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vocabulary

ἀλείφω anoint; put wax in ears
 ἄλκιμος brave; sturdily made
 ~Alexander
 ἀναισιμῶ spend, use up
 ἀνδρῶ make a man
 ἀνιάω (ι) vex
 ἄνυδρος waterless
 ἄνω (ᾱ) accomplish, pass, waste;
 upwards, out to sea
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπεχθάνομαι become hated
 ~external
 ἀπέχθομαι be hated, incur hatred
 ~external
 ἀποπέμπω send away ~pomp
 ἀπορέω be confused, distressed
 ἀποσπάω tear/drag away
 ἀριθμός number
 ἀρνέομαι deny, refuse, repudiate
 ἀσκέω work on
 ἀστός townsman; citizen
 ἀσφάλεια safeguard
 ἀτιμία (ιι) dishonor
 ἀτρεκής precise, certain
 ἄχθομαι be burdened with
 βασιλεύω be king
 γνήσιος born legitimate ~genus
 δάκτυλος finger, toe
 δήμαρχος magistrate
 δῆτα emphatic δῆ
 διαβάλλω throw across; slander
 ~ballistic
 διαμνημονεύω remember clearly;
 mention, record
 διεκπεράω pass out through
 διέξοδος διαξόδου (f) outlet, path;
 narrative
 δῖς twice
 ἐγγίγνομαι live in ~genus
 εἰσάγω lead in ~demagogue

εἰσβολή -ωβόλης invasion, an
 entrance ~ballistic
 ἔκδοτος betrayed
 ἐκλογίζομαι compute, reckon
 ἔλασις -εως (f) driving out
 Ἑλλήν Greek
 ἐμπόριον immigrant, metic, trading
 post
 ἐνάγω lead in/on; arraign
 ἐννοέω consider
 ἐξαιρέω pick, steal; dedicate;
 destroy ~heresy
 ἐξηγέομαι lead forth; set out,
 describe ~hegemony
 ἔπαινος (noun) praise
 ἐπανίστημι rise up ~station
 ἐπικαλέω call upon
 ἐπίκουρος ally; mercenary ~cereal
 ἐπίκτητος acquired as well
 ἐπιμέφομαι blame
 ἐπίσταμαι know how, understand
 ~station
 ἐπιστράτευσις march against
 ἐπιτάμνω cut into; shorten
 ἐπιτελέω complete; do a religious
 duty
 ἐπιφοιτέω come habitually
 ἐσθής clothes ~vest
 ἐτοῖμος ready; fulfilled
 εὐειδής good-looking ~wit
 εὐνοῦχος eunuch
 θυμῶ (ο) anger
 θῶμα a wonder, feeling of surprise
 ~theater
 ἱητρός (ι) physician
 κάρτα very much ~κράτος
 καταμεθύω rave drunkenly
 κενός empty, vain
 κεράμιον jar
 κέραμος clay vessel ~ceramic
 κοσμέω marshal, array ~cosmos
 κροκὺς piece of wool

κρύπτω hide, cover ~cryptic
λίμνη lake, marsh, basin, sea
 ~limnic
μέμφομαι blame; reject
μεταδιώκω pursue
μεταξύ between
μίν him, her, it
ναυτίλλομαι sail ~navy
νόθος bastard
νόμιμος customary, legal, natural
οἰκηιόω adopt, adapt
οἰνηρός of wine
ὄρεύς -ος (m) mule ~hormone
ὄρος boundary marker ~horizon
ὀρρωδέω dread, shrink from
οὐράνιος heavenly
οὔρον boundary stone; unit of distance; limit
οὔρος fair wind; guardian; hill
παλλακή sex slave
παραινέω recommend, exhort, warn
παρατρέπω turn aside ~trophy
παρεγγυάω entrust; pass an order
πατρόθεν by the name of one's father ~paternal
περιέρχομαι go around; come next to
Πέρσης Persian
Περσίς Persian (language)

πιθανός persuasive
πλήρης full, complete; (+gen) full of ~plethora
πολεμικός warlike, hostile ~polemic
προσδοκάω expect
προσποιέω give over to; pretend ~poet
σάττω pack, compress
σέβομαι feel shame, awe
σοφία skill; wisdom ~sophistry
σπουδή zeal; (dat) with difficulty, hastily ~repudiate
στρατηγή expedition, campaign
συγγενεύς inborn, kin to
συγγενής inborn, kin to
συλλέγω collect, assemble ~legion
συμβουλή advice; debate
συμφέρω bring together; be expedient; agree; (mp) happen ~bear
τείνω stretch, tend ~tense
τοιγάρ therefore
τοιόσδε such
ὕπερθωμάζω be greatly amazed
φονεύω kill
φυλακός guard; sentry
χρυσός (ὑ) gold
χρυσόω (ὑ) make golden, gild

3

3.1

Ἐπὶ τοῦτον δὴ τὸν Ἄμασιν¹ Καμβύσης² ὁ Κύρου ἐστρατεύετο, ἄγων καὶ ἄλλους τῶν ἡρχε καὶ Ἑλλήνων Ἰωνάς τε καὶ Αἰολέας, δι' αἰτίην τοιήνδε· πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα αἵτεε Ἄμασιν θυγατέρα, αἵτεε δὲ ἐκ συμβουλῆς ἀνδρὸς Αἰγυπτίου, ὃς μεμφόμενος Ἄμασιν ἔπρηξε ταῦτα ὅτι μιν ἐξ ἀπάντων τῶν ἐν Αἰγύπτῳ ἡτρώων ἀποσπάσας ἀπὸ γυναικὸς τε καὶ τέκνων ἔκδοτον ἐποίησε ἐς Πέρσας, ὅτε Κῦρος πέμψας παρὰ Ἄμασιν αἵτεε ἡτρὸν ὀφθαλμῶν ὃς εἴη ἄριστος τῶν ἐν Αἰγύπτῳ. ταῦτα δὴ ἐπιμεμφόμενος ὁ Αἰγύπτιος ἐνήγε τῇ συμβουλῇ κελεύων αἰτέειν τὸν Καμβύσεια Ἄμασιν θυγατέρα, ἵνα ἡ δοὺς ἀνιῶτο ἢ μὴ δοὺς Καμβύσῃ ἀπέχθοιτο.

Ὁ δὲ Ἄμασις τῇ δυνάμει τῶν Περσέων ἀχθόμενος καὶ ἀρρωδέων οὐκ εἶχε οὔτε δοῦναι οὔτε ἀρνήσασθαι· εὖ γὰρ ἠπίστατο ὅτι οὐκ ὡς γυναικὰ μιν ἔμελλε Καμβύσης ἕξειν³ ἀλλ' ὡς παλλακὴν.⁴ ταῦτα δὴ ἐκλογιζόμενος ἐποίησε τάδε· ἦν Ἀπρίεω τοῦ προτέρου βασιλέως⁵ θυγάτηρ κάρτα μεγάλη τε καὶ εὐειδής, μούνη τοῦ οἴκου λελειμμένη, οὖνομα δέ οἱ ἦν Νίτητις· ταύτην δὴ τὴν παῖδα ὁ Ἄμασις κοσμήσας ἐσθῆτί τε καὶ χρυσῷ ἀποπέμπει ἐς Πέρσας ὡς ἑωυτοῦ θυγατέρα.

μετὰ δὲ χρόνον ὥς μιν ἡσπάζετο πατρόθεν⁶ ὀνομάζων, λέγει πρὸς αὐτὸν ἡ παῖς «ὦ βασιλεῦ, διαβεβλημένος⁷ ὑπὸ Ἀμάσιος οὐ μανθάνεις. ὃς ἐμὲ σοὶ κόσμῳ ἀσκήσας ἀπέπεμψε ὡς ἑωυτοῦ θυγατέρα διδούς, ἐοῦσαν τῇ ἀληθείῃ Ἀπρίεω, τὸν ἐκείνος ἐόντα ἑωυτοῦ δεσπότεν μετ' Αἰγυπτίων ἐπαναστὰς ἐφόνευσε.» τοῦτο δὴ τὸ ἔπος καὶ αὕτη ἡ αἰτίη ἐγγενομένη ἤγαγε Καμβύσεια τὸν Κύρου μεγάλως θυμωθέντα ἐπ' Αἴγυπτον.

¹ king of Egypt ² king of Persia ³ future infinitive of ἔχω, here meaning to marry ⁴ sex slave ⁵ deposed by Amasis ⁶ by the name of one's father ⁷ having been cheated

3.2

Οὕτω μὲν νυν λέγουσι Πέρσαι. Αἰγύπτιοι δὲ οἰκηοῦνται⁸ Καμβύσεια, φάμενοί μιν ἐκ ταύτης δὴ τῆς Ἀπρίεω θυγατρὸς γενέσθαι· Κῦρον γὰρ εἶναι τὸν πέμψαντα παρὰ Ἄμασιν ἐπὶ τὴν θυγατέρα, ἀλλ' οὐ Καμβύσεια. Λέγοντες δὲ ταῦτα οὐκ ὀρθῶς λέγουσι. Οὐ μὲν οὐδὲ λέληθε αὐτοὺς εἰ γὰρ τινὲς καὶ ἄλλοι, τὰ Περσέων νόμιμα ἐπιστέεται καὶ Αἰγύπτιοι) ὅτι πρῶτα μὲν νόθον⁹ οὗ σφι νόμος ἐστὶ βασιλεύσαι γνησίου¹⁰ παρεόντος, αὐτὶς δὲ ὅτι Κασσανδάνης τῆς Φαρνάσπεω θυγατρὸς ἦν παῖς Καμβύσης, ἀνδρὸς Ἀχαιμενίδεω, ἀλλ' οὐκ ἐκ τῆς Αἰγυπτίης. Ἀλλὰ παρατρέπουσι τὸν λόγον προσποιούμενοι τῇ Κύρου οἰκίῃ συγγενέες εἶναι. Καὶ ταῦτα μὲν ὧδε ἔχει.

3.3

Λέγεται δὲ καὶ ὅδε λόγος, ἐμοὶ μὲν οὐ πιθανός, ὡς τῶν Περσίδων¹¹ γυναικῶν ἐσελθοῦσά τις παρὰ τὰς Κύρου γυναικάς, ὡς εἶδε τῇ Κασσανδάνῃ παρεστεῶτα τέκνα εὐεidéα τε καὶ μεγάλα, πολλῶ ἐχράτο τῷ ἐπαίνῳ ὑπερθωμάζουσα, ἡ δὲ Κασσανδάνῃ ἐοῦσα τοῦ Κύρου γυνὴ εἶπε τάδε· «Τοιῶνδε μέντοι ἐμὲ παῖδων μητέρα ἐοῦσαν Κῦρος ἐν ἀτιμίῃ¹² ἔχει, τὴν δὲ ἀπ' Αἰγύπτου ἐπικτήτον ἐν τιμῇ τίθεται.» τὴν μὲν ἀχθομένην τῇ Νιτήτι εἰπεῖν ταῦτα, τῶν δὲ οἱ παῖδων τὸν πρεσβύτερον εἰπεῖν Καμβύσεια· «Τοιγάρ τοι ὦ μῆτερ, ἐπεὰν ἐγὼ γένωμαι ἀνὴρ, Αἰγύπτου τὰ μὲν ἄνω κάτω θήσω, τὰ δὲ κάτω ἄνω.» ταῦτα εἰπεῖν αὐτὸν ἔτεα ὡς δέκα κου γεγονότα, καὶ τὰς γυναικάς ἐν θώματι γενέσθαι· τὸν δὲ διαμνημονεύοντα οὕτω δὴ, ἐπεῖτε ἀνδρώθη¹³ καὶ ἔσχε τὴν βασιληίην, ποιήσασθαι τὴν ἐπ' Αἰγυπτου στρατηγὴν.

3.4

Συνήνεκε¹⁴ δὲ καὶ ἄλλο τι τοιόνδε πρῆγμα γενέσθαι ἐς τὴν ἐπιστράτευσιν ταύτην· ἦν τῶν ἐπικούρων τῶν Ἀμάσιος ἀνὴρ γένος μὲν Ἀλικαρνησσεύς, οὖνομα δὲ οἱ Φάνης, καὶ γνώμην ἱκανὸς καὶ

⁸ adopt, adapt ⁹ bastard ¹⁰ born legitimate ¹¹ Persian (language)

¹² dishonor ¹³ make a man ¹⁴ helped

τὰ πολεμικὰ ἄλκιμος. οὗτος ὁ Φάνης μεμφόμενός κού τι Ἀμάσι ἐκδιδρήσκει πλοῖω ἐξ Αἰγύπτου, βουλόμενος Καμβύση ἐλθεῖν ἐς λόγους. οἶα δὲ ἔοντα αὐτὸν ἐν τοῖσι ἐπικούροισι λόγου οὐ σμικροῦ ἐπιστάμενόν τε τὰ περὶ Αἴγυπτον ἀτρεκέστατα, μεταδιώκει ὁ Ἄμασις σπουδὴν ποιούμενος ἐλεῖν, μεταδιώκει δὲ τῶν εὐνούχων¹⁵ τὸν πιστότατον ἀποστείλας τριήρεϊ κατ' αὐτόν, ὃς αἰρέει μιν ἐν Λυκίῃ, ἐλὼν δὲ οὐκ ἀνήγαγε ἐς Αἴγυπτον· σοφίῃ γάρ μιν περιήλθε ὁ Φάνης. Καταμεθύσας γὰρ τοὺς φυλάκους ἀπαλλάσσετο ἐς Πέρσας.

Ὅρμημένω δὲ στρατεῦσθαι Καμβύση ἐπ' Αἴγυπτον καὶ ἀπορέοντι τὴν ἔλασιν,¹⁶ ὅκως τὴν ἄνυδρον διεκπερᾶ, ἐπελθὼν¹⁷ φράζει μὲν καὶ τὰ ἄλλα τὰ Ἀμάσιος πρήγματα, ἐξηγέεται δὲ καὶ τὴν ἔλασιν, ὧδε παραινέων, πέμψαντα παρὰ τὸν Ἀραβίων βασιλέα δέεσθαι τὴν διέξοδόν οἱ ἀσφαλέα παρασχεῖν.

3.5

Μούνη δὲ ταύτῃ εἰσὶ φανεραὶ¹⁸ ἐσβολαὶ¹⁹ ἐς Αἴγυπτον. ἀπὸ γὰρ Φοινίκης μέχρι οὖρων τῶν Καδύτιος πόλιος ἢ ἐστὶ Σύρων τῶν Παλαιστίνων καλεομένων· ἀπὸ δὲ Καδύτιος εὐούσης πόλιος, ὡς ἐμοὶ δοκέει, Σαρδίων²⁰ οὐ πολλῶ ἐλάσσονος, ἀπὸ ταύτης τὰ ἐμπόρια τὰ ἐπὶ θαλάσσης μέχρι Ἰηνύσου πόλιος ἐστὶ τοῦ Ἀραβίου, ἀπὸ δὲ Ἰηνύσου αὐτὶς Σύρων μέχρι Σερβωνίδος λίμνης, παρ' ἣν δὴ τὸ Κάσιον ὄρος τείνει ἐς θάλασσαν· ἀπὸ δὲ Σερβωνίδος λίμνης, ἐν τῇ δὴ λόγος τὸν Τυφῶ²¹ κεκρύφθαι, ἀπὸ ταύτης ἤδη Αἴγυπτος. τὸ δὴ μεταξὺ Ἰηνύσου πόλιος καὶ Κασίου τε ὄρεος καὶ τῆς Σερβωνίδος λίμνης, ἐὼν τοῦτο οὐκ ὀλίγον χωρίον ἀλλὰ ὅσον τε ἐπὶ τρεῖς ἡμέρας ὁδόν, ἄνυδρον ἐστὶ δεινῶς.

3.6

Τὸ δὲ ὀλίγοι τῶν ἐς Αἴγυπτον ναυτιλλομένων ἐννενώκασιν, τοῦτο ἔρχομαι φράσω. ἐς Αἴγυπτον ἐκ τῆς Ἑλλάδος πάσης καὶ πρὸς ἐκ

¹⁵ eunuch ¹⁶ driving out ¹⁷ Phanes ¹⁸ unobstructed ¹⁹ plural only as an idiom, as in "the city gates" ²⁰ a big city in Anatolia, for comparison ²¹ a supernatural being responsible for volcanism

Φοινίκης κέραμος²² ἐσάγεται πλήρης οἶνου δις τοῦ ἔτους ἐκάστου, καὶ ἐν κεράμιον οἰνηρὸν²³ ἀριθμῶ κεινὸν οὐκ ἔστι ὡς λόγῳ εἰπεῖν²⁴ ἰδέσθαι.

Κοῦ δῆτα, εἴποι τις ἄν, ταῦτα ἀναισιμοῦται; ἐγὼ καὶ τοῦτο φράσω. δεῖ τὸν μὲν δήμαρχον²⁵ ἕκαστον ἐκ τῆς ἐωντοῦ πόλιος συλλέξαντα πάντα τὸν κέραμον ἄγειν ἐς Μέμφιν, τοὺς δὲ ἐκ Μέμφιος ἐς ταῦτα δὴ τὰ ἄνδρα τῆς Συρίας κομίζειν πλήσαντας ὕδατος. οὕτω ὁ ἐπιφοιτέων κέραμος καὶ ἐξαιρεόμενος ἐν Αἰγύπτῳ ἐπὶ τὸν παλαιὸν κομίζεται ἐς Συρίην.

3.7

Οὕτω μὲν νυν Πέρσαι εἰσὶ οἱ τὴν ἐσβολὴν ταύτην παρασκευάσαντες ἐς Αἴγυπτον, κατὰ δὴ τὰ εἰρημένα σάξαντες²⁶ ὕδατι, ἐπεῖτε τάχιστα παρέλαβον Αἴγυπτον. τότε δὲ οὐκ ἐόντος κω ὕδατος ἐτοίμου, Καμβύσης πυθόμενος τοῦ Ἀλικαρνησέος ξείνου, πέμψας παρὰ τὸν Ἀράβιον ἀγγέλους καὶ δεηθεὶς τῆς ἀσφαλείης ἔτυχε, πίστις δούς τε καὶ δεξάμενος παρ' αὐτοῦ.

3.8

Σέβονται δὲ Ἀράβιοι πίστις ἀνθρώπων ὅμοια τοῖσι μάλιστα. ποιεῦνται δὲ αὐτὰς τρόπῳ τοιῷδε· τῶν βουλομένων τὰ πιστὰ ποιέεσθαι ἄλλος ἀνὴρ, ἀμφοτέρων αὐτῶν ἐν μέσῳ ἐστεῶς, λίθῳ ὀξεί τὸ ἔσω τῶν χειρῶν παρὰ τοὺς δακτύλους τοὺς μεγάλους ἐπιτάμνει τῶν ποιευμένων τὰς πίστις, καὶ ἔπειτα λαβὼν ἐκ τοῦ ἱματίου ἐκατέρου κροκύδα²⁷ ἀλείφει²⁸ τῷ αἵματι ἐν μέσῳ κειμένους λίθους ἐπτά· τοῦτο δὲ ποιέων ἐπικαλέει τε τὸν Διόνυσον καὶ τὴν Οὐρανίην. ἐπιτελέσαντος δὲ τούτου ταῦτα, ὁ τὰς πίστις ποιησάμενος τοῖσι φίλοις παρεγγυᾷ τὸν ξείνον ἢ καὶ τὸν ἀστόν, ἣν πρὸς ἀστόν ποιέηται· οἱ δὲ φίλοι καὶ αὐτοὶ τὰς πίστις δικαιοῦσι σέβεσθαι.

Διόνυσον δὲ θεῶν μόνον καὶ τὴν Οὐρανίην ἡγέονται εἶναι, καὶ τῶν

²² clay vessel ²³ of wine ²⁴ you might say ²⁵ magistrate ²⁶ pack, compress ²⁷ piece of wool ²⁸ anoint; put wax in ears

3

3.1

Against this Amasis then Cambyses the son of Cyrus was making his march, taking with him not only other nations of which he was ruler, but also Hellenes, both Ionians and Aiolians: and the cause of the expedition was as follows:— Cambyses sent an envoy to Egypt and asked Amasis to give him his daughter; and he made the request by counsel of an Egyptian, who brought this upon Amasis having a quarrel with him for the following reason:— at the time when Cyrus sent to Amasis and asked him for a physician of the eyes, whosoever was the best of those in Egypt, Amasis had selected him from all the physicians in Egypt and had torn him away from his wife and children and delivered him up to Persia. Having, I say, this cause of quarrel, the Egyptian urged Cambyses on by his counsel bidding him ask Amasis for his daughter, in order that he might either be grieved if he gave her, or if he refused to give her, might offend Cambyses.

So Amasis, who was vexed by the power of the Persians and afraid of it, knew neither how to give nor how to refuse: for he was well assured that Cambyses did not intend to have her as his wife but as a concubine. So making account of the matter thus, he did as follows:— there was a daughter of Apries the former king, very tall and comely of form and the only person left of his house, and her name was Nitetis. This girl Amasis adorned with raiment and with gold, and sent her away to Persia as his own daughter.

But after a time, when Cambyses saluted her calling her by the name of her father, the girl said to him: “O king, thou dost not perceive how thou hast been deceived by Amasis; for he adorned me with ornaments and sent me away giving me to thee as his own daughter, whereas in truth I am the daughter of Apries against whom Amasis rose up with the Egyptians and murdered him, who was his lord and master.” These words uttered and this occasion having arisen, led Cambyses the son of Cyrus against Egypt, moved to very great anger.

3.2

Such is the report made by the Persians; but as for the Egyptians they claim Cambyses as one of themselves, saying that he was born of this very daughter of Apries; for they say that Cyrus was he who sent to Amasis for his daughter, and not Cambyses. In saying this however they say not rightly; nor can they have failed to observe (for the Egyptians fully as well as any other people are acquainted with the laws and customs of the Persians), first that it is not customary among them for a bastard to become king, when there is a son born of a true marriage, and secondly that Cambyses was the son of Cassandane

the daughter of Pharnaspes, a man of the Achaimenid family, and not the son of the Egyptian woman: but they pervert the truth of history, claiming to be kindred with the house of Cyrus. Thus it is with these matters;

3.3

And the following story is also told, which for my part I do not believe, namely that one of the Persian women came in to the wives of Cyrus, and when she saw standing by the side of Cassandane children comely of form and tall, she was loud in her praises of them, expressing great admiration; and Cassandane, who was the wife of Cyrus, spoke as follows: “Nevertheless, though I am the mother of such children of these, Cyrus treats me with dishonour and holds in honour her whom he has brought in from Egypt.” Thus she spoke, they say, being vexed by Nitetis, and upon that Cambyses the elder of her sons said: “For this cause, mother, when I am grown to be a man, I will make that which is above in Egypt to be below, and that which is below above.” This he is reported to have said when he was perhaps about ten years old, and the women were astonished by it: and he, they say, kept it ever in mind, and so at last when he had become a man and had obtained the royal power, he made the expedition against Egypt.

3.4

Another thing also contributed to this expedition, which was as follows:— There was among the foreign mercenaries of Amasis a man who was by race of Halicarnassos, and his name was Phanes, one who was both capable in judgment and valiant in that which pertained to war. This Phanes, having (as we may suppose) some quarrel with Amasis, fled away from Egypt in a ship, desiring to come to speech with Cambyses: and as he was of no small repute among the mercenaries and was very closely acquainted with all the affairs of Egypt, Amasis pursued him and considered it a matter of some moment to capture him: and he pursued by sending after him the most trusted of his eunuchs with a trireme, who captured him in Lykia; but having captured him he did not bring him back to Egypt, since Phanes got the better of him by cunning; for he made his guards drunk and escaped to Persia.

So when Cambyses had made his resolve to march upon Egypt, and was in difficulty about the march, as to how he should get safely through the waterless region, this man came to him and besides informing of the other matters of Amasis, he instructed him also as to the march, advising him to send to the king of the Arabians and ask that he would give him safety of passage through this region.

3.5

Now by this way only is there a known entrance to Egypt: for from Phenicia to the borders of the city of Cadytis belongs to the Syrians who are called of Palestine, and from Cadytis, which is a city I suppose not much less than Sardis, from this city the trading stations on the sea-coast as far as the city of Ienysos belong to the king of Arabia, and then from Ienysos again the country belongs to the Syrians as far as the Serbonian lake, along the side of which Mount Casion extends towards the Sea. After that, from the Serbonian lake, in which the story goes that Typhon is concealed, from this point onwards the land is Egypt. Now the region which lies between the city of Ienysos on the one hand and Mount Casion and the Serbonian lake on the other, which is of no small extent but as much as a three days' journey, is grievously destitute of water.

3.6

And one thing I shall tell of, which few of those who go in ships to Egypt have observed, and it is this:— into Egypt from all parts of Hellas and also from Phenicia are brought twice every year earthenware jars full of wine, and yet it may almost be said that you cannot see there one single empty wine-jar.

In what manner, then, it will be asked, are they used up? This also I will tell. The head-man of each place must collect all the earthenware jars from his own town and convey them to Memphis, and those at Memphis must fill them with water and convey them to these same waterless regions of Syria: thus the jars which come regularly to Egypt and are emptied there, are carried to Syria to be added to that which has come before.

3.7

It was the Persians who thus prepared this approach to Egypt, furnishing it with water in the manner which has been said, from the time when they first took possession of Egypt: but at the time of which I speak, seeing that water was not yet provided, Cambyses, in accordance with what he was told by his Halicarnassian guest, sent envoys to the Arabian king and from him asked and obtained the safe passage, having given him pledges of friendship and received them from him in return.

3.8

Now the Arabians have respect for pledges of friendship as much as those men in all the world who regard them most; and they give them in the following manner:— A man different from those who desire to give the pledges to one another, standing in the midst between the two, cuts with a sharp stone the inner parts of the hands, along by the thumbs, of those who are giving the

pledges to one another, and then he takes a thread from the cloak of each one and smears with the blood seven stones laid in the midst between them; and as he does this he calls upon Dionysos and Urania. When the man has completed these ceremonies, he who has given the pledges commends to the care of his friends the stranger (or the fellow-tribesman, if he is giving the pledges to one who is a member of his tribe), and the friends think it right that they also should have regard for the pledges given.

Of gods they believe in Dionysos and Urania alone: moreover they

vocabulary

ἀλής crowded; all together
 ἀλλόθροος speaking an alien tongue
 ἀμαχητί without a fight
 ἀναβοάω shout out
 ἀνακλαίω cry, cry for
 ἀνάρσιος hostile, harmful
 ~harmony
 ἀνταπόλλυμι (ὅ) destroy in return
 ἄνυδρος waterless
 ἀποκλαίω cry out loud
 ἀπολέγω pick; decline
 ἀσθενής weak
 ἀσκός wine skin, leather bag
 αὐτοχειρία murder done by one's
 own hand
 αὐτοχείριος with one's own hand
 αὐχὴν -ένος (m, 3) neck
 βασιλῆις kingly
 δεξαμενὴ tank, cistern
 δέρμα -τος (n, 3) skin, hide
 ~dermatology
 δεσπότης -ου (m, 1) master, despot
 διαπειράω test; have experience in
 διαρρήγνυμι (ὅ) break through
 διασπᾶω tear apart ~spatula
 διασπείρω scatter, dissipate
 διατετραίνω miscarry, have an
 abortion
 διεξελαύνω drive through
 διεξέρχομαι go through
 δισχίλιοι 2000 ~kilo-
 δουληΐα slavery
 δράσσομαι clutch at, grasp
 εἰσφορέω carry into ~bear
 ἐκδίδωμι hand over ~donate
 ἐκχαλινώ unbridle
 ἐκχέω pour out
 ἐλάχιστος smallest, shortest, fewest
 Ἑλλην Greek
 ἐμπίνω (ἱ) drink from, drink one's
 fill

ἑξ six ~hexagon
 ἐξιχνέομαι arrive at
 ἑξοδος (f) leaving, way out
 ἐπίκουρος ally; mercenary ~cereal
 ἐπισάττω pile a load on
 ἐπιχώριος native
 ἐσθής clothes ~vest
 ἐτέρωθι opposite, elsewhere,
 anywhere ~other
 εὐπετής coming out well; (adv)
 fortunately
 εὖς good, brave, noble
 θρίξ hair ~tresses
 θῶμα a wonder, feeling of surprise
 ~theater
 ἵζω to seat ~sit
 κακῶ harm, disfigure ~cacophony
 κάλως ship's thick rope
 καρτερός strong, staunch
 κατείλέω coop up
 κείρω shave, sever, raze; devour, use
 up
 κλαυθμός weeping
 κόρυς helmet
 κουρά clipping of hair, wool
 κρεουργηδὼν butchering
 κρητήρ -ος (m) mixing bowl for
 wine
 κρόταφος temple (forehead)
 κύπτω stoop, bend down
 λύμη (ὅ) mistreatment, maiming,
 disgrace
 μέμφομαι blame; reject
 μήκος -ους (n, 3) length, stature
 μηχανάομαι build, contrive
 ~mechanism
 μιν him, her, it
 μόγεις with difficulty, barely
 ξυράω shave
 ὁμολογίη agreement, consent
 ὀνομαστί by name
 ὄον οὖ type of fruit

ὀρύσσω dig
 οὐδαμὸς not anyone
 οὐράνιος heavenly
 ὀχετός water pipe
 ὄψις ὄψεως (f) sight, view
 ~thanatopsis
 παίζω play ~pediatrician
 παίω hit
 παράπαν completely
 παρέξιμι pass by; transgress
 παρίημι dangle; pass over, allow
 ~jet
 παχύνω fatten, thicken
 πέλας near, close
 πεντακόσιοι 500
 περικάθημαι be seated all around
 περιτρόχαλος cut in a circle
 περιχέω shed, spread
 Πέρσης Persian
 πιθανός persuasive
 πῖλος felt
 πλήσσω hit ~plectrum
 ποινή blood-price ~penalty
 προάστειον suburb
 προκαλέω challenge, call out ~gallo
 πρόοιδα foresee
 προοράω see before oneself
 προσαιτέω demand as well
 ~etiology
 προσδοκάω expect
 προσεχής close
 πτωχός poor, beggarly ~pudendum
 ῥάπτω sew
 σημαίνω give orders to; show; mark

~semaphore
 στείχω go, march ~stair
 στέλλω prepare, send, furl ~apostle
 στρατιά army ~strategy
 στρατοπεδεύω encamp or take up
 station ~strategy
 συμπέμψω send with ~pomp
 συμπίνω (ι) drink together
 σφάζω cut the throat
 ταριχεύω preserve, embalm
 ταφή burial, grave
 τίνω (ι) pay, atone for; (mp) punish
 τίω value, honor; mp: exact
 recompense for
 τριξός threefold
 ὑδρήιον bucket; reservoir
 ὑδροφόρος water carrier
 ὑπείμι be under
 ὑποξυράω shave hair
 ὕω (υ) to rain
 φαλακρόμαι become bald
 φαλακρός bald
 φάσμα phantom, apparition
 φιλόφρων kindly
 φορέω frequentative of φέρω, to
 carry ~bear
 φόρον forum
 φόρος tribute, revenue
 χωρίζω divide; distinguish, pull
 down
 φακός drop, a drizzle
 ψῆφος (f) pebble, vote, decree,
 sentence
 ὠμοβοεός raw (hide)

τριχῶν τὴν κουρῆν¹ κείρεσθαι φασὶ κατὰ περ αὐτὸν τὸν Διόνυσον κεκάρθαι· κείρονται δὲ περιτρόχαλα, ὑποξυρῶντες τοὺς κροτάφους.² ὀνομάζουσι δὲ τὸν μὲν Διόνυσον Ὀροτάλτ, τὴν δὲ Οὐρανίην Ἀλιλάτ.

3.9

Ἐπεὶ ὦν τὴν πίστιν τοῖσι ἀγγέλοισι τοῖσι παρὰ Καμβύσειω ἀπιγμένοισι ἐποιήσατο ὁ Ἀράβιος, ἐμχανᾶτο τοιάδε· ἀσκούς καμήλων πλήσας, ὕδατος ἐπέσαξε ἐπὶ τὰς ζώας τῶν καμήλων πάσας, τοῦτο δὲ ποιήσας ἤλασε ἐς τὴν ἀνδρον καὶ ὑπέμενε ἐνθαῦτα τὸν Καμβύσειω στρατόν. οὗτος μὲν ὁ πιθανώτερος τῶν λόγων εἴρηται, δεῖ δὲ καὶ τὸν ἥσσον πιθανόν· ἐπεὶ γε δὴ λέγεται, ῥηθῆναι. ποταμός ἐστι μέγας ἐν τῇ Ἀραβίῃ τῷ ὄνομα Κόρυς, ἐκδιδοῖ δὲ οὗτος ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν· ἀπὸ τούτου δὴ ὦν τοῦ ποταμοῦ λέγεται τὸν βασιλέα τῶν Ἀραβίων, ῥαιψάμενον³ τῶν ὠμοβοέων⁴ καὶ τῶν ἄλλων δερμάτων ὀχετὸν⁵ μήκει ἐξικνεύμενον ἐς τὴν ἀνδρον, ἀγαγεῖν διὰ δὴ τούτων τὸ ὕδωρ, ἐν δὲ τῇ, ἀνύδρῳ μεγάλας δεξαμενὰς⁶ ὀρύξασθαι, ἵνα δεκόμεναι τὸ ὕδωρ σώζωσι ὁδὸς δ' ἐστὶ δυώδεκα ἡμερῶν ἀπὸ τοῦ ποταμοῦ ἐς ταύτην τὴν ἀνδρον, ἄγειν δέ μιν δι' ὀχετῶν τριῶν ἐς τριζᾶ⁷ χωρία.

3.10

Ἐν δὲ τῷ Πηλουσίῳ καλεομένῳ στόματι τοῦ Νείλου ἐστρατοπεδεύετο Ψαμμήνιτος ὁ Ἀμάσιος παῖς ὑπομένων Καμβύσεια. Ἄμασιν γὰρ οὐ κατέλαβε ζῶντα Καμβύσης ἐλάσας ἐπ' Αἴγυπτον, ἀλλὰ βασιλεύσας ὁ Ἄμασις τέσσερα καὶ τεσσεράκοντα ἔτεα ἀπέθανε, ἐν τοῖσι οὐδέν οἱ μέγα ἀνάρσιον πρῆγμα συνηνείχθη. ἀποθανὼν δὲ καὶ ταριχευθεὶς ἐτάφη ἐν τῇσι ταφῇσι τῇσι ἐν τῷ ἱρῷ, τὰς αὐτὸς οἰκοδομήσατο. ἐπὶ Ψαμμήνιτου δὲ τοῦ Ἀμάσιος βασιλεύοντος Αἰγύπτου φάσμα⁸ Αἰγυπτίοισι μέγιστον δὴ ἐγένετο· Ὑσθησαν γὰρ Θῆβαι αἱ Αἰγύπτιαί, οὔτε πρότερον οὐδαμὰ ὑσθῆσαι⁹ οὔτε ὕστερον τὸ μέχρι ἐμεῦ, ὥς λέγουσι αὐτοὶ Θηβαῖοι. οὐ γὰρ δὴ ὕεται τὰ ἄνω τῆς Αἰγύπτου τὸ

¹ clipping of hair, wool ² temple (forehead) ³ sew ⁴ raw (hide)

⁵ water pipe ⁶ tank, cistern ⁷ threefold ⁸ phantom, apparition

⁹ to rain

παράπαν· ἀλλὰ καὶ τότε ὕσθησαν αἱ Θῆβαι ψακάδι.¹⁰

3.11

Οἱ δὲ Πέρσαι ἐπεῖτε διεξελάσαντες τὴν ἄνυδρον ἕζοντο πέλας τῶν Αἰγυπτίων ὡς συμβαλέοντες, ἐνθαῦτα οἱ ἐπίκουροι οἱ τοῦ Αἰγυπτίου, ἐόντες ἄνδρες Ἑλληνές τε καὶ Κᾶρες, μεμφόμενοι τῷ Φάνη ὅτι στρατὸν ἤγαγε ἐπ' Αἴγυπτον ἀλλόθροον,¹¹ μηχανῶνται πρῆγμα ἐς αὐτὸν τοιόνδε· ἦσαν τῷ Φάνη παῖδες ἐν Αἰγύπτῳ καταλελειμμένοι, τοὺς ἀγαγόντες ἐς τὸ στρατόπεδον καὶ ἐς ὅψιν τοῦ πατρὸς κρητῆρα ἐν μέσῳ ἔστησαν ἀμφοτέρων τῶν στρατοπέδων, μετὰ δὲ ἀγινέοντες κατὰ ἓνα ἕκαστον τῶν παιδῶν ἔσφαζον ἐς τὸν κρητῆρα. Διὰ πάντων δὲ διεξελθόντες τῶν παιδῶν οἶνόν τε καὶ ὕδωρ ἐσεφόρεον ἐς αὐτόν, ἐμπιόντες δὲ τοῦ αἵματος πάντες οἱ ἐπίκουροι οὕτω δὴ συνέβαλον. μάχης δὲ γενομένης καρτερῆς καὶ πεσόντων ἐξ ἀμφοτέρων τῶν στρατοπέδων πλὴθει πολλῶν ἐτράποντο οἱ Αἰγύπτιοι.

3.12

Θῶμα δὲ μέγα εἶδον πυθόμενος παρὰ τῶν ἐπιχωρίων· τῶν γὰρ ὁστέων περικεχυμένων χωρὶς ἐκατέρων τῶν ἐν τῇ μάχῃ ταύτῃ πεσόντων χωρὶς μὲν γὰρ τῶν Περσέων ἔκειτο τὰ ὀστέα, ὡς ἐχωρίσθη κατ' ἀρχάς, ἐτέρωθι δὲ τῶν Αἰγυπτίων, αἱ μὲν τῶν Περσέων κεφαλαί εἰσι ἀσθενέες οὕτω ὥστε, εἰ θέλεις ψήφῳ μούνη βαλεῖν, διατετρανέεις, αἱ δὲ τῶν Αἰγυπτίων οὕτω δὴ τι ἰσχυραί, μόγῃς ἂν λίθῳ παίσας διαρρήξειας.

αἴτιον δὲ τούτου τόδε ἔλεγον, καὶ ἐμέ γ' εὐπετέως ἔπειθον, ὅτι Αἰγύπτιοι μὲν αὐτίκα ἀπὸ παιδίων ἀρξάμενοι ξυρῶνται τὰς κεφαλὰς καὶ πρὸς τὸν ἥλιον παχύνεται¹² τὸ ὀστέον. Τὸντὸ δὲ τοῦτο καὶ τοῦ μὴ φαλακροῦσθαι¹³ αἰτιόν ἐστιν· Αἰγυπτίων γὰρ ἂν τις ἐλαχίστους ἴδοιτο φαλακροὺς¹⁴ πάντων ἀνθρώπων. τούτοις μὲν δὴ τοῦτο ἐστὶ αἴτιον ἰσχυρὰς φορέειν τὰς κεφαλὰς, τοῖσι δὲ Πέρσησι ὅτι ἀσθενέας φορέουσι τὰς κεφαλὰς, αἴτιον τόδε· σκιητροφέουσι ἐξ ἀρχῆς πῖλους

¹⁰ drop, a drizzle ¹¹ speaking an alien tongue ¹² fatten, thicken

¹³ become bald ¹⁴ bald

τιάρας φορέοντες. ταῦτα μὲν νυν τοιαῦτα ἔοντα εἶδον. εἶδον δὲ καὶ ἄλλα ὅμοια τούτοις ἐν Παπρήμῳ τῶν ἅμα Ἀχαμένει τῷ Δαρείου διαφθαρέντων ὑπὸ Ἰνάρῳ τοῦ Λίβυος.

3.13

Οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης ὡς ἐτράποντο, ἔφευγον οὐδενὶ κόσμῳ. Κατειληθέντων δὲ ἐς Μέμφιν, ἔπεμπε ἀνὰ ποταμὸν Καμβύσης νέα Μυτιληναῖν κήρυκα ἄγουσαν ἄνδρα Πέρσιν, ἐς ὁμολογίην προκαλούμενος Αἰγυπτίους. οἱ δὲ ἐπείτε τὴν νέα εἶδον ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἀλέες¹⁵ ἐκ τοῦ τείχους τὴν τε νέα διέφθειραν καὶ τοὺς ἄνδρας κρεουργηδὸν¹⁶ διασπάσαντες ἐφόρεον ἐς τὸ τεῖχος.

καὶ Αἰγύπτιοι μὲν μετὰ τοῦτο πολιορκούμενοι χρόνῳ παρέστησαν, οἱ δὲ προσεχές Λίβυες δέισαντες τὰ περὶ τὴν Αἴγυπτον γεγονότα παρέδοσαν σφέας αὐτοὺς ἀμαχητὶ¹⁷ καὶ φόρον τε ἐτάξαντο καὶ δῶρα ἔπεμπον. ὥς δὲ Κυρηναῖοι καὶ Βαρκαῖοι, δέισαντες ὁμοίως καὶ οἱ Λίβυες, ἕτερα τοιαῦτα ἐποίησαν. Καμβύσης δὲ τὰ μὲν παρὰ Λιβύων ἐλθόντα δῶρα φιλοφρόνως¹⁸ ἐδέξατο· τὰ δὲ παρὰ Κυρηναίων ἀπικόμενα μεμφθείς, ὡς ἐμοὶ δοκέει, ὅτι ἦν ὀλίγα· ἔπεμψαν γὰρ δὴ πεντακοσίας μνέας ἀργυρίου οἱ Κυρηναῖοι· ταύτας¹⁹ δρασσόμενος²⁰ αὐτοχειρίῃ διέσπειρε τῇ στρατιῇ.

3.14

Ἡμέρῃ δὲ δεκάτῃ ἀπ' ἧς παρέλαβε τὸ τεῖχος τὸ ἐν Μέμφι Καμβύσης, κατίσας ἐς τὸ προάστειον ἐπὶ λύμῃ τὸν βασιλέα τῶν Αἰγυπτίων Ψαμμήνιτον, βασιλεύσαντα μῆνας ἕξ, τοῦτον κατίσας σὺν ἄλλοις Αἰγυπτίοις διεπειράτο αὐτοῦ τῆς ψυχῆς ποιέων τοιάδε.

στείλας αὐτοῦ τὴν θυγατέρα ἐσθῆτι δουληίῃ²¹ ἐξέπεμπε ἐπ' ὕδωρ ἔχουσαν ὑδρήιον,²² συνέπεμπε δὲ καὶ ἄλλας παρθένους ἀπολέξας ἀνδρῶν τῶν πρώτων, ὁμοίως ἐσταλμένας τῇ τοῦ βασιλέως. ὡς δὲ βοῇ τε καὶ κλαυθμῷ²³ παρήισαν αἱ παρθένοι παρὰ τοὺς πατέρας,

¹⁵ crowded; all together ¹⁶ butchering ¹⁷ without a fight ¹⁸ kindly

¹⁹ the coins ²⁰ clutch at, grasp ²¹ slavery ²² bucket; reservoir

²³ weeping

οἱ μὲν ἄλλοι πάντες ἀντεβόων τε καὶ ἀντέκλαιον ὀρώντες τὰ τέκνα κεκακωμένα, ὁ δὲ Ψαμμήνιτος προῖδὼν καὶ μαθὼν ἔκυψε²⁴ ἐς τὴν γῆν. παρελθουσέων δὲ τῶν ὑδροφόρων,²⁵ δεύτερά οἱ τὸν παῖδα ἔπεμπε μετ' ἄλλων Αἰγυπτίων δισχιλίων τὴν αὐτὴν ἡλικίην ἐχόντων, τοὺς τε αὐχένας κάλῳ δεδεμένους καὶ τὰ στόματα ἐγκεχαλινωμένους· ἤγοντο δὲ ποινὴν²⁶ τίσσοντες Μυτιληναίων²⁷ τοῖσι ἐν Μέμφι ἀπολομένοισι σὺν τῇ νηί. ταῦτα γὰρ ἐδίκασαν οἱ βασιλεῖς δικασταί, ὑπὲρ ἀνδρὸς ἐκάστου δέκα Αἰγυπτίων τῶν πρώτων ἀνταπόλλυσθαι.

ὁ²⁸ δὲ ἰδὼν παρεξίοντας καὶ μαθὼν τὸν παῖδα ἡγεόμενον ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων τῶν περικατημένων αὐτὸν κλαιόντων καὶ δεινὰ ποιούντων, τὼν τὸ ἐποίησε²⁹ τὸ καὶ ἐπὶ τῇ θυγατρὶ.

παραελθόντων δὲ καὶ τούτων, συνήνεκε ὥστε τῶν συμποτέων³⁰ οἱ ἄνδρα ἀπηλικέστερον, ἐκπεπτωκότα³¹ ἐκ τῶν ἐόντων, ἔχοντά τε οὐδὲν εἰ μὴ ὅσα πτωχὸς, καὶ προσαιτέοντα τὴν στρατιήν, παριέναι Ψαμμήνιτόν τε τὸν Ἀμάσιος καὶ τοὺς ἐν τῷ προαστείῳ κατημένους Αἰγυπτίων. ὁ δὲ Ψαμμήνιτος ὡς εἶδε, ἀνακλαύσας μέγα καὶ καλέσας ὀνομαστὶ³² τὸν ἐταῖρον ἐπλήξατο τὴν κεφαλὴν.

ἦσαν δ' ἄρα αὐτοῦ φύλακοι, οἱ τὸ ποιούμενον πᾶν ἐξ ἐκείνου ἐπ' ἐκάστη ἐξόδῳ Καμβύσῃ ἐσήμαινον. θωμάσας δὲ ὁ Καμβύσης τὰ ποιούμενα, πέμψας ἄγγελον εἰρώτα αὐτὸν λέγων τάδε. «Δεσπότης σε Καμβύσης, Ψαμμήνιτε, εἰρωτῶ δι' ὅ τι δὴ τὴν μὲν θυγατέρα ὀρέων κεκακωμένην καὶ τὸν παῖδα ἐπὶ θάνατον στείχοντα³³ οὔτε ἀνέβωσας οὔτε ἀπέκλαυσας, τὸν δὲ πτωχὸν οὐδὲν σοὶ προσήκοντα, ὡς ἄλλων πυνθάνεται, ἐτίμησας.»

Ὁ μὲν δὴ ταῦτα ἐπειρώτα, ὁ δ' ἀμείβετο τοῖσιδε. «ὦ παῖ Κύρου, τὰ μὲν οἰκίᾳ³⁴ ἦν μέζω κακὰ ἢ ὥστε ἀνακλαίειν, τὸ δὲ τοῦ ἐταίρου

²⁴ stoop, bend down ²⁵ water carrier ²⁶ blood-price ²⁷ Cambyses' heralds, massacred in 3.13 ²⁸ Psammetikos ²⁹ did the same thing ³⁰ verbal adjective, συμπίνω ³¹ having been deprived of, literally "having fallen away from" ³² by name ³³ go, march ³⁴ his own family's problems

say that the cutting of their hair is done after the same fashion as that of Dionysos himself; and they cut their hair in a circle round, shaving away the hair of the temples. Now they call Dionysos Orotalt and Urania they call Alilat.

3.9

So then when the Arabian king had given the pledge of friendship to the men who had come to him from Cambyses, he contrived as follows:— he took skins of camels and filled them with water and loaded them upon the backs of all the living camels that he had; and having so done he drove them to the waterless region and there awaited the army of Cambyses. This which has been related is the more credible of the accounts given, but the less credible must also be related, since it is a current account. There is a great river in Arabia called Corys, and this runs out into the Sea which is called Erythraian. From this river then it is said that the king of the Arabians, having got a conduit pipe made by sewing together raw ox-hides and other skins, of such a length as to reach to the waterless region, conducted the water through these forsooth, and had great cisterns dug in the waterless region, that they might receive the water and preserve it. Now it is a journey of twelve days from the river to this waterless region; and moreover the story says that he conducted the water by three conduit-pipes to three different parts of it.

3.10

Meanwhile Psammenitos the son of Amasis was encamped at the Pelusian mouth of the Nile waiting for the coming of Cambyses: for Cambyses did not find Amasis yet living when he marched upon Egypt, but Amasis had died after having reigned forty and four years during which no great misfortune had befallen him: and when he had died and had been embalmed he was buried in the burial-place in the temple, which he had built for himself. Now when Psammenitos son of Amasis was reigning as king, there happened to the Egyptians a prodigy, the greatest that had ever happened: for rain fell at Thebes in Egypt, where never before had rain fallen nor afterwards down to my time, as the Thebans themselves say; for in the upper parts of Egypt no rain falls at all: but at the time of which I speak rain fell at Thebes in a drizzling shower.

3.11

Now when the Persians had marched quite through the waterless region and were encamped near the Egyptians with design to engage battle, then the foreign mercenaries of the Egyptian king, who were Hellenes and Carians, having a quarrel with Phanes because he had brought against Egypt an army of foreign speech, contrived against him as follows:— Phanes had children

whom he had left behind in Egypt: these they brought to their camp and into the sight of their father, and they set up a mixing-bowl between the two camps, and after that they brought up the children one by one and cut their throats so that the blood ran into the bowl. Then when they had gone through the whole number of the children, they brought and poured into the bowl both wine and water, and not until the mercenaries had all drunk of the blood, did they engage battle. Then after a battle had been fought with great stubbornness, and very many had fallen of both the armies, the Egyptians at length turned to flight.

3.12

I was witness moreover of a great marvel, being informed of it by the natives of the place; for of the bones scattered about of those who fell in this fight, each side separately, since the bones of the Persians were lying apart on one side according as they were divided at first, and those of the Egyptians on the other, the skulls of the Persians are so weak that if you shall hit them only with a pebble you will make a hole in them, while those of the Egyptians are so exceedingly strong that you would hardly break them if you struck them with a large stone.

The cause of it, they say, was this, and I for my part readily believe them, namely that the Egyptians beginning from their early childhood shave their heads, and the bone is thickened by exposure to the sun: and this is also the cause of their not becoming bald-headed; for among the Egyptians you see fewer bald-headed men than among any other race. This then is the reason why these have their skulls strong; and the reason why the Persians have theirs weak is that they keep them delicately in the shade from the first by wearing tiaras, that is felt caps. So far of this: and I saw also a similar thing to this at Papremis, in the case of those who were slain together with Achaimenes the son of Dareios, by Inaros the Libyan.

3.13

The Egyptians when they turned to flight from the battle fled in disorder: and they being shut up in Memphis, Cambyses sent a ship of Mytilene up the river bearing a Persian herald, to summon the Egyptians to make terms of surrender; but they, when they saw the ship had entered into Memphis, pouring forth in a body from the fortress both destroyed the ship and also tore the men in it limb from limb, and so bore them into the fortress.

After this the Egyptians being besieged, in course of time surrendered themselves; and the Libyans who dwell on the borders of Egypt, being struck with terror by that which had happened to Egypt, delivered themselves up without resistance, and they both laid on themselves a tribute and sent

presents: likewise also those of Kyrene and Barca, being struck with terror equally with the Libyans, acted in a similar manner: and Cambyses accepted graciously the gifts which came from the Libyans, but as for those which came from the men of Kyrene, finding fault with them, as I suppose, because they were too small in amount (for the Kyrenians sent in fact five hundred pounds' weight of silver), he took the silver by handfuls and scattered it with his own hand among his soldiers.

