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vocabulary

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

αἶξ αἰγός (m) goat

ἀνακάμπτω bend; return

ἀνάπλοος -ῶ sailing up, back

ἀναφέρω bring up ~bear

ἀνευρίσκω discover

ἀνθρωπῆιος human

ἀνοίγνυμι (ῶ) open

ἀπαλλαξείω wish to get rid of

ἀπαλλάσσω free from, remove; be freed, depart

ἀπῆγημα narrative; guidance

ἀπονέμω portion out

ἀριθμέω to count ~arithmetic

ἀριθμός number

ἄρκτος (f) bear

ἄσημος not marked; unclear

ἄφθονος ungrudging, plentiful

βωμός altar; stand, pedestal

γάλα milk ~galaxy

γεωπείνης -ου (m, 1) poor in land

δατέομαι divide into portions
~demon

δεσπότης -ου (m, 1) master, despot

διαίρῶ divide, distinguish, distribute

διαπράσσω travel over, accomplish
~practice

διάφορος different; difference; disagreeing; balance, bill

διέτης of two years

δρόμος running, racing ground
~hippodrome

ἐγγλύφω carve

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

ἐκγλύφω scoop out; hatch

ἐκτέμνω cut out, fell ~tonsure

Ἑλλην Greek

ἔλος ἔλεος (n, 3) marsh

ἐμβόλιμος intercalary

ἐνδεκα eleven ~decimal

ἐνείμι be in ~ion

ἐνερθε beneath, below

ἐνθεῦτεν thence

ἐνίημι put in; motivate ~jet

ἐντέλλω (mp) command

ἐνυδρος having water; aquatic

ἐξακόσιοι 600

ἐξαναγκάζω force (intensified); drive out

ἐξευρίσκω find; discover ~eureka

ἐξηγέομαι lead forth; set out, describe ~hegemony

ἐπεμβάλλω intercalate

ἐπικρατέω rule over

ἐπίκτητος acquired as well

ἐπιμνήσκομαι remember, speak about ~mnemonic

ἐπιτεχνάομαι contrive

ἐπιτυγχάνω meet, attain

ἐπωνύμιος called, named

ἐρήμιος empty

ἐσπέρα evening, west

εὖς good, brave, noble

ζῶον being, animal; picture

ἥσυχος quiet

ἱλύς -ος (f, m) mud, slime

ἱρεὺς ἱρῆος (f, m) priest ~hieroglyph

καταδέω tie up; fall short

καταπειρητηρίη sounding line for measuring depth

κατατέμνω cut up

κάτειμι go down, disembark ~ion

κατύπερθεν above, from above

κνύζημα inarticulate sounds, whining

κόλπος bosom, lap-fold; gulf

κολπῶ swell, fold

κύκλος circle, wheel ~cycle

λήγω cease, (+gen+ppl) cause to cease ~lax

λιβανωτοφόρος bearing
 frankincense
 λιθοτομείη quarry
 λίμνη lake, marsh, basin, sea
 ~limnic
 λογίζομαι reckon, consider
 λόγιος learned, eloquent; oracle
 μάταιος vain, empty
 μεσαμβρία midday; the south
 μεσόγαια inland
 μετρέω measure, traverse ~metric
 μέτρον measure ~metric
 μήκος -ους (n, 3) length, stature
 ναυτίλλομαι sail ~navy
 νεογνός newborn
 νομός home, district ~nemesis
 νότος south, south wind
 ὄον οὖ type of fruit
 ὀργυιά fathom, arm's length
 ὀρέγω hold out, offer, thrust ~reach
 ὄψις ὄψεως (f) sight, view
 ~thanatopsis
 πάλλω shake, brandish ~Pallas
 παραγίγνομαι be beside, attend
 ~genus
 παρασάγγης -ου (m, 1) Persian unit,
 ca. 5 km
 παρατείνω extend, lengthen, torture
 πάρεξ alongside, diverging from;
 (+ῆ or gen) except; (+acc) beyond,
 alongside
 πατρώιος of the father(s), ancestral
 ~paternal
 πατρῷος of the father(s), ancestral
 πένθος -εος (n, 3) grief, misfortune
 ~Nepenthe
 πεντακόσιοι 500
 πεντεκαίδεκα 15
 περίειμι be superior to; be left over;
 still exist

πέτρινος rocky
 πηλός clay, mud
 ποῖμνιον flock
 πόρος way, bridge ~fare
 προαγορεύω declare, predict, order
 προακούω hear beforehand
 προαποθνήσκω die before, die
 defending
 προεῖπον foretell, proclaim, order
 before
 προλέγω prophecy, proclaim;
 preselect ~legion
 προσδοκάω expect
 προσπίπτω attack; befall; kow-tow
 προσπλέω sail toward, against
 πρόχυσις pouring out
 πυραμῖς (ῖ) pyramid
 ῥήγνυμι (ῖ) to break
 σημαίνω give orders to; show; mark
 ~semaphore
 σταδίη (adj) standing upright, firm;
 (pl noun) 200 meters
 στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
 σταθμάομαι judge, conclude
 στέγη roof, ceiling, chamber
 στρατηλασίη expedition, campaign
 συγχωρέω accede, concede
 σύνεσις -εως (f) confluence ~jet
 σχοῖνος rush, bed of rushes; rope,
 measuring line; 10 km
 τείνω stretch, tend ~tense
 τέρμα -τος (n, 3) mark, turn-around
 point
 τοσόσδε this much
 τροφή food, upkeep ~atrophy
 ὑπερέχω be over; protect
 ὑπτιος lying on one's back; flipped;
 flat
 φοιτέω go back and forth

2

2.1

τελευτήσαντος δὲ Κύρου παρέλαβε τὴν βασιλείην Καμβύσης, Κύρου ἐὼν παῖς καὶ Κασσανδάνης τῆς Φαρνάσπεω θυγατρὸς, τῆς προαποθανούσης Κῦρος αὐτός τε μέγα πένθος ἐποιήσατο καὶ τοῖσι ἄλλοισι προεῖπε πᾶσι τῶν ἦρχε πένθος ποιέεσθαι. ταύτης δὴ τῆς γυναικὸς ἐὼν παῖς καὶ Κύρου Καμβύσης Ἴωνας μὲν καὶ Αἰολέας ὡς δούλους πατρώιους ἐόντας ἐνόμιζε, ἐπὶ δὲ Αἴγυπτον ἐποιέετο στρατηλασίην¹ ἄλλους τε παραλαβὼν τῶν ἦρχε καὶ δὴ καὶ Ἑλλήνων τῶν ἐπεκράτεε.

2.2

οἱ δὲ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμήτιχον² σφέων βασιλεῦσαι, ἐνόμιζον ἐωυτοὺς πρῶτους γενέσθαι πάντων ἀνθρώπων· ἐπειδὴ δὲ Ψαμμήτιχος βασιλεύσας ἠθέλησε εἰδέναι οἵτινες γενοῖατο πρῶτοι, ἀπὸ τούτου³ νομίζουσι Φρύγας⁴ προτέρους γενέσθαι ἐωυτῶν, τῶν δὲ ἄλλων ἐωυτούς. Ψαμμήτιχος δὲ ὡς οὐκ ἐδύνατο πυνθανόμενος πόρον οὐδένα τούτου ἀνευρεῖν, οἷ γενοῖατο πρῶτοι ἀνθρώπων, ἐπιτεχνᾶται τοιόνδε. παιδία δύο νεογνὰ⁵ ἀνθρώπων τῶν ἐπιτυχόντων δίδωσι ποιμένι τρέφειν ἐς τὰ ποίμνια τροφήν τινα τοιήνδε, ἐντειλάμενος μηδένα ἀντίον αὐτῶν μηδεμίαν φωνὴν ἰέναι, ἐν στέγῃ δὲ ἐρήμῃ ἐπ' ἐωυτῶν κέεσθαι αὐτά, καὶ τὴν ὥρην ἐπαγινέειν σφί αἶγας, πλήσαντα δὲ γάλακτος τᾶλλα⁶ διαπρήσσεσθαι· ταῦτα δὲ ἐποιέε τε καὶ ἐνετέλλετο Ψαμμήτιχος θέλων ἀκοῦσαι τῶν παιδίων, ἀπαλλαχθέντων τῶν ἀσήμεν κνυζημάτων,⁷ ἦντινα φωνὴν ῥήξουσιν⁸ πρῶτην· τὰ περ ὧν καὶ ἐγένετο.

¹ expedition, campaign ² 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. ³ At that time. ⁴ Phrygia is a region in central Anatolia, and the Phrygian language, although thinly recorded, is believed to have been related to Greek and Albanian. ⁵ newborn ⁶ the children's other needs ⁷ inarticulate sounds, whining ⁸ breaking out of crying and into speech

Ὡς γὰρ διέτης χρόνος ἐγεγόνεε ταῦτα τῷ ποιμένι πρήσσοντι, ἀνοίγοντι τὴν θύρην καὶ ἐσιόντι τὰ παῖδια ἀμφότερα προσπίπτοντα «βεκὸς» ἐφώνεον, ὀρέγοντα τὰς χεῖρας. τὰ μὲν δὴ πρῶτα ἀκούσας ἡσυχος⁹ ἦν ὁ ποιμήν· ὥς δὲ πολλάκις φοιτέοντι καὶ ἐπιμελομένῳ πολλὸν ἦν τοῦτο τὸ ἔπος, οὕτω δὴ σημήνας τῷ δεσπότῃ ἤγαγε τὰ παῖδια κελεύσαντος ἐς ὅψιν τὴν ἐκείνου.

Ἀκούσας δὲ καὶ αὐτὸς ὁ Ψαμμήτιχος ἐπυνθάνετο οἷτινες ἀνθρώπων «βεκός» τι καλέουσι, πυνθανόμενος δὲ εὔρισκε Φρύγας καλέοντας τὸν ἄρτον. οὕτω συνεχώρησαν Αἰγύπτιοι καὶ τοιούτῳ σταθμισάμενοι¹⁰ πρήγματι τοὺς Φρύγας πρεσβυτέρους εἶναι ἑωυτῶν.

Ὡδὲ μὲν γενέσθαι τῶν ἱρέων τοῦ Ἡφαίστου τοῦ ἐν Μέμφι ἤκουον· Ἕλληνες δὲ λέγουσι ἄλλα τε μάταια¹¹ πολλὰ καὶ ὥς γυναικῶν τὰς γλώσσας¹² ὁ Ψαμμήτιχος ἐκταμὼν τὴν δίαιταν οὕτω ἐποιήσατο τῶν παίδων παρὰ ταύτησι τῇσι γυναιξί.

2.3

κατὰ μὲν δὴ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον, ἤκουσα δὲ καὶ ἄλλα ἐν Μέμφι ἔλθων ἐς λόγους τοῖσι ἱερεῦσι 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.¹³

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

2.4

ὅσα δὲ ἀνθρωπῆα πρήγματα, ὦδὲ ἔλεγον ὁμολογέοντες σφίσι, πρῶτους Αἰγυπτίους ἀνθρώπων ἀπάντων ἐξευρεῖν τὸν ἐνιαυτόν, δυνάδεκα μέρεα δασαμένους τῶν ὥρέων ἐς αὐτόν· ταῦτα δὲ ἐξευρεῖν ἐκ

⁹ quiet ¹⁰ judge, conclude ¹¹ vain, empty ¹² their tongues

¹³ learned, eloquent; oracle

τῶν ἀστέρων ἔλεγον· ἄγουσι δὲ τοσῶδε σοφώτερον Ἑλλήνων, ἐμοὶ δοκέειν, ὅσῳ Ἑλλήνες μὲν διὰ τρίτου ἔτεος ἐμβόλιμον ἐπεμβάλλουσι τῶν ὥρέων εἵνεκεν, Αἰγύπτιοι δὲ τριηκοντημέρους ἄγοντες τοὺς δυνώδεκα μῆνας ἐπάγουσι ἀνὰ πᾶν ἔτος πέντε ἡμέρας πάρεξ τοῦ ἀριθμοῦ, καὶ σφί ὁ κύκλος τῶν ὥρέων ἐς τὸντοῦ περιῶν παραγίνεται. δυνώδεκά τε θεῶν ἐπωνυμίας ἔλεγον πρῶτους Αἰγυπτίους νομίσαι καὶ Ἑλλήνας παρὰ σφέων ἀναλαβεῖν, βωμούς τε καὶ ἀγάλματα¹⁴ καὶ νηοὺς θεοῖσι ἀπονεῖμαι σφέας πρῶτους καὶ ζῶα ἐν λίθοις ἐγγλύφαι. καὶ τούτων¹⁵ μὲν νυν τὰ πλέω ἔργα ἐδήλουν οὕτω γενόμενα.

Βασιλεῦσαι¹⁶ δὲ πρῶτον Αἰγύπτου ἄνθρωπον ἔλεγον Μῖνα· 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 ἐπτα ἡμερέων ἐστὶ ἀνὰ τὸν ποταμόν.

2.5

καὶ εὖ μοι ἐδόκεον λέγειν περὶ τῆς χώρας· δηλα γὰρ δὴ καὶ μὴ προακούσαντι ἰδόντι δέ, ὅστις γε σύνεσιν ἔχει, ὅτι Αἴγυπτος, ἐς τὴν Ἑλλήνες ναυτῖλλονται, ἐστὶ Αἰγυπτίοις ἐπὶ κτήτος¹⁷ τε γῆ καὶ δώρον 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 ἑνδεκα¹⁸ ὀργυῖσι¹⁹ ἔσαι. τοῦτο μὲν ἐπὶ τοσοῦτο δηλοῖ πρόχυσιν τῆς γῆς εἶουσιν.

2.6

αὐτὶς δὲ αὐτῆς ἐστὶ Αἰγύπτου μήκος²⁰ τὸ παρὰ θάλασσαν ἐξήκοντα

¹⁴ ornament, glory, statue ¹⁵ these claims ¹⁶ Here begins a long and very dull discussion of Egyptian geography and geology, continuing through 2.34. ¹⁷ created from the buildup of river silt ¹⁸ eleven ¹⁹ fathom, arm's length ²⁰ using landmarks to define the opposite ends of the Nile delta

σχοῖνοι, κατὰ ἡμεῖς διαιρέομεν εἶναι Αἴγυπτον ἀπὸ τοῦ Πλινθινήτεω κόλπου μέχρι Σερβωνίδος λίμνης, παρ' ἣν τὸ Κάσιον ὄρος τείνει· ταύτης ὧν ἅπο οἱ ἐξήκοντα σχοῖνοι εἰσὶ. ὅσοι μὲν γὰρ γεωπεῖναι²¹ εἰσὶ ἀνθρώπων, ὀργυῖῃσι μεμετρήκασι²² τὴν χώραν, ὅσοι δὲ ἦσσαν γεωπεῖναι, σταδίοισι, οἱ δὲ πολλὴν ἔχουσι, παρασάγγῃσι, οἱ δὲ ἄφθονον λίην, σχοῖνοισι. δύναται δὲ ὁ παρασάγγης τριήκοντα στάδια, ὁ δὲ σχοῖνος, μέτρον ἐὼν Αἰγύπτιον, ἐξήκοντα στάδια.

2.7

οὕτω ἂν εἴσαν Αἰγύπτου στάδιοι ἑξακόσιοι καὶ τρισχίλιοι τὸ παρὰ θάλασσαν. ἐνθεῦτεν μὲν καὶ μέχρι Ἡλίου πόλιος ἐς τὴν μεσόγαίαν ἐστὶ εὐρέα Αἴγυπτος, ἐοῦσα πᾶσα ὑπτίῃ τε καὶ ἔνυδρος καὶ ἱλύς. ἔστι δὲ ὁδὸς ἐς Ἡλίου πόλιν ἀπὸ θαλάσσης ἄνω ἰόντι παραπλησίῃ τὸ μῆκος τῇ ἐξ Ἀθηνέων ὁδῷ τῇ ἀπὸ τῶν δωδέκα θεῶν τοῦ βωμοῦ φερούσῃ ἐς τε Πίσαν καὶ ἐπὶ τὸν νηὸν τοῦ Διὸς τοῦ Ὀλυμπίου. σμικρόν τι τὸ διάφορον εὖροι τις ἂν λογιζόμενος τῶν ὁδῶν τουτέων τὸ μὴ ἴσας μῆκος εἶναι, οὐ πλέον πεντεκαῖδεκα σταδίων· ἡ μὲν γὰρ ἐς Πίσαν ἐξ Ἀθηνέων καταδεῖ πεντεκαῖδεκα σταδίων μὴ εἶναι πεντακοσίων καὶ χιλίων, ἡ δὲ ἐς Ἡλίου πόλιν ἀπὸ θαλάσσης πληροῖ ἐς τὸν ἀριθμὸν τοῦτον.

2.8

ἀπὸ δὲ Ἡλίου πόλιος ἄνω ἰόντι στενὴ ἐστὶ Αἴγυπτος. τῇ μὲν γὰρ τῆς Ἀραβίης ὄρος παρατέταται, φέρον ἀπ' ἄρκτου πρὸς μεσαμβρίην τε καὶ νότον, αἰεὶ ἄνω τείνον ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν· ἐν τῷ αἰ λίθοτομίαι²³ ἔνεισι αἰ ἐς τὰς πυραμίδας κατατμηθεῖσαι τὰς ἐν Μέμφι. ταύτῃ μὲν λῆγον ἀνακάμπει ἐς τὰ εἴρηται τὸ ὄρος· τῇ δὲ αὐτὸ ἐωυτοῦ ἐστὶ μακρότατον, ὥς ἐγὼ ἐπυνθανόμην, δύο μηνῶν αὐτὸ εἶναι τῆς ὁδοῦ ἀπὸ ἡοῦς πρὸς ἐσπέρην, τὰ δὲ πρὸς τὴν ἡῷ λιβανωτοφόρα²⁴ αὐτοῦ τὰ τέρματα²⁵ εἶναι. τοῦτο μὲν νυν τὸ ὄρος τοιοῦτο ἐστὶ, τὸ δὲ πρὸς Λιβύης τῆς Αἰγύπτου ὄρος ἄλλο πέτρινον²⁶

²¹ poor in land ²² measure, traverse ²³ quarry ²⁴ bearing
frankincense ²⁵ mark, turn-around point ²⁶ rocky

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 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 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.

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 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 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 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.

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

vocabulary

ἄλμη brine, sea salt ~halogen
 ἄμητος (ἄ) harvest
 ἄμπωτις -εως (f) ebbing
 ἀναισιμόω spend, use up
 ἀνάπλοος -ῶ sailing up, back
 ἀναρρήγνυμι (ῶ) tear open, tear down
 ἀναφαίνω reveal, shine
 ~phenomenon
 ἀποδείκνυμι (ῶ) show, point out; appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀποδινέω (ι) thresh grain
 ἀπόνητος without toil or trouble
 ἀποστροφή turning back, away
 ἄρδω give water
 ἄροτρον plow ~arable
 ἄρουρα land ~arable
 αὐλαξ -χος (f) furrow
 αὐξησις -τος (f) growth
 αὐξίς -εως (f) growth
 αὐτόματος self-willed, accidental
 ~after
 αὐχμός drought
 δέλτος writing tablet
 δηλέομαι hurt, spoil, steal ~delenda
 διάπειρα experience, experiment
 διαχράομαι use habitually; lend out; reveal
 διαχραύω use; kill
 διαχρέομαι use habitually; lend out; reveal
 δισμύριοι (ῶ) 20,000
 εἰρεσία rowing ~row
 εἰσβάλλω throw into ~ballistic
 εἰσέχω stretch into
 ἐκκαίδεκα 16
 ἐκτρέπω turn aside
 ἐκχόω raise a mound in, around
 ἐλάχιστος smallest, shortest, fewest
 ἐλεφάντινος of ivory

Ἑλλήν Greek

ἔνειμι be in ~ion
 ἔνερθε beneath, below
 ἐνθεῦτεν thence
 ἐνίημι put in; motivate ~jet
 ἐξακισχίλιοι 6000
 ἐξακόσιοι 600
 ἐξίημι send forth, allow forth ~jet
 ἐπανθέω bloom; be/appear on the surface
 ἐπιδίδωμι give, give with, give reciprocally ~donate
 ἐπίκτητος acquired as well
 ἐπίλοιπος remaining
 ἐργατικός workmanlike, hard-working
 ἐρυθρός red
 εὖρος -εος (n, 3) width; (caps) the east wind
 εὖς good, brave, noble
 ἥκιστος least; above all
 ἥμισυς half ~hemisphere
 ἱλύς -ος (ι, f) mud, slime
 ἱρεὺς ἱρῆος (ι, m) priest ~hieroglyph
 κάρτα very much ~κράτος
 κατακλύζω flood ~cataclysm
 καταπατέω trample
 καταρρήγνυμι (ῶ) break down
 κατάρρυτος irrigated, watered; alluvial
 κατειλύω cover up
 κογχύλιον mussel, mollusc
 κογχύλιος purple
 κόλπος bosom, lap-fold; gulf
 λήιον standing grain
 λίμνη lake, marsh, basin, sea
 ~limnic
 μελάγγαιος with black soil
 μεσαμβρία midday; the south
 μεσόγαια inland
 μῆκος -ους (n, 3) length, stature
 μὴν him, her, it

μυρίος (ἑ) 10,000 ~myriad
 μυχός recess, nook
 νοτία rain shower
 νότιος flowing; south
 ὀγδῶκοντα eighty
 ὀκτακόσιοι 800
 ὀκτώ eight ~octopus
 ὄον οὖ type of fruit
 παλαίω wrestle ~Pallas
 πάλη wrestling ~Pallas
 πάλλω shake, brandish ~Pallas
 παραλλάσσω change, differ
 παροίχομαι pass, keep going
 πεινάω be hungry
 πεντάστομος with five mouths
 πεντεκαίδεκα 15
 περιεργάζομαι belabor, work too hard on
 περίμετρος very long ~metric
 πῆχυς forearm, cubit
 πονέω work; be busy ~osteopenia
 προαναισιμῶ use up, spend before
 πρόειμι to have been before, earlier ~ion
 πρόκειμαι be placed by; be devoted to
 προσείκελος somewhat like
 πρόσουρος neighboring
 προσχώννυμι (ἑ) heap on, as with silt
 πρόσω forward, in the future; far
 πρόχυσις pouring out
 πυραμῖς (ἑ) pyramid
 ῥεῖθρον stream ~rheostat
 ῥηγή flood tide, breakers; rocky beach

ῥοά pl: waters of a river ~rheostat
 ῥόος ῥοῦ stream, flow, current ~rheostat
 σημαίνω give orders to; show; mark ~semaphore
 σκάλλω dry up, shrivel
 σκοπιά place with a view ~telescope
 σταδίη (adj) standing upright, firm; (pl noun) 200 meters
 στάδιον 200 meters (pl also masc)
 στάδιος (adj) standing upright, firm; (pl noun) 200 meters
 συμβάλλω pit against; compare; mp: meet, fall in with ~ballistic
 συντετραίνω connect with a passage
 συντίθημι hearken, mark ~thesis
 σχίζω split ~schism
 σχοῖνος rush, bed of rushes; rope, measuring line; 10 km
 τείνω stretch, tend ~tense
 τεκμήριον sign; proof
 τετρακισχίλιοι 4000 ~kilo-
 τρισχίλιοι 3000 ~kilo-
 ὑπερβαίνω pass, transgress ~basis
 ὑποκαταβαίνω come down slowly
 ὑπολείπω leave as a leftover; leave a person behind ~eclipse
 ὑόπετρος rocky
 ὑόψαμμος sandy underneath
 ὕς pig ~sow
 ὕψος ὕψους (n, 3) height, summit
 ὕω (ἑ) to rain
 χίλιοι (ἑ) thousand ~kilo-
 χόω heap up
 φάμμος (f) sand

τείνει, ἐν τῷ αἰ πυραμίδες ἔνεισι, ψάμμω κατελυμένον, κατὰ τὸν αὐτὸν τρόπον καὶ τοῦ Ἀραβίου τὰ πρὸς μεσαμβρίην φέροντα. τὸ ὦν δὴ ἀπὸ Ἡλίου πόλις οὐκέτι πολλὸν χωρίον ὥς εἶναι Αἰγύπτου, ἀλλ' ὅσον τε ἡμερέων τεσσέρων καὶ δέκα ἀναπλόου ἐστὶ στενὴ Αἰγυπτος, εὐῶσα τῶν ὁρέων τῶν εἰρημένων τὸ μεταξὺ πεδιάς μὲν γῆ, στάδιοι δὲ μάλιστα ἐδόκεόν μοι εἶναι, τῇ στενότητον ἐστί, διηκοσίων οὐ πλέους ἐκ τοῦ Ἀραβίου ὄρεος ἐς τὸ Λιβυκὸν καλεόμενον. τὸ δ' ἐνθεύτεν αὐτὶς εὐρέα Αἰγυπτος ἐστί. πέφυκε μὲν νυν ἡ χώρα αὕτη οὕτω.

2.9

ἀπὸ δὲ Ἡλίου πόλις ἐς Θήβας ἐστὶ ἀνάπλοος ἐννέα ἡμερέων, στάδιοι δὲ τῆς ὁδοῦ ἑξήκοντα καὶ ὀκτακόσιοι καὶ τετρακισχίλιοι,¹ σχοίνων ἑνὸς καὶ ὀγδῶκοντα 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 εἰς 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 οἱ ἱρέες ἔλεγον, ἐδόκεε καὶ αὐτῷ μοι εἶναι ἐπικτήτος Αἰγυπτίοισι. τῶν γὰρ ὁρέων τῶν εἰρημένων τῶν ὑπὲρ Μέμφιν πόλιν κειμένων τὸ μεταξὺ ἐφαίνετό μοι εἶναι κοτὲ κόλπος θαλάσσης, ὥσπερ γε τὰ περὶ Ἴλιον καὶ Τευθρανίην καὶ Ἐφεσὸν τε καὶ Μαϊάνδρου πεδίων, ὥς γε εἶναι σμικρὰ ταῦτα μεγάλοισι συμβαλεῖν· τῶν γὰρ ταῦτα τὰ χωρία προσχωσάντων ποταμῶν ἐνὶ τῶν στομάτων τοῦ Νείλου, ἐόντος πενταστόμου,² οὐδεὶς αὐτῶν πλήθεος πέρι ἄξιος συμβληθῆναι ἐστί. εἰσὶ δὲ καὶ ἄλλοι ποταμοί, οὐ κατὰ τὸν Νεῖλον ἐόντες μεγάλα, οἵτινες ἔργα ἀποδεξάμενοι μεγάλα εἰσὶ· τῶν ἐγὼ φράσαι ἔχω οὐνόματα καὶ ἄλλων καὶ οὐκ ἤκιστα Ἀχελώου, ὃς ῥέων δι' Ἀκαρνανίης καὶ ἐξιὲς ἐς θάλασσαν τῶν Ἐχινάδων νήσων τὰς ἡμισείας ἤδη ἤπειρον πεποίηκε.

¹ 4000 ² with five mouths

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 ὡς ἔρχομαι 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. ῥηχὴ³ δ' ἐν αὐτῷ καὶ ἄμπωτις⁴ ἀνὰ πᾶσαν ἡμέρην γίνεται.

ἕτερον τοιοῦτον κόλπον καὶ τὴν Αἴγυπτον δοκέω γενέσθαι κοτέ, τὸν μὲν ἐκ τῆς βορήνης 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 ἐντὸς γε δισμυρίων⁵ ἐτέων; ἐγὼ μὲν γὰρ ἔλπομαί γε καὶ μυρίων ἐντὸς χωσθῆναι⁶ ἂν· κοῦ γε δὴ ἐν τῷ προαναισιμωμένῳ χρόνῳ πρότερον ἢ ἐμὲ γενέσθαι οὐκ ἂν χωσθείη κόλπος καὶ πολλῶ μέζων ἔτι τούτου ὑπὸ τοσούτου τε ποταμοῦ καὶ οὕτω ἐργατικοῦ;⁷

2.12

τὰ περὶ Αἴγυπτον ὦν καὶ τοῖσι λέγουσι αὐτὰ πείθομαι καὶ αὐτὸς οὕτω κάρτα δοκέω εἶναι, ἰδὼν τε τὴν Αἴγυπτον προκειμένην τῆς ἐχομένης γῆς κογχυλίᾳ τε φαινόμενα ἐπὶ τοῖσι ὄρεσι καὶ ἄλμην ἐπανθέουσιν, ὥστε καὶ τὰς πυραμίδας δηλέεσθαι,⁸ καὶ ψάμμιον μούνον Αἰγύπτου ὅρος τοῦτο τὸ ὑπὲρ Μέμφιος ἔχον, πρὸς δὲ τῇ χώρῃ οὔτε τῇ Ἀραβίῃ προσοῦρψι εὐούσῃ τὴν Αἴγυπτον προσεικέλῃν οὔτε τῇ Λιβύῃ, οὐ μὲν οὐδὲ τῇ Συρίῃ τῆς γὰρ Ἀραβίης τὰ παρὰ θάλασσαν Σύροι νέμονται, ἀλλὰ μελάγγαιόν⁹ τε καὶ καταρρηγνυμένην, ὥστε ἐοῦσαν ἰλύν τε καὶ πρόχυσιν ἐξ Αἰθιοπίας κατενηνειγμένην ὑπὸ τοῦ ποταμοῦ. τὴν δὲ Λιβύην ἰδομεν ἐρυθροτέρην¹⁰ τε γῆν καὶ ὑποψαμμοτέρην, τὴν δὲ

³ flood tide, breakers; rocky beach ⁴ ebbing ⁵ 20,000 ⁶ heap up

⁷ workmanlike, hard-working ⁸ hurt, spoil, steal ⁹ with black soil

¹⁰ red

Ἀραβίην τε καὶ Συρίην ἀργιλωδεστέρην τε καὶ ὑπόπετρον ἐοῦσαν.

2.13

ἔλεγον δὲ καὶ τότε μοι μέγα τεκμήριον περὶ τῆς χώρας ταύτης οἱ ἱρέες, ὡς ἐπὶ Μοίριος βασιλέος, ὅπως ἔλθοι ὁ ποταμὸς ἐπὶ ὀκτῶ πήχεας 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' ἑκκαίδεκα¹¹ ἢ πεντεκαίδεκα πήχεας 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 ὕψος¹² καὶ τὸ ὅμοιον ἀποδιδῶ ἐς αὐξήσιν, μὴ κατακλύζοντος αὐτὴν τοῦ Νείλου πείσεσθαι τὸν πάντα χρόνον τὸν ἐπίλοιπον Αἰγύπτιοι τὸ κοτὲ αὐτοὶ Ἑλληνας ἔφασαν πείσεσθαι. πυθόμενοι γὰρ ὡς ἕται πᾶσα ἡ χώρα τῶν Ἑλλήνων ἀλλ' οὐ ποταμοῖσι ἄρδεται¹³ κατὰ περ ἡ σφετέρῃ, ἔφασαν Ἑλληνας ψευσθέντας κοτὲ ἐλπίδος μεγάλης κακῶς πευνήσειν. τὸ δὲ ἔπος τοῦτο ἐθέλει λέγειν ὡς, εἰ μὴ ἐθελήσει σφι ἕιν ὁ θεὸς ἀλλὰ αὐχμῶ¹⁴ διαχρᾶσθαι, λιμῶ οἱ Ἑλληνες αἰρεθήσονται· οὐ γὰρ δὴ σφι ἐστὶ ὕδατος οὐδεμία ἄλλη ἀποστροφὴ ὅτι μὴ ἐκ τοῦ Διὸς μῶνον.

2.14

καὶ ταῦτα μὲν ἐς Ἑλληνας Αἰγυπτίοισι ὀρθῶς ἔχοντα εἴρηται· φέρε δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι ὡς ἔχει φράσω· εἴ σφι θέλοι, ὡς καὶ πρότερον εἶπον, ἡ χώρα ἢ ἔνερθε Μέμφιος αὕτη γὰρ ἐστὶ ἢ αὐξανομένη κατὰ λόγον τοῦ παροιχομένου χρόνου ἐς ὕψος αὐξάνεσθαι, ἄλλο τι¹⁵ ἢ οἱ ταύτῃ οἰκέοντες Αἰγυπτίων πευνήσουσι; εἰ μήτε γε ὕσεται σφι ἡ χώρα μήτε ὁ ποταμὸς οἰός τ' ἔσται ἐς τὰς ἀρούρας ὑπερβαίνειν. ἥ γὰρ δὴ νῦν γε οὗτοι ἀπονητότατα καρπὸν κομίζονται ἐκ γῆς τῶν τε ἄλλων ἀνθρώπων πάντων καὶ τῶν λοιπῶν Αἰγυπτίων· οἱ οὔτε ἀρότρω¹⁶ ἀναρρηγνύντες αὐλακας¹⁷

¹¹ 16 ¹² height, summit ¹³ give water ¹⁴ drought ¹⁵ What else could happen than...? ¹⁶ plow ¹⁷ furrow

ἔχουσι πόρους οὔτε σκάλλοντες¹⁸ οὔτε ἄλλο ἐργαζόμενοι οὐδὲν τῶν οἱ ἄλλοι ἄνθρωποι περὶ λήιον¹⁹ πονέουσι, ἀλλ' ἐπεὰν σφί ὁ ποταμὸς αὐτόματος ἐπελθὼν ἄρση²⁰ τὰς ἀρούρας, ἄρσας δὲ ἀπολίπη ὀπίσω, τότε σπείρας ἕκαστος τὴν ἐωυτοῦ ἄρουραν ἐσβάλλει ἐς αὐτὴν ὕς, ἐπεὰν δὲ καταπατήσῃ τῇσι ὑσὶ τὸ σπέρμα, ἄμητον²¹ τὸ ἀπὸ τούτου μένει, ἀποδινήσας δὲ τῇσι ὑσὶ τὸν σίτον οὕτω κομίζεται.

2.15

εἰ ὧν βουλόμεθα γνώμῃσι τῇσι Ἰώνων χρᾶσθαι²² τὰ περὶ Αἴγυπτον, οἱ φασὶ τὸ Δέλτα μῦνον εἶναι Αἴγυπτον, ἀπὸ Περσέος καλεομένης σκοπιῆς²³ λέγοντες τὸ παρὰ θάλασσαν εἶναι αὐτῆς μέχρι Ταριχηίων τῶν Πηλουσιακῶν, τῇ δὴ τεσσεράκοντα 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 ἄλλα²⁴ λεγόντων τῆς Αἰγύπτου τὰ μὲν Λιβύης τὰ δὲ Ἀραβίης εἶναι, ἀποδεικνύομεν ἂν τούτῳ τῷ λόγῳ χρεώμενοι Αἰγυπτίοισι οὐκ ἐοῦσαν πρότερον χώραν. ἤδη γάρ σφί τό γε Δέλτα, ὥς αὐτοὶ λέγουσι Αἰγύπτιοι καὶ ἐμοὶ δοκεῖ, ἐστὶ κατάρρυτον τε καὶ νεωστὶ ὥς λόγῳ εἰπεῖν ἀναπεφηνός. εἰ τοῖνυν σφί χώρα γε μηδεμία ὑπῆρχε, τί περιεργάζοντο δοκέοντες πρῶτοι ἀνθρώπων γεγενέαι; οὐδὲ ἔδει σφέας ἐς διάπειραν τῶν παιδίων ἵεναι, τίνα γλώσσαν πρώτην ἀπήσουσι. ἀλλ' οὔτε Αἰγυπτίους δοκέω ἅμα τῷ Δέλτῳ τῷ ὑπὸ Ἰώνων καλεομένῳ γενέσθαι αἰεὶ τε εἶναι ἐξ οὗ ἀνθρώπων γένος ἐγένετο, προϊούσης δὲ τῆς χώρας πολλοὺς μὲν τοὺς ὑπολειπομένους αὐτῶν γενέσθαι πολλοὺς δὲ τοὺς ὑποκαταβαίνοντας. τὸ δ' ὧν πάλαι αἱ Θῆβαι Αἴγυπτος ἐκαλέετο, τῆς τὸ περίμετρον στάδιοι εἰσὶ εἴκοσι καὶ ἑκατὸν καὶ ἑξακισχίλιοι.

2.16

εἰ ὧν ἡμεῖς ὁρθῶς περὶ αὐτῶν γινώσκομεν, Ἴωνες οὐκ εὖ φρονέουσι

¹⁸ dry up, shrivel ¹⁹ standing grain ²⁰ subjunctive of ἄρδω, water, irrigate ²¹ harvest ²² adopt, go along with ²³ at one of the westernmost outlets of the Nile ²⁴ above the delta

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 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 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 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?

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, 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 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 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 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

vocabulary

ἀγχοτάτω nearest
 αἶθριος clear (weather)
 ἀκρύσταλλος free from ice
 ἄλεινός sun-exposed, warm
 ἀναφέρω bring up ~bear
 ἀνεπιστήμων ignorant, unskilled
 ἄνομβρος having little rain
 ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
 ἄνωθεν from above, the beginning
 ἀπελαύνω expel, exclude, ward off;
 (intrans) ride away
 ἄπιος distant
 ἀποδείκνυμι (ὀ) show, point out;
 appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀποπνέω exhale ~apnea
 ἀποσχίζω sever
 ἄρδις arrowhead
 ἄρδω give water
 ἀριθμός number
 ἀρχαῖος ancient, from the beginning
 ~oligarch
 ἀσθενής weak
 ἅτε as if; since
 αὔρα breeze ~air
 ἀφανής unseen, occult, obscure
 ἄχθομαι be burdened with
 γέρανος (f) crane (bird)
 γεύω taste ~gusto
 δέλτος writing tablet
 δῆτα emphatic δῆ
 διαιρέω divide, distinguish,
 distribute
 διατελέω accomplish; keep doing
 ~apostle
 διέξιμι pass through; recount ~ion
 διέξοδος διαξόδου (f) outlet, path;
 narrative
 διφάσιος of two kinds
 δίχα in two, in two ways

διψάω be thirsty ~dipsomaniac
 ἐγχώριος local, native
 εἰσφέρω carry into, carry along
 ~bear
 ἐκατέρωθι on either side
 ἐκδίδωμι hand over ~donate
 ἐκρέω flow out, be shed
 ἐλάχιστος smallest, shortest, fewest
 ἔλεγχος (n) shame, disgrace; (m)
 refutation
 ἐλέγχω shame; try, examine
 ἐλεφάντινος of ivory
 Ἑλλήν Greek
 ἐμεωυτοῦ myself
 ἔμπαλιν backwards, on the contrary
 ἔνερθε beneath, below
 ἐνιαχῇ in some places; sometimes
 ἐξίημι send forth, allow forth ~jet
 ἐπιεικής fitting ~icon
 ἐπίσημος marked, significant
 ἐπωνύμιος called, named
 ἐσπέρα evening, west
 εὖς good, brave, noble
 ἥκιστος least; above all
 θερινός of summer
 θερμός warm, hot ~thermos
 θέρος -εος (n, 3) summer ~thermos
 θηλέω abound in ~thallium
 θῆλυς female; (rare) abundant
 ~female
 ἱθαγενής (ἄ) legitimate, natural
 ~justice
 ἱστορέω inquire; relate
 ἴστωρ referee, witness ~wit
 κατέρχομαι come down, out from
 καῦμα -τος (n, 3) heat ~caustic
 κῶας κῶως (n, 3) fleece
 λογίζομαι reckon, consider
 μαραίνω extinguish ~amaranth
 μαρτυρέω testify, bear witness
 μαρτύριον testimony, proof
 μέμφομαι blame; reject

μεταξύ between
 μηχανάομαι build, contrive
 ~mechanism
 μίν him, her, it
 μόριον piece, member; part of
 speech
 ὀνομαστός named ~name
 ὄον οὖ type of fruit
 ὀρυκτός dug out
 οὐκω no longer
 οὐρίζω divide; ordain, define
 οὐρισμα border
 πελάζω bring/come to, near, into
 contact with
 περιρρήγνυμι (ὅ) break around
 πληθύνω multiply
 πληθύς -ος (f) host, throng
 ~plethora
 πληθύνω become full; abound,
 multiply
 πνέω breathe, blow ~apnea
 ποιήεις grassy ~pastor
 ποίησις -εως (f) creation
 πρόθυμος (ὅ) willing, eager ~fume
 πρόκειμαι be placed by; be devoted
 to
 προσδοκάω expect
 προσλογίζομαι include, count as
 well
 πρόσσυρος neighboring
 ῥεῖθρον stream ~rheostat

ῥεῦμα -τος (n, 3) flow
 ῥέω flow ~rheostat
 ῥοά pl: waters of a river ~rheostat
 ῥόος ῥοῦ stream, flow, current
 ~rheostat
 σημαίνω give orders to; show; mark
 ~semaphore
 σοφία skill; wisdom ~sophistry
 σχίζω split ~schism
 τέταρτος fourth ~trapezoid
 τήκω melt
 τριφάσιος triple
 ὕω (ὕ) to rain
 φοιτάω go back and forth
 φύσις -εως (f) nature (of a thing)
 ~physics
 φύω produce, beget; clasp ~physics
 χειμασία passing the winter
 χειμερινός of winter
 χειμών -ος (m, 3) winter, storm
 χελιδών -όνος (ι, f, 3) swallow (bird)
 χιονίζω cover with snow, make into
 snow
 χιών χιόνος (f, 3) snow
 χρηστήριον oracle, response
 χωρέω withdraw, give way to (+dat)
 ~heir
 χώρος place ~heir
 ψεύδω be false, deceive; (mid) to lie
 ~pseudo-
 ψυχρός (ὕ) cold ~psychology

περὶ Αἰγύπτου· εἰ δὲ ὀρθή ἐστι ἡ γνώμη τῶν Ἰώνων, Ἑλληνάς τε καὶ αὐτοὺς Ἴωνας ἀποδείκνυμι οὐκ ἐπισταμένους λογιῖσθαι, οἱ φασὶ τρία μόρια εἶναι γῆν πᾶσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην. τέταρτον γὰρ δὴ σφεας δεῖ προσλογίεσθαι Αἰγύπτου τὸ Δέλτα, εἰ μήτε γε ἐστὶ τῆς Ἀσίας μήτε τῆς Λιβύης· οὐ γὰρ δὴ ὁ Νεῖλός γε ἐστὶ κατὰ τοῦτον τὸν λόγον ὁ τὴν Ἀσίην οὐρίζων τῇ Λιβύῃ, τοῦ Δέλτα δὲ τούτου κατὰ τὸ ὄξυ¹ περιρρήγνυται ὁ Νεῖλος, ὥστε ἐν τῷ μεταξὺ Ἀσίας τε καὶ Λιβύης γίνουτ' ἄν.

2.17

καὶ τὴν μὲν Ἰώνων γνώμην ἀπίεμεν, ἡμεῖς δὲ ὥδε καὶ περὶ τούτων λέγομεν, Αἴγυπτον μὲν πᾶσαν εἶναι² ταύτην τὴν ὑπ' Αἰγυπτίων οἰκομένην, κατὰ περ Κιλικίην τὴν ὑπὸ Κιλικίων καὶ Ἀσσυρίην τὴν ὑπὸ Ἀσσυρίων, οὐρισμα³ δὲ Ἀσίῃ καὶ Λιβύῃ οὔδαμεν οὐδὲν ἐὸν ὀρθῶ λόγῳ εἰ μὴ τοὺς Αἰγυπτίων οὖρους. εἰ δὲ τῷ ὑπ' Ἑλλήνων νενομισμένῳ χρυσόμεθα, νομιοῦμεν Αἴγυπτον πᾶσαν ἀρξαμένην ἀπὸ Καταδούπων⁴ 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 μέσσην Αἴγυπτον σχίζων ἐς θάλασσαν. μέχρι μέν νυν Κερκασώρου πόλιος ῥέει εἰς ἐὼν ὁ Νεῖλος, τὸ δὲ ἀπὸ ταύτης τῆς πόλιος σχίζεται τριφασίας ὁδοὺς. καὶ ἡ μὲν πρὸς ἡῷ τρέπεται, τὸ καλέεται Πηλούσιον στόμα, ἡ δὲ ἑτέρα τῶν ὁδῶν πρὸς ἑσπέρην ἔχει· τοῦτο δὲ Κανωβικὸν στόμα κέκληται. ἡ δὲ δὴ ἰθὺα τῶν ὁδῶν τῷ Νείλῳ ἐστὶ ἥδε· ἄνωθεν φερόμενος ἐς τὸ ὄξυ τοῦ Δέλτα ἀπικνέεται, τὸ δὲ ἀπὸ τούτου σχίζων μέσον τὸ Δέλτα ἐς θάλασσαν ἐξιεῖ, οὔτε ἐλαχίστην μοῖραν τοῦ ὕδατος παρεχόμενος ταύτην οὔτε ἡκιστα ὀνομαστήν· τὸ καλέεται Σεβεννυτικὸν στόμα. ἔστι 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 ἰθαγενέα⁵

¹ its southern vertex ² should be defined as ³ border ⁴ the waterfall that delimits the navigable Nile ⁵ legitimate, natural

στόματα ἐστὶ ἀλλ' ὀρυκτά.

2.18

μαρτυρεῖ δέ μοι τῇ γνώμῃ, ὅτι τοσαύτη ἐστὶ Αἴγυπτος ὅσῃν τινὰ ἐγὼ ἀποδείκνυμι τῷ λόγῳ, καὶ τὸ Ἄμμωνος χρηστήριον γενόμενον· τὸ ἐγὼ τῆς ἐμεωυτοῦ γνώμης ὕστερον περὶ Αἴγυπτον ἐπυθόμην. οἱ γὰρ δὴ ἐκ Μαρέης τε πόλιος καὶ Ἄπιοις, 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 Ἄμμωνα 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 ἐκατέρωθι⁶ ὁδόν, καὶ πλέον ἔτι τούτου καὶ ἔλασσον.

Τοῦ ποταμοῦ δὲ φύσις περί οὔτε τι τῶν ἱρέων οὔτε ἄλλου οὐδενὸς παραλαβεῖν ἐδυνάσθη. πρόθυμος δὲ ἔα τάδε παρ' αὐτῶν πυθέσθαι, ὅ τι κατέρχεται μὲν ὁ Νεῖλος πληθύνων ἀπὸ τροπέων τῶν θερινῶν⁷ ἀρξάμενος ἐπὶ ἑκατὸν ἡμέρας, πελάσας δὲ ἐς τὸν ἀριθμὸν τουτέων τῶν ἡμερέων ὀπίσω ἀπέρχεται ἀπολείπων τὸ ρέεθρον, ὥστε βραχὺς⁸ τὸν χειμῶνα ἅπαντα διατελεῖ ἐὼν μέχρι οὗ αὐτὶς τροπέων τῶν θερινῶν.

τούτων ὧν περί οὐδενὸς οὐδὲν 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

⁶ on either side ⁷ of summer ⁸ shallow

βουλόμενος εἰδέναι ἰστόρεον καὶ ὃ 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· τῶν τὰς μὲν δύο τῶν ὁδῶν οὐδ' ἀξιῶ μνησθῆναι εἰ μὴ ὅσον σημῆναι βουλόμενος μῶνον· τῶν ἢ ἐτέρῃ μὲν λέγει τοὺς ἐτησίαις⁹ ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν, κωλύοντας ἐς θάλασσαν ἐκρέειν τὸν Νεῖλον. πολλάκις δὲ ἐτησίαι μὲν οὐκὼν ἔπνευσαν, ὁ δὲ Νεῖλος τῷτο ἐργάζεται. πρὸς δέ, εἰ ἐτησίαι αἴτιοι ἦσαν, χρῆν καὶ τοὺς ἄλλους ποταμούς, ὅσοι τοῖσι ἐτησίῃσι ἀντίοι ῥέουσι, ὁμοίως πάσχειν καὶ κατὰ τὰ αὐτὰ τῷ Νεῖλῳ, καὶ μᾶλλον ἔτι τοσοῦτῳ ὅσῳ ἐλάσσονες ἐόντες ἀσθενέστερα τὰ ῥεύματα 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

ἢ δ' ἐτέρῃ¹⁰ ἀνεπιστημονεστέρα μὲν ἐστὶ τῆς λελεγμένης, λόγῳ δὲ εἰπεῖν θωμασιωτέρα· ἢ λέγει ἀπὸ τοῦ Ὁκεανοῦ ῥέοντα αὐτὸν ταῦτα μηχανᾶσθαι, τὸν δὲ Ὁκεανὸν γῆν περὶ πᾶσαν ῥέειν.

2.22

ἢ δὲ τρίτῃ τῶν ὁδῶν πολλὸν ἐπιεικεστάτῃ ἐοῦσα μάλιστα ἔψευσται· λέγει γὰρ δὴ οὐδ' αὕτη οὐδέν, φαμένη τὸν Νεῖλον ῥέειν ἀπὸ τηκομένης χιόνος.¹¹ ὅς ῥέει μὲν ἐκ Λιβύης διὰ μέσων Αἰθιοπῶν, ἐκδιδοί δὲ ἐς Αἴγυπτον. κῶς ὦν δῆτα¹² ῥέει ἂν ἀπὸ χιόνος, ἀπὸ τῶν θερμοτάτων¹³ ῥέων ἐς τὰ ψυχρότερα τὰ πολλά ἐστι;

Ἄνδρὶ γε λογιζεσθαι τοιούτων πέρι οἷω 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 ἢ χῶρη καὶ ἀκρύσταλλος¹⁴ διατελεί ἐοῦσα, ἐπὶ

⁹ occurring in a yearly cycle ¹⁰ the second explanation ¹¹ snow

¹² emphatic δῆ ¹³ warm, hot ¹⁴ free from ice

δὲ χιόνι πεσούσῃ πᾶσα ἀνάγκη ἐστὶ ὕσαι ἐν πέντε ἡμέρησι, ὥστε, εἰ ἐχιόνιζε,¹⁵ ὕετο ἂν ταῦτα τὰ χωρία· τρίτα δὲ οἱ ἄνθρωποι ὑπὸ τοῦ καύματος μέλανες ἐόντες. ἰκτῖνοι δὲ καὶ χελιδόνες¹⁶ δι' ἔτεος ἐόντες οὐκ ἀπολείπουσι, γέρανοι¹⁷ δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτῶσι ἐς χειμασίην¹⁸ ἐς τοὺς τόπους τούτους. εἰ τοίνυν ἐχιόνιζε καὶ ὅσον ὦν ταύτην τὴν χώραν δι' ἧς τε ῥέει καὶ ἐκ τῆς ἄρχεται ῥέων ὁ Νεῖλος, ἦν ἂν τούτων οὐδέν, ὥς ἡ ἀνάγκη ἐλέγχει.

2.23

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

2.24

εἰ δὲ δεῖ μεμφόμενον γνώμας τὰς προκειμένας αὐτὸν περὶ τῶν ἀφανέων γνώμην ἀποδέξασθαι, φράσω δι' ὅ τι μοι δοκεῖ πληθύνεσθαι ὁ Νεῖλος τοῦ θέρεος· τὴν χειμερινὴν¹⁹ ὥρην ἀπελαννόμενος ὁ ἥλιος ἐκ τῆς ἀρχαίης διεξόδου ὑπὸ τῶν χειμῶνων ἔρχεται τῆς Λιβύης τὰ ἄνω. ὥς μὲν νυν ἐν ἐλαχίστῳ δηλῶσαι, πᾶν εἴρηται· τῆς γὰρ ἂν ἀγχοτάτῳ²⁰ τε ἢ χώρης οὗτος ὁ θεὸς καὶ κατὰ ἡντινα, ταύτην οἶκος διψῆν τε ὑδάτων μάλιστα καὶ τὰ ἐγχώρια ρεύματα μαραίνεισθαι²¹ τῶν ποταμῶν.

2.25

ὥς δὲ ἐν πλείονι λόγῳ δηλῶσαι, ὥδε ἔχει. διεξιὼν τῆς Λιβύης τὰ ἄνω ὁ ἥλιος τάδε ποιεῖ· ἅτε διὰ παντὸς τοῦ χρόνου αἰθρίου²² τε ἐόντος τοῦ ἡέρος τοῦ κατὰ ταῦτα τὰ χωρία καὶ ἀλεεινῆς²³ τῆς χώρης ἐούσης καὶ ἀνέμων ψυχρῶν, διεξιὼν ποιεῖ οἶόν περ καὶ τὸ θέρος

¹⁵ cover with snow, make into snow ¹⁶ swallow (bird) ¹⁷ crane (bird) ¹⁸ passing the winter ¹⁹ of winter ²⁰ nearest ²¹ extinguish
²² clear (weather) ²³ sun-exposed, warm

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 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 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 Sebennyitic mouth. There are also two other mouths which part off from the Sebennyitic 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 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.

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 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.

