

Digital Mapping of Toponyms in Paradoxographical Texts: The Case of the *Paradoxographus Florentinus*

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Abstract: The article presents the first results of a digital project devoted to the study of ancient paradoxography, a literary tradition consisting of collections of strange-but-(supposedly-)true phenomena concerning the natural world and the human sphere. The article is structured in two parts. First, we describe the first steps towards the creation of a relational database of ancient paradoxography, in collaboration with *Trismegistos* (TM Paradoxography). Second, we focus on the possibilities and limitations of the digital study of the toponyms mentioned in ancient paradoxography, by discussing the digital annotation of the toponyms mentioned in the paradoxographical collection known as the *Paradoxographus Florentinus*. This case study shows that the digital mapping of toponyms can be a valuable research tool to better understand the structure of paradoxographical texts and, more generally, the geographical horizon of ancient paradoxography.*

1. Introduction

‘Paradoxography’ is a modern term which is used to indicate a group of texts produced in Greco-Roman antiquity (from the 3rd century BCE onwards) consisting of literary collections of strange-but-(supposedly-)true phenomena concerning the natural world and the human sphere (e.g., stones, bodies of water, plants, and animals with amazing characteristics; human beings with prodigious powers, peculiar customs of peoples, and curious historical anecdotes).¹

Even if paradoxography cannot be understood as a strictly defined literary genre (cf. de Martini [2023], 47-58), it still seems possible to identify a set of ‘paradoxographical’ texts which share similar contents, structures, and methods. Seven paradoxographical collections have been directly preserved by the manuscript tradition. These include pseudo-Aristotle’s *On Marvelous Things Heard*, Antigonos’ *Collection of Marvelous Histories*, Apollonius’ *Amazing Stories*, Phlegon of Tralles’ *On Marvels*, and the anonymous collections known as the *Paradoxographi Florentinus*, *Vaticanus*, and *Palatinus*. Many other lost (Greek and, in a few cases, Latin) collections are known thanks to fragments preserved by later authors or, less often, ancient papyri.² Basically, these collections contain lists of phenomena

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1 The term ‘paradoxography’ goes back to Westermann (1939), who famously entitled his edition *Παραδοξόγραφοι. Scriptores rerum mirabilium Graeci*. The term ‘paradoxographer’ (παραδοξογράφος) is first attested in Tz. *Chil.* 2,35,154. On ancient paradoxography, see Ziegler (1949); Giannini (1963); Giannini (1964); Jacob (1983); Sassi (1993); Schepens / Delcroix (1996); Wenskus / Daston (2000); Pajón Leyra (2011); Geus / King (2018); Greene (2019); Lightfoot (2021), 42–57; Rusten / Yu (2022); Pajón Leyra (2022); Yu (2023). See also the studies collected in Gerolemou (2018); Kazantzidis (2019); Schorn / Mayhew (2024); Zucker et al. (2024).

which defy logic but still (supposedly) belong to the real world, with each phenomenon being usually located in a specific place and related on the authority of a specific source.

Because of paradoxography's widespread tendency to mention places and authors, the study of paradoxographical collections can significantly benefit from digital approaches which can allow us to extract, annotate, and analyze the numerous Named Entities (i.e., proper names) mentioned in them. The present article aims to present the first results of a recently started digital project led by the authors and devoted to the digital study of ancient paradoxography. The article is structured in two main parts. First, we describe the first steps towards the creation of a relational database of ancient paradoxography. Second, we focus on the possibilities and limitations of the digital study of toponyms in ancient paradoxography, by examining the specific case of the paradoxographical collection known as the *Paradoxographus Florentinus*.

2. 'TM Paradoxography': a Relational Database of Ancient Paradoxographical Texts

As explained above, the study of ancient paradoxography – a treasure-trove of Named Entities (toponyms and ethnics, authors, book titles, historical and mythological figures, etc.) – can greatly benefit from the application of digital approaches. In order to apply digital methods, we have started setting up a digital database of ancient paradoxography (TM Paradoxography: now accessible at <https://www.trismegistos.org/paradoxography/> [last access 17.03.2026]), in collaboration with the KU Leuven-based project *Trismegistos*³ (TM),⁴ specifically with Mark Depauw and Yanne Broux (KU Leuven).

A preliminary step towards the creation of the database has been preparing a digital corpus of ancient paradoxography.⁵ Because of the specific problems posed by fragmentary texts,⁶ we have chosen to limit ourselves, in a first phase, to the seven preserved paradoxographical collections. The relatively limited amount of tokens (ca. 30,000) makes it feasible to prepare a philologically reliable corpus – a time-consuming, but fundamental work phase.⁷

2 After Giannini (1965), new editions of all (extant and fragmentary) paradoxographers are in preparation for *FGrHist* IV E (Paradoxography and Antiquities), published both in print and in Brill's *Jacoby Online*. The paradoxographers of the imperial period and undated authors are published in Schorn (2022).

3 <https://www.trismegistos.org/> (last access 20.03.2026).

4 Depauw / Gheldof (2014).

5 We gratefully acknowledge the help of Stef Janssens, who ably assisted us in creating the digital corpus in the framework of an internship (KU Leuven, 2023–2024) under the supervision of Pietro Zaccaria.

6 On digital approaches to historical fragmentary texts, see Berti (2021) and Berti (2026).

7 By “tokens” we mean words and punctuation marks. The paradoxographical texts openly available in digital resources are valuable, but are based on old editions. The website *Paradoxography* (<https://sites.google.com/site/paradoxography/Home> [last access 24.07.2025]) offers the Greek texts of the *Paradoxographus Florentinus* and the *Paradoxographus Vaticanus* based on Giannini (1965), as well as English translations of the *Paradoxographus Florentinus*, the *Paradoxographus Vaticanus*, Apollonius, and Antigonus. The Loeb edition of pseudo-Aristotle's *On Marvelous Things Heard* by Hett (1936) is openly available (<https://archive.org/details/minorworks00arisuoft/page/n5/mode/2up?view=theater> [last access 24.07.2025]), but of limited use from a philological point of view. As far as concerns data in a machine readable format, the Scaife Viewer of the Perseus Project allows to navigate the edition of the *Paradoxographus Florentinus* by Öhler (1913) (<https://scaife.perseus.org/library/urn:cts:greekLit:tlg0580.tlg001/> [last access 24.07.2025]) and the edition of pseudo-Aristotle by Bekker (1831) (<https://scaife.perseus.org/library/urn:cts:greekLit:tlg0086.tlg027/> [last access 24.07.2025]) on the basis of structured XML files. These online resources were last accessed on 24.07.2025.

For each collection, we have prepared a digital version of the text in a TXT format based on a recent and authoritative edition. Where available, we have extracted the texts from the XML files of the *Jacoby Online* project⁸ and converted them into plain text files. The texts of the reference editions have been carefully checked and, if necessary, compared with other existing editions.⁹ As a rule, we have not changed the critical text established by the editors of the reference editions, but we have corrected it in the cases of typos, missing words, and minor inconsistencies.¹⁰ In particular, we have used capitals for all Named Entities (personal names, toponyms, ethnics, book titles, etc.) – including those cases in which such names were not capitalized in the reference editions – and removed all extratextual information except for paragraph numbers and critical signs.¹¹ In what follows, we briefly list the editions which have been used to create the digital corpus of TM Paradoxography:

- Pseudo-Aristotle, *On Marvelous Things Heard* (TLG {0086} = TM Author 6108 = TM AuthorWork 11181: 10,492 tokens): Reference edition: Giacomelli (2023) (not digitized).¹² This edition not only offers an improved critical text, but also presents a new order of the chapters. The TLG has the old edition by Bekker (1831) {0086.027}.
- Antigonus, *Collection of Marvelous Histories* (TLG {0568} = TM Author 71 = TM AuthorWork 11264: 7,342 tokens): Reference edition: Musso (1985) (not digitized), checked against Giannini (1965) (digitized in the TLG as {0568.001}) and the unpublished dissertation by Eleftheriou (2018)¹³.
- Apollonius, *Amazing Stories* (TLG {0569} = TM Author 1635 = TM AuthorWork 5497: 2,603 tokens): Reference edition: Spittler (2022) (*FGrHist* 1672, published both in print and online in Brill's *Jacoby Online*: https://doi.org/10.1163/1873-5363_jciv_a1672 [last access 15.04.2026]). A TXT file has been created on the basis of the XML file downloaded from Brill's database. The text has then been compared with the print edition in *FGrHist* IV E.2¹⁴ and with Giannini (1965) (digitized in the TLG as {0569.001}).
- Phlegon of Tralles, *On Marvels* (TLG {0585} = TM Author 684 = TM AuthorWork 6473: 5,538 tokens): Reference edition: Shannon-Henderson (2022) (*FGrHist* 1667, published both in print and online in Brill's *Jacoby Online*: https://doi.org/10.1163/1873-5363_jciv_a1667 [last access 15.04.2026]).¹⁵ A TXT file has been created on the basis of the XML file downloaded from Brill's database. The text has then been compared with the print edition in *FGrHist* IV E.2¹⁶ and with Stramaglia (2011) (digitized in the TLG as {0585.004}).¹⁷

8 <https://scholarlyeditions.brill.com/bnjo/> (last access 24.07.2025).

9 Where available, critical reviews have also been taken into account: Braccini (2023) has been particularly useful.

10 A full list of textual changes is available at <https://www.trismegistos.org/paradoxography/changes.php> (last access 22.01.2026).

11 In Computational Linguistics and Digital Humanities, the so-called Named Entities (NEs) mean proper names denoting 'real-world objects', such as persons, places, and organizations: see Nouvel et al. (2016). For NEs in historical languages like ancient Greek and Latin, see Berti (2019), Berti (2024), and Berti (2025).

12 We thank Ciro Giacomelli for having provided us with a PDF version of the text.

13 Openly available at: <https://theses.hal.science/tel-01835129/> (last access 24.07.2025).

14 Schorn (2022), 387–519. In all cases in which a text was published both in print and online, comparing the two editions has allowed us to correct the text at various places. Although in principle identical, they differ in several places, with the print versions (which have been published after the online versions) usually (but not always) having the better text.

15 In Brill's *Jacoby Online*, Phlegon's paradoxographical collection is also included as *FGrHist*/BNJ 257 F 36 (Jacoby [1929], https://doi.org/10.1163/1873-5363_boj_a257 [last access 15.04.2026]; McInerney [2012], https://doi.org/10.1163/1873-5363_bnj_a257 [last access 15.04.2026]).

- *Paradoxographus Florentinus* (TLG {0580} = TM Author 8255 = TM AuthorWork 15191: 1,395 tokens): Reference edition: Greene (2022) (*FGrHist* 1672, published both in print and online in Brill's *Jacoby Online*: https://doi.org/10.1163/1873-5363_jciv_a1680 [last access 15.04.2026]). A TXT file has been created on the basis of the XML file downloaded from Brill's database. The text has been compared with the print edition in *FGrHist* IV E.2¹⁸ and with Giannini (1965) (digitized in the TLG as {0580.001}).
- *Paradoxographus Vaticanus* (TLG {0582} = TM Author 8278 = TM AuthorWork 15763: 1,798 tokens): Reference edition: Sørensen (2022a) (*FGrHist* 1679, published both in print and online in Brill's *Jacoby Online*: https://doi.org/10.1163/1873-5363_jciv_a1679 [last access 15.04.2026]). A TXT file has been created on the basis of the XML file downloaded from Brill's database. The text has been compared with the print edition in *FGrHist* IV E.2¹⁹ and with Giannini (1965) (digitized in the TLG as {0582.001}).
- *Paradoxographus Palatinus* (TLG {0581} = TM Author 8277 = TM AuthorWork 15762: 693 tokens): Reference edition: Sørensen (2022b) (*FGrHist* 1681, published both in print and online in Brill's *Jacoby Online*: https://doi.org/10.1163/1873-5363_jciv_a1681 [last access 15.04.2026]). A TXT file has been created on the basis of the XML file downloaded from Brill's database. The text has been compared with the print edition in *FGrHist* IV E.2²⁰ and with Giannini (1965) (digitized in the TLG as {0581.001}). A new, valuable edition of the text is offered by de Martini (2023) (unpublished dissertation openly available at: <https://iris.unige.it/handle/11567/1128715> [last access 24.07.2025]).

