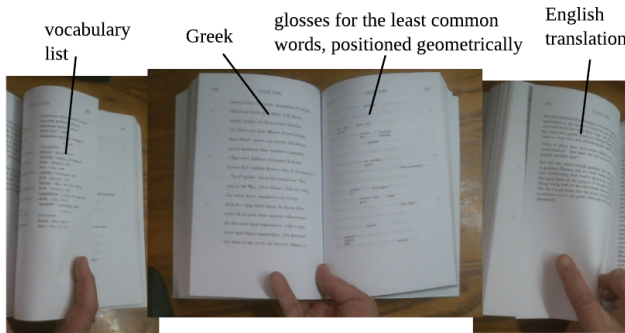


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*vocabulary***βασιλεύω** be king**Ἕλληγ** Greek**ἐπικρατέω** rule over**πατρώιος** of the father(s), ancestral  
~paternal**πατρῷος** of the father(s), ancestral**πένθος** -εος (n, 3) grief, misfortune  
~Nepenthe**προαγορεύω** declare, predict, order**προαποθνήσκω** die before, die  
defending**προεῖπον** foretell, proclaim, order  
before**προλέγω** prophecy, proclaim; preselect  
~legion**στρατηλασίη** expedition, campaign

## 2

## 2.1

τελευτήσαντος δὲ Κύρου παρέλαβε τὴν βασιληίην  
 Καμβύσης, Κύρου ἐὼν παῖς καὶ Κασσανδάνης τῆς  
 Φαρνάσπεω θυγατρὸς, τῆς προαποθανούσης Κῦρος αὐτός  
 τε μέγα πένθος ἐποιήσατο καὶ τοῖσι ἄλλοισι προεῖπε πᾶσι  
 τῶν ἥρχε πένθος ποιέεσθαι. ταύτης δὴ τῆς γυναικὸς  
 ἐὼν παῖς καὶ Κύρου Καμβύσης Ἴωνας μὲν καὶ Αἰολέας  
 ὡς δούλους πατρώϊους ἐόντας ἐνόμιζε, ἐπὶ δὲ Αἴγυπτον  
 ἐποιέετο στρατηλασίην ἄλλους τε παραλαβὼν τῶν ἥρχε  
 καὶ δὴ καὶ Ἑλλήνων τῶν ἐπεκράτεε.

## 2.2

οἱ δὲ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμήτιχον<sup>1</sup> σφέων  
 βασιλεῦσαι, ἐνόμιζον ἐωντοὺς πρώτους γενέσθαι πάντων  
 ἀνθρώπων· ἐπειδὴ δὲ Ψαμμήτιχος βασιλεύσας ἠθέλησε

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<sup>1</sup> Psamtik I, who ruled about 200 years before Herodotus's time. During Herodotus's lifetime, the Egyptian pharaohs functioned as satraps within the Persian Empire.

## 2

## 2.1

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 Καμβύσης, Κύρου ἐὼν παῖς καὶ Κασσανδάνης τῆς  
 Φαρνάσπεω θυγατρὸς, τῆς |die before, die de- Κῦρος αὐτός  
 |fending  
 τε μέγα |grief ἐποιήσατο καὶ τοῖσι ἄλλοισι προεῖπε πᾶσι  
 τῶν ἥρχε |grief ποιέεσθαι. ταύτης δὴ τῆς γυναικὸς  
 ἐὼν παῖς καὶ Κύρου Καμβύσης Ἴωνας μὲν καὶ Αἰολέας  
 ὡς δούλους πατρωίους ἐόντας ἐνόμιζε, ἐπὶ δὲ Αἴγυπτον  
 ἐποιέετο |expedition, ἄλλους τε παραλαβὼν τῶν ἥρχε  
 |campaign  
 καὶ δὴ καὶ |Greek τῶν |rule over

## 2.2

οἱ δὲ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμήτιχον<sup>1</sup> σφέων  
 |be king , ἐνόμιζον ἐωυτοὺς πρώτους γενέσθαι πάντων  
 ἀνθρώπων· ἐπειδὴ δὲ Ψαμμήτιχος |be king ἠθέλησε

<sup>1</sup> Psamtik I, who ruled about 200 years before Herodotus's time. During Herodotus's lifetime, the Egyptian pharaohs functioned as satraps within the Persian Empire.

## 2

### 2.1

When Cyrus had brought his life to an end, Cambyses received the royal power in succession, being the son of Cyrus and of Cassandane the daughter of Pharnaspes, for whose death, which came about before his own, Cyrus had made great mourning himself and also had proclaimed to all those over whom he bore rule that they should make mourning for her: Cambyses, I say, being the son of this woman and of Cyrus, regarded the Ionians and Aiolians as slaves inherited from his father; and he proceeded to march an army against Egypt, taking with him as helpers not only the other nations of which he was the ruler, but also those of the Hellenes over whom he had power besides.

### 2.2

Now the Egyptians, before the time when Psammetichos became king over them, were wont to suppose that they had come into being first of all men; but since the time when Psammetichos having become king desired

*vocabulary*

**αἶξ** αἰγός (m) goat  
**ἀνευρίσκω** discover  
**ἀνοίγνυμι** (ῥ) open  
**ἀπαλλαξείω** wish to get rid of  
**ἀπαλλάσσω** free from, remove; be freed, depart  
**ἄσημος** not marked; unclear  
**γάλα** milk ~galaxy  
**διαπράσσω** travel over, accomplish ~practice  
**διέτης** of two years  
**εἴσειμι** go in; come in range; come to mind ~ion  
**ἐντέλλω** (mp) command  
**ἐπαγινέω** drive game; induce belief

**ἐπιτεχνάομαι** contrive  
**ἐπιτυγχάνω** meet, attain  
**ἐρῆμος** empty  
**εὖς** good, brave, noble  
**κνύζημα** inarticulate sounds, whining  
**νεογνός** newborn  
**ὄον** οῦ type of fruit  
**ὀρέγω** hold out, offer, thrust ~reach  
**ποίμνιον** flock  
**πόρος** way, bridge ~fare  
**πόρω** aor. give, pf. be fated  
**προσπίπτω** attack; befall; kow-tow  
**ρήγνυμι** (ῥ) to break  
**στέγη** roof, ceiling, chamber  
**τοιόσδε** such  
**τροφή** food, upkeep ~atrophy

εἰδέναι οὔτινες γενοίατο πρῶτοι, ἀπὸ τούτου<sup>1</sup> νομίζουσι Φρύγας<sup>2</sup> προτέρους γενέσθαι ἑωυτῶν, τῶν δὲ ἄλλων ἑωυτούς. Ψαμμήτιχος δὲ ὥς οὐκ ἐδύνατο πυνθανόμενος πόρον οὐδένα τούτου ἀνευρεῖν, οἱ γενοίατο πρῶτοι ἀνθρώπων, ἐπιτεχνᾶται τοιόνδε. παιδία δύο νεογνὰ ἀνθρώπων τῶν ἐπιτυχόντων δίδωσι ποιμένι τρέφειν ἐς τὰ ποίμνια τροφήν τινα τοιήνδε, ἐντειλάμενος μηδένα ἀντίον αὐτῶν μηδεμίαν φωνὴν ἰέναι, ἐν στέγῃ δὲ ἐρήμῃ ἐπ' ἑωυτῶν κέεσθαι αὐτά, καὶ τὴν ὥρην ἐπαγινέειν σφι αἰγας, πλήσαντα δὲ γάλακτος τᾶλλα<sup>3</sup> διαπρήσσεσθαι· ταῦτα δὲ ἐποίεε τε καὶ ἐνετέλλετο Ψαμμήτιχος θέλων ἀκοῦσαι τῶν παιδίων, ἀπαλλαχθέντων τῶν ἀσήμων κνυζιμάτων, ἥντινα φωνὴν ῥήξουσιν<sup>4</sup> πρώτην· τὰ περ ὧν καὶ ἐγένετο.

Ὡς γὰρ διέτης χρόνος ἐγεγόνεε ταῦτα τῷ ποιμένι πρήσσοντι, ἀνοίγοντι τὴν θύρην καὶ ἐσιόντι τὰ παιδία ἀμφοτέρα προσπίπτοντα «βεκὸς» ἐφώνεον, ὀρέγοντα

<sup>1</sup> At that time.    <sup>2</sup> Phrygia is a region in central Anatolia, and the Phrygian language, although thinly recorded, is believed to have been related to Greek and Albanian.    <sup>3</sup> the children's other needs

<sup>4</sup> breaking out of crying and into speech



εἰδέναι οἵτινες γενοίατο πρῶτοι, ἀπὸ τούτου<sup>1</sup> νομίζουσι  
 Φρύγας<sup>2</sup> προτέρους γενέσθαι ἑωυτῶν, τῶν δὲ ἄλλων  
 ἑωυτούς. Ψαμμήτιχος δὲ ὥς οὐκ ἐδύνατο πυνθανόμενος  
 πόρον οὐδένα τούτου |discover , οἷ γενοίατο πρῶτοι  
 ἀνθρώπων, |contrive |such . παιδιά δύο |newborn  
 ἀνθρώπων τῶν |meet, attain δίδωσι ποιμένι τρέφειν ἐς  
 τὰ |flock |food, |such , ἐντειλάμενος μηδένα  
 |upkeep  
 ἀντίον αὐτῶν μηδεμίαν φωνὴν ἰέναι, ἐν στέγῃ δὲ |empty ἐπ’  
 ἑωυτῶν κέεσθαι αὐτά, καὶ τὴν ὥρην |drive game; |in-goat ,  
 |duce belief  
 πλήσαντα δὲ |milk τὰλλα<sup>3</sup> διαπρήσσεσθαι· ταῦτα  
 δὲ ἐποίεε τε καὶ ἐνετέλλετο Ψαμμήτιχος θέλων ἀκούσαι  
 τῶν παιδίων, ἀπαλλαχθέντων τῶν |not |inarticulate ,  
 |marked; |sounds, whining  
 ἥντινα φωνὴν |to break <sup>4</sup> πρώτην· τὰ πὲρ ὧν καὶ ἐγένετο.  
 Ὡς γὰρ |of two years ἔνος ἐγεγόνεε ταῦτα τῷ ποιμένι  
 πρήσσοντι, ἀνοίγοντι τὴν θύρην καὶ |go in τὰ παιδιά  
 ἀμφότερα |attack; |befall; «βεκὸς» ἐφώνεον, |hold out, of-  
 |kow-tow |fer, thrust

<sup>1</sup> At that time. <sup>2</sup> Phrygia is a region in central Anatolia, and the Phrygian language, although thinly recorded, is believed to have been related to Greek and Albanian. <sup>3</sup> the children’s other needs

<sup>4</sup> breaking out of crying and into speech

to know what men had come into being first, they suppose that the Phrygians came into being before themselves, but they themselves before all other men.

Now Psammetichos, when he was not able by inquiry to find out any means of knowing who had come into being first of all men, contrived a device of the following kind:— Taking two new-born children belonging to persons of the common sort he gave them to a shepherd to bring up at the place where his flocks were, with a manner of bringing up such as I shall say, charging him namely that no man should utter any word in their presence, and that they should be placed by themselves in a room where none might come, and at the proper time he should bring to them she-goats, and when he had satisfied them with milk he should do for them whatever else was needed. These things Psammetichos did and gave him this charge wishing to hear what word the children would let break forth first, after they had ceased from wailings without sense. And accordingly so it came to pass; for after a space of two years had gone by, during which the shepherd went on acting so, at length, when he opened the door and entered, both

*vocabulary*

**γλῶσσα** tongue, language ~glossary

**δεσπότης** -ου (m, 1) master, despot

**δίαίτα** way of life; home; arbitration

**ἐκτέμνω** cut out, fell ~tonsure

**Ἑλλήν** Greek

**ἥσυχος** quiet

**μάταιος** vain, empty

**ὄψις** ὄψεως (f) sight, view

~thanatopsis

**σημαίνω** give orders to; show; mark

~semaphore

**σταθμάομαι** judge, conclude

**συγχωρέω** accede, concede

**τροφή** food, upkeep ~atrophy

**φοιτέω** go back and forth

τὰς χεῖρας. τὰ μὲν δὴ πρῶτα ἀκούσας ἤσυχος ἦν ὁ ποιμὴν· ὡς δὲ πολλάκις φοιτέοντι καὶ ἐπιμελομένῳ πολλὸν ἦν τοῦτο τὸ ἔπος, οὕτω δὴ σημήνας τῷ δεσπότῃ ἤγαγε τὰ παιδιά κελεύσαντος ἐς ὄψιν τὴν ἐκείνου.

Ἀκούσας δὲ καὶ αὐτὸς ὁ Ψαμμήτιχος ἐπυνθάνετο οὔτινες ἀνθρώπων «βεκός» τι καλέουσι, πυνθανόμενος δὲ εὔρισκε Φρύγας καλέοντας τὸν ἄρτον. οὕτω συνεχώρησαν Αἰγύπτιοι καὶ τοιούτῳ σταθμησάμενοι πρήγματι τοὺς Φρύγας πρεσβυτέρους εἶναι ἑωυτῶν.

ᾧδε μὲν γενέσθαι τῶν ἱρέων τοῦ Ἡφαίστου τοῦ ἐν Μέμφι ἤκουον· Ἕλληνες δὲ λέγουσι ἄλλα τε μάταια πολλὰ καὶ ὡς γυναικῶν τὰς γλώσσας<sup>1</sup> ὁ Ψαμμήτιχος ἐκταμὼν τὴν δίαίταν οὕτω ἐποίησατο τῶν παίδων παρὰ ταύτησι τῇσι γυναιξί.

### 2.3

κατὰ μὲν δὴ τὴν τροφήν τῶν παίδων τοσαῦτα ἔλεγον, ἤκουσα δὲ καὶ ἄλλα ἐν Μέμφι ἐλθὼν ἐς λόγους τοῖσι

---

<sup>1</sup> their tongues

τὰς χεῖρας. τὰ μὲν δὴ πρῶτα ἀκούσας |quiet ἦν  
 ὁ ποιμήν· ὡς δὲ πολλάκις |go back and forth ἔτιμελομένῳ  
 πολλὸν ἦν τοῦτο τὸ ἔπος, οὕτω δὴ |give orders |to;|master,  
 |show; mark |despot  
 ἤγαγε τὰ παιδία κελεύσαντος ἐς |sight τὴν ἐκείνου.

Ἀκούσας δὲ καὶ αὐτὸς ὁ Ψαμμήτιχος ἐπυνθάνετο οἵτινες  
 ἀνθρώπων «βεκός» τι καλέουσι, πυνθανόμενος δὲ εὗρισκε  
 Φρύγας καλέοντας τὸν ἄρτον. οὕτω |accede, concede  
 Αἰγύπτιοι καὶ τοιούτῳ σταθμησάμενοι πρήγματι τοὺς  
 Φρύγας πρεσβυτέρους εἶναι ἐωντῶν.

ᾧδε μὲν γενέσθαι τῶν ἱρέων τοῦ Ἡφαίστουτοῦ ἐν Μέμφι  
 ἤκουον· |Greek δὲ λέγουσι ἄλλα τε |vain, πολλά καὶ  
 |empty  
 ὡς γυναικῶν τὰς |tongue, <sup>1</sup> ὁ Ψαμμήτιχος |cut out, fell ἦν  
 |language  
 |way of life; home; οἰήσατο τῶν παίδων παρὰ ταύτησι τῇσι  
 |arbitration  
 γυναιξί.

### 2.3

κατὰ μὲν δὴ τὴν |food, τῶν παίδων τοσαῦτα ἔλεγον,  
 |upkeep  
 ἤκουσα δὲ καὶ ἄλλα ἐν Μέμφι ἐλθὼν ἐς λόγους τοῖσι

---

<sup>1</sup> their tongues

the children fell before him in entreaty and uttered the word “bekos,” stretching forth their hands. At first when he heard this the shepherd kept silence; but since this word was often repeated, as he visited them constantly and attended to them, at last he declared the matter to his master, and at his command he brought the children before his face.

Then Psammetichos having himself also heard it, began to inquire about what nation of men named anything “bekos,” and inquiring he found that the Phrygians had this name for bread. In this manner and guided by an indication such as this, the Egyptians were brought to allow that the Phrygians were a more ancient people than themselves.

### 2.3

That so it came to pass I heard from the priests of that Hephaistos who dwells at Memphis; but the Hellenes relate, besides many other idle tales, that Psammetichos cut out the tongues of certain women, and then caused the children to live with these women.

*vocabulary***ἄνθρωπος** human**ἀπήγημα** narrative; guidance**ἄστήρ** -έρος (m) star**δατέομαι** divide into portions ~demon**Ἑλλήν** Greek**ἐμβόλιμος** intercalary**ἐξαναγκάζω** force (intensified); drive out**ἐξευρίσκω** find; discover ~eureka**ἐξηγέομαι** lead forth; set out, describe  
~hegemony**ἐπεμβάλλω** intercalate**ἐπιμνήσκομαι** remember, speak  
about ~mnemonic**ἱεὺς** ἱρῶς (i, m) priest ~hieroglyph**λόγιος** learned, eloquent; oracle**πρόθυμος** (ū) willing, eager ~fume**σοφός** skilled, clever, wise**τοσόσδε** this much

ἱρεῦσι τοῦ Ἡφαίστου. καὶ δὴ καὶ ἐς Θήβας τε καὶ ἐς Ἡλίου πόλιν αὐτῶν τούτων εἵνεκεν ἐτραπόμην, ἐθέλων εἰδέναι εἰ συμβήσονται τοῖσι λόγοισι τοῖσι ἐν Μέμφι· οἱ γὰρ Ἡλιοπολῖται λέγονται Αἰγυπτίων εἶναι λογιώτατοι.

τὰ μὲν νυν θεῖα τῶν ἀπηγημάτων οἷα ἤκουον οὐκ εἰμὶ πρόθυμος ἐξηγέσθαι, ἔξω ἢ τὰ οὐνόματα αὐτῶν μῦθον, νομίζων πάντας ἀνθρώπους ἴσον περὶ αὐτῶν ἐπίστασθαι· τὰ δ' ἂν ἐπιμνησθῆω αὐτῶν, ὑπὸ τοῦ λόγου ἐξαναγκαζόμενος ἐπιμνησθήσομαι.

## 2.4

ὅσα δὲ ἀνθρωπία πρήγματα, ὧδε ἔλεγον ὁμολογέοντες σφίσι, πρώτους Αἰγυπτίους ἀνθρώπων ἀπάντων ἐξευρεῖν τὸν ἐνιαυτόν, δωδέκα μέρεα δασαμένους τῶν ὥρέων ἐς αὐτόν· ταῦτα δὲ ἐξευρεῖν ἐκ τῶν ἀστέρων ἔλεγον· ἄγουσι δὲ τοσῶδε σοφώτερον Ἑλλήνων, ἐμοὶ δοκέειν, ὅσα Ἕλληες μὲν διὰ τρίτου ἔτεος ἐμβόλιμον ἐπεμβάλλουσι τῶν ὥρέων εἵνεκεν, Αἰγύπτιοι δὲ τριηκοντημέρους



|priest τοῦ Ἡφαίστου. καὶ δὴ καὶ ἐς Θήβας τε καὶ ἐς  
 Ἡλίου πόλιν αὐτῶν τούτων εἵνεκεν ἐτραπόμην, ἐθέλων  
 εἰδέναι εἰ συμβήσονται τοῖσι λόγοις τοῖσι ἐν Μέμφι· οἱ  
 γὰρ Ἡλιοπολῖται λέγονται Αἰγυπτίων εἶναι |learned, elo-  
 |quent; oracle

τὰ μὲν νυν θεῖα τῶν |narrative; οἷα ἤκουον οὐκ  
 |guidance  
 εἰμὶ |willing, |lead forth; set ἔξω ἢ τὰ οὐνόματα αὐτῶν  
 |eager |out, describe  
 μούνον, νομίζων πάντας ἀνθρώπους ἴσον περὶ αὐτῶν  
 ἐπίστασθαι· τὰ δ' ἂν ἐπιμνησθῆω αὐτῶν, ὑπὸ τοῦ λόγου  
 |force (intensified); ἐπιμνησθήσομαι.  
 |drive out

## 2.4

ὅσα δὲ ἀνθρωπῆα πρήγματα, ὧδε ἔλεγον ὁμολογέοντες  
 σφίσι, πρώτους Αἰγυπτίους ἀνθρώπων ἀπάντων |find;  
 |discover  
 τὸν ἐνιαυτόν, δωδέκα μέρη |divide into portions ὥρέων  
 ἐς αὐτόν· ταῦτα δὲ |find; ἐκ τῶν |star ἔλεγον·  
 |discover  
 ἄγουσι δὲ |this |skilled, clever; |Greek , ἐμοὶ δοκέειν, ὅσα  
 |much |wise  
 |Greek μὲν διὰ τρίτου ἔτεος |intercalary |intercalate  
 τῶν ὥρέων εἵνεκεν, Αἰγύπτιοι δὲ τριηκοντημέρους

With regard then to the rearing of the children they related so much as I have said: and I heard also other things at Memphis when I had speech with the priests of Hephaistos. Moreover I visited both Thebes and Heliopolis for this very cause, namely because I wished to know whether the priests at these places would agree in their accounts with those at Memphis; for the men of Heliopolis are said to be the most learned in records of the Egyptians.

Those of their narrations which I heard with regard to the gods I am not earnest to relate in full, but I shall name them only, because I consider that all men are equally ignorant of these matters: and whatever things of them I may record, I shall record only because I am compelled by the course of the story.

#### 2.4

But as to those matters which concern men, the priests agreed with one another in saying that the Egyptians were the first of all men on earth to find out the course of the year, having divided the seasons into twelve parts to make up the whole; and this they said they found out from the stars: and they reckon to this extent more wisely than the Hellenes, as it seems to me, inasmuch as the Hellenes throw in an intercalated month every other year, to make the seasons right, whereas the Egyptians, reckoning

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
statue

**ἀναλαμβάνω** take up, recover, resume

**ἀνάπλοος** -ῶ sailing up, back

**ἀπονέμω** portion out

**ἀριθμέω** to count ~arithmetic

**ἀριθμός** number

**βασιλεύω** be king

**βωμός** altar; stand, pedestal

**ἐγγλύφω** carve

**ἐκγλύφω** scoop out; hatch

**Ἑλλήν** Greek

**ἐλος** ἔλεος (n, 3) marsh

**ἐνερθε** beneath, below

**ἐπάγω** drive game; induce belief  
~demagogue

**ἐπωνύμιος** called, named

**ζῶον** being, animal; picture

**κύκλος** circle, wheel ~cycle

**λίμνη** lake, marsh, basin, sea ~limnic

**νηός** temple, shrine

**νομός** home, district ~nemesis

**παραγίγνομαι** be beside, attend  
~genus

**πάρεξ** alongside, diverging from; (+ῆ  
or gen) except; (+acc) beyond,  
alongside

**περίειμι** be superior to; be left over;  
still exist

**προακούω** hear beforehand

**σύνεσις** -εως (f) confluence ~jet

**ὑπερέχω** be over; protect

ἄγοντες τοὺς δυνώδεκα μῆνας ἐπάγουσι ἀνὰ πᾶν ἔτος πέντε  
 ἡμέρας πάρεξ τοῦ ἀριθμοῦ, καὶ σφί ὁ κύκλος τῶν ὥρέων ἐς  
 τὸντὸ περιωὴν παραγίνεται. δυνώδεκά τε θεῶν ἐπωνυμίας  
 ἔλεγον πρώτους Αἰγυπτίους νομίσαι καὶ Ἑλλήνας παρὰ  
 σφέων ἀναλαβεῖν, βωμούς τε καὶ ἀγάλματα καὶ νηοὺς  
 θεοῖσι ἀπονείμει σφέας πρώτους καὶ ζῶα ἐν λίθοις  
 ἐγγλύψαι. καὶ τούτων<sup>1</sup> μέν νυν τὰ πλέω ἔργω ἐδήλουν  
 οὕτω γενόμενα.

Βασιλευσάι<sup>2</sup> δὲ πρῶτον Αἰγύπτου ἄνθρωπον ἔλεγον  
 Μίνα· ἐπὶ τούτου, πλὴν τοῦ Θηβαϊκοῦ νομοῦ, πᾶσαν  
 Αἴγυπτον εἶναι ἕλος, καὶ αὐτῆς εἶναι οὐδὲν ὑπερέχον τῶν  
 νῦν ἔνερθε λίμνης τῆς Μοίριος ἐόντων, ἐς τὴν ἀνάπλοος  
 ἀπὸ θαλάσσης ἐπτὰ ἡμερέων ἐστὶ ἀνὰ τὸν ποταμόν.

## 2.5

καὶ εὖ μοι ἐδόκεον λέγειν περὶ τῆς χώρας· δῆλα γὰρ δὴ  
 καὶ μὴ προακούσαντι ἰδόντι δέ, ὅστις γε σύνεσιν

<sup>1</sup> these claims    <sup>2</sup> Here begins a long and very dull discussion of Egyptian geography and geology, continuing through 2.34.

ἄγοντες τοὺς δυνώδεκα μῆνας |drive game; à πᾶν ἔτος πέντε  
 |induce belief  
 ἡμέρας πάρεξ τοῦ ἀριθμοῦ, καί σφι ὁ |circle, τῶν ὠρέων ἐς  
 |wheel  
 τῶντὸ |be superior to; βέ εται. δυνώδεκά τε θεῶν |called,  
 |left over; still exist |named  
 ἔλεγον πρώτους Αἰγυπτίους νομίσαι καὶ |Greek παρὰ  
 σφέων |take up, re-altar τε καὶ |ornament, glory, temple  
 |cover, resume |statue  
 θεοῖσι |portion out σφέας πρώτους καὶ ζῶα ἐν λίθοις  
 ἐγγλύψαι. καὶ τούτων<sup>1</sup> μέν νυν τὰ πλέω ἔργω ἐδήλουν  
 οὕτω γενόμενα.

|be king <sup>2</sup> δὲ πρῶτον Αἰγύπτου ἄνθρωπον ἔλεγον  
 Μίνα· ἐπὶ τούτου, πλὴν τοῦ Θηβαϊκοῦ |home, πᾶσαν  
 |district  
 Αἰγυπτὸν εἶναι |marsh καὶ αὐτῆς εἶναι οὐδὲν |be over; protect  
 νῦν |beneath, lake, marsh, Μοίριος ἑόντων, ἐς τὴν |sailing up, back  
 |below |basin, sea  
 ἀπὸ θαλάσσης ἑπτὰ ἡμερέων ἐστὶ ἀνὰ τὸν ποταμόν.

## 2.5

καὶ εὖ μοι ἐδόκεον λέγειν περὶ τῆς χώρας· δηλα γὰρ δὴ  
 καὶ μὴ |hear beforehand ᾔδόντι δέ, ὅστις γε |confluence

<sup>1</sup> these claims    <sup>2</sup> Here begins a long and very dull discussion of Egyptian geography and geology, continuing through 2.34.

the twelve months at thirty days each, bring in also every year five days beyond the number, and thus the circle of their seasons is completed and comes round to the same point whence it set out. They said moreover that the Egyptians were the first who brought into use appellations for the twelve gods and the Hellenes took up the use from them; and that they were the first who assigned altars and images and temples to the gods, and who engraved figures on stones; and with regard to the greater number of these things they showed me by actual facts that they had happened so.

They said also that the first man who became king of Egypt was Min; and that in his time all Egypt except the district of Thebes was a swamp, and none of the regions were then above water which now lie below the lake of Moiris, to which lake it is a voyage of seven days up the river from the sea:

## 2.5

And I thought that they said well about the land; for it is manifest in truth even to a person who has not heard it beforehand but has only seen, at least if he have understanding, that the

*vocabulary***ἀναφέρω** bring up ~bear**ἀπέχω** ward off, drive off, refrain, be at some distance**γεωπείνης** -ου (m, 1) poor in land**διαίρῃω** divide, distinguish, distribute**δρόμος** running, racing ground

~hippodrome

**Ἑλλῆν** Greek**ἐνδεκα** eleven ~decimal**ἑξήκοντα** sixty**ἐπίκτητος** acquired as well**εὖς** good, brave, noble**καταπειρητηρίῃ** sounding line for measuring depth**κάτειμι** go down, disembark ~ion**κατύπερθεν** above, from above**κόλπος** bosom, lap-fold; gulf**κολπῶ** swell, fold**λίμνη** lake, marsh, basin, sea ~limnic**μετρέω** measure, traverse ~metric**μῆκος** -ους (n, 3) length, stature**ναυτίλλομαι** sail ~navy**ὄον** οὖ type of fruit**ὀργυιά** fathom, arm's length**πάλλω** shake, brandish ~Pallas**πηλός** clay, mud**πλόος** -ῶ course, voyage ~float**προσπλέω** sail toward, against**πρόχυσις** pouring out**σχοῖνος** rush, bed of rushes; rope, measuring line; 10 km**τείνω** stretch, tend ~tense**τοιόσδε** such**φύσις** -εως (f) nature (of a thing)

~physics

ἔχει, ὅτι Αἴγυπτος, ἐς τὴν Ἑλληνας ναυτίλλονται, ἐστὶ Αἰγυπτίοισι ἐπικτητός<sup>1</sup> τε γῆ καὶ δῶρον τοῦ ποταμοῦ, καὶ τὰ κατύπερθε ἔτι τῆς λίμνης ταύτης μέχρι τριῶν ἡμερέων πλόου, τῆς πέρι ἐκεῖνοι οὐδὲν ἔτι τοιόνδε ἔλεγον, ἔστι δὲ ἕτερον τοιόνδε. Αἰγύπτου γὰρ φύσις ἐστὶ τῆς χώρας τοιήδε. πρῶτα μὲν προσπλέων ἔτι καὶ ἡμέρης δρόμον ἀπέχων ἀπὸ γῆς, κατεῖς καταπειρητηρίην πηλὸν τε ἀνοίσεις καὶ ἐν ἑνδεκα ὀργυῖῃσι ἔσαι. τοῦτο μὲν ἐπὶ τοσοῦτο δηλοῖ πρόχυσιν τῆς γῆς εὐσαν.

## 2.6

αὗτις δὲ αὐτῆς ἐστὶ Αἰγύπτου μῆκος<sup>2</sup> τὸ παρὰ θάλασσαν ἐξήκοντα σχοῖνοι, κατὰ ἡμεῖς διαιρέομεν εἶναι Αἴγυπτον ἀπὸ τοῦ Πλωθινήτεω κόλπου μέχρι Σερβωνίδος λίμνης, παρ' ἣν τὸ Κάσιον ὄρος τείνει· ταύτης ὧν ἅπο οἱ ἐξήκοντα σχοῖνοι εἰσὶ. ὅσοι μὲν γὰρ γεωπεῖναι εἰσὶ ἀνθρώπων, ὀργυῖῃσι μεμετρήκασιν τὴν χώραν, ὅσοι

<sup>1</sup> created from the buildup of river silt    <sup>2</sup> using landmarks to define the opposite ends of the Nile delta



ἔχει, ὅτι Αἴγυπτος, ἐς τὴν |Greek |sail, ἐστὶ  
 Αἴγυπτίοισι |acquired as well γῇ καὶ δῶρον τοῦ ποταμοῦ,  
 καὶ τὰ |above, from above ἡς |lake, marsh, ἑκείνης μέχρι τριῶν  
 ἡμερέων |course, |της περί ἐκείνοι οὐδὲν ἔτι |such ἔλεγον,  
 |voyage  
 ἔστι δὲ ἕτερον |such Αἰγύπτου γὰρ |nature (of a thing)  
 χώρας |such . . . πρῶτα μὲν |sail toward, against αὐτῆς ἡμέρας  
 |running |ward off, drive off, re-go |sounding line for πηλὸν  
 |frain, be at some dis- |down, |measuring depth  
 τε ἀνοίξεις καὶ ἐν |eleven |disem- |fathom, arm's length ὅτο μὲν ἐπὶ  
 |tance  
 τοσοῦτο δηλοῖ |pouring out ἡς γῆς εὐῶσαν.

## 2.6

αὕτις δὲ αὐτῆς ἐστὶ Αἰγύπτου |length,<sup>2</sup> τὸ παρὰ θάλασσαν  
 |stature  
 |sixty |rush, bed of rushes; rope, |divide, |distin- |Αἰγυπτον  
 |measuring line; 10 km |guish, distribute  
 ἀπὸ τοῦ Πλινθινήτεω κόλπου μέχρι Σερβωνίδος |lake, marsh,  
 |basin, sea  
 παρ' ἣν τὸ Κάσιον ὄρος |stretch, tend ἡς ὧν ἅπο οἱ |sixty  
 |rush, bed of rushes; rope, measuring |poor in land ἰσὶ ἀνθρώπων,  
 |line; 10 km  
 |fathom, |measure, τὴν χώραν, ὅσοι  
 |arm's |traverse  
 |length

<sup>1</sup> created from the buildup of river silt <sup>2</sup> using landmarks to define the opposite ends of the Nile delta

Egypt to which the Hellenes come in ships is a land which has been won by the Egyptians as an addition, and that it is a gift of the river: moreover the regions which lie above this lake also for a distance of three days' sail, about which they did not go on to say anything of this kind, are nevertheless another instance of the same thing: for the nature of the land of Egypt is as follows:— First when you are still approaching it in a ship and are distant a day's run from the land, if you let down a sounding-line you will bring up mud and will find yourself in eleven fathoms. This then so far shows that there is a silting forward of the land.

## 2.6

Then secondly, as to Egypt itself, the extent of it along the sea is sixty schoines, according to our definition of Egypt as extending from the Gulf of Plinthine to the Serbonian lake, along which stretches Mount Casion; from this lake then the sixty schoines are reckoned: for those of men who are poor in land have their country measured by fathoms, those who are less poor by furlongs, those who

*vocabulary***ἄνω** (ἄ) accomplish, pass, waste;

upwards, out to sea

**ἀριθμός** number**ἄφθονος** ungrudging, plentiful**βωμός** altar; stand, pedestal**γεωπείνης** -ου (m, 1) poor in land**διάφορος** different; difference;

disagreeing; balance, bill

**ἐνθεῦτεν** thence**ἐνυδρος** having water; aquatic**ἑξακόσιοι** 600**ἑξήκοντα** sixty**ἰλὺς** -ος (ἴ, f) mud, slime**καταδέω** tie up; fall short**λίην** very**λογίζομαι** reckon, consider**μεσόγαια** inland**μέτρον** measure ~metric**μῆκος** -ους (n, 3) length, stature**νηός** temple, shrine**παραπλήσιος** similar to**παρασάγγης** -ου (m, 1) Persian unit,  
ca. 5 km**πεντακόσιοι** 500**πεντεκαίδεκα** 15**προσδοκάω** expect**σταδίη** (adj) standing upright, firm; (pl  
noun) 200 meters**στάδιον** 200 meters (pl also masc)**στάδιος** (adj) standing upright, firm;  
(pl noun) 200 meters**σχοῖνος** rush, bed of rushes; rope,  
measuring line; 10 km**τρισχίλιοι** 3000 ~kilo-**ὑπτιος** lying on one's back; flipped; flat**χίλιοι** (ἴ) thousand ~kilo-

δὲ ἦσσαν γεωπεῖναι, σταδίοισι, οἷ δὲ πολλήν ἔχουσι, παρασάγγησι, οἷ δὲ ἄφθονον λίην, σχοίνοισι. δύναται δὲ ὁ παρασάγγης τριήκοντα στάδια, ὁ δὲ σχοῖνος, μέτρον ἔον Αἰγύπτιον, ἐξήκοντα στάδια.

## 2.7

οὕτω ἂν εἶησαν Αἰγύπτου στάδιοι ἑξακόσιοι καὶ τρισχίλιοι τὸ παρὰ θάλασσαν. ἐνθεύτεν μὲν καὶ μέχρι Ἥλιου πόλιος ἐς τὴν μεσόγαιαν ἐστὶ εὐρέα Αἴγυπτος, ἐοῦσα πᾶσα ὑπτίη τε καὶ ἔνυδρος καὶ ἰλὺς. ἔστι δὲ ὁδὸς ἐς Ἥλιου πόλιν ἀπὸ θαλάσσης ἄνω ἰόντι παραπλησίη τὸ μῆκος τῇ ἐξ Ἀθηνέων ὁδῷ τῇ ἀπὸ τῶν δώδεκα θεῶν τοῦ βωμοῦ φερούσῃ ἔς τε Πίσαν καὶ ἐπὶ τὸν νηὸν τοῦ Διὸς τοῦ Ὀλυμπίου. σμικρόν τι τὸ διάφορον εὗροι τις ἂν λογιζόμενος τῶν ὁδῶν τουτέων τὸ μὴ ἴσας μῆκος εἶναι, οὐ πλέον πεντεκαίδεκα σταδίων· ἡ μὲν γὰρ ἐς Πίσαν ἐξ Ἀθηνέων καταδεῖ πεντεκαίδεκα σταδίων μὴ εἶναι πεντακοσίων καὶ χιλίων, ἡ δὲ ἐς Ἥλιου πόλιν ἀπὸ θαλάσσης πληροῖ ἐς τὸν ἀριθμὸν τοῦτον.

δὲ ἦσσαν |poor in land σταδίοισι, οἱ δὲ πολλὴν ἔχουσι,

|ca. 5 km , οἱ δὲ |ungrudg- |very , |rush, bed of rushes; ῥοπέ, measuring  
|ing, |line; 10 km

|ca. 5 km τριήκοντα στάδια, ὁ δὲ |rush, bed|measure ἔον  
|of rushes;

Αἰγύπτιον, |sixty στάδια. |rope,  
|measuring  
|line; 10  
|km

2.7

οὕτω ἂν εἴησαν Αἰγύπτου στάδιοι |600 καὶ |3000

τὸ παρὰ θάλασσαν. |thence μὲν καὶ μέχρι Ἥλιου πόλιος

ἐς τὴν μεσόγαιαν ἐστὶ εὐρέα Αἴγυπτος, ἐοῦσα πᾶσα |supine

τε καὶ |having water; |mud, slime δὲ ὁδὸς ἐς Ἥλιου πόλιν ἀπὸ  
|aquatic

θαλάσσης ἄνω ἰόντι |similar to τὸ |length, τῇ ἐξ Ἀθηνέων  
|stature

ὁδῷ τῇ ἀπὸ τῶν δωδέκα θεῶν τοῦ |altar φερούσῃ ἔς τε

Πῖσαν καὶ ἐπὶ τὸν |temple τοῦ Διὸς τοῦ Ὀλυμπίου. σμικρόν τι

τὸ διάφορον εὗροι τις ἂν |reckon, τῶν ὁδῶν τουτέων  
|consider

τὸ μὴ ἴσας |length, εἶναι, οὐ πλέον |15 σταδίων·  
|stature

ἡ μὲν γὰρ ἐς Πῖσαν ἐξ Ἀθηνέων |tie up; fall|15  
|short

σταδίων μὴ εἶναι |500 καὶ χιλίων, ἡ δὲ ἐς Ἥλιου

πόλιν ἀπὸ θαλάσσης πληροῖ ἐς τὸν |number τοῦτον.

have much land by parasangs, and those who have land in very great abundance by schoines: now the parasang is equal to thirty furlongs, and each schoine, which is an Egyptian measure, is equal to sixty furlongs. So there would be an extent of three thousand six hundred furlongs for the coast-land of Egypt.

## 2.7

From thence and as far as Heliopolis inland Egypt is broad, and the land is all flat and without springs of water and formed of mud: and the road as one goes inland from the sea to Heliopolis is about the same in length as that which leads from the altar of the twelve gods at Athens to Pisa and the temple of Olympian Zeus: reckoning up you would find the difference very small by which these roads fail of being equal in length, not more indeed than fifteen furlongs; for the road from Athens to Pisa wants fifteen furlongs of being fifteen hundred, while the road to Heliopolis from the sea reaches that number completely.

*vocabulary***ἀνακάμπτω** bend; return**ἀνάπλους** -ῶ sailing up, back**ἄνω** (ᾱ) accomplish, pass, waste;  
upwards, out to sea**ἄρκτος** (f) bear**ἔνιμι** be in ~ion**ἐνίημι** put in; motivate ~jet**ἑσπέρα** evening, west**εὖς** good, brave, noble**κατατέμνω** cut up**κατειλύω** cover up**λήγω** cease, (+gen+ppl) cause to cease  
~lax**λιβανωτοφόρος** bearing frankincense**λιθοτομίη** quarry**μεσαμβρίη** midday; the south**μεταξύ** between**νότος** south, south wind**παρατείνω** extend, lengthen, torture**πέτρινος** rocky**προσδοκάω** expect**πυραμῖς** (ῶ) pyramid**στάδιον** 200 meters (pl also masc)**στάδιος** (adj) standing upright, firm;  
(pl noun) 200 meters**τείνω** stretch, tend ~tense**τέρμα** -τος (n, 3) mark, turn-around  
point**ψάμμος** (f) sand

## 2.8

ἀπὸ δὲ Ἡλίου πόλιος ἄνω ἰόντι στευνή ἐστι Αἴγυπτος. τῇ μὲν γὰρ τῆς Ἀραβίης ὄρος παρατέταται, φέρον ἀπ' ἄρκτου πρὸς μεσαμβρίην τε καὶ νότον, αἰεὶ ἄνω τεῖνον ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν· ἐν τῷ αἰ λιθοτομίαι ἔνεισι αἰ ἐς τὰς πυραμίδας κατατμηθεῖσαι τὰς ἐν Μέμφι. ταύτῃ μὲν λῆγον ἀνακάμπει ἐς τὰ εἴρηται τὸ ὄρος· τῇ δὲ αὐτὸ ἐωυτοῦ ἐστι μακρότατον, ὡς ἐγὼ ἐπυνθανόμην, δύο μνηῶν αὐτὸ εἶναι τῆς ὁδοῦ ἀπὸ ἡοῦς πρὸς ἐσπέρην, τὰ δὲ πρὸς τὴν ἡῷ λιβανωτοφόρα αὐτοῦ τὰ τέρματα εἶναι. τοῦτο μὲν νυν τὸ ὄρος τοιοῦτο ἐστί, τὸ δὲ πρὸς Λιβύης τῆς Αἰγύπτου ὄρος ἄλλο πέτρινον τείνει, ἐν τῷ αἰ πυραμίδες ἔνεισι, ψάμμῳ κατειλυμένον, κατὰ τὸν αὐτὸν τρόπον καὶ τοῦ Ἀραβίου τὰ πρὸς μεσαμβρίην φέροντα. τὸ ὦν δὴ ἀπὸ Ἡλίου πόλιος οὐκέτι πολλὸν χωρίον ὡς εἶναι Αἰγύπτου, ἀλλ' ὅσον τε ἡμερέων τεσσέρων καὶ δέκα ἀναπλόου ἐστὶ στευνή Αἴγυπτος, ἐοῦσα τῶν ὀρέων τῶν εἰρημένων τὸ μεταξὺ πεδιάς μὲν γῆ, στάδιοι δὲ μάλιστα ἐδόκεόν μοι



## 2.8

ἀπὸ δὲ Ἡλίου πόλιος ἄνω ἰόντι στεινή ἐστι Αἴγυπτος.  
 τῇ μὲν γὰρ τῆς Ἀραβίης ὄρος |extend, lengthen, |ζέρον ἀπ' |  
 |bear πρὸς |midday; the south |south, |αἰεὶ ἄνω |stretch, tend  
 τὴν Ἐρυθρὴν καλεομένην θάλασσαν ἐν τῷ αἰ |quarry  
 |cut up  
 ἐνεῖσι αἰ ἐς τὰς |pyramid τὰς ἐν Μέμφι.  
 ταύτῃ μὲν |cease |bend; return ἐς τὰ εἴρηται τὸ ὄρος· τῇ δὲ  
 αὐτὸ ἐωυτοῦ ἐστι μακρότατον, ὡς ἐγὼ ἐπυνθανόμην, δύο  
 μηνῶν αὐτὸ εἶναι τῆς ὁδοῦ ἀπὸ ἡοῦς πρὸς ἐσπέρην, τὰ  
 δὲ πρὸς τὴν ἡῶ |bearing frankincense· οὐ τὰ |mark, turn- |  
 |around point  
 τοῦτο μὲν νυν τὸ ὄρος τοιοῦτο ἐστί, τὸ δὲ πρὸς Λιβύης τῆς  
 Αἰγύπτου ὄρος ἄλλο |rocky |stretch, tend ἢ αἰ |pyramid  
 ἐνεῖσι, |sand |cover up , κατὰ τὸν αὐτὸν τρόπον καὶ  
 τοῦ Ἀραβίου τὰ πρὸς |midday; the south |ντα. τὸ ὦν δὴ ἀπὸ  
 Ἡλίου πόλιος οὐκέτι πολλὸν χωρίον ὡς εἶναι Αἰγύπτου,  
 ἀλλ' ὅσον τε ἡμερέων τεσσέρων καὶ δέκα |sailing up, back |  
 στεινή Αἴγυπτος, ἐοῦσα τῶν ὁρέων τῶν εἰρημένων τὸ  
 |between πεδιάς μὲν γῆ, στάδιοι δὲ μάλιστα ἐδόκεόν μοι

## 2.8

From Heliopolis however, as you go up, Egypt is narrow; for on the one side a mountain-range belonging to Arabia stretches along by the side of it, going in a direction from North towards the midday and the South Wind, tending upwards without a break to that which is called the Erythraian Sea, in which range are the stone-quarries which were used in cutting stone for the pyramids at Memphis. On this side then the mountain ends where I have said, and then takes a turn back; and where it is widest, as I was informed, it is a journey of two months across from East to West; and the borders of it which turn towards the East are said to produce frankincense. Such then is the nature of this mountain-range; and on the side of Egypt towards Libya another range extends, rocky and enveloped in sand: in this are the pyramids, and it runs in the same direction as those parts of the Arabian mountains which go towards the midday. So then, I say, from Heliopolis the land has no longer a great extent so far as it belongs to Egypt, and for about four days' sail up the river Egypt properly so called is narrow: and the space between the mountain-ranges which have been mentioned is plain-land, but

*vocabulary***ἀνάπλοος** -ῶ sailing up, back**διακόσιοι** (ἄ) two hundred**ἐλεφάντινος** of ivory**ἐνθεῦτεν** thence**ἐννέα** nine**ἑξακισχίλιοι** 6000**ἑξακόσιοι** 600**ἑξήκοντα** sixty**εὖς** good, brave, noble**μεσόγαια** inland**ὀγδώκοντα** eighty**ὀκτακόσιοι** 800**ὄον** οὔ type of fruit**σημαίνω** give orders to; show; mark  
~semaphore**σταδίη** (adj) standing upright, firm; (pl noun) 200 meters**στάδιον** 200 meters (pl also masc)**στάδιος** (adj) standing upright, firm;  
(pl noun) 200 meters**συντίθημι** hearken, mark ~thesis**σχοῖνος** rush, bed of rushes; rope,  
measuring line; 10 km**τετρακισχίλιοι** 4000 ~kilo-**τρισχίλιοι** 3000 ~kilo-**φύω** produce, beget; clasp ~physics**χίλιοι** (ι) thousand ~kilo-

εἶναι, τῇ στεινότατον ἐστί, διηκοσίων οὐ πλέους ἐκ τοῦ Ἀραβίου ὄρεος ἐς τὸ Λιβυκὸν καλεόμενον. τὸ δ' ἐνθεῦτεν αὐτὶς εὐρέα Αἴγυπτος ἐστί. πέφυκε μὲν νυν ἡ χώρα αὕτη οὕτω.

## 2.9

ἀπὸ δὲ Ἡλίου πόλιος ἐς Θήβας ἐστὶ ἀνάπλοος ἐννέα ἡμερέων, στάδιοι δὲ τῆς ὁδοῦ ἐξήκοντα καὶ ὀκτακόσιοι καὶ τετρακισχίλιοι, σχοίνων ἐνὸς καὶ ὀγδώκοντα ἐόντων. οὗτοι συντιθέμενοι οἱ στάδιοι Αἰγύπτου τὸ μὲν παρὰ θάλασσαν ἤδη μοι καὶ πρότερον δεδήλωται ὅτι ἑξακοσίων τε ἐστὶ σταδίων καὶ τρισχιλίων, ὅσον δέ τι ἀπὸ θαλάσσης ἐς μεσόγαιαν μέχρι Θηβέων ἐστί, σημανέω· στάδιοι γὰρ εἰσὶ εἴκοσι καὶ ἑκατὸν καὶ ἑξακισχίλιοι. τὸ δὲ ἀπὸ Θηβέων ἐς Ἐλεφαντίνην καλεομένην πόλιν στάδιοι χίλιοι καὶ ὀκτακόσιοι εἰσὶ.

## 2.10

ταύτης ὦν τῆς χώρας τῆς εἰρημένης ἡ πολλή, κατὰ περ

εἶναι, τῇ στευνότατον ἐστί, |two hundred ὁ πλέους ἐκ τοῦ  
Ἀραβίου ὄρεος ἐς τὸ Λιβυκὸν καλεόμενον. τὸ δ' |thence  
αὕτις εὐρέα Αἴγυπτος ἐστί. πέφυκε μὲν νυν ἡ χώρα αὕτη  
οὕτω.

## 2.9

ἀπὸ δὲ Ἑλίου πόλις ἐς Θήβας ἐστὶ |sailing up|nine  
|back  
ἡμερέων, στάδιοι δὲ τῆς ὁδοῦ |sixty καὶ |800  
καὶ |4000 , |rush, bed of rushes;|eighty ἐόντων.  
|rope, measuring line;  
οὗτοι |hearken, mark |10 km οἱ στάδιοι Αἰγύπτου τὸ μὲν παρὰ  
θάλασσαν ἤδη μοι καὶ πρότερον δεδήλωται ὅτι |600  
τε ἐστὶ σταδίων καὶ |3000 , ὅσον δέ τι ἀπὸ θαλάσσης  
ἐς μεσόγαιαν μέχρι Θηβέων ἐστί, |give orders to; ἀδιοι γὰρ  
|show; mark  
εἰςὶ εἴκοσι καὶ ἑκατὸν καὶ |6000 . τὸ δὲ ἀπὸ Θηβέων  
ἐς |of ivory καλεομένην πόλιν στάδιοι χίλιοι καὶ  
|800 εἰσί.

## 2.10

ταύτης ὦν τῆς χώρας τῆς εἰρημένης ἡ πολλή, κατὰ περ

where it is narrowest it did not seem to me to exceed two hundred furlongs from the Arabian mountains to those which are called the Libyan. After this again Egypt is broad.

## 2.9

Such is the nature of this land: and from Heliopolis to Thebes is a voyage up the river of nine days, and the distance of the journey in furlongs is four thousand eight hundred and sixty, the number of the schoines being eighty-one. If these measures of Egypt in furlongs be put together the result is as follows:— I have already before this shown that the distance along the sea amounts to three thousand six hundred furlongs, and I will now declare what the distance is inland from the sea to Thebes, namely six thousand one hundred and twenty furlongs: and again the distance from Thebes to the city called Elephantine is one thousand eight hundred furlongs.

## 2.10

Of this land then, concerning which I have spoken, it seemed to myself also, according as the

*vocabulary*

**ἀποδείκνυμι** (ō) show, point out;  
 appoint; (mid) declare  
**ἀποδέχομαι** accept ~doctrine  
**εἰσέχω** stretch into  
**ἐξίημι** send forth, allow forth ~jet  
**ἐπίκτητος** acquired as well  
**ἥκιστος** least; above all  
**ἡπειρος** (f) mainland, continent  
**ἱρεὺς** ἱρῆος (l, m) priest ~hieroglyph  
**κόλπος** bosom, lap-fold; gulf

**μέγαθος** tall, big (person)  
**μεταξύ** between  
**πεντάστομος** with five mouths  
**προσχώννυμι** (ō) heap on, as with silt  
**πρόσω** forward, in the future; far  
**ῥέω** flow ~rheostat  
**ῥοά** pl: waters of a river ~rheostat  
**ῥόος** ῥοῦ stream, flow, current  
 ~rheostat  
**συμβάλλω** pit against; compare; mp:  
 meet, fall in with ~ballistic

οἱ ἱρέες ἔλεγον, ἐδόκεε καὶ αὐτῷ μοι εἶναι ἐπικτήτος Αἰγυπτίοισι. τῶν γὰρ ὀρέων τῶν εἰρημένων τῶν ὑπὲρ Μέμφιν πόλιν κειμένων τὸ μεταξὺ ἐφαίνετό μοι εἶναι κοτὲ κόλπος θαλάσσης, ὥσπερ γε τὰ περὶ Ἴλιον καὶ Τευθρανίην καὶ Ἐφεσόν τε καὶ Μαιάνδρου πεδίων, ὥς γε εἶναι σμικρὰ ταῦτα μεγάλοισι συμβαλεῖν· τῶν γὰρ ταῦτα τὰ χωρία προσχωσάντων ποταμῶν ἐνὶ τῶν στομάτων τοῦ Νείλου, ἐόντος πενταστόμου, οὐδεὶς αὐτῶν πλήθεος πέρι ἄξιος συμβληθῆναι ἐστί. εἰσὶ δὲ καὶ ἄλλοι ποταμοί, οὐ κατὰ τὸν Νεῖλον ἐόντες μεγάθρα, οἵτινες ἔργα ἀποδεξάμενοι μεγάλα εἰσὶ· τῶν ἐγὼ φράσαι ἔχω οὐνόματα καὶ ἄλλων καὶ οὐκ ἤκιστα Ἀχελῷον, ὃς ῥέων δι' Ἀκαρνανίης καὶ ἐξιεὶς ἐς θάλασσαν τῶν Ἐχινάδων νήσων τὰς ἡμισέας ἤδη ἤπειρον πεποιήκε.

## 2.11

ἔστι δὲ τῆς Ἀραβίης χώρας, Αἰγύπτου δὲ οὐ πρόσω, κόλπος θαλάσσης ἐσέχων ἐκ τῆς Ἐρυθρῆς καλεομένης θαλάσσης, μακρὸς οὕτω δὴ τι καὶ στεινὸς ὥς ἔρχομαι



οἱ |priest ἔλεγον, ἐδόκεε καὶ αὐτῷ μοι εἶναι |acquired as well  
 Αἰγυπτίοισι. τῶν γὰρ ὀρέων τῶν εἰρημένων τῶν  
 ὑπὲρ Μέμφιν πόλιν κειμένων τὸ |between ἐφαίνετό μοι  
 εἶναι κοτὲ |bosom, lap- λάσσης, ὥσπερ γε τὰ περὶ Ἴλιον  
 |fold; gulf  
 καὶ Τευθρανίην καὶ Ἑφεσὸν τε καὶ Μαιάνδρου πεδίον,  
 ὥς γε εἶναι σμικρὰ ταῦτα μεγάλοισι |pit against; compare; mp: meet,  
 |fall in with  
 γὰρ ταῦτα τὰ χωρία |heap on, as with ποταμῶν ἐνὶ τῶν  
 |silt  
 στομάτων τοῦ Νείλου, ἐόντος |with five mouths ὕδεις αὐτῶν  
 πλήθεος πέρι ἄξιος |pit against; compare; εἰσὶ δὲ καὶ ἄλλοι  
 |mp: meet, fall in with  
 ποταμοί, οὐ κατὰ τὸν Νεῖλον ἐόντες |tall, big , οἵτινες  
 ἔργα ἀποδεξάμενοι μεγάλα εἰσὶ· τῶν ἐγὼ φράσαι ἔχω  
 οὐνόματα καὶ ἄλλων καὶ οὐκ |least; Ἀχελῷου, ὃς ῥέων δι'  
 |above  
 Ἀκαρνανίης καὶ |send forth, ἵλασσαν τῶν Ἐχινάδων νήσων  
 |allow forth  
 τὰς ἡμυσέας ἥδη |mainland, ..εποίηκε.  
 |continent

## 2.11

ἔστι δὲ τῆς Ἀραβίης χώρας, Αἰγύπτου δὲ οὐ |forward, in the fu-  
 |ture; far  
 |bosom, lap- λάσσης |stretch into· τῆς Ἐρυθρῆς καλεομένης  
 |fold; gulf  
 θαλάσσης, μακρὸς οὕτω δὴ τι καὶ στεινὸς ὥς ἔρχομαι

priests said, that the greater part had been won as an addition by the Egyptians; for it was evident to me that the space between the aforesaid mountain-ranges, which lie above the city of Memphis, once was a gulf of the sea, like the regions about Ilion and Teuthrania and Ephesos and the plain of the Maiander, if it be permitted to compare small things with great; and small these are in comparison, for of the rivers which heaped up the soil in those regions none is worthy to be compared in volume with a single one of the mouths of the Nile, which has five mouths. Moreover there are other rivers also, not in size at all equal to the Nile, which have performed great feats; of which I can mention the names of several, and especially the Acheloös, which flowing through Acarnania and so issuing out into the sea has already made half of the Echinades from islands into mainland.

## 2.11

Now there is in the land of Arabia, not far from Egypt, a gulf of the sea running in from that which is called the Erythraian Sea, very long and narrow, as I am about to tell. With respect to the length of the voyage

*vocabulary***ἄμπωτις** -εως (f) ebbing**ἀναισιμώ** spend, use up**δισμύριοι** (ὁ) 20,000**εἰρεσία** rowing ~row**εἰσέχω** stretch into**ἐκτρέπω** turn aside**ἐκχόω** raise a mound in, around**ἐντός** within**ἐργατικός** workmanlike, hard-working**εὖρος** -εος (n, 3) width; (caps) the east wind**εὖς** good, brave, noble**ἥμισυς** half ~hemisphere**κόλπος** bosom, lap-fold; gulf**μῆκος** -ους (n, 3) length, stature**μῖν** him, her, it**μυρίος** (ὁ) 10,000 ~myriad**μυχός** recess, nook**νοτία** rain shower**νότιος** flowing; south**ὄον** οὖ type of fruit**παραλλάσσω** change, differ**πλόος** -ὺ course, voyage ~float**προαναισιμώ** use up, spend before**ῥεῖθρον** stream ~rheostat**ῥέω** flow ~rheostat**ῥηγήη** flood tide, breakers; rocky beach**συντετραίνω** connect with a passage**χόω** heap up

φράσων· μῆκος μὲν πλόου ἀρξαμένῳ ἐκ μυχοῦ διεκπλῶσαι ἐς τὴν εὐρέαν θάλασσαν ἡμέραι ἀναισιμούνται τεσσεράκοντα εἰρεσίῃ χρεωμένῳ· εὖρος δέ, τῇ εὐρύτατος ἐστὶ ὁ κόλπος, ἥμισυ ἡμέρης πλόου. ῥήχίῃ δ' ἐν αὐτῷ καὶ ἄμπωτις ἀνὰ πᾶσαν ἡμέρην γίνεται.

ἕτερον τοιοῦτον κόλπον καὶ τὴν Αἴγυπτον δοκέω γενέσθαι κοτέ, τὸν μὲν ἐκ τῆς βορηίης θαλάσσης κόλπον ἐσέχοντα ἐπ' Αἰθιοπίας, τὸν δὲ Ἀράβιον, τὸν ἔρχομαι λέξων, ἐκ τῆς νοτίης φέροντα ἐπὶ Συρίας, σχεδὸν μὲν ἀλλήλοισι συντετραίνοντας τοὺς μυχοὺς, ὀλίγον δέ τι παραλλάσσοντας τῆς χώρας. εἰ ὦν ἐθελήσει ἐκτρέψαι τὸ ῥέεθρον ὁ Νεῖλος ἐς τοῦτον τὸν Ἀράβιον κόλπον, τί μιν κωλύει ῥέοντος τούτου ἐκχωσθῆναι ἐντός γε δις μυρίων ἐτέων; ἐγὼ μὲν γὰρ ἔλπομαί γε καὶ μυρίων ἐντὸς χωσθῆναι ἄν· κοῦ γε δὴ ἐν τῷ προαναισιμωμένῳ χρόνῳ πρότερον ἢ ἐμὲ γενέσθαι οὐκ ἂν χωσθείη κόλπος καὶ πολλῷ μέζων ἔτι τούτου ὑπὸ τοσούτου τε ποταμοῦ καὶ οὕτω ἐργατικοῦ;

φράσων· |length, μέν |course, ἀρξαμένῳ ἐκ |recess, nook  
|stature |voyage

διεκπλώσαι ἐς τὴν εὐρέαν θάλασσαν ἡμέραι |spend, use up

τεσσεράκοντα εἰρεσίῃ χρεωμένῳ· |width; ἵ(caps) εὐρύτατος  
|the east wind

ἐστὶ ὁ |bosom, , |half ἡμέρης |course, |flood tide, break- ῥ καὶ  
|lap-fold; |voyage |ers; rocky beach  
|ebbing |gulf, ἀνὰ πᾶσαν ἡμέρην γίνεται.

ἕτερον τοιοῦτον |bosom, lap- ἢ τὴν Αἴγυπτον δοκέω  
|fold; gulf

γενέσθαι κοτέ, τὸν μὲν ἐκ τῆς βορηῆς θαλάσσης |bosom, lap-  
|fold; gulf

|stretch into ἐπ' Αἰθιοπίας, τὸν δὲ Ἀράβιον, τὸν ἔρχομαι

λέξων, ἐκ τῆς νοτίας φέροντα ἐπὶ Συρίας, σχεδὸν μὲν

ἀλλήλοισι |connect with a pas- τοὺς |recess, nook ἵγον δέ τι  
|sage

|change, differ τῆς χώρας. εἰ ὦν ἐθελήσει |turn aside τὸ

|stream ὁ Νεῖλος ἐς τοῦτον τὸν Ἀράβιον |bosom, lap- μιν  
|fold; gulf

κωλύει |flow τούτου |raise a mound|within γε |20,000  
|in, around

ἐτέων; ἐγὼ μὲν γὰρ ἔλπομαί γε καὶ μυρίων |within

|heap up ἄν· κοῦ γε δὴ ἐν τῷ |use up, spend before χρόνῳ

πρότερον ἢ ἐμὲ γενέσθαι οὐκ ἂν |heap up |bosom, lap- ἰ  
|fold; gulf

πολλῷ μέζων ἔτι τούτου ὑπὸ τοσούτου τε ποταμοῦ καὶ

οὕτῳ |workmanlike,  
|hard-working

along it, one who set out from the innermost point to sail out through it into the open sea, would spend forty days upon the voyage, using oars; and with respect to breadth, where the gulf is broadest it is half a day's sail across: and there is in it an ebb and flow of tide every day.

Just such another gulf I suppose that Egypt was, and that the one ran in towards Ethiopia from the Northern Sea, and the other, the Arabian, of which I am about to speak, tended from the South towards Syria, the gulfs boring in so as almost to meet at their extreme points, and passing by one another with but a small space left between. If then the stream of the Nile should turn aside into this Arabian gulf, what would hinder that gulf from being filled up with silt as the river continued to flow, at all events within a period of twenty thousand years? indeed for my part I am of opinion that it would be filled up even within ten thousand years. How, then, in all the time that has elapsed before I came into being should not a gulf be filled up even of much greater size than this by a river so great and so active?

*vocabulary*

**ἄλίσκομαι** be captured ~helix  
**ἅλμη** brine, sea salt ~halogen  
**δηλέομαι** hurt, spoil, steal ~delenda  
**ἐπανθέω** bloom; be/appear on the surface  
**ἐρυθρός** red  
**εὖς** good, brave, noble  
**ἰλὺς** -ος (ī, f) mud, slime  
**κάρτα** very much ~κράτος  
**καταρρήγνυμι** (ū) break down  
**κογχύλιον** mussel, mollusc  
**κογχύλιος** purple

**μελάγγαιος** with black soil  
**νέμω** to allot, to pasture ~nemesis  
**ὄον** οὖ type of fruit  
**πρόκειμαι** be placed by; be devoted to  
**προσείκελος** somewhat like  
**πρόσουρος** neighboring  
**πρόχυσις** pouring out  
**πυραμὶς** (ū) pyramid  
**τεκμήριον** sign; proof  
**ὑπόπετρος** rocky  
**ὑπόψαμμος** sandy underneath  
**ψάμμος** (f) sand

## 2.12

τὰ περὶ Αἴγυπτον ὧν καὶ τοῖσι λέγουσι αὐτὰ πείθονται καὶ αὐτὸς οὕτω κάρτα δοκέω εἶναι, ἰδὼν τε τὴν Αἴγυπτον προκειμένην τῆς ἐχομένης γῆς κογχυλία τε φαινόμενα ἐπὶ τοῖσι ὄρεσι καὶ ἄλμην ἐπανθέουσαν, ὥστε καὶ τὰς πυραμίδας δηλέεσθαι, καὶ ψάμμον μόνον Αἰγύπτου ὄρος τοῦτο τὸ ὑπὲρ Μέμφιος ἔχον, πρὸς δὲ τῇ χώρῃ οὔτε τῇ Ἀραβίῃ προσούρω ἐούση τὴν Αἴγυπτον προσεικέλην οὔτε τῇ Λιβύῃ, οὐ μὲν οὐδὲ τῇ Συρίῃ τῆς γὰρ Ἀραβίης τὰ παρὰ θάλασσαν Σύροι νέμονται, ἀλλὰ μελάγγαιόν τε καὶ καταρρηγνυμένην, ὥστε ἐοῦσαν ἰλὺν τε καὶ πρόχυσιν ἐξ Αἰθιοπίας κατενηνιγμένην ὑπὸ τοῦ ποταμοῦ. τὴν δὲ Λιβύην ἴδμεν ἐρυθροτέρην τε γῆν καὶ ὑποψαμμοτέρην, τὴν δὲ Ἀραβίην τε καὶ Συρίην ἀργιλωδεστέραν τε καὶ ὑπόπετρον ἐοῦσαν.

## 2.13

ἔλεγον δὲ καὶ τότε μοι μέγα τεκμήριον περὶ τῆς χώρας



## 2.12

τὰ περὶ Αἴγυπτον ὧν καὶ τοῖσι λέγουσι αὐτὰ πείθονται καὶ  
αὐτὸς οὕτω |very much...έώ εἶναι, ἰδὼν τε τὴν Αἴγυπτον  
|be placed by; τῆς ἐχομένης γῆς κογχυλία τε φαινόμενα  
|be devoted to  
ἐπὶ τοῖσι ὄρεσι καὶ ἄλμην |bloom; be/appear ὥστε καὶ τὰς  
|on the surface  
|pyramid |hurt, spoil, καὶ |sand μῶνον Αἰγύπτου ὄρος  
|steal  
τοῦτο τὸ ὑπὲρ Μέμφιος ἔχον, πρὸς δὲ τῇ χώρῃ οὔτε  
τῇ Ἀραβίῃ |neighboring εἰσὶν τὴν Αἴγυπτον |somewhat like  
οὔτε τῇ Λιβύῃ, οὐ μὲν οὐδὲ τῇ Συρίῃ τῆς γὰρ Ἀραβίης  
τὰ παρὰ θάλασσαν Σύροι |distribute , ἀλλὰ |with black soil εἰ  
καὶ |break down , ὥστε ἐοῦσαν |mud, slime... |pouring out  
ἐξ Αἰθιοπίας κατενηνειγμένην ὑπὸ τοῦ ποταμοῦ. τὴν δὲ  
Λιβύην ἴδμεν |red τε γῆν καὶ |sandy underneath ,  
τὴν δὲ Ἀραβίην τε καὶ Συρίην ἀργιλωδεστέραν τε καὶ  
|rocky ἐοῦσαν.

## 2.13

ἔλεγον δὲ καὶ τότε μοι μέγα |sign; proof περὶ τῆς χώρας

**2.12**

As regards Egypt then, I both believe those who say that things are so, and for myself also I am strongly of opinion that they are so; because I have observed that Egypt runs out into the sea further than the adjoining land, and that shells are found upon the mountains of it, and an efflorescence of salt forms upon the surface, so that even the pyramids are being eaten away by it, and moreover that of all the mountains of Egypt, the range which lies above Memphis is the only one which has sand: besides which I notice that Egypt resembles neither the land of Arabia, which borders upon it, nor Libya, nor yet Syria (for they are Syrians who dwell in the parts of Arabia lying along the sea), but that it has soil which is black and easily breaks up, seeing that it is in truth mud and silt brought down from Ethiopia by the river: but the soil of Libya, we know, is reddish in colour and rather sandy, while that of Arabia and Syria is somewhat clayey and rocky.

**2.13**

The priests also gave me a strong proof concerning this land as follows,

*vocabulary***ἄρδω** give water**αὕξησις** -τος (f) growth**αὕξις** -εως (f) growth**αὕχμιός** drought**δέλτος** writing tablet**διαχράομαι** use habitually; lend out;  
reveal**διαχραύω** use; kill**διαχρέομαι** use habitually; lend out;  
reveal**ἐκκαίδεκα** 16**ἐλάχιστος** smallest, shortest, fewest**Ἑλλήν** Greek**ἐνερθε** beneath, below**ἐπιδίδωμι** give, give with, give  
reciprocally ~donate**ἐπίλοιπος** remaining**ἱρεὺς** ἱρῆος (i, m) priest ~hieroglyph**κατακλύζω** flood ~cataclysm**λίμνη** lake, marsh, basin, sea ~limnic**λιμός** (i, f) famine**ὀκτώ** eight ~octopus**οὐκω** no longer**πεινάω** be hungry**πεντεκαίδεκα** 15**πῆχυς** forearm, cubit**σφέτερος** their**ὑπερβαίνω** pass, transgress ~basis**ὕψος** ὕψους (n, 3) height, summit**ὕω** (ū) to rain**ψεύδω** be false, deceive; (mid) to lie  
~pseudo-

ταύτης οἱ ἱρέες, ὥς ἐπὶ Μοίριος βασιλέος, ὅκως ἔλθοι  
ὁ ποταμὸς ἐπὶ ὀκτὼ πήχας τὸ ἐλάχιστον, ἄρδεσκε  
Αἴγυπτον τὴν ἔνερθε Μέμφιος· καὶ Μοίρι οὐκ ἦν  
ἔτεα εἰνακόσια τετελευτηκότι ὅτε τῶν ἱρέων ταῦτα ἐγὼ  
ἤκουον. νῦν δὲ εἰ μὴ ἐπ' ἑκκαίδεκα ἢ πεντεκαίδεκα  
πήχας ἀναβῇ τὸ ἐλάχιστον ὁ ποταμός, οὐκ ὑπερβαίνει  
ἐς τὴν χώραν. δοκέουσί τέ μοι Αἰγυπτίων οἱ ἔνερθε  
λίμνης τῆς Μοίριος οἰκέοντες τά τε ἄλλα χωρία καὶ τὸ  
καλεόμενον Δέλτα, ἣν οὕτω ἡ χώρα αὕτη κατὰ λόγον  
ἐπιδιδῶ ἐς ὕψος καὶ τὸ ὅμοιον ἀποδιδῶ ἐς αὐξήσιν, μὴ  
κατακλύζοντος αὐτὴν τοῦ Νείλου πείσεσθαι τὸν πάντα  
χρόνον τὸν ἐπίλοιπον Αἰγύπτιοι τὸ κοτὲ αὐτοὶ Ἕλληνας  
ἔφασαν πείσεσθαι. πυθόμενοι γὰρ ὥς ἕεται πᾶσα ἡ  
χώρα τῶν Ἑλλήνων ἀλλ' οὐ ποταμοῖσι ἄρδεται κατὰ περ  
ἡ σφετέρη, ἔφασαν Ἕλληνας ψευσθέντας κοτὲ ἐλπίδος  
μεγάλης κακῶς πεινήσειν. τὸ δὲ ἔπος τοῦτο ἐθέλει λέγειν  
ὥς, εἰ μὴ ἐτελήσει σφι ὕειν ὁ θεὸς ἀλλὰ αὐχμῶ διαχρᾶσθαι,  
λιμῶ οἱ Ἕλληνες αἰρεθήσονται· οὐ γὰρ δὴ σφι ἐστὶ ὕδατος

ταύτης οἱ |priest, ὡς ἐπὶ Μοίριος βασιλέος, ὅκως ἔλθοι

ὁ ποταμὸς ἐπὶ |eight |forearm, τὸ |smallest, short-ῥδεσκει  
|cubit |est, fewest

Αἴγυπτον τὴν |beneath, Μέμφιος· καὶ Μοίρι |no longer  
|below

ἔτεα εἰνακόσια τετελευτηκότι ὅτε τῶν ἱρέων ταῦτα ἐγὼ

ἤκουον. νῦν δὲ εἰ μὴ ἐπ' |16 ἥ |15

|forearm, ἀναβῆ τὸ |smallest, short-ποταμός, οὐκ |pass, transgress  
|cubit |est, fewest

ἐς τὴν χώραν. δοκέουσί τέ μοι Αἰγυπτίων οἱ |beneath,  
|below

|lake, marsh, Μοίριος οἰκέοντες τά τε ἄλλα χωρία καὶ τὸ  
|basin, sea

καλεόμενον Δέλτα, ἣν οὕτω ἡ χώρα αὕτη κατὰ λόγον

|give, give|height, καὶ τὸ ὅμοιον ἀποδιδῶ ἐς αὐξῆσιν, μὴ  
|with, give|summit  
|reciprocally  
|flood αὐτὴν τοῦ Νείλου πείσεσθαι τὸν πάντα

χρόνον τὸν |remaining Αἰγύπτιοι τὸ κοτὲ αὐτοὶ |Greek

ἔφασαν πείσεσθαι. πυθόμενοι γὰρ ὡς |to rain πᾶσα ἡ

χώρα τῶν |Greek ἀλλ' οὐ ποταμοῖσι |give water ἀτά περ

ἡ |their , ἔφασαν |Greek |be false, deceive; τὲ ἐλπίδος  
(mid) to lie

μεγάλης κακῶς πεινήσειν. τὸ δὲ ἔπος τοῦτο ἐθέλει λέγειν

ὡς, εἰ μὴ ἐθελήσει σφι |to rain ἵεὸς ἀλλὰ |drought διαχρᾶσθαι,

|famine ἱ |Greek αἰρεθήσονται· οὐ γὰρ δὴ σφι ἐστὶ ὕδατος

namely that in the reign of king Moiris, whenever the river reached a height of at least eight cubits it watered Egypt below Memphis; and not yet nine hundred years had gone by since the death of Moiris, when I heard these things from the priests: now however, unless the river rises to sixteen cubits, or fifteen at the least, it does not go over the land. I think too that those Egyptians who dwell below the lake of Moiris and especially in that region which is called the Delta, if that land continues to grow in height according to this proportion and to increase similarly in extent, will suffer for all remaining time, from the Nile not overflowing their land, that same thing which they themselves said that the Hellenes would at some time suffer: for hearing that the whole land of the Hellenes has rain and is not watered by rivers as theirs is, they said that the Hellenes would at some time be disappointed of a great hope and would suffer the ills of famine. This saying means that if the god shall not send them rain, but shall allow drought to prevail for a long time, the Hellenes will be destroyed by hunger; for they have

*vocabulary*

ἀναρρήγνυμι (ῥ) tear open, tear down  
 ἀπόνητος without toil or trouble  
 ἀποστροφή turning back, away  
 ἄροτρον plow ~arable  
 ἄρουρα land ~arable  
 αὐλαξ -χος (f) furrow  
 αὐτόματος self-willed, accidental  
 ~after  
 εἰσβάλλω throw into ~ballistic  
 Ἑλλήν Greek

ἐνερθε beneath, below  
 λήιον standing grain  
 παροίχομαι pass, keep going  
 πεινάω be hungry  
 πονέω work; be busy ~osteopenia  
 σκάλλω dry up, shrivel  
 σπείρω sow ~diaspora  
 ὑπερβαίνω pass, transgress ~basis  
 ὕψος ὕψους (n, 3) height, summit  
 ὕω (ῥ) to rain

οὐδεμία ἄλλη ἀποστροφὴ ὅτι μὴ ἐκ τοῦ Διὸς μόνον.

## 2.14

καὶ ταῦτα μὲν ἐς Ἑλλήνας Αἰγυπτίοισι ὀρθῶς ἔχοντα εἴρηται· φέρε δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι ὥς ἔχει φράσω· εἴ σφι θέλοι, ὥς καὶ πρότερον εἶπον, ἢ χώρα ἢ ἔνερθε Μέμφιος αὕτη γὰρ ἐστὶ ἡ αὐξανομένη κατὰ λόγον τοῦ παροιχομένου χρόνου ἐς ὕψος αὐξάνεσθαι, ἄλλο τι<sup>1</sup> ἢ οἱ ταύτῃ οἰκέοντες Αἰγυπτίων πεινήσουσι; εἰ μήτε γε ὕσεται σφι ἢ χώρα μήτε ὁ ποταμὸς οἷός τ' ἔσται ἐς τὰς ἀρούρας ὑπερβαίνειν. ἡ γὰρ δὴ νῦν γε οὔτοι ἀπονητότατα καρπὸν κομίζονται ἐκ γῆς τῶν τε ἄλλων ἀνθρώπων πάντων καὶ τῶν λοιπῶν Αἰγυπτίων· οἱ οὔτε ἀρότρῳ ἀναρρηγνύντες αὐλακας ἔχουσι πόνους οὔτε σκάλλοντες οὔτε ἄλλο ἐργαζόμενοι οὐδὲν τῶν οἱ ἄλλοι ἄνθρωποι περὶ λήμιον πονέουσι, ἀλλ' ἐπεάν σφι ὁ ποταμὸς αὐτόματος ἐπελθὼν ἄρση<sup>2</sup> τὰς ἀρούρας, ἄρσας δὲ ἀπολίπη ὀπίσω, τότε σπείρας ἕκαστος τὴν ἐωυτοῦ ἄρουραν ἐσβάλλει ἐς

<sup>1</sup> What else could happen than...?    <sup>2</sup> subjunctive of ἄρδω, water, irrigate



οὐδεμία ἄλλη |turning back, away...| ἐκ τοῦ Διὸς μῶνον.

## 2.14

καὶ ταῦτα μὲν ἐς |Greek Αἰγυπτίοισι ὀρθῶς ἔχοντα  
 εἴρηται· φέρε δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι ὥς ἔχει  
 φράσω· εἴ σφι θέλοι, ὥς καὶ πρότερον εἶπον, ἡ χώρα ἡ  
 |beneath, |below Ἰέμφιος αὕτη γὰρ ἐστὶ ἡ αὐξανομένη κατὰ λόγον  
 τοῦ |pass, keep going χρόνου ἐς |height, |summit ἵξάνεσθαι, ἄλλο τι<sup>1</sup>  
 ἢ οἱ ταύτη οἰκέοντες Αἰγυπτίων πεινήσουσι· εἰ μήτε γε  
 |to rain σφι ἡ χώρα μήτε ὁ ποταμὸς οἷός τ' ἔσται ἐς τὰς  
 |land |pass, transgress ἡ γὰρ δὴ νῦν γε οὔτοι |without toil or  
 |trouble καρπὸν κομίζονται ἐκ γῆς τῶν τε ἄλλων ἀνθρώπων  
 πάντων καὶ τῶν λοιπῶν Αἰγυπτίων· οἱ οὔτε |plow  
 |tear |furrow ἔχουσι πόρους οὔτε |dry up, shrivel  
 οὔτε ἄλλο ἐργαζόμενοι οὐδὲν τῶν οἱ ἄλλοι ἀνθρωποι περὶ  
 |standing work |self-willed, |accidental  
 |grain , ἀλλ' ἐπεάν σφι ὁ ποταμὸς  
 ἐπελθὼν ἄρση<sup>2</sup> τὰς |land , ἄρσας δὲ ἀπολίπη ὀπίσω,  
 τότε σπεύρας ἕκαστος τὴν ἑωυτοῦ |land ἐσβάλλει ἐς

<sup>1</sup> What else could happen than...? <sup>2</sup> subjunctive of ἄρδω, water, irrigate

in fact no other supply of water to save them except from Zeus alone.

**2.14**

This has been rightly said by the Egyptians with reference to the Hellenes: but now let me tell how matters are with the Egyptians themselves in their turn. If, in accordance with what I before said, their land below Memphis (for this is that which is increasing) shall continue to increase in height according to the same proportion as in past time, assuredly those Egyptians who dwell here will suffer famine, if their land shall not have rain nor the river be able to go over their fields. It is certain however that now they gather in fruit from the earth with less labour than any other men and also with less than the other Egyptians; for they have no labour in breaking up furrows with a plough nor in hoeing nor in any other of those labours which other men have about a crop; but when the river has come up of itself and watered their fields and after watering has left them again, then each man sows his own field and turns into it swine, and

*vocabulary***ἄμητος** (ἄ) harvest**ἀποδινέω** (ι) thresh grain**δέλτος** writing tablet**εὖς** good, brave, noble**καταπατέω** trample**κατάρρουτος** irrigated, watered; alluvial**μεσόγαια** inland**ὄον** οὖ type of fruit**ῥέω** flow ~rheostat**ῥοά** pl: waters of a river ~rheostat**ῥόος** ῥοῦ stream, flow, current

~rheostat

**σκοπιά** place with a view ~telescope**σχίζω** split ~schism**σχοῖνος** rush, bed of rushes; rope, measuring line; 10 km**τείνω** stretch, tend ~tense**ὑς** pig ~sow

αὐτὴν ὕς, ἐπεὰν δὲ καταπατήσῃ τῇσι ὑσὶ τὸ σπέρμα,  
ἄμμητον τὸ ἀπὸ τούτου μένει, ἀποδινήσας δὲ τῇσι ὑσὶ τὸν  
οὔτον οὕτω κομίζεται.

## 2.15

εἰ ὦν βουλόμεθα γνώμῃσι τῇσι Ἰώνων χρᾶσθαι<sup>1</sup>  
τὰ περὶ Αἴγυπτον, οἱ φασὶ τὸ Δέλτα μούνον εἶναι  
Αἴγυπτον, ἀπὸ Περσέος καλεομένης σκοπιῆς<sup>2</sup> λέγοντες  
τὸ παρὰ θάλασσαν εἶναι αὐτῆς μέχρι Ταριχηίων τῶν  
Πηλουσιακῶν, τῇ δὲ τεσσαράκοντα εἰσὶ σχοῖνοι, τὸ δὲ  
ἀπὸ θαλάσσης λεγόντων ἐς μεσόγαιαν τείνειν αὐτὴν μέχρι  
Κερκασώρου πόλιος, κατ' ἣν σχίζεται ὁ Νεῖλος ἔς τε  
Πηλούσιον ῥέων καὶ ἐς Κάνωβον, τὰ δὲ ἄλλα<sup>3</sup> λεγόντων  
τῆς Αἰγύπτου τὰ μὲν Λιβύης τὰ δὲ Ἀραβίης εἶναι,  
ἀποδεικνύομεν ἂν τούτῳ τῷ λόγῳ χρεώμενοι Αἰγυπτίοισι  
οὐκ εὐδσαν πρότερον χώραν. ἤδη γάρ σφι τό γε Δέλτα, ὥς  
αὐτοὶ λέγουσι Αἰγύπτιοι καὶ ἐμοὶ δοκέει, ἐστὶ κατάρρυτόν  
τε καὶ νεωστὶ ὥς λόγῳ εἰπεῖν

<sup>1</sup> adopt, go along with    <sup>2</sup> at one of the westernmost outlets of the Nile    <sup>3</sup> above the delta

αὐτὴν ὕς, ἐπεὰν δὲ |trample τῇσι ὑσὶ τὸ σπέρμα,  
|harvest τὸ ἀπὸ τούτου μένει, |thresh grain δὲ τῇσι ὑσὶ τὸν  
σίτον οὕτω κομίζεται.

## 2.15

εἰ ὦν βουλόμεθα γνώμῃσι τῇσι Ἰώνων χρᾶσθαι<sup>1</sup>  
τὰ περὶ Αἴγυπτον, οἱ φασὶ τὸ Δέλτα μῶνον εἶναι  
Αἴγυπτον, ἀπὸ Περσέος καλεομένης σκοπιῆς<sup>2</sup> λέγοντες  
τὸ παρὰ θάλασσαν εἶναι αὐτῆς μέχρι Ταριχηίων τῶν  
Πηλουσιακῶν, τῇ δὲ τεσσαράκοντα εἰσὶ |rush, bed of rushes; rope,  
|measuring line; 10 km  
ἀπὸ θαλάσσης λεγόντων ἐς μεσόγαιαν |stretch, tend ἔν μέχρ  
Κερκασώρου πόλιος, κατ' ἣν |split ὁ Νεῖλος ἔς τε  
Πηλούσιον ῥέων καὶ ἐς Κάνωβον, τὰ δὲ ἄλλα<sup>3</sup> λεγόντων  
τῆς Αἰγύπτου τὰ μὲν Λιβύης τὰ δὲ Ἀραβίης εἶναι,  
ἀποδεικνύομεν ἂν τούτῳ τῷ λόγῳ χρεώμενοι Αἰγυπτίοισι  
οὐκ εἶναι πρότερον χώραν. ἤδη γάρ σφι τό γε Δέλτα, ὡς  
αὐτοὶ λέγουσι Αἰγύπτιοι καὶ ἐμοὶ δοκέει, ἐστὶ |irrigated, wa-  
|tered; alluvial  
τε καὶ νεωστὶ ὡς λόγῳ εἰπεῖν

<sup>1</sup> adopt, go along with    <sup>2</sup> at one of the westernmost outlets of the Nile    <sup>3</sup> above the delta

when he has trodden the seed into the ground by means of the swine, after that he waits for the harvest; and when he has threshed the corn by means of the swine, then he gathers it in.

### 2.15

If we desire to follow the opinions of the Ionians as regards Egypt, who say that the Delta alone is Egypt, reckoning its sea-coast to be from the watch-tower called of Perseus to the fish-curing houses of Pelusion, a distance of forty schoines, and counting it to extend inland as far as the city of Kercasoros, where the Nile divides and runs to Pelusion and Canobos, while as for the rest of Egypt, they assign it partly to Libya and partly to Arabia,— if, I say, we should follow this account, we should thereby declare that in former times the Egyptians had no land to live in; for, as we have seen, their Delta at any rate is alluvial, and has appeared (so to speak) lately, as the Egyptians themselves

*vocabulary*

**ἀναφαίνω** reveal, shine ~phenomenon  
**ἀποδείκνυμι** (ō) show, point out;  
 appoint; (mid) declare  
**γλῶσσα** tongue, language ~glossary  
**δέλτος** writing tablet  
**διάπειρα** experience, experiment  
**Ἑλλην** Greek  
**ἑξακισχίλιοι** 6000  
**εὖς** good, brave, noble  
**λογίζομαι** reckon, consider  
**μόριον** piece, member; part of speech  
**ὄον** οῦ type of fruit  
**πάλαι** long ago ~paleo  
**παλαίω** wrestle ~Pallas

**πάλη** wrestling ~Pallas  
**πάλλω** shake, brandish ~Pallas  
**περιεργάζομαι** belabor, work too hard  
 on  
**περίμετρος** very long ~metric  
**πρόειμι** to have been before, earlier  
 ~ion  
**προσλογίζομαι** include, count as well  
**στάδιον** 200 meters (pl also masc)  
**στάδιος** (adj) standing upright, firm;  
 (pl noun) 200 meters  
**τέταρτος** fourth ~trapezoid  
**ὑποκαταβαίνω** come down slowly  
**ὑπολείπω** leave as a leftover; leave a  
 person behind ~eclipse

ἀναπεφηνός. εἰ τοίνυν σφι χώρα γε μηδεμία ὑπῆρχε, τί περιεργάζοντο δοκέοντες πρῶτοι ἀνθρώπων γεγονέναι; οὐδὲ ἔδει σφέας ἐς διάπειραν τῶν παιδίων ἰέναι, τίνα γλῶσσαν πρώτην ἀπήσουσι. ἀλλ' οὔτε Αἰγυπτίους δοκέω ἅμα τῷ Δέλτα τῷ ὑπὸ Ἰώνων καλεομένῳ γενέσθαι αἰεῖ τε εἶναι ἐξ οὗ ἀνθρώπων γένος ἐγένετο, προϊούσης δὲ τῆς χώρας πολλοὺς μὲν τοὺς ὑπολειπομένους αὐτῶν γενέσθαι πολλοὺς δὲ τοὺς ὑποκαταβαίνοντας. τὸ δ' ὦν πάλαι αἱ Θῆβαι Αἴγυπτος ἐκαλέετο, τῆς τὸ περίμετρον στάδιοι εἰσὶ εἴκοσι καὶ ἑκατὸν καὶ ἑξακισχίλιοι.

## 2.16

εἰ ὦν ἡμεῖς ὀρθῶς περὶ αὐτῶν γινώσκομεν, Ἵωνες οὐκ εὖ φρονέουσι περὶ Αἰγύπτου· εἰ δὲ ὀρθή ἐστι ἡ γνώμη τῶν Ἰώνων, Ἑλληνάς τε καὶ αὐτοὺς Ἵωνας ἀποδείκνυμι οὐκ ἐπισταμένους λογίζεσθαι, οἳ φασὶ τρία μόρια εἶναι γῆν παᾶσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην. τέταρτον γὰρ δὴ σφέας δεῖ προσλογίζεσθαι Αἰγύπτου τὸ Δέλτα, εἰ μήτε γε ἐστὶ τῆς Ἀσίης μήτε τῆς Λιβύης· οὐ γὰρ δὴ ὁ Νεῖλός



|reveal, shine . εἰ τοῖνυν σφι χώρα γε μηδεμία ὑπῆρχε, τί

|belabor, work too δοκέοντες πρῶτοι ἀνθρώπων γεγονέναι;  
|hard on

οὐδὲ ἔδει σφέας ἐς |experience, τῶν παιδίων ἵεναι, τίνα  
|experiment

|tongue, πρώτην ἀπήσουσι. ἀλλ' οὔτε Αἰγυπτίους δοκέω  
|language

ἅμα τῷ Δέλτα τῷ ὑπὸ Ἰώνων καλεομένῳ γενέσθαι αἰεὶ

τε εἶναι ἐξ οὗ ἀνθρώπων γένος ἐγένετο, |to have been<sup>2</sup> τῆς  
|before, earlier

χώρας πολλοὺς μὲν τοὺς |leave (food, person)...τῶν γενέσθαι

πολλοὺς δὲ τοὺς |come down slowly . τὸ δ' ὦν πάλαι αἰ

Θῆβαι Αἴγυπτος ἐκαλέετο, τῆς τὸ περίμετρον στάδιοι εἰσὶ

εἴκοσι καὶ ἑκατὸν καὶ |6000 .

## 2.16

εἰ ὦν ἡμεῖς ὀρθῶς περὶ αὐτῶν γινώσκομεν, Ἵωνες οὐκ εἶ

φρονέουσι περὶ Αἰγύπτου· εἰ δὲ ὀρθή ἐστι ἡ γνώμη τῶν

Ἰώνων, |Greek τε καὶ αὐτοὺς Ἵωνας |show, point out; appoint; (mid)  
|declare

ἐπισταμένους |reckon, , οἱ φασὶ τρία |piece, member; ἦν  
|consider |part of speech

πάσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην. |fourth γὰρ

δὴ σφέας δεῖ |include, count as Αἰγύπτου τὸ Δέλτα, εἰ μήτε  
|well

γε ἐστὶ τῆς Ἀσίας μήτε τῆς Λιβύης· οὐ γὰρ δὴ ὁ Νεῖλός

say and as my opinion is. If then at the first there was no land for them to live in, why did they waste their labour to prove that they had come into being before all other men? They needed not to have made trial of the children to see what language they would first utter. However I am not of opinion that the Egyptians came into being at the same time as that which is called by the Ionians the Delta, but that they existed always ever since the human race came into being, and that as their land advanced forwards, many of them were left in their first abodes and many came down gradually to the lower parts. At least it is certain that in old times Thebes had the name of Egypt, and of this the circumference measures six thousand one hundred and twenty furlongs.

## 2.16

If then we judge aright of these matters, the opinion of the Ionians about Egypt is not sound: but if the judgment of the Ionians is right, I declare that neither the Hellenes nor the Ionians themselves know how to reckon since they say that the whole earth is made up of three divisions, Europe, Asia, and Libya: for they ought to count in addition to these the Delta of Egypt, since it belongs neither to Asia nor to Libya; for at least it cannot be the river Nile by this reckoning which

*vocabulary*

**δέλτος** writing tablet

**διαιρέω** divide, distinguish, distribute

**δίχα** in two, in two ways

**ἐλεφάντινος** of ivory

**Ἑλλην** Greek

**ἐπωνύμιος** called, named

**μεταξύ** between

**οὐρίζω** divide; ordain, define

**οὐρισμα** border

**περιρρήγνυμι** (ὅ) break around

**ῥέω** flow ~rheostat

**σχίζω** split ~schism

γε ἐστὶ κατὰ τοῦτον τὸν λόγον ὁ τὴν Ἀσίην οὐρίζων τῇ  
 Λιβύῃ, τοῦ Δέλτα δὲ τούτου κατὰ τὸ ὄξυ<sup>1</sup> περιρρήγνυται  
 ὁ Νεῖλος, ὥστε ἐν τῷ μεταξὺ Ἀσίας τε καὶ Λιβύης γίνουιτ'  
 ἄν.

## 2.17

καὶ τὴν μὲν Ἰώνων γνώμην ἀπίεμεν, ἡμεῖς δὲ ὦδε  
 καὶ περὶ τούτων λέγομεν, Αἴγυπτον μὲν πᾶσαν εἶναι<sup>2</sup>  
 ταύτην τὴν ὑπ' Αἰγυπτίων οἰκεομένην, κατὰ περ Κιλικίην  
 τὴν ὑπὸ Κιλικίων καὶ Ἀσσυρίην τὴν ὑπὸ Ἀσσυρίων,  
 οὐρισμα δὲ Ἀσίῃ καὶ Λιβύῃ οὔδαμεν οὐδὲν ἐὼν ὀρθῶ  
 λόγῳ εἰ μὴ τοὺς Αἰγυπτίων οὔρους. εἰ δὲ τῷ ὑπ'  
 Ἑλλήνων νενομισμένῳ χρησόμεθα, νομιοῦμεν Αἴγυπτον  
 πᾶσαν ἀρξαμένην ἀπὸ Καταδούπων<sup>3</sup> τε καὶ Ἐλεφαντίνης  
 πόλιος δίχα διαιρέεσθαι καὶ ἀμφοτερέων τῶν ἐπωνυμίων  
 ἔχεσθαι· τὰ μὲν γὰρ αὐτῆς εἶναι τῆς Λιβύης τὰ δὲ τῆς  
 Ἀσίας. ὁ γὰρ δὴ Νεῖλος ἀρξάμενος ἐκ τῶν Καταδούπων  
 ῥέει μέσην Αἴγυπτον σχίζων ἐς θάλασσαν. μέχρι μὲν νυν

<sup>1</sup> its southern vertex    <sup>2</sup> should be defined as    <sup>3</sup> the waterfall that  
 delimits the navigable Nile

γε ἐστὶ κατὰ τοῦτον τὸν λόγον ὁ τὴν Ἀσίην <sup>|divide; or-  
|dain, define</sup>  
 Λιβύη, τοῦ Δέλτα δὲ τούτου κατὰ τὸ ὄξυ<sup>1</sup> <sup>|break around</sup>  
 ὁ Νεῖλος, ὥστε ἐν τῷ <sup>|between</sup> Ἀσίας τε καὶ Λιβύης γίνουτ'  
 ἄν.

## 2.17

καὶ τὴν μὲν Ἰώνων γνώμην ἀπίεμεν, ἡμεῖς δὲ ὧδε  
 καὶ περὶ τούτων λέγομεν, Αἴγυπτον μὲν πᾶσαν εἶναι<sup>2</sup>  
 ταύτην τὴν ὑπ' Αἰγυπτίων οἰκεομένην, κατὰ περ Κιλικίην  
 τὴν ὑπὸ Κιλικίων καὶ Ἀσσυρίην τὴν ὑπὸ Ἀσσυρίων,  
<sup>|border</sup> δὲ Ἀσίη καὶ Λιβύη οἷδαμεν οὐδέν ἐόν ὀρθῶ  
 λόγῳ εἰ μὴ τοὺς Αἰγυπτίων οὖρους. εἰ δὲ τῷ ὑπ'  
<sup>|Greek</sup> νενομισμένῳ χρησόμεθα, νομιοῦμεν Αἴγυπτον  
 πᾶσαν ἀρξαμένην ἀπὸ Καταδούπων<sup>3</sup> τε καὶ <sup>|of ivory</sup>  
 πόλιος <sup>|in</sup> <sup>|divide, distin-</sup> ἀμφοτερέων τῶν <sup>|called, named</sup>  
<sup>two, |guish, distribute</sup>  
 ἔχουσιν <sup>|in</sup> τὰ μὲν γὰρ αὐτῆς εἶναι τῆς Λιβύης τὰ δὲ τῆς  
<sup>two</sup> <sup>|ways</sup>  
 Ἀσίας. ὁ γὰρ δὴ Νεῖλος ἀρξάμενος ἐκ τῶν Καταδούπων  
 ῥέει μέσσην Αἴγυπτον <sup>|split</sup> ἐς θάλασσαν. μέχρι μὲν νυν

<sup>1</sup> its southern vertex    <sup>2</sup> should be defined as    <sup>3</sup> the waterfall that  
 delimits the navigable Nile

divides Asia from Libya, but the Nile is cleft at the point of this Delta so as to flow round it, and the result is that this land would come between Asia and Libya.

### 2.17

We dismiss then the opinion of the Ionians, and express a judgment of our own in this matter also, that Egypt is all that land which is inhabited by Egyptians, just as Kilikia is that which is inhabited by Kilikians and Assyria that which is inhabited by Assyrians, and we know of no boundary properly speaking between Asia and Libya except the borders of Egypt. If however we shall adopt the opinion which is commonly held by the Hellenes, we shall suppose that the whole of Egypt, beginning from the Cataract and the city of Elephantine, is divided into two parts and that it thus partakes of both the names, since one side will thus belong to Libya and the other to Asia; for the Nile from the Cataract onwards flows to the sea cutting Egypt through the midst; and as far as

*vocabulary*

**ἄνωθεν** from above, the beginning  
**ἀποδείκνυμι** (ὁ) show, point out;  
 appoint; (mid) declare  
**ἀποσχίζω** sever  
**δέλτος** writing tablet  
**διφάσιος** of two kinds  
**ἐλάχιστος** smallest, shortest, fewest  
**ἐμεωυτοῦ** myself  
**ἐξίημι** send forth, allow forth ~jet  
**ἐσπέρα** evening, west

**ἥκιστος** least; above all  
**ἰθαγενής** (ᾱ) legitimate, natural  
 ~justice  
**μαρτυρέω** testify, bear witness  
**ὀνομαστός** named ~name  
**ὀρυκτός** dug out  
**ῥέω** flow ~rheostat  
**σχίζω** split ~schism  
**τριφάσιος** triple  
 **χρηστήριον** oracle, response

Κερκασώρου πόλιος ῥέει εἰς ἑὸν ὁ Νεῖλος, τὸ δὲ ἀπὸ ταύτης τῆς πόλιος σχίζεται τριφασίας ὁδούς. καὶ ἡ μὲν πρὸς ἡῷ τρέπεται, τὸ καλέεται Πηλούσιον στόμα, ἡ δὲ ἑτέρη τῶν ὁδῶν πρὸς ἐσπέρην ἔχει· τοῦτο δὲ Κανωβικὸν στόμα κέκληται. ἡ δὲ δὴ ἰθέα τῶν ὁδῶν τῷ Νείλῳ ἐστὶ ἥδε· ἄνωθεν φερόμενος ἐς τὸ ὅζυ τοῦ Δέλτα ἀπικνέεται, τὸ δὲ ἀπὸ τούτου σχίζων μέσον τὸ Δέλτα ἐς θάλασσαν ἐξιεῖ, οὔτε ἐλαχίστην μοῖραν τοῦ ὕδατος παρεχόμενος ταύτην οὔτε ἥκιστα ὀνομαστήν· τὸ καλέεται Σεβεννυτικὸν στόμα. ἐστὶ δὲ καὶ ἕτερα διφάσια στόματα ἀπὸ τοῦ Σεβεννυτικοῦ ἀποσχισθέντα, φέροντα ἐς θάλασσαν· τοῖσι οὐνόματα κέεται τάδε, τῷ μὲν Σαῖτικὸν αὐτῶν τῷ δὲ Μενδήσιον. τὸ δὲ Βολβίτινον στόμα καὶ τὸ Βουκολικὸν οὐκ ἰθαγενέα στόματα ἐστὶ ἀλλ' ὀρυκτά.

## 2.18

μαρτυρεῖ δέ μοι τῇ γνώμῃ, ὅτι τοσαύτη ἐστὶ Αἴγυπτος ὅσην τινὰ ἐγὼ ἀποδείκνυμι τῷ λόγῳ, καὶ τὸ Ἄμμωνος χρηστήριον γενόμενον· τὸ ἐγὼ τῆς ἐμεωυτοῦ γνώμης



Κερκασώρου πόλιος ῥέει εἰς ἑὸν ὁ Νεῖλος, τὸ δὲ ἀπὸ  
ταύτης τῆς πόλιος |split |triple ὁδοῦς. καὶ ἡ μὲν  
πρὸς ἡῷ τρέπεται, τὸ καλέεται Πηλούσιον στόμα, ἡ δὲ  
ἐτέρη τῶν ὁδῶν πρὸς ἐσπέρην ἔχει· τοῦτο δὲ Κανωβικὸν  
στόμα κέκληται. ἡ δὲ δὴ ἰθέα τῶν ὁδῶν τῷ Νείλῳ ἐστὶ  
ἥδε· |from above, |the beginning μένος ἐς τὸ ὄξυ τοῦ Δέλτα ἀπικνέεται, τὸ  
δὲ ἀπὸ τούτου |split μέσον τὸ Δέλτα ἐς θάλασσαν |send forth, allow  
|forth  
οὔτε |smallest, short- |est, fewest ᾗραν τοῦ ὕδατος παρεχόμενος ταύτην  
οὔτε |least; |named ᾗραν τὸ καλέεται Σεβεννυτικὸν στόμα.  
|above  
ἔστι |all  
|of two kinds ἑτέρα ἡματα ἀπὸ τοῦ Σεβεννυτικοῦ  
|sever , φέροντα ἐς θάλασσαν· τοῖσι οὐνόματα  
κέεται τάδε, τῷ μὲν Σαῖτικὸν αὐτῶν τῷ δὲ Μενδήσιον.  
τὸ δὲ Βολβίτινον στόμα καὶ τὸ Βουκολικὸν οὐκ |legitimate,  
|natural  
στόματα ἐστὶ ἀλλ' |dug out .

## 2.18

|testify, bear |witness δέ μοι τῇ γνώμῃ, ὅτι τοσαύτη ἐστὶ Αἴγυπτος  
ὅσην τινὰ ἐγὼ |show, point out; |point; (mid) declare ἄγω, καὶ τὸ Ἄμμωνος  
|oracle, |response γενόμενον· τὸ ἐγὼ τῆς |myself γνώμης

the city of Kercasoros the Nile flows in one single stream, but from this city onwards it is parted into three ways; and one, which is called the Pelusian mouth, turns towards the East; the second of the ways goes towards the West, and this is called the Canobic mouth; but that one of the ways which is straight runs thus,— when the river in its course downwards comes to the point of the Delta, then it cuts the Delta through the midst and so issues out to the sea. In this we have a portion of the water of the river which is not the smallest nor the least famous, and it is called the Sebennytic mouth. There are also two other mouths which part off from the Sebennytic and go to the sea, and these are called, one the Saïtic, the other the Mendesian mouth. The Bolbitinitic and Bucolic mouths, on the other hand, are not natural but made by digging.

## 2.18

Moreover also the answer given by the Oracle of Ammon bears witness in support of my opinion that Egypt is of the extent which I declare it to be in my account; and of this answer I heard after

*vocabulary*

**ἄπιος** distant

**ἄρδις** arrowhead

**ἄρδω** give water

**ἄχθομαι** be burdened with

**γεύω** taste ~gusto

**δέλτος** writing tablet

**ἐκατέρωθι** on either side

**ἐλεφάντινος** of ivory

**ἐνερθε** beneath, below

**ἐνιαχῇ** in some places; sometimes

**θηλέω** abound in ~thallium

**θηλυς** female; (rare) abundant ~female

**πληθύω** become full; abound, multiply

**πρόσουρος** neighboring

ὕστερον περὶ Αἴγυπτον ἐπυθόμην. οἱ γὰρ δὴ ἐκ Μαρέης τε πόλιος καὶ Ἰάπιος, οἰκέοντες Αἰγύπτου τὰ πρόσουρα Λιβύῃ, αὐτοὶ τε δοκέοντες εἶναι Λίβυες καὶ οὐκ Αἰγύπτιοι καὶ ἀχθόμενοι τῇ περὶ τὰ ἱρὰ θρησκείῃ, βουλόμενοι θηλέων βοῶν μὴ ἔργεσθαι, ἔπεμψαν ἐς Ἰαμμωνα φάμενοι οὐδὲν σφίσι τε καὶ Αἰγυπτίοισι κοινὸν εἶναι· οἰκέειν τε γὰρ ἔξω τοῦ Δέλτα καὶ οὐδὲν ὁμολογέειν αὐτοῖσι, βούλεσθαι τε πάντων σφίσι ἐξεῖναι γεύεσθαι. ὁ δὲ θεὸς σφεας οὐκ ἔα ποιέειν ταῦτα, φὰς Αἴγυπτον εἶναι ταύτην τὴν ὁ Νεῖλος ἐπιὼν ἄρδει, καὶ Αἰγυπτίους εἶναι τούτους οἱ ἔνερθε Ἐλεφαντίνης πόλιος οἰκέοντες ἀπὸ τοῦ ποταμοῦ τούτου πίνουσι. οὕτω σφι ταῦτα ἐχρήσθη.

## 2.19

ἐπέρχεται δὲ ὁ Νεῖλος, ἐπεὰν πληθύνῃ, οὐ μόνον τὸ Δέλτα ἀλλὰ καὶ τοῦ Λιβυκοῦ τε λεγομένου χωρίου εἶναι καὶ τοῦ Ἀραβίου ἐνιαχῇ καὶ ἐπὶ δύο ἡμερέων ἐκατέρωθι ὁδόν, καὶ πλέον ἔτι τούτου καὶ ἔλασσον.

ὔστερον περὶ Αἴγυπτον ἐπυθόμην. οἱ γὰρ δὴ ἐκ Μαρέης  
 τε πόλιος καὶ |distant, οἰκέοντες Αἰγύπτου τὰ |neighboring  
 Λιβύῃ, αὐτοὶ τε δοκέοντες εἶναι Λίβυες καὶ οὐκ Αἰγύπτιοι  
 καὶ |be burdened with ἐρὶ τὰ ἱρὰ θρησκείῃ, βουλόμενοι  
 θηλέων βοῶν μὴ ἔργεσθαι, ἔπεμψαν ἐς Ἀμμωνα φάμενοι  
 οὐδὲν σφίσι τε καὶ Αἰγυπτίοισι κοινὸν εἶναι· οἰκέειν τε γὰρ  
 ἔξω τοῦ Δέλτα καὶ οὐδὲν ὁμολογέειν αὐτοῖσι, βούλεσθαι  
 τε πάντων σφίσι ἐξεῖναι γεύεσθαι. ὁ δὲ θεός σφεας  
 οὐκ ἔα ποιέειν ταῦτα, φὰς Αἴγυπτον εἶναι ταύτην τὴν ὁ  
 Νεῖλος ἐπιὼν ἄρδει, καὶ Αἰγυπτίους εἶναι τούτους οἱ |beneath,  
 |below  
 |of ivory πόλιος οἰκέοντες ἀπὸ τοῦ ποταμοῦ τούτου  
 πίνουσι. οὕτω σφι ταῦτα ἐχρήσθη.

## 2.19

ἐπέρχεται δὲ ὁ Νεῖλος, ἐπεὰν |become full; ὄνον τὸ  
 |abound, multiply  
 Δέλτα ἀλλὰ καὶ τοῦ Λιβυκοῦ τε λεγομένου χωρίου  
 εἶναι καὶ τοῦ Ἀραβίου ἐνιαχῇ καὶ ἐπὶ δύο ἡμερέων  
 |on either side ἑδόν, καὶ πλέον ἔτι τούτου καὶ ἔλασσον.

I had formed my own opinion about Egypt. For those of the city of Marea and of Apis, dwelling in the parts of Egypt which border on Libya, being of opinion themselves that they were Libyans and not Egyptians, and also being burdened by the rules of religious service, because they desired not to be debarred from the use of cows' flesh, sent to Ammon saying that they had nought in common with the Egyptians, for they dwelt outside the Delta and agreed with them in nothing; and they said they desired that it might be lawful for them to eat everything without distinction. The god however did not permit them to do so, but said that that land which was Egypt which the Nile came over and watered, and that those were Egyptians who dwelling below the city of Elephantine drank of that river. Thus it was answered to them by the Oracle about this:

### 2.19

And the Nile, when it is in flood, goes over not only the Delta but also of the land which is called Libyan and of that which is called Arabian sometimes as much as two days' journey on each side, and at times even more than this or at times less.

*vocabulary***ἀποπνέω** exhale ~apnea**ἀριθμός** number**αὔρα** breeze ~air**διατελέω** accomplish; keep doing  
~apostle**ἐμπαλιν** backwards, on the contrary**ἐπίσημος** marked, significant**εὖς** good, brave, noble**θερινός** of summer**ἱστορέω** inquire; relate**ἴστωρ** referee, witness ~wit**κατέρχομαι** come down, out from**ὄον** οὓ type of fruit**πελάζω** bring/come to, near, into  
contact with**πληθύς** -ος (f) host, throng ~plethora**πρόθυμος** (ὁ) willing, eager ~fume**ῥεῖθρον** stream ~rheostat**σοφία** skill; wisdom ~sophistry**τριφάσιος** triple**φύσις** -εως (f) nature (of a thing)  
~physics**φύω** produce, beget; clasp ~physics**χειμών** -ος (m, 3) winter, storm

Τοῦ ποταμοῦ δὲ φύσις περὶ οὔτε τι τῶν ἱρέων οὔτε ἄλλου οὔδενός παραλαβεῖν ἐδυνάσθη. πρόθυμος δὲ ἕα τάδε παρ' αὐτῶν πυθέσθαι, ὅ τι κατέρχεται μὲν ὁ Νεῖλος πληθύνων ἀπὸ τροπέων τῶν θερινέων ἀρξάμενος ἐπὶ ἑκατὸν ἡμέρας, πελάσας δὲ ἐς τὸν ἀριθμὸν τουτέων τῶν ἡμερέων ὀπίσω ἀπέρχεται ἀπολείπων τὸ ῥέεθρον, ὥστε βραχὺς<sup>1</sup> τὸν χειμῶνα ἅπαντα διατελέει ἐὼν μέχρι οὗ αὖτις τροπέων τῶν θερινέων.

τούτων ὧν περὶ οὔδενός οὔδεν οἶός τε ἐγενόμην παραλαβεῖν παρὰ τῶν Αἰγυπτίων, ἱστορέων αὐτοὺς ἦντινα δύναμιν ἔχει ὁ Νεῖλος τὰ ἔμπαλιν πεφυκέναι τῶν ἄλλων ποταμῶν· ταῦτά τε δὴ τὰ λελεγμένα βουλόμενος εἰδέναι ἱστόρεον καὶ ὅ τι αὔρας ἀποπνεούσας μῶνος ποταμῶν πάντων οὐ παρέχεται.

## 2.20

ἀλλὰ Ἑλλήνων μὲν τινὲς ἐπίσημοι βουλόμενοι γενέσθαι σοφίην ἔλεξαν περὶ τοῦ ὕδατος τούτου τριφασίας ὁδοῦς·

---

<sup>1</sup> shallow



Τοῦ ποταμοῦ δὲ |nature (of a thing) τι τῶν ἱρέων οὔτε ἄλλου  
οὐδενὸς παραλαβεῖν ἐδυνάσθην. |willing, δὲ ἕα τάδε παρ’  
|eager  
αὐτῶν πυθέσθαι, ὅ τι |come down, οὐτ’ ἀπὸ τοῦ Νείλου |host  
ἀπὸ τροπέων τῶν |of summer ῥεγόμενος ἐπὶ ἑκατὸν ἡμέρας,  
|bring/come ‘to, near, |number τουτέων τῶν ἡμερέων ὀπίσω  
|into contact with  
ἀπέρχεται ἀπολείπων τὸ |stream , ὥστε βραχὺς<sup>1</sup> τὸν  
|winter, ἅπαντα |accomplish; ὅν μέχρι οὗ αὐτὶς τροπέων  
|storm |keep doing  
τῶν |of summer

τούτων ὧν πέρι οὐδενὸς οὐδὲν οἰός τε ἐγενόμην  
παραλαβεῖν παρὰ τῶν Αἰγυπτίων, ἱστορέων αὐτοὺς  
ἦντινα δύναμιν ἔχει ὁ Νεῖλος τὰ |backwards, ὅτι κέναι τῶν  
|the contrary  
ἄλλων ποταμῶν· ταῦτά τε δὴ τὰ λελεγμένα βουλόμενος  
εἰδέναι |inquire; καὶ ὅ τι αὔρας |exhale μούνος  
|relate  
ποταμῶν πάντων οὐ παρέχεται.

## 2.20

ἀλλὰ Ἑλλήνων μὲν τινὲς |marked, βουλόμενοι γενέσθαι  
|significant  
σοφίην ἔλεξαν περὶ τοῦ ὕδατος τούτου |triple ὁδοῦς·

---

<sup>1</sup> shallow

As regards the nature of the river, neither from the priests nor yet from any other man was I able to obtain any knowledge: and I was desirous especially to learn from them about these matters, namely why the Nile comes down increasing in volume from the summer solstice onwards for a hundred days, and then, when it has reached the number of these days, turns and goes back, failing in its stream, so that through the whole winter season it continues to be low, and until the summer solstice returns.

Of none of these things was I able to receive any account from the Egyptians, when I inquired of them what power the Nile has whereby it is of a nature opposite to that of other rivers. And I made inquiry, desiring to know both this which I say and also why, unlike all other rivers, it does not give rise to any breezes blowing from it.

## 2.20

However some of the Hellenes who desired to gain distinction for cleverness have given an account of this water in three different

*vocabulary***ἀνεπιστήμων** ignorant, unskilled**ἀσθενής** weak**ἐκρέω** flow out, be shed**μηχανάομαι** build, contrive

~mechanism

**οὐκω** no longer**πληθύω** become full; abound, multiply**πνέω** breathe, blow ~apnea**ῥεῦμα** -τος (n, 3) flow**ῥέω** flow ~rheostat**σημαίνω** give orders to; show; mark

~semaphore

τῶν τὰς μὲν δύο τῶν ὁδῶν οὐδ' ἀξιῶ μνησθῆναι εἰ μὴ ὅσον  
 σημῆναι βουλόμενος μοῦνον· τῶν ἡ ἑτέρη μὲν λέγει τοὺς  
 ἐτησίας<sup>1</sup> ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν,  
 κωλύοντας ἐς θάλασσαν ἐκρέειν τὸν Νεῖλον. πολλάκις δὲ  
 ἐτησίου μὲν οὐκων ἔπνευσαν, ὁ δὲ Νεῖλος τὰντὸ ἐργάζεται.  
 πρὸς δέ, εἰ ἐτησίου αἵτιοι ἦσαν, χρῆν καὶ τοὺς ἄλλους  
 ποταμούς, ὅσοι τοῖσι ἐτησίησι ἀντίοι ῥέουσι, ὁμοίως  
 πάσχειν καὶ κατὰ τὰ αὐτὰ τῷ Νεῖλῳ, καὶ μᾶλλον ἔτι  
 τοσούτῳ ὅσῳ ἐλάσσονες ἐόντες ἀσθενέστερα τὰ ρεύματα  
 παρέχονται. εἰσὶ δὲ πολλοὶ μὲν ἐν τῇ Συρίῃ ποταμοὶ  
 πολλοὶ δὲ ἐν τῇ Λιβύῃ, οἳ οὐδὲν τοιοῦτο πάσχουσι οἷόν  
 τι καὶ ὁ Νεῖλος.

## 2.21

ἡ δ' ἑτέρη<sup>2</sup> ἀνεπιστημονεστέρα μὲν ἐστὶ τῆς λελεγμένης,  
 λόγῳ δὲ εἰπεῖν θωμασιωτέρα· ἡ λέγει ἀπὸ τοῦ Ὀκεανοῦ  
 ῥέοντα αὐτὸν ταῦτα μηχανᾶσθαι, τὸν δὲ Ὀκεανὸν γῆν περὶ  
 πᾶσαν ῥέειν.

<sup>1</sup> occurring in a yearly cycle    <sup>2</sup> the second explanation

τῶν τὰς μὲν δύο τῶν ὁδῶν οὐδ' ἀξιῶ μνησθῆναι εἰ μὴ ὅσον

|give orders<sup>1</sup> to; ὁόμενος μούνον· τῶν ἢ ἑτέρῃ μὲν λέγει τοὺς  
|show; mark

ἐτησίας<sup>1</sup> ἀνέμους εἶναι αἰτίους |become . ὡς ὅταν ὁ ποταμὸς  
|abound, multiply

κωλύοντας ἐς θάλασσαν |flow out, be shed ὡς ὅταν. πολλάκις δὲ

ἐτησίαι μὲν |no |breathe, blow ὡς ὅταν Νεῖλος τῶντ' ἐργάζεται.  
|longer

πρὸς δέ, εἰ ἐτησίαι αἴτιοι ἦσαν, χρῆν καὶ τοὺς ἄλλους

ποταμούς, ὅσοι τοῖσι ἐτησίῃσι ἀντίοι |flow , ὁμοίως

πάσχειν καὶ κατὰ τὰ αὐτὰ τῷ Νείλῳ, καὶ μᾶλλον ἔτι

τοσούτῳ ὅσῳ ἐλάσσονες εἶντες |weak τὰ |flow

παρέχονται. εἰσὶ δὲ πολλοὶ μὲν ἐν τῇ Συρίῃ ποταμοὶ

πολλοὶ δὲ ἐν τῇ Λιβύῃ, οἳ οὐδὲν τοιοῦτο πάσχουσι οἷον

τι καὶ ὁ Νεῖλος.

## 2.21

ἢ δ' ἑτέρῃ<sup>2</sup> |ignorant, unskilled μὲν ἐστὶ τῆς λελεγμένης,

λόγῳ δὲ εἰπεῖν θωμασιωτέρῃ· ἢ λέγει ἀπὸ τοῦ Ὠκεανοῦ

|flow αὐτὸν ταῦτα |build, contrive, τὸν δὲ Ὠκεανὸν γῆν περὶ

πάσαν |flow

<sup>1</sup> occurring in a yearly cycle <sup>2</sup> the second explanation

ways: two of these I do not think it worth while even to speak of except only to indicate their nature; of which the one says that the Etesian Winds are the cause that makes the river rise, by preventing the Nile from flowing out into the sea. But often the Etesian Winds fail and yet the Nile does the same work as it is wont to do; and moreover, if these were the cause, all the other rivers also which flow in a direction opposed to the Etesian Winds ought to have been affected in the same way as the Nile, and even more, in as much as they are smaller and present to them a feebler flow of stream: but there are many of these rivers in Syria and many also in Libya, and they are affected in no such manner as the Nile.

## 2.21

The second way shows more ignorance than that which has been mentioned, and it is more marvellous to tell; for it says that the river produces these effects because it flows from the Ocean, and that the Ocean flows round the whole earth.

*vocabulary*

ἀκρύσταλλος free from ice  
 ἄνομβρος having little rain  
 γέρανος (f) crane (bird)  
 δῆτα emphatic δῆ  
 διατελέω accomplish; keep doing  
 ~apostle  
 ἐκδίδωμι hand over ~donate  
 ἐπιεικής fitting ~icon  
 εὖς good, brave, noble  
 θερμός warm, hot ~thermos  
 καῦμα -τος (n, 3) heat ~caustic  
 κῶας κώως (n, 3) fleece  
 λογίζομαι reckon, consider  
 μαρτύριον testimony, proof  
 μίν him, her, it  
 ὄον οὖ type of fruit  
 πνέω breathe, blow ~apnea  
 ῥέω flow ~rheostat

ῥοά pl: waters of a river ~rheostat  
 ῥόος ῥοῦ stream, flow, current  
 ~rheostat  
 τήκω melt  
 ὕω (ῥ) to rain  
 φοιτάω go back and forth  
 χειμασία passing the winter  
 χειμών -ος (m, 3) winter, storm  
 χελιδών -όνος (f, 3) swallow (bird)  
 χιονίζω cover with snow, make into  
 snow  
 χιών χιόνος (f, 3) snow  
 χωρέω withdraw, give way to (+dat)  
 ~heir  
 χῶρος place ~heir  
 ψεύδω be false, deceive; (mid) to lie  
 ~pseudo-  
 ψυχρός (ῥ) cold ~psychology

## 2.22

ἡ δὲ τρίτῃ τῶν ὁδῶν πολλὸν ἐπιεικεστάτῃ ἐοῦσα μάλιστα ἔψευσται· λέγει γὰρ δὴ οὐδ' αὕτη οὐδέν, φαμένη τὸν Νεῖλον ῥέειν ἀπὸ τηκομένης χιόνος· ὃς ῥέει μὲν ἐκ Λιβύης διὰ μέσων Αἰθιοπῶν, ἐκδιδοί δὲ ἐς Αἴγυπτον. κὼς ὦν δῆτα ῥέει ἂν ἀπὸ χιόνος, ἀπὸ τῶν θερμοτάτων ῥέων ἐς τὰ ψυχρότερα τὰ πολλὰ ἐστι;

Ἄνδρί γε λογίζεσθαι τοιούτων πέρι οἶω τε ἐόντι, ὥς οὐδὲ οἶκος ἀπὸ χιόνος μιν ῥέειν, πρῶτον μὲν καὶ μέγιστον μαρτύριον οἱ ἄνεμοι παρέχονται πνέοντες ἀπὸ τῶν χωρέων τουτέων θερμοί· δεύτερον δὲ ὅτι ἄνομβρος ἡ χώρα καὶ ἀκρύσταλλος διατελέει ἐοῦσα, ἐπὶ δὲ χιόνι πεσούσῃ πᾶσα ἀνάγκη ἐστὶ ὕσαι ἐν πέντε ἡμέρησι, ὥστε, εἰ ἐχιόνιζε, ἔετο ἂν ταῦτα τὰ χωρία· τρίτα δὲ οἱ ἄνθρωποι ὑπὸ τοῦ καύματος μέλανες ἐόντες. ἱκτῖνοι δὲ καὶ χελιδόνες δι' ἔτεος ἐόντες οὐκ ἀπολείπουσι, γέρανοι δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτῶσι ἐς χεημασίην ἐς τοὺς τόπους τούτους. εἰ τοίνυν ἐχιόνιζε



## 2.22

ἡ δὲ τρίτη τῶν ὁδῶν πολλὸν <sup>|fitting</sup> εἶουσα μάλιστα  
<sup>|be false, deceive;</sup> <sup>|mid</sup> αἱ γὰρ δὴ οὐδ' αὐτὴ οὐδέν, φαμένη τὸν  
 Νεῖλον <sup>|melt</sup> ῥέειν ἀπὸ <sup>|snow</sup> ὅς ῥέει μὲν ἐκ Λιβύης  
 διὰ μέσων Αἰθιοπῶν, <sup>|hand over</sup> ἐς Αἴγυπτον. <sup>|fleece</sup> ὦν  
<sup>|emphatic</sup> δὴ ἂν ἀπὸ <sup>|snow</sup> , ἀπὸ τῶν <sup>|warm, hot</sup> ῥέων ἐς  
 τὰ <sup>|cold</sup> τὰ πολλά ἐστι;  
 Ἄνδρί γε <sup>|reckon, consider</sup> τοιούτων πέρι οἷω τε εἶναι, ὥς οὐδὲ  
 οἶκος ἀπὸ <sup>|snow</sup> μιν ῥέειν, πρῶτον μὲν καὶ μέγιστον  
<sup>|testimony, proof</sup> οἱ ἄνεμοι παρέχονται <sup>|breathe, blow</sup> γὰρ τῶν  
 χωρέων τουτέων <sup>|warm, hot</sup>· εὐτερον δὲ ὅτι <sup>|having</sup> ἡ  
<sup>|little rain</sup>  
 χώρα καὶ <sup>|free from ice</sup> <sup>|accomplish; keep doing</sup> ῥοῦσα, ἐπὶ δὲ <sup>|snow</sup>  
 πεσοῦσθαι πᾶσα ἀνάγκη ἐστὶ <sup>|to rain</sup>· πέντε ἡμέρησι, ὥστε,  
 εἰ <sup>|cover with</sup> <sup>|to rain</sup> ταῦτα τὰ χωρία· τρίτα δὲ οἱ ἄνθρωποι  
<sup>|snow,</sup>  
<sup>|make into</sup> ὑπὸ τοῦ <sup>|snow</sup> <sup>|heat</sup> μέλανες εἶντες. ἰκτῖνοι δὲ καὶ <sup>|swallow (bird)</sup>  
 δι' ἔτεος εἶντες οὐκ ἀπολείπουσιν, <sup>|crane (bird)</sup>· φεύγουσαι  
 τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον <sup>|go back and forth</sup>  
 ἐς χειμασίην ἐς τοὺς τόπους τούτους. εἰ τοῖνυν <sup>|cover with snow, make into snow</sup>

## 2.22

The third of the ways is much the most specious, but nevertheless it is the most mistaken of all: for indeed this way has no more truth in it than the rest, alleging as it does that the Nile flows from melting snow; whereas it flows out of Libya through the midst of the Ethiopians, and so comes out into Egypt. How then should it flow from snow, when it flows from the hottest parts to those which are cooler?

And indeed most of the facts are such as to convince a man (one at least who is capable of reasoning about such matters), that it is not at all likely that it flows from snow. The first and greatest evidence is afforded by the winds, which blow hot from these regions; the second is that the land is rainless always and without frost, whereas after snow has fallen rain must necessarily come within five days, so that if it snowed in those parts rain would fall there; the third evidence is afforded by the people dwelling there, who are of a black colour by reason of the burning heat. Moreover kites and swallows remain there through the year and do not leave the land; and cranes flying from the cold weather which comes on in the region of Scythia come regularly to these parts for wintering: if then it snowed ever

*vocabulary***ἀγχοτάτω** nearest**ἀναφέρω** bring up ~bear**ἄνω** (ἄ) accomplish, pass, waste;  
upwards, out to sea**ἀπελαύνω** expel, exclude, ward off;  
(intrans) ride away**ἀποδείκνυμι** (ὁ) show, point out;  
appoint; (mid) declare**ἀποδέχομαι** accept ~doctrine**ἀρχαῖος** ancient, from the beginning  
~oligarch**ἀφανής** unseen, occult, obscure**διέξοδος** διαξόδου (f) outlet, path;  
narrative**διψάω** be thirsty ~dipsomaniac**εἰσφέρω** carry into, carry along ~bear**ἐλάχιστος** smallest, shortest, fewest**ἐλεγχος** (n) shame, disgrace; (m)  
refutation**ἐλέγχω** shame; try, examine**εὖς** good, brave, noble**θέρος** -εος (n, 3) summer ~thermos**μέμφομαι** blame; reject**ὄον** οὖ type of fruit**πληθύνω** multiply**ποιήεις** grassy ~pastor**ποίησις** -εως (f) creation**πρόκειμαι** be placed by; be devoted to**προσδοκάω** expect**ῥέω** flow ~rheostat**ῥοά** pl: waters of a river ~rheostat**ῥόος** ῥοῦ stream, flow, current  
~rheostat**χειμερινός** of winter**χειμῶν** -ος (m, 3) winter, storm

καὶ ὅσον ὦν ταύτην τὴν χώραν δι' ἧς τε ῥέει καὶ ἐκ τῆς ἄρχεται ῥέων ὁ Νεῖλος, ἣν ἂν τούτων οὐδέν, ὥς ἡ ἀνάγκη ἐλέγχει.

## 2.23

ὁ δὲ περὶ τοῦ Ὀκεανοῦ λέξας ἐς ἀφανὲς τὸν μῦθον ἀνενείκας οὐκ ἔχει ἔλεγχον· οὐ γὰρ τινὰ ἔγωγε οἶδα ποταμὸν Ὀκεανὸν ἑόντα, Ὅμηρον δὲ ἢ τινὰ τῶν πρότερον γενομένων ποιητέων δοκέω τὸ οὐνομα εὐρόντα ἐς ποιήσιν ἐσενείκασθαι.

## 2.24

εἰ δὲ δεῖ μεμψάμενον γνώμας τὰς προκειμένας αὐτὸν περὶ τῶν ἀφανέων γνώμην ἀποδέξασθαι, φράσω δι' ὅ τι μοι δοκείει πληθύνεσθαι ὁ Νεῖλος τοῦ θέρεος· τὴν χειμερινὴν ὥρην ἀπελαννόμενος ὁ ἥλιος ἐκ τῆς ἀρχαίης διεξόδου ὑπὸ τῶν χειμώνων ἔρχεται τῆς Λιβύης τὰ ἄνω. ὥς μὲν νυν ἐν ἐλαχίστῳ δηλῶσαι, πᾶν εἴρηται· τῆς γὰρ ἂν ἀγχοτάτω τε ἢ χώρας οὗτος ὁ θεὸς καὶ κατὰ ἥντινα, ταύτην οἶκος διψῇν

καὶ ὅσον ὦν ταύτην τὴν χώραν δι' ἧς τε ῥέει καὶ ἐκ τῆς  
ἄρχεται ῥέων ὁ Νεῖλος, ἣν ἂν τούτων οὐδέν, ὥς ἡ ἀνάγκη  
ἐλέγχει.

2.23

ὁ δὲ περὶ τοῦ Ὠκεανοῦ λέξας ἐς <sup>|unseen, oc-,</sup> μῦθον  
<sup>|cult, obscure</sup>  
|bring up οὐκ ἔχει ἔλεγχον· οὐ γὰρ τινὰ ἔγωγε οἶδα  
ποταμὸν Ὠκεανὸν ἑόντα, Ὅμηρον δὲ ἢ τινὰ τῶν πρότερον  
γενομένων ποιητέων δοκέω τὸ οὐνομα εὐρόντα ἐς ποίησιν  
|carry into,  
|carry along

2.24

εἰ δὲ δεῖ |blame; reject γνώμας τὰς <sup>|be placed by; αὐτὸν περὶ</sup>  
<sup>|be devoted to</sup>  
τῶν <sup>|unseen, oc-,</sup> νόμην ἀποδέξασθαι, φράσω δι' ὅ τι μοι  
<sup>|cult, obscure</sup>  
δοκέει |multiply ὁ Νεῖλος τοῦ <sup>|sum-</sup> τὴν <sup>|of winter</sup>  
<sup>|mer</sup>  
ᾧρην <sup>|expel, exclude, ward off; (intrans)</sup> <sup>|ancient, |outlet, path; ὁ</sup>  
<sup>|ride away</sup> <sup>|from the |narrative</sup>  
τῶν <sup>|winter, |beginning</sup> ἔρχεται τῆς Λιβύης τὰ ἀνω. ὥς μὲν νυν ἐν  
<sup>|smallest, short- ὦσαι, πᾶν εἴρηται· τῆς γὰρ ἂν |nearest</sup>  
<sup>|est, fewest</sup>  
τε ἢ χώρας οὗτος ὁ θεὸς καὶ κατὰ ἡντινα, ταύτην οἰκὸς  
|be thirsty

so little in that land through which the Nile flows and in which it has its rise, none of these things would take place, as necessity compels us to admit.

### 2.23

As for him who talked about the Ocean, he carried his tale into the region of the unknown, and so he need not be refuted; since I for my part know of no river Ocean existing, but I think that Homer or one of the poets who were before him invented the name and introduced it into his verse.

### 2.24

If however after I have found fault with the opinions proposed, I am bound to declare an opinion of my own about the matters which are in doubt, I will tell what to my mind is the reason why the Nile increases in the summer. In the winter season the Sun, being driven away from his former path through the heaven by the stormy winds, comes to the upper parts of Libya. If one would set forth the matter in the shortest way, all has now been said; for whatever region this god approaches most and stands directly above, this it may reasonably be supposed is most

*vocabulary***αἶθριος** clear (weather)**ἄλσεινός** sun-exposed, warm**ἄνω** (ἄ) accomplish, pass, waste;  
upwards, out to sea**ἀποπέμπω** send away ~pomp**ἄπωθέω** repel, reject**ἅτε** as if; since**διασκίδνημι** scatter, disperse**διέξιμι** pass through; recount ~ion**ἐγχώριος** local, native**ἐκάστοτε** each time**ἐνθεῦτεν** thence**ἐπέτειος** of one year**ἐφέτειος** of one year**ἔωθα** be accustomed, in the habit**θέρος** -εος (n, 3) summer ~thermos**λίψ** λιβός (m) south, west, southwest**μαραίνω** extinguish ~amaranth**νότος** south, south wind**πνέω** breathe, blow ~apnea**προσδοκάω** expect**ῥεῦμα** -τος (n, 3) flow**τήκω** melt**ὕετιος** rainy, of rain, bringing rain**ὕπολαμβάνω** take under one's  
support, seize; speak up; imagine  
~epilepsy**ὕπολείπω** leave as a leftover; leave a  
person behind ~eclipse**χειμών** -ος (m, 3) winter, storm**ψυχρός** (υ) cold ~psychology

τε ὑδάτων μάλιστα καὶ τὰ ἐγχώρια ρεύματα μαραίνεσθαι  
τῶν ποταμῶν.

## 2.25

ὥς δὲ ἐν πλέονι λόγῳ δηλῶσαι, ὧδε ἔχει. διεξιὼν τῆς  
Λιβύης τὰ ἄνω ὁ ἥλιος τάδε ποιεῖ· ἅτε διὰ παντὸς  
τοῦ χρόνου αἰθρίου τε ἑόντος τοῦ ἡέρος τοῦ κατὰ ταῦτα  
τὰ χωρία καὶ ἀλεεινῆς τῆς χώρας εὐούσης καὶ ἀνέμων  
ψυχρῶν, διεξιὼν ποιεῖ οἷόν περ καὶ τὸ θέρος ἔωθε ποιεῖν  
ἰὼν τὸ μέσον τοῦ οὐρανοῦ· ἔλκει γὰρ ἐπ' ἐωυτὸν τὸ ὕδωρ,  
ἐλκύσας δὲ ἀπωθέει ἐς τὰ ἄνω χωρία, ὑπολαμβάνοντες δὲ  
οἱ ἄνεμοι καὶ διασκιδνάντες τήκουσι· καὶ εἰσὶ οἰκότως<sup>1</sup> οἱ  
ἀπὸ ταύτης τῆς χώρας πνέοντες, ὃ τε νότος καὶ ὁ λύψ,  
ἀνέμων πολλὸν τῶν πάντων ὑετιώτατοι δοκέει δέ μοι  
οὐδὲ πᾶν τὸ ὕδωρ τὸ ἐπέτειον ἐκάστοτε ἀποπέμπεσθαι  
τοῦ Νείλου ὁ ἥλιος, ἀλλὰ καὶ ὑπολείπεσθαι περὶ ἐωυτόν.  
πρηῖνομένου δὲ τοῦ χειμῶνος ἀπέρχεται ὁ ἥλιος ἐς μέσον  
τὸν οὐρανὸν ὀπίσω, καὶ τὸ ἐνθεῦτεν ἤδη ὁμοίως ἀπὸ

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<sup>1</sup> naturally



τε ὑδάτων μάλιστα καὶ τὰ 

local, native	flow	extinguish
------------------	------	------------

τῶν ποταμῶν.

