

matical figures. These fantastic sculptures have been found in the ruins of Persepolis.(1) What is their meaning? Most probably we shall never learn, but they certainly do not represent real creatures.

Agatharchides, another fabricator of animals, probably drew from an analogous source. The monuments of Egypt show us still numerous combinations of the parts of different species: the gods are there often represented with a human body and an animal's head: we see animals with human heads, which have produced the cynocephali, the sphynxes, and the satyrs of ancient naturalists. The custom of depicting in the same painting men of different heights, the king or the conqueror gigantic, the conquered or people three or four times smaller, may have given birth to the fables of the pygmies. It is in some recess of one of these monuments that Agatharchides must have seen his carnivorous bull, whose mouth, cleft to his ears, spared no other animal;(2) but surely naturalists will not assert that there can be such; for nature never unites either cloven feet or horns with cutting teeth.

There were most probably other figures equally strange, either in those monuments which were not able to withstand the ravages of time, or in those temples of Ethiopia and Arabia which the Mahometans and Abyssinians, in the excess of their religious zeal, have destroyed. Those of India swarm with them; but the combinations are too ex-

(1) See Corneille Lebrun, *Voyage en Muscovy, en Perse, et aux Indes*, t. ii.; and the German work of M. Heeren on the *Commerce of the Ancients*.

(2) Photius *Bibl.* art. 250; Agatharchid. *Excerpt. Hist.* cap. xxxix.; Ælian, xvii. 35; Plin. viii. 21.