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 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 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

vocabulary

ἄβυσσος bottomless
 αἰδοῖον genitals
 αἰδοῖος modest, honored
 ἀκοή hearing ~acoustic
 ἀλλάσσω trade, transform
 ἀμφοτέρωθεν from or on both sides
 ~ambient
 ἀναισιμῶ spend, use up
 ἄνομβρος having little rain
 ἀντιδωρέομαι give in return,
 instead of
 ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
 ἀπελαύνω expel, exclude, ward off;
 (intrans) ride away
 ἀποπνέω exhale ~apnea
 ἀπορρήγνυμι (ῖ) break off, apart
 ἀποφαίνω display, declare
 ἀπωθέω repel, reject
 ἀριστερός left-hand
 ἀσθενής weak
 ἅτε as if; since
 ἀτρεκής precise, certain
 αὖρα breeze ~air
 αὐτόμολος deserting, defecting
 αὐτόπτης -ου (m, 1) eyewitness
 βορέας -οῦ (m, 1) north, north wind
 βυσσός depth of the sea
 γραμματιστής -οῦ (m, 1) clerk,
 schoolmaster
 διαδέω bandage, bind
 διακαίω burn through, heat
 excessively
 διάπειρα experience, experiment
 διασχίδνυμι scatter, disperse
 διάφορος different; difference;
 disagreeing; balance, bill
 διέξειμι pass through; recount ~ion
 διεξέρχομαι go through
 διέξοδος διαξόδου (f) outlet, path;
 narrative

δίνη (ι) whirlpool, eddy
 δυσμή sunset
 εἰσβαίνω enter, board ~basis
 εἰσοικίζω settle
 ἐκάστοτε each time
 ἐκδίδωμι hand over ~donate
 ἐκεῖσε thither
 ἐλεφάντινος of ivory
 Ἑλλήν Greek
 ἐνθεῦτεν thence
 ἐξαιρέω pick, steal; dedicate;
 destroy ~heresy
 ἐξικνέομαι arrive at
 ἐπέτειος of one year
 ἐπιλείπω fail, not work ~eclipse
 ἐρήμιος empty
 ἐσπέρα evening, west
 εὖς good, brave, noble
 ἐφέτειος of one year
 ἔωθα be accustomed, in the habit
 ἦθος ἦθεος (n, 3) habit, habitat
 ~ethos
 ἥμερος gentle; (animals)
 domesticated
 ἥμισυς half ~hemisphere
 θέρμος lupine
 θερμός warm, hot ~thermos
 θερμῶ to heat
 θερμῶ to heat
 θέρος -εος (n, 3) summer ~thermos
 θέσπισμα oracular pronouncement
 ἱστορέω inquire; relate
 ἴστωρ referee, witness ~wit
 ἰσχύς -ος (f) strength; body of troops
 καθίημι (ιι) speed down upon; take
 down ~jet
 κάλως ship's thick rope
 κάρτα very much ~κράτος
 κατανοέω notice, realize, learn
 καταπειρητήρη sounding line for
 measuring depth
 κάτειμι go down, disembark ~ion

καῦμα -τος (n, 3) heat ~caustic
κορυφή peak, crown
λεῖος smooth
λέσχη meeting hall; conversation
λίμνη lake, marsh, basin, sea
 ~limnic
λίψ λιβός (m) south, west, southwest
μαντεῖον prophetic warning
 ~mantis
μάχιμος warlike
μεσαμβρία midday; the south
μητρόπολις -εως (f) mother city
μίν him, her, it
μυριάς -δος (ū, f, 3) countless,
 myriad
νομάς -δος (m, 3) roaming, grazing
νότος south, south wind
ξηρός dry, the land ~xeriscape
ὁδοιπορία walking
ὄμβριος rainy, of rain
ὄμβρος storm
ὄον οὐ type of fruit
ὄργυια fathom, arm's length ~reach
ὀργυιά fathom, arm's length
παίζω play ~pediatrician
παλίρροια backflow
πάρεξ alongside, diverging from;
 (+ῥή or gen) except; (+acc) beyond,
 alongside
πατρώιος of the father(s), ancestral
 ~paternal
πατῶος of the father(s), ancestral
πéριξ all around
περιρρέω flow around ~rheostat
Πέρσης Persian
πηγός stout, mighty
πιέζω press, squeeze ~piezoelectric

πλέκω braid ~complex
πνέω breathe, blow ~apnea
προσδοκάω expect
ρέϊθρον stream ~rheostat
ρέϋμα -τος (n, 3) flow
ρόος ροῦ stream, flow, current
 ~rheostat
σέβομαι feel shame, awe
σκολιός crooked ~scoliosis
σκόπελος lookout place ~telescope
στάσις -εως (f) placing; faction
συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
συμμίγνυμι mix with ~mix
σχοῖνος rush, bed of rushes; rope,
 measuring line; 10 km
τήκω melt
τοσόσδε this much
ύέτιος rainy, of rain, bringing rain
ύπέχω promise; hold out one's
 hand; submit to
ύποδεής inferior; fearful
ύπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
ύπολείπω leave as a leftover; leave a
 person behind ~eclipse
ϋώ (ū) to rain
φρουρά guard duty, a watch
φρουρέω keep watch
χαραδρόομαι be full of gullies
χιλιάς -δος (ū, f, 3) 1000
χοιράς hogbacked
χρηστήριον oracle, response
χώρος place ~heir
ψυχρός (ū) cold ~psychology

ἔωθε¹ ποίειν ἰὼν τὸ μέσον τοῦ οὐρανοῦ· ἔλκει γὰρ ἐπ' ἑωυτὸν τὸ ὕδωρ, ἐλκύσας δὲ ἀπωθέει ἐς τὰ ἄνω χωρία, ὑπολαμβάνοντες δὲ οἱ ἄνεμοι καὶ διασκιδνάντες τήκουσι· καὶ εἰσὶ οἰκότως² οἱ ἀπὸ ταύτης τῆς χώρας πνέοντες, ὃ τε νότος καὶ ὁ λύψ,³ ἀνέμων πολλὸν τῶν πάντων ὑετιώτατοι⁴ δοκέει δέ μοι οὐδὲ πᾶν τὸ ὕδωρ τὸ ἐπέτειον ἐκάστοτε⁵ ἀποπέμπεσθαι τοῦ Νείλου ὁ ἥλιος, ἀλλὰ καὶ ὑπολείπεσθαι περὶ ἑωυτόν. πρηγνόμενου δὲ τοῦ χειμῶνος ἀπέρχεται ὁ ἥλιος ἐς μέσον τὸν οὐρανὸν ὀπίσω, καὶ τὸ ἐνθεῦτεν ἤδη ὁμοίως ἀπὸ πάντων ἔλκει τῶν ποταμῶν. τέως δὲ οἱ μὲν ὀμβρίου⁶ ὕδατος συμμισγομένου πολλοῦ αὐτοῖσι, ἅτε ὑομένης τε τῆς χώρας καὶ κεχαδρωμένης,⁷ ῥέουσι μεγάλοι· τοῦ δὲ θέρεος τῶν τε ὀμβρων ἐπιλειπόντων αὐτοὺς καὶ ὑπὸ τοῦ ἡλίου ἐλκόμενοι ἀσθενέες εἰσὶ. ὁ δὲ Νείλος ἔὼν ἀνομβρος, ἐλκόμενος δὲ ὑπὸ τοῦ ἡλίου μῶνος ποταμῶν τοῦτον τὸν χρόνον, οἰκότως αὐτὸς ἑωυτοῦ 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 ἡέρα ξηρὸν τὸν ταύτη εἶναι, διακαίων τὴν διέξοδον ἑωυτοῦ· οὕτω τῆς Λιβύης τὰ ἄνω θέρος αἰεὶ κατέχει. εἰ δὲ ἡ στάσις ἡλλακτο⁸ 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 ἀπελαυνόμενος ἐκ μέσου τοῦ οὐρανοῦ ὑπὸ τοῦ χειμῶνος καὶ τοῦ βορέω ἦε 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.

¹ be accustomed, in the habit ² naturally ³ south, west, southwest

⁴ rainy, of rain, bringing rain ⁵ each time ⁶ rainy, of rain ⁷ be full of gullies ⁸ trade, transform

2.27

τῆς αὔρης δὲ πέρι, ὅτι οὐκ ἀποπνέει, τήνδε ἔχω γνώμην, ὥς κάρτα ἀπὸ θερμέων χωρέων οὐκ οἶκός ἐστι οὐδὲν ἀποπνέειν, αὔρη 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 ὑπέσχετο⁹ εἰδέναι, εἰ μὴ ἐν Αἰγύπτῳ ἐν Σαί πόλει ὁ γραμματιστὴς τῶν ἱρῶν χρημάτων τῆς Ἀθηναίης. οὗτος δ' ἔμοιγε παίζειν ἐδόκεε φάμενος εἰδέναι ἀτρεκέως· ἔλεγε δὲ ὦδε, εἶναι δύο ὄρεα ἐς ὅξυν τὰς κορυφὰς ἀπηγμένα, μεταξὺ Σύννης τε πόλιος κείμενα τῆς Θηβαΐδος καὶ Ἐλεφαντίνης, οὐνόματα δὲ εἶναι τοῖσι ὄρεσι τῷ μὲν Κρῶφι τῷ δὲ Μῶφι· τὰς ὧν δὴ πηγὰς τοῦ Νείλου ἐούσας ἀβύσσους¹⁰ ἐκ τοῦ μέσου τῶν ὀρέων τούτων ῥέειν, καὶ τὸ μὲν ἡμῖν τοῦ ὕδατος ἐπ' Αἰγύπτου ῥέειν καὶ πρὸς βορέην ἄνεμον, τὸ δ' ἕτερον ἡμῖν ἐπ' Αἰθιοπίας τε καὶ νότου. ὥς δὲ ἄβυσσοι εἰσι αἱ πηγαί, ἐς διάπειραν ἔφη τούτου Ψαμμήτιχον Αἰγύπτου βασιλέα ἀπικέσθαι· πολλέων γὰρ αὐτὸν χιλιάδων ὀργυείων πλεξάμενον¹¹ κάλον κατεΐναι ταύτῃ καὶ οὐκ ἐξικέσθαι ἐς βυσσόν.¹² οὕτω μὲν δὴ ὁ γραμματιστὴς, εἰ ἄρα ταῦτα γινόμενα ἔλεγε, ἀπέφαινε, ὥς ἐμὲ κατανοέειν, δίνας¹³ τινὰς ταύτῃ ἐούσας ἰσχυρὰς καὶ παλιρροίην,¹⁴ 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 αὐτόπτης¹⁵ ἐλθὼν, τὸ δὲ ἀπὸ τούτου ἀκοῇ ἤδη ἱστορέων. ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἰόντι ἄναντες ἐστὶ χωρίον· ταύτῃ ὧν δεῖ τὸ πλοῖον διαδήσαντας ἀμφοτέρωθεν κατὰ περ βοῶν πορεύεσθαι·

⁹ claimed ¹⁰ bottomless ¹¹ braid ¹² depth of the sea

¹³ whirlpool, eddy ¹⁴ backflow ¹⁵ eyewitness

ἦν δὲ ἀπορραγῇ τὸ πλοῖον οἴχεται φερόμενον ὑπὸ ἰσχύος τοῦ ῥόου. τὸ δὲ χωρίον τοῦτο ἐστὶ ἐπ' ἡμέρας τέσσερας πλός, σκολιὸς δὲ ταύτη κατὰ περ ὁ Μαίανδρος ἐστὶ ὁ Νεῖλος· σχοῖνοι δὲ δωδέκα εἰσὶ οὗτοι τοὺς δὲ τούτῳ τῷ τρόπῳ διεκπλῶσαι. καὶ ἔπειτα ἀπίξαι ἐς πεδῖον λεῖον, ἐν τῷ νήσον περιρρέει ὁ Νεῖλος· Ταχομφὼ 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 περίξ¹⁶ νομάδες¹⁷ Αἰθίοπες νέμονται· τὴν διεκπλῶσας ἐς τοῦ Νεῖλου τὸ ῥέεθρον ἤξεις, τὸ ἐς τὴν λίμνην ταύτην ἐκδιδοί. καὶ ἔπειτα ἀποβὰς παρὰ τὸν ποταμὸν ὁδοιπορίην¹⁸ ποιήσαι ἡμερέων τεσσεράκοντα· σκόπελοι¹⁹ τε γὰρ ἐν τῷ Νεῖλῳ ὀξέες ἀνέχουσι καὶ χοιράδες²⁰ πολλάι εἰσι, δι' ὧν οὐκ οἶά τε ἐστὶ πλέειν. διεξελθὼν δὲ ἐν τῇσι τεσσεράκοντα ἡμέρησι τοῦτο τὸ χωρίον, αὐτὶς ἐς ἕτερον πλοῖον ἐσβὰς δωδέκα ἡμέρας πλεύσει, καὶ ἔπειτα ἤξεις ἐς πόλιν μεγάλην τῇ οὖνομα ἐστὶ Μερὸν· λέγεται δὲ αὕτη ἢ πόλις εἶναι μητροπόλις²¹ 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,²² καὶ τῇ ἂν κελεύῃ[, ἐκείσε].

2.30

ἀπὸ δὲ ταύτης τῆς πόλιος πλέων ἐν ἴσῳ χρόνῳ ἄλλω ἤξεις ἐς τοὺς αὐτομόλους ἐν ὅσῳ περ ἔξ Ἑλεφαντίνης ἦλθες ἐς τὴν μητροπόλιν τὴν Αἰθιόπων. τοῖσι δὲ αὐτομόλοισι τούτοις οὖνομα 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' αἰτίνην τοιήνδε. ἐπὶ Ψαμμητίχου βασιλέος φυλακαὶ κατέστησαν ἔν τε Ἑλεφαντίνῃ πόλει πρὸς Αἰθιόπων καὶ ἐν Δάφνησι τῇσι Πηλουσίησι ἄλλη δὲ πρὸς Ἀραβίων τε καὶ Ἀσσυρίων, καὶ ἐν Μαρῇ πρὸς Λιβύης ἄλλη. ἔτι δὲ ἐπ' ἐμεῦ²³ καὶ Περσέων κατὰ ταυτὰ αἱ φυλακαὶ

¹⁶ all around ¹⁷ roaming, grazing ¹⁸ walking ¹⁹ lookout place

²⁰ hogbacked ²¹ mother city ²² oracular pronouncement ²³ in my lifetime

ἔχουσι ὡς καὶ ἐπὶ Ψαμμητίχου ἦσαν· καὶ γὰρ ἐν Ἑλεφαντίνῃ Πέρσαι φρουρέουσι²⁴ καὶ ἐν Δάφνησι. τοὺς ὦν δὴ Αἰγυπτίους τρία ἔτεα φρουρήσαντας ἀπέλυε οὐδείς τῆς φρουρῆς.²⁵ οἱ δὲ βουλευσάμενοι καὶ κοινῷ λόγῳ²⁶ χρησάμενοι πάντες ἀπὸ τοῦ Ψαμμητίχου ἀποστάντες ἦσαν ἐς Αἰθιοπίνην. Ψαμμήτιχος δὲ πυθόμενος ἐδίωκε· ὡς δὲ κατέλαβε, ἐδέετο πολλὰ λέγων καὶ σφεας θεοὺς πατρώϊους 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 διάφοροι²⁷ τινὲς γεγονότες τῶν Αἰθιόπων· τούτους ἐκέλευε ἐξελόντας τὴν ἐκείνων γῆν οἰκέειν. τούτων δὲ ἐσοικισθέντων ἐς τοὺς Αἰθίοπας ἡμερώτεροι²⁸ γεγόνασι Αἰθίοπες, ἦθεα 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 Ἑλεφαντίνης πορευομένῳ ἐς τοὺς αὐτομόλους τούτους. ῥέει δὲ ἀπὸ ἐσπέρης τε καὶ ἡλίου δυσμέων. τὸ δὲ ἀπὸ τοῦδε οὐδείς ἔχει σαφέως φράσαι· ἔρημος γὰρ ἐστὶ ἡ χώρα αὕτη ὑπὸ καύματος.

2.32

ἀλλὰ τάδε μὲν ἤκουσα ἀνδρῶν Κυρηναίων²⁹ φαμένων ἐλθεῖν τε ἐπὶ τὸ Ἀμμωνος χρηστήριον³⁰ καὶ ἀπικέσθαι ἐς λόγους Ἑτεάρχῳ τῷ Ἀμμωνίων βασιλεί, καί κως ἐκ λόγων ἄλλων ἀπικέσθαι ἐς λέσχην³¹ περὶ τοῦ Νείλου, ὡς οὐδείς αὐτοῦ οἶδε τὰς πηγάς, καὶ τὸν Ἑτεάρχον φάναι ἐλθεῖν κοτε παρ' αὐτὸν Νασαμῶνας ἀνδρας. τὸ δὲ ἔθνος τοῦτο ἐστὶ μὲν Λιβυκόν, νέμεται δὲ τὴν Σύρτιν τε καὶ τὴν πρὸς ἡῷ

²⁴ keep watch ²⁵ guard duty, a watch ²⁶ agreement ²⁷ disagreeing with the king ²⁸ gentle; (animals) domesticated ²⁹ Cyrene was a city on the eastern end of the coast of Libya. ³⁰ the god's oracle, located inland ³¹ meeting hall; conversation

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 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 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 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 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 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 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 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 (this is a Libyan race which dwells in the Syrtis, and also in the land to the East of the Syrtis reaching to

vocabulary

ἀγοράζω do commerce ~agora
 αἰδοῖον genitals
 ἄλλοῖος of another kind ~alien
 ἀμπέλινος of the vine
 ἀνατέλλω cause to grow ~apostle
 ἀναφανδόν openly ~photon
 ἀνδρόω make a man
 ἄνυδρος waterless
 ἀοίκητος uninhabited
 ἄποικος abroad, colonizing
 ἀποκληρώ choose, assign by lot
 ἀπόκρυφος hidden; obscure
 ἀπονοστέω go home
 ἀριστερός left-hand
 ἄχθος -εος (n, 3) burden
 βύβλινος made of papyrus
 γένειον chin; beard ~chin
 γόης γῶτος (m, 3) sorcerer, trickster
 γράμμα -τος (n, 3) writing, letter
 δαπανάω spend, consume, waste
 δημοτικός common, popular, democratic
 διστάω treat; live; arbitrate
 διέξειμι pass through; recount ~ion
 διεξέρχομαι go through
 δῖς twice
 διφάσιος of two kinds
 δυσμή sunset
 ἐγγίγνομαι live in ~genus
 ἐκδίδωμι hand over ~donate
 Ἑλλήν Greek
 ἔμπαλιν backwards, on the contrary
 ἐμφανής visible
 ἐξαρτύω (ū) train, equip
 ἔξειμι go forth; is possible ~ion
 ἐξικνέομαι arrive at
 ἐξισόω equalize
 ἔξωθεν from outside
 ἐπιλέγω say re, say also; choose; (mid) think over
 ἐπιτελέω complete; do a religious

duty

ἐπιτηδεύω practice, pursue
 ἔπω (mid) follow, accompany; (act, uncommon) handle, take care of
 ἐσθής clothes ~vest
 ἑσπέρα evening, west
 ἑτεροῖος different; diverse
 εὐζωνος well-girded ~zone
 εὐμάρεια ease, opportunity
 εὐπρεπής comely, decent; specious
 εὖς good, brave, noble
 ἔψω boil, be boiling
 ζεῖα type of grain
 ζέφυρος the west wind ~zephyr
 ἡλιξ -κος (m) of the same age
 θεοσεβής revering the gods
 θηριώδης savage, wild
 θρίξ hair ~tresses
 ἱράομαι be a priest
 ἱρεὺς ἱρῆος (i, m) priest ~hieroglyph
 ἱστίον sail ~stand
 καθήκω come down, (a day) to fall, arrive; be proper
 κάλως ship's thick rope
 καπηλεύω be a retailer
 κατῦπερθεν above, from above
 κείρω shave, sever, raze; devour, use up
 κῆδος -εος (n, 3) sorrow ~heinous
 κομέω have long hair
 κόπρος (f) dung, a farm yard
 ~coprolite
 κριθή (i) barley plant
 κρίκος ring
 κρόκη thread; pebble
 κροκόδειλος lizard, crocodile
 κύαμος bean
 λίνεος linen
 μετεξέτεροι (+gen) some ones of
 μέτριος medium, moderate
 μέτρον measure ~metric
 μηκύνω lengthen

μηχανάομαι build, contrive
 ~mechanism
 μίν him, her, it
 μυσαρός unclean, defiled
 νεηνίης young person
 νεόπλυτος newly washed
 ξυράω shave
 ξυρέω shave
 ὄλυρα (ὄ) spelt?
 ὁμός same ~homoerotic
 ὁμoureώ be next to
 ὁμόω unite ~homoerotic
 ὄνειδος -εος (n, 3) blame; insult
 ὄον οὖ type of fruit
 ὄρεινός mountainous
 ὄσπριον bean, legume
 οὐρέω piss
 πάλλω shake, brandish ~Pallas
 παραρρέω flow past, slip by
 παρήκω lie along; of time: to be
 past
 πάσσω sprinkle; insert in a web
 πατέομαι eat, drink ~pastor
 πατέω trample ~peripatetic
 πέσσω brood on; ripen ~peptic
 πηγός stout, mighty
 πηλός clay, mud
 ποτήριον cup
 προσδέω bind also; need also
 προσδοκάω expect
 προτιμάω (ι) prefer, pay attention to

πυρά pyre ~pyre
 πυρός (ὄ) wheat
 πυρώ burn something
 ῥεῦμα -τος (n, 3) flow
 ῥοά pl: waters of a river ~rheostat
 ῥόος ῥοῦ stream, flow, current
 ~rheostat
 σταῖς spelt flour
 στήλη post, column
 σχίζω split ~schism
 τεκμαίρομαι conclude, declare from
 evidence
 τέμνω cut, sacrifice, solemnize
 ~tonsure
 τρίβω (ι) rub; (mid) be worn out
 ~tribulation
 τρώγω nibble, crop
 ὑβριστής -οῦ (m, 1) wanton, savage
 ὑπόδημα -τος (n, 3) sandals
 ὑφαίνω weave
 φύρω (ὄ) moisten, stain
 χήν -ός (f, 3) goose ~gander
 χρώμα -τος (n, 3) color
 χώρος place ~heir
 φάμμος (f) sand
 φαμμώδης sandy
 ψῆφος (f) pebble, vote, decree,
 sentence
 ψυχρός (ὄ) cold ~psychology
 ὠθέω push

χώρην τῆς Σύρτιος οὐκ ἐπὶ πολλόν. ἀπικομένους δὲ τοὺς Νασαμώνας καὶ εἰρωτωμένους εἴ τι ἔχουσι πλέον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης, φάναι παρὰ σφίσι γενέσθαι ἀνδρῶν δυναστῶν παῖδας ὕβριστάς,¹ τοὺς ἄλλα τε μηχανᾶσθαι ἀνδρωθέντας² περισσὰ καὶ δὴ καὶ ἀποκληρῶσαι πέντε ἑωυτῶν ὀφιομένους 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 Ἕλληνες 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 ἄνδρος δεινῶς καὶ ἔρημος πάντων.

εἶπαι ὦν τοὺς νεηνίας³ ἀποπεμπομένους ὑπὸ τῶν ἡλικίων, ὕδασί τε καὶ σιτίοισι εὖ ἐξηρτυμένους, ἰέναι τὰ πρῶτα μὲν διὰ τῆς οἰκεομένης, ταύτην δὲ διεξελθόντας ἐς τὴν θηριώδεα ἀπικέσθαι, ἐκ δὲ ταύτης τὴν ἔρημον διεξιέναι, τὴν ὁδὸν ποιευμένους πρὸς ζέφυρον⁴ ἄνεμον, διεξελθόντας δὲ χώρον πολλὸν ψαμμώδεα⁵ καὶ ἐν πολλῇσι ἡμέρησι ἰδεῖν δὴ κοτε δένδρεα ἐν πεδίῳ πεφυκότα, καὶ σφεας προσελθόντας ἄπτεσθαι τοῦ ἐπεόντος ἐπὶ τῶν δενδρέων καρποῦ, ἀπτομένοισι δὲ σφι ἐπελθεῖν ἄνδρας μικροῦς, μετρίων ἐλάσσονας ἀνδρῶν, λαβόντας δὲ ἄγειν σφέας· φωνῆς δὲ οὔτε τι τῆς ἐκείνων τοὺς Νασαμώνας 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, χρῶμα⁶ δὲ μέλανας. παρὰ δὲ τὴν πόλιν ῥέειν ποταμὸν μέγαν, ῥέειν δὲ ἀπὸ ἐσπέρης αὐτὸν πρὸς ἥλιον ἀνατέλλοντα, φαίνεσθαι δὲ ἐν αὐτῷ κροκοδείλους.⁷

2.33

ὁ μὲν δὴ τοῦ Ἀμμωνίου Ἐτεάρχου λόγος ἐς τοῦτό μοι δεδηλώσθω, πλὴν ὅτι ἀπονοστήσαι τε ἔφασκε τοὺς Νασαμώνας, ὡς οἱ Κυρηναῖοι

¹ wanton, savage ² make a man ³ young person ⁴ the west wind

⁵ sandy ⁶ color ⁷ lizard, crocodile

ἔλεγον, καὶ ἐς τοὺς οὗτοι ἀπίκοντο ἀνθρώπους, γόητας⁸ εἶναι ἅπαντας. τὸν δὲ δὴ ποταμὸν τοῦτον τὸν παραρρέοντα καὶ Ἑτέαρχος συνεβάλλετο εἶναι Νεῖλον, καὶ δὴ καὶ ὁ λόγος οὕτω αἰρέει. ῥέει γὰρ ἐκ Λιβύης ὁ Νεῖλος καὶ μέσσην τάμνων Λιβύην, καὶ ὡς ἐγὼ συμβάλλομαι τοῖσι ἐμφανέσι τὰ μὴ γινωσκόμενα τεκμαιρόμενος, τῷ Ἰστρω⁹ ἐκ τῶν ἴσων μέτρων ὀρμάται. Ἰστρος τε γὰρ ποταμὸς ἀρξάμενος ἐκ Κελτῶν καὶ Πυρήνης πόλιος ῥέει μέσσην σχίζων τὴν Εὐρώπην· οἱ δὲ Κελτοὶ εἰσὶ ἕξω Ἡρακλέων στηλέων, ὁμουρέουσι¹⁰ δὲ Κυνησίοισι, 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 Ἰστρίῃ οἱ Μιλησίων οἰκέουσι ἄποικοι.

2.34

ὁ μὲν δὴ Ἰστρος, ῥέει γὰρ δι' οἰκεομένης, πρὸς πολλῶν γινώσκεται, περὶ δὲ τῶν τοῦ Νεῖλου πηγέων οὐδεὶς ἔχει λέγειν· ἀοίκητός¹¹ τε γὰρ καὶ ἔρημος ἐστὶ ἡ Λιβύη δι' ἧς ῥέει. περὶ δὲ τοῦ ρεύματος αὐτοῦ, ἐπ' ὅσον μακρότατον ἱστορεῦντα ἦν ἐξικέσθαι, εἴρηται· ἐκδιδοὶ δὲ ἐς Αἴγυπτον. ἡ δὲ Αἴγυπτος τῆς ὀρεινῆς Κιλικίης μάλιστα κη ἀντίη κέεται· ἐνθεῦτεν δὲ ἐς Σινώπην τὴν ἐν τῷ Εὐξείνῳ πόντῳ πέντε ἡμερέων ἰθέα ὁδὸς εὐζώνῳ¹² ἀνδρί· ἡ δὲ Σινώπη τῷ Ἰστρῳ ἐκδιδόντι ἐς θάλασσαν ἀντίον κέεται. οὕτω τὸν Νεῖλον δοκέω διὰ πάσης τῆς Λιβύης διεξιόντα ἐξισοῦσθαι τῷ Ἰστρῳ. Νεῖλου μὲν νυν πέρι τοσαῦτα εἰρήσθω.

2.35

ἔρχομαι δὲ περὶ Αἰγύπτου μηχανέων¹³ 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 οὐρανῷ¹⁴ τῷ κατὰ σφέας ἐόντι ἐτεροίῳ¹⁵ καὶ τῷ ποταμῷ φύσιν ἀλλοίην¹⁶ παρεχομένῳ ἢ οἱ ἄλλοι ποταμοί, τὰ

⁸ sorcerer, trickster ⁹ Danube ¹⁰ be next to ¹¹ uninhabited

¹² well-girded ¹³ lengthen ¹⁴ climate ¹⁵ different; diverse ¹⁶ of another kind

πολλὰ πάντα ἔμπαλιν τοῖσι ἄλλοισι ἀνθρώποισι ἐστήσαντο ἡθεά τε καὶ νόμους· ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι,¹⁷ οἱ δὲ ἄνδρες κατ' οἴκους ἐόντες ὑφαίνουσι· ὑφαίνουσι δὲ οἱ μὲν ἄλλοι ἄνω τὴν κρόκην¹⁸ ὠθέοντες, Αἰγύπτιοι δὲ κάτω. τὰ ἄχθεια¹⁹ οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. οὐρέουσι²⁰ αἱ μὲν γυναῖκες ὀρθαί, οἱ δὲ ἄνδρες κατήμενοι. εὐμαρεΐη²¹ χρέωνται ἐν τοῖσι οἴκοις, ἐσθίουσι δὲ ἔξω ἐν τῇσι ὁδοῖσι ἐπιλέγοντες ὥς τὰ μὲν αἰσχροῦ ἀναγκαῖα δὲ ἐν ἀποκρύφῳ ἐστὶ ποιεῖν χρεόν, τὰ δὲ μὴ αἰσχροῦ ἀναφανδόν. ἱρᾶται γυνὴ μὲν οὐδεμία οὔτε ἔρσηνος θεοῦ οὔτε θηλέης, ἄνδρες δὲ πάντων τε καὶ πασέων. τρέφειν τοὺς τοκέας²² τοῖσι μὲν παισὶ οὐδεμία ἀνάγκη μὴ²³ βουλομένοις, τῇσι δὲ θυγατράσι πᾶσα ἀνάγκη καὶ μὴ βουλομένησι.

2.36

οἱ ἱρέες τῶν θεῶν τῇ μὲν ἄλλῃ κομέουσι, ἐν Αἰγύπτῳ δὲ ξυρῶνται. τοῖσι ἄλλοις ἀνθρώποισι νόμος ἅμα κήδει²⁴ κεκάρθαι²⁵ τὰς κεφαλὰς τοὺς μάλιστα ἰκνέεται, Αἰγύπτιοι δὲ ὑπὸ τοὺς θανάτους ἀνιέει τὰς τρίχας αὔξεσθαι τὰς τε ἐν τῇ κεφαλῇ καὶ τῷ γενεῖω,²⁶ τέως²⁷ ἐξυρημένοι.²⁸ τοῖσι μὲν ἄλλοις ἀνθρώποισι χωρὶς θηρίων ἡ δίαίτα ἀποκέκριται, Αἰγυπτίοις δὲ ὁμοῦ²⁹ θηρίοις ἡ δίαίτα ἐστί.

Ἀπὸ πυρῶν καὶ κριθῶν ὄλλοι ζώουσι, Αἰγυπτίων δὲ τῷ ποιευμένῳ ἀπὸ τούτων τὴν ζῆν ὄνειδος μέγιστον ἐστί, ἀλλὰ ἀπὸ ὀλυρέων³⁰ ποιεῦνται σιτία, τὰς ζειὰς³¹ μετεξέτεροι καλέουσι. φυρῶσι τὸ μὲν σταῖς³² τοῖσι ποσί, τὸν δὲ πηλὸν τῇσι χερσί, καὶ τὴν κόπρον ἀναιρέονται.

Τὰ αἰδοῖα ὄλλοι μὲν ἕως ὥς ἐγένοντο, πλὴν ὅσοι ἀπὸ τούτων ἔμαθον, Αἰγύπτιοι δὲ περιτάμνονται. εἴματα τῶν μὲν ἀνδρῶν ἕκαστος ἔχει δύο, τῶν δὲ γυναικῶν ἓν ἐκάστη. τῶν ἱστίων τοὺς κρίκους³³ καὶ

¹⁷ be a retailer ¹⁸ thread; pebble ¹⁹ burden ²⁰ piss ²¹ ease, opportunity ²² the object of the infinitive, not its subject
²³ regardless of whether ²⁴ in mourning ²⁵ the verb χεῖρω, shave
²⁶ chin; beard ²⁷ hitherto, before the death ²⁸ shave ²⁹ in common ³⁰ spelt? ³¹ type of grain ³² spelt flour ³³ ring

τοὺς κάλους οἱ μὲν ἄλλοι ἔξωθεν προσδέουσι, Αἰγύπτιοι δὲ ἔσωθεν. γράμματα γράφουσι καὶ λογίζονται ψήφοις Ἑλληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιεῦντες ταῦτα αὐτοὶ μὲν φασὶ ἐπὶ δεξιὰ ποιέειν, Ἑλλήνας δὲ ἐπ' ἀριστερά. διφασίοις δὲ γράμμασι χρέωνται, καὶ τὰ μὲν αὐτῶν ἰρὰ τὰ δὲ δημοτικὰ³⁴ καλέεται.

2.37

θεοσεβέες³⁵ δὲ περισσῶς ἔοντες μάλιστα πάντων ἀνθρώπων νόμοις τοιοῖσινδε χρέωνται. ἐκ χαλκῶν ποτηρίων πίνουσι, διασμώντες ἀνὰ πᾶσαν ἡμέρην, οὐκ ὁ μὲν ὁ δ' οὐ, ἀλλὰ πάντες. εἴματα δὲ λίνεα³⁶ φορέουσι αἰεὶ νεόπλυτα,³⁷ ἐπιτηδεύοντες τοῦτο μάλιστα, τὰ τε αἰδοῖα περιτάμνονται καθαριότητος εἵνεκεν, προτιμώντες καθαροὶ εἶναι ἢ εὐπρεπέστεροι. οἱ δὲ ἱρέες ξυρῶνται πᾶν τὸ σῶμα διὰ τρίτης ἡμέρης, ἵνα μήτε φθεῖρ μήτε ἄλλο μυσαρὸν³⁸ μηδὲν ἐγγίνηταί σφι θεραπεύουσι τοὺς θεούς. ἐσθῆτα δὲ φορέουσι οἱ ἱρέες λινέην μούνην καὶ ὑποδήματα βύβλινα.³⁹ ἄλλην δέ σφι ἐσθῆτα οὐκ ἔξεστι λαβεῖν οὐδὲ ὑποδήματα ἄλλα. λούνται δὲ δις τῆς ἡμέρης ἐκάστης ψυχρῶ καὶ δις ἐκάστης νυκτός, ἄλλας τε θρησκείας ἐπιτελέουσι μυρίας ὥς εἰπεῖν λόγῳ.

πάσχουσι δὲ καὶ ἀγαθὰ οὐκ ὀλίγα· οὔτε τι γὰρ τῶν οἰκηίων τρίβουσι⁴⁰ οὔτε δαπανῶνται, ἀλλὰ καὶ σιτία σφι ἐστὶ ἰρὰ πεσσομένα,⁴¹ καὶ κρεῶν βοέων καὶ χηνέων πλῆθος τι ἐκάστῳ γίνεται πολλὸν ἡμέρης ἐκάστης, δίδεται δέ σφι καὶ οἶνος ἀμπέλινος· ἰχθύων δὲ οὐ σφι ἔξεστι πάσασθαι. κυάμους⁴² δὲ οὔτε τι μάλα σπεύρουσι Αἰγύπτιοι ἐν τῇ χώρῃ, τοὺς τε γινομένους οὔτε τρώγουσι⁴³ οὔτε ἔψοντες πατέονται, οἱ δὲ δὴ ἱρέες οὐδὲ ὀρέοντες ἀνέχονται, νομίζοντες οὐ καθαρὸν εἶναί μιν ὄσπριον.⁴⁴ ἰρᾶται δὲ οὐκ εἷς ἐκάστου τῶν θεῶν

³⁴ common, popular, democratic ³⁵ revering the gods ³⁶ linen

³⁷ newly washed ³⁸ unclean, defiled ³⁹ made of papyrus ⁴⁰ rub; (mid) be worn out ⁴¹ brood on; ripen ⁴² bean ⁴³ nibble, crop

⁴⁴ bean, legume

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 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 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 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 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 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 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 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

vocabulary

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

αἴγεις of goats

αἶξ αἰγός (m) goat

ἀνάθημα -τος (n, 3) consecrated gift
~thesis

ἀνακαίω light (a fire) ~caustic

ἀνέκαθεν from the start

ἀνορύσσω dig out

ἀντικαθίστημι replace; set against

ἄπεφθος boiled, refined ~ἀφέψω

ἀποδέρω flay completely

ἀποδέχομαι accept ~doctrine

ἄποικος abroad, colonizing

ἀποτέμνω cut off, sever ~tonsure

ἀποτύπτω make an incision; (mp)

stop beating oneself

ἀρχαῖος ancient, from the beginning

~oligarch

ἀσήμαντος leaderless

ἀσταφίς raisins

αὐτόθι on the spot

ἄφθονος ungrudging, plentiful

βάρις flat-bottomed boat; tower

βούκερως horned like an ox

βύβλος (f) book, papyrus

βωμός altar; stand, pedestal

γεύω taste ~gusto

γονεύς -ος (m) parent

γόνος offspring ~genus

γυναικίος of women

δακτύλιος ring

δέλτος writing tablet

δέρω skin, flay ~tear

διατέμνω cut apart

δίζημαι seek ~zeal

δίζω be in doubt ~dilemma

δοκιμάζω test, approve

ἔδω eat ~eat

ἐκδέρω to skin ~dermatology

ἐλαιον oil, olive oil ~olive

ἐλίσσω turn, rally ~helix

Ἑλλην Greek

ἔμπορος passenger; merchant

~pierce

ἐμψυχος (ῥ) animate, animated

ἐνδύω go into, put on

ἐνειμι be in ~ion

ἐνίημι put in; motivate ~jet

ἐξαίρεσις disemboweling

ἔξειμι go forth; is possible ~ion

ἐξειρύω draw out, haul off

ἐπιδείκνυμι (ῥ) display, exhibit

ἐπιδήμιος among one's own people

~epidemic

ἐπικέμαι impose; shut a door

ἐπιπλάζω make to wander

~plankton

ἐπίσπεισις libation poured over a sacrifice

ἐπισπένδω pour over

ἐπωνύμιος called, named

εὖς good, brave, noble

ζημία loss, penalty ~zeal

θρίξ hair ~tresses

θυσία sacrifice

θύωμα incense, spices

ἰδρύω establish

ἱρεὺς ἱρῆος (ῥ, m) priest ~hieroglyph

καθαίρω clean

καθοράω look down ~panorama

καταγίζω devote, dedicate

κατακόπτω cut down, shatter

καταράομαι (αἶα) curse

κατασκευάζω equip, build

καταχεύω pour onto

κατεύχομαι pray, vow, curse

κατορύσσω bury

καῦσις -τος (f) burning,

cauterization

κοιλίη belly; cavity

κριοπρόσωπος (ῥ) ram-faced

κριός (ῥ) ram

λάμπω shine ~lamp
 λέβης -τος (m, 3) kettle, basin
 λιβανωτός frankincense
 λιπαρέω (i) persist
 μάχαιρα knife, dagger
 μέλι honey, a sweet
 μηχανάομαι build, contrive
 ~mechanism
 μνήμη reminder, memorial
 μόσχος calf (animal)
 μυρίος (δ) 10,000 ~myriad
 νάκος -ῦς (n, 3) fleece, skin covering
 ναυτιλία sailing ~navy
 ναυτίλος sailor
 νομοθετέω make laws
 νομός home, district ~nemesi
 ὀβελός rod, obelisk
 οἷς sheep ~ewe
 ὀκτώ eight ~octopus
 ὄν οῦ type of fruit
 ὀπόσος as many as, how many, how
 great
 ὀρτή holiday, feast
 ὀσφῦς -ος (f) hips, loins
 οὐδαμῇ nowhere
 οὐρά tail
 πάντως by all means
 παραγίγνομαι be beside, attend
 ~genus
 περίμετρος very long ~metric
 πιμελή (i) lard
 πλανάω lead astray; (mp) wander
 ~plankton
 προάστειον suburb

πρόκειμαι be placed by; be devoted
 to
 προνηστεύω fast before
 προσάγω bring to a place
 ~demagogue
 προσίημι be allowed near
 προτίθημι prefer, set out ~thesis
 σέβομαι feel shame, awe
 σημαίνω give orders to; show; mark
 ~semaphore
 σήπω rot ~septic
 σκέλος -εος (n, 3) leg ~scoliosis
 σμάραγδος emerald
 σμύρνα myrrh
 σπλάγχνον (pl) innards, (fig)
 feelings
 στήλη post, column
 σῦκον fig
 συχνός long; many; extensive
 σφάζω cut the throat
 σχοῖνος rush, bed of rushes; rope,
 measuring line; 10 km
 τεκμήριον sign; proof
 τράχηλος neck ~trachea
 τρίχα divided into thirds ~three
 τύπτω beat, smite ~stupid
 ὑπερέχω be over; protect
 ὑπτιος lying on one's back; flipped;
 flat
 φύσις -εως (f) nature (of a thing)
 ~physics
 χίλιοι (i) thousand ~kilo-
 χώρος place ~heir

ἀλλὰ πολλοί, τῶν εἰς ἔστι ἀρχιερεὺς· ἐπεὰν δέ τις ἀποθάνῃ, τούτου ὁ παῖς ἀντικατίσταιται.

2.38

τοὺς δὲ βοῦς τοὺς ἔρσενας τοῦ Ἑπάφου¹ εἶναι νομίζουσι, καὶ τούτου εἵνεκα δοκιμάζουσι αὐτοὺς ὧδε· τρίχα ἦν καὶ μίαν ἴδεται ἐπεούσαν μέλαιναν, οὐ καθαρὸν εἶναι νομίζει. δίξεται δὲ ταῦτα ἐπὶ τούτῳ τεταγμένος τῶν τις ἱρέων καὶ ὀρθοῦ ἐστεῶτος τοῦ κτήνεος καὶ ὑπτίου, καὶ τὴν γλῶσσαν ἐξειρύσας, εἰ καθαρὴ τῶν προκειμένων σημηίων, τὰ ἐγὼ ἐν ἄλλῳ λόγῳ ἐρέω· κατορᾶ δὲ καὶ τὰς τρίχας τῆς οὐρῆς εἰ κατὰ φύσιν ἔχει πεφυκυίας. ἦν δὲ τούτων πάντων ἡ καθαρὸς, σημαίνεται βύβλω² περὶ τὰ κέρεια εἰλίσσων καὶ ἔπειτα γῆν σημαντρίδα ἐπιπλάσας ἐπιβάλλει τὸν δακτύλιον, καὶ οὕτω ἀπάγουσι. ἀσήμαντον³ δὲ θύσαντι θάνατος ἢ ζημὴ ἐπικέεται. δοκιμάζεται μὲν νυν τὸ κτήνος τρόπῳ τοιῷδε, θυσίῃ δὲ σφί ἦδε κατέστηκε.

2.39

ἀγαγόντες τὸ σεσημασμένον κτήνος πρὸς τὸν βωμὸν ὅκου ἂν θύωσι, πῦρ ἀνακαίουσι, ἔπειτα δὲ ἐπ' αὐτοῦ οἶνον κατὰ τοῦ ἱρηίου ἐπισπεύσαντες 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 ἡ ἀγορὴ καὶ Ἑλληνές σφί ἔωσι ἐπιδήμιοι ἔμποροι, οἳ δὲ φέροντες 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. κατὰ⁴ 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 ἐμβλήχου κεφαλῆς γεύσεται Αἰγυπτίων οὐδεὶς.

¹ the god Apis ² book, papyrus ³ leaderless ⁴ regarding

2.40

ἡ δὲ δὴ ἐξαίρεσις τῶν ἱρώων καὶ ἡ καῦσις⁵ ἄλλη περὶ ἄλλο ἱρόν σφι κατέστηκε· τὴν δ' ὦν μεγίστην τε δαίμονα ἡγνῆται εἶναι καὶ μεγίστην οἱ ὀρτὴν ἀνάγουσι, ταύτην ἔρχομαι ἐρέων... ἐπεὰν ἀποδεύρωσι τὸν βοῦν, κατευξάμενοι κοιλίην μὲν κείνην πᾶσαν ἐξ ὧν εἶλον, σπλάγχνα δὲ αὐτοῦ λείπουνσι ἐν τῷ σώματι καὶ τὴν πιμελήν, σκέλεα δὲ ἀποτάμνουσι καὶ τὴν ὀσφύν⁶ ἄκρην καὶ τοὺς ὤμους τε καὶ τὸν τράχηλον.⁷ ταῦτα δὲ ποιήσαντες τὸ ἄλλο σῶμα τοῦ βοῦς πιμπλᾶσι ἄρτων καθαρῶν καὶ μέλιτος⁸ καὶ ἀσταφίδος⁹ καὶ σύκων καὶ λιβανωτοῦ καὶ σμύρνης καὶ τῶν ἄλλων θυωμάτων,¹⁰ πλήσαντες δὲ τούτων καταγίζουσι, ἔλαιον ἄφθονον καταχέοντες· προνηστεύσαντες δὲ θύουσιν, καιομένων δὲ τῶν ἱρώων τύπτονται πάντες, ἐπεὰν δὲ αποτύψωνται, δαῖτα προτίθενται τὰ ἐλίποντο τῶν ἱρώων.

2.41

τοὺς μὲν νυν καθαρὸς βοῦς τοὺς ἔρσενας καὶ τοὺς μόσχους οἱ πάντες Αἰγύπτιοι θύουσιν, τὰς δὲ θηλέας οὐ σφι ἕξεσι θύειν, ἀλλὰ ἱραὶ εἰσι τῆς Ἰοῖος· τὸ γὰρ τῆς Ἰοῖος ἄγαλμα ἐὼν γυναικίον¹¹ βούκερών¹² 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 Ἑλλήνα φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἑλλήνος χρήσεται οὐδὲ ὀβελοῖσι¹³ οὐδὲ λέβητι, οὐδὲ κρέως καθαροῦ βοῦς διατετμημένου Ἑλληνικῇ μαχαίρῃ γεύσεται.

θάπτουσι δὲ τοὺς ἀποθνήσκοντας βοῦς τρόπον τόνδε· τὰς μὲν θηλέας εἰς τὸν ποταμὸν ἀπικίει, τοὺς δὲ ἔρσενας κατορύσσουσι ἕκαστοι ἐν τοῖσι προαστείοις, τὸ κέρας τὸ ἕτερον ἢ καὶ ἀμφοτέρα ὑπερέχοντα σημηῖον εἵνεκεν· ἐπεὰν δὲ σαπῇ¹⁴ καὶ προσίῃ ὁ τεταγμένος χρόνος, ἀπικνέεται εἰς ἐκάστην πόλιν βᾶρις ἐκ τῆς Προσωπίτιδος καλευμένης νήσου. ἡ δ' ἔστι μὲν ἐν τῷ Δέλτα, περίμετρον δὲ αὐτῆς εἰσὶ σχοῖνοι

⁵ burning, cauterization ⁶ hips, loins ⁷ neck ⁸ honey, a sweet
⁹ raisins ¹⁰ incense, spices ¹¹ of women ¹² horned like an ox
¹³ rod, obelisk ¹⁴ rot

έννέα. ἐν ταύτῃ ὦ τῇ Προσωπίτιδι νήσῳ ἔνεισι μὲν καὶ ἄλλαι πόλεις συχναί, ἐκ τῆς δὲ αἰ βάριες παραγίνονται ἀναιρησόμεναι τὰ ὀστέα τῶν βοῶν, οὖνομα τῇ πόλει Ἀτάρβηχης, ἐν δ' αὐτῇ Ἀφροδίτης ἶρὸν ἅγιον ἵδρυται. ἐκ ταύτης τῆς πόλιος πλανῶνται πολλοὶ ἄλλοι ἐς ἄλλας πόλεις, ἀνορύξαντες δὲ τὰ ὀστέα 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 οὐδὲ ταῦτα.

2.42

ὅσοι μὲν δὴ Διὸς Θηβαίεος ἵδρυνται ἶρὸν ἢ νομοῦ τοῦ Θηβαίου εἰσί, οὗτοι μὲν νυν πάντες οἷων ἀπεχόμενοι αἰγας θύουσι. θεοὺς γὰρ δὴ οὐ τοὺς αὐτοὺς ἅπαντες ὁμοίως Αἰγύπτιοι σέβονται, πλὴν Ἰσιός τε καὶ Ὀσίριος, τὸν δὴ Διόνυσον εἶναι λέγουσι· τούτους δὲ ὁμοίως ἅπαντες σέβονται. ὅσοι δὲ τοῦ Μένδητος¹⁵ ἔκτῃνται ἶρὸν ἢ νομοῦ τοῦ Μενδησίου εἰσί, οὗτοι δὲ αἰγῶν ἀπεχόμενοι οἷς θύουσι. Θηβαῖοι μὲν νυν καὶ ὅσοι διὰ τούτους οἷων ἀπέχονται, διὰ τάδε λέγουσι τὸν νόμον τόνδε σφίσι τεθῆναι:—

Ἡρακλέα θελῆσαι πάντως ἰδέσθαι τὸν Δία, καὶ τὸν οὐκ ἐθέλειν ὀφθῆναι ὑπ' αὐτοῦ· τέλος δέ, ἐπεῖτε λιπαρέειν¹⁶ τὸν Ἡρακλέα, τάδε τὸν Δία μηχανήσασθαι· κριὸν¹⁷ ἐκδείραντα προσχέσθαι τε τὴν κεφαλὴν ἀποταμόντα τοῦ κριοῦ καὶ ἐνδύντα τὸ νάκος¹⁸ οὕτω οἱ ἑωυτὸν ἐπιδέξαι. ἀπὸ τούτου κριοπρόσωπον¹⁹ τοῦ Διὸς τῷγαλμα ποιέουσι Αἰγύπτιοι, ἀπὸ δὲ Αἰγυπτίων Ἀμμώνιοι, ἐόντες Αἰγυπτίων τε καὶ Αἰθιόπων 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' εἰσί σφι ἱροὶ διὰ τοῦτο. μῆ δὲ ἡμέρη τοῦ ἐνιαυτοῦ, ἐν ὁρτῇ τοῦ Διός, κριὸν ἓνα κατακόψαντες καὶ ἀποδείραντες κατὰ τῶντὸ ἐνδύουσι τῷγαλμα τοῦ Διός, καὶ ἔπειτα ἄλλο ἄγαλμα Ἡρακλέος προσάγουσι πρὸς αὐτό. ταῦτα δὲ ποιήσαντες

¹⁵ a goatlike god ¹⁶ persist ¹⁷ ram ¹⁸ fleece, skin covering

¹⁹ ram-faced

τύπτονται οἱ περὶ τὸ ἱρὸν ἅπαντες τὸν κριὸν καὶ ἔπειτα ἐν ἱρῇ θήκῃ
θάπτουσι αὐτόν.

2.43

Ἡρακλέος δὲ περὶ τόνδε τὸν λόγον ἤκουσα, ὅτι εἴη τῶν δωδέκα
θεῶν· τοῦ ἐτέρου δὲ περὶ Ἡρακλέος, τὸν Ἕλληνας οἶδασι, οὐδαμῇ²⁰
Αἰγύπτου ἐδυνάσθην ἀκοῦσαι. καὶ μὴν ὅτι γε οὐ παρ' Ἑλλήνων
ἔλαβον τὸ οὖνομα Αἰγύπτιοι τοῦ Ἡρακλέος, ἀλλὰ Ἕλληνας μᾶλλον
παρ' Αἰγυπτίων καὶ Ἑλλήνων οὗτοι οἱ θέμενοι τῷ Ἀμφιτρύωνος
γόνῳ²¹ τοῦνομα Ἡρακλέα, πολλά μοι καὶ ἄλλα τεκμήρια ἐστὶ τοῦτο
οὕτω ἔχειν, ἐν δὲ καὶ τόδε, ὅτι τε τοῦ Ἡρακλέος τούτου οἱ γονεές
ἀμφοτέροι ἦσαν Ἀμφιτρύων καὶ Ἀλκμήνη γεγονότες τὸ ἀνέκαθεν ἀπ'
Αἰγύπτου, καὶ διότι Αἰγύπτιοι οὔτε Ποσειδέωνος οὔτε Διοσκούρων
τὰ οὐνόματα φασὶ εἰδέναι, οὐδέ σφι θεοὶ οὗτοι ἐν τοῖσι ἄλλοισι
θεοῖσι ἀποδεδέχεται. καὶ μὴν εἴ γε παρ' Ἑλλήνων ἔλαβον οὖνομά
τευ δαίμονος, τούτων οὐκ ἦκιστα ἀλλὰ μάλιστα ἔμελλον μνήμην
ἔξειν, εἴ περ καὶ τότε ναυτιλίῃσι²² ἐχρέωντο καὶ ἦσαν Ἑλλήνων
τινὲς ναυτίλοι,²³ 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, ἔτεα ἐστὶ ἑπτακισχίλια καὶ μύρια ἐς Ἄμασιν
βασιλεύσαντα, ἐπεῖτε ἐκ τῶν ὀκτῶ θεῶν οἱ δωδέκα θεοὶ ἐγένοντο
τῶν Ἡρακλέα ἕνα νομίζουσι.

2.44

καὶ θέλων δὲ τούτων περὶ σαφές τι εἰδέναι ἐξ ὧν οἶόν τε ἦν, ἔπλευσα
καὶ ἐς Τύρον τῆς Φοινίκης, πυνθανόμενος αὐτόθι εἶναι ἱρὸν Ἡρακλέος
ἄγιον. καὶ εἶδον πλουσίως κατεσκευασμένον ἄλλοισι τε πολλοῖσι
ἀναθήμασι, καὶ ἐν αὐτῷ ἦσαν στήλαι δύο, ἡ μὲν χρυσοῦ ἀπέφθου,
ἡ δὲ σμαράγδου²⁴ λίθου λάμποντος τὰς νύκτας μέγας. ἐς λόγους
δὲ ἐλθὼν τοῖσι ἱρεῦσι τοῦ θεοῦ εἰρόμην ὁκόσος χρόνος εἴη ἐξ οὗ σφι

²⁰ nowhere ²¹ offspring ²² sailing ²³ sailor ²⁴ emerald

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 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 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 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 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 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 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 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 Dioscuri, 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.

