

Physiologus for Grownups

Tales from a Medieval Bestiary with Moral Guidance Removed

Translated from Classical Armenian by Robert Bedrosian

Sources of the Armenian Tradition (Long Branch, N.J., 2018)

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Some useful links:

[Physiologus](#), at Wikipedia.

[Bestiary](#), at Wikipedia.

[Pictures from Physiologus](#), at Google Images.

[Saint Epiphanius on the Physiologus](#), at the University of Victoria.

[Medieval Bestiary](#), by David Badke.

Physiologus for Grownups

Translator's Preface

[i]

The work known as *Physiologus* is a collection of tales taken from various sources. The stories, which are usually very short, describe the supposed characteristics of real and imaginary animals, precious stones, plants, and unusual places. Originally *Physiologus* was compiled in Greek, probably in the second century A.D. Some time in the early fifth century it was translated into Ethiopic, Classical Armenian, Syriac, and Latin—and, subsequently, from Latin into all the major languages of Europe. Elements of some of these tales are known from the works of much earlier writers, such as Herodotus and Aristotle. Others probably were written by Church Fathers (or at least attributed to them). The stories in *Physiologus* served as a core and/or inspiration for many later medieval bestiaries, and they were often amplified and accompanied by lavish illustrations. This work, which today is known mostly to scholars, was second only to the Bible in popularity for more than a thousands years. The reason for its popularity, however, was not the morality, but the enduring appeal of wonder tales, and the semi-prurient nature of a few of the stories.

The Greek word "Physiologus" usually is translated "the Naturalist" or "the Natural Philosopher," and many of the tales begin with the expression "Physiologus tells us..." If this compilation first appeared in the second century, then among "the Naturalist(s)" could have been Pliny the Elder (A.D. 23-79), and/or Plutarch (A.D. 46-120). However, this was no cut-and-paste job by the Christian compiler. What characterize the stories as a collection are the moralizing remarks attached to them. It is unlikely that the original sources would have recognized the "treatments" that their tales later received.

The present English translation omits the morals. This circumstance arose from my initial interest in the stories, which was solely for their Classical Armenian vocabulary. At the time, I translated only a few of the tales, never intending to publish them. Years later, rereading the translation, I was struck by the delightful strangeness of the stories minus their protective garments, and thus the present edition was born. My interest is in the animals themselves—just the naked animals, if I may put it that way. As for the morals, quite a few did not seem to fit the tales, and even amounted to distractions, at least to this reader. Nonetheless, without a doubt, these morals—apt or not—are what saved *Physiologus* and got this unusual text copied repeatedly by monks in the Middle Ages.

Readers interested in a scholarly study of the full text(s) may consult the magnificent work of Gohar Muradyan, *Physiologus, the Greek and Armenian Versions with a Study of Translation Technique* (Leuven, 2005), volume 6 in the series *Hebrew University Armenian Studies*. In addition to a critical edition of the Armenian text, based on the best manuscripts, this publication includes a full English translation and an exhaustive study of all aspects of the manuscript tradition. Muradyan's magisterial work surpasses Marr's for depth and thoroughness. The Armenian translation of *Physiologus*, which was made in the early part of the 5th century, is believed to be a faithful translation of an early Greek archetype, which has not survived. The many surviving Greek manuscripts all derive from later versions.

The present translation was made from the Classical Armenian text published by N. Marr in *Sborniki pritch Vardana [Collections of Fables by Vardan]*, vol. 3 (Saint Petersburg, 1894), pp. 131-175. Attached to the pdf version of this document is a file containing: 1. Marr's *grabar* text; Marr's Russian study, Chapter 8, pp. 394-428, vol. 1 (Saint Petersburg, 1899); J. Pitra's *grabar* text from *Spicilegium Solesmense*, t. 3 (Paris, 1855); and a French translation and study by Ch. Cahier based on Pitra, *Nouveaux Mélanges d'archéologie, d'histoire et de littérature* (Paris, 1874).

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Long Branch, New Jersey, 2018

A Note on Pagination

The printed editions of these online texts show the page number at the top of the page. In the right margin the pagination of the Classical Armenian (*grabar*) text also is provided. We have made the following alterations for the online texts: the page number of the printed English editions (*Sources of the Armenian Tradition* series) appears in square brackets, in the text. For example [101] this text would be located on page 101, and [102] this text would be on page 102. The *grabar* pagination is as follows. This sentence corresponds to the information found on page 91 of the Classical Armenian text [g91] and what follows is on page 92. In other words, the Classical Armenian text delimiters [gnn] indicate **bottom** of page.