## 2.25

ὥς δὲ ἐν πλείονι λόγῳ δηλώσαι, ὧδε ἔχει. 

pass through; recount
--------------------------

Λιβύης τὰ ἄνω ὁ ἥλιος τάδε ποιεῖ· 

as if; since	σαντὸς
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τοῦ χρόνου 

clear (weather)'	τος τοῦ ἡέρος τοῦ κατὰ ταῦτα
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τὰ χωρία καὶ 

sun-exposed, warm',	ης εἰούσης καὶ ἀνέμων
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cold	pass through; recount	ι οἶόν περ καὶ τὸ	sum- mer	be accustomed, in the habit
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ἰὼν τὸ μέσον τοῦ οὐρανοῦ· ἔλκει γὰρ ἐπ' ἐαυτὸν τὸ ὕδωρ,

ἐλκύσας δὲ 

repel, reject	ἐς τὰ ἄνω χωρία,	take under one's support, seize;  speak up; imagine
------------------	------------------	--

οἱ ἄνεμοι καὶ 

scatter	melt	καὶ εἰς οἰκότης <sup>1</sup> οἱ
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ἀπὸ ταύτης τῆς χώρας 

breathe, blow'	τε	south, south	καὶ ὁ	south, southwest	west,
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ἀνέμων πολλὸν τῶν πάντων 

rainy, of rain,  bringing rain	δοκέει δέ μοι
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οὐδὲ πᾶν τὸ ὕδωρ τὸ ἐπέτειον 

each time	send away
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τοῦ Νείλου ὁ ἥλιος, ἀλλὰ καὶ 

leave (food, person),	ἑαυτόν.
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πρηῖνομένου δὲ τοῦ 

winter,  storm	ἀπέρχεται ὁ ἥλιος ἐς μέσον
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τὸν οὐρανὸν ὀπίσω, καὶ τὸ 

thence	ἤδη ὁμοίως ἀπὸ
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<sup>1</sup> naturally

in want of water, and its native streams of rivers are dried up most.

## 2.25

However, to set it forth at greater length, thus it is:— the Sun passing in his course by the upper parts of Libya, does thus, that is to say, since at all times the air in those parts is clear and the country is warm, because there are no cold winds, in passing through it the Sun does just as he was wont to do in the summer, when going through the midst of the heaven, that is he draws to himself the water, and having drawn it he drives it away to the upper parts of the country, and the winds take it up and scattering it abroad melt it into rain; so it is natural that the winds which blow from this region, namely the South and South-west Winds, should be much the most rainy of all the winds. I think however that the Sun does not send away from himself all the water of the Nile of each year, but that he also lets some remain behind with himself. Then when the winter becomes milder, the Sun returns back again to the midst of the heaven, and from

*vocabulary***ἀλλάσσω** trade, transform**ἄνομβρος** having little rain**ἄνω** (ἄ) accomplish, pass, waste;  
upwards, out to sea**ἀσθενής** weak**ἅτε** as if; since**βορέας** -οῦ (m, 1) north, north wind**διακαίω** burn through, heat excessively**διέξοδος** διαξόδου (f) outlet, path;  
narrative**ἐπιλείπω** fail, not work ~eclipse**θέρους** -εος (n, 3) summer ~thermos**μεσαμβρία** midday; the south**νότος** south, south wind**ξηρός** dry, the land ~xeriscape**ὄμβριος** rainy, of rain**ὄμβρος** storm**πιέζω** press, squeeze ~piezoelectric**προσδοκάω** expect**ῥέω** flow ~rheostat**στάσις** -εως (f) placing; faction**συμμίγνυμι** mix with ~mix**ὑποδεής** inferior; fearful**ὕω** (ῥ) to rain**χαραδρόομαι** be full of gullies**χειμών** -ος (m, 3) winter, storm

πάντων ἔλκει τῶν ποταμῶν. τέως δὲ οἱ μὲν ὀμβρίου  
 ὕδατος συμμισγομένου πολλοῦ αὐτοῖσι, ἅτε ὑομένης τε  
 τῆς χώρας καὶ κεχαδρωμένης, ῥέουσι μεγάλοι· τοῦ δὲ  
 θέρεος τῶν τε ὄμβρων ἐπιλειπόντων αὐτοὺς καὶ ὑπὸ τοῦ  
 ἡλίου ἐλκόμενοι ἀσθενέες εἰσί. ὁ δὲ Νεῖλος ἐὼν ἄνομβρος,  
 ἐλκόμενος δὲ ὑπὸ τοῦ ἡλίου μῶνος ποταμῶν τοῦτον τὸν  
 χρόνον, οἰκότως αὐτὸς ἐωντοῦ ῥέει πολλῶ ὑποδεέστερος  
 ἢ τοῦ θέρεος· τότε μὲν γὰρ μετὰ πάντων τῶν ὑδάτων ἴσον  
 ἔλκεται, τὸν δὲ χειμῶνα μῶνος πιέζεται. οὕτω τὸν ἥλιον  
 νενόμικα τούτων αἴτιον εἶναι.

## 2.26

αἴτιος δὲ ὁ αὐτὸς οὗτος κατὰ γνώμην τὴν ἐμὴν καὶ  
 τὸν ἥερα ξηρὸν τὸν ταύτη εἶναι, διακαίων τὴν διέξοδον  
 ἐωντοῦ· οὕτω τῆς Λιβύης τὰ ἄνω θέρος αἰεὶ κατέχει. εἰ δὲ  
 ἡ στάσις ἥλλακτο τῶν ὠρέων, καὶ τοῦ οὐρανοῦ τῇ μὲν νῦν  
 ὁ βορέης τε καὶ ὁ χειμῶν ἐστᾶσι, ταύτη μὲν τοῦ νότου ἦν  
 ἡ στάσις καὶ τῆς μεσαμβρίας, τῇ δὲ ὁ νότος νῦν ἔστηκε,  
 ταύτη δὲ ὁ βορέης, εἰ ταῦτα οὕτω εἶχε, ὁ ἥλιος ἂν

πάντων ἔλκει τῶν ποταμῶν. τέως δὲ οἱ μὲν |rainy, of rain  
 ὕδατος συμισγομένου πολλοῦ αὐτοῖσι, |as if;|to rain τε  
 |since  
 τῆς χάρης καὶ |be full of gullies , |flow μεγάλοι· τοῦ δὲ  
 |sum- τῶν τε |storm |fail, not work αὐτοὺς καὶ ὑπὸ τοῦ  
 |mer  
 ἡλίου ἐλκόμενοι |weak εἰσί. ὁ δὲ Νεῖλος ἔων |having  
 |little rain  
 ἐλκόμενος δὲ ὑπὸ τοῦ ἡλίου μῶνος ποταμῶν τοῦτον τὸν  
 χρόνον, οἰκότως αὐτὸς ἑωυτοῦ ῥέει πολλῶ |inferior; fearful  
 ἢ τοῦ |sum- τότε μὲν γὰρ μετὰ πάντων τῶν ὑδάτων ἴσον  
 |mer  
 ἔλκεται, τὸν δὲ |winter, μῶνος |press,  
 |storm |squeeze  
 νενόμκα τούτων αἴτιον εἶναι.

## 2.26

αἴτιος δὲ ὁ αὐτὸς οὗτος κατὰ γνώμην τὴν ἐμὴν καὶ  
 τὸν ἥερα |dry, the land . αὐτῇ εἶναι, |burn through, |outlet, path;  
 |heat excessively |narrative  
 ἑωυτοῦ· οὕτω τῆς Λιβύης τὰ ἄνω |summer ἔι κατέχει. εἰ δὲ  
 ἢ |placing; |trade, τῶν ὥρέων, καὶ τοῦ οὐρανοῦ τῇ μὲν νῦν  
 |faction |transform  
 ὁ |north, τε καὶ ὁ |winter, ἐστᾶσι, ταύτῃ μὲν τοῦ |south, ἦν  
 |north |storm |south  
 ἢ |wind |placing; καὶ τῆς |midday; the south, δὲ ὁ |south, νῦν ἐσθηκε,  
 |faction |wind  
 ταύτῃ δὲ ὁ |north, , εἰ ταῦτα οὕτω εἶχε, ὁ ἥλιος ἂν  
 |north  
 |wind

that time onwards he draws equally from all rivers; but in the meanwhile they flow in large volume, since water of rain mingles with them in great quantity, because their country receives rain then and is filled with torrent streams. In summer however they are weak, since not only the showers of rain fail then, but also they are drawn by the Sun. The Nile however, alone of all rivers, not having rain and being drawn by the Sun, naturally flows during this time of winter in much less than its proper volume, that is much less than in summer; for then it is drawn equally with all the other waters, but in winter it bears the burden alone. Thus I suppose the Sun to be the cause of these things.

## 2.26

He is also the cause in my opinion that the air in these parts is dry, since he makes it so by scorching up his path through the heaven: thus summer prevails always in the upper parts of Libya. If however the station of the seasons had been changed, and where now in the heaven are placed the North Wind and winter, there was the station of the South Wind and of the midday, and where now is placed the South Wind, there was the North, if this had been so, the Sun being driven from the midst

*vocabulary*

**ἄνω** (ἄ) accomplish, pass, waste;  
upwards, out to sea

**ἀπελαύνω** expel, exclude, ward off;  
(intrans) ride away

**ἀποπνέω** exhale ~apnea

**ἀτρεκής** precise, certain

**αὔρα** breeze ~air

**βορέας** -οῦ (m, 1) north, north wind

**γραμματιστής** -οῦ (m, 1) clerk,  
schoolmaster

**διέξειμι** pass through; recount ~ion

**Ἑλλην** Greek

**θέρμος** lupine

**θερμός** warm, hot ~thermos

**θερμόω** to heat

**θέρμω** to heat

**κάρτα** very much ~κράτος

**κορυφή** peak, crown

**μίν** him, her, it

**παίζω** play ~pediatrician

**πηγή** headwaters, fountain

**πηγός** stout, mighty

**πνέω** breathe, blow ~apnea

**προσδοκάω** expect

**ὑπέχω** promise; hold out one's hand;  
submit to

**χειμών** -ος (m, 3) winter, storm

**χωρέω** withdraw, give way to (+dat)  
~heir

**χωρός** place ~heir

**ψυχρός** (υ) cold ~psychology

ἀπελαννόμενος ἐκ μέσου τοῦ οὐρανοῦ ὑπὸ τοῦ χειμῶνος καὶ τοῦ βορέω ἦιε ἂν τὰ ἄνω τῆς Εὐρώπης κατὰ περ νῦν τῆς Λιβύης ἔρχεται, διεξιόντα δ' ἂν μιν διὰ πάσης τῆς Εὐρώπης ἔλπομαι ποίειν ἂν τὸν Ἰστρον τά περ νῦν ἐργάζεται τὸν Νεῖλον.

## 2.27

τῆς αὖρης δὲ πέρι, ὅτι οὐκ ἀποπνέει, τήνδε ἔχω γνώμην, ὥς κάρτα ἀπὸ θερμέων χωρέων οὐκ οἶκός ἐστι οὐδὲν ἀποπνέειν, αὖρη δὲ ἀπὸ ψυχροῦ τινος φιλέει πνέειν.

## 2.28

ταῦτα μὲν νυν ἔστω ὥς ἔστι τε καὶ ὥς ἀρχὴν ἐγένετο· τοῦ δὲ Νείλου τὰς πηγὰς οὔτε Αἰγυπτίων οὔτε Λιβύων οὔτε Ἑλλήνων τῶν ἐμοὶ ἀπικομένων ἐς λόγους οὐδεὶς ὑπέσχετο<sup>1</sup> εἰδέναι, εἰ μὴ ἐν Αἰγύπτῳ ἐν Σαί πόλι ὁ γραμματιστὴς τῶν ἱρῶν χρημάτων τῆς Ἀθηναίης. οὗτος δ' ἔμοιγε παίζειν ἐδόκεε φάμενος εἰδέναι ἀτρεκέως· ἔλεγε δὲ ὧδε, εἶναι δύο ὄρεα ἐς ὃξὺ τὰς κορυφὰς ἀπηγμένα,

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<sup>1</sup> claimed



|expel, exclude, ward off; |έσου τοῦ οὐρανοῦ ὑπὸ τοῦ |winter,  
 |(intrans) ride away |storm  
 καὶ τοῦ |north, ἦε ἂν τὰ ἄνω τῆς Εὐρώπης κατὰ περ  
 |north  
 νῦν τῆς |wind Διβύης ἔρχεται, |pass through; ἂν μιν διὰ πάσης  
 |recount  
 τῆς Εὐρώπης ἔλπομαι ποιέειν ἂν τὸν Ἰστρον τά περ νῦν  
 ἐργάζεται τὸν Νεῖλον.

## 2.27

τῆς αὖρης δὲ πέρι, ὅτι οὐκ |exhale , τήνδε ἔχω γνώμην,  
 ὥς |very much .ὃ θερμέων χωρέων οὐκ οἶκός ἐστι οὐδὲν  
 |exhale , αὖρη δὲ ἀπὸ |cold τινος φιλέει |breathe, blow

## 2.28

ταῦτα μὲν νυν ἔστω ὥς ἔστι τε καὶ ὥς ἀρχὴν ἐγένετο·  
 τοῦ δὲ Νεῖλου τὰς πηγὰς οὔτε Αἰγυπτίων οὔτε Διβύων  
 οὔτε |Greek τῶν ἐμοὶ ἀπικομένων ἐς λόγους οὐδεὶς  
 |promise <sup>1</sup> εἰδέναι, εἰ μὴ ἐν Αἰγύπτῳ ἐν Σαί πόλει ὁ  
 |clerk, schoolmaster ὦν ἱρῶν χρημάτων τῆς Ἀθηναίης. οὗτος  
 δ' ἔμοιγε |play ἐδόκεε φάμενος εἰδέναι |precise, ἔλεγε  
 |certain  
 δὲ ὧδε, εἶναι δύο ὄρεα ἐς ὅξιν τὰς |peak, ἀπηγμένα,  
 |crown

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<sup>1</sup> claimed

of the heaven by the winter and the North Wind would go to the upper parts of Europe, just as now he comes to the upper parts of Libya, and passing in his course throughout the whole of Europe I suppose that he would do to the Ister that which he now works upon the Nile.

**2.27**

As to the breeze, why none blows from the river, my opinion is that from very hot places it is not natural that anything should blow, and that a breeze is wont to blow from something cold.

**2.28**

Let these matters then be as they are and as they were at the first: but as to the sources of the Nile, not one either of the Egyptians or of the Libyans or of the Hellenes, who came to speech with me, professed to know anything, except the scribe of the sacred treasury of Athene at the city of Saïs in Egypt. To me however this man seemed not to be speaking seriously when he said that he had certain knowledge of it; and he said as follows, namely that there were two mountains of which the tops ran up to a sharp point, situated

*vocabulary***ἄβυσσος** bottomless**ἀποφαίνω** display, declare**αὐτόπτης** -ου (m, 1) eyewitness**βορέας** -οῦ (m, 1) north, north wind**βυσσός** depth of the sea**γραμματιστής** -οῦ (m, 1) clerk,  
schoolmaster**διάπειρα** experience, experiment**δίνη** (ι) whirlpool, eddy**ἐλεφάντινος** of ivory**ἐξικνέομαι** arrive at**εὖς** good, brave, noble**ἥμισυς** half ~hemisphere**καθίημι** (ι) speed down upon; take  
down ~jet**κάλως** ship's thick rope**κατανοέω** notice, realize, learn**καταπειρητήριή** sounding line for  
measuring depth**κάτειμι** go down, disembark ~ion**μεταξύ** between**νότος** south, south wind**ὄον** οῦ type of fruit**ὄργυια** fathom, arm's length ~reach**ὄργυιά** fathom, arm's length**παλίρροια** backflow**πηγή** headwaters, fountain**πηγός** stout, mighty**πλέκω** braid ~complex**ρέω** flow ~rheostat**τοσόσδε** this much**χιλιάς** -δος (ι, f, 3) 1000

μεταξὺ Συήνης τε πόλιος κείμενα τῆς Θηβαΐδος καὶ Ἐλεφαντίνης, οὐνόματα δὲ εἶναι τοῖσι ὄρεσι τῷ μὲν Κρῶφι τῷ δὲ Μῶφι· τὰς ὧν δὴ πηγὰς τοῦ Νείλου εὐόσας ἀβύσσους ἐκ τοῦ μέσου τῶν ὀρέων τούτων ῥέειν, καὶ τὸ μὲν ἡμισυ τοῦ ὕδατος ἐπ' Αἰγύπτου ῥέειν καὶ πρὸς βορέην ἄνεμον, τὸ δ' ἕτερον ἡμισυ ἐπ' Αἰθιοπίας τε καὶ νότου. ὥς δὲ ἄβυσσοι εἰσι αἱ πηγαί, ἐς διάπειραν ἔφη τούτου Ψαμμήτιχον Αἰγύπτου βασιλέα ἀπικέσθαι· πολλέων γὰρ αὐτὸν χιλιάδων ὀργυιέων πλεξάμενον κάλον κατεῖναι ταύτῃ καὶ οὐκ ἐξικέσθαι ἐς βυσσόν. οὕτω μὲν δὴ ὁ γραμματιστής, εἰ ἄρα ταῦτα γινόμενα ἔλεγε, ἀπέφαινε, ὥς ἐμὲ κατανοέειν, δίνας τινὰς ταύτῃ εὐόσας ἰσχυρὰς καὶ παλιρροίην, οἷα δὲ ἐμβάλλοντος τοῦ ὕδατος τοῖσι ὄρεσι, μὴ δύνασθαι κατιεμένην καταπειρητηρίην ἐς βυσσὸν ἵεναι.

## 2.29

ἄλλου δὲ οὐδενὸς οὐδὲν ἐδυνάμην πυθέσθαι. ἀλλὰ τοσόνδε μὲν ἄλλο ἐπὶ μακρότατον ἐπυθόμην, μέχρι μὲν Ἐλεφαντίνης πόλιος αὐτόπτης ἐλθών, τὸ δὲ ἀπὸ τούτου

|between Σύννης τε πόλιος κείμενα τῆς Θηβαΐδος καὶ  
 |of ivory , οὐνόματα δὲ εἶναι τοῖσι ὄρεσι τῷ μὲν Κρῶφι  
 τῷ δὲ Μῶφι· τὰς ὧν δὴ πηγὰς τοῦ Νείλου εὐσας  
 |bottomless ἐκ τοῦ μέσου τῶν ὀρέων τούτων |flow , καὶ  
 τὸ μὲν |half τοῦ ὕδατος ἐπ' Αἰγύπτου |flow καὶ πρὸς  
 |north, ἄνεμον, τὸ δ' ἕτερον |half ἐπ' Αἰθιοπίας τε  
 |north  
 |wind καὶ |south, . ὥς δὲ |bottomless ἰσι αἱ πηγαί, ἐς |experience,  
 |south |experiment  
 |wind ἔφη τούτου Ψαμμήτιχον Αἰγύπτου βασιλέα ἀπικέσθαι·  
 πολλέων γὰρ αὐτὸν |1000 ὀργυιέων |braid κάλον  
 |go down, disembark ` οὐκ |arrive at ἐς |depth of the sea μὲν δὴ  
 ὁ |clerk, schoolmaster... ἄρα ταῦτα γινόμενα ἔλεγε, |display,  
 |declare ,  
 ὥς ἐμὲ |notice, realize|eddy τινὰς ταύτῃ εὐσας ἰσχυρὰς καὶ  
 |learn  
 |backflow , οἷα δὲ ἐμβάλλοντος τοῦ ὕδατος τοῖσι ὄρεσι,  
 μὴ δύνασθαι |speed down|sounding line for mea-|depth of the sea  
 |upon; take|suring depth  
 |down

2.29

ἄλλου δὲ οὐδενὸς οὐδὲν ἐδυνάμην πυθέσθαι. ἀλλὰ  
 |this much , ἐν ἄλλο ἐπὶ μακρότατον ἐπυθόμην, μέχρι μὲν  
 |of ivory πόλιος |eyewitness ἐλθών, τὸ δὲ ἀπὸ τούτου

between the city of Syene, which is in the district of Thebes, and Elephantine, and the names of the mountains were, of the one Crophî and of the other Mophî. From the middle between these two mountains flowed (he said) the sources of the Nile, which were fathomless in depth, and half of the water flowed to Egypt and towards the North Wind, the other half to Ethiopia and the South Wind. As for the fathomless depth of the source, he said that Psammetichos king of Egypt came to a trial of this matter; for he had a rope twisted of many thousands of fathoms and let it down in this place, and it found no bottom. By this the scribe (if this which he told me was really as he said) gave me to understand that there were certain strong eddies there and a backward flow, and that since the water dashed against the mountains, therefore the sounding-line could not come to any bottom when it was let down.

## 2.29

From no other person was I able to learn anything about this matter; but for the rest I learnt so much as here follows by the most diligent inquiry; for I went myself as an eye-witness as far as the city of Elephantine and from

*vocabulary***ἀκοή** hearing ~acoustic**ἀμφοτέρωθεν** from or on both sides  
~ambient**ἄνω** (ἄ) accomplish, pass, waste;  
upwards, out to sea**ἀπορρήγνυμι** (ϋ) break off, apart**διαδέω** bandage, bind**διεξέρχομαι** go through**εἰσβαίνω** enter, board ~basis**ἐκδίδωμι** hand over ~donate**ἐλεφάντινος** of ivory**ἐὺς** good, brave, noble**ἥμισυς** half ~hemisphere**ἱστορέω** inquire; relate**ἴστωρ** referee, witness ~wit**ἰσχύς** -ος (f) strength; body of troops**λεῖος** smooth**λίμνη** lake, marsh, basin, sea ~limnic**νέμω** to allot, to pasture ~nemesis**νομᾶς** -δος (m, 3) roaming, grazing**ὁδοιπορία** walking**ὄον** οὖ type of fruit**πéριξ** all around**περιρρέω** flow around ~rheostat**πλόος** -ῦ course, voyage ~float**προσδοκάω** expect**ῥεῖθρον** stream ~rheostat**ῥόος** ῥοῦ stream, flow, current  
~rheostat**σκολιός** crooked ~scoliosis**σκόπελος** lookout place ~telescope**σχοῖνος** rush, bed of rushes; rope,  
measuring line; 10 km**χοιράς** hogbacked

ἀκοῇ ἤδη ἱστορέων. ἀπὸ Ἑλεφαντίνης πόλιος ἄνω ἰόντι  
 ἄναντες ἐστὶ χωρίον· ταύτῃ ὦν δεῖ τὸ πλοῖον διαδήσαντας  
 ἀμφοτέρωθεν κατὰ περ βοῦν πορεύεσθαι· ἦν δὲ ἀπορραγῇ  
 τὸ πλοῖον οἴχεται φερόμενον ὑπὸ ἰσχύος τοῦ ῥόου. τὸ δὲ  
 χωρίον τοῦτο ἐστὶ ἐπ' ἡμέρας τέσσερας πλόος, σκολιὸς δὲ  
 ταύτῃ κατὰ περ ὁ Μαίανδρος ἐστὶ ὁ Νεῖλος· σχοῖνοι δὲ  
 δυνώδεκα εἰσὶ οὔτοι τοὺς δεῖ τούτῳ τῷ τρόπῳ διεκπλῶσαι.  
 καὶ ἔπειτα ἀπίξαι ἐς πεδῖον λείον, ἐν τῷ νῆσον περιρρέει  
 ὁ Νεῖλος· Ταχομβῶ οὖνομα αὐτῇ ἐστι. οἰκέουσι δὲ τὰ ἀπὸ  
 Ἑλεφαντίνης ἄνω Αἰθίοπες ἤδη καὶ τῆς νήσου τὸ ἥμισυ,  
 τὸ δὲ ἥμισυ Αἰγύπτιοι. ἔχεται δὲ τῆς νήσου λίμνην μεγάλη,  
 τὴν πέριξ νομάδες Αἰθίοπες νέμονται· τὴν διεκπλώσας ἐς  
 τοῦ Νείλου τὸ ῥέεθρον ἤξεις, τὸ ἐς τὴν λίμνην ταύτην  
 ἐκδιδοί. καὶ ἔπειτα ἀποβὰς παρὰ τὸν ποταμὸν ὁδοιπορίην  
 ποιήσας ἡμερέων τεσσαράκοντα· σκόπελοί τε γὰρ ἐν τῷ  
 Νείλῳ ὀξέες ἀνέχουσι καὶ χοιράδες πολλάι εἰσι, δι' ὧν οὐκ  
 οἶά τε ἐστὶ πλέειν. διεξελθὼν δὲ ἐν τῇσι τεσσαράκοντα  
 ἡμέρῃσι τοῦτο τὸ χωρίον, αὐτὶς ἐς ἕτερον πλοῖον ἐσβὰς



|hearing ἤδη ἱστορέων. ἀπὸ |of ivory πόλιος ἄνω ἰόντι  
 |expect ἐστὶ χωρίον· ταύτῃ ὧν δεῖ τὸ πλοῖον |bandage, bind  
 |from or on both sides κατά περ βούν πορεύεσθαι· ἦν δὲ |break off, apart  
 τὸ πλοῖον οἵχεται φερόμενον ὑπὸ |strength; body of |stream, flow`  
 χωρίον τοῦτο ἐστὶ ἐπ' ἡμέρας τέσσερας |troops of |course, crooked δὲ  
 ταύτῃ κατά περ ὁ Μαίανδρος ἐστὶ ὁ Νεῖλος· |rush, bed` of rushes;  
 |rope, measuring line; 10  
 δυνάδεκα εἰς οὗτοι τοὺς δεῖ τούτῳ τῷ τρόπῳ διεκπλῶσαι. km  
 καὶ ἔπειτα ἀπίξαι ἐς πεδίον |smooth ἔν τῳ νήσον |flow around  
 ὁ Νεῖλος· Ταχομβῶν οὖνομα αὐτῇ ἐστι. οἰκέουσι δὲ τὰ ἀπὸ  
 |of ivory ἄνω Αἰθίοπες ἤδη καὶ τῆς νήσου τὸ |half ,  
 τὸ δὲ |half Αἰγύπτιοι. ἔχεται δὲ τῆς νήσου |lake, marsh, ἴλη,  
 |basin, sea  
 τὴν |all |roaming, Αἰθίοπες |distribute τὴν διεκπλώσας ἐς  
 |around |grazing  
 τοῦ Νείλου τὸ |stream ἥξεις, τὸ ἐς τὴν |lake, marsh, τὴν  
 |basin, sea  
 |hand over καὶ ἔπειτα ἀποβὰς παρὰ τὸν ποταμὸν ὁδοιπορίην  
 ποιήσαι ἡμερέων τεσσαράκοντα· |lookout |place τε γὰρ ἐν τῳ  
 Νείλῳ ὀξέες ἀνέχουσι καὶ |hogbacked πολλαί εἰσι, δι' ὧν οὐκ  
 οἶά τε ἐστὶ πλέειν. |go through δὲ ἐν τῇσι τεσσαράκοντα  
 ἡμέρησι τοῦτο τὸ χωρίον, αὗτις ἐς ἕτερον πλοῖον |enter,  
 |board

that point onwards I gathered knowledge by report. From the city of Elephantine as one goes up the river there is country which slopes steeply; so that here one must attach ropes to the vessel on both sides, as one fastens an ox, and so make one's way onward; and if the rope break, the vessel is gone at once, carried away by the violence of the stream. Through this country it is a voyage of about four days in length, and in this part the Nile is winding like the river Maiander, and the distance amounts to twelve schoines, which one must traverse in this manner. Then you will come to a level plain, in which the Nile flows round an island named Tachompso. (Now in the regions above Elephantine there dwell Ethiopians at once succeeding, who also occupy half of the island, and Egyptians the other half.) Adjoining this island there is a great lake, round which dwell Ethiopian nomad tribes; and when you have sailed through this you will come to the stream of the Nile again, which flows into this lake. After this you will disembark and make a journey by land of forty days; for in the Nile sharp rocks stand forth out of the water, and there are many reefs, by which it is not possible for a vessel to pass. Then after having passed through this country in the forty days which I have said, you will embark again

*vocabulary***ἀριστερός** left-hand**αὐτόμολος** deserting, defecting**γλῶσσα** tongue, language ~glossary**ἐκεῖσε** thither**ἐλεφάντινος** of ivory**Ἑλλήν** Greek**θέσπισμα** oracular pronouncement**μαντεῖον** prophetic warning ~mantis**μάχιμος** warlike**μητρόπολις** -εως (f) mother city**μυριάς** -δος (ῥ, f, 3) countless, myriad**σέβομαι** feel shame, awe**τοιόσδε** such

δυνάδεκα ἡμέρας πλεύσαι, καὶ ἔπειτα ἥξεις ἐς πόλιν  
 μεγάλην τῇ οὐνομα ἐστὶ Μερόη· λέγεται δὲ αὕτη ἡ πόλις  
 εἶναι μητρόπολις τῶν ἄλλων Αἰθιόπων. οἱ δ' ἐν ταύτῃ Δία  
 θεῶν καὶ Διόνυσον μούρους σέβονται, τούτους τε μεγάλως  
 τιμῶσι, καὶ σφι μαντήιον Διὸς κατέστηκε· στρατεύονται  
 δὲ ἐπεὰν σφεας ὁ θεὸς οὗτος κελεύῃ διὰ θεσπισμάτων, καὶ  
 τῇ ἂν κελεύῃ[, ἐκεῖσε].

## 2.30

ἀπὸ δὲ ταύτης τῆς πόλιος πλέων ἐν ἴσῳ χρόνῳ ἄλλῃ ἥξεις  
 ἐς τοὺς αὐτομόλους ἐν ὅσῳ περ ἐξ Ἑλεφαντίνης ἦλθες  
 ἐς τὴν μητρόπολιν τὴν Αἰθιόπων. τοῖσι δὲ αὐτομόλοισι  
 τούτοισι οὐνομα ἐστὶ Ἀσμάχ, δύναται δὲ τοῦτο τὸ ἔπος  
 κατὰ τὴν Ἑλλήνων γλῶσσαν οἱ ἐξ ἀριστερῆς χειρὸς  
 παριστάμενοι βασιλεί. ἀπέστησαν δὲ αὐταὶ τέσσερες  
 καὶ εἴκοσι μυριάδες Αἰγυπτίων τῶν μαχίμων ἐς τοὺς  
 Αἰθίοπας τούτους δι' αἰτίην τοιγύδε. ἐπὶ Ψαμμητίχου  
 βασιλέος φυλακαὶ κατέστησαν ἔν τε Ἑλεφαντίνῃ πόλει  
 πρὸς Αἰθιόπων καὶ ἐν Δάφνησι τῇσι Πηλουσίησι ἄλλῃ

δυνάδεκα ἡμέρας πλεύσαι, καὶ ἔπειτα ἥξεις ἐς πόλιν  
 μεγάλην τῇ οὐνομα ἐστὶ Μερόη· λέγεται δὲ αὕτη ἡ πόλις  
 εἶναι |mother city τῶν ἄλλων Αἰθιοπῶν. οἱ δ' ἐν ταύτῃ Δία  
 θεῶν καὶ Διόνυσον μούνους σέβονται, τούτους τε μεγάλως  
 τιμῶσι, καὶ σφι |prophetic  
 |warning Διὸς κατέστηκε· στρατεύονται  
 δὲ ἐπεὰν σφεας ὁ θεὸς οὗτος κελεύῃ διὰ |oracular pro-, καὶ  
 |nouncement  
 τῇ ἂν κελεύῃ[, |thither ].

## 2.30

ἀπὸ δὲ ταύτης τῆς πόλιος πλέων ἐν ἴσῳ χρόνῳ ἄλλα ἥξεις  
 ἐς τοὺς |deserting,  
 |defecting ἐν ὅσῳ περ ἔξ |of ivory ἦλθες  
 ἐς τὴν |mother city τὴν Αἰθιοπῶν. τοῖσι δὲ |deserting,  
 |defecting  
 τούτοισι οὐνομα ἐστὶ Ἀσμάχ, δύναται δὲ τοῦτο τὸ ἔπος  
 κατὰ τὴν |Greek |tongue,  
 |language οἱ ἔξ |left-hand χειρὸς  
 παριστάμενοι βασιλεί. ἀπέστησαν δὲ αὐται τέσσερες  
 καὶ εἴκοσι |countless, Αἰγυπτίων τῶν |warlike ἐς τοὺς  
 |myriad Αἰθίοπας τούτους δι' αἰτίην |such . ἐπὶ Ψαμμητίχου  
 βασιλέος φυλακαὶ κατέστησαν ἐν τε |of ivory πόλι  
 πρὸς Αἰθιοπῶν καὶ ἐν Δάφνησι τῇσι Πηλουσίησι ἄλλη

in another vessel and sail for twelve days; and after this you will come to a great city called Meroe. This city is said to be the mother-city of all the other Ethiopians: and they who dwell in it reverence of the gods Zeus and Dionysos alone, and these they greatly honour; and they have an Oracle of Zeus established, and make warlike marches whensoever this god commands them by prophesyings and to whatsoever place he commands.

### 2.30

Sailing from this city you will come to the “Deserters” in another period of time equal to that in which you came from Elephantine to the mother-city of the Ethiopians. Now the name of these “Deserters” is Asmach, and this word signifies, when translated into the tongue of the Hellenes, “those who stand on the left hand of the king.” These were two hundred and forty thousand Egyptians of the warrior class, who revolted and went over to the Ethiopians for the following cause:— In the reign of Psammetichos garrisons were set, one towards the Ethiopians at the city of Elephantine, another towards

*vocabulary***αἰδοῖον** genitals**αἰδοῖος** modest, honored**ἀντιδωρέομαι** give in return, instead of**διάφορος** different; difference;

disagreeing; balance, bill

**εἰσοικίζω** settle**ἐλεφάντινος** of ivory**ἐνθαῦτα** there, here**ἐξαιρέω** pick, steal; dedicate; destroy

~heresy

**εὖς** good, brave, noble**ἥμερος** gentle; (animals) domesticated**καταλαμβάνω** seize, understand, catch,

overtake; (mp) happen ~epilepsy

**ὄον** οὖ type of fruit**πατρώιος** of the father(s), ancestral

~paternal

**πατρῷος** of the father(s), ancestral**Πέρσης** Persian**φρουρά** guard duty, a watch**φρουρέω** keep watch

δὲ πρὸς Ἀραβίων τε καὶ Ἀσσυρίων, καὶ ἐν Μαρῇ πρὸς  
 Λιβύης ἄλλη. ἔτι δὲ ἐπ' ἐμεῦ<sup>1</sup> καὶ Περσέων κατὰ ταῦτὰ  
 αἱ φυλακαὶ ἔχουσι ὥς καὶ ἐπὶ Ψαμμητίχου ἦσαν· καὶ  
 γὰρ ἐν Ἐλεφαντίνῃ Πέρσαι φρουρέουσι καὶ ἐν Δάφνησι.  
 τοὺς ὧν δὴ Αἰγυπτίους τρία ἔτεα φρουρήσαντας ἀπέλυε  
 οὐδεὶς τῆς φρουρῆς· οἱ δὲ βουλευσάμενοι καὶ κοινῶ λόγῳ<sup>2</sup>  
 χρησάμενοι πάντες ἀπὸ τοῦ Ψαμμητίχου ἀποστάντες  
 ἦσαν ἐς Αἰθιοπίνην. Ψαμμήτιχος δὲ πυθόμενος ἐδίωκε·  
 ὥς δὲ κατέλαβε, ἐδέετο πολλὰ λέγων καὶ σφέας θεοὺς  
 πατρῴους ἀπολιπεῖν οὐκ ἔα καὶ τέκνα καὶ γυναῖκας.  
 τῶν δὲ τινὰ λέγεται δέξαντα τὸ αἰδοῖον εἰπεῖν, ἔνθα ἂν  
 τοῦτο ᾗ, ἔσεσθαι αὐτοῖσι ἐνθαῦτα καὶ τέκνα καὶ γυναῖκας.  
 οὗτοι ἐπείτε ἐς Αἰθιοπίνην ἀπίκοντο, διδοῦσι σφέας αὐτοὺς  
 τῷ Αἰθιόπων βασιλεί, ὃ δὲ σφέας τῷδε ἀντιδωρέεται·  
 ἦσάν οἱ διάφοροι<sup>3</sup> τινὲς γεγονότες τῶν Αἰθιόπων· τούτους  
 ἐκέλευε ἐξελόντας τὴν ἐκείνων γῆν οἰκέειν. τούτων δὲ  
 ἐσοικισθέντων ἐς τοὺς Αἰθίοπας ἡμερώτεροι γεγόνασι

<sup>1</sup> in my lifetime    <sup>2</sup> agreement    <sup>3</sup> disagreeing with the king



δὲ πρὸς Ἀραβίων τε καὶ Ἀσσυρίων, καὶ ἐν Μαρῇ πρὸς  
 Λιβύης ἄλλη. ἔτι δὲ ἐπ' ἐμεῦ<sup>1</sup> καὶ Περσέων κατὰ ταῦτα  
 αἱ φυλακαὶ ἔχουσι ὥς καὶ ἐπὶ Ψαμμήτιχου ἦσαν· καὶ  
 γὰρ ἐν |of ivory Πέρσαι |keep watch καὶ ἐν Δάφνησι.  
 τοὺς ὧν δὴ Αἰγυπτίους τρία ἔτεα |keep watch ἀπέλυε  
 οὐδεὶς τῆς φρουρῆς· οἱ δὲ βουλευσάμενοι καὶ κοινῶ λόγῳ<sup>2</sup>  
 χρυσάμενοι πάντες ἀπὸ τοῦ Ψαμμήτιχου ἀποστάντες  
 ἦσαν ἐς Αἰθιοπίνην. Ψαμμήτιχος δὲ πυθόμενος ἐδίωκε·  
 ὥς δὲ |seize, understand, catch, ἁλὰ λέγων καὶ σφεας θεοὺς  
 |overtake; (mp) happen πατρώους ἀπολιπεῖν οὐκ ἔα καὶ τέκνα καὶ γυναῖκας.  
 τῶν δὲ τινὰ λέγεται δέξαντα τὸ αἰδοῖον εἰπεῖν, ἔνθα ἂν  
 τοῦτο ᾗ, ἔσεσθαι αὐτοῖσι |there, here καὶ τέκνα καὶ γυναῖκας.  
 οὗτοι ἐπεῖτε ἐς Αἰθιοπίνην ἀπίκοντο, διδοῦσι σφέας αὐτοῦς  
 τῷ Αἰθιόπων βασιλεί, ὃ δὲ σφέας τῷδε |give in return,  
 |instead of ἦσαν οἱ |different; <sup>3</sup> τινὲς γεγονότες τῶν Αἰθιόπων· τούτους  
 |disagreeing ἐκέλευε |pick, steal; ded- ἐκείνων γῆν οἰκέειν. τούτων δὲ  
 |cate; destroy |settle ἐς τοὺς Αἰθίοπας |gentle; (animals), ὄνασι  
 |domesticated

<sup>1</sup> in my lifetime    <sup>2</sup> agreement    <sup>3</sup> disagreeing with the king

the Arabians and Assyrians at Daphnai of Pelusion, and another towards Libya at Marea: and even in my own time the garrisons of the Persians too are ordered in the same manner as these were in the reign of Psammetichos, for both at Elephantine and at Daphnai the Persians have outposts. The Egyptians then of whom I speak had served as outposts for three years and no one relieved them from their guard; accordingly they took counsel together, and adopting a common plan they all in a body revolted from Psammetichos and set out for Ethiopia. Hearing this Psammetichos set forth in pursuit, and when he came up with them he entreated them much and endeavoured to persuade them not to desert the gods of their country and their children and wives: upon which it is said that one of them pointed to his privy member and said that wherever this was, there would they have both children and wives. When these came to Ethiopia they gave themselves over to the king of the Ethiopians; and he rewarded them as follows:— there were certain of the Ethiopians who had come to be at variance with him; and he bade them drive these out and dwell in their land. So since these men settled in the land of the Ethiopians, the Ethiopians have come to be of milder manners, from

*vocabulary***ἀναισιμῶ** spend, use up**αὐτόμολος** deserting, defecting**δυσμή** sunset**ἐλεφάντινος** of ivory**ἐρῆμος** empty**ἐσπέρα** evening, west**ἦθος ἥθεος** (n, 3) habit, habitat ~ethos**καῦμα** -τος (n, 3) heat ~caustic**λέσχη** meeting hall; conversation**πάρεξ** alongside, diverging from; (+ᾗ

or gen) except; (+acc) beyond, alongside

**πηγή** headwaters, fountain**πηγός** stout, mighty**πλόος** -ῶ course, voyage ~float**ῥεῦμα** -τος (n, 3) flow**ῥέω** flow ~rheostat**συμβάλλω** pit against; compare; mp: meet, fall in with ~ballistic **χρηστήριον** oracle, response

Αἰθίοπες, ἤθεα μαθόντες Αἰγύπτια.

### 2.31

μέχρι μὲν νυν τεσσέρων μηνῶν πλόου καὶ ὁδοῦ γινώσκεται  
ὁ Νεῖλος πάρεξ τοῦ ἐν Αἰγύπτῳ ρεύματος· τοσοῦτοι  
γὰρ συμβαλλομένῳ μῆνες εὐρίσκονται ἀναισιμούμενοι ἐξ  
Ἐλεφαντίνης πορευομένῳ ἐς τοὺς αὐτομόλους τούτους.  
ῥέει δὲ ἀπὸ ἐσπέρης τε καὶ ἡλίου δυσμέων. τὸ δὲ ἀπὸ τοῦδε  
οὐδεὶς ἔχει σαφέως φράσαι· ἔρημος γὰρ ἐστὶ ἡ χώρα αὕτη  
ὑπὸ καύματος.

### 2.32

ἀλλὰ τάδε μὲν ἤκουσα ἀνδρῶν Κυρηναίων<sup>1</sup> φαμένων  
ἐλθεῖν τε ἐπὶ τὸ Ἄμμωνος χρηστήριον<sup>2</sup> καὶ ἀπικέσθαι  
ἐς λόγους Ἐτεάρχῳ τῷ Ἀμμωνίων βασιλεί, καί κως ἐκ  
λόγων ἄλλων ἀπικέσθαι ἐς λέσχην περὶ τοῦ Νείλου, ὥς  
οὐδεὶς αὐτοῦ οἶδε τὰς πηγάς, καὶ τὸν Ἐτέαρχον φάναι  
ἐλθεῖν κοτε παρ' αὐτὸν Νασαμῶνας ἀνδρας. τὸ δὲ

<sup>1</sup> Cyrene was a city on the eastern end of the coast of Libya. <sup>2</sup> the  
god's oracle, located inland

Αἰθίοπες, <sup>|habit, ,</sup> αθόντες Αἰγύπτια.  
|habitat

## 2.31

μέχρι μὲν νυν τεσσέρων μηνῶν <sup>|course, καιὶ ὁδοῦ γινώσκεται</sup>  
|voyage

ὁ Νεῖλος πάρεξ τοῦ ἐν Αἰγύπτῳ <sup>|flow</sup> τοσοῦτοι

γὰρ <sup>|pit against; comparē; es εὐρίσκονται |spend, use up</sup> ἐξ  
|mp: meet, fall in with

|of ivory πορευομένῳ ἐς τοὺς <sup>|deserting, τούτους.</sup>  
|defecting

ῥέει δὲ ἀπὸ ἐσπέρης τε καὶ ἡλίου <sup>|sunset</sup> τὸ δὲ ἀπὸ τοῦδε

οὐδεὶς ἔχει σαφέως φράσαι· ἔρημος γὰρ ἐστὶ ἡ χώρα αὕτη

ὑπὸ <sup>|heat</sup>

## 2.32

ἀλλὰ τάδε μὲν ἤκουσα ἀνδρῶν Κυρηναίων<sup>1</sup> φαμένων

ἐλθεῖν τε ἐπὶ τὸ Ἄμμωνος <sup>|oracle, <sup>2</sup> καιὶ ἀπικέσθαι</sup>  
|response

ἐς λόγους Ἐτεάρχῳ τῷ Ἀμμωνίων βασιλεί, καὶ κως ἐκ

λόγων ἄλλων ἀπικέσθαι ἐς <sup>|meeting hall; τοῦ Νείλου, ὡς</sup>  
|conversation

οὐδεὶς αὐτοῦ οἶδε τὰς πηγὰς, καὶ τὸν Ἐτέαρχον φάναι

ἐλθεῖν κοτε παρ' αὐτὸν Νασαμῶνας ἄνδρας. τὸ δὲ

<sup>1</sup> Cyrene was a city on the eastern end of the coast of Libya. <sup>2</sup> the  
god's oracle, located inland

having learnt the customs of the Egyptians.

**2.31**

The Nile then, besides that part of its course which is in Egypt, is known as far as a four months' journey by river and land: for that is the number of months which are found by reckoning to be spent in going from Elephantine to these "Deserters": and the river runs from the West and the setting of the sun. But what comes after that no one can clearly say; for this land is desert by reason of the burning heat.

**2.32**

Thus much however I heard from men of Kyrene, who told me that they had been to the Oracle of Ammon, and had come to speech with Etearchos king of the Ammonians: and it happened that after speaking of other matters they fell to discourse about the Nile and how no one knew the sources of it; and Etearchos said that once there had come to him men of the Nasamonians

*vocabulary***ἄκρα** at the edge, extreme ~acute**ἄνδρῶ** make a man**ἄνυδρος** waterless**ἀποκληρώ** choose, assign by lot**ἀποπέμπω** send away ~pomp**Ἑλλήν** Greek**ἐξαρτύω** (ὑ) train, equip**ἐρῆμος** empty**εὖς** good, brave, noble**ἡλιξ** -κος (m) of the same age**θηριώδης** savage, wild**καθήκω** come down, (a day) to fall, arrive; be proper**κατύπερθεν** above, from above**μηχανάομαι** build, contrive  
~mechanism**νεηνίης** young person**νέμω** to allot, to pasture ~nemesis**ὄον** οὔ type of fruit**παρήκω** lie along; of time: to be past**περισσός** prodigious, superfluous**ὕβριστης** -οῦ (m, 1) wanton, savage**ψάμμος** (f) sand

ἔθνος τοῦτο ἐστὶ μὲν Λιβυκόν, νέμεται δὲ τὴν Σύρτιν τε  
 καὶ τὴν πρὸς ἡῶ χώρην τῆς Σύρτιος οὐκ ἐπὶ πολλόν.  
 ἀπικομένους δὲ τοὺς Νασαμῶνας καὶ εἰρωτωμένους εἴ τι  
 ἔχουσι πλέον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης, φάναι  
 παρὰ σφίσι γενέσθαι ἀνδρῶν δυναστέων παῖδας ὕβριστάς,  
 τοὺς ἄλλα τε μηχανᾶσθαι ἀνδρωθέντας περισσὰ καὶ δὴ  
 καὶ ἀποκληρῶσαι πέντε ἑωυτῶν ὀψομένους τὰ ἔρημα  
 τῆς Λιβύης, καὶ εἴ τι πλέον ἴδοιεν τῶν τὰ μακρότατα  
 ἰδομένων. τῆς γὰρ Λιβύης τὰ μὲν κατὰ τὴν βορηίην  
 θάλασσαν ἀπ' Αἰγύπτου ἀρξάμενοι μέχρι Σολόεντος  
 ἄκρης, ἣ τελευταῖα τῆς Λιβύης, παρήκουσι παρὰ πᾶσαν  
 Λίβυες καὶ Λιβύων ἔθνεα πολλά, πλὴν ὅσον Ἑλλήνες  
 καὶ Φοίνικες ἔχουσι· τὰ δὲ ὑπὲρ θαλάσσης τε καὶ τῶν  
 ἐπὶ θάλασσαν κατηκόντων ἀνθρώπων, τὰ κατύπερθε  
 θηριώδης ἐστὶ ἡ Λιβύη· τὰ δὲ κατύπερθε τῆς θηριώδεος  
 ψάμμος τε ἐστὶ καὶ ἄνυδρος δεινῶς καὶ ἔρημος πάντων.  
 εἶπαι ὦν τοὺς νεηνίας ἀποπεμπομένους ὑπὸ τῶν ἡλίκων,  
 ὕδασί τε καὶ σιτίοισι εὖ ἐξηρτυμένους, ἰέναι τὰ πρῶτα



ἔθνος τοῦτο ἐστὶ μὲν Λιβυκόν, |distribute ὃ ἐ τὴν Σύρτιν τε  
 καὶ τὴν πρὸς ἡῶ χώρην τῆς Σύρτιος οὐκ ἐπὶ πολλόν.  
 ἀπικομένους δὲ τοὺς Νασαμῶνας καὶ εἰρωτωμένους εἴ τι  
 ἔχουσι πλέον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης, φάναι  
 παρὰ σφίσι γενέσθαι ἀνδρῶν δυναστέων παῖδας |wanton,  
 |savage  
 τοὺς ἄλλα τε |build, contrive |make a man περισσὰ καὶ δὴ  
 καὶ |choose, assign πέντε ἑωυτῶν ὀψομένους τὰ ἔρημα  
 |by lot  
 τῆς Λιβύης, καὶ εἴ τι πλέον ἴδοιεν τῶν τὰ μακρότατα  
 ἰδομένων. τῆς γὰρ Λιβύης τὰ μὲν κατὰ τὴν βορηίην  
 θάλασσαν ἀπ' Αἰγύπτου ἀρξάμενοι μέχρι Σολόεντος  
 |at the edge, extreme, τῆς Λιβύης, |lie along; of  
 |time: to be past  
 Λίβυες καὶ Λιβύων ἔθνεα πολλά, πλὴν ὅσον |Greek  
 καὶ Φοίνικες ἔχουσι· τὰ δὲ ὑπὲρ θαλάσσης τε καὶ τῶν  
 ἐπὶ θάλασσαν |come down, (a day) to fall, arrive; be  
 |above, from above  
 |proper  
 |savage, wild ὅτι ἡ Λιβύη· τὰ δὲ |above, from above |savage, wild  
 |sand τε ἐστὶ καὶ |waterless δεινῶς καὶ ἔρημος πάντων.  
 εἶπαι ὧν τοὺς |young |send away ὑπὸ τῶν ἡλίκων,  
 |person  
 ὕδασί τε καὶ σιτίοισι εὖ |train, equip , ἰέναι τὰ πρῶτα

(this is a Libyan race which dwells in the Syrtis, and also in the land to the East of the Syrtis reaching to no great distance), and when the Nasamonians came and were asked by him whether they were able to tell him anything more than he knew about the desert parts of Libya, they said that there had been among them certain sons of chief men, who were of unruly disposition; and these when they grew up to be men had devised various other extravagant things and also they had told off by lot five of themselves to go to see the desert parts of Libya and to try whether they could discover more than those who had previously explored furthest: for in those parts of Libya which are by the Northern Sea, beginning from Egypt and going as far as the headland of Soloeis, which is the extreme point of Libya, Libyans (and of them many races) extend along the whole coast, except so much as the Hellenes and Phenicians hold; but in the upper parts, which lie above the sea-coast and above those people whose land comes down to the sea, Libya is full of wild beasts; and in the parts above the land of wild beasts it is full of sand, terribly waterless and utterly desert.

These young men then (said they), being sent out by their companions well furnished with supplies of water and provisions, went first

*vocabulary*

ἀνατέλλω cause to grow ~apostle

ἀπονοστέω go home

δένδρεον -οῦ tree

δένδρον tree

δένδρος tree

διέξιμι pass through; recount ~ion

διεξέρχομαι go through

ἐρῆμος empty

ἐσπέρα evening, west

ζέφυρος the west wind ~zephyr

θηριώδης savage, wild

κροκόδειλος lizard, crocodile

μέγαθος tall, big (person)

μέτριος medium, moderate

ῥέω flow ~rheostat

φύω produce, beget; clasp ~physics

χρῶμα -τος (n, 3) color

χώρος place ~heir

ψαμμώδης sandy

μὲν διὰ τῆς οἰκεομένης, ταύτην δὲ διεξελθόντας ἐς τὴν  
 θηριώδεα ἀπικέσθαι, ἐκ δὲ ταύτης τὴν ἔρημον διεξιέναι,  
 τὴν ὁδὸν ποιευμένους πρὸς ζέφυρον ἄνεμον, διεξελθόντας  
 δὲ χώρον πολλὸν ψαμμώδεα καὶ ἐν πολλῇσι ἡμέρησι  
 ἰδεῖν δὴ κοτε δένδρεα ἐν πεδίῳ πεφυκότα, καὶ σφεας  
 προσελθόντας ἄπτεσθαι τοῦ ἐπεόντος ἐπὶ τῶν δενδρέων  
 καρποῦ, ἀπτομένοισι δέ σφι ἐπελθεῖν ἄνδρας μικροῦς,  
 μετρίων ἐλάσσονας ἀνδρῶν, λαβόντας δὲ ἄγειν σφέας·  
 φωνῆς δὲ οὔτε τι τῆς ἐκείνων τοὺς Νασαμῶνας γινώσκειν  
 οὔτε τοὺς ἄγοντας τῶν Νασαμώνων· ἄγειν τε δὴ αὐτοὺς  
 δι' ἐλέων μεγίστων, καὶ διεξελθόντας ταῦτα ἀπικέσθαι  
 ἐς πόλιν ἐν τῇ πάντας εἶναι τοῖσι ἄγουσι τὸ μέγαθος  
 ἴσους, χρώμα δὲ μέλανας. παρὰ δὲ τὴν πόλιν ῥέειν  
 ποταμὸν μέγαν, ῥέειν δὲ ἀπὸ ἐσπέρης αὐτὸν πρὸς ἥλιον  
 ἀνατέλλοντα, φαίνεσθαι δὲ ἐν αὐτῷ κροκοδείλους.

## 2.33

ὁ μὲν δὴ τοῦ Ἀμμωνίου Ἑτεάρχου λόγος ἐς τοῦτό μοι  
 δεδηλώσθω, πλὴν ὅτι ἀπονοστήσαί τε ἔφασκε τοὺς

μὲν διὰ τῆς οἰκεομένης, ταύτην δὲ |go through ἔς τὴν  
 |savage, wild ἁπικέσθαι, ἐκ δὲ ταύτης τὴν ἔρημον |pass through;  
 |recount  
 τὴν ὁδὸν ποιευμένους πρὸς |the west wind, οὐρανόν, |go through  
 δὲ |place πολλὸν |sandy καὶ ἐν πολλῇσι ἡμέρησι  
 ἰδεῖν δὴ κοτε δένδρεα ἐν πεδίῳ πεφυκότα, καὶ σφεας  
 προσελθόντας ἄπτεσθαι τοῦ ἐπεόντος ἐπὶ τῶν δενδρέων  
 καρποῦ, ἀπτομένοισι δέ σφι ἐπελθεῖν ἄνδρας μικρούς,  
 |medium, ἐλάσσονας ἀνδρῶν, λαβόντας δὲ ἄγειν σφέας·  
 |moderate  
 φωνῆς δὲ οὔτε τι τῆς ἐκείνων τοὺς Νασαμῶνας γινώσκειν  
 οὔτε τοὺς ἄγοντας τῶν Νασαμώνων· ἄγειν τε δὴ αὐτοὺς  
 δι' ἐλέων μεγίστων, καὶ |go through ταῦτα ἁπικέσθαι  
 ἔς πόλιν ἐν τῇ πάντας εἶναι τοῖσι ἄγουσι τὸ |tall, big  
 ἴσους, |color δὲ μέλανας. παρὰ δὲ τὴν πόλιν |flow  
 ποταμὸν μέγαν, |flow δὲ ἀπὸ ἐσπέρης αὐτὸν πρὸς ἥλιον  
 |cause to grow , φαίνεσθαι δὲ ἐν αὐτῷ |lizard, crocodile

## 2.33

ὁ μὲν δὴ τοῦ Ἀμμωνίου Ἐτεάρχου λόγος ἐς τοῦτό μοι  
 δεδηλώσθω, πλὴν ὅτι |go home τε ἔφασκε τοὺς

through the inhabited country, and after they had passed through this they came to the country of wild beasts, and after this they passed through the desert, making their journey towards the West Wind; and having passed through a great tract of sand in many days, they saw at last trees growing in a level place; and having come up to them, they were beginning to pluck the fruit which was upon the trees: but as they began to pluck it, there came upon them small men, of less stature than men of the common size, and these seized them and carried them away; and neither could the Nasamonians understand anything of their speech nor could those who were carrying them off understand anything of the speech of the Nasamonians: and they led them (so it was said) through very great swamps, and after passing through these they came to a city in which all the men were in size like those who carried them off and in colour of skin black; and by the city ran a great river, which ran from the West towards the sunrising, and in it were seen crocodiles.

### 2.33

Of the account given by Etearchos the Ammonian let so much suffice as is here said, except that, as the men of

*vocabulary*

**ἄποικος** abroad, colonizing  
**γόης γῶτος** (m, 3) sorcerer, trickster  
**δυσμή** sunset  
**ἐμφανής** visible  
**ἔσχατος** farthest, last  
**μέτρον** measure ~metric  
**ὁμouρέω** be next to  
**παραρρέω** flow past, slip by  
**ρέω** flow ~rheostat  
**ροά** pl: waters of a river ~rheostat

**ῥόος ῥοῦ** stream, flow, current  
 ~rheostat  
**στήλη** post, column  
**συμβάλλω** pit against; compare; mp:  
 meet, fall in with ~ballistic  
**σχίζω** split ~schism  
**τεκμαίρομαι** conclude, declare from  
 evidence  
**τέμνω** cut, sacrifice, solemnize  
 ~tonsure

Νασαμῶνας, ὥς οἱ Κυρηναῖοι ἔλεγον, καὶ ἐς τοὺς οὗτοι ἀπίκοντο ἀνθρώπους, γόητας εἶναι ἅπαντας. τὸν δὲ δὴ ποταμὸν τοῦτον τὸν παραρρέοντα καὶ Ἐτέαρχος συνεβάλλετο εἶναι Νεῖλον, καὶ δὴ καὶ ὁ λόγος οὕτω αἰρέει. ῥέει γὰρ ἐκ Λιβύης ὁ Νεῖλος καὶ μέσσην τάμνων Λιβύην, καὶ ὥς ἐγὼ συμβάλλομαι τοῖσι ἐμφανέσι τὰ μὴ γνωσκόμενα τεκμαιρόμενος, τῷ Ἰστρω<sup>1</sup> ἐκ τῶν ἴσων μέτρων ὀρμᾶται. Ἰστρος τε γὰρ ποταμὸς ἀρξάμενος ἐκ Κελτῶν καὶ Πυρήνης πόλιος ῥέει μέσσην σχίζων τὴν Εὐρώπην· οἱ δὲ Κελτοὶ εἰσὶ ἔξω Ἡρακλέων στηλέων, ὁμoureούσι δὲ Κυνησίοις, οἱ ἔσχατοι πρὸς δυσμέων οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ κατοικημένων· τελευτᾷ δὲ ὁ Ἰστρος ἐς θάλασσαν ῥέων τὴν τοῦ Εὐξείνου πόντου διὰ πάσης Εὐρώπης, τῇ Ἰστρίῃν οἱ Μηλσιῶν οἰκέουσι ἄποικοι.

## 2.34

ὁ μὲν δὴ Ἰστρος, ῥέει γὰρ δι' οἰκεομένης, πρὸς πολλῶν

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<sup>1</sup> Danube



Νασαμώνας, ὥς οἱ Κυρηναῖοι ἔλεγον, καὶ ἐς τοὺς οὗτοι  
 ἀπίκοντο ἀνθρώπους, <sup>|sorcerer, εἶναι ἅπαντας. τὸν δὲ</sup>  
<sup>|trickster</sup>  
 δὴ ποταμὸν τοῦτον τὸν <sup>|flow past, slip by</sup>· αἱ Ἑτέαρχος  
<sup>|pit against; compare; mp: meet, fall in with</sup> Νείλον, καὶ δὴ καὶ ὁ λόγος οὕτω  
 αἰρέει. ῥέει γὰρ ἐκ Λιβύης ὁ Νείλος καὶ μέσσην τάμνων  
 Λιβύην, καὶ ὥς ἐγὼ <sup>|pit against; compare;|visible</sup> τὰ μὴ  
<sup>|mp: meet, fall in with</sup>  
 γνωσκόμενα <sup>|conclude, declare τῷ Ἰστρω<sup>1</sup> ἐκ τῶν ἴσων</sup>  
<sup>|from evidence</sup>  
<sup>|measure</sup> ὁρμᾶται. Ἰστρος τε γὰρ ποταμὸς ἀρξάμενος  
 ἐκ Κελτῶν καὶ Πυρήνης πόλιος ῥέει μέσσην <sup>|split</sup> τὴν  
 Εὐρώπην· οἱ δὲ Κελτοὶ εἰσὶ ἔξω Ἡρακλέων <sup>|post,</sup>  
<sup>|column</sup>,  
<sup>|be next to</sup> δὲ Κυνησίοισι, οἱ <sup>|farthest</sup> πρὸς <sup>|sunset</sup>  
 οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ κατοικημένων· τελευτᾷ δὲ  
 ὁ Ἰστρος ἐς θάλασσαν ῥέων τὴν τοῦ Εὐξείνου πόντου  
 διὰ πάσης Εὐρώπης, τῇ Ἰστρίῃν οἱ Μιλησίων οἰκέουσι  
<sup>|abroad,</sup>  
<sup>|colonizing</sup>

2.34

ὁ μὲν δὴ Ἰστρος, ῥέει γὰρ δι' οἰκεομένης, πρὸς πολλῶν

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<sup>1</sup> Danube

Kyrene told me, he alleged that the Nasamonians returned safe home, and that the people to whom they had come were all wizards. Now this river which ran by the city, Etearchos conjectured to be the Nile, and moreover reason compels us to think so; for the Nile flows from Libya and cuts Libya through in the midst, and as I conjecture, judging of what is not known by that which is evident to the view, it starts at a distance from its mouth equal to that of the Ister: for the river Ister begins from the Keltoi and the city of Pyrene and so runs that it divides Europe in the midst (now the Keltoi are outside the Pillars of Heracles and border upon the Kynesians, who dwell furthest towards the sunset of all those who have their dwelling in Europe); and the Ister ends, having its course through the whole of Europe, by flowing into the Euxine Sea at the place where the Milesians have their settlement of Istria.

#### 2.34

Now the Ister, since it flows through land which is inhabited, is known by the reports

*vocabulary*

ἄλλοῖος of another kind ~alien  
 ἀοίκητος uninhabited  
 διέξιμι pass through; recount ~ion  
 ἐκδίδωμι hand over ~donate  
 ἐνθεῦτεν thence  
 ἐξιχνέομαι arrive at  
 ἐξισόω equalize  
 ἐρημος empty  
 ἑτεροῖος different; diverse  
 εὐζωνος well-girded ~zone

ἱστορέω inquire; relate  
 μηκύνω lengthen  
 ὄρεινός mountainous  
 πηγὴ headwaters, fountain  
 πηγός stout, mighty  
 ῥεῦμα -τος (n, 3) flow  
 ῥέω flow ~rheostat  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics

γινώσκεται, περὶ δὲ τῶν τοῦ Νείλου πηγῶν οὐδείς ἔχει λέγειν· ἀοίκητός τε γὰρ καὶ ἔρημος ἐστὶ ἡ Λιβύη δι' ἧς ῥέει. περὶ δὲ τοῦ ῥεύματος αὐτοῦ, ἐπ' ὅσον μακρότατον ἱστορεῦντα ἦν ἐξικέσθαι, εἴρηται· ἐκδιδοὶ δὲ ἐς Αἴγυπτον. ἡ δὲ Αἴγυπτος τῆς ὀρεινῆς Κιλικίης μάλιστά κη ἀντίη κέεται· ἐνθεῦτεν δὲ ἐς Σινώπην τὴν ἐν τῷ Εὐξείνῳ πόντῳ πέντε ἡμερῶν ἰθέα ὁδὸς εὐζώνῳ ἀνδρί· ἡ δὲ Σινώπη τῷ Ἰστρῳ ἐκδιδόντι ἐς θάλασσαν ἀντίον κέεται. οὕτω τὸν Νεῖλον δοκέω διὰ πάσης τῆς Λιβύης διεξιόντα ἐξισοῦσθαι τῷ Ἰστρῳ. Νείλου μὲν νυν περὶ τοσαῦτα εἰρήσθω.

## 2.35

ἔρχομαι δὲ περὶ Αἰγύπτου μηχανέων τὸν λόγον, ὅτι πλείστα θωμάσια ἔχει ἢ ἡ ἄλλη πᾶσα χώρα καὶ ἔργα λόγου μέζω παρέχεται πρὸς πᾶσαν χώραν τούτων εἵνεκα πλέω περὶ αὐτῆς εἰρήσεται.

Αἰγύπτιοι ἅμα τῷ οὐρανῷ<sup>1</sup> τῷ κατὰ σφέας ἐόντι ἑτεροίῳ καὶ τῷ ποταμῷ φύσιν ἀλλοίην παρεχομένῳ ἢ οἱ

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<sup>1</sup> climate

γινώσκεται, περὶ δὲ τῶν τοῦ Νείλου πηγέων οὐδεὶς ἔχει  
λέγειν· |uninhabited εἰ γὰρ καὶ ἔρημος ἐστὶ ἡ Λιβύη δι' ἧς  
ῥέει. περὶ δὲ τοῦ |flow αὐτοῦ, ἐπ' ὅσον μακρότατον  
|inquire; ἦν |arrive at , εἴρηται· |hand over` ἐς Αἴγυπτον.  
|relate  
ἡ δὲ Αἴγυπτος τῆς ὀρεινῆς Κιλικίης μάλιστά κη ἀντίη  
κέεται· |thence δὲ ἐς Σινώπην τὴν ἐν τῷ Εὐξείνῳ πόντῳ  
πέντε ἡμερέων ἰθέα ὁδὸς |well-girded|νδρί· ἡ δὲ Σινώπη τῷ  
Ἰστρω |hand over ἐς θάλασσαν ἀντίον κέεται. οὕτω τὸν  
Νεῖλον δοκέω διὰ πάσης τῆς Λιβύης |pass |equalize  
τῷ Ἰστρῳ. Νείλου μὲν νυν περὶ τοσαῦτα εἰρήσθω.  
|through;  
|recount.

## 2.35

ἔρχομαι δὲ περὶ Αἰγύπτου |lengthen τὸν λόγον, ὅτι  
πλείστα θαυμάσια ἔχει ἢ ἡ ἄλλη πᾶσα χώρα καὶ ἔργα  
λόγον μέζω παρέχεται πρὸς πᾶσαν χώραν τούτων εἵνεκα  
πλέω περὶ αὐτῆς εἰρήσεται.

Αἰγύπτιοι ἅμα τῷ οὐρανῷ<sup>1</sup> τῷ κατὰ σφέας ἐόντι |different;  
|diverse  
καὶ τῷ ποταμῷ φύσιν |of another kind, |ομένῳ ἢ οἱ

<sup>1</sup> climate

of many; but of the sources of the Nile no one can give an account, for the part of Libya through which it flows is uninhabited and desert. About its course however so much as it was possible to learn by the most diligent inquiry has been told; and it runs out into Egypt. Now Egypt lies nearly opposite to the mountain districts of Kilikia; and from thence to Sinope, which lies upon the Euxine Sea, is a journey in the same straight line of five days for a man without encumbrance; and Sinope lies opposite to the place where the Ister runs out into the sea: thus I think that the Nile passes through the whole of Libya and is of equal measure with the Ister.

Of the Nile then let so much suffice as has been said.

### 2.35

Of Egypt however I shall make my report at length, because it has wonders more in number than any other land, and works too it has to show as much as any land, which are beyond expression great: for this reason then more shall be said concerning it.

The Egyptians in agreement with their climate, which is unlike any other, and with the river, which shows a nature different from

*vocabulary***ἀγοράζω** do commerce ~agora**αἰσχρός** shameful**ἀναγκαῖος** coerced, coercing, slavery**ἀναφανδόν** openly ~photon**ἄνω** (ἄ) accomplish, pass, waste;  
upwards, out to sea**ἀπόκρυφος** hidden; obscure**ἄχθος** -εος (n, 3) burden**ἔμπαλιν** backwards, on the contrary**ἐπιλέγω** say re, say also; choose; (mid)  
think over**ἔρσην** male**εὐμάρεια** ease, opportunity**ἦθος ἦθεος** (n, 3) habit, habitat ~ethos**ἱράομαι** be a priest**ἱρεύς ἱρῆος** (i, m) priest ~hieroglyph**καπηλεύω** be a retailer**κομέω** have long hair**κρόκη** thread; pebble**οὐρέω** piss**προσδοκάω** expect**τοκεύς** -ος (m) parent ~oxytocin**ὠφαίνω** weave**φορέω** frequentative of φέρω, to carry  
~bear**ὠθέω** push

ἄλλοι ποταμοί, τὰ πολλὰ πάντα ἔμπαλιν τοῖσι ἄλλοις  
 ἀνθρώποισι ἐστήσαντο ἡθεά τε καὶ νόμους· ἐν τοῖσι αἱ μὲν  
 γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι, οἱ δὲ ἄνδρες κατ'  
 οἴκους ἐόντες ὑφαίνουσι· ὑφαίνουσι δὲ οἱ μὲν ἄλλοι ἄνω  
 τὴν κρόκην ὠθέοντες, Αἰγύπτιοι δὲ κάτω. τὰ ἄχθεια οἱ  
 μὲν ἄνδρες ἐπὶ τῶν κεφαλέων φορέουσι, αἱ δὲ γυναῖκες ἐπὶ  
 τῶν ὤμων. οὐρέουσι αἱ μὲν γυναῖκες ὀρθαί, οἱ δὲ ἄνδρες  
 κατήμενοι. εὐμαρείῃ χρέωνται ἐν τοῖσι οἴκοις, ἐσθίουσι  
 δὲ ἔξω ἐν τῇσι ὁδοῖσι ἐπιλέγοντες ὥς τὰ μὲν αἰσχρὰ  
 ἀναγκαῖα δὲ ἐν ἀποκρύφῳ ἐστὶ ποιεῖν χρεόν, τὰ δὲ μὴ  
 αἰσχρὰ ἀναφανδόν. ἱρᾶται γυνὴ μὲν οὐδεμία οὔτε ἔρσηνος  
 θεοῦ οὔτε θηλέης, ἄνδρες δὲ πάντων τε καὶ πασέων.  
 τρέφειν τοὺς τοκέας<sup>1</sup> τοῖσι μὲν παισὶ οὐδεμία ἀνάγκη μὴ<sup>2</sup>  
 βουλομένοις, τῇσι δὲ θυγατράσι πᾶσα ἀνάγκη καὶ μὴ  
 βουλομένησι.

## 2.36

οἱ ἱρέες τῶν θεῶν τῇ μὲν ἄλλῃ κομέουσι, ἐν Αἰγύπτῳ δὲ

<sup>1</sup> the object of the infinitive, not its subject    <sup>2</sup> regardless of whether



ἄλλοι ποταμοί, τὰ πολλὰ πάντα |backwards, ὅν ι ἄλλοισι  
 |the contrary  
 ἀνθρώποισι ἐστήσαντο |habit, ι καὶ νόμους· ἐν τοῖσι αἱ μὲν  
 |habitat  
 γυναιῖκες |do commerce καὶ |be a retailer , οἱ δὲ ἄνδρες κατ'  
 οἴκους ἐόντες |weave |weave δὲ οἱ μὲν ἄλλοι ἄνω  
 τὴν |thread; |push , Αἰγύπτιοι δὲ κάτω. τὰ |burden οἱ  
 |pebble  
 μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν |frequentative ὅφ' ἔ γυναιῖκες ἐπὶ  
 |φέρω, to carry  
 τῶν ὥμων. |piss αἱ μὲν γυναιῖκες ὀρθαί, οἱ δὲ ἄνδρες  
 κατήμενοι. |ease, opportunity ται ἐν τοῖσι οἴκοισι, ἐσθίουσι  
 δὲ ἕξω ἐν τῇσι ὁδοῖσι |say, choose, ὥς τὰ μὲν |shameful  
 |think over  
 ἀναγκαῖα δὲ ἐν |hidden; ἐστὶ ποιέειν χρεόν, τὰ δὲ μὴ  
 |obscure  
 |shameful|openly . |be a priest . ἡ μὲν οὐδεμία οὔτε |male  
 θεοῦ οὔτε θηλέης, ἄνδρες δὲ πάντων τε καὶ πασέων.  
 τρέφειν τοὺς |parent <sup>1</sup> τοῖσι μὲν παισὶ οὐδεμία ἀνάγκη μὴ<sup>2</sup>  
 βουλομένοισι, τῇσι δὲ θυγατράσι πᾶσα ἀνάγκη καὶ μὴ  
 βουλομένησι.

## 2.36

οἱ |priest τῶν θεῶν τῇ μὲν ἄλλῃ |have long hair Αἰγύπτῳ δὲ

<sup>1</sup> the object of the infinitive, not its subject <sup>2</sup> regardless of whether

all other rivers, established for themselves manners and customs in a way opposite to other men in almost all matters: for among them the women frequent the market and carry on trade, while the men remain at home and weave; and whereas others weave pushing the woof upwards, the Egyptians push it downwards: the men carry their burdens upon their heads and the women upon their shoulders: the women make water standing up and the men crouching down: they ease themselves in their houses and they eat without in the streets, alleging as reason for this that it is right to do secretly the things that are unseemly though necessary, but those which are not unseemly, in public: no woman is a minister either of male or female divinity, but men of all, both male and female: to support their parents the sons are in no way compelled, if they do not desire to do so, but the daughters are forced to do so, be they never so unwilling.

**2.36**

The priests of the gods in other lands wear long hair, but in Egypt they shave

*vocabulary***αἰδοῖον** genitals**αἰδοῖος** modest, honored**ἀνίημι** urge, impel; release ~jet**γένειον** chin; beard ~chin**γράμμα** -τος (n, 3) writing, letter**δίαιτα** way of life; home; arbitration**διστάω** treat; live; arbitrate**εἶμα** -τος (n, 3) garment ~vest**Ἑλλην** Greek**ἐξωθεν** from outside**ζειά** type of grain**θρίξ** hair ~tresses**ἰστίον** sail ~stand**κάλως** ship's thick rope**κείρω** shave, sever, raze; devour, use  
up**κῆδος** -εος (n, 3) sorrow ~heinous**κόπρος** (f) dung, a farm yard

~coprolite

**κριθή** (t) barley plant**κρίκος** ring**λογίζομαι** reckon, consider**μετεξέτεροι** (+gen) some ones of**ξυράω** shave**ξυρέω** shave**ὄλυρα** (ō) spelt?**ὁμός** same ~homoerotic**ὁμοῦ** together**ὁμόω** unite ~homoerotic**ὄνειδος** -εος (n, 3) blame; insult**πάλλω** shake, brandish ~Pallas**περιτάμνω** surround to steal**πηλός** clay, mud**προσδέω** bind also; need also**πυρά** pyre ~pyre**πυρός** (ō) wheat**πυρόω** burn something**σταῖς** spelt flour**φύρω** (ō) moisten, stain**χωρίς** separately; except, other than

~heir

**ψηφος** (f) pebble, vote, decree, sentence

ξυρῶνται. τοῖσι ἄλλοισι ἀνθρώποισι νόμος ἅμα κήδει<sup>1</sup> κεκάρθαι<sup>2</sup> τὰς κεφαλὰς τοὺς μάλιστα ἰκνέεται, Αἰγύπτιοι δὲ ὑπὸ τοὺς θανάτους ἀνιέῃσι τὰς τρίχας αὖξεσθαι τὰς τε ἐν τῇ κεφαλῇ καὶ τῷ γενεῖῳ, τέως<sup>3</sup> ἐξυρημένοι. τοῖσι μὲν ἄλλοισι ἀνθρώποισι χωρὶς θηρίων ἡ δίαίτα ἀποκέκριται, Αἰγυπτίοισι δὲ ὁμοῦ<sup>4</sup> θηρίοισι ἡ δίαίτα ἐστί.

Ἀπὸ πυρῶν καὶ κριθέων ὄλλοι ζώουσι, Αἰγυπτίων δὲ τῷ ποιευμένῳ ἀπὸ τούτων τὴν ζόην ὄνειδος μέγιστον ἐστί, ἀλλὰ ἀπὸ ὀλυρέων ποιεῦνται σιτία, τὰς ζιὰς μετεξέτεροι καλέουσι. φυρῶσι τὸ μὲν σταῖς τοῖσι ποσί, τὸν δὲ πηλὸν τῇσι χερσί, καὶ τὴν κόπρον ἀναιρέονται.

Τὰ αἰδοῖα ὄλλοι μὲν ἐῶσι ὥς ἐγένοντο, πλὴν ὅσοι ἀπὸ τούτων ἔμαθον, Αἰγύπτιοι δὲ περιτάμνονται. εἴματα τῶν μὲν ἀνδρῶν ἕκαστος ἔχει δύο, τῶν δὲ γυναικῶν ἐν ἐκάστη. τῶν ἰστίων τοὺς κρίκους καὶ τοὺς κάλους οἱ μὲν ἄλλοι ἔξωθεν προσδέουσι, Αἰγύπτιοι δὲ ἔσωθεν. γράμματα γράφουσι καὶ λογίζονται ψήφοισι Ἕλληνες μὲν ἀπὸ τῶν

<sup>1</sup> in mourning    <sup>2</sup> the verb κείρω, shave    <sup>3</sup> hitherto, before the death

<sup>4</sup> in common

|shave τοῖσι ἄλλοις ἀνθρώποις νόμος ἅμα |sorrow<sup>1</sup>

|shave, sever, raze; ἐφαλὰς τοὺς μάλιστα ἰκνέεται, Αἰγύπτιοι  
|devour, use up

δὲ ὑπὸ τοὺς θανάτους |urge, τὰς |hair αὔξεσθαι τὰς τε

ἐν τῇ κεφαλῇ καὶ τῷ |impel; |release  
|chin; |beard, τέως<sup>3</sup> |shave τοῖσι μὲν

ἄλλοις ἀνθρώποις |separately; |ex- ἡ δίαίτα ἀποκέκριται,  
|cept, other than

Αἰγυπτίοις δὲ ὁμοῦ<sup>4</sup> θηρίοις ἡ δίαίτα ἐστί.

Ἀπὸ πυρῶν καὶ |barley ὅλλοι ζώουσι, Αἰγυπτίων δὲ τῷ  
|plant

ποιευμένῳ ἀπὸ τούτων τὴν ζόην |blame; |insult μέγιστον ἐστί,

ἀλλὰ ἀπὸ |spelt? ποιεῦνται σιτία, τὰς |type |(+gen) some ones of  
|of  
|grain

καλέουσι. φυρῶσι τὸ μὲν |spelt τοῖσι ποσὶ, τὸν δὲ πηλὸν  
|flour

τῇσι χερσί, καὶ τὴν |dung, a farm yard . ται.

Τὰ αἰδοῖα ὅλλοι μὲν ἐῷσι ὡς ἐγένοντο, πλὴν ὅσοι ἀπὸ

τούτων ἔμαθον, Αἰγύπτιοι δὲ |surround to steal |garment τῶν

μὲν ἀνδρῶν ἕκαστος ἔχει δύο, τῶν δὲ γυναικῶν ἐν ἐκάστη.

τῶν |sail τοὺς |ring καὶ τοὺς κάλους οἱ μὲν ἄλλοι

|from out-|bind also; need also ἵπτιοι δὲ ἔσωθεν. |writing,  
|side |letter

γράφουσι καὶ |reckon, |pebble, |Greek μὲν ἀπὸ τῶν  
|consider |vote,  
|decree,  
|sentence

<sup>1</sup> in mourning <sup>2</sup> the verb κείρω, shave <sup>3</sup> hitherto, before the death

<sup>4</sup> in common

their heads: among other men the custom is that in mourning those whom the matter concerns most nearly have their hair cut short, but the Egyptians, when deaths occur, let their hair grow long, both that on the head and that on the chin, having before been close shaven: other men have their daily living separated from beasts, but the Egyptians have theirs together with beasts.

Other men live on wheat and barley, but to any one of the Egyptians who makes his living on these it is a great reproach; they make their bread of maize, which some call spelt; they knead dough with their feet and clay with their hands, with which also they gather up dung.

And whereas other men, except such as have learnt otherwise from the Egyptians, have their members as nature made them, the Egyptians practise circumcision: as to garments, the men wear two each and the women but one: and whereas others make fast the rings and ropes of the sails outside the ship, the Egyptians do this inside: finally in the writing of characters and reckoning with pebbles, while the

*vocabulary*

αἰδοῖον genitals

αἰδοῖος modest, honored

ἀριστερός left-hand

βύβλινος made of papyrus

γράμμα -τος (n, 3) writing, letter

δημοτικός common, popular,  
democratic

δῖς twice

διφάσιος of two kinds

ἐγγίγνομαι live in ~genus

εἶμα -τος (n, 3) garment ~vest

Ἑλλην Greek

ἔξιμι go forth; is possible ~ion

ἐπιτηδεύω practice, pursue

ἐσθής clothes ~vest

εὐπρεπής comely, decent; specious

θεοσεβής revering the gods

ἱερεύς ἱεῖος (i, m) priest ~hieroglyph

καθαρός clean, pure

λίνεος linen

μυσαρός unclean, defiled

νεόπλυτος newly washed

ξυράω shave

περισσός prodigious, superfluous

περιτάμνω surround to steal

ποτήριον cup

προτιμάω (i) prefer, pay attention to

τοιόσδε such

ὕπόδημα -τος (n, 3) sandals

φορέω frequentative of φέρω, to carry  
~bear

ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιεῦντες ταῦτα αὐτοὶ μὲν φασὶ ἐπὶ δεξιὰ ποιέειν, Ἕλληνας δὲ ἐπ' ἀριστερά. διφασίοισι δὲ γράμμασι χρέωνται, καὶ τὰ μὲν αὐτῶν ἱρὰ τὰ δὲ δημοτικὰ καλέεται.

## 2.37

θεοσεβέες δὲ περισσῶς ἐόντες μάλιστα πάντων ἀνθρώπων νόμοισι τοιοῖσινδε χρέωνται. ἐκ χαλκῶν ποτηρίων πίνουσι, διασμώντες ἀνὰ πᾶσαν ἡμέρην, οὐκ ὁ μὲν ὁ δ' οὐ, ἀλλὰ πάντες. εἴματα δὲ λίνεα φορέουσι αἰεὶ νεόπλυτα, ἐπιτηδεύοντες τοῦτο μάλιστα, τά τε αἰδοῖα περιτάμνονται καθαρειότητος εὔνεκεν, προτιμῶντες καθαροὶ εἶναι ἢ εὐπρεπέστεροι. οἱ δὲ ἱρέες ξυρῶνται πᾶν τὸ σῶμα διὰ τρίτης ἡμέρης, ἵνα μήτε φθεῖρ μήτε ἄλλο μυσαρὸν μηδὲν ἐγγίνηταί σφι θεραπεύουσι τοὺς θεούς. ἐσθῆτα δὲ φορέουσι οἱ ἱρέες λινὴν μούνην καὶ ὑποδήματα βύβλινα· ἄλλην δέ σφι ἐσθῆτα οὐκ ἔξεστι λαβεῖν οὐδὲ ὑποδήματα ἄλλα. λούνται δὲ δις τῆς ἡμέρης ἐκάστης



|left-hand ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι  
 δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ |left-hand καὶ ποιεῦντες  
 ταῦτα αὐτοὶ μὲν φασὶ ἐπὶ δεξιὰ ποιέειν, |Greek δὲ ἐπ’  
 |left-hand |of two kinds ὅς |writing, χρέωνται, καὶ τὰ μὲν  
 |letter  
 αὐτῶν ἰρὰ τὰ δὲ |common, popu-έται.  
 |lar, democratic

## 2.37

|revering the gods ἐόντες ἐόντες μάλιστα πάντων  
 |prodigious, superfluous  
 ἀνθρώπων νόμοισι τοιοῦσιδε χρέωνται. ἐκ χαλκῶν  
 |cup πίνουσι, διασμώντες ἀνὰ πᾶσαν ἡμέρην, οὐκ ὁ  
 μὲν ὁ δ’ οὐ, ἀλλὰ πάντες. εἴματα δὲ |linen |frequentative ὁφ  
 |φέρω, to carry  
 |newly washed, |practice, pursue τοῦτο μάλιστα, τά τε αἰδοῖα  
 |surround to steal καθαριότητος εἵκεν, |prefer, pay at-  
 |tention to  
 καθαροὶ εἶναι ἢ |comely, decent; οἱ δὲ |priest |shave πᾶν  
 |specious  
 τὸ σῶμα διὰ τρίτης ἡμέρης, ἵνα μήτε φθεῖρ μήτε ἄλλο  
 |unclean, defiled, μηδὲν |live in σφί θεραπεύουσι τοὺς θεούς.  
 |clothes δὲ |frequentative, |priest |linen μούνην καὶ |sandals  
 |of φέρω, to  
 |made of papyrus, |carry δέ σφί |clothes οὐκ ἔξεστι λαβεῖν οὐδὲ  
 |sandals ἄλλα. λούνται δὲ |twice ἡς ἡμέρης ἐκάστης

Hellenes carry the hand from the left to the right, the Egyptians do this from the right to the left; and doing so they say that they do it themselves rightwise and the Hellenes leftwise: and they use two kinds of characters for writing, of which the one kind is called sacred and the other common.

**2.37**

They are religious excessively beyond all other men, and with regard to this they have customs as follows:— they drink from cups of bronze and rinse them out every day, and not some only do this but all: they wear garments of linen always newly washed, and this they make a special point of practice: they circumcise themselves for the sake of cleanliness, preferring to be clean rather than comely. The priests shave themselves all over their body every other day, so that no lice or any other foul thing may come to be upon them when they minister to the gods; and the priests wear garments of linen only and sandals of papyrus, and any other garment they may not take nor other sandals; these wash themselves in cold water twice in the

*vocabulary*

ἀμπέλινος of the vine

ἀντικαθίστημι replace; set against

δαπανάω spend, consume, waste

δῖς twice

δοκιμάζω test, approve

ἐξιيمي go forth; is possible ~ion

ἐπιτελέω complete; do a religious duty

ἐπιτέλλω order ~apostle

ἔπω (mid) follow, accompany; (act, uncommon) handle, take care of

ἔρσην male

ἔψω boil, be boiling

θρίξ hair ~tresses

ἱράομαι be a priest

ἱρεὺς ἱερός (f, m) priest ~hieroglyph

καθαρός clean, pure

κρέας -ως (n) meat ~creatine

κύαμος bean

μῖν him, her, it

μυρίος (ῶ) 10,000 ~myriad

ὄσπριον bean, legume

πάσσω sprinkle; insert in a web

πατέομαι eat, drink ~pastor

πατέω trample ~peripatetic

πέσσω brood on; ripen ~peptic

σπείρω sow ~diaspora

τρίβω (τ) rub; (mid) be worn out  
~tribulation

τρίχα divided into thirds ~three

τρώγω nibble, crop

χῆν -ός (f, 3) goose ~gander

ψυχρός (ῶ) cold ~psychology

ψυχρῶ καὶ δις ἐκάστης νυκτός, ἄλλας τε θρησκείας ἐπιτελέουσι μυρίας ὥς εἰπεῖν λόγῳ.

πάσχουσι δὲ καὶ ἀγαθὰ οὐκ ὀλίγα· οὔτε τι γὰρ τῶν οἰκηίων τρίβουσι οὔτε δαπανῶνται, ἀλλὰ καὶ σιτία σφι ἐστὶ ἱρὰ πεσσύμενα, καὶ κρεῶν βοέων καὶ χηνέων πληθὺς τι ἐκάστῳ γίνεται πολλὸν ἡμέρης ἐκάστης, δίδοται δέ σφι καὶ οἶνος ἀμπέλινος· ἰχθύων δὲ οὐ σφι ἔξεστι πάσασθαι. κυάμους δὲ οὔτε τι μάλα σπείρουσι Αἰγύπτιοι ἐν τῇ χώρῃ, τοὺς τε γινομένους οὔτε τρώγουσι οὔτε ἔψοντες πατέονται, οἱ δὲ δὴ ἱέες οὐδὲ ὀρέοντες ἀνέχονται, νομίζοντες οὐ καθαρὸν εἶναί μιν ὄσπριον. ἱρᾶται δὲ οὐκ εἰς ἐκάστου τῶν θεῶν ἀλλὰ πολλοί, τῶν εἰς ἐστὶ ἀρχιερεὺς· ἐπεὰν δέ τις ἀποθάνῃ, τούτου ὁ παῖς ἀντικατίσταται.

## 2.38

τοὺς δὲ βοῦς τοὺς ἔρσενας τοῦ Ἑπάφου<sup>1</sup> εἶναι νομίζουσι, καὶ τούτου εἵνεκα δοκιμάζουσι αὐτοὺς ᾧδε· τρίχα ἦν καὶ μίαν ἴδῃται ἐπεοῦσαν μέλαιναν, οὐ καθαρὸν εἶναι νομίζει.

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<sup>1</sup> the god Apis

|cold καὶ |twice ἐκάστης νυκτός, ἄλλας τε θρησκείας  
ἐπιτελέουσι |10,000 ὥς εἰπεῖν λόγῳ.

πάσχουσι δὲ καὶ ἀγαθὰ οὐκ ὀλίγα· οὔτε τι γὰρ τῶν  
οἰκηίων |rub; (mid) be|spend, con-, ἀλλὰ καὶ σιτία σφι  
|worn out |sume, waste  
ἐστὶ ἱρὰ |brood on , καὶ |meat βοέων καὶ |goose πληθός  
τι ἐκάστῳ γίνεται πολλὸν ἡμέρης ἐκάστης, δίδοται δέ σφι  
καὶ οἶνος |of the vine ἰχθύων δὲ οὗ σφι ἔξεστι πάσασθαι.

|bean δὲ οὔτε τι μάλα |sow Αἰγύπτιοι ἐν τῇ  
χώρῃ, τούς τε γινομένους οὔτε |nibble, crop οὔτε ἔψοντες  
πατέονται, οἱ δὲ δὴ |priest οὐδὲ ὀρέοντες ἀνέχονται,  
νομίζοντες οὐ |clean, pure ἵναί μιν |bean, . |be a priest ὥς εἰς  
|legume  
ἐκάστου τῶν θεῶν ἀλλὰ πολλοί, τῶν εἰς ἐστὶ ἀρχιερεὺς·  
ἐπεὰν δέ τις ἀποθάνῃ, τούτου ὁ παῖς |replace; set against

2.38

τοὺς δὲ βοῦς τοὺς |male τοῦ Ἐπάφου<sup>1</sup> εἶναι νομίζουσι,  
καὶ τούτου εἵνεκα |test, approve αὐτοὺς ᾧδε· τρίχα ἥν καὶ  
μίαν ἴδηται ἐπεοῦσαν μέλαιναν, οὐ |clean, pure ἵναί νομίζει.

<sup>1</sup> the god Apis

day and twice again in the night; and other religious services they perform (one may almost say) of infinite number.

They enjoy also good things not a few, for they do not consume or spend anything of their own substance, but there is sacred bread baked for them and they have each great quantity of flesh of oxen and geese coming in to them each day, and also wine of grapes is given to them; but it is not permitted to them to taste of fish: beans moreover the Egyptians do not at all sow in their land, and those which grow they neither eat raw nor boil for food; nay the priests do not endure even to look upon them, thinking this to be an unclean kind of pulse: and there is not one priest only for each of the gods but many, and of them one is chief-priest, and whenever a priest dies his son is appointed to his place.

## 2.38

The males of the ox kind they consider to belong to Epaphos, and on account of him they test them in the following manner:— If the priest sees one single black hair upon the beast he counts it not clean for sacrifice; and one

*vocabulary*

**ἀνακαίω** light (a fire) ~caustic  
**ἀπάγω** lead away, back ~demagogue  
**ἀποτέμνω** cut off, sever ~tonsure  
**ἄσημαντος** leaderless  
**βύβλος** (f) book, papyrus  
**βωμός** altar; stand, pedestal  
**γλῶσσα** tongue, language ~glossary  
**δακτύλιος** ring  
**δέρω** skin, flay ~tear  
**δίζημαι** seek ~zeal  
**δίζω** be in doubt ~dilemma  
**δοκιμάζω** test, approve  
**ἐλίσσω** turn, rally ~helix  
**Ἑλλην** Greek  
**ἔμπορος** passenger; merchant ~pierce  
**ἐξειρύω** draw out, haul off  
**ἐπιβάλλω** throw upon, head for  
 ~ballistic  
**ἐπιδήμιος** among one's own people  
 ~epidemic  
**ἐπικαλέω** call upon

**ἐπείκειμαι** impose; shut a door  
**ἐπιπλάζω** make to wander ~plankton  
**ἐπισπένδω** pour over  
**ζημία** loss, penalty ~zeal  
**θρίξ** hair ~tresses  
**θυσία** sacrifice  
**θύω** (ῥ) rush; sacrifice ~θύω  
**καθαρός** clean, pure  
**καθοράω** look down ~panorama  
**καταράομαι** (αἶα) curse  
**κτῆνος** -ους (n, 3) herd animal  
**οὐρά** tail  
**πρόκειμαι** be placed by; be devoted to  
**σημαίνω** give orders to; show; mark  
 ~semaphore  
**σφάζω** cut the throat  
**τοιόσδε** such  
**ὑπτιος** lying on one's back; flipped; flat  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics

δίζηται δὲ ταῦτα ἐπὶ τούτῳ τεταγμένος τῶν τις ἱρέων  
καὶ ὀρθοῦ ἐστεῶτος τοῦ κτήνεος καὶ ὑπτίου, καὶ τὴν  
γλῶσσαν ἐξειρύσας, εἰ καθαρὴ τῶν προκειμένων σημηγίων,  
τὰ ἐγὼ ἐν ἄλλῳ λόγῳ ἐρέω· κατορᾷ δὲ καὶ τὰς τρίχας  
τῆς οὐρῆς εἰ κατὰ φύσιν ἔχει πεφυκυίας. ἦν δὲ τούτων  
πάντων ἥ καθαρός, σημαίνεται βύβλῳ περὶ τὰ κέρεια  
εἰλίσσων καὶ ἔπειτα γῆν σημαντρίδα ἐπιπλάσας ἐπιβάλλει  
τὸν δακτύλιον, καὶ οὕτω ἀπάγουσι. ἀσήμαντον δὲ θύσαντι  
θάνατος ἢ ζημὴ ἐπικέεται. δοκιμάζεται μὲν νυν τὸ κτήνος  
τρόπῳ τοιῷδε, θυσίῃ δὲ σφι ἦδε κατέστηκε.

## 2.39

ἀγαγόντες τὸ σεσημασμένον κτήνος πρὸς τὸν βωμὸν ὅκου  
ἂν θύωσι, πῦρ ἀνακαίουσι, ἔπειτα δὲ ἐπ' αὐτοῦ οἶνον  
κατὰ τοῦ ἱρηίου ἐπισπείσαντες καὶ ἐπικαλέσαντες τὸν  
θεὸν σφάζουσι, σφάζαντες δὲ ἀποτάμνουσι τὴν κεφαλὴν.  
σῶμα μὲν δὴ τοῦ κτήνεος δείρουσι, κεφαλῇ δὲ κείνῃ  
πολλὰ καταρησάμενοι φέρουσι, τοῖσι μὲν ἂν ἢ ἀγορῇ καὶ  
Ἑλληνές σφι ἔωσι ἐπιδήμιοι ἔμποροι, οἳ δὲ φέροντες



δίζηται δὲ ταῦτα ἐπὶ τούτῳ τεταγμένος τῶν τις ἱρέων  
καὶ ὀρθοῦ ἐστεῶτος τοῦ |herd animal...|supine , καὶ τὴν  
γλῶσσαν ἐξειρύσας, εἰ καθαρὴ τῶν |be placed by; |σημηίων,  
|be devoted to  
τὰ ἐγὼ ἐν ἄλλῳ λόγῳ ἐρέω· |look down<sup>s</sup> καὶ τὰς |hair  
τῆς οὐρῆς εἰ κατὰ φύσιν ἔχει πεφυκυίας. ἦν δὲ τούτων  
πάντων ἥ καθαρός, |give orders to;|book, περὶ τὰ κέρα  
|show; mark |papyrus  
|turn, rally καὶ ἔπειτα γῆν σημαντρίδα |make to wan-|throw upon  
|der  
τὸν |ring , καὶ οὕτω |lead away;|leaderless δὲ θύσαντι  
|back  
θάνατος ἥ |loss, |impose; shut|test, approve μέν νυν τὸ |herd animal  
|penalty|a door  
τρόπῳ τοιῶδε, θυσίῃ δέ σφι ἦδε κατέστηκε.

## 2.39

ἀγαγόντες τὸ |give orders to;|herd animal ἔ τὸν |altar ὅκου  
|show; mark  
ἂν θύωσι, πῦρ |light (a fire) , ἔπειτα δὲ ἐπ' αὐτοῦ οἶνον  
κατὰ τοῦ ἱρήιου |pour over καὶ ἐπικαλέσαντες τὸν  
θεὸν |cut the|cut the throat<sup>s</sup> ἀποτάμνουσι τὴν κεφαλὴν.  
|throat  
σῶμα μὲν δὴ τοῦ |herd ani-|skin, flay , κεφαλῇ δὲ κείνη  
|mal  
πολλὰ |curse φέρουσι, τοῖσι μὲν ἂν ἥ ἀγορὴ καὶ  
|Greek σφι ἔωσι |among |passenger; ἡ δὲ φέροντες  
|one's own|merchant  
|people

of the priests who is appointed for the purpose makes investigation of these matters, both when the beast is standing upright and when it is lying on its back, drawing out its tongue moreover, to see if it is clean in respect of the appointed signs, which I shall tell of in another part of the history: he looks also at the hairs of the tail to see if it has them growing in the natural manner: and if it be clean in respect of all these things, he marks it with a piece of papyrus, rolling this round the horns, and then when he has plastered sealing-earth over it he sets upon it the seal of his signet-ring, and after that they take the animal away. But for one who sacrifices a beast not sealed the penalty appointed is death.

### 2.39

In this way then the beast is tested; and their appointed manner of sacrifice is as follows:— they lead the sealed beast to the altar where they happen to be sacrificing and then kindle a fire: after that, having poured libations of wine over the altar so that it runs down upon the victim and having called upon the god, they cut its throat, and having cut its throat they sever the head from the body. The body then of the beast they flay, but upon the head they make many imprecations first, and then they who have a market and

*vocabulary***ἄκρα** at the edge, extreme ~acute**ἀποδέρω** flay completely**ἀποτέμνω** cut off, sever ~tonsure**γεύω** taste ~gusto**δαίμων** -ονος (m, 3) a god, fate, doom  
~demon**ἔδω** eat ~eat**Ἑλλην** Greek**ἐμψυχος** (ō) animate, animated**ἐξαίρεσις** disemboweling**ἐπίσπεισις** libation poured over a  
sacrifice**εὖς** good, brave, noble**θύω** (ō) rush; sacrifice ~θύω**καταράομαι** (αᾶα) curse**κατεύχομαι** pray, vow, curse**καῦσις** -τος (f) burning, cauterization**κοιλίη** belly; cavity**κτῆνος** -ους (n, 3) herd animal**ὄον** οῦ type of fruit**ὀρτή** holiday, feast**ὀσφῦς** -ος (f) hips, loins**πιμελή** (i) lard**σκέλος** -εος (n, 3) leg ~scoliosis**σπλάγχνον** (pl) innards, (fig) feelings**συνάπας** (αᾶ) all together

ἐς τὴν ἀγορὴν ἀπ' ὧν ἔδοντο, τοῖσι δὲ ἂν μὴ παρέωσι Ἑλληνες, οἳ δ' ἐκβάλλουσι ἐς τὸν ποταμόν· καταρῶνται δὲ τάδε λέγοντες τῇσι κεφαλῇσι, εἴ τι μέλλοι ἢ σφίσι τοῖσι θύουσι ἢ Αἰγύπτῳ τῇ συναπάσῃ κακὸν γενέσθαι, ἐς κεφαλὴν ταύτην τραπέσθαι. κατὰ<sup>1</sup> μὲν νυν τὰς κεφαλὰς τῶν θυομένων κτηνέων καὶ τὴν ἐπίσπεισιν τοῦ οἴνου, πάντες Αἰγύπτιοι νόμοισι τοῖσι αὐτοῖσι χρέωνται ὁμοίως ἐς πάντα τὰ ἱρά, καὶ ἀπὸ τούτου τοῦ νόμου οὐδὲ ἄλλου οὐδενὸς ἐμφύχου κεφαλῆς γεύσεται Αἰγυπτίων οὐδεῖς.

## 2.40

ἡ δὲ δὴ ἐξαίρεσις τῶν ἱρώων καὶ ἡ καῦσις ἄλλη περὶ ἄλλο ἱρόν σφι κατέστηκε· τὴν δ' ὧν μεγίστην τε δαίμονα ἡγνῆται εἶναι καὶ μεγίστην οἱ ὀρτὴν ἀνάγουσι, ταύτην ἔρχομαι ἐρέων... ἐπεὰν ἀποδείρωσι τὸν βοῦν, κατευξάμενοι κοιλίην μὲν κείνην πᾶσαν ἐξ ὧν εἶλον, σπλάγχνα δὲ αὐτοῦ λείπουν ἐν τῷ σώματι καὶ τὴν πιμελήν, σκέλεα δὲ ἀποτάμνουσι καὶ τὴν ὀσφὺν ἄκρην

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<sup>1</sup> regarding

ἐς τὴν ἀγορὴν ἀπ' ὧν |eat , τοῖσι δὲ ἂν μὴ παρέωσι  
 |Greek , οἳ δ' ἐκβάλλουσι ἐς τὸν ποταμόν· |curse  
 δὲ τάδε λέγοντες τῇσι κεφαλῇσι, εἴ τι μέλλοι ἢ σφίσι  
 τοῖσι |rush; sacrifice, ὑπτῶ τῇ συναπάσῃ κακὸν γενέσθαι, ἐς  
 κεφαλὴν ταύτην τραπέσθαι. κατὰ<sup>1</sup> μὲν νυν τὰς κεφαλὰς  
 τῶν |rush; sacri-|herd animal..ὲ τὴν |libation poured ὅ οἴνου,  
 |fice |over a sacrifice  
 πάντες Αἰγύπτιοι νόμοισι τοῖσι αὐτοῖσι χρέωνται ὁμοίως  
 ἐς πάντα τὰ ἰρά, καὶ ἀπὸ τούτου τοῦ νόμου οὐδὲ ἄλλου  
 οὐδενὸς |animate, κεφαλῆς γεύσεται Αἰγυπτίων οὐδεῖς.  
 |animated

## 2.40

ἡ δὲ δὴ |disemboweling· ἰρώων καὶ ἡ |burning, cau- ἡ περὶ  
 |terization  
 ἄλλο ἰρόν σφι κατέστηκε· τὴν δ' ὧν μεγίστην τε  
 |a god, fate, doom ..ὲ εἶναι καὶ μεγίστην οἱ |holiday, ἰνάγουσι,  
 |feast  
 ταύτην ἔρχομαι ἐρέων... ἐπεὰν |flay completely ὃν βοῦν,  
 |pray, vow, curse |belly; μὲν κείνην πᾶσαν ἐξ ὧν εἶλον,  
 |cavity  
 |innards δὲ αὐτοῦ λείπουσιν ἐν τῷ σώματι καὶ τὴν  
 |lard , |leg δὲ ἀποτάμνουσι καὶ τὴν |hips, |at the edge, extreme  
 |loins

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<sup>1</sup> regarding

Hellenes sojourning among them for trade, these carry it to the market-place and sell it, while they who have no Hellenes among them cast it away into the river: and this is the form of imprecation which they utter upon the heads, praying that if any evil be about to befall either themselves who are offering sacrifice or the land of Egypt in general, it may come rather upon this head. Now as regards the heads of the beasts which are sacrificed and the pouring over them of the wine, all the Egyptians have the same customs equally for all their sacrifices; and by reason of this custom none of the Egyptians eat of the head either of this or of any other kind of animal:

#### 2.40

But the manner of disembowelling the victims and of burning them is appointed among them differently for different sacrifices; I shall speak however of the sacrifices to that goddess whom they regard as the greatest of all, and to whom they celebrate the greatest feast.— When they have flayed the bullock and made imprecation, they take out the whole of its lower entrails but leave in the body the upper entrails and the fat; and they sever from it the legs and the end of the

*vocabulary*

ἄγαλμα -τος (n, 3) ornament, glory,  
statue  
ἀποτύπτω make an incision; (mp)  
stop beating oneself  
ἄσταφίς raisins  
ἄφθονος ungrudging, plentiful  
βούκερως horned like an ox  
γυναικίος of women  
δαίς -τός (f) feast, banquet ~demon  
δαίτη feast, banquet  
ἔλαιον oil, olive oil ~olive  
Ἑλλήν Greek  
ἐξεῖμι go forth; is possible ~ion  
ἔρσην male  
θύω (ō) rush; sacrifice ~θύω  
θύωμα incense, spices  
καθαίρω clean

καθαρός clean, pure  
καταγίζω devote, dedicate  
καταχεύω pour onto  
λέβης -τος (m, 3) kettle, basin  
λιβανωτός frankincense  
μάχαιρα knife, dagger  
μέλι honey, a sweet  
μόσχος calf (animal)  
ὀβελός rod, obelisk  
πίμπλημι fill (+gen.) ~plenum  
πρόβατον cattle, flocks, herds  
προνηστεύω fast before  
προτίθημι prefer, set out ~thesis  
σέβομαι feel shame, awe  
σμύρνα myrrh  
σῦκον fig  
τράχηλος neck ~trachea  
τύπτω beat, smite ~stupid

καὶ τοὺς ὄμους τε καὶ τὸν τράχηλον. ταῦτα δὲ ποιήσαντες τὸ ἄλλο σῶμα τοῦ βοῦς πιμπλάσι ἄρτων καθαρῶν καὶ μέλιτος καὶ ἀσταφίδος καὶ σύκων καὶ λιβανωτοῦ καὶ σμύρνης καὶ τῶν ἄλλων θυωμάτων, πλήσαντες δὲ τούτων καταγίζουσι, ἔλαιον ἄφθονον καταχέοντες· προνηστεύσαντες δὲ θύουσι, καιομένων δὲ τῶν ἱρῶν τύπτονται πάντες, ἐπεὰν δὲ ἀποτύψωνται, δαῖτα προτίθενται τὰ ἐλίποντο τῶν ἱρῶν.

## 2.41

τοὺς μὲν νυν καθαρὸς βοῦς τοὺς ἔρσενας καὶ τοὺς μόσχους οἱ πάντες Αἰγύπτιοι θύουσι, τὰς δὲ θηλέας οὐ σφί ἔξεστι θύειν, ἀλλὰ ἱραί εἰσι τῆς Ἰσίου· τὸ γὰρ τῆς Ἰσίου ἄγαλμα ἐὼν γυναικίον βούκερών ἐστὶ κατὰ περ Ἑλλήνες τὴν Ἰοῦν γράφουσι, καὶ τὰς βοῦς τὰς θηλέας Αἰγύπτιοι πάντες ὁμοίως σέβονται προβάτων πάντων μάλιστα μακρῶ. τῶν εἵνεκα οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἑλληνα φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἑλληνος χρήσεται οὐδὲ ὀβελοῖσι οὐδὲ λέβητι, οὐδὲ



καὶ τοὺς ὤμους τε καὶ τὸν |neck ταῦτα δὲ  
 ποιήσαντες τὸ ἄλλο σῶμα τοῦ βοὸς |fill (+gen.) ἄρτων  
 καθαρῶν καὶ |honey καὶ |raisins καὶ |fig καὶ  
 |frankincense καὶ |myrrh καὶ τῶν ἄλλων |incense,  
 |spices  
 πλήσαντες δὲ τούτων |devote, |oil |ungrudging,  
 |dedicate |plentiful  
 καταχέοντες\* |fast before δὲ θύουσι, καιομένων δὲ  
 τῶν ἱρῶν |smite πάντες, ἐπεὰν δὲ |make an incision; (mp) stop  
 |beating oneself  
 δαίτα |prefer, set out γὰ ἐλίποντο τῶν ἱρῶν.

## 2.41

τοὺς μέν νυν |clean, pure βοῦς τοὺς |male καὶ τοὺς  
 |calf οἱ πάντες Αἰγύπτιοι θύουσι, τὰς δὲ θηλέας οὐ σφι  
 ἔξεστι θύειν, ἀλλὰ ἱραὶ εἰσι τῆς Ἰσίου· τὸ γὰρ τῆς Ἰσίου  
 |ornament, ἡ |of women |horned like an ox ἡτά περ |Greek  
 |glory, statue  
 τὴν Ἰοῦν γράφουσι, καὶ τὰς βοῦς τὰς θηλέας Αἰγύπτιοι  
 πάντες ὁμοίως σέβονται |cattle, flocks, πάντων μάλιστα  
 |herds  
 μακρῶ. τῶν εἵνεκα οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα  
 |Greek φιλήσειε ἂν τῷ στόματι, οὐδὲ |knife ἀνδρὸς  
 |Greek χρήσεται οὐδὲ |rod, obelisk ὃδὲ |kettle, |basin  
 οὐδὲ

loin and the shoulders and the neck: and this done, they fill the rest of the body of the animal with consecrated loaves and honey and raisins and figs and frankincense and myrrh and every other kind of spices, and having filled it with these they offer it, pouring over it great abundance of oil. They make their sacrifice after fasting, and while the offerings are being burnt, they all beat themselves for mourning, and when they have finished beating themselves they set forth as a feast that which they left unburnt of the sacrifice.

#### 2.41

The clean males then of the ox kind, both full-grown animals and calves, are sacrificed by all the Egyptians; the females however they may not sacrifice, but these are sacred to Isis; for the figure of Isis is in the form of a woman with cow's horns, just as the Hellenes present Io in pictures, and all the Egyptians without distinction reverence cows far more than any other kind of cattle; for which reason neither man nor woman of Egyptian race would kiss a man who is a Hellene on the mouth, nor will they use a knife or roasting-spits or a caldron belonging to a Hellene, nor taste

*vocabulary***ἀνορύσσω** dig out**ἀπάγω** lead away, back ~demagogue**βάρις** flat-bottomed boat; tower**γεύω** taste ~gusto**δέλτος** writing tablet**διατέμνω** cut apart**ἐνιμι** be in ~ion**ἐνίημι** put in; motivate ~jet**ἐννέα** nine**ἔρσην** male**θάπτω** bury ~epitaph**ἰδρύω** establish**καθαρός** clean, pure**κατορύσσω** bury**κρέας** -ως (n) meat ~creatine**κτῆνος** -ους (n, 3) herd animal**μάχαιρα** knife, dagger**νομοθετέω** make laws**ὀστέον** bone ~osteoporosis**παραγίγνομαι** be beside, attend  
~genus**περίμετρος** very long ~metric**πλανάω** lead astray; (mp) wander  
~plankton**προάστειον** suburb**προσίημι** be allowed near**σήπω** rot ~septic**συχνός** long; many; extensive**σχοῖνος** rush, bed of rushes; rope,  
measuring line; 10 km**ὑπερέχω** be over; protect**χῶρος** place ~heir

κρέως καθαροῦ βοὸς διατετμημένου Ἑλληνικῇ μαχαίρῃ  
γεύσεται.

θάπτουσι δὲ τοὺς ἀποθνήσκοντας βοῦς τρόπον τόνδε·  
τὰς μὲν θηλέας ἐς τὸν ποταμὸν ἀπιείσι, τοὺς δὲ  
ἔρσενας κατορύσσουσι ἕκαστοι ἐν τοῖσι προαστείοισι, τὸ  
κέρας τὸ ἕτερον ἢ καὶ ἀμφότερα ὑπερέχοντα σημηίου  
εἵνεκεν· ἐπεὰν δὲ σαπῇ καὶ προσίῃ ὁ τεταγμένος χρόνος,  
ἀπικνέεται ἐς ἐκάστην πόλιν βᾶρις ἐκ τῆς Προσωπίτιδος  
καλυμένης νήσου. ἥ δ' ἔστι μὲν ἐν τῷ Δέλτα, περίμετρον  
δὲ αὐτῆς εἰσὶ σχοῖνοι ἐννέα. ἐν ταύτῃ ὦ τῇ Προσωπίτιδι  
νήσῳ ἔννευσι μὲν καὶ ἄλλαι πόλεις συχναί, ἐκ τῆς δὲ αἰ  
βάρεις παραγίνονται ἀναιρεσόμεναι τὰ ὁστέα τῶν βοῶν,  
οὕνομα τῇ πόλει Ἀτάρβηχis, ἐν δ' αὐτῇ Ἀφροδίτης ἱρὸν  
ἅγιον ἱδρυται. ἐκ ταύτης τῆς πόλιος πλανῶνται πολλοὶ  
ἄλλοι ἐς ἄλλας πόλεις, ἀνορύξαντες δὲ τὰ ὁστέα ἀπάγουσι  
καὶ θάπτουσι ἐς ἓνα χώρον πάντες. κατὰ ταῦτα δὲ τοῖσι  
βουσι καὶ τᾶλλα κτήνεα θάπτουσι ἀποθνήσκοντα· καὶ γὰρ  
περὶ ταῦτα οὕτω σφι νενομοθέτῃται· κτείνουσι γὰρ δὴ

|meat |clean, pure, ῥοὸς |cut apart Ἑλληνικῇ |knife

γεύσεται.

|bury δὲ τοὺς ἀποθνήσκοντας βοῦς τρόπον τόνδε·

τὰς μὲν θηλέας ἐς τὸν ποταμὸν ἀπιέεισι, τοὺς δὲ

|male |bury ἑκάστοι ἐν τοῖσι |suburb , τὸ

κέρας τὸ ἕτερον ἢ καὶ ἀμφοτέρω |be over; protect γηγένος

εἵνεκεν· ἐπεὰν δὲ |rot καὶ |be allowed near γηγένος χρόνος,

ἀπικνέεται ἐς ἐκάστην πόλιν |flat-bottomed |boat; tower Προσωπίτιδος

καλυμένης νήσου. ἣ δ' ἔστι μὲν ἐν τῷ Δέλτα, περίμετρον

δὲ αὐτῆς εἰς |rush, |nine ἐν ταύτῃ ὡς τῇ Προσωπίτιδι

νήσῳ ἔννεμι μὲν καὶ ἄλλαι πόλεις |long; many; τῆς δὲ αἰ

βάριες παραγίνονται ἀναιρεσόμεναι τὰ |bone τῶν βοῶν,

οὖνομα τῇ πόλει Ἀτάρβηχis, ἐν δ' αὐτῇ Ἀφροδίτης ἱρὸν

ἄγιον |establish. ἐκ ταύτης τῆς πόλεως |lead astray; πολλοὶ

ἄλλοι ἐς ἄλλας πόλεις, |dig out δὲ τὰ |bone |lead away, back

καὶ |bury ἐς ἓνα |place πάντες. κατὰ ταῦτα δὲ τοῖσι

βουσὶ καὶ τᾶλλα |herd an-|bury ἀποθνήσκοντα· καὶ γὰρ

περὶ ταῦτα οὕτω σφί |make laws κτείνουσι γὰρ δὴ

of the flesh even of a clean animal if it has been cut with the knife of a Hellene.

And the cattle of this kind which die they bury in the following manner:— the females they cast into the river, but the males they bury, each people in the suburb of their town, with one of the horns, or sometimes both, protruding to mark the place; and when the bodies have rotted away and the appointed time comes on, then to each city comes a boat from that which is called the island of Prosopitis (this is in the Delta, and the extent of its circuit is nine schoines). In this island of Prosopitis is situated, besides many other cities, that one from which the boats come to take up the bones of the oxen, and the name of the city is Atarbechis, and in it there is set up a holy temple of Aphrodite. From this city many go abroad in various directions, some to one city and others to another, and when they have dug up the bones of the oxen they carry them off, and coming together they bury them in one single place. In the same manner as they bury the oxen they bury also their other cattle when they die; for about them also they have the same law laid down, and these also

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
 statue  
**αἴγεις** of goats  
**αἴξ** αἰγός (m) goat  
**ἀπέχω** ward off, drive off, refrain, be at  
 some distance  
**ἀποτέμνω** cut off, sever ~tonsure  
**ἐκδέρω** to skin ~dermatology  
**ἐνδύω** go into, put on  
**ἐπιδείκνυμι** (ὑ) display, exhibit  
**θύω** (ὑ) rush; sacrifice ~θύω

**ἱδρύω** establish  
**κριοπρόσωπος** (ἰ) ram-faced  
**κρίος** (ἰ) ram  
**λιπαρέω** (ἰ) persist  
**μηχανάομαι** build, contrive  
 ~mechanism  
**νάκος** -ῦς (n, 3) fleece, skin covering  
**νομός** home, district ~nemesis  
**οἷς** sheep ~ewe  
**πάντως** by all means  
**σέβομαι** feel shame, awe

οὐδὲ ταῦτα.

## 2.42

ὅσοι μὲν δὴ Διὸς Θηβαίεος ἴδρυνται ἱρὸν ἢ νομοῦ τοῦ Θηβαίου εἰσί, οὗτοι μὲν νυν πάντες οἷων ἀπεχόμενοι αἰγας θύουσι. θεοὺς γὰρ δὴ οὐ τοὺς αὐτοὺς ἅπαντες ὁμοίως Αἰγύπτιοι σέβονται, πλὴν Ἰσιὸς τε καὶ Ὀσίριος, τὸν δὴ Διόνυσον εἶναι λέγουσι· τούτους δὲ ὁμοίως ἅπαντες σέβονται. ὅσοι δὲ τοῦ Μένδητος<sup>1</sup> ἔκτηνται ἱρὸν ἢ νομοῦ τοῦ Μενδησίου εἰσί, οὗτοι δὲ αἰγῶν ἀπεχόμενοι οἷς θύουσι. Θηβαῖοι μὲν νυν καὶ ὅσοι διὰ τούτους οἷων ἀπέχονται, διὰ τὰδε λέγουσι τὸν νόμον τόνδε σφίσι τεθῆναι:—

Ἡρακλέα θελῆσαι πάντως ιδέσθαι τὸν Δία, καὶ τὸν οὐκ ἐθέλειν ὀφθῆναι ὑπ' αὐτοῦ· τέλος δέ, ἐπεῖτε λιπαρέειν τὸν Ἡρακλέα, τὰδε τὸν Δία μηχανήσασθαι· κριὸν ἐκδείραντα προσχέσθαι τε τὴν κεφαλὴν ἀποταμόντα τοῦ κριοῦ καὶ ἐνδύντα τὸ νάκος οὕτω οἱ ἑωυτὸν ἐπιδέξαι. ἀπὸ τούτου κριοπρόσωπον τοῦ Διὸς τῷγαλμα ποιεῦσι Αἰγύπτιοι,

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<sup>1</sup> a goatlike god



οὐδὲ ταῦτα.

## 2.42

ὅσοι μὲν δὴ Διὸς Θηβαίεος |establish ἱρὸν ἤ |home, τοῦ  
|district  
Θηβαίου εἰσί, οὗτοι μὲν νυν πάντες οἶων |ward off, drive|goat  
|off, refrain, be  
|rush; sacrifice ἅς γὰρ δὴ οὐ τοὺς αὐτοὺς |at some dis-  
|tance πάντες ὁμοίως  
Αἰγύπτιοι σέβονται, πλὴν Ἰσιός τε καὶ Ὀσίριος, τὸν  
δὴ Διόνυσον εἶναι λέγουσι· τούτους δὲ ὁμοίως ἅπαντες  
σέβονται. ὅσοι δὲ τοῦ Μένδητος<sup>1</sup> ἔκتهται ἱρὸν ἤ |home,  
|district  
τοῦ Μενδησίου εἰσί, οὗτοι δὲ αἰγῶν |ward off, drive|sheep  
|off, refrain, be |push; sacrifice  
Θηβαῖοι μὲν νυν καὶ ὅσοι διὰ τούτοις οἶων |at some dis-  
|tance ward off, drive off, refrain, be  
|at some distance  
τάδε λέγουσι τὸν νόμον τόνδε σφίσι τεθῆναι:—

Ἡρακλέα θελῆσαι |by all means ἵθαι τὸν Δία, καὶ τὸν οὐκ  
ἐθέλειν ὀφθῆναι ὑπ' αὐτοῦ· τέλος δέ, ἐπεῖτε |persist τὸν  
Ἡρακλέα, τάδε τὸν Δία |build, contrive |ram |to skin  
προσχέσθαι τε τὴν κεφαλὴν |cut off, sever τοῦ |ram καὶ  
|go into, put on|fleece, skin ὧ οἱ ἔωντὸν ἐπιδέξαι. ἀπὸ τούτου  
|covering  
|ram-faced τοῦ Διὸς |ornament, ..οιεῦσι Αἰγύπτιοι,  
|glory, statue

<sup>1</sup> a goatlike god

they abstain from killing.

#### 2.42

Now all who have a temple set up to the Theban Zeus or who are of the district of Thebes, these, I say, all sacrifice goats and abstain from sheep: for not all the Egyptians equally reverence the same gods, except only Isis and Osiris (who they say is Dionysos), these they all reverence alike: but they who have a temple of Mendes or belong to the Mendesian district, these abstain from goats and sacrifice sheep. Now the men of Thebes and those who after their example abstain from sheep, say that this custom was established among them for the cause which follows.

Heracles (they say) had an earnest desire to see Zeus, and Zeus did not desire to be seen of him; and at last when Heracles was urgent in entreaty Zeus contrived this device, that is to say, he flayed a ram and held in front of him the head of the ram which he had cut off, and he put on over him the fleece and then showed himself to him. Hence the Egyptians make the image of Zeus into the face of a ram; and the Ammonians do so also after

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
statue

**ἀποδέρω** flay completely

**ἄποικος** abroad, colonizing

**Ἑλλήν** Greek

**ἐνδύω** go into, put on

**ἐπωνύμιος** called, named

**θάπτω** bury ~epitaph

**θύω** (ῥ) rush; sacrifice ~θύω

**κατακόπτω** cut down, shatter

**κρίος** (ι) ram

**μεταξύ** between

**ὁρτή** holiday, feast

**οὐδαμῇ** nowhere

**προσάγω** bring to a place

~demagogue

**τύπτω** beat, smite ~stupid

ἀπὸ δὲ Αἰγυπτίων Ἀμμώνιοι, ἐόντες Αἰγυπτίων τε καὶ Αἰθιοπῶν ἄποικοι καὶ φωνὴν μεταξὺ ἀμφοτέρων νομίζοντες. δοκέειν δέ μοι, καὶ τὸ οὖνομα Ἀμμώνιοι ἀπὸ τοῦδε σφίσι τὴν ἐπωνυμίην ἐποιήσαντο· Ἀμοῦν γὰρ Αἰγύπτιοι καλέουσι τὸν Δία. τοὺς δὲ κριοὺς οὐ θύουσι Θηβαῖοι, ἀλλ' εἰσὶ σφι ἱροὶ διὰ τοῦτο. μῆ δὲ ἡμέρη τοῦ ἐνιαυτοῦ, ἐν ὀρθῇ τοῦ Διός, κριὸν ἓνα κατακόψαντες καὶ ἀποδείραντες κατὰ τῶντὸ ἐνδύουσι τῷγαλμα τοῦ Διός, καὶ ἔπειτα ἄλλο ἄγαλμα Ἡρακλέος προσάγουσι πρὸς αὐτό. ταῦτα δὲ ποιήσαντες τύπτονται οἱ περὶ τὸ ἱρὸν ἅπαντες τὸν κριὸν καὶ ἔπειτα ἐν ἱρῇ θήκῃ θάπτουσι αὐτόν.

## 2.43

Ἡρακλέος δὲ πέρι τόνδε τὸν λόγον ἤκουσα, ὅτι εἷη τῶν δυνώδεκα θεῶν· τοῦ ἐτέρου δὲ πέρι Ἡρακλέος, τὸν Ἕλληνες οἶδασι, οὐδαμῇ Αἰγύπτου ἐδυνάσθηεν ἀκοῦσαι. καὶ μὴν ὅτι γε οὐ παρ' Ἑλλήνων ἔλαβον τὸ οὖνομα Αἰγύπτιοι τοῦ Ἡρακλέος, ἀλλὰ Ἕλληνες μᾶλλον παρ' Αἰγυπτίων καὶ Ἑλλήνων οὗτοι οἱ θέμενοι

ἀπὸ δὲ Αἰγυπτίων Ἀμμώνιοι, ἐόντες Αἰγυπτίων τε  
καὶ Αἰθιοπῶν |abroad, καὶ φωνὴν |between ἀμφοτέρων  
|colonizing  
νομίζοντες. δοκέειν δέ μοι, καὶ τὸ οὖνομα Ἀμμώνιοι  
ἀπὸ τοῦδε σφίσι τὴν |called, ἐποιήσαντο· Ἀμοῦν γὰρ  
|named  
Αἰγύπτιοι καλέουσι τὸν Δία. τοὺς δὲ |ram οὐ |rush; sacrifice  
Θηβαῖοι, ἀλλ' εἰσὶ σφι ἱροὶ διὰ τοῦτο. μῆ δὲ ἡμέρη τοῦ  
ἐνιαυτοῦ, ἐν |holiday, οὐ Διός, |ram ἕνα |cut down, shatter καὶ  
|feast  
|flay completely κατὰ τούτων |go into, put |ornament, οὐ Διός,  
|on |glory, statue  
καὶ ἔπειτα ἄλλο |ornament, ἥρακλέος |bring to a place ρὸς  
|glory, statue  
αὐτό. ταῦτα δὲ ποιήσαντες |smite οἱ περὶ τὸ ἱρόν  
ἅπαντες τὸν |ram καὶ ἔπειτα ἐν ἱρῇ θήκῃ |bury αὐτόν.

## 2.43

Ἡρακλέος δὲ πέρι τόνδε τὸν λόγον ἤκουσα, ὅτι εἶη  
τῶν δωδέκα θεῶν· τοῦ ἑτέρου δὲ πέρι Ἡρακλέος, τὸν  
|Greek οἶδασι, |nowhere Αἰγύπτου ἐδυνάσθην ἀκοῦσαι.  
καὶ μὴν ὅτι γε οὐ παρ' |Greek ἔλαβον τὸ οὖνομα  
Αἰγύπτιοι τοῦ Ἡρακλέος, ἀλλὰ |Greek μᾶλλον παρ'  
Αἰγυπτίων καὶ |Greek οὗτοι οἱ θέμενοι

their example, being settlers both from the Egyptians and from the Ethiopians, and using a language which is a medley of both tongues: and in my opinion it is from this god that the Ammonians took the name which they have, for the Egyptians call Zeus Amun. The Thebans then do not sacrifice rams but hold them sacred for this reason; on one day however in the year, on the feast of Zeus, they cut up in the same manner and flay one single ram and cover with its skin the image of Zeus, and then they bring up to it another image of Heracles. This done, all who are in the temple beat themselves in lamentation for the ram, and then they bury it in a sacred tomb.

### 2.43

About Heracles I heard the account given that he was of the number of the twelve gods; but of the other Heracles whom the Hellenes know I was not able to hear in any part of Egypt: and moreover to prove that the Egyptians did not take the name of Heracles from the Hellenes, but rather the Hellenes from the Egyptians,—that is to say those of

*vocabulary*

**ἀνέκαθεν** from the start

**ἀποδέχομαι** accept ~doctrine

**ἀρχαῖος** ancient, from the beginning  
~oligarch

**βασιλεύω** be king

**γονεύς** -ος (m) parent

**γόνος** offspring ~genus

**δαίμων** -ονος (m, 3) a god, fate, doom  
~demon

**Ἑλλην** Greek

**ἥκιστος** least; above all

**μνήμη** reminder, memorial

**μυρίος** (ὅ) 10,000 ~myriad

**ναυτιλία** sailing ~navy

**ναυτίλος** sailor

**ὀκτώ** eight ~octopus

**τεκμήριον** sign; proof

**χίλιοι** (ιι) thousand ~kilo-

τῷ Ἀμφιτρύωνος γόνῳ τοῦνομα Ἡρακλέα, πολλά μοι καὶ ἄλλα τεκμήρια ἐστὶ τοῦτο οὕτω ἔχειν, ἐν δὲ καὶ τόδε, ὅτι τε τοῦ Ἡρακλέος τούτου οἱ γονέες ἀμφότεροι ἦσαν Ἀμφιτρύων καὶ Ἀλκμήνη γεγονότες τὸ ἀνέκαθεν ἀπ' Αἰγύπτου, καὶ διότι Αἰγύπτιοι οὔτε Ποσειδέωνος οὔτε Διοσκούρων τὰ οὐνόματα φασὶ εἰδέναι, οὐδέ σφι θεοὶ οὔτοι ἐν τοῖσι ἄλλοισι θεοῖσι ἀποδεδέχεται. καὶ μὴν εἴ γε παρ' Ἑλλήνων ἔλαβον οὐνομά τευ δαίμονος, τούτων οὐκ ἦκιστα ἀλλὰ μάλιστα ἔμελλον μνήμην ἔξειν, εἴ περ καὶ τότε ναυτιλίῃσι ἐχρέωντο καὶ ἦσαν Ἑλλήνων τινὲς ναυτίλοι, ὥς ἔλπομαί τε καὶ ἐμὴ γνώμη αἰρέει· ὥστε τούτων ἂν καὶ μᾶλλον τῶν θεῶν τὰ οὐνόματα ἐξεπιστέατο Αἰγύπτιοι ἢ τοῦ Ἡρακλέος. ἀλλὰ τις ἀρχαῖος ἐστὶ θεὸς Αἰγυπτίοισι Ἡρακλῆς· ὥς δὲ αὐτοὶ λέγουσι, ἕτεα ἐστὶ ἐπτακισχίλια καὶ μύρια ἐς Ἄμασιν βασιλεύσαντα, ἐπεῖτε ἐκ τῶν ὀκτῶ θεῶν οἱ δυνώδεκα θεοὶ ἐγένοντο τῶν Ἡρακλέα εἷνα νομίζουσι.



τῷ Ἀμφιτρύωνος |offspring ὕνομα Ἡρακλέα, πολλά μοι  
 καὶ ἄλλα |sign; proof ἐστὶ τοῦτο οὕτω ἔχειν, ἐν δὲ καὶ  
 τόδε, ὅτι τε τοῦ Ἡρακλέος τούτου οἱ |parent ἀμφότεροι  
 ἦσαν Ἀμφιτρύων καὶ Ἀλκμήνη γεγονότες τὸ ἀνέκαθεν  
 ἀπ' Αἰγύπτου, καὶ διότι Αἰγύπτιοι οὔτε Ποσειδέωνος οὔτε  
 Διοσκούρων τὰ οὐνόματα φασὶ εἶδέναι, οὐδὲ σφι θεοὶ  
 οὔτοι ἐν τοῖσι ἄλλοισι θεοῖσι |accept . καὶ μὴν εἴ  
 γε παρ' |Greek ἔλαβον οὐνόμα' τευ |a god, fate, doom οὐν  
 οὐκ |least; ἀλλὰ μάλιστα ἔμελλον |reminder, ᾧ ξειν, εἴ περ  
 |above |memorial  
 καὶ |all τότε ναυτιλίῃσι ἐχρέωντο καὶ ἦσαν |Greek τινὲς  
 |sailor , ὥς ἔλπομαί τε καὶ ἐμὴ γνώμη αἰρέει· ὥστε  
 τούτων ἂν καὶ μᾶλλον τῶν θεῶν τὰ οὐνόματα ἐξεπιστέατο  
 Αἰγύπτιοι ἢ τοῦ Ἡρακλέος. ἀλλὰ τις |ancient, from ἡ θεὸς  
 |the beginning  
 Αἰγυπτίοισι Ἡρακλῆς· ὥς δὲ αὐτοὶ λέγουσι, ἔτεα ἐστὶ  
 ἑπτακισχίλια καὶ μύρια ἐς Ἄμασιν |be king , ἐπεῖτε  
 ἐκ τῶν |eight θεῶν οἱ δυνώδεκα θεοὶ ἐγένοντο τῶν Ἡρακλέα  
 ἕνα νομίζουσι.

the Hellenes who gave the name Heracles to the son of Amphitryon,— of that, I say, besides many other evidences there is chiefly this, namely that the parents of this Heracles, Amphitryon and Alcmene, were both of Egypt by descent, and also that the Egyptians say that they do not know the names either of Poseidon or of the Dioscuroi, nor have these been accepted by them as gods among the other gods; whereas if they had received from the Hellenes the name of any divinity, they would naturally have preserved the memory of these most of all, assuming that in those times as now some of the Hellenes were wont to make voyages and were sea-faring folk, as I suppose and as my judgment compels me to think; so that the Egyptians would have learnt the names of these gods even more than that of Heracles. In fact however Heracles is a very ancient Egyptian god; and (as they say themselves) it is seventeen thousand years to the beginning of the reign of Amasis from the time when the twelve gods, of whom they count that Heracles is one, were begotten of the eight gods.

*vocabulary***ἀνάθημα** -τος (n, 3) consecrated gift

~thesis

**ἄπεφθος** boiled, refined ~ἀφέψω**αὐτόθι** on the spot**δισχίλιοι** 2000 ~kilo-

Ἑλλην Greek

**ἐπωνύμιος** called, named**ζήτησις** -εως (f) search, inquiry**ἱδρύω** establish**ἱρεὺς ἱερός** (l, m) priest ~hieroglyph**κατασκευάζω** equip, build**κτίζω** found, populate ~oxytocin**λάμπω** shine ~lamp**μέγαθος** tall, big (person)**οἰκίζω** colonize, settle**ὅπόσος** as many as, how many, how

great

**σμάραγδος** emerald**στήλη** post, column**συμφέρω** bring together; be expedient;

agree; (mp) happen ~bear

**τριακόσιοι** three hundred

## 2.44

καὶ θέλων δὲ τούτων πέρι σαφές τι εἰδέναι ἐξ ὧν οἶόν τε ἦν, ἔπλευσα καὶ ἐς Τύρον τῆς Φοινίκης, πυνθανόμενος αὐτόθι εἶναι ἱρὸν Ἡρακλέος ἁγίον. καὶ εἶδον πλουσίως κατεσκευασμένον ἄλλοισί τε πολλοῖσι ἀναθήμασι, καὶ ἐν αὐτῷ ἦσαν στῆλαι δύο, ἥ μὲν χρυσοῦ ἀπέφθου, ἥ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος. ἐς λόγους δὲ ἐλθὼν τοῖσι ἱρεῦσι τοῦ θεοῦ εἰρόμην ὁκόσος χρόνος εἴη ἐξ οὗ σφι τὸ ἱρὸν ἵδρυται. εὗρον δὲ οὐδὲ τούτους τοῖσι Ἑλλησι συμφερομένους· ἔφασαν γὰρ ἅμα Τύρῳ οἰκιζομένη καὶ τὸ ἱρὸν τοῦ θεοῦ ἵδρυθῆναι, εἶναι δὲ ἕτεα ἀπ' οὗ Τύρον οἰκέουσι τριηκόσια καὶ δισχίλια.