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

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue
ἄγαλματοποιός sculptor
ἄδαής not knowing how to
αἰγοπρόσωπος goat-faced
αἰδοῖον genitals
αἰδοῖος modest, honored
αἴξ αἰγός (m) goat
αἰπόλος goatherd
ἀλκή prowess, defense, victory
 ~Alexander
ἀναφανδόν openly ~photon
ἀνεπίσκεπτος inattentive, inconsiderate; not considered
ἄπειρος untested; infinite
ἀπείρων boundless
ἀποστυγέω hate, abhor
ἀποφέρω carry off, carry back
 ~bear
ἀσθένεια weakness
ἀτρεκής precise, certain
αὐλός flute, tube, hollow
βάπτω submerge ~baptize
βωμός altar; stand, pedestal
γεύω taste ~gusto
γλύφω carve ~glyph
δικαίω demand/make justice
διξός double
δισχίλιοι 2000 ~kilo-
ἐγγενής native, kindred; innate
εἰσάγω lead in ~demagogue
εἰσηγέομαι lead in, introduce
ἐκδίδωμι hand over ~donate
ἐκφαίνω bring to light ~photon
 Ἑλλην Greek
ἐμπειρος experienced
ἐναγίζω offer sacrifice to the dead
ἐξευρίσκω find; discover ~eureka
ἐξηγέομαι lead forth; set out, describe ~hegemony
ἐορτή holiday, feast

ἐπιγίγνομαι succeed, come after
 ~genus
ἐπίδεξις display
ἐπίπλοος sailing against; aboard
ἐπιτελέω complete; do a religious duty
ἐπιτέλλω order ~apostle
ἐπωνύμιος called, named
ἔρσην male
εὐήθης good-hearted; simple
εὐμένεια good will, favor
εὐπρεπής comely, decent; specious
εὖς good, brave, noble
ζήτησις -εως (f) search, inquiry
ζωγράφος painter
ἡσυχία peace and quiet
θηλέω abound in ~thallium
θῆλυς female; (rare) abundant
 ~female
θυσία sacrifice
ἱδρύω establish
ἱστορέω inquire; relate
καθαρός clean, pure
καθηγέομαι lead
καταγίζω devote, dedicate
κατάρχω hold ready (sacrificial materials) ~oligarch
καταφονεύω slaughter
κρέας -ως (n) meat ~creatine
κτῆνος -ους (n, 3) herd animal
κτίζω found, populate ~oxytocin
κῶας κῶως (n, 3) fleece
κῶμη village
λογίζομαι reckon, consider
μαντικός prophetic
μιαρός stained, polluted ~miasma
μίν him, her, it
μόσχος calf (animal)
μυέω initiate into
μυριάς -δος (ῑ, f, 3) countless, myriad
νευρόσπαστος of a puppet with

strings
 νεύω nod
 νηδύς -ος (f) belly, womb
 νόμαιος customary
 νομός home, district ~nemesis
 οἰκίζω colonize, settle
 ὀκτώ eight ~octopus
 ὁμός same ~homoerotic
 ὁμότροπος of the same way,
 customs
 ὁμοῦ together
 ὁμόω unite ~homoerotic
 ὄον οὖ type of fruit
 ὀπτάω roast, bake
 ὄργια -τος (n, 2) secret rites
 ὀρτή holiday, feast
 οὐδαμὸς not anyone
 οὐρά tail
 οὔτις nobody, nothing
 πάμπαν completely
 πανσέληνος of the full moon
 παραλλάσσω change, differ
 πατέομαι eat, drink ~pastor
 πατέω trample ~peripatetic
 πένης -τος (m) poor
 πένθος -εος (n, 3) grief, misfortune
 ~Nepenthe
 περιφορέω carry around
 πηχυαῖος a cubit long
 πιμελή (f) lard
 πλάσσω form ~plaster
 πομπή a sending, expedition ~pomp

προηγέομαι go first
 σέβομαι feel shame, awe
 σελήνη moon
 σιτέομαι (f) eat ~parasite
 σοφιστής -οῦ (m, 1) expert
 σοφός skilled, clever, wise
 σταίτινος of spelt flour
 στέφω crown, put around
 συβώτης -ου (m, 1) swineherd
 συμπίτνω fall together, happen
 συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
 σύνοικος fellow inhabitant
 συντίθημι hearken, mark ~thesis
 σφάζω cut the throat
 τέρας -ως (n, 3) omen, fetish
 τηνικαῦτα at that time, in that case
 τράγος male goat
 τραγοσκελής goat-legged
 τριηκόσιοι three hundred
 ὕς pig ~sow
 φαλλός penis
 φονεύω kill
 φύσις -εως (f) nature (of a thing)
 ~physics
 χήν -ός (f, 3) goose ~gander
 χοῖρος young fattened pig
 χορός dance; chorus ~terpsichorean
 χωρίς separately; except, other than
 ~heir
 ψάύω be closely touching

τὸ ἱρὸν ἱδρυται. εὖρον δὲ οὐδὲ τούτους τοῖσι Ἑλλήσι συμφερομένους· ἔφασαν γὰρ ἅμα Τύρῳ οἰκίζομένη καὶ τὸ ἱρὸν τοῦ θεοῦ ἱδρυθῆναι, εἶναι δὲ ἔττα 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 εὖρον ἱρὸν Ἡρακλέος ὑπὸ Φοινίκων ἱδρυμένον, οἷ κατ' Εὐρώπης¹ ζήτησιν ἐκπλώσαντες Θάσον ἔκτισαν· καὶ ταῦτα καὶ πέντε γενεῇσι ἀνδρῶν πρότερα ἐστὶ ἢ τὸν Ἀμφιτρυῶνος Ἡρακλέα ἐν τῇ Ἑλλάδι γενέσθαι.

τὰ μὲν νυν ἱστορημένα δηλοῖ σαφέως παλαιὸν θεὸν Ἡρακλέα ἐόντα, καὶ δοκέουσι δέ μοι οὗτοι ὀρθότατα Ἑλλήνων ποιέειν, οἷ διζὰ Ἡράκλεια ἱδρυσάμενοι ἔκتهνται, καὶ τῷ μὲν ὡς ἀθανάτῳ Ὀλυμπίῳ δὲ ἐπωνυμίην θύουσι, τῷ δὲ ἐτέρῳ ὡς ἥρῳι ἐναγίζουσι.

2.45

λέγουσι δὲ πολλὰ καὶ ἄλλα ἀνεπισκέπτως² οἷ Ἕλληνες, εὐήθης³ δὲ αὐτῶν καὶ ὅδε ὁ μῦθος ἐστὶ τὸν περὶ τοῦ Ἡρακλέος λέγουσι, ὡς αὐτὸν ἀπικόμενον ἐς Αἴγυπτον στέψαντες⁴ οἷ Αἰγύπτιοι ὑπὸ πομπῆς ἐξήγον ὡς θύσοντες τῷ Διί· τὸν δὲ τέως μὲν ἡσυχίην ἔχειν, ἐπεὶ δὲ αὐτοῦ πρὸς τῷ βωμῷ κατάρχοντο, ἐς ἀλκὴν τραπόμενον πάντας σφέας καταφονεῦσαι.

ἐμοὶ μὲν νυν δοκέουσι ταῦτα λέγοντες τῆς Αἰγυπτίων φύσιος καὶ τῶν νόμων πάμπαν ἀπείρως ἔχειν οἷ Ἕλληνες· τοῖσι γὰρ οὐδὲ κτήνεα ὀσίη θύειν ἐστὶ χωρὶς ὕων καὶ ἐρσένων βοῶν καὶ μόσχων, ὅσοι ἂν καθαροὶ ἔωσι, καὶ χηνῶν, κῶς ἂν οὗτοι ἀνθρώπους θύοιεν; ἔτι δὲ ἓνα ἐόντα τὸν Ἡρακλέα καὶ ἔτι ἀνθρωπον, ὡς δὴ φασί, κῶς φύσιν ἔχει πολλὰς μυριάδας φονεῦσαι; καὶ περὶ μὲν τούτων τοσαῦτα ἡμῖν εἰποῦσι καὶ παρὰ τῶν θεῶν καὶ παρὰ τῶν ἡρώων εὐμένεια⁵ εἶη.

¹ in search of Europa, the person ² credulously ³ good-hearted; simple ⁴ crown, put around ⁵ good will, favor

2.46

τὰς δὲ δὴ αἰγας καὶ τοὺς τράγους⁶ τῶνδε εἵνεκα⁷ οὐ θύουσι Αἰγυπτίων οἱ εἰρημένοι· τὸν Πᾶνα τῶν ὀκτῶ θεῶν λογιζονται εἶναι οἱ Μειδήσιοι, τοὺς δὲ ὀκτῶ θεοὺς τούτους προτέρους τῶν δυνάδεκα θεῶν φασὶ γενέσθαι. γράφουσί τε δὴ καὶ γλύφουσι⁸ οἱ ζωγράφοι⁹ καὶ οἱ ἀγαλματοποιοὶ¹⁰ τοῦ Πανὸς τῷγαλμα κατὰ περ Ἑλλήνες αἰγοπρόσωπον¹¹ καὶ τραγοσκελέα,¹² οὗτι τοιοῦτον νομίζοντες εἶναί μιν ἀλλὰ ὁμοῖον τοῖσι ἄλλοις θεοῖσι· ὅτεν δὲ εἵνεκα τοιοῦτον γράφουσι αὐτόν, οὐ μοι ἥδιον ἐστὶ λέγειν. σέβονται δὲ πάντας τοὺς αἰγας οἱ Μειδήσιοι, καὶ μᾶλλον τοὺς ἔρσενας τῶν θηλέων, καὶ τούτων οἱ αἰπόλοι¹³ τιμὰς μέζοντας ἔχουσι· ἐκ δὲ τούτων ἓνα μάλιστα, ὅστις ἐπεὰν ἀποθάνῃ, πένθος μέγα παντὶ τῷ Μενδησίῳ νομῶ τίθεται. καλέεται δὲ ὃ τε τράγος καὶ ὁ Πᾶν Αἰγυπτιστὶ Μένδης. ἐγένετο δὲ ἐν τῷ νομῷ τούτῳ ἐπ' ἐμεῦ τοῦτο τὸ τέρας· γυναικὶ τράγος ἐμίσγετο ἀναφανδόν. τοῦτο ἐς ἐπίδεξιν ἀνθρώπων ἀπίκητο.

2.47

ἔν δὲ Αἰγύπτιοι μιὰρὸν¹⁴ ἡγῆνται θηρίον εἶναι, καὶ τοῦτο μὲν ἦν τις ψαύση αὐτῶν παριῶν αὐτοῖσι τοῖσι ἱματίοις ἀπ' ὧν ἔβαιβε¹⁵ ἐωυτὸν βὰς ἐς τὸν ποταμόν· τοῦτο δὲ οἱ συβῶται ἐόντες Αἰγύπτιοι ἐγγενέες ἐς ἱρὸν οὐδὲν τῶν ἐν Αἰγύπτῳ ἐσέρχονται μούνοι πάντων, οὐδέ σφι ἐκδίδοσθαι οὐδεὶς θυγατέρα ἐθέλει οὐδ' ἄγεσθαι¹⁶ ἐξ αὐτῶν, ἀλλ' ἐκδίδονται τε οἱ συβῶται καὶ ἄγονται ἐξ ἀλλήλων. τοῖσι μὲν νυν ἄλλοις θεοῖσι θύειν ἦς¹⁷ οὐ δικαιοῦσι Αἰγύπτιοι, Σελήνῃ δὲ καὶ Διονύσῳ μούνοισι τοῦ αὐτοῦ χρόνου, τῇ αὐτῇ πανσελήνῳ,¹⁸ τοὺς ἦς θύσαντες πατέονται τῶν κρεῶν. διότι δὲ τοὺς ἦς ἐν μὲν τῇσι ἄλλῃσι ὀρθῇσι ἀπεστυγῆκασιν 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,

⁶ male goat ⁷ here is why ⁸ carve ⁹ painter ¹⁰ sculptor
¹¹ goat-faced ¹² goat-legged ¹³ goatherd ¹⁴ stained, polluted
¹⁵ submerge ¹⁶ take in marriage ¹⁷ accusative plural ¹⁸ of the full moon

τὴν οὐρὴν ἄκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπίπλοον¹⁹ συνθεῖς 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 γευσαίητο. οἱ δὲ πένητες αὐτῶν ὑπ' ἀσθενείης βίου σταιτῖνας²⁰ πλάσαντες ὅς καὶ ὀπτήσαντες ταύτας θύουσι.

2.48

τῷ δὲ Διονύσῳ τῆς ἐορτῆς τῇ δορπίῃ χοῖρον²¹ πρὸ τῶν θυρέων σφάξας ἕκαστος διδοῖ ἀποφέρεισθαι τὸν χοῖρον αὐτῷ τῷ ἀποδομένῳ τῶν συβωτέων. τὴν δὲ ἄλλην ἀνάγουσι ὀρτὴν τῷ Διονύσῳ οἱ Αἰγύπτιοι, πλὴν χορῶν, κατὰ ταῦτα σχεδὸν πάντα Ἑλλήσι· ἀντὶ δὲ φαλλῶν ἄλλα σφι ἐστὶ ἐξευρημένα, ὅσον τε πηχυαῖα ἀγάλματα νευρόσπαστα,²² τὰ περιφορέουσι κατὰ κώμας γυναῖκες, νεῦον τὸ αἰδοῖον, οὐ πολλῷ τεψέλασσον ἐὼν τοῦ ἄλλου σώματος· προηγέεται δὲ αὐλός, αἱ δὲ ἔπονται αἰδούσαι τὸν Διόνυσον. διότι δὲ μέζον τε ἔχει τὸ αἰδοῖον καὶ κινεῖ μῦνον τοῦ σώματος, ἔστι λόγος περὶ αὐτοῦ ἱρὸς λεγόμενος.

2.49

ἦδη ὧν δοκέει μοι Μελάμπους ὁ Ἀμυθέωνος τῆς θυσιῆς ταύτης οὐκ εἶναι ἀδαῆς²³ ἀλλ' ἔμπειρος. Ἑλλήσι γὰρ δὴ Μελάμπους ἐστὶ ὁ ἐξηγησάμενος τοῦ Διονύσου τό τε οὖνομα καὶ τὴν θυσίην καὶ τὴν πομπὴν τοῦ φαλλοῦ·²⁴ ἀτρεκέως μὲν οὐ πάντα συλλαβὼν τὸν λόγον ἔφηνε, ἀλλ' οἱ ἐπιγενόμενοι τούτῳ σοφιστῆς²⁵ μεζόνως ἐξέφηναν· τὸν δ' ὧν φαλλὸν τὸν τῷ Διονύσῳ πεμπόμενον Μελάμπους ἐστὶ ὁ κατηγοσάμενος, καὶ ἀπὸ τούτου μαθόντες ποιεῖσι τὰ ποιεῖσι Ἑλλήνες. ἐγὼ μὲν νυν 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

¹⁹ here meaning an intestinal membrane ²⁰ of spelt flour ²¹ young fattened pig ²² of a puppet with strings ²³ not knowing how to ²⁴ penis ²⁵ expert

Αἰγύπτῳ ποιούμενα τῷ θεῷ καὶ τὰ ἐν τοῖσι Ἑλλήσι· ὁμότροπα²⁶ γὰρ ἂν ἦν τοῖσι Ἑλλήσι καὶ οὐ νεωστὶ ἐσηγμένα. οὐ μὲν οὐδὲ φήσω ὅκως Αἰγύπτιοι παρ' Ἑλλήνων ἔλαβον ἢ τοῦτο ἢ ἄλλο κού τι νόμιοι.²⁷ πυθέσθαι δέ μοι δοκείει μάλιστα Μελάμπους τὰ περὶ τὸν Διόνυσον παρὰ Κάδμου τε τοῦ Τυρίου καὶ τῶν σὺν αὐτῷ ἐκ Φοινίκης ἀπικομένων ἐς τὴν νῦν Βοιωτὴν 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 ἓόν· δοκέω δ' ὦν μάλιστα ἀπ' Αἰγύπτου ἀπίχθαι. ὅτι γὰρ δὴ μὴ Ποσειδέωνος καὶ Διοσκούρων, ὡς καὶ πρότερόν μοι ταῦτα εἴρηται, καὶ Ἥρης καὶ Ἰστίης καὶ Θέμιος καὶ Χαρίτων καὶ Νηρηίδων, τῶν ἄλλων θεῶν Αἰγυπτίοισι αἰεὶ κοτε τὰ οὐνόματα ἐστὶ ἐν τῇ χώρῃ. λέγω δὲ τὰ λέγουσι αὐτοὶ Αἰγύπτιοι. τῶν δὲ οὐ φασὶ 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, Ἑλλήνες ἀπ' Αἰγυπτίων νενομίκασι· τοῦ δὲ Ἑρμέω τὰ ἀγάλματα ὀρθὰ ἔχειν τὰ αἰδοῖα ποιεῖντες οὐκ ἀπ' Αἰγυπτίων μεμαθήκασι, ἀλλ' ἀπὸ Πελασγῶν πρῶτοι μὲν Ἑλλήνων ἀπάντων Ἀθηναῖοι παραλαβόντες, παρὰ δὲ τούτων ὅλλοι. Ἀθηναίοις γὰρ ἤδη τηνικαῦτα²⁸ ἐς Ἑλλήνας τελέουσι Πελασγοὶ σύνοικοι ἐγένοντο ἐν τῇ χώρῃ, ὅθεν περ καὶ Ἑλλήνες ἥρξαντο νομισθῆναι. ὅστις δὲ τὰ Καβείρων ὄργια μεμύηται, τὰ Σαμοθρήικες ἐπιτελέουσι παραλαβόντες παρὰ Πελασγῶν, οὗτος ὠνὴρ οἶδε τὸ λέγω· τὴν γὰρ Σαμοθρήικην οἴκεον πρότερον Πελασγοὶ οὗτοι οἱ περ Ἀθηναίοις σύνοικοι ἐγένοντο, καὶ

²⁶ of the same way, customs
case

²⁷ customary

²⁸ at that time, in that

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 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 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

(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, 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 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 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 Dioscuri (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 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 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

vocabulary

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

ἀδελφεή sister

αἰίδω sing

αἰδοῖον genitals

αἰδοῖος modest, honored

ἀμπέλινος of the vine

ἀμφιπολεύω tend, be busy with

ἀναισιμῶ spend, use up

ἀναπέτομαι fly away

ἀνασύρω (ἰ) (mp) flash, expose oneself

ἀνευρίσκω discover

ἀνθρωπῆιος human

ἀπαγγέλλω announce, order, promise ~angel

ἅπαξ once

ἀρχαῖος ancient, from the beginning ~oligarch

ἀτρεκής precise, certain

αὐδάζομαι cry out; name

αὐδάω speak, declare, shout ~Theravada

αὐλέω play (blow, toot)

αὐτόθι on the spot

βαρβαρίζω be barbaric

βάρις flat-bottomed boat; tower

βοάω shout

γλῶσσα tongue, language ~glossary

δέλτος writing tablet

διαίρῶ divide, distinguish, distribute

διεξέρχομαι go through

δουλεύω serve, be a slave

ἐβδομήκοντα 70

ἐγγχρίμπτω to near, bring near to

εἶδος -ους (n, 3) appearance, form ~-oid

ἐκδέχομαι receive; succeed to a position

ἐκτος sixth ~hexagon

Ἑλλήν Greek

ἐνθαῦτα there, here

ἐνθεν thence, whence

ἐντίθῃμι load; mp: take to heart ~thesis

ἐπεύχομαι exult (over); pray ~vow

ἐπίλοιπος remaining

ἐπιχώριος native

ἐπωνύμιος called, named

εὖς good, brave, noble

ζήτησις -εως (f) search, inquiry

ἡλικία time of life, contemporaries

θεογονία birth of gods

θυσία sacrifice

θύω (ἰ) rush; sacrifice ~θύω

ιδρύω establish

ἵζω to seat ~sit

ἱρεΐη priestess

ἱρεὺς ἱρῆος (f, m) priest ~hieroglyph

καθηγέομαι lead

κάρτα very much ~κράτος

κόπτω beat, cut, strike

κροταλίζω cause to rattle

κρόταλον clapper

κροτέω cause to rattle

μαντεῖον prophetic warning ~mantis

μαντήη oracular power

μαντικός prophetic

μάχαιρα knife, dagger

μέτωπον forehead, front

μίν him, her, it

μνήμη reminder, memorial

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

μυστήριον secret thing, rite

νομάς -δος (m, 3) roaming, grazing

νομή pasture; distribution

ὄον οὖ type of fruit

ὀπόθεν whence

ὅποιος whatever kind

ὄργια -τος (n, 2) secret rites

ὄρνις -θος (ī, f) bird ~ornithology
 ὀρτάζω celebrate
 ὀρτή holiday, feast
 ὀρχέομαι dance
 πανηγυρίζω participate in a festival
 πανήγυρις -εως (f) gathering
 παραπλήσιος similar to
 παραποτάμιος by a river
 πελειάς -δος (f, 3) dove ~pallid
 πέμπτος fifth ~pentagon
 πέρνημι export, sell as a slave
 ~porno
 πλόος -ῦ course, voyage ~float
 ποιητής -οῦ (m, 1) maker, author
 ποιητός made, well-made ~poet
 πομπή a sending, expedition ~pomp
 πρήθω inflate, spurt; burn up
 πρόθυμος (ō) willing, eager ~fume
 πρόμαντις prophet
 προσαγωγή bringing to; solemn
 approach
 προσονομάζω call by name, give a
 name
 πρῶν recently
 σημαίνω give orders to; show; mark
 ~semaphore

συλλαμβάνω seize, capture;
 understand ~epilepsy
 συμφοιτάω regularly attend
 together
 συμφοιτέω regularly attend together
 συνετός smart; intelligible
 συνομολογέω agree
 συχνός long; many; extensive
 τεκμήριον sign; proof
 τέταρτος fourth ~trapezoid
 τετρακόσιοι 400
 τέχνη craft, art, plan, contrivance
 ~technology
 τοιόσδε such
 τύπτω beat, smite ~stupid
 τωθάζω mock, flout
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 φηγός (f) oak
 φθέγγομαι make a sound, utter
 ~diphthong
 φύω produce, beget; clasp ~physics
 χθές yesterday
 χρηστηριάζω prophesy
 χρηστήριον oracle, response

παρὰ τούτων Σαμοθρήκες 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 Σαμοθρηκῇ μυστηρίοιςι δεδήλωται.

2.52

ἔθνον δὲ πάντα πρότερον οἱ Πελασγοὶ θεοῖσι ἐπευχόμενοι, ὡς ἐγὰρ ἐν Δωδώνῃ οἶδα ἀκούσας, ἐπωνυμίην δὲ οὐδ' οὐνομα ἐποιεῖντο¹ οὐδενὶ αὐτῶν· οὐ γὰρ ἀκηκόεσάν κω. θεοὺς δὲ προσωνόμασαν σφέας ἀπὸ τοῦ τοιούτου, ὅτι κόσμω θέντες² τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. ἔπειτα δὲ χρόνου πολλοῦ διεξεληθόντος ἐπύθοντο ἐκ τῆς Αἰγύπτου ἀπικόμενα τὰ οὐνόματα τῶν θεῶν τῶν ἄλλων, Διονύσου δὲ ὕστερον πολλῶ ἐπύθοντο. καὶ μετὰ χρόνον ἐχρηστηριάζοντο³ περὶ τῶν οὐνομάτων ἐν Δωδώνῃ· τὸ γὰρ δὴ μαντήιον τοῦτο νενομίσται ἀρχαιότατον τῶν ἐν Ἑλλήσι χρηστηρίων εἶναι, καὶ ἦν τὸν χρόνον τοῦτον μῶνον. ἐπεὶ ὦν ἐχρηστηριάζοντο ἐν τῇ Δωδώνῃ οἱ Πελασγοὶ εἰ ἀνέλωνται τὰ οὐνόματα τὰ ἀπὸ τῶν βαρβάρων ἦκοντα, ἀνείλε τὸ μαντήιον χρᾶσθαι. ἀπὸ μὲν δὴ τούτου τοῦ χρόνου ἔθνον τοῖσι οὐνόμασι τῶν θεῶν χρεώμενοι· παρὰ δὲ Πελασγῶν Ἑλλήνες ἐξεδέξαντο ὕστερον.

2.53

ἐνθεν δὲ ἐγένοντο ἕκαστος τῶν θεῶν, εἴτε αἰεὶ ἦσαν πάντες, ὁκοῖοί τε τινὲς τὰ εἶδεα, οὐκ ἠπιστέατο μέχρι οὗ πρῶν⁴ τε καὶ χθές,⁵ ὡς εἰπεῖν λόγῳ. Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοιςι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι καὶ οὐ πλέοσι· οὗτοι δὲ εἰσὶ οἱ ποιήσαντες θεογονίην⁶ Ἑλλήσι καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες καὶ τιμάς τε καὶ τέχνας διελόντες καὶ εἶδεα αὐτῶν σημῆναντες. οἱ δὲ πρότερον ποιηταὶ λεγόμενοι τούτων τῶν ἀνδρῶν γενέσθαι ὕστερον, ἔμοιγε δοκέειν, ἐγένοντο. τούτων τὰ μὲν πρῶτα αἱ Δωδωνίδες ἱρεῖαι

¹ to their gods ² He proposes a folk etymology for θεός. ³ prophesy

⁴ recently ⁵ yesterday ⁶ birth of gods

λέγουσι, τὰ δὲ ὕστερα τὰ ἐς Ἡσίοδόν τε καὶ Ὅμηρον ἔχοντα ἐγὼ λέγω.

2.54

χρηστηρίων δὲ περί τοῦ τε ἐν Ἑλλησι καὶ τοῦ ἐν Λιβύῃ τόνδε Αἰγύπτιοι λόγον λέγουσι. ἔφασαν οἱ ἱεῖες τοῦ Θηβαίους Διὸς δύο γυναικας ἱερείας ἐκ Θηβέων ἐξαχθῆναι ὑπὸ Φοινίκων, καὶ τὴν μὲν αὐτέων πυθέσθαι ἐς Λιβύην πρηθείσαν τὴν δὲ ἐς τοὺς Ἑλληνας· ταύτας δὲ τὰς γυναικας εἶναι τὰς ἰδρυσάμενας τὰ μαντήια πρώτας ἐν τοῖσι εἰρημένοισι ἔθνεσι. εἰρομένου δέ μιν 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.

2.55

ταῦτα μὲν νυν τῶν ἐν Θήβησι ἱεῶν ἤκουον, τάδε δὲ Δωδωναίων φασὶ αἱ προμάντιες· δύο πελειάδας μελαίνας ἐκ Θηβέων τῶν Αἰγυπτιέων ἀναπατάμενας τὴν μὲν αὐτέων ἐς Λιβύην τὴν δὲ παρὰ σφέας ἀπικέσθαι, ἱζομένην δέ μιν ἐπὶ φηγόν⁷ αὐδάξασθαι φωνῇ ἀνθρωπηίῃ ὥς χρὸν εἶη μαντήιον αὐτόθι Διὸς γενέσθαι, καὶ αὐτοὺς ὑπολαβεῖν θεῖον εἶναι τὸ ἐπαγγελλούμενον 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 ἱεῖαι, τῶν τῇ πρεσβυτάτῃ οὖνομα ἦν Προμένηα, 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 ἀληθῶς οἱ Φοίνικες ἐξήγαγον τὰς ἱρὰς γυναικας καὶ τὴν μὲν αὐτέων ἐς Λιβύην τὴν δὲ

⁷ oak

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 ἰδρύσασθαι ὑπὸ φηγῶ πεφυκνίῃ ἱρὸν Διός, ὥσπερ ἦν οἶκός ἀμφιπολεύουσιν ἐν Θήβησι ἱρὸν Διός, ἔνθα ἀπύκετο, ἐνθαῦτα μνήμην αὐτοῦ ἔχειν· ἐκ δὲ τούτου χρηστήριον κατηγγήσατο, ἐπεὶτε συνέλαβε τὴν Ἑλλάδα γλώσσαν· φάναι δὲ οἱ ἀδελφεὶν ἐν Λιβύῃ πεπρησθαι ὑπὸ τῶν αὐτῶν Φοινίκων ὑπ' ὧν καὶ αὕτη ἐπρήθη.

2.57

πελειάδες δέ μοι δοκέουσι κληθῆναι πρὸς Δωδωναίων ἐπὶ τοῦδε αἱ γυναῖκες, διότι βάρβαροι ἦσαν, ἐδόκεον δὲ σφι ὁμοίως ὄρνισι φθέγγεσθαι· μετὰ δὲ χρόνον τὴν πελειάδα ἀνθρωπηίῃ φωνῇ αὐδάσασθαι λέγουσι, ἐπεὶτε συνετά σφι ἡῦδα ἡ γυνή· ἕως δὲ ἐβαρβάριζε,⁸ ὄρνιθος τρόπον ἐδόκεε σφι φθέγγεσθαι, ἐπεὶ τέω ἂν τρόπῳ πελειάς γε ἀνθρωπηίῃ φωνῇ φθέγγαιτο; μέλαιναν δὲ λέγοντες εἶναι τὴν πελειάδα σημαίνουσι ὅτι Αἰγυπτίῃ ἡ γυνὴ ἦν. ἡ δὲ μαντήϊ⁹ ἥ τε ἐν Θήβησι τῇσι Αἰγυπτίῃσι καὶ ἐν Δωδώνῃ παραπλήσια ἀλλήλῃσι τυγχάνουσι εὐῶσαι. ἔστι δὲ καὶ τῶν ἱρῶν ἡ μαντική 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 ποιούμεναι, αἱ δὲ Ἑλληνικαὶ νεωστὶ ἐποιήθησαν.

2.59

πανηγυρίζουσι¹⁰ δὲ Αἰγύπτιοι οὐκ ἄπαξ τοῦ ἐνιαυτοῦ, πανηγύρις δὲ συχνάς, μάλιστα μὲν καὶ προθυμότατα ἐς Βούβαστιν πόλιν τῇ Ἀρτέμειδι, δεύτερα δὲ ἐς Βούσιριν πόλιν τῇ Ἴσι· ἐν ταύτῃ γὰρ δὴ τῇ πόλει ἐστὶ μέγιστον Ἰσιος ἱρόν, ἔδρυται δὲ ἡ πόλις αὕτη τῆς Αἰγύπτου

⁸ be barbaric ⁹ oracular power ¹⁰ participate in a festival

ἐν μέσῳ τῷ Δέλτα· Ἴσις δὲ ἐστὶ κατὰ τὴν Ἑλλήνων γλῶσσαν Δημήτηρ. τρίτα δὲ ἐς Σάιν πόλιν τῇ Ἀθηναίῃ πανηγυρίζουσι, τέταρτα δὲ ἐς Ἥλιον πόλιν τῷ Ἠλίῳ, πέμπτα δὲ ἐς Βουτοῦν πόλιν τῇ Λητοί, ἕκτα δὲ ἐς Πάπρημιν πόλιν τῷ Ἄρεϊ.

2.60

ἐς μὲν νυν Βούβαστιν πόλιν ἐπεὰν κομίζωνται, ποιεῦσι τοιάδε. πλέουσί τε γὰρ δὴ ἅμα ἄνδρες γυναιξὶ καὶ πολλόν τι πλήθος ἐκατέρων ἐν ἐκάστῃ βάρει· αἱ μὲν τινὲς τῶν γυναικῶν κρόταλα¹¹ ἔχουσαι κροταλίζουσι,¹² οἱ δὲ αὐλέουσι¹³ κατὰ πάντα τὸν πλόον, αἱ δὲ λοιπαὶ γυναικες καὶ ἄνδρες αἰδοῦσι καὶ τὰς χεῖρας κροτέουσι.¹⁴ ἐπεὰν δὲ πλέοντες κατὰ τινα πόλιν ἄλλην γένωνται, ἐγχερίμψαντες τὴν βάρην τῇ γῇ ποιεῦσι τοιάδε· αἱ μὲν τινὲς τῶν γυναικῶν ποιεῦσι τὰ περ εἴρηκα, αἱ δὲ τωθάζουσι¹⁵ βοῶσαι τὰς ἐν τῇ πόλει ταύτῃ γυναικας, αἱ δὲ ὀρχέονται,¹⁶ αἱ δὲ ἀνασύρονται ἀνιστάμεναι. ταῦτα παρὰ πᾶσαν πόλιν παραποταμὴν ποιεῦσι· ἐπεὰν δὲ ἀπίκωνται ἐς τὴν Βούβαστιν, ὀρτάζουσι¹⁷ μεγάλας ἀνάγοντες θυσίας, καὶ οἶνος ἀμπέλινος ἀναισιμουται πλέων ἐν τῇ ὀρτῇ ταύτῃ ἢ ἐν τῷ ἅπαντι ἐνιαυτῷ τῷ ἐπιλοίπῳ. συμφοιτῶσι δέ, ὅ τι ἀνὴρ καὶ γυνή ἐστι πλὴν παιδίων, καὶ ἐς ἐβδομήκοντα μυριάδας, ὥς οἱ ἐπιχώριοι λέγουσι.

2.61

ταῦτα μὲν δὴ ταύτῃ ποιέεται, ἐν δὲ Βουσίρι πόλει ὡς ἀνάγουσι τῇ Ἴσι τὴν ὀρτήν, εἴρηται προτερόν μοι· τύπτονται¹⁸ μὲν γὰρ δὴ μετὰ τὴν θυσίην πάντες καὶ πᾶσαι, μυριάδες κάρτα πολλὰ ἀνθρώπων· τὸν δὲ τύπτονται, οὗ μοι ὅσιον ἐστὶ λέγειν. ὅσοι δὲ Καρῶν εἰσι ἐν Αἰγύπτῳ οἰκούντες, οὗτοι δὲ τοσούτῳ ἔτι πλέω ποιεῦσι τούτων ὅσῳ καὶ τὰ μέτωπα κόπτονται μαχαίρησι, καὶ τούτῳ εἰσὶ δῆλοι ὅτι εἰσὶ ξεῖνοι καὶ οὐκ Αἰγύπτιοι.

¹¹ clapper ¹² cause to rattle ¹³ play (blow, toot) ¹⁴ cause to rattle
¹⁵ mock, flout ¹⁶ dance ¹⁷ celebrate ¹⁸ themselves

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 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 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.

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 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 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 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 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.

vocabulary

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

αἰθρία clear air

ἅλης crowded; all together

ἄλουτος unwashed

ἁλώπηξ -εκος (f) fox ~alopecia

ἄμαξα wagon

ἀμελέω disregard; (impers.) of course

ἀνέζω put on, put back ~sit

ἀπερύκω (ὑ) keep off ~serve

ἀπηγέομαι lead; tell, relate

ἀποδέχομαι accept ~doctrine

ἀποτελέω accomplish, produce

ἀποτίνω (ι) pay back

ἀπότροφος reared away from home

ἀποφαίνω display, declare

ἄρεστός satisfactory, pleasing

ἄρκτος (f) bear

ἄρρηκτος unbreakable

ἅτε as if; since

αὐτόματος self-willed, accidental
~after

ἄω aor: to sate ~sate

βδέλλα leech

βορά meat

βορός gluttonous

γνάθος (f) lower jaw

δέρμα -τος (n, 3) skin, hide
~dermatology

διαδύνω slip through, away

δίζημαι seek ~zeal

δίιστημι stand apart ~stand

δρόσος (f) dew, pure water

εἰρηναῖος peaceful

εἰσάλλομαι spring at ~assail

εἰσίημι (mid) speed to ~jet

ἐκβαίνω come forth, disembark
~basis

ἐκδέχομαι receive; succeed to a position

ἐκλέπω to peel, shell

Ἑλλήν Greek

ἐλλύχριον wick

ἐμβάφιον saucer

ἐμπλεος full of ~plethora

ἐνδοθεν from within

ἐνείμι be in ~ion

ἐνός speechless, dumbfounded

ἐνοικέω dwell in

ἐπιλέγω say re, say also; choose;
(mid) think over

ἐπίπαν =ἐπί

ἐπιπολή (gen) on top of

ἐπιχώριος native

ἐπιψαύω reach out, touch

ἐπτακαίδεκα 17

ἔσοδος entrance

εὐχή prayer; vow ~vow

εὐχολή glory; prayer, offering, boast
~vow

εὐχωλιμαῖος bound by a vow

ἔωθα be accustomed, in the habit

ζέφυρος the west wind ~zephyr

θερμός warm, hot ~thermos

θηλέω abound in ~thallium

θηριώδης savage, wild

θρησκεύω worship

θρίξ hair ~tresses

θυσία sacrifice

ἴβις ibis

ἰέραξ ἱρηκος (m) hawk, falcon

ἰχνευτής -οῦ (m, 1) tracker, hunter

καταφερέης going down, inclined

καταχρυσόω (ὑ) gild

κορύνη club, shepherd's staff

κροκόδειλος lizard, crocodile

λεπιδωτός scaly ~lepidoptera

λιμναῖον type of gentian; salt
efflorescence on plants

λιμναῖος of a marsh

λύκος wolf ~lycanthropy

λυχνοκᾶα lamp lighting

λύχνος lamp
 μελεδωνός agent, steward
 μεστός full
 μίν him, her, it
 νεοσσός nestling
 ξηρός dry, the land ~xeriscape
 ξύλινος wooden
 ξυράω shave
 ὀδών ὀδόντος (m, 3) tooth
 οἶκημα -τος (n, 3) room
 οἶκίον abode, nest ~economics
 ὁμότροφος reared or bred together
 ὄμιμος bordering
 ὄνυξ -χος (m) claw, nail, hoof, talon
 ὀξύδερκής sharp-eyed
 ὄον οὖ type of fruit
 ὄφρυς -ος (f) eyebrow
 ὀχεύω mount, have sex
 παίω hit
 πανήγυρις -εως (f) gathering
 παννύχιος all-night ~nocturnal
 παρίημι dangle; pass over, allow
 ~jet
 πατέομαι eat, drink ~pastor
 πατέω trample ~peripatetic
 πῆχυς forearm, cubit
 προεκκομίζω carry out beforehand
 πρόπολος servant, attendant
 προπύλαιος before the gates,
 gateway

προσδοκάω expect
 προτεραῖος previous to
 πυρκαϊά funeral pyre; big fire
 πυρκαῖός for burnt offerings
 σβέννυμι (ἰ) extinguish, go out
 σοφίζω be clever, tricky
 σπάνιος rare, scanty
 σταθμάομαι judge, conclude
 σταθμόομαι judge, conclude
 στέγη roof, ceiling, chamber
 στερέω steal, take
 συναράσσω smash together
 σύντροφος fellow; habitual
 ταριχεύω preserve, embalm
 τέμενος -εος (n, 3) non-common
 land
 τέμνω cut, sacrifice, solemnize
 ~tonsure
 τετράκυκλος four-wheeled ~cycle
 τετράπους (2) quadruped
 τραχύς (ᾱ) rough ~trachea
 τροχίλος plover, wren; sheave
 ὑπαίθριος in open air
 ὑφαιρέω take from under; filch
 φιλότεκνος loving one's children
 χάσκω gape
 χειμέριος of winter
 χειρσαῖος of dry land
 χήν -ός (f, 3) goose ~gander
 ὠόν egg

2.62

ἐς Σάιν δὲ πόλιν ἐπεὰν συλλεχθέωσι, τῆς θυσίης ἐν τῇ νυκτὶ λύχνα καίουσι πάντες πολλὰ ὑπαίθρια περὶ τὰ δώματα κύκλω· τὰ δὲ λύχνα ἐστὶ ἐμβάφια ἔμπλεα ἀλὸς καὶ ἐλαίου, ἐπιπολῆς δὲ ἔπεστι αὐτὸ τὸ ἐλλύχνιον,¹ καὶ τοῦτο καίεται παννύχιον, καὶ τῇ ὀρτῇ οὖνομα κέεται λυχνοκαΐη.² 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 Βουτούν θυσίας μούνας ἐπιτελέουσι φοιτέοντες. ἐν δὲ Παπρήμι θυσίας μὲν καὶ ἱρὰ κατὰ περ καὶ τῇ ἄλλῃ ποιεῦσι· εὐτ' ἂν δὲ γίνηται καταφερῆς ὁ ἥλιος, ὀλίγοι μὲν τινὲς τῶν ἱρέων περὶ τῷγαλμα³ πεπονέαται, οἱ δὲ πολλοὶ αὐτῶν ξύλων κορύνας ἔχοντες ἐστᾶσι τοῦ ἱροῦ ἐν τῇ ἐσόδῳ,⁴ ἄλλοι τε εὐχωλὰς⁵ ἐπιτελέοντες πλεῖνες χιλίων ἀνδρῶν, ἕκαστοι ἔχοντες ξύλα καὶ οὗτοι, ἐπὶ τὰ ἕτερα ἀλέες⁶ ἐστᾶσι. τὸ δὲ ἄγαλμα ἐὼν ἐν νηῷ μικρῷ ξυλίνῳ κατακεχρυσμένῳ προεκκομίζουσι τῇ προτεραίῃ ἐς ἄλλο οἶκημα ἱρόν. οἱ μὲν δὴ ὀλίγοι οἱ περὶ τῷγαλμα λελειμμένοι ἔλκουσι τετράκυκλον⁷ ἄμαξαν ἄγουσαν τὸν νηόν τε καὶ τὸ ἐν τῷ νηῷ ἐνεδὸν ἄγαλμα, οἱ δὲ οὐκ ἐῶσι ἐν τοῖσι προπυλαίοις ἐστεῶτες ἐσιέναι, οἱ δὲ εὐχωλιμαῖοι τιμωρέοντες τῷ θεῷ παίουσι αὐτοὺς ἀλεξομένους. ἐνθαῦτα μάχῃ ξύλοισι καρτερῇ γίνεται κεφαλὰς τε συναράσσονται, καὶ ὡς ἐγὼ δοκέω πολλοὶ καὶ ἀποθνήσκουσι ἐκ τῶν τρωμάτων· οὐ μέντοι οἳ 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

¹ wick ² lamp lighting ³ some sort of religious icon

⁴ entrance ⁵ glory; prayer, offering, boast ⁶ crowded; all together

⁷ four-wheeled

συμμίξαι, καὶ τοὺς προπόλους τῆς μητρός, οἷα οὐκ ὁπωπότης αὐτὸν πρότερον, οὐ περιορᾶν παριέναι ἀλλὰ ἀπερύκειν, τὸν δὲ ἐξ ἄλλης πόλιος ἀγαγόμενον ἀνθρώπους τοὺς τε προπόλους τρηχέως περισπεῖν καὶ ἐσελθεῖν παρὰ τὴν μητέρα. ἀπὸ τούτου τῷ Ἀρεῖ ταύτην τὴν πληγὴν ἐν τῇ ὁρτῇ νενομικέναι φασί.

2.64

καὶ τὸ μὴ μίσγεσθαι γυναῖξιν ἐν ἱροῖσι μηδὲ ἀλούτους⁸ ἀπὸ γυναικῶν ἐς ἱρὰ εἰσιέναι οὗτοι εἰσὶ οἱ πρῶτοι θρησκεύσαντες.⁹ οἱ μὲν γὰρ ἄλλοι σχεδὸν πάντες ἀνθρώποι, 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 ὀχευόμενα¹⁰ ἐν τε τοῖσι νηοῖσι τῶν θεῶν καὶ ἐν τοῖσι τεμένεσι.¹¹ εἰ ὦν εἶναι τῷ θεῷ τοῦτο μὴ φίλον, οὐκ ἂν οὐδὲ τὰ κτήνεα ποιεῖν. οὗτοι μὲν νυν τοιαῦτα ἐπιλέγοντες ποιεῦσι ἔμοιγε οὐκ ἄρεστά·

2.65

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

εὐοῦσα¹² ἡ Αἴγυπτος ὅμους¹³ τῇ Λιβύῃ οὐ μάλα θηριώδης ἐστί· τὰ δὲ ἐόντα σφί ἅπαντα ἱρὰ νενόμισται, καὶ τὰ μὲν σύντροφα αὐτοῖσι τοῖσι ἀνθρώποισι, τὰ δὲ οὐ.

Τῶν δὲ εἵνεκεν ἀνείτῃ¹⁴ τὰ θηρία ἱρὰ εἰ λέγοιμι, καταβαίην ἂν τῷ λόγῳ ἐς τὰ θεία πρήγματα, τὰ ἐγὼ φεύγω μάλιστα ἀπηγέεσθαι· τὰ δὲ καὶ εἶρηκα αὐτῶν ἐπιφάσας, ἀναγκαίῃ καταλαμβανόμενος εἶπον.

νόμος δὲ ἐστὶ περὶ τῶν θηρίων ὧδε ἔχων· μελεδωνοὶ¹⁵ ἀποδεδέχαται τῆς τροφῆς χωρὶς ἐκάστων καὶ ἔρσενες καὶ θήλεια τῶν Αἰγυπτίων, τῶν παῖς παρὰ πατρὸς ἐκδέκεται τὴν τιμὴν. οἱ δὲ ἐν τῇσι πόλισι

⁸ unwashed ⁹ worship ¹⁰ mount, have sex ¹¹ non-common land

¹² even though ¹³ bordering ¹⁴ allowed to run wild ¹⁵ agent, steward

ἕκαστοι εὐχὰς¹⁶ τάσδε σφι ἀποτελέουσι· εὐχόμενοι τῷ θεῷ τοῦ ἂν ἦ τὸ θηρίον, ξυρῶντες¹⁷ τῶν παιδίων ἢ πᾶσαν τὴν κεφαλὴν ἢ τὸ ἦμισυ ἢ τὸ τρίτον μέρος τῆς κεφαλῆς, ἰστᾶσι σταθμῷ¹⁸ πρὸς ἀργύριον τὰς τρίχας· τὸ δ' ἂν ἐλκύσῃ, τοῦτο τῇ μελεδωνῷ τῶν θηρίων διδοί, ἢ δὲ ἀντ' αὐτοῦ τάμνουσα ἰχθὺς παρέχει βορρὴν τοῖσι θηρίοις. τροφή μὲν δὴ αὐτοῖσι τοιαύτη ἀποδέδεκται· τὸ δ' ἂν τις τῶν θηρίων τούτων ἀποκτείνῃ, ἦν μὲν ἐκὼν, θάνατος ἢ ζημὴ, ἦν δὲ ἀέκων, ἀποτίνει ζημὴν τὴν ἂν οἱ ἱρέες τάζωνται. ὅς δ' ἂν ἱβὺν ἢ ἵρηκα ἀποκτείνῃ, ἦν τε ἐκὼν ἦν τε ἀέκων, τεθνάναι ἀνάγκη.

2.66

πολλῶν δὲ ἐόντων ὁμοτρόφων¹⁹ τοῖσι ἀνθρώποις θηρίων πολλῶν ἂν ἔτι πλέω ἐγίνετο, εἰ μὴ κατελάμβανε τοὺς αἰελοῦρους τοιάδε· ἐπεὰν τέκωσι αἱ θήλειαι, οὐκέτι φοιτέουσι παρὰ τοὺς ἔρσενας· οἱ δὲ διζήμενοι²⁰ μίσγεσθαι αὐτῇσι οὐκ ἔχουσι.

πρὸς ὧν ταῦτα σοφίζονται²¹ τάδε· ἀρπάζοντες ἀπὸ τῶν θηλέων καὶ ὑπαίρεόμενοι τὰ τέκνα κτείνουσι, κτείναντες μέντοι οὐ πατέονται· αἱ δὲ στερισκόμεναι²² τῶν τέκνων, ἄλλων δὲ ἐπιθυμέουσai, οὕτω δὴ ἀπικνέονται παρὰ τοὺς ἔρσενας· φιλότεκνον γὰρ τὸ θηρίον.

पुरκαϊῆς δὲ γενομένης θεῖα πρήγματα καταλαμβάνει τοὺς αἰελοῦρους· οἱ μὲν γὰρ Αἰγύπτιοι διαστάντες φυλακὰς ἔχουσι τῶν αἰελούρων, ἀμελήσαντες σβεννύναι τὸ καιόμενον, οἱ δὲ αἰέλουροι διαδύνοντες καὶ ὑπερθρώσκοντες τοὺς ἀνθρώπους ἐσάλλονται ἐς τὸ πῦρ. ταῦτα δὲ γινόμενα πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει. ἐν ὁτέοις δ' ἂν οἰκίοις αἰέλουρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες πάντες ξυρῶνται τὰς ὀφρύας μούνας, παρ' ὁτέοις δ' ἂν κύων, πᾶν τὸ σῶμα καὶ τὴν κεφαλὴν.

2.67

ἀπάγονται δὲ οἱ αἰέλουροι ἀποφανόντες ἐς ἱρὰς στέγας,²³ ἔνθα

¹⁶ prayer; vow ¹⁷ shave ¹⁸ weigh ¹⁹ reared or bred together

²⁰ seek ²¹ be clever, tricky ²² steal, take ²³ roof, ceiling, chamber

θάπτονται ταριχευθέντες, ἐν Βουβάστιπόλει· τὰς δὲ κύνας ἐν τῇ ἐωντῶν ἕκαστοι πόλι θάπτουσι ἐν ἱρήσι θήκησι. ὥς δὲ αὐτως τῇσι κυσὶ οἱ ἰχνευταὶ²⁴ θάπτονται. τὰς δὲ μυγαλᾶς καὶ τοὺς ἱρηκας ἀπάγουσι ἐς Βουτοῦν πόλιν, τὰς δὲ ἱβις ἐς Ἑρμέω πόλιν. τὰς δὲ ἄρκτους εἰσάσας σπανίας καὶ τοὺς λύκους οὐ πολλῶ τεῶ ἐόντας ἀλωπέκων²⁵ μέζοντας αὐτοῦ θάπτουσι τῇ ἂν εὐρεθῶσι κείμενοι.

2.68

τῶν δὲ κροκοδείλων φύσις ἐστὶ τοιῆδε. τοὺς χειμεριωτάτους²⁶ μῆνας τέσσερας ἐσθίει οὐδέν, ἐὼν δὲ τετράπουν χερσαῖον²⁷ καὶ λιμναῖον ἐστί. τίκτει μὲν γὰρ ὡς ἐν γῇ καὶ ἐκλέπει, καὶ τὸ πολλὸν τῆς ἡμέρης διατρίβει ἐν τῷ ξηρῷ, τὴν δὲ νύκτα πᾶσαν ἐν τῷ ποταμῷ· θερμότερον²⁸ γὰρ δὴ ἐστὶ τὸ ὕδωρ τῆς τε αἰθρίας²⁹ καὶ τῆς δρόσου.³⁰ πάντων δὲ τῶν ἡμεῖς ἴδμεν θνητῶν τοῦτο ἐξ ἐλαχίστου μέγιστον γίνεται· τὰ μὲν γὰρ ὡς χηνέων οὐ πολλῶ μέζονα τίκτει, καὶ ὁ νεοσσὸς κατὰ λόγον τοῦ ὡσοῦ γίνεται, αὐξανόμενος δὲ γίνεται καὶ ἐς ἑπτακαίδεκα³¹ πήχας 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,³² ἀλλὰ καὶ τοῦτο μῦνον θηρίων τὴν ἄνω γνάθον προσάγει τῇ κάτω. ἔχει δὲ καὶ ὄνυχας καρτεροὺς καὶ δέρμα λεπιδωτὸν ἄρρηκτον³³ ἐπὶ τοῦ νώτου. τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίῃ ὀξυδερκέστατον.³⁴

Ἄτε δὴ ὦν ἐν ὕδατι δίαιταν ποιούμενον, τὸ στόμα ἔνδοθεν φονεῖ πᾶν μεστὸν βδελλέων.³⁵ τὰ μὲν δὴ ἄλλα ὄρνεα καὶ θηρία φεύγει μιν, ὁ δὲ τροχίλος³⁶ εἰρηναῖόν³⁷ οἱ ἐστὶ ἄτε ὠφελεομένῳ πρὸς αὐτοῦ· ἐπεὶ γὰρ ἐς τὴν γῆν ἐκβῇ ἐκ τοῦ ὕδατος ὁ κροκόδειλος καὶ ἔπειτα χάνῃ³⁸ ἔωθε γὰρ τοῦτο ὡς ἐπίπαν ποιεῖν πρὸς τὸν ζέφυρον,³⁹ ἐνθαῦτα ὁ

²⁴ tracker, hunter ²⁵ fox ²⁶ of winter ²⁷ of dry land ²⁸ warm, hot ²⁹ clear air ³⁰ dew, pure water ³¹ 17 ³² lower jaw
³³ unbreakable ³⁴ sharp-eyed ³⁵ leech ³⁶ plover, wren; sheave
³⁷ peaceful ³⁸ gape ³⁹ the west wind

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 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 *Lychnocaiia* (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 Saïs 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 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 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 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 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 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.

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, 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

vocabulary

ἄγκιστρον fishhook ~ankylosaurus
 ἄγρα hunting, prey
 ἀετός eagle ~avis
 αἰμασιά wall of dry stones?
 ἄκανθα thorn bush; (pl)
 thistledown ~pyracantha
 ἀκόντιον diminutive of javelin
 ἀκραής (αᾶ) blowing well?
 ἄκρον crest, extremity ~acute
 ἄλμη brine, sea salt ~halogen
 ἀμφιδέα bracelet, ring
 ἀπηγέομαι lead; tell, relate
 ἀπήγησις narration
 ἀποδέχομαι accept ~doctrine
 ἀποπειράομαι try, try out
 ἀπότακτος specially set aside
 ἄρτημα earring; cord for hanging
 ἄρτοφαγέω eat bread
 ἄτε as if; since
 αὐαίνω to dry; (mp) wither
 αὖος dried out; with a grating sound
 βάρος -ους (n, 3) weight, burden
 βδέλλα leech
 γέρανος (f) crane (bird)
 δειρή neck, throat, mane
 δελεάζω bait, entice
 δέλφαξ pig
 δέρμα -τος (n, 3) skin, hide
 ~dermatology
 δηλήμων hurtful ~delenda
 διάπειρα experience, experiment
 διαχρέομαι use habitually; lend out;
 reveal
 διξός double
 δίχηλος having cloven hoofs, pincers
 ἔαρ -ος (n) spring (season)
 ἔγχελυς eel
 εἰκάζω liken; conjecture
 εἰλέω put in sun
 εἰσβολή -ωβόλης invasion, an
 entrance ~ballistic

εἰσδύνω take part in
 εἵσκεται be put aboard
 ἐκκοιλáινω hollow out
 ἐλεφάντινος of ivory
 ἔμετος vomiting
 ἐμπλάσσω patch, plaster, stick on
 ἐμπρόσθιος front, e.g., front feet
 ἐμφερέης similar
 ἐντίθημι load; mp: take to heart
 ~thesis
 ἔνυδρις otter
 ἐξέλκω pull out
 ἐπακούω hear, listen to ~acoustic
 ἐπασκέω finish, complete; do
 habitually
 ἐπέξειμι attack, prosecute
 ἐπίγρυπος (ῖ) hook-nosed
 ἐπιφοιτάω come habitually
 ἐρυθρός red
 εὐπετής coming out well; (adv)
 fortunately
 ἐφεξῆς in order, in a row
 ἐφθός boiled
 θηρευτής -οῦ (m, 1) hunter, hunting
 dog ~fierce
 ἴβις ibis
 ἰδέα ἰδῆς semblance; kind, style
 κάρτα very much ~κράτος
 καταχεύω pour onto
 κλύσμα liquid that rinses
 κοιλαίνω hollow out
 κρέξ crake
 κριθή (ι) barley plant
 κροκόδειλος lizard, crocodile
 λεπιδωτός scaly ~lepidoptera
 λίθινος made of stone
 λόγιος learned, eloquent; oracle
 λοφιά bristly back
 μεταλλάσσω change; exchange
 μίν him, her, it
 μνήμη reminder, memorial
 μορφή beauty

νέω spin; swim ~neuro
 νῆσσα duck
 νομός home, district ~nemesis
 νυκτερίς -δος (f) bat (animal)
 ~nocturnal
 ξυστός lance, javelin
 ὄλυρα (ὄ) spelt?
 ὄον οὖ type of fruit
 ὀπλή hoof
 ὀπόσος as many as, how many, how
 great
 ὀπτός roasted
 ὄρυξ -γος (m) quail
 οὐδαμός not anyone
 οὐρά tail
 παρόμοιος closely resembling
 περιέπω treat, handle
 περιήγησις tour guiding; outline
 πετάννυμι (ὀ) spread, spread out
 πηλός clay, mud
 πλάσσω form ~plaster
 ποτάμιος of a river
 προταριχεύω salt or pickle
 beforehand
 πτερόν feather, wing ~pterodactyl
 πτερόω give wings
 πτέρυξ -γος (f) wing ~archeopteryx
 πτερωτός winged
 πτίλον down feathers
 πτίλος having inflamed eyelids

πυγαῖον Persian short sword
 πυγαῖος (ὀ) ass, buttocks
 σιμός (ι) snub-nosed
 σίνομαι (ι) rob, damage
 σιτέομαι (ι) eat ~parasite
 σκέλος -εος (n, 3) leg ~scoliosis
 σμύρνα myrrh
 σπάνιος rare, scanty
 σπάνις -εως (f) scarcity, rarity
 στεῖνος -εος (n, 3) a narrows, pass
 συρμαῖζω take an emetic
 σωρός pile
 ταριχεύω preserve, embalm
 τετράπους (2) quadruped
 τοσόσδε this much
 τροχίλος plover, wren; sheave
 ὑγίεια health
 ὕδρος water-snake
 ὑποδεής inferior; fearful
 φοῖνιξ -κος (m) red or purple dye
 or color; bay (horse); palm tree
 χεῖλος -εος (n, 3) lip
 χειροθήης manageable, amenable,
 tame
 χειρόω dominate, subdue
 χρυσόκομος (ὀ) golden-haired
 χυτός poured, piled, shed
 φιλός (ι) naked, bare ~epsilon
 ὤμός raw
 ὠόν egg

τροχίλος ἐσδύνων ἐς τὸ στόμα αὐτοῦ καταπίνει τὰς βδέλλας· ὁ δὲ ὠφελούμενος ἥδεται καὶ οὐδὲν σίνεται¹ τὸν τροχίλον.

