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The life of Apollonius of Tyana

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Book III.

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BOOK III.—CONTENTS.

An account of the river Hyphasis—Passes it—Arrival of Apollonius at the hill of the Sages—Various subjects of Conversation discussed whilst there—Stays with them four months—Instructed in all their learning—Sails down the Hyphasis, &c.—Arrives at the ocean—Voyage from Patala in the mouth of the Indus to the Persian Gulf—Pearl fishery described—Sails to Babylon—Goes to Antioch—to Seleucia, and from thence sails to Cyprus.

CHAP. I.

IT is now time to notice the Hyphasis* as it runs through an extensive tract of country, and the things related of it are wonderful. This river rises in a plain, and becomes navigable, not far from its source, but soon ceases being so, on account of sharp and rugged rocks appearing and disappearing in it alternately, which break and agitate the current so as to render sailing on it impracticable.† This river is as large as the Danube, allowed to be one of the most considerable streams of Europe. The same species of trees grow on the banks of each, from which distils a liquor used by the Indians in making a nuptial oil, with which, if a new married couple are not anointed all over by the persons appointed for the purpose, the union is thought incomplete, and made *invitâ veneré*. There is a grove near the Hyphasis dedicated to Venus, and a fish

* Hyphasis, one of the rivers intersecting the province now known by the name of the *Panjab*, or the five rivers.

† Alexander then moved forward to the river Hyphasis, which is seven furlongs over, and six fathoms deep, of a very fierce stream, and difficult to pass.

called the peacock only to be found in it. This fish has the same name of the bird, from its fins being blue, its scales spotted, and its tail of a yellow colour like gold, which it can raise and spread at pleasure. Besides, there is an insect* belonging to the same river, which looks like a white worm, and when melted, produces an oil, from whence issues a flame of such a nature, as only to be contained in a glass vial. This insect is the King's sole property, and is used by him in destroying the walls of besieged towns; for the moment it touches the battlements, it is said to kindle such a flame as cannot be put out by any of the common means used for extinguishing fire.

CHAP. II.

WILD asses,† it is said, are taken in the marshy grounds. These animals have a horn growing out of their forehead, with which they fight with no less fury than bulls. The Indians make a cup from this horn which possesses these peculiar virtues, that the man who drinks out of it is not sick for that day; nor sensible of pain if wounded; nor

* All that Philostratus says here of the qualities of this extraordinary insect agrees with the account given of it by Ælian and Ctesias, as quoted by Aldrovandus in his history of insects, differing only as to the river which produces it, they attributing to the Ganges what Philostratus attributes to the Hyphasis. *Credat qui vult.*

Tyson calls it from Ctesias *the horrible Indian worm.*

† The account of these wild asses corresponds with what may be found in Ælian and Ctesias—two authors little to be relied on, as is evident from the perusal of the history of the one, and such fragments as remain of the other. Buffon gives no description of a wild ass, or *onager*, like what is in the text.—I believe our author must mean the Rhinoceros, which Buffon says, loves moist and marshy grounds, has one horn (though some have two) with which he attacks, and sometimes, it is said, mortally wounds the largest elephant. His horn is reckoned a powerful antidote against all kinds of poison. On this supposed virtue is founded the story in the text.

affected by fire, were he to pass through it, nor injured by the most noxious poisons. This cup belongs solely to the King, and hunting the animal is his sole diversion. Apollonius says he saw one of these wild asses, and was greatly pleased with it on account of its disposition. When Damis asked him, whether he believed the story of the cup? he said, not, till I hear the King of the country is immortal. For my opinion is, that he who is able to supply himself and any one he pleases with draughts so salubrious, and fit for removing disease, would act but inconsistently, if he did not use it every day, and that even to excess: and who I say would blame him if he drank it even to intoxication?

CHAP. III.

HERE Damis says,* they met with a woman of diminutive stature, who was black from her head to her bosom, and white to her feet, whom they fled from, as if she had been a monster, but he adds, that Apollonius gave her his hand, knowing what she was. Such a woman is sacred to the Indian Venus, and is born party-coloured for the goddess, as Apis† is amongst the Egyptians.

CHAP. IV.

AFTERWARDS they passed that part of Caucasus which is covered with various kinds of aromatic plants,

* It is in this and other stories of a similiar complexion, that Bishop Parker says, our author outdoes Sir John Mandeville.

† A God of the Egyptians, worshipped under the form of an ox. The ox was always chosen by some particular and distinguishing marks.

and stretches towards the Red Sea. Here the cinnamon grows on the tops of the mountains, and looks like new vine shoots. The place where it grows is shewn by a goat, an inhabitant of the mountain. This appears when any one offers it a little cinnamon, for it will whine and lick his hand like a dog, and run after him as he goes away, attracted evidently by the smell. And if the goat-herd drives it away, it will make a plaintive moan, as if deprived of some favourite lotos. Among the deep hollows of the mountain they found frankincense-bearing trees of considerable height, and several others of the aromatic kind; besides the pepper-bearing tree, which is under the husbandry of the ape.* The appearance of this tree has not been omitted, which I shall give as delivered to me. The pepper-bearing tree is like what the Greeks call *agnos* in almost every thing as well as in the berries containing the fruit. It grows on steep and rugged precipices, where man cannot approach, and is only accessible to the apes, a people who dwell in the caves and hollows of the mountains.† These apes gather the pepper for the Indians, and are highly valued on that account. For this reason they employ dogs and offensive weapons to defend them from the lions. The lion, it is known, when sick, lies in ambush for the ape, whose flesh he finds

* The *πίθηκος* of the Greeks, and the *simia* of the Latins, is a true ape, and was the subject upon which Aristotle, Pliny, and Galen, instituted all the physical relations they discovered between that animal and man.—This ape is the *pigmy* of the ancients, whose height never rises above one fourth of that of a man. Demosthenes calls Æschines “*αυτοτραυικός πίθηκος, αρουραϊός Ονομαίας, παρασημικός Ρητωρ.*”

† The servile offices performed by these creatures, might formerly, as it does to this day, impose upon mankind to believe, that they were of the same species with themselves—Philostratus calls them here the *people of the apes*, and the *husbandmen* of the pepper trees. It has been suggested, that the reason of their not speaking is, for fear of being made slaves.

a restorative in illness, of which he is even fond in his old age. And when he is old and unable to hunt the stag, or the boar, he uses the strength which is left to get the ape within his claws, whom he devours most greedily. But the Indians, from a grateful sense of what they owe these apes, never desert them, and often fight the lion for their sake. The manner in which the pepper is gathered is this, the Indians go to such trees as are within their reach, and from them they pull off the pepper, which they toss about as if a thing despised and of no value; and then throw it into certain pits prepared beforehand. The apes* seeing all this from their lofty and inaccessible stations, imitate it as soon as night comes on, and pluck off the little boughs which they throw into these pits. As soon as it is day light the Indians come, and carry away heaps of spice got without any trouble, and whilst they were asleep.

CHAP. V.

OUR travellers say, when they arrived at the top of the mountain, they saw a plain stretching before them divided by many water-cuts, of which some were in oblique, and others in right lines, all derived from the Ganges. These water-cuts† served partly for land-marks, and partly for irrigation in case of a dry season. Of all India this plain was the most extensive, and its soil the most fruitful of the whole country; it extends fifteen days' journey in length towards the Ganges, and eighteen in breadth from the sea to the mountain of the apes. The earth of it is black, and abounds in all kinds of productions. Here

* Apes imitate the mechanical actions of man so completely, that they seem to be excited by the same sensations.

† In Egypt numberless canals are cut in order to convey the waters of the Nile to all parts of the country.

they saw ears of corn growing on stalks which stood upright like reeds. Beans three times larger than those of Egypt: sessamum and millet of an enormous size, and a kind of nuts, of which some are preserved in our temples as matters of curiosity and shew. Besides the above, they saw a species of small vines resembling those growing in Meonia and Lydia,* which yielded a wine that was excellent both for its taste and smell. Here they met with a tree like a laurel which had a husk of the size of a pomegranate, wherein was an apple of an hyacinthine colour, considered the sweetest of all growing in these climates.

CHAP. VI.

WHEN they were coming down from the mountain they say they assisted at a dragon-hunt,† of which it is necessary to make mention. For my part I think it would be absurd to enter into a dissertation with the curious on the subject of how a hare is, and may be taken, and at the same time pass over the account of a chase at once manly and divine, and one in which the hero of our history participated. All India is girt‡ in with dragons of a prodigious bulk as it were with zones. Not only the marshes

* Meonia and Lydia are not distinct countries, but the same. Part of Lydia was known by the name of Meonia,—the neighbourhood of mount Tmolus, and the country watered by the Pactolus.

† In the following account given by Philostratus of the different species of dragons, fiction and truth are so blended that it is difficult to separate the one from the other.

‡ The word *κατέλωσαι*—in the text, is used with elegance here by Philostratus, says Olearius, to shew that these dragons by the immense folds of their huge bodies seemed to represent zones.

Mr. Maurice, in his *Indian Antiquities*, mentions temples in the form of serpents, whose enormous folds extended over a wide tract of land, and thence called *Dracontia*.

and the fens, but the mountains and hills abounded with them. The dragons living in the marshes are sluggish in their natures, and thirty cubits long;* they have no crests on their heads, and look like she-dragons. Their backs are black, without having as many scales as the others, and of them Homer has spoken more learnedly† than the other poets, for the one he mentions near the fountain at Aulis was red-backed. Some poets say, that the dragon of the Nemean grove was like it, and was moreover crested. Dragons of this description are not easily to be found in marshes.

CHAP. VII.

THE dragons‡ living at the foot of mountains and hills, rush down to the plains in search of prey, and surpass in every thing those living in the marshes. They are larger, swifter§ than the most rapid rivers, and nothing is able to escape their pursuit. They have a crest which is small when they are young, but increases with their growth till it becomes of considerable size. Of this species of dra-

* Owen, in his history of serpents says, those of India exceed most in largeness and longitude. In the tower of London is the skin of one which is of vast bulk.

† ————And from the crumbling ground
A mighty dragon shot, of dire portent;
From Jove himself the dreadful sign was sent.
Strait to the tree his sanguine spires he roll'd,
And curl'd around in many a winding fold.

HOMER, POPE, b. ii.

‡ The dragon described in this chapter seems to be that called by Owen, *Acontia*.

§ Hence probably the fable of their having wings, which are constantly given them by the poets. It is called by the Latins *serpens jacularis*.—By the modern Greeks *sacta*, a dart—for it flies like an arrow at its prey.

gons,* some are of a fiery-red, with backs like a saw, and have beards—these dragons raise their necks higher than the others, and their scales shine like silver. The pupils of their eyes are like stones of fire,† and possess a virtue which is all powerful in the discovery of secrets. Whenever the dragons‡ of the plain attack the elephant, they always become the prey of the hunter, for the destruction of both generally terminates the contest. He who is lucky enough to get possession of the dragon is rewarded with the eyes, skin, and teeth. The dragons of this class are not unlike immense fish, with the exception alone of their bodies being thinner, and more flexible—they have teeth as strong as whales.

CHAP. VIII.

THE mountain dragons§ have scales of a golden colour, and are larger than the dragons of the plain. They have beards yellow, and bushy, and eye-brows more elevated

* And you, ye dragons; of the scaly race,
Whom glittering gold, and shining armour grace, &c.

LUCAN, b. ix.

† Some have observed, that about the Ganges, are dragons whose eyes sparkle like precious stones.

Owen's History of Serpents.

‡ Not elephants are by their larger size
Secure, but with the rest become your prize.
Resistless in your might, you all invade
And for destruction need not poison's aid.

LUCAN, b. ix.

Diodorus Siculus says, "frequent and terrible scuffles happen between elephants and serpents in the great Indian deserts, when they meet at a spring, in which, both sometimes perish."