The transliteration used here is a modification of the Library of Congress system for online Armenian, substituting **x** for the LOC's **kh**, for the thirteenth character of the Armenian alphabet (խ). Otherwise we follow the LOC transliteration, which eliminates diacritical marks above or below a character, and substitutes single or double quotation marks to the character's right. In the LOC romanization, the seventh character of the alphabet (Է) appears as **e'**, the eighth (ը) as **e''**, the twenty-eighth (ռ) as **r'**, and the thirty-eighth (օ), as **o'**.

Physiologus for Grownups

[1]

Lizard, also called the sun-lizard

When [the sun-lizard] grows old, and its two eyes become bad, and it cannot see the light of the sun, what [solution] does it contrive, in accordance with its lovely nature? It goes and finds a wall which faces east. Then, when the sun rises, [the sun-lizard] will open its eyes. It can see, and it becomes young [*end* of *grabar* (Classical Armenian text) page 131; henceforth shown as, for example, g131].

Lion

Let us begin with the lion, which is king of all the beasts or animals. It has three [unusual] traits. First, when [a lion] goes along and the scent of hunters reaches it, it covers its tracks with its tail, so that hunters cannot follow the tracks to its den and seize it. The second trait of lions is this: when they sleep, their eyes remain open. The third trait: when the lioness gives birth, the cub is born dead. [The lioness] sits and keeps it until the father comes on the third day, blows on [the cub's] forehead, and brings it to life [g132].

Antelope

There is an animal called the antelope, which is like a small deer, but fierce. Hunters are unable to catch it [easily]. [The antelope] has long horns which are saw-like, to such an extent that it can saw through very large trees. When it becomes thirsty, it goes to the Aratsani [Eastern Euphrates] River and drinks the water. In that area there are shrubs with small branches, called hedgehog-shrubs. The antelope begins to butt the hedgehog-shrub, and its horns get tangled up with the ends of the branches. It gets stuck. It begins to howl because it wants to break free, but cannot. A hunter will hear its cry, come, and kill it [g134].

Fire-Producing Stones

There are stones, male and female, which produce fire. As long as they are separated from each other, they will not produce fire anywhere.

On the other hand, if the male and female are close to one another, fire breaks out and burns many places [g135].

Serra, or Saw

There is a creature in the sea called the saw. It has long fins (or, wings). When it sees a sailing ship, it [tries to] imitate the sailors, swimming opposite the ship as though competing with it. It maintains this [competition] for 30 or 40 stadia, but then grows tired. At this point, it draws its wings down and in, and the waves carry it back to its former location [g139].

[2]

Caladrius

There is a bird called the caladrius...[which] is entirely white, with no black on it at all. The dung from its gut is a cure for weak eyes. It is found in the courts of kings everywhere. Now should a person be sick with a fatal illness, and should the bird be brought there, if it turns its face away from the sick person everyone understands that the person will die. On the other hand, if the person is going to live, [the caladrius] will stare at [that person's] face and the sick person will stare at [the caladrius]. Then [the bird] absorbs that ailment, the sick person overcomes the illness, and survives [g140].

Pelican

The pelican is a bird which greatly loves its children. After the chicks are born and have grown a bit, they slap their mother and father on the face. [The parents] strike back and kill them. Then, in remorse and sorrow, they mourn for three days, [saying]: "O, why did we slay our own children?" On the third day the mother comes, splits open her side, and lets her blood flow over the bodies of the dead chicks. And it brings them back to life [g142].

Owl

They say that the owl much prefers the night to the day [g143].

Eagle

When it grows old, [the eagle's] wings become heavy and its eyesight dims. Then it searches for a fountain of water, flying up into the ether to the height of the sun. Its wings get burned from the heat, and the dimness of its eyes is pierced. Then it descends into the fountain, dips its limbs [into the water] three times, and becomes young [g144].

Phoenix

There is a bird *in India*, which is called the phoenix. After 500 years it goes to the trees of Lebanon and fills up its two wings with incense. Then it goes and notifies the priest of Heliopolis [Arek, "Sun City"] in the month of Phamenoth or Pharmuthi, that is [in the Armenian month named] Areg or Kaghots'. The priest, once informed, enters [the temple] and fills the altar with vine wood [g145]. [The phoenix] arises from the city and goes to that altar, sets the wood alight, and immolates itself in it. In the morning, the priest arrives and searches the altar and finds a worm there in the ashes. On the second day, [the worm] has [developed] wings which function, and [it has] become a bird's chick. On the third day, it quits the priest [in the same] form as it had before [when it arrived]. It flies off to dwell in its old place [g146].