2.69

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

Οἱ δὲ περί τε Θήβας καὶ τὴν Μοίριος λίμνην οἰέοντες καὶ κάρτα ἡγνῆται αὐτοὺς εἶναι ἱρούς· ἐκ πάντων δὲ ἓνα ἐκάτεροι τρέφουσι κροκόδειλον δεδιδαγμένον εἶναι χειροῖθεα,² ἀρτήματά³ τε λίθινα χυτὰ⁴ καὶ χρύσεια ἐς τὰ ὄτα ἐνθέντες καὶ ἀμφιδέας περὶ τοὺς ἐμπροσθίους πόδας, καὶ σιτία ἀποτακτὰ διδόντες καὶ ἱρήια, καὶ περιέποντες ὡς κάλλιστα ζώντας· ἀποθανόντας δὲ θάπτουσι ταριχεύσαντες ἐν ἱρήϊσι θήκησι.

οἱ δὲ περὶ Ἐλεφαντίνην⁵ πόλιν οἰέοντες καὶ ἐσθίουσι αὐτοὺς οὐκ ἡγεόμενοι ἱρούς εἶναι. καλέονται δὲ οὐ κροκόδειλοι ἀλλὰ χάμψαι· κροκοδείλους δὲ Ἴωνες ὠνόμασαν, εἰκάζοντες αὐτῶν τὰ εἶδεα τοῖσι παρὰ σφίσι γινομένοισι κροκοδείλοισι τοῖσι ἐν τῇσι αἵμασιῇσι.⁶

2.70

ἄγραι⁷ δὲ σφέων πολλαὶ κατεστᾶσι καὶ παντοῖαι· ἥ δ' ὦν ἔμοιγε δοκέει ἀξιωτάτη ἀπηγήσιος εἶναι, ταύτην γράφω. ἐπεὰν νῶτον υἱὸς δελεάσῃ⁸ περὶ ἄγκιστρον,⁹ μετιεῖ ἐς μέσον τὸν ποταμόν, αὐτὸς δὲ ἐπὶ τοῦ χείλεος τοῦ ποταμοῦ ἔχων δέλφακα¹⁰ ζωὴν ταύτην τύπτει. ἐπακούσας δὲ τῆς φωνῆς ὁ κροκόδειλος ἔεται κατὰ τὴν φωνήν, ἐντυχὼν δὲ τῷ νώτῳ καταπίνει· οἱ δὲ ἔλκουσι. ἐπεὰν δὲ ἐξελκυσθῇ ἐς γῆν, πρῶτον ἀπάντων ὁ θηρευτῆς¹¹ πηλῷ κατ' ὦν ἔπλασε¹² αὐτοῦ τοὺς ὀφθαλμούς· τοῦτο δὲ ποιήσας κάρτα εὐπετέως τὰ λοιπὰ χειροῦται, μὴ ποιήσας δὲ τοῦτο σὺν πόνῳ.

¹ rob, damage ² manageable, amenable, tame ³ earring; cord for hanging ⁴ poured, piled, shed ⁵ of ivory ⁶ wall of dry stones?
⁷ hunting, prey ⁸ bait, entice ⁹ fishhook ¹⁰ pig ¹¹ hunter, hunting dog ¹² plasters the mud on

2.71

οἱ δὲ ἵπποι οἱ ποτάμιοι¹³ νομῶ μὲν τῷ Παπρημίτῃ ἱροὶ εἰσι, τοῖσι δὲ ἄλλοισι Αἰγυπτίοισι οὐκ ἱροί. φύσιν δὲ παρέχονται ιδέης τοιήνδε· τετράπουν ἐστί, δίχηλον,¹⁴ ὅπλα¹⁵ βοός, σιμόν,¹⁶ λοφιὴν¹⁷ ἔχον ἵππου, χαυλιόδοντας φαῖνον, οὐρὴν ἵππου καὶ φωνήν, μέγαθος ὅσον τε βοῦς ὁ μέγιστος· τὸ δέρμα δ' αὐτοῦ οὕτω δὴ τι παχύ ἐστι ὥστε αὐτοῦ γενομένου ξυστὰ ποιέεσθαι ἀκόντια¹⁸ ἐξ αὐτοῦ.

2.72

γίνονται δὲ καὶ ἐνύδριες ἐν τῷ ποταμῷ, τὰς ἱρὰς ἡγνῆται 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.

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 Ἡλιοπολίται λέγουσι, πεντακοσίων· φοιτᾶν δὲ τότε φασὶ ἐπεὰν οἱ ἀποθάνῃ ὁ πατήρ. ἔστι δέ, εἰ τῇ γραφῇ παρόμοιος, τοσόσδε καὶ τοιόσδε· τὰ μὲν αὐτοῦ χρυσόκομα¹⁹ τῶν πτερῶν τὰ δὲ ἐρυθρὰ²⁰ ἐς τὰ μάλιστα· αἰετῷ περιύγησιν ὁμοιότατος καὶ τὸ μέγαθος.

τοῦτον δὲ λέγουσι μηχανᾶσθαι τάδε, ἐμοὶ μὲν οὐ πιστὰ λέγοντες· ἐξ Ἀραβίης ὁρμώμενον ἐς τὸ ἱρὸν τοῦ Ἥλιου κομίζειν τὸν πατέρα ἐν σμύρνῃ ἐμπλάσσοντα καὶ θάπτειν ἐν τοῦ Ἥλιου τῷ ἱρῷ, κομίζειν δὲ οὕτω· πρῶτον τῆς σμύρνης ὥδον²¹ πλάσσειν ὅσον τε δυνατός ἐστι φέρειν, μετὰ δὲ πειρᾶσθαι αὐτὸ φορέοντα, ἐπεὰν δὲ ἀποπειρηθῇ, οὕτω δὴ κοιλήναντα²² τὸ ὥδον τὸν πατέρα ἐς αὐτὸ ἐντιθέναι, σμύρνῃ δὲ ἄλλῃ ἐμπλάσσειν τοῦτο κατ' ὃ τι τοῦ ὥδου ἐκκοιλήνας ἐνέθηκε τὸν πατέρα· ἐσκεμμένου δὲ τοῦ πατρὸς γίνεσθαι τῶντὸ βάρους·

¹³ of a river ¹⁴ having cloven hoofs, pincers ¹⁵ hoof ¹⁶ snub-nosed
¹⁷ bristly back ¹⁸ diminutive of javelin ¹⁹ golden-haired ²⁰ red
²¹ a package shaped like an egg or symbolizing an egg ²² hollow out

ἐμπλάσαντα δὲ κομίζεω 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,²³ οἳ μεγάθει ἔοντες μικροὶ δύο κέρα φορέουσι πεφυκότες 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 Βουτοῦν πόλιν μάλιστά κη κείμενος, καὶ ἐς τοῦτο τὸ χωρίον ἦλθον πυνθανόμενος περὶ τῶν πτερωτῶν ὀφίων· ἀπικόμενος δὲ εἶδον ὅστέα ὀφίων καὶ ἀκάνθας²⁴ πλήθει μὲν ἀδύνατα ἀπηγῆσθαι, σωροὶ²⁵ δὲ ἦσαν ἀκανθέων καὶ μεγάλοι καὶ ὑποδεέστεροι καὶ ἐλάσσονες ἔτι τούτων, πολλοὶ δὲ ἦσαν οὗτοι. ἔστι δὲ ὁ χώρος οὗτος, ἐν τῷ αἰ ἄκανθαι κατακεχύεται, τοιοῦδε τις, ἐσβολὴ ἐξ ὀρέων στευνῶν²⁶ ἐς πεδίον μέγα, τὸ δὲ πεδίον τοῦτο συνάπτει τῷ Αἰγυπτίῳ πεδίῳ. λόγος δὲ ἐστὶ ἅμα τῷ ἔαρι πτερωτοὺς ὄφιν ἐκ τῆς Ἀραβίης πέτεσθαι ἐπ' Αἰγύπτου, τὰς δὲ ἱβίς τὰς ὄρνιθας ἀπαντώσας ἐς τὴν ἐσβολὴν ταύτης τῆς χώρας οὐ παρίεναι τοὺς ὄφιν ἀλλὰ κατακτείνειν. καὶ τὴν ἱβιν διὰ τοῦτο τὸ ἔργον τετμηῆσθαι λέγουσι Ἀράβιοι μεγάλως πρὸς Αἰγυπτίων· ὁμολογέουσι δὲ καὶ Αἰγύπτιοι διὰ ταῦτα τιμᾶν τὰς ὄρνιθας ταύτας.

2.76

εἶδος δὲ τῆς μὲν ἱβίος τόδε· μέλαινα δεινῶς πᾶσα, σκέλεα δὲ φορέει γεράνου,²⁷ πρόσωπον δὲ ἐς τὰ μάλιστα ἐπίγρυπον, μέγαθος ὅσον κρέξ.²⁸ τῶν μὲν δὴ μελαινέων τῶν μαχομένων πρὸς τοὺς ὄφιν ἦδε ἰδέη, τῶν δ' ἐν ποσὶ μᾶλλον εἰλευμενέων²⁹ τοῖσι ἀνθρώποισι διξαὶ γὰρ δὴ εἰσι ἱβίς ψιλὴ τὴν κεφαλὴν καὶ τὴν δειρὴν³⁰ πᾶσαν, λευκὴ πτεροῖσι πλὴν κεφαλῆς καὶ αὐχένος καὶ ἀκρέων τῶν πτερύγων³¹ καὶ

²³ hurtful ²⁴ spines of the snake ²⁵ pile ²⁶ a narrows, pass

²⁷ crane (bird) ²⁸ crake ²⁹ put in sun ³⁰ neck, throat, mane

³¹ wing

τοῦ πυγαίου ἄκρου ταῦτα δὲ τὰ εἶπον πάντα μέλανα ἐστὶ δεινῶς, σκέλεα δὲ καὶ πρόσωπον ἐμφερὲς τῇ ἐτέρῃ.

Τοῦ δὲ ὄφιος ἡ μορφὴ οἷα περ τῶν ὕδρων, πτίλα δὲ οὐ πτερωτὰ φορέει ἀλλὰ τοῖσι τῆς νυκτερίδος³² πτεροῖσι μάλιστά κη ἐμφερέστατα.

Τοσαῦτα μὲν θηρίων πέρι ἱρῶν εἰρήσθω.

2.77

αὐτῶν δὲ δὴ Αἰγυπτίων οἳ μὲν περὶ τὴν σπειρομένην Αἴγυπτον οἰκέουσι, μνήμην ἀνθρώπων πάντων ἐπασκέοντες μάλιστα λογιώτατοι³³ εἰσὶ μακρῶ τῶν ἐγὼ ἐς διάπειραν ἀπικόμην.

τρόπῳ δὲ ζόης τοιῶδε διαχρέωνται· συρμαῖζουσιν τρεῖς ἡμέρας ἐπεξῆς μηνὸς ἐκάστου, ἐμέτοισι³⁴ θηρώμενοι τὴν ὑγιείν³⁵ καὶ κλύσμασι, νομίζοντες ἀπὸ τῶν τρεφόντων σιτίων πάσας τὰς νοῦσους τοῖσι ἀνθρώποισι γίνεσθαι. εἰσὶ μὲν γὰρ καὶ ἄλλως Αἰγύπτιοι μετὰ Λίβυας ὑγιερέστατοι πάντων ἀνθρώπων τῶν ὠρέων δοκέειν ἐμοὶ εἵνεκα, ὅτι οὐ μεταλλάσσουσι αἱ ὥραι· ἐν γὰρ τῇσι μεταβολῇσι τοῖσι ἀνθρώποισι αἱ νοῦσοι μάλιστα γίνονται τῶν τε ἄλλων πάντων καὶ δὴ καὶ τῶν ὠρέων μάλιστα.

ἄρτοφαγέουσι³⁶ δὲ ἐκ τῶν ὀλυρέων³⁷ ποιεῦντες ἄρτους, τοὺς ἐκείνοι κυλλήστις ὀνομάζουσι. οἶνω δὲ ἐκ κριθέων πεποιημένῳ διαχρέωνται· οὐ γάρ σφι εἰσὶ ἐν τῇ χώρῃ ἄμπελοι. ἰχθύων δὲ τοὺς μὲν πρὸς ἥλιον αὐήναντες ὠμοὺς³⁸ σιτέονται, τοὺς δὲ ἐξ ἄλμης³⁹ τεταριχευμένους. ὀρνίθων δὲ τοὺς τε ὄρνυγας⁴⁰ καὶ τὰς νήσας καὶ τὰ μικρὰ τῶν ὀρνίθων ὠμὰ σιτέονται προταριχεύσαντες. τὰ δὲ ἄλλα ὅσα ἢ ὀρνίθων ἢ ἰχθύων σφι ἐστὶ ἐχόμενα, χωρὶς ἢ ὁκόσοι σφι ἱροὶ ἀποδεδέχαι, τοὺς λοιποὺς ὀπτοὺς καὶ ἐφθοὺς⁴¹ σιτέονται.

³² bat (animal) ³³ learned, eloquent; oracle ³⁴ vomiting ³⁵ health

³⁶ eat bread ³⁷ spelt? ³⁸ raw ³⁹ brine, sea salt ⁴⁰ quail

⁴¹ boiled

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 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 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.

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 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 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 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 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.

vocabulary

ᾄσιμα -τος (n, 3) ode, hymn
 ἀκήρατος unharmed, pure
 ἄλειφαρ -τος (n) oil, polish
 ἀνατέμνω cut up
 ἀνευρίσκω discover
 ἀνθρωποειδής humanoid
 ἄνωρος untimely; at the wrong time; pendulous
 ἀοίδιμος sung about
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀπογίγνομαι be taken away
 ἀποφέρω carry off, carry back
 ~bear
 αὐτόθι on the spot
 ἀφανής unseen, occult, obscure
 βύσσινος of linen; bandage
 δέρμα -τος (n, 3) skin, hide
 ~dermatology
 διαθέω run around
 διακέομαι repair
 διάφορος different; difference; disagreeing; balance, bill
 δίπηχυς 2 cubits long
 δραίνω be minded to
 ἐγκέφαλος brain
 ἐγκύρω (ῶ) encounter
 ἐγχέω pour into
 ἔδρα (ᾱ) seat, seated group
 ~polyhedron
 εἰσηθέω inject
 εἰσίημι (mid) speed to ~jet
 εἰσφέρω carry into, carry along
 ~bear
 ἐκκαθαίρω clear out
 ἐκποδών out of the way
 ἐκτρέπω turn aside
 Ἑλλήν Greek
 ἔξιμι go forth; is possible ~ion
 ἐξευρίσκω find; discover ~eureka
 ἐξίημι send forth, allow forth ~jet

ἐπαναβληδόν thrown over
 ἐπάξιος worthy of
 ἐπιζώννυμι (ῶ) gird on
 ἐπιζώω survive
 ἐπικτάομαι gain besides, gain as an ally
 ἐπιλαμβάνω take, attack, seize
 ἐτέρωθεν from/on the other side
 ~other
 εὐδαίμων blessed with a good genius
 εὐειδής good-looking ~wit
 εὐτελής of little worth
 θηκαῖος like a chest or coffin
 θησαυρίζω hoard
 θρήνος dirge ~threnody
 θυμίαμα incense
 θυσανωτός fringed, with tassels
 ἱητρός (ι) physician
 καθελίσσω wrap around and around
 καθίημι (ιι) speed down upon; take down ~jet
 κάρτα very much ~κράτος
 κασία cassia flower
 κατακλείω enclose; shut up
 κατατέμνω cut up
 κατατήκω cause to melt, dissolve
 κεδρία cedar oil
 κέδρος (f) cedar ~cedar
 κλύσμα liquid that rinses
 κλυστήρ enema syringe
 κοιλίη belly; cavity
 κόλλα glue
 λαπάρα (αᾱ) flank ~laparoscopy
 λιβανωτός frankincense
 λίνεος linen
 λίτρον sodium carbonate
 μαντεῖον prophetic warning
 ~mantis
 μαντικός prophetic
 μαστός nipple, breast

μετεξέτεροι (+gen) some ones of
 μετέχω partake of
 μιμέομαι (ι) imitate, represent
 μίν him, her, it
 μισθόω rent out; (pass) be hired
 μονογενής unique, the only member
 νηδύς -ος (f) belly, womb
 νόμιμος customary, legal, natural
 νόσος (f) plague, pestilence
 ~noisome
 νοῦσος (f) plague, pestilence
 ~noisome
 ξύλινος wooden
 ὀδών ὀδόντος (m, 3) tooth
 οἶκημα -τος (n, 3) room
 οἶκίον abode, nest ~economics
 ὄον οὖ type of fruit
 ὀπόθεν whence
 ὅποῖος whatever kind
 ὄργια -τος (n, 2) secret rites
 οὐδαμὸς not anyone
 παράδειγμα -τος (n, 3) model,
 precedent
 παραδείκνυμι (ο) receive, admit
 παρασχίζω slit lengthwise
 παραιντικά immediately
 περιφέρω carry around
 πηλός clay, mud
 πήχυαιος a cubit long
 πλάσσω form ~plaster
 πλήθω be filled ~plenum
 ποίησις -εως (f) creation
 πολυτέλεια great expense,
 extravagance
 πολυτελής very expensive; (person)

extravagant
 πραγματεύομαι work at
 σινδών -όνης (f, 3) linen
 σκέλος -εος (n, 3) leg ~scoliosis
 σκευάζω prepare, collect
 σκολιός crooked ~scoliosis
 σμύρνα myrrh
 σορός (f) urn; coffin
 σπλάγχνον (pl) innards, (fig)
 feelings
 σπουδαῖος quick, active; excellent
 στρωφάω spin yarn; go hither and
 thither ~atrophy
 συγκαταθάπτω bury along with
 συμπίνω (ι) drink together
 συμπόσιον drinking party
 συνουσία society, sex
 συντυγχάνω fall in with; happen
 συρμαία radish
 συρράπτω stitch together
 ταρίχευσις (ι) embalming; pickling
 ταριχεύω preserve, embalm
 ταφή burial, grave
 τέρας -ως (n, 3) omen, fetish
 τοῖχος wall of a house
 τρίβω (ι) rub; (mid) be worn out
 ~tribulation
 τύπος mold, form ~type
 ὑποδεής inferior; fearful
 ὑπολείπω leave as a leftover; leave a
 person behind ~eclipse
 ὑποχρίω (ι) anoint
 φάρμακον drug, potion ~pharmacy
 φοινικῆος of palm trees

2.78

ἐν δὲ τῇσι συνουσίῃσι τοῖσι εὐδαίμοσι¹ αὐτῶν, ἐπεὰν ἀπὸ δείπνου γένωνται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῶ² ξύλινον πεποιημένον, μεμιμημένον ἐς τὰ μάλιστα καὶ γραφῇ καὶ ἔργῳ, μέγαθος ὅσον τε πηχυαῖον ἢ δίπηχυν, δεικνὺς δὲ ἐκάστῳ τῶν συμποτέων λέγει «ἐς τοῦτον ὁρέων πινέ 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 ἄεισμα³ ἐν ἐστί, Λίνος, ὅσπερ ἐν τε Φοινίκη αἰοῖδος⁴ ἐστὶ καὶ ἐν Κύπρῳ καὶ ἄλλῃ, κατὰ μέντοι ἔθνεα οὐνομα ἔχει, συμφέρεται δὲ αὐτὸς εἶναι τὸν οἱ Ἕλληνες Λίνον ὀνομάζοντες αἰδοῦσι, ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθωμάζειν με τῶν περὶ Αἴγυπτον ἐόντων, ἐν δὲ δὴ καὶ τὸν Λίνον ὁκόθεν ἔλαβον τὸ οὐνομα· φαίνονται δὲ αἰεὶ κοτε τοῦτον αἰδόντες. ἔστι δὲ Αἰγυπτιστὶ ὁ Λίνος καλούμενος Μανερῶς. ἔφασαν δέ μιν Αἰγύπτιοι τοῦ πρώτου βασιλεύσαντος Αἰγύπτου παῖδα μονογενέα γενέσθαι, ἀποθανόντα δὲ αὐτὸν ἄνωρον θρήνοισι τούτοις ὑπὸ Αἰγυπτίων τιμηθῆναι, καὶ αἰοιδῆν τε ταύτην πρώτην καὶ μούνην σφίσι γενέσθαι.

2.80

συμφέρονται δὲ καὶ τόδε ἄλλο Αἰγύπτιοι Ἑλλήνων μούνοισι 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 λινέους⁵ περὶ τὰ σκέλεα θυσανωτούς,⁶

¹ blessed with a good genius ² urn; coffin ³ ode, hymn ⁴ sung about ⁵ linen ⁶ fringed, with tassels

τοὺς καλέουσι καλασίρις· ἐπὶ τούτοις δὲ εἰρίνεα εἴματα λευκὰ ἐπαναβληδὸν φορέουσι. οὐ μέντοι ἔς γε τὰ ἱρὰ ἐσφέρεται εἰρίνεα οὐδὲ συγκαταθάπτεται σφί· οὐ γὰρ ὅσιον. ὁμολογέουσι δὲ ταῦτα τοῖσι Ὀρφικοῖσι καλεομένοις καὶ Βακχικοῖσι, ἐοῦσι δὲ Αἰγυπτίοις καὶ Πυθαγορείοις· οὐδὲ γὰρ τούτων τῶν ὀργῶν μετέχοντα ὅσιον ἐστὶ ἐν εἰρινέοις εἶμασι θαφθῆναι. ἔστι δὲ περὶ αὐτῶν ἱρὸς λόγος λεγόμενος.

2.82

καὶ τάδε ἄλλα Αἰγυπτίοις ἐστὶ ἐξευρημένα, μείς τε καὶ ἡμέρη ἐκάστη θεῶν ὅτεν ἐστί, καὶ τῇ ἕκαστος ἡμέρῃ γενόμενος ὁτέοις ἐγκυρήσει καὶ ὅκως τελευτήσῃ καὶ ὁκοῖός τις ἔσται. καὶ τούτοις τῶν Ἑλλήνων οἱ ἐν ποιήσι⁷ γενόμενοι ἐχρήσαντο. τέρατά τε πλέω σφί ἀνεύρηται ἢ τοῖσι ἄλλοις ἅπασιν ἀνθρώποις· γενομένου γὰρ τέρατος φυλάσσουσι γραφόμενοι τῷποβαῖνον, καὶ ἦν κοτε ὕστερον παραπλήσιον τούτω γένηται, κατὰ τὸντο νομίζουσι ἀποβήσεσθαι.

2.83

μαντικὴ δὲ αὐτοῖσι ὧδε διακέεται· ἀνθρώπων μὲν οὐδενὶ προσκέεται ἢ τέχνη, τῶν δὲ θεῶν μετεξετέροις· καὶ γὰρ Ἡρακλέος μαντήιον αὐτόθι ἐστὶ καὶ Ἀπόλλωνος καὶ Ἀθηναίης καὶ Ἀρτέμιδος καὶ Ἄρεος καὶ Διός, καὶ τό γε μάλιστα ἐν τιμῇ ἄγονται πάντων τῶν μαντηίων, Λητοῦς ἐν Βουτοῖ πόλει ἐστί. οὐ μέντοι αἶ γε μαντηίαι⁸ σφί κατὰ τὸντο ἐστᾶσι, ἀλλὰ διάφοροι εἰσί.

2.84

ἡ δὲ ἱητρικὴ κατὰ τάδε σφί δέδασται· μῆς νούσου ἕκαστος ἱητρός ἐστι καὶ οὐ πλεόνων. πάντα δ' ἱητρῶν ἐστι πλέα· οἱ μὲν γὰρ ὀφθαλμῶν ἱητροὶ κατεστᾶσι, οἱ δὲ κεφαλῆς, οἱ δὲ ὀδόντων, οἱ δὲ τῶν κατὰ νηδύν, οἱ δὲ τῶν ἀφανέων νούσων.

⁷ creation ⁸ method of prophesying

2.85

θρήνοι δὲ καὶ ταφαί⁹ σφεων εἰσὶ αἶδε· τοῖσι ἂν ἀπογένηται ἐκ τῶν οἰκίων ἄνθρωπος τοῦ τις καὶ λόγος¹⁰ ἦ, τὸ θῆλυ γένος πᾶν τὸ ἐκ τῶν οἰκίων τούτων κατ' ὧν ἐπλάσατο τὴν κεφαλὴν πηλῷ ἢ καὶ τὸ πρόσωπον, κάππειτα ἐν τοῖσι οἰκίοις λιποῦσαι τὸν νεκρὸν αὐταὶ ἀνὰ τὴν πόλιν στρωφώμεναι¹¹ τύπτονται ἐπέζωσμένοι καὶ φαίνουσαι τοὺς μαζούς,¹² 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 μεμμημένα..., καὶ τὴν μὲν σπουδαιοτάτην¹³ αὐτέων φασὶ εἶναι τοῦ οὐκ ὅσιον ποιεῦμαι τὸ οὖνομα ἐπὶ τοιούτῳ πρήγματι ὀνομάζειν, τὴν δὲ δευτέρην δεικνύουσι ὑποδεεστέραν τε ταύτης καὶ εὐτελεστέραν,¹⁴ τὴν δὲ τρίτην εὐτελεστάτην· φράσαντες δὲ πυνθάνονται παρ' αὐτῶν κατὰ ἥντινα βούλονται σφι σκευασθῆναι τὸν νεκρόν. οἱ μὲν δὴ ἐκποδῶν μισθῷ ὁμολογήσαντες ἀπαλλάσσονται, οἱ δὲ ὑπολειπόμενοι ἐν οἰκίμασι ὧδε τὰ σπουδαιοτάτα ταριχεύουσι. πρῶτα μὲν σκολιῷ σιδήρῳ διὰ τῶν μυζωτήρων ἐξάγουσι τὸν ἐγκέφαλον, τὰ μὲν αὐτοῦ οὕτω ἐξάγοντες, τὰ δὲ ἐγχείοντες φάρμακα· μετὰ δὲ λίθῳ Αἰθιοπικῷ ὀξεί παρασχίσαντες παρὰ τὴν λαπάρην¹⁵ ἐξ ὧν εἶλον τὴν κοιλίην πᾶσαν, ἐκκαθήραντες δὲ αὐτὴν καὶ διηθήσαντες οἶνῳ φοινικίῳ¹⁶ αὖτις διηθέουσι θυμῖμασι¹⁷ τετριμμένοι· ἔπειτα τὴν νηδὸν σμύρνης ἀκηράτου¹⁸ τετριμμένης καὶ κασίης¹⁹ καὶ τῶν ἄλλων θυμημάτων, πλὴν λιβανωτοῦ, πλήσαντες συρράπτουσι ὀπίσω. ταῦτα δὲ ποιήσαντες ταριχεύουσι λίτρῳ κρύψαντες ἡμέρας ἑβδομήκοντα·

⁹ burial, grave ¹⁰ reputation ¹¹ spin yarn; go hither and thither

¹² nipple, breast ¹³ quick, active; excellent ¹⁴ of little worth

¹⁵ flank ¹⁶ of palm trees ¹⁷ incense ¹⁸ unharmed, pure ¹⁹ cassia flower

πλεῦνας δὲ τουτέων οὐκ ἔξεστι ταριχεύειν. ἐπεὰν δὲ παρέλθωσι αἱ ἐβδομήκοντα, λούσαντες τὸν νεκρὸν κατειλίσσουσι πᾶν αὐτοῦ τὸ σῶμα σινδόνης βυσσίνης²⁰ τελαμῶσι κατατετμημένοισι, ὑποχρίοντες τῷ κόμμι, τῷ δὲ ἀντὶ κόλλης²¹ τὰ πολλὰ χρέωνται Αἰγύπτιοι. ἐνθεῦτεν δὲ παραδεξάμενοί μιν οἱ προσήκοντες ποιεῦνται ξύλινον τύπον ἀνθρωποειδέα,²² ποιησάμενοι δὲ ἐσεργνῶσι τὸν νεκρὸν, καὶ κατακληίσαντες οὕτω θησαυρίζουσι ἐν οἰκῇματι θηκαίῳ,²³ ἰστάντες ὀρθὸν πρὸς τοίχον.

2.87

οὕτω μὲν τοὺς τὰ πολυτελέστατα σκευάζουσι νεκρούς, τοὺς δὲ τὰ μέσσα βουλομένους τὴν δὲ πολυτελείην φεύγοντας σκευάζουσι ὧδε· ἐπεὰν τοὺς κλυστήρας²⁴ 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 ἐξιέισι ἐκ τῆς κοιλίης τὴν κεδρίην²⁵ τὴν ἐσήκαν πρότερον. ἡ δὲ ἔχει τοσαύτην δύναμιν ὥστε ἅμα ἐωυτῇ τὴν νηδὺν καὶ τὰ σπλάγχνα κατατετηκότα ἐξάγει· τὰς δὲ σάρκας τὸ λίτρον κατατῆκει, καὶ δὴ λείπεται τοῦ νεκροῦ τὸ δέρμα μόνον καὶ τὰ ὀστέα. ἐπεὰν δὲ ταῦτα ποιήσωσι, ἀπ' ᾧν ἔδωκαν οὕτω τὸν νεκρὸν, οὐδὲν ἔτι πρηγματευθέντες.²⁶

2.88

ἡ δὲ τρίτη ταρίχευσις ἐστὶ ἥδε, ἡ τοὺς χρήμασι ἀσθενεστέρους σκευάζει· συρμαίῃ διηθήσαντες τὴν κοιλίην ταριχεύουσι τὰς ἐβδομήκοντα ἡμέρας καὶ ἔπειτα ἀπ' ᾧν ἔδωκαν ἀποφέρεσθαι.

2.89

τὰς δὲ γυναικάς τῶν ἐπιφανέων ἀνδρῶν, ἐπεὰν τελευτήσωσι, οὐ παραντικά διδοῦσι ταριχεύειν, οὐδὲ ὅσαι ἂν ἔωσι εὐειδέες²⁷ κάρτα

²⁰ of linen; bandage ²¹ glue ²² humanoid ²³ like a chest or coffin
²⁴ enema syringe ²⁵ cedar oil ²⁶ work at ²⁷ good-looking

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 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 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 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 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 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 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.

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 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

vocabulary

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

ἄγελαῖος of a herd ~demagogue

ἄγεληδόν in a herd

ἄγρεύω catch (prey, fish)

ἄγωνία contest; agony

ἄλειφαρ -τος (n) oil, polish

ἀμφίβληστρον net for casting

ἀναγιγνώσκω recognize, read, understand, persuade

ἀνακάπτω gulp down

ἀναπαύω cause to cease ~pause

ἀναπλώω sail up, through

ἀνασπάω draw again ~spatula

ἀνδριάς -ντος (m, 3) portrait, statue

ἀπαλλάσσω free from, remove; be freed, depart

ἀπαλός soft, delicate

ἀπιπόω (i) squeeze out juice

ἀπορραίνω spurt, sprinkle, shower

ἀπορρέω flow, fall off

ἀποτέμνω cut off, sever ~tonsure

ἄτε as if; since

αὐαίνω to dry; (mp) wither

αὖος dried out; with a grating sound

αὐτόματος self-willed, accidental

~after

ἀφέψω purify by boiling

ἄφθονος ungrudging, plentiful

βύβλος (f) book, papyrus

γυμνικός of gymnastics

δάκνω bite

δέρμα -τος (n, 3) skin, hide

~dermatology

διαθέω run around

διαφανής transparent

δίχτυον fishing net

δίπηχυς 2 cubits long

δρέπω (mid) pick, pluck ~tear

δυσώδης smelly

ἐγγίγνομαι live in ~genus

ἐγχρίμπτω to near, bring near to

ἐκγίγνομαι be born; be by birth

~genus

ἐκμανθάνω know by heart

ἐλαία olive, olive tree ~olive

Ἑλλήν Greek

ἔλος ἔλεος (n, 3) marsh

ἐμφερής similar

ἐνειμι be in ~ion

ἐνίστημι install; threaten; block

ἐντίκτω bear, create in

ἐξάλλομαι break away from ~sally

ἔξειμι go forth; is possible ~ion

ἐξευρίσκω find; discover ~eureka

ἐπέτειος of one year

ἐπιεικής fitting ~icon

ἐπιφαίνω display ~photon

εὐθηνέω thrive, flourish

εὐτέλεια cheapness; thrift

ἐφέτειος of one year

ἔωθα be accustomed, in the habit

ἡγεμονία authority, rule

θηλέω abound in ~thallium

ιδέα ἰδῆς semblance; kind, style

ἰλύς -ος (i, f) mud, slime

κάλυξ -κος (f) some kind of ornament

κάρτα very much ~κράτος

κατεῖπον denounce; report

κατύπερθεν above, from above

κέγχρος small thing, bit

κηρίον honeycomb

κλίβανος Dutch oven

κοιλίη belly; cavity

κοίτη rest, resting place, sleepiness

κρίνον lily

κροκόδειλος lizard, crocodile

κυῖσχομαι breed, reproduce,

make/get pregnant (humans, animals, plants)

κώνωψ -πος (m) mosquito

λίθινος made of stone

λύχνος lamp
 λωτός clover? lotus?
 μηδαμός no one
 μήκων poppy
 μίν him, her, it
 νόμαιος customary
 νομός home, district ~nemesis
 οἷστρος gadfly; an urge
 ὁμότεχνος co-worker
 ὀπτός roasted
 ὀσμὴ smell ~osmium, odor
 παραιντικά immediately
 παραφύω (mp) grow beside
 πελαγίζω flood; sail the sea
 περιγίγνομαι surpass; survive;
 attain ~genus
 περιέρχομαι go around; come next
 to
 πέριξ all around
 περιστέλλω lay out
 πετάννυμι (ū) spread, spread out
 πῆχυς forearm, cubit
 πνίγω (ī) strangle; stew; (p) drown
 πρόπυλον entrance-gates
 προσανίημι send up in addition
 προσδοκάω expect
 πρόσφατος unspoiled; recent
 ~photon
 πτίσσω winnow
 πυρά pyre ~pyre
 πωλέω sell
 ῥόδον rose

ῥόος ῥοῦ stream, flow, current
 ~rheostat
 σανδάλιον sandal
 σιλλικύπριον Cyprus hartwort
 σινδών -όνος (f, 3) linen
 σιτέομαι (ī) eat ~parasite
 στρογγύλος round; merchant ship
 συγκομίζω gather
 συνοικέω live together
 συχνός long; many; extensive
 σφηκός pinch, narrow ~sphexish
 σφήξ -κός (m) wasp ~sphexish
 ταριχευτής -οῦ (ī, m, 1) embalmer
 ταριχευτός (ī) salted, pickled
 ταριχεύω preserve, embalm
 τέλμα pond, swamp; mud for
 mortar
 τετράγωνος square
 τρίβω (ī) rub; (mid) be worn out
 ~tribulation
 τριταῖος on the third day
 τρώγω nibble, crop
 τρωκτός eaten raw
 ὑψοῦ high, aloft
 φοῖνιξ -κος (m) red or purple dye
 or color; bay (horse); palm tree
 φρύγω (ū) roast, parch
 χεῖλος -εος (n, 3) lip
 χειραπτάζω handle
 φαύω be closely touching
 ὠόν egg

καὶ λόγου πλεῖνος γυναῖκες· ἀλλ' ἐπεὰν τριταῖαι ἢ τεταρταῖαι γένωνται, οὕτω παραδιδούσι τοῖσι ταριχεύουσι. τοῦτο δὲ ποιέουσι οὕτω τοῦδε εἵνεκεν, ἵνα μὴ σφι οἱ ταριχευταὶ μίσγωνται τῇσι γυναιξί· λαμφθῆναι γὰρ τινὰ φασὶ μισγόμενον νεκρῷ προσφάτω γυναικός, κατειπεῖν δὲ τὸν ὁμότεχνον.¹

2.90

ὅς δ' ἂν ἡ 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 περιστέιλαντας ὡς κάλλιστα θάψαι ἐν ἱρήσιν θήκησι· οὐδὲ ψαῦσαι ἔξεστι αὐτοῦ ἄλλον οὐδένα οὔτε τῶν προσηκόντων οὔτε τῶν φίλων, ἀλλὰ μιν αἱ ἱρέες αὐτοῖ τοῦ Νείλου ἅτε πλέον τι ἢ ἀνθρώπου νεκρὸν χειραπτάζοντες² θάπτουσι.

2.91

ἐλληνικοῖσι δὲ νομαίοισι φεύγουσι³ χρᾶσθαι, τὸ δὲ σύμπαν εἰπεῖν, μῆδ' ἄλλων μῆδαμ⁴ μῆδαμῶν ἀνθρώπων νομαίοισι. οἱ μὲν νυν ἄλλοι Αἰγύπτιοι οὕτω τοῦτο φυλάσσουσι, ἔστι δὲ Χέμμυς πόλις μεγάλη νομοῦ τοῦ Θηβαϊκοῦ ἐγγὺς Νέης πόλιος· ἐν ταύτῃ τῇ πόλει ἐστὶ Περσέος τοῦ Δανάης ἱρὸν τετράγωνον, πέριξ⁵ δὲ αὐτοῦ φοίνικες πεφύκασιν. τὰ δὲ πρόπυλα τοῦ ἱεροῦ λίθινά ἐστι 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 ἱεροῦ, σανδάλιον⁶ τε αὐτοῦ πεφορημένον εὐρίσκεσθαι ἐὼν τὸ μέγαθος δίπηχυ, τὸ ἐπεὰν φανῇ, εὐθηνέειν⁷ ἅπασαν Αἴγυπτον. ταῦτα μὲν λέγουσι, ποιέουσι δὲ τάδε Ἑλληνικὰ τῷ Περσεί· ἀγῶνα γυμνικὸν⁸ τιθεῖσι διὰ πάσης ἀγωνίης⁹ ἔχοντα, παρέχοντες ἀθλα κτήνεα καὶ χλαίνας καὶ δέρματα. εἰρομένου δέ μιν ὅ τι σφι μούνοισι ἔωθε ὁ Περσεὺς ἐπιφαίνεσθαι καὶ

¹ co-worker ² handle ³ eschew ⁴ no one ⁵ all around ⁶ sandal

⁷ thrive, flourish ⁸ of gymnastics ⁹ contest; agony

ὅ τι κεχωρίδαται Αἰγυπτίων τῶν ἄλλων ἀγῶνα γυμνικὸν τιθέντες, ἔφασαν τὸν Περσέα ἐκ τῆς ἐωυτῶν πόλιος γεγονέναι· τὸν γὰρ Δαναὸν καὶ τὸν Λυγκέα ἐόντας Χεμμίτας ἐκπλῶσαι ἐς τὴν Ἑλλάδα, ἀπὸ δὲ τούτων γενεηλογέοντες κατέβαινον ἐς τὸν Περσέα. ἀπικόμενον δὲ αὐτὸν ἐς Αἴγυπτον κατ' αἰτίην τὴν καὶ Ἕλληνες λέγουσι, οἷσόντα ἐκ Λιβύης τὴν Γοργοῦς κεφαλὴν, ἔφασαν ἐλθεῖν καὶ παρὰ σφέας καὶ ἀναγνῶναι τοὺς συγγενέας πάντας· ἐκμεμαθηκότα δέ μιν ἀπικέσθαι ἐς Αἴγυπτον τὸ τῆς Χέμμους οὔνομα, πεπυσμένοι παρὰ τῆς μητρὸς. ἀγῶνα δὲ οἱ γυμνικὸν αὐτοῦ κελεύσαντος ἐπιτελέειν.

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 συνοικεῖ κατά περ Ἕλληνες, ἀτὰρ πρὸς εὐτελείην¹⁰ τῶν σιτίων τάδε σφί ἄλλα ἐξεύρηται. ἐπεὰν πλήρης γένηται ὁ ποταμὸς καὶ τὰ πεδία πελαγίσῃ,¹¹ φύεται ἐν τῷ ὕδατι κρίνεα¹² πολλά, τὰ Αἰγύπτιοι καλέουσι λωτόν· ταῦτ' ἐπεὰν δρέψωσι¹³ αὐαίνουσι πρὸς ἥλιον καὶ ἔπειτα τὸ ἐκ μέσου τοῦ λωτοῦ, τῇ μήκωνι¹⁴ ἐὼν ἐμφερές, πτίσαντες¹⁵ ποιεῦνται ἐξ αὐτοῦ ἄρτους ὀπτοὺς πυρί. ἔστι δὲ καὶ ἡ ῥίζα τοῦ λωτοῦ τούτου ἐδωδύμη καὶ ἐγγλύσσει ἐπικέως, ἐὼν στρογγύλον,¹⁶ μέγαθος κατὰ μῆλον.

ἔστι δὲ καὶ ἄλλα κρίνεα ῥόδοισι¹⁷ ἐμφερέα, ἐν τῷ ποταμῷ γινόμενα καὶ ταῦτα, ἐξ ὧν ὁ καρπὸς ἐν ἄλλῃ κάλυκι¹⁸ παραφνομένη ἐκ τῆς ῥίζης γίνεται, κηρίω¹⁹ σφηκῶν ἰδέην ὁμοιότατον· ἐν τούτῳ τρωκτὰ²⁰ ὅσον τε πυρὴν ἐλαίης ἐγγίνεται συχνά, τρώγεται²¹ δὲ καὶ ἀπαλὰ ταῦτα καὶ αὔα.²² τὴν δὲ βύβλον τὴν ἐπέτειον γνωμένην ἐπεὰν ἀνασπάρσῃ ἐκ τῶν ἐλέων, τὰ μὲν ἄνω αὐτῆς ἀποτάμνοντες ἐς ἄλλο τι τρέπουσι, τὸ δὲ κάτω λελειμμένον ὅσον τε ἐπὶ πῆχυν τρώγουσι καὶ

¹⁰ cheapness; thrift ¹¹ flood; sail the sea ¹² lily ¹³ (mid) pick, pluck ¹⁴ poppy ¹⁵ winnow ¹⁶ round; merchant ship ¹⁷ rose
¹⁸ some kind of ornament ¹⁹ honeycomb ²⁰ eaten raw ²¹ nibble, crop ²² dried out; with a grating sound

πωλέουσι· οἱ δὲ ἂν καὶ κάρτα βούλωνται χρηστῇ τῇ βύβλω χρᾶσθαι, ἐν κλιβάνῳ²³ διαφανέι πνίξαντες²⁴ οὕτω τρώγουσι. οἱ δὲ τινὲς αὐτῶν ζῶσι ἀπὸ τῶν ἰχθύων μῦνον, τοὺς ἐπεὰν λάβωσι καὶ ἐξέλωσι τὴν κοιλίην, αὐαίνουσι πρὸς ἥλιον καὶ ἔπειτα αὖτους ἐόντας σιτέονται.

2.93

οἱ δὲ ἰχθύες οἱ ἀγελαῖοι²⁵ ἐν μὲν τοῖσι ποταμοῖσι οὐ μάλα γίνονται, τρεφόμενοι δὲ ἐν τῇσι λίμνῃσι τοιάδε ποιεῦσι. ἐπεὰν σφεας ἐσίῃ οἰστρος²⁶ κυῖσκεσθαι,²⁷ ἀγεληδὸν²⁸ ἐκπλέουσι ἐς θάλασσαν· ἡγέονται δὲ οἱ ἔρσενες ἀπορραίνοντες τοῦ θοροῦ, αἱ δὲ ἐπόμεναι ἀνακάπτουσι καὶ ἐξ αὐτοῦ κυῖσκονται. ἐπεὰν δὲ πλήρεις γένωνται ἐν τῇ θαλάσῃ, ἀναπλώουσι ὀπίσω ἐς ἡθεα τὰ ἐωυτῶν ἕκαστοι, ἡγέονται μέντοι γε οὐκέτι οἱ αὐτοί, ἀλλὰ τῶν θηλέων γίνεται ἡ ἡγεμονία· ἡγεύμεναι δὲ ἀγεληδὸν ποιεῦσι οἷον περ ἐποίεν οἱ ἔρσενες· τῶν γὰρ ὧν ἀπορραίνουσι κατ' ὀλίγους τῶν κέγχρων, οἱ δὲ ἔρσενες καταπίνουσι ἐπόμενοι. εἰσὶ δὲ οἱ κέγχροι²⁹ οὗτοι ἰχθύες. ἐκ δὲ τῶν περιγινομένων καὶ μὴ καταπινομένων κέγχρων οἱ τρεφόμενοι ἰχθύες γίνονται.

Οἱ δ' ἂν αὐτῶν ἀλώσι ἐκπλώνοντες ἐς θάλασσαν, φαίνονται τετριμμένοι τὰ ἐπ' ἀριστερὰ τῶν κεφαλῶν, οἱ δ' ἂν ὀπίσω ἀναπλώνοντες, τὰ ἐπὶ δεξιὰ τετρίφεται. πάσχουσι δὲ ταῦτα διὰ τόδε· ἐχόμενοι τῆς γῆς ἐπ' ἀριστερὰ καταπλώουσι 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 κοῖλα³⁰ τῆς γῆς καὶ τὰ τέλματα³¹ τὰ παρὰ τὸν ποταμὸν πρῶτα ἄρχεται πύμπλασθαι διηθέοντος τοῦ ὕδατος ἐκ τοῦ ποταμοῦ· καὶ αὐτίκα τε πλέα γίνεται ταῦτα καὶ παραχρῆμα ἰχθύων σμικρῶν πύμπλαται πάντα. κόθεν δὲ οἰκὸς αὐτοὺς γίνεσθαι, ἐγὼ μοι δοκέω κατανοεῖν τοῦτο· τοῦ προτέρου

²³ Dutch oven ²⁴ strangle; stew; (p) drown ²⁵ of a herd ²⁶ gadfly; an urge ²⁷ breed, reproduce, make/get pregnant (humans, animals, plants) ²⁸ in a herd ²⁹ small thing, bit ³⁰ potholes ³¹ pond, swamp; mud for mortar

ἔτεος ἐπεὰν ἀπολίπη ὁ Νεῖλος, οἱ ἰχθύες ἐντεκόντες ὡὰ ἐς τὴν ἰλὺν³² ἅμα τῷ ἐσχάτῳ ὕδατι ἀπαλλάσσονται· ἐπεὰν δὲ περιελθόντος τοῦ χρόνου πάλιν ἐπέλθῃ τὸ ὕδωρ, ἐκ τῶν ὥων τούτων παραντίκα γίνονται οἱ ἰχθύες οὗτοι. καὶ περὶ μὲν τοὺς ἰχθύας οὕτω ἔχει.

2.94

ἀλείφατι δὲ χρέωνται Αἰγυπτίων οἱ περὶ τὰ ἔλα οἰκέοντες ἀπὸ τῶν σιλλικυπρίων³³ τοῦ καρποῦ, τὸ καλεῦσι μὲν Αἰγύπτιοι κίκι, ποιεῦσι δὲ ὠδε. παρὰ τὰ χεῖλα τῶν τε ποταμῶν καὶ τῶν λιμνῶν 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 φρύξαντες³⁴ ἀπέψουσι, καὶ τὸ ἀπορρέον ἀπ' αὐτοῦ συγκομίζονται. ἔστι δὲ πῖον καὶ οὐδὲν ἥσσον τοῦ ἐλαίου τῷ λύχνῳ προσηγνές, ὁδμὴν δὲ βαρέαν παρέχεται.

2.95

πρὸς δὲ τοὺς κώνωπας³⁵ ἀφθόνους ἐόντας τάδε σφί ἐστὶ μεμηχανημένα. τοὺς μὲν τὰ ἄνω τῶν ἐλέων οἰκέοντας οἱ πύργοι ὠφέλεουσι, ἐς τοὺς ἀναβαίνοντες κοιμῶνται· οἱ γὰρ κώνωπες ὑπὸ τῶν ἀνέμων οὐκ οἶοί τε εἰσὶ ὑψοῦ πέτεσθαι. τοῖσι δὲ περὶ τὰ ἔλα οἰκεῖν τάδε ἀντὶ τῶν πύργων ἄλλα μεμηχάνηται· πᾶς ἀνὴρ αὐτῶν ἀμφίβληστρον ἔκτεται, τῷ τῆς μὲν ἡμέρης ἰχθύς ἀγρεύει,³⁶ τὴν δὲ νύκτα τάδε αὐτῷ χρᾶται· ἐν τῇ ἀναπαύεται κοίτῃ,³⁷ περὶ ταύτην ἵστησι τὸ ἀμφίβληστρον καὶ ἔπειτα ἐνδὺς ὑπ' αὐτὸ κατεύδει. οἱ δὲ κώνωπες, ἣν μὲν ἐν ἱματίῳ ἐνειλιζάμενος εὖδῃ ἢ σινδόνι, διὰ τούτων δάκνουσι,³⁸ διὰ δὲ τοῦ δικτύου³⁹ οὐδὲ πειρῶνται ἀρχήν.

³² mud, slime ³³ Cyprus hartwort ³⁴ roast, parch ³⁵ mosquito

³⁶ catch (prey, fish) ³⁷ rest, resting place, sleepiness ³⁸ bite

³⁹ fishing net

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 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 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.

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 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 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 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.

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.

vocabulary

ἀγκών -ος (m, 3) elbow
 ~ankylosaurus
 αἰδοῖον genitals
 ἄκανθα thorn bush; (pl)
 thistledown ~pyracantha
 ἀκάνθινος of thorns; of shittah
 wood
 ἀμαχητί without a fight
 ἀναλκίς not warlike ~Alexander
 ἀναπλώω sail up, through
 ἀνδρήιος of a man, manly
 ἄνωθεν from above, the beginning
 ἀξιαπήγητος worth telling
 ἀπογεφυρόω (ῥ) protect with dikes
 ἀποδατέομαι split with someone
 ~demon
 ἀπόδεξις acceptance; (Ion) showing
 ἀποδέχομαι accept ~doctrine
 ἀποέργω exclude; divide; confine
 ἄρμονία fastener; agreement
 ~harmony
 ἀρχαῖος ancient, from the beginning
 ~oligarch
 ἀτιμώρητος (ι) unavenged,
 unpunished
 ἀτρεκής precise, certain
 αὐλὼν canyon, strait, canal
 ἄχθομαι be burdened with
 βάρις flat-bottomed boat; tower
 βορέας -οῦ (m, 1) north, north wind
 βύβλινος made of papyrus
 βύβλος (f) book, papyrus
 βυσσός depth of the sea
 γαμβρός son-in-law, brother-in-law
 ~bigamy
 γλίχομαι cling to, long for
 γόμφος peg, nail
 δέλτος writing tablet
 διαβαίνω pass over, cross ~basis
 διέξειμι pass through; recount ~ion
 δίπηχυς 2 cubits long

διτάλαντος weighing two talents
 ἐγγράφω engrave, enroll
 ἐλευθερία freedom
 ἐμπίπτω fall into; attack ~petal
 ἐμποδών getting in the way
 ἐμφερής similar
 ἐνίστημι install; threaten; block
 ἐξαιρετός chosen, special
 ἐξεργάζομαι accomplish; undo;
 destroy someone
 ἐπέχω hold, cover; offer; assail
 ἐπιμιμνήσχομαι remember, speak
 about ~mnemonic
 ἐπιπολή (gen) on top of
 ἐπιχώριος native
 ἑσπέρα evening, west
 εὐπετής coming out well; (adv)
 fortunately
 ἐφέλκω drag; (mid) influence
 ζυγόν yoke, a joined pair ~zygote
 ἱδρύω establish
 ἱστορία science, history
 καινών freshen, innovate, make
 strange
 κάλαμος reed
 κάλως ship's thick rope
 κατακλύζω flood ~cataclysm
 καταμένω stay; not change
 καταρραίνω sprinkle
 καταρράπτω stitch up
 καταρρέπω hang/tip over or back
 κατιθύνω (ι) make straight; guide;
 head for
 κόλπος bosom, lap-fold; gulf
 κολπώ swell, fold
 κρυπτός hidden, secret ~cryptic
 κτίζω found, populate ~oxytocin
 λαμπρότης -τος (f, 3) brilliance,
 splendor, magnanimity ~lamp
 λίμνη lake, marsh, basin, sea
 ~limnic
 λόγιμος notable

λωτός clover? lotus?
 μεσαμβρία midday; the south
 μεταίτιος accessory
 μηχανάομαι build, contrive
 ~mechanism
 μίν him, her, it
 μνήμη reminder, memorial
 μνημόσυον memorial
 μόριον piece, member; part of
 speech
 μορφή beauty
 μυρίκη tamarisk
 ναυπηγέω build ships
 νομέυς -ος (m) shepherd, herder
 ~nemesis
 οἶκημα -τος (n, 3) room
 οἰκήτωρ inhabitant
 ὀκτωκαίδεκα 18
 ὁμός same ~homoerotic
 ὁμόω unite ~homoerotic
 ὄον οὖ type of fruit
 ὀπισθεν behind, hereafter
 ὀρύσσω dig
 ὀχετεύω carry water in a canal
 ὄψιος late, in evening
 πακτόω fasten, close
 παραμείβω pass by ~amoeba
 παρέλκω dissemble; (mid) get by
 trickery
 πάτρα (αᾶ) fatherland ~paternal
 περιείρω insert or attach around
 περιμήκης very long, high
 περίοδος picket, circuit
 περιορύσσω dig around
 Πέρσης Persian
 πηδάλιον rudder

πλάνη wandering
 πλινθηδόν brick-fashion
 πλωτός floating ~float
 πορθμεύω ferry over
 προπύλαιος before the gates,
 gateway
 προσεγγράφω carve on
 προσίστημι set against; (mp) stand
 near
 προσχώννυμι (ῶ) heap on, as with
 silt
 προσωτέρω farther
 πυραμῖς (ῶ) pyramid
 ῥεῖθρον stream ~rheostat
 ῥίψ ῥιπεστός (f) wicker
 ῥόος ῥοῦ stream, flow, current
 ~rheostat
 σποδός (f) embers; ashes
 σταδίη (adj) standing upright, firm;
 (pl noun) 200 meters
 στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
 στρατιά army ~strategy
 συντίθημι hearken, mark ~thesis
 τείνω stretch, tend ~tense
 τετραίνω pierce ~tribulation
 τρόπις -ος (f) keel
 ὑπερβαίνω pass, transgress ~basis
 ὑπερέχω be over; protect
 ὑπόγαιος underground
 ὑπόδημα -τος (n, 3) sandals
 φάτις -τος (f) report, rumor ~fame
 φορτηγέω carrying burdens
 χέρσος (f) dry land
 χιλιάς -δος (i, f, 3) 1000
 ψάμμινος sandy

2.96

τὰ δὲ δὴ πλοῖά σφι, τοῖσι φορτηγέουσι,¹ ἐστὶ ἐκ τῆς ἀκάνθης ποιούμενα, τῆς ἥ μορφὴ μὲν ἐστὶ ὁμοιοτάτῃ τῷ Κυρηναίῳ λωτῷ, τὸ δὲ δάκρυον κόμμι ἐστί. ἐκ ταύτης ὦν τῆς ἀκάνθης κοιψάμενοι ξύλα ὅσον τε διπήχεα πλυνθηδὸν² συντιθεῖσι ναυπηγέμενοι 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 ἀρμονίας³ ἐν ὧν ἐπάκτωσαν⁴ τῇ βύβλῳ. πηδάλιον⁵ δὲ ἐν ποιεῖνται, καὶ τοῦτο διὰ τῆς τρόπιος⁶ διαβύνεται. ἰστῷ δὲ ἀκανθίνῳ⁷ χρέωνται, ἰστίοις δὲ βυβλίνοις.⁸

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 μυρίκης⁹ πεποιημένη θύρη, κατερραμμένη ῥίπῃ καλάμων, καὶ λίθος τετρημένος¹⁰ διτάλαντος¹¹ μάλιστα κη σταθμόν· τούτων τὴν μὲν θύρην δεδεμένην κάλῳ ἔμπροσθε τοῦ πλοίου ἀπιεῖ ἐπιφέρεσθαι, τὸν δὲ λίθον ἄλλῳ κάλῳ ὀπισθε. ἡ μὲν δὴ θύρη τοῦ ῥόου ἐμπίπτοντος χωρεῖ ταχέως καὶ ἔλκει τὴν βάρην τοῦτο γὰρ δὴ οὖνομα ἐστὶ τοῖσι πλοίοις τούτοις, ὁ δὲ λίθος ὀπισθε ἐπελκόμενος καὶ ἐὼν ἐν βυσσῷ¹² κατιθύνει τὸν πλόον. ἔστι δὲ σφι τὰ πλοῖα ταῦτα πλήθει πολλά, καὶ ἄγει ἔνια πολλὰς χιλιάδας ταλάντων.