§ I believe the dragon described here is the basilisk, or cockatrice, which Owen says, is gross in body, of fiery eyes, and sharp head, on which it wears a crest like a cock's comb. The very sight of this serpent, and sound of his voice, puts all others to flight, and makes them relinquish their prey.

than the others, underneath which are eyes of a stern and terrible aspect. In their tortuous windings under the earth they make a noise like that of brass.* their crests are red, from which flashes a flame brighter than that of a torch. These dragons conquer the elephant, and in their turn are conquered by the Indians in the manner following; † they spread a scarlet coat before their holes, embroidered with golden letters, which being charmed, bring on a sleep, that at last subdues those eyes, which would be otherwise invincible. Other spells, consisting of many words, extracted from their occult philosophy, are used, by which the dragon is so fascinated, that he puts his head out of his hole and falls asleep over the letters. Whilst he remains in this situation the Indians rush upon him with pole-axes, and after cutting off his head, strip it of all its precious stones. The stones found in the heads of these mountain dragons, ‡ are said to have a transparent lustre, which emit a variety of colours, and possess that kind of virtue attributed to the ring of Gyges. § But it often happens that these dragons seize the Indian in spite of his pole-axe and cunning, and carry him off to his den, by which he makes the whole mountain tremble. We were told of their inhabiting the mountains near the Red Sea, from which are heard horrible hissings, and that they sometimes are known to go down to the sea || and swim to

* υποχάλκον ηχο—

† Owen takes notice of this mode of the Indians charming serpents.

‡ Called *Draconites*, precious stones taken out of the brains of a dragon whilst alive: for if not extracted whilst alive, they never acquire the hardness and form of precious stones, because his envy and malice is such, that the moment he perceives himself dying, he takes care to destroy their virtue.

PLINY, b. xxxvii.

§ The virtue of whose ring, it is well known, rendered the wearer invisible.

|| In Ethiopia, as well as in India, are dragons twenty cubits long. It is said, four or five of them woven together after the manner of hurdles

a great distance from the shore. Of the length of their lives we were not able to come at any certainty, and if we were, I fear no credit would be given to it. This is all I have been able to learn on the subject of dragons.

CHAP. IX.

THE city to which they next came, was situate at the foot of a mountain, and was one of the largest in the country called Paraca,* in the center of which were seen suspended the heads of many dragons, as a proof of the Indians exercising themselves from their youth in the hunting of them. It is said the people of Paraca understand the cries and thoughts of animals, some by eating the heart, and others the *liver of dragons*. Whilst Apollonius and his companions were continuing their journey, they heard the sound of a pipe, which happened to be that of a shepherd tending his flock. In this country the Indians feed white hinds, whose milk they are fond of, from an opinion of its being of a nutritious quality.

CHAP. X.

FOR four days they travelled through a rich and well-cultivated country, and at last arrived at the castle of the wise men. The guide as he approached the hill,† shewed

hurdles, pass the sea for better pasturage, cutting the waves, and bearing up their heads aloft, which serve them in the place of sails.

PLINY, b. viii.

* Paraca—which I have not been able to find in any geographical book.

† The hill where these wise men, or Brachmens, resided, corresponds, says Mr. Wilford, with a place called Trilocinarayana, near the banks of the river Cedara-ganga.

such signs of fear that the sweat ran down his face, which caused him to stop his camel, from which he alighted. Apollonius, who knew well where he was, laughed at his fears, and said, should this man get safe into harbour after being long at sea, I believe he would not be satisfied, nor relish the land. When he said this, he commanded his camel to kneel down; a custom to which he was well used. What chiefly caused the guide's alarm, was his near approach to the seat of those sages, who are more respected by the Indians than the King himself, who, though lord of the soil, advises with them in every thing as if they were so many oracles. They also inform him of what is, or is not best to be done, and use the justest arguments on the occasion.

CHAP. XI.

APOLLONIUS and his companions who had thoughts of remaining some time in a neighbouring village, not above a mile from the hill, changed their intention when they saw a young man coming to them with all the haste he could. He was one of the blackest of the Indians, and had between his eye-brow the figure of a shining moon. Such an appearance was afterwards seen in an Ethiopian named Memnon, when a boy, who was the pupil of Herodes the sophist. He had this moon whilst young, but as he arrived to man's estate, its brightness diminished, and at last entirely vanished. The youth who waited on Apollonius carried in his hand a golden anchor,*

* In all negotiations in India, the public faith, when once plighted in any treaty, was inviolably preserved. The figure of an anchor, the sacred symbol of truth and stability, was engraved upon the grand imperial signet used upon those solemn occasions. MAURICE.

which by the Indians is considered as a caduceus, on account of the power it possessed of fixing all things.

CHAP. XII.

WHEN the youth approached Apollonius he addressed him in the Greek tongue, which created no surprise, on account of all the people of the village speaking the same language. But when he called our philosopher by his name, and gave him the usual address of salutation, all were astonished except Apollonius, who assumed great hopes from auguring so well of the mission. This made him turn to Damis, and say, we are now come to men who are wise indeed, and who seem to excel in the knowledge of futurity. Then he asked the Indian what he ought to do, for he was burning with the desire of conversing with the sages. The Indian answered, you must leave your companions here, and follow me without delay, for it is *Αυτοι*.—They who order—by using which word, Apollonius acknowledged the full force of the *ipse dixit* of Pythagoras,* and followed with joy.

CHAP. XIII.

THE hill inhabited by these wise men was as high as the Acropolis of Athens, and rose like it from a level plain. It was defended on all sides by an immense pile of rocks, on which were to be seen in many places the traces of

* When the disciples of Pythagoras asserted any thing in dispute, if they were questioned, why it was so, they used to answer *ipse dixit*, He said it, which *He* was *Pythagoras*. This *αυτος εφη*, was, amongst them, the first and greatest of doctrines, his judgment being a reason free from, and above all examination and censure. STANLEY.

cloven feet, of beards, and faces; and in some parts the very marks which might be supposed to have been made by creatures falling on their backs. For when Bacchus attacked the place along with Hercules, he ordered his Pans to make the assault, whom he thought fully sufficient to take it. But thunderstruck by the superior skill of the sages, they tumbled one upon another, and left imprinted on the rocks the marks of whatever parts were most defective in their bodies. A cloud was observed to cover the hill where these sages live, by means of which they can at pleasure render themselves either visible or not. They saw no gates, and this must have been owing to the clouds surrounding the mount, and preventing their seeing whether it was open or shut.

CHAP. XIV.

APOLLONIUS says he ascended the hill on that side which looked towards the south, under the guidance of his trusty Indian. The first thing he saw there, was a well about four paces wide, out of which a blue vapour rose to the top of it. This vapour, when the sun comes to the meridian, is rarified by its rays, and whenever it rises to a certain height, gives the beholders the appearance of a rainbow. He was informed also that the earth at the bottom of this well was of the nature of Sandarach,* that the water was reputed hallowed, that no one was permitted to drink it, or draw it, and that it was believed

* Sandarach, in natural history, a very beautiful native fossil, though often confounded with red-arsenic. It is a pure substance, of an orange scarlet, and is quite transparent. When exposed to a moderate heat, it melts and flows like oil. Whether this well is not one of the Petroleum wells may admit of a question, which I am not able to solve.

to be so sacred, that all the people in the neighbourhood swore by it. Near this well was a small crater of fire, from whence ascended a flame of the colour of lead, without either smoke or smell, and what was most remarkable, it always remained full, without ever overflowing. It is in this the Indians cleanse themselves from all involuntary crimes, in consequence of which the wise men call the well—the *well of discovery*; and the fire, *the fire of pardon*. Here were seen two vessels made of black stone,* the one named *the vessel of the winds*, and the other, *that of the rains*. Whenever India labours under a long drought, they open the vessel of the rains, which sends forth clouds that refresh the whole land; and on the other hand, when rain falls in too great abundance, the vessel is shut, and the rain ceases. The vessel of the winds is, I think, somewhat of the nature of the bags of Eolus, because, when it is opened, such a wind rushes out,† as serves to cool and fertilize the country. Our travellers say, they were not surprised to find images of the Gods of Indian or Egyptian workmanship,‡ but when they saw some of

* Fast by the threshold of Jove's courts are placed
Two casks, one stored with evil, one with good,
From which the God dispenses as he wills.

HOMER, b. xxix. Iliad.

Olearius is of opinion that the Indians might have had, perhaps, two vessels made for the purpose of marking the several changes in the seasons, something like our thermometers and barometers, and that simple people confounding the cause with the effect, might have supposed these vessels the causes of the wind or rain.

† They loos'd the bag; forth issued all the winds, &c.

HOMER, Od. b. x.

‡ Sir William Jones has drawn a parallel between the Gods adored in three very different nations, Greece, Italy, and India; but has not presumed to decide which was the original system, and which the copy. Since *Egypt* appears to have been the grand source of knowledge for the *western*, and *India* for the more *eastern* parts of the globe, it may be asked whether the Egyptians communicated their mytholo-

the highest antiquity among the Greeks, statues for instance of Minerva Polias, Apollo Delius, Bacchus, and Amycleus, erected by the Indians,* together with a religious worship performed after the Grecian ritual, they were surprised indeed. The natives of this country have an idea of inhabiting the middle region of India, and therefore call the top of the aforesaid hill the navel of the world. On it they worship fire,† which they boast of drawing down from the rays of the sun, and sing hymns in honour of him every day at noon.

CHAP. XV.

ON the sole testimony of Apollonius rests the account we are to give of the wise men,‡ and the manner of their spending their time. In a conversation he had with the Egyptians, he says, “I have seen the Brachmans of India dwelling on the earth, and not on the earth”—“de-

gy, or philosophy to the Hindus, or conversely. This Sir William has stated without his being able to draw any satisfactory conclusion.

* Apollo—called *Amycleus*, had a rich and magnificent temple at Amyclæ in Italy, surrounded with delightful groves.—The inhabitants of Amyclæ were strict followers of the precepts of Pythagoras, and therefore abstained from all flesh.

† The worship of solar, or vestal fires, may be ascribed to an enthusiastic admiration of Nature's wonderful powers, and it seem, as far as I can yet understand the Vedas, to be the principal worship recommended.

‡ Apollonius most certainly, says Mr. Wilford, in his essay on Egypt, &c. had no knowledge of the Indian language, nor is it on the whole, adds he, credible, that he ever was in India or Ethiopia, or even at Babylon: he never wrote an account of his travels, but the sophist Philostratus, who seems to have had a particular design in writing the history of his life, might have possessed valuable materials, by the occasional use of which he imposed more easily on the public.

fended without walls,"* "possessing nothing, and yet having every thing."† Expressions of a dark and enigmatical nature. But Damis says, they sleep on the ground, which is first spread with grass, wherein they delight; that he has seen them walking in the air at two cubits distance from the earth,‡ not for the purpose of exciting admiration, of which they are not guilty, but from an idea that what they do in such an approximation to the sun,§ is done in the way most acceptable to that luminary. The fire which they extract from the sun's rays, corporeal as it is, is not kept, it is said, on the altars or hearths, but like rays refracted in water by the sun,** is kept aloft floating in the air. By day they pray to the sun,†† who superintends the seasons, to be propitious to the land, and make India prosperous. By night they adore his rays, beseeching them not to be angry with them on account of the darkness, but may remain such as when extracted by them

* Ammianus Marcellinus says, the Brachmans inhabited villages, not fortified with walls.

† No man was more unfit than Damis for explaining a philosophical enigma, to whose simplicity, says Olearius, we are indebted for many of the fabulous relations that are to be found in this life of Apollonius.

‡ Ammianus Marcellinus, in speaking of Maximin being raised to some high dignity, says, he leaped with joy, and danced rather than walked—anxious, as it is said, to imitate the Brachmans, who walked aloft in the air amidst their altars.

