὁ ἰατρός, ἐπισχὼν τὸ αἷμα, ἐπέδειξεν αὐτὸν ἐκ με- τεώρου, οἷόν τι καὶ Μακεδόσιν ἐν Ἰνδοῖς, ὑπὲρ Ἀλεξάν- δρου δεδιόσιν, ὁ Ἀλέξανδρος αὐτὸν ἐπὶ νεῶς θεραπευό- μενον ἐπέδειξεν.

Appianus Hist., Bellum civile (0551: 017) “Appian’s Roman history, vols. 3–4 (ed. H. White)”, Ed. Viereck, P. Cambridge, Mass.: Harvard University Press, 1913, Repr. 3:1964; 4:1961. Book 2, chapter 21, section 149, line 24

ἀπλώτου τε θαλάσσης ἐν Ἰνδοῖς ἀπεπείρασε, καὶ ἐπὶ κλίμακα πρῶτος ἀνέβη καὶ ἐς πολεμίων τεῖχος ἐσήλατο μόνος καὶ τρισκαίδεκα τραύματα ὑπέστη.

Appianus Hist., Bellum civile Book 2, chapter 21, section 153, line 10

ἐπανιόντα γὰρ ἐξ Ἰνδῶν ἐς Βαβυλῶνα μετὰ τοῦ στρατοῦ καὶ πλησιάζοντα ἤδη παρε- κάλουν οἱ Χαλδαῖοι τὴν εἴσοδον ἐπισχεῖν ἐν τῷ παρόντι.

Appianus Hist., Bellum civile Book 2, chapter 21, section 154, line 3

Ἐγένοντο δὲ καὶ ἐς ἐπιστήμην τῆς ἀρετῆς, τῆς τε πατρίου καὶ Ἑλληνικῆς καὶ ξένης, φιλό- καλοι, τὰ μὲν Ἰνδῶν Ἀλέξανδρος ἐξετάζων τοὺς Βραχμᾶνας, οἱ δοκοῦσιν Ἰνδῶν εἶναι μετεωρο- λόγοι τε καὶ σοφοὶ καθὰ Περσῶν οἱ Μάγοι, τὰ δὲ Αἰγυπτίων ὁ Καῖσαρ, ὅτε ἐν Αἰγύπτῳ γενόμενος καθίστατο Κλεοπάτραν.

Appianus Hist., Bellum civile Book 5, chapter 1, section 9, line 27

ἀπο- πλευσάσης δὲ τῆς Κλεοπάτρας ἐς τὰ οἰκεῖα, ὁ Ἀντώνιος ἔπεμπε τοὺς ἱππέας Πάλμυρα πόλιν, οὐ μακρὰν οὔσαν ἀπὸ Εὐφράτου, διαρπάσαι, μικρὰ μὲν ἐπικαλῶν αὐτοῖς, ὅτι Ῥωμαίων καὶ Παρθυαίων ὄντες ἐφόριοι ἐς ἑκατέρους ἐπιδεξίως εἶχον (ἔμ- ποροι γὰρ ὄντες κομίζουσι μὲν ἐκ Περσῶν τὰ Ἰνδικὰ ἢ Ἀράβια, διατίθενται δ’ ἐν τῇ Ῥωμαιοῦ), ἔργῳ δ’ ἐπινοῶν τοὺς ἱππέας περι- ουσιάζει.

5.53 Dio Cassius

5.53.1 About Dio Cassius

Lucius Cassius Dio Cocceianus[1][2] (Ancient Greek: *Δίων ὁ Κάσσιος*, c. AD 150 – 235,[3] known in English as Cassius Dio, Dio Cassius, or Dio (Dione. lib) was a Roman consul and a noted historian writing in Greek. Dio published a history of Rome in 80 volumes, beginning with the legendary arrival of Aeneas in Italy through the subsequent founding of Rome (753 BC), the formation of the Republic (509 BC), and the creation of the Empire (31 BC), up to AD 229; a period of about 1,400 years. Of the 80 books, written over

5.53. DIO CASSIUS

22 years, many survive into the modern age intact or as fragments, providing modern scholars with a detailed perspective on Roman history. (From Wikipedia)

5.53.2 On Indian embassies to Augustus (54.9.8)

Records same incident at Niclaus of Damascus (=Strabo *Geographica* 15.1.72–73).

(8) πάμπολλαι γὰρ δὴ πρεσβεῖαι πρὸς αὐτὸν ἀφίκοντο, καὶ οἱ Ἴνδοι προκηρυκευσάμενοι πρότερον φιλίαν τότε ἐσπείσαντο, δῶρα πέμψαντες ἄλλα τε καὶ τίγρεις, πρῶτον τότε τοῖς Ῥωμαίοις, νομίζω δ' ὅτι καὶ τοῖς Ἑλλήσιν, ὁφθείσας. καὶ τι καὶ μειράκιόν οἱ ἄνευ ὤμων, οἷους τοὺς Ἑρμᾶς ὁρῶμεν, ἔδωκαν. (9) καὶ μέντοι τοιοῦτον ὃν ἐκείνο ἐς πάντα τοῖς ποσὶν ἅτε καὶ χερσὶν ἐχρῆτο, τόξον τε αὐτοῖς ἐπέτεινε καὶ βέλη ἠφίει καὶ ἐσάλπιζεν, οὐκ οἶδ' ὅπως· γράφω γὰρ τὰ λεγόμενα. (10) εἷς δ' οὖν τῶν Ἰνδῶν Ζάρμαρος, εἴτε δὴ τοῦ τῶν σοφιστῶν γένους ὢν, καὶ κατὰ τοῦτο ὑπὸ φιλοτιμίας, εἴτε καὶ ὑπὸ τοῦ γήρως κατὰ τὸν πατριον νόμον, εἴτε καὶ ἐς ἐπίδειξιν τοῦ τε Αὐγούστου καὶ τῶν Ἀθηναίων (καὶ γὰρ ἐκεῖσε ἦλθεν) ἀποθανεῖν ἐθελήσας ἐμύθη τε τὰ τοῖν θεοῖν, τῶν μυστηρίων καίπερ οὐκ ἐν τῷ καθήκοντι καιρῷ, ὥς φασι, διὰ τὸν Αὐγούστον καὶ <αὐτὸν> μεμνημένον γενομένων, καὶ πυρὶ ἑαυτὸν ζῶντα ἐξέδωκεν.⁵⁴ (“(8) For a great many embassies came to him, and the people of India, who had already made overtures, now made a treaty of friendship, sending among other gifts tigers, which were then for the first time seen by the Romans, as also, I think by the Greeks. They also gave him a boy who had no shoulders or arms, like our statues of Hermes. (9) And yet, defective as he was, he could use his feet for everything, as if they were hands: with them he would stretch a bow, shoot missiles, and put a trumpet to his lips. How he did this I do not know; I merely state what is recorded. (10) One of the Indians, Zarmarus, for some reason wished to die, — either because, being of the caste of sages, he was on this account moved by ambition, or, in accordance with the traditional custom of the Indians, because of old age, or because he wished to make a display for the benefit of Augustus and the Athenians (for Augustus had reached Athens);— he was therefore initiated into the mysteries of the two goddesses, which were held out of season on account, they say, of Augustus, who also was an initiate, and he then threw himself alive into the fire.”⁵⁵)

54. Text from Boissevain (1895–1901).

55. From Thayer online from the old Loeb.

5.54 Testamentum Salomonis

Note: Questionable entry. See text

The Testament of Solomon is an Old Testament pseudepigraphical work, the authorship of which is ascribed to King Solomon. The text is only found in Christian sources and is not in the Jewish Tanakh or other Jewish sources. It describes how Solomon was enabled to build the Temple by commanding demons by means of a magical ring entrusted to him by the Archangel Michael.

Despite the text's claim to have been a first-hand account of King Solomon's construction of the Temple of Jerusalem, its original publication dates sometime between the 1st and 5th centuries CE,[1] over a thousand years after King Solomon's death and the temple's completion.

The real author or authors of the text remain unknown. The text was originally written in Greek and contains numerous theological and magical themes ranging from Christianity and Judaism to Greek mythology and astrology that possibly hint at a Christian writer with a Greek background. (From Wikipedia)

5.54.0.1 Text

What is this? The keyword here is ἰνδικτιόνος.

Testamentum Salomonis, Conspectus titulorum (2679: 008) "The testament of Solomon", Ed. McCown, C.C. Leipzig: Hinrichs, 1922. Page 99, line 12

ἐγγράφη παρ' ἐμοῦ Ἰω(άννου) ἱατροῦ τοῦ ἀρο(?)· ἐν ἔτει ,ξϑμθ' (ἰνδικτιόνος) δ' ἐν μηνὶ Δε- κε(μ)βρίῳ ιδ'.

5.55 Himerius

Himerius (ca. 315–386), Greek sophist and rhetorician. 24 of his orations have reached us complete, and fragments of 12 others.

Himerius was born at Prusa in Bithynia. He completed his education at Athens, whence he was summoned to Antioch in 362 by the emperor Julian to act as his private secretary. After the death of Julian in the following

5.55. HIMERIUS

year Himerius returned to Athens, where he established a school of rhetoric, which he compared with that of Isocrates and the Delphic oracle, owing to the number of those who flocked from all parts of the world to hear him. Amongst his pupils were Gregory of Nazianzus and Basil the Great, bishop of Caesarea.

In recognition of his merits, civic rights and the membership of the Areopagus were conferred upon him. The death of his son Rufinus (his lament for whom, called the *Μονωδία*, is extant) and that of a favourite daughter greatly affected his health; in his later years he became blind and he died of epilepsy. Although a pagan, who had been initiated into the mysteries of Mithras by Julian, his works show no prejudice against the Christians.

Himerius is a typical representative of the later rhetorical schools. Photius (cod. 165, 243 Bekker) had read 71 speeches by him, of 36 of which he has given an epitome; 24 have come down to us complete and fragments of 12 others. They consist of epideictic or "display" speeches after the style of Aristides, the majority of them having been delivered on special occasions, such as the arrival of a new governor,[1] visits to different cities (Thessalonica, Constantinople), or the death of friends or well-known personages.

The Polemarchicus, like the Menexenus of Plato and the Epitaphios Logos of Hypereides, is a panegyric of those who had given their lives for their country; it is so called because it was originally the duty of the polemarch to arrange the funeral games in honour of those who had fallen in battle. Other declamations, only known from the excerpts in Photius, were imaginary orations put into the mouth of famous persons—Demosthenes advocating the recall of Aeschines from banishment, Hypereides supporting the policy of Demosthenes, Themistocles inveighing against the king of Persia, an orator unnamed attacking Epicurus for atheism before Julian at Constantinople.

Himerius is more of a poet than a rhetorician, and his declamations are valuable as giving prose versions or even the actual words of lost poems by Greek lyric writers. The prose poem on the marriage of his pupil Severus and his greeting to Basil at the beginning of spring are quite in the spirit of the old lyric. Himerius possesses vigour of language and descriptive powers, though his productions are spoilt by too frequent use of imagery, allegorical and metaphorical obscurities, mannerism and ostentatious learning. But they are valuable for the history and social conditions of the time, although lacking the sincerity characteristic of Libanius. (From Wikipedia⁵⁶)

56. <http://en.wikipedia.org/wiki/Himerius>

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Himerius Soph., *Declamationes et orationes* (2051: 001) “Himerii declamationes et orationes cum deperditarum fragmentis”, Ed. Colonna, A. Rome: Polygraphica, 1951. Oration 2, line 125

.. Ὁ δῆμος ὁ τῶν Ἀθηναίων Αἰσχίνη γράφει τὴν κάθ- οδον, ὁ τὰς ἀπ’ Ἰνδῶν φήμας ὥς ὅπλα καὶ μάχας φοβού- μενος .

Himerius Soph., *Declamationes et orationes* Oration 2, line 131

.. Κεῖται Βαβυλῶν, Δαρεῖος οἷχεται, Ἰνδοὺς ἀνήρηκε, Πέρσαι δουλεύουσι, μόναι λείπουσιν Ἀθῆναι τοῖς κατορθώ- μασιν, ὧν Πέρσαι τοσαυτάκις ἦσθοντο τῆς ἀρετῆς, ὅσακις ἔδει μάχεσθαι.

Himerius Soph., *Declamationes et orationes* Oration 12, line 120

.. Ἀσία πᾶσα, οὐχ ἦν νῦν οὕτω προσαγορεύομεν, τὴν τῆς ὅλης ἐπωνυμίαν ἡπεί- ρου τῷ μέρει μόνῳ τιθέμενοι, ἄρ- χεται μὲν ἀπ’ Ἰνδῶν ἄνω, πρὸς μὲν ἕω καὶ ἄρκτον Ἐρυθρῷ κόλπῳ καὶ Φάσιδι, πρὸς δὲ μεσημβρίαν καὶ ἀπιόντα ἥλιον Αἰγύπτῳ τε καὶ τῷ Ἰονίῳ πελάγει πρὸς τὰς ἄλλας ἡπεί- ρους ἀποσχιζομένη καὶ λήγουσα· παρατείνει δὲ αὐτὴν ἐκ Προποντίδος εἰς Παμφυλίαν πλευρὰ παρήκουσα, ἣν Αἰγαῖος προσκλύζει σύμπασαν, ἐκ μιᾶς καὶ αὐτὸς ἀρχῆς τῇ πλευ- ρᾷ ταύτῃ τικτόμενος .

Himerius Soph., *Declamationes et orationes* Oration 18, line 7

ἦλθεν ἐπ’ Ἰνδοὺς ὁ Διόνυσος, γένος τὴν Διονύσου χάριν ἀρνούμενον· ἦν δὲ ὁ μὲν στρατὸς Βάκχαι καὶ Σάτυροι, τὰ δὲ ὅπλα, νεβρίδες καὶ θύρσοι.

Himerius Soph., *Declamationes et orationes* Oration 18, line 15

ἐπεὶ δὲ ἐν ὄροις Καπ- παδοκῶν ἦσαν ἀγόμενοι, σκηνοῦσι μὲν ἐπὶ τῷ χεῖλει τοῦ ποταμοῦ, ᾧ καὶ δώσειν τὴν ἐπωνυμίαν ἡμέλλον· δεῖσαν δὲ τοῖς νάμασι λούσασθαι, ἀμείβεται μὲν ὁ ποταμὸς καὶ τὸ ἀργυροῦν ὕδωρ Ἰνδοῖς ὁμιλῆσαν μελαίνεταί· οἱ δὲ ὅπερ ἦσαν αὐτοί, τοῦτο καὶ εἶναι καὶ καλεῖσθαι τὸν ποταμὸν ἀπεργάζονται .

Himerius Soph., *Declamationes et orationes* Oration 48, line 160

τῆς ἀληθῶς θείας φύσεως τοῖς πειρωμένοις ἐπιδείκνυται· ἀρχικὴ τε νόμων ἐθέλει καὶ πόλεων γίνεσθαι, πημαίνει δὲ οὐδένα πώποτε· οὐ γὰρ θέμις θείαν ποτὲ φύσιν κα- κοῦ τινος ἀνθρώποις αἰτίαν γίνεσθαι, κρείττων τέ ἐστι φόβων καὶ βα- σιλεύει τῶν ἡδονῶν, καὶ καθαρὰ πάθους φαίνεται· σῶμα δὲ διαπλάττει πρὸς τὴν ἑαυτῆς φύσιν ἀρμόζουσα, ὅμμα μέ<λαν> ζητεῖ, πρόσωπον ἐμβριθές, μελῶν συμμετρίαν ἀληθῆ, ὃ δὴ κάλλος σοφῶν παῖδες ἐπονομάζουσιν, ἵνα καλὸν τε καὶ γεν- ναῖον ἐξ ἀμφοῖν τὸ σῶμα πῆξασα οἷον θεοῦ τινος εἰκόνα τοῖς ἀνθρώποις παρέχῃ ἰνδάλλεσθαι.

Himerius Soph., *Declamationes et orationes* Oration 48, line 291

τὸν Διόνυσον φασὶν οἱ μῦθοι, πρὶν εἰς θεῶν φύσιν ἐλθεῖν, ἱερά τε δρῶντα καὶ βου- λόμενόν τι πλεόν παρ’ ἐκεῖνα μαθεῖν, οὕτως εἷς τε Αἴγυπτον καὶ τὸν Νεῖλον δραμεῖν, ἔτι δὲ παρ’ Ἰνδοὺς τε καὶ Αἰθίοπας καὶ τοὺς ἄλλους ἀνθρώπους ἅπαντας πολυ- πρα- γμονοῦντα τὴν φύσιν· ἐλθόντα δὲ ἐκεῖθεν εἰς Ἑλληνας ἀσμένως μὲν καὶ πᾶσιν ὀφθῆ- ναι τοῖς Ἑλλήσι καὶ τὰς ὑπ’ αὐ- τῶν τιμὰς ἀποδέξασθαι· βουλόμενον δὲ Ἀθηναίοις

5.56. ORIBASIUS

πρώτοις τῶν ἑαυτοῦ δώρων ἀπάρξασθαι καὶ ἀγωγίμων, Ἀθήναζε ἐλθεῖν· τοὺς δὲ Ἀθηναίους – τυχεῖν γὰρ τότε πανηγυρί- ζοντας – δημοσίαν τε ἄγειν Διονύσῳ τὴν πανήγυριν καὶ τὸ ἐκ τούτου λοιπὸν ὡς θεῷ πομπεύειν τῷ Διονύσῳ ψη- φίσασθαι.

Himerius Soph., *Declamationes et orationes* Oration 61, line 18

συνεφάπτεται δὲ καὶ παῖς τοῦ πηδαλίου τῷ γέροντι, καὶ Ἰνδῷ τοξότη τοῦ βέλους ὁ μανθάνων τὴν τέχνην ἔφηβος.

5.56 Oribasius

Oribasius or Oreibasius (Greek: Ὀρειβάσιος) (c. 320–400) was a Greek medical writer and the personal physician of the Roman emperor Julian the Apostate. He studied at Alexandria under physician Zeno of Cyprus[2] before joining Julian's retinue. He was involved in Julian's coronation in 361, and remained with the emperor until Julian's death in 363. In the wake of this event, Oribasius was banished to foreign courts for a time, but was later recalled by the emperor Valens.

Oribasius's major works, written at the behest of Julian, are two collections of excerpts from the writings of earlier medical scholars, a collection of excerpts from Galen and the *Collectiones*, a massive compilation of excerpts from other medical writers of the ancient world. The first of these works is entirely lost, and only 25 of the 70 (or 72) books of the *Collectiones* survive. The first five surviving books deal with food and drink.[1] This work preserves a number of excerpts from older writers whose writings have otherwise been lost, and has thus been valuable to modern scholars. The earliest known description of a string figure, presented as the surgical sling Plinthios Brokhos by Greek physician Heraklas, is among the preserved material.[2][3] (From Wikipedia⁵⁷)

Oribasius Med., *Collectiones medicae* (lib. 1–16, 24–25, 43–50) (0722: 001) “Oribasii collectionum medicarum reliquiae, vols. 1–4”, Ed. Raeder, J. Leipzig: Teubner, 6.1.1:1928; 6.1.2:1929; 6.2.1:1931; 6.2.2:1933; *Corpus medicorum Graecorum*, vols. 6.1.1–6.2.2. Book 2, chapter 58, section 88, line 2

λεπάδες βραχεῖαι εἰσιν, ἔν τισι μείζους, ὥς ὀστρέων δοκεῖν μὴ ἐναλλάττειν· μέγιστα δ' ἐν Ἰνδικῇ, ὥς καὶ τὰ ἄλλα πάντα.

57. <http://en.wikipedia.org/wiki/Oribasius>

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 2, chapter 58, section 147, line 3

τάδε μὲν κυρίως καὶ συνήθως κλήζεται ταρίχη, καίτοι συχνῶν καὶ πολυτελῶν ἰχθύων κατὰ τὰς νήσους ἀλιζομένων· τρίγλαι γὰρ καὶ φάγροι σκληροὶ ἐκ τῆς Ἰνδικῆς κομιζόμενοι εἰσι μὲν κητώδεις, οὐκ ἐνάριθμοι δὲ τοῖς καθαριωτέροις θαλαττίοις.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 8, chapter 25, section 22, line 1

Ῥόδων ἄνθους, ὁποῦ μήκωνος, ἀκακίας, κόμμεως, βαλαυστίου, ὑποκυστίδος χυλοῦ, τούτων ἐκάστου μέρη τρία, κηκίδος, ἀρνογλώσσου σπέρματος, τούτων ἑκατέρου ἀνὰ δύο μοῖραι, λυκίου Ἰνδικοῦ <έν>.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 9, chapter 6, section 1, line 5

Ταῖς χώραις ἔνια μὲν ἀπὸ τῆς, ὡς ἂν εἴποι τις, κοσμικῆς θέσεως ὑπάρχει, τινὰ δ' ἀπὸ τῆς ἰδίας, τρίτα δ' ἀπὸ τῶν συμπτωμάτων· ἀπὸ μὲν τῆς κοσμικῆς θέσεως ψυχραῖς μὲν εἶναι ταῖς παρὰ τὸν Ἰστρον τε καὶ τὴν Μαιῶτιν λίμνην καί, καθόλου φάναι, ταῖς ἀρκτικαῖς, θερμαῖς δὲ ταῖς κατὰ τὴν Αἰθιοπίαν καὶ Ἰνδίαν καί, συνελόντι φάναι, ταῖς μεσημβριναῖς, εὐκράτοις δὲ ταῖς μέσαις τούτων.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 11, chapter alpha*, section 2, line 1

<Ἀγάλοχον> ξύλον ἐστὶ φερόμενον ἐκ τῆς Ἰνδίας καὶ Ἀραβίας ἐοικὸς θυείᾳ· ἔστι μὲν οὖν εὐῶδες, παραστυφον ἐν τῇ γεύσει μετὰ ποσῆς πικρίας, φλοιὸν ἔχον δερματώδη καὶ ὑποποίκιον.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 11, chapter alpha*, section 32, line 6

γεννᾶται δ' ἐν Ἰνδίᾳ πλείστη, ἐξ ἧς καὶ τὸ πίεσμα κομίζεται· φύεται δὲ καὶ ἐν τῇ Ἀσίᾳ καὶ τισι παραθαλασσίοις τόποις καὶ νήσοις, ὡς ἐν Ἄνδρῳ.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 11, chapter beta, section 7, line 5

<Βδέλλιον> δάκρυόν ἐστι δένδρου Ἀραβικοῦ· δόκιμον δ' αὐτοῦ τὸ τῇ γεύσει πικρόν, διαυγές, ταυροκολλῶδες, λιπαρὸν διὰ βάθους καὶ εὐμάλακτον, ἀμιγές ξύλων καὶ ῥυπαρίας, εὐῶδες ἐν τῇ θυμιάσει, ἐοικὸς ὄνυχι· ἔστι δὲ τι ῥυπαρὸν καὶ μέλαν, ἀδρόβωλον, παλαθῶδες, κομιζόμενον ἀπὸ τῆς Ἰνδικῆς· κομίζεται δὲ καὶ ἀπὸ τῆς Πετραίας, ῥητινῶδες, ὑποπέλιον, δευτερεῦον τῇ δυνάμει.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 11, chapter epsilon, section 1, line 6

ἔστι δὲ τις καὶ Ἰνδική, ἔχουσα διαφύσεις λευκὰς καὶ κηρὰς καὶ σπίλους ὁμοίως πυκνοῦς· πλὴν βελτίων ἢ πρώτη.

5.56. ORIBASIUS

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 11, chapter kappa, section 2, line 1

<Κάλαμος ἀρωματικὸς> φύεται μὲν ἐν Ἰνδία, ἔστι δ' αὐτοῦ κάλλιστος ὁ κισσός, πυκνογόνατος καὶ εἰς πολλοὺς σκινδαλμοὺς θραυόμενος, γέμων ἀραχνίων τὴν σύριγγα ὑπολεύκων, ἐν τε τῇ διαμασῇσι γλίσχρος, στυπτικός, ὑπόδριμς.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 11, chapter kappa, section 6, line 2

<Καρδάμων> ἄριστον τὸ ἐκ τῆς Κομμαγενῆς καὶ Ἀρμενίας καὶ Βοσπόρου κομιζόμενον· γεννᾶται δὲ καὶ ἐν Ἰνδία καὶ Ἀραβία.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 11, chapter kappa, section 31, line 2

<Κόστος> διαφέρει ὁ Ἀραβικός, λευκὸς ὢν καὶ κοῦφος, πλείστην ἔχων καὶ ἡδεῖαν τὴν ὁσμὴν· δευτερεύει δ' ὁ Ἰνδικός, ἄδρὸς ὢν καὶ μέλας καὶ κοῦφος ὡς νάρθηξ· τρίτος δ' ἐστὶν ὁ Συριακός, βαρὺς, τὴν χροάν πυξώδης, πληκτικός τῇ ὁσμῇ· ἄριστος δ' ἐστὶν ὁ πρόσφατος, λευκός, πλήρης, δι' ὅλου πυκνός, ξηρός, ἀτερηδόπιστος, ἄβρωμος, τῇ γεύσει δηκτικός καὶ πυρώδης.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 11, chapter lambda, section 7, line 4

<Λιβανωτός> γεννᾶται μὲν ἐν Ἀραβία τῇ λιβανωτοφόρῳ καλουμένη· πρωτεύει δ' ὁ ἄρρην καλούμενος, ἄτμητος λευκός τε καὶ θαλασθεὶς ἐνδοθεν λιπαρὸς ἐπιθυμιαθεὶς τε ταχέως ἐκκαίόμενος· ὁ δ' Ἰνδικὸς ὑπόκιρρός ἐστι καὶ πελιδνὸς τὴν χροάν.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 11, chapter lambda, section 17, line 15

ἔστι δὲ κάλλιστον τὸ καίόμενον λύκιον καὶ κατὰ τὴν σβέσιν τὸν καπνὸν ἐνερευθῇ ἔχον, ἔξωθεν μέλαν, διαιρεθὲν δὲ κισρὸν, ἄβρωμον, στυφον μετὰ πικρίας, χρώματι κροκοειδές, οἷον ἐστὶ τὸ Ἰνδικόν, διαφέρον τοῦ λοιποῦ καὶ δυναμικώτερον.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 11, chapter mu, section 6, line 1

<Μάγκορον> εἶδός ἐστι μέλιτος πεπηγότης ἐν Ἰνδία καὶ τῇ εὐδαίμονι Ἀραβία, εὕρισκόμενον ἐπὶ τῶν καλάμων, ὅμοιον ἀλσὶ τῇ συστάσει καὶ θρυβόμενον ὑπὸ τοῖς ὁδοῦσιν ὥσπερ οἱ ἄλες.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 12, chapter nu*, section 1, line 1

<Νάρδου> ἐστὶ δύο γένη· ἡ μὲν γάρ τις καλεῖται Ἰνδική, ἡ δὲ Συριακή, οὐχ ὅτι ἐν Συρία εὕρεται, ἀλλ' ὅτι τοῦ ὅρου ἐν ᾧ γεννᾶται τὸ μὲν πρὸς Συρίαν τέτραπται, τὸ δὲ πρὸς Ἰνδοῦς.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 12, chapter nu*, section 1, line 7

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

τῆς δ' Ἰνδικῆς ἢ μὲν τις λέγεται Γαγγῆτις ἀπὸ τινος ποταμοῦ παραρρέοντος, Γάγ-
γου καλου- μένου, παρ' ᾧ φύεται, ἀσθενεστέρα κατὰ δύναμιν οὔσα διὰ τὸ ἔφυδρον
τῶν τόπων καὶ ἐπιμηκεστέρα πλείους τε ἔχουσα τοὺς στάχους ἀπὸ τῆς αὐτῆς ῥίζης
καὶ πολυκόμους καὶ περιπεπλεγμένους, βρωμώδης κατὰ τὴν ὁσμήν.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 12, chapter nu*,
section 5, line 1

<Νάσκαφον> (οἱ δὲ νάκαφθον) ἐκ τῆς Ἰνδικῆς κομίζεται.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 12, chapter
omicron, section 6, line 2

<Ὀνυξ> πῶμά ἐστι κογχυλίου ὅμοιον τῷ τῆς πορφύρας, εὕρισκό- μενον ἐν Ἰνδίᾳ ἐν
ταῖς ναρδοφόροις λίμναις· διὸ καὶ ἀρωματίζει νεμομένων τῶν κογχυλίων τὴν νάρδον.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 12, chapter
sigma, section 28, line 1

<Σκίγκος> ὁ μὲν τίς ἐστὶν Αἰγύπτιος, ὁ δ' Ἰνδικός, ἄλλος δ' ἐν τῇ Ἐρυθρᾷ γεννώ-
μενος, ἕτερος δ' ἐν τῇ Ἀπολλωνίᾳ τῆς Μαυρουσιᾶδος εὕρσκεται.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 13, chapter iota,
section 1, line 1

γεννᾶται πλεῖστον ἐν Μήλῳ καὶ Λιπάρᾳ. <Ἰνδικὸν> τὸ μὲν αὐτομάτως γίνεται οἴ-
ονει ἐκβρασμάτιον τῶν Ἰνδικῶν καλάμων, τὸ δὲ βαφικόν ἐστὶν ἐπανθισμὸς πορφύρας
ἐπαιω- ρούμενος τοῖς χαλκείοις, ὃν ἀποσύραντες ξηραίνουνσιν οἱ τεχνῖται.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 13, chapter iota,
section 1, line 2

<Ἰνδικὸν> τὸ μὲν αὐτομάτως γίνεται οἴονει ἐκβρασμάτιον τῶν Ἰνδικῶν καλάμων,
τὸ δὲ βαφικόν ἐστὶν ἐπανθισμὸς πορφύρας ἐπαιω- ρούμενος τοῖς χαλκείοις, ὃν ἀπο-
σύραντες ξηραίνουνσιν οἱ τεχνῖται.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 14, chapter 33,
section 7, line 5

μὴ τοίνυν θαύμαζε, εἰ κάλαμοι ξηροὶ καὶ τρίχες εὐέκκαυτα μὲν ἐστίν, οὐ μὴν ἡμᾶς
γε θερμαίνει πλησιάζοντα· τὴν ἀρχὴν γὰρ οὐδὲ μεταβάλλεται πρὸς τῆς ἐν ἡμῖν θερ-
μασίας, ἵνα ἀντιθερμήνῃ, διὰ τὸ μὴ δύνασθαι καταθραυσθῆ- ναι χνοωδῶς, ἐπεὶ ὁ γε
κάλαμος ὁ ἐξ Ἰνδίας τῷ κόπτεσθαι τε καὶ διαττᾶσθαι χνοωδῶς μᾶλλον τοῦ παρ' ἡμῖν
ἐναργῶς φαίνεται θερμαί- νων.

Oribasius Med., *Collectiones medicae* (lib. 1-16, 24-25, 43-50) Book 15, chapter 1:21,
section 13, line 3

– Φοῦ ἢ ῥίζα νάρδω παρα- πλησία τὴν δύναμιν ἐστίν, ἀλλ' εἰς μὲν τὰ πλεῖστα
καταδεεστέρα· προτρέπει δ' οὔρα τῆς Ἰνδικῆς καὶ Συριακῆς μᾶλλον, ὁμοίως δὲ τῇ
Κελτικῇ.

5.56. ORIBASIUS

Oribasius Med., *Eclogae medicamentorum* (0722: 003) “Oribasii collectionum medicarum reliquae, vol. 4”, Ed. Raeder, J. Leipzig: Teubner, 1933; *Corpus medicorum Graecorum*, vol. 6.2.2. Chapter 9, section 1, line 10

καδμείας ☐ <ις>, ψιμυθίου ☐ <ς>, καστορίου ☐ <ς>, νάρ- δου Ἰνδικῆς ☐ <δ>, στίμ- μεως ☐ <μ>, ἀλόης ☐ <ς>, κασσίας ☐ <δ>, λεπίδος ☐ <ε>, χαλκοῦ κεκαυμένου ☐ <ις>, ρόδων ἄνθους ☐ <η>, λυκίου Ἰνδικοῦ ☐ <γ>, λί- θου σχιστοῦ ☐ <δ> ☐, κρόκου ☐ <ς>, μολύβδου κεκαυμένου καὶ πεπλυμένου ☐ <η>, ὀπίου δραχμαὶ <γ>, ἀκακίας ☐ <μ>, κόμ- μεως ☐ <μη>, ὕδωρ ὄμβριον· δε- δοκιμασμένον ἄγαν.

Oribasius Med., *Eclogae medicamentorum* Chapter 15, section 1, line 3

Χαλκίτιν λεάνας ἀνάλαβε ἐλλυχνίῳ δεδευμένῳ ὕδατι ἢ πριαπίσκῳ καὶ ἐντίθει τοῖς μυκτῆρσιν· ἢ ὡοῦ ὄστρακον καύσας μίσγε αὐτῷ κηκῖ- δος τὸ ἥμισυ καὶ ὡσαύτως χρῶ· ἢ λυκίῳ Ἰνδικῷ διάψα· ἢ ὀνίδα καύσας τὴν [αὐτὴν] σποδὸν ἐμφύσα· ἢ χυλίσας τὴν ὀνίδα ἔνσταζε τὸν χυλόν· ἢ μυλίτου λίθου ἐκ πυρᾶς σβεσθέντος ὅξει τὴν ἀτμίδα ὀσφραι- νέσθω.

Oribasius Med., *Eclogae medicamentorum* Chapter 54, section 15, line 8

> Νάρδος πινομένη στεγνοῖ κοιλίαν, σμύρνης καλῆς κυαμιαῖον μέγεθος στερεὸν καταπινόμενον, σπέρμα ἀγρίου λαπάθου ὕδατι ἐπιπασθέν, λα- γωοῦ πυτίας τριώβο- λον σὺν ὕδατι, κέρατος ἐλαφείου κεκαυμένου καὶ πεπλυμένου κοχλιάρια <β> σὺν τραγάκανθῃ, ἢ αὐτῇ ἢ τραγάκανθα, ἢ ῥοῦς ἢ κηκὶς ὀμφακίνη ἢ σίδια ἢ βάτου ρίζων ἀφέψημα ἀποτριτωθὲν ἢ λάδανον σὺν οἶνῳ αὐστηρῷ ἢ ἀκακίας χυλὸς ἢ ὑποκιστίδος ἢ λύκιον Ἰνδικὸν ἢ Σάμιος ἀστήρ ἢ βαλαύστιον.

Oribasius Med., *Eclogae medicamentorum* Chapter 76, section 25, line 3

αἱ δ’ ὀχθῶδεις ὑπεροχαὶ φλεγμαίνουσαι ἢ εἰλκωμέναι καταχρίεσθωσαν λυκίῳ Ἰν- δικῷ ἢ γλαυκίῳ ἢ ἀλόῃ ἢ τῷ Ἀνδρωνεῖῳ τροχίσκῳ ἢ τοῖς ὁμοίοις.

Oribasius Med., *Eclogae medicamentorum* Chapter 87, section 2, line 1

– <Ἡ Ἰνδῇ.

Oribasius Med., *Eclogae medicamentorum* Chapter 87, section 10, line 17

δεῖ τοίνυν ἀπέχεσθαι τῆς ἀγωγῆς ταύτης ἐπὶ νευροτρώτων ἢ νευροθλάστων, θε- ραπεύειν δὲ τρόπον ὃν ὁ <Γαληνὸς> ἐξεῦρεν οὐ- τως, ἐπιτιθέντα μὴ σκληρόν, ἀλλ’ ὥσπερ ἔμμοτον ἀνιέμενον φάρμακον, ὁποῖόν ἐστι τό τε ὑφ’ ἡμῶν καλούμενον κίσσι- νον καὶ τὸ ἐμφερὲς αὐτῷ τὸ Γαλήνειον καὶ τὸ μελάγχλωρον ἢ τε Ἰνδῇ καὶ ἡ Ἀθηνᾶ ἀνεθεῖσαι ἢ τι τῶν ὁμοίων, ἐπάνω τε ἔρια ἐλαίῳ θερμῷ διάβροχα, θεραπεύειν δὲ δις τῆς ἡμέρας, ὀρθρου καὶ ἐσπέρας, καταιονοῦντα ἐλαίῳ θερμῷ ῥέποντι ἐπὶ τὸ μετρίως θερμότερον· τὸ γὰρ χλιαρὸν ἐμπλασσόμενον οὐκ ἐπιτρέπει τοῖς σώμασι διαπνεῖσθαι.

Oribasius Med., *Eclogae medicamentorum* Chapter 89, section 8, line 2

μετὰ δὲ ταῦτα τοῖς ξη- ραίνουσι χρηστέον, καθάπερ τῇ Ἰνδῇ καὶ τῇ Ἀθηνᾶ καὶ τῷ μελαγχλῶ- ρῳ τροχίσκῳ· ἐπὶ τέλει δὲ κατουλοῦν ἢ τῷ διὰ καδμείας ἢ τῇ Ἰνδικῇ ἢ τῇ Ἀθηνᾶ.

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Oribasius Med., *Eclogae medicamentorum* Chapter 89, section 17, line 1

καὶ τὰς ἐπὶ τραύματι δὲ φλεγμονάς, αἱ γίνονται νικηθέντων τῶν ἀφλεγμάντων φαρμάκων, θεραπεύειν καταιονοῦντα μὲν ὕδατι θερμῷ ποτίμῳ ἢ ὑδρελαίῳ, αὐτῷ δὲ τῷ ἔλκει τετραφάρμακον ἐπιτιθέντα, ἢ τὸ Μακεδονικὸν ἢ τὴν τοῦ Ἀζανίτου, ἀνιέμενας ῥοδίνῳ ἢ ἄλλῳ τινὶ τῶν χαλαστικῶν ἐλαίων, ἄνωθεν δὲ καταπλάσσοντα δι' ὑδρελαίου καὶ πυρίνου ἀλεύρου ἢ κρι- θίνου ἢ ἐξ ἀμφοῖν μικτοῦ, ἐν παρακμῇ δὲ τοῖς ξηραίνουσιν ὡς τῇ Ἰνδικῇ καὶ τῇ Ἀθηνᾷ, καὶ τὰ λοιπὰ ἀκολουθῶς.

Oribasius Med., *Eclogae medicamentorum* Chapter 97, section 45, line 8

ἐπὶ δὲ τῶν κόλ- πους ἐχόντων, μετὰ τὴν ἀνακάθαρσιν, ἣν ἐπιγνώσόμεθα ἐκ τοῦ μηκέτι πύον ἐπιφέρεισθαι, κομισάμενοι τοὺς τελαμῶνας, ἐγκλύσομεν πάντα τὸν κόλ- πον οἰνομέλιτι, ἐνιέντες διὰ πασῶν τῶν διαιρέσεων, εἴτα κολ- λύρια ἐκ μέλιτος ἐφθοῦ πεποιημένα ἐνθήσομεν αὐτοῖς ἐκπληροῦντες τὰς ὑποφοράς, ἄνωθεν τε σπλήνιον δυ- νάμειος παρακολλητικῆς ἐπιβα- λοῦμεν· δύναται δὲ παρακολλᾶν ἢ τε βάρβαρος καὶ πᾶσαι αἱ δι' ἀσφάλτου καὶ ἡ Ἀθηνᾷ καὶ ἡ δι' ἰτεῶν ἢ τε Ἰνδικῇ καὶ ἡ φαίᾳ, καὶ μᾶλλον πασῶν ἢ τοῦ ἀλιέως, ἣ ἡμεῖς χρώμεθα· τοὺς δὲ λεπτὰ ἔχον- τας τὰ ἐπικείμενα σώματα αἱ δι' ἄλῶν.

Oribasius Med., *Eclogae medicamentorum* Chapter 98, section 2, line 7

ἀνακαθαίρουσιν αἱ δι' ἄλῶν κηρωταὶ συντακεῖσαι, ἣ τε Ἰνδικῇ καὶ ὁ μελάγχλωρος τροχίσκος καὶ ἡ Ἀθηνᾷ καὶ αἱ χλωραὶ ἀνιέμεναι.

Oribasius Med., *Eclogae medicamentorum* Chapter 147, section 4, line 2

προποτίζειν δὲ βαλαύ- στιον μετ' ὀξύκράτου ἢ ὑποκιστίδος χυλὸν ἢ ἀκακίας ἢ λύκιον Ἰνδι- κὸν ἢ Σάμιον ἀστέρα ἢ ὄμφακα ξηρόν· πρῶτον δ' ἄμεινον σήσαμον ὀξύ- κράτῳ βρεχόμενον, ἄχρις οὗ τρυφερὸν γένηται, καὶ οὕτως ἐσθιό- μενον· δυνατόν δὲ καὶ ποτίζειν αὐτό.

Oribasius Med., *Eclogae medicamentorum* Chapter 147, section 11, line 1

ἐνεργοὶ δὲ πρὸς τοῦτο καὶ αἱ κολλητικαὶ πᾶσαι ἔμπλαστροι ἢ τε ἀρ- μονία καὶ ἡ Ἴκεσίου καὶ ἡ Ἀθηνᾷ καὶ ἡ δι' ἰτεῶν, καὶ ἡ μιλίνη καὶ ἡ Ἰνδὴ.

Oribasius Med., *Synopsis ad Eustathium filium* (0722: 004) “Oribasii synopsis ad Eustathium et libri ad Eunapium”, Ed. Raeder, J. Leipzig: Teubner, 1926, Repr. 1964; *Corpus medicorum Graecorum*, vol. 6.3. Book 2, chapter 56, section 22, line 3

– Κόστος καλλίων ἐστὶν ὁ Ἀραβικὸς, λευκὸς ὢν καὶ κοῦφος καὶ πλείστην ἔχων καὶ ἡδεῖαν τὴν ὁσμὴν· δευ- τερεύει δ' ὁ Ἰνδικός, <ἀδρὸς ὢν καὶ μέλας καὶ κοῦφος ὡς νάρθηξ· τρίτος δ' ἐστὶν ὁ Συριακὸς βαρὺς>, τὴν χροάν ὢν πυξώδης, πληκτικὸς τῇ ὁσμῇ.

Oribasius Med., *Synopsis ad Eustathium filium* Book 2, chapter 56, section 67, line

1

– Θεῖον ἄριστον τὸ ἄπυρον καὶ λαμπυρίζον τῇ χροᾷ, διαφανές τε καὶ ἄλιθον· τοῦ δὲ πεπυρωμένου τὸ χλωρὸν καὶ εὐλιπές. – Ἰνδικὸν ἄριστόν ἐστι τὸ κυανοειδές τε καὶ

5.56. ORIBASIIUS

ἔγχυλον λεῖον.

Oribasius Med., Synopsis ad Eustathium filium Book 3, chapter 67, section 1, line 4

Κηροῦ μναῖ <γ>, ἀμμωνιακοῦ μναῖ <β>, ῥητίνης φρυκτῆς μναῖ <α>, μελιλώτου μναῖς ἥμισυ, προπόλεως, σμύρνης, στύρακος, νάρδου Κελτικῆς, κυτέρου Ἰνδικῆς, ἱρεως Ἰλ-
λυρικῆς, καρδαμώμου, πάνακος ἀνὰ ☐ <κε>, κρόκου ☐ <κ>, κασίης, μαστίχης Χίας,
ὀποβαλσάμου, ἀμώμου ἀνὰ ☐ <ις>, οἶνου Ἰταλικοῦ εὐώδους ὅσον ἐξαρκεῖ, νάρδου
Ἀσιανῆς ἀρωματικῆς ☐ <α>.

Oribasius Med., Synopsis ad Eustathium filium Book 3, chapter 138, section 1, line

2

Σποδίου ☐ <δ> (οἱ δὲ ☐ <α>), φλοιοῦ λιβάνου ὀβολόν, σμύρνης ὀβο-
λόν, λεπίδος χαλκοῦ ὀβολόν, ἀκακίας, νάρδου Ἰνδικῆς, μηκωνίου πεφω-
σμένου ἀνὰ ὀβολόν, κόμ-
μεως ☐ <δ>, ὕδωρ ὄμβριον.

Oribasius Med., Synopsis ad Eustathium filium Book 3, chapter 139, section 1, line

3

Ἔστι δὲ τοιόνδε· χαλκοῦ κεκαυμένου καὶ πεπλυμένου ὀβολοὶ <δ>, κρόκου ☐ <α>,
σμύρνης ὀβολοὶ <γ>, νάρδου Ἰνδικῆς ὀβολοὶ <β>, κινναμώμου ὀβολοὶ <β>, μήκωνος
ὀβολοὶ <β>, πεπέρεως κόκκοι <ι>, κόμμεως ὀβολοὶ <γ>, οἶνου Χίου τὸ ἱκανόν.

Oribasius Med., Synopsis ad Eustathium filium Book 3, chapter 147, section 1, line

2

Στίμμεως ☐ <ις>, μολύβδου κεκαυμένου ☐ <η>, λεπίδος, κρόκου, ῥόδων ἄνθους,
σμύρνης, νάρδου Ἰνδικῆς, λιβάνου ἄρρενος, πεπέρεως λευκοῦ ἀνὰ ☐ <α>, φοινίκων
ὀστᾶ <λ>.

Oribasius Med., Synopsis ad Eustathium filium Book 3, chapter 158, section 1, line

4

Ῥόδων χλωρῶν χωρὶς τῶν λοβῶν ☐ <οβ>, καδμείας ☐ <κδ>, κρόκου ☐ <ς>, ὀπίου ☐
<γ>, στίμμεως ☐ <β>, χαλκοῦ ☐ <β>, νάρδου Ἰνδικῆς ☐ <α>, σμύρνης ☐ <γ>, κόμμεως
☐ <κδ>, ὕδωρ ὄμβριον.

Oribasius Med., Synopsis ad Eustathium filium Book 3, chapter 160, section 1, line

3

Καδμείας, χαλκοῦ, κρόκου, λεπίδος χαλκοῦ ἀνὰ ☐ <ιβ>, σμύρνης, λίθου αἱματί-
του, ῥόδων ξηρῶν, νάρδου Ἰνδικῆς, ὀπίου ἀνὰ ☐ <δ>, πεπέρεως λευκοῦ κόκκοι <κ>,
κόμμεως ☐ <ιβ>, οἶνου Χίου τὸ αὐταρκες.

Oribasius Med., Synopsis ad Eustathium filium Book 3, chapter 174, section 1, line

5

Ἀνήσσου σπέρματος, <σελίνου σπέρματος, ἄμεως σπέρματος>, σχίνου ἄνθους,
στυπτηρίας σχιστῆς, ἱρεως, βησασᾶ, ὃ τινες ἀρμαλᾶ καλοῦσι, κινναμώμου, σμύρνης
τρωγλίτιδος, ἀριστολοχίας μακρᾶς, κασίης, κροκο- μάγματος, ῥόδων ξηρῶν ἀνὰ ☐

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

<α>, κόστου, χελιδόνων νοσσιᾶς σποδοῦ προσφάτου ἀνά ☐ <γ>, κρόκου ☐ <α>, νάρδου Ἰνδικῆς, ἀμώμου ἀνά ☐ ☐, κηκίδας <η>.

Oribasius Med., Synopsis ad Eustathium filium Book 8, chapter 25, section 3, line 3
εὐώδη δ' αὐτὰ ποιῆσαι βουλόμενος μίξεις κυτέρου καὶ μελιλώτου καὶ ρόδων ξη-
ρῶν καὶ σχίνου ἄνθους ἱρεῶς τε καὶ στάχους, νάρδου τε τῆς Ἰνδικῆς καὶ τῆς Κελτικῆς
καὶ μαράθρου φύλλων καὶ ἀμώμου καὶ κόστου.

Oribasius Med., Synopsis ad Eustathium filium Book 9, chapter 10, section 24, line 1

– <Ἄλλο> ρόδων χλωρῶν τῶν φύλλων ☐ <ς>, γλυκυρρίζης ☐ <δ>, νάρδου Ἰνδικῆς
☐ <δ>.

Oribasius Med., Libri ad Eunapium (lib. 1–4) (0722: 005) “Oribasii synopsis ad Eustathium et libri ad Eunapium”, Ed. Raeder, J. Leipzig: Teubner, 1926, Repr. 1964; Corpus medicorum Graecorum, vol. 6.3. Book 2, chapter 1, section 31, line 1
τὸ δ' Ἰνδικὸν λύκιον ἰσχυρότερόν ἐστι πρὸς πάντα.

Oribasius Med., Libri ad Eunapium (lib. 1–4) Book 2, chapter 1, section 3, line 1
γενναίο- τέρα δ' ἐστὶν ἡ Ἰνδική, μελαντέρα τῆς Συριακῆς οὔσα.

Oribasius Med., Libri ad Eunapium (lib. 1–4) Book 4, chapter 25, section 1, line 2
Καλλιβλέφαρον·

μάλιστα δὲ ποιεῖ νηπίοις καὶ τοῖς ἀπαλοσάρκοις· στίμμεως ☐ <ις>, μο- λύβδου ☐
<η>, κρόκου [ἀνά] ☐ <α>, ρόδων ἄνθους, σμύρνης, νάρδου Ἰνδικῆς, πεπέρεως λευκοῦ,
λιβάνου ἄρρενος ἀνά ☐ <α>, φοινίκων ὅστ' <λ>· πάντα βαλὼν εἰς ἄγγος κεραμεοῦν
ὄπτα φιλοπόνως, εἴτα τρίψας ἐν θύᾳ ἐπίβαλε ὀποβαλσάμου κοχλιάρια <β>, καὶ ἀνα-
κόψας <καὶ> ξηράνας χρῶ.

Oribasius Med., Libri ad Eunapium (lib. 1–4) Book 4, chapter 83, section 23, line 2

– <Ἄλλο> ρόδων χλωρῶν τῶν φύλλων ☐ <ς>, γλυ- κυρρίζης ☐ <δ>, νάρδου Ἰνδικῆς ☐ <δ> .

5.57 Philumenus

Philumenus (Greek: Φιλούμενος), a Greek physician, mentioned by an anonymous writer as one of the most eminent members of his profession. Nothing is known of the events of his life, and with respect to his date, as the earliest author who quotes him is Oribasius,[1] it can only be said that he must have lived in or before the 4th century. It was thought that none of his work survived until 1907 when a manuscript of excerpts of his work *De venenatis animalibus eorumque remediis* (On poisonous animals and their remedies)

5.58. CEPHALION

was discovered in the Vatican library (codex Vaticanus gr. 284) by the German scholar Wellmann, who published an edition in 1908. [2]

Numerous fragments are preserved by Aëtius Amidenus. He is quoted also by Alexander of Tralles,[3] and Rhazes.[4] (From Wikipedia⁵⁸)

Philumenus Med., De venenatis animalibus eorumque remediis (0671: 001) “Philumeni de venenatis animalibus eorumque remediis”, Ed. Wellmann, M. Leipzig: Teubner, 1908; Corpus medicorum Graecorum, vol. 10.1.1. Chapter 10, section 1, line 6

δίδο- ται τοῦ φαρμάκου καρῦου Ποντικοῦ τὸ μέγεθος, σκορπιοπλήκτοις μὲν μετ’ οἴνου αὐστηροῦ ἅπαξ τῆς ἡμέρας – εἰ δ’ ἐπιτείνου ἡ ὁδύνη, δίδου καὶ δῖς – , πρὸς δὲ λυσσοδήκτους δίδου μεθ’ ὕδατος ἡμέραν παρ’ ἡμέραν ἐπὶ ἡμέρας <μβ>, προσμίσγων τῷ φαρμάκῳ λύκιον Ἰνδικόν, τηρῶν καὶ τὰ ἔλκη ἀκατούλωτα.

Philumenus Med., De venenatis animalibus eorumque remediis Chapter 10, section 3, line 3

ἔστι δὲ καστορίου, ὁποῦ Κυρηναικοῦ, πεπέρεως ἀνὰ ☐ <δ>, κόστου, νάρδου Ἰνδικ<ῆς, κρόκ>ου, κεν- ταυρίου χυλοῦ ἀνὰ ☐ <β>, μέλιτος ἀπέφθου κοτύλης ἥμισυ.

5.58 Cephalion

Roman historian of the time of Hadrian. Wrote a history of Assyria from the time of Ninus and Semiramis to that of Alexander the Great. It was written in the Ionic dialect, and was divided into nine books, called by the names of the Muses; and as in this he aped Herodotus, so he is reported to have aimed at resembling Homer by concealing his birthplace. Hadrian banished him to Sicily where this work was composed. (From Wikipedia⁵⁹)

Cephalion Hist., Rhet., Fragmenta (1249: 003) “FHG 3”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 1a, line 13

Μεθ’ ὃν Βαβυλῶνα, φησὶν, ἡ Σεμί- ραμις ἐτείχισε, τρόπον ὡς πολλοῖσι λέλεκται, Κτησία, Δείνωνι], Ἡροδότῳ καὶ τοῖς μετ’ αὐτούς· στρατεῖν τε αὐτῆς κατὰ τῶν Ἰνδῶν καὶ ἦτταν, καὶ ὅτι τοὺς ἰδίους ἀνεῖλεν υἱοὺς καὶ ὑπὸ Νινύου τῶν παί- δων ἐνὸς ἀνηρέθη, τοῦ διαδεξαμένου τὴν ἀρχήν.

58. <http://en.wikipedia.org/wiki/Philumenus>

59. <http://en.wikipedia.org/wiki/Cephalion>

5.59 Athanasius

Athanasius of Alexandria (Greek: Ἀθανάσιος Ἀλεξανδρείας, Athanásios Alexandrías) (b. ca. 296-298 – d. 2 May 373), also referred to as St. Athanasius the Great, St. Athanasius I of Alexandria, St Athanasius the Confessor and (primarily in the Coptic Orthodox Church) St Athanasius the Apostolic, was the 20th bishop of Alexandria. His episcopate lasted 45 years (c. 8 June 328 – 2 May 373), of which over 17 were spent in five exiles ordered by four different Roman emperors. He is considered to be a renowned Christian theologian, a Church Father, the chief defender of Trinitarianism against Arianism, and a noted Egyptian leader of the fourth century.

He is remembered for his role in the conflict with Arius and Arianism. In 325, at the age of 27, Athanasius had a leading role against the Arians in the First Council of Nicaea. At the time, he was a deacon and personal secretary of the 19th Bishop of Alexandria, Alexander. Nicaea was convoked by Constantine I in May–August 325 to address the Arian position that Jesus of Nazareth is of a distinct substance from the Father.[1]

In June 328, at the age of 30, three years after Nicæa and upon the repose of Bishop Alexander, he became archbishop of Alexandria. He continued to lead the conflict against the Arians for the rest of his life and was engaged in theological and political struggles against the Emperors Constantine the Great and Constantius II and powerful and influential Arian churchmen, led by Eusebius of Nicomedia and others. He was known as "Athanasius Contra Mundum". Within a few years of his departure, St. Gregory of Nazianzus called him the "Pillar of the Church". His writings were well regarded by all Church fathers who followed, in both the West and the East. His writings show a rich devotion to the Word-become-man, great pastoral concern, and profound interest in monasticism.

Athanasius is counted as one of the four great Eastern Doctors of the Church in the Roman Catholic Church[2] and in Eastern Orthodoxy, he is labeled the "Father of Orthodoxy". He is also celebrated by many Protestants, who label him "Father of The Canon". Athanasius is venerated as a Christian saint, whose feast day is 2 May in Western Christianity, 15 May in the Coptic Orthodox Church, and 18 January in the other Eastern Orthodox Churches. He is venerated by the Roman Catholic Church, Oriental and

5.59. ATHANASIUS

Eastern Orthodox churches, the Lutherans, and the Anglican Communion.
(From Wikipedia⁶⁰)

5.59.1 *Contra gentes*

Athanasius Theol., *Contra gentes* (2035: 001) “Athanasius. *Contra gentes* and *de incarnatione*”, Ed. Thomson, R.W. Oxford: Clarendon Press, 1971. Section 9, line 38

οἱ δὲ αὐτῶν, ὥσπερ φιλοτιμού-μενοι τοῖς χείροσιν, ἐτόλμησαν τοὺς παρ’ αὐτῶν ἄρχοντας ἢ καὶ τοὺς τούτων παῖδας εἰς θεοὺς ἀναθεῖναι, ἢ διὰ τιμὴν τῶν ἀρξάντων ἢ διὰ φόβον τῆς αὐτῶν τυραννίδος· ὥς ὁ ἐν Κρήτῃ παρ’ αὐτοῖς περιβόητος Ζεὺς, καὶ ἐν Ἀρκαδίᾳ Ἑρμῆς καὶ παρὰ μὲν Ἰνδοῖς Διόνυσος, παρὰ δὲ Αἰγυπτίοις Ἴσις, καὶ Ὅσιρις, καὶ Ὡρος, καὶ ὁ νῦν Ἀδριανοῦ τοῦ Ῥωμαίων βασιλέως παιδικὸς Ἀντίνοος, ὃν καίπερ εἰδότες ἄνθρωπον, καὶ ἄνθρωπον οὐ σεμνόν, ἀλλ’ ἀσελγείας ἔμπλεων, διὰ φόβον τοῦ προστάξαντος σέβουσιν.

Athanasius Theol., *Contra gentes* Section 23, line 14

ἀλλὰ καὶ Πελασγοὶ μὲν τοὺς ἐν Θράκῃ θεοὺς διαβάλλουσι· Θράκες δὲ τοὺς παρὰ Θηβαίοις οὐ γινώσκουσιν. Ἰνδοὶ δὲ κατὰ Ἀράβων, καὶ Ἀραβες κατ’ Αἰθιοπῶν, καὶ Αἰθίοπες κατ’ αὐτῶν ἐν τοῖς εἰδώλοις διαφέρονται.

Athanasius Theol., *Contra gentes* Section 24, line 11

Λίβυες πρόβατον, ὃ καλοῦσιν Ἀμμωνα, θεὸν ἔχουσι· καὶ τοῦτο πολλοῖς παρ’ ἐτέ-ρων εἰς θυσίαν σφάζεται. Ἰνδοὶ τὸν Διόνυσον θρησκεύουσι, συμβολικῶς οἶνον αὐτὸν ὀνομάζοντες· καὶ τοῦτον τοῖς ἄλλοις σπένδουσιν ἕτεροι.

5.59.2 *De incarnatione verbi*

Athanasius Theol., *De incarnatione verbi* (2035: 002) “*Sur l’incarnation du verbe*”, Ed. Kannengiesser, C. Paris: Cerf, 1973; *Sources chrétiennes* 199. Chapter 28, section 3, line 4

Καὶ ὥσπερ τοῦ πυρὸς ἔχοντος κατὰ φύσιν τὸ καίειν, εἰ λέγοι τις εἶναι τι τὸ μὴ δειλιῶν αὐτοῦ τὴν καῦσιν, ἀλλὰ καὶ μᾶλλον ἀσθενὲς αὐτὸ δεικνύον, οἷον δὴ λέγεται τὸ παρὰ Ἰνδοῖς ἀμίσαντον· εἴτα ὁ τῷ λεγομένῳ μὴ πιστεύων εἰ πείραν θελήσειε λαβεῖν τοῦ λεγομένου, πάντως τὸ ἄκαυστον ἐνδυσάμενος καὶ προσβαλὼν πυρί, πιστοῦται λοιπὸν τὴν κατὰ τοῦ πυρὸς ἀσθένειαν· ἢ ὥς εἰ τις τὸν τύραννον δεδεμένον ἰδεῖν θελήσειε, πάντως εἰς τὴν τοῦ νικήσαντος χώραν καὶ ἀρχὴν παρελθὼν, ὁρᾷ τὸν ἄλλοις φοβερὸν ἀσθενῆ γινόμενον· οὕτως εἰ τις ἐστὶν ἄπιστος, καὶ ἀκμὴν μετὰ τοσαῦτα, καὶ μετὰ τοὺς τοσοῦτους

60. <http://en.wikipedia.org/wiki/Athanasius>

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

Athanasius Theol., De incarnatione verbi Chapter 47, section 4, line 4

Ὅτι πρὶν μὲν ἐπιδημῆσαι τὸν Λόγον, ἴσχυε καὶ ἐνήργει παρ' Αἰγυπτίοις καὶ Χαλδαίοις καὶ Ἰνδοῖς αὕτη καὶ ἐξέπληττε τοὺς ὁρῶντας· τῇ δὲ παρουσίᾳ τῆς ἀληθείας καὶ τῇ ἐπιφανείᾳ τοῦ Λόγου διηλέγχθη καὶ αὕτη, καὶ κατηργήθη παντελῶς.

Athanasius Theol., De incarnatione verbi Chapter 50, section 1, line 3

Πολλοὶ πρὸ τούτου γεγόνασιν βασιλεῖς καὶ τύραννοι γῆς, πολλοὶ παρὰ Χαλδαίοις ἱστοροῦνται καὶ παρ' Αἰγυπτίοις καὶ Ἰνδοῖς γενόμενοι σοφοὶ καὶ μάγοι· τίς τούτων ποτέ, οὐ λέγω μετὰ θάνατον, ἀλλὰ καὶ ἔτι ζῶν ἡδυνήθη τοσοῦτον ἰσχυῆσαι, ὥστε τὴν σύμπασαν αὐτὸν γῆν πληρῶσαι τῆς αὐτοῦ διδασκαλίας, καὶ τοσοῦτον πλῆθος παιδεῦσαι ἀπὸ τῆς τῶν εἰδώλων δεισιδαιμονίας, ὅσους ὁ ἡμέτερος Σωτὴρ εἰς ἑαυτὸν ἀπὸ τῶν εἰδώλων μετῆ- νεγκεν;

Athanasius Theol., De synodis Arimini in Italia et Seleucia in Isauria (2035: 010) “Athanasius Werke, vol. 2.1”, Ed. Opitz, H.G. Berlin: De Gruyter, 1940. Chapter 25, section 1, line 2

Ἦσαν δὲ οἱ συνελθόντες ἐν τοῖς Ἐγκαινίοις ἐπίσκοποι ἐνενήκοντα, ὑπατεία Μαρκελλίνου καὶ Προβίνου, ἰνδικτιῶνος ἰδ', ἐκεῖ ὄντος Κωνσταντίου τοῦ ἀσεβεστάτου.

5.59.3 Epistula ad Afros episcopos

Athanasius Theol., Epistula ad Afros episcopos (2035: 049); MPG 26. Volume 26, page 1032, line 22

Ταύτην ἔγνωσαν καὶ Ἰνδοί, καὶ ὅσοι παρὰ τοῖς ἄλλοις βαρβάροις εἰσὶ Χριστιανοί.

5.59.4 Expositiones in Psalmos

Athanasius Theol., Expositiones in Psalmos (2035: 061); MPG 27. Volume 27, page 336, line 58

Λαοὺς δὲ ἐνταῦθα τὰς τῶν παρὰ Ἰνδοῖς ὁρνέων ἀγέλας φησίν· αἱ καὶ τῶν Αἰγυπτίων κατήσθιον τὰ σκηνώ- ματα ἐκριφέντα ἀπὸ τῆς θαλάσσης ἐν τῇ γῇ.

Athanasius Theol., Expositiones in Psalmos Volume 27, page 360, line 55

Ἐξέτεινε τὰ κλήματα αὐτῆς ἕως θαλάσσης. Κλήματα καὶ παραφυάδες τῆς ἀμπέλου τὸ πᾶν πλῆ- θος τοῦ λαοῦ φησιν, ὃ κατέσχευ ἀπὸ ποταμοῦ Εὐ- φράτου μέχρι θαλάσσης τῆς Ἰνδικῆς.

5.59.5 Quaestiones ad Antiochum ducem

Athanasius Theol., Quaestiones ad Antiochum ducem [Sp.] (2035: 077); MPG 28. Volume 28, page 628, line 36

5.60. AELIUS ARISTIDES

Ὅθεν φασὶν ἱστορικοὶ τινες ἀκριβεῖς παῖδες, ὅτι τού- του χάριν πάντα τὰ εὐώδη τῶν ἀρωμάτων περὶ τὰ ἀνατολικώτερα, ἤγουν τὰ Ἰνδικὰ μέρη, ὑπάρχουσιν ὡς πλησιόχωρα τυγχάνοντα τοῦ παραδείσου.

Athanasius Theol., *Quaestiones ad Antiochum ducem* [Sp.] Volume 28, page 633, line 38

Ἡ Θαρσίς πόλις ἐστὶ χώρας τῆς Ἰνδικῆς, ὡς ἐν τῇ τρίτῃ τῶν Βασιλειῶν μανθάνομεν.

Athanasius Theol., *Quaestiones ad Antiochum ducem* [Sp.] Volume 28, page 660, line 18

Οἷόν τι πολλάκις ὡς πνεύ- ματα ὁρῶσι τοὺς ὄμβρους τοὺς Ἰνδικοὺς πολλοὺς γινόμενους, καὶ προλαμβάνουσιν ἐν Αἰγύπτῳ, καὶ διὰ φαρμακείων ἢ ὄνειράτων, μεγάλην ἀνάβασιν τοῦ Νείλου ποταμοῦ μαντεύονται· καὶ ἄλλα δέ τινα ὅμοια τούτοις διαπράττονται.

Athanasius Theol., *Quaestiones ad Antiochum ducem* [Sp.] Volume 28, page 676, line 34

Ὡς ἡ τῶν πραγμάτων φύσις μαρτυρεῖ καὶ διδάσκει, θεωροῦμεν, ὅτι τὸ μὲν θερμὸν στοιχεῖον ἐκ τῆς ἀνατολῆς τίκτεται· καὶ μαρτυροῦσι τὰ πάσης τῆς γῆς ἀνατολικώτερα Ἰνδικὰ σώματα ὑπὸ τῆς ἄκρας θερμῆς μέλανα γινόμενα.

5.59.6 *Quaestiones in scripturam sacram*

Athanasius Theol., *Quaestiones in scripturam sacram* [Sp.] (2035: 080); MPG 28. Volume 28, page 732, line 6

Μία ἐστὶ τῶν ὑδάτων ἡ φύσις καὶ συναγωγή· πληθυντικῶς δὲ τὰς συναγωγὰς ὠνόμασεν, ἐπειδὴ ἄλλο μὲν τὸ Ἰνδικὸν πέλαγος, ἄλλο δὲ τὸ Ποντικόν, καὶ τὸ Ἀτλαντικόν ἕτερον, καὶ ἄλλο μὲν ἡ Προποντίς, καὶ Αἰγαῖον ἕτερον, καὶ ἄλλος πάλιν ὁ Ἰώνιος κόλπος.

5.60 Aelius Aristides

Aelius Aristides (AD 117 - 181) was a popular Greek orator, who lived during the Roman Empire. He is considered to be a prime example of the Second Sophistic, a group of showpiece orators who flourished from the reign of Nero until ca. 230 AD. His surname was Theodorus. He showed extraordinary talents even in his early youth, and devoted himself with remarkable zeal to the study of rhetoric, which appeared to him the worthiest occupation

CHAPTER 5. ROMAN EMPIRE, GREEK AND LATIN SOURCES

of a man, and along with it he cultivated poetry as an amusement. Besides the rhetorician Herodes Atticus, whom he heard at Athens, he also received instructions from Aristocles at Pergamum, from Polemon at Smyrna, and from the grammarian Alexander of Cotiaeum.[1] (From Wikipedia⁶¹)

Aelius Aristides Rhet., Διόνυσος (0284: 004) “Aristides, vol. 1”, Ed. Dindorf, W. Leipzig: Reimer, 1829, Repr. 1964. Jebb page 30, line 6

καὶ οὐ πολὺ τοῦμμέσῳ τοῦ τε ἀγῶνος καὶ τῶν ἐπινικίων. Ἰνδοὺς δὲ καὶ Τυρρηνοὺς λέγουσιν ὡς κατεστρέψατο, αἰ- νιττόμενοι δοκεῖν ἔμοι διὰ μὲν τῶν Τυρρηνῶν τὰ πρὸς ἐσπέραν, διὰ δὲ τῶν ἐτέρων τὸν πρὸς ἕω τόπον τῆς γῆς ὡς ἀπάσης αὐτὸν ἄρχοντα.

Aelius Aristides Rhet., Παναθηναϊκός (0284: 013) “Aristides, vol. 1”, Ed. Dindorf, W. Leipzig: Reimer, 1829, Repr. 1964. Jebb page 102, line 9

ἄλλας μὲν γὰρ χώρας ἐλέφαντες καὶ λέοντες κοσμοῦσι, τὰς δὲ ἵπποι κύνες, τὰς δὲ ἄ τοὺς παῖδας ἀκούοντας ἐκπλήττει· τὴν δὲ ὑμετέραν χώραν κοσμεῖ τῶν ἐπὶ γῆς τὸ κάλλιστον, οὐ κατὰ τοὺς ἐν Ἰνδοῖς μύρμηκας ὑποπτέρους ἄξιον εἰπεῖν.

Aelius Aristides Rhet., Παναθηναϊκός Jebb page 121, line 7

καὶ πρῶτοι δὴ τῶν εἰς ἐκεῖνον τὸν χρόνον Ἑλλήνων ἀναβάντες εἰς Σάρδεις στρα- τιᾷ κοινῇ πορθήσαντες ὥχοντο· τέως δὲ ἐν Βαβυλῶνος τάξει καὶ τῶν ἐν Ἰνδοῖς Ἑλ- ληνες Σάρδεις ἐθαύμαζον· λα- βὼν δὲ ταύτην πρόφασιν Δαρεῖος ἡσυχίαν ἄγειν οὐκ ἠδύ- νατο, ἀλλ’ ἐξήταξε τὴν ἀρχὴν καὶ τὰς δυνάμεις συνεκρό- τει, καὶ πᾶν μικρὸν ἦν αὐτῷ.

Aelius Aristides Rhet., Πρώμης ἐγκώμιον (0284: 014) “Aristides, vol. 1”, Ed. Dindorf, W. Leipzig: Reimer, 1829, Repr. 1964. Jebb page 200, line 30

φόρτους μὲν ἀπ’ Ἰν- δῶν, εἰ βούλει δὲ, καὶ τῶν εὐδαιμόνων Ἀράβων, τοσού- τους ὅρᾱν ἔξεστιν ὥστε εἰκάζειν γυμνὰ τὸ λοιπὸν τοῖς ἐκεῖ λελειφθαι τὰ δένδρα καὶ δεῦρο δεῖν ἐκείνους ἐλθεῖν, ἐάν του δέωνται, τῶν σφετέρων μεταιτήσοντας· ἐσθῆτας δὲ αὖ Βαβυλωνίους καὶ τοὺς ἐκ τῆς ἐπέκεινα βαρβάρου κόσμους πολὺ πλείους τε καὶ ῥᾶον εἰσαφικνουμένους ἢ εἰ ἐκ Νάξου ἢ Κύθνου Ἀθήναζε ἔδει κατᾶραι τῶν ἐκεῖ τι φέροντας.

Aelius Aristides Rhet., Πανηγυρικός ἐν Κυζίκῳ περὶ τοῦ ναοῦ (0284: 016) “Aristides, vol. 1”, Ed. Dindorf, W. Leipzig: Reimer, 1829, Repr. 1964. Jebb page 242, line 29

τοῦτο ὑπὲρ πᾶσαν μὲν Καυκάσου περίοδον, τοῦτο δ’ ὑπὲρ Ἰνδοὺς ἀλίσκομένους καὶ Κασπίας πύλας, τοῦτο ὑπὲρ πάντα τάνθρωπεια, τοῦτο τοῖς καλλίστοις ἐστὶ νι- κώντων καὶ ἃ προσήκει τῇ φύσει.

Aelius Aristides Rhet., Ἱεροὶ λόγοι γ’ (0284: 025) “Aristides, vol. 1”, Ed. Dindorf, W. Leipzig: Reimer, 1829, Repr. 1964. Jebb page 317, line 18

61. http://en.wikipedia.org/wiki/Aelius_Aristides

5.61. PTOLEMAEUS VIII EUERGETES II <HIST.>

πρῶτον μὲν ἦν λέοντος ὀδόντα καῦσαι καὶ κόψαντα χρῆσθαι σμήγματι, δεύτερον δὲ ὅπῳ διακλύζειν τούτῳ δὴ τῷ χρήματι· μετὰ ταῦτα πέπερι, καὶ προσέθηκε θέρμης οὐνεκα· ἐφ’ ἅπασιν δὲ στάχυς Ἰνδικός, σμήγμα καὶ οὗτος.

Aelius Aristides Rhet., Ἱεροὶ λόγοι δ’ (0284: 026) “Aristides, vol. 1”, Ed. Dindorf, W. Leipzig: Reimer, 1829, Repr. 1964. Jebb page 325, line 6

οὗτος καὶ τὸ πρόβλημα ἦν ὁ προβαλὼν· καὶ ἦν γε τὸ πρόβλημα τοιόνδε· μέμνημαι γάρ, ἅτε καὶ πρῶτον λα- βὼν· Ἀλεξάνδρου, φησὶν, ἐν Ἰνδοῖς ὄντος συμβουλεύει Δημοσθένης ἐπιθέσθαι τοῖς πράγμασιν.