3.14

On the tenth day after that on which he received the surrender of the fortress of Memphis, Cambyses set the king of the Egyptians Psammenitos, who had been king for six months, to sit in the suburb of the city, to do him dishonour,— him I say with other Egyptians he set there, and he proceeded to make trial of his spirit as follows.

Having arrayed his daughter in the clothing of a slave, he sent her forth with a pitcher to fetch water, and with her he sent also other maidens chosen from the daughters of the chief men, arrayed as was the daughter of the king: and as the maidens were passing by their fathers with cries and lamentation, the other men all began to cry out and lament aloud, seeing that their children had been evilly entreated, but Psammenitos when he saw it before his eyes and perceived it bent himself down to the earth.

Then when the water-bearers had passed by, next Cambyses sent his son with two thousand Egyptians besides who were of the same age, with ropes bound round their necks and bits placed in their mouths; and these were being led away to execution to avenge the death of the Mytilenians who had been destroyed at Memphis with their ship: for the Royal Judges had decided that for each man ten of the noblest Egyptians should lose their lives in retaliation. He then, when he saw them passing out by him and perceived that his son was leading the way to die, did the same as he had done with respect to his daughter, while the other Egyptians who sat round him were lamenting and showing signs of grief.

When these also had passed by, it chanced that a man of his table companions, advanced in years, who had been deprived of all his possessions and had nothing except such things as a beggar possesses, and was asking alms from the soldiers, passed by Psammenitos the son of Amasis and the Egyptians who were sitting in the suburb of the city: and when Psammenitos saw him he uttered a great cry of lamentation, and he called his companion by name and beat himself upon the head.

Now there was, it seems, men set to watch him, who made known to Cambyses all that he did on the occasion of each going forth: and Cambyses

marvelled at that which he did, and he sent a messenger and asked him thus: “Psammenitos, thy master Cambyses asks thee for what reason, when thou sawest thy daughter evilly entreated and thy son going to death, thou didst not cry aloud nor lament for them, whereas thou didst honour with these signs of grief the beggar who, as he hears from others, is not in any way related to thee?”

Thus he asked, and the other answered as follows: “O son of Cyrus, my own troubles were too great for me to lament them aloud, but the trouble of my companion was

vocabulary

ἀκέομαι heal, fix
 ἀλάβαστρος alabaster, perfume jar
 ἀναδίδωμι yield; give out
 ἀντέχω hold up as protection
 against ~ischemia
 ἀξιόμαχος well matched for war
 ἀπιστέω disbelieve ~stand
 ἀπολαμβάνω receive, recover, take
 aside, cut off ~epilepsy
 ἀποτίλλω pluck
 ἀποφέρω carry off, carry back
 ~bear
 ἀρτάω hang something on
 ἀρτέομαι be ready
 ἄτε as if; since
 βαφή tempering, edge; dye
 βίαιος by force
 βιώω live; (mp) make a living
 ~biology
 βορά meat
 βορέας -οῦ (m, 1) north, north wind
 βορός gluttonous
 γῆρας -ος (n, 3) old age
 δαίνυμι (ῶ) give a feast, feast on
 ~demon
 δακρύω weep
 διαιτάω treat; live; arbitrate
 διαφεύγω escape, survive
 διαχέω scatter
 δικαιώω demand/make justice
 δολερός deceitful
 δουλοσύνη slavery
 εἶμα -τος (n, 3) garment ~vest
 ἐκάστοτε each time
 ἐκπίπτω fall out of ~petal
 ἐκφέρω carry off ~bear
 ἐλεφάντινος of ivory
 ἐμψυχος (ῶ) animate, animated
 ἐνδέω tie to, entangle; lack
 ἐντέλλω (mp) command
 ἐντολή order

ἐντός within
 ἐπάιστος heard of, perceived
 ἐπίπλεος very full
 ἐπιτελής accomplished
 ἐπιτηδεύω practice, pursue
 ἐπιτροπεύω administrate
 ἐπιφέρω bestow, impute ~bear
 ἐπιχώριος native
 εὐδαίμων blessed with a good
 genius
 εὐλή worm, maggot
 εὐπετής coming out well; (adv)
 fortunately
 εὖς good, brave, noble
 ἐρέπω drive, meet, follow ~sequel
 ἐρθεός boiled
 ἐρθός boiled
 ἐρθόω boil
 ἔωθα be accustomed, in the habit
 ἥδομαι be pleased, enjoy
 ~hedonism
 ἡλικία time of life, contemporaries
 θάπτω bury ~epitaph
 θήκη chest, grave
 θρίξ hair ~tresses
 ἰσχύς -ος (f) strength; body of troops
 κάδος jar, urn
 καθοράω look down ~panorama
 καίτοι and yet; and in fact; although
 κάμνω toil, be tired, acquire by toil;
 be troubled; be sick
 Καρχηδόνιος Carthaginian
 καταβιβρώσκω devour
 κατακαίω burn down ~caustic
 κατακόπτω cut down, shatter
 κατάσκοπος spy, inspector
 κατεσθίω devour ~eat
 κατόπτης visitor; contemplator;
 overseer; spy
 κεντέω whip, goad
 κρέας -ως (n) meat ~creatine
 λειμών -ος (m, 3) meadow ~limnic

λυμαίνομαι (ὕ) abuse, violate,
 desecrate
 μακρόβιος long-lived
 μαντεῖον prophetic warning
 ~mantis
 μαστιγῶ (ἰ) whip
 μεταίσσω jump on, rush after
 μεταπέμπω send; (mid) summon
 ~pomp
 μετατίθηναι set or cause among
 ~thesis
 μέτεσθαι be among, go, follow ~ion
 μηχανάομαι build, contrive
 ~mechanism
 μῖν him, her, it
 μισθός reward, wages
 μύρον oil, perfume
 μύρω (ὕ) weep
 μυχός recess, nook
 νέκυς (ὕ) corpse, ghost ~necro
 νοτία rain shower
 νότιος flowing; south
 οἶκτος compassion
 ὄον οὐδ type of fruit
 ὄρκιον oath ~orc
 οὐδαμὸς not anyone
 οὐδέτερος neither
 παραχρῆμα on the spot
 πένθος -εος (n, 3) grief, misfortune
 ~Nepenthe
 περιανχένιος necklace
 περίεσθαι be superior to; be left over;
 still exist
 Πέρσης Persian
 πολυπρηγμονέω be too busy,
 meddle

πορφύρα purple dye
 πορφύρεος purple
 προάστειον suburb
 πρόσσεμι approach, draw near; add
 ~ion
 προσίηναι be allowed near
 προσκτάομαι get, win as well
 προτιμάω (ἰ) prefer, pay attention to
 πτωχήν being a beggar
 σεμνῶ exalt
 σταθμόομαι judge, conclude
 στρατηγή expedition, campaign
 στρατός common people/soldiers
 ~strategy
 στρεπτός pliant; type of necklace
 ~strep throat
 συμβουλευέω give advice; (mid)
 consult ~volunteer
 συναποθνήσκω die along with
 ταριχεύω preserve, embalm
 ταῦρος bull ~steer
 ταφή burial, grave
 τετράποδος four-legged
 τετράπους (2) quadruped
 τοιόσδε such
 τράπεζα a table ~trapezoid
 τριφάσιος triple
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 φοινικήμιος of palm trees
 φοῖνιξ -κος (m) red or purple dye
 or color; bay (horse); palm tree
 χρυσός (ὕ) gold
 χωρίζω divide; distinguish, pull
 down
 φέλιον armlet, anklet

πένθος ἄξιον ἦν δακρύων, ὃς ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσὼν ἐς πτωχήν¹ ἀπίκται ἐπὶ γήραος οὐδῶ.» καὶ ταῦτα ὡς ἀπενειχθέντα ὑπὸ τούτου εὖ δοκέειν σφί εἰρῆσθαι, ὥς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύνει μὲν Κροῖσον ἐτετεύχεε γὰρ καὶ οὗτος ἐπισπόμενος Καμβύσῃ ἐπ' Αἰγυπτίους, δακρύνει δὲ Περσέων τοὺς παρεόντας· αὐτῷ τε Καμβύσῃ ἐσελθεῖν οἶκτον² τινά, καὶ αὐτίκα κελεύειν τὸν τέ οἱ παῖδα ἐκ τῶν ἀπολλυμένων σώζειν καὶ αὐτὸν ἐκ τοῦ προαστείου ἀναστήσαντας ἄγειν παρ' ἐωυτόν.

3.15

Τὸν μὲν δὴ παῖδα εὗρον αὐτοῦ οἱ μετιόντες οὐκέτι περιέοντα ἀλλὰ πρῶτον κατακοπέντα, αὐτὸν δὲ Ψαμμήνιτον ἀναστήσαντες ἦγον παρὰ Καμβύσεα· ἔνθα τοῦ λοιποῦ διαιτᾶτο ἔχων οὐδὲν βίαιον. εἰ δὲ καὶ ἠπιστήθη μὴ πολυπρηγμονέειν, ἀπέλαβε ἂν Αἰγυπτον ὥστε ἐπιτροπεύειν αὐτῆς, ἐπεὶ τιμᾶν ἐώθασι Πέρσαι τῶν βασιλέων τοὺς παῖδας· τῶν, εἰ καὶ σφέων ἀποστέωσι, ὅμως τοῖσί γε παισὶ αὐτῶν ἀποδιδούσι τὴν ἀρχήν. πολλοῖσι μὲν νυν καὶ ἄλλοισι ἐστὶ σταθμώσασθαι ὅτι τοῦτο οὕτω νενομίκασι ποιεῖν, ἐν δὲ καὶ τῷ τε Ἰνάρῳ παιδὶ Θαννύρα, ὃς ἀπέλαβε τὴν οἱ ὁ πατὴρ εἶχε ἀρχήν, καὶ τῷ Ἀμυρταίου Πανσίρι· καὶ γὰρ οὗτος ἀπέλαβε τὴν τοῦ πατρὸς ἀρχήν. καίτοι Ἰνάρῳ γε καὶ Ἀμυρταίου οὐδαμοί κω Πέρσας κακὰ πλέω ἐργάσαντο. νῦν δὲ μηχανώμενος κακὰ ὁ Ψαμμήνιτος ἔλαβε τὸν μισθόν· ἀπιστὰς γὰρ Αἰγυπτίους ἦλῶ· ἐπεῖτε δὲ ἐπάιστος ἐγένετο ὑπὸ Καμβύσει, αἷμα ταύρου πιὼν ἀπέθανε παραχρῆμα. οὕτω δὴ οὗτος ἐτελεύτησε.

3.16

Καμβύσης δὲ ἐκ Μέμφιος ἀπύκετο ἐς Σάιν³ πόλιν, βουλόμενος ποιῆσαι τὰ δὴ καὶ ἐποίησε. ἐπεῖτε γὰρ ἐσῆλθε ἐς τὰ τοῦ Ἀμᾶσιος οἰκία, αὐτίκα ἐκέλευε ἐκ τῆς ταφῆς τὸν Ἀμᾶσιος νέκυν ἐκφέρειν ἔξω· ὥς δὲ ταῦτα ἐπιτελέα ἐγένετο, μαστιγοῦν ἐκέλευε καὶ τὰς τρίχας ἀποτίλλειν καὶ κεντοῦν τε καὶ τᾶλλα πάντα λυμαίνεσθαι.⁴ ἐπεῖτε δὲ καὶ ταῦτα

¹ being a beggar ² compassion ³ in the Nile delta ⁴ abuse, violate, desecrate

ἔκαμον ποιεῖντες ὁ γὰρ δὴ νεκρὸς ἄτε τεταριχευμένος ἀντεῖχέ τε καὶ οὐδὲν διεχέετο, ἐκέλευσέ μιν ὁ Καμβύσης κατακαῦσαι, ἐντελλόμενος οὐκ ὅσια· Πέρσαι γὰρ θεὸν νομίζουσι εἶναι πῦρ. τὸ ὦν κατακαίειν γε τοὺς νεκροὺς οὐδαμῶς ἐν νόμῳ οὐδετέροισι⁵ ἐστί, Πέρσῃσι μὲν δι' ὃ περ εἴρηται, θεῶ οὐ δίκαιον εἶναι λέγοντες νέμειν νεκρὸν ἀνθρώπου· Αἰγυπτίοισι δὲ νενόμισται πῦρ θηρίον εἶναι ἔμφυχον, πάντα δὲ αὐτὸ κατεσθίειν τά περ ἂν λάβῃ, πλησθὲν δὲ αὐτὸ τῆς βορῆς συναποθνήσκειν τῷ κατεσθιομένῳ. οὐκ ὄν θηρίοισι νόμος οὐδαμῶς σφί ἐστὶ τὸν νέκυν διδόναι, καὶ διὰ ταῦτα ταριχεύουσι, ἵνα μὴ κείμενος ὑπὸ εὐλέων⁶ καταβρωθῇ. οὕτω οὐδετέροισι νομιζόμενα ἐνετέλλετο ποιεῖν ὁ Καμβύσης.

ὥς μέντοι, Αἰγύπτιοι λέγουσι, οὐκ Ἄμασις ἦν ὁ ταῦτα παθών, ἀλλὰ ἄλλος τις τῶν Αἰγυπτίων ἔχων τὴν αὐτὴν ἡλικίην Ἀμάσι, τῷ λυμαινόμενῳ Πέρσαι ἐδόκεον Ἀμάσι λυμαίνεσθαι. λέγουσι γὰρ ὥς πυθόμενος ἐκ μαντηίου ὁ Ἄμασις τὰ περὶ ἑωυτὸν ἀποθανόντα μέλλοντα γίνεσθαι, οὕτω δὴ ἀκεόμενος⁷ τὰ ἐπιφερόμενα⁸ τὸν μὲν ἄνθρωπον τοῦτον τὸν μαστιγωθέντα ἀποθανόντα ἔθαψε ἐπὶ τῇσι θύρῃσι ἐντὸς τῆς ἑωυτοῦ θήκης, ἑωυτὸν δὲ ἐνετείλατο τῷ παιδί ἐν μυχῷ τῆς θήκης ὥς μάλιστα θεῖναι. αἱ μὲν νυν ἐκ τοῦ Ἀμάσιος ἐντολαὶ αὗται αἱ ἐς τὴν ταφὴν τε καὶ τὸν ἄνθρωπον ἔχουσαι οὐ μοι δοκέουσι ἀρχὴν γενέσθαι, ἀλλως δ' αὐτὰ Αἰγύπτιοι σεμνοῦν.⁹

3.17

Μετὰ δὲ ταῦτα ὁ Καμβύσης ἐβουλεύσατο τριφασίας¹⁰ στρατηγίας, ἐπὶ τε Καρχηδονίους καὶ ἐπὶ Ἀμμωνίους καὶ ἐπὶ τοὺς μακροβίους Αἰθίοπας, οἰκημένους δὲ Λιβύης ἐπὶ τῇ νοτίῃ θαλάσῃ· βουλευομένῳ δέ οἱ ἔδοξε ἐπὶ μὲν Καρχηδονίους τὸν ναυτικὸν στρατὸν ἀποστέλλειν, ἐπὶ δὲ Ἀμμωνίους τοῦ πεζοῦ ἀποκρίναντα, ἐπὶ δὲ τοὺς Αἰθίοπας κατόπτας πρῶτον, ὀψομένους τε τὴν ἐν τούτοις τοῖσι Αἰθίοψι λεγομένην εἶναι ἡλίου τράπεζαν¹¹ εἰ ἔστι ἀληθές, καὶ πρὸς ταύτῃ τὰ ἄλλα κατοψομένους, δῶρα δὲ τῷ λόγῳ φέροντας τῷ βασιλεῖ αὐτῶν.

⁵ neither ⁶ worm, maggot ⁷ remedy, avert ⁸ impending ⁹ exalt

¹⁰ triple ¹¹ to be explained below

3.18

Ἡ δὲ τράπεζα τοῦ ἡλίου τοιγάρδε τις λέγεται εἶναι, λειμῶν ἐστὶ ἐν τῷ προαστείῳ ἐπίπλεος κρεῶν ἐφθῶν πάντων τῶν τετραπόδων, ἐς τὸν τὰς μὲν νύκτας ἐπιτηδεύοντας τιθέναι τὰ κρέα τοὺς ἐν τέλει ἑκάστοτε ἐόντας τῶν ἀστῶν, τὰς δὲ ἡμέρας δαίνυσθαι προσιόντα τὸν βουλόμενον. φάναι δὲ τοὺς ἐπιχωρίους ταῦτα τὴν γῆν αὐτὴν ἀναδιδόναι ἑκάστοτε.

3.19

Ἡ μὲν δὴ τράπεζα τοῦ ἡλίου καλεομένη λέγεται εἶναι τοιγάρδε. Καμβύση δὲ ὡς ἔδοξε πέμπειν τοὺς κατασκόπους, αὐτίκα μετεπέμπετο ἐξ Ἑλεφαντίνης¹² πόλιος τῶν Ἰχθυοφάγων ἀνδρῶν τοὺς ἐπισταμένους τὴν Αἰθιοπίδα γλῶσσαν. ἐν ᾧ¹³ δὲ τούτους μετήσαν, ἐν τούτῳ ἐκέλευε ἐπὶ τὴν Καρχηδόνα πλέειν τὸν ναυτικὸν στρατόν. Φοίνικες δὲ οὐκ ἔφασαν ποιήσιν ταῦτα· ὀρκίοισι γὰρ μεγάλοισι ἐνδεδέσθαι, καὶ οὐκ ἂν ποιέειν ὅσια ἐπὶ τοὺς παῖδας τοὺς ἐωυτῶν στρατευόμενοι. Φοινίκων δὲ οὐ βουλομένων οἱ λοιποὶ οὐκ ἀξιώμαχοι¹⁴ ἐγίνοντο. Καρχηδόνιοι μὲν νυν οὕτω δουλοσύνην διέφυγον πρὸς Περσέων· Καμβύσης γὰρ βίην οὐκ ἐδικαίου προσφέρειν Φοινίξι, ὅτι σφέας τε αὐτοὺς ἐδεδώκεσαν Πέρσησι καὶ πᾶς ἐκ Φοινίκων ἡρτητο ὁ ναυτικὸς στρατός. δόντες δὲ καὶ Κύπριοι σφέας αὐτοὺς Πέρσησι ἐστρατεύοντο ἐπ' Αἴγυπτον.

3.20

Ἐπεῖτε δὲ τῷ Καμβύσῃ ἐκ τῆς Ἑλεφαντίνης ἀπίκοντο οἱ Ἰχθυοφάγοι, ἔπεμπε αὐτοὺς ἐς τοὺς Αἰθίοπας ἐντευλάμενος τὰ λέγειν χρῆν καὶ δῶρα φέροντας πορφύρεόν τε εἶμα καὶ χρύσειον στρεπτὸν περιουχένιον καὶ ψέλια καὶ μύρου ἀλάβαστρον¹⁵ καὶ φοινικίου οἴνου κάδον.¹⁶ οἱ δὲ Αἰθίοπες οὗτοι, ἐς τοὺς ἀπέπεμπε ὁ Καμβύσης, λέγονται εἶναι μέγιστοι καὶ κάλλιστοι ἀνθρώπων πάντων. νόμοισι δὲ καὶ ἄλλοισι χρᾶσθαι αὐτοὺς κεχωρισμένοις τῶν ἄλλων ἀνθρώπων

¹² the southernmost city in Egypt ¹³ in the message ¹⁴ well matched for war ¹⁵ alabaster, perfume jar ¹⁶ jar, urn

καὶ δὴ καὶ κατὰ τὴν βασιληὴν τοιῶδε· τὸν ἂν τῶν ἀστῶν κρίνωσι μέγιστόν τε εἶναι καὶ κατὰ τὸ μέγαθος ἔχειν τὴν ἰσχύν, τοῦτον ἀξιούσι βασιλεύειν.

3.21

Ἐς τούτους δὴ ἂν τοὺς ἄνδρας ὡς ἀπίκοντο οἱ Ἰχθυοφάγοι, διδόντες τὰ δῶρα τῷ, βασιλεὶ αὐτῶν ἔλεγον τάδε. «βασιλεὺς ὁ Περσέων Καμβύσης, βουλούμενος φίλος καὶ ξεινός τοι γενέσθαι, ἡμέας τε ἀπέπεμψε ἐς λόγους τοι ἐλθεῖν κελεύων, καὶ δῶρα ταῦτά τοι διδοῖ τοῖσι καὶ αὐτὸς μάλιστα ἥδεται χρεώμενος.» ὁ δὲ Αἰθίοψ μαθὼν ὅτι κατόπται ἤκοιεν, λέγει πρὸς αὐτοὺς τοιάδε. «οὔτε ὁ Περσέων βασιλεὺς δῶρα ὑμέας ἔπεμψε φέροντας προτιμῶν πολλοῦ ἐμοὶ ξεινος γενέσθαι, οὔτε ὑμεῖς λέγετε ἀληθέα ἤκετε γὰρ κατόπται τῆς ἐμῆς ἀρχῆς, οὔτε ἐκεῖνος ἀνὴρ δίκαιος. εἰ γὰρ ἦν δίκαιος, οὔτ' ἂν ἐπεθύμησε χώρας ἄλλης ἢ τῆς ἑωυτοῦ, οὔτ' ἂν ἐς δουλοσύνην ἀνθρώπους ἦγε ὑπ' ὧν μηδὲν ἡδίκηται. νῦν δὲ αὐτῷ τόξον τόδε διδόντες τάδε ἔπεα λέγετε.» βασιλεὺς ὁ Αἰθιοπῶν συμβουλευεῖ τῷ Περσέων βασιλεῖ, ἐπεὰν οὕτω εὐπετέως ἔλκωσι τὰ τόξα Πέρσαι ἐόντα μεγάθει τοσαῦτα, τότε ἐπ' Αἰθίοπας τοὺς μακροβίους πλήθει ὑπερβαλλόμενον στρατεύεσθαι· μέχρι δὲ τούτου θεοῖσι εἰδέναι χάριν, οἳ οὐκ ἐπὶ νόον τρέπουσι Αἰθιοπῶν παισὶ γῆν ἄλλην προσκτᾶσθαι τῇ ἑωυτῶν.»

3.22

Ταῦτα δὲ εἶπας καὶ ἀνείς¹⁷ τὸ τόξον παρέδωκε τοῖσι ἤκουσι. λαβὼν δὲ τὸ εἶμα τὸ πορφύρεον εἰρώτα¹⁸ ὃ τι εἶη καὶ ὅπως πεποιημένον· εἰπόντων δὲ τῶν Ἰχθυοφάγων τὴν ἀληθείην¹⁹ περὶ τῆς πορφύρης²⁰ καὶ τῆς βαφῆς,²¹ δολεροὺς²² μὲν τοὺς ἀνθρώπους ἔφη εἶναι, δολερά δὲ αὐτῶν τὰ εἶματα. δεύτερα δὲ τὸν χρυσὸν εἰρώτα τὸν στρεπτὸν

¹⁷ released the tension ¹⁸ imperfect, =εἰρώταε ¹⁹ that they were dyed ²⁰ purple dye ²¹ tempering, edge; dye ²² deceitful

such as called for tears, seeing that he has been deprived of great wealth, and has come to beggary upon the threshold of old age.” When this saying was reported by the messenger, it seemed to them that it was well spoken; and, as is reported by the Egyptians, Croesus shed tears (for he also, as fortune would have it, had accompanied Cambyses to Egypt) and the Persians who were present shed tears also; and there entered some pity into Cambyses himself, and forthwith he bade them save the life of the son of Psammenitos from among those who were being put to death, and also he bade them raise Psammenitos himself from his place in the suburb of the city and bring him into his own presence.

3.15

As for the son, those who went for him found that he was no longer alive, but had been cut down first of all, but Psammenitos himself they raised from his place and brought him into the presence of Cambyses, with whom he continued to live for the rest of his time without suffering any violence; and if he had known how to keep himself from meddling with mischief, he would have received Egypt so as to be ruler of it, since the Persians are wont to honour the sons of kings, and even if the kings have revolted from them, they give back the power into the hands of their sons. Of this, namely that it is their established rule to act so, one may judge by many instances besides and especially by the case of Thannyras the son of Inaros, who received back the power which his father had, and by that of Pausiris the son of Amyrtaios, for he too received back the power of his father: yet it is certain that no men ever up to this time did more evil to the Persians than Inaros and Amyrtaios. As it was, however, Psammenitos devised evil and received the due reward: for he was found to be inciting the Egyptians to revolt; and when this became known to Cambyses, Psammenitos drank bull’s blood and died forthwith. Thus he came to his end.

3.16

From Memphis Cambyses came to the city of Saïs with the purpose of doing that which in fact he did: for when he had entered into the palace of Amasis, he forthwith gave command to bring the corpse of Amasis forth out of his burial-place; and when this had been accomplished, he gave command to scourge it and pluck out the hair and stab it, and to do to it dishonour in every possible way besides: and when they had done this too until they were wearied out, for the corpse being embalmed held out against the violence and did not fall to pieces in any part, Cambyses gave command to consume it with fire, enjoining thereby a thing which was not permitted by religion: for the Persians hold fire to be a god. To consume corpses with fire then is by no means according to the custom of either people, of the Persians for the reason

which has been mentioned, since they say that it is not right to give the dead body of a man to a god; while the Egyptians have the belief established that fire is a living wild beast, and that it devours everything which it catches, and when it is satiated with the food it dies itself together with that which it devours: but it is by no means their custom to give the corpse of a man to wild beasts, for which reason they embalm it, that it may not be eaten by worms as it lies in the tomb. Thus then Cambyses was enjoining them to do that which is not permitted by the customs of either people.

However, the Egyptians say that it was not Amasis who suffered this outrage, but another of the Egyptians who was of the same stature of body as Amasis; and that to him the Persians did outrage, thinking that they were doing it to Amasis: for they say that Amasis learnt from an Oracle that which was about to happen with regard to himself after his death; and accordingly, to avert the evil which threatened to come upon him, he buried the dead body of this man who was scourged within his own sepulchral chamber near the doors, and enjoined his son to lay his own body as much as possible in the inner recess of the chamber. These injunctions, said to have been given by Amasis with regard to his burial and with regard to the man mentioned, were not in my opinion really given at all, but I think that the Egyptians make pretence of it from pride and with no good ground.

3.17

After this Cambyses planned three several expeditions, one against the Carthaginians, another against the Ammonians, and a third against the “Long-lived” Ethiopians, who dwell in that part of Libya which is by the Southern Sea: and in forming these designs he resolved to send his naval force against the Carthaginians, and a body chosen from his land-army against the Ammonians; and to the Ethiopians to send spies first, both to see whether the table of the Sun existed really, which is said to exist among these Ethiopians, and in addition to this to spy out all else, but pretending to be bearers of gifts for their king.

3.18

Now the table of the Sun is said to be as follows:— there is a meadow in the suburb of their city full of flesh-meat boiled of all four-footed creatures; and in this, it is said, those of the citizens who are in authority at the time place the flesh by night, managing the matter carefully, and by day any man who wishes comes there and feasts himself; and the natives (it is reported) say that the earth of herself produces these things continually.

3.19

Of such nature is the so-called table of the Sun said to be. So when Cambyses had resolved to send the spies, forthwith he sent for those men of the Ichthyophagoi who understood the Ethiopian tongue, to come from the city of Elephantine: and while they were going to fetch these men, he gave command to the fleet to sail against Carthage: but the Phenicians said that they would not do so, for they were bound not to do so by solemn vows, and they would not be acting piously if they made expedition against their own sons: and as the Phenicians were not willing, the rest were rendered unequal to the attempt. Thus then the Carthaginians escaped being enslaved by the Persians; for Cambyses did not think it right to apply force to compel the Phenicians, both because they had delivered themselves over to the Persians of their own accord and because the whole naval force was dependent upon the Phenicians. Now the men of Cyprus also had delivered themselves over to the Persians, and were joining in the expedition against Egypt.

3.20

Then as soon as the Ichthyophagoi came to Cambyses from Elephantine, he sent them to the Ethiopians, enjoining them what they should say and giving them gifts to bear with them, that is to say a purple garment, and a collar of twisted gold with bracelets, and an alabaster box of perfumed ointment, and a jar of palm-wine. Now these Ethiopians to whom Cambyses was sending are said to be the tallest and the most beautiful of all men; and besides other customs which they are reported to have different from other men, there is especially this, it is said, with regard to their regal power,—whomsoever of the men of their nation they judge to be the tallest and to have strength in proportion to his stature, this man they appoint to reign over them.

3.21

So when the Ichthyophagoi had come to this people they presented their gifts to the king who ruled over them, and at the same time they said as follows: “The king of the Persians Cambyses, desiring to become a friend and guest to thee, sent us with command to come to speech with thee, and he gives thee for gifts these things which he himself most delights to use.” The Ethiopian however, perceiving that they had come as spies, spoke to them as follows: “Neither did the king of the Persians send you bearing gifts because he thought it a matter of great moment to become my guest-friend, nor do ye speak true things (for ye have come as spies of my kingdom), nor again is he a righteous man; for if he had been righteous he would not have coveted a land other than his own, nor would he be leading away into slavery men at whose hands he has received no wrong. Now however give him this bow and

speak to him these words: The king of the Ethiopians gives this counsel to the king of the Persians, that when the Persians draw their bows (of equal size to mine) as easily as I do this, then he should march against the Long-lived Ethiopians, provided that he be superior in numbers; but until that time he should feel gratitude to the gods that they do not put it into the mind of the sons of the Ethiopians to acquire another land in addition to their own.”

3.22

Having thus said and having unbent the bow, he delivered it to those who had come. Then he took the garment of purple and asked what it was and how it had been made: and when the Ichthyophagoi had told him the truth about the purple-fish and the dyeing of the tissue, he said that the men were deceitful and deceitful also were their garments. Then secondly he asked concerning the twisted gold of the collar and the

vocabulary

ἄγωγός leading, attraction, eliciting
 ἀετός eagle ~avis
 ἄλειψις anointing
 ἀλληλοφαγία eating one another
 ἀναφέρω bring up ~bear
 ἀνταείρω raise against
 ἀνταίρω raise against
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀπάρχω cut hairs ~oligarch
 ἀποβάλλω throw away, lose
 ἀποκληρώ choose, assign by lot
 ἀρχῆθεν since forever
 ἀφανίζω do away with, make off with; (pass) disappear
 ἄχαρις -δος (f) ungracious
 βυσσός depth of the sea
 γάλα milk ~galaxy
 γνωσιμαχέω submit; admit a mistake
 γόνος offspring ~genus
 γυψόω plaster with gypsum
 δεκάς -δος (f, 3) decade, group of ten ~decimal
 δεσμωτήριον prison
 διαζώω live through, outlive
 διαφαίνω seem, show through
 ~photon
 ἐγγχειρίδιος handle, hand tool, dagger
 εἰκάζω liken; conjecture
 ἐκκομίζω remove; bury a corpse
 ἔλαιον oil, olive oil ~olive
 ἐλαφρός nimble, light on one's feet; light, bearable ~elevator
 Ἑλληγν Greek
 ἐμμανής raving
 ἐμπύμπρημι burn up ~pyre
 ἐνείμι be in ~ion
 ἐντέλλω (mp) command
 ἐξαίσιος immoderate, unreasonable

~etiology

ἐξανδραποδίζω enslave
 ἐξηγέομαι lead forth; set out, describe ~hegemony
 ἐξομοιόω become like
 ἐπέρομαι ask as well; ask then
 ἐπιλείπω fail, not work ~eclipse
 ἐπιπνέω blow on, to ~apnea
 ἐπίτροπος agent, officer
 ἐπιφαίνω display ~photon
 ἐπιφανής coming to view; conspicuous
 ἐσσόομαι (pass) be weaker, be overcome; (active) defeat
 ἐσχατάω be at the edge
 εὐεργός doing right ~ergonomics
 ἐφθός boiled
 ἔωθα be accustomed, in the habit
 ζημιόω fine, punish
 θαλία abundance, plenty ~thallium
 θίς θινός (ī, f) beach, heap
 θρίξ hair ~tresses
 θυσία sacrifice
 θῶμα a wonder, feeling of surprise
 ~theater
 ἴον violet (flower)
 ἰσχναίνω dessicate, wither; reduce a swelling
 κάνθαρος beetle
 καταδοχέω suspect, be prejudiced
 κατάσκοπος spy, inspector
 καταχώννυμι (ῶ) bury
 κατεσθίω devour ~eat
 κατίσχω control, keep; land
 ~ischemia
 κόπρος (f) dung, a farm yard
 ~coprolite
 κοσμέω marshal, array ~cosmos
 κρήνη well, spring
 λιπαρός anointed, shining ~lipid
 μακρόβιος long-lived
 μεταίσσω jump on, rush after

μετατίθημι set or cause among
 ~thesis
 μέτεμι be among, go, follow ~ion
 μέτωπον forehead, front
 μίν him, her, it
 μόσχος calf (animal)
 μυριάς -δος (ὑ, f, 3) countless,
 myriad
 μύρον oil, perfume
 νοστέω go home
 νότος south, south wind
 ὀγδώνοντα eighty
 ὄζω have a smell, waft
 οἶκίον abode, nest ~economics
 ὀπόσος as many as, how many, how
 great
 ὀρτάζω celebrate
 ὀρύσσω dig
 ὀσμή smell ~osmium, odor
 οὐρά tail
 οὐρέω piss
 ὄψις ὄψεως (f) sight, view
 ~thanatopsis
 πάγχι entirely
 πεδάω impede, chain ~impede
 πέδη shackles ~pedal
 πείρω pierce, run through ~pierce
 πέμπτος fifth ~pentagon
 πέρθω sack, ravage, plunder
 περιαιχένιος necklace
 περιστήμι be around; turn out
 ~station
 Πέρσης Persian
 ποιήεις grassy ~pastor
 ποίησις -εως (f) creation
 ποιηφαγέω eat grass

πόμα -τος (n, 3) lid, cover; drink
 πρόκειμαι be placed by; be devoted
 to
 πυρά pyre ~pyre
 πυρός (ὑ) wheat
 πυρόω burn something
 ῥωμαλέος strong
 σέλας -ως (n, 3) bright light
 σιτέομαι (ι) eat ~parasite
 σίτησις (ιι) feeding
 σκευάζω prepare, collect
 σπάνιος rare, scanty
 σπάω draw, pull out, pluck
 ~spatula
 στήλη post, column
 στρατιά army ~strategy
 στρατόω be on a campaign
 ~strategy
 τελευταῖος last, final
 τίμιος honored, precious
 τρίγωνος triangular
 τύπτω beat, smite ~stupid
 ὕελος crystal
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 ὑπερήδομαι rejoice greatly
 ὑποζύγιον beast of burden ~zygote
 ὑπόμαργος a little crazy
 φρενήρης of sound mind
 χαρμόσυνος joyful, glad
 χειροθήης manageable, amenable,
 tame
 χρηστήριον oracle, response
 χώρος place ~heir
 ψάμμος (f) sand
 φέλιον armlet, anklet

τὸν περιαιχένιον καὶ τὰ ψέλια· ἐξηγεομένων δὲ τῶν Ἰχθυοφάγων τὸν κόσμον αὐτοῦ, γελάσας ὁ βασιλεὺς καὶ νομίσας εἶναι σφέα πέδας εἶπε ὡς παρ' ἑωυτοῖσι εἰσὶ ῥωμαλεώτεροι¹ τουτέων πέδαι. τρίτον δὲ εἰρώτα τὸ μύρον·² εἰπόντων δὲ τῆς ποιήσιος³ πέρι καὶ ἀλείψιος,⁴ τὸν αὐτὸν λόγον τὸν καὶ περὶ τοῦ εἵματος εἶπε. ὡς δὲ ἐς τὸν οἶνον ἀπίκετο καὶ ἐπύθετο αὐτοῦ τὴν ποιήσιν, ὑπερησθὲς τῷ πόματι⁵ ἐπείρετο⁶ ὃ τι τε σιτέεται ὁ βασιλεὺς καὶ χρόνον ὁκόσον μακρότατον ἀνὴρ Πέρσης ζῶει. οἱ δὲ σιτέεσθαι μὲν τὸν ἄρτον εἶπον, ἐξηγησάμενοι τῶν πυρῶν τὴν φύσιν, ὀγδώκοντα δὲ ἔτεα ζῴης πλήρωμα ἀνδρὶ μακρότατον προκείσθαι. πρὸς ταῦτα ὁ Αἰθίοψ ἔφη οὐδὲν θαμάζειν εἰ σιτεόμενοι κόπρον ἔτεα ὀλίγα ζῶουσιν· οὐδὲ γὰρ ἂν τοσαῦτα δύνασθαι ζῶειν σφέας, εἰ μὴ τῷ πόματι ἀνέφερον, φράζων τοῖσι Ἰχθυοφάγοις τὸν οἶνον· τούτῳ γὰρ ἑωυτοὺς ὑπὸ Περσέων ἐσσοῦσθαι.

3.23

Ἀντειρομένων δὲ τὸν βασιλέα τῶν Ἰχθυοφάγων τῆς ζῴης καὶ διαίτης πέρι, ἔτεα μὲν ἐς εἴκοσι καὶ ἑκατὸν τοὺς πολλοὺς αὐτῶν ἀπικνέεσθαι, ὑπερβάλλειν δὲ τινας καὶ ταῦτα, σίτησιν⁷ δὲ εἶναι κρέα τε ἐφθὰ⁸ καὶ πόμα γάλα. θῶμα δὲ ποιευμένων τῶν κατασκόπων περὶ τῶν ἐτέων, ἐπὶ κρήνην σφι ἡγήσασθαι, ἀπ' ἧς λουόμενοι λιπαρώτεροι ἐγίνοντο, κατὰ περ εἰ ἐλαίου εἴη· ὅζιν⁹ δὲ ἀπ' αὐτῆς ὡς εἰ ἴων.¹⁰ ἀσθενὲς¹¹ δὲ τὸ ὕδωρ τῆς κρήνης ταύτης οὕτω δὴ τι ἔλεγον εἶναι οἱ κατάσκοποι ὥστε μηδὲν οἶόν τ' εἶναι ἐπ' αὐτοῦ ἐπιπλέειν, μήτε ξύλον μήτε τῶν ὅσα ξύλου ἐστὶ ἐλαφρότερα,¹² ἀλλὰ πάντα σφέα χωρέειν ἐς βυσσόν.¹³ τὸ δὲ ὕδωρ τοῦτο εἴ σφι ἐστὶ ἀληθῶς οἶόν τι λέγεται, διὰ τοῦτο ἂν εἶεν, τούτῳ τὰ πάντα χρεώμενοι, μακρόβιοι. ἀπὸ τῆς κρήνης δὲ ἀπαλλασσομένων, ἀγαγεῖν σφεας ἐς δεσμοτήριον¹⁴ ἀνδρῶν, ἔνθα τοὺς πάντας ἐν πέδῃσι χρυσέῃσι δεδέσθαι. ἔστι δὲ ἐν τούτοις τοῖσι Αἰθίοψι πάντων ὁ χαλκὸς σπανιώτατος¹⁵ καὶ

¹ strong ² oil, perfume ³ creation ⁴ anointing ⁵ lid, cover; drink ⁶ ὑπερήδομαι, rejoice greatly ⁷ feeding ⁸ boiled ⁹ have a smell, waft ¹⁰ violet (flower) ¹¹ apparently meaning low in density ¹² nimble, light on one's feet; light, bearable ¹³ depth of the sea ¹⁴ prison ¹⁵ rare, scanty

τιμώτατον. θεησάμενοι δὲ καὶ τὸ δεσμωτήριον, ἐθέησαντο καὶ τὴν τοῦ ἡλίου λεγομένην τράπεζαν.

3.24

Μετὰ δὲ ταύτην τελευταίας ἐθέησαντο τὰς θήκας αὐτῶν, αἱ λέγονται σκευάζεσθαι¹⁶ ἐξ ὑέλου¹⁷ τρόπῳ τοιῷδε· ἐπεὰν τὸν νεκρὸν ἰσχνήνωσι,¹⁸ εἴτε δὴ κατὰ περ Αἰγύπτιοι εἴτε ἄλλως κως, γυψώσαντες¹⁹ ἅπαντα αὐτὸν γραφῇ κοσμέουσι, ἐξομοιῶντες τὸ εἶδος ἐς τὸ δυνατόν, ἔπειτα δὲ οἱ περισταῖσι στήλην ἐξ ὑέλου πεποιημένην κοίλῃν· ἡ δὲ σφι πολλὴ καὶ εὐεργὸς²⁰ ὀρύσσεται. ἐν μέσῃ δὲ τῇ στήλῃ ἐνέων διαφαίνεται ὁ νέκυσ, οὔτε ὁδμὴν οὐδεμίαν ἄχαριν²¹ παρεχόμενος οὔτε ἄλλο αἰκὲς οὐδέν, καὶ ἔχει πάντα φανερά ὁμοίως αὐτῷ τῷ νέκυϊ. ἐνιαυτὸν μὲν δὴ ἔχουσι τὴν στήλην ἐν τοῖσι οἰκίοις οἱ μάλιστα προσήκοντες, πάντων ἀπαρχόμενοι καὶ θυσίας οἱ προσάγοντες· μετὰ δὲ ταῦτα ἐκκομίσαντες ἰστάσι περὶ τὴν πόλιν.

3.25

Θεησάμενοι δὲ τὰ πάντα οἱ κατάσκοποι ἀπαλλάσσοντο ὀπίσω. ἀπαγγειλάντων δὲ ταῦτα τούτων, αὐτίκα ὁ Καμβύσης ὀργὴν ποιησάμενος ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας, οὔτε παρασκευὴν σίτου οὐδεμίαν παραγγείλας, οὔτε λόγον ἑωυτῷ δούς ὅτι ἐς τὰ ἔσχατα γῆς ἔμελλε στρατεῦσθαι· οἶα δὲ ἐμμανὴς τε ἔων καὶ οὐ φρενήρης, ὥς ἤκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο, Ἑλλήνων μὲν τοὺς παρεόντας αὐτοῦ τάξας ὑπομένειν, τὸν δὲ πεζὸν πάντα ἅμα ἀγόμενος.

ἐπεῖτε δὲ στρατευόμενος ἐγένετο ἐν Θήβῃσι, ἀπέκρινε τοῦ στρατοῦ ὥς πέντε μυριάδας, καὶ τούτοις μὲν ἐνετέλλετο Ἀμμωνίους ἐξανδραποδισμένους τὸ χρηστήριον τὸ τοῦ Διὸς ἐμπρῆσαι, αὐτὸς δὲ τὸν λοιπὸν ἄγων στρατὸν ἦγε ἐπὶ τοὺς Αἰθίοπας.

πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιήν, αὐτίκα πάντα αὐτοὺς τὰ εἶχον σιτίων ἐχόμενα ἐπελελοίπεε, μετὰ δὲ τὰ σιτία

¹⁶ prepare, collect ¹⁷ crystal ¹⁸ dessicate, wither; reduce a swelling

¹⁹ plaster with gypsum ²⁰ doing right ²¹ ungracious

καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθιόμενα. εἰ μὲν νυν μαθὼν ταῦτα ὁ Καμβύσης ἐγνωσιμάχεε²² καὶ ἀπῆγε ὀπίσω τὸν στρατόν, ἐπὶ τῇ ἀρχῇθεν²³ γενομένη ἁμαρτάδι ἦν ἂν ἀνὴρ σοφός· νῦν δὲ οὐδένα λόγον ποιούμενος ἦε αἰεὶ ἐς τὸ πρόσω. οἱ δὲ στρατιῶται ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν, ποιηφαγέοντες²⁴ διέζων, ἐπεὶ δὲ ἐς τὴν ψάμμιν²⁵ ἀπίκοντο, δεινὸν ἔργον αὐτῶν τινες ἐργάσαντο· ἐκ δεκάδος²⁶ γὰρ ἓνα σφέων αὐτῶν ἀποκληρώσαντες κατέφαγον. πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δείσας τὴν ἀλληλοφαγίην,²⁷ ἀπείς τὸν ἐπ' Αἰθίοπας στόλον ὀπίσω ἐπορεύετο καὶ ἀπικνέεται ἐς Θήβας πολλοὺς ἀπολέσας τοῦ στρατοῦ· ἐκ Θηβέων δὲ καταβὰς ἐς Μέμφιν τοὺς Ἑλλήνας ἀπῆκε ἀποπλέειν.

3.26

Ὁ μὲν ἐπ' Αἰθίοπας στόλος οὕτω ἔπρηξε· οἱ δ' αὐτῶν ἐπ' Ἀμμωνίους ἀποσταλέντες στρατεύεσθαι, ἐπεῖτε ὀρμηθέντες ἐκ τῶν Θηβέων ἐπορεύοντο ἔχοντες ἀγωγούς,²⁸ ἀπικόμενοι μὲν φανεροί εἰσι ἐς Ὅασιν πόλιν, τὴν ἔχουσι μὲν Σάμιοι τῆς Αἰσχρινώνης φυλῆς λεγόμενοι εἶναι, ἀπέχουσι δὲ ἑπτὰ ἡμερέων ὁδὸν ἀπὸ Θηβέων διὰ ψάμμου· ὀνομάζεται δὲ ὁ χώρος οὗτος κατὰ Ἑλλήνων γλῶσσαν Μακάρων νῆσος. ἐς μὲν δὴ τοῦτον τὸν χώρον λέγεται ἀπικέσθαι τὸν στρατόν, τὸ ἐνθεῦτεν δέ, ὅτι μὴ αὐτοὶ Ἀμμώνιοι καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένες οὐδὲν ἔχουσι εἰπεῖν περὶ αὐτῶν· οὔτε γὰρ ἐς τοὺς Ἀμμωνίους ἀπίκοντο οὔτε ὀπίσω ἐνόστησαν. λέγεται δὲ κατὰ τάδε ὑπ' αὐτῶν Ἀμμωνίων· ἐπειδὴ ἐκ τῆς Ὀάσιος ταύτης ἵεναι διὰ τῆς ψάμμου ἐπὶ σφέας, γενέσθαι τε αὐτοὺς μεταξύ κου μάλιστα αὐτῶν τε καὶ τῆς Ὀάσιος, ἄριστον αἵρεομένοισι αὐτοῖσι ἐπιπνεῦσαι νότον²⁹ μέγαν τε καὶ ἐξαίσιον, φορέοντα δὲ θίνας τῆς ψάμμου καταχῶσαι σφέας, καὶ τρόπῳ τοιούτῳ ἀφανισθῆναι. Ἀμμώνιοι μὲν οὕτω λέγουσι γενέσθαι περὶ τῆς στρατιῆς ταύτης.

²² submit; admit a mistake ²³ since forever ²⁴ eat grass ²⁵ sand

²⁶ decade, group of ten ²⁷ eating one another ²⁸ leading, attraction, eliciting ²⁹ south, south wind

3.27

Ἀπιγμένου δὲ Καμβύσειω ἐς Μέμφιν ἐφάνη Αἰγυπτίοισι ὁ Ἴapis, τὸν Ἕλληνες Ἑπαφον καλέουσι· ἐπιφανέος δὲ τούτου γενομένου αὐτίκα οἱ Αἰγύπτιοι εἴματα ἐφόρεον τὰ κάλλιστα καὶ ἦσαν ἐν θαλίῃσι. ἰδὼν δὲ ταῦτα τοὺς Αἰγυπτίους ποιεῦντας ὁ Καμβύσης, πάγχυ σφέας καταδόξας ἑωυτοῦ κακῶς πρήξαντος χαρμόσυνα³⁰ ταῦτα ποιέειν, ἐκάλεε τοὺς ἐπιτρόπους τῆς Μέμφιος, ἀπικομένους δὲ ἐς ὅψιν εἵρετο ὅ τι πρότερον μὲν ἐόντος αὐτοῦ ἐν Μέμφι ἐποίεον τοιοῦτον οὐδὲν Αἰγύπτιοι, τότε δὲ ἐπεὶ αὐτὸς παρεῖη, τῆς στρατιῆς πλῆθός τι ἀποβαλὼν. οἱ δὲ ἔφραζον ὥς σφι θεὸς εἴη φανείς διὰ χρόνου πολλοῦ ἑωθὼς ἐπιφαίνεσθαι, καὶ ὥς ἐπεὰν φανῇ τότε πάντες Αἰγύπτιοι κεχαρηκότες ὀρτάζοιεν. ταῦτα ἀκούσας ὁ Καμβύσης ἔφη ψεύδεσθαι σφέας καὶ ὥς ψευδομένους θανάτῳ ἐζημίον.

3.28

Ἀποκτείνας δὲ τούτους δεύτερα τοὺς ἱρέας ἐκάλεε ἐς ὅψιν· λεγόντων δὲ κατὰ ταῦτα τῶν ἱρέων, οὐ λήσει³¹ ἔφη αὐτὸν εἰ θεὸς τις χειροήθης³² ἀπιγμένος εἴη Αἰγυπτίοισι. τοσαῦτα δὲ εἰπας ἀπάγειν ἐκέλευε τὸν Ἴαπιν τοὺς ἱρέας. οἱ μὲν δὴ μετήσαν ἄξιοντες. ὁ δὲ Ἴapis οὗτος ὁ Ἑπαφος γίνεται μόσχος³³ ἐκ βοός, ἥτις οὐκέτι οἷα τε γίνεται³⁴ ἐς γαστέρα ἄλλον βάλλεσθαι γόνον.³⁵ Αἰγύπτιοι δὲ λέγουσι σέλας ἐπὶ τὴν βοῦν ἐκ τοῦ οὐρανοῦ κατίσχειν, καί μιν ἐκ τούτου τίκτειν τὸν Ἴαπιν. ἔχει δὲ ὁ μόσχος οὗτος ὁ Ἴapis καλεόμενος σημήμια τοιάδε ἐὼν μέλας, ἐπὶ μὲν τῷ μετώπῳ λευκὸν τι τρίγωνον,³⁶ ἐπὶ δὲ τοῦ νώτου αἰετὸν εἰκασμένον, ἐν δὲ τῇ οὐρῇ τὰς τρίχας διπλᾶς, ὑπὸ δὲ τῇ γλώσσει κάνθαρον.³⁷

3.29

Ὡς δὲ ἤγαγον τὸν Ἴαπιν οἱ ἱερεῖς, ὁ Καμβύσης, οἷα ἐὼν ὑπομαργότερος, σπασάμενος³⁸ τὸ ἐγχειρίδιον, θέλων τύψαι τὴν

³⁰ joyful, glad ³¹ λανθάνω ³² manageable, amenable, tame ³³ calf (animal) ³⁴ become pregnant ³⁵ offspring ³⁶ triangular ³⁷ beetle ³⁸ draw, pull out, pluck

bracelets; and when the Ichthyophagoi were setting forth to him the manner in which it was fashioned, the king broke into a laugh and said, supposing them to be fetters, that they had stronger fetters than those in their country. Thirdly he asked about the perfumed ointment, and when they had told him of the manner of its making and of the anointing with it, he said the same as he had said before about the garment. Then when he came to the wine, and had learned about the manner of its making, being exceedingly delighted with the taste of the drink he asked besides what food the king ate, and what was the longest time that a Persian man lived. They told him that he ate bread, explaining to him first the manner of growing the wheat, and they said that eighty years was the longest term of life appointed for a Persian man. In answer to this the Ethiopian said that he did not wonder that they lived but a few years, when they fed upon dung; for indeed they would not be able to live even so many years as this, if they did not renew their vigour with the drink, indicating to the Ichthyophagoi the wine; for in regard to this, he said, his people were much behind the Persians.