Εἶδον δὲ ἐν τῇ Τύρῳ καὶ ἄλλο ἱρὸν Ἡρακλέος ἐπωνυμίην ἔχοντος Θασίου εἶναι· ἀπικόμην δὲ καὶ ἐς Θάσον, ἐν τῇ εὗρον ἱρὸν Ἡρακλέος ὑπὸ Φοινίκων ἵδρυμένον, οἱ κατ' Εὐρώπης<sup>1</sup> ζήτησιν ἐκπλώσαντες Θάσον ἔκτισαν· καὶ ταῦτα καὶ πέντε γενεῇσι ἀνδρῶν πρότερα ἐστὶ ἢ τὸν

<sup>1</sup> in search of Europa, the person

## 2.44

καὶ θέλων δὲ τούτων περί σαφές τι εἶδέναι ἐξ ὧν οἶόν  
 τε ἦν, ἔπλευσα καὶ ἐς Τύρον τῆς Φοινίκης, πυνθανόμενος  
 |on the spot μι ἱρὸν Ἡρακλέος ἅγιον. καὶ εἶδον πλουσίως  
 |equip, build ἄλλοισι τε πολλοῖσι |consecrated gift ἰ ἐν  
 αὐτῷ ἦσαν |post, δύο, ἥ μὲν χρυσοῦ ἀπέφθου, ἥ δὲ  
 |column  
 |emerald λίθου |shine τὰς νύκτας |tall, big . ἐς  
 λόγους δὲ ἐλθὼν τοῖσι |priest τοῦ θεοῦ εἰρόμην |as/how many/great  
 χρόνος εἶη ἐξ οὗ σφι τὸ ἱρὸν |establish εὗρον δὲ οὐδὲ  
 τούτους τοῖσι |Greek |bring together; be exped- ν γὰρ ἅμα  
 |ent; agree; (mp) happen  
 Τύρῳ |colonize, καὶ τὸ ἱρὸν τοῦ θεοῦ |establish , εἶναι δὲ  
 |settle  
 ἕτεα ἀπ' οὗ Τύρον οἰκέουσι |three καὶ |2000  
 |hundred  
 Εἶδον δὲ ἐν τῇ Τύρῳ καὶ ἄλλο ἱρὸν Ἡρακλέος |called,  
 |named  
 ἔχοντος Θασίου εἶναι· ἀπικόμην δὲ καὶ ἐς Θάσον, ἐν  
 τῇ εὗρον ἱρὸν Ἡρακλέος ὑπὸ Φοινίκων |establish , οἷ  
 κατ' Εὐρώπης<sup>1</sup> |search, ἐκπλώσαντες Θάσον |found, καὶ  
 |inquiry |populate  
 ταῦτα καὶ πέντε γενεῇσι ἀνδρῶν πρότερα ἐστὶ ἢ τὸν

<sup>1</sup> in search of Europa, the person

## 2.44

I moreover, desiring to know something certain of these matters so far as might be, made a voyage also to Tyre of Phenicia, hearing that in that place there was a holy temple of Heracles; and I saw that it was richly furnished with many votive offerings besides, and especially there were in it two pillars, the one of pure gold and the other of an emerald stone of such size as to shine by night: and having come to speech with the priests of the god, I asked them how long time it was since their temple had been set up: and these also I found to be at variance with the Hellenes, for they said that at the same time when Tyre was founded, the temple of the god also had been set up, and that it was a period of two thousand three hundred years since their people began to dwell at Tyre.

I saw also at Tyre another temple of Heracles, with the surname Thasian; and I came to Thasos also and there I found a temple of Heracles set up by the Phenicians, who had sailed out to seek for Europa and had colonised Thasos; and these things happened full five generations of men before Heracles the son of Amphitryon was born in

*vocabulary***ἀλκή** prowess, defense, victory

~Alexander

**ἀνεπίσχεπτος** inattentive,  
inconsiderate; not considered**ἄπειρος** untested; infinite**ἀπείρων** boundless**βωμός** altar; stand, pedestal**διξός** double**Ἑλλήν** Greek**ἐναγίζω** offer sacrifice to the dead**ἐπωνύμιος** called, named**εὐήθης** good-hearted; simple**ἡσυχία** peace and quiet**θύω** (ῥ) rush; sacrifice ~θύω**ἰδρύω** establish**ἱστορέω** inquire; relate**κατάρχω** hold ready (sacrificial  
materials) ~oligarch**καταφονεύω** slaughter**κτῆνος** -ους (n, 3) herd animal**πάμπαν** completely**πομπή** a sending, expedition ~pomp**στέφω** crown, put around**ὑς** pig ~sow**φύσις** -εως (f) nature (of a thing)

~physics

**χωρίς** separately; except, other than

~heir

Ἀμφιτρύωνος Ἡρακλέα ἐν τῇ Ἑλλάδι γενέσθαι.

τὰ μὲν νυν ἱστορημένα δηλοῖ σαφέως παλαιὸν θεὸν Ἡρακλέα ἐόντα, καὶ δοκέουσι δέ μοι οὗτοι ὀρθότατα Ἑλλήνων ποιεῖν, οἳ διὰ Ἡράκλεια ἰδρυσάμενοι ἔκتهνται, καὶ τῷ μὲν ὡς ἀθανάτῳ Ὀλυμπίῳ δὲ ἐπωνυμίην θύουσι, τῷ δὲ ἐτέρῳ ὡς ἥρῳι ἐναγίζουσι.

## 2.45

λέγουσι δὲ πολλὰ καὶ ἄλλα ἀνεπισκέπτως<sup>1</sup> οἱ Ἕλληνες, εὐήθης δὲ αὐτῶν καὶ ὅδε ὁ μῦθος ἐστὶ τὸν περὶ τοῦ Ἡρακλέος λέγουσι, ὡς αὐτὸν ἀπικόμενον εἰς Αἴγυπτον στέψαντες οἱ Αἰγύπτιοι ὑπὸ πομπῆς ἐξήγον ὡς θύσοντες τῷ Δίῃ· τὸν δὲ τέως μὲν ἡσυχίην ἔχειν, ἐπεὶ δὲ αὐτοῦ πρὸς τῷ βωμῷ κατάρχοντο, εἰς ἀλκὴν τραπόμενον πάντας σφέας καταφονεῦσαι.

ἐμοὶ μὲν νυν δοκέουσι ταῦτα λέγοντες τῆς Αἰγυπτίων φύσιος καὶ τῶν νόμων πάμπαν ἀπείρως ἔχειν οἱ Ἕλληνες· τοῖσι γὰρ οὐδὲ κτήνεα ὁσίη θύειν ἐστὶ χωρὶς ὕων καὶ

---

<sup>1</sup> credulously



Ἀμφιτρύωνος Ἡρακλέα ἐν τῇ Ἑλλάδι γενέσθαι.

τὰ μὲν νυν 

inquire;  relate	δηλοῖ σαφέως παλαιὸν θεὸν
---------------------	---------------------------

Ἡρακλέα ἑόντα, καὶ δοκέουσι δέ μοι οὗτοι ὀρθότατα

|Greek ποιέειν, οἱ 

double <sup>TT</sup>	ράκλεια
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 |establish ἔκτληται,

καὶ τῷ μὲν ὡς ἀθανάτῳ Ὀλυμπίῳ δὲ 

called,  named	rush; sacrifice
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τῷ δὲ ἐτέρῳ ὡς ἥρῳι 

offer sacrifice  to the dead	
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## 2.45

λέγουσι δὲ πολλὰ καὶ ἄλλα 

inattentive, inconsider <sup>1</sup>  ate; not considered	Greek
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,

|good-hearted; 

αὐτῶν καὶ ὅδε ὁ μῦθος ἐστὶ τὸν περὶ τοῦ  simple	
--	--

Ἡρακλέος λέγουσι, ὡς αὐτὸν ἀπικόμενον ἐς Αἴγυπτον

|crown, put around', ὑπτιοὶ ὑπὸ 

a sending,  expedition	ἤγον ὡς  rush; sacrifice
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τῷ Διὶ τὸν δὲ τέως μὲν 

peace and quiet,	ἐπεὶ δὲ αὐτοῦ πρὸς
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τῷ 

altar	hold ready	, ἐς  strength	τραπόμενον πάντας
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σφέας 

slaughter	
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ἐμοὶ μὲν νυν δοκέουσι ταῦτα λέγοντες τῆς Αἰγυπτίων

|nature (of a thing) ἴμων 

completely	πέριως ἔχειν οἱ  Greek
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τοῖσι γὰρ οὐδὲ 

herd animal'.  fice	rush; sacri-  fice	sepa-  rately;  except,  other  than	pig καὶ
------------------------	-----------------------	--	---------

<sup>1</sup> credulously

Hellas.

So then my inquiries show clearly that Heracles is an ancient god, and those of the Hellenes seem to me to act most rightly who have two temples of Heracles set up, and who sacrifice to the one as an immortal god and with the title Olympian, and make offerings of the dead to the other as a hero.

#### 2.45

Moreover, besides many other stories which the Hellenes tell without due consideration, this tale is especially foolish which they tell about Heracles, namely that when he came to Egypt, the Egyptians put on him wreaths and led him forth in procession to sacrifice him to Zeus; and he for some time kept quiet, but when they were beginning the sacrifice of him at the altar, he betook himself to prowess and slew them all.

I for my part am of opinion that the Hellenes when they tell this tale are altogether without knowledge of the nature and customs of the Egyptians; for how should they for whom it is not lawful to sacrifice even beasts, except swine and the males of oxen

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
 statue  
**ἄγαλματοποιός** sculptor  
**αἰγοπρόσωπος** goat-faced  
**αἶξ** αἰγός (m) goat  
**γλύφω** carve ~glyph  
**Ἕλληγν** Greek  
**ἔρσην** male  
**εὐμένεια** good will, favor  
**ζωγράφος** painter  
**ἡδύς** sweet, pleasant ~hedonism  
**θύω** (ῥ) rush; sacrifice ~θύω  
**καθαρός** clean, pure  
**κῶας** κώως (n, 3) fleece

**λογίζομαι** reckon, consider  
**μῖν** him, her, it  
**μόσχος** calf (animal)  
**μυριάς** -δος (ῥ, f, 3) countless, myriad  
**ὀκτώ** eight ~octopus  
**οὐτις** nobody, nothing  
**σέβομαι** feel shame, awe  
**τράγος** male goat  
**τραγοσκελής** goat-legged  
**φονεύω** kill  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χήν** -ός (f, 3) goose ~gander

ἐρσένων βοῶν καὶ μόσχων, ὅσοι ἂν καθαροὶ ἔωσι, καὶ χηνῶν, κῶς ἂν οὗτοι ἀνθρώπους θύοιεν; ἔτι δὲ ἓνα ἐόντα τὸν Ἡρακλέα καὶ ἔτι ἄνθρωπον, ὡς δὴ φασί, κῶς φύσιν ἔχει πολλὰς μυριάδας φονεῦσαι; καὶ περὶ μὲν τούτων τοσαῦτα ἡμῖν εἰποῦσι καὶ παρὰ τῶν θεῶν καὶ παρὰ τῶν ἡρώων εὐμένεια εἴη.

## 2.46

τὰς δὲ δὴ αἶγας καὶ τοὺς τράγους τῶνδε εἵνεκα<sup>1</sup> οὐ θύουσι Αἰγυπτίων οἱ εἰρημένοι· τὸν Πᾶνα τῶν ὀκτῶ θεῶν λογίζονται εἶναι οἱ Μενδήσιοι, τοὺς δὲ ὀκτῶ θεοὺς τούτους προτέρους τῶν δωδέκα θεῶν φασι γενέσθαι. γράφουσί τε δὴ καὶ γλύφουσι οἱ ζωγράφοι καὶ οἱ ἀγαλματοποιοὶ τοῦ Πανὸς τῷγαλμα κατὰ περ Ἑλληνες αἰγοπρόσωπον καὶ τραγοσκελέα, οὗτι τοιοῦτον νομίζοντες εἶναί μιν ἀλλὰ ὁμοῖον τοῖσι ἄλλοις θεοῖσι· ὅτεν δὲ εἵνεκα τοιοῦτον γράφουσι αὐτόν, οὗ μοι ἥδιον ἐστὶ λέγειν. σέβονται δὲ πάντας τοὺς αἶγας οἱ Μενδήσιοι, καὶ μᾶλλον τοὺς ἔρσενας

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<sup>1</sup> here is why

|male βοῶν καὶ |calf , ὅσοι ἂν |clean, pure ὦσι, καὶ  
 |goose , |fleece ἔν οὔτοι ἀνθρώπους |rush; sacrifice ἔνα ἑόντα  
 τὸν Ἡρακλέα καὶ ἔτι ἄνθρωπον, ὥς δὴ φασί, |fleece βύσιν  
 ἔχει πολλὰς |countless, |kill , καὶ περὶ μὲν τούτων  
 τοσαῦτα ἡμῖν εἰποῦσι καὶ παρὰ τῶν θεῶν καὶ παρὰ τῶν  
 ἡρώων |good will, favor

## 2.46

τὰς δὲ δὴ |goat καὶ τοὺς |male goat τῶνδε εἵνεκα<sup>1</sup> οὐ  
 |rush; sacrifice ..τίων οἱ εἰρημένοι· τὸν Πᾶνα τῶν |eight θεῶν  
 |reckon, εἶναι οἱ Μενδήσιοι, τοὺς δὲ |eight θεοὺς τούτους  
 |consider  
 προτέρους τῶν δυνάδεκα θεῶν φασι γενέσθαι. γράφουσί  
 τε δὴ καὶ |carve οἱ |painter καὶ οἱ |sculptor  
 τοῦ Πανὸς |ornament, ..ατά περ |Greek |goat-faced  
 |glory, statue  
 καὶ |goat-legged , |nobody, οὗτον νομίζοντες εἶναί μιν ἀλλὰ  
 |nothing  
 ὁμοῖον τοῖσι ἄλλοις θεοῖσι· ὅτεν δὲ εἵνεκα τοιοῦτον  
 γράφουσι αὐτόν, οὗ μοι |sweet ἐστὶ λέγειν. σέβονται δὲ  
 πάντας τοὺς |goat οἱ Μενδήσιοι, καὶ μᾶλλον τοὺς |male

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<sup>1</sup> here is why

and calves (such of them as are clean) and geese, how should these sacrifice human beings? Besides this, how is it in nature possible that Heracles, being one person only and moreover a man (as they assert), should slay many myriads? Having said so much of these matters, we pray that we may have grace from both the gods and the heroes for our speech.

#### 2.46

Now the reason why those of the Egyptians whom I have mentioned do not sacrifice goats, female or male, is this:— the Mendesians count Pan to be one of the eight gods (now these eight gods they say came into being before the twelve gods), and the painters and image-makers represent in painting and in sculpture the figure of Pan, just as the Hellenes do, with goat's face and legs, not supposing him to be really like this but to resemble the other gods; the cause however why they represent him in this form I prefer not to say. The Mendesians then reverence all goats and the males more than the females

*vocabulary***αἰπόλος** goatherd**ἀναφανδόν** openly ~photon**βάπτω** submerge ~baptize**δικαιόω** demand/make justice**ἐγγενής** native, kindred; innate**ἐκδίδωμι** hand over ~donate**ἐπίδεξις** display**εὖς** good, brave, noble**θηλέω** abound in ~thallium**θηλὺς** female; (rare) abundant ~female**θύω** (ῥ) rush; sacrifice ~θύω**μιαρός** stained, polluted ~miasma**νομός** home, district ~nemesis**ὄον** οὔ type of fruit**πένθος** -εος (n, 3) grief, misfortune

~Nepenthe

**σελήνη** moon**συβώτης** -ου (m, 1) swineherd**τέρας** -ως (n, 3) omen, fetish**τράγος** male goat**ὑς** pig ~sow**ψαύω** be closely touching

τῶν θηλέων, καὶ τούτων οἱ αἰπόλοι τιμὰς μέζονας ἔχουσι·  
 ἐκ δὲ τούτων ἓνα μάλιστα, ὅστις ἐπεὰν ἀποθάνῃ, πένθος  
 μέγα παντὶ τῷ Μενδησίῳ νομῷ τίθεται. καλέεται δὲ  
 ὁ τε τράγος καὶ ὁ Πὰν Αἰγυπτιστὶ Μένδης. ἐγένετο  
 δὲ ἐν τῷ νομῷ τούτῳ ἐπ' ἐμεῦ τοῦτο τὸ τέρας· γυναικὶ  
 τράγος ἐμίσγετο ἀναφανδόν. τοῦτο ἐς ἐπίδεξιν ἀνθρώπων  
 ἀπίκετο.

## 2.47

ὣν δὲ Αἰγύπτιοι μιὰρὸν ἡγῆνται θηρίον εἶναι, καὶ τοῦτο μὲν  
 ἦν τις ψαύση αὐτῶν παριῶν αὐτοῖσι τοῖσι ἱματίοις ἀπ' ὧν  
 ἔβαιψε ἑωυτὸν βὰς ἐς τὸν ποταμόν· τοῦτο δὲ οἱ συβῶται  
 ἐόντες Αἰγύπτιοι ἐγγενέες ἐς ἱρὸν οὐδὲν τῶν ἐν Αἰγύπτῳ  
 ἐσέρχονται μῦνοι πάντων, οὐδέ σφι ἐκδίδοσθαι οὐδεὶς  
 θυγατέρα ἐθέλει οὐδ' ἄγεσθαι<sup>1</sup> ἐξ αὐτῶν, ἀλλ' ἐκδίδονται  
 τε οἱ συβῶται καὶ ἄγονται ἐξ ἀλλήλων. τοῖσι μὲν νυν  
 ἄλλοις θεοῖσι θύειν ὕς<sup>2</sup> οὐ δικαιοῦσι Αἰγύπτιοι, Σελήνῃ  
 δὲ καὶ Διονύσῳ μῦνοις τοῦ αὐτοῦ χρόνου, τῇ αὐτῇ

<sup>1</sup> take in marriage    <sup>2</sup> accusative plural



τῶν θηλέων, καὶ τούτων οἱ |goatherd τιμὰς μέζοντας ἔχουσι·  
 ἐκ δὲ τούτων ἓνα μάλιστα, ὅστις ἐπεὰν ἀποθάνῃ, |grief  
 μέγα παντὶ τῷ Μενδησίῳ |home, τίθεται. καλέεται δὲ  
 |district  
 ὃ τε |male goat αἰὶ ὁ Πὰν Αἰγυπτιστὶ Μένδης. ἐγένετο  
 δὲ ἐν τῷ |home, τούτῳ ἐπ' ἐμεῦ τοῦτο τὸ |omen, γυναικὶ  
 |district |fetish  
 |male goat, μίσγετο |openly . τοῦτο ἐς |display ἀνθρώπων  
 ἀπρίκετο.

## 2.47

ὕν δὲ Αἰγύπτιοι |stained, ἴγηνται θηρίον εἶναι, καὶ τοῦτο μὲν  
 |polluted  
 ἦν τις |be closely touching , ἰὼν αὐτοῖσι τοῖσι ἱματίοις ἀπ' ὧν  
 |submerge-υτὸν βὰς ἐς τὸν ποταμόν· τοῦτο δὲ οἱ |swineherd  
 ἑόντες Αἰγύπτιοι |native, kin- ἱρὸν οὐδὲν τῶν ἐν Αἰγύπτῳ  
 |dred; innate  
 ἐσέρχονται μῦνοι πάντων, οὐδέ σφι |hand over οὐδεὶς  
 θυγατέρα ἐθέλει οὐδ' ἄγεσθαι<sup>1</sup> ἐξ αὐτῶν, ἀλλ' |hand over  
 τε οἱ |swineherd καὶ ἄγονται ἐξ ἀλλήλων. τοῖσι μὲν νυν  
 ἄλλοις θεοῖς |rush; sacrifice<sup>2</sup> |demand/make justice... , |moon  
 δὲ καὶ Διονύσῳ μῦνοις τοῦ αὐτοῦ χρόνου, τῇ αὐτῇ

<sup>1</sup> take in marriage    <sup>2</sup> accusative plural

(and the goatherds too have greater honour than other herdsmen), but of the goats one especially is revered, and when he dies there is great mourning in all the Mendesian district: and both the goat and Pan are called in the Egyptian tongue Mendes. Moreover in my lifetime there happened in that district this marvel, that is to say a he-goat had intercourse with a woman publicly, and this was so done that all men might have evidence of it.

#### 2.47

The pig is accounted by the Egyptians an abominable animal; and first, if any of them in passing by touch a pig, he goes into the river and dips himself forthwith in the water together with his garments; and then too swineherds, though they be native Egyptians, unlike all others do not enter any of the temples in Egypt, nor is anyone willing to give his daughter in marriage to one of them or to take a wife from among them; but the swineherds both give in marriage to one another and take from one another. Now to the other gods the Egyptians do not think it right to sacrifice swine; but to the Moon and to Dionysos alone at the same time and on the same full-moon they sacrifice swine,

*vocabulary*

ἄκρα at the edge, extreme ~acute  
 ἀποστύγέω hate, abhor  
 ἀποφέρω carry off, carry back ~bear  
 ἀσθένεια weakness  
 γεύω taste ~gusto  
 ἑορτή holiday, feast  
 ἐπίπλοος sailing against; aboard  
 εὐπρεπής comely, decent; specious  
 εὖς good, brave, noble  
 θυσία sacrifice  
 θύω (ῥ) rush; sacrifice ~θύω  
 καταγίζω devote, dedicate  
 κρέας -ως (n) meat ~creatine  
 κτήνος -ους (n, 3) herd animal  
 νηδύς -ος (f) belly, womb  
 ὁμός same ~homoerotic  
 ὁμοῦ together  
 ὁμόω unite ~homoerotic

ὄον οὖ type of fruit  
 ὀπτάω roast, bake  
 ὀρτή holiday, feast  
 οὐρά tail  
 πανσέληνος of the full moon  
 πατέομαι eat, drink ~pastor  
 πατέω trample ~peripatetic  
 πένης -τος (m) poor  
 πιμελή (ι) lard  
 πλάσσω form ~plaster  
 σελήνη moon  
 σιτέομαι (ι) eat ~parasite  
 σταίτινος of spelt flour  
 συμβώτης -ου (m, 1) swineherd  
 συντίθημι hearken, mark ~thesis  
 σφάζω cut the throat  
 ὕς pig ~sow  
 χοῖρος young fattened pig  
 χορός dance; chorus ~terpsichorean

πανσελήνῳ, τοὺς ὕς θύσαντες πατέονται τῶν κρεῶν. διότι δὲ τοὺς ὕς ἐν μὲν τῇσι ἄλλησι ὀρτῇσι ἀπεστυγήκασι ἐν δὲ ταύτῃ θύουσι, ἔστι μὲν λόγος περὶ αὐτοῦ ὑπ' Αἰγυπτίων λεγόμενος, ἐμοὶ μέντοι ἐπισταμένῳ οὐκ εὐπρεπέστερος ἐστὶ λέγεσθαι. θυσίῃ δὲ ἥδε τῶν ὑῶν τῇ Σελήνῃ ποιέεται· ἐπεὰν θύσῃ, τὴν οὐρὴν ἄκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπίπλοον<sup>1</sup> συνθεὶς ὁμοῦ κατ' ὧν ἐκάλυψε πάσῃ τοῦ κτήνεος τῇ πιμελῇ τῇ περὶ τὴν νηδὺν γινομένη, καὶ ἔπειτα καταγίζει πυρί· τὰ δὲ ἄλλα κρέα σιτέονται ἐν τῇ πανσελήνῳ ἐν τῇ ἂν τὰ ἱρὰ θύσωσι, ἐν ἄλλῃ δὲ ἡμέρῃ οὐκ ἂν ἔτι γευσαίατο. οἱ δὲ πένητες αὐτῶν ὑπ' ἀσθενείης βίου σταιτίνας πλάσαντες ὕς καὶ ὀπτήσαντες ταύτας θύουσι.

## 2.48

τῷ δὲ Διονύσῳ τῆς ἐορτῆς τῇ δορπίῃ χοῖρον πρὸ τῶν θυρέων σφάξας ἕκαστος διδοὶ ἀποφέρεσθαι τὸν χοῖρον αὐτῷ τῷ ἀποδομένῳ τῶν συμβωτέων. τὴν δὲ ἄλλην ἀνάγουσι ὀρτὴν τῷ Διονύσῳ οἱ Αἰγύπτιοι, πλὴν χορῶν,

<sup>1</sup> here meaning an intestinal membrane

|of the full moon ὅς ὕς θύσαντες πατέονται τῶν |meat διότι  
 δὲ τοὺς ὕς ἐν μὲν τῇσι ἄλλῃσι |holiday, |hate, abhor ἐν δὲ  
 |feast  
 ταύτῃ θύουσι, ἔστι μὲν λόγος περὶ αὐτοῦ ὑπ' Αἰγυπτίων  
 λεγόμενος, ἐμοὶ μέντοι ἐπισταμένῳ οὐκ |comely, decent;  
 |specious  
 ἐστὶ λέγεσθαι. θυσίῃ δὲ ἥδε τῶν |pig τῇ |moon ποιέεται·  
 ἐπεὰν θύσῃ, τὴν οὐρὴν ἄκρην καὶ τὸν σπλῆνα καὶ τὸν  
 |sailing <sup>1</sup> |hearken, mark ⌊ κατ' ὧν ἐκάλυψε πάσῃ τοῦ  
 |against;  
 |aboard κτήνεος τῇ |lard τῇ περὶ τὴν |belly, womb-μένη, καὶ  
 ἔπειτα |devote, πυρί· τὰ δὲ ἄλλα |meat σιτέονται ἐν τῇ  
 |dedicate  
 |of the full moon τῇ ἂν τὰ ἱρὰ θύσωσι, ἐν ἄλλῃ δὲ ἡμέρῃ οὐκ  
 ἂν ἔτι γευσαίαιτο. οἱ δὲ |poor αὐτῶν ὑπ' |weakness βίου  
 |of spelt flour|form ὕς καὶ |roast, bake ταύτας θύουσι.

## 2.48

τῷ δὲ Διονύσῳ τῆς |holiday, τῇ δορπίῃ |young πρὸ τῶν  
 |feast  
 θυρέων |cut the throat ιτος διδοῖ |carry off |pig τὸν |young  
 |fattened  
 αὐτῷ τῷ ἀποδομένῳ τῶν |swineherd τὴν δὲ |pig  
 ἀνάγουσι |holiday, ᾧ Διονύσῳ οἱ Αἰγύπτιοι, πλὴν |dance;  
 |feast |chorus

<sup>1</sup> here meaning an intestinal membrane

and then eat their flesh: and as to the reason why, when they abominate swine at all their other feasts, they sacrifice them at this, there is a story told by the Egyptians; and this story I know, but it is not a seemly one for me to tell. Now the sacrifice of the swine to the Moon is performed as follows:— when the priest has slain the victim, he puts together the end of the tail and the spleen and the caul, and covers them up with the whole of the fat of the animal which is about the paunch, and then he offers them with fire; and the rest of the flesh they eat on that day of full moon upon which they have held the sacrifice, but on any day after this they will not taste of it: the poor however among them by reason of the scantiness of their means shape pigs of dough and having baked them they offer these as a sacrifice.

## 2.48

Then for Dionysos on the eve of the festival each one kills a pig by cutting its throat before his own doors, and after that he gives the pig to the swineherd who sold it to him, to carry away again; and the rest of the feast of Dionysos is celebrated by the Egyptians in the same

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
statue

**ἄδαής** not knowing how to

**αἰίδω** sing

**αἰδοῖον** genitals

**αἰδοῖος** modest, honored

**ἀτρεκής** precise, certain

**αὐλός** flute, tube, hollow

**ἐκφαίνω** bring to light ~photon

**Ἑλλην** Greek

**ἐμπειρος** experienced

**ἐξευρίσκω** find; discover ~eureka

**ἐξηγέομαι** lead forth; set out, describe  
~hegemony

**ἐπιγίγνομαι** succeed, come after

~genus

**εὖς** good, brave, noble

**θυσία** sacrifice

**καθηγέομαι** lead

**κώμη** village

**νευρόσπαστος** of a puppet with  
strings

**νεύω** nod

**ὄον** οὖ type of fruit

**περιφορέω** carry around

**πηχυαῖος** a cubit long

**πομπή** a sending, expedition ~pomp

**προηγέομαι** go first

**σοφιστής** -οῦ (m, 1) expert

**συλλαμβάνω** seize, capture;  
understand ~epilepsy

**φαλλός** penis

κατὰ ταῦτὰ σχεδὸν πάντα Ἑλλήσι· ἀντὶ δὲ φαλλῶν  
 ἄλλα σφι ἐστὶ ἐξευρημένα, ὅσον τε πηχυαῖα ἀγάλματα  
 νευρόσπαστα, τὰ περιφορέουσι κατὰ κώμας γυναῖκες,  
 νεῦον τὸ αἰδοῖον, οὐ πολλῶ τεω ἔλασσον ἐὼν τοῦ ἄλλου  
 σώματος· προηγέεται δὲ αὐλός, αἱ δὲ ἔπονται αἰεΐδουσαι  
 τὸν Διόνυσον. διότι δὲ μέζον τε ἔχει τὸ αἰδοῖον καὶ  
 κινέει μῦνον τοῦ σώματος, ἔστι λόγος περὶ αὐτοῦ ἱρὸς  
 λεγόμενος.

## 2.49

ἤδη ὦν δοκέει μοι Μελάμπους ὁ Ἀμυθέωνος τῆς θυσίης  
 ταύτης οὐκ εἶναι ἀδαῆς ἀλλ' ἔμπειρος. Ἑλλήσι γὰρ  
 δὴ Μελάμπους ἐστὶ ὁ ἐξηγησάμενος τοῦ Διονύσου τό  
 τε οὔνομα καὶ τὴν θυσίην καὶ τὴν πομπὴν τοῦ φαλλοῦ·  
 ἀτρεκέως μὲν οὐ πάντα συλλαβὼν τὸν λόγον ἔφηνε, ἀλλ'  
 οἱ ἐπιγενόμενοι τούτῳ σοφιστὰι μεζόνως ἐξέφηναν· τὸν δ'  
 ὦν φαλλὸν τὸν τῷ Διονύσῳ πεμπόμενον Μελάμπους ἐστὶ  
 ὁ κατηγοσάμενος, καὶ ἀπὸ τούτου μαθόντες ποιεῦσι τὰ  
 ποιεῦσι Ἑλληνες. ἐγὼ μὲν νυν



κατὰ ταῦτὰ σχεδὸν πάντα |Greek ἀντὶ δὲ |penis  
 ἄλλα σφι ἐστὶ |find; , ὅσον τε |a cubit|ornament,  
 |discover |long |glory, statue  
 |of a pupped, τὰ |carry around κατὰ |village γυναῖκες,  
 |with strings  
 |nod τὸ αἰδοῖον, οὐ πολλῶ τεω ἔλασσαν ἐὼν τοῦ ἄλλου  
 σώματος· |go first δὲ |flute, tube, ᾗδῶν νται |sing  
 τὸν Διόνυσον. διότι δὲ μέζον τε ἔχει τὸ αἰδοῖον καὶ  
 κινεῖ μῶνον τοῦ σώματος, ἔστι λόγος περὶ αὐτοῦ ἱρὸς  
 λεγόμενος.

## 2.49

ἤδη ὦν δοκέει μοι Μελάμπους ὁ Ἀμυθέωνος τῆς θυσίης  
 ταύτης οὐκ εἶναι |not knòwìng|experienced |Greek γὰρ  
 |how to  
 δὴ Μελάμπους ἐστὶ ὁ |lead forth; set τοῦ Διονύσου τό  
 |out, describe  
 τε οὔνομα καὶ τὴν θυσίην καὶ τὴν |a sending, ex-|penis  
 |pedition  
 |precise, μέν οὐ πάντα |seize, capture; ἔν λόγον ἔφηνε, ἀλλ'  
 |certain |understand  
 οἱ |succeed τούτῳ |expert μεζόνως |bring to light ἔν δ'  
 ὦν |penis τὸν τῷ Διονύσῳ πεμπόμενον Μελάμπους ἐστὶ  
 ὁ |lead , καὶ ἀπὸ τούτου μαθόντες ποιεῦσι τὰ  
 ποιεῦσι |Greek . ἐγὼ μὲν νυν

way as by the Hellenes in almost all things except choral dances, but instead of the phallos they have invented another contrivance, namely figures of about a cubit in height worked by strings, which women carry about the villages, with the privy member made to move and not much less in size than the rest of the body: and a flute goes before and they follow singing the praises of Dionysos. As to the reason why the figure has this member larger than is natural and moves it, though it moves no other part of the body, about this there is a sacred story told.

## 2.49

Now I think that Melampus the son of Amytheon was not without knowledge of these rites of sacrifice, but was acquainted with them: for Melampus is he who first set forth to the Hellenes the name of Dionysos and the manner of sacrifice and the procession of the phallos. Strictly speaking indeed, he when he made it known did not take in the whole, but those wise men who came after him made it known more at large. Melampus then is he who taught of the phallos which is carried in procession for Dionysos, and from him the

*vocabulary*

**εἰσάγω** lead in ~demagogue

**εἰσηγέομαι** lead in, introduce

**Ἑλλήν** Greek

**εὖς** good, brave, noble

**μαντικός** prophetic

**νόμαιος** customary

**ὁμότροπος** of the same way, customs

**ὄον** οὓ type of fruit

**παραλλάσσω** change, differ

**σοφός** skilled, clever, wise

**συμπίτνω** fall together, happen

φημὶ Μελάμποδα γενόμενον ἄνδρα σοφὸν μαντικὴν τε  
 ἐωυτῷ συστήσαι καὶ πυθόμενον ἀπ' Αἰγύπτου ἄλλα τε  
 πολλὰ ἐσηγήσασθαι Ἑλλήσι καὶ τὰ περὶ τὸν Διόνυσον,  
 ὀλίγα αὐτῶν παραλλάξαντα. οὐ γὰρ δὴ συμπεσεῖν γε  
 φήσω τά τε ἐν Αἰγύπτῳ ποιούμενα τῷ θεῷ καὶ τὰ ἐν  
 τοῖσι Ἑλλήσι· ὁμότροπα γὰρ ἂν ἦν τοῖσι Ἑλλήσι καὶ οὐ  
 νεωστὶ ἐσηγμένα. οὐ μὲν οὐδὲ φήσω ὅκως Αἰγύπτιοι παρ'  
 Ἑλλήνων ἔλαβον ἢ τοῦτο ἢ ἄλλο κού τι νόμαιοι. πυθέσθαι  
 δέ μοι δοκείι μάλιστα Μελάμπους τὰ περὶ τὸν Διόνυσον  
 παρὰ Κάδμου τε τοῦ Τυρίου καὶ τῶν σὺν αὐτῷ ἐκ Φοινίκης  
 ἀπικομένων ἐς τὴν νῦν Βοιωτίην καλεομένην χώραν.

## 2.50

σχεδὸν δὲ καὶ πάντων τὰ οὐνόματα τῶν θεῶν ἐξ  
 Αἰγύπτου ἐλήλυθε ἐς τὴν Ἑλλάδα. διότι μὲν γὰρ ἐκ τῶν  
 βαρβάρων ἦκει, πυνθανόμενος οὕτω εὐρίσκω ἐόν· δοκέω  
 δ' ὦν μάλιστα ἀπ' Αἰγύπτου ἀπῆχθαι. ὅτι γὰρ δὴ μὴ  
 Ποσειδέωνος καὶ Διοσκούρων, ὥς καὶ πρότερόν μοι ταῦτα  
 εἴρηται, καὶ Ἥρης καὶ Ἰστίης καὶ Θέμιος καὶ Χαρίτων

φημί Μελάμποδα γενόμενον ἄνδρα <sup>|skilled, |prophetic</sup> τε  
 ἔωυτῷ συστήσαι καὶ πυθόμενον ἀπ' <sup>|clever,</sup> Αἰγύπτου ἄλλα τε  
 πολλὰ <sup>|lead in, intro-|Greek</sup> καὶ τὰ περὶ τὸν Διόνυσον,  
 ὀλίγα αὐτῶν <sup>|duce</sup> οὐ γὰρ δὴ <sup>|change, differ</sup> οὐ γὰρ δὴ <sup>|fall together, γε</sup>  
 φήσω τά τε ἐν Αἰγύπτῳ ποιούμενα τῷ θεῷ καὶ τὰ ἐν  
 τοῖσι <sup>|Greek</sup> <sup>|of the same</sup> ἅρ' ἂν ἦν τοῖσι <sup>|Greek</sup> καὶ οὐ  
 νεωστὶ <sup>|way, customs</sup> <sup>|lead in</sup> οὐ μὲν οὐδὲ φήσω ὅπως Αἰγύπτιοι παρ'  
<sup>|Greek</sup> ἔλαβον ἢ τοῦτο ἢ ἄλλο κού τι <sup>|customary</sup> τυθέσθαι  
 δέ μοι δοκείει μάλιστα Μελάμπους τὰ περὶ τὸν Διόνυσον  
 παρὰ Κάδμου τε τοῦ Τυρίου καὶ τῶν σὺν αὐτῷ ἐκ Φοινίκης  
 ἀπικομένων ἐς τὴν νῦν Βοιωτίνην καλεομένην χώραν.

## 2.50

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 Αἰγύπτου ἐλήλυθε ἐς τὴν Ἑλλάδα. διότι μὲν γὰρ ἐκ τῶν  
 βαρβάρων ἦκει, πυνθανόμενος οὕτω εὐρίσκω ἕον· δοκέω  
 δ' ὦν μάλιστα ἀπ' Αἰγύπτου ἀπῆχθαι. ὅτι γὰρ δὴ μὴ  
 Ποσειδέωνος καὶ Διοσκούρων, ὥς καὶ πρότερόν μοι ταῦτα  
 εἴρηται, καὶ Ἥρης καὶ Ἰστίης καὶ Θέμιος καὶ Χαρίτων

Hellenes learnt to do that which they do. I say then that Melampus being a man of ability contrived for himself an art of divination, and having learnt from Egypt he taught the Hellenes many things, and among them those that concern Dionysos, making changes in some few points of them: for I shall not say that that which is done in worship of the god in Egypt came accidentally to be the same with that which is done among the Hellenes, for then these rites would have been in character with the Hellenic worship and not lately brought in; nor certainly shall I say that the Egyptians took from the Hellenes either this or any other customary observance: but I think it most probable that Melampus learnt the matters concerning Dionysos from Cadmos the Tyrian and from those who came with him from Phenicia to the land which we now call Boeotia.

## 2.50

Moreover the naming of almost all the gods has come to Hellas from Egypt: for that it has come from the Barbarians I find by inquiry is true, and I am of opinion that most probably it has come from Egypt, because, except in the case of Poseidon and the Dioscuroi (in accordance with that which I have said before), and also of Hera and Hestia and Themis and the Charites and Nereïds, the Egyptians have

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
statue

**αἰδοῖον** genitals

**αἰδοῖος** modest, honored

**Ἕλληγ** Greek

**εὖς** good, brave, noble

**μυέω** initiate into

**ῥον οῦ** type of fruit

**ῥργια** -τος (n, 2) secret rites

**οὐδαμὸς** not anyone

**σύνοικος** fellow inhabitant

**τηνικαῦτα** at that time, in that case

καὶ Νηρηίδων, τῶν ἄλλων θεῶν Αἰγυπτίοισι αἰεὶ κοτε τὰ οὐνόματα ἐστὶ ἐν τῇ χώρῃ. λέγω δὲ τὰ λέγουσι αὐτοὶ Αἰγύπτιοι. τῶν δὲ οὐ φασι θεῶν γινώσκειν τὰ οὐνόματα, οὗτοι δέ μοι δοκέουσι ὑπὸ Πελασγῶν ὀνομασθῆναι, πλὴν Ποσειδέωνος· τοῦτον δὲ τὸν θεὸν παρὰ Λιβύων ἐπύθοντο· οὐδαμοὶ γὰρ ἀπ' ἀρχῆς Ποσειδέωνος οὐνομα ἔκτηνται εἰ μὴ Λίβυες καὶ τιμῶσι τὸν θεὸν τοῦτον αἰεὶ. νομίζουσι δ' ὦν Αἰγύπτιοι οὐδ' ἥρωσι οὐδέν.

## 2.51

ταῦτα μὲν νυν καὶ ἄλλα πρὸς τούτοις, τὰ ἐγὼ φράσω, Ἕλληνες ἀπ' Αἰγυπτίων νενομίκασι· τοῦ δὲ Ἑρμέως τὰ ἀγάλματα ὀρθὰ ἔχειν τὰ αἰδοῖα ποιεῖντες οὐκ ἀπ' Αἰγυπτίων μεμαθήκασι, ἀλλ' ἀπὸ Πελασγῶν πρῶτοι μὲν Ἑλλήνων ἀπάντων Ἀθηναῖοι παραλαβόντες, παρὰ δὲ τούτων ὄλλοι. Ἀθηναίοισι γὰρ ἤδη τηνικαῦτα ἐς Ἑλληνας τελέουσι Πελασγοὶ σύνοικοι ἐγένοντο ἐν τῇ χώρῃ, ὅθεν περ καὶ Ἕλληνες ἥρξαντο νομισθῆναι. ὅστις δὲ τὰ Καβείρων ὄργια μεμύηται, τὰ Σαμοθρίκες



καὶ Νηρηίδων, τῶν ἄλλων θεῶν Αἰγυπτίοισι αἰεὶ κοτε τὰ οὐνόματα ἐστὶ ἐν τῇ χώρῃ. λέγω δὲ τὰ λέγουσι αὐτοὶ Αἰγύπτιοι. τῶν δὲ οὗ φασι θεῶν γινώσκειν τὰ οὐνόματα, οὗτοι δέ μοι δοκέουσι ὑπὸ Πελασγῶν ὀνομασθῆναι, πλὴν Ποσειδέωνος· τοῦτον δὲ τὸν θεὸν παρὰ Λιβύων ἐπύθοντο·  
 |not anyone |ἢ ἀπ' ἀρχῆς Ποσειδέωνος οὐνομα ἔκτηνται εἰ  
 μὴ Λίβυες καὶ τιμῶσι τὸν θεὸν τοῦτον αἰεὶ. νομίζουσι δ'  
 ὧν Αἰγύπτιοι οὐδ' ἤρωσι οὐδέν.

2.51

ταῦτα μὲν νυν καὶ ἄλλα πρὸς τούτοις, τὰ ἐγὼ φράσω,  
 |Greek ἀπ' Αἰγυπτίων νενομίκασι· τοῦ δὲ Ἑρμέω  
 τὰ |ornament, ὀρθὰ ἔχειν τὰ αἰδοῖα ποιεῖντες οὐκ ἀπ'  
 |glory, statue  
 Αἰγυπτίων μεμαθήκασι, ἀλλ' ἀπὸ Πελασγῶν πρῶτοι  
 μὲν |Greek ἀπάντων Ἀθηναῖοι παραλαβόντες, παρὰ  
 δὲ τούτων ὄλλοι. Ἀθηναίοισι γὰρ ἤδη |at that time, ἐς  
 |in that case  
 |Greek τελέουσι Πελασγοὶ |fellow ἐγένοντο ἐν τῇ  
 |inhabitant  
 χώρῃ, ὅθεν περ καὶ |Greek ἤρξαντο νομισθῆναι. ὅστις  
 δὲ τὰ Καβείρων |secret |initiate into τὰ Σαμοθρήκες  
 |rites

had the names of all the other gods in their country for all time. What I say here is that which the Egyptians think themselves: but as for the gods whose names they profess that they do not know, these I think received their naming from the Pelasgians, except Poseidon; but about this god the Hellenes learnt from the Libyans, for no people except the Libyans have had the name of Poseidon from the first and have paid honour to this god always. Nor, it may be added, have the Egyptians any custom of worshipping heroes.

## 2.51

These observances then, and others besides these which I shall mention, the Hellenes have adopted from the Egyptians; but to make, as they do, the images of Hermes with the phallos they have learnt not from the Egyptians but from the Pelasgians, the custom having been received by the Athenians first of all the Hellenes and from these by the rest; for just at the time when the Athenians were beginning to rank among the Hellenes, the Pelasgians became dwellers with them in their land, and from this very cause it was that they began to be counted as Hellenes. Whosoever has been initiated in the mysteries of the Cabeiroi, which the Samothrakians perform having received

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
statue

**αἰδοῖον** genitals

**αἰδοῖος** modest, honored

**διεξέρχομαι** go through

**Ἑλλήν** Greek

**ἐπεύχομαι** exult (over); pray ~vow

**ἐπιτελέω** complete; do a religious duty

**ἐπιτέλλω** order ~apostle

**ἐπωνύμιος** called, named

**εὖς** good, brave, noble

**θύω** (ῥ) rush; sacrifice ~θύω

**μυστήριον** secret thing, rite

**νομάς** -δος (m, 3) roaming, grazing

**νομή** pasture; distribution

**ὄον** οὖ type of fruit

**ὄργια** -τος (n, 2) secret rites

**προσονομάζω** call by name, give a  
name

**σύννοικος** fellow inhabitant

ἐπιτελέουσι παραλαβόντες παρὰ Πελασγῶν, οὗτος ὠνήρ  
οἶδε τὸ λέγω· τὴν γὰρ Σαμοθρήικην οἴκεον πρότερον  
Πελασγοὶ οὗτοι οἳ περ Ἀθηναίοισι σύνοικοι ἐγένοντο, καὶ  
παρὰ τούτων Σαμοθρήικες τὰ ὄργια παραλαμβάνουσι.  
ὀρθὰ ὦν ἔχειν τὰ αἰδοῖα τὰγάλματα τοῦ Ἑρμέω Ἀθηναῖοι  
πρῶτοι Ἑλλήνων μαθόντες παρὰ Πελασγῶν ἐποιήσαντο·  
οἱ δὲ Πελασγοὶ ἰρόν τινα λόγον περὶ αὐτοῦ ἔλεξαν, τὰ ἐν  
τοῖσι ἐν Σαμοθρήικῃ μυστηρίοισι δεδήλωται.

## 2.52

ἔθνον δὲ πάντα πρότερον οἱ Πελασγοὶ θεοῖσι ἐπευχόμενοι,  
ὥς ἐγὼ ἐν Δωδώνῃ οἶδα ἀκούσας, ἐπωνυμίην δὲ οὐδ'  
οὔνομα ἐποιεῦντο<sup>1</sup> οὐδενὶ αὐτῶν· οὐ γὰρ ἀκηκόεσάν κω.  
θεοὺς δὲ προσωνόμασαν σφέας ἀπὸ τοῦ τοιούτου, ὅτι  
κόσμῳ θέντες<sup>2</sup> τὰ πάντα πρήγματα καὶ πάσας νομὰς  
εἶχον. ἔπειτα δὲ χρόνου πολλοῦ διεξελθόντος ἐπύθοντο  
ἐκ τῆς Αἰγύπτου ἀπικόμενα τὰ οὐνόματα τῶν θεῶν τῶν  
ἄλλων, Διονύσου δὲ ὕστερον πολλῶ ἐπύθοντο.

<sup>1</sup> to their gods    <sup>2</sup> He proposes a folk etymology for θεός.

ἐπιτελέουσι παραλαβόντες παρὰ Πελασγῶν, οὗτος ὠνήρ  
οἶδε τὸ λέγω· τὴν γὰρ Σαμοθρίκην οἶκεον πρότερον  
Πελασγοὶ οὗτοι οἳ περ Ἀθηναίοισι <sup>fellow</sup> <sup>inhabitant</sup> ἔγένοντο, καὶ  
παρὰ τούτων Σαμοθρίκες τὰ <sup>secret</sup> <sup>rites</sup> παραλαμβάνουσι.  
ὀρθὰ ὦν ἔχειν τὰ αἰδοῖα <sup>ornament,</sup> <sup>glory, statue</sup> τοῦ Ἑρμέω Ἀθηναῖοι  
πρῶτοι <sup>Greek</sup> μαθόντες παρὰ Πελασγῶν ἐποιήσαντο·  
οἱ δὲ Πελασγοὶ ἱρόν τινα λόγον περὶ αὐτοῦ ἔλεξαν, τὰ ἐν  
τοῖσι ἐν Σαμοθρίκῃ <sup>secret</sup> <sup>rite</sup> thing, δεδήλωται.

2.52

<sup>rush; sacrifice</sup> γὰ πρότερον οἱ Πελασγοὶ θεοῖσι <sup>exult (over); pray</sup>  
ὥς ἐγὼ ἐν Δωδώνῃ οἶδα ἀκούσας, <sup>called,</sup> <sup>named</sup> δὲ οὐδ'  
οὔνομα ἐποιεῖντο<sup>1</sup> οὐδενὶ αὐτῶν· οὐ γὰρ ἀκηκόεσάν κω.  
θεοὺς δὲ <sup>call by name, give</sup> <sup>a name</sup> σφέας ἀπὸ τοῦ τοιούτου, ὅτι  
κόσμῳ θέντες<sup>2</sup> τὰ πάντα πρήγματα καὶ πάσας νομὰς  
εἶχον. ἔπειτα δὲ χρόνου πολλοῦ <sup>go through</sup> ἐπύθοντο  
ἐκ τῆς Αἰγύπτου ἀπικόμενα τὰ οὐνόματα τῶν θεῶν τῶν  
ἄλλων, Διονύσου δὲ ὕστερον πολλῶ ἐπύθοντο.

<sup>1</sup> to their gods    <sup>2</sup> He proposes a folk etymology for θεός.

them from the Pelasgians, that man knows the meaning of my speech; for these very Pelasgians who became dwellers with the Athenians used to dwell before that time in Samothrake, and from them the Samothrakians received their mysteries. So then the Athenians were the first of the Hellenes who made the images of Hermes with the phallos, having learnt from the Pelasgians; and the Pelasgians told a sacred story about it, which is set forth in the mysteries in Samothrake.

## 2.52

Now the Pelasgians formerly were wont to make all their sacrifices calling upon the gods in prayer, as I know from that which I heard at Dodona, but they gave no title or name to any of them, for they had not yet heard any, but they called them gods (*{theous}*) from some such notion as this, that they had set (*{thentes}*) in order all things and so had the distribution of everything. Afterwards, when much time had elapsed, they learnt from Egypt the names of the gods, all except Dionysos, for his name they learnt long afterwards; and after

*vocabulary*

**ἀρχαῖος** ancient, from the beginning  
 ~oligarch  
**διαίρέω** divide, distinguish, distribute  
**εἶδος** -ους (n, 3) appearance, form  
 ~-oid  
**ἐκδέχομαι** receive; succeed to a  
 position  
**Ἕλλην** Greek  
**ἐνθεν** thence, whence  
**ἐντίθημι** load; mp: take to heart  
 ~thesis  
**ἐπωνύμιος** called, named  
**εὖς** good, brave, noble  
**ἡλικία** time of life, contemporaries  
**θεογονία** birth of gods

**θύω** (ῥ) rush; sacrifice ~θύω  
**μαντεῖον** prophetic warning ~mantis  
**ὄον** οὔ type of fruit  
**ὅποῖος** whatever kind  
**ποιητής** -οῦ (m, 1) maker, author  
**ποιητός** made, well-made ~poet  
**πρώην** recently  
**σημαίνω** give orders to; show; mark  
 ~semaphore  
**τετρακόσιοι** 400  
**τέχνη** craft, art, plan, contrivance  
 ~technology  
**χθές** yesterday  
**χρηστηριάζω** prophesy  
**χρηστήριον** oracle, response

καὶ μετὰ χρόνον ἐχρηστηριάζοντο περὶ τῶν οὐνομάτων ἐν Δωδώνῃ· τὸ γὰρ δὴ μαντήιον τοῦτο νενόμισται ἀρχαιότατον τῶν ἐν Ἑλλησι χρηστηρίων εἶναι, καὶ ἦν τὸν χρόνον τοῦτον μοῦνον. ἐπεὶ ὦν ἐχρηστηριάζοντο ἐν τῇ Δωδώνῃ οἱ Πελασγοὶ εἰ ἀνέλωνται τὰ οὐνόματα τὰ ἀπὸ τῶν βαρβάρων ἤκοντα, ἀνείλε το μαντήιον χρᾶσθαι. ἀπὸ μὲν δὴ τούτου τοῦ χρόνου ἔθνον τοῖσι οὐνόμασι τῶν θεῶν χρεώμενοι· παρὰ δὲ Πελασγῶν Ἑλληνες ἐξεδέξαντο ὕστερον.

## 2.53

ἐνθεν δὲ ἐγένοντο ἕκαστος τῶν θεῶν, εἴτε αἰεὶ ἦσαν πάντες, ὁκοῖοί τε τινὲς τὰ εἶδεα, οὐκ ἠπιστέατο μέχρι οὗ πρώην τε καὶ χθὲς, ὥς εἰπεῖν λόγῳ. Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μὲν πρεσβυτέρους γενέσθαι καὶ οὐ πλέοσι· οὗτοι δὲ εἰσὶ οἱ ποιήσαντες θεογονίην Ἑλλησι καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες καὶ τιμὰς τε καὶ τέχνας διελόντες καὶ εἶδεα αὐτῶν σημῖναντες. οἱ δὲ πρότερον ποιηταὶ



καὶ μετὰ χρόνον |prophesy περι τῶν οὐνομάτων

ἐν Δωδώνῃ· τὸ γὰρ δὴ |prophetic τοῦτο νενόμισται  
|warning

|ancient, from τῶν ἐν |Greek |oracle, εἶναι, καὶ ἦν  
|the beginning |response

τὸν χρόνον τοῦτον μοῦνον. ἐπεὶ ὦν |prophesy ἐν

τῇ Δωδώνῃ οἱ Πελασγοὶ εἰ ἀνέλωνται τὰ οὐνόματα τὰ

ἀπὸ τῶν βαρβάρων ἤκοντα, ἀνείλε τὸ |prophetic χρᾶσθαι.  
|warning

ἀπὸ μὲν δὲ τούτου τοῦ χρόνου |rush; sacrifice ὑνόμασι τῶν

θεῶν χρεώμενοι· παρὰ δὲ Πελασγῶν |Greek |receive; succeed to a po-  
|sition

ὔστερον.

## 2.53

ἔνθεν δὲ ἐγένοντο ἕκαστος τῶν θεῶν, εἴτε αἰὲ ᾗσαν  
 πάντες, |whatever kind ἔς τὰ |form , οὐκ ἠπιστέατο μέχρι  
 οὗ |recently τε καὶ |yesterday; εἰπεῖν λόγῳ. Ἡσίοδον  
 γὰρ καὶ Ὅμηρον |time |400 ἔτεσι δοκέω μεν  
 |of life,  
 πρεσβυτέρους γερασίου καὶ οὐ πλέοσι· οὗτοι δὲ εἰς  
 |contem-  
 |poraries  
 οἱ ποιήσαντες θεογονίην |Greek καὶ τοῖσι θεοῖσι τὰς  
 |called, δόντες καὶ τιμὰς τε καὶ |craft |divide, distin-  
 |named guish, distribute  
 |form αὐτῶν |give orders to; οἱ δὲ πρότερον ποιηταὶ  
 |show; mark

a time the Pelasgians consulted the Oracle at Dodona about the names, for this prophetic seat is accounted to be the most ancient of the Oracles which are among the Hellenes, and at that time it was the only one. So when the Pelasgians asked the Oracle at Dodona whether they should adopt the names which had come from the Barbarians, the Oracle in reply bade them make use of the names. From this time they sacrificed using the names of the gods, and from the Pelasgians the Hellenes afterwards received them:

### 2.53

But whence the several gods had their birth, or whether they all were from the beginning, and of what form they are, they did not learn till yesterday, as it were, or the day before: for Hesiod and Homer I suppose were four hundred years before my time and not more, and these are they who made a theogony for the Hellenes and gave the titles to the gods and distributed to them honours and arts, and set forth their forms: but the poets who are said to have

*vocabulary***ἀνευρίσκω** discover**ἀτρεκῆς** precise, certain**Ἑλλην** Greek**ζήτησις** -εως (f) search, inquiry**ἰδρύω** establish**ἱρεΐη** priestess**ἱρεὺς ἱρῆος** (i, m) priest ~hieroglyph**μαντεῖον** prophetic warning ~mantis**ὁπόθεν** whence**πέρνημι** export, sell as a slave ~porno**χρηστήριον** oracle, response

λεγόμενοι τούτων τῶν ἀνδρῶν γενέσθαι ὕστερον, ἔμοιγε δοκέειν, ἐγένοντο. τούτων τὰ μὲν πρῶτα αἱ Δωδωνίδες ἱρεῖαι λέγουσι, τὰ δὲ ὕστερα τὰ ἐς Ἡσίοδόν τε καὶ Ὅμηρον ἔχοντα ἐγὼ λέγω.

## 2.54

χρηστηρίων δὲ πέρι τοῦ τε ἐν Ἑλλησι καὶ τοῦ ἐν Λιβύῃ τόνδε Αἰγύπτιοι λόγον λέγουσι. ἔφασαν οἱ ἱεῖες τοῦ Θηβαίεος Διὸς δύο γυναικας ἱρείας ἐκ Θηβέων ἐξαχθῆναι ὑπὸ Φοινίκων, καὶ τὴν μὲν αὐτέων πυθέσθαι ἐς Λιβύην πρηθείσαν τὴν δὲ ἐς τοὺς Ἑλληνας· ταύτας δὲ τὰς γυναικας εἶναι τὰς ἰδρυσαμένας τὰ μαντήια πρώτας ἐν τοῖσι εἰρημένοισι ἔθνεσι. εἰρομένου δέ μεν ὁκόθεν οὕτω ἀτρεκέως ἐπιστάμενοι λέγουσι, ἔφασαν πρὸς ταῦτα ζήτησιν μεγάλην ἀπὸ σφέων γενέσθαι τῶν γυναικῶν τουτέων, καὶ ἀνευρεῖν μὲν σφέας οὐ δυνατοὶ γενέσθαι, πυθέσθαι δὲ ὕστερον ταῦτα περὶ αὐτέων τά περ δὴ ἔλεγον.

λεγόμενοι τούτων τῶν ἀνδρῶν γενέσθαι ὕστερον, ἔμοιγε  
 δοκέειν, ἐγένοντο. τούτων τὰ μὲν πρῶτα αἱ Δωδωνίδες  
 |priestess ἄγουσι, τὰ δὲ ὕστερα τὰ ἐς Ἡσίοδόν τε καὶ Ὅμηρον  
 ἔχοντα ἐγὼ λέγω.

## 2.54

|oracle, δὲ περί τοῦ τε ἐν |Greek καὶ τοῦ ἐν Λιβύῃ  
 |response  
 τόνδε Αἰγύπτιοι λόγον λέγουσι. ἔφασαν οἱ |priest τοῦ  
 Θηβαίου Διὸς δύο γυναῖκας |priestess: Θηβέων ἐξαχθῆναι  
 ὑπὸ Φοινίκων, καὶ τὴν μὲν αὐτέων πυθέσθαι ἐς Λιβύην  
 |export, sell τὴν δὲ ἐς τοὺς |Greek ταύτας δὲ τὰς  
 |as a slave  
 γυναῖκας εἶναι τὰς |establish τὰ |prophetic πρώτας  
 |warning  
 ἐν τοῖσι εἰρημένοισι ἔθνεσι. εἰρομένου δέ μεν |whence  
 οὕτω |precise, ἐπιστάμενοι λέγουσι, ἔφασαν πρὸς ταῦτα  
 |certain  
 |search, μεγάλην ἀπὸ σφέων γενέσθαι τῶν γυναικῶν  
 |inquiry  
 τουτέων, καὶ |discover μὲν σφέας οὐ δυνατοὶ γενέσθαι,  
 πυθέσθαι δὲ ὕστερον ταῦτα περὶ αὐτέων τά περ δὴ ἔλεγον.

been before these men were really in my opinion after them. Of these things the first are said by the priestesses of Dodona, and the latter things, those namely which have regard to Hesiod and Homer, by myself.

#### 2.54

As regards the Oracles both that among the Hellenes and that in Libya, the Egyptians tell the following tale. The priests of the Theban Zeus told me that two women in the service of the temple had been carried away from Thebes by Phenicians, and that they had heard that one of them had been sold to go into Libya and the other to the Hellenes; and these women, they said, were they who first founded the prophetic seats among the nations which have been named: and when I inquired whence they knew so perfectly of this tale which they told, they said in reply that a great search had been made by the priests after these women, and that they had not been able to find them, but they had heard afterwards this tale about them which they were telling.

*vocabulary***ἀναπέτομαι** fly away**ἀνθρωπῆιος** human**ἀπαγγέλλω** announce, order, promise

~angel

**αὐδάζομαι** cry out; name**αὐτόθι** on the spot**ἵζω** to seat ~sit**ἱρεΐη** priestess**μαντεῖον** prophetic warning ~mantis**μίν** him, her, it**πελειάς** -δος (f, 3) dove ~pallid**πρόμαντις** prophet**συνομολογέω** agree**ὑπολαμβάνω** take under one's

support, seize; speak up; imagine

~epilepsy

**φηγός** (f) oak**χρηστήριον** oracle, response

## 2.55

ταῦτα μὲν νυν τῶν ἐν Θήβησι ἱρέων ἤκουον, τάδε δὲ Δωδωναίων φασὶ αἱ προμάντιες· δύο πελειάδας μελαίνας ἐκ Θηβέων τῶν Αἰγυπτιέων ἀναπταμένας τὴν μὲν αὐτέων ἐς Λιβύην τὴν δὲ παρὰ σφέας ἀπικέσθαι, ἰζομένην δέ μιν ἐπὶ φηγὸν αὐδάξασθαι φωνῇ ἀνθρωπηήῃ ὥς χρεὸν εἶη μαντήμιον αὐτόθι Διὸς γενέσθαι, καὶ αὐτοὺς ὑπολαβεῖν θεῖον εἶναι τὸ ἐπαγγελλόμενον αὐτοῖσι, καὶ σφεας ἐκ τούτου ποιῆσαι. τὴν δὲ ἐς τοὺς Λίβυας οἰχομένην πελειάδα λέγουσι Ἄμμωνος χρηστήριον κελεῦσαι τοὺς Λίβυας ποιέειν· ἔστι δὲ καὶ τοῦτο Διός. Δωδωναίων δὲ αἱ ἱρεῖαι, τῶν τῇ πρεσβυτάτῃ οὖνομα ἦν Προμένεια, τῇ δὲ μετὰ ταύτην Τιμαρέτῃ, τῇ δὲ νεωτάτῃ Νικάνδρῃ, ἔλεγον ταῦτα· συνωμολόγεον δέ σφι καὶ οἱ ἄλλοι Δωδωναῖοι οἱ περὶ τὸ ἱρόν.

## 2.56

ἐγὼ δ' ἔχω περὶ αὐτῶν γνώμην τήνδε· εἰ ἀληθέως οἱ



2.55

ταῦτα μέν νυν τῶν ἐν Θήβησι ἱρέων ἤκουον, τάδε δὲ  
 Δωδωναίων φασὶ αἰ |prophet δύο |dove μελαίνας  
 ἐκ Θηβέων τῶν Αἰγυπτιέων |fly away τὴν μὲν αὐτέων  
 ἐς Λιβύην τὴν δὲ παρὰ σφέας ἀπικέσθαι, |to seat δέ  
 μιν ἐπὶ |oak |cry out; name βωνῇ ἀνθρωπηήῃ ὥς χρεὸν  
 εἶη |prophetic |on the spot ἵς γενέσθαι, καὶ αὐτοὺς |take under one's sup-  
 |warning |port, seize; speak up;  
 θεῖον εἶναι τὸ ἐπαγγελλόμενον αὐτοῖσι, καί |imagine ὅφρα ἐκ  
 τούτου ποιῆσαι. τὴν δὲ ἐς τοὺς Λίβυας οἰχομένην  
 |dove λέγουσι Ἄμμωνος |oracle, κελεύσαι τοὺς  
 |response  
 Λίβυας ποιέειν· ἔστι δὲ καὶ τοῦτο Διός. Δωδωναίων δὲ  
 αἰ |priestess ὣν τῇ πρεσβυτάτῃ οὖνομα ἦν Προμένεια, τῇ δὲ  
 μετὰ ταύτην Τιμαρέτῃ, τῇ δὲ νεωτάτῃ Νικάνδρῃ, ἔλεγον  
 ταῦτα· |agree δέ σφι καὶ οἱ ἄλλοι Δωδωναῖοι οἱ  
 περὶ τὸ ἱρόν.

2.56

ἐγὼ δ' ἔχω περὶ αὐτῶν γνώμην τήνδε· εἰ ἀληθές οἱ

## 2.55

This I heard from the priests at Thebes, and what follows is said by the prophetesses of Dodona. They say that two black doves flew from Thebes to Egypt, and came one of them to Libya and the other to their land. And this latter settled upon an oak-tree and spoke with human voice, saying that it was necessary that a prophetic seat of Zeus should be established in that place; and they supposed that that was of the gods which was announced to them, and made one accordingly: and the dove which went away to the Libyans, they say, bade the Libyans to make an Oracle of Ammon; and this also is of Zeus. The priestesses of Dodona told me these things, of whom the eldest was named Promeneia, the next after her Timarete, and the youngest Nicandra; and the other people of Dodona who were engaged about the temple gave accounts agreeing with theirs.

## 2.56

I however have an opinion about the matter as follows:— If the Phenicians did

*vocabulary*

**ἀδελφεή** sister  
**ἀμφιπολεύω** tend, be busy with  
**άνθρωπηος** human  
**αὐδάζομαι** cry out; name  
**αὐδάω** speak, declare, shout  
 ~Theravada  
**αὐτόθι** on the spot  
**βαρβαρίζω** be barbaric  
**γλῶσσα** tongue, language ~glossary  
**δουλεύω** serve, be a slave  
**ἐνθαῦτα** there, here  
**ἰδρύω** establish  
**καθηγέομαι** lead

**μνήμη** reminder, memorial  
**ὄρνις** -θος (ī, f) bird ~ornithology  
**πελειάς** -δος (f, 3) dove ~pallid  
**πέρνημι** export, sell as a slave ~porno  
**πρήθω** inflate, spurt; burn up  
**συλλαμβάνω** seize, capture;  
 understand ~epilepsy  
**συνετός** smart; intelligible  
**φηγός** (f) oak  
**φθέγγομαι** make a sound, utter  
 ~diphthong  
**φύω** produce, beget; clasp ~physics  
**χρηστήριον** oracle, response

Φοίνικες ἐξήγαγον τὰς ἱράς γυναῖκας καὶ τὴν μὲν αὐτέων ἐς Λιβύην τὴν δὲ ἐς τὴν Ἑλλάδα ἀπέδοντο, δοκέει ἐμοί ἡ γυνὴ αὕτη τῆς νῦν Ἑλλάδος, πρότερον δὲ Πελασγίης καλευμένης τῆς αὐτῆς ταύτης, πρηθῆναι ἐς Θεσπρωτοὺς, ἔπειτα δουλεύουσα αὐτόθι ιδρύσασθαι ὑπὸ φηγῶ πεφυκίῃ ἱρὸν Διός, ὥσπερ ἦν οἶκός ἀμφιπολεύουσαν ἐν Θήβησι ἱρὸν Διός, ἔνθα ἀπίκετο, ἐνθαῦτα μνήμην αὐτοῦ ἔχειν· ἐκ δὲ τούτου χρηστήριον κατηγήσατο, ἐπεῖτε συνέλαβε τὴν Ἑλλάδα γλῶσσαν· φάναι δέ οἱ ἀδελφεὴν ἐν Λιβύῃ πεπρηῆσθαι ὑπὸ τῶν αὐτῶν Φοινίκων ὑπ' ὧν καὶ αὐτὴ ἐπρήθη.

## 2.57

πελειάδες δέ μοι δοκέουσι κληθῆναι πρὸς Δωδωναίων ἐπὶ τοῦδε αἱ γυναῖκες, διότι βάρβαροι ἦσαν, ἐδόκεον δέ σφι ὁμοίως ὄρνισι φθέγγεσθαι· μετὰ δὲ χρόνον τὴν πελειάδα ἀνθρωπηίῃ φωνῇ αὐδάσασθαι λέγουσι, ἐπεῖτε συνετά σφι ἡῦδα ἡ γυνή· ἕως δὲ ἐβαρβάριζε, ὄρνιθος τρόπον ἐδόκεε σφι φθέγγεσθαι, ἐπεὶ τέω ἂν τρόπῳ πελειάς γε ἀνθρωπηίῃ

Φοίνικες ἐξήγαγον τὰς ἱρὰς γυναῖκας καὶ τὴν μὲν αὐτέων  
 ἐς Λιβύην τὴν δὲ ἐς τὴν Ἑλλάδα ἀπέδοντο, δοκέει ἐμοί  
 ἢ γυνὴ αὕτη τῆς νῦν Ἑλλάδος, πρότερον δὲ Πελασγίης  
 καλευμένης τῆς αὐτῆς ταύτης, |export, sell ἐς Θεσπρωτοὺς,  
 |as a slave  
 ἔπειτα |serve, be a |on the |establish ὑπὸ |oak πεφυκυῖη  
 |slave |spot  
 ἱρὸν Διός, ὥσπερ ἦν οἶκός |tend, be busy with ἐν Θήβησι  
 ἱρὸν Διός, ἔνθα ἀπύκετο, |there, here |reminder, |υἱοῦ ἔχειν·  
 |memorial  
 ἐκ δὲ τούτου |oracle, κατηγγήσατο, ἐπεῖτε |seize, capture;  
 |response |understand  
 τὴν Ἑλλάδα |tongue, φάναι δέ οἱ |sister ἐν Λιβύῃ  
 |language  
 πεπρήσθαι ὑπὸ τῶν αὐτῶν Φοινίκων ὑπ' ὧν καὶ αὐτὴ  
 |export, sell  
 |as a slave

2.57

|dove δέ μοι δοκέουσι κληθῆναι πρὸς Δωδωναίων ἐπὶ  
 τοῦδε αἱ γυναῖκες, διότι βάρβαροι ἦσαν, ἐδόκεον δὲ σφι  
 ὁμοίως |bird |make a sound, utter· δὲ χρόνον τὴν |dove  
 ἀνθρωπηῇ φωνῇ |cry out; name ἔεγουσι, ἐπεῖτε |smart; intelligible  
 |speak ἢ γυνή· ἕως δὲ |be barbaric , |bird τρόπον ἐδόκεε  
 σφι |make a sound, utter ἕω ἂν τρόπῳ |dove γε ἀνθρωπηῇ

in truth carry away the consecrated women and sold one of them into Libya and the other into Hellas, I suppose that in the country now called Hellas, which was formerly called Pelasgia, this woman was sold into the land of the Thesprotians; and then being a slave there she set up a sanctuary of Zeus under a real oak-tree; as indeed it was natural that being an attendant of the sanctuary of Zeus at Thebes, she should there, in the place to which she had come, have a memory of him; and after this, when she got understanding of the Hellenic tongue, she established an Oracle, and she reported, I suppose, that her sister had been sold in Libya by the same Phenicians by whom she herself had been sold.

### 2.57

Moreover, I think that the women were called doves by the people of Dodona for the reason that they were Barbarians and because it seemed to them that they uttered voice like birds; but after a time (they say) the dove spoke with human voice, that is when the woman began to speak so that they could understand; but so long as she spoke a Barbarian tongue she seemed to them to be uttering voice like a bird: for had it been really a dove, how could it speak

*vocabulary***ἅπαξ** once**Ἑλλήν** Greek**ἰδρύω** establish**μαντήϊη** oracular power**μαντικός** prophetic**πανηγυρίζω** participate in a festival**πανήγυρις** -εως (f) gathering**παραπλήσιος** similar to**πελειάς** -δος (f, 3) dove ~pallid**πομπή** a sending, expedition ~pomp**πρόθυμος** (ὁ) willing, eager ~fume**προσαγωγή** bringing to; solemn approach**σημαίνω** give orders to; show; mark  
~semaphore**συχνός** long; many; extensive**τεκμήριον** sign; proof**φθέγγομαι** make a sound, utter  
~diphthong

φωνῇ φθέγγαιτο; μέλαιναν δὲ λέγοντες εἶναι τὴν πελειάδα σημαίνουνσι ὅτι Αἰγυπτίῃ ἢ γυνὴ ἦν. ἢ δὲ μαντηίῃ ἢ τε ἐν Θήβησι τῇσι Αἰγυπτίησι καὶ ἐν Δωδώνῃ παραπλήσιαι ἀλλήλησι τυγχάνουσι ἐοῦσαι. ἔστι δὲ καὶ τῶν ἱρῶν ἢ μαντικὴ ἀπ' Αἰγύπτου ἀπιγμένη.

## 2.58

πανηγύρις δὲ ἄρα καὶ πομπὰς καὶ προσαγωγὰς πρῶτοι ἀνθρώπων Αἰγύπτιοι εἰσὶ οἱ ποιησάμενοι, καὶ παρὰ τούτων Ἕλληνες μεμαθήκασι. τεκμήριον δέ μοι τούτου τόδε· αἱ μὲν γὰρ φαίνονται ἐκ πολλοῦ τευ χρόνου ποιεύμεναι, αἱ δὲ Ἑλληνικαὶ νεωστὶ ἐποιήθησαν.

## 2.59

πανηγυρίζουσι δὲ Αἰγύπτιοι οὐκ ἅπαξ τοῦ ἐνιαυτοῦ, πανηγύρις δὲ συχνάς, μάλιστα μὲν καὶ προθυμότατα ἐς Βούβαστιν πόλιν τῇ Ἀρτέμιδι, δεύτερα δὲ ἐς Βούσιριν πόλιν τῇ Ἵσι· ἐν ταύτῃ γὰρ δὴ τῇ πόλει ἐστὶ μέγιστον Ἵσιος ἱρόν, ἵδρυται δὲ ἡ πόλις αὕτη τῆς Αἰγύπτου



φωνῇ |make a sound, utter ἢ δὲ λέγοντες εἶναι τήν |dove

|give orders to; τι Αἰγυπτίη ἢ γυνὴ ἦν. ἢ δὲ |oracular ἢ τε  
|show; mark |power

ἐν Θήβησι τῇσι Αἰγυπτίησι καὶ ἐν Δωδώνῃ |similar to

ἀλλήλησι τυγχάνουσι ἐοῦσαι. ἔστι δὲ καὶ τῶν ἱρῶν ἢ

|prophetic ἰπ' Αἰγύπτου ἀπιγμένη.

## 2.58

|gathering δὲ ἄρα καὶ |a sending, ex-|bringing to; ῥῶτοι  
|pedition |solemn approach

ἀνθρώπων Αἰγύπτιοι εἰσὶ οἱ ποιησάμενοι, καὶ παρὰ

τούτων |Greek μεμαθήκασι. |sign; proof δέ μοι τούτου

τόδε· αἱ μὲν γὰρ φαίνονται ἐκ πολλοῦ τευ χρόνου

ποιούμεναι, αἱ δὲ Ἑλληνικαὶ νεωστὶ ἐποιήθησαν.

## 2.59

|participate in a δὲ Αἰγύπτιοι οὐκ |once τοῦ ἐνιαυτοῦ,  
|festival

|gathering δὲ |long; many; ἴιστα μὲν καὶ |willing, eager ἐς  
|extensive

Βούβαστιν πόλιν τῇ Ἀρτέμιδι, δεύτερα δὲ ἐς Βούσιριν

πόλιν τῇ Ἴσι· ἐν ταύτῃ γὰρ δὴ τῇ πόλει ἐστὶ μέγιστον

Ἴσιος ἱρόν, |establish ὃ δὲ ἡ πόλις αὕτη τῆς Αἰγύπτου

with human voice? And in saying that the dove was black, they indicate that the woman was Egyptian. The ways of delivering oracles too at Thebes in Egypt and at Dodona closely resemble one another, as it happens, and also the method of divination by victims has come from Egypt.

**2.58**

Moreover, it is true also that the Egyptians were the first of men who made solemn assemblies and processions and approaches to the temples, and from them the Hellenes have learnt them, and my evidence for this is that the Egyptian celebrations of these have been held from a very ancient time, whereas the Hellenic were introduced but lately.

**2.59**

The Egyptians hold their solemn assemblies not once in the year but often, especially and with the greatest zeal and devotion at the city of Bubastis for Artemis, and next at Busiris for Isis; for in this last-named city there is a very great temple of Isis, and this city stands in the middle of

*vocabulary*

ἀείδω sing

ἀνασύρω (ὑ) (mp) flash, expose oneself

αὐλέω play (blow, toot)

βάρις flat-bottomed boat; tower

βοάω shout

γλῶσσα tongue, language ~glossary

δέλτος writing tablet

ἐγγρίμπτω to near, bring near to

ἕκτος sixth ~hexagon

Ἑλλήν Greek

κροταλίζω cause to rattle

κρόταλον clapper

κροτέω cause to rattle

ὀρτάζω celebrate

ὀρχέομαι dance

πανηγυρίζω participate in a festival

παραποτάμιος by a river

πέμπτος fifth ~pentagon

πλόος -ῶ course, voyage ~float

τέταρτος fourth ~trapezoid

τοιόσδε such

τωθάζω mock, flout

ἐν μέσῳ τῷ Δέλτα· Ἰσις δὲ ἐστὶ κατὰ τὴν Ἑλλήνων  
 γλῶσσαν Δημήτηρ. τρίτα δὲ ἐς Σάιν πόλιν τῇ Ἀθηναίῃ  
 πανηγυρίζουσι, τέταρτα δὲ ἐς Ἡλίου πόλιν τῷ Ἡλίῳ,  
 πέμπτα δὲ ἐς Βουτοῦν πόλιν τῇ Λητοί, ἕκτα δὲ ἐς  
 Πάπρημιν πόλιν τῷ Ἄρει.

## 2.60

ἐς μὲν νυν Βούβαστιν πόλιν ἐπεὰν κομίζωνται, ποιεῦσι  
 τοιάδε. πλέουσί τε γὰρ δὴ ἅμα ἄνδρες γυναιξὶ καὶ πολλόν  
 τι πλῆθος ἐκατέρων ἐν ἐκάστη βάρι· αἱ μὲν τινὲς τῶν  
 γυναικῶν κρόταλα ἔχουσαι κροταλίζουσι, οἱ δὲ αὐλέουσι  
 κατὰ πάντα τὸν πλόον, αἱ δὲ λοιπαὶ γυναῖκες καὶ ἄνδρες  
 αἰεῖδουσι καὶ τὰς χεῖρας κροτέουσι. ἐπεὰν δὲ πλέοντες  
 κατὰ τινα πόλιν ἄλλην γένωνται, ἐγχρίμψαντες τὴν βᾶριν  
 τῇ γῇ ποιεῦσι τοιάδε· αἱ μὲν τινὲς τῶν γυναικῶν ποιεῦσι τά  
 περ εἴρηκα, αἱ δὲ τωθάζουσι βοῶσαι τὰς ἐν τῇ πόλει ταύτῃ  
 γυναῖκας, αἱ δὲ ὀρχέονται, αἱ δὲ ἀνασύρονται ἀνιστάμεναι.  
 ταῦτα παρὰ πᾶσαν πόλιν παραποταμὴν ποιεῦσι· ἐπεὰν  
 δὲ ἀπίκωνται ἐς τὴν Βούβαστιν, ὀρτάζουσι μεγάλας

ἐν μέσῳ τῷ Δέλτα· Ἰσις δὲ ἐστὶ κατὰ τὴν |Greek

|tongue, Δημήτηρ. τρίτα δὲ ἐς Σάιν πόλιν τῇ Ἀθηναίῃ  
|language

|participate in a fes-|fourth δὲ ἐς Ἡλίου πόλιν τῷ Ἡλίῳ,  
|tival

|fifth δὲ ἐς Βουτοῦν πόλιν τῇ Λητοί, ἕκτα δὲ ἐς

Πάπρημιν πόλιν τῷ Ἄρει.

## 2.60

ἐς μὲν νυν Βούβαστιν πόλιν ἐπεὰν κομίζωνται, ποιεῦσι

|such . πλέουσί τε γὰρ δὴ ἅμα ἄνδρες γυναιξὶ καὶ πολλόν

τι πλῆθος ἐκατέρων ἐν ἐκάστη βάρῃ· αἱ μὲν τινὲς τῶν

γυναικῶν |clapper ἔχουσαι |cause to rattle , οἱ δὲ |play (blow, toot)

κατὰ πάντα τὸν |course, αἱ δὲ λοιπαὶ γυναῖκες καὶ ἄνδρες  
|voyage

|sing καὶ τὰς χεῖρας |cause to rattle ἐπεὰν δὲ πλέοντες

κατὰ τινα πόλιν ἄλλην γένωνται, |to near, bring τὴν |flat-bottomed  
|near to |boat; tower

τῇ γῇ ποιεῦσι |such αἱ μὲν τινὲς τῶν γυναικῶν ποιεῦσι τά

περ εἶρηκα, αἱ δὲ |mock, flout βοῶσαι τὰς ἐν τῇ πόλει ταύτῃ

γυναῖκας, αἱ δὲ |dance , αἱ δὲ |(mp) flash, ex- ἀνιστάμεναι.  
|pose oneself

ταῦτα παρὰ πᾶσαν πόλιν |by a river ποιεῦσι· ἐπεὰν

δὲ ἀπίκωνται ἐς τὴν Βούβαστιν, |celebrate μεγάλας

the Delta of Egypt; now Isis is in the tongue of the Hellenes Demeter: thirdly, they have a solemn assembly at the city of Saïs for Athene, fourthly at Heliopolis for the Sun (Helios), fifthly at the city of Buto in honour of Leto, and sixthly at the city of Papremis for Ares.

**2.60**

Now, when they are coming to the city of Bubastis they do as follows:— they sail men and women together, and a great multitude of each sex in every boat; and some of the women have rattles and rattle with them, while some of the men play the flute during the whole time of the voyage, and the rest, both women and men, sing and clap their hands; and when as they sail they come opposite to any city on the way they bring the boat to land, and some of the women continue to do as I have said, others cry aloud and jeer at the women in that city, some dance, and some stand up and pull up their garments. This they do by every city along the river-bank; and when they come to Bubastis they hold festival celebrating

*vocabulary*

ἀμπέλινος of the vine

ἀναισιμῶ spend, use up

ἐβδομήκοντα 70

ἐπίλοιπος remaining

ἐπιχῶριος native

θυσία sacrifice

κάρτα very much ~κράτος

κόπτω beat, cut, strike

λύχνος lamp

μάχαιρα knife, dagger

μέτωπον forehead, front

μυριάς -δος (ῶ, f, 3) countless, myriad

ὁρτή holiday, feast

συμφοιτάω regularly attend together

συμφοιτέω regularly attend together

τύπτω beat, smite ~stupid

ὑπαίθριος in open air

ἀνάγοντες θυσίας, καὶ οἶνος ἀμπέλινος ἀναισιμοῦται  
 πλέων ἐν τῇ ὀρτῇ ταύτῃ ἢ ἐν τῷ ἅπαντι ἐνιαυτῷ τῷ  
 ἐπιλοίπῳ. συμφοιτῶσι δέ, ὅ τι ἀνὴρ καὶ γυνή ἐστι πλὴν  
 παιδίων, καὶ ἐς ἑβδομήκοντα μυριάδας, ὥς οἱ ἐπιχώριοι  
 λέγουσι.

## 2.61

ταῦτα μὲν δὴ ταύτῃ ποιέεται, ἐν δὲ Βουσίρι πόλι ὥς  
 ἀνάγουσι τῇ Ἰσι τὴν ὀρτήν, εἴρηται προτερόν μοι·  
 τύπτονται<sup>1</sup> μὲν γὰρ δὴ μετὰ τὴν θυσίην πάντες καὶ πᾶσαι,  
 μυριάδες κάρτα πολλαὶ ἀνθρώπων· τὸν δὲ τύπτονται, οὐ  
 μοι ὅσιον ἐστὶ λέγειν. ὅσοι δὲ Καρῶν εἰσι ἐν Αἰγύπτῳ  
 οἰκέοντες, οὗτοι δὲ τοσούτῳ ἔτι πλέω ποιεῦσι τούτων ὅσω  
 καὶ τὰ μέτωπα κόπτονται μαχαίρησι, καὶ τούτῳ εἰσὶ δῆλοι  
 ὅτι εἰσὶ ξεῖνοι καὶ οὐκ Αἰγύπτιοι.

## 2.62

ἐς Σάιν δὲ πόλιν ἐπεὰν συλλεχθέωσι, τῆς θυσίης ἐν τῇ  
 νυκτὶ λύχνα καίουσι πάντες πολλὰ ὑπαίθρια περὶ τὰ

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<sup>1</sup> themselves



ἀνάγοντες θυσίας, καὶ οἶνος |of the vine |spend, use up  
 πλέων ἐν τῇ |holiday, |feast, ἡ ἐν τῷ ἅπαντι ἐνιαυτῷ τῷ  
 |remaining . συμφοιτῶσι δέ, ὅ τι ἀνὴρ καὶ γυνή ἐστι πλὴν  
 παιδίων, καὶ ἐς |70 |countless, , ὥς οἱ |native  
 |myriad  
 λέγουσι.

## 2.61

ταῦτα μὲν δὴ ταύτῃ ποιέεται, ἐν δὲ Βουσίρι πόλι ὥς  
 ἀνάγουσι τῇ Ἰσι τὴν |holiday, |feast εἴρηται προτερόν μοι·  
 |smite <sup>1</sup> μὲν γὰρ δὴ μετὰ τὴν θυσίην πάντες καὶ πᾶσαι,  
 |countless, |very much ἅλαι ἀνθρώπων· τὸν δὲ |smite , οὗ  
 |myriad  
 μοι ὅσιον ἐστὶ λέγειν. ὅσοι δὲ Καρῶν εἰσι ἐν Αἰγύπτῳ  
 οἰκέοντες, οὗτοι δὲ τοσούτῳ ἔτι πλέω ποιεῦσι τούτων ὅσῳ  
 καὶ τὰ |forehead, |beat, cut, |knife , καὶ τούτῳ εἰς δῆλοι  
 |front |strike  
 ὅτι εἰς ξεῖνοι καὶ οὐκ Αἰγύπτιοι.

## 2.62

ἐς Σάιν δὲ πόλιν ἐπεὰν συλλεχθέωσι, τῆς θυσίης ἐν τῇ  
 νυκτὶ |lamp καίουσι πάντες πολλὰ |in open air .: ἐρὶ τὰ

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<sup>1</sup> themselves

great sacrifices, and more wine of grapes is consumed upon that festival than during the whole of the rest of the year. To this place (so say the natives) they come together year by year even to the number of seventy myriads of men and women, besides children.

**2.61**

Thus it is done here; and how they celebrate the festival in honour of Isis at the city of Busiris has been told by me before: for, as I said, they beat themselves in mourning after the sacrifice, all of them both men and women, very many myriads of people; but for whom they beat themselves it is not permitted to me by religion to say: and so many as there are of the Carians dwelling in Egypt do this even more than the Egyptians themselves, inasmuch as they cut their foreheads also with knives; and by this it is manifested that they are strangers and not Egyptians.

**2.62**

At the times when they gather together at the city of Saïs for their sacrifices, on a certain night they all kindle lamps many in number in the open

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
statue

**ἔλαιον** oil, olive oil ~olive

**ἐλλύχνιον** wick

**ἐμβάφιον** saucer

**ἐμπλεος** full of ~plethora

**ἐπιπολή** (gen) on top of

**ἐπιτελέω** complete; do a religious duty

**ἐπιτέλλω** order ~apostle

**ἔσοδος** entrance

**εὔτε** when, as, since

**εὐχολή** glory; prayer, offering, boast  
~vow

**θυσία** sacrifice

**καταφερός** going down, inclined

**κορύνη** club, shepherd's staff

**κύκλος** circle, wheel ~cycle

**λαγχάνω** be allotted; (esp. λελα-  
forms) allot; receive

**λυχνοκαΐα** lamp lighting

**λύχνος** lamp

**όρτή** holiday, feast

**πανήγυρις** -εως (f) gathering

**παννύχιος** all-night ~nocturnal

**φάος** φῶς (n, 3) light; salvation; (pl)  
eyes ~photon

**φοιτέω** go back and forth

**χίλιοι** (ιι) thousand ~kilo-

δῶματα κύκλω· τὰ δὲ λύχνα ἐστὶ ἐμβάφια ἔμπλεα ἀλὸς καὶ ἐλαίου, ἐπιπολῆς δὲ ἔπεστι αὐτὸ τὸ ἐλλύχνιον, καὶ τοῦτο καίεται παννύχιον, καὶ τῇ ὀρτῇ οὖνομα κέεται λυχνοκαΐη. οἱ δ' ἂν μὴ ἔλθωσι τῶν Αἰγυπτίων ἐς τὴν πανήγυριν ταύτην, φυλάσσοντες τὴν νύκτα τῆς θυσίης καίουσι καὶ αὐτοὶ πάντες τὰ λύχνα, καὶ οὕτω οὐκ ἐν Σαί μούνη καίεται ἀλλὰ καὶ ἀνὰ πᾶσαν Αἴγυπτον. ὅτεν δὲ εἵνεκα φῶς ἔλαχε καὶ τιμὴν ἢ νύξ αὕτη, ἔστι ἱρὸς περὶ αὐτοῦ λόγος λεγόμενος.

## 2.63

ἐς δὲ Ἥλιου τε πόλιν καὶ Βουτουῦν θυσίας μούνας ἐπιτελέουσι φοιτέοντες. ἐν δὲ Παπρήμι θυσίας μὲν καὶ ἱρὰ κατὰ περ καὶ τῇ ἄλλῃ ποιέουσι· εὐτ' ἂν δὲ γίνηται καταφερῆς ὁ ἥλιος, ὀλίγοι μὲν τινὲς τῶν ἱρέων περὶ τῷγαλμα<sup>1</sup> πεπονέεται, οἱ δὲ πολλοὶ αὐτῶν ξύλων κορύνας ἔχοντες ἐστᾶσι τοῦ ἱροῦ ἐν τῇ ἐσόδῳ, ἄλλοι τε εὐχολὰς ἐπιτελέοντες πλεῦνες χιλίων ἀνδρῶν, ἕκαστοι

<sup>1</sup> some sort of religious icon

δώματα |circle, wheel τὰ δὲ |lamp ἐστὶ |saucer ἔμπλεα ἀλὸς  
 καὶ |oil , |(gen) on top of ᾧ πεστι αὐτὸ τὸ |wick , καὶ  
 τοῦτο καίεται |all-night , καὶ τῇ |holiday, ἵννομα κέεται  
 |feast  
 λυχνοκαΐῃ. οἱ δ' ἂν μὴ ἔλθωσι τῶν Αἰγυπτίων ἐς τὴν  
 |gathering ταύτην, φυλάσσοντες τὴν νύκτα τῆς θυσίης  
 καίουσι καὶ αὐτοὶ πάντες τὰ |lamp , καὶ οὕτω οὐκ ἐν Σαί  
 μούνη καίεται ἀλλὰ καὶ ἀνὰ πᾶσαν Αἴγυπτον. ὅτεν δὲ  
 εἵνεκα φῶς ἔλαχε καὶ τιμὴν ἣ νύξ αὕτη, ἔστι ἱρὸς περὶ  
 αὐτοῦ λόγος λεγόμενος.

## 2.63

ἐς δὲ Ἡλίου τε πόλιν καὶ Βουτοῦν θυσίας μούνας  
 ἐπιτελέουσι |go back and forth δὲ Παπρήμι θυσίας μὲν καὶ  
 ἱρὰ κατὰ περ καὶ τῇ ἄλλῃ ποιεῦσι· |when, as, since ἵηται  
 |going down, inclined ἵς, ὀλίγοι μὲν τινὲς τῶν ἱρέων περὶ  
 |ornament, <sup>1</sup> τεπονέεται, οἱ δὲ πολλοὶ αὐτῶν ξύλων |club  
 |glory, statue  
 ἔχοντες ἐστᾶσι τοῦ ἱροῦ ἐν τῇ |entrance ἄλλοι τε |prayer,  
 |boast  
 ἐπιτελέοντες πλεῦνες χιλίων ἀνδρῶν, ἕκαστοι

<sup>1</sup> some sort of religious icon

air round about the houses; now the lamps are saucers full of salt and oil mixed, and the wick floats by itself on the surface, and this burns during the whole night; and to the festival is given the name *Lychnocaea* (the lighting of the lamps). Moreover those of the Egyptians who have not come to this solemn assembly observe the night of the festival and themselves also light lamps all of them, and thus not in *Sais* alone are they lighted, but over all Egypt: and as to the reason why light and honour are allotted to this night, about this there is a sacred story told.

### 2.63

To *Heliopolis* and *Buto* they go year by year and do sacrifice only: but at *Papremis* they do sacrifice and worship as elsewhere, and besides that, when the sun begins to go down, while some few of the priests are occupied with the image of the god, the greater number of them stand in the

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
statue

**ἄλέξω** ward off; aid

**ἄλής** crowded; all together

**ἄμαξα** wagon

**ἀπερύκω** (ῥ) keep off ~serve

**ἀπότροφος** reared away from home

**εἴσειμι** go in; come in range; come to  
mind ~ion

**εἰσίημι** (mid) speed to ~jet

**ἔνειμι** be in ~ion

**ἐνός** speechless, dumbfounded

**ἐνθαῦτα** there, here

**ἐπιχώριος** native

**εὐχωλιμαῖος** bound by a vow

**καρτερός** strong, staunch

**καταχρυσόω** (ῥ) gild

**νηός** temple, shrine

**ξύλινος** wooden

**οἶκημα** -τος (n, 3) room

**παίω** hit

**πανήγυρις** -εως (f) gathering

**παρίημι** dangle; pass over, allow ~jet

**περιοράω** look around; watch; permit

**προεκκομίζω** carry out beforehand

**πρόπολος** servant, attendant

**προπύλαιος** before the gates, gateway

**προτεραῖος** previous to

**συναράσσω** smash together

**τετράκυκλος** four-wheeled ~cycle

**τιμωρέω** (ι) (+dat) take vengeance,

punish; aid one who has been attacked

**τραχύς** (ᾱ) rough ~trachea

ἔχοντες ξύλα καὶ οὗτοι, ἐπὶ τὰ ἕτερα ἀλέες ἐστᾶσι. τὸ  
 δὲ ἄγαλμα ἐὸν ἐν νηῷ μικρῷ ξυλίνῳ κατακεχρυσωμένῳ  
 προεκκομίζουσι τῇ προτεραίῃ ἐς ἄλλο οἶκημα ἱρόν. οἱ  
 μὲν δὴ ὀλίγοι οἱ περὶ τῷγαλμα λελειμμένοι ἔλκουσι  
 τετράκυκλον ἄμαξαν ἄγουσαν τὸν νηόν τε καὶ τὸ ἐν τῷ  
 νηῷ ἐνεὸν ἄγαλμα, οἳ δὲ οὐκ ἐῷσι ἐν τοῖσι προπυλαίοισι  
 ἐστεῶτες ἐσιέναι, οἱ δὲ εὐχωλιμαῖοι τιμωρόντες τῷ θεῷ  
 παίουσι αὐτοὺς ἀλεξομένους. ἐνθαῦτα μάχη ξύλοισι  
 καρτερῇ γίνεται κεφαλᾶς τε συναράσσονται, καὶ ὥς ἐγὼ  
 δοκέω πολλοὶ καὶ ἀποθνήσκουσι ἐκ τῶν τρωμάτων· οὐ  
 μέντοι οἱ γε Αἰγύπτιοι ἔφασαν ἀποθνήσκειν οὐδένα. τὴν  
 δὲ πανήγυριν ταύτην ἐκ τοῦδε νομίσαι φασὶ οἱ ἐπιχώριοι·  
 Οἰκέειν ἐν τῷ ἱρῷ τούτῳ τοῦ Ἄρεος τὴν μητέρα, καὶ  
 τὸν Ἄρεα ἀπότροφον γενόμενον ἐλθεῖν ἐξανδρωμένον  
 ἐθέλοντα τῇ μητρὶ συμμῖξαι, καὶ τοὺς προπόλους τῆς  
 μητρός, οἳα οὐκ ὁπωπότης αὐτὸν πρότερον, οὐ περιορᾶν  
 παριέναι ἀλλὰ ἀπερύκειν, τὸν δὲ ἐξ ἄλλης πόλιος  
 ἀγαγόμενον ἀνθρώπους τοὺς τε προπόλους τρηχέως



ἔχοντες ξύλα καὶ οὔτοι, ἐπὶ τὰ ἕτερα |crowded; |ῖσι. τὸ  
|all together

δὲ |ornament, |glory, |temple κρῶ |wooden |gild  
|statue

|carry out beforehand, |previous to ἐς ἄλλο |room ἱρόν. οἱ

μὲν δὴ ὀλίγοι οἱ περὶ |ornament, |λελειμμένοι ἔλκουσι  
|glory, statue

|four-wheeled |wagon ἄγουσαν τὸν |temple ε καὶ τὸ ἐν τῷ

|temple ἐὸν |ornament, |δὲ οὐκ ἐῶσι ἐν τοῖσι |before the gates,  
|glory, statue |gateway

ἐστεῶτες ἐσιέναι, οἱ δὲ |bound by |take vengeance, ᾧ θεῷ  
|vow |punish, aid

|hit αὐτοὺς |ward off; aid |there, here, μάχη ξύλοισι

|strong, |gίνεται κεφαλὰς τε |smash together , καὶ ὥς ἐγὼ  
|staunch

δοκέω πολλοὶ καὶ ἀποθνήσκουσι ἐκ τῶν τρωμάτων· οὐ

μέντοι οἱ γε Αἰγύπτιοι ἔφασαν ἀποθνήσκειν οὐδένα. τὴν

δὲ |gathering ταύτην ἐκ τοῦδε νομίσαι φασὶ οἱ |native

Οἰκέειν ἐν τῷ ἱρῷ τούτῳ τοῦ Ἄρεος τὴν μητέρα, καὶ

τὸν Ἄρεα |reared away |γενόμενον ἐλθεῖν ἐξανδρωμένον  
|from home

ἐθέλοντα τῇ μητρὶ συμμῖξαι, καὶ τοὺς προπόλους τῆς

μητρός, οἷα οὐκ ὀπωπότας αὐτὸν πρότερον, οὐ |look around;  
|watch; permit

|dangle; pass ἄλλὰ |keep off , τὸν δὲ ἐξ ἄλλης πόλιος  
|over, allow

ἀγαγόμενον ἀνθρώπους τοὺς τε προπόλους τρηχέως

entrance of the temple with wooden clubs, and other persons to the number of more than a thousand men with purpose to perform a vow, these also having all of them staves of wood, stand in a body opposite to those: and the image, which is in a small shrine of wood covered over with gold, they take out on the day before to another sacred building. The few then who have been left about the image, draw a wain with four wheels, which bears the shrine and the image that is within the shrine, and the other priests standing in the gateway try to prevent it from entering, and the men who are under a vow come to the assistance of the god and strike them, while the others defend themselves. Then there comes to be a hard fight with staves, and they break one another's heads, and I am of opinion that many even die of the wounds they receive; the Egyptians however told me that no one died. This solemn assembly the people of the place say that they established for the following reason.

The mother of Ares, they say, used to dwell in this temple, and Ares, having been brought up away from her, when he grew up came thither desiring to visit his mother, and the attendants of his mother's temple, not having seen him before, did not permit him to pass in, but kept him away; and he brought men to help him from another city and handled roughly the attendants of the

*vocabulary***ἄλουτος** unwashed**ἄρεστός** satisfactory, pleasing**εἴσειμι** go in; come in range; come to mind ~ion**εἰσίημι** (mid) speed to ~jet**Ἑλλην** Greek**ἐπιλέγω** say re, say also; choose; (mid) think over**εὖς** good, brave, noble**θρησκέυω** worship**κτῆνος** -ους (n, 3) herd animal**νηός** temple, shrine**ὄον** οὖ type of fruit**ὄρνις** -θος (ī, f) bird ~ornithology**ὄρτη** holiday, feast**ὀχεύω** mount, have sex**περισσός** prodigious, superfluous**πληγή** a hit ~plectrum**πλήσσω** hit ~plectrum**τέμενος** -εος (n, 3) non-common land

περισπείν καὶ ἐσελθεῖν παρὰ τὴν μητέρα. ἀπὸ τούτου τῷ Ἄρεϊ ταύτην τὴν πληγὴν ἐν τῇ ὀρτῇ νενομικέναι φασί.

## 2.64

καὶ τὸ μὴ μίσγεσθαι γυναιξὶ ἐν ἱροῖσι μηδὲ ἀλούτους ἀπὸ γυναικῶν ἐς ἱρὰ εἰσέναι οὗτοι εἰσὶ οἱ πρῶτοι θρησκεύσαντες. οἱ μὲν γὰρ ἄλλοι σχεδὸν πάντες ἄνθρωποι, πλὴν Αἰγυπτίων καὶ Ἑλλήνων, μίσγονται ἐν ἱροῖσι καὶ ἀπὸ γυναικῶν ἀνιστάμενοι ἄλουτοι ἐσέρχονται ἐς ἱρόν, νομίζοντες ἀνθρώπους εἶναι κατὰ περ τὰ ἄλλα κτήνεα· καὶ γὰρ τὰ ἄλλα κτήνεα ὀρᾶν καὶ ὀρνίθων γένεα ὀχευόμενα ἔν τε τοῖσι νηοῖσι τῶν θεῶν καὶ ἐν τοῖσι τεμένεσι· εἰ ὧν εἶναι τῷ θεῷ τοῦτο μὴ φίλον, οὐκ ἂν οὐδὲ τὰ κτήνεα ποιέειν. οὗτοι μὲν νυν τοιαῦτα ἐπιλέγοντες ποιεύσι ἔμοιγε οὐκ ἄρεστά·

## 2.65

Αἰγύπτιοι δὲ θρησκεύουσι περισσῶς τά τε ἄλλα περὶ τὰ ἱρὰ καὶ δὴ καὶ τάδε.

περισπείν καὶ ἐσελθεῖν παρὰ τὴν μητέρα. ἀπὸ τούτου τῷ  
 Ἄρει ταύτην τὴν πληγὴν ἐν τῇ |holiday, νομικέναι φασί.  
 |feast

2.64

καὶ τὸ μὴ μίσγεσθαι γυναιξὶ ἐν ἱροῖσι μηδὲ |unwashed  
 ἀπὸ γυναικῶν ἐς ἱρὰ ἐσιέναι οὗτοι εἰσὶ οἱ πρῶτοι  
 |worship οἱ μὲν γὰρ ἄλλοι σχεδὸν πάντες  
 ἄνθρωποι, πλὴν Αἰγυπτίων καὶ |Greek , μίσγονται ἐν  
 ἱροῖσι καὶ ἀπὸ γυναικῶν ἀνιστάμενοι |unwashed ἔρχονται  
 ἐς ἱρόν, νομίζοντες ἀνθρώπους εἶναι κατὰ περ τὰ ἄλλα  
 |herd animal ἡ γὰρ τὰ ἄλλα |herd animal καὶ |bird γένεα  
 |mount, have sex τε τοῖσι |temple τῶν θεῶν καὶ ἐν τοῖσι  
 |non-common land εἶναι τῷ θεῷ τοῦτο μὴ φίλον, οὐκ ἂν οὐδὲ  
 τὰ |herd animal εἶεν. οὗτοι μὲν νυν τοιαῦτα |say, choose,  
 |think over  
 ποιέουσι ἔμοιγε οὐκ |satisfactory,  
 |pleasing

2.65

Αἰγύπτιοι δὲ |worship |prodigious, τά  
 |superfluous  
 τε ἄλλα περὶ τὰ ἱρὰ καὶ δὴ καὶ τάδε.

temple, and entered to visit his mother. Hence, they say, this exchange of blows has become the custom in honour of Ares upon his festival.

#### 2.64

The Egyptians were the first who made it a point of religion not to lie with women in temples, nor to enter into temples after going away from women without first bathing: for almost all other men except the Egyptians and the Hellenes lie with women in temples and enter into a temple after going away from women without bathing, since they hold that there is no difference in this respect between men and beasts: for they say that they see beasts and the various kinds of birds coupling together both in the temples and in the sacred enclosures of the gods; if then this were not pleasing to the god, the beasts would not do so.

Thus do these defend that which they do, which by me is disallowed:

65. but the Egyptians are excessively careful in their observances, both in other matters which concern the sacred

*vocabulary*

**ἀνέζω** put on, put back ~sit  
**ἀνίημι** urge, impel; release ~jet  
**ἀπηγέομαι** lead; tell, relate  
**ἀποδέχομαι** accept ~doctrine  
**ἀποτελέω** accomplish, produce  
**ἀργύριον** small coin  
**βορά** meat  
**βορός** gluttonous  
**ἐκδέχομαι** receive; succeed to a position  
**ἐπιφάύω** reach out, touch  
**ἔρσην** male  
**εὐχή** prayer; vow ~vow  
**ἥμισυς** half ~hemisphere  
**θηριώδης** savage, wild

**θρίξ** hair ~tresses  
**καταλαμβάνω** seize, understand, catch, overtake; (mp) happen ~epilepsy  
**μελεδωνός** agent, steward  
**ξυράω** shave  
**ὄμουρος** bordering  
**σταθμάομαι** judge, conclude  
**σταθμόομαι** judge, conclude  
**σταθμός** cottage; post  
**σύντροφος** fellow; habitual  
**τέμνω** cut, sacrifice, solemnize  
 ~tonsure  
**τροφή** food, upkeep ~atrophy  
**χωρίς** separately; except, other than  
 ~heir

ἐοῦσα<sup>1</sup> ἡ Αἴγυπτος ὁμοῦρος τῇ Λιβύῃ οὐ μάλα θηριώδης  
 ἐστί· τὰ δὲ ἐόντα σφι ἅπαντα ἱρὰ νενόμισται, καὶ τὰ μὲν  
 σύντροφα αὐτοῖσι τοῖσι ἀνθρώποισι, τὰ δὲ οὔ.

Τῶν δὲ εἵνεκεν ἀνεῖται<sup>2</sup> τὰ θηρία ἱρὰ εἰ λέγοιμι, καταβαίην  
 ἂν τῷ λόγῳ ἐς τὰ θεῖα πρήγματα, τὰ ἐγὼ φεύγω μάλιστα  
 ἀπηγέεσθαι· τὰ δὲ καὶ εἴρηκα αὐτῶν ἐπιψάνσας, ἀναγκαίῃ  
 καταλαμβανόμενος εἶπον.

νόμος δὲ ἐστὶ περὶ τῶν θηρίων ὧδε ἔχων· μελεδωνοὶ  
 ἀποδεδέχεται τῆς τροφῆς χωρὶς ἐκάστων καὶ ἔρσενες καὶ  
 θήλειαι τῶν Αἰγυπτίων, τῶν παῖς παρὰ πατρὸς ἐκδέκεται  
 τὴν τιμὴν. οἳ δὲ ἐν τῇσι πόλεσι ἕκαστοι εὐχὰς τάσδε  
 σφι ἀποτελέουσι· εὐχόμενοι τῷ θεῷ τοῦ ἂν ᾗ τὸ θηρίον,  
 ξυρῶντες τῶν παιδίων ἢ πᾶσαν τὴν κεφαλὴν ἢ τὸ ἥμισυ  
 ἢ τὸ τρίτον μέρος τῆς κεφαλῆς, ἱστᾶσι σταθμῷ<sup>3</sup> πρὸς  
 ἀργύριον τὰς τρίχας· τὸ δ' ἂν ἐλκύσῃ, τοῦτο τῇ μελεδωνῷ  
 τῶν θηρίων διδοῖ, ἢ δὲ ἀντ' αὐτοῦ τάμνουσα ἰχθὺς παρέχει  
 βορρὴν τοῖσι θηρίοις. τροφή μὲν δὴ αὐτοῖσι τοιαύτη

<sup>1</sup> even though    <sup>2</sup> allowed to run wild    <sup>3</sup> weigh



εἰσα<sup>1</sup> ἣ Αἴγυπτος |bordering τῇ Λιβύῃ οὐ μάλα |savage, wild

ἐστί· τὰ δὲ ἐόντα σφι ἅπαντα ἱρὰ νενόμισται, καὶ τὰ μὲν

|fellow;      αὐτοῖσι τοῖσι ἀνθρώποισι, τὰ δὲ οὗ.  
|habitual

Τῶν δὲ εἵνεκεν ἀνείται<sup>2</sup> τὰ θηρία ἱρὰ εἰ λέγοιμι, καταβαίην

ἂν τῷ λόγῳ ἐς τὰ θεῖα πρήγματα, τὰ ἐγὼ φεύγω μάλιστα

|lead; tell, relate ἃ δὲ καὶ εἴρηκα αὐτῶν |reach out, touch ἡγκαίῃ

|seize, understand, catch, πον.  
|overtake; (mp) happen

νόμος δὲ ἐστὶ περὶ τῶν θηρίων ὧδε ἔχων· |agent,  
|steward

|accept      τῆς |food,      |separately; except, other |male      καὶ  
|upkeep      |than

θήλειαι τῶν Αἰγυπτίων, τῶν παῖς παρὰ πατρὸς |receive; succeed to a  
|position

τὴν τιμὴν. οἱ δὲ ἐν τῇσι πόλεσι ἕκαστοι |prayer; vow ἵε

σφι |accomplish,      εὐχόμενοι τῷ θεῷ τοῦ ἂν ἦ τὸ θηρίον,  
|produce

|shave      τῶν παιδίων ἣ πᾶσαν τὴν κεφαλὴν ἣ τὸ |half

ἣ τὸ τρίτον μέρος τῆς κεφαλῆς, ἰστᾶσι σταθμῶ<sup>3</sup> πρὸς

|small coin τὰς |hair      τὸ δ' ἂν ἐλκύσῃ, τοῦτο τῇ |agent,  
|steward

τῶν θηρίων διδοῖ, ἣ δὲ ἀντ' αὐτοῦ τάμνουσα ἰχθὺς παρέχει

βορὴν τοῖσι θηρίοις. τροφὴ μὲν δὴ αὐτοῖσι τοιαύτη

<sup>1</sup> even though    <sup>2</sup> allowed to run wild    <sup>3</sup> weigh

rites and also in those which follow:

—Egypt, though it borders upon Libya, does not very much abound in wild animals, but such as they have are one and all accounted by them sacred, some of them living with men and others not. But if I should say for what reasons the sacred animals have been thus dedicated, I should fall into discourse of matters pertaining to the gods, of which I most desire not to speak; and what I have actually said touching slightly upon them, I said because I was constrained by necessity. About these animals there is a custom of this kind:— persons have been appointed of the Egyptians, both men and women, to provide the food for each kind of beast separately, and their office goes down from father to son; and those who dwell in the various cities perform vows to them thus, that is, when they make a vow to the god to whom the animal belongs, they shave the head of their children either the whole or the half or the third part of it, and then set the hair in the balance against silver, and whatever it weighs, this the man gives to the person who provides for the animals, and she cuts up fish of equal value and gives it for food to the animals. Thus food for

*vocabulary*

**ἀέκων** unwilling  
**ἀποδείκνυμι** (ō) show, point out;  
 appoint; (mid) declare  
**ἀποτίνω** (i) pay back  
**ἀρπάζω** carry off, seize ~harpoon  
**δίζημαι** seek ~zeal  
**δίστημι** stand apart ~stand  
**έκών** willingly, on purpose; giving in  
 too easily  
**έρσην** male  
**έύς** good, brave, noble  
**ζημία** loss, penalty ~zeal  
**θηλέω** abound in ~thallium  
**θήλυσ** female; (rare) abundant ~female  
**ιέραξ** ἵρηκος (m) hawk, falcon

**ιρεύς** ἱρῆος (i, m) priest ~hieroglyph  
**καταλαμβάνω** seize, understand, catch,  
 overtake; (mp) happen ~epilepsy  
**όμότροφος** reared or bred together  
**όον** οὐ type of fruit  
**πατέομαι** eat, drink ~pastor  
**πατέω** trample ~peripatetic  
**πυρκαϊά** funeral pyre; big fire  
**πυρκαϊός** for burnt offerings  
**σοφίζω** be clever, tricky  
**στερέω** steal, take  
**τοιόσδε** such  
**ύφαιρέω** take from under; filch  
**φιλότεκνος** loving one's children  
**φοιτέω** go back and forth

ἀποδέδεται· τὸ δ' ἄν τις τῶν θηρίων τούτων ἀποκτείνῃ,  
 ἣν μὲν ἐκὼν, θάνατος ἢ ζημίη, ἣν δὲ ἀέκων, ἀποτίνει  
 ζημίην τὴν ἂν οἱ ἱρέες τάξωνται. ὅς δ' ἂν ἱβιν ἢ ἱρηκα  
 ἀποκτείνῃ, ἣν τε ἐκὼν ἣν τε ἀέκων, τεθνάναι ἀνάγκη.

## 2.66

πολλῶν δὲ ἐόντων ὁμοτρόφων τοῖσι ἀνθρώποισι θηρίων  
 πολλῶ ἂν ἔτι πλέω ἐγίνετο, εἰ μὴ κατελάμβανε τοὺς  
 αἰελοῦρους τοιάδε· ἐπεὰν τέκωσι αἱ θήλεια, οὐκέτι  
 φοιτεύουσι παρὰ τοὺς ἔρσενας· οἳ δὲ διζήμενοι μίσγεσθαι  
 αὐτῇσι οὐκ ἔχουσι.

πρὸς ὧν ταῦτα σοφίζονται τάδε· ἀρπάζοντες ἀπὸ τῶν  
 θηλέων καὶ ὑπαιρεόμενοι τὰ τέκνα κτείνουσι, κτείναντες  
 μέντοι οὐ πατέονται· αἱ δὲ στερισκόμεναι τῶν τέκνων,  
 ἄλλων δὲ ἐπιθυμέουσai, οὕτω δὴ ἀπικνέονται παρὰ τοὺς  
 ἔρσενας· φιλότεκνον γὰρ τὸ θηρίον.

πυρκαϊῆς δὲ γενομένης θεῖα πρήγματα καταλαμβάνει τοὺς  
 αἰελοῦρους· οἱ μὲν γὰρ Αἰγύπτιοι διαστάντες

|show, point out; ap- ἄν τις τῶν θηρίων τούτων ἀποκτείνῃ,  
|point; (mid) declare

ἦν μὲν |willingly ἵνατος ἢ |loss, , ἦν δὲ |unwilling|pay back  
|penalty

|loss, τὴν ἂν οἱ |priest τάξωνται. ὅς δ' ἂν ἱβὼν ἢ |hawk,  
|penalty |falcon

ἀποκτείνῃ, ἦν τε |willingly τε |unwilling :θνάναι ἀνάγκη.

## 2.66

πολλῶν δὲ ἐόντων |reared or bred τοῖσι ἀνθρώποισι θηρίων  
|together

πολλῷ ἂν ἔτι πλέω ἐγίνετο, εἰ μὴ |seize, understand, catch, overtake;  
|(mp) happen

αἰελοῦρους |such ἐπεὰν τέκωσι αἰ θήλεια, οὐκέτι

|go back and forth. τοὺς |male οἱ δὲ |seek μίσγεσθαι

αὐτῇσι οὐκ ἔχουσι.

πρὸς ὧν ταῦτα |be clever, tricky ἕδε· |carry off, seize ἰπὸ τῶν

θηλέων καὶ |take from un- τὰ τέκνα κτείνουσι, κτείναντες  
|der; filch

μέντοι οὐ πατέονται· αἱ δὲ στερισκόμεναι τῶν τέκνων,

ἄλλων δὲ ἐπιθυμέουσαι, οὕτω δὲ ἀπικνέονται παρὰ τοὺς

|male |loving one's γὰρ τὸ θηρίον.  
|children

πυρκαϊῆς δὲ γενομένης θεῖα πράγματα |seize, understand, catch, overtake;  
|(mp) happen

αἰελοῦρους· οἱ μὲν γὰρ Αἰγύπτιοι |stand apart

their support has been appointed: and if any one kill any of these animals, the penalty, if he do it with his own will, is death, and if against his will, such penalty as the priests may appoint: but whosoever shall kill an ibis or a hawk, whether it be with his will or against his will, must die.

**2.66**

Of the animals that live with men there are great numbers, and would be many more but for the accidents which befall the cats. For when the females have produced young they are no longer in the habit of going to the males, and these seeking to be united with them are not able.

To this end then they contrive as follows,— they either take away by force or remove secretly the young from the females and kill them (but after killing they do not eat them), and the females being deprived of their young and desiring more, therefore come to the males, for it is a creature that is fond of its young.

Moreover when a fire occurs, the cats seem to be divinely possessed; for while the Egyptians stand at intervals

*vocabulary*

**ἄλώπηξ** -εκος (f) fox ~alopecia  
**ἄμελέω** disregard; (impers.) of course  
**ἀπάγω** lead away, back ~demagogue  
**ἀποφαίνω** display, declare  
**ἄρκτος** (f) bear  
**αὐτόματος** self-willed, accidental  
 ~after  
**αὐτως** just so, merely; in vain ~after  
**διαδύνω** slip through, away  
**εἰσάλλομαι** spring at ~assail  
**ἐνοικέω** dwell in  
**θάπτω** bury ~epitaph  
**ἰβις** ibis

**ἰέραξ ἰρηκος** (m) hawk, falcon  
**ἰχνευτής** -οῦ (m, 1) tracker, hunter  
**καταλαμβάνω** seize, understand, catch, overtake; (mp) happen ~epilepsy  
**λύκος** wolf ~lycanthropy  
**ξυράω** shave  
**οἰκίον** abode, nest ~economics  
**ὄφρῶς** -ος (f) eyebrow  
**πένθος** -εος (n, 3) grief, misfortune  
 ~Nepenthe  
**σβέννυμι** (ῶ) extinguish, go out  
**σπάνιος** rare, scanty  
**στέγη** roof, ceiling, chamber  
**ταριχεύω** preserve, embalm

φυλακὰς ἔχουσι τῶν αἰελούρων, ἀμελήσαντες σβεννύναι τὸ καϊόμενον, οἱ δὲ αἰέλουροι διαδύνοντες καὶ ὑπερθρώσκοντες τοὺς ἀνθρώπους ἐσάλλονται ἐς τὸ πῦρ. ταῦτα δὲ γινόμενα πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει. ἐν ὁτέοισι δ' ἂν οἰκίοισι αἰέλουρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες πάντες ξυρῶνται τὰς ὀφρύας μούνας, παρ' ὁτέοισι δ' ἂν κύων, πᾶν τὸ σῶμα καὶ τὴν κεφαλὴν.

## 2.67

ἀπάγονται δὲ οἱ αἰέλουροι ἀποφανόντες ἐς ἱρὰς στέγας, ἔνθα θάπτονται ταριχευθέντες, ἐν Βουβάστιπόλει· τὰς δὲ κύνας ἐν τῇ ἐωντῶν ἕκαστοι πόλι θάπτουσι ἐν ἱρήσι θήκησι. ὥς δὲ αὕτως τῇσι κυσὶ οἱ ἰχνευταὶ θάπτονται. τὰς δὲ μυγαλᾶς καὶ τοὺς ἱρηκας ἀπάγουσι ἐς Βουτοῦν πόλιν, τὰς δὲ ἱβις ἐς Ἑρμέω πόλιν. τὰς δὲ ἄρκτους εἰούσας σπανίας καὶ τοὺς λύκους οὐ πολλῶ τεωρῶντας ἀλωπέκων μέζονας αὐτοῦ θάπτουσι τῇ ἂν εὐρεθέωσι κείμενοι.



φυλακὰς ἔχουσι τῶν αἰελοῦρων, |disregard |extinguish, go out  
 τὸ καιόμενον, οἱ δὲ αἰέλουροι |slip through, away...  
 ὑπερθρώσκοντες τοὺς ἀνθρώπους |spring at ἐς τὸ  
 πῦρ. ταῦτα δὲ γινόμενα |grief μεγάλα τοὺς Αἰγυπτίους  
 |seize, understand, catch, |ότεοισι δ' ἂν |abode, nest |έλουρος  
 |overtake; (mp) happen  
 ἀποθάνη ἀπὸ τοῦ |self-willed, , οἱ |dwell in πάντες  
 |accidental  
 |shave τὰς |eyebrow μούνας, παρ' ὅτεοισι δ' ἂν κύων,  
 πᾶν τὸ σῶμα καὶ τὴν κεφαλὴν.

## 2.67

|lead away, back οἱ αἰέλουροι |display, declare ἐς ἱρὰς |roof, ceiling,  
 |chamber  
 ἔνθα |bury |preserve, , ἐν Βουβάστιπόλει τὰς δὲ  
 |embalm  
 κύνας ἐν τῇ ἐωντῶν ἕκαστοι πόλι |bury ἐν ἱρήσι  
 θήκησι. ὥς δὲ |just so, merely; |ὐσὶ οἱ |tracker, |bury  
 |in vain |hunter  
 τὰς δὲ μυγαλὰς καὶ τοὺς |hawk, |lead away, back Βουτουῖν  
 |falcon  
 πόλιν, τὰς δὲ |ibis ἐς Ἐρμέω πόλιν. τὰς δὲ |bear εὔσας  
 |rare, καὶ τοὺς |wolf οὐ πολλῶ τεωρόντας |fox  
 |scanty  
 μέζονας αὐτοῦ |bury τῇ ἂν εὔρεθέωσι κείμενοι.

and look after the cats, not taking any care to extinguish the fire, the cats slipping through or leaping over the men, jump into the fire; and when this happens, great mourning comes upon the Egyptians. And in whatever houses a cat has died by a natural death, all those who dwell in this house shave their eyebrows only, but those in whose houses a dog has died shave their whole body and also their head.

### 2.67

The cats when they are dead are carried away to sacred buildings in the city of Bubastis, where after being embalmed they are buried; but the dogs they bury each people in their own city in sacred tombs; and the ichneumons are buried just in the same way as the dogs. The shrew-mice however and the hawks they carry away to the city of Buto, and the ibises to Hermopolis; the bears (which are not commonly seen) and the wolves, not much larger in size than foxes, they bury on the spot where they are found lying.

*vocabulary***αἰθρία** clear air**ἄνω** (ἄ) accomplish, pass, waste;  
upwards, out to sea**ἄρρηκτος** unbreakable**γλῶσσα** tongue, language ~glossary**γνάθος** (f) lower jaw**δέρμα** -τος (n, 3) skin, hide  
~dermatology**διατρίβω** (ι) wear down, delay  
~tribology**δρόσος** (f) dew, pure water**ἐκλέπω** to peel, shell**ἐλάχιστος** smallest, shortest, fewest**ἐπτακαίδεκα** 17**θερμός** warm, hot ~thermos**καρτερός** strong, staunch**κροκόδειλος** lizard, crocodile**λεπιδωτός** scaly ~lepidoptera**λιμναῖον** type of gentian; salt  
efflorescence on plants**λιμναῖος** of a marsh**νεοσσός** nestling**νώτον** back of the body; rear of an  
army; top of a box**νώτος** back of the body; rear of an  
army; top of a box**ξηρός** dry, the land ~xeriscape**ὀδούς** -ντος (m) tooth**ὀδών** ὀδόντος (m, 3) tooth**ὄνυξ** -χος (m) claw, nail, hoof, talon**πῆχυς** forearm, cubit**προσάγω** bring to a place  
~demagogue**προσδοκάω** expect**τετράπους** (2) quadruped**τοιόσδε** such**τυφλός** blind**φύσις** -εως (f) nature (of a thing)  
~physics**φύω** produce, beget; clasp ~physics**χειμέριος** of winter**χερσαῖος** of dry land**χῆν** -ός (f, 3) goose ~gander**ὠόν** egg

## 2.68

τῶν δὲ κροκοδείλων φύσις ἐστὶ τοιήδε. τοὺς χειμεριωτάτους μῆνας τέσσερας ἐσθίει οὐδέν, ἐὼν δὲ τετράπουν χερσαῖον καὶ λιμναῖον ἐστί. τίκτει μὲν γὰρ ὡὰ ἐν γῇ καὶ ἐκλέπει, καὶ τὸ πολλὸν τῆς ἡμέρης διατρίβει ἐν τῷ ξηρῷ, τὴν δὲ νύκτα πᾶσαν ἐν τῷ ποταμῷ· θερμότερον γὰρ δὴ ἐστὶ τὸ ὕδωρ τῆς τε αἰθρίας καὶ τῆς δρόσου. πάντων δὲ τῶν ἡμεῖς ἴδμεν θνητῶν τοῦτο ἐξ ἐλαχίστου μέγιστον γίνεται· τὰ μὲν γὰρ ὡὰ χηνέων οὐ πολλῶ μέζονα τίκτει, καὶ ὁ νεοσσὸς κατὰ λόγον τοῦ ὥου γίνεται, αὐξανόμενος δὲ γίνεται καὶ ἐς ἑπτακαίδεκα πήχεας καὶ μέζων ἔτι.

ἔχει δὲ ὀφθαλμοὺς μὲν ὕος, ὀδόντας δὲ μεγάλους καὶ χαυλιόδοντας κατὰ λόγον τοῦ σώματος. γλῶσσαν δὲ μῦνον θηρίων οὐκ ἔφυσε, οὐδὲ κινεῖ τὴν κάτω γνάθον, ἀλλὰ καὶ τοῦτο μῦνον θηρίων τὴν ἄνω γνάθον προσάγει τῇ κάτω. ἔχει δὲ καὶ ὄνυχας καρτεροὺς καὶ δέρμα λεπιδωτὸν ἄρρηκτον ἐπὶ τοῦ νώτου. τυφλὸν δὲ ἐν ὕδατι,

2.68

τῶν δὲ |lizard, |nature (of a) such τοὺς  
 |crocodile |thing)  
 |of winter μῆνας τέσσερας ἐσθίει οὐδέν, ἐὼν δὲ  
 |quadruped |of dry land αἱ λιμναῖον ἐστί. τίκει μὲν γὰρ ὡὰ  
 ἐν γῇ καὶ ἐκλέπει, καὶ τὸ πολλὸν τῆς ἡμέρης |wear down, delay  
 τῷ |dry, the land ἔνυκτα πᾶσαν ἐν τῷ ποταμῷ· |warm, hot  
 γὰρ δὴ ἐστί τὸ ὕδωρ τῆς τε αἰθρίης καὶ τῆς |dew, pure water  
 πάντων δὲ τῶν ἡμεῖς ἴδμεν θνητῶν τοῦτο ἔξ |smallest, short-  
 |est, fewest  
 μέγιστον γίνεται· τὰ μὲν γὰρ ὡὰ |goose οὐ πολλὰ  
 μέζονα τίκει, καὶ ὁ |nestling κατὰ λόγον τοῦ |egg γίνεται,  
 αὐξανόμενος δὲ γίνεται καὶ ἐς |17 |forearm, καὶ  
 |cubit  
 μέζων ἔτι.

ἔχει δὲ ὀφθαλμοὺς μὲν ὕος, ὀδόντας δὲ μεγάλους καὶ  
 χαυλιόδοντας κατὰ λόγον τοῦ σώματος. |tongue, δὲ  
 |language  
 μῦνον θηρίων οὐκ |produce, ἔκινέει τὴν κάτω |lower jaw  
 |beget; clasp  
 ἀλλὰ καὶ τοῦτο μῦνον θηρίων τὴν ἄνω |lower |bring to a place  
 |jaw  
 τῇ κάτω. ἔχει δὲ καὶ |claw, |strong, καὶ |skin, hide  
 |nail, hoof, staunch  
 |talon  
 |scaly |unbreakable ἢ τοῦ νότου. |blind δὲ ἐν ὕδατι,

## 2.68

Of the crocodile the nature is as follows:— during the four most wintry months this creature eats nothing: she has four feet and is an animal belonging to the land and the water both; for she produces and hatches eggs on the land, and the most part of the day she remains upon dry land, but the whole of the night in the river, for the water in truth is warmer than the unclouded open air and the dew. Of all the mortal creatures of which we have knowledge this grows to the greatest bulk from the smallest beginning; for the eggs which she produces are not much larger than those of geese and the newly-hatched young one is in proportion to the egg, but as he grows he becomes as much as seventeen cubits long and sometimes yet larger.

He has eyes like those of a pig and teeth large and tusky, in proportion to the size of his body; but unlike all other beasts he grows no tongue, neither does he move his lower jaw, but brings the upper jaw towards the lower, being in this too unlike all other beasts. He has moreover strong claws and a scaly hide upon his back which cannot be pierced; and he is blind in the water,

*vocabulary*

αἰθρία clear air

ἀμφιδέα bracelet, ring

ἄρτημα earring; cord for hanging

ἅτε as if; since

ἄω aor: to sate ~sate

βδέλλα leech

δίαιτα way of life; home; arbitration

εἰρηναῖος peaceful

εἰσδύνω take part in

ἐκβαίνω come forth, disembark ~basis

ἐμπρόσθιος front, e.g., front feet

ἐνδίδωμι hand over, lend, show, allow

ἐνδοθεν from within

ἐνθαῦτα there, here

ἐντίθημι load; mp: take to heart

~thesis

ἐπίπαν =ἐπί

εὖς good, brave, noble

ἔωθα be accustomed, in the habit

ζέφυρος the west wind ~zephyr

ἡδομαι be pleased, enjoy ~hedonism

κάρτα very much ~χράτος

καταπίνω (ι) swallow

κροκόδειλος lizard, crocodile

λίθινος made of stone

λίμνη lake, marsh, basin, sea ~limnic

μεστός full

μίν him, her, it

ὀξυδερκής sharp-eyed

ὄον οὖ type of fruit

ὄρνεον bird ~ornithology

οὖς οὐατος (n) ear

περιέπω treat, handle

σίνομαι (ι) rob, damage

τροχίλος plover, wren; sheave

χάσχω gape

χειροθήης manageable, amenable, tame

χυτός poured, piled, shed

ὠφελέω help, be useful

ἐν δὲ τῇ αἰθρίῃ ὀξυδερκέστατον.

Ἄτε δὴ ὦν ἐν ὕδατι δίαιταν ποιούμενον, τὸ στόμα ἔνδοθεν φονέει πᾶν μεστὸν βδελλέων. τὰ μὲν δὴ ἄλλα ὄρνεα καὶ θηρία φεύγει μιν, ὁ δὲ τροχίλος εἰρηναῖόν οἱ ἐστὶ ἅτε ὠφελεομένῳ πρὸς αὐτοῦ· ἐπεὰν γὰρ ἐς τὴν γῆν ἐκβῇ ἐκ τοῦ ὕδατος ὁ κροκόδειλος καὶ ἔπειτα χάνῃ ἔωθε γὰρ τοῦτο ὡς ἐπίπαν ποιεῖν πρὸς τὸν ζέφυρον, ἐνθαῦτα ὁ τροχίλος ἐσδύνων ἐς τὸ στόμα αὐτοῦ καταπίνει τὰς βδέλλας· ὁ δὲ ὠφελεύμενος ἥδεται καὶ οὐδὲν σίνεται τὸν τροχίλον.

## 2.69

τοῖσι μὲν δὴ τῶν Αἰγυπτίων ἱροὶ εἰσι οἱ κροκόδειλοι, τοῖσι δὲ οὐ, ἀλλ' ἅτε πολεμίους περιέπουσι.

Οἱ δὲ περί τε Θήβας καὶ τὴν Μοίριος λίμνην οἰκέοντες καὶ κάρτα ἡγνῆται αὐτοὺς εἶναι ἱρούς· ἐκ πάντων δὲ ἓνα ἐκάτεροι τρέφουσι κροκόδειλον δεδιδαγμένον εἶναι χειροήθεα, ἀρτήματά τε λίθινα χυτὰ καὶ χρύσεια ἐς τὰ ὦτα ἐνθέντες καὶ ἀμφιδέας περὶ τοὺς ἐμπροσθίους



ἐν δὲ τῇ αἰθρίῃ |sharp-eyed

Ἄτε δὴ ὦν ἐν ὕδατι δίαιταν ποιούμενον, τὸ στόμα ἔνδοθεν

φονέει πᾶν |full |leech . τὰ μὲν δὲ ἄλλα ὄρνεα καὶ

θηρία φεύγει μιν, ὁ δὲ |plover, |peaceful οἱ ἐστὶ |as if; since  
|wren;

ὠφελεομένῳ πρὸς αὐτοῦ |sheave ἐπεὰν γὰρ ἐς τὴν γῆν |come forth

τοῦ ὕδατος ὁ |lizard, καὶ ἔπειτα χάνῃ |be accustomed, ὁ  
|crocodile |in the habit

ὥς |ἐπὶ ποιέειν πρὸς τὸν |the west wind ὡτα ὁ |plover, wren; sheave

|take part in τὸ στόμα αὐτοῦ |swallow τὰς |leech ὁ δὲ

ὠφελεύμενος ἥδεται καὶ οὐδὲν |rob, damage |plover, wren; sheave

## 2.69

τοῖσι μὲν δὲ τῶν Αἰγυπτίων ἱροὶ εἰσι οἱ |lizard, , τοῖσι  
|crocodile

δὲ οὐ, ἀλλ' |as if; since, ἱούς περιέπουσι.

Οἱ δὲ περὶ τε Θήβας καὶ τὴν Μοίριος |lake, marsh, ἴοντες  
|basin, sea

καὶ |very much, ἡνται αὐτοὺς εἶναι ἱούς· ἐκ πάντων δὲ

ἓνα ἑκάτεροι τρέφουσι |lizard, δεδιδαγμένον εἶναι  
|crocodile

|manageable, |earring; cord |made |poured, καὶ χρύσεια ἐς τὰ ὦτα  
|amenable, |for hanging |of stone |piled,  
|tame |shed  
|load; mp: take |bracelet, ring -ρὶ τοὺς |front, e.g.,  
|to heart |front feet

but in the air he is of very keen sight.

Since he has his living in the water he keeps his mouth all full within of leeches; and whereas all other birds and beasts fly from him, the trochilus is a creature which is at peace with him, seeing that from her he receives benefit; for the crocodile having come out of the water to the land and then having opened his mouth (this he is wont to do generally towards the West Wind), the trochilus upon that enters into his mouth and swallows down the leeches, and he being benefited is pleased and does no harm to the trochilus.

### 2.69

Now for some of the Egyptians the crocodiles are sacred animals, and for others not so, but they treat them on the contrary as enemies.

Those however who dwell about Thebes and about the lake of Moiris hold them to be most sacred, and each of these two peoples keeps one crocodile selected from the whole number, which has been trained to tameness, and they put hanging ornaments of molten stone and of gold into the ears of these and anklets round the front feet, and

*vocabulary*

**ἄγκιστρον** fishhook ~ankylosaurus  
**ἄγρᾱ** hunting, prey  
**αἰμασιά** wall of dry stones?  
**ἀπήγησις** narration  
**ἀπότακτος** specially set aside  
**δέλεάζω** bait, entice  
**δέλφαξ** pig  
**εἶδος** -ους (n, 3) appearance, form  
 ~-oid  
**εἰκάζω** liken; conjecture  
**ἐλεφάντινος** of ivory  
**ἐξέλκω** pull out  
**ἐπακούω** hear, listen to ~acoustic  
**εὖς** good, brave, noble  
**θάπτω** bury ~epitaph  
**θηρευτής** -οῦ (m, 1) hunter, hunting

dog ~fierce

**καταπίνω** (ι) swallow

**κροκόδειλος** lizard, crocodile

**μεθίημι** let go, cease; (mid) speed off  
 ~jet

**νῶτον** back of the body; rear of an  
 army; top of a box

**νῶτος** back of the body; rear of an  
 army; top of a box

**ὄον** οὖ type of fruit

**παντοῖος** all kinds of

**περιέπω** treat, handle

**πηλός** clay, mud

**πλάσσω** form ~plaster

**ταριχεύω** preserve, embalm

**τύπτω** beat, smite ~stupid

**χείλος** -εος (n, 3) lip

πόδας, καὶ σιτία ἀποτακτὰ διδόντες καὶ ἱρήια, καὶ περιέποντες ὥς κάλλιστα ζῶντας· ἀποθανόντας δὲ θάπτουσι ταριχεύσαντες ἐν ἱρήσι θήκησι.

οἱ δὲ περὶ Ἑλεφαντίνην πόλιν οἰκέοντες καὶ ἐσθίουσι αὐτοὺς οὐκ ἡγεόμενοι ἱρὸς εἶναι. καλέονται δὲ οὐ κροκόδειλοι ἀλλὰ χάμψαι· κροκοδείλους δὲ Ἴωνες ὠνόμασαν, εἰκάζοντες αὐτῶν τὰ εἶδεα τοῖσι παρὰ σφίσι γινομένοισι κροκοδείλοισι τοῖσι ἐν τῇσι αἵμασιῇσι.

