

- 190 καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἐώκει
 ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίψ' ἕλθεντι
 ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.
 Ἰ "δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους
 αὐτοῦ πὰρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι,
 195 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους
 βῆν· ἅτ' αὖρ αἶγεον ἄσκον ἔχον μέλανος οἴνοιο
 ἠδέος, ὃν μοι ἔδωκε Μάρων, Ἐυάνθεος υἱός,
 ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
 οὐνεκά μιν σὺν παιδί περισχόμεθ' ἠδὲ γυναικὶ
 200 ἀζόμενοι· ὦκει γὰρ ἐν ἄλσει δενδρήεντι
 Φοίβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
 χρυσοῦ μὲν μοι ἔδωκ' ἐνεργέος ἑπτὰ τάλαντα,
 δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῦσι δυνώδεκα πᾶσιν ἀφύσσας
 205 ἠδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
 ἠεῖδη δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμίη τε μί' οἴη.
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 210 χεῦ', ὀδμη δ' ἠδέϊα ἀπὸ κρητῆρος δῶδδει
 θεσπεσίη· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.
 τοῦ φέρον ἐμπλήσας ἄσκον μέγαν, ἐν δὲ καὶ ἦα
 κωρύκῳ· [αὐτίκα γὰρ μοι δίσσατο θυμὸς ἀγῆνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκῆν,
 215 ἄργιον, οὔτε δίκας ἐν εἰδότα οὔτε θέμιστας.]
 "καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν
 ἔνδον

strous marvel, and was not like a man that lives by bread, but like a wooded peak of lofty mountains, which stands out to view alone, apart from the rest.

"Then I bade the rest of my comrades to remain there by the ship and to guard the ship, but I chose twelve of the best of my comrades and went my way. With me I had a goatskin of the dark, sweet wine, which Maro, son of Euanthes, had given me, the priest of Apollo, the god who watched over Ismarus. And he had given me it because we had protected him with his child and wife out of reverence; for he lived in a wooded grove of Phoebus Apollo. And he gave me splendid gifts: of well-wrought gold he gave me seven talents, and he gave me a mixing bowl all of silver; and besides these, wine, with which he filled twelve jars in all, wine sweet and unmixed, a drink divine. Not one of his slaves nor of the maids in his halls knew of it, but himself and his loyal wife, and one housekeeper only. And as often as they drank that honey-sweet red wine he would fill one cup and pour it into twenty measures of water, and a smell would rise from the mixing bowl marvelously sweet; then truly would one not choose to hold back. With this wine I filled and took with me a great skin, and also provisions in a bag; for my proud spirit told me that very soon a man would come upon us clothed in tremendous strength, a savage man that knew nothing of rights or laws.

"Speedily we came to the cave, nor did we find him

- 245 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρον ἦκεν ἑκάστη.
 αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
 ἤμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
 πίνειν αἰνυμένω καὶ οἱ ποτιδῶρπιον εἴη.
- 250 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα,
 καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἶρετο δ' ἡμέας·
 “ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρά κέλευθα;
 ἦ τι κατὰ πρῆξιν ἦ μαφιδίως ἀλάλησθε,
 οἰά τε ληιστῆρες, ὑπεῖρ ἄλα, τοί τ' ἀλόωνται
 255 ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;”
 “ὡς ἔφαθ', ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἦτορ,
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
 ἀλλὰ καὶ ὡς μιν ἔπεσον ἀμειβόμενος προσέειπον·
 “ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 260 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα
 ἦλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
 265 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς
 πολλοὺς. ἡμεῖς δ' αὐτε κιχανόμενοι τὰ σὰ γούνα
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἦε καὶ ἄλλως
 δοίης δωτίνην, ἣ τε ξεινῶν θέμις ἐστίν.
 ἀλλ' αἰδέοιο, φέριστε, θεοῦς· ἰκέται δέ τοί εἰμεν,
 270 Ζεὺς δ' ἐπιτιμῆτωρ ἰκετάων τε ξεινῶν τε,
 ξείνιος, ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ.”
 “ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέϊ θυμῷ·

ewes and bleating goats all in turn, and beneath each dam he placed her young. Next he curdled half the white milk and gathered it in wicker baskets and stored it away, and the other half he set in vessels that he might have it to take and drink, and that it might serve him for supper. But when he had busily performed his tasks, then he rekindled the fire, and caught sight of us, and asked:

“Strangers, who are you? Whence do you sail over the watery ways? Is it on some business, or do you wander at random over the sea, as pirates do, who wander hazarding their lives and bringing evil to men of other lands?”