3.23

Then when the Ichthyophagoi asked the king in return about the length of days and the manner of life of his people, he answered that the greater number of them reached the age of a hundred and twenty years, and some surpassed even this; and their food was boiled flesh and their drink was milk. And when the spies marvelled at the number of years, he conducted them to a certain spring, in the water of which they washed and became more sleek of skin, as if it were a spring of oil; and from it there came a scent as it were of violets: and the water of this spring, said the spies, was so exceedingly weak that it was not possible for anything to float upon it, either wood or any of those things which are lighter than wood, but they all went to the bottom. If this water which they have be really such as it is said to be, it would doubtless be the cause why the people are long-lived, as making use of it for all the purposes of life. Then when they departed from this spring, he led them to a prison-house for men, and there all were bound in fetters of gold. Now among these Ethiopians bronze is the rarest and most precious of all things. Then when they had seen the prison-house they saw also the so-called table of the Sun:

3.24

And after this they saw last of all their receptacles of dead bodies, which are said to be made of crystal in the following manner:— when they have dried the corpse, whether it be after the Egyptian fashion or in some other way, they cover it over completely with plaster and then adorn it with painting, making the figure as far as possible like the living man. After this they put

about it a block of crystal hollowed out; for this they dig up in great quantity and it is very easy to work: and the dead body being in the middle of the block is visible through it, but produces no unpleasant smell nor any other effect which is unseemly, and it has all its parts visible like the dead body itself. For a year then they who are most nearly related to the man keep the block in their house, giving to the dead man the first share of everything and offering to him sacrifices: and after this period they carry it out and set it up round about the city.

3.25

After they had seen all, the spies departed to go back; and when they reported these things, forthwith Cambyses was enraged and proceeded to march his army against the Ethiopians, not having ordered any provision of food nor considered with himself that he was intending to march an army to the furthest extremities of the earth; but as one who is mad and not in his right senses, when he heard the report of the Ichthyophagoi he began the march, ordering those of the Hellenes who were present to remain behind in Egypt, and taking with him his whole land force.

And when in the course of his march he had arrived at Thebes, he divided off about fifty thousand of his army, and these he enjoined to make slaves of the Ammonians and to set fire to the seat of the Oracle of Zeus, but he himself with the remainder of his army went on against the Ethiopians.

But before the army had passed over the fifth part of the way, all that they had of provisions came to an end completely; and then after the provisions the beasts of burden also were eaten up and came to an end. Now if Cambyses when he perceived this had changed his plan and led his army back, he would have been a wise man in spite of his first mistake; as it was, however, he paid no regard, but went on forward without stopping. The soldiers accordingly, so long as they were able to get anything from the ground, prolonged their lives by eating grass; but when they came to the sand, some did a fearful deed, that is to say, out of each company of ten they selected by lot one of themselves and devoured him: and Cambyses, when he heard it, being alarmed by this eating of one another gave up the expedition against the Ethiopians and set forth to go back again; and he arrived at Thebes having suffered loss of a great number of his army. Then from Thebes he came down to Memphis and allowed the Hellenes to sail away home.

3.26

Thus fared the expedition against the Ethiopians: and those of the Persians who had been sent to march against the Ammonians set forth from Thebes and went on their way with guides; and it is known that they arrived at the

city of Oasis, which is inhabited by Samians said to be of the Aischrionian tribe, and is distant seven days' journey from Thebes over sandy desert: now this place is called in the speech of the Hellenes the "Isle of the Blessed." It is said that the army reached this place, but from that point onwards, except the Ammonians themselves and those who have heard the account from them, no man is able to say anything about them; for they neither reached the Ammonians nor returned back. This however is added to the story by the Ammonians themselves:— they say that as the army was going from this Oasis through the sandy desert to attack them, and had got to a point about mid-way between them and the Oasis, while they were taking their morning meal a violent South Wind blew upon them, and bearing with it heaps of the desert sand it buried them under it, and so they disappeared and were seen no more. Thus the Ammonians say that it came to pass with regard to this army.

3.27

When Cambyses arrived at Memphis, Apis appeared to the Egyptians, whom the Hellenes call Epaphos: and when he had appeared, forthwith the Egyptians began to wear their fairest garments and to have festivities. Cambyses accordingly seeing the Egyptians doing thus, and supposing that they were certainly acting so by way of rejoicing because he had fared ill, called for the officers who had charge of Memphis; and when they had come into his presence, he asked them why when he was at Memphis on the former occasion, the Egyptians were doing nothing of this kind, but only now, when he came there after losing a large part of his army. They said that a god had appeared to them, who was wont to appear at intervals of long time, and that whenever he appeared, then all the Egyptians rejoiced and kept festival. Hearing this Cambyses said that they were lying, and as liars he condemned them to death.

3.28

Having put these to death, next he called the priests into his presence; and when the priests answered him after the same manner, he said that it should not be without his knowledge if a tame god had come to the Egyptians; and having so said he bade the priests bring Apis away into his presence: so they went to bring him. Now this Apis-Epaphos is a calf born of a cow who after this is not permitted to conceive any other offspring; and the Egyptians say that a flash of light comes down from heaven upon this cow, and of this she produces Apis. This calf which is called Apis is black and has the following signs, namely a white square upon the forehead, and on the back the likeness of an eagle, and in the tail the hairs are double, and on the tongue there is a mark like a beetle.

3.29

When the priests had brought Apis, Cambyses being somewhat affected with madness drew his dagger, and aiming at the belly of Apis,

vocabulary

ἀγγελία message, news ~angel
 ἀγγέλλω carry a message, announce
 ~angel
 ἄγρα hunting, prey
 ἀδελφεή sister
 ἀδίκημα -τος (n, 3) wrong, misdeed
 αἰκίης shameful, unseemly ~icon
 ἀνακέομαι repair
 ἀνασχίζω rip/open up
 ἄπιος distant
 ἀποίχομαι be gone, (+gen) hold
 aloof from
 ἀπομαστιγώ (ι) scourge severely
 ἀπορρήγνυμι (ῶ) break off, apart
 ἀποψιλώ (ι) strip bare
 ἀρέσκω please, satisfy; make
 amends
 βασίλειος kingly
 βασιλεύω be king
 βασιλήιος kingly
 βλήμα throw, shot
 γαστήρ -έρος (f) belly ~gastric
 γελάω laugh, smile, laugh at
 γέλως laughter
 δακρύω weep
 δάκτυλος finger, toe
 δασύς hairy, brushy
 δειμαίνω be afraid
 δεσμός bond, latch, strap; also (pl)
 headdress
 δεσπότης -ου (m, 1) master, despot
 δῆτα emphatic δῆ
 διαλύω break up; relax, weaken
 διατείνω extend; (mp) try hard
 δικάζω judge
 δικαιόω demand/make justice
 διξός double
 ἐκμαίνω drive mad
 ἐκτιτρώσκω miscarry, seek an
 abortion
 Ἑλλήν Greek

ἐμπηδάω jump on; beat (heart)
 ἔναιμος red-blooded
 ἔνειμι be in ~ion
 ἐντέλλω (mp) command
 ἐξεργάζομαι accomplish; undo;
 destroy someone
 ἐξευρίσκω find; discover ~eureka
 ἐξηγητής -οῦ (m, 1) leader,
 expounder
 ἐπαινέω concur, praise, advise
 ἐπαῖω (ᾱ) listen to, perceive
 ἐπανείρομαι ask over and over
 ἐπείρομαι ask as well; ask then
 ἐπικρατέω rule over
 ἐπιμιμνήσκομαι remember, speak
 about ~mnemonic
 ἐπινοέω intend
 ἐπιτρέπω entrust, decide, allow
 ~trophy
 ἔραμαι love, aor. fall in love; long
 for, covet ~erotic
 ἐτέρωθι opposite, elsewhere,
 anywhere ~other
 εὖς good, brave, noble
 ἐρέπω drive, meet, follow ~sequel
 ἔωθα be accustomed, in the habit
 ἡδομαι be pleased, enjoy
 ~hedonism
 ἡλικία time of life, contemporaries
 θάπτω bury ~epitaph
 θεάομαι look at, behold, consider
 ~theater
 θεσμός place, site ~thesis
 θρίδαξ lettuce
 θυμός (ῶ) anger
 ἵζω to seat ~sit
 ἱρεὺς ἱρῆος (ι, m) priest ~hieroglyph
 ἴσχω restrain, hold back ~ischemia
 κατάκειμαι lie down
 καταποντώ throw into the sea;
 drown
 κατορύσσω bury

κότερος which, whichever of two
λάθρα secretly
μαίνομαι be berserk ~maenad
μηρός thigh, femur
μιμέομαι (ι) imitate, represent
μίν him, her, it
νοήμων right-thinking ~paranoia
νοσέω be sick, be mad, suffer
νόσος (f) plague, pestilence
 ~noisome
νουθετέω remind, warn
νοῦσος (f) plague, pestilence
 ~noisome
οἰνοχόος -ῶ cupbearer ~wine
οἰστός arrow
ὄον οὖ type of fruit
ὀρτάζω celebrate
ὀρτή holiday, feast
οὐδαμός not anyone
ὄψις ὄψεως (f) sight, view
 ~thanatopsis
παίω hit
παραγίγνομαι be beside, attend
 ~genus
παρακάθηναι sit near
παραφρονέω crazy
παρεξευρίσκω find out besides, to
 the contrary
παρευρίσκω discover as well
πάρηναι sit beside
πάτριος of the father(s), ancestral
πέρθω sack, ravage, plunder
περιστέλλω lay out
περιτίλλω strip all around
περιχαρής very glad
Πέρσης Persian
πλήσσω hit ~plectrum

προάγω lead forward, advance
πρόθυρον front door ~door
πρόκειμαι be placed by; be devoted
 to
προμηθία foresight
πρόνοος careful, prudent
σαρκώδης of flesh
σιδήριον iron tool
σκέπτομαι look, look at, watch
 ~skeptical
σκύλαξ -χος (f) puppy
σκύμνος cub
σοῦσον lily
σοφός skilled, clever, wise
συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
σύνεδρος sitting with in council
συνοικέω live together
σωφρονέω be sane, moderate
τιμωρέω (ι) (+dat) take vengeance,
 punish; aid one who has been
 attacked
τοιόσδε such
τοξεύω shoot an arrow at ~toxic
τράπεζα a table ~trapezoid
υγιαίνω be healthy
ὑποκρίνομαι (ι) answer; pretend
φθίω cause to perish, wane; (of
 time) pass
φθόνος malice, envy
φιλοινία love of wine
φορέω frequentative of φέρω, to
 carry ~bear
φρενήρης of sound mind
φαύω be closely touching
ώθέω push

γαστέρα τοῦ Ἄπιος παίει τὸν μηρόν· γελάσας δὲ εἶπε πρὸς τοὺς ἱρέας «ὦ κακαὶ κεφαλαί, τοιοῦτοι θεοὶ γίνονται, ἔναί μοι τε καὶ σαρκώδεις¹ καὶ ἐπαῖοντες σιδηρίων;² ἄξιός μὲν γε Αἰγυπτίων οὗτός γε ὁ θεός, ἀτάρ τοι ὑμεῖς γε οὐ χαίροντες γέλωτα ἐμὲ θήσεσθε.» ταῦτα εἶπας ἐνετείλατο τοῖσι ταῦτα πρήσσουσι τοὺς μὲν ἱρέας ἀπομαστιγῶσαι, Αἰγυπτίων δὲ τῶν ἄλλων τὸν ἂν λάβωσι ὀρτάζοντα κτείνειν. ὀρτὴ μὲν δὴ διελέλυτο Αἰγυπτίοισι, οἱ δὲ ἱερεῖς ἐδικαιεύντο, ὁ δὲ Ἄπις πεπληγμένος τὸν μηρὸν ἔφθινε ἐν τῷ ἱρῷ κατακείμενος. καὶ τὸν μὲν τελευτήσαντα ἐκ τοῦ τρώματος ἔθαιψαν οἱ ἱερεῖς λάθρῃ Καμβύσει.

3.30

Καμβύσης δέ, ὥς λέγουσι Αἰγύπτιοι, αὐτίκα διὰ τοῦτο τὸ ἀδίκημα ἐμάνη, ἐὼν οὐδὲ πρότερον φρενήρης. καὶ πρῶτα μὲν τῶν κακῶν ἐξεργάσατο τὸν ἀδελφεὸν Σμέρδιν ἐόντα πατρός καὶ μητρὸς τῆς αὐτῆς, τὸν ἀπέπεμψε³ ἐς Πέρσας φθόνῳ ἐξ Αἰγύπτου, ὅτι τὸ τόξον μῦθος Περσέων ὅσον τε ἐπὶ δύο δακτύλους⁴ εἴρυσσε, τὸ παρὰ τοῦ Αἰθίοπος ἦνεικαν οἱ Ἰχθυοφάγοι, τῶν δὲ ἄλλων Περσέων οὐδεὶς οἰός τε ἐγένετο. ἀποικομένου ὦν ἐς Πέρσας τοῦ Σμέρδιος ὄψιν εἶδε ὁ Καμβύσης ἐν τῷ ὕπνῳ τοιγύδε· ἔδοξε οἱ ἄγγελον ἐλθόντα ἐκ Περσέων ἀγγέλλειν ὥς ἐν τῷ θρόνῳ τῷ βασιλικῷ ἰζόμενος Σμέρδης τῇ κεφαλῇ τοῦ οὐρανοῦ ψαύσειε. πρὸς ὧν ταῦτα δείσας περὶ ἐωυτοῦ μή μιν ἀποκτεῖνας ὁ ἀδελφεὸς ἄρχῃ, πέμπει Πρηξάσπεα ἐς Πέρσας, ὃς ἦν οἱ ἀνὴρ Περσέων πιστότατος, ἀποκτενέοντά μιν. ὁ δὲ ἀναβὰς ἐς Σοῦσα ἀπέκτεινε Σμέρδιν, οἱ μὲν λέγουσι ἐπ' ἄγρην⁵ ἐξαγαγόντα, οἱ δὲ ἐς τὴν Ἐρυθρὴν θάλασσαν προαγαγόντα καταποντῶσαι.

3.31

Πρῶτον μὲν δὴ λέγουσι Καμβύσῃ τῶν κακῶν ἄρξαι τοῦτο· δεύτερα δὲ ἐξεργάσατο τὴν ἀδελφεὴν ἐσπομένην οἱ ἐς Αἴγυπτον, τῇ καὶ συνοίκεε⁶ καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεή. ἔγρημε δὲ αὐτὴν ὥδε·

¹ of flesh ² iron tool ³ Herodotus backs up in time and tells the story of how he eventually did away with him. ⁴ displacing it by this amount ⁵ hunting, prey ⁶ married (incestuously)

οὐδαμῶς γὰρ ἐώθεσαν πρότερον τῇσι ἀδελφεῇσι συνοικέειν Πέρσαι. ἡράσθη μῆς τῶν ἀδελφεῶν Καμβύσης, καὶ ἔπειτα βουλόμενος αὐτὴν γῆμαι, ὅτι οὐκ ἐωθότα ἐπενόεε ποιήσῃν, εἶρετο καλέσας τοὺς βασιλῆιους δικαστὰς εἴ τις ἐστὶ κελεύων νόμος τὸν βουλόμενον ἀδελφεῇ συνοικέειν. οἱ δὲ βασιλῆιοι δικασταὶ κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς οὗ⁷ ἀποθάνωσι ἢ σφί παρευρεθῇ τι ἄδικον, μέχρι τούτου· οὗτοι δὲ τοῖσι Πέρσῃσι δίκας δικάζουσι καὶ ἐξηγῆται τῶν πατρίων θεσμῶν⁸ γίνονται, καὶ πάντα ἐς τούτους ἀνακέεται. εἰρομένου ὦν τοῦ Καμβύσεω, ὑπεκρίνοντο αὐτῷ οὗτοι καὶ δίκαια καὶ ἀσφαλέα, φάμενοι νόμον οὐδένα ἐξευρίσκειν ὃς κελεύει ἀδελφεῇ συνοικέειν ἀδελφεόν, ἄλλον μέντοι ἐξευρηκέναι νόμον, τῷ βασιλεύοντι Περσέων ἐξεῖναι ποιεῖν τὸ ἂν βούληται. οὕτω οὔτε τὸν νόμον ἔλυσαν δείσαντες Καμβύσεα, ἵνα τε μὴ αὐτοὶ ἀπόλωνται τὸν νόμον περιστέλλοντες, παρεξέυρον ἄλλον νόμον σύμμαχον τῷ θέλοντι γαμέειν ἀδελφεάς. τότε μὲν δὴ ὁ Καμβύσης ἔγχε τὴν ἐρωμένην, μετὰ μέντοι οὐ πολλὸν χρόνον ἔσχε ἄλλην ἀδελφεήν. τουτέων δῆτα τὴν νεωτέρην ἐπισπομένην οἱ ἐπ' Αἴγυπτον κτείνει.

3.32

Ἀμφὶ δὲ τῷ θανάτῳ αὐτῆς διζὺς⁹ ὥσπερ περὶ Σμέρδιος λέγεται λόγος. Ἕλληνες μὲν λέγουσι Καμβύσεα συμβαλεῖν σκύμνον¹⁰ λέοντος σκύλακι¹¹ κυνός, θεωρεῖν δὲ καὶ τὴν γυναῖκα ταύτην, νικωμένου¹² δὲ τοῦ σκύλακος ἀδελφεὸν αὐτοῦ ἄλλον σκύλακα ἀπορρήξαντα τὸν δεσμὸν παραγενέσθαι οἱ, δύο δὲ γενομένους οὕτω δὴ τοὺς σκύλακας ἐπικρατῆσαι τοῦ σκύμνου. καὶ τὸν μὲν Καμβύσεα ἥδεσθαι θεώμενον, τὴν δὲ παρημένην δακρύειν. Καμβύσεα δὲ μαθόντα τοῦτο ἐπειρέσθαι δι' ὃ τι δακρύει, τὴν δὲ εἰπεῖν ὡς ἰδοῦσα τὸν σκύλακα τῷ ἀδελφεῷ τιμωρήσαντα¹³ δακρύσειε, μνησθεῖσά τε Σμέρδιος καὶ μαθοῦσα ὡς ἐκείνῳ οὐκ εἴη ὁ τιμωρήσων. Ἕλληνες μὲν δὴ διὰ τοῦτο τὸ ἔπος φασὶ αὐτὴν ἀπολέσθαι ὑπὸ Καμβύσεω, Αἰγύπτιοι δὲ ὡς τραπέζῃ παρακατημένων λαβοῦσαν θρίδακα¹⁴ τὴν γυναῖκα περιτίλαι καὶ

⁷ until ⁸ place, site ⁹ double ¹⁰ cub ¹¹ puppy ¹² starting to lose ¹³ helping ¹⁴ lettuce

ἐπανεϊρόσθαι τὸν ἄνδρα κότερον περιτετυλμένη ἢ θρίδαξ ἢ δασέα¹⁵ εἴη καλλίων, καὶ τὸν φάναι δασέαν, τὴν δ' εἰπεῖν «ταύτην μέντοι κοτὲ σὺ τὴν θριῖδακα ἐμμήησας¹⁶ τὸν Κύρου οἶκον ἀποϊμυλώσας.» τὸν δὲ θυμωθέντα ἐμπεηδῆσαι αὐτῇ ἐχούσῃ ἐν γαστρὶ, καὶ μιν ἐκτρώσασαν ἀποθανεῖν.

3.33

Ταῦτα μὲν ἐς τοὺς οἰκήϊους ὁ Καμβύσης ἐξεμάνη, εἵτε δὴ διὰ τὸν Ἄπιν εἵτε καὶ ἄλλως, οἷα πολλὰ ἔωθε¹⁷ ἀνθρώπους κακὰ καταλαμβάνειν· καὶ γὰρ τινὰ ἐκ γενεῆς νοῦσον μεγάλην λέγεται ἔχειν ὁ Καμβύσης, τὴν ἱρὴν ὀνομάζουσι τινές. οὗ νῦν τοι ἀεικὲς οὐδὲν ἦν τοῦ σώματος νοῦσον μεγάλην νοσέοντος¹⁸ μηδὲ τὰς φρένας ὑγιαίνειν.

3.34

Τάδε δ' ἐς τοὺς ἄλλους Πέρσας ἐξεμάνη. λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πρηξάσπεα, τὸν ἐτίμα τε μάλιστα καὶ οἱ τὰς ἀγγελίας ἐφόρεε οὗτος (τούτου τε ὁ παῖς οἰνοχόος¹⁹ ἦν τῷ Καμβύσῃ, τιμὴ δὲ καὶ αὕτη οὐ σμικρὴ)· εἰπεῖν δὲ λέγεται τάδε. «Πρήξασπες, κοῖόν με τινὰ νομίζουσι Πέρσαι εἶναι ἄνδρα τίνας τε λόγους περὶ ἐμέο ποιεῖνται;» τὸν δὲ εἰπεῖν «ὦ δέσποτα, τὰ μὲν ἄλλα πάντα μεγάλως ἐπαινέαι, τῇ δὲ φιλονιίῃ²⁰ σε φασὶ πλεόνως προσκεῖσθαι.» τὸν μὲν δὴ λέγειν ταῦτα περὶ Περσέων, τὸν δὲ θυμωθέντα τοιάδε ἀμείβεσθαι. «νῦν ἄρα με φασὶ Πέρσαι οἶνω προσκείμενον παραφρονέειν καὶ οὐκ εἶναι νοήμονα.²¹ οὐδ' ἄρα σφέων οἱ πρότεροι λόγοι ἦσαν ἀληθές.»

πρότερον γὰρ δὴ ἄρα, Περσέων οἱ συνέδρων ἐόντων καὶ Κροίσου, εἶρετο Καμβύσης κοῖός τις δοκέει ἀνὴρ εἶναι πρὸς τὸν πατέρα τελέσαι Κύρον, οἷ δὲ ἀμείβοντο ὡς εἴη ἀμείνων τοῦ πατρός· τά τε γὰρ ἐκείνου πάντα ἔχειν αὐτὸν καὶ προσεκτῆσθαι Αἴγυπτόν τε καὶ τὴν θάλασσαν.

Πέρσαι μὲν ταῦτα ἔλεγον, Κροῖσος δὲ παρεών τε καὶ οὐκ ἀρεσκόμενος

¹⁵ hairy, brushy ¹⁶ imitate, represent ¹⁷ subject: πολλὰ κακὰ (singular verb used for a plural neuter subject) ¹⁸ be sick, be mad, suffer ¹⁹ cupbearer ²⁰ love of wine ²¹ right-thinking

τῇ κρίσει εἶπε πρὸς τὸν Καμβύσεα τάδε. «ἐμοὶ μὲν νυν, ὦ παῖ Κύρου, οὐ δοκέεις ὅμοιος εἶναι τῷ πατρί· οὐ γάρ κώ τοι ἐστὶ υἱὸς οἶον σε ἐκεῖνος κατελίπετο.» ἦσθη τε ταῦτα ἀκούσας ὁ Καμβύσης καὶ ἐπαίνεε τὴν Κροίσου κρίσιν.

3.35

Τούτων δὴ ὦν ἐπιμνησθέντα ὀργῇ λέγειν²² πρὸς τὸν Πρηξάσπεα «σύ νυν μάθε εἰ λέγουσι Πέρσαι ἀληθέα εἴτε αὐτοὶ λέγοντες ταῦτα παραφρονέουσι· εἰ μὲν γὰρ τοῦ παιδὸς τοῦ σοῦ τοῦδε ἐστεῶτος ἐν τοῖσι προθύροισι βαλὼν²³ τύχοιμι²⁴ μέσης τῆς καρδίας, Πέρσαι φανέονται λέγοντες οὐδέν· ἦν δὲ ἀμάρτω, φάναι Πέρσας τε λέγειν ἀληθέα καὶ με μὴ σωφρονέειν.» ταῦτα δὲ εἰπόντα καὶ διατείναντα τὸ τόξον βαλεῖν τὸν παῖδα, πεσόντος δὲ τοῦ παιδὸς ἀνασχίζειν αὐτὸν κελεύειν καὶ σκέψασθαι τὸ βλήμα·²⁵ ὥς δὲ ἐν τῇ καρδίῃ εὑρεθῆναι ἐνεόντα τὸν οἰστόν, εἰπεῖν πρὸς τὸν πατέρα τοῦ παιδὸς γελάσαντα καὶ περιχαρέα γενόμενον «Πρήξασπες, ὥς μὲν ἐγὼ τε οὐ μαίνομαι Πέρσαι τε παραφρονέουσι, δηλὰ τοι γέγονε. νῦν δέ μοι εἰπέ, τίνα εἶδες ἤδη πάντων ἀνθρώπων οὕτω ἐπίσκοπα τοξεύοντα;» Πρηξάσπεα δὲ ὁρῶντα ἄνδρα οὐ φρενῆρεα καὶ περὶ ἐωυτῷ δειμαίνοντα εἰπεῖν «δέσποτα, οὐδ' ἂν αὐτὸν ἔγωγε δοκέω τὸν θεὸν οὕτω ἂν καλῶς βαλεῖν.»

τότε μὲν ταῦτα ἐξεργάσατο, ἐτέρωθι δὲ Περσέων ὁμοίους τοῖσι πρῶτοισι δυνάδεα ἐπ' οὐδεμιῇ αἰτίῃ ἀξιοχρέω ἐλὼν ζώνοντας ἐπὶ κεφαλὴν κατώρυξε.

3.36

Ταῦτα δέ μιν ποιεῦντα ἐδικαίωσε Κροῖσος ὁ Λυδὸς νοθετῆσαι²⁶ τοῖσιδε τοῖσι ἔπει. «ὦ βασιλεῦ, μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπίτραπε, ἀλλ' ἔσχε καὶ καταλάμβανε σεωντόν· ἀγαθὸν τι πρόνοον εἶναι, σοφὸν δὲ ἢ προμηθίῃ. σὺ δὲ κτείνεις μὲν ἄνδρας σεωντοῦ πολυήτας ἐπ'

²² Cambyses ²³ shoot ²⁴ hit ²⁵ throw, shot ²⁶ remind, warn

struck his thigh: then he laughed and said to the priests: “O ye wretched creatures, are gods born such as this, with blood and flesh, and sensible of the stroke of iron weapons? Worthy indeed of Egyptians is such a god as this. Ye however at least shall not escape without punishment for making a mock of me.” Having thus spoken he ordered those whose duty it was to do such things, to scourge the priests without mercy, and to put to death any one of the other Egyptians whom they should find keeping the festival. Thus the festival of the Egyptians had been brought to an end, and the priests were being chastised, and Apis wounded by the stroke in his thigh lay dying in the temple.

3.30

Him, when he had brought his life to an end by reason of the wound, the priests buried without the knowledge of Cambyses: but Cambyses, as the Egyptians say, immediately after this evil deed became absolutely mad, not having been really in his right senses even before that time: and the first of his evil deeds was that he put to death his brother Smerdis, who was of the same father and the same mother as himself. This brother he had sent away from Egypt to Persia in envy, because alone of all the Persians he had been able to draw the bow which the Ichthyophagoi brought from the Ethiopian king, to an extent of about two finger-breadths; while of the other Persians not one had proved able to do this. Then when Smerdis had gone away to Persia, Cambyses saw a vision in his sleep of this kind:— it seemed to him that a messenger came from Persia and reported that Smerdis sitting upon the royal throne had touched the heaven with his head. Fearing therefore with regard to this lest his brother might slay him and reign in his stead, he sent Prexaspes to Persia, the man whom of all the Persians he trusted most, with command to slay him. He accordingly went up to Susa and slew Smerdis; and some say that he took him out of the chase and so slew him, others that he brought him to the Erythraian Sea and drowned him.

3.31

This they say was the first beginning of the evil deeds of Cambyses; and next after this he put to death his sister, who had accompanied him to Egypt, to whom also he was married, she being his sister by both parents. Now he took her to wife in the following manner (for before this the Persians had not been wont at all to marry their sisters):— Cambyses fell in love with one of his sisters, and desired to take her to wife; so since he had it in mind to do that which was not customary, he called the Royal Judges and asked them whether there existed any law which permitted him who desired it to marry his sister. Now the Royal Judges are men chosen out from among the Persians, and hold their office until they die or until some injustice is found in them,

so long and no longer. These pronounce decisions for the Persians and are the expounders of the ordinances of their fathers, and all matters are referred to them. So when Cambyses asked them, they gave him an answer which was both upright and safe, saying that they found no law which permitted a brother to marry his sister, but apart from that they had found a law to the effect that the king of the Persians might do whatsoever he desired. Thus on the one hand they did not tamper with the law for fear of Cambyses, and at the same time, that they might not perish themselves in maintaining the law, they found another law beside that which was asked for, which was in favour of him who wished to marry his sisters. So Cambyses at that time took to wife her with whom he was in love, but after no long time he took another sister. Of these it was the younger whom he put to death, she having accompanied him to Egypt.

3.32

About her death, as about the death of Smerdis, two different stories are told. The Hellenes say that Cambyses had matched a lion's cub in fight with a dog's whelp, and this wife of his was also a spectator of it; and when the whelp was being overcome, another whelp, its brother, broke its chain and came to help it; and having become two instead of one, the whelps then got the better of the cub: and Cambyses was pleased at the sight, but she sitting by him began to weep; and Cambyses perceived it and asked wherefore she wept; and she said that she had wept when she saw that the whelp had come to the assistance of its brother, because she remembered Smerdis and perceived that there was no one who would come to his assistance. The Hellenes say that it was for this saying that she was killed by Cambyses: but the Egyptians say that as they were sitting round at table, the wife took a lettuce and pulled off the leaves all round, and then asked her husband whether the lettuce was fairer when thus plucked round or when covered with leaves, and he said "when covered with leaves": she then spoke thus: "Nevertheless thou didst once produce the likeness of this lettuce, when thou didst strip bare the house of Cyrus." And he moved to anger leapt upon her, being with child, and she miscarried and died.

3.33

These were the acts of madness done by Cambyses towards those of his own family, whether the madness was produced really on account of Apis or from some other cause, as many ills are wont to seize upon men; for it is said moreover that Cambyses had from his birth a certain grievous malady, that which is called by some the "sacred" disease: and it was certainly nothing strange that when the body was suffering from a grievous malady, the mind should not be sound either.

3.34

The following also are acts of madness which he did to the other Persians:— To Prexaspes, the man whom he honoured most and who used to bear his messages (his son also was cup-bearer to Cambyses, and this too was no small honour),— to him it is said that he spoke as follows: “Prexaspes, what kind of a man do the Persians esteem me to be, and what speech do they hold concerning me?” and he said: “Master, in all other respects thou art greatly commended, but they say that thou art overmuch given to love of wine.” Thus he spoke concerning the Persians; and upon that Cambyses was roused to anger, and answered thus: “It appears then that the Persians say I am given to wine, and that therefore I am beside myself and not in my right mind; and their former speech then was not sincere.”

For before this time, it seems, when the Persians and Croesus were sitting with him in council, Cambyses asked what kind of a man they thought he was as compared with his father Cyrus; and they answered that he was better than his father, for he not only possessed all that his father had possessed, but also in addition to this had acquired Egypt and the Sea.

Thus the Persians spoke; but Croesus, who was present and was not satisfied with their judgment, spoke thus to Cambyses: “To me, O son of Cyrus, thou dost not appear to be equal to thy father, for not yet hast thou a son such as he left behind him in you.” Hearing this Cambyses was pleased, and commended the judgment of Croesus.

3.35

So calling to mind this, he said in anger to Prexaspes: “Learn then now for thyself whether the Persians speak truly, or whether when they say this they are themselves out of their senses: for if I, shooting at thy son there standing before the entrance of the chamber, hit him in the very middle of the heart, the Persians will be proved to be speaking falsely, but if I miss, then thou mayest say that the Persians are speaking the truth and that I am not in my right mind.” Having thus said he drew his bow and hit the boy; and when the boy had fallen down, it is said that he ordered them to cut open his body and examine the place where he was hit; and as the arrow was found to be sticking in the heart, he laughed and was delighted, and said to the father of the boy: “Prexaspes, it has now been made evident, as thou seest, that I am not mad, but that it is the Persians who are out of their senses; and now tell me, whom of all men didst thou ever see before this time hit the mark so well in shooting?” Then Prexaspes, seeing that the man was not in his right senses and fearing for himself, said: “Master, I think that not even God himself could have hit the mark so fairly.”

Thus he did at that time: and at another time he condemned twelve of the Persians, men equal to the best, on a charge of no moment, and buried them alive with the head downwards.

3.36

When he was doing these things, Croesus the Lydian judged it right to admonish him in the following words: “O king, do not thou indulge the heat of thy youth and passion in all things, but retain and hold thyself back: it is a good thing to be prudent, and forethought is wise. Thou however are putting to death men who are of thine own people, condemning them on charges of no moment,

vocabulary

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

ἀλγέω suffer ~analgesic

ἄλιεύς sailor, fisherman

ἀναβοάω shout out

ἀνατρέχω run/extend up/away

ἀνοίγνυμι (ō) open

ἀπαγγέλλω announce, order, promise ~angel

ἀποβάλλω throw away, lose

ἀποχειροβίτος working class

ἀρέσκω please, satisfy; make amends

ἄσάω be disgusted

βυβλίον paper, book

γέλως laughter

γονεύς -ος (m) parent

δατέομαι divide into portions ~demon

διαβαίνω pass over, cross ~basis

διακρίνω (ι) separate, sort ~critic

διασκοπέω consider from all angles

δίζημαι seek ~zeal

δικαιόω demand/make justice

διπλόος double, overlapping

εἰσβαίνω enter, board ~basis

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

εἰσίστημι (mid) speed to ~jet

ἐκάς afar, far off

ἐκλέγω pick, single out

ἐκμαίνω drive mad

ἕκτος sixth ~hexagon

ἐκφαίνω bring to light ~photon

Ἑλλην Greek

ἐμπύμπρημι burn up ~pyre

ἐμπρήθω burn up

ἐμφορής similar

ἐναλλάξ crosswise, alternately

ἐντέλλω (mp) command

ἐξελαύνω drive out, exile ~elastic

ἐπανίστημι rise up ~station

ἐπιζάω survive

ἐπιλαμβάνω take, attack, seize

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

ἐπιμελής careful, cared for

ἐρμηνεύς -ος (m) interpreter

εὖνοια good will, gift

εὖς good, brave, noble

εὕτυχέω be lucky, prosper, succeed

εὕτυχής fortunate

εὕτυχία good luck, success

εὐφημέω speak propitiously ~fame

ζωάγρια -ως (n, 2) reward for saving ~zoo

ἡδομαι be pleased, enjoy

~hedonism

θεμιτός legal, righteous

θεράπων -οντος (m, 3) helper, henchman, servant ~therapy

ιθύω (ι) charge at, head for ~justice

ἱρεύς ἱρῆος (ι, m) priest ~hieroglyph

καίπερ even if

κάρτα very much ~κράτος

καταγελάω laugh at, deride

κατακαίω burn down ~caustic

καταπροΐξομαι escape unpunished

κατασιτέομαι (ι) eat up, feed on

κατασκώπτω make fun of

κατατοξεύω shoot dead

καταχράομαι (mp) abuse, use up; (act) be enough

κατεσθίω devour ~eat

κειμήλιον a valuable, thing to be laid up

κήδω distress, hurt; mp: care about (+gen) ~heinous

κόσος how many, much, far?

μαίνομαι be berserk ~maenad

μεταμέλομαι (impers.+dat.) cause regret to; (mp) regret

μετέπειτα afterward, next

μίμησις -τος (ι, f) imitation,
 representation
 μίν him, her, it
 ναυμαχία naval warfare
 νόμαιος customary
 νουθετέω remind, warn
 ξείνιος of hospitality
 ὄον οὖ type of fruit
 ὀρύσσω dig
 οὔτις nobody, nothing
 ὄψις ὄψεως (f) sight, view
 ~thanopsis
 πάλαι long ago ~paleo
 παλαίω wrestle ~Pallas
 πάλη wrestling ~Pallas
 πάλλω shake, brandish ~Pallas
 πανστρατιῇ with the whole army
 πανταχῇ everywhere
 πέλαγος -ους (n, 3) the open sea
 ~pelagic
 πέμπτος fifth ~pentagon
 πεντηκόντερος (f) ship with 50 oars
 περιάγω lead around
 περιαιρέω strip off
 περίειμι be superior to; be left over;
 still exist
 περιποιέω preserve; obtain
 Πέρσης Persian
 ποθέω miss, long for, notice an
 absence; lose ~bid
 πρόρριζος roots and all;
 devastatingly ~rhizome
 προσπίπτω attack; befall; kow-tow
 προσπταίω batter; be set back
 προστάς vestibule, porch
 προτίθηναι prefer, set out ~thesis
 πρόφασις -εως (f) pretext; motive;
 prediction ~fame

πρόρα bow, prow ~prolog
 πυγμαῖος fist-sized; dwarf
 ῥίπτέω hurl
 ῥίπτω hurl
 σημαίνω give orders to; show; mark
 ~semaphore
 σκέπτομαι look, look at, watch
 ~skeptical
 σμάραγδος emerald
 σταθμόομαι judge, conclude
 συμβουλευέω give advice; (mid)
 consult ~volunteer
 σύμπλοος shipmate
 συμφορά collecting; accident,
 misfortune
 συνήδομαι rejoice, sympathize with
 συντίθηναι hearken, mark ~thesis
 συχνός long; many; extensive
 σφρηγίς seal, signet
 τάφος (f) ditch, trench ~epitaph
 τεκμήριον sign; proof
 τέμνω cut, sacrifice, solemnize
 ~tonsure
 τοξεύω shoot an arrow at ~toxic
 τοξότης -ου (m, 1) archer ~toxic
 τριχῇ in thirds; triply
 ὑπόκειμαι lie under; be assumed;
 allow, submit
 ὑποτίθηναι suggest, advise
 ~hypothesis
 φθονερός jealous
 φοινικήμιος of palm trees
 φορέω frequentative of φέρω, to
 carry ~bear
 φροντίζω consider, ponder
 χρηστός useful; brave, worthy
 χρυσόδετος (ῥ) set in gold, gilded

οὐδεμὴ αἰτίη ἀξιοχρέω ἑλάν, κτείνεις δὲ παῖδας. ἦν δὲ πολλὰ τοιαῦτα ποιήης, ὅρα¹ ὅπως μὴ σευ ἀποστήσονται Πέρσαι. ἐμοὶ δὲ πατὴρ σὸς Κῦρος ἐνετέλλετο πολλὰ κελεύων σε νουθετέειν καὶ ὑποτίθεσθαι ὅ τι ἂν εὐρίσκω ἀγαθόν.» ὁ μὲν δὴ εὐνοίην φαίνων συνεβούλευέ οἱ ταῦτα· ὁ δ' ἀμείβετο τοῖσιδε.

«σὺ καὶ ἐμοὶ τολμᾷς συμβουλεύειν, ὅς χρηστῶς μὲν τὴν σεωυτοῦ πατρίδα ἐπετρόπενσας, εὖ δὲ τῷ πατρὶ τῷ ἐμῷ συνεβούλευσας, κελεύων αὐτὸν Ἀράξεα ποταμὸν διαβάντα ἰέναι ἐπὶ Μασσαγέτας, βουλομένων ἐκείνων διαβαίνειν ἐς τὴν ἡμετέρην, καὶ ἀπὸ μὲν σεωυτὸν ὤλεσας τῆς σεωυτοῦ πατρίδος κακῶς προστάς, ἀπὸ δὲ ὤλεσας Κῦρον πευθόμενον σοί, ἀλλ' οὔτι χαίρων, ἐπεὶ τοι καὶ πάλαι² ἐς σὲ προφάσιός³ τευ ἐδεόμην ἐπιλαβέσθαι.»

ταῦτα δὲ εἶπας ἐλάμβανε τὸ τόξον ὡς κατατοξεύσων αὐτόν, Κροῖσος δὲ ἀναδραμὼν ἔθρε ἔξω. ὁ δὲ ἐπείτε τοξεῦσαι οὐκ εἶχε, ἐνετείλατο τοῖσι θεράπουσι λαβόντας μιν ἀποκτείνειν. οἱ δὲ θεράποντες ἐπιστάμενοι τὸν τρόπον αὐτοῦ κατακρύπτουσι τὸν Κροῖσον ἐπὶ τῷδε τῷ λόγῳ ὥστε, εἰ μὲν μεταμελήσῃ τῷ Καμβύσῃ καὶ ἐπιζητέῃ τὸν Κροῖσον, οἱ δὲ ἐκφάναντες αὐτὸν δῶρα λάμψονται ζῶαγια⁴ Κροῖσου, ἦν δὲ μὴ μεταμέλῃται μηδὲ ποθέῃ μιν, τότε καταχρᾶσθαι. ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον οὐ πολλῷ μετέπειτα χρόνῳ ὕστερον, καὶ οἱ θεράποντες μαθόντες τοῦτο ἐπηγγέλλοντο αὐτῷ ὡς περιεῖη. Καμβύσης δὲ Κροῖσῳ μὲν συνήδεσθαι ἔφη περιεόντι, ἐκείνους μέντοι τοὺς περιποιήσαντας οὐ καταπροῖζεσθαι ἀλλ' ἀποκτενέειν· καὶ ἐποίησε ταῦτα.

3.37

Ὁ μὲν δὴ τοιαῦτα πολλὰ ἐς Πέρσας τε καὶ τοὺς συμμάχους ἐξεμαίνετο, μένων ἐν Μέμφι καὶ θήκας τε παλαιὰς ἀνοίγων καὶ σκεπτόμενος τοὺς νεκρούς. ὥς δὲ δὴ καὶ ἐς τοῦ Ἡφαίστου τὸ ἱρὸν ἦλθε καὶ πολλὰ τῷ ἀγάλματι⁵ κατεγέλασε. ἔστι γὰρ τοῦ

¹ beware ² for some time now ³ reason, excuse ⁴ reward for saving ⁵ ornament, glory, statue

Ἡφαίστου τᾶγαλμα τοῖσι Φοινικίοισι Παταϊκοῖσι ἐμφερέστατον, τοὺς οἱ Φοῖνικες ἐν τῇσι πρῶρῃσι τῶν τριηρέων περιάγουσι. ὃς δὲ τούτους μὴ ὅπωπε, ὥδε σημανέω· πυγμαίου⁶ ἀνδρὸς μίμησις⁷ ἐστί. ἐσῆλθε δὲ καὶ ἐς τῶν Καβείρων τὸ ἱρόν, ἐς τὸ οὐ θεμιτόν⁸ ἐστί ἐσιέναι ἄλλον γε ἢ τὸν ἱερά· ταῦτα δὲ τὰ ἀγάλματα καὶ ἐνέπρησε πολλὰ κατασκώψας. ἔστι δὲ καὶ ταῦτα ὅμοια τοῖσι τοῦ Ἡφαίστου· τούτου δὲ σφέας παῖδας λέγουσι εἶναι.

3.38

Πανταχῇ⁹ ὧν μοι δῆλα ἐστί ὅτι ἐμάνη μεγάλως ὁ Καμβύσης· οὐ¹⁰ γὰρ ἂν ἱροῖσί τε καὶ νομαίοισι ἐπεχείρησε καταγελᾶν.

Εἰ γάρ τις προθείη πᾶσι ἀνθρώποισι¹¹ ἐκλέξασθαι κελεύων νόμους τοὺς καλλίστους ἐκ τῶν πάντων νόμων, διασκεψάμενοι ἂν ἐλοίατο ἕκαστοι τοὺς ἑωυτῶν· οὕτω νομίζουσι πολλόν τι καλλίστους τοὺς ἑωυτῶν νόμους ἕκαστοι εἶναι. οὕκων οἶκός¹² ἐστί ἄλλον γε ἢ μαινόμενον ἄνδρα γέλωτα τὰ τοιαῦτα τίθεσθαι· ὥς δὲ οὕτω νενομίκασι τὰ περὶ τοὺς νόμους πάντες ἄνθρωποι, πολλοῖσί τε καὶ ἄλλοισι τεκμηρίοισι πάρεστι σταθμώσασθαι, ἐν δὲ δὴ καὶ τῷδε.

Δαρεῖος ἐπὶ τῆς ἑωυτοῦ ἀρχῆς καλέσας Ἑλλήνων τοὺς παρεόντας εἵρετο ἐπὶ κόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας ἀποθνήσκοντας κατασιτέεσθαι· οἱ δὲ ἐπ' οὐδενὶ ἔφασαν ἔρδειν ἂν τοῦτο. Δαρεῖος δὲ μετὰ ταῦτα καλέσας Ἰνδῶν τοὺς καλεομένους Καλλατίας, οἱ τοὺς γονέας κατεσθίουσι, εἵρετο, παρεόντων τῶν Ἑλλήνων καὶ δι' ἐρμηνέος¹³ μανθανόντων τὰ λεγόμενα, ἐπὶ τίνι χρήματι δεξαίατ' ἂν τελευτῶντας τοὺς πατέρας κατακαίειν πυρί· οἱ δὲ ἀμβώσαντες μέγα εὐφημέειν¹⁴ μιν ἐκέλευον. οὕτω μὲν νυν ταῦτα νενόμισται, καὶ ὀρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι νόμον πάντων βασιλέα φήσας εἶναι.

⁶ fist-sized; dwarf ⁷ imitation, representation ⁸ legal, righteous
⁹ everywhere ¹⁰ if not ¹¹ of all cultures ¹² =Attic εἶκος, natural, probable ¹³ interpreter ¹⁴ speak propitiously

3.39

Καμβύσεω δὲ ἐπ' Αἴγυπτον στρατευομένου ἐποιήσαντο καὶ Λακεδαιμόνιοι στρατηγὴν ἐπὶ Σάμον¹⁵ τε καὶ Πολυκράτεια¹⁶ τὸν Αἰάκεος· ὃς ἔσχε¹⁷ Σάμον ἐπαναστάς, καὶ τὰ μὲν πρῶτα τριχῇ¹⁸ δασάμενος τὴν πόλιν... τοῖσι ἀδελφεοῖσι Πανταγνώτῳ καὶ Συλοσῶντι ἔνευε, μετὰ δὲ τὸν μὲν αὐτῶν ἀποκτείνας τὸν δὲ νεώτερον Συλοσῶντα ἐξελάσας ἔσχε πᾶσαν Σάμον, σχῶν δὲ ξεινὴν Ἀμασί τῷ Αἰγύπτου βασιλεί συνεθήκατο, πέμπων τε δῶρα καὶ δεκόμενος ἄλλα παρ' ἐκείνου. ἐν χρόνῳ δὲ ὀλίγῳ αὐτίκα τοῦ Πολυκράτεις τὰ πρήγματα ἠϋξετο καὶ ἦν βεβωμένα ἀνά τε τὴν Ἰωνίην καὶ τὴν ἄλλην Ἑλλάδα· ὅκου γὰρ ἰθύσειε¹⁹ στρατεύεσθαι, πάντα οἱ ἐχώρει εὐτυχέως.²⁰ ἔκρητο δὲ πεντηκοντέρους τε ἑκατὸν καὶ χιλίους τοξότας, ἔφερε²¹ δὲ καὶ ἦγε πάντας διακρίνων οὐδένα· τῷ γὰρ φίλῳ ἔφη χαριεῖσθαι μᾶλλον ἀποδιδούς τὰ ἔλαβε ἢ ἀρχὴν μηδὲ²² λαβών. συχνὰς μὲν δὴ τῶν νήσων ἀραιήκεε, πολλὰ δὲ καὶ τῆς ἡπείρου ἄσπεα· ἐν δὲ δὴ καὶ Λεσβίους πανστρατιῇ²³ βοηθέοντας Μιλησίοισι ναυμαχίῃ κρατήσας εἶλε, οἱ τὴν τάφρον περὶ τὸ τεῖχος τὸ ἐν Σάμῳ πᾶσαν δεδεμένοι ὥρυξαν.

3.40

Καί κως τὸν Ἀμασιν εὐτυχέων μεγάλως ὁ Πολυκράτης οὐκ ἐλάνθανε, ἀλλὰ οἱ τοῦτ' ἦν ἐπιμελές. πολλῶν δὲ ἔτι πλευνός οἱ εὐτυχίης²⁴ γινομένης γράψας ἐς βυβλίον τάδε ἐπέστειλε ἐς Σάμον. «Ἀμασις Πολυκράτει ὧδε λέγει. ἡδὺ μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξείνον εὖ πρήσσοντα· ἐμοὶ δὲ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι, τὸ θεῖον ἐπισταμένῳ²⁵ ὥς ἔστι φθονερόν.²⁶ καὶ κως βούλομαι, καὶ αὐτὸς²⁷ καὶ τῶν ἂν κήδωμαι, τὸ μὲν τι εὐτυχεῖν τῶν πρηγμάτων, τὸ δὲ προσπταίνειν, καὶ οὕτω διαφέρειν τὸν αἰῶνα ἐναλλάξ πρήσσων, ἢ

¹⁵ an Ionic colony off the west coast of Anatolia ¹⁶ Sections 39-60 are a digression about him and the Samians. ¹⁷ took over ¹⁸ in thirds; triply ¹⁹ charge at, head for ²⁰ fortunate ²¹ (booty) ²² never in the first place ²³ with the whole army ²⁴ good luck, success ²⁵ I ²⁶ jealous ²⁷ myself

εὐτυχέειν τὰ πάντα. οὐδένα γάρ κω λόγῳ οἶδα ἀκούσας ὅστις ἐς τέλος οὐ κακῶς ἐτελεύτησε πρόρριζος, εὐτυχέων τὰ πάντα. σύ νυν ἐμοὶ πειθόμενος ποιήσον πρὸς τὰς εὐτυχίας τοιάδε· φροντίσας τὸ ἂν εὖρης ἐόν τοι πλείστου ἄξιον καὶ ἐπ' ᾧ σὺ ἀπολομένῳ μάλιστα τὴν ψυχὴν ἀλγήσεις, τοῦτο ἀπόβαλε οὕτω ὅπως μηκέτι ἦξει ἐς ἀνθρώπους· ἦν τε μὴ ἐναλλάξ ἤδη τῷπὸ τούτου αἱ εὐτυχίαι τοι τῇσι πάθῃσι προσπίπτωσι, τρόπῳ τῷ ἐξ ἐμεῦ ὑποκειμένῳ²⁸ ἀκέο.»

3.41

Ταῦτα ἐπιλεξάμενος ὁ Πολυκράτης καὶ νόῳ λαβὼν ὥς οἱ εἶδ' ὑπετίθετο Ἄμασις, ἐδίξητο ἐπ' ᾧ ἂν μάλιστα τὴν ψυχὴν ἀσθηθῇ²⁹ ἀπολομένῳ τῶν κειμηλίων,³⁰ διζήμενος δὲ εὔρισκε τόδε. ἦν οἱ σφρηγὶς τὴν ἐφόρει χρυσόδετος,³¹ σμαράγδου³² μὲν λίθου ἐοῦσα, ἔργον δὲ ἦν Θεοδώρου τοῦ Τηλεκλέος Σαμίου. ἐπεὶ ὦν ταύτην οἱ ἐδόκεε ἀποβαλεῖν, ἐποίεε τοιάδε· πεντηκόντερον πληρώσας ἀνδρῶν ἐσέβη³³ ἐς αὐτήν, μετὰ δὲ ἀναγαγεῖν ἐκέλευε ἐς τὸ πέλαγος· ὥς δὲ ἀπὸ τῆς νήσου ἐκὰς ἐγένετο, περιελόμενος τὴν σφρηγίδα πάντων ὀρώντων τῶν συμπλῶν ῥίπτει ἐς τὸ πέλαγος. τοῦτο δὲ ποιήσας ἀπέπλεε, ἀπικόμενος δὲ ἐς τὰ οἰκία συμφορῇ ἐχρᾶτο.