## 2.70

ἄγραι δὲ σφέων πολλαὶ κατεστᾶσι καὶ παντοῖαι· ἥ δ' ὦν ἔμοιγε δοκέει ἀξιωτάτη ἀπηγήσιος εἶναι, ταύτην γράφω. ἐπεὰν νῶτον υἱὸς δελεάσῃ περὶ ἄγκιστρον, μετιεῖ ἐς μέσον τὸν ποταμόν, αὐτὸς δὲ ἐπὶ τοῦ χείλεος τοῦ ποταμοῦ ἔχων δέλφακα ζῶντα ταύτην τύπτει. ἐπακούσας δὲ τῆς φωνῆς ὁ κροκόδειλος ἵεται κατὰ τὴν φωνήν, ἐντυχὼν δὲ τῷ νώτῳ καταπίνει· οἱ δὲ ἔλκουσι. ἐπεὰν δὲ ἐξελκυσθῇ ἐς γῆν, πρῶτον ἀπάντων ὁ θηρευτὴς πηλῷ κατ' ὦν ἔπλασε<sup>1</sup>

<sup>1</sup> plasters the mud on

πόδας, καὶ σιτία |specially set aside ἔντες καὶ ἱρήια, καὶ  
 περιέποντες ὡς κάλλιστα ζῶντας· ἀποθανόντας δὲ  
 |bury |preserve, embalm ἐν ἱρήσι θήκησι.

οἱ δὲ περὶ |of ivory πόλιν οἰκέοντες καὶ ἐσθίουσι  
 αὐτοὺς οὐκ ἡγεόμενοι ἱροὺς εἶναι. καλέονται δὲ  
 οὐ |lizard, |crocodile ἀλλὰ χάμψαι· |lizard, crocodile δὲ Ἴωνες  
 ὠνόμασαν, |liken; αὐτῶν τὰ |form τοῖσι παρὰ σφίσι  
 |conjecture  
 γινομένοισι |lizard, crocodile τοῖσι ἐν τῇσι |wall of dry stones?

## 2.70

ἄγραι δὲ σφέων πολλαὶ κατεστᾶσι καὶ |all kinds of ἡ δ' ὦν  
 ἔμοιγε δοκεῖ ἀξιωτάτη |narration εἶναι, ταύτην γράφω.  
 ἐπεὰν νῶτον ὑὸς |bait, |entice περὶ |fishhook , |let go, 'cease; 'ν  
 |(mid) speed off  
 τὸν ποταμόν, αὐτὸς δὲ ἐπὶ τοῦ |lip τοῦ ποταμοῦ ἔχων  
 |pig ζῶν ταύτην |smite . |hear δὲ τῆς φωνῆς ὁ  
 |lizard, |crocodile ἔεται κατὰ τὴν φωνήν, ἐντυχὼν δὲ τῷ νώτῳ  
 |swallow οἱ δὲ ἔλκουσι. ἐπεὰν δὲ |pull out ἐς γῆν,  
 πρῶτον ἀπάντων ὁ |hunter, |clay, mud τ' ὦν |form <sup>1</sup>  
 |hunting  
 |dog

<sup>1</sup> plasters the mud on

they give them food appointed and victims of sacrifices and treat them as well as possible while they live, and after they are dead they bury them in sacred tombs, embalming them.

But those who dwell about the city of Elephantine even eat them, not holding them to be sacred. They are called not crocodiles but champsai, and the Ionians gave them the name of crocodile, comparing their form to that of the crocodiles (lizards) which appear in their country in the stone walls.

## 2.70

There are many ways in use of catching them and of various kinds: I shall describe that which to me seems the most worthy of being told. A man puts the back of a pig upon a hook as bait, and lets it go into the middle of the river, while he himself upon the bank of the river has a young live pig, which he beats; and the crocodile hearing its cries makes for the direction of the sound, and when he finds the pig's back he swallows it down: then they pull, and when he is drawn out to land, first of all the hunter forthwith plasters up his eyes with

*vocabulary*

**ἀκόντιον** diminutive of javelin  
**αὔω** dried out; with a grating sound  
**αὖω** ignite; shout  
**δέρμα** -τος (n, 3) skin, hide  
 ~dermatology  
**δίχηνλος** having cloven hoofs, pincers  
**ἐγγεῖλος** eel  
**ἐνυδρίς** otter  
**εὐπετής** coming out well; (adv)  
 fortunately  
**ἰδέα** ἰδῆς semblance; kind, style  
**κάρτα** very much ~κράτος  
**λεπιδωτός** scaly ~lepidoptera  
**λοφία** bristly back

**μέγαθος** tall, big (person)  
**νομός** home, district ~nemesiis  
**ξυστός** lance, javelin  
**ὀπλή** hoof  
**ὄρνις** -θος (ī, f) bird ~ornithology  
**οὐρά** tail  
**παχύς** thick, stout, clotted ~pachyderm  
**ποτάμιος** of a river  
**σιμός** (ī) snub-nosed  
**τετράπους** (2) quadruped  
**τοιόσδε** such  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χειρώω** dominate, subdue

αὐτοῦ τοὺς ὀφθαλμούς· τοῦτο δὲ ποιήσας κάρτα εὐπετέως  
τὰ λοιπὰ χειροῦται, μὴ ποιήσας δὲ τοῦτο σὺν πόνῳ.

## 2.71

οἱ δὲ ἵπποι οἱ ποτάμιοι νομῶ μὲν τῷ Παπρημίτῃ ἱροί  
εἰσι, τοῖσι δὲ ἄλλοισι Αἰγυπτίοισι οὐκ ἱροί. φύσιν δὲ  
παρέχονται ἰδέης τοιήνδε· τετράπουν ἐστί, δίχηλον, ὅπλαϊ  
βοός, σιμόν, λοφιὴν ἔχον ἵππου, χαυλιόδοντας φαῖνον,  
οὐρὴν ἵππου καὶ φωνήν, μέγαθος ὅσον τε βοῦς ὁ μέγιστος·  
τὸ δέρμα δ' αὐτοῦ οὕτω δὴ τι παχύ ἐστί ὥστε αὐτοῦ  
γενομένου ξυστὰ ποιέεσθαι ἀκόντια ἐξ αὐτοῦ.

## 2.72

γίνονται δὲ καὶ ἐνύδριες ἐν τῷ ποταμῷ, τὰς ἱρὰς ἥγηνται  
εἶναι. νομίζουσι δὲ καὶ τῶν ἰχθύων τὸν καλούμενον  
λεπιδωτὸν ἱρὸν εἶναι καὶ τὴν ἔγχελυν, ἱρούς δὲ τούτους τοῦ  
Νείλου φασὶ εἶναι, καὶ τῶν ὀρνίθων τοὺς χηναλώπεκας.



αὐτοῦ τοὺς ὀφθαλμούς· τοῦτο δὲ ποιήσας |very |coming out well; (adv)  
|much |fortunately

τὰ λοιπὰ |χειρώω?: dominate, subdue; or εὖτο σὺν πόνῳ.  
|χειρώω?: dominate, subdue

## 2.71

οἱ δὲ ἵπποι οἱ |of a river |home, |μὲν τῷ Παπρημίτῃ ἱροί  
|district

εἰσι, τοῖσι δὲ ἄλλοισι Αἰγυπτίοισι οὐκ ἱροί. φύσιν δὲ

παρέχονται |sem- |such |quadruped ἐστί, |having |hoof  
|blance;  
|kind, |cloven

βοός, |snub-nosed |μὲν ἔχον ἵππου, χαυλιόφοντάς φαῖνον, |hoofs,  
|style |pincers

οὐρὴν ἵππου καὶ φωνήν, |tall, big ὅσον τε βοῦς ὁ μέγιστος·

τὸ |skin, hide αὐτοῦ οὕτω δὴ τι |thick, stout, ὥστε αὐοῦ  
|clotted

γενομένου |lance, ποιέεσθαι |diminutive ᾧ αὐτοῦ.  
|javelin |of javelin

## 2.72

γίνονται δὲ καὶ |otter ἐν τῷ ποταμῷ, τὰς ἱράς ἡγῆνται

εἶναι. νομίζουσι δὲ καὶ τῶν ἰχθύων τὸν καλούμενον

|scaly ἱρὸν εἶναι καὶ τὴν |eel , ἱρούς δὲ τούτους τοῦ

Νείλου φασὶ εἶναι, καὶ τῶν |bird τοὺς χηναλώπεκας.

mud, and having so done he very easily gets the mastery of him, but if he does not do so he has much trouble.

**2.71**

The river-horse is sacred in the district of Papremis, but for the other Egyptians he is not sacred; and this is the appearance which he presents: he is four-footed, cloven-hoofed like an ox, flat-nosed, with a mane like a horse and showing teeth like tusks, with a tail and voice like a horse, and in size as large as the largest ox; and his hide is so exceedingly thick that when it has been dried shafts of javelins are made of it.

**2.72**

There are moreover otters in the river, which they consider to be sacred; and of fish also they esteem that which is called the lepidotos to be sacred, and also the eel; and these they say are sacred to the Nile: and of birds the fox-goose.

*vocabulary***ἀετός** eagle ~avis**ἀποπειράομαι** try, try out**ἐμπλάσσω** patch, plaster, stick on**ἐντίθημι** load; mp: take to heart

~thesis

**ἐπιφοιτάω** come habitually**ἐρυθρός** red**θάπτω** bury ~epitaph**κοιλαίνω** hollow out**μέγαθος** tall, big (person)**μηχανάομαι** build, contrive

~mechanism

**μίν** him, her, it**ὄρνις** -θος (ī, f) bird ~ornithology**παρόμοιος** closely resembling**πεντακόσιοι** 500**περιήγησις** tour guiding; outline**πλάσσω** form ~plaster**πτερόν** feather, wing ~pterodactyl**πτερώ** give wings**σμύρνα** myrrh**σπάνιος** rare, scanty**σπάνις** -εως (f) scarcity, rarity**τοιόσδε** such**τοσόσδε** this much**φοῖνιξ** -χος (m) red or purple dye or color; bay (horse); palm tree**φοιτάω** go back and forth**φορέω** frequentative of φέρω, to carry  
~bear**χρυσόκομος** (ō) golden-haired**ὠόν** egg

## 2.73

ἔστι δὲ καὶ ἄλλος ὄρνις ἱρός, τῷ οὐνομα φοῖνιξ. ἐγὼ μὲν μιν οὐκ εἶδον εἰ μὴ ὅσον γραφῇ· καὶ γὰρ δὴ καὶ σπάνιος ἐπιφοιτᾷ σφι, δι' ἐτέων, ὥς Ἡλιοπολῖται λέγουσι, πεντακοσίων· φοιτᾶν δὲ τότε φασὶ ἐπεὰν οἱ ἀποθάνῃ ὁ πατήρ. ἔστι δέ, εἰ τῇ γραφῇ παρόμοιος, τοσόσδε καὶ τοιόσδε· τὰ μὲν αὐτοῦ χρυσόκομα τῶν πτερῶν τὰ δὲ ἐρυθρὰ ἐς τὰ μάλιστα· αἰετῷ περιήγησιν ὁμοιότατος καὶ τὸ μέγαθος.

τοῦτον δὲ λέγουσι μηχανᾶσθαι τάδε, ἐμοὶ μὲν οὐ πιστὰ λέγοντες· ἐξ Ἀραβίης ὀρμώμενον ἐς τὸ ἱρὸν τοῦ Ἥλιου κομίζειν τὸν πατέρα ἐν σμύρνῃ ἐμπλάσσοντα καὶ θάπτειν ἐν τοῦ Ἥλιου τῷ ἱρῷ, κομίζειν δὲ οὕτω· πρῶτον τῆς σμύρνης ὥδον<sup>1</sup> πλάσσειν ὅσον τε δυνατός ἐστι φέρειν, μετὰ δὲ πειρᾶσθαι αὐτὸ φορέοντα, ἐπεὰν δὲ ἀποπειρηθῇ, οὕτω δὴ κοιλήναντα τὸ ὥδον τὸν πατέρα ἐς αὐτὸ ἐντιθέναι, σμύρνῃ δὲ ἄλλῃ ἐμπλάσσειν τοῦτο κατ' ὅ τι τοῦ ὥδου

<sup>1</sup> a package shaped like an egg or symbolizing an egg

## 2.73

ἔστι δὲ καὶ ἄλλος |bird ἱρός, τῷ οὖνομα |red, red dye; ὁ  
|palm tree

μέν μιν οὐκ εἶδον εἰ μὴ ὅσον γραφῇ· καὶ γὰρ δὴ καὶ

σπάνιος |come habitually. Ὡς ἐτέων, ὡς Ἡλιοπολῖται λέγουσι,

|500 |go back and forth βασιῖ ἐπεάν οἱ ἀποθάνῃ ὁ

πατήρ. ἔστι δέ, εἰ τῇ γραφῇ |closely , |this much καὶ  
|resembling

|such τὰ μὲν αὐτοῦ |golden-haired τῶν πτερῶν τὰ δὲ

|red ἐς τὰ μάλιστα· |eagle |tour guiding; ὁμοιότατος καὶ  
|outline

τὸ |tall, big

τοῦτον δὲ λέγουσι |build, contrive τάδε, ἐμοὶ μὲν οὐ πιστὰ

λέγοντες· ἐξ Ἀραβίης ὀρμώμενον ἐς τὸ ἱρὸν τοῦ Ἡλίου

κομίζειν τὸν πατέρα ἐν |myrrh |patch, plaster, καὶ |bury  
|stick on

ἐν τοῦ Ἡλίου τῷ ἱρῷ, κομίζειν δὲ οὕτως· πρῶτον τῆς

|myrrh |egg <sup>1</sup> |form ὅσον τε δυνατός ἐστι φέρειν, μετὰ

δὲ πειραῖσθαι αὐτὸ |frequentative ' of ἂν δὲ ἀποπειρηθῇ, οὕτως  
|φέρω, to carry

δὴ |hollow out τὸ |egg τὸν πατέρα ἐς αὐτὸ |load; mp:  
|take to heart

|myrrh δὲ ἄλλῃ |patch, plaster, τοῦτο κατ' ὅ τι τοῦ |egg  
|stick on

<sup>1</sup> a package shaped like an egg or symbolizing an egg

## 2.73

There is also another sacred bird called the phoenix which I did not myself see except in painting, for in truth he comes to them very rarely, at intervals, as the people of Heliopolis say, of five hundred years; and these say that he comes regularly when his father dies; and if he be like the painting, he is of this size and nature, that is to say, some of his feathers are of gold colour and others red, and in outline and size he is as nearly as possible like an eagle.

This bird they say (but I cannot believe the story) contrives as follows:— setting forth from Arabia he conveys his father, they say, to the temple of the Sun (Helios) plastered up in myrrh, and buries him in the temple of the Sun; and he conveys him thus:— he forms first an egg of myrrh as large as he is able to carry, and then he makes trial of carrying it, and when he has made trial sufficiently, then he hollows out the egg and places his father within it and plasters over with other myrrh that part of the egg where

*vocabulary***ἀδύνατος** unable; impossible**ἄκανθα** thorn bush; (pl) thistledown

~pyracantha

**ἄκρα** at the edge, extreme ~acute**ἀπηγέομαι** lead; tell, relate**βάρος** -ους (n, 3) weight, burden**δηλήμων** hurtful ~delenda**εἵσκειμαι** be put aboard**ἐκχοιλαίνω** hollow out**ἐμπλάσσω** patch, plaster, stick on**ἐντίθημι** load; mp: take to heart

~thesis

**θάπτω** bury ~epitaph**μέγαθος** tall, big (person)**μῖν** him, her, it**ὄρνις** -θος (ī, f) bird ~ornithology**ὀστέον** bone ~osteoporosis**οὐδαμὸς** not anyone**ὄφις** ὄφεως (m) serpent ~ophidian**πτερόω** give wings**πτερωτός** winged**σωρός** pile**ὑποδεής** inferior; fearful**φορέω** frequentative of φέρω, to carry

~bear

**φύω** produce, beget; clasp ~physics**χωρός** place ~heir

ἐκκοιλήνας ἐνέθηκε τὸν πατέρα· ἐσκειμένου δὲ τοῦ πατρὸς γίνεσθαι τὸντὸ βάρος· ἐμπλάσαντα δὲ κομίζειν μιν ἐπ' Αἰγύπτου ἐς τοῦ Ἥλιου τὸ ἱρόν. ταῦτα μὲν τοῦτον τὸν ὄρνιν λέγουσι ποιέειν.

## 2.74

εἰσὶ δὲ περὶ Θήβας ἱροὶ ὄφεις, ἀνθρώπων οὐδαμῶς δηλήμονες, οἳ μεγάλῃ ἐόντες μικροὶ δύο κέρα φορέουσι πεφυκότα ἐξ ἄκρης τῆς κεφαλῆς· τοὺς θάπτουσι ἀποθανόντας ἐν τῷ ἱρῷ τοῦ Διός· τούτου γὰρ σφέας τοῦ θεοῦ φασὶ εἶναι ἱρούς.

## 2.75

ἔστι δὲ χώρος τῆς Ἀραβίης κατὰ Βουτουῦν πόλιν μάλιστά κη κείμενος, καὶ ἐς τοῦτο τὸ χωρίον ἦλθον πυνθανόμενος περὶ τῶν πτερωτῶν ὀφίων· ἀπικόμενος δὲ εἶδον ὅστέα ὀφίων καὶ ἀκάνθας<sup>1</sup> πλήθει μὲν ἀδύνατα ἀπηγῆσθαι, σωροὶ δὲ ἦσαν ἀκανθέων καὶ μεγάλοι καὶ ὑποδεέστεροι

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<sup>1</sup> spines of the snake



|hollow out |load; mp: πατέρα· |be put aboard· τοῦ πατρὸς  
|take to heart

γίνεσθαι τὸν τὸ |weight, |patch, plaster, δὲ κομίζει μιν ἐπ'  
|burden |stick on

Αἰγύπτου ἐς τοῦ Ἡλίου τὸ ἱόν. ταῦτα μὲν τοῦτον τὸν

|bird λέγουσι ποιέειν.

## 2.74

εἰσὶ δὲ περὶ Θήβας ἱροὶ |serpent ἀνθρώπων |not anyone

|hurtful , οἱ |tall, big ἐόντες μικροὶ δύο κέρα |frequentative of φέρω,  
|to carry

πεφυκότα ἐξ |at the edge, |extreme· λῆς· τοὺς |bury

ἀποθανόντας ἐν τῷ ἱρῷ τοῦ Διός· τούτου γὰρ σφέας τοῦ

θεοῦ φασὶ εἶναι ἱρούς.

## 2.75

ἔστι δὲ |place τῆς Ἀραβίης κατὰ Βουτοῦν πόλιν μάλιστά

κη κείμενος, καὶ ἐς τοῦτο τὸ χωρίον ἦλθον πυνθανόμενος

περὶ τῶν πτερωτῶν |serpent ἀπικόμενος δὲ εἶδον |bone

|serpent καὶ |thorn bush; (pl)<sup>1</sup> |θεί μὲν |unable; |lead; tell, relate ,  
|thistledown |impossible

|pile δὲ ἦσαν |thorn bush; (pl) |μεγάλοι καὶ |inferior; fearful  
|thistledown

<sup>1</sup> spines of the snake

he hollowed it out to put his father in, and when his father is laid in it, it proves (they say) to be of the same weight as it was; and after he has plastered it up, he conveys the whole to Egypt to the temple of the Sun. Thus they say that this bird does.

**2.74**

There are also about Thebes sacred serpents, not at all harmful to men, which are small in size and have two horns growing from the top of the head: these they bury when they die in the temple of Zeus, for to this god they say that they are sacred.

**2.75**

There is a region moreover in Arabia, situated nearly over against the city of Buto, to which place I came to inquire about the winged serpents: and when I came thither I saw bones of serpents and spines in quantity so great that it is impossible to make report of the number, and there were heaps of spines, some heaps

*vocabulary***ἄκανθα** thorn bush; (pl) thistledown

~pyracantha

**ἄκρα** at the edge, extreme ~acute**ἀκραής** (αᾶ) blowing well?**ἄκρη** at the edge, extreme**ἄκρον** crest, extremity ~acute**ἀπαντάω** encounter, come upon**αὐχὴν** -ένος (m, 3) neck**γέρανος** (f) crane (bird)**δειρή** neck, throat, mane**διξός** double**ἔαρ** -ος (n) spring (season)**εἶδος** -ους (n, 3) appearance, form

~-oid

**εἰλέω** put in sun**εἰσβολή** -ωβόλης invasion, an entrance

~ballistic

**ἐπίγρυπος** (ῶ) hook-nosed**ἴβις** ibis**κατακτείνω** kill, slay**καταχεύω** pour onto**κρέξ** crake**μέγαθος** tall, big (person)**ὄρνις** -θος (ī, f) bird ~ornithology**ὄφεις** ὄφεως (m) serpent ~ophidian**παρίημι** dangle; pass over, allow ~jet**πετάννουμι** (ῶ) spread, spread out**πέτομαι** to fly ~petal**πτερόν** feather, wing ~pterodactyl**πτερωτός** winged**σχέλος** -εος (n, 3) leg ~scoliosis**στείνος** -εος (n, 3) a narrows, pass**συνάπτω** join, partake; adjoin; consult;

fight ~haptic

**τοιόσδε** such**φορέω** frequentative of φέρω, to carry

~bear

**χῶρος** place ~heir**ψιλός** (ī) naked, bare ~epsilon

καὶ ἐλάσσονες ἔτι τούτων, πολλοὶ δὲ ἦσαν οὗτοι. ἔστι δὲ ὁ χώρος οὗτος, ἐν τῷ αἰ ἄκανθαι κατακεχύαται, τοιόσδε τις, ἐσβολὴ ἐξ ὀρέων στεινῶν ἐς πεδῖον μέγα, τὸ δὲ πεδῖον τοῦτο συνάπτει τῷ Αἰγυπτίῳ πεδίῳ. λόγος δὲ ἐστὶ ἅμα τῷ ἔαρι πτερωτοὺς ὄφεις ἐκ τῆς Ἀραβίης πέτεσθαι ἐπ' Αἰγύπτου, τὰς δὲ ἴβις τὰς ὄρνιθας ἀπαντώσας ἐς τὴν ἐσβολὴν ταύτης τῆς χώρας οὐ παριέναι τοὺς ὄφεις ἀλλὰ κατακτείνειν. καὶ τὴν ἴβιν διὰ τοῦτο τὸ ἔργον τετιμῆσθαι λέγουσι Ἀράβιοι μεγάλως πρὸς Αἰγυπτίων· ὁμολογέουσι δὲ καὶ Αἰγύπτιοι διὰ ταῦτα τιμᾶν τὰς ὄρνιθας ταύτας.

## 2.76

εἶδος δὲ τῆς μὲν ἴβιος τόδε· μέλαινα δεινῶς πᾶσα, σκέλεα δὲ φορέει γεράνου, πρόσωπον δὲ ἐς τὰ μάλιστα ἐπίγρυπον, μέγαθος ὅσον κρέξ. τῶν μὲν δὴ μελαινέων τῶν μαχομενέων πρὸς τοὺς ὄφεις ἦδε ἰδέη, τῶν δ' ἐν ποσὶ μάλλον εἰλευμενέων τοῖσι ἀνθρώποισι διξαὶ γὰρ δὴ εἰσι ἴβιες ψιλὴ τὴν κεφαλὴν καὶ τὴν δειρὴν πᾶσαν, λευκὴ πτεροῖσι πλὴν κεφαλῆς καὶ αὐχένος καὶ ἀκρέων τῶν

καὶ ἐλάσσονες ἔτι τούτων, πολλοὶ δὲ ἦσαν οὗτοι. ἔστι δὲ

ὁ |place οὗτος, ἐν τῷ αἰ |thorn bush; (pl) |εἰσάγεται, |such  
|thistledown

τις, |invasion, an ἄν ῥέων |a narrows, pass ἴον μέγα, τὸ δὲ πεδῖον  
|entrance

τοῦτο |join, partake; ad- |ρυπτίω πεδίω. λόγος δὲ ἐστὶ ἅμα  
|join; consult; fight

τῷ |spring|winged |serpent : τῆς Ἀραβίης πέτεσθαι ἐπ'  
(sea-  
son)

Αἰγυπτου, τὰς δὲ |ibis τὰς ὄρνιθας |encounter, come upon

|invasion, an |ύτης τῆς χώρας οὐ |dangle; pass over,|serpent. ἄλλὰ  
|entrance |allow

|kill, slay καὶ τὴν ἰβιν διὰ τοῦτο τὸ ἔργον τετιμῆσθαι

λέγουσι Ἀράβιοι μεγάλως πρὸς Αἰγυπτίων· ὁμολογέουσι

δὲ καὶ Αἰγύπτιοι διὰ ταῦτα τιμᾶν τὰς ὄρνιθας ταύτας.

## 2.76

|form δὲ τῆς μὲν |ibis τόδε· μέλαινα δεινῶς πᾶσα,

|leg δὲ |frequen-|crane (bird). ρόσωπον δὲ ἐς τὰ μάλιστα  
|tative of

|hook-nosed φέρω, to |εὐκαίματος ὅσον |crake τῶν μὲν δὴ μελαινέων  
|carry

τῶν μαχομενέων πρὸς τοὺς |serpent ἵε ἰδέη, τῶν δ' ἐν ποσὶ

μᾶλλον |put in sun τοῖσι ἀνθρώποισι |double, ἄρ δὴ εἰσι

|ibis |naked, bare κεφαλὴν καὶ τὴν |neck, πᾶσαν, λευκὴν  
|throat,  
|mane

|feather, wing ἣν κεφαλῆς καὶ |neck καὶ ἀκρέων τῶν

large and others less large and others smaller still than these, and these heaps were many in number. This region in which the spines are scattered upon the ground is of the nature of an entrance from a narrow mountain pass to a great plain, which plain adjoins the plain of Egypt; and the story goes that at the beginning of spring winged serpents from Arabia fly towards Egypt, and the birds called ibises meet them at the entrance to this country and do not suffer the serpents to go by but kill them. On account of this deed it is (say the Arabians) that the ibis has come to be greatly honoured by the Egyptians, and the Egyptians also agree that it is for this reason that they honour these birds.

**2.76**

The outward form of the ibis is this:— it is a deep black all over, and has legs like those of a crane and a very curved beak, and in size it is about equal to a rail: this is the appearance of the black kind which fight with the serpents, but of those which most crowd round men's feet (for there are two several kinds of ibises) the head is bare and also the whole of the throat, and it is white in feathering except the head and neck and the extremities of

*vocabulary*

**ἄκρον** crest, extremity ~acute  
**ἄκρος** at the edge, extreme ~acute  
**διάπειρα** experience, experiment  
**διαχρέομαι** use habitually; lend out;  
 reveal  
**ἔμετος** vomiting  
**ἐμφορής** similar  
**ἐπασκέω** finish, complete; do  
 habitually  
**ἐπέξειμι** attack, prosecute  
**ἐφεξῆς** in order, in a row  
**θηράω** hunt, chase  
**κλύσμα** liquid that rinses  
**λόγιος** learned, eloquent; oracle  
**μνήμη** reminder, memorial  
**μορφή** beauty  
**νόσος** (f) plague, pestilence ~noisome  
**νοῦσος** (f) plague, pestilence ~noisome

**νυκτερίς** -δος (f) bat (animal)  
 ~nocturnal  
**ὄφις** ὄφεως (m) serpent ~ophidian  
**πτερόν** feather, wing ~pterodactyl  
**πτέρυξ** -γος (f) wing ~archeopteryx  
**πτερωτός** winged  
**πτίλον** down feathers  
**πτίλος** having inflamed eyelids  
**πυγαῖον** Persian short sword  
**πυγαῖος** (ὅ) ass, buttocks  
**σκέλος** -εος (n, 3) leg ~scoliosis  
**σπείρω** sow ~diaspora  
**συρμαῖζω** take an emetic  
**τοιόσδε** such  
**ὕγεια** health  
**ὕδρος** water-snake  
**φορέω** frequentative of φέρω, to carry  
 ~bear

πτερύγων καὶ τοῦ πυγαίου ἄκρου ταῦτα δὲ τὰ εἶπον πάντα μέλανα ἐστὶ δεινῶς, σκέλεα δὲ καὶ πρόσωπον ἐμφερῆς τῇ ἐτέρῃ.

Τοῦ δὲ ὄφις ἡ μορφή οἷα περ τῶν ὕδρων, πτίλα δὲ οὐ πτερωτὰ φορέει ἀλλὰ τοῖσι τῆς νυκτερίδος πτεροῖσι μάλιστα κη ἐμφερέστατα.

Τοσαῦτα μὲν θηρίων πέρι ἱρῶν εἰρήσθω.

## 2.77

αὐτῶν δὲ δὴ Αἰγυπτίων οἱ μὲν περὶ τὴν σπειρομένην Αἴγυπτον οἰκέουσι, μνήμην ἀνθρώπων πάντων ἐπασκέοντες μάλιστα λογιώτατοι εἰς μακρῷ τῶν ἐγὼ ἐς διάπειραν ἀπικόμην.

τρόπῳ δὲ ζόης τοιῶδε διαχρέωνται· συρμαῖζουσιν τρεῖς ἡμέρας ἐπεξῆς μηνὸς ἐκάστου, ἐμέτοισι θηρώμενοι τὴν ὑγιείην καὶ κλύσμασι, νομίζοντες ἀπὸ τῶν τρεφόντων σιτίων πάσας τὰς νούσους τοῖσι ἀνθρώποισι γίνεσθαι. εἰς μὲν γὰρ καὶ ἄλλως Αἰγύπτιοι μετὰ Λίβυας ὑγιηρέστατοι



|wing καὶ τοῦ πυγαίου ἄκρου ταῦτα δὲ τὰ εἶπον πάντα  
μέλανα ἐστὶ δεινῶς, |leg δὲ καὶ πρόσωπον |similar τῇ  
ἐτέρῃ.

Τοῦ δὲ |serpent ἡ |beauty οἷη περ τῶν ὕδρων, πτίλα δὲ  
οὐ |winged |frequentative of οἷσι τῆς |bat (animal) |feather, wing  
φέρω, to carry  
μάλιστά κη |similar

Τοσαῦτα μὲν θηρίων πέρι ἱρῶν εἰρήσθω.

## 2.77

αὐτῶν δὲ δὴ Αἰγυπτίων οἳ μὲν περὶ τὴν |sow

Αἰγυπτον οἰκέουσι, |reminder, ἀνθρώπων πάντων  
|finish, complete; μάλιστα |learned, elo- εἰς μακρῶ τῶν  
|do habitually |quent; oracle  
ἐγὼ ἐς |experience, ἀπικόμεν.  
|experiment

τρόπῳ δὲ ζόῃς |such |use habitually; |take an emetic γρεῖς  
|lend out; reveal

ἡμέρας ἐπεξῆς μηνὸς ἐκάστου, |vomiting |hunt, chase τὴν

|health καὶ |liquid that rinses... ζόντες ἀπὸ τῶν τρεφόντων

σιτίων πάσας τὰς νόσους τοῖσι ἀνθρώποισι γίνεσθαι. εἰς

μὲν γὰρ καὶ ἄλλως Αἰγύπτιοι μετὰ Λίβνας ὑγιερέστατοι

the wings and the rump (in all these parts of which I have spoken it is a deep black), while in legs and in the form of the head it resembles the other. As for the serpent its form is like that of the watersnake; and it has wings not feathered but most nearly resembling the wings of the bat. Let so much suffice as has been said now concerning sacred animals.

**2.77**

Of the Egyptians themselves, those who dwell in the part of Egypt which is sown for crops practise memory more than any other men and are the most learned in history by far of all those of whom I have had experience.

And their manner of life is as follows:— For three successive days in each month they purge, hunting after health with emetics and clysters, and they think that all the diseases which exist are produced in men by the food on which they live; for the Egyptians are from other causes also the most healthy of all

*vocabulary*

ἄλμη brine, sea salt ~halogen  
 ἄμπελος (f) vine  
 ἀποδέχομαι accept ~doctrine  
 ἄροφαγέω eat bread  
 αὐαίνω to dry; (mp) wither  
 διαχρέομαι use habitually; lend out;  
 reveal  
 εὐδαίμων blessed with a good genius  
 ἐφθός boiled  
 κριθή (i) barley plant  
 μεταβολή change, exchange  
 μεταλλάσσω change; exchange  
 νέω spin; swim ~neuro  
 νῆσσα duck  
 νόσος (f) plague, pestilence ~noisome  
 νοῦσος (f) plague, pestilence ~noisome

ξύλινος wooden  
 ὄλυρα (ō) spelt?  
 ὀπόσος as many as, how many, how  
 great  
 ὀπτός roasted  
 ὄρνις -θος (ī, f) bird ~ornithology  
 ὄρτυξ -γος (m) quail  
 περιφέρω carry around  
 προταριχεύω salt or pickle beforehand  
 σιτέομαι (i) eat ~parasite  
 σορός (f) urn; coffin  
 συνουσία society, sex  
 ταριχεύω preserve, embalm  
 χωρίς separately; except, other than  
 ~heir  
 ὠμός raw

πάντων ἀνθρώπων τῶν ὠρέων δοκέειν ἐμοὶ εἶνεκα, ὅτι οὐ μεταλλάσσουνσι αἱ ὥραι· ἐν γὰρ τῇσι μεταβολῇσι τοῖσι ἀνθρώποισι αἱ νοῦσοι μάλιστα γίνονται τῶν τε ἄλλων πάντων καὶ δὴ καὶ τῶν ὠρέων μάλιστα.

ἀρτοφαγέουσι δὲ ἐκ τῶν ὀλυρέων ποιεῦντες ἄρτους, τοὺς ἐκείνοι κυλλήστις ὀνομάζουσι. οἷνφ δὲ ἐκ κριθέων πεποιημένῳ διαχρέωνται· οὐ γάρ σφι εἰσὶ ἐν τῇ χώρῃ ἄμπελοι. ἰχθύων δὲ τοὺς μὲν πρὸς ἥλιον αὐήναντες ὠμοὺς σιτέονται, τοὺς δὲ ἐξ ἄλμης τεταριχευμένους. ὀρνίθων δὲ τοὺς τε ὄρτυγας καὶ τὰς νήσσας καὶ τὰ μικρὰ τῶν ὀρνίθων ὠμὰ σιτέονται προταριχεύσαντες. τὰ δὲ ἄλλα ὅσα ἢ ὀρνίθων ἢ ἰχθύων σφι ἐστὶ ἐχόμενα, χωρὶς ἢ ὀκόσοι σφι ἱροὶ ἀποδεδέχεται, τοὺς λοιποὺς ὀπτοὺς καὶ ἐφθοὺς σιτέονται.

## 2.78

ἐν δὲ τῇσι συνουσίῃσι τοῖσι εὐδαίμοσι αὐτῶν, ἐπεὰν ἀπὸ δείπνου γένωνται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῷ ξύλινον

πάντων ἀνθρώπων τῶν ὠρέων δοκέειν ἐμοὶ εἶνεκα, ὅτι οὐ

|change; exchange αἱ ὥραι· ἐν γὰρ τῇσι |change, τοῖσι  
|exchange

ἀνθρώποισι αἱ νοῦσοι μάλιστα γίνονται τῶν τε ἄλλων

πάντων καὶ δὴ καὶ τῶν ὠρέων μάλιστα.

|eat bread δὲ ἐκ τῶν |spelt? ποιεῦντες ἄρτους,

τοὺς ἐκείνοι κυλλήστις ὀνομάζουσι. οἶνω δὲ ἐκ |barley  
|plant

πεποιημένῳ |use habitually; οὐ γάρ σφι εἰσὶ ἐν τῇ χώρῃ  
|lend out; reveal

|vine . ἰχθύων δὲ τοὺς μὲν πρὸς ἥλιον |to dry; (mp)|raw  
|wither

σιτέονται, τοὺς δὲ ἐξ |brine, |preserve, embalm |bird  
|sea salt

δὲ τοὺς τε |quail καὶ τὰς νήσους καὶ τὰ μικρὰ τῶν

|bird |raw σιτέονται |salt or pickle before- τὰ δὲ ἄλλα  
|hand

ὅσα ἢ |bird ἢ ἰχθύων σφι ἐστὶ ἐχόμενα, |sepa- ᾤ, |as/how many/great  
|rately;

σφι ἱροὶ |accept , τοὺς λοιποὺς |roasted, καὶ |boiled  
|other  
|than

σιτέονται.

## 2.78

ἐν δὲ τῇσι συνουσίῃσι τοῖσι |blessed with a τῶν, ἐπεὰν ἀπὸ  
|good genius

δείπνου γένωνται, |carry ἀνὴρ νεκρὸν ἐν |urn; |wooden  
|around |coffin

men next after the Libyans (in my opinion on account of the seasons, because the seasons do not change, for by the changes of things generally, and especially of the seasons, diseases are most apt to be produced in men).

And as to their diet, it is as follows:— they eat bread, making loaves of maize, which they call *kyllestis*, and they use habitually a wine made out of barley, for vines they have not in their land. Of their fish some they dry in the sun and then eat them without cooking, others they eat cured in brine. Of birds they eat quails and ducks and small birds without cooking, after first curing them; and everything else which they have belonging to the class of birds or fishes, except such as have been set apart by them as sacred, they eat roasted or boiled.

### 2.78

In the entertainments of the rich among them, when they have finished eating, a man bears round a wooden figure of a dead body in a coffin, made

*vocabulary*

ἀείδω sing

ᾠσισμα -τος (n, 3) ode, hymn

ἄνωρος untimely; at the wrong time;  
pendulous

ἀοίδιμος sung about

βασιλεύω be king

δίπηχυς 2 cubits long

Ἕλληγν Greek

ἐπᾶξιος worthy of

ἐπικτάομαι gain besides, gain as an  
ally

θρῆνος dirge ~threnody

μέγαθος tall, big (person)

μιμέομαι (ι) imitate, represent

μὴν him, her, it

μονογενής unique, the only member

νόμιμος customary, legal, natural

ὁπόθεν whence

πάτριος of the father(s), ancestral

πηχυαῖος a cubit long

συμπίνω (ι) drink together

συμπόσιον drinking party

συμφέρω bring together; be expedient;  
agree; (mp) happen ~bear

πεποιημένον, μεμιμημένον ἐς τὰ μάλιστα καὶ γραφῇ καὶ ἔργῳ, μέγαθος ὅσον τε πηχυαῖον ἢ δίπηχυν, δεικνὺς δὲ ἐκάστῳ τῶν συμποτέων λέγει «ἐς τοῦτον ὀρέων πῖνέ τε καὶ τέρπευ· ἔσσαι γὰρ ἀποθανὼν τοιοῦτος.» ταῦτα μὲν παρὰ τὰ συμπόσια ποιεῖσι.

## 2.79

πατρίοισι δὲ χρεώμενοι νόμοισι ἄλλον οὐδένα ἐπικτῶνται· τοῖσι ἄλλα τε ἐπάξια ἐστὶ νόμιμα, καὶ δὴ καὶ ἄεισμα ἓν ἐστι, Λίνος, ὅσπερ ἓν τε Φοινίκη ἀοιδίμος ἐστὶ καὶ ἐν Κύπρῳ καὶ ἄλλῃ, κατὰ μέντοι ἔθνεα οὖνομα ἔχει, συμφέρεται δὲ αὐτὸς εἶναι τὸν οἱ Ἕλληνες Λίνον ὀνομάζοντες αἰδούντοι, ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθωμάζειν με τῶν περὶ Αἴγυπτον ἐόντων, ἐν δὲ δὴ καὶ τὸν Λίνον ὁκόθεν ἔλαβον τὸ οὖνομα· φαίνονται δὲ αἰεὶ κοτε τοῦτον αἰδούντες. ἔστι δὲ Αἰγυπτιστὶ ὁ Λίνος καλούμενος Μανερῶς. ἔφασαν δὲ μιν Αἰγύπτιοι τοῦ πρώτου βασιλεύσαντος Αἰγύπτου παῖδα μονογενέα γενέσθαι, ἀποθανόντα δὲ αὐτὸν ἄνωρον θρήνοισι τούτοις



πεποιημένον, |imitate,      ἐς τὰ μάλιστα καὶ γραφῇ καὶ  
 |represent  
 ἔργῳ, |tall, big      ὅσον τε |a cubit long ὃ, |2 cubits δεικνὺς δὲ  
 |long  
 ἐκάστω τῶν |drink      λέγει «ἐς τοῦτον ὀρέων πινέ τε  
 |together  
 καὶ τέρπεν· ἔσαι γὰρ ἀποθανὼν τοιοῦτος.» ταῦτα μὲν  
 παρὰ τὰ |drinking      ποιῶσι.  
 |party

2.79

|of the father(s), |of the father(s), ρεώμενοι νόμοισι ἄλλον οὐδένα |gain besides,  
 |ancestral      |gain as an ally  
 τοῖσι ἄλλα τε |worthy of ἵστι νόμιμα, καὶ δὴ καὶ |ode, hymn  
 ἔν ἐστι, Λίνος, ὅσπερ ἔν τε Φοινίκη |sung about ἵστι  
 καὶ ἐν Κύπρῳ καὶ ἄλλῃ, κατὰ μέντοι ἔθνεα οὖνομα  
 ἔχει, |bring together; bè expedi-· εἶναι τὸν οἱ |Greek  
 |ent; agree; (mp) happen  
 Λίνον ὀνομάζοντες |sing      , ὥστε πολλὰ μὲν καὶ ἄλλα  
 ἀποθωμάζειν με τῶν περὶ Αἴγυπτον ἐόντων, ἐν δὲ δὴ  
 καὶ τὸν Λίνον |whence ἔλαβον τὸ οὖνομα· φαίνονται  
 δὲ αἰεὶ κοτε τοῦτον |sing      . ἔστι δὲ Αἰγυπτιστὶ ὁ  
 Λίνος καλούμενος Μανερῶς. ἔφασαν δέ μιν Αἰγύπτιοι  
 τοῦ πρώτου |be king      Αἰγύπτου παῖδα |unique, the  
 |only member  
 γενέσθαι, ἀποθανόντα δὲ αὐτὸν |untimely; |dirge      τούτοις  
 |at the  
 |wrong  
 |time;  
 |pendu-  
 |lous

as like the reality as may be both by painting and carving, and measuring about a cubit or two cubits each way; and this he shows to each of those who are drinking together, saying: "When thou lookest upon this, drink and be merry, for thou shalt be such as this when thou art dead." Thus they do at their carousals.

## 2.79

The customs which they practise are derived from their fathers and they do not acquire others in addition; but besides other customary things among them which are worthy of mention, they have one song, that of Linos, the same who is sung of both in Phenicia and in Cyprus and elsewhere, having however a name different according to the various nations. This song agrees exactly with that which the Hellenes sing calling on the name of Linos, so that besides many other things about which I wonder among those matters which concern Egypt, I wonder especially about this, namely whence they got the song of Linos. It is evident however that they have sung this song from immemorial time, and in the Egyptian tongue Linos is called Maneros. The Egyptians told me that he was the only son of him who first became king of Egypt, and that he died before his

*vocabulary***ᾠοιδή** song**δραίνω** be minded to**ἔδρα** (ᾱ) seat, seated group

~polyhedron

**εἶκω** yield; seem likely, (pf+dat) seem

like, (pf) be fit/worthy of/to ~victor

**εἶμα** -τος (n, 3) garment ~vest**εἰσφέρω** carry into, carry along ~bear**ἐκτρέπω** turn aside**Ἑλλην** Greek**ἐνδύω** go into, put on**ἐπαναβληδόν** thrown over**θυσανωτός** fringed, with tassels**καθίημι** (τι) speed down upon; take down ~jet**λίνεος** linen**οὐδαμός** not anyone**προσαγορεύω** address, call by name**προσκυνέω** kow tow to; kiss**σχέλος** -εος (n, 3) leg ~scoliosis**συγκαταθάπτω** bury along with**συμφέρω** bring together; be expedient;

agree; (mp) happen ~bear

**συντυγχάνω** fall in with; happen**φορέω** frequentative of φέρω, to carry ~bear

ὑπὸ Αἰγυπτίων τιμηθῆναι, καὶ ἀοιδὴν τε ταύτην πρώτην  
καὶ μούνην σφίσι γενέσθαι.

## 2.80

συμφέρονται δὲ καὶ τόδε ἄλλο Αἰγύπτιοι Ἑλλήνων  
μούνουσι Λακεδαιμονίοισι· οἱ νεώτεροι αὐτῶν τοῖσι  
πρεσβυτέροισι συντυγχάνοντες εἴκουσι τῆς ὁδοῦ καὶ  
ἐκτρέπονται καὶ ἐπιούσι ἐξ ἔδρης ὑπανιστέαται. τόδε  
μέντοι ἄλλοισι Ἑλλήνων οὐδαμοῖσι συμφέρονται· ἀντὶ  
τοῦ προσαγορεύειν ἀλλήλους ἐν τῇσι ὁδοῖσι προσκυνέουσι  
κατιέντες μέχρι τοῦ γούνατος τὴν χεῖρα.

## 2.81

ἐνδεδύκασι δὲ κιθῶνας λινέους περὶ τὰ σκέλεα  
θυσανωτούς, τοὺς καλέουσι καλασίρις· ἐπὶ τούτοις  
δὲ εἰρίνεα εἴματα λευκὰ ἐπαναβληδὸν φορέουσι. οὐ μέντοι  
ἔς γε τὰ ἱρὰ ἐσφέρεται εἰρίνεα οὐδὲ συγκαταθάπτεται  
σφι· οὐ γὰρ ὅσιον. ὁμολογέουσι δὲ ταῦτα τοῖσι Ὀρφικοῖσι  
καλεομένοις καὶ Βακχικοῖσι, ἐοῦσι δὲ Αἰγυπτίοις καὶ

ὑπὸ Αἰγυπτίων τιμηθῆναι, καὶ |song τε ταύτην πρώτην  
καὶ μούνην σφίσι γενέσθαι.

## 2.80

|bring together; be expedient; agree; (mp) happen τόδε ἄλλο Αἰγύπτιοι |Greek

μόνοισι Λακεδαιμονίοισι· οἱ νεώτεροι αὐτῶν τοῖσι

πρεσβυτέροισι |fall in with; happen |yield; seem likely, (pf+dat) seem like,  
(pf) be fit/worthy of/to

|turn aside καὶ ἐπιούσι ἐξ ἔδρης ὑπανιστέονται. τόδε

μέντοι ἄλλοισι |Greek |not anyone |bring together; be expedient; agree;  
(mp) happen

τοῦ |address, call by ἀλλήλους ἐν τῇσι ὁδοῖσι |kow tow to; kiss  
|name

|speed down ὕρον; τοῦ γούνατος τὴν χεῖρα.  
|take down

## 2.81

|go into, put on ἔκ κιθῶνας |linen περὶ τὰ |leg

|fringed, with, τοὺς καλέουσι καλασίρις· ἐπὶ τούτοις  
|tassels

δὲ εἰρίνεα |garment λευκὰ |thrown over |frequentative ὅφ' ἐντοι  
|φέρω, to carry

ἔς γε τὰ ἱρὰ ἐσφέρεται εἰρίνεα οὐδὲ συγκαταθάπτεταιί

σφι· οὐ γὰρ ὅσιον. ὁμολογέουσι δὲ ταῦτα τοῖσι Ὀρφικοῖσι

καλεομένοισι καὶ Βακχικοῖσι, ἐοῦσι δὲ Αἰγυπτίοισι καὶ

time and was honoured with these lamentations by the Egyptians, and that this was their first and only song.

**2.80**

In another respect the Egyptians are in agreement with some of the Hellenes, namely with the Lacedemonians, but not with the rest, that is to say, the younger of them when they meet the elder give way and move out of the path, and when their elders approach they rise out of their seat. In this which follows however they are not in agreement with any of the Hellenes,— instead of addressing one another in the roads they do reverence, lowering their hand down to their knee.

**2.81**

They wear tunics of linen about their legs with fringes, which they call calasiris; above these they have garments of white wool thrown over: woollen garments however are not taken into the temples, nor are they buried with them, for this is not permitted by religion. In these points they are in agreement with the observances called Orphic and Bacchic (which are really Egyptian), and also with those of

*vocabulary***ἀνευρίσκω** discover**αὐτόθι** on the spot**διακέομαι** repair**ἐγκύρω** (ῶ) encounter**εἶμα** -τος (n, 3) garment ~vest**Ἑλλην** Greek**ἐξευρίσκω** find; discover ~eureka**θάπτω** bury ~epitaph**μαντεῖον** prophetic warning ~mantis**μαντικός** prophetic**μετεξέτεροι** (+gen) some ones of**μετέχω** partake of**ὅποῖος** whatever kind**ὄργια** -τος (n, 2) secret rites**παραπλήσιος** similar to**ποίησις** -εως (f) creation**πρόκειμαι** be placed by; be devoted to**τέρας** -ως (n, 3) omen, fetish**τέχνη** craft, art, plan, contrivance

~technology

Πυθαγορείοισι· οὐδὲ γὰρ τούτων τῶν ὀργίων μετέχοντα ὅσιον ἐστὶ ἐν εἰρινέοισι εἶμασι θαφθῆναι. ἔστι δὲ περὶ αὐτῶν ἱρὸς λόγος λεγόμενος.

## 2.82

καὶ τάδε ἄλλα Αἰγυπτίοισι ἐστὶ ἐξευρημένα, μείς τε καὶ ἡμέρη ἐκάστη θεῶν ὅτεν ἐστί, καὶ τῇ ἕκαστος ἡμέρη γενόμενος ὁτέοισι ἐγκυρήσει καὶ ὅκως τελευτήσῃ καὶ ὁκοῖός τις ἔσται. καὶ τούτοισι τῶν Ἑλλήνων οἱ ἐν ποιήσι γενόμενοι ἐχρήσαντο. τέρατά τε πλέω σφι ἀνεύρηται ἢ τοῖσι ἄλλοισι ἅπασιν ἀνθρώποισι· γενομένου γὰρ τέρατος φυλάσσουσι γραφόμενοι τῷποβαῖνον, καὶ ἦν κοτε ὕστερον παραπλήσιον τούτῳ γένηται, κατὰ τὸντὸ νομίζουσι ἀποβήσεσθαι.

## 2.83

μαντικὴ δὲ αὐτοῖσι ὧδε διακέεται· ἀνθρώπων μὲν οὐδενὶ προσκέεται ἢ τέχνη, τῶν δὲ θεῶν μετεξετέροισι· καὶ γὰρ Ἡρακλέος μαντήιον αὐτόθι ἐστὶ καὶ Ἀπόλλωνος καὶ



Πυθαγορείοις· οὐδὲ γὰρ τούτων τῶν <sup>|secret</sup> <sup>|partake of</sup>  
<sup>|rites</sup>  
 ὅσιον ἐστὶ ἐν εἰρινέοις <sup>|garment</sup> <sup>|bury</sup> . ἔστι δὲ περὶ  
 αὐτῶν ἱρὸς λόγος λεγόμενος.

## 2.82

καὶ τάδε ἄλλα Αἰγυπτίοις ἐστὶ <sup>|find;</sup> , μείς τε καὶ  
<sup>|discover</sup>  
 ἡμέρη ἐκάστη θεῶν ὅτεν ἐστί, καὶ τῇ ἕκαστος ἡμέρη  
 γενόμενος ὅτέοις ἐγκυρήσει καὶ ὅπως τελευτήσει καὶ  
<sup>|whatever kind</sup> ἔσται. καὶ τούτοις τῶν <sup>|Greek</sup> οἱ ἐν  
<sup>|creation</sup> γενόμενοι ἐχρήσαντο. <sup>|omen,</sup> τε πλέω σφι  
<sup>|fetish</sup>  
<sup>|discover</sup> ἢ τοῖσι ἄλλοις ἅπασιν ἀνθρώποις· γενομένου  
 γὰρ <sup>|omen,</sup> φυλάσσουσι γραφόμενοι τῷ ποβαῖνον, καὶ ἥν  
<sup>|fetish</sup>  
 κοτε ὕστερον <sup>|similar to</sup> τούτῳ γένηται, κατὰ τὸν  
 νομίζουσι ἀποβήσεσθαι.

## 2.83

<sup>|prophetic</sup> δὲ αὐτοῖς ὧδε <sup>|repair</sup> ἀνθρώπων μὲν οὐδενὶ  
 προσκίεται ἢ <sup>|craft</sup> , τῶν δὲ θεῶν <sup>|(+gen) some ones of</sup> γὰρ  
 Ἡρακλῆος <sup>|prophetic</sup> <sup>|on the spot.</sup> καὶ Ἀπόλλωνος καὶ  
<sup>|warning</sup>

the Pythagoreans, for one who takes part in these mysteries is also forbidden by religious rule to be buried in woollen garments; and about this there is a sacred story told.

## 2.82

Besides these things the Egyptians have found out also to what god each month and each day belongs, and what fortunes a man will meet with who is born on any particular day, and how he will die, and what kind of a man he will be; and these inventions were taken up by those of the Hellenes who occupied themselves about poesy. Portents too have been found out by them more than by all other men besides; for when a portent has happened, they observe and write down the event which comes of it, and if ever afterwards anything resembling this happens, they believe that the event which comes of it will be similar.

## 2.83

Their divination is ordered thus:— the art is assigned not to any man, but to certain of the gods, for there are in their land Oracles of Heracles, of Apollo, of Athene, of Artemis, of

*vocabulary*

**ἀπογίγνομαι** be taken away  
**ἀφανής** unseen, occult, obscure  
**δατέομαι** divide into portions ~demon  
**διάφορος** different; difference;  
 disagreeing; balance, bill  
**εὖς** good, brave, noble  
**θηλυς** female; (rare) abundant ~female  
**θρήνος** dirge ~threnody  
**ἱητρός** (ῖ) physician  
**μαντεῖον** prophetic warning ~mantis

**νηδύς** -ος (f) belly, womb  
**νόσος** (f) plague, pestilence ~noisome  
**νοῦσος** (f) plague, pestilence ~noisome  
**ὄδους** -ντος (m) tooth  
**ὀδών** ὀδόντος (m, 3) tooth  
**οἶκίον** abode, nest ~economics  
**ὄον** οὔ type of fruit  
**πηλός** clay, mud  
**πλάσσω** form ~plaster  
**ταφή** burial, grave

Ἀθηναίης καὶ Ἀρτέμιδος καὶ Ἄρεος καὶ Διός, καὶ τό γε  
 μάλιστα ἐν τιμῇ ἄγονται πάντων τῶν μαντηίων, Λητοῦς  
 ἐν Βουτοῖ πόλι ἐστί. οὐ μέντοι αἶ γε μαντηίαι<sup>1</sup> σφι κατὰ  
 τῶντὸ ἐστᾶσι, ἀλλὰ διάφοροι εἰσί.

## 2.84

ἡ δὲ ἰητρικὴ κατὰ τάδε σφι δέδασται· μῆς νούσου ἕκαστος  
 ἰητρός ἐστι καὶ οὐ πλεόνων. πάντα δ' ἰητρῶν ἐστι πλέα·  
 οἱ μὲν γὰρ ὀφθαλμῶν ἰητροὶ κατεστᾶσι, οἱ δὲ κεφαλῆς,  
 οἱ δὲ ὀδόντων, οἱ δὲ τῶν κατὰ νηδύν, οἱ δὲ τῶν ἀφανέων  
 νούσων.

## 2.85

θρήνοι δὲ καὶ ταφαί σφρων εἰσὶ αἶδε· τοῖσι ἂν ἀπογένηται  
 ἐκ τῶν οἰκίων ἄνθρωπος τοῦ τις καὶ λόγος<sup>2</sup> ἦ, τὸ θῆλυ  
 γένος πᾶν τὸ ἐκ τῶν οἰκίων τούτων κατ' ὧν ἐπλάσατο  
 τὴν κεφαλὴν πηλῷ ἢ καὶ τὸ πρόσωπον, κᾶπειτα ἐν τοῖσι  
 οἰκίοισι λιποῦσαι τὸν νεκρὸν αὐταὶ ἀνὰ τὴν πόλιν

<sup>1</sup> method of prophecying    <sup>2</sup> reput

Ἀθηναίης καὶ Ἀρτέμιδος καὶ Ἄρεος καὶ Διός, καὶ τό γε  
 μάλιστα ἐν τιμῇ ἄγονται πάντων τῶν <sup>|prophetic</sup><sub>|warning</sub>, Λητοῦς  
 ἐν Βουτοῖ πόλι ἐστί. οὐ μέντοι αἱ γε μαντηαί<sup>1</sup> σφι κατὰ  
 τῶντὸ ἐστᾶσι, ἀλλὰ <sup>|different;</sup><sub>|disagreeing</sub> εἰσὶ.

2.84

ἡ δὲ ἱητρικὴ κατὰ τάδε σφι <sup>|divide into portions</sup> ἑκάστος  
<sup>|physician</sup> τι καὶ οὐ πλεόνων. πάντα δ' <sup>|physician</sup> ἵπτι πλέα·  
 οἱ μὲν γὰρ ὀφθαλμῶν <sup>|physician</sup> ἡτεστᾶσι, οἱ δὲ κεφαλῆς,  
 οἱ δὲ ὀδόντων, οἱ δὲ τῶν κατὰ <sup>|belly, womb</sup> τῶν <sup>|unseen, oc-</sup><sub>|cult, obscure</sub>  
 νοούσων.

2.85

<sup>|dirge</sup> δὲ καὶ <sup>|burial,</sup><sub>|grave</sub> σφῶν εἰς αἶδε· τοῖσι ἂν <sup>|be taken away</sup>  
 ἐκ τῶν <sup>|abode, nest</sup> ἱρωπος τοῦ τις καὶ λόγος<sup>2</sup> ἥ, τὸ <sup>|female;</sup><sub>|abundant</sub> (rare)  
 γένος πᾶν τὸ ἐκ τῶν <sup>|abode, nest</sup> ἑτῶν κατ' ὧν <sup>|form</sup>  
 τὴν κεφαλὴν <sup>|clay, mud</sup> καὶ τὸ πρόσωπον, κᾶπειτα ἐν τοῖσι  
<sup>|abode, nest</sup> τοῦσαι τὸν νεκρὸν αὐταὶ ἀνὰ τὴν πόλιν

<sup>1</sup> method of prophecying    <sup>2</sup> reputation

Ares, and of Zeus, and moreover that which they hold most in honour of all, namely the Oracle of Leto which is in the city of Buto. The manner of divination however is not yet established among them according to the same fashion everywhere, but is different in different places.

**2.84**

The art of medicine among them is distributed thus:— each physician is a physician of one disease and of no more; and the whole country is full of physicians, for some profess themselves to be physicians of the eyes, others of the head, others of the teeth, others of the affections of the stomach, and others of the more obscure ailments.

**2.85**

Their fashions of mourning and of burial are these:— Whenever any household has lost a man who is of any regard amongst them, the whole number of women of that house forthwith plaster over their heads or even their faces with mud. Then leaving the corpse within the house they go themselves to and fro about the city and beat themselves, with

*vocabulary*

ἀπαλλάσσω free from, remove; be  
 freed, depart  
 ἐγκέφαλος brain  
 ἐκποδών out of the way  
 ἐπιζώννυμι (ῥ) gird on  
 ἐπιζώω survive  
 ἐτέρωθεν from/on the other side  
 ~other  
 εὐτελής of little worth  
 μαστός nipple, breast  
 μιμέομαι (ῖ) imitate, represent  
 μισθός reward, wages  
 μισθόω rent out; (pass) be hired  
 ξύλινος wooden  
 οἶκημα -τος (n, 3) room  
 παράδειγμα -τος (n, 3) model,

## precedent

προσήκω belong to, it beseems  
 σίδηρος iron ~siderite  
 σκευάζω prepare, collect  
 σκολιός crooked ~scoliosis  
 σπουδαῖος quick, active; excellent  
 στρωφάω spin yarn; go hither and  
 thither ~atrophy  
 ταρίχευσις (τι) embalming; pickling  
 ταριχεύω preserve, embalm  
 τέχνη craft, art, plan, contrivance  
 ~technology  
 τύπτω beat, smite ~stupid  
 ὑποδεής inferior; fearful  
 ὑπολείπω leave as a leftover; leave a  
 person behind ~eclipse

στρωφώμεναι τύπτονται ἐπέζωσμένοι καὶ φαίνουσαι τοὺς μαζούς, σὺν δέ σφι αἱ προσήκουσαι πᾶσαι, ἐτέρωθεν δὲ οἱ ἄνδρες, τύπτονται ἐπέζωμένοι καὶ οὗτοι. ἐπεὰν δὲ ταῦτα ποιήσωσι, οὕτω ἐς τὴν ταρίχευσιν κομίζουσι.

## 2.86

εἰσὶ δὲ οἱ ἐπ' αὐτῷ τούτῳ κατέεται καὶ τέχνην ἔχουσι ταύτην. οὗτοι, ἐπεὰν σφι κομισθῇ νεκρός, δεικνύουσι τοῖσι κομίσασι παραδείγματα νεκρῶν ξύλινα, τῇ γραφῇ μεμνημένα..., καὶ τὴν μὲν σπουδαιοτάτην αὐτέων φασὶ εἶναι τοῦ οὐκ ὅσιον ποιεῦμαι τὸ οὔνομα ἐπὶ τοιούτῳ πρήγματι ὀνομάζειν, τὴν δὲ δευτέρην δεικνύουσι ὑποδεεστέρην τε ταύτης καὶ εὐτελεστέρην, τὴν δὲ τρίτην εὐτελεστάτην· φράσαντες δὲ πυνθάνονται παρ' αὐτῶν κατὰ ἥντινα βούλονταί σφι σκευασθῆναι τὸν νεκρόν. οἱ μὲν δὴ ἐκποδὼν μισθῷ ὁμολογήσαντες ἀπαλλάσσονται, οἱ δὲ ὑπολειπόμενοι ἐν οἰκήμασι ὧδε τὰ σπουδαιότατα ταριχεύουσι. πρῶτα μὲν σκολιῷ σιδήρῳ διὰ τῶν μυξωτήρων ἐξάγουσι τὸν ἐγκέφαλον, τὰ μὲν αὐτοῦ οὕτω



|spin yarn; go|smite ἐπέζωσμένοι καὶ φαίνουσαι τοὺς  
|hither and thither

|breast , σὺν δέ σφι αἰ |belong to, it be- πᾶσαι, |from/on the ἔ οἱ  
|seems |other side

ἄνδρες, |smite ἐπέζωμένοι καὶ οὗτοι. ἐπεὰν δὲ ταῦτα

ποιήσωσι, οὕτω ἐς τὴν |embalming; κομίζουσι.  
|pickling

2.86

εἰσὶ δὲ οἱ ἐπ' αὐτῷ τούτῳ κατέαται καὶ |craft

ἔχουσι ταύτην. οὗτοι, ἐπεὰν σφι κομισθῇ νεκρός,

δεικνύουσι τοῖσι κομίσασι |model, precedent νεκρῶν |wooden,

τῇ γραφῇ |imitate, ..., καὶ τὴν μὲν |quick, active; ex-  
|represent |cellent

αὐτέων φασὶ εἶναι τοῦ οὐκ ὅσιον ποιεῦμαι τὸ οὖνομα ἐπὶ

τοιούτῳ πρήγματι ὀνομάζειν, τὴν δὲ δευτέραν δεικνύουσι

|inferior; fearful τε ταύτης καὶ |of little worth , τὴν δὲ τρίτην

|of little worth φράσαντες δὲ πυνθάνονται παρ' αὐτῶν

κατὰ ἥντινα βούλονται σφι |prepare, collect τὸν νεκρόν. οἱ

μὲν δὲ |out of the way ἰὼ ὁμολογήσαντες |free from, remove;  
|be freed, depart

οἱ δὲ |leave (food, person) |room ὦδε τὰ |quick, active; ex-  
|cellent

|preserve, πρῶτα μὲν |crooked σιδήρῳ διὰ τῶν  
|embalm

μυζωτήρων ἐξάγουσι τὸν |brain , τὰ μὲν αὐτοῦ οὕτω

their garments bound up by a girdle and their breasts exposed, and with them go all the women who are related to the dead man, and on the other side the men beat themselves, they too having their garments bound up by a girdle; and when they have done this, they then convey the body to the embalming.

**2.86**

In this occupation certain persons employ themselves regularly and inherit this as a craft. These, whenever a corpse is conveyed to them, show to those who brought it wooden models of corpses made like reality by painting, and the best of the ways of embalming they say is that of him whose name I think it impiety to mention when speaking of a matter of such a kind; the second which they show is less good than this and also less expensive; and the third is the least expensive of all. Having told them about this, they inquire of them in which way they desire the corpse of their friend to be prepared. Then they after they have agreed for a certain price depart out of the way, and the others being left behind in the buildings embalm according to the best of these ways thus:— First with a crooked iron tool they draw out the brain through the nostrils, extracting it partly thus and partly by

*vocabulary*

ἀκήρατος unharmed, pure  
 ἀνθρωποειδής humanoid  
 βύσσινος of linen; bandage  
 διαθέω run around  
 ἐβδομήκοντα 70  
 ἐγχέω pour into  
 ἐκκαθαίρω clear out  
 ἐνθεῦτεν thence  
 ἔξιμι go forth; is possible ~ion  
 εὖς good, brave, noble  
 θηκαῖος like a chest or coffin  
 θησαυρίζω hoard  
 θυμίημα incense  
 καθελίσσω wrap around and around  
 κασία cassia flower  
 κατακλείω enclose; shut up  
 κατατέμνω cut up  
 κοιλίη belly; cavity  
 κόλλα glue  
 κρύπτω hide, cover ~cryptic  
 λαπάρα (αἶ) flank ~laparoscopy  
 λιβανωτός frankincense

λίτρον sodium carbonate  
 λούω wash, bathe  
 μὲν him, her, it  
 νηδύς -ος (f) belly, womb  
 ξύλινος wooden  
 οἶκημα -τος (n, 3) room  
 ὄον οὐ type of fruit  
 παραδείκνυμι (ῶ) receive, admit  
 παρασχίζω slit lengthwise  
 προσήκω belong to, it seems  
 σινδών -όνος (f, 3) linen  
 σμύρνα myrrh  
 συρράπτω stitch together  
 ταριχεύω preserve, embalm  
 τοῖχος wall of a house  
 τρίβω (ι) rub; (mid) be worn out  
 ~tribulation  
 τύπος mold, form ~type  
 τύπτω beat, smite ~stupid  
 ὑποχρίω (ι) anoint  
 φάρμακον drug, potion ~pharmacy  
 φοινικήιος of palm trees

ἐξάγοντες, τὰ δὲ ἐγχείοντες φάρμακα· μετὰ δὲ λίθῳ  
 Αἰθιοπικῶ ὀξεί παρασχίσαντες παρὰ τὴν λαπάρην ἐξ ὧν  
 εἶλον τὴν κοιλίην πᾶσαν, ἐκκαθήραντες δὲ αὐτὴν καὶ  
 διηθήσαντες οἶνῳ φοινικηίῳ αὐτὶς διηθέουσι θυμὴμασι  
 τετριμμένοισι· ἔπειτα τὴν νηδὺν σμύρνης ἀκηράτου  
 τετριμμένης καὶ κασίης καὶ τῶν ἄλλων θυμημάτων,  
 πλὴν λιβανωτοῦ, πλήσαντες συρράπτουσι ὀπίσω. ταῦτα  
 δὲ ποιήσαντες ταριχεύουσι λίτρῳ κρύψαντες ἡμέρας  
 ἑβδομήκοντα· πλεῖνας δὲ τουτέων οὐκ ἔξεστι ταριχεύειν.  
 ἐπεὰν δὲ παρέλθωσι αἱ ἑβδομήκοντα, λούσαντες τὸν  
 νεκρὸν κατειλίσσουσι πᾶν αὐτοῦ τὸ σῶμα σινδόνος  
 βυσσίνης τελαμῶσι κατατετμημένοισι, ὑποχρίοντες τῷ  
 κόμμῳ, τῷ δὲ ἀντὶ κόλλης τὰ πολλὰ χρέωνται Αἰγύπτιοι.  
 ἐνθεῦτεν δὲ παραδεξάμενοί μιν οἱ προσήκοντες ποιεῦνται  
 ξύλινον τύπον ἀνθρωποειδέα, ποιησάμενοι δὲ ἐσεργνῶσι  
 τὸν νεκρόν, καὶ κατακλήσαντες οὕτω θησαυρίζουσι ἐν  
 οἰκῇματι θηκαίῳ, ἱστάντες ὀρθὸν πρὸς τοίχον.

ἐξάγοντες, τὰ δὲ |pour into φάρμακα· μετὰ δὲ λίθῳ  
 Αἰθιοπικῶ ὀξεί |slit lengthwise παρὰ τὴν |flank ἐξ ὧν  
 εἶλον τὴν |belly; |cavity πᾶσαν, |clear out δὲ αὐτὴν καὶ  
 διηθήσαντες οἶνω |of palm trees ὕτις διηθέουσι |incense  
 |rub; (mid) be ἔπειτα τὴν |belly, |myrrh |unharmed, pure  
 |worn out |womb  
 |rub; (mid) be καὶ κασίης καὶ τῶν ἄλλων |incense ,  
 |worn out  
 πλὴν |frankincense , πλήσαντες |stitch together ὁπίσω. ταῦτα  
 δὲ ποιήσαντες |preserve, |sodium |rub; (mid) be ἡμέρας  
 |embalm |carbonate  
 ἑβδομήκοντα· πλεῦνας δὲ τουτέων οὐκ ἔξεστι |preserve,  
 |embalm  
 ἔπεαν δὲ παρέλθωσι αἱ ἑβδομήκοντα, λούσαντες τὸν  
 νεκρὸν κατειλίσσουσι πᾶν αὐτοῦ τὸ σῶμα |linen  
 |of linen; bandage , ὥσι |cut up , |anoint τῷ  
 κόμμῳ, τῷ δὲ ἀντὶ |glue τὰ πολλὰ χρέωνται Αἰγύπτιοι.  
 ἐνθεῦτεν δὲ παραδεξάμενοί μιν οἱ προσήκοντες ποιεῦνται  
 |wooden τύπον |humanoid , ποιησάμενοι δὲ ἐσεργνῶσι  
 τὸν νεκρόν, καὶ |enclose; shut up οὕτω |hoard ἐν  
 |room |like a chest τάντες ὀρθὸν πρὸς |wall of a house  
 |or coffin

pouring in drugs; and after this with a sharp stone of Ethiopia they make a cut along the side and take out the whole contents of the belly, and when they have cleared out the cavity and cleansed it with palm-wine they cleanse it again with spices pounded up: then they fill the belly with pure myrrh pounded up and with cassia and other spices except frankincense, and sew it together again. Having so done they keep it for embalming covered up in natron for seventy days, but for a longer time than this it is not permitted to embalm it; and when the seventy days are past, they wash the corpse and roll its whole body up in fine linen cut into bands, smearing these beneath with gum, which the Egyptians use generally instead of glue. Then the kinsfolk receive it from them and have a wooden figure made in the shape of a man, and when they have had this made they enclose the corpse, and having shut it up within, they store it then in a sepulchral chamber, setting it to stand upright against the wall.

*vocabulary***ἄλειφαρ** -τος (n) oil, polish**ἀνατέμνω** cut up**δέρμα** -τος (n, 3) skin, hide

~dermatology

**δραίνω** be minded to**ἔδρα** (ᾱ) seat, seated group

~polyhedron

**εἰσηθέω** inject**εἰσίημι** (mid) speed to ~jet**ἐξαιρέω** pick, steal; dedicate; destroy

~heresy

**ἐξίημι** send forth, allow forth ~jet**ἐπιλαμβάνω** take, attack, seize**εὖς** good, brave, noble**κατατήκω** cause to melt, dissolve**κεδρία** cedar oil**κέδρος** (f) cedar ~cedar**κλύσμα** liquid that rinses**κλυστήρ** enema syringe**κοιλίη** belly; cavity**λίτρον** sodium carbonate**νηδύς** -ος (f) belly, womb**ὄον** οὐ type of fruit**ὀστέον** bone ~osteoporosis**πελάζω** bring/come to, near, into contact with**πίμπλημι** fill (+gen.) ~plenum**πλήθω** be filled ~plenum**πλήσσω** hit ~plectrum**πολυτέλεια** great expense, extravagance**πολυτελής** very expensive; (person) extravagant**πραγματεύομαι** work at**πρόκειμαι** be placed by; be devoted to**σκευάζω** prepare, collect**σπλάγχνον** (pl) innards, (fig) feelings**ταρίχευσις** (τι) embalming; pickling**ταριχεύω** preserve, embalm**τελευταῖος** last, final

## 2.87

οὕτω μὲν τοὺς τὰ πολυτελέστατα σκευάζουσι νεκρούς, τοὺς δὲ τὰ μέσα βουλομένους τὴν δὲ πολυτελείην φεύγοντας σκευάζουσι ὧδε· ἐπεὰν τοὺς κλυστήρας πλήσωνται τοῦ ἀπὸ κέδρου ἀλείφατος γινομένου, ἐν ᾧν ἔπλησαν τοῦ νεκροῦ τὴν κοιλίην, οὔτε ἀναταμόντες αὐτὸν οὔτε ἐξελόντες τὴν νηδύν, κατὰ δὲ τὴν ἔδρην ἐσηθήσαντες καὶ ἐπιλαβόντες τὸ κλύσμα τῆς ὀπίσω ὁδοῦ ταριχεύουσι τὰς προκειμένας ἡμέρας, τῇ δὲ τελευταίῃ ἐξιείσι ἐκ τῆς κοιλίης τὴν κεδρίην τὴν ἐσήκαν πρότερον. ἥ δὲ ἔχει τοσαύτην δύναμιν ὥστε ἅμα ἐωυτῇ τὴν νηδὺν καὶ τὰ σπλάγχνα κατατετηκότα ἐξάγει· τὰς δὲ σάρκας τὸ λίτρον κατατήκει, καὶ δὴ λείπεται τοῦ νεκροῦ τὸ δέρμα μόνον καὶ τὰ ὀστέα. ἐπεὰν δὲ ταῦτα ποιήσωσι, ἀπ' ᾧν ἔδωκαν οὕτω τὸν νεκρόν, οὐδὲν ἔτι πρηγματευθέντες.

## 2.88

ἡ δὲ τρίτη ταρίχευσις ἐστὶ ἥδε, ἥ τοὺς χρήμασι



2.87

οὕτω μὲν τοὺς τὰ |expensive; extrav- |prepare, νεκρούς,  
 |agant |collect  
 τοὺς δὲ τὰ μέσα βουλομένους τὴν δὲ |great expense,  
 |extravagance  
 φεύγοντας |prepare, ὦδε· ἐπεὰν τοὺς |enema  
 |collect |syringe  
 πλήσωνται τοῦ ἀπὸ |cedar |oil, polish γινομένου, ἐν ᾧ  
 ἐπλησαν τοῦ νεκροῦ τὴν |belly; , οὔτε |cut up αὐτὸν  
 |cavity  
 οὔτε |pick, steal; de|di-|belly, womb ἡ δὲ τὴν ἔδρην |inject  
 |cate; destroy  
 καὶ |take, attack, τὸ |liquid that rinses· ἴσω ὁδοῦ |preserve,  
 |seize |embalm  
 τὰς |be placed by; ἡμέρας, τῇ δὲ |last, final |send forth, τῆς  
 |be devoted to |allow forth  
 |belly; τὴν κεδρίην τὴν |(mid) speed τὸ ἔρον. ἥ δὲ ἔχει  
 |cavity  
 τοσαύτην δύναμιν ὥστε ἅμα ἐωυτῇ τὴν |belly, womb τὰ  
 |innards |cause to melt, ἐξάγει· τὰς δὲ σάρκας τὸ |sodium  
 |dissolve |carbonate  
 |cause to melt, καὶ δὴ λείπεται τοῦ νεκροῦ τὸ |skin, hide ὕνον  
 |dissolve  
 καὶ τὰ |bone . ἐπεὰν δὲ ταῦτα ποιήσωσι, ἀπ' ὧν ἔδωκαν  
 οὕτω τὸν νεκρόν, οὐδὲν ἔτι |work at

2.88

ἡ δὲ τρίτη |embalming; ἐστὶ ἥδε, ἥ τοὺς χρήμασι  
 |pickling

## 2.87

Thus they deal with the corpses which are prepared in the most costly way; but for those who desire the middle way and wish to avoid great cost they prepare the corpse as follows:— having filled their syringes with the oil which is got from cedar-wood, with this they forthwith fill the belly of the corpse, and this they do without having either cut it open or taken out the bowels, but they inject the oil by the breech, and having stopped the drench from returning back they keep it then the appointed number of days for embalming, and on the last of the days they let the cedar oil come out from the belly, which they before put in; and it has such power that it brings out with it the bowels and interior organs of the body dissolved; and the natron dissolves the flesh, so that there is left of the corpse only the skin and the bones. When they have done this they give back the corpse at once in that condition without working upon it any more.

## 2.88

The third kind of embalming, by which are prepared the bodies of those who have less means, is as

*vocabulary*

**ἀποφέρω** carry off, carry back ~bear  
**ἀρπάζω** carry off, seize ~harpoon  
**ἀσθενής** weak  
**διαθέω** run around  
**ἐβδομήκοντα** 70  
**ἐκφέρω** carry off ~bear  
**ἐπιφανής** coming to view; conspicuous  
**εὐειδής** good-looking ~wit  
**εὖς** good, brave, noble  
**κάρτα** very much ~κράτος  
**κατεῖπον** denounce; report  
**κοιλίη** belly; cavity

**κροκόδειλος** lizard, crocodile  
**λάμπω** shine ~lamp  
**ὁμότεχνος** co-worker  
**ὄον οὖ** type of fruit  
**παραυτίκα** immediately  
**περιστέλλω** lay out  
**πρόσφατος** unspoiled; recent ~photon  
**σκευάζω** prepare, collect  
**συρμαία** radish  
**ταριχευτής** -οῦ (ἱ, m, 1) embalmer  
**ταριχευτός** (ἱ) salted, pickled  
**ταριχεύω** preserve, embalm  
**τριταῖος** on the third day

ἀσθενεστέρους σκευάζει· συρμαίῃ διηθήσαντες τὴν κοιλίην  
ταριχεύουσι τὰς ἑβδομήκοντα ἡμέρας καὶ ἔπειτα ἀπ' ὧν  
ἔδωκαν ἀποφέρεσθαι.

## 2.89

τὰς δὲ γυναῖκας τῶν ἐπιφανέων ἀνδρῶν, ἐπεὰν  
τελευτήσωσι, οὐ παραντίκα διδοῦσι ταριχεύειν, οὐδὲ  
ὅσαι ἂν ἔωσι εὐειδέες κάρτα καὶ λόγου πλεῦνος γυναῖκες·  
ἀλλ' ἐπεὰν τριταῖαι ἢ τεταρταῖαι γένωνται, οὕτω  
παραδιδούσι τοῖσι ταριχεύουσι. τοῦτο δὲ ποιεῦσι οὕτω  
τοῦδε εἵνεκεν, ἵνα μή σφι οἱ ταριχευταὶ μίσγωνται τῇσι  
γυναιξί· λαμβθῆναι γὰρ τινὰ φασὶ μισγόμενον νεκρῷ  
προσφάτω γυναικός, κατειπεῖν δὲ τὸν ὁμότεχνον.

## 2.90

ὅς δ' ἂν ἢ αὐτῶν Αἰγυπτίων ἢ ξείνων ὁμοίως ὑπὸ  
κροκοδείλου ἀρπασθεῖς ἢ ὑπ' αὐτοῦ τοῦ ποταμοῦ φαίνεται  
τεθνεώς, κατ' ἣν ἂν πόλιν ἐξενειχθῇ, τούτους πᾶσα  
ἀνάγκη ἐστὶ ταριχεύσαντας αὐτὸν καὶ περιστείλαντας



follows:— they cleanse out the belly with a purge and then keep the body for embalming during the seventy days, and at once after that they give it back to the bringers to carry away.

**2.89**

The wives of men of rank when they die are not given at once to be embalmed, nor such women as are very beautiful or of greater regard than others, but on the third or fourth day after their death (and not before) they are delivered to the embalmers. They do so about this matter in order that the embalmers may not abuse their women, for they say that one of them was taken once doing so to the corpse of a woman lately dead, and his fellow-craftsman gave information.

**2.90**

Whenever any one, either of the Egyptians themselves or of strangers, is found to have been carried off by a crocodile or brought to his death by the river itself, the people of any city by which he may have been cast up on land must embalm him and

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory, statue

**ἀνδριάς** -ντος (m, 3) portrait, statue

**ἄτε** as if; since

**ἔνειμι** be in ~ion

**ἐνίστημι** install; threaten; block

**ἔξειμι** go forth; is possible ~ion

**θάπτω** bury ~epitaph

**ἱρεὺς** ἱρῆος (l, m) priest ~hieroglyph

**κάρτα** very much ~κράτος

**λίθινος** made of stone

**μηδαμὸς** no one

**μὲν** him, her, it

**νόμαιοις** customary

**νομός** home, district ~nemesis

**περιβάλλω** act: excel; mid: put on clothing ~ballistic

**πέριξ** all around

**πρόπυλον** entrance-gates

**προσέχω** belong to, it beseems

**σανδάλιον** sandal

**σύνπας** (ᾱ) all together

**τετράγωνος** square

**φοῖνιξ** -χος (m) red or purple dye or color; bay (horse); palm tree

**φύω** produce, beget; clasp ~physics

**χειραπτάζω** handle

**ψαύω** be closely touching

ὥς κάλλιστα θάψαι ἐν ἱρῇσι θήκησι· οὐδὲ ψαῦσαι ἔξεστι αὐτοῦ ἄλλον οὐδένα οὔτε τῶν προσηκόντων οὔτε τῶν φίλων, ἀλλὰ μιν αἱ ἱρέες αὐτοὶ τοῦ Νείλου ἅτε πλέον τι ἢ ἀνθρώπου νεκρὸν χειραπτάζοντες θάπτουσι.

## 2.91

ἐλληνικοῖσι δὲ νομαίοισι φεύγουσι<sup>1</sup> χρᾶσθαι, τὸ δὲ σύμπαν εἰπεῖν, μηδ' ἄλλων μηδαμὰ μηδαμῶν ἀνθρώπων νομαίοισι. οἱ μὲν νυν ἄλλοι Αἰγύπτιοι οὕτω τοῦτο φυλάσσουσι, ἔστι δὲ Χέμμισ πόλις μεγάλη νομοῦ τοῦ Θηβαϊκοῦ ἐγγὺς Νέης πόλιος· ἐν ταύτῃ τῇ πόλει ἐστὶ Περσέος τοῦ Δανάης ἱρὸν τετράγωνον, πέριξ δὲ αὐτοῦ φοίνικες πεφύκασι. τὰ δὲ πρόπυλα τοῦ ἱροῦ λίθινα ἐστὶ κάρτα μεγάλα· ἐπὶ δὲ αὐτοῖσι ἀνδριάντες δύο ἐστᾶσι λίθινοι μεγάλοι. ἐν δὲ τῷ περιβεβλημένῳ τούτῳ νηὸς τε ἔνι καὶ ἄγαλμα ἐν αὐτῷ ἐνέστηκε τοῦ Περσέος. οὗτοι οἱ Χεμμῖται λέγουσι τὸν Περσέα πολλάκις μὲν ἀνὰ τὴν γῆν φαίνεσθαι σφι πολλάκις δὲ ἔσω τοῦ ἱροῦ, σανδάλιον τε

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<sup>1</sup> eschew



ὥς κάλλιστα |bury ἐν ἱρήσι θήκησι· οὐδὲ |be closely touching  
 αὐτοῦ ἄλλον οὐδένα οὔτε τῶν |belong to, it be- οὔτε τῶν  
 |seems  
 φίλων, ἀλλὰ μιν αἱ |priest αὐτοῖ τοῦ Νείλου |as if; since. τι ἢ  
 ἀνθρώπου νεκρὸν |handle |bury

## 2.91

ἐλληνικοῖσι δὲ νομαίοισι φεύγουσι<sup>1</sup> χρᾶσθαι, τὸ δὲ  
 |all together ἑὶν, μηδ' ἄλλων |no one |no one ἀνθρώπων  
 νομαίοισι. οἱ μὲν νυν ἄλλοι Αἰγύπτιοι οὕτω τοῦτο  
 φυλάσσουσι, ἔστι δὲ Χέμμισ πόλις μεγάλη |home, τοῦ  
 |district  
 Θηβαϊκοῦ ἐγγὺς Νέης πόλιος· ἐν ταύτῃ τῇ πόλει ἐστὶ  
 Περσέος τοῦ Δανάης ἱρὸν |square , |all around τοῦ  
 |red, red dye; φύκασι. τὰ δὲ |entrance-gates τοῦ ἱεροῦ |made of stone  
 |palm tree  
 |very much γάλα· ἐπὶ δὲ αὐτοῖσι |portrait, δύο ἐστᾶσι  
 |statue  
 |made of stone ἑοῖ. ἐν δὲ τῷ |excel; don τούτῳ νηὸς τε  
 |be in καὶ |ornament, αὐτῷ |install; threaten; Περσέος. οὗτοι οἱ  
 |glory, statue |block  
 Χεμμῖται λέγουσι τὸν Περσέα πολλάκις μὲν ἀνὰ τὴν γῆν  
 φαίνεσθαι σφι πολλάκις δὲ ἔσω τοῦ ἱεροῦ, |sandal τε

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<sup>1</sup> eschew

lay him out in the fairest way they can and bury him in a sacred burial-place, nor may any of his relations or friends besides touch him, but the priests of the Nile themselves handle the corpse and bury it as that of one who was something more than man.

**2.91**

Hellenic usages they will by no means follow, and to speak generally they follow those of no other men whatever. This rule is observed by most of the Egyptians; but there is a large city named Chemmis in the Theban district near Neapolis, and in this city there is a temple of Perseus the son of Danae which is of a square shape, and round it grow date-palms: the gateway of the temple is built of stone and of very great size, and at the entrance of it stand two great statues of stone. Within this enclosure is a temple-house and in it stands an image of Perseus. These people of Chemmis say that Perseus is wont often to appear in their land and often within the temple, and that a sandal which

*vocabulary***ἀγωνία** contest; agony**ἄθλον** ἀέθλου prize ~athlete**ἀναγιγνώσκω** recognize, read, understand, persuade**γυμνικός** of gymnastics**δέρμα** -τος (n, 3) skin, hide

~dermatology

**δίπηχυς** 2 cubits long**ἐκμανθάνω** know by heart**ἐκπλέω** sail away ~float**Ἑλλήν** Greek**ἐπιτελέω** complete; do a religious duty**ἐπιτέλλω** order ~apostle**ἐπιφαίνω** display ~photon**εὐθηνέω** thrive, flourish**ἔωθα** be accustomed, in the habit**κτῆνος** -ους (n, 3) herd animal**μέγαθος** tall, big (person)**μίν** him, her, it**συγγενεὺς** inborn, kin to**συγγενής** inborn, kin to**φορέω** frequentative of φέρω, to carry

~bear

**χλαῖνα** men's cloak ~chlamydia

αὐτοῦ πεφορημένον εὐρίσκεσθαι ἐὸν τὸ μέγαθος δίπηχυ,  
τὸ ἐπεὰν φανῇ, εὐθηνέειν ἅπασαν Αἴγυπτον. ταῦτα μὲν  
λέγουσι, ποιεῦσι δὲ τάδε Ἑλληνικὰ τῷ Περσεί· ἀγῶνα  
γυμνικὸν τιθεῖσι διὰ πάσης ἀγωνίης ἔχοντα, παρέχοντες  
ἄεθλα κτήνεα καὶ χλαίνας καὶ δέρματα. εἰρομένου δέ  
μευ ὃ τι σφι μούνοισι ἔωθε ὁ Περσεὺς ἐπιφαίνεσθαι  
καὶ ὃ τι κεχωρίδεται Αἰγυπτίων τῶν ἄλλων ἀγῶνα  
γυμνικὸν τιθέντες, ἔφασαν τὸν Περσέα ἐκ τῆς ἐωυτῶν  
πόλιος γεγονέναι· τὸν γὰρ Δαναὸν καὶ τὸν Λυγκέα ἐόντας  
Χερμίτας ἐκπλῶσαι ἐς τὴν Ἑλλάδα, ἀπὸ δὲ τούτων  
γενεηλογέοντες κατέβαινον ἐς τὸν Περσέα. ἀπικόμενον δὲ  
αὐτὸν ἐς Αἴγυπτον κατ' αἰτίην τὴν καὶ Ἕλληνες λέγουσι,  
οἷσοντα ἐκ Λιβύης τὴν Γοργοῦς κεφαλὴν, ἔφασαν ἐλθεῖν  
καὶ παρὰ σφέας καὶ ἀναγνῶναι τοὺς συγγενέας πάντας·  
ἐκμεμαθηκότα δέ μιν ἀπικέσθαι ἐς Αἴγυπτον τὸ τῆς  
Χέμμιος οὔνομα, πεπυσμένον παρὰ τῆς μητρός. ἀγῶνα  
δέ οἱ γυμνικὸν αὐτοῦ κελεύσαντος ἐπιτελέειν.

αὐτοῦ |frequentative of| εὐρίσκεσθαι ἐὼν τὸ |tall, big| 2 cubits  
 |φέρω, to carry| |long|  
 τὸ ἐπεὰν φανῇ, |thrive,| ἅπασαν Αἴγυπτον. ταῦτα μὲν  
 |flourish|  
 λέγουσι, ποιεῦσι δὲ τάδε Ἑλληνικὰ τῷ Περσεί· ἀγῶνα  
 |of gymnastics|· εἰσι διὰ πάσης |contest;| ἔχοντα, παρέχοντες  
 |agon|y  
 |prize| |herd animal| |cloak| καὶ |skin, hide| εἰρομένου δέ  
 μιν ὅ τι σφι μούνοισι |be accustomed, in the|display  
 |habit|  
 καὶ ὅ τι κεχωρῖδται Αἰγυπτίων τῶν ἄλλων ἀγῶνα  
 |of gymnastics|· ἔντες, ἔφασαν τὸν Περσέα ἐκ τῆς ἐωυτῶν  
 πόλιος γεγονέναι· τὸν γὰρ Δαναὸν καὶ τὸν Λυγκέα ἔοντας  
 Χερμίτας |sail away| ἐς τὴν Ἑλλάδα, ἀπὸ δὲ τούτων  
 γενεηλογέοντες κατέβαινον ἐς τὸν Περσέα. ἀπικόμενον δὲ  
 αὐτὸν ἐς Αἴγυπτον κατ' αἰτίην τὴν καὶ |Greek| λέγουσι,  
 οἴσοντα ἐκ Λιβύης τὴν Γοργοῦς κεφαλὴν, ἔφασαν ἐλθεῖν  
 καὶ παρὰ σφέας καὶ ἀναγνῶναι τοὺς συγγενέας πάντας·  
 |know by heart| δέ μιν ἀπικέσθαι ἐς Αἴγυπτον τὸ τῆς  
 Χέρμιος οὔνομα, πεπυσμένον παρὰ τῆς μητρός. ἀγῶνα  
 δέ οἱ |of gymnastics|· οὐ κελεύσαντος ἐπιτελείειν.

has been worn by him is found sometimes, being in length two cubits, and whenever this appears all Egypt prospers. This they say, and they do in honour of Perseus after Hellenic fashion thus,— they hold an athletic contest, which includes the whole list of games, and they offer in prizes cattle and cloaks and skins: and when I inquired why to them alone Perseus was wont to appear, and wherefore they were separated from all the other Egyptians in that they held an athletic contest, they said that Perseus had been born of their city, for Danaos and Lynkeus were men of Chemmis and had sailed to Hellas, and from them they traced a descent and came down to Perseus: and they told me that he had come to Egypt for the reason which the Hellenes also say, namely to bring from Libya the Gorgon's head, and had then visited them also and recognised all his kinsfolk, and they said that he had well learnt the name of Chemmis before he came to Egypt, since he had heard it from his mother, and that they celebrated an athletic contest for him by his own command.

*vocabulary*

**αὐαίνω** to dry; (mp) wither  
**δρέπω** (mid) pick, pluck ~tear  
**ἐλαία** olive, olive tree ~olive  
**Ἑλλην** Greek  
**ἐλος** ἔλεος (n, 3) marsh  
**ἐμφορής** similar  
**ἐξευρίσκω** find; discover ~eureka  
**ἐπιεικής** fitting ~icon  
**εὐτέλεια** cheapness; thrift  
**ἰδέα** ἰδής semblance; kind, style  
**κάλυξ** -κος (f) some kind of ornament  
**κατύπερθεν** above, from above  
**κηρίον** honeycomb  
**κρίνον** lily  
**λωτός** clover? lotus?  
**μέγαθος** tall, big (person)  
**μήκων** poppy

**μῆλον** sheep, small livestock; apple, tree fruit  
**ὀπτός** roasted  
**παραφύω** (mp) grow beside  
**πελαγίζω** flood; sail the sea  
**πλήρης** full, complete; (+gen) full of ~plethora  
**πτίσσω** winnow  
**πυρά** pyre ~pyre  
**ρίζα** root ~rhizome  
**ρόδον** rose  
**στρογγύλος** round; merchant ship  
**συνοικέω** live together  
**σφηκώ** pinch, narrow ~sphexish  
**σφήξ** -χός (m) wasp ~sphexish  
**τρωκτός** eaten raw  
**φύω** produce, beget; clasp ~physics

## 2.92

ταῦτα μὲν πάντα οἱ κατύπερθε τῶν ἐλέων οἰκέοντες Αἰγύπτιοι νομίζουσι· οἱ δὲ δὴ ἐν τοῖσι ἔλεσι κατοικημένοι τοῖσι μὲν αὐτοῖσι νόμοισι χρέωνται τοῖσι καὶ οἱ ἄλλοι Αἰγύπτιοι, καὶ τὰ ἄλλα καὶ γυναικὶ μὴ ἕκαστος αὐτῶν συνοικέει κατὰ περ Ἑλλήνες, ἀτὰρ πρὸς εὐτελείῃν τῶν σιτίων τάδε σφί ἄλλα ἐξεύρηται. ἐπεὰν πλήρης γένηται ὁ ποταμὸς καὶ τὰ πεδία πελαγίσῃ, φύεται ἐν τῷ ὕδατι κρίνεα πολλά, τὰ Αἰγύπτιοι καλέουσι λωτόν· ταῦτ' ἐπεὰν δρέψωσι ἀναίνουσι πρὸς ἥλιον καὶ ἔπειτα τὸ ἐκ μέσου τοῦ λωτοῦ, τῇ μήκωνι ἐὼν ἐμφερές, πτίσαντες ποιεῦνται ἐξ αὐτοῦ ἄρτους ὀπτοὺς πυρί. ἔστι δὲ καὶ ἡ ῥίζα τοῦ λωτοῦ τούτου ἐδωδύμη καὶ ἐγγλύσσει ἐπιεικέως, ἐὼν στρογγύλον, μέγαθος κατὰ μῆλον.

ἔστι δὲ καὶ ἄλλα κρίνεα ῥόδοισι ἐμφερέα, ἐν τῷ ποταμῷ γινόμενα καὶ ταῦτα, ἐξ ὧν ὁ καρπὸς ἐν ἄλλῃ κάλυκι παραφυομένη ἐκ τῆς ῥίζης γίνεται, κηρίῳ σφηκῶν ἰδέην ὁμοιότατον· ἐν τούτῳ τρωκτὰ ὅσον τε πυρὴν ἐλαίης



2.92

ταῦτα μὲν πάντα οἱ |above, from above ἐλέων οἰκέοντες  
 Αἰγύπτιοι νομίζουσι· οἱ δὲ δὴ ἐν τοῖσι |marsh κατοικημένοι  
 τοῖσι μὲν αὐτοῖσι νόμοισι χρέωνται τοῖσι καὶ οἱ ἄλλοι  
 Αἰγύπτιοι, καὶ τὰ ἄλλα καὶ γυναικὶ μῆ ἕκαστος αὐτῶν  
 |live together ἰτά περ |Greek , ἀτὰρ πρὸς |cheapness; τῶν  
 |thrift  
 σιτίων τάδε σφι ἄλλα |find;  
 |discover . ἐπεὰν πλήρης γένηται  
 ὁ ποταμὸς καὶ τὰ πεδιά |flood; sail the sea . καὶ ἐν τῷ ὕδατι  
 |lily πολλά, τὰ Αἰγύπτιοι καλέουσι |clover? lotus? . ἐπεὰν  
 |(mid) |to dry; (mp) wither, . . . καὶ ἔπειτα τὸ ἐκ μέσου τοῦ  
 |pick,  
 |pluck  
 |clover? lotus? |poppy ἔὼν |similar , |winnow ποιεῦνται ἐξ  
 αὐτοῦ ἄρτους |roasted πυρί. ἔστι δὲ καὶ ἡ ρίζα τοῦ |clover? lotus?  
 τούτου ἐδωδίμη καὶ ἐγγλύσσει |fitting , ἔὼν |round;  
 |merchant  
 μέγαθος κατὰ μῆλον. |ship  
 ἔστι δὲ καὶ ἄλλα |lily |rose |similar , ἐν τῷ ποταμῷ  
 γινόμενα καὶ ταῦτα, ἐξ ὧν ὁ καρπὸς ἐν ἄλλῃ |some kind of  
 |ornament  
 |(mp) grow beside τῆς ρίζης γίνεται, |honeycomb , καὶ |semblance; kind,  
 |style  
 ὁμοιότατον· ἐν τούτῳ |eaten raw ἔσον τε |pyre |olive

## 2.92

All these are customs practised by the Egyptians who dwell above the fens: and those who are settled in the fen-land have the same customs for the most part as the other Egyptians, both in other matters and also in that they live each with one wife only, as do the Hellenes; but for economy in respect of food they have invented these things besides:— when the river has become full and the plains have been flooded, there grow in the water great numbers of lilies, which the Egyptians call lotos; these they cut with a sickle and dry in the sun, and then they pound that which grows in the middle of the lotos and which is like the head of a poppy, and they make of it loaves baked with fire. The root also of this lotos is edible and has a rather sweet taste: it is round in shape and about the size of an apple.

There are other lilies too, in flower resembling roses, which also grow in the river, and from them the fruit is produced in a separate vessel springing from the root by the side of the plant itself, and very nearly resembles a wasp's comb: in this there

*vocabulary*

ἀγελαῖος of a herd ~demagogue  
 ἀγεληδόν in a herd  
 ἀνακάπτω gulp down  
 ἀναπλώω sail up, through  
 ἀνασπάω draw again ~spatula  
 ἄνω (ᾱ) accomplish, pass, waste;  
 upwards, out to sea  
 ἀπαλός soft, delicate  
 ἀπορραίνω spurt, sprinkle, shower  
 ἀποτέμνω cut off, sever ~tonsure  
 αὐαίνω to dry; (mp) wither  
 αὖος dried out; with a grating sound  
 βύβλος (f) book, papyrus  
 διαφανής transparent  
 ἐγγίγνομαι live in ~genus  
 ἐκγίγνομαι be born; be by birth  
 ~genus  
 ἐκπλέω sail away ~float  
 ἐξαιρέω pick, steal; dedicate; destroy  
 ~heresy  
 ἐξάλλομαι break away from ~sally  
 ἐπέτειος of one year

ἔρσην male  
 ἐφέτειος of one year  
 ἦθος ἦθεος (n, 3) habit, habitat ~ethos  
 θρώσκω spring, dart ~dart  
 κάρτα very much ~χράτος  
 κλίβανος Dutch oven  
 κοιλίη belly; cavity  
 κυῖσχομαι breed, reproduce, make/get  
 pregnant (humans, animals, plants)  
 λίμνη lake, marsh, basin, sea ~limnic  
 οἷστρος gadfly; an urge  
 πῆχυς forearm, cubit  
 πλήρης full, complete; (+gen) full of  
 ~plethora  
 πνίγω (i) strangle; stew; (p) drown  
 προσδοκάω expect  
 πωλέω sell  
 σιτέομαι (i) eat ~parasite  
 συχνός long; many; extensive  
 τοιόσδε such  
 τρώγω nibble, crop  
 χρηστός useful; brave, worthy

ἐγγίνεται συχνά, τρώγεται δὲ καὶ ἀπαλὰ ταῦτα καὶ αἶα. τὴν δὲ βύβλον τὴν ἐπέτειον γινομένην ἐπεὰν ἀνασπάσῃσι ἐκ τῶν ἐλέων, τὰ μὲν ἄνω αὐτῆς ἀποτάμνοντες ἐς ἄλλο τι τρέπουσι, τὸ δὲ κάτω λελειμμένον ὅσον τε ἐπὶ πῆχυν τρώγουσι καὶ πωλέουσι· οἱ δὲ ἂν καὶ κάρτα βούλονται χρηστῇ τῇ βύβλω χρᾶσθαι, ἐν κλιβάνῳ διαφανεί πνίξαντες οὕτω τρώγουσι. οἱ δὲ τινὲς αὐτῶν ζῶσι ἀπὸ τῶν ἰχθύων μόνον, τοὺς ἐπεὰν λάβῃσι καὶ ἐξέλῃσι τὴν κοιλίην, ἀναΐνουσι πρὸς ἥλιον καὶ ἔπειτα αὐτοὺς ἐόντας σιτέονται.

## 2.93

οἱ δὲ ἰχθύες οἱ ἀγελαῖοι ἐν μὲν τοῖσι ποταμοῖσι οὐ μάλα γίνονται, τρεφόμενοι δὲ ἐν τῇσι λίμνῃσι τοιάδε ποιεῖσι. ἐπεὰν σφεας ἐσίῃ οἷστρος κυΐσκεσθαι, ἀγελῆδὸν ἐκπλέουσι ἐς θάλασσαν· ἡγέονται δὲ οἱ ἔρσενες ἀπορραίνοντες τοῦ θοροῦ, αἱ δὲ ἐπόμεναι ἀνακάπτουσι καὶ ἐξ αὐτοῦ κυΐσκονται. ἐπεὰν δὲ πλήρεις γένωνται ἐν τῇ θαλάσῃ, ἀναπλώουσι ὀπίσω ἐς ἥθεα τὰ ἐωυτῶν ἕκαστοι, ἡγέονται

ἐγγίνεται |long; , |nibble, crop ἔ καὶ |soft, ταῦτα καὶ |dried out  
 |many;  
 |delicate  
 τὴν δὲ |book, |exten- τὴν ἐπέτειον γινομένην ἐπεὰν |draw again  
 |papyrus  
 ἐκ τῶν ἐλέων, τὰ μὲν ἄνω αὐτῆς ἀποτάμνοντες ἐς  
 ἄλλο τι τρέπουσι, τὸ δὲ κάτω λελειμμένον ὅσον τε  
 ἐπὶ |forearm, |nibble, crop καὶ |sell οἱ δὲ ἄν καὶ |very much  
 |cubit  
 βούλονται |useful; brave, |book, χρᾶσθαι, ἐν |Dutch oven  
 |worthy |papyrus  
 |transparent |strangle; stew; (p) |nibble, crop οἱ δὲ τινὲς αὐτῶν  
 |drown  
 ζῶσι ἀπὸ τῶν ἰχθύων μῶνον, τοὺς ἐπεὰν λάβωσι καὶ  
 ἐξέλωσι τὴν |belly; , |to dry; (mp) wither ἴλιον καὶ ἔπειτα  
 |cavity  
 |dried out ἵτας σιτέονται.

## 2.93

οἱ δὲ ἰχθύες οἱ |of a herd ἐν μὲν τοῖσι ποταμοῖσι οὐ μάλα  
 γίνονται, τρεφόμενοι δὲ ἐν τῇσι |lake, marsh, ἅδε ποιεῦσι.  
 |basin, sea  
 ἐπεὰν σφας ἐσίῃ |gadfly; |breed, re- |in a herd |sail away  
 |an urge |produce,  
 ἐς θάλασσαν ἡγέονται |make/get |pregnant ἔρσενες |spurt, sprinkle,  
 |shower  
 τοῦ θοροῦ, αἱ δὲ ἐπόμεναι |humans, |animals |jump down καὶ ἐξ αὐτοῦ  
 |plants)  
 |breed, reproduce, make/get |full, complete; νται ἐν τῇ θαλάσῃ,  
 |pregnant (humans, ani- |(+gen) full of  
 |mals, plants)  
 |sail up, through ῖσω ἐς ἥθεα τὰ ἐωυτῶν ἕκαστοι, ἡγέονται

grow edible seeds in great numbers of the size of an olive-stone, and they are eaten either fresh or dried. Besides this they pull up from the fens the papyrus which grows every year, and the upper parts of it they cut off and turn to other uses, but that which is left below for about a cubit in length they eat or sell: and those who desire to have the papyrus at its very best bake it in an oven heated red-hot, and then eat it. Some too of these people live on fish alone, which they dry in the sun after having caught them and taken out the entrails, and then when they are dry, they use them for food.

### 2.93

Fish which swim in schools are not much produced in the rivers, but are bred in the lakes, and they do as follows:— When there comes upon them the desire to breed, they swim out in shoals towards the sea; and the males lead the way shedding forth their milt as they go, while the females, coming after and swallowing it up, from it become impregnated: and when they have become full of young in the sea they swim up back again, each shoal to its

*vocabulary*

ἀγεληδόν in a herd  
 ἀλίσκομαι be captured ~helix  
 ἀναπλώω sail up, through  
 ἀντέχω hold up as protection against  
 ~ischemia  
 ἀπορραίνω spurt, sprinkle, shower  
 ἀριστερός left-hand  
 διαθέω run around  
 ἐγγρίμπτω to near, bring near to  
 ἐκπλέω sail away ~float  
 ἔρσην male  
 ἡγεμονία authority, rule  
 θηλέω abound in ~thallium  
 θῆλυς female; (rare) abundant ~female  
 καταπίνω (ι) swallow

καταπλώω land  
 κέγχρος small thing, bit  
 κοῖλος hollow ~hollow  
 παραχρῆμα on the spot  
 περιγίγνομαι surpass; survive; attain  
 ~genus  
 πῖμπλημι fill (+gen.) ~plenum  
 πληθύνω multiply  
 ῥόος ῥοῦ stream, flow, current  
 ~rheostat  
 τέλμα pond, swamp; mud for mortar  
 τρίβω (ι) rub; (mid) be worn out  
 ~tribulation  
 ψαύω be closely touching  
 ὠόν egg

μέντοι γε οὐκέτι οἱ αὐτοί, ἀλλὰ τῶν θηλέων γίνεται ἡ ἡγεμονία· ἡγεύμεναι δὲ ἀγεληδὸν ποιεῦσι οἷόν περ ἐποίουν οἱ ἔρσενες· τῶν γὰρ ὤων ἀπορραίνουσι κατ' ὀλίγους τῶν κέγχρων, οἱ δὲ ἔρσενες καταπίνουσι ἐπόμενοι. εἰσὶ δὲ οἱ κέγχροι οὗτοι ἰχθύες. ἐκ δὲ τῶν περιγυνομένων καὶ μὴ καταπινομένων κέγχρων οἱ τρεφόμενοι ἰχθύες γίνονται.

Οἳ δ' ἂν αὐτῶν ἀλῶσι ἐκπλώνοντες ἐς θάλασσαν, φαίνονται τετριμμένοι τὰ ἐπ' ἀριστερὰ τῶν κεφαλέων, οἳ δ' ἂν ὀπίσω ἀναπλώνοντες, τὰ ἐπὶ δεξιὰ τετρίφεται. πάσχουσι δὲ ταῦτα διὰ τόδε· ἐχόμενοι τῆς γῆς ἐπ' ἀριστερὰ καταπλῶουσι ἐς θάλασσαν, καὶ ἀναπλώνοντες ὀπίσω τῆς αὐτῆς ἀντέχονται, ἐγχριμπτόμενοι καὶ ψαύοντες ὥς μάλιστα, ἵνα δὴ μὴ ἀμάρτοιεν τῆς ὁδοῦ διὰ τὸν ῥόον. ἐπεὰν δὲ πληθύνεσθαι ἄρχηται ὁ Νεῖλος, τά τε κοῖλα<sup>1</sup> τῆς γῆς καὶ τὰ τέλματα τὰ παρὰ τὸν ποταμὸν πρῶτα ἄρχεται πύμπλασθαι διηθέοντος τοῦ ὕδατος ἐκ τοῦ ποταμοῦ· καὶ αὐτίκα τε πλέα γίνεται ταῦτα καὶ παραχρήμα ἰχθύων

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<sup>1</sup> potholes



μέντοι γε οὐκέτι οἱ αὐτοί, ἀλλὰ τῶν θηλέων γίνεται ἡ

|authority, rule, εὔμεναι δὲ |in a herd ποιεῦσι οἶόν περ ἐποίουν

οἱ |male τῶν γὰρ |egg |spurt, sprinkle, κατ' ὀλίγους τῶν  
|shower

|small , οἱ δὲ |male |swallow ἐπόμενοι. εἰςὶ δὲ οἱ  
|thing, bit

|small οὔτοι ἰχθύες. ἐκ δὲ τῶν περιγινομένων καὶ μὴ  
|thing, bit

|swallow |small οἱ τρεφόμενοι ἰχθύες γίνονται.  
|thing, bit

Οἱ δ' ἂν αὐτῶν |be cap-|sail away ἐς θάλασσαν, φαίνονται  
|tured

|rub; (mid) be τὰ ἐπ' |left-hand τῶν κεφαλῶν, οἱ δ' ἂν  
|worn out

ὀπίσω |sail up, through, τὰ ἐπὶ δεξιὰ |rub; (mid) be πάσχουσι  
|worn out

δὲ ταῦτα διὰ τόδε· ἐχόμενοι τῆς γῆς ἐπ' |left-hand

|land ἐς θάλασσαν, καὶ |sail up, through ὀπίσω

τῆς αὐτῆς |hold up as pro-|to near, bring near καὶ |be closely touching  
|tection against |to

μάλιστα, ἵνα δὴ μὴ ἀμάρτοιεν τῆς ὁδοῦ διὰ τὸν |stream, flow

ἐπεὰν δὲ |multiply ἄρχηται ὁ Νεῖλος, τά τε |hollow<sup>1</sup> τῆς

γῆς καὶ τὰ |pond, swamp; ἢ τὸν ποταμὸν πρῶτα ἄρχεται  
|mud for mortar

|fill (+gen.) διηθέοντος τοῦ ὕδατος ἐκ τοῦ ποταμοῦ· καὶ

αὐτίκα τε πλέα γίνεται ταῦτα καὶ |on the spot ἰχθύων

<sup>1</sup> potholes

own haunts. The same however no longer lead the way as before, but the lead comes now to the females, and they leading the way in shoals do just as the males did, that is to say they shed forth their eggs by a few grains at a time, and the males coming after swallow them up. Now these grains are fish, and from the grains which survive and are not swallowed, the fish grow which afterwards are bred up.

Now those of the fish which are caught as they swim out to sea are found to be rubbed on the left side of the head, but those which are caught as they swim up again are rubbed on the right side. This happens to them because as they swim down to the sea they keep close to the land on the left side of the river, and again as they swim up they keep to the same side, approaching and touching the bank as much as they can, for fear doubtless of straying from their course by reason of the stream. When the Nile begins to swell, the hollow places of the land and the depressions by the side of the river first begin to fill, as the water soaks through from the river, and so soon as they become full of water, at once they are all filled with

*vocabulary*

**ἄγριος** wild, savage ~agriculture  
**ἄλειφαρ** -τος (n) oil, polish  
**ἀπαλλάσσω** free from, remove; be freed, depart  
**ἀπιπόω** (ι) squeeze out juice  
**ἀπορρέω** flow, fall off  
**αὐτόματος** self-willed, accidental ~after  
**ἀφέψω** purify by boiling  
**δυσώδης** smelly  
**ἔλαιον** oil, olive oil ~olive  
**Ἑλλήν** Greek  
**ἔλος** ἔλεος (n, 3) marsh  
**ἐντίκτω** bear, create in  
**ἔσχατος** farthest, last  
**ἰλύς** -ος (ι, f) mud, slime  
**κατανοέω** notice, realize, learn

**κόθεν** from where?  
**κόπτω** beat, cut, strike  
**λίμνη** lake, marsh, basin, sea ~limnic  
**λύχνος** lamp  
**ὀσμή** smell ~osmium, odor  
**παραυτίκα** immediately  
**περιέρομαι** go around; come next to  
**πίμπλημι** fill (+gen.) ~plenum  
**προσανήμι** send up in addition  
**σιλλικύπριον** Cyprus hartwort  
**σπείρω** sow ~diaspora  
**συγκομίζω** gather  
**συλλέγω** collect, assemble ~legion  
**φρύγω** (υ) roast, parch  
**φύω** produce, beget; clasp ~physics  
**χεῖλος** -εος (n, 3) lip  
**ὠόν** egg

σμικρῶν πίμπλαται πάντα. κόθεν δὲ οἶκός αὐτοὺς γίνεσθαι, ἐγὼ μοι δοκέω κατανοεῖν τοῦτο· τοῦ προτέρου ἔτεος ἐπεὰν ἀπολίπη ὁ Νεῖλος, οἱ ἰχθύες ἐντεκόντες ὥὰ ἐς τὴν ἰλὸν ἅμα τῷ ἐσχάτῳ ὕδατι ἀπαλλάσσονται· ἐπεὰν δὲ περιελθόντος τοῦ χρόνου πάλιν ἐπέλθῃ τὸ ὕδωρ, ἐκ τῶν ὥων τούτων παραντίκα γίνονται οἱ ἰχθύες οὔτοι. καὶ περὶ μὲν τοὺς ἰχθύας οὕτω ἔχει.

## 2.94

ἀλείφατι δὲ χρέωνται Αἰγυπτίων οἱ περὶ τὰ ἔλα οἰκέοντες ἀπὸ τῶν σιλλικυπρίων τοῦ καρποῦ, τὸ καλεῦσι μὲν Αἰγύπτιοι κίκι, ποιεῦσι δὲ ὦδε. παρὰ τὰ χεῖλα τῶν τε ποταμῶν καὶ τῶν λιμνέων σπείρουσι τὰ σιλλικύπρια ταῦτα, τὰ ἐν Ἑλλήσι αὐτόματα ἄγρια φύεται· ταῦτα ἐν τῇ Αἰγύπτῳ σπειρόμενα καρπὸν φέρει πολλὸν μὲν δυσώδεα δέ· τοῦτον ἐπεὰν συλλέξωνται, οἱ μὲν κόψαντες ἀπιποῦσι, οἱ δὲ καὶ φρύξαντες ἀπέψουσι, καὶ τὸ ἀπορρέον ἀπ' αὐτοῦ συγκομίζονται. ἔστι δὲ πῖον καὶ οὐδὲν ἥσσον τοῦ ἐλαίου τῷ λύχνῳ προσηγές, ὁδμὴν δὲ βαρέαν παρέχεται.

σµικρῶν πίμπλται πάντα. |from where? ἱκὸς αὐτοὺς  
 γίνεσθαι, ἐγὼ μοι δοκέω |notice, real- τοῦτο· τοῦ προτέρου  
 |ize, learn  
 ἔτεος ἐπεὰν ἀπολίπη ὁ Νεῖλος, οἱ ἰχθύες |bear, create ὡὰ ἐς  
 |in  
 τὴν |mud, slime . ὦ |farthest ὕδατι |free from, remove; ἐπεὰν δὲ  
 |be freed, depart  
 |go around; τοῦ χρόνου πάλιν ἐπέλθῃ τὸ ὕδωρ, ἐκ τῶν  
 |come next to  
 |egg τούτων |immediately γίνονται οἱ ἰχθύες οὗτοι. καὶ περὶ  
 μὲν τοὺς ἰχθύας οὕτω ἔχει.

## 2.94

|oil, polish δὲ χρέωνται Αἰγυπτίων οἱ περὶ τὰ |marsh ἰκέοντες  
 ἀπὸ τῶν |Cyprus hartwort τοῦ καρποῦ, τὸ καλεῦσι μὲν  
 Αἰγύπτιοι κίκι, ποιεῦσι δὲ ὧδε. παρὰ τὰ |lip τῶν  
 τε ποταμῶν καὶ τῶν |lake, marsh, |είρουσι τὰ |Cyprus  
 |basin, sea |hartwort  
 ταῦτα, τὰ ἐν |Greek |self-willed, |wild, φύεται· ταῦτα ἐν τῇ  
 |accidental |savage  
 Αἰγύπτῳ σπειρόμενα καρπὸν φέρει πολλὸν μὲν |smelly  
 δέ· τοῦτον ἐπεὰν |collect, , οἱ μὲν |beat, cut, |squeeze out juice  
 |assemble |strike  
 οἱ δὲ καὶ |roast, parch ἀπέψουσι, καὶ τὸ |flow, fall off ἵπ' αὐτοῦ  
 |gather ἔστι δὲ πῖον καὶ οὐδὲν ἦσσον τοῦ |oil  
 τῷ |lamp |send up in |smell δὲ βαρέαν παρέχεται.  
 |addition

little fishes; and whence these are in all likelihood produced, I think that I perceive. In the preceding year, when the Nile goes down, the fish first lay eggs in the mud and then retire with the last of the retreating waters; and when the time comes round again, and the water once more comes over the land, from these eggs forthwith are produced the fishes of which I speak.

**2.94**

Thus it is as regards the fish. And for anointing those of the Egyptians who dwell in the fens use oil from the castor-berry, which oil the Egyptians call kiki, and thus they do:— they sow along the banks of the rivers and pools these plants, which in a wild form grow of themselves in the land of the Hellenes; these are sown in Egypt and produce berries in great quantity but of an evil smell; and when they have gathered these, some cut them up and press the oil from them, others again roast them first and then boil them down and collect that which runs away from them. The oil is fat and not less suitable for burning than olive-oil, but it gives forth a disagreeable smell.

*vocabulary***ἀγρεύω** catch (prey, fish)**ἄκανθα** thorn bush; (pl) thistledown

~pyracantha

**ἀμφίβληστρον** net for casting**ἀναπαύω** cause to cease ~pause**ἄνω** (ἄ) accomplish, pass, waste;

upwards, out to sea

**ἄφθονος** ungrudging, plentiful**δάκνω** bite**δίχτυον** fishing net**ἐλος** ἔλεος (n, 3) marsh**ἐνδύω** go into, put on**εὖδω** sleep, lie down, rest**ἐύς** good, brave, noble**καθεύδω** lie down**κοιμάω** put to sleep; (pass) lie down,

have sex

**κοίτη** rest, resting place, sleepiness**κώνωψ** -πος (m) mosquito**λωτός** clover? lotus?**μηχανάομαι** build, contrive

~mechanism

**μορφή** beauty**ὄον** οὔ type of fruit**πετάννυμι** (ῥ) spread, spread out**πέτομαι** to fly ~petal**προσδοκάω** expect**πύργος** ramparts, tower; line of troops**σινδών** -όνος (f, 3) linen**ὑψοῦ** high, aloft**ὑψόω** lift, exalt**φορτηγέω** carrying burdens**ὠφελέω** help, be useful

## 2.95

πρὸς δὲ τοὺς κώνωπας ἀφθόλους ἔοντας τάδε σφί ἐστὶ μεμηχανημένα. τοὺς μὲν τὰ ἄνω τῶν ἐλέων οἰκέοντας οἱ πύργοι ὠφελέουσι, ἐς τοὺς ἀναβαίνοντες κοιμῶνται· οἱ γὰρ κώνωπες ὑπὸ τῶν ἀνέμων οὐκ οἰοί τε εἰσὶ ὑψοῦ πέτεσθαι. τοῖσι δὲ περὶ τὰ ἔλα οἰκέουσι τάδε ἀντὶ τῶν πύργων ἄλλα μεμηχάνηται· πᾶς ἀνὴρ αὐτῶν ἀμφίβληστρον ἔκτεται, τῷ τῆς μὲν ἡμέρης ἰχθῦς ἀγρεύει, τὴν δὲ νύκτα τάδε αὐτῷ χρᾶται· ἐν τῇ ἀναπαύεται κοίτῃ, περὶ ταύτην ἴστησι τὸ ἀμφίβληστρον καὶ ἔπειτα ἐνδὺς ὑπ' αὐτὸ κατεύδει. οἱ δὲ κώνωπες, ἣν μὲν ἐν ἱματίῳ ἐνελιζάμενος εὖδῃ ἢ συνδόνι, διὰ τούτων δάκνουσι, διὰ δὲ τοῦ δικτύου οὐδὲ πειρῶνται ἀρχήν.

## 2.96

τὰ δὲ δὴ πλοῖά σφί, τοῖσι φορτηγέουσι, ἐστὶ ἐκ τῆς ἀκάνθης ποιούμενα, τῆς ἣ μορφὴ μὲν ἐστὶ ὁμοιοτάτῃ τῷ Κυρηναίῳ λωτῷ, τὸ δὲ δάκρυον κόμμι ἐστί. ἐκ ταύτης ὦν



## 2.95

πρὸς δὲ τοὺς |mosquito |ungrudging, ὄντας τάδε σφι ἐστὶ  
 |plentiful  
 |build, contrive . τοὺς μὲν τὰ ἄνω τῶν ἐλέων οἰκέοντας  
 οἱ |wall, |help, be useful ὁ τοὺς ἀναβαίνοντες κοιμῶνται  
 |tower  
 οἱ γὰρ |mosquito ὑπὸ τῶν ἀνέμων οὐκ οἰοί τε εἰσὶ  
 ὑψοῦ πέτεσθαι. τοῖσι δὲ περὶ τὰ |marsh οἰκέουσι τάδε  
 ἀντὶ τῶν |wall, ἄλλα |build, contrive πᾶς ἀνὴρ αὐτῶν  
 |tower  
 |net for casting ἔκτεται, τῷ τῆς μὲν ἡμέρης ἰχθύς |catch (prey, fish)  
 τὴν δὲ νύκτα τάδε αὐτῷ χρᾶται· ἐν τῇ |cause to cease |rest, resting place,  
 |sleepiness  
 περὶ ταύτην ἴστησι τὸ |net for casting καὶ ἔπειτα |go into, put on  
 ὑπ' αὐτὸ |lie down . οἱ δὲ |mosquito , ἣν μὲν ἐν ἱματίῳ  
 ἐνελιξάμενος |lie ἣ |linen , διὰ τούτων |bite , διὰ  
 δὲ τοῦ |fishing net ἰδὲ πειρῶνται ἀρχήν.

## 2.96

τὰ δὲ δὴ πλοία σφι, τοῖσι |carrying  
 |burdens , ἐστὶ ἐκ τῆς  
 |thorn bush; (pl)ῖμενα, τῆς ἢ |beauty μὲν ἐστὶ ὁμοιοτάτη τῷ  
 |thistledown  
 Κυρηναίῳ |clover?, lotus? δάκρυον κόμμι ἐστί. ἐκ ταύτης ὦν

## 2.95

Against the gnats, which are very abundant, they have contrived as follows:— those who dwell above the fen-land are helped by the towers, to which they ascend when they go to rest; for the gnats by reason of the winds are not able to fly up high: but those who dwell in the fen-land have contrived another way instead of the towers, and this is it:— every man of them has got a casting net, with which by day he catches fish, but in the night he uses it for this purpose, that is to say he puts the casting-net round about the bed in which he sleeps, and then creeps in under it and goes to sleep: and the gnats, if he sleeps rolled up in a garment or a linen sheet, bite through these, but through the net they do not even attempt to bite.

## 2.96

Their boats with which they carry cargoes are made of the thorny acacia, of which the form is very like that of the Kyrenian lotos, and that which exudes from it is gum. From this tree

*vocabulary*

**ἄκανθα** thorn bush; (pl) thistledown  
 ~pyracantha  
**ἄκάνθινος** of thorns; of shittah wood  
**ἄρμονία** fastener; agreement  
 ~harmony  
**βάρις** flat-bottomed boat; tower  
**βύβλινος** made of papyrus  
**βύβλος** (f) book, papyrus  
**βυσσός** depth of the sea  
**γόμφος** peg, nail  
**δίπηχυς** 2 cubits long  
**διτάλαντος** weighing two talents  
**ἐμπίπτω** fall into; attack ~petal  
**ἐπέχω** hold, cover; offer; assail  
**ἐπιπολή** (gen) on top of  
**ἐπιφέρω** bestow, impute ~bear  
**εὖς** good, brave, noble  
**ἐφέλκω** drag; (mid) influence  
**ζυγόν** yoke, a joined pair ~zygote  
**ἱστίον** sail ~stand  
**κάλαμος** reed  
**κάλως** ship's thick rope  
**καταρραίνω** sprinkle  
**καταρράπτω** stitch up  
**καταρρέπω** hang/tip over or back  
**κατιθύνω** (l) make straight; guide;

head for

**κόπτω** beat, cut, strike  
**λαμπρός** brilliant ~lamp  
**μυρίκη** tamarisk  
**ναυπηγέω** build ships  
**νομεύς** -ος (m) shepherd, herder  
 ~nemesis  
**ὄον** οὖ type of fruit  
**ὀπισθεν** behind, hereafter  
**πακτώ** fasten, close  
**παρέλκω** dissemble; (mid) get by  
 trickery  
**περιείρω** insert or attach around  
**πηδάλιον** rudder  
**πλινθηδόν** brick-fashion  
**ρίψ** ῥιπεσττός (f) wicker  
**ῥόος** ῥοῦ stream, flow, current  
 ~rheostat  
**σταθμός** cottage; post  
**συντίθημι** hearken, mark ~thesis  
**τείνω** stretch, tend ~tense  
**τετραίνω** pierce ~tribulation  
**τοιόσδε** such  
**τρόπις** -ος (f) keel  
**χωρέω** withdraw, give way to (+dat)  
 ~heir

τῆς ἀκάνθης κοψάμενοι ξύλα ὅσον τε διπήχεα πλινθηδὸν  
 συντιθεῖσι ναυπηγεύμενοι τρόπον τοιόνδε· περὶ γόμφους  
 πυκνοὺς καὶ μακροὺς περιείρουσι τὰ διπήχεα ξύλα· ἐπεὰν  
 δὲ τῷ τρόπῳ τούτῳ ναυπηγήσωνται, ζυγὰ ἐπιπολῆς  
 τείνουσι αὐτῶν· νομεῦσι δὲ οὐδὲν χρέωνται· ἔσωθεν δὲ τὰς  
 ἀρμονίας ἐν ᾧν ἐπάκτωσαν τῇ βύβλῳ. πηδάλιον δὲ ἐν  
 ποιεῦνται, καὶ τοῦτο διὰ τῆς τρόπιος διαβύνεται. ἰστῷ δὲ  
 ἀκανθίνῳ χρέωνται, ἰστίοισι δὲ βυβλίνοισι.

Ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύναται πλέειν,  
 ἣν μὴ λαμπρὸς ἄνεμος ἐπέχῃ, ἐκ γῆς δὲ παρέλκεται,  
 κατὰ ῥόον δὲ κομίζεται ὧδε· ἔστι ἐκ μυρικής πεποιημένη  
 θύρη, κατερραμμένη ῥιπὶ καλάμων, καὶ λίθος τετρημένος  
 διτάλαντος μάλιστά κη σταθμόν· τούτων τὴν μὲν θύρην  
 δεδεμένην κάλῳ ἔμπροσθε τοῦ πλοίου ἀπιεῖ ἐπιφέρεσθαι,  
 τὸν δὲ λίθον ἄλλῳ κάλῳ ὅπισθε. ἡ μὲν δὴ θύρη τοῦ ῥόου  
 ἐμπίπτοντος χωρεῖ ταχέως καὶ ἔλκει τὴν βάριν τοῦτο  
 γὰρ δὴ οὖνομα ἐστὶ τοῖσι πλοίοισι τούτοις, ὁ δὲ λίθος  
 ὅπισθε ἐπελκόμενος καὶ ἐὼν ἐν βυσσῷ κατιθύνει τὸν

τῆς |thorn bush; (pl) |,μενοι ξύλα ὅσον τε |2 cubits|brick-fashion  
|thistledown |long

συντιθείσι |build ships τρόπον τοιόνδε· περὶ |peg, nail

πυκνοὺς καὶ μακροὺς περιείρουσι τὰ |2 cubits· ἴλα· ἐπεὰν  
|long

δὲ τῷ τρόπῳ τούτῳ |build ships , |yoke |(gen) on top of

|stretch, tend' ὦν· |shepherd, ἔ οὐδὲν χρέωνται· ἔσωθεν δὲ τὰς  
|herder

|fastener; ἐν ὦν |fasten, close τῇ |book, , |rudder δὲ ἐν  
|agreement |papyrus

ποιεῦνται, καὶ τοῦτο διὰ τῆς |keel διαβύνεται. ἰστῷ δὲ

|of thorns; of |,έωνται, ἰστίοις δὲ |made of papyrus  
|shittah wood

Ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύναται πλέειν,

ἣν μὴ λαμπρὸς ἄνεμος |hold, cover; γῆς δὲ |dissemble; (mid) get by  
|offer; assail |trickery

κατὰ |stream, flow ,ίζεται ὧδε· ἔστι ἐκ |tamarisk πεποιημένη

θύρη, κατερραμμένη ῥιπὶ |reed , καὶ λίθος |pierce

|weighing two talènts ἅ κη σταθμόν· τούτων τὴν μὲν θύρην

δεδεμένην κάλῳ ἔμπροσθε τοῦ πλοίου ἀπιδί ἐπιφέρεισθαι,

τὸν δὲ λίθον ἄλλῳ κάλῳ ὀπισθε. ἡ μὲν δὴ θύρη τοῦ |stream, flow

ἐμπίπτοντος χωρέει ταχέως καὶ ἔλκει τὴν |flat-bottomed  
|boat; tower

γὰρ δὴ οὖνομα ἐστὶ τοῖσι πλοίοις τούτοις, ὁ δὲ λίθος

ὀπισθε |drag; (mid) in- καὶ ἐὼν ἐν |depth of|make straight;  
|fluence the sea |guide; head for

they cut pieces of wood about two cubits in length and arrange them like bricks, fastening the boat together by running a great number of long bolts through the two-cubit pieces; and when they have thus fastened the boat together, they lay cross-pieces over the top, using no ribs for the sides; and within they caulk the seams with papyrus. They make one steering-oar for it, which is passed through the bottom of the boat; and they have a mast of acacia and sails of papyrus.

These boats cannot sail up the river unless there be a very fresh wind blowing, but are towed from the shore: down-stream however they travel as follows:— they have a door-shaped crate made of tamarisk wood and reed mats sewn together, and also a stone of about two talents weight bored with a hole; and of these the boatman lets the crate float on in front of the boat, fastened with a rope, and the stone drag behind by another rope. The crate then, as the force of the stream presses upon it, goes on swiftly and draws on the *baris* (for so these boats are called), while the stone dragging after it behind and sunk deep in the water

*vocabulary*

ἀναπλώω sail up, through  
 δέλτος writing tablet  
 ἐμφορής similar  
 ἔνιοι some  
 εὖς good, brave, noble  
 λόγιμος notable  
 ὄον οὔ type of fruit  
 πέλαγος -ους (n, 3) the open sea

~pelagic  
 πλόος -ῶ course, voyage ~float  
 πορθμεύω ferry over  
 πυραμῖς (ῶ) pyramid  
 ῥεῖθρον stream ~rheostat  
 τάλαντον scale, a unit of weight  
 ~talent  
 ὑπερέχω be over; protect  
 χιλιάς -δος (τι, f, 3) 1000

πλόον. ἔστι δέ σφι τὰ πλοῖα ταῦτα πλήθει πολλά, καὶ ἄγει ἓνια πολλὰς χιλιάδας ταλάντων.

## 2.97

ἐπεὰν δὲ ἐπέλθῃ ὁ Νεῖλος τὴν χώραν, αἱ πόλεις μῶναι φαίνονται ὑπερέχουσαι, μάλιστα κη ἐμφερέες τῇσι ἐν τῷ Αἰγαίῳ πόντῳ νήσοισι· τὰ μὲν γὰρ ἄλλα τῆς Αἰγύπτου πέλαγος γίνεται, αἱ δὲ πόλεις μῶναι ὑπερέχουσι. πορθμεύονται ὦν, ἐπεὰν τοῦτο γένηται, οὐκέτι κατὰ τὰ ῥέεθρα τοῦ ποταμοῦ ἀλλὰ διὰ μέσου τοῦ πεδίου. ἐς μὲν γε Μέμφιν ἐκ Ναυκράτιος ἀναπλώοντι παρ' αὐτὰς τὰς πυραμίδας γίνεται ὁ πλόος· ἔστι δὲ οὐδ' οὗτος, ἀλλὰ παρὰ τὸ ὄξυ τοῦ Δέλτα καὶ παρὰ Κερκάσωρον πόλιν· ἐς δὲ Ναύκρατιν ἀπὸ θαλάσσης καὶ Κανώβου διὰ πεδίου πλέων ἥξεις κατ' Ἀνθυλλάν τε πόλιν καὶ τὴν Ἀρχάνδρου καλυμένην.

## 2.98

τουτέων δὲ ἡ μὲν Ἀνθυλλα ἐοῦσα λογίμη πόλις ἐς



|course, |voyage ἔστι δέ σφι τὰ πλοῖα ταῦτα πλήθει πολλά, καὶ

ἄγει |some πολλὰς |1000 |scale, a unit  
|of weight

2.97

ἐπεὰν δὲ ἐπέλθῃ ὁ Νεῖλος τὴν χώραν, αἱ πόλεις  
μοῦναι φαίνονται |be over; protect μάλιστα κη |similar  
τῇσι ἐν τῷ Αἰγαίῳ πόντῳ νήσοισι· τὰ μὲν γὰρ ἄλλα  
τῆς Αἰγύπτου |the open sea ἔνεται, αἱ δὲ πόλεις μοῦναι  
|be over; protect |ferry over ὧν, ἐπεὰν τοῦτο γένηται,  
οὐκέτι κατὰ τὰ |stream τοῦ ποταμοῦ ἀλλὰ διὰ μέσου τοῦ  
πεδίου. ἐς μὲν γε Μέμφιν ἐκ Ναυκράτιος |sail up, through ἢ  
αὐτὰς τὰς |pyramid γίνεται ὁ |course, ἔστι δὲ οὐδ' οὗτος,  
|voyage ἀλλὰ παρὰ τὸ ὁξὺ τοῦ Δέλτα καὶ παρὰ Κερκάσωρον  
πόλιν· ἐς δὲ Ναύκρατιν ἀπὸ θαλάσσης καὶ Κανώβου  
διὰ πεδίου πλέων ἥξεις κατ' Ἀνθυλλάν τε πόλιν καὶ τὴν  
Ἀρχάνδρου καλευμένην.

2.98

τουτέων δὲ ἡ μὲν Ἀνθυλλα ἐοῦσα |notable πόλις ἐς

keeps its course straight. These boats they have in great numbers and some of them carry many thousands of talents' burden.

**2.97**

When the Nile comes over the land, the cities alone are seen rising above the water, resembling more nearly than anything else the islands in the Egean sea; for the rest of Egypt becomes a sea and the cities alone rise above water. Accordingly, whenever this happens, they pass by water not now by the channels of the river but over the midst of the plain: for example, as one sails up from Naucratis to Memphis the passage is then close by the pyramids, whereas the usual passage is not the same even here, but goes by the point of the Delta and the city of Kercasoros; while if you sail over the plain to Naucratis from the sea and from Canobos, you will go by Anthylla and the city called after Archander.

**2.98**

Of these Anthylla is a city of note and is especially assigned to

*vocabulary***ἀγκών** -ος (m, 3) elbow

~ankylosaurus

**ἄνωθεν** from above, the beginning**ἀπογεφυρόω** (ῥ) protect with dikes**ἀρχαῖος** ancient, from the beginning

~oligarch

**βασιλεύω** be king**γαμβρός** son-in-law, brother-in-law

~bigamy

**ἐξαιρετός** chosen, special**ἱρεὺς** ἱρῆος (l, m) priest ~hieroglyph**ἱστορία** science, history**μεσαμβρία** midday; the south**ὄψις** late, in evening**ὄψις** ὄψεως (f) sight, view

~thanatopsis

**Πέρσης** Persian**πρόσειμι** approach, draw near; add

~ion

**προσίστημι** set against; (mp) stand near**προσχώννυμι** (ῥ) heap on, as with silt**ῥεῖθρον** stream ~rheostat**ῥέω** flow ~rheostat**στάδιον** 200 meters (pl also masc)**στάδιος** (adj) standing upright, firm;

(pl noun) 200 meters

**ὑπόδημα** -τος (n, 3) sandals**ψάμμιος** sandy

ὑποδήματα ἐξαίρετος δίδεται τοῦ αἰὲ βασιλεύοντος Αἰγύπτου τῇ γυναικί τοῦτο δὲ γίνεται ἐξ ὅσου ὑπὸ Πέρσῃσι ἐστὶ Αἴγυπτος, ἣ δὲ ἑτέρα πόλις δοκέει μοι τὸ οὖνομα ἔχειν ἀπὸ τοῦ Δαναοῦ γαμβροῦ Ἀρχάνδρου τοῦ Φθίου τοῦ Ἀχαιοῦ· καλέεται γὰρ δὴ Ἀρχάνδρου πόλις. εἴη δ' ἂν καὶ ἄλλος τις Ἀρχανδρος, οὐ μέντοι γε Αἰγύπτιον τὸ οὖνομα.