Aelius Aristides Rhet., Πρὸς Πλάτωνα περὶ ῥητορικῆς (0284: 045) “Aristides, vol. 2”, Ed. Dindorf, W. Leipzig: Reimer, 1829, Repr. 1964. Jebb page 107, line 9

ὥσπερ γὰρ οἱ λέοντες καὶ ὅσα ἐντιμότερα τῶν ζῴων σπανιώτερα τῶν ἄλλων ἐστὶ τῇ φύ- σει, οὕτω καὶ κατ’ ἀνθρώπους οὐδὲν οὕτω σπάνιον ὅσον ἄξιον προσειπεῖν ῥήτορα· εἰς δὲ ἀγαπητῶς καὶ δεύτερος ὥσπερ ὁ Ἰνδικὸς ὄρνις ἐν Αἰγυπτίοις ἡλίου περιόδοις φύε- ται.

Aelius Aristides Rhet., Αἰγύπτιος (0284: 048) “Aristides, vol. 2”, Ed. Dindorf, W. Leipzig: Reimer, 1829, Repr. 1964. Jebb page 361, line 25

τὸ ἐν Σύνῃ μὲν καὶ Ἐλεφαντίνῃ ὀκτῶ καὶ εἴκοσιν αἵρεσθαι πήχεις, περὶ δ’ αὖ τὸ Ἰνδικὸν καὶ Ἀράβιον ἐμπόριον τὴν Κόπτον ἓνα καὶ εἴκοσι, καὶ πάλιν τούτων ἀφαιρεῖν ἑπτὰ καὶ τέτταρας καὶ δέκα ἄγειν τοὺς κατὰ Μέμφιν γνωρίμους καὶ πρὸς οὓς Ἑλληνες ἤδη λογίζονται, κάτω δ’ ἐν τοῖς ἔλεσιν εἰς ἑπτὰ καταβαίνειν, εἴτα δὴ ἤκουον.

5.61 Ptolemaeus VIII Euergetes II <Hist.>

Ptolemy VIII Euergetes II[note 1] (Greek: Πτολεμαῖος Εὐεργέτης, Ptolemaĩos Euergetēs) (c. 182 BC – June 26, 116 BC), nicknamed Φύσκων, Physcon, was a king of the Ptolemaic dynasty in Egypt. ((Same guy?)From Wikipedia⁶²)

Ptolemaeus VIII Euergetes II <Hist.>, Fragmenta (1645: 003) “FHG 3”, Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 1, line 5

E LIBRIS PRIMO ET QUINTO.

Athenaeus X: Πολυπότης δὲ ἦν καὶ Ἀν- τίοχος ὁ βασιλεὺς, ὁ κληθεὶς Ἐπιφανής, ὁ ὁμηρεύσας παρὰ Ῥωμαίοις, ὃν ἱστορεῖ Πτολεμαῖος ὁ Εὐεργέτης ἐν τῷ πρώτῳ τῶν Ὑπομνημάτων κὰν τῷ πέμπτῳ, φά- σκων αὐτὸν εἰς τοὺς Ἰνδικοὺς κώμους καὶ μέθας τρα- πέντα πολλὰ ἀναλίσκειν.

62. http://en.wikipedia.org/wiki/Ptolemy_VIII_Physcon

Chapter 6

Late Antique

Contents

3.1	Hellanicus of Mytilene	7
3.2	Hecataeus	9
3.3	Aeschylus	10
3.4	Democritus	10
3.5	Aristocrates	11
3.6	<i>Scholia In Aeschylum</i>	12
3.7	Hecataeus	13
3.8	Orphica, <i>Lithica kerygmata</i>	14
3.9	Herodotus	14
3.9.1	About Herodotus	14
3.9.2	Histories	16
3.9.3	νομὸς Ἰνδῶν	22
0.0.1	Law of the Indians	23
3.10	Ctesias of Cnidus	30
3.10.1	About Ctesias	30
3.10.2	Ἰνδ– appearing in testimonia and fragmenta	30
3.11	Ephippus Comic	45
3.12	Menander	45

CHAPTER 6. LATE ANTIQUE

6.1 Joannes Stobaeus

Joannes Stobaeus (/dʒouˈænis stouˈbiːəs/; [1] Greek: Ἰωάννης ὁ Στοβαῖος; 5th-century CE), from Stobi in Macedonia, was the compiler of a valuable series of extracts from Greek authors. The work was originally divided into two volumes containing two books each. The two volumes became separated in the manuscript tradition, and the first volume became known as the *Extracts* (*Eclogues*) and the second volume became known as the *Anthology* (*Florilegium*). Modern editions now refer to both volumes as the *Anthology*. The *Anthology* contains extracts from hundreds of writers, especially poets, historians, orators, philosophers and physicians. The subjects covered range from natural philosophy, dialectics, and ethics, to politics, economics, and maxims of practical wisdom. The work preserves fragments of many authors and works who otherwise might be unknown today.

Books 1 and 2

The first two books ("Eclogues") consist for the most part of extracts conveying the views of earlier poets and prose writers on points of physics, dialectics, and ethics.[3] We learn from Photius that the first book was preceded by a dissertation on the advantages of philosophy, an account of the different schools of philosophy, and a collection of the opinions of ancient writers on geometry, music, and arithmetic.[3] The greater part of this introduction is lost. The close of it only, where arithmetic is spoken of, is still extant. The first book was divided into sixty chapters, the second into forty-six, of which the manuscripts preserve only the first nine.[3] Some of the missing parts of the second book (chapters 15, 31, 33, and 46) have, however, been recovered from a 14th-century gnomology.[5] His knowledge of physics — in the wide sense which the Greeks assigned to this term — is often untrustworthy.[2] Stobaeus betrays a tendency to confound the dogmas of the early Ionian philosophers, and he occasionally mixes up Platonism with Pythagoreanism.[2] For part of the first book and much of the second, it is clear that he depended on the (lost) works of the Peripatetic philosopher Aetius and the Stoic philosopher Arius Didymus.[2] Books 3 and 4

The third and fourth books ("Florilegium") are devoted to subjects of a moral, political, and economic kind, and maxims of practical wisdom.[3] The third book originally consisted of forty-two chapters, and the fourth of fifty-eight.[3] These two books, like the larger part of the second, treat of

6.1. JOANNES STOBAEUS

ethics; the third, of virtues and vices, in pairs; the fourth, of more general ethical and political subjects, frequently citing extracts to illustrate the pros and cons of a question in two successive chapters.[2] (From Wikipedia¹)

Joannes Stobaeus Anthologus, Anthologium (2037: 001) “Ioannis Stobaei anthologium, 5 vols.”, Ed. Wachsmuth, C., Hense, O. Berlin: Weidmann, 1–2:1884; 3:1894; 4:1909; 5:1912, Repr. 1958. Book 1, chapter 3, section 56, line 3

<Πορφυρίου ἐκ τοῦ Περί Στυγός> (ap. Holsten., opusc. Porph. p. 148). Ἰνδοὶ οἱ ἐπὶ τῆς βασιλείας τῆς Ἀντωνίνου, τοῦ ἐξ Ἑμίσων ἐν τῇ Συρίᾳ [ἀφικομένου] Βαρδισάνη τῷ ἐκ τῆς Μεσοποταμίας εἰς λόγους ἀφικόμενοι, ἐξηγήσαντο, ὥς ὁ Βαρδισάνης ἀνέγραψεν, εἶναι τινα λίμνην ἔτι καὶ νῦν παρ’ Ἰνδοῖς δοκιμαστήριον λεγομένην, εἰς ἣν, ἂν τις τῶν Ἰνδῶν αἰτίαν ἔχων τινὸς ἀμαρτίας ἀρνήται, <εἰσάγεται>.

Joannes Stobaeus Anthologus, Anthologium Book 1, chapter 3, section 56, line 7

Ἰνδοὶ οἱ ἐπὶ τῆς βασιλείας τῆς Ἀντωνίνου, τοῦ ἐξ Ἑμίσων ἐν τῇ Συρίᾳ [ἀφικομένου] Βαρδισάνη τῷ ἐκ τῆς Μεσοποταμίας εἰς λόγους ἀφικόμενοι, ἐξηγήσαντο, ὥς ὁ Βαρδισάνης ἀνέγραψεν, εἶναι τινα λίμνην ἔτι καὶ νῦν παρ’ Ἰνδοῖς δοκιμαστήριον λεγομένην, εἰς ἣν, ἂν τις τῶν Ἰνδῶν αἰτίαν ἔχων τινὸς ἀμαρτίας ἀρνήται, <εἰσάγεται>.

Joannes Stobaeus Anthologus, Anthologium Book 1, chapter 3, section 56, line 26

Ἐκουσίων τοίνυν ἀμαρ- τημάτων δοκιμαστήριον Ἰνδοὺς τοῦτ’ ἔχειν τὸ ὕδωρ· ἀκουσίων δὲ ὁμοῦ καὶ ἐκουσίων καὶ ὅλως ὀρθοῦ βίου ἕτερον εἶναι, περὶ οὗ ὁ Βαρδισάνης τάδε γράφει· θήσω γὰρ τὰ- κείνου κατὰ λέξιν· “Ἐλεγον δὲ καὶ σπήλαιον εἶναι αὐτόματον, μέγα, ἐν ὅρει ὑψηλοτάτῳ σχεδὸν κατὰ μέσον τῆς γῆς, ἐν ᾧ σπηλαίῳ ἐστὶν ἀνδριάς, ὃν εἰκάζουσι πηχῶν δέκα ἢ δώδεκα, ἐστὼς ὀρθός, ἔχων τὰς χεῖρας ἠπλωμένας ἐν τύπῳ σταυροῦ· καὶ τὸ μὲν δεξιὸν τῆς ὀψεως αὐτοῦ ἐστὶν ἀνδρικόν, τὸ δ’ εὐώνυμον θηλυκόν· ὁμοίως δὲ καὶ ὁ βραχίον ὁ δεξιὸς καὶ ὁ δεξιὸς ποῦς καὶ ὅλον τὸ μέρος

Joannes Stobaeus Anthologus, Anthologium Book 1, chapter 3, section 56, line 86

Ἄ μὲν οὖν Ἰνδοὶ ἱστοροῦσι περὶ τοῦ παρ’ αὐτοῖς δοκιμαστηρίου ὕδατος, ἔστι ταῦτα.

Joannes Stobaeus Anthologus, Anthologium Book 1, chapter 40, section 1, line 122

Πρὸς γε μὴν ταῖς ἀνασχέσεσι τοῦ ἡλίου πάλιν εἰσρέων ὁ Ὠκεανός, τὸν Ἰνδικόν τε καὶ Περσικὸν διανοίξας κόλπον, ἀναφαίνει τὴν Ἐρυθρὰν θάλασσαν διειληφώς.

Joannes Stobaeus Anthologus, Anthologium Book 1, chapter 40, section 1, line 134

Ἐν τούτῳ γε μὴν νῆσοι μεγάλαι τυγχάνουσιν, αἱ [τε] δύο Βρετανικαὶ λεγόμεναι [καὶ] Ἀλβιον καὶ Ἰέρνη, τῶν προϊστορημένων μείζους, ὑπὲρ Κελτοὺς κείμεναι· τούτων δὲ ἐλάττους ἢ τε Ταπροβάνη πέραν Ἰνδῶν, λοξὴ πρὸς τὴν οἰκουμένην, καὶ ἡ Φοβέα [Εὐβοία] καλουμένη, κατὰ τὸν Ἀράβιον κειμένη κόλπον.

Joannes Stobaeus Anthologus, Anthologium Book 3, chapter 9, section 49, line 3

1. http://en.wikipedia.org/wiki/Joannes_Stobaeus

CHAPTER 6. LATE ANTIQUE

Ἐν Παιδαλίοις, Ἰνδικῷ ἔθνει, οὐχ ὁ θύων, ἀλλ' ὁ συνετώτατος τῶν παρόντων κα-
τάρχεται τῶν ἱερῶν.

Joannes Stobaeus Anthologus, Anthologium Book 4, chapter 2, section 25, line 98

οἱ δὲ παῖδες παρ' αὐτοῖς ὥσπερ μάθημα τὸ ἀληθεύειν διδάσκονται. Παρ' Ἰνδοῖς
ἐάν τις ἀποστερηθῇ δανείου ἢ παρα- καταθήκης, οὐκ ἔστι κρίσις, ἀλλ' αὐτὸν αἰτιᾶται
ὁ πῖς- τεύσας.

Joannes Stobaeus Anthologus, Anthologium Book 4, chapter 22d, section 102, line
21

ἐπειδὴ δὲ οὐκ εὐδελόν ἐστιν ἄρτι γαμοῦντι, ὅποιαί δὴ τινες τοῖς τρόποις αἱ γυναῖ-
κες ἀναφανήσονται, Ἰνδοὶ οὕτω γαμοῦσι καὶ οἱ σοφοὶ αὐτῶν, καὶ οὐδεπώποτε ψευ-
σθῆναι λέγονται.

Joannes Stobaeus Anthologus, Anthologium Book 4, chapter 22d, section 102, line
23

ἐκεῖνοι τοίνυν οἱ Ἰνδοὶ οὐχ ὅπως πλούτῳ καὶ δόξῃ ἔγημαν ἐνδ<όξ>ου ἀνδρὸς καὶ
πλουσίου θυγατέρα, ἀλλὰ αὐτὴν τὴν κόρην τὴν τε ὅσιν αὐτῆς καὶ τὸ κάλλος ἐπο-
λυπραγμόνησαν, σοφία δὴ τινι τοῦτό γε, οὐκ ἀκολασία οὐδεμιᾶ, οὐδὲ κατὰ τὰ αὐτὰ
ἡμῖν.

Joannes Stobaeus Anthologus, Anthologium Book 4, chapter 22d, section 102, line
39

περὶ μὲν οὖν τῶν Ἰνδῶν οὗτος ὁ λόγος κρατεῖ, ὡς καταμαντεύονται περὶ τῶν γυ-
ναικῶν πόρρωθεν, ὅποιαί τινες ἔσονται.

Joannes Stobaeus Anthologus, Anthologium Book 4, chapter 22d, section 102, line
45

οὐ γὰρ τοὺς καλοὺς καὶ τὰς καλὰς ἐγὼ προξενῶ, ἀλλ' ἐτέρως οὐκ ἐνὶ εἰπεῖν, ἐπό-
μενον τῷ Ἰνδῶν λόγῳ.

Joannes Stobaeus Anthologus, Anthologium Book 4, chapter 28, section 19, line 36

ὥστ' οὔτε χρυσὸν ἀμφιθήσεται ἢ λίθον Ἰνδικὸν ἢ χώρης ἐόντα ἄλλης, οὐδὲ πλέξε-
ται πο- λυτεχνίησι τρίχας, οὐδ' ἀλείψεται Ἀραβίης ὀσμῆς ἐμ- πνέοντα, οὐδὲ χρίσεται
πρόσωπον λευκαίνουσα ἢ ἐρυθραῖ- νουσα τοῦτο ἢ μελαίνουσα ὀφρύας τε καὶ ὀφθαλ-
μοὺς καὶ τὴν πολιὴν τρίχα βαφαῖσι τεχνεωμένη, οὐδὲ λούσεται θα- μινά.

Joannes Stobaeus Anthologus, Anthologium Book 4, chapter 36, section 22, line 1

Κλειτοφῶντος Ῥοδίου ἐν ᾿ Ἰνδικῶν (Ibid. 25, 1. 3 l. c. p. 327).

Joannes Stobaeus Anthologus, Anthologium Book 4, chapter 36, section 22, line 3

Ἰνδὸς ποταμός ἐστι τῆς Ἰνδίας.

Joannes Stobaeus Anthologus, Anthologium Book 4, chapter 55, section 18, line 2

Τοῦ αὐτοῦ (fr. 143 M.). Ἰνδοὶ συγκατακαίουσιν, ὅταν τελευτήσωσι, τῶν γυναι-
κῶν τὴν προσφιλεστάτην.

6.2. SYRIANI, SOPATRI ET MARCELLINI SCHOLIA (?)

6.2 Syriani, Sopatri Et Marcellini Scholia (?)

? “” (From Wikipedia²)

Syriani, Sopatri Et Marcellini Scholia Ad Hermogenis Status, Scholia ad Hermogenis librum περὶ στάσεων (2047: 001) “Rhetores Graeci, vol. 4”, Ed. Walz, C. Stuttgart: Cotta, 1833, Repr. 1968. Volume 4, page 71, line 4

Εἴτα ἐπεὶ καὶ ἰατρῶν ἐστὶν ἐπὶ μέρους ζητήματα· οἷον τί μὲν τοῖς ἐν Ἰνδίᾳ συντελεῖ πρὸς ὑγείαν, τί δὲ τοῖς ἐν Σκυθίᾳ, προσέθηκε τὸ ἐκ τῶν παρ’ ἐκάστοις κειμένων· οὐ γὰρ ἐκ τούτων ἀμφισβητεῖ ὁ ἰατρός, ἀλλ’ ὁ ῥήτωρ· εἰ δὲ πολλάκις καὶ ῥήτορες καθολικὰ μεταχειρίζονται, ὥς ὁ Δημοσθένης· οἷον οὐκ ἔστιν ἐπιорκοῦντα καὶ ψευδόμενον δύναμιν βεβαίαν, κτήσασθαι· καὶ πάλιν πέρας γὰρ ἅπασιν ἀνθρώποις τοῦ βίου ὁ θάνατος· καὶ παρ’ Αἰσχίνῃ· οὐδεὶς γὰρ πώποτε πλοῦτος πονηροῦ τρόπου περιεγένετο· εἰδέναι δὲ χρὴ, ὅτι αἱ καθόλου ἐργασίαι τοῦ ἐπὶ μέρους ἐγένοντο.

Syriani, Sopatri Et Marcellini Scholia Ad Hermogenis Status, Scholia ad Hermogenis librum περὶ στάσεων Volume 4, page 747, line 25

καὶ ἐπὶ ζητημάτων δὲ φανερόν τὸ τοιοῦτον· οἷον Ἀλεξάνδρου ἐν Ἰνδοῖς ὄντος συμβουλευεῖ Δημοσθένης ἀντιλαμβάνεσθαι τῶν πραγμάτων.

6.3 Flavius Claudius Julianus Imperator

Julian (Latin: Flavius Claudius Julianus Augustus, Greek: Φλάβιος Κλαύδιος Ἰουλιανός Αὐγουστος;[1] 331/332[2] – 26 June 363), also known as Julian the Apostate, as well as Julian the Philosopher, was Roman Emperor from 361 to 363 and a noted philosopher and Greek writer.[3] (From Wikipedia³)

Flavius Claudius Julianus Imperator Phil., Ἐγκώμιον εἰς τὸν αὐτοκράτορα Κωνσταντῖον (2003: 001) “L’empereur Julien. Oeuvres complètes, vol. 1.1”, Ed. Bidez, J. Paris: Les Belles Lettres, 1932. Section 28, line 33

Ὁ δὲ μικρὰ μὲν ἐνόμιζεν εἶναι τὰ παρόντα καὶ πόνον οὐ πολὺν τῆς σῆς συνέσεως καὶ ῥώμης κρατῆσαι, τοὺς Ἰνδῶν δὲ ἐσκόπει πλούτους καὶ Περσῶν τὴν πολυτέλειαν· [καὶ] τοσοῦτον αὐτῷ περιῆν ἀνοίας καὶ θράσους ἐκ μικροῦ παντελῶς περὶ τοὺς κατασκόπους πλεονεκτήματος, οὓς ἀφυλάκτους ὅλη τῇ στρατιᾷ λοχήσας ἔκτεινεν.

2.

3. http://en.wikipedia.org/wiki/Julian_%28emperor%29

CHAPTER 6. LATE ANTIQUE

Flavius Claudius Julianus Imperator Phil., *Περὶ τῶν τοῦ αὐτοκράτορος πράξεων ἡ περὶ βασιλείας* (2003: 003) “L’empereur Julien. Oeuvres complètes, vol. 1.1”, Ed. Bidez, J. Paris: Les Belles Lettres, 1932. Section 1, line 43

τοῦ τῶν Ἑλλήνων βασιλέως εἶναι ἐθέλοντα, ὥστε ὁ μὲν ἡτίμαζε τοὺς ἀρίστους, σὺ δὲ οἶμαι καὶ τῶν φαύλων πολλοῖς τὴν συγγνώμην νέμεις, τὸν Πιττακὸν ἐπαινῶν τοῦ λόγου, ὃς τὴν συγγνώμην τῆς τιμωρίας προϋτίθει, αἰσχρὴ νοίμην <ᾗ>, εἰ μὴ τοῦ Πηλέως φαινοίμην εὐγνωμονέστερος καὶ ἐπαινοίην εἰς δύναμιν τὰ προσόντα σοι, οὐτι φημὶ χρυσὸν καὶ ἀλουργῇ χλαῖναν, οὐδὲ μὰ Δία πέπλους παμποὶ- κίλους, <γυναικῶν ἔργα Σιδωνίων>, οὐδὲ ἵππων Νισαίων κάλλη καὶ χρυσοκολλήτων ἀρμάτων ἀστράπτουσιν αἴγλην, οὐδὲ τὴν Ἰνδῶν λίθον εὐανθῇ καὶ χαρίεσσαν.

Flavius Claudius Julianus Imperator Phil., *Περὶ τῶν τοῦ αὐτοκράτορος πράξεων ἡ περὶ βασιλείας* Section 11, line 11

Ταύτην δὴ τὴν πόλιν στρατὸς ἀμήχανος πλήθει Παρθυαίων ξὺν Ἰνδοῖς περιέσχεν, ὁπηνίκα ἐπὶ τὸν τύραν- νον βαδίζειν προῦκειτο· καὶ ὅπερ Ἡρακλεῖ φασιν ἐπὶ τὸ Λερναῖον ἰόντι θηρίον συνενεχθῆναι, τὸν θαλάττιον καρ- κίνον, τοῦτο ἦν ὁ Παρθυαίων βασιλεὺς ἐκ τῆς ἡπείρου Τίγρητα διαβάς καὶ ἐπιτειχίζων τὴν πόλιν χώμασιν· εἶτα εἰς ταῦτα δεχόμενος τὸν Μυγδόνιον, λίμνην ἀπέφηνε τὸ περὶ τῷ ἄστει χωρίον καὶ ὥσπερ νῆσον ἐν αὐτῇ συνεῖχε τὴν πόλιν, μικρὸν ὑπερεχουσῶν καὶ ὑπερφαινομένων τῶν ἐπάλλεων.

Flavius Claudius Julianus Imperator Phil., *Περὶ τῶν τοῦ αὐτοκράτορος πράξεων ἡ περὶ βασιλείας* Section 11, line 40

Ταῦτα δὲ ἐξ Ἰνδῶν εἶπετο, καὶ ἔφερεν ἐκ σιδήρου πύργους τοξοτῶν πλήρεις.

Flavius Claudius Julianus Imperator Phil., *Περὶ τῶν τοῦ αὐτοκράτορος πράξεων ἡ περὶ βασιλείας* Section 12, line 2

Ἐπειδὴ γὰρ οἱ Παρθυαῖοι κοσμηθέντες ὅπλοις αὐτοὶ τε καὶ ἵπποι ξὺν τοῖς Ἰνδικοῖς θηρίοις προσῆγον τῷ τείχει, λαμπροὶ ταῖς ἐλπίσιν ὥς αὐτίκα μάλα διαρπασόμενοι, καὶ ἐδέδοτό σφιν τοῦ πρόσω χωρεῖν τὸ σημεῖον, ὠθοῦντο ξύμπαντες, αὐτὸς τις ἐθέλων πρῶτος ἐσαλέσθαι τὸ τεῖχος καὶ οἴχεσθαι φέρων τὸ ἐπ’ αὐτῷ κλέος, εἶναί τε οὐδὲν ἐτόπαζον δέος· οὐδὲ γὰρ ὑπομενεῖν σφῶν τὴν ὁρμὴν τοὺς ἔνδον ἡξίου.

Flavius Claudius Julianus Imperator Phil., *Περὶ τῶν τοῦ αὐτοκράτορος πράξεων ἡ περὶ βασιλείας* Section 13, line 38

Ἑλλήνων μὲν Αἴαντες καὶ οἱ Λαπίθαι καὶ Μενεσθεὺς τοῦ τείχους εἷξαν καὶ περιεῖδον τὰς πύλας συντριβομένας ὑφ’ Ἑκτορος καὶ τῶν ἐπάλλεων ἐπιβεβηκότα τὸν Σαρπηδόνα· οἱ δὲ οὐδὲ διαρραγέντος αὐτομάτως τοῦ τείχους ἐνέδοσαν, ἀλλὰ ἐνίκων μαχόμενοι καὶ ἀπεκρούοντο Παρθυαίους ξὺν Ἰνδοῖς ἐπιστρατεύσαντας· εἶτα ὁ μὲν ἐπιβάς τῶν νεῶν ἀπὸ τῶν ἱκρίων ὥσπερ ἐρύματος πεζὸς διαγωνίζεσθαι, οἱ δὲ πρότερον ἀπὸ τῶν τειχῶν ἐναυμάχουν· τέλος δὲ οἱ μὲν τῶν ἐπάλλεων εἷξαν καὶ τῶν νεῶν, οἱ δὲ ἐνίκων ναυσὶ τε ἐπιόντας καὶ πεζῇ τοὺς πολεμίους.

6.3. FLAVIUS CLAUDIUS JULIANUS IMPERATOR

Flavius Claudius Julianus Imperator Phil., Περὶ τῶν τοῦ αὐτοκράτορος πράξεων ἢ περὶ βασιλείας Section 18, line 7

Καὶ εἰ βούλεσθε τὸ κεφάλαιον ἀθρόως ἐλεῖν τοῦ λόγου, ὑπομνήσθητε τῆς τοῦ Μακεδόνοιο ἐπὶ τοὺς Ἰνδοὺς πορείας, οἱ τὴν πέτρην ἐκείνην κατῴκουν, ἐφ' ἣν οὐδὲ τῶν ὀρνίθων ἦν τοῖς κουφοτάτοις ἀναπτῆναι, ὅπως ἐάλω, καὶ οὐδὲν πλέον ἀκούειν ἐπιθυμήσετε, πλὴν τοσοῦτον μόνον, ὅτι Ἀλέξανδρος μὲν ἀπέβαλε πολλοὺς Μακεδόνας ἐξελὼν τὴν πέτρην, ὁ δὲ ἡμέτερος ἄρχων καὶ στρατηγὸς οὐδὲ χιλιάρχον ἀποβαλὼν ἢ λοχαγόν τινα, ἀλλ' οὐδὲ ὀπλίτην τῶν ἐκ κατα- λόγου, καθαρὰν καὶ ἄδακρυν περιποιήσατο τὴν νίκην.

Flavius Claudius Julianus Imperator Phil., Περὶ τῶν τοῦ αὐτοκράτορος πράξεων ἢ περὶ βασιλείας Section 24, line 11

Ταύτην δὲ τῇ ψυχῇ φασιν ἐμφύεσθαι καὶ αὐτὴν ἀποφαίνειν εὐδαίμονα καὶ βασιλικὴν καὶ ναὶ μὰ Δία πολιτικὴν καὶ στρατηγικὴν καὶ μεγαλόφρονα καὶ πλουσίαν γε ἀληθῶς, οὐ τὸ Κολο- φώνιον ἔχουσιν χρυσίον, Οὐδ' ὅσα λάινος οὐδὸς ἀφήτορος ἐν- τὸς ἔργου Τὸ πρὶν ἐπ' εἰρήνης, ὅτε ἦν ὀρθὰ τὰ τῶν Ἑλλήνων πράγματα, οὐδὲ ἐσθῆτα πολυτελεῖ καὶ ψήφους Ἰνδικὰς καὶ γῆς πλέθρων μυριάδας πάνυ πολλὰς, ἀλλὰ ὁ πάντων ἅμα τούτων καὶ κρεῖττον καὶ θεοφιλέστερον, ὃ καὶ ἐν ναυαγίαις ἔνεστι διασώσασθαι καὶ ἐν ἀγορᾷ καὶ ἐν δήμῳ καὶ ἐν οἰκίᾳ καὶ ἐπ' ἐρημίαις ἐν λησταῖς μέσοις καὶ ἀπὸ τυράννων βιαίων.

Flavius Claudius Julianus Imperator Phil., Ἐπὶ τῇ ἐξόδῳ τοῦ ἀγαθωτάτου Σαλουστίου παραμυθητικὸς εἰς ἑαυτὸν (2003: 004) “L’empereur Julien. Oeuvres complètes, vol. 1.1”, Ed. Bidez, J. Paris: Les Belles Lettres, 1932. Section 5, line 57

Ταῦτα ἐννοοῦντες, τούτοις στρεφόμενοι τοῖς εἰδώλοις, τυχὸν οὐκ ὀνείρων νυκτερινῶν ἰνδάλμασι προσέ- ξομεν, οὐδὲ κενὰ καὶ μάταια προσβαλεῖ τῷ νῷ φαντάσματα πονηρῶς ὑπὸ τῆς τοῦ σώματος κράσεως αἰσθησις διακει- μένη.

Flavius Claudius Julianus Imperator Phil., Πρὸς Ἡράκλειον κυνικὸν περὶ τοῦ πῶς κυνιστέον καὶ εἰ πρέπει τῷ κυνὶ μύθους πλάττειν (2003: 007) “L’empereur Julien. Oeuvres complètes, vol. 2.1”, Ed. Rochefort, G. Paris: Les Belles Lettres, 1963. Section 2, line 6

Εἰ δέ, ὥσπερ ἰππεῖς ἐν Θράκῃ καὶ Θετταλίᾳ, τοξόται δὲ καὶ τὰ κουφότερα τῶν ὅπλων ἐν Ἰνδίᾳ καὶ Κρήτῃ καὶ Καρίᾳ, τῇ φύσει τῆς χώρας ἀκολουθούντων οἷμαι τῶν ἐπιτηδευμάτων, οὕτω τις ὑπολαμβάνει καὶ ἐπὶ τῶν ἄλλων πραγμάτων, ἐν οἷς ἕκαστα τιμᾶται, μάλιστα παρὰ τούτων αὐτὰ καὶ πρῶτον εὐρῆσθαι.

Flavius Claudius Julianus Imperator Phil., Πρὸς Ἡράκλειον κυνικὸν περὶ τοῦ πῶς κυνιστέον καὶ εἰ πρέπει τῷ κυνὶ μύθους πλάττειν Section 16, line 9

Ἐπεὶ δὲ ἐδέδοκτο τῷ Διὶ κοινῇ πᾶσιν ἀνθρώποις ἐνδοῦναι ἀρχὴν καταστάσεως ἐτέρας καὶ μεταβαλεῖν αὐτοὺς ἐκ τοῦ νομαδικοῦ βίου πρὸς τὸν ἡμε- ρώτατον, ἐξ Ἰνδῶν ὁ Διόνυσος αὐτοπτος ἐφαίνετο δαίμων, ἐπιφοιτῶν τὰς πόλεις, ἄγων μεθ' ἑαυτοῦ

CHAPTER 6. LATE ANTIQUE

στρατιάν πολλήν δαιμόνων τινὰ καὶ διδοὺς ἀνθρώποις κοινῇ μὲν ἅπασι σύμβολον τῆς ἐπιφανείας αὐτοῦ τὸ τῆς ἡμερίδος φυτόν, ὅφ' οὔ μοι δοκοῦσιν, ἐξημερωθέντων αὐτοῖς τῶν περὶ τὸν βίον, Ἑλληνας τῆς ἐπωνυμίας αὐτὸ ταύτης ἀξιῶσαι, μητέρα δὲ αὐτοῦ προσειπεῖν τὴν Σεμέλην διὰ τὴν πρόρρησιν, ἄλλως τε καὶ τοῦ θεοῦ τιμῶντος αὐτὴν ἅτε πρώτην ἱερόφαντιν τῆς ἔτι μελλούσης ἐπιφοιτήσεως.

Flavius Claudius Julianus Imperator Phil., Συμπόσιον ἢ Κρόνια sive Caesares (2003: 010) "L'empereur Julien. Oeuvres complètes, vol. 2.2", Ed. Lacombrade, C. Paris: Les Belles Lettres, 1964. Section 25, line 29

Ἐγὼ δὲ ἐν οὐδὲ ὅλοις ἐνιαυτοῖς δέκα πρὸς τούτοις καὶ Ἰνδῶν γέγονα κύριος.

Flavius Claudius Julianus Imperator Phil., Συμπόσιον ἢ Κρόνια sive Caesares Section 31, line 32

Ἀλλ' ἡνίκα,» εἶπεν, «ἐν Ἰνδοῖς ἐτρώθης καὶ ὁ Πευκέστης ἔκειτο παρὰ σέ, σὺ δὲ ἐξήγου ψυχορραγῶν τῆς πόλεως, ἄρα ἥττων ἦσθα τοῦ τρώσαντος, ἢ καὶ ἐκείνον ἐνίκας;

6.4 Asterius of Amasea

Saint Asterius of Amasea (c. 350 – c. 410 AD)[1] was made Bishop of Amasea between 380 and 390 AD, after having been a lawyer.[1][2] He was born in Cappadocia and probably died in Amasea in modern Turkey, then in Pontus. Significant portions of his lively sermons survive, which are especially interesting from the point of view of art history, and social life in his day. Asterius, Bishop of Amasea is not to be confused with the Arian polemicist, Asterius the Sophist.[2]

Asterius of Amasea was the younger contemporary of Amphilochius of Iconium and the three great Cappadocian Fathers.[2] Little is known about his life, except that he was educated by a Scythian slave. Like Amphilochius, he had been a lawyer before becoming bishop between 380 and 390 AD, and he brought the skills of the professional rhetorician to his sermons.[3] Sixteen homilies and panegyrics on the martyrs still exist, showing familiarity with the classics, and containing an unusual concentration of details of everyday life in his time. One of them, Oration 4: Adversus Kalendarum Festum attacks the pagan customs and abuses of the New Years feast, denying everything that Libanius had said supporting it – see Lord of Misrule for extensive quotations. That sermon was preached on January 1, 400 AD,

6.5. STEPHANUS MED.

which provides the main evidence, with a reference in another to his great age, to the dating of his career.[4]

Texts

An English translation exists of five sermons by Asterius, which were published in 1904 in the US under the title "Ancient Sermons for Modern Times", and issued as a reprint in 2007. This is the main portion of his works to exist in English, and has been transcribed online.[2][12] Oration 11 has also been translated.[13]

Other sermons by Asterius of Amasea existed in the time of Photius, who referred to a further ten sermons not now known in Bibliotheca codex 271.[2] One of these lost sermons indicates that Asterius lived to a great age.[2]

Fourteen genuine sermons have been printed by Migne in the Patrologia Graeca 40, 155-480, with a Latin translation.[2] along with other sermons "by Asterius" that were written by Asterius the Sophist. Another two genuine sermons were discovered in manuscript at Mount Athos by M. Bauer. Those two were first printed by A. Bretz (TU 40.1, 1914). Eleven sermons have also been translated into German.[2] (From Wikipedia⁴)

Asterius Scr. Eccl., Homiliae 1–14 (2060: 001) "Asterius of Amasea. Homilies i–xiv", Ed. Datema, C. Leiden: Brill, 1970. Homily 1, chapter 5, section 3, line 6

Αὔξουσα γὰρ καθ' ἡμέραν ἐπὶ τὸ περιεργότερον ἢ τρυφή ἤδη καὶ τῶν ἐξ Ἰνδικῆς ἀρωμάτων παρεγγχεί τοῖς ὄψοις, καὶ μᾶλλον τῶν ἱατρῶν οἱ μυροπῶλαι τοῖς μαγείροις ὑπηρετοῦσιν.

6.5 Stephanus Med.

7th century? Don't confuse with Stephanus Phil. (also 7th c).

"" (From Wikipedia⁵)

Stephanus Med., Phil., Collyrium ophthalmicum (olim sub auctore Stephano Archiatro) (0724: 003) "Index lectionum in universitate litterarum Vratislaviensi per hiemem anni 1888–1889", Ed. Studemund, W. Breslau: Breslau University Press, 1889. Page 13, line 7

ἀκαίρως γὰρ οὐδὲν ὀνίνησιν· ἀλλὰ καὶ ὀδύνην μεγάλην ἐργάζεται τῷ διατείνειν τοὺς χιτῶνας· χρεῖα οὖν ἐν ἀπόροις εὐρεῖν· καὶ διὰ τοῦτο πρῶτον μὲν τοῦ ὅλου σώμα-

4. http://en.wikipedia.org/wiki/Asterius_of_Amasia

5.

CHAPTER 6. LATE ANTIQUE

τος πρόνοιαν ποιήσασθαι χρή ἥτοι δια (sic) φλεβοτομίας· ἢ καθάρσεως, ἢ δι' ἀμφοτέρων εἰ δέοι· εἴτα τῆς κεφαλῆς· μετὰ δὲ ταύτης πρόνοιαν καὶ τὴν πρόσφορον δίαιταν χρήσασθαι τῷ τοιούτῳ φαρμάκῳ· (manus recens in margine adscripsit: Comp, id est Compositio) ἔστι δὲ ἡ σύνθεσις αὐτοῦ τοιάδε· πομφόλυγος πεπλυμένης ☒ <β>· ἀμύλου καλῶς πεπλυμένου προσφάτου καὶ ἀποίου ☒ <ε>· καδμίας κεκαυμένης (inc. fol. 323) καὶ πεπλυμένης ☒ <δ>· μολίβδου κεκαυμένου καὶ πεπλυμένου ☒ <γ>· ψιμμιθίου πεπλυμένου ☒ <α>· λίθου αἱματίτου ☒ <ζ>· ὀπίου ☒ <α> ☒· ρόδων χυλοῦ ☒ <γ>· λιβάνου ☒ <α> ☒· κρόκου ☒ τὸ ☒· ἀλόης ἰνδικῆς· ὡσαύτως σμύρνης ☒ <α> ☒· σαρκοκόλλης πεπλυμένης ☒ <η>· σάχαρος πεφωγμένου ☒ <γ>· τραγακάνθης ☒ <β>· ἀποβραχείσης ἐν χυλῷ τήλεως· ἔστι δὲ ὁ μὲν πεπλυμένος πομφόλυξ (sic)· ξηραίνων ἀδήκτως· εἵπερ τι καὶ ἄλλως ἐστὶ· καὶ διὰ τοῦτο χρώμεθα αὐτῷ πρὸς τὰ λεπτὰ καὶ δριμύα ρεύματα· ἔτι δὲ καὶ πρὸς ἔλκη πρὸς τούτοις ὁ πομφόλυξ ἔχει βραχὺ τι καὶ στυπτικὸν· ἡ δὲ ἀρίστη καδμία καυθεῖσα καὶ πλυθεῖσα ἀδηκτοτάτη γίνεται φάρμακον· ἔχει δὲ τι βραχὺ καὶ ῥυπτικὸν ἐάν τε μετὰ τὴν καύσιν (sic)· ἐάν τε καὶ χωρὶς ταύτης πλυθῇ.

6.6 Joannes Philoponus

Jump to: navigation, search

John Philoponus (play /fɪˈlɒpənəs/; Ancient Greek: Ἰωάννης ὁ Φιλόπονος; 490 – 570) also known as John the Grammarian or John of Alexandria, was a Christian and Aristotelian commentator and the author of a considerable number of philosophical treatises and theological works. A rigorous, sometimes polemical writer and an original thinker who was controversial in his own time, John Philoponus broke from the Aristotelian–Neoplatonic tradition, questioning methodology and eventually leading to empiricism in the natural sciences.

He was posthumously condemned as a heretic by the Orthodox Church in 680–81 because of what was perceived of as a tritheistic interpretation of the Trinity. (From Wikipedia⁶)

Joannes Philoponus Phil., In Aristotelis meteorologicorum librum primum commentarium (4015: 005) “Ioannis Philoponi in Aristotelis meteorologicorum librum primum commentarium”, Ed. Hayduck, M. Berlin: Reimer, 1901; Commentaria in Aristotelem Graeca 14.1. Volume 14,1, page 17, line 33

6. http://en.wikipedia.org/wiki/Joannes_Philoponus

6.6. JOANNES PHILOPONUS

λέγουσι δὲ καὶ Ἀλέξανδρον ἐξ Ἰνδῶν Ἀριστοτέλει γράψαι, ὡς ἕτεροὶ φασιν, ἐκ Βαβυλῶνος ὡς καὶ οἱ ἐνταῦθα σοφοὶ σώματος ἐτέρου φασὶν εἶναι τὸν οὐρανόν.

Joannes Philoponus Phil., *De opificio mundi* (4015: 011) “Joannis Philoponi de opificio mundi libri vii”, Ed. Reichardt, W. Leipzig: Teubner, 1897. Page 89, line 14

– ἀλλ’ ἴστω ὡς οὐχ ἡ αὐτὴ παρὰ πᾶσιν οὔτε ἡμέρα ἐστὶν ἀπαραλλάκτως, οὔτε νύξ· ἡ γὰρ παρ’ ἡμῖν τρίτη φέρε τῆς ἡμέρας ὥρα παρ’ Ἰνδοῖς μὲν ἕκτη τυ- χὸν οὔσα τυγχάνει, τοῖς δὲ περὶ τὸν δυτικὸν ὠκεανὸν πρώτη φέρε, εἰ οὕτω τύχοι, καὶ ἄλλως παρ’ ἄλλοις· οὔτε γὰρ παρὰ πᾶσιν αἱ αὐταὶ εἰσιν ἀνατολαὶ καὶ δύ- σεις, ὡς ἐκ τῶν ἐκλείψεων ἡλίου τε καὶ σελήνης ὑπάρχει δῆλον, οὐ κατὰ τὴν αὐτὴν φαινομένων παρὰ πᾶσιν ὥραν.

Joannes Philoponus Phil., *De opificio mundi* Page 126, line 7

μεθόδῳ ληπτῇ τοῖς ἐθέλουσι τὰ περὶ αὐτοὺς τοὺς φωστήρας συμβαίνοντα προλέγοντες καὶ εἰς ἔργον ἐπ’ ὅψεσι πάντων δεικνύντες ἐκβαίνοντα, τὸν τε χρόνον καθ’ ὃν ἐκλείπειν ἄρχονται, τὸν τε μέσον καὶ τὸν ἔσχατον, ἐκ μέρους τε ποίου τῶν φωστήρων ἢ τοῦ φωτὸς αὐτῶν ἄρχεται κρύψις καὶ μέχρι τίνος πρόεισι, πόθεν τε ἀνακαθαίρεσθαι ἄρχονται καὶ ποῦ λήγουσι, καὶ διὰ τί μιᾶς οὔσης τῆς ἐκλείψεως μὴ τὸν αὐτὸν χρόνον ἐν ἐκάστῳ τόπῳ ἢ αὐτὴ γινομένη φαίνεται, ἀλλὰ παρ’ Ἰνδοῖς μὲν ἐνάτην ὥραν τυχόν, ἐν Αἰγύπτῳ δὲ πέμπτην φέρε ἢ ἀπλῶς ἐλάττονα, τοῖς δὲ περὶ τὸν δυτικὸν ὠκεανὸν τρίτην ἢ δευτέραν, εἰ οὕτως ἢ μέ-θοδος εὖροι, τοῖς δὲ ἐπὶ τὸ δυτικώτερον ἔτι πρώτην τυχόν ἢ ὑπὸ γῆν ἔτι τοῦ φωστήρος ὄντος, τῆς αἰτίας ἐκάστου τούτων τοῖς ἐθέλουσι μαθεῖν ληπτῆς οὔσης· οἱ οὖν ταῦτα καὶ τὰ τοιαῦτα δι’ ἐπιστήμης ἐγνωκότες καὶ αὐταῖς ὅψεσι τοῖς φαινομένοις ἐπιστήσαντες, ὅταν ἐντύχωσιν τοῖς τοῦ καλοῦ Θεοδώρου ἢ τινος τῶν κατ’

Joannes Philoponus Phil., *De vocabulis quae diversum significatum exhibent secundum differentiam accentus* (4015: 012) “Iohannis Philoponi de vocabulis quae diversum significatum exhibent secundum differentiam accentus”, Ed. Daly, L.W. Philadelphia: American Philosophical Society, 1983. Recensio a, alphabetic letter iota, entry 4, line 1

<Ἰέρων>· τὸ κύριον παροξύνεται, <ιερῶν>· ὁ ἀνατεθημένος, ἡ μετοχὴ περισπᾶται. <Ἰνδος>· ὁ ποταμὸς Ἰνδίας παροξύνεται, <Ἰνδός>· τὸ ἐθνικὸν ὀξύνεται.

Joannes Philoponus Phil., *De vocabulis quae diversum significatum exhibent secundum differentiam accentus* Recensio a, alphabetic letter iota, entry 4, line 1

<Ἰνδος>· ὁ ποταμὸς Ἰνδίας παροξύνεται, <Ἰνδός>· τὸ ἐθνικὸν ὀξύνεται.

Joannes Philoponus Phil., *De vocabulis quae diversum significatum exhibent secundum differentiam accentus* Recensio b, alphabetic letter iota, entry 9, line 1

<ἰωνιά>· ὁ τόπος τῶν ἰων ὀξύνεται, <Ἰωνία>· ἡ κακία† ἢ ἡ χώρα παροξύνεται. <Ἰνδος>· ὁ ποταμὸς Ἰνδίας παροξύνεται, <Ἰνδός>· τὸ ἐθνικὸν ὀξύνεται.

CHAPTER 6. LATE ANTIQUE

Joannes Philoponus Phil., De vocabulis quae diversum significatum exhibent secundum differentiam accentus Recensio b, alphabetic letter iota, entry 9, line 1

<Ἰνδος>· ὁ ποταμὸς Ἰνδίας παροξύνεται, <Ἰνδός>· τὸ ἐθνικὸν ὀξύνεται.

Joannes Philoponus Phil., De vocabulis quae diversum significatum exhibent secundum differentiam accentus Recensio c, alphabetic letter iota, entry 6, line 1

<Ἰων>· τὸ κύριον, <ἰών>· ὁ πορευόμενος, <ἰών>· ὁ ἰοῦ ἀνάμεστος. <Ἰνδος>· ὁ ποταμὸς Ἰνδίας, <Ἰνδός>· τὸ ἐθνικόν.

Joannes Philoponus Phil., De vocabulis quae diversum significatum exhibent secundum differentiam accentus Recensio c, alphabetic letter iota, entry 6, line 1

<Ἰνδος>· ὁ ποταμὸς Ἰνδίας, <Ἰνδός>· τὸ ἐθνικόν.

Joannes Philoponus Phil., De vocabulis quae diversum significatum exhibent secundum differentiam accentus Recensio d, alphabetic letter iota, entry 7, line 1

<ἰδε>· τὸ ῥῆμα τὸ προστακτικὸν τὸ σημαῖνον τὸ θεάσασθαι <ἰδού>· τὸ ἐπίρρημα. <Ἰνδος>· ὁ ποταμὸς Ἰνδίας, <Ἰνδός>· τὸ ἐθνικόν.

Joannes Philoponus Phil., De vocabulis quae diversum significatum exhibent secundum differentiam accentus Recensio d, alphabetic letter iota, entry 7, line 1

<Ἰνδος>· ὁ ποταμὸς Ἰνδίας, <Ἰνδός>· τὸ ἐθνικόν.

Joannes Philoponus Phil., De vocabulis quae diversum significatum exhibent secundum differentiam accentus Recensio e, alphabetic letter iota, entry 3, line 1

<Ἰέρων>· κύριον, <ἱερῶν>· τῶν πραγμάτων. <Ἰνδος>· ποταμὸς Ἰνδίας, <Ἰνδός>· ἐθνικόν.

Joannes Philoponus Phil., De vocabulis quae diversum significatum exhibent secundum differentiam accentus Recensio e, alphabetic letter iota, entry 3, line 1

<Ἰνδος>· ποταμὸς Ἰνδίας, <Ἰνδός>· ἐθνικόν.

6.7 Anonymi Geographiae Expositio Compendiaria

Date? “” (From Wikipedia⁷)

Anonymi Geographiae Expositio Compendiaria, Geographiae expositio compendiaria (0092: 001) “Geographi Graeci minores, vol. 2”, Ed. Müller, K. Paris: Didot, 1861, Repr. 1965. Section 1, line 5

Τοῦτο δέ ἐστι τὸ ἀπὸ Γάγγου ποτα-
μοῦ ἐκβολῆς, τοῦ ἐν Ἰνδοῖς ἑωθινωτάτου, ἐπὶ
τὸ δυτι-
κώτατον τῆς ὅλης οἰκουμένης ἀκρωτήριον, ὃ καλεῖται μὲν Ἰερὸν, τῆς Λυσι-
τανίας δ’ ἐστὶν ἄκρον· τόδ’ ἐστὶ τῶν Ἡρακλέους στηλῶν δυτικώτερον σταδίοις που
τρισχιλίοις.

7.

6.7. ANONYMI GEOGRAPHIAE EXPOSITIO COMPENDIARIA

Anonymi Geographiae Expositio Compendiaria, Geographiae expositio compendiaria Section 19, line 10

Ταύτης δὲ ἔχεται πρὸς ἀνατολὰς ἡ Σκυθία· αὕτη δὲ περὶ μὲν τὰς ἀρχὰς οὐ σφόδρα πλατύνεται, περὶ δὲ τὰς ἀνατολὰς καὶ πάνυ· ὀλίγου γὰρ δεῖν συνάπτει τῇ Ἰνδικῇ.

Anonymi Geographiae Expositio Compendiaria, Geographiae expositio compendiaria Section 24, line 3

Τὴν δὲ λοιπὴν τὴν μέχρι τῶν Θινῶν ἡπειρον ἅπασαν, πλείστην οὖσαν καὶ ὑπὸ πολλῶν ἔθνων κατοικουμένην, Ἰνδοὶ κατανέμονται, ἀφορίζομένην πρὸς μὲν ἀνατολὰς Σίναις, πρὸς δὲ ταῖς δύσεσι Γεδρωσίαι, πρὸς δὲ ταῖς ἄρκτοις Παροπανισάδαις καὶ Ἀραχωσίαι, Σογδιανοῖς τε καὶ Σάκαις, Σκυθία τε καὶ τῇ Ση-ρικῇ.

Anonymi Geographiae Expositio Compendiaria, Geographiae expositio compendiaria Section 25, line 2

Ἔστι δὲ καὶ τῆς ἡπείρου ταύτης κατὰ μὲν τὸ Ἰνδικὸν πέλαγος μεγίστη νῆσος, ἡ πάλαι μὲν Σιμουῖνδα καλουμένη, νῦν δὲ Σαλική, ἐν ἧ φασὶ πάντα γίνεσθαι τὰ πρὸς τὴν χρῆσιν τὴν βιωτικὴν, ἔχειν τε παντοῖα μέταλλα, καὶ τοὺς κατοικοῦντας αὐτὴν ἄνδρας μαλ-λοῖς γυναικείοις ἀναδεῖσθαι τὰς κεφαλὰς· κατὰ δὲ τὴν καθ' ἡμᾶς θάλασσαν ἡ Κύπρος.

Anonymi Geographiae Expositio Compendiaria, Geographiae expositio compendiaria Section 26, line 13

Τῶν δὲ ἐν αὐ-ταῖς ἔθνων, τῆς μὲν Εὐρώπης μεγίστη ἐστὶν Ἰσπανία τε καὶ Ἰταλία, Γερμανία τε καὶ Σαρματία, τῶν δὲ ἐν τῇ Λιβύῃ ἢ τε Ἀφρικῇ καὶ ἡ Αἴγυπτος, καὶ τῶν Ἀσιανῶν παρὰ πάντα μὲν ἰδίως ἡ Ἰνδική, μεγίστη δὲ καὶ Σκυθία Σηρικὴ τε καὶ ἡ Εὐδαίμων.

Anonymi Geographiae Expositio Compendiaria, Geographiae expositio compendiaria Section 28, line 5

Ἔστι δὲ καὶ τῶν ὁρῶν μέγιστα, ἐν μὲν τῇ Ἀσίᾳ ὃ τ' Ἰμάϊος καὶ τὰ Ἡμῶδαι καὶ τὰ Καυκάσια· ταῦτα δὲ καὶ τὰ Ῥίπαια φασὶ παρὰ πάντα ὑψηλότατα εἶναι· μέγιστον δ' ὄρος καὶ ὁ Παροπάνισος καὶ ὁ Ταῦρος, τῶν τε κατὰ τὴν Ἰνδικὴν τὰ πλείστα· τῶν δὲ Λιβυκῶν ὑψηλότατα μὲν ὃ τε μέγας Ἄτλας καὶ τὸ τῶν Θεῶν ὄχημα, μεγάλα δὲ καὶ ἐπιμηκέστατα τὰ Αἰθιοπικά· ἀρξάμενα γὰρ ἀπὸ τῆς μεθορίας τῆς κατ' Αἴγυπτον κάτεισιν ἐπὶ μεσημβρίαν συνεκτεινόμενα τῇ τοῦ Νείλου πορείᾳ.

Anonymi Geographiae Expositio Compendiaria, Geographiae expositio compendiaria Section 29, line 3

Τῶν δὲ ἐν τῇ οἰκουμένη ποταμῶν μέγιστοι μὲν εἰσιν, ἐν μὲν τῇ Ἀσίᾳ πολλῶν ὄντων παρὰ πάντας ὃ τε Γάγγης καὶ ὁ Ἰνδός· οὗτοι γὰρ ἀρξάμενοι ἀπὸ τῶν βορειοτάτων τῆς οἰκουμένης, καὶ προσλαμβάνοντες σχεδὸν πάντας τοὺς ἀξιολόγους, ὅσοι διαρρέουσι τὴν ὅλην Ἰνδικὴν (εἰσὶ δὲ καὶ ὅσοι πλείστοι), ἐκδιδῶσιν ἐπὶ τὴν πρὸς νότον θάλασσαν.

CHAPTER 6. LATE ANTIQUE

Anonymi Geographiae Expositio Compendiaria, Geographiae expositio compendiaria Section 34, line 3

Ταύτης δὲ τῆς θαλάσσης ὑπέρκειται ἡ λοιπὴ ἢ παρὰ τὴν ἡπειρον· καὶ ἔστι μὲν αὐτῆς μέγιστον μὲν Ἰνδικὸν πέλαγος, ἐν ᾧ χερρόνησοι καὶ κόλποι πάνυ μεγάλοι, ὃ τε Θηριώδης καὶ ὁ Μέγας καὶ ὁ Γαγγη-τικός.

Anonymi Geographiae Expositio Compendiaria, Geographiae expositio compendiaria Section 35, line 1

Τοῦ δὲ Ἰνδικοῦ πελάγους ἔχεται τὸ Καρμάνιον, προῖον ὡς ἐπὶ δύοσις, τούτου δὲ ἡ Ἐρυθρὰ θάλασσα, ᾧν περὶ τὰς συμβολὰς καὶ τὸ τοῦ Περσικοῦ κόλπου στόμα κεῖται.

Anonymi Geographiae Expositio Compendiaria, Geographiae expositio compendiaria Section 43, line 1

Τῆς δὲ κατὰ τὸ Ἰνδικὸν πέλαγος Βραχείας θαλάσσης, ἐπεὶ περ αὕτη παρὰ τὰς ἄλλας ἐπὶ πλεῖστον πρὸς ἀνατολὰς καὶ δύοσις ἐκτείνεται, τὸ ἀπὸ Ἑσινᾶ ἔμπορίου τῆς Βαρβαρίας ἢ τῶν Ῥαπτῶν τῆς μητροπόλεως ἐπὶ Κοττίαριν ποταμὸν τῶν Σινῶν σταδίων μυριάδες εἴ καὶ βφ', μίλια δὲ ζ· πλάτος δὲ τὸ ἀπὸ τοῦ μυχοῦ τοῦ Μεγάλου κόλπου ἐπὶ τὴν ἄγνωστον στάδια [μυρία] τρισχίλια, ἥτοι μίλια αψ[λ]γ'.

Anonymi Geographiae Expositio Compendiaria, Geographiae expositio compendiaria Section 45, line 14

Τῶν δὲ λοιπῶν δύο κλιμάτων τὸ μὲν κατ' ἀνατολὰς Ἐῶν πέλαγος καὶ Ἰνδικὸς ὠκεανὸς, τὸ δὲ κατὰ τὴν δύσιν, ἅφ' οὗπερ ἡ καθ' ἡμᾶς θάλασσα πληροῦται, Ἑσπέριος ὠκεανὸς, καὶ κατ' ἐξοχὴν Ἀτλαντικὸν προσ-αγορεύεται πέλαγος.

6.8 Philostorgius

Philostorgius (Greek: Φιλοστόργιος; 368 – ca. 439) was an Anomoean Church historian of the 4th and 5th centuries. Anomoeanism questioned the Trinitarian account of the relationship between God the Father and Christ and was considered a heresy by the Orthodox Church, which adopted the term "homoeousia" in the Nicene Creed. Very little information about his life is available. He was born in Borissus, Cappadocia to Eulampia and Carterius,[1] and later lived in Constantinople.

He wrote a history of the Arian controversy titled History of the Church, of which only an epitome by Photius survives, as well as a treatise against Porphyry, which is lost.[2] (From Wikipedia⁸)

8. <http://en.wikipedia.org/wiki/Philostorgius>

6.8. PHILOSTORGIUS

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) (2058: 001)
“Philostorgius. Kirchengeschichte, 3rd edn.”, Ed. Winkelmann, F. (post J. Bidez) Berlin:
Akademie-Verlag, 1981; *Die griechischen christlichen Schriftsteller*. Book 2, fragment
6, line 1

Ὅτι τοὺς ἐνδοτάτῳ Ἰνδοῦς, ὅσοι Χριστὸν ἔμαθον τιμᾶν ἐκ τῆς Βαρθολομαίου τοῦ
ἀποστόλου διδασκαλίας, τὸ ἑτεροούσιον πρεσβεύειν ὁ δυσσεβής φησι.

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 2,
fragment 6, line 3

καὶ τὸν Θεόφιλον εἰσάγει τὸν Ἰνδὸν τὸ τοιοῦτον ἀσπαζόμενον φρόνημα, παραγε-
νέσθαι τε εἰς αὐτοὺς καὶ τὴν αὐτῶν ἐκδιηγῆσθαι δόξαν.

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 2,
fragment 6, line 5

τὸ δὲ τῶν Ἰνδῶν ἔθνος τοῦτο Σάβας μὲν πάλαι ἀπὸ τῆς Σαβᾶ μητροπόλεως, τὰ
νῦν δὲ Ὀμηρίτας καλεῖσθαι.

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 3,
fragment 4, line 18

Ταύτης τῆς πρεσβείας ἐν τοῖς πρώτοις ἦν καὶ Θεόφιλος ὁ Ἰνδός.

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 3,
fragment 4, line 21

ὃς πάλαι μὲν, Κωνσταντίνου τοῦ πάλαι βασιλεύοντος, ἔτι τὴν ἡλικίαν νεώτατος,
καθ' ὁμηρίαν πρὸς τῶν Διβηνῶν καλουμένων εἰς Ῥωμαίους ἐστάλη· Διβοῦς δ' ἐστὶν
αὐτοῖς ἡ νῆσος χώρα, τῶν Ἰνδῶν δὲ καὶ οὗτοι φέρουσι τὸ ἐπώνυμον.

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 3,
fragment 5, line 5

κάκειθεν εἰς τὴν ἄλλην ἀφίκετο Ἰνδικήν, καὶ πολλὰ τῶν παρ' αὐτοῖς οὐκ εὐαγῶς
δρωμένων ἐπηνωρώσατο.

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 3,
fragment 10, line 25

οὗτος, ὥς ἔστι συμβαλεῖν, ἐξορμῶν τοῦ Παραδείσου, πρὶν ἐπὶ τὸ οἰκούμενον φθά-
σαι καταδυόμενος, ἔπειτα τὴν Ἰνδικὴν θάλατταν ὑπελθὼν ἔτι καὶ κύκλῳ γε αὐτὴν
περιελιχθεὶς, ὥς εἰκάσαι (τίς γὰρ ἀνθρώπων ἀκριβώσσει τοῦτο;

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 3,
fragment 11, line 32

ὃν καὶ ὁ τῶν Ἰνδῶν βασιλεὺς Κωνσταντίῳ ἀπεστάλκει.

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 3,
fragment 15, line 72

ταῦτα δὲ κατ' ἐκείνους τοὺς καιροὺς Κωνσταντίῳ ἦν καθ' οὓς καὶ ὁ Θεόφιλος ἐκ
τῶν Ἰνδῶν ἐπανελθὼν διῆγεν ἐν Ἀντιοχείᾳ.

CHAPTER 6. LATE ANTIQUE

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 4, fragment 1, line 9

συναπήγει δ' αὐτῷ καὶ Θεόφιλος ὁ Ἰνδός.

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 8, fragment 2, line 18

πρὸς δὲ τὴν ἐν τῇ κοίλῃ Συρίᾳ Ἀντι-όχειαν μετ' οὐ πολὺν χρόνον ἐθελοντὴς ἀφικνεῖται Θεόφιλος ὁ Ἰνδός, ἐφ' ᾧ τὸν Εὐζώϊον μὲν κατὰ τὸ προηγούμενον ἀναστῆσαι εἰς τέλος ἀγαγεῖν τὰ ὑπὲρ Ἀετίου ἐγνωσμένα· εἰ δὲ μή, αὐτός γε καθηγήσεσθαι τοῦ ἐκεῖσε πλήθους ὅσον τὴν ἐκείνου γνώμην ἡσπάζετο.

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 9, fragment 1, line 4

EK THΣ ENNATHΣ ΙΣΤΟΡΙΑΣ

Ὅτι τῷ Φιλοστοργίῳ ὁ ἔννατος λόγος Ἀετίου χειρῶν ὑπερφυῆ ἔργα Εὐνομίου τε καὶ Λεοντίου διαπλάττει· καὶ δὴ καὶ Κανδίδου καὶ Εὐαγρίου καὶ Ἀρριανοῦ καὶ Φλωρεντίου καὶ μάλιστα γε Θεοφίλου τοῦ Ἰνδοῦ, καὶ τινων ἄλλων οὓς ἡ αὐτὴ τῆς ἀσεβείας λύσσα θερμο-τέρους ἐπεδείκνυ.

Philostorgius Scr. Eccl., *Historia ecclesiastica* (fragmenta ap. Photium) Book 9, fragment 18, line 7

τοῦ δὲ θάπτον τελειωθέντος, Ἰωάννην ἀντικαθιστῶσιν· καὶ σὺν αὐτῷ ἀπὸ Κωνσταντινουπόλεως αὐτός τε Εὐνόμιος καὶ Ἀρριανὸς καὶ Εὐφρόνιος ἐπὶ τὴν Ἐφῶν ἀφικνοῦνται, ὥς ἐκεῖσε τὸν τε Ἰουλιανὸν ἐκ τῆς Κιλικίας ἄξοντες καὶ Θεόφιλον τὸν Ἰνδὸν ἐν τῇ Ἀντιοχείᾳ καταληψόμενοι καὶ τὰ τῆς ἄλλης Ἐφῶας καταστησόμενοι.

6.9 John of Damascus

Saint John of Damascus (Greek: Ἰωάννης ὁ Δαμασκηνός Iōannēs ho Damaskēnos; Latin: Iohannes Damascenus; also known as John Damascene, *Χρυσορροῖας*/Chrysorrhōas, "streaming with gold"—i.e., "the golden speaker") (c. 645 or 676 – 4 December 749; Arabic: **يُحْيَى بْنُ كَلْبُكٍ** **يُحْيَى بْنُ كَلْبُكٍ** Yuhannā Al Demashqī) was a Syrian monk and priest. Born and raised in Damascus, he died at his monastery, Mar Saba, near Jerusalem.[1] (From Wikipedia⁹)

9. http://en.wikipedia.org/wiki/John_of_Damascus

6.9. JOHN OF DAMASCUS

Joannes Damascenus Scr. Eccl., Theol., Expositio fidei (2934: 004) “Die Schriften des Johannes von Damaskos, vol. 2”, Ed. Kotter, B. Berlin: De Gruyter, 1973; Patristische Texte und Studien 12. Section 23, line 28

Ἐντεῦθεν αἱ δύο θάλασσαι αἱ τὴν Αἴγυπτον περιέχουσai (μέση γὰρ αὕτη τῶν δύο κεῖται θαλασσῶν) συνέστησαν, διάφορα πελάγη καὶ ὄρη καὶ νήσους καὶ ἀγκῶνας καὶ λι- μένας ἔχουσai καὶ κόλπους διαφόρους περιέχουσai αἰγιαλούς τε καὶ ἀκτάς – αἰγιαλὸς μὲν γὰρ ὁ ψαμμώδης λέγεται, ἀκτὴ δὲ ἡ πετρώδης καὶ ἀγχιβαθὴς ἦτοι ἡ εὐθέως ἐν τῇ ἀρχῇ βάθος ἔχουσα – , ὁμοίως καὶ ἡ κατὰ τὴν ἀνατολήν, ἣτις λέγεται Ἰνδική, καὶ ἡ βορεινή, ἣτις λέγεται Κασπία· καὶ αἱ λίμναι δὲ ἐντεῦθεν συνήχθησαν.

Joannes Damascenus Scr. Eccl., Theol., Expositio fidei Section 23, line 38

Ὅνομα τῷ ἐνὶ Φεισῶν», τουτέστι Γάγγης ὁ Ἰνδικός.

Joannes Damascenus Scr. Eccl., Theol., Expositio fidei Section 24b, line 24

Ἀσίας ἡπείρου μεγάλης ἐπαρχαίαι μὴ, κανόνες ιβ· α' Βιθυνία Πόντου β' Ἀσία ἡ ἰδίως, πρὸς τῇ Ἐφέσῳ γ' Φρυγία μεγάλη δ' Λυκία ε' Γαλατία ς' Παφλαγονία ζ' Παμφυλία ἡ Καππαδοκία θ' Ἀρμενία μικρά ι' Κιλικία ια' Σαρματία ἡ ἐντὸς Ἀσίας ιβ' Κολχίς ιγ' Ἰβηρία ιδ' Ἀλβανία ιε' Ἀρμενία μεγάλη ις' Κύπρος νῆσος ιζ' Συρία κοίλη ιη' Συρία Φοινίκη ιθ' Συρία Παλαιστίνη κ' Ἀραβία Πετραία κα' Μεσοποταμία κβ' Ἀραβία ἔρημος κγ' Βαβυλωνία κδ' Ἀσσυρία κε' Σουσιανή κς' Μηδία κζ' Περσίς κη' Παρθία κθ' Καρμανία ἔρημος λ' Καρμανία ἑτέρα λα' Ἀραβία εὐδαίμων λβ' Ὑρκανία λγ' Μαργιανή λδ' Βακτριανή λε' Σογδιανή λς' Σακῶν λζ' Σκυθία ἡ ἐντὸς Ἰμάου ὄρους λη' Σκυθία ἡ ἐκτὸς Ἰμάου ὄρους λθ' Σηρική μ' Ἀρεία μα' Παροπανισάδαι μβ' Δραγγιανή μγ' Ἀραχωσία μδ' Γεδρωσία με' Ἰνδική ἡ ἐντὸς Γάγγου τοῦ ποταμοῦ μ'2' Ἰνδική ἡ ἐκτὸς Γάγγου τοῦ ποταμοῦ μζ' Σῖναι μῇ Ταπροβάνη νῆσος.

Joannes Damascenus Scr. Eccl., Theol., Expositio fidei Section 24b, line 25

ἰδίως, πρὸς τῇ Ἐφέσῳ γ' Φρυγία μεγάλη δ' Λυκία ε' Γαλατία ς' Παφλαγονία ζ' Παμφυλία ἡ Καππαδοκία θ' Ἀρμενία μικρά ι' Κιλικία ια' Σαρματία ἡ ἐντὸς Ἀσίας ιβ' Κολχίς ιγ' Ἰβηρία ιδ' Ἀλβανία ιε' Ἀρμενία μεγάλη ις' Κύπρος νῆσος ιζ' Συρία κοίλη ιη' Συρία Φοινίκη ιθ' Συρία Παλαιστίνη κ' Ἀραβία Πετραία κα' Μεσοποταμία κβ' Ἀραβία ἔρημος κγ' Βαβυλωνία κδ' Ἀσσυρία κε' Σουσιανή κς' Μηδία κζ' Περσίς κη' Παρθία κθ' Καρμανία ἔρημος λ' Καρμανία ἑτέρα λα' Ἀραβία εὐδαίμων λβ' Ὑρκανία λγ' Μαργιανή λδ' Βακτριανή λε' Σογδιανή λς' Σακῶν λζ' Σκυθία ἡ ἐντὸς Ἰμάου ὄρους λη' Σκυθία ἡ ἐκτὸς Ἰμάου ὄρους λθ' Σηρική μ' Ἀρεία μα' Παροπανισάδαι μβ' Δραγγιανή μγ' Ἀραχωσία μδ' Γεδρωσία με' Ἰνδική ἡ ἐντὸς Γάγγου τοῦ ποταμοῦ μ'2' Ἰνδική ἡ ἐκτὸς Γάγγου τοῦ ποταμοῦ μζ' Σῖναι μῇ Ταπροβάνη νῆσος.

Joannes Damascenus Scr. Eccl., Theol., Expositio fidei Section 24b, line 31

Ἔθνη δὲ οἰκεῖ τὰ πέρατα· κατ' ἀπηλιώτην Βακτριανοί, κατ' εὐρον Ἰνδοί, κατὰ Φοίνικα Ἐρυθρὰ θάλασσα καὶ Αἰθιοπία, κατὰ λευκόνοτον οἱ ὑπὲρ Σύρτιν Γεράμαντες, κατὰ λίβα Αἰθίοπες καὶ δυσμικοὶ Ὑπέρμαυροι, κατὰ ζέφυρον Στῆλαι καὶ ἀρχαὶ Λιβύης

CHAPTER 6. LATE ANTIQUE

καὶ Εὐρώπης, κατὰ ἀργέστην Ἰβηρία ἢ νῦν Ἰσπανία, κατὰ δὲ θρασκίαν Κελτοὶ καὶ τὰ ὄμορα, κατὰ ἀπαρκτίαν οἱ ὑπὲρ Θράκην Σκύθαι, κατὰ βορρᾶν Πόντος Μαιῶτις καὶ Σαρμάται, κατὰ καικίαν Κασπία θάλασσα καὶ Σάκες.

Joannes Damascenus Scr. Eccl., Theol., De sacris jejuniis (2934: 021); MPG 95. Volume 95, page 73, line 33

Τὸ μέντοι ἅγιον Πάσχα τῆς ἐνδεκάτης Ἰνδικτίωνος σὺν Θεῷ ἐπιτελοῦμεν· κατὰ μὲν Αἰγυπτίους, μηνὸς Φαρμουθὶ εἰκάδι πέμπτη· κατὰ δὲ Ῥωμαίους, μηνὸς Ἀπριλλίου εἰκάδι, πρὸ δεκαδύο καλανδῶν Μαΐων· ἀρχόμενοι τῆς νηστείας τῶν ἑπτὰ ἐβδομάδων ἐξ αὐ- τῆς δευτέρας ἡμέρας, κατὰ μὲν Αἰγυπτίους, ὀγδὴ τοῦ Φανεμῶθ μηνός· κατὰ δὲ Ῥωμαίους Μαρτίου τρίτη.

Joannes Damascenus Scr. Eccl., Theol., Epistula ad Theophilum imperatorem de sanctis et venerandis imaginibus [Sp.] (2934: 050); MPG 95. Volume 95, page 376, line 50

Καὶ μὲν δὴ τούτων πλείονα καὶ θρήνων ἄξια, «δι' ἃ ἦλθεν ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τὸν λαὸν τῆς ἀπειθείας,» ὡς ἀνωτέρω δεδήλωται, καὶ πᾶσιν ἡμῖν πρόδηλα γεγόνασιν· λιμοὶ, λοιμοὶ, σεισμοὶ, καταποντισμοὶ, θάνατοι ἐξαίσιοι, πόλεμοι ἐμφύλιοι, ἐθνῶν ἐπανάστασεις, ἐμπρησμοὶ ἐκκλησιῶν, ἐρημώσεις χωρῶν καὶ πόλεων, αἰχμ- αλωσίαι λαῶν ὥσπερ πρόβατα εἰς σφαγὴν πορευόμενα, μέχρις Αἰθιοπῶν, καὶ Ἰνδῶν, καὶ εἰς Ἀνατολὰς γῆς δοῦλοι καὶ αἰχμάλωτοι, νεάνιδες καὶ παρθέναι, πρεσβύτεροι μετὰ τῶν νεωτέρων· καὶ πᾶσα ἡλικία ἄρδην συντετέλεσται.