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<text>
<body>
<div type="edition" n="urn:cts:greekLit:fgrh.1679.bnjo-1-ed-grc" xml:lang="grc-Grek">
<div type="textpart" subtype="fragment" n="f1">
<head>Codex Vaticanus graecus 12 (Codex Vaticanus graecus 1144) (ed. Giannini)</head>
<p>(deest in Westermann et <hi rend="italic">FHG</hi>; F 1 Giannini) <hi rend="italic">Cod. Vat. gr.</hi> 12, ff. 212r–215v</p>
<l n="1">(1)<note n="1" type="app_crit"><hi rend="italic">Ω = VD (c. 1–15); ed. <ref>Giannini 1965</ref></hi></note> Αησιας ὁ Μεγαρεὺς τὰς
<l n="2">Δαλίω<note n="4" type="app_crit"><hi rend="italic">V</hi> : θαλία <hi rend="italic">D</hi> : Δείνω<hi rend="italic">conj. Keil
<l n="3">Πολίτης τὴν πηλαμῶδα ἐν τῷ Πόντῳ ἐκ πηλοῦ γίνεσθαι φησι· διὸ καὶ αὐτῆς τυχεῖν τῆς προσηγορίας λέγει.</l>
<l n="4">(1) Ἀριστοτέλης (<hi rend="italic">HA</hi> 1,1 p. 487a28–32) φησὶν ἐν τοῖς Περὶ Ζῶων τὰ χερσαῖα πάντα ἀναπνεῖν, ὅσα πνεύμονας ἔχει, σφῆκα·
<l n="5">ἀναίμα<note n="8" type="app_crit"><hi rend="italic">V</hi> : Ἐναίμα <hi rend="italic">D</hi></note> πολλὰ τῶν ζῶων, καθόλου
<l n="6">οἱ ἰχθύες<note n="9" type="app_crit"><hi rend="italic">Giannini</hi> : ἰχθύς <hi rend="italic">Ω</hi></note> οὐκ ἔχουσι στόμ·
<l n="7">(1) οἱ θρεῖς πλευρὰς ἔχουσι τριάκοντα. (2) καὶ τὰ ὄμματα αὐτῶν, ἐάν τις ἐκκεντήσῃ, πάλιν γίνονται, καθὰ καὶ τὰ τῶν χελιδόνων.</l>
<l n="8">οὐ λέοντος τὰ ὄστα οὕτως εἰσὶ στερεὰ, ὥστε πολλάκις κοπτόμενα πῦρ ἐκλάμειν.</l>
<l n="9">(1) Πολύκλειτος (<hi rend="italic">FGrHist / BNJ</hi> 128 F 10) χελώνας γίνεσθαι φησὶν ἐν<note n="12" type="app_crit"><hi rend="ital
<l n="10">ὁ Σκάμανδρος ξανθὰς ποιεῖ τὰς τρίχας· ὅθεν καὶ Ξάνθος παρ' Ὀμήρῳ προσηγορεύθη.</l>
<l n="11">Ἀντίγονος (<ref target="urn:cts:greekLit:fgrh.1655.bnjo-1-ed-grc"><hi rend="italic">FGrHist</hi> 1655</ref>) τὸ μὲν ἐν Ἱεραπόλει θερμὸν ἰ
<l n="12">θεόσιμος (<hi rend="italic">FGrHist / BNJ</hi> 115 F 278) ἐν Λυγκήσταις<note n="17" type="app_crit"><hi rend="italic">Giar
<l n="13">Ἡρακλείδης (F 128a Wehrli) φησὶ τὴν ἐν Σαυρομάταις λίμνην οὐδὲν τῶν ὀρνέων ὑπερβαίνειν φησί, τὸ δὲ προσελθὸν ὑπὸ τῆς ὁσμῆς τελευτᾷ, ὃ δὴ
<l n="14">κατὰ μέρος τι τοῦ κατὰ Πρόβουαν Ὀλύμπου ἰστοροῦσι τὴν δάφνην καταπεπόσθαι διωκομένην ὑπὸ Ἀπόλλωνος ἐρώτωνος· καὶ ἕως τοῦ νῦν πέταλα δάφνης
<l n="15">ἐν τινὶ τῶν κατὰ τὸν Ὀλύμπου δένδρα ἐστὶν ἰτέα λεπτοφύλλῳ ἐοικότα, ἃ παρθένους γεγενησθαι ἰστοροῦσι· εἰς <del>δὲδ</del><note n="20" type="app
<l n="16">Μέστος ποταμὸς ἐν θράκῃ τὰς μοιχευομένας ἐξελέγχει, τῶν ἀνδρῶν ποτιζόντων αὐτὰς ἀπὸ τοῦ ὕδατος τούτου καὶ λεγόντων· 'εἰ μὲν οὐκ ἐμοιχευθῆ
<l n="17">καὶ παρὰ Γερμανοῖς ὁ Ρῆνος ἐλέγχει· ἐμβληθὲν γὰρ τὸ παιδίον εἰ μὲν μοιχευθείσης ἐστί, θνήσκει, εἰ δ' οὐ<note n="22" type="app_crit"><hi rend="ital
<l n="18">Πέρηνθος ποταμὸς ἐν θράκῃ, ὅθεν καὶ Πέρηνθος ἡ πόλις· ἐκ τούτου εἰ πῖοι τις, τὰ σπλάγχνα ἐξογκοῦται· ἢ δ' αἰτία, ὅτι σταγόνες ἐκ τῆς κερφ
<l n="19">ἐν Κελαιναῖς τῆς Φρυγίας ποταμὸς ἐστὶ Μαρούσας· οὗτος ἐπὶν<note n="23" type="app_crit"><hi rend="italic">V</hi> : ἦν πως <hi rend=
<l n="20">Ταυρομήνιος ποταμὸς ἐστὶν ἐν Σικελίᾳ παρὰ τὴν ὀμόνυμον πόλιν· οὗτος βροντῆς ἀκούων φοβεῖται καὶ καταβύεται εἰς τὴν γῆν, ἣν δὲ παύσεται ἢ
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Fig. 1: Extract from the XML file of the *Paradoxographus Vaticanus* (*FGrHist* 1679) downloaded from the *Jacoby Online* project.

16 Schorn (2022), 9–338.

17 The *TLG* also has the edition by Giannini (1965), 170–218: {0585.001}.

18 Schorn (2022), 633–785.

19 Schorn (2022), 579–632.

20 Schorn (2022), 787–831.

The TXT files were converted into CSV files to preserve their internal structure in chapters and paragraphs, with each token on a separate row, including punctuation, and with sequential numbers to keep the order of the tokens in each text (see fig. 1–3). The CSV files were then imported in a FileMaker Database, set up by Mark Depauw, connected to the *Trismegistos* environment.

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1|1|Ἀγῆσας ὁ Μεγαρεὺς τὰς γεράνους φησὶν, ὅταν ἐκ τῆς θράκης ἀπαίρειν μέλλωσιν, ὑπὸ μιᾶς περιρραίνεσθαι κύκλῳ πάσας· εἴθ' ὅταν βοήσῃ ἐκείνη, τὰς μὲν ἐξάφειν καθαπερεὶ κελουστοῦ
1|2|ὅταν δὲ τὸ πέλαγος διαπεραιώνται, δύο μὲν ἐκτείνειν τὰς πτέρυγας, τὴν δὲ γινομένην ὑπόκοπον ἐπὶ τούτων ἐφίζουσαν ἀναπαύεσθαι.
2|1|Δαλίων φησὶν ἐν τῇ πρώτῃ τῶν Αἰθιοπικῶν ἐν τῇ Αἰθιοπία θηρίον γίνεσθαι κροκότταν καλούμενον· τοῦτο ἐρχόμενον πρὸς τὰς ἐπαύλεις κατακοῦει τὸν λαλούμενον, καὶ μάλιστα τὰ ἀνόματα
3|1|Πολίτης τὴν πηλαμῶδα ἐν τῷ Πόντῳ ἐκ πηλοῦ γίνεσθαι φησι· διὸ καὶ ταύτης τυχεῖν τῆς προσγορίας λέγει.
4|1|Ἀριστοτέλης φησὶν ἐν τοῖς Περί ζῶων τὰ χερσαία πάντα ἀναπεῖν, ὅσα πνεύμονας ἔχει, σῆμα δὲ καὶ μέλισσαν οὐκ ἀναπεῖν.
4|2|ὅσα τε κῆστιν ἔχει, πάντα καὶ κοιλίαν· οὐχ ὅσα δὲ κοιλίαν καὶ κῆστιν.
5|1|ἄναιμα πολλὰ τῶν ζῶων, καθόλου δὲ ὅσα πλείω πόδας ἔχουσι τῶν τεσσάρων.
6|1|οἱ ἰχθύες οὐκ ἔχουσι στόμαχον· διὸ, ἐάν διώκηται ὁ ἐλάττων ὑπὸ μείζονος, ἀγει τὴν κοιλίαν ὑπὸ τὸ στόμα.
7|1|οἱ ὄφεις πλευράς ἔχουσι τριάκοντα.
7|2|καὶ τὰ ὄμματα αὐτῶν, ἐάν τις ἐκκεντήσῃ, πάλιν γίνονται, καθὰ καὶ τὰ τῶν χελιδόνων.
8|1|τοῦ λέοντος τὰ ὀστέα οὕτως εἰσὶ στερεά, ὥστε παλλάκις κοπτόμενα πῦρ ἐκλάμπειν.
9|1|Πολύκλειτος χελώνας γίνεσθαι φησὶν ἐν τῷ Γάγγῃ, ὧν τὸ χελώνιον μεδίμνος χωρεῖν πέντε.
9|2|ὁ ἀγαθαρχίδης δὲ τοῖς χελωνίοις χρῆσθαι πλείους ὡς ὀροφώμασι τῶν καλυβῶν.
10|1|ὁ Σκάμνωρος ἔανθος ποιεῖ τὰς τρίχας· ὅθεν καὶ Ἐάνθος παρ' Ὀμήρῳ προσγορεῖσθαι.
11|1|Ἄντιγονος τὸ μὲν ἐν Ἱερραπάλει θερμὸν ὕδωρ πάντα ἀπολιθοῦν φησι, καὶ αὐτὸ δὲ πῆρσοσθαι καὶ λίθων γίνεσθαι.
12|1|δέσπομος ἐν Λυγκίσταις φησὶν εἶναι ὕδωρ ὄξυ, ὃ τοὺς πίνοντας μεθύσκει.
13|1|Ἡρακλείδης [φησὶ] τὴν ἐν Σαυραμάταις λίμνην οὐδὲν τῶν ὀρνέων ὑπεραίρειν φησὶ, τὸ δὲ προσελθὼν ὑπὸ τῆς ὀσμῆς τελευτᾶν. ὃ δὴ καὶ περὶ τὴν ἄσπριν κατὰ τὴν Ἱταλίαν δοκεῖ γίνεσθαι
14|1|κατὰ μέρος τι τοῦ κατὰ Προῦσαν Ὀλύμπου ἱστοροῦσι τὴν δάφνην καταπεπόσθαι δικωμένον ὑπὸ ἀπόλλωνος ἔρῳτος· καὶ ἕως τοῦ νῦν πέταλα δάφνης ἐν τοῖς λίθοις ἀναμειγμένα εὐρίσκεσθαι
15|1|ἐν τινι τῶν κατὰ τὸν Ὀλυμπον δένδρα ἐστὶν ἰτέα λεπτοφύλλῳ εἰκότα, ἃ παρθένους γενεήσασθαι ἱστοροῦσι· εἰς -δέ- δένδρα ταῦτα ἀμειψῆσθαι τὸν Βορρᾶν πευγοῦσας ἔρῳτα. καὶ νῦν ἐπὶ
16|1|Μάστοις ποταμῶς ἐν θράκη τὰς μοιγευμένας ἐξελέγχει, τῶν ἀνδρῶν ποτιζόμεναι αὐτὰς ἀπὸ τοῦ ὕδατος τούτου καὶ λεγόντων· "εἰ μὲν οὐκ ἐμοιχευῆσθαι, ἄρρεν τέκος, εἰ δ' οὐν, θῆλυ".
17|1|καὶ παρὰ Γερμανοῖς ὁ Ῥῆνος ἐλέγχει· ἐμβληθὲν γὰρ τὸ παιδίον εἰ μὲν μοιχευθεῖσθαι ἐστὶ, θνήσκει, εἰ δ' οὐ, ζῆ.
18|1|Πέρηνθος ποταμῶς ἐν θράκη, ὅθεν καὶ Πέρηνθος ἢ πῆλις· ἐκ τούτου εἰ πῶσι τις, τὰ σπλάγχνα ἐξογκοῦται. ἡ δ' αἰτία, ὅτι σταγόνες ἐκ τῆς κεφαλῆς Γοργῶνος ἐν τούτῳ ἐρρόσαν βασταζ
19|1|ἐν Κελαιναῖς τῆς Φρυγίας ποταμῶς ἐστὶ Μαρσῶς· οὗτος ἐπὶν πως αὐλοῦ ἀκούσῃ, βομβεῖ μέγα, ἦν δὲ κισθῶρας, μετὰ σιγῆς βεῖ, ἀποπνιγέτος ἐν αὐτῷ Μαρσῶου τοῦ αὐλητοῦ.
20|1|Ταυρομήτιος ποταμῶς ἐστὶν ἐν Σικελίᾳ παρὰ τὴν ὀμώνυμον πόλιν· οὗτος βροντῆς ἀκούων φοβεῖται καὶ καταθύεται εἰς τὴν γῆν, ἦν δὲ παύσῃται ἡ βροντῆ, πάλιν ἀνεῖσιν ἐκ τῆς γῆς καθὰ

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Fig. 2: TXT file of the *Paradoxographus Vaticanus* (1–20) structured with pipes indicating chapters and paragraphs.