## 2.99

μέχρι μὲν τούτου ὄψις τε ἐμὴ καὶ γνώμη καὶ ἱστορίῃ ταῦτα λέγουσα ἐστί, τὸ δὲ ἀπὸ τοῦδε Αἰγυπτίους ἔρχομαι λόγους<sup>1</sup> ἐρέων κατὰ τὰ ἤκουον· προσέσται δὲ αὐτοῖσί τι καὶ τῆς ἐμῆς ὄψιος.

Μίνα τὸν πρῶτον βασιλεύσαντα Αἰγύπτου οἱ ἱεεὲς ἔλεγον τοῦτο μὲν ἀπογεφυρῶσαι τὴν Μέμφιν. τὸν γὰρ ποταμὸν πάντα ῥέειν παρὰ τὸ ὄρος τὸ ψάμμινον πρὸς Λιβύης, τὸν δὲ Μίνα ἄνωθεν, ὅσον τε ἑκατὸν σταδίου ἀπὸ Μέμφιος, τὸν πρὸς μεσαμβρίας ἀγκῶνα προσχώσαντα τὸ μὲν ἀρχαῖον ῥέεθρον ἀποξηρῆναι, τὸν δὲ ποταμὸν

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<sup>1</sup> history

|sandals |chosen δίδοται τοῦ αἰεὶ |be king

Αἰγύπτου τῇ γυναικί τοῦτο δὲ γίνεται ἐξ ὅσου ὑπὸ Πέρσῃσι  
 ἐστὶ Αἴγυπτος, ἥ δὲ ἑτέρα πόλις δοκέει μοι τὸ οὔνομα  
 ἔχειν ἀπὸ τοῦ Δαναοῦ |an in-law Ἀρχάνδρου τοῦ Φθίου τοῦ  
 Ἀχαιοῦ· καλέεται γὰρ δὴ Ἀρχάνδρου πόλις. εἷη δ' ἂν καὶ  
 ἄλλος τις Ἀρχανδρος, οὐ μέντοι γε Αἰγύπτιον τὸ οὔνομα.

2.99

μέχρι μὲν τούτου |sight τε ἐμὴ καὶ γνώμη καὶ ἱστορίῃ  
 ταῦτα λέγουσα ἐστί, τὸ δὲ ἀπὸ τοῦδε Αἰγυπτίους ἔρχομαι  
 λόγους<sup>1</sup> ἐρέων κατὰ τὰ ἤκουον· προσέσται δὲ αὐτοῖσί τι  
 καὶ τῆς ἐμῆς ὄψις.

Μῖνα τὸν πρῶτον |be king Αἰγύπτου οἱ |priest ἔλεγον  
 τοῦτο μὲν |protect with dikes ἦν Μέμφιν. τὸν γὰρ ποταμὸν  
 πάντα |flow παρὰ τὸ ὄρος τὸ |sandy πρὸς Λιβύης,  
 τὸν δὲ Μῖνα |from above, |ν τε ἑκατὸν σταδίου ἀπὸ  
 |the beginning  
 Μέμφιος, τὸν πρὸς |midday; the|elbow |heap on, as with τὸ  
 |south |silt  
 μὲν |ancient, |stream ἀποξηρῆναι, τὸν δὲ ποταμὸν  
 |from the  
 |beginning

<sup>1</sup> history

the wife of him who reigns over Egypt, to supply her with sandals, (this is the case since the time when Egypt came to be under the Persians): the other city seems to me to have its name from Archander the son in law of Danaos, who was the son of Phthios, the son of Achaïos; for it is called the City of Archander. There might indeed be another Archander, but in any case the name is not Egyptian.

## 2.99

Hitherto my own observation and judgment and inquiry are the vouchers for that which I have said; but from this point onwards I am about to tell the history of Egypt according to that which I heard, to which will be added also something of that which I have myself seen.

Of Min, who first became king of Egypt, the priests said that on the one hand he banked off the site of Memphis from the river: for the whole stream of the river used to flow along by the sandy mountain-range on the side of Libya, but Min formed by embankments that bend of the river which lies to the South about a hundred furlongs above Memphis, and thus he dried up the old stream and conducted the river so that it flowed in the

*vocabulary***ἀγκών** -ος (m, 3) elbow

~ankylosaurus

**ἀξιαπήγητος** worth telling**ἀποέργω** exclude; divide; confine**βορέας** -οῦ (m, 1) north, north wind**βύβλος** (f) book, papyrus**ἐξωθεν** from outside**ἐσπέρα** evening, west**ἰδρύω** establish**ἱρεὺς** ἱρῆος (l, m) priest ~hieroglyph**κατακλύζω** flood ~cataclysm**καταλέγω** relate in detail, choose;

enroll ~legion

**κτίζω** found, populate ~oxytocin**λίμνη** lake, marsh, basin, sea ~limnic**ὀκτωκαίδεκα** 18**ὀχετεύω** carry water in a canal**περιορύσσω** dig around**Πέρσης** Persian**ῥέω** flow ~rheostat**ῥήγνυμι** (ῥ) to break**τριοκόσιοι** three hundred**ὑπερβαίνω** pass, transgress ~basis**χέρσος** (f) dry land

ὀχετεῦσαι τὸ μέσον τῶν ὀρέων ῥέειν. ἔτι δὲ καὶ νῦν ὑπὸ  
 Περσέων ὁ ἀγκὼν οὗτος τοῦ Νείλου ὡς ἀπεργμένος ῥέη  
 ἐν φυλακῇσι μεγάλῃσι ἔχεται, φρασσόμενος<sup>1</sup> ἀνὰ<sup>2</sup> πᾶν  
 ἔτος· εἰ γὰρ ἐθελήσει ῥήξας ὑπερβῆναι ὁ ποταμὸς ταύτη,  
 κίνδυνος πάσῃ Μέμφι κατακλυσθῆναι ἐστί. ὥς δὲ τῷ Μῖνι  
 τούτῳ τῷ πρώτῳ γενομένῳ βασιλείῃ χέρσον γεγονέναι  
 τὸ ἀπεργμένον, τοῦτο μὲν ἐν αὐτῷ πόλιν κτίσαι ταύτην  
 ἣτις νῦν Μέμφις καλέεται· ἔστι γὰρ καὶ ἡ Μέμφις ἐν τῷ  
 στεινῷ τῆς Αἰγύπτου· ἔξωθεν δὲ αὐτῆς περιορύξει λίμνην  
 ἐκ τοῦ ποταμοῦ πρὸς βορέην τε καὶ πρὸς ἐσπέρην τὸ  
 γὰρ πρὸς τὴν ἡῶ αὐτὸς ὁ Νεῖλος ἀπέργει, τοῦτο δὲ τοῦ  
 Ἡφαίστου τὸ ἱρὸν ιδρύσασθαι ἐν αὐτῇ, ἐὼν μέγα τε καὶ  
 ἀξιαπηγητότατον.

## 2.100

μετὰ δὲ τοῦτον κατέλεγον οἱ ἱρέες ἐκ βύβλου ἄλλων  
 βασιλέων τριηκοσίων καὶ τριήκοντα οὐνόματα. ἐν  
 τοσαύτῃσι δὲ γενεῇσι ἀνθρώπων ὀκτωκαίδεκα μὲν

<sup>1</sup> containing, blocking    <sup>2</sup> during



|carry water τὸ μέσον τῶν ὀρέων |flow . ἔτι δὲ καὶ νῦν ὑπὸ  
 |in a canal  
 Περσέων ὁ |elbow οὗτος τοῦ Νείλου ὡς |exclude; di- ῥέη  
 |vide; confine  
 ἐν φυλακῇσι μεγάλῃσι ἔχεται, φρασσόμενος<sup>1</sup> ἀνὰ<sup>2</sup> πᾶν  
 ἔτος· εἰ γὰρ ἐθελήσει |to |pass, transgress οταμὸς ταύτῃ,  
 |break  
 κίνδυνος πάσῃ Μέμφι |flood ἔστί. ὡς δὲ τῷ Μῖνι  
 τούτῳ τῷ πρώτῳ γενομένῳ βασιλεί |dry land γεγονέναι  
 τὸ |exclude; di-, τοῦτο μὲν ἐν αὐτῷ πόλιν |found, . αὐτήν  
 |vide; confine |populate  
 ἥτις νῦν Μέμφις καλέεται· ἔστι γὰρ καὶ ἡ Μέμφις ἐν τῷ  
 στεινῷ τῆς Αἰγύπτου· |from outside ἱτῆς |dig around |lake, marsh,  
 |basin, sea  
 ἐκ τοῦ ποταμοῦ πρὸς |north, τε καὶ πρὸς ἐσπέρην τὸ  
 |north  
 γὰρ πρὸς τὴν ἡῶ αὐτὸς ὁ Νεῖλος |wind |exclude; , di- ὕτο δὲ τοῦ  
 |vide; confine  
 Ἑφαίστου τὸ ἱρὸν |establish ἐν αὐτῇ, ἐὼν μέγα τε καὶ  
 |worth telling

## 2.100

μετὰ δὲ τοῦτον |relate in detail, |priest ἐκ |book, ἄλλων  
 |choose; enroll |papyrus  
 βασιλέων |three καὶ τριήκοντα οὐνόματα. ἐν  
 |hundred  
 τοσαύτῃσι δὲ γενεῇσι ἀνθρώπων |18 μὲν

<sup>1</sup> containing, blocking <sup>2</sup> during

middle between the mountains: and even now this bend of the Nile is by the Persians kept under very careful watch, that it may flow in the channel to which it is confined, and the bank is repaired every year; for if the river should break through and overflow in this direction, Memphis would be in danger of being overwhelmed by flood. When this Min, who first became king, had made into dry land the part which was dammed off, on the one hand, I say, he founded in it that city which is now called Memphis; for Memphis too is in the narrow part of Egypt; and outside the city he dug round it on the North and West a lake communicating with the river, for the side towards the East is barred by the Nile itself. Then secondly he established in the city the temple of Hephaistos a great work and most worthy of mention.

### 2.100

After this man the priests enumerated to me from a papyrus roll the names of other kings, three hundred and thirty in number; and in all these generations of men eighteen were Ethiopians,

*vocabulary*

**ἀπόδεξις** acceptance; (Ion) showing  
**ἀτιμώρητος** (ι) unavenged,  
 unpunished  
**αὐλῶν** canyon, strait, canal  
**βασιλεύω** be king  
**δαίνυμι** (υ) give a feast, feast on  
 ~demon  
**δόλος** trick, bait  
**ἐξεργάζομαι** accomplish; undo;  
 destroy someone  
**ἐπιχώριος** native  
**καινόω** freshen, innovate, make strange  
**κρυπτός** hidden, secret ~cryptic

**κρύπτω** hide, cover ~cryptic  
**λαμπρότης** -τος (f, 3) brilliance,  
 splendor, magnanimity ~lamp  
**μεταίτιος** accessory  
**μηχανάομαι** build, contrive  
 ~mechanism  
**μίν** him, her, it  
**οἶκημα** -τος (n, 3) room  
**περιμήκης** very long, high  
**ρίπτω** hurl  
**σποδός** (f) embers; ashes  
**τιμωρέω** (ι) (+dat) take vengeance,  
 punish; aid one who has been attacked  
**ὑπόγαιος** underground

Αἰθίοπες ἦσαν, μία δὲ γυνὴ ἐπιχωρίη, οἱ δὲ ἄλλοι ἄνδρες Αἰγύπτιοι. τῇ δὲ γυναικὶ οὖνομα ἦν, ἥτις ἐβασίλευσε, τό περ τῇ Βαβυλωνίῃ, Νίτωκρῖς.

Τὴν ἔλεγον τιμωρέουσιν ἀδελφεῶ, τὸν Αἰγύπτιοι βασιλεύοντα σφέων ἀπέκτειναν, ἀποκτείναντες δὲ οὕτω ἐκείνῃ ἀπέδοσαν τὴν βασιληίην, τούτῳ τιμωρέουσιν πολλοὺς Αἰγυπτίων διαφθεῖραι<sup>1</sup> δόλῳ. ποιησαμένην γάρ μιν οἴκημα περίμηκες ὑπόγειον καινοῦν τῷ λόγῳ, νόῳ δὲ ἄλλα μηχανᾶσθαι· καλέσασαν δέ μιν Αἰγυπτίων τοὺς μάλιστα μεταιτίους τοῦ φόνου ἦδε πολλοὺς ἰστιᾶν, δαινυμένοισι δὲ ἐπεῖναι τὸν ποταμὸν δι' αὐλῶνος κρυπτοῦ μεγάλου. ταύτης μὲν πέρι τοσαῦτα ἔλεγον, πλὴν ὅτι αὐτήν μιν, ὥς τοῦτο ἐξέργαστο, ρύψαι<sup>2</sup> ἐς οἴκημα<sup>3</sup> σποδοῦ πλέον, ὅκως ἀτιμώρητος γένηται.

## 2.101

τῶν δὲ ἄλλων βασιλέων οὐ γὰρ ἔλεγον οὐδεμίαν ἔργων ἀπόδεξιν καὶ οὐδὲν εἶναι λαμπρότητος, πλὴν ἐνὸς

<sup>1</sup> she    <sup>2</sup> herself    <sup>3</sup> a different room

Αἰθίοπες ἦσαν, μία δὲ γυνή |native , οἱ δὲ ἄλλοι ἄνδρες  
 Αἰγύπτιοι. τῇ δὲ γυναικὶ οὖνομα ἦν, ἥτις |be king , τό  
 περ τῇ Βαβυλωνίῃ, Νίτωκρῖς.

Τὴν ἔλεγον |take vengeance, ἀδελφεῶ, τὸν Αἰγύπτιοι  
 |punish, aid  
 |be king σφέων ἀπέκτειναν, ἀποκτείναντες δὲ οὕτω  
 ἐκείνῃ ἀπέδωκαν τὴν βασιλείην, τούτῳ |take vengeance,  
 |punish, aid  
 πολλοὺς Αἰγυπτίων διαφθεῖραι<sup>1</sup> |trick, bait ποιησαμένην  
 γάρ μιν |room |very long|under- |freshen, innōvate, φ,  
 |high |ground |make strange  
 νόῳ δὲ ἄλλα |build, contrive καλέσασαν δέ μιν Αἰγυπτίων  
 τοὺς μάλιστα |accessory τοῦ φόνου ἥδε πολλοὺς ἰστιᾶν,  
 |feast δὲ ἐπεῖναι τὸν ποταμὸν δι' |canyon, ,ρυπτοῦ  
 |strait, canal  
 μεγάλου. ταύτης μὲν πέρι τοσαῦτα ἔλεγον, πλὴν ὅτι  
 αὐτήν μιν, ὡς τοῦτο |accomplish; , |hurl <sup>2</sup> ἐς |room <sup>3</sup> |embers;  
 |undo; |ashes  
 πλέον, ὅκως |unavenged, |ένηται.  
 |unpunished |someone

## 2.101

τῶν δὲ ἄλλων βασιλέων οὐ γὰρ ἔλεγον οὐδεμίαν ἔργων  
 |acceptance; ,...` οὐδὲν εἶναι |brilliance, splen- λήν ἐνὸς  
 |(Ion) showing |dor, magnanimity

<sup>1</sup> she <sup>2</sup> herself <sup>3</sup> a different room

one was a woman, a native Egyptian, and the rest were men and of Egyptian race: and the name of the woman who reigned was the same as that of the Babylonian queen, namely Nitocris.

Of her they said that desiring to take vengeance for her brother, whom the Egyptians had slain when he was their king and then, after having slain him, had given his kingdom to her,— desiring, I say, to take vengeance for him, she destroyed by craft many of the Egyptians. For she caused to be constructed a very large chamber under ground, and making as though she would inaugurate it but in her mind devising other things, she invited those of the Egyptians whom she knew to have had most part in the murder, and gave a great banquet. Then while they were feasting, she let in the river upon them by a secret conduit of large size. Of her they told no more than this, except that, when this had been accomplished, she threw herself into a room full of embers, in order that she might escape vengeance.

#### 2.101

As for the other kings, they could tell me of no great works which had been produced by them, and they said that they had no renown

*vocabulary***ἀποδείκνυμι** (ō) show, point out;

appoint; (mid) declare

**ἀποδέχομαι** accept ~doctrine**βορέας** -οῦ (m, f) north, north wind**ἐνθεῦτεν** thence**ἐπιμνήσκω** remember, speak

about ~mnemonic

**ἔσχατος** farthest, last**εὖς** good, brave, noble**ἱρεὺς** ἱεῖος (f, m) priest ~hieroglyph**καταστρέφω** overturn, subdue

~catastrophe

**κόλπος** bosom, lap-fold; gulf**κολπώω** swell, fold**λίμνη** lake, marsh, basin, sea ~limnic**μέγαθος** tall, big (person)**μίν** him, her, it**μνήμη** reminder, memorial**μνημόσυον** memorial**οἰκοδομέω** build, build a house**ὁμός** same ~homoeoteric**ὁμοῦ** together**ὁμός** unite ~homoeoteric**ὄον** οὔ type of fruit**ὀρύσσω** dig**παραμείβω** pass by ~amoeba**περίοδος** picket, circuit**πλωτός** floating ~float**προπύλαιος** before the gates, gateway**πρόσω** forward, in the future; far**πυραμῖς** (ō) pyramid**σταδίη** (adj) standing upright, firm; (pl noun) 200 meters**στάδιον** 200 meters (pl also masc)**στάδιος** (adj) standing upright, firm; (pl noun) 200 meters**στρατιά** army ~strategy**φάτις** -τος (f) report, rumor ~fame

τοῦ ἐσχάτου αὐτῶν Μοίριος· τοῦτον δὲ ἀποδέξασθαι μνημόσυνα τοῦ Ἡφαίστου τὰ πρὸς βορέην ἄνεμον τετραμμένα προπύλαια, λίμνην τε ὀρύξαι, τῆς ἡ περιόδου ὅσων ἐστὶ σταδίων ὕστερον δηλώσω, πυραμίδας τε ἐν αὐτῇ οἰκοδομῆσαι, τῶν τοῦ μεγάρου πέρι ὁμοῦ αὐτῇ τῇ λίμνῃ ἐπιμνήσομαι· τοῦτον μὲν τοσαῦτα ἀποδέξασθαι, τῶν δὲ ἄλλων οὐδέν· οὐδέν.

## 2.102

παραμειψάμενος ὦν τούτους τοῦ ἐπὶ τούτοις γενομένου βασιλέως, τῷ ὄννομα ἦν Σέσωστρις, τούτου μνήμην ποιήσομαι· τὸν ἔλεγον οἱ ἱεῖες πρῶτον μὲν πλοίοις μακροῖσι<sup>1</sup> ὀρμηθέντα ἐκ τοῦ Ἀραβίου κόλπου τοὺς παρὰ τὴν Ἐρυθρὴν θάλασσαν κατοικημένους καταστρέφειν, ἐς ὃ πλέοντά μιν πρόσω ἀπικέσθαι ἐς θάλασσαν οὐκέτι πλωτὴν ὑπὸ βραχέων.

ἐνθεῦτεν δὲ ὡς ὀπίσω ἀπῆκετο ἐς Αἴγυπτον, κατὰ τῶν ἱερέων τὴν φάτιν, πολλὴν στρατιὴν τῶν λαβῶν ἡλαυνε διὰ

<sup>1</sup> here meaning they were war-ships



τοῦ |farthest αὐτῶν Μοίριος· τοῦτον δὲ ἀποδέξασθαι  
 |memorial τοῦ Ἡφαίστου τὰ πρὸς |north, ἀνεμον  
 |north  
 τετραμμένα |before the|lake, marsh,|dig |wind ἢ |picket,  
 |gates, gateway|basin, sea , τῆς ἢ |circuit  
 ὅσων ἐστὶ σταδίων ὕστερον δηλώσω, |pyramid τε ἐν  
 αὐτῇ |build, build a, τῶν τοῦ |tall, big πέρι ὁμοῦ αὐτῇ τῇ  
 |house  
 |lake, marsh, νήσομαι· τοῦτον μὲν τοσαῦτα ἀποδέξασθαι,  
 |basin, sea  
 τῶν δὲ ἄλλων οὐδένα οὐδέν.

## 2.102

|pass by ὧν τούτους τοῦ ἐπὶ τούτοις γενομένου  
 βασιλέος, τῷ οὐνομα ἦν Σέσωστρις, τούτου |reminder,  
 |memorial  
 ποιήσομαι· τὸν ἔλεγον οἱ |priest πρῶτον μὲν πλοίοις  
 μακροῖσι<sup>1</sup> ὀρμηθέντα ἐκ τοῦ Ἀραβίου κόλπου τοὺς παρὰ  
 τὴν Ἐρυθρὴν θάλασσαν κατοικημένους |overturn, subdue ,  
 ἐς ὃ πλέοντά μιν |forward, in the ἵσθαι ἐς θάλασσαν οὐκέτι  
 |future; far  
 |floating ὑπὸ βραχέων.

|thence δὲ ὡς ὀπίσω ἀπῖκετο ἐς Αἴγυπτον, κατὰ τῶν  
 ἱρέων τὴν |report, πολλὴν στρατιὴν τῶν λαβὼν ἤλαυνε διὰ  
 |rumor

<sup>1</sup> here meaning they were war-ships

except only the last of them, Moris: he (they said) produced as a memorial of himself the gateway of the temple of Hephaistos which is turned towards the North Wind, and dug a lake, about which I shall set forth afterwards how many furlongs of circuit it has, and in it built pyramids of the size which I shall mention at the same time when I speak of the lake itself. He, they said, produced these works, but of the rest none produced any.

## 2.102

Therefore passing these by I shall make mention of the king who came after these, whose name was Sesostris. He (the priests said) first of all set out with ships of war from the Arabian gulf and subdued those who dwelt by the shores of the Erythraian Sea, until as he sailed he came to a sea which could no further be navigated by reason of shoals.

Then secondly, after he had returned to Egypt, according to the report of the priests he took a great

*vocabulary***αἰδοῖον** genitals**αἰδοῖος** modest, honored**ἄλκιμος** brave; sturdily made

~Alexander

**ἀμαχητί** without a fight**ἄναλκεις** not warlike ~Alexander**ἀνδρήιος** of a man, manly**γλίχομαι** cling to, long for**γράμμα** -τος (n, 3) writing, letter**γραμματεὺς** -ος (m) clerk,

schoolmaster

**διαβαίνω** pass over, cross ~basis**διέξιμι** pass through; recount ~ion**ἐγγράφω** engrave, enroll**ἐλευθερία** freedom**ἐμποδῶν** getting in the way**ἐνθεῦτεν** thence**ἐνίστημι** install; threaten; block**ἐπιστρέφω** turn towards ~atrophy**εὐπετής** coming out well; (adv)

fortunately

**ἥπειρος** (f) mainland, continent**καταστρέφω** overturn, subdue

~catastrophe

**πάτρα** (αᾶ) fatherland ~paternal**προσεγγράφω** carve on**προσωτέρω** farther**στήλη** post, column**στρατός** common people/soldiers

~strategy

τῆς ἡπείρου, πᾶν ἔθνος τὸ ἐμποδὼν καταστρεφόμενος. ὁτέοισι μὲν νυν αὐτῶν ἀλκίμοισι ἐνετύγχανε καὶ δεινῶς γλιχομένοισι περὶ τῆς ἐλευθερίας, τούτοις μὲν στήλας ἐνίστη ἐς τὰς χώρας διὰ γραμμάτων λεγούσας τό τε ἑωντοῦ οὔνομα καὶ τῆς πάτρης, καὶ ὡς δυνάμι τῇ ἑωντοῦ κατεστρέψατο σφέας· ὅτεων δὲ ἀμαχητὶ καὶ εὐπετέως παρέλαβε τὰς πόλιας, τούτοις δὲ ἐνέγραφε ἐν τῇσι στήλῃσι κατὰ ταῦτά καὶ τοῖσι ἀνδρηίοισι τῶν ἐθνέων γενομένοις, καὶ δὴ καὶ αἰδοῖα γυναικὸς προσενέγραφε, δῆλα βουλόμενος ποιέειν ὥς εἶησαν ἀνάλκιδες.

## 2.103

ταῦτα δὲ ποιέων διεξήιε τὴν ἡπειρον, ἐς ὃ ἐκ τῆς Ἀσίας ἐς τὴν Εὐρώπην διαβὰς τοὺς τε Σκύθας κατεστρέψατο καὶ τοὺς Θρήκας. ἐς τούτους δέ μοι δοκεῖ καὶ προσώτατα ἀπικέσθαι ὁ Αἰγύπτιος στρατός· ἐν μὲν γὰρ τῇ τούτων χώρῃ φαίνονται σταθεῖσαι αἱ στήλαι, τὸ δὲ προσωτέρω τούτων οὐκέτι. ἐνθεῦτεν δὲ ἐπιστρέψας ὀπίσω ἦι, καὶ ἐπεῖτε ἐγένετο ἐπὶ Φάσι ποταμῷ, οὐκ

τῆς |mainland, πᾶν ἔθνος τὸ |getting in|overturn, subdue  
 |continent the way  
 ὅτέοισι μὲν νυν αὐτῶν |brave; ἐνετύγχανε καὶ δεινῶς  
 |sturdily  
 |cling to, long for... ἐρὶ τῆς |made ἐλευθερίας, τούτοις μὲν |post,  
 |column  
 |install; threaten; χώρας διὰ γραμμάτων λεγούσας τό τε  
 |block  
 ἑωυτοῦ οὖνομα καὶ τῆς |fatherland αἰ ὡς δυνάμι τῇ ἑωυτοῦ  
 |overturn, subdue σφέας· ὅτεων δὲ |without a fight |coming out well; (adv)  
 |fortunately  
 παρέλαβε τὰς πόλεις, τούτοις δὲ |engrave, ἐν τῇσι  
 |enroll  
 |post, κατὰ ταῦτὰ καὶ τοῖσι |of a man, manly ἔθνεων  
 |column  
 γενομένοις, καὶ δὴ καὶ αἰδοῖα γυναικὸς |carve on  
 δῆλα βουλόμενος ποιεῖν ὡς εἶσαν |not warlike

## 2.103

ταῦτα δὲ ποιέων διεξήγε τὴν |mainland, ἐς ὃ ἐκ τῆς Ἀσίας ἐς  
 |continent  
 τὴν Εὐρώπην |pass over, cross· εἰ Σκύθας |overturn, subdue καὶ  
 τοὺς Θρήκας. ἐς τούτους δέ μοι δοκεῖ καὶ προσώτατα  
 ἀπικέσθαι ὁ Αἰγύπτιος |army ἐν μὲν γὰρ τῇ τούτων  
 χώρῃ φαίνονται σταθεῖσαι αἱ |post, , τὸ δὲ |farther  
 |column  
 τούτων οὐκέτι. |thence δὲ |turn towards ὀπίσω ἦγε, καὶ  
 ἐπεῖτε ἐγένετο ἐπὶ Φάσι ποταμῷ, οὐκ

army and marched over the continent, subduing every nation which stood in his way: and those of them whom he found valiant and fighting desperately for their freedom, in their lands he set up pillars which told by inscriptions his own name and the name of his country, and how he had subdued them by his power; but as to those of whose cities he obtained possession without fighting or with ease, on their pillars he inscribed words after the same tenor as he did for the nations which had shown themselves courageous, and in addition he drew upon them the hidden parts of a woman, desiring to signify by this that the people were cowards and effeminate.

### 2.103

Thus doing he traversed the continent, until at last he passed over to Europe from Asia and subdued the Scythians and also the Thracians. These, I am of opinion, were the furthest people to which the Egyptian army came, for in their country the pillars are found to have been set up, but in the land beyond this they are no longer found. From this point he turned and began to go back; and when he came to

*vocabulary***αἰδοῖον** genitals**αἰδοῖος** modest, honored**ἀνήκω** reach up to; belong**ἀποδατέομαι** split with someone

~demon

**ἀτρεκής** precise, certain**ἄχθομαι** be burdened with**εἰκάζω** liken; conjecture**ἐνθεῦτεν** thence**καταμένω** stay; not change**μέριον** piece, member; part of speech**οἰκήτωρ** inhabitant**περιτάμνω** surround to steal**πλάνη** wandering**στρατιά** army ~strategy**φοῖνιξ** -χος (m) red or purple dye or color; bay (horse); palm tree**φροντίς** -τος (f) thought, care

ἔχω τὸ ἐνθεῦτεν ἀτρεκέως εἰπεῖν εἴτε αὐτὸς ὁ βασιλεὺς  
Σέσωστρις ἀποδασάμενος τῆς ἐωυτοῦ στρατιῆς μόριον  
ὅσον δὴ αὐτοῦ κατέλιπε τῆς χώρας οἰκήτορας, εἴτε τῶν  
τινες στρατιωτέων τῇ πλάνῃ αὐτοῦ ἀχθесθέντες περὶ  
Φᾶσιν ποταμὸν κατέμειναν.

## 2.104

φαίνονται μὲν γὰρ ἐόντες οἱ Κόλχοι Αἰγύπτιοι, νοήσας  
δὲ πρότερον αὐτὸς ἢ ἀκούσας ἄλλων λέγω. ὥς δέ μοι  
ἐν φροντίδι ἐγένετο, εἰρόμην ἀμφοτέρους, καὶ μᾶλλον οἱ  
Κόλχοι ἐμεμνέατο τῶν Αἰγυπτίων ἢ οἱ Αἰγύπτιοι τῶν  
Κόλχων· νομίζειν δ' ἔφασαν οἱ Αἰγύπτιοι τῆς Σεσώστριος  
στρατιῆς εἶναι τοὺς Κόλχους. αὐτὸς δὲ εἵκασα τῇδε,  
καὶ ὅτι μελάγχροες εἰσὶ καὶ οὐλότριχες. καὶ τοῦτο μὲν  
ἐς οὐδὲν ἀνήκει· εἰσὶ γὰρ καὶ ἕτεροι τοιοῦτοι· ἀλλὰ  
τοῖσιδε καὶ μᾶλλον, ὅτι μῦνοι πάντων ἀνθρώπων Κόλχοι  
καὶ Αἰγύπτιοι καὶ Αἰθίοπες περιτάμνονται ἀπ' ἀρχῆς τὰ  
αἰδοῖα. Φοίνικες δὲ καὶ Σύροι οἱ ἐν τῇ Παλαιστίνῃ καὶ  
αὐτοὶ ὁμολογέουσι παρ' Αἰγυπτίων μεμαθηκέναι,



ἔχω τὸ |thence |precise, |εἰπεῖν εἴτε αὐτὸς ὁ βασιλεὺς  
 |certain  
 Σέσωστρις |split with someone. ἥς ἐωντοῦ στρατιῆς |piece, member; part  
 |of speech  
 ὅσον δὴ αὐτοῦ κατέλιπε τῆς χώρας |inhabitant , εἴτε τῶν  
 τινες στρατιωτέων τῇ |wandering 'τοῦ |be burdened with ,<sup>1</sup>  
 Φᾶσιν ποταμὸν |stay; not change

## 2.104

φαίνονται μὲν γὰρ ἐόντες οἱ Κόλχοι Αἰγύπτιοι, νοήσας  
 δὲ πρότερον αὐτὸς ἢ ἀκούσας ἄλλων λέγω. ὥς δέ μοι  
 ἐν |thought, care ἔνετο, εἰρόμην ἀμφοτέρους, καὶ μᾶλλον οἱ  
 Κόλχοι ἐμεμνέατο τῶν Αἰγυπτίων ἢ οἱ Αἰγύπτιοι τῶν  
 Κόλχων· νομίζειν δ' ἔφασαν οἱ Αἰγύπτιοι τῆς Σεσώστριος  
 στρατιῆς εἶναι τοὺς Κόλχους. αὐτὸς δὲ |liken; |ἦδε,  
 |conjecture  
 καὶ ὅτι μελάγχροες εἰσὶ καὶ οὐλότριχες. καὶ τοῦτο μὲν  
 ἐς οὐδὲν |reach up to; belong, καὶ ἕτεροι τοιοῦτοι· ἀλλὰ  
 τοῖσιδε καὶ μᾶλλον, ὅτι μόνον πάντων ἀνθρώπων Κόλχοι  
 καὶ Αἰγύπτιοι καὶ Αἰθίοπες |surround to steal ἢ ἀρχῆς τὰ  
 αἰδοῖα. |red, red dye; καὶ Σύροι οἱ ἐν τῇ Παλαιστίνῃ καὶ  
 |palm tree  
 αὐτοὶ ὁμολογέουσι παρ' Αἰγυπτίων μεμαθηκέναι,

the river Phasis, what happened then I cannot say for certain, whether the king Sesostris himself divided off a certain portion of his army and left the men there as settlers in the land, or whether some of his soldiers were wearied by his distant marches and remained by the river Phasis.

#### 2.104

For the people of Colchis are evidently Egyptian, and this I perceived for myself before I heard it from others. So when I had come to consider the matter I asked them both; and the Colchians had remembrance of the Egyptians more than the Egyptians of the Colchians; but the Egyptians said they believed that the Colchians were a portion of the army of Sesostris. That this was so I conjectured myself not only because they are dark-skinned and have curly hair (this of itself amounts to nothing, for there are other races which are so), but also still more because the Colchians, Egyptians, and Ethiopians alone of all the races of men have practised circumcision from the first. The Phenicians and the Syrians who dwell in Palestine confess themselves that they have

*vocabulary***αἰδοῖον** genitals**αἰδοῖος** modest, honored**ἀρχαῖος** ancient, from the beginning  
~oligarch**ἀστυγείτων** near a city**γλῶσσα** tongue, language ~glossary**ἐκμανθάνω** know by heart**ἐμφορής** similar**ἐπιγίγνομαι** succeed, come after  
~genus**ἐπιμίσγω** deal with, fight ~mix**λίνον** cord, net, linen**μάχρων** -ος (m, 3) longhead (ethnic term)**μιμέομαι** (ἶ) imitate, represent**ὀπόσος** as many as, how many, how great**ὀπότερος** which of two, either of two**περιτάμνω** surround to steal**περιτέμνω** surround to steal ~tonsure**προσφορής** similar; useful**τεκμήριον** sign; proof

Σύριοι δὲ οἱ περὶ Θερμώδοντα καὶ<sup>1</sup> Παρθένιον ποταμὸν καὶ Μάκρωνες οἱ τούτοις ἀστυγείτονες ἔοντες ἀπὸ Κόλχων φασὶ νεωστὶ μεμαθηκέναι. οὗτοι γὰρ εἰσὶ οἱ περιταμνόμενοι ἀνθρώπων μῦνοι, καὶ οὗτοι Αἰγυπτίοις φαίνονται ποιεῦντες κατὰ ταῦτά. αὐτῶν δὲ Αἰγυπτίων καὶ Αἰθιοπῶν οὐκ ἔχω εἰπεῖν ὁκότεροι παρὰ τῶν ἑτέρων ἐξέμαθον· ἀρχαῖον γὰρ δὴ τι φαίνεται ἔόν. ὥς δὲ ἐπιμισγόμενοι Αἰγύπτῳ ἐξέμαθον, μέγα μοι καὶ τόδε τεκμήριον γίνεται· Φοινίκων ὁκόσοι τῇ Ἑλλάδι ἐπιμίσγονται, οὐκέτι Αἰγυπτίους μιμέονται κατὰ τὰ αἰδοῖα. ἀλλὰ τῶν ἐπιγνομένων οὐ περιτάμνουσι τὰ αἰδοῖα.

## 2.105

φέρει νῦν καὶ ἄλλο εἶπω περὶ τῶν Κόλχων, ὥς Αἰγυπτίοις προσφερέες εἰσὶ· λίνον μῦνοι οὗτοί τε καὶ Αἰγύπτιοι ἐργάζονται καὶ κατὰ ταῦτά, καὶ ἡ ζόη πᾶσα καὶ ἡ γλῶσσα ἐμφερέης ἐστὶ ἀλλήλοισι. λίνον δὲ τὸ μὲν Κολχικὸν ὑπὸ

<sup>1</sup> beginning a list that describes the whole north coast of Anatolia

Σύριοι δὲ οἱ περὶ Θερμώδοντα καὶ<sup>1</sup> Παρθένιον ποταμὸν  
καὶ |longhead  
|(ethnic term) οἱ τούτοις |near a city ἔόντες ἀπὸ  
Κόλχων φασὶ νεωστὶ μεμαθηκέναι. οὗτοι γὰρ εἰς οἱ  
|surround to steal ἀνθρώπων μῶνοι, καὶ οὗτοι Αἰγυπτίοις  
φαίνονται ποιεῦντες κατὰ ταῦτά. αὐτῶν δὲ Αἰγυπτίων  
καὶ Αἰθιοπῶν οὐκ ἔχω εἰπεῖν |which of two, ἢ ἄ τῶν  
|either of two  
ἐτέρων |know by|ancient, from ἡ δὴ τι φαίνεται ἔόν.  
|heart |the beginning  
ὥς δὲ |deal with Αἰγύπτῳ |know by heart ἵνα μοι καὶ  
τόδε |sign; proof γίνεται· Φοινίκων |as/how many/great ἴδι  
|deal with , οὐκέτι Αἰγυπτίους |imitate, κατὰ τὰ  
|represent  
αἰδοῖα. ἀλλὰ τῶν ἐπιγινομένων οὐ |surround to steal . ἀ  
αἰδοῖα.

## 2.105

φέρει νῦν καὶ ἄλλο εἶπω περὶ τῶν Κόλχων, ὥς Αἰγυπτίοις  
|similar;  
|useful εἰσί· |cord, net, linen. οὗτοί τε καὶ Αἰγύπτιοι  
ἐργάζονται καὶ κατὰ ταῦτά, καὶ ἡ ζόη πᾶσα καὶ ἡ |tongue,  
|language  
|similar ἔστι ἀλλήλοισι. |cord, net, linen ἔν Κολχικὸν ὑπὸ

<sup>1</sup> beginning a list that describes the whole north coast of Anatolia

learnt it from the Egyptians, and the Syrians about the river Thermodon and the river Parthenios, and the Macronians, who are their neighbours, say that they have learnt it lately from the Colchians. These are the only races of men who practise circumcision, and these evidently practise it in the same manner as the Egyptians. Of the Egyptians themselves however and the Ethiopians, I am not able to say which learnt from the other, for undoubtedly it is a most ancient custom; but that the other nations learnt it by intercourse with the Egyptians, this among others is to me a strong proof, namely that those of the Phenicians who have intercourse with Hellas cease to follow the example of the Egyptians in this matter, and do not circumcise their children.

### 2.105

Now let me tell another thing about the Colchians to show how they resemble the Egyptians:— they alone work flax in the same fashion as the Egyptians, and the two nations are like one another in their whole manner of living and also in their language: now the linen of Colchis

*vocabulary***αἰδοῖον** genitals**αἰδοῖος** modest, honored**αἰχμή** spear point ~acute**ἀριστερός** left-hand**γράμμα** -τος (n, 3) writing, letter**διάκειμαι** be in a condition**διακέομαι** repair**ἐγγλύφω** carve**ἐκατέρωθι** on either side**ἐκγλύφω** scoop out; hatch**Ἑλλήν** Greek**ἐνιμι** be in ~ion**κτάομαι** acquire, possess**μέγαθος** tall, big (person)**πέμπτος** fifth ~pentagon**περίειμι** be superior to; be left over;  
still exist**σκευή** equipment**σπιθαμή** hand-span**στήλη** post, column**τύπος** mold, form ~type**τύπτω** beat, smite ~stupid**ὄρος** year**ὡσαύτως** in the same way

Ἑλλήνων Σαρδωνικὸν κέκληται, τὸ μέντοι ἀπ' Αἰγύπτου ἀπικνεύμενον καλέεται Αἰγύπτιον.

## 2.106

αἱ δὲ στηῆλαι τὰς ἴστας κατὰ τὰς χώρας ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, αἱ μὲν πλεῦνες οὐκέτι φαίνονται περιεοῦσαι, ἐν δὲ τῇ Παλαιστίνῃ Συρίῃ αὐτὸς ὥρων εἰσάσας καὶ τὰ γράμματα τὰ εἰρημένα ἐνεόντα καὶ γυναικὸς αἰδοῖα. εἰσὶ δὲ καὶ περὶ Ἰωνίην δύο τύποι ἐν πέτρῃσι ἐγκεκολασμένοι<sup>1</sup> τούτου τοῦ ἀνδρός, τῇ τε ἐκ τῆς Ἐφεσίου ἐς Φώκαιαν ἔρχονται καὶ τῇ ἐκ Σαρδίων ἐς Σμύρνην. ἐκατέρωθι δὲ ἀνὴρ ἐγγέγλυπται μέγαθος πέμπτῃς σπιθαμῆς, τῇ μὲν δεξιῇ χειρὶ ἔχων αἰχμὴν τῇ δὲ ἀριστερῇ τόξα, καὶ τὴν ἄλλην σκευὴν ὡσαύτως· καὶ γὰρ Αἰγυπτίην καὶ Αἰθιοπίδα ἔχει· ἐκ δὲ τοῦ ὤμου ἐς τὸν ἕτερον ὦμον διὰ τῶν στηθέων γράμματα ἱρὰ Αἰγύπτια διήκει ἐγκεκολασμένα, λέγοντα τάδε· «ἐγὼ τήνδε τὴν χώραν ὥμοισι τοῖσι ἐμοῖσι<sup>2</sup> ἐκτησάμην.» ὅστις δὲ καὶ

<sup>1</sup> engraved    <sup>2</sup> with his own fighting strength



[Greek Σαρδωνικὸν κέκληται, τὸ μέντοι ἀπ' Αἰγύπτου  
ἀπικνεύμενον καλέεται Αἰγύπτιον.

2.106

αἱ δὲ <sup>|post,</sup><sub>|column</sub> τὰς ἴστα κατὰ τὰς χώρας ὁ Αἰγύπτου  
βασιλεὺς Σέσωστρις, αἱ μὲν πλεῦνες οὐκέτι φαίνονται

<sup>|be superior to;</sup><sub>|left over; still exist</sub> δὲ τῇ Παλαιστίνῃ Συρίῃ αὐτὸς <sup>|year</sup>  
εὐσας καὶ τὰ <sup>|writing,</sup><sub>|letter</sub> τὰ εἰρημένα <sup>|be in</sup> καὶ  
γυναικὸς αἰδοῖα. εἰσὶ δὲ καὶ περὶ Ἰωνίην δύο τύποι ἐν  
πέτρῃσι ἐγκεκολαμμένοι<sup>1</sup> τούτου τοῦ ἀνδρός, τῇ τε ἐκ  
τῆς Ἐφεσίους ἐς Φώκαιαν ἔρχονται καὶ τῇ ἐκ Σαρδίων  
ἐς Σμύρνην. <sup>|on either side</sup> ἀνὴρ ἐγγέγλυπται <sup>|tall, big</sup>

<sup>|fifth</sup> <sup>|hand-span</sup>, τῇ μὲν δεξιῇ χειρὶ ἔχων <sup>|spear</sup><sub>|point</sub> τῇ  
δὲ <sup>|left-hand</sup> τόξα, καὶ τὴν ἄλλην <sup>|equip-</sup><sub>|ment</sub> <sup>|in the same way</sup>.  
γὰρ Αἰγυπτίην καὶ Αἰθιοπίδα ἔχει· ἐκ δὲ τοῦ ὤμου ἐς τὸν  
ἕτερον ὦμον διὰ τῶν στηθέων <sup>|writing,</sup><sub>|letter</sub> ἰρὰ Αἰγύπτια  
διήκει ἐγκεκολαμμένα, λέγοντα τάδε· «ἐγὼ τήνδε τὴν  
χώρην ὥμοισι τοῖσι ἐμοῖσι<sup>2</sup> ἐκτησάμην.» ὅστις δὲ καὶ

<sup>1</sup> engraved <sup>2</sup> with his own fighting strength

is called by the Hellenes Sardonic, whereas that from Egypt is called Egyptian.

**2.106**

The pillars which Sesostris of Egypt set up in the various countries are for the most part no longer to be seen extant; but in Syria Palestine I myself saw them existing with the inscription upon them which I have mentioned and the emblem. Moreover in Ionia there are two figures of this man carved upon rocks, one on the road by which one goes from the land of Ephesos to Phocaia, and the other on the road from Sardis to Smyrna. In each place there is a figure of a man cut in the rock, of four cubits and a span in height, holding in his right hand a spear and in his left a bow and arrows, and the other equipment which he has is similar to this, for it is both Egyptian and Ethiopian: and from the one shoulder to the other across the breast runs an inscription carved in sacred Egyptian characters, saying thus, "This land with my shoulders I won for myself." But who he is and from whence, he does not declare in

*vocabulary***ἀνακομίζω** take back/away**ἀναχωρέω** return, retreat ~heir**γεφυρόω** (ῥ) dam, move earth**εἰκάζω** liken; conjecture**εἰκών** -όνος (f, 3) image, likeness**ἐκτείνω** stretch out ~tend**ἐνθαῦτα** there, here**ἕξ** six ~hexagon**ἕξωθεν** from outside**ἐπιτρέπω** entrust, decide, allow

~trophy

**ἐτέρωθι** opposite, elsewhere, anywhere

~other

**θεάομαι** look at, behold, consider

~theater

**ἱερός** ἱερός (i, m) priest ~hieroglyph**καταστρέφω** overturn, subdue

~catastrophe

**μετεξέτεροι** (+gen) some ones of**μίν** him, her, it**ξείνιος** of hospitality**ὁπόθεν** whence**περινέω** swim around; pile around**πυρά** pyre ~pyre**συμβουλευώ** give advice; (mid) consult

~volunteer

**ὑποπίμπρημι** set on fire; burn on a pyre

όκόθεν ἐστί, ἐνθαῦτα μὲν οὐ δηλοῖ, ἐτέρωθι δὲ δεδήλωκε·  
τὰ δὲ καὶ μετεξέτεροι τῶν θεησαμένων Μέμνονος εἰκόνα  
εἰκάζουσί μιν εἶναι, πολλὸν τῆς ἀληθείης ἀπολελειμμένοι.

## 2.107

τοῦτον δὲ τὸν Αἰγύπτιον Σέσωστριν ἀναχωρόντα  
καὶ ἀνάγοντα πολλοὺς ἀνθρώπους τῶν ἐθνέων τῶν  
τὰς χώρας κατεστρέψατο, ἔλεγον οἱ ἱρέες, ἐπεῖτε  
ἐγίνετο ἀνακομιζόμενος ἐν Δάφνησι τῇσι Πηλουσίησι,  
τὸν ἀδελφεὸν ἐωυτοῦ, τῷ ἐπέτρεψε ὁ Σέσωστρις τὴν  
Αἴγυπτον, τοῦτον ἐπὶ ξείνια αὐτὸν καλέσαντα καὶ  
πρὸς αὐτῷ τοὺς παῖδας<sup>1</sup> περινῆσαι ἔξωθεν τὴν οἰκίην  
ὑλῆ, περινήσαντα δὲ ὑποπρῆσαι. τὸν δὲ ὥς μαθεῖν  
τοῦτο, αὐτίκα συμβουλευέσθαι τῇ γυναικί· καὶ γὰρ  
δὴ καὶ τὴν γυναῖκα αὐτὸν ἅμα ἄγεσθαι· τὴν δέ οἱ  
συμβουλευῶσαι τῶν παίδων ἐόντων ἔξ τοὺς δύο ἐπὶ τὴν  
πυρὴν ἐκτείναντα γεφυρώσαι τὸ καιόμενον, αὐτοὺς δὲ ἐπ’  
ἐκείνων ἐπιβαίνοντας ἐκσώζεσθαι. ταῦτα ποιῆσαι τὸν

<sup>1</sup> arriving before their father

|whence ἐστί, |there, here, ἐν οὐ δηλοῖ, |opposite, ἄλλωκε·  
 |where, anywhere  
 τὰ δὲ καὶ |(+gen) some ones of ἡσασμένων Μέμνονος |image,  
 |likeness  
 |liken; μιν εἶναι, πολλὸν τῆς ἀληθείης ἀπολελεμμένοι.  
 |conjecture

## 2.107

τοῦτον δὲ τὸν Αἰγύπτιον Σέσωστριν |return, retreat  
 καὶ ἀνάγοντα πολλοὺς ἀνθρώπους τῶν ἐθνῶν τῶν  
 τὰς χώρας |overturn, subdue, ἔλεγον οἱ |priest, ἐπεῖτε  
 ἐγίνετο |take back/away ἐν Δάφνησι τῇσι Πηλουσίησι,  
 τὸν ἀδελφεὸν ἑωυτοῦ, τῷ |entrust, de- ὃ Σέσωστρις τὴν  
 |cide, allow  
 Αἴγυπτον, τοῦτον ἐπὶ |of hospitality ἐν καλέσαντα καὶ  
 πρὸς αὐτῷ τοὺς παῖδας<sup>1</sup> περινήσαι |from outside οἰκίην  
 ὕλη, περινήσαντα δὲ ὑποπρήσαι. τὸν δὲ ὥς μαθεῖν  
 τοῦτο, αὐτίκα |give advice; (mid) τῇ γυναικί· καὶ γὰρ  
 |consult  
 δὲ καὶ τὴν γυναῖκα αὐτὸν ἅμα ἄγεσθαι· τὴν δὲ οἱ  
 |συμβουλεύω?: give advice; (mid) ὁconsult; ὃρ τοὺς δύο ἐπὶ τὴν  
 |συμβουλεύω?: give advice; (mid) consult  
 |pyre |stretch out |dam τὸ καιόμενον, αὐτοὺς δὲ ἐπ’  
 ἐκείνων ἐπιβαίνοντας ἐκώζεσθαι. ταῦτα ποιῆσαι τὸν

<sup>1</sup> arriving before their father

these places, though in other places he has declared this. Some of those who have seen these carvings conjecture that the figure is that of Memnon, but herein they are very far from the truth.

**2.107**

As this Egyptian Sesostris was returning and bringing back many men of the nations whose lands he had subdued, when he came (said the priests) to Daphnai in the district of Pelusion on his journey home, his brother to whom Sesostris had entrusted the charge of Egypt invited him and with him his sons to a feast; and then he piled the house round with brushwood and set it on fire: and Sesostris when he discovered this forthwith took counsel with his wife, for he was bringing with him (they said) his wife also; and she counselled him to lay out upon the pyre two of his sons, which were six in number, and so to make a bridge over the burning mass, and that they passing over their bodies should thus escape. This,

*vocabulary*

**ἀμαξεύω** travel by wagon  
**ἀναμάξευτος** impassable for wagons  
**ἄνιππος** horseless  
**ἀποσώζω** save from  
**διῶρυξ** -χος (f) ditch, canal  
**ἐκὼν** willingly, on purpose; giving in too easily  
**ἐπάγω** drive game; induce belief  
 ~demagogue  
**ἵππάζομαι** drive a chariot ~hippo  
**ἵππασιμος** fit for horses or riding  
**κατακαίω** burn down ~caustic

**καταστρέφω** overturn, subdue  
 ~catastrophe  
**κατατάμνω** cut up  
**μέγαθος** tall, big (person)  
**νοστέω** go home  
**ὄμιλος** (i) crowd, throng ~homily  
**ὀρύσσω** dig  
**παντοῖος** all kinds of  
**περιμήκης** very long, high  
**τίνω** (i) pay, atone for; (mp) punish  
**τίω** value, honor; mp: exact recompense for

Σέσωστριν, καὶ δύο μὲν τῶν παίδων κατακαῆναι τρόπῳ τοιούτῳ, τοὺς δὲ λοιποὺς ἀποσωθῆναι ἅμα τῷ πατρί.

## 2.108

νοστήσας δὲ ὁ Σέσωστρις ἐς τὴν Αἴγυπτον καὶ τισάμενος τὸν ἀδελφεόν, τῷ μὲν ὁμίλῳ τὸν ἐπηγάγετο τῶν τὰς χώρας κατεστρέψατο, τούτῳ μὲν τάδε ἐχρήσατο· τοὺς τέ οἱ λίθους τοὺς ἐπὶ τούτου τοῦ βασιλέως κομισθέντας ἐς τοῦ Ἡφαίστου τὸ ἱρόν, ἐόντας μεγάλῃ περιμήκειας, οὔτοι ἦσαν οἱ ἐλκύσαντες, καὶ τὰς διώρυχας τὰς νῦν ἐούσας ἐν Αἰγύπτῳ πάσας οὔτοι ἀναγκαζόμενοι ὥρυσσον, ἐποίουν τε οὐκ ἐκόντες Αἴγυπτον, τὸ πρὶν ἐοῦσαν ἵππασίμην καὶ ἀμαξομένην πᾶσαν, ἐνδεᾶ τούτων. ἀπὸ γὰρ τούτου τοῦ χρόνου Αἴγυπτος ἐοῦσα πεδιάς πᾶσα ἄνιππος καὶ ἀναμάξευτος γέγονε· αἵτιαι δὲ τούτων αἱ διώρυχες γεγόνασι ἐοῦσαι πολλαὶ καὶ παντοίους τρόπους ἔχουσαί. κατέταμνε δὲ τοῦδε εἵνεκα τὴν χώραν ὁ βασιλεὺς· ὅσοι τῶν Αἰγυπτίων μὴ ἐπὶ τῷ ποταμῷ ἔκτηντο



Σέσωστριν, καὶ δύο μὲν τῶν παίδων |burn down τρόπῳ  
τοιούτῳ, τοὺς δὲ λοιποὺς |save from ἅμα τῷ πατρί.

## 2.108

|go home δὲ ὁ Σέσωστρις ἐς τὴν Αἴγυπτον καὶ τισάμενος  
τὸν ἀδελφεόν, τῷ μὲν |crowd τὸν |drive game; τῶν τὰς  
|induce belief  
χώρας |overturn, subdue, τούτῳ μὲν τάδε ἐχρήσατο· τοὺς τέ  
οἱ λίθους τοὺς ἐπὶ τούτου τοῦ βασιλέως κομισθέντας ἐς  
τοῦ Ἡφαίστου τὸ ἱρόν, ἐόντας |tall, big |very long, high· ὅτι  
ἦσαν οἱ ἐλκύσαντες, καὶ τὰς |ditch, canal τὰς νῦν ἐούσας ἐν  
Αἰγύπτῳ πάσας οὗτοι ἀναγκαζόμενοι |dig , ἐποίουν  
τε οὐκ |willingly Αἴγυπτον, τὸ πρὶν ἐοῦσαν ἵππασίμην  
καὶ |travel by wagon πᾶσαν, ἐνδεᾶ τούτων. ἀπὸ γὰρ  
τούτου τοῦ χρόνου Αἴγυπτος ἐοῦσα πεδιάς πᾶσα |horseless  
καὶ |impassable for γέγονε· αἵτιαι δὲ τούτων αἱ |ditch,  
|wagons |canal  
γεγόνασι ἐοῦσαι πολλαὶ καὶ |all kinds of τρόπους ἔχουσαι.  
|cut up δὲ τοῦδε εἵνεκα τὴν χώραν ὁ βασιλεὺς· ὅσοι  
τῶν Αἰγυπτίων μὴ ἐπὶ τῷ ποταμῷ ἔκτηντο

they said, Sesostris did, and two of his sons were burnt to death in this manner, but the rest got away safe with their father.

## 2.108

Then Sesostris, having returned to Egypt and having taken vengeance on his brother, employed the multitude which he had brought in of those whose lands he had subdued, as follows:— these were they who drew the stones which in the reign of this king were brought to the temple of Hephaistos, being of very great size; and also these were compelled to dig all the channels which now are in Egypt; and thus (having no such purpose) they caused Egypt, which before was all fit for riding and driving, to be no longer fit for this from thenceforth: for from that time forward Egypt, though it is plain land, has become all unfit for riding and driving, and the cause has been these channels, which are many and run in all directions. But the reason why the king cut up the land was this, namely because those of the Egyptians who had their cities not on

*vocabulary*

**ἀνάμεσος** in the middle of  
**ἀναμετρέω** retrace a path ~metric  
**ἀποφορά** tax, tribute  
**γεωμετρία** geometry, surveying, land tax  
**γνώμων** -ος (m, 3) expert; carpenter's square  
**Ἑλλην** Greek  
**ἐνθεῦτεν** thence  
**ἐπανερχομαι** return; ascend  
**ἐπισκέπτομαι** look upon, inspect  
**ἐπισκοπέω** look upon, inspect  
**ἐπιτάσσω** enjoin; place near  
**ἐπιτελέω** complete; do a religious duty  
**ἐπιτέλλω** order ~apostle

**κατατέμνω** cut up  
**κλήρος** lot; farm, inheritance; clergy ~clergy  
**κληρώω** cast lots, assign  
**παραλύω** detach, disable  
**πλατύς** extensive, wide  
**πόλος** axis, pivot, orbit, sundial  
**πόμεα** -τος (n, 3) lid, cover; drink  
**πρόσοδος** (f) approach, procession; a rent  
**σημαίνω** give orders to; show; mark ~semaphore  
**σπανίζω** be scarce; lack; use up  
**τετράγωνος** square  
**φρέαρ** well  
**χώρος** place ~heir

τὰς πόλεις ἀλλ' ἀναμέσους, οὗτοι, ὅκως τε ἀπίοι<sup>1</sup> ὁ ποταμός, σπανίζοντες ὑδάτων πλατυτέροισι ἐχρέωντο τοῖσι πόμασι, ἐκ φρεάτων χρεώμενοι. τούτων μὲν δὴ εἵνεκα κατετμήθη ἡ Αἴγυπτος.

## 2.109

κατανεῖμαι δὲ τὴν χώραν Αἰγυπτίοισι ἅπασι τοῦτον ἔλεγον τὸν βασιλέα, κλῆρον ἴσον ἐκάστῳ τετράγωνον διδόντα, καὶ ἀπὸ τούτου τὰς προσόδους ποιήσασθαι, ἐπιτάξαντα ἀποφορὴν ἐπιτελέειν κατ' ἐνιαυτόν. εἰ δὲ τινὸς τοῦ κλήρου ὁ ποταμός τι παρέλοιτο, ἐλθὼν ἂν πρὸς αὐτὸν ἐσήμαινε τὸ γεγεννημένον· ὁ δὲ ἔπεμπε τοὺς ἐπισκεψομένους καὶ ἀναμετρήσοντας ὅσω ἐλάσσων ὁ χώρος γέγονε, ὅκως τοῦ λοιποῦ κατὰ λόγον τῆς τεταγμένης ἀποφορῆς τελέοι. δοκέει δέ μοι ἐνθεῦτεν γεωμετρίῃ εὐρεθεῖσα ἐς τὴν Ἑλλάδα ἐπανελθεῖν· πόλον μὲν γὰρ καὶ γνώμονα καὶ τὰ δυνάδεκα μέρη τῆς ἡμέρης παρὰ Βαβυλωνίων ἔμαθον οἱ Ἕλληνες.

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<sup>1</sup> was not in flood

τὰς πόλιν ἀλλ' |in the middle of ἵτοι, ὅκως τε ἀπίοι<sup>1</sup> ὁ  
 ποταμός, |be scarce; ὑδάτων |extensive, wide ἐχρέωντο  
 |lack; use up  
 τοῖσι |lid, cover;|well χρεώμενοι. τούτων μὲν δὴ  
 |drink  
 εἵνεκα |cut up ἡ Αἴγυπτος.

## 2.109

κατανεῖμαι δὲ τὴν χώραν Αἰγυπτίοισι ἅπασιν τοῦτον  
 ἔλεγον τὸν βασιλέα, |lot ἴσον ἐκάστω |square  
 διδόντα, καὶ ἀπὸ τούτου τὰς |approach, pro-οιήσασθαι,  
 |cession; a rent  
 |enjoin; place |tax, tribute ἐπιτελέειν κατ' ἐνιαυτόν. εἰ δὲ  
 |near  
 τινὸς τοῦ κλήρου ὁ ποταμός τι |detach, , ἐλθὼν ἂν  
 |disable  
 πρὸς αὐτὸν |give orders to; γεγενημένον· ὁ δὲ ἔπεμπε  
 |show; mark  
 τοὺς ἐπισκεψομένους καὶ |retrace a path ὅσω ἐλάσσων  
 ὁ |place γέγονε, ὅκως τοῦ λοιποῦ κατὰ λόγον τῆς  
 τεταγμένης |tax, tribute τελέοι. δοκέει δέ μοι |thence  
 γεωμετρὴν εὐρεθεῖσα ἐς τὴν Ἑλλάδα |return; |axis, pivot, orbit,  
 |ascend |sundial  
 μὲν γὰρ καὶ |expert; carpenter's square τὰ δώδεκα μέρεα τῆς ἡμέρης  
 παρὰ Βαβυλωνίων ἔμαθον οἱ |Greek

<sup>1</sup> was not in flood

the river but in the middle of the country, being in want of water when the river went down from them, found their drink brackish because they had it from wells.

**2.109**

For this reason Egypt was cut up; and they said that this king distributed the land to all the Egyptians, giving an equal square portion to each man, and from this he made his revenue, having appointed them to pay a certain rent every year: and if the river should take away anything from any man's portion, he would come to the king and declare that which had happened, and the king used to send men to examine and to find out by measurement how much less the piece of land had become, in order that for the future the man might pay less, in proportion to the rent appointed: and I think that thus the art of geometry was found out and afterwards came into Hellas also. For as touching the sun-dial and the gnomon and the twelve divisions of the day, they were learnt by the Hellenes from the Babylonians.

*vocabulary*

**ἀνάθημα** -τος (n, 3) consecrated gift  
~thesis

**ἀνδριάς** -ντος (m, 3) portrait, statue  
**ἀποδείκνυμι** (ō) show, point out;  
appoint; (mid) declare

**ἀποδέχομαι** accept ~doctrine

**ἐκδέχομαι** receive; succeed to a  
position

**ἱρεὺς** ἱρῆος (l, m) priest ~hieroglyph

**καταστρέφω** overturn, subdue  
~catastrophe

**λίθινος** made of stone

**μετέπειτα** afterward, next

**μνημόσυνον** memorial

**οὐκῶ** no longer

**περιοράω** look around; watch; permit

**Πέρσης** Persian

**πῆχυς** forearm, cubit

**συγγιγνώσκω** acknowledge; pardon

**συγγνώμη** sympathy, leniency

**ὑπερβάλλω** cause to go beyond; delay  
~ballistic

## 2.110

βασιλεὺς μὲν δὴ οὗτος μούνος Αἰγύπτιος Αἰθιοπίας ἦρξε,  
 μνημόσυνα δὲ ἐλίπετο πρὸ τοῦ Ἡφαιστείου ἀνδριάντας  
 λιθίνους, δύο μὲν τριήκοντα πηχέων, ἑωυτόν τε καὶ  
 τὴν γυναῖκα, τοὺς δὲ παῖδας ἑόντας τέσσερας εἴκοσι  
 πηχέων ἕκαστον· τῶν δὴ ὁ ἱρεὺς τοῦ Ἡφαίστου χρόνῳ  
 μετέπειτα πολλῶ Δαρεῖον τὸν Πέρσῃν οὐ περιεῖδε ἰστάντα  
 ἔμπροσθε ἀνδριάντα, φὰς οὐ οἱ πεποιῆσθαι ἔργα οἰά περ  
 Σεσώστρι τῷ Αἰγυπτίῳ· Σέσωστριν μὲν γὰρ ἄλλα τε  
 καταστρέψασθαι ἔθνεα οὐκ ἐλάσσω ἐκείνου καὶ δὴ καὶ  
 Σκύθας, Δαρεῖον δὲ οὐ δυνασθῆναι Σκύθας ἐλεῖν· οὐκων  
 δίκαιον εἶναι ἰστάναι ἔμπροσθε τῶν ἐκείνου ἀναθημάτων  
 μὴ οὐκ ὑπερβαλλόμενον τοῖσι ἔργοισι. Δαρεῖον μὲν νυν  
 λέγουσι πρὸς ταῦτα συγγνώμην ποιήσασθαι.

## 2.111

Σεσώστριος δὲ τελευτήσαντος ἐκδέξασθαι ἔλεγον τὴν  
 βασιληίην τὸν παῖδα αὐτοῦ Φερῶν, τὸν ἀποδέξασθαι μὲν



2.110

βασιλεὺς μὲν δὴ οὗτος μῶνος Αἰγύπτιος Αἰθιοπίας ἦρξε,  
 |memorial δὲ ἐλίπετο πρὸ τοῦ Ἡφαιστείου |portrait,  
 |statue  
 |made of stone· ἡ μὲν τριήκοντα |forearm, , ἑωυτόν τε καὶ  
 |cubit  
 τὴν γυναῖκα, τοὺς δὲ παῖδας ἑόντας τέσσερας εἴκοσι  
 |forearm, ἕκαστον· τῶν δὴ ὁ |priest τοῦ Ἡφαίστου χρόνῳ  
 |cubit  
 |afterward, next· ἡ Δαρεῖον τὸν Πέρσῃν οὐ περιεῖδε ἰστάντα  
 ἔμπροσθε |portrait, , φὰς οὐ οἱ πεποιῆσθαι ἔργα οἷά περ  
 |statue  
 Σεώστρι τῷ Αἰγυπτίῳ· Σεώστριν μὲν γὰρ ἄλλα τε  
 |overturn, subdue ἔθνεα οὐκ ἐλάσσω ἐκείνου καὶ δὴ καὶ  
 Σκύθας, Δαρεῖον δὲ οὐ δυνασθῆναι Σκύθας ἐλεῖν· |no longer  
 δίκαιον εἶναι ἰστάναι ἔμπροσθε τῶν ἐκείνου |consecrated gift  
 μὴ οὐκ |cause to go beyond; τοῖσι ἔργοισι. Δαρεῖον μὲν νυν  
 |delay  
 λέγουσι πρὸς ταῦτα συγγνώμην ποιήσασθαι.

2.111

Σεώστριος δὲ τελευτήσαντος |receive; succeed· ἔεγον τὴν  
 |to a position  
 βασιλῆϊν τὸν παῖδα αὐτοῦ Φερῶν, τὸν ἀποδέξασθαι μὲν

**2.110**

He moreover alone of all the Egyptian kings had rule over Ethiopia; and he left as memorials of himself in front of the temple of Hephaistos two stone statues of thirty cubits each, representing himself and his wife, and others of twenty cubits each representing his four sons: and long afterwards the priest of Hephaistos refused to permit Dareios the Persian to set up a statue of himself in front of them, saying that deeds had not been done by him equal to those which were done by Sesostris the Egyptian; for Sesostris had subdued other nations besides, not fewer than he, and also the Scythians; but Dareios had not been able to conquer the Scythians: wherefore it was not just that he should set up a statue in front of those which Sesostris had dedicated, if he did not surpass him in his deeds. Which speech, they say, Dareios took in good part.

**2.111**

Now after Sesostris had brought his life to an end, his son Pheros, they told me, received in succession the kingdom, and he made no warlike

*vocabulary*

**αἰχμή** spear point ~acute  
**ἀναβλέπω** look up; gain sight, open  
 one's eyes  
**ἄπειρος** untested; infinite  
**ἄρουρα** land ~arable  
**ἀτασθαλία** recklessness  
**δίνη** (ι) whirlpool, eddy  
**ἐμπίπτω** fall into; attack ~petal  
**ἐνδέκατος** eleventh ~decimal  
**ἐξακέομαι** cure, appease, make up for  
**ἐπέξειμι** attack, prosecute  
**ἐφεξῆς** in order, in a row  
**ζημία** loss, penalty ~zeal  
**κάμνω** toil, be tired, acquire by toil; be  
 troubled; be sick  
**κατέρχομαι** come down, out from  
**κυματῆς** storm-tossed  
**μαντεῖον** prophetic warning ~mantis

**μίν** him, her, it  
**νίζω** wash  
**νίφω** (ι) it snows  
**ὀκτωκαίδεκα** 18  
**ὄρος** boundary marker ~horizon  
**οὔρον** boundary stone; unit of  
 distance; limit  
**οὔρος** fair wind; guardian; hill  
**πῆχυς** forearm, cubit  
**στρατηγή** expedition, campaign  
**συμφέρω** bring together; be expedient;  
 agree; (mp) happen ~bear  
**τοιόσδε** such  
**τυφλός** blind  
**τυφλόω** blind  
**ὑπερβάλλω** cause to go beyond; delay  
 ~ballistic  
**φοιτάω** go back and forth

οὐδεμίαν στρατήϊν, συνενειχθῆναι δέ οἱ τυφλὸν γενέσθαι διὰ τοιόνδε πρήγμα. τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ τότε ἐπ' ὀκτωκαίδεκα πήχεας, ὥς ὑπερέβαλε τὰς ἀρούρας, πνεύματος ἐμπεσόντος κυματίης ὁ ποταμὸς ἐγένετο· τὸν δὲ βασιλέα λέγουσι τοῦτον ἀτασθαλίῃ χρησάμενον, λαβόντα αἰχμὴν βαλεῖν ἐς μέσας τὰς δίνας τοῦ ποταμοῦ, μετὰ δὲ αὐτίκα καμόντα αὐτὸν τοὺς ὀφθαλμοὺς τυφλωθῆναι.

Δέκα μὲν δὴ ἔτεα εἶναί μιν τυφλόν, ἐνδεκάτῳ δὲ ἔτει ἀπικέσθαι οἱ μαντήϊον ἐκ Βουτοῦς πόλιος ὥς ἐξήκει τέ οἱ ὁ χρόνος τῆς ζημίας καὶ ἀναβλέψει<sup>1</sup> γυναικὸς οὐρῶ νυψάμενος τοὺς ὀφθαλμούς, ἥτις παρὰ τὸν ἑωυτῆς ἄνδρα μῶνον πεφοίτηκε, ἄλλων ἀνδρῶν ἐοῦσα ἄπειρος. καὶ τὸν πρώτης τῆς ἑωυτοῦ γυναικὸς πειρᾶσθαι, μετὰ δέ, ὥς οὐκ ἀνέβλεπε, ἐπεξῆς πασέων πειρᾶσθαι· ἀναβλέψαντα δὲ συναγαγεῖν τὰς γυναῖκας τῶν ἐπειρήθη, πλὴν ἣ τῆς τῷ οὐρῶ νυψάμενος ἀνέβλεψε, ἐς μίαν πόλιν, ἣ

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<sup>1</sup> open his eyes

οὐδεμίαν |expedition, , συνενειχθῆναι δέ οἱ |blind γενέσθαι  
campaign

διὰ |such πρῆγμα. τοῦ ποταμοῦ |come down, out, from . a

δὴ τότε ἐπ' |18 |forearm, , ὥς |cause to go be- ἄς  
cubit |yond; delay

|land , πνεύματος |fall into; attack |storm-tossed ὁ ποταμός

ἐγένετο· τὸν δὲ βασιλέα λέγουσι τοῦτον |recklessness

χρησάμενον, λαβόντα |spear βαλεῖν ἐς μέσας τὰς |eddy  
point

τοῦ ποταμοῦ, μετὰ δὲ αὐτίκα |toil, acquire, ὑτὸν τοὺς  
be tired

ὀφθαλμοὺς |blind

Δέκα μὲν δὴ ἕτεα εἶναί μιν |blind , |eleventh δὲ ἕτεῖ

ἀπικέσθαι οἱ |prophetic ἐκ Βουτοῦς πόλιος ὥς |moderate '  
warning

οἱ ὁ χρόνος τῆς |loss, καὶ ἀναβλέψει<sup>1</sup> γυναικὸς οὐρα  
penalty

νυψάμενος τοὺς ὀφθαλμούς, ἥτις παρὰ τὸν ἐωυτῆς ἄνδρα

μοῦνον |go back and forth ὡς ἀνδρῶν ἐοῦσα |untested; καὶ  
infinite

τὸν πρώτης τῆς ἐωυτοῦ γυναικὸς πειρᾶσθαι, μετὰ δέ, ὥς

οὐκ |look up; gain sight, πασέων πειρᾶσθαι· |look up; gain sight, open  
open one's eyes |one's eyes

δὲ συναγαγεῖν τὰς γυναῖκας τῶν ἐπειρήθη, πλὴν ἣ τῆς τῶ

οὐρα νυψάμενος |look up; gain sight, πόλιν, ἣ  
open one's eyes

<sup>1</sup> open his eyes

expedition, and moreover it chanced to him to become blind by reason of the following accident:— when the river had come down in flood rising to a height of eighteen cubits, higher than ever before that time, and had gone over the fields, a wind fell upon it and the river became agitated by waves: and this king (they say) moved by presumptuous folly took a spear and cast it into the midst of the eddies of the stream; and immediately upon this he had a disease of the eyes and was by it made blind.

For ten years then he was blind, and in the eleventh year there came to him an oracle from the city of Buto saying that the time of his punishment had expired, and that he should see again if he washed his eyes with the urine of a woman who had accompanied with her own husband only and had not knowledge of other men: and first he made trial of his own wife, and then, as he continued blind, he went on to try all the women in turn; and when he had at last regained his sight he gathered together all the women of whom he had made trial, excepting her by whose means he had regained his sight, to

*vocabulary*

**ἀναβλέπω** look up; gain sight, open one's eyes

**ἀνάθημα** -τος (n, 3) consecrated gift ~thesis

**ἀνατίθηναι** consecrate, lay on, impute; (mp) reproach

**ἄξιόθετος** well worth seeing

**ἀποφεύγω** avoid, escape, go free

**γλῶσσα** tongue, language ~glossary

**ἐκδέχομαι** receive; succeed to a position

**Ἑλλήν** Greek

**εὐρος** -εος (n, 3) width; (caps) the east wind

**κάρτα** very much ~κράτος

**λίθινος** made of stone

**λόγιμος** notable

**μήκος** -ους (n, 3) length, stature

**νίζω** wash

**νίφω** (ι) it snows

**νότος** south, south wind

**ὀβελός** rod, obelisk

**ὀκτώ** eight ~octopus

**ὄρος** boundary marker ~horizon

**ὄθρον** boundary stone; unit of distance; limit

**οὖρος** fair wind; guardian; hill

**πάθη** passivity, suffering

**περιοικέω** dwell around

**πῆχυς** forearm, cubit

**σκευάζω** prepare, collect

**συναλίζω** collect; eat with

**συνάπας** (αἶ) all together

**τέμενος** -εος (n, 3) non-common land

**ὑποπίμπρημι** set on fire; burn on a pyre

**χῶρος** place ~heir

νῦν καλέεται Ἐρυθρὴ Βῶλος· ἐς ταύτην συναλίσαντα ὑποπρῆσαι πάσας σὺν αὐτῇ τῇ πόλει· τῆς δὲ νυψάμενος τῷ οὐρῷ ἀνέβλεψε, ταύτην δὲ ἔσχε αὐτὸς γυναῖκα.

Ἀναθήματα δὲ ἀποφυγὼν τὴν πάθην τῶν ὀφθαλμῶν ἄλλα τε ἀνὰ τὰ ἱρὰ πάντα τὰ λόγισμα ἀνέθηκε καὶ τοῦ γε λόγον μάλιστα ἄξιον ἐστὶ ἔχειν, ἐς τοῦ Ἥλιου τὸ ἱρὸν ἀξιοθέητα ἀνέθηκε ἔργα, ὀβελούς δύο λιθίνους, ἐξ ἐνὸς ἐόντα ἐκάτερον λίθου, μῆκος μὲν ἐκάτερον πηχέων ἐκατόν, εὖρος δὲ ὀκτὼ πηχέων.

## 2.112

τούτου δὲ ἐκδέξασθαι τὴν βασιληίην ἔλεγον ἄνδρα Μεμφίτην, τῷ κατὰ τὴν Ἑλλήνων γλῶσσαν οὖνομα Πρωτέα εἶναι· τοῦ νῦν τέμενος ἐστὶ ἐν Μέμφι κάρτα καλόν τε καὶ εὖ ἐσκευασμένον, τοῦ Ἡφαιστείου πρὸς νότον ἄνεμον κείμενον. περιουκέουσι δὲ τὸ τέμενος τοῦτο Φοίνικες Τύριοι, καλέεται δὲ ὁ χώρος οὗτος ὁ συνάπας Τυρίων στρατόπεδον. ἔστι δὲ ἐν τῷ τεμένει τοῦ Πρωτέος



νῦν καλέεται Ἐρυθρὴ Βῶλος· ἐς ταύτην |collect; eat with

ὑποπρῆσαι πάσας σὺν αὐτῇ τῇ πόλι· τῆς δὲ νυψάμενος

τῷ οὐρῳ |look up; gain sight, δὲ ἔσχε αὐτὸς γυναῖκα.  
|open one's eyes

|consecrated gift ἵδ' |avoid, escape, τὴν |passivity, ὦν ὀφθαλμῶν  
|go free |suffering

ἄλλα τε ἀνὰ τὰ ἱρὰ πάντα τὰ |notable |consecrate, lay on, impute; (mp)  
|reproach

γε λόγον μάλιστα ἄξιον ἐστὶ ἔχειν, ἐς τοῦ Ἥλιου τὸ

ἱρὸν |well worth|consecrate, lay on, |rod, obelisk ἵο |made of stone  
|seeing |impute; (mp) re-  
|proach

ἐνὸς ἐόντα ἐκάτερον λίθου, |length, μὲν ἐκάτερον |forearm,  
|stature |cubit

ἐκατόν, |width; ἑῷ |eight |forearm,  
(caps) the |cubit  
east wind

2.112

τούτου δὲ |receive; succeed ἦν βασιλήϊν ἔλεγον ἄνδρα  
|to a position

Μεμφίτην, τῷ κατὰ τὴν |Greek |tongue, οὔνομα  
|language

Πρωτέα εἶναι· τοῦ νῦν |non-common land Μέμφι |very much

καλόν τε καὶ εὖ |prepare, collect , τοῦ Ἡφαιστείου πρὸς

|south, ἀνεμον κείμενον. |dwell around δὲ τὸ |non-common land  
|south  
|wind

Φοινίκες Τύριοι, καλέεται δὲ ὁ |place οὗτος ὁ |all together

Τυρίων στρατόπεδον. ἔστι δὲ ἐν τῷ |non-common land ἱεός

one city which now is named Erythrabolos, and having gathered them to this he consumed them all by fire, as well as the city itself; but as for her by whose means he had regained his sight, he had her himself to wife. Then after he had escaped the malady of his eyes he dedicated offerings at each one of the temples which were of renown, and especially (to mention only that which is most worthy of mention) he dedicated at the temple of the Sun works which are worth seeing, namely two obelisks of stone, each of a single block, measuring in length a hundred cubits each one and in breadth eight cubits.

## 2.112

After him, they said, there succeeded to the throne a man of Memphis, whose name in the tongue of the Hellenes was Proteus; for whom there is now a sacred enclosure at Memphis, very fair and well ordered, lying on that side of the temple of Hephaistos which faces the North Wind. Round about this enclosure dwell Phenicians of Tyre, and this whole region is called the Camp of the Tyrians. Within the enclosure of Proteus there is a temple called the temple of the “foreign Aphrodite,”

*vocabulary***ἀνίημι** urge, impel; release ~jet**ἀποπλέω** sail away ~float**ἀρπάζω** carry off, seize ~harpoon**διαιτάω** treat; live; arbitrate**ἐνθεῦτεν** thence**ἔξειμι** go forth; is possible ~ion**ἐξώστης** -ου (m, 1) dangerous

off-shore wind

**ἐπιβάλλω** throw upon, head for

~ballistic

**ἐπικαλέω** call upon**ἐπώνυμος** named for a reason ~name**εὖς** good, brave, noble**ἡίων** beach**ἱεὺς ἱρῆος** (i, m) priest ~hieroglyph**ἱστορέω** inquire; relate**καταφεύγω** resort to, flee to, appeal to

~fugitive

**μὴν** him, her, it**οἰκέτης** -ου (m, 1) household; house

slave

**ὄον** οὖ type of fruit**οὐδαμὸς** not anyone**πέλαγος** -ους (n, 3) the open sea

~pelagic

**στίγμα** -τος (n, 3) tattoo**συμβάλλω** pit against; compare; mp:

meet, fall in with ~ballistic

ἱρὸν τὸ καλέεται ξείνης Ἀφροδίτης· συμβάλλομαι δὲ τοῦτο τὸ ἱρὸν εἶναι Ἑλένης τῆς Τυνδάρεω, καὶ τὸν λόγον ἀκηκοὺς ὡς διαιτήθη Ἑλένη παρὰ Πρωτεί, καὶ δὴ καὶ ὅτι ξείνης Ἀφροδίτης ἐπώνυμον ἐστί· ὅσα γὰρ ἄλλα Ἀφροδίτης ἱρά ἐστι, οὐδαμῶς ξείνης ἐπικαλέεται.

## 2.113

ἔλεγον δέ μοι οἱ ἱρέες ἱστορέοντι τὰ περὶ Ἑλένην γενέσθαι ὧδε. Ἀλέξανδρον<sup>1</sup> ἀρπάσαντα Ἑλένην ἐκ Σπάρτης ἀποπλέειν ἐς τὴν ἑωυτοῦ· καί μιν, ὡς ἐγένετο ἐν τῷ Αἰγαίῳ, ἐξῶσται ἄνεμοι ἐκβάλλουσι ἐς τὸ Αἰγύπτιον πέλαγος, ἐνθεῦτεν δέ, οὐ γὰρ ἀνιεί τὰ πνεύματα, ἀπικνέεται ἐς Αἴγυπτον καὶ Αἰγύπτου ἐς τὸ νῦν Κανωβικὸν καλούμενον στόμα τοῦ Νείλου καὶ ἐς Ταριχείας.

ἦν δὲ ἐπὶ τῆς ἡιόνος τὸ καὶ νῦν ἐστι Ἡρακλέος ἱρόν, ἐς τὸ ἦν καταφυγὼν οἰκέτης ὅτεω ὦν ἀνθρώπων ἐπιβάληται στίγματα ἱρά, ἑωυτὸν διδοὺς τῷ θεῷ, οὐκ ἔξεστι τούτου

<sup>1</sup> Greek name of Paris, Helen's abductor

ἱρὸν τὸ καλέεται ξείνης Ἀφροδίτης· <sup>|pit against; compare; to  
|mp: meet, fall in with</sup>  
 τὸ ἱρὸν εἶναι Ἑλένης τῆς Τυνδάρεω, καὶ τὸν λόγον  
 ἀκηκοὺς ὡς <sup>|treat; live; |  
|arbitrate</sup> Ἑλένη παρὰ Πρωτεί, καὶ δὴ καὶ  
 ὅτι ξείνης Ἀφροδίτης <sup>|named for a reason</sup> ὅσα γὰρ ἄλλα  
 Ἀφροδίτης ἱρά ἐστι, <sup>|not anyone</sup> ξείνης <sup>|call upon</sup>

## 2.113

ἔλεγον δέ μοι οἱ <sup>|priest |inquire;  
|relate</sup> τὰ περὶ Ἑλένην  
 γενέσθαι ὧδε. Ἀλέξανδρον<sup>1</sup> <sup>|carry off, seize</sup> Ἑλένην ἐκ  
 Σπάρτης <sup>|sail away</sup> ἐς τὴν ἐωντοῦ· καί μιν, ὡς  
 ἐγένετο ἐν τῷ Αἰγαίῳ, <sup>|dangerous |off-,  
|shore wind</sup> οἱ ἐκβάλλουσι ἐς  
 τὸ Αἰγύπτιον <sup>|the open sea|thence</sup> δέ, οὐ γὰρ <sup>|urge, τὰ  
|impel;  
|release</sup> πνεύματα, ἀπικνέεται ἐς Αἴγυπτον καὶ Αἰγύπτου ἐς τὸ  
 νῦν Κανωβικὸν καλούμενον στόμα τοῦ Νείλου καὶ ἐς  
 Ταριχείας.

ἦν δὲ ἐπὶ τῆς <sup>|beach</sup> τὸ καὶ νῦν ἐστι Ἡρακλέος ἱρόν, ἐς  
 τὸ ἦν <sup>|resort to, flee|household;  
|to, appeal to |house slave</sup> ἐν ᾧν ἀνθρώπων <sup>|throw upon</sup>  
<sup>|tattoo</sup> ἱρά, ἐωυτὸν διδοὺς τῷ θεῷ, οὐκ ἔξεστι τούτου

<sup>1</sup> Greek name of Paris, Helen's abductor

which temple I conjecture to be one of Helen the daughter of Tyndareus, not only because I have heard the tale how Helen dwelt with Proteus, but also especially because it is called by the name of the “foreign Aphrodite,” for the other temples of Aphrodite which there are have none of them the addition of the word “foreign” to the name.

### 2.113

And the priests told me, when I inquired, that the things concerning Helen happened thus:— Alexander having carried off Helen was sailing away from Sparta to his own land, and when he had come to the Egean Sea contrary winds drove him from his course to the Sea of Egypt; and after that, since the blasts did not cease to blow, he came to Egypt itself, and in Egypt to that which is now named the Canobic mouth of the Nile and to Taricheiai.

Now there was upon the shore, as still there is now, a temple of Heracles, in which if any man’s slave take refuge and have the sacred marks set upon him, giving himself over to the god, it is not lawful to lay

*vocabulary*

**ἀγγελία** message, news ~angel  
**ἀδικία** injustice, offence  
**ἀνόσιος** unholy  
**ἀπελαύνω** expel, exclude, ward off;  
 (intrans) ride away  
**ἀποφέρω** carry off, carry back ~bear  
**ἀσινής** unharmed  
**ἀφαιρέω** take away ~heresy  
**δήτα** emphatic δή  
**διατελέω** accomplish; keep doing  
 ~apostle  
**ἐκπλέω** sail away ~float  
**ἐξαπατάω** trick, cheat ~apatosaurus

**ἐξεργάζομαι** accomplish; undo;  
 destroy someone  
**ἐξηγέομαι** lead forth; set out, describe  
 ~hegemony  
**εὖς** good, brave, noble  
**θεράπων** -οντος (m, 3) helper,  
 henchman, servant ~therapy  
**ἵζω** to seat ~sit  
**ἱκέτης** -ου (m, 1) suppliant, refugee  
**ἱρεὺς** ἱεῖς (i, m) priest ~hieroglyph  
**κάρτα** very much ~κράτος  
**κότερος** which, whichever of two  
**ὄον** οὔ type of fruit

αἴψασθαι. ὁ νόμος οὗτος διατελέει ἐὼν ὅμοιος μέχρι ἐμεῦ  
τῷ ἀπ' ἀρχῆς.

Τοῦ ὧν δὴ Ἀλεξάνδρου ἀπιστέαται θεράποντες πυθόμενοι  
τὸν περὶ τὸ ἱρὸν ἔχοντα νόμον, ἰκέται δὲ ἰζόμενοι τοῦ θεοῦ  
κατηγορεῖν τοῦ Ἀλεξάνδρου, βουλόμενοι βλάπτειν αὐτόν,  
πάντα λόγον ἐξηγεύμενοι ὥς εἶχε περὶ τὴν Ἑλένην τε καὶ  
τὴν ἐς Μενέλεων ἀδικίην· κατηγορεῖν δὲ ταῦτα πρὸς τε  
τοὺς ἱρέας καὶ τὸν στόματος τούτου φύλακον, τῷ οὐνομα  
ῆν Θῶνις.

#### 2.114

ἀκούσας δὲ τούτων ὁ Θῶνις πέμπει τὴν ταχίστην ἐς  
Μέμφιν παρὰ Πρωτέα ἀγγελίην λέγουσαν τάδε. «ἦκει  
ξεῖνος γένος μὲν Τευκρός, ἔργον δὲ ἀνόσιον ἐν τῇ Ἑλλάδι  
ἐξεργασμένος· ξείνου γὰρ τοῦ ἐωυτοῦ ἐξαπατήσας τὴν  
γυναῖκα αὐτήν τε ταύτην ἄγων ἦκει καὶ πολλὰ κάρτα  
χρήματα, ὑπὸ ἀνέμων ἐς γῆν ταύτην ἀπενειχθεῖς. κότερα  
δῆτα τοῦτον ἐῶμεν ἀσινέα ἐκπλέειν ἢ ἀπελώμεθα τὰ ἔχων



ἄψασθαι. ὁ νόμος οὗτος |accomplish; |keep doing ὅν ὅμοιος μέχρι ἐμεῦ  
τῷ ἀπ' ἀρχῆς.

Τοῦ ὧν δὴ Ἀλεξάνδρου ἀπιστέεται |companion πυθόμενοι  
τὸν περὶ τὸ ἱδὸν ἔχοντα νόμον, |suppliant, |to seat τοῦ θεοῦ  
|refugee  
κατηγορεῖν τοῦ Ἀλεξάνδρου, βουλόμενοι βλάπτειν αὐτόν,  
πάντα λόγον |lead forth; set ὥς εἶχε περὶ τὴν Ἑλένην τε καὶ  
|out, describe  
τὴν ἐς Μενέλεων ἀδικίην· κατηγορεῖν δὲ ταῦτα πρὸς τε  
τοὺς |priest καὶ τὸν στόματος τούτου φύλακον, τῷ οὖνομα  
ἦν Θῶνις.

## 2.114

ἀκούσας δὲ τούτων ὁ Θῶνις πέμπει τὴν ταχίστην ἐς  
Μέμφιν παρὰ Πρωτέα |message, news, ρυσαν τάδε. «ἥκει  
ξείνος γένος μὲν Τευκρός, ἔργον δὲ |unholy ἐν τῇ Ἑλλάδι  
|accomplish; undo; ξείνου γὰρ τοῦ ἐωυτοῦ |trick, cheat τὴν  
|destroy someone  
γυναικα αὐτὴν τε ταύτην ἄγων ἥκει καὶ πολλὰ |very much  
χρήματα, ὑπὸ ἀνέμων ἐς γῆν ταύτην |carry off . |which,  
|whichever  
|emphatic δὴ . ἑώμεν |un- |sail away ἢ ἀπελώμεθα τὰ ἔχων  
|harmed

hands upon him; and this custom has continued still unchanged from the beginning down to my own time.

Accordingly the attendants of Alexander, having heard of the custom which existed about the temple, ran away from him, and sitting down as suppliants of the god, accused Alexander, because they desired to do him hurt, telling the whole tale how things were about Helen and about the wrong done to Menelaos; and this accusation they made not only to the priests but also to the warden of this river-mouth, whose name was Thonis.

#### 2.114

Thonis then having heard their tale sent forthwith a message to Proteus at Memphis, which said as follows: “There hath come a stranger, a Teucrian by race, who hath done in Hellas an unholy deed; for he hath deceived the wife of his own host, and is come hither bringing with him this woman herself and very much wealth, having been carried out of his way by winds to thy land. Shall we then allow him to sail out unharmed, or shall we first take away

*vocabulary*

**ἁδίκημα** -τος (n, 3) wrong, misdeed  
**ἀνακομίζω** take back/away  
**ἀνόσιος** unholy  
**ἀντιπέμπω** reply, repay  
**ἀπάγω** lead away, back ~demagogue  
**ἀπηγέομαι** lead; tell, relate  
**ἐκφαίνω** bring to light ~photon  
**ἐλέγχω** shame; try, examine  
**ἐξηγέομαι** lead forth; set out, describe  
 ~hegemony  
**ἰκέτης** -ου (m, 1) suppliant, refugee

**καταλέγω** relate in detail, choose;  
 enroll ~legion  
**κατίσχω** control, keep; land ~ischemia  
**ὁπόθεν** whence  
**πάτρα** (αᾶ) fatherland ~paternal  
**πλανάω** lead astray; (mp) wander  
 ~plankton  
**πλέος** full  
**πλόος** -ῦ course, voyage ~float  
**συλλαμβάνω** seize, capture;  
 understand ~epilepsy

ἦλθε;» ἀντιπέμπει πρὸς ταῦτα ὁ Πρωτεὺς λέγοντα τάδε·  
 «ἄνδρα τοῦτον, ὅστις κοτὲ ἐστὶ ὁ ἀνόσια ἐργασμένος  
 ξεῖνον τὸν ἑωυτοῦ, συλλαβόντες ἀπάγετε παρ' ἐμέ, ἵνα  
 εἰδέω ὅ τι κοτὲ καὶ λέξει.»

## 2.115

ἀκούσας δὲ ταῦτα ὁ Θῶνις συλλαμβάνει τὸν Ἀλέξανδρον  
 καὶ τὰς νέας αὐτοῦ κατίσχει, μετὰ δὲ αὐτόν τε τοῦτον  
 ἀνήγαγε ἐς Μέμφιν καὶ τὴν Ἑλένην τε καὶ τὰ χρήματα,  
 πρὸς<sup>1</sup> δὲ καὶ τοὺς ἰκέτας. ἀνακομισθέντων δὲ πάντων,  
 εἰρώτα τὸν Ἀλέξανδρον ὁ Πρωτεὺς τίς εἴη καὶ ὁκόθεν  
 πλέοι. ὁ δὲ οἱ καὶ τὸ γένος κατέλεξε καὶ τῆς πατρὸς εἶπε  
 τὸ οὔνομα, καὶ δὴ καὶ τὸν πλὸν ἀπηγγέσατο ὁκόθεν πλέοι.  
 μετὰ δὲ ὁ Πρωτεὺς εἰρώτα αὐτὸν ὁκόθεν τὴν Ἑλένην  
 λάβοι· πλανωμένου δὲ τοῦ Ἀλεξάνδρου ἐν τῷ λόγῳ καὶ  
 οὐ λέγοντος τὴν ἀληθείην, ἤλεγχον οἱ γενόμενοι ἰκέται,  
 ἐξηγεύμενοι πάντα λόγον τοῦ ἀδικήματος. τέλος δὲ δὴ  
 σφι λόγον τόνδε ἐκφαίνει ὁ Πρωτεὺς, λέγων ὅτι

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<sup>1</sup> in addition to

ἦλθε;» |reply, repay πρὸς ταῦτα ὁ Πρωτεὺς λέγοντα τάδε·  
 «ἄνδρα τοῦτον, ὅστις κοτὲ ἐστὶ ὁ |unholy ἐργασμένος  
 ξεῖνον τὸν ἑωυτοῦ, |seize, capture;|lead away, back ἔμέ, ἵνα  
 |understand  
 εἰδέω ὅ τι κοτὲ καὶ λέξει.»

## 2.115

ἀκούσας δὲ ταῦτα ὁ Θῶνις |seize, capture; τὸν Ἀλέξανδρον  
 |understand  
 καὶ τὰς νέας αὐτοῦ |control, keep πὰ δὲ αὐτόν τε τοῦτον  
 ἀνήγαγε ἐς Μέμφιν καὶ τὴν Ἑλένην τε καὶ τὰ χρήματα,  
 πρὸς<sup>1</sup> δὲ καὶ τοὺς |suppliant, |take back/away δὲ πάντων,  
 |refugee  
 εἰρώτα τὸν Ἀλέξανδρον ὁ Πρωτεὺς τίς εἴη καὶ |whence  
 |full ὁ δέ οἱ καὶ τὸ γένος |relate in `detail, |fatherland πε  
 |choose; enroll  
 τὸ οὐνομα, καὶ δὴ καὶ τὸν |course, ἀπηγάσατο |whence |full  
 |voyage  
 μετὰ δὲ ὁ Πρωτεὺς εἰρώτα αὐτόν |whence τὴν Ἑλένην  
 λάβοι· |lead astray; δὲ τοῦ Ἀλεξάνδρου ἐν τῷ λόγῳ καὶ  
 |(mp) wander  
 οὐ λέγοντος τὴν ἀληθείην, |shame; try, examine νοι |suppliant,  
 |refugee  
 |lead forth; set πάντα λόγον τοῦ |wrong, τέλος δὲ δὴ  
 |out, describe |misdeed  
 σφι λόγον τόνδε |bring to light<sup>TT</sup> ρωτεύς, λέγων ὅτι

<sup>1</sup> in addition to

from him that which he brought with him?” In reply to this Proteus sent back a messenger who said thus: “Seize this man, whosoever he may be, who has done impiety to his own host, and bring him away into my presence, that I may know what he will find to say.”

## 2.115

Hearing this, Thonis seized Alexander and detained his ships, and after that he brought the man himself up to Memphis and with him Helen and the wealth he had, and also in addition to them the suppliants. So when all had been conveyed up thither, Proteus began to ask Alexander who he was and from whence he was voyaging; and he both recounted to him his descent and told him the name of his native land, and moreover related of his voyage, from whence he was sailing. After this Proteus asked him whence he had taken Helen; and when Alexander went astray in his account and did not speak the truth, those who had become suppliants convicted him of falsehood, relating in full the whole tale of the wrong done. At length Proteus declared to them this sentence, saying, “Were it not that I count

*vocabulary***ἀναπτερόω** raise, excite**ἀνόσιος** unholy**ἀπάγω** lead away, back ~demagogue**ἄπιξις** arrival**ἀπολαμβάνω** receive, recover, take  
aside, cut off ~epilepsy**ἀρκέω** satisfy; ward off, defend; suffice**ἄτε** as if; since**ἐκκλέπτω** steal, rescue from**Ἑλλήν** Greek**ἐποποιία** epic poetry**εὐπρεπής** comely, decent; specious**εὖς** good, brave, noble**ἱερός ἱερός** (i, m) priest ~hieroglyph**κεραίζω** slay, ravage ~caries**μεθορμίζω** move anchorage**ξείνιος** of hospitality**ξεινοκτονέω** kill guests or strangers**ὄον** οὖ type of fruit**περιέπω** treat, handle**προαγορεύω** declare, predict, order**σύμπλοος** shipmate**τίνω** (i) pay, atone for; (mp) punish**τίω** value, honor; mp: exact

recompense for

«ἐγὼ εἰ μὴ περὶ πολλοῦ ἡγεύμην μηδένα ξείνων κτείνειν, ὅσοι ὑπ' ἀνέμων ἤδη ἀπολαμφθέντες ἦλθον ἐς χώραν τὴν ἐμήν, ἐγὼ ἂν σε ὑπὲρ τοῦ Ἑλληνος ἐτισάμην, ὅς, ὦ κάκιστε ἀνδρῶν, ξεινίων τυχῶν ἔργον ἀνοσιώτατον ἐργάσαιο· παρὰ τοῦ σεωντοῦ ξείνου τὴν γυναῖκα ἦλθες. καὶ μάλα ταῦτά τοι οὐκ ἤρκεσε, ἀλλ' ἀναπτερώσας αὐτὴν οἴχεται ἔχων ἐκκλέψας. καὶ οὐδὲ ταῦτά τοι μούνα ἤρκεσε, ἀλλὰ καὶ οἰκία τοῦ ξείνου κεραῖσας ἤκεις. νῦν ὦν ἐπειδὴ περὶ πολλοῦ ἡγῆμαι μὴ ξεινοκτονέειν, γυναῖκα μὲν ταύτην καὶ τὰ χρήματα οὗ τοι προήσω ἀπάγεσθαι, ἀλλ' αὐτὰ ἐγὼ τῷ Ἑλληνι ξείνῳ φυλάξω, ἐς ὃ ἂν αὐτὸς ἐλθὼν ἐκείνος ἀπαγαγέσθαι ἐθέλῃ· αὐτὸν δέ σε καὶ τοὺς σοὺς συμπλόους τριῶν ἡμερέων προαγορεύω ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην τινα μετορμίζεσθαι, εἰ δὲ μή, ἄτε πολεμίους περιέψεσθαι.»

## 2.116

Ἑλένης μὲν ταύτην ἄπιξιν παρὰ Πρωτέα ἔλεγον οἱ ἱρέες γενέσθαι· δοκέει δέ μοι καὶ Ὅμηρος τὸν λόγον τοῦτον πυνθέσθαι· ἀλλ' οὐ γὰρ ὁμοίως ἐς τὴν ἐποποιίην εὐπρεπῆς



«ἐγὼ εἰ μὴ περὶ πολλοῦ ἡγεύμην μηδένα ξείνων κτείνειν,  
 ὅσοι ὑπ' ἀνέμων ἤδη |receive, recover, ἦλθον ἐς χώραν  
 |take aside, cut off  
 τὴν ἐμήν, ἐγὼ ἂν σε ὑπὲρ τοῦ |Greek ἐτισάμην, ὅς,  
 ᾧ κάκιστε ἀνδρῶν, |of hospitality, ἂν ἔργον |unholy  
 ἐργάσαιο· παρὰ τοῦ σεωντοῦ ξείνου τὴν γυναῖκα ἦλθες.  
 καὶ μάλα ταῦτά τοι οὐκ |satisfy; , ward|raise, excite αὐτὴν  
 |off, defend;  
 οἷχαι ἔχων |steal from . καὶ οὐδὲ ταῦτά τοι μούνα |satisfy; ward off, de-  
 |suffice fend; suffice  
 ἀλλὰ καὶ οἰκία τοῦ ξείνου κεραΐσας ἤκεις. νῦν ὦν ἐπειδὴ  
 περὶ πολλοῦ ἡγῆμαι μὴ |kill guests or, γυναῖκα μὲν ταύτην  
 |strangers  
 καὶ τὰ χρήματα οὗ τοι προήσω |lead away, back. ἂν αὐτὰ ἐγὼ  
 τῷ |Greek ξείνῳ φυλάξω, ἐς ὃ ἂν αὐτὸς ἐλθὼν ἐκεῖνος  
 |lead away, back ἑθέλῃ· αὐτὸν δέ σε καὶ τοὺς σοὺς |shipmate  
 τριῶν ἡμερέων |declare, pre- ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην τινα  
 |dict, order  
 |move anchorage , εἰ δὲ μή, |as if; since, ῖους περιέψεσθαι.»

## 2.116

Ἑλένης μὲν ταύτην |arrival παρὰ Πρωτέα ἔλεγον οἱ |priest  
 γενέσθαι· δοκέει δέ μοι καὶ Ὅμηρος τὸν λόγον τοῦτον  
 πυθέσθαι· ἀλλ' οὐ γὰρ ὁμοίως ἐς τὴν ἐποποιίην |comely, de-  
 |cent; specious

it a matter of great moment not to slay any of those strangers who being driven from their course by winds have come to my land hitherto, I should have taken vengeance on thee on behalf of the man of Hellas, seeing that thou, most base of men, having received from him hospitality, didst work against him a most impious deed. For thou didst go in to the wife of thine own host; and even this was not enough for thee, but thou didst stir her up with desire and hast gone away with her like a thief. Moreover not even this by itself was enough for thee, but thou art come hither with plunder taken from the house of thy host. Now therefore depart, seeing that I have counted it of great moment not to be a slayer of strangers. This woman indeed and the wealth which thou hast I will not allow thee to carry away, but I shall keep them safe for the Hellene who was thy host, until he come himself and desire to carry them off to his home; to thyself however and thy fellow-voyagers I proclaim that ye depart from your anchoring within three days and go from my land to some other; and if not, that ye will be dealt with as enemies.”

#### 2.116

This the priests said was the manner of Helen’s coming to Proteus; and I suppose that Homer also had heard this story, but since it was not so suitable to the composition of his poem as

*vocabulary*

**ἀναποδίζω** step back; retract;  
cross-examine

**ἀποφέρω** carry off, carry back ~bear

**ἀριστεία** excellence

**ἄρουρα** land ~arable

**ἐκὼν** willingly, on purpose; giving in  
too easily

**ἐπιμνήσχομαι** remember, speak  
about ~mnemonic

**εὐπατέρεια** great-sired ~paternal

**ζειδωρός** grain-giving

**θεοειδής** godlike ~theology

**λυγρός** pitiful; woe-bringing

~lugubrious

**μεθίημι** let go, cease; (mid) speed off

~jet

**μητιόεις** effective ~meter

**οὐδαμῇ** nowhere

**παμποίκιλος** variegated

**παράκοιτις** -εως (f) wife

**πέπλος** woman's dress, a folded  
cylinder of cloth

**πλάζω** make to wander ~plankton

**πλάνη** wandering

**πόρω** aor. give, pf. be fated

**φάρμακον** drug, potion ~pharmacy

ἦν τῷ ἐτέρῳ τῷ περ ἐχρήσατο, ἐκὼν ἐκὼν: ἐς ὃ μετῆκε αὐτόν, δηλώσας ὥς καὶ τοῦτον ἐπίσταιτο τὸν λόγον· δῆλον δὲ κατὰ γὰρ ἐποίησε ἐν Ἰλιάδι καὶ οὐδαμῇ ἄλλη ἀνεπόδισε ἑωυτόν πλάνην τὴν Ἀλεξάνδρου, ὥς ἀπηνείχθη ἄγων Ἑλένην τῇ τε δὴ ἄλλη πλαζόμενος καὶ ὥς ἐς Σιδῶνα τῆς Φοινίκης ἀπίκητο. ἐπιμέμνηται δὲ αὐτοῦ ἐν Διομήδεος ἀριστείῃ· λέγει δὲ τὰ ἔπεα ᾧδε.

Ἔνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδής ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον, τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν. Ἰλ. Ζ289-292]

ἐπιμέμνηται δὲ καὶ ἐν Ὀδυσσείῃ ἐν τοῖσιδε τοῖσι ἔπεσι. τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα, ἐσθλά, τὰ οἱ Πολύδαμνα πόρεν Θῶνος παράκοιτις Αἰγυπτίῃ, τῇ πλείστα φέρει ζεῖδωρος ἄρουρα φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά. Ὀδ. δ227-230]

καὶ τάδε ἕτερα πρὸς Τηλέμαχον Μενέλεως λέγει.

ἦν τῷ ἐτέρῳ τῷ περ ἐχρήσατο, |will- |willingly· ὃ |let go, cease; (mid)  
|ingly |speed off

αὐτόν, δηλώσας ὥς καὶ τοῦτον ἐπίσταιτο τὸν λόγον·

δῆλον δὲ κατὰ γὰρ ἐποίησε ἐν Ἰλιάδι καὶ |nowhere ἄλλη

|step back; · retract; |wandering ἢ Ἀλεξάνδρου, ὥς |carry off  
|cross-examine

ἄγων Ἑλένην τῇ τε δὴ ἄλλη |make to wander· ὥς ἐς Σιδῶνα

τῆς Φοινίκης ἀπύκετο. |remember, δὲ αὐτοῦ ἐν Διομήδεος  
|speak about

|excellence λέγει δὲ τὰ ἔπεα ὦδε.

Ἐνθ' ἔσαν οἱ |woman's |variegated , ἔργα γυναικῶν  
|dress

Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος |godlike ἥγαγε

Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον, τὴν ὁδὸν ἦν Ἑλένην

περ ἀνήγαγεν |great-sired . Ἰλ. Z289-292]

|remember, δὲ καὶ ἐν Ὀδυσσεΐῃ ἐν τοῖσιδε τοῖσι ἔπεσι.  
|speak about

τοῖα Διὸς θυγάτηρ ἔχε |drug, |effective , ἐσθλά, τά  
|potion

οἱ Πολύδαμνα |give, be fated s |wife Αἰγυπτίῃ, τῇ

πλείστα φέρει |grain-giving|land |drug, , πολλὰ μὲν  
|potion

ἐσθλὰ μεμιγμένα, πολλὰ δὲ |pitiful; · woe· δ227-230]  
|bringing

καὶ τάδε ἕτερα πρὸς Τηλέμαχον Μενέλεως λέγει.

the other which he followed, he dismissed it finally, making it clear at the same time that he was acquainted with that story also: and according to the manner in which he described the wanderings of Alexander in the *Iliad* (nor did he elsewhere retract that which he had said) it is clear that when he brought Helen he was carried out of his course, wandering to various lands, and that he came among other places to Sidon in Phenicia. Of this the poet has made mention in the “prowess of Diomedes,” and the verses run this: “There she had robes many-coloured, the works of women of Sidon, Those whom her son himself the god-like of form Alexander Carried from Sidon, what time the broad sea-path he sailed over Bringing back Helene home, of a noble father begotten.”

And in the *Odyssey* also he has made mention of it in these verses: “Such had the daughter of Zeus, such drugs of exquisite cunning, Good, which to her the wife of Thon, Polydamna, had given, Dwelling in Egypt, the land where the bountiful meadow produces Drugs more than all lands else, many good being mixed, many evil.”

And thus too Menelaos says to Telemachos: “Still the gods

*vocabulary***δεῦρο** here, come here!**ἐκατόμβη** hecatomb**ἐπίσταμαι** know how, understand

~station

**ἐρέσσω** to row ~row**εὐαής** (ἄ) airy; (wind) favorable**ἥκιστος** least; above all**ἱρεὺς** ἱρῆος (l, m) priest ~hieroglyph**λεῖα** booty**λεῖος** smooth**μάταιος** vain, empty**νέομαι** go; come home ~nostalgia**νέω** spin; swim ~neuro**ὄμηρος** insurance, hostage**ὄμουρέω** be next to**πλάζω** make to wander ~plankton**πλάνη** wandering**ῥέζω** do, make, perform sacrifices

~ergonomics

**τελήεις** complete**τριταῖος** on the third day

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι ἔσχον, ἐπεὶ οὐ  
σφιν ἔρεξα τεληέσσας ἐκατόμβας. Ὅδ. 8351-352]

ἐν τούτοισι τοῖσι ἔπεσι δηλοῖ ὅτι ἠπίστατο τὴν ἐς  
Αἴγυπτον Ἀλεξάνδρου πλάνην· ὁμουργεῖ γὰρ ἡ Συρία  
Αἰγύπτῳ, οἱ δὲ Φοίνικες, τῶν ἐστὶ ἡ Σιδῶν, ἐν τῇ Συρίῃ  
οἰκέουσι.

### 2.117

κατὰ ταῦτα δὲ τὰ ἔπεα καὶ τόδε τὸ χωρίον οὐκ ἤκιστα  
ἀλλὰ μάλιστα δηλοῖ ὅτι οὐκ Ὅμηρον τὰ Κύπρια ἔπεα<sup>1</sup>  
ἐστὶ ἀλλ' ἄλλου τινός. ἐν μὲν γὰρ τοῖσι Κυπρίοισι εἴρηται  
ὥς τριταῖος ἐκ Σπάρτης Ἀλέξανδρος ἀπύκετο ἐς τὸ Ἴλιον  
ἄγων Ἑλένην, εὐαεῖ τε πνεύματι χρησάμενος καὶ θαλάσση  
λείῃ· ἐν δὲ Ἰλιάδι λέγει ὥς ἐπλάζετο ἄγων αὐτήν. Ὅμηρος  
μὲν νυν καὶ τὰ Κύπρια ἔπεα χαιρέτω.

### 2.118

εἰρομένου δέ μευ τοὺς ἱρέας εἰ μάταιον λόγον λέγουσι

<sup>1</sup> a poem about Paris's running off with Helen



Αἰγύπτῳ μὲν ἔτι |here, come here! ὥτα νέεσθαι ἔσχον, ἐπεὶ οὐ  
σφιν ἔρεξα |complete |hecatomb . Ὅδ. 8351-352]

ἐν τούτοισι τοῖσι ἔπεσι δηλοῖ ὅτι |know τὴν ἐς  
Αἴγυπτον Ἀλεξάνδρου |wandering |be next to γὰρ ἡ Συρίη  
Αἰγύπτῳ, οἱ δὲ Φοίνικες, τῶν ἐστὶ ἡ Σιδῶν, ἐν τῇ Συρίῃ  
οἰκέουσι.

## 2.117

κατὰ ταῦτα δὲ τὰ ἔπεα καὶ τότε τὸ χωρίον οὐκ |least;  
ἀλλὰ μάλιστα δηλοῖ ὅτι οὐκ Ὅμηρον τὰ Κύπρια ἔπεα<sup>1</sup> |above  
ἐστὶ ἀλλ' ἄλλου τινός. ἐν μὲν γὰρ τοῖσι Κυπρίοις εἴρηται |all  
ὥς |on the third day ἱρτης Ἀλέξανδρος ἀπύκετο ἐς τὸ Ἴλιον  
ἄγων Ἑλένην, |airy; (wind) ὑματι χρησάμενος καὶ θαλάσση  
λείη· ἐν δὲ Ἰλιάδι λέγει ὥς |favorable |make to wander . αὐτήν. |insurance,  
|hostage  
μὲν νυν καὶ τὰ Κύπρια ἔπεα χαιρέτω.

## 2.118

εἰρομένου δέ μεν τοὺς |priest εἰ |vain,  
|empty λόγον λέγουσι

<sup>1</sup> a poem about Paris's running off with Helen

stayed me in Egypt, to come back hither desiring, Stayed me from voyaging home, since sacrifice was due I performed not.”

In these lines he makes it clear that he knew of the wandering of Alexander to Egypt, for Syria borders upon Egypt and the Phenicians, of whom is Sidon, dwell in Syria.

### 2.117

By these lines and by this passage it is also most clearly shown that the “Cyprian Epic” was not written by Homer but by some other man: for in this it is said that on the third day after leaving Sparta Alexander came to Ilion bringing with him Helen, having had a “gently-blowing wind and a smooth sea,” whereas in the Iliad it says that he wandered from his course when he brought her.

### 2.118

Let us now leave Homer and the “Cyprian” Epic; but this I will say, namely that I

*vocabulary*

**ἁδίκημα** -τος (n, 3) wrong, misdeed  
**ἄνωμοτί** (adv) not bound by oath  
**ἀπαιτέω** demand to have returned  
**ἄρπαγή** seizure; rape  
**ἄρπάζω** carry off, seize ~harpoon  
**ἐκβαίνω** come forth, disembark ~basis  
**Ἑλλήν** Greek  
**ἐξαιρέω** pick, steal; dedicate; destroy  
 ~heresy  
**ἐπικαλέω** call upon

**ἰδρύω** establish  
**ἱστορία** science, history  
**καταγελάω** laugh at, deride  
**κλέπτω** steal  
**μετέπειτα** afterward, next  
**στρατιά** army ~strategy  
**ὑπέχω** promise; hold out one's hand;  
 submit to  
**ὑποχέω** spread under; (mp+dat) fill  
 someone

οἱ Ἕλληνες τὰ περὶ Ἴλιον γενέσθαι ἢ οὐ, ἔφασαν πρὸς<sup>1</sup> ταῦτα τάδε, ἱστορίησι φάμενοι εἰδέναι παρ' αὐτοῦ Μενέλεω. ἐλθεῖν μὲν γὰρ μετὰ τὴν Ἑλένης ἀρπαγὴν ἐς τὴν Τευκρίδα<sup>2</sup> γῆν Ἑλλήνων στρατιὴν πολλὴν βοηθεῦσαν Μενέλεω, ἐκβᾶσαν δὲ ἐς γῆν καὶ ἰδρυθεῖσαν τὴν στρατιὴν πέμπειν ἐς τὸ Ἴλιον ἀγγέλους, σὺν δέ σφι ἰέναι καὶ αὐτὸν Μενέλεων· τοὺς δ' ἐπεῖτε ἐσελθεῖν ἐς τὸ τεῖχος, ἀπαιτέειν Ἑλένην τε καὶ τὰ χρήματα τὰ οἱ οἶχετο κλείψας Ἀλέξανδρος, τῶν τε ἀδικημάτων δίκας αἰτέειν· τοὺς δὲ Τευκροὺς τὸν αὐτὸν λόγον λέγειν<sup>3</sup> τότε καὶ μετέπειτα, καὶ ὀμνύντας καὶ ἀνωμοσί, μὴ μὲν ἔχειν Ἑλένην μηδὲ τὰ ἐπικαλούμενα χρήματα, ἀλλ' εἶναι αὐτὰ πάντα ἐν Αἰγύπτῳ, καὶ οὐκ ἂν δικαίως αὐτοὶ δίκας ὑπέχων<sup>4</sup> τῶν Πρωτεὺς ὁ Αἰγύπτιος βασιλεὺς ἔχει. οἱ δὲ Ἕλληνες καταγελασθαι δοκέοντες ὑπ' αὐτῶν οὕτω δὴ ἐπολιόρκεον, ἐς ὃ ἐξείλον· ἐλοῦσι δὲ τὸ τεῖχος ὥς οὐκ ἐφαίνετο ἡ Ἑλένη, ἀλλὰ τὸν αὐτὸν λόγον τῷ προτέρῳ ἐπυνθάνοντο, οὕτω

<sup>1</sup> in reply    <sup>2</sup> a name for Troy    <sup>3</sup> the Trojans    <sup>4</sup> offer satisfaction

οἱ |Greek τὰ περὶ Ἴλιον γενέσθαι ἣ οὔ, ἔφασαν  
 πρὸς<sup>1</sup> ταῦτα τάδε, ἱστορίῃσι φάμενοι εἰδέναι παρ' αὐτοῦ  
 Μενέλεω. ἐλθεῖν μὲν γὰρ μετὰ τὴν Ἑλένης ἀρπαγὴν ἐς  
 τὴν Τευκρίδα<sup>2</sup> γῆν |Greek στρατιὴν πολλὴν βοηθεύσαν  
 Μενέλεω, |come forth ἵε' ἐς γῆν καὶ |establish τὴν στρατιὴν  
 πέμπειν ἐς τὸ Ἴλιον ἀγγέλους, σὺν δέ σφι ἰέναι καὶ  
 αὐτὸν Μενέλεων· τοὺς δ' ἐπεῖτε ἐσελθεῖν ἐς τὸ τείχος,  
 |demand τὸ ἔνῃν τε καὶ τὰ χρήματα τά οἱ οἴχετο |steal  
 |have returned  
 Ἀλέξανδρος, τῶν τε |wrong, δίκας αἰτέειν· τοὺς δὲ  
 |misdeed  
 Τευκροὺς τὸν αὐτὸν λόγον λέγειν<sup>3</sup> τότε καὶ |afterward, next  
 καὶ ὀμνύντας καὶ |(adv) , ποτὶ μὲν ἔχειν Ἑλένην μηδὲ  
 |bound by oath  
 τὰ |call upon χρήματα, ἀλλ' εἶναι αὐτὰ πάντα ἐν  
 Αἰγύπτῳ, καὶ οὐκ ἂν δικαίως αὐτοὶ δίκας ὑπέχειν<sup>4</sup> τῶν  
 Πρωτεὺς ὁ Αἰγύπτιος βασιλεὺς ἔχει. οἱ δὲ |Greek  
 |laugh at, deride δοκέοντες ὑπ' αὐτῶν οὕτω δὴ ἐπολιόρκεον,  
 ἐς ὃ |pick, steal; ἑδεῖ- δὲ τὸ τείχος ὥς οὐκ ἐφαίνετο ἡ Ἑλένη,  
 |cate; destroy  
 ἀλλὰ τὸν αὐτὸν λόγου τῷ προτέρῳ ἐπυνθάνοντο, οὕτω

<sup>1</sup> in reply    <sup>2</sup> a name for Troy    <sup>3</sup> the Trojans    <sup>4</sup> offer satisfaction

asked the priests whether it is but an idle tale which the Hellenes tell of that which they say happened about Ilion; and they answered me thus, saying that they had their knowledge by inquiries from Menelaos himself. After the rape of Helen there came indeed, they said, to the Teucrian land a large army of Hellenes to help Menelaos; and when the army had come out of the ships to land and had pitched its camp there, they sent messengers to Ilion, with whom went also Menelaos himself; and when these entered within the wall they demanded back Helen and the wealth which Alexander had stolen from Menelaos and had taken away; and moreover they demanded satisfaction for the wrongs done: and the Teucrians told the same tale then and afterwards, both with oath and without oath, namely that in deed and in truth they had not Helen nor the wealth for which demand was made, but that both were in Egypt; and that they could not justly be compelled to give satisfaction for that which Proteus the king of Egypt had. The Hellenes however thought that they were being mocked by them and besieged the city, until at last they took it; and when they had taken the wall and did not find Helen, but heard the

*vocabulary*

**ἀναπλόω** unfold; explain; simplify  
**ἀναπλώω** sail up, through  
**ἀντάω** meet face to face  
**ἀπαθής** unaffected, impassive  
**ἄπλοια** not sailing, having bad winds  
**ἀπολαμβάνω** receive, recover, take  
 aside, cut off ~epilepsy  
**ἀποπλέω** sail away ~float

**Ἑλλην** Greek

**ἐνθεῦτεν** thence  
**ἐντομος** cut up; (pl) sacrificial victims  
**ἐπάιστος** heard of, perceived  
**ἐπιτεχνάομαι** contrive  
**ἐπιχώριος** native  
**ἱστορία** science, history  
**ξεῖνιος** of hospitality

δὴ πιστεύσαντες τῷ λόγῳ τῷ πρώτῳ οἱ Ἕλληνες αὐτὸν  
Μενέλεων ἀποστέλλουσι παρὰ Πρωτέα.

## 2.119

ἀπικόμενος δὲ ὁ Μενέλεως ἐς τὴν Αἴγυπτον καὶ  
ἀναπλώσας ἐς τὴν Μέμφιν, εἶπας τὴν ἀληθείην τῶν  
πρηγμάτων, καὶ ξεινίων ἤντησε μεγάλων καὶ Ἑλένην  
ἀπαθέα κακῶν ἀπέλαβε, πρὸς δὲ καὶ τὰ ἑωυτοῦ χρήματα  
πάντα.

τυχὼν μέντοι τούτων ἐγένετο Μενέλεως ἀνὴρ ἄδικος  
ἐς Αἰγυπτίους. ἀποπλέειν γὰρ ὀρμημένον αὐτὸν ἰσχον  
ἄπλοιοι· ἐπειδὴ δὲ τοῦτο ἐπὶ πολλὸν τοιοῦτον ἦν,  
ἐπιτεχνᾶται πρήγμα οὐκ ὅσιον· λαβὼν γὰρ δύο παιδία  
ἀνδρῶν ἐπιχωρίων ἔντομα σφέα ἐποίησε. μετὰ δὲ ὥς  
ἐπαίστος ἐγένετο τοῦτο ἐργασμένος, μισηθεὶς τε καὶ  
διωκόμενος οἷχετο φεύγων τῇσι νηυσὶ ἐπὶ Λιβύης· τὸ  
ἐνθεῦτεν δὲ ὅκου ἔτι ἐτράπετο οὐκ εἶχον εἰπεῖν Αἰγύπτιοι.  
τούτων δὲ τὰ μὲν ἱστορίησι ἔφασαν ἐπίστασθαι, τὰ δὲ παρ'



δὴ πιστεύσαντες τῷ λόγῳ τῷ πρώτῳ οἱ <sup>|Greek</sup> αὐτὸν  
Μενέλεων ἀποστέλλουσι παρὰ Πρωτέα.

2.119

ἀπικόμενος δὲ ὁ Μενέλεως ἐς τὴν Αἴγυπτον καὶ  
ἀναπλώσας ἐς τὴν Μέμφιν, εἶπας τὴν ἀληθείην τῶν  
πρηγμάτων, καὶ <sup>|of hospi-|meet face, to face</sup> <sup>|ality</sup> <sup>|unaffected, impassive</sup> <sup>|ικῶν</sup> <sup>|receive, recover, take aside, cut off</sup> δὲ καὶ τὰ ἑωυτοῦ χρήματα  
πάντα.

τυχῶν μέντοι τούτων ἐγένετο Μενέλεως ἀνὴρ ἄδικος  
ἐς Αἰγυπτίους. <sup>|sail away</sup> γὰρ ὀρμημένον αὐτὸν ἰσχον  
<sup>|not sailing, having bad winds</sup> δὲ τοῦτο ἐπὶ πολλὸν τοιοῦτον ἦν,  
<sup>|contrive</sup> πρήγμα οὐκ ὅσιον· λαβὼν γὰρ δύο παιδιά  
ἀνδρῶν <sup>|native</sup> <sup>|cut up; (pl) 'sac-</sup> <sup>|rificial victims</sup> ἐποίησε. μετὰ δὲ ὥς  
<sup>|heard of, perceived</sup> τοῦτο ἐργασμένος, μισηθεὶς τε καὶ  
διωκόμενος οἶχετο φεύγων τῇσι νηυσὶ ἐπὶ Λιβύης· τὸ  
<sup>|thence</sup> δὲ ὅκου ἔτι ἐτράπετο οὐκ εἶχον εἰπεῖν Αἰγύπτιοι.  
τούτων δὲ τὰ μὲν ἱστορίῃσι ἔφασαν ἐπίστασθαι, τὰ δὲ παρ'

same tale as before, then they believed the former tale and sent Menelaos himself to Proteus.

### 2.119

And Menelaos having come to Egypt and having sailed up to Memphis, told the truth of these matters, and not only found great entertainment, but also received Helen unhurt, and all his own wealth besides.

Then however, after he had been thus dealt with, Menelaos showed himself ungrateful to the Egyptians; for when he set forth to sail away, contrary winds detained him, and as this condition of things lasted long, he devised an impious deed; for he took two children of natives and made sacrifice of them. After this, when it was known that he had done so, he became abhorred, and being pursued he escaped and got away in his ships to Libya; but whither he went besides after this, the Egyptians were not able to tell. Of these things they said that they found out part by inquiries, and the rest, namely that which happened in their

*vocabulary***ἀέκων** unwilling**ἀτρεκής** precise, certain**έκών** willingly, on purpose; giving in too easily**Έλληγ** Greek**έπιλέγω** say re, say also; choose; (mid) think over**έποποιός** epic poet**ήτοι** truly; either, or**ιρεός** ιρῆος (i, m) priest ~hieroglyph**προσήκω** belong to, it beseems**συμμίγνυμι** mix with ~mix**συνοικέω** live together**σφέτερος** their**φρενοβλαβής** crazy

έωνυτοῖσι γενόμενα ἀτρεκέως ἐπιστάμενοι λέγειν.

## 2.120

ταῦτα μὲν Αἰγυπτίων οἱ ἱρέες ἔλεγον· ἐγὼ δὲ τῷ λόγῳ τῷ περὶ Ἑλένης λεχθέντι καὶ αὐτὸς προστίθεμαι, τάδε ἐπιλεγόμενος, εἰ ἦν Ἑλένη ἐν Ἰλίῳ, ἀποδοθῆναι ἂν αὐτὴν τοῖσι Ἑλλήσι ἦτοι ἐκόντος γε ἢ ἀέκοντος Ἀλεξάνδρου. οὐ γὰρ δὴ οὕτω γε φρενοβλαβῆς ἦν ὁ Πριάμος οὐδὲ οἱ ἄλλοι οἱ προσήκοντες αὐτῷ, ὥστε τοῖσι σφετέροισι σώμασι καὶ τοῖσι τέκνοισι καὶ τῇ πόλι κινδυνεύειν ἐβούλοντο, ὅπως Ἀλέξανδρος Ἑλένη συνοικέη. εἰ δέ τοι καὶ ἐν τοῖσι πρώτοισι χρόνοις ταῦτα ἐγίνωσκον, ἐπεὶ πολλοὶ μὲν τῶν ἄλλων Τρώων, ὁκότε συμμίσγοιεν τοῖσι Ἑλλήσι, ἀπώλλυντο, αὐτοῦ δὲ Πριάμου οὐκ ἔστι ὅτε οὐ δύο ἢ τρεῖς ἢ καὶ ἔτι πλέους τῶν παίδων μάχης γινομένης ἀπέθνησκον, εἰ χρή τι τοῖσι ἐποποιοῖσι χρεώμενον λέγειν, τούτων δὲ τοιούτων συμβαινόντων ἐγὼ μὲν ἔλπομαι, εἰ καὶ αὐτὸς Πριάμος συνοίκεε Ἑλένη, ἀποδοῦναι ἂν αὐτὴν τοῖσι Ἀχαιοῖσι, μέλλοντά γε δὴ τῶν παρόντων

έωντοῖσι γενόμενα |precise, |έπιστάμενοι λέγειν.  
|certain

2.120

ταῦτα μὲν Αἰγυπτίων οἱ |priest ἔλεγον· ἐγὼ δὲ τῷ λόγῳ

τῷ περὶ Ἑλένης λεχθέντι καὶ αὐτὸς προστίθεται, τάδε

|say, choose, εἰ ἦν Ἑλένη ἐν Ἰλίῳ, ἀποδοθῆναι ἂν αὐτὴν  
|think over

τοῖσι |Greek |truly;|willingly γε ἢ |unwilling Ἀλεξάνδρου. οὐ  
|either,

γὰρ δὴ οὕτω γε |crazy ἦν ὁ Πριάμος οὐδὲ οἱ ἄλλοι

οἱ |belong to, it be- αὐτῷ, ὥστε τοῖσι |their σώμασι  
|seems

καὶ τοῖσι τέκνοισι καὶ τῇ πόλι κινδυνεύειν ἐβούλοντο,

ὅκως Ἀλέξανδρος Ἑλένη |live together ἰδέσθαι τοι καὶ ἐν τοῖσι

πρώτοις χρόνοις ταῦτα ἐγίνωσκον, ἐπεὶ πολλοὶ μὲν

τῶν ἄλλων Τρώων, ὁκότε συμμίσγοιεν τοῖσι |Greek ,

ἀπώλλυντο, αὐτοῦ δὲ Πριάμου οὐκ ἔστι ὅτε οὐ δύο ἢ

τρεῖς ἢ καὶ ἔτι πλείους τῶν παίδων μάχης γινομένης

ἀπέθνησκον, εἰ χρή τι τοῖσι |epic poet χρεώμενον λέγειν,

τούτων δὲ τοιούτων συμβαινόντων ἐγὼ μὲν ἔλπομαι, εἰ

καὶ αὐτὸς Πριάμος |live together Ἑλένη, ἀποδοῦναι ἂν αὐτὴν

τοῖσι Ἀχαιοῖσι, μέλλοντά γε δὴ τῶν παρεόντων

own land, they related from sure and certain knowledge.

**2.120**

Thus the priests of the Egyptians told me; and I myself also agree with the story which was told of Helen, adding this consideration, namely that if Helen had been in Ilion she would have been given up to the Hellenes, whether Alexander consented or no; for Priam assuredly was not so mad, nor yet the others of his house, that they were desirous to run risk of ruin for themselves and their children and their city, in order that Alexander might have Helen as his wife: and even supposing that during the first part of the time they had been so inclined, yet when many others of the Trojans besides were losing their lives as often as they fought with the Hellenes, and of the sons of Priam himself always two or three or even more were slain when a battle took place (if one may trust at all to the Epic poets),—when, I say, things were coming thus to pass, I consider that even if Priam himself had had Helen as his wife, he would have given her back to the Achaians, if at least by so doing he might

*vocabulary*

**ἀδίκημα** -τος (n, 3) wrong, misdeed  
**ἀπαλλάσσω** free from, remove; be freed, depart  
**ἀποφαίνω** display, declare  
**δαιμόνιος** voc: you crazy guy  
**ἐκδέχομαι** receive; succeed to a position  
**Ἕλλην** Greek  
**ἐπιτρέπω** entrust, decide, allow

## ~trophy

**ἑσπέρα** evening, west  
**καταφανής** clearly seen  
**μνημόσυνον** memorial  
**πανωλεθρία** utter destruction  
**περίειμι** be superior to; be left over; still exist  
**προπύλαιος** before the gates, gateway  
**προσήκω** belong to, it beseems  
**τιμωρία** (τι) vengeance, punishment

κακῶν ἀπαλλαγῆσεσθαι. οὐ μὲν οὐδὲ ἡ βασιληίῃ ἐς Ἀλέξανδρον περιήιε, ὥστε γέροντος Πριάμου ἐόντος ἐπ' ἐκείνῳ τὰ πρήγματα εἶναι, ἀλλὰ Ἔκτωρ καὶ πρεσβύτερος καὶ ἀνὴρ ἐκείνου μᾶλλον ἐὼν ἔμελλε αὐτὴν Πριάμου ἀποθανόντος παραλάμψεσθαι, τὸν οὐ προσῆκε ἀδικέοντι τῷ ἀδελφεῷ ἐπιτρέπειν, καὶ ταῦτα μεγάλων κακῶν δι' αὐτὸν συμβαινόντων ἰδίῃ τε αὐτῷ καὶ τοῖσι ἄλλοισι πᾶσι Τρωσί. ἀλλ' οὐ γὰρ εἶχον Ἑλένην ἀποδοῦναι, οὐδὲ λέγουσι αὐτοῖσι τὴν ἀληθείην ἐπίστευον οἱ Ἕλληνες, ὥς μὲν ἐγὼ γνώμην ἀποφαίνομαι, τοῦ δαιμονίου παρασκευάζοντος, ὅπως πανωλεθρίῃ ἀπολόμενοι καταφανὲς τοῦτο τοῖσι ἀνθρώποισι ποιήσωσι, ὥς τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσὶ καὶ αἱ τιμωρίαι παρὰ τῶν θεῶν. καὶ ταῦτα μὲν τῇ ἐμοὶ δοκέει εἵρηται.

## 2.121

Πρωτεύς δὲ ἐκδέξασθαι τὴν βασιληίην Ῥαμφίνιτον ἔλεγον, ὃς μνημόσυνα ἐλίπετο τὰ προπύλαια τὰ πρὸς ἐσπέρην τετραμμένα τοῦ Ἥφαιστέιου, ἀντίους δὲ τῶν



κακῶν |free from, remove; |  
|be freed, depart οὐ μὲν οὐδὲ ἡ βασιληίῃ ἐς  
Ἀλέξανδρον περιήιε, ὥστε γέροντος Πριάμου ἐόντος ἐπ’  
ἐκείνῳ τὰ πρήγματα εἶναι, ἀλλὰ Ἐκτωρ καὶ πρεσβύτερος  
καὶ ἀνὴρ ἐκείνου μᾶλλον ἐὼν ἔμελλε αὐτὴν Πριάμου  
ἀποθανόντος παραλάμψεσθαι, τὸν οὐ |belong to, |  
|it beseems  
τῷ ἀδελφεῷ |entrust, de-, καὶ ταῦτα μεγάλων κακῶν δι’  
|cide, allow  
αὐτὸν συμβαινόντων ἰδίῃ τε αὐτῷ καὶ τοῖσι ἄλλοισι πᾶσι  
Τρωσί. ἀλλ’ οὐ γὰρ εἶχον Ἑλένην ἀποδοῦναι, οὐδὲ λέγουσι  
αὐτοῖσι τὴν ἀληθείην ἐπίστευον οἱ |Greek , ὥς μὲν ἐγὼ  
γνώμην |display, declare , τοῦ δαιμονίου παρασκευάζοντος,  
ὅκως |utter destruction. |τολόμενοι |clearly seen τοῦτο τοῖσι  
ἀνθρώποισι ποιήσωσι, ὥς τῶν μεγάλων |wrong,  
|misdeed  
μεγάλαι εἰσὶ καὶ αἱ τιμωρίαι παρὰ τῶν θεῶν. καὶ ταῦτα  
μὲν τῇ ἐμοὶ δοκέει εἴρηται.

## 2.121

Πρωτεύς δὲ |receive; succeed. |  
|to a position ἦν βασιληίην Ῥαμφίνιτον  
ἔλεγον, ὃς |memorial ἐλίπετο τὰ |before the ἅ πρὸς  
|gates, gateway  
ἐσπέρην τετραμμένα τοῦ Ἡφαιστείου, ἀντίους δὲ τῶν

be freed from the evils which oppressed him. Nor even was the kingdom coming to Alexander next, so that when Priam was old the government was in his hands; but Hector, who was both older and more of a man than he, would have received it after the death of Priam; and him it behoved not to allow his brother to go on with his wrong-doing, considering that great evils were coming to pass on his account both to himself privately and in general to the other Trojans. In truth however they lacked the power to give Helen back; and the Hellenes did not believe them, though they spoke the truth; because, as I declare my opinion, the divine power was purposing to cause them utterly to perish, and so make it evident to men that for great wrongs great also are the chastisements which come from the gods. And thus have I delivered my opinion concerning these matters.