Joannes Damascenus Scr. Eccl., Theol., Commentarii in epistulas Pauli [Dub.] (2934: 053); MPG 95. Volume 95, page 681, line 51

Τουτέστι, τοσαῦται γλώσσαι, τοσαῦται φωναί, Σκυθῶν, Θρακῶν, Ῥωμαίων, Περσῶν, Μάυρων, Ἰνδῶν, Αἰγυπτίων, ἐτέρων μυρίων ἐθνῶν.

Joannes Damascenus Scr. Eccl., Theol., Sermo in annuntiationem Mariae [Sp.] (2934: 057); MPG 96. Volume 96, page 657, line 46

Χαῖρε, ὅτι πολλοὶ τῶν φιλοχρίστων βασιλίδων λιθολαμπεῖς διὰ σὲ στεφάνους, καὶ χρυσονήμους ἀλουργίδας, ἀράχνης εὐτελέστερα ἐλογίσαντο, Χαῖρε, ὅτι πολλοὶ τῶν εὐγενῶν Ἰνδικοὺς διὰ σὲ καὶ χρυσταλλίζοντας λίθους περιεφρόνησαν.

Joannes Damascenus Scr. Eccl., Theol., Vita Barlaam et Joasaph [Sp.] (2934: 066) “[St. John Damascene]. Barlaam and Joasaph”, Ed. Woodward, G.R., Mattingly, H. Cambridge, Mass.: Harvard University Press, 1914, Repr. 1983. Page 2, line t3

ΒΑΡΛΑΑΜ ΚΑΙ ΙΩΑΣΑΦ ΙΣΤΟΡΙΑ ΨΥΧΩΦΕΛΗΣ ΕΚ ΤΗΣ ΕΝΔΟΤΕΡΑΣ ΤΩΝ ΑΙΘΙΟΠΩΝ ΧΩΡΑΣ, ΤΗΣ ΙΝΔ*ΩΝ ΛΕΓΟΜΕΝΗΣ, ΠΡΟΣ ΤΗΝ ΑΓΙΑΝ ΠΟΛΙΝ ΜΕΤΕΝΕΧΘΕΙΣΑ ΔΙΑ ΙΩΑΝΝΟΥ ΜΟΝΑΧΟΥ, ΑΝΔΡΟΣ ΤΙΜΙΟΥ ΚΑΙ ΕΝΑΡΕΤΟΥ ΜΟΝΗΣ ΤΟΥ ΑΓΙΟΥ ΣΑΒΑ· ΕΝ ΗΙ Ο ΒΙΟΣ ΒΑΡΛΑΑΜ ΚΑΙ ΙΩΑΣΑΦ ΤΩΝ ΑΟΙΔΙΜΩΝ ΚΑΙ ΜΑΚΑΡΙΩΝ.

6.9. JOHN OF DAMASCUS

Joannes Damascenus Scr. Eccl., Theol., Vita Barlaam et Joasaph [Sp.] Page 4, line 27

τούτω οὖν ἐγὼ στοιχῶν τῷ κανόνι, ἄλλως δὲ καὶ τὸν ἐπηρτημένον τῷ δούλῳ κίνδυνον ὑφορώμενος, ὅς, λαβὼν παρὰ τοῦ δεσπό- του τὸ τάλαντον, εἰς γῆν ἐκεῖνο κα- τώρυξε καὶ τὸ δοθὲν πρὸς ἐργασίαν ἔκρυψεν ἀπραγμάτευτον, ἐξήγησιν ψυχωφελῇ ἕως ἐμοῦ καταντήσασαν οὐ- δαμῶς σιωπήσομαι· ἦνπερ μοι ἀφηγήσαντο ἄνδρες εὐ- λαβεῖς τῆς ἐνδοτέρας τῶν Αἰθιοπίων χώρας, οὐστινας Ἰνδοὺς οἶδεν ὁ λόγος καλεῖν, ἐξ ὑπομνη- μάτων ταύτην ἀψευδῶν μεταφράσαντες, ἔχει δὲ οὕτως.

Joannes Damascenus Scr. Eccl., Theol., Vita Barlaam et Joasaph [Sp.] Page 6, line 1

Ἡ τῶν Ἰνδῶν λεγομένη χώρα πόρρω μὲν διά- κεῖται τῆς Αἰγύπτου, μεγάλη οὖσα καὶ πολυ- ἄνθρωπος· περικλύζεται δὲ θαλάσσαις καὶ ναυσι- πόροις πελάγεσι τῷ κατ' Αἴγυπτον μέρει· ἐκ δὲ τῆς ἡπείρου προσεγγίζει τοῖς ὁρίοις Περσίδος, ἥτις πάλαι μὲν τῷ τῆς εἰδωλομανίας ἐμελαίνετο ζόφῳ, εἰς ἄκρον ἐκβεβαρβαρωμένη καὶ ταῖς ἀθέ- σμοις ἐκδεδιητημένη τῶν πράξεων.

Joannes Damascenus Scr. Eccl., Theol., Vita Barlaam et Joasaph [Sp.] Page 8, line 7

ἔθνη φωτίσαι τοὺς ἐν σκότει τῆς ἀγνοίας καθη- μένους, καὶ βαπτίζειν αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, ὡς ἐντεῦθεν τοὺς μὲν αὐτῶν τὰς ἐώας λήξεις, τοὺς δὲ τὰς ἐσπερίους λαχόντας περιέρχεσθαι, βόρειά τε καὶ νότια διαθέειν κλίματα, τὸ προστεταγμένον αὐτοῖς πληροῦντας, διάγγελμα τότε καὶ ὁ ἱερώ- τατος Θωμᾶς, εἷς ὑπάρχων τῆς δωδεκαρίθμου φάλαγγος τῶν μαθητῶν τοῦ Χριστοῦ, πρὸς τὴν τῶν Ἰνδῶν ἐξεπέμπετο, κηρύττων αὐτοῖς τὸ σω- τήριον κήρυγμα.

Joannes Damascenus Scr. Eccl., Theol., Vita Barlaam et Joasaph [Sp.] Page 8, line 22

Ἐπεὶ δὲ καὶ ἐν Αἰγύπτῳ ἤρξατο μοναστήρια συνίστασθαι καὶ τὰ τῶν μοναχῶν ἀθροίζεσθαι πλήθη, καὶ τῆς ἐκείνων ἀρετῆς καὶ ἀγγελιομιμήτου διαγωγῆς ἡ φήμη τὰ πέρατα διελάμβανε τῆς οἰκουμένης, καὶ εἰς Ἰνδοὺς ἦκε, πρὸς τὸν ὅμοιον ζῆλον καὶ τούτους διηγείρεν, ὡς πολλοὺς αὐτῶν, πάντα καταλιπόντας, καταλαβεῖν τὰς ἐρήμους καὶ ἐν σώματι θνητῷ τὴν πολιτείαν ἀνειληφέναι τῶν ἀσωμάτων.

Joannes Damascenus Scr. Eccl., Theol., Vita Barlaam et Joasaph [Sp.] Page 14, line 4

Ἡ τῆς τοιαύτης οὖν σκοτομήνης τὴν τῶν Ἰνδῶν καταλαβούσης, καὶ τῶν μὲν πι- στῶν πάντοθεν ἐλαυνομένων, τῶν δὲ τῆς ἀσεβείας ὑπασπιστῶν κρατυνομένων, αἵ- μασί τε καὶ κνίσαις τῶν θυσιῶν καὶ αὐτοῦ διὰ τοῦ ἀέρος μολυνομένου, εἰς τῶν τοῦ βασιλέως, ἀρχισατράπης τὴν ἀξίαν, ψυχῆς παρα- στήματι, μεγέθει τε καὶ κάλλει, καὶ πᾶσιν ἄλλοις, οἷς ὥρα σώματος καὶ γενναιότης ψυχῆς ἀνδρείας χαρακτηρίζεσθαι πέφυκε, τῶν ἄλλων ἐτύγχανε διαφέρων.

Joannes Damascenus Scr. Eccl., Theol., Vita Barlaam et Joasaph [Sp.] Page 62, line 13

CHAPTER 6. LATE ANTIQUE

καί, ἀμείψας τὸ ἑαυτοῦ σχῆμα, ἱμάτιά τε κοσμικὰ ἀμφιασάμενος, καὶ νηὸς ἐπιβάς, ἀφίκετο εἰς τὰ τῶν Ἰνδῶν βασίλεια, καὶ ἐμπόρου ὑποδὺς προσωπεῖον, τὴν πόλιν καταλαμβάνει, ἔνθα δὴ ὁ τοῦ βασιλέως υἱὸς τὸ παλάτιον εἶχε.

Joannes Damascenus Scr. Eccl., Theol., Vita Barlaam et Joasaph [Sp.] Page 388, line 4

ὥσαύτως δὲ καὶ τοὺς μύστας καὶ νεωκόρους τῶν εἰδώλων καὶ σοφοὺς τῶν Χαλδαίων καὶ Ἰνδῶν, τοὺς κατὰ πᾶσαν τὴν ὑπ' αὐτὸν ἀρχὴν ὄντας, συνεκαλέσατο, καὶ τινὰς οἰωνοσκόπους καὶ γόητας καὶ μάντις, ὅπως ἂν Χριστιανῶν περιγένοιτο.

Joannes Damascenus Scr. Eccl., Theol., Vita Barlaam et Joasaph [Sp.] Page 606, line 22

Προστάγματι δέ τινος φοβερωτάτου κατ' ὄναρ κραταιῶς ἐπισκῆπτοντος πεισθεὶς, ὁ τοῦτον κηδεύσας ἀναχωρητὴς τὰ βασίλεια καταλαμβάνει Ἰνδῶν, καὶ τῷ βασιλεῖ Βαραχίᾳ προσελθὼν πάντα αὐτῷ δῆλα τὰ περὶ τοῦ Βαρλαάμ καὶ τοῦ μακαρίου τούτου τίθησιν Ἰωάσαφ.

6.10 *Chronicon Paschale*

Jump to: navigation, search

Chronicon Paschale ("the Paschal Chronicle, also *Chronicum Alexandrinum* or *Constantinopolitanum*, or *Fasti Siculi*) is the conventional name of a 7th-century Greek Christian chronicle of the world. Its name comes from its system of chronology based on the Christian paschal cycle; its Greek author named it "Epitome of the ages from Adam the first man to the 20th year of the reign of the most August Heraclius."

The Chronicon Paschale follows earlier chronicles. For the years 600 to 627 the author writes as a contemporary historian - that is, through the last years of emperor Maurice, the reign of Phocas, and the first seventeen years of the reign of Heraclius. (From Wikipedia¹⁰)

Chronicon Paschale, Chronicon paschale (2371: 001) "Chronicon paschale, vol. 1", Ed. Dindorf, L.

Chronicon Paschale, Chronicon paschale Page 48, line 14

αἱ δὲ χώραι αὐτῶν εἰσι κατὰ τὰς φυλάς αὐτῶν αὗται· ἡ Λυχνίτις, Μηδία, Ἀδριακὴ, ἀφ' ἧς τὸ Ἀδριακὸν πέλαγος, Ἀλβανία, Γαλλία, Ἀμαζονίς, Ἰταλία, Ἀρμενία μικρά τε

10. http://en.wikipedia.org/wiki/Chronicon_Paschale

6.10. CHRONICON PASCHALE

καὶ μεγάλη, Θουσκηνή, Καππαδοκία, Λυσι-
τανία, Παφλαγονία, Μεσσαλία, Γαλατία,
Κελτίς, Κολχίς, Σπανογαλλία, Ἰνδική, Ἰβηρία, Ἀχαΐα, Σπανία ἡ μεγάλη, Βο-
σπορηνή, Μαιώτις, Δέρρις, Σαρματίς, Ταυριαννίς, Βασταρ-
νίς, Σκυθία, Θράκη, Μακεδονία, Δελματία, Κολχίς, Θεττα-
λίς, Λοκρίς, Βοιωτία, Αἰτωλία, Ἀττική, Ἀχαΐα, Πελοπόννη-
σος, Ἀκαρνία, Ἡπειρώτις, Ἰλλυρίς.

Chronicon Paschale, Chronicon paschale Page 49, line 14

Οὗτος Μεσραεὶμ ὁ Αἰγύπτιος μετέπειτα ἐπὶ τὰ ἀνατολικά μέρη οἰκήσας οἰκίτωρ
γίνεται Βάκτρων, τὴν ἐσωτέραν Περσίδος λέγει Ἄσοα τῶν μεγάλων Ἰνδῶν.

Chronicon Paschale, Chronicon paschale Page 52, line 13

τὰ δὲ ὀνόματα τῶν χωρῶν τοῦ Χάμ ἐστὶ ταῦ-
τα· Αἴγυπτος σὺν τοῖς περὶ αὐτὴν
πᾶσιν, Αἰθιοπία ἡ βλέπουσα κατὰ Ἰνδούς, καὶ ἑτέρα Αἰθιοπία, ὅθεν ἐκπορεύεται ὁ
τῶν Αἰθιο-
πων ποταμὸς ὁ καλούμενος Νεῖλος ὁ καὶ Γήων, Θηβαΐς, Λι-
βύη ἡ παρε-
κτείνουσα μέχρι Κυρήνης, Μαρμαρὶς καὶ τὰ περὶ αὐ-
τὴν πάντα, Σύρτις ἔχουσα ἔθνη
τρία, Νασαμώνας, Μάκας, Ταυταμαίους, Λιβύη ἑτέρα ἡ ἀπὸ Λέπτεως παρεκτείνουσα
μέ-
χρις Ἡρακλεωτικῶν στηλῶν κατέναντι Γαδεΐρων.

Chronicon Paschale, Chronicon paschale Page 53, line 18

Εἶτα πάλιν Ἐπιφάνιος, Τῷ δὲ Σῆμ πρώτῳ υἱῷ τοῦ Νῶε ὑπέπεσεν ὁ κλῆρος ὁ ἀπὸ
Περσίδος καὶ Βάκτρων ἕως Ἰνδικῆς.

Chronicon Paschale, Chronicon paschale Page 54, line 21

Ἐλμωδάδ, ἐξ οὗ οἱ Ἰνδοί.

Chronicon Paschale, Chronicon paschale Page 55, line 13

πάν-
των δὲ τῶν υἱῶν τοῦ Σῆμ ἡ κατοικία ἐστὶν ἀπὸ Βάκτρων ἕως Ῥινοκορούρων
τῆς ὀριζούσης Συρίαν καὶ Αἴγυπτον καὶ τὴν ἐρυ-
θρὰν θάλασσαν ἀπὸ στόματος τοῦ
κατὰ Ἀρσενοίτην τῆς Ἰνδικῆς.

Chronicon Paschale, Chronicon paschale Page 55, line 18

Ταῦτα δὲ εἰσιν τὰ ἐξ αὐτοῦ γενόμενα ἔθνη· α' Ἑβραῖοι οἱ καὶ Ἰουδαῖοι, β' Πέρσαι,
γ' Ἀσσύριοι δεύτεροι, δ' Αἰλυμαῖοι, ε' Χαλδαῖοι, ς' Ἀραμοσσυνοί, ζ' Ἀραβες οἱ δεύτε-
ροι, η' Μῆδοι, θ' Ὑρκανοί, ι' Μακαρδοί, ια' Κοσσαῖοι, ιβ' Σκύθαι, ιγ' Σα-
λαθιαῖοι, ιδ' Γυμνοσοφισταί, ιε' Παῖονες, ις' Ἰνδοὶ πρῶτοι, ιζ' Πάρθοι, ιη' Ἀραβες ἀρχαῖοι, ιθ' Καρ-
μήλιοι, κ' Βακτριανοί, κα' Ἀρρίανοί, κβ' Ἰνδοὶ δεύτεροι, κγ' Γερμανοί, κδ' Κεδρούσιοι,
κε' Γασφρηνοί, κς' Ἑρμαῖοι.

Chronicon Paschale, Chronicon paschale Page 56, line 2

Οἱ δὲ ἐπιστάμενοι αὐτῶν γράμματα Ἑβραῖοι οἱ καὶ Ἰουδαῖοι, Πέρσαι, Μῆδοι, Χαλ-
δαῖοι, Ἰνδοί, Ἀσσύριοι.

Chronicon Paschale, Chronicon paschale Page 56, line 4

Ἔστι δὲ ἡ κατοικία τῶν υἱῶν Σῆμ παρεκτείνουσα κατὰ μῆ-
κος μὲν ἀπὸ τῆς Ἰνδικῆς
ἕως Ῥινοκορούρων, πλάτος δὲ ἀπὸ Περ-
σίδος καὶ Βάκτρων ἕως τῆς Αἰθιοπίας καὶ τῆς
Κιλικίας.

CHAPTER 6. LATE ANTIQUE

Chronicon Paschale, Chronicon paschale Page 56, line 9

Τὰ δὲ ὀνόματα τῶν χωρῶν τῶν υἱῶν τοῦ Σήμ, πρωτοτόκου υἱοῦ Νῶε, ἐστὶν ταῦτα· α' Περσίς, β' Βακτριανή, γ' Ὑρκανία, δ' Βαβυλωνία, ε' Κορδουαία, ζ' Ἀσσυρία, ζ' Μεσοποταμία, η' Ἰνδική, [ζ' Ἐλυμαίς, ζ' Ἀραβία ἡ ἀρχαία] θ' Ἀραβία ἡ εὐδαίμων;

Chronicon Paschale, Chronicon paschale Page 56, line 19

Τὰ δὲ ἔθνη ἃ διέσπειρε κύριος ὁ θεὸς ἐπὶ τῆς γῆς μετὰ τὸν κατακλυσμὸν ἐν ταῖς ἡμέραις Φαλὲγ καὶ Ἰεκτὰν τοῦ ἀδελφοῦ αὐτοῦ ἐν τῇ πυργοποιίᾳ, ὅτε συνεχύθησαν αἱ γλῶσσαι αὐτῶν, ἐστὶν ταῦτα· α' Ἑβραῖοι οἱ καὶ Ἰουδαῖοι, β' Ἀσσύριοι, γ' Χαλδαῖοι, δ' Μῆδοι, ε' Πέρσαι, ζ' Ἀραβες πρῶτοι καὶ Ἀραβες δεύτεροι, ζ' Μαδιναῖοι, η' Μαδιναῖοι δεύτεροι, θ' Ταῖανοί, ι' Ἀλαμοσυννοί, ια' Σαρακηνοί, ιβ' Μάγοι, ιγ' Κάσπιοι, ιδ' Ἀλβανοί, ιε' Ἰνδοὶ πρῶτοι, Ἰνδοὶ δεύτεροι, ις' Αἰθίοπες πρῶτοι, Αἰθίοπες δεύτεροι, ιζ' Αἰγύπτιοι καὶ Θηβαῖοι, ιη' Λίβυες πρῶτοι, Λίβυες δεύτεροι, ιθ' Χετταῖοι, κ' Χαναναῖοι, κα' Φερεζαῖοι, κβ' Εὐαῖοι, κγ' Ἀμορράιοι, κδ' Γεργεσαῖοι, κε' Ἰεβουσαῖοι, κς' Ἰδουμαῖοι, κζ' Σαρμάται, κη' Φοίνικες, κθ' Σύροι, λ' Κίλικες, λα' Καππάδοκες, λβ' Ἀρμένιοι, λγ' Ἰβήρες, λδ' Βεβρανοί, λε' Σκύθες, λς' Κόλχοι, λζ' Σάννιοι, λη' Βοσποριανοί, λθ' Ἀσιανοί, μ' Ἰσαυροὶ, μα' Λυκάονες, μβ' Πισίδαι, μγ' Γαλάται, μδ' Παφλαγόνες, με' Φρύγες, μς' Ἕλληνες οἱ καὶ Ἀχαιοί, μζ' Θετταλοί, μη' Μακεδόνες, μθ' Θράκες, ν' Μυσοί, να' Βέσσοι,

Chronicon Paschale, Chronicon paschale Page 61, line 17

ποταμοὶ γάρ εἰσιν ὀνομαστοὶ μ' α' Ἰνδὸς ὁ καὶ Φεισὼν, β' Νεῖλος ὁ καὶ Γήων, γ' Τίγρις, δ' Εὐφράτης, ε' Ἰορδάνης, ζ' Κηφισός, ζ' Τάναῖς, η' Ἰσμηνός, θ' Ἐρύμανθος, ι' Ἄλυσ, ια' Ἀσωπός, ιβ' Θερμωδών, ιγ' Ἐρασινός, ιδ' Ρεῖος, ιε' Ἀλφειός, ις' Βορυσθένης, ιζ' Ταῦρος, ιη' Εὐρώτας, ιθ' Μαίανδρος, κ' Εἶρμος, κα' Ἄξιος, κβ' Πύραμος, κγ' Βοῖος, κδ' Ἑβρος, κε' Σαγάριος, κς' Ἀχελῷος, κζ' Πηνειός, κη' Εὐήνος, κθ' Σπερχειός, λ' Κάυστρος, λα' Σιμόεις, λβ' Σκάμανδρος, λγ' Στρυμών, λδ' Παρθένιος, λε' Ἴστρος, λς' Βαῖτις, λζ' Ρῆνος, λη' Ροδανός, λθ'

Chronicon Paschale, Chronicon paschale Page 64, line 11

Περὶ ἀστρονομίας

Ἐν τοῖς χρόνοις τῆς πυργοποιίας ἐκ τοῦ γένους – τοῦ Ἀρφαξὰδ ἀνὴρ τις Ἰνδὸς ἀνεφάνη σοφὸς ἀστρονόμος, ὀνόματι Ἀνδουβάριος, ὃς καὶ συνεγράψατο πρῶτος Ἰνδοῖς ἀστρονομίαν.

Chronicon Paschale, Chronicon paschale Page 268, line 8

ὁ δὲ αὐτὸς καὶ ἄλλας βασιλείας περιεῖλεν Ἀσίας, Κασίας, Λυκίας, Ἰνδῶν πρὸς βορρᾶν καὶ Σακῶν καὶ Σκυθῶν.

6.11 Choricus of Gaza

6.11. CHORICIUS OF GAZA

Choricius, of Gaza (Greek: Χορίκιος), Greek sophist and rhetorician, flourished in the time of Anastasius I (AD 491-518).

He was the pupil of Procopius of Gaza, who must be distinguished from Procopius of Caesarea, the historian. A number of his declamations and descriptive treatises have been preserved. The declamations, which are in many cases accompanied by explanatory commentaries, chiefly consist of panegyrics, funeral orations and the stock themes of the rhetorical schools. The wedding speeches, wishing prosperity to the bride and bridegroom, strike out a new line.

Choricius was also the author of descriptions of works of art after the manner of Philostratus. The moral maxims, which were a constant feature of his writings, were largely drawn upon by Macanus Chrysocephalus, metropolitan of Philadelphia (middle of the 14th century), in his *Rodonia* (rose-garden), a voluminous collection of ethical sayings.

The style of Choricius is praised by Photius as pure and elegant, but he is censured for lack of naturalness. A special feature of his style is the persistent avoidance of hiatus, peculiar to what is called the school of Gaza. (From Wikipedia¹¹)

Choricius Rhet., Soph., Opera (4094: 001) "Choricii Gazaei opera", Ed. Foerster, R., Richtsteig, E. Leipzig: Teubner, 1929. Oration-declamation-dialexis 3, section 2, paragraph 67, line 3

σκοπεῖτε γάρ· νῆσός ἐστιν ὄνομα μὲν Ἰοτάβη, τὸ δὲ ἔργον αὐτῆς ὑποδοχὴ φορτίων τῶν Ἰνδικῶν, ὧν μέγας φόρος τὰ τέλη.

Choricius Rhet., Soph., Opera Oration-declamation-dialexis 10, section 1, paragraph 6, line 5

οὕτω γὰρ Ἀχιλλέα τε μᾶλλον κοσμήσει καὶ σφαλερωτέραν ἀπο- δείξει τὴν Τροίαν τοῦ σώζειν εἰωθότος ἀνηρημένου μηδὲ τῶν ἀρτίως ἐλθόντων τῇ Τροίᾳ συμμάχων Αἰθιόπων, Ἰνδῶν, Ἀμαζόνων εἰς ἐπικουρίαν ἀποχρῆν δεικνυμένων.

Choricius Rhet., Soph., Opera Oration-declamation-dialexis 10, section 2, paragraph 24, line 1

Πρὸς τοῦτ' ἔμοιγε καὶ Ἰνδοὺς καὶ Αἰθίοπας λέγε· τὸ γὰρ αὐτό μοι κατὰ πάντων εἰπεῖν ὑπάρξει δικαίως, εἴπερ καὶ Αἰθίοπες καὶ Ἰνδοὶ πάρεσιν ἐγνωκότες, ὥς ἦν Ἐκτωρ ἡμῖν εὖ μάλα συγκεκροτημένος τὰ τοῦ πολέμου καὶ δύναμιν ἡσκημένος ἀξίαν θαυμάσαι δεινὸς μὲν ἀθυμοῦντα στρατὸν ἀγαθῶν ἐλπίδων πληρῶσαι, εὖ δὲ παρασχὼν καὶ ταῖς ὀλκάσιν αὐταῖς φλόγα προσάγειν.

11. <http://en.wikipedia.org/wiki/Choricius>

CHAPTER 6. LATE ANTIQUE

Choricius Rhet., Soph., Opera Oration-declamation-dialexis 12, section 1, paragraph 6, line 4

ἀλλὰ περιττὸς ὁ Φθιώτης τῇ Τροίᾳ δειχθήσεται συλλαμ-
βανόντων αὐτῇ τῶν
Ὀλυμπίων τῷ περὶ τὴν Ἑκτορος ἀτιμίαν ἐλέω καὶ πολλῆς ἄρτι παραγενομένης ἐπι-
κουρίας Αἰθιοπῶν, Ἰνδῶν, Ἀμαζόνων.

Choricius Rhet., Soph., Opera Oration-declamation-dialexis 12, section 2, paragraph 28, line 1

Εἶεν· τὴν δὲ τῶν Ἰνδῶν ἐπικουρίαν, τὴν δὲ τῶν Αἰθιοπῶν προσθήκην ποῦ χοροῦ
τάξομεν;

6.12 Eutecnius

(Εὐτέκνιος; Eutéknios). The famous Cod. Vindobonensis med. gr. 1 (late 5th cent. AD) with the herbal of Pedanius Dioscorides also contains prose paraphrases on Nicander's Thēriaká and Alexiphármaka [4; 2; 5]. A remark in a manuscript attributes them to a 'rhetor' (σοφιστής; sophistés) by the name of E., who is to be dated sometime between the 3rd and 5th cents. AD [3. 34-37]; without any solid proof, the following anonymous paraphrases are also attributed to the same E.: ... (From Brill's New Pauly¹²)

Eutecnius Soph., Paraphrasis in Nicandri theriaca (0752: 001) "Eutecnii paraphrasis in Nicandri theriaca", Ed. Gualandri, I. Milan: Istituto Editoriale Cisalpino, 1968. Page 67, line 15

<Καὶ> μὴν καὶ ἡ Ἰνδῶν ὁπόσα γῆ καὶ ὁ Χοάσπης ποταμὸς ἀρώματα φέρει σὺν ταύ-
ταις μίγνυε, καὶ πιστακίων ἀκρέμονας (ταῖς σμικραῖς ἀμυγδάλαις ὁ τῶν πιστακίων
πῶς παρέοικε καρπός)· καυκαλίδες τε καὶ μύρτα καὶ ἄρμινθος ἢ βοτάνη καὶ μάραθρον
χλωρόν· ἔτι μὲν τοῖσδε παρέστω σοι καὶ ἐρύσιμος βοτάνη καὶ τῶν ἀγρίων ἐρεβίνθων
ὁ καρπὸς βαλλέσθω σὺν αὐτοῖς τοῖς κλάδοις (ὁδμὴν δὲ βαρεῖαν ὁ ἄγριος οὗτος ἐρέ-
βινθος ἔχει, καὶ ἐστὶν ἐπαχθής) σισύμβριον τε δὴ καὶ τοῦτο ἐπειδὴν ἐν τῇ ὥρᾳ τοῦ
ἄνθους γένηται· ὠφελιμότατον γὰρ τοῖς

Eutecnius Soph., Paraphrasis in Oppiani cynegetica (fort. auctore Eutecnio) (0752: 003) "Die Paraphrase des Euteknios zu Oppians Kynēgetika", Ed. Tüselmann, O. Berlin: Weidmann, 1900; Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen, Philol.-hist. Kl., N.F. 4.1. Page 25, line 4

12. <http://referenceworks.brillonline.com/entries/brill-s-new-pauly/eutecnius-e407140?s.num=0>

6.13. MANTISSA PROVERBIORUM

Ἀλλ' ἔμαθον οὐκ εἰς μακρὰν τῆς ἐταιρείας τὸ ἀσύμφορον καὶ πικρῶς τῆς συν-
ηθείας ἀπώναντο, ἀντὶ φίλων καὶ συνήθων ἀλλήλοις καταστάντες ἐχθροὶ καὶ ἐπί-
βουλοι· κυνηγῶν γὰρ ἐπιφροσύναις καὶ μηχανήμασι δόρκοι τε περδίκων ψευδέσιν
ἐάλωσαν ἀπατηθέντες ἰνδάλμασι καὶ δόρκων ἔμπαλιν πέρδικες.

Eutecnius Soph., Paraphrasis in Oppiani cynegetica (fort. auctore Eutecnio) Page
39, line 26

Οὐδὲ Γάγγη τῷ παρ' Ἰνδοῖς ποταμῷ τοσοῦτον βρύχημα, ὅς ἐξ ἀποτόμων καταρ-
ρέων πετρῶν ἐστὶ μὲν <καὶ> καθ' ἑαυτὸν πολὺς, μείζων δὲ γίνεται ποταμῶν ἐπιμιγνυ-
μένων ἄλλων καὶ συνεισβαλ- λόντων ἐκείνῳ τὰ ρεύματα, ὑφ' ὧν εἰς τὸ μετέωρον κυρ-
τούμενος πλάτει μὲν καὶ μεγέθει χώρας καλύπτει τὰς παραιγιαλίτιδας· οὕτως ὁ θῆρ
ἐπιβρέμεται τῷ φοβερῷ τοῦ βρυχήματος, καὶ ἀπὸ τῶν ὁρέων ἦχον προκαλούμενος ὥρ-
μηται κατὰ τῶν ἀνδρῶν σαρκῶν ἀνθρωπείων ἐμφορηθῆναι διψῶν· οἱ δὲ ὑπομένουσι
τὴν ὁρμὴν ἐστῶτες ἀμε- ταστρεφεῖς καὶ ἀτίνακτοι.

6.13 Mantissa Proverbiorum

Mantissa Proverbiorum, Mantissa proverbiorum (0200: 001) “Corpus
paroemiographorum Graecorum, vol. 2”, Ed. von Leutsch, E.L. Göttingen:
Vandenhoeck & Ruprecht, 1851, Repr. 1958. Centuria 2, section 11, line 3 ὁ δὲ
ποηφάγος ζῳόν ἐστιν ἐν Ἰνδοῖς.

6.14 Marcian of Heraclea

Marcian of Heraclea (Marcianus Heracleensis) was a minor Greek geogra-
pher of Late Antiquity (fl. ca. 4th century). His surviving works are:

Periplus maris externi, ed. Müller (1855), 515-562. Menippi periplus
maris interni (epitome Marciani), ed. Müller (1855), 563-572. Artemi-
dori geographia (epitome Marciani), ed. Müller (1855), 574-576. (From
Wikipedia¹³)

Marcianus Geogr., Periplus maris exteri (4003: 001) “Geographi Graeci minores, vol.
1”, Ed. Müller, K. Paris: Didot, 1855, Repr. 1965. Book 1, section A, line 6

Τῶν δεξιῶν μερῶν τοῦ τε Ἀραβίου κόλπου καὶ τῆς Ἐρυθρᾶς θαλάσσης καὶ τοῦ
Ἰνδικοῦ πελάγους περίπλους.

13. http://en.wikipedia.org/wiki/Marcianus_Heracleensis

CHAPTER 6. LATE ANTIQUE

Marcianus Geogr., *Periplus maris exteri* Book 1, section A, line 8

Τῶν ἀριστερῶν μερῶν τοῦ τε Ἀραβίου κόλπου καὶ τῆς Ἐρυθρᾶς θαλάσσης καὶ τοῦ Ἰνδικοῦ πελάγους περίπλους.

Marcianus Geogr., *Periplus maris exteri* Book 1, section A, line 16

Γεδρωσίας περίπλους. Ἰνδικῆς τῆς ἐντὸς Γάγγου ποταμοῦ καὶ τῶν ἐν αὐτῇ κόλπων καὶ νήσων περίπλους.

Marcianus Geogr., *Periplus maris exteri* Book 1, section A, line 20

Τοῦ Γαγγητικοῦ κόλπου περίπλους. Ἰνδικῆς τῆς ἐκτὸς Γάγγου ποταμοῦ καὶ τῶν ἐν αὐτῇ κόλπων περίπλους.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 1, line 27

τάτου Πτολομαίου ἔκ τε τῆς Πρωταγόρου τῶν σταδίων ἀναμετρήσεως, ἣν τοῖς οἰκείοις τῆς γεωγραφίας βιβλίοις προστέθεικεν, ἔτι μὴν καὶ ἐτέρων πλείστων ἀρχαίων ἀνδρῶν, τὸν περίπλουν ἀναγράψαι προειλόμεθα ἐν βιβλίοις δυσὶ, τὸν μὲν ἔϋον καὶ μεσημβρινὸν ὠκεανὸν ἐν τῷ προτέρῳ βιβλίῳ, τὸν δ' ἐσπέριον καὶ τὸν ἀρκτῶν ἐν τῷ δευτέρῳ, ἅμα ταῖς ἐν αὐτοῖς κειμέναις μεγίσταις νήσοις, τῇ τε Ταπροβάνῃ καλουμένῃ, τῇ Παλαισιμούνδου λεγομένη πρότερον, καὶ ταῖς Πρεττανικαῖς ἀμφοτέραις νήσοις· ὧν τὴν μὲν πρώτην κατὰ [τὸ] μεσαίτατον τοῦ Ἰνδικοῦ πελάγους κεῖσθαι συνέστηκε, τὰς δ' ἐτέρας δύο ἐν τῷ ἀρκτῶν ὠκεανῷ.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 6, line 4

Τῶν δὲ τριῶν θαλασσῶν τῷ μεγέθει τυγχάνει πρώτη μὲν ἡ κατὰ τὸ Ἰνδικὸν πέλαγος· δευτέρα δὲ ἡ καθ' ἡμᾶς ἡ μεταξὺ Λιβύης καὶ Εὐρώπης, ἀρχομένη μὲν ἀπὸ Γαδείρων ἥτοι τοῦ Ἡρακλείου πορθμοῦ, διήκουσα δὲ μέχρι τῆς Ἀσίας· τρίτη δὲ ἡ Ὑρκανία.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 6, line 10

Μέγεθος δὲ τῆς οἰκουμένης, τὸ μὲν ἀπὸ ἀνατολῆς ἐπὶ δύσιν ἀναμετρήται σταδίων Μ ζ', ἡφμε· τοῦτο δὲ ἐστὶ τὸ ἀπὸ Γάγγου ποταμοῦ ἐκβολῶν, τοῦ ἐν Ἰνδοῖς ἀνατολικωτάτου ποταμοῦ, ἐπὶ τὸ δυτικώτατον τῆς ὅλης οἰκουμένης ἀκρωτήριον, ὃ καλεῖται μὲν Ἰερὸν ἄκρον, τῆς δὲ Ἰβηρίας ἐστὶ τῶν Λυσιτανῶν ἔθνος.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 10, line 4

Τῶν μὲν οὖν ἀριστερῶν τῆς Ἀσίας μερῶν, τουτέστι τῆς τε Ἀραβίας τῆς Εὐδαίμονος καὶ τῆς Ἐρυθρᾶς θαλάσσης καὶ μετ' ἐκείνην τοῦ Περσικοῦ κόλπου καὶ τοῦ Ἰνδικοῦ πελάγους παντὸς ἄχρι τοῦ Σινῶν (τοῦ) ἔθνους καὶ τοῦ πέρατος τῆς ἐγνωσμένης γῆς τὸν ἀκριβέστατον ποιησόμεθα περίπλουν καὶ τὴν τῶν σταδίων ἀναμέτρησιν.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 10, line 18

Τούτων μὲν γὰρ τῶν δεξιῶν μερῶν ἐπιδρομὴ ἐστὶν ἡ τῆς ἀναμετρήσεως πεποιήμεθα σαφῆ, μιᾶς ἕνεκα τῆς θέσεως τῆς τε γῆς καὶ τῆς θαλάσσης, ἥνπερ ἔχει πρὸς τὰς ἀντιπέρα τῆς Ἀσίας χώρας, τουτέστι τῶν τε Ἀράβων καὶ τῶν Ἰνδῶν καὶ τῶν ἄλλων ἐθνῶν· τῶν δὲ ἀριστερῶν μερῶν μετὰ τῆς προειρημένης ἐπαγγελίας τὸν περίπλουν σπουδῇ ἐποιησάμεθα.

6.14. MARCIAN OF HERACLEA

Marcianus Geogr., Periplus maris exteri Book 1, section 11T, line 2

ΤΩΝ ΔΕΞΙΩΝ ΜΕΡΩΝ ΤΟΥ ΤΕ ΑΡΑΒΙΟΥ ΚΟΛΠΟΥ ΚΑΙ ΤΗΣ ΕΡΥΘΡΑΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΤΟΥ ΙΝΔ*ΙΚΟΥ ΠΕΛΑΓΟΥΣ ΠΕΡΙΠΛΟΥΣ.

Marcianus Geogr., Periplus maris exteri Book 1, section 12, line 3

Ἐκπλεύσαντι δὲ τὸν κόλπον καὶ τὴν Ἐρυθρὰν θάλασσαν, ἡρέμα πῶς μετὰ τὸν κόλπον κατὰ τὸ ἄκρω- τήριον στενουμένην, ἐκδέχεται τὸ Ἰνδικὸν πέλαγος ἀναπεπταμένον ἐπὶ πολὺ καὶ τῷ μὲν μήκει διῆκον πρὸς τὴν ἕω καὶ τὰς ἀνατολὰς τοῦ ἡλίου μέχρι Σινῶν τοῦ ἔθνους, ὅπερ ἐπὶ τέλει τῆς οἰκουμένης τυγχάνει κείμε- νον κατὰ τὴν πρὸς ταῖς ἀνατολαῖς ἄγνωστον γῆν, τῷ δὲ πλάτει πρὸς μεσημβρίαν ἀναχέομενον ἐπὶ πλεῖστον, μέχρι τῆς ἐτέρας ἀγνώστου γῆς τῆς κατὰ τὴν μεσημ- βρίαν ὑπαρχούσης, καθ' ἣν καὶ ἡ Πρασώδης καλου- μένη διατείνει θάλασσαν παρ' ὅλην τὴν μεσημβρινήν

Marcianus Geogr., Periplus maris exteri Book 1, section 12, line 12

ἀναπεπταμένον ἐπὶ πολὺ καὶ τῷ μὲν μήκει διῆκον πρὸς τὴν ἕω καὶ τὰς ἀνατολὰς τοῦ ἡλίου μέχρι Σινῶν τοῦ ἔθνους, ὅπερ ἐπὶ τέλει τῆς οἰκουμένης τυγχάνει κείμε- νον κατὰ τὴν πρὸς ταῖς ἀνατολαῖς ἄγνωστον γῆν, τῷ δὲ πλάτει πρὸς μεσημβρίαν ἀνα- χέομενον ἐπὶ πλεῖστον, μέχρι τῆς ἐτέρας ἀγνώστου γῆς τῆς κατὰ τὴν μεσημ- βρίαν ὑπαρχούσης, καθ' ἣν καὶ ἡ Πρασώδης καλου- μένη διατείνει θάλασσαν παρ' ὅλην τὴν μεσημβρινήν ἄγνωστον γῆν μέχρι τῆς ἕω, τοῦ μὲν Ἰνδικοῦ πελάγους ὑπάρχουσα, ταύ- την δὲ διὰ τὴν χροιάν λαχοῦσα τὴν προσηγορίαν.

Marcianus Geogr., Periplus maris exteri Book 1, section 14, line 3

Καὶ ἡ μὲν ὅλη θέσις καὶ περιγραφὴ τῶν δεξιῶν μερῶν τοῦ τε Ἀραβίου κόλπου καὶ τῆς Ἐρυθρᾶς θα- λάσσης καὶ προσέτιγε τοῦ Ἰνδικοῦ πελάγους τοῦ πρὸς τὴν μεσημ- βρίαν ἀποκλίνοντος, τοῦτον ἔχει τὸν τρόπον· τὰ δὲ κατὰ μέρος οὕτω πῶς ἔχει· [Λεῖπει τὰ κατὰ μέρος.

Marcianus Geogr., Periplus maris exteri Book 1, section 15T, line 2

ΤΩΝ ΑΡΙΣΤΕΡΩΝ ΜΕΡΩΝ ΤΟΥ ΤΕ ΑΡΑΒΙΟΥ ΚΟΛΠΟΥ ΚΑΙ ΤΗΣ ΕΡΥΘΡΑΣ ΘΑ- ΛΑΣΣΗΣ ΚΑΙ ΤΟΥ ΙΝΔ*ΙΚΟΥ ΠΕΛΑΓΟΥΣ ΠΑΝΤΟΣ ΠΕΡΙΠΛΟΥΣ.

Marcianus Geogr., Periplus maris exteri Book 1, section 15, line 15

Ἐν τούτῳ δὲ τῷ μέρει τῆς θα- λάσσης καὶ τὸ τῶν Ὀμηριτῶν ἔθνος τυγχάνει τῆς τῶν Ἀράβων ὑπάρχον γῆς, μέχρι τῆς ἀρχῆς τοῦ Ἰνδικοῦ διῆκον πελάγους.

Marcianus Geogr., Periplus maris exteri Book 1, section 15, line 17

Μετὰ δὲ τὴν Ἐρυθρὰν θάλασσαν ἐξῆς ἐστὶ τὸ Ἰνδικὸν πέλαγος.

Marcianus Geogr., Periplus maris exteri Book 1, section 16, line 3

Ἐκπλεύσαντι δὲ τὸν κόλπον καὶ πρὸς τὴν ἕω τὸν πλοῦν ποιουμένῳ ἀριστεράν τε ὁμοίως τὴν ἡπειρον ἔχοντι, ἐκδέχεται πάλιν τὸ Ἰνδικὸν πέλαγος, ᾧ τὸ λει- πόμενον τῆς Καρμανίας ἔθνος παροικεῖ.

Marcianus Geogr., Periplus maris exteri Book 1, section 16, line 6

CHAPTER 6. LATE ANTIQUE

Καὶ μετὰ τοῦτο τὸ τῆς Γεδρωσίας ἔθνος κείμενον τυγχάνει· ἐξῆς δὲ τούτων ἐστὶν ἡ Ἰνδικὴ ἢ ἐντὸς Γάγγου ποταμοῦ κει- μένη, ἥς κατὰ τὸ μεσαίτατον τῆς ἡπείρου νῆσος κατ- αντικρὺ κεῖται μεγίστη Ταπροβάνη καλουμένη.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 16, line 9

Μετὰ δὲ ταύτην ἡ ἑτέρα ἐστὶν Ἰνδικὴ ἢ ἐκτὸς Γάγγου ποτα- μοῦ, ὅρου τυγχάνοντος ἑκατέρων τῶν Ἰνδικῶν γαιῶν.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 16, line 11

Ἐν δὲ τῇ ἐκτὸς Γάγγου Ἰνδικῇ ἡ Χρυσῇ καλουμένη χερσόνησός ἐστι· μεθ' ἣν ὁ καλούμενος Μέγας κόλπος· οὗ κατὰ τὸ μεσαίτατον οἱ ὅροι τῆς ἐκτὸς Γάγγου Ἰνδι- κῆς καὶ τῶν Σινῶν εἰσιν.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 17, line 4

Καὶ ἡ μὲν ὅλη τῶν τόπων θέσις καὶ περιγραφή τῶν ἀριστερῶν τῆς Ἀσίας μερῶν, τοῦ τε Ἀραβίου κόλ- που καὶ τῆς Ἐρυθρᾶς θαλάσσης καὶ προσέτιγε τοῦ Περσικοῦ κόλπου καὶ τοῦ Ἰνδικοῦ πελάγους παντὸς, τοῦτον ἔχει τὸν τρόπον· τὰ δὲ κατὰ μέρος οὕτω πως ἔχει.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 17, line 6

Ἡ Εὐδαίμων Ἀραβία περιορίζεται ἀπὸ μὲν ἄρκτων ταῖς πλευραῖς τῆς τε Πετραίας Ἀραβίας καὶ ἔτι τῆς Ἐρήμου Ἀραβίας καὶ τῷ νοτίῳ μέρει τοῦ Περ- σικοῦ κόλπου μέχρι τῶν ἐκβολῶν τοῦ Τίγριδος ποταμοῦ, [ἀπὸ δὲ ἀνατολῶν μέρει τε τοῦ Περσικοῦ κόλ- που] καὶ μέρει τῆς Ἰνδικῆς θαλάσσης, ἀπὸ δὲ μεσημβρίας τῇ Ἐρυθρᾷ θαλάσσει, [ἀπὸ δὲ δύσεως τῷ Ἀραβίῳ κόλπῳ].

Marcianus Geogr., *Periplus maris exteri* Book 1, section 17, line 10

Προπέ- πτωκε πρὸς τὴν μεσημβρίαν εἰς τὴν Ἐρυθρὰν θάλασσαν καὶ τὸ Ἰνδικὸν πέλαγος ἐπὶ πλεῖστον, καὶ ὥσπερ χερ- σόνησος μεγίστη πλατυτάτῳ ἰσθμῷ προσεχο- μένη πε- ριρρεῖται τῇ θαλάσσει.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 18, line 16

<Χαδραμωτῖται>, ἔθνος περὶ τὸν Ἰνδικὸν κόλπον, τῷ Πρίονι παροικοῦντες πο- ταμῷ, ὡς φησι Μαρκιανὸς ἐν τῷ Περίπλῳ αὐτοῦ.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 18, line 19

<Ἀσκῖται>, ἔθνος παροικοῦν τὸν Ἰνδικὸν κόλπον καὶ ἐπὶ ἀσκῶν πλέον, ὡς Μαρκι- ανὸς ἐν τῷ Περίπλῳ αὐτοῦ· »Παροικεῖ αὐτὸν ἔθνος καὶ αὐτὸ καλούμενον Σαχαλιτῶν· ἔτι μὴν καὶ Ἀσκιτῶν ἕτερον ἔθνος [ἐπὶ ἀσκῶν πλέον]».

Marcianus Geogr., *Periplus maris exteri* Book 1, section 26, line 2

Ἡ Καρμανία μέρει μὲν τινι κατὰ τὸν Περσι- κὸν κεῖται κόλπον, μέρει δὲ παρὰ τὸ Ἰνδικὸν πέλαγος [τὸ] μετὰ τὸν κόλπον τὸν Περσικόν.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 26, line 10

Περιορίζεται δὲ ἀπὸ μὲν ἄρκτων τῇ ἐρήμῳ Καρμανία, ἀπὸ δὲ δύ- σεως τῇ προρ- ρηθείσῃ Περσίδι καὶ τῷ προειρημένῳ Βα- γράδα ποταμῷ καὶ ἔτι τῷ λειπομένῳ μέρει

6.14. MARCIAN OF HERACLEA

τοῦ Περ- σικοῦ κόλπου, (διὰ τὸ πρὸς δύσιν ὄραν αὐτὸν) καλουμένῳ Καρμανικῷ· ἀπὸ δὲ ἀνατολῶν Γεδρωσίᾳ τῷ ἔθνει παρὰ τὰ Παρσικὰ ὄρη· ἀπὸ δὲ μεσημβρίας μετὰ τὰ στενὰ τοῦ Περσικοῦ κόλπου τῷ Ἰνδικῷ πελάγει.

Marcianus Geogr., Periplus maris exteri Book 1, section 28, line 2

Μετὰ δὲ τὴν Κάρπελλαν ἄκραν] ἐκδέχεται τὸ Ἰνδικὸν πέλαγος πρὸς ἀνατολὰς ἐκτεινόμενον· ὃ τὸ λειπόμενον μέρος τῆς Καρμανίας παρήκει μέχρι Μου- σαρναίων γῆς.

Marcianus Geogr., Periplus maris exteri Book 1, section 30, line 7

Οἱ πάντες ἀπὸ τοῦ Καρπέλλης ἀκρωτηρίου μέχρι Μουσάρνων πόλεως τοῦ περι- πλου τῆς Καρμανίας τῆς παρὰ τὸ Ἰνδικὸν πέλαγος στάδιοι ,εἰν’.

Marcianus Geogr., Periplus maris exteri Book 1, section 31, line 4

Ἡ Γεδρωσία περιορίζεται ἀπὸ μὲν ἄρκτων τῇ Δραγγιανῇ καὶ τῇ Ἀραχωσίᾳ, ἀπὸ δὲ δύσεως τῇ προει- ρημένῃ Καρμανίᾳ μέχρι θαλάσσης, ἀπὸ δὲ ἀνατολῶν τῷ τῆς Ἰνδικῆς μέρει τῷ παρὰ τὸν Ἰνδὸν ποταμὸν μέχρι τοῦ πρὸς τῇ μνημονευθείσῃ Ἀραχωσίᾳ ὀρίου, ἀπὸ δὲ μεσημβρίας τῷ Ἰνδικῷ πελάγει.

Marcianus Geogr., Periplus maris exteri Book 1, section 32, line 12

Ἐντεῦθεν ἄρχεται ἡ Παταληνὴ χώρα, ἥς τὸ πλεῖστον ὁ Ἰνδὸς ποταμὸς τοῖς στό- μαις ἐμπεριείληφε· καὶ αὐ- τὴν δὲ τὴν μητρόπολιν καλουμένην Πάταλα μετὰ τὸ γ’ στόμα τοῦ Ἰνδοῦ ποταμοῦ ὥσπερ νῆσον κεῖσθαι συμ- βέβηκε, καὶ ἐτέρας πόλεις πλεί- στας.

Marcianus Geogr., Periplus maris exteri Book 1, section 34T, line 1

Οἱ πάντες ἀπὸ Μουσάρνων πό- λεως εἰς Ῥίζανα τῆς τῶν Γεδρωσίων παραλίας στά- διοι γων’. INΔ*ΙΚΗΣ ΤΗΣ ΕΝΤΟΣ ΓΑΓΓΟΥ ΠΟΤΑΜΟΥ, ΚΑΙ ΤΩΝ ΕΝ ΑΥΤῇ ΚΟΛΠΩΝ ΚΑΙ ΝΗΣΩΝ ΠΕΡΙΠΛΟΥΣ.

Marcianus Geogr., Periplus maris exteri Book 1, section 34, line 1

Ἡ ἐντὸς Γάγγου ποταμοῦ Ἰνδικὴ περιορίζεται ἀπὸ μὲν ἄρκτων τῷ Ἰμάῳ ὅρει παρὰ τοὺς ὑπερκειμέ- νους αὐτοῦ Σογδιανούς καὶ Σάκας, ἀπὸ δὲ δύσεως πρὸς μὲν τῇ θα- λάσσει τῇ προειρημένῃ Γεδρωσίᾳ, κατὰ δὲ τὴν μεσόγειον τῇ Ἀραχωσίᾳ καὶ ἀνωτέρω τοῖς Παροπани- σάδαις, ἀπὸ δὲ ἀνατολῶν τῷ Γάγγῃ ποταμῷ, ἀπὸ δὲ μεσημβρίας τῷ Ἰνδικῷ πελάγει.

Marcianus Geogr., Periplus maris exteri Book 1, section 34, line 12

Καὶ ἡ μὲν ὅλη πε- ριγραφή τοιαύτη· [τὰ δὲ κατὰ μέρος οὕτως ἔχει·] [Λεῖπει τὰ κατὰ μέρος] Ὁ δὲ πᾶς περίπλους ἀπὸ τοῦ Ναυστάθμου λιμένος μέ- χρι τοῦ Κῶρυ ἀκρωτηρίου τοῦ μέρους τοῦ προειρημέ- νου τῆς ἐντὸς Γάγγου Ἰνδικῆς σταδίων „β ,αισκε’.

Marcianus Geogr., Periplus maris exteri Book 1, section 35, line 1

Τῷ ἀκρωτηρίῳ τῆς Ἰνδικῆς τῷ καλουμένῳ Κῶρυ ἀντίκειται τὸ τῆς Ταπροβάνης νήσου ἀκρωτήριον τὸ καλούμενον Βόρειον.

CHAPTER 6. LATE ANTIQUE

Marcianus Geogr., *Periplus maris exteri* Book 1, section 35F, line 2N

[Μάργανα, πόλις τῆς Ἰνδικῆς.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 36, line 12

Πάλιν δὲ ἐπανήξομεν ἐπὶ τὸν παράπλουν τῆς ἐντὸς Γάγγου Ἰνδικῆς.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 37, line 5

Ἀπὸ τοῦ Ἀφετηρίου τούτου ἐκδέχεται ὁ Γάγγη- τικὸς καλούμενος κόλπος μέγιστος ὢν σφόδρα, οὗ κατὰ τὸν μυχὸν ὁ Γάγγης ἐξίησι ποταμὸς, πέντε στόμασι τὴν ἐκβολὴν ποιούμενος, ὃν ἔφαμεν ὄριον εἶναι τῆς ἐντὸς Γάγγου Ἰνδικῆς καὶ τῆς ἐκτὸς.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 38, line 1

[Λεῖπει τὰ κατὰ μέρος] Ἔστι δὲ τῆς ἐντὸς Γάγγου ποταμοῦ Ἰνδικῆς τὸ μὲν μήκος, ἧ μακροτάτη τυγχάνει, ἀπὸ τοῦ πέμπτου στόματος τοῦ Γάγγου ποταμοῦ λεγομένου Ἀντιβολῆ ἕως τοῦ Ναυστάθμου λιμένος, τοῦ ἐν τῷ Κάνθι κόλπῳ, σταδίων „α, ησφ· τὸ δὲ πλάτος, ἀπὸ τοῦ ἀκρωτηρίου τοῦ καλουμένου Ἀφετηρίου ἕως τῶν πηγῶν τοῦ Γάγγου ποταμοῦ, σταδίων „α, γ.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 39, line 7

Οἱ δὲ σύμπαντες ἀπὸ τοῦ Ναυστάθμου λιμένος ἕως τοῦ πέμπτου στόματος τοῦ Γάγγου ποταμοῦ, ὃ καλεῖται Ἀντιβολή, τοῦ περίπλου παντὸς τῆς ἐντὸς Γάγγου ποταμοῦ Ἰνδικῆς στάδιοι <„γ, εχρε’>.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 40, line 1

Ἡ Ἰνδικὴ ἢ ἐκτὸς Γάγγου ποταμοῦ περιορίζεται ἀπὸ μὲν ἄρκτων τοῖς μέρεσι τῆς Σκυθίας καὶ τῆς Σηρικῆς, ἀπὸ δὲ δύσεως αὐτῷ τῷ Γάγγῃ ποταμῷ, ἀπὸ δὲ ἀνατολῶν τοῖς Σίναις μέχρι τοῦ καλουμένου Μεγάλου κόλπου καὶ αὐτῷ τῷ κόλπῳ, ἀπὸ δὲ μεσημβρίας τῷ τε Ἰνδικῷ πελάγει καὶ μέρει τῆς Πρασώδους θαλάσσης, ἣτις ἀπὸ τῆς Μενουθιάδος νήσου ἀρξαμένη διατείνει κατὰ παράλληλον γραμμὴν μέχρι τῶν ἀντικειμένων μερῶν τῷ Μεγάλῳ κόλπῳ, καθὰ προειρήκαμεν.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 41, line 1

Ἔστι δὲ τῆς ἐκτὸς Γάγγου ποταμοῦ Ἰνδικῆς τὸ μὲν μήκος, ἧ μακροτάτη τυγχάνει, σταδίων „α, αχν· τὸ δὲ πλάτος, ἧ πλατυτάτη ἐστὶ, σταδίων „α, θ.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 42, line 4

Οἱ πάντες ἀπὸ τοῦ [Μεγάλου] ἀκρωτηρίου μέχρι τοῦ πρὸς Σίνας ὀρίου τοῦ περίπλου τοῦ μέρους τοῦ Μεγάλου κόλπου τοῦ παρὰ τὴν ἐκτὸς Γάγγου Ἰνδικὴν τυγχάνοντος στάδιοι „α, βφν’.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 42, line 8

Οἱ δὲ σύμπαντες ἀπὸ τοῦ πέμπτου στόματος τοῦ Γάγγου ποταμοῦ, ὃ καλεῖται Ἀντιβολή, μέχρι τῶν πρὸς τοὺς Σίνας τὸ ἔθνος ὄρων τοῦ περίπλου παντὸς τῆς παραλίας τῆς ἐκτὸς Γάγγου Ἰνδικῆς στάδιοι „δ, ετν’.

Marcianus Geogr., *Periplus maris exteri* Book 1, section 43, line 3

6.14. MARCIAN OF HERACLEA

Τὸ τῶν Σινῶν ἔθνος περιορίζεται ἀπὸ μὲν ἄρκ- των μέρει τῆς Σηρικῆς, ἀπὸ δὲ δύσεως τῇ ἐκτὸς Γάγγου ποταμοῦ Ἰνδικῇ κατὰ τὸ προειρημένον ἐν τῷ Μεγάλῳ κόλπῳ ὄριον, ἀπὸ δὲ ἀνατολῶν ἀγνώστῳ γῇ, ἀπὸ δὲ μεσημβρίας τῇ τε μεσημβρινῇ θαλάττῃ καὶ τῇ μεσημ- βρινῇ ἀγνώστῳ γῇ.

Marcianus Geogr., Periplus maris exteri Book 1, section 44, line 6

Δύο γὰρ ἀγνώστους ὑπονοεῖν χρή γὰς, τὴν τε παρὰ τὴν ἀνατο- λὴν διήκουσαν, ἣ παροικεῖν εἰρήκαμεν τοὺς Σίνας, καὶ τὴν παρὰ τὴν μεσημβρίαν, ἣτις διήκει παρὰ πᾶ- σαν τὴν Ἰνδικὴν θάλασσαν ἥτοι τὴν Πρασώδη καλουμένην, μέρος οὖσαν τῆς Ἰνδικῆς θαλάσσης, ὥστε συνάπτουσιν ἑκατέρας τὰς ἀγνώστους γὰς καθάπερ τινὰ γωνίαν ἀπο- τελεῖν περὶ τὸν τῶν Σινῶν κόλπον.

Marcianus Geogr., Periplus maris exteri Book 1, section 48, line 2

Οἱ πάντες ἀπὸ τοῦ ἐν τῷ Μεγάλῳ κόλπῳ τῶν Σινῶν ὀρίου τοῦ ὄντος πρὸς τῇ Ἰν- δικῇ τῇ ἐκτὸς Γάγγου ποταμοῦ ἐπὶ Κοττιάριος ποταμοῦ ἐκβολὰς τοῦ περίπλου παντὸς τῆς τῶν Σινῶν παραλίας στάδιοι „α,βχν’.

Marcianus Geogr., Periplus maris exteri Book 1, section 50, line 4

Καὶ τὸν μὲν ὅλον περίπλου καὶ περιγραφὴν τῆς παραθαλασσίου χώρας τοῦ τῆς Ἀσίας μέρους, τοῦ τε Ἀραβίου κόλπου καὶ τῆς Ἐρυθρᾶς θαλάσσης καὶ ἔτι τοῦ Περ- σικοῦ κόλπου καὶ τοῦ Ἰνδικοῦ πελάγους, τοῦ- τον ἔχειν τὸν τρόπον συμβέβηκε· τὸ δὲ σύμπαν ἐστὶ διάστημα, τῶν κόλπων ἀπάντων περιπλεομένων ἀπὸ τοῦ Αἰλανίτου μυ- χοῦ ἕως Κοττιάριος ποταμοῦ ἐκβο- λῶν τοῦ ἐν τῷ κόλπῳ Σινῶν τυγχάνοντος, σταδίων „ι „ε ,γσφε’.

Marcianus Geogr., Periplus maris exteri Book 1, section 51, line 6

Ἀπὸ δὲ τῶν στενῶν τοῦ Ἀραβίου κόλπου τοῦ περί- πλου τῆς τε Ἐρυθρᾶς θαλάσσης καὶ μέρους τοῦ Ἰνδι- κοῦ πελάγους στάδιοι „β ,αφλ’.

Marcianus Geogr., Periplus maris exteri Book 1, section 51, line 18

Ἀπὸ δὲ τῶν προρρηθέντων ὄρων τῆς Γεδρωσίας καὶ ἔτι τοῦ πρώτου καὶ δυσμικω- τάτου στόματος τοῦ Ἰνδοῦ ποταμοῦ τοῦ λεγομένου Σάγαπα, μέχρι τοῦ πέμπτου στό- ματος τοῦ Γάγγου ποταμοῦ, ὃ καλεῖται Ἀντιβολή, τῆς παραλίας τῆς ἐντὸς Γάγγου ποταμοῦ Ἰνδικῆς στάδιοι „γ,εχφε’.

Marcianus Geogr., Periplus maris exteri Book 1, section 51, line 26

Ἀπὸ δὲ τοῦ πέμπτου στόματος τοῦ Γάγγου ποταμοῦ, ὃ καλεῖται Ἀντιβολή, μέχρι τῶν ὄρων τῶν πρὸς τοὺς Σίνας, οἵτινες ἐν τῷ μεσαιτάτῳ τοῦ καλουμένου Μεγά- λου κόλπου τυγχάνουσι, τῆς ἐκτὸς Γάγγου ποταμοῦ Ἰνδικῆς στάδιοι „δ ,ετν’.

Marcianus Geogr., Periplus maris exteri Book 1, section 52, line 3

Τέλος τοίνυν ἐνθάδε τοῦ πρώτου βιβλίου ποιησό- μεθα, παντὸς μὲν τοῦ Ἀραβίου κόλπου, πάσης δὲ τῆς Ἐρυθρᾶς θαλάσσης, οὐ μὴν ἀλλὰ καὶ τοῦ Ἰνδικοῦ πε- λάγους τῶν τε δεξιῶν μερῶν, ἔτι μὴν καὶ τῶν ἀριστε- ρῶν, ὅσα τῇ τῶν ἀνθρώπων ἐπιμελείᾳ

CHAPTER 6. LATE ANTIQUE

καὶ φιλομαθεία γέγονεν ἐφικτὰ, μέχρι τῆς ἀγνώστου γῆς καθ' ἑκατέρας τὰς ἡπείρους, τῆς τε ἐφ' ἧς καὶ τῆς μεσημβρινῆς, τὸν περίπλουν ἀναγράψαντες.

Marcianus Geogr., *Periplus maris exteri* Book 2, section 2, line 14

γράφου, ὃν νομίζομεν τῆς καθ' ἡμᾶς θαλάσσης ἐπιμε- λέστατον ἐν τοῖς τῆς γε- ωγραφίας τὸν περίπλουν πε- ποιῆσθαι· τῆς δὲ ἔξω θαλάσσης, ἣτις ὠκεανὸς παρὰ τῶν πλείστων καλεῖται, εἰ καὶ μετρίως τινῶν μερῶν ὁ προειρημένος ἐμνημόνευσεν Ἀρτεμίδωρος, ἀλλ' ὅμως τὸν ἀκριβέστατον ταύτης περίπλουν ἐκ τῆς τοῦ θειοτά- του Πτολομαίου γεωγραφίας καὶ προσέτιγε τοῦ Πρω- ταγόρου καὶ ἐτέρων παλαιῶν ἀν- δρῶν ἐξελόντες, τοῦ μὲν Ἀραβίου κόλπου καὶ τῆς Ἐρυθρᾶς θαλάσσης ἐκα- τέρων τῶν ἡπείρων καὶ ἔτι γε τοῦ Ἰνδικοῦ πελάγους παντὸς μέχρι τῆς ἐφ' ἧς καὶ τῆς ἀγνώστου γῆς μετὰ τῆς ἐνδεχομένης ἀκολουθίας ἐν τῷ προτέρῳ βιβλίῳ διεξ- ἤλθομεν· νυνὶ δὲ τὰ περὶ τὸν ἐσπέριον ὠκεανὸν ἐπε- λευσόμεθα.

Marcianus Geogr., *Periplus maris exteri* Book 2, section 46, line 6

Ὡσπερ δὲ ἐν τῷ προτέρῳ βιβλίῳ τῶν μὲν παρὰ τὴν Λιβύην δεξιῶν μερῶν τοῦ Ἀρα- βίου κόλπου καὶ τῆς Ἐρυθρᾶς θαλάσ- σης καὶ τοῦ Ἰνδικοῦ ὠκεανοῦ τοῦ πρὸς τὴν μεσημβρίαν ὁρῶντος τὸν περίπλουν ἐπὶ κεφαλαίων ἐποιησάμεθα, σαφηνείας ἕνεκα διὰ μακροῦ τὸν τῶν σταδίων ἀριθμὸν ἀποδόντες, τῶν δὲ παρὰ τὴν Ἀσίαν ἀριστε- ρῶν ἀπάντων μερῶν μέχρι Σινῶν τοῦ ἔθνους καὶ τῆς ἀγνώστου γῆς ἀκριβῆ τὸν πε- ρίπλουν ἀνεγράψαμεν, τῶν διαστημάτων ἀπάντων τοὺς σταδίους σημάναντες· οὕτω κἀνταῦθα τῶν δεξιῶν μερῶν τοῦ ὠκεανοῦ τοῦ παρὰ τὴν Εὐρώπην ὄντος ἀπὸ τῶν Ἡρακλείων στηλῶν μέχρι τῆς ἀγνώστου γῆς καὶ τοῦ παρ' αὐτὴν περατουμένου Σαρ- ματικοῦ

Marcianus Geogr., *Menippi periplus maris interni* (epitome Marciani) (4003: 002)
“Geographi Graeci minores, vol. 1”, Ed. Müller, K. Paris: Didot, 1855, Repr. 1965. Section 2, line 14

Οἱ γὰρ δὴ δοκοῦντες ταῦτα μετὰ λόγων ἐξητακέναι, Τιμοσθένης ὁ Ῥόδιός ἐστιν, ἀρχικυβερνήτης τοῦ δευτέρου Πτολε- μαίου γεγονώς, καὶ μετ' ἐκεῖνον Ἐρατοσθένης, ὃν Βῆτα ἐκάλεσαν οἱ τοῦ Μουσείου προστάντες, πρὸς δὲ τούτοις Πυθέας τε ὁ Μασ- σαλιώτης καὶ Ἰσίδωρος ὁ Χαρακη- νὸς καὶ Σώσανδρος ὁ κυβερνήτης, τὰ κατὰ τὴν Ἰν- δικὴν γράψας, Συμμέας τε ὁ τῆς οἰκουμένης ἐνθεις τὸν περίπλουν· ἔτι μὲν Ἀπελλᾶς ὁ Κυρηναῖος καὶ Εὐθυ- μένης ὁ Μασσαλιώτης καὶ Φιλέας ὁ Ἀθηναῖος καὶ Ἀνδροσθένης ὁ Θάσιος καὶ Κλέων ὁ Σικελιώτης, Εὐ- δοξός τε ὁ Ῥόδιος καὶ Ἄννων ὁ Καρχηδόνιος, οἱ μὲν μερῶν τινῶν, οἱ δὲ τῆς ἐντὸς πάσης θαλάττης, οἱ δὲ τῆς ἐκτὸς περίπλουν ἀναγρά- ψαντες· οὐ μὲν ἀλλὰ καὶ Σκύλαξ ὁ Καρυανδεὺς καὶ Βωτθαῖος· οὗτοι δὲ ἑκάτεροι διὰ τῶν ἡμερησίων πλῶν, οὐ διὰ τῶν σταδίων τὰ δια- στήματα τῆς θαλάσσης ἐδήλωσαν.

6.15 Aëtius

6.15. AËTIUS

Aëtius of Amida (Greek: Ἀέτιος Ἀμιδηνός, Latin: Aëtius Amidenus) (fl. mid-5th century to mid-6th century) was a Byzantine physician and medical writer,[1] particularly distinguished by the extent of his erudition.[2] Historians are not agreed about his exact date. He is placed by some writers as early as the 4th century; but it is plain from his own work that he did not write till the very end of the 5th or the beginning of the 6th, as he refers not only to Patriarch Cyril of Alexandria, who died 444,[3] but also to Petrus archiater, who could be identified with the physician of Theodoric the Great,[4] whom he defines a contemporary. He is himself quoted by Alexander of Tralles,[5] who lived probably in the middle of the 6th century. He was probably a Christian,[citation needed] which may account perhaps for his being confounded with Aëtius of Antioch, a famous Arian who lived in the time of the Emperor Julian.

Aëtius seems to be the first Greek medical writer among the Christians who gives any specimen of the spells and charms so much in vogue with the Egyptians, such as that of Saint Blaise in removing a bone which sticks in the throat,[8] and another in relation to a fistula.[9]

The division of his work *Sixteen Books on Medicine* (Βιβλία Ιατρικά Ἑκκαίδεκα) into four tetrabibli was not made by himself, but (as Fabricius observes) was the invention of some modern translator, as his way of quoting his own work is according to the numerical series of the books. Although his work does not contain much original matter, and is heavily indebted to Galen and Oribasius,[10] it is nevertheless one of the most valuable medical remains of antiquity, as being a very judicious compilation from the writings of many authors, many from the Alexandrian Library, whose works have been long since lost.[11]

In the manuscript for book 8.13, the word *ἀκμή* (acme) is written as *ἀκνή*, the origin of the modern word *acne*. [12] (From Wikipedia¹⁴)

Aëtius Med., Iatricorum liber i (0718: 001) “Aëtii Amideni libri medicinales i–iv”, Ed. Olivieri, A. Leipzig: Teubner, 1935; Corpus medicorum Graecorum, vol. 8.1. Chapter 131, line 39

στάχους λι κιναμώμου λι καρυοφύλλων λι ἁμώμου λι σχινάνθων λι καλάμου ἄρωματικού λι ξυλαλόης λι καρύων μυριστικῶν λι καχρύου λι ξανθο- καρύων λι μάκερ λι γαλαγγὰ λι βαλσάμου λι καρποβαλσάμου λι ξυλο- βαλσάμου λι μυροβαλάνου λι φύλλου ἰνδικοῦ λι κασίας λι ξηροκαρυο- φύλλου λι πεπέρεως μακροῦ λι πεπέρεως

14. http://en.wikipedia.org/wiki/Aëtius_of_Amida

CHAPTER 6. LATE ANTIQUE

λευκοῦ λι πεπέρεως κοινοῦ λι ἄσαρ χαλδαικοῦ λι κελτικοῦ λι θυμιάματος λι σμύρνης
τρωγλίτιδος λι κόστου λι μόσχου λι ἄμπαρ λι γομφίτου λαδάνου λι τερεβίνθης λι
οἴνου εὐώδους τὸ ἀρκοῦν.

Aëtius Med., *Iatricorum liber i* Chapter 132, line 4

Ἐσκεύασα ταύτην ἐν Ἀλεξανδρείᾳ καὶ ἐστὶ πάνυ καλλίστη· ἀσπαλάθου ☒ ζ' ξυ-
λοβαλσάμου ☒ <θ> κυτέρων ☒ <δ> ἐλενίου ☒ ζ' ἱρεως ☒ ζ' καλάμου γρ <ιη> σχοίνου
ἄνθους ☒ <β> στύρακος λιπαροῦ ☒ <β> κάρυα ἰνδικὰ <β> φύλλου γρ <ιη> ναρδοστά-
χους ☒ <α> καρυοφύλλου ☒ <α>ς ἀρνάβω ☒ <α>ς ἀμώμου ☒ γ' κασίας ☒ <β> κόστου
☒ <α> σμύρνης ☒ <α> ὕπνου ☒ <γ> ξυλοκασίας ☒ <γ> ἐλαίου. 9 <ι>.

Aëtius Med., *Iatricorum liber i* Chapter 261, line 11

τὸ δὲ ἰνδικὸν εἰς ἅπαντα χρησιμώτερον.

Aëtius Med., *Iatricorum liber i* Chapter 265, line 1

Μάκερ φλοιὸς ἐστὶν ἐκ τῆς Ἰνδικῆς κομιζόμενος· στύφει δὲ μετὰ βραχείας δριμύ-
τητος.