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1,1,1,"Ἀγῆσας"
1,1,2,"ὁ"
1,1,3,"Μεγαρεὺς"
1,1,4,"τὰς"
1,1,5,"γεράνους"
1,1,6,"φησὶν"
1,1,7,","
1,1,8,"ὅταν"
1,1,9,"ἐκ"
1,1,10,"τῆς"
1,1,11,"θράκης"
1,1,12,"ἀπαίρειν"
1,1,13,"μέλλωσιν"
1,1,14,","
1,1,15,"ὑπὸ"
1,1,16,"μιᾶς"
1,1,17,"περιρραίνεσθαι"

```

Fig. 3: Extract of the CSV file of the *Paradoxographus Vaticanus* with each token on a separate row and sequential numbers.

Within this environment, we annotate all Named Entities with existing identifiers in TM Geo, TM Author, TM AuthorWork, TM Real, and TM God. This environment parses each token and proposes matches for entities already present in the database of *Trismegistos*. We have checked and, whenever necessary, corrected these matches. We have then annotated the other tokens not yet present in *Trismegistos* and, in the case of multi-token entities, we have related single tokens in order to represent real entities. As shown in fig. 4, for example, the toponym Potniai, mentioned in *Paradoxographus Florentinus* 1, can be linked to TM Geo 52457 (Potniai [Tachi], <https://www.trismegistos.org/place/52457> [last access 20.03.2026]) (fig. 5), which is linked to the toponym Potniai in the gazetteer *Pleiades* (<https://pleiades.stoa.org/places/541070> [last access 20.03.2026]) (fig. 6).

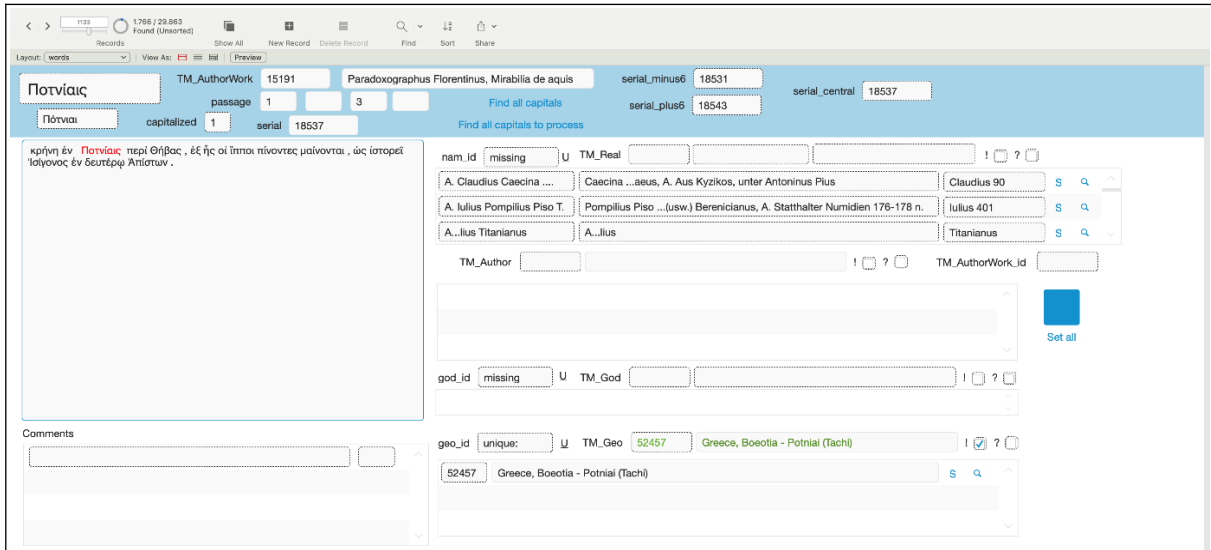


Fig. 4: Annotation of the toponym Potniai (TM Geo 52457) in *Paradoxographus Florentinus* 1.

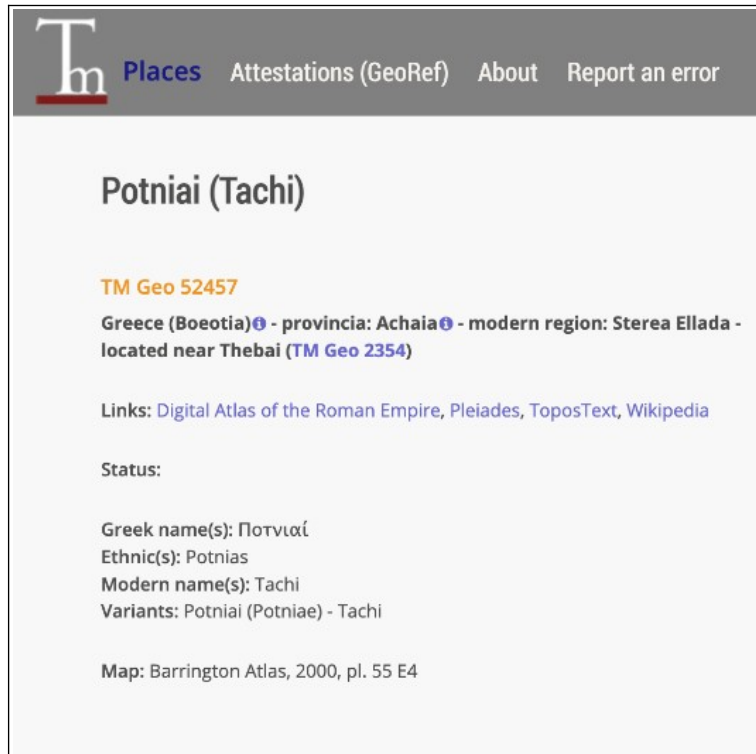


Fig. 5: TM Geo 52457 (<https://www.Trismegistos.org/place/52457> [last access 24.07.2025]).

Potniai
a Pleiades place resource

Creators: J. Fossey, J. Morin
Contributors: [Tom Elliott](#), [Sean Gillies](#), [Brody Kasilira](#), G. Reger, R. Talbert
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Last modified Jun 06, 2018 07:28 AM – History

tags: `dare:ancient=1, dare:feature=settlement, dare:major=0`

An ancient place, cited: **ΒΑΤίαι 55 Ε4 Potniai**

Canonical URI for this page:
<https://pleiades.stoa.org/places/541070>

Representative Point (Latitude, Longitude):
38.29991, 23.311633

Locations:

- Representative Locations:
 - [DARMC location 14386](#) (750 BC - AD 300) accuracy: +/- 10000 meters.
- Names:
 - Geographic Names:
 - [Potniai](#) (750 BC - AD 300)
- Potniai makes connections with: None
- Potniai receives connections from: None

Place type:
settlement

References:
[See Further:](#)

Mapbox

Display location accuracy buffer(s)
Show place in [Google Earth](#),
Show area in [GeoNames](#), [Google Maps](#), or [OpenStreetMap](#).

Fig. 6: Potniai in *Pleiades* (<https://Pleiades.stoa.org/places/541070> [last access 24.07.2025]).

This environment also allows us to use a second annotation layer in those cases in which different Named Entities are associated to refer to one real entity. In *Paradoxographus Florentinus* 1, for example, Potniai is mentioned in the textual string ἐν Ποτνίαις περὶ Θήβας (“in Potniai near Thebes”). At a first level, Ποτνίαις has been linked, as noted above, to TM Geo 52457 (Potniai [Tachi]: <https://www.Trismegistos.org/place/52457> [last access 24.07.2025]) while Θήβας has been annotated as TM Geo 2354 (Thebai: <https://www.Trismegistos.org/place/2354> [last access 24.07.2025]). At a second level, however, the tokens περὶ and Θήβας can be included with Ποτνίαις, as shown in fig. 7.

god_id [missing] | TM_God [] | [] | [] ? []

geo_id [unique: 52457] | TM_Geo [52457] | Greece, Boeotia - Potniai (Tachi) | [] ? []

52457 | Greece, Boeotia - Potniai (Tachi) | [] [] []

ἐν	serial_central	[]	Include with this
αὐτοῖς	serial_central	[]	Include with this
ἔχουσιν	serial_central	[]	Include with this
κρήνη	serial_central	[]	Include with this
ἐν	serial_central	[]	Include with this
Ποτνίαις	serial_central	18537	Include with this
περὶ	serial_central	18537	Include with this
Θήβας	serial_central	18537	Include with this
.	serial_central	[]	Include with this
ἐξ	serial_central	[]	Include with this

Fig. 7: Second layer annotation of Ποτνίαις περὶ Θήβας (*Paradoxographus Florentinus* 1).

Data annotated in *Trismegistos* can be exported to visualize and extract information on annotated Named Entities like personal names and toponyms. These entities, that have been disambiguated in the annotation phase and provided with unique identifiers of authority lists (e.g., TM Geo and *Pleiades*), constitute a first dataset that will be used to annotate other paradoxographical texts. Data in ancient

Greek – which is in most cases still lacking in a digital format – is fundamental for further analyses on the richness and variety of the language of ancient paradoxography for onomastics and historical geography.

This relational database of ancient paradoxography, whose completion is envisaged for 2026 and which is openly accessible, will allow scholars to apply digital approaches to paradoxographical collections on the basis of a complete and reliable textual basis, and to export linguistic data and metadata to be used in larger projects. The following section explores the application of a digital approach which can greatly enhance our understanding of ancient paradoxography, namely, the digital annotation and mapping of the toponyms mentioned in ancient paradoxographical texts.

3. Toponyms in Ancient Paradoxography: the *Paradoxographus Florentinus*

The location of phenomena is quintessential to paradoxography, as the marvels described by paradoxographers are usually located in specific places.²¹ As Jacob aptly notes:

“Le merveilleux résulte de l’association d’un phénomène avec un *topos* précis, ce rapport n’étant ni explicité ni expliqué. L’anecdote paradoxographique évoque souvent des différences minimales observables dans un lieu particulier et le distinguant de l’espace environnant [...]”²²

In some cases, paradoxographers even seem to have modified their sources in order to locate the described phenomena in specific places²³ – which has been defined as paradoxography’s “geographical isolation or singularization”.²⁴ By linking their marvels to precise places, paradoxographers could also firmly anchor them to the real world and thereby enhance the credibility of their accounts.²⁵ Moreover, geography could serve as a way for a paradoxographer to structure his material.²⁶ Based on the (probably partially corrupted) title transmitted by the *Suda* (κ 227 Adler, s.v. Καλλίμαχος; Θαυμάτων τῶν εἰς ἅπασαν τὴν γῆν κατὰ τόπους ὄντων συναγωγὴ, *Collection of Marvels from Every Land Arranged According to Places*), it is usually assumed that Callimachus’ collection – traditionally regarded as the first paradoxographical text – was arranged geographically.²⁷ Theopompus’ *Thaumasias* – whether the

21 On geography and paradoxography, cf. Jacob (1983), 134–135; Stern (2008), 439–440; Pajón Leyra (2011), 33–35; Dueck (2012), 64–67; Geus (2016); Geus / King (2018); Eleftheriou (2018), 91–96 (esp. on Antigonos); Rusten / Yu (2022). Yu (2023), 265 speaks of paradoxography’s tendency to tie marvels “to specific *lieux de memoire*, that is, landmarks vested with cultural significance”.

22 Jacob (1983), 135.

23 A famous example is the mobility of cattle horns: while Aristotle (*Hist. An.* 3,9,517a27–30) locates the phenomenon “in Phrygia and elsewhere” (ἐν Φρυγίᾳ εἰσι βόες καὶ ἄλλοθι), Antigonos (Mir. 75), citing Aristotle, places the phenomenon in Phrygia alone (ἐν Φρυγίᾳ δὲ βοῦς εἶναι, οἱ κινουῦσι τὰ κέρατα). Cf. Jacob (1983), 134–135; Schepens / Delcroix (1996), 392–393; Schepens / Schorn (2010), 407; Lightfoot (2021), 77–78. Another interesting example is provided by the deer in Achaia (ps.-Arist. Mir. 5, to be compared with Arist. *HA* 8(9),611b8–20), see Giacomelli (2024), 245–246.

24 As aptly put by Schepens / Delcroix (1996), 392; Schepens / Schorn (2010), 407. Cf. also Giacomelli (2024), 235–236.

25 García Teijeiro / Molinos Tejada (1994), 276; Stern (2008), 439–440; Shannon-Henderson (2013), 4–5; Geus (2016), 244; Geus / King (2018), § 3; Nichols (2018), 11–12.

26 On geography as a possible systematic arrangement for paradoxography, see Schepens / Delcroix (1996), 394–398; Pajón Leyra (2011), 33–35. Paradoxographical collections could follow a topical, alphabetical, or bibliographical order. Different principles of classifications could of course be combined: see Pajón Leyra (2011), 33–40. By contrast, Yu (2023), 275 considers Greek paradoxography as deprived of any “apparent hodological, cartographic, or conceptual order”.

27 For the fragments, see F 407–411 Pfeiffer = Giannini (1965), 15–20. Cf. Ziegler (1949), 1140–1141; Giannini (1964), 105–109; Pajón Leyra (2011), 33–34; Geus / King (2018), § 3; Lightfoot (2021), 47.

title refers to book 8 of the *Philippica* or to a later collection of marvels related by Theopompus throughout the *Philippica*²⁸ – also seems to have followed a geographical pattern,²⁹ while various collections focused on specific regions, such as Nymphodorus of Syracuse’s *On the Wonders in Sicily* (*FGrHist/BNJ* 572 F 1–2) and Polemon of Ilium’s *On Marvelous Rivers in Sicily* (T 2 Giannini). And even if none of the preserved collections seem to use geography as their primary principle of organization,³⁰ it has been argued that specific sections of some collections may follow a geographical or even a periegetic or hodological order.³¹ Studying the geographical location of the phenomena mentioned in the collections can therefore enhance our understanding of the structure of the preserved collections, and shed light on the geographical horizon of paradoxography.³² Despite the growing scholarly awareness of the role played by geography in ancient paradoxography, however, this aspect still needs to be systematically explored.

Our understanding of the geographical element of paradoxography can be significantly enhanced by the digital annotation and mapping of the places mentioned or alluded to in the preserved collections. Admittedly, the very nature of paradoxography makes it difficult to effectively visualize its perception of space. For paradoxographers usually do not offer geographical descriptions (like, e.g., Pliny the Elder) nor a narrative embedded in historical space (like, e.g., Herodotus), but mostly limit themselves to mention isolated toponyms or ethnic names, drawn from sources belonging to different periods. As Daniela Dueck aptly puts it, “[p]aradoxographies [...] emphasized natural phenomena with geographical relevance, not an orderly spatial or linear description of foreign places.”³³