#### 2.121

After Proteus, they told me, Rhampsinitos received in succession the kingdom, who left as a memorial of himself that gateway to the temple of Hephaistos which is turned towards the West, and in

*vocabulary***άνδριάς** -ντος (m, 3) portrait, statue**ἄργυρος** silver, money ~Argentina**ἀσφάλεια** safeguard**βορέας** -οῦ (m, 1) north, north wind**ἐμπαλιν** backwards, on the contrary**ἐξαιρετός** chosen, special**ἐπιβουλεύω** plot, plan, harm

~volunteer

**ἐπιτελέω** complete; do a religious duty**ἐπιτρέπω** entrust, decide, allow

~trophy

**ἔρδω** do, perform ~ergonomics**θέρος** -εος (n, 3) summer ~thermos**θησαυρίζω** hoard**λίθινος** made of stone**μέγαθος** tall, big (person)**μηχανάομαι** build, contrive

~mechanism

**νότος** south, south wind**οἴκημα** -τος (n, 3) room**οἰκοδομέω** build, build a house**οἰκοδόμος** builder, architect**περίειμι** be superior to; be left over;  
still exist**πῆχυς** forearm, cubit**προπύλαιος** before the gates, gateway**προσκυνέω** kow tow to; kiss**τελευτή** conclusion, fulfilment ~apostle**τοῖχος** wall of a house**ὑπερβάλλω** cause to go beyond; delay

~ballistic

**χειμών** -ος (m, 3) winter, storm

προφυλαίων ἔστησε ἀνδριάντας δύο, ἐόντας τὸ μέγαθος πέντε καὶ εἴκοσι πηχέων, τῶν Αἰγύπτιοι τὸν μὲν πρὸς βορέῳ ἑστέῳτα καλέουσι θέρος, τὸν δὲ πρὸς νότον χειμῶνα· καὶ τὸν μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσί τε καὶ εὖ ποιέουσι, τὸν δὲ χειμῶνα καλεόμενον τὰ ἔμπαλιν τούτων ἔρδουσι.

Πλούτον δὲ τούτῳ τῷ βασιλεί γενέσθαι ἀργύρου μέγαν, τὸν οὐδένα τῶν ὕστερον ἐπιτραφέντων βασιλέων δύνασθαι ὑπερβαλέσθαι οὐδ' ἐγγὺς ἐλθεῖν. βουλόμενον δὲ αὐτὸν ἐν ἀσφαλείῃ τὰ χρήματα θησαυρίζειν οἰκοδομέεσθαι οἶκημα λίθινον, τοῦ τῶν τοίχων ἓνα ἐς τὸ ἔξω μέρος τῆς οἰκίης ἔχειν. τὸν δὲ ἐργαζόμενον ἐπιβουλεύοντα τάδε μηχανᾶσθαι· τῶν λίθων παρασκευάσασθαι ἓνα ἐξαιρετὸν εἶναι ἐκ τοῦ τοίχου ῥηιδίως καὶ ὑπὸ δύο ἀνδρῶν καὶ ὑπὸ ενός. ὥς δὲ ἐπετελέσθη τὸ οἶκημα, τὸν μὲν βασιλέα θησαυρίσαι τὰ χρήματα ἐν αὐτῷ.

Χρόνου δὲ περιμόντος τὸν οἰκοδόμον περὶ τελευτὴν τοῦ

before the ἔστησε |portrait, δύο, ἔοντας τὸ |tall, big  
 gates, gateway |statue  
 πέντε καὶ εἴκοσι |forearm, , τῶν Αἰγύπτιοι τὸν μὲν  
 |cubit  
 πρὸς |north, ἑστέωτα καλέουσι |summer τὸν δὲ πρὸς  
 |north  
 |wind  
 south, |winter, καὶ τὸν μὲν καλέουσι |summer τοῦτον  
 south |storm  
 |wind  
 μὲν |kow tow to; kiss τε καὶ εὖ ποιέουσι, τὸν δὲ |winter,  
 |storm  
 καλεόμενον τὰ |backwards, ὅν the|do  
 |contrary  
 Πλούτον δὲ τούτῳ τῷ βασιλεί γενέσθαι ἀργύρου  
 μέγαν, τὸν οὐδένα τῶν ὕστερον |entrust, decide, βασιλέων  
 |allow  
 δύνασθαι |cause to go be- οὐδ' ἐγγὺς ἐλθεῖν. βουλόμενον δὲ  
 |yond; delay  
 αὐτὸν ἐν |safeguard τὰ χρήματα |hoard οἰκοδομέεσθαι  
 |room |made of stone τῶν |wall of a house ὃ τὸ ἔξω μέρος  
 τῆς οἰκίης ἔχειν. τὸν δὲ ἐργαζόμενον |plot, plan, harm τάδε  
 |build, contrive τῶν λίθων παρασκευάσασθαι ἓνα |chosen  
 εἶναι ἐκ τοῦ |wall of a house ὃ καὶ ὑπὸ δύο ἀνδρῶν καὶ ὑπὸ  
 ενός. ὥς δὲ |complete; do a reli-|room , τὸν μὲν βασιλέα  
 |gious duty  
 |hoard τὰ χρήματα ἐν αὐτῷ.

Χρόνου δὲ |be superior to; be |builder, περὶ |conclusion, οὐ  
 |left over; still exist |architect |fulfilment

front of the gateway he set up two statues, in height five and twenty cubits, of which the one which stands on the North side is called by the Egyptians Summer and the one on the South side Winter; and to that one which they call Summer they do reverence and make offerings, while to the other which is called Winter they do the opposite of these things.

This king, they said, got great wealth of silver, which none of the kings born after him could surpass or even come near to; and wishing to store his wealth in safety he caused to be built a chamber of stone, one of the walls whereof was towards the outside of his palace: and the builder of this, having a design against it, contrived as follows, that is, he disposed one of the stones in such a manner that it could be taken out easily from the wall either by two men or even by one. So when the chamber was finished, the king stored his money in it.

And after some time the builder, being near the end of his life, called

*vocabulary*

ἀγγήιον vessel

ἀνακαλέω call, summon, recall

ἀνευρίσκω discover

ἀνίημι urge, impel; release ~jet

ἀνοίγνυμι (ῶ) open

ἀπηγέομαι lead; tell, relate

ἄφθονος ungrudging, plentiful

βασιλῆϊος kingly

διαφυλάσσω guard, observe

δῖς twice

ἐκφέρω carry off ~bear

ἐξαίρεσις disemboweling

ἐξηγέομαι lead forth; set out, describe

~hegemony

ἐπαιτιάομαι accuse

θησαυρός treasury ~treasure

κεραίζω slay, ravage ~caries

κλείω tell of; close

κλέπτῃς -ου (m, 1) thief

κλήϊω secure, bar

μεταχειρίζω handle; practice

μέτρον measure ~metric

μῖν him, her, it

οἴκημα -τος (n, 3) room

οἰκοδομέω build, build a house

οἰκοδόμημα -τος (n, 3) building

οἰκοδόμος builder, architect

προοράω see before oneself

σήμαντρον seal

σῶς safe, alive

ταμία (ᾱ) housekeeper ~tonsure

ταμίας -ως (m, 3) manager,

quartermaster

τεχνάζω be cunning

τρίς 3 times

βίου ἔόντα ἀνακαλέσασθαι τοὺς παῖδας εἶναι γὰρ αὐτῷ δύο, τούτοισι δὲ ἀπηγῆσασθαι ὡς ἐκείνων προορῶν, ὅκως βίον ἄφθονον ἔχωσι, τεχνάσαιτο οἰκοδομέων τὸν θησαυρὸν τοῦ βασιλέως· σαφέως δὲ αὐτοῖσι πάντα ἐξηγησάμενον τὰ περὶ τὴν ἐξαίρεσιν τοῦ λίθου δοῦναι τὰ μέτρα αὐτοῦ, λέγοντα ὡς ταῦτα διαφυλάσσοντες ταμίαι τῶν βασιλέως χρημάτων ἔσονται. καὶ τὸν μὲν τελευτῆσαι τὸν βίον, τοὺς δὲ παῖδας οὐκ ἐς μακρὴν ἔργου ἔχεσθαι, ἐπελθόντας δὲ ἐπὶ τὰ βασιλῆα νυκτὸς καὶ τὸν λίθον ἐπὶ τῷ οἰκοδομήματι ἀνευρόντας ῥηιδίως μεταχειρίσασθαι καὶ τῶν χρημάτων πολλὰ ἐξενείκασθαι.

Ὡς δὲ τυχεῖν τὸν βασιλέα ἀνοίξαντα τὸ οἶκημα, θωμάσαι ἰδόντα τῶν χρημάτων καταδεᾶ τὰ ἀγγῆα, οὐκ ἔχειν δὲ ὄντινα ἐπαιτιᾶται, τῶν τε σημάντρων ἔόντων σόων καὶ τοῦ οἰκήματος κεκλημμένου. ὡς δὲ αὐτῷ καὶ δις καὶ τρίς ἀνοίξαντι αἰεὶ ἐλάσσω φαίνεσθαι τὰ χρήματα τοὺς γὰρ κλέπτας οὐκ ἀνιέναι κεραΐζοντας, ποιῆσαί μιν τάδε·



βίου ἔοντα |call, summon, τοὺς παῖδας εἶναι γὰρ αὐτῷ  
 |recall  
 δύο, τούτοις δὲ |lead; tell, relate ὡς ἐκείνων |see before oneself  
 ὅκως βίον |ungrudging, ἔωσι, |be cunning οἰκοδομέων τὸν  
 |plentiful  
 |treasury τοῦ βασιλέως· σαφέως δὲ αὐτοῖσι πάντα  
 |lead forth; set τὰ περὶ τὴν |disemboweling λίθου δοῦναι τὰ  
 |out, describe  
 |measure τοῦ, λέγοντα ὡς ταῦτα |guard, observe ταμίαι  
 τῶν βασιλέως χρημάτων ἔσονται. καὶ τὸν μὲν τελευτήσαι  
 τὸν βίον, τοὺς δὲ παῖδας οὐκ ἐς μακρὴν ἔργου ἔχεσθαι,  
 ἐπελθόντας δὲ ἐπὶ τὰ |kingly νυκτὸς καὶ τὸν λίθον ἐπὶ τῷ  
 |building |discover ῥηιδίως |handle; practice καὶ  
 τῶν χρημάτων πολλὰ |carry off .  
 Ὡς δὲ τυχεῖν τὸν βασιλέα ἀνοίξαντα τὸ |room , θωμάσαι  
 ἰδόντα τῶν χρημάτων καταδεᾶ τὰ |vessel , οὐκ ἔχειν δὲ  
 ὄντινα |accuse , τῶν τε |seal ἑόντων σόων καὶ  
 τοῦ |room κεκλημένου. ὡς δὲ αὐτῷ καὶ |twice καὶ |3  
 |times  
 ἀνοίξαντι αἰεὶ ἐλάσσω φαίνεσθαι τὰ χρήματα τοὺς γὰρ  
 |thief οὐκ |urge, κεραΐζοντας, ποιῆσαί μιν τάδε·  
 |impel;  
 |release

to him his sons (for he had two) and to them he related how he had contrived in building the treasury of the king, and all in forethought for them, that they might have ample means of living. And when he had clearly set forth to them everything concerning the taking out of the stone, he gave them the measurements, saying that if they paid heed to this matter they would be stewards of the king's treasury. So he ended his life, and his sons made no long delay in setting to work, but went to the palace by night, and having found the stone in the wall of the chamber they dealt with it easily and carried forth for themselves great quantity of the wealth within.

And the king happening to open the chamber, he marvelled when he saw the vessels falling short of the full amount, and he did not know on whom he should lay the blame, since the seals were unbroken and the chamber had been close shut; but when upon his opening the chamber a second and a third time the money was each time seen to be diminished, for the thieves did not slacken in their assaults

*vocabulary*

ἀγγήιον vessel

ἄγγος -εος (n, 3) container

ἄνευ away from; not having; not needing ~Sp. sin

ἀνίημι urge, impel; release ~jet

ἀπορέω be confused, distressed

ἀποτέμνω cut off, sever ~tonsure

ἀσινής unharmed

γνωρίζω make known, discover

εἰσδύω take part in

ἐκδύω take off; leave; avoid

ἐκπλήσσω panic, be knocked out  
~plectrum

ἐνιμι be in ~ion

ἐνέχω hold inside

ἐντέλλω (mp) command

ἔσοδος entrance

καθαρμόζω fit in place

κατακρεμάννυμι hang up

μῖν him, her, it

νέκυς (ῥ) corpse, ghost ~necro

οἴκημα -τος (n, 3) room

πάγη trap, snare, noose

πήγνυμι (ῥ) stick, set, build ~fang

προσαπόλλυμι (ῥ) destroy, lose as well

προσδοκάω expect

προστάσσω post at, attach to,  
command

φυλακός guard; sentry

φώρα thief

φωράω detect, discover

πάγας προστάξει ἐργάσασθαι καὶ ταύτας περὶ τὰ ἀγγήια  
ἐν τοῖσι τὰ χρήματα ἐνὴν στήσαι.

Τῶν δὲ φωρῶν ὥσπερ ἐν τῷ πρὸ τοῦ χρόνῳ ἐλθόντων καὶ  
ἐσδύντος τοῦ ἐτέρου αὐτῶν, ἐπεὶ πρὸς τὸ ἄγγος προσῆλθε,  
ιθέως τῇ πάγῃ ἐνέχεσθαι. ὥς δὲ γινῶναι αὐτὸν ἐν οἴῳ  
κακῷ ἦν, ιθέως καλέειν τὸν ἀδελφεὸν καὶ δηλοῦν αὐτῷ τὰ  
παρεόντα, καὶ κελεύειν τὴν ταχίστην ἐσδύντα ἀποταμεῖν  
αὐτοῦ τὴν κεφαλὴν, ὅπως μὴ αὐτὸς ὀφθεῖς καὶ γνωρισθεῖς  
ὅς εἴη προσαπολέσῃ κακείνῳ. τῷ δὲ δόξαι εὖ λέγειν,  
καὶ ποιῆσαί μιν πεισθέντα ταῦτα, καὶ καταρμόσαντα  
τὸν λίθον ἀπιέναι ἐπ' οἴκου, φέροντα τὴν κεφαλὴν τοῦ  
ἀδελφεοῦ.

Ὡς δὲ ἡμέρη ἐγένετο, ἐσελθόντα τὸν βασιλέα ἐς τὸ οἶκημα  
ἐκπεπληχθαι ὁρῶντα τὸ σῶμα τοῦ φωρὸς ἐν τῇ πάγῃ ἄνευ  
τῆς κεφαλῆς ἐόν, τὸ δὲ οἶκημα ἀσινὲς καὶ οὔτε ἕσοδον οὔτε  
ἔκδυσιν οὐδεμίαν ἔχον. ἀπορεύμενον δέ μιν τάδε ποιῆσαι·  
τοῦ φωρὸς τὸν νέκυν κατὰ τοῦ τείχεος κατακρεμάσαι,  
φυλάκους δὲ αὐτοῦ καταστήσαντα ἐντείλασθαί σφι,

trap, post at, attach, γράσασθαι καὶ ταύτας περὶ τὰ vessel  
snare, to, command  
noose  
ἐν τοῖσι τὰ χρήματα ἐνήν στησαι.

Τῶν δὲ φωρῶν ὥσπερ ἐν τῷ πρὸ τοῦ χρόνῳ ἐλθόντων καὶ  
take part in οὐ ἑτέρου αὐτῶν, ἐπεὶ πρὸς τὸ container, οσηλθε,  
ιθέως τῇ πάγῃ hold inside. ὥς δὲ γνῶναι αὐτὸν ἐν οἴῳ  
κακῷ ἦν, ιθέως καλείειν τὸν ἀδελφεὸν καὶ δηλοῦν αὐτῷ τὰ  
παρεόντα, καὶ κελεύειν τὴν ταχίστην take part cut off, sever  
in  
αὐτοῦ τὴν κεφαλὴν, ὅπως μὴ αὐτὸς ὀφθεῖς καὶ make known, discover  
ὅς εἴη destroy, lose as κακεῖνον. τῷ δὲ δόξαι εὖ λέγειν,  
well  
καὶ ποιῆσαί μιν πεισθέντα ταῦτα, καὶ fit in place  
τὸν λίθον ἀπιέναι ἐπ' οἴκου, φέροντα τὴν κεφαλὴν τοῦ  
ἀδελφεοῦ.

Ὡς δὲ ἡμέρη ἐγένετο, ἐσελθόντα τὸν βασιλέα ἐς τὸ room  
panic, be ὁρῶντα τὸ σῶμα τοῦ thief ἐν τῇ πάγῃ ἀνευ  
knocked out  
τῆς κεφαλῆς εὐόν, τὸ δὲ room unharmed. οὔτε entrance ὕτε  
take off οὐδεμίαν ἔχον. be confused, δέ μιν τάδε ποιῆσαι  
distressed  
τοῦ thief τὸν corpse, κατὰ τοῦ τείχεος hang up  
ghost  
guard; δὲ αὐτοῦ καταστήσαντα ἐντείλασθαί σφι,  
sentry

upon it, he did as follows:— having ordered traps to be made he set these round about the vessels in which the money was.

And when the thieves had come as at former times and one of them had entered, then so soon as he came near to one of the vessels he was straightway caught in the trap: and when he perceived in what evil case he was, straightway calling his brother he showed him what the matter was, and bade him enter as quickly as possible and cut off his head, for fear lest being seen and known he might bring about the destruction of his brother also. And to the other it seemed that he spoke well, and he was persuaded and did so; and fitting the stone into its place he departed home bearing with him the head of his brother.

Now when it became day, the king entered into the chamber and was very greatly amazed, seeing the body of the thief held in the trap without his head, and the chamber unbroken, with no way to come in or go out: and being at a loss he hung up the dead body of the thief upon the wall and set guards there, with charge if they saw

*vocabulary*

ἀμελέω disregard; (impers.) of course  
 ἀνακρεμάννυμι (ῥ) get snagged on  
 ἀποκλαίω cry out loud  
 ἀσκέω work on  
 ἀσκός wine skin, leather bag  
 ἀφάπτω hang from, fasten to  
 βοάω shout  
 διαπειλέω threaten violently  
 ἐπισπάω drag along  
 ἐπιτεχνάομαι contrive  
 κατασκευάζω equip, build  
 κατοικτίζω have mercy; (mp) lament  
 κόπτω beat, cut, strike  
 κρεμάννυμι (ῥ) hang  
 μήνυσις -εως (ῥ, f) disclosure,  
 accusation  
 μηνύω disclose, betray, accuse

μηχανάομαι build, contrive  
 ~mechanism  
 μίν him, her, it  
 νέκυς (ῥ) corpse, ghost ~necro  
 ὄνομαι blame ~name  
 ὄνος (f) donkey ~onager  
 ὅποῖος whatever kind  
 περίειμι be superior to; be left over;  
 still exist  
 ποδῶν neck, end  
 προστάσσω post at, attach to,  
 command  
 ῥέζω do, make, perform sacrifices  
 ~ergonomics  
 ῥέω flow ~rheostat  
 συλλαμβάνω seize, capture;  
 understand ~epilepsy  
 τοιόσδε such

τὸν ἂν ἴδωνται ἀποκλαύσαντα ἢ κατοικτισάμενον, συλλαβόντας ἄγειν πρὸς ἐωυτόν. ἀνακρεμαμένου δὲ τοῦ νέκυσ τὴν μητέρα δεινῶς φέρειν, λόγους δὲ πρὸς τὸν περιέοντα παῖδα ποιευμένην προστάσσειν αὐτῷ ὅτεω τρόπῳ δύναται μηχανᾶσθαι ὅπως τὸ σῶμα τοῦ ἀδελφεοῦ καταλύσας κομιεῖ· εἰ δὲ τούτων ἀμελήσει, διαπειλέειν αὐτὴν ὥς ἐλθοῦσα πρὸς τὸν βασιλέα μηνύσει αὐτὸν ἔχοντα τὰ χρήματα.

Ὡς δὲ χαλεπῶς ἐλαμβάνετο ἡ μήτηρ τοῦ περιέοντος παιδὸς καὶ πολλὰ πρὸς αὐτὴν λέγων οὐκ ἔπειθε, ἐπιτεχνήσασθαι τοιάδε μιν· ὄνους κατασκευασάμενον καὶ ἄσκοὺς πλήσαντα οἴνου ἐπιθεῖναι ἐπὶ τῶν ὄνων καὶ ἔπειτα ἐλαύνειν αὐτούς· ὥς δὲ κατὰ τοὺς φυλάσσοντας ἦν τὸν κρεμάμενον νέκυν, ἐπισπάσαντα τῶν ἄσκων δύο ἢ τρεῖς ποδεῶνας αὐτὸν λύνειν ἀπαμμένους· ὥς δὲ ἔρρεε ὁ οἶνος, τὴν κεφαλὴν<sup>1</sup> μιν κόπτεσθαι μεγάλα βοῶντα ὥς οὐκ ἔχοντα πρὸς ὀκοῖον τῶν ὄνων πρῶτον τράπηται. τοὺς δὲ

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<sup>1</sup> his own head



τὸν ἄν ἰδωνται |cry out loud ἦ |have mercy; (mp),  
 |lament  
 |seize, capture; ἄγειν πρὸς ἑωυτόν. |get snagged on δὲ  
 |understand  
 τοῦ |corpse, τὴν μητέρα δεινῶς φέρειν, λόγους δὲ πρὸς  
 |ghost  
 τὸν |be superior to; ᾗ ποιευμένην |post at, attach αὐτῷ ὅτεω  
 |left over; still exist |to, command  
 τρόπῳ δύναται |build, contrive ὅκως τὸ σῶμα τοῦ ἀδελφεοῦ  
 καταλύσας κομιεῖ· εἰ δὲ τούτων |disregard , |threaten  
 |violently  
 αὐτὴν ὡς ἐλθοῦσα πρὸς τὸν βασιλέα μηνύσει αὐτὸν ἔχοντα  
 τὰ χρήματα.

Ὡς δὲ χαλεπῶς ἐλαμβάνετο ἡ μήτηρ τοῦ |be superior to; be left  
 |over; still exist  
 παιδὸς καὶ πολλὰ πρὸς αὐτὴν λέγων οὐκ ἔπειθε,  
 |contrive |such μιν· |don- |equip, build καὶ  
 |key  
 |wine skin. λήσαντα οἴνου ἐπιθεῖναι ἐπὶ τῶν ὄνων καὶ ἔπειτα  
 ἐλαύνειν αὐτούς· ὡς δὲ κατὰ τοὺς φυλάσσοντας ἦν τὸν  
 |hang |corpse, |drag along τῶν ἀσκῶν δύο ἡ τρεῖς  
 |ghost  
 |neck, end αὐτὸν λύνειν ἀπαμμένους· ὡς δὲ ἔρρεε ὁ οἶνος,  
 τὴν κεφαλὴν<sup>1</sup> μιν |beat, cut, strike γάλα βοῶντα ὡς οὐκ  
 ἔχοντα πρὸς |whatever kind ὕνων πρῶτον τράπηται. τοὺς  
 δὲ

<sup>1</sup> his own head

any one weeping or bewailing himself to seize him and bring him before the king. And when the dead body had been hung up, the mother was greatly grieved, and speaking with the son who survived she enjoined him, in whatever way he could, to contrive means by which he might take down and bring home the body of his dead brother; and if he should neglect to do this, she earnestly threatened that she would go and give information to the king that he had the money.

So as the mother dealt hardly with the surviving son, and he though saying many things to her did not persuade her, he contrived for his purpose a device as follows:— Providing himself with asses he filled some skins with wine and laid them upon the asses, and after that he drove them along: and when he came opposite to those who were guarding the corpse hung up, he drew towards him two or three of the necks of the skins and loosened the cords with which they were tied. Then when the wine was running out, he began to beat his head and cry out loudly, as if he did not know to which of the asses he should first turn; and when

*vocabulary*

**ἄγγήιον** vessel  
**ἀσκέω** work on  
**ἀσκός** wine skin, leather bag  
**γέλως** laughter  
**δαψιλής** abundant; generous  
**διαλοιδορέομαι** rail at  
**διανοέω** have in mind  
**ἐγγίγνομαι** live in ~genus  
**ἐκχέω** pour out  
**ἐξελαύνω** drive out, exile ~elastic  
**ἐπιδίδωμι** give, give with, give  
 reciprocally ~donate  
**κατακλίνω** (ι) lay down ~incline  
**κατακοιμάω** pass: go to sleep; have  
 sex with  
**καταμένω** stay; not change  
**κατασκευάζω** equip, build  
**κέρδος** -ους (n, 3) advantage, cunning  
**λύμη** (ι) mistreatment, maiming,

## disgrace

**μίν** him, her, it  
**ὄνος** (f) donkey ~onager  
**παραμυθέομαι** (ι) urge, advise  
**πόσις** -ος (m) (m) husband, master; (f)  
 a drink ~potent  
**προάγω** lead forward, advance  
**προσποιέω** give over to; pretend  
 ~poet  
**πρόσω** forward, in the future; far  
**ῥέω** flow ~rheostat  
**σκώπτω** joke  
**συγχομίζω** gather  
**συμπίνω** (ι) drink together  
**συντρέχω** rush together  
**ὕφίημι** lower; admit; slack off ~jet  
**φιλόφρων** kindly  
**φυλακός** guard; sentry  
**φύλαξ** -χος (m) guard; sentry  
 ~phylactery

φυλάκους ὥς ἰδεῖν πολλὸν ῥέοντα τὸν οἶνον, συντρέχειν  
 ἐς τὴν ὁδὸν ἀγγήια ἔχοντας, καὶ τὸν ἐκκεχυμένον οἶνον  
 συγκομίζειν ἐν κέρδει ποιευμένους· τὸν δὲ διαλοιδορέεσθαι  
 πᾶσι ὀργὴν προσποιούμενον, παραμυθευμένων δὲ αὐτὸν  
 τῶν φυλάκων χρόνῳ πρηῒνεσθαι προσποιέεσθαι καὶ  
 ὑπείσθαι τῆς ὀργῆς, τέλος δὲ ἐξελάσαι αὐτὸν τοὺς ὄνους  
 ἐκ τῆς ὁδοῦ καὶ κατασκευάζειν. ὥς δὲ λόγους τε πλέους  
 ἐγγίνεσθαι καὶ τινα καὶ σκῶψαι μιν καὶ ἐς γέλωτα  
 προαγαγέσθαι, ἐπιδοῦναι αὐτοῖσι τῶν ἀσκῶν ἕνα· τοὺς δὲ  
 αὐτοῦ ὥσπερ εἶχον κατακλιθέντας πίνειν διανοέεσθαι, καὶ  
 ἐκείνον παραλαμβάνειν καὶ κελεύειν μετ' ἐωυτῶν μείναντα  
 συμπίνειν· τὸν δὲ πεισθῆναί τε δὴ καὶ καταμείναι.  
 ὥς δέ μιν παρὰ τὴν πόσιν φιλοφρόνως ἡσπάζοντο,  
 ἐπιδοῦναι αὐτοῖσι καὶ ἄλλον τῶν ἀσκῶν· δαιφιλεί δὲ  
 τῷ ποτῷ χρησαμένους τοὺς φυλάκους ὑπερμεθυσθῆναι  
 καὶ κρατηθέντας ὑπὸ τοῦ ὕπνου αὐτοῦ ἔνθα περ ἔπινον  
 κατακοιμηθῆναι. τὸν δέ, ὥς πρόσω ἦν τῆς νυκτός, τό τε  
 σῶμα τοῦ ἀδελφεοῦ καταλῦσαι καὶ τῶν φυλάκων ἐπὶ λύμῃ

|guard;      ὥς ἰδεῖν πολλὸν ρέοντα τὸν οἶνον, |rush together  
|sentry

ἐς τὴν ὁδὸν |vessel      ἔχοντας, καὶ τὸν |pour out      οἶνον

|gather      ἐν |advantage, εὐμένους· τὸν δὲ |rail at  
|cunning

πᾶσι ὀργὴν |give over to; pre- |urge, advise      δὲ αὐτὸν  
|tend

τῶν φυλάκων χρόνῳ πρηγύνεσθαι |give over to; pre- καὶ  
|tend

|lower; admit; ὁ ὀργῆς, τέλος δὲ |drive out      αὐτὸν τοὺς |donkey  
|slack off

ἐκ τῆς ὁδοῦ καὶ |equip, build      ὥς δὲ λόγους τε πλέους

|live in      καί τινα καὶ |joke      μιν καὶ ἐς |laughter

|lead forward, ad- |give, give with, ἴσι τῶν ἀσκῶν ἕνα· τοὺς δὲ  
|vance      |give reciprocally

αὐτοῦ ὥσπερ εἶχον |lay down      πίνειν διανοέεσθαι, καὶ

ἐκεῖνον παραλαμβάνειν καὶ κελεύειν μετ' ἐωντῶν μέιναντα

|drink      τὸν δὲ πεισθῆναί τε δὴ καὶ |stay; not change  
|together

ὥς δέ μιν παρὰ τὴν πόσιν |kindly      ἡσπάζοντο,

|give, give with, ἴσι καὶ ἄλλον τῶν ἀσκῶν· |abundant; ἔ  
|give reciprocally      |generous

τῷ ποτῷ χρησαμένους τοὺς |guard;      ὑπερμεθυσθῆναι  
|sentry

καὶ κρατηθέντας ὑπὸ τοῦ ὕπνου αὐτοῦ ἔνθα περ ἔπινον

|sleep; have sex      τὸν δέ, ὥς πρόσω ἦν τῆς νυκτός, τό τε

σῶμα τοῦ ἀδελφεοῦ καταλῦσαι καὶ τῶν φυλάκων ἐπὶ |mistreatment,  
|maiming,      dis-  
|grace

the guards saw the wine flowing out in streams, they ran together to the road with drinking vessels in their hands and collected the wine that was poured out, counting it so much gain; and he abused them all violently, making as if he were angry, but when the guards tried to appease him, after a time he feigned to be pacified and to abate his anger, and at length he drove his asses out of the road and began to set their loads right. Then more talk arose among them, and one or two of them made jests at him and brought him to laugh with them; and in the end he made them a present of one of the skins in addition to what they had. Upon that they lay down there without more ado, being minded to drink, and they took him into their company and invited him to remain with them and join them in their drinking; so he (as may be supposed) was persuaded and stayed. Then as they in their drinking bade him welcome in a friendly manner, he made a present to them also of another of the skins; and so at length having drunk liberally the guards became completely intoxicated; and being overcome by sleep they went to bed on the spot where they had been drinking. He then, as it was now far on in the night, first took down the body of his brother, and then in mockery shaved the right

*vocabulary***ἀνόσιος** unholy**ἀπαγγέλλω** announce, order, promise  
~angel**ἀπελαύνω** expel, exclude, ward off;  
(intrans) ride away**ἀπηγέομαι** lead; tell, relate**ἀποτέμνω** cut off, sever ~tonsure**ἐκκλέπτω** steal, rescue from**ἐντέλλω** (mp) command**ἐπιτελέω** complete; do a religious duty**μηχανάομαι** build, contrive  
~mechanism**μίν** him, her, it**νέκυσ** (ō) corpse, ghost ~necro**ξυρέω** shave**οἴκημα** -τος (n, 3) room**ὄνος** (f) donkey ~onager**πάντως** by all means**παρήϊς** cheek**περιγίγνομαι** surpass; survive; attain  
~genus**πολυτροπία** versatility, craft; variety**προσδέχομαι** await, expect; suppose**προστάσσω** post at, attach to,  
command**πρόσφατος** unspoiled; recent ~photon**σοφός** skilled, clever, wise**συγγίγνομαι** associate with, meet, have  
sex ~genus**συλλαμβάνω** seize, capture;  
understand ~epilepsy**φώρ** thief

πάντων ξυρῆσαι τὰς δεξιὰς παρηΐδας, ἐπιθέντα δὲ τὸν νέκυν ἐπὶ τοὺς ὄνους ἀπελαύνειν ἐπ' οἴκου, ἐπιτελέσαντα τῇ μητρὶ τὰ προσταχθέντα.

Τὸν δὲ βασιλέα, ὡς αὐτῷ ἀπηγγέλθη τοῦ φωρὸς ὁ νέκυσ ἐκκεκλεμμένος, δεινὰ ποιέειν· πάντως δὲ βουλόμενον εὔρεθῆναι ὅστις κοτὲ εἴη ὁ ταῦτα μηχανώμενος, ποιῆσαι μιν τάδε, ἐμοὶ μὲν οὐ πιστά· τὴν θυγατέρα τὴν ἑωντοῦ κατίσαι ἐπ' οἰκήματος, ἐντειλάμενον πάντας τε ὁμοίως προσδέκεσθαι, καὶ πρὶν συγγενέσθαι, ἀναγκάζειν λέγειν αὐτῇ ὅ τι δὴ ἐν τῷ βίῳ<sup>1</sup> ἔργασται αὐτῷ σοφώτατον<sup>2</sup> καὶ ἀνοσιώτατον· ὃς δ' ἂν ἀπηγγήσῃται τὰ περὶ τὸν φῶρα γεγεννημένα, τοῦτον συλλαμβάνειν καὶ μὴ ἀπιέναι ἔξω. ὡς δὲ τὴν παῖδα ποιέειν τὰ ἐκ τοῦ πατρὸς προσταχθέντα, τὸν φῶρα πυθόμενον τῶν εἵνεκα ταῦτα ἐπρήσσετο, βουληθέντα πολυτροπίῃ τοῦ βασιλέος περιγενέσθαι ποιέειν τάδε· νεκροῦ προσφάτου ἀποταμόντα ἐν τῷ ὄμῳ τὴν χεῖρα ἵεναι αὐτὸν ἔχοντα

<sup>1</sup> the man's life    <sup>2</sup> the most cunning



πάντων |shave τὰς δεξιὰς |cheek , ἐπιθέντα δὲ τὸν

|corpse, ἐπὶ τοὺς |donkey|expel, exclude, ward-off; complete; do a  
|ghost (intrans) ride away |religious duty

τῇ μητρὶ τὰ |post at, attach to,  
|command

Τὸν δὲ βασιλέα, ὡς αὐτῷ |announce, order, thief ὁ |corpse,  
|promise |ghost

|steal from , δεινὰ ποιέειν· |by all means<sup>1</sup> βουλόμενον

εὐρεθῆναι ὅστις κοτὲ εἴη ὁ ταῦτα |build, contrive , ποιῆσαι

μιν τάδε, ἐμοὶ μὲν οὐ πιστά· τὴν θυγατέρα τὴν

έωντοῦ κατίσαι ἐπ' |room , ἐντειλάμενον πάντας τε

ὁμοίως |await, expect; καὶ πρὶν |associate with, ἀναγκάζειν  
|suppose |meet, have sex

λέγειν αὐτῇ ὅ τι δὴ ἐν τῷ βίῳ<sup>1</sup> ἔργασται αὐτῷ

|skilled, clever,<sup>2</sup> καὶ |unholy ὅς δ' αὖν |lead; tell, relate  
|wise

τὰ περὶ τὸν |thief γεγενημένα, τοῦτον |seize, capture;  
|understand

καὶ μὴ ἀπιέναι ἔξω. ὡς δὲ τὴν παῖδα ποιέειν τὰ ἐκ

τοῦ πατρὸς |post at, attach to, τὸν |thief πυθόμενον τῶν  
|command

εἵνεκα ταῦτα ἐπρήσσετο, βουλευθέντα πολυτροπή τοῦ

βασιλέος |surpass; sur- ποιέειν τάδε· νεκροῦ |unspoiled;  
|vive; attain |recent

|cut off, sever ἐν τῷ ὧμῳ τὴν χεῖρα ἰέναι αὐτὸν ἔχοντα

<sup>1</sup> the man's life <sup>2</sup> the most cunning

cheeks of all the guards; and after that he put the dead body upon the asses and drove them away home, having accomplished that which was enjoined him by his mother.

Upon this the king, when it was reported to him that the dead body of the thief had been stolen away, displayed great anger; and desiring by all means that it should be found out who it might be who devised these things, did this (so at least they said, but I do not believe the account),— he caused his own daughter to become a prostitute, and enjoined her to receive all equally, and before having commerce with any one to compel him to tell her what was the most cunning and what the most unholy deed which had been done by him in all his life-time; and whosoever should relate that which had happened about the thief, him she must seize and not let him go out. Then as she was doing that which was enjoined by her father, the thief, hearing for what purpose this was done and having a desire to get the better of the king in resource, did thus:— from the body of one lately dead he cut off the arm at the shoulder and went with

*vocabulary***ἄδεια** amnesty, impunity**ἁλίσκομαι** be captured ~helix**ἀναφέρω** bring up ~bear**ἀνόσιος** unholy**ἀντέχω** hold up as protection against  
~ischemia**ἀπαγγέλλω** announce, order, promise  
~angel**ἀπηγέομαι** lead; tell, relate**ἀποτέμνω** cut off, sever ~tonsure**διανέμω** distribute, divide**ἐκπλήσσω** panic, be knocked out  
~plectrum**ἐπιλαμβάνω** take, attack, seize**θησαυρός** treasury ~treasure**καταμεθύω** rave drunkenly**κρεμάννυμι** (ὅ) hang**νέκυς** (ὅ) corpse, ghost ~necro**ὄψις** ὄψεως (f) sight, view  
~thanatopsis**πάγη** trap, snare, noose**πήγνυμι** (ὅ) stick, set, build ~fang**πολυφροσύνη** very intelligent, shrewd**προτείνω** hold out, offer**σκότος** darkness, shadow ~shadow**σοφός** skilled, clever, wise**συνοικίζω** cohabit, colonize**τόλμη** courage**ὕποδέχομαι** welcome, accept, suffer**φυλακός** guard; sentry**φώρα** thief

αὐτὴν ὑπὸ τῷ ἱματίῳ. ἐσελθόντα δὲ ὡς τοῦ βασιλέως τὴν θυγατέρα καὶ εἰρωτώμενον τά περ καὶ οἱ ἄλλοι, ἀπηγγέσθαι ὡς ἀνοσιώτατον μὲν εἶη ἐργασμένος ὅτι τοῦ ἀδελφεοῦ ἐν τῷ θησανρῷ τοῦ βασιλέως ὑπὸ πάγης ἀλόντος ἀποτάμοι τὴν κεφαλὴν, σοφώτατον δὲ ὅτι τοὺς φυλάκους καταμεθύσας καταλύσειε τοῦ ἀδελφεοῦ κρεμάμενον τὸν νέκυν. τὴν δὲ ὡς ἤκουσε ἄπτεσθαι αὐτοῦ. τὸν δὲ φῶρα ἐν τῷ σκότειϊ προτείνει αὐτῇ τοῦ νεκροῦ τὴν χεῖρα· τὴν δὲ ἐπιλαβομένην ἔχειν, νομίζουσιν αὐτοῦ ἐκείνου τῆς χειρὸς ἀντέχεσθαι· τὸν δὲ φῶρα προέμενον αὐτῇ οἷχεσθαι διὰ θυρέων φεύγοντα. ὡς δὲ καὶ ταῦτα ἐς τὸν βασιλέα ἀνηνείχθη, ἐκπεπλήχθαι μὲν ἐπὶ τῇ πολυφροσύνῃ τε καὶ τόλμῃ τοῦ ἀνθρώπου, τέλος δὲ διανέμοντα ἐς πάσας τὰς πόλεις ἐπαγγέλλεσθαι ἀδείην τε διδόντα καὶ μεγάλα ὑποδεκόμενον ἐλθόντι ἐς ὅψιν τὴν ἑωυτοῦ. τὸν δὲ φῶρα πιστεύσαντα ἐλθεῖν πρὸς αὐτόν, Ῥαμφίνιτον δὲ μεγάλως θαμάσαι, καὶ οἱ τὴν θυγατέρα ταύτην συνοικίσει ὡς πλείστα ἐπισταμένῳ ἀνθρώπων.

αὐτὴν ὑπὸ τῷ ἱματίῳ. ἐσελθόντα δὲ ὡς τοῦ βασιλέος  
 τὴν θυγατέρα καὶ εἰρωτώμενον τὰ περ καὶ οἱ ἄλλοι,  
 |lead; tell, relate ἱερὰ |unholy μὲν εἴη ἐργασμένος ὅτι  
 τοῦ ἀδελφεοῦ ἐν τῷ |treasury τοῦ βασιλέος ὑπὸ πάγης  
 |be captured|cut off, sever ἤν κεφαλὴν, |skilled, clever, δὲ ὅτι  
 |wise  
 τοὺς |guard; καταμεθύσας καταλύσειε τοῦ ἀδελφεοῦ  
 |sentry  
 |hang τὸν |corpse, τὴν δὲ ὡς ἤκουσε ἄπτεσθαι αὐτοῦ.  
 |ghost  
 τὸν δὲ |thief ἐν τῷ |darkness|hold out, offer ᾧ τοῦ νεκροῦ  
 τὴν χεῖρα· τὴν δὲ ἐπιλαβομένην ἔχειν, νομίζουσιν αὐτοῦ  
 ἐκείνου τῆς χειρὸς |hold up as pro- ὃν δὲ |thief προέμενον  
 |tection against  
 αὐτῇ οἴχεσθαι διὰ θυρέων φεύγοντα. ὡς δὲ καὶ ταῦτα  
 ἐς τὸν βασιλέα |bring up , |panic, be μὲν ἐπὶ τῇ  
 |knocked out  
 |very intelligent, τε καὶ |courage τοῦ ἀνθρώπου, τέλος δὲ  
 |shrewd  
 |distribute, ἐς πάσας τὰς πόλεις ἐπαγγέλλεσθαι |amnesty, ἢ  
 |divide |impunity  
 διδόντα καὶ μεγάλα |welcome, accept, ἐλθόντι ἐς |sight τὴν  
 |suffer  
 ἑωυτοῦ. τὸν δὲ |thief πιστεύσαντα ἐλθεῖν πρὸς αὐτόν,  
 Ῥαμφίνιτον δὲ μεγάλως θωμάσαι, καὶ οἱ τὴν θυγατέρα  
 ταύτην |cohabit, ὡς πλείστα ἐπισταμένῳ ἀνθρώπων.  
 |colonize

it under his mantle: and having gone in to the daughter of the king, and being asked that which the others also were asked, he related that he had done the most unholy deed when he cut off the head of his brother, who had been caught in a trap in the king's treasure-chamber, and the most cunning deed in that he made drunk the guards and took down the dead body of his brother hanging up; and she when she heard it tried to take hold of him, but the thief held out to her in the darkness the arm of the corpse, which she grasped and held, thinking that she was holding the arm of the man himself; but the thief left it in her hands and departed, escaping through the door.

Now when this also was reported to the king, he was at first amazed at the ready invention and daring of the fellow, and then afterwards he sent round to all the cities and made proclamation granting a free pardon to the thief, and also promising a great reward if he would come into his presence. The thief accordingly trusting to the proclamation came to the king, and Rhampsinitos greatly marvelled at him, and gave him this daughter of his to wife, counting him to be the most knowing of all men; for as the

*vocabulary***ἀπαλλάσσω** free from, remove; be

freed, depart

**ἐκεῖθι** there**Ἑλλήν** Greek**ἐξυφαίνω** weave; add finishing touches**ἐπιτελέω** complete; do a religious duty**ἐπιτέλλω** order ~apostle**ἐσσόμαι** (pass) be weaker, be  
overcome; (active) defeat**εὖς** good, brave, noble**ζῶς** alive ~zoo**ἱρεὺς** ἱεῖος (i, m) priest ~hieroglyph**κατάβασις** -εως (f) way down**καταδέω** tie up; fall short**κεῖω** rest, go to rest**λύκος** wolf ~lycanthropy**μίν** him, her, it**μίτρα** metal waist guard**ὄον** οὖ type of fruit**ὀρτάζω** celebrate**ὀρτή** holiday, feast**προκρίνω** (i) choose first**συγκυβεύω** play dice with**φᾶρος** -εος (n, 3) mantle; web**χειρόμακτρον** towel, head-cloth

Αἰγυπτίους μὲν γὰρ τῶν ἄλλων προκεκρίσθαι, ἐκείνον δὲ  
Αἰγυπτίων.

## 2.122

μετὰ δὲ ταῦτα ἔλεγον τοῦτον τὸν βασιλέα ζῶν καταβῆναι  
κάτω ἐς τὸν οἱ Ἕλληνες Ἰδην νομίζουσι εἶναι, καὶ κεῖθι  
συγκυβεῖν τῇ Δήμητρι, καὶ τὰ μὲν νικᾶν αὐτὴν τὰ δὲ  
ἐσσοῦσθαι ὑπ' αὐτῆς, καὶ μιν πάλιν ἀπικέσθαι δῶρον  
ἔχοντα παρ' αὐτῆς χειρόμακτρον χρύσειον.

ἀπὸ δὲ τῆς Ῥαμψινίτου καταβάσιος, ὥς πάλιν ἀπίκητο,  
ὀρτὴν δὴ ἀνάγειν Αἰγυπτίους ἔφασαν· τὴν καὶ ἐγὼ οἶδα  
ἔτι καὶ ἐς ἐμὲ ἐπιτελέοντας αὐτούς, οὐ μέντοι εἴ γε  
διὰ ταῦτα ὀρτάζουσι ἔχω λέγειν. φᾶρος<sup>1</sup> δὲ αὐτημερὸν  
ἐξυφάναντες οἱ ἱρέες κατ' ὧν ἔδησαν ἐνὸς ἐωυτῶν μίτρη  
τοὺς ὀφθαλμούς, ἀγαγόντες δέ μιν ἔχοντα τὸ φᾶρος ἐς  
ὁδὸν φέρουσαν ἐς ἱρὸν Δήμητρος αὐτοὶ ἀπαλλάσσονται  
ὀπίσω· τὸν δὲ ἱρέα τοῦτον καταδεδεμένον τοὺς ὀφθαλμούς  
λέγουσι ὑπὸ δύο λύκων ἄγεσθαι ἐς τὸ ἱρὸν τῆς Δήμητρος

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<sup>1</sup> a robe to wear



Αἰγυπτίους μὲν γὰρ τῶν ἄλλων |choose first , ἐκείνον δὲ  
Αἰγυπτίων.

## 2.122

μετὰ δὲ ταῦτα ἔλεγον τοῦτον τὸν βασιλέα |alive καταβῆναι  
κάτω ἐς τὸν οἱ |Greek "Αἰδην νομίζουσι εἶναι, καὶ κείθι  
συγκυβεῦν τῇ Δήμητρι, καὶ τὰ μὲν νικᾶν αὐτὴν τὰ δὲ

|(pass) be weaker, be 'over- καὶ μιν πάλιν ἀπικέσθαι δῶρον  
come; (active) defeat  
ἔχοντα παρ' αὐτῆς |towel, head-cloth, ῥύσεων.

ἀπὸ δὲ τῆς Ῥαμψινίτου |way down , ὥς πάλιν ἀπίκετο,

|holiday, ὃν ἀνάγειν Αἰγυπτίους ἔφασαν· τὴν καὶ ἐγὼ οἶδα  
|feast

ἔτι καὶ ἐς ἐμὲ ἐπιτελέοντας αὐτούς, οὐ μέντοι εἴ γε

διὰ ταῦτα |celebrate ἔχω λέγειν. |mantle; <sup>1</sup>web ὑπτημερόν

|(weave; add finish)-|priest κατ' ὦν ἔδησαν ἐνὸς ἑωυτῶν |metal  
|ing touches waist  
τοὺς ὀφθαλμούς, ἀγαγόντες δέ μιν ἔχοντα τὸ |mantle; web  
guard

ὁδὸν φέρουσιν ἐς ἱρὸν Δήμητρος αὐτοὶ |free from, remove;  
|be freed, depart

ὀπίσω· τὸν δὲ |priest οὔτον |tie up; fall short τοὺς ὀφθαλμούς

λέγουσι ὑπὸ δύο |wolf ἄγεσθαι ἐς τὸ ἱρὸν τῆς Δήμητρος

<sup>1</sup> a robe to wear

Egyptians were distinguished from all other men, so was he from the other Egyptians.

## 2.122

After these things they said this king went down alive to that place which by the Hellenes is called Hades, and there played at dice with Demeter, and in some throws he overcame her and in others he was overcome by her; and he came back again having as a gift from her a handkerchief of gold.

And they told me that because of the going down of Rhampsinitos the Egyptians after he came back celebrated a feast, which I know of my own knowledge also that they still observe even to my time; but whether it is for this cause that they keep the feast or for some other, I am not able to say. However, the priests weave a robe completely on the very day of the feast, and forthwith they bind up the eyes of one of them with a fillet, and having led him with the robe to the way by which one goes to the temple of Demeter, they depart back again themselves. This priest, they say, with his eyes bound up is led by two wolves to the temple of Demeter, which is distant

*vocabulary***ἄκοή** hearing ~acoustic**ἀπάγω** lead away, back ~demagogue**ἀπέχω** ward off, drive off, refrain, be at some distance**ἀρχηγετέω** make a beginning**εἰσδύνω** take part in**Ἑλλην** Greek**ἐσδύω** take part in**ζῶον** being, animal; picture**θαλάσσιος** marine, maritime**καταφθίω** cause to perish, wane; (of time) pass**λύκος** wolf ~lycanthropy**μίν** him, her, it**περιέρχομαι** go around; come next to**περιήλυσις** coming around, revolution**πετεινός** winged; full-fledged ~petal**πιθανός** persuasive**στάδιον** 200 meters (pl also masc)**στάδιος** (adj) standing upright, firm; (pl noun) 200 meters**τρισχίλιοι** 3000 ~kilo-**ὑπόκειμαι** lie under; be assumed; allow, submit**χερσαῖος** of dry land

ἀπέχον τῆς πόλιος εἴκοσι σταδίους, καὶ αὐτὶς ὀπίσω ἐκ τοῦ ἱροῦ ἀπάγειν μιν τοὺς λύκους ἐς τὸν χωρίον.

## 2.123

τοῖσι μὲν νυν ὑπ' Αἰγυπτίων λεγομένοισι χράσθω ὅτεω τὰ τοιαῦτα πιθανά ἐστι· ἐμοὶ δὲ παρὰ πάντα τὸν λόγον ὑπόκειται ὅτι τὰ λεγόμενα ὑπ' ἐκάστων ἀκοῇ γράφω. ἀρχηγετέειν δὲ τῶν κάτω Αἰγύπτιοι λέγουσι Δήμητρα καὶ Διόνυσον. πρῶτοι δὲ καὶ τόνδε τὸν λόγον Αἰγύπτιοι εἰσὶ οἱ εἰπόντες, ὡς ἀνθρώπου ψυχὴ ἀθάνατος ἐστί, τοῦ σώματος δὲ καταφθίνοντος ἐς ἄλλο ζῶον αἰεὶ γινόμενον ἐσδύεται, ἐπεὰν δὲ πάντα περιέλθῃ τὰ χερσαῖα καὶ τὰ θαλάσσια καὶ τὰ πετεινά, αὐτὶς ἐς ἀνθρώπου σῶμα γινόμενον ἐσδύνει· τὴν περιήλυσιν δὲ αὐτῇ γίνεσθαι ἐν τρισχιλίοισι ἔτεσι. τούτῳ τῷ λόγῳ εἰσὶ οἱ Ἑλλήνων ἐχρήσαντο, οἱ μὲν πρότερον οἱ δὲ ὕστερον, ὡς<sup>1</sup> ἰδίῳ ἐωυτῶν ἐόντι· τῶν ἐγὼ εἰδὼς τὰ οὐνόματα οὐ γράφω.

---

<sup>1</sup> as if

|ward off, drive off, refrain, ὥσιν σταδίους, καὶ αὐτίς ὀπίσω ἐκ  
|be at some distance

τοῦ ἱροῦ |lead away, back ὡς |wolf ἐς τὸντο χωρίον.

## 2.123

τοῖσι μὲν νυν ὑπ' Αἰγυπτίων λεγομένοιςι χράσθω ὅτεω

τὰ τοιαῦτα |persuasive τι· ἐμοὶ δὲ παρὰ πάντα τὸν λόγον

|lie under; be assumed; ἐγόμενα ὑπ' ἐκάστων |hearing, ράφω.  
|allow, submit

|make a beginning ὧν κάτω Αἰγύπτιοι λέγουσι Δήμητρα καὶ

Διόνυσον. πρῶτοι δὲ καὶ τόνδε τὸν λόγον Αἰγύπτιοι εἰσὶ οἱ

εἰπόντες, ὡς ἀνθρώπου ψυχὴ ἀθάνατος ἐστί, τοῦ σώματος

δὲ |cause to perish, wane; ἄλλο ζῶον αἰεὶ γινόμενον ἐσδύεται,  
|(of time) pass

ἐπεὰν δὲ πάντα |go around; |of dry land ἢ τὰ |marine, καὶ  
|come next to |maritime

τὰ |winged , αὐτίς ἐς ἀνθρώπου σῶμα γινόμενον |take part in

τὴν |coming around, αὐτῇ γίνεσθαι ἐν |3000 ἔτεσι.  
|revolution

τούτῳ τῷ λόγῳ εἰσὶ οἱ |Greek ἐχρήσαντο, οἱ μὲν

πρότερον οἱ δὲ ὕστερον, ὡς<sup>1</sup> ἰδίῳ ἐωυτῶν ἐόντι· τῶν ἐγὰρ

εἰδὼς τὰ οὐνόματα οὐ γράφω.

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<sup>1</sup> as if

from the city twenty furlongs, and then afterwards the wolves lead him back again from the temple to the same spot.

**2.123**

Now as to the tales told by the Egyptians, any man may accept them to whom such things appear credible; as for me, it is to be understood throughout the whole of the history that I write by hearsay that which is reported by the people in each place. The Egyptians say that Demeter and Dionysos are rulers of the world below; and the Egyptians are also the first who reported the doctrine that the soul of man is immortal, and that when the body dies, the soul enters into another creature which chances then to be coming to the birth, and when it has gone the round of all the creatures of land and sea and of the air, it enters again into a human body as it comes to the birth; and that it makes this round in a period of three thousand years. This doctrine certain Hellenes adopted, some earlier and some later, as if it were of their own invention, and of these men I know the names but I abstain from recording them.

*vocabulary*

**ἀπάρχω** cut hairs ~oligarch  
**ἀπέργω** exclude; divide; confine  
**ἀπέρδω** end  
**ἀποδείκνυμι** (ῶ) show, point out;  
 appoint; (mid) declare  
**ἀποέργω** exclude; divide; confine  
**βασιλεύω** be king  
**δέμω** build ~domicile  
**διαπεραιώω** carry across  
**ἐγγίγνομαι** live in ~genus  
**ἐκδέχομαι** receive; succeed to a  
 position  
**ἐπιτάσσω** enjoin; place near  
**εὐθηνέω** thrive, flourish  
**εὐνομία** good order or governance  
 ~nemesis  
**εὐρος** -εος (n, 3) width; (caps) the east

## wind

**θύσῖα** sacrifice  
**κακότης** -τος (f, 3) badness  
 ~cacophony  
**κατακλείω** enclose; shut up  
**λιθοτομία** quarry  
**μῆκος** -ους (n, 3) length, stature  
**μίν** him, her, it  
**μυριάς** -δος (ῶ, f, 3) countless, myriad  
**ὀργυιά** fathom, arm's length  
**πυραμῖς** (ῶ) pyramid  
**στάδιον** 200 meters (pl also masc)  
**στάδιος** (adj) standing upright, firm;  
 (pl noun) 200 meters  
**τρίβω** (ι) rub; (mid) be worn out  
 ~tribulation  
**τρίμηνος** of three months  
**ὕψος** ὕψους (n, 3) height, summit

## 2.124

μέχρι μὲν νυν Ἰαμφινίτου βασιλέος εἶναι ἐν Αἰγύπτῳ  
 πᾶσαν εὐνομίην ἔλεγον καὶ εὐθηνέειν Αἴγυπτον μεγάλως,  
 μετὰ δὲ τοῦτον βασιλεύσαντα σφέων Χέοπα ἐς πᾶσαν  
 κακότητα ἐλάσαι. κατακληίσαντα γάρ μιν πάντα τὰ  
 ἱρὰ πρῶτα μὲν σφέας θυσιέων τουτέων ἀπέρξαι, μετὰ δὲ  
 ἐργάζεσθαι ἐωυτῷ κελεύειν πάντας Αἰγυπτίους.

τοῖσι μὲν δὴ ἀποδεδέχθαι ἐκ τῶν λιθοτομιέων τῶν ἐν  
 τῷ Ἀραβίῳ ὄρει, ἐκ τουτέων ἔλκειν λίθους μέχρι τοῦ  
 Νείλου· διαπεραιωθέντας δὲ τὸν ποταμὸν πλοίοισι τοὺς  
 λίθους ἐτέροισι ἐπέταξε ἐκδέκεσθαι καὶ πρὸς τὸ Λιβυκὸν  
 καλούμενον ὄρος, πρὸς τοῦτο ἔλκειν. ἐργάζοντο δὲ κατὰ  
 δέκα μυριάδας ἀνθρώπων αἰεὶ τὴν τρίμηνον ἐκάστην.  
 χρόνον δὲ ἐγγενέσθαι τριβομένῳ τῷ λεῷ δέκα ἔτεα μὲν τῆς  
 ὁδοῦ κατ' ἣν εἶλκον τοὺς λίθους, τὴν ἔδειμαν ἔργον ἐὼν οὐ  
 πολλῷ τεῷ ἔλασσον τῆς πυραμίδος. ὥς ἐμοὶ δοκέειν· τῆς  
 μὲν γὰρ μῆκος εἰσὶ πέντε στάδιοι, εὖρος δὲ δέκα ὀργυαί,  
 ὕψος δέ, τῇ ὑψηλοτάτῃ ἐστὶ αὐτῇ ἐωυτῆς,



2.124

μέχρι μὲν νυν Ῥαμφινίτου βασιλέος εἶναι ἐν Αἰγύπτῳ

πᾶσαν |good order<sup>or</sup> γον καὶ |thrive, Αἴγυπτον μεγάλως,  
|governance |flourish

μετὰ δὲ τοῦτον |be king σφέων Χέοπα ἐς πᾶσαν

|badness ἐλάσαι. |enclose; shut up γάρ μιν πάντα τὰ

ἱρὰ πρῶτα μὲν σφέας θυσιέων τουτέων ἀπέρξαι, μετὰ δὲ

ἐργάζεσθαι ἐωυτῷ κελεύειν πάντας Αἰγυπτίους.

τοῖσι μὲν δὴ |show, point out; ap- ὧν λιθοτομίων τῶν ἐν  
|point; (mid) declare

τῷ Ἀραβίῳ ὄρει, ἐκ τουτέων ἔλκειν λίθους μέχρι τοῦ

Νείλου· |carry across δὲ τὸν ποταμὸν πλοίοισι τοὺς

λίθους ἐτέροισι |enjoin; |receive; succeed· πρὸς τὸ Λιβυκὸν  
|place |to a position

καλούμενον ὄρος, πρὸς τοῦτο ἔλκειν. ἐργάζοντο δὲ κατὰ

δέκα |countless, ἀνθρώπων αἰεὶ τὴν |of three months· -την.  
|myriad

χρόνον δὲ |live in |rub; (mid) τῷ λεῶ δέκα ἔτεα μὲν τῆς  
|be worn out

ὁδοῦ κατ' ἥν ἐίλκον τοὺς λίθους, τὴν |build ἔργον ἐὼν οὐ

πολλῷ τεῶ ἔλασσον τῆς |pyramid . ὥς ἐμοὶ δοκέειν· τῆς

μὲν γὰρ |length, εἰςὶ πέντε στάδιοι, |width; (caps) the|fathom, arm's length  
|stature |east wind

|height, τῇ ὑψηλοτάτῃ ἐστὶ αὐτὴ ἐωυτῆς,  
|summit

**2.124**

Down to the time when Rhampsinitos was king, they told me there was in Egypt nothing but orderly rule, and Egypt prospered greatly; but after him Cheops became king over them and brought them to every kind of evil: for he shut up all the temples, and having first kept them from sacrificing there, he then bade all the Egyptians work for him.

So some were appointed to draw stones from the stone-quarries in the Arabian mountains to the Nile, and others he ordered to receive the stones after they had been carried over the river in boats, and to draw them to those which are called the Libyan mountains; and they worked by a hundred thousand men at a time, for each three months continually. Of this oppression there passed ten years while the causeway was made by which they drew the stones, which causeway they built, and it is a work not much less, as it appears to me, than the pyramid; for the length of it is five furlongs and the breadth ten fathoms and the height, where it is highest, eight fathoms, and it

*vocabulary***ἀναβαθμός** staircase**ἄνειμι** go up, inland, to, back ~ion**ἀρμόζω** fit together; be well fitted to  
~harmony**βωμῖς** pedestal, step**διῶρυξ -χος** (f) ditch, canal**ἐγγλύφω** carve**εἰσάγω** lead in ~demagogue**ἐκγλύφω** scoop out; hatch**ἐπίλοιπος** remaining**ζῶον** being, animal; picture**κρόσσαι -ης** (f, 1) step?**λόφος** neck, crest on a helmet, hilltop**μετεξέτεροι** (+gen) some ones of**μέτωπον** forehead, front**μηχανή** machine; mechanism, way**ξεστός** polished, wrought**ξέω** smooth**οἶκημα -τος** (n, 3) room**ὀκτώ** eight ~octopus**ὀργυιά** fathom, arm's length**πανταχῇ** everywhere**πλέθρον** 30 meters or its square

~plethora

**πυραμῖς** (ῶ) pyramid**στοῖχος** row, file**τετράγωνος** square**ὕψος ὕψους** (n, 3) height, summit**χαμᾶθεν** from the ground

ὀκτὼ ὀργυιαί, λίθου δὲ ξέστου καὶ ζώων ἐγγεγλυμμένων· ταύτης τε δὴ τὰ δέκα ἔτεα γενέσθαι καὶ τῶν ἐπὶ τοῦ λόφου ἐπ' οὗ ἐστᾶσι αἱ πυραμίδες, τῶν ὑπὸ γῆν οἰκημάτων, τὰς ἐποιέετο θήκας ἐνωτῶ ἐν νήσῳ, διώρυχα τοῦ Νείλου ἐσαγαγών. τῇ δὲ πυραμίδι αὐτῇ χρόνον γενέσθαι εἴκοσι ἔτεα ποιευμένη· τῆς ἐστὶ πανταχῇ μέτωπον ἕκαστον ὀκτὼ. πλέθρα εὐούσης τετραγώνου καὶ ὕψος ἴσον, λίθου δὲ ξέστου τε καὶ ἀρμοσμένου τὰ μάλιστα· οὐδεὶς τῶν λίθων τριήκοντα ποδῶν ἐλάσσω.

## 2.125

ἐποιήθη δὲ ὧδε αὕτη ἡ πυραμίς· ἀναβαθμῶν τρόπον, τὰς μετεξέτεροι κρόσσας οἱ δὲ βωμίδας ὀνομάζουσι, τοιαύτην τὸ πρῶτον ἐπέετο ἐποίησαν αὐτήν, ἥειρον τοὺς ἐπιλοίπους λίθους μηχανῇσι ξύλων βραχέων πεποιημένῃσι, χαμᾶθεν μὲν ἐπὶ τὸν πρῶτον στοῖχον τῶν ἀναβαθμῶν αἰείροντες· ὅκως δὲ ἀνίοι ὁ λίθος ἐπ' αὐτόν, ἐς ἑτέραν μηχανὴν ἐτίθετο ἐστεῶσαν ἐπὶ τοῦ πρώτου στοίχου, ἀπὸ τούτου δὲ ἐπὶ τὸν δεύτερον εἵλκετο στοῖχον ἐπ' ἄλλης μηχανῆς· ὅσοι γὰρ

|eight |fathom, arm's length<sup>ς</sup> στοῦ καὶ ζώων ἐγγεγλυμμένων·  
 ταύτης τε δὴ τὰ δέκα ἔτεα γενέσθαι καὶ τῶν ἐπὶ τοῦ |neck, crest on a  
 |helmet, hilltop  
 ἐπ' οὗ ἐστᾶσι αἱ |pyramid , τῶν ὑπὸ γῆν |room ,  
 τὰς ἐποιέετο θήκας ἐν νήσῳ, |ditch, canal τοῦ Νεῖλου  
 |lead in . τῇ δὲ |pyramid αὐτῇ χρόνον γενέσθαι εἴκοσι  
 ἔτεα ποιευμένη· τῆς ἐστὶ |everywhere |forehead, ἕκαστον  
 |front  
 |eight . |30 meters' or its|square καὶ |height<sup>ς</sup> -ον, λίθου δὲ  
 |square |summit  
 ξεστοῦ τε καὶ |fit well τὰ μάλιστα· οὐδεὶς τῶν λίθων  
 τριήκοντα ποδῶν ἐλάσσων.

## 2.125

ἐποιήθη δὲ ὧδε αὕτη ἡ |pyramid |staircase τρόπον, τὰς  
 |(+gen) some|step? οἱ δὲ |pedestal, step -μάζουσι, τοιαύτην  
 |ones of  
 τὸ πρῶτον ἐπέιτε ἐποίησαν αὐτήν, ἥειρον τοὺς |remaining  
 λίθους |machine; mecha- -ν βραχέων πεποιημένῃσι, |from the ground  
 |nism, way  
 μὲν ἐπὶ τὸν πρῶτον |row, file τῶν |staircase αἶριοντες·  
 ὅκως δὲ ἀνίοι ὁ λίθος ἐπ' αὐτόν, ἐς ἐτέρην |machine; mecha- ο  
 |nism, way  
 ἐστεῶσαν ἐπὶ τοῦ πρώτου |row, file , ἀπὸ τούτου δὲ ἐπὶ τὸν  
 δεύτερον εἵλκετο |row, file ἐπ' ἄλλης |machine; mecha- γὰρ  
 |nism, way

is made of stone smoothed and with figures carved upon it. For this, they said, the ten years were spent, and for the underground chambers on the hill upon which the pyramids stand, which he caused to be made as sepulchral chambers for himself in an island, having conducted thither a channel from the Nile. For the making of the pyramid itself there passed a period of twenty years; and the pyramid is square, each side measuring eight hundred feet, and the height of it is the same. It is built of stone smoothed and fitted together in the most perfect manner, not one of the stones being less than thirty feet in length.

### 2.125

This pyramid was made after the manner of steps, which some call “rows” and others “bases”: and when they had first made it thus, they raised the remaining stones with machines made of short pieces of timber, raising them first from the ground to the first stage of the steps, and when the stone got up to this it was placed upon another machine standing on the first stage, and so from this it was drawn to the second upon another machine; for as many as were

*vocabulary*

**ἀναβαθμός** staircase  
**ἀναισιμῶ** spend, use up  
**ἀνώτατος** topmost  
**ἀργύριον** small coin  
**γράμμα** -τος (n, 3) writing, letter  
**γραμματεὺς** -ος (m) clerk,  
 schoolmaster  
**δαπανάω** spend, consume, waste  
**ἐκπίνω** (i) drink up, consume  
**ἐκποιέω** complete, permit; (mp)  
 produce, be adopted  
**ἐξαιρέω** pick, steal; dedicate; destroy  
 ~heresy  
**ἐξάλλομαι** break away from ~sally  
**ἐπίγειος** terrestrial, low-down  
**ἐπιλέγω** say re, say also; choose; (mid)  
 think over  
**ἐρμηνεύς** -ος (m) interpreter  
**ἐσθής** clothes ~vest  
**εὐβάστακτος** easy to carry  
**εὖς** good, brave, noble

**κατώτατος** lowest  
**κόσος** how many, much, far?  
**κρόμμυον** onion  
**μεταφορέω** transfer; change  
**μηχανή** machine; mechanism, way  
**οικοδομέω** build, build a house  
**ὄον** οὖ type of fruit  
**ὄρυγμα** -τος (n, 3) trench, tunnel  
**πυραμῖς** (ῶ) pyramid  
**σημαίνω** give orders to; show; mark  
 ~semaphore  
**σίδηρος** iron ~siderite  
**σκόροδον** garlic  
**στοῖχος** row, file  
**συρμαία** radish  
**τάλαντον** scale, a unit of weight  
 ~talent  
**τελευταῖος** last, final  
**τέμνω** cut, sacrifice, solemnize  
 ~tonsure  
**χίλιοι** (ιι) thousand ~kilo-

δὴ στοίχοι ἦσαν τῶν ἀναβαθμῶν, τοσαῦται καὶ μηχαναὶ  
 ἦσαν, εἴτε καὶ τὴν αὐτὴν μηχανὴν ἐοῦσαν μίαν τε καὶ  
 εὐβάστακτον μετεφόρεον ἐπὶ στοῖχον ἕκαστον, ὅπως τὸν  
 λίθον ἐξέλοιεν· λελέχθω γὰρ ἡμῖν ἐπ' ἀμφοτέρα, κατὰ  
 περ λέγεται. ἐξεποιήθη δ' ὧν τὰ ἀνώτατα αὐτῆς πρῶτα,  
 μετὰ δὲ τὰ ἐχόμενα τούτων ἐξεποιέουν, τελευταῖα δὲ αὐτῆς  
 τὰ ἐπίγαια καὶ τὰ κατωτάτω ἐξεποίησαν. σεσήμανται  
 δὲ διὰ γραμμάτων Αἰγυπτίων ἐν τῇ πυραμίδι ὅσα ἔς τε  
 συρμαῖν καὶ κρόμμνα καὶ σκόροδα ἀναισιμώθη τοῖσι  
 ἐργαζομένοισι· καὶ ὥς ἐμὲ εὖ μεμνήσθαι τὰ ὁ ἑρμηνεύς  
 μοι ἐπιλεγόμενος τὰ γράμματα ἔφη, ἑξακόσια καὶ χίλια  
 τάλαντα ἀργυρίου τετελέσθαι. εἰ δ' ἔστι οὕτω ἔχοντα  
 ταῦτα, κόσα οἶκος ἄλλα δεδαπανῆσθαι ἐστὶ ἔς τε σίδηρον  
 τῷ ἐργάζοντο καὶ σιτία καὶ ἐσθῆτα τοῖσι ἐργαζομένοισι,  
 ὁκότε χρόνον μὲν οἰκοδόμεον τὰ ἔργα τὸν εἰρημένον,  
 ἄλλον δέ, ὥς ἐγὼ δοκέω, ἐν τῷ τοὺς λίθους ἔταμνον  
 καὶ ἦγον καὶ τὸ ὑπὸ γῆν ὄρυγμα ἐργάζοντο, οὐκ ὀλίγον  
 χρόνον.



δὴ |row, file ἦσαν τῶν |staircase , τοσαῦται καὶ |machine; mecha-  
 |nism, way  
 ἦσαν, εἴτε καὶ τὴν αὐτὴν |machine; mecha- |ν μίαν τε καὶ  
 |nism, way  
 |easy to carry |transfer; ἐπὶ |row, file ἕκαστον, ὅπως τὸν  
 |change  
 λίθον ἐξέλοιεν· λελέχθω γὰρ ἡμῖν ἐπ' ἀμφοτέρα, κατὰ  
 περ λέγεται. |complete, permit; (mp)|topmost αὐτῆς πρῶτα,  
 |produce, be adopted  
 μετὰ δὲ τὰ ἐχόμενα τούτων |complete, |last, final δὲ αὐτῆς  
 |permit;  
 τὰ |terrestrial, αὶ τὰ |lowest (mp)|drink up, con-|give orders to;  
 |low-down |produce, |sume |show; mark  
 |be adopted  
 δὲ διὰ γραμμάτων Αἰγυπτίων ἐν τῇ |pyramid ὅσα ἔς τε  
 συρμαίνην καὶ |onion καὶ |garlic |spend, use up τοῖσι  
 ἐργαζομένοισι· καὶ ὡς ἐμὲ εὖ μεμνήσθαι τὰ ὁ |interpreter  
 μοι |say, choose, τὰ |writing, ἔφη, ἑξακόσια καὶ χίλια  
 |think over |letter  
 |scale, a unit|small coin τετελέσθαι. εἰ δ' ἔστι οὕτω ἔχοντα  
 |of weight  
 ταῦτα, |how many, much|spend, consume, ἐστὶ ἔς τε σίδηρον  
 |far? |waste  
 τῷ ἐργάζοντο καὶ σιτία καὶ |clothes τοῖσι ἐργαζομένοισι,  
 ὁκότε χρόνον μὲν |build, build a τὰ ἔργα τὸν εἰρημένον,  
 |house  
 ἄλλον δέ, ὡς ἐγὼ δοκέω, ἐν τῷ τοὺς λίθους ἔταμνον  
 καὶ ἦγον καὶ τὸ ὑπὸ γῆν |trench, ἐργάζοντο, οὐκ ὀλίγον  
 |tunnel  
 χρόνον.

the courses of the steps, so many machines there were also, or perhaps they transferred one and the same machine, made so as easily to be carried, to each stage successively, in order that they might take up the stones; for let it be told in both ways, according as it is reported. However that may be, the highest parts of it were finished first, and afterwards they proceeded to finish that which came next to them, and lastly they finished the parts of it near the ground and the lowest ranges. On the pyramid it is declared in Egyptian writing how much was spent on radishes and onions and leeks for the workmen, and if I rightly remember that which the interpreter said in reading to me this inscription, a sum of one thousand six hundred talents of silver was spent; and if this is so, how much besides is likely to have been expended upon the iron with which they worked, and upon bread and clothing for the workmen, seeing that they were building the works for the time which has been mentioned and were occupied for no small time besides, as I suppose, in the cutting and bringing of the stones and in working at the excavation under the ground?

*vocabulary***ἀργύριον** small coin**βασιλεύω** be king**διανοέω** have in mind**διαχράομαι** use habitually; lend out;  
reveal**διαχραύω** use; kill**διαχρέομαι** use habitually; lend out;  
reveal**δωρέω** give ~donate**εἴσειμι** go in; come in range; come to  
mind ~ion**ἐκδέχομαι** receive; succeed to a  
position**ἥμισυς** half ~hemisphere**κακότης** -τος (f, 3) badness

~cacophony

**κῶλον** limb**οἷκημα** -τος (n, 3) room**οἰκοδομέω** build, build a house**ὅπόσος** as many as, how many, how  
great**πλέθρον** 30 meters or its square

~plethora

**προστάσσω** post at, attach to,  
command**πυραμῖς** (ῶ) pyramid

## 2.126

ἐς τοῦτο δὲ ἐλθεῖν Χέοπα κακότητος ὥστε χρημάτων  
 δεόμενον τὴν θυγατέρα τὴν ἑωυτοῦ κατίσαντα ἐπ'  
 οἰκήματος<sup>1</sup> προστάξαι πρήσσεσθαι ἀργύριον ὁκόσον δὴ  
 τι· οὐ γὰρ δὴ τοῦτό γε ἔλεγον. τὴν δὲ τά τε ὑπὸ  
 τοῦ πατρὸς ταχθέντα πρήσσεσθαι, ἰδίῃ δὲ καὶ αὐτὴν  
 διανοηθῆναι μνημῆιον καταλιπέσθαι, καὶ τοῦ ἐσιόντος  
 πρὸς αὐτὴν ἐκάστου δέεσθαι ὅκως ἂν αὐτῇ ἓνα λίθον ἐν  
 τοῖσι ἔργοισι δωρέοιτο. ἐκ τούτων δὲ τῶν λίθων ἔφασαν  
 τὴν πυραμίδα οἰκοδομηθῆναι τὴν ἐν μέσῳ τῶν τριῶν  
 ἐστηκυῖαν, ἔμπροσθε τῆς μεγάλης πυραμίδος, τῆς ἐστὶ τὸ  
 κῶλον ἕκαστον ὅλου καὶ ἡμίσεος πλέθρου.

## 2.127

βασιλεῦσαι δὲ τὸν Χέοπα τοῦτον Αἰγύπτιοι ἔλεγον  
 πεντήκοντα ἔτεα, τελευτήσαντος δὲ τούτου ἐκδέξασθαι  
 τὴν βασιληίην τὸν ἀδελφεὸν αὐτοῦ Χεφρήνα· καὶ τοῦτον  
 δὲ τῷ αὐτῷ τρόπῳ διαχρᾶσθαι τῷ ἑτέρῳ τά τε ἄλλα

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<sup>1</sup> prostituted her

2.126

ἐς τοῦτο δὲ ἐλθεῖν Χέοπα |badness ὥστε χρημάτων  
 δεόμενον τὴν θυγατέρα τὴν ἑαυτοῦ κατίσαντα ἐπ'  
 |room <sup>1</sup> |post at, attach. :ρήσσεσθαι |small coin |as/how many/great  
 |to, command  
 τι· οὐ γὰρ δὴ τοῦτό γε ἔλεγον. τὴν δὲ τά τε ὑπὸ  
 τοῦ πατρὸς ταχθέντα πρήσσεσθαι, ἰδίῃ δὲ καὶ αὐτὴν  
 διανοηθῆναι μνημῆιον καταλιπέσθαι, καὶ τοῦ |go in  
 πρὸς αὐτὴν ἐκάστου δέεσθαι ὅπως ἂν αὐτῇ ἓνα λίθον ἐν  
 τοῖσι ἔργοισι δωρέοιτο. ἐκ τούτων δὲ τῶν λίθων ἔφασαν  
 τὴν |pyramid |build, build a τὴν ἐν μέσῳ τῶν τριῶν  
 |house  
 ἐστηκυῖαν, ἔμπροσθε τῆς μεγάλης |pyramid , τῆς ἐστὶ τὸ  
 |limb ἑκάστον ὅλου καὶ |half |30 me-  
 |ters or its  
 |square

2.127

|be king δὲ τὸν Χέοπα τοῦτον Αἰγύπτιοι ἔλεγον  
 πεντήκοντα ἔτεα, τελευτήσαντος δὲ τούτου |receive; succeed to a po-  
 |sition  
 τὴν βασιληίην τὸν ἀδελφεὸν αὐτοῦ Χεφρήνα· καὶ τοῦτον  
 δὲ τῷ αὐτῷ τρόπῳ διαχρᾶσθαι τῷ ἐτέρῳ τά τε ἄλλα

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<sup>1</sup> prostituted her

**2.126**

Cheops moreover came, they said, to such a pitch of wickedness, that being in want of money he prostituted his own daughter, and ordered her to obtain from those who came a certain amount of money (how much it was they did not tell me); but she not only obtained the sum appointed by her father, but also she formed a design for herself privately to leave behind her a memorial, and she requested each man who came in to her to give her one stone upon her building: and of these stones, they told me, the pyramid was built which stands in front of the great pyramid in the middle of the three, each side being one hundred and fifty feet in length.

**2.127**

This Cheops, the Egyptians said, reigned fifty years; and after he was dead his brother Chephren succeeded to the kingdom. This king followed the same manner as the other, both in all the rest and also in that he made

*vocabulary*

**ἀνήκω** reach up to; belong  
**ἀνοίγνυμι** (ῥ) open  
**αὐλών** canyon, strait, canal  
**βασιλεύω** be king  
**ἕξ** six ~hexagon  
**εὖς** good, brave, noble  
**κακότης** -τος (f, 3) badness  
 ~cacophony  
**κάρτα** very much ~κράτος  
**κατακλείω** enclose; shut up  
**κτῆνος** -ους (n, 3) herd animal  
**λογίζομαι** reckon, consider  
**λόφος** neck, crest on a helmet, hilltop  
**μέγαθος** tall, big (person)

**μετρέω** measure, traverse ~metric  
**μέτρον** measure ~metric  
**μῖσος** -εος (n, 3) hate  
**νέμω** to allot, to pasture ~nemesis  
**οἶκημα** -τος (n, 3) room  
**οἰκοδομέω** build, build a house  
**ὄον** ὄ type of fruit  
**περιρρέω** flow around ~rheostat  
**ποικίλος** ornamented; various  
**πυραμῖς** (ῥ) pyramid  
**ῥέω** flow ~rheostat  
**ὑπείμι** be under  
**ὑποβαίνω** stand/go under; (pf) fall  
 under the head of  
**ὑποδέμω** lay as a foundation

καὶ πυραμίδα ποιῆσαι, ἐς μὲν τὰ ἐκείνου μέτρα οὐκ ἀνήκουσαν· ταῦτα γὰρ ὦν καὶ ἡμεῖς ἐμετρήσαμεν· οὔτε γὰρ ὕπεστι οἰκήματα ὑπὸ γῆν, οὔτε ἐκ τοῦ Νείλου διῶρυξ ἦκει ἐς αὐτὴν ὥσπερ ἐς τὴν ἑτέραν ρέουσα· δι' οἰκοδομημένου δὲ αὐλῶνος ἔσω νῆσον περιρρέει, ἐν τῇ αὐτὸν λέγουσι κεῖσθαι Χέοπα· ὑποδείμας δὲ τὸν πρῶτον δόμον λίθου Αἰθιοπικοῦ ποικίλου, τεσσαράκοντα πόδας ὑποβὰς τῆς ἑτέρης τῷ τὸ μέγαθος, ἐχομένην τῆς μεγάλης οἰκοδόμησε. ἐστᾶσι δὲ ἐπὶ λόφου τοῦ αὐτοῦ ἀμφότεραι, μάλιστα ἐς ἑκατὸν πόδας ὑψηλοῦ. βασιλεῦσαι δὲ ἔλεγον Χεφρήνα ἕξ καὶ πεντήκοντα ἔτεα.

## 2.128

ταῦτα ἕξ τε καὶ ἑκατὸν λογίζονται ἔτεα, ἐν τοῖσι Αἰγυπτίοισι τε πᾶσαν εἶναι κακότητα καὶ τὰ ἱρὰ χρόνου τοσούτου κατακληισθέντα οὐκ ἀνοιχθῆναι. τούτους ὑπὸ μίσεος οὐ κάρτα θέλουσι Αἰγύπτιοι ὀνομάζειν, ἀλλὰ καὶ τὰς πυραμίδας καλέουσι ποιμένος Φιλίτιος, ὃς τοῦτον τὸν χρόνον ἔνεμε κτήνεα κατὰ ταῦτα τὰ χωρία.



καὶ |pyramid ποιῆσαι, ἐς μὲν τὰ ἐκείνου |measure ὑκ  
|reach up to; belong. 1 γὰρ ὦν καὶ ἡμεῖς |measure, οὔτε  
|traverse  
γὰρ |be under |room ὑπὸ γῆν, οὔτε ἐκ τοῦ Νείλου  
διῶρυξ ἥκει ἐς αὐτὴν ὥσπερ ἐς τὴν ἑτέραν |flow δι'  
|build, build a δὲ |canyon, ὥσω νῆσον |flow around ἐν τῇ  
|house |strait, canal  
αὐτὸν λέγουσι κεῖσθαι Χέοπα· ὑποδείμας δὲ τὸν πρῶτον  
δόμον λίθου Αἰθιοπικοῦ |ornamented ἑσσεράκοντα πόδας  
|stand/go under; (pf) fall ὑνδερ|tall, big , ἐχομένην τῆς μεγάλης  
|the head of  
|build, build a ἐστᾶσι δὲ ἐπὶ |neck, crest ὦν α' τοῦ ἀμφοτέραι,  
|house |helmet, hilltop  
μάλιστα ἐς ἑκατὸν πόδας ὑψηλοῦ. |be king δὲ ἔλεγον  
Χεφρῆνα ἐξ καὶ πεντήκοντα ἔτεα.

## 2.128

ταῦτα ἔξ τε καὶ ἑκατὸν |reckon, consider ἔτεα, ἐν τοῖσι  
 Αἰγυπτίοισι τε πᾶσαν εἶναι |badness καὶ τὰ ἱρὰ χρόνον  
 τοσούτου |enclose; shut up οὐκ |open . τούτους ὑπὸ  
 |hate οὐ |very much ἔχουσι Αἰγύπτιοι ὀνομάζειν, ἀλλὰ καὶ  
 τὰς |pyramid καλέουσι ποιμένος Φιλίτιος, ὃς τοῦτον τὸν  
 χρόνον |dis- |herd animal ἢ ταῦτα τὰ χωρία.  
 |tribute

a pyramid, not indeed attaining to the measurements of that which was built by the former (this I know, having myself also measured it), and moreover there are no underground chambers beneath nor does a channel come from the Nile flowing to this one as to the other, in which the water coming through a conduit built for it flows round an island within, where they say that Cheops himself is laid: but for a basement he built the first course of Ethiopian stone of divers colours; and this pyramid he made forty feet lower than the other as regards size, building it close to the great pyramid. These stand both upon the same hill, which is about a hundred feet high. And Chephren they said reigned fifty and six years.

### 2.128

Here then they reckon one hundred and six years, during which they say that there was nothing but evil for the Egyptians, and the temples were kept closed and not opened during all that time. These kings the Egyptians by reason of their hatred of them are not very willing to name; nay, they even call the pyramids after the name of Philitis the shepherd, who at that time pastured flocks in those regions.

*vocabulary*

αἰνέω praise, assent, acquiesce in  
 ἄνειμι go up, inland, to, back ~ion  
 ἀνίημι urge, impel; release ~jet  
 ἀνοίγνυμι (ῥ) open  
 ἀποπίμπλημι satisfy, fulfill, appease  
 ἀφανδάνω displease ~hedonism  
 βασιλεύω be king  
 ἐπιμέμφομαι blame  
 ἐπιτηδεύω practice, pursue  
 ἔσχατος farthest, last

ἥπιος kind (adj)  
 θάπτω bury ~epitaph  
 θυσία sacrifice  
 καταχρυσόω (ῥ) gild  
 κοῖλος hollow ~hollow  
 μίν him, her, it  
 ξύλινος wooden  
 οἶκίον abode, nest ~economics  
 περισσός prodigious, superfluous  
 τρύω (ῥ) exhaust, wear down  
 ὑπεραλγέω grieve, feel pain for

## 2.129

μετὰ δὲ τοῦτον βασιλεῦσαι Αἰγύπτου Μυκερίνον ἔλεγον Χέοπος παῖδα· τῷ τὰ μὲν τοῦ πατρὸς ἔργα ἀπαδεῖν, τὸν δὲ τά τε ἱρὰ ἀνοίξαι καὶ τὸν λεῶν<sup>1</sup> τετρυμένον ἐς τὸ ἔσχατον κακοῦ ἀνεῖναι πρὸς ἔργα τε καὶ θυσίας, δίκας δέ σφι πάντων βασιλέων δικαιοτάτα κρίνειν. κατὰ τοῦτο μὲν νυν τὸ ἔργον ἀπάντων ὅσοι ἤδη βασιλέες ἐγένοντο Αἰγυπτίων αἰνέουσι μάλιστα τοῦτον. τά τε ἄλλα γάρ μιν κρίνειν εὖ, καὶ δὴ καὶ τῷ ἐπιμεμφομένῳ ἐκ τῆς δίκης παρ' ἐωντοῦ διδόντα ἄλλα ἀποπιμπλάναι αὐτοῦ τὸν θυμόν.

εἰόντι δὲ ἡπίῳ τῷ Μυκερίνῳ κατὰ τοὺς πολιήτας καὶ ταῦτα ἐπιτηδεύοντι πρῶτον κακῶν ἄρξαι τὴν θυγατέρα ἀποθανοῦσαν αὐτοῦ, τὴν μουνόν οἱ εἶναι ἐν τοῖσι οἰκίοισι τέκνον. τὸν δὲ ὑπεραλγήσαντά τε τῷ περιεπεπτώκεε πρήγματι, καὶ βουλόμενον περισσότερόν τι τῶν ἄλλων θάψαι τὴν θυγατέρα, ποιήσασθαι βοῦν ξυλίνην κοίλην, καὶ ἔπειτα καταχρυσώσαντά μιν ταύτην ἔσω ἐν αὐτῇ θάψαι

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<sup>1</sup> Ionic λεῶς = λαός

2.129

μετὰ δὲ τοῦτον |be king Αἰγύπτου Μυκερίνον ἔλεγον  
 Χέοπος παῖδα· τῷ τὰ μὲν τοῦ πατρὸς ἔργα ἀπαδεῖν, τὸν  
 δὲ τά τε ἱρὰ ἀνοῖξαι καὶ τὸν λεῶν<sup>1</sup> |exhaust, wear down`  
 |farthest κακοῦ ἀνεῖναι πρὸς ἔργα τε καὶ θυσίας, δίκας  
 δέ σφι πάντων βασιλέων δικαιοτάτα κρίνειν. κατὰ τοῦτο  
 μὲν νυν τὸ ἔργον ἀπάντων ὅσοι ἤδη βασιλέες ἐγένοντο  
 Αἰγυπτίων |praise, μάλιστα τοῦτον. τά τε ἄλλα γάρ μιν  
 |assent κρίνειν εὖ, καὶ δὴ καὶ τῷ |blame ἐκ τῆς δίκης παρ'  
 ἑωυτοῦ διδόντα ἄλλα |satisfy, fulfill, ap- αὐτοῦ τὸν θυμόν.  
 |pease  
 ἐόντι δὲ |kind (adj). Μυκερίνω κατὰ τοὺς πολήτας καὶ  
 ταῦτα |practice, πρῶτον κακῶν ἄρξαι τὴν θυγατέρα  
 |pursue ἀποθανοῦσαν αὐτοῦ, τὴν μουνόν οἱ εἶναι ἐν τοῖσι |abode, nest  
 τέκνον. τὸν δὲ |grieve, feel pain for τε τῷ περιεπεπτώκεε  
 πρήγματι, καὶ βουλόμενον |prodigious, su- τι τῶν ἄλλων  
 |perfluous  
 |bury τὴν θυγατέρα, ποιήσασθαι βοῦν |wooden |hollow , καὶ  
 ἔπειτα |gild μιν ταύτην ἔσω ἐν αὐτῇ |bury

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<sup>1</sup> Ionic λεῶς = λαός

## 2.129

After him, they said, Mykerinos became king over Egypt, who was the son of Cheops; and to him his father's deeds were displeasing, and he both opened the temples and gave liberty to the people, who were ground down to the last extremity of evil, to return to their own business and to their sacrifices; also he gave decisions of their causes juster than those of all the other kings besides. In regard to this then they commend this king more than all the other kings who had arisen in Egypt before him; for he not only gave good decisions, but also when a man complained of the decision, he gave him recompense from his own goods and thus satisfied his desire.

But while Mykerinos was acting mercifully to his subjects and practising this conduct which has been said, calamities befell him, of which the first was this, namely that his daughter died, the only child whom he had in his house: and being above measure grieved by that which had befallen him, and desiring to bury his daughter in a manner more remarkable than others, he made a cow of wood, which he covered over with gold, and then within it he buried this

*vocabulary***ἀγχοῦ** near, nigh; like ~angina**ἀέκων** unwilling**ἀπάγχω** throttle**ἀριθμός** number**ἀσκέω** work on**ἄχος** ἄχεος (n, 3) mental distress, anguish; pain, ache ~ail**βασιλῆιος** kingly**γυμνός** naked, unarmed**εἰκών** -όνος (f, 3) image, likeness**ἔραμαι** love, aor. fall in love; long for, covet ~erotic**εὖς** good, brave, noble**θάπτω** bury ~epitaph**θυμῖμα** incense**ἱρεὺς** ἱρῆος (i, m) priest ~hieroglyph**καταγίζω** devote, dedicate**κολοσσός** statue, big statue**κρύπτω** hide, cover ~cryptic**λύχνος** lamp**μίν** him, her, it**ξύλινος** wooden**οἴκημα** -τος (n, 3) room**ὄον** οὖ type of fruit**παλλακή** sex slave**πάννυχος** all-night**παντοῖος** all kinds of**παρακαίω** light or keep lighted beside

ταύτην δὴ τὴν ἀποθανοῦσαν θυγατέρα.

### 2.130

αὕτη ὦν ἡ βοῦς γῇ οὐκ ἐκρύφθη, ἀλλ' ἔτι καὶ ἐς ἐμὲ ἦν φανερή, ἐν Σαί μὲν πόλι ἐοῦσα, κειμένη δὲ ἐν τοῖσι βασιλίοισι ἐν οἰκίῳ ἡσκημένῳ· θυμῆματα δὲ παρ' αὐτῇ παντοῖα καταγίζουσι ἀνὰ πᾶσαν ἡμέρην, νύκτα δὲ ἐκάστην πάννυχος λύχνος παρακαίεται. ἀγχοῦ δὲ τῆς βοῦς ταύτης ἐν ἄλλῳ οἰκίῳ εἰκόνες τῶν παλλακέων τῶν Μυκερίνου ἐστᾶσι, ὥς ἔλεγον οἱ ἐν Σαί πόλι ἱρέες· ἐστᾶσι μὲν γὰρ ξύλιναι κολοσσοί, ἐοῦσαι ἀριθμὸν ὥς εἴκοσι μάλιστα κη, γυμναὶ ἐργασμέναι· αἵτινες μέντοι εἰσὶ, οὐκ ἔχω εἰπεῖν πλὴν ἢ τὰ λεγόμενα.

### 2.131

οἱ δὲ τινὲς λέγουσι περὶ τῆς βοῦς ταύτης καὶ τῶν κολοσσῶν τόνδε τὸν λόγον, ὥς Μυκερίνος ἡράσθη τῆς ἑωυτοῦ θυγατρὸς καὶ ἔπειτα ἐμίγη οἱ ἀεκούσῃ· μετὰ δὲ λέγουσι ὥς ἡ παῖς ἀπήγξατο ὑπὸ ἄχρεος, ὁ δὲ μιν ἔθαιψε



ταύτην δὴ τὴν ἀποθανοῦσαν θυγατέρα.

## 2.130

αὕτη ὦν ἡ βοῦς γῇ οὐκ <sup>|hide,</sup><sub>|cover</sub> , ἀλλ' ἔτι καὶ ἐς ἐμέ  
 ἦν φανερή, ἐν Σαί μὲν πόλι ἐοῦσα, κειμένη δὲ ἐν τοῖσι  
<sup>|kingly</sup> ἐν <sup>|room</sup> <sup>|work on</sup> <sup>|incense</sup> δὲ παρ'  
 αὐτῇ <sup>|all</sup> <sup>kinds</sup> <sup>|devote,</sup><sub>|of</sub> <sup>|dedicate</sup> ἀνὰ πᾶσαν ἡμέρην, νύκτα δὲ  
 ἐκάστην <sup>|all-night</sup> <sup>|lamp</sup> <sup>|light</sup> or <sup>keep</sup> <sup>|near, nigh;</sup> <sup>like</sup><sub>|lighted beside</sub>  
 βοὸς ταύτης ἐν ἄλλῳ <sup>|room</sup> <sup>|image,</sup><sub>|likeness</sub> τῶν <sup>|sex slave</sup>  
 τῶν Μυκερίνου ἐστᾶσι, ὡς ἔλεγον οἱ ἐν Σαί πόλι <sup>|priest</sup>  
 ἐστᾶσι μὲν γὰρ <sup>|wooden</sup> <sup>|statue, big statue</sup> αἱ <sup>|number</sup> ὡς  
 εἴκοσι μάλιστα κη, <sup>|naked,</sup><sub>|unarmed</sub> ὄψασμέναι· αἵτινες μέντοι εἰσί,  
 οὐκ ἔχω εἰπεῖν πλὴν ἢ τὰ λεγόμενα.

## 2.131

οἱ δὲ τινὲς λέγουσι περὶ τῆς βοὸς ταύτης καὶ τῶν  
<sup>|statue, big statue</sup> ἐπὶ τὸν λόγον, ὡς Μυκερίνος <sup>|love; long for</sup>  
 ἑωυτοῦ θυγατρὸς καὶ ἔπειτα ἐμίγη οἱ <sup>|unwilling</sup> μετὰ δὲ  
 λέγουσι ὡς ἡ παῖς <sup>|throttle</sup> ὑπὸ <sup>|distress</sup> ὃ δέ μιν <sup>|bury</sup>

daughter who, as I said, had died.

**2.130**

This cow was not covered up in the ground, but it might be seen even down to my own time in the city of Saïs, placed within the royal palace in a chamber which was greatly adorned; and they offer incense of all kinds before it every day, and each night a lamp burns beside it all through the night. Near this cow in another chamber stand images of the concubines of Mykerinos, as the priests at Saïs told me; for there are in fact colossal wooden statues, in number about twenty, made with naked bodies; but who they are I am not able to say, except only that which is reported.

**2.131**

Some however tell about this cow and the colossal statues the following tale, namely that Mykerinos was enamoured of his own daughter and afterwards ravished her; and upon this they say that the girl strangled herself for grief, and he buried her in

*vocabulary*

**ἀμφίπολος** female servant ~pole  
**ἀποβάλλω** throw away, lose  
**ἀποτέμνω** cut off, sever ~tonsure  
**αὐχὴν** -ένος (m, 3) neck  
**εἰκών** -όνος (f, 3) image, likeness  
**εἶμα** -τος (n, 3) garment ~vest  
**ἐκφέρω** carry off ~bear  
**εὖς** good, brave, noble  
**κάρτα** very much ~κράτος  
**κατακρύπτω** hide, cover ~cryptic  
**κολοσσός** statue, big statue  
**κύκλος** circle, wheel ~cycle

**μέγαθος** tall, big (person)  
**μεταξύ** between  
**μιμέομαι** (ι) imitate, represent  
**οἶκημα** -τος (n, 3) room  
**ὄον** οὖ type of fruit  
**παχύς** thick, stout, clotted ~pachyderm  
**προδίδωμι** betray  
**τύπτω** beat, smite ~stupid  
**φλυηρέω** talk foolishly  
**φοινίκεος** (ι) purple, red  
**χρυσός** (υ) gold  
**χρυσώω** (υ) make golden, gild

ἐν τῇ βοῖ ταύτῃ, ἥ δὲ μήτηρ αὐτῆς τῶν ἀμφιπόλων τῶν  
 προδουσέων τὴν θυγατέρα τῷ πατρὶ ἀπέταμε τὰς χεῖρας,  
 καὶ νῦν τὰς εἰκόνας αὐτέων εἶναι πεπονθυίας τά περ αἱ  
 ζῶαί ἔπαθον. ταῦτα δὲ λέγουσι φλυηρέοντες, ὥς ἐγὼ  
 δοκέω, τά τε ἄλλα καὶ δὴ καὶ τὰ περὶ τὰς χεῖρας τῶν  
 κολοσσῶν· ταύτας γὰρ ὦν καὶ ἡμεῖς ὠρῶμεν ὅτι ὑπὸ  
 χρόνου τὰς χεῖρας ἀποβεβλήκασι, αἱ ἐν ποσὶ<sup>1</sup> αὐτέων  
 ἐφαίνοντο ἐοῦσαι ἔτι καὶ ἐς ἐμέ.

## 2.132

ἡ δὲ βοῦς τὰ μὲν ἄλλα<sup>2</sup> κατακέκρυπται φοινικέῳ εἵματι,  
 τὸν αὐχένα δὲ καὶ τὴν κεφαλὴν φαίνει κεχρυσωμένα παχεί  
 κάρτα χρυσῷ· μεταξὺ δὲ τῶν κερέων ὁ τοῦ ἡλίου κύκλος  
 μεμμημένος ἔπεστι χρύσεος. ἔστι δὲ ἡ βοῦς οὐκ ὀρθὴ ἀλλ'  
 ἐν γούνασι κειμένη, μέγαθος δὲ ὅση περ μεγάλη βοῦς ζωή.  
 ἐκφέρεται δὲ ἐκ τοῦ οἰκήματος ἀνὰ πάντα ἔτεα, ἐπεὰν  
 τύπτωνται<sup>3</sup> Αἰγύπτιοι τὸν οὐκ ὀνομαζόμενον<sup>4</sup> θεὸν ὑπ'  
 ἐμεῦ ἐπὶ τοιούτῳ πράγματι· τότε ὦν καὶ τὴν

<sup>1</sup> at our feet    <sup>2</sup> accusative of respect, the other parts of the cow

<sup>3</sup> themselves    <sup>4</sup> by Herodotus

ἐν τῇ βοῦ ταύτῃ, ἣ δὲ μήτηρ αὐτῆς τῶν <sup>|female</sup> τῶν <sup>|servant</sup>  
 |betray τὴν θυγατέρα τῷ πατρὶ |cut off, sever ἡ χεῖρας,  
 καὶ νῦν τὰς <sup>|image,</sup> αὐτέων εἶναι πεπονθυίας τὰ περ αἰ <sup>|likeness</sup>  
 ζωαὶ ἔπαθον. ταῦτα δὲ λέγουσι |talk foolishly, ὥς ἐγὼ  
 δοκέω, τὰ τε ἄλλα καὶ δὴ καὶ τὰ περὶ τὰς χεῖρας τῶν  
 |statue, big statue ἵτας γὰρ ὦν καὶ ἡμεῖς ὠρώμεν ὅτι ὑπὸ  
 χρόνου τὰς χεῖρας |throw away, lose, αἱ ἐν ποσὶ<sup>1</sup> αὐτέων  
 ἐφαίνοντο εἶναι ἔτι καὶ ἐς ἐμέ.

## 2.132

ἣ δὲ βοῦς τὰ μὲν ἄλλα<sup>2</sup> |hide, cover |purple, red |garment  
 τὸν |neck δὲ καὶ τὴν κεφαλὴν φαίνει |make golden, |thick, stout,  
 |gild |clotted  
 |very much |σῶμα<sup>3</sup> |between δὲ τῶν κερέων ὁ τοῦ ἡλίου |circle,  
 |wheel  
 |imitate, ἔπεστι χρύσεος. ἔστι δὲ ἡ βοῦς οὐκ ὀρθὴ ἀλλ'  
 |represent  
 ἐν γούνασι κειμένη, |tall, big δὲ ὅση περ μεγάλη βοῦς ζωή.  
 |carry off δὲ ἐκ τοῦ |room ἀνὰ πάντα ἔτεα, ἐπεὰν  
 |smite<sup>3</sup> Αἰγύπτιοι τὸν οὐκ ὀνομαζόμενον<sup>4</sup> θεὸν ὑπ'  
 ἐμεῦ ἐπὶ τοιούτῳ πρήγματι· τότε ὦν καὶ τὴν

<sup>1</sup> at our feet <sup>2</sup> accusative of respect, the other parts of the cow<sup>3</sup> themselves <sup>4</sup> by Herodotus

this cow; and her mother cut off the hands of the maids who had betrayed the daughter to her father; wherefore now the images of them have suffered that which the maids suffered in their life. In thus saying they speak idly, as it seems to me, especially in what they say about the hands of the statues; for as to this, even we ourselves saw that their hands had dropped off from lapse of time, and they were to be seen still lying at their feet even down to my time.

## 2.132

The cow is covered up with a crimson robe, except only the head and the neck, which are seen, overlaid with gold very thickly; and between the horns there is the disc of the sun figured in gold. The cow is not standing up but kneeling, and in size it is equal to a large living cow. Every year it is carried forth from the chamber, at those times, I say, the Egyptians beat themselves for that god whom I will not name upon occasion of such a matter; at these times, I say, they

*vocabulary*

**ἀντιμέφομαι** retort, turn blame back  
 on  
**ἅπαξ** once  
**ἀποκλείω** shut out; (+acc) close  
**βιός** bow, bow-string  
**βιόω** live; (mp) make a living ~biology  
**ἑβδομος** seventh  
**ἐκφέρω** carry off ~bear  
**ἕξ** six ~hexagon  
**εὐσεβής** pious  
**κακώω** harm, disfigure ~cacophony

**κατείδον** look upon  
**μαντεῖον** prophetic warning ~mantis  
**μῖν** him, her, it  
**ὀνειδισμα** insult, blame  
**πάθος** -ους (n, 3) an experience,  
 passion, condition  
**πάτρων** -ος (m, 3) patron  
**συνταχύνω** hurry on  
**φάος** φῶς (n, 3) light; salvation; (pl)  
 eyes ~photon  
**φθείρω** destroy, ruin  
 **χρηστήριον** oracle, response

βοῦν ἐκφέρουσι ἐς τὸ φῶς· φασὶ γὰρ αὐτήν<sup>1</sup> δεηθῆναι τοῦ πατρὸς Μυκερίνου ἀποθνήσκουσιν ἐν τῷ ἐν τῷ ἐνιαυτῷ ἅπαξ μιν τὸν ἥλιον κατιδεῖν.

## 2.133

μετὰ δὲ τῆς θυγατρὸς τὸ πάθος δεύτερα τούτῳ τῷ βασιλεί τάδε γενέσθαι· ἐλθεῖν οἱ μαντήιον ἐκ Βουτοῦς πόλιος ὡς μέλλοι ἔξ ἔτεα μῶνον βιοῦς τῷ ἐβδόμῳ τελευτήσκειν. τὸν δὲ δεινὸν ποιησάμενον πέμψαι ἐς τὸ μαντήιον τῷ θεῷ ὀνειδισμα, ἀντιμεμφόμενον ὅτι ὁ μὲν αὐτοῦ πατήρ καὶ πάτριως, ἀποκληρίσαντες τὰ ἱρὰ καὶ θεῶν οὐ μεμνημένοι ἀλλὰ καὶ τοὺς ἀνθρώπους φθείροντες, ἐβίωσαν χρόνον ἐπὶ πολλόν, αὐτὸς δ' εὐσεβὴς ἔων μέλλοι ταχέως οὕτως τελευτήσκειν. ἐκ δὲ τοῦ χρηστηρίου αὐτῷ δεύτερα ἐλθεῖν λέγοντα τούτων εἵνεκα καὶ συνταχύνειν αὐτὸν τὸν βίον· οὐ γὰρ ποιῆσαί μιν τὸ χρεὸν ἦν ποιέειν· δεῖν γὰρ Αἴγυπτον κακοῦσθαι ἐπ' ἔτεα πεντήκοντά τε καὶ ἑκατόν, καὶ τοὺς μὲν δύο τοὺς πρὸ ἐκείνου γενομένους βασιλέας μαθεῖν

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<sup>1</sup> the daughter



βοῦν |carry off ἔς τὸ φῶς· φασὶ γὰρ αὐτὴν<sup>1</sup> δεηθῆναι τοῦ  
πατρὸς Μυκερίνου ἀποθνήσκουσιν ἐν τῷ ἐν τῷ ἐνιαυτῷ  
|once μιν τὸν ἥλιον |look upon

## 2.133

μετὰ δὲ τῆς θυγατρὸς τὸ |an experience, pas- σύτῳ τῷ βασιλεί  
|sion, condition  
τάδε γενέσθαι· ἐλθεῖν οἱ |prophetic ἐκ Βουτούς πόλιος ὡς  
|warning  
μέλλοι ἔξ ἔτεα μῶνον βίου τῷ |seventh τελευτήσιν. τὸν  
δὲ δεινὸν ποιησάμενον πέμψαι ἔς τὸ |prophetic τῷ θεῷ  
|warning  
|insult, , |retort, turn blame ὅτι ὁ μὲν αὐτοῦ πατήρ καὶ  
|blame |back on  
|patron , |shut out; (+acc) τὰ ἱρὰ καὶ θεῶν οὐ μεμνημένοι  
|close  
ἀλλὰ καὶ τοὺς ἀνθρώπους |destroy, ruin, |live; (mp) ὄνον  
|make a living  
ἐπὶ πολλόν, αὐτὸς δ' |pious ἐὼν μέλλοι ταχέως οὕτω  
τελευτήσιν. ἐκ δὲ τοῦ |oracle, αὐτῷ δεύτερα ἐλθεῖν  
|response  
λέγοντα τούτων εἵνεκα καὶ |hurry on αὐτὸν τὸν βίον·  
οὐ γὰρ ποιῆσαί μιν τὸ χρεὸν ἦν ποιέειν· δεῖν γὰρ Αἴγυπτον  
|harm, disfigure· ἔτεα πεντήκοντά τε καὶ ἑκατόν, καὶ τοὺς  
μὲν δύο τοὺς πρὸ ἐκείνου γενομένους βασιλέας μαθεῖν

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<sup>1</sup> the daughter

also carry forth the cow to the light of day, for they say that she asked of her father Mykerinos, when she was dying, that she might look upon the sun once in the year.

### 2.133

After the misfortune of his daughter it happened, they said, secondly to this king as follows:— An oracle came to him from the city of Buto, saying that he was destined to live but six years more, in the seventh year to end his life: and he being indignant at it sent to the Oracle a reproach against the god, making complaint in reply that whereas his father and uncle, who had shut up the temples and had not only not remembered the gods, but also had been destroyers of men, had lived for a long time, he himself, who practised piety, was destined to end his life so soon: and from the Oracle there came a second message, which said that it was for this very cause that he was bringing his life to a swift close; for he had not done that which it was appointed for him to do, since it was destined that Egypt should suffer evils for a hundred and fifty years, and the two kings who had risen before him had perceived this, but he

*vocabulary*

**ἄλσος** -εος (n, 3) grove, sacred place  
**ἀναισιμῶ** spend, use up  
**ἀνάπτω** bind; blame; kindle ~haptic  
**ἀναρίθμητος** countless  
**ἀνατίθῃμι** consecrate, lay on, impute;  
 (mp) reproach  
**ἀνίημι** urge, impel; release ~jet  
**ἀποδείκνυμι** (ῶ) show, point out;  
 appoint; (mid) declare  
**ἀποδέχομαι** accept ~doctrine  
**βασιλεύω** be king  
**Ἕλληγν** Greek  
**ἐλος** ἔλεος (n, 3) marsh  
**ἐνηβητήριον** place of amusement  
**ἕξ** six ~hexagon  
**εὐπαθέω** have fun  
**εὖς** good, brave, noble  
**ἥμισυς** half ~hemisphere  
**καταδέω** tie up; fall short

**κατακρίνω** sentence, condemn  
**κῶλον** limb  
**λύχνος** lamp  
**μαντεῖον** prophetic warning ~mantis  
**μετεξέτεροι** (+gen) some ones of  
**μηχανάομαι** build, contrive  
 ~mechanism  
**ὄον** οὖ type of fruit  
**πλανάω** lead astray; (mp) wander  
 ~plankton  
**πλέθρον** 30 meters or its square  
 ~plethora  
**πυραμῖς** (ῶ) pyramid  
**τάλαντον** scale, a unit of weight  
 ~talent  
**τετράγωνος** square  
**χιλιάς** -δος (τι, f, 3) 1000  
**ψεύδω** be false, deceive; (mid) to lie  
 ~pseudo-

τοῦτο, κείνον δὲ οὐ. ταῦτα ἀκούσαντα τὸν Μυκερῖνον, ὥς κατακεκριμένων ἤδη οἱ τούτων, λύχνα ποιησάμενον πολλά, ὅκως γίνοιτο νύξ, ἀνάψαντα αὐτὰ πίνειν τε καὶ εὐπαθέειν, οὔτε ἡμέρης οὔτε νυκτὸς ἀνιέντα, ἕς τε τὰ ἔλεα καὶ τὰ ἄλσεα πλανώμενον καὶ ἵνα πυνθάνοιτο εἶναι ἐνηβητήρια ἐπιτηδεότατα. ταῦτα δὲ ἐμηχανᾶτο θέλων τὸ μαντήιον ψευδόμενον ἀποδέξαι, ἵνα οἱ δυνώδεκα ἔτεα ἀντὶ ἑξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεύμεναι.

## 2.134

πυραμίδα δὲ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός, εἴκοσι ποδῶν καταδέουσιν κῶλον ἕκαστον τριῶν πλέθρων, εὐούσης τετραγώνου, λίθου δὲ ἐς τὸ ἥμισυ Αἰθιοπικοῦ· τὴν δὲ μετεξέτεροι φασὶ Ἑλλήνων Ῥοδώπιος ἐταίρης γυναικὸς εἶναι, οὐκ ὀρθῶς λέγοντες. οὐδὲ ὦν οὐδὲ εἰδότες μοι φαίνονται λέγειν οὗτοι ἥτις ἦν ἡ Ῥοδώπις· οὐ γὰρ ἂν οἱ πυραμίδα ἀνέθεσαν ποιήσασθαι τοιαύτην, ἐς τὴν ταλάντων χιλιάδες ἀναρίθμητοι ὡς λόγῳ εἰπεῖν ἀναισίμῳνται· πρὸς δὲ ὅτι κατὰ Ἄμασιν βασιλεύοντα ἦν

τοῦτο, κείνον δὲ οὐ. ταῦτα ἀκούσαντα τὸν Μυκερῖνον,  
 ὥς |sentence, condemn ἤδη οἱ τούτων, |lamp ποιησάμενον  
 πολλά, ὅκως γίνοιτο νύξ, |bind; |blame; |kindle αὐτὰ πίνειν τε καὶ  
 |have fun , οὔτε ἡμέρης οὔτε νυκτὸς |urge, |impel; |release  
 |marsh αἰ τὰ |grove, |lead astray; καὶ ἵνα πυνθάνοιτο εἶναι  
 |sacred |place |place of amusement, |lead astray; καὶ ἵνα πυνθάνοιτο εἶναι  
 |place of amusement, |lead astray; καὶ ἵνα πυνθάνοιτο εἶναι  
 |prophetic |be false, deceive; |warning (mid) to lie ὁδέξαι, ἵνα οἱ δυνώδεκα ἔτεα ἀντὶ  
 ἑξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιούμεναι.

## 2.134

|pyramid δὲ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ  
 πατρός, εἴκοσι ποδῶν |tie up; fall short |limb ἕκαστον τριῶν  
 |30 me-, |square , λίθου δὲ ἐς τὸ |half  
 |square |square  
 Αἰθιοπικοῦ· τὴν δὲ |(+gen) some ones of |Greek Ῥοδώπιος  
 ἐταίρης γυναικὸς εἶναι, οὐκ ὀρθῶς λέγοντες. οὐδὲ ἂν οὐδὲ  
 εἰδότες μοι φαίνονται λέγειν οὗτοι ἥτις ἦν ἡ Ῥοδώπις·  
 οὐ γὰρ ἂν οἱ |pyramid |consecrate, lay ὄν, im- |μι τοιαύτην,  
 ἐς τὴν |scale, a unit |1000 |countless ὥς λόγῳ εἰπεῖν  
 |spend, use up πρὸς δὲ ὅτι κατὰ Ἀμασιν |be king ἦν

had not. Mykerinos having heard this, and considering that this sentence had been passed upon him beyond recall, procured many lamps, and whenever night came on he lighted these and began to drink and take his pleasure, ceasing neither by day nor by night; and he went about to the fen-country and to the woods and wherever he heard there were the most suitable places for enjoyment. This he devised (having a mind to prove that the Oracle spoke falsely) in order that he might have twelve years of life instead of six, the nights being turned into days.

#### 2.134

This king also left behind him a pyramid, much smaller than that of his father, of a square shape and measuring on each side three hundred feet lacking twenty, built moreover of Ethiopian stone up to half the height. This pyramid some of the Hellenes say was built by the courtesan Rhodopis, not therein speaking rightly: and besides this it is evident to me that they who speak thus do not even know who Rhodopis was, for otherwise they would not have attributed to her the building of a pyramid like this, on which have been spent (so to speak) innumerable thousands of talents: moreover they do not know that Rhodopis flourished in the reign of Amasis, and not in this king's reign;

*vocabulary***ἀκμάζω** be in top form, flourish**διαδέχομαι** be next, succeed ~doctrine**δούλη** slave-woman**ἐργασία** work, business; guild**ἥκιστος** least; above all**θεοπόπιον** prophecy ~theology**κάρτα** very much ~χράτος**κηρύσσω** be a henchman, summon  
people**λογοποιός** writer, historian**ποινή** blood-price ~penalty**πυραμῖς** (ῶ) pyramid**σύνδουλος** fellow slave

ἀκμάζουσα Ῥοδῶπις, ἀλλ' οὐ κατὰ τοῦτον. ἔτεσι γὰρ  
 κάρτα πολλοῖσι ὕστερον τούτων τῶν βασιλέων τῶν τὰς  
 πυραμίδας ταύτας ἦν λιπομένων Ῥοδῶπις, γενεὴν μὲν  
 ἀπὸ Θρηίκης, δούλη δὲ ἦν Ἰάδμονος τοῦ Ἡφαιστοπόλιος  
 ἀνδρὸς Σαμίου, σύνδουλος δὲ Αἰσώπου τοῦ λογοποιού.

Καὶ γὰρ οὗτος Ἰάδμονος ἐγένετο, ὡς διέδεξε τῇδε οὐκ  
 ἤκιστα· ἐπεῖτε γὰρ πολλάκις κηρυσσόντων Δελφῶν ἐκ  
 θεοπροπίου ὃς βούλοιτο ποινην<sup>1</sup> τῆς Αἰσώπου ψυχῆς  
 ἀνελέσθαι, ἄλλος μὲν οὐδεὶς ἐφάνη, Ἰάδμονος δὲ παιδὸς  
 παῖς ἄλλος Ἰάδμων ἀνείλετο. οὕτω καὶ Αἴσωπος  
 Ἰάδμονος ἐγένετο.

## 2.135

Ῥοδῶπις δὲ εἰς Αἴγυπτον ἀπίκητο Ἐάνθεω τοῦ Σαμίου  
 κομίσαντος, ἀπικομένη δὲ κατ' ἐργασίην ἐλύθη<sup>2</sup>  
 χρημάτων μεγάλων ὑπὸ ἀνδρὸς Μυτιληναίου Χαράξου  
 τοῦ Σκαμανδρωνύμου παιδός, ἀδελφεοῦ δὲ Σαπφούς

<sup>1</sup> a penalty for framing Aesop for a sacrilege and having him executed

<sup>2</sup> emancipated



|be in top form, Ῥοδῶπις, ἀλλ' οὐ κατὰ τοῦτον. ἔτεσι γὰρ  
flourish

|very much. ἁλλοῖσι ὕστερον τούτων τῶν βασιλέων τῶν τὰς

|pyramid ταύτας ἦν λιπομένων Ῥοδῶπις, γενεὴν μὲν

ἀπὸ Θρηίκης, |slave-woman δὲ Ἰάδμονος τοῦ Ἡφαιστοπόλιος

ἀνδρὸς Σαμίου, |fellow slave δὲ Αἰσώπου τοῦ λογοποιού.

Καὶ γὰρ οὗτος Ἰάδμονος ἐγένετο, ὡς |be next, succeed ἔκ

|least; ἐπεῖτε γὰρ πολλάκις |be a henchman, Δελφῶν ἐκ  
above |summon people

|all prophecy ὅς βούλοιτο |blood-price τῆς Αἰσώπου ψυχῆς

ἀνελέσθαι, ἄλλος μὲν οὐδεὶς ἐφάνη, Ἰάδμονος δὲ παιδὸς

παῖς ἄλλος Ἰάδμων ἀνείλετο. οὕτω καὶ Αἰσώπος

Ἰάδμονος ἐγένετο.

## 2.135

Ῥοδῶπις δὲ ἐς Αἴγυπτον ἀπῖκετο Ἐάνθεω τοῦ Σαμίου

κομίσαντος, ἀπικομένη δὲ κατ' ἐργασίην ἐλύθη<sup>2</sup>

χρημάτων μεγάλων ὑπὸ ἀνδρὸς Μυτιληναίου Χαράξου

τοῦ Σκαμανδρωνύμου παιδός, ἀδελφεοῦ δὲ Σαπφούς

<sup>1</sup> a penalty for framing Aesop for a sacrilege and having him executed

<sup>2</sup> emancipated

for Rhodopis lived very many years later than the kings who left behind the pyramids. By descent she was of Thrace, and she was a slave of Iadmon the son of Hephaistopolis a Samian, and a fellow-slave of Esop the maker of fables.

For he too was once the slave of Iadmon, as was proved especially in this fact, namely that when the people of Delphi repeatedly made proclamation in accordance with an oracle, to find some one who would take up the blood-money for the death of Esop, no one else appeared, but at length the grandson of Iadmon, called Iadmon also, took it up; and thus it is shown that Esop too was the slave of Iadmon.

### 2.135

As for Rhodopis, she came to Egypt brought by Xanthes the Samian, and having come thither to exercise her calling she was redeemed from slavery for a great sum by a man of Mytilene, Charaxos son of Scamandronymos and brother of Sappho

*vocabulary*

**ἀνάκειμαι** be dedicated, be put up  
**ἀνατίθηναι** consecrate, lay on, impute;  
 (mp) reproach  
**ἀποπέμπω** send away ~pomp  
**βουπόρος** ox-piercing  
**βωμός** altar; stand, pedestal  
**δέκατος** tenth ~decimal  
**ἐγχωρέω** allow, give room for  
**ἐκμανθάνω** know by heart  
**ἐλευθερώω** set free  
**Ἑλλήν** Greek  
**ἐξευρίσκω** find; discover ~eureka  
**ἐξικνέομαι** arrive at  
**ἐπαφρόδιτος** (i) lovely, charming  
**εὖς** good, brave, noble

**κάρτα** very much ~χράτος  
**καταμένω** stay; not change  
**κλεινός** famous  
**κτάομαι** acquire, possess  
**μνημόσυνον** memorial  
**μουσοποιός** making poetry, music  
**νηέω** pile up, load a ship  
**νηός** temple, shrine  
**ὀβελός** rod, obelisk  
**ὄον** οὖ type of fruit  
**ὀπισθεν** behind, hereafter  
**ποίημα** -τος (n, 3) work, deed  
**πυραμῖς** (ῶ) pyramid  
**σιδήρεος** of iron ~siderite  
**συννέω** swim together; pile together

τῆς μουσοποιοῦ. οὕτω δὴ ἡ Ῥοδῶπις ἐλευθερώθη, καὶ κατέμεινέ τε ἐν Αἰγύπτῳ καὶ κάρτα ἐπαφρόδιτος γενομένη μεγάλα ἐκτήσατο χρήματα ὥς ἂν εἶναι Ῥοδῶπι, ἀτὰρ οὐκ ὥς γε ἐς πυραμίδα τοιαύτην ἐξικέσθαι.

τῆς γὰρ τὴν δεκάτην τῶν χρημάτων ιδέσθαι ἐστὶ ἔτι καὶ ἐς τόδε παντὶ τῷ βουλομένῳ, οὐδὲν δεῖ μεγάλα οἱ χρήματα ἀναθεῖναι. ἐπεθύμησε γὰρ Ῥοδῶπις μνημῆιον ἐωυτῆς ἐν τῇ Ἑλλάδι καταλιπέσθαι, ποίημα ποιησαμένη τοῦτο τὸ μὴ τυγχάνοι ἄλλῳ ἐξευρημένον καὶ ἀνακείμενον ἐν ἱρῷ, τοῦτο ἀναθεῖναι ἐς Δελφοὺς μνημόσυνον ἐωυτῆς. τῆς ὦν δεκάτης τῶν χρημάτων ποιησαμένη ὀβελοὺς βουπόρους πολλοὺς σιδηρέους, ὅσον ἐνεχώρεε ἡ δεκάτη οἱ, ἀπέπεμπε ἐς Δελφούς· οἱ καὶ νῦν ἔτι συννεύεται ὅπισθε μὲν τοῦ βωμοῦ τὸν Χίοι ἀνέθεσαν, ἀντίον δὲ αὐτοῦ τοῦ νηοῦ.

φιλέουσι δέ κως ἐν τῇ Ναυκράτι ἐπαφρόδιτοι γίνεσθαι αἱ ἐταῖραι. τοῦτο μὲν γὰρ αὕτη, τῆς πέρι λέγεται ὅδε ὁ λόγος, οὕτω δὴ τι κλεινὴ ἐγένετο ὥς καὶ οἱ πάντες Ἕλληνες Ῥοδῶπιος τὸ οὖνομα ἐξέμαθον· τοῦτο δὲ ὕστερον ταύτης,

τῆς |making οὕτω δὲ ἡ Ῥοδῶπις |set free , καὶ  
|poetry, music

|stay; not change Αἰγύπτῳ καὶ |very |lovely, γενομένη  
|much |charming

μεγάλα ἐκτίησας χρήματα ὥς ἂν εἶναι Ῥοδῶπι, ἀτὰρ οὐκ

ὥς γε ἐς |pyramid τοιαύτην |arrive at

τῆς γὰρ τὴν |tenth τῶν χρημάτων ἰδέσθαι ἐστὶ ἔτι καὶ ἐς

τόδε παντὶ τῷ βουλομένῳ, οὐδὲν δεῖ μεγάλα οἱ χρήματα

|consecrate, lay on, im- |je γὰρ Ῥοδῶπις μνημῆιον ἐωντῆς ἐν  
|pute; (mp) reproach

τῇ Ἑλλάδι καταλιπέσθαι, |work, deed ποιησαμένη τοῦτο τὸ

μὴ τυγχάνοι ἄλλῳ |find; discover καὶ |be dedicated, ἐν ἱρῷ,  
|be put up

τοῦτο |consecrate, lay on, im- |pute; memorial ἐωντῆς. τῆς ὦν  
|(mp) reproach

|tenth τῶν χρημάτων ποιησαμένη |rod, |ox-piercing  
|obelisk

πολλοὺς σιδηρέους, ὅσον |allow, give |tenth οἱ, |send away  
|room for

ἐς Δελφούς· οἱ καὶ νῦν ἔτι |swim together; ἵπισθε μὲν τοῦ  
|pile together

|altar τὸν Χίῳ |consecrate, lay on, im- |αὐτοῦ τοῦ νηοῦ.  
|pute; (mp) reproach

φιλέουσι δέ κως ἐν τῇ Ναυκράτι |lovely, γίνεσθαι αἱ  
|charming

ἐταῖραι. τοῦτο μὲν γὰρ αὕτη, τῆς περί λέγεται ὅδε ὁ λόγος,

οὕτω δὲ τι |famous ἐγένετο ὥς καὶ οἱ πάντες |Greek

Ῥοδῶπιος τὸ οὐνομα |know by heart ἥτο δὲ ὕστερον ταύτης,

the lyric poet. Thus was Rhodopis set free, and she remained in Egypt and by her beauty won so much liking that she made great gain of money for one like Rhodopis, though not enough to suffice for the cost of such a pyramid as this.

In truth there is no need to ascribe to her very great riches, considering that the tithe of her wealth may still be seen even to this time by any one who desires it: for Rhodopis wished to leave behind her a memorial of herself in Hellas, namely to cause a thing to be made such as happens not to have been thought of or dedicated in a temple by any besides, and to dedicate this at Delphi as a memorial of herself. Accordingly with the tithe of her wealth she caused to be made spits of iron of size large enough to pierce a whole ox, and many in number, going as far therein as her tithe allowed her, and she sent them to Delphi: these are even at the present time lying there, heaped all together behind the altar which the Chians dedicated, and just opposite to the cell of the temple.

Now at Naucratis, as it happens, the courtesans are rather apt to win credit; for this woman first, about whom the story to which I refer is told, became so famous that all the Hellenes without exception come to know the name of Rhodopis, and then after her one whose name was Archidiche became

*vocabulary*

ἀμιξία purity

ἀοίδιμος sung about

ἀποδείκνυμι (ō) show, point out;  
appoint; (mid) declare

ἀπονοστέω go home

βασιλεύω be king

ἐγγλύφω carve

ἐκγλύφω scoop out; hatch

ἐνέχυρον collateral, thing pawned

θήκη chest, grave

ἱερεύς ἱερός (l, m) priest ~hieroglyph

κατακερτομέω rant

μέλος -ους (n, 3) limb; melody

μὴν him, her, it

μυρίος (ō) 10,000 ~myriad

νέκυς (ō) corpse, ghost ~necro

οἰκοδόμημα -τος (n, 3) building

ὄψις ὄψεως (f) sight, view

~thanatopsis

περιλεσχήμενος commonly talked  
about

προπύλαιος before the gates, gateway

τύπος mold, form ~type

τῇ οὐνομα ἦν Ἀρχιδίκη, αἰοίδιμος ἀνὰ τὴν Ἑλλάδα ἐγένετο, ἦσσαν δὲ τῆς ἐτέρης περιλεσχήμεντος. Χάραξος δὲ ὡς λυσάμενος Ῥοδῶπιν ἀπενόστησε ἐς Μυτιλήνην, ἐν μέλει Σαπφῶ πολλὰ κατεκερτόμησέ μιν. Ῥοδώπιος μὲν νυν πέρι πέπαυμαι.

## 2.136

μετὰ δὲ Μυκερίων γενέσθαι Αἰγύπτου βασιλέα ἔλεγον οἱ ἱεῖες Ἄσυχιν, τὸν τὰ πρὸς ἥλιον ἀνίσχοντα ποιῆσαι τῷ Ἡφαίστῳ προπύλαια, ἐόντα πολλῷ τε κάλλιστα καὶ πολλῷ μέγιστα· ἔχει μὲν γὰρ καὶ τὰ πάντα προπύλαια τύπους τε ἐγγεγλυμμένους καὶ ἄλλην ὄψιν οἰκοδομημάτων μυρίην, ἐκεῖνα δὲ καὶ μακρῷ μάλιστα.

ἐπὶ τούτου βασιλεύοντος ἔλεγον, ἀμυξίης<sup>1</sup> ἐούσης πολλῆς χρημάτων, γενέσθαι νόμον Αἰγυπτίοισι, ἀποδεικνύντα ἐνέχυρον τοῦ πατρὸς τὸν νέκυν οὕτω λαμβάνειν τὸ χρέος· προστεθῆναι δὲ ἔτι τούτῳ τῷ νόμῳ τόνδε, τὸν διδόντα τὸ χρέος καὶ ἀπάσης κρατεῖν τῆς τοῦ λαμβάνοντος θήκης,

---

<sup>1</sup> not changing hands



τῇ οὐνομα ἦν Ἀρχιδίκη, |sung about ἡ τὴν Ἑλλάδα ἐγένετο,  
 ἦσσαν δὲ τῆς ἐτέρης |commonly talked. Χάραξος δὲ ὡς  
 |about  
 λυσάμενος Ῥοδῶπιν |go home ἐς Μυτιλήνην, ἐν |limb;  
 |melody  
 Σαπφῶ πολλὰ |rant μιν. Ῥοδώπιος μὲν νυν  
 πέρι πέπαυμαι.

## 2.136

μετὰ δὲ Μυκερῖνον γενέσθαι Αἰγύπτου βασιλέα ἔλεγον  
 οἱ |priest Ἄσυχιν, τὸν τὰ πρὸς ἥλιον ἀνίσχοντα ποιῆσαι  
 τῷ Ἡφαίστῳ |before the ὄντα πολλῶ τε κάλλιστα καὶ  
 |gates, gateway  
 πολλῶ μέγιστα· ἔχει μὲν γὰρ καὶ τὰ πάντα |before the  
 |gates, gateway  
 τύπους τε ἐγγεγλυμμένους καὶ ἄλλην |sight |building  
 |10,000 , ἐκεῖνα δὲ καὶ μακρῶ μάλιστα.

ἐπὶ τούτου |be king ἔλεγον, ἀμιξίης<sup>1</sup> εἰούσης πολλῆς  
 χρημάτων, γενέσθαι νόμον Αἰγυπτίοισι, |show, point out; appoint;  
 |(mid) declare  
 |collateral, πατρὸς τὸν |corpse, ὣτω λαμβάνειν τὸ χρέος·  
 |thing pawned |ghost  
 προστεθῆναι δὲ ἔτι τούτῳ τῷ νόμῳ τόνδε, τὸν διδόντα τὸ  
 χρέος καὶ ἀπάσης κρατεῖν τῆς τοῦ λαμβάνοντος |chest, ,  
 |grave

<sup>1</sup> not changing hands

a subject of song over all Hellas, though she was less talked of than the other. As for Charaxos, when after redeeming Rhodopis he returned back to Mytilene, Sappho in an ode violently abused him. Of Rhodopis then I shall say no more.

### 2.136

After Mykerinos the priests said Asychis became king of Egypt, and he made for Hephaistos the temple gateway which is towards the sunrising, by far the most beautiful and the largest of the gateways; for while they all have figures carved upon them and innumerable ornaments of building besides, this has them very much more than the rest.

In this king's reign they told me that, as the circulation of money was very slow, a law was made for the Egyptians that a man might have that money lent to him which he needed, by offering as security the dead body of his father; and there was added moreover to this law another, namely that he who lent the money should have a claim also to the whole sepulchral chamber belonging to him who received it,

*vocabulary*

**ἄνυσις** -τος (f) accomplishment, effect  
**ἀπογίγνομαι** be taken away  
**ἀποδείκνυμι** (ō) show, point out;  
 appoint; (mid) declare  
**ἀποδέχομαι** accept ~doctrine  
**βασιλεύω** be king  
**γράμμα** -τος (n, 3) writing, letter  
**ἐκπίνω** (i) drink up, consume  
**ἐνέχυρον** collateral, thing pawned  
**ζημία** loss, penalty ~zeal  
**θάπτω** bury ~epitaph  
**κοντός** pole  
**κυρέω** come upon, come up against;  
 obtain  
**λίθινος** made of stone  
**λίμνη** lake, marsh, basin, sea ~limnic  
**μνημόσυον** memorial

**πατρώιος** of the father(s), ancestral  
 ~paternal  
**πατρῷος** of the father(s), ancestral  
**πηλός** clay, mud  
**πλίνθος** (f) brick, block  
**προέχω** be ahead, jut forward; mid:  
 have before one  
**πυραμῖς** (ō) pyramid  
**συλλέγω** collect, assemble ~legion  
**ταφή** burial, grave  
**τάφος** (m) funeral, grave; (n)  
 astonishment  
**τυφλός** blind  
**ὑπερβάλλω** cause to go beyond; delay  
 ~ballistic  
**ὑποτίθμι** suggest, advise ~hypothesis  
**ὑποτύπτω** beat, push down

τῷ δὲ ὑποτιθέντι<sup>1</sup> τοῦτο τὸ ἐνέχυρον τήνδε ἐπεῖναι ζημίην  
μὴ βουλομένῳ ἀποδοῦναι τὸ χρέος, μήτε αὐτῷ ἐκείνῳ  
τελευτήσαντι εἶναι ταφῆς κυρῆσαι μήτ' ἐν ἐκείνῳ τῷ  
πατρῴῳ τάφῳ μήτ' ἐν ἄλλῳ μηδενί, μήτε ἄλλον μηδένα  
τῶν ἑωυτοῦ ἀπογενόμενον θάψαι.

ὑπερβαλέσθαι δὲ βουλόμενον τοῦτον τὸν βασιλέα  
τοὺς πρότερον ἑωυτοῦ βασιλέας γενομένους Αἰγύπτου  
μνημόσυνον πυραμίδα λιπέσθαι ἐκ πλίνθων ποιήσαντα, ἐν  
τῇ γράμματα ἐν λίθῳ ἐγκεκολαμμένα τάδε λέγοντα ἐστί.  
«μή με κατονοσθῆς πρὸς τὰς λιθίνας πυραμίδας· προέχω  
γὰρ αὐτέων τοσοῦτον ὅσον ὁ Ζεὺς τῶν ἄλλων θεῶν.  
κοντῷ γὰρ ὑποτύπτοντες ἐς λίμνην, ὃ τι πρόσσχοιτο τοῦ  
πηλοῦ τῷ κοντῷ, τοῦτο συλλέγοντες πλίνθους εἵρυσαν  
καί με τρόπῳ τοιούτῳ ἐξεποίησαν.»

Τοῦτον μὲν τοσαῦτα ἀποδέξασθαι.

## 2.137

μετὰ δὲ τοῦτον βασιλεῦσαι ἄνδρα τυφλὸν ἐξ Ἀνύσιος

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<sup>1</sup> pawned



and that the man who offered that security should be subject to this penalty, if he refused to pay back the debt, namely that neither the man himself should be allowed to have burial when he died, either in that family burial-place or in any other, nor should he be allowed to bury any one of his kinsmen whom he lost by death.

This king desiring to surpass the kings of Egypt who had arisen before him left as a memorial of himself a pyramid which he made of bricks, and on it there is an inscription carved in stone and saying thus: “Despise not me in comparison with the pyramids of stone, seeing that I excel them as much as Zeus excels the other gods; for with a pole they struck into the lake, and whatever of the mud attached itself to the pole, this they gathered up and made bricks, and in such manner they finished me.”