3.42

Πέμπτη δὲ ἦ ἕκτη ἡμέρῃ ἀπὸ τούτων τάδε οἱ συνήνεκε γενέσθαι. ἀνὴρ ἀλιεὺς³⁴ λαβὼν ἰχθὺν μέγαν τε καὶ καλὸν ἡξίου μιν Πολυκράτει δῶρον δοθῆναι· φέρων δὴ ἐπὶ τὰς θύρας Πολυκράτει ἔφη ἐθέλειν ἐλθεῖν ἐς οἶψιν, χωρήσαντος δὲ οἱ τούτου ἔλεγε διδοὺς τὸν ἰχθύν «ὦ βασιλεῦ, ἐγὼ τόνδε ἐλὼν οὐκ ἐδικαίωσα φέρειν ἐς ἀγορήν, καίπερ ἐὼν ἀποχειροβίωτος, ἀλλὰ μοι ἐδόκεε σεῦ τε εἶναι ἄξιος καὶ τῆς σῆς ἀρχῆς· σοὶ δὴ μιν φέρων δίδωμι.» ὁ δὲ ἡσθεὶς τοῖσι ἔπεσι ἀμείβεται τοῖσιδε. «κάρτα τε εἶ ἐποίησας καὶ χάρις διπλῇ τῶν τε λόγων καὶ τοῦ δώρου, καὶ σε ἐπὶ δειπνον καλέομεν.» ὁ μὲν δὴ ἀλιεὺς μέγα ποιούμενος ταῦτα ἦε ἐς τὰ οἰκία, τὸν δὲ ἰχθὺν τάμνοντες οἱ θεράποντες εὐρίσκουσι ἐν

²⁸ proposed ²⁹ be disgusted ³⁰ a valuable, thing to be laid up
³¹ set in gold, gilded ³² emerald ³³ ἐσβαίνω ³⁴ sailor, fisherman

and thou art putting to death men's sons also. If thou do many such things, beware lest the Persians make revolt from thee. As for me, thy father Cyrus gave me charge, earnestly bidding me to admonish thee, and suggest to thee that which I should find to be good." Thus he counselled him, manifesting goodwill towards him; but Cambyses answered:

"Dost thou venture to counsel me, who excellently well didst rule thine own country, and well didst counsel my father, bidding him pass over the river Araxes and go against the Massagetai, when they were willing to pass over into our land, and so didst utterly ruin thyself by ill government of thine own land, and didst utterly ruin Cyrus, who followed thy counsel. However thou shalt not escape punishment now, for know that before this I had very long been desiring to find some occasion against thee."

Thus having said he took his bow meaning to shoot him, but Croesus started up and ran out: and so since he could not shoot him, he gave orders to his attendants to take and slay him. The attendants however, knowing his moods, concealed Croesus, with the intention that if Cambyses should change his mind and seek to have Croesus again, they might produce him and receive gifts as the price of saving his life; but if he did not change his mind nor feel desire to have him back, then they might kill him. Not long afterwards Cambyses did in fact desire to have Croesus again, and the attendants perceiving this reported to him that he was still alive: and Cambyses said that he rejoiced with Croesus that he was still alive, but that they who had preserved him should not get off free, but he would put them to death: and thus he did.

3.37

Many such acts of madness did he both to Persians and allies, remaining at Memphis and opening ancient tombs and examining the dead bodies. Likewise also he entered into the temple of Hephaistos and very much derided the image of the god: for the image of Hephaistos very nearly resembles the Phenician Pataicoi, which the Phenicians carry about on the prows of their triremes; and for him who has not seen these, I will indicate its nature,—it is the likeness of a dwarfish man. He entered also into the temple of the Cabeiroi, into which it is not lawful for any one to enter except the priest only, and the images there he even set on fire, after much mockery of them. Now these also are like the images of Hephaistos, and it is said that they are the children of that god.

3.38

It is clear to me therefore by every kind of proof that Cambyses was mad exceedingly; for otherwise he would not have attempted to deride religious rites and customary observances.

For if one should propose to all men a choice, bidding them select the best customs from all the customs that there are, each race of men, after examining them all, would select those of his own people; thus all think that their own customs are by far the best: and so it is not likely that any but a madman would make a jest of such things. Now of the fact that all men are thus wont to think about their customs, we may judge by many other proofs and more specially by this which follows.

Dareios in the course of his reign summoned those of the Hellenes who were present in his land, and asked them for what price they would consent to eat up their fathers when they died; and they answered that for no price would they do so. After this Dareios summoned those Indians who are called Callatians, who eat their parents, and asked them in presence of the Hellenes, who understood what they said by help of an interpreter, for what payment they would consent to consume with fire the bodies of their fathers when they died; and they cried out aloud and bade him keep silence from such words. Thus then these things are established by usage, and I think that Pindar spoke rightly in his verse, when he said that "of all things law is king."

3.39

Now while Cambyses was marching upon Egypt, the Lacedemonians also had made an expedition against Samos and against Polycrates the son of Aiakes, who had risen against the government and obtained rule over Samos. At first he had divided the State into three parts and had given a share to his brothers Pantagnotos and Syloson; but afterwards he put to death one of these, and the younger, namely Syloson, he drove out, and so obtained possession of the whole of Samos. Then, being in possession, he made a guest-friendship with Amasis the king of Egypt, sending him gifts and receiving gifts in return from him. After this straightway within a short period of time the power of Polycrates increased rapidly, and there was much fame of it not only in Ionia, but also over the rest of Hellas: for to whatever part he directed his forces, everything went fortunately for him: and he had got for himself a hundred fifty-oared galleys and a thousand archers, and he plundered from all, making no distinction of any; for it was his wont to say that he would win more gratitude from his friend by giving back to him that which he had taken, than by not taking at all. So he had conquered many of the islands and also many cities of the continent, and besides other things he gained the victory in a sea-fight over the Lesbians, as they were coming to help the Milesians with their forces, and conquered them: these men dug the whole trench round the wall of the city of Samos working in chains.

3.40

Now Amasis, as may be supposed, did not fail to perceive that Polycrates was very greatly fortunate, and it was to him an object of concern; and as much more good fortune yet continued to come to Polycrates, he wrote upon a paper these words and sent them to Samos: "Amasis to Polycrates thus saith:— It is a pleasant thing indeed to hear that one who is a friend and guest is faring well; yet to me thy great good fortune is not pleasing, since I know that the Divinity is jealous; and I think that I desire, both for myself and for those about whom I have care, that in some of our affairs we should be prosperous and in others should fail, and thus go through life alternately faring well and ill, rather than that we should be prosperous in all things: for never yet did I hear tell of any one who was prosperous in all things and did not come to an utterly evil end at the last. Now therefore do thou follow my counsel and act as I shall say with respect to thy prosperous fortunes. Take thought and consider, and that which thou findest to be the most valued by thee, and for the loss of which thou wilt most be vexed in thy soul, that take and cast away in such a manner that it shall never again come to the sight of men; and if in future from that time forward good fortune does not befall thee in alternation with calamities, apply remedies in the manner by me suggested."

3.41

Polycrates, having read this and having perceived by reflection that Amasis suggested to him good counsel, sought to find which one of his treasures he would be most afflicted in his soul to lose; and seeking he found this which I shall say:— he had a signet which he used to wear, enchased in gold and made of an emerald stone; and it was the work of Theodoros the son of Telecles of Samos. Seeing then that he thought it good to cast this away, he did thus:— he manned a fifty-oared galley with sailors and went on board of it himself; and then he bade them put out into the deep sea. And when he had got to a distance from the island, he took off the signet-ring, and in the sight of all who were with him in the ship he threw it into the sea. Thus having done he sailed home; and when he came to his house he mourned for his loss.

3.42

But on the fifth or sixth day after these things it happened to him as follows:— a fisherman having caught a large and beautiful fish, thought it right that this should be given as a gift to Polycrates. He bore it therefore to the door of the palace and said that he desired to come into the presence of Polycrates, and when he had obtained this he gave him the fish, saying: "O king, having taken this fish I did not think fit to bear it to the market, although I am

one who lives by the labour of his hands; but it seemed to me that it was worthy of thee and of thy monarchy: therefore I bring it and present it to thee." He then, being pleased at the words spoken, answered thus: "Thou didst exceedingly well, and double thanks are due to thee, for thy words and also for thy gift; and we invite thee to come to dinner." The fisherman then, thinking this a great thing, went away to this house; and the servants as they were cutting up the fish found in its

vocabulary

ἄδένω have too much of
ἄδύνατος unable; impossible
αἰώ perceive, feel, hear; breathe out
ἄλγέω suffer ~analgesic
ἄλφιτον barley meal
ἀνατίθῃμι consecrate, lay on, impute; (mp) reproach
ἀνδάνω please ~hedonism
ἀντιάζω meet, fight, join
ἀντιάω meet, fight, join
ἀπάγω lead away, back
~demagogue
ἀποβάλλω throw away, lose
ἀποδιδράσκω escape
ἀπομνησικακέω bear a grudge against
ἀποπέμπω send away ~pomp
ἄρπαγή seizure; rape
ἄρπάζω carry off, seize ~harpoon
ἄρπεδόνη yarn, cord
ἀτάσθαλος reckless, wanton
ἄτε as if; since
ἀφέλκω drag away
βυβλίον paper, book
διαλέγω go through, debate ~legion
διαλύω break up; relax, weaken
διάφορος different; difference; disagreeing; balance, bill
εἴριον wool ~Eriogonum
εἰσκω liken to; suppose
ἐκκομίζω remove; bury a corpse
ἐκτίνω pay off; (mp) exact full payment
ἐκτομή excision, castration
ἐνεῖμι be in ~ion
ἐνθεῦτεν thence
ἐντέλλω (mp) command
ἐξελαύνω drive out, exile ~elastic
ἐξήκοντα sixty
ἐπανάστασις uprising; swelling
ἐπιγίγνομαι succeed, come after

~genus

ἐπικαλέω call upon
ἐπίκουρος ally; mercenary ~cereal
ἐπιλανθάνω mp: forget ~Lethe
ἐπιλέγω say re, say also; choose; (mid) think over
ἐπτακαίδεκα 17
ἔργω bound, fend off; do
~ergonomics
ἐτοῖμος ready; fulfilled
εὐεργεσία good deed, public service
~ergonomics
εὖς good, brave, noble
εὕτυχέω be lucky, prosper, succeed
εὕτυχής fortunate
ζῶον being, animal; picture
ἡλικία time of life, contemporaries
ἡσάομαι (pass) be weaker, be overcome; (active) defeat
θύλακος (ῥ) sack
θώραξ -ηκος (m) breastplate
~thorax
ἱκετεύω approach to beg
ἱκέτης -ου (m, 1) suppliant, refugee
ἱστορέω inquire; relate
κάρτα very much ~κράτος
καταλαμβάνω seize, understand, catch, overtake; (mp) happen
~epilepsy
καταπλέω land ~float
κατάστασις -εως (f) establishment
κάτειμι go down, disembark ~ion
κοσμέω marshal, array ~cosmos
κρητήρ -ος (m) mixing bowl for wine
κτίζω found, populate ~oxytocin
λάθρα secretly
λεπτός thin
ληίζομαι plunder ~lucre
λίνεος linen
μέλι honey, a sweet
μεταπέμπω send; (mid) summon

~pomp	understand ~epilepsy
μηκέτι no more	συλλέγω collect, assemble ~legion
μητροπάτωρ -ος (m) maternal grandfather ~maternal	συμφορά collecting; accident, misfortune
μίν him, her, it	συνειλέω crowd, bind together
μισθωτός hired, hireling	συνίημι send together; hear, notice, understand ~jet
νεώσοικος dock	συντυχίη event, accident
νηδύς -ος (f) belly, womb	συχνός long; many; extensive
ξείνιος of hospitality	τιμωρέω (ι) (+dat) take vengeance, punish; aid one who has been attacked
οίκιον abode, nest ~economics	τίνω (ι) pay, atone for; (mp) punish
όκτωκαίδεκα 18	τίω value, honor; mp: exact recompense for
όν οὔ type of fruit	τοιόσδε such
όρτή holiday, feast	τοξότης -ου (m, 1) archer ~toxic
παρθένος (f) girl, virgin ~Parthenon	τριηκόσιοι three hundred
πεζομαχέω fight on foot	τροφή food, upkeep ~atrophy
περιεργάζομαι belabor, work too hard on	τρωκτός eaten raw
περίθυμος (υ) very angry	τύραννος tyrant
περιοράω look around; watch; permit	ὔβρισμα -τος (n, 3) outrage, insolence
προδίδωμι betray	ὑποκρίνομαι (ι) answer; pretend
πρόθυμος (υ) willing, eager ~fume	ὑποπίμπρημι set on fire; burn on a pyre
προπέμπω send, send ahead	ὑποπτεύω guess, observe, be suspicious of
~pomp	φιλοφρονέομαι treat kindly, favor
προσωτέρω farther	φονεύς -ως (m) killer ~offend
σήσαμον sesame	χορός dance; chorus ~terpsichorean
σήσαμος sesame	χρυσός (υ) gold
στράτευμα -τος (n, 3) army	χρυσώω (υ) make golden, gild
~strategy	
στρατός common people/soldiers	
~strategy	
στρατώω be on a campaign	
~strategy	
συλλαμβάνω seize, capture;	

τῇ νηδί αὐτοῦ ἐνεοῦσαν τὴν Πολυκράτεος σφρηγίδα. ὥς δὲ εἰδόν τε καὶ ἔλαβον τάχιστα, ἔφερον κεχαρηκότες παρὰ τὸν Πολυκράτεα, διδόντες δέ οἱ τὴν σφρηγίδα ἔλεγον ὅτεω τρόπῳ εὐρέθη. τὸν δὲ ὥς ἐσῆλθε θεῖον εἶναι τὸ πρήγμα, γράφει ἐς βυβλίον πάντα τὰ ποιήσαντά μιν οἷα καταλελάβηκε, γράψας δὲ ἐς Αἴγυπτον ἐπέθηκε.

3.43

Ἐπιλεξάμενος δὲ ὁ Ἄμασις τὸ βυβλίον τὸ παρὰ τοῦ Πολυκράτεος ἦκον, ἔμαθε ὅτι ἐκκομίσαι τε ἀδύνατον εἶη ἀνθρώπῳ ἄνθρωπον ἐκ τοῦ μέλλοντος γίνεσθαι πρήγματος, καὶ ὅτι οὐκ εἶ τελευτήσῃ μὲλλον Πολυκράτης εὐτυχέων τὰ πάντα, ὅς καὶ τὰ ἀποβάλλει εὐρίσκει. πέμψας δέ οἱ κήρυκα ἐς Σάμον διαλύεσθαι ἔφη τὴν ξεινίην. τοῦδε δὲ εἵνεκεν ταῦτα ἐποίεε, ἵνα μὴ συντυχίης δεινῆς τε καὶ μεγάλης Πολυκράτεα καταλαβούσης αὐτὸς ἀλγήσειε τὴν ψυχὴν ὥς περὶ ξείνου ἀνδρός.

3.44

Ἐπὶ τοῦτον δὴ ὦν τὸν Πολυκράτεα εὐτυχεόντα τὰ πάντα ἐστρατεύοντο Λακεδαιμόνιοι, ἐπικαλεσαμένων τῶν μετὰ ταῦτα¹ Κυδωνίην τὴν ἐν Κρήτῃ κτισάντων Σαμίων. πέμψας δὲ κήρυκα λάθρῃ Σαμίων Πολυκράτης παρὰ Καμβύσεα τὸν Κύρου συλλέγοντα στρατὸν ἐπ' Αἴγυπτον, ἐδεήθη ὅκως ἂν καὶ παρ' ἐωυτὸν πέμψας ἐς Σάμον δέοιτο στρατοῦ. Καμβύσης δὲ ἀκούσας τούτων προθύμως ἐπεμψε ἐς Σάμον δεόμενος Πολυκράτεος στρατὸν ναυτικὸν ἅμα πέμψαι ἐωυτῷ ἐπ' Αἴγυπτον. ὁ δὲ ἐπιλέξας τῶν ἀστῶν² τοὺς ὑπώπτενε μάλιστα ἐς ἐπανάστασιν ἀπέπεμπε τεσσεράκοντα τριήρεσι, ἐντειλάμενος Καμβύσῃ ὀπίσω τούτους μὴ ἀποπέμπειν.

3.45

Οἱ μὲν δὴ λέγουσι τοὺς ἀποπεμφθέντας Σαμίων ὑπὸ Πολυκράτεος οὐκ ἀπικέσθαι ἐς Αἴγυπτον, ἀλλ' ἐπείτε ἐγένοντο ἐν Καρπάθῳ³ πλέοντες,

¹ later on ² his own citizens ³ a large island near Crete, unrelated to the Carpathian Mountains

δοῦναι σφίσι λόγον, καί σφι ἀδεῖν τὸ προσωτέρω μηκέτι πλέειν· οἷ δέ⁴ λέγουσι ἀπικομένους τε ἐς Αἴγυπτον καὶ φυλασσομένους ἐνθεῦτεν αὐτοὺς ἀποδρῆναι.

καταπλέουσι δὲ ἐς τὴν Σάμον Πολυκράτης νηυσὶ ἀντιάσας ἐς μάχην κατέστη· νικήσαντες δὲ οἱ κατιόντες ἀπέβησαν ἐς τὴν νῆσον, πεζομαχίσαντες⁵ δὲ ἐν αὐτῇ ἐσώθησαν, καὶ οὕτω δὴ ἔπλεον ἐς Λακεδαίμονα.

εἰσὶ δὲ οἷ λέγουσι τοὺς ἀπ' Αἰγύπτου νικῆσαι Πολυκράτεια, λέγοντες ἐμοὶ δοκεῖν οὐκ ὀρθῶς· οὐδὲν γὰρ ἔδει σφέας Λακεδαιμονίους ἐπικαλέεσθαι, εἴ περ αὐτοὶ ἦσαν ἱκανοὶ Πολυκράτεια παραστήσασθαι. πρὸς δὲ τούτοις οὐδὲ λόγος αἰρέει, τῷ ἐπικούρῳ τε μισθωτοῖ⁶ καὶ τοξόται οἰκῆιοι ἦσαν πλήθει πολλοί, τοῦτον ὑπὸ τῶν κατιόντων Σαμίων ἐόντων ὀλίγων ἐσσωθῆναι.

τῶν δ' ὑπ' ἐωυτῷ ἐόντων πολιητέων τὰ τέκνα καὶ τὰς γυναῖκας ὁ Πολυκράτης ἐς τοὺς νεωσοίκους⁷ συνειλήσας εἶχε ἐτοίμους, ἦν ἄρα προδιδῶσι οὗτοι πρὸς τοὺς κατιόντας, ὑποπρῆσαι αὐτοῖσι τοῖσι νεωσοίκοις.

3.46

Ἐπεῖτε δὲ οἱ ἐξελασθέντες Σαμίων ὑπὸ Πολυκράτεις ἀπίκοντο ἐς τὴν Σπάρτην, καταστάντες ἐπὶ τοὺς ἄρχοντας ἔλεγον πολλὰ οἷα κάρτα δεόμενοι· οἷ δέ σφι τῇ πρώτῃ καταστάσει ὑπεκρίναντο⁸ τὰ μὲν πρῶτα λεχθέντα ἐπιλελῆσθαι, τὰ δὲ ὕστατα οὐ συνιέναι. μετὰ δὲ ταῦτα δεύτερα καταστάντες ἄλλο μὲν εἶπον οὐδέν, θύλακον⁹ δὲ φέροντες¹⁰ ἔφασαν τὸν θύλακον ἀλφίτων δέεσθαι. οἷ δέ σφι ὑπεκρίναντο τῷ θυλάκῳ περιεργάσθαι· βοηθῆειν δ' ὧν ἔδοξε αὐτοῖσι.

3.47

Καὶ ἔπειτα παρασκευασάμενοι ἐστρατεύοντο Λακεδαμόνιοι ἐπὶ

⁴ paired with οἷ μὲν above, a second, conflicting account ⁵ fight on foot ⁶ hired, hireling ⁷ dock ⁸ the Spartans ⁹ sack ¹⁰ the Samians

Σάμον, ὡς μὲν Σάμιοι¹¹ λέγουσι, εὐεργεσίας ἐκτίνοντες, ὅτι σφι πρότεροι αὐτοὶ νηυσὶ ἐβοήθησαν ἐπὶ Μεσσηνίους· ὡς δὲ Λακεδαιμόνιοι λέγουσι, οὐκ οὕτω τιμωρῆσαι δεομένοισι Σαμίοις ἐστρατεύοντο ὡς τίσασθαι βουλόμενοι τοῦ κρητῆρος τῆς ἀρπαγῆς,¹² τὸν ἡγον Κροίσω, καὶ τοῦ θώρηκος, τὸν αὐτοῖσι Ἄμασις ὁ Αἰγύπτου βασιλεὺς ἔπεμψε δῶρον. καὶ γὰρ θώρηκα ἐλήισαντο τῷ προτέρῳ ἔτει ἢ τὸν κρητῆρα οἱ Σάμιοι, ἐόντα μὲν λίνεον¹³ καὶ ζῶων ἐνυφασμένων συχνῶν, κεκοσμημένον δὲ χρυσῷ καὶ εἰρίοισι¹⁴ ἀπὸ ξύλου· τῶν δὲ εἵνεκα θωμάσαι ἄξιον, ἀρπεδόνῃ ἐκάστη τοῦ θώρηκος ποιέει· ἐοῦσα γὰρ λεπτή ἔχει ἀρπεδόνας ἐν ἐωυτῇ τριηκοσίας καὶ ἐξήκοντα, πάσας φανεράς. τοιοῦτος ἕτερος ἐστὶ καὶ τὸν ἐν Λίνδῳ ἀνέθηκε τῇ Ἀθηναίῃ Ἄμασις.

3.48

Συνεπελάβοντο δὲ τοῦ στρατεύματος τοῦ ἐπὶ Σάμον ὥστε γενέσθαι καὶ Κορίνθιοι¹⁵ προθύμως· ὕβρισμα¹⁶ γὰρ καὶ ἐς τούτους εἶχε ἐκ τῶν Σαμίων γενόμενον γενεῇ πρότερον τοῦ στρατεύματος τούτου, κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ κρητῆρος τῇ ἀρπαγῇ γεγονός. Κερκυραίων¹⁷ γὰρ παῖδας τριηκοσίους ἀνδρῶν τῶν πρώτων Περίανδρος¹⁸ ὁ Κνυμέλου ἐς Σάρδεις¹⁹ ἀπέπεμψε παρὰ Ἀλυάττεα²⁰ ἐπ' ἐκτομῇ· προσσχόντων δὲ ἐς τὴν Σάμον τῶν ἀγόντων τοὺς παῖδας Κορινθίων, πυθόμενοι οἱ Σάμιοι τὸν λόγον, ἐπ' οἷσι ἀγοίατο ἐς Σάρδεις, πρῶτα μὲν τοὺς παῖδας ἐδίδαξαν ἱροῦ ἄψασθαι²¹ Ἀρτέμιδος· μετὰ δὲ οὐ περιορῶντες ἀπέλκειν τοὺς ἰκέτας ἐκ τοῦ ἱροῦ, σιτίων δὲ τοὺς παῖδας ἐργόντων Κορινθίων, ἐποιήσαντο οἱ Σάμιοι ὀρτήν, τῇ καὶ νῦν ἔτι χρέωνται κατὰ ταῦτά. νυκτὸς γὰρ ἐπιγενομένης, ὅσον χρόνον ἰκέτευον οἱ παῖδες, ἵστασαν χοροὺς παρθένων τε καὶ ἡθέων, ἰστάντες δὲ τοὺς χοροὺς τρωκτὰ²² σησάμου τε καὶ μέλιτος²³ ἐποιήσαντο

¹¹ the rebels ¹² seizure; rape ¹³ linen ¹⁴ wool ¹⁵ in central Greece, at the isthmus connecting the Peloponnese to the continent
¹⁶ outrage, insolence ¹⁷ of Corfu, an island in the norther Ionian Sea
¹⁸ a Corinthian tyrant, surrounded by wildly contradictory legends
¹⁹ in Lydia ²⁰ the Ludian king ²¹ to obtain sanctuary by setting foot there ²² eaten raw ²³ honey, a sweet

νόμον φέρεσθαι, ἵνα ἀρπάζοντες οἱ τῶν Κερκυραίων παῖδες ἔχουεν τροφήν. ἐς τοῦτο δὲ τόδε ἐγένετο, ἐς ὃ οἱ Κορίνθιοι τῶν παίδων οἱ φύλακοι οἴχοντο ἀπολιπόντες· τοὺς δὲ παῖδας ἀπήγαγον ἐς Κέρκυραν οἱ Σάμιοι.

3.49

Εἰ μὲν νυν Περιάνδρου τελευτήσαντος τοῖσι Κορινθίοισι φίλα ἦν πρὸς τοὺς Κερκυραίους, οἳ δὲ οὐκ ἂν συνελάβοντο τοῦ στρατεύματος τοῦ ἐπὶ Σάμον ταύτης εἵνεκεν τῆς αἰτίας. νῦν δὲ αἰεὶ ἐπείτε ἔκτισαν τὴν νῆσον εἰσὶ ἀλλήλοισι διάφοροι, ἐόντες ἐωντοῖσι... τούτων ὧν εἵνεκεν ἀπεμνησικάκεον τοῖσι Σαμίοισι οἱ Κορίνθιοι. ἀπέπεμπε δὲ ἐς Σάρδεις ἐπ' ἐκτομῇ Περιάνδρος τῶν πρώτων Κερκυραίων ἐπιλέξας τοὺς παῖδας τιμωρεύμενος· πρότεροι γὰρ οἱ Κερκυραῖοι ἥρξαν ἐς αὐτὸν πρῆγμα ἀτάσθαλον ποιήσαντες.

3.50

Ἐπείτε γὰρ τὴν ἐωντοῦ γυναικα Μέλισσαν Περιάνδρος ἀπέκτεινε, συμφορὴν τοιήνδε οἱ ἄλλην συνέβη πρὸς τῇ γεγονυίᾳ γενέσθαι.

Ἦσάν οἱ ἐκ Μελίσσης δύο παῖδες, ἡλικίην ὃ μὲν ἑπτακαίδεκα²⁴ ὃ δὲ ὀκτωκαίδεκα²⁵ ἔτεα γεγονώς. τούτους ὁ μητροπάτωρ²⁶ Προκλῆς ἐὼν Ἐπιδαύρου²⁷ τύραννος μεταπεμψάμενος²⁸ παρ' ἐωντὸν ἐφιλοφρονέετο, ὡς οἶκος ἦν θυγατρὸς ἐόντας τῆς ἐωντοῦ παῖδας. ἐπείτε δὲ σφέας ἀπεπέμπετο, εἶπε προπέμπων αὐτοὺς «ἄρα ἴστε, ὦ παῖδες, ὅς ὑμέων τὴν μητέρα ἀπέκτεινε;» τοῦτο τὸ ἔπος ὁ μὲν πρεσβύτερος αὐτῶν ἐν οὐδενὶ λόγῳ ἐποιήσατο· ὁ δὲ νεώτερος, τῷ ὄννομα ἦν Λυκόφρων, ἤλγησε ἀκούσας οὕτω ὥστε ἀπικόμενος ἐς τὴν Κόρινθον ἄτε φονέα²⁹ τῆς μητρὸς τὸν πατέρα οὔτε προσεῖπε, διαλεγομένῳ τε οὔτε προσδιελέγετο ἱστορέοντί τε λόγον οὐδένα ἐδίδου. τέλος δέ μιν περιθύμως ἔχων ὁ Περιάνδρος ἐξελαύνει ἐκ τῶν οἰκίων.

²⁴ 17 ²⁵ 18 ²⁶ maternal grandfather ²⁷ 50 km from Corinth

²⁸ summoned ²⁹ killer

belly the signet-ring of Polycrates. Then as soon as they had seen it and taken it up, they bore it rejoicing to Polycrates, and giving him the signet-ring they told him in what manner it had been found: and he perceiving that the matter was divine, wrote upon paper all that he had done and all that had happened to him, and having written he despatched it to Egypt.

3.43

Then Amasis, when he had read the paper which had come from Polycrates, perceived that it was impossible for man to rescue man from the event which was to come to pass, and that Polycrates was destined not to have a good end, being prosperous in all things, seeing that he found again even that which he cast away. Therefore he sent an envoy to him in Samos and said that he broke off the guest-friendship; and this he did lest when a fearful and great mishap befell Polycrates, he might himself be grieved in his soul as for a man who was his guest.

3.44

It was this Polycrates then, prosperous in all things, against whom the Lacedemonians were making an expedition, being invited by those Samians who afterwards settled at Kydonia in Crete, to come to their assistance. Now Polycrates had sent an envoy to Cambyses the son of Cyrus without the knowledge of the Samians, as he was gathering an army to go against Egypt, and had asked him to send to him in Samos and to ask for an armed force. So Cambyses hearing this very readily sent to Samos to ask Polycrates to send a naval force with him against Egypt: and Polycrates selected of the citizens those whom he most suspected of desiring to rise against him and sent them away in forty triremes, charging Cambyses not to send them back.

3.45

Now some say that those of the Samians who were sent away by Polycrates never reached Egypt, but when they arrived on their voyage at Carpathos, they considered with themselves, and resolved not to sail on any further: others say that they reached Egypt and being kept under guard there, they made their escape from thence.

Then, as they were sailing in to Samos, Polycrates encountered them with ships and engaged battle with them; and those who were returning home had the better and landed in the island; but having fought a land-battle in the island, they were worsted, and so sailed to Lacedemon.

Some however say that those from Egypt defeated Polycrates in the battle; but this in my opinion is not correct, for there would have been no need for them to invite the assistance of the Lacedemonians if they had been able

by themselves to bring Polycrates to terms. Moreover, it is not reasonable either, seeing that he had foreign mercenaries and native archers very many in number, to suppose that he was worsted by the returning Samians, who were but few.

Then Polycrates gathered together the children and wives of his subjects and confined them in the ship-sheds, keeping them ready so that, if it should prove that his subjects deserted to the side of the returning exiles, he might burn them with the sheds.

3.46

When those of the Samians who had been driven out by Polycrates reached Sparta, they were introduced before the magistrates and spoke at length, being urgent in their request. The magistrates however at the first introduction replied that they had forgotten the things which had been spoken at the beginning, and did not understand those which were spoken at the end. After this they were introduced a second time, and bringing with them a bag they said nothing else but this, namely that the bag was in want of meal; to which the others replied that they had overdone it with the bag. However, they resolved to help them.

3.47

Then the Lacedemonians prepared a force and made expedition to Samos, in repayment of former services, as the Samians say, because the Samians had first helped them with ships against the Messenians; but the Lacedemonians say that they made the expedition not so much from desire to help the Samians at their request, as to take vengeance on their own behalf for the robbery of the mixing-bowl which they had been bearing as a gift to Croesus, and of the corslet which Amasis the king of Egypt had sent as a gift to them; for the Samians had carried off the corslet also in the year before they took the bowl; and it was of linen with many figures woven into it and embroidered with gold and with cotton; and each thread of this corslet is worthy of admiration, for that being itself fine it has in it three hundred and sixty fibres, all plain to view. Such another as this moreover is that which Amasis dedicated as an offering to Athene at Lindos.

3.48

The Corinthians also took part with zeal in this expedition against Samos, that it might be carried out; for there had been an offence perpetrated against them also by the Samians a generation before the time of this expedition and about the same time as the robbery of the bowl. Periander the son of Kypselos had despatched three hundred sons of the chief men of Corcyra

to Alyattes at Sardis to be made eunuchs; and when the Corinthians who were conducting the boys had put in to Samos, the Samians, being informed of the story and for what purpose they were being conducted to Sardis, first instructed the boys to lay hold of the temple of Artemis, and then they refused to permit the Corinthians to drag the suppliants away from the temple: and as the Corinthians cut the boys off from supplies of food, the Samians made a festival, which they celebrate even to the present time in the same manner: for when night came on, as long as the boys were suppliants they arranged dances of maidens and youths, and in arranging the dances they made it a rule of the festival that sweet cakes of sesame and honey should be carried, in order that the Corcyrean boys might snatch them and so have support; and this went on so long that at last the Corinthians who had charge of the boys departed and went away; and as for the boys, the Samians carried them back to Corcyra.

3.49

Now, if after the death of Periander the Corinthians had been on friendly terms with the Corcyreans, they would not have joined in the expedition against Samos for the cause which has been mentioned; but as it is, they have been ever at variance with one another since they first colonised the island. This then was the cause why the Corinthians had a grudge against the Samians.

Now Periander had chosen out the sons of the chief men of Corcyra and was sending them to Sardis to be made eunuchs, in order that he might have revenge; since the Corcyreans had first begun the offence and had done to him a deed of reckless wrong.

3.50

For after Periander had killed his wife Melissa, it chanced to him to experience another misfortune in addition to that which had happened to him already, and this was as follows.

He had by Melissa two sons, the one of seventeen and the other of eighteen years. These sons their mother's father Procles, who was despot of Epidaurus, sent for to himself and kindly entertained, as was to be expected seeing that they were the sons of his own daughter; and when he was sending them back, he said in taking leave of them: "Do ye know, boys, who it was that killed your mother?" Of this saying the elder of them took no account, but the younger, whose name was Lycophron, was grieved so greatly at hearing it, that when he reached Corinth again he would neither address his father, nor speak to him when his father would have conversed with him, nor give any reply when he asked questions, regarding him as the murderer of his

mother. At length Periander being enraged with his son drove him forth out of his house.

vocabulary

ἀγγελία message, news ~angel
 ἄγχι near, nigh ~angina
 αἰρετός takeable, desirable ~heresy
 αἶσσω dart, glance
 ἀκμάζω be in top form, flourish
 ἀλήτης -ου (m, 1) wanderer, tramp
 ~swelter
 ἀλουσία being unwashed
 ἀνάκειμαι be dedicated, be put up
 ἀνάκρισις -εως (f) examination
 ἀναμνηστικῶς (+2 acc) remind
 someone ~mnemonic
 ἀνθίστημι face, make a stand
 ~station
 ἀνίκητος (i) unconquered
 ἀπαγορεύω forbid; fail, be worn out
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπειλέω vow, threaten, boast
 ἀπελαύνω expel, exclude, ward off;
 (intrans) ride away
 ἀπηγέομαι lead; tell, relate
 ἀποβάλλω throw away, lose
 ἀποκαλέω call back; call a name
 ἀποκλείω shut out; (+acc) close
 ἄπορος impassable, difficult
 ἄργυρος silver, money ~Argentina
 ἀριστεύω be the best ~aristocrat
 ἀσιτία (ii) lack of food, abstinence
 from food
 ἄσσω dart, glance
 ἅτε as if; since
 αὐτόθεν from that place
 δειμαίνω be afraid
 δημόσιος public, the state
 διάδοχος being successor
 δίαίτα way of life; home; arbitration
 διακαρτερέω endure, stand by
 διαλέγω go through, debate ~legion
 διανέμω distribute, divide
 διέπω manage, conduct

δίζημαι seek ~zeal
 δικαίω demand/make justice
 εἴλω pack, press, drive ~helix
 ἐνδίδωμι hand over, lend, show,
 allow
 ἐνοράω look at, notice something in
 ἐξελαύνω drive out, exile ~elastic
 ἐξεργάζομαι accomplish; undo;
 destroy someone
 ἐξέργω shut out; prevent; force to
 ἐπαγωγός attractive; causing
 ἐπεξέρχομαι sally
 ἐπιεικής fitting ~icon
 ἐπίκουρος ally; mercenary ~cereal
 ἐπικρατέω rule over
 ἐπιχώριος native
 ἐραστής -οῦ (m, 1) lover, fan
 εὐδαίμων blessed with a good
 genius
 εὖς good, brave, noble
 ἐρέπω drive, meet, follow ~sequel
 ἐφοράω look upon ~panorama
 ζημία loss, penalty ~zeal
 ζημιόω fine, punish
 ζωγρέω capture, give quarter; revive
 ~zoo
 θησαυρός treasury ~treasure
 θυμός (i) anger
 ἰάομαι (i) cure ~pediatrician
 ἱστορέω inquire; relate
 ἴστωρ referee, witness ~wit
 καίπερ even if
 καλινδέομαι roll, wallow
 καταινέω agree, promise, grant
 καταφαίνω declare, make visible
 καταχρυσόω (i) gild
 κήρυγμα -τος (n, 3) proclamation
 κόπτω beat, cut, strike
 κότερος which, whichever of two
 κτήμα -τος (n, 3) possession
 λιπαρέω (i) persist
 μαλακός soft

μάταιος vain, empty
 μεταλλάω interrogate, ask about
 μέταλλον mine; mineral
 μέτοχος partnering
 μητροπάτωρ -ος (m) maternal
 grandfather ~maternal
 μητρῷος maternal
 μηχανή machine; mechanism, way
 μίν him, her, it
 μόλυβδος lead
 νεηνίης young person
 νεηνίσκος young man
 νησιώτης -ου (m, 1) insular
 νόμισμα -τος (n, 3) institution; coin
 νωθής lazy
 οἶκίον abode, nest ~economics
 οἰκτεῖρω pity
 ὄον οὖ type of fruit
 ὅποῖος whatever kind
 οὐδαμὸς not anyone
 παραμένω stay with ~remain
 παρηβάζω be past one's prime
 πατρῷος of the father(s), ancestral
 ~paternal
 πατρῷος of the father(s), ancestral
 πενθερός father in law ~Nepenthe
 περίειμι be superior to; be left over;
 still exist
 περιέχω (mid) protect
 πλουτέω be rich
 προάστειον suburb
 προβαίνω surpass, continue ~basis
 προκόπτω make progress

προσβάλλω hit, attack, approach;
 attach, offer ~ballistic
 προτίθημι prefer, set out ~thesis
 πρυτανήιον town hall, law court
 πυργόω wall, fortify
 ῥάχις -τος (f) spine, lower back
 σκαιός left-hand
 στέλλω prepare, send, furl ~apostle
 στοά στώς roofed colonnade,
 storehouse
 συγγίγνομαι associate with, meet,
 have sex ~genus
 συγγιγνώσκω acknowledge; pardon
 συμπίπτω fall together, happen
 συμφορά collecting; accident,
 misfortune
 συνεισπίπτω rush in with
 συχνός long; many; extensive
 σφαλερός slippery; tottering
 τοκεύς -ος (m) parent ~oxytocin
 τυραννίς -δος (f) tyranny
 ὑπείμι be under
 ὑποδείκνυμι (υῶ) show, trace out
 ὑποδέχομαι welcome, accept, suffer
 ~doctrine
 ὑποκρίνομαι (ι) answer; pretend
 ὑποτίθημι suggest, advise
 ~hypothesis
 ὑποψία suspicion ~panorama
 φθονέω envy
 φιλοτιμία (ι) ambition, pride
 φιλόφρων kindly
 χρηστήριον oracle, response

3.51

Ἐξελάσας δὲ τοῦτον ἱστόρεε¹ τὸν πρεσβύτερον τὰ σφί ὁ μητροπάτωρ διελέχθη. ὁ δέ οἱ ἀπηγέετο ὡς σφέας φιλοφρόνως² ἐδέξατο· ἐκείνου δὲ τοῦ ἔπειος τό σφί ὁ Προκλῆης ἀποστέλλων εἶπε, ἅτε οὐ νόῳ λαβῶν, οὐκ ἐμέμνητο. Περίανδρος δὲ οὐδεμίαν μηχανὴν ἔφη εἶναι μὴ οὗ σφί ἐκείνον ὑποθέσθαι³ τι, ἐλιπάρεε⁴ τε ἱστορέων· ὁ δὲ ἀναμνησθεὶς εἶπε καὶ τοῦτο. Περίανδρος δὲ νόῳ λαβῶν καὶ τοῦτο καὶ μαλακὸν ἐνδιδόναι βουλόμενος οὐδέν, τῇ⁵ ὁ ἐξελασθεὶς ὑπ' αὐτοῦ παῖς δίαίταν ἐποίεετο, ἐς τούτους⁶ πέμπων ἄγγελον ἀπηγόρευε μὴ μιν δέκεσθαι οἰκίοισι. ὁ δὲ ὅκως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπηλαύνετ'⁷ ἂν καὶ ἀπὸ ταύτης, ἀπειλούντός τε τοῦ Περίανδρου τοῖσι δεξαμένοισι καὶ ἐξέργειν κελεύοντος· ἀπελαυνόμενος δ' ἂν ἦε ἐπ' ἐτέρην τῶν ἐταίρων· οἱ δὲ ἅτε Περίανδρου ἐόντα παῖδα καίπερ δειμαίνοντες ὅμως ἐδέκοντο.

3.52

Τέλος δὲ⁸ ὁ Περίανδρος κήρυγμα⁹ ἐποιήσατο, ὅς ἂν ἡ οἰκίοισι ὑποδέξεται μιν ἢ προσδιαλεχθῇ, ἱρὴν ζημίην¹⁰ τοῦτον τῷ Ἀπόλλωνι ὀφείλειν, ὅσῃν δὴ εἶπας. πρὸς ὧν δὴ τοῦτο τὸ κήρυγμα οὔτε τίς οἱ διαλέγεσθαι οὔτε οἰκίοισι δέκεσθαι ἤθελε· πρὸς¹¹ δὲ οὐδὲ αὐτὸς ἐκείνος ἐδικαίου πειρᾶσθαι ἀπειρημένον, ἀλλὰ διακαρτερέων ἐν τῇσι στοῇσι¹² ἐκαλινδέετο.¹³

τετάρτη δὲ ἡμέρῃ ἰδὼν μιν ὁ Περίανδρος ἀλousίγησι¹⁴ τε καὶ ἀσιτίγησι¹⁵ συμπεπτωκότα οἴκτειρε· ὑπεῖς δὲ τῆς ὀργῆς ἦε ἄσσον καὶ ἔλεγε «ὦ παῖ, κότερα τούτων αἰρετώτερα¹⁶ ἐστί, ταῦτα τὸ νῦν ἔχων πρήσσεις, ἢ τὴν τυραννίδα καὶ τὰ ἀγαθὰ τὰ νῦν ἐγὼ ἔχω, ταῦτα ἐόντα τῷ πατρὶ ἐπιτήδεον παραλαμβάνειν, ὅς ἐὼν ἐμός τε παῖς καὶ Κορίνθου τῆς

¹ asked ² kindly ³ suggest ⁴ persist ⁵ to the place where ⁶ the people there ⁷ imperfect tense, this happens repeatedly ⁸ eventually ⁹ proclamation ¹⁰ fine ¹¹ in keeping with ¹² roofed colonnade, storehouse ¹³ roll, wallow ¹⁴ being unwashed ¹⁵ lack of food, abstinence from food ¹⁶ takeable, desirable

εὐδαίμονος¹⁷ βασιλεὺς ἀλήτην βίον εἶλεν, ἀντιστατέων¹⁸ τε καὶ ὀργῇ
χρεώμενος ἐς τὸν σε ἥκιστα ἐχρῆν. εἰ γὰρ τις συμφορὴ ἐν αὐτοῖσι
γένετο, ἐξ ἧς ὑποψίην ἐς ἐμὲ ἔχεις, ἐμοί τε αὕτη γέγονε καὶ ἐγὼ αὐτῆς
τὸ πλεῦν μέτοχος εἰμί, ὅσῳ¹⁹ αὐτὸς σφεα ἐξεργασάμην. σὺ δὲ μαθὼν
ὅσῳ φθονέεσθαι κρέσσον²⁰ ἐστὶ ἢ οἰκτείρεσθαι,²¹ ἅμα τε ὁκοῖόν τι ἐς
τοὺς τοκέας καὶ ἐς τοὺς κρέσσονας τεθυμῶσθαι, ἅπιθι²² ἐς τὰ οἰκία.»

Περίανδρος μὲν τούτοισι αὐτὸν κατελάμβανε· ὁ δὲ ἄλλο μὲν οὐδὲν
ἀμείβεται τὸν πατέρα, ἔφη δέ μιν ἱρὴν ζημίην ὀφείλειν τῷ θεῷ ἑωυτῷ
ἐς λόγους ἀπικόμενον. μαθὼν δὲ ὁ Περίανδρος ὡς ἄπορόν τι τὸ
κακὸν εἶη τοῦ παιδὸς καὶ ἀνίκητον, ἐξ ὀφθαλμῶν μιν ἀποπέμπεται
στείλας πλοῖον ἐς Κέρκυραν· ἐπεκράτεε γὰρ καὶ ταύτης· ἀποστείλας
δὲ τοῦτον ὁ Περίανδρος ἐστρατεύετο ἐπὶ τὸν πενθερὸν²³ Προκλέα ὡς
τῶν παρεόντων οἱ πρηγμάτων ἔοντα αἰτιώτατον, καὶ εἶλε μὲν τὴν
Ἐπίδανρον, εἶλε δὲ αὐτὸν Προκλέα καὶ ἐζώγρησε.

3.53

Ἐπεὶ δὲ τοῦ χρόνου προβαίνοντος ὃ τε Περίανδρος παρηβήκεε καὶ
συνεγινώσκετο ἑωυτῷ οὐκέτι εἶναι δυνατὸς τὰ πρήγματα ἐπορᾶν
τε καὶ διέπειν, πέμψας ἐς τὴν Κέρκυραν ἀπεκάλεε τὸν Λυκόφρωνα
ἐπὶ τὴν τυραννίδα· ἐν γὰρ δὴ τῷ πρεσβυτέρῳ τῶν παίδων οὐκ ἔστι
ἐνώρα, ἀλλὰ οἱ κατεφαίνετο εἶναι νωθέστερος.²⁴ ὁ δὲ Λυκόφρων
οὐδὲ ἀνακρίσιος ἠξίωσε τὸν φέροντα τὴν ἀγγελίην. Περίανδρος
δὲ περιεχόμενος²⁵ τοῦ νεηνίεω²⁶ δεύτερα ἀπέστειλε ἐπ’ αὐτὸν τὴν
ἀδελφεήν, ἑωυτοῦ δὲ θυγατέρα, δοκέων μιν μάλιστα ταύτῃ ἂν
πείθεσθαι. ἀπικομένης δὲ ταύτης καὶ λεγούσης, «ὦ παῖ, βούλει τὴν
τε τυραννίδα ἐς ἄλλους πεσεῖν καὶ τὸν οἶκον τοῦ πατρὸς διαφορηθέντα
μᾶλλον ἢ αὐτὸς σφεα ἀπελθὼν ἔχειν; ἅπιθι ἐς τὰ οἰκία, παῦσαι
σεωυτὸν ζημιῶν. φιλοτιμὴ κτῆμα σκαῖόν.²⁷ μὴ τῷ κακῷ τὸ κακὸν
ἰῶ. πολλοὶ τῶν δικαίων τὰ ἐπιεικέστερα προτιθεῖσι, πολλοὶ δὲ

¹⁷ blessed with a good genius ¹⁸ resisting ¹⁹ to whatever extent
²⁰ Ionic for χρεῖσσω ²¹ pity ²² imperative of ἅπειμι ²³ father
in law ²⁴ lazy ²⁵ metaphorically, clinging to ²⁶ young person
²⁷ left-hand

ἤδη τὰ μητρῷα διζήμενοι τὰ πατρῷα ἀπέβαλον. τυραννὶς χρήμα σφαλερόν,²⁸ πολλοὶ δὲ αὐτῆς ἐρασταὶ εἰσι, ὁ δὲ γέρων τε ἤδη καὶ παρηβηκῶς· μὴ δῶς τὰ σεωυτοῦ ἀγαθὰ ἄλλοισι.»

ἡ μὲν δὴ τὰ ἐπαγωγότατα διδαχθεῖσα ὑπὸ τοῦ πατρὸς ἔλεγε πρὸς αὐτόν· ὁ δὲ ὑποκρινάμενος ἔφη οὐδαμὰ ἤξιεν ἐς Κόρινθον, ἔστ' ἂν πυνθάνηται περιέοντα τὸν πατέρα. ἀπαγγειλάσης δὲ ταύτης ταῦτα, τὸ τρίτον Περίανδρος κήρυκα πέμπει βουλόμενος αὐτὸς μὲν ἐς Κέρκυραν ἦκειν, ἐκείνῳ δὲ ἐκέλευε ἐς Κόρινθον ἀπικόμενον διάδοχον γίνεσθαι τῆς τυραννίδος. καταινέσαντος δὲ ἐπὶ τούτοισι τοῦ παιδός, ὁ μὲν Περίανδρος ἐστέλλετο ἐς τὴν Κέρκυραν, ὁ δὲ παῖς οἱ ἐς τὴν Κόρινθον. μαθόντες δὲ οἱ Κερκυραῖοι τούτων ἕκαστα, ἵνα μὴ σφί Περίανδρός ἐς τὴν χώραν ἀπίκηται, κτείνουσι τὸν νεηνίσκον. ἀντὶ τούτων μὲν Περίανδρος Κερκυραίους ἐτιμωρέετο.

3.54

Λακεδαιμόνιοι δὲ στόλῳ μεγάλῳ ὥς ἀπίκοντο, ἐπολιόρκεον Σάμον· προσβαλόντες δὲ πρὸς τὸ τεῖχος τοῦ μὲν πρὸς θαλάσση ἐστρωτός πυργον κατὰ τὸ προάστειον τῆς πόλιος ἐπέβησαν, μετὰ δὲ αὐτοῦ βοηθήσαντος Πολυκράτεος χειρὶ²⁹ πολλῇ ἀπηλάσθησαν. κατὰ δὲ τὸν ἐπάνω πύργον τὸν ἐπὶ τῆς ράχιος³⁰ τοῦ ὄρεος ἐπέοντα ἐπεξήλθον οἳ τε ἐπικούροι καὶ αὐτῶν Σαμίων συχνοί, δεξάμενοι³¹ δὲ τοὺς Λακεδαιμονίους ἐπ' ὀλίγον χρόνον ἔφευγον ὀπίσω, οἳ δὲ ἐπισπόμενοι ἔκτεινον.

3.55

Εἰ μὲν νυν οἱ παρεόντες Λακεδαιμονίων ὅμοιοι ἐγένοντο ταύτην τὴν ἡμέρην Ἀρχίη τε καὶ Λυκώπη, αἰρέθη ἂν Σάμος· Ἀρχίης γὰρ καὶ Λυκώπης μῦνοι συνεσπεσόντες φεύγουσι³² ἐς τὸ τεῖχος τοῖσι Σαμίοις καὶ ἀποκλησιθέντες τῆς ὀπίσω ὁδοῦ ἀπέθανον ἐν τῇ πόλει τῇ Σαμίων.