Hoopoe

There is a bird called the hoopoe. [Hoopoes'] children, when they see their father or mother aging or losing their vision, will pluck the parents' wings, lick their eyes, and warm them under their own feathers. They turn them

into chicks, and make them young again [g149].

[3]

Onager

Physiologus says that the wild ass is the leader of the herd. When a male foal is born to a mare, the father bites and chews [that foal's] testicles, so that [the herd] will not increase through its seed and line [g150].

Viper

Physiologus says about the viper that when the male has intercourse with the female, it is through her mouth. The female, once she has swallowed the sperm, bites off the male's genitals and holds them in her mouth. Now even though the male knows that he will die if he is with the female—and he goes back and forth many times—eventually he is unable to restrain himself. He is with the female, and he perishes. As it happens, the female lacks a womb for carrying her offspring, and so, when the brood of vipers have grown, they tear through their mother's side and emerge that way. Thus, [vipers] are killers of their fathers and also of their mothers [g151].

Snake

Physiologus says that the snake has three [noteworthy] traits.

First: when it grows old and its vision gets bad, and it wants to become young, it will fast and perform asceticisms for forty days and forty nights, until its skin starts to loosen. Then it will find a narrow crevice in a rock, squeeze itself through, and its skin falls from it...

Second: when it goes to the river to drink, it does not take its poison along. Rather, it spits [the venom] into a hole in a rock in a cave...

Third: when it sees a naked man, it desires him and is frightened by him, [yet] when it sees a man in clothes, it will attack him [g152].

Ant

Physiologus says that the ant has three customs:

First: when they are creeping along [g153], following one after the other, each one holds a piece of grain in its mouth. Those that have no grain do not say to those carrying grain "Give some to us." They do not take the grain away forcibly, nor do they envy [the bearers].

Second: when they have brought the grain to their nest, they cut [each grain] in half—[fearing that] it might rain and the grain might sprout, and that when winter came they themselves could starve.

Third: when they go into a field and [prepare to] climb a stalk and take the grain, first, before ascending, they sniff [to determine] whether it is wheat or barley. If it is barley, [the ant] flees from there and goes to where there is wheat, since barley is food for cattle [g154].

***Yushkaparik* [Sirens and *Onocentaurs*]**

Regarding the *yushkapariks*, Physiologus says that they are bringers of death and [g154] dwell in the sea. They sing sweet-sounding songs, and should sailors, who are passing by, listen to those melodies they lose control of themselves—to the point that they hurl themselves from their boats and perish. The appearance [of this type of *yushkaparik*] down to the waist is that of a woman, while the remainder [of the body] is that of a bird. There are other [types of *yushkaparik*, such as the *onocentaurs*] which are half man with the other half being [part of] an ass or a bull [g155].

Hedgehog

There is an animal which crawls along [the ground], and is shaped like a sphere. Its back is thoroughly armed with quills, which resemble those of the sea-urchin. When it moves about, it resembles a mouse.

Physiologus says about the hedgehog, that when it climbs up a grape vine, it throws the fruits down—where they scatter about on the ground. Then it comes and rolls around on top of them and the grapes stick to its quills. Taking them, it goes and delivers them to its young, leaving behind the empty vines [g155].

Fox

Physiologus says that among animals, the fox is treacherous and crafty. When it gets hungry and does not find any food, it goes to a muddy spot or one with chaff or ash, which it rolls around in. Then it goes and falls on its back in some field, where it does not look skyward and holds its breath and thoroughly swells itself up. Birds, thinking that the fox is dead, descend to eat it. [The fox], through its trickery, seizes and disembowels the birds, tortures them to death, and then eats them [g156].

Panther

Physiologus says about the panther that it has this characteristic: it is beloved by all animals, except for the snake (*dragon*), which is its enemy. [The panther] is multicolored...and beautiful...calm and gentle. Now when it eats and becomes full, it falls asleep in its lair. After three days it rises. ...

When the panther arises, it emits a great roar and from its mouth a fragrance exudes [which is rarer] than all incenses. Animals near and far follow that roar to the place from which the sweet smells issues [g157].