§ A gentleman told me he was present at a meeting of *jumpers*, in Glamorganshire, who said, that in proportion as they jumped high, they approached nearer to the *lamb*. Such is the nature of enthusiasm every where, and at all times.

** The difficulty is, how the rays were preserved during the night: Olearius in a note attributes the whole to some knowledge they might have had of *phosphorus*.

†† Sir William Jones supposes the whole system of religious fables rose like the Nile from several distinct sources, but that one great spring and fountain of all idolatry in the four quarters of the globe, was the veneration paid by men to the vast body of fire, which "looks from his sole dominion like the God of this new world."

from the sun. This is what Damis says Apollonius meant to convey, by saying "that the Brachmans are on the earth, and not on the earth." The next phrase of being defended without walls, is to apply to the sky under which they live. For though they appear to live in the open air, they can at pleasure cover themselves with a shade which protects them from the wet when it rains; and whenever they please they can enjoy the sun. The last phrase "of possessing nothing, and yet having every thing," is thus explained by Damis. "The fountains which flow from the earth for the votaries of Bacchus, whenever he shakes it, and them together, flow also for these Indians, when they drink themselves, or make others drink." Therefore Apollonius was not wrong when he said that these men who have what they wish without any previous preparation, might be considered as possessing what they have not. The sages let their hair grow after the manner of the ancient Lacedemonians, Thurians, Tarentines, Melians, and all other people who adopted and prized the institutions of the Spartans. They wear on their heads white mitres, and have no cloathing except short tunics. The raw material out of which these garments are made, is a kind of flax,* the spontaneous growth of the soil,

* Hierocles says, that nothing is more worth seeing than the Brachmans, a people addicted to philosophy, and particularly devoted to the sun, who eat no manner of flesh, who live always abroad in the open air, who above all things honour and cultivate truth, and who wear only robes made of linen they get from the rocks; for, adds he, they take certain small threads that grow upon the rocks, spin them, and make of them their cloaths, which will not burn in the fire, and which they never wash; but when they are dirty, throw them in the midst of a burning flame, and they become white and transparent.

This flax is supposed to be the *asbestinum linteum*, mentioned by Pliny—which according to his account, grows in deserts and places parched and burnt up with the sun, and where rains never fall. The country is rocky that produces it, and the stone itself is called *asbestos*, from which the flax is made; and no other stone can be found capable of yielding such a flax or wool.

white as what grows in Pamphylia, but of a finer and softer texture. It contains also an unctuous matter* from which an oil is extracted. From this flax they make all their sacred garments, and if any other person but an Indian was to attempt to pull it, the earth would not yield it. The virtues of the ring† and wand borne by these Indian sages, are of great force, and are both of high repute for the discovering secrets.

CHAP. XVI.

AS soon as Apollonius drew near, the sages received him with open arms, and much greeting. He found Iarchas sitting on a high throne of black brass, that was adorned with various figures of wrought gold. The other seats were of brass, had no figures, were not so high, and were ranged in regular order below the throne. As soon as Iarchas saw Apollonius, he saluted him in the Greek tongue, and asked for the epistle which he brought from the King of India. Whilst Apollonius seemed amazed at this first instance of his superior knowledge; Iarchas said, in that epistle, Apollonius, there is a letter deficient (meaning a delta) and when perused, it was found to be exactly so. As soon as the epistle was read over, Iarchas said, what is your opinion of us, Apollonius? That, I think, I need not mention, said Apollonius, as it is evident, from the journey I have taken on your account, which was never attempted before by any of my countrymen. But, said Iarchas, do you think we possess more knowledge than yourself. I do, said Apollonius, I am

* Kircher, in his Mount Sina, says, that notwithstanding the external surface of the asbestos is dry and thready, yet it has within a viscid oily humour which cannot be conquered by fire.

† Of the virtues of the ring and wand hereafter.

confident your knowledge is of a higher, and more divine character than ours, and were I to make no addition to my own by conversing with you, I should have the pleasure at least of knowing, that you have nothing to teach me. Then, said Iarchas, other men are in the habit of asking strangers on their arrival "who they are," and "what they come for?" But the first proof we give of our knowledge is, that we know all this before hand. And saying this, he gave Apollonius the whole history of his family both by father and mother's side, with what passed at Ægæ, and his first interview with Damis, and the conversation they had together on the way, and what they learnt from others. This was all related by the Indian sage, in a clear distinct order, without any hesitation, as if he had travelled with them. Apollonius amazed at all he heard, asked how he had come by this knowledge.* To which he said, thou, Apollonius, art come to share in this wisdom, but art not yet in full possession of all. And will you, said Apollonius, make me acquainted with it? I will, replied he, with all my heart, for the communication of knowledge is much more becoming the character of philosophy, than the invidious concealment of what ought to be known. But I see, Apollonius, you have a good memory,† and *that* we honor most among

* Notwithstanding this, Damis says, he knew the very thoughts of men. Herein is a glaring inconsistency, for Apollonius is said to have known the thoughts of men, and yet on the present occasion he seems to be astonished that Iarchas the Indian priest was acquainted with his story.

† Memory, in the Greek mythology, was the mother of the muses, because it is to that mental endowment that mankind are indebted for their progress in all knowledge.

"T" impress these precepts on their hearts I sent

"Memory, the active mother of all wisdom."

Prometheus chained—

ÆSCHYLUS.

the Gods. Have you been able, said Apollonius, to form any opinion of my natural disposition? Yes, said he, we can discern the different dispositions of the mind by a variety of ways. But as mid-day is drawing nigh, and it being time to prepare for the offerings which are to be made to the Gods, I think we had better devote ourselves to their service, and afterwards discourse on whatever subjects you please; besides, Apollonius, you have full permission to assist at our religious worship. By Jupiter, returned Apollonius, I should wrong Caucasus and the Indus, which I have passed in my journey here, did I not wish to indulge to my heart's full content in your religious duties. Then do so, said Iarchas, and follow me.

CHAP. XVII.

THEY went to a spring of water, which Damis says (who afterwards saw it) was like the fountain Dirce in Beotia, and there undressed and anointed their heads with a preparation of amber,* which gave such a glowing heat to their skins, as made them smoke, and perspire as profusely as if they had been in a hot bath. After this they plunged into the water, wherein they bathed and purified themselves, and so proceeded to a temple crowned with garlands, and singing hymns with all due solemnity. As soon as they entered the temple, they formed themselves into the figure of the antient chorus, with Iarchas at their head as Coryphæus. Then with staves uplifted they struck the earth all together, which made it heave,† and swell like

* One proof that these Indian philosophers or Brachmans did not go naked—or were not literally Gymnosophists.

† Besides the effect produced in the text by the staves, which these wise men carried, another effect is attributed to their magical virtue, which was that of scaring evil spirits and ghosts.

the waves of the sea, by this they were elevated to the height of almost two cubits above it. Meanwhile they continued singing a hymn not unlike one of Sophocles's pæons that is sung at Athens in honor of Æsculapius. When alighted on the ground, Iarchas called the boy with the anchor, and said, take care of the companions of Apollonius. The boy obeyed his orders with the velocity of a bird, and returning, said, I have done what you required. The sages all took their seats, after having spent much time in religious exercises. Iarchas then ordered the boy to bring the throne of Phraotes for the wise Apollonius, on which to sit and dispute with them.

CHAP. XVIII.

WHEN Apollonius took his seat, Iarchas said to him, propose what question you please, for you now speak to men who know all things. Apollonius asked whether they knew themselves, which he did, from an idea that like the Greeks they would consider the *γνωθι σεαυτον* as a matter of difficult solution.* But contrary to his expectation, Iarchas replied, we know all things because we know ourselves, for there is not one of us who would have been admitted to the study of philosophy, had he not had that previous knowledge. Hereupon Apollonius calling to mind what he heard from Phraotes as the necessary qualification for all who cultivated science, that they should first examine themselves before they engaged in such pursuits; acquiesced in the answer, from a conviction of its

* — *ἐ καὶ τοῦ οὐρανοῦ καταβῆναι τὴν γνώθησιν σεαυτον.*

JUVENAL.

This apophthegm of Chilo the Lacedæmonian, was with others written in golden letters on the temple of Apollo at Delphi, and was therefore believed to come from heaven.

truth. Apollonius next asked what they thought of themselves? Iarchas replied, Gods. And why Gods, said Apollonius, because we *are good men*, was the answer, which Apollonius considered so replete with wisdom, that he afterwards used it in his apology to Domitian.

CHAP. XIX.

APOLLONIUS now adopting his usual style of interrogatory, said, what is your opinion of the soul? The same, said Iarchas,* as was delivered by Pythagoras to you, and by us to the Egyptians. Am I to understand, said Apollonius, that as Pythagoras said he was Euphorbus, so you were some Trojan, or Greek, or other person, before you became possessed of your present body. To this the Indian said, Troy was destroyed by the Greeks who sailed to its shores, and you are destroyed by the stories told of it. For from an idea that the men who fought at Troy were the only men to be esteemed, you overlook many of a more divine character born in your country, in Egypt, and India. But since you have questioned me on the subject of my former body, tell me of all those who fought for, or against Troy, who was the most worthy of admiration? Achilles, the son of Peleus and Thetis, replied Apollonius, for he is celebrated by Homer as the most beautiful and valiant of all the Greeks, and his actions are described to be above all others. The Ajaxes and Nireuses are also celebrated for their beauty and courage, but only next after Achilles. With whom, said Iarchas, you may compare my progenitor, or rather

* Herein Iarchas supposes the Egyptians derived their opinions from the Indians through the Ethiopians, who were, as Iarchas says, a colony from India.

the body of my progenitor, for that was the light in which Pythagoras considered Euphorbus.

CHAP. XX.

THERE was a time, said Iarchas, when this country was inhabited by the Ethiopians, an Indian nation. Ethiopia did not then exist,* for Egypt stretched its boundaries beyond Meroe and the cataracts, taking in not only the sources, but the mouths of the Nile. Whilst the Ethiopians lived in this country now possessed by us, and were obedient to the rule of a sovereign, named Ganges, they had all the productions of the earth in plenty, and were secure under the protection of heaven. But when they murdered their King, they were no longer esteemed as pure by the rest of the Indians, and the land produced not what was sufficient for their subsistence. Their corn was destroyed before it came to the ear, miscarriages were frequent among the women, and the land was not able to support their flocks and cattle. Wherever they fixed on for building a city, the ground gave way, and sunk under their feet. The ghost of their King Ganges haunted them

* Eusebius speaks of the migration of the Ethiopians from India into Egypt. Sir William Jones believes that the Ethiops of Meroë, were the same people with the first Egyptians, and consequently, as it might be easily shown, with the original Hindus. It is very remarkable, he says, that Mr. Bruce, and Mr. Bryant, have proved that the Greeks gave the appellation of Indians both to the Southern nations of Africk, and to the people of Hindostan; and he adds, that it is no less observable, that according to Ephorus, quoted by Strabo, they called all the Southern nations in the world Ethiopians, thus using Indian and Ethiopian, as convertible terms. Both India and Ethiopia were used by the ancients as general terms to signify any remote uncivilized country, as

—Super et Garamantes et Indos

Proferet imperium.

VIRGIL.