Aëtius Med., *Iatricorum liber i* Chapter 289, line 8

σύγκειται δὲ ἔκ τε στυφούσης αὐτάρκως οὐσίας καὶ δριμείας θερμῆς οὐ πολλῆς
καὶ τινος ὑποπίκρου βραχείας· ὅθεν καὶ πρὸς ἥπαρ καὶ στόμαχον εὐλόγως ἀρ- μόττει
πινομένη τε καὶ ἔξωθεν ἐπιτιθεμένη καὶ οὖρα κινεῖ καὶ δῆξις ἰᾶται στομάχου καὶ τὰ
κατὰ τὴν γαστέρα καὶ τὰ ἔντερα ρεύματα ξη- ραίνει καὶ πρὸς τούτοις ἔτι τὰ κατὰ τὴν
κεφαλὴν καὶ τὸν θώρακα· ἰσχυροτέρα δὲ ἢ Ἰνδική, μελαντέρα τῆς Συριακῆς ὑπάρ-
χουσα.

Aëtius Med., *Iatricorum liber ii* (0718: 002) “Aëtii Amideni libri medicinales i–iv”,
Ed. Olivieri, A. Leipzig: Teubner, 1935; *Corpus medicorum Graecorum*, vol. 8.1. Chapter
30, line 1

Ὁ δὲ ἱερακίτης καὶ ὁ Ἰνδικὸς τὰς αἰμορροίδας ἀναξη- ραίνουνσι περιεπτόμενοι
δεξιῷ μηρῷ, ὧν καὶ ἡμεῖς ἐπειράθημεν.

Aëtius Med., *Iatricorum liber ii* Chapter 30, line 9

ὁ δὲ Ἰνδικὸς τὴν μὲν χρόαν ἐστὶν ὑπόπυρρος· ἀνέει δὲ τριβόμενος πορ- φυροειδῇ
χυλόν, οὔτε πυκνὸς ἐστὶν οὔτε καρτερός καὶ δύναται μετ' οἴνου πινόμενος ἀκράτου
αἰμοπτυικοὺς ὠφελεῖν.

Aëtius Med., *Iatricorum liber iii* (0718: 003) “Aëtii Amideni libri medicinales i–iv”,
Ed. Olivieri, A. Leipzig: Teubner, 1935; *Corpus medicorum Graecorum*, vol. 8.1.

Aëtius Med., *Iatricorum liber iv* (0718: 004) “Aëtii Amideni libri medicinales i–iv”,
Ed. Olivieri, A. Leipzig: Teubner, 1935; *Corpus medicorum Graecorum*, vol. 8.1. Chapter
10, line 1

Λύκιον ἰνδικὸν μάλιστα, εἰ δὲ μή γε, τὸ παταρικὸν ἀνέσας μετὰ γάλακτος, ἐπί-
χρει τὰ ἄνω βλέφαρα σὺν ταῖς ὀφρύνιν· ἐνίοτε δὲ καὶ αὐτοῖς τοῖς ὀφθαλμοῖς ἔνσταζε
ἐξυδαρώσας αὐτὸ τῷ γάλακτι.

6.15. AĒTIUS

Aëtius Med., Iatricorum liber vi (0718: 006) “Aëtii Amideni libri medicinales v–viii”, Ed. Olivieri, A. Berlin: Akademie–Verlag, 1950; Corpus medicorum Graecorum, vol. 8.2. Chapter 24, line 90

σαγαπηνοῦ ☐ <β> ὀπίου Θηβαικοῦ ☐ <β> κρόκου γρ’ <α> ς λυκίου Ἰνδικοῦ γρ’ <α> ς σαρκὸς καρύων μὴ πάνυ παλαιῶν ☐ <μ>, ἀναλάμβανε καὶ δίδου ☐ <α> σὺν ὕδατι ὁμβρίῳ θερμῷ εἰς νύκτα, μετὰ τὴν ἀκμὴν τοῦ πυρετοῦ, ὥστε ἔωθεν μὲν τῆς διὰ καρκίνων, εἰς ἐσπέραν δὲ τῆς διὰ καρύων.

Aëtius Med., Iatricorum liber vi Chapter 24, line 117

ὠφελίμως δὲ δίδεται καὶ τῆς ἀγρίας συκῆς ὁ φλοιὸς τῶν ράβδων ξηραίνόμενος καὶ κοπτόμενος καὶ ποτιζόμενος σὺν ὕδατι καὶ τὸ λύκιον τὸ Ἰνδικὸν καὶ τὸ ἀψίνθιον καὶ τὸ σκόρδιον καὶ τὸ μικρὸν κενταύριον ἀριστολοχία ἀρτεμισία χαμαῖδρυς βρυωνίας ρίζα πόλιον λάσσαρ καρκίνων ποταμίων ἀφέψημα ἀνήθου πολλοῦ συνεψομένου.

Aëtius Med., Iatricorum liber vi Chapter 65, line 17

μεγάλας ἐχόντων τὰς τρίχας ἀρμόττειν, οἷόν ἐστι τὸ κεκαυμένον νίτρον καὶ ὁ ἀφρὸς τοῦ νίτρου καὶ τὸ ἀφρόνιτρον καὶ τὰ καλλάϊνα ὄστρακα καὶ τὰ τῶν κεραμίδων καὶ τὰ τοῦ κλιβάνου ὄστρακα κίσσηρις ἄκαυστός τε καὶ κεκαυμένη κηρύκων τε καὶ πορφυρῶν καὶ τῶν λοιπῶν ὀστρέων ὄστρακα κεκαυμένα (τὸ δὲ τῆς σηπίας καὶ ἄκαυστον) ἀλκυονίαν τε καὶ στρουθίου ρίζαν, οἷ τε ἐλλέβορον καὶ ἢ τῆς βρυωνίας ρίζαν καὶ ἢ τοῦ δρακοντίου καὶ ἀριστολοχίας καὶ πάνακος ρίζαν καὶ κάχρυ καὶ τὰ τοιαῦτα· εὐώδη δὲ αὐτὰ ποιῆσαι βουλόμενος μίξεις κυπέρου καὶ μελιλώτου καὶ ρόδων ξηρῶν καὶ σχοίνου ἄνθους καὶ ἵρεως καὶ μελισσοφύλλου, τοῖς δὲ πλουσίοις καὶ νάρδου Κελτικῆς καὶ Ἰνδικῆς καὶ ἀμώμου καὶ φύλλου <μαλαβάθρου> καὶ σμύρνης καὶ κόστου· λεπτύνει δὲ τρίχας καὶ τέφρα κληματίνη καὶ συκίνη καὶ τιθυμαλλίνη παρατριβομένη λείαν ἐν βαλανείῳ καὶ ἢ ἀπὸ τῶν κεκαυμένων γιγάρτων τέφρα στυπτηρία σχιστὴ κόπρος κυνεῖα ξηρά.

Aëtius Med., Iatricorum liber vi Chapter 91, line 64

καδμίας τρεῖς κεκαυμένης καὶ οἶνω σβεσθείσης, μολυβδαίνης μολύβδου κεκαυμένου λιθαργύρου ναρδοστάχους λιβάνου κυπαρίσσου φύλλων βράθυος κηκίδων λυκίου Ἰνδικοῦ κόμμεως ἀνὰ ☐ <δ> ψιμμουθίου γλαυκίου μίλτου φύλλου βαλαυστίων σχοίνου ἄνθους σιδίων ἀλόης ἀκακίας ἀνὰ Γρ <η> ροῶν φύλλων ρόδων ἄνθους ἀνὰ Γρ <ς>, κόψας σήσας λειώσας ὅξει ἀναλάμβανε τροχίσκους καὶ χρῶ μετ’ οἶνου ἢ ἐψημάτος.

Aëtius Med., Iatricorum liber vii (0718: 007) “Aëtii Amideni libri medicinales v–viii”, Ed. Olivieri, A. Berlin: Akademie–Verlag, 1950; Corpus medicorum Graecorum, vol. 8.2. Chapter 40, line 27

ρύπτικόν δέ τι καὶ τὸ καλούμενον Ἀρμένιον ἔχει, ᾧ χρῶνται οἱ ζωγράφοι, καὶ τὸ μέλαν τὸ Ἰνδικόν καὶ διὰ τοῦτο τοῖς ἀφλεγμάντοις ἔλκεσιν ἀλύπως ὁμιλεῖ· μικτῆς δὲ πῶς ἐστι δυνάμεως ἢ ἀλόη, καθάπερ τὸ ρόδον· ἔχει μὲν γάρ τι πικρόν, ᾧ ῥύπτειν

CHAPTER 6. LATE ANTIQUE

πέφυκεν· ἔχει δέ τι καὶ στυπτικόν, ᾧ συνάγει τε καὶ συνουλοῖ τὰ ἔλκη.

Aëtius Med., Iatricorum liber vii Chapter 41, line 56

κοχλιῶν κεκαυμένων ☐ <γ> χαλκοῦ κεκαυμένου ☐ <δ> λεπίδος χαλκοῦ ☐ <ς> λεπίδος στομώματος σιδήρου ☐ <ιβ> ἰοῦ ☐ <ς> στυπτηρίας σχιστῆς ☐ <ς> λίθου σχιστοῦ ☐ <α> ἀλόης ☐ <α> ὀμφακίου ξηροῦ ☐ <β> λυκίου Ἰνδικοῦ ☐ <δ> χαλκίτεως ☐ <γ> σμύρνης ☐ <γ> λιβάνου ☐ <γ> φλοιοῦ λιβάνου ☐ <α> κρόκου ☐ <β> κροκομάγματος ☐ <β> ναρδοστάχυος ☐ <γ> κυτίνων ☐ <β> κόμμεως ☐ <η>, λείου ὕδατι καὶ ἀνάπλασσε κολλύρια καὶ χρῶ σὺν ὕδατι· καὶ ξηρίον δὲ εἰ βούλει ποιῆσαι, λεάνας τὸ κολλύριον χρῶ ξηρῷ.

Aëtius Med., Iatricorum liber vii Chapter 80, line 26

ἀπλᾶ δέ ἐστι ποιοῦντα πρὸς τοὺς πτίλους καὶ τὰ περιβεβρωμένα βλέφαρα ἀμόργη ἠψημένη, λύκιον ἰνδικόν, ἀρμένιον, ᾧ χρῶνται οἱ ζωγράφοι· σὺν ὕδατι γὰρ ἐγγιρίμενον ἐκδαπανᾷ τὴν κακοχυμίαν καὶ αὔξει τὰς κατὰ φύσιν τρίχας· ἰὸς σιδήρου ἐπὶ πολλὰς ἡμέρας ἐν ἡλίῳ λειωθεὶς μετ' οἶνου καὶ σμύρνης καὶ ἀναπλασθεὶς εἰς κολλύριον· σπόδιον ἀναληφθὲν κρομμύου χυλῷ.

Aëtius Med., Iatricorum liber vii Chapter 99, line 5

ἀλόης λυκίου Ἰνδικοῦ ῥόδων χλωρῶν κρόκου ὀπίου σμύρνης, ἐκάστου τὸ ἴσον οἶνω λεάνας, ἀνάπλαττε τροχίσκους καὶ ξήραινεν ἐν σκιᾷ.

Aëtius Med., Iatricorum liber vii Chapter 101, line 47

αἰγὸς θηλείας χολὴν ☐ <η> λυκίου Ἰνδικοῦ ☐ <π> πεπέρεως ☐ <δ> περιστερεῶνος ὀρθοῦ χυλὸν ☐ <ις> καὶ ξηροῦ ☐ <η> μέλιτος Ἀττικοῦ ☐ <ς>, κόψας σήσας λεπτοτάτῳ κοσκίνῳ τὸ πέπερι κᾶπειτα λειοτριβήσας ἐν θυίᾳ ἐπὶ πολὺ ἐπίβαλλεν τὸν ξηρὸν χυλὸν καὶ συλλείου· εἶτα τὸν ὑγρὸν χυλόν, ἔπειτα λύκιον καὶ ὅταν λεῖα γένηται, ἐπίβαλλεν τὸ μέλι καὶ οὕτως τὴν χολὴν καὶ ἐνώσας ἀναλάμβανε καὶ χρῶ.

Aëtius Med., Iatricorum liber vii Chapter 101, line 126

περιστερεῶνος ὀρθοῦ χυλὸν λυκίου Ἰνδικοῦ ἴσα τουτέστι ἀνὰ ☐ <α> ἐκάστου, μέλιτος τὸ ἴσον.

Aëtius Med., Iatricorum liber vii Chapter 102, line 22

γλαυκίων ☐ <μη> σαρκοκόλλης ☐ <ις> κρόκου ☐ <η> ὀπίου λυκίου Ἰνδικοῦ ἀνὰ ☐ <δ> ῥόδων χυλοῦ ☐ <δ> μανδραγόρου χυλοῦ ☐ <δ> ὑοσκυάμου χυλοῦ κωνείου χυλοῦ ἀνὰ ☐ <δ> τραγακάνθης ☐ <ις> κόμμεως ☐ <η>· ἀναλαμβάνεται μελιλώτου ἀφεψήματι· συντίθεται δὲ τὸν τρόπον τοῦτον· λαβὼν μελιλῶτων λίτρην μίαν καὶ ὕδατος ὀμβρίου ζ <ς>, ἔψεται εἰς τρίτον καὶ διηθήσας τὸ ὑγρὸν πρὸς τὴν τοῦ φαρμάκου σκευασίαν.

Aëtius Med., Iatricorum liber vii Chapter 102, line 28

χυλοῦ πολυγόνου ☐ <ς> λυκίου Ἰνδικοῦ ☐ <ς> ἀλόης σμύρνης λιβάνου ἀνὰ ☐ <δ> ὀπίου ☐ <γ> ἀκακίας μελαίνης πρωτείας ☐ <ιβ> οἶνου παλαιοῦ καὶ εὐώδους τὸ ἄρκου.

Aëtius Med., Iatricorum liber vii Chapter 103, line 16

6.15. AĒTIUS

τοιαῦτα δέ ἐστι κρόκος καὶ σμύρνα καὶ λύκιον Ἰνδικὸν καστό- ριον τε καὶ λιβανω- τός, ἃ ἄνευ τοῦ στύφειν πέττει ἅμα καὶ διαφορεῖ.

Aëtius Med., Iatricorum liber vii Chapter 104, line 93

καδμίας χαλκοῦ ὀπίου ἀνὰ ☐ <α> ς κρόκου ☐ <δ> ἀλόης ☐ <κ> λυκίου Ἰνδικοῦ ☐ <β> ἀκακίας ☐ <β> σμύρνης ☐ <δ> τραγακάνθης ☐ <α> κόμμεως ☐ <ς>, ὕδωρ.

Aëtius Med., Iatricorum liber vii Chapter 104, line 97

καδμίας ☐ <η> ναρ- δοστάχυος ☐ <α> ς χαλκοῦ ☐ <α> ς κρόκου σμύρνης ὀπίου ἀνὰ ☐ <δ> μᾶλλον δὲ ☐ δύο ἀλόης ☐ <η> λυκίου Ἰνδικοῦ ☐ <β> ἀκακίας ☐ <κ> κόμμεως ☐ <κ>, ὕδωρ.

Aëtius Med., Iatricorum liber vii Chapter 112, line 33

καδμίας ☐ <ιγ> χαλκοῦ κεκαυμένου ☐ <ε> λίθου σχιστοῦ ☐ <γ> λίθου αἱματίτου κασσίας ἀνὰ ☐ <α> πεπέρεως κόκκους <κα> κρόκου ☐ <β> ναρδοστάχυος ☐ <γ> φύλ- λου ☐ <α> ς λυκίου Ἰνδικοῦ ὀπίου ἀνὰ ☐ <α> ἀλόης ἀκακίας κίρρᾶς ἀνὰ ☐ <β> σμύρ- νης ☐ <δ> κόμμεως ☐ <ς>, λείου οἴνω Χίῳ ἢ ἐτέρῳ αὐστηρῷ παλαιῷ, χρῶ ὥς ἐνερ- γεστάτῳ, καὶ πρὸς ὑποπύους καὶ τραχώματα ἐν ἀρχαῖς μετ' ὡοῦ, εἴτα ὕδατι· ἔστι δὲ ὑπὲρ τὴν ὑπόσχεσιν ἡ ἐνέργεια.

Aëtius Med., Iatricorum liber vii Chapter 112, line 86

ἔχει δὲ οὕτως· κυτίνων, ῥοᾶς ἄνθους τοῦ ἐοικότος τῷ τῆς ἀνεμώνης ἄνθει ☐ <κε> ἀκακίας ξανθῆς ☐ <λε> γλαυκίων ☐ <ις> ἀλόης ☐ <ε> σμύρνης τρωγλίτιδος ☐ <γ> μέλανος Ἰνδικοῦ ☐ <ζ> φύλλου ☐ <α> ὀμφακίου ξηροῦ ☐ <γ> κόμμεως ☐ <β> ὀποβαλ- σάμου, πρὸς τὰς ἀνα- λήψεις ☐ <ε>, οἴνω αὐστηρῷ παλαιῷ λείου.

Aëtius Med., Iatricorum liber vii Chapter 114, line 138

καδμίας ☐ <ις> ἰοῦ ☐ <δ> μέλανος Ἰνδικοῦ ☐ <ις> πεπέρεως λευκοῦ ☐ <η> ὀποῦ Μηδικοῦ ὀποβαλσάμου ἀνὰ ☐ <δ> κόμμεως ☐ <ιβ>· ἡ χρήσις μεθ' ὕδατος, ἡ κρᾶσις πρὸς τὰς διαθέσεις.

Aëtius Med., Iatricorum liber vii Chapter 114, line 140

Ἄλλο Ἰνδικὸν βασι- λικὸν ἐπιγραφόμενον· ποιεῖ πρὸς ἀρχὰς ὑποχύσεως καὶ πᾶ- σαν ἀμ- βλυωπίαν καὶ οὐλὰς ἀποσμήχει.

Aëtius Med., Iatricorum liber vii Chapter 114, line 143

καδμίας κεκαυμένης πεπλυμένης ☐ <ις> μέλανος Ἰνδικοῦ ☐ <ς> ψιμ- μυθίου ☐ <δ> πεπέρεως λευκοῦ ☐ <ς> χολῆς ὑαίνης τὸ ὅλον, ὅσον ἔχει, σκάρων ἰχθύων χολὰς <ι> περδίκων χολὰς <δ> ὀπίου ☐ <α> ὀποβαλσάμου ὀποπάνακος σαγαπηνοῦ ἀνὰ ☐ <β> κόμμεως ☐ <α>.

Aëtius Med., Iatricorum liber vii Chapter 117, line 5

καδμίας ☐ <ιβ> χαλκοῦ κεκαυμένου ☐ <η> στίμμεως ☐ <η> ψιμ- μυθίου καστορίου νάρδου Συριακῆς ἀνὰ ☐ <δ> ἀλόης ☐ <α> ς φύλλου κρόκου χαλκίτεως ὀπτῆς χαλ- κάνθου λυκίου Ἰνδικοῦ ὀπίου ἀνὰ ☐ <α> σμύρνης ☐ <β> ἀκακίας ☐ <κ> κόμμεως <κ>, ὕδωρ.

CHAPTER 6. LATE ANTIQUE

Aëtius Med., Iatricorum liber vii Chapter 117, line 19

καδμίας πεπλυμένης στίμμεως πεπλυμένου άκακίας κόμμεως άνά ☒ <β> ρόδων ξηρών κεκαθαρμένων ☒ <ιβ> χαλκοῦ κεκαυμένου πεπλυμένου σμύρνης τρωγλίτιδος άνά ☒ <η> καστορίου λυκίου Ἰνδικοῦ κρόκου φύλλου ναρδοστάχους χαλκίτεως όπτῆς ψιμμου- θίου γλαυκίων έρείκης καρποῦ όπίου κηκίδων όμφακίνων άνά ☒ <β>, ὕδωρ· χρώ έν άρχαῖς μέν μετ' ώοῦ έγχυματίζων, έν παρακμαῖς δέ ὕδατι έγχρίων καθ' ὕποβο- λήν.

Aëtius Med., Iatricorum liber vii Chapter 117, line 32

έχει δέ οὔτως· καδμίας πεπλυμένης ☒ <ις> ψιμμουθίου πεπλυμένου καστορίου άλόης άνά ☒ <ς> νάρδου Ἰνδικῆς κασσίας άνά ☒ <δ> στίμμεως πεπλυμένου ☒ <μ> σμύρνης ☒ <θ> λεπίδος χαλκοῦ ☒ <ε> χαλκοῦ κεκαυμένου όπίου πεπλυ- μένου άνά ☒ <ις> ρόδων ☒ <κ> λυκίου Ἰνδικοῦ όπίου άνά ☒ <γ> λίθου σχιστοῦ πεπλυμένου ☒ <δ> ς κρόκου ☒ <ς> μολύβδου κεκαυμένου πεπλυ- μένου ☒ <κ> άκακίας κόμμεως άνά ☒ <μ>, ὕδωρ.

Aëtius Med., Iatricorum liber vii Chapter 117, line 43

Κολλύριον τὸ ἰνδάριον.

Aëtius Med., Iatricorum liber vii Chapter 117, line 50

καδμίας πεπλυμένης ☒ <ις> χαλκοῦ κεκαυμένου πεπλυμένου ☒ <η> στίμμεως πε- πλυμένου ☒ <ις> κρόκου ☒ <γ> καστορίου ☒ <δ> ίοῦ ☒ <α> άλόης ☒ <δ> σμύρνης τρωγλίτιδος ☒ <γ> λυκίου Ἰνδικοῦ όπίου άνά ☒ <β> άκακίας κόμμεως άνά ☒ <κδ> ὕδωρ· ή χρῆσις δι' ώοῦ, ή κρᾶσις παχυτέρα.

Aëtius Med., Iatricorum liber vii Chapter 117, line 62

έχει δέ οὔτως· καδμίας ☒ <κ> στίμμεως πεπλυμένου ☒ <ιε> ναρδοστάχους ☒ <γ> σμύρνης τρωγλίτιδος καστορίου χαλκοῦ κεκαυ- μένου ίοῦ άνά ☒ <β> κρόκου ☒ <α> λεπίδος σιδήρου στομώματος ☒ <δ> ψιμμουθίου τὸ ἴσον πεπέρεως λυκίου Ἰνδικοῦ όπίου λιβάνου όποβαλ- σάμου κασσίας άνά ☒ <β> λίθου σχιστοῦ ☒ <δ> ίοῦ σκώληκος ☒ <γ> χαλ- κάνθου ☒ <β> μαράθρου χυλοῦ χολῆς αίγείας άνά ☒ <δ> κόμμεως ☒ <κ>, οἶνω λείου Ἀμηναίω ή Φαλερίνω ή έτέρω άύστηρῶ παλαιῶ εὐώδει.

Aëtius Med., Iatricorum liber vii Chapter 117, line 68

καδμίας κεκαυμένης πεπλυμένης χαλκοῦ πεπλυμένου άνά ☒ <η> στίμμεως πεπλυ- μένου ☒ <κε> ρόδων ξηρών ψιμμου- θίου χαλκίτεως κηκίδων ίοῦ κρόκου λυκίου Ἰνδικοῦ άλόης ναρδοστάχους σμύρνης τρωγλίτιδος έβένου ρινήματος καστορίου μέλανος Ἰν- δικοῦ λιβάνου όπίου σαρκοκόλλης πομφόλυγος άνά ☒ <α> [κέρατος έλαφείου πεπλυ- μένου καί κεκαυμένου ☒ <α>] άκακίας κόμμεως άνά ☒ <κε>, ὕδωρ.

Aëtius Med., Iatricorum liber vii Chapter 117, line 88

λαμβάνει δέ καδμίας ☒ <κδ> χαλκοῦ κεκαυμένου ☒ <ιβ> στίμμεως ☒ <μ> ψιμμουθίου ☒ <η> χαλκίτεως όπτῆς ☒ <δ> μίσυος όπτοῦ ☒ <δ> έβένου ρινήματος ☒ <β> νάρδου Κελτικῆς φύλλου ναρδοστάχους κρόκου καστορίου λυκίου Ἰνδικοῦ ρόδων ξηρών άνά

6.15. AĒTIUS

☐ <δ> ἀλόης σμύρνης ἀνὰ ☐ <η> ὀμφακίου ὀπίου ἀνὰ ☐ <β> ἀκακίας κόμμεως σκώληκος ἀνὰ ☐ <μ>.

Aëtius Med., Iatricorum liber viii (0718: 008) “Aëtii Amideni libri medicinales v–viii”, Ed. Olivieri, A. Berlin: Akademie–Verlag, 1950; Corpus medicorum Graecorum, vol. 8.2. Chapter 25, line 30

τὰ δὲ γεγυμνωμένα οὖλα σαρκοῖ τοῦτο· ρόδων σπέρματος μὴ παλαιοῦ μέρη <β> καλάμου ἀρωματικοῦ ἢ Ἰνδικοῦ μέρος <α>, ξηρῶ λείῳ προσάπτου.

Aëtius Med., Iatricorum liber viii Chapter 31, line 40

ἐνίοτε δὲ τῶν λευκῶν ἐλαίων τεθλασμένων καὶ ἐκπιεσθέντων τὸν χυλὸν μετὰ πηγάνου χυλοῦ καὶ μέλιτος μίξαντες παρατρίβομεν τοὺς ὀδόντας, ἔπειτα παραπάσσομεν νάρδῳ Ἰνδικῇ μετὰ στυπτηρίας στρογγύλης ἴσοις καὶ ἄλατος τὸ διπλοῦν.

Aëtius Med., Iatricorum liber viii Chapter 37, line 48

ἀστραγάλους προβατίους καύσας, λείοις χρῶ· καλῶς ποιούσι καὶ κήρυκες πληρωθέντες ἄλσι καὶ καυθέντες καὶ κίσσηρις ὀπτῇ οἴνῳ σβεσθεῖσα, σηπίας ὄστρακα καέντα κεκαυμένοι μύακες κοχλίας χερσαῖος καεῖς σὺν μέλιτι· ἐκάστῳ δὲ τούτων εὐωδίας χάριν μίγνυται ἱρεῶς Ἰλλυρικῆς βραχὺ ἢ σχίνου ἄνθους ἢ καλάμου Ἰνδικοῦ ἢ ναρδοστάχυος.

Aëtius Med., Iatricorum liber viii Chapter 47, line 15

εἰ δὲ πολυτελέστερον ἐθέλεις ποιῆσαι τὸ φάρμακον ἢ πλουσίοις σκευάζων ἐμβάλλεις κασσίας φλοιὸν νάρδον Ἰνδικὴν ἢ Κελτικὴν ἢ μαλαβάθρου φύλλα· μετὰ δὲ τὴν ἀρχὴν, ὅταν στῇ τὸ ἐπιρρέον, μόνον ἀρκεῖ τὸ διὰ μόρων τοῦ κρόκου τι καὶ τῆς σμύρνης προσειληφὸς εἰς τὸ πέψαι τὴν φλεγμονήν.

Aëtius Med., Iatricorum liber ix (0718: 009) “Ἀετίου Ἀμιδηνοῦ λόγος ἑνατος”, Ed. Zervos, S., 1911; Athena 23. Chapter 31, line 159

Ἔστι δὲ οὐκ ὀλίγον κἂν τῇ Ἰνδικῇ νάρδῳ τὸ πεπτικὸν τῶν ψυχρῶν διαθέσεων· ὥσπερ δὲ τῶν ἀρωματικῶν τὴν νάρδον ἐνέβαλλεν ὁ Φίλων, οὕτως οἱ μετ’ αὐτὸν ἄλλος ἄλλο προσέθεσαν, σχίνου ἄνθος, κασίαν, ἄμωμόν τε καὶ κόστον· ὥσπερ δ’ αὖ πάλιν ὁ Φίλων τὸν κρόκον ἐνέβαλλεν πεπτικὸν φάρμακον καὶ χυμῶν καὶ διαθέσεων εὐπέπτων, οὕτως ἄλλοι σμύρνης τε καὶ καστορίου ἔμιξαν· οἱ πλεῖστοι δὲ αὐτῶν καλῶς ποιούντες, καὶ τὰ συνήθη ἡμῖν σπέρματα [παρέμιξαν], λέγω δὴ σελίνου τὸ σπέρμα καὶ κυμίνου, ἀνήσου τε καὶ δαύκου καὶ πετροσελίνου καὶ ὅσα τοιαῦτα, ὥστε παραμυθήσασθαι τὴν ἀηδίαν τῶν πικρῶν φαρμάκων, εἰς ἀνάδοσιν τε καὶ

Aëtius Med., Iatricorum liber xi (0718: 011) “Oeuvres de Rufus d’Éphèse”, Ed. Daremberg, C., Ruelle, C.É. Paris: Imprimerie Nationale, 1879, Repr. 1963. Chapter 11, line 63

Τοῦ Πρεσβύτου τοῦ Ἰνδοῦ πρὸς λιθιῶντας, φασὶ δέ τινες, καὶ τῶν ἐξωθεν λίθων δύνασθαι θρυβεῖν, ὥς τὸ πρὸ αὐτοῦ· Ἀκόρου, φοῦ, ὑπερικοῦ ἀνὰ ☐ ζ’, πράσου σπέρ-

CHAPTER 6. LATE ANTIQUE

ματος ∅ ιβ', ναρδουστάχυνος ∅ ι', κασίας, λινοσπέρμου, κυπέρου ανά ∅ κε'· μέλιτι ἀνα-
λάμβανε· ἡ δόσις κυάμου μέγεθος.

Aëtius Med., Iatricorum liber xi Chapter 29, line 94

Παραλαμβάνεσθω δὲ καὶ τὰ διὰ στόματος διδόμενα, τῆς μὲν δυσουρίας ἐπειγού-
σης, μήκωνος λευκῆς πεφωγμένης σπέρμα λεῖον· ἐμπάσσεται δὲ ὅσον ∅ α' εἰς κυάθους
δ' ἀφεψήματος σχοίνου ἄνθους ἢ καλάμου ἰνδικοῦ, ἢ γλυκυρρίζης· βιαιότερα δὲ ἐστὶ
τούτων μῆλον, φοῦ, ἄκορον, δαῦ- κος.

Aëtius Med., Iatricorum liber xii (0718: 012) “Ἀετίου λόγος δωδέκατος”, Ed.
Kostomiris, G.A. Paris: Klincksieck, 1892. Chapter 33, line 18

οἱ δὲ βάρβαροι ἰνδοὶ κόπτοντες καὶ σήθοντες τὰ ξηρὰ φύλλα τῆς κύπρου ἀποτιθέ-
ασιν, ἐπὶ δὲ τῆς χρείας ὕδατι ζέοντι φυρῶντες καὶ προσραίνοντες ὄξους ὀλίγον ἢ ροῦ
μαγειρικοῦ ἀφέψημα ἐπιτιθέασι τῷ φλεγμαίνοντι τόπῳ, ἄνωθεν ἐπιτι- θέντες φύλλα
κίκεως ἢ καρπάσου, εἰ δὲ μή, κράμβης.

Aëtius Med., Iatricorum liber xii Chapter 53, line 35

Ἐλαίου κικίνου, ἐλαίου τηλίνου, μανδραγόρου χυλοῦ ἀνά ∅ λβ', ἀρτεμισίας χυλοῦ,
λαπάθου χυλοῦ ἀνά ∅ κδ', πιτυίνης, τερεβινθίνης, στέατος χηνείου ἀνά ∅ μη', βάτου
χυλοῦ ∅ ις', βουτύρου νεαροῦ ∅ μη', λυκίου ἰνδικοῦ ∅ κδ', αἵματος τραγείου ξηροῦ ∅
ις', κιττοῦ δακρύου ∅ λβ', χαλβάνης ∅ μη', ὀποπάνακος ∅ λβ'.

Aëtius Med., Iatricorum liber xii Chapter 68, line 44

Παραδόξως δὲ ποιεῖ ἐπ' αὐτῶν καὶ τὸ μέγα ξηρίον, ὃ ἀσκληπιὸν ὀνομάζουσι καὶ
τὸ ἰνδὸν ξηρίον, ἐμπασσόμενον αὐτοῖς τοῖς ὀδυνωμένοις τόποις ἐν τῷ λουτρῷ· πάνυ
καλόν.

Aëtius Med., Iatricorum liber xv (0718: 015) “Ἀετίου Ἀμιδηνοῦ λόγος δέκατος πέμ-
πτος”, Ed. Zervos, S., 1909; Athena 21. Chapter 13, line 141

Ἐλκύσματος, ἐλαίου γλυκέος ἀνά δραχμὰς β, πίσης, κηροῦ, κο- λοφωνίας ἀνά
οὐγγίας, ἰστ, συμφύτου ρίζης κεκομμένης λεπτοτάτης καὶ σεσησμένης οὐγγίας β, αἵ-
ματος δρακοντίου οὐγγίας β, ὕδατος θαλασσίου οὐγγίας κ. Ἐψε τὴν λιθάργυρον, τὸ
ἔλαιον καὶ τὸ θα- λάσσιον ὕδωρ μέχρις ἀμολύντου, εἶτα τήξας τὰ τηκτὰ καὶ διηθήσας
ἐπίβαλλε τοῖς ἐψηθεῖσι· καὶ ἄρας ἀπὸ τοῦ πυρὸς ἐπίπασσε τὸ δρα- κόντιον καὶ σύμ-
φυτον, καὶ ἐνώσας καὶ ψύξας καὶ μαλάξας ἀνάπλας- σε μαζία καὶ χρῶ· συνάγεται δὲ
τὸ δρακόντιον αἷμα ἐν τῇ Ἰνδικῇ χώρᾳ ἐκ τῆς δρακοντίου βοτάνης.

Aëtius Med., Iatricorum liber xvi (0718: 016) “Gynaekologie des Aëtios”, Ed. Zervos,
S. Leipzig: Fock, 1901. Chapter 118, line 8

Δεῖ οὖν ἐπὶ τούτων τοῖς στύφουσι προσαντλεῖν καὶ προσθέτοις χρῆσθαι τοῖς ἐπὶ
δακτυλίου προει- ρημένοις, μάλιστα δὲ σιδίοις μετὰ βουτύρου ἢ λυκίῳ ἰνδικῷ μετὰ
ὕσσώπου, καὶ τοῖς ὁμοίοις ἐπὶ τῶν <ἐν ἔδρᾳ παθῶν> προγεγραμ- μένοις.

Aëtius Med., Iatricorum liber xvi Chapter 121, line 8

6.16. ANONYMI DE ASTROLOGIA DIALOGUS

ἐπὶ τούτων ἀρμόζει κάθαρσις δι' <όνειου γάλακτος>, καὶ ἔμετοι ἀπὸ δείπνου, ἀφιδρώσεις ἐν βαλανείῳ καὶ ἐμβάσεις εἰς θερμὸν ὕδωρ, καὶ κλυσμός δι' οἴνου θερμοῦ μετὰ νίτρου, ἢ τρυγὸς οἴνου κε- καυμένης· μετὰ δὲ ταῦτα θερμῷ ὕδατι καταχρίειν τοὺς τόπους, ἢ λυκίῳ ἰνδικῷ, ἢ ἀμόργῃ, ἢ βουτύρῳ μετὰ θείου, ἢ κηρωτῇ μυρσι- νίνῃ μετὰ λιθαργύρου, ἢ στυπτηρίᾳ μετὰ μέλιτος, ἢ σιδίοις μετὰ μυρσίνης καὶ μέλιτος.

Aëtius Med., Iatricorum liber xvi Chapter 126, line 7

ὀποβαλσάμου γοα· ἐλαίου ἰνδικοῦ ἢ ἐτέρου γογ.

Aëtius Med., Iatricorum liber xvi Chapter 142, line 7

α. καλάμου ἰν- δικοῦ γοστ, ἦτοι οὐγ.

Aëtius Med., Iatricorum liber xvi Chapter 142, line 7

κάρυα ἰνδικὰ γ. σανδαράχης γράμματα ιστ.

Aëtius Med., Iatricorum liber xvi Chapter 150, line 1

ΘΥΜΙΑΜΑ ΡΟΔΑΤΟΝ ΤΟΥ ΕΜΒΟΛΑΡΧΟΥ.

Κασίας, σμύρνης, βδελλίου, ἀρναβῶ, καλάμου ἰνδικοῦ, σαρούα, καρποβαλσάμου, λαδάνου λιπαροῦ, ὕπνου, φύλλων, ἀνὰ γογ.

Aëtius Med., Iatricorum liber xvi Chapter 151, line 2

καλάμου ἰνδικοῦ, ναρδοστάχυος, ὀνύχων μεγάλων, βδελλίου, καρ- ποβαλσάμου, κρόκου, κασίας, ἀνὰ γογ.

6.16 Anonymi De Astrologia Dialogus

“” (From Wikipedia¹⁵)

Anonymi De Astrologia Dialogus Astrol., De astrologia dialogus (= Hermippus) (fort. auctore Joanne Catrario) (4374: 001) “Anonymi christiani Hermippus De astrologia dialogus”, Ed. Kroll, W., Viereck, P. Leipzig: Teubner, 1895; Bibliotheca scriptorum Graecorum et Romanorum Teubneriana. Page 51, line 20

οὔτε γὰρ καρκίνον μὲν λέγουσιν Ἀρμενίας καὶ Ἀφρικῆς κυριεύειν οὔτ' αὖ αἰγοκέρωτα Συρίας καὶ Ἰνδικῆς, ἔτι δὲ καὶ Θράκης εὖ φρονῶν ἄν τις πιστεύσειεν.

Anonymi De Astrologia Dialogus Astrol., De astrologia dialogus (= Hermippus) (fort. auctore Joanne Catrario) Page 51, line 26

ἢ πῶς τὸ αὐτὸ καὶ ἐν ζώδιον Ἰνδικῆς ἅμα καὶ Θράκης ἐφέξει τὴν ἐφορείαν;

Anonymi De Astrologia Dialogus Astrol., De astrologia dialogus (= Hermippus) (fort. auctore Joanne Catrario) Page 52, line 3

οὔτε γὰρ ταῦτοῦ κλίματός εἰσιν οὔτε ὑπὸ τὸν αὐτὸν παράλληλον πίπτουσιν, εἴ γε Θράκη μὲν τοῦ ἡσημερινοῦ τὸ μέσον ἀπόστημα πέντε καὶ τεσσαράκοντα μοίρας ἀφίσταται, Ἰνδικὴ δὲ τὸ μέγιστον πεντεκαίδεκα.

15.

CHAPTER 6. LATE ANTIQUE

6.17 Timotheus of Gaza

Timotheus of Gaza (sometimes referred to as Timothy of Gaza) was a Greek grammarian active during the reign of Anastasius, i.e. 491-518. He is the author of a book on animals[1] which may have been the source of the Arabic Nu'ut al-Hayawan.[2] (From Wikipedia¹⁶)

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) (2449: 003) “*Excerpta ex Timothei Gazaei libris de animalibus*”, Ed. Haupt, M., 1869; *Hermes* 3. Section 5, line 28

ἐὰν δὲ ἄρσῃν ἦ, ἡ δὲ κύων θήλεια, τίκεται Λακωνικὸς κύων, ὥσπερ συγγινομένων κυνὸς καὶ τίγριδος τίκεται ὁ Ἰνδικὸς κύων.

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) Section 14, line 3

ὅτι ὁ Ἰνδικὸς πάνθηρ μύρου ὄζων διὰ τῆς εὐωδίας τὰ θηρία ἐφελκόμενος ἐπὶ τὸν ἴδιον ἄγει φωλεὸν καὶ κατεσθίει.

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) Section 24, line 2

ὅτι ἡ καμηλοπάρ-δαλις ζῶν ἐστὶν Ἰνδικόν· γίνεται δὲ ἀπὸ ἐπιμιξίας ζώων ἑτερογενῶν.

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) Section 24, line 4

ὅτι διὰ Γάζης παρήλθε τις ἀνὴρ ἀπὸ τῶν Ἰνδικῶν, Ἀελίσσιος δὲ τὸ γένος, ἄγων δύο καμηλοπαρδάλεις καὶ ἐλέφαντα τῷ βασιλεῖ Ἀναστασίῳ.

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) Section 24, line 8

τοῦτο ἐθεάθη καὶ ἐφ’ ἡμῶν· τῷ γὰρ βασιλεῖ τῷ Μονομάχῳ καὶ ἄμφω ταυτὶ τὰ ζῶα προσαχθέντα ἐξ Ἰνδίας ὡς θαῦμα ἐπὶ τοῦ τῆς Κωνσταντινουπόλεως θεάτρου ἐκάστοτε τῷ λαῷ ἐπεδείκνυντο.

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) Section 25, line 15

τούτους δὲ γοητεύοντες οἱ Ἰνδοὶ κοιμίζουσι καὶ ἀναιροῦσι καὶ ἀφαιροῦνται τοὺς λίθους· πολλάκις δὲ καὶ ὑπ’ αὐτῶν εἰς τοὺς φωλεοὺς ἔλκονται οἱ θηρευταὶ καὶ ἀπόλλυνται.

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) Section 25, line 19

16. http://en.wikipedia.org/wiki/Timotheus_of_Gaza

6.18. SALAMINIUS HERMIAS SOZOMENUS

ὅτι οἱ Ἴνδοι ἐσθίοντες τὴν τῶν δρακόντων καρδίαν ἢ τὸ ἥπαρ νοοῦσι τί τὰ ἄλογα ζῶα φθέγγονται.

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) Section 31, line 14

ὅτι εἰσὶ σύες μονώνυχες καὶ ὄνος Ἰνδικὸς μονώνυξ καὶ κερατώδης· τὸ δὲ κέρας αὐτοῦ ποιεῖ θεραπείαν καὶ μόνῳ ἀποφέρεται τῷ βασιλεῖ.

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) Section 32, line 6

ὅτι ἐν μεσημβρίᾳ πλέον τῶν ἄλλων ζώων ὁδεύουσι καὶ πρὸς ἀστέρας ἐν νυκτὶ τὰς ὁδοὺς γινώσκουσιν· ὅθεν ἐπ' αὐταῖς οἱ Ἴνδοι τὴν χρυσῆν κόνιν τῶν Ἰνδικῶν μυρμήκων κλέπτουσι πρὸς ἀνατολὰς ὁδεύοντες.

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) Section 32, line 9

ὅτι τῶν μυρμήκων ἐν τῷ καύματι ἐν τοῖς φωλεοῖς δια- τριβόντων κλέπτουσιν οἱ Ἴνδοι τὴν αὐτῶν χρυσόκονιν.

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) Section 45, line 8

ὅτι παρὰ τοῖς Ἰνδοῖς βόες λέγονται, ἐρχόμενοι δὲ παρὰ τὸν Νεῖλον ῥινοκέρωτες.

Timotheus Gramm., *Excerpta ex libris de animalibus* (e cod. Paris. gr. 2422) Section 51, line 13

ὅτι οὗτοι παρὰ τοῖς Ἰνδοῖς τρυγῶσι τὰ πεπέρια, τέχνη ἀπατῶμενοι καὶ μιμήσει.

6.18 Salaminus Hermias Sozomenus

Salminius Hermias Sozomenus[1] (Σωζόμενος) (c. 400 – c. 450) was a historian of the Christian Church.

Sozomen's second work continues approximately where his first work left off. He wrote it in Constantinople, around the years 440 to 443 and dedicated it to Emperor Theodosius II.

The work is structured into nine books, roughly arranged along the reigns of Roman Emperors:

Book I: from the conversion of Constantine I until the Council of Nicea (312-325) Book II: from the Council of Nicea to Constantine's death (325-337) Book III: from the death of Constantine I to the death of Constans I (337-350) Book IV: from the death of Constans I to the death of Constantius

CHAPTER 6. LATE ANTIQUE

II (350-361) Book V: from the death of Constantius I to the death of Julian the Apostate (361-363) Book VI: from the death of Julian to the death of Valens (363-375) Book VII: from the death of Valens to the death of Theodosius I (375-395) Book VIII: from the death of Theodosius I to the death of Arcadius (375-408). Book IX: from the death of Arcadius to the accession of Valentinian III (408-25).

Book IX is incomplete. In his dedication of the work, he states that he intended cover up to the 17th consulate of Theodosius II, that is, to 439. The extant history ends about 425. Scholars disagree on why the end is missing. Albert Guldenpenning supposed that Sozomen himself suppressed the end of his work because in it he mentioned the Empress Aelia Eudocia, who later fell into disgrace through her supposed adultery. However, it appears that Nicephorus, Theophanes, and Theodorus Lector did read the end of Sozomen's work, according to their own histories later. Therefore most scholars believe that the work did actually come down to that year, and that consequently it has reached us only in a damaged condition. (From Wikipedia¹⁷)

Salaminius Hermias Sozomenus Scr. Eccl., *Historia ecclesiastica* (2048: 001) "Sozomenus. Kirchengeschichte", Ed. Bidez, J., Hansen, G.C. Berlin: Akademie-Verlag, 1960; *Die griechischen christlichen Schriftsteller* 50. Book 2, chapter 24, section 1, line 2

Ὑπὸ δὲ τοῦτον τὸν χρόνον παρελήφμεν καὶ τοὺς ἔνδον τῶν καθ' ἡμᾶς Ἰνδῶν, ἀπειράτους μείναντας τῶν Βαρθολομαίου κηρυγμάτων, μετασχεῖν τοῦ δόγματος ὑπὸ Φρουμεντίῳ, ἱερεὶ καὶ καθηγητῇ γενομένῳ παρ' αὐτοῖς τῶν ἱερῶν μαθημάτων.

Salaminius Hermias Sozomenus Scr. Eccl., *Historia ecclesiastica* Book 2, chapter 24, section 1, line 5

ἵνα δὲ γνοίημεν καὶ ἐν τῷ παραδόξῳ τοῦ συμβάντος περὶ τοὺς Ἰνδοὺς οὐκ ἐξ ἀνθρώπων, ὥς τισι τερατολογεῖσθαι δοκεῖ, τὴν σύστασιν λαβεῖν τὸ τῶν Χριστιανῶν δόγμα, ἀναγκαῖον καὶ τὴν αἰτίαν τῆς Φρουμεντίου χειροτονίας διεξελεῖν· ἔχει δὲ ὧδε.

Salaminius Hermias Sozomenus Scr. Eccl., *Historia ecclesiastica* Book 2, chapter 24, section 5, line 2

οὓς ζηλώσας Μερόπιός τις φιλόσοφος Τύριος τῆς Φοινίκης παρεγένετο εἰς Ἰνδοὺς.

Salaminius Hermias Sozomenus Scr. Eccl., *Historia ecclesiastica* Book 2, chapter 24, section 5, line 4

17. http://en.wikipedia.org/wiki/Salaminius_Hermias_Sozomenus

6.18. SALAMINIUS HERMIAS SOZOMENUS

ιστορήσας δὲ τῆς Ἰνδικῆς ὅσα γε αὐτῷ ἐξεγένετο, τῆς ἐπανόδου εἵχετο νηὸς ἐπι-
τυχὼν στελλομένης εἰς Αἴγυπτον.

Salaminius Hermias Sozomenus Scr. Eccl., Historia ecclesiastica Book 2, chapter 24,
section 5, line 7

συμβὰν δὲ κατὰ χρεῖαν ὕδατος ἢ τῶν ἄλλων ἐπιτηδείων εἰς ὄρμον τινὰ προσσχεῖν
τὴν ναῦν, καταδραμόντες οἱ τῇδε Ἰνδοὶ κτείνουσι πάντας καὶ τὸν Μερόπιον· ἔτυχον
γὰρ τότε λύσαντες τὰς πρὸς Ῥωμαίους σπονδάς.

Salaminius Hermias Sozomenus Scr. Eccl., Historia ecclesiastica Book 2, chapter 24,
section 8, line 1

ἀντι- βολοῦσαν δὲ τὴν βασιλίδαν ἡδέσθησαν, καὶ τὰ βασίλεια καὶ τὴν ἡγεμονίαν
Ἰνδῶν διώκουν.

Salaminius Hermias Sozomenus Scr. Eccl., Historia ecclesiastica Book 2, chapter 24,
section 8, line 3

ὁ δὲ Φρουμέντιος θεαίαις ἴσως προτραπείς ἐπιφανείαις ἢ καὶ αὐτομάτως τοῦ θεοῦ
κινουῦντος ἐπυνθάνετο, εἴ τινες εἶεν Χριστιανοὶ παρ' Ἰνδοῖς ἢ Ῥωμαῖοι τῶν εἰσπλεόν-
των ἐμπόρων.

Salaminius Hermias Sozomenus Scr. Eccl., Historia ecclesiastica Book 2, chapter 24,
section 10, line 2

συντυχὼν δὲ Ἀθανασίῳ τῷ προΐστα- μένῳ τῆς Ἀλεξανδρέων ἐκκλησίας τὰ κατ'
Ἰνδοὺς διηγήσατο καὶ ὡς ἐπι- σκόπου δέοι αὐτοῖς τῶν αὐτόθι Χριστιανῶν ἐπιμελησο-
μένου.

Salaminius Hermias Sozomenus Scr. Eccl., Historia ecclesiastica Book 2, chapter 24,
section 10, line 5

ὁ δὲ Ἀθα- νάσιος τοὺς ἐνδημοῦντας ἱερέας ἀγείρας ἐβουλεύσατο περὶ τούτου· καὶ
χειρο- τονεῖ αὐτὸν τῆς Ἰνδικῆς ἐπίσκοπον, λογισάμενος ἐπιτηδειότατον εἶναι τοῦ- τον
καὶ ἱκανὸν πολλὴν ποιῆσαι τὴν θρησκείαν, παρ' οἷς πρῶτος αὐτὸς ἔδειξε τὸ Χριστι-
ανῶν ὄνομα καὶ σπέρμα παρέσχετο τῆς τοῦ δόγματος μετουσίας.

Salaminius Hermias Sozomenus Scr. Eccl., Historia ecclesiastica Book 2, chapter 24,
section 11, line 1

ὁ δὲ Φρουμέντιος πάλιν εἰς Ἰνδοὺς ὑποστρέψας λέγεται τοσοῦτον εὐκλεῶς τὴν
ἱερωσύνην μετελθεῖν, ὡς ἐπαινεθῆναι παρὰ πάντων τῶν αὐτοῦ πειρα- θέντων, οὐχ
ἦττον ἢ τοὺς ἀποστόλους θαυμάζουσι, καθότι καὶ ἐπισημό- τατον αὐτὸν ὁ θεὸς ἀπέ-
φηνε, πολλὰς καὶ παραδόξους ἰάσεις καὶ σημεῖα καὶ τέρατα δι' αὐτοῦ δημιουργήσας.

Salaminius Hermias Sozomenus Scr. Eccl., Historia ecclesiastica Book 2, chapter 24,
section 11, line 5

ἢ μὲν δὴ παρ' Ἰνδοῖς ἱερωσύνη ταύτην ἔσχεν ἀρχήν.

Salaminius Hermias Sozomenus Scr. Eccl., Historia ecclesiastica Book 7, chapter 15,
section 6, line 6

CHAPTER 6. LATE ANTIQUE

προθυμότερους δὲ τοὺς ἐν τῷ Σεραπείῳ παρεσκευάζεν εἶναι τὸ συνειδέναι σφίσι
ἃ τετολήμασιν, ἔπειτα δὲ καὶ Ὀλύμπιός τις ἐν φιλοσόφου σχήματι συνὼν αὐτοῖς καὶ
πείθων χρῆναι μὴ ἀμελεῖν τῶν πατρίων, ἀλλ' εἰ δέοι ὑπὲρ αὐτῶν θνήσκειν· καθαιρου-
μένων δὲ τῶν ξοάνων ἀθυμοῦντας ὁρῶν συνεβούλευε μὴ ἐξίστασθαι τῆς θρησκείας,
ὑλὴν φθαρτὴν καὶ ἰνδάλματα λέγων εἶναι τὰ ἀγάλματα καὶ διὰ τοῦτο ἀφα-
νισμόν ὑπομένειν, δυνάμεις δὲ τινὰς ἐνοικῆσαι αὐτοῖς καὶ εἰς οὐρανοὺς ἀπο-
πτῆναι.

Salaminus Hermias Sozomenus Scr. Eccl., Historia ecclesiastica Book 7, chapter 26,
section 3, line 2

τὸ δὲ τὸν σίελον εἰς τὸ στόμα δεξάμενον αὐτίκα κατέπεσε· καὶ νεκρὸν κείμενον
οὐ μείον τῶν παρ' Ἰνδοῖς ἱστορουμένων ἐρπετῶν διεφάνη τὸ μέγεθος· ἀμέλει τοι, ὡς
ἐπυθόμην, ὑπὸ ζεύγεσιν ὀκτῶ εἰς τὸ πλησίον πεδίον ἐξελκύσαντες αὐτὸ οἱ ἐπιχώριοι
κατέκαυσαν, ὅπως μὴ διασαπείῃ τὸν ἀέρα λυμήνηται καὶ λοιμώδη ποιήσῃ.

6.19 Papyri magicae

“” (From Wikipedia¹⁸)

What dates for this?

Magica, Papyri magicae Preisendanz number 13, line 19

ἀπηρτίσθω δὲ ἡ τράπεζα τοῖς ἐπιθύμα-
σι τούτοις, συγγενικοῖς οὖσι τοῦ θεοῦ –
ἐκ δὲ ταύτης τῆς βίβλου Ἑρμῆς κλέψας τὰ ἐπιθύματα ζ' προσεφώνησεν <έν> ἑαυτοῦ
ἱερᾷ βύβλῳ ἐπικαλουμένη Πτέρυγι – τοῦ μὲν Κρόνου στύραξ (ἔστιν γὰρ βαρὺς καὶ
εὐώδης), τοῦ δὲ Διὸς μαλάβαθρον, τοῦ δὲ Ἄρεως κόστος, τοῦ δὲ Ἡλίου λίβανον, τῆς
δὲ Ἀφροδίτης νάρδος Ἰνδικός, τοῦ δὲ Ἑρμοῦ κασία, τῆς δὲ Σελήνης ζμύρνα.

6.20 Procopius

Procopius of Caesarea (Latin: Procopius Caesarensis, Greek: Προκόπιος ὁ
Καισαρεύς; c. AD 500 – c. AD 565) was a prominent Byzantine scholar from
Palaestina Prima. Accompanying the general Belisarius in the wars of the
Emperor Justinian I, he became the principal historian of the 6th century,
writing the Wars of Justinian, the Buildings of Justinian and the celebrated
Secret History. He is commonly held to be the last major historian of the
ancient world. (From Wikipedia¹⁹)

18.

19. <http://en.wikipedia.org/wiki/Procopius>

6.20. PROCOPIUS

Procopius Hist., De bellis (4029: 001) “Procopii Caesariensis opera omnia, vols. 1–2”, Ed. Wirth, G. (post J. Haury) Leipzig: Teubner, 1:1962; 2:1963. Book 1, chapter 19, section 3, line 1

αὕτη δὲ ἡ θάλασσα ἐξ Ἰνδῶν ἀρχο- μένη ἐνταῦθα τελευτᾷ τῆς Ῥωμαίων ἀρχῆς.

Procopius Hist., De bellis Book 1, chapter 19, section 16, line 1

μεθ’ οὓς δὴ τὰ γένη τῶν Ἰνδῶν ἐστίν.

Procopius Hist., De bellis Book 1, chapter 19, section 23, line 1

Πλοῖα μέντοι ὅσα ἐν τε Ἰνδοῖς καὶ ἐν ταύτῃ τῇ θαλάσῃ ἐστίν, οὐ τρόπῳ τῷ αὐτῷ ὥπερ αἱ ἄλλαι νῆες πεποίηνται.

Procopius Hist., De bellis Book 1, chapter 19, section 25, line 1

αἴτιον δὲ οὐχ ὅπερ οἱ πολλοὶ οἴονται, πέτραι τινὲς ἐνταῦθα οὔσαι καὶ τὸν σίδηρον ἐφ’ ἑαυτὰς ἔλκουσαι (τεκμήριον δέ· ταῖς γὰρ Ῥωμαίων ναυσὶν ἐξ Αἰλᾶ πλεούσαις ἐς θάλασσαν τήνδε, καίπερ σιδήρῳ πολλῷ ἡρμοσμέναις, οὐποτε τοιοῦτον ξυνηνέχθη παθεῖν), ἀλλ’ ὅτι οὔτε σίδηρον οὔτε ἄλλο τι τῶν ἐς ταῦτα ἐπιτηδείων Ἰνδοὶ ἢ Αἰθίοπες ἔχουσιν.

Procopius Hist., De bellis Book 1, chapter 20, section 9, line 6

Τότε δὲ Ἰουστινιανὸς [ὁ] βασιλεὺς ἐν μὲν Αἰθίοψι βασιλεύοντος Ἑλλησθεαίου, Ἑσμιφάιου δὲ ἐν Ὀμηρί- ταις, πρεσβευτὴν Ἰουλιανὸν ἐπεμψεν, ἀξιῶν ἄμφω Ῥωμαίοις διὰ τὸ τῆς δόξης ὁμόγνωμον Πέρσαις πολε- μοῦσι ξυνάρασθαι, ὅπως Αἰθίοπες μὲν ὠνού- μενοί τε τὴν μέταξαν ἐξ Ἰνδῶν ἀποδιδόμενοί τε αὐτὴν ἐς Ῥω- μαίους, αὐτοὶ μὲν κύριοι γένωνται χρημάτων μεγάλων, Ῥωμαίους δὲ τοῦτο ποιήσωσι κερδαίνειν μόνον, ὅτι δὴ οὐκέτι ἀναγκασθήσονται τὰ σφέτερα αὐτῶν χρή- ματα ἐς τοὺς πολεμίους μετενεγ- κεῖν (αὕτη δὲ ἐστίν ἡ μέταξα, ἐξ ἧς εἰώθασιν τὴν ἐσθῆτα ἐργάζεσθαι, ἣν πάλαι μὲν Ἕλληνες Μηδικὴν ἐκάλουν, τανῦν δὲ ση- ρικὴν ὀνομάζουσιν), Ὀμηρίται δὲ ὅπως Κα- ῖσόν τὸν φυγάδα φύλαρχον Μαδδηνοῖς καταστήσωνται καὶ στρατῷ μεγάλῳ αὐτῶν τε Ὀμηριτῶν καὶ Σαρακηνῶν τῶν

Μαδ-

Procopius Hist., De bellis Book 1, chapter 20, section 12, line 2

τοῖς τε γὰρ Αἰθίοψι τὴν μέταξαν ὠνεῖσθαι πρὸς τῶν Ἰνδῶν ἀδύνατα ἦν, ἐπεὶ αἰεὶ οἱ Περσῶν ἔμποροι πρὸς αὐτοῖς τοῖς ὅρμοις γινόμενοι, οὗ δὴ τὰ πρῶτα αἱ τῶν Ἰνδῶν νῆες καταίρουσιν, ἅτε χώραν προσοικοῦντες τὴν ὁμο- ρον, ἅπαντα ὠνεῖσθαι τὰ φορτία εἰώθασιν, καὶ τοῖς Ὀμηρίταις χαλεπὸν ἔδοξεν εἶναι χώραν ἀμειψαμένοις ἔρημόν τε καὶ χρόνου πολλοῦ ὁδὸν κατατείνουσιν ἐπ’ ἀνθρώπους πολλῷ μαχιμωτέρους ἵεναι.

Procopius Hist., De bellis Book 2, chapter 25, section 3, line 1

ἔκ τε γὰρ Ἰνδῶν καὶ τῶν πλησιοχώρων Ἰβήρων πάν- των τε ὡς εἰπεῖν τῶν ἐν Πέρ- σαις ἐθνῶν καὶ Ῥωμαίων τινῶν τὰ φορτία ἐσκομιζόμενοι ἐνταῦθα ἀλλήλοις ξυμ- βάλ- λουσι.

Procopius Hist., De bellis Book 7, chapter 35, section 23, line 2

CHAPTER 6. LATE ANTIQUE

Ἐν ᾧ δὲ ταῦτα ἐπράσσετο τῇδε ἡπέρ μοι εἴρηται, ἐν τούτῳ τῶν τις Βελισαρίου δορυφόρων, Ἰνδούλφ ὄνομα, βάρβαρος γένος, θυμοειδής τε καὶ δραστήριος, ὃς δὴ ἐν Ἰταλίᾳ λειφθεὶς ἔτυχε, Τουτίλα τε καὶ Γότ- θοις προσεχώρησεν οὐδενὶ λόγῳ.

Procopius Hist., De bellis Book 7, chapter 35, section 29, line 2

ἅπερ ἅπαντα Ἰν- δούλφ τε καὶ Γότθοι ἐλόντες κτείναντές τε τοὺς ἐν ποσὶν ἅπαντας καὶ τὰ χρήματα ληϊσάμενοι παρὰ Του- τίλαν ἤλθον.

Procopius Hist., De bellis Book 8, chapter 3, section 10, line 1

τὰ γὰρ ἐπιτηδεύματα μέχρι ἐς τοὺς ἀπογόνους παραπεμπόμενα τῶν προγε- γεννη- μένων τῆς φύσεως ἵνδαλμα γίνεται.

Procopius Hist., De bellis Book 8, chapter 17, section 1, line 2

Ὑπὸ τοῦτον τὸν χρόνον τῶν τινες μοναχῶν ἐξ Ἰνδῶν ἦκοντες, γνόντες τε ὡς Ἰουστι- νιανῷ βασιλεῖ διὰ σπουδῆς εἴη μηκέτι πρὸς Περσῶν τὴν μέταξαν ὠνεῖσθαι Ῥωμαίους, ἐς βασιλέα γενόμενοι οὕτω δὴ τὰ ἀμφὶ τῇ μετᾶξῃ διοικήσεσθαι ὡμολόγουν, ὡς μηκέτι Ῥωμαῖοι ἐκ Περσῶν τῶν σφίσι πολεμίων ἢ ἄλλου τοῦ ἔθνους τὸ ἐμπόλημα τοῦτο ποι- ήσονται· χρόνου γὰρ κατατρίψαι μῆκος ἐν χώρᾳ ὑπὲρ Ἰνδῶν ἔθνη τὰ πολλὰ οὔση, ἡπερ Σηρίνδα ὀνομάζεται, ταύτῃ τε ἐς τὸ ἀκριβὲς ἐκμεμαθηκέναι ὁποῖα ποτὲ μηχανῇ γίνε- σθαι τὴν μέταξαν ἐν γῇ τῇ Ῥωμαίων δυνατὰ εἴη.

Procopius Hist., De bellis Book 8, chapter 23, section 2, line 1

τινὲς δὲ αὐτὸν Ἰνδούλφ ἐκάλουν.

Procopius Hist., De bellis Book 8, chapter 35, section 38, line 1

Γότθοι μὲν οὖν μετὰξὺ χίλιοι τοῦ στρατοπέδου ἐξαναστάντες ἐς Τικινόν τε πόλιν καὶ χωρία τὰ ὑπὲρ ποταμὸν Πάδον ἐχώρησαν, ὧν ἄλλοι τε ἡγοῦντο καὶ Ἰνδούλφ, οὐ- περ πρότερον ἐπεμνήσθην.

Procopius Hist., Historia arcana (= Anecdota) (4029: 002) “Procopii Caesariensis opera omnia, vol. 3”, Ed. Wirth, G. (post J. Haury) Leipzig: Teubner, 1963. Chapter 17, section 34, line 3

Χρυσομαλλῷ δὲ αὕτῃ πάλαι μὲν ὀρχηστρὶς ἐγεγόνει καὶ αὖθις ἐταίρα, τότε δὲ ξὺν ἐτέρᾳ Χρυσομαλλοῖ καὶ Ἰνδαροῖ ἐν Παλα- τίῳ τὴν δίαιταν εἶχεν.

Procopius Hist., De aedificiis (lib. 1–6) (4029: 003) “Procopii Caesariensis opera omnia, vol. 4”, Ed. Wirth, G. (post J. Haury) Leipzig: Teubner, 1964.

Procopius Hist., De aedificiis (lib. 1–6) Book 6, chapter 1, section 6, line 1

Νεῖλος μὲν ὁ ποταμὸς ἐξ Ἰνδῶν ἐπ’ Αἰγύπτου φερό- μενος δίχρα τέμνει τὴν ἐκείνη γῆν ἄχρι ἐς θάλασσαν.

6.21 Proclus Phil.

6.22. AGATHIAS SCHOLASTICUS

Proclus Lycaeus (play /'prɒkləs ,laɪ'si:əs/; 8 February 412 – 17 April 485 AD), called the Successor (Greek *Πρόκλος ὁ Διάδοχος*, *Próklos ho Diádokhos*), was a Greek Neoplatonist philosopher, one of the last major Classical philosophers (see Damascius). He set forth one of the most elaborate and fully developed systems of Neoplatonism. He stands near the end of the classical development of philosophy, and was very influential on Western medieval philosophy (Greek and Latin) as well as Islamic thought.

"Wherever there is number, there is beauty."

Proclus, quoted by M. Kline, *Mathematical Thought from Ancient to Modern Times* (From Wikipedia²⁰)

Proclus Phil., In *Platonis Cratylum commentaria* (4036: 009) "Procli Diadochi in *Platonis Cratylum commentaria*", Ed. Pasquali, G. Leipzig: Teubner, 1908. Section 71, line 77

μετέχουσιν δ' ἄλλως ἄλλοι καὶ τούτων, οἷον Αἰγύπτιοι κατὰ τὴν ἐπιχώριον φωνὴν τοιαῦτα παρὰ τῶν θεῶν ἔλαβον ὀνόματα, Χαλδαῖοι δὲ καὶ Ἴνδοι ἄλλως κατὰ τὴν οἰκείαν γλῶσσαν καὶ Ἑλλήνες ὡσαύτως κατὰ τὴν σφετέραν διά- λεκτον.

Proclus Phil., In *Platonis Timaeum commentaria* Volume 1, page 208, line 18

φιλεῖ, τοῖς δὲ θεοῖς ὁ σπουδαῖος ὁμοιότατος, καὶ διότι <ἐν φρουρᾷ> ὄντες οἱ τῆς ἀρετῆς ἀντεχόμενοι καὶ ὑπὸ τοῦ σώματος ὡς δεσμωτηρίου συνειλημμένοι δεῖσθαι τῶν θεῶν ὀφείλουσι περὶ τῆς ἐντεῦθεν μεταστάσεως, καὶ ὅτι ὡς παῖδας πατέρων ἀποσπασθέντας εὐχεσθαι προσήκει περὶ τῆς πρὸς τοὺς ἀληθινούς ἡμῶν πατέρας, τοὺς θεούς, ἐπανόδου, καὶ ὅτι ἀπάτορές τινες ἄρα καὶ ἀμήτορες εἰκόασιν εἶναι οἱ μὴ ἀξιοῦντες εὐχεσθαι μηδὲ ἐπιστρέφειν εἰς τοὺς κρείττους, καὶ ὅτι καὶ ἐν πᾶσι τοῖς ἔθνεσιν οἱ σοφία διενεγκόντες περὶ εὐχὰς ἐσπούδασαν, Ἴνδων μὲν Βραχμᾶνες, Μάγοι δὲ Περσῶν, Ἑλλήνων δὲ οἱ θεολογικώτατοι, οἳ καὶ τελετὰς κατεστήσαντο καὶ μυστήρια· Χαλδαῖοι δὲ καὶ τὸ ἄλλο θεῖον ἐθεράπευσαν καὶ αὐτὴν τὴν ἀρετὴν τῶν θεῶν θεὸν εἰπόντες ἐσέφθησαν, πολ- λοῦ δέοντες διὰ τὴν ἀρετὴν ὑπερφρονεῖν τῆς ἱερᾶς θρησκείας· καὶ ἐπὶ πᾶσι τούτοις, ὅτι μέρος ὄντας τοῦ παντός δεῖσθαι προσήκει τοῦ παντός· παντὶ γὰρ ἢ πρὸς τὸ ὅλον ἐπιστροφή παρέχεται τὴν σωτηρίαν· εἴτε οὖν ἀρετὴν ἔχεις, παρακλητέον σοι τὸ τὴν ὅλην ἀρετὴν προειληφός· τὸ γὰρ πᾶν ἀγαθὸν αἷτιόν ἐστι καὶ σοὶ τοῦ ἀγαθοῦ τοῦ σοὶ προσήκοντος· εἴτε

6.22 Agathias Scholasticus

20. <http://en.wikipedia.org/wiki/Proclus>

CHAPTER 6. LATE ANTIQUE

Agathias or Agathias Scholasticus (Ancient Greek: Ἀγαθίας σχολαστικός) c. AD 530[1]-582[1]/594), of Myrina (Mysia), an Aeolian city in western Asia Minor (now in Turkey), was a Greek poet and the principal historian of part of the reign of the Roman emperor Justinian I between 552 and 558. (From Wikipedia²¹)

Agathias Scholasticus Epigr., Hist., Historiae (4024: 001) “Agathiae Myrinaei historiarum libri quinque”, Ed. Keydell, R. Berlin: De Gruyter, 1967; Corpus fontium historiae Byzantinae 2. Series Berolinensis. Page 73, line 24

4 πρῶτοι μὲν γὰρ ὧν ἀκοῇ ἴσμεν Ἀσσύριοι λέγονται ἅπασαν τὴν Ἀσίαν χειρώσασθαι πλὴν Ἰνδῶν τῶν ὑπὲρ Γάγγην ποταμὸν ἰδρυμένων.

6.23 Olympiodorus the Younger

Olympiodorus the Younger (Greek: Ὀλύμπιόδωρος ὁ Νεώτερος)(c. 495-570) was a Neoplatonist philosopher, astrologer and teacher who lived in the early years of the Byzantine Empire, after Justinian’s Decree of 529 A.D. which closed Plato’s Academy in Athens and other pagan schools. Olympiodorus was the last pagan to maintain the Platonist tradition in Alexandria (see Alexandrian School); after his death the School passed into the hands of Christian Aristotelians, and was eventually moved to Constantinople.

Among the extant writings of Olympiodorus the Younger are a biography of Plato, commentaries on several dialogues of Plato and on Aristotle, and an introduction to Aristotelian philosophy. Olympiodorus also provides information on the work of the earlier Neoplatonist Iamblichus which is not found elsewhere. The surviving works are:

Commentary on Plato’s Alcibiades Commentary on Plato’s Gorgias Commentary on Plato’s Phaedo Life of Plato Introduction (prolegomena) to Aristotle’s logic Commentary on the Aristotle’s Meteorology Commentary on the Aristotle’s Categories

In addition, a Commentary by Olympiodorus is extant on Paulus Alexandrinus’ Introduction to astrology (which was written in 378 AD). Although the manuscript of the Commentary is credited in two later versions to a

21. <http://en.wikipedia.org/wiki/Agathias>

6.24. BASILIUS

Heliodorus, L.G. Westerink argues that it is actually the outline of a series of lectures given by Olympiodorus in Alexandria between May and July 564 AD. The Commentary is an informative expatiation of Paulus' tersely written text, elaborating on practices and sources. The Commentary also illuminates the developments in astrological theory in the 200 years after Paulus. (From Wikipedia²²)

Olympiodorus Phil., In Aristotelis meteora commentaria (4019: 003) "Olympiodori in Aristotelis meteora commentaria", Ed. Stüve, G. Berlin: Reimer, 1900; Commentaria in Aristotelem Graeca 12.2.

Olympiodorus Phil., In Aristotelis meteora commentaria Page 192, line 1n

<Τὸ γὰρ ἄφ' Ἡρακλείων στηλῶν μέχρι τῆς Ἰνδικῆς τοῦ ἐξ Αἰθιοπίας πρὸς τὴν Μαιῶτιν καὶ τοὺς ἐσχατεύοντας τῆς Σκυθίας τόπους πλέον ἢ πέντε πρὸς τρία τὸ μέγεθος.

Olympiodorus Phil., In Aristotelis meteora commentaria Page 192, line 6

καὶ τοῦ μὲν μήκους ἐπὶ δυσμὰς τὰς Ἡρακλείους στήλας, πρὸς δὲ ἀνατολὰς τὴν ἐσχάτην Ἰνδιάν, παρ' οἷς ἐστὶν ἡ Ἐρυθρὰ θάλασσα.

Olympiodorus Phil., In Platonis Alcibiadem commentarii (4019: 004) "Olympiodorus. Commentary on the first Alcibiades of Plato", Ed. Westerink, L.G. Amsterdam: Hakkert, 1956, Repr. 1982. Section 10, line 9

δεύτερον ἡμῖν συμβάλλεται πρὸς τὴν γνῶσιν πάντων τῶν ὄντων· εἰ γὰρ γινώσκωμεν τὴν ψυχὴν, γνωσόμεθα καὶ οὗς ἔχει λόγους ἐν αὐτῇ, πάντων δὲ τῶν ὄντων ἔχει τοὺς λόγους καὶ τοὺς τύπους ὡς ἰνδαλμα τούτων οὕσα· συμβάλλεται ἡμῖν ἄρα ἡ αὐτῆς γνῶσις καὶ πρὸς τὴν τῶν ὄντων πάντων.