Nonetheless, it can still be useful to chart paradoxographical toponyms and geographical references onto modern maps by linking ancient toponyms to real places. This operation notoriously brings with it significant methodological challenges.³⁴ However, in so far as they are “thought of and approached as *part of* an interpretative process and not its end result”,³⁵ such maps can be useful research tools. In this respect, digital methods and data are particularly relevant for two main reasons. 1) We need more data in ancient languages to be extracted from ancient sources and collected in authority lists in order to structure, annotate, and analyze further texts. By data in authority lists, we mean inflected and lem-

28 See Zaccaria (2024), 135, with references.

29 Apollon. Mir. 1 = *FGrHist/BNJ* 115 F 67b: Θεόπομπος ἐν ταῖς Ἱστορίαις ἐπιτρέχων τὰ κατὰ τόπους θαυμάσια. In Mir. 13, Apollonius also cites a paradoxical story that was originally found ἐν τῷ Κατὰ τόπους μυθικῷ, but the name of the author is unfortunately lost in a lacuna and cannot be recovered with any certainty. The *Suda* entry ε 3930 Adler, s.v. Ἐφίππος, which seems to concern Ephorus of Cumae (*FGrHist/BNJ* 70 T 1) rather than Ehippus of Olynthus (*FGrHist/BNJ* 126 T 1 = T 6 Ravazzolo), mentions the title Παραδόξων τῶν ἐκασταχοῦ βιβλία ιε’.

30 Cf. Yu (2023), 275: “Notably, the *Shan hai jing*’s recurring concern for the careful elaboration and measurement of travel routes and circuits is entirely absent in Greek paradoxography, which leads the reader from one place to the next in no apparent hodological, cartographic, or conceptual order. ... The driving impetus of Greek paradoxography, in the final equation, revolves around local rather than global knowledge.”

31 See Geus (2016), 248–256 (with regard to *Par. Vat.* 47–56); Geus / King (2018), § 3 and Pajón Leyra (2024) (with regard to the section of pseudo-Aristotle’s *On Marvelous Things Heard* concerning the Western Mediterranean: Mir. 78–121); Zaccaria (2024), 133–134 (with regard to pseudo-Aristotle’s section concerning the Eastern Mediterranean: Mir. 123–138).

32 Of course, paradoxical reports were also a common *topos* in ancient geographical literature, with geographical treatises sometimes containing paradoxographical sections. Book 6 of Protagoras’ *Geometry of the Inhabited World*, for example, focused on marvels: see Giannini (1965), 220 = *FGrHist* 2044 T 1. Cf. Giannini (1964), 130.

33 Dueck (2012), 67.

34 The study of ancient geographers and ancient representations of space has greatly advanced in recent years. See, e.g., Rathmann (2007); Talbert (2012); Roller (2015); González Ponce et al. (2016); Bianchetti et al. (2016); Roller (2019); Castro-Páez / Cruz Andreotti (2020); Shipley (2024). For approaches combining textual and digital methodologies, see, e.g., Barker et al. (2016b). For a digital project on annotating toponyms and representing them on modern maps, see the *Digital Periegesis* (<https://www.periegesis.org/> [last access 24.07.2025]) with Barker et al. (2023).

35 Barker et al. (2016a), 18. Cf. also Barker et al. (2023), 142.

matized forms in ancient Greek and Latin with stable identifiers and metadata (e.g., Συρακουσῶν, Συράκουσαι, TM Geo 2210, *Pleiades* 462503, settlement).³⁶ Paradoxographical texts are rich in toponyms whose forms are still missing in authority lists and whose inclusion is therefore important for increasing the data that can be used for linguistic, philological, and historiographical analyses. 2) These forms allow us to trace the history of places keeping track of the linguistic variety of their names and descriptions over the centuries. Moreover and whenever possible, geographical coordinates enable us to visualize ancient places on modern maps for experiments with distant reading approaches, as we will see in the following paragraphs.³⁷

The digital annotation and mapping of toponyms should of course be accompanied by close textual analysis. Paradoxographers used earlier sources, which they sometimes modified or misunderstood; moreover, the names of places and peoples are often corrupted in the manuscript tradition, which makes their identification all the more difficult. The toponyms we deal with are the result of a multi-layered chain of transmission, which poses us in front of delicate methodological challenges.³⁸

In what follows, we discuss the potential value of and some methodological challenges posed by the digital annotation and mapping of paradoxographical toponyms by focusing on the specific case of the *Paradoxographus Florentinus*.

The *Paradoxographus Florentinus* (TLG {0580} = TM Author 8255 = TM AuthorWork 15191) is an anonymous collection of marvels carrying the title Κρῆναι καὶ λίμναι καὶ πηγαὶ καὶ ποταμοὶ ὅσοι θαυμάσιά τινα ἐν αὐτοῖς ἔχουσιν (*Springs, lakes, streams, and rivers which have some amazing qualities in them*).³⁹ The preserved manuscript witnesses seem to derive from Flor. Laur. Plut. 56.1 (= F; often dated to the 13th–14th century, but perhaps as early as the 12th century⁴⁰). All the 43 reports included by the *Paradoxographus Florentinus* deal with the amazing characteristics of different bodies of water (springs, lakes, streams, and – less frequently – rivers).⁴¹ As usual in paradoxography, the collection regularly mentions not only its sources,⁴² but also the geographical location of the described phenomena. The compiler's dates are unknown. Based on the dates of the sources mentioned in the collection, he has been traditionally dated to the 1st or 2nd century CE.⁴³ Taking into account not only the compiler's sources, but also his language, Öhler proposed to place the composition of the collection

36 For a rich collection of metadata, see the example of the ancient city of Syracuse in Sicily in the gazetteer *Pleiades* under the corresponding URI: <https://pleiades.stoa.org/places/462503> (last access 24.07.2025). On *Pleiades*, see Elliott / Gillies (2009).

37 When ancient places are still locatable, geographical coordinates (latitude and longitude) are used to position them on a map. See the example of ancient Syracuse mentioned in the previous footnote with the coordinates 37.070078971, 15.2833356581. See Barker et al. (2024).

38 See especially Giacomelli (2024) (with regard to toponyms in pseudo-Aristotle's *On Marvelous Things Heard*).

39 The following discussion of the *Paradoxographus Florentinus* is based on Zaccaria (forthcoming). Besides the valuable commentaries by Öhler (1913) and Greene (2022), previous studies dealing with the collection include Ziegler (1949), 1161–1162; Giannini (1964), 135–136; Schepens / Delcroix (1996), 426; Geus / King (2018), § 4; Pajón Leyra (2011), 162–163.

40 See Giacomelli (2021), 350 n. 140; Greene (2022), 646 n. 2.

41 In general, the collection seems to follow a roughly thematic structure, with c. 1–27 focusing on springs and c. 28–43 dealing with lakes and ponds – though this distinction is not rigidly followed throughout the text.

42 These include: Isigonus' *Unbelievable Things* (c. 1, 2, 8, 9, 11–14, 21, 27, 36, 40, 43); pseudo-Aristotle's *On Marvelous Things Heard* (c. 7, 10, 29, 30, where "Aristotle" is mentioned as a source: see Giacomelli (2021), 350–355; Greene (2022), 650); Aristotle (c. 19); Ctesias of Cnidus (c. 3 and 17); Theopompus of Chios (c. 15 and 20); Hellanicus of Lesbos (c. 16); Amometus (c. 18); Heraclides Ponticus (c. 22); Herodotus (c. 23 and – implicitly – 32); Ariston of Ceos (c. 25); Hieronymus of Cardia (c. 33); Pythermus (c. 34); and Phaethon (c. 35). Other reports contain references to unnamed sources (φασίν/λέγουσιν, "they say": c. 5, 6, 24, 26, 32) or local informants (c. 41).

43 See Giannini (1964), 135–136; Schepens / Delcroix (1996), 426.

between 80 and 100 CE.⁴⁴ Öhler's arguments, however, were rejected by Ziegler, who argued that the collection may have been compiled in the imperial or late antique period.⁴⁵ The last editor, Greene, tends to date the text to the late 1st or 2nd century CE, but cautiously admits that “no evidence forbids a later date”.⁴⁶

As already mentioned in section 2, the reference edition of the *Paradoxographus Florentinus* adopted in TM Paradoxography is Greene 2022 (*FGrHist* 1672). A TXT file has been created on the basis of the XML file downloaded from Brill's database (https://doi.org/10.1163/1873-5363_jciv_a1680 [last access 15.04.2026]), which has been compared with the print edition of the text published in *FGrHist* IV E.2⁴⁷ and with Giannini 1965 (cataloged in the TLG as {0580.001}).⁴⁸ Greene's edition is accurate: only one accent has been corrected (6: τι σύστημά ἐν > τι σύστημα ἐν). Despite the limited length of the text, comparison with Giannini's edition clearly demonstrates the impact of editorial decisions on texts containing many textual problems, which often concern proper names.⁴⁹

In several places, the Greek forms of Named Entities accepted by Greene, including toponyms, are different from those in Giannini's edition:

- 15: ἐν Χρωσί τῆς Θρόακης Greene (F) : ἐν Κίγγρωσι τῆς Θρόακης Giannini (ex Antig. Mir. 141: ἐν †κιγγρωσωσιν† τοῖς Θραξίν).
- 20: ἐν Λυγκίστῳ Greene (λυγκίστῳ F) : ἐν Λυγκήσταις Giannini (ex Antig. Mir. 164)
- 24: Προϊτίδας Greene (ex Vitr. 8,3,21) : Προϊτίδος Giannini (F)
- 42: Λυχνίς Greene (F) : Λυχνίτις Giannini (ex ps.-Scymn. 429, Diod. 16,8,1)

Cruces are used to mark different Named Entities as corrupted:

- 35: Φαέθων Greene (F) : †Φαέθων† Giannini
- 36: †Μυκλαίαν† Greene (F) : Ἀμυκλαίαν Giannini (ex Plin. nat. 8,104)
- 43: Τάλα Greene (F) : †Τάλα† Giannini

Capitals are not regularly used by Giannini to indicate Named Entities such as book titles and affiliations to philosophical schools:

- 1: Ἀπίστων Greene : ἀπίστων Giannini
- 8: Ἀπίστων Greene : ἀπίστων Giannini
- 25: Περιπατητικὸς Greene : περιπατητικὸς Giannini
- 43: Ἀπίστων Greene : ἀπίστων Giannini

44 Öhler (1913), 22, 148–150, 162–163.

45 Ziegler (1949), 1162.

46 Greene (2022), 649. Cf. also Geus / King (2018), § 4; Giacomelli (2021), 350–351 n. 141.

47 Schorn (2022), 633–785.

48 Previous editions include Westermann (1839), 183–191; Ideler (1841), 184–189; Landi (1895), 532–538; Öhler (1913), with a still valuable commentary. A Spanish translation with notes is provided by Gómez Espelósín (1996), 253–261.

49 Besides those concerning Named Entities, the following textual differences have been identified: 24: τῆς Ἀρκαδίας Greene : δὲ τῆς Ἀρκαδίας Giannini; 24: μὴ ποτὶ Greene : μὴτ' ἐπὶ Giannini; 24: ἐκτὸς ἰόντα Greene : ἐντὸς ἔοντα Giannini; 24: ἔκρουεν Greene : ἔκοψεν Giannini; 24: αἶ γὰρ Greene : †αγαρ† Giannini; 33: οὐτ' ἰχθῦς Greene : οὐτε ἰχθῦς Giannini.

Moreover, Giannini does not print the title preceding the work in manuscript F (Κρήναι καὶ λίμναι καὶ πηγαὶ καὶ ποταμοὶ ὅσοι θαυμάσιά τινα ἐν αὐτοῖς ἔχουσιν), apparently on the assumption that it should be considered a description of the work’s content rather than an authorial title.

