

that these monsters are not men, although they may seem to have some of the properties of men, but are merely of the character of apes ;¹ (indeed if we had never seen apes before we should be apt to look upon *them* as men !) ; unless forsooth they be monsters such as I have been speaking of before, which come of Adam's race indeed, but are exceptional and unusual births.

Nor can we conceive (and so says St. Augustine likewise), that there be any *antipodes*, i.e. men having the soles of their feet opposite to ours. Certainly not.² For the earth is founded upon the waters. And I have learned by sure experience that if you suppose the ocean divided by two lines forming a cross, two of the quadrants so formed are navigable, and the two others not navigable at all. For God willed not that men should be able to sail round the whole world.

I *have*, however, seen an hermaphrodite, but it was not able to propagate others like itself. Nor indeed does a mule propagate. Now let us go back to our subject.

The next chapter is one *Concerning the Multiplication of the Human Race, and the Division of the Earth, and the Tower of Babel*. I extract the following :

And they came to the plain of Senaar in the Greater Asia, near to the great River Euphrates. There indeed we find a vast level of seemingly boundless extent, in which, as I have seen, there is abundance of all kinds of fruits, and especially

¹ The argument of the cross would seem to cut the other way !

² See *De Civitate Dei*, xvi, 9. Cosmas also rejects the notion of Antipodes with great scorn. "Scripture says that God made of one (blood) all nations of men for to dwell on the *whole* face of the earth, and not upon EVERY face of the earth" (not ἐπὶ παντὶ προσώπῳ, but ἐπὶ παντος προσώπου). But his clinching argument is, "How could rain at the Antipodes be said to *fall*? Why it would *come up* instead of falling" (pp. 121, 157, 191 of *Montfaucon*). I remember hearing that the Astronomer Royal on finding fault with an engraver who had prepared the plates for a treatise of his wrongside upward, was met by the argument, "Why, sir, I thought there was no up or down in space!"