2.97

ἐπεὰν δὲ ἐπέλθῃ ὁ Νεῖλος τὴν χώραν, αἱ πόλεις μούναι φαίνονται ὑπερέχουσαι, μάλιστα κη ἐμπερέες τῇσι ἐν τῷ Αἰγαίῳ πόντῳ νήσοις· τὰ μὲν γὰρ ἄλλα τῆς Αἰγύπτου πέλαγος γίνεται, αἱ δὲ πόλεις μούναι ὑπερέχουσι. πορθμεύονται¹³ ὦν, ἐπεὰν τοῦτο γένηται, οὐκέτι κατὰ τὰ ῥέεθρα τοῦ ποταμοῦ ἀλλὰ διὰ μέσου τοῦ πεδίου. ἐς μὲν γε Μέμφιν ἐκ Ναυκράτιος ἀναπλώνοντι παρ' αὐτὰς τὰς πυραμίδας γίνεται ὁ

¹ carrying burdens ² brick-fashion ³ fastener; agreement

⁴ fasten, close ⁵ rudder ⁶ keel ⁷ of thorns; of shittah wood

⁸ made of papyrus ⁹ tamarisk ¹⁰ pierce ¹¹ weighing two talents

¹² depth of the sea ¹³ ferry over

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 ἤξεις κατ' Ἀνθυλλάν τε πόλιν καὶ τὴν Ἀρχάνδρου καλευμένην.

2.98

τουτέων δὲ ἡ μὲν Ἀνθυλλα ἐοῦσα λογίμη πόλις ἐς ὑποδήματα ἐξαίρετος δίδεται τοῦ αἰὲ βασιλεύοντος Αἰγύπτου τῇ γυναικί τοῦτο δὲ γίνεται ἐξ ὅσου ὑπὸ Πέρσῃσι ἐστὶ Αἴγυπτος, ἡ δὲ ἐτέρη 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 ὅφιν τε ἐμὴ καὶ γνώμη καὶ ἱστορίῃ ταῦτα λέγουσα ἐστί, τὸ δὲ ἀπὸ τοῦδε Αἰγυπτίους ἔρχομαι λόγους¹⁴ ἐρέων κατὰ τὰ ἡκουον· προσέσται δὲ αὐτοῖσί τι καὶ τῆς ἐμῆς ὀφιος.

Μῖνα τὸν πρῶτον βασιλεύσαντα Αἰγύπτου οἱ ἱρέες ἔλεγον τοῦτο μὲν ἀπογεφυρῶσαι τὴν Μέμφιν. τὸν γὰρ ποταμὸν πάντα ρέειν παρὰ τὸ ὄρος τὸ ψάμμινον¹⁵ πρὸς Λιβύης, τὸν δὲ Μῖνα ἄνωθεν, ὅσον τε ἑκατὸν σταδίους ἀπὸ Μέμφιος, τὸν πρὸς μεσαμβρίας¹⁶ ἀγκῶνα¹⁷ προσχώσαντα τὸ μὲν ἀρχαῖον ῥέεθρον ἀποξηρῆναι, τὸν δὲ ποταμὸν ὀχετεῦσαι¹⁸ τὸ μέσον τῶν ὁρέων ρέειν. ἔτι δὲ καὶ νῦν ὑπὸ Περσέων ὁ ἀγκῶν οὗτος τοῦ Νείλου ὡς ἀπεργμένος ρέει ἐν φυλακῇσι μεγάλῃσι ἔχεται, φρασσόμενος¹⁹ ἀνὰ²⁰ πᾶν ἔτος· εἰ γὰρ ἐθελήσει ῥήξας ὑπερβῆναι ὁ ποταμὸς ταύτῃ, κίνδυνος πάσῃ Μέμφι κατακλυσθῆναι ἐστί. ὡς δὲ τῷ Μῖνι τούτῳ τῷ πρώτῳ γενομένῳ βασιλείῃ χέρσον²¹ γεγρονέναι τὸ ἀπεργμένον, τοῦτο μὲν ἐν αὐτῷ πόλιν κτίσαι ταύτην ἥτις νῦν Μέμφις καλέεται· ἔστι γὰρ καὶ ἡ Μέμφις ἐν τῷ στενωπῷ τῆς Αἰγύπτου· ἔξωθεν δὲ αὐτῆς περιορύξει λίμνην ἐκ τοῦ

¹⁴ history ¹⁵ sandy ¹⁶ midday; the south ¹⁷ elbow ¹⁸ carry
water in a canal ¹⁹ containing, blocking ²⁰ during ²¹ dry land

ποταμοῦ πρὸς βορέην τε καὶ πρὸς ἐσπέρην τὸ γὰρ πρὸς τὴν ἡῶ αὐτὸς ὁ Νεῖλος ἀπέργει, τοῦτο δὲ τοῦ Ἡφαίστου τὸ ἱρὸν ἰδρύνασθαι ἐν αὐτῇ, ἐὼν μέγα τε καὶ ἀξιαπηγητότατον.²²

2.100

μετὰ δὲ τοῦτον κατέλεγον οἱ ἱρέες ἐκ βύβλου ἄλλων βασιλέων τριηκοσίων καὶ τριήκοντα οὐνόματα. ἐν τοσαύτησι δὲ γενεῇσι ἀνθρώπων ὀκτωκαίδεκα μὲν Αἰθίοπες ἦσαν, μία δὲ γυνὴ ἐπιχωρίη, οἱ δὲ ἄλλοι ἄνδρες Αἰγύπτιοι. τῇ δὲ γυναικὶ οὐνομα ἦν, ἥτις ἐβασίλευσε, τό περ τῇ Βαβυλωνίῃ, Νίτωκρις.

Τὴν ἔλεγον τιμωρέουσιν ἀδελφεῶ, τὸν Αἰγύπτιοι βασιλεύοντα σφέων ἀπέκτειναν, ἀποκτείναντες δὲ οὕτω ἐκείνη ἀπέδοσαν τὴν βασιλείην, τούτῳ τιμωρέουσιν πολλοὺς Αἰγυπτίων διαφθεῖραι²³ δόλω. ποιησαμένην γάρ μιν οἶκημα περίμηκες ὑπόγειον καινοῦν τῷ λόγῳ, νόῳ δὲ ἄλλα μηχανᾶσθαι· καλέσασαν δέ μιν Αἰγυπτίων τοὺς μάλιστα μεταίτιους τοῦ φόνου ἦδε πολλοὺς ἰστιᾶν, δαινυμένοισι δὲ ἐπεῖναι τὸν ποταμὸν δι' αὐλῶνος κρυπτοῦ μεγάλου. ταύτης μὲν πέρι τοσαῦτα ἔλεγον, πλὴν ὅτι αὐτὴν μιν, ὥς τοῦτο ἐξέργαστο, ρίψαι²⁴ ἐς οἶκημα²⁵ σποδοῦ πλέον, ὅκως ἀτιμώρητος²⁶ γένηται.

2.101

τῶν δὲ ἄλλων βασιλέων οὐ γὰρ ἔλεγον οὐδεμίαν ἔργων ἀπόδεξιν καὶ οὐδὲν εἶναι λαμπρότητος,²⁷ πλὴν ἐνὸς 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 μεγάλθεος πέρι ὁμοῦ αὐτῇ τῇ λίμνῃ ἐπιμνήσομαι· τοῦτον μὲν τοσαῦτα ἀποδέξασθαι, τῶν δὲ ἄλλων οὐδένα οὐδέν.

²² worth telling ²³ she ²⁴ herself ²⁵ a different room

²⁶ unavenged, unpunished ²⁷ brilliance, splendor, magnanimity

2.102

παραμεινόμενος ὦν τούτους τοῦ ἐπὶ τούτοις γενομένου βασιλέως, τῷ οὐνόμα ἦν Σέσωστρις, τούτου μνήμην ποιήσομαι· τὸν ἔλεγον οἱ ἱρέες πρῶτον μὲν πλοίοις μακροῖσι²⁸ ὀρμηθέντα ἐκ τοῦ Ἀραβίου κόλπου τοὺς παρὰ τὴν Ἐρυθρὴν θάλασσαν κατοικημένους καταστρέφεσθαι, ἐς ὃ πλεοντά μιν πρόσω ἀπικέσθαι ἐς θάλασσαν οὐκέτι πλωτὴν²⁹ ὑπὸ βραχέων.

ἐνθεῦτεν δὲ ὡς ὀπίσω ἀπίκετο ἐς Αἴγυπτον, κατὰ τῶν ἱρέων τὴν φάτιν,³⁰ πολλὴν στρατιὴν τῶν λαβῶν ἤλαυνε διὰ τῆς ἡπείρου, πᾶν ἔθνος τὸ ἐμποδὼν καταστρεφόμενος. ὁτέοις μὲν νυν αὐτῶν ἀλκίμοις ἐνετύγχανε καὶ δεινῶς γλιχομένοις³¹ περὶ τῆς ἐλευθερίας, τούτοις μὲν στήλας ἐνίστη ἐς τὰς χώρας διὰ γραμμάτων λεγούσας τό τε ἑωυτοῦ οὐνόμα καὶ τῆς πάτρης, καὶ ὡς δυνάμει τῇ ἑωυτοῦ κατεστρέψατο σφέας· ὅτεων δὲ ἀμαχητὶ³² καὶ εὐπετέως παρέλαβε τὰς πόλεις, τούτοις δὲ ἐνέγραφε ἐν τῇσι στήλησι κατὰ ταῦτα καὶ τοῖσι ἀνδρηίοις³³ τῶν ἐθνέων γενομένοις, καὶ δὴ καὶ αἰδοῖα γυναικὸς προσενέγραφε, δῆλα βουλόμενος ποιέειν ὡς εἶσαν ἀνάλκιδες.

2.103

ταῦτα δὲ ποιέων διεξήγε 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 ἦγε, καὶ ἐπεῖτε ἐγένετο ἐπὶ Φάσι ποταμῷ, οὐκ ἔχω τὸ ἐνθεῦτεν ἀτρεκέως εἰπεῖν εἴτε αὐτὸς ὁ βασιλεὺς Σέσωστρις ἀποδασάμενος τῆς ἑωυτοῦ στρατῆς μόριον ὅσον δὴ αὐτοῦ κατέλιπε τῆς χώρας οἰκήτορας, εἴτε τῶν τινες στρατιωτέων τῇ πλάνῃ αὐτοῦ ἀχθεσθέντες περὶ Φᾶσιν ποταμὸν κατέμειναν.

²⁸ here meaning they were war-ships ²⁹ floating ³⁰ report, rumor

³¹ cling to, long for ³² without a fight ³³ of a man, manly

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 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 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 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 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, 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 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 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 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.

vocabulary

αἰδοῖον genitals
 αἰχμή spear point ~acute
 ἀμαξεύω travel by wagon
 ἀναβλέπω look up; gain sight, open one's eyes
 ἀνάθημα -τος (n, 3) consecrated gift ~thesis
 ἀνακομίζω take back/away
 ἀναμάξευτος impassable for wagons
 ἀνάμεσος in the middle of
 ἀναμετρέω retrace a path ~metric
 ἀνδριάς -ντος (m, 3) portrait, statue
 ἀνήκω reach up to; belong
 ἄνιππος horseless
 ἄπειρος untested; infinite
 ἀποδείκνυμι (ū) show, point out; appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀποσώζω save from
 ἀποφορά tax, tribute
 ἀριστερός left-hand
 ἀρχαῖος ancient, from the beginning ~oligarch
 ἀστυγείτων near a city
 ἀτασθαλία recklessness
 γεφυρόω (ū) dam, move earth
 γεωμετρία geometry, surveying, land tax
 γνώμων -ος (m, 3) expert; carpenter's square
 γράμμα -τος (n, 3) writing, letter
 διάκειμαι be in a condition
 διακέομαι repair
 δίνη (i) whirlpool, eddy
 διῶρυξ -χος (f) ditch, canal
 ἐγγλύφω carve
 εἰκάζω liken; conjecture
 εἰκών -όνος (f, 3) image, likeness
 ἐκατέρωθι on either side
 ἐκγλύφω scoop out; hatch
 ἐκδέχομαι receive; succeed to a

position

ἐκμανθάνω know by heart
 ἐκτείνω stretch out ~tend
 ἐκών willingly, on purpose; giving in too easily
 Ἑλλήν Greek
 ἐμπίπτω fall into; attack ~petal
 ἐμφερέης similar
 ἐνδέκατος eleventh ~decimal
 ἔνειμι be in ~ion
 ἕξ six ~hexagon
 ἐξακέομαι cure, appease, make up for
 ἕξωθεν from outside
 ἐπανερχομαι return; ascend
 ἐπέξειμι attack, prosecute
 ἐπιγίγνομαι succeed, come after ~genus
 ἐπιμίσγω deal with, fight ~mix
 ἐπισκέπτομαι look upon, inspect
 ἐπισκοπέω look upon, inspect
 ἐπιτάσσω enjoin; place near
 ἐπιτελέω complete; do a religious duty
 ἐτέρωθι opposite, elsewhere, anywhere ~other
 ἐφεξῆς in order, in a row
 ζημία loss, penalty ~zeal
 ἵππάζομαι drive a chariot ~hippo
 ἵππασιμος fit for horses or riding
 ἱρεὺς ἱρῆος (i, m) priest ~hieroglyph
 κάμνω toil, be tired, acquire by toil; be troubled; be sick
 κατακαίω burn down ~caustic
 καταστρέφω overturn, subdue ~catastrophe
 κατατάμνω cut up
 κατατέμνω cut up
 κληρὸς lot; farm, inheritance; clergy ~clergy
 κληρόω cast lots, assign
 κυματίζει storm-tossed

λίθινος made of stone
 λίνον cord, net, linen
 μάκρων -ος (m, 3) longhead (ethnic term)
 μαντεῖον prophetic warning
 ~mantis
 μετεξέτεροι (+gen) some ones of
 μετέπειτα afterward, next
 μιμέομαι (ἱ) imitate, represent
 μῖν him, her, it
 μνημόσυνον memorial
 νίζω wash
 νίφω (ἱ) it snows
 νοστέω go home
 ξείνιος of hospitality
 ὀκτωκαίδεκα 18
 ὀπόθεν whence
 ὀπόσος as many as, how many, how great
 ὀπότερος which of two, either of two
 ὄρος boundary marker ~horizon
 ὀρύσσω dig
 οὔρον boundary stone; unit of distance; limit
 παντοῖος all kinds of
 παραλύω detach, disable
 πέμπτος fifth ~pentagon
 περίειμι be superior to; be left over; still exist
 περιμήκης very long, high
 περινέω swim around; pile around
 περιοράω look around; watch; permit
 περιτάμνω surround to steal
 περιτέμνω surround to steal
 ~tonsure
 Πέρσης Persian
 πῆχυς forearm, cubit

πλατύς extensive, wide
 πόλος axis, pivot, orbit, sundial
 πόμα -τος (n, 3) lid, cover; drink
 πρόσσδος (f) approach, procession; a rent
 προσφερέης similar; useful
 πυρά pyre ~pyre
 σημαίνω give orders to; show; mark
 ~semaphore
 σκευή equipment
 σπανίζω be scarce; lack; use up
 σπιθαμή hand-span
 στήλη post, column
 στρατιά army ~strategy
 συγγιγνώσκω acknowledge; pardon
 συγγνώμη sympathy, leniency
 συμβουλεύω give advice; (mid) consult ~volunteer
 τεκμήριον sign; proof
 τετράγωνος square
 τίνω (ἱ) pay, atone for; (mp) punish
 τίω value, honor; mp: exact recompense for
 τύπος mold, form ~type
 τύπτω beat, smite ~stupid
 τυφλός blind
 τυφλώω blind
 ὑπερβάλλω cause to go beyond; delay ~ballistic
 ὑποπίμπρημι set on fire; burn on a pyre
 φοῖνιξ -κος (m) red or purple dye or color; bay (horse); palm tree
 φοιτάω go back and forth
 φροντίς -τος (f) thought, care
 χώρος place ~heir
 ὥρος year
 ὠσαύτως in the same way

2.104

φαίνονται μὲν γὰρ ἔόντες οἱ Κόλχοι Αἰγύπτιοι, νοήσας δὲ πρότερον αὐτὸς ἢ ἀκούσας ἄλλων λέγω. ὥς δέ μοι ἐν φροντίδι¹ 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 εἶκασα τῇδε, καὶ ὅτι μελάγχροες εἰσὶ καὶ οὐλότριχες. καὶ τοῦτο μὲν ἐς οὐδὲν ἀνήκει· εἰσὶ γὰρ καὶ ἕτεροι τοιοῦτοι· ἀλλὰ τοῖσιδε καὶ μᾶλλον, ὅτι μόνον πάντων ἀνθρώπων Κόλχοι καὶ Αἰγύπτιοι καὶ Αἰθίοπες περιτάμνονται ἀπ' ἀρχῆς τὰ αἰδοῖα. Φοίνικες δὲ καὶ Σύριοι οἱ ἐν τῇ Παλαιστίνῃ καὶ αὐτοὶ ὁμολογέουσι παρ' Αἰγυπτίων μεμαθηκέναι, Σύριοι δὲ οἱ περὶ Θερμώδοντα καὶ² Παρθένιον ποταμὸν καὶ Μάκρωνες³ οἱ τούτοις ἀστυγείτονες⁴ ἔόντες ἀπὸ Κόλχων φασὶ νεωστὶ μεμαθηκέναι. οὗτοι γὰρ εἰσὶ οἱ περιταμνόμενοι ἀνθρώπων μόνον, καὶ οὗτοι Αἰγυπτίοις φαίνονται ποιεῦντες κατὰ ταυτά. αὐτῶν δὲ Αἰγυπτίων καὶ Αἰθιόπων 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 μμύονται κατὰ τὰ αἰδοῖα. ἀλλὰ τῶν ἐπιγνωμένων οὐ περιτάμνουσι τὰ αἰδοῖα.

2.105

φέρει νῦν καὶ ἄλλο εἶπω περὶ τῶν Κόλχων, ὥς Αἰγυπτίοις προσφερέες εἰσὶ· λίνον μόνον οὗτοί τε καὶ Αἰγύπτιοι ἐργάζονται καὶ κατὰ ταυτά, καὶ ἡ ζῳή πᾶσα καὶ ἡ γλώσσα ἐμφερής ἐστι ἀλλήλοισι. λίνον δὲ τὸ μὲν Κολχικὸν ὑπὸ Ἑλλήνων Σαρδωνικὸν κέκληται, τὸ μέντοι ἀπ' Αἰγύπτου ἀπικνεύμενον καλέετα Αἰγύπτιον.

2.106

αἱ δὲ στήλαι τὰς ἴστα κατὰ τὰς χώρας ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, αἱ μὲν πλεῖνες οὐκέτι φαίνονται περιεοῦσαι, ἐν δὲ

¹ thought, care ² beginning a list that describes the whole north coast of Anatolia ³ longhead (ethnic term) ⁴ near a city

τῇ Παλαιστίνῃ Συρίῃ αὐτὸς ὥρων⁵ εἰσάσας καὶ τὰ γράμματα τὰ εἰρημένα ἐνεόντα καὶ γυναικὸς αἰδοῖα. εἰσὶ δὲ καὶ περὶ Ἰωνίην δύο τύποι ἐν πέτρῃσι ἐγκεκολαμμένοι⁶ τούτου τοῦ ἀνδρός, τῇ τε ἐκ τῆς Ἐφεσείης ἐς Φώκαιαν ἔρχονται καὶ τῇ ἐκ Σαρδίων ἐς Σμύρνην. ἐκατέρωθι⁷ δὲ ἀνὴρ ἐγγέγλυπται μέγαθος πέμπτης σπιθαμῆς,⁸ τῇ μὲν δεξιῇ χειρὶ ἔχων αἰχμὴν τῇ δὲ ἀριστερῇ τόξα, καὶ τὴν ἄλλην σκευὴν⁹ ὡσαύτως· καὶ γὰρ Αἰγυπτίην καὶ Αἰθιοπίδα ἔχει· ἐκ δὲ τοῦ ὤμου ἐς τὸν ἕτερον ὦμον διὰ τῶν στηθῶν γράμματα ἱρὰ Αἰγύπτια διήκει ἐγκεκολαμμένα, λέγοντα τάδε· «ἐγὼ τήνδε τὴν χώραν ὥμοισι τοῖσι ἐμοῖσι¹⁰ ἐκτησάμην.» ὅστις δὲ καὶ ὁκόθεν ἐστί, ἐνθαῦτα μὲν οὐ δηλοῖ, ἐτέρωθι¹¹ δὲ δεδήλωκε· τὰ δὲ καὶ μετεξέτεροι τῶν θεησαμένων Μέμνος ἐικόνα εἰκάζουσί μιν εἶναι, πολλὸν τῆς ἀληθείης ἀπολελειμμένοι.

2.107

τοῦτον δὲ τὸν Αἰγύπτιον Σέσωστριν ἀναχωρέοντα καὶ ἀνάγοντα πολλοὺς ἀνθρώπους τῶν ἐθνέων τῶν τὰς χώρας κατεστρέψατο, ἔλεγον οἱ ἱεεῖς, ἐπεῖτε ἐγίνετο ἀνακομιζόμενος ἐν Δάφνησι τῇσι Πηλουσίῃσι, τὸν ἀδελφεὸν ἐωυτοῦ, τῷ ἐπέτρεψε ὁ Σέσωστρις τὴν Αἴγυπτον, τοῦτον ἐπὶ ξείνια αὐτὸν καλέσαντα καὶ πρὸς αὐτῷ τοὺς παῖδας¹² περυνῆσαι ἔξωθεν τὴν οἰκίην ὕλην, περυνήσαντα δὲ ὑποπρῆσαι. τὸν δὲ ὥς μαθεῖν τοῦτο, αὐτίκα συμβουλευέσθαι τῇ γυναικί· καὶ γὰρ δὴ καὶ τὴν γυναῖκα αὐτὸν ἅμα ἄγεσθαι· τὴν δὲ οἱ συμβουλευῆσαι τῶν παίδων ἐόντων ἔξ τοὺς δύο ἐπὶ τὴν πυρὴν ἐκτείναντα γεφυρῶσαι¹³ τὸ καιόμενον, αὐτοὺς δὲ ἐπ' ἐκείνων ἐπιβαίνοντας ἐκσώζεσθαι. ταῦτα ποιῆσαι τὸν Σέσωστριν, καὶ δύο μὲν τῶν παίδων κατακαῆναι τρόπῳ τοιούτῳ, τοὺς δὲ λοιποὺς ἀποσωθῆναι ἅμα τῷ πατρί.

⁵ year ⁶ engraved ⁷ on either side ⁸ hand-span ⁹ equipment

¹⁰ with his own fighting strength ¹¹ opposite, elsewhere, anywhere

¹² arriving before their father ¹³ dam, move earth

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, οὗτοι ἦσαν οἱ ἐλκύσαντες, καὶ τὰς διώρυχας τὰς νῦν ἐούσας ἐν Αἰγύπτῳ πάσας οὗτοι ἀναγκαζόμενοι ὥρυσσον, ἐποίεν τε οὐκ ἐκόντες Αἴγυπτον, τὸ πρὶν ἐοῦσαν ἵππασίμην καὶ ἀμαξενομένην πᾶσαν, ἐνδεᾶ τούτων. ἀπὸ γὰρ τούτου τοῦ χρόνου Αἴγυπτος ἐοῦσα πεδιάς πᾶσα ἀνιππος καὶ ἀναμάξευτος γέγονε· αἷται δὲ τούτων αἱ διώρυχες γεγόνασι ἐοῦσαι πολλαὶ καὶ παντοίους τρόπους ἔχουσαι. κατέταμνε δὲ τοῦδε εἵνεκα τὴν χώραν ὁ βασιλεύς· ὅσοι τῶν Αἰγυπτίων μὴ ἐπὶ τῷ ποταμῷ ἔκτηντο τὰς πόλεις ἀλλ' ἀναμέσους, οὗτοι, ὅκως τε ἀπίοι¹⁴ ὁ ποταμός, σπανίζοντες¹⁵ ὑδάτων πλατυτέροις ἐχρέωντο τοῖσι πόμασι,¹⁶ ἐκ φρεάτων χρεώμενοι. τούτων μὲν δὴ εἵνεκα κατετμήθη ἡ Αἴγυπτος.

2.109

κατανεῖμαι δὲ τὴν χώραν Αἰγυπτίοις ἅπασι τοῦτον ἔλεγον τὸν βασιλέα, κλήρον 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 ἐσήμεναι τὸ γεγενημένον· ὁ δὲ ἔπεμπε τοὺς ἐπισκεψομένους καὶ ἀναμετρήσοντας ὅσῳ ἐλάσσων ὁ χώρος γέγονε, ὅκως τοῦ λοιποῦ κατὰ λόγον τῆς τεταγμένης ἀποφορῆς τελέοι. δοκέει δέ μοι ἐνθεῦτεν γεωμετρίῃ¹⁷ εὑρεθεῖσα ἐς τὴν Ἑλλάδα ἐπανελθεῖν· πόλον¹⁸ μὲν γὰρ καὶ γνώμονα¹⁹ καὶ τὰ δώδεκα μέρη τῆς ἡμέρης παρὰ Βαβυλωνίων ἔμαθον οἱ Ἕλληνες.

¹⁴ was not in flood ¹⁵ be scarce; lack; use up ¹⁶ lid, cover; drink ¹⁷ geometry, surveying, land tax ¹⁸ axis, pivot, orbit, sundial
¹⁹ expert; carpenter's square

2.110

βασιλεὺς μὲν δὴ οὗτος μῦνος Αἰγύπτιος Αἰθιοπίης 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 περιεΐδε ἰσάντα 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· οὐκὼν δίκαιον εἶναι ἰσάναι 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 βασιληῖν τὸν παῖδα αὐτοῦ Φερῶν, τὸν ἀποδέξασθαι μὲν οὐδεμίαν στρατηγὴν, συνενειχθῆναι δέ οἱ τυφλὸν γενέσθαι διὰ τοιόνδε πρῆγμα. τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ τότε ἐπ' ὀκτωκαίδεκα πήχεας, ὥς ὑπερέβαλε τὰς ἀρούρας, πνεύματος ἐμπεσόντος κυματὶς²⁰ ὁ ποταμὸς ἐγένετο· τὸν δὲ βασιλέα λέγουσι τοῦτον ἀτασθαλίῃ²¹ χρησάμενον, λαβόντα αἰχμὴν βαλεῖν ἐς μέσας τὰς δίνας²² τοῦ ποταμοῦ, μετὰ δὲ αὐτίκα καμόντα αὐτὸν τοὺς ὀφθαλμοὺς τυφλωθῆναι.²³

Δέκα μὲν δὴ ἔτεα εἶναί μιν τυφλόν, ἐνδεκάτῳ²⁴ δὲ ἔτει ἀπικέσθαι οἱ μαντήιον ἐκ Βουτοῦς πόλιος ὥς ἐξήκει τέ οἱ ὁ χρόνος τῆς ζημῆς καὶ ἀναβλέψει²⁵ γυναικὸς οὐρῶ νυψάμενος τοὺς ὀφθαλμοὺς, ἥτις παρὰ τὸν ἑωυτῆς ἄνδρα μῦνον 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,

²⁰ storm-tossed ²¹ recklessness ²² whirlpool, eddy ²³ blind

²⁴ eleventh ²⁵ open his eyes

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 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 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 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, 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 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.

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 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

vocabulary

ἀγγελία message, news ~angel
 ἀδίκημα -τος (n, 3) wrong, misdeed
 ἀδικία injustice, offence
 ἀναβλέπω look up; gain sight, open one's eyes
 ἀνάθημα -τος (n, 3) consecrated gift
 ~thesis
 ἀνακομίζω take back/away
 ἀναποδίζω step back; retract; cross-examine
 ἀναπτερόω raise, excite
 ἀνατίθηναι consecrate, lay on, impute; (mp) reproach
 ἀνίηναι urge, impel; release ~jet
 ἀντιπέμπω reply, repay
 ἄνωμοτί (adv) not bound by oath
 ἀξιοθέητος well worth seeing
 ἀπαιτέω demand to have returned
 ἀπελαύνω expel, exclude, ward off; (intrans) ride away
 ἀπηγέομαι lead; tell, relate
 ἄπιξις arrival
 ἀπολαμβάνω receive, recover, take aside, cut off ~epilepsy
 ἀποφέρω carry off, carry back
 ~bear
 ἀποφεύγω avoid, escape, go free
 ἀριστεία excellence
 ἀρχέω satisfy; ward off, defend; suffice
 ἄρουρα land ~arable
 ἄρπαγή seizure; rape
 ἀρπάζω carry off, seize ~harpoon
 ἀσινής unharmed
 ἄτε as if; since
 δῆτα emphatic δῆ
 διαιτάω treat; live; arbitrate
 διατελέω accomplish; keep doing
 ~apostle
 ἐκατόμβη hecatomb
 ἐκβαίνω come forth, disembark

~basis

ἐκδέχομαι receive; succeed to a position
 ἐκκλέπτω steal, rescue from
 ἐκπλέω sail away ~float
 ἐκφαίνω bring to light ~photon
 ἐκών willingly, on purpose; giving in too easily
 ἐλέγχω shame; try, examine
 Ἑλλήν Greek
 ἐνθεῦτεν thence
 ἐξαπατάω trick, cheat ~apatosaurus
 ἔξειμι go forth; is possible ~ion
 ἐξεργάζομαι accomplish; undo; destroy someone
 ἐξηγέομαι lead forth; set out, describe ~hegemony
 ἐξώστης -ου (m, 1) dangerous off-shore wind
 ἐπιβάλλω throw upon, head for
 ~ballistic
 ἐπιμνησκόμαι remember, speak about ~mnemonic
 ἐποποιία epic poetry
 ἐπώνυμος named for a reason
 ~name
 ἐρέσσω to row ~row
 εὐαής (ᾱ) airy; (wind) favorable
 εὐπατέρεια great-sired ~paternal
 εὐπρεπής comely, decent; specious
 εὖρος -εος (n, 3) width; (caps) the east wind
 εὖς good, brave, noble
 ζείδωρος grain-giving
 ἡιῶν beach
 ἥκιστος least; above all
 θεοειδής godlike ~theology
 θεράπων -οντος (m, 3) helper, henchman, servant ~therapy
 ἰδρύω establish
 ἵζω to seat ~sit
 ἰκέτης -ου (m, 1) suppliant, refugee

ἱερεύς ἱερός (ἱ, m) priest ~hieroglyph	οὄρον boundary stone; unit of distance; limit
ἱστορέω inquire; relate	οὗρος fair wind; guardian; hill
ἱστορία science, history	πάθη passivity, suffering
κάρτα very much ~χράτος	παμποίκιλος variegated
καταφεύγω resort to, flee to, appeal to ~fugitive	παράκοιτις -εως (f) wife
κατίσχω control, keep; land ~ischemia	πάτρα (αᾶ) fatherland ~paternal
κεραίζω slay, ravage ~caries	πέλαγος -ους (n, 3) the open sea ~pelagic
κλέπτω steal	πέπλος woman's dress, a folded cylinder of cloth
κότερος which, whichever of two	περιέπω treat, handle
λεία booty	περιοικέω dwell around
λεῖος smooth	πῆχυς forearm, cubit
λίθινος made of stone	πλάζω make to wander ~plankton
λόγιμος notable	πλανάω lead astray; (mp) wander ~plankton
μάταιος vain, empty	πλάνη wandering
μεθίημι let go, cease; (mid) speed off ~jet	πλέος full
μεθορμίζω move anchorage	προαγορεύω declare, predict, order
μετέπειτα afterward, next	σκευάζω prepare, collect
μήκος -ους (n, 3) length, stature	στίγμα -τος (n, 3) tattoo
μητιόεις effective ~meter	στρατιά army ~strategy
μίν him, her, it	συμβάλλω pit against; compare; mp: meet, fall in with ~ballistic
νέω spin; swim ~neuro	σύμπλοος shipmate
νίζω wash	συναλίζω collect; eat with
νίφω (ἱ) it snows	συνάπας (αᾶ) all together
νότος south, south wind	τελήεις complete
ξείνιος of hospitality	τέμενος -εος (n, 3) non-common land
ξεινοκτονέω kill guests or strangers	τίνω (ἱ) pay, atone for; (mp) punish
ὀβελός rod, obelisk	τίω value, honor; mp: exact recompense for
οἰκέτης -ου (m, 1) household; house slave	τριταῖος on the third day
ὀκτώ eight ~octopus	ὑποπύμπρημι set on fire; burn on a pyre
ὀμηρος insurance, hostage	φάρμακον drug, potion ~pharmacy
ὀμουρέω be next to	χώρος place ~heir
ὄον οὖ type of fruit	
ὀπόθεν whence	
ὄρος boundary marker ~horizon	
οὐδαμῇ nowhere	
οὐδαμὸς not anyone	

ἐς μίαν πόλιν, ἣ νῦν καλέεται Ἐρυθρὴ Βῶλος· ἐς ταύτην συναλίσσαντα ὑποπρῆσαι πάσας σὺν αὐτῇ τῇ πόλι· τῆς δὲ νυψάμενος τῷ οὐρῳ ἀνέβλεψε, ταύτην δὲ ἔσχε αὐτὸς γυναικα.

Ἀναθήματα δὲ ἀποφυγὼν τὴν πάθην¹ τῶν ὀφθαλμῶν ἄλλα τε ἀνὰ τὰ ἱρά πάντα τὰ λόγιμα ἀνέθηκε καὶ τοῦ γε λόγον μάλιστα ἄξιον ἐστὶ ἔχειν, ἐς τοῦ Ἥλιου τὸ ἱρὸν ἀξιοθέητα² ἀνέθηκε ἔργα, ὀβελούς δύο λιθίνους, ἐξ ἑνὸς ἑόντα ἐκάτερον λίθου, μῆκος μὲν ἐκάτερον πηχέων ἐκατόν, εὖρος δὲ ὀκτὼ πηχέων.

2.112

τούτου δὲ ἐκδέξασθαι τὴν βασιληὴν ἔλεγον ἄνδρα Μεμφίτην, τῷ κατὰ τὴν Ἑλλήνων γλῶσσαν οὖνομα Πρωτέα εἶναι· τοῦ νῦν τέμενος³ ἐστὶ ἐν Μέμφι κάρτα καλόν τε καὶ εὖ ἐσκευασμένον, τοῦ Ἡφαιστείου πρὸς νότον ἄνεμον κείμενον. περιοικέουσι δὲ τὸ τέμενος τοῦτο Φοίνικες Τύριοι, καλέεται δὲ ὁ χώρος οὗτος ὁ συνάπας Τυρίων στρατόπεδον. ἐστὶ δὲ ἐν τῷ τεμένει τοῦ Πρωτέος ἱρὸν τὸ καλέεται ξείνης Ἀφροδίτης· συμβάλλομαι δὲ τοῦτο τὸ ἱρὸν εἶναι Ἑλένης τῆς Τυνδάρω, καὶ τὸν λόγον ἀκηκοὺς ὡς διαιτήθη Ἑλένη παρὰ Πρωτεί, καὶ δὴ καὶ ὅτι ξείνης Ἀφροδίτης ἐπώνυμον ἐστὶ· ὅσα γὰρ ἄλλα Ἀφροδίτης ἱρά ἐστι, οὐδαμῶς ξείνης ἐπικαλέεται.

2.113

ἔλεγον δέ μοι οἱ ἱεεὲς ἱστοροῦντι τὰ περὶ Ἑλένην γενέσθαι ὧδε. Ἀλέξανδρον⁴ ἀρπάσαντα Ἑλένην ἐκ Σπάρτης ἀποπλέειν ἐς τὴν ἑωυτοῦ· καὶ μιν, ὡς ἐγένετο ἐν τῷ Αἰγαίῳ, ἐξῶσαι ἄνεμοι ἐκβάλλουσι ἐς τὸ Αἰγύπτιον πέλαγος, ἐνθεῦτεν δέ, οὐ γὰρ ἀνιῖ τὰ πνεύματα, ἀπικνέεται ἐς Αἴγυπτον καὶ Αἰγύπτου ἐς τὸ νῦν Κανωβικὸν καλούμενον στόμα τοῦ Νείλου καὶ ἐς Ταριχέας.

ἦν δὲ ἐπὶ τῆς ἡμόνος τὸ καὶ νῦν ἐστὶ Ἡρακλέος ἱρὸν, ἐς τὸ ἦν καταφυγὼν οἰκέτης ὅτεω ὦν ἀνθρώπων ἐπιβάληται στίγματα⁵ ἱρά,

¹ passivity, suffering ² well worth seeing ³ non-common land

⁴ Greek name of Paris, Helen's abductor ⁵ tattoo

έωυτὸν διδοὺς τῷ θεῷ, οὐκ ἔξεστι τούτου ἄφασθαι. ὁ νόμος οὗτος διατελεεί ἐὼν ὁμοιος μέχρι ἐμεῦ τῷ ἀπ' ἀρχῆς.

Τοῦ ὦν δὴ Ἀλεξάνδρου ἀπιστέαται θεράποντες πυθόμενοι τὸν περὶ τὸ ἱρὸν ἔχοντα νόμον, ἰκέται δὲ ἰζόμενοι τοῦ θεοῦ κατηγοροῦν τοῦ Ἀλεξάνδρου, βουλόμενοι βλάπτειν αὐτόν, πάντα λόγον ἐξηγούμενοι ὡς εἶχε περὶ τὴν Ἑλένην τε καὶ τὴν ἐς Μενέλεων ἀδικίην· κατηγοροῦν δὲ ταῦτα πρὸς τε τοὺς ἱρέας καὶ τὸν στόματος τούτου φύλακον, τῷ οὐνομα ἦν Θῶνις.

2.114

ἀκούσας δὲ τούτων ὁ Θῶνις πέμπει τὴν ταχίστην ἐς Μέμφιν παρὰ Πρωτέα ἀγγελίην λέγουσαν τάδε. «ἦκει ξείνος γένος μὲν Τευκρός, ἔργον δὲ ἀνόσιον ἐν τῇ Ἑλλάδι ἐξεργασμένος· ξείνου γὰρ τοῦ έωυτοῦ ἐξαπατήσας τὴν γυναικα αὐτὴν τε ταύτην ἄγων ἦκει καὶ πολλὰ κάρτα χρήματα, ὑπὸ ἀνέμων ἐς γῆν ταύτην ἀπενειχθεῖς. κότερα δῆτα⁶ τούτον έώμεν ἀσινέα ἐκπλέειν ἢ ἀπελώμεθα τὰ ἔχων ἦλθε;» ἀντιπέμπει πρὸς ταῦτα ὁ Πρωτεὺς λέγοντα τάδε· «ἄνδρα τούτον, ὅστις κοτὲ ἐστὶ ὁ ἀνόσια ἐργασμένος ξείνον τὸν έωυτοῦ, 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 τούτον ἀνήγαγε ἐς Μέμφιν καὶ τὴν Ἑλένην τε καὶ τὰ χρήματα, πρὸς⁷ 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 πάτρης εἶπε τὸ οὐνομα, καὶ δὴ καὶ τὸν πλόον ἀπηγήσατο 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, ἐξηγούμενοι πάντα λόγον τοῦ ἀδικήματος. τέλος δὲ δὴ σφι λόγον τόνδε ἐκφαίνει ὁ Πρωτεὺς, λέγων ὅτι «ἐγὼ εἰ μὴ περὶ πολλοῦ ἡγεύμην μηδένα ξείνων κτείνειν, ὅσοι ὑπ'

⁶ emphatic δῆ ⁷ in addition to

ἀνέμων ἤδη ἀπολαμφθέντες ἦλθον ἐς χώραν τὴν ἐμὴν, ἐγὼ ἂν σε ὑπὲρ τοῦ Ἑλλήνος ἐτισάμην, ὅς, ὦ κάκιστε ἀνδρῶν, ξεινίων τυχὼν ἔργον ἀνοσιώτατον ἐργάσαιο· παρὰ τοῦ σεωντοῦ ξείνου τὴν γυναῖκα ἦλθες. καὶ μάλα ταυτὰ τοι οὐκ ἤρκεσε, ἀλλ' ἀναπερώσας αὐτὴν οἴχεται ἔχων ἐκκλέψας. καὶ οὐδὲ ταυτὰ τοι μούνα ἤρκεσε, ἀλλὰ καὶ οἰκία τοῦ ξείνου κεραΐσας ἤκεις. νῦν ὦν ἐπειδὴ περὶ πολλοῦ ἡγῆμαι μὴ ξεινοκτονέειν,⁸ γυναῖκα μὲν ταύτην καὶ τὰ χρήματα οὗ τοι προήσω ἀπάγεσθαι, ἀλλ' αὐτὰ ἐγὼ τῷ Ἑλληνι ξείνω φυλάξω, ἐς ὃ ἂν αὐτὸς ἐλθὼν ἐκεῖνος ἀπαγαγέσθαι ἐθέλῃ· αὐτὸν δέ σε καὶ τοὺς σοὺς συμπλόους τριῶν ἡμερέων προαγορεύω ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην τινὰ μετορμίζεσθαι, εἰ δὲ μή, ἅτε πολεμίους περιέψεσθαι.»

2.116

Ἑλένης μὲν ταύτην ἄπιξιν παρὰ Πρωτέα ἔλεγον οἱ ἱρέες γενέσθαι· δοκέει δέ μοι καὶ Ὅμηρος τὸν λόγον τοῦτον πυθέσθαι· ἀλλ' οὐ γὰρ ὁμοίως ἐς τὴν ἐποποιίην εὐπρεπὴς⁹ ἦν τῷ ἐτέρῳ τῷ περ ἐχρήσατο, ἐκὼν ἐκὼν· ἐς ὃ μετῆκε αὐτόν, δηλώσας ὡς καὶ τοῦτον ἐπίσταιτο τὸν λόγον· δηλὸν δὲ κατὰ γὰρ ἐποίησε ἐν Ἰλιάδι καὶ οὐδαμῇ¹⁰ ἄλλη ἀνεπὶδισε ἑαυτόν πλάνην τὴν Ἀλεξάνδρου, ὡς ἀπηνείχθη ἄγων Ἑλένην τῇ τε δὴ ἄλλη πλαζόμενος¹¹ καὶ ὡς ἐς Σιδῶνα τῆς Φοινίκης ἀπίκητο. ἐπιμέμνηται δὲ αὐτοῦ ἐν Διομήδεος ἀριστείῃ.¹² λέγει δὲ τὰ ἔπεα ὧδε.

Ἐνθ' ἔσαν οἱ πέπλοι¹³ παμποίκιοι,¹⁴ ἔργα γυναικῶν Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον, τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν. [Ἰλ. Z289-292]

ἐπιμέμνηται δὲ καὶ ἐν Ὀδυσσεΐῃ ἐν τοῖσιδε τοῖσι ἔπεσι. τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,¹⁵ ἐσθλά, τά οἱ Πολύδαμνα πόρειν Θῶνος παράκοιτις Αἴγυπτίῃ, τῇ πλεῖστα φέρει ζειδῶρος¹⁶ ἄρουρα φάρμακα, πολλὰ μὲν ἐσθλά μεμιγμένα, πολλὰ δὲ λυγρά. Ὀδ. δ227-

⁸ kill guests or strangers ⁹ comely, decent; specious ¹⁰ nowhere

¹¹ make to wander ¹² excellence ¹³ woman's dress, a folded cylinder of cloth ¹⁴ variegated ¹⁵ effective ¹⁶ grain-giving

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καὶ τάδε ἕτερα πρὸς Τηλέμαχον Μενέλεως λέγει. Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τεληέσσας¹⁷ ἑκατόμβας. Ὅδ. 8351-352]

ἐν τούτοισι τοῖσι ἔπεσι δηλοῖ ὅτι ἠπίστατο τὴν ἐς Αἴγυπτον Ἀλεξάνδρου πλάνην· ὁμοῦρεῖ¹⁸ γὰρ ἡ Συρίη Αἰγύπτῳ, οἱ δὲ Φοίνικες, τῶν ἐστὶ ἡ Σιδῶν, ἐν τῇ Συρίῃ οἰκέουσι.

2.117

κατὰ ταῦτα δὲ τὰ ἔπεα καὶ τόδε τὸ χωρίον οὐκ ἦκιστα ἀλλὰ μάλιστα δηλοῖ ὅτι οὐκ Ὀμήρου τὰ Κύπρια ἔπεα¹⁹ ἐστὶ ἀλλ' ἄλλου τινός. ἐν μὲν γὰρ τοῖσι Κυπρίοις εἴρηται ὡς τριταῖος ἐκ Σπάρτης Ἀλέξανδρος ἀπύκετο ἐς τὸ Ἴλιον ἄγων Ἑλένην, εὐαεί²⁰ τε πνεύματι χρησάμενος καὶ θαλάσσει λείῃ· ἐν δὲ Ἰλιάδι λέγει ὡς ἐπλάζετο ἄγων αὐτήν. Ὅμηρος μὲν νυν καὶ τὰ Κύπρια ἔπεα χαιρέτω.

2.118

εἰρομένου δέ μεν τοὺς ἱρέας εἰ μάταιον²¹ λόγον λέγουσι οἱ Ἕλληνες τὰ περὶ Ἴλιον γενέσθαι ἢ οὐ, ἔφασαν πρὸς²² ταῦτα τάδε, ἱστορήσει φάμενοι εἰδέναι παρ' αὐτοῦ Μενέλεω. ἐλθεῖν μὲν γὰρ μετὰ τὴν Ἑλένης ἀρπαγὴν ἐς τὴν Τευκρίδα²³ γῆν Ἑλλήνων στρατιὴν πολλὴν βοηθεύσαν Μενέλεω, ἐκβᾶσαν δὲ ἐς γῆν καὶ ἰδρυθεῖσαν τὴν στρατιὴν πέμπειν ἐς τὸ Ἴλιον ἀγγέλους, σὺν δέ σφι ἵεναι καὶ αὐτὸν Μενέλεω· τοὺς δ' ἐπεῖτε ἐσελθεῖν ἐς τὸ τεῖχος, ἀπαιτέειν Ἑλένην τε καὶ τὰ χρήματα τά οἱ οἶχετο κλέψας Ἀλέξανδρος, τῶν τε ἀδικημάτων δίκας αἰτέειν· τοὺς δὲ Τευκροὺς τὸν αὐτὸν λόγον λέγειν²⁴ τότε καὶ μετέπειτα, καὶ ὁμνύντας καὶ ἀνωμοτί, μὴ μὲν ἔχειν Ἑλένην μηδὲ τὰ ἐπικαλούμενα χρήματα, ἀλλ' εἶναι αὐτὰ πάντα ἐν Αἰγύπτῳ, καὶ οὐκ

¹⁷ complete ¹⁸ be next to ¹⁹ a poem about Paris's running off with Helen ²⁰ airy; (wind) favorable ²¹ vain, empty ²² in reply ²³ a name for Troy ²⁴ the Trojans

means he had regained his sight, to 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,” 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 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 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 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 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 Diomede," 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 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 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

vocabulary

ἀγγήιον vessel
 ἄγγος -εος (n, 3) container
 ἀδίκημα -τος (n, 3) wrong, misdeed
 ἀμελέω disregard; (impers.) of course
 ἀνακαλέω call, summon, recall
 ἀνακρεμάννυμι (ῶ) get snagged on
 ἀναπλώ unfold; explain; simplify
 ἀναπλώω sail up, through
 ἀνδριάς -ντος (m, 3) portrait, statue
 ἀνευρίσκω discover
 ἀνοίγνυμι (ῶ) open
 ἀντά meet face to face
 ἀπαθής unaffected, impassive
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀπηγέομαι lead; tell, relate
 ἄπλοια not sailing, having bad winds
 ἀποκλαίω cry out loud
 ἀπολαμβάνω receive, recover, take aside, cut off ~epilepsy
 ἀπορέω be confused, distressed
 ἀποτέμνω cut off, sever ~tonsure
 ἀποφαίνω display, declare
 ἄργυρος silver, money ~Argentina
 ἀσινής unharmed
 ἀσκέω work on
 ἀσκός wine skin, leather bag
 ἀτρεκής precise, certain
 ἀφάπτω hang from, fasten to
 ἄφθονος ungrudging, plentiful
 βασιλείος kingly
 βορέας -οῦ (m, 1) north, north wind
 γέλως laughter
 γνωρίζω make known, discover
 δαιμόνιος voc: you crazy guy
 δαφιλής abundant; generous
 διαλοιδορέομαι rail at
 διανοέω have in mind
 διαπειλέω threaten violently

διαφυλάσσω guard, observe
 δῖς twice
 ἐγγίγνομαι live in ~genus
 εἰσδύω take part in
 ἐκδέχομαι receive; succeed to a position
 ἐκδύω take off; leave; avoid
 ἐκπλήσσω panic, be knocked out ~plectrum
 Ἑλλήν Greek
 ἔμπαλιν backwards, on the contrary
 ἐνειμι be in ~ion
 ἐνέχω hold inside
 ἐντέλλω (mp) command
 ἔντομος cut up; (pl) sacrificial victims
 ἐξαίρεσις disemboweling
 ἐξαιρετός chosen, special
 ἐξηγέομαι lead forth; set out, describe ~hegemony
 ἐπαίστος heard of, perceived
 ἐπαιτιάομαι accuse
 ἐπιβουλεύω plot, plan, harm ~volunteer
 ἐπιδίδωμι give, give with, give reciprocally ~donate
 ἐπιλέγω say re, say also; choose; (mid) think over
 ἐπισπάω drag along
 ἐπιτελέω complete; do a religious duty
 ἐπιτεχνάομαι contrive
 ἐπιχώριος native
 ἐποποιός epic poet
 ἔσοδος entrance
 ἑσπέρα evening, west
 θησαυρίζω hoard
 θησαυρός treasury ~treasure
 ἱστορία science, history
 καθαριόζω fit in place
 καταγελάω laugh at, deride
 κατακλίνω (ι) lay down ~incline

κατακοιμάω pass: go to sleep; have sex with
κατακρεμάννυμι hang up
καταμένω stay; not change
κατασκευάζω equip, build
καταφανής clearly seen
κατοικτίζω have mercy; (mp) lament
κεραίζω slay, ravage ~caries
κλείω tell of; close
κλέπτης -ου (m, 1) thief
κλήϊω secure, bar
κρεμάννυμι (ū) hang
λίθινος made of stone
μεταχειρίζω handle; practice
μήνυσις -εως (ū, f) disclosure, accusation
μηνύω disclose, betray, accuse
μηχανάομαι build, contrive ~mechanism
μίν him, her, it
μνημόσυνον memorial
νότος south, south wind
ξείνιος of hospitality
οἶκημα -τος (n, 3) room
οικοδόμημα -τος (n, 3) building
οικοδόμος builder, architect
ὄνομαι blame ~name
ὄνος (f) donkey ~onager
ὅποῖος whatever kind
πάγη trap, snare, noose
πανωλεθρία utter destruction
παραμυθέομαι (ū) urge, advise
περίειμι be superior to; be left over; still exist
πῆχυς forearm, cubit

ποδῶν neck, end
προοράω see before oneself
προπύλαιος before the gates, gateway
προσάπόλλυμι (ū) destroy, lose as well
προσδοκάω expect
προσποιέω give over to; pretend ~poet
σήμαντρον seal
σκόπτω joke
συγκομίζω gather
συμμίγνυμι mix with ~mix
συμπίνω (ι) drink together
συνοικέω live together
συντρέχω rush together
σῶς safe, alive
ταμία (ᾱα) housekeeper ~tonsure
ταμίας -ως (m, 3) manager, quartermaster
τελευτή conclusion, fulfilment ~apostle
τεχνάζω be cunning
τιμωρία (τι) vengeance, punishment
τοῖχος wall of a house
ὑπερβάλλω cause to go beyond; delay ~ballistic
ὑπέχω promise; hold out one's hand; submit to
ὑποχέω spread under; (mp+dat) fill someone
ὑφίημι lower; admit; slack off ~jet
φιλόφρων kindly
φρενοβλαβής crazy
φῶρ thief
φωράω detect, discover

ἂν δικαίως αὐτοὶ δίκας ὑπέχων¹ τῶν Πρωτεὺς ὁ Αἰγύπτιος βασιλεὺς ἔχει. οἱ δὲ Ἕλληνες καταγελαῖσθαι δοκέοντες ὑπ' αὐτῶν οὕτω δὴ ἐπολιόρκεον, ἐς ὃ ἐξείλον· ἐλοῦσι δὲ τὸ τεῖχος ὡς οὐκ ἐφαίνετο ἡ Ἑλένη, ἀλλὰ τὸν αὐτὸν λόγον τῷ προτέρῳ ἐπυνθάνοντο, οὕτω 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 ἀληθεῖν τῶν πρηγμάτων, καὶ ξεινίων ἤντησε² μεγάλων καὶ Ἑλένην ἀπαθέα κακῶν ἀπέλαβε, πρὸς δὲ καὶ τὰ ἑωυτοῦ χρήματα πάντα.