“So he spoke, and in our breasts our spirit was broken for terror of his deep voice and monstrous self; yet even so I made answer and spoke to him saying:

“We, you must know, are from Troy, Achaeans, driven by all the winds there are over the great gulf of the sea. Seeking our home, we have come by another way, by other paths. So, I suppose, Zeus was pleased to devise. And we declare that we are the men of Agamemnon, son of Atreus, whose fame is now the greatest under heaven, so great a city did he sack, and slew many people; but we on our part, thus visiting you, have come as suppliants to your knees, in the hope that you will give us entertainment, or in some other manner be generous to us, as is the due of strangers. Do not deny us, good sir, but reverence the gods; we are your suppliants; and Zeus is the avenger of suppliants and strangers—Zeus, the strangers' god—who walks in the footsteps of reverend strangers.”

“So I spoke, and at once he made answer with pitiless

- ὀφθαλμῷ ἐνέρισαν· ἐγὼ δ' ἐφύπερθεν ἔρεισθεις¹
 δίνεον, ὡς ὅτε τις τρυπῶ δόρου νήιον ἀνὴρ
 385 τρυπάνω, οἱ δέ τ' ἔνερθεν ὑποσσείουσιν ἱμάντι
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενῆς αἰεὶ.
 ὡς τοῦ ἐν ὀφθαλμῷ πυρὶ λὸν ἐλόντες
 δινέομεν, τὸν δ' αἶμα περίρρεε θερμὸν ἐόντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν ἀντιμῆ
 390 γλήνης καιομένης, σφαραγεῦντο δέ οἱ πυρὶ ῥίζαι.
 ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἦε σέπαρνον
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμάσσω· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·
 ὡς τοῦ σίξ' ὀφθαλμὸς ἐλαϊνέω περὶ μοχλῶ.
 395 σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρῃ,
 ἡμεῖς δὲ δεῖσαντες ἀπεσύμεθ'· αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῶ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ρά μιν ἀμφὶς
 400 ὤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας.
 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐ κήδοι·
 "τίπτε τόσον, Πολύφημ', ἀρημένος ὦδ' ἐβόησας
 νύκτα δι' ἀμβροσίην καὶ ἀύπνουσ ἄμμε τίθησθα;
 405 ἦ μή τίς σευ μήλα βροτῶν ἀέκοντος ἐλαύνει;
 ἦ μή τίς σ' αὐτὸν κτείνει δόλω ἦε βίηφιν;"
 "τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς
 Πολύφημος·
 'ὦ φίλοι, Οὐτίς με κτείνει δόλω οὐδὲ βίηφιν.'
 "οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·"

point, and thrust it into his eye, while I, throwing my weight upon it from above, whirled it round, as a man bores a ship's timber with a drill, while those below keep it spinning with the strap, which they lay hold of by either end, and the drill runs unceasingly. Even so we took the fiery-pointed stake and whirled it around in his eye, and the blood flowed round it, all hot as it was. His eyelids above and below and his brows were all singed by the flame from the burning eyeball, and its roots cracked in the fire. And as when a smith dips a great axe or an adze in cold water to temper it and it makes a great hissing—for from this comes the strength of iron—so did his eye hiss round the stake of olivewood. Terribly then did he cry aloud, and the rock rang around; and we, seized with terror, shrank back, while he wrenched from his eye the stake, all befouled with blood. Then with both arms he flung it from him, beside himself, and shouted to the Cyclopes, who dwelt round about him in caves among the windy heights, and they heard his cry and came thronging from every side, and standing around the cave asked him what ailed him:

"What sore distress is this, Polyphemos, that you cry out thus through the immortal night, and make us sleepless? Can it be that some mortal man is driving off your flocks against your will, or killing you yourself by guile or by strength?"

"Then from inside the cave strong Polyphemos answered them: 'My friends, it is Nobody that is slaying me by guile and not by force.'