The emigration of Cutila-cesas from India to Egypt is the one noticed by Philostrates in the text. WILFORD'S *Essay on Egypt*, &c.

wherever they went, and struck a terror into the lower orders, which never ceased till an atonement was made to the earth, of the perpetrators of the murder, and the shedders of the King's blood. This Ganges, whose beauty was above other men, was ten cubits high, and was the son of the river Ganges. The deluge which the father brought on India, was turned into the Red Sea by his son, in consequence of which the father became again friendly to the land. Whilst this King lived, the earth brought forth its fruits in abundance, but when he died, it took ample vengeance.* Homer says, Achilles sailed to Troy for the sake of Helen, and subdued twelve cities by sea, and eleven by land, but adds, that when his mistress was forced from him by Agamemnon, he became cruel and ungovernable. Let us compare in these circumstances the Grecian hero with this Indian Prince. He was the founder of sixty cities, the most famous in the country. To build will be allowed to be more glorious than to destroy. He next drove out the Scythians who marched an army over Caucasus, and infested the country. To give

* The basis of this tale, says Mr. Wilford, is unquestionably Indian, though it be clearly corrupted in some particulars. No Brahman was ever named Iarchas, a corruption possibly of *Yasca*, the name of a sage who wrote a glossary for the *Vidas*. Ganges was never considered as a *Male Deity*, but the son of Ganga was a celebrated hero. According to the Hindu legend, when Capila had destroyed the children of Sagara, and his army of Cutila-cesas had migrated to another *Dwipa*, the India monarch was long inconsolable, but his great grandson Bhagiratha conducted the present Ganges to the spot where the ashes of his kindred lay, and they were no sooner touched by the divine water, than 60,000 princes sprang to life again. Another story is, that when Ganges and other great rivers were swoln to such a degree that the goddess of earth was apprehensive of a general inundation, Bhagiratha (leaving other holy men to take care of inferior rivers) led the Ganges (from him named Bhagiratha) to the ocean, and rendered her salutary to the earth, instead of destructive to it.

These tales, adds Mr. Wilford, are obviously the same in substance with that in the text, with some alterations, &c.

liberty to a country is unquestionably a higher instance of virtue than to enslave a city, and that for a woman, who probably was not carried away against her consent. Besides, the Prince who reigned in that country, at present under the subjection of Phraotes, contrary to all justice, carried off the wife of Ganges, and her virtue was such, that he would not break the alliance entered into with him, saying, that in spite of the injury offered to himself, he would not violate a treaty which he had religiously sworn to observe.

CHAP. XXI.

I COULD enumerate many more actions of this man, said Iarchas, were I not afraid of speaking in my own praise, as being the identical person myself, which I proved when only four years of age. Ganges,* it is known, buried in the ground seven adamantine swords, which he did for the purpose of freeing the country ever after of all hostile alarm. The God's ordered a sacrifice to be offered on the very spot where the swords were hid, but the place no one could point out. Though at the time but young,† I conducted the interpreters of the oracle to the place where I commanded them to dig, and said the swords were deposited.

* The Indians, says Ctesias, used to bury iron in the ground for the purpose of averting the consequences arising from clouds, and hail, and whirlwinds, and he adds, that he himself was twice a witness to the truth of the experiment.

† Ev'n I, who these mysterious truths declare,

Was once Euphorbus in the Trojan war;

My name and lineage I remember well,

And how in fight by Sparta's King I fell.

In Argive Juno's fane I late beheld

My buckler hung on high, and own'd my former shield.

OVID, b. 15, 5

C H A P. XXII.

BE not surprised, said Iarchas, at my transformation from Indian to Indian. Here is a youth (and he pointed to one not more than twenty years of age) who is above all men I know, best qualified for cultivating philosophy, one who is in good health, of an excellent constitution, and capable of enduring whatever pain arises from fire or amputation, and yet, though such as I have described, he hates philosophy. Under what species of disease, said Apollonius, do you think he labors? For it is extraordinary to think that a man of such endowments whilst in your society, should neither cultivate nor love philosophy. The truth is, said Iarchas, he is not in our company, but rather in our keeping, for like a lion taken and confined against his will, he looks upon us with an evil eye, even at the time when flattering and caressing him. This youth was Palamedes, who served in the war at Troy, where he had to encounter two most bitter enemies, Ulysses, and Homer, one of whom laid an ambuscade for him, in consequence of which he was stoned to death, and the other deemed him unworthy of any place in his poems. When he found that his wisdom was of no avail, and his name unrecorded by Homer, who has noticed many others of less celebrity, and besides that he was outwitted by Ulysses, though innocent, he hates philosophy, and deploras his own fate. And this is the Palamedes who wrote without ever having been taught the use of letters.

C H A P. XXIII.

WHILST they were talking in this manner, a messenger came to Iarchas, saying, the King will wait on you at mid-day to discourse on some business of his own. Iarchas

Remains

said to him, let him come, for he may go back better than he came, after conversing with this Greek. Having given this answer, he recurred to his first discourse, and asked Apollonius if he could tell the first body in which he appeared, and in what condition of life he was before the one he was in at present? To this Apollonius replied, as it was ignoble, I remember little of it. What, said Iarchas, do you consider the being pilot of an Egyptian vessel, as ignoble? for I know you were one. You are right, said Apollonius, I was, and yet consider that condition of life not only ignoble, but detestable in the world. I know a knowledge of maritime affairs is held as reputable as that of governing a city or commanding an army, but it has fallen into contempt on account of the character of such as follow it. But the action of all others on which I pride myself in that state, is not one which has entitled me to much praise. What is the action to which you allude? returned Iarchas; is it the having doubled Capes Malea and Sunuim, by a skilful management of your vessel? or the having been able to discern whether the winds blew from the prow or stern? or having surmounted all the difficulties attending on the navigation round the rocky and hollow shores of Eubea?

C H A P. XXIV.

SINCE, said Apollonius, you compel me as it were to speak of naval affairs, listen, and I will tell you what I think was my principle exploit. A nest of pirates infested the Phenician sea, whose business was visiting all the cities on the sea-coast, and learning what were the cargoes of the several merchant-men belonging to each. These pirates had certain emissaries in league with them, who as soon as they learnt that my vessel was richly laden, took me apart, and asked me how much of the freight came to my share?

I told them one thousand drachmas, which was the truth, there being but four of us who had the command of the ship. They asked if I had a house? I said, I had a small cabin in the isle of Patmos, where Proteus dwelt of old. They next asked, if I did not prefer the land to the sea, a house to a cabin, and ten thousand drachmas to a thousand, with an exemption from all the dangers to which a sailor's life is exposed. I replied in the affirmative; and said, I did not like turning pirate, as I was just beginning to excel in my profession as a pilot, and had acquired reputation enough to be crowned for my nautical skill. But they persevered, and at last said they would give me a purse of ten thousand drachmas, if I would comply with their wishes. All this time I talked with them, as one who wished to shew himself most devoted to them. Whereupon they owned themselves the agents of the pirates, and without more ado, requested my permitting them to take possession of the ship, with the further request of not returning to the city, after having once hoisted sail, but casting anchor near the promontory under which the vessels of the pirates were stationed. They said, they would bind themselves by an oath not to put me to death or any one in whose favor I interceded. This proposal of theirs I thought it then unsafe to notice as it merited, from an apprehension that if refused they might attack us when out at sea and put us all to the sword. I promised to do as they wished, but said it was necessary for them to swear not to kill me nor break their engagement. They swore (it was in a temple all this passed) and afterwards I pressed them to make all the haste they could to the ships, adding, we shall loose sail, as soon as it is night. This behaviour on my part satisfied them they had to deal with a man in whom they could confide, and what did not diminish this confidence was, that in talking of the money, I begged it might be all paid down in good current specie, yet not till after they had taken possession of the vessel; on this they de-

parted, and I put to sea, and got as far from the promontory as I could. And is this, said Iarchas, what you look on as a great act of justice? Yes, and of humanity too, said I: for I think many virtues are comprised in the character of a pilot, who neither destroys the lives of men nor wastes the substance of his employers, and who, above all, conquers his love for money.

CHAP. XXV.

AT hearing this,* the Indian with a smile says, methinks you make justice consist in not doing injustice, which is a general opinion among the Greeks. I have heard formerly the Egyptians say, who used to visit this country, that magistrates are sent you from Rome with a naked axe carried before them, without knowing whether the people they are going to govern are good or bad: and you call all magistrates good, who do not make a sale of justice. A similar practice is adopted by slave-merchants when they bring a cargo of slaves from Caria, in the schedule given in of their several characters and dispositions, they make the chief merit of them to consist in their not being thieves. After the same most honorable manner you treat the governors set over you; you give both an equal share of praise,

* The Gymnosophists, says Bayle, in general, have been an honor to their profession. The maxims ascribed to them by historians, and the discourses they are said to have held, savour of nothing that is rude or savage; on the contrary, adds he, they abound with a great many very reasonable and sensible observations, which shew a deep meditation. One ought not to complain, continues Bayle, that they did not well keep up the dignity of philosophy; for their way was, never to go and meet any person whatever, but to put things upon this foot, even with regard to kings, so that if any man wanted them, he was obliged to give them notice of it, either by coming to them himself or by sending a messenger to them. This will appear in the sequel.

and dismiss both crowned with a glory equally to be envied. The wisest of your poets suffer you not to be just and good, even had you the inclination. Minos, who surpassed all his contemporaries in cruelty, and reduced to slavery not only the people of the isles, but those of the cities on the sea coast, is placed in hell by the poets to administer justice to the shades,* and the sceptre of justice is given him as a mark of honor.—But Tantalus, who was a benevolent man, and bestowed on his friends the blessing of immortality, the gift of the Gods, is deprived by the same poets of both meat and drink. Some bards even add insult to the injury which they do this divine and good man, by suspending a stone over his head. For my part I should like to see him placed in a lake of nectar, of which he made so generous a distribution to others. Saying this, he shewed them a statue which stood on the left inscribed with the name of Tantalus.† It was about four cubits high, had the appearance of a man of fifty years of age, and was dressed after the fashion of Argos, with only a slight difference in the chlamys, that was like the Thessalian. In one hand was a phial large enough to quench a man's thirst. Wherein sparkled a most pure liquor, and which was always full without overflowing. The opinion entertained of this liquor, and of the occasion of drinking it,

* For this, among other reasons, Plato banished poets from his common-wealth. There is too much of this distortion of moral sentiment in some of the best poets, from Homer down to Milton and Boileau. Cicero says, Plato did well to dismiss them from the state which he modelled, when he inquired after the soundest policy and best ordered common-wealth.

† This story of Tantalus tends to confirm the theory of Sir William Jones, who says, in his third discourse on the Hindus, "we now live among the adorers of those deities who were worshipped under different names in old Greece and Italy, and among the professors of those philosophical tenets, which the Ionick and Attick writers illustrated with all the beauties of their melodious language."

shall be explained hereafter. Of this we may be assured, that Tantalus, in consequence of his not keeping silence, and his not refusing nectar to mankind, is slighted by the poets, but not by the Gods. For had he incurred their displeasure, he would not have been esteemed a good man by the Indians, who are the friends of the Gods and act only under the influence of heaven.

CHAPTER XXVI.

WHILST engaged in this conversation, a noise alarmed them from the village, which was caused by the arrival of the King, who came with more than Median pomp and parade. Iarchas, somewhat indignant, said, had it been Phraotes, every thing would have been as still as in the sacred mysteries. From this Apollonius inferred, that this King was not equal to Phraotes, either in part or in the whole of philosophy. But when he perceived no alteration made on the part of the sages, nor any suitable preparation for the King's coming about mid-day, he asked them where he was to reside during his stay. Here, they replied, in this very place. Why he comes, we shall talk over at night, the time most fitting for council. Is any separate table, said Apollonius, to be provided for him? Yes, said Iarchas, one richly furnished with every thing we have. What, said Apollonius, do you live well? No, frugally, for though allowed many things, we are content with few. However, the King requires many things, for so is his pleasures, at the same time he eats of nothing having life, the same being held unlawful. Consequently, his table will be supplied with such varieties only as are used in second courses, namely, vegetables of different kinds, and fruits which India supplies at this season, and does in every change of climate. But behold—he comes.

CHAP. XXVII.