²⁸ slippery; tottering ²⁹ a military unit ³⁰ spine, lower back

³¹ standing their ground ³² partíciple

τρίτῳ δὲ ἀπ' Ἀρχίῳ τούτου γεγονότι ἄλλῳ Ἀρχίῃ τῷ Σαμίῳ τοῦ Ἀρχίῳ αὐτὸς ἐν Πιτάνῃ συνεγενόμην δῆμον γὰρ τούτου ἦν, ὃς ξείνων πάντων μάλιστα ἐτίμα τε Σαμίους καὶ οἱ τῷ πατρὶ ἔφη Σάμιον τοῦνομα τεθῆναι, ὅτι οἱ ὁ πατὴρ Ἀρχίης ἐν Σάμῳ ἀριστεύσας³³ ἐτελεύτησε· τιμῶν δὲ Σαμίους ἔφη, διότι ταφῆναί οἱ τὸν πάππον δημοσίῃ ὑπὸ Σαμίων.

3.56

Λακεδαιμόνιοι δέ, ὥς σφι τεσσεράκοντα ἐγγόνεσαν ἡμέραι πολιορκέουσι Σάμον ἐς τὸ πρόσω τε οὐδὲν προεκόπτετο τῶν πρηγμάτων, ἀπαλλάσσοντο ἐς Πελοπόννησον. ὥς δὲ ὁ ματαιότερος λόγος ὄρμηται, λέγεται Πολυκράτεα ἐπιχώριον νόμισμα κόψαντα πολλὸν μολύβδου καταχρυσώσαντα δοῦναί σφι, τοὺς δὲ δεξαμένους οὕτω δὴ ἀπαλλάσσεσθαι.

Ταύτην πρώτην στρατήϊν ἐς τὴν Ἀσίην Λακεδαιμόνιοι Δωριέες ἐποιήσαντο.

3.57

Οἱ δ' ἐπὶ τὸν Πολυκράτεα στρατευσάμενοι Σαμίων, ἐπεὶ οἱ Λακεδαιμόνιοι αὐτοὺς ἀπολιπεῖν ἔμελλον, καὶ αὐτοὶ ἀπέπλεον ἐς Σίφνον, χρημάτων γὰρ ἐδέοντο, τὰ δὲ τῶν Σιφνίων πρήγματα ἤκμαζε³⁴ τοῦτον τὸν χρόνον, καὶ νησιωτέων³⁵ μάλιστα ἐπλούτεον,³⁶ ἅτε ἐόντων αὐτοῖσι ἐν τῇ νήσῳ χρυσέων καὶ ἀργυρέων μετάλλων, οὕτω ὥστε ἀπὸ τῆς δεκάτης τῶν γινομένων αὐτόθεν χρημάτων θησαυρὸς ἐν Δελφοῖσι ἀνάκειται ὅμοια τοῖσι πλουσιωτάτοις· αὐτοὶ δὲ τὰ γινόμενα τῷ ἐνιαυτῷ ἐκάστῳ χρήματα διενέμοντο. ὅτε ὦν ἐποιεῦντο τὸν θησαυρόν, ἐχρέωντο τῷ χρηστηρίῳ εἰ αὐτοῖσι τὰ παρεόντα ἀγαθὰ οἷά τε ἐστὶ πολλὸν χρόνον παραμένειν· ἢ δὲ Πυθίῃ ἔχρησέ σφι τάδε.

«ἀλλ' ὅταν ἐν Σίφνῳ πρυτανήια λευκὰ γένηται λεύκοφρὺς τ' ἀγορή,

³³ be the best ³⁴ be in top form, flourish ³⁵ insular ³⁶ be rich

3.51

And having driven him forth, he asked of the elder son what his mother's father had said to them in his conversation. He then related how Procles had received them in a kindly manner, but of the saying which he had uttered when he parted from them he had no remembrance, since he had taken no note of it. So Periander said that it could not be but that he had suggested to them something, and urged him further with questions; and he after that remembered, and told of this also. Then Periander taking note of it and not desiring to show any indulgence, sent a messenger to those with whom the son who had been driven forth was living at that time, and forbade them to receive him into their houses; and whenever having been driven away from one house he came to another, he was driven away also from this, since Periander threatened those who received him, and commanded them to exclude him; and so being driven away again he would go to another house, where persons lived who were his friends, and they perhaps received him because he was the son of Periander, notwithstanding that they feared.

3.52

At last Periander made a proclamation that whosoever should either receive him into their houses or converse with him should be bound to pay a fine to Apollo, stating the amount that it should be. Accordingly, by reason of this proclamation no one was willing either to converse with him or to receive him into their house; and moreover even he himself did not think it fit to attempt it, since it had been forbidden, but he lay about in the porticoes enduring exposure: and on the fourth day after this, Periander seeing him fallen into squalid misery and starvation felt pity for him; and abating his anger he approached him and began to say:

“Son, which of these two is to be preferred, the fortune which thou dost now experience and possess, or to inherit the power and wealth which I possess now, by being submissive to thy father's will? Thou however, being my son and the prince of wealthy Corinth, didst choose nevertheless the life of a vagabond by making opposition and displaying anger against him with whom it behoved thee least to deal so; for if any misfortune happened in those matters, for which cause thou hast suspicion against me, this has happened to me first, and I am sharer in the misfortune more than others, inasmuch as I did the deed myself. Do thou however, having learnt by how much to be envied is better than to be pitied, and at the same time what a grievous thing it is to be angry against thy parents and against those who are stronger than thou, come back now to the house.”

Periander with these words endeavoured to restrain him; but he answered

nothing else to his father, but said only that he ought to pay a fine to the god for having come to speech with him. Then Periander, perceiving that the malady of his son was hopeless and could not be overcome, despatched a ship to Corcyra, and so sent him away out of his sight, for he was ruler also of that island; and having sent him away, Periander proceeded to make war against his father in law Procles, esteeming him most to blame for the condition in which he was; and he took Epidauros and took also Procles himself and made him a prisoner.

3.53

When however, as time went on, Periander had passed his prime and perceived within himself that he was no longer able to overlook and manage the government of the State, he sent to Corcyra and summoned Lycophron to come back and take the supreme power; for in the elder of his sons he did not see the required capacity, but perceived clearly that he was of wits too dull. Lycophron however did not deign even to give an answer to the bearer of his message. Then Periander, clinging still in affection to the youth, sent to him next his own daughter, the sister of Lycophron, supposing that he would yield to her persuasion more than to that of others; and she arrived there and spoke to him thus:

“Boy, dost thou desire that both the despotism should fall to others, and also the substance of thy father, carried off as plunder, rather than that thou shouldest return back and possess them? Come back to thy home: cease to torment thyself. Pride is a mischievous possession. Heal not evil with evil. Many prefer that which is reasonable to that which is strictly just; and many ere now in seeking the things of their mother have lost the things of their father. Despotism is an insecure thing, and many desire it: moreover he is now an old man and past his prime. Give not thy good things unto others.”

She thus said to him the most persuasive things, having been before instructed by her father: but he in answer said, that he would never come to Corinth so long as he heard that his father was yet alive. When she had reported this, Periander the third time sent an envoy, and said that he desired himself to come to Corcyra, exhorting Lycophron at the same time to come back to Corinth and to be his successor on the throne. The son having agreed to return on these terms, Periander was preparing to sail to Corcyra and his son to Corinth; but the Corcyreans, having learnt all that had taken place, put the young man to death, in order that Periander might not come to their land. For this cause it was that Periander took vengeance on those of Corcyra.

3.54

The Lacedemonians then had come with a great armament and were besieging

Samos; and having made an attack upon the wall, they occupied the tower which stands by the sea in the suburb of the city, but afterwards when Polycrates came up to the rescue with a large body they were driven away from it. Meanwhile by the upper tower which is upon the ridge of the mountain there had come out to the fight the foreign mercenaries and many of the Samians themselves, and these stood their ground against the Lacedemonians for a short while and then began to fly backwards; and the Lacedemonians followed and were slaying them.

3.55

Now if the Lacedemonians there present had all been equal on that day to Archias and Lycopas, Samos would have been captured; for Archias and Lycopas alone rushed within the wall together with the flying Samians, and being shut off from retreat were slain within the city of the Samians.

I myself moreover had converse in Pitane (for to that deme he belonged) with the third in descent from this Archias, another Archias the son of Samios the son of Archias, who honoured the Samians of all strangers most; and not only so, but he said that his own father had been called Samios because his father Archias had died by a glorious death in Samos; and he said that he honoured Samians because his grandfather had been granted a public funeral by the Samians.

3.56

The Lacedemonians then, when they had been besieging Samos for forty days and their affairs made no progress, set forth to return to Peloponnesus. But according to the less credible account which has been put abroad of these matters Polycrates struck in lead a quantity of a certain native coin, and having gilded the coins over, gave them to the Lacedemonians, and they received them and upon that set forth to depart. This was the first expedition which the Lacedemonians (being Dorians) made into Asia.

3.57

Those of the Samians who had made the expedition against Polycrates themselves also sailed away, when the Lacedemonians were about to desert them, and came to Siphnos: for they were in want of money, and the people of Siphnos were then at their greatest height of prosperity and possessed wealth more than all the other islanders, since they had in their island mines of gold and silver, so that there is a treasury dedicated at Delphi with the tithe of the money which came in from these mines, and furnished in a manner equal to the wealthiest of these treasuries: and the people used to divide among themselves the money which came in from the mines every year. So when

they were establishing the treasury, they consulted the Oracle as to whether their present prosperity was capable of remaining with them for a long time, and the Pythian prophetess gave them this reply:

“But when with white shall be shining the hall of the city in Siphnos, And when the market is white

vocabulary

ἀκρωτηριάζω cut off, amputate
 ἀμφίστομος double-mouthed,
 two-sided
 ἀναβλαστάνω shoot up
 ἀναγιγνώσκω recognize, read,
 understand, persuade
 ἀνατίθηναι consecrate, lay on,
 impute; (mp) reproach
 ἀνδραποδίζω enslave
 ἀπαγγέλλω announce, order,
 promise ~angel
 ἀποδείκνυμι (ū) show, point out;
 appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀποκλαίω cry out loud
 ἀποκλείω shut out; (+acc) close
 ἀποπίπτω fall off ~petal
 ἀρέσκω please, satisfy; make
 amends
 ἀρχιτέκτων -τος (m, 3) master,
 architect
 ἀσκέω work on
 βάθος -ους (n, 3) depth, height
 βασιλείως kingly
 βασιλεύω be king
 βασιλῆως kingly
 γυμνόω strip, be defenseless
 ~gymnasium
 δεσπότης -ου (m, 1) master, despot
 διαπέμπω send out/over
 διαπράσσω travel over, accomplish
 ~practice
 ἔγκοτος spiteful
 εἶδος -ους (n, 3) appearance, form
 ~-oid
 εἰκοσίπηχυς of 20 cubits
 ἕκτος sixth ~hexagon
 ἐκφεύγω flee from, escape ~fugitive
 Ἑλλην Greek
 ἐμεωυτοῦ myself
 ἐνθαῦτα there, here

ἐντέλλω (mp) command
 ἐνύπνιος seen in dreams
 ἐξελαύνω drive out, exile ~elastic
 ἐξεργάζομαι accomplish; undo;
 destroy someone
 ἐξετάζω inspect, interrogate,
 estimate
 ἐπανίστημι rise up ~station
 ἐπιβατεύω move into, go aboard
 ἐπίτροπος agent, officer
 ἐπιχειρέω do, try, attack ~chiral
 ἐπιχώριος native
 ἐρέσσω to row ~row
 ἐρυθρός red
 εὐδαιμονέω be lucky, happy
 εὖρος -εος (n, 3) width; (caps) the
 east wind
 εὖς good, brave, noble
 ἡσάομαι (pass) be weaker, be
 overcome; (active) defeat
 θάπτω bury ~epitaph
 ἵζω to seat ~sit
 καίριος deadly
 κάπριος wild boar
 κάτωθεν below, from below
 κολεός sheath
 κότερος which, whichever of two
 κρύπτω hide, cover ~cryptic
 κτίζω found, populate ~oxytocin
 λόχος ambush, band, childbirth ~lie
 μάτην in vain, randomly
 μελεδωνός agent, steward
 μεταδίωκτος pursued, overtaken
 μεταδιώκω pursue
 μήκος -ους (n, 3) length, stature
 μηκύνω lengthen
 μηρός thigh, femur
 μιληλιφής painted red
 μιν him, her, it
 μύκης -τος (m, 3) mushroom
 ναυμαχία naval warfare
 νεῖκος -εος (n, 3) quarrel, battle

νηός temple, shrine	σοῦσον lily
ξύφος -εος (n, 3) sword	σταδίη (adj) standing upright, firm; (pl noun) 200 meters
ξύλινος wooden	στάδιον 200 meters (pl also masc)
οἶκion abode, nest ~economics	στάδιος (adj) standing upright, firm; (pl noun) 200 meters
ὀκτώ eight ~octopus	στρατός common people/soldiers ~strategy
ὄον οῦ type of fruit	στρατόω be on a campaign ~strategy
ὄργυια fathom, arm's length ~reach	συμβάλλω pit against; compare; mp: meet, fall in with ~ballistic
ὄργυιά fathom, arm's length	συμφορά collecting; accident, misfortune
ὄρυγμα -τος (n, 3) trench, tunnel	συνίημι send together; hear, notice, understand ~jet
ὀρύσσω dig	σωλήνος gutter, pipe ~solenoid
οὐκω no longer	τάλαντον scale, a unit of weight ~talent
ὀχετεύω carry water in a canal	τύπτω beat, smite ~stupid
ὄψις ὄψεως (f) sight, view ~thanatopsis	τύφω (ῶ) to smoke
παίω hit	ὕπηρετέω serve
παραγίγνομαι be beside, attend ~genus	ὕπηρέτης -ου (m, 1) servant, officer
παρακατατίθημι entrust, deposit	ὑψος ὕψους (n, 3) height, summit
παραφρονέω crazy	φράδμων observant, shrewd ~frenzy
περίειμι be superior to; be left over; still exist	χρησμός oracular response
περιημεκτέω be aggrieved	χρονίζω spend time
Πέρσης Persian	χῶμα -τος (n, 3) mound of dirt
πηγή headwaters, fountain	χώρος place ~heir
πηγός stout, mighty	φαύω be closely touching
πλήσσω hit ~plectrum	
πορθέω sack, ravage, plunder	
προαγορεύω declare, predict, order	
προδίδωμι betray	
προσδέχομαι await, expect; suppose	
πρυτανήιον town hall, law court	
πρῶρα bow, prow ~prolog	

τότε δὴ δεῖ φράδμονος¹ ἀνδρός φράσασθαι ξύλινόν τε λόχον κήρυκά τ' ἐρυθρόν.² τοῖσι δὲ Σιφνίοισι ἦν τότε ἡ ἀγορὴ καὶ τὸ πρυτανήμιον³ Παρίῳ λίθῳ ἡσκημένα.»

3.58

Τοῦτον τὸν χρησμόν⁴ οὐκ οἶοί τε ἦσαν γινῶναι οὔτε τότε εὐθὺς οὔτε τῶν Σαμίων ἀπιγμένων. ἐπείτε γὰρ τάχιστα πρὸς τὴν Σίφνον προσίσχον⁵ οἱ Σάμιοι, ἔπεμπον τῶν νεῶν μίαν πρέσβεας ἄγουσαν ἐς τὴν πόλιν. τὸ δὲ παλαιὸν ἅπασαι αἱ νέες ἦσαν μιληλιφέες,⁶ καὶ ἦν τοῦτο τὸ ἡ Πυθίη προηγόρευε τοῖσι Σιφνίοισι, φυλάξασθαι τὸν ξύλινον λόχον κελεύουσα καὶ κήρυκα ἐρυθρόν. ἀπικόμενοι ὦν οἱ ἄγγελοι ἐδέοντο τῶν Σιφνίων δέκα τάλαντά σφι χρῆσαι· οὐ φασκόντων δὲ χρήσειν τῶν Σιφνίων αὐτοῖσι, οἱ Σάμιοι τοὺς χώρους αὐτῶν ἐπόρθεον. πυθόμενοι δὲ εὐθὺς ἦκον οἱ Σίφνιοι βοηθέοντες⁷ καὶ συμβαλόντες αὐτοῖσι ἐσώθησαν, καὶ αὐτῶν πολλοὶ ἀπεκλήισθησαν τοῦ ἄσπετος ὑπὸ τῶν Σαμίων, καὶ αὐτοὺς μετὰ ταῦτα ἑκατὸν τάλαντα ἔπρηξαν.

3.59

Παρὰ δὲ Ἑρμιονέων νῆσον ἀντὶ χρημάτων παρέλαβον Ὑδρέην τὴν ἐπὶ Πελοποννήσῳ καὶ αὐτὴν Τροιζηνίοισι παρακατέθεντο· αὐτοὶ δὲ Κυδωνίην τὴν ἐν Κρήτῃ ἔκτισαν, οὐκ ἐπὶ τοῦτο πλέοντες ἀλλὰ Ζακυνθίους ἐξελῶντες ἐκ τῆς νήσου. ἔμειναν δ' ἐν ταύτῃ καὶ εὐδαιμόνησαν ἐπ' ἔτεα πέντε, ὥστε τὰ ἱρὰ τὰ ἐν Κυδωνίῃ ἑόντα νῦν οὔτοι εἰσὶ οἱ ποιήσαντες καὶ τὸν τῆς Δικτύνης νηόν. ἔκτω δὲ ἔτεϊ Αἰγινῆται αὐτοὺς ναυμαχίῃ νικήσαντες ἠνδραποδίσαντο⁸ μετὰ Κρητῶν, καὶ τῶν νεῶν καπρίους⁹ ἐχουσέων τὰς πρῶρας ἠκρωτηρίασαν¹⁰ καὶ ἀνέθεσαν ἐς τὸ ἱρὸν τῆς Ἀθηναίης ἐν Αἰγίνῃ. ταῦτα δὲ ἐποίησαν ἔγκοτον ἔχοντες Σαμίοισι Αἰγινῆται· πρότεροι γὰρ Σάμιοι ἐπ' Ἀμφικράτεος βασιλεύοντος ἐν Σάμῳ στρατευσάμενοι ἐπ'

¹ observant, shrewd ² red ³ town hall, law court ⁴ oracular response ⁵ landing ⁶ painted red ⁷ The Siphnians helped other Siphnians. ⁸ enslave ⁹ wild boar ¹⁰ cut off, amputate

Αἶγναν μεγάλα κακὰ ἐποίησαν Αἰγινήτας καὶ ἔπαθον ὑπ' ἐκείνων. ἡ μὲν αἰτία αὕτη.

3.60

Ἐμήκυνα¹¹ δὲ περὶ Σαμίων μᾶλλον, ὅτι σφι τρία ἐστὶ μέγιστα ἀπάντων Ἑλλήνων ἐξεργασμένα, ὅρεός τε ὑψηλοῦ ἐς πεντήκοντα καὶ ἑκατὸν ὀργυιάς, τούτου ὄρυγμα¹² κάτωθεν ἀρξάμενον, ἀμφίστομον. τὸ μὲν μῆκος τοῦ ὀρύγματος ἑπτὰ στάδιοι εἰσὶ, τὸ δὲ ὕψος¹³ καὶ εὖρος¹⁴ ὀκτὼ ἐκάτερον πόδες. διὰ παντὸς δὲ αὐτοῦ ἄλλο ὄρυγμα εἰκοσίπηχυ¹⁵ βάθος¹⁶ ὀρώρυκται, τρίπουν δὲ τὸ εὖρος, δι' οὗ τὸ ὕδωρ ὀχετευόμενον¹⁷ διὰ τῶν σωλήνων¹⁸ παραγίνεται ἐς τὴν πόλιν ἀγόμενον ἀπὸ μεγάλης πηγῆς. ἀρχιτέκτων¹⁹ δὲ τοῦ ὀρύγματος τούτου ἐγένετο Μεγαρεὺς Εὐπαλῖνος Ναυστροφῶν.

Τοῦτο μὲν δὴ ἐν τῶν τριῶν ἐστὶ, δεύτερον δὲ περὶ λιμένα χώμα²⁰ ἐν θαλάσῃ, βάθος καὶ εἴκοσι ὀργυιέων· μῆκος δὲ τοῦ χώματος μὲζον δύο σταδίων.

τρίτον δέ σφι ἐξέργασται νηὸς μέγιστος πάντων νηῶν τῶν ἡμῖς ἴδμεν· τοῦ ἀρχιτέκτων πρῶτος ἐγένετο Ῥοῖκος Φιλέω ἐπιχώριος. τούτων εἵνεκεν μᾶλλον τι περὶ Σαμίων ἐμήκυνα.

3.61

Καμβύση²¹ δὲ τῷ Κύρου χρονίζοντι²² περὶ Αἴγυπτον καὶ παραφρονήσαντι ἐπανιστέαται ἄνδρες Μάγοι δύο ἀδελφοί, τῶν τὸν ἕτερον καταλελοίπεε τῶν οἰκίων μελεδωνὸν ὁ Καμβύσης. οὗτος δὴ ὦν οἱ ἐπανεστὴ μαθὼν τε τὸν Σμέρδιος θάνατον²³ ὥς κρύπτοιο γενόμενος, καὶ ὥς ὀλίγοι εἶσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιέοντα μιν εἰδεῖσαν. πρὸς ταῦτα

¹¹ lengthen ¹² trench, tunnel ¹³ height, summit ¹⁴ width; (caps) the east wind ¹⁵ of 20 cubits ¹⁶ depth, height ¹⁷ carry water in a canal ¹⁸ gutter, pipe ¹⁹ master, architect ²⁰ mound of dirt ²¹ returning to the main thread of the story, from 3.38 ²² spend time ²³ Cambyses killed his brother Smerdis, 3.30.

βουλεύσας τάδε ἐπεχείρησε²⁴ τοῖσι βασιλῆίοισι. ἦν οἱ ἀδελφεός, τὸν εἰπά οἱ συνεπαναστῆναι, οἰκῶς μάλιστα τὸ εἶδος Σμέρδι τῷ Κύρου, τὸν ὁ Καμβύσης ἐόντα ἐωντοῦ ἀδελφεὸν ἀπέκτεινε· ἦν τε δὴ ὁμοῖος εἶδος τῷ Σμέρδι καὶ δὴ καὶ οὖνομα τῶντ' εἶχε Σμέρδιν. τοῦτον τὸν ἄνδρα ἀναγνώσας ὁ Μάγος Πατιζείθης ὥς οἱ αὐτὸς πάντα διαπρήξει, εἶσε²⁵ ἄγων ἐς τὸν βασιλῆιον θρόνον. ποιήσας δὲ τοῦτο κήρυκας τῇ τε ἄλλῃ διέπεμπε καὶ δὴ καὶ ἐς Αἴγυπτον προερέοντα τῷ στρατῷ ὥς Σμέρδιος τοῦ Κύρου ἀκουστέα²⁶ εἶη τοῦ λοιποῦ ἀλλ' οὐ Καμβύσεω.

3.62

Οἱ τε δὴ ὦν ἄλλοι κήρυκες προηγόρευον ταῦτα καὶ δὴ καὶ ὁ ἐπ' Αἴγυπτον ταχθείς, εὗρισκε γὰρ Καμβύσεα καὶ τὸν στρατὸν ἐόντα τῆς Συρίας ἐν Ἀγβατάνοισι, προηγόρευε στὰς ἐς μέσον²⁷ τὰ ἐντεταλμένα ἐκ τοῦ Μάγου. Καμβύσης δὲ ἀκούσας ταῦτα ἐκ τοῦ κήρυκος καὶ ἐλπίσας μιν λέγειν ἀληθέα αὐτὸς τε προδεδόσθαι ἐκ Πρηξάσπεος²⁸ πεμφθέντα γὰρ αὐτὸν²⁹ ὥς ἀποκτενέοντα Σμέρδιν οὐ ποιῆσαι ταῦτα, βλέψας ἐς τὸν Πρηξάσπεα εἶπε «Πρήξασπες, οὕτω μοι διεπρήξαο τό τοι προσέθηκα πρῆγμα;» ὁ δὲ εἶπε «ὦ δέσποτα, οὐκ ἔστι ταῦτα ἀληθέα, ὅπως κοτὲ σοὶ Σμέρδις ἀδελφεὸς σὸς ἐπανέστηκε, οὐδὲ ὅπως τι ἐξ ἐκείνου τοῦ ἀνδρὸς νεῖκός τοι ἔσται ἢ μέγα ἢ μικρόν· ἐγὼ γὰρ αὐτός, ποιήσας τὰ σύ με ἐκέλευες, ἔθαιψά μιν χερσὶ τῇσι ἐμεωντοῦ. εἰ μὲν νυν οἱ τεθνεῶτες ἀνεστᾶσι, προσδέκεό τοι καὶ Ἄστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ' ἔστι ὥσπερ πρὸ τοῦ, οὐ μὴ τί τοι ἔκ γε ἐκείνου νεώτερον ἀναβλάσθῃ. νῦν ὦν μοι δοκείε μεταδιώξαντας τὸν κήρυκα ἐξετάζειν εἰρωτεύοντας παρ' ὅτεν ἥκων προαγορεύει ἡμῖν Σμέρδιος βασιλέος ἀκούειν.»

3.63

Ταῦτα εἶπαντος Πρηξάσπεος, ἤρесе γὰρ Καμβύση, αὐτίκα μεταδίωντος γενόμενος ὁ κῆρυξ ἦκε· ἀπιγμένον δέ μιν εἶρετο ὁ

²⁴ the Magus ²⁵ ἴζω ²⁶ verbal adjective (ἀκουστέος, from ἀκούω), that are to be obeyed ²⁷ in the middle of Cambyses' troops ²⁸ Cambyses' general, whose son he killed with an arrow
²⁹ Prexaspes

Πρηξάσπης τάδε. «ὦνθρωπε, φῆς γὰρ ἦκειν παρὰ Σμέρδιος τοῦ Κύρου ἄγγελος· νῦν ὦν εἶπας τὴν ἀληθείην ἄπιθι χαίρων, κότερα αὐτός τοι Σμέρδις φαινόμενος ἐς ὅβιν ἐνετέλλετο ταῦτα ἢ τῶν τις ἐκείνου ὑπηρετέων.»

ὁ δὲ εἶπε «ἐγὼ Σμέρδιν μὲν τὸν Κύρου, ἐξ ὅτε βασιλεὺς Καμβύσης ἤλασε ἐς Αἴγυπτον, οὐκ ὅπωπα· ὁ δέ μοι Μάγος τὸν Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο, φὰς Σμέρδιν τὸν Κύρου εἶναι τὸν ταῦτα ἐπιθέμενον εἶπαι πρὸς ὑμέας.»

ὁ μὲν δὴ σφί ἔλεγε οὐδὲν ἐπικατεψευσμένος, Καμβύσης δὲ εἶπε «Πρήξασπες, σὺ μὲν οἶα ἀνὴρ ἀγαθὸς ποιήσας τὸ κελευόμενον αἰτίην ἐκπέφευγας· ἐμοὶ δὲ τίς ἂν εἴη Περσέων ὁ ἐπανεστεῶς ἐπιβατεύων³⁰ τοῦ Σμέρδιος οὐνόματος;»

Ὁ δὲ εἶπε «ἐγὼ μοι δοκέω συνιέναι τὸ γεγονὸς τοῦτο, ὦ βασιλεῦ· οἱ Μάγοι εἰσὶ τοι οἱ ἐπανεστεῶτες, τόν τε ἔλιπες μελεδωνὸν τῶν οἰκίων, Πατιζείθης, καὶ ὁ τούτου ἀδελφεὸς Σμέρδις.»

3.64

Ἐνθαῦτα ἀκούσαντα Καμβύσεια τὸ Σμέρδιος οὐνομα ἔτυψε ἢ ἀληθείῃ τῶν τε λόγων καὶ τοῦ ἐνυπνίου· ὃς ἐδόκεε ἐν τῷ ὕπνῳ³¹ ἀπαγγεῖλαι τινὰ οἱ ὡς Σμέρδις ἰζόμενος ἐς τὸν βασιλῆιον θρόνον ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ. μαθὼν δὲ ὡς μάτην ἀπολωλεκῶς εἴη τὸν ἀδελφεόν, ἀπέκλαιε Σμέρδιν· ἀποκλαύσας δὲ καὶ περιημεκτήσας τῇ ἀπάσῃ συμφορῇ ἀναθρόσκει ἐπὶ τὸν ἵππον, ἐν νόῳ ἔχων τὴν ταχίστην ἐς Σοῦσα στρατεύεσθαι ἐπὶ τὸν Μάγον. καὶ οἱ ἀναθρόσκοντι ἐπὶ τὸν ἵππον τοῦ κολεοῦ³² τοῦ ξίφους ὁ μύκης³³ ἀποπίπτει, γυμνωθὲν δὲ τὸ ξίφος παίει τὸν μηρόν· τραυματισθεὶς δὲ κατὰ τοῦτο³⁴ τῇ αὐτὸς πρότερον τὸν τῶν Αἰγυπτίων θεὸν Ἄπιν ἐπληξε, ὥς οἱ καιρὴν ἔδοξε τετύφθαι, εἶρετο ὁ Καμβύσης ὅ τι τῇ πόλι οὐνομα εἴη· οἱ δὲ εἶπαν ὅτι Ἀγβάτανα. τῷ δὲ ἔτι πρότερον ἐκέχρηστο ἐκ Βουτοῦς πόλιος ἐν Ἀγβατάνοις τελευτήσιν τὸν βίον. ὁ μὲν δὴ ἐν τοῖσι

³⁰ metaphorically, to hijack

³¹ 3.30

³² sheath

³³ mushroom

³⁴ the body part

of brow, one wary is needed Then, to beware of an army of wood and a red-coloured herald.”

Now just at that time the market-place and city hall of the Siphnians had been decorated with Parian marble.

3.58

This oracle they were not able to understand either then at first or when the Samians had arrived: for as soon as the Samians were putting in to Siphnos they sent one of their ships to bear envoys to the city: now in old times all ships were painted with red, and this was that which the Pythian prophetess was declaring beforehand to the Siphnians, bidding them guard against the “army of wood” and the “red-coloured herald.” The messengers accordingly came and asked the Siphnians to lend them ten talents; and as they refused to lend to them, the Samians began to lay waste their lands: so when they were informed of it, forthwith the Siphnians came to the rescue, and having engaged battle with them were defeated, and many of them were cut off by the Samians and shut out of the city; and the Samians after this imposed upon them a payment of a hundred talents.

3.59

Then from the men of Hermion they received by payment of money the island of Hydrea, which is near the coast of Peloponnese, and they gave it in charge to the Troizenians, but they themselves settled at Kydonia which is in Crete, not sailing thither for that purpose but in order to drive the Zakynthians out of the island. Here they remained and were prosperous for five years, so much so that they were the builders of the temples which are now existing in Kydonia, and also of the house of Dictyna. In the sixth year however the Eginetans together with the Cretans conquered them in a sea-fight and brought them to slavery; and they cut off the prows of their ships, which were shaped like boars, and dedicated them in the temple of Athene in Egina. This the Eginetans did because they had a grudge against the Samians; for the Samians had first made expedition against Egina, when Amphicrates was king in Samos, and had done much hurt to the Eginetans and suffered much hurt also from them. Such was the cause of this event:

3.60

And about the Samians I have spoken at greater length, because they have three works which are greater than any others that have been made by Hellenes: first a passage beginning from below and open at both ends, dug through a mountain not less than a hundred and fifty fathoms in height; the length of the passage is seven furlongs and the height and breadth each

eight feet, and throughout the whole of it another passage has been dug twenty cubits in depth and three feet in breadth, through which the water is conducted and comes by the pipes to the city, brought from an abundant spring: and the designer of this work was a Megarian, Eupalinos the son of Naustrophos.

This is one of the three; and the second is a mole in the sea about the harbour, going down to a depth of as much as twenty fathoms; and the length of the mole is more than two furlongs.

The third work which they have executed is a temple larger than all the other temples of which we know. Of this the first designer was Rhoikos the son of Philes, a native of Samos. For this reason I have spoken at greater length of the Samians.

3.61

Now while Cambyses the son of Cyrus was spending a long time in Egypt and had gone out of his right mind, there rose up against him two brothers, Magians, of whom the one had been left behind by Cambyses as caretaker of his household. This man, I say, rose up against him perceiving that the occurrence of the death of Smerdis was being kept secret, and that there were but few of the Persians who were aware of it, while the greater number believed without doubt that he was still alive. Therefore he endeavoured to obtain the kingdom, and he formed his plan as follows:— he had a brother (that one who, as I said, rose up with him against Cambyses), and this man in form very closely resembled Smerdis the son of Cyrus, whom Cambyses had slain, being his own brother. He was like Smerdis, I say, in form, and not only so but he had the same name, Smerdis. Having persuaded this man that he would manage everything for him, the Magian Patizeithes brought him and seated him upon the royal throne: and having so done he sent heralds about to the various provinces, and among others one to the army in Egypt, to proclaim to them that they must obey Smerdis the son of Cyrus for the future instead of Cambyses.

3.62

So then the other heralds made this proclamation, and also the one who was appointed to go to Egypt, finding Cambyses and his army at Agbatana in Syria, stood in the midst and began to proclaim that which had been commanded to him by the Magian. Hearing this from the herald, and supposing that the herald was speaking the truth and that he had himself been betrayed by Prexaspes, that is to say, that when Prexaspes was sent to kill Smerdis he had not done so, Cambyses looked upon Prexaspes and said: “Prexaspes, was it thus that thou didst perform for me the thing which I gave over to thee to

do?” and he said: “Master, the saying is not true that Smerdis thy brother has risen up against thee, nor that thou wilt have any contention arising from him, either great or small: for I myself, having done that which thou didst command me to do, buried him with my own hands. If therefore the dead have risen again to life, then thou mayest expect that Astyages also the Mede will rise up against thee; but if it is as it was beforetime, there is no fear now that any trouble shall spring up for you, at least from him. Now therefore I think it well that some should pursue after the herald and examine him, asking from whom he has come to proclaim to us that we are to obey Smerdis as king.”

3.63

When Prexaspes had thus spoken, Cambyses was pleased with the advice, and accordingly the herald was pursued forthwith and returned. Then when he had come back, Prexaspes asked him as follows: “Man, thou sayest that thou art come as a messenger from Smerdis the son of Cyrus: now therefore speak the truth and go away in peace. I ask thee whether Smerdis himself appeared before thine eyes and charged thee to say this, or some one of those who serve him.”

He said: “Smerdis the son of Cyrus I have never yet seen, since the day that king Cambyses marched to Egypt: but the Magian whom Cambyses appointed to be guardian of his household, he, I say, gave me this charge, saying that Smerdis the son of Cyrus was he who laid the command upon me to speak these things to you.”

Thus he spoke to them, adding no falsehoods to the first, and Cambyses said: “Prexaspes, thou hast done that which was commanded thee like an honest man, and hast escaped censure; but who of the Persians may this be who has risen up against me and usurped the name of Smerdis?” He said: “I seem to myself, O king, to have understanding of this which has come to pass: the Magians have risen against thee, Patizeithes namely, whom thou didst leave as caretaker of thy household, and his brother Smerdis.”

3.64

Then Cambyses, when he heard the name of Smerdis, perceived at once the true meaning of this report and of the dream, for he thought in his sleep that some one had reported to him that Smerdis was sitting upon the royal throne and had touched the heaven with his head: and perceiving that he had slain his brother without need, he began to lament for Smerdis; and having lamented for him and sorrowed greatly for the whole mishap, he was leaping upon his horse, meaning as quickly as possible to march his army to Susa against the Magian; and as he leapt upon his horse, the cap of his sword-

sheath fell off, and the sword being left bare struck his thigh. Having been wounded then in the same part where he had formerly struck Apis the god of the Egyptians, and believing that he had been struck with a mortal blow, Cambyses asked what was the name of that town, and they said "Agbatana." Now even before this he had been informed by the Oracle at the city of Buto that in Agbatana he should bring his life to an end: and he supposed that he should die

vocabulary

ἀγγελία message, news ~angel
 ἀγγέλλω carry a message, announce
 ~angel
 ἀδής (ἄ) fearless ~Deimos
 ἀδελφειοκτόνος murdering a sibling
 αἰστώ cause to disappear ~wit
 ἀκρόπολις -εως (f) citadel, high part
 of a city ~acute
 ἀνακλαίω cry, cry for
 ἀνασώζω rescue, recover
 ἀνασώζω rescue, recover
 ἀναφέρω bring up ~bear
 ἀνθρωπῆιος human
 ἀντιπέμπω reply, repay
 ἀπαιρεθέω set aside, exclude,
 prevent
 ἄπαις childless
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπηγέομαι lead; tell, relate
 ἄπιξις arrival
 ἀπιστία disbelief, distrust
 ἀποδείκνυμι (οῦ) show, point out;
 appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀποκλαίω cry out loud
 ἀποτέμνω cut off, sever ~tonsure
 ἀποτρέπω divert from ~trophy
 ἀποφέρω carry off, carry back
 ~bear
 ἀράομαι (ἄα) pray, vow, invoke
 ἀράω wear something out
 ἀρέομαι pray, vow, invoke
 ἀρώ plow ~arable
 ἀτέλεια incompleteness,
 imperfection; exemption
 αὐτοχειρία murder done by one's
 own hand
 αὐτοχείριος with one's own hand
 ἄφθονος ungrudging, plentiful
 βασιλῆιος kingly

βασιλῆιος kingly
 γηραιός old
 γόνος offspring ~genus
 διαβολή slander
 διαιτάω treat; live; arbitrate
 διαπέμπω send out/over
 διασπείρω scatter, dissipate
 διαχρέομαι use habitually; lend out;
 reveal
 εἰσπέμπω send in
 ἐκπλήσσω panic, be knocked out
 ~plectrum
 ἐκπολεμέω antagonize to war
 ἔκφημι announce, utter ~fame
 ἐκφοιτάω habitually go out
 ἔνειμι be in ~ion
 ἐνίστημι install; threaten; block
 ἐντέλλω (mp) command
 ἔξαρνος denial, repudiation
 ἐξεργάζομαι accomplish; undo;
 destroy someone
 ἐπανάστημι rise up ~station
 ἐπείρομαι ask as well; ask then
 ἐπιβατεύω move into, go aboard
 ἐπιγίγνομαι succeed, come after
 ~genus
 ἐπίλαμπτος caught, guilty; epileptic
 ἐπιλέγω say re, say also; choose;
 (mid) think over
 ἐπίλοιπος remaining
 ἐπισκήπτω lay something on
 ἐπιτελέω complete; do a religious
 duty
 ἐπίτροπος agent, officer
 ἐσθής clothes ~vest
 εὐεργεσία good deed, public service
 ~ergonomics
 εὐπετής coming out well; (adv)
 fortunately
 ἡγεμονία authority, rule
 θεοπρόπιον prophecy ~theology
 καρτερός strong, staunch

κατάδηλος manifest, visible
καταδοκέω suspect, be prejudiced
καταφαίνω declare, make visible
κατεργάζομαι achieve; cultivate;
 get; kill
κατερείκω bruise, rend
κτάομαι acquire, possess
λόγιμος notable
μάταιος vain, empty
μεταπέμπω send; (mid) summon
 ~pomp
μηδαμός no one
μῆρα -ός (n, 2) thigh bones
μηρός thigh, femur
μίν him, her, it
μόρος portion, lot in life
ὄγδοος eighth ~octopus
οἶκίον abode, nest ~economics
οἰμωγή wailing
ὁμώνυμος named alike ~name
ὄον οὔ type of fruit
οὔδαμός not anyone
οὐτάω pierce, wound
ὄψις ὄψεως (f) sight, view
 ~thanatopsis
πάντως by all means
παραγίγνομαι be beside, attend
 ~genus
παράπαν completely
πάρεξ alongside, diverging from;
 (+ῆ or gen) except; (+acc) beyond,
 alongside
πάσσω sprinkle; insert in a web
περιέρχομαι go around; come next
 to
περιοράω look around; watch;
 permit
περιτροπέω hem in, gather
Πέρσης Persian
πλήρωσις filling, gratification
πόθος longing, regret ~bid

ποίμνη flock ~pastor
προαγορεύω declare, predict, order
προεῖπον foretell, proclaim, order
 before
προλέγω prophecy, proclaim;
 preselect ~legion
προσεταιρίζομαι befriend
προφαίνω show; pass: appear
 ~photon
πύθω (ῶ) rot ~putrid
σημαίνω give orders to; show; mark
 ~semaphore
σήπω rot ~septic
σοῦσον lily
στερέω steal, take
συγκάθημαι live together
συγκοιμάομαι be bedfellows
συμφορά collecting; accident,
 misfortune
συνεύδω lie with
συνοικέω live together
σφακελίζω be blighted, have
 gangrene
ὑπαρχος subordinate
ὑπήκοος heeding, subject
ὑπνάω sleep
ὑποδείκνυμι (υῶ) show, trace out
ὑποδέχομαι welcome, accept, suffer
 ~doctrine
ὑποδύνω (mp) get under; play a
 character
ὑποπτέω guess, observe, be
 suspicious of
ὑποχέω spread under; (mp+dat) fill
 someone
ὑφαιρέω take from under; filch
φόρον forum
φόρος tribute, revenue
χρηστήριον oracle, response
φαύω be closely touching

Μηδικοῖσι Ἀγβατάνοισι ἐδόκεε τελευτήσῃν γηραιός,¹ ἐν τοῖσιν οἳ ἦν τὰ πάντα πρήγματα· τὸ δὲ χρηστήριον ἐν τοῖσιν ἐν Συρίῃ Ἀγβατάνοισι ἔλεγε ἄρα. καὶ δὴ ὡς τότε ἐπειρόμενος ἐπύθετο τῆς πόλιος τὸ οὔνομα, ὑπὸ τῆς συμφορῆς τῆς τε ἐκ τοῦ Μάγου ἐκπεπληγμένος καὶ τοῦ τρώματος ἐσωφρόνησε, συλλαβὼν δὲ τὸ θεοπρόπιον² εἶπε «ἐνθαῦτα Καμβύσεια τὸν Κύρου ἐστὶ πεπωμένον³ τελευτᾶν.»

3.65

Τότε μὲν τοσαῦτα. ἡμέρησι δὲ ὕστερον ὡς εἴκοσι μεταπεμφόμενος Περσέων τῶν παρεόντων τοὺς λογιμωτάτους ἔλεγέ σφι τάδε. «ὦ Πέρσαι, καταλελάβηκέ με, τὸ πάντων μάλιστα ἔκρυπτον πρηγμάτων, τοῦτο ἐς ὑμέας ἐκφῆναι. ἐγὼ γὰρ ἔων ἐν Αἰγύπτῳ εἶδον ὄψιν ἐν τῷ ὕπνῳ, τὴν μηδαμὰ⁴ ὄφελον ἰδεῖν· ἐδόκεον δέ μοι ἄγγελον ἐλθόντα ἐξ οἴκου ἀγγέλλειν ὡς Σμέρδιδι ἰζόμενος ἐς τὸν βασιλῆιον θρόνον ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ. δείσας δὲ μὴ ἀπαιρεθῆω τὴν ἀρχὴν πρὸς τοῦ ἀδελφεοῦ, ἐποίησα ταχύτερα ἢ σοφώτερα· ἐν τῇ γὰρ ἀνθρωπῆϊ φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀποτρέπειν. ἐγὼ δὲ ὁ μάταιος Πρηξάσπεα ἀποπέμπω ἐς Σοῦσα ἀποκτενέοντα Σμέρδιν. ἐξεργασθέντος δὲ κακοῦ τοσούτου ἀδεῶς διαιτώμην, οὐδαμὰ ἐπιλεξάμενος μὴ κοτέ τίς μοι Σμέρδιδι ὑπαιρημένον ἄλλος ἐπανασταίῃ ἀνθρώπων. παντὸς δὲ τοῦ μέλλοντος ἔσεσθαι ἁμαρτῶν ἀδελφEOκτόνος⁵ τε οὐδὲν δέον γέγονα καὶ τῆς βασιληΐης οὐδὲν ἦσσαν ἐστέρημαι· Σμέρδιδι γὰρ δὴ ἦν ὁ Μάγος τόν μοι ὁ δαίμων προέφαινε ἐν τῇ ὄψι ἐπαναστήσεσθαι. τὸ μὲν δὴ ἔργον ἐξέργασταί μοι, καὶ Σμέρδιν τὸν Κύρου μηκέτι ὑμῖν ἐόντα λογιζέσθε· οἳ δὲ ὑμῖν Μάγοι κρατέουσι τῶν βασιληϊῶν, τόν τε ἔλιπον ἐπίτροπον τῶν οἰκίων καὶ ὁ ἐκείνου ἀδελφεὸς Σμέρδιδι. τὸν μὲν νυν μάλιστα χρῆν ἐμεῦ αἰσχυρὰ πρὸς τῶν Μάγων πεπονθότος τιμωρέειν ἐμοί, οὗτος μὲν ἀνοσίῳ μόρῳ τετελεύτηκε ὑπὸ τῶν ἐωντοῦ οἰκισιότατων· τούτου δὲ μηκέτι ἐόντος, δεύτερα τῶν λοιπῶν ὑμῖν ὦ Πέρσαι γίνεται μοι ἀναγκαϊότατον ἐντέλλεσθαι τὰ θέλω μοι γενέσθαι τελευτῶν τὸν βίον·

¹ old ² prophecy ³ perfect of πόρω, meaning to be fated ⁴ no one ⁵ murdering a sibling

καὶ δὴ ὑμῖν τάδε ἐπισκήπτω θεοὺς τοὺς βασιλῆουσ⁶ ἐπικαλέων καὶ πᾶσι ὑμῖν καὶ μάλιστα Ἀχαιμενιδέων τοῖσι παρεούσι, μὴ περιδεῖν τὴν ἡγεμονίην αὐτῖς ἐς Μήδους περιελθοῦσαν, ἀλλ' εἴτε δόλῳ ἔχουσι αὐτὴν κτησάμενοι, δόλῳ ἀπαιρεθῆναι ὑπὸ ὑμέων, εἴτε καὶ σθένει τεῶ κατεργασάμενοι, σθένει κατὰ τὸ καρτερόν ἀνασώσασθαι. καὶ ταῦτα μὲν ποιῶσι ὑμῖν γῇ τε καρπὸν ἐκφέρου καὶ γυναικῆς τε καὶ ποῖμναι⁷ τίκτοιν, ἐοῦσι ἐς τὸν ἅπαντα χρόνον ἐλευθέροισι· μὴ δὲ ἀνασωσαμένοισι τὴν ἀρχὴν μηδ' ἐπιχειρήσασι ἀνασώζειν τὰ ἐναντία τούτοις ἀρῶμαι ὑμῖν γενέσθαι, καὶ πρὸς ἔτι τούτοις τὸ τέλος Περσέων ἐκάστω ἐπιγενέσθαι οἷον ἐμοὶ ἐπιγέγονε.» αἶμα τε εἶπας ταῦτα ὁ Καμβύσης ἀπέκλαιε πᾶσαν τὴν ἑωυτοῦ πρῆξιν.

3.66

Πέρσαι δὲ ὡς τὸν βασιλέα εἶδον ἀνακλαύσαντα πάντες τά τε ἐσθῆτος ἐχόμενα εἶχον, ταῦτα κατηρέϊκοντο καὶ οἰμωγῇ⁸ ἀφθόνῳ διεχρέωντο. μετὰ δὲ ταῦτα ὡς ἐσφακέλισε⁹ τε τὸ ὀστέον καὶ ὁ μηρὸς τάχιστα ἐσάπη,¹⁰ ἀπήνεκε Καμβύσεια τὸν Κύρου, βασιλεύσαντα μὲν τὰ πάντα ἐπτὰ ἔτεα καὶ πέντε μῆνας, ἄπαιδα δὲ τὸ παράπαν ἐόντα ἔρσηνος καὶ θήλεος γόνου.¹¹ Περσέων δὲ τοῖσι παρεούσι ἀπιστὴ πολλὴ ὑπεκέχυτο τοὺς Μάγους ἔχειν τὰ πρήγματα, ἀλλ' ἠπιστέατο ἐπὶ διαβολῇ εἰπεῖν Καμβύσεια τὰ εἶπε περὶ τοῦ Σμέρδιος θανάτου, ἵνα οἱ ἐκπολεμωθῇ πᾶν τὸ Περσικόν.

3.67

Οὔτοι μὲν νυν ἠπιστέατο Σμέρδιν τὸν Κύρου βασιλέα ἐνεστεῶτα· δεινῶς γὰρ καὶ ὁ Πρηξάσπης ἔξαρνος ἦν μὴ μὲν ἀποκτεῖναι Σμέρδιν· οὐ γὰρ ἦν οἱ ἀσφαλὲς Καμβύσεια τετελευτηκότος φάναι τὸν Κύρου υἱὸν ἀπολωλεκέναι αὐτοχειρή. ὁ δὲ δὴ Μάγος τελευτήσαντος Καμβύσεια ἀδεῶς ἐβασίλευσε, ἐπιβατεύων τοῦ ὁμωνύμου¹² Σμέρδιος τοῦ Κύρου, μῆνας ἐπτὰ τοὺς ἐπιλοίπους Καμβύσῃ ἐς τὰ ὀκτῶ ἔτεα τῆς πληρώσιος.¹³ ἐν τοῖσι ἀπεδέξατο ἐς τοὺς ὑπηκόους πάντας

⁶ kingly ⁷ flock ⁸ wailing ⁹ be blighted, have gangrene ¹⁰ rot

¹¹ offspring ¹² named alike ¹³ filling, gratification

εὐεργεσίας μεγάλας, ὥστε ἀποθανόντος αὐτοῦ πόθον ἔχειν πάντας τοὺς ἐν τῇ Ἀσίῃ πάρεξ αὐτῶν Περσέων. διαπέμψας γὰρ ὁ Μάγος ἐς πᾶν ἔθνος τῶν ἦρχε προεῖπε ἀτελείην εἶναι στρατηγίης καὶ φόρου ἐπ' ἕτεα τρία.