Olympiodorus Phil., In Platonis Alcibiadem commentarii Section 164, line 7

οὐ μόνον δὲ οὗτοι τοιοῦτοι, ἀλλὰ καὶ Ἴνδοι ἔχονται τῷ πάθει τούτῳ.

Olympiodorus Phil., In Platonis Alcibiadem commentarii Section 165, line 22

ἱματίων' > δὲ ἔλξεις' > φησὶ δύο μέρη λέγων, διότι ποδήρεις χιτῶνας φοροῦσιν οἱ Πέρσαι (διὸ καὶ ἑλκεσίπεπλοι) καὶ Ἴνδοί, καθάπερ καὶ οἱ Ἴωνες.

6.24 Basilius

Is this Basil of Caesarea?

Basil of Caesarea, also called Saint Basil the Great, (329 or 330[5] – January 1, 379) (Greek: Ἅγιος Βασίλειος ὁ Μέγας) was the Greek bishop of Caesarea

22. http://en.wikipedia.org/wiki/Olympiodorus_the_Younger

CHAPTER 6. LATE ANTIQUE

Mazaca in Cappadocia, Asia Minor (modern-day Turkey). He was an influential theologian who supported the Nicene Creed and opposed the heresies of the early Christian church, fighting against both Arianism and the followers of Apollinaris of Laodicea. His ability to balance his theological convictions with his political connections made Basil a powerful advocate for the Nicene position. (From Wikipedia²³)

Basilus Theol., *Homiliae in hexaameron* (2040: 001) “Basile de Césarée. Homélies sur l’hexaéméron, 2nd edn.”, Ed. Giet, S. Paris: Cerf, 1968; Sources chrétiennes 26 bis. Homily 3, section 6, line 9

Ἐκ μὲν γε τῆς ἔω, ἀπὸ μὲν χειμερινῶν τροπῶν ὁ Ἰνδὸς ῥεῖ ποταμὸς ῥεῦμα πάντων ποταμίων ὑδάτων πλεῖστον, ὥς οἱ τὰς περιόδους τῆς γῆς ἀναγράφοντες ἱστορήκασιν· ἀπὸ δὲ τῶν μέσων τῆς ἀνατολῆς ὁ τε Βάκτρος, καὶ ὁ Χοάσπης, καὶ ὁ Ἀράξης, ἀφ’ οὗ καὶ ὁ Τάναϊς ἀποσχιζόμενος εἰς τὴν Μαιῶτιν ἔξεισι λίμνην.

Basilus Theol., *Homiliae in hexaameron* Homily 4, section 3, line 39

Ὅτι γὰρ ταπεινότερα τῆς ἐρυθρᾶς θαλάσσης ἡ Αἴγυπτος, ἔργῳ ἔπεισαν ἡμᾶς οἱ θελήσαντες ἀλλήλοις τὰ πελάγη συνάψαι, τό τε Αἰγύπτιον καὶ τὸ Ἰνδικόν, ἐν ᾧ ἡ ἐρυθρά ἐστι θάλασσα.

Basilus Theol., *Homiliae in hexaameron* Homily 6, section 9, line 28

Σημεῖον δὲ, ὅτι καὶ Ἰνδοὶ καὶ Βρεττανοὶ τὸν ἴσον βλέπουσιν.

Basilus Theol., *Homiliae in hexaameron* Homily 7, section 2, line 34

Ἄλλα γνωρίζουσιν οἱ τὴν Ἰνδικὴν ἀλιεύοντες θάλασσαν· ἄλλα, οἱ τὸν Αἰγύπτιον ἀγρεύοντες κόλπον· ἄλλα, νησιῶται· καὶ ἄλλα, Μαυρούσιοι.

Basilus Theol., *Homiliae in hexaameron* Homily 8, section 8, line 16

Ὅποια καὶ περὶ τοῦ Ἰνδικοῦ σκώληκος ἱστορεῖται τοῦ κερασφόρου· ὃς εἰς κάμπην τὰ πρῶτα μεταβαλὼν, εἶτα προΐων βομβυλίδος γίνεται, καὶ οὐδὲ ἐπὶ ταύτης ἵσταται τῆς μορφῆς, ἀλλὰ χάνοις καὶ πλατέσι πετάλοις ὑποπτεροῦται.

Basilus Theol., *Epistulae* (2040: 004) “Saint Basile. Lettres, 3 vols.”, Ed. Courtonne, Y. Paris: Les Belles Lettres, 1:1957; 2:1961; 3:1966. Epistle 1, section 1, line 32

Δοκῶ γάρ μοι, εἰ μὴ ὥσπερ τι θρέμμα θαλλῶ προδεικνυμένῳ ἐπόμενος ἀπηγόρευσα, ἐπέκεινα ἂν σε καὶ Νύσης τῆς Ἰνδικῆς ἐλθεῖν ἀγόμενον, καί, εἴ τι ἔσχατον τῆς καθ’ ἡμᾶς οἰκουμένης χωρίον, καὶ τοῦτο ἐπιπλανη- θῆναι.

Basilus Theol., *Enarratio in prophetam Isaiam* [Dub.] (2040: 009) “San Basilio. Commento al profeta Isaia, 2 vols.”, Ed. Trevisan, P. Turin: Società Editrice Internazionale, 1939. Chapter 13, section 269, line 13

– “Εοικε δὲ χώραν τινὰ λέγειν ἐν τῷ ἔθνει τῷ Ἰνδικῷ τὴν Σουφεῖρ, περὶ ἣν οἱ πολυτίμητοι τῶν λίθων πεφύκασιν γίνεσθαι.

23. http://en.wikipedia.org/wiki/Basil_of_Caesarea

6.25. THEODORETUS

6.25 Theodoretus

Theodoret of Cyrus or Cyrrhus (Greek: Θεοδώρητος Κύρρου; c. 393 – c. 457) was an influential author, theologian, and Christian bishop of Cyrrhus, Syria (423–457). He played a pivotal role in many early Byzantine church controversies that led to various ecumenical acts and schisms. He is considered blessed or a saint by the Eastern Orthodox Church.[1] (From Wikipedia²⁴)

Theodoretus Scr. Eccl., Theol., Graecarum affectionum curatio (4089: 001) “Théodoret de Cyr. Thérapeutique des maladies helléniques, 2 vols.”, Ed. Canivet, P. Paris: Cerf, 1958; Sources chrétiennes 57. Book 1, section 25, line 6

Εἰ δὲ ἄρα τοῦτό φατε, ὥς ἔξω μὲν τῆς Ἑλλάδος καὶ ἔφυσαν οἶδε οἱ ἄνδρες καὶ ἐτράφησαν, τὴν δέ γε Ἑλληνικὴν ἡσκήθησαν γλώτταν, πρῶτον μὲν ὁμολογεῖτε καὶ ἐν ἄλλοις ἔθνεσιν ἄνδρας γεγενῆσθαι σοφούς· καὶ γὰρ δὴ καὶ Ζάμολξιν τὸν Θρᾷκα καὶ Ἀνάχαρσιν τὸν Σκύθην ἐπὶ σοφία θαυμάζετε, καὶ τῶν Βραχμᾶ- νων πολὺ παρ’ ὑμῖν τὸ κλέος· Ἰνδοὶ δὲ οὗτοι, οὐχ Ἕλληνες.

Theodoretus Scr. Eccl., Theol., Graecarum affectionum curatio Book 2, section 53, line 1

Εἵτα διδάσκει σαφῶς, ὥς οὐδὲν αὐτῷ τῶν ὀρωμένων προσέοικε, καὶ παντάπασιν ἀπαγορεύει μηδεμίαν εἰκόνα πρὸς μίμησιν τινος τῶν ὀρωμένων κατασκευάσαι καὶ νομίσαι τοῦτο δείκην εἶναι καὶ ἵνδαλμα τοῦ ἀοράτου Θεοῦ.

Theodoretus Scr. Eccl., Theol., Graecarum affectionum curatio Book 5, section 58, line 7

Καὶ γὰρ Ἀνάχαρσιν θαυμάζουσιν, ἄνδρα Σκύθην, οὐκ Ἀθηναῖον οὐδὲ Ἀργεῖον οὐδέ γε Κορίνθιον οὐδὲ Τεγεάτην ἢ Σπαρτιάτην, καὶ τοὺς Βραχμᾶνας ὑπεράγανται, Ἰνδοὺς ὄντας, οὐ Δωριέας οὐδὲ Αἰολέας οὐδέ γε Ἰωνας· ἐπαινοῦσι δὲ καὶ Αἰγυπτίους ὥς σοφωτάτους· πολλὰς γάρ τοι καὶ παρὰ τούτων ἔμαθον ἐπιστήμας.

Theodoretus Scr. Eccl., Theol., Graecarum affectionum curatio Book 5, section 66, line 7

Καὶ ἡ Ἑβραίων φωνὴ οὐ μόνον εἰς τὴν Ἑλλήνων μετεβλήθη, ἀλλὰ καὶ εἰς τὴν Ῥωμαίων καὶ Αἰγυπτίων καὶ Περσῶν καὶ Ἰνδῶν καὶ Ἀρμενίων καὶ Σκυθῶν καὶ Σαυροματῶν καὶ ξυλ- λήβδην εἰπεῖν εἰς ἀπάσας τὰς γλώττας, αἷς ἅπαντα τὰ ἔθνη κεχρημένα διατελεῖ.

Theodoretus Scr. Eccl., Theol., Graecarum affectionum curatio Book 5, section 73, line 1

24. <http://en.wikipedia.org/wiki/Theodoretus>

CHAPTER 6. LATE ANTIQUE

Τοὺς δέ γε Ἰνδοὺς καὶ τούτων πολλῶ σοφωτέρους εἶναί φασιν.

Theodoretus Scr. Eccl., Theol., Graecarum affectionum curatio Book 8, section 6, line 11

Ἦνίκα μὲν γὰρ μετὰ τῶν σωμάτων ἐπολιτεύοντο, νῦν μὲν παρὰ τούτους, νῦν δὲ παρ' ἐκείνους ἐφοίτων, καὶ ἄλλοτε μὲν Ῥωμαίοις, ἄλλοτε δὲ Ἰσπανοῖς ἢ Κελτοῖς διελέγοντο· ἐπειδὴ δὲ πρὸς ἐκείνον ἐξεδήμησαν, ὑφ' οὗ κατεπέμφθησαν, ἅπαντες αὐτῶν ἐνδελεχῶς ἀπολαύουσιν, οὐ μόνον Ῥωμαῖοι, καὶ ὅσοι γε τὸν τούτων ἀγαπῶσι ζυγὸν καὶ ὑπὸ τούτων ἰθύνονται, ἀλλὰ καὶ Πέρσαι καὶ Σκύθαι καὶ Μασσαγέται καὶ Σαυρομάται καὶ Ἰνδοὶ καὶ Αἰθίοπες, καὶ ξυλλήβδην εἰπεῖν ἅπαντα τῆς οἰκουμένης τὰ τέρματα.

Theodoretus Scr. Eccl., Theol., Graecarum affectionum curatio Book 9, section 15, line 4

Καὶ οὐ μόνον Ῥωμαίους καὶ τοὺς ὑπὸ τούτοις τελοῦντας, ἀλλὰ καὶ τὰ Σκυθικὰ καὶ τὰ Σαυροματικὰ ἔθνη καὶ Ἰνδοὺς καὶ Αἰθίοπας καὶ Πέρσας καὶ Σῆρας καὶ Ὑρκανούς καὶ Βακτριανούς καὶ Βρεττανούς καὶ Κίμβρους καὶ Γερμανούς καὶ ἀπαξαπλῶς πᾶν ἔθνος καὶ γένος ἀνθρώπων δέξασθαι τοῦ σταυρωθέντος τοὺς νόμους ἀνέπεισαν, οὐχ ὅπλοις χρησάμενοι καὶ πολλαῖς μυριάσι λογάδων οὐδὲ τῇ τῆς Περσικῆς ὠμότητος χρώμενοι βία, ἀλλὰ πείθοντες καὶ δεικνύντες ὀνησιφόρους τοὺς νόμους, καὶ οὐδὲ δίχα κινδύνων τοῦτο ποιοῦντες, ἀλλὰ πολλὰς μὲν κατὰ πόλιν ὑπομένοντες παροινίας, πολλὰς δὲ καὶ παρὰ τῶν τυχόντων δεχόμενοι μάστιγας καὶ στρεβλούμενοι καὶ καθειργνύμενοι καὶ πᾶσαν ιδέαν

κολαστη-

Theodoretus Scr. Eccl., Theol., Eranistes (4089: 002) “Theodoret of Cyrus. Eranistes”, Ed. Ettlinger, G.H. Oxford: Clarendon Press, 1975. Page 64, line 31

Τὸν μέντοι ἄνθρωπον ἀπλῶς ἀκούσας, οὐκ εἰς τὸ ἄτομον ἀπερείδει τὸν νοῦν, ἀλλὰ καὶ τὸν Ἰνδὸν καὶ τὸν Σκύθην καὶ τὸν Μασσαγέτην καὶ ἀπαξαπλῶς πᾶν γένος ἀνθρώπων λογίζεται.

Theodoretus Scr. Eccl., Theol., Historia ecclesiastica (4089: 003) “Theodoret. Kirchengeschichte, 2nd edn.”, Ed. Parmentier, L., Scheidweiler, F. Berlin: Akademie-Verlag, 1954; Die griechischen christlichen Schriftsteller 44. Page 2, line 21

Περὶ τῆς Ἰνδῶν πίστεως.

Theodoretus Scr. Eccl., Theol., Historia ecclesiastica Page 73, line 1

Παρὰ δὲ Ἰνδοῖς κατὰ τοῦτον ἀνέτειλε τὸν χρόνον τῆς θεογνωσίας τὸ φῶς.

Theodoretus Scr. Eccl., Theol., Historia ecclesiastica Page 73, line 7

τότε τις Τύριος τῆς θύραθεν φιλοσοφίας μετέχων, τὴν ἐσχάτην Ἰνδίαν ἱστορῆσαι ποθήσας, σὺν δύο μειρακίοις ἀδελφιδοῖς ἐξεδήμησεν· ὧν ἐπόθησε δὲ τυχόν, ναυτιλία χρώμενος ἐπανήει.

Theodoretus Scr. Eccl., Theol., Historia ecclesiastica Page 74, line 5

6.25. THEODORETUS

ὁ δὲ Φρουμέντιος τὴν περὶ τὰ θεῖα σπουδὴν τῆς τῶν γεγεννηκότων προτετίμηκε θέας καὶ τὴν Ἀλεξάνδρου κατα- λαβὼν πόλιν τὸν τῆς ἐκκλησίας ἐδίδαξε πρόεδρον, ὥς Ἴνδοι λίαν ποθοῦσι τὸ νοερὸν εἰσδέξασθαι φῶς.

Theodoretus Scr. Eccl., Theol., Historia ecclesiastica Page 74, line 17

ἀποστολικάῃς γὰρ κεχρημένος θαυματουργίαις τοὺς ἀντιλέγειν τοῖς λόγοις πειρωμένους ἐθήρευε, καὶ ἡ τερατουργία μαρ- τυροῦσα τοῖς λεγομένοις παμπόλλους καθ' ἐκάστην ἡμέραν ἐζώγει. Ἰνδῶν μὲν οὖν ὁ Φρουμέντιος πρὸς θεογνωσίαν ἐγένετο πο- δηγός.

Theodoretus Scr. Eccl., Theol., Historia religiosa (= Philotheus) (4089: 004) “Théodoret de Cyr. L’histoire des moines de Syrie, 2 vols.”, Ed. Canivet, P., Leroy-Molinghen, A. Paris: Cerf, 1:1977; 2:1979; Sources chrétiennes 234, 257.

Theodoretus Scr. Eccl., Theol., Epistulae: Collectio Patmensis (epistulae 1–52) (4089: 005) “Théodoret de Cyr. Correspondance I”, Ed. Azéma, Y. Paris: Cerf, 1955; Sources chrétiennes 40. Epistle 18, line t

Διὰ τοι τοῦτο μικρὰν ἀναβολὴν ἐπαγγέλλω· ἐλπίζομεν γάρ, ὥς τὸ ζοφῶδες τοῦτο καὶ τετριγὸς νέφος ὁ φιλάνθρωπος ἡμῶν ὅτι τάχιστα διασκεδάσει δεσπότης. ΑΡΕΟΒΙΝΔ*Ω ΣΤΡΑΤΗΛΑΤΗ.

Theodoretus Scr. Eccl., Theol., Epistulae: Collectio Patmensis (epistulae 1-52) Epistle 21, line t

Διὰ ταύτην τοίνυν τὴν ἱερὰν καὶ φιλάτην τῷ Θεῷ κεφαλὴν ἀπολαυσάτω τῆς ὑμετέρας κηδεμονίας καὶ σωθήτω τῇ πόλει τῇ ἡμετέρᾳ τὸ σχῆμα. ΑΡΕΟΒΙΝΔ*Ω ΠΑΤΡΙΚΙΩ.

Theodoretus Scr. Eccl., Theol., Epistulae: Collectio Sirmondiana (epistulae 1–95) (4089: 006) “Théodoret de Cyr. Correspondance II”, Ed. Azéma, Y. Paris: Cerf, 1964; Sources chrétiennes 98. Epistle 23, line t

Ἀνιώμαι δὲ μὴ πάντα ἐπαινῶν τὰ ὑμέτερα, ἀλλὰ τὸ κεφάλαιον τῶν ἀγαθῶν ἐλλείπον τοῖς ἐπαίνοις ὁρῶν· ὅπερ εἰ δοίῃ προσγενέσθαι Θεός, ἐν ἅπασι τοῖς τῆς ἀρετῆς εἵδεσι κατὰ πάντων σχήσετε τὸ κράτος, τῶν τὴν αὐτὴν ὑμῖν βιοτὴν μετιόντων. ΑΡΕΟΒΙΝΔ*Ω ΠΑΤΡΙΚΙΩ.

Theodoretus Scr. Eccl., Theol., Commentaria in Isaiam (4089: 008) “Théodoret de Cyr. Commentaire sur Isaïe, vols. 1–3”, Ed. Guinot, J.–N. Paris: Cerf, 1:1980; 2:1982; 3:1984; Sources chrétiennes 276, 295, 315. Section 14, line 394

Εἵτα καθολικῶς· Ἐγένετο τὰ γλυπτὰ αὐτῶν εἰς θηρία καὶ κτήνη. Οὐ γὰρ μόνον ἀνθρωπόμορφα κατεσκευάζον εἰδῶλα ἀλλὰ καὶ θηρίους καὶ κτήνεσιν ἑοικότα· καὶ διαφερόντως Αἰγύπτιοι πιθήκων καὶ κυνῶν καὶ λεόντων καὶ προβάτων καὶ κροκοδύλων προσεκύνουν ἰνδάλματα, Ἀκαρωνῖται δὲ καὶ μυίας εἶχον εἰκόνα, ἄλλοι δὲ νυκτερίδων προσεκύνουν εἰκάσματα· καὶ τούτων ἐν τοῖς προοιμίῳις ὁ προφητικὸς κατηγόρησε λόγος.

CHAPTER 6. LATE ANTIQUE

Theodoretus Scr. Eccl., Theol., Commentaria in Isaiam Section 17, line 181

Ἀλλὰ τούτους καταλύσας ὁ δεσπότης Χριστὸς τὰ τούτων σκῦλα τοῖς ἀποστόλοις διένειμε, τοὺς μὲν Ῥωμαίων, τοὺς δὲ Αἰγυπτίων, τοὺς δὲ Ἰνδῶν διδασκάλους χειροτονήσας.

Theodoretus Scr. Eccl., Theol., Quaestiones in Octateuchum (4089: 022) “Theodreti Cyrensis quaestiones in Octateuchum”, Ed. Fernández Marcos, N., Sáenz-Badillos, A. Madrid: Poliglota Matritense, 1979; Textos y Estudios «Cardenal Cisneros» 17.

Theodoretus Scr. Eccl., Theol., Quaestiones in Octateuchum Page 15, line 17

πληθυντικῶς δὲ πάλιν τὰς «<συναγωγὰς>» ὠνόμασεν, ἐπειδὴ ἄλλο μὲν τὸ Ἰνδικὸν πέλαγος, ἄλλο δὲ τὸ Ποντικὸν καὶ τὸ Τυρρηνικὸν ἕτερον· καὶ ἄλλη μὲν ἡ Προποντὶς, ἄλλος δὲ ὁ Ἑλλήσποντος, καὶ ὁ Αἰγαῖος ἕτερος καὶ ἄλλος πάλιν ὁ Ἰώνιος κόλπος.

Theodoretus Scr. Eccl., Theol., Quaestiones in libros Regnorum et Paralipomenon (4089: 023); MPG 80. Volume 80, page 697, line 31

Σοφερὰ ποία ἐστίν;

Χώρα τις ἔστι τῆς Ἰνδίας, ἣν οἱ γεωγράφοι χρυσὴν ὀνομάζουσι γῆν.

Theodoretus Scr. Eccl., Theol., Quaestiones in libros Regnorum et Paralipomenon Volume 80, page 697, line 36

Ἐντεῦθεν δὲ αὐτοὺς κεῖσθαι φασὶ τῆς θαλάσσης τῆς Ἰνδικῆς.

Theodoretus Scr. Eccl., Theol., Quaestiones in libros Regnorum et Paralipomenon Volume 80, page 700, line 29

Ποία πόλις ἐστὶν ἡ Θαρσεῖς;

Ἐνταῦθα Ἰνδικὴν τινα χώραν ὠνόμασεν.

Theodoretus Scr. Eccl., Theol., Quaestiones in libros Regnorum et Paralipomenon Volume 80, page 837, line 34

Καὶ ἤδη δὲ ἔφην, ὅτι πόλις ἦν αὕτη τῷ Ἰνδικῷ πελάγει παρακειμένη, Αἰθίοπας οἰκήτορας ἔχουσα.

Theodoretus Scr. Eccl., Theol., Interpretatio in Psalmos (4089: 024); MPG 80. Volume 80, page 1204, line 3

Ὁ μὲν γὰρ ἔδραμε πρὸς Ἰνδοὺς, ὁ δὲ πρὸς Ἰσπανούς· καὶ ὁ μὲν τὴν Αἴγυπτον, ὁ δὲ τὴν Ἑλλάδα κατέλαβε· καὶ ἕτεροι μὲν τὴν Ἰουδαίαν ἐπιστεύθησαν ἄρδεν, ἔτεροι δὲ Συρίαν καὶ Κιλικίαν, ἄλλοι δὲ ἄλλων ἐθνῶν τὴν γεωργίαν ἐνεχειρίσθησαν.

Theodoretus Scr. Eccl., Theol., Interpretatio in Psalmos Volume 80, page 1384, line 29

Τούτους δὲ τοῖς ἱεροῖς διένειμεν ἀποστόλοις· τὸν μὲν Ῥωμαίων, τὸν δὲ Ἑλλήνων διδάσκαλον προστησάμενος· καὶ τοὺς μὲν Ἰνδῶν, τοὺς δὲ Αἰγυπτίων κήρυκας ἀποφίνας.

Theodoretus Scr. Eccl., Theol., Interpretatio in Psalmos Volume 80, page 1805, line 30

6.25. THEODORETUS

Τούτῳ πειθόμενοι τῷ νόμῳ, πᾶσαν γῆν καὶ θάλασσαν ἔδραμον, καὶ ὁ μὲν Ἰν-δοὺς, ὁ δὲ Αἰγυπτίους, ὁ δὲ Αἰθίοπας προσήγαγε τῷ Χριστῷ.

Theodoretus Scr. Eccl., Theol., Interpretatio in Psalmos Volume 80, page 1916, line 27

Ἀτλαντικός γάρ κόλπος, καὶ Ὠκεανός, καὶ Τυρρηνικός, καὶ Ἰόνιος τε, καὶ Αἰγαῖος, καὶ Ἀραβικός, καὶ Ἰνδικός, καὶ Εὐξείνιος Πόντος, καὶ Προποντὶς, καὶ Ἑλλήσποντος, καὶ ἕτερα πελάγη πολλαπλάσια τῶν εἰρημένων.

Theodoretus Scr. Eccl., Theol., Interpretatio in Jeremiam Volume 81, page 736, line 37

Ἐμπόριον δὲ ἦν τοῦτο πάλαι λαμπρόν, καὶ νῦν οἱ πρὸς Ἰνδοὺς ἀποπλέοντες ἐκεῖθεν ἀνάγονται.

Theodoretus Scr. Eccl., Theol., Interpretatio in Ezechielem Volume 81, page 1036, line 36

Ἕλληνες μὲν γάρ, καὶ Ῥωμαῖοι, τὸν Ἄρηα κατὰ τὸ ἴδιον αὐτῶν τῆς σκευῆς ἐξοπλίζουσι σχῆμα· Πέρσαι δὲ κατὰ τὸ σφέτερον· καὶ ἄλλως Ἰνδοὶ καὶ ἑτέρως Αἰθίοπες, ὡσαύτως δὲ καὶ ἕκαστον τῶν ὀνομαζομένων ἐθνῶν.

Theodoretus Scr. Eccl., Theol., Interpretatio in Ezechielem Volume 81, page 1084, line 13

Αἰθιοπικὰ τοίνυν ταῦτα καὶ Ἰνδικὰ ἔθνη· δηλοῖ δὲ καὶ τὰ ἐκεῖθεν κομιζόμενα, λίθοι τίμιοι, καὶ χρυσίον, καὶ ἡδύσματα.

Theodoretus Scr. Eccl., Theol., Interpretatio in Ezechielem Volume 81, page 1084, line 26

Σαβᾶ, καὶ Ἀσσοῦρ, καὶ Χαρμὰν ἔμποροί σου· (κδ΄.) Φέροντες ἔμπορίαν ἐν Μαχαλίμ, καὶ ἐν Γαλιμά· ὑάκινθον, καὶ ποικιλίαν, καὶ θησαυροὺς ἐκλεκτοὺς ἐν μαγώζοις συγκεκριμένους, καταδεδεμένους ἐν σχοινοῖς καὶ ἐν κυπαρισσίνοις πλοίοις, ἐν αὐτοῖς ἡ ἔμπορία σου. – Σαβᾶ ἔθνος Ἰνδικὸν ὀνομάζει· εὐρίσκομεν γὰρ καὶ ἐν τῇ τοῦ Σὴμ γενεαλογίᾳ τοῦτο τὸ ὄνομα· Ἀσσοῦρ δὲ τὸν Ἀσσύριον· Χαρμὰν δὲ τὴν λεγομένην Καρμάνην.

Theodoretus Scr. Eccl., Theol., Interpretatio in Ezechielem Volume 81, page 1204, line 48

Σαβᾶ δὲ, ὡς ἤδη ἔφην, ἔθνος ἐστὶν Αἰθιοπικὸν καὶ Ἰνδικόν· ἡ δὲ Δαιδὰν πλησιόχωρος τῆς Ἰδουμαίας· ἐστὶ δὲ καὶ ἄλλη Αἰθιοπική· Θαρσεῖς δὲ ἡ Καρχηδών.

Theodoretus Scr. Eccl., Theol., Interpretatio in xii prophetas minores (4089: 029); MPG 81.

Theodoretus Scr. Eccl., Theol., Interpretatio in xii prophetas minores Volume 81, page 1724, line 27

Τὴν δὲ Θαρσίς, τινὲς μὲν Ταρσὸν ἀπὸ τῆς τοῦ ὀνόματος συγγενείας ὑπέλαβον εἶναι, τινὲς δὲ τὴν Ἰνδίαν οὕτως ἔφασαν ὠνομασθαι· συνιδεῖν οὐκ ἐθέλησαντες, ὡς

CHAPTER 6. LATE ANTIQUE

τῶν Ἀσσυρίων ἡ βασιλεία τῆς Ἰνδῶν ἐστὶν ὁμορος· ἔθος δὲ τοῖς φεύγουσι τὰ ἐῷα ἐπὶ τὴν ἐσπέραν χω- ρεῖν, καὶ τοῖς τὰ νότια δραπετεύουσιν ἐπὶ τὰ βόρεια τρέχειν· ἄλλως τε καὶ εἰς τὴν Ἰόππην κατῆλθε, πόλιν παραλίαν τῆς Παλαιστίνης, ἵνα ἐκεῖθεν ἀπάρη· ἐπίκειται δὲ τῇ πρὸς ἐσπέραν κειμένη θαλάττῃ.

Theodoretus Scr. Eccl., Theol., Interpretatio in xii prophetas minores Volume 81, page 1724, line 36

Διὰ τούτου δὲ τοῦ πελάγους οὐκ ἂν ναυτιλίᾳ τις χρώ- μενος εἰς Ἰνδίαν ἀπέλθοι· μεταξὺ γὰρ τῆς τε ἡμε- τέρας θαλάττης, καὶ τῆς Ἰνδικῆς, ἡπειρός ἐστι με- γίστη, ἡ μὲν οἰκουμένη, ἡ δὲ παντελῶς ἔρημος· καὶ ὄρη δὲ πλεῖστα καὶ μέγιστα, μεθ' ἃ τῆς Ἐρυθρᾶς θαλάσσης ὁ κόλπος, ὃ τὸ Ἰνδικὸν ἀναμέμκται πέ- λαγος.

Theodoretus Scr. Eccl., Theol., Interpretatio in xii prophetas minores Volume 81, page 1725, line 5

Ἐξ ὧν ποδηγηθέντες, τὸν μακάριόν φαμεν Ἰωνᾶν οὐκ εἰς Ἰνδίαν, ἀλλ' εἰς Καρχη- δόνα ποιήσασθαι τὴν φυγὴν.

Theodoretus Scr. Eccl., Theol., Interpretatio in xiv epistulas sancti Pauli (4089: 030); MPG 82.

Theodoretus Scr. Eccl., Theol., Interpretatio in xiv epistulas sancti Pauli Volume 82, page 337, line 44

Ἐδόθη γὰρ τοῦτο τοῖς κήρυξι διὰ τὰς διαφορούς τῶν ἀνθρώπων φωνάς· ἵνα πρὸς Ἰνδοὺς ἀφικνούμενοι, τῇ ἐκείνων χρώμενοι γλώττῃ, τὸ θεῖον προσφέρωσι κήρυγμα· καὶ Πέρσαις πάλιν διαλεγόμενοι, καὶ Σκύθαις, καὶ Ῥωμαίοις, καὶ Αἰ- γυπτίοις, ταῖς ἐκάστων κεχρημένοι φωναῖς τὴν εὐ- αγγελικὴν διδασκαλίαν κηρύττωσι.

Theodoretus Scr. Eccl., Theol., Haereticarum fabularum compendium (4089: 031); MPG 83. Volume 83, page 381, line 1

Καὶ τὸν μὲν Ἀλδᾶν Σύροις ἀπέστειλε κήρυκα, Ἰνδοῖς δὲ τὸν Θωμᾶν.

Theodoretus Scr. Eccl., Theol., De providentia orationes decem (4089: 032); MPG 83.

6.26 Paulus (med.)

Paul of Aegina or Paulus Aegineta (Aegina, 625?–690?) was a 7th-century Byzantine Greek physician best known for writing the medical encyclopedia *Medical Compendium in Seven Books*. For many years in the Byzantine Empire, this work contained the sum of all Western medical knowledge and was unrivaled in its accuracy and completeness.

6.26. PAULUS (MED.)

The Medical Compendium in Seven Books is a medical treatise written in Greek the 7th century CE by Paul of Aegina a.k.a. Paulus Aegineta. The title in Greek is *Epitomes iatrikes biblio hepta*.

Although Byzantine medicine drew largely on ancient Greek and Roman knowledge, however, his works also contained many new ideas as he was a teacher from Alexandria. For example, in several volumes Paul of Aegina talks about bone structure and fractures, as shown below: ... (From Wikipedia²⁵)

Paulus Med., *Epitomae medicae libri septem* (0715: 001) “Paulus Aegineta, 2 vols.”, Ed. Heiberg, J.L. Leipzig: Teubner, 9.1:1921; 9.2:1924; *Corpus medicorum Graecorum*, vols. 9.1 & 9.2.

Paulus Med., *Epitomae medicae libri septem* Book 2, chapter 53, section 1, line 10

Ἀρχιγένης δέ φησιν· καὶ ὁ ἄλλος ὁ Ἰνδικός, χροῖα μὲν καὶ συστάσει ὁμοῖος τῷ κοινῷ ἀλί, γεύσει δὲ μελιτώδης, φα- κοῦ δὲ μέγεθος ἢ τό γε πλεῖστον κυάμου, διατρωχθεὶς σφόδρα καθυ- γραίνειν δύναται.

Paulus Med., *Epitomae medicae libri septem* Book 3, chapter 22, section 16, line 7

στίμμεως ὀπτοῦ πεπλυμένου ☐ <α>, μολίβδου κεκαυμένου καὶ πεπλυμένου ☐ <δ>, κρόκου ☐ <δ>, νάρδου Ἰνδικῆς ☐ <γ>· λείους χρῶ.

Paulus Med., *Epitomae medicae libri septem* Book 3, chapter 24, section 8, line 7

χαλκίτιν λεάνας ἀνάλαβε δεδευμένῳ ὕδατι ἐλλυχνίῳ ἢ πριαπίσκῳ καὶ ἐντίθει τοῖς μυζωτήρσιν ἢ ῥοῦ τὸ ὄστρακον καύσας μίσγε αὐτῷ καὶ κηκίδος τὸ ἥμισυ καὶ ὠσαύτως χρῶ, ἢ λυκίῳ Ἰνδικῷ διάψα ἢ ὀνίδα καύσας ἐμφύσα τὴν σποδὸν ἢ χυλίσας τὴν ὀνίδα ἔνσταζε τὸν χυλόν, ἢ μυλίτου λίθου σβεσθέντος ὅξει τὴν ἀτ- μίδα ὀσφραινέσθω, ἢ καὶ παρεμπλαστικῷ τούτῳ κέχρησο· μάννης λιβά- νου μέρος <α>, ἀλόης μέρος ☐, ῥοῦ τῷ λευκῷ ἀναλάμβανε καὶ χρῶ δι’ ἐλλυχνιωτοῦ προστιθεὶς ἔξωθεν τῷ χρίσματι λαγωῦ τρίχας, ἢ τὴν κα- λουμένην λυχνίδα ἔνθες τῷ μυκτῆρι, ἢ σικύαν κούφην κατὰ τοῦ κατ’ εὐθὺ τοῦ αἱμορραγοῦντος μυκτῆρος ὑποχονδρίου πρόσθες μεγάλην τε καὶ ἐπιμόνως, ἢ τὰ ὦτα στερεῶς ἐμφραττέτω, καὶ τὸ μέτωπον σπόγ- γοις ἐξ ὕδατος ψυ- χροῦ καταβρεχέσθω, ἢ σικύαν ἰνίῳ κολλᾶν μεθ’ αἱ- ματος ἀφαιρέσεως, ἔσθ’ ὅτε δὲ καὶ φλεβοτομεῖν, εἰ μὴδὲν κωλύει, καὶ

Paulus Med., *Epitomae medicae libri septem* Book 3, chapter 37, section 2, line 3

ψυκτικὸν δὲ καὶ τονωτικὸν πλαδῶντος στομάχου τοῦτο· ῥόδων χλωρῶν τῶν φύλ- λων ☐ <ς>, γλυκυρίζης χυλοῦ ☐ <δ>, νάρδου Ἰνδικῆς ☐ <δ>· οἶνῳ γλυκεῖ ἀναλάμβανε καὶ ποιεῖ ὑπογλώττια.

Paulus Med., *Epitomae medicae libri septem* Book 3, chapter 42, section 3, line 4

25. http://en.wikipedia.org/wiki/Paul_of_Aegina.

CHAPTER 6. LATE ANTIQUE

κάλλιστος δὲ καὶ οὗτος· ὀπίου, κρόκου, λυκίου Ἰνδικοῦ, ἀκακίας, ρόος, λιβάνου, κηκίδος, ὑποκιστίδος, σιδίων, σμύρνης, ἀλόης ἴσα· ὕδατι δίδου τριώβολον.

Paulus Med., *Epitomae medicae libri septem* Book 3, chapter 46, section 6, line 13

<δ>· ὀξύμελί τε δο- τέον αὐτοῖς ἀπλᾶ τε βοηθήματα, οἶον ἄσαρον, νάρδον Κελτικήν ἢ Ἰν- δικήν, σχοῖνον, πετροσέλινον· καὶ δεῖ ἐρεθίζειν τὴν γαστέρα διὰ τῆς ἀκαλήφης ἢ λινοζώστεως ἐσθιομένων ἐφθών.

Paulus Med., *Epitomae medicae libri septem* Book 3, chapter 62, section 2, line 8

ἐνεργῶς δὲ πρὸς τοῦτο ποιοῦσι καὶ αἱ κολλητικαὶ τῶν ἐμπλάστρων, οἶον ἄρμονία, Ἰκέσιος, Ἀθηνᾶ, μηλίνη, Ἰνδική καὶ αἱ παραπλήσιοι.

Paulus Med., *Epitomae medicae libri septem* Book 4, chapter 1, section 7, line 5

αἱ δὲ ὀχθώδεις ἐπαναστάσεις φλεγμαίνουσιν ἢ εἰλκωμέναι καταχρίεσθωσαν λυκίῳ Ἰν- δικῷ ἢ γλαυκίῳ ἢ ἀλόῃ ἢ τῷ Ἀνδρωνίῳ τροχίσκῳ ἢ τῇ Πολυεΐδου σφραγίδι ἢ καταπλαστέςθωσαν χόνδρῳ μετὰ χυλοῦ πολυγόνου ἢ ἄρνο- γλώσσου ἢ ἐλξίνῃ λείᾳ.

Paulus Med., *Epitomae medicae libri septem* Book 4, chapter 41, section 2, line 7

εἴτε δὲ πρὸς τὰ ῥυπαρὰ τῶν ἐλκῶν ἢ τε Αἰγυπτία ποιεῖ καὶ αἱ δι' ἁλῶν κηρωταὶ συντακεῖσαι ἢ τε Ἰνδική καὶ ἡ Ἀθηνᾶ καὶ αἱ χλωραὶ ἀνιέμεναι τό τε διὰ κισήρεως καὶ τὰ δι' ὀρόβου ξηρὰ καὶ ὁ μελάγχλωρος τροχίσκος· ὁμοίως δὲ καὶ ὁ κριογενής.

Paulus Med., *Epitomae medicae libri septem* Book 4, chapter 54, section 9, line 5

τινὲς δὲ καὶ πολυ- συνθέτοις ἐπὶ αὐτῶν εἰώθασιν χρῆσθαι φαρμάκοις, ὅποιά ἐστι τό τε διὰ τῶν μεταλλικῶν καὶ αἱ βάρβαροι προσαγορευόμεναι τό τε κίσσινον καὶ τὸ διὰ τοῦ ἡριγέροντος καὶ τὸ μελάγχλωρον ἢ τε Ἰνδική καὶ ἡ ἄρμονία καὶ ἡ Ἀθηνᾶ, ὧν τὰς συνθέσεις καὶ τὸν τῆς χρήσεως τρόπον κατὰ τὸ ἔβδομον εὐρήσεις βιβλίον.

Paulus Med., *Epitomae medicae libri septem* Book 4, chapter 58, section 1, line 1

>

Ἐν Ἰνδικῇ καὶ τοῖς ἄνω τῆς Αἰγύπτου τόποις τὰ λεγόμενα δρα- κόντια συνίστανται, καθάπερ ἐλμινθώδη τινὰ ζῶα, ἐν τοῖς μυώδεσι τῶν μορίων, οἶον βραχίονι, μηροῖς, κνήμαις, ἐπὶ δὲ τῶν παιδίων καὶ πλευ- ροῖς, ὑπὸ τῷ δέρματι συνιστάμενα καὶ κινούμενα σαφῶς· εἴθ' ὅταν χρονίση, κατὰ τι πέρασ τοῦ δρακοντίου πυοῦται ὁ τόπος, καὶ τοῦ δέρματος ἀναστομουμένου ἔξω προέρχεται τοῦ δρακοντίου ἡ ἀρχή, ἐλκόμενον δὲ τὸ δρακόντιον ἀλγηδόνας ἐμποιεῖ, καὶ μάλιστα ὅταν ἀπορραγείη.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 3, section 1, line 7

Ἀγάλοχον ξύλον ἐστὶν Ἰνδικὸν παραπλήσιον θύα εὐώδες, ὃ δια- μασώμενον πρὸς εὐωδίαν στόματος ποιεῖ· ἐστὶ δὲ καὶ θυμίαμα.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 3, section 10, line 87

Καρυόφυλλον οὐ πρὸς τοῦνομα καὶ τὴν οὐσίαν ἔχει, ἀλλ' ἐκ τῆς Ἰνδίας οἶον ἄνθη τινὰ δένδρου καρφοειδῆ μέλανα, ὅσον δακτύλου σύν- εγγυς τὸ μήκος, φέρεται ἄρωματίζοντα καὶ δριμέα, ὑπόπικρα, θερμά τε καὶ ξηρὰ περὶ πού τρίτης τάξεως· ἃ πολὺ χρηστά ἐστὶν ἐν ὀψοῖς τε καὶ ἐτέροις φαρμάκοις.

6.26. PAULUS (MED.)

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 3, section 11, line 120

τὸν ἱερακίτην δὲ καὶ Ἰνδικὸν λίθον φασὶ περιεπτόμενον τὸ ἐκ τῶν αἰμορροΐδων ἰστᾶν αἷμα, τὸν δὲ σάπφειρον πινόμενον τοὺς ὑπὸ σκορπίου πληγέντας ὠφελεῖν καὶ τὸν ἀφροσέ- λινον τοὺς ἐπιλήπτους.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 3, section 11, line 153

Λύκιον ἐξ ἑτερογενῶν σύγκειται δυνάμεων, τῆς μὲν θερμῆς τε καὶ λεπτομεροῦς καὶ διαφορητικῆς, τῆς δὲ γεώδους ψυχρᾶς καὶ ἡρέμα στυφούσης, ὥστε ξηραίνειν κατὰ τὴν δευτέραν ἀπόστασιν, κατὰ δὲ τὸ θερμαίνειν καὶ ψύχειν μέσον· διόπερ ὡς ῥυπτικῶ μὲν αὐτῷ χρῶνται ἐπὶ τῶν ἐπισκοτούντων ταῖς κόραις, ὡς δὲ στυπτικῶ ἐπὶ κοιλιακῶν τε καὶ δυσεντερικῶν καὶ τῶν κακοήθων ἐλκῶν, ἐπὶ δὲ φλεγμονῶν ὡς διαφοροῦντι· προτερεῦει δὲ τὸ Ἰνδικόν.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 3, section 12, line 2

>

Μάκερ φλοιὸς ἐστὶν ἐκ τῆς Ἰνδικῆς κομιζόμενος, ξηραίνων μὲν κατὰ τὴν τρίτην τάξιν, μέσος δὲ κατὰ θερμότητα καὶ ψῦξιν· ἔστι δὲ καὶ στυπτικὸς λεπτομερῆς· ὅθεν κοιλιακοῖς τε καὶ δυσεντερικοῖς ἀρμόττει.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 3, section 12, line 27

Μέλαν Ἰνδικόν, ὥς φησι Διοσκουρίδης, τῶν ψυχόντων ἐλαφρῶς ἐστὶ καὶ ῥυσούντων φλεγμονὰς καὶ οἰδήματα ἔλκη τε ἀνακαθαίρόντων.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 3, section 13, line 2

>

Ναόκαφθον, οἱ δὲ νάκαφθον, Ἰνδικόν ἐστὶν ἄρωμα πρὸς μήτραν ἐστεγνωμένην ὑπατμιζόμενον.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 3, section 13, line 9

ἰσχυροτέρα δὲ ἐστὶν ἡ Ἰνδικὴ τῆς Συριακῆς καὶ μελαντέρα.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 3, section 15, line 36

Ὅνυχες πώματά εἰσι κογχυλίων Ἰνδικῶν, οἳ θυμιαθέντες ἐγεί- ρουσι τάς τε ὑστερικῶς πνιγομένας καὶ ἐπιληπτικούς, ποθέντες δὲ κοιλίαν ταρασσουσιν.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 11, section 2, line 4

>

Ἀσπαλάθου ρίζης φλοιοῦ, καλάμου ἀρωματικοῦ, κόστου, ἀσάρου, ξυλοβαλσάμου, φοῦ, ἀμαράκου, μαστίχης ἀνὰ ☐ <ς>, σχοίνου ἄνθους ☐ <ιβ>, κινάμωμου ☐ <κδ>, ἀμώμου, κασσίας, ῥέου ἀνὰ ☐ <κ>, νάρδου Ἰνδικῆς, φύλλου ἀνὰ ☐ <ιβ>, σμύρνης ☐ <κδ>, κρόκου ☐ <ιβ>· οἶνω καλῶ ἀναλάμβανε καὶ ἀνάπλασσε τροχίσκους ὀποβαλσάμου παραπτόμενος.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 12, section 6, line 4

>

CHAPTER 6. LATE ANTIQUE

Ἀκακίας, κόμμεως, ρόδων ἄνθους, βαλαυστίων, ὑποκιστίδος χυλοῦ, κηκίδων ἀνά ☒ <γ>, ρόδων χλωρῶν χυλοῦ, ἀρνογλώσσου σπέρματος ἀνά ☒ <β>, λυκίου Ἰνδικοῦ ☒ <α>.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 14, section 10, line 7

>

Ἀνίσου σπέρματος, σελίνου σπέρματος, σχοίνου ἄνθους, ἄμεως σπέρματος, στυπτηρίας σχιστῆς, ἴρεως Ἰλλυρικῆς, βησασά, ὃ τινες ἄρμαλὰ καλοῦσιν (ἔστι δὲ τὸ ἄγριον πήγανον), κιναμώμου, σμύρνης τρωγλίτιδος, κρόκου, κηκίδος ἀνά ☒ <α>, ἀριστολοχίας μακρᾶς, κασσίας, κροκομάγματος, ρόδων ξηρῶν ἀνά ☒ <β>, κόστου, χελιδόνων σποδοῦ προσφάτου ἀνά ☒ <γ>, νάρδου Ἰνδικῆς, ἀμώμου ἀνά ☒ ′, μέλιτος τὸ ἀρκοῦν.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 16, section 12, line 3

>

Καδμίας ἀπαλῆς ☒ <κδ>, ψιμυθίου ☒ <ις>, ἰοῦ ξυστοῦ ☒ <ιβ>, στίμμεως ☒ <η>, στυπτηρίας σχιστῆς ☒ <γ>, χαλκίτεως κεκαυμένης ☒ <γ>, νάρδου Ἰνδικῆς ☒ <δ>, ὀμφακίου ☒ <β>, χαλκοῦ ☒ <α>, λεπίδος χαλκοῦ ☒ <η>, ἐρείκης καρποῦ ☒ <ιγ>, ὀποῦ μήκωνος ☒ <κδ>, κρόκου ☒ <δ>, καστορίου ☒ <γ>, σμύρνης ☒ <ς>, λυκίου Ἰνδικοῦ, ἀκακίας, κόμμεως ἀνά ☒ <δ>, ρόδων νεαρῶν ☒ <οβ>· οἶνω Φαλερίνω ἢ Σουρεντίνω ἢ Ἀμινναίω ἢ Χίω αὐστηρῶ λείου.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 16, section 24, line 6

>

Ἀκακίας, ναρδοστάχυος, λιβάνου ἀνά ☒ <η>, χαλκοῦ κεκαυμένου καὶ πεπλυμένου, στίμμεως κεκαυμένου καὶ πεπλυμένου, ψιμυθίου κεκαυμένου καὶ πεπλυμένου, καδμίας ἀνά ☒ <ιβ>, σμύρνης, ὀπίου πεφωγμένου ἀνά ☒ <δ>, κρόκου ☒ <ε>, ἰοῦ ξυστοῦ ☒ <γ>, λίθου σχιστοῦ, λεπίδος ἐρυθρᾶς, λυκίου Ἰνδικοῦ, ὀμφακίου ἀνά ☒ <α>, καστορίου, ρόδων ἄνθους ἀνά ☒ <β>, φοινικοβαλάνων ☒ <δ>, ὁμοίως τὰ ὅστ᾽ αὐτῶν φοινίκων κεκαυμένα ἀριθμῶ <ε>, κόμμεως ☒ <ε>· ὕδωρ ὄμβριον, ἔστωσαν δὲ εἰς τὸ ὕδωρ ἐμβρεχόμενα τρία νυχθήμερα καλάμου ἀρωματικοῦ, ὑοσκυάμου σπέρματος, ρόδων ξηρῶν ἀνά ☒ <δ>, φύλλου ☒ <α>.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 16, section 44, line 2

<Τὸ διὰ χυλοῦ μαράθρου.>

Καδμίας ☒ <ις>, μέλανος Ἰνδικοῦ ☒ <ις>, πεπέρεως μακροῦ ☒ <ιγ> καὶ λευκοῦ ☒ <ιβ>, ὀποῦ Κυρηναϊκοῦ ☒ <η>, ὀποβαλσάμου ☒ <ς>, ναρδοστάχυος ☒ <ς>, σαγαπηνοῦ, ὀποπάνακος ἀνά ☒ <ε>, ὀπίου ☒ <δ>, εὐφορβίου ☒ <α>, κόμμεως ☒ <α>· λείου χυλῶ μαράθρου.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 16, section 46, line 2

>

6.27. NONNOSUS

Καδμίας ☐ <η>, ιοῦ ☐ <β>, μέλανος Ἰνδικοῦ ☐ <η>, πεπέρεως λευκοῦ ☐ <δ>, ὀποῦ Μηδικοῦ ☐ <β>, ὀποβαλσάμου ☐ <β>, κόμμεως ☐ <ς>· ὕδωρ.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 16, section 48, line 3

>

Καδμίας ☐ <ις>, χαλκοῦ κεκαυμένου καὶ πεπλυμένου ☐ <ιδ>, ὀπίου, λυκίου Ἰνδικοῦ, μαλαβάθρου, νάρδου Ἰνδικῆς, κρόκου, ἀλόης ἀνὰ ☐ <β>, καστορίου ☐ <η>, σμύρνης ☐ <δ>, ἀκακίας, στίμμεως ἀνὰ ☐ <μ>· ὕδατι.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 16, section 50, line 4

>

Χαλκοῦ κεκαυμένου, καδμίας πλακίτιδος ἀνὰ ☐ <θ>, λίθου αἱματίτου πεπλυμένου ☐ <ς>, κρόκου, σμύρνης, ἀλόης, ἀμμωνιακοῦ θυμιάματος ἀνὰ ☐ <γ>, λυκίου Ἰνδικοῦ, ναρδοστάχυος ἀνὰ ☐ <α> ☐', πεπέρεως λευκοῦ κόκκους <ρν>, ἀκακίας κισσῶς ☐ <θ>, κόμμεως ☐ <γ>· οἶνῳ Φαλερινῷ ἢ Ἀμινναίῳ λείου.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 17, section 56, line 1

<Ἡ Ἰνδὴ κολλητικὴ πρὸς νομάς τε καὶ αἱμοπτυϊκοὺς.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 18, section 4, line 3

>

Κηροῦ, τερεβινθίνης, βδελλίου, ἀμμωνιακοῦ θυμιάματος, καρδαμώ- μου, κυπέρου ἀνὰ μνᾶν <α>, ἀμώμου, νάρδου Ἰνδικῆς, κρόκου, σμύρνης, λιβάνου, ξυλοκιναμώμου ἀνὰ ☐ <κε>, ἐλαίου κυπρίνου κοτύλην <α>, οἶνου Ἰταλικοῦ ὅσον ἐξαρκεῖ· σκεύαζε καὶ χρῶ, ποτὲ μὲν ἀκράτῳ, ἔστι δ' ὅτε ἀνεμιμένῳ κηρωτῇ κυπρίνῃ.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 25, section 2, line 3

ἀντὶ ἀλόης Ἰνδικῆς ἀλόης χλωρᾶς φύλλα ἢ γλαυκίας ἢ κόπρος ἴβεως ἢ λύκιον ἢ κενταύριον.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 25, section 2, line 19

ἀντὶ ἀμυγδάλων πικρῶν ἀψίνθιον ἀντὶ ἀρμενίου μέλαν Ἰνδικόν.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 25, section 10, line 9

ἀντὶ κροκομάγματος ἀλόη Ἰνδική.

Paulus Med., *Epitomae medicae libri septem* Book 7, chapter 25, section 12, line 1

ἀντὶ μαλαβάθρου κασσία ἢ νάρδος Ἰνδική.

6.27 Nonnosus

Late antique.

Author of a lost Greek report on the travels of a legation to the ruler of Kinda in central Arabia and then to Ethiopia and southern Arabia in the year AD

CHAPTER 6. LATE ANTIQUE

530/1, the existence of which is known only from the 'Library of Photius (cod. 3). Similar journeys had been undertaken by 502 by N.'s grandfather Euphrasius, and several in 524 and later by his father Abram. According to Photius, the report emphasised the courage of N. in hazardous situations and contained information on the r... (From New Pauly's)

Nonnosus Hist., Fragmenta (4393: 001) "FHG 4", Ed. Müller, K. Paris: Didot, 1841–1870. Fragment 1, line 6

Malalas Chron.: Ὁ δὲ βασιλεὺς Ῥωμαίων ἀκούσας παρὰ τοῦ πατρικίου Ῥουφίνου τὴν παρὰ Κωάδου, βα- σιλέως Περσῶν, παράβασιν, ποιήσας θείας κελεύσεις κατέπεμψε πρὸς τὸν βασιλέα τῶν Αὐξουμιτῶν· ὅστις βασιλεὺς Ἰνδῶν συμβολὴν ποιήσας μετὰ τοῦ βασιλέως τῶν Ἀμεριτῶν (***) Ἰνδῶν, κατὰ κράτος νικήσας παρέ- λαβε τὰ βασίλεια αὐτοῦ καὶ τὴν χώραν αὐτοῦ πᾶσαν, καὶ ἐποίησεν ἀντ' αὐτοῦ βασιλέα τῶν Ἀμεριτῶν Ἰνδῶν ἐκ τοῦ ἰδίου γένους Ἀγγάνην διὰ τὸ εἶναι καὶ τὸ τῶν Ἀμεριτῶν Ἰνδῶν βασίλειον ὑπ' αὐτόν.

Nonnosus Hist., Fragmenta Fragment 1, line 11

Ὁ δὲ βασιλεὺς Ῥωμαίων ἀκούσας παρὰ τοῦ πατρικίου Ῥουφίνου τὴν παρὰ Κωάδου, βα- σιλέως Περσῶν, παράβασιν, ποιήσας θείας κελεύσεις κατέπεμψε πρὸς τὸν βασιλέα τῶν Αὐξουμιτῶν· ὅστις βασιλεὺς Ἰνδῶν συμβολὴν ποιήσας μετὰ τοῦ βασιλέως τῶν Ἀμεριτῶν (***) Ἰνδῶν, κατὰ κράτος νικήσας παρέ- λαβε τὰ βασίλεια αὐτοῦ καὶ τὴν χώραν αὐτοῦ πᾶσαν, καὶ ἐποίησεν ἀντ' αὐτοῦ βασιλέα τῶν Ἀμεριτῶν Ἰνδῶν ἐκ τοῦ ἰδίου γένους Ἀγγάνην διὰ τὸ εἶναι καὶ τὸ τῶν Ἀμεριτῶν Ἰνδῶν βασίλειον ὑπ' αὐτόν.

Nonnosus Hist., Fragmenta Fragment 1, line 13

Καὶ ἀποπλεύ- σας ὁ πρεσβευτὴς Ῥωμαίων ἐπὶ Ἀλεξανδρείαν διὰ τοῦ Νείλου ποταμοῦ καὶ τῆς Ἰνδικῆς θαλάσσης κατέφθασε τὰ Ἰνδικὰ μέρη.

Nonnosus Hist., Fragmenta Fragment 1, line 15

Καὶ εἰσελθὼν παρὰ τῷ βασιλεῖ τῶν Ἰνδῶν, μετὰ χαρᾶς πολλῆς ἐξενίσθη ὁ βασιλεὺς Ἰνδῶν, ὅτι διὰ πολλῶν χρόνων ἠξιώθη μετὰ τοῦ βασι- λέως Ῥωμαίων κτήσασθαι φιλίαν.

Nonnosus Hist., Fragmenta Fragment 1, line 19

Ὡς δὲ ἐξηγήσα- το (*) ὁ αὐτὸς πρεσβευτὴς, ὅτε ἐδέξατο αὐτόν ὁ τῶν Ἰνδῶν βασιλεὺς, ὑφηγήσατο τὸ σχῆμα τῆς βασιλι- κῆς τῶν Ἰνδῶν καταστάσεως, ὅτι γυμνὸς ὑπῆρχε, καὶ κατὰ τοῦ ζώσματος εἰς τὰς ψύας αὐτοῦ λινόχρυσά ἱμάτια, κατὰ δὲ τῆς γαστρὸς καὶ τῶν ὤμων φορῶν σχιαστὰς διὰ μαργαριτῶν καὶ κλαβία ἀνὰ πέντε, καὶ χρυσὰ ψέλια εἰς τὰς χεῖρας αὐτοῦ, ἐν δὲ τῇ κεφαλῇ αὐτοῦ λινόχρυσον φακιόλιον ἐσφενδονισμένον, ἔχον ἐξ ἀμφοτέρων τῶν μερῶν σειρὰς τέσσαρας, καὶ μανιάκιν χρυσοῦν ἐν τῷ τραχήλῳ αὐτοῦ· καὶ ἴστατο ὑπεράνω

Nonnosus Hist., Fragmenta Fragment 1, line 33

6.28. EPIPHANIUS

Καὶ ἴστατο ἐπάνω ὁ βασιλεὺς τῶν Ἰνδῶν βαστάζων σκουτάριον μικρὸν κεχρυσω-
μένον καὶ δύο λαγκίδια καὶ αὐτὰ κεχρυσωμένα κατέχων ἐν ταῖς χερσὶν αὐτοῦ.

Nonnosus Hist., Fragmenta Fragment 1, line 39

Καὶ εἰσενεχθεὶς ὁ πρεσβευτὴς Ῥωμαίων κλίνας τὸ γόνυ προσεκύνησε· καὶ ἐκέλευ-
σεν ὁ βασιλεὺς Ἰνδῶν ἀναστῆναί με καὶ ἀναχθῆναι πρὸς αὐτόν.

Nonnosus Hist., Fragmenta Fragment 1, line 50

Λύ-
σας δὲ καὶ ἀναγνοὺς δι' ἑρμηνέως τὰ γράμματα, εὔρε περιέχοντα ὥστε ὀπλί-
σασθαι αὐτὸν κατὰ Κωάδου, βα-
σιλέως Περσῶν, καὶ τὴν πλησιάζουσιν αὐτῷ χώραν
ἀπολέσαι καὶ τοῦ λοιποῦ μηκέτι συνάλλαγμα ποιῆσαι μετ' αὐτοῦ, ἀλλὰ δι' ἧς ὑπέταξε
χώρας τῶν Ἀμεριτῶν Ἰνδῶν διὰ τοῦ Νείλου ἐπὶ τὴν Αἴγυπτον ἐν Ἀλεξαν-
δρείᾳ τὴν
πραγματείαν ποιεῖσθαι.

Nonnosus Hist., Fragmenta Fragment 1, line 52

Καὶ εὐθέως ὁ βασι-
λεὺς Ἰνδῶν Ἐλεσβόας ἐπ' ὅψεσι τοῦ πρεσβευτοῦ Ῥωμαίων
ἐκίνησε πόλεμον κατὰ Περσῶν, προπέμψας δὲ τοὺς ὑπ' αὐτὸν Ἰνδοὺς Σαρακηνοὺς,
ἐπῆλθε τῇ Περσικῇ χώρᾳ ὑπὲρ Ῥωμαίων, δηλώσας τῷ βασιλεῖ Περσῶν τοῦ δέ-
ξασθαι τὸν βασιλέα Ἰνδῶν πολεμοῦντα αὐτῷ καὶ ἐκ-
πορθῆσαι πᾶσαν τὴν ὑπ' αὐτοῦ
βασιλευομένην γῆν.

Nonnosus Hist., Fragmenta Fragment 1, line 59

Καὶ πάντων οὕτως προβάντων, ὁ βασιλεὺς Ἰνδῶν κρατήσας τὴν κεφαλὴν τοῦ πρε-
σβευτοῦ Ῥωμαίων, δεδωκὼς εἰρή-
νης φίλημα, ἀπέλυσεν ἐν πολλῇ θεραπείᾳ.

Nonnosus Hist., Fragmenta Fragment 1, line 62

Κατέπεμψε γὰρ καὶ σάκρας διὰ Ἰνδοῦ πρεσβευτοῦ καὶ δῶρα τῷ βασιλεῖ Ῥωμαίων.

6.28 Epiphanius

Which of the many Ipiphanii is this?

(Ἀλλογενής; Allogenés, the 'different'). Name of Seth as son of Adam and Eve in Sethian Gnosticism (Epiphanius, Panarii libri 40,7,2). His seven sons are the Allogeneis (40,7,5). Books are also ascribed to him, which are like-
wise called Allogeneis (39,5,1; 40,2,2).

Graf, Fritz (Columbus, OH) Citation Graf, Fritz (Columbus, OH). "Al-
logenes." Brill's New Pauly. Antiquity volumes edited by: Hubert Can-
cik and , Helmuth Schneider. Brill Online , 2012. Reference. 13

CHAPTER 6. LATE ANTIQUE

September 2012 <<http://referenceworks.brillonline.com/entries/brill-s-new-paully/allogenes-e116140>> ²⁶ (From New Pauly's)

What is “Ἰνδικτιῶνος”?

Epiphanius Scr. Eccl., Ancoratus (2021: 001) “Epiphanius, Band 1: Ancoratus und Panarion”, Ed. Holl, K. Leipzig: Hinrichs, 1915; Die griechischen christlichen Schriftsteller 25. Chapter 58, section 2, line 3

καὶ Φεισῶν μὲν ἐστὶν ὁ Γάγγης παρὰ τοῖς Ἰνδοῖς καλούμενος καὶ Αἰθίοψιν, Ἑλληνες δὲ τοῦτον καλοῦσιν Ἰνδὸν ποταμόν.

Epiphanius Scr. Eccl., Ancoratus Chapter 60, section 5, line 7

τὸ ἔτος γὰρ τοῦτό ἐστιν ἐνενηκοστὸν Διοκλητιανοῦ, Οὐαλεντινιανοῦ καὶ Οὐάλεντος <ι>, Γρα- τιανοῦ δὲ ἔτος <ς>, ὑπατεία Γρατιανοῦ Αὐγούστου τὸ τρίτον καὶ Ἐκουιτίου λαμπροτάτου, Ἰνδικτιῶνος <β>.

Epiphanius Scr. Eccl., Ancoratus Chapter 112, section 3, line 2

καὶ διαμερίζει μὲν ὡς κληρονόμος τοῦ κόσμου καταστάς ὑπὸ τοῦ θεοῦ τοῖς τρισὶν υἱοῖς αὐτοῦ τὸν πάντα κόσμον, ὑπὸ κλήρους διελὼν καὶ ἐκάστην μερίδα κατὰ κλῆρον ἐκάστῳ ἀπονέμων· καὶ τῷ μὲν Σῇμ τῷ πρωτοτόκῳ ὑπέπεσεν ὁ κλῆρος ἀπὸ Περσίδος καὶ Βάκτρων ἕως Ἰνδικῆς <τὸ μήκος, πλάτος δὲ ἀπὸ Ἰνδικῆς> ἕως τῆς χώρας Ῥινοκουρούρων· κεῖται δὲ αὕτη ἡ Ῥινοκουρούρων ἀνὰ μέσον Αἰγύπτου καὶ Παλαιστίνης, ἀντικρὺ τῆς ἐρυθρᾶς θαλάσσης.

Epiphanius Scr. Eccl., Ancoratus Chapter 113, section 2, line 2

τὰ δὲ ὀνόματα αὐτῶν ἐστὶ τάδε· Ἑλυμαῖοι Παῖονες Λαζόνες Κοσσαῖοι Γασφρηνοὶ [Παλαιστινοὶ] Ἰνδοὶ Σύροι Ἀραβες οἱ καὶ <Ταῖ>ανοὶ Ἀριανοὶ Μάρδοι Ὑρκανοὶ Μαγουσαῖοι Τρω- γλοδύται Ἀσσύριοι Γερμανοὶ Λυδοὶ Μεσοποταμίται Ἑβραῖοι Κοιληνοὶ Βακτριανοὶ Ἀδιαβηνοὶ Καμήλιοι Σαρακηνοὶ Σκύθαι † Χίονες Γυμνο- σοφισταὶ Χαλδαῖοι Πάρθοι Ἐῆται Κορδυληνοὶ Μασσηνοὶ Φοίνικες Μαδινηαῖοι Κομμαγηνοὶ Δαρδάνιοι Ἑλαμασηνοὶ Κεδρούσιοι Ἑλαμίται Ἀρμένιοι Κίλικες [Αἰγύπτιοι] Καππάδοκες [Φοίνικες] Ποντικοὶ [Μαρμα- ρίδαι] † Βίονες [Κᾶρες] Χάλυβες [Ψυλλῖται] Λαζοὶ [Μοσσύνικοι] Ἰβηρες [Φρύγες].

Epiphanius Scr. Eccl., Panarion (= Adversus haereses) (2021: 002) “Epiphanius, Bände 1–3: Ancoratus und Panarion”, Ed. Holl, K. Leipzig: Hinrichs, 1:1915; 2:1922; 3:1933; Die griechischen christlichen Schriftsteller 25, 31, 37. Volume 1, page 291, line 13

διὰ τοῦτο γὰρ ὁ ἱερεὺς προσετάγη ὑπ’ αὐτοῦ τοῦ νομοθετή- σαντος, φησὶν, ἔχειν κώδωνας, ἵν’ ὅταν εἰσέρχεται ἱερατεῦσαι, τὸν κτύπον ἀκούων κρύπτηται ὁ προσκυ- νούμενος, ἵνα μὴ φωραθῇ τὸ ἰνδαλτικὸν αὐτοῦ τῆς μορφῆς πρόσωπον.

26. http://referenceworks.brillonline.com/entries/brill-s-new-paully/allogenes-e116140?s.num=1&s.f.s2_parent=s.f.book.brill-s-new-paully&s.q=epiphanius.

6.28. EPIPHANIUS

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 2, page 216, line 9

τὸν δὲ γάμον σαφῶς τοῦ διαβόλου ὀρίζονται· ἔμψυχα δὲ βδελύσσονται, ἀπαγορεύοντες οὐχ ἕνεκεν ἐγκρα- τείας οὔτε πολιτείας, ἀλλὰ κατὰ φόβον καὶ ἰνδαλμὸν τοῦ μὴ κατα- δικασθῆναι ἀπὸ τῆς τῶν ἐμψύχων μεταλήψεως.

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 3, page 16, line 8

ἀεὶ δὲ στελλόμενος τὴν πορείαν ἐπὶ τὴν τῶν Ἰνδῶν χώραν πραγματείας χάριν πολλὴν ἐμπορίαν ἐποιεῖτο.

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 3, page 17, line 4

ὅθεν πολλὰ κτησάμενος ἐν τῷ κόσμῳ καὶ διὰ τῆς Θηβαίδος διῶν, ὄρμοι γὰρ τῆς ἐρυθρᾶς θαλάσσης διάφοροι, ἐπὶ τὰ στόμια τῆς Ῥωμανίας διακεκριμένοι, ὁ μὲν εἰς ἐπὶ τὴν Αἰλᾶν, ἣτις ἐστὶν ἐν τῇ θείᾳ γραφῇ Αἰλῶν· ἔνθα που ἡ ναῦς Σολομῶντος διὰ τριῶν ἐτῶν ἐρχομένη ἔφερε χρυσὸν καὶ ὀδόντας ἐλεφαντίνους, ἀρώματά τε καὶ ταῶνας καὶ τὰ ἄλλα, ὁ δὲ ἕτερος ὄρμος ἐπὶ τὸ Κάστρον τοῦ Κλύσματος, ἄλλος δὲ ἀνωτάτῳ ἐπὶ τὴν Βερνίκην καλουμένην, δι' ἧς Βερνίκης καλουμένης ἐπὶ τὴν Θηβαίδα φέρονται, καὶ τὰ ἀπὸ τῆς Ἰνδικῆς ἐρχόμενα εἶδη ἐκεῖσε τῇ Θηβαίδι διαχύνεται ἢ ἐπὶ τὴν Ἀλεξανδρέων διὰ τοῦ Χρυσορρόα ποταμοῦ, Νείλου δέ φημι, τοῦ καὶ Γεῶν ἐν ταῖς γραφαῖς λεγομένου, καὶ ἐπὶ πᾶσαν τῶν Αἰγυπτίων γῆν καὶ ἐπὶ τὸ Πηλούσιον φέρεται· καὶ οὕτως εἰς τὰς ἄλλας πατρίδας διὰ θαλάσσης διερχόμενοι οἱ ἀπὸ τῆς Ἰνδικῆς ἐπὶ τὴν Ῥω- μανίαν ἐμπορεύονται.

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 3, page 17, line 8

διακεκριμένοι, ὁ μὲν εἰς ἐπὶ τὴν Αἰλᾶν, ἣτις ἐστὶν ἐν τῇ θείᾳ γραφῇ Αἰλῶν· ἔνθα που ἡ ναῦς Σολομῶντος διὰ τριῶν ἐτῶν ἐρχομένη ἔφερε χρυσὸν καὶ ὀδόντας ἐλεφαντίνους, ἀρώματά τε καὶ ταῶνας καὶ τὰ ἄλλα, ὁ δὲ ἕτερος ὄρμος ἐπὶ τὸ Κάστρον τοῦ Κλύσματος, ἄλλος δὲ ἀνωτάτῳ ἐπὶ τὴν Βερνίκην καλουμένην, δι' ἧς Βερνίκης καλουμένης ἐπὶ τὴν Θηβαίδα φέρονται, καὶ τὰ ἀπὸ τῆς Ἰνδικῆς ἐρχόμενα εἶδη ἐκεῖσε τῇ Θηβαίδι διαχύνεται ἢ ἐπὶ τὴν Ἀλεξανδρέων διὰ τοῦ Χρυσορρόα ποταμοῦ, Νείλου δέ φημι, τοῦ καὶ Γεῶν ἐν ταῖς γραφαῖς λεγομένου, καὶ ἐπὶ πᾶσαν τῶν Αἰγυπτίων γῆν καὶ ἐπὶ τὸ Πηλούσιον φέρεται· καὶ οὕτως εἰς τὰς ἄλλας πατρίδας διὰ θαλάσσης διερχόμενοι οἱ ἀπὸ τῆς Ἰνδικῆς ἐπὶ τὴν Ῥω- μανίαν ἐμπορεύονται.

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 3, page 17, line 17

ἐν ἀρχῇ τοίνυν οὗτος ὁ Σκυθιανὸς πλούτῳ πολλῷ ἐπαρ- θείς καὶ κτήμασιν ἡδυ- σμάτων καὶ τοῖς ἄλλοις τοῖς ἀπὸ τῆς Ἰνδίας καὶ ἐλθὼν περὶ τὴν Θηβαίδα εἰς Ὑψη- λὴν πόλιν οὕτω καλουμένην, εὐρὼν ἐκεῖ γύναιον ἐξωλέστατον καὶ κάλλει σώματος πρόοπτον ἐκπλήξάν τε αὐτοῦ τὴν ἀσυνεσίαν, ἀνελόμενός τε τοῦτο ἀπὸ τοῦ στέγους (ἔστηκε γὰρ ἡ τοιαύτη ἐν τῇ πολυκοίνῳ ἀσεμνότητι) ἐπεκαθέσθη τῷ γυναιῷ καὶ ἐλευ- θερώσας αὐτὸ συνήφθη αὐτῷ πρὸς γάμον.

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 3, page 19, line 18

CHAPTER 6. LATE ANTIQUE

ὥς δὲ οὐκ ἴσχυσέ τι ἀνύσαι, ἀλλὰ τὸ ἥττον μᾶλλον ἀπηνέγκατο, ἐπετήδευσε δι' ὧν εἶχε μαγικῶν βιβλίων – καὶ γὰρ καὶ γόης ἦν, ἀπὸ τῆς τῶν Ἰνδῶν καὶ Αἰγυπτίων [καὶ] ἐθνομύθου σοφίας ἐμπορευσάμενος τὰ δεινὰ καὶ ὀλετήρια τῆς γοη-τείας – φαντασίαν τινά· ἐπὶ δώματος <γὰρ> ἀνελθὼν καὶ ἐπιτηδεύσας, ὅμως οὐδὲν ἰσχύσας, ἀλλὰ καταπεσὼν ἐκ τοῦ δώματος, τέλει τοῦ βίου ἐχρήσατο.