"And they made answer and addressed him with

¹ ἔρεισθεις Aristarchus: ἀερείθεις

αὐτὰρ ἐγὼ χεῖρεςσι λαβὼν περιμήκεα κοντὸν
 ὡσα παρέξ, ἐτάροισι δ' ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπης, ἴν' ὑπέκ κακότητα φύγοιμεν,
 490 κρατὶ κατανεύων· οἳ δὲ προπεσόντες ἔρυσσον.
 ἄλλ' ὅτε δὴ δις τόσσον ἄλα πῆρσοντες ἀπῆμεν,
 καὶ τότε δὴ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι
 μειλιχίους ἐπέεσσιν ἐρήτουν ἄλλοθεν ἄλλος·
 "σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
 495 ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα
 αὐτίς ἐς ἤπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
 εἰ δὲ φθεξαμένου τευ ἢ αὐδήσαντος ἄκουσε,
 σὺν κεν ἄραξ' ἡμέων κεφαλᾶς καὶ νῆια δοῦρα
 μαρμάρῳ ὀκρίονεντι βαλῶν· τόσσον γὰρ ἴησιν."
 500 "ὡς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα θυμόν,
 ἀλλά μιν ἄψορον προσέφην κεκοτηότι θυμῷ·
 "Κύκλωψ, αἶ κέν τις σε καταθηγητῶν ἀνθρώπων
 ὀφθαλμοῦ εἴρηται ἀικελίην ἀλαωτύν,
 φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
 505 υἷον Λαέρτεω, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα."
 "ὡς ἐφάμην, ὃ δὲ μ' οἰμῶξας ἡμειβετο μύθῳ·
 'ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἧὺς τε μέγας τε,
 Τηλέμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
 510 καὶ μαντενόμενος κατεγῆρα Κυκλώπεσσιν·
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσω,
 χειρῶν ἐξ Ὀδυσσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν·

hands and shoved the ship off and along the shore, and I
 roused my comrades and bade them fall to their oars that
 we might escape out of our evil plight, by nodding with my
 head. And they bent to their oars and rowed. But when,
 putting sea behind us, we were twice as far distant, then I
 began to call to the Cyclops, though round about me my
 comrades, one after another, tried to check me with win-
 ning words:

"Stubborn man, why will you provoke to anger a
 savage, who just now hurled his missile into the sea and
 drove our ship back to the land, and indeed we thought to
 perish there? And had he heard one of us uttering a sound
 or speaking, he would have hurled a jagged rock and
 crushed our heads and the timbers of our ship, so strongly
 does he throw."

"So they spoke, but they could not persuade my great-
 hearted spirit; and I answered him again with angry heart:

"Cyclops, if any one of mortal men shall ask you about
 the shameful blinding of your eye, say that Odysseus, the
 sacker of cities, blinded it, the son of Laertes, whose home
 is in Ithaca."

"So I spoke, and he groaned and said in answer: 'Woe is
 me! How true it is that a prophecy uttered long ago has
 come upon me! There lived here a soothsayer, a good man
 and tall, Telemus, son of Eurymus, who excelled all men in
 soothsaying, and grew old as a seer among the Cyclopes.
 He told me that all these things should be brought to pass
 in days to come, that by the hands of Odysseus I should
 lose my sight. But I always looked for some tall and hand-
 some man to come here, clothed in great strength, but now

τῶν παλαιῶν ποιητῶν τε καὶ συγγραφέων καὶ φιλοσόφων πολλὰ τεράστια καὶ μυθώδη συγγεγραφότων,¹ οὓς καὶ ὀνομαστὶ ἂν ἔγραφον, εἰ μὴ καὶ αὐτῷ σοι ἐκ τῆς ἀναγνώσεως φανεῖσθαι ἐμελλέτω. * * * ² Κτησίας ὁ Κτησιόχου ὁ Κνίδιος, συνέγραψεν περὶ τῆς Ἰυδῶν χώρας καὶ τῶν παρὰ αὐτοῖς ἅ μὴτε αὐτὸς εἶδεν μῆτε ἄλλου ἀληθεύοντος ἤκουσεν. ἔγραψε δὲ καὶ Ἰαμβούλος περὶ τῶν ἐν τῇ μεγάλῃ θαλάττῃ πολλὰ παράδοξα, γνώριμα μὲν ἅπασιν τὸ ψεῦδος πλασάμενος, οὐκ ἀτερπῆ δὲ ὅμως συνθεῖς τὴν ὑπόθεσιν. πολλοὶ δὲ καὶ ἄλλοι τὰ αὐτὰ τούτοις προελόμενοι συνέγραψαν ὡς ἴσως τις αὐτῶν πλάνας τε καὶ ἀποδημίας, θηρίων τε καὶ μεγέθη ἱστοροῦντες καὶ ἀνθρώπων ἀμότητας καὶ βίων καινότητας· ἀρχηγὸς δὲ αὐτοῖς καὶ διδάσκαλος τῆς τοιαύτης βωμολοχίας ὁ τοῦ Ὀμήρου Ὀδυσσεύς, τοῖς περὶ τὸν Ἀλκίνοον διηγούμενος ἀνέμων τε δουλείαν καὶ μονοφθάλμους καὶ ἀφάγους καὶ ἀγρίους τινὰς ἀνθρώπους, ἐπὶ πολυκέφαλα ζῶα καὶ τὰς ὑπὸ φαρμάκων μεταβολάς, οἷα πολλὰ ἐκεῖνος πρὸς ἰδιώτας ἀνθρώπους τοὺς Φαίακας ἑτερατεύσας τούτοις οὖν ἐντυχῶν ἅπασιν, τοῦ ψεύσασθαι μὲν οὐ σφόδρα τοὺς ἄνδρας ἐμεμφάμην, ὁρῶντες δὲ σὺν ἡθες ὃν τοῦτο καὶ τοῖς φιλοσοφεῖν ὑπισχόμενοις· ἐκεῖνο δὲ αὐτῶν ἐθαύμασα, εἰ ἐνόμισαν οὐκ ἀληθῆ συγγράφοντες. διόπερ αὐτὸς ὑπὸ κενοδοξίας ἀπολιπεῖν τι σπουδαῖον