3.68

Προεῖπε μὲν δὴ ταῦτα αὐτίκα ἐνιστάμενος ἐς τὴν ἀρχήν, ὁγδόῳ δὲ μηνὶ ἐγένετο κατὰδηλος τρόπῳ τοιῷδε. Ὀτάνης ἦν Φαρνάσπεω μὲν παῖς, γένει δὲ καὶ χρήμασι ὅμοιος τῷ πρώτῳ Περσέων. οὗτος ὁ Ὀτάνης πρῶτος ὑπώπτευσεν τὸν Μάγον ὡς οὐκ εἶη ὁ Κύρου Σμέρδης ἀλλ' ὅς περ ἦν, τῇδε συμβαλόμενος, ὅτι τε οὐκ ἐξεφοίτα ἐκ τῆς ἀκροπόλεως καὶ ὅτι οὐκ ἐκάλεε ἐς ὅσιν ἐωυτῷ οὐδένα τῶν λογίμων Περσέων· ὑποπτεύσας δέ μιν ἐποίεε τάδε. ἔσχε αὐτοῦ Καμβύσης θυγατέρα, τῇ οὖνομα ἦν Φαιδύμη· τὴν αὐτὴν δὴ ταύτην εἶχε τότε ὁ Μάγος καὶ ταύτῃ τε συνοίκεε καὶ τῇσι ἄλλῃσι πάσῃσι¹⁴ τῇσι τοῦ Καμβύσεω γυναιξί. πέμπων δὴ ὦν ὁ Ὀτάνης παρὰ ταύτην τὴν θυγατέρα ἐπυνθάνετο παρ' ὅτεω ἀνθρώπων κοιμῶτο, εἴτε μετὰ Σμέρδῃ τοῦ Κύρου εἴτε μετὰ ἄλλου τευ. ἡ δὲ οἱ ἀντέπεμπε φαμένη οὐ γινώσκειν· οὔτε γὰρ τὸν Κύρου Σμέρδην ιδέσθαι οὐδαμὰ οὔτε ὅστις εἶη ὁ συνοικέων αὐτῇ εἰδέναι. ἔπεμπε δεύτερα ὁ Ὀτάνης λέγων «εἰ μὴ αὐτὴ Σμέρδην τὸν Κύρου γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης πύθου¹⁵ ὅτεω τούτῳ συνοικέει αὐτὴ τε ἐκείνη καὶ σύ· πάντως γὰρ δὴ κου τόν γε ἐωυτῆς ἀδελφεὸν γινώσκει.» ἀντιπέμπει πρὸς ταῦτα ἡ θυγάτηρ «οὔτε Ἀτόσση δύναμαι ἐς λόγους ἐλθεῖν οὔτε ἄλλην οὐδεμίαν ιδέσθαι τῶν συγκατημένων γυναικῶν. ἐπεῖτε γὰρ τάχιστα οὗτος ὦνθρωπος, ὅστις κοτὲ ἐστί, παρέλαβε τὴν βασιλὴν, διέσπειρε ἡμέας ἄλλην ἄλλην τάξας.»

3.69

Ἀκούοντι δὲ ταῦτα τῷ Ὀτάνῃ μᾶλλον κατεφαίνετο τὸ πρῆγμα. τρίτην δὲ ἀγγελίην ἐσπέμπει παρ' αὐτὴν λέγουσαν ταῦτα. «ὦ θυγάτερ, δεῖ σε γεγυνῆαι εὖ κίνδυνον ἀναλαβέσθαι τὸν ἂν ὁ πατὴρ ὑποδύνειν κελεύῃ.

¹⁴ sprinkle; insert in a web ¹⁵ rot

εἰ γὰρ δὴ μὴ ἔστι ὁ Κύρου Σμέρδις ἀλλὰ τὸν καταδοκέω ἐγώ, οὗτοι μιν σοὶ τε συγκοιμώμενον καὶ τὸ Περσέων κράτος ἔχοντα δεῖ χαίροντα ἀπαλλάσσειν, ἀλλὰ δοῦναι δίκην. νῦν ὦν ποιήσον τάδε· ἐπεὰν σοὶ συνεύδῃ καὶ μάθῃς αὐτὸν κατυπνωμένον, ἄφασον αὐτοῦ τὰ ὦτα· καὶ ἦν μὲν φαίνεται ἔχων ὦτα, νόμιζε σεωυτὴν Σμέρδι τῷ Κύρου συνοικέειν, ἦν δὲ μὴ ἔχων, σὺ δὲ τῷ Μάγῳ Σμέρδι.» ἀντιπέμπει πρὸς ταῦτα ἡ Φαιδύμη φαμένη κινδυνεύσειν μέγας, ἦν ποιήῃ ταῦτα· εἰ γὰρ δὴ μὴ τυγχάνει τὰ ὦτα ἔχων, ἐπίλαμπτος δὲ ἀφάσσουσα ἔσται, εὖ εἰδέναι ὡς αἰστώσει¹⁶ μιν· ὅμως μέντοι ποιήσειν ταῦτα. ἡ μὲν δὴ ὑπεδέξατο ταῦτα τῷ πατρὶ κατεργάσσεσθαι. τοῦ δὲ Μάγου τούτου τοῦ Σμέρδιος Κῦρος ὁ Καμβύσεω ἄρχων τὰ ὦτα ἀπέταμε ἐπ' αἰτίῃ δὴ τινὶ οὐ σμικρῇ. ἡ ὦν δὴ Φαιδύμη αὕτη, ἡ τοῦ Ὀτάνεω θυγάτηρ, πάντα ἐπιτελέουσα τὰ ὑπεδέξατο τῷ πατρὶ, ἐπεῖτε αὐτῆς μέρος ἐγένετο τῆς ἀπίξις παρὰ τὸν Μάγον ἐν περιτροπῇ γὰρ δὴ αἱ γυναῖκες φοιτεύουσι τοῖσι Πέρσῃσι, ἐλθοῦσα παρ' αὐτὸν ἠῦδε, ὑπνωμένου δὲ καρτερῶς τοῦ Μάγου ἤφασε τὰ ὦτα. μαθοῦσα δὲ οὐ χαλεπῶς ἀλλ' εὐπετέως¹⁷ οὐκ ἔχοντα τὸν ἄνδρα ὦτα, ὡς ἡμέρη τάχιστα ἐγεγόνεε, πέμψασα ἐσήμηνε τῷ πατρὶ τὰ γενόμενα.

3.70

Ὁ δὲ Ὀτάνης παραλαβὼν Ἀσπαθίνην καὶ Γοβρύην, Περσέων τε πρώτους ἔοντας καὶ ἐωυτῷ ἐπιτηδεοτάτους ἐς πίστιν, ἀπηγγέσατο πᾶν τὸ πρήγμα· οἱ δὲ καὶ αὐτοὶ ἄρα ὑπώπτεον οὕτω τοῦτο ἔχειν, ἀνενείκαντος δὲ τοῦ Ὀτάνεω τοὺς λόγους ἐδέξαντο, καὶ ἔδοξε σφὶ ἕκαστον ἄνδρα Περσέων προσεταιρίσασθαι τοῦτον ὅτεα πιστεύει μάλιστα. Ὀτάνης μὲν νυν ἐσάγεται Ἰνταφρένεα, Γοβρύης δὲ Μεγάβυζον, Ἀσπαθίνης δὲ Ὑδάρνεα. γεγονότων δὲ τούτων ἐξ παραγίνεται ἐς τὰ Σοῦσα Δαρείος ὁ Ὑστάσπεος ἐκ Περσέων ἥκων· τούτων γὰρ δὴ ἦν οἱ ὁ πατὴρ ὑπαρχος. ἐπεὶ ὦν οὗτος ἀπύκετο, τοῖσι ἐξ τῶν Περσέων ἔδοξε καὶ Δαρεῖον προσεταιρίσασθαι.

¹⁶ cause to disappear ¹⁷ coming out well; (adv) fortunately

of old age in Agbatana in Media, where was his chief seat of power; but the oracle, it appeared, meant in Agbatana of Syria. So when by questioning now he learnt the name of the town, being struck with fear both by the calamity caused by the Magian and at the same time by the wound, he came to his right mind, and understanding the meaning of the oracle he said: "Here it is fated that Cambyses the son of Cyrus shall end his life."

3.65

So much only he said at that time; but about twenty days afterwards he sent for the most honourable of the Persians who were with him, and said to them as follows: "Persians, it has become necessary for me to make known to you the thing which I was wont to keep concealed beyond all other things. Being in Egypt I saw a vision in my sleep, which I would I had never seen, and it seemed to me that a messenger came from home and reported to me that Smerdis was sitting upon the royal throne and had touched the heaven with his head. Fearing then lest I should be deprived of my power by my brother, I acted quickly rather than wisely; for it seems that it is not possible for man to avert that which is destined to come to pass. I therefore, fool that I was, sent away Prexaspes to Susa to kill Smerdis; and when this great evil had been done, I lived in security, never considering the danger that some other man might at some time rise up against me, now that Smerdis had been removed: and altogether missing the mark of that which was about to happen, I have both made myself the murderer of my brother, when there was no need, and I have been deprived none the less of the kingdom; for it was in fact Smerdis the Magian of whom the divine power declared to me beforehand in the vision that he should rise up against me. So then, as I say, this deed has been done by me, and ye must imagine that ye no longer have Smerdis the son of Cyrus alive: but it is in truth the Magians who are masters of your kingdom, he whom I left as guardian of my household and his brother Smerdis. The man then who ought above all others to have taken vengeance on my behalf for the dishonour which I have suffered from the Magians, has ended his life by an unholy death received from the hands of those who were his nearest of kin; and since he is no more, it becomes most needful for me, as the thing next best of those which remain, to charge you, O Persians, with that which dying I desire should be done for me. This then I lay upon you, calling upon the gods of the royal house to witness it,—upon you and most of all upon those of the Achaemenidai who are present here,—that ye do not permit the return of the chief power to the Medes, but that if they have acquired it by craft, by craft they be deprived of it by you, or if they have conquered it by any kind of force, by force and by a strong hand ye recover it. And if ye do this, may the earth bring forth her produce and may your wives and your cattle be fruitful, while ye remain free for ever; but

if ye do not recover the power nor attempt to recover it, I pray that curses the contrary of these blessings may come upon you, and moreover that each man of the Persians may have an end to his life like that which has come upon me.” Then as soon as he had finished speaking these things, Cambyses began to bewail and make lamentation for all his fortunes.

3.66

And the Persians, when they saw that the king had begun to bewail himself, both rent the garments which they wore and made lamentation without stint. After this, when the bone had become diseased and the thigh had mortified, Cambyses the son of Cyrus was carried off by the wound, having reigned in all seven years and five months, and being absolutely childless both of male and female offspring. The Persians meanwhile who were present there were very little disposed to believe that the power was in the hands of the Magians: on the contrary, they were surely convinced that Cambyses had said that which he said about the death of Smerdis to deceive them, in order that all the Persians might be moved to war against him. These then were surely convinced that Smerdis the son of Cyrus was established to be king; for Prexaspes also very strongly denied that he had slain Smerdis, since it was not safe, now that Cambyses was dead, for him to say that he had destroyed with his own hand the son of Cyrus.

3.67

Thus when Cambyses had brought his life to an end, the Magian became king without disturbance, usurping the place of his namesake Smerdis the son of Cyrus; and he reigned during the seven months which were wanting yet to Cambyses for the completion of the eight years: and during them he performed acts of great benefit to all his subjects, so that after his death all those in Asia except the Persians themselves mourned for his loss: for the Magian sent messengers abroad to every nation over which he ruled, and proclaimed freedom from military service and from tribute for three years.

3.68

This proclamation, I say, he made at once when he established himself upon the throne: but in the eighth month it was discovered who he was in the following manner:— There was one Otanes the son of Pharnaspes, in birth and in wealth not inferior to any of the Persians. This Otanes was the first who had had suspicion of the Magian, that he was not Smerdis the son of Cyrus but the person that he really was, drawing his inference from these facts, namely that he never went abroad out of the fortress, and that he did not summon into his presence any of the honourable men among the Persians: and having formed a suspicion of him, he proceeded to do as follows:—

Cambyses had taken to wife his daughter, whose name was Phaidyme; and this same daughter the Magian at that time was keeping as his wife and living with her as with all the rest also of the wives of Cambyses. Otanes therefore sent a message to this daughter and asked her who the man was by whose side she slept, whether Smerdis the son of Cyrus or some other. She sent back word to him saying that she did not know, for she had never seen Smerdis the son of Cyrus, nor did she know otherwise who he was who lived with her. Otanes then sent a second time and said: "If thou dost not thyself know Smerdis the son of Cyrus, then do thou ask of Atossa who this man is, with whom both she and thou live as wives; for assuredly it must be that she knows her own brother."

3.69

To this the daughter sent back word: "I am not able either to come to speech with Atossa or to see any other of the women who live here with me; for as soon as this man, whosoever he may be, succeeded to the kingdom, he separated us and placed us in different apartments by ourselves." When Otanes heard this, the matter became more and more clear to him, and he sent another message in to her, which said: "Daughter, it is right for thee, nobly born as thou art, to undertake any risk which thy father bids thee take upon thee: for if in truth this is not Smerdis the son of Cyrus but the man whom I suppose, he ought not to escape with impunity either for taking thee to his bed or for holding the dominion of Persians, but he must pay the penalty. Now therefore do as I say. When he sleeps by thee and thou perceivest that he is sound asleep, feel his ears; and if it prove that he has ears, then believe that thou art living with Smerdis the son of Cyrus, but if not, believe that it is with the Magian Smerdis." To this Phaidyme sent an answer saying that, if she should do so, she would run a great risk; for supposing that he should chance not to have his ears, and she were detected feeling for them, she was well assured that he would put her to death; but nevertheless she would do this. So she undertook to do this for her father: but as for this Magian Smerdis, he had had his ears cut off by Cyrus the son of Cambyses when he was king, for some grave offence. This Phaidyme then, the daughter of Otanes, proceeding to perform all that she had undertaken for her father, when her turn came to go to the Magian (for the wives of the Persians go in to them regularly each in her turn), came and lay down beside him: and when the Magian was in deep sleep, she felt his ears; and perceiving not with difficulty but easily that her husband had no ears, so soon as it became day she sent and informed her father of that which had taken place.

3.70

Then Otanes took to him Aspathines and Gobryas, who were leading men

among the Persians and also his own most trusted friends, and related to them the whole matter: and they, as it then appeared, had suspicions also themselves that it was so; and when Otanes reported this to them, they readily accepted his proposals. Then it was resolved by them that each one should associate with himself that man of the Persians whom he trusted most; so Otanes brought in Intaphrenes, Gobryas brought in Megabyzos, and Aspathines brought in Hydarnes. When they had thus become six, Dareios the son of Hystaspes arrived at Susa, having come from the land of Persia, for of this his father was governor. Accordingly when he came, the six men of the Persians resolved to associate Dareios also with themselves.

vocabulary

ἄβουλος ill-advised
 ἄγγελία message, news ~angel
 ἀγχοῦ near, nigh; like ~angina
 αἰγυπιός bird of prey
 αἰνέω praise, assent, acquiesce in
 αἴνη story, praise
 αἰχμή spear point ~acute
 ἀληθίζω speak truth
 ἀμύσσω scratch, tear
 ἀναβιβάζω make to mount, promote
 ἀναγκαίη of necessity, by force
 ἀναγκαῖος coerced, coercing, slavery
 ἀνακτάομαι regain, revive; win over
 ἀναλαμβάνω take up, recover,
 resume
 ἀναπειθω (aor, plupf) seduce,
 persuade; (mp, pf, aor ppl) trust,
 obey, be confident in
 ἀνάρσιος hostile, harmful
 ~harmony
 ἀνασφύζω rescue, recover
 ἀναφέρω bring up ~bear
 ἀντιβαίνω resist
 ἀπειλέω vow, threaten, boast
 ἀποδείκνυμι (ō) show, point out;
 appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀποφαίνω display, declare
 ἀσκέω work on
 αὐλή courtyard
 αὐτοχειρία murder done by one's
 own hand
 αὐτοχείριος with one's own hand
 βασιλείος kingly
 γλίχομαι cling to, long for
 δάω learn ~didactic
 δειμαίνω be afraid
 δῆθεν strong form of δῆ
 διαβολή slander
 διακελεύομαι give orders to,
 encourage

διαλύω break up; relax, weaken
 διαχρέομαι use habitually; lend out;
 reveal
 διεξέρχομαι go through
 δόκιμος trustworthy; excellent
 δρόμος running, racing ground
 ~hippodrome
 ἐγκύρω (ō) encounter
 ἐγχειρίδιος handle, hand tool,
 dagger
 εἰσφέρω carry into, carry along
 ~bear
 ἐκφαίνω bring to light ~photon
 ἐκφέρω carry off ~bear
 ἐκὼν willingly, on purpose; giving
 in too easily
 ἐνδέχομαι accept, admit, be possible
 ἐντέλλω (mp) command
 ἐξαρνέομαι deny, repudiate
 ἐξίστημι displace, transform; (+gen)
 give up ~station
 ἐπαράομαι curse
 ἐπειρωτάω consult, ask
 ἐπιλανθάνω mp: forget ~Lethe
 ἐπιλήθω mp: forget ~Lethe
 ἐπισκήπτω lay something on
 ἐπισπάω drag along
 ἐπιχείρησις -τος (f) attack
 εὐνοῦχος eunuch
 εὐπρεπής comely, decent; specious
 εὖς good, brave, noble
 ζευγος -ους (n, 3) team of animals
 ~zygote
 θορυβέω roar, cheer; disturb
 ἰέραξ ἱρῆκος (m) hawk, falcon
 ἱστορέω inquire; relate
 ἵσχω restrain, hold back ~ischemia
 καθάλλομαι rush down ~sally
 καταιδέομαι feel shame, reverence
 κατήγορος accuser
 κερδαίνω profit, take advantage
 κέρδος -ους (n, 3) advantage,

cunning
 κοτέω hold a grudge against
 κότος grudge ~shadow
 λαμπρός brilliant ~lamp
 μίν him, her, it
 μυρίος (ῶ) 10,000 ~myriad
 νοσέω be sick, be mad, suffer
 οἰδέω swell
 ὄον οὔ type of fruit
 ὄρκιον oath ~orc
 ὀφείλω owe, should, if only
 πάγχι entirely
 πάντως by all means
 παρήκω lie along; of time: to be
 past
 παρίημι dangle; pass over, allow
 ~jet
 πατριά family, tribe
 περάω cross over, drive across; sell
 as a slave ~pierce
 πέρθω sack, ravage, plunder
 περιβάλλω act: excel; mid: put on
 clothing ~ballistic
 περίειμι be superior to; be left over;
 still exist
 περιέχω (mid) protect
 Πέρσης Persian
 πομπή a sending, expedition ~pomp
 πρόκειμαι be placed by; be devoted
 to
 προσδέω bind also; need also
 προσκτάομαι get, win as well
 πρόσω forward, in the future; far
 πυλουρός gatekeeper
 πύργος ramparts, tower; line of
 troops
 πυργόω wall, fortify
 σημαίνω give orders to; show; mark
 ~semaphore

σκήψις excuse
 σπάω draw, pull out, pluck
 ~spatula
 σπέρχω set in rapid motion
 στείχω go, march ~stair
 συγκαλέω call together ~gallo
 συγκεντέω pierce at the same time
 σύλλογος meeting
 συμμίσγνυμι mix with ~mix
 συνέρχομαι come together
 συνταχύνω hurry on
 συντυχή event, accident
 σώφρων sensible, prudent ~frenzy
 τηνικαῦτα at that time, in that case
 τίλλω pluck, pull out hair
 τίνω (ι) pay, atone for; (mp) punish
 τίω value, honor; mp: exact
 recompense for
 τοξεύω shoot an arrow at ~toxic
 τρέχω run, spin
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 ὑπερπίπτω spill over; (time) be past
 ὑπερτίθηναι hand over; excel; defer
 ὑπέχω promise; hold out one's
 hand; submit to
 ὑπισχνέομαι promise, agree to do
 ~ischemia
 ὑποπτεύω guess, observe, be
 suspicious of
 φθάνω (ᾱ) do first, outstrip
 χρηστός useful; brave, worthy
 ψευδής lying, false ~pseudo-
 ψεύδος -ους (n, 3) a lie ~pseudo-
 ψηφος (f) pebble, vote, decree,
 sentence
 ώθέω push
 ώθίζω push

3.71

Συνελθόντες δὲ οὗτοι ἐόντες ἑπτὰ ἐδίδοσαν σφίσι πίστις καὶ λόγους. ἐπεῖτε δὲ ἐς Δαρεῖον ἀπύκετο γνώμην ἀποφαίνεσθαι, ἔλεγέ σφι τάδε. «ἐγὼ ταῦτα ἐδόκεον μὲν αὐτὸς μῶνος ἐπίστασθαι, ὅτι τε ὁ Μάγος εἴη ὁ βασιλεύων καὶ Σμέρδης ὁ Κύρου τετελεύτηκε· καὶ αὐτοῦ τούτου εἵνεκεν ἤκω σπουδῇ ὥς συστήσω ἐπὶ τῷ Μάγῳ θάνατον. ἐπεῖτε δὲ συνήνεικε ὥστε καὶ ὑμέας εἶδέναι καὶ μὴ μῶνον ἐμέ, ποιέειν αὐτίκα μοι δοκέει καὶ μὴ ὑπερβάλλεσθαι· οὐ γὰρ ἄμεινον.» εἶπε πρὸς ταῦτα ὁ Ὀτάνης «ὦ παῖ Ὑστάσπεος, εἰς τε πατρὸς ἀγαθοῦ καὶ ἐκφαίνειν ἔοικας σεωντὸν ἐόντα τοῦ πατρὸς οὐδὲν ἥσσω· τὴν μέντοι ἐπιχείρησιν ταύτην μὴ οὕτω συντάχυνε ἀβούλως,¹ ἀλλ' ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμβανε· δεῖ γὰρ πλεῖνας γενομένους οὕτω ἐπιχειρεῖν.» λέγει πρὸς ταῦτα Δαρεῖος «ἄνδρες οἱ παρεόντες, τρόπῳ τῷ εἰρημένῳ ἐξ Ὀτάνεω εἰ χρήσεσθε, ἐπίστασθε ὅτι ἀπολέεσθε κάκιστα· ἐξοίσει γάρ τις πρὸς τὸν Μάγον, ἰδίῃ περιβαλλόμενος ἐωυτῷ κέρδεα. μάλιστα μὲν νυν ὠφείλετε ἐπ' ὑμέων αὐτῶν βαλλόμενοι ποιέειν ταῦτα· ἐπεῖτε δὲ ὑμῖν ἀναφέρειν ἐς πλεῖνας ἐδόκεε καὶ ἐμοὶ ὑπερέθεσθε, ἢ ποιέωμεν σήμερον ἢ ἴστε ὑμῖν ὅτι ἦν ὑπερπέση ἢ νῦν ἡμέρη, ὥς οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται, ἀλλὰ σφεα αὐτὸς ἐγὼ κατερέω πρὸς τὸν Μάγον.»

3.72

Λέγει πρὸς ταῦτα Ὀτάνης, ἐπειδὴ ὥρα σπερχόμενον² Δαρεῖον, «ἐπεῖτε ἡμέας συνταχύνειν ἀναγκάζεις καὶ ὑπερβάλλεσθαι οὐκ ἔῃς, ἔθι ἐξηγέο αὐτὸς ὅτεω τρόπῳ πάριμεν ἐς τὰ βασιλῆα καὶ ἐπιχειρήσομεν αὐτοῖσι. φυλακὰς γὰρ δὴ διεστεώσας οἰδὰς κου καὶ αὐτός, εἰ μὴ ἰδὼν, ἀλλ' ἀκούσας· τὰς τέω τρόπῳ περήσομεν;» ἀμείβεται Δαρεῖος τοῖσιδε. «Ὀτάνη, ἢ πολλὰ ἐστὶ τὰ λόγῳ μὲν οὐκ οἶά τε δηλῶσαι, ἔργῳ δέ· ἄλλα δ' ἐστὶ τὰ λόγῳ μὲν οἶά τε, ἔργον δὲ οὐδὲν ἀπ' αὐτῶν λαμπρὸν γίνεται. ὑμεῖς δὲ ἴστε φυλακὰς τὰς κατεστεώσας ἐούσας οὐδὲν χαλεπὰς παρελθεῖν. τοῦτο μὲν γὰρ ἡμέων ἐόντων τοιῶνδε οὐδεὶς ὅστις οὐ παρήσει, τὰ μὲν κου καταιδέομενος ἡμέας, τὰ δέ

¹ ill-advised ² set in rapid motion

κου καὶ δειμαίνων· τοῦτο δὲ ἔχω αὐτὸς σκῆψιν³ εὐπρεπεστάτην⁴ τῇ
 πάρμιν, φὰς ἄρτι τε ἤκειν ἐκ Περσέων καὶ βούλεσθαι τι ἔπος παρὰ
 τοῦ πατρὸς σημῆναι τῷ βασιλεί. ἔνθα γάρ τι δεῖ ψεῦδος λέγεσθαι,
 λεγέσθω. τοῦ γὰρ αὐτοῦ γλιχόμεθα⁵ οἷ τε ψευδόμενοι καὶ οἱ τῇ
 ἀληθείῃ διαχρεώμενοι. οἱ μὲν γε ψεύδονται τότε ἐπεὶ τι μέλλωσι
 τοῖσι ψεύδεσι πείσαντες κερδήσεσθαι, οἱ δ' ἀληθίζονται⁶ ἵνα τῇ
 ἀληθείῃ ἐπισπάσωνται κέρδος καὶ τι μᾶλλον σφί ἐπιτράπηται. οὕτω
 οὐ ταῦτ' ἀσκέοντες τῶντοῦ περιεχόμεθα. εἰ δὲ μηδὲν κερδήσεσθαι
 μέλλοιεν, ὁμοίως ἂν ὅ τε ἀληθιζόμενος ψευδῆς⁷ εἴη καὶ ὁ ψευδόμενος
 ἀληθής. ὅς ἂν μὲν νυν τῶν πυλουργῶν ἐκὼν παριῇ, αὐτῷ οἱ ἄμεινον ἐς
 χρόνον ἔσται· ὅς δ' ἂν ἀντιβαίνειν πειράται, δεικνύσθω ἐνθαῦτα ἐὼν
 πολέμιος, καὶ ἔπειτα ὡσάμενοι ἔσω ἔργου ἐχώμεθα.»

3.73

Λέγει Γοβρύης μετὰ ταῦτα «ἄνδρες φίλοι, ἡμῖν κότε κάλλιον παρέξει
 ἀνασώσασθαι τὴν ἀρχήν, ἢ εἴ γε μὴ οἰοί τε ἐσόμεθα αὐτὴν ἀναλαβεῖν,
 ἀποθανεῖν; ὅτε γε ἀρχόμεθα μὲν ἐόντες Πέρσαι ὑπὸ Μήδου ἀνδρὸς
 Μάγου, καὶ τούτου ὧτα οὐκ ἔχοντος. ὅσοι τε ὑμέων Καμβύση
 νοσέοντι παρεγένοντο, πάντως κου μέμνησθε τὰ ἐπέσκηψε Πέρσῃσι
 τελευτῶν τὸν βίον μὴ πειρωμένοισι ἀνακτᾶσθαι τὴν ἀρχήν· τὰ
 τότε οὐκ ἐνεδεκόμεθα, ἀλλ' ἐπὶ διαβολῇ ἐδοκόμεν εἰπεῖν Καμβύσεια.
 νῦν ὧν τίθεται ψῆφον πείθεσθαι Δαρείῳ καὶ μὴ διαλύεσθαι ἐκ τοῦ
 συλλόγου τοῦδε ἀλλ' ἢ ἐπὶ τὸν Μάγον ἰθέως.» ταῦτα εἶπε Γοβρύης,
 καὶ πάντες αὐτῇ αἶνεον.

3.74

Ἐν ᾧ δὲ οὗτοι ταῦτα ἐβουλεύοντο, ἐγένετο κατὰ συντυχίην τάδε.
 τοῖσι Μάγοισι ἔδοξε βουλευομένοισι Πρηξάσπεα φίλον προσθέσθαι,
 ὅτι τε ἐπεπόνθηε πρὸς Καμβύσειω ἀνάρσια, ὅς οἱ τὸν παῖδα τοξεύσας
 ἀπολωλέκεε, καὶ διότι μῦθος ἠπίστατο τὸν Σμέρδιος τοῦ Κύρου
 θάνατον αὐτοχειρή μιν ἀπολέσας, πρὸς δ' ἔτι ἐόντα ἐν αἴῃ⁸ μεγίστη

³ excuse ⁴ comely, decent; specious ⁵ cling to, long for ⁶ speak
 truth ⁷ lying, false ⁸ story, praise

τὸν Πρηξάσπεα ἐν Πέρσῃσι. τούτων δὴ μιν εἵνεκεν καλέσαντες φίλον προσεκτῶντο πίστι τε λαβόντες καὶ ὀρκίοισι, ἥ μὲν ἔξειν παρ' ἐωυτῶ μηδ' ἐξοίσειν μηδενὶ ἀνθρώπων τὴν ἀπὸ σφέων ἀπάτην ἐς Πέρσας γεγонуῖαν, ὑποσχεύμενοι τὰ πάντα οἱ μυρία δώσειν. ὑποσχομένου δὲ τοῦ Πρηξάσπεος ποιήσιν ταῦτα, ὥς ἀνέπεισάν μιν οἱ Μάγοι, δεύτερα προσέφερον, αὐτοὶ μὲν φάμενοι Πέρσας πάντας συγκαλέειν ὑπὸ τὸ βασιλῆιον τείχος, κεῖνον δ' ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεύσαι ὥς ὑπὸ τοῦ Κύρου Σμέρδιος ἄρχονται καὶ ὑπ' οὐδενὸς ἄλλου. ταῦτα δὲ οὕτω ἐνετέλλοντο ὥς πιστοτάτου δῆθεν ἐόντος αὐτοῦ ἐν Πέρσῃσι καὶ πολλάκις ἀποδεξαμένου γνώμην ὥς περιεῖη ὁ Κύρου Σμέρδις, καὶ ἐξαρηνησαμένου τὸν φόνον αὐτοῦ.

3.75

Φαμένου δὲ καὶ ταῦτα ἐτοίμου εἶναι ποιέειν τοῦ Πρηξάσπεος, συγκαλέσαντες Πέρσας οἱ Μάγοι ἀνεβίβασαν αὐτὸν ἐπὶ πύργον καὶ ἀγορεύειν ἐκέλευον. ὁ δὲ τῶν μὲν ἐκείνοι προσεδέοντο αὐτοῦ, τούτων μὲν ἐκὼν ἐπελήθετο, ἀρξάμενος δὲ ἀπ' Ἀχαιμένεος ἐγενεηλόγησε τὴν πατριὴν τὴν Κύρου, μετὰ δὲ ὥς ἐς τοῦτον κατέβη τελευτῶν ἔλεγε ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι, διεξελθὼν δὲ ταῦτα ἐξέφαινε τὴν ἀληθείην, φάμενος πρότερον μὲν κρύπτειν οὐ γάρ οἱ εἶναι ἀσφαλὲς λέγειν τὰ γενόμενα, ἐν δὲ τῷ παρεόντι, ἀναγκαίην μιν καταλαμβάνειν φαίνειν. καὶ δὴ ἔλεγε τὸν μὲν Κύρου Σμέρδιον ὥς αὐτὸς ὑπὸ Καμβύσει ἀναγκαζόμενος ἀποκτείνειε, τοὺς Μάγους δὲ βασιλεύειν. Πέρσῃσι δὲ πολλὰ ἐπαρησάμενος εἰ μὴ ἀνακτησαίαιτο ὀπίσω τὴν ἀρχὴν καὶ τοὺς Μάγους τισαίαιτο, ἀπῆκε ἐωυτὸν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ πύργου κάτω. Πρηξάσπεος μὲν νυν ἐὼν τὸν πάντα χρόνον ἀνὴρ δόκιμος⁹ οὕτω ἐτελεύτησε.

3.76

Οἱ δὲ δὴ ἐπτά τῶν Περσέων ὥς ἐβουλευσάντο αὐτίκα ἐπιχειρεῖν τοῖσι Μάγοισι καὶ μὴ ὑπερβάλλεσθαι, ἦσαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πρηξάσπεα πρηχθέντων εἰδότες οὐδέν. ἔν τε δὴ τῇ ὁδῷ μέση

⁹ trustworthy; excellent

στείχοντες¹⁰ ἐγίνοντο καὶ τὰ περὶ Πρηξάσπεα γεγονότα ἐπυνθάνοντο. ἐνθαῦτα ἐκστάντες τῆς ὁδοῦ ἐδίδουσαν αὐτῖς σφίσι λόγους, οἱ μὲν ἀμφὶ τὸν Ὀτάνην πύγχῳ κελεύοντες ὑπερβαλέσθαι μηδὲ οἰδεόντων¹¹ τῶν πρηγμάτων ἐπιτίθεσθαι, οἱ δὲ ἀμφὶ τὸν Δαρεῖον αὐτίκα τε ἰέναι καὶ τὰ δεδογμένα ποιέειν μηδὲ ὑπερβάλλεσθαι. ὠθιζομένων δ' αὐτῶν ἐφάνη ἱρήκων¹² ἑπτὰ ζεύγεα δύο αἰγυπιῶν¹³ ζεύγεα διώκοντα καὶ τίλλοντά¹⁴ τε καὶ ἀμύσσοντα. ἰδόντες δὲ ταῦτα οἱ ἑπτὰ τὴν τε Δαρείου πάντες αἶνεον γνώμην καὶ ἔπειτα ἦσαν ἐπὶ τὰ βασιλῆα τεταρσηκότες τοῖσι ὄρνισι.

3.77

Ἐπιστάσι δὲ ἐπὶ τὰς πύλας ἐγένετο οἷόν τι Δαρεῖω ἢ γνώμῃ ἔφερε· καταιδέομενοι γὰρ οἱ φύλακοι ἄνδρας τοὺς Περσέων πρώτους καὶ οὐδὲν τοιοῦτο ὑποπτεύοντες ἐξ αὐτῶν ἔσεσθαι, παρίεσαν θεῇ πομπῇ χρωμένους, οὐδ' ἐπειρώτα οὐδεῖς. ἐπίτε δὲ καὶ παρηῆλθον ἐς τὴν αὐλήν, ἐνέκυρσαν τοῖσι τὰς ἀγγελίας ἐσφέρουσι εὐνούχοις.¹⁵ οἱ σφέας ἰστόρεον ὅ τι θέλοντες ἦκοιεν, καὶ ἅμα ἰστορέοντες τούτους τοῖσι πυλουργοῖσι ἀπείλεον ὅτι σφέας παρήκαν, ἰσχόν τε βουλομένους τοὺς ἑπτὰ ἐς τὸ πρόσω παρίεναι. οἱ δὲ διακελευσάμενοι καὶ σπασάμενοι τὰ ἐγχειρίδια τούτους μὲν τοὺς ἰσχυντας αὐτοῦ ταύτην συγκεντέουσι, αὐτοὶ δὲ ἦσαν δρόμῳ ἐς τὸν ἀνδρεῶνα.

3.78

Οἱ δὲ Μάγοι ἔτυχον ἀμφοτέρωι τηνικαῦτα ἐόντες τε ἔσω καὶ τὰ ἀπὸ Πρηξάσπεος γενόμενα ἐν βουλῇ ἔχοντες. ἐπεὶ ὦν εἶδον τοὺς εὐνούχους τεθορυβημένους¹⁶ τε καὶ βοῶντας, ἀνά τε ἔδραμον πάλιν ἀμφοτέρωι καὶ ὡς ἔμαθον τὸ ποιούμενον πρὸς ἀλκὴν ἐτράποντο. ὁ μὲν δὴ αὐτῶν φθάνει τὰ τόξα κατελόμενος, ὁ δὲ πρὸς τὴν αἰχμὴν ἐτράπετο. ἐνθαῦτα δὴ συνέμισγον ἀλλήλοισι. τῷ μὲν δὴ τὰ τόξα ἀναλαβόντι αὐτῶν, ἐόντων τε ἀγχοῦ τῶν πολεμίων καὶ προσκειμένων, ἦν χρηστὰ οὐδέν·

¹⁰ go, march ¹¹ swell ¹² hawk, falcon ¹³ bird of prey ¹⁴ pluck, pull out hair ¹⁵ eunuch ¹⁶ roar, cheer; disturb

3.71

These then having come together, being seven in number, gave pledges of faith to one another and deliberated together; and when it came to Dareios to declare his opinion, he spoke to them as follows: "I thought that I alone knew this, namely that it was the Magian who was reigning as king and that Smerdis the son of Cyrus had brought his life to an end; and for this very reason I am come with earnest purpose to contrive death for the Magian. Since however it has come to pass that ye also know and not I alone, I think it well to act at once and not to put the matter off, for that is not the better way." To this replied Otanes: "Son of Hystaspes, thou art the scion of a noble stock, and thou art showing thyself, as it seems, in no way inferior to thy father: do not however hasten this enterprise so much without consideration, but take it up more prudently; for we must first become more in numbers, and then undertake the matter." In answer to this Dareios said: "Men who are here present, if ye shall follow the way suggested by Otanes, know that ye will perish miserably; for some one will carry word to the Magian, getting gain thereby privately for himself. Your best way would have been to do this action upon your own risk alone; but since it seemed good to you to refer the matter to a greater number, and ye communicated it to me, either let us do the deed to-day, or be ye assured that if this present day shall pass by, none other shall prevent me as your accuser, but I will myself tell these things to the Magian."

3.72

To this Otanes, when he saw Dareios in violent haste, replied: "Since thou dost compel us to hasten the matter and dost not permit us to delay, come expound to us thyself in what manner we shall pass into the palace and lay hands upon them: for that there are guards set in various parts, thou knowest probably thyself as well as we, if not from sight at least from hearsay; and in what manner shall we pass through these?" Dareios made reply with these words: "Otanès, there are many things in sooth which it is not possible to set forth in speech, but only in deed; and other things there are which in speech can be set forth, but from them comes no famous deed. Know ye however that the guards which are set are not difficult to pass: for in the first place, we being what we are, there is no one who will not let us go by, partly, as may be supposed, from having respect for us, and partly also perhaps from fear; and secondly I have myself a most specious pretext by means of which we may pass by; for I shall say that I am just now come from the Persian land and desire to declare to the king a certain message from my father: for where it is necessary that a lie be spoken, let it be spoken; seeing that we all aim at the same object, both they who lie and they who always speak the truth; those lie whenever they are likely to gain anything by persuading with their lies, and

these tell the truth in order that they may draw to themselves gain by the truth, and that things may be entrusted to them more readily. Thus, while practising different ways, we aim all at the same thing. If however they were not likely to make any gain by it, the truth-teller would lie and the liar would speak the truth, with indifference. Whosoever then of the door-keepers shall let us pass by of his own free will, for him it shall be the better afterwards; but whosoever shall endeavour to oppose our passage, let him then and there be marked as our enemy, and after that let us push in and set about our work."

3.73

Then said Gobryas: "Friends, at what time will there be a fairer opportunity for us either to recover our rule, or, if we are not able to get it again, to die? seeing that we being Persians on the one hand lie under the rule of a Mede, a Magian, and that too a man whose ears have been cut off. Moreover all those of you who stood by the side of Cambyses when he was sick remember assuredly what he laid upon the Persians as he was bringing his life to an end, if they should not attempt to win back the power; and this we did not accept then, but supposed that Cambyses had spoken in order to deceive us. Now therefore I give my vote that we follow the opinion of Dareios, and that we do not depart from this assembly to go anywhither else but straight to attack the Magian." Thus spoke Gobryas, and they all approved of this proposal.

3.74

Now while these were thus taking counsel together, it was coming to pass by coincidence as follows:— The Magians taking counsel together had resolved to join Prexaspes with themselves as a friend, both because he had suffered grievous wrong from Cambyses, who had killed his son by shooting him, and because he alone knew for a certainty of the death of Smerdis the son of Cyrus, having killed him with his own hands, and finally because Prexaspes was in very great repute among the Persians. For these reasons they summoned him and endeavoured to win him to be their friend, engaging him by pledge and with oaths, that he would assuredly keep to himself and not reveal to any man the deception which had been practised by them upon the Persians, and promising to give him things innumerable in return. After Prexaspes had promised to do this, the Magians, having persuaded him so far, proposed to him a second thing, and said that they would call together all the Persians to come up to the wall of the palace, and bade him go up upon a tower and address them, saying that they were living under the rule of Smerdis the son of Cyrus and no other. This they so enjoined because they supposed that he had the greatest credit among the Persians, and because he had frequently declared the opinion that Smerdis the son of Cyrus was still alive, and had denied that he had slain him.

3.75

When Prexaspes said that he was ready to do this also, the Magians having called together the Persians caused him to go up upon a tower and bade him address them. Then he chose to forget those things which they asked of him, and beginning with Achaimenes he traced the descent of Cyrus on the father's side, and then, when he came down to Cyrus, he related at last what great benefits he had conferred upon the Persians; and having gone through this recital he proceeded to declare the truth, saying that formerly he kept it secret, since it was not safe for him to tell of that which had been done, but at the present time he was compelled to make it known. He proceeded to say how he had himself slain Smerdis the son of Cyrus, being compelled by Cambyses, and that it was the Magians who were now ruling. Then he made imprecation of many evils on the Persians, if they did not win back again the power and take vengeance upon the Magians, and upon that he let himself fall down from the tower head foremost. Thus Prexaspes ended his life, having been throughout his time a man of repute.

3.76

Now the seven of the Persians, when they had resolved forthwith to lay hands upon the Magians and not to delay, made prayer to the gods and went, knowing nothing of that which had been done with regard to Prexaspes: and as they were going and were in the middle of their course, they heard that which had happened about Prexaspes. Upon that they retired out of the way and again considered with themselves, Otanes and his supporters strongly urging that they should delay and not set to the work when things were thus disturbed, while Dareios and those of his party urged that they should go forthwith and do that which had been resolved, and not delay. Then while they were contending, there appeared seven pairs of hawks pursuing two pairs of vultures, plucking out their feathers and tearing them. Seeing this the seven all approved the opinion of Dareios and thereupon they went to the king's palace, encouraged by the sight of the birds.

3.77

When they appeared at the gates, it happened nearly as Dareios supposed, for the guards, having respect for men who were chief among the Persians, and not suspecting that anything would be done by them of the kind proposed, allowed them to pass in under the guiding of heaven, and none asked them any question. Then when they had passed into the court, they met the eunuchs who bore in the messages to the king; and these inquired of them for what purpose they had come, and at the same time they threatened with punishment the keepers of the gates for having let them pass in, and tried to

stop the seven when they attempted to go forward. Then they gave the word to one another and drawing their daggers stabbed these men there upon the spot, who tried to stop them, and themselves went running on towards the chamber of the men.

3.78

Now the Magians happened both of them to be there within, consulting about that which had been done by Prexaspes. So when they saw that the eunuchs had been attacked and were crying aloud, they ran back both of them, and perceiving that which was being done they turned to self-defence: and one of them got down his bow and arrows before he was attacked, while the other had recourse to his spear. Then they engaged in combat with one another; and that one of them who had taken up his bow and arrows found them of no use, since his enemies were close at

vocabulary

ἀδυνασία inability, weakness
ἀέξω enlarge, grow ~augment
ἀεργός lazy ~ergonomics
αἰχμή spear point ~acute
ἀκόλαστος wild, licentious
ἄκριτος indiscriminate, endless
 ~critic
ἀκρόπολις -εως (f) citadel, high part
 of a city ~acute
ἀμώμητος flawless, unblameable
ἀνάρμοστος inappropriate, not
 suited, immoderate
ἀνασχετός enduring
ἀναφέρω bring up ~bear
ἀνεύθυνος (ὁ) irresponsible;
 innocent
ἀπορέω be confused, distressed
ἀποτέμνω cut off, sever ~tonsure
ἀργός glistening, swift
ἀρχήθεν since forever
ἀσύνετος stupid, unintelligible
ἀτάσθαλος reckless, wanton
ἅτε as if; since
ἄφθονος ungrudging, plentiful
ἄχθομαι be burdened with
ἀχρεῖος serving no purpose
 ~chresard
βιάω use force against, overcome
βούλευμα -τος (n, 3) resolution,
 purpose
διαβολή slander
διαδέχομαι be next, succeed
 ~doctrine
διατελέω accomplish; keep doing
 ~apostle
δυσμενής hostile, enemy
δωρεή gift
ἐγγίγνομαι live in ~genus
ἐγχειρίδιος handle, hand tool,
 dagger
εἵκελος like, resembling (+dative)

εἰσέχω stretch into
εἰσφέρω carry into, carry along
 ~bear
ἐκγίγνομαι be born; be by birth
 ~genus
ἐκτός outside
ἐλευθερία freedom
ἐλευθερόω set free
Ἑλλήν Greek
ἐμπίπτω fall into; attack ~petal
ἐμφύω plant; cling ~physics
ἐναγωνίζομαι compete with; take
 part
ἐνδέχομαι accept, admit, be possible
ἐνειμι be in ~ion
ἐνίημι put in; motivate ~jet
ἕξ six ~hexagon
ἕξειμι go forth; is possible ~ion
ἐξηγέομαι lead forth; set out,
 describe ~hegemony
ἐπανίστημι rise up ~station
ἐπασκέω finish, complete; do
 habitually
ἐπεξέρχομαι sally
ἐπιλέγω say re, say also; choose;
 (mid) think over
ἐπιτροπεύω administrate
ἐσθής clothes ~vest
εὖς good, brave, noble
ἔχθος -εος (n, 3) hatred ~external
ἔωθα be accustomed, in the habit
ἡσάομαι (pass) be weaker, be
 overcome; (active) defeat
θάλαμος bedchamber ~thalamus
θόρυβος noise, clamor
ἰσονομία balance; equality
κακότης -τος (f, 3) badness
 ~cacophony
κακώω harm, disfigure ~cacophony
κάρτα very much ~κράτος
καταρτάω hang, suspend; fasten
καταφεύγω resort to, flee to, appeal

to ~fugitive

κλήρος lot; farm, inheritance; clergy

~clergy

κόθεν from where?

κορέννυμι (ὑ) sate; pf, mp: have enough ~cereal

κορέω sweep out

κορυφαῖος chief

κότερος which, whichever of two

κῶας κῶως (n, 3) fleece

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

μαγοφόνια a Persian festival

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

μετέχω partake of

μέτριος medium, moderate

μηρός thigh, femur

μηχανή machine; mechanism, way

μίν him, her, it

μουναρχία monarchy

μούναρχος monarch

νόημα -τος (n, 3) perception,
thought, plan ~paranoia

νόμαιοις customary

ξίφος -εος (n, 3) sword

ὀλιγαρχία oligarchy

ὀμιλία (τι) intercourse, company

ὄον οῦ type of fruit

ὄρτή holiday, feast

οὐδαμὸς not anyone

παίω hit

πάλος lot; ballot

πάταγος chatter, cracking, splash

πάτριος of the father(s), ancestral

περίειμι be superior to; be left over;
still exist

περιθέω run around

περιστεύω lay out

Πέρσης Persian

πλήσσω hit ~plectrum

προέχω be ahead, jut forward; mid:
have before one

πρόκειμαι be placed by; be devoted
to

προμηθέομαι be careful; show
respect

προσδοκάω expect

προστάς vestibule, porch

προχέω stream toward; pour out

σιγάω (ι) be silent

σπάω draw, pull out, pluck
~spatula

στάσις -εως (f) placing; faction

στασιώτης -ου (m, 1) partisan

στερέω steal, take

συγκύπτω go in a huddle

συγχωρέω accede, concede

συνπλέκω twine together

συνεισπίπτω rush in with

τίμιος honored, precious

τρωματίας casualty

τυραννίς -δος (f) tyranny

τύραννος tyrant

ὑβριστος wanton, outrageous

ὑπεξίστημι alter gradually

ὑπερβαίνω pass, transgress ~basis

ὑπεύθυνος (υῦ) accountable, liable

φθονέω envy

φθόνος malice, envy

φιλία friendship ~philanthropy

χειμάρροος flooding

χειμάρρους winter-flooded

χρηστός useful; brave, worthy

ώθέω push

ὁ δ' ἕτερος τῇ αἰχμῇ ἡμύνετο καὶ τοῦτο μὲν Ἀσπαθίνην παίει ἐς τὸν μηρόν, τοῦτο δὲ Ἰνταφρένεα ἐς τὸν ὀφθαλμόν· καὶ ἐστερήθη μὲν τοῦ ὀφθαλμοῦ ἐκ τοῦ τρώματος ὁ Ἰνταφρένης, οὐ μέντοι ἀπέθανε γε. τῶν μὲν δὴ Μάγων οὐτερος τραυματίζει τούτους· ὁ δὲ ἕτερος, ἐπεῖτε οἱ τὰ τόξα οὐδὲν χρηστὰ ἐγένετο, ἦν γὰρ δὴ θάλαμος ἐσέχων ἐς τὸν ἀνδρεῶνα, ἐς τοῦτον καταφεύγει, θέλων αὐτοῦ προσθεῖναι τὰς θύρας, καὶ οἱ συνεσπίπτουσι τῶν ἐπτὰ δύο, Δαρείος τε καὶ Γοβρύης. συμπλακέντος δὲ Γοβρύεω τῷ Μάγῳ ὁ Δαρείος ἐπεστεῶς ἠπόρεε οἶα ἐν σκότει, προμηθεόμενος μὴ πλήξῃ τὸν Γοβρύην. ὀρέων δέ μιν ἄργον ἐπεστεῶτα ὁ Γοβρύης εἶρετο ὅ τι οὐ χράται τῇ χειρί· ὁ δὲ εἶπε «Προμηθεόμενος σέο, μὴ πλήξω.» Γοβρύης δὲ ἀμείβετο «ὦθες τὸ ξίφος καὶ δι' ἀμφοτέρων.» Δαρείος δὲ πειθόμενος ὥσέ τε τὸ ἐγχειρίδιον καὶ ἔτυχέ κως τοῦ Μάγου.

3.79

Ἀποκτείναντες δὲ τοὺς Μάγους καὶ ἀποταμόντες αὐτῶν τὰς κεφαλὰς, τοὺς μὲν τραυματίας¹ ἑωυτῶν αὐτοῦ λείπουνσι καὶ ἀδυνασίης² εἵνεκεν καὶ φυλακῆς τῆς ἀκροπόλιος, οἱ δὲ πέντε αὐτῶν ἔχοντες τῶν Μάγων τὰς κεφαλὰς ἔθεον βοῇ τε καὶ πατάγῳ³ χρεώμενοι, καὶ Πέρσας τοὺς ἄλλους ἐπεκαλέοντο ἐξηγεόμενοί τε τὸ πρῆγμα καὶ δεικνύοντες τὰς κεφαλὰς, καὶ ἅμα ἔκτεινον πάντα τινὰ τῶν Μάγων τὸν ἐν ποσὶ γινόμενον. οἱ δὲ Πέρσαι μαθόντες τὸ γεγονὸς ἐκ τῶν ἐπτὰ καὶ τῶν Μάγων τὴν ἀπάτην, ἐδικαίευν καὶ αὐτοὶ ἕτερα τοιαῦτα ποιεῖν, σπασάμενοι δὲ τὰ ἐγχειρίδια ἔκτεινον ὅκου τινὰ Μάγον εὑρισκόν· εἰ δὲ μὴ νύξ ἐπελθοῦσα ἔσχε, ἔλιπον ἂν οὐδένα Μάγον. ταύτην τὴν ἡμέρην θεραπεύουσι Πέρσαι κοινῇ μάλιστα τῶν ἡμερέων, καὶ ἐν αὐτῇ ὀρτὴν μεγάλην ἀνάγουσι, ἣ κέκληται ὑπὸ Περσέων μαγοφόνια·⁴ ἐν τῇ Μάγον οὐδένα ἔξεστι φανῆναι ἐς τὸ φῶς, ἀλλὰ κατ' οἴκους ἑωυτοὺς οἱ Μάγοι ἔχουσι τὴν ἡμέρην ταύτην.