Shield-Turtle

Physiologus informs us that there is a beast in the sea called the shield-turtle, which resembles the dragon-fish. It appears as an island, covered with sand. It has the sound of a wicked beast. Sailors, unknowingly, head toward this "island," driving in stakes and [securing themselves] with anchors. They light a fire on it, the spot becomes warm, and [the shield-turtle] descends below the surface of the water, taking along many ships, and drowning them...

[The shield-turtle] has another natural habit: when it opens its mouth, an aromatic fragrance issues from it. Fish get a whiff of this and go to enter its mouth. Then [the shield-turtle] clamps its nostrils together, and swallows the fish...[g158].

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[5]

Partridge

Physiologus says about the partridge that it sits on the eggs of others and hatches [their] chicks. This is because it steals the eggs of others and takes them to its own nest, where it gets no rest from sitting on the eggs, due to the multitude of chicks. After this, [to protect its nest] it goes and gathers some brushwood and lets it dry out, and then continues to sit on the eggs, surrounded by the brushwood. When the chicks grow, they fly off—each to its own kind and parents. And they abandon the partridge there, like a fool [g159].

Vulture

Physiologus says about the vulture that it dwells on the heights, on heaps of stones, in caves, and on the peaks of mountains. When it chosens, [the vulture] goes to India and takes along a stone, which makes for easy child-birth. This gem has the rounded shape of a walnut. If someone wants to move it, another gem stirs inside it and rings like a bell. When the time for child-birth approaches, [the pregnant female] goes and sits [on the gem] and gives birth [painlessly]... [g160].

Ant-lion

Physiologus says about the ant-lion that its father has the face of a lion, and its mother, [the face of] an ant. Its father eats meat, and its mother eats pulse [seeds, grains, and vegetables]. Thus, when the ant-lion is born, two natures are within it: half from the father and half from the mother. Because of its mother's nature, [the ant-lion] cannot eat flesh; however, because of its father's nature, it cannot eat pulse. And so it dies, because it cannot find anything to eat [g160].

Weasel

Physiologus says about the weasel that it has the following nature: [the female weasel] receives the male's sperm in her mouth; she conceives, and gives birth through the ear [g161].

Unicorn

Physiologus says about the unicorn that it is [in size] small as a kid, but that it has a fierce, bestial nature, and one horn on its head. It is impossible for hunters to capture it [the usual way], though I shall tell how they do catch one: They place a chaste virgin in its path. [The unicorn] goes to the virgin's bosom. She warms the unicorn and then leads it to the king's palace [g161].

Beaver

There is a creature called the castor, which is called a beaver on land. It is a peaceful and very wise creature. Its genitals are used in medicine, and it is found in the homes of kings. When hunters pursue it, the beaver cuts off its genitals and throws them at the hunter. Should another hunter appear, the beaver displays the spot to show that it is lacking, and [the hunter] allows it to escape [g161].

Hyena

Physiologus says about the hyena that it is both male and female. Sometimes it is a male and other times, a female. It is a filthy creature, because it changes its nature [g162].

Hydrus

There exists another creature in the Nile River, which has the shape of a dog. It is an enemy of the crocodile beast, the *otion*, which translates "newt." Now when the crocodile sleeps, it does so with its mouth open. Swimming in the river, the hydrus will roll in the mud, and then enter the crocodile's mouth, where it eats all its stomach and intestines [g162].

Ichneumon

There is a creature called the ichneumon, which translates "tracker" [from Greek]. It is an enemy of the dragon, and can even slay it.

As Physiologus informs us, [the ichneumon] goes and smears itself with clay, then comes and fights single-mindedly against the dragon, using its tail to cover its mouth [or, nostrils] [against the dragon's poisonous breath]. And in this fashion it is able to get free [g162].

Peridexion

There is a tree in India called the Peridexion, which translates "protector." Its fruit is sweeter than any other. Doves descend on the tree and eat its fruit. Now this tree is inimical to the snake which flees even from its shadow, and is unable to approach the doves. [The snake] can neither sit in its shade nor even get near to it. If the tree's shadow is on the western side, [the snake] flees to the eastern side; and if the shadow is on the eastern side, it flees to the western side. Should the dove leave the tree, the snake will find and kill it [g163].

Crow

Physiologus tells us that the crow is monogamous, and that if the male bird dies, the female will not approach other males [g163].

[7]

Turtledove

Physiologus says about the turtledove that when it is alone [from losing its mate], it goes to a deserted place and lives a solitary life there, not wanting to live among many male birds [g164].

Swallow

The swallow gives birth once, and no more [g164].