τυχῶν μέντοι τούτων ἐγένετο Μενέλεως ἀνὴρ ἄδικος ἐς Αἰγυπτίους. ἀποπλέειν γὰρ ὀρμημένον αὐτὸν ἴσχον ἄπλοιοι· ἐπειδὴ δὲ τοῦτο ἐπὶ πολλὸν τοιοῦτον ἦν, ἐπιτεχνᾶται πρήγμα οὐκ ὅσιον· λαβὼν γὰρ δύο παιδιά ἀνδρῶν ἐπιχωρίων ἔντομα σφέα ἐποίησε. μετὰ δὲ ὡς ἐπείστος ἐγένετο τοῦτο ἐργασμένος, μισθθεὶς τε καὶ διωκόμενος οἴχετο φεύγων τῇσι νηυσὶ ἐπὶ Λιβύης· τὸ ἐνθεῦτεν δὲ ὅκου ἔτι ἐτράπετο οὐκ εἶχον εἰπεῖν Αἰγύπτιοι. τούτων δὲ τὰ μὲν ἱστορίῃσι ἔφασαν ἐπίστασθαι, τὰ δὲ παρ' ἑωυτοῖσι γενόμενα ἀτρεκέως ἐπιστάμενοι λέγουν.

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 Ἕλλησι ἥτοι ἐκόντος γε ἢ ἀέκοντος Ἀλεξάνδρου. οὐ γὰρ δὴ οὕτω γε φρενοβλαβής³ ἦν ὁ Πριάμος οὐδὲ οἱ ἄλλοι οἱ προσήκοντες αὐτῷ, ὥστε τοῖσι σφετέροισι σώμασι καὶ τοῖσι τέκνοισι καὶ τῇ πόλι κινδυνεύειν ἐβούλοντο, ὅκως Ἀλέξανδρος Ἑλένη συνοικέη. εἰ δέ τοι καὶ ἐν τοῖσι πρώτοισι χρόνοις ταῦτα ἐγίνωσκον, ἐπεὶ πολλοὶ μὲν τῶν ἄλλων Τρώων, ὁκότε συμμίσγοιεν τοῖσι Ἕλλησι, ἀπώλλυντο, αὐτοῦ δὲ Πριάμου οὐκ ἔστι ὅτε οὐ δύο

¹ offer satisfaction ² meet face to face ³ crazy

ἢ τρεῖς ἢ καὶ ἔτι πλέους τῶν παιδων 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 παρρόντων κακῶν ἀπαλλαγῆσθαι. οὐ μὲν οὐδὲ ἡ βασιληὴ ἐς Ἀλέξανδρον περιήιε, ὥστε γέροντος Πριάμου ἑόντος ἐπ' ἐκείνῳ τὰ πρήγματα εἶναι, ἀλλὰ Ἔκτωρ καὶ πρεσβύτερος καὶ ἀνὴρ ἐκείνου μᾶλλον ἐὼν ἔμελλε αὐτὴν Πριάμου ἀποθανόντος παραλάμβεσθαι, τὸν οὐ προσήκε 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 πανωλεθρίῃ⁴ ἀπολόμενοι καταφανὲς τοῦτο τοῖσι ἀνθρώποισι ποιήσωσι, ὥς τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσὶ καὶ αἱ τιμωρίαι παρὰ τῶν θεῶν. καὶ ταῦτα μὲν τῇ ἐμοὶ δοκέει εἶρηται.

2.121

Πρωτεύς δὲ ἐκδέξασθαι τὴν βασιληὴν Ῥαμφίνιτον ἔλεγον, ὃς μνημόσυνα ἐλίπετο τὰ προπύλαια τὰ πρὸς ἐσπέρην τετραμμένα τοῦ Ἥφαιστείου, ἀντίους δὲ τῶν προπυλαίων ἔστησε ἀνδριάντας δύο, ἑόντας τὸ μέγαθος πέντε καὶ εἴκοσι πηχέων, τῶν Αἰγύπτιοι τὸν μὲν πρὸς βορέῳ ἐστεῶτα καλέουσι θέρος, τὸν δὲ πρὸς νότον χειμῶνα· καὶ τὸν μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσιν τε καὶ εὖ ποιέουσι, τὸν δὲ χειμῶνα καλεόμενον τὰ ἔμπαλιν τούτων ἔρδουσι.

Πλοῦτον δὲ τούτῳ τῷ βασιλεῖ γενέσθαι ἀργύρου μέγαν, τὸν οὐδένα τῶν ὕστερον ἐπιτραφέντων βασιλέων δύνασθαι ὑπερβαλέσθαι οὐδ' ἐγγὺς ἐλθεῖν. βουλόμενον δὲ αὐτὸν ἐν ἀσφαλείῃ τὰ χρήματα θησαυρίζειν οἰκοδομέσθαι 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

⁴ utter destruction

τὸ οἶκημα, τὸν μὲν βασιλέα θησαυρίσαι τὰ χρήματα ἐν αὐτῷ.

Χρόνου δὲ περιμόντος τὸν οἰκοδόμον⁵ περὶ τελευτὴν τοῦ βίου⁶ ἔοντα ἀνακαλέσασθαι τοὺς παῖδας εἶναι γὰρ αὐτῷ δύο, τούτοις δὲ ἀπηγήσασθαι ὡς ἐκείνων προορῶν, ὅπως βίον ἄφθονον ἔχουσι, τεχνάσαιτο⁷ 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 τελευτήσαι τὸν βίον, τοὺς δὲ παῖδας οὐκ ἐς μακρὴν ἔργου ἔχεισθαι, 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, θαμᾶσαι ἰδόντα τῶν χρημάτων καταδεᾶ τὰ ἀγγῆα, οὐκ ἔχειν δὲ ὄντινα ἐπαυτιάται, τῶν τε σημάντρων⁸ ἔόντων σόων καὶ τοῦ οἰκήματος κεκλημμένου. ὡς δὲ αὐτῷ καὶ δις καὶ τρὶς ἀνοίξαντι αἰεὶ ἐλάσσω φαίνεσθαι τὰ χρήματα τοὺς γὰρ κλέπτας οὐκ ἀνιέναι κεραῖζοντας, ποιῆσαί μιν τάδε· πάγας⁹ προστάξαι ἐργάσασθαι καὶ ταύτας περὶ τὰ ἀγγῆα ἐν τοῖσι τὰ χρήματα ἐνῆν στήσαι.

Τῶν δὲ φωρῶν ὥσπερ ἐν τῷ πρὸ τοῦ χρόνῳ ἐλθόντων καὶ ἐσδύντος τοῦ ἐτέρου αὐτῶν, ἐπεὶ πρὸς τὸ ἄγγος¹⁰ προσῆλθε, ἰθέως τῇ πάγῃ ἐνέχεσθαι. ὡς δὲ γινῶναι αὐτὸν ἐν οἷῳ κακῷ ἦν, ἰθέως καλέειν τὸν ἀδελφεὸν καὶ δηλοῦν αὐτῷ τὰ παρεόντα, καὶ κελεύειν τὴν ταχίστην ἐσδύντα ἀποταμεῖν αὐτοῦ τὴν κεφαλὴν, ὅπως μὴ αὐτὸς ὀφθῇς καὶ γνωρισθῇς ὡς εἴη προσαπολέση κάκεῖνον. τῷ δὲ δόξαι εὖ λέγειν, καὶ ποιῆσαί μιν πεισθέντα ταῦτα, καὶ καταρμόσαντα τὸν λίθον ἀπιέναι ἐπ' οἶκου, 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 ἔον, τὸ δὲ οἶκημα ἀσυνὲς καὶ οὔτε ἔσοδον οὔτε ἔκδυσιν

⁵ builder, architect ⁶ the builder ⁷ be cunning ⁸ seal ⁹ trap, snare, noose ¹⁰ container

οὐδεμίαν ἔχον. ἀπορούμενον δέ μιν τάδε ποιῆσαι· τοῦ φωρὸς τὸν νέκυν κατὰ τοῦ τείχεος κατακρεμάσαι, φυλάκους δὲ αὐτοῦ καταστήσαντα ἐντείλασθαί σφι, τὸν ἂν ἴδωνται ἀποκλαύσαντα ἢ κατοικτισάμενον, συλλαβόντας ἄγειν πρὸς ἑωυτόν. ἀνακρεμαμένου δὲ τοῦ νέκυος τὴν μητέρα δεινῶς φέρειν, λόγους δὲ πρὸς τὸν περιέοντα παῖδα ποιουμένην προστάσσειν αὐτῷ ὅτεα τρόπῳ δύναται μηχανᾶσθαι ὅπως τὸ σῶμα τοῦ ἀδελφεοῦ καταλύσας κομειῖ· εἰ δὲ τούτων ἀμελήσει, διαπειλέειν αὐτὴν ὡς 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 τοιαύδε μιν· ὄνους κατασκευασάμενον καὶ ἀσκὸς πλήσαντα οἶνου ἐπιθεῖναι ἐπὶ τῶν ὄνων καὶ ἔπειτα ἐλαύνειν αὐτούς· ὡς δὲ κατὰ τοὺς φυλάσσοντας ἦν τὸν κρεμάμενον νέκυν, ἐπισπάσαντα τῶν ἀσκῶν δύο ἢ τρεῖς ποδεῶνας¹¹ αὐτὸν λύνειν ἀπαμμένους· ὡς δὲ ἔρρεε ὁ οἶνος, τὴν κεφαλὴν¹² μιν κόπτεσθαι μεγάλα βοῶντα ὡς οὐκ ἔχοντα πρὸς ὁκοῖον τῶν ὄνων πρῶτον τράπηται. τοὺς δὲ φυλάκους ὡς ἰδεῖν πολλὸν ρέοντα τὸν οἶνον, συντρέχειν ἐς τὴν ὁδὸν ἀγγίῃα ἔχοντας, καὶ τὸν ἐκκεχυμένον οἶνον συγκομίζειν ἐν κέρδεϊ ποιουμένους· τὸν δὲ διαλοιδορέεσθαι πᾶσι ὄργην προσποιούμενον, παραμυθευμένων δὲ αὐτὸν τῶν φυλάκων χρόνῳ πρηϋνεσθαι προσποιέεσθαι καὶ ὑπίεσθαι τῆς ὄργης, τέλος δὲ ἐξελάσαι αὐτὸν τοὺς ὄνους ἐκ τῆς ὁδοῦ καὶ κατασκευάζειν. ὡς 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 ἐκεῖνον παραλαμβάνειν καὶ κελεύειν μετ' ἑωυτῶν μέιναντα συμπίνειν· τὸν δὲ πεισθῆναί τε δὴ καὶ καταμεῖναι. ὡς δὲ μιν παρὰ τὴν πόσιν φιλοφρόνως¹³ ἡσπάζοντο, ἐπιδοῦναι αὐτοῖσι καὶ ἄλλον τῶν ἀσκῶν· δαψιλεί¹⁴ δὲ τῷ ποτῷ χρησαμένους τοὺς φυλάκους ὑπερμεθυσθῆναι καὶ κρατηθέντας ὑπὸ τοῦ ὕπνου αὐτοῦ ἔνθα περ ἔπινον κατακοιμηθῆναι. τὸν δέ, ὡς πρόσω ἦν τῆς νυκτός, τό τε

¹¹ neck, end ¹² his own head ¹³ kindly ¹⁴ abundant; generous

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 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 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 Achaeans, if at least by so doing he might 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 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 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 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 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 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

vocabulary

ἄδεια amnesty, impunity
ἄκοή hearing ~acoustic
ἀναβαθμός staircase
ἀναισιμῶ spend, use up
ἀναφέρω bring up ~bear
ἄνειμι go up, inland, to, back ~ion
ἀνώτατος topmost
ἀπαλλάσσω free from, remove; be freed, depart
ἀπάρχω cut hairs ~oligarch
ἀπελαύνω expel, exclude, ward off; (intrans) ride away
ἀπέργω exclude; divide; confine
ἀπέρδω end
ἀπηγέομαι lead; tell, relate
ἀποέργω exclude; divide; confine
ἀποτέμνω cut off, sever ~tonsure
ἀρμόζω fit together; be well fitted to ~harmony
ἀρχηγέτω make a beginning
βωμῖς pedestal, step
δαπανάω spend, consume, waste
δέμω build ~domicile
διανέμω distribute, divide
διανοέω have in mind
διαπεραιώω carry across
διώρυξ -χος (f) ditch, canal
δωρέω give ~donate
ἐγγίγνομαι live in ~genus
ἐγγλύφω carve
εἰσδύνω take part in
εἴσειμι go in; come in range; come to mind ~ion
ἐκγλύφω scoop out; hatch
ἐκδέχομαι receive; succeed to a position
ἐκεῖθι there
ἐκκλέπτω steal, rescue from
ἐκπίνω (i) drink up, consume
ἐκπλήσσω panic, be knocked out ~ppectrum

ἐκποιέω complete, permit; (mp) produce, be adopted
Ἑλλήν Greek
ἐντέλλω (mp) command
ἐξάλλομαι break away from ~sally
ἐξυφαίνω weave; add finishing touches
ἐπίγαιος terrestrial, low-down
ἐπιλαμβάνω take, attack, seize
ἐπιλέγω say re, say also; choose; (mid) think over
ἐπίλοιπος remaining
ἐπιτάσσω enjoin; place near
ἐπιτελέω complete; do a religious duty
ἐρμηνεύς -ος (m) interpreter
ἐσδύνω take part in
ἐσθής clothes ~vest
ἐσσομαι (pass) be weaker, be overcome; (active) defeat
εὐβάστακτος easy to carry
εὐθηνέω thrive, flourish
εὐνομία good order or governance ~nemesis
εὖρος -εος (n, 3) width; (caps) the east wind
ζῶον being, animal; picture
θαλάσσιος marine, maritime
θησαυρός treasury ~treasure
θυσία sacrifice
κακότης -τος (f, 3) badness ~cacophony
κατάβασις -εως (f) way down
καταδέω tie up; fall short
κατακλείω enclose; shut up
καταμεθύω rave drunkenly
κατώτατος lowest
κείω rest, go to rest
κόσος how many, much, far?
κρεμάννυμι (v) hang
κρόμμυον onion
κρόσσαι -ης (f, 1) step?

κῶλον limb
 λιθοτομίη quarry
 λόφος neck, crest on a helmet,
 hilltop
 λύκος wolf ~lycanthropy
 λύμη (ῥ) mistreatment, maiming,
 disgrace
 μεταφορέω transfer; change
 μετεξέτεροι (+gen) some ones of
 μέτωπον forehead, front
 μήκος -ους (n, 3) length, stature
 μηχανάομαι build, contrive
 ~mechanism
 μηχανή machine; mechanism, way
 μίν him, her, it
 μίτρα metal waist guard
 μυριάς -δος (ῥ, f, 3) countless,
 myriad
 ξεστός polished, wrought
 ξέω smooth
 ξυρέω shave
 οἶκημα -τος (n, 3) room
 ὄνος (f) donkey ~onager
 ὄον οῦ type of fruit
 ὅπόσος as many as, how many, how
 great
 ὀργυιά fathom, arm's length
 ὀρτάζω celebrate
 ὄρυγμα -τος (n, 3) trench, tunnel
 πάγη trap, snare, noose
 πανταχῇ everywhere
 πάντως by all means
 παρήϊς cheek
 περιγίγνομαι surpass; survive;
 attain ~genus
 περιέρχομαι go around; come next
 to
 περιήλυσις coming around,
 revolution

πετεινός winged; full-fledged ~petal
 πιθανός persuasive
 πλέθρον 30 meters or its square
 ~plethora
 πολυτροπία versatility, craft; variety
 πολυφροσύνη very intelligent,
 shrewd
 προκρίνω (ι) choose first
 πρόσφατος unspoiled; recent
 ~photon
 προτείνω hold out, offer
 πυραμῖς (ῥ) pyramid
 σκόροδον garlic
 στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
 στοῖχος row, file
 συγγίγνομαι associate with, meet,
 have sex ~genus
 συγκυβεύω play dice with
 συνοικίζω cohabit, colonize
 συρμαία radish
 τέμνω cut, sacrifice, solemnize
 ~tonsure
 τετράγωνος square
 τρίβω (ι) rub; (mid) be worn out
 ~tribulation
 τρίμηνος of three months
 ὑποδέχομαι welcome, accept, suffer
 ὑπόκειμαι lie under; be assumed;
 allow, submit
 ὕψος ὕψους (n, 3) height, summit
 φᾶρος -εος (n, 3) mantle; web
 φυλακός guard; sentry
 φύλαξ -κος (m) guard; sentry
 ~phylactery
 φῶρ thief
 χαμαῖθεν from the ground
 χειρόμακτρον towel, head-cloth
 χερσαῖος of dry land

σῶμα τοῦ ἀδελφεοῦ καταλῦσαι καὶ τῶν φυλάκων ἐπὶ λύμῃ¹ πάντων ξυρῆσαι² 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 ποιεῖν· πάντως δὲ βουλόμενον εὔρεθῆναι ὅστις κοτὲ εἴη ὁ ταῦτα μηχανώμενος, ποιῆσαί μιν τάδε, ἐμοὶ μὲν οὐ πιστά· τὴν θυγατέρα τὴν ἑωυτοῦ κατίσαι ἐπ' οἰκήματος, ἐντειλάμενον πάντας τε ὁμοίως προσδέεσθαι, καὶ πρὶν συγγενέσθαι, ἀναγκάζειν λέγειν αὐτῇ ὅ τι διὰ ἐν τῷ βίῳ³ ἔργασται αὐτῷ σοφώτατον⁴ καὶ ἀνοσιώτατον· ὃς δ' ἂν ἀπηγγέσθαι τὰ περὶ τὸν φῶρα γεγενημένα, τοῦτον συλλαμβάνειν καὶ μὴ ἀπιέναι ἕξω. ὡς δὲ τὴν παῖδα ποιεῖν τὰ ἐκ τοῦ πατρὸς προσταχθέντα, τὸν φῶρα πυθόμενον τῶν εἵνεκα ταῦτα ἐπρήσσετο, βουλευθέντα πολυτροπίῃ τοῦ βασιλέως περιγενέσθαι ποιεῖν τάδε· νεκροῦ προσφάτου ἀποταμόντα ἐν τῷ ὥμῳ τὴν χεῖρα ἰέναι αὐτὸν ἔχοντα αὐτὴν ὑπὸ τῷ ἱματίῳ. ἐσελθόντα δὲ ὡς τοῦ βασιλέως τὴν θυγατέρα καὶ εἰρωτώμενον τὰ περ καὶ οἱ ἄλλοι, ἀπηγγέσθαι ὡς ἀνοσιώτατον μὲν εἶη ἐργασμένος ὅτι τοῦ ἀδελφεοῦ ἐν τῷ θησαυρῷ 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 προτείνειν αὐτῇ τοῦ νεκροῦ τὴν χεῖρα· τὴν δὲ ἐπιλαβομένην ἔχειν, νομίζουσιν αὐτοῦ ἐκείνου τῆς χειρὸς ἀντέχεσθαι· τὸν δὲ φῶρα προέμενον αὐτῇ οἴχεσθαι 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, Ῥαμβίνιον δὲ μεγάλως θωμάσαι, καὶ οἱ τὴν θυγατέρα ταύτην συνοικίσαι ὡς πλείστα ἐπισταμένῳ ἀνθρώπων. Αἰγυπτίους μὲν γὰρ τῶν ἄλλων προκεκρίσθαι, ἐκείνων δὲ Αἰγυπτίων.

¹ mistreatment, maiming, disgrace ² shave ³ the man's life ⁴ the most cunning

2.122

μετὰ δὲ ταῦτα ἔλεγον τοῦτον τὸν βασιλέα ζῶν καταβῆναι κάτω εἰς τὸν οἱ Ἑλληνες Ἰαθὴν 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 χειρόμακτρον⁵ χρύσειον.

ἀπὸ δὲ τῆς Ῥαμφινίτου καταβάσιος, ὡς πάλιν ἀπίκετο, ὀρτὴν δὴ ἀνάγειν Αἰγυπτίους ἔφασαν· τὴν καὶ ἐγὼ οἶδα ἔτι καὶ ἐς ἐμὲ ἐπιτελέοντας αὐτοὺς, οὐ μέντοι εἴ γε διὰ ταῦτα ὀρτάζουσι⁶ ἔχω λέγειν. φᾶρος⁷ δὲ αὐτήμερον ἐξυφάναντες οἱ ἱρέες κατ' ὧν ἔδησαν ἐνὸς ἐωντῶν μίτρη⁸ τοὺς ὀφθαλμούς, ἀγαγόντες δέ μιν ἔχοντα τὸ φᾶρος εἰς ὁδὸν φέρουσιν εἰς ἱρὸν Δήμητρος αὐτοὶ ἀπαλλάσσονται ὀπίσω· τὸν δὲ ἱερέα τοῦτον καταδεδεμένον τοὺς ὀφθαλμοὺς λέγουσι ὑπὸ δύο λύκων⁹ ἄγεσθαι εἰς τὸ ἱρὸν τῆς Δήμητρος ἀπέχον τῆς πόλιος εἴκοσι σταδίους, καὶ αὖτις ὀπίσω ἐκ τοῦ ἱεροῦ ἀπάγειν μιν τοὺς λύκους εἰς τὸ αὐτὸ χωρίον.

2.123

τοῖσι μὲν νυν ὑπ' Αἰγυπτίων λεγομένοιςι χράσθω ὅτεω τὰ τοιαῦτα πιθανά¹⁰ ἔστι· ἐμοὶ δὲ παρὰ πάντα τὸν λόγον ὑπόκειται ὅτι τὰ λεγόμενα ὑπ' ἐκάστων ἀκοῇ γράφω. ἀρχηγετέειν¹¹ 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 εἰς ἄλλο ζῶον αἰεὶ γινόμενον ἐσδύεται,¹² ἐπεὰν δὲ πάντα περιέλθῃ τὰ χερσαῖα¹³ καὶ τὰ θαλάσσια¹⁴ καὶ τὰ πετεινά, αὖτις εἰς ἀνθρώπου σῶμα γινόμενον ἐσδύνει· τὴν περιήλυσιν δὲ αὐτῇ γίνεσθαι ἐν τρισχιλίοις ἔτεσι. τοῦτ' αὖτε λόγῳ εἰσὶ οἱ Ἑλλήνων ἐχρήσαντο, οἱ μὲν πρότερον οἱ δὲ ὕστερον, ὡς¹⁵ ἰδίῳ ἐωντῶν ἐόντι· τῶν ἐγὼ εἰδὼς τὰ οὐνόματα οὐ γράφω.

⁵ towel, head-cloth ⁶ celebrate ⁷ a robe to wear ⁸ metal waist guard ⁹ wolf ¹⁰ persuasive ¹¹ make a beginning ¹² take part in ¹³ of dry land ¹⁴ marine, maritime ¹⁵ as if

2.124

μέχρι μὲν νυν Ῥαμφινίτου βασιλέος εἶναι ἐν Αἰγύπτῳ πᾶσαν εὐνομίην¹⁶ ἔλεγον καὶ εὐθηνέειν¹⁷ Αἴγυπτον μεγάλως, μετὰ δὲ τοῦτον βασιλεύσαντα σφέων Χέοπα ἐς πᾶσαν κακότητα ἐλάσαι. κατακλήσαντα γάρ μιν πάντα τὰ ἱρὰ πρῶτα μὲν σφέας θυσιῶν 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 τρίμηνον¹⁸ ἐκάστην. χρόνον δὲ ἐγγενέσθαι τριβομένῳ¹⁹ τῷ λεῷ δέκα ἔτεα μὲν τῆς ὁδοῦ κατ' ἥν εἶλκον τοὺς λίθους, τὴν ἔδειμαν²⁰ ἔργον ἐὼν οὐ πολλῷ τεῷ ἔλασσον τῆς πυραμίδος. ὥς ἐμοὶ δοκέειν· τῆς μὲν γὰρ μῆκος εἰς πέντε στάδιοι, εὖρος δὲ δέκα ὀργυαί, ὕψος δέ, τῇ ὑψηλοτάτῃ ἐστὶ αὐτῇ ἐωυτῆς, ὀκτὼ ὀργυαί, λίθου δὲ ξεστοῦ καὶ ζῶων ἐγγεγλυμμένων· ταύτης τε δὴ τὰ δέκα ἔτεα γενέσθαι καὶ τῶν ἐπὶ τοῦ λόφου ἐπ' οὐ ἐστᾶσι αἱ πυραμίδες, τῶν ὑπὸ γῆν οἰκημάτων, τὰς ἐποίετο θήκας ἐωυτῷ ἐν νήσῳ, διώρυχα τοῦ Νείλου ἐσαγαγών. τῇ δὲ πυραμίδι αὐτῇ χρόνον γενέσθαι εἴκοσι ἔτεα ποιευμένη· τῆς ἐστὶ πανταχῇ²¹ μέτωπον ἕκαστον ὀκτὼ. πλέθρα ἐούσης τετραγώνου καὶ ὕψος ἴσον, λίθου δὲ ξεστοῦ τε καὶ ἀρμοσμένου τὰ μάλιστα· οὐδεὶς τῶν λίθων τριήκοντα ποδῶν ἐλάσσω.

2.125

ἐποιήθη δὲ ὧδε αὕτη ἡ πυραμίς· ἀναβαθμῶν τρόπον, τὰς μετεξέτεροι κρόσσας²² οἱ δὲ βωμίδας²³ ὀνομάζουσι, τοιαύτην τὸ πρῶτον ἐπέιτε ἐποίησαν αὐτήν, ἥειρον τοὺς ἐπιλοίπους λίθους μηχανῇσι ξύλων βραχέων πεποιημένησι, χαμᾶθεν²⁴ μὲν ἐπὶ τὸν πρῶτον στοῖχον²⁵

¹⁶ good order or governance ¹⁷ thrive, flourish ¹⁸ of three months

¹⁹ rub; (mid) be worn out ²⁰ build ²¹ everywhere ²² step?

²³ pedestal, step ²⁴ from the ground ²⁵ row, file

τῶν ἀναβαθμῶν αἰείροντες· ὅκως δὲ ἀνίοι ὁ λίθος ἐπ' αὐτόν, ἐς ἐτέρην μηχανὴν ἐτίθετο ἵνα ἐστεῶσιν ἐπὶ τοῦ πρώτου στοίχου, ἀπὸ τούτου δὲ ἐπὶ τὸν δεύτερον εἵλκετο στοῖχον ἐπ' ἄλλης μηχανῆς· ὅσοι γὰρ δὴ στοῖχοι ἦσαν τῶν ἀναβαθμῶν, τοσαῦται καὶ μηχαναὶ ἦσαν, εἴτε καὶ τὴν αὐτὴν μηχανὴν ἐοῦσαν μίαν τε καὶ εὐβάστακτον μετεφόρεον ἐπὶ στοῖχον ἕκαστον, ὅκως τὸν λίθον ἐξέλοιεν· λελέχθω γὰρ ἡμῖν ἐπ' ἀμφοτέρω, κατὰ περ λέγεται. ἐξεποιήθη δ' ὦν τὰ ἀνώτατα αὐτῆς πρώτα, μετὰ δὲ τὰ ἐχόμενα τούτων ἐξεποίουν, τελευταῖα δὲ αὐτῆς τὰ ἐπίγαια καὶ τὰ κατωτάτω ἐξεποίησαν. σεσήμανται δὲ διὰ γραμμάτων Αἰγυπτίων ἐν τῇ πυραμίδι ὅσα ἔς τε συρμαίνην καὶ κρόμμυα²⁶ καὶ σκόροδα²⁷ ἀναισιμώθη τοῖσι ἐργαζομένοισι· καὶ ὡς ἐμὲ εὖ μεμνησθαι τὰ ὁ ἑρμηνεύς μοι ἐπιλεγόμενος τὰ γράμματα ἔφη, ἑξακόσια καὶ χίλια τάλαντα ἀργυρίου τετελέσθαι. εἰ δ' ἔστι οὕτω ἔχοντα ταῦτα, κόσμα οἶκος ἄλλα δεδαπανῆσθαι²⁸ ἐστὶ ἔς τε σίδηρον τῷ ἐργάζοντο καὶ σιτία καὶ ἐσθήτα τοῖσι ἐργαζομένοισι, ὁκότε χρόνον μὲν οἰκοδόμειν τὰ ἔργα τὸν εἰρημένον, ἄλλον δέ, ὡς ἐγὼ δοκέω, ἐν τῷ τοὺς λίθους ἔταμνον καὶ ἦγον καὶ τὸ ὑπὸ γῆν ὄρυγμα ἐργάζοντο, οὐκ ὀλίγον χρόνον.

2.126

ἐς τοῦτο δὲ ἐλθεῖν Χέοπα κακότητος ὥστε χρημάτων δεόμενον τὴν θυγατέρα τὴν ἐώντου κατίσαντα ἐπ' οἰκῆματος²⁹ προστάζει πρήσσεσθαι ἀργύριον ὁκόσον δὴ τι· οὐ γὰρ δὴ τοῦτο γε ἔλεγον. τὴν δὲ τὰ τε ὑπὸ τοῦ πατρὸς ταχθέντα πρήσσεσθαι, ἰδίῃ δὲ καὶ αὐτὴν διανοηθῆναι μνημῖον καταλιπέσθαι, καὶ τοῦ ἐσιόντος πρὸς αὐτὴν ἐκάστου δέεσθαι ὅκως ἂν αὐτῇ ἓνα λίθον ἐν τοῖσι ἔργοις δωρέοιτο.³⁰ 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.

²⁶ onion ²⁷ garlic ²⁸ spend, consume, waste ²⁹ prostituted her

³⁰ give

down the body of his brother, and then in mockery shaved the right 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 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 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 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.

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 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 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?

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.

vocabulary

ἀγχοῦ near, nigh; like ~angina
 ἀέκων unwilling
 αἰνέω praise, assent, acquiesce in
 ἀκμάζω be in top form, flourish
 ἄλσος -εος (n, 3) grove, sacred place
 ἀμφίπολος female servant ~pole
 ἀναισιμώ spend, use up
 ἀνάπτω bind; blame; kindle
 ~haptic
 ἀναρίθμητος countless
 ἀνατίθηναι consecrate, lay on,
 impute; (mp) reproach
 ἄνειμι go up, inland, to, back ~ion
 ἀνήκω reach up to; belong
 ἀνίηναι urge, impel; release ~jet
 ἀνοίγνυμι (ō) open
 ἀντιμέμφομαι retort, turn blame
 back on
 ἀπάγχω throttle
 ἅπαξ once
 ἀποβάλλω throw away, lose
 ἀποδείκνυμι (ō) show, point out;
 appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀποκλείω shut out; (+acc) close
 ἀποπύμπλημι satisfy, fulfill, appease
 ἀποτέμνω cut off, sever ~tonsure
 ἀριθμός number
 ἀσκέω work on
 αὐλῶν canyon, strait, canal
 αὐχὴν -ένος (m, 3) neck
 ἀφανδάνω displease ~hedonism
 ἄχος ἄχεος (n, 3) mental distress,
 anguish; pain, ache ~ail
 βασιλείος kingly
 βιός bow, bow-string
 βιόω live; (mp) make a living
 ~biology
 γυμνός naked, unarmed
 διαδέχομαι be next, succeed
 ~doctrine

διαχράομαι use habitually; lend
 out; reveal
 διαχραύω use; kill
 διαχρέομαι use habitually; lend out;
 reveal
 δούλη slave-woman
 ἑβδομος seventh
 εἰκῶν -όνος (f, 3) image, likeness
 εἶμα -τος (n, 3) garment ~vest
 ἐκδέχομαι receive; succeed to a
 position
 ἐκφέρω carry off ~bear
 ἐλευθερόω set free
 Ἑλλήν Greek
 ἔλος ἔλεος (n, 3) marsh
 ἐνηβητήριον place of amusement
 ἕξ six ~hexagon
 ἐξικνέομαι arrive at
 ἐπαφρόδιτος (ī) lovely, charming
 ἐπιμέμφομαι blame
 ἐπιτηδεύω practice, pursue
 ἔραμαι love, aor. fall in love; long
 for, covet ~erotic
 ἐργασία work, business; guild
 ἔσχατος farthest, last
 εὐπαθέω have fun
 εὖς good, brave, noble
 εὐσεβής pious
 ἥκιστος least; above all
 ἥμισυς half ~hemisphere
 ἥπιος kind (adj)
 θεοπρόπιον prophecy ~theology
 θυμίσμα incense
 θυσία sacrifice
 ἱεὺς ἱερός (ī, m) priest ~hieroglyph
 κακότης -τος (f, 3) badness
 ~cacophony
 κακῶ harm, disfigure ~cacophony
 κάρτα very much ~κράτος
 καταγίζω devote, dedicate
 καταδέω tie up; fall short
 κατακλείω enclose; shut up

κατακρίνω sentence, condemn
καταμένω stay; not change
καταχρυσόω (ῥ) gild
κατεῖδον look upon
κηρύσσω be a henchman, summon
 people
κοῖλος hollow ~hollow
κολοσσός statue, big statue
κτάομαι acquire, possess
κύκλος circle, wheel ~cycle
κῶλον limb
λογίζομαι reckon, consider
λογοποιός writer, historian
λόφος neck, crest on a helmet,
 hilltop
λύχνος lamp
μαντεῖον prophetic warning
 ~mantis
μετεξέτεροι (+gen) some ones of
μετρέω measure, traverse ~metric
μέτρον measure ~metric
μηχανάομαι build, contrive
 ~mechanism
μιμέομαι (ῖ) imitate, represent
μίν him, her, it
μῖσος -εος (n, 3) hate
μουσοποιός making poetry, music
ξύλινος wooden
οἶκημα -τος (n, 3) room
οἶκίον abode, nest ~economics
ὀνειδισμα insult, blame
ὄον οὔ type of fruit
πάθος -ους (n, 3) an experience,
 passion, condition
παλλακή sex slave

πάννυχος all-night
παντοῖος all kinds of
παρακαίω light or keep lighted
 beside
πάτρων -ος (m, 3) patron
παχύς thick, stout, clotted
 ~pachyderm
περιρρέω flow around ~rheostat
περισσός prodigious, superfluous
πλανάω lead astray; (mp) wander
 ~plankton
πλέθρον 30 meters or its square
 ~plethora
ποικίλος ornamented; various
ποινή blood-price ~penalty
προδίδωμι betray
πυραμῖς (ῥ) pyramid
σύνδουλος fellow slave
συνταχύνω hurry on
τάλαντον scale, a unit of weight
 ~talent
τετράγωνος square
τρύω (ῥ) exhaust, wear down
τύπτω beat, smite ~stupid
ὑπείμι be under
ὑπεραλγέω grieve, feel pain for
ὑποβαίνω stand/go under; (pf) fall
 under the head of
ὑποδέμω lay as a foundation
φθείρω destroy, ruin
φλυηρέω talk foolishly
φοινίκεος (ῖ) purple, red
χιλιάς -δος (ι, f, 3) 1000
χρηστήριον oracle, response
χρυσόω (ῥ) make golden, gild

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 ἐτέρῳ τά τε ἄλλα 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 διωρυξ ἦκει ἐς αὐτὴν ὥσπερ ἐς τὴν ἐτέρην ρέουσα· δι' οἰκοδομημένου δὲ αὐλῶνος ἔσω νῆσον περιρρέει, ἐν τῇ αὐτὸν λέγουσι κεῖσθαι Χέοπα· ὑποδείμας δὲ τὸν πρῶτον δόμον λίθου Αἰθιοπικοῦ ποικίλου, τεσσαεράκοντα πόδας ὑποβάς τῆς ἐτέρης τῶντὸ 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 μίσεος¹ οὐ κάρτα θέλουσι Αἰγύπτιοι ὀνομάζειν, ἀλλὰ καὶ τὰς πυραμίδας καλέουσι ποιμένος Φιλίτιος, ὃς τοῦτον τὸν χρόνον ἔνεμε κτήνεια κατὰ ταῦτα τὰ χωρία.

2.129

μετὰ δὲ τοῦτον βασιλεῦσαι Αἰγύπτου Μυκερῖνον ἔλεγον Χέοπος παῖδα· τῷ τὰ μὲν τοῦ πατρὸς ἔργα ἀπαδεῖν, τὸν δὲ τά τε ἱρὰ ἀνοῖξαι καὶ τὸν λεῶν² τετρυμένον ἐς τὸ ἔσχατον κακοῦ ἀνείναι 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.

¹ hate ² Ionic λεώς = λαός

έόντι δὲ ἡπίω τῷ Μυκερίνω κατὰ τοὺς πολήτας καὶ ταῦτα ἐπιτηδεύοντι πρῶτον κακῶν ἄρξαι τὴν θυγατέρα ἀποθανοῦσαν αὐτοῦ, τὴν μουνόν οἱ εἶναι ἐν τοῖσι οἰκίοισι τέκνον. τὸν δὲ ὑπεραλγίσαντά τε τῷ περιεπεπτῶκεε πρήγματι, καὶ βουλόμενον περισσώτερόν τι τῶν ἄλλων θάψαι τὴν θυγατέρα, ποιήσασθαι βοῦν ξυλίνην κοίλην, καὶ ἔπειτα καταχρυσώσαντά μιν ταύτην ἔσω ἐν αὐτῇ θάψαι ταύτην δὴ τὴν ἀποθανοῦσαν θυγατέρα.

2.130

αὕτη ὧν ἡ βοῦς γῇ οὐκ ἐκρύφθη, ἀλλ' ἔτι καὶ ἐς ἐμὲ ἦν φανερή, ἐν Σαί μὲν πόλι ἐοῦσα, κειμένη δὲ ἐν τοῖσι βασιλῆίοισι ἐν οἰκίματι ἡσκημένῳ· θυμῆματα³ δὲ παρ' αὐτῇ παντοῖα καταγίζουσι ἀνὰ πᾶσαν ἡμέρην, νύκτα δὲ ἐκάστην πάννυχος λύχνος παρακαίεται. ἀγχοῦ δὲ τῆς βοδὸς ταύτης ἐν ἄλλῳ οἰκίματι εἰκόνες τῶν παλλακέων τῶν Μυκερίνου ἐστᾶσι, ὡς ἔλεγον οἱ ἐν Σαί πόλι ἱρέες· ἐστᾶσι μὲν γὰρ ξύλιναι κολοσσοί, ἐοῦσαι ἀριθμὸν ὡς εἴκοσι μάλιστα κη, γυμναὶ ἐργασμένα· αἵτινες μέντοι εἰσί, οὐκ ἔχω εἰπεῖν πλὴν ἢ τὰ λεγόμενα.

2.131

οἱ δὲ τινὲς λέγουσι περὶ τῆς βοδὸς ταύτης καὶ τῶν κολοσσῶν τόνδε τὸν λόγον, ὡς Μυκερίνος ἠράσθη τῆς ἐωυτοῦ θυγατρὸς καὶ ἔπειτα ἐμίγη οἱ ἀεκούσῃ· μετὰ δὲ λέγουσι ὡς ἡ παῖς ἀπήγξατο ὑπὸ ἄχεος, ὁ δὲ μιν ἔθαψε ἐν τῇ βοῦ ταύτῃ, ἣ δὲ μήτηρ αὐτῆς τῶν ἀμφιπόλων τῶν προδουσέων τὴν θυγατέρα τῷ πατρὶ ἀπέταμε τὰς χεῖρας, καὶ νῦν τὰς εἰκόνας αὐτέων εἶναι πεπονθυίας τά περ αἱ ζῶαι ἔπαθον. ταῦτα δὲ λέγουσι φλυηρέοντες,⁴ ὡς ἐγὼ δοκέω, τά τε ἄλλα καὶ δὴ καὶ τὰ περὶ τὰς χεῖρας τῶν κολοσσῶν· ταύτας γὰρ ὧν καὶ ἡμεῖς ὠρώμεν ὅτι ὑπὸ χρόνου τὰς χεῖρας ἀποβεβλήκασι, αἱ ἐν ποσὶ⁵ αὐτέων ἐφαίνοντο ἐοῦσαι ἔτι καὶ ἐς ἐμέ.

³ incense ⁴ talk foolishly ⁵ at our feet

2.132

ἡ δὲ βοῦς τὰ μὲν ἄλλα⁶ κατακέκρυπται φοινικέω⁷ εἵματι, τὸν αὐχένα δὲ καὶ τὴν κεφαλὴν φαίνει κεχρυσωμένα⁸ παχὲί κάρτα χρυσῶ· 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 τύπτωνται⁹ Αἰγύπτιοι τὸν οὐκ ὀνομαζόμενον¹⁰ θεὸν ὑπ' ἐμεῦ ἐπὶ τοιούτῳ πρήγματι· τότε ὦν καὶ τὴν βοῦν ἐκφέρουσι ἐς τὸ φῶς· φασὶ γὰρ αὐτὴν¹¹ 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 μοῦνον βιοῦς τῷ ἐβδόμῳ τελευτήσιν. τὸν δὲ δεινὸν ποιησάμενον πέμψαι ἐς τὸ μαντήιον τῷ θεῷ ὀνειδισμα,¹² ἀντιμεμφόμενον ὅτι ὁ μὲν αὐτοῦ πατὴρ καὶ πάτρω¹³, ἀποκληίσαντες τὰ ἱρά καὶ θεῶν οὐ μεμνημένοι ἀλλὰ καὶ τοὺς ἀνθρώπους φθείροντες, ἐβίωσαν¹⁴ χρόνον ἐπὶ πολλόν, αὐτὸς δ' εὐσεβὴς ἔων μέλλοι ταχέως οὕτω τελευτήσιν. ἐκ δὲ τοῦ χρηστηρίου αὐτῷ δεύτερα ἐλθεῖν λέγοντα τούτων εἵνεκα καὶ συνταχύνειν αὐτὸν τὸν βίον· οὐ γὰρ ποιῆσαί μιν τὸ χρεὼν ἦν ποιέειν· δεῖν γὰρ Αἴγυπτον κακοῦσθαι ἐπ' ἔτεα πεντήκοντά τε καὶ ἑκατόν, καὶ τοὺς μὲν δύο τοὺς πρὸ ἐκείνου γενομένους βασιλέας μαθεῖν τοῦτο, κεῖνον δὲ οὔ. ταῦτα ἀκούσαντα τὸν Μυκερίνον, ὡς κατακεκρμένων ἤδη οἱ τούτων, λύχνα ποιησάμενον πολλά, ὅπως γίνοιτο νύξ, ἀνάψαντα αὐτὰ πίνειν τε καὶ εὐπαθέειν,¹⁵ οὔτε ἡμέρης οὔτε νυκτὸς ἀνιέντα, ἔς τε τὰ ἔλεα καὶ τὰ ἄλσεα πλανώμενον καὶ ἵνα πυθάνοιτο εἶναι ἐνηβητήρια ἐπιτηδεότατα. ταῦτα δὲ ἐμχανᾶτο θέλων τὸ μαντήιον ψευδόμενον ἀποδέξαι, ἵνα οἱ δυνάδεκα ἔτεα ἀντὶ ἑξ

⁶ accusative of respect, the other parts of the cow ⁷ purple, red

⁸ make golden, gild ⁹ themselves ¹⁰ by Herodotus ¹¹ the daughter ¹² insult, blame ¹³ patron ¹⁴ live; (mp) make a living

¹⁵ have fun

ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεύμεναι.

2.134

πυραμίδα δὲ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός, εἴκοσι ποδῶν καταδέουσιν κῶλον ἕκαστον τριῶν πλέθρων, εἰσὺς 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 ἀναριθμητοὶ ὥς λόγῳ εἰπεῖν ἀναισίμωνται· πρὸς δὲ ὅτι κατὰ Ἀμασιν βασιλεύοντα ἦν ἀκμάζουσα¹⁶ Ῥοδώπις, ἀλλ' οὐ κατὰ τοῦτον. ἔτεσι γὰρ κάρτα πολλοῖσι ὕστερον τούτων τῶν βασιλέων τῶν τὰς πυραμίδας ταύτας ἦν λιπομένων Ῥοδώπις, γενεὴν μὲν ἀπὸ Θρηίκης, δούλη¹⁷ δὲ ἦν Ἰάδμονος τοῦ Ἡφαιστοπόλιος ἀνδρὸς Σαμίου, σύνδουλος δὲ Αἰσώπου τοῦ λογοποιοῦ.

Καὶ γὰρ οὗτος Ἰάδμονος ἐγένετο, ὥς διέδεξε τῇδε οὐκ ἥκιστα· ἐπεί τε γὰρ πολλάκις κηρυσσόντων Δελφῶν ἐκ θεοπροπίου¹⁸ ὃς βούλοιτο ποιῆν¹⁹ τῆς Αἰσώπου ψυχῆς ἀνελέσθαι, ἄλλος μὲν οὐδεὶς ἐφάνη, Ἰάδμονος δὲ παιδὸς παῖς ἄλλος Ἰάδμων ἀνείλετο. οὕτω καὶ Αἴσωπος Ἰάδμονος ἐγένετο.

2.135

Ῥοδώπις δὲ ἐς Αἴγυπτον ἀπύκετο Ἐάνθεω τοῦ Σαμίου κομίσαντος, ἀπικομένη δὲ κατ' ἐργασίην²⁰ ἐλύθη²¹ χρημάτων μεγάλων ὑπὸ ἀνδρὸς Μυτιληναίου Χαράξου τοῦ Σκαμανδρωνύμου παιδός, ἀδελφεοῦ δὲ Σαπφούς τῆς μουσοποιοῦ. οὕτω δὲ ἡ Ῥοδώπις ἐλευθερώθη, καὶ κατέμεινέ τε ἐν Αἰγύπτῳ καὶ κάρτα ἐπαφρόδιτος γενομένη μεγάλα ἐκτήσατο χρήματα ὥς ἂν εἶναι Ῥοδώπι, ἀτὰρ οὐκ ὥς γε ἐς πυραμίδα τοιαύτην ἐξικέσθαι.

¹⁶ be in top form, flourish ¹⁷ slave-woman ¹⁸ prophecy ¹⁹ a penalty for framing Aesop for a sacrilege and having him executed
²⁰ work, business; guild ²¹ emancipated

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 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.

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 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 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 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 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; 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 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.

vocabulary

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

ἄγοραῖος frequenting the market

ἄδίκημα -τος (n, 3) wrong, misdeed

αἵμασιά wall of dry stones?

ἄλογίη disrespect, disregard; unreason

ἄλλος -εος (n, 3) grove, sacred place

ἀμιξία purity

ἀνάκειμαι be dedicated, be put up

ἀνατίθηναι consecrate, lay on, impute; (mp) reproach

ἀνευρίσκω discover

ἀντιάζω meet, fight, join

ἄνυσις -τος (f) accomplishment, effect

ἄξιαπήγητος worth telling

ἀοίδιμος sung about

ἀπαλλαγὴ relief, escape

ἀπαλλάσσω free from, remove; be freed, depart

ἀπειλέω vow, threaten, boast

ἀπογίγνομαι be taken away

ἀποδέχομαι accept ~doctrine

ἀποδύρομαι (ἰ) lament bitterly

ἀπονοστέω go home

ἀπορία difficulty, bottleneck ~pierce

ἀρχῆθεν since forever

ἀσεβέω be impious

ἅτε as if; since

ἀτιμάω (ἰ) dishonor

ἄτιμος (ἰ) without honor

ἄχαρις -δος (f) ungracious

βουπόρος ox-piercing

βωμός altar; stand, pedestal

διατέμνω cut apart

διῶρυξ -χος (f) ditch, canal

δωρεή gift

ἐγγλύφω carve

ἐγχωρέω allow, give room for

εἰσβολή -ωβόλης invasion, an

entrance ~ballistic

εἰσέχω stretch into

εἰσχέω pour into

ἐκγλύφω scoop out; hatch

ἐκμανθάνω know by heart

ἐκπίνω (ἰ) drink up, consume

ἐκχέω raise a mound in, around

ἐκχωρέω depart, back off, cede

Ἑλλήν Greek

ἔλος ἔλεος (n, 3) marsh

ἐνεῖμι be in ~ion

ἐνέχυρον collateral, thing pawned

ἐνύπνιος seen in dreams

ἐξαιρετός chosen, special

ἐξάπηχυσ six cubits long

ἐξεῖμι go forth; is possible ~ion

ἐξευρίσκω find; discover ~eureka

ἐπαφρόδιτος (ἰ) lovely, charming

ἐπιταράσσω trouble even more

ἐπιτάσσω enjoin; place near

ἐπιχέω pour over

ἐπτακόσιοι 700

ἔσοδος entrance

εὖρος -εος (n, 3) width; (caps) the east wind

ἡδονή pleasure

θαρσύνω (ἰ) encourage

θήκη chest, grave

καθοράω look down ~panorama

κάπηλος merchant

κάρτα very much ~κράτος

κατακερτομέω rant

κατάσχιος shaded; overshadowing

κλεινός famous

κοντός pole

κυρέω come upon, come up against; obtain

λίθινος made of stone

λίμνη lake, marsh, basin, sea

~limnic

μαντεῖον prophetic warning

~mantis

μάχιμος warlike
μήκος -ους (n, 3) length, stature
μίν him, her, it
μνημόσυνον memorial
νηέω pile up, load a ship
ὀβελός rod, obelisk
οἰκοδόμημα -τος (n, 3) building
ὀλοφύρομαι (ὄ) lament; take pity on
ὄον οὖ type of fruit
ὀπισθεν behind, hereafter
ὀπόσος as many as, how many, how great
ὄργυια fathom, arm's length ~reach
ὄργυιά fathom, arm's length
ὀρύσσω dig
οὐρανομήκης reaching the sky
 ~Uranus
πάντοθεν from all directions
παραθέω run beside
παραχράομαι abuse, treat contemptuously
περίειμι be superior to; be left over; still exist
περιθέω run around
περιλεσχίνευτος commonly talked about
περιρρέω flow around ~rheostat
πηλός clay, mud
πίσυνος trusting in, relying on (+dat)
πλέθρον 30 meters or its square ~plethora
πλίνθος (f) brick, block
ποίημα -τος (n, 3) work, deed
πολυδάπανος expensive
προδείκνυμι (ὄ) show by example; foreshadow

προέχω be ahead, jut forward; mid: have before one
προπύλαιος before the gates, gateway
πρόφασις -εως (f) pretext; motive; prediction ~fame
πυραμῖς (ὄ) pyramid
σιγά silence
σιγάω (ι) be silent
σιδήρεος of iron ~siderite
σποδός (f) embers; ashes
σταδίη (adj) standing upright, firm; (pl noun) 200 meters
στάδιος (adj) standing upright, firm; (pl noun) 200 meters
στόρνυμι (ὄ) smooth out
στρατοπεδεύω encamp or take up station ~strategy
συμβουλευέω give advice; (mid) consult ~volunteer
συμμίγνυμι mix with ~mix
συννέω swim together; pile together
ταφή burial, grave
τιμωρός (ι) avenging
τύπος mold, form ~type
ὑπερβάλλω cause to go beyond; delay ~ballistic
ὑποτίθημι suggest, advise ~hypothesis
ὑποτύπτω beat, push down
ὑψος ὕψους (n, 3) height, summit
ὑψοῦ high, aloft
ὑψόω lift, exalt
χειρῶναξ artisan, engineer
χοῦς jar, jug; loose dirt
χόω heap up
χώμα -τος (n, 3) mound of dirt

τῆς γὰρ τὴν δεκάτην τῶν χρημάτων ιδέσθαι ἐστὶ ἔτι καὶ ἐς τὸδε παντὶ τῷ βουλομένῳ, οὐδὲν δεῖ μεγάλα οἱ χρήματα ἀναθεῖναι. ἐπεθύμησε γὰρ Ῥοδῶπις μνημῆιον ἐωυτῆς ἐν τῇ Ἑλλάδι καταλιπέσθαι, ποιήμα¹ ποιησαμένη τοῦτο τὸ μὴ τυγχάνοι ἄλλω ἐξευρημένον καὶ ἀνακείμενον ἐν ἱρῷ, τοῦτο ἀναθεῖναι ἐς Δελφοὺς μνημόσυνον ἐωυτῆς. τῆς ὦν δεκάτης τῶν χρημάτων ποιησαμένη ὀβελοὺς βουπόρους² πολλοὺς σιδηρέους, ὅσων ἐνεχώρει ἡ δεκάτη οἱ, ἀπέπεμπε ἐς Δελφοὺς· 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 κλεινῇ³ ἐγένετο ὡς καὶ οἱ πάντες Ἕλληνες Ῥοδῶπιος τὸ οὖνομα ἐξέμαθον· τοῦτο δὲ ὕστερον ταύτης, τῇ οὖνομα ἦν Ἀρχιδίκη, αἰοιδίμος⁴ ἀνὰ τὴν Ἑλλάδα ἐγένετο, ἥσσον δὲ τῆς ἐτέρης περιλεσχήμευτος. Χάραξος δὲ ὡς λυσάμενος Ῥοδῶπιν ἀπενόστησε ἐς Μυτιλήνην, ἐν μέλει Σαπφῶν πολλὰ κατεκερτόμησέ μιν. Ῥοδῶπιος μὲν νυν πέρι πέπαιμαι.

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μετὰ δὲ Μυκερῖνον γενέσθαι Αἰγύπτου βασιλέα ἔλεγον οἱ ἱρέες 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, ἀμιξίης⁵ 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 κρατέειν τῆς τοῦ λαμβάνοντος θήκης, τῷ δὲ ὑποτιθέντι⁶ τοῦτο τὸ ἐνέχυρον τήνδε ἐπέειναι ζημίην μὴ βουλομένῳ ἀποδοῦναι τὸ χρέος, μήτε αὐτῷ ἐκεῖνα τελευτήσαντι εἶναι ταφῆς κυρῆσαι⁷ μήτ' ἐν ἐκεῖνῳ τῷ πατρῴῳ τάφῳ

¹ work, deed ² ox-piercing ³ famous ⁴ sung about ⁵ not changing hands ⁶ pawned ⁷ come upon, come up against; obtain

μήτ' ἐν ἄλλῳ μηδενί, μήτε ἄλλον μηδένα τῶν ἐωυτοῦ ἀπογενόμενον θάψαι.