THE King arrived, accompanied by his brother and son, sparkling in gold and precious stones. Iarchas would not suffer Apollonius to rise on the King's coming in, as it was not the custom of the country. Damis tells us, he was not present at this interview, from being obliged that day to go to the neighbouring village, but he says, he has truly related what he heard from Apollonius. When the King made his entrance, he held out his hand to each of the sages, who remained seated; he approached like a suppliant with some humble request, to which, when they gave assent, promising to do what he wished, he seemed to be as much pleased with it as if it came from an oracle. The king's brother, and son (who by the by was a very handsome youth) were considered by the sages in no other light than if they had been domestics belonging to the royal suite. After this the Indian rose and made a speech, in which the King was ordered to take some refreshment, to which he most graciously assented. Whereupon, four Pythian tripods (such as are used by the priests of Apollo at Delphi) came forward, like those described in Homer.*

* That day no common task his labour claimed:

Full twenty tripods for his hall he fram'd.

That plac'd on living wheels of massy gold,

(Wondrous to tell) instinct with spirit, roll'd

From place to place, around the blest abodes

Self-mov'd, obedient to the beck of Gods.

HOMER, POPE, b. 18.

Tillemont is puzzled to ascertain whether the wondrous things mentioned in the text were the effects of magic or downright lies; I am not puzzled in the least about them, as I consider them all of the latter description.

This feast, Bishop Parker considers as the most pleasant scene of the whole comedy, in which there was no need of any attendants; but the

Then advanced cup-bearers of black brass, like the Ganymedes and Pelopses of the Greeks. The earth strewed herbs under them much softer than our beds. Bread and fruits, and the vegetables of the season, together with the dainties used at second courses, came of themselves, each in order, better dressed than what they could be by our cooks. Of the tripods two of them handed about wine, and of the remaining two, one handed about warm water, and the other cold. The gems which came to us from the Indies are so small, that the Greeks set them in necklaces and rings, but with the Indians, cups and goblets are made of them large enough to drink out of, and satisfy the thirst of four men in the heat of summer. The cupbearers of brass mixed the wine and water for the company, in equal proportions, which they presented to every man in small cups, as is customary at our feasts. The guests sat down as at a public entertainment, without shewing any mark of respect to the King, which among the Greeks and Romans is considered of so much importance. The truth is, each guest sat down as chance directed.

CHAP. XXVIII.

DURING the repast, Iarchas said, I drink to you, O King! and beg leave to present to you a Greek whose

the chairs and the stools, the pots and the cups, the dishes and the plates, understood every one their own offices; and so served in the entertainment themselves, and ran hither and thither as the guests commanded, or their attendance required.

A book interspersed with such anecdotes, says Dr. Douglass, Bishop of Salisbury, may perhaps gain credit with one who can digest the spurious travels of Sir John Mandeville, or the wonders of Lilliput and Brobdignac: but with every serious person it carries its own confutation along with it. "Magna Homeri mendacia, majoribus mendaciis corrigit," says Ludovicus Vives.

name is Apollonius, and who sits on the seat immediately below you. Saying this, he made known by a sign that he was a good and divine man. I am told, said the King, that he and his companions in the next village are the particular friends of Phraotes. They are, replied Iarchas, and were most hospitably entertained by him. To what studies, said the King, is he addicted? To the same as Phraotes. I think, said the King, his pursuing those studies which has prevented Phraotes's acting like a man, is not much to his advantage. I request, O King! says Iarchas, that you speak more modestly of philosophy and Phraotes. Whilst you were young we made allowances for your youth, but now that you are old, you should spare such foolish, rash expressions. Then Apollonius, by the help of an interpreter said, what great advantage O King! have you derived from not having studied philosophy? only *that*, said the King, of possessing every virtue, and of being one and the same with the sun. Here Apollonius, willing to check his pride, said, if you had studied philosophy you would never have entertained such sentiments. Well then, said the King, you who are so good a philosopher, what do you think of yourself? That I am good only whilst I apply myself to philosophy. Hereupon the King with hands uplifted to heaven cried out—By the sun I swear you are come to us full of Phraotes. This expression Apollonius considering of unexpected advantage, said, I have not travelled in vain, if I am full of Phraotes; and if ever you meet him you will say that he is full of me. He expressed a desire of writing to you in my behalf, but when he told me that you were a good man, I declined giving him the trouble of a letter, when I recollected that no one had written to him in my favor.

CHAP. XXIX.

HERE ended the King's first indiscretion, for when he heard he was praised by Phraotes, he said in a low tone of voice without any suspicion, be welcome, most excellent stranger. To which Apollonius said, and be you welcome, O King! for it is only now we can say you are arrived. The King continued, Who brought you here? These Gods, or these sages, returned Apollonius. Then the King turning to Apollonius, said, do the Greeks say much of me? As much, replied Apollonius, as you say of them. For my part, said the King, I do not think there is any action of theirs which is worth speaking of. Well, said Apollonius, I will tell them this, that they may honor you with a crown at the next Olympic Games.

CHAP. XXX.

ON this Apollonius turning to Iarchas, said, let us leave this unwise man to his folly. But tell me why you think the King's brother and son not deserving of a place at the common table? and why no particular mark of respect is paid them? Because, said Iarchas, it is supposed they may one day mount the throne, and therefore they are neglected now, that by it they may be taught not to neglect others in their turn. Apollonius perceiving that the number of the wise men exceeded not eighteen, asked Iarchas if any thing was signified by that number, as it was not one of the quadrats, nor any of those numbers to which dignity and reverence were paid, like ten, twelve, sixteen, &c. Iarchas replied, we are not the slaves of particular numbers, nor is any one more esteemed than another; because all preference amongst us arises from

wisdom and virtue. I have heard that my grandfather was elected a member of the college of the sages, when they amounted to eighty-seven, and he was then the youngest of them. He outlived them all, being one hundred and thirty years old: no man in India had a more philosophical genius, or was in other respects more illustrious. To some Egyptians who congratulated him on being left alone at the head of the college for four years, he said, by way of exhortation, do not reproach the Indians for the number of their wise men being so few. But for ourselves, Apollonius, who have heard from the Egyptians of the custom of the Eleans, and of the ten Hellanodici who preside at the Olympic Games, we do not approve of the law which is enacted for the election of these men. For the election is left to chance, which is blind, foresees nothing, and may fall upon the most unfit candidate. Even on the supposition of the lot falling on the most deserving, the original error would not be less. For as there is no departing from the number ten, some worthy men must lose their election, when the number of fit candidates exceeds ten: and when the number falls short, undeserving men will obtain the honor. Hence the Eleans would act with more consistency and propriety if they preserved their virtue, and not their number.

CHAP. XXXI.

WHILST they were discoursing in this manner, the King endeavoured to interrupt them by some ill-timed injudicious observations. He asked what was the subject of their discourse? We were talking of matters of great consequence, said Apollonius, and what are highly esteemed among the Greeks; but what I believe are of little estimation in your eyes, considering the great disregard you entertain for that people. That is true, said the King, but

yet I wish to learn, for methinks you were talking of the Athenians who were formerly the slaves of Xerxes. No, said Apollonius, we were speaking of matters of a different nature, but since you have mentioned the Athenians in terms as unfounded as inconsiderate, will you tell me O King! whether you have any slaves? Yes, twenty thousand, of whom not one is bought, being all born within my own dominions. Then, Apollonius, by his interpreter asked,* whether it was usual for him to fly from his slaves, or for his slaves to fly from him? To this remark the King, as if to add insult to what was said, replied, such a question could only proceed from the mouth of a slave. Yet I will answer it, and tell you, that it is the part of slaves, and of slaves of the lowest kind, to run away from their masters, and not the part of the masters, who have the power of punishing, and even of putting them to the torture for misconduct, to run away from them. You have now made it quite evident, O King! said Apollonius, that Xerxes was the slave of the Athenians, and a slave of the vilest description, because he ran away from them. This same Xerxes was defeated by the Athenians in a sea fight in a narrow strait, and when terrified about his shipping stationed in the Hellespont, fled in a single boat. And notwithstanding all this, returned the King, he burnt Athens with his own hands. For which, replied Apollonius, he suffered more than ever man did, in being obliged to fly from those whom he thought to have utterly destroyed. For my own part, when I consider Xerxes in the elevated character in which he undertook the expedition, I cannot help thinking he might have been deservedly considered by some as Jupiter; but in his flight, alas, how changed, of all men the most miserable. For

* The necessity Apollonius is under of making use of an interpreter, is no very convincing proof of his knowing languages.

had he fallen by the hands of the Greeks, who would have been more celebrated? For whom would have been erected a more noble monument? What military games and musical entertainments would not have been exhibited to his honor? If Melicerta,* or Palemon, and Pelops, a stranger from Lydia, of whom the former died when young, and the latter not till after he reduced Arcadia and Argolis; and the country within the Isthmus: if I say they were honored by the Greeks as Gods, what would not have been done for Xerxes by men who naturally love virtue, and consider the praise bestowed on the vanquished, as the best reward that can accrue to the conquerors.

CHAP. XXXII.

WHILST Apollonius was speaking in this manner, the King burst into tears, and cried out, what a people are those Greek whom you talk of? And how comes it to pass then, said Apollonius, that you treat them with such contempt? Because, stranger, said the King, the Egyptians, who call themselves alone wise and religious, abuse them whenever they come here, and say, that all the rites and ceremonies of religion, which are in esteem amongst the Greeks, were discovered by them: and to this they add, that they are destitute of all real knowledge, that they are insolent, factious, and turbulent; liars also, and fond of the marvellous, and pitiful traders, who make a display of their poverty, not as a matter of honest praise,

* The story of Ino, and her two sons, Learchus, and Melicerta, is well known. Ovid *Metom*: b. iv. Melicerta is called by the Greeks *Palemon*, though from the text a difference might be supposed, which says, if the *Melicertas*, and *Palemons*, &c. Some think that the Isthmian games were instituted in honor of Melicerta.

but as a pretence to excuse their piratical disposition. But, since I now learn from you that they are the friends of honor and virtue, I am henceforth their friend, and will give them my support with a permission of being solicited in their behalf in all that can do them good. As to the Egyptians, I will for the future regard them with some diffidence. Whereupon, Iarchas observed, I know, O King! that your ears were poisoned by the Egyptians, but I declined to speak in their favor till you found such an advocate for them as Apollonius. But now having come to the knowledge of better things by means of such a wise man, let us drink the cup of friendship appointed by Tantalus, and go to rest in order that we may perform whatever is necessary to be done during the night. Whenever hereafter, O King! you are pleased to visit us, I shall be happy to communicate to you all I know of the learning of the Greeks, which is so general over the world. Saying this, Iarchas began his initiation by drinking to his guests of that cup which was enough to satisfy all the world, it yielding plentifully a liquor which flowed from it, as if from a perennial spring. Apollonius joined in this cup of amity, because the custom of drinking in fellowship was found out by the Indians to strengthen the bonds of friendship, wherein Tantalus was constituted cup-bearer, as one, who above all men, cultivated friendly intercourse.

CHAP. XXXIII.

AFTER drinking to friendship, they laid themselves down on the couches the earth afforded. At mid-night the sages rose and celebrated with hymns the solar ray in the same elevated position they did at mid-day: and afterwards attended to what business the King required. Damis says, Apollonius did not assist at all conferences which took

place between the King and the wise men, but thinks he communicated with them, as to some secrets of government. On the approach of day, when the sacrifices were finished, the King addressed Apollonius, and invited him to his court, that he might share with him in the rights of hospitality, at the same time saying, he hoped he would send him back to the Greeks an object of envy to them. Apollonius was pleased with this civility, and thanked him for his kindness; but begged to decline the honor, from an apprehension of forming a connexion with a man so different from himself; and besides, he thought his long absence from home might make his friends suppose they were neglected by him. The King, however, persevered, and pressed his invitation even to meanness; whereupon, Apollonius remarked, that a prince is always to be suspected of some sinister purpose, whenever he urges a request in terms not befitting his rank and dignity. On this, Iarchas came forward, and said, you treat, O King! with some disrespect our holy asylum, in endeavouring to withdraw from it a person in spite of himself. For as he is conversant with the secrets of futurity, he knows any further intercourse with you will not benefit him, and perhaps not you. When the King heard this, he returned to his village, as the rules of the sages did not permit him to remain more than one day with them.