¹ συγγεγραφότων Γ, Ω.: συγγεγραφότας Ζ.
² Supply οἷον (Bekker), or the like.

of the poets, historians and philosophers of the past have written much that smacks of miracles and wonders. I would cite them by name, were it not that you yourself will recognise them from their titles. One of them is Ctesias, son of Cnides, who wrote a great deal about the East and its characteristics that he had never seen or heard from anyone else with a reputation for truthfulness. Iambulus also wrote much that was untrue about the countries in the great sea: he wrote a falsehood that is patent to everybody, but a falsehood that is not uninteresting for all that.¹ Other writers, with the same intent, have written about their travels and journeys of theirs, telling of strange customs, cruel men and strange ways of living. I myself was guide and instructor in this sort of charlatanism. Homer's Odysseus, who tells Alcinous and his men about winds in bondage, one-eyed men, cannibals and savages; also about animals with many shapes and transformations of his comrades wrought by magic. This stuff, and much more like it, is written by many. My friend humbugged the illiterate Phaeacians with it. Well, on reading all these authors, I did not find much fault with them for their lying, as I thought that this was already a common practice even among those who profess philosophy.² I did wonder, however, that they thought that they could write untruths and not get caught at it. Therefore, as I myself, who was not without my vanity, was eager to hand something

The writings of Ctesias and Iambulus are lost; also those of the philosopher Diogenes, whose story, *On the Wonders beyond the Pillars*, according to Photius (*Bibb.*, cod. 166, 111 b) the scholiast of Lucian's tale.
¹ Cf. Plato's Republic (x. 614 A seq.), as the scholiast

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 τῇ μεγάλῃ θαλάττῃ πολλὰ παράδοξα, γνώριμον
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 ὅμως συνθεὶς τὴν ὑπόθεσιν. πολλοὶ δὲ καὶ ἄλλοι
 τὰ αὐτὰ τούτοις προελόμενοι συνέγραψαν ὡς δὴ
 τινὰς ἐαυτῶν πλάσας τε καὶ ἀποδημίας, θηρίων τε
 μεγέθη ἱστοροῦντες καὶ ἀνθρώπων ὁμότητας καὶ
 βίων καινότητας· ἀρχηγὸς δὲ αὐτοῖς καὶ διδάσκα-
 λος τῆς τοιαύτης βωμολοχίας ὁ τοῦ Ὀμήρου
 Ὀδυσσεύς, τοῖς περὶ τὸν Ἀλκίνοῦν διηγούμενος
 ἀνέμων τε δουλείαν καὶ μονοφθάλμους καὶ ὁμο-
 φάγους καὶ ἀγρίους τινὰς ἀνθρώπους, ἔτι δὲ
 πολυκέφαλα ζῷα καὶ τὰς ὑπὸ φαρμάκων τῶν
 ἐταίρων μεταβολάς, οἷα πολλὰ ἐκείνος πρὸς
 ἰδιώτας ἀνθρώπους τοὺς Φαίακας ἑτερατεύσατο.
 τούτοις οὖν ἐντυχῶν ἅπασιν, τοῦ ψεύσασθαι ⁴
 μὲν οὐ σφόδρα τοὺς ἀνδρας ἔμεμφάμην, ὁρῶν ἤδη
 σύννηθες ἂν τούτο καὶ τοῖς φιλοσοφεῖν ὑπισχνου-
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 truths and not get caught at it. Therefore, as I myself,
 thanks to my vanity, was eager to hand something

¹ The writings of Ctesias and Iambulus are lost; also those
 of Antonius Diogenes, whose story, *On the Wonders beyond
 Thule*, was according to Photius (*Bibb.*, cod. 166, 111 b) the
 fountain-head of Lucian's tale.