Such were the deeds which this king performed;

#### 2.137

And after him reigned a blind man of the city

*vocabulary*

**ἁδίκημα** -τος (n, 3) wrong, misdeed  
**ἄξιαπήγητος** worth telling  
**ἀποδείκνυμι** (ō) show, point out;  
 appoint; (mid) declare  
**ἀποδέχομαι** accept ~doctrine  
**βασιλεύω** be king  
**δικάζω** judge  
**διῶρυξ** -χος (f) ditch, canal  
**ἐκχόω** raise a mound in, around  
**ἐλος** ἔλεος (n, 3) marsh

**ἐπιτάσσω** enjoin; place near  
**ἡδονή** pleasure  
**κάρτα** very much ~κράτος  
**μέγαθος** tall, big (person)  
**ὀρύσσω** dig  
**πολυδάπανος** expensive  
**τυφλός** blind  
**χοῦς** jar, jug; loose dirt  
**χόω** heap up  
**χῶμα** -τος (n, 3) mound of dirt

πόλιος, τῷ οὐνομα Ἄνουσιν εἶναι. ἐπὶ τούτου βασιλεύοντος  
 ἐλάσαι ἐπ' Αἴγυπτον χειρὶ πολλῇ Αἰθιοπίας τε καὶ  
 Σαβακῶν τὸν Αἰθιοπῶν βασιλέα. τὸν μὲν δὴ τυφλὸν  
 τοῦτον οἴχεσθαι φεύγοντα ἐς τὰ ἔλλα, τὸν δὲ Αἰθιοπα  
 βασιλεύειν Αἰγύπτου ἐπ' ἔτεα πεντήκοντα, ἐν τοῖσι αὐτὸν  
 τάδε ἀποδέξασθαι· ὅπως τῶν τις Αἰγυπτίων ἀμάρτοι  
 τι, κτείνειν μὲν αὐτῶν οὐδένα ἐθέλειν, τὸν δὲ κατὰ  
 μέγαθος τοῦ ἀδικήματος ἐκάστω δικάζειν ἐπιτάσσοντα  
 χάματα<sup>1</sup> χοῦν πρὸς τῇ ἐωυτῶν πόλι, ὅθεν ἕκαστος ἦν τῶν  
 ἀδικεόντων. καὶ οὕτω ἔτι αἱ πόλεις ἐγένοντο ὑψηλότεραι·  
 τὸ μὲν γὰρ πρῶτον ἐχώσθησαν ὑπὸ τῶν τὰς διώρυχας  
 ὀρυζάντων ἐπὶ Σεσώστριος βασιλέος, δεύτερα δὲ ἐπὶ τοῦ  
 Αἰθιοπος καὶ κάρτα ὑψηλαὶ ἐγένοντο. ὑψηλέων δὲ καὶ  
 ἐτερέων γενομενέων ἐν τῇ Αἰγύπτῳ πολίων, ὥς ἐμοὶ  
 δοκέει, μάλιστα ἢ ἐν Βουβάστιπόλις ἐξεχώσθη, ἐν τῇ καὶ  
 ἱρόν ἐστι Βουβάστιος ἀξιαπηγητότατον· μέζω μὲν γὰρ  
 ἄλλα καὶ πολυδαπανώτερα ἐστὶ ἱρά, ἡδονὴ δὲ ιδέσθαι  
 οὐδὲν τούτου μᾶλλον. ἢ δὲ Βούβαστις κατὰ Ἑλλάδα

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<sup>1</sup> improving the city



πόλιος, τῷ οὐνομα Ἄνουσιν εἶναι. ἐπὶ τούτου |be king  
 ἐλάσαι ἐπ' Αἴγυπτον χειρὶ πολλῇ Αἰθίοπας τε καὶ  
 Σαβακῶν τὸν Αἰθίοπων βασιλέα. τὸν μὲν δὴ |blind  
 τοῦτον οἴχεσθαι φεύγοντα ἐς τὰ |marsh τὸν δὲ Αἰθίοπα  
 |be king Αἰγύπτου ἐπ' ἕτεα πεντήκοντα, ἐν τοῖσι αὐτὸν  
 τάδε ἀποδέξασθαι· ὅπως τῶν τις Αἰγυπτίων ἀμάρτοι  
 τι, κτείνειν μὲν αὐτῶν οὐδένα ἐθέλειν, τὸν δὲ κατὰ  
 |tall, big τοῦ |wrong, ἐκάστω |judge |enjoin; place  
 |misdeed |near  
 |mound of dirt ὃν πρὸς τῇ ἐωυτῶν πόλι, ὅθεν ἕκαστος ἦν τῶν  
 ἀδικούντων. καὶ οὕτω ἔτι αἱ πόλεις ἐγένοντο ὑψηλότεραι·  
 τὸ μὲν γὰρ πρῶτον |heap up ὑπὸ τῶν τὰς |ditch, canal  
 |dig ἐπὶ Σεσώστριος βασιλέος, δεύτερα δὲ ἐπὶ τοῦ  
 Αἰθίοπος καὶ |very much ἡλαὶ ἐγένοντο. ὑψηλέων δὲ καὶ  
 ἑτερέων γενομενέων ἐν τῇ Αἰγύπτῳ πολίων, ὥς ἐμοὶ  
 δοκέει, μάλιστα ἢ ἐν Βουβάστιπόλιν |raise a mound τῇ καὶ  
 |in, around  
 ἱρόν ἐστι Βουβάστιος |worth telling μέζω μὲν γὰρ  
 ἄλλα καὶ |expensive ἐστὶ ἱρά, |pleasure ἔιδέσθαι  
 οὐδὲν τούτου μάλλον. ἢ δὲ Βούβαστις κατὰ Ἑλλάδα

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<sup>1</sup> improving the city

of Anysis, whose name was Anysis. In his reign the Ethiopians and Sabacos the king of the Ethiopians marched upon Egypt with a great host of men; so this blind man departed, flying to the fen-country, and the Ethiopian was king over Egypt for fifty years, during which he performed deeds as follows:— whenever any man of the Egyptians committed any transgression, he would never put him to death, but he gave sentence upon each man according to the greatness of the wrong-doing, appointing them work at throwing up an embankment before that city from whence each man came of those who committed wrong. Thus the cities were made higher still than before; for they were embanked first by those who dug the channels in the reign of Sesostris, and then secondly in the reign of the Ethiopian, and thus they were made very high: and while other cities in Egypt also stood high, I think in the town at Bubastis especially the earth was piled up. In this city there is a temple very well worthy of mention, for though there are other temples which are larger and built with more cost, none more than this is a pleasure to the eyes. Now Bubastis in

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory, statue  
**αἰμασιά** wall of dry stones?  
**ἄλσος** -εος (n, 3) grove, sacred place  
**ἀρχῆθεν** since forever  
**ἅτε** as if; since  
**ἄχρι** as far as (+gen); until  
**γλῶσσα** tongue, language ~glossary  
**δένδρεον** -οῦ tree  
**δένδρον** tree  
**δένδρος** tree  
**διῶρυξ** -χος (f) ditch, canal  
**ἐγγλύφω** carve  
**εἰσέχω** stretch into  
**εἰσρέω** pour into  
**ἐκγλύφω** scoop out; hatch  
**ἐκχόω** raise a mound in, around  
**ἐνεيمي** be in ~ion  
**ἑξάπηγυς** six cubits long  
**ἔσοδος** entrance  
**εὖρος** -εος (n, 3) width; (caps) the east wind  
**καθοράω** look down ~panorama  
**κατάσκιος** shaded; overshadowing

**μῆκος** -ους (n, 3) length, stature  
**νηός** temple, shrine  
**ὄργυια** fathom, arm's length ~reach  
**ὀργυιά** fathom, arm's length  
**πάντη** everywhere  
**πάντοθεν** from all directions  
**περίειμι** be superior to; be left over; still exist  
**περιθέω** run around  
**περιρρέω** flow around ~rheostat  
**πλέθρον** 30 meters or its square ~plethora  
**προπύλαιος** before the gates, gateway  
**στάδιον** 200 meters (pl also masc)  
**στάδιος** (adj) standing upright, firm; (pl noun) 200 meters  
**στόρνυμι** (ῑ) smooth out  
**συμμίγνυμι** mix with ~mix  
**τύπος** mold, form ~type  
**ὑψος** ὕψους (n, 3) height, summit  
**ὑψοῦ** high, aloft  
**ὑψόω** lift, exalt  
**φυτεύω** plant, grow, cause, prepare  
 ~physics

γλώσσαν ἐστὶ Ἄρτεμις.

## 2.138

τὸ δ' ἱρὸν αὐτῆς ὧδε ἔχει. πλὴν τῆς ἐσόδου τὸ ἄλλο νήσος ἐστὶ· ἐκ γὰρ τοῦ Νείλου διώρυχες ἐσέχουσι οὐ συμμίσγουσαι ἀλλήλησι, ἀλλ' ἄχρι τῆς ἐσόδου τοῦ ἱροῦ ἐκατέρη ἐσέχει, ἥ μὲν τῇ περιρρέουσα ἥ δὲ τῇ, εὖρος εὐῶσα ἐκατέρη ἐκατὸν ποδῶν, δένδρεσι κατάσκιος. τὰ δὲ προπύλαια ὕψος μὲν δέκα ὀργυιέων ἐστὶ, τύποισι δὲ ἐξαπήχεσι ἐσκευάδεται ἀξίοισι λόγου. ἐὼν δ' ἐν μέσῃ τῇ πόλει τὸ ἱρὸν κατορᾶται πάντοθεν περιμόντι· ἅτε γὰρ τῆς πόλιος μὲν ἐκκεχωσμένης ὑψοῦ, τοῦ δ' ἱροῦ οὐ κεκινημένου ὡς ἀρχήθεν ἐποιήθη, ἔσοπτον ἐστὶ. περιθέει δὲ αὐτὸ αἵμασιγὴ ἐγγεγλυμμένη τύποισι, ἔστι δὲ ἔσωθεν ἄλσος δενδρέων μεγίστων πεφυτευμένον περὶ νηὸν μέγαν, ἐν τῷ δὴ τῷγαλμα ἔνι· εὖρος δὲ καὶ μῆκος τοῦ ἱροῦ πάντῃ σταδίου ἐστὶ. κατὰ μὲν δὴ τὴν ἔσοδον ἐστρωμένη ἐστὶ ὁδὸς λίθου ἐπὶ σταδίου τρεῖς μάλιστα κη, διὰ τῆς ἀγορῆς φέρουσα ἐς τὸ πρὸς ἡῶ, εὖρος δὲ ὡς τεσσέρων πλέθρων·

γλώσσαν ἐστὶ Ἄρτεμις.

2.138

τὸ δ' ἱρὸν αὐτῆς ὧδε ἔχει. πλὴν τῆς |entrance τὸ ἄλλο  
 νήσος ἐστὶ· ἐκ γὰρ τοῦ Νείλου |ditch, |stretch into οὐ  
 |canal  
 συμμίσγουσαι ἀλλήλησι, ἀλλ' ἄχρι τῆς |entrance τοῦ ἱροῦ  
 ἐκατέρῃ ἐσέχει, ἣ μὲν τῇ |flow around ἣ δὲ τῇ, |width; (caps) the  
 |east wind  
 εὐῶσα ἐκατέρῃ ἐκατὸν ποδῶν, δένδρεσι |shaded; over- τὰ  
 |shadowing  
 δὲ |before the height, ἐν δέκα ὀργυιῶν ἐστὶ, |mold, form ὅ-  
 |gates, gateway |summit  
 |six cubits long κευάδεται ἀξίοισι λόγον. ἐὼν δ' ἐν μέσῃ τῇ  
 πόλει τὸ ἱρὸν |look down |from all di- |be superior |as if; since ἦς  
 |rections |to; be left  
 πόλιος μὲν ἐκκεχωσμένης ὑψοῦ, τοῦ ἱροῦ οὐ κεκινημένου  
 |over; still  
 |exist  
 ὥς |since ἐποιήθη, ἔσοπτον ἐστὶ. |run around ὃ αὐτὸ  
 |forever  
 |wall of dry stones? μμένη |mold, form ἔστι δὲ ἔσωθεν |grove,  
 |sacred  
 δεινδρέων μεγίστων |plant, grow, περὶ νηὸν μέγαν, ἐν  
 |cause, prepare |place  
 τῷ δὴ |ornament, |be in |width; ὃ (caps) |length, τοῦ ἱροῦ πάντῃ  
 |glory, statue |the east wind |stature  
 σταδίου ἐστὶ. κατὰ μὲν δὴ τὴν |entrance |smooth out ἐστὶ  
 ὁδὸς λίθου ἐπὶ σταδίους τρεῖς μάλιστά κη, διὰ τῆς ἀγορῆς  
 φέρουσα ἐς τὸ πρὸς ἡῶ, |width; ὃ (caps) τεσσέρων |30 me-  
 |the east wind |ters or its  
 |square

the Hellenic tongue is Artemis,

### 2.138

and her temple is ordered thus:— Except the entrance it is completely surrounded by water; for channels come in from the Nile, not joining one another, but each extending as far as the entrance of the temple, one flowing round on the one side and the other on the other side, each a hundred feet broad and shaded over with trees; and the gateway has a height of ten fathoms, and it is adorned with figures six cubits high, very noteworthy. This temple is in the middle of the city and is looked down upon from all sides as one goes round, for since the city has been banked up to a height, while the temple has not been moved from the place where it was at the first built, it is possible to look down into it: and round it runs a stone wall with figures carved upon it, while within it there is a grove of very large trees planted round a large temple-house, within which is the image of the goddess: and the breadth and length of the temple is a furlong every way. Opposite the entrance there is a road paved with stone for about three furlongs, which leads through the market-place towards the East, with a breadth of about four hundred feet; and on this side

*vocabulary***ἀπαλλαγή** relief, escape**ἀπαλλάσσω** free from, remove; be freed, depart**ἀσεβέω** be impious**βασιλεύω** be king**δένδρεον** -οῦ tree**δένδρον** tree**δένδρος** tree**διατέμνω** cut apart**ἐκχωρέω** depart, back off, cede**ἐκών** willingly, on purpose; giving in too easily**ἐνύπνιος** seen in dreams**ἔξιμι** go forth; is possible ~ion**ἐπιταράσσω** trouble even more**εὖς** good, brave, noble**ἱρεὺς** ἱεῖος (l, m) priest ~hieroglyph**μαντεῖον** prophetic warning ~mantis**ῥον** οῦ type of fruit**ὀπόσος** as many as, how many, how great**οὔκω** no longer**οὐρανομήκης** reaching the sky  
~Uranus**ὄψις** ὄψεως (f) sight, view

~thanatopsis

**προδείκνυμι** (ὅ) show by example; foreshadow**πρόφασις** -εως (f) pretext; motive; prediction ~fame**συλλέγω** collect, assemble ~legion**συμβουλευώ** give advice; (mid) consult  
~volunteer**τοιόσδε** such**φύω** produce, beget; clasp ~physics

τῇ δὲ καὶ τῇ τῆς ὁδοῦ δένδρεα οὐρανομήκεα πέφυκε· φέρει δὲ ἐς Ἑρμέω ἱρόν. τὸ μὲν δὴ ἱρόν τοῦτο οὕτω ἔχει.

## 2.139

τέλος δὲ τῆς ἀπαλλαγῆς τοῦ Αἰθίοπος ὧδε ἔλεγον γενέσθαι· ὄψιν ἐν τῷ ὕπνῳ τοιγόνδε ἰδόντα αὐτὸν οἴχεσθαι φεύγοντα· ἐδόκεε οἱ ἄνδρα ἐπιστάντα συμβουλεύειν τοὺς ἱρέας τοὺς ἐν Αἰγύπτῳ συλλέξαντα πάντας μέσους διαταμεῖν. ἰδόντα δὲ τὴν ὄψιν ταύτην λέγειν αὐτὸν ὡς πρόφασίν οἱ δοκέοι ταύτην τοὺς θεοὺς προδεικνύναι, ἵνα ἀσεβήσας περὶ τὰ ἱρὰ κακόν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι· οὐκ ὡς ποιήσῃ ταῦτα, ἀλλὰ γάρ οἱ ἐξεληλυθέναι τὸν χρόνον, ὁκόσον κεχρηῆσθαι ἄρξαντα Αἰγύπτου ἐκχωρήσῃ. ἐν γὰρ τῇ Αἰθιοπίῃ ἐόντι αὐτῷ τὰ μαντήια, τοῖσι χρέωνται Αἰθίοπες, ἀνεῖλε<sup>1</sup> ὡς δέοι αὐτὸν Αἰγύπτου βασιλεῦσαι ἔτεα πεντήκοντα. ὡς ὦν ὁ χρόνος οὗτος ἐξήικε καὶ αὐτὸν ἢ ὄψις τοῦ ἐνυπνίου ἐπετάρασσε, ἐκὼν ἀπαλλάσσετο ἐκ τῆς Αἰγύπτου ὁ Σαβακῶς.

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<sup>1</sup> prophesied



τῇ δὲ καὶ τῇ τῆς ὁδοῦ δένδρεα |reaching the sky ἔφυκε· φέρει  
δὲ ἐς Ἑρμῶ ἐρόν. τὸ μὲν δὴ ἐρόν τοῦτο οὕτω ἔχει.

2.139

τέλος δὲ τῆς |relief, escape τοῦ Αἰθίοπος ὧδε ἔλεγον  
γενέσθαι· |sight ἐν τῷ ὕπνῳ |such ἰδόντα αὐτὸν οἴχεσθαι  
φεύγοντα· ἐδόκέε' οἱ ἄνδρα ἐπιστάντα |give advice; |τους  
(mid) consult  
|priest τοὺς ἐν Αἰγύπτῳ |collect, πάντας μέσους  
|assemble  
|cut apart ἰδόντα δὲ τὴν |sight ταύτην λέγειν αὐτὸν  
ὥς |pretext; motive; |δοκέοι ταύτην τοὺς θεοὺς |show by exam-  
|prediction |ple; foreshadow  
ἵνα |be impious περὶ τὰ ἱρὰ κακόν τι πρὸς θεῶν ἢ πρὸς  
ἀνθρώπων λάβοι· |no longer κήσειν ταῦτα, ἀλλὰ γάρ οἱ  
ἐξεληλυθέναι τὸν χρόνον, |as/how many/great ἡ ἄρξαντα  
Αἰγύπτου |depart, back. ἐν γὰρ τῇ Αἰθιοπίῃ ἐόντι αὐτῷ τὰ  
|off, cede  
|prophetic, τοῖσι χρέωνται Αἰθίοπες, ἀνείλε<sup>1</sup> ὥς δέοι αὐτὸν  
|warning  
Αἰγύπτου |be king ἔτεα πεντήκοντα. ὥς ὦν ὁ χρόνος  
οὗτος ἐξήϊε καὶ αὐτὸν ἢ |sight τοῦ ἐνυπνίου |trouble even more  
|will- |free from, remove; τῆς Αἰγύπτου ὁ Σαβακῶς.  
|ingly |be freed, depart

<sup>1</sup> prophesied

and on that grow trees of height reaching to heaven: and the road leads to the temple of Hermes. This temple then is thus ordered.

### 2.139

The final deliverance from the Ethiopian came about (they said) as follows:— he fled away because he had seen in his sleep a vision, in which it seemed to him that a man came and stood by him and counselled him to gather together all the priests of Egypt and cut them asunder in the midst. Having seen this dream, he said that it seemed to him that the gods were foreshowing him this to furnish an occasion against him, in order that he might do an impious deed with respect to religion, and so receive some evil either from the gods or from men: he would not however do so, but in truth (he said) the time had expired, during which it had been prophesied to him that he should rule Egypt before he departed thence. For when he was in Ethiopia the Oracles which the Ethiopians consult had told him that it was fated for him to rule Egypt fifty years: since then this time was now expiring, and the vision of the dream also disturbed him, Sabacos departed out of Egypt of his own free will.

*vocabulary*

**ἄλογίη** disrespect, disregard; unreason  
**ἀνευρίσκω** discover  
**ἀτιμάω** (ἱ) dishonor  
**ἄτιμος** (ἱ) without honor  
**βασιλεύω** be king  
**δωρεή** gift  
**ἐξευρίσκω** find; discover ~eureka  
**ἑπταχόσιοι** 700  
**ἱρεὺς ἱερός** (ἱ, m) priest ~hieroglyph  
**μάχιμος** warlike  
**μέγαθος** tall, big (person)  
**πάντη** everywhere  
**παραχράομαι** abuse, treat contemptuously

**προστάσσω** post at, attach to, command  
**σιγά** silence  
**σιγάω** (ἱ) be silent  
**σποδός** (f) embers; ashes  
**σταδίη** (adj) standing upright, firm; (pl noun) 200 meters  
**στάδιον** 200 meters (pl also masc)  
**στάδιος** (adj) standing upright, firm; (pl noun) 200 meters  
**τυφλός** blind  
**φοιτάω** go back and forth  
**χόω** heap up  
**χόομαι** be troubled, angered

## 2.140

ὥς δ' ἄρα οἴχεσθαι τὸν Αἰθίοπα ἐξ Αἰγύπτου, αὐτὶς τὸν τυφλὸν ἄρχειν ἐκ τῶν ἐλέων ἀπικόμενον, ἔνθα πεντήκοντα ἔτεα νῆσον χώσας σποδῶ τε καὶ γῇ οὔκεε. ὅκως γάρ οἱ φοιτᾶν σίτον ἄγοντας Αἰγυπτίων, ὥς ἐκάστοισι προστετάχθαι, σιγῇ τοῦ Αἰθίοπος, ἐς τὴν δωρεὴν κελεύειν σφέας καὶ σποδὸν κομίζειν. ταύτην τὴν νῆσον οὐδεὶς πρότερον ἐδυνάσθη Ἀμυρταίου ἐξευρεῖν, ἀλλὰ ἔτεα ἐπὶ πλέω ἢ ἑπτακόσια οὐκ οἶοί τε ἦσαν αὐτὴν ἀνευρεῖν οἱ πρότεροι γενόμενοι βασιλέες Ἀμυρταίου. οὐνομα δὲ ταύτῃ τῇ νήσῳ Ἑλβώ, μέγαθος δ' ἐστὶ πάντῃ δέκα σταδίων.

## 2.141

μετὰ δὲ τοῦτον βασιλεῦσαι τὸν ἱρέα τοῦ Ἡφαίστου, τῷ οὐνομα εἶναι Σεθῶν· τὸν ἐν ἀλογίῃσι ἔχειν παραχρησάμενον τῶν μαχίμων Αἰγυπτίων ὥς οὐδὲν δεησόμενον αὐτῶν, ἄλλα τε δὴ ἄτιμα ποιεῦντα ἐς

2.140

ὥς δ' ἄρα οἴχεσθαι τὸν Αἰθίοπα ἐξ Αἰγύπτου, αὖτις  
τὸν |blind ἄρχειν ἐκ τῶν ἐλέων ἀπικόμενον, ἔνθα  
πεντήκοντα ἔτεα νῆσον χώσας |embers; |ashes  
ὅκως γάρ οἱ |go back and forth ἵγοντας Αἰγυπτίων, ὥς  
ἐκάστοισι |post at, attach to, |command σιγῇ τοῦ Αἰθίοπος, ἐς τὴν  
δωρεὴν κελεύειν σφέας καὶ |embers; |ashes κομίζειν. ταύτην  
τὴν νῆσον οὐδεὶς πρότερον ἐδυνάσθη Ἀμυρταίου |find; |discover,  
ἀλλὰ ἔτεα ἐπὶ πλέω ἢ |700 οὐκ οἶοί τε ἦσαν αὐτὴν  
|discover οἱ πρότεροι γενόμενοι βασιλέες Ἀμυρταίου.  
οὕνομα δὲ ταύτῃ τῇ νήσῳ Ἑλβώ, |tall, big δ' ἐστὶ |everywhere  
δέκα σταδίων.

2.141

μετὰ δὲ τοῦτον |be king τὸν |priest τοῦ Ἡφαίστου,  
τῷ οὕνομα εἶναι Σεθῶν· τὸν ἐν |disrespect, disre- |  
|gard; unreason  
παραχρησάμενον τῶν |warlike Αἰγυπτίων ὥς οὐδὲν  
δεησόμενον αὐτῶν, ἄλλα τε δὴ ἄτιμα ποιεῦντα ἐς

**2.140**

Then when the Ethiopian had gone away out of Egypt, the blind man came back from the fen-country and began to rule again, having lived there during fifty years upon an island which he had made by heaping up ashes and earth: for whenever any of the Egyptians visited him bringing food, according as it had been appointed to them severally to do without the knowledge of the Ethiopian, he bade them bring also some ashes for their gift. This island none was able to find before Amyrtaios; that is, for more than seven hundred years the kings who arose before Amyrtaios were not able to find it. Now the name of this island is Elbo, and its size is ten furlongs each way.

**2.141**

After him there came to the throne the priest of Hephaistos, whose name was Sethos. This man, they said, neglected and held in no regard the warrior class of the Egyptians, considering that he would have no need of them; and besides other slights which he put upon them, he also took from them

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory, statue

**ἀγοραῖος** frequenting the market

**ἀντιάζω** meet, fight, join

**ἀπειλέω** vow, threaten, boast

**ἀποδύρομαι** (ὅ) lament bitterly

**ἀπορία** difficulty, bottleneck ~pierce

**ἄρουρα** land ~arable

**ἀρουραῖος** rustic, country

**ἀφαιρέω** take away ~heresy

**ἄχαρις** -δος (f) ungracious

**εἰσβολή** -ωβόλης invasion, an entrance ~ballistic

**ἐνθαῦτα** there, here

**ἐνύπνιος** seen in dreams

**ἐξαιρετός** chosen, special

**ἐπιχέω** pour over

**θαρσύνω** (ὅ) encourage

**ἱερός ἱρῆος** (ι, m) priest ~hieroglyph

**κάπηλος** merchant

**μάχιμος** warlike

**μίν** him, her, it

**μῦς** mouse

**ὀλοφύρομαι** (ὅ) lament; take pity on

**οὐκω** no longer

**ὄψις** ὄψεως (f) sight, view

~thanatopsis

**παράθew** run beside

**πίσυνος** trusting in, relying on (+dat)

**στρατοπεδεύω** encamp or take up station ~strategy

**στρατός** common people/soldiers

~strategy

**τιμωρός** (ι) avenging

**φαρετρεών** quiver

**χειρῶναξ** artisan, engineer

αὐτούς, καί σφεας ἀπελέσθαι τὰς ἀρούρας· τοῖσι ἐπὶ τῶν προτέρων βασιλέων δεδόσθαι ἑξαιρέτους ἐκάστω δυνάδεκα ἀρούρας. μετὰ δὲ ἐπ' Αἴγυπτον ἐλαύνειν στρατὸν μέγαν Σαναχάριβον βασιλέα Ἀραβίων τε καὶ Ἀσσυρίων· οὐκὼν δὴ ἐθέλειν τοὺς μαχίμους τῶν Αἰγυπτίων βοηθέειν. τὸν δ' ἰρέα ἐς ἀπορίην ἀπειλημένον ἐσελθόντα ἐς τὸ μέγαρον πρὸς τῷγαλμα ἀποδύρεσθαι οἷα κινδυνεύει παρθεῖν. ὀλοφυρόμενον δ' ἄρα μιν ἐπελθεῖν ὕπνον, καὶ οἱ δόξαι ἐν τῇ ὄψι ἐπιστάντα τὸν θεὸν θαρσύνειν ὥς οὐδὲν πείσεται ἄχαρι ἀντιάζων τὸν Ἀραβίων στρατόν· αὐτὸς γάρ οἱ πέμψειν τιμωρούς. τούτοισι δὴ μιν πίσυνον τοῖσι ἐνυπνίοις, παραλαβόντα Αἰγυπτίων τοὺς βουλομένους οἱ ἔπεσθαι, στρατοπεδεύσασθαι ἐν Πηλουσίῳ· ταύτῃ γὰρ εἰσὶ αἱ ἐσβολαί· ἔπεσθαι δέ οἱ τῶν μαχίμων μὲν οὐδένα ἀνδρῶν, καπήλους δὲ καὶ χειρώνακτας καὶ ἀγοραίους ἀνθρώπους. ἐνθαῦτα ἀπικομένοις τοῖσι ἐναντίοις αὐτοῖσι ἐπιχυθέντας νυκτὸς μὴς ἀρουραίους κατὰ μὲν φαγεῖν τοὺς φαρετρεῶνας αὐτῶν κατὰ δὲ τὰ τόξα, πρὸς



αὐτούς, καί σφας |take away τὰς |land τοῖσι ἐπὶ  
 τῶν προτέρων βασιλέων δεδόσθαι |chosen ἐκάστω  
 δυνάδεκα |land . μετὰ δὲ ἐπ' Αἴγυπτον ἐλαύνειν |army  
 μέγαν Σαναχάριβον βασιλέα Ἀραβίων τε καὶ Ἀσσυρίων·  
 |no longer<sup>δ</sup>, ἐθέλειν τοὺς |warlike τῶν Αἰγυπτίων βοηθεῖν.  
 τὸν δ' |priest ἐς ἀπορίην |vow, threaten, boast<sup>ε</sup> θόντα ἐς τὸ  
 μέγαρον πρὸς |ornament, |lament bitterly οἷα κινδυνεύει  
 |run beside |lament; take pity ὃν ἔρα μιν ἐπελθεῖν ὕπνον, καί  
 οἱ δόξαι ἐν τῇ |sight<sup>ε</sup> πιστάντα τὸν θεὸν |encourage ὥς οὐδὲν  
 πείσεται |ungra- |meet, fight, τὸν Ἀραβίων |army αὐτὸς  
 |cious |join  
 γάρ οἱ πέμψειν |avenging . τούτοισι δὴ μιν |trusting τοῖσι  
 ἐνυπνίοισι, παραλαβόντα Αἰγυπτίων τοὺς βουλομένους οἱ  
 ἔπεσθαι, |encamp or take up sta- ἐν Πηλουσίῳ· ταύτῃ γὰρ  
 |tion  
 εἰς αἱ |invasion, ἀνέπεσθαι δέ οἱ τῶν |warlike μὲν οὐδένα  
 |entrance  
 ἀνδρῶν, |merchant δὲ καὶ |artisan, καὶ |frequenting  
 |engineer |the market  
 ἀνθρώπους. ἐνθαῦτα ἀπικομένοισι τοῖσι ἐναντίοισι  
 αὐτοῖσι |pour over νυκτὸς |mouse<sup>ε</sup> rustic, κατὰ μὲν  
 |country  
 φαγεῖν τοὺς |quiver αὐτῶν κατὰ δὲ τὰ τόξα, πρὸς

the yokes of corn-land which had been given to them as a special gift in the reigns of the former kings, twelve yokes to each man. After this, Sanacharib king of the Arabians and of the Assyrians marched a great host against Egypt. Then the warriors of the Egyptians refused to come to the rescue, and the priest, being driven into a strait, entered into the sanctuary of the temple and bewailed to the image of the god the danger which was impending over him; and as he was thus lamenting, sleep came upon him, and it seemed to him in his vision that the god came and stood by him and encouraged him, saying that he should suffer no evil if he went forth to meet the army of the Arabians; for he himself would send him helpers. Trusting in these things seen in sleep, he took with him, they said, those of the Egyptians who were willing to follow him, and encamped in Pelusion, for by this way the invasion came: and not one of the warrior class followed him, but shop-keepers and artisans and men of the market. Then after they came, there swarmed by night upon their enemies mice of the fields, and ate up their quivers and their bows,

*vocabulary*

ἄνθρωποειδής humanoid  
 ἀποδείκνυμι (ὁ) show, point out;  
 appoint; (mid) declare  
 βασιλεύω be king  
 γράμμα -τος (n, 3) writing, letter  
 γραμματεύς -ος (m) clerk,  
 schoolmaster  
 γυμνός naked, unarmed  
 γυμνῶ strip, be defenseless  
 ~gymnasium  
 ἐπίλοιπος remaining

εὐσεβής pious  
 ἱερεύς ἱεῖος (ι, m) priest ~hieroglyph  
 καίτοι and yet; and in fact; although  
 λίθινος made of stone  
 μυρίος (ὁ) 10,000 ~myriad  
 μῦς mouse  
 ὄχλον shield handle  
 τελευταῖος last, final  
 τοσόσδε this much  
 τριηκόσιοι three hundred  
 ὕστεραῖος the next; later  
 χίλιοι (ιι) thousand ~kilo-

δὲ τῶν ἀσπίδων τὰ ὄχανα, ὥστε τῇ ὑστεραίῃ φευγόντων  
σφέων γυμνῶν πεσεῖν πολλούς. καὶ νῦν οὗτος ὁ βασιλεὺς  
ἔστηκε ἐν τῷ ἱρῷ τοῦ Ἡφαίστου λίθινος, ἔχων ἐπὶ τῆς  
χειρὸς μῦν, λέγων διὰ γραμμάτων τάδε· «ἐς ἐμέ τις ὀρέων  
εὐσεβὴς ἔστω.»

## 2.142

ἐς μὲν τοσόνδε τοῦ λόγου Αἰγύπτιοί τε καὶ οἱ ἱεεὺς ἔλεγον,  
ἀποδεικνύντες ἀπὸ τοῦ πρώτου βασιλέως ἐς τοῦ Ἡφαίστου  
τὸν ἱεῖα τοῦτον τὸν τελευταῖον βασιλεύσαντα μίαν τε  
καὶ τεσσαράκοντα καὶ τριηκοσίας γενεὰς ἀνθρώπων  
γενομένας, καὶ ἐν ταύτησι ἀρχιερέας καὶ βασιλέας  
ἐκατέρους τοσούτους γενομένους. καίτοι τριηκόσιοι μὲν  
ἀνδρῶν γενεαὶ δυνέονται μύρια ἕτεα· γενεαὶ γὰρ τρεῖς  
ἀνδρῶν ἑκατὸν ἕτεα ἐστί· μιῆς δὲ καὶ τεσσαράκοντα ἔτι  
τῶν ἐπιλοίπων γενεῶν, αἱ ἐπῆσαν τῇσι τριηκοσίῃσι, ἐστὶ  
τεσσαράκοντα καὶ τριηκόσια καὶ χίλια ἕτεα. οὕτω ἐν  
μυρίοισι τε ἕτεσι καὶ χιλίοισι καὶ τριηκοσίοισι τε καὶ  
τεσσαράκοντα ἔλεγον θεὸν ἀνθρωποειδέα οὐδένα

δὲ τῶν ἀσπίδων τὰ <sup>|shield</sup> , ὥστε τῇ <sup>|the next; later</sup> γόντων  
<sup>|handle</sup>  
 σφέων γυμνῶν πεσεῖν πολλούς. καὶ νῦν οὗτος ὁ βασιλεὺς  
 ἔστηκε ἐν τῷ ἱρῷ τοῦ Ἡφαίστου <sup>|made of, stone</sup>· ἐπὶ τῆς  
 χειρὸς <sup>|mouse</sup> ἔγων διὰ γραμμάτων τάδε· «ἐς ἐμέ τις ὀρέων  
<sup>|pious</sup> ἔστω.»

2.142

ἐς μὲν <sup>|this much</sup> οὗ λόγου Αἰγύπτιοί τε καὶ οἱ <sup>|priest</sup> ἔλεγον,  
<sup>|show, point out; ap-</sup> τοῦ πρώτου βασιλέως ἐς τοῦ Ἡφαίστου  
<sup>|point; (mid) declare</sup>  
 τὸν <sup>|priest</sup> τοῦτον τὸν <sup>|last, final</sup> <sup>|be king</sup> μίαν τε  
 καὶ τεσσεράκοντα καὶ <sup>|three</sup> <sup>|hundred</sup> γενεὰς ἀνθρώπων  
 γενομένας, καὶ ἐν ταύτῃσι ἀρχιερέας καὶ βασιλέας  
 ἑκατέρους τοσούτους γενομένους. <sup>|and yet; and, in'τσιαι μὲν</sup>  
<sup>|fact; although</sup>  
 ἀνδρῶν γενεαὶ δυνέεται μύρια ἕτεα· γενεαὶ γὰρ τρεῖς  
 ἀνδρῶν ἑκατὸν ἕτεα ἐστί· μιῆς δὲ καὶ τεσσεράκοντα ἔτι  
 τῶν <sup>|remaining</sup> γενεῶν, αἱ ἐπῆσαν τῇσι τριηκοσίῃσι, ἐστὶ  
 τεσσεράκοντα καὶ <sup>|three</sup> <sup>|hundred</sup> καὶ χίλια ἕτεα. οὕτω ἐν  
 μυρίοισι τε ἔτεσι καὶ χιλίοισι καὶ <sup>|three hundred</sup> τε καὶ  
 τεσσεράκοντα ἔλεγον θεὸν <sup>|humanoid</sup> οὐδένα

and moreover the handles of their shields, so that on the next day they fled, and being without defence of arms great numbers fell. And at the present time this king stands in the temple of Hephaistos in stone, holding upon his hand a mouse, and by letters inscribed he says these words: "Let him who looks upon me learn to fear the gods."

## 2.142

So far in the story the Egyptians and the priests were they who made the report, declaring that from the first king down to this priest of Hephaistos who reigned last, there had been three hundred and forty-one generations of men, and that in them there had been the same number of chief-priests and of kings: but three hundred generations of men are equal to ten thousand years, for a hundred years is three generations of men; and in the one and forty generations which remain, those I mean which were added to the three hundred, there are one thousand three hundred and forty years. Thus in the period of eleven thousand three hundred and forty years they said that there

*vocabulary*

**ἄζω** dry up ~ash  
**ἀναδέω** wreath, tie  
**ἀνατέλλω** cause to grow ~apostle  
**αὐτόθι** on the spot  
**ἄω** aor: to sate ~sate  
**δίς** twice  
**εἰσάγω** lead in ~demagogue  
**ἐκκαιδέκατος** 16th  
**ἐμεωυτοῦ** myself  
**ἐνθαῦτα** there, here  
**ἐνθεν** thence, whence  
**ἐνθεῦτεν** thence  
**ἐντίθημι** load; mp: take to heart  
 ~thesis

**ἐξαριθμέω** count up; recount  
**ἐτεροιοῶ** alter  
**ἦθος ἦθεος** (n, 3) habit, habitat ~ethos  
**θεάομαι** look at, behold, consider  
 ~theater  
**ἱρεὺς ἱρῆος** (i, m) priest ~hieroglyph  
**καταδύω** enter, sink  
**κολοσσός** statue, big statue  
**λογοποιός** writer, historian  
**νόσος** (f) plague, pestilence ~noisome  
**νοῦσος** (f) plague, pestilence ~noisome  
**ξύλινος** wooden  
**πατριά** family, tribe  
**τετράκις** four times ~trapezoid  
**ὑπόλοιπος** left over

γενέσθαι· οὐ μέντοι οὐδὲ πρότερον οὐδὲ ὕστερον ἐν τοῖσι  
 ὑπολοίποισι Αἰγύπτου βασιλεῦσι γενομένοισι ἔλεγον οὐδὲν  
 τοιοῦτο. ἐν τοίνυν τούτῳ τῷ χρόνῳ τετράκισ ἔλεγον  
 ἐξ ἡθέων τὸν ἥλιον ἀνατεῖλαι· ἔνθα τε νῦν καταδύεται,  
 ἐνθεῦτεν δις ἐπαντεῖλαι, καὶ ἔνθεν νῦν ἀνατέλλει, ἐνθαῦτα  
 δις καταδύναι. καὶ οὐδὲν τῶν κατ' Αἴγυπτον ὑπὸ ταῦτα  
 ἑτεροιωθήναι, οὔτε τὰ ἐκ τῆς γῆς οὔτε τὰ ἐκ τοῦ ποταμοῦ  
 σφί γινόμενα, οὔτε τὰ ἀμφὶ νούσους οὔτε τὰ κατὰ τοὺς  
 θανάτους.

## 2.143

πρότερον δὲ Ἑκαταίω<sup>1</sup> τῷ λογοποιῷ ἐν Θήβησι  
 γενεηλογήσαντί τε ἑωυτὸν καὶ ἀναδήσαντι<sup>2</sup> τὴν πατριὴν  
 ἐς ἑκκαίδεκατον θεὸν ἐποίησαν οἱ ἱρέες τοῦ Διὸς οἷόν τι  
 καὶ ἐμοὶ οὐ γενεηλογήσαντι ἐμεωυτόν· ἐσαγαγόντες ἐς τὸ  
 μέγαρον ἔσω ἐὼν μέγα ἐξηρίθμεον δεικνύντες κολοσσούς  
 ξυλίνους τοσοῦτους ὅσους περ εἶπον· ἀρχιερεὺς γὰρ  
 ἕκαστος αὐτόθι ἰστᾶ ἐπὶ τῆς

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<sup>1</sup> a Greek    <sup>2</sup> connected



γενέσθαι· οὐ μέντοι οὐδὲ πρότερον οὐδὲ ὕστερον ἐν τοῖσι  
 |left over Αἰγύπτου βασιλεῦσι γενομένοισι ἔλεγον οὐδὲν  
 τοιοῦτο. ἐν τοίνυν τούτῳ τῷ χρόνῳ |four times ἔλεγον  
 ἐξ ἡθέων τὸν ἥλιον |cause to grow ἵθα τε νῦν |enter, sink  
 |thence |twice γαντεῖλαι, καὶ ἔνθεν νῦν |cause to grow|there, here  
 |twice|enter, sink . καὶ οὐδὲν τῶν κατ' Αἴγυπτον ὑπὸ ταῦτα  
 |alter , οὔτε τὰ ἐκ τῆς γῆς οὔτε τὰ ἐκ τοῦ ποταμοῦ  
 σφι γινόμενα, οὔτε τὰ ἀμφὶ νούσους οὔτε τὰ κατὰ τοὺς  
 θανάτους.

## 2.143

πρότερον δὲ Ἑκαταίω<sup>1</sup> τῷ |writer, ἐν Θήβῃσι  
 |historian  
 γενεηλογήσαντί τε ἑωυτὸν καὶ |wreath, tie <sup>2</sup> τὴν |family,  
 |tribe  
 ἐς |16th θεὸν ἐποίησαν οἱ |priest τοῦ Διὸς οἶόν τι  
 καὶ ἐμοὶ οὐ γενεηλογήσαντι |myself |lead in ἐς τὸ  
 μέγαρον ἔσω ἐὼν μέγα |count up; recount.. ὕντες |statue, big statue  
 |wooden τοσοῦτους ὅσους περ εἶπον· ἀρχιερεὺς γὰρ  
 ἕκαστος |on the spot ἦ ἐπὶ τῆς

<sup>1</sup> a Greek <sup>2</sup> connected

had arisen no god in human form; nor even before that time or afterwards among the remaining kings who arose in Egypt, did they report that anything of that kind had come to pass. In this time they said that the sun had moved four times from his accustomed place of rising, and where he now sets he had thence twice had his rising, and in the place from whence he now rises he had twice had his setting; and in the meantime nothing in Egypt had been changed from its usual state, neither that which comes from the earth nor that which comes to them from the river nor that which concerns diseases or deaths.

### 2.143

And formerly when Hecataios the historian was in Thebes, and had traced his descent and connected his family with a god in the sixteenth generation before, the priests of Zeus did for him much the same as they did for me (though I had not traced my descent). They led me into the sanctuary of the temple, which is of great size, and they counted up the number, showing colossal wooden statues in number the same as they said; for each chief-priest there sets up in his lifetime an image of himself:

*vocabulary***ἄγχι** near, nigh ~angina**ἀναδέω** wreath, tie**ἀποδείκνυμι** (ὁ) show, point out;  
appoint; (mid) declare**ἀποδέχομαι** accept ~doctrine**ἀριθμέω** to count ~arithmetic**ἀρίθμησις** accounting**γλῶσσα** tongue, language ~glossary**διέξιμι** pass through; recount ~ion**εἰκῶν** -όνος (f, 3) image, likeness**ἐκκαιδέκατος** 16th**ἐπονομάζω** to name**εὖς** good, brave, noble**ἱρεὺς ἱρῆος** (i, m) priest ~hieroglyph**κολοσσός** statue, big statue**ὄον** οὐ type of fruit**πίρωμις** -δος (m) well-regarded man**τριηκόσιοι** three hundred

έωυτοῦ ζόης εἰκόνα έωυτοῦ· ἀριθμέοντες ὦν καὶ δεικνύντες οἱ ἱρέες ἐμοὶ ἀπεδείκνυσαν παῖδα πατρὸς έωυτῶν ἕκαστον έόντα, ἐκ τοῦ ἄγχιστα ἀποθανόντος τῆς εἰκόνης διεξιόντες διὰ πασέων, ἕως οὗ ἀπέδεξαν ἀπάσας αὐτάς. Ἐκαταίῳ δὲ γενεηλογήσαντι έωυτὸν καὶ ἀναδήσαντι ἐς ἑκκαιδέκατον θεὸν ἀντεγενεηλόγησαν<sup>1</sup> ἐπὶ τῇ ἀριθμῇσι, οὐ δεκόμενοι παρ' αὐτοῦ ἀπὸ θεοῦ γενέσθαι ἄνθρωπον· ἀντεγενεηλόγησαν δὲ ὧδε, φάμενοι ἕκαστον τῶν κολοσσῶν πύρωμιν<sup>2</sup> ἐκ πυρώμιος γεγονέναι, ἐς ὃ τοὺς πέντε καὶ τεσσεράκοντα καὶ τριηκοσίους ἀπέδεξαν κολοσσούς πύρωμιν ἐπονομαζόμενον, καὶ οὔτε ἐς θεὸν οὔτε ἐς ἥρωα ἀνέδησαν αὐτούς. πύρωμις δὲ ἐστὶ κατὰ Ἑλλάδα γλώσσαν καλὸς κάγαθός.

## 2.144

ἤδη ὦν τῶν αἰ εἰκόνες ἦσαν, τοιούτους ἀπεδείκνυσαν σφέας πάντας έόντας, θεῶν δὲ πολλὸν ἀπαλλαγμένους. τὸ δὲ πρότερον<sup>3</sup> τῶν ἀνδρῶν τούτων θεοὺς εἶναι τοὺς ἐν

<sup>1</sup> gave an alternative genealogy    <sup>2</sup> an Egyptian word, explained later

<sup>3</sup> the time before

ἑωυτοῦ ζόης |image, ἑωυτοῦ· |to count ὧν καὶ  
 |likeness  
 δεικνύντες οἱ |priest ἐμοὶ ἀπεδείκνυσαν παῖδα πατρὸς  
 ἑωυτῶν ἕκαστον ἑόντα, ἐκ τοῦ |near, nigh ἀποθανόντος  
 τῆς |image, |pass through; ἃ πασέων, ἕως οὗ ἀπέδεξαν  
 |likeness |recount  
 ἀπάσας αὐτάς. Ἐκαταίῳ δὲ γενεηλογήσαντι ἑωυτὸν καὶ  
 |wreath, tie ἐς |16th θεὸν ἀντεγενεηλόγησαν<sup>1</sup> ἐπὶ  
 τῇ |accounting οὗ δεκόμενοι παρ' αὐτοῦ ἀπὸ θεοῦ γενέσθαι  
 ἄνθρωπον· ἀντεγενεηλόγησαν δὲ ὧδε, φάμενοι ἕκαστον  
 τῶν |statue, big|well-regarded<sup>2</sup> κ πινύμιος γεγονέναι, ἐς ὃ  
 |statue |man  
 τοὺς πέντε καὶ τεσσαράκοντα καὶ |three ἀπέδεξαν  
 |hundred  
 |statue, big|well-regard|to name , καὶ οὔτε ἐς θεὸν οὔτε  
 |statue |man  
 ἐς ἥρωα |wreath, tie αὐτούς. |well-regarded<sup>3</sup> ἐστὶ κατὰ Ἑλλάδα  
 |man  
 |tongue, καλὸς καγαθός.  
 |language

## 2.144

ἤδη ὧν τῶν αἰ |image, ἦσαν, τοιούτους ἀπεδείκνυσαν  
 |likeness  
 σφέας πάντας ἑόντας, θεῶν δὲ πολλὸν ἀπαλλαγμένους.  
 τὸ δὲ πρότερον<sup>3</sup> τῶν ἀνδρῶν τούτων θεοὺς εἶναι τοὺς ἐν

<sup>1</sup> gave an alternative genealogy    <sup>2</sup> an Egyptian word, explained later

<sup>3</sup> the time before

accordingly the priests, counting and showing me these, declared to me that each one of them was a son succeeding his own father, and they went up through the series of images from the image of the one who had died last, until they had declared this of the whole number. And when Hecataios had traced his descent and connected his family with a god in the sixteenth generation, they traced a descent in opposition to this, besides their numbering, not accepting it from him that a man had been born from a god; and they traced their counter-descent thus, saying that each one of the statues had been piromis son of piromis, until they had declared this of the whole three hundred and forty-five statues, each one being surnamed piromis; and neither with a god nor a hero did they connect their descent. Now piromis means in the tongue of Hellas “honourable and good man.”

#### 2.144

From their declaration then it followed, that they of whom the images were had been of form like this, and far removed from being gods: but in the time before these men they said that gods were

*vocabulary*

**ἀρχαῖος** ancient, from the beginning  
 ~oligarch

**βασιλεύω** be king

**γλῶσσα** tongue, language ~glossary

**ἐλάχιστος** smallest, shortest, fewest

Ἑλλήν Greek

**καταπαύω** stop, restrain ~pause

**λογίζομαι** reckon, consider

**μυρίος** (ὅ) 10,000 ~myriad

**ὀκτώ** eight ~octopus

**πεντακισχίλιοι** 5,000

Αἰγύπτῳ ἄρχοντας, οὐκ ἐόντας ἅμα τοῖσι ἀνθρώποισι, καὶ τούτων αἰεὶ ἓνα τὸν κρατέοντα εἶναι· ὕστατον δὲ αὐτῆς βασιλεῦσαι Ὡρον τὸν Ὀσίριος παῖδα, τὸν Ἀπόλλωνα Ἕλληνες ὀνομάζουσι· τοῦτον καταπαύσαντα<sup>1</sup> Τυφῶνα βασιλεῦσαι ὕστατον Αἰγύπτου. ὅσιρις δὲ ἐστὶ Διόνυσος κατὰ Ἑλλάδα γλῶσσαν.

## 2.145

ἐν Ἑλλησι μὲν νυν νεώτατοι τῶν θεῶν νομίζονται εἶναι Ἡρακλῆς τε καὶ Διόνυσος καὶ Πάν, παρ' Αἰγυπτίοισι δὲ Πὰν μὲν ἀρχαιότατος καὶ τῶν ὀκτὼ τῶν πρώτων λεγομένων θεῶν, Ἡρακλῆς δὲ τῶν δευτέρων τῶν δωδέκα λεγομένων εἶναι, Διόνυσος δὲ τῶν τρίτων, οἱ ἐκ τῶν δωδέκα θεῶν ἐγένοντο. Ἡρακλεί μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοι φασὶ εἶναι ἔτεα ἐς Ἄμασιν βασιλέα, δεδήλωταί μοι πρόσθε· Πανὶ δὲ ἔτι τούτων πλέονα λέγεται εἶναι, Διονύσῳ δ' ἐλάχιστα τούτων, καὶ τούτῳ<sup>2</sup> πεντακισχίλια καὶ μύρια λογίζονται εἶναι ἐς Ἄμασιν βασιλέα. καὶ ταῦτα

<sup>1</sup> deposed    <sup>2</sup> separated from him in time



Αἰγύπτῳ ἄρχοντας, οὐκ ἔοντας ἅμα τοῖσι ἀνθρώποισι, καὶ  
τούτων αἰεὶ ἓνα τὸν κρατέοντα εἶναι· ὕστατον δὲ αὐτῆς

|be king ὦρον τὸν Ὀσίριος παῖδα, τὸν Ἀπόλλωνα

|Greek ὀνομάζουσι· τοῦτον |stop, restrain <sup>1</sup> Τυφῶνα

|be king ὕστατον Αἰγύπτου. ὅσιρις δὲ ἐστὶ Διόνυσος

κατὰ Ἑλλάδα |tongue,  
|language

2.145

ἐν |Greek μέν νυν νεώτατοι τῶν θεῶν νομίζονται εἶναι

Ἡρακλῆς τε καὶ Διόνυσος καὶ Πάν, παρ' Αἰγυπτίοισι

δὲ Πάν μὲν |ancient, from καὶ τῶν |eight τῶν πρώτων  
|the beginning

λεγομένων θεῶν, Ἡρακλῆς δὲ τῶν δευτέρων τῶν

δυνώδεκα λεγομένων εἶναι, Διόνυσος δὲ τῶν τρίτων, οἱ ἐκ

τῶν δυνώδεκα θεῶν ἐγένοντο. Ἡρακλεῖ μὲν δὴ ὅσα αὐτοὶ

Αἰγύπτιοι φασὶ εἶναι ἕτεα ἐς Ἄμασιν βασιλέα, δεδήλωταί

μοι πρόσθε· Πανὶ δὲ ἔτι τούτων πλέονα λέγεται εἶναι,

Διονύσῳ δ' |smallest, short-<sup>2</sup>ων, καὶ τούτῳ<sup>2</sup> |5,000  
|est, fewest

καὶ μύρια |reckon, εἶναι ἐς Ἄμασιν βασιλέα. καὶ ταῦτα  
|consider

<sup>1</sup> deposed <sup>2</sup> separated from him in time

the rulers in Egypt, not mingling with men, and that of these always one had power at a time; and the last of them who was king over Egypt was Oros the son of Osiris, whom the Hellenes call Apollo: he was king over Egypt last, having deposed Typhon. Now Osiris in the tongue of Hellas is Dionysos.

**2.145**

Among the Hellenes Heracles and Dionysos and Pan are accounted the latest-born of the gods; but with the Egyptians Pan is a very ancient god, and he is one of those which are called the eight gods, while Heracles is of the second rank, who are called the twelve gods, and Dionysos is of the third rank, namely of those who were born of the twelve gods. Now as to Heracles I have shown already how many years old he is according to the Egyptians themselves, reckoning down to the reign of Amasis, and Pan is said to have existed for yet more years than these, and Dionysos for the smallest number of years as compared with the others;

*vocabulary***ἀπογράφω** copy, register**ἀποδείκνυμι** (ὁ) show, point out;

appoint; (mid) declare

**ἀτρεκής** precise, certain**Ἕλληγ** Greek**εὖς** good, brave, noble**καταγηράσκω** age, pass one's days

~geriatric

**λογίζομαι** reckon, consider**ὀκτακόσιοι** 800**ὄον** οὖ type of fruit**προγίγνομαι** precede, preexist ~genus**χίλιοι** (ι) thousand ~kilo-

Αἰγύπτιοι ἀτρεκέως φασὶ. ἐπίστασθαι, αἰεὶ τε λογιζόμενοι καὶ αἰεὶ ἀπογραφόμενοι τὰ ἔτεα. Διονύσω μὲν νυν τῷ ἐκ Σεμέλης τῆς Κάδμου λεγομένῳ γενέσθαι κατὰ ἐξακόσια ἔτεα καὶ χίλια μάλιστα ἐστὶ ἐς ἐμέ, Ἡρακλεί δὲ τῷ Ἀλκμήνης κατὰ εἰνακόσια ἔτεα· Πανὶ δὲ τῷ ἐκ Πηνελόπης ἐκ ταύτης γὰρ καὶ Ἑρμέω λέγεται γενέσθαι ὑπὸ Ἑλλήνων ὁ Πάν ἐλάσσῳ ἔτεα ἐστὶ τῶν Τρωικῶν, κατὰ ὀκτακόσια μάλιστα ἐς ἐμέ.

## 2.146

τούτων ὧν ἀμφοτέρων<sup>1</sup> πάρεστι χρᾶσθαι τοῖσί τις πείσεται λεγομένοισι μᾶλλον· ἐμοὶ δ' ὧν ἡ περὶ αὐτῶν γνώμη ἀποδέδεκται. εἰ μὲν γὰρ φανεροί τε ἐγένοντο καὶ κατεγήρασαν καὶ οὗτοι ἐν τῇ Ἑλλάδι, κατὰ περ Ἡρακλῆς ὁ ἐξ Ἀμφιτρύωνος γενόμενος, καὶ δὴ καὶ Διόνυσος ὁ ἐκ Σεμέλης καὶ Πάν ὁ ἐκ Πηνελόπης γενόμενος, ἔφη ἂν τις καὶ τούτους ἄλλους ἄνδρας γενομένους ἔχειν τὰ ἐκείνων οὐνόματα τῶν προγεγονότων θεῶν. νῦν δὲ Διόνυσόν τε

<sup>1</sup> the Greek version or the Egyptian one

Αἰγύπτιοι |precise, certain φασὶ. ἐπίστασθαι, αἰεὶ τε |reckon, consider  
καὶ αἰεὶ |copy, register τὰ ἔτεα. Διονύσω μὲν νυν τῷ ἐκ  
Σεμέλῃς τῆς Κάδμου λεγομένῳ γενέσθαι κατὰ ἑξακόσια  
ἔτεα καὶ χίλια μάλιστα ἐστὶ ἐς ἐμέ, Ἡρακλεί δὲ τῷ  
Ἀλκμήνης κατὰ εἰνακόσια ἔτεα· Πανὶ δὲ τῷ ἐκ Πηνελόπης  
ἐκ ταύτης γὰρ καὶ Ἑρμέω λέγεται γενέσθαι ὑπὸ |Greek  
ὁ Πάν ἐλάσσῳ ἔτεα ἐστὶ τῶν Τρωικῶν, κατὰ |800  
μάλιστα ἐς ἐμέ.

2.146

τούτων ὧν ἀμφοτέρων<sup>1</sup> πάρεστι χρᾶσθαι τοῖσί τις  
πέισεται λεγομένοισι μᾶλλον· ἐμοὶ δ' ὧν ἡ περὶ αὐτῶν  
γνώμη |show, point out; ἀρ- ἐν γὰρ φανεροί τε ἐγένοντο καὶ  
|point; (mid) declare  
|age, pass one's days ὕτοι ἐν τῇ Ἑλλάδι, κατὰ περ Ἡρακλέης  
ὁ ἐξ Ἀμφιτρύωνος γενόμενος, καὶ δὴ καὶ Διόνυσος ὁ ἐκ  
Σεμέλῃς καὶ Πάν ὁ ἐκ Πηνελόπης γενόμενος, ἔφη ἄν τις  
καὶ τούτους ἄλλους ἄνδρας γενομένους ἔχειν τὰ ἐκείνων  
οὐνόματα τῶν |precede, preexist θεῶν. νῦν δὲ Διόνυσόν τε

<sup>1</sup> the Greek version or the Egyptian one

and even for this last they reckon down to the reign of Amasis fifteen thousand years. This the Egyptians say that they know for a certainty, since they always kept a reckoning and wrote down the years as they came. Now the Dionysos who is said to have been born of Semele the daughter of Cadmos, was born about sixteen hundred years before my time, and Heracles who was the son of Alcmene, about nine hundred years, and that Pan who was born of Penelope, for of her and of Hermes Pan is said by the Hellenes to have been born, came into being later than the wars of Troy, about eight hundred years before my time.

### 2.146

Of these two accounts every man may adopt that one which he shall find the more credible when he hears it. I however, for my part, have already declared my opinion about them. For if these also, like Heracles the son of Amphitryon, had appeared before all men's eyes and had lived their lives to old age in Hellas, I mean Dionysos the son of Semele and Pan the son of Penelope, then one would have said that these also had been born mere men, having the names of those gods who had come into being long before: but as it is, with

*vocabulary*

**ἄνευ** away from; not having; not  
needing ~Sp. sin

**ἀνίημι** urge, impel; release ~jet

**βασιλεύω** be king

**δατέομαι** divide into portions ~demon

**διστάω** treat; live; arbitrate

**ἐλευθερόω** set free

**Ἑλλήν** Greek

**ἐπιγαμία** intermarriage

**ἱερεύς** ἱερός (l, m) priest ~hieroglyph

**μηρός** thigh, femur

**ὅπη** wherever, however

**ὄψιος** late, in evening

**ὄψις** ὄψεως (f) sight, view

~thanatopsis

**προσδοκάω** expect

**πρόσεμι** approach, draw near; add

~ion

**προσίστημι** set against; (mp) stand

near

λέγουσι οἱ Ἕλληνες ὥς αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνερράψατο Ζεὺς καὶ ἤνεικε ἐς Νύσαν τὴν ὑπὲρ Αἰγύπτου ἐοῦσαν ἐν τῇ Αἰθιοπίῃ, καὶ Πανὸς γε πέρι οὐκ ἔχουσι εἰπεῖν ὅκη ἐτράπετο γενόμενος. δῆλά μοι γέγονε ὅτι ὕστερον ἐπύθοντο οἱ Ἕλληνες τούτων τὰ οὐνόματα ἢ τὰ τῶν ἄλλων θεῶν· ἀπ' οὗ δὲ ἐπύθοντο χρόνου, ἀπὸ τούτου γενεηλογέουσι αὐτῶν τὴν γένεσιν.

## 2.147

ταῦτα μὲν νυν αὐτοῖς Αἰγύπτιοι λέγουσι· ὅσα δὲ οἱ τε ἄλλοι ἄνθρωποι καὶ Αἰγύπτιοι λέγουσι ὁμολογέοντες τοῖσι ἄλλοις κατὰ ταύτην τὴν χώραν γενέσθαι, ταῦτ' ἤδη φράσω· προσέσται δέ τι αὐτοῖσι καὶ τῆς ἐμῆς ὄψιμος.

ἐλευθερωθέντες Αἰγύπτιοι μετὰ τὸν ἱρέα τοῦ Ἡφαίστου βασιλεύσαντα, οὐδένα γὰρ χρόνον οἰοί τε ἦσαν ἄνευ βασιλέος διαιτᾶσθαι, ἐστήσαντο δυνάδεκα βασιλέας, δυνάδεκα μοίρας δασάμενοι Αἴγυπτον πᾶσαν. οὗτοι ἐπιγαμίας ποιησάμενοι ἐβασίλευον νόμοις τοῖσιδε



λέγουσι οἱ |Greek ὥς αὐτίκα γενόμενον ἐς τὸν |thigh  
 ἐνερράψατο Ζεὺς καὶ ἤνευκε ἐς Νύσαν τὴν ὑπὲρ Αἰγύπτου  
 εἰσὺσαν ἐν τῇ Αἰθιοπίῃ, καὶ Πανός γε πέρι οὐκ ἔχουσι  
 εἰπεῖν |wherever, ἔπετο γενόμενος. δῆλά μοι γέγονε ὅτι  
 |however  
 ὕστερον ἐπύθοντο οἱ |Greek τούτων τὰ οὐνόματα ἢ τὰ  
 τῶν ἄλλων θεῶν· ἀπ' οὗ δὲ ἐπύθοντο χρόνου, ἀπὸ τούτου  
 γενεηλογέουσι αὐτῶν τὴν γένεσιν.

## 2.147

ταῦτα μὲν νυν αὐτοὶ Αἰγύπτιοι λέγουσι· ὅσα δὲ οἱ τε  
 ἄλλοι ἄνθρωποι καὶ Αἰγύπτιοι λέγουσι ὁμολογέοντες τοῖσι  
 ἄλλοις κατὰ ταύτην τὴν χώραν γενέσθαι, ταῦτ' ἤδη  
 φράσω· προσέσται δέ τι αὐτοῖσι καὶ τῆς ἐμῆς ὄψις.

|set free Αἰγύπτιοι μετὰ τὸν |priest τοῦ Ἡφαίστου  
 |be king , οὐδένα γὰρ χρόνον οἰοί τε ἦσαν ἄνευ  
 βασιλέος |treat; live; ἐστήσαντο δυνάδεκα βασιλέας,  
 |arbitrate  
 δυνάδεκα μοίρας |divide into portions.. τον πᾶσαν. οὗτοι  
 |intermarriage. μιησάμενοι |be king νόμοις τοῖσιδε

regard to Dionysos the Hellenes say that as soon as he was born Zeus sewed him up in his thigh and carried him to Nysa, which is above Egypt in the land of Ethiopia; and as to Pan, they cannot say whither he went after he was born. Hence it has become clear to me that the Hellenes learnt the names of these gods later than those of the other gods, and trace their descent as if their birth occurred at the time when they first learnt their names.

Thus far then the history is told by the Egyptians themselves;

### 2.147

But I will now recount that which other nations also tell, and the Egyptians in agreement with the others, of that which happened in this land: and there will be added to this also something of that which I have myself seen.

Being set free after the reign of the priest of Hephaistos, the Egyptians, since they could not live any time without a king, set up over them twelve kings, having divided all Egypt into twelve parts. These made intermarriages with one another and reigned, making agreement that they would not put down

*vocabulary***ἄξιόλογος** remarkable**ἀπόδεξις** acceptance; (Ion) showing**βασιλεύω** be king**δαπάνη** cost, funds, extravagance**δίζημαι** seek ~zeal**Ἕλλην** Greek**ἐνίστημι** install; threaten; block**καθαιρέω** take down, close ~heresy**καίτοι** and yet; and in fact; although**κροκόδειλος** lizard, crocodile**λαβύρινθος** maze**λίμνη** lake, marsh, basin, sea ~limnic**μνημόσυον** memorial**περιστέλλω** lay out**πυραμῖς** (ῶ) pyramid**σπένδω** libate; (mid) make a treaty

~spontaneous

**συλλέγω** collect, assemble ~legion**συλλογίζομαι** count up; infer;  
recapitulate**τυραννίς** -δος (f) tyranny**φιάλη** jar ~vial

χρεώμενοι, μήτε καταιρέειν ἀλλήλους μήτε πλέον τι δίζησθαι ἔχειν τὸν ἕτερον τοῦ ἑτέρου, εἶναί τε φίλους τὰ μάλιστα. τῶνδε δὲ εἵνεκα τοὺς νόμους τούτους ἐποιέοντο, ἰσχυρῶς περιστέλλοντες· ἐκέχρηστό σφι κατ' ἀρχὰς αὐτίκα ἐνισταμένοισι ἐς τὰς τυραννίδας τὸν χαλκῆη φιάλη σπείσαντα αὐτῶν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τοῦτον ἀπάσης βασιλεύσειν Αἰγύπτου· ἐς γὰρ δὴ τὰ πάντα ἱρὰ συνελέγοντο.

## 2.148

καὶ δὴ σφι μνημόσυνα ἔδοξε λιπέσθαι κοινῇ, δόξαν δέ σφι ἐποιήσαντο λαβύρινθον, ὀλίγον ὑπὲρ τῆς λίμνης τῆς Μοίριος κατὰ Κροκοδείλων καλεομένην πόλιν μάλιστά κη κείμενον· τὸν ἐγὼ ἤδη εἶδον λόγου μέζω. εἰ γάρ τις τὰ ἐξ Ἑλλήνων τείχεά τε καὶ ἔργων ἀπόδεξιν συλλογίσαιτο, ἐλάσσονος πόνου τε ἂν καὶ δαπάνης φανείη ἔοντα τοῦ λαβυρίνθου τούτου. καίτοι ἀξιόλογός γε καὶ ὁ ἐν Ἐφέσῳ ἐστὶ νηὸς καὶ ὁ ἐν Σάμῳ. ἦσαν μὲν νυν καὶ αἱ πυραμίδες λόγου μέζονες, καὶ πολλῶν ἐκάστη αὐτέων Ἑλληνικῶν

χρεώμενοι, μήτε |take down, close` ἡλούς μήτε πλέον τι  
 |seek ἔχειν τὸν ἕτερον τοῦ ἑτέρου, εἶναί τε φίλους  
 τὰ μάλιστα. τῶνδε δὲ εἵνεκα τοὺς νόμους τούτους  
 ἐποιέοντο, ἰσχυρῶς |lay out ἐκέχρηστό σφι κατ'  
 ἀρχὰς αὐτίκα |install; threaten; ὅς τὰς |tyranny τὸν χαλκήη  
 |block  
 |jar |libate; (mid) ὑπὼν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τοῦτον  
 |make a treaty  
 ἀπάσης |be king Αἰγύπτου· ἐς γὰρ δὴ τὰ πάντα ἱρὰ

|collect,  
 |assemble

2.148

καὶ δὴ σφι |memorial ἔδοξε λιπέσθαι κοινῇ, δόξαν δέ  
 σφι ἐποιήσαντο |maze , ὀλίγον ὑπὲρ τῆς |lake, marsh,  
 |basin, sea  
 Μοίριος κατὰ |lizard, crocodile καλεομένην πόλιν μάλιστά κη  
 κείμενον· τὸν ἐγὼ ἤδη εἶδον λόγου μέζω. εἰ γάρ τις τὰ  
 ἐξ |Greek τείχεά τε καὶ ἔργων |acceptance; count up; infer;  
 (Ion) |recapitulate  
 ἐλάσσονος πόνου τε ἂν καὶ |cost, funds, |showing  
 |extravagance  
 |maze τούτου. |and yet; remarkable γε καὶ ὁ ἐν Ἐφέσῳ  
 |and in  
 ἐστὶ νηὸς καὶ ὁ ἐν Σαῖνι ἦσαν μὲν νυν καὶ αἱ |pyramid  
 |fact; al-  
 |though  
 λόγου μέζονες, καὶ πολλῶν ἐκάστη αὐτέων Ἑλληνικῶν

one another by force, nor seek to get an advantage over one another, but would live in perfect friendship: and the reason why they made these agreements, guarding them very strongly from violation, was this, namely that an oracle had been given to them at first when they began to exercise their rule, that he of them who should pour a libation with a bronze cup in the temple of Hephaistos, should be king of all Egypt (for they used to assemble together in all the temples).

## 2.148

Moreover they resolved to join all together and leave a memorial of themselves; and having so resolved they caused to be made a labyrinth, situated a little above the lake of Moiris and nearly opposite to that which is called the City of Crocodiles. This I saw myself, and I found it greater than words can say. For if one should put together and reckon up all the buildings and all the great works produced by the Hellenes, they would prove to be inferior in labour and expense to this labyrinth, though it is true that both the temple at Ephesos and that at Samos are works worthy of note. The pyramids also were greater than words can say, and each one of them

*vocabulary*

**ἀκοή** hearing ~acoustic  
**ἄνθρωπῆιος** human  
**ἀντάξιος** worth just as much as  
 ~axiom  
**ἀντίπυλος** with the gates opposite  
**ἄνω** (ἄ) accomplish, pass, waste;  
 upwards, out to sea  
**ἀριθμός** number  
**αὐλέω** play (blow, toot)  
**αὐλή** courtyard  
**αὐλός** flute, tube, hollow  
**αὐλών** canyon, strait, canal  
**αὐτόθι** on the spot  
**βορέας** -οῦ (m, 1) north, north wind  
**διέξιμι** pass through; recount ~ion  
**διέξοδος** διαξόδου (f) outlet, path;  
 narrative  
**ἐλιγμός** winding, convolution  
**ἐνιμι** be in ~ion  
**ἕξ** six ~hexagon  
**ἕξωθεν** from outside  
**θεάομαι** look at, behold, consider  
 ~theater  
**θῶμα** a wonder, feeling of surprise

~theater

**κατάστεγος** roofed  
**κροκόδειλος** lizard, crocodile  
**λαβύρινθος** maze  
**μετέωρος** up in the air ~meteor  
**μυρίος** (ῥ) 10,000 ~myriad  
**νότος** south, south wind  
**οἶκημα** -τος (n, 3) room  
**οικοδομέω** build, build a house  
**οὐδαμὸς** not anyone  
**πεντακόσιοι** 500  
**περιέργω** enclose, encompass  
**ποικίλος** ornamented; various  
**προσδοκάω** expect  
**πυραμῖς** (ῥ) pyramid  
**στέγη** roof, ceiling, chamber  
**στέγος** roof ~stegosaurus  
**συνεχής** (ῥ) continuously  
**τοῖχος** wall of a house  
**τρισχίλιοι** 3000 ~kilo-  
**ὑπερβάλλω** cause to go beyond; delay  
 ~ballistic  
**ὑπόγαιος** underground  
**χίλιοι** (ιι) thousand ~kilo-

ἔργων καὶ μεγάλων ἀνταξίῃ, ὁ δὲ δὴ λαβύρινθος καὶ  
 τὰς πυραμίδας ὑπερβάλλει· τοῦ γὰρ δυνώδεκα μὲν εἰσὶ  
 αὐλαὶ κατάστεγοι, ἀντίπυλοι ἀλλήλησι, ἕξ μὲν πρὸς  
 βορέω ἕξ δὲ πρὸς νότον τετραμμέναι, συνεχέες· τοίχος  
 δὲ ἕξωθεν ὁ αὐτός σφεας περιέργει. οἰκήματα δ' ἔνεστι  
 διπλᾶ, τὰ μὲν ὑπόγαια τὰ δὲ μετέωρα ἐπ' ἐκείνοισι,  
 τρισχίλια ἀριθμόν, πεντακοσίων καὶ χιλίων ἑκάτερα.  
 τὰ μὲν νυν μετέωρα τῶν οἰκημάτων αὐτοὶ τε ὠρῶμεν  
 διεξιόντες καὶ αὐτοὶ θεησάμενοι λέγομεν, τὰ δὲ αὐτῶν  
 ὑπόγαια λόγοισι ἐπυνθανόμεθα· οἱ γὰρ ἐπεστεῶτες τῶν  
 Αἰγυπτίων δεικνύναι αὐτὰ οὐδαμῶς ἤθελον, φάμενοι  
 θήκας αὐτόθι εἶναι τῶν τε ἀρχὴν τὸν λαβύρινθον τοῦτον  
 οἰκοδομησαμένων βασιλέων καὶ τῶν ἱρῶν κροκοδείλων.  
 οὕτω τῶν μὲν κάτω περὶ οἰκημάτων ἀκοῇ παραλαβόντες  
 λέγομεν, τὰ δὲ ἄνω μέζονα ἀνθρωπηίων ἔργων αὐτοὶ  
 ὠρῶμεν· αἱ τε γὰρ διέξοδοι διὰ τῶν στεγέων καὶ οἱ  
 ἐλιγμοὶ διὰ τῶν αὐλέων ἔοντες ποικιλώτατοι θῶμα μυρίον  
 παρείχοντο ἕξ αὐλῆς τε ἐς τὰ οἰκήματα διεξιούσι καὶ



ἔργων καὶ μεγάλων |worth just ὅ δὲ δὴ |maze καὶ  
 |as much as  
 τὰς |pyramid |cause to go be- τοῦ γὰρ δυνώδεκα μὲν εἰσὶ  
 |yond; delay  
 αὐλαὶ |roofed , |with the gates ἡλλήλησι, ἔξ μὲν πρὸς  
 |opposite  
 |north, ἔξ δὲ πρὸς |south, τετραμμέναι, συνεχέες· |wall of a house  
 |north  
 |wind |south  
 |wind  
 οὐκ ἔξωθεν ὁ αὐτός σφῆας |enclose, |room δ' |be in  
 |encompass  
 διπλᾶ, τὰ μὲν |underground· δὲ |up in the air· ἐκείνοισι,  
 τρισχίλια ἀριθμόν, πεντακοσίων καὶ χιλίων ἑκάτερα.  
 τὰ μὲν νυν |up in the air ὅν |room αὐτοί τε ὠρώμεν  
 |pass through; ἢ αὐτοὶ θεησάμενοι λέγομεν, τὰ δὲ αὐτῶν  
 |recount  
 |underground· ῥοῖσι ἐπνυθανόμεθα· οἱ γὰρ ἐπεστεῶτες τῶν  
 Αἰγυπτίων δεικνύναι αὐτὰ |not anyone ἤθελον, φάμενοι  
 θήκας |on the spot ἢ τῶν τε ἀρχὴν τὸν |maze τοῦτον  
 οἰκοδομησαμένων βασιλέων καὶ τῶν ἱρῶν |lizard,  
 |crocodile  
 οὕτω τῶν μὲν κάτω περί |room |hearing τραλαβόντες  
 λέγομεν, τὰ δὲ ἄνω μέζονα |human ἔργων αὐτοὶ  
 ὠρώμεν· αἱ τε γὰρ |outlet, path; ἢ τῶν στεγέων καὶ οἱ  
 |narrative  
 |winding, ὅτι τῶν αὐλέων ἑόντες ποικιλώτατοι |wonder, ἥριον  
 |convolution |surprise  
 παρείχοντο ἔξ αὐλῆς τε ἐς τὰ |room |pass through;  
 |recount

is equal to many works of the Hellenes, great as they may be; but the labyrinth surpasses even the pyramids. It has twelve courts covered in, with gates facing one another, six upon the North side and six upon the South, joining on one to another, and the same wall surrounds them all outside; and there are in it two kinds of chambers, the one kind below the ground and the other above upon these, three thousand in number, of each kind fifteen hundred. The upper set of chambers we ourselves saw, going through them, and we tell of them having looked upon them with our own eyes; but the chambers under ground we heard about only; for the Egyptians who had charge of them were not willing on any account to show them, saying that here were the sepulchres of the kings who had first built this labyrinth and of the sacred crocodiles. Accordingly we speak of the chambers below by what we received from hearsay, while those above we saw ourselves and found them to be works of more than human greatness. For the passages through the chambers, and the goings this way and that way through the courts, which were admirably adorned, afforded endless matter for marvel, as we went through from a court to

*vocabulary*

**ἀρμόζω** fit together; be well fitted to  
~harmony

**αὐλή** courtyard

**βάθος** -ους (n, 3) depth, height

**βαθύς** high, deep ~bathysphere

**βορέας** -οῦ (m, 1) north, north wind

**γωνία** corner, angle

**ἐγγλύφω** carve

**ἐκγλύφω** scoop out; hatch

**ἑξακόσιοι** 600

**ἑξήκοντα** sixty

**ζῶον** being, animal; picture

**θῶμα** a wonder, feeling of surprise

~theater

**λαβύρινθος** maze

**λίθινος** made of stone

**λίμνη** lake, marsh, basin, sea ~limnic

**νότος** south, south wind

**οἶκημα** -τος (n, 3) room

**ὀροφή** roof

**ὀρυκτός** dug out

**παστάς** -δος (f, 3) porch; inner  
chamber

**πεντηκοντόργυιος** 50 fathoms deep or  
high

**περίμετρος** very long ~metric

**περίοδος** picket, circuit

**περίστυλος** surrounded with a  
colonnade

**πλέος** full

**πυραμῖς** (ῶ) pyramid

**στάδιον** 200 meters (pl also masc)

**στάδιος** (adj) standing upright, firm;  
(pl noun) 200 meters

**στέγη** roof, ceiling, chamber

**σχοῖνος** rush, bed of rushes; rope,  
measuring line; 10 km

**τοιχος** wall of a house

**τρισχίλιοι** 3000 ~kilo-

**τύπος** mold, form ~type

**χειροποίητος** artificial

ἐκ τῶν οἰκημάτων ἐς παστάδας, ἐς στέγας τε ἄλλας ἐκ τῶν παστάδων καὶ ἐς αὐλὰς ἄλλας ἐκ τῶν οἰκημάτων. ὀροφή δὲ πάντων τούτων λιθίνη κατὰ περ οἱ τοῖχοι, οἱ δὲ τοῖχοι τύπων ἐγγεγλυμμένων πλέοι, αὐλὴ δὲ ἐκάστη περίστυλος λίθου λευκοῦ ἀρμοσμένου τὰ μάλιστα. τῆς δὲ γωνίης τελευτῶντος τοῦ λαβυρίνθου ἔχεται πυραμὶς τεσσαρακοντόργυιος, ἐν τῇ ζῶα μεγάλα ἐγγέγλυπται· ὁδὸς δ' ἐς αὐτὴν ὑπὸ γῆν πεποιήται.

## 2.149

τοῦ δὲ λαβυρίνθου τούτου ἐόντος τοιούτου θῶμα ἔτι μέζον παρέχεται ἢ Μοίριος καλεομένη λίμνη, παρ' ἣν ὁ λαβύρινθος οὗτος οἰκοδόμηται· τῆς τὸ περίμετρον τῆς περιόδου εἰσι στάδιοι ἑξακόσιοι καὶ τρισχίλιοι, σχοίνων ἐξήκοντα ἐόντων, ἴσοι καὶ αὐτῆς Αἰγύπτου τὸ παρὰ θάλασσαν. κεῖται δὲ μακρὴ ἡ λίμνη πρὸς βορρῆν τε καὶ νότον, ἐοῦσα βάθος, τῇ βαθυτάτῃ αὐτὴ ἐωυτῆς, πεντηκοντόργυιος. ὅτι δὲ χειροποίητος ἐστὶ καὶ ὀρυκτὴ, αὐτὴ δηλοῖ· ἐν γὰρ μέσῃ τῇ λίμνῃ μάλιστα κη ἐστᾶσι δύο

ἐκ τῶν |room ἐς |porch; , ἐς |roof, ceiling, ἵλλας ἐκ  
inner |chamber

τῶν |porch; inner καὶ ἐς αὐλάς ἄλλας ἐκ τῶν |room  
chamber

|roof δὲ πάντων τούτων |made of stone περ οἱ |wall of a house

δὲ |wall of a |mold, form, ἑγλυμμένων πλέοι, αὐλὴ δὲ ἐκάστη  
house

|surrounded with οὐ λευκοῦ |fit well τὰ μάλιστα. τῆς  
a colonnade

δὲ |corner, τελευτῶντος τοῦ |maze ἔχεται |pyramid  
angle

τεσσερακοντόργυιος, ἐν τῇ ζῶα μεγάλα ἐγγέγλυπται·

ὁδὸς δ' ἐς αὐτὴν ὑπὸ γῆν πεποιήται.

## 2.149

τοῦ δὲ |maze τούτου ἐόντος τοιούτου |wonder, ᾗ τι  
surprise

μέζον παρέχεται ἢ Μοίριος καλεομένη |lake, marsh, ᾗ ἢ ὁ  
basin, sea

|maze οὗτος οἰκοδόμηται· τῆς τὸ περίμετρον τῆς

|picket, εἰσι στάδιοι |600 καὶ τρισχίλιοι, |rush, bed of rushes;  
circuit rope, measuring line;  
10 km

ἐξήκοντα ἐόντων, ἴσοι καὶ αὐτῆς Αἰγύπτου τὸ παρὰ

θάλασσαν. κεῖται δὲ μακρὴ ἢ |lake, marsh, north, τε  
basin, sea |north

καὶ |south, , εὐῶσα |depth, , τῇ βαθυτάτῃ αὐτῇ ἐωυτῆς,  
south |height

|50 fathoms deep or ὅτι δὲ |artificial ἐστὶ καὶ |dug out ,  
high

αὐτὴ δηλοῖ· ἐν γὰρ μέσῃ τῇ |lake, marsh, πτά κη ἐστᾶσι δύο  
basin, sea

the chambers beyond it, and from the chambers to colonnades, and from the colonnades to other rooms, and then from the chambers again to other courts. Over the whole of these is a roof made of stone like the walls; and the walls are covered with figures carved upon them, each court being surrounded with pillars of white stone fitted together most perfectly; and at the end of the labyrinth, by the corner of it, there is a pyramid of forty fathoms, upon which large figures are carved, and to this there is a way made under ground.

### 2.149

Such is this labyrinth; but a cause for marvel even greater than this is afforded by the lake, which is called the lake of Moiris, along the side of which this labyrinth is built. The measure of its circuit is three thousand six hundred furlongs (being sixty schoines), and this is the same number of furlongs as the extent of Egypt itself along the sea. The lake lies extended lengthwise from North to South, and in depth where it is deepest it is fifty fathoms. That this lake is artificial and formed by digging is self-evident, for about in the middle of the lake stand two pyramids, each rising above

*vocabulary*

**ἄνυδρος** waterless  
**ἀργύριον** small coin  
**αὐθιγενής** native-born  
**βασιλείος** kingly  
**διῶρυξ -χος (f)** ditch, canal  
**εἰσάγω** lead in ~demagogue  
**ἐκδίδωμι** hand over ~donate  
**ἐκρέω** flow out, be shed  
**ἕξ** six ~hexagon  
**ἑξάπεδος** six feet long  
**ἑξάπλεθρος** 200 meters long  
**ἐπιχώριος** native  
**καταβάλλω** throw down, cast off  
 ~ballistic  
**κολοσσός** statue, big statue

**λίθινος** made of stone  
**λίμνη** lake, marsh, basin, sea ~limnic  
**μετρέω** measure, traverse ~metric  
**ὄργυια** fathom, arm's length ~reach  
**ὀργυιά** fathom, arm's length  
**πῆχυς** forearm, cubit  
**πυραμῖς (ῶ)** pyramid  
**ῥέω** flow ~rheostat  
**στάδιον** 200 meters (pl also masc)  
**στάδιος** (adj) standing upright, firm;  
 (pl noun) 200 meters  
**τάλαντον** scale, a unit of weight  
 ~talent  
**τετράπηχυς** four cubits tall  
**ὑπερέχω** be over; protect

πυραμίδες, τοῦ ὕδατος ὑπερέχουσαι πεντήκοντα ὀργυιάς  
 ἑκατέρη, καὶ τὸ κατ' ὕδατος οἰκοδόμηται ἕτερον τοσοῦτον,  
 καὶ ἐπ' ἀμφοτέρησι ἔπεστι κολοσσὸς λίθινος κατήμενος  
 ἐν θρόνῳ. οὕτω αἱ μὲν πυραμίδες εἰσὶ ἑκατὸν ὀργυιέων,  
 αἱ δ' ἑκατὸν ὀργυιαί δίκαιαι εἰσὶ στάδιον ἑξάπλεθρον,  
 ἑξαπέδου τε τῆς ὀργυιῆς μετρεομένης καὶ τετραπήχεος,  
 τῶν ποδῶν μὲν τετραπαλαίστων ἐόντων, τοῦ δὲ πήχεος  
 ἑξαπαλαίστου. τὸ δὲ ὕδωρ τὸ ἐν τῇ λίμνῃ αὐθιγενὲς μὲν  
 οὐκ ἔστι ἄνυδρος γὰρ δὴ δεινῶς ἐστι ἢ ταύτῃ, ἐκ τοῦ  
 Νείλου δὲ κατὰ διώρυχα ἐσῆκται, καὶ ἕξ μὲν μῆνας ἔσω  
 ῥέει ἐς τὴν λίμνην, ἕξ δὲ μῆνας ἔξω ἐς τὸν Νεῖλον αὐτῖς·  
 καὶ ἐπεὰν μὲν ἐκρέῃ ἔξω, ἢ δὲ τότε τοὺς ἕξ μῆνας ἐς  
 τὸ βασιλῆιον καταβάλλει ἐπ' ἡμέρην ἐκάστην τάλαντον  
 ἀργυρίου ἐκ τῶν ἰχθύων, ἐπεὰν δὲ ἐσίῃ τὸ ὕδωρ ἐς αὐτήν,  
 εἴκοσι μνέας.

## 2.150

ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὥς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην  
 ἐκδιδοί ἡ λίμνη αὕτη ὑπὸ γῆν, τετραμμένη τὸ πρὸς



|pyramid , τοῦ ὕδατος |be over; protect εντήκοντα ὀργυιάς  
 ἐκατέρῃ, καὶ τὸ κατ' ὕδατος οἰκοδόμηται ἕτερον τοσοῦτον,  
 καὶ ἐπ' ἀμφοτέρῃσι ἔπεστι |statue, big|made of stone, ἵμενος  
 |statue  
 ἐν θρόνῳ. οὕτω αἱ μὲν |pyramid εἰς ἐκατὸν ὀργυιέων,  
 αἱ δ' ἐκατὸν |fathom, arm's length, ἢ στάδιον |200 meters,  
 |long  
 |six feet long. ἢ τῆς |fathom, |measure, καὶ |four cubits tall ,  
 |arm's |traverse  
 τῶν ποδῶν μὲν τετραπαλαίστων ἐόντων, τοῦ δὲ |forearm,  
 |cubit  
 ἐξαπαλαίστου. τὸ δὲ ὕδωρ τὸ ἐν τῇ |lake, |native-born μὲν  
 |marsh,  
 οὐκ ἔστι |waterless γὰρ δὴ δεινῶς ἐστὶν ἢ ταύτῃ, ἐκ τοῦ  
 |basin,  
 |sea  
 Νεῖλου δὲ κατὰ |ditch, |lead in , καὶ ἕξ μὲν μῆνας ἔσω  
 |canal  
 ῥέει ἐς τὴν |lake, marsh, δὲ μῆνας ἕξω ἐς τὸν Νεῖλον αὐτίς·  
 |basin, sea  
 καὶ ἐπεὰν μὲν |flow out, be shed ἔτι τότε τοὺς ἕξ μῆνας ἐς  
 τὸ |kingly |throw down, cast off, ἔρην ἐκάστην |scale, a unit  
 |of weight  
 |small coin ἐκ τῶν ἰχθύων, ἐπεὰν δὲ ἐσίῃ τὸ ὕδωρ ἐς αὐτήν,  
 εἴκοσι μνέας.

## 2.150

ἔλεγον δὲ οἱ |native καὶ ὥς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην  
 |hand over |lake, marsh, ὑπὸ γῆν, τετραμμένη τὸ πρὸς  
 |basin, sea

the water to a height of fifty fathoms, the part which is built below the water being of just the same height; and upon each is placed a colossal statue of stone sitting upon a chair. Thus the pyramids are a hundred fathoms high; and these hundred fathoms are equal to a furlong of six hundred feet, the fathom being measured as six feet or four cubits, the feet being four palms each, and the cubits six. The water in the lake does not come from the place where it is, for the country there is very deficient in water, but it has been brought thither from the Nile by a canal: and for six months the water flows into the lake, and for six months out into the Nile again; and whenever it flows out, then for the six months it brings into the royal treasury a talent of silver a day from the fish which are caught, and twenty pounds when the water comes in.

### 2.150

The natives of the place moreover said that this lake had an outlet under ground to the Syrtis which is in Libya, turning towards the interior of the continent upon the Western side and running along

*vocabulary*

**ἄγχι** near, nigh ~angina  
**βασιλῆις** kingly  
**ἐκφορέω** carry out ~bear  
**ἐξορύσσω** dig out  
**ἐπιμελής** careful, cared for  
**ἐπινοέω** intend  
**ἐσπέρα** evening, west  
**εὐπετής** coming out well; (adv)  
 fortunately  
**εὖς** good, brave, noble  
**θησαυρός** treasury ~treasure  
**κατάγαιος** at ground level;  
 underground  
**κατεργάζομαι** achieve; cultivate; get;

## kill

**κλώψ** thief  
**λίμνη** lake, marsh, basin, sea ~limnic  
**μεσόγαια** inland  
**οἶκίον** abode, nest ~economics  
**ὄον** οὖ type of fruit  
**ὄρυγμα** -τος (n, 3) trench, tunnel  
**ὀρύσσω** dig  
**οὐδαμοῦ** nowhere  
**παραρρέω** flow past, slip by  
**σταθμάομαι** judge, conclude  
**σφέτερος** their  
**χοῦς** jar, jug; loose dirt  
**χόω** heap up  
**ᾠρος** year

ἐσπέρην ἐς τὴν μεσόγαιαν παρὰ τὸ ὄρος τὸ ὑπὲρ Μέμφιος.

ἐπεῖτε δὲ τοῦ ὀρύγματος τούτου οὐκ ὥρων τὸν χοῦν οὐδαμοῦ ἐόντα, ἐπιμελὲς γὰρ δὴ μοι ἦν, εἰρόμην τοὺς ἄγχιστα οἰκέοντας τῆς λίμνης ὅκου εἶη ὁ χοῦς ὁ ἐξορυχθείς. οἱ δὲ ἔφρασάν μοι ἵνα<sup>1</sup> ἐξεφορήθῃ, καὶ εὐπετέως ἔπειθον· ἦδεα γὰρ λόγῳ καὶ ἐν Νίνῳ τῇ Ἀσσυρίῳ πόλει γενόμενον ἕτερον τοιοῦτον.

τὰ γὰρ Σαρδαναπάλλου τοῦ Νίνου βασιλέος ἐόντα μεγάλα χρήματα καὶ φυλασσόμενα ἐν θησαυροῖσι καταγαίοισι ἐπενόησαν κλώπες ἐκφορῆσαι. ἐκ δὴ ὧν τῶν σφετέρων οἰκίων ἀρξάμενοι οἱ κλώπες ὑπὸ γῆν σταθμεόμενοι ἐς τὰ βασιλῆα οἰκία ὥρυsson, τὸν δὲ χοῦν τὸν ἐκφορεόμενον ἐκ τοῦ ὀρύγματος, ὅπως γένοιτο νύξ, ἐς τὸν Τίγρην ποταμὸν παραρρέοντα τὴν Νίνον ἐξεφόρεον, ἐς ὃ κατεργάσαντο ὅ τι ἐβούλοντο. τοιοῦτον ἕτερον ἤκουσα καὶ κατὰ τὸ τῆς ἐν Αἰγύπτῳ λίμνης ὄρυγμα γενέσθαι, πλὴν οὐ νυκτὸς ἀλλὰ μετ' ἡμέρην ποιούμενον·

---

<sup>1</sup> to what place

ἐσπέρην ἐς τὴν μεσόγαιαν παρὰ τὸ ὄρος τὸ ὑπὲρ Μέμφιος.

ἐπεῖτε δὲ τοῦ |trench,  
|tunnel τούτου οὐκ |year τὸν χοῦν  
|nowhere ἐόντα, |careful,  
|cared for γὰρ δὴ μοι ἦν, εἰρόμην τοὺς  
|near, nigh οἰκέοντας τῆς |lake, marsh, |jar, jug; loose dirt  
|basin, sea  
|dig out οἱ δὲ ἔφρασάν μοι ἵνα<sup>1</sup> |carry out , καὶ  
|coming out well; |ον· ἦδεα γὰρ λόγῳ καὶ ἐν Νίνῳ τῇ  
|(adv) fortunately  
Ἀσσυρίων πόλιν γενόμενον ἕτερον τοιοῦτον.

τὰ γὰρ Σαρδαναπάλλου τοῦ Νίνου βασιλέως ἐόντα  
μεγάλα χρήματα καὶ φυλασσόμενα ἐν |treasury  
|at ground level; |intend |thief |carry out ἐκ δὲ ὧν  
|underground  
τῶν |their |abode, nest, |ξάμενοι οἱ |thief ὑπὸ γῆν  
σταθμεόμενοι ἐς τὰ |kingly οἰκία |dig , τὸν δὲ χοῦν  
τὸν |carry out ἐκ τοῦ |trench,  
|tunnel , ὅπως γένοιτο νύξ, ἐς  
τὸν Τίγρην ποταμὸν |flow past, slip by ἔν Νίνον |carry out ,  
ἐς ὃ |achieve; culti- ὅ τι ἐβούλοντο. τοιοῦτον ἕτερον  
|vate; get; kill  
ἦκουσα καὶ κατὰ τὸ τῆς ἐν Αἰγύπτῳ |lake, |trench,  
|marsh, |tunnel  
γενέσθαι, πλὴν οὐ νυκτὸς ἀλλὰ μετ' ἡμέρην ποιεῦμενον·  
|basin, sea

<sup>1</sup> to what place

by the mountain which is above Memphis.

Now since I did not see anywhere existing the earth dug out of this excavation (for that was a matter which drew my attention), I asked those who dwelt nearest to the lake where the earth was which had been dug out. These told me to what place it had been carried away; and I readily believed them, for I knew by report that a similar thing had been done at Nineveh, the city of the Assyrians.

There certain thieves formed a design once to carry away the wealth of Sardanapallos son of Ninos, the king, which wealth was very great and was kept in treasure-houses under the earth. Accordingly they began from their own dwelling, and making estimate of their direction they dug under ground towards the king's palace; and the earth which was brought out of the excavation they used to carry away, when night came on, to the river Tigris which flows by the city of Nineveh, until at last they accomplished that which they desired. Similarly, as I heard, the digging of the lake in Egypt was effected, except that it was done not by night but during the day; for as

*vocabulary*

**ἀναμνησῶ** (+2 acc) remind  
 someone ~mnemonic  
**ἀριθμέω** to count ~arithmetic  
**ἀριθμός** number  
**διαχέω** scatter  
**δικαίω** demand/make justice  
**δολερός** deceitful  
**ἐκφέρω** carry off ~bear  
**ἐνδεκα** eleven ~decimal  
**ἐνθαῦτα** there, here  
**ἐσχατος** farthest, last  
**θύω** (ῥ) rush; sacrifice ~θύω  
**κατασπένδω** pour as a drink offering  
**κυνέα** -ῆς helmet ~hound  
**κύνεος** doglike, shameless ~hound  
**λίμνη** lake, marsh, basin, sea ~limnic  
**ὁρτή** holiday, feast

**ὀρύσσω** dig  
**περιαίρῶ** strip off  
**σπένδω** libate; (mid) make a treaty  
 ~spontaneous  
**ὑπέχω** promise; hold out one's hand;  
 submit to  
**ὑπολαμβάνω** take under one's  
 support, seize; speak up; imagine  
 ~epilepsy  
**φιᾶλη** jar ~vial  
**φορέω** frequentative of φέρω, to carry  
 ~bear  
**χοῦς** jar, jug; loose dirt  
**χόω** heap up  
**χρησμός** oracular response  
**χρηστήριον** oracle, response  
**ώθέω** push

ὀρύσσοντας γὰρ τὸν χοῦν τοὺς Αἰγυπτίους ἐς τὸν Νεῖλον  
φορέειν· ὁ δὲ ὑπολαμβάνων ἔμελλε διαχέειν. ἡ μὲν νυν  
λίμνη αὕτη οὕτω λέγεται ὀρυχθῆναι·

## 2.151

τῶν δὲ δωδέκα βασιλέων δικαιοσύνη χρεωμένων, ἀνὰ  
χρόνον ὡς ἔθυσαν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τῇ ὑστάτῃ τῆς  
ὀρτῆς, μελλόντων κατασπείσειν, ὁ ἀρχιερεὺς ἐξήνικέ σφι  
φιάλας χρυσέας, τῇσί περ ἐώθεσαν σπένδειν, ἀμαρτῶν  
τοῦ ἀριθμοῦ, ἔνδεκα δωδέκα ἐοῦσι. ἐνθαῦτα ὡς οὐκ  
εἶχε φιάλην ὁ ἔσχατος ἐστεῶς αὐτῶν Ψαμμήτιχος,  
περιελόμενος τὴν κυνέην ἐοῦσαν χαλκὴν ὑπέσχε τε καὶ  
ἔσπεινδε. κυνέας δὲ καὶ οἱ ἄλλοι ἅπαντες ἐφόρεόν τε  
βασιλέες καὶ ἐτύγχανον τότε ἔχοντες. Ψαμμήτιχος μὲν  
νυν οὐδενὶ δολερῷ νόῳ χρεώμενος ὑπέσχε τὴν κυνέην· οἱ  
δὲ ἐν φρενὶ λαβόντες τό τε ποιηθὲν ἐκ Ψαμμητίχου καὶ  
τὸ χρηστήριον, ὅτι ἐκέχρηστό σφι τὸν χαλκὴν σπείσαντα  
αὐτῶν φιάλη τοῦτον βασιλέα ἔσεσθαι μῦνον Αἰγύπτου,  
ἀναμνησθέντες τοῦ χρησμοῦ κτεῖναι μὲν οὐκ ἔδικαίωσαν



|dig γὰρ τὸν χοῦν τοὺς Αἰγυπτίους ἐς τὸν Νεῖλον

|frequentative ὅ offtake under one's support, scatter . ἡ μὲν νυν  
|φέρω, to carry |seize; speak up; imagine

|lake, marsh, οὕτω λέγεται |dig  
|basin, sea

## 2.151

τῶν δὲ δυνάδεκα βασιλέων δικαιοσύνη χρεωμένων, ἀνὰ  
χρόνον ὡς |rush; sacrifice, ἱρῶ τοῦ Ἡφαίστου, τῇ ὑστάτῃ τῆς

|holiday, ,μελλόντων |pour as a drink, ὁ ἀρχιερεὺς |carry off σφι  
|feast |offering

|jar χρυσέας, τῇσί περ |push |libate; (mid),ιαρτῶν  
|make a treaty

τοῦ ἀριθμοῦ, |eleven δυνάδεκα εἰσὶ. |there, here ὧς οὐκ

εἶχε |jar ὁ |farthest ἐστεῶς αὐτῶν Ψαμμήτιχος,

|strip off τὴν κυνέην εὐῶσαν χαλκέην |promise τε καὶ

|libate; (mid) νέας δὲ καὶ οἱ ἄλλοι ἅπαντες |frequentative of φέρω, to  
|make a treaty |carry

βασιλέες καὶ ἐτύγχανον τότε ἔχοντες. Ψαμμήτιχος μὲν

νυν οὐδενὶ |deceitful νόῳ χρεώμενος |promise τὴν κυνέην· οἱ

δὲ ἐν φρενὶ λαβόντες τό τε ποιηθὲν ἐκ Ψαμμήτιχου καὶ

τὸ |oracle, , ὅτι ἐκέχρηστό σφι τὸν χαλκὴν |libate; (mid)  
|response |make a treaty

αὐτῶν |jar τοῦτον βασιλέα ἔσεσθαι μῶνον Αἰγύπτου,

ἀναμνησθέντες τοῦ |oracular κτεῖναι μὲν οὐκ |demand/make justice  
|response

they dug the Egyptians carried to the Nile the earth which was dug out; and the river, when it received it, would naturally bear it away and disperse it. Thus is this lake said to have been dug out.

### 2.151

Now the twelve kings continued to rule justly, but in course of time it happened thus:— After sacrifice in the temple of Hephaistos they were about to make libation on the last day of the feast, and the chief-priest, in bringing out for them the golden cups with which they had been wont to pour libations, missed his reckoning and brought eleven only for the twelve kings. Then that one of them who was standing last in order, namely Psammetichos, since he had no cup took off from his head his helmet, which was of bronze, and having held it out to receive the wine he proceeded to make libation: likewise all the other kings were wont to wear helmets and they happened to have them then. Now Psammetichos held out his helmet with no treacherous meaning; but they taking note of that which had been done by Psammetichos and of the oracle, namely how it had been declared to them that whosoever of them should make libation with a bronze cup should be sole king of Egypt, recollecting, I say, the saying of the Oracle, they did not indeed deem it

*vocabulary***ἀνευρίσκω** discover**ἀπαλλάξείω** wish to get rid of**ἀπαλλάσσω** free from, remove; be freed, depart**ἀψευδής** truthful**βασανίζω** interrogate, test, torture**βασιλεύω** be king**ἐλος** ἔλεος (n, 3) marsh**ἐνδεκα** eleven ~decimal**ἐπιμίσγω** deal with, fight ~mix**ἐπινοέω** intend**εὖς** good, brave, noble**κατάγω** lead down/home; land

~demagogue

**καταλαμβάνω** seize, understand, catch, overtake; (mp) happen ~epilepsy**κυνέα** -ῆς helmet ~hound**κύνεος** doglike, shameless ~hound**μαντεῖον** prophetic warning ~mantis**μῖν** him, her, it**νέκυς** (ῶ) corpse, ghost ~necro**νομός** home, district ~nemesis**ὄνειρον** dream**ὄνειρος** dream**ὄον** οὔ type of fruit**ὄψιος** late, in evening**ὄψις** ὄψεως (f) sight, view

~thanatopsis

**περιυβρίζω** insult wantonly**πρόνοια** foresight, providence**τίνω** (ι) pay, atone for; (mp) punish**τίσις** -τος (f) payment, vengeance**τίω** value, honor; mp: exact

recompense for

**χρησμός** oracular response**χρηστήριον** oracle, response**φιλόω** (ι) strip bare ~epsilon

Ψαμμήτιχον, ὡς ἀνέυρισκον βασανίζοντες ἐξ οὐδεμιῆς  
προνοίης αὐτὸν ποιήσαντα, ἐς δὲ τὰ ἔλεα ἔδοξέ σφι διώξαι  
φιλώσαντας τὰ πλείστα τῆς δυνάμιος, ἐκ δὲ τῶν ἐλέων  
ὀρμώμενον μὴ ἐπιμίσγεσθαι τῇ ἄλλῃ Αἰγύπτῳ.

## 2.152

τὸν δὲ Ψαμμήτιχον τοῦτον πρότερον φεύγοντα τὸν  
Αἰθίοπα Σαβακῶν, ὅς οἱ τὸν πατέρα Νεκῶν ἀπέκτεινε,  
τοῦτον φεύγοντα τότε ἐς Συρίην, ὡς<sup>1</sup> ἀπαλλάχθη ἐκ τῆς  
ὄψιος τοῦ ὀνείρου ὁ Αἰθίοψ, κατήγαγον Αἰγυπτίων οὔτοι  
οἱ ἐκ νομοῦ τοῦ Σαῖτεω εἰσί. μετὰ δὲ βασιλεύοντα τὸ  
δεύτερον πρὸς τῶν ἑνδεκα βασιλέων καταλαμβάνει μιν  
διὰ τὴν κυνέην φεύγειν ἐς τὰ ἔλεα.

ἐπιστάμενος ὦν ὡς περιωρισμένος εἶη πρὸς αὐτῶν,  
ἐπενόεε τίσασθαι τοὺς διώξαντας. πέμψαντι δέ οἱ ἐς  
Βουτοῦν πόλιν ἐς τὸ χρηστήριον τῆς Λητοῦς, ἔνθα δὴ  
Αἰγυπτίοισι ἐστὶ μαντήιον ἀψευδέστατον, ἦλθε χρησμὸς  
ὡς τίσις ἦξει ἀπὸ θαλάσσης χαλκέων

<sup>1</sup> and then later, at the end of his rule over Egypt

Ψαμμήτιχον, ὥς |discover |interrogate, test, ἐξ οὐδεμιῆς  
|torture  
|foresight, οὐτὸν ποιήσαντα, ἐς δὲ τὰ |marsh ὅδε σφι διῶξαι  
|providence  
|strip bare τὰ πλείστα τῆς δυνάμους, ἐκ δὲ τῶν ἐλέων  
ὀρμώμενον μὴ |deal with τῇ ἄλλῃ Αἰγύπτῳ.

## 2.152

τὸν δὲ Ψαμμήτιχον τοῦτον πρότερον φεύγοντα τὸν  
Αἰθίοπα Σαβακῶν, ὅς οἱ τὸν πατέρα |corpse, ἀπέκτεινε,  
|ghost  
τοῦτον φεύγοντα τότε ἐς Συρίην, ὥς<sup>1</sup> ἀπαλλάχθη ἐκ τῆς  
ὄψιος τοῦ ὀνείρου ὁ Αἰθίοψ, |lead down/home; land ὧν οὔτοι  
οἱ ἐκ |home, τοῦ Σαΐτεω εἰσί. μετὰ δὲ |be king τὸ  
|district  
δεύτερον πρὸς τῶν |eleven βασιλέων |seize, understand, catch, overtake;  
|(mp) happen  
διὰ τὴν κυνέην φεύγειν ἐς τὰ |marsh  
  
ἐπιστάμενος ὦν ὥς |insult wantonly εἶη πρὸς αὐτῶν,  
|intend τίσασθαι τοὺς διώξαντας. πέμψαντι δέ οἱ ἐς  
Βουτοῦν πόλιν ἐς τὸ |oracle, τῆς Λητοῦς, ἔνθα δὴ  
|response  
Αἰγυπτίοισι ἐστὶ |prophetic |truthful, ἦλθε |oracular  
|warning |response  
ὥς |payment, ἀπὸ θαλάσσης χαλκῶν  
|vengeance

<sup>1</sup> and then later, at the end of his rule over Egypt

right to slay Psammetichos, since they found by examination that he had not done it with any forethought, but they determined to strip him of almost all his power and to drive him away into the fen-country, and that from the fen-country he should not hold any dealings with the rest of Egypt.

## 2.152

This Psammetichos had formerly been a fugitive from the Ethiopian Sabacos who had killed his father Necos, from him, I say, he had then been a fugitive in Syria; and when the Ethiopian had departed in consequence of the vision of the dream, the Egyptians who were of the district of Saïs brought him back to his own country. Then afterwards, when he was king, it was his fate to be a fugitive a second time on account of the helmet, being driven by the eleven kings into the fen-country.

So then holding that he had been grievously wronged by them, he thought how he might take vengeance on those who had driven him out: and when he had sent to the Oracle of Leto in the city of Buto, where the Egyptians have their most truthful Oracle, there was given to him the reply that vengeance would come when men of bronze appeared

*vocabulary*

**ἀγγέλλω** carry a message, announce  
~angel

**ἀναγκαίη** of necessity, by force

**ἀναγκαῖος** coerced, coercing, slavery

**ἀπιστία** disbelief, distrust

**ἀποφέρω** carry off, carry back ~bear

**διέρχομαι** pierce, traverse

**ἐκβαίνω** come forth, disembark ~basis

**ἐλος** ἔλεος (n, 3) marsh

**ἐπίκουρος** ally; mercenary ~cereal

**ἐπιτελέω** complete; do a religious duty

**ἐπιτέλλω** order ~apostle

**ἐπιφαίνω** display ~photon

**καθαιρέω** take down, close ~heresy

**καταλαμβάνω** seize, understand, catch, overtake; (mp) happen ~epilepsy

**ληηλατέω** plunder

**λήϊη** booty

**νότος** south, south wind

**ὀπλίζω** prepare, arm ~hoplite

**προπύλαιος** before the gates, gateway

**ὑπισχνέομαι** promise, agree to do  
~ischemia

**ὑποχέω** spread under; (mp+dat) fill  
someone

**χρηστήριον** oracle, response

ἀνδρῶν ἐπιφανέντων. καὶ τῷ μὲν δὴ ἀπιστὴ μεγάλη  
 ὑπεκέχυτο<sup>1</sup> χαλκέους οἱ ἄνδρας ἤξειν ἐπικούρους. χρόνου  
 δὲ οὐ πολλοῦ διελθόντος ἀναγκαίη κατέλαβε Ἰωνάς τε καὶ  
 Κᾶρας ἄνδρας κατὰ ληϊήν ἐκπλώσαντας ἀπενειχθῆναι ἐς  
 Αἴγυπτον, ἐκβάντας δὲ ἐς γῆν καὶ ὀπλισθέντας χαλκῷ  
 ἀγγέλλει τῶν τις Αἰγυπτίων ἐς τὰ ἔλλα ἀπικόμενος  
 τῷ Ψαμμήτιχῳ, ὥς οὐκ ἰδὼν πρότερον χαλκῷ ἄνδρας  
 ὀπλισθέντας, ὥς χάλκεοι ἄνδρες ἀπιγμένοι ἀπὸ θαλάσσης  
 λεηλατεῦσι τὸ πεδῖον. ὁ δὲ μαθὼν τὸ χρηστήριον  
 ἐπιτελεύμενον φίλα τε τοῖσι Ἰωσι καὶ Καρσί ποιέεται  
 καὶ σφεας μεγάλα ὑπισχνεύμενος πείθει μετ' ἑωυτοῦ  
 γενέσθαι. ὥς δὲ ἔπεισε, οὕτω ἅμα τοῖσι τὰ ἑωυτοῦ  
 βουλομένοισι Αἰγυπτίοισι καὶ τοῖσι ἐπικούροισι καταίρει  
 τοὺς βασιλέας.

## 2.153

κρατήσας δὲ Αἰγύπτου πάσης ὁ Ψαμμήτιχος ἐποίησε τῷ  
 Ἡφαίστῳ προπύλαια ἐν Μέμφι τὰ πρὸς νότον ἄνεμον

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<sup>1</sup> seeped into him



ἀνδρῶν |display καὶ τῷ μὲν δὴ ἀπιστίῃ μεγάλη  
 |spread <sup>1</sup> |under; s οἱ ἄνδρας ἤξιν |ally; mercenary, νόνου  
 (mp+dat) fill some-  
 one  
 οὐ πολλοῦ |pierce, ἀναγκαίῃ |seize, understand, catch, |  
 |traverse |overtake; (mp) happen  
 Κᾶρας ἄνδρας κατὰ |booty ἐκπλώσαντας |carry off ἐς  
 Αἴγυπτον, |come forth δὲ ἐς γῆν καὶ |prepare, arm χαλκῶ  
 |carry a message, τις Αἰγυπτίων ἐς τὰ |marsh ἱπικόμενος  
 |announce  
 τῷ Ψαμμήτιχῳ, ὥς οὐκ ἰδὼν πρότερον χαλκῶ ἄνδρας  
 |prepare, arm , ὥς χάλκεοι ἄνδρες ἀπιγμένοι ἀπὸ θαλάσσης  
 |plunder τὸ πεδῖον. ὁ δὲ μαθὼν τὸ |oracle,  
 |response  
 ἐπιτελούμενον φίλα τε τοῖσι Ἰωσι καὶ Καρσὶ ποιέεται  
 καὶ σφεας μεγάλα |promise, agree πείθει μετ' ἐωυτοῦ  
 γενέσθαι. ὥς δὲ ἔπεισε, οὕτω ἅμα τοῖσι τὰ ἐωυτοῦ  
 βουλομένοισι Αἰγυπτίοισι καὶ τοῖσι |ally; merce-|take down, close  
 |nary  
 τοὺς βασιλέας.

## 2.153

κρατήσας δὲ Αἰγύπτου πάσης ὁ Ψαμμήτιχος ἐποίησε τῷ  
 Ἐφαιστῷ |before the Ἰ Μέμφι τὰ πρὸς |south, ἄνεμον  
 |gates, gateway |south  
 |wind

<sup>1</sup> seeped into him

from the sea. And he was strongly disposed not to believe that bronze men would come to help him; but after no long time had passed, certain Ionians and Carians who had sailed forth for plunder were compelled to come to shore in Egypt, and they having landed and being clad in bronze armour, one of the Egyptians, not having before seen men clad in bronze armour, came to the fen-land and brought a report to Psammetichos that bronze men had come from the sea and were plundering the plain. So he, perceiving that the saying of the Oracle was coming to pass, dealt in a friendly manner with the Ionians and Carians, and with large promises he persuaded them to take his part. Then when he had persuaded them, with the help of those Egyptians who favoured his cause and of these foreign mercenaries he overthrew the kings.

### 2.153

Having thus got power over all Egypt, Psammetichos made for Hephaistos that gateway of the temple at Memphis which is turned towards the South

*vocabulary***αὐλέω** play (blow, toot)**αὐλή** courtyard**γλῶσσα** tongue, language ~glossary**δυωδεκάπηχys** of 12 cubits**ἐκδιδάσκω** teach, explain**ἐκμανθάνω** know by heart**Ἕλληγν** Greek**ἐνερθε** beneath, below**ἐνοικέω** dwell in**ἐρμηνεύς** -ος (m) interpreter**κίων** κίονος (ī, f) pillar**κολοσσός** statue, big statue**οἰκοδομέω** build, build a house**παραβάλλω** put at risk ~ballistic**πελάζω** bring/come to, near, into contact with**περίστυλος** surrounded with a colonnade**προπύλαιος** before the gates, gateway**συγκατεργάζομαι** help to do**τύπος** mold, form ~type**ὑπέχω** promise; hold out one's hand; submit to**ὑφίστημι** promise, undertake ~station**χῶρος** place ~heir

τετραμμένα, αὐλήν τε τῷ Ἄπι, ἐν τῇ τρέφεται ἐπεὰν φανῇ<sup>1</sup> ὁ Ἄπις, οἰκοδόμησε ἐναντίον τῶν προπυλαίων, πᾶσάν τε περίστυλον ἐοῦσαν καὶ τύπων πλέην· ἀντὶ δὲ κίωνων ὑπεστᾶσι κολοσσοὶ δυωδεκαπῆχες τῇ αὐλῇ. ὁ δὲ Ἄπις κατὰ τὴν Ἑλλήνων γλῶσσαν ἐστὶ Ἑπαφος.

## 2.154

τοῖσι δὲ Ἴωσι καὶ τοῖσι Καρσὶ τοῖσι συγκατεργασαμένοισι αὐτῷ ὁ Ψαμμήτιχος δίδωσι χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, τοῦ Νείλου τὸ μέσον ἔχοντος, τοῖσι οὐνόματα ἐτέθη Στρατόπεδα· τούτους τε δὴ σφι τοὺς χώρους δίδωσι καὶ τὰ ἄλλα τὰ ὑπέσχετο πάντα ἀπέδωκε. καὶ δὴ καὶ παῖδας παρέβαλε αὐτοῖσι Αἰγυπτίους τὴν Ἑλλάδα γλῶσσαν ἐκδιδάσκεσθαι. ἀπὸ δὲ τούτων ἐκμαθόντων τὴν γλῶσσαν οἱ νῦν ἐρμηνέες ἐν Αἰγύπτῳ γεγόνασι. οἱ δὲ Ἴωνές τε καὶ οἱ Κᾶρες τούτους τοὺς χώρους οἴκησαν χρόνον ἐπὶ πολλόν· εἰσὶ δὲ οὗτοι οἱ χῶροι πρὸς θαλάσσης ὀλίγον ἔνερθε Βουβάστιος πόλιος, ἐπὶ τῷ Πηλουσίῳ

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<sup>1</sup> as a calf, 2.38

τετραμμένα, |courtyard τῷ Ἄπι, ἐν τῇ τρέφεται ἐπεὰν  
 φανῇ<sup>1</sup> ὁ Ἄπις, |build, build a ἐναντίον τῶν |before the,  
 |house |gates, gateway  
 πασάν τε |surrounded with σαν καὶ |mold, |bring/come to, near, into con-  
 |a colonnade |form |tact with  
 |pillar |promise, |statue, big of 12 cubits τῇ αὐλῇ. ὁ δὲ  
 |undertake |statue  
 Ἄπις κατὰ τὴν |Greek |tongue, ἐστὶ Ἑπαφος.  
 |language

## 2.154

τοῖσι δὲ Ἴωσι καὶ τοῖσι Κερσὶ τοῖσι |συγκατεργάζομαι?: help to do; or  
 |συγκατεργάζομαι?: help to do  
 αὐτῷ ὁ Ψαμμήτιχος δίδωσι |place |dwell in ἀντίους  
 ἀλλήλων, τοῦ Νείλου τὸ μέσον ἔχοντος, τοῖσι οὐνόματα  
 ἐτέθη Στρατόπεδα· τούτους τε δὴ σφι τοὺς |place δίδωσι  
 καὶ τὰ ἄλλα τὰ |promise πάντα ἀπέδωκε. καὶ δὴ  
 καὶ παῖδας |put at risk αὐτοῖσι Αἰγυπτίους τὴν Ἑλλάδα  
 |tongue, |teach, explain . ἀπὸ δὲ τούτων |know by heart ἦν  
 |language  
 |tongue, οἱ νῦν |interpreter ἐν Αἰγύπτῳ γεγόνασι. οἱ δὲ  
 |language  
 Ἴωνές τε καὶ οἱ Κᾶρες τούτους τοὺς |place οἴκησαν  
 χρόνον ἐπὶ πολλόν· εἰσὶ δὲ οὗτοι οἱ |place πρὸς θαλάσσης  
 ὀλίγον |beneath, |below  
 |below

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<sup>1</sup> as a calf, 2.38

Wind; and he built a court for Apis, in which Apis is kept when he appears, opposite to the gateway of the temple, surrounded all with pillars and covered with figures; and instead of columns there stand to support the roof of the court colossal statues twelve cubits high. Now Apis is in the tongue of the Hellenes Epaphos.

**2.154**

To the Ionians and to the Carians who had helped him Psammetichos granted portions of land to dwell in, opposite to one another with the river Nile between, and these were called “Encampments”: these portions of land he gave them, and he paid them besides all that he had promised: moreover he placed with them Egyptian boys to have them taught the Hellenic tongue; and from these, who learnt the language thoroughly, are descended the present class of interpreters in Egypt. Now the Ionians and Carians occupied these portions of land for a long time, and they are towards the sea a little below the city of Bubastis, on that which is called

*vocabulary*

ἀλλόγλωσσος using a strange tongue

ἀναπλέω sail up, through

ἄνω (ἄ) accomplish, pass, waste;

upwards, out to sea

ἀτρεκής precise, certain

Ἕλλην Greek

ἐνθεῦτεν thence

ἐξανίστημι raise, bring/send out

ἐπιμνήσκω remember, speak  
about ~mnemonic

ἐπιμίσγω deal with, fight ~mix

ἐρείπιον ruin, wreckage

ἐρείπιος wrecked, ruined

ἱδρύω establish

κατοικίζω colonize

οἶκημα -τος (n, 3) room

οἰκίζω colonize, settle

ὄλκος groove made by dragging  
something; slipway; windlass

προσδοκάω expect

χρηστήριον oracle, response

χωρος place ~heir

καλεομένῳ στόματι τοῦ Νείλου. τούτους μὲν δὴ χρόνῳ ὕστερον βασιλεὺς Ἄμασις ἐξαναστήσας ἐνθεύτην κατοίκησε ἐς Μέμφιν, φυλακὴν ἑωυτοῦ ποιούμενος πρὸς Αἰγυπτίων. τούτων δὲ οἰκισθέντων ἐν Αἰγύπτῳ, οἱ Ἕλληνες οὕτω ἐπιμισγόμενοι τούτοισι τὰ περὶ Αἴγυπτον γινόμενα ἀπὸ Ψαμμήτιχου βασιλέος ἀρξάμενοι πάντα καὶ τὰ ὕστερον ἐπιστάμεθα ἀτρεκέως· πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν. ἐξ ὧν δὲ ἐξανέστησαν χώρων, ἐν τούτοισι δὲ οἳ τε ὅλκοι τῶν νεῶν καὶ τὰ ἐρείπια τῶν οἰκημάτων τὸ μέχρι ἐμεῦ ἦσαν. Ψαμμήτιχος μὲν νυν οὕτω ἔσχε Αἴγυπτον.

## 2.155

τοῦ δὲ χρηστηρίου τοῦ ἐν Αἰγύπτῳ πολλὰ ἐπεμνήσθην ἤδη, καὶ δὴ λόγον περὶ αὐτοῦ ὡς ἀξίου ἐόντος ποιήσομαι. τὸ γὰρ χρηστήριον τοῦτο τὸ ἐν Αἰγύπτῳ ἐστὶ μὲν Λητοῦς ἱρόν, ἐν πόλει δὲ μεγάλη ἰδρυμένον κατὰ τὸ Σεβεννυτικὸν καλεόμενον στόμα τοῦ Νείλου, ἀναπλέοντι ἀπὸ θαλάσσης ἄνω. οὖνομα δὲ τῇ πόλει ταύτῃ ὅκου τὸ χρηστήριον



καλεομένῳ στόματι τοῦ Νείλου. τούτους μὲν δὴ  
 χρόνῳ ὕστερον βασιλεὺς Ἄμασις |raise, bring/send|thence  
 |colonize ἐς Μέμφιν, φυλακὴν ἐωυτοῦ ποιούμενος πρὸς  
 Αἰγυπτίων. τούτων δὲ |colonize, settle ἐν Αἰγύπτῳ, οἱ  
 |Greek οὕτω |deal with τούτοισι τὰ περὶ Αἴγυπτον  
 γινόμενα ἀπὸ Ψαμμητίχου βασιλέος ἀρξάμενοι πάντα  
 καὶ τὰ ὕστερον ἐπιστάμεθα |precise, |certain πρῶτοι γὰρ οὗτοι  
 ἐν Αἰγύπτῳ |using a strange|colonize |tongue ἐξ ὧν δὲ  
 |raise, bring/send|place , ἐν τούτοισι δὲ οἳ τε ὅλκοι τῶν  
 |out νεῶν καὶ τὰ ἐρείπια τῶν |room τὸ μέχρι ἐμεῦ ἦσαν.  
 Ψαμμήτιχος μὲν νυν οὕτω ἔσχε Αἴγυπτον.

## 2.155

τοῦ δὲ |oracle, |response τοῦ ἐν Αἰγύπτῳ πολλὰ |remember, |speak about  
 ἤδη, καὶ δὴ λόγον περὶ αὐτοῦ ὡς ἀξίου ἐόντος ποιήσομαι.  
 τὸ γὰρ |oracle, |response τοῦτο τὸ ἐν Αἰγύπτῳ ἐστὶ μὲν Λητοῦς  
 ἱρόν, ἐν πόλει δὲ μεγάλη |establish κατὰ τὸ Σεβεννυτικὸν  
 καλεόμενον στόμα τοῦ Νείλου, |sail up, through ὃ θαλάσσης  
 ἄνω. οὖνομα δὲ τῇ πόλει ταύτῃ ὅκου τὸ |oracle, |response

the Pelusian mouth of the Nile. These men king Amasis afterwards removed from thence and established them at Memphis, making them into a guard for himself against the Egyptians: and they being settled in Egypt, we who are Hellenes know by intercourse with them the certainty of all that which happened in Egypt beginning from king Psammetichos and afterwards; for these were the first men of foreign tongue who settled in Egypt: and in the land from which they were removed there still remained down to my time the sheds where their ships were drawn up and the ruins of their houses.

Thus then Psammetichos obtained Egypt:

### 2.155

And of the Oracle which is in Egypt I have made mention often before this, and now I will give an account of it, seeing that it is worthy to be described. This Oracle which is in Egypt is sacred to Leto, and it is established in a great city near that mouth of the Nile which is called Sebennytic, as one sails up the river from the sea; and the name of this city where the Oracle is

*vocabulary***βαθύς** high, deep ~bathysphere**ἔνιμι** be in ~ion**ἐπείκειμαι** impose; shut a door**θῶμα** a wonder, feeling of surprise

~theater

**καταστέγασμα** covering**λίμνη** lake, marsh, basin, sea ~limnic**μῆκος** -ους (n, 3) length, stature**ὄργυια** fathom, arm's length ~reach**ὄργυιά** fathom, arm's length**ὀροφή** roof**παρωροφίς** eaves, cornice**πελάζω** bring/come to, near, into contact with**πῆχυς** forearm, cubit**πλατύς** extensive, wide**πλωτός** floating ~float**προπύλαιος** before the gates, gateway**τέμενος** -εος (n, 3) non-common land**τετράπηχυς** four cubits tall**τοῖχος** wall of a house**ὕψος** ὕψους (n, 3) height, summit**χρηστήριον** oracle, response

ἐστὶ Βουτώ, ὡς καὶ πρότερον ὠνόμασταί μοι. ἱρὸν δὲ ἐστὶ ἐν τῇ Βουτοῖ ταύτῃ Ἀπόλλωνος καὶ Ἀρτέμιδος, καὶ ὃ γε νηὸς τῆς Λητοῦς, ἐν τῷ δὴ τὸ χρηστήριον ἔνι, αὐτὸς τε τυγχάνει ἐὼν μέγας καὶ τὰ προπύλαια ἔχει ἐς ὕψος δέκα ὀργυιέων. τὸ δέ μοι τῶν φανερῶν ἦν θῶμα μέγιστον παρεχόμενον, φράσω· ἔστι ἐν τῷ τεμένει· τούτῳ Λητοῦς νηὸς ἐξ ἑνὸς λίθου πεποιημένος ἔς τε ὕψος καὶ ἐς μῆκος καὶ τοῖχος ἕκαστος τούτοισι ἴσος τεσσαράκοντα πηχέων τούτων ἕκαστον ἐστί, τὸ δὲ καταστέγασμα τῆς ὀροφῆς ἄλλος ἐπικείται λίθος, ἔχων τὴν παρωροφίδα τετράπηχυν.

## 2.156

οὕτω μὲν νυν ὁ νηὸς τῶν φανερῶν μοι τῶν περὶ τοῦτο τὸ ἱρὸν ἐστὶ θωμαστότατον, τῶν δὲ δευτέρων<sup>1</sup> νῆσος ἡ Χέμμης καλευμένη· ἔστι μὲν ἐν λίμνῃ βαθέῃ καὶ πλατέῃ κειμένη παρὰ τὸ ἐν Βουτοῖ ἱρόν, λέγεται δὲ ὑπ' Αἰγυπτίων εἶναι αὕτη ἡ νῆσος πλωτή. αὐτὸς μὲν ἔγωγε οὔτε

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<sup>1</sup> in second place

ἐστὶ Βουτώ, ὡς καὶ πρότερον ὠνόμασταί μοι. ἱρὸν δὲ  
 ἐστὶ ἐν τῇ Βουτοῖ ταύτῃ Ἀπόλλωνος καὶ Ἀρτέμιδος, καὶ  
 ὃ γε νηὸς τῆς Λητοῦς, ἐν τῷ δὴ τὸ <sup>|oracle,</sup> <sup>|be in</sup>  
<sup>|response</sup>  
 αὐτός τε τυγχάνει ἐὼν μέγας καὶ τὰ <sup>|before</sup> <sup>the</sup> <sup>|χει ἐς</sup>  
<sup>|height, summit</sup> <sup>|gates, gateway</sup>  
<sup>|height, summit</sup> ἵκα ὀργυιέων. τὸ δέ μοι τῶν φανερώων ἦν <sup>|wonder, surprise</sup>  
<sup>|surprise</sup> μέγιστον παρεχόμενον, φράσω· ἔστι ἐν τῷ <sup>|non-common</sup> land  
 Λητοῦς νηὸς ἐξ ἑνὸς λίθου πεποιημένος ἔς τε <sup>|height, summit</sup>  
<sup>|length, stature</sup> καὶ <sup>|wall of a house</sup> <sup>s</sup> τούτοις ἴσος τεσσεράκοντα  
<sup>|forearm, cubit</sup> τούτων ἕκαστον ἐστί, τὸ δὲ <sup>|covering</sup> τῆς  
<sup>|roof</sup> ἄλλος <sup>|impose; shut a door</sup> ἔχων τὴν <sup>|leaves, cornice</sup>  
<sup>|four cubits tall</sup>

## 2.156

οὕτω μὲν νυν ὁ νηὸς τῶν φανερώων μοι τῶν περὶ τοῦτο  
 τὸ ἱρὸν ἐστὶ θωμαστότατον, τῶν δὲ δευτέρων<sup>1</sup> νῆσος ἡ  
 Χέμμης καλυμένη· ἔστι μὲν ἐν <sup>|lake, marsh,</sup> <sup>|high, deep</sup> πλατέῃ  
<sup>|basin, sea</sup> κειμένη παρὰ τὸ ἐν Βουτοῖ ἱρόν, <sup>|basin, sea</sup> λέγεται δὲ ὑπ' Αἰγυπτίων  
 εἶναι αὕτη ἡ νῆσος <sup>|floating</sup> αὐτὸς μὲν ἔγωγε οὔτε

<sup>1</sup> in second place

found is Buto, as I have said before in mentioning it. In this Buto there is a temple of Apollo and Artemis; and the temple-house of Leto, in which the Oracle is, is both great in itself and has a gateway of the height of ten fathoms: but that which caused me most to marvel of the things to be seen there, I will now tell. There is in this sacred enclosure a house of Leto made of one single stone as regards both height and length, and of which all the walls are in these two directions equal, each being forty cubits; and for the covering in of the roof there lies another stone upon the top, the cornice measuring four cubits.

**2.156**

This house then of all the things that were to be seen by me in that temple is the most marvellous, and among those which come next is the island called Chemmis. This is situated in a deep and broad lake by the side of the temple at Buto, and it is said by the Egyptians that this island is a floating island.

I myself did not see it either floating about or moved from its place,

*vocabulary*

**ἀρπάζω** carry off, seize ~harpoon  
**ἀφοράω** look away, at ~panorama  
**βωμός** altar; stand, pedestal  
**δένδρεον** -οῦ tree  
**δένδρον** tree  
**δένδρος** tree  
**διασώζω** preserve through  
**δίζημαι** seek ~zeal  
**ἐμφύω** plant; cling ~physics  
**ἐνιμι** be in ~ion  
**ἐνιδρύω** establish  
**ἐξευρίσκω** find; discover ~eureka  
**ἐπιλέγω** say re, say also; choose; (mid)  
 think over

**εὖς** good, brave, noble  
**καρποφόρος** fruit-bearing  
**κατακρύπτω** hide, cover ~cryptic  
**ὀκτώ** eight ~octopus  
**ὄον** οῦ type of fruit  
**παρακαταθήκη** a deposit in trust  
**πλωτός** floating ~float  
**συχνός** long; many; extensive  
**σώτειρα** savior (fem)  
**τέθηπα** be confused  
**τριφάσιος** triple  
**τροφός** (f) wet nurse ~atrophy  
**φοῖνιξ** -χος (m) red or purple dye or  
 color; bay (horse); palm tree  
 **χρηστήριον** oracle, response

πλέονσαν οὔτε κινηθεῖσαν εἶδον, τέθηπα δὲ ἀκούων εἰ  
νῆσος ἀληθέως ἐστὶ πλωτή.

ἐν δὲ ᾧν ταύτῃ νηὸς τε Ἀπόλλωνος μέγας ἔνι καὶ βωμοὶ  
τριφάσιοι ἐνιδρύονται, ἐμπεφύκασι δ' ἐν αὐτῇ φοῖνικες  
συχνοὶ καὶ ἄλλα δένδρεα καὶ καρποφόρα καὶ ἄφορα  
πολλά. λόγον δὲ τόνδε ἐπιλέγοντες οἱ Αἰγύπτιοι φασὶ  
εἶναι αὐτὴν πλωτήν, ὥς ἐν τῇ νήσῳ ταύτῃ οὐκ εὐόση  
πρότερον πλωτῇ Λητώ, εὐόσα τῶν ὀκτὼ θεῶν τῶν  
πρώτων γενομένων, οἰκέουσα δὲ ἐν Βουτοὶ πόλι, ἵνα  
δὴ οἱ τὸ χρηστήριον τοῦτο ἐστί, Ἀπόλλωνα παρ' Ἴσιος  
παρακαταθήκην δεξαμένη διέσωσε κατακρύψασα ἐν τῇ  
νῦν πλωτῇ λεγομένη νήσῳ, ὅτε τὸ πᾶν διζήμενος ὁ  
Τυφῶν ἐπῆλθε, θέλων ἐξευρεῖν τοῦ Ὀσίριος τὸν παῖδα.  
Ἀπόλλωνα δὲ καὶ Ἄρτεμιν Διονύσου καὶ Ἴσιος λέγουσι  
εἶναι παῖδας, Λητοῦν δὲ τροφὸν αὐτοῖσι καὶ σώτειραν  
γενέσθαι. Αἰγυπτιστὶ δὲ Ἀπόλλων μὲν Ὡρος, Δημήτηρ  
δὲ Ἴσις, Ἄρτεμις δὲ Βούβαστις. ἐκ τούτου δὲ τοῦ λόγου  
καὶ οὐδενὸς ἄλλου Αἰσχύλος ὁ Εὐφορίωνος ἥρπασε τὸ ἐγὼ



πλέουσαν οὔτε κινήθεισαν εἶδον, |be confused ἁκούων εἰ  
νησος ἀληθέως ἐστὶ |floating .