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 3, page 32, line 22

καὶ τοῦ Τρύφωνος ἰνδαλλομένου, ἀποκριθέντος τε αὐτῷ πρὸς ἔπος ὧν ἤτησε κατὰ τὴν ἐκ θεοῦ δοθεῖσαν αὐτῷ σύνεσιν καὶ στροβήσαντος τὸν ἀπατεῶνα, ἡρέμα πῶς ἐν ᾧ ἑαυτῷ ἐνεδοίαζεν, ἀνακύπτει ὁ Ἀρχέλαος ὥσπερ ἰσχυρὸς οἰκοδεσπότης τῶν ιδίων ἐπιμελούμενος καὶ μετὰ παρρησίας ἐπελθὼν τῷ συλᾶν ἐπιχειροῦντι ἐνεβριμεῖτο.

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 3, page 89, line 9

Τὰ δὲ ἄλλα λοιπὸν τῆς φλυαρίας, ὥς ἡ παρθένος φαίνεται τοῖς ἄρ-χουσι, ποτὲ μὲν εἰς ἀνδρὸς σχῆμα, ποτὲ δὲ εἰς θηλείας, τάχα τὸν ἔρμα-φρόδιτον τοῦ αὐτοῦ δαίμονος ἰνδαλλόμενος τὰ ἑαυτοῦ πάθη εἰσηγείται τῆς ἐπιθυμίας.

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 3, page 103, line 22

εἰ δὲ πολεμούμενον τὸ φῶς διώκεται ὑπὸ τοῦ σκότους, ἄρα δυνατώτερόν ἐστι τοῦ φωτὸς τὸ σκότος, ἐπειδὴ ἀποδιδράσκει ἀπὸ προσώπου τοῦ σκότους καὶ οὐχ ὑφίσταται στῆναι ἰνδαλλόμενον διὰ τὸ δυνατώτερον σκότος.

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 3, page 297, line 29

νῦν δὲ μετὰ τὴν ἐκεῖνων τελευτήν, ὅτε εἰς πλάτος ἐλήλακεν ἡ αὐτῶν κακοδοξία καὶ μετὰ παρρησίας τυγχάνουσι διὰ τὴν τῆς σαρκὸς δεξιάν, [καὶ] μηκέτι ἐμποδιζόμενοι κηρύττουσι σαφῶς τὸ αὐτῶν ἐπιχείρημα, οὐκέτι οὔτε αἰδοῖ τινι κατεχόμενοι οὔτε ἰνδαλλόμενοι ἀπὸ τινος προστάγματος.

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 3, page 509, line 26

10. Καὶ οὗτοι μὲν οἱ ἐξ Ἑλλήνων εἰς γινῶσιν ἡμῶν ἐληλύθασιν· ἄλλοι δὲ ὅσοι κατὰ τὴν βάρβαρον καὶ Ἑλλάδα Ῥωμα<v>ίαν τε καὶ τὰ ἄλλα κλίματα τῆς οἰκουμένης· ἑβδομήκοντα δύο μὲν ἀηδεῖς φιλοσοφαί ἐν τῇ τῶν Ἰνδῶν ἐμφέρονται φατρία, τῶν τε γυμνοσοφιστῶν, τῶν τε Βραχ-μάνων, ἐπαινετῶν τούτων μόνων, τῶν τε Ψευδοβραχμάνων, τῶν τε νεκυο-φάγων, τῶν τε αἰσχροποιῶν, τῶν τε ἀπηλγημένων· ὧν τὸ κατ' εἶδος λέγειν καὶ τὰ παρ' αὐτῶν μυσαρὰ γινόμενα περιττὸν ἡγησάμεθα καὶ οὐδὲ<v> ἄξιον, διὰ τὴν πολλὴν ἐν τοῖς ἀνθρώποις φθοράν, κακίας τε καὶ * ἐργασίαν.

Eriphanius Scr. Eccl., Panarion (= Adversus haereses) Volume 3, page 512, line 20

ἐτέρων δὲ πάλιν μυστηρίων πολλῶν καὶ αἵρεσιάρχων καὶ σχισματοποιῶν † ὧν μὲν ἀρχηγοὶ παρὰ Πέρσαις Μαγουσαῖοι, παρὰ δὲ Αἰγυπτίοις προφηταὶ καλούμενοι, τῶν ἀδύτων τε καὶ ἱερῶν ἀρχηγοί, καὶ μάγων Βαβυλωνίων δὲ οἱ τε καλούμενοι Γαζαρηνοί, σοφοί τε καὶ ἐπαοιδοί, Ἰνδῶν δὲ οἱ Εὐίλαιοι καλούμενοι καὶ Βραχ-μάνες, Ἑλλήνων <δὲ> ἱεροφάνται τε καὶ νεωκόροι, Κυνικῶν πλῆθος καὶ ἄλλων ἀμυθήτων φιλοσόφων ἀρχηγοί.

6.28. EPIPHANIUS

Eriphanius Scr. Eccl., De xii gemmis (2021: 004) “Les lapidaires de l’antiquité et du Moyen Age, vol. 2.1”, Ed. Ruelle, C.É. Paris: Leroux, 1898. Chapter 1, section 2, line 2

Λίθος <τοπάζιον,> ἐρυθρὸς τῷ εἶδει ὑπὲρ τὸν ἄνθρακα· γίνεται δὲ ἐν Τοπάζῃ, πόλει τῆς Ἰνδίας, ὑπὸ τῶν ἐκεῖσέ ποτε λίθους λατομούντων, ἐν καρδίᾳ ἐτέρου λίθου ὃν οἱ λατομοῦντες θεασάμενοι φαιδρόν, καὶ ὑποδείξαντες ἀλάβαστρον τισιν ἀπέδοντο ὀλίγου τιμήματος.

Eriphanius Scr. Eccl., De xii gemmis Chapter 1, section 3, line 12

Φεισσὼν δὲ ἐστὶν ὁ παρὰ τοῖς Ἑλλήσιν Ἰνδὸς καλούμενος, παρὰ τοῖς βαρβάροις δὲ Γάγγης.

Eriphanius Scr. Eccl., De xii gemmis Chapter 1, section 5, line 4

Καὶ οὗτος δὲ λέγεται εἶναι ἐν τῇ Ἰνδίᾳ καὶ Αἰθιοπείᾳ.

Eriphanius Scr. Eccl., De xii gemmis Chapter 1, section 5, line 4

Διὸ τὸ τέμενος παρὰ Ἰνδοῖς φασὶν εἶναι τοῦ Διονύσου τξέ’ ἀναβαθμοὺς ἔχον ἐκ σαπφείρου λίθου, εἰ καὶ τοῖς πολλοῖς ὑπάρχει ἄπιστον.

Eriphanius Scr. Eccl., De xii gemmis (fragmenta ap. Anastasium Sinaïtam, Quaestiones et responsiones) (2021: 005); MPG 89. Volume 89, page 588, line 14

Τοπάζιον ἐρυθρὸς μὲν ἐστὶν ὑπὲρ τὸν ἄνθρακα λίθον, γίνεται δὲ ἐν Τοπάζῃ πόλει τῆς Ἰνδικῆς.

Eriphanius Scr. Eccl., De xii gemmis (fragmenta ap. Anastasium Sinaïtam, Quaestiones et responsiones) Volume 89, page 588, line 24

Σμάραγδος χλωρὸς μὲν ἐστὶν, ἐν δὲ τοῖς ὄρεσι τοῖς Ἰνδικοῖς ὀρύγοντες οἱ βάρβαροι, κόπτουσιν αὐτόν.

Eriphanius Scr. Eccl., De xii gemmis (fragmenta ap. Anastasium Sinaïtam, Quaestiones et responsiones) Volume 89, page 588, line 37

Σάπφειρος πορφυρίζων μὲν ἐστὶ, γίνεται δὲ ἐν Αἰθιοπία καὶ Ἰνδίᾳ.

Eriphanius Scr. Eccl., Index apostolorum [Sp.] (2021: 023) “Prophetarum vitae fabulosae”, Ed. Schermann, T. Leipzig: Teubner, 1907. Page 110, line 8

Βαρθολομαῖος δὲ ὁ ἀπόστολος Ἰνδοῖς τοῖς καλουμένοις Εὐδαίμοσιν ἐκήρυξε τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον αὐτοῖς τῇ ἰδίᾳ δι-αλέκτῳ αὐτῶν συγγράψας ἐκοιμήθη δὲ ἐν Ἀλβανίᾳ πόλει τῆς μεγάλης Ἀρμενίας καὶ ἐκεῖ ἐτάφη.

Eriphanius Scr. Eccl., Index apostolorum [Sp.] Page 111, line 4

Θωμᾶς δὲ ὁ ἀπόστολος, καθὼς ἡ παράδοσις περιέχει, ἦν μὲν ἀπὸ τῆς Πανιάδος πόλεως τῆς Γαλιλαίας, Πάρθοις δὲ καὶ Μήδοις ἐκήρυξε τὸ εὐαγγέλιον τοῦ κυρίου, καὶ Πέρσαις δὲ καὶ Γερμανοῖς καὶ Ὑρκανοῖς [καὶ Ἰνδοῖς] καὶ Βάκτροις καὶ Μάγοις, ἐκοιμήθη ἐν πόλει Καλαμηνῇ τῆς Ἰνδικῆς.

Eriphanius Scr. Eccl., Index apostolorum [Sp.] Page 115, line 17

CHAPTER 6. LATE ANTIQUE

Ἔστιν οὖν ὁ πᾶς χρόνος, ἐξ οὗ ἐμαρτύρησε τριακόσια τριάκοντα ἔτη μέχρι τῆς παρούσης ταύτης ὑπατίας, τετάρτης μὲν Ἀρκαδίου, τρίτης δὲ Ὀνωρίου τῶν δύο ἀδελφῶν αὐτοκρατόρων Αὐγούστων, ἐννάτης ἰνδικτίωνος τῆς πεντεκαίδεκαετηρικῆς περιόδου μηνὸς Ἰουνίου εἰκοστῆς ἐν- νάτης ἡμέρας.

Ephraim Scr. Eccl., De mensuris et ponderibus (2021: 033) “Τὸ ‘Περὶ μέτρων καὶ σταθμῶν’ ἔργον Ἐπιφανίου τοῦ Σαλαμῖνος”, Ed. Moutsoulas, E., 1973; Θεολογία 44. Line 271

Ἀκούομεν δὲ ἔτι πολὺ πλῆθος ἐν τῷ κόσμῳ ὑπάρχειν, παρὰ τε Αἰθίοψι καὶ Ἰνδοῖς, Πέρ- σαις τε καὶ Ἑλαμίταις καὶ Βαβυλωνίοις, Ἀσσυρίοις τε καὶ Χαλδαίοις, παρὰ Ῥω- μαίοις τε καὶ Φοίνιξι, Σύροις τε καὶ τοῖς ἐν τῇ Ἑλλάδι Ῥωμαίοις οὕτω Ῥωμαίοις κα- λουμένοις ἀκμὴν ἀλλὰ Λατίνοις.

6.29 Stephanus Gramm.

Double-check that Stephanus Gramm. = Stephen of Byzantium (author of *Ethnica*).

Stephen of Byzantium, also known as Stephanus Byzantinus (Greek: Στέφανος Βυζάντιος; fl. 6th century AD), was the author of an important geographical dictionary entitled *Ethnica* (Ἐθνικά). Of the dictionary itself only meagre fragments survive, but we possess an epitome compiled by one Hermolaus (From Wikipedia²⁷)

Stephanus Gramm., *Ethnica* (epitome) (4028: 001) “Stephan von Byzanz. *Ethnika*”, Ed. Meineke, A. Berlin: Reimer, 1849, Repr. 1958. Page 11, line 20

<Ἀγαθοῦ δαίμονος,> νῆσος ἐν τῇ Ἰνδικῇ θαλάσσει.

Stephanus Gramm., *Ethnica* (epitome) Page 44, line 19

ἐκλήθη καὶ Μύσρα ἡ χώρα ὑπὸ Φοινίκων, καὶ Ἀερία καὶ Ποταμίτις, καὶ Ἀετία ἀπό- τινος Ἰνδοῦ Ἀετοῦ.

Stephanus Gramm., *Ethnica* (epitome) Page 71, line 11

τετάρτη πόλις Ὠριτῶν, ἔθνους Ἰχθυο- φάγων, κατὰ τὸν περίπλουν τῆς Ἰνδικῆς.

Stephanus Gramm., *Ethnica* (epitome) Page 71, line 12

πέμπτη ἐν τῇ Ὠπιανῇ, κατὰ τὴν Ἰνδικήν.

Stephanus Gramm., *Ethnica* (epitome) Page 71, line 12

ἕκτη πάλιν Ἰνδικῆς.

Stephanus Gramm., *Ethnica* (epitome) Page 71, line 13

ἑβδόμη ἐν Ἀρίοις, ἔθνει Παρθυαίων κατὰ τὴν Ἰνδικήν.

27.

6.29. STEPHANUS GRAMM.

Stephanus Gramm., *Ethnica* (epitome) Page 71, line 18

τεσσαρεσκαίδε- κήτη παρὰ Σωριανοῖς, Ἰνδικῷ ἔθνει.

Stephanus Gramm., *Ethnica* (epitome) Page 71, line 19

πεντεκαδεκήτη παρὰ τοῖς Ἀραχώτοις, ὁμοροῦσα τῇ Ἰνδικῇ.

Stephanus Gramm., *Ethnica* (epitome) Page 101, line 4

καὶ τρίτη Ἰνδικῆς, ἣν ἀναγράφει Φίλων καὶ Δημοδάμας ὁ Μιλήσιος.

Stephanus Gramm., *Ethnica* (epitome) Page 108, line 3

<Ἀραβίς,> ποταμὸς Ἰνδικῆς, ἐν αὐτονόμῳ χώρᾳ, περὶ ὃν οἰκοῦσιν Ἀραβῖται, ὡς ὠκεανῖται.

Stephanus Gramm., *Ethnica* (epitome) Page 110, line 13

<Ἀραχωτοί,> πόλις Ἰνδικῆς, ἀπὸ Ἀραχωτοῦ ποταμοῦ, ῥέοντος ἀπὸ τοῦ Καυκάσου, ὡς Φαβωρίνος καὶ Στράβων ἐνδε- κήτη.

Stephanus Gramm., *Ethnica* (epitome) Page 111, line 8

<Ἄρβις,> ποταμὸς τῆς Ἰνδικῆς.

Stephanus Gramm., *Ethnica* (epitome) Page 111, line 21

<Ἀργάντη,> πόλις Ἰνδίας, ὡς Ἑκαταῖος.

Stephanus Gramm., *Ethnica* (epitome) Page 112, line 1

τὸ ἐθνικὸν ἔδει Ἀργανταῖος, ἀλλὰ ὁ τύπος τῶν Ἰνδῶν ἢ Ἀργαντηνός ἢ Ἀρ- γαντί- της.

Stephanus Gramm., *Ethnica* (epitome) Page 115, line 1

<Ἀργυρᾶ,> μητρόπολις [τῆς] ἐν Ἰνδικῇ Ταπροβάνης νήσου, ὃ ἐστὶ κριθῆς νήσου· καὶ γὰρ εὐφορωτάτη ἐστὶ καὶ πλεῖστον ποιεῖ χρυσόν.

Stephanus Gramm., *Ethnica* (epitome) Page 122, line 14

ἐστὶ καὶ <Ἄρ- ματα> πόλις πληθυντικῶς Ἰνδικῆς.

Stephanus Gramm., *Ethnica* (epitome) Page 133, line 4

<Ἀσκῖται,> ἔθνος παροικοῦν τὸν Ἰνδικὸν κόλπον καὶ ἐπὶ ἀσκῶν πλέον, ὡς Μαρκι- ανὸς ἐν τῷ περίπλῳ αὐτοῦ “παροικεῖ αὐτὸν ἔθνος καὶ αὐτὸ καλούμενον Σαχαλιτῶν.

Stephanus Gramm., *Ethnica* (epitome) Page 135, line 20

<Ἀσσακηνοί,> ἔθνος Ἰνδικόν.

Stephanus Gramm., *Ethnica* (epitome) Page 157, line 5

τὰ εἰς <δος> δισύλλαβα ἔχοντα πρὸ τοῦ <δ> ἄφωνον βαρύνεται, εἰ μὴ ἐπιθετικὰ εἶη· Ἰνδός ὅμοιον τῷ ποταμῷ, τὸ λордός μυνдός ὁ ἄφωνος ὀξύνεται, ἄφ’ οὗ τὸ “μυν- δότεροι νεπόδων” παρὰ Καλλιμάχῳ.

Stephanus Gramm., *Ethnica* (epitome) Page 164, line 21

<Βέρεξ,> ἔθνος μεταξὺ Ἰνδίας καὶ Αἰθιοπίας, ὡς Τιμο- κράτης ὁ Ἀδραμυττηνός.

Stephanus Gramm., *Ethnica* (epitome) Page 168, line 5

<Βήσσυγα,> οὐδετέρως, ἐμπόριον τῆς Ἰνδικῆς, καὶ Βησσύ- γας ποταμὸς, καὶ Βησ- συγῖται οἱ ἄνθρωποι, οὓς φασιν ἄν- θρωποφάγους.

CHAPTER 6. LATE ANTIQUE

Stephanus Gramm., *Ethnica* (epitome) Page 175, line 12

ἔστι καὶ Ἰνδικῆς <Βουκεφάλας,> ἣν ἔκτισεν Ἀλέξανδρος “ἐπ’ ἀμ-
φοτέραις ταῖς ὄχθαις τοῦ Ὑδάσπου ποταμοῦ πόλεις ᾤκισε, Νίκαιαν Βουκεφάλαν δὲ ἔνθα διαβάντος
καὶ μαχομένου ἀπέ- θανεν αὐτοῦ ὁ ἵππος Βουκεφάλας προσαγορευόμενος”.

Stephanus Gramm., *Ethnica* (epitome) Page 179, line 2

ἔστι καὶ ἄλλη τῆς Ἰνδικῆς.

Stephanus Gramm., *Ethnica* (epitome) Page 181, line 14

<Βουκεφάλεια,> πόλις ἐπὶ τῷ Βουκεφάλῳ ἵππῳ, ἣν ἔκτισεν Ἀλέξανδρος ἐν Ἰνδία
παρὰ τὸν Ὑδάσπην ποταμόν.

Stephanus Gramm., *Ethnica* (epitome) Page 184, line 18

<Βραχμᾶνες,> Ἰνδικὸν ἔθνος σοφώτατον, οὓς καὶ <Βράχ- μας> καλοῦσιν.

Stephanus Gramm., *Ethnica* (epitome) Page 190, line 10

ἔστι καὶ Βυζάντιον ἕτερον ἐν τῇ Ἰνδικῇ.

Stephanus Gramm., *Ethnica* (epitome) Page 191, line 1

<Βωλίγγαι,> ἔθνος Ἰνδικόν.

Stephanus Gramm., *Ethnica* (epitome) Page 194, line 19

<Γάζος,> πόλις Ἰνδική, κατὰ Διονύσου πολεμήσασα μετὰ Δηριάδου, λινοῦν
ἔχουσα τεῖχος, καθὰ [Διονύσιος] ἐν τρίτῃ Βασσαρικῶν Γήρειαν Ῥοδόην τε καὶ οἱ λι-
νοτειχέα Γάζον τοῖόν μιν κλωστοῖο λινοῦ περὶ τεῖχος ἔργει, ἀστύφελον δηίοισι, καὶ
εἰ παγχάλκεοι εἶεν, εὖρος μὲν μάλα δὴ τι διαμπερές ὀργυιῇσιν μετρητὸν πισύρεσσιν,
ἀτὰρ μῆκος τε καὶ ἰθὺν ὅσπον ἀνὴρ δοιοῖσιν ἐν ἡελίοισιν ἀνύσσει, ἡῶθεν κνέφρας
ἄκρον ἐπειγόμενος ποσὶν οἴσιν.

Stephanus Gramm., *Ethnica* (epitome) Page 198, line 13

<Γανδάραι,> Ἰνδῶν ἔθνος.

Stephanus Gramm., *Ethnica* (epitome) Page 200, line 15

<Γεδρωσία> χώρα καὶ <Γεδρώσιοι> ἔθνος Ἰνδικόν.

Stephanus Gramm., *Ethnica* (epitome) Page 203, line 1

<Γέντα,> πόλις Ἰνδική τῆς ἐκτὸς Γάγγου.

Stephanus Gramm., *Ethnica* (epitome) Page 207, line 13

<Γήρεια,> πόλις Ἰνδική, τελούσα ὑπὸ Δηριάδῃ τῷ βα-
σιλεῖ τῶν Ἰνδῶν πρὸς Διό-
νυσον πολεμοῦντι.

Stephanus Gramm., *Ethnica* (epitome) Page 216, line 13

ἔστι καὶ Ἰνδικῆς.

Stephanus Gramm., *Ethnica* (epitome) Page 218, line 5

<Δάονες,> ἔθνος τῆς Ἰνδικῆς, ἀπὸ Δάονος.

Stephanus Gramm., *Ethnica* (epitome) Page 218, line 8

<Δάρδαι,> Ἰνδικὸν ἔθνος ὑπὸ Δηριάδῃ πολεμήσαν Διο-
νύσῳ, ὡς Διονύσιος ἐν γ’
Βασσαρικῶν.

6.29. STEPHANUS GRAMM.

Stephanus Gramm., *Ethnica* (epitome) Page 219, line 14

<Δαρσανία,> πόλις Ἰνδική, ἐν ἣ ἀύθημερόν ἱμάτιον ἰστουργοῦσι γυναῖκες, ὡς Διονύσιος Βασσαρικῶν τρίτη ἢ οἱ Δαρσανίην ναῖον πόλιν εὐρυάγυιαν, ἔνθα τε πέπλα γυναῖκες Ἀθηναίης ἰότητι αὐτῆμαρ κροκόωσιν ἐφ' ἰστοπόδων τανύουσαι, αὐτῆμαρ δ' ἐτάμοντο [καὶ ἐξ ἰστών] ἐρύσαντο.

Stephanus Gramm., *Ethnica* (epitome) Page 233, line 8

γ' τῆς Ἰνδικῆς.

Stephanus Gramm., *Ethnica* (epitome) Page 242, line 8

<Δυρβαῖοι,> ἔθνος καθῆκον εἰς Βάκτρος καὶ τὴν Ἰνδικήν.

Stephanus Gramm., *Ethnica* (epitome) Page 242, line 10

Κτησίας ἐν Περσικῶν ι' "χώρη δὲ πρὸς αὐτὸν πρόσκει-
ται Δυρβαῖοι, πρὸς τὴν Βακτρίην καὶ Ἰνδικὴν κατατείνοντες.

Stephanus Gramm., *Ethnica* (epitome) Page 259, line 1

<Ἑαρες,> ἔθνος Ἰνδικὸν τῶν μετὰ Δηριάδου Διονύσῳ πολεμησάντων.

Stephanus Gramm., *Ethnica* (epitome) Page 293, line 5

<Ζάβιοι,> ἔθνος Ἰνδικόν, πολεμῆσαν μετὰ Δηριάδου Διονύσῳ.

Stephanus Gramm., *Ethnica* (epitome) Page 303, line 19

ια' μεταξὺ Σκυθίας καὶ Ἰνδικῆς.

Stephanus Gramm., *Ethnica* (epitome) Page 332, line 7

καὶ διὰ τοῦ <ι> Ἰνάχιον, καὶ Ἰναχίτης καὶ Ἰναχιεύς. <Ἰνδάρα,> Σικανῶν πόλις.

Stephanus Gramm., *Ethnica* (epitome) Page 332, line 8

τὸ ἐθνικὸν Ἰν- δαραῖος ὡς Ἰμεραῖος.

Stephanus Gramm., *Ethnica* (epitome) Page 332, line 10

τὸ ἐθνικὸν Ἰνδικῆται.

Stephanus Gramm., *Ethnica* (epitome) Page 332, line 11

<Ἰνδός,> ποταμός, ἀφ' οὗ Ἰνδοί, ἀφ' οὗ Ἰνδικός καὶ Ἰνδική "καὶ Ἰνδικὸν οἶδμα θαλάσσης".

Stephanus Gramm., *Ethnica* (epitome) Page 332, line 12

λέγεται καὶ Ἰνδῶος.

Stephanus Gramm., *Ethnica* (epitome) Page 346, line 13

<Κάθαια,> πόλις Ἰνδική.

Stephanus Gramm., *Ethnica* (epitome) Page 347, line 24

<Καλατίαι,> γένος Ἰνδικόν.

Stephanus Gramm., *Ethnica* (epitome) Page 360, line 3

<Καρμανία,> χώρα τῆς Ἰνδικῆς.

Stephanus Gramm., *Ethnica* (epitome) Page 360, line 10

<Κάρμιννα,> νῆσος Ἰνδική.

Stephanus Gramm., *Ethnica* (epitome) Page 364, line 10

CHAPTER 6. LATE ANTIQUE

<Κάσπειρος,> πόλις Πάρθων προσεχῆς τῇ Ἰνδικῇ.

Stephanus Gramm., *Ethnica* (epitome) Page 364, line 15

καὶ πάλιν Κοσσαῖος γενεὴν Κάσπειρόθεν, οἳ ῥά τε πάντων Ἰνδῶν ὅσσοι ἔασιν ἀφάρτερα γούνατ' ἔχουσιν· ὅσσον γάρ τ' ἐν ὄρεσιν ἀριστεύουσι λέοντες, ἢ ὅποσον δελφῖνες ἔσω ἄλὸς ἡγήσεως, αἰετὸς εἰν ὄρνισι μεταπρέπει ἀγρομένοισιν, ἵπποι τε πλακόεντος ἔσω πεδίοιο θέοντες, τόσσον ἐλαφρότατοισι περιπροφέρουσι πόδεσσιν Κάσπειροι μετὰ φύλα τά τ' ἄφθιτος ἔλλαχεν ἡώς.

Stephanus Gramm., *Ethnica* (epitome) Page 365, line 19

<Κασσίτερα,> νῆσος ἐν τῷ ὠκεανῷ, τῇ Ἰνδικῇ προσεχῆς, ὡς Διονύσιος ἐν Βασσαρικοῖς.

Stephanus Gramm., *Ethnica* (epitome) Page 430, line 9

<Μαλοί,> ἔθνος Ἰνδικόν, τῶν ἀνθεστηκότων τῷ Διονύσῳ μετὰ Δηριάδου, ὡς Διονύσιος Βασσαρικών γ'.

Stephanus Gramm., *Ethnica* (epitome) Page 432, line 9

<Μαράχη,> πόλις Ἰνδική.

Stephanus Gramm., *Ethnica* (epitome) Page 432, line 13

<Μάργανα,> πόλις τῆς Ἰνδικῆς.

Stephanus Gramm., *Ethnica* (epitome) Page 436, line 4

<Μάσσακα,> πόλις Ἰνδῶν.

Stephanus Gramm., *Ethnica* (epitome) Page 436, line 4

Ἀρριανὸς ἐν Ἰνδικοῖς.

Stephanus Gramm., *Ethnica* (epitome) Page 466, line 16

<Μωριεῖς,> ἔθνος Ἰνδικόν, ἐν ξυλίνοις οἰκοῦντες οἴκοις, ὡς Εὐφορίων.

Stephanus Gramm., *Ethnica* (epitome) Page 474, line 20

τετάρτη ἐν Ἰνδοῖς.

Stephanus Gramm., *Ethnica* (epitome) Page 479, line 9

ἐβδόμη ἐν Ἰνδοῖς.

Stephanus Gramm., *Ethnica* (epitome) Page 494, line 1

<Ὀξυδράκαι,> ἔθνος Ἰνδικόν, ἀφ' ὧν σώσας Ἀλέξανδρον Πτολεμαῖος σωτήρ ἐκλήθη.

Stephanus Gramm., *Ethnica* (epitome) Page 494, line 14

<Ὀρβῖται,> ἔθνος Ἰνδικόν, ὡς Ἀπολλόδωρος δευτέρῳ, περὶ Ἀλεξάνδρειαν.

Stephanus Gramm., *Ethnica* (epitome) Page 497, line 6

<Παλίμβοθρα,> πόλις Ἰνδική.

Stephanus Gramm., *Ethnica* (epitome) Page 499, line 4

<Παναίουρα,> πόλις Ἰνδική περὶ τὸν Ἰνδὸν ποταμόν.

Stephanus Gramm., *Ethnica* (epitome) Page 499, line 15

6.29. STEPHANUS GRAMM.

<Πάνδαι,> ἔθνος [Ἰνδικὸν κατὰ] Διονύσου μετὰ Δηριάδου στρατευσάμενον, καθὰ Διονύσιος.

Stephanus Gramm., *Ethnica* (epitome) Page 507, line 1

<Παροπάνισσος,> πόλις ὄρος Ἰνδικῆς, ἀφ' οὗ Παροπανισσάδαι οἱ παροικοῦντες.

Stephanus Gramm., *Ethnica* (epitome) Page 510, line 11

<Πάταλα,> πόλις Ἰνδική.

Stephanus Gramm., *Ethnica* (epitome) Page 534, line 18

<Πράσινοι,> ἔθνος Ἰνδικὸν Διονύσῳ πολεμήσαν.

Stephanus Gramm., *Ethnica* (epitome) Page 546, line 8

<Ροδόη,> πόλις Ἰνδική.

Stephanus Gramm., *Ethnica* (epitome) Page 548, line 8

<Ρωγάνη,> πόλις ἐν τῇ Ἰνδικῇ.

Stephanus Gramm., *Ethnica* (epitome) Page 550, line 11

ἔστι δὲ καὶ ἕτερον ἔθνος Ἰνδικόν.

Stephanus Gramm., *Ethnica* (epitome) Page 554, line 15

<Σάνεια,> πόλις Ἰνδική, ὡς Ἀδριανὸς Ἀλεξανδριάδος ἐβ- δόμῳ.

Stephanus Gramm., *Ethnica* (epitome) Page 556, line 5

<Σάραπιν,> νῆσος ἐν τῷ Ἰνδικῷ κόλπῳ.

Stephanus Gramm., *Ethnica* (epitome) Page 558, line 12

<Σαυρομάται,> ἔθνος Ἰνδικόν.

Stephanus Gramm., *Ethnica* (epitome) Page 562, line 3

<Σεσίνδιον,> πόλις Ἰνδική.

Stephanus Gramm., *Ethnica* (epitome) Page 562, line 20

<Σῆρες,> ἔθνος Ἰνδικόν, ἀπροσμιγὲς ἀνθρώποις, ὡς Οὐ- ράνιος ἐν τρίτῳ Ἀραβι- κῶν.

Stephanus Gramm., *Ethnica* (epitome) Page 563, line 12

<Σίβαι,> Ἰνδικὸν ἔθνος, ἅμα Δηριάδῃ μαχεσάμενον Διο- νύσῳ, καθὰ φησι Διονύ- σιος.

Stephanus Gramm., *Ethnica* (epitome) Page 569, line 25

<Σίνδα,> πόλις πρὸς τῷ μεγάλῳ κόλπῳ τῆς Ἰνδικῆς, ἐν-θεν οἱ καλούμενοι Σίνδαι.

Stephanus Gramm., *Ethnica* (epitome) Page 596, line 19

<Σώλιμνα,> πόλις Ἰνδίας, ὡς Ἡρωδιανὸς ἐν ἐνδεκάτῳ.

Stephanus Gramm., *Ethnica* (epitome) Page 602, line 8

<Τάξιλα,> πόλις Ἰνδική.

Stephanus Gramm., *Ethnica* (epitome) Page 602, line 16

<Ταπροβάνη,> νῆσος μεγίστη ἐν τῇ Ἰνδικῇ θαλάσῃ.

Stephanus Gramm., *Ethnica* (epitome) Page 624, line 12

καὶ ποταμὸς Ἰνδός.

CHAPTER 6. LATE ANTIQUE

- Stephanus Gramm., *Ethnica* (epitome) Page 628, line 16
<Τόπαζος,> νῆσος Ἰνδική.
- Stephanus Gramm., *Ethnica* (epitome) Page 643, line 7
ἔστι καὶ πόλις Ἰνδίας καὶ Λυδίας καὶ Πισιδίας.
- Stephanus Gramm., *Ethnica* (epitome) Page 645, line 9
<Υδάρκαι,> ἔθνος Ἰνδικὸν ἀντιταξάμενον Διονύσῳ, ὡς Διονύσιος Βασσαρικῶν τρίτῳ.
- Stephanus Gramm., *Ethnica* (epitome) Page 677, line 11
<Χαδραμωτῖται,> ἔθνος περὶ τὸν Ἰνδικὸν κόλπον, τῷ Πρίονι παροικοῦντες ποταμῷ, ὡς φησι Μαρκιανὸς ἐν τῷ περίπλῳ αὐτοῦ.
- Stephanus Gramm., *Ethnica* (epitome) Page 697, line 10
ἔστι καὶ ἄλλη χερ- ρόνησος τῆς Ἰνδικῆς, Μαρκιανὸς ἐν περίπλῳ “ἐν δὲ τῇ ἐκτὸς Γάγγου Ἰνδικῇ χρυσῇ καλουμένη χερρρόνησος”.
- Stephanus Gramm., *Ethnica* (epitome) Page 708, line 15
<Ὠπίαι,> ἔθνος Ἰνδικόν.
- Stephanus Gramm., *Ethnica* (epitome) Page 708, line 16
Ἐκαταῖος Ἀσία “ἐν δὲ αὐτοῖσι οἰκέουσι ἄνθρωποι παρὰ τὸν Ἰνδὸν ποταμὸν Ὠπίαι, ἐν δὲ τεῖχος βασιλήιον.
- Stephanus Gramm., *Ethnica* (epitome) Page 708, line 18
μέχρι τούτου Ὠπίαι, ἀπὸ δὲ τούτων ἐρημὴ μέχρις Ἰνδῶν”.
- Stephanus Gramm., *Ethnica* (epitome) Page 710, line 9
<Ὠρίται,> ἔθνος Ἰνδῶν αὐτόνομον.
- Stephanus Gramm., *Ethnica* (epitome) Page 710, line 10
Στράβων πεντεκαίδε- κάτη “τῷ ὀρίζοντι αὐτοὺς ἀπὸ τῶν ἐξῆς Ὠριτῶν· Ἰνδῶν δὲ ἔστι καὶ αὕτη μερίς, ἔθνος αὐτόνομον”.
- Stephanus Gramm., *Ethnica* (epitome) Page 710, line 13
καὶ Ἀπολλόδωρος δευτέρῳ “ἔπειτα δ’ Ὠρίτας τε καὶ Γεδρωσίους, ὧν τοὺς μὲν Ἰνδοὺς ὡς ἐνοικοῦντας πέτραν .

6.30 Scholia In Demosthenem

The Demosthenes Scholia

Malcolm Heath (Contributor Webpage)

DOI:10.1093/acprof:oso/9780199259205.003.0005

6.31. JOANNES CHRYSOSTOMUS

This chapter presents a source-critical analysis of the scholia (explanatory notes) found in the medieval manuscripts of Demosthenes. These scholia are based on remnants of commentaries composed in late antiquity. It is shown that the scholia have been transmitted in three main strands of tradition. A lightly redacted version of Menander's commentary is the sole source of one strand. In the other two strands, material derived from Menander has been combined with material from other commentators: one of these commentators was probably Zosimus (fifth century AD), the other is unidentified. Some material, which is identified as Menander's, is attributed to Ulpian in manuscript superscriptions. The identity of this Ulpian and the nature of his contribution to the formation of the scholia is unknown. (From Wikipedia²⁸)

Scholia In Demosthenem, Scholia in Demosthenem (scholia vetera) (fort. auctore Ulpiano) (5017: 001) "Scholia Demosthenica, 2 vols.", Ed. Dilts, M.R. Leipzig: Teubner, 1:1983; 2:1986. Oration 17, section 2, line 43

ὅτι δὲ οὐ διὰ γῆρας οὐδὲ δι' ἀτονίαν λόγου τοῦτο συμβέβηκεν, εὐδηλον ἐκ τοῦ περὶ στεφάνου λόγου, ὃς πολὺ μεταγενέστερός ἐστι ταύτης τῆς δημηγορίας· ὁ μὲν γὰρ εἴρηται ἐν ἀρχῇ τῆς Ἀλεξάνδρου καταστάσεως, ὁ δὲ περὶ τοῦ στεφάνου λόγος Ἀλεξάνδρου ὄντος ἐν Ἰνδοῖς ἢ Πέρσiais.

6.31 Joannes Chrysostomus

John Chrysostom (c. 347–407, Greek: Ἰωάννης ὁ Χρυσόστομος), Archbishop of Constantinople, was an important Early Church Father. He is known for his eloquence in preaching and public speaking, his denunciation of abuse of authority by both ecclesiastical and political leaders, the Divine Liturgy of St. John Chrysostom, and his ascetic sensibilities. After his death in 407 (or, according to some sources, during his life) he was given the Greek epithet chrysostomos, meaning "golden mouthed" in English, and Anglicized to Chrysostom.[2][5] (From Wikipedia²⁹)

28. <http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199259205.001.0001/acprof-9780199259205-chapter-5>

29. http://en.wikipedia.org/wiki/Joannes_Chrysostomus

CHAPTER 6. LATE ANTIQUE

Joannes Chrysostomus Scr. Eccl., De incomprehensibili dei natura (= Contra Anomoeos, homiliae 1–5) (2062: 012) “Jean Chrysostome. Sur l’incompréhensibilité de Dieu”, Ed. Malingrey, A.–M. Paris: Cerf, 1970; Sources chrétiennes 28 bis. Homily 2, line 263

Μὴ ἀπλῶς παρέλθῃς τὸν λόγον, ἀλλ’ ἀνάπτυξον τὸ εἰρημένον καλῶς καὶ ἐξέτασον· ἀναλόγισαι πάντα τὰ ἔθνη, Σύρους, Κίλικας, Καππαδόκας, Βιθυνούς, τοὺς τὸν Εὐξείνιον πόντον οἰκοῦντας, Θράκην, Μακεδονίαν, τὴν Ἑλλάδα πᾶσαν, τοὺς ἐν ταῖς νήσοις, τοὺς ἐν τῇ Ἰταλίᾳ, τοὺς ὑπὲρ τὴν καθ’ ἡμᾶς οἰκουμένην, τοὺς ἐν ταῖς νήσοις ταῖς Βρεττανικαῖς, Σαυρομάτας, Ἰνδούς, τοὺς τὴν τῶν Περσῶν οἰκοῦντας γῆν, τὰ ἄλλα τὰ ἄπειρα γένη καὶ φυλὰ ὧν οὐδὲ τὰ ὀνόματα ἴσμεν· ἀλλὰ πάντα ταῦτα τὰ ἔθνη «.

Joannes Chrysostomus Scr. Eccl., Ad populum Antiochenum (homiliae 1–21) (2062: 024); MPG 49. Vol 49, pg 106, ln 8

Εἰ μὲν γὰρ διὰ βιβλίων ἐπαίδευσεν καὶ διὰ γραμμάτων, ὁ μὲν εἰδὼς γράμματα ἔμαθεν ἂν τὰ ἐγγεγραμμένα, ὁ δὲ οὐκ εἰδὼς ἀπῆλθεν ἂν μηδὲν ἐκείθεν ὠφεληθεὶς, εἰ μή τις ἐνήγαγεν ἕτερος· καὶ ὁ μὲν εὐπορος ἐπρίατο ἂν τὸ βιβλίον, ὁ δὲ πένης οὐκ ἂν ἴσχυσε κτήσασθαι· πάλιν ὁ μὲν τὴν φωνὴν ἐκείνην εἰδὼς τὴν διὰ τῶν γραμμάτων σημαιομένην ἔγνω ἂν τὰ ἐγκειμένα, ὁ δὲ Σκύθης, καὶ ὁ βάρβαρος, καὶ ὁ Ἰνδός, καὶ ὁ Αἰγύπτιος, καὶ πάντες οἱ τῆς γλώττης ἐκείνης ἀπεστερημένοι ἀπῆλθον ἂν μηδὲν μαθόντες· ἐπὶ δὲ τοῦ οὐρανοῦ οὐκ ἔστι τοῦτο εἰπεῖν, ἀλλὰ καὶ Σκύθης, καὶ βάρβαρος, καὶ Ἰνδός, καὶ Αἰγύπτιος, καὶ πᾶς ἄνθρωπος ἐπὶ τῆς γῆς βαδίζων ταύτης ἀκούσεται τῆς φωνῆς· οὐ γὰρ δι’ ὧτων, ἀλλὰ καὶ δι’ ὀψεως εἰς τὴν διάνοιαν ἐμπίπτει τὴν ἡμετέραν.

Joannes Chrysostomus Scr. Eccl., Ad populum Antiochenum (homiliae 1–21) Vol 49, pg 106, ln 12

γραμμένα, ὁ δὲ οὐκ εἰδὼς ἀπῆλθεν ἂν μηδὲν ἐκείθεν ὠφεληθεὶς, εἰ μή τις ἐνήγαγεν ἕτερος· καὶ ὁ μὲν εὐπορος ἐπρίατο ἂν τὸ βιβλίον, ὁ δὲ πένης οὐκ ἂν ἴσχυσε κτήσασθαι· πάλιν ὁ μὲν τὴν φωνὴν ἐκείνην εἰδὼς τὴν διὰ τῶν γραμμάτων σημαιομένην ἔγνω ἂν τὰ ἐγκειμένα, ὁ δὲ Σκύθης, καὶ ὁ βάρβαρος, καὶ ὁ Ἰνδός, καὶ ὁ Αἰγύπτιος, καὶ πάντες οἱ τῆς γλώττης ἐκείνης ἀπεστερημένοι ἀπῆλθον ἂν μηδὲν μαθόντες· ἐπὶ δὲ τοῦ οὐρανοῦ οὐκ ἔστι τοῦτο εἰπεῖν, ἀλλὰ καὶ Σκύθης, καὶ βάρβαρος, καὶ Ἰνδός, καὶ Αἰγύπτιος, καὶ πᾶς ἄνθρωπος ἐπὶ τῆς γῆς βαδίζων ταύτης ἀκούσεται τῆς φωνῆς· οὐ γὰρ δι’ ὧτων, ἀλλὰ καὶ δι’ ὀψεως εἰς τὴν διάνοιαν ἐμπίπτει τὴν ἡμετέραν.

Joannes Chrysostomus Scr. Eccl., Ad populum Antiochenum (homiliae 1–21) Vol 49, pg 165, ln 41

Ἴδου γοῦν ἐξ ἐκείνου μέχρι νῦν πόσος διαγέγονε χρόνος, καὶ λαμπρότερον τὸ ὄνομα τοῦ δεσμίου γέγονε τούτου· καὶ ὑπατοὶ μὲν ἅπαντες, ὅσοι γεγόνασιν ἐν τοῖς ἔμπροσθεν χρόνοις, σεσίγηνται καὶ οὐδὲ ἐκ προσηγορίας εἰσὶ γνώριμοι τοῖς πολλοῖς·

6.31. JOANNES CHRYSOSTOMUS

τὸ δὲ τοῦ δεσμίου τούτου ὄνομα τοῦ μακαρίου Παύλου πολὺ μὲν ἐνταῦθα, πολὺ δὲ ἐν τῇ βαρβάρων χώ- ρα, πολὺ δὲ παρὰ Σκύθαις καὶ Ἰνδοῖς, κἂν πρὸς αὐτὰ τῆς οἰκουμένης ἔλθῃς τὰ πέρατα, ταύτης ἀκούσῃ τῆς προσηγορίας, καὶ ὅπου περ ἂν τις ἀφίκηται, Παῦλον παν- ταχοῦ ἐν τοῖς ἀπάντων στόμασι περιφερόμενον εἴσεται.

Joannes Chrysostomus Scr. Eccl., De sancta pentecoste (homiliae 1–2) (2062: 037); MPG 50. Vol 50, pg 459, ln 19

Ὁ βαπτιζόμενος εὐθέως ἐφθέγγετο τῇ τῶν Ἰνδῶν φωνῇ, τῇ τῶν Αἰγυπτίων, τῇ τῶν Περσῶν, τῇ τῶν Σκυθῶν, τῇ τῶν Θρακῶν, καὶ εἰς ἄνθρωπος πολλὰς ἐλάμβανε γλώσ- σας, καὶ οὗτοι οἱ νῦν εἰ ἦσαν τότε βαπτισθέντες, εὐθέως ἂν ἤκουσας αὐτῶν διαφόροις φθεγγομένων φωναῖς.

Joannes Chrysostomus Scr. Eccl., In principium Actorum (homiliae 1–4) (2062: 064); MPG 51. Vol 51, pg 87, ln 45

Καὶ ὅτι πανταχοῦ τῆς οἰ- κουμένης τὰς Γραφὰς ἤπλωσεν, ἄκουσον τοῦ προφή- του λέγοντος· Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φόβος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰ- κουμένης τὰ ῥήματα αὐτῶν. Κἂν πρὸς Ἰνδοὺς ἀπέλθῃς, οὓς πρῶτους ἀνίσχων ὁ ἥλιος ὀρᾷ, κἂν εἰς τὸν ὠκεανὸν ἀπέλθῃς, κἂν πρὸς τὰς Βρεταννικὰς νήσους ἐκείνας, κἂν εἰς τὸν Εὐξείνιον πλεύσης πόντον, κἂν πρὸς τὰ νότια ἀπέλθῃς μέρη, πάντων ἀκούσῃ πανταχοῦ τὰ ἀπὸ τῆς Γραφῆς φιλοσοφούντων, φωνῇ μὲν ἑτέρᾳ, πίσκει δὲ οὐχ ἑτέρᾳ, καὶ γλώσσῃ μὲν διαφόρῳ, δια- νοίᾳ δὲ συμφώνῳ.

Joannes Chrysostomus Scr. Eccl., In principium Actorum (homiliae 1-4) Vol 51, pg 88, ln 28

Οὐ γὰρ τὸν Τίγρητα, οὐδὲ τὸν Εὐφράτην, οὐδὲ τὸν Αἰγύπτιον Νεῖλον, οὐδὲ τὸν Ἰνδὸν Γάγγην, ἀλλὰ μυρίους ἀφίησι ποταμοὺς αὕτη ἡ πηγὴ.

Joannes Chrysostomus Scr. Eccl., In principium Actorum (homiliae 1-4) Vol 51, pg 92, ln 47

Ἐπειδὴ γὰρ ἔτι ἀσθενέστερον διέκειντο οἱ τότε, καὶ τὰ νοητὰ χαρίσματα ὀρᾷν οὐκ ἠδύναντο τοῖς ὀφθαλ- μοῖς τῆς σαρκὸς, ἐδίδοτο αἰσθητὸν χάρισμα, ὥστε τὸ νο- ητὸν γενέσθαι καταφανές· καὶ ὁ βαπτισθεὶς εὐθέως καὶ τῇ ἡμετέρᾳ γλώσσῃ, καὶ τῇ τῶν Περσῶν, καὶ τῇ τῶν Ἰνδῶν, καὶ τῇ τῶν Σκυθῶν ἐφθέγγετο, ὥστε μαθεῖν καὶ τοὺς ἀπίστους, ὅτι Πνεύματος ἁγίου ἠξίωτο.

Joannes Chrysostomus Scr. Eccl., Ad eos qui scandalizati sunt (2062: 087) “Jean Chrysostome. Sur la providence de Dieu”, Ed. Malingrey, A.–M. Paris: Cerf, 1961; Sources chrétiennes 79. Chapter 22, section 9, line 6

Ἐκαστος γὰρ τὸ Εὐαγγέλιον ἀναγινώσκων τοῦτο, λέγει· «Οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ σου»· καὶ τοῦ Εὐαγγελίου χωρὶς ἐν συλ- λόγοις καὶ συνουσίαις, ταῖς οἰκοί, ταῖς ἐν ἀγορᾷ, ταῖς ἀπανταχοῦ, κἂν εἰς τὴν Περσῶν χώραν ἀπέλθῃς, κἂν εἰς τὴν Ἰνδῶν, κἂν εἰς τὴν Μαύρων, κἂν ὅσην ἥλιος ἐφορᾷ γῆν καὶ πρὸς αὐτὰς τὰς ἐσχατίας, ταύτης ἀκούσῃ τῆς φωνῆς καὶ ὅψει τὸν δίκαιον ἐκείνον

CHAPTER 6. LATE ANTIQUE

ἔτι καὶ νῦν βοῶντα, ἐνηχοῦντα καὶ τὴν κακίαν ἐλέγχοντα τοῦ τυράννου καὶ οὐδέποτε σιγῶντα, οὐδὲ τῷ πλήθει τοῦ χρόνου τὸν ἔλεγχον μαραινόμενον.

Joannes Chrysostomus Scr. Eccl., De Chananaea [Dub.] (2062: 101); MPG 52. Vol 52, pg 453, ln 48

ἡ δὲ οἰκουμένη πᾶσα ἔρημος, Σκύθαι, Θρᾶκες, Ἴνδοι, Μαῦροι, Κίλικες, Καππά-δο-κες, Σύροι, Φοίνικες, ὅσην ὁ ἥλιος ἐφορᾷ γῆν;

Joannes Chrysostomus Scr. Eccl., De Chananaea [Dub.] Vol 52, pg 460, ln 2

Ὅπου ἐὰν ἀπέλθης, ἀκούεις τοῦ Χριστοῦ λέγοντος, ὦ γύναι, μεγάλη σου ἡ πίστις. Εἴσελθε εἰς Περσῶν τὴν ἐκκλησίαν, καὶ ἀκούσεις τοῦ Χριστοῦ λέγοντος, ὦ γύναι, μεγάλη σου ἡ πίστις· εἰς τὴν Γότθων, εἰς τὴν βαρβάρων, εἰς τὴν Ἰνδῶν, εἰς τὴν Μαύρων, ὅσην ἥλιος ἐφορᾷ γῆν· ἓνα λόγον ὁ Χριστὸς ἐφθέγγετο, καὶ οὐ σιωπᾷ ὁ λόγος, ἀλλὰ μεγάλη τῇ φωνῇ ἀνακηρύττει τὴν πίστιν αὐτῆς, λέ-γων, ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. Οὐκ εἶπε, Θεραπευθήτω τὸ θυγάτριόν σου· ἀλλ', Ὡς θέλεις. Σὺ αὐτὴν θεράπευσον· σὺ γενοῦ ἰατρός· σοὶ ἐγχειρίζω τὸ φάρμακον· ὑπάγε, ἐπίθες, Γενηθήτω σοι ὡς θέλεις. Τὸ θέλημά σου θεραπευσάτω αὐτήν.

Joannes Chrysostomus Scr. Eccl., In pentecosten (sermo 1) [Sp.] (2062: 107); MPG 52. Vol 52, pg 808, ln 12

Ὅπου δ' ἂν ἀπέλθης, εἰς Ἰνδοὺς, εἰς Μαυ-ρούς, εἰς Βρετανούς, εἰς τὴν οἰκουμένην, εὐρήσεις, Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ βίον ἐνάρετον.

Joannes Chrysostomus Scr. Eccl., In Genesim (homiliae 1–67) (2062: 112); MPG 53:21–385; 54:385–580. Vol 53, pg 258, ln 21

Κἂν πρὸς Ἰνδοὺς γὰρ ἀπέλθης, κἂν πρὸς Σκύθας, κἂν πρὸς αὐτὰ τὰ πέρατα τῆς οἰκουμένης, κἂν εἰς αὐτὸν τὸν ὠκεανὸν, πανταχοῦ εὐρήσεις τοῦ Χριστοῦ τὴν διδασκαλίαν καταυγάζουσιν τὰς ἀπάντων ψυχάς.

Joannes Chrysostomus Scr. Eccl., De Anna (sermone 1–5) (2062: 114); MPG 54. Vol 54, pg 664, ln 8

Βασιλεῖς μὲν γὰρ καὶ στρατηγοὶ καὶ δυνάσται, πολλὰ πραγματευσάμενοι πολλάκις, ὥστε αὐτῶν ἄλ-στον γενέσθαι τὴν μνήμην, καὶ τάφους λαμπροὺς οἰκο-δομησάμενοι, καὶ ἀνδριάντας ἀναστήσαντες, καὶ εἰκό-νας πολλὰς πολλαχοῦ, καὶ κατορθωμάτων ὑπομνήματα μυρία καταλιπόντες, σεσίγηνται, καὶ οὐδὲ ἀπὸ ψιλῆς προσηγορίας εἰσὶ τινι γνώριμοι· αὕτη δὲ ἡ γυνὴ παν-ταχοῦ τῆς οἰκουμένης ἄδεται νῦν· κἂν εἰς Σκυθίαν ἀπέλθης, κἂν εἰς Αἴγυπτον, κἂν εἰς Ἰνδοὺς, κἂν εἰς αὐτὰ τὰ πέρατα τῆς οἰκουμένης, πάντων ἀκούσῃ τὰ κατορθώματα τῆς γυναικὸς ταύτης ἁδόντων, καὶ πᾶσαν ἀπλῶς, ὅσην ἥλιος ἐφορᾷ γῆν, ἡ δόξα τῆς Ἄννης καταλαμβάνει.

Joannes Chrysostomus Scr. Eccl., Homilia de capto Eutropio [Dub.] (2062: 142); MPG 52. Vol 52, pg 409, ln 19

Πρὸς Θρᾶκας, πρὸς Σκύθας, πρὸς Ἰνδοὺς, πρὸς Μαύ-ρούς, πρὸς Σαρδονίους, πρὸς Γότθους, πρὸς θηρία ἄγρια, καὶ μετέβαλε πάντα.

6.31. JOANNES CHRYSOSTOMUS

Joannes Chrysostomus Scr. Eccl., Expositiones in Psalmos (2062: 143); MPG 55. Vol 55, pg 58, ln 4

Οὐ γὰρ οὕτω Σκύθαι, οὐδὲ Θραῖκες, οὐ Σαυρομά- ται, καὶ Ἰνδοὶ, καὶ Μαῦροι, καὶ ὅσα ἄγρια ἔθνη πολε- μεῖν εἰώθασιν, ὥς λογισμὸς ἀτοπώτατος ἐνδομυχῶν τῇ ψυχῇ, καὶ ἐπιθυμία ἀκόλαστος, καὶ χρημάτων ἔρωσ, καὶ δυναστείας πόθος, καὶ τῶν βιωτι- κῶν πραγμάτων ἡ προσπάθεια.

Joannes Chrysostomus Scr. Eccl., Expositiones in Psalmos Vol 55, pg 203, ln 7

Ὁ Ῥω- μαίων βασιλεὺς οὐκ ἂν δύναίτο νομοθετεῖν Πέρσαις, οὐδὲ ὁ Περσῶν Ῥω- μαίοις· οἱ δὲ Παλαιστινοὶ οὗτοι καὶ Πέρσαις, καὶ Ῥωμαίοις, καὶ Θραξί, καὶ Σκύ- θαις, καὶ Ἰνδοῖς, καὶ Μαύροις, καὶ πάσῃ τῇ οἴκου- μένῃ νόμους ἔθηκαν· καὶ οὐχὶ ζώντων αὐτῶν ἐκρά- τησαν μόνον, ἀλλὰ καὶ τελευτησάντων· καὶ μυριά- κισ ἂν ἔλοιντο οἱ νομοθετηθέντες τὴν ψυχὴν ἀφεῖναι, ἢ τῶν νόμων ἀποστῆναι ἐκείνων.

Joannes Chrysostomus Scr. Eccl., Expositiones in Psalmos Vol 55, pg 390, ln 16

Ἔφη γὰρ, Ἐν ταῖς θαλάσσαις καὶ ἐν πάσαις ταῖς ἀβύσσοις. Ἡ τε γὰρ Κασπία, ἢ τε Ἰνδική, ἢ τε Ἐρυθρὰ διηρημέναι σχεδὸν ταύ- της εἰσὶ, καὶ ἔξωθεν περικείμενος ὁ Ὠκεανός.

Joannes Chrysostomus Scr. Eccl., Expositiones in Psalmos Vol 55, pg 467, ln 57

μένων καὶ περὶ ἡμᾶς, τροπὰς ἐτησίους, ἡμέρας, παραδείσους, λειμῶνας, ἄνθη ποι- κίλα, ὕδωρ πότιμον καὶ γλυκὺ, καὶ τὸ ἐκ τῶν ὑετῶν χρήσιμον, τῆς γῆς τὰς ὠδῖνας, τοὺς ποικίλους καρπούς, τὰ δένδρα τὰ διάφορα, τοὺς ἀνέμους τοὺς προσηνεῖς, τὴν ἡλιακὴν ἀκτῖνα, τὴν σεληναίαν λαμπάδα, τὸν ποικίλον τῶν ἄστρον χορὸν, τὸ προση- νὲς τῆς νυκτός· καὶ ἐπὶ τῶν ἀλόγων, πρόβατα, καὶ βοῦς, καὶ αἰγας· καὶ ἐπὶ τῶν ἀγρίων, δορκάδας, καὶ ἐλάφους, λαγωούς, καὶ ἕτερα πλείονα· καὶ ἐπὶ τῶν πετεινῶν, τοὺς ὄρ- νιθας τοὺς Ἰνδικούς· καὶ ἐν τοῖς ἔργοις αὐτοῖς ἴδοι τις ἂν οὐ κολάζοντα μόνον, ἀλλὰ καὶ εὐεργετοῦντα πολλῶ πλεῖον ἢ κολάζοντα.

Joannes Chrysostomus Scr. Eccl., In illud Isaiae: Ego dominus deus feci lumen (2062: 148); MPG 56. Vol 56, pg 143, ln 53

Οἷόν τι λέγω, Ἑλλάδι διαλεγομένῳ μοι γλώττῃ, ἂν τοίνυν τὴν φωνὴν εἰδῇ τις, ἐκεῖ- νος ἀκούσεται μου· ὁ δὲ Σκύθης, καὶ ὁ Θραῖξ, καὶ ὁ Μαῦ- ρος, καὶ ὁ Ἰνδὸς οὐκέτι· ἢ γὰρ διαφορὰ τῆς γλώττης οὐκ ἀφήσιν εὔσημον αὐτῷ γενέσθαι τὴν ἐμὴν διά- λεξιν.

Joannes Chrysostomus Scr. Eccl., In illud Isaiae: Ego dominus deus feci lumen Vol 56, pg 144, ln 18

Οὐ γὰρ ἐστὶ λαλιά, φησὶ, τουτέστιν, οὐκ ἔστιν ἔθνος, οὐκ ἔστι φωνή, ἔνθα μὴ ἀκού- εται ἡ φωνὴ τοῦ οὐρανοῦ· ἀλλὰ καὶ ὁ Σκύθης, καὶ ὁ Θραῖξ, καὶ ὁ Μαῦρος, καὶ ὁ Ἰνδὸς, καὶ ὁ Σαυρομάτης, καὶ πᾶσα λαλιά, καὶ πᾶσα γλώττα, καὶ πᾶν ἔθνος δυνήσεται ταύ- της ὑπακούειν τῆς φωνῆς.

Joannes Chrysostomus Scr. Eccl., In illud Isaiae: Ego dominus deus feci lumen Vol 56, pg 144, ln 39

CHAPTER 6. LATE ANTIQUE

Ἐπειδὴ γὰρ οὐκ ἔστιν ἀκοῇ ταῦτα μαθεῖν, ἀλλ' ὅψει καὶ θεωρία, ὅψις δὲ πᾶσι μία, εἰ καὶ ἡ γλῶττα διάφορος, καὶ Βάρβαρος, καὶ Σκύθαι, καὶ Θρᾶκες, καὶ Μαῦροι, καὶ Ἴνδοι ταύτης ἀκούουσι τῆς φωνῆς, τουτέστι, τὸ θαῦμα βλέποντες, τὸ κάλλος ἐκπληττόμενοι, τὴν φαιδρότητα, τὸ μέγεθος, τὰ ἄλλα ἅπαντα τὰ πρὸς τὸν οὐρανὸν, δόξαν ἀνα- φέρουσι τῷ Δημιουργῷ οἱ καλῶς φρονοῦντες.

Joannes Chrysostomus Scr. Eccl., De prophetiarum obscuritate (homiliae 1–2) (2062: 150); MPG 56. Vol 56, pg 179, ln 24

Οὐκ ἦν ἑτερόγλωσσος ἀπ' ἀρχῆς, οὐκ ἦν ἑτερόφωνος, οὐκ ἦν Ἰνδὸς, οὔτε Θρᾶξ, οὔτε Σκύθης, ἀλλὰ πάντες μιᾷ διελέγοντο γλῶσση.

Joannes Chrysostomus Scr. Eccl., In Matthaeum (homiliae 1–90) (2062: 152); MPG 57:13–472; 58:471–794. Vol 58, pg 725, ln 53

καὶ στρατηγῶν ἀνδραγαθήματα, ὧν καὶ τὰ ὑπομνήματα μένει, σεσίγηται· καὶ πόλεις ἀναστήσαντες, καὶ τεῖχη περιβαλόντες, καὶ πολέμους νικήσαντες, καὶ τρόπαια στήσαντες, καὶ ἔθνη πολλὰ δουλωσάμενοι, οὐδὲ ἐξ ἀκοῆς, οὐδὲ ἐξ ὀνόματός εἰσι γνώριμοι, καίτοι καὶ ἀνδριάντας ἀναστήσαντες καὶ νόμους θέντες· ὅτι δὲ πόρνη γυνὴ ἔλαιον ἐξέχεεν ἐν οἰκίᾳ λεπροῦ τινος, δέκα ἀνδρῶν παρόντων, τοῦτο πάντες ᾔδουσι κατὰ τὴν οἰκουμένην, καὶ χρόνος τοσοῦτος διῆλθε, καὶ ἡ μνήμη τοῦ γενομένου οὐκ ἐμαράνθη· ἀλλὰ καὶ Πέρσαι, καὶ Ἴνδοι, καὶ Σκύθαι, καὶ Θρᾶκες, καὶ Σαυρομάται, καὶ τὸ Μαύρων γένος, καὶ οἱ τὰς Βρεττανικὰς νήσους οἰκοῦντες τὸ ἐν Ἰουδαίᾳ γενόμενον λάθρα ἐν οἰκίᾳ παρὰ γυναικὸς πεπορνευμένης περιφέρουσι.

Joannes Chrysostomus Scr. Eccl., In Joannem (homiliae 1–88) (2062: 153); MPG 59. Vol 59, pg 32, ln 20

Ἀλλ' οὐ τὰ τοῦ ιδιώτου καὶ ἀγραμμάτου οὕτως· ἀλλὰ καὶ Σύροι, καὶ Αἰγύπτιοι, καὶ Ἴνδοι, καὶ Πέρσαι, καὶ Αἰθίοπες, καὶ μυρία ἕτερα ἔθνη, εἰς τὴν αὐτῶν μεταβαλόντες γλῶτταν τὰ παρὰ τούτου δόγματα εἰσαχθέντα, ἔμαθον ἄνθρωποι βάρβαροι φιλοσοφεῖν.

Joannes Chrysostomus Scr. Eccl., In Joannem (homiliae 1–88) Vol 59, pg 361, ln 58

Ὁ ἐν Ῥώμῃ καθήμενος τοὺς Ἰνδοὺς μέλος εἶναι νομίζει ἑαυτοῦ.

Joannes Chrysostomus Scr. Eccl., In Acta apostolorum (homiliae 1–55) (2062: 154); MPG 60. Vol 60, pg 47, ln 32

Καὶ ὁ μὲν πολλὰ ληρήσας Πλάτων, σεσίγηκεν· οὗτος δὲ φθέγγεται, οὐχὶ παρ' οἰκείοις μόνοις, ἀλλὰ καὶ παρὰ Πάρθοις, παρὰ Μήδοις, παρὰ Ἑλαμίταις, καὶ ἐν Ἰνδίᾳ, καὶ πανταχοῦ γῆς, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης.

Joannes Chrysostomus Scr. Eccl., In Acta apostolorum (homiliae 1–55) Vol 60, pg 56, ln 26

Κἂν εἰς Ἰνδοὺς ἀπέλθῃς, ἀκούσῃ τούτων· κἂν εἰς Ἰσπανίαν, κἂν πρὸς αὐτὰ τῆς γῆς τὰ τέρματα, οὐδεὶς ἀν- ήκοος τυγχάνει, πλὴν εἰ μὴ παρὰ τὴν οἰκείαν ῥαθυ- μίαν.

6.31. JOANNES CHRYSOSTOMUS

Joannes Chrysostomus Scr. Eccl., In Acta apostolorum (homiliae 1-55) Vol 60, pg 220, ln 18

Καὶ ἐν Ἰνδοῖς δὲ τὸ μέγα θηρίον καὶ φοβερὸν τῶν ἐλεφάντων λέγεται καὶ δεκαπενταέτει παιδί γεγονότι μετὰ πολλῆς εἵκειν τῆς προθυμίας.

Joannes Chrysostomus Scr. Eccl., In epistulam ad Romanos (homiliae 1-32) (2062: 155); MPG 60. Vol 60, pg 517, ln 18

Καὶ οὐ παρ' ἡμῖν μόνον, ἀλλὰ καὶ παρὰ Σκύθαις καὶ Θραξὶ καὶ Ἰνδοῖς καὶ Πέρσαις, καὶ ἑτέροις δὲ βαρβάροις πλείοσι, καὶ παρθένων χοροὶ καὶ μαρτύρων δῆμοι καὶ μοναχῶν συμμορίαι, καὶ πλείους οὗτοι λοιπὸν τῶν γεγαμηκότων εἰσὶ, καὶ νηστείας ἐπίτασις καὶ ἀκτημοσύνης ὑπερβολή· ἅπερ, πλὴν ἑνὸς ἢ δυεῖν, οὐ φαντασθῆναι ὄναρ οἱ κατὰ τὸν νόμον ἡδυνήθησαν πολιτευόμενοι.

Joannes Chrysostomus Scr. Eccl., In epistulam i ad Corinthios (homiliae 1-44) (2062: 156); MPG 61. Vol 61, pg 52, ln 3

πῶς δ' ἂν τὰ γραφέντα, καὶ εἰς τὴν βαρβάρων καὶ εἰς τὴν Ἰνδῶν, καὶ πρὸς αὐτὰ τοῦ ὠκεανοῦ τὰ πέ- ρατα ἀφίκετο, οὐκ ὄντων τῶν λεγόντων ἀξιοπίστων;

Joannes Chrysostomus Scr. Eccl., In epistulam i ad Corinthios (homiliae 1-44) Vol 61, pg 53, ln 12

Ἡμεῖς δὲ βουλό- μεθα πολλῆς ἀπολαύειν τρυφῆς καὶ ἀναπαύσεως καὶ ἀδείας· ἀλλ' οὐκ ἐκεῖνοι, ἀλλ' ἐβόων, Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνητεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν. Καὶ ὁ μὲν ἀπὸ Ἱερουσαλὴμ μέχρι τοῦ Ἰλ- λυρικοῦ ἔτρε- χεν, ὁ δὲ εἰς τὴν Ἰνδῶν, ὁ δὲ εἰς τὴν Μαύρων, ἄλ- λος δὲ πρὸς ἄλλα μέρη τῆς οἰκουμένης· ἡμεῖς δὲ οὐδὲ τῆς πατρίδος ἐξελθεῖν τολμῶμεν, ἀλλὰ τρυφὴν ζητοῦμεν καὶ οἰκίας λαμπράς καὶ πᾶσαν τὴν ἄλλην ἀφθονίαν.

Joannes Chrysostomus Scr. Eccl., In epistulam i ad Corinthios (homiliae 1-44) Vol 61, pg 68, ln 22

διὰ τοῦτο αὐτὸ μάλιστα θαυμάζειν ἐχρῆν, ὅτι ἀν-θρώπους βαρβάρους τοιαύτην ἔπεισαν καταδέξασθαι πίστιν, καὶ χρηστὰς περὶ τῶν μελλόντων ἔχειν ἐλπίδας, καὶ τὸ πρότερον τῶν ἁμαρτημάτων φορτίον ἀπεσκευασμένους μετὰ πολλῆς τῆς προθυμίας εἰς τὸ ἐπιὸν τῶν ὑπὲρ τῆς ἀρετῆς ἄπτεσθαι πόνων, καὶ πρὸς αἰσθητὸν μὲν μηδὲν κεχηνέναι, πάντων δὲ ἀνωτέρους τῶν σωματικῶν γεγεννημένους νοερὰς δέ- ξασθαι δωρεάς, καὶ τὸν Πέρσην καὶ τὸν Σαυρομάτην, καὶ τὸν Μαῦρον καὶ τὸν Ἰνδὸν εἰδέναι ψυχῆς καθ-αρμὸν, καὶ Θεοῦ δύναμιν καὶ φιλανθρωπίαν ἄφατον, καὶ πίστεως φιλοσοφίαν, καὶ Πνεύματος ἁγίου ἐπι-φοίτησιν, καὶ σωμάτων ἀνάστασιν, καὶ ζωῆς ἀθανάτου δόγματα.

Joannes Chrysostomus Scr. Eccl., In epistulam i ad Corinthios (homiliae 1-44) Vol 61, pg 239, ln 39

Ἐπειδὴ γὰρ ἀπὸ τῶν εἰδώλων προσιόντες, οὐδὲν εἰδότες σαφῶς, οὐδὲ ταῖς παλαιαῖς ἐντραφέντες βίβλοις, βαπτισθέντες εὐθέως Πνεῦμα ἐλάμβανον, τὸ δὲ Πνεῦμα οὐχ

CHAPTER 6. LATE ANTIQUE

έώρων· άόρατον γάρ έστιν· αΐσθητόν τινα έλεγχον έδίδου τής ένεργείας εκείνης ή χάρις· και ό μέν τή Περσών, ό δέ τή Ρω-μαίων, ό δέ τή Ίνδών, ό δέ έτέρω τινι τοιαύτη εύ-θέως έφθέγγετο γλώσση· και τουτο έφανέρου τοίς έξωθεν, ότι Πνεύμά έστιν έν αύτῳ τῳ φθεγγομένῳ.

Joannes Chrysostomus Scr. Eccl., In epistulam i ad Corinthios (homiliae 1-44) Vol 61, pg 296, ln 45

Και ὡσπερ έν τῳ καιρῳ τής πυρ-γοποιίας ή μία γλώττα είς πολλές διετέμενετο· οὔτω τότε αί πολλαί πολλάκις είς ένα άνθρωπον ήεσαν, και ό αυτός και τή Περσών και τή Ρωμαίων και τή Ίνδών και έτέραις πολλαίς διελέγετο γλώτταις, του Πνεύματος ένηχούντος αύτῳ· και τὸ χάρισμα έκαλεΐτο χάρισμα γλωττών, έπειδή πολλαίς άθρόον έδύνατο λαλεΐν φωναίς.

Joannes Chrysostomus Scr. Eccl., In epistulam i ad Corinthios (homiliae 1-44) Vol 61, pg 299, ln 2

Τοσαῦτα, εί τύχοι, γένη φωνών έστιν έν κόσμῳ, και οὔδέν αύτών άφωνον. Τουτέστι, Τοσαῦται γλώσσαι, τοσαῦται φω-ναί, Σκυθών, Θρακών, Ρωμαίων, Περσών, Μαύρων, Ίνδών, Αίγυπτίων, έτέρων μυρίων έθνών.

Joannes Chrysostomus Scr. Eccl., In epistulam ii ad Corinthios (homiliae 1-30) (2062: 157); MPG 61. Vol 61, pg 506, ln 45

Τοιούτους τοὺς άμαξοβίους εΐναί φασι, τοὺς παρὰ Σκύθαις νομάδας, τοὺς γυμνο-σοφιστάς τοὺς τῶν Ίνδών.

Joannes Chrysostomus Scr. Eccl., In epistulam ad Philippenses (homiliae 1-15) (2062: 160); MPG 62. Vol 62, pg 237, ln 17

άλλ' οὐχ οὔτως, ὡς οί Ίνδικοί μύρμηκες.

Joannes Chrysostomus Scr. Eccl., In epistulam i ad Thessalonicenses (homiliae 1-11) (2062: 162); MPG 62. Vol 62, pg 405, ln 16

Ώσπερ οὔν, εί περί τινος έλεγον φυτοῦ έν Ίνδία τικτομένου, οὔ μηδεΐς μηδὲ πείραν έλαβεν, οὐκ αν Ίσχυσεν ό λόγος παραστήσαι, καν εί μυρία είπον· οὔτω και νῦν ὅσα αν είπω, είκῃ έρῶ· οὔδεΐς γάρ έπιστήναι δυνήσεται.