On the basis of the TXT file of Greene’s edition of the *Paradoxographus Florentinus* – as described above in section 2 – a CSV file was generated and imported in a FileMaker Database connected to the *Trismegistos* environment. In the Database, all Named Entities have been digitally annotated with existing identifiers in TM Geo, TM Author, TM AuthorWork, TM Real, and TM God. In order to map the marvels mentioned in the collection, the TXT file has also been uploaded in the semantic annotation platform *Recogito*⁵⁰ in which toponyms and ethnic names pointing to the marvels’ geographical locations have been annotated by linking them to existing *Pleiades*⁵¹ identifiers.⁵² Since annotation in *Recogito* was specifically meant to map the geographical distribution of marvels, only one geographical reference for each marvel has been annotated (with the exception of c. 34, where the same marvel involves the river Strymon and the city of Apollonia) (see fig. 8).

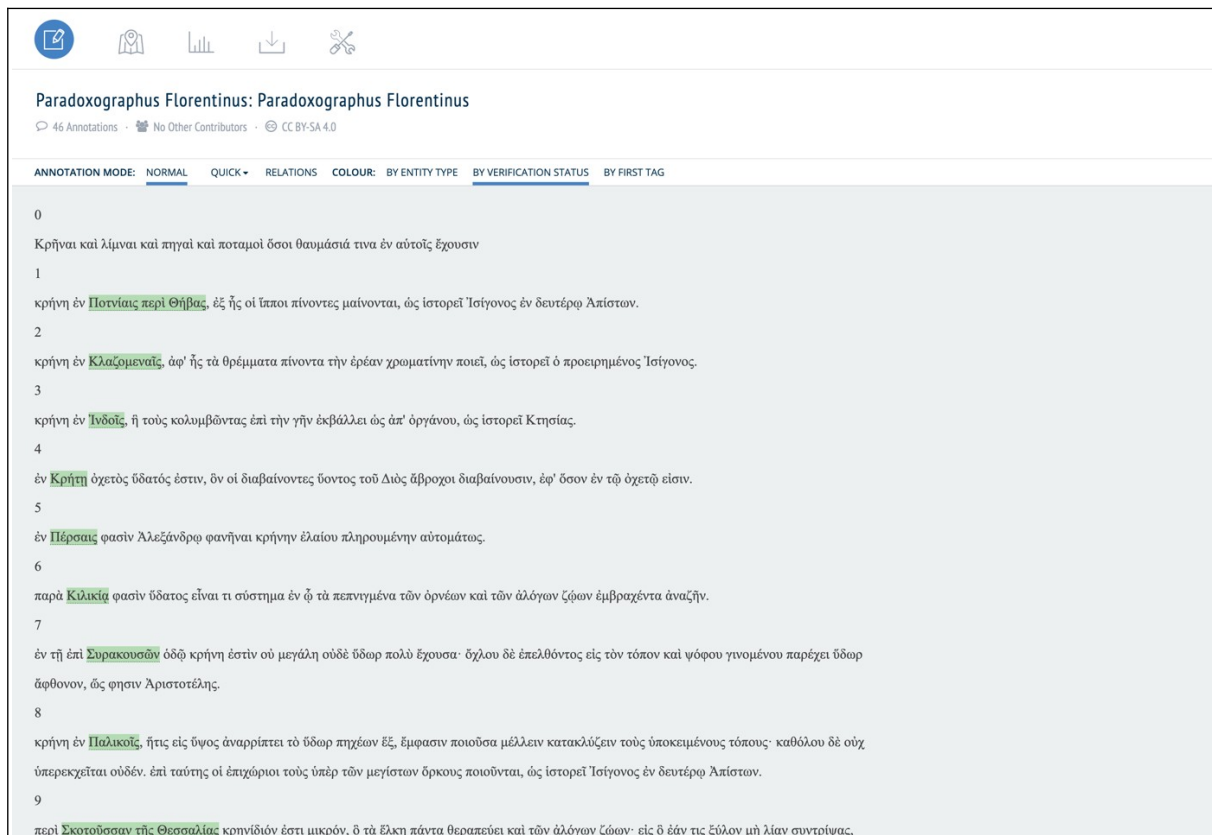


Fig. 8: The annotation of the text in *Recogito*.

The following table contains the results of the digital annotation of the toponyms associated with the marvels mentioned in the *Paradoxographus Florentinus*. In the column “Pleiades”, only the identifiers which have been used within the *Recogito* environment have been added, with other possible identifiers within squared brackets. Chapters marked with an asterisk are discussed in the “Textual Notes” below.

As will become clear from the commentary on the individual passages, comparison with parallel sources is often crucial to correctly understand the geographical references in the collection. In c. 18, for example, comparison with a parallel passage in Antigonus’ collection allows us to understand the

50 <https://recogito.pelagios.org/> (last access 24.07.2025).

51 <https://Pleiades.stoa.org/> (last access 24.07.2025).

52 On the annotation platform *Recogito*, see Vitale et. al (2021).

ambiguous location “in Arabia” as a reference to that part of Eastern Egypt between the Nile and the Red Sea which was called Arabia. Similarly, the “Bosporos” in c. 35 likely refers not to the Thracian, but to the Cimmerian Bosporos, as suggested by comparison with Dionysius of Byzantium and Strabo.

However, comparison with parallel sources also poses methodological challenges in those cases in which the compiler seems to have modified or simply misunderstood his source. As a general rule, we have tried to follow as much as possible the geography proposed by the compiler. For example, we have located the marvelous spring in c. 29, with the compiler, “near Carthage”, even though his source most likely located it within the territory controlled by the Carthaginians in western Sicily, near Agrigentum. Similarly, we have located the lake mentioned in c. 32, with the compiler, near Abdera, even though his ultimate source (Herodotus) places it near Pistyrus. However, in those cases in which the compiler vaguely locates phenomena which can be located more precisely thanks to parallel sources, we have annotated those phenomena based on the parallel sources (in so far as their locations are compatible with those provided by the compiler). So, the spring of oil vaguely placed by the compiler “among the Persians” in c. 5, has been located, with other sources, along the course of the Oxos river (Amu Darya), while the lake described in c. 33, located by the compiler “in the land of the Nabataians in Arabia”, has been identified with the Dead Sea.

Chapter	Greek form	TM Geo	<i>Pleiades</i>	Region
1	ἐν Ποτνίαις περὶ Θήβας	Potniai (Tachi): 52457 Thebai: 2354	Potniai: 541070	Boeotia
2	ἐν Κλαζομεναῖς	Klazomenai: 34304	Klazomenai (earlier): 550650 [Klazomenai (later): 550651]	Ionia
3	ἐν Ἰνδοῖς	India: 903	India: 50004	India
4	ἐν Κρήτῃ	Creta: 527	Creta (island): 589748	Crete
5*	ἐν Πέρσαις	Persis: 1704	Oxus (river): 59969 [Persis/Pars: 922698]	Bactria
6	παρὰ Κιλικία	Cilicia: 526	Cilicia: 658440 [Cilicia: 981514] [Cilicia: 628957]	Cilicia
7	ἐν τῇ ἐπὶ Συρακουσῶν ὁδῷ	Syrakousai (Siracusa): 2210	Syracusae/Syrakousai: 462503	Sicily
8	ἐν Παλικοῖς	Palike: 38477	Palikoi/Palicorum Stagna: 462408 [Palike: 465970]	Sicily
9*	περὶ Σκοτουῦσαν τῆς Θεσσαλίας	Skotoussa (Hagia Triada): 33399 Thessalia: 2393	Skotoussa (Thessaly): 541107	Thessaly
10	ἐν Λούσοις τῆς	Lousoi: 37599	Lousoi: 570438	Arcadia

	Ἀρκαδίας	Arcadia: 286		
11	ἐν Ἀθαμᾶσι	Athamania: 361	Athamania: 540676	Thessaly/Epirus
12*	παρὰ Κλειτορίοις	Kleitor: 13605	Kleitor: 570359	Arcadia
13	ἐν Ἰταλία, ἐν τῷ Ῥεατίνῳ ἀγρῷ κρήνην ... Μέντην ὀνομαζομένην	Italy: 932 Reate (Rieti): 10929 Mente: 64862	Reate: 413283	Italy (Samnium)
14	ἐγγὺς Κόσης	Cosa (Ansedonia): 32049	Cosa: 413107	Italy (Etruria)
15*	ἐν Χρωψί τῆς Θράκης	Chropes: 64854 Thracia: 2414	Thracia: 501638 (tribe cannot be identified)	Thrace
16	περὶ Μαγνησίαν τὴν ἐπὶ Σιπύλου	Magnesia (Manisa): 3575 Sipylos (Manisa Dağı): 60948	Magnesia ad Sipylum: 550706	Lydia
17	ἐν Αἰθιοπία	Aethiopia: 51	Aethiopia: 39274	Aethiopia
18*	ἐν Ἀραβία ... Ἴσιδος κρήνη	Eileithyropolis (El-Kab): 611 Arabia: 10930 Isidos Krene: 64863	Eileithyiaspolis: 786020 [Arabia (region in Egypt): 756537]	Egypt
19	Ἄμμωνος κρήνην	Heliou Krene (Ain el-Gubah): 11135	Solis Fons: 716637	Egypt
20	ἐν Λυγκήστῳ	Lyncestis: 33751	Lynkos: 481903	Macedonia
21	ἐν Συκαμίναις πόλει	Sykaminos (Tell el-Samak): 7302	Tel Shiqmona: 678404	Phoenicia
22	ἐν Σαυρομάταις	Sarmatai: 7069	Sarmatia: 825371 [Sarmatae: 226752]	Sarmatia
23*	ἐν Μακροβίοις Αἰθίοψι	Aethiopia: 51	Aethiopia: 39274	Aethiopia
24*	ἐν Κλειτορίοις τῆς Ἀρκαδίας	Kleitor: 13605 Arcadia: 286	Kleitor: 570359	Arcadia
25	ἐν τῇ Κίῳ	Keos (Kea): 1032	Keos (island): 570348	Aegean islands
26	ἐν δὲ Σούσοις τῆς Περσίδος	Sousa: 3634 Persis: 1704	Susa/Seleucia ad Eu- laeum: 912936	Susiana

			[Persis/Pars: 922698]	
27	ἐν δὲ Ἀλλιφάνῳ τῆς Ἰταλίας	Allifae (Alife): 14443 Italy: 932	Al(l)ifae: 432658	Italy (Samnium)
28	Ἄουερνός ... λίμνη ἐν Ἰταλία περὶ Κούμας	Avernus Lacus (Lago d'Averno): 42488 Italy: 932 Cumae (Cuma): 14437	Avernus (lake): 432712	Italy (Campania)
29*	κατὰ Καρχηδόνα	Carthago: 484	Carthago: 314921	Africa
30	περὶ Γέλαν τῆς Σικελίας ... λίμνη Σίλλα καλουμένη	Gela: 702 Sicilia: 2132 Silla: 64864	Gela: 462214 [Silla Limne: 465992, unlocated]	Sicily
31*	παρὰ τὸν Ἡριδανὸν ποταμὸν ... κατὰ τὰς Ἡλεκτρίδας νήσους	Padus (Po): 42384 Elektrides: 61107	Padus/Eridanus (river): 393469	Italy
32*	τὴν κατὰ Ἄβδηρα λίμνην Κύστειρον καλουμένην	Abdera: 14 Kysteiros: 64865	Abdera: 501323	Thrace
33*	ἐν τῇ Ναβαταίων χώρα τῶν Ἀράβων	Nabataea: 1413 Dead Sea: 17357	Mortuum Mare/Asphaltitis Limne: 697709 [Nabataea (region): 29677]	Nabataea
34	εἰς τὰς τοῦ Στρυμόνου ποταμοῦ δίνας ... ἐν τῇ περὶ Ἀπολλωνίαν λίμνη	Strymon (Struma): 11828 Apollonia (Pojani): 3603	Strymon (river): 501629 Apollonia: 481728	Thrace Illyria
35*	τὸν ἐν Βοσπόρῳ ποταμὸν	Tanais (Don): 38285 Bosporus Cimmerius: 452	Tanais (river): 825398 [Cimmerius Bosp(h)orus: 854675]	Cimmerian Bosporus
36*	περὶ δὲ Ταρρακίαν τῆς Ἰταλίας ... λίμνην ... †Μυκλαίαν†	Tarracina (Terracina): 32551 Italy: 932 Amyclae: 63781	Tarracina(e)/Anxur: 433143 [Amyclae: 63781, unlocated]	Italy (Latium)

	καλουμένην	Fundanus Lacus (Lago di Fondi): 62976	[Fundanus L.: 432854]	
37.1	ἐπὶ τῆς ἐν Ἰταλία λίμνης καλουμένης μὲν Βηνάκου	Italy: 932 Benacus Lacus (Lake Garda): 43641	Benacus (lake): 383587	Italy
37.2	ἐν ἐτέρᾳ λίμνῃ τῆς Ἰταλίας Κου- τιλία καλουμένη	Italy: 932 Cutiliae Lacus (Laghetto di Paterno): 66083	Cutiliensis (lake): 413115	Italy (Samnium)
38	λάκκος Οὐαδίμωνος καλουμένη λίμνη οὐ μεγάλη ἐν Ἰταλία	Vadimonis (La- ghetto di Bas- sano): 61100 Italy: 932	Vadimonis (lake): 413370	Italy (Etruria)
39*	ἢ κατὰ Σάρδεις λίμνη καλουμένη δὲ Κολόη	Sardeis (Sart): 2090 Gygaia (Mar- mara Gölü): 60400	[Sardis/Hyde?: 550867] Gygaia/Koloe/ Talaimenis (lake): 550556	Lydia
40	τὸ δὲ κατὰ τὴν Σουσιανὴν ὕδωρ ... Μηδείας	Sousiane: 11936 Medeias Hydor: 64866	Elymais/Susiana: 912843	Susiana
41.1	ἐν Ἰταλία λίμνη Σάβατος καλουμένη	Italy: 932 Sabatinus Lacus (Lago di Brac- ciano): 52813	Sabatinus lacus: 413290	Italy (Latium)
41.2	περὶ τοῦ Κιμίνου λάκκου ἐν Ἰταλία	Ciminius: 41807 Italy: 932	Ciminius (lake): 413080	Italy (Etruria)
42	ἢ ἐν Μακεδονία λίμνη καλεῖται μὲν Λυχνίς	Macedonia: 1279 Lychnidus La- cus: 42523	Lychnidus L.: 481901	Macedonia
43*	ἐν Λυδία ἔστι λίμνη Τάλα μὲν καλουμένη	Lydia: 1269 Gygaia (Mar- mara Gölü): 60400	Gygaia/Koloe/ Talaimenis (lake): 550556	Lydia

Tab. 1: Annotated places in the *Paradoxographus Florentinus*.

Based on the links to the gazetteer *Pleiades* annotated in the *Recogito* environment (see fig. 10), the following map has been generated:

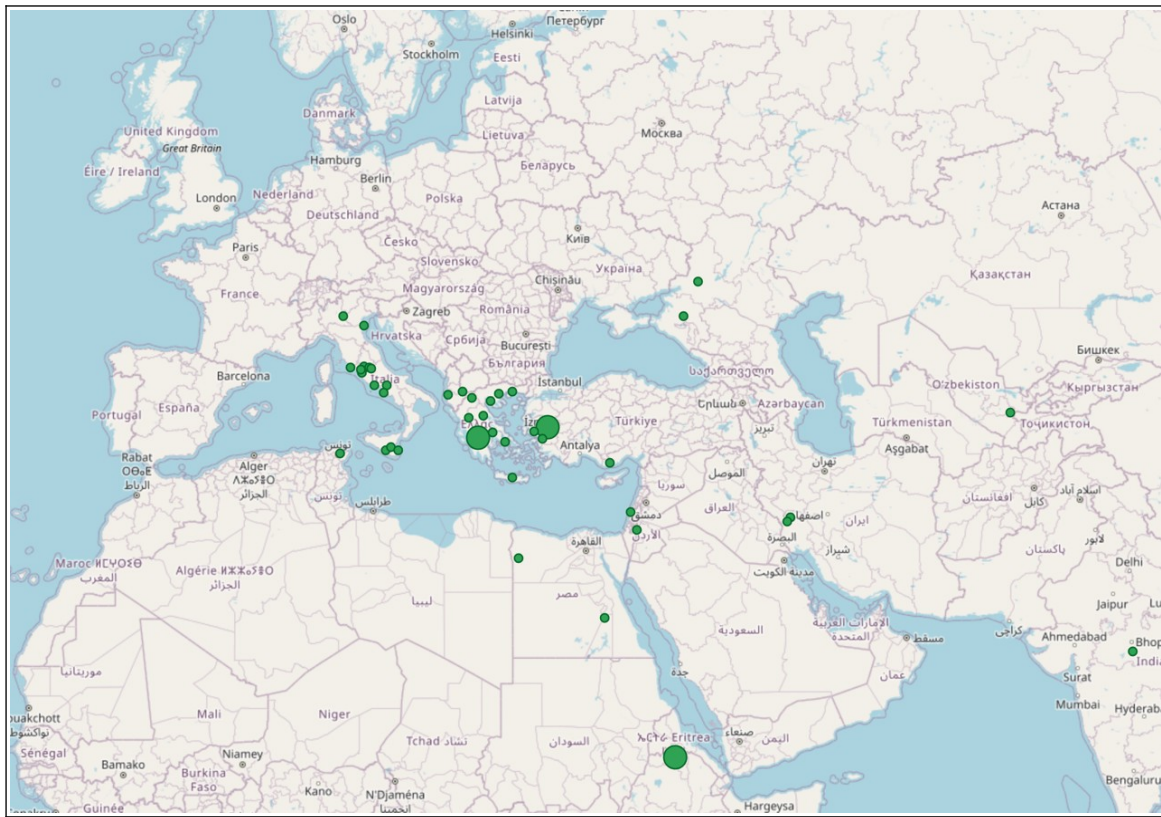


Fig. 9: *Recogito* map with all the places annotated in the *Paradoxographus Florentinus*.

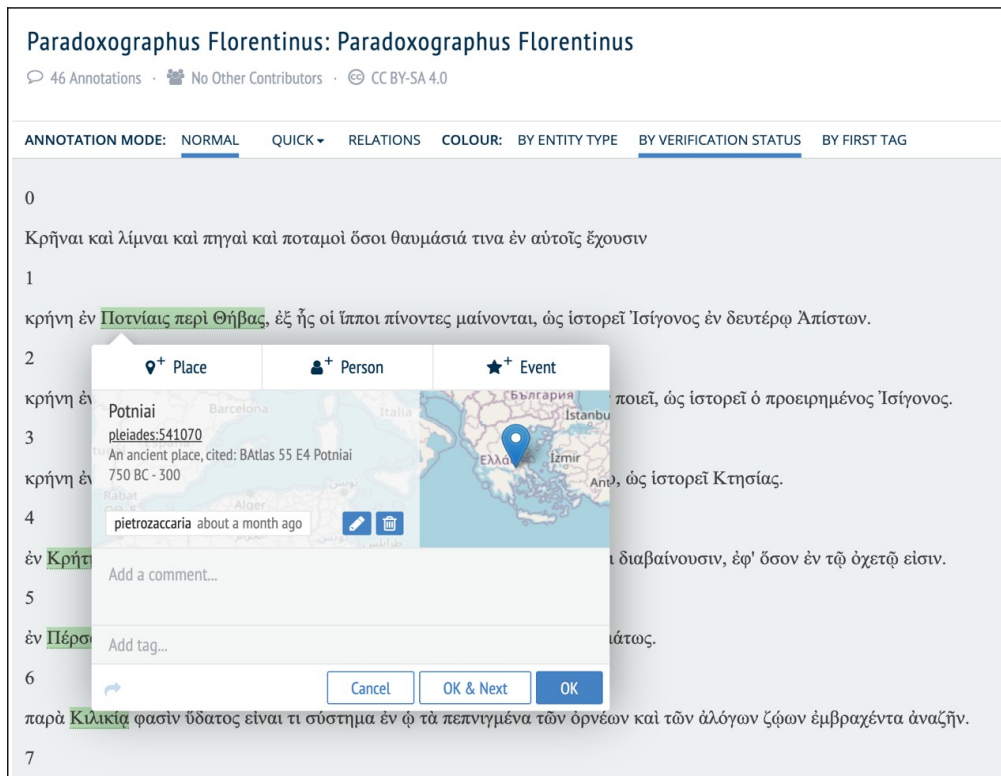


Fig. 10: A detail of the *Recogito* map with the location of Potniai near Thebes (*Paradoxographus Florentinus* 1).

Various interesting elements emerge from the above table and map. In what follows, we limit ourselves to some general considerations. The first is that the compiler always explicitly locates the described phenomena.⁵³ In general, he does not follow a geographical pattern, apparently jumping from one place to the other without a clear geographical order. Nonetheless, some sequences of chapters do focus on specific areas, which suggests that geography may serve as a structuring principle for some sections of the *Paradoxographus Florentinus*:⁵⁴

- 7–8: Sicily
- 9–12: Greece (Thessaly, Arcadia, Thessaly/Epirus, Arcadia)
- 13–14: Italy (Samnium and Etruria)
- 17–18–19: Aethiopia and Egypt
- 27–31: Italy (Samnium, Campania, Po River) and Sicily; the sequence is interrupted by c. 29 (“near Carthage”)
- 36–37.1–37.2–38: Italy (Latium, Garda Lake, Samnium, Etruria)
- 41.1–41.2: Italy (Latium and Etruria)

As persuasively shown by Greene, however, geography seems to work as a principle of organization only on a secondary level.⁵⁵ For the geographical sequences identified above seem to be part of source-based sequences. For example, c. 7–8 correspond to ps.-Arist. Mir. 56–57 (in the same order),⁵⁶ while c. 13–14 are both based on Isigonus of Nicaea (*FGrHist* 1659 F 8–9), which suggests that these reports were already combined in the same way in the compiler’s sources.⁵⁷ C. 27–31 concern Italy and Sicily, with the exception of c. 29, which is located “near Carthage”; however, as argued below, this seems to be a misunderstanding on the part of the compiler of an original reference to that part of Sicily controlled by the Carthaginians. This suggests that this sequence is also primarily source-based and that the compiler’s source (perhaps Isigonus, mentioned in c. 27 = *FGrHist* 1659 F 11, who may have cited pseudo-Aristotle, who offers parallels for c. 28–31)⁵⁸ already grouped the phenomena geographically.⁵⁹ Similarly, c. 36–38 may belong to a larger sequence (36–40) based, once again, on Isigonus (mentioned in c. 36 = *FGrHist* 1659 F 12) and perhaps ultimately derived from Varro.⁶⁰ As suggested by Greene, even c. 17–18–19, which focus on Aethiopia and Egypt, may be a source-based sequence, since they all have parallels in chapters of Antigonus’ collection appearing close to each other, though this hypothesis remains more speculative.⁶¹ Remarkable is also the fact that c. 12 and 24 refer