CHAP. XXXIV.

THEN Iarchas desired a messenger to go and invite Damis to attend, a man esteemed every way fit to be initiated in the arcana of our mysteries; and let the messenger see that proper attention be paid to his friends who remain at the village. As soon as Damis arrived, the sages having taken their seats as usual, gave Apollonius permission to ask whatever questions he pleased. His first

question was, of what materials the world was made;* and the answer he received from them was, that it was made of elements. What, said Apollonius, of four elements? No: not of four, said Iarchas, but of five. And what, said Apollonius, after water, air, earth, and fire, do you consider as a fifth element? Ether, said the Indian, from which it is supposed the Gods have their origin: for whatever things breathe air, † are mortal, but whatever breathe ether, are immortal and divine. Apollonius next inquired what element first existed? Iarchas answered, they all existed together, and were coeval; for an animal is not produced by parts. What, said Apollonius, am I to consider the world as an animal? Yes, said Iarchas, if you consider it rightly: for it produces all living things. Shall we then say it is of the feminine sex, or of both, the feminine and masculine? Of both, said Iarchas, for by an act of self-coalescence it performs the functions of both father and mother in the generation of animals, ‡ and is more ardently fond of itself, than other animals are of

* Pythagoras first called the world *κοσμος* from its order and beauty.

† The air, according to Pythagoras, which is diffused about the earth, is unmoved and unwholesome, and all things that are in it are mortal; but the air which is above is perpetually in motion, and pure, and healthful, and all that are in it are immortal, and consequently divine. This is called—*The free Ether*, (immediately above the moon) ether, as being void of matter, and an eternal body; *free*, as not being obnoxious to material disturbances. Hence it follows, that the sun, moon, and the rest of the stars, according to Pythagoras, are Gods—and as the sun is the principal object of eastern worship, we may suppose the doctrine was derived by him from the Indians. Besides, the sun, and the other planets, as being Gods, were considered from time immemorial as objects of divine worship in almost all parts of the world.

‡ Progenitor genitrixque Deum, Deus unus et omnis. So says Valerius Soranus, a Latin poet who lived in the time of Julius Cæsar, in speaking of Jupiter.

each other, inasmuch as it unites to, and coalesces with itself, which coalescing self-union implies no absurdity. And as it is the part of an animal to move itself by the means of hands and feet; and as it also possesses a mind capable of exciting it to action, in the same manner we are to suppose the parts of the world by the assistance of the mind, capable of accommodating itself to all its different productions. Even the calamities which arise from the sun's excessive heat, are all under the influence of the directing soul of the world, and never take place except when justice is banished from among men. But this animal is directed not by one hand, but many, which are not to be expressed; and though from its magnitude it cannot be managed by means of a bridle, yet is easily ruled and made obedient.

C H A P. XXXV.

I AM at a loss to know what image will best elucidate the above observation, which is of the highest concern, and far beyond my conception. Let us for instance borrow our image from that kind of ship which the Egyptians of old used to build, and navigate in our seas, for the purpose of exchanging the merchandise of Egypt for that of India. There is still existing with us an ancient law respecting the Red Sea,* which was passed by King

* The original Erythrean, or what is erroneously called the Red Sea, was that part of the Indian ocean which washes Arabia and Persia, and extends, I believe, as far as the coast of Malabar. Hence it is, Herodotus says, that the Euphrates and Tigris, fall into the Mare Erythræum. So that in fact the *Sinus Persicus*, and the *Sinus Arabicus*, the latter of which is now alone denominated the Red Sea, were only two branches of the original *Erythræum Mare*. The name Erythræum I suppose is of Indian origin, but which the Greeks erroneously

Erythras when he was master of it, saying " Let not the Egyptians enter our sea in a ship of war, but let them come with one merchant-man only." In consequence of this prohibition, the Egyptians most ingeniously contrived a vessel which answered the purposes of many used by other nations. In the construction of this vessel, they observed the exact proportions employed in ship-building, but took care to have its sides enlarged, and the mast elevated. They formed several rooms within, like as are found in ships of many decks. There were on board divers pilots, all under the controul of one respected for his age and experience. At the prow sat many directors, and a variety of hands were employed of great skill and dexterity to manage the sails. Part of the crew were armed, for it was found necessary to be prepared in case of an attack from the Corsairs who lay to the right of the bay, and infested its entrance. Now such is the opinion should be formed of this world, when we consider it under the image of a ship. The chief, and most conspicuous place is to be assigned to God, the creator of the animal,* and the next under him to the Deities who govern in its several parts. And herein we give full assent to what the poets say, when they tell us that there are many Gods in heaven, and in the sea, and in the springs, and rivers, and likewise in the earth and under the earth. But that place under the earth, if such a place exists, which is described

neously derived from *έρυθρος*, which the Romans translated *ruber*, red. The prohibition in the text of King Erythras not suffering any ship of war to enter his sea, is curious, and I am surprised the reason of it has escaped the searches of the late oriental writers.

* In the mundane system of the Indians and Pythagoreans, the *Sun* holds the highest place; under him are Mercury and Venus, and our globe, and under it are its shadow, and Mars and Saturn more remote, which are called *σπερην*, or *σπεργαία*, under the earth.

as dreary and gloomy,* let us separate from our idea of the world.†

CHAP. XXXVI.

WHILST the Indian was thus speaking, Damis owns he was so much delighted, that he could not keep silent: for he was not able to comprehend how an Indian, though he had learnt the Greek tongue, could have acquired the facility of speaking it so fluently and correctly. He commends the cheerful dignified air with which he uttered doctrines like one under a divine influence. Damis adds, that Apollonius, who spoke with such mildness and modesty, acquired so much the manner of the Indian, that whenever he spoke sitting (which was his constant custom) he greatly resembled Iarchas.

CHAP. XXXVII.

THE rest of the Sages expressed their approbation of what was said in the same language. Whereupon Apollonius asked which was greater, the earth or the sea? To this Iarchas said, if we compare the earth with the

* Let us separate what is dark, and dreary, and horrid, from that world called *κοσμος*, which is the source of order, and beauty, and delight.

† In the above description, Cudworth admits we have a true representation of the old paganic theology, which both Indians, and Egyptians, and European poets (Greek and Latin) all agree in: that there is one supreme God the maker of the universe, and under him many inferior generated Gods, or understanding beings (superior to man) appointed to govern and preside over the several parts thereof, who were also to be religiously honored and worshipped by men.

sea, we must allow the former to be the greater, as it contains the sea. But if we take into consideration every existing fluid, we shall say the earth is the lesser body, inasmuch as it is sustained by water.*

C H A P. XXXVIII.

IN the midst of this conversation a messenger arrived, introducing to the sages some Indians who implored their assistance. Among them was a woman who came to intercede for her son, a youth about sixteen years of age, who for the last two years was possessed of a lying wicked demon. One of the sages asked on what grounds she said this? Because, replied she, a demon has fallen in love with him for his beauty, who suffers him not to enjoy any freedom of will, nor to go to school, nor shoot his bow, nor even stay at home, but drags him abroad into lonely and desert places. Besides, said she, he no longer retains his natural voice, but speaks like a man, and sees objects with eyes very different from his own. This is the cause why I weep and tear my bosom, and endeavour all I can to have him restored to his right mind, but alas! he knows me not. At the same time I must tell you that, when once I had made up my mind to come to you, which is now more than a year, the demon confessed by the mouth of my boy, as his interpreter, who he was. He owned himself to be the ghost of a man who had fallen long ago in battle, and who had been extremely fond of

* This is agreeable to holy scripture, which says, "To him that stretched out the earth above the waters"—"and the earth standing out of the water, and in the water."

That water was the primitive element, and first work of the creative power, is the uniform opinion of the Indian philosophers.

his wife : but, that when he understood she had violated his marriage bed, and wedded another man only three days after his death ; his love for the sex turned to hatred, and all his affections passed to this boy. At last the demon promised, on the conditions of my making no complaint to you, that he would do my son much good. I suffered myself to be tempted by his promises ; but he has now long deceived me, and has got possession of my house, which he keeps without one sentiment of truth or honor. Here one of the sages asked if the boy was at hand ? His mother said he was not, for the demon did all he could to prevent his coming : for precipices and antres dire, and death itself, were held out by way of threats, should I bring this matter before your tribunal. Take courage, woman, said the wise man, for as soon as he has read this letter, he will harm you not, and with these words, he took one from his bosom,* and gave it to the woman, which was written to the spectre, containing many things, enough not only to alarm, but terrify him.†

CHAP. XXXIX.

WHEN the woman was gone, a lame man approached, who was about thirty years of age, who had been a desperate hunter of lions. In an encounter with one of these animals, his hip-bone was dislocated, by which he had one foot shorter than the other. The moment the

* This is another proof, added to the one mentioned in the 17th chapter, that the Brachmans did not go naked ; the letter in his bosom must have been concealed under some covering.

† But whether the demon was expelled from the youth, we do not find that either Apollonius or Damis ever inquired ; and wise they were in so doing, for they would only have had their labour for their pains.

sage touched the part affected with his hand, the man recovered the use of his limb, and walked upright. Another man who was blind, departed after his sight was restored to him. Another who had lost the use of his hand went away as soon as it was cured. A woman who had had seven difficult labors, was thus cured at the intercession of her husband. He was ordered when his wife was in the act of labor to enter the room with a live hare concealed in his bosom,* and to go round the bed where she lay; and at the very instant of her being delivered, to let go the hare; for he was told if the hare was not let loose at the moment of birth, the matrix would come away with the child.†

CHAP. XL.

TO a father who came complaining of his children all dying as soon as they tasted wine, Iarchas said, it is better they died, for had they not, they must all have been mad, considering the warmth of their natural constitutions. There-

* Though every country has certain superstitions peculiar to itself, it is something extraordinary that there should be such a similarity in the follies of two such distant ones, as appears from what is mentioned in the text, compared with the following instances:—

The womb or matrix of a hare pulverised, and about an ounce of it drank in a glass of *tent*, causes conception.—The eyes drawn entire out of the head of a hare taken in March, and dried with pepper, one of these being so tied to the belly, that the sight of the eye may touch it, this will facilitate labor in women.

See *Koogh's Zoologia Medicinales Hibernica, Dublin, 1739.*

† And if the child had had a *hare-lip* when it came into the world, who would have been surprised?

Ces extraragances, says Du Pin, et quantité d'autres que Philostrate rapporte sur la foi de Damis, font assez connoître ce qu' on doit penser de cet ouvrage.

fore I think your children should so abstain from wine, as not to be even affected by the desire of it. And if hereafter you happen to have a child, (by the way I see you have had one within the last week) you should first observe where the owl builds her nest, then rob it of its eggs, and make your child eat of them after being gently boiled. For if he eats of them before he tastes wine, he will loath that liquor, and become the most moderate of men, possessed only of that temperature of constitution which is natural to him. Apollonius and Damis, full of all they saw and heard, and amazed at their superior knowledge,* asked many questions, and were asked many in their turns.†

C H A P. XLI.