Joannes Chrysostomus Scr. Eccl., In epistulam i ad Timotheum (homiliae 1-18) (2062: 164); MPG 62. Vol 62, pg 513, ln 15

Καυχῶ έπί πράγματι, ὃ σκόληκες τί-κτουσι, και άπολλύουσι· λέγονται γάρ Ίνδικά τινα ζωύφια εΐναι, ὅθεν τὰ νήματα ταῦτα κατασκευάζεται.

Joannes Chrysostomus Scr. Eccl., In epistulam i ad Timotheum (homiliae 1-18) Vol 62, pg 513, ln 39

Τί αν τις είποι τήν τῶν άρωμάτων πολυτέλειαν, τῶν Ίνδικών, τῶν Αραβικῶν, τῶν Περσικῶν.

Joannes Chrysostomus Scr. Eccl., In epistulam i ad Timotheum (homiliae 1-18) Vol 62, pg 596, ln 38

6.31. JOANNES CHRYSOSTOMUS

Ἐν δὲ τῇ ἀρωματοφόρῳ Ἀραβίᾳ καὶ Ἰνδίᾳ, ἔνθα εἰσὶν οἱ λίθοι, πολλὰ τοιαῦτα ἔστιν εὐρεῖν.

Joannes Chrysostomus Scr. Eccl., Homilia habita postquam presbyter Gothus concionatus fuerat (2062: 177); MPG 63. Vol 63, pg 501, ln 5

οὐκ ἐν Ἰουδαίᾳ μόνον, ἀλλὰ καὶ ἐν τῇ τῶν βαρβάρων γλώττῃ, καθὼς ἠκούσατε σήμερον, ἡλίου φανότερον διαλάμπει· καὶ Σκύθαι καὶ Θρᾶκες καὶ Σαυρομάται καὶ Μαῦροι καὶ Ἰνδοὶ καὶ οἱ πρὸς αὐτὰς ἀπωκισμένοι τὰς ἐσχατίας τῆς οἰκουμένης, πρὸς τὴν οἰκείαν ἑκαστος μεταβαλόντες γλώτταν, τὰ εἰρημένα φιλοσοφοῦσι ταῦτα· ἃ μὴ δὲ ὄναρ ἐφαντάσθησαν οἱ παρὰ τοῖς Ἑλλήσι τὸν πώγωνα ἔλκοντες, καὶ τῇ βακτηρίᾳ τοὺς ἀπαντῶντας ἐπὶ τῆς ἀγορᾶς σοβοῦντες, καὶ τοὺς βοστρύχους ἀπὸ τῆς κεφαλῆς σείοντες, λεόντων μᾶλλον ἢ ἀνθρώπων ἐπιδεικνύμενοι πρόσωπα.

Joannes Chrysostomus Scr. Eccl., In illud: Messis quidem multa (2062: 179); MPG 63. Vol 63, pg 519, ln 55

Σκύθαι μὲν γὰρ καὶ Θρᾶκες καὶ Μαῦροι καὶ Ἰνδοὶ καὶ Πέρσαι καὶ Σαυρομάται, καὶ οἱ τὴν Ἑλλάδα καὶ οἱ τὴν Ἥπειρον οἰκοῦντες, καὶ πᾶσα, ὡς εἶπειν, ἡ ὑφ' ἡλίῳ τοῖς δαίμοσιν ἐτελεῖτο, καὶ ὑπὸ τῶν ἀλαστόρων ἐκείνων ἐξεβακχεύετο καὶ χώρα καὶ πόλις καὶ ἔρημος, καὶ γῆ καὶ θάλαττα, καὶ βάρβαρος καὶ Ἑλλὰς, καὶ ὄρη καὶ νάπαι καὶ βουνοὶ· μόνον δὲ τὸ Ἰουδαίων ἔθνος τὸ δοκοῦν εὐσεβεῖν προφήτας εἶχε καὶ θεογνωσίας σπέρματα μικρά· ἀλλὰ καὶ ταῦτα χρόνῳ κατεχώννυτο, καὶ οἱ διδάσκαλοι τοῦ γένους ἐκείνου κατ- ἡγόροι πικροὶ τῶν ἀμαρτανομένων αὐτοῖς ἐγίνοντο.

Joannes Chrysostomus Scr. Eccl., Fragmenta in Jeremiam (in catenis) (2062: 186); MPG 64. Vol 64, pg 829, ln 5

Σαβὰ δὲ χώρα ἐστὶν Ἰνδῶν.

Joannes Chrysostomus Scr. Eccl., De perfecta caritate [Sp.] (2062: 211); MPG 56. Vol 56, pg 282, ln 7

Ὡς- περ γὰρ εἰ ἔλεγον περὶ τίνος φυτοῦ ἐν Ἰνδίᾳ τικτομένου, καὶ οὐ μὴδεὶς πεῖραν ἔλαβεν, οὐκ ἂν ἴσχυσεν ὁ λόγος παραστήσαι, κἂν μυρία περὶ αὐτοῦ ἔλεγον· οὕτω καὶ νῦν ὅσα ἂν εἴπω, μάτην ἐρῶ· οὐ γὰρ συνιοῦσί τινες τὰ λεγόμενα.

Joannes Chrysostomus Scr. Eccl., In Genesim (sermo 3) [Sp.] (2062: 216); MPG 56. Vol 56, pg 527, ln 17

Διὸ ταύτην ὑποδεξώμεθα, τὸ τίμιον δῶρον, τὸ ἅγιον κειμήλιον, τὸ τῆς ἀληθείας ἵνδαλμα, τῆς εὐσεβείας τὸ κεφάλαιον, τὸν τῆς πνευματικῆς διδασκαλίας συνήγορον, τῶν παθῶν τὴν νέκρωσιν, τῆς ἀμαρτίας τὴν ἀναίρεσιν, τῆς κακίας τὸν ἀντίπαλον, τῆς παρθενίας τὴν ὁμόδοξον, τῶν δαιμόνων τὴν ἀφανίστριαν, τοῦ διαβόλου τὴν ἀποτίμησιν, τῶν εἰδώλων τὴν καθαίρεσιν, τῶν Ἑκκλησιῶν τὴν εὐπρέπειαν, τῶν βασιλέων τὸ κράτος, τῶν ἱερέων τὸ ἐγκαλλώπισμα, τῶν ἀνδρῶν τὴν φρόνησιν, τῶν γυναικῶν τὴν σωφροσύνην, τῶν νηπίων τὴν παιδαγωγίαν, τῶν δούλων τὴν ἀνάρρυσιν, τῶν πτωχῶν τὴν

CHAPTER 6. LATE ANTIQUE

παραμυ-

Joannes Chrysostomus Scr. Eccl., In adorationem venerandae crucis [Sp.] (2062: 326); MPG 62. Vol 62, pg 753, ln 38

Τοῦτο τὸ τί-μιον καὶ σεβάσμιον ξύλον ὑπὸ πάντων τιμώμενον προς-κυνεῖται· Ἑλληνές τε καὶ βάρβαροι, Μακεδόνες καὶ Θετταλοὶ, Παῖονες, καὶ Ἰλλυριοὶ, Ἀθηναῖοι καὶ Ἀργεῖοι καὶ Λάκωνες, Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καπ-παδοκίαν, Πόντον καὶ Ἀσίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, Κρήτες καὶ Ἀραβες, Ἴνδοι καὶ Αἰθίοπες, καὶ Ὀμηρίται, καὶ πάντες οἱ λοι-ποὶ τῶν ἐθνῶν, ὅσους ὁ ἥλιος ἐφορᾷ, τὴν ἑαυτῶν κατα-λιπόντες ἀπάτην, τῷ σταυρῷ σημειούμενοι προσκυ-νοῦσι, φεύγοντες τὰς πολυπλόκους σειρὰς τοῦ διαβόλου.

Joannes Chrysostomus Scr. Eccl., In illud: Si qua in Christo nova creatura [Sp.] (2062: 359); MPG 64. Vol 64, pg 27, ln 1

ἀλλ', ὅπου ἂν ἀπέλθης, ἀκούεις, ὅτι Ἐν ἀρχῇ ἦν ὁ Λόγος· κἂν ἐν χώρᾳ, κἂν ἐν πόλει, προέλαβεν, Ἐν ἀρχῇ ἦν ὁ Λόγος· καὶ ἐν Περσίδι καὶ ἐν Ἰνδίᾳ καὶ ἐν τῇ Μαυριτανῶν χώρᾳ λάμπει τὸ ῥῆμα τοῦτο ἡλίου φανερώ-τερον.

Joannes Chrysostomus Scr. Eccl., De laudibus sancti Pauli apostoli (homiliae 1–7) (2062: 486) “Jean Chrysostome. Panégyriques de S. Paul”, Ed. Piédagnel, A. Paris: Cerf, 1982; Sources chrétiennes 300. Homily 4, section 8, line 3

Πάντως ἠκούσατε, ὅτι καὶ παρὰ Πέρσαις καὶ Ἰνδοῖς πολλοὶ γεγόνασι μάγοι, καὶ εἰσιν ἔτι καὶ νῦν· ἀλλ' οὐδὲ ὄνομα αὐτῶν ἐστὶν οὐδαμοῦ.

Joannes Chrysostomus Scr. Eccl., De laudibus sancti Pauli apostoli (homiliae 1–7) Homily 4, section 10, line 8

Ἄνθρωπος γὰρ ἐπ' ἀγορᾶς ἐστηκώς, περὶ δέρματα τὴν τέχνην ἔχων, τοσοῦτον ἴσχυσεν, ὥς καὶ Ῥωμαίους, καὶ Πέρσας, καὶ Ἰνδούς, καὶ Σκύθας, καὶ Αἰθίοπας, καὶ Σαυρομάτας, καὶ Πάρθους, καὶ Μήδους, καὶ Σαρακηνοὺς, καὶ ἅπαν ἀπλῶς τὸ τῶν ἀνθρώπων γένος πρὸς τὴν ἀλήθειαν ἐπαναγαγεῖν ἐν ἔτεσιν οὐδὲ ὅλοις τριάκοντα.

Joannes Chrysostomus Scr. Eccl., Commentarius in Job (2062: 505) “Johannes Chrysostomos. Kommentar zu Hiob”, Ed. Hagedorn, U., Hagedorn, D. Berlin: De Gruyter, 1990; Patristische Texte und Studien 35.

Chapter 7

Byzantine

Contents

4.1	Dionysius Scytobrachion	47
4.2	Vettius Valens	48
4.3	Apollodorus of Artemita	50
4.4	<i>Scholia In Homerum</i>	51
4.5	Timon	52
4.6	<i>Lyrice Adespota</i>	53
4.7	Theopompus	53
4.8	Anaxarchus	54
4.9	Speusippus	55
4.10	Callixenus of Rhodes	56
4.11	Paradoxographus Vaticanus	57
4.12	Theophrastus	58
4.13	Ephraem the Syrian	61
4.14	<i>Artaxerxis Epistulae</i>	62
4.15	Polemon Periegetes	62
4.16	Phylarchus	63
4.17	Demosthenes	64
4.18	<i>Scholia In Apollonium Rhodium</i>	64
4.19	Philochorus	65

CHAPTER 7. BYZANTINE

4.20	Aristodemus	66
4.21	<i>Scholia In Euclidem</i>	66
4.22	Ephorus	67
4.23	Lycophron (scholia in)	68
4.24	Phaenias of Eresus	70
4.25	Berosus	70
4.26	<i>Scholia In Theocritum</i>	71
4.27	Megasthenes, <i>Indica</i>	71
4.27.1	About Megasthenes	71
4.27.2	<i>Indica</i>	73
4.28	Hipparchus	102
4.28.1	About Hipparchus	102
4.28.2	Fragmenta geographica	102
4.29	Nicander	104
4.30	Aristophanes of Byzantium	104
4.31	Callisthenes	111
4.32	Duris of Samos	112

7.1 Joannes Rhet (?)

? “” (From Wikipedia¹)

Joannes Rhet., *Prolegomena in Hermogenis librum περι ιδεῶν* (4235: 001)
“Prolegomenon sylloge”, Ed. Rabe, H. Leipzig: Teubner, 1931; *Rhetores Graeci* 14.
Volume 14, page 413, line 14

ἐπὶ τὴν θεωρίαν, ἔνθα δείξομεν κατὰ ποσὸν καταληπτοὺς εἶναι τοὺς χαρακτηῖρας,
εἷ γε καὶ οἱ περὶ Διονύσιον εἰς ὠρισμένον αὐτοὺς ἀποδεδώκασιν ἀριθμόν· ἐκεῖνο γὰρ
λῆρος τὸ τὰς ἐπιτάσεις τούτων καὶ ἀνέσεις ἀντ’ ἄλλων παρὰ τοὺς ἐξ ἀρχῆς ὑπολαμ-
βάνειν· ὠρισμένοι γὰρ ὄντες τὴν ἀρχήν, κἂν αὖξῃσιν ἢ μείωσιν δέξωνται, οὐδὲν ἥττον
οἱ αὐτοὶ εἰσιν· ἐπεὶ καὶ τῶν σωμάτων οἱ χαρακτηῖ- ρες ἄπειροι δοκοῦντες ἐκ λευκοῦ
καὶ μέλανος συν- εστήκασιν, ὧν ὁ μὲν πρὸς ἐκατέραν ἐπίτασιν λευκὸν λέγει τὸν χαρα-
κτῆρα εἶναι ἢ μέλανα, Σκύθην τυχὸν ἢ Ἰνδόν, ἢ δὲ ἐκ τούτων μῖξις, κἂν ἐπὶ τὸ μᾶλλον
καὶ ἥττον γένηται, ὑπόλευκον ποιεῖ καὶ εἶναι καὶ λέγεσθαι ἢ ὑπομέλανα ἢ σιτόχρουν

1.

7.2. MICHAEL APOSTOLIUS

καὶ ἡ συνήθεια καλεῖ· κἂν μέντοι ὑπέρυθρόν τι εἴη ἢ φοινικοῦν ἢ ἄλλο τι τῶν τοιούτων, οὐ διὰ τοῦτο ἐρυθρίας λέγεται ὁ ἔχων ἢ φοινικοῦς, ἀλλὰ τι τῶν ὠρισμένων, καὶ ἀπερρίφθω τὰ ἐκ πάθους, παρατροπὴ γάρ ἐστι φύσεως.

Joannes Rhet., *Commentarium in Hermogenis librum περὶ ἰδεῶν* (4235: 002) “*Rhetores Graeci*, vol. 6”, Ed. Walz, C. Stuttgart: Cotta, 1834, Repr. 1968. 6, Page 87, line 13

τὸ τελέως, ὡς οὗτοι λέγουσιν, αἰσθήσει καταλαμβάνεται, καὶ οὐδὲν διαφέρει τοῦ ἀκριβοῦς κατὰ ταύτην, ὥς τινες οἶονται· ἀλλ’ ὁ μὲν τὸ ὅλον ταύτῃ ἀνείς, περὶ τὴν ταύτης τέχνην ἀλόγως ἔχει, καὶ τὴν ἐκείνης διοίκησιν ἀγνοεῖ, μᾶλλον δὲ καὶ πολὺ ραπίζεται καὶ ἀπορρίπτεται· ὥσπερ ἴσμεν τινὰ τοῖς θεολογικοῖς ἐπιστήσαντα, τοῦτο δὴ τὸ τοῦ λόγου ἡλίω νυκτάλωπα· ὁ δὲ κατὰ μέρος ἔχων ἐπιστημόνως καὶ ἐμβατεύων μετὰ λόγου ταῖς θεωρίαις, ὃ ἂν βούληται λογισμῷ καὶ τέχνῃ ποιεῖ, καὶ καθάπερ ὁ ἐπ’ Ἀλεξάνδρου τοξότης Ἰνδός.

7.2 Michael Apostolius

Michael Apostolius (Μιχαὴλ Ἀποστόλιος or Μιχαὴλ Ἀποστόλης; c. 1420 in Constantinople – after 1474 or 1486, possibly in Venetian Crete)^[1] or Apostolius Paroemiographus, i.e. Apostolius the proverb-writer, was a Greek teacher, writer and copyist who lived in the 15th century CE.

Of his numerous works a few have been printed:

Παροιμίαι (Paroemiae, Greek for “proverbs”), a collection of proverbs in Greek an edition published in Basel in 1538, now exceedingly rare a fuller edition edited by Daniel Heinsius (“Curante Heinsio”) and published in Leiden in 1619^[2] “Oratio Panegyrica ad Fredericum III.” in Freher’s *Scriptores Rerum Germanicarum*, vol. ii. (Frankfort, 1624) Georgii Gemisthi Plethonis et Mich. Apostolii Orationes funebres duae in quibus de Immortalitate Animae exponitur (Leipzig, 1793) a work against the Latin Church and the council of Florence in Le Moine’s *Varia Sacra*. (From Wikipedia²)

Michael Apostolius Paroemiogr., *Collectio paroemiarum* (9009: 001) “*Corpus paroemiographorum Graecorum*, vol. 2”, Ed. von Leutsch, E.L. Göttingen: Vandenhoeck & Ruprecht, 1851, Repr. 1958. Centuria 5, section 9, line 2

2. http://en.wikipedia.org/wiki/Michael_Apostolius

CHAPTER 7. BYZANTINE

<Βοῦς εἰς ἀμητόν:> ἐπὶ τῶν ἐπ' ὠφελείᾳ καμνόντων ¶ <Πτολεμαίῳ τῷ> δευτέρῳ, φασίν, ἐξ Ἰνδῶν κέρας ἐκομίσθη καὶ τρεῖς ἀμφορέας ἐχώρησεν.

Michael Apostolius Paroemiogr., Collectio paroemiarum Centuria 7, section 4, line 3

<Ἐλέφαντος οὐδὲν διαφέρεις:> ἐπὶ τῶν ἀναισθή- των· παρόσον καὶ τὸ ζῶον τοι- οὔτον ¶ <Ἐλέφαντος> πω- λιώ περιτυγχάνει λευκῷ πωλευτῆς Ἰνδός, καὶ παραλαβὼν ἔτρεφεν ἔτι νεαρόν καὶ κατὰ μικρὰ ἀπέφηνε χειροήθη, καὶ ἐπωχεῖτο αὐτῷ· ὁ τοίνυν βασιλεὺς τῶν Ἰνδῶν πυθόμενος, ἥτει λαβεῖν τὸν ἐλέφαντα.

Michael Apostolius Paroemiogr., Collectio paroemiarum Centuria 7, section 4, line 10

ὁ δὲ ὡς ἐρώμενον ζηλοτυπῶν καὶ μέντοι περιαλγῶν, εἰ ἔμελλε δεσπόσειν αὐτοῦ ἄλλος, οὐκ ἔφατο δώσειν, καὶ ὥχετο ἀπὼν ἐς τὴν ἔρημον, ἀνα- βὰς τὸν ἐλέφαντα· ἀγανακτεῖ ὁ βασιλεὺς, καὶ πέμπει κατ' αὐτοῦ τοὺς ἀφαιρησομένους, καὶ ἅμα καὶ τὸν Ἰνδὸν ἐπὶ τὴν δίκην ἄξοντας· ἐπεὶ δὲ ἤκον, ἐπειρῶντο πεῖραν προς- φέριν· οὐκοῦν καὶ ὁ ἄνθρωπος ἔβαλλεν αὐτοὺς ἄνωθεν, καὶ τὸ θηρίον ὡς ἀδικοῦμενον συνημύνετο· καὶ τὰ μὲν πρῶτα ἦν τοιαῦτα.

Michael Apostolius Paroemiogr., Collectio paroemiarum Centuria 7, section 4, line 14

ἐπεὶ δὲ βληθεὶς ὁ Ἰνδὸς κατώλισθε, περιβαίνει μὲν τὸν τροφέα ὁ ἐλέφας κατὰ τοὺς ὑπερασπί- ζοντας ἐν τοῖς ὅπλοις, καὶ τῶν ἐπιόντων πολλοὺς ἀπέ- κτεινε, τοὺς δὲ ἄλλους ἐτρέψατο· περιβαλὼν δὲ τῷ τροφεῖ τὴν προβοσκίδα, αἶρει τε αὐτὸν καὶ ἐπὶ τὰ αὐτὰ κομίζει, καὶ παρέμεινεν ὡς φίλῳ φίλος πιστός.

Michael Apostolius Paroemiogr., Collectio paroemiarum Centuria 7, section 8, line 5

<Ἐλέφας μὴν οὐκ ἀλεγίζει:> ἐπὶ τῶν τὰ μικρὰ καὶ φαῦλα ὑπερορώντων ¶ <Λόγος> τίς ἐστιν, ἐλέφαντα μὴ πρό- τερον πίνειν, πρὶν ἂν ὑποθολώσῃ τῇ προνομαίᾳ τὰ νά- ματα· τὸ δ' αἴτιον, ὅτι μορμολύττεται τὴν ἑαυτοῦ σκιάν ἐν ὕδατι ὁ ἐλέφας θεώμενος· διὸ καὶ τοὺς Ἰνδοὺς ἐπιτη- ρεῖν ἀσέληνον νύκτα, ὅπηνίκα διαπορθμεύωσι, τουτὶ δεδιό- τες τὸ ζῶον.

Michael Apostolius Paroemiogr., Collectio paroemiarum Centuria 7, section 74, line 1

<Ἐποπος Ἰνδοῦ στοργή:> ἐπὶ τῶν ἄγαν φιλοῦντων προσγενεῖς καὶ φίλους, καὶ ὑπὲρ τούτων θανεῖν αἰρουμένων ¶ <Περὶ τοῦ Ἰνδοῦ> ἔποπος μῦθόν φασιν οἱ Βραχμᾶ- νες.

Michael Apostolius Paroemiogr., Collectio paroemiarum Centuria 7, section 74, line 4

Ἐγέ- νετο παῖς Ἰνδῶν βασιλεῖ, καὶ ἀδελφοὺς εἶχεν, οἵπερ οὖν ἀνδρωθέντες ἐκδι- κώτατοί τε γίνονται καὶ λεωργότατοι, καὶ τούτου μὲν ὡς νεωτάτου καταφρονοῦσι,

7.2. MICHAEL APOSTOLIUS

τὸν δὲ πατέρα ἐκερτόμουν καὶ τὴν μητέρα, τὸ γῆρας αὐτῶν ἐκφαυλίσαν-
τες· ἀναί-
νονται οὖν ἐκεῖνοι τὴν σὺν τούτοις διατριβήν, καὶ ὥχοντο φεύγοντες ὃ τε παῖς καὶ οἱ
γέροντες.

Michael Apostolius Paroemiogr., Collectio paroemiarum Centuria 7, section 74, line
29

ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα γενέσθαι, προτέραν τῆς γῆς·
κᾶπειτα νόσω τὸν πατέρα αὐτῆς ἀποθνήσκειν· γῆν δὲ οὐκ εἶναι· τὸν δὲ προκεῖσθαι
πεμ- πταῖον, τὴν δὲ ἀποροῦσαν ὑπ' ἀμηχανίας τὸν πατέρα αὐτῆς ἐν τῇ κε-
φαλῇ κα-
τορύξαι· > ἔοικεν οὖν ἐξ Ἰνδῶν τὸ μυθολόγημα ἐπ' ἄλλου μὲν ὄρνι-
θος, ἐπιρρέῦσαι δ' οὖν καὶ τοῖς Ἑλλήσιν· ὠγύγιον γάρ τι χρόνου μῆκος λέγουσι Βραχμᾶνες, ἐξ οὗ αὐτῷ
τῷ ἔποπι τῷ Ἰνδῷ, ἔτι ἀνθρώπῳ ὄντι καὶ παιδί τὴν γε ἡλικίαν, ἐς τοὺς γειναμένους
πέπρακται.

Michael Apostolius Paroemiogr., Collectio paroemiarum Centuria 7, section 74, line
32

προτέραν τῆς γῆς· κᾶπειτα νόσω τὸν πατέρα αὐτῆς ἀποθνήσκειν· γῆν δὲ οὐκ εἶ-
ναι· τὸν δὲ προκεῖσθαι πεμ- πταῖον, τὴν δὲ ἀποροῦσαν ὑπ' ἀμηχανίας τὸν πατέρα
αὐτῆς ἐν τῇ κε-
φαλῇ κατορύξαι· > ἔοικεν οὖν ἐξ Ἰνδῶν τὸ μυθολόγημα ἐπ' ἄλλου μὲν
ὄρνι-
θος, ἐπιρρέῦσαι δ' οὖν καὶ τοῖς Ἑλλήσιν· ὠγύγιον γάρ τι χρόνου μῆκος λέγουσι
Βραχμᾶνες, ἐξ οὗ αὐτῷ τῷ ἔποπι τῷ Ἰνδῷ, ἔτι ἀνθρώπῳ ὄντι καὶ παιδί τὴν γε ἡλικίαν,
ἐς τοὺς γειναμένους πέπρακται.

Michael Apostolius Paroemiogr., Collectio paroemiarum Centuria 9, section 75, line
2

<Κερκιώνων ἐλευθερία:> ἐπὶ τῶν ἀδεσπότης ζῆν ἐθελόντων & <Γίνεται ἐν τοῖς>20
Ἰνδοῖς ὄρνις ὄνομα κερ- κίων, μέγεθος κατὰ ψᾶρας, καὶ ἔστι ποικίλον καὶ μουσω-
θὲν ἀνθρώπων φωνήν.

Michael Apostolius Paroemiogr., Collectio paroemiarum Centuria 9, section 87, line
2

<Κορώνη γράμμα κομίζει:> ἐπὶ τῶν ἀγγελίας ταχείας φερόντων & <Τῷ γὰρ βασι-
λεῖ> τῶν Ἰνδῶν, Μάρης οὗτος ἐκαλεῖτο, ἦν κορώνη θρέμμα πάνυ ἡμερον· καὶ τῶν ἐπι-
στολῶν ἃς ἐβούλετό οἱ κομισθῆναί που θᾶπτον ἐκόμιζεν αὕτη, καὶ ἦν ἀγγέλων ὠκί-
στη, καὶ ἀκούσασα ἤδει, ἐνθα ἰθὺναι χρή τὸ πτερὸν καὶ τίνα χρή παραδραμεῖν χῶρον,
καὶ ὅπου ἤκουσαν ἀναπαύσεσθαι, ἀνθ' ὧν ἀποθανοῦσαν αὐτὴν ὁ Μάρης ἐτίμησε καὶ
στήλῃ καὶ τάφῳ & <Λέγεται καὶ τοῦτο> περὶ κορωνῶν, ὅτι ἀλλήλαις εἰοὶ πιστόταται,
καὶ ὅταν εἰς κοινωνίαν συνέλθωσι, πάνυ σφόδρα ἀγαπῶσιν ἀλλήλας· καὶ οὐκ ἂν ἴδοι
τις μὲνόμενα ταῦτα τὰ ζῶα

Michael Apostolius Paroemiogr., Collectio paroemiarum Centuria 10, section 32,
line 1

CHAPTER 7. BYZANTINE

<Κύνες Ἰνδικοί:> θηρία δὲ οἶδε τὴν ψυχὴν θυμοει- δέστατα· καὶ τῶν μὲν ἄλλων ζώων ὑπερφρονοῦσι, λέοντι δὲ ὁμόσε χωρεῖ κύων Ἰνδικὸς καὶ ἐγκείμενον ὑπομένει καὶ βρυχωμένῳ ἀνθυλακτεῖ καὶ ἀντιδάκνει δάκνοντα· καὶ πολλὰ λυπήσας τελευτῶν ἡττᾶται ὁ κύων.

Michael Apostolius Paroemiogr., *Collectio paroemiarum* Centuria 10, section 32, line 6

εἷη δ' ἂν καὶ λέων ἡττη- θεῖς ὑπὸ κυνὸς Ἰνδοῦ, καὶ μέντοι καὶ δακῶν ὁ κύων ἔχεται καὶ μάλα ἐγκρατῶς· κᾶν προσελθὼν μαχαίρα τὸ σκέλος ἀποκόπτῃ τοῦ κυνός, ὁ δὲ οὐκ ἄγει σχολὴν ἀλγήσας ἀνεῖ- ναι τὸ δῆγμα, ἀλλ' ἀπεκόπη μὲν πρότερον τὸ σκέλος, νε- κρὸς δὲ ἀνῆκε τὸ στόμα· <Ἀνθρώπου μόνου> καὶ κυ- νὸς κορεσθέντων ἀναπλεῖ ἡ τροφή.

Michael Apostolius Paroemiogr., *Collectio paroemiarum* Centuria 10, section 37, line 1

<Κώνωπος ἐλέφας Ἰνδὸς οὐκ ἀλεγίζει.

Michael Apostolius Paroemiogr., *Collectio paroemiarum* Centuria 11, section 81, line 1

<Μύδας ὀφθαλμοὺς Ἰνδικὸς δοκιμάζει:> ἔστι δὲ ὁ μύδας λίθος ἐν Ἰνδίᾳ, διττὰ ἀφί- εις τὰ σέλα, τοῖς μὲν πονήρως ἔχουσι τῶν ὀμμάτων δριμύ καὶ πυρῶδες καὶ ἐπιει- κῶς φλογωπόν, τοῖς δὲ κατὰ φύσιν καὶ ῥωστικὸν καὶ σω- τήριον.

Michael Apostolius Paroemiogr., *Collectio paroemiarum* Centuria 12, section 82, line 4

<Ὅνος λύρας· ἀκούων κινεῖ τὰ ὦτα:> ἐπὶ τῶν ἀπαι- δεύτων· ἢ ἐπὶ τῶν συγκατα- θεμένων μηδὲ ἐπαινούντων· <Πέπυσμαι> ὄνους ἀγρίους οὐκ ἐλάττονας ἵππων τὰ με- γέθη ἐν Ἰνδοῖς γίνεσθαι· κέρας δὲ ἔχειν ἐπὶ τῷ μετώπῳ, ὅσον πήχεως τὸ μέγεθος καὶ ἡμίσεος προσέτι, καὶ τὸ μὲν κάτω μέρος τοῦ κέρατος εἶναι λευκόν, τὸ δὲ ἄνω φοι- κοῦν, τό γε μὴν μέσον μέλαν δεινῶς.

Michael Apostolius Paroemiogr., *Collectio paroemiarum* Centuria 14, section 71, line 1

<Ποηφάγου δειλότερος· τουτὶ τὸ> ζῶον ἐν Ἰνδοῖς ἐστί, καὶ πέφυκε γε διπλάσιον ἵππου τὸ μέγεθος· οὐρὰν δὲ ἔχει δασυτάτην καὶ μελαίνης ἀκράτως χροᾶς· καὶ εἰσιν αὐ- ται αἱ τρίχες τῶν ἀνθρωπίνων λεπτότεραι ἂν καὶ ἐν μεγάλῳ τίθενται ταύτας ἔχειν Ἰν- δῶν αἱ γυναῖκες· καὶ γάρ τοι παραπλέκονται μάλα ἐξ αὐτῶν καὶ κοσμοῦνται ὠραίως, ταῖς πλοκαμίσι ταῖς συμφύτοις καὶ ταύτας ὑποδέουσai.

Michael Apostolius Paroemiogr., *Collectio paroemiarum* Centuria 17, section 71, line 2

<ῚΥς Διαροίδων:> ἐπὶ τῶν σκαιῶν καὶ ἀπαιδεύτων· Κράτης· <ῚΥν οὔτε> ἄγριον οὔτε ἡμερον ἐν Ἰνδοῖς γενέ- σθαι λέγει Κτησίας, πρόβατα δὲ τὰ ἐκείνων οὐρὰς πήχεως ἔχειν τὸ πλάτος που φησίν.

7.3. PSEUDO-MACARIUS

7.3 Pseudo-Macarius

Macarius of Egypt (ca. 300 – 391) was an Egyptian Christian monk and hermit. He is also known as Macarius the Elder, Macarius the Great and The Lamp of the Desert.

Fifty Spiritual Homilies were ascribed to Macarius a few generations after his death, and these texts had a widespread and considerable influence on Eastern monasticism and Protestant pietism. [5] This was particularly in the context of the debate concerning the 'extraordinary giftings' of the Holy Spirit in the post-apostolic age, since the Macarian Homilies could serve as evidence in favour of a post-apostolic attestation of 'miraculous' Pneumatic giftings to include healings, visions, exorcisms, etc. The Macarian Homilies have thus influenced Pietist groups ranging from the Spiritual Franciscans (West) to Eastern Orthodox monastic practice to John Wesley to modern charismatic Christianity.

However, modern patristic scholars have established that it is not likely that Macarius the Egyptian was their author.[6] Exactly who the author of these fifty Spiritual Homilies was has not been definitively established, although it is evident from statements in them that the author was from Upper Mesopotamia, where the Roman Empire bordered the Persian Empire, and that they were not written later than 534.[7] (From Wikipedia³)

Pseudo-Macarius Scr. Eccl., Sermones 64 (collectio B) (2109: 001)
“Makarios/Symeon Reden und Briefe, 2 vols.”, Ed. Berthold, H. Berlin: Akademie-Verlag, 1973; Die griechischen christlichen Schriftsteller. Homily 34, chapter 7, section 1, line 3

ὁθεν ἐν τῇ Ἰνδικῇ ἀπὸ τοσούτου διαστήματος μόνον ἀκούσαντες βάρβαροι περὶ Ἰησοῦ, ὅτι ἐν τῇ Παλαιστίνῃ ἐπεφάνη ἐν σώματι ἀνθρώπου, καὶ ἐποίησε σημεῖα σταυρωθεὶς καὶ ἀναστὰς, ἐκ τῆς φήμης ἐπίστευσαν τοσοῦτον, ὅτι θεός ἐστιν, ὥστε καὶ εἰς μαρτυρίαν καὶ καὶ καὶ τὰ σώματα αὐτῶν παραδοῦναι.

Pseudo-Macarius Scr. Eccl., Sermones 64 (collectio B) Homily 34, chapter 8, section 1, line 1

Ὡς περὶ ἵνα ἡ πόλις καὶ εἰσελθόντες Ἴνδοι καὶ Σαρακηνοὶ κατάσχωσιν αὐτήν, ἔλθῃ δὲ ὁ βασιλεὺς, οὗ ἐστιν ἡ πόλις, καὶ ἐκβάλῃ αὐτοὺς καὶ δώῃ αὐτῇ ἰδίαν βασιλείαν καὶ

3. <http://en.wikipedia.org/wiki/Pseudo-Macarius>

CHAPTER 7. BYZANTINE

ιδίαν στρατιάν, ὥστε εἶναι ἐκείνην τὴν πόλιν ἐν χαρᾷ καὶ εἰρήνῃ βαθυτάτῃ, ἔχουσιν ἡμερον βασιλέα.

7.4 Michael Attaleiates

Michael Attaleiates or Attaliates (Greek: Μιχαήλ Ἀτταλειάτης) (c.1022–1080) was a Byzantine public servant and historian active in Constantinople and around the empire's provinces in the second half of the eleventh century.[1] He was a younger contemporary (possibly even a student) of Michael Psellos and likely an older colleague of John Skylitzes, the two other Byzantine historians of the eleventh century whose work survives.

Michael Attaleiates was probably a native of Attaleia (now Antalya, in Turkey) and moved to Constantinople between 1030 and 1040 to pursue studies in law.[2] During years of service in the empire's judicial system he built a small private fortune. Prominence on the judge's bench also brought him to the attention of a number of emperors who rewarded him with some of the highest honours available to civil servants (*patrikios* and *anthypatos*).

In 1072 Attaleiates compiled for Emperor Michael VII a synopsis of law, known as the *Ponema Nomikon*, based on the late ninth-century *Basilika*.

In addition he drew up an Ordinance for the Poor House and Monastery which he founded at Constantinople in the mid-1070s. This work, known as the *Diataxis*, is of value for students of the social, economic, cultural and religious history of Byzantium in Constantinople and the provinces during the eleventh century. It also provides invaluable information regarding the life of Attaleiates himself. It includes a catalogue of the books available in the monastery's library, while also offering details about the founder's fortune in the capital and in Thrace. From the *Diataxis* we learn that Attaleiates owned numerous properties (both farms and urban real estate) in Constantinople, Raidestos (mod. Tekirdag), Selymbria (mod. Silivri).

Around 1079/80 Michael Attaleiates circulated *The History*, a political and military history of the Byzantine Empire from 1034 to 1079. This vivid and largely reliable presentation of the empire's declining fortunes after the end of the Macedonian dynasty, offered Attaleiates the opportunity to engage with political questions of his time also addressed, albeit often from a different point of view, by his contemporary Michael Psellos.[3] *The History*

7.4. MICHAEL ATTALEIATES

concludes with a long encomium to Emperor Nikephoros III Botaneiates, to whom the whole work is dedicated. On account of this encomium and dedication, Attaleiates was for years considered an honest supporter of this elderly and largely ineffective emperor. Careful reading of his text, however, suggests that the words of praise may be less than honest. Instead Attaleiates appears to be partial towards the young military commander and future emperor Alexios Komnenos.[4]

Attaleiates probably died around 1080, shortly before the beginning of the Komnenian era. He therefore had no chance to rededicate his work to the founder of the Komnenian dynasty, Alexios I Komnenos, whom The History treats as a potential saviour of the Byzantine state. He was outlived by his son Theodore, who died sometime before 1085. Their bodies, along with those of the judge's two wives, Eirene and Sophia, were put to rest on the grounds of the church of St. George of the Cypresses in the southwestern side of Constantinople. This was the area where the family's Constantinopolitan estates were likely clustered, close to the monastery of Christ Panoikteirmon, of which the Attaleiatai were patrons. One may still visit the church of St George (Samatya Aya Yorgi Rum Ortodoks Kilisesi), which today, after two fires and extensive reconstruction, bears no resemblance to the church of Attaleiates' day.[5] (From Wikipedia⁴)

Michael Attaliates Hist., Historia (3079: 001) "Michaelis Attaliotae historia", Ed. Bekker, I. Bonn: Weber, 1853; Corpus scriptorum historiae Byzantinae.

Michael Attaliates Hist., Historia Page 85, line 12

καὶ ἐψ- κει τῇ μυθευομένῃ τοῦ Διονύσου στρατιᾶ, ὅτε μετὰ τῶν μαι- νάδων ἐκεῖνος καὶ τῶν Σειληνῶν ταύτην ἐπ' Ἰνδοῦς ἤλαυνεν.

Michael Attaliates Hist., Historia Page 148, line 9

Διελθὼν οὖν ἡμέραν ἐξ ἡμέρας τὴν προκειμένην ὁδόν, κατέλαβε τὴν Θεοδοσίου πόλιν, ἐπὶ μὲν τῷ πρὸ τοῦ χρόνῳ παραμεληθεῖσαν καὶ ἀοίκητον γενομένην διὰ τὸ ἐν τῇ πολι- τείᾳ τοῦ Ἀρτζη πλησίον οὔση καὶ ἐν καλῷ τῆς θέσεως ὀρω- μένη μεταθέσθαι τοὺς ἀνθρώπους τὴν οἴκησιν, καὶ μεγάλην ἐγκαταστήσαι χωρόπολιν καὶ παντοίων ὀνίων, ὅσα Περσικὴ τε καὶ Ἰνδικὴ καὶ ἡ λοιπὴ Ἀσία φέρει, πλῆθος οὐκ εὐαρίθ- μη- τον φέρουσαν, πρὸ ὀλίγων δὲ χρόνων ἀνοικοδομηθεῖσαν καὶ κατοχυρωθεῖσαν, τὴν Θεοδοσίου πόλιν λέγω, τάφρῳ καὶ τεί- χεσι διὰ τὴν τῶν Τούρκων ἐκ τοῦ ἀνελπίστου γειτνίαςιν, δι' ὧν ἐξ ἐπιδρομῆς ἡ πολιτεία τοῦ Ἀρτζη παμπληθεὶ τὴν σφα- γὴν προῦ- πέμεινε καὶ τὴν ἄλωσιν.

4. http://en.wikipedia.org/wiki/Michael_Attaliates

7.5 George Pachymeres

ation, search Georgios Pachymeres

Georgius Pachymeres (Greek: Γεώργιος Παχυμέρης) (1242 – c. 1310), a Byzantine Greek historian, philosopher and miscellaneous writer, was born at Nicaea, in Bithynia, where his father had taken refuge after the capture of Constantinople by the Latins in 1204. Upon the recovery of The City from the Latin Empire by Michael VIII Palaeologus, Pachymeres settled in Constantinople, studied law, entered the church, and subsequently became chief advocate of the church and chief justice of the imperial court. His literary activity was considerable, his most important work being a Byzantine history in thirteen books, in continuation of that of George Acropolites from 1261 (or rather 1255) to 1308, containing the history of the reigns of Michael and Andronicus II Palaeologus. He was also the author of rhetorical exercises on philosophical themes; of a Quadrivium (arithmetic, music, geometry, astronomy), valuable for the history of music and astronomy in the Middle Ages; a general sketch of Aristotelian philosophy; a paraphrase of the speeches and letters of Pseudo-Dionysius the Areopagite; poems, including an autobiography; and a description of the square of the Augustaeum, and the column erected by Justinian in the church of Hagia Sophia to commemorate his victories over the Persians. The History was first published in print by I Bekker (1835) in the *Corpus scriptorum hist. byzantinae*; also in JP Migne, *Patrologia Graeca*, vol. cxliii, cxliv; for editions of the minor works see Karl Krumbacher, *Geschichte der byzantinischen Litteratur* (1897). A more recent edition with French translation of the 'History' by Failler and Laurent was published in 1984. An English translation of Books I and II (up to the recovery of Constantinople in 1261), with commentary, exists in the form of a PhD thesis (author Nathan Cassidy) held in the Reid Library of the University of Western Australia. (From Wikipedia⁵)

Georgius Pachymeres Hist., Συγγραφικαὶ ἱστορίαι (libri vi de Michaele Palaeologo) (3142: 001) "Georges Pachymérès. Relations historiques, 2 vols.", Ed. Failler, A., Laurent, V. Paris: Les Belles Lettres, 1984; *Corpus fontium historiae Byzantinae* 24.1–2. Series Parisiensis.

5. http://en.wikipedia.org/wiki/Georgius_Pachymeres

7.6. ANTHOLOGIA GRAECA

Georgius Pachymeres Hist., Συγγραφικαὶ ἱστορίαι (libri vii de Andronico Palaeologo) Page 459, line 5

οὗτος αὐτανέψιον ἔχων Τουκταίν, ᾧ δὴ προσῆκεν ἐκ γένους καὶ ἡ ἀρχή, ἐπεὶ πρὸς θανάτῳ ἦν καὶ οὐ τοῖς ἰδίοις τρόποις τοὺς ἐκείνου συμβαίνοντας ὑπετόπαζε, παριδὼν αὐτὸν ἔφεδρον εἰς ἀρχὴν ἐκ τοῦ ἀναγκαίου ὄντα, πέμψας μετακαλεῖται τὸν αὐτοῦ ἀδελφὸν περὶ πού τὰ τῆς Ἰνδίας μέρη σὺν ἰδίῳ στρατεύματι διατρίβοντα, ᾧ δὴ Χαρμπαντᾶς τοῦνομα· ὁρεοκόμον εἶπη τις ἂν ἐκείνον, οὕτω συμβάν ἐπὶ τῇ γεννήσει, φανέντος εὐθὺς τοιούτου, ὥς εἴθιστο σφίσι γεννωμένοις ποιεῖν κατὰ τι νόμιμον.

7.6 Anthologia Graeca

The Greek Anthology (also called Anthologia Graeca) is a collection of poems, mostly epigrams, that span the classical and Byzantine periods of Greek literature. Most of the material of the Greek Anthology comes from two manuscripts, the Palatine Anthology of the 10th century and the Anthology of Planudes (or Planudean Anthology) of the 14th century.[1][2] (From Wikipedia⁶)

Anthologia Graeca, Anthologia Graeca (7000: 001) “Anthologia Graeca, 4 vols., 2nd edn.”, Ed. Beckby, H. Munich: Heimeran, 1–2:1965; 3–4:1968. Book 4, epigram 3, line 80

Ἄλλ’ ἴθι νῦν ἀφύλακτος ὅλην ἡπειρον ὁδεύων, Αὐσόνιε, σκίρτησον, ὁδοιπόρε·
Μασσαγέτην δὲ ἀμφιθέων ἀγκῶνα καὶ ἄξενά τέμπεα Σούσων Ἰνδῶν ἐπίβηθι κατ’
ὀργάδος· ἐν δὲ κελεύθῳ εἴ ποτε διψήσεις, ἀρύεο δοῦλον Ὑδάσπην.

Anthologia Graeca, Anthologia Graeca Book 5, epigram 132, line 8

εἰ δ’ Ὀπικὴ καὶ Φλῶρα καὶ οὐκ ἄδουσα τὰ Σαπφούς, καὶ Περσεὺς Ἰνδῆς ἡράσατ’
Ἀνδρομέδης.

Anthologia Graeca, Anthologia Graeca Book 5, epigram 251, line 1

ΕΙΡΗΝΑΙΟΥ ΡΕΦΕΡΕΝΔΑΡΙΟΥ

Ὅμματα δινεύεις κρυφίων ἰνδάλματα πυρσῶν, χεῖλεα δ’ ἀκροβαφῇ λοξὰ παρε-
κτανύεις, καὶ πολὺ κιχλίζουσα σοβεῖς εὐβόστρυχον αἶγλην, ἐκχυμένας δ’ ὁρώ τὰς
σοβαρὰς παλάμας.

Anthologia Graeca, Anthologia Graeca Book 5, epigram 270, line 5

6. http://en.wikipedia.org/wiki/Anthologia_Graeca

CHAPTER 7. BYZANTINE

μάργαρα σῆς χροίης ἀπολείπεται, οὐδὲ κομίζει χρυσὸς ἀπεκτῆτου σῆς τριχὸς ἀγλαΐην· Ἰνδῶν δ' ὑάκινθος ἔχει χάριν αἴθοπος αἴγλης, ἀλλὰ τεῶν λογάδων πολλὸν ἀφαυροτέρην.

Anthologia Graeca, Anthologia Graeca Book 6, epigram 261, line 1

ΚΡΙΝΑΓΟΡΟΥ

Χάλκεον ἀργυρέω με πανείκελον, Ἰνδικὸν ἔργον, ὄλπην, ἡδίστου ξείνιον εἰς ἐτάρου, ἡμᾶρ ἐπεὶ τόδε σεῖο γενέθλιον, υἱὲ Σίμωνος, πέμπει γηθομένη σὺν φρενὶ Κριναγόρης.

Anthologia Graeca, Anthologia Graeca Book 7, epigram 153, line p1

ΟΜΗΡΟΥ, οἱ δὲ ΚΛΕΟΒΟΥΛΟΥ ΤΟΥ ΛΙΝΔ*ΙΟΥ

Χαλκῇ παρθένος εἰμί, Μίδα δ' ἐπὶ σήματι κεῖμαι.

Anthologia Graeca, Anthologia Graeca Book 9, epigram 524, line 10

ΑΔΕΣΠΟΤΟΝ

Μέλωμεν βασιλῆα φιλεύιον, εἶραφιώτην, ἀβροκόμην, ἀγροῖκον, αἰοίδιμον, ἀγλαόμορφον, Βοιωτόν, βρόμιον, βακχεύτορα, βοτρυοχαίτην, γηθόσυνον, γονόεντα, γιγαντολέτην, γελόωντα, Διογενῆ, δίγονον, διθυραμβογενῆ, Διόνυσον, Εὖιον, εὐχαίτην, εὐάμπελον, ἐγρεσίκωμον, ζηλαῖον, ζάχολον, ζηλήμονα, ζηλοδοτῆρα, ἥπιον, ἡδυπότην, ἡδύθορον, ἡπεροπῆα, θυρσοφόρον, Θρήικα, θιασώτην, θυμολέοντα, Ἰνδολέτην, ἱμερτόν, ἰοπλόκον, ἱραφιώτην, κωμαστήν, κεραόν, κισσοστέφανον, κελαδεινόν, Λυδόν, ληναῖον, λαθικηδέα, λυσιμέριμον, μύστην, μαινόλιον, μεθυδώτην, μυριόμορφον, νυκτέλιον, νόμιον, νεβρώδεα, νεβριδόπεπλον, ξυστοβόλον, ξυνόν, ξενοδώτην, ξανθοκάρηνον, ὀργίλον, ὀβριμόθυμον, ὀρέσκιον, οὐρεσιφοίτην, πουλυπότην, πλαγκτῆρα, πολυστέφανον, πολύκωμον, ῥηξίνοον, ῥαδινόν, ῥικνώδεα, ῥηνοφορῆα, σκιρτητήν, Σάτυρον, Σεμεληγενέτην, Σεμελῆα,

Anthologia Graeca, Anthologia Graeca Book 9, epigram 544, line 1

ΦΙΛΙΠΠΙΟΥ

Θεσσαλίας εὐίππος ὁ ταυρελάτης χορὸς ἀνδρῶν, χερσὶν ἀτευχῆτοις θηρσὶν ὀπλιζόμενος, κεντροτυπεῖς πῶλους ζεῦξεν σκιρτήματι ταύρων, ἀμφιβαλεῖν σπεύδων πλέγμα μετωπίδιον· ἀκρότατον δ' ἐς γῆν κλίνας ἅμα κεῦροπον ἅμα θηρὸς τὴν τόσσην ἐξεκύλισε βίην. ΑΔΑΙΟΥ}1 Ἰνδὴν βήρυλλον με Τρύφων ἀνέπεισε Γαλήνην εἶναι, καὶ μαλακαῖς χερσὶν ἀνῆκε κόμας· ἠνίδε καὶ χεῖλη νοτερὴν λειοῦντα θάλασσαν, καὶ μαστούς, τοῖσιν θέλγω ἀνηνεμίν.

Anthologia Graeca, Anthologia Graeca Book 11, epigram 428, line 1

<ΤΟΥ ΑΥΤΟΥ>

Εἰς τί μάτην νίπτεις δέμας Ἰνδικόν;

Anthologia Graeca, Anthologia Graeca Book 16, epigram 39, line 1

ΑΡΑΒΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

7.7. THEOPHANES CONTINUATUS

Νεῖλος, Περσίς, Ἰβηρ, Σόλυμοι, Δύσις, Ἀρμενίς, Ἰνδοὶ καὶ Κόλχοι σκοπέλων ἐγγύθι
Καυκασίων καὶ πεδία ζεῖοντα πολυσπερέων Ἀγαρηνῶν Λογγίνου ταχινῶν μάρτυρές
εἰσι πόνων· ὥς δὲ ταχὺς βασιλῆι διάκτορος ἦεν ὁδεύων, καὶ ταχὺς εἰρήνην ὥπασε
κευθομένην.

Anthologia Graeca, Anthologia Graeca Book 16, epigram 183, line 6

καὶ γὰρ ἐμοὶ πολέμων φίλιον κλέος· οἶδεν ἅπας μοι ἥψου δμηθεὶς Ἰνδὸς ἀπ' ὠκεα-
νοῦ.

7.7 Theophanes Continuatus

Theophanes Continuatus (Greek: *συνεχισταί Θεοφάνους*) or *Scriptores post Theophanem* (*Οἱ μετὰ Θεοφάνην*, "those after Theophanes") is the Latin name commonly applied to a collection of historical writings preserved in the 11th-century Vat. gr. 167 manuscript. [1] Its name derives from its role as the continuation, covering the years 813–961, of the chronicle of Theophanes the Confessor, which reaches from 285 to 813. The manuscript consists of four distinct works, in style and form very unlike the annalistic approach of Theophanes. [2]

The first work, of four books consists of a series of biographies on the emperors reigning from 813 to 867 (from Leo the Armenian to Michael III). As they were commissioned by Emperor Constantine VII (r. 913–959), they reflect the point of view of the reigning Macedonian dynasty. The unknown author probably used the same sources as Genesios. [2] The second work is known as the *Vita Basilii* (Latin for "Life of Basil"), a biography of Basil I the Macedonian (r. 867–886) written by his grandson Constantine VII probably around 950. The work is essentially a panegyric, praising Basil and his reign while vilifying his predecessor, Michael III. [3] The third work is a history of the years 886–948, in form and content very close to the history of Symeon Logothetes, and the final section continues it until 961. It was probably written by Theodore Daphnopates, shortly before 963. [4] (From Wikipedia⁷)

Theophanes Continuatus, *Chronographia* (lib. 1–6) (4153: 001) "Theophanes Continuatus, Ioannes Cameniata, Symeon Magister, Georgius Monachus", Ed. Bekker, I. Bonn: Weber, 1838; *Corpus scriptorum historiae Byzantinae*.

7. http://en.wikipedia.org/wiki/Theophanes_Continuatus

CHAPTER 7. BYZANTINE

Theophanes Continuatus, *Chronographia* (lib. 1-6) Page 55, line 6

ὅθεν τοῦ μὲν βουλευματος οὐ διήμαρτεν τοῦ οἰ- κείου, ἀλλὰ καὶ στέφους μεταλαγ-
χάνει καὶ αὐτοκράτωρ ἀναγο- ρεύεται παρὰ τοῦ τὸν ἐν Ἀντιοχείᾳ θρόνον τηνικαῦτα
μεταποιοῦ- μένου Ἰακώβ, καὶ χεῖρα συλλέγει πολλήν, μᾶλλον δὲ λαμβάνει πρὸς τὴν
αὐτοῦ κραταίωσιν· οὐ γὰρ Ἀγαρηνῶν μόνον τούτων δὴ τῶν ἡμῖν γειτονούντων καὶ
ὁμορούντων, ἀλλὰ καὶ αὐτῶν τῶν ἐν- δότερον οἰκούντων, Αἰγυπτίων Ἰνδῶν Περσῶν
Ἀσσυρίων Ἀρμε- νίων Χάλδων Ἰβήρων Ζηχῶν Καβείρων καὶ πάντων τῶν δὴ Μά- νεν-
τος συστοιχούντων δόγμασι καὶ θεσπίσμασι.

Theophanes Continuatus, *Chronographia* (lib. 1-6) Page 330, line 23

ἡ δὲ διείργουσα τὰ ἄδυτα τοῦ θεοῦ οἴκου τούτου κιγκλῖς, Ἡράκλεις, ὅσον ὄλ-
βον ἐν ἑαυτῇ περιείλη- φεν! ἥς οἱ στῦλοι μὲν καὶ τὰ κάτωθεν ἐξ ἀργύρου διόλου τὴν
σύ- στασιν ἔχουσιν, ἡ δὲ ταῖς κεφαλῇσι τούτων ἐπικειμένη δοκὸς ἐκ καθαροῦ χρυ-
σίου πᾶσα συνέστηκε, τὸν πλοῦτον πάντα τὸν ἐξ Ἰν- δῶν περικεχυμένον πάντοθεν
ἔχουσα· ἐν ᾗ κατὰ πολλὰ μέρη καὶ ἡ θεανδρική τοῦ κυρίου μορφή μετὰ χυμεύσεως
ἐκτετύπεται.

καὶ ταῖς γὰρ πολυτελέσι καὶ πολυόποις ἐκείναις τραπέζαις τὴν σύγ- κλητον ἅπα-
σαν δεξιούμενος χορηγίας εὐεργετικωτέραις τὸ φαιδρὸν τῆς ἐορτῆς ἐπολλαπλασί-
αζεν, σηρικῶν περιβολαίων ἐπιδίδων, ἀρ- γυρίων πολλῶν καὶ ἀπείρων, ἐσθημάτων
άλουργῶν, ξύλων Ἰνδι- κῶν εὐωδίας, ἃ οὐ τις ἀκήκοεν ἢ γεγονότα τεθέαται.

7.8 Manuel Philes

Manuel Philes (c. 1275–1345), of Ephesus, Byzantine poet.

At an early age he removed to Constantinople, where he was the pupil of Georgius Pachymeres, in whose honour he composed a memorial poem. Philes appears to have travelled extensively, and his writings contain much information concerning the imperial court and distinguished Byzantines. Having offended one of the emperors by indiscreet remarks published in a chronography, he was thrown into prison and only released after an abject apology.

Philes is the counterpart of Theodorus Prodromus in the time of the Comneni; his character, as shown in his poems, is that of a begging poet, always pleading poverty, and ready to descend to the grossest flattery to obtain the favorable notice of the great. With one unimportant exception, his produc- tions are in verse, the greater part in dodecasyllabic iambic trimeters, the remainder in the fifteen-syllable "political" measure.

7.8. MANUEL PHILES

Philes was the author of poems on a great variety of subjects: on the characteristics of animals, chiefly based upon Aelian and Oppian, a didactic poem of some 2000 lines, dedicated to Michael IX Palaiologos; on the elephant; on plants; a necrological poem, probably written on the death of one of the sons of the imperial house; a panegyric on John VI Kantakouzenos, in the form of a dialogue; a conversation between a man and his soul; on ecclesiastical subjects, such as church festivals, Christian beliefs, the saints and fathers of the church; on works of art, perhaps the most valuable of all his pieces for their bearing on Byzantine iconography, since the writer had before him the works he describes, and also the most successful from a literary point of view; occasional poems, many of which are simply begging letters in verse. (From Wikipedia⁸)

Manuel Philes Poeta, *Scr. Rerum Nat., Carmina* (2718: 001) “Manuelis Philae Carmina, vols. 1–2”, Ed. Miller, E. Paris, 1855–1857, Repr. 1967. Chapter 1, poem 213, line 63

Φρενῶν δὲ μεστήν εὐτυχεῖς τὴν καρδίαν, Ἡρακλῆς Ἑρμῇ, καὶ σφριγᾶς πρὸς τὰς μάχας Καὶ τοῖς πονηροῖς ἐξ ἀπόπτου συμπλέκη Πρηστῆρσιν ὀργῆς τὴν καλὴν θήγων σπάθην, Καὶ πρὶν μὲν ἔλθειν εἰς βελῶν περιστάσεις, Ὅρᾶς ἱλαρὸν ὀπτικὸν χέων μέλι· Τομῶς δὲ χωρῶν εἰς τὸ πῦρ τοῦ κινδύνου, Τὸ βλέμμα γοργὸν καὶ φλογῶδες δεικνύεις Καθάπερ ὁξὺς καὶ πολύστροφος δράκων Ὅταν πρὸς ἐλέφαντας Ἰνδοὺς ἐρπύση Καὶ τὸν μαχιμώτατον αὐτῶν ἀρπάσῃ.

Manuel Philes Poeta, *Scr. Rerum Nat., Carmina* Chapter 2, poem 95, line 107

Καὶ τοῦτ’ ἀπαρχὴν τῷ θεῷ δοὺς τοῦ κράτους, Εἴτα προχωρεῖς εἰς τὰ λοιπὰ τῆς τύχης, Καὶ τῶν μὲν ἔθνων τὰς παρατάξεις λύεις, Στρατευμάτων ἄπειρον ἰσχὺν συλλέγων· Καὶ τὸ ξίφος πρόκωπον εἰς πάντας φέρων, Οὓς εἶδεν ἐχθροὺς ὁ δρομεὺς τότε χρόνος, Τῷ δὲ κράτει σχοίνισμα τὰς πράξεις δίδως Αἶς βαρβάρων ἥρηκας ἀρχισατράπας, Καὶ πᾶσαν ἀπλῶς δυσμενῶν ὁμαιχμίαν, Ὡς ἄχρις Ἰνδῶν καὶ Σκυθῶν καὶ Περσίδος Καὶ γῆς Ἰταλῶν καὶ Μυσῶν πολυσπόρων, Τὴν σὴν διελθεῖν εὐχερῶς κραταρχίαν· Ποῖος γὰρ οὐκ ἔγνω σε πορθμὸς δεσπότην;

Manuel Philes Poeta, *Scr. Rerum Nat., Carmina* Chapter 2, poem 214, line 22

Γαλῇ δὲ μυὸς ἐξ ὀπῆς δεδραγμένη Τοῖς ὀστέοις βέβρυχε τοῦ θηράματος· Ὅξὺς δὲ κυνὸς καὶ πολύστροφος δρόμος Αἰρεῖ λαγῶν εἰς φυγὴν ἡπειγμένον· Φεύγει δὲ τοὺς δράκοντας Ἰνδὸς ἐλέφας, Στυγῶν τὸν ὀλκὸν ὥς ταχὺν πρὸς ἀγχόνην, Τάχα δὲ καὶ πῦρ καὶ κριὸν καὶ δέλφακα, Καὶ μὴν κρεμαστὸν εἰς λινόπλοκον βρόχον.

Manuel Philes Poeta, *Scr. Rerum Nat., Carmina* Chapter 3, poem 58, line 71

Εἰς τόξα πυκνὰ καὶ βελῶν περικλάσεις, Εἰς ἀγρίας φάραγγας, εἰς τραχεῖς τόπους, Εἰς ἄξυλον γῆν, εἰς περιξυλον λόφον, Εἰς ὑδάτων ἔρημον οὐχ ἄπαξ τρίβον, Εἰς θήρας

8. http://en.wikipedia.org/wiki/Manuel_Philes

CHAPTER 7. BYZANTINE

ὄξεις, εἰς ἀνίκμους σκορπίους, Εἰς νιφετούς τε καὶ κρυμοὺς ὀλεθρίους, Εἰς ἡλιακὰς ἐν μεσημβρίᾳ ζέσεις, Εἰς ἀκρατεῖς λαίλαπας, εἰς ἐπομβρίας, Εἰς Πέρσας, εἰς Ἄραβας, εἰς πτηνοὺς Σκύθας, Εἰς βαρβάρων δύναμιν, εἰς Ἰνδῶν θράσος, Τὰ παντοδαπὰ δυσχερῆ τῆς Περσίδος;

7.9 Joannes Zonaras

Ioannes (John) Zonaras (Greek: Ἰωάννης Ζωναρᾶς; fl. 12th century) was a Byzantine chronicler and theologian, who lived at Constantinople.

Under Emperor Alexios I Komnenos he held the offices of head justice and private secretary (protasēkrētis) to the emperor, but after Alexios' death, he retired to the monastery of St Glykeria, where he spent the rest of his life in writing books.

His most important work, *Extracts of History* (Greek: Ἐπιτομὴ Ἱστοριῶν, Latin: *Epitome Historiarum*), in eighteen books, extends from the creation of the world to the death of Alexius (1118). The earlier part is largely drawn from Josephus; for Roman history he chiefly followed Cassius Dio up to the early third century. Contemporary scholars are particularly interested in his account of the third and fourth centuries, which depend upon sources, now lost, whose nature is fiercely debated. Central to this debate is the work of Bruno Bleckmann, whose arguments tend to be supported by continental scholars but rejected in part by English-speaking scholars.[1] An English translation of these important sections has recently been published: Thomas Banchich and Eugene Lane, *The History of Zonaras from Alexander Severus to the Death of Theodosius the Great* (Routledge 2009). The chief original part of Zonaras' history is the section on the reign of Alexios Komnenos, whom he criticizes for the favour shown to members of his family, to whom Alexios entrusted vast estates and significant state offices. His history was continued by Nicetas Acominatus. (From Wikipedia⁹)

Joannes Zonaras Gramm., *Hist., Epitome historiarum* (lib. 1–12) (3135: 001) “Ioannis Zonarae epitome historiarum, 3 vols.”, Ed. Dindorf, L. Leipzig: Teubner, 1:1868; 2:1869; 3:1870. Volume 1, page 16, line 8

9. http://en.wikipedia.org/wiki/Joannes_Zonaras

7.9. JOANNES ZONARAS

καὶ Φεισῶν μὲν ὄνομα τῷ ἐνὶ· πληθὺν δὲ τοῦτο δη- λοῖ· τοῖς δ' Ἑλλησι Γάγγης οὗτος ὠνόμασται, τὴν Ἰνδικὴν διῶν καὶ ἐκδιδοὺς εἰς τὸ πέλαγος.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 24, line 14

Σῆμ δὲ τῷ νιῷ Νῶε πέντε τίκτονται παῖδες, οἳ τὴν μέχρις ὠκεανοῦ τοῦ κατ' Ἰνδῖαν οἰκοῦσιν Ἀσίαν, ἀπ' Εὐφράτου ἀρξάμενοι.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 200, line 16

τῇ τε γὰρ Ἰνδία προσέβαλε καὶ τὸν Πῶρον ἐνίκησε καὶ τὸν Ταξίλην ὠκειώσατο καὶ ἄλλα μέρη τῆς Ἰνδικῆς κατέσχευεν.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 228, line 6

ταῦτα δὲ διανοηθεὶς τοὺς τε ὑφ' ἑαυτὸν ἡτοίμαζεν, ἔπεμψε δὲ καὶ πρὸς Κροῖσον τὸν βασιλέα Λυδῶν καὶ πρὸς ἄμφω τοὺς Φρύγας, πρὸς Παφλαγόνας τε καὶ Ἰνδοὺς καὶ πρὸς Κᾶρας καὶ Κίλικας, αἰτῶν συμμα- χήσιν αὐτῷ κατὰ Μήδων ὠρμημένῳ, ὥς καὶ αὐτοῖς τοῦ πολέμου συμφέροντος, δυνατὸν εἶναι λέγων τὸ ἔθνος, ἐπιγαμίαν τε πρὸς Πέρσας πεπονημένον καὶ τὴν παρ' ἐκείνων προσκτήσασθαι ἀρωγὴν, καὶ θάτε- ρον συγκροτεῖσθαι παρὰ θατέρου, ὥστε εἰ μὴ τις αὐ- τοὺς φθάσας ἀσθενώσῃ, ἐκάστῳ τῶν ἐθνῶν ἐπιόν- τας κρατήσῃ αὐτῶν.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 228, line 31

ἐν τούτοις δὲ παρὰ Κυαζάρου ἦκεν ἄγγελος λέγων ὅτι Ἰνδῶν παρεῖη πρεσβεία, καὶ “δεῖ παρεῖναι καὶ σέ.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 229, line 2

φέρω δέ σοι καὶ στολὴν τὴν καλλίστην· βούλεται γὰρ σε προσάγειν ἐστολισμένον λαμπρότατα, ἵν' οὕτω τοῖς Ἰνδοῖς ὀφθείης.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 229, line 5

κληθέντες δὲ οἱ Ἰνδοὶ εἶπον ἐστάλ- θαι παρὰ τοῦ σφετέρου βασιλέως ἐρωτῶντος ἐξ οὗ ὁ πόλεμος εἴη Μήδοις τε καὶ τῷ Ἀσσυρίῳ, τὰ αὐτὰ δὲ πυθέσθαι κακείνου, καὶ ἀμ- φοτέροις εἰπεῖν ὅτι ὁ Ἰν- δῶν βασιλεὺς τὸ δίκαιον σκεψάμενος μετὰ τοῦ ἡδι- κημένου ἔσται.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 229, line 13

ὁ δὲ Κύρος εἶπεν “εἰ παρ' ἡμῶν ἀδικεῖσθαί φησιν ὁ Ἀσσύριος, ὃ Ἰνδοί, αὐτὸν αἰ- ρούμεθα δικαστὴν τὸν βασιλέα ὑμῶν.

CHAPTER 7. BYZANTINE

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 245, line 3

Ἦλθον δὲ τῷ Κύρῳ παρὰ τοῦ Ἰνδοῦ χρήματα, καὶ οἱ ἄγοντες αὐτὰ ἀπήγγελλον αὐτῷ ὅτι ὁ Ἰνδὸς λέγει ὡς “ἡδομαι, ὦ Κύρε, ὅτι μοι περὶ ὧν ἐδέου ἐδήλωσας, καὶ βούλομαι σοι ξένος εἶναι, καὶ πέμπω σοι χρήματα, κἄν ἄλλων δέῃ, μεταπέμπου· ἐντέταλται δὲ τοῖς παρ’ ἐμοῦ ποιεῖν ἃ ἂν σὺ κελεύῃς.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 245, line 12

ὁ δὲ Κύρος “κελεύω τοίνυν” εἶπε “τοὺς μὲν ἄλλους μένον- τας ἔνθα κατεσκηνώσατε φυλάττειν τὰ χρήματα, τρεῖς δέ μοι ἐλθόντες ὑμῶν εἰς τοὺς πολεμίους ὡς παρὰ τοῦ Ἰνδοῦ περὶ συμμαχίας, καὶ τὰ ἐκεῖ μαθόντες ὅ, τι ἂν λέγῳσί τε καὶ ποιῶσιν ὡς τάχιστα ἀπαγγείλατε ἐμοί τε καὶ τῷ Ἰνδῷ.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 245, line 14

οἱ μὲν δὴ Ἰνδοὶ συσκευασά- μενοι τῇ ὑστεραίᾳ ἐπορεύοντο, ὁ δὲ Κύρος τὰ πρὸς τὸν πόλεμον παρεσκευάζετο μεγαλοπρεπῶς.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 245, line 24

οὕτω δὲ διατιθεμένων τῷ Κύρῳ τῶν τοῦ πολέμου ἦκον οἱ Ἰνδοὶ ἐκ τῶν πολεμίων καὶ ἔλεγον ὅτι Κροῖσος ἡγεμὼν καὶ στρατηγὸς ἦρηται, καὶ πολλοὶ μὲν βασιλεῖς, πολλὰ δ’ ἔθνη καὶ Ἑλλήνες συμμαχήσειν ἡτοίμασται.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 297, line 11

Μέλλων δὲ εἰς τὴν Ἰνδικὴν ἐμβάλλειν, συνε- σκευασμένων τῶν ἀμαξῶν πρώταις μὲν ταῖς οἰκείαις ἐνήκε πῦρ, εἶτα καὶ ταῖς τῶν φίλων, καὶ μετὰ ταῦτα καὶ τὰς τῶν Μακεδόνων καταπρήσαι ἐκέλευσε.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 298, line 7

Ὁ μέντοι Ταξίλης μοίρας ἄρχων τῆς Ἰνδικῆς παμ- φόρου τε καὶ εὐδαίμονος, οὐκ ἀποδεύσης Αἰγύπτου, σοφὸς δὲ ὢν ἀνὴρ, πέμψας ἡσπάσατο τὸν Ἀλέξαν- δρον καὶ “τί δεῖ πολέμων ἡμῖν” ἔφη, “εἰ μήτε ὕδωρ ἀφαιρησόμενος ἡμῶν ἀφῖξαι μήτε τροφήν ἀναγκαίαν;

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 298, line 19

σπεισάμενος δέ τινα πόλει τῶν Ἰνδικῶν, ἀπιόντας ἐκεῖθεν τοὺς ἐν αὐτῇ μισθοφοροῦντας τῶν μαχιωτάτων Ἰνδῶν ἀπέκτεινεν ἅπαντας· ὁ τοῖς αὐτοῦ πολεμικοῖς ἔργοις οἷά τις κηλὶς πρόσεστιν.