² A slap at Plato's Republic (x. 614 A seq.), as the scholiast
 says.

ὀδόντων καθευρῶμεν ἀπάντων ὧν ἐγὼ εἶδον
 θαυμάτων παραδοξότατον, [ἀνδρας μεγάλους, ὅσον
 ἡμισταδιαίους τὰς ἡλικίας, ἐπὶ νήσων μεγάλων
 προσπλέοντας ὡσπερ ἐπὶ τριήρων.] οἶδα μὲν οὖν
 ἀπίστοις εἰκότα ἱστορήσων, λέξω δὲ ὅμως. νῆσοι
 ἦσαν ἐπιμήκεις μὲν, οὐ πᾶν δὲ ὑψηλαί, ὅσον
 ἑκατὸν σταδίων ἑκάστη τὸ περίμετρον· ἐπὶ δὲ
 αὐτῶν ἔπλεον τῶν ἀνδρῶν ἐκείνων ἀμφὶ τοὺς
 εἴκοσι καὶ ἑκατὸν· τούτων δὲ οἱ μὲν παρ' ἑκάτερα
 τῆς νήσου καθήμενοι ἐφεξῆς ἐκωπηλάτουσαν κυπα-
 ρίττοις μεγάλαις αὐτοκλάδοις καὶ αὐτοκόμοις
 ὡσπερ ἔρετμοῖς, κατόπιον δὲ ἐπὶ τῆς πρύμνης, ὡς
 ἐδόκει, κυβερνήτης ἐπὶ λόφου ὑψηλοῦ εἰστήκει
 χάλκεον ἔχων πηδάλιον πεντασταδιαίου τὸ μήκος·
 ἐπὶ δὲ τῆς πύρας ὅσον τετταράκοντα ὠπλισμένοι
 αὐτῶν ἐμάχοντο, πάντα εἰκότες ἀνθρώποις πλὴν
 τῆς κόμης· αὕτη δὲ πῦρ ἦν καὶ ἐκάετο, ὥστε οὐδὲ
 κορύθων ἐδέοντο. ἀντὶ δὲ ἰστίων ὁ ἄνεμος ἐμπί-
 πτων τῇ ὕλῃ, πολλῇ οὖσῃ ἐν ἑκάστη, ἐκόλπου τε
 ταύτην καὶ ἔφερε τὴν νῆσον ἢ ἐθέλοι ὁ κυβερνή-
 τής· κελευστής δὲ ἐφειστήκει αὐτοῖς, καὶ πρὸς
 τὴν εἰρεσίαν ὀξέως ἐκινούοντο ὡσπερ τὰ μακρὰ
 τῶν πλοίων.

Τὸ μὲν οὖν πρῶτον δύο ἢ τρεῖς ἐωρῶμεν, ⁴¹
 ὕστερον δὲ ἐφάνησαν ὅσον ἑξακόσιοι, καὶ
 διαστάντες ἐπολέμουσαν καὶ ἐναυμάχουσαν. πολλαὶ
 μὲν οὖν ἀντίπρωροι συνηρῶσσοντο ἀλλήλαις,

inside the teeth we saw the most unparalleled of all
 the sights that ever [I saw—huge men, fully half
 a furlong in stature, sailing on huge islands as
 on galleys.] Though I know that what I am going
 to recount savours of the incredible, I shall say
 it nevertheless. [There were islands, long but not
 very high, and fully a hundred furlongs in circum-
 ference, on each of which about a hundred and
 twenty of those men were cruising, some of whom,
 sitting along each side of the island one behind the
 other, were rowing with huge cypress trees for oars—
 branches, leaves and all! ¹] Aft at the stern, as I
 suppose you would call it, stood the master on a high
 hill, holding a bronze tiller five furlongs in length.
 At the bow, about forty of them under arms were
 fighting; [they were like men in all but their hair,
 which was fire and blazed up, so that they had no
 need of plumes.² In lieu of sails, the wind struck the
 forest, which was dense on each of the islands,] filled
 this and carried the island wherever the helmsman
 would. There were boatswains in command, to keep
 the oarsmen in time, and the islands moved swiftly
 under the rowing, like war-galleys.

At first we only saw two or three, but later on
 about six hundred made their appearance. Taking
 sides, they went to war and had a sea-fight. Many
 collided with one another bows on, and many

¹ Herodotus (2, 156) speaks of a floating island in Egypt.

² Cf. *Il.* 5, 4: "And tireless flames did burn on crest and shield."