ὑπερβαλέσθαι δὲ βουλόμενον τοῦτον τὸν βασιλέα τοὺς πρότερον ἐωυτοῦ 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. κοντῶ⁸ γὰρ ὑποτύπτοντες ἐς λίμνην, ὃ τι πρόσσχοιτο τοῦ πηλοῦ τῷ κοντῷ, τοῦτο συλλέγοντες πλίνθους⁹ εἵρυσαν καί με τρόπῳ τοιούτῳ ἐξεποίησαν.»

Τοῦτον μὲν τοσαῦτα ἀποδέξασθαι.

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μετὰ δὲ τοῦτον βασιλεῦσαι ἄνδρα τυφλὸν ἐξ Ἄνυσιος πόλιος, τῷ οὐνομα Ἄνυσιν εἶναι. ἐπὶ τούτου βασιλεύοντος ἐλάσαι ἐπ' Αἰγύπτου χειρὶ πολλῇ Αἰθιοπίας τε καὶ Σαβακῶν τὸν Αἰθιοπῶν βασιλέα. τὸν μὲν δὴ τυφλὸν τοῦτον οἴχεσθαι φεύγοντα ἐς τὰ ἔλαια, τὸν δὲ Αἰθίοπα βασιλεῦειν 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 ἐκάστῳ δικάζειν ἐπιτάσσοντα χώματα¹⁰ χοῦν πρὸς τῇ ἐωυτῶν πόλι, ὅθεν ἕκαστος ἦν τῶν ἀδικούντων. καὶ οὕτω ἔτι αἱ πόλεις ἐγένοντο ὑψηλότεραι· τὸ μὲν γὰρ πρῶτον ἐχώσθησαν¹¹ ὑπὸ τῶν τὰς διώρυχας ὀρυζάντων ἐπὶ Σεσώστριος βασιλέος, δεύτερα δὲ ἐπὶ τοῦ Αἰθίοπος καὶ κάρτα ὑψηλαὶ ἐγένοντο. ὑψηλέων δὲ καὶ ἐτερέων γενομενέων ἐν τῇ Αἰγύπτῳ πολίων, ὥς ἐμοὶ δοκεῖ, μάλιστα ἢ ἐν Βουβάστιπόλιν ἐξεχώσθη, ἐν τῇ καὶ ἱρόν ἐστι Βουβάστιος ἀξιαπηγητότατον.¹² μέζω μὲν γὰρ ἄλλα καὶ πολυδαπανώτερα ἐστὶ ἱρά, ἥδονη δὲ ιδέσθαι οὐδὲν τούτου μᾶλλον. ἢ δὲ Βούβαστις κατὰ Ἑλλάδα γλῶσσαν ἐστὶ Ἄρτεμις.

⁸ pole ⁹ brick, block ¹⁰ improving the city ¹¹ heap up ¹² worth telling

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τὸ δ' ἱρὸν αὐτῆς ὧδε ἔχει. πλὴν τῆς ἐσόδου τὸ ἄλλο νῆσος ἐστί· ἐκ γὰρ τοῦ Νείλου διώρυχες ἐσέχουσι οὐ συμμίσγουσai ἀλλήλῃσι, ἀλλ' ἄχρι τῆς ἐσόδου τοῦ ἱροῦ ἐκατέρῃ ἐσέχει, ἥ μὲν τῇ περιρρέουσα ἡ δὲ τῇ, εὖρος ἐοῦσα ἐκατέρῃ ἐκατὸν ποδῶν, δένδρεσι κατὰσκιος. τὰ δὲ προπύλαια ὕψος μὲν δέκα ὀργυιέων ἐστί, τύποισι δὲ ἑξαπήχεσι¹³ ἐσκευάδαται ἀξίοισι λόγου. ἐὼν δ' ἐν μέσῃ τῇ πόλι τὸ ἱρὸν κατορᾶται πάντοθεν¹⁴ περιμόντι· ἅτε γὰρ τῆς πόλιος μὲν ἐκκεχωσμένης ὑψοῦ, τοῦ δ' ἱροῦ οὐ κεκνημένου ὡς ἀρχῆθεν¹⁵ ἐποιήθη, ἔσοπτον ἐστί. περιθίει δὲ αὐτὸ αἵμασι¹⁶ ἐγγεγλυμμένη τύποισι, ἔστι δὲ ἔσωθεν ἄλσος δειδρῶν μεγίστων πεφυτευμένον περὶ νηὸν μέγαν, ἐν τῷ δὴ τῶγαλμα ἐν· εὖρος δὲ καὶ μῆκος τοῦ ἱροῦ πάντῃ σταδίου ἐστί. 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· τῇ δὲ καὶ τῇ τῆς ὁδοῦ δένδρεα οὐρανομήκεα¹⁷ πέφυκε· φέρει δὲ ἐς Ἑρμῆω ἱρόν. τὸ μὲν δὴ ἱρὸν τοῦτο οὕτω ἔχει.

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τέλος δὲ τῆς ἀπαλλαγῆς τοῦ Αἰθίοπος ὧδε ἔλεγον γενέσθαι· ὅψιν ἐν τῷ ὕπνῳ τοιγνδε ἰδόντα αὐτὸν οἴχεσθαι φεύγοντα· ἐδόκέε οἱ ἄνδρα ἐπιστάντα συμβουλευεῖν τοὺς ἱρέας τοὺς ἐν Αἰγύπτῳ συλλέξαντα πάντας μέσους διαταμεῖν. ἰδόντα δὲ τὴν ὄψιν ταύτην λέγειν αὐτὸν ὡς πρόφασιν οἱ δοκέοι ταύτην τοὺς θεοὺς προδεικνύναι, ἵνα ἀσεβήσας περὶ τὰ ἱρὰ κακὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι· οὐκὼν ποιήσειν ταῦτα, ἀλλὰ γὰρ οἱ ἐξεληλυθέναι τὸν χρόνον, ὁκόσον κεχρησθαι ἄρξαντα Αἰγύπτου ἐκχωρήσειν. ἐν γὰρ τῇ Αἰθιοπίῃ ἐόντι αὐτῷ τὰ μαντήια, τοῖσι χρέωνται Αἰθίοπες, ἀνείλε¹⁸ ὡς δέοι αὐτὸν Αἰγύπτου βασιλεύσαι ἕτα πεντήκοντα. ὡς ὦν ὁ χρόνος οὗτος ἐξήμει καὶ αὐτὸν ἡ ὄψις τοῦ ἐνυπνίου ἐπετάρασσε, ἐκὼν ἀπαλλάσσετο ἐκ τῆς Αἰγύπτου ὁ Σαβακῶς.

¹³ six cubits long ¹⁴ from all directions ¹⁵ since forever ¹⁶ wall of dry stones? ¹⁷ reaching the sky ¹⁸ prophesied

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ὥς δ' ἄρα οἴχεσθαι τὸν Αἰθίοπα ἐξ Αἰγύπτου, αἷτις τὸν τυφλὸν ἄρχειν ἐκ τῶν ἐλέων ἀπικόμενον, ἔνθα πεντήκοντα ἔτεα νῆσον χώσας σποδῶ τε καὶ γῇ οἴκεε. ὅκως γάρ οἱ φοιτᾶν σῖτον ἄγοντας Αἰγυπτίων, ὥς ἐκάστοισι προστετάχθαι, σιγῇ τοῦ Αἰθίοπος, ἐς τὴν δωρεὴν κελεύειν σφέας καὶ σποδὸν¹⁹ κομίζειν. ταύτην τὴν νῆσον οὐδεὶς πρότερον ἐδυνάσθη Ἀμυρταίου ἐξευρεῖν, ἀλλὰ ἔτεα ἐπὶ πλέω ἢ ἑπτακόσια οὐκ οἶοί τε ἦσαν αὐτὴν ἀνευρεῖν οἱ πρότεροι γενόμενοι βασιλεῖς Ἀμυρταίου. οὐνομα δὲ ταύτῃ τῇ νήσῳ Ἑλβώ, μέγαθος δ' ἐστὶ πάντῃ δέκα σταδίων.

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μετὰ δὲ τοῦτον βασιλεῦσαι τὸν ἱρέα τοῦ Ἡφαίστου, τῷ οὐνομα εἶναι Σεθῶν· τὸν ἐν ἀλογίῃσι²⁰ ἔχειν παραχρησάμενον τῶν μαχίμων Αἰγυπτίων ὥς οὐδὲν δεησόμενον αὐτῶν, ἀλλὰ τε δὴ ἄτιμα ποιεῦντα ἐς αὐτούς, καὶ σφεας ἀπελέσθαι τὰς ἀρούρας· τοῖσι ἐπὶ τῶν προτέρων βασιλέων δεδόσθαι ἐξαιρέτους ἐκάστῳ δυνάδεκα ἀρούρας. μετὰ δὲ ἐπ' Αἴγυπτον ἐλαύνειν στρατὸν μέγαν Σαναχάριβον βασιλέα Ἀραβίων τε καὶ Ἀσσυρίων· οὐκὼν δὲ ἐθέλειν τοὺς μαχίμους τῶν Αἰγυπτίων βοηθέειν. τὸν δ' ἱρέα ἐς ἀπορίην ἀπειλημένον ἐσελθόντα ἐς τὸ μέγαρον πρὸς τῷγαλμα ἀποδύρεσθαι οἶα κινδυνεύει παρθεῖν. ὀλοφυρόμενον δ' ἄρα μιν ἐπελθεῖν ὕπνον, καὶ οἱ δόξαι ἐν τῇ ὄψι ἐπιστάντα τὸν θεὸν θαρσύνειν ὥς οὐδὲν πείσεται ἄχαρι²¹ ἀντιάζων τὸν Ἀραβίων στρατὸν· αὐτὸς γάρ οἱ πέμψειν τιμωρούς.²² τούτοις δὴ μιν πίσυνον²³ τοῖσι ἐνυπνίοις, παραλαβόντα Αἰγυπτίων τοὺς βουλομένους οἱ ἔπεσθαι, στρατοπεδεύσασθαι ἐν Πηλουσίῳ· ταύτῃ γὰρ εἰς αἱ ἐσβολαί· ἔπεσθαι δὲ οἱ τῶν μαχίμων μὲν οὐδένα ἀνδρῶν, καπήλους δὲ καὶ χειρώνακτας²⁴ καὶ ἀγοραίους²⁵ ἀνθρώπους. ἐνθαῦτα ἀπικομένοις τοῖσι ἐναντίοις αὐτοῖς ἐπιχυθέντας νυκτὸς

¹⁹ embers; ashes ²⁰ disrespect, disregard; unreason ²¹ ungracious

²² avenging ²³ trusting in, relying on (+dat) ²⁴ artisan, engineer

²⁵ frequenting the market

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 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, 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;

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And after him reigned a blind man of 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 the Hellenic tongue is Artemis,

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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 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.

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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 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

vocabulary

ἄγχι near, nigh ~angina
 ἄζω dry up ~ash
 ἀκοή hearing ~acoustic
 ἀναδέω wreath, tie
 ἀνατέλλω cause to grow ~apostle
 ἄνευ away from; not having; not
 needing ~Sp. sin
 ἀνθρωπήιος human
 ἀνθρωποειδής humanoid
 ἀνίημι urge, impel; release ~jet
 ἀντάξιος worth just as much as
 ~axiom
 ἀντίπυλος with the gates opposite
 ἄνω (ᾶ) accomplish, pass, waste;
 upwards, out to sea
 ἀξιόλογος remarkable
 ἀπογράφω copy, register
 ἀποδείκνυμι (ῶ) show, point out;
 appoint; (mid) declare
 ἀπόδεξις acceptance; (Ion) showing
 ἀποδέχομαι accept ~doctrine
 ἀριθμέω to count ~arithmetic
 ἀρίθμησις accounting
 ἀριθμός number
 ἀρουραῖος rustic, country
 ἀρχαῖος ancient, from the beginning
 ~oligarch
 ἀτρεχής precise, certain
 αὐλή courtyard
 αὐτόθι on the spot
 ἄω aor: to sate ~sate
 βασιλεύω be king
 βορέας -οῦ (m, 1) north, north wind
 γλῶσσα tongue, language ~glossary
 γράμμα -τος (n, 3) writing, letter
 γραμματεύς -ος (m) clerk,
 schoolmaster
 γυμνός naked, unarmed
 γυμνῶ strip, be defenseless
 ~gymnasium
 δαπάνη cost, funds, extravagance

δατέομαι divide into portions
 ~demon
 διαιτάω treat; live; arbitrate
 διέξειμι pass through; recount ~ion
 διέξοδος διαξόδου (f) outlet, path;
 narrative
 διίζημαι seek ~zeal
 δῖς twice
 εἰκῶν -όνος (f, 3) image, likeness
 εἰσάγω lead in ~demagogue
 ἐκκαιδέκατος 16th
 ἐλάχιστος smallest, shortest, fewest
 ἐλευθερόω set free
 ἐλιγμός winding, convolution
 Ἑλλήν Greek
 ἐμεωυτοῦ myself
 ἐνειμι be in ~ion
 ἐνθαῦτα there, here
 ἐνθεν thence, whence
 ἐνθεῦτεν thence
 ἐνίστημι install; threaten; block
 ἐντίθημι load; mp: take to heart
 ~thesis
 ἕξ six ~hexagon
 ἐξαριθμέω count up; recount
 ἕξωθεν from outside
 ἐπιγαμία intermarriage
 ἐπίλοιπος remaining
 ἐπονομάζω to name
 ἐτεροιοῶ alter
 εὖς good, brave, noble
 εὖσεβής pious
 ἦθος ἥθεος (n, 3) habit, habitat
 ~ethos
 θεάομαι look at, behold, consider
 ~theater
 ἱρεὺς ἱρῆος (ι, m) priest ~hieroglyph
 καθαιρέω take down, close ~heresy
 καίτοι and yet; and in fact; although
 καταγγραῖσκα age, pass one's days
 ~geriatric
 καταδύω enter, sink

καταπαύω stop, restrain ~pause
 κατάστεγος roofed
 κολοσσός statue, big statue
 κροκόδειλος lizard, crocodile
 λαβύρινθος maze
 λίθινος made of stone
 λίμνη lake, marsh, basin, sea
 ~limnic
 λογίζομαι reckon, consider
 λογοποιός writer, historian
 μετέωρος up in the air ~meteor
 μηρός thigh, femur
 μνημόσυον memorial
 μυρίος (ἑ) 10,000 ~myriad
 μῦς mouse
 νόσος (f) plague, pestilence
 ~noisome
 νότος south, south wind
 νοῦσος (f) plague, pestilence
 ~noisome
 ξύλινος wooden
 οἶκημα -τος (n, 3) room
 οἰκοδομέω build, build a house
 ὀκτακόσιοι 800
 ὀκτώ eight ~octopus
 ὄον οὖ type of fruit
 ὅπη wherever, however
 οὐδαμὸς not anyone
 ὄχανον shield handle
 ὄψιος late, in evening
 ὄψις ὄψεως (f) sight, view
 ~thanatopsis
 πατριά family, tribe
 πεντακισχίλιοι 5,000
 πεντακόσιοι 500

περιέργω enclose, encompass
 περιστέλλω lay out
 πέρωμις -δος (m) well-regarded
 man
 προγίγνομαι precede, preexist
 ~genus
 προσδοκάω expect
 πρόσσειμι approach, draw near; add
 ~ion
 προσίστημι set against; (mp) stand
 near
 πυραμῖς (ἑ) pyramid
 σπένδω libate; (mid) make a treaty
 ~spontaneous
 στέγη roof, ceiling, chamber
 στέγος roof ~stegosaurus
 συλλέγω collect, assemble ~legion
 συλλογίζομαι count up; infer;
 recapitulate
 συνεχής (ἑ) continuously
 τελευταῖος last, final
 τετράκις four times ~trapezoid
 τοῖχος wall of a house
 τοσόσδε this much
 τριηκόσιοι three hundred
 τρισχίλιοι 3000 ~kilo-
 τυραννίς -δος (f) tyranny
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 ὑπόγαιος underground
 ὑπόλοιπος left over
 ὕστεραίος the next; later
 φαρετρῶν quiver
 φιάλη jar ~vial
 χίλιοι (ἑ) thousand ~kilo-

μῦς¹ ἀρουραίους² κατὰ μὲν φαγεῖν τοὺς φαρετρεῶνας³ αὐτῶν κατὰ δὲ τὰ τόξα, πρὸς δὲ τῶν ἀσπίδων τὰ ὄχανα,⁴ ὥστε τῇ ὕστεραίῃ 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.»

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ἐς μὲν τοσόνδε τοῦ λόγου Αἰγύπτιοί τε καὶ οἱ ἱεεῖς ἔλεγον, ἀποδεικνύντες ἀπὸ τοῦ πρώτου βασιλέως ἐς τοῦ Ἡφαίστου τὸν ἱεῖα τοῦτον τὸν τελευταῖον βασιλεύσαντα μίαν τε καὶ τεσσεράκοντα καὶ τριηκοσίας γενεὰς ἀνθρώπων γενομένας, καὶ ἐν ταύτῃσι ἀρχιεράς καὶ βασιλέας ἐκατέρους τοσούτους γενομένους. καίτοι τριηκόσiai μὲν ἀνδρῶν γενεαὶ δυνάεαι μύρια ἕτεα· γενεαὶ γὰρ τρεῖς ἀνδρῶν ἐκατὸν ἕτεα ἐστί· μῆς δὲ καὶ τεσσεράκοντα ἔτι τῶν ἐπιλοίπων γενεῶν, αἱ ἐπῆσαν τῇσι τριηκοσίῃσι, ἐστὶ τεσσεράκοντα καὶ τριηκόσια καὶ χίλια ἕτεα. οὕτω ἐν μυρίοισι τε ἔτεσι καὶ χιλίοισι καὶ τριηκοσίοισι τε καὶ τεσσεράκοντα ἔλεγον θεὸν ἀνθρωποειδέα⁵ οὐδένα γενέσθαι· οὐ μέντοι οὐδὲ πρότερον οὐδὲ ὕστερον ἐν τοῖσι ὑπολοίποισι Αἰγύπτου βασιλεῦσι γενομένοις ἔλεγον οὐδὲν τοιοῦτο. ἐν τοίνυν τούτῳ τῷ χρόνῳ τετράκις⁶ 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 ἑτεροιωθῆναι,⁷ οὔτε τὰ ἐκ τῆς γῆς οὔτε τὰ ἐκ τοῦ ποταμοῦ σφί γινόμενα, οὔτε τὰ ἀμφὶ νούσους οὔτε τὰ κατὰ τοὺς θανάτους.

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πρότερον δὲ Ἑκαταίῳ⁸ τῷ λογοποιῷ⁹ ἐν Θήβῃσι γενεηλογήσαντι τε ἑαυτὸν καὶ ἀναδήσαντι¹⁰ τὴν πατρὶν ἐς ἐκκαιδέκατον¹¹ θεὸν ἐποίησαν οἱ ἱεεῖς τοῦ Διὸς οἷόν τι καὶ ἐμοὶ οὐ γενεηλογήσαντι ἐμειωτόν· ἐσαγαγόντες ἐς τὸ μέγαρον ἔσω ἐὼν μέγα ἐξηρίθμεον δεικνύντες κολοσσούς ξυλίνους τοσούτους ὅσους περ εἶπον· ἀρχιερεὺς

¹ mouse ² rustic, country ³ quiver ⁴ shield handle ⁵ humanoid

⁶ four times ⁷ alter ⁸ a Greek ⁹ writer, historian ¹⁰ connected

¹¹ 16th

γὰρ ἕκαστος αὐτόθι ἰστᾶ ἐπὶ τῆς ἑωυτοῦ ζόης εἰκόνα ἑωυτοῦ· ἀριθμέοντες¹² ὧν καὶ δεικνύντες οἱ ἱρέες ἐμοὶ ἀπεδείκνυσαν παῖδα πατρὸς ἑωυτῶν ἕκαστον ἑόντα, ἐκ τοῦ ἄγχιστα ἀποθανόντος τῆς εἰκόνος διεξιόντες διὰ πασέων, ἕως οὗ ἀπέδεξαν ἀπάσας αὐτάς. Ἐκαταίῳ δὲ γενεηλογήσαντι ἑωυτὸν καὶ ἀναδήσαντι ἐς ἑκαιδέκατον θεὸν ἀντεγενεολόγησαν¹³ ἐπὶ τῇ ἀριθμῇσι,¹⁴ οὐ δεκόμενοι παρ' αὐτοῦ ἀπὸ θεοῦ γενέσθαι ἄνθρωπον· ἀντεγενεολόγησαν δὲ ὧδε, φάμενοι ἕκαστον τῶν κολοσσῶν πύρωμιν¹⁵ ἐκ πυρώμους γεγονέναι, ἐς δὲ τοὺς πέντε καὶ τεσσεράκοντα καὶ τριηκοσίους ἀπέδεξαν κολοσσούς πύρωμιν ἐπονομαζόμενον, καὶ οὔτε ἐς θεὸν οὔτε ἐς ἥρωα ἀνέδησαν αὐτούς. πύρωμις δὲ ἐστὶ κατὰ Ἑλλάδα γλῶσσαν καλὸς κάγαθός.

2.144

ἦδη ὧν τῶν αἰ εἰκόνες ἦσαν, τοιούτους ἀπεδείκνυσαν σφέας πάντας ἑόντας, θεῶν δὲ πολλὸν ἀπαλλαγμένους. τὸ δὲ πρότερον¹⁶ τῶν ἀνδρῶν τούτων θεοὺς εἶναι τοὺς ἐν Αἰγύπτῳ ἄρχοντας, οὐκ ἑόντας ἅμα τοῖσι ἀνθρώποισι, καὶ τούτων αἰεὶ ἓνα τὸν κρατέοντα εἶναι· ὕστατον δὲ αὐτῆς βασιλεύσαι Ὠρον τὸν Ὀσίριος παῖδα, τὸν Ἀπόλλωνα Ἑλληνες ὀνομάζουσι· τοῦτον καταπαύσαντα¹⁷ Τυφῶνα βασιλεύσαι ὕστατον Αἰγύπτου. Ὀσιρις δὲ ἐστὶ Διόνυσος κατὰ Ἑλλάδα γλῶσσαν.

2.145

ἐν Ἑλληνισμῷ μὲν νυν νεώτατοι τῶν θεῶν νομίζονται εἶναι Ἡρακλῆς τε καὶ Διόνυσος καὶ Πάν, παρ' Αἰγυπτίοισι δὲ Πάν μὲν ἀρχαιότατος καὶ τῶν ὀκτῶ τῶν πρώτων λεγομένων θεῶν, Ἡρακλῆς δὲ τῶν δευτέρων τῶν δώδεκα λεγομένων εἶναι, Διόνυσος δὲ τῶν τρίτων, οἱ ἐκ τῶν δώδεκα θεῶν ἐγένοντο. Ἡρακλῆς μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοι φασὶ εἶναι ἕτεα ἐς Ἀμασιν βασιλέα, δεδήλωταί μοι πρόσθε· Πανὶ δὲ ἔτι τούτων πλεονα λέγεται εἶναι, Διονύσῳ δ' ἐλάχιστα τούτων, καὶ τούτῳ¹⁸ πεντακισχίλια καὶ μύρια λογίζονται εἶναι ἐς Ἀμασιν βασιλέα.

¹² to count ¹³ gave an alternative genealogy ¹⁴ accounting ¹⁵ an Egyptian word, explained later ¹⁶ the time before ¹⁷ deposed
¹⁸ separated from him in time

καὶ ταῦτα Αἰγύπτιοι ἀτρεκέως φασὶ. ἐπίστασθαι, αἰεὶ τε λογιζόμενοι καὶ αἰεὶ ἀπογραφόμενοι τὰ ἔτεα. Διονύσω μὲν νυν τῷ ἐκ Σεμέλης τῆς Κάδμου λεγομένῳ γενέσθαι κατὰ ἑξακόσια ἔτεα καὶ χίλια μάλιστα ἐστὶ ἐς ἐμέ, Ἡρακλεῖ δὲ τῷ Ἀλκμήνης κατὰ εἰνακόσια ἔτεα· Πανὶ δὲ τῷ ἐκ Πηνελόπης ἐκ ταύτης γὰρ καὶ Ἑρμῶ λέγεται γενέσθαι ὑπὸ Ἑλλήνων ὁ Πάν ἐλάσσω ἔτεα ἐστὶ τῶν Τρωικῶν, κατὰ ὀκτακόσια¹⁹ μάλιστα ἐς ἐμέ.

2.146

τούτων ὧν ἀμφοτέρων²⁰ πάρεστι χρᾶσθαι τοῖσί τις πείσεται λεγομένοισι μᾶλλον· ἐμοὶ δ' ὧν ἡ περὶ αὐτῶν γνώμη ἀποδέδεκται. εἰ μὲν γὰρ φανεροὶ 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 λέγουσι οἱ Ἕλληνες ὡς αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνεργάψατο Ζεὺς καὶ ἤνευκε ἐς Νύσαν τὴν ὑπὲρ Αἰγύπτου εὐοῦσαν ἐν τῇ Αἰθιοπίῃ, καὶ Πανός γε πέρι οὐκ ἔχουσι εἰπεῖν ὅκῃ ἐτράπετο γενόμενος. δηλὰ 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.

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ταῦτα μὲν νυν αὐτοὶ Αἰγύπτιοι λέγουσι· ὅσα δὲ οἱ τε ἄλλοι ἄνθρωποι καὶ Αἰγύπτιοι λέγουσι ὁμολογέοντες τοῖσι ἄλλοισι κατὰ ταύτην τὴν χώρην γενέσθαι, ταῦτ' ἤδη φράσω· προσέσται δέ τι αὐτοῖσι καὶ τῆς ἐμῆς ὄψιος.

ἐλευθερωθέντες Αἰγύπτιοι μετὰ τὸν ἱρέα τοῦ Ἡφαίστου βασιλεύσαντα, οὐδένα γὰρ χρόνον οἰοί τε ἦσαν ἄνευ βασιλέος διαιτᾶσθαι, ἐστήσαντο δωδέκα βασιλέας, δωδέκα μοίρας δασάμενοι Αἰγυπτον πᾶσαν. οὗτοι ἐπιγαμίας ποιησάμενοι ἐβασίλευον νόμοις

¹⁹ 800 ²⁰ the Greek version or the Egyptian one

τοῖσιδε χρεώμενοι, μήτε καταϊρέειν 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 χαλκῆ φιάλῃ σπείσαντα αὐτῶν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τοῦτον ἀπάσης βασιλεύσειν Αἰγύπτου· ἐς γὰρ δὴ τὰ πάντα ἱρὰ συνελέγοντο.

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καὶ δὴ σφι μνημόσυνα ἔδοξε λιπέσθαι κοινῇ, δόξαν δέ σφι ἐποίησαντο λαβύρινθον,²¹ ὀλίγον ὑπὲρ τῆς λίμνης τῆς Μοίριος κατὰ Κροκοδείλων καλεομένην πόλιν μάλιστα κη κείμενον· τὸν ἐγὼ ἦδη 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 ἀξιολογός²² γε καὶ ὁ ἐν Ἐφέσῳ ἐστὶ νηὸς καὶ ὁ ἐν Σάμῳ. ἦσαν μὲν νυν καὶ αἱ πυραμίδες λόγου μέζονες, καὶ πολλῶν ἐκάστη αὐτέων Ἑλληνικῶν ἔργων καὶ μεγάλων ἀνταξίη, ὁ δὲ δὴ λαβύρινθος καὶ τὰς πυραμίδας ὑπερβάλλει· τοῦ γὰρ δυνάδεκα μὲν εἰσὶ αὐλαὶ κατὰστεγοι, ἀντίπτυλοι ἀλλήλησι, ἐξ μὲν πρὸς βορέω ἐξ δὲ πρὸς νότον τετραμμέναι, συνεχέες· τοῖχος δὲ ἔξωθεν ὁ αὐτὸς σφεας περιέρχει. οἰκήματα δ' ἔνεστι διπλᾶ, τὰ μὲν ὑπόγαια τὰ δὲ μετέωρα ἐπ' ἐκεῖνοισι, τρισχίλια ἀριθμόν, πεντακοσίων καὶ χιλίων ἐκάτερα. 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 ἀνθρωπίνων²³ ἔργων αὐτοὶ ὠρῶμεν· αἱ τε γὰρ διέξοδοι διὰ τῶν στεγῶν καὶ οἱ ἐλιγμοὶ²⁴

²¹ maze ²² remarkable ²³ human ²⁴ winding, convolution

by night upon their enemies mice of the fields, and ate up their quivers and their bows, 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 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: 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 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; 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 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 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 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

vocabulary

ἀγγέλλω carry a message, announce

~angel

ἀλλόγλωσσος using a strange tongue

ἀναγκαίη of necessity, by force

ἀναμνησῶ (+2 acc) remind someone ~mnemonic

ἀνευρίσκω discover

ἄνυδρος waterless

ἀπαλλαξείω wish to get rid of

ἀπαλλάσσω free from, remove; be freed, depart

ἀπιστία disbelief, distrust

ἀποφέρω carry off, carry back ~bear

ἀριθμέω to count ~arithmetic

ἀρμόζω fit together; be well fitted to ~harmony

ἀτρεκής precise, certain

αὐθιγενής native-born

αὐλέω play (blow, toot)

αὐλός flute, tube, hollow

αὐλὼν canyon, strait, canal

ἀψευδής truthful

βάθος -ους (n, 3) depth, height

βασανίζω interrogate, test, torture

βασίλειος kingly

βορέας -οῦ (m, 1) north, north wind

γωνία corner, angle

διαχέω scatter

διέξιμι pass through; recount ~ion

διῶρυξ -χος (f) ditch, canal

δολερός deceitful

δυωδεκάπηχys of 12 cubits

ἐγγλύφω carve

ἐκβαίνω come forth, disembark ~basis

ἐκγλύφω scoop out; hatch

ἐκδιδάσκω teach, explain

ἐκδίδωμι hand over ~donate

ἐκμανθάνω know by heart

ἐκρέω flow out, be shed

ἐκφορέω carry out ~bear

Ἑλλήν Greek

ἔλος ἔλεος (n, 3) marsh

ἐνδεκα eleven ~decimal

ἐνερθε beneath, below

ἐνοικέω dwell in

ἐξακόσιοι 600

ἐξάνιστημι raise, bring/send out

ἐξάπτεδος six feet long

ἐξάπλεθρος 200 meters long

ἐξορύσσω dig out

ἐπίκουρος ally; mercenary ~cereal

ἐπιμελής careful, cared for

ἐπιμίσγω deal with, fight ~mix

ἐπινοέω intend

ἐπιφαίνω display ~photon

ἐπιχώριος native

ἐρείπιον ruin, wreckage

ἐρείπιος wrecked, ruined

ἐρμηνεύς -ος (m) interpreter

ἐσπέρα evening, west

εὐπετής coming out well; (adv) fortunately

ζῶον being, animal; picture

θησαυρός treasury ~treasure

κατάγαιος at ground level; underground

κατάγω lead down/home; land ~demagogue

κατασπένδω pour as a drink offering

κατεργάζομαι achieve; cultivate; get; kill

κατοικίζω colonize

κίων κίονος (ī, f) pillar

κλώψ thief

κολοσσός statue, big statue

κυνέα -ης helmet ~hound

κύνεος doglike, shameless ~hound

λαβύρινθος maze

ληλατέω plunder

λήϊη booty
 λίθινος made of stone
 λίμνη lake, marsh, basin, sea
 ~limnic
 μαντεῖον prophetic warning
 ~mantis
 μεσόγαια inland
 μετρέω measure, traverse ~metric
 μίν him, her, it
 μυρίος (ῥ) 10,000 ~myriad
 νομός home, district ~nemesis
 νότος south, south wind
 οἶκημα -τος (n, 3) room
 οἰκίζω colonize, settle
 οἶκίον abode, nest ~economics
 ὀλκός groove made by dragging
 something; slipway; windlass
 ὄνειρον dream
 ὄνειρος dream
 ὄον οὖ type of fruit
 ὄργυια fathom, arm's length ~reach
 ὄργυιά fathom, arm's length
 ὀροφή roof
 ὄρυγμα -τος (n, 3) trench, tunnel
 ὀρυκτός dug out
 ὀρύσσω dig
 οὐδαμοῦ nowhere
 ὄψιος late, in evening
 παραβάλλω put at risk ~ballistic
 παραρρέω flow past, slip by
 παστάς -δος (f, 3) porch; inner
 chamber
 πεντηκοντόργυιος 50 fathoms deep
 or high
 περιαιρέω strip off

περίμετρος very long ~metric
 περίοδος picket, circuit
 περίστυλος surrounded with a
 colonnade
 περιυβρίζω insult wantonly
 πήχυς forearm, cubit
 πρόνοια foresight, providence
 προπύλαιος before the gates,
 gateway
 πυραμῖς (ῥ) pyramid
 στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
 σταθμάομαι judge, conclude
 στέγη roof, ceiling, chamber
 συγκατεργάζομαι help to do
 σχοῖνος rush, bed of rushes; rope,
 measuring line; 10 km
 τετράπηχυς four cubits tall
 τίσις -τος (f) payment, vengeance
 τοῖχος wall of a house
 τύπος mold, form ~type
 ὑπερέχω be over; protect
 ὑπέχω promise; hold out one's
 hand; submit to
 ὑποχέω spread under; (mp+dat) fill
 someone
 φιάλη jar ~vial
 χειροποίητος artificial
 χοῦς jar, jug; loose dirt
 χόω heap up
 χρησμός oracular response
 χρηστήριον oracle, response
 φιλόω (ῥ) strip bare ~epsilon
 ὠθέω push
 ὥρος year

διὰ τῶν αὐλέων ἐόντες ποικιλώτατοι θῶμα μυρίον παρείχοντο ἐξ αὐλῆς τε ἐς τὰ οἰκήματα διεξιούσι καὶ ἐκ τῶν οἰκημάτων ἐς παστάδας, ἐς στέγας τε ἄλλας ἐκ τῶν παστάδων καὶ ἐς αὐλὰς ἄλλας ἐκ τῶν οἰκημάτων. ὀροφὴ δὲ πάντων τούτων λιθίνη κατὰ περ οἱ τοῖχοι, οἱ δὲ τοῖχοι τύπων ἐγγεγλυμμένων πλέοι, αὐλὴ δὲ ἐκάστη περιστυλος λίθου λευκοῦ ἀρμοσμένου τὰ μάλιστα. τῆς δὲ γωνίης¹ τελευτώντος τοῦ λαβυρίνθου ἔχεται πυραμῖς τεσσαρακοντόργυιος, ἐν τῇ ζῶα μεγάλα ἐγγέγλυπται· ὁδὸς δ' ἐς αὐτὴν ὑπὸ γῆν πεποιήται.

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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 ἑξακόσιοι² καὶ τρισχίλιοι, σχοίνων ἐξήκοντα ἐόντων, ἴσοι καὶ αὐτῆς Αἰγύπτου τὸ παρὰ θάλασσαν. κεῖται δὲ μακρὴ ἡ λίμνη πρὸς βορέην τε καὶ νότον, εὐοῦσα βάθος,³ τῇ βαθυτάτῃ αὐτὴ ἐωυτῆς, πεντηκοντόργυιος.⁴ ὅτι δὲ χειροποίητος⁵ ἐστὶ καὶ ὀρυκτὴ, αὐτὴ δηλοῖ· ἐν γὰρ μέσῃ τῇ λίμνῃ μάλιστα κη ἐστᾶσι δύο πυραμίδες, τοῦ ὕδατος ὑπερέχουσαι πεντήκοντα ὀργυιάς ἐκατέρῃ, καὶ τὸ κατ' ὕδατος οἰκοδόμηται ἕτερον τοσοῦτον, καὶ ἐπ' ἀμφοτέρῃσι ἔπεστι κολοσσὸς λίθινος κατήμενος ἐν θρόνῳ. οὕτω αἱ μὲν πυραμίδες εἰσὶ ἑκατὸν ὀργυιῶν, αἱ δ' ἑκατὸν ὀργυιαί δίκαιαι εἰσὶ στάδιον ἑξάπλεθρον,⁶ ἑξαπέδου⁷ τε τῆς ὀργυιῆς μετρεομένης καὶ τετραπήχεος, τῶν ποδῶν μὲν τετραπαλαίστων ἐόντων, τοῦ δὲ πήχεος ἑξαπαλαίστου. τὸ δὲ ὕδωρ τὸ ἐν τῇ λίμνῃ αὐθιγενὲς⁸ μὲν οὐκ ἔστι ἄνυδρος γὰρ δὴ δεινῶς ἐστὶ ἡ ταύτη, 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, ἡ 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.

¹ corner, angle ² 600 ³ depth, height ⁴ 50 fathoms deep or high

⁵ artificial ⁶ 200 meters long ⁷ six feet long ⁸ native-born

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ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὥς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν, τετραμμένη τὸ πρὸς ἐσπέρην ἐς τὴν μεσόγαιαν παρὰ τὸ ὄρος τὸ ὑπὲρ Μέμφιος.

ἐπεῖτε δὲ τοῦ ὀρύγματος τούτου οὐκ ὥρων⁹ τὸν χοῦν οὐδαμοῦ¹⁰ ἔοντα, ἐπιμελὲς γὰρ δὴ μοι ἦν, εἰρόμην τοὺς ἄγχιστα οἰκέοντας τῆς λίμνης ὅκου εἴη ὁ χοῦς¹¹ ὁ ἐξορυχθείς. οἱ δὲ ἔφρασαν μοι ἵνα¹² ἐξεφορήθῃ, καὶ εὐπετέως¹³ ἔπειθον· ἦδεα γὰρ λόγῳ καὶ ἐν Νίνῳ τῇ Ἀσσυρίῳ πόλει γενόμενον ἕτερον τοιοῦτον.

τὰ γὰρ Σαρδαναπάλλου τοῦ Νίνου βασιλέος ἔοντα μεγάλα χρήματα καὶ φυλασσόμενα ἐν θησαυροῖσι καταγαίοισι ἐπενόησαν κλώπες¹⁴ ἐκφορῆσαι. ἐκ δὲ ὧν τῶν σφετέρων οἰκίῳ ἀρξάμενοι οἱ κλώπες ὑπὸ γῆν σταθμεύοντες¹⁵ ἐς τὰ βασιλῆα οἰκία ὥρυσσον, 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· ὀρύσσοντας γὰρ τὸν χοῦν τοὺς Αἰγυπτίους ἐς τὸν Νεῖλον φορέειν· ὁ δὲ ὑπολαμβάνων ἔμελλε διαχέειν. ἡ μὲν νυν λίμνη αὕτη οὕτω λέγεται ὀρυχθῆναι·

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τῶν δὲ δωδέκα βασιλέων δικαιοσύνη χρεωμένων, ἀνὰ χρόνον ὥς ἔθυσαν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τῇ ὑστάτῃ τῆς ὀρτῆς, μελλόντων κατασπείσειν, ὁ ἀρχιερεὺς ἐξήνεικέ σφι φιάλας χρυσέας, τῇσί περ ἐώθεσαν σπένδειν, ἀμαρτῶν τοῦ ἀριθμοῦ, ἔνδεκα δωδέκα ἐοῦσι. ἐνθαῦτα ὥς οὐκ εἶχε φιάλην ὁ ἔσχατος ἐστεῶς αὐτῶν Ψαμμήτιχος, περιελόμενος τὴν κυνέην ἐοῦσαν χαλκὴν ὑπέσχε τε καὶ ἔσπενδε. κυνέας δὲ καὶ οἱ ἄλλοι ἅπαντες ἐφόρεον τε βασιλεῖς

⁹ year ¹⁰ nowhere ¹¹ jar, jug; loose dirt ¹² to what place
¹³ coming out well; (adv) fortunately ¹⁴ thief ¹⁵ judge, conclude

καὶ ἐτύγχανον τότε ἔχοντες. Ψαμμήτιχος μὲν νυν οὐδενὶ δολερῶ¹⁶ νόῳ χρεώμενος ὑπέσχε τὴν κυνέην· οἱ δὲ ἐν φρενὶ λαβόντες τό τε ποιηθὲν ἐκ Ψαμμήτιχου καὶ τὸ χρηστήριον, ὅτι ἐκέχρηστό σφι τὸν χαλκὴν σπείσαντα αὐτῶν φιάλῃ τοῦτον βασιλέα ἔσεσθαι μῶνον Αἰγύπτου, ἀναμνησθέντες τοῦ χρησμοῦ¹⁷ κτεῖναι μὲν οὐκ ἐδικαίωσαν Ψαμμήτιχον, ὥς ἀνεύρισκον βασανίζοντες¹⁸ ἔξ οὐδεμιῆς προνοίης αὐτὸν ποιήσαντα, ἐς δὲ τὰ ἔλεα ἔδοξέ σφι διώξαι ψιλώσαντας¹⁹ τὰ πλείεστα τῆς δυνάμειος, ἐκ δὲ τῶν ἐλέων ὀρμώμενον μὴ ἐπιμίσησθαι τῇ ἄλλῃ Αἰγύπτῳ.

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τὸν δὲ Ψαμμήτιχον τοῦτον πρότερον φεύγοντα τὸν Αἰθίοπα Σαβακῶν, ὅς οἱ τὸν πατέρα Νεκῶν ἀπέκτεινε, τοῦτον φεύγοντα τότε ἐς Συρίην, ὥς²⁰ ἀπαλλάχθη ἐκ τῆς ὄψιος τοῦ ὀνείρου ὁ Αἰθίοψ, κατήγαγον Αἰγυπτίων οὗτοι οἱ ἐκ νομοῦ τοῦ Σαΐτεω εἰσί. μετὰ δὲ βασιλεύοντα τὸ δεύτερον πρὸς τῶν ἑνδεκα βασιλέων καταλαμβάνει μιν διὰ τὴν κυνέην φεύγειν ἐς τὰ ἔλεα.

ἐπιστάμενος ὧν ὥς περιωρισμένος εἴη πρὸς αὐτῶν, ἐπενόεε τίσασθαι τοὺς διώξαντας. πέμψαντι δὲ οἱ ἐς Βουτοῦν πόλιν ἐς τὸ χρηστήριον τῆς Λητοῦς, ἔνθα δὴ Αἰγυπτίοισι ἐστὶ μαντήιον ἀψευδέστατον, ἦλθε χρησμὸς ὥς τίσις²¹ ἦξει ἀπὸ θαλάσσης χαλκῶν ἀνδρῶν ἐπιφανέντων. καὶ τῷ μὲν δὴ ἀπιστίῃ μεγάλη ὑπεκέχυτο²² χαλκούς οἱ ἄνδρας ἦξειν ἐπικούρους. χρόνου δὲ οὐ πολλοῦ διελθόντος ἀναγκαίῃ κατέλαβε Ἰωνάς τε καὶ Κᾶρας ἄνδρας κατὰ ληΐην ἐκπλώσαντας ἀπενειχθῆναι ἐς Αἴγυπτον, ἐκβάντας δὲ ἐς γῆν καὶ ὀπλισθέντας χαλκῷ ἀγγέλλει τῶν τις Αἰγυπτίων ἐς τὰ ἔλεα ἀπικόμενος τῷ Ψαμμήτιχῳ, ὥς οὐκ ἰδὼν πρότερον χαλκῷ ἄνδρας ὀπλισθέντας, ὥς χάλκεοι ἄνδρες ἀπικόμενοι ἀπὸ θαλάσσης λεηλατεῦσι²³ τὸ πεδίον. ὁ δὲ μαθὼν τὸ χρηστήριον ἐπιτελείμενον φίλα τε τοῖσι Ἰωσι καὶ Καρσὶ ποιέεται καὶ σφῆας μεγάλα ὑπισχνέμενος πείθει μετ' ἐωυτοῦ

¹⁶ deceitful ¹⁷ oracular response ¹⁸ interrogate, test, torture

¹⁹ strip bare ²⁰ and then later, at the end of his rule over Egypt

²¹ payment, vengeance ²² seeped into him ²³ plunder

γενέσθαι. ὥς δὲ ἔπεισε, οὕτω ἅμα τοῖσι τὰ ἑωυτοῦ βουλομένοισι Αἰγυπτίοισι καὶ τοῖσι ἐπικούροισι καταίρει τοὺς βασιλέας.

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κρατήσας δὲ Αἰγύπτου πάσης ὁ Ψαμμήτιχος ἐποίησε τῷ Ἡφαίστῳ προπύλαια ἐν Μέμφι τὰ πρὸς νότον ἄνεμον τετραμμένα, αὐλήν τε τῷ Ἄπι, ἐν τῇ τρέφεται ἐπεὰν φανῇ²⁴ ὁ Ἄπις, οἰκοδόμησε ἐναντίον τῶν προπυλαίων, πᾶσάν τε περίστυλον ἐοῦσαν καὶ τύπων πλέην· ἀντὶ δὲ κιόνων²⁵ ὑπεστᾶσι κολοσσοὶ δυωδεκαπήχεες²⁶ τῇ αὐλῇ. ὁ δὲ Ἄπις κατὰ τὴν Ἑλλήνων γλῶσσαν ἐστὶ Ἑπαφος.

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τοῖσι δὲ Ἴωσι καὶ τοῖσι Κερσὶ τοῖσι συγκατεργασαμένοισι αὐτῷ ὁ Ψαμμήτιχος δίδωσι χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, τοῦ Νεῖλου 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 Ἰωνές τε καὶ οἱ Κᾶρες τούτους τοὺς χώρους οἴκησαν χρόνον ἐπὶ πολλόν· εἰσὶ δὲ οὗτοι οἱ χώροι πρὸς θαλάσσης ὀλίγον ἔνερθε²⁷ Βουβάστιος πόλιος, ἐπὶ τῷ Πηλουσίῳ καλεομένῳ στόματι τοῦ Νεῖλου. τούτους μὲν δὴ χρόνῳ ὕστερον βασιλεὺς Ἄμασις ἐξαναστήσας ἐνθεῦτεν κατοίκησε ἐς Μέμφιν, φυλακὴν ἑωυτοῦ ποιούμενος πρὸς Αἰγυπτίων. τούτων δὲ οἰκισθέντων ἐν Αἰγύπτῳ, οἱ Ἕλληνες οὕτω ἐπιμισγόμενοι τούτοισι τὰ περὶ Αἰγυπτον γινόμενα ἀπὸ Ψαμμήτιχου βασιλέος ἀρξάμενοι πάντα καὶ τὰ ὕστερον ἐπιστάμεθα ἀτρεκέως· πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι²⁸ κατοικίσθησαν. ἐξ ὧν δὲ ἐξανέστησαν χώρων, ἐν τούτοις δὲ οἱ τε ὀλκοὶ τῶν νεῶν καὶ τὰ ἐρείπια τῶν οἰκημάτων τὸ μέχρι ἐμεῦ ἦσαν. Ψαμμήτιχος μὲν νυν οὕτω ἔσχε Αἴγυπτον.

²⁴ as a calf, 2.38 ²⁵ pillar ²⁶ of 12 cubits ²⁷ beneath, below

²⁸ using a strange tongue

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 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.

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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 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.

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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 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 Ninus, 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 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.

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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 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.

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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 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.

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Having thus got power over all Egypt, Psammetichos made for Hephaistos that gateway of the temple at Memphis which is turned towards the South 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.

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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 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:

vocabulary

ἀγωνίζομαι contend, exert oneself
 ἀγωνιστής -οῦ (m, 1) competitor
 ἀναπλέω sail up, through
 ἀνατίθηναι consecrate, lay on,
 impute; (mp) reproach
 ἀντέχω hold up as protection
 against ~ischemia
 ἄνω (ᾱ) accomplish, pass, waste;
 upwards, out to sea
 ἀπαρτί completely; on the contrary
 ἀπηγέομαι lead; tell, relate
 ἀπονοστέω go home
 ἀρπάζω carry off, seize ~harpoon
 ἀστός townsman; citizen
 αὐχέω boast
 ἀφοράω look away, at ~panorama
 βαθύς high, deep ~bathysphere
 βωμός altar; stand, pedestal
 δένδρεον -οῦ tree
 δένδρον tree
 δένδρος tree
 διασώζω preserve through
 δίζημαι seek ~zeal
 διορύσσω dig through; undermine
 διώρυξ -χος (f) ditch, canal
 εἰσέχω stretch into
 εἰσέχω pour into
 ἐκδέχομαι receive; succeed to a
 position
 ἐκκαίδεκα 16
 ἐλάχιστος smallest, shortest, fewest
 Ἑλλήν Greek
 ἐμπόδιος getting in the way
 ἐμφύω plant; cling ~physics
 ἐναγωνίζομαι compete with; take
 part
 ἐνείμι be in ~ion
 ἐνιδρύω establish
 ἐνίημι put in; motivate ~jet
 ἕξ six ~hexagon
 ἐξαιρέω pick, steal; dedicate;

destroy ~heresy
 ἐξευρίσκω find; discover ~eureka
 ἐπεξευρίσκω discover as well
 ἐπίδηλος clear; clearly impending
 ἐπικεῖμαι impose; shut a door
 ἐπιλέγω say re, say also; choose;
 (mid) think over
 ἐπιμανθάνω learn besides or after
 ἐπιμέμφομαι blame
 ἐπιμιμνήσκομαι remember, speak
 about ~mnemonic
 ἐσθής clothes ~vest
 ἐσπέρα evening, west
 εὐδαίμων blessed with a good
 genius
 εὖρος -εος (n, 3) width; (caps) the
 east wind
 εὖς good, brave, noble
 θῶμα a wonder, feeling of surprise
 ~theater
 ἱδρύω establish
 καρποφόρος fruit-bearing
 κατάκειμαι lie down
 καταπαύω stop, restrain ~pause
 καταστέγασμα covering
 κατεργάζομαι achieve; cultivate;
 get; kill
 κατύπερθεν above, from above
 κόλπος bosom, lap-fold; gulf
 κυνέα -ῆς helmet ~hound
 κύνεις doglike, shameless ~hound
 λιθοτομία quarry
 λίμνη lake, marsh, basin, sea
 ~limnic
 μαντεῖον prophetic warning
 ~mantis
 μεγαλωστί very greatly
 μεσαμβρία midday; the south
 μεταυτικά right after
 μέτριος medium, moderate
 μήκος -ους (n, 3) length, stature
 μηχανή machine; mechanism, way

μυριάς -δος (ὑ, f, 3) countless,
 myriad
 νέκυσ (ὑ) corpse, ghost ~necro
 νοτία rain shower
 νότιος flowing; south
 νότος south, south wind
 ὀκτώ eight ~octopus
 ὀλκός groove made by dragging
 something; slipway; windlass
 ὁμόγλωσσος speaking the same
 language
 ὁμός same ~homoerotic
 ὁμοῦ together
 ὁμόω unite ~homoerotic
 ὄον οὔ type of fruit
 ὀπισθεν behind, hereafter
 ὄργυια fathom, arm's length ~reach
 ὄργυιά fathom, arm's length
 ὀροφή roof
 ὀρύσσω dig
 οὐρίζω divide; ordain, define
 παρακαταθήκη a deposit in trust
 παρωροφίς eaves, cornice
 πελάζω bring/come to, near, into
 contact with
 πέρθω sack, ravage, plunder
 περιτίθηναι put around, endow with
 ~thesis
 Πέρσης Persian
 πῆχυς forearm, cubit
 πλατύς extensive, wide
 πλωτός floating ~float
 προγίγνομαι precede, preexist
 ~genus
 προεργάζομαι prepare
 πρόνοια foresight, providence
 προπάτωρ forefather
 προπύλαιος before the gates,

gateway
 προσδοκάω expect
 προσκάθημαι sit by; besiege
 προσπταίω batter; be set back
 πρόφασις -εως (f) pretext; motive;
 prediction ~fame
 σκολιός crooked ~scoliosis
 σοφός skilled, clever, wise
 στάδιον 200 meters (pl also masc)
 στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
 στράτευμα -τος (n, 3) army
 ~strategy
 στρατός common people/soldiers
 ~strategy
 συγκαλέω call together ~gallo
 συνέρχομαι come together
 σύντομος truncated, concise
 συχνός long; many; extensive
 σώτειρα savior (fem)
 τέθηπα be confused
 τείνω stretch, tend ~tense
 τέμενος -εος (n, 3) non-common
 land
 τετράπηχυς four cubits tall
 τοῖχος wall of a house
 τριφάσιος triple
 τροφός (f) wet nurse ~atrophy
 ὑπερβαίνω pass, transgress ~basis
 ὑποτίθηναι suggest, advise
 ~hypothesis
 ὕψος ὕψους (n, 3) height, summit
 φθορά ruin, rape
 φοῖνιξ -κος (m) red or purple dye
 or color; bay (horse); palm tree
 χίλιοι (ῑ) thousand ~kilo-
 χρηστήριον oracle, response

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τοῦ δὲ χρηστήριου 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 ἐστὶ Βουτώ, ὡς καὶ πρότερον ὠνόμασταί μοι. ἱρόν 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 ἐνὸς λίθου πεποιημένος ἐς τε ὕψος καὶ ἐς μῆκος καὶ τοῖχος ἕκαστος τούτοισι ἴσος τεσσεράκοντα πηχέων τούτων ἕκαστον ἐστί, τὸ δὲ καταστέγασμα τῆς ὀροφῆς ἄλλος ἐπικείται λίθος, ἔχων τὴν παρωροφίδα τετράπηχυν.

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οὕτω μὲν νυν ὁ νηὸς τῶν φανερῶν μοι τῶν περὶ τοῦτο τὸ ἱρόν ἐστὶ θαυμαστότατον, τῶν δὲ δευτέρων¹ νήσος ἡ Χέμμης καλευμένη· ἔστι μὲν ἐν λίμνῃ βαθέῃ καὶ πλατέῃ κειμένη παρὰ τὸ ἐν Βουτοῖ ἱρόν, λέγεται δὲ ὑπ' Αἰγυπτίων εἶναι αὕτη ἡ νήσος πλωτή.² αὐτὸς μὲν ἔγωγε οὔτε πλέουσιν οὔτε κινηθεῖσαν εἶδον, τέθηπα δὲ ἀκούων εἰ νήσος ἀληθῶς ἐστὶ πλωτή.