3.80

Ἐπεῖτε δὲ κατέστη ὁ θόρυβος καὶ ἐκτὸς πέντε ἡμερέων ἐγένετο,

¹ casualty ² inability, weakness ³ chatter, cracking, splash ⁴ a Persian festival

ἐβουλεύοντο οἱ ἐπαναστάντες τοῖσι Μάγοισι περὶ τῶν πάντων πρηγμάτων καὶ ἐλέχθησαν λόγοι ἄπιστοι μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' ὦν. Ὅτάνης μὲν ἐκέλευε ἐς μέσον Πέρσῃσι καταθεῖναι τὰ πρήγματα, λέγων τάδε. «ἐμοὶ δοκέει ἓνα μὲν ἡμέων μούναρχον μηκέτι γενέσθαι. οὔτε γὰρ ἡδὺ οὔτε ἀγαθόν. εἶδετε μὲν γὰρ τὴν Καμβύσῳ ὕβριν ἐπ' ὅσον ἐπεξήλθε, μετεσχήκατε δὲ καὶ τῆς τοῦ Μάγου ὕβριος. κὼς δ' ἂν εἴη χρήμα κατηρηγμένον μουναρχίῃ, τῇ ἕξεσι ἀνευθύνῃ ποιεῖν τὰ βούλεται; καὶ γὰρ ἂν τὸν ἄριστον ἀνδρῶν πάντων στάντα ἐς ταύτην ἐκτὸς τῶν ἐωθότων⁵ νοσημάτων στήσειε. ἐγγίνεται μὲν γάρ οἱ ὕβρις ὑπὸ τῶν παρεόντων ἀγαθῶν, φθόνος δὲ ἀρχῆθεν⁶ ἐμφύεται ἀνθρώπῳ. δύο δ' ἔχων ταῦτα ἔχει πᾶσαν κακότητα· τὰ μὲν γὰρ ὕβρι κεκορημένος ἔρδει πολλὰ καὶ ἀτάσθαλα, τὰ δὲ φθόνῳ. καίτοι ἄνδρα γε τύραννον ἄφθονον ἔδει εἶναι, ἔχοντά γε πάντα τὰ ἀγαθὰ. τὸ δὲ ὑπεναντίον τούτου ἐς τοὺς πολυήτας πέφυκε· φθονεῖ γὰρ τοῖσι ἀρίστοις περιουσί τε καὶ ζώουσι, χαίρει δὲ τοῖσι κακίστοις τῶν ἀστῶν, διαβολὰς δὲ ἄριστος ἐνδέκεσθαι. ἀναρμοστότατον δὲ πάντων· ἦν τε γὰρ αὐτὸν μετρίως θωμάζῃς, ἄχθεται ὅτι οὐ κάρτα θεραπεύεται, ἦν τε θεραπείῃ τις κάρτα, ἄχθεται ἅτε θωπί. τὰ δὲ δὴ μέγιστα ἔρχομαι ἐρέων· νόμαί⁷ τε κινεῖ πάτρια καὶ βιάται γυναῖκας κτείνει τε ἀκρίτους.⁸ πλῆθος δὲ ἄρχον πρῶτα μὲν οὖνομα πάντων κάλλιστον ἔχει, ἰσονομίην, δεύτερα δὲ τούτων τῶν ὁ μούναρχος ποιεῖ οὐδέν· πάλῳ μὲν ἀρχὰς ἄρχει, ὑπεύθυνον δὲ ἀρχὴν ἔχει, βουλευματα δὲ πάντα ἐς τὸ κοινὸν ἀναφέρει. τίθεται ὦν γνώμην μετέντας ἡμέας μουναρχίην τὸ πλῆθος ἀέξειν· ἐν γὰρ τῷ πολλῷ ἔνι τὰ πάντα.»

3.81

Ὅτάνης μὲν δὴ ταύτην γνώμην ἐσέφερε· Μεγάβυζος δὲ ὀλιγαρχίῃ ἐκέλευε ἐπιτρέπειν, λέγων τάδε. «τὰ μὲν Ὅτάνης εἶπε τυραννίδα παύων, λελέχθω καὶ μοὶ ταῦτα, τὰ δ' ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε· ὁμίλου γὰρ ἀχρήσιον

⁵ be accustomed, in the habit ⁶ since forever ⁷ customary

⁸ indiscriminate, endless

οὐδέν ἐστι ἀξυνετώτερον⁹ οὐδὲ ὑβριστότερον.¹⁰ καίτοι τυράννου ὕβριν φεύγοντας ἄνδρας ἐς δῆμον ἀκολάστου¹¹ ὕβριν πεσεῖν ἐστὶ οὐδαμῶς¹² ἀνασχετόν. ὁ μὲν γὰρ εἴ τι ποιέει, γινώσκων ποιέει, τῷ δὲ οὐδὲ γινώσκειν ἔνι· κῶς γὰρ ἂν γινώσκοι ὃς οὐτ' ἐδιδάχθη οὔτε εἶδε καλὸν οὐδὲν οἰκίῳ, ὥθέει τε ἐμπεσὼν τὰ πρήγματα ἄνευ νόου, χεიმάρρῳ ποταμῷ εἵκελος; δῆμῳ μὲν νυν, οἱ Πέρσῃσι κακὸν νοέουσι, οὗτοι χράσθων, ἡμεῖς δὲ ἀνδρῶν τῶν ἀρίστων ἐπιλέξαντες ὁμιλίην¹³ τούτοισι περιθέωμεν τὸ κράτος· ἐν γὰρ δὴ τούτοισι καὶ αὐτοὶ ἐνεσόμεθα· ἀρίστων δὲ ἀνδρῶν οἶκος ἄριστα βουλευμάτα γίνεσθαι.»

3.82

Μεγάβυζος μὲν δὴ ταύτην γνώμην ἐσέφερε· τρίτος δὲ Δαρεῖος ἀπεδείκνυτο γνώμην, λέγων «ἐμοὶ δὲ τὰ μὲν εἶπε Μεγάβυζος ἐς τὸ πλῆθος ἔχοντα δοκέει ὀρθῶς λέξει, τὰ δὲ ἐς ὀλιγαρχίην οὐκ ὀρθῶς. τριῶν γὰρ προκειμένων καὶ πάντων τῷ λόγῳ ἀρίστων ἐόντων, δῆμου τε ἀρίστου καὶ ὀλιγαρχίης καὶ μοναρχου, πολλῷ τοῦτο προέχειν λέγω. ἀνδρὸς γὰρ ἑνὸς τοῦ ἀρίστου οὐδὲν ἄμεινον ἂν φανείη· γνώμῃ γὰρ τοιαύτῃ χρεώμενος ἐπιτροπεύει ἂν ἀμωμήτως¹⁴ τοῦ πλῆθους, σιγῶτό τε ἂν βουλευμάτα ἐπὶ δυσμενείας ἄνδρας οὕτω μάλιστα. ἐν δὲ ὀλιγαρχίᾳ πολλοῖσι ἀρετὴν ἐπασκέουσι ἐς τὸ κοινὸν ἔχθρα¹⁵ ἴδια ἰσχυρὰ φιλέει ἐγγίνεσθαι· αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος¹⁶ εἶναι γνώμῃσί τε νικᾷ ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνεύονται, ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος· ἐκ δὲ τοῦ φόνου ἀπέβη ἐς μοναρχίην, καὶ ἐν τούτῳ διέδεξε ὅσῳ ἐστὶ τοῦτο ἄριστον. δῆμου τε αὖ ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι· κακότητος τοίνυν ἐγγνωμένης ἐς τὰ κοινὰ ἔχθρα μὲν οὐκ ἐγγίνεται τοῖσι κακοῖσι, φιλία δὲ ἰσχυραί· οἱ γὰρ κακοῦντες τὰ κοινὰ συγκύψαντες ποιεῦσι. τοῦτο δὲ τοιοῦτο γίνεται ἐς ὃ ἂν προστάς τις τοῦ δῆμου τοὺς τοιούτους παύσῃ. ἐκ δὲ αὐτῶν θωμάζεται οὗτος δὴ ὑπὸ τοῦ δῆμου, θωμαζόμενος δὲ ἂν ὧν ἐφάνη μούναρχος εἶναι,

⁹ stupid, unintelligible ¹⁰ wanton, outrageous ¹¹ wild, licentious

¹² not anyone ¹³ intercourse, company ¹⁴ flawless, unblameable

¹⁵ hatred ¹⁶ chief

καὶ ἐν τούτῳ δηλοῖ καὶ οὗτος ὡς ἡ μονναρχίῃ κράτιστον. ἐνὶ δὲ ἑπεί πάντα συλλαβόντα εἰπεῖν, κόθεν ἡμῖν ἡ ἐλευθερίῃ ἐγένετο καὶ τευ δόντος; κότερα παρὰ τοῦ δήμου ἢ ὀλιγαρχίης ἢ μονναρχου; ἔχω τοίνυν γνώμην ἡμέας ἐλευθερωθέντας διὰ ἓνα ἄνδρα τὸ τοιοῦτο περιστέλλειν, χωρὶς τε τούτου πατρίους νόμους μὴ λύειν ἔχοντας εὖ· οὐ γὰρ ἄμεινον.»

3.83

Γνώμαι μὲν δὴ τρεῖς αὐται προεκέατο, οἱ δὲ τέσσερες τῶν ἐπτά ἀνδρῶν προσέθεντο ταύτη. ὡς δὲ ἐσώθη τῇ γνώμῃ ὁ Ὀτάνης Πέρσῃσι ἰσονομίην σπεύδων ποιῆσαι, ἔλεξε ἐς μέσον αὐτοῖσι τάδε. «ἄνδρες στασιῶται,¹⁷ δηλα γὰρ δὴ ὅτι δεῖ ἓνα γε τινὰ ἡμέων βασιλέα γενέσθαι, ἥτοι κλήρῳ γε λαχόντα, ἢ ἐπιτρεψάντων τῷ Περσέων πλήθει τὸν ἂν ἐκεῖνο ἔληται, ἢ ἄλλῃ τινὶ μηχανῇ. ἐγὼ μὲν νυν ὑμῖν οὐκ ἐναγωνιεύμαι· οὔτε γὰρ ἄρχειν οὔτε ἄρχεσθαι ἐθέλω· ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἄρξομαι, οὔτε αὐτὸς ἐγὼ οὔτε οἱ ἀπ' ἐμεῦ αἰεὶ γινόμενοι.» τούτου εἰπαντος ταῦτα ὡς συνεχώρεον οἱ ἕξ ἐπὶ τούτοις, οὗτος μὲν δὴ σφί οὐκ ἐνηγωνίζετο ἀλλ' ἐκ μέσου κατήηστο, καὶ νῦν αὕτη ἡ οἰκίῃ διατελέει μούνη ἐλευθέρῃ ἐοῦσα Περσέων καὶ ἄρχεται τοσαῦτα ὅσα αὐτῇ θέλει, νόμους οὐκ ὑπερβαίνουσα τοὺς Περσέων.

3.84

Οἱ δὲ λοιποὶ τῶν ἐπτά ἐβουλεύοντο ὡς βασιλέα δικαιοτάτα στήσονται· καὶ σφί ἔδοξε Ὀτάνῃ μὲν καὶ τοῖσι ἀπὸ Ὀτάνεω αἰεὶ γινομένοις, ἣν ἐς ἄλλον τινὰ τῶν ἐπτά ἔλθῃ ἢ βασιληίῃ, ἐξαίρετα δίδοσθαι ἐσθιῆτά τε Μηδικὴν ἔτεος ἐκάστου καὶ τὴν πᾶσαν δωρεὴν ἢ γίνεται ἐν Πέρσῃσι τιμωτάτῃ. τοῦδε δὲ εἵνεκεν ἐβούλευσάν οἱ δίδοσθαι ταῦτα, ὅτι ἐβούλευσέ τε πρῶτος τὸ πρῆγμα καὶ συνέστησε

¹⁷ partisan

hand and pressed hard upon him, but the other defended himself with his spear, and first he struck Aspathines in the thigh, and then Intaphrenes in the eye; and Intaphrenes lost his eye by reason of the wound, but his life he did not lose. These then were wounded by one of the Magians, but the other, when his bow and arrows proved useless to him, fled into a bedchamber which opened into the chamber of the men, intending to close the door; and with him there rushed in two of the seven, Dareios and Gobryas. And when Gobryas was locked together in combat with the Magian, Dareios stood by and was at a loss what to do, because it was dark, and he was afraid lest he should strike Gobryas. Then seeing him standing by idle, Gobryas asked why he did not use his hands, and he said: "Because I am afraid lest I may strike thee": and Gobryas answered: "Thrust with thy sword even though it stab through us both." So Dareios was persuaded, and he thrust with his danger and happened to hit the Magian.

3.79

So when they had slain the Magians and cut off their heads, they left behind those of their number who were wounded, both because they were unable to go, and also in order that they might take charge of the fortress, and the five others taking with them the heads of the Magians ran with shouting and clashing of arms and called upon the other Persians to join them, telling them of that which had been done and showing the heads, and at the same time they proceeded to slay every one of the Magians who crossed their path. So the Persians when they heard of that which had been brought to pass by the seven and of the deceit of the Magians, thought good themselves also to do the same, and drawing their daggers they killed the Magians wherever they found one; so that if night had not come on and stopped them, they would not have left a single Magian alive. This day the Persians celebrate in common more than all other days, and upon it they keep a great festival which is called by the Persians the festival of the slaughter of the Magians, on which no Magian is permitted to appear abroad, but the Magians keep themselves within their houses throughout that day.

3.80

When the tumult had subsided and more than five days had elapsed, those who had risen against the Magians began to take counsel about the general state, and there were spoken speeches which some of the Hellenes do not believe were really uttered, but spoken they were nevertheless. On the one hand Otanes urged that they should resign the government into the hands of the whole body of the Persians, and his words were as follows: "To me it seems best that no single one of us should henceforth be ruler, for that is neither pleasant nor profitable. Ye saw the insolent temper of Cambyses, to

what lengths it went, and ye have had experience also of the insolence of the Magian: and how should the rule of one alone be a well-ordered thing, seeing that the monarch may do what he desires without rendering any account of his acts? Even the best of all men, if he were placed in this disposition, would be caused by it to change from his wonted disposition: for insolence is engendered in him by the good things which he possesses, and envy is implanted in man from the beginning; and having these two things, he has all vice: for he does many deeds of reckless wrong, partly moved by insolence proceeding from satiety, and partly by envy. And yet a despot at least ought to have been free from envy, seeing that he has all manner of good things. He is however naturally in just the opposite temper towards his subjects; for he grudges to the nobles that they should survive and live, but delights in the basest of citizens, and he is more ready than any other man to receive calumnies. Then of all things he is the most inconsistent; for if you express admiration of him moderately, he is offended that no very great court is paid to him, whereas if you pay court to him extravagantly, he is offended with you for being a flatterer. And the most important matter of all is that which I am about to say:— he disturbs the customs handed down from our fathers, he is a ravisher of women, and he puts men to death without trial. On the other hand the rule of many has first a name attaching to it which is the fairest of all names, that is to say ‘Equality’; next, the multitude does none of those things which the monarch does: offices of state are exercised by lot, and the magistrates are compelled to render account of their action: and finally all matters of deliberation are referred to the public assembly. I therefore give as my opinion that we let monarchy go and increase the power of the multitude; for in the many is contained everything.”

3.81

This was the opinion expressed by Otanes; but Megabyzos urged that they should entrust matters to the rule of a few, saying these words: “That which Otanes said in opposition to a tyranny, let it be counted as said for me also, but in that which he said urging that we should make over the power to the multitude, he has missed the best counsel: for nothing is more senseless or insolent than a worthless crowd; and for men flying from the insolence of a despot to fall into that of unrestrained popular power, is by no means to be endured: for he, if he does anything, does it knowing what he does, but the people cannot even know; for how can that know which has neither been taught anything noble by others nor perceived anything of itself, but pushes on matters with violent impulse and without understanding, like a torrent stream? Rule of the people then let them adopt who are foes to the Persians; but let us choose a company of the best men, and to them attach the chief power; for in the number of these we shall ourselves also be, and it is likely

that the resolutions taken by the best men will be the best.”

3.82

This was the opinion expressed by Megabyzos; and thirdly Dareios proceeded to declare his opinion, saying: “To me it seems that in those things which Megabyzos said with regard to the multitude he spoke rightly, but in those which he said with regard to the rule of a few, not rightly: for whereas there are three things set before us, and each is supposed to be the best in its own kind, that is to say a good popular government, and the rule of a few, and thirdly the rule of one, I say that this last is by far superior to the others; for nothing better can be found than the rule of an individual man of the best kind; seeing that using the best judgment he would be guardian of the multitude without reproach; and resolutions directed against enemies would so best be kept secret. In an oligarchy however it happens often that many, while practising virtue with regard to the commonwealth, have strong private enmities arising among themselves; for as each man desires to be himself the leader and to prevail in counsels, they come to great enmities with one another, whence arise factions among them, and out of the factions comes murder, and from murder results the rule of one man; and thus it is shown in this instance by how much that is the best. Again, when the people rules, it is impossible that corruption should not arise, and when corruption arises in the commonwealth, there arise among the corrupt men not enmities but strong ties of friendship: for they who are acting corruptly to the injury of the commonwealth put their heads together secretly to do so. And this continues so until at last some one takes the leadership of the people and stops the course of such men. By reason of this the man of whom I speak is admired by the people, and being so admired he suddenly appears as monarch. Thus he too furnishes herein an example to prove that the rule of one is the best thing. Finally, to sum up all in a single word, whence arose the liberty which we possess, and who gave it to us? Was it a gift of the people or of an oligarchy or of a monarch? I therefore am of opinion that we, having been set free by one man, should preserve that form of rule, and in other respects also that we should not annul the customs of our fathers which are ordered well; for that is not the better way.”

3.83

These three opinions then had been proposed, and the other four men of the seven gave their assent to the last. So when Otanes, who was desirous to give equality to the Persians, found his opinion defeated, he spoke to those assembled thus: “Partisans, it is clear that some one of us must become king, selected either by casting lots, or by entrusting the decision to the multitude of the Persians and taking him whom it shall choose, or by some other means.

I therefore shall not be a competitor with you, for I do not desire either to rule or to be ruled; and on this condition I withdraw from my claim to rule, namely that I shall not be ruled by any of you, either I myself or my descendants in future time.” When he had said this, the six made agreement with him on those terms, and he was no longer a competitor with them, but withdrew from the assembly; and at the present time this house remains free alone of all the Persian houses, and submits to rule only so far as it wills to do so itself, not transgressing the laws of the Persians.

3.84

The rest however of the seven continued to deliberate how they should establish a king in the most just manner; and it was resolved by them that to Otanes and his descendants in succession, if the kingdom should come to any other of the seven, there should be given as special gifts a Median dress every year and all those presents which are esteemed among the Persians to be the most valuable: and the reason why they determined that these things should be given to him, was because he first suggested to them the matter and combined them together.

vocabulary

ἀγχοῦ near, nigh; like ~angina
 ἀέκων unwilling
 αἰθρία clear air
 ἄλλοθεν from elsewhere ~alien
 ἀναβάλλω delay; lift up ~ballistic
 ἀναισιμῶ spend, use up
 ἀναξυρίδες Persian pants
 ἄνειμι go up, inland, to, back ~ion
 ἀποδείκνυμι (ῶ) show, point out;
 appoint; (mid) declare
 ἀργύριον small coin
 ἄρθρον joint
 ἀστραπή lightning
 ἀτελής incomplete, endless; invalid,
 for free
 βασιλείος kingly
 βροντή thunder ~brontosaurus
 γέρας -ως (n, 3) reward, honor
 γράμμα -τος (n, 3) writing, letter
 δέκατος tenth ~decimal
 δεσπότης -ου (m, 1) master, despot
 διαιρέω divide, distinguish,
 distribute
 διαλύω break up; relax, weaken
 διαφώσκω (the sun) to dawn
 διεξελαύνω drive through
 δουλοσύνη slavery
 δωδεκάτος twelfth
 ἐβδομήκοντα 70
 ἑβδομος seventh
 ἐγγρίμπτω to near, bring near to
 εἴνατος ninth
 εἰσβάλλω throw into ~ballistic
 εἰσπλέω sail into
 ἐκάς afar, far off
 ἐκτομίας -ου (m, 1) eunuch
 ἕκτος sixth ~hexagon
 ἐνδέκατος eleventh ~decimal
 ἔνειμι be in ~ion
 ἕξ six ~hexagon
 ἐξείρωμαι ask a question, ask about,

go searching through
 ἐπαναβαίνω mount; rise
 ἐπανατέλλω raise, rise
 ἐπέτειος of one year
 ἐπιγίγνομαι succeed, come after
 ~genus
 ἐπιγράφω scratch, graze
 ~photograph
 ἐπίκουρος ally; mercenary ~cereal
 ἐπιμετρέω measure out to; give over
 and above
 ἐπίταξις injunction, command
 ἐπιψαύω reach out, touch
 ἐπτακόσιοι 700
 εὖδω sleep, lie down, rest
 εὖς good, brave, noble
 ἐφέζομαι sit on; bring aboard ~sit
 ἐφέτειος of one year
 ἐφίημι (ιι) send at, let fly; mp: rush
 at, spring upon ~jet
 ζῶον being, animal; picture
 ἥπιος kind (adj)
 θηλέω abound in ~thallium
 ἵπποκόμος horse groom
 ἵππόκομος with horsehair crest
 ~hippo
 καθήκω come down, (a day) to fall,
 arrive; be proper
 καπηλεύω be a retailer
 κάπηλος merchant
 καταδέω tie up; fall short
 κατάδηλος manifest, visible
 καταθρόσκω jump down
 καταμετρέω measure out
 καταστρέφω overturn, subdue
 ~catastrophe
 κατήκοος hearing; obedient
 κοσμέω marshal, array ~cosmos
 κτάομαι acquire, possess
 λίθινος made of stone
 λίμνη lake, marsh, basin, sea
 ~limnic

μηχανάομαι build, contrive
 ~mechanism
μίν him, her, it
μυκτήρ nostril
μυριάς -δος (ὑ, f, 3) countless, myriad
νομός home, district ~nemesis
ὄγδοος eighth ~octopus
οἰκίζω colonize, settle
ὀκτώ eight ~octopus
ὀλίγωρος careless of, disregarding
ὄον οὖ type of fruit
ὄρος boundary marker ~horizon
οὐδαμὸς not anyone
οὐρόν boundary stone; unit of distance; limit
οὐρός fair wind; guardian; hill
ὀχεύω mount, have sex
ὀχέω carry; be afflicted with
 ~wagon
παραπλήσιος similar to
πάρεξ alongside, diverging from; (+ῃ or gen) except; (+acc) beyond, alongside
παρίημι dangle; pass over, allow
 ~jet
παροίχομαι pass, keep going
πείρω pierce, run through ~pierce
πέμπτος fifth ~pentagon
πεντακόσιοι 500
περιάγω lead around
Πέρσης Persian
πλησιόχωρος adjacent
προάστειον suburb
προσδοκάω expect
πρόσειμι approach, draw near; add

~ion
προσεχής close
προσίημι be allowed near
πρόσοδος (f) approach, procession; a rent
προστρέχω run to, join, attack
προσυνοικέω marry, live with
σατραπήνη satrapy
σοῦσον lily
σοφία skill; wisdom ~sophistry
σόφισμα skill, trick
σοφός skilled, clever, wise
σταθμός cottage; post
στέργω love; be content
συνθέτης -ου (m, 1) composer, writer
σύνθετος compound
συντίθημι hearken, mark ~thesis
τάλαντον scale, a unit of weight
 ~talent
τετρακόσιοι 400
τύπος mold, form ~type
τύπτω beat, smite ~stupid
ὑπερβαίνω pass, transgress ~basis
φάρμακον drug, potion ~pharmacy
φθέγγομαι make a sound, utter
 ~diphthong
φοιτάω go back and forth
φορέυς -ως (m) carrier ~bear
φορέω frequentative of φέρω, to carry ~bear
φόρον forum
φόρος tribute, revenue
φρουρέω keep watch
χρεμετίζω neigh
χρυσίον (ὑ) gold coin

αυτοὺς. ταῦτα μὲν δὴ Ὅτάνη ἐξαίρετα, τάδε δὲ ἐς τὸ κοινὸν ἐβούλευσαν, παρίεναι ἐς τὰ βασιλῆα πάντα τὸν βουλόμενον τῶν ἐπτά ἄνευ ἐσαγγελέος, ἣν μὴ τυγχάνη εὔδων μετὰ γυναικὸς βασιλεὺς, γαμέειν δὲ μὴ ἐξεῖναι ἄλλοθεν τῷ βασιλείῃ ἢ ἐκ τῶν συνεπαναστάντων. περὶ δὲ τῆς βασιληίης ἐβούλευσαν τοιόνδε· ὅτεν ἂν ὁ ἵππος ἡλίου ἐπανατέλλοντος πρῶτος φθέγγηται, ἐν τῷ προαστείῳ αὐτῶν ἐπιβεβηκότων, τοῦτον ἔχειν τὴν βασιληίην.

3.85

Δαρείῳ δὲ ἦν ἵπποκόμος¹ ἀνὴρ σοφός, τῷ οὖνομα ἦν Οἰβάρης. πρὸς τοῦτον τὸν ἄνδρα, ἐπεῖτε διελύθησαν, ἔλεξε Δαρεῖος τάδε. «Οἰβάρης, ἡμῖν δέδοκται περὶ τῆς βασιληίης ποιέειν κατὰ τάδε· ὅτεν ἂν ὁ ἵππος πρῶτος φθέγγηται ἅμα τῷ ἡλίῳ ἀνιόντι αὐτῶν ἐπαναβεβηκότων, τοῦτον ἔχειν τὴν βασιληίην. νῦν ὧν εἴ τινα ἔχεις σοφίην, μηχανῶ ὥς ἂν ἡμεῖς σχώμεν τοῦτο τὸ γέρας καὶ μὴ ἄλλος τις.» ἀμείβεται Οἰβάρης τοῖσιδε. «εἰ μὲν δὴ ὦ δέσποτα ἐν τούτῳ τοι ἐστὶ ἡ βασιλεία εἶναι ἢ μή, θάρσσε τούτου εἵνεκεν καὶ θυμὸν ἔχε ἀγαθόν, ὥς βασιλεὺς οὐδεὶς ἄλλος πρὸ σεῦ ἔσται· τοιαῦτα ἔχω φάρμακα.» λέγει Δαρεῖος «εἰ τοῖνυν τι τοιοῦτον ἔχεις σόφισμα,² ὥρῃ μηχανᾶσθαι καὶ μὴ ἀναβάλλεσθαι, ὥς τῆς ἐπιούσης ἡμέρης ὁ ἀγὼν ἡμῖν ἐστὶ.» ἀκούσας ταῦτα ὁ Οἰβάρης ποιέει τοιόνδε· ὥς ἐγένετο ἡ νύξ, τῶν θηλέων ἵππων μίαν, τὴν ὁ Δαρεῖου ἵππος ἔστεργε³ μάλιστα, ταύτην ἀγαγὼν ἐς τὸ προάστειον κατέδῃσε καὶ ἐπήγαγε τὸν Δαρεῖου ἵππον, καὶ τὰ μὲν πολλὰ περιῆγε ἀγχοῦ τῇ ἵππῳ ἐγχρίμπτων τῇ θηλέῃ, τέλος δὲ ἐπῆκε ὀχεῦσαι τὸν ἵππον.

3.86

Ἄμ' ἡμέρῃ δὲ διαφωσκούσῃ οἱ ἕξ κατὰ συνθεθήκαντο παρῆσαν ἐπὶ τῶν ἵππων· διεξελαυνόντων δὲ κατὰ τὸ προάστειον, ὥς κατὰ τοῦτο τὸ χωρίον ἐγίνοντο ἵνα τῆς παροιχομένης νυκτὸς κατεδέδετο ἡ θήλεα ἵππος, ἐνθαῦτα ὁ Δαρεῖου ἵππος προσδραμὼν ἐχρεμέτισε·⁴ ἅμα δὲ

¹ horse groom ² skill, trick ³ love; be content ⁴ neigh

τῷ ἵππῳ τοῦτο ποιήσαντι ἀστραπή⁵ ἐξ αἰθρίης⁶ καὶ βροντὴ ἐγένετο. ἐπιγενόμενα δὲ ταῦτα τῷ Δαρείῳ ἐτελέωσέ μιν ὥσπερ ἐκ συνθέτου γενομένα· οἱ δὲ καταθορόντες ἀπὸ τῶν ἵππων προσεκύνεον τὸν Δαρεῖον.

3.87

Οἱ μὲν δὴ φασὶ τὸν Οἰβάρεα ταῦτα μηχανήσασθαι, οἱ δὲ τοιάδε καὶ γὰρ ἐπ' ἀμφοτέρα λέγεται ὑπὸ Περσέων, ὡς τῆς ἵππου ταύτης τῶν ἄρθρων⁷ ἐπιβαύσας τῇ χειρὶ ἔχει αὐτὴν κρύψας ἐν τῇσι ἀναξυρίσι· ὡς δὲ ἅμα τῷ ἡλίῳ ἀνιόντι ἀπίεσθαι μέλλειν τοὺς ἵππους, τὸν Οἰβάρεα τοῦτον ἐξείραντα τὴν χεῖρα πρὸς τοῦ Δαρείου ἵππου τοὺς μωκτῆρας⁸ προσενεῖκαι, τὸν δὲ αἰσθόμενον φριμάξασθαί τε καὶ χρεμετίσαι.

3.88

Δαρεῖός τε δὴ ὁ Ὑστάσπεος βασιλεὺς ἀπεδέδεκτο, καὶ οἱ ἦσαν ἐν τῇ Ἀσίῃ πάντες κατήκοοι πλὴν Ἀραβίων, Κύρου τε καταστρεψαμένου καὶ ὕστερον αὐτὶς Καμβύσεω. Ἀράβιοι δὲ οὐδαμὰ κατήκουσαν ἐπὶ δουλοσύνῃ⁹ Πέρσῃσι, ἀλλὰ ξεῖνοι ἐγένοντο παρέντες Καμβύσεα ἐπ' Αἴγυπτον· ἀεκόντων γὰρ Ἀραβίων οὐκ ἂν ἐσβάλοιεν Πέρσαι ἐς Αἴγυπτον. γάμους τε τοὺς πρώτους ἐγάμει Πέρσῃσι ὁ Δαρεῖος, Κύρου μὲν δύο θυγατέρας Ἄτοσσάν τε καὶ Ἀρτυστώνην, τὴν μὲν Ἄτοσσαν προσυνουκίσασαν Καμβύσῃ τε τῷ ἀδελφεῷ καὶ αὐτὶς τῷ Μάγῳ, τὴν δὲ Ἀρτυστώνην παρθένον· ἑτέρεν δὲ Σμέρδιος τοῦ Κύρου θυγατέρα ἔγημε, τῇ οὖνομα ἦν Πάρμυς· ἔσχε δὲ καὶ τὴν τοῦ Ὀτάνεω θυγατέρα, ἣ τὸν Μάγον κατὰδηλον ἐποίησε· δυνάμιός τε πάντα οἱ ἐπιμπλέατο. πρῶτον μὲν νυν τύπον ποιησάμενος λίθινον¹⁰ ἔστησε· ζῶον δέ οἱ ἐνὴν ἀνὴρ ἱππεύς, ἐπέγραψε δὲ γράμματα λέγοντα τάδε· «Δαρεῖος ὁ Ὑστάσπεος σὺν τε τοῦ ἵππου τῇ ἀρετῇ» τὸ οὖνομα λέγων «καὶ Οἰβάρεος τοῦ ἱπποκόμου ἐκτίησατο τὴν Περσέων βασιλὴν.»

3.89

Ποιήσας δὲ ταῦτα ἐν Πέρσῃσι ἀρχὰς κατεστήσατο εἴκοσι, τὰς αὐτοὶ

⁵ lightning ⁶ clear air ⁷ joint ⁸ nostril ⁹ slavery ¹⁰ made of stone

καλέουσι σατραπίας.¹¹ καταστήσας δὲ τὰς ἀρχὰς καὶ ἄρχοντας ἐπιστήσας ἐτάξατο φόρους οἱ προσιέναι κατὰ ἔθνεά τε καὶ πρὸς τοῖσι ἔθνεσι τοὺς πλησιοχώρους προστάσσω, καὶ ὑπερβαίνων τοὺς προσεχέας τὰ ἐκαστέρῳ ἄλλοισι ἄλλα ἔθνεα νέμων. ἀρχὰς δὲ καὶ φόρων πρόσδοον τὴν ἐπέτειον κατὰ τάδε διεῖλε. τοῖσι μὲν αὐτῶν ἀργύριον ἀπαγινέουσι εἴρητο Βαβυλώνιον σταθμὸν τάλαντον ἀπαγινέειν, τοῖσι δὲ χρυσίον ἀπαγινέουσι Εὐβοϊκόν. τὸ δὲ Βαβυλώνιον τάλαντον δύναται Εὐβοῖδας ὀκτὼ καὶ ἑβδομήκοντα μνέας. ἐπὶ γὰρ Κύρου ἄρχοντος καὶ αὐτὶς Καμβύσειω ἦν κατεστηκὸς οὐδὲν φόρου πέρι, ἀλλὰ δῶρα ἀγίνεον. διὰ δὲ ταύτην τὴν ἐπίταξιν τοῦ φόρου καὶ παραπλήσια ταύτῃ ἄλλα λέγουσι Πέρσαι ὡς Δαρεῖος μὲν ἦν κάπηλος,¹² Καμβύσης δὲ δεσπότης, Κῦρος δὲ πατήρ, ὃ μὲν ὅτι ἐκαπήλευε¹³ πάντα τὰ πρήγματα, ὃ δὲ ὅτι χαλεπὸς τε ἦν καὶ ὀλίγῳρος,¹⁴ ὃ δὲ ὅτι ἡπιὸς τε καὶ ἀγαθὰ σφι πάντα ἐμχανήσατο.

3.90

Ἀπὸ μὲν δὴ Ἰώνων καὶ Μαγνήτων τῶν ἐν τῇ Ἀσίῃ καὶ Αἰολέων καὶ Καρῶν καὶ Λυκίων καὶ Μιληέων καὶ Παμφύλων εἰς γὰρ ἦν οἱ τεταγμένους οὗτος φόρος προσήιε τετρακόσια τάλαντα ἀργυρίου. ὃ μὲν δὴ πρῶτος οὗτός οἱ νομὸς κατεστήκεε, ἀπὸ δὲ Μυσῶν καὶ Λυδῶν καὶ Λασονίων καὶ Καβαλέων καὶ Ὑτεννέων πεντακόσια τάλαντα· δεύτερος νομὸς οὗτος. ἀπὸ δὲ Ἑλλησποντίων τῶν ἐπὶ δεξιὰ ἐσπλέοντι καὶ Φρυγῶν καὶ Θρηίκων τῶν ἐν τῇ Ἀσίῃ καὶ Παφλαγόνων καὶ Μαριανδυνῶν καὶ Συρίων ἐξήκοντα καὶ τριηκόσια τάλαντα ἦν φόρος· νομὸς τρίτος οὗτος. ἀπὸ δὲ Κιλικίων ἵπποι τε λευκοὶ ἐξήκοντα καὶ τριηκόσιοι, ἐκάστης ἡμέρης εἰς γινόμενος, καὶ τάλαντα ἀργυρίου πεντακόσια· τούτων δὲ τεσσσεράκοντα καὶ ἑκατὸν ἐς τὴν φρουρέουσιν¹⁵ ἵππον τὴν Κιλικίην χώραν ἀναισιμῶτο, τὰ δὲ τριηκόσια καὶ ἐξήκοντα Δαρείῳ ἐφοίτα· νομὸς τέταρτος οὗτος.

¹¹ satrapy ¹² merchant ¹³ be a retailer ¹⁴ careless of, disregarding

¹⁵ keep watch

3.91

Ἀπὸ δὲ Ποσιδηίου πόλιος, τὴν Ἀμφίλοχος ὁ Ἀμφιάρεω οἴκισε ἐπ' οὖροισι τοῖσι Κιλικίων τε καὶ Σύρων, ἀρξάμενος ἀπὸ ταύτης μέχρι Αἰγύπτου, πλὴν μοίρης τῆς Ἀραβίων ταῦτα γὰρ ἦν ἀτελέα, πεντήκοντα καὶ τριηκόσια τάλαντα φόρος ἦν. ἔστι δὲ ἐν τῷ νομῷ τούτῳ Φοινίκη τε πᾶσα καὶ Συρία ἢ Παλαιστίνη καλεομένη καὶ Κύπρος· νομὸς πέμπτος οὗτος. ἀπ' Αἰγύπτου δὲ καὶ Λιβύων τῶν προσεχέων Αἰγύπτῳ καὶ Κυρήνης τε καὶ Βάρκης ἐς γὰρ τὸν Αἰγύπτιον νομὸν αὐταὶ ἐκεκοσμέατο ἑπτακόσια προσήμι τάλαντα, πάρεξ τοῦ ἐκ τῆς Μοίριος λίμνης γινομένου ἀργυρίου, τὸ ἐγένετο ἐκ τῶν ἰχθύων· τούτου τε δὴ χωρὶς τοῦ ἀργυρίου καὶ τοῦ ἐπιμετρομένου σίτου προσήμι ἑπτακόσια τάλαντα· σίτου γὰρ δύο καὶ δέκα μυριάδας Περσέων τε τοῖσι ἐν τῷ Λευκῷ τείχει τῷ ἐν Μέμφι κατοικημένοισι καταμετρέουσι καὶ τοῖσι τούτων ἐπικούροισι. νομὸς ἕκτος οὗτος. Σατταγύδαι δὲ καὶ Γανδάριοι καὶ Δαδίκαι τε καὶ Ἀπαρύται ἐς τὸν τεταγμένοι ἑβδομήκοντα καὶ ἑκατὸν τάλαντα προσέφερον· νομὸς δὲ οὗτος ἕβδομος. ἀπὸ Σούσων δὲ καὶ τῆς ἄλλης Κισσιῶν χώρας τριηκόσια· νομὸς ὄγδοος οὗτος.

3.92

Ἀπὸ Βαβυλῶνος δὲ καὶ τῆς λοιπῆς Ἀσσυρίας χίλια οἱ προσήμι τάλαντα ἀργυρίου καὶ παῖδες ἑκτομῖαι πεντακόσιοι· νομὸς ἕνατος οὗτος. ἀπὸ δὲ Ἀγβατάνων καὶ τῆς λοιπῆς Μηδικῆς καὶ Παρικανίων καὶ Ὀρθοκορυβαντίων πεντήκοντά τε καὶ τετρακόσια τάλαντα· νομὸς δέκατος οὗτος. Κάσπιοι δὲ καὶ Πανσίκαι καὶ Παντίμαθοί τε καὶ Δαρεῖται ἐς τὸν τὸν συμφέροντες διηκόσια τάλαντα ἀπαγίνεον· νομὸς ἐνδέκατος¹⁶ οὗτος.

3.93

Ἀπὸ Βακτριανῶν δὲ μέχρι Αἰγλῶν ἐξήκοντα καὶ τριηκόσια τάλαντα φόρος ἦν· νομὸς δυωδέκατος οὗτος. ἀπὸ Πακτυϊκῆς δὲ καὶ Ἀρμενίων καὶ τῶν προσεχέων μέχρι τοῦ πόντου τοῦ Εὐξείνου τετρακόσια

¹⁶ eleventh

These were special gifts for Otanes; and this they also determined for all in common, namely that any one of the seven who wished might pass in to the royal palaces without any to bear in a message, unless the king happened to be sleeping with his wife; and that it should not be lawful for the king to marry from any other family, but only from those of the men who had made insurrection with him: and about the kingdom they determined this, namely that the man whose horse should first neigh at sunrise in the suburb of the city when they were mounted upon their horses, he should have the kingdom.

3.85

Now Dareios had a clever horse-keeper, whose name was Oibares. To this man, when they had left their assembly, Dareios spoke these words: "Oibares, we have resolved to do about the kingdom thus, namely that the man whose horse first neighs at sunrise, when we are mounted upon our horses he shall be king. Now therefore, if thou hast any cleverness, contrive that we may obtain this prize, and not any other man." Oibares replied thus: "If, my master, it depends in truth upon this whether thou be king or no, have confidence so far as concerns this and keep a good heart, for none other shall be king before thee; such charms have I at my command." Then Dareios said: "If then thou hast any such trick, it is time to devise it and not to put things off, for our trial is to-morrow." Oibares therefore hearing this did as follows:—when night was coming on he took one of the mares, namely that one which the horse of Dareios preferred, and this he led into the suburb of the city and tied her up: then he brought to her the horse of Dareios, and having for some time led him round her, making him go so close by so as to touch the mare, at last he let the horse mount.

3.86

Now at dawn of day the six came to the place as they had agreed, riding upon their horses; and as they rode through by the suburb of the city, when they came near the place where the mare had been tied up on the former night, the horse of Dareios ran up to the place and neighed; and just when the horse had done this, there came lightning and thunder from a clear sky: and the happening of these things to Dareios consummated his claim, for they seemed to have come to pass by some design, and the others leapt down from their horses and did obeisance to Dareios.

3.87

Some say that the contrivance of Oibares was this, but others say as follows (for the story is told by the Persians in both ways), namely that he touched with his hands the parts of this mare and kept his hand hidden in his trousers;

and when at sunrise they were about to let the horses go, this Oibares pulled out his hand and applied it to the nostrils of the horse of Dareios; and the horse, perceiving the smell, snorted and neighed.

3.88

So Dareios the son of Hystaspes had been declared king; and in Asia all except the Arabians were his subjects, having been subdued by Cyrus and again afterwards by Cambyses. The Arabians however were never obedient to the Persians under conditions of subjection, but had become guest-friends when they let Cambyses pass by to Egypt: for against the will of the Arabians the Persians would not be able to invade Egypt. Moreover Dareios made the most noble marriages possible in the estimation of the Persians; for he married two daughters of Cyrus, Atossa and Artystone, of whom the one, Arossa, had before been the wife of Cambyses her brother and then afterwards of the Magian, while Artystone was a virgin; and besides them he married the daughter of Smerdis the son of Cyrus, whose name was Parmys; and he also took to wife the daughter of Otanes, he who had discovered the Magian; and all things became filled with his power. And first he caused to be a carving in stone, and set it up; and in it there was the figure of a man on horseback, and he wrote upon it writing to this effect: "Dareios son of Hystaspes by the excellence of his horse," mentioning the name of it, "and of his horse-keeper Oibares obtained the kingdom of the Persians."

3.89

Having so done in Persia, he established twenty provinces, which the Persians themselves call satrapies; and having established the provinces and set over them rulers, he appointed tribute to come to him from them according to races, joining also to the chief races those who dwelt on their borders, or passing beyond the immediate neighbours and assigning to various races those which lay more distant. He divided the provinces and the yearly payment of tribute as follows: and those of them who brought in silver were commanded to pay by the standard of the Babylonian talent, but those who brought in gold by the Euboïc talent; now the Babylonian talent is equal to eight and seventy Euboïc pounds. For in the reign of Cyrus, and again of Cambyses, nothing was fixed about tribute, but they used to bring gifts: and on account of this appointing of tribute and other things like this, the Persians say that Dareios was a shopkeeper, Cambyses a master, and Cyrus a father; the one because he dealt with all his affairs like a shopkeeper, the second because he was harsh and had little regard for any one, and the other because he was gentle and contrived for them all things good.

3.90

From the Ionians and the Magnesians who dwell in Asia and the Aiolians, Carians, Lykians, Milyans and Pamphylians (for one single sum was appointed by him as tribute for all these) there came in four hundred talents of silver. This was appointed by him to be the first division. From the Mysians and Lydians and Lasonians and Cabalians and Hytennians there came in five hundred talents: this is the second division. From the Hellespontians who dwell on the right as one sails in and the Phrygians and the Thracians who dwell in Asia and the Paphlagonians and Mariandynoi and Syrians the tribute was three hundred and sixty talents: this is the third division. From the Kilikians, besides three hundred and sixty white horses, one for every day in the year, there came also five hundred talents of silver; of these one hundred and forty talents were spent upon the horsemen which served as a guard to the Kilikian land, and the remaining three hundred and sixty came in year by year to Dareios: this is the fourth division.

3.91

From that division which begins with the city of Posideion, founded by Amphilochos the son of Amphiaraios on the borders of the Kilikians and the Syrians, and extends as far as Egypt, not including the territory of the Arabians (for this was free from payment), the amount was three hundred and fifty talents; and in this division are the whole of Phenicia and Syria which is called Palestine and Cyprus: this is the fifth division. From Egypt and the Libyans bordering upon Egypt, and from Kyrene and Barca, for these were so ordered as to belong to the Egyptian division, there came in seven hundred talents, without reckoning the money produced by the lake of Moiris, that is to say from the fish; without reckoning this, I say, or the corn which was contributed in addition by measure, there came in seven hundred talents; for as regards the corn, they contribute by measure one hundred and twenty thousand bushels for the use of those Persians who are established in the "White Fortress" at Memphis, and for their foreign mercenaries: this is the sixth division. The Sattagy dai and Gandarians and Dadicans and Aparytai, being joined together, brought in one hundred and seventy talents: this is the seventh division. From Susa and the rest of the land of the Kissians there came in three hundred: this is the eighth division.

3.92

From Babylon and from the rest of Assyria there came in to him a thousand talents of silver and five hundred boys for eunuchs: this is the ninth division. From Agbatana and from the rest of Media and the Paricanians and Orthocorybantians, four hundred and fifty talents: this is the tenth division.

The Caspians and Pausicans and Pantimathoi and Dareitai, contributing together, brought in two hundred talents: this is the eleventh division. From the Bactrians as far as the Aigloi the tribute was three hundred and sixty talents: this is the twelfth division.

3.93

From Pactyike and the Armenians and the people bordering upon them as far as the Euxine, four hundred talents: this is the thirteenth

vocabulary

ἄγγος -εος (n, 3) container
 ἁλώπηξ -εκος (f) fox ~alopecia
 ἁμάω (ᾱα) collect
 ἀνατολή a rising in the sky ~apostle
 ἀναφέρω bring up ~bear
 ἀναφορέω bring up
 ἄπαρνος denying, denied completely
 ἀποσπάω tear/drag away
 ἄπυρος not yet used in fire ~pyre
 ἄρκτος (f) bear
 ἀτελής incomplete, endless; invalid,
 for free
 ἀτρεκής precise, certain
 αὐτόματος self-willed, accidental
 ~after
 βορέας -οῦ (m, 1) north, north wind
 γηράσκω grow old ~geriatric
 γονεύς -ος (m) parent
 γονή progeny ~genus
 δασμοφόρος tributary
 δωρεή gift
 ἑβδομος seventh
 ἑβενος (f) ebony
 ἐδεστής -οῦ (m, 1) eater
 ἐδεστός edible; eaten
 εἰκοστός twentieth
 εἵνατος ninth
 ἐκάς afar, far off
 ἐκάστοτε each time
 ἐκατέρωθεν on both sides
 ἕκτος sixth ~hexagon
 ἐλέφας -ντος (m, 3) ivory, elephant
 Ἑλλην Greek
 ἔλος ἔλεος (n, 3) marsh
 ἐμφανής visible
 ἔμψυχος (ῶ) animate, animated
 ἐνδύνω (ῶ) go into, put on
 ἑξακόσιοι 600
 ἐπέτειος of one year
 ἐπίταξις injunction, command
 ἐπιτάσσω enjoin; place near

ἐπιτηδεύω practice, pursue
 ἕπω (mid) follow, accompany; (act,
 uncommon) handle, take care of
 ἐρημία wilderness, solitude
 ἐσθής clothes ~vest
 εὖς good, brave, noble
 ἐφέτειος of one year
 ἕψω boil, be boiling
 ζεύγνυμι (ῶ) yoke, join ~zygote
 θηλέω abound in ~thallium
 θηρεύω hunt, fish ~fierce
 θησαυρίζω hoard
 θώραξ -ηκος (m) breastplate
 ~thorax
 καλάμινος of reed
 κάλαμος reed
 κάλυξ -κος (f) some kind of
 ornament
 κατάγαιος at ground level;
 underground
 κατακόπτω cut down, shatter
 καταπλέκω entwine, braid
 καταστρέφω overturn, subdue
 ~catastrophe
 καταχεύω pour onto
 κατευχέομαι party on; entertain
 κατοικίζω colonize
 κέγχρος small thing, bit
 κεράμινος earthen, ceramic
 κέραμος clay vessel ~ceramic
 κόπτω beat, cut, strike
 λιβανωτός frankincense
 μακρόβιος long-lived
 μάκρων -ος (m, 3) longhead (ethnic
 term)
 μάχιμος warlike
 μίξις mixing; sex, commerce
 μίξις mixing; sex, commerce
 μόσχος calf (animal)
 μυρίος (ῶ) 10,000 ~myriad
 μύρμηξ ant
 νόμαιοι customary

νομάς -δος (m, 3) roaming, grazing
 νομός home, district ~nemesis
 νοσέω be sick, be mad, suffer
 νόσος (f) plague, pestilence
 ~noisome
 νότος south, south wind
 νοῦσος (f) plague, pestilence
 ~noisome
 ὀγδοός eighth ~octopus
 ὀγδῶκοντα eighty
 ὀδών ὀδόντος (m, 3) tooth
 οἶκημα -τος (n, 3) room
 οἶκησις -εως (f) habitation
 ὀκτακάσιοι 800
 ὀλιγαχόθεν from a few sources
 ὁμιλέω (i) associate with ~homily
 ὁμόφωνος speaking the same
 language
 ὄον οὖ type of fruit
 ὀρτή holiday, feast
 οὐδαμὸς not anyone
 παρέλκω dissemble; (mid) get by
 trickery
 πάρεξ alongside, diverging from;
 (+ῆ or gen) except; (+acc) beyond,
 alongside
 πέμπτος fifth ~pentagon
 πεντακάσιοι 500
 πεντετηρίς five-year festival
 περιαιρέω strip off
 Πέρσης Persian
 Περσίς Persian (language)

πίθος barrel, big jar
 πλησιόχωρος adjacent
 ποιηφαγέω eat grass
 πρόειμι to have been before, earlier
 ~ion
 προσεχής close
 πρόσσυρος neighboring
 σιτέομαι (i) eat ~parasite
 στέλλω prepare, send, furl ~apostle
 συγγιγνώσκω acknowledge; pardon
 συλλέγω collect, assemble ~legion
 συναμφότεροι both together
 συντίθημι hearken, mark ~thesis
 τετρακισχίλιοι 4000 ~kilo-
 τετρακάσιοι 400
 τήκω melt
 φάλαγξ -γος (f) rank of battle
 ~phalanx
 φλός bark, skin, husk
 φορεὺς -ως (m) carrier ~bear
 φορμός bushel
 φόρον forum
 φόρος tribute, revenue
 φροντίζω consider, ponder
 χοῖνιξ -χος (f) liter; shackle
 χρυσίον (i) gold coin
 χρώμα -τος (n, 3) color
 ψάμμος (f) sand
 ψῆγμα gold dust; shavings,
 scrapings
 ὤμός raw
 ὠσαύτως in the same way

τάλαντα· νομὸς τρίτος καὶ δέκατος οὗτος. ἀπὸ δὲ Σαγαρτίων καὶ Σαραγγέων καὶ Θαμαναίων καὶ Οὐτίων καὶ Μύκων καὶ τῶν ἐν τῇσι νήσοισι οἰκεόντων τῶν ἐν τῇ Ἐρυθρῇ θαλάσσῃ, ἐν τῇσι τοὺς ἀνασπάστους καλεομένους κατοικίξει βασιλεῖς, ἀπὸ τούτων πάντων ἑξακόσια τάλαντα ἐγένετο φόρος· νομὸς τέταρτος καὶ δέκατος οὗτος. Σάκαι δὲ καὶ Κάσπιοι πεντήκοντα καὶ διηκόσια ἀπαγίνεον τάλαντα· νομὸς πέμπτος καὶ δέκατος οὗτος. Πάρθοι δὲ καὶ Χοράσμοι καὶ Σόγδοι τε καὶ Ἄρειοι τριηκόσια τάλαντα· νομὸς ἕκτος καὶ δέκατος οὗτος.