53 See already Greene (2022), 656.

54 See Greene (2022), 657, with some differences.

55 Greene (2022), 657–662, who identifies sequences based on source and, secondarily, on geography, topic, or other associative links.

56 But note that c. 8 cites Isigonus, *FGrHist* 1659 F 2 as a source.

57 The entire section 6–14 may derive from Isigonus, who may have “ordered his own work with an eye to both geography and theme”: see Greene (2022), 659.

58 *Par. Flor.* 28 = ps.-Arist. Mir. 102; *Par. Flor.* 29 = ps.-Arist. Mir. 113; *Par. Flor.* 30 = ps.-Arist. Mir. 112; *Par. Flor.* 31 = ps.-Arist. Mir. 81: see Greene (2022), 659.

59 Cf. Greene (2022), 659–660.

60 See Greene (2022), 660.

61 *Par. Flor.* 17 = Antig. Mir. 145; *Par. Flor.* 18 = Antig. Mir. 149; *Par. Flor.* 19 = Antig. Mir. 144: see Greene (2022), 661–662, who discusses the larger sequence 15–23.

to the same phenomenon in the same location (probably on the basis of different sources). By contrast, c. 39 and 43, which probably refer to the same lake, were apparently considered by the compiler (who uses different toponyms) as two discrete entities (see “Textual Notes”).

Something interesting also emerges when looking at the places mentioned by the compiler from a bird’s eye view. Somewhat unexpectedly, the large majority of the marvels do *not* concern places located at the edges of the known world, but, broadly speaking, in the Mediterranean area and adjacent regions: mainland Greece and its northern parts (1, 9, 10, 11, 12, 15, 20, 24, 32, 34, 42), Crete and the Aegean islands (4, 25), Asia Minor (2, 6, 16, 39, 43), Sicily (7, 8, 30), Italy (13, 14, 27, 28, 31, 36, 37.1, 37.2, 38, 41.1, 41.2),⁶² Egypt (18, 19), Africa (29), Phoenicia (21), and Nabataea (33). Some reports concern regions of the Persian empire in central Asia: Susiana (26, 40) and Bactria (5). Only a few items regard regions at the edges of the known world: Sarmatia (22), the Tanais river in the Bosphorus Cimmerius (35), Aethiopia (17, 23), and India (3), with the reports concerning Aethiopia and India deriving from Ctesias and Herodotus (3 = Ctesias, *FGrHist/BNJ* 688 F 45sβ; 17 = Ctesias, *FGrHist/BNJ* 688 F 11β; 23 = Hdt. 3,23).⁶³ If this (as we suspect) is a general tendency of such collections, it suggests that paradoxography did not primarily concern incredible things placed in remote and almost legendary lands (where other ancient sources admittedly tend to place *mirabilia*),⁶⁴ but phenomena that happen somewhat unexpectedly but that still belong to the world which Greek readers were – to different degrees – familiar with (at least, through literature). Commenting on the *Paradoxographus Florentinus*, Greene rightly observes that:

“While the compilation touches on areas in nearly every corner of the ancient world, few of the phenomena are located beyond the ambit of the Roman empire. [...] Many of the marvels may be redolent of the exotic to a second-century reader in the central areas of Greece and Rome, but most are not unreachable.”⁶⁵

Not by chance, paradoxography emerges in the third century BCE, in a period when – thanks to, among other factors, Alexander’s conquests – the geographical horizon of the Greeks had significantly expanded. Comparing the geographical horizon of Theophrastus’ *History of Plants* with that of Aristotle’s *History of Animals*, Stevens writes as follows:

“In Theophrastus’ *HP* we see a restructuring of intellectual geography which mirrors the contemporary political and cultural restructuring of the Mediterranean and Near East. Spatially and conceptually, Egypt, central Asia, and India are now more closely and neutrally linked to Greece and the Mediterranean, functioning within Theophrastus’ narrative to a greater extent as parallels for parts of the Greek world instead of as monolithic or stereotyped opposites. Rather than the potentially unbounded environments for deadly and exotic animals represented in Aristotle’s work, these regions appear in *HP* as territorial entities, connected parts of a world which could now be visited, inhabited, and compared by Greeks. In these very processes of comparison and

62 Great attention is paid to Italy, probably because of a Latin intermediate source, with the toponym “Italy” recurring nine times to locate places from Campania to Northern Italy (13, 27, 28, 36, 37.1, 37.2, 38, 41.1, 41.2). Italy, Sicily, and Carthage represent the western “border” of the *Paradoxographus Florentinus*’ geographical horizon: cf. Greene (2022), 657.

63 As is to be expected, geographical references to remote regions are usually more vague than those used to locate marvels happening in countries closer to the Mediterranean world (3: ἐν Ἰνδοῖς; 5: ἐν Πέρσας; 17: ἐν Αἰθιοπία; 22: ἐν Σαυρομάταις; 23: ἐν Μακροβίοις Αἰθίοψι; 35: τὸν ἐν Βοσπόρῳ ποταμόν). The only more specific references to remote places mentioned by the compiler are to Susiana (26: ἐν δὲ Σούσοις τῆς Περσίδος; 40: τὸ δὲ κατὰ τὴν Σουσιανὴν ὕδωρ ... Μηδείας).

64 As famously put by Plin. nat. 7,21: *praecipue India Aethiopumque tractus miraculis scatent* (“India and parts of Ethiopia especially teem with marvels”, transl. Rackham (1942), 519). See Dueck (2012), 64–67; Shipley (2024), 21–22.

65 Greene (2022), 657.

connection, I would suggest, lies a final aspect of Theophrastus' intellectual geography which can be classed as Hellenistic."⁶⁶

Mutatis mutandis, and although paradoxographical collections are based on a vast array of both pre-Hellenistic and Hellenistic sources and cannot be ascribed systematic geographical views anchored in specific historical circumstances, Stevens' remarks may also apply to the general geographical horizon of paradoxography, where nature serves as a source of wonder from the Mediterranean world up to India and Aethiopia.

Textual Notes:

5: ἐν Πέρσαις φασὶν Ἀλεξάνδρῳ φανῆναι κρήνην ἐλαίου πληρουμένην αὐτομάτως (“They say that in India [*read*: Persia] a spring filling with oil spontaneously appeared to Alexander”).⁶⁷ Based on this passage alone, one would locate this episode in Persia (“among the Persians”). However, the same episode is also related by several historians of Alexander, who locate this spring along the course of the Oxos river (Amu Darya = TM Geo 42266 = *Pleiades* 59969), which formed the boundary between Bactria and Sogdiana.⁶⁸ *Paradoxographus Florentinus*' ἐν Πέρσαις apparently refers not to the region of Persia, but to the domain of the Persians. Although the specific location of the episode is not provided by the *Paradoxographus Florentinus*, in the *Recogito* environment we have annotated ἐν Πέρσαις as a reference to the Oxos river.

9: περὶ Σκοτοῦσσαν τῆς Θεσσαλίας κρηνίδιόν ἐστι μικρόν, ὃ τὰ ἔλκη πάντα θεραπεύει καὶ τῶν ἀλόγων ζῴων· εἰς δ' ἐάν τις ξύλον μὴ λίαν συντριψας, ἀλλὰ σχίσας ἐμβάλη, ἀποκαθίσταται· οὕτως κολλῶδες ἔχει τὸ ὕδωρ, ὡς φησὶν Ἰσίγονος (“Near Skotussa in Thessalia there is a small little spring that heals all wounds, even those of beasts of burden. If someone casts a branch into it, one that has not been entirely shattered but split, it is restored. So glutinous is its water, as Isigonos says”) (= Isigonos, *FGrHist* 1659 F 5). While there is no doubt that chapter 9 is located by our compiler in Thessalian Scotoussa (TM Geo 33399 = *Pleiades* 541107; cf. also ps.-Arist. *Mir.* 125: ἐν δὲ Σκοτούσαις τῆς Θεσσαλίας), it is possible that the ultimate source of this report, Theopompus of Chios, located the phenomenon in Thracian Scotoussa (Skotoussa [Sidirokastro]: TM Geo 34021 = *Pleiades* 491722).⁶⁹ Based on the geographical notation of the *Paradoxographus Florentinus*, in the *Recogito* environment we have annotated περὶ Σκοτοῦσσαν τῆς Θεσσαλίας as a reference to the Thessalian city.

12: See below on c. 24.

15: Θεόπομπος ἱστορεῖ κρήνην ἐν Χρωσί τῆς Θράκης, ἐξ ἧς τοὺς λουσαμένους παρακρῆμα μεταλλάσσειν (“Theopompus records that there is a spring among the Chropsi in Thrake; those who have bathed in it immediately perish”) (= Theopomp., *FGrHist*/BNJ 115 F 270c). The name of this Thracian tribe is variously reported in a number of parallel sources:

- Ps.-Arist. *Mir.* 129: ἐν δὲ †Κύκλωσι† τοῖς Θραξί.⁷⁰
- Antig. *Mir.* 141: ἐν †κιγχρωψοσιν† τοῖς Θραξίν.⁷¹

66 Stevens (2016), 148.

67 All translations of the *Paradoxographus Florentinus* are from Greene (2022).

68 See Plu. *Alex.* 57,4–5; Curt. 7,10,13–14; Arr. *An.* 4,15,7–8; cf. also Strab. 11,11,5; Ath. 2,42f. Cf. Öhler (1913), 64–65; Greene (2022), 677–682. On the identification of the Oxos river, see Greene (2022), 677 n. 119.

69 See Zaccaria (2024), 97–101. On this report, see also Öhler (1913), 71; Greene (2022), 688–693.

70 Ed. Giacomelli (2023), 162.

71 Ed. Musso (1985), 62–63; cf. also Eleftheriou (2018), 198.

- Plin. nat. 31,27: *in Thracia apud Cychros*.⁷²
- Vitr. 8,3,15: *Chrobsi Thracia*.⁷³
- *Par. Vat.* 38 simply locates the phenomenon in Thrace (ἐν Θράκη).⁷⁴

The form Χρωσί, although probably incorrect, should not be emended, since comparison with Vitruvius' *Chrobsi* suggests that the manuscript reading reflects “what seems to have been a later, if incorrect, understanding of the tribe's name”.⁷⁵ Unfortunately, none of these ethnic names can be identified with a known Thracian tribe.⁷⁶ The flexibility of the digital environment, however, allows us to link different forms to one and the same unique identifier (in this case, TM Geo 64854). Since it is impossible to locate this mysterious tribe, we simply linked this chapter to the ancient region of Thrace in the *Recogito* environment (*Pleiades*: 501638). This annotation is not as precise as one would wish, but it still gives a correct idea of the general location of the described wonder.

18: ἐν Ἀραβίᾳ ἔστιν Ἴσιδος κρήνη, ἣτις κοτύλης οἴνου ἐμβληθείσης κίρνεται καὶ πρὸς τὴν πόσιν εὐκρατος γίνεται, ὡς φησιν Ἀμώμητος (“In Arabia there is a fountain of Isis that becomes mixed when a cup of wine is cast into it, and it becomes well-mixed for drinking, as Amometos says”) (= Amometus, *FGrHist/BNJ* 645 F 1b). This “Fountain of Isis” is located by the *Paradoxographus Florentinus* “in Arabia” (ἐν Ἀραβίᾳ). The precise location is provided by a parallel passage preserved by Antigonus (Mir. 149 = Amometus, *FGrHist/BNJ* 645 F 1a), which locates the spring “in Arabia in the polis of Leucothea” (TM Geo 611 = *Pleiades* 786020).⁷⁷ Based on this parallel passage, we are able to identify the Arabia mentioned by the *Paradoxographus Florentinus* with that part of Egypt between the Nile and the Red Sea (TM Geo 10930 = *Pleiades* 756537).⁷⁸