IN all conferences which were merely dialectical, Apollonius and Damis both assisted. But Damis says, Apollonius was only admitted by Iarchas to the discussion of the mysteries of astrology, and divination, and futurity, and sacrifices, and evocations, in which the Gods take pleasure. From what he learnt among them, he composed four books on astrology, of which Meragenes has made mention. He wrote also a treatise on sacrifices, in which the most proper way of sacrificing to each of the Gods was set down. For my part I think the science of astrology, and the art of divination, are above human capacity, and I am doubtful whether they are possessed by any one. His treatise on sacrifices I have met with in many temples, cities, and houses of the learned. But who can explain

* After reading the above, I think we might say with Drômio, in the Comedy of Errors (a name most suitable to the subject) "We talk with goblins, owls, and elvish sprights."

† Displayed in this learned dissertation *on owls eggs*.

with becoming eloquence and truth a work composed by such a man.* Damis adds, that Iarchas gave Apollonius seven rings, each bearing the name of one of the seven stars, and that he wore them alternately according to the particular name of the day.†

CHAP. XLII.

THE discourse between Iarchas and Apollonius sometimes fell upon foreknowledge, a subject to which, as the latter was greatly addicted, gave often rise to much conversation. Iarchas praised him for it, and said, they who take pleasure in the art of divination, O most excellent Apollonius, become by it divine and useful to mankind. For he who possesses within himself the power of foreknowledge, and is capable by it of instructing the ignorant, in what can only be acquired by having recourse to the oracle itself, I consider him most happy, and equal to the

* On this occasion Du Pin cries out, “Voilà la fruit du grand et pénible voyage D’Apollone: Voilà toute la science qu’ il rapporta de ce pais; c’est à dire, qu’ il en revint plus idolatre, plus superstitieux, plus extravagant qu’ il n’ y etoit allé.”

† The learned Asiatics, in their mysterious rites, allotted to the seven *terrestrial metals* the same names by which they denominated the seven stars or planets, and the same hieroglyphic characters at this day equally distinguish both—in the passage before us—the ring of gold, a proper emblem of the sun, was worn on Sunday—the ring of silver, an emblem of the moon, on Monday—the ring of iron on Tuesday—the ring of quicksilver on Wednesday—the ring of tin on Thursday—that of brass on Friday—and lastly, that of lead on Saturday.—Dies Solis, dies Lunæ, dies Martis, dies Mercurii, dies Jovis, dies Veneris—dies Saturni.—Spence in his *Polymetis*, speaks of these seven rings of Apollonius as a matter of great curiosity, which he used to wear, each one day every week, according to the particular planet that gave its name to the day. To this time the Arabians continue to call Apollonius *Thelesmatiki*, on account of his knowledge in the *talismanic art*.

Delphic God. You know the art of divination enjoins all who consult the oracle to approach with pure hearts, otherwise to depart from it. For my part I think that he who wishes to learn the secrets of futurity, should keep himself pure, and free from all mental stain and turpitude whatever; and it is my opinion that a man of this character will utter predictions which he himself and the tripod within his own breast will clearly understand: and that the oracles which he delivers will, on account of the purity of his life, be the more to be relied on. Hence it is not surprising you should possess this kind of knowledge, whose soul is filled with such a portion of the divine ether.

CHAP. XLIII.

IARCHAS at this time willing to have some amusement with Damis, says, And have you, O Assyrian! acquired no knowledge of futurity? you, who have been so long a disciple of such a man? By Jupiter, replied Damis, I just foreknow what is sufficient for my own use: for, from the time I first got acquainted with Apollonius, I thought him a man of great wisdom, gravity, prudence, and moderation, but when added to these virtues, I found him possessed of memory, great learning, and an ardent zeal for all knowledge, I looked on him as some demon. By conversing with him, I became wise from foolish; and civilized from being a barbarian. By following him I became known to the Indians and you; and by keeping company with Greeks, I became a Greek by his assistance. The knowledge you have of such momentous matters as futurity, &c. may be considered as equal to what proceeds from Delphi, Dodona, or any other given oracle. But as to what knowledge I possess of such things (for you see, poor Damis foresees and foreknows only for himself) it

may be all set down, as that of some old sorceress, uttering predictions about stray cattle, or some such other things: when he said this the sages laughed . . .

CHAP. XLIV.

WHEN they had done laughing, Iarchas continued the conversation on the subject of divination, and said, it had rendered great benefit to mankind, of which the greatest was the knowledge of medicine. For the learned sons of Esculapius could never have known their profession so well, had not Esculapius, who was the son of Apollo, in obedience to his father's sayings and predictions, prepared the medicines most proper for curing each disease. These remedies he shewed his children, and taught his scholars what simples were best to be applied to every species of ulcers, whether new or old. But the exact proportions of medical portions, by which dropsies are removed, fluxes of blood stopped, consumptions and other internal complaints abated, together with the fittest medicines to be applied in case of persons poisoned, and the mode of converting the poisons themselves to the cure of diseases, who, I say, will deprive divination of such discoveries? for I do not think that mortals without some knowledge of futurity would have had courage enough to use the most dangerous poisons in the curing of distempers.

CHAP. XLV.

THE conversations which they had concerning the wild beasts, and fountains, and the men, said by the Greeks to be found in India, as being referred to by Damis in his epistles, I think should not be omitted in this place. The natural conclusion from such accounts is, that full credit

is neither to be given to, nor withheld from them. Dami-
 nis says, Apollonius asked if they had among them the
 martichora ?* What, said Iarchas, have you heard of that
 animal ? for if you have, it is probable you have heard
 something extraordinary of its figure. Great and wonder-
 ful are the things I have heard of it, replied Apollonius. It
 is of the number of quadrupeds, has a head like a man's, is
 as large as a lion, with a tail from which bristles grow, of
 the length of a cubit, all as sharp as prickles, which it
 shoots forth like so many arrows against its pursuers.†
 Apollonius then inquired about the golden water,‡ men-
 tioned as flowing from certain springs,§ of a stone which
 possesses the qualities of the magnet, of the men who
 live under ground,|| of the pygmies,** and also of the
 sciapodes.†† Upon this, Iarchas said, it is useless to
 speak to you, Apollonius, of the animals, or plants, or
 fountains, which you have seen in your journey hither, for
 it is your business to mention them to others : but as to
 the arrow-shooting wild beast,‡‡‡ and the fountain of gol-

* For a particular description of the *martichora* or *mantichora*, as Pliny calls it, see his Nat. History, b. viii. c. 21.—where, I believe, it is only to be found.—Tyson says it is to be met with among the wonderful productions of Ctesias.

† This corresponds with the fabulous accounts given of the porcupine. *Quill-darting porcupine*, is the epithet of Pope.

‡ There is an account in Ctesias of the golden water.

§ See next chapter.

|| Olearius supposes them to be the *Cynocephali* of Ctesias, who have no houses, but dwell in caves. Buffon says they are a species of apes, having long muzzles like dogs.

** Pygmies hereafter.

†† Sciapodes are so called, says Pliny, because in the scorching heat of summer they lie on their backs, and defend themselves from the sun's rays by the shadow made with their feet.

‡‡‡ The arrow-shooting wild beast must be the quill-darting porcupine, and the golden water must have given rise to the story of the yellow golden water mentioned in the Arabian Nights' Entertainment,

den water, I have never even heard of them in this country.

C H A P. XLVI.

WE have no reason to doubt the existence of the stone which attracts others,* for you may see it and admire its virtues. The largest is about the size of a man's thumb-nail, and is generated in the cavities of the earth about four paces below the surface. It possesses the hidden virtue of causing the ground to swell, and sometimes to open in the place where it is produced. No one is permitted to search for it, and the reason is, because it is acquired only by art. By the performance of certain rites, and utterance of certain words, the pantarba (the name of the stone) is found. By night it gives a light like that of fire, which is of a radiant shining quality, but when seen by day, it dazzles the eyes with a thousand glittering rays. This light contains within it a subtile spirit of ineffable power, which attracts whatever is near it: but why do I say near it? Cast as many stones as you please into the sea, or any running stream, I don't mean all together; but scattered as chance directs, this gem, or stone, immersed where they lie, will draw them all to itself by the

of which a single pot being brought in a proper vessel, and poured into a large bason made for it in any garden, it fills immediately, and forms a fountain, which continually plays, and yet never overflows the bason. *The yellow water* was one of the three things which the Princess Parizade was so desirous to learn from the old devotee—the other two were *the talking bird*, and *the singing tree*.

* No stone better corresponds, I think, with the one mentioned in the text, than that of the magnet, the virtues of which were not wholly unknown to the ancients, though the account given of it by our author, is more the child of poetry than history.

influence of this spirit, and make them form into a cluster like a swarm of bees. When Iarchas said this, he shewed the stone, and what it could do.

C H A P. XLVII.

IARCHAS proceeded, and told them of the pygmies* dwelling under the earth on the other side of the Ganges, and of their living in the way generally ascribed to them; but as to what is said by Scylax† in his history of the Sciapodes and the Macrocephali;‡ I believe they neither exist in India, nor any other place in the world.

C H A P. XLVIII.

THE gold said to be dug out of the earth by the griffons,§ is found in stones, which are sprinkled all over with drops of gold, that shine like so many sparks of fire, these

* A race of little men, says Aristotle, mounted on small horses, and who live in caves.—Pliny places the country of the Pygmies among the remotest mountains of India beyond the fountains of the Ganges.—His story of the whole nation descending in the spring, and consuming the eggs and young of the cranes, contains important facts, though obscured by exaggeration, and concealed under the veil of allegory.—It is a well-known fact that the apes, which rove in large bodies in Africa and India, wage continual war with the cranes, on which are founded all the stories of the one nation warring with the other.

BUFFON.

† Scylax, a geographer and mathematician in the age of Darius, son of Hystaspes, about 550 years before Christ. He was commissioned by Darius to make discoveries in the east, and after a journey of 30 months, he visited Egypt.—The latest edition of the Periplus of Scylax is that of Gronovius—4to.

LEMPRIERE.

‡ There is no author except Philostratus, who speaks of a people called Macrocephali—*long-headed*, as living in India, though some of the race are to be found in all parts of the world.

§ Herodotus speaks of the griffons, as guardians of the gold.

stones they break in pieces with their beaks. The griffons found in India are held sacred to the sun, who is always painted in a chariot drawn by four of them.* These animals are as strong and large as lions, against whom they carry on successful war by the assistance of their wings; and it is added, they sometimes overcome the elephant and dragon in battle. They never rise to a great height in flying, being not able to surpass in velocity the most sluggish bird. They have not such feathers as other birds, but the pinions of their wings are fastened by a red membrane, which enables them to fly a little, wheel about, and fight off the ground. The tiger is the only animal not to be conquered by them, and the reason is, that his swiftness is equal to that of the winds.

CHAP. XLIX.

THE bird named the phenix, visits Egypt every five hundred years,† during which time it is said to fly all over India. There is never but one; and it emits rays of the color of gold, and resembles in size and shape the eagle. It sits on its nest, which it makes for itself with spices near the fountains of the Nile. What the Egyptians say of its coming into their country, is said also by the Indians, with this added, that whilst it is burning itself in its nest,

* Not always—for in the second book he is represented at Taxila as drawn by four horses. Sir William Jones says, the Indian poets and painters describe his car as drawn by seven green horses.

† The story of the phenix, even in the time of Tacitus, was interesting, and at this day curiosity is gratified with the particulars of so celebrated a fiction.

I suppose it is of Indian origin, under which is veiled some curious allegory.

it sings a farewell dirge. They who have paid most attention to swans,* say as much of them.

CHAP. L.