ἐν δὲ ᾧν ταύτῃ νηὸς τε Ἀπόλλωνος μέγας |be in .ι |altar

|triple |establish , |plant; cling δ' ἐν αὐτῇ |red, red dye;  
|palm tree

|long; many; ἄλλα δένδρεα καὶ |fruit-bearing καὶ ἄφορα  
|extensive

πολλά. λόγον δὲ τόνδε |say, choose, οἱ Αἰγύπτιοι φασὶ  
|think over

εἶναι αὐτὴν |floating , ὥς ἐν τῇ νήσῳ ταύτῃ οὐκ εἰσὶν

πρότερον |floating Λητώ, εἰσὶν τῶν |eight θεῶν τῶν

πρώτων γενομένων, οἰκέουσα δὲ ἐν Βουτοῖ πόλει, ἵνα

δὴ οἱ τὸ |oracle, τοῦτο ἐστὶ, Ἀπόλλωνα παρ' Ἴσιος  
|response

|a deposit in trust δεξαμένη |preserve |hide, cover ἐν τῇ  
|through

νῦν |floating λεγομένη νήσῳ, ὅτε τὸ πᾶν |seek ὁ

Τυφῶν ἐπῆλθε, θέλων |find; τοῦ Ὀσίριος τὸν παῖδα.  
|discover

Ἀπόλλωνα δὲ καὶ Ἄρτεμιν Διονύσου καὶ Ἴσιος λέγουσι

εἶναι παῖδας, Λητοῦν δὲ |wet nurse ὑποῖσι καὶ |savior (fem)

γενέσθαι. Αἰγυπτιστὶ δὲ Ἀπόλλων μὲν Ὡρος, Δημήτηρ

δὲ Ἴσις, Ἄρτεμις δὲ Βούβαστις. ἐκ τούτου δὲ τοῦ λόγου

καὶ οὐδενὸς ἄλλου Αἰσχύλος ὁ Εὐφορίωνος |carry off, seize, ἢ

and I feel surprise at hearing of it, wondering if it be indeed a floating island. In this island of which I speak there is a great temple-house of Apollo, and three several altars are set up within, and there are planted in the island many palm-trees and other trees, both bearing fruit and not bearing fruit. And the Egyptians, when they say that it is floating, add this story, namely that in this island, which formerly was not floating, Leto, being one of the eight gods who came into existence first, and dwelling in the city of Buto where she has this Oracle, received Apollo from Isis as a charge and preserved him, concealing him in the island which is said now to be a floating island, at that time when Typhon came after him seeking everywhere and desiring to find the son of Osiris. Now they say that Apollo and Artemis are children of Dionysos and of Isis, and that Leto became their nurse and preserver; and in the Egyptian tongue Apollo is Oros, Demeter is Isis, and Artemis is Bubastis. From this story and from no other AEschylus the son of Euphorion took this which I shall say, wherein he differs from all the

*vocabulary*

**ἀντέχω** hold up as protection against  
 ~ischemia  
**βασιλεύω** be king  
**διορύσσω** dig through; undermine  
**διῶρυξ** -χος (f) ditch, canal  
**ἐξαιρέω** pick, steal; dedicate; destroy  
 ~heresy  
**ἐπιχειρέω** do, try, attack ~chiral  
**εὖρος** -εος (n, 3) width; (caps) the east  
 wind  
**κατύπερθεν** above, from above

**μῆκος** -ους (n, 3) length, stature  
**νέκυς** (ῥ) corpse, ghost ~necro  
**ὁμός** same ~homoeerotic  
**ὁμοῦ** together  
**ὁμόω** unite ~homoeerotic  
**ὀρύσσω** dig  
**πέρθω** sack, ravage, plunder  
**Πέρσης** Persian  
**πλόος** -ῶ course, voyage ~float  
**πλωτός** floating ~float  
**προγίγνομαι** precede, preexist ~genus  
**προσκάθημαι** sit by; besiege

φράσω, μῦθος δὲ ποιητέων τῶν προγενομένων· ἐποίησε γὰρ Ἄρτεμιν εἶναι θυγατέρα Δήμητρος. τὴν δὲ νῆσον διὰ τοῦτο γενέσθαι πλωτήν. ταῦτα μὲν οὕτω λέγουσι.

## 2.157

Ψαμμήτιχος δὲ ἐβασίλευσε Αἰγύπτου τέσσερα καὶ πεντήκοντα ἔτεα, τῶν τὰ ἐνὸς δέοντα τριήκοντα Ἄζωτον τῆς Συρίας μεγάλην πόλιν προσκατήμενος ἐπολιόρκεε, ἐς ὃ ἐξείλε. αὕτη δὲ ἡ Ἄζωτος ἀπασέων πολίων ἐπὶ πλείστον χρόνον πολιορκεομένη ἀντέσχε τῶν ἡμεῖς ἴδμεν.

## 2.158

Ψαμμητίχου δὲ Νεκῶς παῖς ἐγένετο καὶ ἐβασίλευσε Αἰγύπτου, ὃς τῇ διώρυχι ἐπεχείρησε πρῶτος τῇ ἐς τὴν Ἐρυθρὴν θάλασσαν φερούσῃ, τὴν Δαρείος ὁ Πέρσης δεύτερα διώρυξε· τῆς μῆκος ἐστὶ πλόος ἡμέραι τέσσερες, εὖρος δὲ ὠρύχθη ὥστε τριήρεας δύο πλέειν ὁμοῦ ἐλαστρευμένας. ἦκται δὲ ἀπὸ τοῦ Νείλου τὸ ὕδωρ ἐς αὐτήν· ἦκται δὲ κατύπερθε ὀλίγον Βουβάστιος πόλις

φράσω, μῶνος δὴ ποιητέων τῶν προγενομένων· ἐποίησε  
 γὰρ Ἄρτεμιν εἶναι θυγατέρα Δήμητρος. τὴν δὲ νῆσον διὰ  
 τοῦτο γενέσθαι |floating|. ταῦτα μὲν οὕτω λέγουσι.

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Ψαμμήτιχος δὲ |be king| Αἰγύπτου τέσσερα καὶ  
 πεντήκοντα ἔτεα, τῶν τὰ ἐνὸς δέοντα τριήκοντα Ἄζωτον  
 τῆς Συρίας μεγάλην πόλιν προσκατήμενος ἐπολιόρκεε, ἐς  
 ὃ |pick, steal; deduce| ἢ Ἄζωτος ἀπασέων πολίων ἐπὶ πλείστον  
 |cate; destroy|  
 χρόνον πολιορκεομένη |hold up as pro-| μίμει ἴδμεν.  
 |tection against|

2.158

Ψαμμητίχου δὲ |corpse,| παῖς ἐγένετο καὶ |be king|  
 |ghost|  
 Αἰγύπτου, ὃς τῇ |ditch,| |do, try, attack| πρῶτος τῇ ἐς τὴν  
 |canal|  
 Ἐρυθρὴν θάλασσαν φερούσῃ, τὴν Δαρείος ὁ Πέρσης  
 δεύτερα |dig| through;|length,| ἐστὶ |course,| ἡμέραι τέσσερες,  
 |undermine| |stature| |voyage|  
 |width; (caps)|dig| ὥστε τριήρας δύο πλέειν ὁμοῦ  
 |the east wind|  
 ἐλαστρομένας. ἡκται δὲ ἀπὸ τοῦ Νείλου τὸ ὕδωρ ἐς  
 αὐτήν· ἡκται δὲ |above, from above| Βουβάστιος πόλις

preceding poets; he represented namely that Artemis was the daughter of Demeter. For this reason then, they say, it became a floating island.

Such is the story which they tell;

**2.157**

But as for Psammetichos, he was king over Egypt for four and fifty years, of which for thirty years save one he was sitting before Azotos, a great city of Syria, besieging it, until at last he took it: and this Azotos of all cities about which we have knowledge held out for the longest time under a siege.

**2.158**

The son of Psammetichos was Necos, and he became king of Egypt. This man was the first who attempted the channel leading to the Erythraian Sea, which Dareios the Persian afterwards completed: the length of this is a voyage of four days, and in breadth it was so dug that two triremes could go side by side driven by oars; and the water is brought into it from the Nile. The channel is conducted

*vocabulary*

**ἄπαρτί** completely; on the contrary  
**εἰσέχω** stretch into  
**εἰσρέω** pour into  
**ἐλάχιστος** smallest, shortest, fewest  
**ἐμπόδιος** getting in the way  
**ἐνιμι** be in ~ion  
**ἐνίημι** put in; motivate ~jet  
**ἐσπέρα** evening, west  
**εὖς** good, brave, noble  
**κατύπερθε** above, from above  
**κόλπος** bosom, lap-fold; gulf  
**λιθοτομία** quarry  
**μαντεῖον** prophetic warning ~mantis  
**μεσαμβρία** midday; the south  
**μεταξύ** between  
**μυριάς** -δος (ὑ, f, 3) countless, myriad

**νέκυσ** (ὑ) corpse, ghost ~necro  
**νοτία** rain shower  
**νότιος** flowing; south  
**νότος** south, south wind  
**ὄον** οὖ type of fruit  
**ὀρύσσω** dig  
**οὐρίζω** divide; ordain, define  
**σκολιός** crooked ~scoliosis  
**στάδιον** 200 meters (pl also masc)  
**στάδιος** (adj) standing upright, firm;  
 (pl noun) 200 meters  
**σύντομος** truncated, concise  
**τείνω** stretch, tend ~tense  
**τοιόσδε** such  
**ὑπερβαίνω** pass, transgress ~basis  
**χίλιοι** (τι) thousand ~kilo-

παρὰ Πάτουμον τὴν Ἀραβίην πόλιν, ἐσέχει δὲ ἐς τὴν  
 Ἐρυθρὴν θάλασσαν. ὁρώρεται δὲ πρῶτον μὲν τοῦ  
 πεδίου τοῦ Αἰγυπτίου τὰ πρὸς Ἀραβίην ἔχοντα· ἔχεται  
 δὲ κατύπερθε τοῦ πεδίου τὸ κατὰ Μέμφιν τείνον ὄρος, ἐν  
 τῷ αἱ λιθοτομίαι ἔννεισι· τοῦ ὧν δὴ ὄρεος τούτου παρὰ  
 τὴν ὑπώρεαν ἦκται ἡ διῶρυξ ἀπ' ἐσπέρης μακρὴ πρὸς  
 τὴν ἡῶ, καὶ ἔπειτα τείνει ἐς διασφάγας, φέρουσα ἀπὸ τοῦ  
 ὄρεος πρὸς μεσαμβρίην τε καὶ νότον ἄνεμον ἐς τὸν κόλπον  
 τὸν Ἀράβιον. τῇ δὲ ἐλάχιστον ἐστὶ καὶ συντομώτατον  
 ἐκ τῆς βορηίης θαλάσσης ὑπερβῆναι ἐς τὴν νοτίην καὶ  
 Ἐρυθρὴν τὴν αὐτὴν ταύτην καλεομένην, ἀπὸ τοῦ Κασίου  
 ὄρεος τοῦ οὐρίζοντος Αἰγυπτὸν τε καὶ Συρίην, ἀπὸ τούτου  
 εἰςὶ στάδιοι ἀπαρτὶ χίλιοι ἐς τὸν Ἀράβιον κόλπον. τοῦτο  
 μὲν τὸ συντομώτατον, ἡ δὲ διῶρυξ πολλῷ μακροτέρη,  
 ὅσῳ σκολιωτέρη ἐστί· τὴν ἐπὶ Νεκῷ βασιλέος ὀρύσσοντες  
 Αἰγυπτίῳ ἀπώλοντο δυνάδεκα μυριάδες. νεκῶς μὲν νυν  
 μεταξὺ ὀρύσσων ἐπαύσατο μαντηίου ἐμποδίου γενομένου  
 τοιοῦδε, τῷ



παρὰ Πάτουμον τὴν Ἀραβίην πόλιν, ἐσέχει δὲ ἐς τὴν  
 Ἐρυθρὴν θάλασσαν. |dig δὲ πρῶτον μὲν τοῦ  
 πεδίου τοῦ Αἰγυπτίου τὰ πρὸς Ἀραβίην ἔχοντα· ἔχεται  
 δὲ |above, from above ..εδίου τὸ κατὰ Μέμφιν |stretch, tend , ἐν  
 τῷ αἰ |quarry ἔνεισι· τοῦ ὦν δὴ ὄρεος τούτου παρὰ  
 τὴν ὑπώρεαν ἦκται ἡ διῶρυξ ἀπ' ἐσπέρης μακρὴ πρὸς  
 τὴν ἡῶ, καὶ ἔπειτα |stretch, tend ..σφάγας, φέρουσα ἀπὸ τοῦ  
 ὄρεος πρὸς |midday; the south ..|south, ἄνεμον ἐς τὸν |bosom, lap-  
 |south fold; gulf  
 τὸν Ἀράβιον. τῇ δὲ |smallest, |wind short- ἰ καὶ |truncated, concise  
 |est, fewest  
 ἐκ τῆς βορηίης θαλάσσης |pass, transgress τὴν νοτίην καὶ  
 Ἐρυθρὴν τὴν αὐτὴν ταύτην καλεομένην, ἀπὸ τοῦ Κασίου  
 ὄρεος τοῦ |divide; or- Αἰγυπτόν τε καὶ Συρίην, ἀπὸ τούτου  
 |dain, define  
 εἰςὶ στάδιοι |completely; on ἐς τὸν Ἀράβιον |bosom, lap- ὅτο  
 |the contrary |fold; gulf  
 μὲν τὸ |truncated, concise, ἡ δὲ διῶρυξ πολλῷ μακροτέρη,  
 ὅσῳ |crooked ἐστί· τὴν ἐπὶ Νεκῷ βασιλέος |dig  
 Αἰγυπτίων ἀπώλονται δωδέκα |countless, |corpse, μέν νυν  
 |myriad |ghost  
 |between |dig ἐπαύσατο |prophetic |getting in the way ἵου  
 |warning  
 |such , τῷ

a little above the city of Bubastis by Patumos the Arabian city, and runs into the Erythraian Sea: and it is dug first along those parts of the plain of Egypt which lie towards Arabia, just above which run the mountains which extend opposite Memphis, where are the stone-quarries,— along the base of these mountains the channel is conducted from West to East for a great way; and after that it is directed towards a break in the hills and tends from these mountains towards the noon-day and the South Wind to the Arabian gulf. Now in the place where the journey is least and shortest from the Northern to the Southern Sea (which is also called Erythraian), that is from Mount Casion, which is the boundary between Egypt and Syria, the distance is exactly a thousand furlongs to the Arabian gulf; but the channel is much longer, since it is more winding; and in the reign of Necos there perished while digging it twelve myriads of the Egyptians. Now Necos ceased in the midst of his digging, because the utterance of an Oracle impeded him, which was to the

*vocabulary*

**ἀνατίθῃμι** consecrate, lay on, impute;  
 (mp) reproach  
**αὐχέω** boast  
**βασιλεύω** be king  
**διῶρυξ** -χος (f) ditch, canal  
**ἐκκαίδεκα** 16  
**ἐπίδηλος** clear; clearly impending  
**ἐσθής** clothes ~vest  
**κατεργάζομαι** achieve; cultivate; get;  
 kill

**κόλπος** bosom, lap-fold; gulf  
**νέκυς** (ῥ) corpse, ghost ~necro  
**ὄλκος** groove made by dragging  
 something; slipway; windlass  
**ὁμόγλωσσος** speaking the same  
 language  
**προεργάζομαι** prepare  
**στρατηγή** expedition, campaign  
**συμβάλλω** pit against; compare; mp:  
 meet, fall in with ~ballistic

βαρβάρῳ αὐτὸν προεργάζεσθαι. βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους.

## 2.159

πανσάμενος δὲ τῆς διώρυχος ὁ Νεκῶς ἐτράπετο πρὸς στρατηίας, καὶ τριήρεις αἱ μὲν ἐπὶ τῇ βορηίῃ θαλάσῃ ἐποιήθησαν, αἱ δ' ἐν τῷ Ἀραβίῳ κόλπῳ ἐπὶ τῇ Ἐρυθρῇ θαλάσῃ, τῶν ἔτι οἱ ὅλκοι ἐπίδηλοι. καὶ ταύτησί τε ἐχρᾶτο ἐν τῷ δέοντι καὶ Σύροισι πεζῇ ὁ Νεκῶς συμβαλὼν ἐν Μαγδώλῳ ἐνίκησε, μετὰ δὲ τὴν μάχην Κάδυτιν πόλιν τῆς Συρίας ἐοῦσαν μεγάλην εἶλε. ἐν τῇ δὲ ἐσθῆτι ἔτυχε ταῦτα κατεργασάμενος, ἀνέθηκε τῷ Ἀπόλλωνι πέμψας ἐς Βραγχίδας τὰς Μιλησίων. μετὰ δέ, ἑκκαίδεκα ἔτεα τὰ πάντα ἄρξας, τελευτᾷ, τῷ παιδὶ Ψάμμῳ παραδοὺς τὴν ἀρχήν.

## 2.160

ἐπὶ τοῦτον δὴ τὸν Ψάμμῳ βασιλεύοντα Αἰγύπτου ἀπίκοντο Ἡλείων ἄγγελοι, αὐχέοντες δικαιοσύνην καὶ

βαρβάρῳ αὐτὸν |prepare βαρβάρους δὲ πάντας οἱ

Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι |speaking the.  
|same language

2.159

πανσάμενος δὲ τῆς |ditch, canal ὁ |corpse, ghost ἐτράπετο πρὸς

|expedition, , καὶ τριήρεις αἱ μὲν ἐπὶ τῇ βορηῇ θαλάσῃ  
|campaign

ἐποιήθησαν, αἱ δ' ἐν τῷ Ἀραβίῳ |bosom, lap- τῇ Ἐρυθρῇ  
|fold; gulf

θαλάσῃ, τῶν ἔτι οἱ ὅλκοι |clear; clearly καὶ ταύτησί τε  
|impending

ἐχρᾶτο ἐν τῷ δέοντι καὶ Σύροισι πεζῇ ὁ |corpse, |pit against; compare;  
|ghost |mp: meet, fall in with

ἐν Μαγδῶλῳ ἐνίκησε, μετὰ δὲ τὴν μάχην Κάδυστιν πόλιν

τῆς Συρίας εὐῶσαν μεγάλην εἶλε. ἐν τῇ δὲ |clothes ἔτυχε

ταῦτα |achieve; cultivate; get;|consecrate, lay ὄν, ἰμ- ὡνι πέμψας  
|kill |pute; (mp) reproach

εἰς Βραγχίδας τὰς Μιλησίων. μετὰ δέ, |16 ἔτεα

τὰ πάντα ἄρξας, τελευτᾷ, τῷ παιδὶ Ψάμμῳ παραδούς τὴν

ἀρχήν.

2.160

ἐπὶ τοῦτον δὴ τὸν Ψάμμιν |be king Αἰγύπτου

ἀπίκοντο Ἡλείων ἄγγελοι, |boast δικαιοτάτα καὶ

effect that he was working for the Barbarian: and the Egyptians call all men Barbarians who do not agree with them in speech.

**2.159**

Thus having ceased from the work of the channel, Necos betook himself to waging wars, and triremes were built by him, some for the Northern Sea and others in the Arabian gulf for the Erythraian Sea; and of these the sheds are still to be seen. These ships he used when he needed them; and also on land Necos engaged battle at Magdolos with the Syrians, and conquered them; and after this he took Cadytis, which is a great city of Syria: and the dress which he wore when he made these conquests he dedicated to Apollo, sending it to Branchidai of the Milesians. After this, having reigned in all sixteen years, he brought his life to an end, and handed on the kingdom to Psammis his son.

**2.160**

While this Psammis was king of Egypt, there came to him men sent by the Eleians, who boasted that

*vocabulary***ἀγωνίζομαι** contend, exert oneself**ἀπηγέομαι** lead; tell, relate**ἄστος** townsman; citizen**Ἕλληγ** Greek**ἐναγωνίζομαι** compete with; take part**ἐνθαῦτα** there, here**ἐπειρωτάω** consult, ask**ἐπεξευρίσκω** discover as well**ἐπιμανθάνω** learn besides or after**κατάκειμαι** lie down**μηχανή** machine; mechanism, way**σοφός** skilled, clever, wise**συγκαλέω** call together ~gallo**συνέρχομαι** come together

κάλλιστα τιθέναι<sup>1</sup> τὸν ἐν Ὀλυμπίῃ ἀγῶνα πάντων ἀνθρώπων, καὶ δοκέοντες παρὰ ταῦτα οὐδ' ἂν τοὺς σοφωτάτους ἀνθρώπων Αἰγυπτίους οὐδὲν ἐπεξευρεῖν.

ὥς δὲ ἀπικόμενοι ἐς τὴν Αἴγυπτον οἱ Ἥλαιοι ἔλεγον τῶν εἵνεκα ἀπίκοντο, ἐνθαῦτα ὁ βασιλεὺς οὗτος συγκαλέεται Αἰγυπτίων τοὺς λεγομένους εἶναι σοφωτάτους. συνελθόντες δὲ οἱ Αἰγύπτιοι ἐπυνθάνοντο τῶν Ἥλείων λεγόντων ἅπαντα τὰ κατήκει σφέας ποιεῖν περὶ τὸν ἀγῶνα· ἀπηγησάμενοι δὲ τὰ πάντα ἔφασαν ἥκειν ἐπιμαθησόμενοι εἴ τι ἔχοιεν Αἰγύπτιοι τούτων δικαιότερον ἐπεξευρεῖν. οἱ δὲ βουλευσάμενοι ἐπειρώτων τοὺς Ἥλείους εἴ σφι οἱ πολιῆται ἐναγωνίζονται. οἱ δὲ ἔφασαν καὶ σφέων καὶ τῶν ἄλλων Ἑλλήνων ὁμοίως τῷ βουλομένῳ ἐξεῖναι ἀγωνίζεσθαι. οἱ δὲ Αἰγύπτιοι ἔφασαν σφέας οὕτω τιθέντας παντὸς τοῦ δικαίου ἡμαρτηκέναι. οὐδεμίαν γὰρ εἶναι μηχανὴν ὅπως οὐ τῷ ἀστῶ ἀγωνιζομένῳ προσθήσονται, ἀδικέοντες τὸν ξεῖνον. ἀλλ' εἰ δὴ βούλονται δικαίως

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<sup>1</sup> set the rules



κάλλιστα τιθέναι<sup>1</sup> τὸν ἐν Ὀλυμπίῃ ἀγῶνα πάντων  
 ἀνθρώπων, καὶ δοκέοντες παρὰ ταῦτα οὐδ' ἂν τοὺς  
 |skilled, clever, ἀνθρώπων Αἰγυπτίους οὐδὲν |discover as well  
 |wise  
 ὥς δὲ ἀπικόμενοι ἐς τὴν Αἴγυπτον οἱ Ἡλείοι ἔλεγον τῶν  
 εἵνεκα ἀπίκοντο, |there, here βασιλεὺς οὗτος |call together  
 Αἰγυπτίων τοὺς λεγομένους εἶναι |skilled, clever,  
 |wise  
 |come together δὲ οἱ Αἰγύπτιοι ἐπυνθάνοντο τῶν Ἡλείων  
 λεγόντων ἅπαντα τὰ |lie down σφέας ποιέειν περὶ  
 τὸν ἀγῶνα· |lead; tell, relate δὲ τὰ πάντα ἔφασαν ἥκειν  
 |learn besides or af- εἴ τι ἔχοιεν Αἰγύπτιοι τούτων δικαιότερον  
 |ter  
 |discover as well δὲ βουλευσάμενοι |consult, ask τοὺς Ἡλείους  
 εἴ σφι οἱ πολιῆται |compete with; οἱ δὲ ἔφασαν καὶ σφέων  
 |take part  
 καὶ τῶν ἄλλων |Greek ὁμοίως τῷ βουλομένῳ ἐξεῖναι  
 |contend, exert. οἱ δὲ Αἰγύπτιοι ἔφασαν σφέας οὕτω τιθέντας  
 |oneself  
 παντὸς τοῦ δικαίου ἡμαρτηκέναι. οὐδεμίαν γὰρ εἶναι  
 |machine; mécha- οὐ τῷ |townsmen, contend, exert προσθήσονται,  
 |nism, way |citizen |oneself  
 ἀδικέοντες τὸν ξεῖνον. ἀλλ' εἰ δὴ βούλονται δικαίως

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<sup>1</sup> set the rules

they ordered the contest at Olympia in the most just and honourable manner possible and thought that not even the Egyptians, the wisest of men, could find out anything besides, to be added to their rules. Now when the Eleians came to Egypt and said that for which they had come, then this king called together those of the Egyptians who were reputed the wisest, and when the Egyptians had come together they heard the Eleians tell of all that which it was their part to do in regard to the contest; and when they had related everything, they said that they had come to learn in addition anything which the Egyptians might be able to find out besides, which was juster than this.

They then having consulted together asked the Eleians whether their own citizens took part in the contest; and they said that it was permitted to any one who desired it, both of their own people and of the other Hellenes equally, to take part in the contest: upon which the Egyptians said that in so ordering the games they had wholly missed the mark of justice; for it could not be but that they would take part with the man of their own State, if he was contending, and so act unfairly to the stranger: but if they really desired, as they said, to order the games justly, and if

*vocabulary***ἀγωνίζομαι** contend, exert oneself**ἀγωνιστής** -οῦ (m, 1) competitor**ἀπηγέομαι** lead; tell, relate**ἀποπέμπω** send away ~pomp**βασιλεύω** be king**ἐκδέχομαι** receive; succeed to a position**ἕξ** six ~hexagon**εὐδαίμων** blessed with a good genius**μεγαλωστί** very greatly**μεταυτίκα** right after**μέτριος** medium, moderate**προπάτωρ** forefather**προσπταίω** batter; be set back**πρόφασις** -εως (f) pretext; motive; prediction ~fame**στράτευμα** -τος (n, 3) army ~strategy**στρατός** common people/soldiers

~strategy

**ὑποτίθημι** suggest, advise ~hypothesis

τιθέναι καὶ τούτου εἵνεκα ἀπικοίατο ἐς Αἴγυπτον, ξείνοισι ἀγωνιστῇσι ἐκέλευον τὸν ἀγῶνα τιθέναι, Ἡλείων δὲ μηδεὶν εἶναι ἀγωνίζεσθαι. ταῦτα μὲν Αἰγύπτιοι Ἡλείοισι ὑπεθήκαντο.

## 2.161

ψάμμιος δὲ ἐξ ἔτεα μόνον βασιλεύσαντος Αἰγύπτου καὶ στρατευσαμένου ἐς Αἰθιοπίνην καὶ μεταυτίκα τελευτήσαντος ἐξεδέξατο Ἀπρίης ὁ Ψάμμιος· ὃς μετὰ Ψαμμήτιχον τὸν ἐωυτοῦ προπάτορα ἐγένετο εὐδαιμονέστατος τῶν πρότερον βασιλέων, ἐπ' ἔτεα πέντε καὶ εἴκοσι ἄρξας, ἐν τοῖσι ἐπὶ τε Σιδῶνα στρατὸν ἤλασε καὶ ἐναυμάχησε τῷ Τυρίῳ. ἐπεὶ δέ οἱ ἔδεε κακῶς γενέσθαι, ἐγένετο ἀπὸ προφάσιος τὴν ἐγὼ μεζόνως μὲν ἐν τοῖσι Λιβυκοῖσι λόγοισι ἀπηγγέσομαι, μετρίως δ' ἐν τῷ παρόντι.

ἀποπέμψας γὰρ στράτευμα ὁ Ἀπρίης ἐπὶ Κυρηναίους<sup>1</sup> μεγαλωστὶ προσέπταισε, Αἰγύπτιοι δὲ ταῦτα

<sup>1</sup> the people of Cyrene, on the coast of Libya

τιθέναι καὶ τούτου ἕνεκα ἀπικοίατο ἐς Αἴγυπτον, ξείνοισι

|competitor ἐκέλευον τὸν ἀγῶνα τιθέναι, Ἡλείων δὲ

μηδενὶ εἶναι |contend, exert oneself ταῦτα μὲν Αἰγύπτιοι Ἡλείοισι

|suggest

## 2.161

ψάμμιος δὲ ἐξ ἔτεα μῶνον |be king Αἰγύπτου

καὶ στρατευσαμένου ἐς Αἰθιοπίνην καὶ |right after

τελευτήσαντος |receive; succeed to a position γρήης ὁ Ψάμμιος· ὃς

μετὰ Ψαμμήτιχον τὸν ἑαυτοῦ |forefather ἐγένετο

|blessed with a good genius τῶν πρότερον βασιλέων, ἐπ' ἔτεα

πέντε καὶ εἴκοσι ἄρξας, ἐν τοῖσι ἐπὶ τε Σιδῶνα |army

ἤλασε καὶ ἐνανμάχησε τῷ Τυρίῳ. ἐπεὶ δέ οἱ ἔδεε κακῶς

γενέσθαι, ἐγένετο ἀπὸ |pretext; motive; prediction ἢ ἐγὼ μεζόνως μὲν

ἐν τοῖσι Λιβυκοῖσι λόγοισι |lead; tell, relate |medium, moderate

παρεόντι.

|send away γὰρ |army ὁ Ἀπρίης ἐπὶ Κυρηναίους<sup>1</sup>

|very greatly |batter; be set back ἡ γύπτιοι δὲ ταῦτα

<sup>1</sup> the people of Cyrene, on the coast of Libya

this was the cause for which they had come to Egypt, they advised them to order the contest so as to be for strangers alone to contend in, and that no Eleian should be permitted to contend. Such was the suggestion made by the Egyptians to the Eleians.

### 2.161

When Psammis had been king of Egypt for only six years and had made an expedition to Ethiopia and immediately afterwards had ended his life, Apries the son of Psammis received the kingdom in succession. This man came to be the most prosperous of all the kings up to that time except only his forefather Psammetichos; and he reigned five and twenty years, during which he led an army against Sidon and fought a sea-fight with the king of Tyre. Since however it was fated that evil should come upon him, it came by occasion of a matter which I shall relate at greater length in the Libyan history, and at present but shortly.

Apries having sent a great expedition against the Kyrenians, met with correspondingly great disaster; and the Egyptians

*vocabulary***ἀεχούσιος** unwilling, involuntary**ἀπονοστέω** go home**ἀποπέμπω** send away ~pomp**δόκιμος** trustworthy; excellent**ἐπιμέμομαι** blame**καταλαμβάνω** seize, understand, catch,  
overtake; (mp) happen ~epilepsy**καταπαύω** stop, restrain ~pause**κυνέα** -ῆς helmet ~hound**κύνεος** doglike, shameless ~hound**μίν** him, her, it**ὀπισθεν** behind, hereafter**περιτίθημι** put around, endow with  
~thesis**πρόνοια** foresight, providence**φθορά** ruin, rape

ἐπιμεμφόμενοι ἀπέστησαν ἀπ' αὐτοῦ, δοκέοντες τὸν Ἀπρίην ἐκ προνοίης αὐτοὺς ἀποπέμψαι ἐς φαινόμενον κακόν, ἵνα δὴ σφέων φθορὴ γένηται, αὐτὸς δὲ τῶν λοιπῶν Αἰγυπτίων ἀσφαλέστερον ἄρχοι. ταῦτα δὲ δεινὰ ποιούμενοι οὗτοί τε οἱ ἀπονοστήσαντες καὶ οἱ τῶν ἀπολομένων φίλοι ἀπέστησαν ἐκ τῆς ἰθῆς.

## 2.162

πυθόμενος δὲ Ἀπρίης ταῦτα πέμπει ἐπ' αὐτοὺς Ἄμασιν<sup>1</sup> καταπαύσοντα λόγοισι. ὁ δὲ ἐπείτε ἀπικόμενος κατελάμβανε<sup>2</sup> τοὺς Αἰγυπτίους ταῦτα μὴ ποιέειν, λέγοντος αὐτοῦ τῶν τις Αἰγυπτίων ὅπισθε στὰς περιέθηκέ οἱ κυνέην, καὶ περιτιθεὶς ἔφη ἐπὶ βασιληίῃ περιτιθέναι. καὶ τῷ οὕτως ἀεκούσιον ἐγένετο τὸ ποιούμενον, ὥς διεδείκνυε. ἐπείτε γὰρ ἐστήσαντό μιν βασιλέα τῶν Αἰγυπτίων οἱ ἀπεστεῶτες, παρεσκευάζετο ὡς ἐλὼν ἐπὶ τὸν Ἀπρίην.

πυθόμενος δὲ ταῦτα ὁ Ἀπρίης ἔπεμπε ἐπ' Ἄμασιν ἄνδρα δόκιμον τῶν περὶ ἐωυτὸν Αἰγυπτίων, τῷ οὖνομα ἦν

<sup>1</sup> one of Apries's lieutenants    <sup>2</sup> encountered



|blame ἀπέστησαν ἀπ' αὐτοῦ, δοκέοντες τὸν  
 Ἀπρίην ἐκ |foresight, αὐτοὺς |send away ἐς φαινόμενον  
 |providence  
 κακόν, ἵνα δὴ σφέων φθορὴ γένηται, αὐτὸς δὲ τῶν  
 λοιπῶν Αἰγυπτίων ἀσφαλέστερον ἄρχοι. ταῦτα δὲ  
 δεινὰ ποιούμενοι οὗτοί τε οἱ |go home καὶ οἱ τῶν  
 ἀπολομένων φίλοι ἀπέστησαν ἐκ τῆς ἰθῆης.

2.162

πυθόμενος δὲ Ἀπρίης ταῦτα πέμπει ἐπ' αὐτοὺς Ἄμασιν<sup>1</sup>  
 |stop, restrain λόγοισι. ὁ δὲ ἐπεῖτε ἀπικόμενος  
 |seize, understand, catch, Αἰγυπτίους ταῦτα μὴ ποιέειν,  
 |overtake; (mp) happen  
 λέγοντος αὐτοῦ τῶν τις Αἰγυπτίων ὅπισθε στὰς |put around,  
 |endow with  
 οἱ κινέην, καὶ |put around, ἔφη ἐπὶ βασιληίῃ |put around, καὶ  
 |endow with |endow with  
 τῷ οὐκ ὡς |unwilling, ἔγινετο τὸ ποιούμενον, ὡς διεδείκνυε.  
 |involuntary  
 ἐπεῖτε γὰρ ἐστήσαντό μιν βασιλέα τῶν Αἰγυπτίων οἱ  
 ἀπεστεῶτες, παρεσκευάζετο ὡς ἐλῶν ἐπὶ τὸν Ἀπρίην.

πυθόμενος δὲ ταῦτα ὁ Ἀπρίης ἔπεμπε ἐπ' Ἄμασιν ἄνδρα  
 |trustworthy; ἕνα περὶ ἐωυτὸν Αἰγυπτίων, τῷ ὄνομα ἦν  
 |excellent

<sup>1</sup> one of Apries's lieutenants    <sup>2</sup> encountered

considering him to blame for this revolted from him, supposing that Apries had with forethought sent them out to evident calamity, in order (as they said) that there might be a slaughter of them, and he might the more securely rule over the other Egyptians. Being indignant at this, both these men who had returned from the expedition and also the friends of those who had perished made revolt openly.

## 2.162

Hearing this Apries sent to them Amasis, to cause them to cease by persuasion; and when he had come and was seeking to restrain the Egyptians, as he was speaking and telling them not to do so, one of the Egyptians stood up behind him and put a helmet upon his head, saying as he did so that he put it on to crown him king. And to him this that was done was in some degree not unwelcome, as he proved by his behaviour; for as soon as the revolted Egyptians had set him up as king, he prepared to march against Apries.

And Apries hearing this sent to Amasis one of the Egyptians who were about his own person, a man of reputation, whose name was

*vocabulary*

ἄγνοέω be ignorant of ~gnostic

ἀπάγω lead away, back ~demagogue

ἀποματαῖζω (euphemism) fart

διάνοια a thought; intelligence

δόκιμος trustworthy; excellent

ἐντέλλω (mp) command

ἐπαείρω raise, place on ~aorta

μέμφομαι blame; reject

μεταπέμπω send; (mid) summon

~pomp

μίν him, her, it

οὖς οὖατος (n) ear

πάλαι long ago ~paleo

παλαίω wrestle ~Pallas

πάλη wrestling ~Pallas

πάλλω shake, brandish ~Pallas

περίθυμος (ῥ) very angry

περιτέμνω surround to steal ~tonsure

προστάσσω post at, attach to,  
command

ῥίς ῥινός (ī, f) nose, nostrils

σπουδή zeal; (dat) with difficulty,  
hastily ~repudiate

ὑποκρίνομαι (ī) answer; pretend

Πατάρβημις, ἐντειλάμενος αὐτῷ ζῶντα Ἄμασιν ἀγαγεῖν παρ' ἐωυτόν. ὥς δὲ ἀπικόμενος τὸν Ἄμασιν ἐκάλεε ὁ Πατάρβημις, ὁ Ἄμασις, ἔτυχε γὰρ ἐπ' ἵππου κατήμενος, ἐπαείρας<sup>1</sup> ἀπεματαίσε, καὶ τοῦτό μιν ἐκέλευε Ἀπρίην ἀπάγειν. ὅμως δὲ αὐτὸν ἀξιῶν τὸν Πατάρβημιν βασιλέος μεταπεμπομένου ἰέναι<sup>2</sup> πρὸς αὐτόν· τὸν δὲ αὐτῷ ὑποκρίνεσθαι ὥς ταῦτα πάλαι παρεσκευάζετο ποιέειν, καὶ αὐτῷ οὐ μέμψεσθαι<sup>3</sup> Ἀπρίην· παρέσεσθαι γὰρ καὶ αὐτὸς καὶ ἄλλους ἄξειν.

τὸν δὲ Πατάρβημιν ἔκ τε τῶν λεγομένων οὐκ ἀγνοεῖν τὴν διάνοιαν, καὶ παρασκευαζόμενον ὁρῶντα σπουδῇ ἀπιέναι, βουλόμενον τὴν ταχίστην βασιλείᾳ δηλῶσαι τὰ πρησσόμενα. ὥς δὲ ἀπικέσθαι αὐτὸν πρὸς τὸν Ἀπρίην οὐκ ἄγοντα τὸν Ἄμασιν, οὐδένα λόγον αὐτῷ δόντα ἀλλὰ περιθύμως ἔχοντα περιταμεῖν προστάξαι αὐτοῦ τά τε ὦτα καὶ τὴν ῥίνα. ἰδόμενοι δ' οἱ λοιποὶ τῶν Αἰγυπτίων, οἳ ἔτι τὰ ἐκείνου ἐφρόνεον, ἄνδρα τὸν δοκιμώτατον ἐωυτῶν

<sup>1</sup> rising in the saddle    <sup>2</sup> told Amasis to go    <sup>3</sup> ironically

Πατάρβημις, ἐντειλάμενος αὐτῷ ζῶντα Ἄμασιν ἀγαγεῖν  
 παρ' ἐωυτόν. ὥς δὲ ἀπικόμενος τὸν Ἄμασιν ἐκάλεε ὁ  
 Πατάρβημις, ὁ Ἄμασις, ἔτυχε γὰρ ἐπ' ἵππου κατήμενος,  
 |raise, <sup>1</sup> |(euphemism) fart αὐτὸ μιν ἐκέλευε Ἀπρίην  
 |place on  
 |lead away, back ἵως δὲ αὐτὸν ἀξιοῦν τὸν Πατάρβημιν  
 βασιλέος |send; (mid) summon ἵαι<sup>2</sup> πρὸς αὐτόν· τὸν δὲ αὐτῷ  
 |answer; ὥς ταῦτα πάλαι παρεσκευάζετο ποιέειν, καὶ  
 |pretend  
 αὐτῷ οὐ |blame; reject<sup>3</sup> Ἀπρίην· παρέσεσθαι γὰρ καὶ αὐτὸς  
 καὶ ἄλλους ἄξειν.

τὸν δὲ Πατάρβημιν ἔκ τε τῶν λεγομένων οὐκ |be ignorant of  
 τὴν |a thought; καὶ παρασκευαζόμενον ὁρῶντα |zeal; (dat) with diffi-  
 |intelligence |culty, hastily  
 ἀπιέναι, βουλόμενον τὴν ταχίστην βασιλείῃ δηλῶσαι τὰ  
 πρησόμενα. ὥς δὲ ἀπικέσθαι αὐτὸν πρὸς τὸν Ἀπρίην  
 οὐκ ἄγοντα τὸν Ἄμασιν, οὐδένα λόγον αὐτῷ δόντα ἀλλὰ  
 |very angry ἔχοντα |surround to|post at, attach ὑτοῦ τά τε |ear  
 |steal |to, command  
 καὶ τὴν |nose, ὀρόμενοι δ' οἱ λοιποὶ τῶν Αἰγυπτίων, οἳ ἔτι  
 |nostrils  
 τὰ ἐκείνου ἐφρόνεον, ἄνδρα τὸν |trustworthy; ἐωυτῶν  
 |excellent

<sup>1</sup> rising in the saddle    <sup>2</sup> told Amasis to go    <sup>3</sup> ironically

Patarbemis, enjoining him to bring Amasis alive into his presence. When this Patarbemis came and summoned Amasis, the latter, who happened to be sitting on horseback, lifted up his leg and farted, bidding him take that back to Apries. Nevertheless, they say, Patarbemis made demand of him that he should go to the king, seeing that the king had sent to summon him; and he answered him that he had for some time past been preparing to do so, and that Apries would have no occasion to find fault with him.

Then Patarbemis both perceiving his intention from that which he said, and also seeing his preparations, departed in haste, desiring to make known as quickly as possible to the king the things which were being done: and when he came back to Apries not bringing Amasis, the king paying no regard to that which he said, but being moved by violent anger, ordered his ears and his nose to be cut off. And the rest of the Egyptians who still remained on his side, when they saw the man of

*vocabulary***αἰσχρός** shameful**ἀξιοθέητος** well worth seeing**βασιλῆιος** kingly**βουκόλος** herdsman ~bovine**διάκειμαι** be in a condition**ἐπέχω** hold, cover; offer; assail**ἐπίκουρος** ally; mercenary ~cereal**ἐρμηνεύς** -ος (m) interpreter**ἱεὺς ἱεῖος** (i, m) priest ~hieroglyph**κάπηλος** merchant**λύμη** (ῥ) mistreatment, maiming, disgrace**μάχιμος** warlike**ὀπλίζω** prepare, arm ~hoplite**συβώτης** -ου (m, f) swineherd**τρισμύριοι** (ῥ) 30,000

οὕτω αἰσχροῶς λύμῃ διακείμενον, οὐδένα δὴ χρόνον  
ἐπισχόντες ἀπιστέατο πρὸς τοὺς ἑτέρους καὶ ἐδίδσαν  
σφέας αὐτοὺς Ἀμάσι.

## 2.163

πυθόμενος δὲ καὶ ταῦτα ὁ Ἀπρίης ὥπλιζε τοὺς ἐπικούρους  
καὶ ἤλαυνε ἐπὶ τοὺς Αἰγυπτίους· εἶχε δὲ περὶ ἑωυτὸν  
Κᾱράς τε καὶ Ἰωνας ἄνδρας ἐπικούρους τρισμυρίους·  
ἦν δέ οἱ τὰ βασιλῆα ἐν Σαί πόλει, μεγάλα ἔοντα καὶ  
ἀξιοθέητα. καὶ οἱ τε περὶ τὸν Ἀπρίην ἐπὶ τοὺς Αἰγυπτίους  
ἦσαν καὶ οἱ περὶ τὸν Ἀμασιν ἐπὶ τοὺς ξείνους· ἔν τε  
δὴ Μωμέμφι πόλει ἐγένοντο ἀμφοτέρω καὶ πειρήσεσθαι  
ἔμελλον ἀλλήλων.

## 2.164

ἔστι δὲ Αἰγυπτίων ἑπτὰ γένη, καὶ τούτων οἱ μὲν ἱρέες  
οἱ δὲ μάχιμοι κεκλέαται, οἱ δὲ βουκόλοι οἱ δὲ συβῶται, οἱ  
δὲ κάπηλοι, οἱ δὲ ἐρμηνέες, οἱ δὲ κυβερνήται. γένη μὲν  
Αἰγυπτίων τοσαῦτα ἐστί, οὐνόματα δὲ σφί κέεται ἀπὸ τῶν



οὕτω |shameful |mis- |be in a condition ἰδένα δὴ χρόνον  
 |hold, cover; ἀπιστέοντα πρὸς τοὺς ἑτέρους καὶ ἐδίδοσαν  
 |offer; assail |ment, maim-  
 σφέας αὐτοὺς Ἄμειν. |ing, dis-  
 |grace

2.163

πυθόμενος δὲ καὶ ταῦτα ὁ Ἀπρίης |prepare, arm |ally; mercenary  
 καὶ ἤλαυνε ἐπὶ τοὺς Αἰγυπτίους· εἶχε δὲ περὶ ἑωυτὸν  
 Kârâs τε καὶ Ἰωνας ἄνδρας |ally; merce-|30,000  
 |nary  
 ἦν δέ οἱ τὰ |kingly ἐν Σαί πόλι, μεγάλα ἑόντα καὶ  
 |well worth seeing ἥ τε περὶ τὸν Ἀπρίην ἐπὶ τοὺς Αἰγυπτίους  
 ἦσαν καὶ οἱ περὶ τὸν Ἄμασιν ἐπὶ τοὺς ξείνους· ἔν τε  
 δὴ Μωμέμφι πόλι ἐγένοντο ἀμφοτέρω καὶ πειρήσεσθαι  
 ἔμελλον ἀλλήλων.

2.164

ἔστι δὲ Αἰγυπτίων ἐπτά γένη, καὶ τούτων οἱ μὲν |priest  
 οἱ δὲ |warlike κεκλέαται, οἱ δὲ |herdsman οἱ δὲ |swineherd, οἱ  
 δὲ |merchant, οἱ δὲ |interpreter, οἱ δὲ κυβερνήται. γένη μὲν  
 Αἰγυπτίων τοσαῦτα ἐστί, οὐνόματα δέ σφι κέεται ἀπὸ τῶν

most repute among them thus suffering shameful outrage, waited no longer but joined the others in revolt, and delivered themselves over to Amasis.

### 2.163

Then Apries having heard this also, armed his foreign mercenaries and marched against the Egyptians: now he had about him Carian and Ionian mercenaries to the number of thirty thousand; and his royal palace was in the city of Saïs, of great size and worthy to be seen. So Apries and his army were going against the Egyptians, and Amasis and those with him were going against the mercenaries; and both sides came to the city of Momemphis and were about to make trial of one another in fight.

### 2.164

Now of the Egyptians there are seven classes, and of these one class is called that of the priests, and another that of the warriors, while the others are the cowherds, swineherds, shopkeepers, interpreters, and boatmen. This is the number of the classes of the Egyptians, and their names are given

*vocabulary***βαναυσία** handicraft; vulgarity**δάω** learn ~didactic**διαίρῶ** divide, distinguish, distribute**ἐκχαίδεκα** 16**ἥμισυς** half ~hemisphere**μάχιμος** warlike**μυριάς** -δος (ῶ, f, 3) countless, myriad**νομεύς** -ος (m) shepherd, herder

~nemesis

**νομή** pasture; distribution**νομός** home, district ~nemesis**τέχνη** craft, art, plan, contrivance

~technology

τεχνέων. οἱ δὲ μάχιμοι αὐτῶν καλέονται μὲν Καλασίριές τε καὶ Ἑρμοτύβιες, ἐκ νομῶν δὲ τῶνδε εἰσί· κατὰ γὰρ δὴ νομοὺς Αἴγυπτος ἅπασα διαραίρηται.

## 2.165

Ἑρμοτυβίων μὲν οἶδε εἰσὶ νομοί, Βουσιρίτης, Σαΐτης, Χεμμίτης, Παπρημίτης, νῆσος ἡ Προσωπίτις καλεομένη, Ναθῶ τὸ ἥμισυ. ἐκ μὲν τούτων τῶν νομῶν Ἑρμοτύβιες εἰσί, γενόμενοι, ὅτε ἐπὶ πλείστους ἐγένοντο, ἑκκαίδεκα μυριάδες. καὶ τούτων βαναυσίης οὐδεὶς δεδάηκε οὐδέν, ἀλλ' ἀνέωνται ἐς τὸ μάχιμον.

## 2.166

καλασιρίων δὲ οἶδε ἄλλοι νομοί εἰσι, Θηβαῖος, Βουβαστίτης, Ἀφθίτης, Τανίτης, Μενδήσιος, Σεβεννύτης, Ἀθριβίτης, Φαρβαιθίτης, Θμουΐτης, Ὀνουφίτης, Ἀνύτιος, Μυεκφορίτης· οὗτος ὁ νομὸς ἐν νήσῳ οἰκέει ἀντίον Βουβάστιος πόλιος. οὗτοι δὲ οἱ νομοὶ Καλασιρίων εἰσί, γενόμενοι, ὅτε ἐπὶ πλείστους ἐγένοντο, πέντε καὶ εἴκοσι

|craft . οἱ δὲ |warlike αὐτῶν καλέονται μὲν Καλασίριές  
τε καὶ Ἑρμοτύβιες, ἐκ νομῶν δὲ τῶνδε εἰσί· κατὰ γὰρ δὴ

|home, Αἴγυπτος ἅπασα |divide, distin-  
|district |guish, distribute

2.165

Ἑρμοτυβίων μὲν οἶδε εἰσὶ |home,, Βουσιρίτης, Σαΐτης,  
|district  
Χεμμίτης, Παπρημίτης, νῆσος ἡ Προσωπίτις καλεομένη,  
Ναθῶ τὸ |half . ἐκ μὲν τούτων τῶν νομῶν Ἑρμοτύβιες  
εἰσί, γενόμενοι, ὅτε ἐπὶ πλείστους ἐγένοντο, |16

|countless, . καὶ τούτων |handicraft; οὐδεὶς |learn οὐδέν,  
|myriad |vulgarity  
ἀλλ' ἀνέωνται ἐς τὸ |warlike .

2.166

καλασιρίων δὲ οἶδε ἄλλοι |home, εἰσι, Θηβαῖος,  
|district  
Βουβαστίτης, Ἀφθίτης, Τανίτης, Μενδήσιος, Σεβεννύτης,  
Ἀθριβίτης, Φαρβαϊθίτης, Θμουΐτης, Ὀνουφίτης, Ἀνύτιος,  
Μυεκφορίτης· οὗτος ὁ |home, ἐν νήσῳ οἰκέει ἀντίον  
|district  
Βουβάστιος πόλιος. οὗτοι δὲ οἱ |home, Ξαλασιρίων εἰσί,  
|district  
γενόμενοι, ὅτε ἐπὶ πλείστους ἐγένοντο, πέντε καὶ ἑξκοσι

them from the occupations which they follow. Of them the warriors are called Calasirians and Hermotybian, and they are of the following districts, —for all Egypt is divided into districts.

### 2.165

The districts of the Hermotybian are those of Busiris, Saïs, Chemmis, Papremis, the island called Prosopitis, and the half of Natho,— of these districts are the Hermotybian, who reached when most numerous the number of sixteen myriads. Of these not one has learnt anything of handicraft, but they are given up to war entirely.

### 2.166

Again the districts of the Calasirians are those of Thebes, Bubastis, Aphthis, Tanis, Mendes, Sebennyto, Athribis, Pharbaitos, Thmuïs Onuphis, Anytis, Myecphoris,— this last is on an island opposite to the city of Bubastis. These are the districts of the Calasirians; and they reached, when most numerous, to the number of five and twenty myriads of men; nor is it lawful for these, any

*vocabulary*

ἄνειμι go up, inland, to, back ~ion  
 ἀνίημι urge, impel; release ~jet  
 ἀπότιμος (ι) without honor  
 ἀτρεκής precise, certain  
 γενναῖος noble, sincere ~genesis  
 ἐκγονος offspring, descendant ~genus  
 ἐκδέχομαι receive; succeed to a  
 position  
 Ἑλλήν Greek  
 ἐξαιρέω pick, steal; dedicate; destroy  
 ~heresy  
 ἐξειμι go forth; is possible ~ion

ἐπασχέω finish, complete; do  
 habitually  
 εὖς good, brave, noble  
 ἥκιστος least; above all  
 μυριάς -δος (ῶ, f, 3) countless, myriad  
 ὄνομαι blame ~name  
 ὄον οὖ type of fruit  
 Πέρσης Persian  
 τέχνη craft, art, plan, contrivance  
 ~technology  
 χειροτέχνης -ου (m, 1) artisan  
 χειρωναξία handiwork  
 χειρωνάξιον tax paid by artisans

μυριάδες ἀνδρῶν. οὐδὲ τούτοισι ἔξεστι τέχνην ἐπασκῆσαι οὐδεμίαν, ἀλλὰ τὰ ἐς πόλεμον ἐπασκέουσι μούνα, παῖς παρὰ πατρὸς ἐκδεκόμενος.

## 2.167

εἰ μὲν νυν καὶ τοῦτο παρ' Αἰγυπτίων μεμαθήκασιν οἱ Ἕλληνες, οὐκ ἔχω ἀτρεκέως κρῖναι, ὀρέων καὶ Θρήικας καὶ Σκύθας καὶ Πέρσας καὶ Λυδοὺς καὶ σχεδὸν πάντας τοὺς βαρβάρους ἀποτιμωτέρους τῶν ἄλλων ἡγούμενους πολιητέων τοὺς τὰς τέχνας μανθάνοντας καὶ τοὺς ἐκγόνους τούτων, τοὺς δὲ ἀπαλλαγμένους τῶν χειρωναξίῶν γενναίους νομιζομένους εἶναι, καὶ μάλιστα τοὺς ἐς τὸν πόλεμον ἀνειμένους· μεμαθήκασιν δ' ὦν τοῦτο πάντες οἱ Ἕλληνες καὶ μάλιστα Λακεδαιμόνιοι. ἥκιστα δὲ Κορίνθιοι ὄνονται τοὺς χειροτέχνας.

## 2.168

γέρεα δέ σφι<sup>1</sup> ἦν τάδε ἐξαιρετὰ μούνοισι Αἰγυπτίων

---

<sup>1</sup> the warriors



|countless, ἀνδρῶν. οὐδὲ τούτοις ἔξεστι |craft |finish, complete; do ha-  
|myriad |bitually

οὐδεμίαν, ἀλλὰ τὰ ἐς πόλεμον |finish, complete; ὕνα, παῖς  
|do habitually

παρὰ πατρὸς |receive; succeed  
|to a position

2.167

εἰ μὲν νυν καὶ τοῦτο παρ' Αἰγυπτίων μεμαθήκασι

οἱ |Greek , οὐκ ἔχω |precise, κρῖναι, ὀρέων καὶ  
|certain

Θρήκας καὶ Σκύθας καὶ Πέρσας καὶ Λυδοὺς καὶ σχεδὸν

πάντας τοὺς βαρβάρους |without honor τῶν ἄλλων

ἡγημένους πολιητέων τοὺς τὰς |craft μανθάνοντας καὶ

τοὺς |offspring τούτων, τοὺς δὲ ἀπαλλαγμένους τῶν

χειρωναξιών |noble, νομιζομένους εἶναι, καὶ μάλιστα  
|sincere

τοὺς ἐς τὸν πόλεμον ἀνειμένους· μεμαθήκασι δ' ὦν τοῦτο

πάντες οἱ |Greek καὶ μάλιστα Λακεδαιμόνιοι. |least;  
|above  
δὲ Κορίνθιοι |minimize τοὺς |artisan |all

2.168

γέρεα δέ σφι<sup>1</sup> ἦν τάδε |pick, steal; dedi- μούνοισι Αἰγυπτίων  
|cate; destroy

<sup>1</sup> the warriors

more than for the others, to practise any craft; but they practise that which has to do with war only, handing down the tradition from father to son.

**2.167**

Now whether the Hellenes have learnt this also from the Egyptians, I am not able to say for certain, since I see that the Thracians also and Scythians and Persians and Lydians and almost all the Barbarians esteem those of their citizens who learn the arts, and the descendants of them, as less honourable than the rest; while those who have got free from all practice of manual arts are accounted noble, and especially those who are devoted to war: however that may be, the Hellenes have all learnt this, and especially the Lacedemonians; but the Corinthians least of all cast slight upon those who practise handicrafts.

**2.168**

The following privilege was specially granted to this class and to none others of the

*vocabulary***ἄρουρα** land ~arable**ἀρυστήρ** measuring cupful**ἀτελής** incomplete, endless; invalid, for free**δορυφορέω** be bodyguard**ἐξαιρετός** chosen, special**ἐξαιρέω** pick, steal; dedicate; destroy  
~heresy**ἐπίκουρος** ally; mercenary ~cereal**εὖς** good, brave, noble**ἡσάομαι** (pass) be weaker, be overcome; (active) defeat**καρπώω** bear fruit; harvest it**κρέας** -ως (n) meat ~creatine**μίν** him, her, it**ὄον** οὖ type of fruit**οὐδαμός** not anyone**πάντη** everywhere**πάρεξ** alongside, diverging from; (+ἧ or gen) except; (+acc) beyond, alongside**περιτροπέω** hem in, gather**πῆχυς** forearm, cubit**σταθμός** cottage; post**συμβάλλω** pit against; compare; mp: meet, fall in with ~ballistic**σύνειμι** be with; have sex ~ion**χίλιοι** (ι) thousand ~kilo-

πάρεξ τῶν ἱρέων, ἄρουραι<sup>1</sup> ἐξαίρετοι δυνώδεκα ἐκάστω ἀτελέες. ἡ δὲ ἄρουρα ἑκατὸν πηχέων ἐστὶ Αἰγυπτίων πάντη, ὁ δὲ Αἰγύπτιος πῆχυς τυγχάνει ἴσος ἑὼν τῷ Σαμίῳ.

ταῦτα μὲν δὴ τοῖσι ἅπασιν ἦν ἐξαραιρημένα, τάδε δὲ ἐν περιτροπῇ ἐκαρποῦντο καὶ οὐδαμὰ ὠντοί. καλασιρίων χίλιοι καὶ Ἑρμοτυβίων ἐδορυφόρεον ἐνιαυτὸν ἕκαστοι τὸν βασιλέα· τούτοισι ὦν τάδε πάρεξ τῶν ἀρουρέων ἄλλα ἐδίδοτο ἐπ' ἡμέρῃ ἐκάστη, ὅπου σίτου σταθμὸς πέντε μνέαι ἐκάστω, κρεῶν βοέων δύο μνέαι, οἴνου τέσσερες ἀρυστήρες. ταῦτα τοῖσι αἰεὶ δορυφορέουσι ἐδίδοτο.

## 2.169

ἐπεῖτε δὲ συνιόντες ὃ τε Ἀπρίης ἄγων τοὺς ἐπικούρους καὶ ὃ Ἄμασις πάντας Αἰγυπτίους ἀπίκοντο ἐς Μώμεμφιν πόλιν, συνέβαλον· καὶ ἐμαχέσαντο μὲν εὖ οἱ ξεῖνοι, πλήθει δὲ πολλῷ ἐλάσσονες ἔοντες κατὰ τοῦτο ἐσώθησαν. Ἀπρίεω δὲ λέγεται εἶναι ἥδε διάνοια, μῆδ' ἂν θεόν μιν

<sup>1</sup> a unit of measure that he is about to define

πάρεξ τῶν ἱρέων, |land <sup>1</sup> |chosen δυώδεκα ἐκάστω

|incomplete, <sup>1</sup> ἐνδ-|land ἐκατὸν |forearm, ἐστὶ Αἰγυπτίων  
|less; invalid, for |cubit  
|free  
|everywhere δὲ Αἰγύπτιος |forearm, νυχάνει ἴσος ἐὼν τῷ  
|cubit

Σαμίῳ.

ταῦτα μὲν δὴ τοῖσι ἅπασιν ἦν |pick, steal; dedi-, τάδε δὲ ἐν  
|cate; destroy

περιτροπῇ |bear fruit; καὶ οὐδαμὰ ὠυτοί. καλασιρίων  
|harvest it

χίλιοι καὶ Ἑρμοτυβίων |be bodyguard ἐνιαυτὸν ἕκαστοι τὸν

βασιλέα· τούτοις ὦν τάδε πάρεξ τῶν |land ἄλλα

ἐδίδοδοτο ἐπ' ἡμέρη ἐκάστη, ὁπτοῦ σίτου |cottage; post ἔντε

μνέαι ἐκάστω, |meat βοέων δύο μνέαι, οἴνου τέσσερες

|measuring . ταῦτα τοῖσι αἰεὶ |be bodyguard ἐδίδοδοτο.  
|cupful

2.169

ἐπείτε δὲ |be with; have sex Ἀπρίης ἄγων τοὺς |ally; mercenary

καὶ ὁ Ἀμασις πάντας Αἰγυπτίους ἀπίκοντο ἐς Μώμεμφιν

πόλιν, |pit against; compare; χέσαντο μὲν εὖ οἱ ξεῖνοι, πλήθει  
|mp: meet, fall in with

δὲ πολλῶ ἑλάσσονες ἐόντες κατὰ τοῦτο |(pass) be weaker, be over-  
|come; (active) defeat

Ἀπρίῳ δὲ λέγεται εἶναι ἥδε διάνοια, μηδ' ἂν θεόν μιν

<sup>1</sup> a unit of measure that he is about to define

Egyptians except the priests, that is to say, each man had twelve yokes of land specially granted to him free from imposts: now the yoke of land measures a hundred Egyptian cubits every way, and the Egyptian cubit is, as it happens, equal to that of Samos.

This, I say, was a special privilege granted to all, and they also had certain advantages in turn and not the same men twice; that is to say, a thousand of the Calasirians and a thousand of the Hermotybians acted as body-guard to the king during each year; and these had besides their yokes of land an allowance given them for each day of five pounds weight of bread to each man, and two pounds of beef, and four half-pints of wine. This was the allowance given to those who were serving as the king's bodyguard for the time being.

## 2.169

So when Apries leading his foreign mercenaries, and Amasis at the head of the whole body of the Egyptians, in their approach to one another had come to the city of Momemphis, they engaged battle: and although the foreign troops fought well, yet being much inferior in number they were worsted by reason of this. But Apries is said to have supposed that not even a god would

*vocabulary*

ἀγχοτάτω nearest

ἀπάγω lead away, back ~demagogue

ἀπεχθάνομαι become hated ~external

ἀποπνίγω (ι) strangle; stew; (p) drown

ἀριστερός left-hand

ἀσκέω work on

αὐλέω play (blow, toot)

αὐλή courtyard

βασιλεις kingly

δένδρεον -οῦ tree

δένδρον tree

δένδρος tree

εἴσειμι go in; come in range; come to mind ~ion

ἐχάς afar, far off

ἐνθαῦτα there, here

ζωγρέω capture, give quarter; revive ~zoo

ἡσάομαι (pass) be weaker, be overcome; (active) defeat

θάπτω bury ~epitaph

ἰδρύω establish

λίθινος made of stone

μέμφομαι blame; reject

μιμέομαι (ι) imitate, represent

μίν him, her, it

νομός home, district ~nemesis

παστάς -δος (f, 3) porch; inner chamber

πατρώιος of the father(s), ancestral ~paternal

πατρῷος of the father(s), ancestral

περιέπω treat, handle

προπάτωρ forefather

σήμα -τος (n, 3) mark, sign, grave mound ~semaphore

στῦλος pillar, pole; stylus

συμβάλλω pit against; compare; mp: meet, fall in with ~ballistic

ταφή burial, grave

φοῖνιξ -χος (m) red or purple dye or color; bay (horse); palm tree

μηδένα δύνασθαι παῦσαι τῆς βασιληίης· οὕτω ἀσφαλέως  
έωντῶ ἰδρῦσθαι ἐδόκεε. καὶ δὴ τότε συμβαλὼν ἐσώθη  
καὶ ζωγρηθεὶς ἀπήχθη ἐς Σάιν πόλιν, ἐς τὰ έωντοῦ οἰκία  
πρότερον έόντα, τότε δέ Ἀμάσιος ἤδη βασιληία.

ἐνθαῦτα δέ τέως<sup>1</sup> μὲν ἐτρέφετο ἐν τοῖσι βασιληίοισι,  
καί μιν Ἄμασις εὖ περιείπε· τέλος δέ μεμφομένων  
Αἰγυπτίων ὥς οὐ ποιεοὶ δίκαια τρέφων τὸν σφίσι τε καὶ  
έωντῶ ἔχθιστον, οὕτω δὴ παραδιδοῖ τὸν Ἀπρίην τοῖσι  
Αἰγυπτίοισι. οἱ δέ μιν ἀπέπνιξαν καὶ ἔπειτα ἔθαψαν  
ἐν τῇσι πατρωίῃσι ταφῇσι· αἱ δέ εἰσὶ ἐν τῷ ἱρῷ τῆς  
Ἀθηναίης, ἀγχοτάτω τοῦ μεγάρου, ἐσιόντι ἀριστερῆς  
χειρός. ἔθαψαν δέ Σαῖται πάντας τοὺς ἐκ νομοῦ τούτου  
γενομένους βασιλέας ἔσω ἐν τῷ ἱρῷ. καὶ γὰρ τὸ τοῦ  
Ἀμάσιος σῆμα ἐκαστέρῳ μὲν ἐστὶ τοῦ μεγάρου ἢ τὸ τοῦ  
Ἀπρίεω καὶ τῶν τούτου προπατόρων, ἔστι μέντοι καὶ  
τοῦτο ἐν τῇ αὐλῇ τοῦ ἱροῦ, παστὰς λιθίνη μεγάλη καὶ  
ἡσκημένη στύλοισί τε φοίνικας τὰ δένδρεα μεμιμημένοισι

---

<sup>1</sup> for a while



μηδένα δύνασθαι παῦσαι τῆς βασιληίης· οὕτω ἀσφαλῶς

έωυτῶ |establish έδόκεε. καὶ δὴ τότε |pit against; |(pass) be weaker, be  
compare; overcome; (active)  
καὶ |capture ἀπήχθη ἐς Σάιν πόλιν, |mp: meet, defeat  
fall in with ἐπὶ τῇ ἐωυτοῦ οἰκίᾳ

πρότερον έόντα, τότε δὲ Ἀμάσιος ἤδη βασιληία.

|there, here δὲ τέως<sup>1</sup> μὲν ἐτρέφετο ἐν τοῖσι |kingly

καί μιν Ἄμασις εὖ περιείπε· τέλος δὲ |blame; reject

Αἰγυπτίων ὥς οὐ ποίεοι δίκαια τρέφων τὸν σφίσι τε καὶ

έωυτῶ ἔχθιστον, οὕτω δὴ παραδιδοῖ τὸν Ἀπρίην τοῖσι

Αἰγυπτίοισι. οἱ δέ μιν |strangle; stew; ἢ ἔπειτα |bury  
(p) drown

ἐν τῇσι πατρωίῃσι |burial, αἱ δὲ εἰσὶ ἐν τῷ ἱρῷ τῆς  
grave

Ἀθηναίης, |nearest τοῦ μεγάρου, |go in |left-hand

χειρός. |bury δὲ Σαῖται πάντας τοὺς ἐκ |home, τούτου  
district

γενομένους βασιλέας ἔσω ἐν τῷ ἱρῷ. καὶ γὰρ τὸ τοῦ

Ἀμάσιος |mark, |afar, far off μὲν ἐστὶ τοῦ μεγάρου ἢ τὸ τοῦ  
sign,

Ἀπρίεω |grave, τῶν τούτου |forefather , ἔστι μέντοι καὶ  
mound

τοῦτο ἐν τῇ αὐλῇ τοῦ ἱροῦ, |porch; |made of, stone` η καὶ  
inner

|work on |pillar, pole; |red, red |chamber  
stylos |palm tree |dye; |δενδρεα |imitate,  
represent

<sup>1</sup> for a while

be able to cause him to cease from his rule, so firmly did he think that it was established. In that battle then, I say, he was worsted, and being taken alive was brought away to the city of Saïs, to that which had formerly been his own dwelling but from thenceforth was the palace of Amasis.

There for some time he was kept in the palace, and Amasis dealt well with him; but at last, since the Egyptians blamed him, saying that he acted not rightly in keeping alive him who was the greatest foe both to themselves and to him, therefore he delivered Apries over to the Egyptians; and they strangled him, and after that buried him in the burial-place of his fathers: this is in the temple of Athene, close to the sanctuary, on the left hand as you enter. Now the men of Saïs buried all those of this district who had been kings, within the temple; for the tomb of Amasis also, though it is further from the sanctuary than that of Apries and his forefathers, yet this too is within the court of the temple, and it consists of a colonnade of stone of great size, with pillars carved

*vocabulary***δαπάνη** cost, funds, extravagance**δείκηνον** representation, exhibition;  
optical image**διξός** double**Ἑλλήν** Greek**ἐξαγορεύω** declare, tell ~agora**εὖστομος** eloquent; large-mouthed;  
palatable**θεσμοφόρια** festival of Demeter**θεσμοφόριον** temple of Demeter**θήκη** chest, grave**θύρωμα** doorway, including frame**κοσμέω** marshal, array ~cosmos**κρηπίς** (ι) boot; foundation**κύκλος** circle, wheel ~cycle**λίθινος** made of stone**λίμνη** lake, marsh, basin, sea ~limnic**μέγαθος** tall, big (person)**μυστήριον** secret thing, rite**νηέω** pile up, load a ship**νηός** temple, shrine**ὀβελός** rod, obelisk**ὀπισθεν** behind, hereafter**πάθος** -ους (n, 3) an experience,  
passion, condition**παστάς** -δος (f, 3) porch; inner  
chamber**ταφή** burial, grave**τελετή** rite, festival**τέμενος** -εος (n, 3) non-common land**τοιχος** wall of a house**τροχοειδής** round, circular

καὶ τῇ ἄλλῃ δαπάνῃ· ἔσω δὲ ἐν τῇ παστάδι διξὰ θυρώματα  
ἔστηκε, ἐν δὲ τοῖσι θυρώμασι ἡ θήκη ἐστί.

## 2.170

εἰσὶ δὲ καὶ αἱ ταφαὶ τοῦ οὐκ ὅσιον ποιεῖναι ἐπὶ τοιούτῳ  
πρήγματι ἐξαγορεύειν τὸ οὖνομα ἐν Σαί, ἐν τῷ ἱρῷ τῆς  
Ἀθηναίης, ὅπισθε τοῦ νηοῦ, παντὸς τοῦ τῆς Ἀθηναίης  
ἐχόμεναι τοίχου. καὶ ἐν τῷ τεμένει ὀβελοὶ ἐστᾶσι μεγάλοι  
λίθινοι, λίμνη τε ἐστὶ ἐχομένη λιθίνῃ κρηπίδι κεκοσμημένη  
καὶ ἐργασμένη εὖ κύκλῳ καὶ μέγαθος, ὡς ἐμοὶ ἐδόκεε, ὅση  
περ ἡ ἐν Δήλῳ ἡ τροχοειδὴς καλεομένη.

## 2.171

ἐν δὲ τῇ λίμνῃ ταύτῃ τὰ δείκηλα τῶν παθέων αὐτοῦ<sup>1</sup>  
νυκτὸς ποιεῖν, τὰ καλέουσι μυστήρια Αἰγύπτιοι. περὶ  
μέν νυν τούτων εἰδότε μοι ἐπὶ πλέον ὥς ἕκαστα αὐτῶν  
ἔχει, εὖστομα κείσθω. καὶ τῆς Δήμητρος<sup>2</sup> τελετῆς πέρι,  
τὴν οἱ Ἕλληνες θεσμοφόρια καλέουσι, καὶ ταύτης μοι

<sup>1</sup> this person he is not naming      <sup>2</sup> Isis

καὶ τῇ ἄλλῃ |cost, funds, |δὲ ἐν τῇ |porch; |dou- |doorway, in-  
 |extravagance |inner |ble |cluding frame  
 ἔστηκε, ἐν δὲ τοῖσι |doorway, |, |chest, ἐστὶ.  
 |including |grave

2.170

εἰς δὲ καὶ αἱ |burial, τοῦ οὐκ ὅσιον ποιεῦμαι ἐπὶ τοιούτῳ  
 |grave  
 πρήγματι |declare, tell τὸ οὔνομα ἐν Σαί, ἐν τῷ ἱρῷ τῆς  
 Ἀθηναίης, ὅπισθε τοῦ νηοῦ, παντὸς τοῦ τῆς Ἀθηναίης  
 ἐχόμεναι |wall of a house τῷ |non- |rod, obelisk ἵσι μεγάλοι  
 |common  
 |made offlake, marsh, |τὴ ἐχομένη |made |boot; |marshal, array  
 |stone |basin, sea |of stone founda-  
 καὶ ἐργασμένη εὖ |circle, καὶ |tall, big , ὥς ἐμοὶ ἐδόκεε, ὅση  
 |wheel  
 περ ἢ ἐν Δήλῳ ἢ |round, καλεομένη.  
 |circular

2.171

ἐν δὲ τῇ |lake, marsh, ἡ τὰ |representation, |an experience, pas-<sup>1</sup>  
 |basin, sea |exhibition; |sion, condition  
 νυκτὸς ποιεῦσι, τὰ καλέονσι |optical image |secret Αἰγύπτιοι. περὶ  
 |thing, rite  
 μέν νυν τούτων εἰδότε μοι ἐπὶ πλέον ὥς ἕκαστα αὐτῶν  
 ἔχει, |eloquent; .....large- καὶ τῆς Δήμητρος<sup>2</sup> |rite, πέρι,  
 |mouthed; palatable |festival  
 τὴν οἱ |Greek θεσμοφόρια καλέονσι, καὶ ταύτης μοι

<sup>1</sup> this person he is not naming <sup>2</sup> Isis

to imitate date-palms, and otherwise sumptuously adorned; and within the colonnade are double-doors, and inside the doors a sepulchral chamber.

**2.170**

Also at Saïs there is the burial-place of him whom I account it not pious to name in connexion with such a matter, which is in the temple of Athene behind the house of the goddess, stretching along the whole wall of it; and in the sacred enclosure stand great obelisks of stone, and near them is a lake adorned with an edging of stone and fairly made in a circle, being in size, as it seemed to me, equal to that which is called the "Round Pool" in Delos.

**2.171**

On this lake they perform by night the show of his sufferings, and this the Egyptians call Mysteries. Of these things I know more fully in detail how they take place, but I shall leave this unspoken; and of the mystic rites of Demeter, which the Hellenes call thesmophoria, of these

*vocabulary*

ἄγνωμοσύνη senselessness, ignorance,  
 folly  
 ἄτε as if; since  
 βασιλεύω be king  
 δαιτυμόν -όνος (m, 3) dinner guest  
 ~demon  
 δημότης -ου (m, 1) commoner  
 διασώζω preserve through  
 ἐκάστοτε each time  
 ἐναπονίζω wash in  
 ἐξάνιστημι raise, bring/send out  
 ἐξάπολλυμι (ὑ) disappear from  
 ἐπιφανής coming to view; conspicuous

εὖστομος eloquent; large-mouthed;  
 palatable  
 καθαιρέω take down, close ~heresy  
 κατόνομαι put down, abuse  
 μυρίος (ὑ) 10,000 ~myriad  
 νομός home, district ~nemesis  
 ποδανιπτήρ footpan  
 προσάγω bring to a place  
 ~demagogue  
 σοφία skill; wisdom ~sophistry  
 τελετή rite, festival  
 ὑπολείπω leave as a leftover; leave a  
 person behind ~eclipse

πέρι εὖστομα κείσθω, πλὴν ὅσον αὐτῆς ὅσῃ ἐστὶ λέγειν·  
αἱ Δαναοῦ θυγατέρες ἦσαν αἱ τὴν τελετὴν ταύτην ἐξ  
Αἰγύπτου ἐξαγαγοῦσαι καὶ διδάξασαι τὰς Πελασγιάτιδας  
γυναικας· μετὰ δὲ ἐξαναστάσης πάσης Πελοποννήσου  
ὑπὸ Δωριέων ἐξαπώλετο ἡ τελετή, οἱ δὲ ὑπολειφθέντες  
Πελοποννησίων καὶ οὐκ ἐξαναστάντες Ἀρκάδες διέσωζον  
αὐτὴν μούνοι.

## 2.172

Ἀπρίεω δὲ ὧδε καταραιρεμένου ἐβασίλευσε Ἄμασις,  
νομοῦ μὲν Σαῖτew ἐών, ἐκ τῆς δὲ ἦν πόλις, οὖνομά οἱ  
ἐστὶ Σιούφ. τὰ μὲν δὴ πρῶτα<sup>1</sup> κατώνοντο τὸν Ἄμασιν  
Αἰγύπτιοι καὶ ἐν οὐδεμιῇ μοίρῃ μεγάλη ἦγον ἅτε δὴ  
δημότην τὸ πρὶν ἐόντα καὶ οἰκίης οὐκ ἐπιφανέος· μετὰ δὲ  
σοφίῃ αὐτοὺς ὁ Ἄμασις, οὐκ ἀγνωμοσύνη προσηγάγετο.  
ἦν οἱ ἄλλα τε ἀγαθὰ μυρία, ἐν δὲ καὶ ποδανιπτὴρ χρύσεος,  
ἐν τῷ αὐτός τε ὁ Ἄμασις καὶ οἱ δαιτυμόνες οἱ πάντες τοὺς  
πόδας ἐκάστοτε ἐναπενίζοντο· τοῦτον

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<sup>1</sup> at first = τὰ πρῶτα



πέρι |eloquent; ...large- πλήν ὅσον αὐτῆς ὅσῃ ἐστὶ λέγειν·  
 |mouthed; palatable  
 αἱ Δαναοῦ θυγατέρες ἦσαν αἱ τὴν |rite, ταύτην ἐξ  
 |festival  
 Αἰγύπτου ἐξαγαγούσαι καὶ διδάξασαι τὰς Πελασγιώτιδας  
 γυναικας· μετὰ δὲ |raise, bring/send γάσης Πελοποννήσου  
 |out  
 ὑπὸ Δωριέων |disappear from, |rite, οἱ δὲ |leave (food, person)  
 |festival  
 Πελοποννησίων καὶ οὐκ |raise, bring/send Ἀρκάδες |preserve  
 |out |through  
 αὐτὴν μούνοι.

## 2.172

Ἀπρίεω δὲ ὧδε |take down, close |be king Ἄμασις,  
 |home, μὲν Σαῖτεω ἑών, ἐκ τῆς δὲ ἦν πόλις, οὖνομά οἱ  
 |district  
 ἐστὶ Σιούφ. τὰ μὲν δὴ πρῶτα<sup>1</sup> |put down, abuse Ἄμασιν  
 Αἰγύπτιοι καὶ ἐν οὐδεμῇ μοίρῃ μεγάλη ἦγον |as if; since  
 |commoner . ὁ πρὶν ἑόντα καὶ οἰκίης οὐκ |coming to view; ἃ δὲ  
 |conspicuous  
 σοφίῃ αὐτοὺς ὁ Ἄμασις, οὐκ |senselessness, |bring to a place  
 |ignorance, folly  
 ἦν οἱ ἄλλα τε ἀγαθὰ μυρία, ἐν δὲ καὶ |footpan χρύσεος,  
 ἐν τῷ αὐτός τε ὁ Ἄμασις καὶ οἱ |dinner guest οἱ πάντες τοὺς  
 πόδας |each time |wash in τοῦτον

<sup>1</sup> at first = τὰ πρῶτα

also, although I know, I shall leave unspoken all except so much as piety permits me to tell. The daughters of Danaos were they who brought this rite out of Egypt and taught it to the women of the Pelasgians; then afterwards when all the inhabitants of Peloponnese were driven out by the Dorians, the rite was lost, and only those who were left behind of the Peloponnesians and not driven out, that is to say the Arcadians, preserved it.

## 2.172

Apries having thus been overthrown, Amasis became king, being of the district of Saïs, and the name of the city whence he was is Siuph. Now at the first the Egyptians despised Amasis and held him in no great regard, because he had been a man of the people and was of no distinguished family; but afterwards Amasis won them over to himself by wisdom and not wilfulness. Among innumerable other things of price which he had, there was a foot-basin of gold in which both Amasis himself and all his guests were wont always to wash their feet. This he broke up, and of it he caused to be made the

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
statue

**ἄχθομαι** be burdened with

**δαίμων** -ονος (m, 3) a god, fate, doom  
~demon

**δημότης** -ου (m, 1) commoner

**δικαιόω** demand/make justice

**δουλεύω** serve, be a slave

**ἐκφαίνω** bring to light ~photon

**ἐναπονίζω** wash in

**ἐνεμέω** vomit in

**ἐνουρέω** piss in

**εὖς** good, brave, noble

**ἰδρύω** establish

**κατασκώπτω** make fun of

**κατάστασις** -εως (f) establishment

**κόπτω** beat, cut, strike

**μάταιος** vain, empty

**ὄον** οὖ type of fruit

**ὄρθριος** at dawn; early

**παιγνιήμων** playful

**πλήθω** be filled ~plenum

**ποδανιπτήρ** footpan

**πρόθυμος** (ῶ) willing, eager ~fume

**προμηθέομαι** be careful; show respect

**προσάγω** bring to a place

~demagogue

**σέβομαι** feel shame, awe

**συγκαλέω** call together ~gallo

**συμπότης** drinking companion, buddy

**τοιόσδε** such

**φοιτέω** go back and forth

κατ' ὧν κόψας ἄγαλμα δαίμονος ἐξ αὐτοῦ ἐποίησατο, καὶ ἴδρυσεν τῆς πόλιος ὅκου ἦν ἐπιτηδεότατον· οἱ δὲ Αἰγύπτιοι φοιτέοντες πρὸς τῷγαλμα ἐσέβοντο μεγάλως. μαθὼν δὲ ὁ Ἄμασις τὸ ἐκ τῶν ἀστῶν ποιούμενον, συγκαλέσας Αἰγυπτίους ἐξέφηγεν φὰς ἐκ τοῦ ποδανιπτήρος τῷγαλμα γεγονέναι, ἐς τὸν πρότερον μὲν τοὺς Αἰγυπτίους ἐνεμέειν τε καὶ ἐνουρέειν καὶ πόδας ἐναπονίζεσθαι, τότε δὲ μεγάλως σέβεσθαι. ἤδη ὧν ἔφη λέγων ὁμοίως αὐτὸς τῷ ποδανιπτήρι πεπρηγέμαι· εἰ γὰρ πρότερον εἶναι δημότης, ἀλλ' ἐν τῷ παρεόντι εἶναι αὐτῶν βασιλεύς· καὶ τιμᾶν τε καὶ προμηθεέσθαι ἐωντοῦ ἐκέλευε. τοιούτῳ μὲν τρόπῳ προσηγάγετο τοὺς Αἰγυπτίους ὥστε δικαιοῦν δουλεύειν.

## 2.173

ἐχρᾶτο δὲ καταστάσι πρηγμάτων τοιῆδε· τὸ μὲν ὄρθριον μέχρι ὅτε πληθούσης ἀγορῆς προθύμως ἔπρησσε τὰ προσφερόμενα πρήγματα, τὸ δὲ ἀπὸ τούτου ἔπινε τε καὶ κατέσκωπτε τοὺς συμπότας καὶ ἦν μάταιός τε καὶ παιγνιήμων. ἀχθεσθέντες δὲ τούτοισι οἱ φίλοι αὐτοῦ

κατ' ὦν |beat, cut, strike|ornament, |a god, fate, doom| τοῦ ἐποιήσατο,  
καὶ |establish| ἧς πόλις ὅκου ἦν ἐπιτηδεότατον· οἱ δὲ  
Αἰγύπτιοι |go back and forth| |ornament, glory, statue| ἔβοντο μεγάλως.  
μαθὼν δὲ ὁ Ἄμασις τὸ ἐκ τῶν ἀστῶν ποιούμενον,  
|call together| Αἰγυπτίους |bring to light| ἐκ τοῦ |footpan|  
|ornament, glory, statue|, ἐγονέαι, ἐς τὸν πρότερον μὲν τοὺς Αἰγυπτίους  
|vomit in| τε καὶ |piss in| καὶ πόδας |wash in|, τότε δὲ  
μεγάλως σέβεσθαι. ἤδη ὦν ἔφη λέγων ὁμοίως αὐτὸς τῷ  
|footpan| πεπρηγέαι· εἰ γὰρ πρότερον εἶναι |commoner|  
ἀλλ' ἐν τῷ παρεόντι εἶναι αὐτῶν βασιλεύς· καὶ τιμᾶν τε  
καὶ |be careful; show respect| ἐωντοῦ ἐκέλευε. τοιούτῳ μὲν τρόπῳ  
|bring to a place| τοὺς Αἰγυπτίους ὥστε |de-  
mand/make justice| |serve, be a slave|

2.173

ἐχρᾶτο δὲ |establishment| ρηγμάτων |such| τὸ μὲν |at dawn; early|  
μέχρι ὅτεν |be filled| ἀγορῆς |willing, eager| ἔπρησσε τὰ  
προσφερόμενα πρήγματα, τὸ δὲ ἀπὸ τούτου ἔπινε τε  
καὶ |make fun of| τοὺς συμπότας καὶ ἦν |vain, empty| τε καὶ  
|playful| |be burdened with| οὔτοισι οἱ φίλοι αὐτοῦ

image of a god, and set it up in the city, where it was most convenient; and the Egyptians went continually to visit the image and did great reverence to it. Then Amasis, having learnt that which was done by the men of the city, called together the Egyptians and made known to them the matter, saying that the image had been produced from the foot-basin, into which formerly the Egyptians used to vomit and make water, and in which they washed their feet, whereas now they did to it great reverence; and just so, he continued, had he himself now fared, as the foot-basin; for though formerly he was a man of the people, yet now he was their king, and he bade them accordingly honour him and have regard for him. In such manner he won the Egyptians to himself, so that they consented to be his subjects.

### 2.173

And his ordering of affairs was thus:— In the early morning, and until the time of the filling of the market he did with a good will the business which was brought before him; but after this he passed the time in drinking and in jesting at his boon-companions, and was frivolous and playful. And his friends being troubled at it admonished him in

*vocabulary*

**ἀνίημι** urge, impel; release ~jet  
**ἀπόπληκτος** stricken, dumb, paralyzed  
**βασιλικός** royal  
**ἐκρήγνυμι** (ῥ) break off  
**ἐντανύω** string a bow ~tend  
**ἐντείνω** tauten ~tend  
**ἤτοι** truly; either, or  
**ιδιώτης** -ου (m, 1) private; a layman  
**κατάστασις** -εως (f) establishment  
**μαίνομαι** be berserk ~maenad

**νέμω** to allot, to pasture ~nemesis  
**νουθετέω** remind, warn  
**οὐδαμὸς** not anyone  
**παιγνία** game, play  
**προάγω** lead forward, advance  
**προίστημι** put forward; (+gen) be  
 head of, guard ~station  
**σεμνός** revered, holy  
**τοιόσδε** such  
**φαῦλος** trifling  
**φιλοπότης** -ου (m, 1) wine lover

ἐνουθέτεον αὐτὸν τοιάδε λέγοντες. «ὦ βασιλεῦ, οὐκ ὀρθῶς, σεωντοῦ προέστηκας, ἐς τὸ ἄγαν φαῦλον προάγων σεωντόν. σὲ γὰρ ἐχρῆν ἐν θρόνῳ σεμνῷ σεμνὸν θωκέοντα δι' ἡμέρης πρήσσειν τὰ πρήγματα, καὶ οὕτω Αἰγύπτιοί τ' ἂν ἠπιστέατο ὥς ὑπ' ἀνδρὸς μεγάλου ἄρχονται, καὶ ἄμεινον σὺν ἂν ἤκουες· νῦν δὲ ποιέεις οὐδαμῶς βασιλικά.» ὁ δ' ἀμείβετο τοῖσιδε αὐτούς. «τὰ τόξα οἱ ἐκτημένοι, ἐπεὰν μὲν δέωνται χρᾶσθαι, ἐντανύουσι· εἰ γὰρ δὴ τὸν πάντα χρόνον ἐντεταμένα εἴη, ἐκραγείη ἄν, ὥστε ἐς τὸ δέον οὐκ ἂν ἔχοιεν αὐτοῖσι χρᾶσθαι. οὕτω δὲ καὶ ἀνθρώπου κατάστασις· εἰ ἐθέλοι κατεσπονδάσθαι αἰεὶ μηδὲ ἐς παιγνίην τὸ μέρος ἑωυτὸν ἀνιέναι, λάθοι ἂν ἦτοι μανεῖς<sup>1</sup> ἢ ὁ γε ἀπόπληκτος γενόμενος· τὰ ἐγὼ ἐπιστάμενος μέρος ἐκατέρῳ νέμω.» ταῦτα μὲν τοὺς φίλους ἀμείψατο.

## 2.174

λέγεται δὲ ὁ Ἄμασις, καὶ ὅτε ἦν ιδιώτης, ὥς φιλοπότης

<sup>1</sup> participle of μαίνομαι



|remind, warn *ἰὺτὸν* |such *λέγοντες*. «ὦ βασιλεῦ, οὐκ  
*ὀρθῶς*, *σεωυτοῦ προέστηκας*, *ἐς τὸ ἄγαν* |trifling |lead forward,  
 |advance  
*σεωυτόν*. *σὲ γὰρ ἐχρήν ἐν θρόνῳ* |revered, |revered, |holy *ῥόντα*  
 |holy  
*δι' ἡμέρης* *πρήσσειν τὰ πρήγματα*, *καὶ οὕτω Αἰγύπτιοί*  
*τ' ἂν ἠπιστέατο ὡς ὑπ' ἀνδρὸς μεγάλου ἄρχονται*, *καὶ*  
*ἄμεινον σὺν ἂν ἤκουες*<sup>1</sup> *νῦν δὲ ποιείεις* |not anyone |royal .»  
*ὃ δ' ἀμείβετο τοῖσιδε αὐτούς*. «τὰ τόξα οἱ ἐκτημένοι,  
*ἐπεὰν μὲν δέωνται χρᾶσθαι*, |string a bow *εἰ γὰρ δὴ τὸν*  
*πάντα χρόνον* |tauten *εἴη*, |break off *ἅν*, ὥστε ἐς  
*τὸ δέον οὐκ ἂν ἔχοιεν αὐτοῖσι χρᾶσθαι*. οὕτω δὲ καὶ  
*ἀνθρώπου* |establishment *εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ*  
*μηδὲ ἐς παιγνίην τὸ μέρος ἐωυτὸν* |urge, , *λάθοι ἂν*  
 |impel;  
 |release  
*ῥα* *ὅ γε* |stricken, dumb, *γενόμενος*<sup>1</sup> *τὰ ἐγὼ*  
 |paralyzed  
*ἐπιστάμενος μέρος ἐκατέρῳ* |distribute *ταῦτα μὲν τοὺς*  
*φίλους ἀμείβατο*.

## 2.174

*λέγεται δὲ ὁ Ἀμασις*, *καὶ ὅτε ἦν* |private; a lay- |wine lover  
 |man

<sup>1</sup> participle of *μαίνομαι*

some such words as these: “O king, thou dost not rightly govern thyself in thus letting thyself descend to behaviour so trifling; for thou oughtest rather to have been sitting throughout the day stately upon a stately throne and administering thy business; and so the Egyptians would have been assured that they were ruled by a great man, and thou wouldest have had a better report: but as it is, thou art acting by no means in a kingly fashion.” And he answered them thus: “They who have bows stretch them at such time as they wish to use them, and when they have finished using them they loose them again; for if they were stretched tight always they would break, so that the men would not be able to use them when they needed them. So also is the state of man: if he should always be in earnest and not relax himself for sport at the due time, he would either go mad or be struck with stupor before he was aware; and knowing this well, I distribute a portion of the time to each of the two ways of living.” Thus he replied to his friends.

#### 2.174

It is said however that Amasis, even when he was in a private station, was a lover

*vocabulary*

ἄλίσκομαι be captured ~helix  
 ἀποφεύγω avoid, escape, go free  
 ἄρνέομαι deny, refuse, repudiate  
 ἀψευδής truthful  
 βασιλεύω be king  
 ἐκποιέω complete, permit; (mp)  
 produce, be adopted  
 ἐπιλείπω fail, not work ~eclipse  
 ἐπιμελέομαι take care of, oversee  
 ἐπισκευή repair  
 εὐπαθέω have fun  
 θύω (ῥ) rush; sacrifice ~θύω  
 καταδέω tie up; fall short  
 κλέπτω steal  
 μαντεῖον prophetic warning ~mantis

μέγαθος tall, big (person)  
 μίν him, her, it  
 ὅποῖος whatever kind  
 οὐδαμὸς not anyone  
 περὶεμι be superior to; be left over;  
 still exist  
 προπύλαιος before the gates, gateway  
 σφέτερος their  
 τοιόσδε such  
 ὑπερβάλλω cause to go beyond; delay  
 ~ballistic  
 ὕψος ὕψους (n, 3) height, summit  
 φιλοσκόμμων fond of joking  
 φοιτάω go back and forth  
 φῶρ thief  
 ψευδής lying, false ~pseudo-

ἦν καὶ φιλοσκώμμων καὶ οὐδαμῶς κατεσπουδασμένος ἀνὴρ· ὅκως δέ μιν ἐπιλείποι πίνοντά τε καὶ εὐπαθέοντα τὰ ἐπιτήδεα, κλέπτεσκε ἂν περιών· οἳ δ' ἄν μιν φάμενοι ἔχουν τὰ σφέτερα χρήματα ἀρνεύμενον ἄγεσκον ἐπὶ μαντήιον, ὅκου ἐκάστοισι εἴη. πολλὰ μὲν δὴ καὶ ἡλίσκετο ὑπὸ τῶν μαντηίων, πολλὰ δὲ καὶ ἀπέφευγε.

ἐπεῖτε δὲ καὶ ἐβασίλευσε, ἐποίησε τοιάδε· ὅσοι μὲν αὐτὸν τῶν θεῶν ἀπέλυσαν μὴ φῶρα εἶναι, τούτων μὲν τῶν ἱρῶν οὔτε ἐπεμέλετο οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδέν, οὐδὲ φοιτέων ἔθνε ὥς οὐδενὸς ἐοῦσι ἀξίοισι ψευδέα τε μαντήια ἐκτημένοισι· ὅσοι δέ μιν κατέδησαν φῶρα εἶναι, τούτων δὲ ὥς ἀληθέων θεῶν ἐόντων καὶ ἀψευδέα μαντήια παρεχομένων τὰ μάλιστα ἐπεμέλετο.

## 2.175

καὶ τοῦτο μὲν ἐν Σαί τῇ Ἀθηναίῃ προπύλαια θωμάσια οἶα ἐξεποίησε, πολλὸν πάντας ὑπερβαλόμενος τῷ τε ὕψει καὶ τῷ μεγάλει, ὥσων τε τὸ μέγαθος λίθων ἐστὶ καὶ ὁκοίων

ἦν καὶ |fond of joking καὶ |not anyone κατεσπουδασμένος

ἀνὴρ· ὅπως δέ μιν |fail, not work· οντά τε καὶ |have fun τὰ

ἐπιτήδεα, |steal ἂν |be superior τῶ; ἔμιν φάμενοι ἔχουν  
|left over; still exist

τὰ |their χρήματα |deny, refuse ἄγεσκον ἐπὶ |prophetic ,  
|warning

ὅκου ἐκάστοισι εἶη. πολλὰ μὲν δὴ καὶ |be captured τὸ τῶν

|prophetic , πολλὰ δὲ καὶ |avoid, escape,  
|warning |go free

ἐπεῖτε δὲ καὶ |be king , ἐποίησε |such ὅσοι μὲν αὐτὸν

τῶν θεῶν ἀπέλυσαν μὴ |thief εἶναι, τούτων μὲν τῶν

ἱρώων οὔτε |take care of, οὔτε ἐς |repair ἐδίδου οὐδέν,  
|oversee

οὐδὲ |go back and forth ἐς οὐδενὸς ἐοῦσι ἀξίοισι |lying, τε  
|false

|prophetic ἐκτημένοι· ὅσοι δέ μιν |tie up; fall|thief εἶναι,  
|warning |short

τούτων δὲ ὡς ἀληθέων θεῶν ἐόντων καὶ |truthful |prophetic  
|warning

παρεχομένων τὰ μάλιστα |take care of,  
|oversee

## 2.175

καὶ τοῦτο μὲν ἐν Σαί τῇ Ἀθηναίῃ |before the θμᾶσια οἶα  
|gates, gateway

|complete, permit; (ἄρ) produce, |cause to go be- τῶ τε |height, ...  
|be adopted |yond; delay |summit

τῶ μεγάλῃ, ὅσων τε τὸ μέγαθος λίθων ἐστὶ καὶ |whatever kind

of drinking and of jesting, and not at all seriously disposed; and whenever his means of livelihood failed him through his drinking and luxurious living, he would go about and steal; and they from whom he stole would charge him with having their property, and when he denied it would bring him before the judgment of an Oracle, whenever there was one in their place; and many times he was convicted by the Oracles and many times he was absolved.

And then when finally he became king he did as follows:— as many of the gods as had absolved him and pronounced him not to be a thief, to their temples he paid no regard, nor gave anything for the further adornment of them, nor even visited them to offer sacrifice, considering them to be worth nothing and to possess lying Oracles; but as many as had convicted him of being a thief, to these he paid very great regard, considering them to be truly gods, and to present Oracles which did not lie.

#### 2.175

First in Saïs he built and completed for Athene a temple-gateway which is a great marvel, and he far surpassed herein all who had done the like before, both in regard to height and greatness, so large are the stones

*vocabulary*

ἄγωγεύς -ος (m) guide, shipper; leash  
 ἀναστενάζω groan  
 ἀνατίθηναι consecrate, lay on, impute;  
 (mp) reproach  
 ἀνδρόσφιγξ male sphinx  
 ἀπέχω ward off, drive off, refrain, be at  
 some distance  
 ἀρχιτέκτων -τος (m, 3) master,  
 architect  
 δισχίλιοι 2000 ~kilo-  
 εἰσέλκω drag in  
 ἐλεφάντινος of ivory  
 ἔξωθεν from outside  
 ἐπισκευή repair  
 ἔσοδος entrance  
 εὐρος -εος (n, 3) width; (caps) the east  
 wind  
 ἥκιστος least; above all  
 κολοσσός statue, big statue

κυβερνήτης -ου (m, 1) steersman,  
 governor ~govern  
 λιθοτομείη quarry  
 μέγαθος tall, big (person)  
 μέτρον measure ~metric  
 μῆκος -ους (n, 3) length, stature  
 μίν him, her, it  
 μουνόλιθος made of one stone  
 οἴκημα -τος (n, 3) room  
 ὀκτώ eight ~octopus  
 ὀκτωκαίδεκα 18  
 περιμήκης very long, high  
 πῆχυς forearm, cubit  
 πλόος -ῦ course, voyage ~float  
 προστάσσω post at, attach to,  
 command  
 πυγών cubit  
 στέγη roof, ceiling, chamber  
 ὑπερφυής overgrown; gigantic  
 ὕψος ὕψους (n, 3) height, summit

τεῶν· τοῦτο δὲ κολοσσούς μεγάλους καὶ ἀνδρόσφιγγας  
 περιμήκας ἀνέθηκε, λίθους τε ἄλλους ἐς ἐπισκευὴν  
 ὑπερφυέας τὸ μέγαθος ἐκόμισε. ἡγάγετο δὲ τούτων τοὺς  
 μὲν ἐκ τῶν κατὰ Μέμφιν ἐουσέων λιθοτομιέων, τοὺς δὲ  
 ὑπερμεγάθους ἐξ Ἑλεφαντίνης πόλιος πλόον καὶ εἴκοσι  
 ἡμερέων ἀπεχούσης ἀπὸ Σάιος. τὸ δὲ οὐκ ἦκιστα αὐτῶν  
 ἀλλὰ μάλιστα θωμάζω, ἔστι τόδε· οἶκημα μουνόλιθον  
 ἐκόμισε ἐξ Ἑλεφαντίνης πόλιος, καὶ τοῦτο ἐκόμιζον μὲν  
 ἐπ' ἕτα τρία, δισχίλιοι δέ οἱ προσετετάχατο ἄνδρες  
 ἀγωγέες, καὶ οὗτοι ἅπαντες ἦσαν κυβερνήται. τῆς δὲ  
 στέγης ταύτης τὸ μὲν μῆκος ἕξωθεν ἐστὶ εἰς τε καὶ  
 εἴκοσι πήχες, εὖρος δὲ τεσσερεσκαίδεκα, ὕψος δὲ ὀκτώ.  
 ταῦτα μὲν τὰ μέτρα ἕξωθεν τῆς στέγης τῆς μουνολίθου  
 ἐστί, ἀτὰρ ἕσωθεν τὸ μῆκος ὀκτωκαίδεκα πηχέων καὶ  
 πυγόνος..., τὸ δὲ ὕψος πέντε πηχέων ἐστί. αὕτη τοῦ  
 ἱροῦ κέεται παρὰ τὴν ἔσοδον· ἕσω γάρ μιν ἐς τὸ ἱρόν  
 φασι τῶνδε εἵνεκα οὐκ ἐσελκύσαι· τὸν ἀρχιτέκτονα αὐτῆς  
 ἐλκομένης τῆς στέγης ἀναστενάζαι, οἷά τε χρόνου



τεῶν· τοῦτο δὲ |statue, big statue, ἴλους καὶ |male sphinx  
 |very long, high |consecrate, lay<sup>on</sup>, im- | ἄλλους ἐς |repair  
 |pute; (mp) reproach  
 |overgrown; τὸ μέγαθος ἐκόμισε. ἡγάγετο δὲ τούτων τοὺς  
 |gigantic  
 μὲν ἐκ τῶν κατὰ Μέμφιν ἐουσέων λιθοτομιέων, τοὺς δὲ  
 ὑπερμεγάθους ἐξ |of ivory πόλιος πλόον καὶ εἴκοσι  
 ἡμερέων ἀπεχούσης ἀπὸ Σάιος. τὸ δὲ οὐκ ἦκιστα αὐτῶν  
 ἀλλὰ μάλιστα θωμάζω, ἔστι τόδε· |room |made of one stone  
 ἐκόμισε ἐξ |of ivory πόλιος, καὶ τοῦτο ἐκόμιζον μὲν  
 ἐπ' ἕτα τρία, |2000 δέ οἱ προσετετάχατο ἄνδρες  
 |guide, ship- καὶ οὗτοι ἅπαντες ἦσαν κυβερνήται. τῆς δὲ  
 |per; leash  
 |roof, ceiling, ἵτης τὸ μὲν |length, ἕξωθεν ἐστὶ εἰς τε καὶ  
 |chamber |stature  
 εἴκοσι |forearm, |width; (caps) σερεσκαῖδεκα, |height, ὁκτώ.  
 |cubit |the east wind |summit  
 ταῦτα μὲν τὰ μέτρα ἕξωθεν τῆς |roof, ceiling, |made of one stone  
 |chamber  
 ἐστί, ἀτὰρ ἕσωθεν τὸ |length, |18 |forearm, καὶ  
 |stature |cubit  
 |cubit ..., τὸ δὲ |height, ἐντε |forearm, ἐστί. αὕτη τοῦ  
 |summit |cubit  
 ἱροῦ κέεται παρὰ τὴν |entrance ἕσω γάρ μιν ἐς τὸ ἱρόν  
 φασι τῶνδε εἵνεκα οὐκ ἐσελκύσαι· τὸν |master, αὐτῆς  
 |architect  
 ἐλκομένης τῆς |roof, |groan , οἷά τε χρόνου  
 |ceiling,  
 |chamber

and of such quality. Then secondly he dedicated great colossal statues and man-headed sphinxes very large, and for restoration he brought other stones of monstrous size. Some of these he caused to be brought from the stone-quarries which are opposite Memphis, others of very great size from the city of Elephantine, distant a voyage of not less than twenty days from Saïs: and of them all I marvel most at this, namely a monolith chamber which he brought from the city of Elephantine; and they were three years engaged in bringing this, and two thousand men were appointed to convey it, who all were of the class of boatmen. Of this house the length outside is one and twenty cubits, the breadth is fourteen cubits, and the height eight. These are the measures of the monolith house outside; but the length inside is eighteen cubits and five-sixths of a cubit, the breadth twelve cubits, and the height five cubits. This lies by the side of the entrance to the temple; for within the temple they did not draw it, because, as it said, while the house was being drawn along, the chief artificer of it groaned aloud, seeing

*vocabulary***ἀνατίθῃμι** consecrate, lay on, impute;

(mp) reproach

**ἄξιοθέητος** well worth seeing**ἄχθομαι** be burdened with**βάθρον** step, base, bench**ἐβδομήκοντα** 70**ἐγγίγνομαι** live in ~genus**εἰσέλκω** drag in**ἐλλόγιμος** of good reputation**ἐνθεν** thence, whence**ἐνθύμιος** (ῥ) taken to heart ~fume**ἐντίθῃμι** load; mp: take to heart

~thesis

**ἐξοικοδομέω** build**κολοσσός** statue, big statue**λίθινος** made of stone**μέγαθος** tall, big (person)**μῆκος** -ους (n, 3) length, stature**μοχλεύω** pry up, dislodge**προσωτέρω** farther**ὑπτίος** lying on one's back; flipped;

flat

ἐγγεγονότος πολλοῦ καὶ ἀχθόμενον τῷ ἔργῳ, τὸν δὲ Ἄμασιν ἐνθύμιον ποιησάμενον οὐκ ἔαν ἔτι προσωτέρω ἐλκύσαι. ἤδη δὲ τινὲς λέγουσι ὡς ἄνθρωπος διεφθάρη ὑπ' αὐτῆς τῶν τις αὐτὴν μοχλευόντων, καὶ ἀπὸ τούτου οὐκ ἐσελκυσθῆναι.

## 2.176

ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοισι ἱροῖσι ὁ Ἄμασις πᾶσι τοῖσι ἐλλογίμοισι ἔργα τὸ μέγαθος ἀξιοθέητα, ἐν δὲ καὶ ἐν Μέμφι τὸν ὕπτιον κείμενον κολοσσὸν τοῦ Ἥφαιστίου ἔμπροσθε, τοῦ πόδες πέντε καὶ ἐβδομήκοντα εἰς τὸ μῆκος· ἐπὶ δὲ τῷ αὐτῷ βάθρῳ ἐστᾶσι τοῦ αὐτοῦ ἐόντος λίθου δύο κολοσσοί, εἴκοσι ποδῶν τὸ μέγαθος ἑὼν ἑκάτερος, ὁ μὲν ἔνθεν ὁ δ' ἔνθεν τοῦ μεγάλου. ἔστι δὲ λίθινος ἕτερος τοσοῦτος καὶ ἐν Σαί, κείμενος κατὰ τὸν αὐτὸν τρόπον τῷ ἐν Μέμφι. τῇ Ἰσι τε τὸ ἐν Μέμφι ἱρὸν Ἄμασις ἐστὶ ὁ ἐξοικοδομήσας, ἐὼν μέγα τε καὶ ἀξιοθεητότατον.

|live in πολλοῦ καὶ |be burdened with ἔργῳ, τὸν δὲ  
 Ἄμασιν |taken to heart ῥησάμενον οὐκ ἔαν ἔτι |farther  
 ἐλκύσαι. ἤδη δὲ τινὲς λέγουσι ὡς ἄνθρωπος διεφθάρη ὑπ'  
 αὐτῆς τῶν τις αὐτὴν |pry up, dislodge καὶ ἀπὸ τούτου οὐκ  
 ἐσελकुσθήναι.

## 2.176

|consecrate, lay on, im- τοῖσι ἄλλοις ἱροῖσι ὁ Ἄμασις πᾶσι  
 |pute; (mp) reproach  
 τοῖσι |of good reputation ... τὸ |tall, big |well worth seeing καὶ  
 ἐν Μέμφι τὸν |supine κείμενον |statue, big statue Ἰφαιστείου  
 ἔμπροσθε, τοῦ πόδες πέντε καὶ 70 εἰς τὸ  
 |length, ἐπὶ δὲ τῷ αὐτῷ |step, base, bench τοῦ αὐτοῦ ἑόντος  
 |stature  
 λίθου δύο |statue, big statue ... σι ποδῶν τὸ |tall, big ἑὼν  
 ἑκάτερος, ὃ μὲν ἔνθεν ὃ δ' ἔνθεν τοῦ μεγάλου. ἔστι δὲ  
 |made of stone σ τοσοῦτος καὶ ἐν Σαί, κείμενος κατὰ τὸν  
 αὐτὸν τρόπον τῷ ἐν Μέμφι. τῇ Ἰσι τε τὸ ἐν Μέμφι  
 ἱρὸν Ἄμασις ἐστὶ ὁ |build , ἐὼν μέγα τε καὶ  
 |well worth seeing .

that much time had been spent and he was wearied by the work; and Amasis took it to heart as a warning and did not allow them to draw it further onwards. Some say on the other hand that a man was killed by it, of those who were heaving it with levers, and that it was not drawn in for that reason.

#### 2.176

Amasis also dedicated in all the other temples which were of repute, works which are worth seeing for their size, and among them also at Memphis the colossal statue which lies on its back in front of the temple of Hephaistos, whose length is five and seventy feet; and on the same base made of the same stone are set two colossal statues, each of twenty feet in length, one on this side and the other on that side of the large statue. There is also another of stone of the same size in Saïs, lying in the same manner as that at Memphis. Moreover Amasis was he who built and finished for Isis her temple at Memphis, which is of great size and very worthy to be seen.

*vocabulary***ἄμωμον** cardamom**ἄμωμος** blameless; unblemished**ἀποδείκνυμι** (ὁ) show, point out;  
appoint; (mid) declare**ἀποδέχομαι** accept ~doctrine**ἀποφαίνω** display, declare**βιόω** live; (mp) make a living ~biology**Ἑλλήν** Greek**ἐνοικέω** dwell in**εὐδαιμονέω** be lucky, happy**ἰθύνω** (ἰϑ) straighten, aim, guide;  
accuse; punish ~justice**μετεξέτεροι** (+gen) some ones of**νομάρχης** -ου (m, 1) governor**σόλος** lump of iron for throwing

## 2.177

ἐπ' Ἀμάσιος δὲ βασιλέος λέγεται Αἴγυπτος μάλιστα δὴ τότε εὐδαιμονῆσαι καὶ τὰ ἀπὸ τοῦ ποταμοῦ τῇ χώρῃ γινόμενα καὶ τὰ ἀπὸ τῆς χώρας τοῖσι ἀνθρώποισι, καὶ πόλιν ἐν αὐτῇ γενέσθαι τὰς ἀπάσας τότε δισμυρίας τὰς οἰκομένας. νόμον τε Αἰγυπτίοισι τόνδε Ἄμασις ἐστὶ ὁ καταστήσας, ἀποδεικνύναι ἕτεος ἐκάστου τῷ νομάρχῃ πάντα τινὰ Αἰγυπτίων ὅθεν βιοῦται· μὴ δὲ ποιέοντα ταῦτα μηδὲ ἀποφαίνοντα δικαίην ζόην ἰθύνεσθαι θανάτῳ. Σόλων δὲ ὁ Ἀθηναῖος λαβὼν ἐξ Αἰγύπτου τοῦτον τὸν νόμον Ἀθηναίοισι ἔθετο· τῷ ἐκείνοι ἐς αἰεὶ χρέωνται ἔοντι ἀμώμῳ νόμῳ.

## 2.178

φιλέλλην δὲ γενόμενος ὁ Ἄμασις ἄλλα τε ἐς Ἑλλήνων μετεξετέρους ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοισι ἐς Αἴγυπτον ἔδωκε Ναύκρατιν πόλιν ἐνοικῆσαι·



2.177

ἐπ' Ἀμάσιος δὲ βασιλέος λέγεται Αἴγυπτος μάλιστα δὴ  
 τότε |be lucky, happy καὶ τὰ ἀπὸ τοῦ ποταμοῦ τῇ χώρῃ  
 γινόμενα καὶ τὰ ἀπὸ τῆς χώρας τοῖσι ἀνθρώποισι, καὶ  
 πόλιν ἐν αὐτῇ γενέσθαι τὰς ἀπάσας τότε δισμυρίας τὰς  
 οἰκεομένας. νόμον τε Αἰγυπτίοισι τόνδε Ἄμασις ἐστὶ ὁ  
 καταστήσας, |show, point out; ἄρ- -s ἐκάστου τῷ |governor  
 |point; (mid) declare  
 πάντα τινὰ Αἰγυπτίων ὅθεν |live; (mp) δὲ ποιέοντα  
 |make a living  
 ταῦτα μὴδὲ |display, declare δικαίην ζόην |straighten, aim, guide;  
 |accuse; punish  
 |lump of iron ἡ Ἀθηναῖος λαβὼν ἐξ Αἰγύπτου τοῦτον τὸν  
 νόμον Ἀθηναίοισι ἔθετο· τῷ ἐκείνοι ἐς αἰὲν χρέωνται ἐόντι  
 ἀμώμῳ νόμῳ.

2.178

φιλέλλην δὲ γενόμενος ὁ Ἄμασις ἄλλα τε ἐς |Greek  
 |(+gen) some ones of ἵεξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοισι  
 ἐς Αἴγυπτον ἔδωκε Νάγκρατιν πόλιν |dwell in

**2.177**

In the reign of Amasis it is said that Egypt became more prosperous than at any other time before, both in regard to that which comes to the land from the river and in regard to that which comes from the land to its inhabitants, and that at this time the inhabited towns in it numbered in all twenty thousand. It was Amasis too who established the law that every year each one of the Egyptians should declare to the ruler of his district, from what source he got his livelihood, and if any man did not do this or did not make declaration of an honest way of living, he should be punished with death. Now Solon the Athenian received from Egypt this law and had it enacted for the Athenians, and they have continued to observe it, since it is a law with which none can find fault.

**2.178**

Moreover Amasis became a lover of the Hellenes; and besides other proofs of friendship which he gave to several among them, he also granted the city of Naucratis for those of them who came to Egypt to dwell in; and to

*vocabulary***αϊόλος** gleaming, fast-moving**βωμός** altar; stand, pedestal**έκών** willingly, on purpose; giving in too easily**έμπόριον** immigrant, metic, trading post**έμπόριος** immigrant, metic, trading post**ένιδρύω** establish**ίδρύω** establish**μεταποιέω** remodel; (mp) lay claim**μέτειμι** be among, go, follow ~ion**ναυτίλλομαι** sail ~navy**όνομαστός** named ~name**προστάτης** -ου (m, 1) leader, protector**τέμενος** -εος (n, 3) non-common land**χρήσιμος** useful**χωρίς** separately; except, other than ~heir**χώρος** place ~heir

τοῖσι δὲ μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι ἔδωκε χώρους ἐνιδρύσασθαι βωμοὺς καὶ τεμένεα θεοῖσι. τὸ μὲν νυν μέγιστον αὐτῶν τέμενος, καὶ ὀνομαστότατον ἐὼν καὶ χρησιμώτατον, καλούμενον δὲ Ἑλλήνιον, αἶδε αἱ πόλεις εἰσὶ αἱ ἰδρυμέναι κοινῇ, Ἰώνων μὲν Χίος καὶ Τέως καὶ Φώκαια καὶ Κλαζομεναί·—Δωριέων δὲ Ῥόδος καὶ Κνίδος καὶ Ἀλικαρνησσὸς καὶ Φάσηλις; Αἰολέων δὲ ἡ Μυτιληναίων μούνη. τουτέων μὲν ἐστὶ τοῦτο τὸ τέμενος, καὶ προστάτας τοῦ ἐμπορίου αἰσὶ πόλεις εἰσὶ αἱ παρέχουσαι· ὅσαι δὲ ἄλλαι πόλεις μεταποιεῦνται, οὐδὲν σφι μετεὼν μεταποιεῦνται. χωρὶς δὲ Αἰγινῆται ἐπὶ ἐωυτῶν ἰδρύσαντο τέμενος Διός, καὶ ἄλλο Σάμιοι Ἥρης καὶ Μιλήσιοι Ἀπόλλωνος.

## 2.179

ἦν δὲ τὸ παλαιὸν μούνη Ναύκρατις ἐμπόριον καὶ ἄλλο οὐδὲν Αἰγύπτου· εἰ δέ τις ἐς τῶν τι ἄλλο στομάτων τοῦ Νείλου ἀπίκοιτο, χρῆν ὁμόσαι<sup>1</sup> μὴ μὲν ἐκόντα ἐλθεῖν,

<sup>1</sup> infinitive of ὅμνυμι, to swear

τοῖσι δὲ μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ

|sail ἔδωκε |place |establish |altar καὶ

|non-common land ὃ μὲν νυν μέγιστον αὐτῶν |non-common land

|named ἔον καὶ |useful , καλούμενον δὲ

Ἑλλήνιον, αἶδε αἱ πόλεις εἰσὶ αἱ |establish κοινῇ, Ἰώνων

μὲν Χίος καὶ Τέως καὶ Φώκαια καὶ Κλαζομεναί:—Δωριέων

δὲ Ῥόδος καὶ Κνίδος καὶ Ἀλικαρνησὸς καὶ Φάσηλις;

|gleaming, ἡ Ἰ. Μυτιληναίων μούνη. τουτέων μὲν ἐστὶ τοῦτο  
|fast-moving

τὸ |non-common |leader, τοῦ ἐμπορίου αὐται αἱ πόλεις  
|land |protector

εἰσὶ αἱ παρέχουσαι· ὅσαι δὲ ἄλλαι πόλεις |remodel; (mp),  
|lay claim

οὐδὲν σφι |be |remodel; (mp) |separately; ἑξ-ῆται ἐπὶ  
|among |lay claim |cept, other than

ἑωυτῶν |establish |non-common land ἄλλο Σάμιοι Ἡρης

καὶ Μιλήσιοι Ἀπόλλωνος.

## 2.179

ἦν δὲ τὸ παλαιὸν μούνη Ναύκρατις ἐμπόριον καὶ ἄλλο

οὐδὲν Αἰγύπτου· εἰ δέ τις ἐς τῶν τι ἄλλο στομάτων τοῦ

Νείλου ἀπύκοιτο, χρῆν ὁμόσαι<sup>1</sup> μὴ μὲν |willingly ἕλθειν,

<sup>1</sup> infinitive of ὅμνουμι, to swear

those who did not desire to stay, but who made voyages thither, he granted portions of land to set up altars and make sacred enclosures for their gods. Their greatest enclosure and that one which has most name and is most frequented is called the Hellenion, and this was established by the following cities in common:— of the Ionians Chios, Teos, Phocaia, Clazomenai, of the Dorians Rhodes, Cnidos, Halicarnassos, Phaselis, and of the Aiolians Mytilene alone. To these belongs this enclosure and these are the cities which appoint superintendents of the port; and all other cities which claim a share in it, are making a claim without any right. Besides this the Eginetans established on their own account a sacred enclosure dedicated to Zeus, the Samians one to Hera, and the Milesians one to Apollo.

### 2.179

Now in old times Naucratis alone was an open trading-place, and no other place in Egypt: and if any one came to any other of the Nile mouths, he was compelled to swear that he came not thither of his

*vocabulary*

**ἀπόμνυμι** (ō) swear not to  
**αὐτόθεν** from that place  
**αὐτόθι** on the spot  
**αὐτόματος** self-willed, accidental  
 ~after  
**βάρις** flat-bottomed boat; tower  
**δέλτος** writing tablet  
**δικαιῶ** demand/make justice  
**δωτινάζω** (i) receive presents  
**ἐλάχιστος** smallest, shortest, fewest  
**Ἑλλην** Greek  
**ἐξεργάζομαι** accomplish; undo;  
 destroy someone  
**ἐπιβάλλω** throw upon, head for  
 ~ballistic  
**κατακαίω** burn down ~caustic  
**μισθόω** rent out; (pass) be hired

**μίσθωμα** -τος (n, 3) contract; agreed  
 price  
**νηός** temple, shrine  
**περιάγω** lead around  
**πλανάω** lead astray; (mp) wander  
 ~plankton  
**στυπτηρία** alum  
**στυπτήριος** treated with alum  
**συμμαχία** alliance  
**συντίθημι** hearken, mark ~thesis  
**τάλαντον** scale, a unit of weight  
 ~talent  
**τεταρτημόριον** 1/4  
**τεταρτημόριος** holding 40 liters  
**τριηκόσιοι** three hundred  
**φορτίον** burden, load  
**χίλιοι** (i) thousand ~kilo-

ἀπομόσαντα δὲ τῇ νηὶ αὐτῇ πλέειν ἐς τὸ Κανωβικόν· ἢ εἰ  
μή γε οἶά τε εἴη πρὸς ἀνέμους ἀντίους πλέειν, τὰ φορτία  
ἔδεε περιάγειν ἐν βάρισι περὶ τὸ Δέλτα, μέχρι οὗ ἀπίκοιτο  
ἐς Ναύκρατιν. οὕτω μὲν δὴ Ναύκρατις ἐτετίμητο.

## 2.180

ἀμφικτυνόνων<sup>1</sup> δὲ μισθωσάντων τὸν ἐν Δελφοῖσι νῦν  
έόντα νηὸν τριηκοσίων ταλάντων ἐξεργάσασθαι ὁ γὰρ  
πρότερον ἐὼν αὐτόθι αὐτόματος κατεκάη, τοὺς Δελφοὺς  
δὴ ἐπέβαλλε τεταρτημόριον τοῦ μισθώματος παρασχεῖν.  
πλανώμενοι δὲ οἱ Δελφοὶ περὶ τὰς πόλεις ἔδωτινάζον,  
ποιεῦντες δὲ τοῦτο οὐκ ἐλάχιστον ἐξ Αἰγύπτου ἠνείκαντο·  
Ἄμασις μὲν γάρ σφι ἔδωκε χίλια στυπτηρίης τάλαντα, οἱ  
δὲ ἐν Αἰγύπτῳ οἰκέοντες Ἕλληνες εἴκοσι μνέας.

## 2.181

Κυρηναίοισι<sup>2</sup> δὲ Ἄμασις φιλόγητά τε καὶ συμμαχίην  
συνεθήκατο, ἔδικαίωσε δὲ καὶ γῆμαι αὐτόθεν, εἴτ'

<sup>1</sup> a group of people    <sup>2</sup> in Libya



|swear not to δὲ τῇ νηὶ αὐτῇ πλέειν ἐς τὸ Κανωβικόν· ἢ εἰ  
 μή γε οἶά τε εἶη πρὸς ἀνέμους ἀντίους πλέειν, τὰ |burden, load  
 ἔδεε |lead around· |flat-bottomed : τὸ Δέλτα, μέχρι οὗ ἀπίκοιτο  
 |boat; tower  
 ἐς Ναύκρατιν. οὕτω μὲν δὴ Ναύκρατις ἐτετίμητο.

## 2.180

ἀμφικτυόνων<sup>1</sup> δὲ |rent out; (pass) τὸν ἐν Δελφοῖσι νῦν  
 |be hired  
 εἶοντα |temple|three |scale, a unit|accomplish; undo; γὰρ  
 |hundred |of weight |destroy someone  
 πρότερον ἐὼν |on the|self-willed, |burn down : οὓς Δελφοὺς  
 |spot |accidental  
 δὴ |throw upon : εταρτημόριον τοῦ |contract; παρασχέιν.  
 |agreed price  
 |lead astray; δὲ οἱ Δελφοὶ περὶ τὰς πόλεις |receive  
 |(mp) wander |presents  
 ποιεῦντες δὲ τοῦτο οὐκ |smallest, short- Αἰγύπτου ἠνείκαντο·  
 |est, fewest  
 Ἄμασις μὲν γάρ σφι ἔδωκε χίλια στυπητήρης |scale, a unit ἰ  
 |of weight  
 δὲ ἐν Αἰγύπτῳ οἰκέοντες |Greek εἴκοσι μνέας.

## 2.181

Κυρηναίοισι<sup>2</sup> δὲ Ἄμασις φιλότητά τε καὶ συμμαχίην  
 |hearken, mark |demand/make ἔδωκε, ἡμῖν |from that place

<sup>1</sup> a group of people <sup>2</sup> in Libya

own will, and when he had thus sworn his innocence he had to sail with his ship to the Canobic mouth, or if it were not possible to sail by reason of contrary winds, then he had to carry his cargo round the head of the Delta in boats to Naucratis: thus highly was Naucratis privileged.

#### 2.180

Moreover when the Amphictyons had let out the contract for building the temple which now exists at Delphi, agreeing to pay a sum of three hundred talents, (for the temple which formerly stood there had been burnt down of itself), it fell to the share of the people of Delphi to provide the fourth part of the payment; and accordingly the Delphians went about to various cities and collected contributions. And when they did this they got from Egypt as much as from any place, for Amasis gave them a thousand talents' weight of alum, while the Hellenes who dwelt in Egypt gave them twenty pounds of silver.

#### 2.181

Also with the people of Kyrene Amasis made an agreement for friendship and alliance; and he resolved too to marry a wife from thence, whether

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
statue

**ἀποπέμπω** send away ~pomp

**ἄρνέομαι** deny, refuse, repudiate

**δόκιμος** trustworthy; excellent

**ἐνθεῦτεν** thence

**εὖς** good, brave, noble

**εὐχή** prayer; vow ~vow

**κάρτα** very much ~κράτος

**μηχανή** machine; mechanism, way

**μῆχος** -εος (n, 3) means, remedy  
~mechanism

**μίν** him, her, it

**ὄον** οὖ type of fruit

**στέργω** love; be content

**συγκλίνω** (i) lay together; (mp) go to  
bed with

**φαρμάσσω** temper, harden

~pharmacy

ἐπιθυμήσας Ἑλληνίδος γυναικὸς εἴτε καὶ ἄλλως  
 φιλότητος Κυρηναίων εἵνεκα· γαμέει δὲ ὧν οἱ μὲν λέγουσι  
 Βάττου οἱ δ' Ἀρκεσίλεω θυγατέρα, οἱ δὲ Κριτοβούλου  
 ἀνδρὸς τῶν ἀστῶν δοκίμου, τῇ οὖνομα ἦν Λαδίκη· τῇ  
 ἐπεῖτε συγκλίνοιτο ὁ Ἄμασις, μίσγεσθαι οὐκ οἶός τε  
 ἐγίνετο, τῇσι δὲ ἄλλῃσι γυναιξὶ ἐχρᾶτο. ἐπεῖτε δὲ πολλὸν  
 τοῦτο ἐγίνετο, εἶπε ὁ Ἄμασις πρὸς τὴν Λαδίκην ταύτην  
 καλεομένην, «ὦ γύναι, κατὰ με ἐφάρμαξας, καὶ ἔστι τοι  
 οὐδεμία μηχανὴ μὴ οὐκ ἀπολωλέναι κάκιστα γυναικῶν  
 πασέων.» ἡ δὲ Λαδίκη, ἐπεῖτε οἱ ἀρνευμένη οὐδὲν ἐγίνετο  
 πρηύτερος ὁ Ἄμασις, εὖχεται ἐν τῷ νόῳ τῇ Ἀφροδίτῃ, ἣν  
 οἱ ὑπ' ἐκείνην τὴν νύκτα μιχθῇ ὁ Ἄμασις, τοῦτο γάρ οἱ  
 κακοῦ εἶναι μῆχος, ἄγαλμά<sup>1</sup> οἱ ἀποπέμψειν ἐς Κυρήνην.  
 μετὰ δὲ τὴν εὐχὴν αὐτίκα οἱ ἐμίχθη ὁ Ἄμασις. καὶ τὸ  
 ἐνθεῦτεν ἤδη, ὁκότε ἔλθοι Ἄμασις πρὸς αὐτήν, ἐμίσγετο,  
 καὶ κάρτα μιν ἔστερξε μετὰ τοῦτο. ἡ δὲ Λαδίκη ἀπέδωκε  
 τὴν εὐχὴν τῇ θεῷ· ποιησαμένη γὰρ ἄγαλμα ἀπέπεμψε ἐς  
 Κυρήνην, τὸ ἔτι καὶ ἐς ἐμὲ ἦν

---

<sup>1</sup> statue of Aphrodite

ἐπιθυμήσας Ἑλληνίδος γυναικὸς εἴτε καὶ ἄλλως  
 φιλότητος Κυρηναίων εἵνεκα· γαμέει δὲ ὧν οἱ μὲν λέγουσι  
 Βάττου οἱ δ' Ἀρκεσίλειω θυγατέρα, οἱ δὲ Κριτοβούλου  
 ἀνδρὸς τῶν ἀστῶν |trustworthy; excellent|, οὖνομα ἦν Λαδίκη· τῇ  
 ἐπεῖτε συγκλίνοιτο ὁ Ἄμασις, μίσγεσθαι οὐκ οἶός τε  
 ἐγίνετο, τῇσι δὲ ἄλλησι γυναιξὶ ἐχρᾶτο. ἐπεῖτε δὲ πολλὸν  
 τοῦτο ἐγίνετο, εἶπε ὁ Ἄμασις πρὸς τὴν Λαδίκην ταύτην  
 καλεομένην, «ὦ γύναι, κατὰ με |temper, harden|, καὶ ἔστι τοι  
 οὐδεμία |machine; mecha-<sup>2</sup> nism, way| ἀπολωλέναι κάκιστα γυναικῶν  
 πασέων.» ἡ δὲ Λαδίκη, ἐπεῖτε οἱ |deny, refuse| οὐδὲν ἐγίνετο  
 πρηύτερος ὁ Ἄμασις, εὔχεται ἐν τῷ νόῳ τῇ Ἀφροδίτῃ, ἣν  
 οἱ ὑπ' ἐκείνην τὴν νύκτα μιχθῇ ὁ Ἄμασις, τοῦτο γάρ οἱ  
 κακοῦ εἶναι |means, remedy| |ornament,<sup>1</sup> glory, statue| |send away| ἐς Κυρήνην.  
 μετὰ δὲ τὴν |prayer; vow| αἱ οἱ ἐμίχθη ὁ Ἄμασις. καὶ τὸ  
 |thence| ἤδη, ὁκότε ἔλθοι Ἄμασις πρὸς αὐτήν, ἐμίσγετο,  
 καὶ |very much| |love; be content| οὗτο. ἡ δὲ Λαδίκη ἀπέδωκε  
 τὴν |prayer; vow| -ῶ· ποιησαμένη γὰρ |ornament, send away| ἐς  
 Κυρήνην, τὸ ἔτι καὶ ἐς ἐμέ ἦν |glory, statue|

<sup>1</sup> statue of Aphrodite

because he desired to have a wife of Hellenic race, or apart from that, on account of friendship for the people of Kyrene: however that may be, he married, some say the daughter of Battos, others of Arkesilaos, and others of Critobulos, a man of repute among the citizens; and her name was Ladike. Now whenever Amasis lay with her he found himself unable to have intercourse, but with his other wives he associated as he was wont; and as this happened repeatedly, Amasis said to his wife, whose name was Ladike: "Woman, thou hast given me drugs, and thou shalt surely perish more miserably than any other woman." Then Ladike, when by her denials Amasis was not at all appeased in his anger against her, made a vow in her soul to Aphrodite, that if Amasis on that night had intercourse with her (seeing that this was the remedy for her danger), she would send an image to be dedicated to her at Kyrene; and after the vow immediately Amasis had intercourse, and from thenceforth whenever Amasis came in to her he had intercourse with her; and after this he became very greatly attached to her. And Ladike paid the vow that she had made to the goddess; for she had an image made and sent it to Kyrene, and it was still preserved even to

*vocabulary*

**ἄγαλμα** -τος (n, 3) ornament, glory,  
statue

**ἀνάθημα** -τος (n, 3) consecrated gift  
~thesis

**ἀνατίθῃμι** consecrate, lay on, impute;  
(mp) reproach

**ἄξιοθέητος** well worth seeing

**ἀπαγωγή** leading away

**ἀποπέμπω** send away ~pomp

**ἄσινής** unharmed

**διφάσιος** of two kinds

**εἰκάζω** liken; conjecture

**εἰκών** -όνος (f, 3) image, likeness

**ἐπικρατέω** rule over

**ἐπίχρυσος** (ῶ) gilded

**θώραξ** -ηκος (m) breastplate ~thorax

**ἱδρύω** establish

**καταστρέφω** overturn, subdue  
~catastrophe

**λίθινος** made of stone

**λίνεος** linen

**νηός** temple, shrine

**ξείνιος** of hospitality

**ξύλινος** wooden

**ὀπίσθεν** behind, hereafter

**σός** safe, alive

**φορέω** frequentative of φέρω, to carry  
~bear

**φόρον** forum

**φόρος** tribute, revenue

σούν, ἔξω τετραμμένον τοῦ Κυρηναίων ἄστεος. ταύτην τὴν Λαδίκην, ὡς ἐπεκράτησε Καμβύσης Αἰγύπτου καὶ ἐπύθετο αὐτῆς ἥτις εἴη, ἀπέπεμψε ἀσυνέα ἐς Κυρήνην.

## 2.182

ἀνέθηκε δὲ καὶ ἀναθήματα ὁ Ἄμασις ἐς τὴν Ἑλλάδα, τοῦτο μὲν ἐς Κυρήνην ἄγαλμα ἐπίχρυσον Ἀθηναίης καὶ εἰκόνας ἑωυτοῦ γραφῇ εἰκασμένην, τοῦτο δὲ τῇ ἐν Λίνδῳ Ἀθηναίῃ δύο τε ἀγάλματα λίθινα καὶ θώρηκα λίνεον ἀξιοθέητον, τοῦτο δ' ἐς Σάμον τῇ Ἥρῃ εἰκόνας ἑωυτοῦ διαφασίας ξυλίνας, αἱ ἐν τῷ νηῷ τῷ μεγάλῳ ἰδρύατο ἔτι καὶ τὸ μέχρι ἐμεῦ, ὅπισθε τῶν θυρέων.<sup>182.2</sup> ἐς μὲν νυν Σάμον ἀνέθηκε κατὰ ξεινίην τὴν ἑωυτοῦ τε καὶ Πολυκράτεος τοῦ Αἰάκεος, ἐς δὲ Λίνδον ξεινίης μὲν οὐδεμιῆς εἵνεκεν, ὅτι δὲ τὸ ἱρὸν τὸ ἐν Λίνδῳ τὸ τῆς Ἀθηναίης λέγεται τὰς Δαναοῦ θυγατέρας ἰδρύσασθαι προσσχούσας, ὅτε ἀπεδίδρησκον τοὺς Αἰγύπτου παῖδας. ταῦτα μὲν ἀνέθηκε ὁ Ἄμασις, εἶλε δὲ Κύπρον πρῶτος ἀνθρώπων καὶ κατεστρέψατο ἐς φόρου ἀπαγωγὴν.



|safe , ἔξω τετραμμένον τοῦ Κυρηναίων ἄστεος. ταύτην  
τὴν Λαδίκην, ὡς |rule over Καμβύσης Αἰγύπτου καὶ  
ἐπύθετο αὐτῆς ἥτις εἶη, |send away |unharmed Κυρήνην.

## 2.182

|consecrate, lay on, |consecrated gift Ἀμασις ἐς τὴν Ἑλλάδα,  
|impute; (mp) re-  
|proach τοῦτο μὲν ἐς Κυρήνην |ornament, |gilded Ἀθηναίης καὶ  
|glory,  
|statue  
|image, ἐωυτοῦ γραφῇ |liken; , τοῦτο δὲ τῇ ἐν Λίνδῳ  
|likeness |conjecture  
Ἀθηναίῃ δύο τε |ornament, |made of stone |breastplate |linen  
|glory, statue  
|well worth seeing ἔγω δ' ἐς Σάμον τῇ Ἡρῇ |image, ἐωυτοῦ  
|likeness  
διφασίας |wooden , αἱ ἐν τῷ |temple ἡ μεγάλη |establish ἔτι καὶ  
τὸ μέχρι ἐμεῦ, ὅπισθε τῶν θυρέων. 182.2 ἐς μὲν νυν Σάμον  
|consecrate, lay on, im- , τὴν ἐωυτοῦ τε καὶ Πολυκράτεος τοῦ  
|pute; (mp) reproach  
Αἰάκεος, ἐς δὲ Λίνδον ξεινίης μὲν οὐδεμιῆς εἵνεκεν, ὅτι δὲ  
τὸ ἱρὸν τὸ ἐν Λίνδῳ τὸ τῆς Ἀθηναίης λέγεται τὰς Δαναοῦ  
θυγατέρας |establish προσσχούσας, ὅτε ἀπεδίδρυσκον  
τοὺς Αἰγύπτου παῖδας. ταῦτα μὲν |consecrate, lay on, im-  
|pute; (mp) reproach  
εἶλε δὲ Κύπρον πρῶτος ἀνθρώπων καὶ |overturn, subdue ἐς  
φόρου |leading away

my own time, standing with its face turned away from the city of the Kyrenians. This Ladike Cambyses, having conquered Egypt and heard from her who she was, sent back unharmed to Kyrene.

## 2.182

Amasis also dedicated offerings in Hellas, first at Kyrene an image of Athene covered over with gold and a figure of himself made like by painting; then in the temple of Athene at Lindos two images of stone and a corslet of linen worthy to be seen; and also at Samos two wooden figures of himself dedicated to Hera, which were standing even to my own time in the great temple, behind the doors. Now at Samos he dedicated offerings because of the guest-friendship between himself and Polycrates the son of Aiakes; at Lindos for no guest-friendship but because the temple of Athene at Lindos is said to have been founded by the daughters of Danaos, who had touched land there at the time when they were fleeing from the sons of Aigyptos. These offerings were dedicated by Amasis; and he was the first of men who conquered Cyprus and subdued it so that it paid him tribute.