Deer [Monocerus]

Physiologus says about the deer that it is extremely hostile towards the snake. When the snake flees into a hole, the deer goes and fills up its mouth with water and returns to that hole which the snake has entered. Should the snake emerge, [the deer] tramples on it and kills it. Otherwise, [the deer] pours the water into the hole and kills it that way [g164].

Bear

Physiologus says about the bear that it is a beast and a predator, aware and [sometimes] benevolent, [but] opposing sinners with its animalic nature. It has a nature which is obedient [to fate], living in joy and not straying from its [natural] bounds. When a cold wind blows, and it realizes that the winter season is coming, it goes to the streams of water. There it opens its mouth and takes water into its stomach. With this, it cleanses all its inards and bowels until it is certain that there is no putrid matter inside it at all. Then it goes to its nest and enters a sleep that is like death for three months. [During this period] it does not stir at all. If any putrid matter remained in its bowels, it does not return to life, but rots and dies. But if it has given itself a good cleaning, it continues to live [hibernated] until spring. When a [warm] wind blows from the south, [the bear] arises, thanks God, and begins to eat in its normal way [g165].

Kingfisher [Halcyon]

There is a bird, called the kingfisher, which dwells in the sea. With great difficulty and labor it gives birth to an enormous egg. It takes this and makes its nest on the sea floor. Because of the sea and its enemies, [the kingfisher] barely leaves [the nest]. When it does rise up, it looks from above—downward into the depths. It sits on the egg until the time comes for the chick [to hatch]. Then it takes assistants, descends [to the ocean floor], and brings [the chick] up to the land and the light, where it nurtures it [g166].

[8]

The Crow and Its Chicks

When the crow's chicks emerge from their eggs, their mother and father leave, forgetting them. Because of this, they are not fed. It is then, through God's care, that moisture comes into their mouths, moisture which brings

forth worms. [The worms] attract flies and gnats. [The crow's chicks] feed on these flies until they are able to fly off and find their own food [g167].

Bee

There is a flying creature, weak and small, pure, hard to catch, and unsleeping. Though everyone may think that it sleeps, it is not sleeping. It is resting and thinking: "What labor shall I perform?" When it constructs its honeycomb, it fashions a place made of six equal sides. It puts a nursery for its young at the top, like the sky. It works continuously, day and night, and fills its storehouse with all the sweetness of all the flowers. It knows that [the output of] its labor is sufficient not only for its own [offspring], but for everyone else, besides [g167].

Pearl-Maker

There is a creature found in the sea, which resembles a tortoise, being large and awesome. With its shell divided in two, it sits by the edge of the sea and the sea flows into it. When it sits there, [the shell] is open, and when it leaves, [the shell] is closed. Rain falls and enters its womb, where the large drops produce small pearls. A creature which is hostile to it takes a stone and casts it into [the oyster's] shell, preventing [the shell] from closing, and also preventing [the oyster] from leaving. [This enemy] then eats its meat. [The oyster] dies and the pearls [it contains] are scattered in the sea. A swimmer [wanting the pearls] will put on his head the [placental] membrane of an infant newly-born of its mother, and will descend into the water. [Before submerging, the pearl-hunter] will pour oil on the surface of the sea, and the oil shines [the light] from the sun down to the bottom. Thus does he gather the pearls [g168].

Salamander

There is a beast, called salamander, which dwells in the land of the Ethiopians and resembles a boar. It breathes fire out of its nostrils. When it passes through water, it gets cooled down and the flame is extinguished. [The salamander] itself lives in the water [g168].

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[9]

Bonosos

There is a beast like an ox, called the *bonosos*. It shoots out its excrement [directed at] those hunting it, and burns them [with it] [g169].

Kor'kotios [Mermaid]

There is a beast resembling a female human. Its face resembles that of a woman, while its body is that of a beast. It has a peacock's tail, and is called *kor'kotios* [g169].

Ze'arbe's

There is another animal that resembles a sheep. Its color is flaxen. Its name is *ze'arbe's* [or] *zuras*. Fish love it. Though living on land, it goes swimming in the water and eats the fish which gather around it. [The *ze'arbe's*] itself is hunted by fishermen [g169].

Knagazani [Woman-beast]

There is a beast which has the head, hands, and waist of a woman, but the body of a quadruped [g169].

Satyr

Satyr's have the look of men, but are hairy like goats, horned, and hooved [g169].

Animals with Various Appearances

There exist also creatures with diverse human-like appearances: [some] half-fish, [some] with two heads, with six hands, webbed feet, half-bird, half-beast, half-human, [some] without heads, and others of this sort [g169].