SUCH were the conversations Apollonius held with the sages, in whose company he spent four months, during which he acquired whatever knowledge they had fit for public, or private use. When he determined on going away, they advised him to dismiss his guide and camels with a civil letter to Phraotes. Afterwards they supplied him with another guide, and other camels, and accompanied him part of the way, congratulating both him and themselves on the pleasure they had in each other's company. When taking leave of him, they assured him he would be considered as a God, not only after his death, but during his life. They then returned to their college, after casting many looks behind, and expressing much sorrow at his departure. Apollonius, meanwhile, proceeded on his journey,† with the Ganges on his right, and the

* The swan, says Buffon, chants not its approaching end; but in speaking of the last flight, the expiring effort of a fine genius, we shall ever, with tender melancholy recal the classical and pathetic expression, "*it is the song of the swan.*"—Cicero in his account of the death of Crassus the orator, alludes to the dying notes of the swan in these words, "*illa tamquam cyenea fuit divini hominis vox & oratio; quam quasi expectantes, post ejus interitum, veniebamus in curiam, ut vestigium illud ipsum, in quo ille postremum institisset, contueremur.*" Then after mentioning the disorder, of which he died, how just and affecting are his reflections, "*O fallacem hominum spem, fragilemque fortunam, inanes nostras contentiones; quæ in medio spatio sæpe franguntur & corruunt, aut ante in ipso cursu abruuntur quam portum conspicerè potuerunt.*"

† His journey must have been to the south—and in that case he must have had the Ganges to the left, and the Hyphasis to the right.

Hyphasis on his left; and in the space of ten days from leaving the holy mount, arrived at the sea.—In descending towards it, they saw on their way numbers of ostriches and wild oxen, and asses, and lions, and pards, and tigers, and a kind of apes not found among the pepper-trees, for what they saw here were black, with shaggy hair shaped like dogs,* and had the appearance of little men. Whilst our travellers amused themselves in talking of what they had seen, they reached the sea-side, where were built several small emporiums, with docks annexed to each, wherein were laid up vessels of the transport-kind, like what are used in the Tyrrhenian sea. The Erythrean sea† appeared of a deep blue color, called so from King Erythras, who had the dominion of it.

CHAP. LI.

ON coming here, Apollonius sent back his camels to Iarchas with the following letter.

“Apollonius to Iarchas and the other sages—health.

“I came to you by land: you have given me the sea. In communicating to me your wisdom, you have opened the road to Heaven: I will remember this among the Greeks, I will continue to enjoy your conversation as if still with you, if I have not drank of the cup of Tantalus in vain. Farewel excellent philosophers.”

CHAP. LII.

IN this place Apollonius took shipping, and whilst carried along with propitious gales, admired the mouth of the

* Cynocephali.

† A further proof of the Erythrean sea, extending as far as the mouth of the Indus,

Hyphasis and the impetuosity with which it discharged itself into the sea. It has been observed before, that this river wended its course through a country full of rocks, narrows, and precipices; and afterwards emptied itself by one mouth into the sea, where it makes a navigation dangerous to all vessels that come too near the land.*

CH Á P. LIII.

OUR travellers say they saw the mouths of the Indus, where Patala is situate,† a town encompassed by its waters. This is the place where the fleet of Alexander moored under the command of Nearchus, a man not unskilled in naval tactics. Damis has confirmed every thing said by Orthagoras‡ concerning the Erythrean sea, first, that the constellation of the bear§ is not seen in it, secondly, that the sailors cast no shadow at mid-day, and thirdly and lastly, that the stars visible in it, observe an order different from what they do in other skies: and the truth of these celestial phenomena were not doubted by any one.||

* Here is a great geographical error.—The Hyphasis, which formed the boundary of Alexander's conquests, falls into the Indus on the east side at several hundred miles from the sea.—Therefore what Philostratus calls the mouth of the Hyphasis, was that of the Indus.

† Patala, a town which gives the name of Patalene to an island formed by the two branches of the Indus, through which it discharges itself into the sea. Pliny places this island within the torrid zone.

‡ Orthagoras, a writer frequently mentioned by Ælian in his history of animals—he wrote a treatise on India in nine books, and is supposed to have been a companion with Onesicritus in his voyages.

§ Here is an astronomical error, which might have arisen from Philostratus thinking with Pliny, that Patala was in the torrid zone, but the fact is, it is not even within the tropic—therefore the bear must have been visible.

|| This is what Arrian says in his Indian history as illustrative of the observation in the text.—Nearchus assures us, that during his voyage along

A small island called Byblos,* was noticed by them, where they saw muscles, and oysters, and a variety of other shell-fish growing upon the rocks, ten times larger than what are found in the Grecian seas. Here they found the stone margarita in a white shell, which, it is said, fills up the space of the heart in an oyster.

C H A P. LIV.

LEAVING the Indus, they touched at Pagala,† a town in the country of the Oritæ, where the very stones and sand are a composition of brass, in which the rivers also abound. It is believed the soil contains gold, on account of the excellency of the brass.

C H A P. LV.

THEY next came to the country of the Ichthyophagi,‡ the capital of which is Stobera,§ whose inhabitants were dressed in the skins of large fishes, of which their cattle

the coast of India, the shadows fall not the same way as in other parts, for when they sailed far into the ocean towards the south, there the shadows nigh noon-day declined southward; and when the sun was upon the meridian, they had no shadows at all, the stars also which were used to appear high above the horizon, either appeared not at all, or came but just in sight, and he observed many of them there to rise and set, which always before had been visible.

* Byblos—I am persuaded with Olearius, that the genuine reading is Bibacta, from what Arrian says of it.—It is an island of Gedrosia, on which Nearchus landed his men, who whilst they were there, caught oysters of a strange and surprising bigness.

† Pagala, an island on the coast of the Oritæ. ARRIAN.

‡ The account of the Ichthyophagi is much the same as that given by Arrian in his Indian history.—Their cattle, he says, have much the same diet as their masters—that is—fish dried, reduced to powder, and mixed with the flower of wheat.

§ Stobera, the capital, no where to be found.

tasted, from being fed in a very singular way. The shepherds here fed them with fish, as they do in Caria with figs.* The Indians called Carmanians are polished, and inhabit a sea-coast which abounds with fish, that are not taken to be preserved, nor are they cured with salt, as is practised on the shores of the Pontus: for of what they take, they sell some, and throw the rest into the sea whilst alive.

CHAP. LVI.

OUR travellers next put into Balara,† a place of some trade, abounding in myrtles and palm trees, in which they say they found the laurel, and plenty of fresh water. The country was well laid out in orchards, and flower-gardens, and had safe harbours. Opposite to it lay the sacred Island called Selera,‡ inhabited by Nereis, a dreadful Goddess, who carried off every mariner she could seize on, and would suffer no ship to cast anchor near it.

CHAP. LVII.

THE account given of another species of the margarita merits attention, as appearing of some importance in the eyes of Apollonius, its formation being curious, and the most wonderful of all marine productions. On the side

* Caria abounds so much with figs, that when dried, they are put to a great variety of uses.

† Balara, supposed to be *Badis*, a well cultivated place of Carmania, where they found plenty of fruit trees, and vines, and corn,

ARRIAN.

‡ Selera must be the *Nasala* of Arrian, from the description which he gives of it—he says it is sacred to the sun, and that he heard one of the Nereids had made it the place of her residence, &c.

of the island situate towards the main, is an immense gulf, which produces an oyster of a white shell, abounding in fat: for here the island is without any rocks. When the sea is calm, which however the inhabitants can cause themselves by the infusion of a little oil,* an oyster-diver furnished after the manner of a gatherer of sponge, with an iron plinth, and an alabaster box of ointment, takes his post near an oyster bed, and uses his ointment for a bait. The moment the oyster opens his mouth he applies the oil, by which the oyster becomes as if intoxicated, he then pricks it with a needle; this causes it to emit a kind of liquid matter, which is immediately caught by the diver in his plinth, that is hollowed into a variety of shapes. It soon grows hard as a

* Or with fine films, suspended o'er the deep,

Of oil effusive, lull the waves to sleep.

Darwin's Botanic Garden.

When oil is diffused on the surface of waters, gentle breezes cannot raise waves upon it; for a small quantity of oil will cover much water, and the wind blowing on this, carries it gradually forwards; and there being no friction between the two surfaces, the water is not affected. On which account oil has no effect in stilling the agitation of the water after the wind ceases, as was found by the experiments of Dr. Franklin.—This circumstance lately brought into notice by Dr. Franklin, had been mentioned by Pliny, and is said to be in use by divers for pearls, who in windy weather take down with them a little oil in their mouths, which they occasionally give out when the inequality of the supernatant waves prevents them from seeing sufficiently distinctly for their purpose.

Darwin's Notes.

Plutarch, in his essay concerning the first principle of cold, says, "oil poured upon the waves, will cause calmness on the sea—not because it is so slippery that the winds can have no power over it, as Aristotle thought, but because the waves will fall and sink, when smitten by any moist body. And this also, he adds, is peculiar to oil, that it shines, and shews itself transparent at the bottom of the water, while the watry humors are dispersed by the air." Not having the original, I cannot say whether this translation is as accurate as it should be.

Plutarch's Morals, by several hands, Lond. 1704.

stone, and assumes the appearance of the natural pearl; and thus you see the celebrated pearl of the Red Sea is nothing but a drop of white indurated blood.* It is said the Arabians of the opposite shore are much addicted to this kind of fishing. All the sea is full of monsters, and whales are seen in troops. Ships navigating the sea, by way of precaution, carry on their sterns and prows little bells, which make a noise, which it is said terrifies these monsters, and prevents their coming near ships.

CHAP. LVIII.

ENTERING the mouth of the Euphrates, our travellers sailed up to Babylon, where they waited on Bardanes, whom they found such as they left him. They then went to Ninus, and from thence proceeded to Antioch, where as usual the citizens were indulging in every species of idle merriment, without leaving any room for those pursuits which are held in such estimation by the Greeks. Near Seleucia they took shipping,† and from thence sailed to Cyprus, where landing, they proceeded to Paphos. Here Apollonius saw the symbolical statue of Venus,‡ which he

* The Persian Gulf abounds with the pearl fish; and fisheries are established on the coasts of the several islands in it. The fish in which pearls are usually produced, is the East Indian oyster, as it is commonly, though not very properly called.

† Seleucia, a town of Syria, on the sea shore, generally called Pieria, to distinguish it from others of the same name.

‡ The statue of the goddess, says Tacitus, bears no resemblance to the human form.—You see a round figure, broad at the base, but growing fine by degrees, till like a cone, it lessens to a point.—The reason, whatever it be, is not explained. See a longer digression than what is usual with that philosophic historian, on the singular worship paid to the Paphian Goddess. TACITUS, Hist. b. ii. c. 2, 3.

greatly admired, and having instructed the priests of the inner court of the temple in many things, set sail for Ionia amidst the applause and salutations of all who esteemed and valued wisdom.

— See Montfaucon on the temple of the Paphian Venus. Eusebius, after reading this third book of Philostratus observes, that there is nothing so fabulous or incredible in all antiquity as are the relations in it.

CHAP. I.

On his coming into Ionia, he proceeded to Ephesus, where, the moment he appeared, the multitude ran to meet him, and followed him, some admiring his wisdom, others his beauty, some his way of living, others his singular dress, and some admired him in every respect. Several prophets from the Oracle of Colophon were present abroad in his favor, announcing that as a man possessed of some portion of Apollo's wisdom, who was truly wise, &c. Other prophets of a like nature were ported from the temples of Didymus and Pergamus.

* Colophon, a town of Ionia in Asia, at a small distance from the sea. Pausanias the elder mentions the Oracle of the Cliton Apollo, and the sacred mare, where he also drank from the spring, was inspired with prophetic fury, but he treated his deity, Tacitus says, Clitonians went there to consult the Oracle, and the sacred mare had their Oracle, a place near Miletus, where the Demetriades had their famous Oracle. Hieronymus Clitonian, as called from the family of the priests.

† Pergamus, a town of Mysia, on the banks of Cayrus. Hieronymus says it had a temple, who was the chief deity of the country.