ἐν δὲ ὧν ταύτῃ νηὸς τε Ἀπόλλωνος μέγας ἔνι καὶ βωμοὶ τριφάσιοι³ ἐνιδρύονται, ἐμπεφύκασι δ' ἐν αὐτῇ φοίνικες συχνοὶ καὶ ἄλλα δένδρεα καὶ καρποφόρα⁴ καὶ ἄφορα πολλὰ. λόγον δὲ τόνδε ἐπιλέγοντες οἱ Αἰγύπτιοι φασὶ εἶναι αὐτὴν πλωτήν, ὡς ἐν τῇ νήσῳ ταύτῃ οὐκ εὐοῦσα πρότερον πλωτῇ Λητῷ, εὐοῦσα τῶν ὀκτῶ θεῶν τῶν πρώτων γενομένων, οἰκέουσα δὲ ἐν Βουτοῖ πόλει, ἵνα δὴ οἱ τὸ χρηστήριον τοῦτο ἐστί, Ἀπόλλωνα παρ' Ἴσιος παρακαταθήκην δεξαμένη διέσωσε κατακρύψασα ἐν τῇ νῦν πλωτῇ λεγομένη νήσῳ, ὅτε τὸ πᾶν διζήμενος

¹ in second place ² floating ³ triple ⁴ fruit-bearing

ὁ Τυφῶν ἐπηλθε, θέλων ἐξευρεῖν τοῦ Ὅσιριος τὸν παῖδα. Ἀπόλλωνα δὲ καὶ Ἄρτεμιν Διονύσου καὶ Ἴσιος λέγουσι εἶναι παῖδας, Λητοῦν δὲ τροφὸν⁵ αὐτοῖσι καὶ σώτειραν⁶ γενέσθαι. Αἰγυπτιστὶ δὲ Ἀπόλλων μὲν Ὡρος, Δημήτηρ δὲ Ἴσις, Ἄρτεμις δὲ Βούβαστις. ἐκ τούτου δὲ τοῦ λόγου καὶ οὐδενὸς ἄλλου Αἰσχύλος ὁ Εὐφορίωνος ἤρπασε τὸ ἐγὼ φράσω, μῦθος δὴ ποιητέων τῶν προγενομένων· ἐποίησε γὰρ Ἄρτεμιν εἶναι θυγατέρα Δήμητρος. τὴν δὲ νῆσον διὰ τοῦτο γενέσθαι πλωτήν. ταῦτα μὲν οὕτω λέγουσι.

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Ψαμμήτιχος δὲ ἐβασίλευσε Αἰγύπτου τέσσερα καὶ πεντήκοντα ἔτα, 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.

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Ψαμμήτιχου 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 μήκος 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 παρὰ Πάτουμον τὴν Ἀραβίην πόλιν, ἐσέχει δὲ ἐς τὴν Ἐρυθρὴν θάλασσαν. ὁρώρυκται δὲ πρῶτον μὲν τοῦ πεδίου τοῦ Αἰγυπτίου τὰ πρὸς Ἀραβίην ἔχοντα· ἔχεται δὲ κατύπερθε τοῦ πεδίου τὸ κατὰ Μέμφιν τεῖνον ὄρος, ἐν τῷ αἰ λιθοτομίαί⁷ ἔνεισι· τοῦ ὦν δὴ ὄρεος τούτου παρὰ τὴν ὑπώρεαν ἦκται ἡ διώρυξ ἀπ' ἐσπέρης μακρὴ πρὸς τὴν ἡῶ, καὶ ἔπειτα τείνει ἐς διασφάγας, φέρουσα ἀπὸ τοῦ ὄρεος πρὸς μεσαμβρίην⁸ τε καὶ νότον ἄνεμον ἐς τὸν κόλπον τὸν Ἀράβιον. τῇ δὲ ἐλάχιστον ἐστὶ καὶ συντομώτατον ἐκ τῆς βορείης 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

⁵ wet nurse ⁶ savior (fem) ⁷ quarry ⁸ midday; the south

ἀπαρτὶ χίλιοι ἐς τὸν Ἀράβιον κόλπον. τοῦτο μὲν τὸ συντομώτατον, ἡ δὲ διώρυξ πολλῶ μακροτέρη, ὅσῳ σκολιωτέρη ἐστὶ· τὴν ἐπὶ Νεκῶ βασιλέος ὀρύσσοντες Αἰγυπτίων ἀπώλοντο δυνάδεκα μυριάδες. νεκῶς μὲν νυν μεταξὺ ὀρύσσων ἐπαύσατο μαντηίου ἐμποδίου γενομένου τοιοῦδε, τῷ βαρβάρῳ αὐτὸν προεργάζεσθαι. βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους.⁹

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παυσάμενος 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 Μαγδῶλῳ ἐνίκησε, μετὰ δὲ τὴν μάχην Κάδουτιν πόλιν τῆς Συρίας ἐοῦσαν μεγάλην εἶλε. ἐν τῇ δὲ ἐσθῆτι ἔτυχε ταῦτα κατεργασάμενος, ἀνέθηκε τῷ Ἀπόλλωνι πέμψας ἐς Βραγχίδας τὰς Μιλησίων. μετὰ δέ, ἑκατάδεκα ἔτεα τὰ πάντα ἄρξας, τελευτᾷ, τῷ παιδί Ψάμμυ παραδοὺς τὴν ἀρχήν.

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ἐπὶ τοῦτον δὴ τὸν Ψάμμιν βασιλεύοντα Αἰγύπτου ἀπίκοντο Ἡλείων ἄγγελοι, αὐχέοντες¹⁰ δικαιοτάτα καὶ κάλλιστα τιθέναι¹¹ 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 Ἡλείοι ἔλεγον τῶν εἵνεκα ἀπίκοντο, ἐνθαῦτα ὁ βασιλεὺς οὗτος συγκαλέεται Αἰγυπτίων τοὺς λεγομένους εἶναι σοφωτάτους. συνελθόντες δὲ οἱ Αἰγύπτιοι ἐπυνθάνοντο τῶν Ἡλείων λεγόντων ἅπαντα τὰ κατήκει σφέας ποιεῖν περὶ τὸν ἀγῶνα· ἀπηγησάμενοι δὲ τὰ πάντα ἔφασαν ἡκεῖν ἐπιμαθησόμενοι εἴ τι ἔχοιεν Αἰγύπτιοι τούτων δικαιοτέρον ἐπεξευρεῖν. οἱ δὲ βουλευσάμενοι ἐπειρώτων τοὺς Ἡλείους εἴ σφι οἱ πολυῖται ἐναγωνίζονται. οἱ δὲ ἔφασαν καὶ σφέων καὶ τῶν ἄλλων Ἑλλήνων

⁹ speaking the same language ¹⁰ boast ¹¹ set the rules

ομοίως τῷ βουλομένῳ ἐξεῖναι ἀγωνίζεσθαι. οἱ δὲ Αἰγύπτιοι ἔφασαν σφέας οὕτω τιθέντας παντὸς τοῦ δικαίου ἡμαρτηκέναι. οὐδεμίαν γὰρ εἶναι μηχανὴν ὅκως οὐ τῷ ἀστῶ ἀγωνιζομένῳ προσθήσονται, ἀδικέοντες τὸν ξεῖνον. ἀλλ' εἰ δὴ βούλονται δικαίως τιθέναι καὶ τούτου εἵνεκα ἀπικοίατο ἐς Αἴγυπτον, ξείνοισι ἀγωνιστῆσι¹² ἐκέλευον τὸν ἀγῶνα τιθέναι, Ἥλειόν δὲ μηδενὶ εἶναι ἀγωνίζεσθαι. ταῦτα μὲν Αἰγύπτιοι Ἥλείοισι ὑπεθήκαντο.

2.161

ψάμμος δὲ ἔξ ἔτεα μῦνον βασιλεύσαντος Αἰγύπτου καὶ στρατευσάμενου ἐς Αἰθιοπὴν καὶ μεταντίκα τελευτήσαντος ἐξεδέξατο Ἀπρίης ὁ Ψάμμος· ὃς μετὰ Ψαμμίτηχον τὸν ἐωυτοῦ προπάτορα ἐγένετο εὐδαμονέστατος τῶν πρότερον βασιλέων, ἐπ' ἔτεα πέντε καὶ εἴκοσι ἄρξας, ἐν τοῖσι ἐπὶ τε Σιδῶνα στρατὸν ἤλασε καὶ ἐνανμάχησε τῷ Τυρίῳ. ἐπεὶ δὲ οἱ ἔδεε κακῶς γενέσθαι, ἐγένετο ἀπὸ προφάσιος τὴν ἐγὼ μεζόνως μὲν ἐν τοῖσι Λιβυκοῖσι λόγοισι ἀπηγήσομαι, μετρίως δ' ἐν τῷ παρεόντι.

ἀποπέμφας γὰρ στράτευμα ὁ Ἀπρίης ἐπὶ Κυρηναίους¹³ μεγαλωστί¹⁴ προσέπταισε, Αἰγύπτιοι δὲ ταῦτα ἐπιμεμφόμενοι ἀπέστησαν ἀπ' αὐτοῦ, δοκέοντες τὸν Ἀπρίην ἐκ προνοίας αὐτοὺς ἀποπέμψαι ἐς φαινόμενον κακόν, ἵνα δὴ σφέων φθορὴ γένηται, αὐτὸς δὲ τῶν λοιπῶν Αἰγυπτίων ἀσφαλέστερον ἄρχοι. ταῦτα δὲ δεινὰ ποιούμενοι οὐτοί τε οἱ ἀπονοστήσαντες καὶ οἱ τῶν ἀπολομένων φίλοι ἀπέστησαν ἐκ τῆς ἰθῆης.

2.162

πυθόμενος δὲ Ἀπρίης ταῦτα πέμπει ἐπ' αὐτοὺς Ἄμασιν¹⁵ καταπαύσοντα λόγοισι. ὁ δὲ ἐπείτε ἀπικόμενος κατελάμβανε¹⁶ τοὺς Αἰγυπτίους ταῦτα μὴ ποιέειν, λέγοντος αὐτοῦ τῶν τις Αἰγυπτίων ὅπισθε στὰς περιέθηκέ οἱ κυνέην, καὶ περιτιθεὶς ἔφη ἐπὶ βασιληίῃ

¹² competitor ¹³ the people of Cyrene, on the coast of Libya ¹⁴ very greatly ¹⁵ one of Apries's lieutenants ¹⁶ encountered

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 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, 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 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 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 effect that he was working for the Barbarian: and the Egyptians call all men Barbarians who do not agree with them in speech.

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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 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 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 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

vocabulary

ἀγνοέω be ignorant of ~gnostic
 ἀγχοτάτω nearest
 ἀεκούσιος unwilling, involuntary
 ἄνειμι go up, inland, to, back ~ion
 ἀνίημι urge, impel; release ~jet
 ἀξιοθέητος well worth seeing
 ἀπάγω lead away, back
 ~demagogue
 ἀπεχθάνομαι become hated
 ~external
 ἀποματαῖζω (euphemism) fart
 ἀποπνίγω (i) strangle; stew; (p) drown
 ἀπότιμος (i) without honor
 ἀριστερός left-hand
 ἄρουρα land ~arable
 ἀρυστήρ measuring cupful
 ἀσκέω work on
 ἀτελής incomplete, endless; invalid, for free
 ἀτρεκής precise, certain
 αὐλέω play (blow, toot)
 αὐλή courtyard
 βαναυσία handicraft; vulgarity
 βασιλῆιος kingly
 βουκόλος herdsman ~bovine
 γενναῖος noble, sincere ~genesis
 δαπάνη cost, funds, extravagance
 δάω learn ~didactic
 δείκνηλον representation, exhibition; optical image
 δένδρεον -οῦ tree
 δένδρον tree
 δένδρος tree
 διαιρέω divide, distinguish, distribute
 διάκειμαι be in a condition
 διάνοια a thought; intelligence
 διασώζω preserve through
 διξός double
 δόκιμος trustworthy; excellent

δορυφορέω be bodyguard
 εἴσειμι go in; come in range; come to mind ~ion
 ἐκὰς afar, far off
 ἔκγονος offspring, descendant
 ~genus
 ἐκδέχομαι receive; succeed to a position
 ἐκκαίδεκα 16
 Ἑλλήν Greek
 ἐντέλλω (mp) command
 ἐξαγορεύω declare, tell ~agora
 ἐξαιρετός chosen, special
 ἐξαιρέω pick, steal; dedicate; destroy ~heresy
 ἐξανίστημι raise, bring/send out
 ἐξαπόλλυμι (i) disappear from
 ἔξειμι go forth; is possible ~ion
 ἐπαιέω raise, place on ~aorta
 ἐπασκέω finish, complete; do habitually
 ἐπέχω hold, cover; offer; assail
 ἐπίκουρος ally; mercenary ~cereal
 ἐρμηνεύς -ος (m) interpreter
 εὖς good, brave, noble
 εὖστομος eloquent; large-mouthed; palatable
 ζωγρέω capture, give quarter; revive
 ~zoo
 ἥκιστος least; above all
 ἥμισυς half ~hemisphere
 ἡσάομαι (pass) be weaker, be overcome; (active) defeat
 θεσμοφόρια festival of Demeter
 θεσμοφόριον temple of Demeter
 θήκη chest, grave
 θύρωμα doorway, including frame
 ἰδρύω establish
 ἱρεὺς ἱρῆος (i, m) priest ~hieroglyph
 κάπηλος merchant
 καρπόω bear fruit; harvest it
 κοσμέω marshal, array ~cosmos

κρέας -ως (n) meat ~creatine
κρηπίς (i) boot; foundation
κύκλος circle, wheel ~cycle
λίθινος made of stone
λίμνη lake, marsh, basin, sea
 ~limnic
λύμη (ū) mistreatment, maiming, disgrace
μάχιμος warlike
μέμφομαι blame; reject
μεταπέμπω send; (mid) summon
 ~pomp
μιμέομαι (i) imitate, represent
μίν him, her, it
μυριάς -δος (ū, f, 3) countless, myriad
μυστήριον secret thing, rite
νηέω pile up, load a ship
νομεύς -ος (m) shepherd, herder
 ~nemesi
νομή pasture; distribution
νομός home, district ~nemesi
ὀβελός rod, obelisk
ὄνομαι blame ~name
ὄον οὖ type of fruit
ὀπισθεν behind, hereafter
ὀπλίζω prepare, arm ~hoplite
οὐδαμὸς not anyone
πάθος -ους (n, 3) an experience, passion, condition
πάλαι long ago ~paleo
παλαίω wrestle ~Pallas
πάλη wrestling ~Pallas
πάλλω shake, brandish ~Pallas
πάντη everywhere
πάρεξ alongside, diverging from; (+ῃ or gen) except; (+acc) beyond, alongside
παστάς -δος (f, 3) porch; inner

chamber
πατρῷος of the father(s), ancestral
 ~paternal
πατρῶος of the father(s), ancestral
περιέπω treat, handle
περίθυμος (ū) very angry
περιτέμνω surround to steal
 ~tonsure
περιτίθημι put around, endow with
 ~thesis
περιτροπέω hem in, gather
Πέρσης Persian
πῆχυς forearm, cubit
προπάτωρ forefather
ρίς ῥινός (i, f) nose, nostrils
σῆμα -τος (n, 3) mark, sign, grave mound ~semaphore
σταθμός cottage; post
στῦλος pillar, pole; stylus
συβώτης -ου (m, 1) swineherd
συμβάλλω pit against; compare; mp: meet, fall in with ~ballistic
σύνειμι be with; have sex ~ion
ταφή burial, grave
τελετή rite, festival
τέμενος -εος (n, 3) non-common land
τοῖχος wall of a house
τρισμύριοι (ū) 30,000
τροχοειδής round, circular
ὕποκρίνομαι (i) answer; pretend
ὕπολείπω leave as a leftover; leave a person behind ~eclipse
φοῖνιξ -κος (m) red or purple dye or color; bay (horse); palm tree
χειροτέχνης -ου (m, 1) artisan
χειρωναξία handiwork
χειρωναξιὸν tax paid by artisans
χίλιοι (ū) thousand ~kilo-

περιτιθέναι. καὶ τῷ οὕτως ἀκούσιον¹ ἐγένετο τὸ ποιούμενον, ὥς διεδείκνυε. ἐπεῖτε γὰρ ἐστήσαντό μιν βασιλέα τῶν Αἰγυπτίων οἱ ἀπεστεῶτες, παρεσκευάζετο ὥς ἐλῶν ἐπὶ τὸν Ἀπρίην.

πυθόμενος δὲ ταῦτα ὁ Ἀπρίης ἔπεμπε ἐπ' Ἄμασιν ἄνδρα δόκιμον² τῶν περὶ ἑωυτὸν Αἰγυπτίων, τῷ οὖνομα ἦν Πατάρβημις, ἐντειλάμενος αὐτῷ ζῶντα Ἄμασιν ἀγαγεῖν παρ' ἑωυτόν. ὥς δὲ ἀπικόμενος τὸν Ἄμασιν ἐκάλεε ὁ Πατάρβημις, ὁ Ἄμασις, ἔτυχε γὰρ ἐπ' ἵππου κατήμενος, ἐπαείρας³ ἀπεματάισε, καὶ τοῦτό μιν ἐκέλευε Ἀπρίην ἀπάγειν. ὅμως δὲ αὐτὸν ἀξιῶν τὸν Πατάρβημιν βασιλέος μεταπεμπομένου ἵεναι⁴ πρὸς αὐτόν· τὸν δὲ αὐτῷ ὑποκρίνεσθαι ὥς ταῦτα πάλαι παρεσκευάζετο ποιεῖν, καὶ αὐτῷ οὐ μέμψεσθαι⁵ 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 πρησόμενα. ὥς δὲ ἀπικέσθαι αὐτὸν πρὸς τὸν Ἀπρίην οὐκ ἄγοντα τὸν Ἄμασιν, οὐδένα λόγον αὐτῷ δόντα ἀλλὰ περιθύμως ἔχοντα περιταμεῖν προστάζει αὐτοῦ τά τε ὅτα καὶ τὴν ρίνα.⁶ ἰδόμενοι δ' οἱ λοιποὶ τῶν Αἰγυπτίων, οἳ ἔτι τὰ ἐκείνου ἐφρόνεον, ἄνδρα τὸν δοκιμώτατον ἑωυτῶν οὕτω αἰσχροῶς λύμῃ διακέμενον, οὐδένα δὴ χρόνον ἐπισχόντες ἀπιστέατο πρὸς τοὺς ἐτέρους καὶ ἐδίδωσαν σφέας αὐτοὺς Ἀμάσι.

2.163

πυθόμενος δὲ καὶ ταῦτα ὁ Ἀπρίης ὥπλιζε τοὺς ἐπικούρους καὶ ἤλαυνε ἐπὶ τοὺς Αἰγυπτίους· εἶχε δὲ περὶ ἑωυτὸν Κῆρας τε καὶ Ἴωνας ἄνδρας ἐπικούρους τρισμυρίους.⁷ ἦν δέ οἱ τὰ βασιλῆα ἐν Σαί πόλι, μεγάλα ἑόντα καὶ ἀξιοθέητα. καὶ οἳ τε περὶ τὸν Ἀπρίην ἐπὶ τοὺς Αἰγυπτίους ἦσαν καὶ οἱ περὶ τὸν Ἄμασιν ἐπὶ τοὺς ξείνους· ἔν τε δὴ Μωμέμφι πόλι ἐγένοντο ἀμφότεροι καὶ πειρήσεσθαι ἔμελλον ἀλλήλων.

¹ unwilling, involuntary ² trustworthy; excellent ³ rising in the saddle ⁴ told Amasis to go ⁵ ironically ⁶ nose, nostrils ⁷ 30,000

2.164

ἔστι δὲ Αἰγυπτίων ἑπτὰ γένη, καὶ τούτων οἱ μὲν ἱρέες οἱ δὲ μάχιμοι κεκλέεται, οἱ δὲ βουκόλοι⁸ οἱ δὲ συμβῶται, οἱ δὲ κάπηλοι, οἱ δὲ ἑρμηνέες, οἱ δὲ κυβερνήται. γένη μὲν Αἰγυπτίων τοσαῦτα ἐστί, οὐνόματα δὲ σφί κέεται ἀπὸ τῶν τεχνῶν. 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 ἢ Προσωπίτις καλεομένη, Ναθῶ τὸ ἥμισυ. ἐκ μὲν τούτων τῶν νομῶν Ἑρμοτύβιες εἰσί, γενόμενοι, ὅτε ἐπὶ πλείστους ἐγένοντο, ἑκατάδεκα μυριάδες. καὶ τούτων βανανούσις⁹ οὐδεὶς δεδάηκε οὐδέν, ἀλλ' ἀνέωνται ἐς τὸ μάχιμον.

2.166

καλασιρίων δὲ οἶδε ἄλλοι νομοί εἰσι, Θηβαῖος, Βουβαστίτης, Ἀφθίτης, Τανίτης, Μενδήσιος, Σεβεννύτης, Ἀθριβίτης, Φαρβαιθίτης, Θμουῖτης, Ὀνουφίτης, Ἀνύτιος, Μυεκφορίτης· οὗτος ὁ νομὸς ἐν νήσῳ οἰκείει ἀντίον Βουβάστιος πόλιος. οὗτοι δὲ οἱ νομοὶ Καλασιρίων εἰσί, γενόμενοι, ὅτε ἐπὶ πλείστους ἐγένοντο, πέντε καὶ εἴκοσι μυριάδες ἀνδρῶν. οὐδὲ τούτοισι ἔξεστι τέχνην ἐπασκῆσαι οὐδεμίαν, ἀλλὰ τὰ ἐς πόλεμον ἐπασκέουσι μῦνα, παῖς παρὰ πατρός ἐκδεκόμενος.

2.167

εἰ μὲν νυν καὶ τοῦτο παρ' Αἰγυπτίων μεμαθήκασιν οἱ Ἕλληνες, οὐκ ἔχω ἀτρεκέως κρίναι, ὁρέων καὶ Θρήικας καὶ Σκύθας καὶ Πέρσας καὶ Λυδοὺς καὶ σχεδὸν πάντας τοὺς βαρβάρους ἀποτιμοτέρους τῶν ἄλλων ἡγμένους πολιτῶν τοὺς τὰς τέχνας μανθάνοντας καὶ τοὺς ἐγγόνους τούτων, τοὺς δὲ ἀπαλλαγμένους τῶν χειρωναξίμων γενναίους νομιζομένους εἶναι, καὶ μάλιστα τοὺς ἐς τὸν πόλεμον

⁸ herdsman ⁹ handicraft; vulgarity

ἀνειμένους· μεμαθήκασι δ' ὦν τοῦτο πάντες οἱ Ἕλληνες καὶ μάλιστα Λακεδαιμόνιοι. ἤκιστα δὲ Κορίνθιοι ὄνονται¹⁰ τοὺς χειροτέχνας.¹¹

2.168

γέρεα δέ σφι¹² ἦν τάδε ἐξαραιρημένα μούνουσι Αἰγυπτίων πάρεξ τῶν ἱρέων, ἄρουραι¹³ ἐξαίρετοι δυνάδεκα ἐκάστω ἀτελέες.¹⁴ ἡ δὲ ἄρουρα ἐκατὸν πηχέων ἐστὶ Αἰγυπτίων πάντη, ὁ δὲ Αἰγύπτιος πῆχυς τυγχάνει ἴσος ἐὼν τῷ Σαμίῳ.

ταῦτα μὲν δὴ τοῖσι ἅπασιν ἦν ἐξαραιρημένα, τάδε δὲ ἐν περιτροπῇ ἐκαρποῦντο καὶ οὐδαμὰ ὠντοί. καλασιρίων χίλιοι καὶ Ἑρμοτυβίων ἐδορυφόρου¹⁵ 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.¹⁶ ταῦτα τοῖσι αἰεὶ δορυφορέουσι ἐδίδοτο.

2.169

ἐπεῖτε δὲ συνιόντες ὁ τε Ἀπρίης ἄγων τοὺς ἐπικούρους καὶ ὁ Ἄμασις πάντας Αἰγυπτίους ἀπίκοντο ἐς Μώμεμφιν πόλιν, συνέβαλον· καὶ ἐμαχέσαντο μὲν εὖ οἱ ξεῖνοι, πλήθει δὲ πολλῷ ἐλάσσονες ἐόντες κατὰ τοῦτο ἐσώθησαν. Ἀπρίῳ δὲ λέγεται εἶναι ἥδε διάνοια, μηδ' ἂν θεὸν μιν μηδένα δύνασθαι παῦσαι τῆς βασιλείης· οὕτω ἀσφαλῶς ἐωυτῷ ἰδρῦσθαι ἐδόκεε. καὶ δὴ τότε συμβαλὼν ἐσώθη καὶ ζωγρηθεὶς ἀπήχθη ἐς Σάιν πόλιν, ἐς τὰ ἐωυτοῦ οἰκία πρότερον ἐόντα, τότε δὲ Ἀμάσιος ἤδη βασιλεία.

ἐνθαῦτα δὲ τέως¹⁷ μὲν ἐτρέφετο ἐν τοῖσι βασιληίοις, καί μιν Ἄμασις εὖ περιεῖπε· τέλος δὲ μεμφομένων Αἰγυπτίων ὥς οὐ ποιεῖοι δίκαια τρέφων τὸν σφίσι τε καὶ ἐωυτῷ ἔχθιστον, οὕτω δὴ παραδιδόι τὸν Ἀπρίην τοῖσι Αἰγυπτίοις. οἱ δὲ μιν ἀπέπνιξαν καὶ ἔπειτα ἔθαψαν ἐν τῇσι πατρῴῃσι ταφῇσι· αἱ δὲ εἰσὶ ἐν τῷ ἱρῷ τῆς Ἀθηναίης,

¹⁰ blame ¹¹ artisan ¹² the warriors ¹³ a unit of measure that he is about to define ¹⁴ incomplete, endless; invalid, for free ¹⁵ be bodyguard ¹⁶ measuring cupful ¹⁷ for a while

ἀγχοτάτω¹⁸ τοῦ μεγάρου, ἐσιόντι ἀριστερῆς χειρός. ἔθαιψαν δὲ Σαῖται πάντας τοὺς ἐκ νομοῦ τούτου γενομένους βασιλέας ἕσω ἐν τῷ ἱρῷ. καὶ γὰρ τὸ τοῦ Ἀμάσιος σῆμα ἐκαστέρω 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 στύλοισι¹⁹ τε φοίνικας τὰ δένδρεα μεμμημένοισι²⁰ καὶ τῇ ἄλλῃ δαπάνῃ· ἕσω δὲ ἐν τῇ παστάδι διξά²¹ θυρώματα²² ἔστηκε, ἐν δὲ τοῖσι θυρώμασι ἡ θήκη ἐστί.

2.170

εἰσὶ δὲ καὶ αἱ ταφαὶ τοῦ οὐκ ὅσιον ποιεῦμαι ἐπὶ τοιούτῳ πράγματι ἐξαγορεύειν τὸ οὖνομα ἐν Σαί, ἐν τῷ ἱρῷ τῆς Ἀθηναίης, ὅπισθε τοῦ νηοῦ, παντὸς τοῦ τῆς Ἀθηναίης ἐχόμενοι τοίχων. καὶ ἐν τῷ τεμένει ὀβελοὶ²³ ἐστάσι μεγάλοι λίθινοι, λίμνη τε ἐστὶ ἐχομένη λιθίνη κρηπῖδι²⁴ κεκοσμημένη καὶ ἐργασμένη εὖ κύκλῳ καὶ μέγαθος, ὡς ἐμοὶ ἐδόκεε, ὅση περ ἡ ἐν Δήλῳ ἢ τροχοειδῆς²⁵ καλεομένη.

2.171

ἐν δὲ τῇ λίμνῃ ταύτῃ τὰ δείκηλα²⁶ τῶν παθέων αὐτοῦ²⁷ νυκτὸς ποιεῦσι, τὰ καλέουσι μυστήρια Αἰγύπτιοι. περὶ μὲν νυν τούτων εἰδοῖ μοι ἐπὶ πλέον ὥς ἕκαστα αὐτῶν ἔχει, εὖστομα²⁸ κείσθω. καὶ τῆς Δήμητρος²⁹ τελετῆς³⁰ πέρι, τὴν οἱ Ἕλληνες θεσμοφόρια καλέουσι, καὶ ταύτης μοι πέρι εὖστομα κείσθω, πλὴν ὅσον αὐτῆς ὁσίη ἐστὶ λέγειν· αἱ Δαναοῦ θυγατέρες ἦσαν αἱ τὴν τελετὴν ταύτην ἐξ Αἰγύπτου ἐξαγαγοῦσαι καὶ διδάξασαι τὰς Πελασγιάτιδας γυναικάς· μετὰ δὲ ἐξανάστασης πάσης Πελοποννήσου ὑπὸ Δωριέων ἐξαπώλετο ἡ τελετή, οἱ δὲ ὑπολειφθέντες Πελοποννησίων καὶ οὐκ ἐξαναστάντες Ἀρκάδες διέσωζον αὐτὴν μῶνοι.

¹⁸ nearest ¹⁹ pillar, pole; stylus ²⁰ imitate, represent ²¹ double
²² doorway, including frame ²³ rod, obelisk ²⁴ boot; foundation
²⁵ round, circular ²⁶ representation, exhibition; optical image
²⁷ this person he is not naming ²⁸ eloquent; large-mouthed;
palatable ²⁹ Isis ³⁰ rite, festival

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 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 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 them from the occupations which they follow. Of them the warriors are called Calasirians and Hermotybians, and they are of the following districts, —for all Egypt is divided into districts.

2.165

The districts of the Hermotybians are those of Busiris, Saïs, Chemmis, Papremis, the island called Prosopitis, and the half of Natho,— of these districts are the Hermotybians, 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, Sebennytos, Athribis, Pharbaithos, 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 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 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 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 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 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.

vocabulary

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

ἄγνωμοσύνη senselessness, ignorance, folly

ἄγωγεύς -ος (m) guide, shipper; leash

αἰόλος gleaming, fast-moving

ἄμωμον cardamom

ἄμωμος blameless; unblemished

ἀναστενάζω groan

ἀνατίθηναι consecrate, lay on, impute; (mp) reproach

ἀνδρόσφιγξ male sphinx

ἀξιοθέητος well worth seeing

ἀποδείκνυμι (ō) show, point out; appoint; (mid) declare

ἀποδέχομαι accept ~doctrine

ἀπόμνυμι (ō) swear not to

ἀπόπληκτος stricken, dumb, paralyzed

ἀποφαίνω display, declare

ἀποφεύγω avoid, escape, go free

ἀρνέομαι deny, refuse, repudiate

ἀρχιτέκτων -τος (m, 3) master, architect

ἅτε as if; since

ἄχθομαι be burdened with

ἀψευδής truthful

βάθρον step, base, bench

βασιλικός royal

βιόω live; (mp) make a living ~biology

βωμός altar; stand, pedestal

δαιτυμών -όνοϛ (m, 3) dinner guest ~demon

δημότης -ου (m, 1) commoner

δικαίω demand/make justice

δισχίλιοι 2000 ~kilo-

ἐγγίγνομαι live in ~genus

εἰσέλω drag in

ἐκάστοτε each time

ἐκποιέω complete, permit; (mp) produce, be adopted

ἐκρήγνυμι (ō) break off

ἐκφαίνω bring to light ~photon

ἐκών willingly, on purpose; giving in too easily

ἐλεφάντινος of ivory

Ἑλλήν Greek

ἐλλόγιμος of good reputation

ἐμπόριον immigrant, metic, trading post

ἐμπόριος immigrant, metic, trading post

ἐναπονίζω wash in

ἐνεμέω vomit in

ἐνθεν thence, whence

ἐνθύμιος (ō) taken to heart ~fume

ἐνιδρύω establish

ἐνοικέω dwell in

ἐνουρέω piss in

ἐντανύω string a bow ~tend

ἐντείνω tauten ~tend

ἐντίθηναι load; mp: take to heart ~thesis

ἐξοικοδομέω build

ἐξωθεν from outside

ἐπιλείπω fail, not work ~eclipse

ἐπισκευή repair

ἐπιφανής coming to view; conspicuous

ἔσοδος entrance

εὐδαιμονέω be lucky, happy

εὐπαθέω have fun

εὖρος -εος (n, 3) width; (caps) the east wind

εὖς good, brave, noble

ἰδιώτης -ου (m, 1) private; a layman

ἰδρύω establish

ἰθύνω (tō) straighten, aim, guide;

accuse; punish ~justice

καταδέω tie up; fall short

κατασκάπτω make fun of

κατάστασις -εως (f) establishment
 κατόνομαι put down, abuse
 κλέπτω steal
 κολοσσός statue, big statue
 κόπτω beat, cut, strike
 λίθινος made of stone
 λιθοτομία quarry
 μαίνομαι be berserk ~maenad
 μαντεῖον prophetic warning
 ~mantis
 μάταιος vain, empty
 μεταποιέω remodel; (mp) lay claim
 μέτειμι be among, go, follow ~ion
 μετεξέτεροι (+gen) some ones of
 μέτρον measure ~metric
 μῆκος -ους (n, 3) length, stature
 μίν him, her, it
 μουνόλιθος made of one stone
 μοχλεύω pry up, dislodge
 μυρίος (δ) 10,000 ~myriad
 ναυτίλλομαι sail ~navy
 νομάρχης -ου (m, 1) governor
 νομός home, district ~nemesia
 νουθετέω remind, warn
 οἶκημα -τος (n, 3) room
 ὀκτωκαίδεκα 18
 ὀνομαστός named ~name
 ὄον οὖ type of fruit
 ὅποῖος whatever kind
 ὄρθριος at dawn; early
 οὐδαμὸς not anyone
 παιγνία game, play
 παιγνιῶν playful
 περίειμι be superior to; be left over;
 still exist
 περιμήκης very long, high
 πῆχυς forearm, cubit

πλήθω be filled ~plenum
 ποδανιπτήρ footpan
 προάγω lead forward, advance
 προίστημι put forward; (+gen) be
 head of, guard ~station
 προμηθέομαι be careful; show
 respect
 προπύλαιος before the gates,
 gateway
 προστάτης -ου (m, 1) leader,
 protector
 προσωτέρω farther
 πυγών cubit
 σέβομαι feel shame, awe
 σεμνός revered, holy
 σόλος lump of iron for throwing
 σοφία skill; wisdom ~sophistry
 στέγη roof, ceiling, chamber
 συγκαλέω call together ~gallo
 συμπότης drinking companion,
 buddy
 τέμενος -εος (n, 3) non-common
 land
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 ὑπερφυής overgrown; gigantic
 ὑπτιος lying on one's back; flipped;
 flat
 ὕψος ὕψους (n, 3) height, summit
 φαῦλος trifling
 φιλοπότης -ου (m, 1) wine lover
 φιλοσκώμων fond of joking
 φοιτέω go back and forth
 φῶρ thief
 χρήσιμος useful
 χώρος place ~heir
 ψευδής lying, false ~pseudo-

2.172

Ἀπρίεω δὲ ὧδε καταραιρημένου ἐβασίλευσε Ἄμασις, νομοῦ μὲν Σαῖτew ἑὸν, ἐκ τῆς δὲ ἦν πόλις, οὖνομά οἱ ἐστὶ Σιούφ. τὰ μὲν δὴ πρῶτα¹ κατῶνοντο τὸν Ἄμασιν Αἰγύπτιοι καὶ ἐν οὐδεμῇ μοίρῃ μεγάλη ἦγον ἄτε δὴ δημότην² τὸ πρὶν ἐόντα καὶ οἰκίης οὐκ ἐπιφανέος· μετὰ δὲ σοφίῃ αὐτοὺς ὁ Ἄμασις, οὐκ ἀγνωμοσύνη³ προσηγάγετο.

ἦν οἱ ἄλλα τε ἀγαθὰ μυρία, ἐν δὲ καὶ ποδανιπτῆρ⁴ χρύσεος, ἐν τῷ αὐτός τε ὁ Ἄμασις καὶ οἱ δαιτυμόνες⁵ οἱ πάντες τοὺς πόδας ἐκάστοτε ἐναπενίζοντο· τοῦτον κατ' ὧν κόψας ἄγαλμα δαίμονος ἐξ αὐτοῦ ἐποιήσατο, καὶ ἴδρυσε τῆς πόλις ὅκου ἦν ἐπιτηδεύοντο· οἱ δὲ Αἰγύπτιοι φοιτέοντες πρὸς τῷγαλμα ἐσέβοντο μεγάλως. μαθὼν δὲ ὁ Ἄμασις τὸ ἐκ τῶν ἀστῶν ποιούμενον, συγκαλέσας Αἰγυπτίους ἐξέφηγε φὰς ἐκ τοῦ ποδανιπτῆρος 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 ποδανιπτῆρι πεπρηγένας· εἰ γὰρ πρότερον εἶναι δημότης, ἀλλ' ἐν τῷ παρόντι εἶναι αὐτῶν βασιλεύς· καὶ τιμᾶν τε καὶ προμηθεύεσθαι ἑωυτοῦ ἐκέλευε. τοιούτῳ μὲν τρόπῳ προσηγάγετο τοὺς Αἰγυπτίους ὥστε δικαιοῦν δουλεύειν.

2.173

ἐχράτο δὲ καταστάσι πρηγμάτων τοιῆδε· τὸ μὲν ὄρθριον⁶ μέχρι ὅτεν πληθούσης⁷ ἀγορῆς προθύμως ἔπρησσε τὰ προσφερόμενα πρήγματα, τὸ δὲ ἀπὸ τούτου ἔπινε τε καὶ κατέσκωπτε τοὺς συμπότας καὶ ἦν μάταιός⁸ τε καὶ παιγνιήμων.⁹ ἀχθεσθέντες δὲ τούτοισι οἱ φίλοι αὐτοῦ ἐνουθέτεον¹⁰ αὐτὸν τοιάδε λέγοντες. «ὦ βασιλεῦ, οὐκ ὀρθῶς, σεωυτοῦ προέστηκας, ἐς τὸ ἄγαν φαῦλον προάγων σεωντόν. σὲ γὰρ ἐχρῆν ἐν θρόνῳ σεμνῷ σεμνὸν¹¹ θωκέοντα δι' ἡμέρης πρήσσειν τὰ πρήγματα, καὶ οὕτω Αἰγύπτιοι τ' ἂν ἠπιστέατο ὡς ὑπ' ἀνδρὸς

¹ at first = τὰ πρῶτα ² commoner ³ senselessness, ignorance, folly

⁴ footpan ⁵ dinner guest ⁶ at dawn; early ⁷ be filled ⁸ vain, empty ⁹ playful ¹⁰ remind, warn ¹¹ revered, holy

μεγάλου ἄρχονται, καὶ ἄμεινον σὺ ἂν ἤκουες· νῦν δὲ ποιέεις οὐδαμῶς βασιλικά.» ὁ δ' ἀμείβετο τοῖσιδε αὐτοὺς. «τὰ τόξα οἱ ἐκτεημένοι, ἐπεὰν μὲν δέωνται χρᾶσθαι, ἐντανύουσιν· εἰ γὰρ δὴ τὸν πάντα χρόνον ἐντεταμένα εἴη, ἐκραγείη ἅν, ὥστε ἐς τὸ δέον οὐκ ἂν ἔχοιεν αὐτοῖσι χρᾶσθαι. οὕτω δὲ καὶ ἀνθρώπου κατάστασις· εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ μηδὲ ἐς παιγνίην¹² τὸ μέρος ἐωυτὸν ἀνιέναι, λάθοι ἂν ἦτοι μανεῖς¹³ ἢ ὅ γε ἀπόπληκτος γενόμενος· τὰ ἐγὼ ἐπιστάμενος μέρος ἐκατέρῳ νέμω.» ταῦτα μὲν τοὺς φίλους ἀμείψατο.

2.174

λέγεται δὲ ὁ Ἄμασις, καὶ ὅτε ἦν ιδιώτης, ὡς φιλοπότης ἦν καὶ φιλοσκώμμων καὶ οὐδαμῶς κατεσπουδασμένος ἀνὴρ· ὅκως δέ μιν ἐπιλείποι πίνοντά τε καὶ εὐπαθέοντα¹⁴ τὰ ἐπιτήδεα, κλέπτεσκε ἂν περιούϊον· οἱ δ' ἂν μιν φάμενοι ἔχειν 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 φῶρα¹⁵ εἶναι, τούτων μὲν τῶν ἱρῶν οὔτε ἐπεμέλετο οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδέν, οὐδὲ φοιτέων ἔθνε ὡς οὐδενὸς ἐοῦσι ἀξίοισι ψευδέα¹⁶ τε μαντήια ἐκτεημένοι· ὅσοι δέ μιν κατέδησαν φῶρα εἶναι, τούτων δὲ ὡς 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 μεγάθει, ὅσων τε τὸ μέγαθος λίθων ἐστὶ καὶ ὁκοίων τεῶν· τοῦτο δὲ κολοσσὸς μεγάλους καὶ ἀνδρόσφιγγας¹⁷ περιμήκεας ἀνέθηκε, λίθους τε ἄλλους ἐς ἐπισκευὴν ὑπερφυέας τὸ μέγαθος ἐκόμισε. ἡγάγετο δὲ τούτων τοὺς μὲν ἐκ τῶν κατὰ Μέμφιν ἐουσέων λιθοτομέων, τοὺς δὲ ὑπερμεγάθεις ἐξ Ἑλεφαντίνης πόλιος πλόον καὶ εἴκοσι ἡμερέων ἀπεχούσης ἀπὸ

¹² game, play ¹³ participle of μαίνομαι ¹⁴ have fun ¹⁵ thief

¹⁶ lying, false ¹⁷ male sphinx

Σάιος. τὸ δὲ οὐκ ἦκιστα αὐτῶν ἀλλὰ μάλιστα θαμάζω, ἔστι τόδε οἴκημα μονόλιθον¹⁸ ἐκόμισε ἐξ Ἑλεφαντίνης πόλιος, καὶ τοῦτο ἐκόμιζον μὲν ἐπ' ἕτεα τρία, δισχίλιοι δὲ οἱ προσετετάχατο ἄνδρες ἀγωγέες,¹⁹ καὶ οὗτοι ἅπαντες ἦσαν κυβερνήται. τῆς δὲ στέγης ταύτης τὸ μὲν μῆκος ἕξωθεν ἐστὶ εἰς τε καὶ εἴκοσι πήχεις, εὖρος δὲ τεσσερεσκαίδεκα, ὕψος δὲ ὀκτώ. ταῦτα μὲν τὰ μέτρα ἕξωθεν τῆς στέγης τῆς μονολίθου ἐστί, ἀτὰρ ἔσωθεν τὸ μῆκος ὀκτωκαίδεκα²⁰ πηχέων καὶ πυγόνος...,²¹ τὸ δὲ ὕψος πέντε πηχέων ἐστί. αὕτη τοῦ ἱροῦ κέεται παρὰ τὴν ἔσωδον.²² ἔσω γάρ μιν ἐς τὸ ἱρόν φασι τῶνδε εἵνεκα οὐκ ἐσελκύσαι τὸν ἀρχιτέκτονα²³ αὐτῆς ἐλκομένης τῆς στέγης ἀναστενάζαι, οἷά τε χρόνου ἐγγεγονότος πολλοῦ καὶ ἀχθόμενον τῷ ἔργῳ, τὸν δὲ Ἀμασιν ἐνθύμιον ποιησάμενον οὐκ ἔαν ἔτι προσωτέρω ἐλκύσαι. ἤδη δὲ τινὲς λέγουσι ὡς ἄνθρωπος διεφθάρη ὑπ' αὐτῆς τῶν τις αὐτὴν μοχλευόντων,²⁴ καὶ ἀπὸ τούτου οὐκ ἐσελκυσθῆναι.

2.176

ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοισι ἱροῖσι ὁ Ἀμασις πᾶσι τοῖσι ἐλλογίμοις²⁵ ἔργα τὸ μέγαθος ἀξιοθέητα, ἐν δὲ καὶ ἐν Μέμφι τὸν ὑπτιον κείμενον κολοσσὸν τοῦ Ἡφαιστείου ἔμπροσθε, τοῦ πόδες πέντε καὶ ἑβδομήκοντα εἰσὶ τὸ μῆκος· ἐπὶ δὲ τῷ αὐτῷ βάθρῳ²⁶ ἐστᾶσι τοῦ αὐτοῦ ἐόντος λίθου δύο κολοσσοί, εἴκοσι ποδῶν τὸ μέγαθος ἑὸν 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 Ἰοι τε τὸ ἐν Μέμφι ἱρόν Ἀμασις ἐστὶ ὁ ἐξοικοδομήσας, ἐὼν μέγα τε καὶ ἀξιοθεητότατον.

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 πόλις ἐν αὐτῇ γενέσθαι

¹⁸ made of one stone ¹⁹ guide, shipper; leash ²⁰ 18 ²¹ cubit

²² entrance ²³ master, architect ²⁴ pry up, dislodge ²⁵ of good reputation ²⁶ step, base, bench

τὰς ἀπάσας τότε δισμυρίας τὰς οἰκεομένας. νόμον τε Αἰγυπτίοισι τόνδε Ἄμασις ἐστὶ ὁ καταστήσας, ἀποδεικνύναι ἔτεος ἐκάστου τῷ νομάρχῃ²⁷ πάντα τινὰ Αἰγυπτίων ὅθεν βιοῦται.²⁸ 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 ἐόντι ἀμώμῳ νόμῳ.

2.178

φιλέλλην δὲ γενόμενος ὁ Ἄμασις ἄλλα τε ἐς Ἑλλήνων μετεξετέρους ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοισι ἐς Αἴγυπτον ἔδωκε Ναύκρατιν πόλιν²⁹ ἐνοικῆσαι· τοῖσι δὲ μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι ἔδωκε χώρους ἐνιδρύσασθαι βωμοὺς καὶ τεμένεα θεοῖσι. τὸ μὲν νυν μέγιστον αὐτῶν τέμενος, καὶ ὀνομαστότατον³⁰ ἐὼν καὶ χρησιμώτατον, καλούμενον δὲ Ἑλλήνιον, αἶδε αἱ πόλεις εἰς αἱ ἰδρυμέναι κοινῇ, Ἰώνων μὲν Χίος καὶ Τέως καὶ Φώκαια καὶ Κλαζομεναί· Δωριέων δὲ Ῥόδος καὶ Κνίδος καὶ Ἀλικαρνησσοὺς καὶ Φάσηλις; Αἰολέων δὲ ἡ Μυτιληναίων μούνη. τουτέων μὲν ἐστὶ τοῦτο τὸ τέμενος, καὶ προστάτας τοῦ ἐμπορίου αὐταὶ αἱ πόλεις εἰς αἱ παρέχουσai· ὅσαι δὲ ἄλλαι πόλεις μεταποιεῦνται, οὐδὲν σφί μετεὸν μεταποιεῦνται. χωρὶς δὲ Αἰγυπτῶν 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 ἀπύκοιτο, χρῆν ὁμόσαι³¹ μὴ μὲν ἐκόντα ἐλθεῖν, ἀπομόσαντα δὲ τῇ νηὶ αὐτῇ πλέειν ἐς τὸ Κανωβικόν· ἢ εἰ μὴ γε οἶά τε εἶη πρὸς ἀνέμους ἀντίους

²⁷ governor ²⁸ live; (mp) make a living ²⁹ at the western edge of the Nile delta, above the Canopic mouth ³⁰ named ³¹ infinitive of ὀμνυμι, to swear

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 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 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 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 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 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.

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 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 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

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue
ἀνάθημα -τος (n, 3) consecrated gift ~thesis
ἀνατίθμι consecrate, lay on, impute; (mp) reproach
ἀξιοθέητος well worth seeing
ἀπαγωγή leading away
ἀποπέμπω send away ~pomp
ἀρνέομαι deny, refuse, repudiate
ἀσινής unharmed
αὐτόθεν from that place
αὐτόθι on the spot
αὐτόματος self-willed, accidental ~after
βάρις flat-bottomed boat; tower
δέλτος writing tablet
δικαίω demand/make justice
διφάσιος of two kinds
δόκιμος trustworthy; excellent
δωτινάζω (i) receive presents
εἰκάζω liken; conjecture
εἰκῶν -όνος (f, 3) image, likeness
ἐλάχιστος smallest, shortest, fewest
Ἑλλην Greek
ἐνθεῦτεν thence
ἐξεργάζομαι accomplish; undo; destroy someone
ἐπιβάλλω throw upon, head for ~ballistic
ἐπικρατέω rule over
ἐπίχρυσος (ū) gilded
εὖς good, brave, noble
εὐχή prayer; vow ~vow
θώραξ -ηκος (m) breastplate ~thorax
ἰδρύω establish
κάρτα very much ~κράτος
κατακαίω burn down ~caustic

καταστρέφω overturn, subdue ~catastrophe
λίθινος made of stone
λίνεος linen
μηχανή machine; mechanism, way
μῆχος -εος (n, 3) means, remedy ~mechanism
μίν him, her, it
μισθώ rent out; (pass) be hired
μίσθωμα -τος (n, 3) contract; agreed price
νῆός temple, shrine
ξεῖνιος of hospitality
ξύλινος wooden
ὄον οὖ type of fruit
ὀπισθεν behind, hereafter
περιάγω lead around
πλανάω lead astray; (mp) wander ~plankton
σόος safe, alive
στέργω love; be content
στυπτηρία alum
στυπτήριος treated with alum
συγκλίνω (i) lay together; (mp) go to bed with
συμμαχία alliance
συντίθμι hearken, mark ~thesis
τάλαντον scale, a unit of weight ~talent
τεταρτημόριον 1/4
τεταρτημόριος holding 40 liters
τριηκόσιοι three hundred
φαρμάσσω temper, harden ~pharmacy
φορέω frequentative of φέρω, to carry ~bear
φόρον forum
φόρος tribute, revenue
φορτίον burden, load
χίλιοι (ū) thousand ~kilo-

πλέειν, τὰ φορτία¹ ἔδεε περιάγειν ἐν βάρισι² περὶ τὸ Δέλτα, μέχρι οὗ ἀπίκοιτο ἐς Ναύκρατιν. οὕτω μὲν δὴ Ναύκρατις ἐτετίμητο.

2.180

ἀμφικτυόνων³ δὲ μισθωσάντων⁴ τὸν ἐν Δελφοῖσι νῦν ἑόντα νηὸν τριηκοσίων ταλάντων ἐξεργάσασθαι ὁ γὰρ πρότερον ἔων αὐτόθι αὐτόματος κατεκάη, τοὺς Δελφοὺς δὴ ἐπέβαλλε τεταρτημόριον τοῦ μισθώματος⁵ παρασχεῖν. πλανώμενοι δὲ οἱ Δελφοὶ περὶ τὰς πόλεις ἔδωτίναζον,⁶ ποιεῦντες δὲ τοῦτο οὐκ ἐλάχιστον ἐξ Αἰγύπτου ἠνείκαντο· Ἄμασις μὲν γάρ σφι ἔδωκε χίλια στυπητήρης τάλαντα, οἱ δὲ ἐν Αἰγύπτῳ οἰκέοντες Ἑλλήνες εἴκοσι μνέας.

2.181

Κυρηναίοισι⁷ δὲ Ἄμασις φιλότητά τε καὶ συμμαχίην συνεθήκατο, ἐδικαίωσε δὲ καὶ γῆμαι αὐτόθεν, εἴτ' ἐπιθυμήσας Ἑλληνίδος γυναικὸς εἴτε καὶ ἄλλως φιλότητος Κυρηναίων εἵνεκα· γαμέει δὲ ὦν οἱ μὲν λέγουσι Βάπτου οἱ δ' Ἀρκεσίλειω θυγατέρα, οἱ δὲ Κριτοβούλου ἀνδρὸς τῶν ἀστών δοκίμου, τῇ οὖνομα ἦν Λαδίκη· τῇ ἐπέιτε συγκλίνοιτο ὁ Ἄμασις, μίσγεσθαι οὐκ οἶός τε ἐγένετο, τῇσι δὲ ἄλλησι γυναιξὶ ἐχράτο. ἐπέιτε δὲ πολλὸν τοῦτο ἐγένετο, εἶπε ὁ Ἄμασις πρὸς τὴν Λαδίκην ταύτην καλεομένην, «ὦ γύναι, κατὰ με ἐφάρμαξας,⁸ καὶ ἔστι τοι οὐδεμία μηχανὴ μὴ οὐκ ἀπολωλέναι κάκιστα γυναικῶν πασέων.» ἡ δὲ Λαδίκη, ἐπέιτε οἱ ἀρνευμένη οὐδὲν ἐγένετο πρηύτερος ὁ Ἄμασις, εὔχεται ἐν τῷ νόῳ τῇ Ἀφροδίτῃ, ἣν οἱ ὑπ' ἐκείνην τὴν νύκτα μυχθῇ ὁ Ἄμασις, τοῦτο γάρ οἱ κακοῦ εἶναι μῆχος,⁹ ἄγαλμά¹⁰ οἱ ἀποπέμψειν ἐς Κυρήνην. μετὰ δὲ τὴν εὐχὴν¹¹ αὐτίκα οἱ ἐμίχθη ὁ Ἄμασις. καὶ τὸ ἐνθεῦτεν ἤδη, ὁκότε ἔλθοι Ἄμασις πρὸς αὐτήν, ἐμίσγετο, καὶ κάρτα μιν ἔστερξε¹² μετὰ τοῦτο. ἡ δὲ Λαδίκη ἀπέδωκε τὴν εὐχὴν τῇ θεῷ· ποιησαμένη γὰρ ἄγαλμα ἀπέπεμψε ἐς Κυρήνην, τὸ ἔτι καὶ

¹ burden, load ² flat-bottomed boat; tower ³ a group of people
⁴ rent out; (pass) be hired ⁵ contract; agreed price ⁶ receive presents
⁷ in Libya ⁸ temper, harden ⁹ means, remedy ¹⁰ statue of Aphrodite
¹¹ prayer; vow ¹² love; be content

ἐς ἐμὲ ἦν σόον, ἔξω τετραμμένον τοῦ Κυρηναίων ἄστεος. ταύτην τὴν Λαδίκην, ὡς ἐπεκράτησε Καμβύσης Αἰγύπτου καὶ ἐπύθετο αὐτῆς ἥτις εἶη, ἀπέπεμψε ἀσυνά¹³ ἐς Κυρήνην.

2.182

ἀνέθηκε δὲ καὶ ἀναθήματα ὁ Ἄμασις ἐς τὴν Ἑλλάδα, τοῦτο μὲν ἐς Κυρήνην ἄγαλμα ἐπίχρυσον Ἀθηναίης καὶ εἰκόνας ἐωυτοῦ γραφῇ εἰκασμένην, τοῦτο δὲ τῇ ἐν Λίνδῳ Ἀθηναίῃ δύο τε ἀγάλματα λίθινα καὶ θώρηκα λίνεον¹⁴ ἀξιοθέητον, τοῦτο δ' ἐς Σάμον τῇ Ἥρῃ εἰκόνας ἐωυτοῦ διφασίας ξυλίνας, αἱ ἐν τῷ νηῷ τῷ μεγάλῳ ἰδρύατο ἔτι καὶ τὸ μέχρι ἐμεῦ, ὅπισθε τῶν θυρέων. 182.2 ἐς μὲν νυν Σάμον ἀνέθηκε κατὰ ξεινίην τὴν ἐωυτοῦ τε καὶ Πολυκράτους 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.

¹³ unharmed ¹⁴ linen

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 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 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 Lindson 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.