[10]

The Naked Philosophers

The Gymnosophists are naked philosophers who wear no clothing whatever and perform no unjust deeds. They do not eat the flesh of animals [g169]—feeding only on milk, rice, herbs, vegetables, the fruit of trees, wine, and sugar. Now it is said that an envoy had been sent to them from the Persians. In accordance with their own custom, they stripped him and took him before their king. When [the envoy] saw the naked women in service, he became aroused with desire. The king ordered that women be given to him for intercourse, three times. When, again, [the envoy] was observed to be in the same [aroused] condition, the king got angry with him and said: "In your country, this would be shameful." [The envoy] replied to the king: "There [in my country] the shameful parts are covered up." Then the king ordered that he be clothed and brought before him. The king called the envoy of the [Persian] king of kings and laughed, saying: "God is not mortal, but the king of kings is." [After this, the Indian] king said: "Your monarch eats magnificent meals. Make a similar [banquet] for me." [The envoy] slaughtered many animals, and the king was repulsed. Refusing [the meal], he said: "This is not food, but a war and bloodletting." Their religion is as follows: when they rise at dawn, they worship the sun and say, "We consider you to be god, but if there is something that created you, then let our worship be to it." [g170].

Tiger

There is a beast that resembles a lion, and it has a delicate, long snout. It comes from the area of the Indians. When [hunters] want to catch it, they put one [of its] tiger cubs in a glass container [as bait]. Now it is said that the tiger is as swift as the wind. Thus, when it senses that one of its cubs has been taken, even if it is far away, it catches up. At that point, those taking [the cubs] put one cub in the container down [where it is visible]. Despite [the tiger's] huge strength, it is unable to break the glass or take the cub. And so, if the cub is unharmed, [hunters] can take many [tigers] this way. They say that, like the lion, [the tiger] is captured using magic arts [g170].

Shawarshan

There is a beast which resembles the elephant in tail and feet, but resembles a mule in head and neck, though it is much larger. It is called *shawarshan*. It has four feet and, on its back, claws like an eagle's—which mesh with each other as it travels. [The *shawarshan*] strikes and kills an elephant with its tongue, and then takes it on its back [gripping it] with the claws as it goes along. Now when it drinks water, even though its snout reaches the water, it imbibes by breathing in. When quadruped animals hear its noise, they urinate blood [from fear]. As for the unicorn, they say that it resembles the deer except for that one horn which is large and covers the entire head [g170].

[11]

Griffin

Regarding the griffin, they say that it is hunted with [the help of] a cart's lading. Hunters will conceal themselves in the lading. When a griffin comes to seize an ox, [since] it cannot quickly leave the area, the hunters spring out and kill it [g171].

Tiger and Griffin

They say that the tiger races to [attack] the griffin, but it cannot endure the pain [that the griffin inflicts]. So [the tiger] goes and falls into the sea. Thus the two of them perish [g171].

Aquatic Skins

In the India area there are wild men who live in caves. Their skins resemble [the skins] of aquatic creatures which live in the Nile River. They cannot be pierced by arrows [g171].

Men with Tails

There are also horned men with tails like monkey-lions [g171].

Island Cannibals

They say that in India there is an island. If a boat having nails made of iron should go there, it will sink. And the men living there are cannibals [g171].

[12]

Cappadocian Lake

There is a lake in Cappadocia. If a stick or a reed is put into that lake and left for a night, the part in the water will have turned to stone, while the part out of the water retains its nature [g171].

Thracian Lake

There is a lake in Thrace. Anyone who drinks [its water] or swims in it, will die [g171].

Paphlagonian Spring

There is a spring in Paphlagonia. People who drink from it become drunk [g172].

The Thermal Springs of P'aytakaran

Near Shat'ar' in the city of P'aytakaran [close to the Caspian Sea] there is a choice thermal spring. Those [afflicted with] mange or scabs—or who are demoniacs, from bile and other things, and have paralysis and similar afflictions—are cured [by the waters]. They say that it once happened that a lad and his sister were going by Shat'ar' when suddenly a storm arose and lifted the boy's sister into the air, carrying her on high for almost an hour. The boy followed after her but was unable to help in any way. All he could say was "Woe is me, O my sister," and weep. Then the storm weakened and the girl fell to the ground breaking all her limbs. The brother carried her to Shat'ar' and lowered her into the thermal waters. And on the seventh day she was well again [g172].