23: Ἡρόδοτος ἐν Μακροβίοις Αἰθίοψι κρήνην ἱστορεῖ, ἀφ' ἧς τοὺς λουσαμένους λιπαίνεσθαι (“Herodotus reports that among the long-lived Aethiopians there is a spring that anoints those who bathe in it”). As explicitly stated by the compiler, this report is based on Herodotus.⁷⁹ More specifically, it comes from Herodotus' digression on Aethiopia (3,23), in which the historian reports that the effects of this marvelous spring could explain the origin of the epithet μακρόβιοι of the Aethiopians living in Libya, on the coast of the southern sea.⁸⁰ The *Paradoxographus Florentinus* does not explicitly comment on the spring's link to longevity, but the location of this phenomenon ἐν Μακροβίοις Αἰθίοψι may allude to this,⁸¹ even though Herodotus also refers to this people as the “long-lived Aethiopians” (3,17; 21,3; 3,97). Other accounts of the spring – all ultimately going back to Herodotus – also locate

72 Ed. Mayhoff (1897), 10.

73 Ed. Callebat (1973), 18.

74 Ed. Sørensen (2022a), 584.

75 See Greene (2022), 701, approved by Braccini (2023).

76 See Öhler (1913), 80–83; Greene (2022), 701–704; Giacomelli (2023), 317; Zaccaria (2024), 111–113.

77 Antig. Mir. 149: κατὰ δὲ τὴν Ἀραβίαν ἐν πόλει Λευκοθέα Ἀμώμητόν φησιν γράφειν, τὸν πραγματευθέντα τὸν ἐκ Μέμφεως ἀνάπλουν, εἰς τὴν καλουμένην Ἴσιδος κρήνην ἂν τις οἴνου ἐπιχέη κοτύλην, διότι γίγνεται τὸ ποτὸν εὐκρατον (“(Callimachus) says that Amometos, the author of *Sailing up from Memphis* writes that, in Arabia, in the city of Leucothea, if one pours a measure of wine into the so-called ‘spring of Isis’, the drink becomes well mixed”; transl. D’Hautcourt (2008), F 1a). Cf. Öhler (1913), 87; Greene (2022), 708–710.

78 Cf. D’Hautcourt (2008), on T 1a; Greene (2022), 708–710.

79 Cf. Öhler (1913), 92–93; Greene (2022), 719–722.

80 Hdt. 3,17: ἐπὶ τοὺς μακροβίους Αἰθίοπας, οἰκημένους δὲ Λιβύης ἐπὶ τῇ νοτίῃ θαλάσῃ (“against the ‘long-lived’ Ethiopians, who dwelt on the Libyan coast of the southern sea”); 3,23: τὸ δὲ ὕδωρ τοῦτο εἴ σφί ἐστι ἀληθῆως οἶόν τι λέγεται, διὰ τοῦτο ἂν εἶεν, τούτῳ τὰ πάντα χρεώμενοι, μακρόβιοι (“if this water be truly such as they say, it is likely that their constant use of it makes the people long-lived”). Transl. Godley (1921), 25, 31.

81 Greene (2022), 720 n. 369.

it in Aethiopia (Vitruv. 8,3,8; Plin. nat. 31,17 = Thphr. F 214D FHS&G; Isid. Orig. 13,13,2) or among the “long-lived Aethiopians” (Mela 3,85–88; Solin. 30,9–11). Like the spring mentioned in c. 17,⁸² the spring in c. 23 has thus been linked to the region of Aethiopia (*Pleiades*: 39274). The two springs, although sharing the same general location, are to be understood as discrete.⁸³

24: ἐν Κλειτορίοις τῆς Ἀρκαδίας κρήνην φασὶν εἶναι, ἀφ’ ἧς τοὺς πίνοντας μισεῖν τὸν οἶνον [...] (“In Kleitor in Arcadia they say that there is [a] spring, and that those who drink from it hate wine [...]). The spring in Kleitor in Arcadia has already been described by the compiler in c. 12 (on the authority of Isigonus, *FGrHist* 1659 F 7: παρὰ Κλειτορίοις ὁ αὐτὸς φησιν εἶναι κρήνην, ἧς ὅταν τις τοῦ ὕδατος πῖη, τοῦ οἴνου τὴν ὄσμην οὐ φέρει, “the same author says that in Kleitor there is a spring. Whenever someone drinks its water, he is not able to bear the smell of wine”), even though the two reports are not identical and likely derive from different sources.⁸⁴ Both locations (ἐν Κλειτορίοις τῆς Ἀρκαδίας – παρὰ Κλειτορίοις) have been annotated as *Pleiades* 570359.

29: Ἀριστοτέλης ἱστορεῖ κατὰ Καρχηδόνα κρήνην εἶναι ἐλαίου προσηνεστέραν· ἂν δὲ μὴ τις ἀγνὸς προσίη, ἐκλείπειν αὐτὴν (“Aristotle reports that near Carthage there is a spring softer than oil. If someone who is not pure approaches the spring, it disappears”) (= ps.-Arist. 113). While other sources locate this marvelous spring near Agrigentum,⁸⁵ the *Paradoxographus Florentinus* locates it “near / in the region of Carthage” (κατὰ Καρχηδόνα). This geographical notation seems to stem from the incorrect reading of the corresponding passage in pseudo-Aristotle’s *On Marvelous Things Heard* – cited by our compiler as “Aristotle” – which locates this marvel “within the territory controlled by the Carthaginians” (113: ἐν δὲ τῇ ἐπικρατείᾳ τῶν Καρχηδονίων).⁸⁶ While pseudo-Aristotle meant western Sicily, near Agrigentum (note that this marvel belongs to a sequence of Sicilian *paradoxa*: ps.-Arist. Mir. 111–115), the *Paradoxographus Florentinus* (or his intermediate source) misleadingly took it as a reference to the region “near Carthage”. The same location is also provided by Vitruvius (8,3,8: *Carthagini fons*). We have decided not to correct the geographical picture suggested by the compiler – however misleading – and to locate this marvel where the compiler locates it: near Carthage (TM Geo 484 = *Pleiades* 314921).

31: παρὰ τὸν Ἑριδανὸν ποταμὸν ἔστι λίμνη κατὰ τὰς Ἡλεκτρίδας νήσους, ὕδωρ ἔχουσα θερμόν, ὄσμην δὲ βαρεῖαν, ἀφ’ ἧς οὐδὲν ζῷον γεύεται (“Along the Eridanos River there is a lake near the Elektridai Islands that has warm water and an oppressive smell, a lake whose water no living creature tastes”). This mephitic lake is located by the compiler along the Eridanus river, not far from the mythical Electrides islands, usually located in the upper Adriatic Sea opposite the mouth of the Po river.

82 *Par. Flor.* 17: Κτησίας δὲ ἐν Αἰθιοπία κρήνην ἱστορεῖ τῷ χρώματι κιννάβαρι παραπλησίαν· τοὺς δὲ πίνοντας ἀπ’ αὐτῆς παραλλάττει τὴν διάνοιαν, ὥστε καὶ τὰ κρυφίως πεπραγμένα ὁμολογεῖν (“Ktesias records that there is a spring in Aithiopia like cinnabar in color. Those who drink from this spring lose their minds, with the result that they also confess their hidden deeds”).

83 Greene (2022), 722. The two springs are confused in Asheri et al. (1990), 239.

84 See Greene (2022), 697–700, 728–731. Cf. also Öhler (1913), 74–80.

85 See Plin. nat. 35,179: *in Sicilia Agragantino fonte*; Diosc. Mat. med. 1,73: κατὰ τὴν Ἀκραγαντίνων χώρων τῆς Σικελίας; Sol. 5,22: *in lacu Agrigentino*. Cf. Öhler (1913), 99–103; Greene (2022), 739–742.

86 Ps.-Arist. Mir. 113: ἐν δὲ τῇ ἐπικρατείᾳ τῶν Καρχηδονίων φασὶν ὄρος εἶναι ὃ καλεῖται Ὑούρανιον†, παντοδαπῆς μὲν ὕλης γέμον, πολλοῖς δὲ διαπεποικιλμένον ἄνθεσιν, ὥστε τοὺς συνεχεῖς τόπους ἐπὶ πολὺ μεταλαμβάνοντας τῆς εὐωδίας αὐτῶν ἡδίστην τινὰ τοῖς ὁδοιποροῦσι προσβάλλειν τὴν ἀναπνοήν. πρὸς δὲ τοῦτον τὸν τόπον κρήνην ἐλαίου φασὶν εἶναι, τὴν δὲ ὄσμην ἔχειν τῆς κέδρου τοῖς ἀποπτίσμασιν ὁμοίαν. δεῖν δὲ φασὶ τὸν προσιόντα πρὸς αὐτὴν ἀγνὸν εἶναι, καὶ τοῦτου γινομένου πλεῖον ἀναβλύειν αὐτὴν τὸ ἐλαιον, ὥστε ἀσφαλῶς ἀρύεσθαι (“In the empire of the Carthaginians they say that there is a mountain called Uranium, full of every kind of timber, and made beautiful by many-coloured flowers, so that a succession of places sharing the sweet scent over a large district gives a most delightful air to travellers. At this place they say that there is a spring of oil, which has a scent like the cuttings of cedar. But he who approaches it must be pure, and when this is the case the oil bubbles up more than before, so that it can be safely drawn off”; transl. Hett (1936), 293. Cf. Ath. 2,42f = Thphr. F 214A FHS&G: ἐν τῇ Καρχηδονίων δὲ ἐπικρατείᾳ.

Since these mythical islands cannot be located, we have linked this marvel to the *Pleiades* identifier for the Po river, with which the Eridanus river can be identified. Although the location and identification of the Eridanus varied throughout antiquity, the identification with the Po in our passage is supported by the parallel passage in ps.-Arist. Mir. 81, which places the Electrides, the Eridanus, and the mephitic lake in the Adriatic gulf (ἐν τῷ μυχῶ τοῦ Ἀδρίου).⁸⁷

32: τὴν κατὰ Ἄβδηρα λίμνην Κύστειρον καλουμένην φασὶ τὸ Ξέρξου στράτευμα πῖνον ἀναξηρᾶναι (“They say that there is a lake called Kysteiron near Abdera which Xerxes’ army drank dry”). As it stands, this sentence looks like the factual report of a curious historical episode concerning a lake called Kysteiron near Abdera. However, this is in fact a misleading summary of information concerning the march of Xerxes’ army through Thrace provided by Herodotus (7,108–109):⁸⁸

ἔχεται δὲ ταύτης Θασίων πόλις Στρυμὴ, διὰ δὲ σφεων τοῦ μέσου Λίσος ποταμὸς διαρρέει, ὃς τότε οὐκ ἀντέσχε τὸ ὕδωρ παρέχων τῷ Ξέρξῳ στρατῷ ἀλλ’ ἐπέλιπε. [...] διαβάς δὲ τοῦ Λίσου ποταμοῦ τὸ ῥέεθρον ἀπεξηρασμένον πόλιας Ἑλληνίδας τάσδε παραμείβετο, Μαρώνειαν, Δίκαιαν, Ἄβδηρα. ταύτας τε δὴ παρεξήγε καὶ κατὰ ταύτας λίμνας ὀνομαστάς τάσδε, Μαρωνείης μὲν μεταξὺ καὶ Στρυμῆς κειμένην Ἴσμαρίδα, κατὰ δὲ Δίκαιαν Βιστονίδα, ἐς τὴν ποταμοὶ δύο ἐσειεῖσι τὸ ὕδωρ, Τραῦσός τε καὶ Κόμψατος. κατὰ δὲ Ἄβδηρα λίμνην μὲν οὐδεμίαν ἐοῦσαν ὀνομαστὴν παραμείψατο Ξέρξης, ποταμὸν δὲ Νέστον ῥέοντα ἐς θάλασσαν. μετὰ δὲ ταύτας τὰς χώρας Θασίων τὰς ἡπειρώτιδας πόλις παρήγε, τῶν ἐν μιῇ λίμνῃ ἐοῦσα τυγχάνει ὡσεὶ τριήκοντα σταδίων μάλιστα κη τὴν περίοδον, ἰχθυώδης τε καὶ κάρτα ἀλμυρὴ· ταύτην τὰ ὑποζύγια μόνον ἀρδόμενα ἀνεξήρηνε. τῇ δὲ πόλι ταύτῃ οὐνόμα ἐστὶ Πίστυρος.⁸⁹

“Next to it [*sc.* Mesambria] is a Thasian town, Stryme; between them runs the river Lisus, which now could not furnish water enough for Xerxes’ army, but was exhausted. [...] Having crossed the bed (then dried up) of the river Lisus he passed by the Greek cities of Maronea, Dicaea, and Abdera. Past these he went, and past certain lakes of repute near to them, the Ismarid lake that lies between Maronea and Stryme, and near Dicaea the Bistonian lake, into which the rivers Travus and Compsantus disembogue. Near Abdera Xerxes passed no lake of repute, but crossed the river Nestus where it flows into the sea. From these regions he passed by the cities of the mainland, one whereof has near it a lake of about thirty furlongs in circuit, full of fish and very salt; this was drained dry by no more than the watering of the beasts of burden. This town is called Pistyrus.”⁹⁰

87 See Greene (2022), 745–746. Cf. also Öhler (1913), 106–107.

88 Cf. Greene (2022), 748–750.

89 Ed. Wilson (2015), 633–634.

90 Transl. Godley (1922), 413–415.

The short report provided by the *Paradoxographus Florentinus* combines various elements which are ultimately based on Herodotus' account:

<i>Paradoxographus Florentinus</i>	Herodotus
τὴν κατὰ Ἄβδηρα λίμνην	κατὰ δὲ Ἄβδηρα λίμνην
Κύστειρον ⁹¹	Πίστυρος [Πίστυρος Cr : Πύστιρος ADV]
τὸ Ξέρξου στράτευμα	τῷ Ξέρξῳ στρατῶ
πῖνον	ἐπέλιπε
ἀναξηρᾶναι	ἀπεξηρασμένον ... ἀνεξήρηγε