7.9. JOANNES ZONARAS

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 298, line 23

εἶτα πρὸς Πῶρον ἐμαχέ- σατο, καὶ τοῦτον χώρας Ἰνδικῆς βασιλεύοντα, τὸ μέ- γε- θος τοῦ σώματος ἔχοντα εἰς τέσσαρας πήχεις ἀνα- τρέχον καὶ σπιθαμὴν.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 299, line 17

ἐν δὲ Μαλλοῖς γεγονώς, μαχιμωτάτοις οὖσιν Ἰνδῶν, μικροῦ ἐκινδύνευσε.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 1, page 300, line 28

εἶτα ἀναστρέφων τὰς μὲν ναῦς παραπλεῖν ἐν δεξιᾷ τὴν Ἰνδικὴν ἐχούσας ἐκέλευ- σεν, αὐτὸς δὲ πεζῇ πορευόμενος εἰς ἐσχάτην ἀπορίαν κατήντησε καὶ πλῆθος τοσοῦ- τον ἀπώλεσεν ὥστε τῆς στρατιᾶς μηδὲ τὸ τέταρτον ἐκ τῆς Ἰνδικῆς ἀνακομισθῆναι διὰ νό- σους καὶ πονηρὰς διαίτας καὶ κύματα καὶ λιμὸν.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 2, page 280, line 8

καὶ μετὰ τοῦτο τὴν μισθοφορὰν τοῖς ἄλλοις δοὺς ἐπὶ τὸν Ἰνδίβιλιν καὶ ἐπὶ τὸν Μανδόνιον ἐστράτευσε.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 2, page 442, line 14

καὶ ὁ Αὐγουστος ἐθνῶν ἡγεμονίας τισὶ δεδο- κῶς ἐπανῆλθεν εἰς Σάμον, κάκεῖ καὶ αὐθις ἐχείμασε καὶ πολλὰ διώκησεν· ἀφίκοντο γὰρ ἐνταῦθα πρεσ- βεῖαι πλεῖσται· καὶ οἱ Ἰνδοὶ τότε φιλίαν ἐποιήσαντο, δῶρα πέμψαντες ἄλλα τε καὶ τίγρεις, πρῶτον τότε Ῥωμαίοις ὀφθείσας.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 3, page 17, line 16

ὁ δὲ τὸν τοῦ Ἀλεξάνδρου, ὡς ἔλεγε, θώ- ρακα ἐνδυσάμενος καὶ ἐπ' αὐτῷ χλαμύδα σηρικὴν ἀλουργῇ πολὺ μὲν χρυσίον, πολλοὺς δὲ λίθους Ἰνδι- κοὺς ἔχουσιν, καὶ ξί- φος περιζωσάμενος καὶ ἀσπίδα λαβὼν δρυῖ τε στεφανωσάμενος, σπουδῇ καθάπερ ἐπὶ πολέμιαν εἰς τὴν πόλιν εἰσήλασε, παμπληθεῖς ἵππεῖς τε καὶ πεζοὺς ὠπλισμένους ἐπαγόμενος· καὶ ἄλλα δὲ τινα τοιαῦτα ποιήσας καὶ ἑαυτὸν ἀποσεμνύ- νας ἐν δημη- γορίᾳ διὰ ταῦτα ἐς τὸν Δαρεῖον καὶ τὸν Ξέρξην ἀπέσκωπτεν, ὡς πολλαπλάσιον ἢ ἐκεῖνοι τῆς θαλάσσης μέτρον ζεύξας αὐτός.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 1-12) Volume 3, page 69, line 24

ἐνενόει δὲ καὶ Ἰνδούς, καὶ ἔλεγεν ὡς “εἰ νέος ἔτι ἦν, καὶ ἐπ' αὐ- τοὺς ἂν ἐπεραιώθην.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 13-18) (3135: 002)
“Ioannis Zonarae epitomae historiarum libri xviii, vol. 3”, Ed. Büttner-Wobst, T. Bonn: Weber, 1897; Corpus scriptorum historiae Byzantinae. Page 156, line 18

CHAPTER 7. BYZANTINE

Ἐν δὲ τῇ στάσει ταύτῃ, ὡς εἴρηται, τῆς μεγάλης ἐκκλησίας καθείσης, ἥς δομήτωρ ἦν ὁ Κωνστάντιος, ἐτέραν πολλῶν μείζω καὶ περιφανεστέραν ὁ βασιλεὺς Ἰουστινιανὸς ἀπῆρξατο καινουργεῖν, τῆς οἰκοδομῆς αὐτῆς ἀρχθείσης κατὰ τὸ 5μ' ἔτος, ἰνδικτιῶνος πεντεκαιδεκάτης ἐνισταμένης ἐν Φεβρουαρίῳ μηνί.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 13-18) Page 172, line 6
μοναχοὶ δὲ δύο τινὲς πρὸς τὸ Βυζάντιον ἐξ Ἰνδίας ἀφικόμενοι τὴν ταύτης γένεσιν ἀφηγήσαντο καὶ ὑπισχνοῦντο κομίσαι τῶν σκωλήκων ἐκείνων γόνον, ὥς ὄντα τὸν ὄγκον βραχύτατα, καὶ δεῖξαι Ῥωμαίοις ὅπως ἐκεῖνα ζωογονοῦνται θαλπόμενα καὶ εἰς σκώληκας μεταμείβονται, καὶ ὅπως δημιουργοῦσι τὴν μέταξαν, τὴν φύσιν σχόντα διδάσκαλον.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 13-18) Page 241, line 6
Ἄμαθων Ἰουστινιανὸς τοὺς μὲν τοῦ Ἡλίου παῖδας ἐν τῷ κόλπῳ κατέσφαξε τῆς μητρός, ἐκείνην δὲ δούλῳ αὐτῆς Ἰνδῶν μαγείρῳ συνέζευσεν.

Joannes Zonaras Gramm., Hist., Epitome historiarum (lib. 13-18) Page 634, line 11
ἐπεὶ δ' ἡ Περσῶν ἀρχὴ ἢ μᾶλλον ἢ Μακεδόνων, ἢ τὴν Περσῶν βασιλείαν καθείλεν, ὑπὸ Σαρακηνῶν καθήρητο, εἴτα καὶ οὗτοι πρὸς ἀλλήλους στασιάσαντες εἰς ἀντιπάλους μοίρας διήρηντο καὶ ἀλλήλοις ἐμάχοντο, Μουχούμετ ὁ τοῦ Ἰμβραήλ, Περσίδος ἄρχων καὶ Χορασμίων καὶ Μηδίας καὶ τινων ἄλλων, πόλεμον ἤρατο κατὰ τοὺς χρόνους Βασιλείου τοῦ βασιλέως κατὰ Βαβυλωνίων τε καὶ Ἰνδῶν, ἡττώμενος δὲ συμμαχικὸν ἐκ Τούρκων μετεπέμψατο· ἦν δὲ τοῖς εἰς συμμαχίαν ἐλθοῦσι τῷ Μουχούμετ στρατηγὸς Ταγγρολίτιξ Μουκάλετ.

7.10 *Scholia In Clementem Alexandrinum*

Titus Flavius Clemens (c.150 – c. 215), known as Clement of Alexandria, was a Christian theologian who taught at the Catechetical School of Alexandria. A convert to Christianity, he was an educated man who was familiar with classical Greek philosophy and literature. As his three major works demonstrate, Clement was influenced by Hellenistic philosophy to a greater extent than any other Christian thinker of his time, and in particular by Plato and the Stoics.[1] His secret works, which exist only in fragments, attest that he was also familiar with pre-Christian Jewish esotericism and Gnosticism. Among his pupils were Origen and Alexander of Jerusalem.

Clement is regarded as a Church Father, and he is venerated as a saint in Orthodox Christianity, Eastern Catholicism and Anglicanism. He was previously revered in the Roman Catholic Church, but his cult was suppressed

7.11. PHALARIDIS EPISTULAE

in 1586 by Pope Sixtus V due to concerns about his orthodoxy. (From Wikipedia¹⁰)

Scholia In Clementem Alexandrinum, Scholia in protrepticum et paedagogum (scholia recentiora partim sub auctore Aretha) (5048: 001) “Clemens Alexandrinus, vol. 1, 3rd edn.”, Ed. Stählin, O., Treu, U. Berlin: Akademie-Verlag, 1972; Die griechischen christlichen Schriftsteller 12. Page 337, line 22

253, 21 ὅρνεις Ἰνδικοὺς] ψιττακοὺς φησι.

7.11 Phalaridis Epistulae

Who is this?

Phalaridis Epistulae, Epistulae (0053: 001) “Epistolographi Graeci”, Ed. Hercher, R. Paris: Didot, 1873, Repr. 1965. Epistle 86, section 1, line 3

Πολλὰ λέγειν ἔχων καὶ κατὰ σοῦ καὶ περὶ ἧς κατ’ ἐμοῦ πεφλυάρηκας ἐν Λεοντίνοις δημοκοπίας οὐδὲν ἐρῶ περισσότερον πλὴν ὅτι κώνωπος ἐλέφας Ἰνδὸς οὐκ ἀλεγίζει.

7.12 Theodorus Scutariota

Who is this? Theodorus Scutariota Hist., Additamenta ad Georgii Acropolitae historiam (3157: 001) “Georgii Acropolitae opera, vol. 1”, Ed. Heisenberg, A. Leipzig: Teubner, 1903, Repr. 1978 (1st edn. corr. P. Wirth). Fragment 33, line 46

ἐν δὲ τῇ κατὰ Λυδῖαν Μαγνησίᾳ, ὅπου καὶ τὰ πλείω τῶν χρημάτων ἀπέθετο, τί τίς ἂν ἐξήτησεν ἄφ’ ὧν ἄνθρωποι χρῆζομεν, καὶ οὐχ εὐρὼν ἐκκληρώσατο τὴν ἀπόλαυσιν, οὐ τῶν ἐν τοῖς ἡμετέροις τό- ποις εὕρισκομένων ἀλλὰ καὶ ὅσα ἐνιαχοῦ τῆς οἰκουμένης, κατ’ Αἴγυπτον φημι καὶ Ἰνδίαν καὶ ἀλλαχοῦ;

7.13 Nikephoros I of Constantinople

St. Nikephoros I or Nicephorus I (Greek: Νικηφόρος Α', Nikēphoros I), (c. 758 – April 5, 828) was a Christian Byzantine writer and Ecumenical Patriarch of Constantinople from April 12, 806, to March 13, 815. (From Wikipedia¹¹)

10. http://en.wikipedia.org/wiki/Clement_of_Alexandria

11. http://en.wikipedia.org/wiki/Nikephoros_I_of_Constantinople

CHAPTER 7. BYZANTINE

Nicephorus I Scr. Eccl., Hist., Theol., *Breviarium historicum de rebus gestis post imperium Mauricii* (e cod. Vat. gr. 977) (3086: 001) “Nicephori archiepiscopi Constantinopolitani opuscula historica”, Ed. de Boor, C. Leipzig: Teubner, 1880, Repr. 1975.

Nicephorus I Scr. Eccl., Hist., Theol., *Breviarium historicum de rebus gestis post imperium Mauricii* (e cod. Vat. gr. 977) Page 46, line 15

τούτων αἰσθόμενος Ἰουστινιανὸς καὶ μείζονι θυμῷ ἐξαπτό-μενος τὰ μὲν Ἡλία τέ-κνα τῷ μητρώῳ κόλπῳ φερόμενα ἀναλίσκει, τὴν δὲ αὐτοῦ γυναῖκα τῷ ἰδίῳ μαγεύρῳ ζευχθῇ- ναι ἠνάγκασεν, Ἰνδῷ τῷ γένει καὶ ὄλῳ δυσειδεῖ τυγχάνοντι.

Nicephorus I Scr. Eccl., Hist., Theol., *Chronographia brevis* [Dub.] (recensiones duae) (3086: 002) “Nicephori archiepiscopi Constantinopolitani opuscula historica”, Ed. de Boor, C. Leipzig: Teubner, 1880, Repr. 1975. Page 98, line 20

Τῷ ζ´ ἔτει αὐτοῦ ἐπληρώθη κύκλος α´ τοῦ ἁγίου πάσχα ἐτῶν φλβ´, ἐξότε ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐσταυ-ρώθη 8[ἰνδ. ζ´] ἔτους ἀπὸ κτίσεως κόσμου ,ζξε´.

Nicephorus I Scr. Eccl., Hist., Theol., *Chronographia brevis* [Dub.] (recensiones duae) Page 99, line 11

Ἐτους γ´ τῆς βασιλείας αὐτοῦ ὁ Πέρσης 8[Χοσρόης] πλεῖστον μέρος τῆς Ῥωμαίων παρέλαβε πολιτείας καὶ τὰ Ἱεροσόλυμα καὶ τοὺς σεβασμίους τόπους ἐνέπρησε πλήθη τε λαῶν ἡχμαλώτευσεν σὺν τῷ πατριάρχῃ Ζαχαρίᾳ καὶ τοῖς τιμίῳις ξύλοις εἰς Περσίδα ἀπήγαγεν· ἔτει δὲ αὐτοῦ ιβ´ Χοσρόης 8[ὁ Πέρσης] ἀνηρέθη καὶ ἡ αἰχμα-λωσία ἀνεκλήθη, καὶ ὁ ζωοποιὸς σταυρὸς τοῖς ἰδίῳις τόποις ἀπεκατέστη 8[ἀνεγερθεῖσιν]. Οἱ δὲ Σαρακηνοὶ ἤρξαντο τῆς τοῦ παντὸς ἐρημώσεως τῷ ,ζρκς´ ἔτει ἰνδ. ζ´.

Nicephorus I Scr. Eccl., Hist., Theol., *Chronographia brevis* [Dub.] (recensiones duae) Page 102, line 22

Ἀπὸ δὲ Κωνσταντίνου ἕως Θεοφίλου ἰνδ. ε´ ἔτη φλ´.

Nicephorus I Scr. Eccl., Hist., Theol., *Refutatio et eversio definitionis synodalis anni 815* (3086: 012) “Nicephori Patriarchae Constantinopolitani Refutatio et Eversio Definitionis Synodalis Anni 815”, Ed. Featherstone, J.M. Turnhout: Brepols, 1997; *Corpus Christianorum, Series Graeca* 33. Chapter 2, line 23

λα περιστολίζοντο· ὅτε θεῖος φόβος ταῖς ψυχαῖς τῶν εὖσε-βούντων ἐνίδρυτο καὶ ἡ περὶ τὰ θεῖα αἰδῶς καὶ εὐλάβεια· ὅτε τὸ τῆς ἀγάπης δῶρον πανταχοῦ διαφοιτῶν περιηγέλλετο· ὅτε τὰ τῆς ἱερωσύνης δίκαια κομῶντα συνδιεφυλάσσετο καὶ οἱ ἱερεῖς κυρίου δικαιοσύνην ἐνδεδύκεσαν, ὥσπερ στολὴν ἁγίαν περιχλαινιζόμενοι τὴν εὐσέβειαν, ἀμφιεννύμενοι δὲ κρῖμα ἴσα διπλοῖδι, καὶ ἡ εὐλογία κυρίου πᾶσιν ἐπέπρεπεν, εἰ δεῖ τι καὶ τῶν Ἰωβ φθέγγασθαι ῥημάτων· ὅτε καὶ βασιλεῖς μέγα ἐφρό-νουν ἐπ’ εὐσεβείᾳ μᾶλλον ἢ τῷ διαδήματι καὶ χρυσῷ καὶ λίθοις τοῖς Ἰνδικοῖς λαμπρὸν ἀπαστράπτουσιν, εὐθύτητι δὲ δογμάτων ἢ τῷ ἀλουργῷ ἐκαλλωπίζοντο χρώματι καὶ ὅσον <***> τρόπαια στήσωσι.

7.14. JOSEPHUS GENESIUS

7.14 Josephus Genesis

Genesisius (Greek: Γενέσιος, Genesios) is the conventional name given to the anonymous Greek author of the tenth century chronicle, *On the reign of the emperors*. His first name is sometimes given as Joseph, combining him with a "Joseph Genesis" quoted in the preamble to John Skylitzes. Traditionally, he has been regarded as the son or grandson of Constantine Maniakes.

Composed at the court of Constantine VII, the chronicle opens in 814, covers the Second Iconoclast period and ends in 886. It presents the events largely from the view of the Macedonian dynasty, though with a skew less marked than the authors of Theophanes Continuatus, a collection of mostly anonymous chronicles meant to continue the work of Theophanes the Confessor.

The chronicle describes the reigns of the four emperors from Leo V down to Michael III in detail; and more briefly that of Basil I. It uses Constantine VII's *Life of Basil* as a source, though it appears to have been finished before Theophanes Continuatus, and gives information present in neither Continuatus nor Skylitzes. Modern editions

English

Genesios, Joseph, A. Kaldellis. (trans.) *On the reigns of the emperors*. Byzantina Australiensia, 11. Canberra: Australian Association for Byzantine Studies, 1998. ISBN 0-9593626-9-X.

Greek

A. Lesmüller-Werner, and H. Thurn, *Corpus Fontium Historiae Byzantinae*, Vol. XIV, Series Berolinensis. Berlin: De Gruyter, 1973. ISSN 0589-8048.

(From Wikipedia¹²)

Josephus Genesisus Hist., Βασιλεῖαι (3040: 001) "Iosephi Genesisii regum libri quattuor", Ed. Lesmüller-Werner, A., Thurn, J. Berlin: De Gruyter, 1978; *Corpus fontium historiae Byzantinae* 14. Series Berolinensis.

Josephus Genesisus Hist., Βασιλεῖαι Book 2, section 2, line 33

ποιεῖται τοῖνυν σπονδὰς μετ' Ἀγαρηνῶν, εἰδήσει τοῦ αὐτῶν ἀρχηγοῦ ἀναδεῖται στέφος βασίλειον παρὰ τοῦ ἀρχιερέως Ἀντιοχείας Ἰώβ, εἶτα μετ' Ἀγαρηνῶν Ἰνδῶν

12. http://en.wikipedia.org/wiki/Joseph_Genesius

CHAPTER 7. BYZANTINE

Αἰγυπτίων Ἀσσυρίων Μήδων Ἀβασίων Ζηχῶν Ἰβήρων Καβείρων Σκλάβων Οὐννων Βανδή-λων Γετῶν καὶ ὅσοι τῆς Μάνεντος βδελυρίας μετεῖχον, Λαζῶν τε καὶ Ἀλανῶν Χάλδων τε καὶ Ἀρμενίων καὶ ἐτέρων παντοίων ἐθνῶν πολυθρύλ-λητον πανστρατιὰν στρατοπεδευσάμενος ἀπάσης τῆς ἀνατολῆς ἐκυρί-ευσεν, τελευταῖον μέρεσι τοῖς κατὰ Θράκην προσεμπελάσας ἐλεπολεῖν τὸ Βυζάντιον ἐκβιάζεται ἵππεῦσιν εὐόπλοις καὶ πετροβολισταῖς τοῖς ὑπὸ χεῖρα πεζοῖς, ἔτι καὶ σφενδονισταῖς γε καὶ πελτασταῖς ἀμέτροις ἐπιρρωννύμενος, προσέτι μὴν καὶ πολιορκητικοῖς οὐκ ὀλίγοις τεχνάσμασι κρατυνόμενος.

Josephus Genesius Hist., Βασιλεῖαι Book 2, section 5, line 47

μετ' οὐ πολὺ δὲ καὶ αὐτὸς σὺν π' χιλιάσιν ἐφίσταται τῇ πόλει, ἐπὶ δὲ τῷ προτέρως ποιηθέντι υἱῷ καὶ ἕτερον ἀναδείκνυσιν, Ἀναστάσιον ὄνομα, πάλαι μὲν εἰς τοὺς καλουμένους τελέσαντα μοναχοῦς, εἰς κοσμικῶν δὲ τρόπων φαυλότητι τάξιν ἐληλυθότα, αἰσχρὸν τὸ εἶδος, ὥστε δοκεῖν ἐξ οἰνοποσίας ἰνδογενῆς εἶναι, μοχθηρότερον τῇ ψυχῇ ὑπὸ ἐμπληξίας ἐσχάτης.

7.15 Nicephorus Gregoras

Nikephoros Gregoras, Latinized as Nicephorus Gregoras (Greek: Νικηφόρος Γρηγοράς; c. 1295-1360), Byzantine astronomer, historian, man of learning and religious controversialist, was born at Heraclea Pontica. (From Wikipedia¹³)

Nicephorus Gregoras Hist., Historia Romana (4145: 001) "Nicephori Gregorae historiae Byzantinae, 3 vols.", Ed. Schopen, L., Bekker, I. Bonn: Weber, 1:1829; 2:1830; 3:1855; Corpus scriptorum historiae Byzantinae. Volume 1, page 9, line 22

οὐ μὴν ἀλλ' ἔσθ' ὅτε καὶ δι' ἀμαθίαν τοῦ βελτίονος καὶ ἀπειρίαν πραγμάτων ἀπερ-ότουοῦν ἠκηκόει-σαν, πρὶν βασανίσαι, εἰ τὰ μὲν τῶν εἰκότων τάδ' ἦκιστα, καὶ τὰ μὲν ἔοικεν ἀληθείας οἴκοις ἐνδαιτᾶσθαι, τάδ' ὑπερόριον ἀλη-θείας τείνουσι γλῶσσαν, οὕτω ταῦτ' ἐφαπλοῦσι ταῖς ἑαυτῶν συγγραφαῖς καὶ τῷ χρόνῳ, αἰτιώμενοί τε τὰ ἀναίτια, καὶ φά-σκοντες ἃ μὴτ' ἐγένοντο, μῆτε γενέσθαι τῶν δυνατῶν ἦν· οἷας τοῦ Πλάτωνος τὰς ιδέας ἀκούομεν, καὶ ὅσοι τοὺς τραγελάφους ἐκ τῶν τῆς Ἰνδίας τεράτων ἐς τὰς τῆς Ἀσίας διαβιβάζουσιν ἀκοὰς, ἐκ μὴ ὄντων αὐθις μὴ ὄντα καθιστῶντες, ἵνα μᾶλλον ἐκπλήττω-σι τοὺς ἀκούοντας.

Nicephorus Gregoras Hist., Historia Romana Volume 1, page 38, line 6

13. http://en.wikipedia.org/wiki/Nicephorus_Gregoras

7.15. NICEPHORUS GREGORAS

(Δ.) Ἀλλὰ γὰρ ἦρος ἐπιγενομένου, ὅτε πᾶν τὸ πρόσωπον τῆς γῆς τὴν χλόην τῆς πόας ἐνδύεται, τὰ παρὰ τοὺς πρόποδας τῶν ὀρῶν χειμάδια καταλιπόντες οἱ Σκύθαι, καθάπερ αἰπόλια καὶ βουκόλια, κατὰ πλῆθος τὰς κορυφὰς τῶν ὀρῶν ὑπερβάλλουσι, ῥέουσί τε κατὰ τῶν ὑποκειμένων ἐθνῶν καὶ πάν- τας ἐν λόγῳ λείας ποιούμενοι, κα- ταντῶσιν ἐς Ἰνδικὴν, ὅποση ἐφ' ἑκάτερα κεῖται τοῦ μεγίστου τῶν ποταμῶν Ἰνδοῦ.

Nicephorus Gregoras Hist., Historia Romana Volume 1, page 107, line 5

οἱ γὰρ κατ' Αἴγυπτον Ἀραβες πλείστην προσηληφότες δύναμιν διὰ τοῦ Σκυθικοῦ στρατεύμα- τος ἐκείνου, καθάπερ ἔφθηνεν εἰρηκότες, πλείστον ὅσον μάλα ἐξῆν τοὺς οἰκείους παρέδραμον ὅρους· πρὸς μὲν ἐσπέραν Λιβύας καὶ ὅσα Μαυρουσίων ἔθνη δου- λωσάμενοι· πρὸς δ' ἀνατέλλοντα ἥλιον ἔνθεν μὲν Ἀραβίαν εὐδαίμονα πᾶσαν ὅσην τά τε ἄκρα τῶν Ἰνδικῶν ὀρίζει θαλασσῶν καὶ ἐκατέρωθεν ὃ, τε Περσικὸς καὶ ὁ Ἀραβικὸς τειχίζουσι κόλποι· ἔνθεν δὲ τὴν τε Κοίλην Συρίαν καὶ τὴν Φοινίκην πᾶσαν, ὅσην ὁ πο- ταμὸς Ὀρόντης ἔνδον ποιεῖ- ται, τοὺς τῶν Κελτογαλατῶν ἐκείνων ἐκγόνους τοὺς μὲν ἐκείθεν ἀποβῆσαντες, τοὺς δ' ἐς ὄλεθρον, οἷον πολέμιος ὑποτίθεται νό- μος, ὀλίγου παραπέψαντες χρόνου.

Nicephorus Gregoras Hist., Historia Romana Volume 1, page 188, line 21

τοιούτον μέντοι καὶ τῶν ἐν Ἰνδοῖς σοφιστῶν ἢ παραί- νεσις ὑφηγεῖται τὸν ἄρχειν βουλόμενον· οὕτω γὰρ ἂν τὰ μάλιστά φησι φιληθείη τοῖς ὑπ' αὐτὸν, ἂν φύσει τούτων ὑπέρτερος ᾖν, ὁ δ' ἔπειτ' ἐπιεικὴς ἐκὼν γε εἶναι σφισιν ὁρᾶται καὶ μέτριος.

Nicephorus Gregoras Hist., Historia Romana Volume 1, page 332, line 23

πειθομαι γὰρ μὴδ' ἂν τοῖς ἐπ' ἔσχατα γῆς Κελτοῖς, οὐδ' ἂν οὐδέσιν ὅσοι πρὸς τῷ ὠκεανῷ τυγχάνουσιν ὄντες, οὐ μέντοι οὐδ' ἂν ἐνδεῖν σου τῆς φήμης, οὐδ' αὐτοῖς Ἰνδοῖς· ἀλλὰ κάκεῖθεν τὸ κύρος σε δέχεσθαι τοῦ νικᾶν περιουσίᾳ φρονήσεως πάντα ἀνθρώπων γένη.

Nicephorus Gregoras Hist., Historia Romana Volume 1, page 369, line 13

Ἀλεξανδρεῖς μὲν γὰρ πρὸ τριῶν ἡμερῶν τῆς πρώτης τοῦ καθ' ἡμᾶς σεπτεμβρίου τὴν ἀρχὴν τοῦ σφετέρου τίθενται ἔτους· Αἰγύ- πτιοι δὲ νῦν μὲν αὐτὴν, νῦν δ' ἑτέραν, καὶ ἄλλοτ' ἄλλην αἰεῖ· καὶ Πέρσαι δὲ καὶ Μῆδοι καὶ Ἰνδοὶ τούτοις τε πᾶσι καὶ σφισιν αὐτοῖς ἀλλήλοις ἀσύμφωνα.

Nicephorus Gregoras Hist., Historia Romana Volume 2, page 807, line 24

ὥ δ' ἐκατέροις τοῖς βίοις ἐν πείρᾳ γενέσθαι τετύχη- κεν, ἄρχεσθαι μᾶλλον οὗτος ἢ βασιλεύειν ἔλοιτ' ἂν οἶμαι μάλα προθύμως, καὶ πένητα μᾶλλον τρίβειν βίον, ἢ ὃς μυρίαῖς περι- στοιχίζεται δόξαις καὶ χρήμασιν· εἰ δ' οὖν, λεγέτω τις παρελθὼν, πῶς Ἀλέξανδρος ἐκεῖνος ὁ μέγας, ὁ μέχρις Ἰνδῶν τὰ τῆς Εὐρώ- πης διαβιάσας ὅπλα, τὸν εὐτελεῖ τοῦ Διογένους πίθον καὶ τὴν διερρώγυϊαν ἀμπέχεσθαι μᾶλλον ἐσθῆτα ποθεῖν ὠμολόγει, ἢ τὴν τῆς ὅλης Ἀσίας τε καὶ Εὐρώπης ἔχειν ἀρχὴν, καὶ τὸν Βαβυλώ- νιον ἐκεῖνον περιβεβλησθαι πλοῦτον· ὅθεν καὶ τὸ πολὺ τῆς ῥα- στῶνης χεθὲν Δαρεῖω καὶ Πέρσαις ὄνειρον ἔδειξεν εἶναι σαφῶς τὰς δοκούσας εὐδαίμονας τύχας τοῦ βίου.

CHAPTER 7. BYZANTINE

Nicephorus Gregoras Hist., Historia Romana Volume 3, page 19, line 3

ἐξ ὅτου γὰρ τὸ Σκυθικὸν ἐπιρρεῦσαν γένος καὶ ἐκχυθὲν ἄνωθ' ἐν ποθέν ἐξ ἀρκτικῶν πηγῶν καθάπερ ἀχανοῦς τινὸς ὕδωρ πελάγους, Πέρσας τε ἐδουλώσατο καὶ Μήδους καὶ πᾶσαν εἶπεῖν ταυτηνὴ τὴν Ἀσίαν ἄχρις Ἰνδῶν τε ἐκείνων πρὸς ἑω καὶ ἄχρις Ἀράβων τουτωνὶ πρὸς νότον, οὐ μόνον τὰ πλείω τῶν ἐγχωρίων ἠθῶν ἐκείνων ἔσβη καὶ ἐτεθήκει, ἀλλὰ καὶ αὐτὰ τῶν ἐθνῶν ἐκείνων τὰ τοπικὰ διαστήματα τε καὶ ὅρια συγκέχυται καὶ παντάπασιν ἐστὶ δυσείκαστα νῦν.

Nicephorus Gregoras Hist., Historia Romana Volume 3, page 354, line 8

οὔτε γὰρ οὐδὲν πρὸς ἔπος ἔοικε λέγειν, ἀλλ' ἄλλην τρέχων ἄλλην ἐβάδισεν, οὔτε εἰ ἀντιλέγειν ἐβούλετο, τὰς ὁμόσε προσηκούσας ἀντιθέσεις ἐπήνεγκεν, ἀλλ' ὅμοιον ποιῇ ὥσπερ ἂν εἰ τὴν πρὸς ἑω τῶν τε Αἰθιοπῶν καὶ Ἰνδῶν εἶπεῖν ἀπαιτούμενος οἴκησιν, ὃ δ' ἐκ διαμέτρου τοὺς ἐσπερίους ἐπειρᾷτο δεικνύνειν Κελτοῦς, καὶ ὅποι τὰ Βρετανῶν προσοικοῦσιν ἔθνη.

7.16 Anthologiae Graecae Appendix

The Greek Anthology (also called Anthologia Graeca) is a collection of poems, mostly epigrams, that span the classical and Byzantine periods of Greek literature. Most of the material of the Greek Anthology comes from two manuscripts, the Palatine Anthology of the 10th century and the Anthology of Planudes (or Planudean Anthology) of the 14th century.[1][2] (From Wikipedia¹⁴)

Anthologiae Graecae Appendix, Epigrammata sepulcralia (7052: 002)
“Epigrammatum anthologia Palatina cum Planudeis et appendice nova, vol. 3”,
Ed. Cougny, E. Paris: Didot, 1890.

Anthologiae Graecae Appendix, Epigrammata sepulcralia Epigram 402, line 7

Ἀλλὰ σὺ, Γαῖα, πέλοις ἀγαθὴ κούφη τ' Ἀκυλίνῳ, καὶ δὲ παρὰ πλευρὰς ἄνθεα λαρὰ φύοις, ὅσσα κατ' Ἀραβίους τε φέρεις, ὅσα τ' ἐστὶ κατ' Ἰνδοῦς, ὥς ἂν ἀπ' εὐδόμου χρωτὸς ἰοῦσα δρόσος ἀγγέλλῃ τὸν παῖδα θεοῖς φίλον ἔνδοθι κεῖσθαι, λιβῆς καὶ θυέων ἄξιον, οὐχὶ γόων.

Anthologiae Graecae Appendix, Epigrammata demonstrativa (7052: 003)
“Epigrammatum anthologia Palatina cum Planudeis et appendice nova, vol. 3”,
Ed. Cougny, E. Paris: Didot, 1890. Epigram 55, line 3

14. http://en.wikipedia.org/wiki/Greek_Anthology

7.17. NICETAS CHONIATES

..... Ὑσμίνην δεδάηκας ἀμετροβίων ἐλεφάντων· Ἰνδοφόρων κρατεροὺς οὐ τρομέεις πολέμους.

Anthologiae Graecae Appendix, Epigrammata demonstrativa Epigram 76, line 1

Ἀμφιλόχου τοῦ Λάγου Ποντωρέως. Ἦκει καὶ Νείλου προχοὰς καὶ ἐπ' ἔσχατον Ἰνδὸν τέχνας Ἀμφιλόχοιο μέγα κλέος ἄφθιτον ἀεί.

Anthologiae Graecae Appendix, Epigrammata exhortatoria et supplicatoria (7052: 004) “Epigrammatum anthologia Palatina cum Planudeis et appendice nova, vol. 3”, Ed. Cougny, E. Paris: Didot, 1890. Epigram 77, line 19

Ἄπελθε τοίνυν εἰς τόπους τῆς Ἰνδίας, εἷς τ' Ἀγησύμβων, εἷς τε Βλεμμύων πόλεις, ὅπου λέγουσιν ἀμπέλους μὴ βλαστάνειν· ἐκεῖσε δεῖξον σὴν ἰατρικὴν, σοφέ.

Anthologiae Graecae Appendix, Oracula (7052: 006) “Epigrammatum anthologia Palatina cum Planudeis et appendice nova, vol. 3”, Ed. Cougny, E. Paris: Didot, 1890. Epigram 313, line 3

Ἐς δίνας Ἰστροιο διυπετέος ποταμοῖο ἐσβαλέειν κέλομαι δοίους Κυβέλης θεράποντας, θήρας ὀρειτρεφέας, καὶ ὅσα τρέφει Ἰνδικὸς ἀήρ ἄνθεα καὶ βοτάνας εὐώδεας· αὐτίκα δ' ἔσται νίκη καὶ μέγα κῦδος ἅμ' εἰρήνῃ ἐρατεινῇ.

7.17 Nicetas Choniates

Niketas or Nicetas Choniates (Νικῆτας Χωνιάτης, ca. 1155 to 1215 or 1216), sometimes called Acominatos, was a Greek historian – like his brother Michael Acominatus, whom he accompanied from their birthplace Chonae to Constantinople. Nicetas wrote a history of the Eastern Roman Empire from 1118 to 1207. (From Wikipedia¹⁵)

Nicetas Choniates Hist., Scr. Eccl., Rhet., Historia (= Χρονικὴ διήγησις) (3094: 001) “Nicetae Choniatae historia, pars prior”, Ed. van Dieten, J. Berlin: De Gruyter, 1975; Corpus fontium historiae Byzantinae 11.1. Series Berolinensis. Reign Alex2, page 243, line of page 4

Ἐπεὶ δὲ ἡ κυρία τῆς ἀνόδου ἐνειστήκει, ὅπόσοι τῶν ἐν τέλει καὶ ὅσοι τοῦ βήματος τοῦ καλοῦ ἔτρεφον ἔρωτα καὶ ὁ τῆς πόλεως ἅπας δῆμος εἰς τὸ ἱερὸν φροντιστήριον συνδραμόντες λαμπροτάτην ἐκείνῳ συντελοῦσι τὴν πρόοδον μύροις τὰς ἀγυῖας τέγοντες καὶ τοῖς Ἰνδικοῖς ξύλοις καὶ καρυκευτοῖς ἀρώμασι τὸν ἀέρα εὐωδιάζοντες.

15. http://en.wikipedia.org/wiki/Nicetas_Choniates

7.18 Pseudo-Codinus

Jump to: navigation, search

George Kodinos or Codinus (Greek: Γεώργιος Κωδινός), also Pseudo-Kodinos, kouropalates in the Byzantine court, is the reputed 14th-century author of three extant works in late Byzantine literature.

Their attribution to him is merely a matter of convenience, two of them being anonymous in the manuscripts. Of Kodinos himself nothing is known; it is supposed that he lived towards the end of the 15th century. The works referred to are the following:

Patria (Πάτρια Κωνσταντινουπόλεως), treating of the history, topography, and monuments of Constantinople. It is divided into five sections: (a) the foundation of the city; (b) its situation, limits and topography; (c) its statues, works of art, and other notable sights; (d) its buildings; (e) and the construction of the Hagia Sophia. It was written in the reign of Basil II (976–1025), revised and rearranged under Alexios I Komnenos (1081–1118), and perhaps copied by Codinus, whose name it bears in some (later) manuscripts. The chief sources are: the *Patria* of Hesychius Illustrius of Miletus, the anonymous *Parastaseis syntomoi chronikai*, and an anonymous account (ἐκφρασις) of St Sophia (ed. Theodor Preger in *Scriptores originum Constantinopolitanarum*, fasc. i, 1901, followed by the *Patria* of Codinus). Procopius, *De Aedificiis* and the poem of Paulus Silentarius on the dedication of St. Sophia should be read in connexion with this subject. *De Officiis* (Τακτικόν περί των οφφικίων του Παλατίου Κωνσταντινουπόλεως και των οφφικίων της Μεγάλης Εκκλησίας), a treatise, written in an unattractive style between 1347 and 1368, of the court and higher ecclesiastical dignities and of the ceremonies proper to different occasions, as they had evolved by the middle Palaiologan period. It should be compared with the earlier *De Ceremoniis* of Constantine Porphyrogenitus and other *Taktika* of the 9th and 10th centuries. A chronological outline of events from the beginning of the world to the taking of Constantinople by the Turks (called *Agarenes* in the manuscript title). It is of little value.

Complete editions are (by Immanuel Bekker) in the *Bonn Corpus scriptorum Hist. Byz.* (1839–1843, where, however, some sections of the *Patria* are omitted), and in JP Migne, *Patrologia graeca civil.*; see also

7.19. CHRONICON PASCHALE

Karl Krumbacher, *Geschichte der byzantinischen Litteratur* (1897). (From Wikipedia¹⁶)

Pseudo-Codinus Hist., *De officiis* (= *officia palatii Constantinopoleos*) (3168: 001) “Pseudo-Kodinos. *Traité des offices*”, Ed. Verpeaux, J. Paris: Centre National de la Recherche Scientifique, 1966; *Le monde byzantin* 1.

Pseudo-Codinus Hist., *De annis ab orbe condito* (3168: 004) “Die byzantinischen Kleinchroniken, vol. 1”, Ed. Schreiner, P. Vienna: Österreichische Akademie der Wissenschaften, 1975; *Corpus fontium historiae Byzantinae* 12.1. Series Vindobonensis.

Pseudo-Codinus Hist., *Patria Constantinopoleos* Book 2a, section 1, line 7

Ἡ πρώτη σύνοδος γέγονεν ἐν τῇ Νικαίᾳ τῆς Βιθυνίας ὑπὸ τοῦ μεγάλου Κωνσταντίνου συνελθόντων τῶν τριακοσίων δέκα καὶ ὀκτὼ ἀγίων πατέρων καὶ Σιλβέστρου πάπα Ῥώμης· οἱ καὶ καθεῖλαν Ἄρειον, ὅστις ἦν πρῶτος πρεσβύτερος Ἀλεξανδρείας· τὸν γὰρ κύριον ἡμῶν Ἰησοῦν Χριστὸν ψιλὸν ἄνθρωπον ἔλεγεν εἶναι· Ἰβηρες δὲ καὶ Ἰνδοὶ τότε ἐχριστιάνισαν.

Pseudo-Codinus Hist., *Patria Constantinopoleos* Book 3, section 89, line 2

(c255, m262) Ἐν τοῖς χρόνοις τοῦ μεγάλου Θεοδοσίου ἤχθη ἐλέφας μικρὸς ἀπὸ Ἰνδίας καὶ ἐκείσε ἔτρεφον αὐτὸν εἰς τὰ οἰκήματα· καὶ ἱππικοῦ γενομένου ἔφερον αὐτόν.

7.19 Chronicon Paschale

Chronicon Paschale (“the Paschal Chronicle, also *Chronicum Alexandrinum* or *Constantinopolitanum*, or *Fasti Siculi*) is the conventional name of a 7th-century Greek Christian chronicle of the world. Its name comes from its system of chronology based on the Christian paschal cycle; its Greek author named it “Epitome of the ages from Adam the first man to the 20th year of the reign of the most August Heraclius.”

The Chronicon Paschale follows earlier chronicles. For the years 600 to 627 the author writes as a contemporary historian – that is, through the last years of emperor Maurice, the reign of Phocas, and the first seventeen years of the reign of Heraclius.

16. <http://en.wikipedia.org/wiki/Pseudo-Codinus>

CHAPTER 7. BYZANTINE

Like many chroniclers, the author of this popular account relates anecdotes, physical descriptions of the chief personages (which at times are careful portraits), extraordinary events such as earthquakes and the appearance of comets, and links Church history with a supposed Biblical chronology. Sempronius Asellio points out the difference in the public appeal and style of composition which distinguished the chroniclers (*Annales*) from the historians (*Historia*) of the Eastern Roman Empire.

The "Chronicon Paschale" is a huge compilation, attempting a chronological list of events from the creation of Adam. The principal manuscript, the 10th-century Codex Vaticanus græcus 1941, is damaged at the beginning and end and stops short at AD 627. The Chronicle proper is preceded by an introduction containing reflections on Christian chronology and on the calculation of the Paschal (Easter) cycle. The so-called 'Byzantine' or 'Roman' era (which continued in use in Greek Orthodox Christianity until the end of Turkish rule as the 'Julian calendar') was adopted in the *Chronicon* as the foundation of chronology; in accordance with which the date of the creation is given as the 21st of March, 5507.

The author identifies himself as a contemporary of the Emperor Heraclius (610-641), and was possibly a cleric attached to the suite of the œcumenical Patriarch Sergius. The work was probably written during the last ten years of the reign of Heraclius.

The chief authorities used were: Sextus Julius Africanus; the consular *Fasti*; the *Chronicle* and *Church History* of Eusebius; John Malalas; the *Acta Martirum*; the treatise of Epiphanius, bishop of Constantia (the old Salamis) in Cyprus (fl. 4th century), on *Weights and Measures*. (From Wikipedia¹⁷)

Andromachus Poet. Med., Fragmentum (0280: 001) "Die griechischen Dichterfragmente der römischen Kaiserzeit, vol. 2", Ed. Heitsch, E. Göttingen: Vandenhoeck & Ruprecht, 1964. Line 133

ἡ ἔτι καὶ σμύρνης καὶ εὐόδμου κόστοιο καὶ κρόκου, ὃν τ' ἄντρον θρέψατο Κωρύκιον, καὶ κασίην Ἰνδὴν τε βάλοις εὐώδεα νάρδον καὶ σχοῖνον νομάδων θαῦμα φέροις Ἀράβων καὶ λιβάνου μίσγοιο καὶ ἀγλαΐην στήσαιο ἄμμιγα κυανέῳ κατθέμενος πεπέρει δικτάμνου τε κλῶνας ἰδὲ χλοεροῦ πρασίοιο καὶ ῥήον, στοιχᾶς δ' οὐκ ἀπάνευθε μένοι, οὐδέ νυ πετροσέλινον ἰδ' εὐώδης καλαμίνθη δριμύ τε τερμίνθου δάκρυ Λιβυστιάδος, θερμὸν ζιγγίβερι κεῦκλωνον πενταπέτηλον· τὰς δοιάς δραχμῶν πάντα φέροι τριάδας.

17. http://en.wikipedia.org/wiki/Chronicon_Paschale

7.20 Laonicus Chalcocondyles Hist.

Laonikos Chalkokondyles, Latinized as Laonicus Chalcondyles (Greek: *Λαόνικος Χαλκοκονδύλης*, from *λαός* "people", *νικᾶν* "to be victorious", an anagram of Nikolaos which bears the same meaning; c. 1423 – 1490) was a Byzantine Greek scholar from Athens. (From Wikipedia¹⁸)

Laonicus Chalcocondyles Hist., *Historiae* (3139: 001) "Laonici Chalcocandylae historiarum demonstrationes, 2 vols. in 3", Ed. Darkó, E. Budapest: Academia Litterarum Hungarica, 1:1922; 2.1:1923; 2.2:1927. Volume 1, page 4, line 1

μετὰ δὲ ταῦτα ὕστερον οὐ πολλαῖς γενεαῖς Ἀλέξανδρον τὸν Φιλίππου, Μακεδόνων βασιλέα Πέρσας ἀφελόμενον τὴν ἡγεμονίαν καὶ Ἰνδοὺς καταστρεψάμενον καὶ Λιβύης μοῖραν οὐκ ὀλίγην, πρὸς δὲ καὶ Εὐρώπης, τοῖς μεθ' ἑαυτὸν τὴν βασιλείαν καταλιπεῖν, ἐς ὃ δὴ Ῥωμαίους ἐπὶ τὴν τῆς οἰκουμένης μεγίστην ἀρχὴν ἀφικομένους, ἰσοτάλαντον ἔχοντας τύχην τῇ ἀρετῇ, ἐπιτρέψαντας Ῥώμην τῷ μεγίστῳ αὐτῶν ἀρχιερεῖ καὶ διαβάντας ἐς Θράκην, ὑφηγουμένου ἐπὶ τάδε τοῦ βασιλέως, καὶ Θράκης ἐπὶ χώραν, ἣτις ἐς τὴν Ἀσίαν ἐγγυτάτῳ ὥκεται, Βυζάντιον Ἑλληνίδα πόλιν μητρόπολιν σφῶν ἀποδεικνύντας, πρὸς Πέρσας, ὑφ' ὧν ἀνήκεστα ἐπεπόνθεισαν, τὸν ἀγῶνα ποιῆσθαι, Ἑλληνὰς τε τὸ ἀπὸ τοῦδε

Ῥω-

Laonicus Chalcocondyles Hist., *Historiae* Volume 1, page 110, line 11

διώρυχα μέντοι ἐπυθόμην ἐγῶγε ἀπὸ ταύτης διήκειν καὶ ἐς τὴν Ἰνδικὴν θάλασσαν ἐκδιδοῖ.

Laonicus Chalcocondyles Hist., *Historiae* Volume 1, page 110, line 14

καὶ ἰχθύας μὲν φέρει αὕτη ἢ θάλασσα πολλοὺς τε καὶ ἀγαθοὺς, φέρει δὲ καὶ ὄστρεα μαργαρίτας ἔχοντα, ἥπερ δὴ καὶ ἡ Ἰνδικὴ θάλασσα.

Laonicus Chalcocondyles Hist., *Historiae* Volume 1, page 120, line 20

ἔστι δὲ τοῦτο τὸ γένος ἄλκιμόν τε τῶν κατὰ τὴν Ἀσίαν καὶ πολεμικώτατον, καὶ σὺν τούτοις λέγεται Τεμήρης τὴν ἡγεμονίαν τῶν ἐν τῇ Ἀσίᾳ παραλαβεῖν, πλὴν Ἰνδῶν.

Laonicus Chalcocondyles Hist., *Historiae* Volume 1, page 124, line 19

ἔστι μέντοι, ἣ πυνθάνομαι, καὶ τὰ ὑπὲρ τὴν Κασπίαν θάλασσαν καὶ τοὺς Μασσαγέτας ἔθνος Ἰνδικὸν ἐς ταύτην τετραμμένον τὴν θρησκείαν τοῦ Ἀπόλλωνος.

Laonicus Chalcocondyles Hist., *Historiae* Volume 1, page 135, line 4

ὁ γάρ τοι τῆς Χαταΐης βασιλεὺς τῶν ἐννέα καλούμενος, οὗτος δ' ἂν καὶ ὁ τῆς Ἰνδίας βασιλεὺς, διαβὰς τὸν Ἀράξην τὴν τε χώραν ἐπέδραμε τοῦ Τεμήρεω, καὶ ἀνδράποδα ὡς πλεῖστα ἀπάγων ὥχετο αὐθις ἐπ' οἴκου ἀποχωρῶν.

18. http://en.wikipedia.org/wiki/Laonicus_Chalcocondyles

CHAPTER 7. BYZANTINE

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 139, line 20

καὶ τοὺς Τριβαλλοὺς αὐτοῦ δορυφόρους, ἐς μυρίους μάλιστα που γενομένους τούτους, ἐφ' οἷς δὲ μέγα ἐφρόνει ὡς, ὅποι παρα- τυγχάνοιεν, ἀνδρῶν ἀγαθῶν γενομένων, καὶ προθέμενος ὡς Ἀλέ- ξανδρος ὁ Φιλίππου τοὺς Μακεδόνας ἔχων μεθ' ἑαυτοῦ καὶ ἐς τὴν Ἀσίαν διαβάς, Δαρεῖον αἰτιασάμενος τῆς ἐς τοὺς Ἑλλήνας Ξέρξεω ἐλάσεως, τῷ ἑαυτοῦ ἐλάσσονι δὴ στρατῷ ἐπιὼν κατε- στρέψατο, καὶ τὴν Ἀσίαν ὑφ' αὐτῷ ἐποίησατο, ἔστε ἐπὶ Ὑφασιν τῆς Ἀσίας ἐληλάκει· ἐπίστευε δὲ καὶ αὐτὸς τῷ ἑαυτοῦ στρατεύματι ἐπιὼν καθαιρήσειν ταχὺ πάνυ τὴν Τεμήρεω βασιλείαν καὶ ἐπὶ Ἰνδοὺς ἀφικέσθαι.

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 151, line 15

Οὕτω μὲν οὖν ἦρει Τεμήρης τὰς πόλεις· ὡς δὲ ἤδη ἔαρ ὑπέφαινε, ἀφίκετο παρ' αὐτὸν ἀγγελία, ὡς τοῦ Ἰνδῶν βασιλέως πρεσβεία ἀφικομένη ἐπὶ Χεσίην μεγάλην χειρὶ δεινὰ τε τὴν πόλιν ἐργάσαιο, καὶ ἐπὶ τοὺς θησαυροὺς παριῶν τοῦ βασιλέως τὸν τε φόρον λαβὼν οἴχοιτο, καὶ ἀπειλοίη, ὡς οὐκέτι ἐμμένοι ταῖς σπονδαῖς ὁ Ἰνδῶν βασιλεύς.

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 151, line 20

ταῦτα ὡς ἐπύθετο, περιδεὴς γενόμενος, μὴ ἐπειδὴ ἀφίκοιτο ἡ πρεσβεία παρὰ βασιλέα τῶν Ἰνδῶν, ἐπιὼν καταστρέφοιτο τὴν ἑαυτοῦ χώραν, σχόντος αὐτοῦ ἀμφὶ τοὺς ἐπήλυδας πολέμους, καὶ ἅμα ἐσῆι αὐτὸν καὶ τὰ ἀνθρώπεια ἐν οὐδενὶ ἐστηκότα ἀσφαλεῖ, καὶ δεινὰ ποιησάμενος τοὺς Ἰνδοὺς πρέσβεις ἐξυβρίσαι ἐς αὐτὸν οὕτως ἀναιδῆ, ἤλαυνεν, ὡς εἶχε τάχιστα, ἐπὶ Χεσίης, τὸν τε Παιαζήτην ἔχων μεθ' ἑαυτοῦ καὶ τὸν παῖδα αὐτοῦ.

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 152, line 15

Ὁ δὲ Ἰνδῶν βασιλεὺς οὗτος ἐστὶν ὁ τῶν ἐννέα βασιλέων τοῦνομα ἔχων, Τζαχατάης βασιλεὺς.

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 152, line 20

Σίνης τε βασιλεύει καὶ Ἰνδίας [καὶ] ξυμπάσης, καὶ διήκει αὐτῷ ἡ χώρα ἐπὶ Ταπροβάνην νῆσον, ἐς Ἰνδικὴν θάλασσαν, ἐς ἣν οἱ μέγιστοι τῆς Ἰνδίας χώρας ποταμοὶ ἐκδιδοῦσιν, ὃ τε Γάγγης, Ἰνδός, Ἀκεσίνης, Ὑδάσπης, Ὑδραώτης, Ὑφασις, μέγιστοι δὲ οὗτοι ὄντες τῆς χώρας.

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 153, line 2

φέρει δὲ ἡ Ἰνδικὴ χώρα ἀγαθὰ μὲν πολλὰ καὶ ὄλβον πολύν, καὶ ὃ τε βασιλεὺς ξυμπάσης τῆς χώρας ὑπ' αὐτὸν γενομένης.

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 153, line 5

ὁρμώμενος δὲ οὗτος ἀπὸ τῆς ὑπὲρ Γάγγην χώρας καὶ τῆς παραλίου Ἰνδικῆς καὶ Ταπροβάνης, ἐλθεῖν ἐπὶ τὸν βασιλέα Χαταΐης, τῆς χώρας τῆς ἐντὸς Γάγγου καὶ Ἰνδοῦ, καὶ καταστρεψάμενον τὴν ταύτην χώραν τὰ βασίλεια ἐν ταύτῃ δὴ τῇ πόλει ποιήσασθαι· ξυμβῆναι δὲ τότε γενέσθαι ὑφ' ἐνὶ βασιλεῖ ξύμπασαν τὴν Ἰνδικὴν χώραν.

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 153, line 19

7.21. ETYMOLOGICUM GUDIANUM

φέρει δὲ ἡ Ἰνδική, ὡς λέγουσι, τοσοῦτον τὸ μέγεθος, ὥστε ἀπ' αὐτοῦ ναυπηγεῖσθαι πλοῖα μεδίμνων τεσσαράκοντα Ἑλληνικῶν.

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 154, line 4

γένος μέντοι ἰσχυρότατον γενόμενον τὸ παλαιὸν τοὺς τε Περσῶν βασιλεῖς καὶ Ἀσσυρίων, ἡγουμένους τῆς Ἀσίας, θεραπεύειν μὲν τοὺς Ἰνδῶν βασιλεῖς, ἐπεὶ τε Σεμίραμις καὶ Κῦρος ὁ τοῦ Καμβύσου τὸν Ἀράξην διαβάντες με- γάλῳ τῷ πολέμῳ ἐχρήσαντο.

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 154, line 7

ἢ τε γὰρ Σεμίραμις τῶν Ἀσσυρίων βασίλισσα ἐπὶ τῶν Ἰνδῶν βασιλέα ἐλαύνουσα μεγάλην παρασκευῇ, ἐπεὶ τε τὸν ποταμὸν διέβη, ἐπεπράγει τε χαλεπώτατα καὶ αὐτοῦ ταύτῃ ἐτελεύτησε.

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 154, line 20

βασιλεὺς δὲ Τεμήρης ὡς ἐγένετο ἐς τὰ βασίλεια τὰ ἑαυτοῦ, τά τε ἐν τῇ ἀρχῇ αὐτοῦ καθίστη, ἣ ἐδόκει κάλλιστα ἔχειν αὐτῷ, καὶ πρὸς τὸν Ἰνδῶν βασιλέα διενεχθεὶς ἐπολέμει.

Laonicus Chalcocondyles Hist., Historiae Volume 1, page 156, line 3

πρὸς τοῦτον Μπαῖμπούρης τῶν ἐννέα βασιλέων ἐπιγαμίαν ποιησάμενος καὶ ἐπιτραφεὶς ἔσχε τὴν βασιλείαν· καὶ τὰ Σαμαρχάνδης πράγματα κατασχών, καὶ Ἰνδῶν συμμαχίαν ἐπαγόμενος, πρὸς τε τὸν Τζοκίην Παῖαγγούρεω ἐπολέμει παῖδα.

7.21 Etymologicum Gudianum

The Etymologicum Genuinum (standard abbreviation E Gen) is the conventional modern title given to a lexical encyclopedia compiled at Constantinople in the mid ninth century. The anonymous compiler drew on the works of numerous earlier lexicographers and scholiasts, both ancient and recent, including Aelius Herodianus, Georgius Choeroboscus, Saint Methodius, Orion of Thebes, Oros of Alexandria and Theognostus the Grammarian.[1] The Etymologicum Genuinum was possibly a product of the intellectual circle around Photius. It was an important source for the subsequent Byzantine lexicographical tradition, including the Etymologicum Magnum, Etymologicum Gudianum and Etymologicum Symeonis.[2]

Modern scholarship discovered the Etymologicum Genuinum only in the nineteenth century. It is preserved in two tenth-century manuscripts, codex Vaticanus graecus 1818 (= A) and codex Laurentianus Sancti Marci 304 (= B; AD 994). Neither contains the earliest recension nor the complete text, but

CHAPTER 7. BYZANTINE

rather two different abridgements. The manuscript evidence and citations in later works suggest that the original title was simply τὸ Ἑτυμολογικόν and later τὸ μέγα Ἑτυμολογικόν. Its modern name was coined in 1897 by Richard Reitzenstein, who was the first to edit a sample section.[3] The Etymologicum Genuinum remains for the most part unpublished except for specimen glosses.[4] Two editions are in long-term preparation, one begun by Ada Adler and continued by Klaus Alpers,[5] the other by François Lasserre and Nikolaos Livadaras.[6] The latter edition is published under the title Etymologicum Magnum Genuinum, but this designation is not widely used and is a potential source of confusion with the twelfth-century lexical compendium conventionally titled the Etymologicum Magnum.[7] (From Wikipedia¹⁹)

Etymologicum Gudianum, Etymologicum Gudianum (ἁάλιον – ζειαί) (4098: 001)
“Etymologicum Gudianum, fasc. 1 & 2”, Ed. de Stefani, A. Leipzig: Teubner, 1:1909;
2:1920, Repr. 1965. Alphabetic entry alpha, page 196, line 10

τὸ δὲ <ινδην> .

Etymologicum Gudianum, Etymologicum Gudianum (ζειδωρος – ῶμαι) (4098: 002)
“Etymologicum Graecae linguae Gudianum et alia grammaticorum scripta e codicibus
manuscriptis nunc primum edita”, Ed. Sturz, F.W. Leipzig: Weigel, 1818, Repr. 1973.

Etymologicum Gudianum, Etymologicum Gudianum (ζειδωρος – ῶμαι)

Etymologicum Gudianum, Additamenta in Etymologicum Gudianum (ἁάλιον –
ζειαί) (e codd. Vat. Barber. gr. 70 [olim Barber. I 70] + Paris. suppl. gr. 172) (4098: 003)
“Etymologicum Gudianum, fasc. 1 & 2”, Ed. de Stefani, A. Leipzig: Teubner, 1:1909;
2:1920, Repr. 1965. Alphabetic entry delta, page 348, line 20

ἔνιοι δὲ αὐτὸν Δεύνησον ὀνομάζεσθαι φασιν, ἐπειδὴ ἐβασίλευσε Νύσης· κατὰ γὰρ
τὴν τῶν Ἰνδῶν φωνὴν δεῦνος ὁ βασιλεύς.

Etymologicum Gudianum, Additamenta in Etymologicum Gudianum (ἁάλιον –
ζειαί) (e codd. Vat. Barber. gr. 70 [olim Barber. I 70] + Paris. suppl. gr. 172) (4098: 003)
Alphabetic entry epsilon, page 519, line 16

οἱ δὲ τοὺς Ἰνδοὺς· παρὰ τὸ Ἑρεβος· μέλανες γάρ.

7.22 Nikephoros Bryennios

19. http://en.wikipedia.org/wiki/Etymologicum_Genuinum

7.22. NIKEPHOROS BRYENNIOS

Byzantine general, statesman and historian, was born at Orestias (Orestiada, Adrianople) in the theme of Macedonia

At the suggestion of his mother-in-law he wrote a history ("Materials for a History", Greek: *Ἑλληνιστική ἱστορία* or *Ἑλληνιστικῶν*) of the period from 1057 to 1081, from the victory of Isaac I Komnenos over Michael VI to the de-thronement of Nikephoros III Botaneiates by Alexios I. The work has been described as a family chronicle rather than a history, the object of which was the glorification of the house of Komnenos. Part of the introduction is probably a later addition.

In addition to information derived from older contemporaries (such as his father and father-in-law) Bryennios made use of the works of Michael Psellos, John Skylitzes and Michael Attaleiates. As might be expected, his views are biased by personal considerations and his intimacy with the royal family, which at the same time, however, afforded him unusual facilities for obtaining material. His model was Xenophon, whom he has imitated with a tolerable measure of success; he abstains from an excessive use of simile and metaphor, and his style is concise and simple. (From Wikipedia²⁰)

Nicephorus Bryennius Hist., *Historiae* (3088: 002) "Nicéphore Bryennios. Histoire", Ed. Gautier, P. Brussels: Byzantion, 1975; *Corpus fontium historiae Byzantinae* 9. Series Bruxellensis. Book 1, section 7, line 24

ἐπικρατείας μὴ μόνον Περσίδος καὶ Μηδίας καὶ Βαβυλῶνος καὶ Ἀσσυρίων κυριεύουσης, ἀλλ' ἤδη καὶ Αἰγύπτου καὶ Λιβύης καὶ μέρους οὐκ ἐλαχίστου τῆς Εὐρώπης, ἐπεὶ περ ἀλλήλων καταστασιάσαντες οἱ ἐξ Ἀγαρ τὴν μεγίστην ἀρχὴν εἰς πολλὰς ἐμερίσαντο, ἄλλος ἄλλης κατάρχων, καὶ εἰς ἐμφυλίους πολέμους τὸ ἔθνος ἐχώρησεν, ἀρχηγὸς Περσίδος καὶ Χω- ρασμίων καὶ Ἀβριτανῶν καὶ Μηδίας ὑπάρχων τότε Μου- χούμετ ὁ τοῦ Ἰμβραήλ κατὰ τοὺς χρόνους Βασιλείου τοῦ αὐτοκράτορος καὶ πολέμων Ἰνδοῖς καὶ Βαβυλωνίοις, ἐπειδὴ πρὸς τὸ κατόπιν ἑώρα χωροῦντα ἑαυτῷ τὰ πράγματα, ἔγνω δεῖν πρὸς τὸν Οὐννων δια- πρεσβεύσασθαι ἄρχοντα καὶ ξυμμαχίαν ἐκεῖθεν αἰ- τήσασθαι.

Nicephorus Bryennius Hist., *Historiae* Book 1, section 7, line 38

Ἐπανελθὼν δὲ εἰς τὴν ἑαυτοῦ ἔσπευσε καὶ πρὸς τοὺς πολεμοῦντας Ἰνδοὺς μετὰ τῶν ξυμμά- χων διαγωνίσασθαι.

20. http://en.wikipedia.org/wiki/Nikephoros_Bryennios_the_Younger.

7.23 Pseudo–Sphrantzes

“” (From Wikipedia²¹)

Pseudo-Sphrantzes Hist., Chronicon sive Maius (partim sub auctore Macario Melisseno) (3176: 001) “Georgios Sphrantzes. Memorii 1401–1477”, Ed. Grecu, V. Bucharest: Academie Republicii Socialiste România, 1966; Scriptores Byzantini 5.

Pseudo-Sphrantzes Hist., Chronicon sive Maius (partim sub auctore Macario Melisseno) Page 352, line 2

Ὁ δὲ κύριος αὐτοῦ ἔμπο- ρος ὢν καὶ μετὰ ἐτέρων πολλῶν ἐμπόρων θέλοντες ἐλθεῖν κατὰ τὰ τῶν Ἰνδῶν μέρη ποιῆσαι τὴν αὐτῶν νενομισμένην ἐμπορίαν καὶ περιπατοῦν- τες ἡμέρας οὐκ ὀλίγας, ἤγ- γισαν ἔνδον τῆς τῶν Ἰνδῶν χώρας.

Pseudo-Sphrantzes Hist., Chronicon sive Maius (partim sub auctore Macario Melisseno) Page 352, line 12

Ἐκεῖ δὲ καὶ τὰ μεγάλα Ἰνδικὰ γίνονται κάρυα καὶ δυσπόριστα ἡμῖν καὶ πάνυ ἐπι- θυμητὰ ἀρώματα καὶ ὁ μαγνήτης λίθος.

Pseudo-Sphrantzes Hist., Chronicon sive Maius (partim sub auctore Macario Melisseno) Page 352, line 34

Καὶ ἐνεθυμήθη, ἵνα ἐν τῇ πατρίδι ἐπανέλθῃ· καὶ τινι τῶν ἐντοπίων τὴν γνώμην αὐτοῦ εἰπὼν, παρέλαβεν αὐτὸν καὶ ἤγα- γεν ἐν τόπῳ τινί, ἔνθα ἐκ τῶν ἔξωθεν Ἰνδῶν ἀκάτια ἐρχόμενα καὶ φόρτον ποιοῦντα ἀρωμάτων ἦν.

Pseudo-Sphrantzes Hist., Chronicon sive Maius (partim sub auctore Macario Melisseno) Page 498, line 11

Ὁ δὲ ἕτερος Λουκᾶς, Ἑλληνικῶς δέ· καὶ ἐδόθη εἰς τὴν Ἀσίαν καὶ Αἰθιοπίαν καὶ Περσίαν καὶ Ἰνδίαν καὶ Ἀραβίαν.

7.24 *Encomium Heraclii ducis*

“” (From Wikipedia²²)

Epica Adespota (GDRK), Encomium Heraclii ducis (PSI 3.253) (1816: 015) “Die griechischen Dichterfragmente der römischen Kaiserzeit, vol. 1, 2nd edn.”, Ed. Heitsch, E. Göttingen: Vandenhoeck & Ruprecht, 1963. Line 50

τῷ δὲ μέλας βοέοιο φ[ερῶ]νυμ[ος] πορφυρέ<ε>ι κ[.....] ο...ω[] Ἰνδῶν
ἡλ[ιβάτων] κυαν.[] []λ...α...εὑ μαστιγ..[] []γε.....βασιληιο[] [] []ε....των κλ.[] []
[ο]ῦτος ἀνὴρ με[] []μιν..αδιην[]

21.

22.

7.25. JOANNES VI CANTACUZENUS

7.25 Joannes VI Cantacuzenus

John VI Kantakouzenos or Cantacuzenus (Greek: Ἰωάννης ΣΤ΄ Καντακουζηνός, Iōannēs VI Kantakouzēnos) (c. 1292 – 15 June 1383) was the Byzantine emperor from 1347 to 1354.

His History in four books deals with the years 1320–1356. An apologia for his own actions, it needs to be read with caution; fortunately it can be supplemented and corrected by the work of a contemporary, Nikephoros Gregoras. It possesses the merit of being well arranged and homogenous, the incidents being grouped round the chief actor in the person of the author, but the information is defective on matters with which he is not directly concerned. Kantakouzenos also wrote a defence of Hesychasm, a Greek mystical doctrine. (From Wikipedia²³)

Joannes VI Cantacuzenus, *Historiae* (3169: 001) “Ioannis Cantacuzeni eximperatoris historiarum libri iv, 3 vols.”, Ed. Schopen, L. Bonn: Weber, 1:1828; 2:1831; 3:1832; *Corpus scriptorum historiae Byzantinae*.

Joannes VI Cantacuzenus, *Historiae* Volume 2, page 331, line 17

βασιλεὺς δὲ ἐπεὶ γένοιτο μακρὰν Φερῶν, συνιδὼν ὡς ἡ ἐπομένη στρατιὰ τῶν Τριβαλῶν ὄχλος μόνον ἀνόνητός εἰσι, (τοὺς ἀρίστους γὰρ αὐτῶν ἀπολεξάμενος πρότερον ὁ Κράλης, φρουρὰν κατέλιπε ταῖς πόλεσιν, ἃς Χρέλη ἔ- χοντος μετὰ τὴν ἐκείνου τελευτὴν ἔλαβεν αὐτὸς,) ἄλλως τε καὶ τῶν ὑπολειφθέντων χρονίῳ τε στρατείᾳ τεταλαιπω- ρηκότων, (ἦσαν γὰρ πλέον ἢ δυσι πρότερον μῆσι Κράλη ἐπόμενοι στρατευομένῳ,) ἄλλως τε καὶ δέει ἀσχέτῳ κατε- χομένων καὶ νομιζόντων, οὐκ εἰς Θράκην, ἀλλ’ εἰς Πάρ- θους ἢ Ἰνδοὺς στρατεύεσθαι, ὅθεν οὐκ ἐξέσται μηχανῇ οὐ- δεμιᾷ οἴκαδε ἐπανελθεῖν, καὶ διὰ τοῦτο καὶ ἵππους πολεμ- στηρίους καὶ ὅπλα καὶ εἴ τι ἐπεφέροντο χρήσιμον πρὸς τὸν πόλεμον, οἴκαδε ἀποπεμπόντων, ἵνα ταῦτα γοῦν τοῖς παισὶν ὑπολειφθείη, ὡς ἐκείνων ἀπολουμένων πάντως· ταῦτα δὲ συνορῶν ὁ βασιλεὺς καὶ βουλόμενος εἰς Διδυμότειχον μὴ οὐ- τως ἀφικέσθαι ἀσθενῆς, ὥσθ’ ὑπὸ Βυζαντίων καὶ αὐτὸς πο- λιορκεῖσθαι, (οὗτ’ αὐτῷ γὰρ οὔτε τοῖς συνοῦσι τοῦτο μάλι- στα συνοίσειν,) ἐσκέψατο εἰς Κράλην ἀναστρέφειν καὶ στρα- τιὰν ἀξιόχρεων αἰτεῖν, ὥστε εἰς Διδυμό- τειχον φοβερὸν τοῖς

7.26 Constantinus Manasses

23. http://en.wikipedia.org/wiki/Joannes_Cantacuzene

CHAPTER 7. BYZANTINE

Constantine Manasses (Greek: Κωνσταντῖνος Μανασσῆς; c. 1130 - c. 1187) was a Byzantine chronicler who flourished in the 12th century during the reign of Manuel I Komnenos (1143-1180). He was the author of a chronicle or historical synopsis of events from the creation of the world to the end of the reign of Nikephoros Botaneiates (1081), sponsored by Irene Komnene, the emperor's sister-in-law. It consists of about 7000 lines in the so-called political verse. It obtained great popularity and appeared in a free prose translation; it was also translated into Bulgarian and Roman Slavic in the 14th century and enjoyed a great popularity. (From Wikipedia²⁴)

Constantinus Manasses Hist., Poeta, Compendium chronicum (3074: 001)
“Constantini Manassis breviarium historiae metricum”, Ed. Bekker, I. Bonn: Weber, 1837; Corpus scriptorum historiae Byzantinae. Line 924

Οὗτος Περσῶν ἐκράτησεν, οὗτος Ἰνδῶν κατήρξε, τούτῳ καθυπετάγησαν Συρία καὶ Φοινίκη καὶ πᾶν ἔθνος καὶ πάσης γῆς χωράρχαι καὶ σατράπαι ἀπ’ ἄκρων τῶν ἀνατολῶν μέχρι δυσμῶν ἐσχάτων.

Constantinus Manasses Hist., Poeta, Compendium chronicum Line 1367

τὸν οὖν Ταντάνην τῶν Ἰνδῶν Πρίαμος ἰκετεύει, καὶ μετὰ πλήθους στέλλεται Μένων ἀπειραρίθμου.

Constantinus Manasses Hist., Poeta, Compendium chronicum Line 1369

ὁ δὲ στρατὸς ἦσαν Ἰνδοὶ πάντες μελανοχρῶτες· οὕσπερ ἰδόντες Ἕλληνες ἐν ἀλλοκότῳ θέα, καὶ δειλιάσαντες αὐτῶν μορφήν καὶ πανοπλίαν, καὶ ζῶα περιτρέσαντες ἄπερ Ἰνδία τρέφει, νύκτωρ φυγεῖν ἐσκέπτοντο καὶ προλιπεῖν τὴν Τροίαν.

Constantinus Manasses Hist., Poeta, Compendium chronicum Line 1375

ἀλλ’ ὅμως ἀντετάξαντο πρὸς τοὺς κελαινοχρῶτας, καὶ τῶν Ἰνδῶν τοῖς αἵμασιν ἠρύθρωσαν ἀρούρας, καὶ τοῦ Σκαμάνδρου τὰς ῥοὰς ἐφοίνιξαν τοῖς λύθροις.

Constantinus Manasses Hist., Poeta, Compendium chronicum Line 2931

ὁ Βασιλίσκος γὰρ πολλῷ φαρμακευθεὶς χρυσίῳ ἔβλεψε πρῶτος εἰς φυγὴν κατὰ τὰς ὑποσχέσεις, κἀντεῦθεν ἀνετράπησαν τὰ πράγματα Ῥωμαίοις, καὶ τὸν Ἰνδοὺς φοβήσαντα καὶ τοὺς ἐν Βρεττανίᾳ καὶ πᾶν ἔθνος καὶ πᾶσαν γῆν στόλον τὸν φρικαλέον μόνη χρυσίου στιλβηδὼν ἴσχυσεν ἀφανίσαι ἄνευ χειρῶν, ἄνευ βελῶν, ἄτερ ὀπλοφορίας.

Constantinus Manasses Hist., Poeta, Compendium chronicum Line 3129

φιλίαν γάρ τοι καθάραν καὶ πρὸ τῆς βασιλείας πρὸς τὸν Ἰνδέρικον πλουτῶν τῶν Οὐανδήλων ῥῆγα, καὶ γράμματα δεξάμενος ὡς ὁ σκαιὸς Γελίμερ ἐπανασταίῃ κατ’ αὐτοῦ καὶ κατακλείσας ἔχοι αὐτόν τε τὸν Ἰνδέρικον καὶ γαμετὴν καὶ τέκνα, καὶ τὴν ἀρχὴν ἀφέλοιτο σύμπασαν Ἰνδερίχου, ταῦτα μαθὼν ὁ βασιλεὺς, πληγείς τε τὴν καρδίαν

24. http://en.wikipedia.org/wiki/Constantinus_Manasses

7.26. CONSTANTINUS MANASSES

καὶ μέγα παθηνάμενος ὑπὲρ τοῦ δυσπραγοῦντος, στόλον κατὰ Γελίμερος μυρίανδρον
ἐκπέμπει, στολάρχην δὲ καθίστησι καὶ στρατηγὸν τῆς μάχης τὸν μέγαν Βελισάριον,
τὴν τῶν Ῥωμαίων χεῖρα,

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Index

Ethiopia, [11](#), [50](#), [122](#), [227](#), [263](#), [411](#)

Ethiopians, [1](#), [23](#), [25](#), [263](#)

gold, [14–16](#), [23](#), [25](#), [27](#), [29](#), [30](#), [119](#), [122](#),
[125](#), [265](#), [269](#)

India, [i](#), [3](#), [11](#), [15](#), [29](#), [30](#), [50](#), [71–73](#),
[83](#), [120](#), [123](#), [125](#), [126](#), [209](#), [210](#),
[227](#), [259–266](#), [269](#), [270](#), [272](#),
[276](#), [324](#), [325](#), [329](#)

Indians, [1](#), [15](#), [23](#), [25](#), [27](#), [29](#), [72](#), [73](#),
[119–122](#), [125](#), [126](#), [209](#), [210](#),
[259–270](#), [273](#), [274](#), [276](#), [285](#),
[288](#), [323](#), [329](#), [349](#)

silver, [23](#), [119](#), [122](#), [125](#)

ψῆγμα, [17](#), [22](#), [24](#), [91](#), [99](#), [154](#)