Tab. 2: Comparison between *Par. Flor.* 32 and *Hdt.* 7,108–109.

However, the two accounts significantly differ. While the *Paradoxographus Florentinus* claims that a lake called Kysteiron near Abdera was drunk dry by Xerxes' army, Herodotus reports (1) that the army drank dry the river Lisus; (2) that Xerxes passed *no lake of repute* near Abdera; and (3) that the beasts of burden drank dry an unnamed lake near the town of Pistyrus. Probably drawing on an intermediate source (note the compiler's use of φασί),⁹² the *Paradoxographus Florentinus* seems to have created a new historical anecdote by combining elements derived from Herodotus' account. The question now arises of how to represent the report of the *Paradoxographus Florentinus* on a map. One may locate the lake Kysteiron (TM Geo 52835) near Abdera (TM Geo 14 = *Pleiades* 501323), based on the *Paradoxographus Florentinus*, or near Pistyrus (TM Geo 52835 = *Pleiades* 501569),⁹³ based on the Herodotean account. Since our aim is to represent, as far as possible, the geographical horizon of the compiler, we have eventually decided to locate the lake where the compiler locates it: near Abdera.

33: Ἱερώνυμος ἰστόρησεν ἐν τῇ Ναβαταίων χώρα τῶν Ἀράβων εἶναι λίμνην πικράν, ἐν ἣ οὔτ' ἰχθῦς οὔτε ἄλλο τι τῶν ἐνύδρων ζώων γίνεσθαι· ἀσφάλτου δὲ πλίνθους ἐξ αὐτῆς αἶρεσθαι ὑπὸ τῶν ἐπιχωρίων ("Hieronymos reports that in the land of the Nabataians in Arabia there is a bitter lake in which no fish nor any other aquatic creature lives, but bricks of asphalt are collected from it by the local inhabitants") (= Hieronymus of Cardia, *FGrHist/BNJ* 154 F 5). The lake described here is the Dead Sea (TM Geo 17357 = *Pleiades* 697709), known in antiquity as the Asphaltitis or Asphaltites lake.⁹⁴ Even though the *Paradoxographus Florentinus* does not explicitly identify the lake, we have linked this item to the Dead Sea, since its location fits with the geographical notation provided by the compiler.

91 A lake called Κύστειρον is otherwise unattested and seems to be based on Herodotus' Πίστυρος (which, however, is the name of a city). According to Greene (2022), 749, "Κύστειρον is otherwise unattested, though it likely is the product of a conflation of κύστις ('bladder, pouch') and Πίστυρος. Mistake or not, a name based upon κύστις, which is regularly used of drinking pouches, befits the lake in light of its fate." However, it should be noted that a city called Kystiros (unlocated) is attested: see Hansen (2004), 1250, no. 1033. Macan (1908), 140 identifies this Kystiros with Herodotus' Πίστυρος.

92 See Greene (2022), 749.

93 On the uncertain identification and location of Pistyrus, see Loukopoulou (2004), 866–867; Vannicelli et al. (2017), 424, with references. There was also an *emporion* called Pistiros (TM Geo 38392), see *SEG* 43 (1993) no. 486; *St. Byz.* π 162, s.v. Πίστιρος, with Billerbeck / Neumann-Hartmann (2016), 73 n. 229.

94 See Öhler (1913), 108–109; Greene (2022), 750–752.

35: Φαέθων φησὶ τὸν ἐν Βοσπόρῳ ποταμὸν οὕτως εἶναι ψυχρόν, ὥστε μηδὲν τῶν ζώων ὑπομένειν αὐτοῦ τὴν ψυχρότητα (“Phaethon says that the river in the Bosporos is so frigid that no living creature abides its extreme cold”). Commenting on this passage, Greene says:

“A prohibitively cold river at the Bosporos is otherwise unattested, though the use of the definite article suggests that the compiler refers to a specific and well-known river. Throughout his exile poems Ovid complains of a number of rivers in the area near Tomis on the central-western shore of the Black Sea that are very cold or freeze in winter, though one would expect that the compiler has a river closer to the Bosporos in mind (e.g. the Alibeyköy or Kağıthane rivers, which feed into the Bosporos inlet known as the Golden Horn). Another possibility is that the report ultimately stems from an account that relates the freezing of either the Bosporos strait itself or the Golden Horn. Both were known to freeze during particularly harsh winters, and ancient and medieval authors found their freezing worthy of commemoration.”⁹⁵

A convincing solution has been recently suggested by Braccini, who argued that this passage makes perfect sense if we identify the Bosporos mentioned by the *Paradoxographus Florentinus* not with the Thracian Bosporos (TM Geo 61002 = *Pleiades* 520977), but with the Cimmerian Bosporos (TM Geo 452 = *Pleiades* 854675), in which case the frigid river can be identified with the Tanais (TM Geo 38285 = *Pleiades* 825398).⁹⁶ See Dion. Byz. Anapulus Bospori 2: τὸ δὲ πέρας ποταμὸς ὁ Τάναϊς, ὅρος τῶν δυεῖν ἡπείρων, ἀνατέλλων ἐκ τῆς διὰ κρυμὸν ἀοικήτου (“the river Tanais forms its limit, the boundary between two continents, and springing up from an area, uninhabited on account of the icy cold”)⁹⁷; cf. also Strab. 2,5,26: διὰ ψυχρός ἀοικήτου (“uninhabited because of the cold”); 11,2,2 (with regard to the Tanais): τοῦ δ’ ὑπὲρ τῶν ἐκβολῶν ὀλίγον τὸ γινώριμὸν ἐστὶ διὰ τὰ φύχη καὶ τὰς ἀπορίας τῆς χώρας (“but little of the part that is beyond its outlets is known to us, because of the coldness and the poverty of the country”)⁹⁸). Accordingly, we have annotated the textual string τὸν ἐν Βοσπόρῳ ποταμὸν as a reference to the Tanais river (TM Geo 38285 = *Pleiades* 825398).

36: περὶ δὲ Ταρρακίαν τῆς Ἰταλίας φησὶν Ἰσίγονος λίμνην εἶναι †Μυκλαίαν† καλουμένην καὶ παρ’ αὐτῆ πόλιν ἔρημον, ἧς τοὺς ἐνοικοῦντας στερηθῆναι τῆς πόλεως διὰ τὸ πλῆθος τῶν ὕδρων (“Isigonos says that around Tarrakine in Italy there is a lake called the Amyklaia. And around it there is a deserted city, whose inhabitants were robbed of their city by water snakes”) (= Isigonos, *FGrHist* 1659 F 12). This marvel can be firmly located on the basis of the reference to the city of Tarracina (TM Geo 32551 = *Pleiades* 433143). Thanks to a parallel account offered by Pliny (nat. 3,59), moreover, we can reasonably consider the corrupted form †Μυκλαίαν† as a reference to Amyclae/Amynciae, a city located in Latium between Tarracina and Caieta (Gaeta) (TM Geo 63781 = *Pleiades* 63781, unlocated): *dein flumen Aufentum, supra quod Tarracina oppidum lingua Volscorum Anxur dictum, et ubi fuere Amyclae sive Amynciae a serpentibus deletae, dein locus Speluncae, lacus Fundanus, Caieta Portus etc.* (“Then comes the river Aufentum, above which is the town of Tarracina, called Anxur in the dialect of the Volsci, and the site of Amyclae, or Amynciae, the town destroyed by serpents, then the place called the Grottoes, Lake Fundanus, the port of Gaeta”;⁹⁹ cf. also nat. 8,104: *in Italia Amyncias a serpentibus deletas*; Sol. 2,32; Serv. aen. 10,564). The Μυκλαία λίμνη mentioned by the *Paradoxographus Florentinus* is therefore probably to be identified with the Lago di Fondi (lacus Fundanus) (TM Geo 62976 = *Pleiades* 432854).¹⁰⁰ Μυκλαίαν has been corrected to <A>μυκλαίαν by Landi and Giannini

95 Greene (2022), 755.

96 Braccini (2023).

97 Transl. Nicholson / Russell (2024), 828.

98 Transl. Jones (1928), 193. Cf. Billerbeck (2023), 109–110.

99 Transl. Rackham (1942), 45.

100 Greene (2022), 755–757. Cf. also Öhler (1913), 111–112.

on the basis of Pliny's parallel passages.¹⁰¹ However, since Pliny's manuscripts at 8,104 also have the variants *Minclas* and *Mynclas*,¹⁰² Greene refrained from emending the transmitted text of the *Paradoxographus Florentinus*.¹⁰³

39: See below on c. 43.

43: ἐν Λυδία ἔστι λίμνη Τάλα μὲν καλουμένη, ἱερὰ δὲ οὖσα νυμφῶν, ἣ φέρει καλάμων πλῆθος καὶ μέσον αὐτῶν ἓνα, ὃν βασιλέα προσαγορεύουσιν οἱ ἐπιχώριοι. θυσίας δὲ καὶ ἑορτὰς ἐπιτελοῦντες ἐνιαυσίους ἐξιλάσκονται· τούτων δὲ ἐπιτελουμένων, ἐπειδὴν ἐπὶ τῆς ἡϊόνος κτύπος συμφωνίας γένηται, πάντες οἱ κάλαμοι χορεύουσι καὶ ὁ βασιλεὺς σὺν αὐτοῖς χορεύων παραγίνεται ἐπὶ τὴν ἡϊόνα· οἱ δὲ ἐπιχώριοι ταινίαις αὐτὸν καταστέφαντες ἀποπέμπουσιν, εὐχόμενοι καὶ εἰς τὸ ἐπιὼν αὐτὸν τε καὶ ἑαυτοὺς παραγενέσθαι ὡς εὐετηρίας ὄντι σημεῖον, ὡς ἱστορεῖ Ἰσίγονος ἐν δευτέρῳ Ἀπίστων (“In Lydia there is a lake called Tala, sacred to the nymphs, which carries a great number of reeds. In their midst there is one that the local inhabitants call the “king”. They propitiate it by holding annual sacrifices and festivals. When these are held, whenever the sound of music occurs on the shore, all the reeds dance and the king, dancing along with them, comes to the shore. And the local inhabitants send it away after they have crowned it with fillets, praying that it will come to them again next year, since it is a sign of prosperity, as Isigonos records in the second book of *Unbelievable things*”) (= Isigonos, *FGrHist* 1659 F 3). The Τάλα lake is probably identical with the lake Κολόη mentioned in c. 39.1 (ἢ κατὰ Σάρδεις λίμνη καλουμένη δὲ Κολόη πλῆθος μὲν ὄγου πάμπλου τρέφει· ἔχει δὲ καὶ αὐτὴ νήσους οἰκουμένας πρὸς ἀπάτην· ἐπινύχονται γὰρ καὶ τῇ τῶν ἀνέμων πνοῇ συμμετοικοῦσι, “A lake near Sardis called the Koloë produces a great amount of food, but it also has islands that only seem settled. For they swim upon the lake and move along with the blast of the wind”), though the compiler understands them to be discrete, since he uses different names.¹⁰⁴ Both chapters have therefore been linked to the same TM Geo (60400) and *Pleiades* (550556) identifiers.

4. Conclusion

The article has described the first steps towards the creation of a relational database of ancient paradoxography, one which can allow us to extract, annotate, and analyse the numerous Named Entities mentioned in paradoxographical texts. The database will not only serve as a tool to apply digital approaches to ancient paradoxography, it will also allow scholars to export reliable linguistic data and metadata to be used in larger projects.

Moreover, the article has discussed the digital annotation in the *Trismegistos* and *Recogito* environments of the toponyms mentioned in the so-called *Paradoxographus Florentinus*. Despite the historical and philological problems posed by paradoxographical toponyms and the methodological issues raised by the visualization of toponyms mentioned by ancient texts on a modern map, the case study of the *Paradoxographus Florentinus* shows that the digital mapping of toponyms can be a valuable research tool to better understand the structure of paradoxographical texts and, more generally, the geographical horizon of ancient paradoxography.

101 Landi (1895), 536; Giannini (1965), 326–327.

102 Mayhoff (1909), 114; Ernout (1952), 60.

103 Greene (2022), 755–756.

104 See Greene (2022), 763, 772–774, with references. Cf. also Öhler (1913), 117–122.

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Figure and Table References

- Fig. 1: Extract from the XML file of the *Paradoxographus Vaticanus* (FGrHist 1679) downloaded from the *Jacoby Online* project.
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