3.94

Παρικάνιοι δὲ καὶ Αἰθίοπες οἱ ἐκ τῆς Ἀσίας τετρακόσια τάλαντα ἀπαγίνεον· νομὸς ἑβδομος καὶ δέκατος οὗτος. Ματιηνοῖσι δὲ καὶ Σάσπειρσι καὶ Ἀλαροδίοισι διηκόσια ἐπετέτακτο τάλαντα· νομὸς ὄγδοος καὶ δέκατος οὗτος. Μόσχοισι δὲ καὶ Τιβαρηνοῖσι καὶ Μάκρῳσι καὶ Μοσσυνοίοισι καὶ Μαρσὶ τριηκόσια τάλαντα προείρητο· νομὸς εἵνατος καὶ δέκατος οὗτος. Ἰνδῶν δὲ πλεῖστος τε πολλῶ πλείστον ἐστὶ πάντων τῶν ἡμεῖς ἴδμεν ἀνθρώπων, καὶ φόρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους ἑξήκοντα καὶ τριηκόσια τάλαντα ψήγματος· νομὸς εἰκοστὸς¹ οὗτος.

3.95

Τὸ μὲν δὴ ἀργύριον τὸ Βαβυλώνιον πρὸς τὸ Εὐβοϊκὸν συμβαλλόμενον τάλαντον γίνεται ὀγδῶκοντα καὶ ὀκτακόσια² καὶ εἰνακισχίλια τάλαντα· τὸ δὲ χρυσίον τρισκαίδεκαστάσιον λογιζόμενον, τὸ ψήγμα εὑρίσκεται ἐὼν Εὐβοϊκῶν ταλάντων ὀγδῶκοντα καὶ ἑξακοσίων³ καὶ τετρακισχιλίων.⁴ τούτων ὧν πάντων συντιθεμένων τὸ πλῆθος Εὐβοϊκὰ τάλαντα συνελέγετο ἐς τὸν ἐπέτειον φόρον Δαρείῳ μύρια καὶ τετρακισχίλια καὶ πεντακόσια καὶ ἑξήκοντα· τὸ δ' ἔτι τούτων ἔλασσον ἀπίεις οὐ λέγω.

¹ twentieth ² 800 ³ 600 ⁴ 4000

3.96

Οὗτος Δαρείω προσήιε φόρος ἀπὸ τῆς τε Ἀσίας καὶ τῆς Λιβύης ὀλιγαχόθεν.⁵ προϊόντος μέντοι τοῦ χρόνου καὶ ἀπὸ νήσων προσήιε ἄλλος φόρος καὶ τῶν ἐν τῇ Εὐρώπῃ μέχρι Θεσσαλίας οἰκημένων. τοῦτον τὸν φόρον θησαυρίζει⁶ βασιλεὺς τρόπῳ τοιῷδε· ἐς πίθους κεραμίνας⁷ τήξας καταχέει, πλήσας δὲ τὸ ἄγγος⁸ περιαιρείει τὸν κέραμον·⁹ ἐπεὰν δὲ δεηθῇ χρημάτων, κατακόπτει τοσοῦτο ὅσου ἂν ἐκάστοτε¹⁰ δέχεται.

3.97

Αὗται μὲν ἀρχαί τε ἦσαν καὶ φόρων ἐπιτάξεις. ἡ Περσίς¹¹ δὲ χώρα μούνη μοι οὐκ εἴρηται δασμοφόρος.¹² ἀτελέα γὰρ Πέρσαι νέμονται χώραν. οἷδε δὲ φόρον μὲν οὐδένα ἐτάχθησαν φέρειν, δῶρα δὲ ἀγίνεον· Αἰθίοπες οἱ πρόσουροι Αἰγύπτῳ, τοὺς Καμβύσης ἐλαύνων ἐπὶ τοὺς μακροβίους Αἰθίοπας κατεστρέψατο, οἳ τε περὶ τε Νύσῃν τὴν ἱρὴν κατοικῆνται καὶ τῷ Διονύσῳ ἀνάγουσι τὰς ὀρτάς· οὗτοι οἱ Αἰθίοπες καὶ οἱ πλησιόχωροι τούτοις σπέρματι μὲν χρέωνται τῷ αὐτῷ τῷ καὶ οἱ Καλλαντίαι Ἰνδοί, οἰκήματα¹³ δὲ ἔκتهται κατάγαια. οὗτοι συναμφότεροι διὰ τρίτου ἔτεος ἀγίνεον, ἀγινέουσι δὲ καὶ τὸ μέχρι ἐμεῦ, δύο χοίνικας¹⁴ ἀπύρου χρυσίου καὶ διηκοσίας φάλαγγας ἐβένου καὶ πέντε παῖδας Αἰθίοπας καὶ ἐλέφαντος ὀδόντας μεγάλους εἴκοσι. Κόλχοι δὲ τὰ ἐτάξαντο ἐς τὴν δωρεὴν καὶ οἱ προσεχές μέχρι Καυκάσιος ὄρεος ἐς τοῦτο γὰρ τὸ ὄρος ὑπὸ Πέρσῃσι ἄρχεται, τὰ δὲ πρὸς βορρῇν ἄνεμον τοῦ Καυκάσιος Περσέων οὐδὲν ἔτι φροντίζει, οὗτοι ὦν δῶρα τὰ ἐτάξαντο ἔτι καὶ ἐς ἐμὲ διὰ πεντετηρίδος¹⁵ ἀγίνεον, ἑκατὸν παῖδας καὶ ἑκατὸν παρθένους. Ἀράβιοι δὲ χίλια τάλαντα ἀγίνεον λιβανωτοῦ ἀνὰ πᾶν ἔτος. ταῦτα μὲν οὗτοι δῶρα παρέξ τοῦ φόρου βασιλείᾳ ἐκόμζον.

⁵ from a few sources ⁶ hoard ⁷ earthen, ceramic ⁸ container

⁹ clay vessel ¹⁰ each time ¹¹ Persian (language) ¹² tributary

¹³ room ¹⁴ liter; shackle ¹⁵ five-year festival

3.98

Τὸν δὲ χρυσὸν τοῦτον τὸν πολλὸν οἱ Ἴνδοί, ἀπ' οὗ τὸ ψῆγμα τῷ βασιλεί τὸ εἰρημένον κομίζουσι, τρόπῳ τοιῷδε κτῶνται. ἔστι τῆς Ἰνδικῆς χώρας τὸ πρὸς ἥλιον ἀνίσχοντα ψάμμος· τῶν γὰρ ἡμεῖς ἴδμεν, τῶν καὶ περὶ ἀτρεκές τι λέγεται, πρῶτοι πρὸς ἡῶ καὶ ἡλίου ἀνατολὰς οἰκέουσι ἀνθρώπων τῶν ἐν τῇ Ἀσίῃ Ἴνδοί· Ἰνδῶν γὰρ τὸ πρὸς τὴν ἡῶ ἐρημική ἐστὶ διὰ τὴν ψάμμον. ἔστι δὲ πολλὰ ἔθνεα Ἰνδῶν καὶ οὐκ ὁμόφωνα¹⁶ σφίσι, καὶ οἱ μὲν αὐτῶν νομάδες¹⁷ εἰσὶ οἱ δὲ οὐ, οἱ δὲ ἐν τοῖσι ἔλεσι¹⁸ οἰκέουσι τοῦ ποταμοῦ καὶ ἰχθύας σιτέονται ὠμούς,¹⁹ τοὺς αἰρέουσι ἐκ πλοίων καλαμίνων²⁰ ὀρμώμενοι· καλάμου δὲ ἐν γόνυ πλοίων ἕκαστον ποιέεται. οὗτοι μὲν δὴ τῶν Ἰνδῶν φορέουσι ἐσθῆτα φλοῖνιν· ἐπεὰν ἐκ τοῦ ποταμοῦ φλοῦν²¹ ἀμήσωσι καὶ κόψωσι, τὸ ἐνθεῦτεν φορμῶ²² τρόπον καταπλέξαντες ὡς θώρηκα ἐνδύνουσι.

3.99

Ἄλλοι δὲ τῶν Ἰνδῶν πρὸς ἡῶ οἰκέοντες τούτων νομάδες εἰς κρεῶν ἐδεσται ὠμών, καλέονται δὲ Παδαῖοι, νομαίοισι δὲ τοιοῖσινδε λέγονται χρᾶσθαι· ὅς ἂν κάμη τῶν ἀστῶν, ἣν τε γυνὴ ἣν τε ἀνὴρ, τὸν μὲν ἄνδρα ἄνδρες οἱ μάλιστα οἱ ὁμιλέοντες κτείνουσι, φάμενοι αὐτὸν τηκόμενον τῇ νούσῳ τὰ κρέα σφίσι διαφθείρεσθαι· ὁ δὲ ἄπαρνος ἐστὶ μὴ μὲν νοσέειν, οἱ δὲ οὐ συγγινωσκόμενοι ἀποκτείναντες κατευωχέονται. ἡ δὲ ἂν γυνὴ κάμη, ὡσαύτως αἱ ἐπιχρεώμεναι μάλιστα γυναικες ταῦτα τοῖσι ἀνδράσι ποιέουσι. τὸν γὰρ δὴ ἐς γῆρας ἀπικόμενον θύσαντες κατευωχέονται· ἐς δὲ τούτου λόγον οὐ πολλοὶ τινες αὐτῶν ἀπικνέονται· πρὸ γὰρ τοῦ τὸν ἐς νοῦσον πίπτοντα πάντα κτείνουσι.

3.100

Ἐτέρων δὲ ἐστὶ Ἰνδῶν ὅδε ἄλλος τρόπος· οὔτε κτείνουσι οὐδὲν ἔμψυχον οὔτε τι σπείρουσι οὔτε οἰκίας νομίζουσι ἐκτῆσθαι ποιηφαγέουσιν²³ τε· καὶ αὐτοῖσι ἐστὶ ὅσον κέγχρος²⁴ τὸ μέγαθος ἐν

¹⁶ speaking the same language ¹⁷ roaming, grazing ¹⁸ marsh

¹⁹ raw ²⁰ of reed ²¹ bark, skin, husk ²² bushel ²³ eat grass

²⁴ small thing, bit

κάλυκι,²⁵ αὐτόματον ἐκ τῆς γῆς γινόμενον, τὸ συλλέγοντες αὐτῇ τῇ κάλυκι ἔψουσί τε καὶ σιτέονται. ὃς δ' ἂν ἐς νοῦσον αὐτῶν πέσῃ, ἐλθὼν ἐς τὴν ἔρημον κείται· φροντίζει δὲ οὐδείς οὔτε ἀποθανόντος οὔτε κάμνοντος.

3.101

Μίξις δὲ τούτων τῶν Ἰνδῶν τῶν κατέλεξα πάντων ἐμφανής ἐστι κατὰ περ τῶν προβάτων, καὶ τὸ χρῶμα²⁶ φορέουσι ὅμοιον πάντες καὶ παραπλήσιον Αἰθίοψι. ἡ γονὴ δὲ αὐτῶν, τὴν ἀπίενται ἐς τὰς γυναικας, οὐ κατὰ περ τῶν ἄλλων ἀνθρώπων ἐστὶ λευκή, ἀλλὰ μέλαινα κατὰ περ τὸ χρῶμα. τοιαύτην δὲ καὶ Αἰθίοπες ἀπίενται θορήν. οὔτοι μὲν τῶν Ἰνδῶν ἑκαστέρῳ τῶν Περσέων οἰκέουσι καὶ πρὸς νότου²⁷ ἀνέμου, καὶ Δαρείου βασιλέως οὐδαμὰ ὑπήκουσαν.

3.102

Ἄλλοι δὲ τῶν Ἰνδῶν Κασπατύρῳ τε πόλι καὶ τῇ Πακτυϊκῇ χώρῃ εἰσὶ πρόσουροι, πρὸς ἄρκτου τε καὶ βορέῳ ἀνέμου κατοικημένοι τῶν ἄλλων Ἰνδῶν, οἱ Βακτρίοισι παραπλησίην ἔχουσι δίαιταν. οὔτοι καὶ μαχιμώτατοι εἰσὶ Ἰνδῶν καὶ οἱ ἐπὶ τὸν χρυσὸν στελλόμενοι εἰσὶ οὔτοι· κατὰ γὰρ τοῦτο ἐστὶ ἐρημική διὰ τὴν ψάμμον. ἐν δὲ ὧν τῇ ἐρημῇ ταύτῃ καὶ τῇ ψάμμῳ γίνονται μύρμηκες μεγάθρα ἔχοντες κυνῶν μὲν ἐλάσσονα ἀλωπέκων²⁸ δὲ μέζονα· εἰσὶ γὰρ αὐτῶν καὶ παρὰ βασιλείῃ τῷ Περσέων ἐνθεῦτεν θηρευθέντες. οὔτοι ὧν οἱ μύρμηκες ποιεύμενοι οἴκησιν²⁹ ὑπὸ γῆν ἀναφορέουσι τὴν ψάμμον κατὰ περ οἱ ἐν τοῖσι Ἑλλήσι μύρμηκες κατὰ τὸν αὐτὸν τρόπον, εἰσὶ δὲ καὶ αὐτοὶ τὸ εἶδος ὁμοιώτατοι· ἡ δὲ ψάμμος ἢ ἀναφερομένη ἐστὶ χρυσίτις. ἐπὶ δὲ ταύτην τὴν ψάμμον στέλλονται ἐς τὴν ἔρημον οἱ Ἰνδοί, ζευξάμενος ἕκαστος καμήλους τρεῖς, σειρηφόρον μὲν ἑκατέρωθεν³⁰ ἔρσενα παρέλκειν, θήλεαν δὲ ἐς μέσον· ἐπὶ ταύτην δὲ αὐτὸς ἀναβαίνει, ἐπιτηδεύσας ὅκως ἀπὸ τέκνων ὡς νεωτάτων ἀποσπάσας ζεύξει. αἱ γὰρ σφι κάμηλοι

²⁵ some kind of ornament ²⁶ color ²⁷ south, south wind ²⁸ fox
²⁹ habitation ³⁰ on both sides

division. From the Sagartians and Sarangians and Thamanaians and Utians and Mycans and those who dwell in the islands of the Erythraian Sea, where the king settles those who are called the “Removed,” from all these together a tribute was produced of six hundred talents: this is the fourteenth division. The Sacans and the Caspians brought in two hundred and fifty talents: this is the fifteenth division. The Parthians and Chorasmians and Sogdians and Areians three hundred talents: this is the sixteenth division.

3.94

The Paricanians and Ethiopians in Asia brought in four hundred talents: this is the seventeenth division. To the Matienians and Saspeirians and Alarodians was appointed a tribute of two hundred talents: this is the eighteenth division. To the Moschoi and Tibarenians and Macronians and Mossynoicoi and Mares three hundred talents were ordered: this is the nineteenth division. Of the Indians the number is far greater than that of any other race of men of whom we know; and they brought in a tribute larger than all the rest, that is to say three hundred and sixty talents of gold-dust: this is the twentieth division.

3.95

Now if we compare Babylonian with Euboïc talents, the silver is found to amount to nine thousand eight hundred and eighty talents; and if we reckon the gold at thirteen times the value of silver, weight for weight, the gold-dust is found to amount to four thousand six hundred and eighty Euboïc talents. These being all added together, the total which was collected as yearly tribute for Dareios amounts to fourteen thousand five hundred and sixty Euboïc talents: the sums which are less than these I pass over and do not mention.

3.96

This was the tribute which came in to Dareios from Asia and from a small part of Libya: but as time went on, other tribute came in also from the islands and from those who dwell in Europe as far as Thessaly. This tribute the king stores up in his treasury in the following manner:— he melts it down and pours it into jars of earthenware, and when he has filled the jars he takes off the earthenware jar from the metal; and when he wants money he cuts off so much as he needs on each occasion.

3.97

These were the provinces and the assessments of tribute: and the Persian land alone has not been mentioned by me as paying a contribution, for the Persians have their land to dwell in free from payment. The following moreover had no tribute fixed for them to pay, but brought gifts, namely the Ethiopians who border upon Egypt, whom Cambyses subdued as he marched

against the Long-lived Ethiopians, those who dwell about Nysa, which is called “sacred,” and who celebrate the festivals in honour of Dionysos: these Ethiopians and those who dwell near them have the same kind of seed as the Callantian Indians, and they have underground dwellings. These both together brought every other year, and continue to bring even to my own time, two quart measures of unmelted gold and two hundred blocks of ebony and five Ethiopian boys and twenty large elephant tusks. The Colchians also had set themselves among those who brought gifts, and with them those who border upon them extending as far as the range of the Caucasus (for the Persian rule extends as far as these mountains, but those who dwell in the parts beyond Caucasus toward the North Wind regard the Persians no longer),— these, I say, continued to bring the gifts which they had fixed for themselves every four years even down to my own time, that is to say, a hundred boys and a hundred maidens. Finally, the Arabians brought a thousand talents of frankincense every year. Such were the gifts which these brought to the king apart from the tribute.

3.98

Now this great quantity of gold, out of which the Indians bring in to the king the gold-dust which has been mentioned, is obtained by them in a manner which I shall tell:— That part of the Indian land which is towards the rising sun is sand; for of all the peoples in Asia of which we know or about which any certain report is given, the Indians dwell furthest away towards the East and the sunrising; seeing that the country to the East of the Indians is desert on account of the sand. Now there are many tribes of Indians, and they do not agree with one another in language; and some of them are pastoral and others not so, and some dwell in the swamps of the river and feed upon raw fish, which they catch by fishing from boats made of cane; and each boat is made of one joint of cane. These Indians of which I speak wear clothing made of rushes: they gather and cut the rushes from the river and then weave them together into a kind of mat and put it on like a corslet.

3.99

Others of the Indians, dwelling to the East of these, are pastoral and eat raw flesh: these are called Padaians, and they practise the following customs:— whenever any of their tribe falls ill, whether it be a woman or a man, if a man then the men who are his nearest associates put him to death, saying that he is wasting away with the disease and his flesh is being spoilt for them: and meanwhile he denies stoutly and says that he is not ill, but they do not agree with him; and after they have killed him they feast upon his flesh: but if it be a woman who falls ill, the women who are her greatest intimates do to her in the same manner as the men do in the other case. For in fact even if

a man has come to old age they slay him and feast upon him; but very few of them come to be reckoned as old, for they kill every one who falls into sickness, before he reaches old age.

3.100

Other Indians have on the contrary a manner of life as follows:— they neither kill any living thing nor do they sow any crops nor is it their custom to possess houses; but they feed on herbs, and they have a grain of the size of millet, in a sheath, which grows of itself from the ground; this they gather and boil with the sheath, and make it their food: and whenever any of them falls into sickness, he goes to the desert country and lies there, and none of them pay any attention either to one who is dead or to one who is sick.

3.101

The sexual intercourse of all these Indians of whom I have spoken is open like that of cattle, and they have all one colour of skin, resembling that of the Ethiopians: moreover the seed which they emit is not white like that of other races, but black like their skin; and the Ethiopians also are similar in this respect. These tribes of Indians dwell further off than the Persian power extends, and towards the South Wind, and they never became subjects of Dareios.

3.102

Others however of the Indians are on the borders of the city of Caspatyros and the country of Pactyike, dwelling towards the North of the other Indians; and they have a manner of living nearly the same as that of the Bactrians: these are the most warlike of the Indians, and these are they who make expeditions for the gold. For in the parts where they live it is desert on account of the sand; and in this desert and sandy tract are produced ants, which are in size smaller than dogs but larger than foxes, for there are some of them kept at the residence of the king of Persia, which are caught here. These ants then make their dwelling under ground and carry up the sand just in the same manner as the ants found in the land of the Hellenes, which they themselves also very much resemble in form; and the sand which is brought up contains gold. To obtain this sand the Indians make expeditions into the desert, each one having yoked together three camels, placing a female in the middle and a male like a trace-horse to draw by each side. On this female he mounts himself, having arranged carefully that she shall be taken to be yoked from young ones, the more lately born the better. For

vocabulary

άγχοῦ near, nigh; like ~angina
 αἰδοῖον genitals
 άμύσσω scratch, tear
 άναμνήσκω (+2 acc) remind
 someone ~mnemonic
 άναφορέω bring up
 άνιαρός (αά) troublesome, tiresome
 άπαλλάσσω free from, remove; be
 freed, depart
 άπαξ once
 άπελαύνω expel, exclude, ward off;
 (intrans) ride away
 άπλετος boundless, immense,
 abundant
 άπογίνομαι be taken away
 άποκλίνω (i) bend aside ~incline
 άπόκρημνος sheer, precipitous
 άποτίνω (i) pay back
 άρπαγή seizure; rape
 άρπάζω carry off, seize ~harpoon
 αὐλίζομαι live, lodge at
 αὐτόθι on the spot
 άφανής unseen, occult, obscure
 άχθος -εος (n, 3) burden
 βιώσιμος to be lived; likely to live
 βρέχω soak; it rains
 γονή progeny ~genus
 δασύς hairy, brushy
 δειρή neck, throat, mane
 δέρμα -τος (n, 3) skin, hide
 ~dermatology
 δηλήμων hurtful ~delenda
 διάλυσις -εως (f) breaking up
 διατέμνω cut apart
 διεσθίω eat through, corrode
 δρέπω (mid) pick, pluck ~tear
 δυσμή sunset
 έδώδιμος edible, cooked
 εἴριον wool ~Eriogonum
 έχάς afar, far off
 έχδύ take off; leave; avoid

έκλέπω to peel, shell
 Έλλην Greek
 έμπίπλημι fill ~plethora
 έμφυχος (υ) animate, animated
 ένδίδωμι hand over, lend, show,
 allow
 έπιλείπω fail, not work ~eclipse
 έπιστρατεύω march against
 έρσα dew; lamb, kid
 έσθής clothes ~vest
 έσσομαι (pass) be weaker, be
 overcome; (active) defeat
 έσχατιά border, farthest edge
 έφέλω drag; (mid) influence
 έχιδνα viper
 έωθινός early-morning
 ζεύγος -ους (n, 3) team of animals
 ~zygote
 θερμός warm, hot ~thermos
 θηλέω abound in ~thallium
 θηρεύω hunt, fish ~fierce
 θρασύς brave, strong
 θυμιάω (υ) burn for smoke
 ίσχω restrain, hold back ~ischemia
 κάρτα very much ~κράτος
 κασία cassia flower
 καταγράφω scratch; write in
 καταδέω tie up; fall short
 καταρρήγνυμι (υ) break down
 καταφορέω bring down, kill
 κατεσθίω devour ~eat
 καῦμα -τος (n, 3) heat ~caustic
 λαγχάνω be allotted; (esp. λελα-
 forms) allot; receive
 λαγώς -ω (m, 2) hare ~lagomorph
 λιβανωτός frankincense
 λιβανωτοφόρος bearing
 frankincense
 λίμνη lake, marsh, basin, sea
 ~limnic
 μέλεος vain, idle, useless
 μεσαμβρίη midday; the south

μεσώω be in the middle
 μηρός thigh, femur
 μήτρη womb; core
 μίν him, her, it
 μύρμηξ ant
 νεοσσίον chick
 νεοσσίς chick
 νεοττίον chick
 νηδύς -ος (f) belly, womb
 νυκτερίς -δος (f) bat (animal)
 ~nocturnal
 ὁμός same ~homoerotic
 ὁμώω unite ~homoerotic
 ὄνομαι blame ~name
 ὄνος (f) donkey ~onager
 ὄνυξ -χος (m) claw, nail, hoof, talon
 ὄον οὖ type of fruit
 ὅποῖος whatever kind
 ὀρύσσω dig
 ὀσμὴ smell ~osmium, odor
 οὐδαμῇ nowhere
 οὐρά tail
 ὄφεις ὄφεως (m) serpent ~ophidian
 παραλύω detach, disable
 παράπαν completely
 πάρεξ alongside, diverging from;
 (+ῆ or gen) except; (+acc) beyond,
 alongside
 πέλας near, close
 Πέρσης Persian
 πετεινός winged; full-fledged ~petal
 πηλός clay, mud

πλάσσω form ~plaster
 ποικίλλω make elaborately
 πρόνοια foresight, providence
 προσβαίνω proceed; step on ~basis
 προσείκελος somewhat like
 προσπλάζω smash against
 ~plankton
 προφέρω bring forth ~bear
 πτερωτός winged
 σκέλος -εος (n, 3) leg ~scoliosis
 σκύμνος cub
 σμύρνα myrrh
 σοφίζω be clever, tricky
 σπάνιος rare, scanty
 συγγράφω write down
 ταχυτής speed, hastiness
 ~tachometer
 τετράποδος four-legged
 τετράπους (2) quadruped
 τηνικαῦτα at that time, in that case
 τόκος childbirth ~oxytocin
 τρίζω scream
 ὑγιής sound, profitable ~hygiene
 ὑποζύγιον beast of burden ~zygote
 ὑπόπτερος winged
 χῶρος place ~heir
 φάμμος (f) sand
 φιλός (i) naked, bare ~epsilon
 ψύχος -εος (n, 3) coolness
 ~psychology
 φύχω (ū) breathe, blow ~psychology
 ὠόν egg

ἵππων οὐκ ἦσσονες ἐς ταχυτήτα εἰσί, χωρὶς δὲ ἄχθεια¹ δυνατώτεροι πολλὸν φέρειν.

3.103

Τὸ μὲν δὴ εἶδος ὁκοῖόν τι ἔχει ἢ κάμηλος, ἐπισταμένοισι τοῖσι Ἑλλήσι οὐ συγγράφω· τὸ δὲ μὴ ἐπιστέαται αὐτῆς, τοῦτο φράσω· κάμηλος ἐν τοῖσι ὀπισθίοισι σκέλεσι² ἔχει τέσσαρας μηρούς καὶ γούνατα τέσσαρα, τά τε αἰδοῖα διὰ τῶν ὀπισθίων σκελέων πρὸς τὴν οὐρὴν τετραμμένα.

3.104

Οἱ δὲ δὴ Ἴνδοι τρόπῳ τοιούτῳ καὶ ζεύξι τοιαύτῃ χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως ὅκως καυμάτων³ τῶν θερμωτάτων⁴ ἐόντων ἔσονται ἐν τῇ ἀρπαγῇ· ὑπὸ γὰρ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν. θερμώτατος δὲ ἐστὶ ὁ ἥλιος τούτοις τοῖσι ἀνθρώποις τὸ ἐωθινόν,⁵ οὐ κατὰ περ τοῖσι ἄλλοις μεσαμβρίας, ἀλλ' ὑπερτείλας μέχρι οὗ ἀγορῆς διαλύσις. τοῦτον δὲ τὸν χρόνον καίει πολλῶ μάλλον ἢ τῇ μεσαμβρίῃ τὴν Ἑλλάδα, οὕτω ὥστ' ἐν ὕδατι λόγος αὐτοῦς ἐστὶ βρέχεσθαι⁶ τηνικαῦτα. μεσοῦσα⁷ δὲ ἡ ἡμέρη σχεδὸν παραπλησίως καίει τοὺς τε ἄλλους ἀνθρώπους καὶ τοὺς Ἴνδους. ἀποκλινομένης δὲ τῆς μεσαμβρίας γίνεται σφι ὁ ἥλιος κατὰ περ τοῖσι ἄλλοις ὁ ἐωθινός, καὶ τὸ ἀπὸ τούτου ἀπιὼν ἐπὶ μάλλον ψύχει, ἐς ὃ ἐπὶ δυσμῇσι⁸ ἐὼν καὶ τὸ κάρτα ψύχει.

3.105

Ἐπεὰν δὲ ἔλθωσι ἐς τὸν χώρον οἱ Ἴνδοι ἔχοντες θυλάκια, ἐμπλήσαντες ταῦτα τῆς ψάμμου τὴν ταχίστην ἐλαύνουσι ὀπίσω· αὐτίκα γὰρ οἱ μύρμηκες ὀδμῇ, ὥς δὴ λέγεται ὑπὸ Περσέων, μαθόντες διώκουσι. εἶναι δὲ ταχυτήτα οὐδενὶ ἐτέρῳ ὅμοιον, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τοὺς Ἴνδους τῆς ὁδοῦ ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἂν σφέων ἀποσώζεσθαι. τοὺς μὲν νυν ἔρσενας τῶν καμήλων, εἶναι γὰρ ἦσσονας θέειν τῶν θηλέων, παραλύεσθαι ἐπελκομένους,

¹ burden ² leg ³ heat ⁴ warm, hot ⁵ early-morning ⁶ soak; it rains ⁷ be in the middle ⁸ sunset

οὐκ ὁμοῦ ἀμφοτέρους· τὰς δὲ θηλέας ἀναμμνησκομένας τῶν ἔλιπον τέκνων ἐνδιδόναι μαλακὸν οὐδέν. τὸν μὲν δὴ πλέω τοῦ χρυσοῦ οὕτω οἱ Ἴνδοι κτῶνται, ὡς Πέρσαι φασί· ἄλλος δὲ σπανιώτερος ἐστὶ ἐν τῇ χώρῃ ὀρυσσόμενος.

3.106

Αἱ δ' ἐσχατιαί κως τῆς οἰκεομένης τὰ κάλλιστα ἔλαχον, κατὰ περ ἢ Ἑλλάς τὰς ὥρας πολλὸν τι κάλλιστα κεκρημένας ἔλαχε. τοῦτο μὲν γὰρ πρὸς τὴν ἡῶ ἐσχάτη τῶν οἰκεομένων ἢ Ἰνδική ἐστι, ὥσπερ ὀλίγω πρότερον εἴρηκα· ἐν ταύτῃ τοῦτο μὲν τὰ ἔμψυχα, τετράποδά τε καὶ τὰ πετεινά, πολλῶ μείζω ἢ ἐν τοῖσι ἄλλοισι χωρίοις ἐστί, πάρεξ τῶν ἵππων οὗτοι δὲ ἐσσοῦνται ὑπὸ τῶν Μηδικῶν, Νησαίων δὲ καλυμμένων ἵππων, τοῦτο δὲ χρυσὸς ἄπλετος αὐτόθι ἐστί, ὃ μὲν ὀρυσσόμενος, ὃ δὲ καταφορεύμενος ὑπὸ ποταμῶν, ὃ δὲ ὥσπερ ἐσήμηνα ἀρπαζόμενος. τὰ δὲ δένδρεα τὰ ἄγρια αὐτόθι φέρει καρπὸν εἴρια⁹ καλλονῇ τε προφέροντα καὶ ἀρετῇ τῶν ἀπὸ τῶν οἴων· καὶ ἐσθῆτι Ἴνδοι ἀπὸ τούτων τῶν δενδρέων χρέωνται.

3.107

Πρὸς δ' αὖ μεσαμβρίας ἐσχάτη Ἀραβίη τῶν οἰκεομένων χωρέων ἐστί, ἐν δὲ ταύτῃ λιβανωτός τε ἐστὶ μούνη χωρέων πασέων φυόμενος καὶ σμύρνη¹⁰ καὶ κασίη καὶ κινάμωμον καὶ λήδανον. ταῦτα πάντα πλὴν τῆς σμύρνης δυσπετέως κτῶνται οἱ Ἀράβιοι. τὸν μὲν γε λιβανωτὸν συλλέγουσι τὴν στύρακα θυμίωντες, τὴν ἐς Ἑλλήνας Φοίνικες ἐξάγουσι· ταύτην θυμίωντες λαμβάνουσι· τὰ γὰρ δένδρεα ταῦτα τὰ λιβανωτοφόρα¹¹ ὄφιος ὑπόπτεροι, μικροὶ τὰ μεγάθεα, ποικίλοι τὰ εἶδεα, φυλάσσουσι πλήθει πολλοὶ περὶ δένδρον ἕκαστον, οὗτοι οἱ περ ἐπ' Αἴγυπτον ἐπιστρατεύονται, οὐδενὶ δὲ ἄλλῳ ἀπελαύνονται ἀπὸ τῶν δενδρέων ἢ τῆς στύρακος τῷ καπνῷ.

3.108

Λέγουσι δὲ καὶ τόδε Ἀράβιοι, ὡς πᾶσα ἂν γῇ ἐπίμπλατο τῶν

⁹ wool ¹⁰ myrrh ¹¹ bearing frankincense

ὀφίων τούτων, εἰ μὴ γίνεσθαι κατ' αὐτοὺς οἶόν τι κατὰ τὰς ἐχίδνας
 ἠπιστάμην γίνεσθαι. καί κως τοῦ θείου ἢ προνοίῃ, ὥσπερ καὶ οἰκός
 ἐστὶ, ἐοῦσα σοφὴ, ὅσα μὲν ψυχὴν τε δειλὰ καὶ ἐδώδιμα,¹² ταῦτα
 μὲν πάντα πολύγονα πεποίηκε, ἵνα μὴ ἐπιλίπη κατεσθιόμενα, ὅσα δὲ
 σχέτλια καὶ ἀνιηρά, ὀλιγόγονα. τοῦτο μὲν, ὅτι ὁ λαγὸς ὑπὸ παντὸς
 θηρεύεται θηρίου καὶ ὄρνιθος καὶ ἀνθρώπου, οὕτω δὴ τι πολύγονον
 ἐστὶ· ἐπικυύσεται μόνον πάντων θηρίων, καὶ τὸ μὲν δασὺ¹³ τῶν
 τέκνων ἐν τῇ γαστρὶ τὸ δὲ ψιλόν, τὸ δὲ ἄρτι ἐν τῇσι μήτρησι¹⁴
 πλάσσεται, τὸ δὲ ἀναιρέεται. τοῦτο μὲν δὴ τοιοῦτο ἐστὶ· ἢ δὲ δὴ
 λείαινα ἐὼν ἰσχυρότατον καὶ θρασύτατον ἅπαξ ἐν τῷ βίῳ τίκτει ἕν·
 τίκτουσα γὰρ συνεκβάλλει τῷ τέκνῳ τὰς μήτρας. τὸ δὲ αἴτιον τούτου
 τόδε ἐστὶ· ἐπεὰν ὁ σκύμνος¹⁵ ἐν τῇ μητρὶ ἐὼν ἄρχηται διακινεόμενος,
 ὁ δὲ ἔχων ὄνυχας θηρίων πολλὸν πάντων ὀξυτάτους ἀμύσσει τὰς
 μήτρας, αὐξόμενός τε δὴ πολλῶ μᾶλλον ἐσικνέεται καταγράφων·
 πέλας τε δὴ ὁ τόκος¹⁶ ἐστὶ, καὶ τὸ παράπαν λείπεται αὐτέων ὑγιὲς
 οὐδέν.

3.109

Ὡς δὲ καὶ οἱ ἐχιδναὶ τε καὶ οἱ ἐν Ἀραβίῳσι ὑπόπτεροι ὄφεις εἰ ἐγίνοντο
 ὡς ἢ φύσις αὐτοῖσι ὑπάρχει, οὐκ ἂν ἦν βιώσιμα¹⁷ ἀνθρώποισι· νῦν δ'
 ἐπεὰν θορνύωνται κατὰ ζεύγεα καὶ ἐν αὐτῇ ἡ ὁ ἔρσην τῇ ἐκποιήσι,
 ἀπιεμένου αὐτοῦ τὴν γονὴν¹⁸ ἢ θήλεα ἅπτεται τῆς δειρῆς,¹⁹ καὶ
 ἐμφῦσα οὐκ ἀνιέει πρὶν ἂν διαφάγη. ὁ μὲν δὴ ἔρσην ἀποθνήσκει τρόπῳ
 τῷ εἰρημένῳ, ἢ δὲ θήλεα τίσιν τοιῦνδε ἀποτίνει τῷ ἔρσειν· τῷ γονεὶ
 τιμωρόντα ἔτι ἐν τῇ γαστρὶ ἐόντα τὰ τέκνα διεσθίει τὴν μητέρα,
 διαφαγόντα δὲ τὴν νηδὺν αὐτῆς οὕτω τὴν ἑκδυσιν ποιεέται. οἱ δὲ
 ἄλλοι ὄφεις ἐόντες ἀνθρώπων οὐ δηλήμονες²⁰ τίκτουσί τε ὥα²¹ καὶ
 ἐκλέπουσιν πολλόν τι χρήμα τῶν τέκνων. αἱ μὲν νυν ἐχιδναὶ κατὰ
 πᾶσαν τὴν γῆν εἰσὶ, οἱ δὲ ὑπόπτεροι ὄφεις ἀθροοὶ εἰσὶ ἐν τῇ Ἀραβίῃ
 καὶ οὐδαμῇ ἄλλῃ· κατὰ τοῦτο δοκέουσι πολλοὶ εἶναι.

¹² edible, cooked ¹³ hairy, brushy ¹⁴ womb; core ¹⁵ cub
¹⁶ childbirth ¹⁷ to be lived; likely to live ¹⁸ progeny ¹⁹ neck,
throat, mane ²⁰ hurtful ²¹ egg

3.110

Τὸν μὲν δὴ λιβανωτὸν τοῦτον οὕτω κτῶνται Ἀράβιοι, τὴν δὲ κασίην ὤδε. ἐπεὰν καταδήσωνται βύρρησι καὶ δέρμασι ἄλλοισι πᾶν τὸ σῶμα καὶ τὸ πρόσωπον πλὴν αὐτῶν τῶν ὀφθαλμῶν, ἔρχονται ἐπὶ τὴν κασίην· ἡ δὲ ἐν λίμνῃ φύεται οὐ βαθέη, περὶ δὲ αὐτὴν καὶ ἐν αὐτῇ αὐλίζεται²² κου θηρία περωτά,²³ τῇσι νυκτερίσι²⁴ προσείκελα μάλιστα, καὶ τέτριγε δεινόν, καὶ ἐς ἄλκην ἄλκιμα· τὰ δεῖ ἀπαμνομένους ἀπὸ τῶν ὀφθαλμῶν οὕτω δρέπειν²⁵ τὴν κασίην.

3.111

Τὸ δὲ δὴ κινάμωμον ἔτι τούτων θαυμαστότερον συλλέγουσι. ὅκου μὲν γὰρ γίνεται καὶ ἥτις μιν γῇ ἢ τρέφουσα ἐστί, οὐκ ἔχουσι εἰπεῖν, πλὴν ὅτι λόγῳ οἰκότητι χρεώμενοι ἐν τοῖσιδε χωρίοις φασὶ τινὲς αὐτὸ φύεσθαι ἐν τοῖσι ὁ Διόνυσος ἐτράφη· ὄρνιθας δὲ λέγουσι μεγάλας φορέειν ταῦτα τὰ κάρφεια τὰ ἡμεῖς ἀπὸ Φοινίκων μαθόντες κινάμωμον καλέομεν, φορέειν δὲ τὰς ὄρνιθας ἐς νεοσσιὰς²⁶ προσπεπλασμένας ἐκ πηλοῦ πρὸς ἀποκρήμνοισι ὄρεσι, ἔνθα πρόσβασιν ἀνθρώπῳ οὐδεμίαν εἶναι. πρὸς ὧν δὴ ταῦτα τοὺς Ἀραβίους σοφίζεσθαι²⁷ τάδε· βοῶν τε καὶ ὄνων τῶν ἀπογινομένων καὶ τῶν ἄλλων ὑποζυγίων τὰ μέλα διαταμόντας ὥς μέγιστα κομίζειν ἐς ταῦτα τὰ χωρία, καὶ σφεα θέντας ἀγχοῦ τῶν νεοσσιέων ἀπαλλάσσεσθαι ἐκὰς αὐτέων· τὰς δὲ ὄρνιθας καταπετομένας τὰ μέλα τῶν ὑποζυγίων ἀναφορέειν ἐπὶ τὰς νεοσσιὰς, τὰς δὲ οὐ δυναμένας ἴσχειν καταρρήγνυσθαι ἐπὶ γῇν, τοὺς δὲ ἐπιόντας συλλέγειν. οὕτω μὲν τὸ κινάμωμον συλλεγόμενον ἐκ τούτων ἀπικνέεσθαι ἐς τὰς ἄλλας χώρας.

²² live, lodge at ²³ winged ²⁴ bat (animal) ²⁵ (mid) pick, pluck
²⁶ chick ²⁷ be clever, tricky

their female camels are not inferior to horses in speed, and moreover they are much more capable of bearing weights.

3.103

As to the form of the camel, I do not here describe it, since the Hellenes for whom I write are already acquainted with it, but I shall tell that which is not commonly known about it, which is this:— the camel has in the hind legs four thighs and four knees, and its organs of generation are between the hind legs, turned towards the tail.

3.104

The Indians, I say, ride out to get the gold in the manner and with the kind of yoking which I have described, making calculations so that they may be engaged in carrying it off at the time when the greatest heat prevails; for the heat causes the ants to disappear underground. Now among these nations the sun is hottest in the morning hours, not at midday as with others, but from sunrise to the time of closing the market: and during this time it produces much greater heat than at midday in Hellas, so that it is said that then they drench themselves with water. Midday however has about equal degree of heat with the Indians as with other men, while after midday their sun becomes like the morning sun with other men, and after this, as it goes further away, it produces still greater coolness, until at last at sunset it makes the air very cool indeed.

3.105

When the Indians have come to the place with bags, they fill them with the sand and ride away back as quickly as they can, for forthwith the ants, perceiving, as the Persians allege, by the smell, begin to pursue them: and this animal, they say, is superior to every other creature in swiftness, so that unless the Indians got a start in their course, while the ants were gathering together, not one of them would escape. So then the male camels, for they are inferior in speed of running to the females, if they drag behind are even let loose from the side of the female, one after the other; the females however, remembering the young which they left behind, do not show any slackness in their course. Thus it is that the Indians get most part of the gold, as the Persians say; there is however other gold also in their land obtained by digging, but in smaller quantities.

3.106

It seems indeed that the extremities of the inhabited world had allotted to them by nature the fairest things, just as it was the lot of Hellas to have its seasons far more fairly tempered than other lands: for first, India is the most

distant of inhabited lands towards the East, as I have said a little above, and in this land not only the animals, birds as well as four-footed beasts, are much larger than in other places (except the horses, which are surpassed by those of Media called Nessaian), but also there is gold in abundance there, some got by digging, some brought down by rivers, and some carried off as I explained just now: and there also the trees which grow wild produce wool which surpasses in beauty and excellence that from sheep, and the Indians wear clothing obtained from these trees.

3.107

Then again Arabia is the furthest of inhabited lands in the direction of the midday, and in it alone of all lands grow frankincense and myrrh and cassia and cinnamon and gum-mastich. All these except myrrh are got with difficulty by the Arabians. Frankincense they collect by burning the storax, which is brought thence to the Hellenes by the Phenicians, by burning this, I say, so as to produce smoke they take it; for these trees which produce frankincense are guarded by winged serpents, small in size and of various colours, which watch in great numbers about each tree, of the same kind as those which attempt to invade Egypt: and they cannot be driven away from the trees by any other thing but only the smoke of storax.

3.108

The Arabians say also that all the world would have been by this time filled with these serpents, if that did not happen with regard to them which I knew happened with regard to vipers: and it seems that the Divine Providence, as indeed was to be expected, seeing that it is wise, has made all those animals prolific which are of cowardly spirit and good for food, in order that they may not be all eaten up and their race fail, whereas it has made those which are bold and noxious to have small progeny. For example, because the hare is hunted by every beast and bird as well as by man, therefore it is so very prolific as it is: and this is the only one of all beasts which becomes pregnant again before the former young are born, and has in its womb some of its young covered with fur and others bare; and while one is just being shaped in the matrix, another is being conceived. Thus it is in this case; whereas the lioness, which is the strongest and most courageous of creatures, produces one cub once only in her life; for when she produces young she casts out her womb together with her young; and the cause of it is this:— when the cub being within the mother begins to move about, then having claws by far sharper than those of any other beast he tears the womb, and as he grows larger he proceeds much further in his scratching: at last the time of birth approaches and there is now nothing at all left of it in a sound condition.

3.109

Just so also, if vipers and the winged serpents of the Arabians were produced in the ordinary course of their nature, man would not be able to live upon the earth; but as it is, when they couple with one another and the male is in the act of generation, as he lets go from him the seed, the female seizes hold of his neck, and fastening on to it does not relax her hold till she has eaten it through. The male then dies in the manner which I have said, but the female pays the penalty of retribution for the male in this manner:— the young while they are still in the womb take vengeance for their father by eating through their mother, and having eaten through her belly they thus make their way out for themselves. Other serpents however, which are not hurtful to man, produce eggs and hatch from them a very large number of offspring. Now vipers are distributed over all the earth; but the others, which are winged, are found in great numbers together in Arabia and in no other land: therefore it is that they appear to be numerous.

3.110

This frankincense then is obtained thus by the Arabians; and cassia is obtained as follows:— they bind up in cows'-hide and other kinds of skins all their body and their face except only the eyes, and then go to get the cassia. This grows in a pool not very deep, and round the pool and in it lodge, it seems, winged beasts nearly resembling bats, and they squeak horribly and are courageous in fight. These they must keep off from their eyes, and so cut the cassia.

3.111

Cinnamon they collect in a yet more marvellous manner than this: for where it grows and what land produces it they are not able to tell, except only that some say (and it is a probable account) that it grows in those regions where Dionysos was brought up; and they say that large birds carry those dried sticks which we have learnt from the Phenicians to call cinnamon, carry them, I say, to nests which are made of clay and stuck on to precipitous sides of mountains, which man can find no means of scaling. With regard to this then the Arabians practise the following contrivance:— they divide up the limbs of the oxen and asses that die and of their other beasts of burden, into pieces as large as convenient, and convey them to these places, and when they have laid them down not far from the nests, they withdraw to a distance from them: and the birds fly down and carry the limbs of the beasts of burden off to their nests; and these are not able to bear them, but break down and fall to the earth; and the men come up to them and collect the cinnamon. Thus cinnamon is collected and comes from this nation to the other countries of

the world.

vocabulary

ἀγγελιφόρος messenger
 ἄγριος wild, savage ~agriculture
 αἴγρος of goats
 ἀκινάκης -ου (m, 1) Persian short sword
 ἄμαξις little wagon
 ἀμφιλαφής spreading, abundant
 ἀναείρω pick up, raise ~aorta
 ἀνοίγνυμι (ō) open
 ἀποβάλλω throw away, lose
 ἀποέργω exclude; divide; confine
 ἀπόζω smell of
 ἀποκλείω shut out; (+acc) close
 ἀποκλήϊω shut out; close up
 ἀποκλίνω (i) bend aside ~incline
 ἀποπειράομαι try, try out
 ἀποτέμνω cut off, sever ~tonsure
 ἄρκτος (f) bear
 ἀρπάζω carry off, seize ~harpoon
 ἀτρεκής precise, certain
 αὐτόπτης -ου (m, 1) eyewitness
 αὐχὴν -ένος (m, 3) neck
 βασιλείος kingly
 βορέας -οῦ (m, 1) north, north wind
 γρύψ griffin
 διαλαμβάνω distribute
 διαχρέομαι use habitually; lend out; reveal
 δικαίω demand/make justice
 ἔβενος (f) ebony
 ἐγγίγνομαι live in ~genus
 εἴσειμι go in; come in range; come to mind ~ion
 εἰσίστημι (mid) speed to ~jet
 ἐκδίδωμι hand over ~donate
 ἐκμανθάνω know by heart
 ἐλέφας -ντος (m, 3) ivory, elephant
 ἔλκος -εος (n, 3) wound ~ulcer
 ἐνδέχομαι accept, admit, be possible
 ἐνδίδωμι hand over, lend, show, allow

ἐντέλλω (mp) command
 ἕξ six ~hexagon
 ἐξήλυσιν exit
 ἕξοδος (f) leaving, way out
 ἐπανάστασις uprising; swelling
 ἐπανίστημι rise up ~station
 ἐπέκεινα beyond, the far side
 ἐπιβουλεύω plot, plan, harm
 ~volunteer
 ἔσοδος entrance
 ἑσπέρα evening, west
 ἐσχατιά border, farthest edge
 ἐτέρωθι opposite, elsewhere, anywhere ~other
 εὖς good, brave, noble
 εὐώδης fragrant
 ἐφέλκω drag; (mid) influence
 ἡδομαι be pleased, enjoy
 ~hedonism
 ἥλεκτρον amber ~electron
 θάλλω bloom, flourish, abound
 ~thallium
 θαυμάσιος wonderful
 θέρος -εος (n, 3) summer ~thermos
 θεσπέσιος divine, wondrous
 θυμιάω (ō) burn for smoke
 θύωμα incense, spices
 θῶμα a wonder, feeling of surprise
 ~theater
 κασσίτερος tin
 καταδέω tie up; fall short
 καταμένω stay; not change
 μακρόβιος long-lived
 μάταιος vain, empty
 μελετάω pursue, attend to, exercise
 μελέτη care; practice
 μελίνη millet
 μεσαμβρία midday; the south
 μεταπέμπω send; (mid) summon
 ~pomp
 μίν him, her, it
 μουνόφθαλμος one-eyed

μύρον oil, perfume
μύρω (ὀ) weep
νεῖκος -εος (n, 3) quarrel, battle
νομός home, district ~nemesis
νόσος (f) plague, pestilence
 ~noisome
νοῦσος (f) plague, pestilence
 ~noisome
ὀδύρομαι (ὀ) lament ~anodyne
ὄον οὗ type of fruit
ὄρος boundary marker ~horizon
ὀρρωδέω dread, shrink from
οὐδαμῇ nowhere
οὐρά tail
οὐρέω piss
οὔρον boundary stone; unit of distance; limit
πάντοθεν from all directions
παραιτέομαι entreat; beg for; decline
παράκειμαι be at hand, ready
πάρεξ alongside, diverging from; (+ῃ or gen) except; (+acc) beyond, alongside
παρήκω lie along; of time: to be past
πέρθω sack, ravage, plunder
περίειμι be superior to; be left over; still exist
περικλείω enclose, confine
περικλήϊω enclose, confine
Πέρσης Persian
πῆχυς forearm, cubit
πλάτος -εος (n, 3) width
πλατύς extensive, wide

ποιητέος to be made, done ~poet
πρόκειμαι be placed by; be devoted to
προσδοκάω expect
προσκτάομαι get, win as well
προφέρω bring forth ~bear
πυλourός gatekeeper
πώγων -ος (m, 3) beard
ρίζ ῥινός (ι, f) nose, nostrils
σήσαμον sesame
σήσαμος sesame
σπάνιος rare, scanty
σπάω draw, pull out, pluck
 ~spatula
συμπίτνω fall together, happen
συμφορά collecting; accident, misfortune
συνέπαινος joining in approval
τράγος male goat
ὕβριζω insult, treat outrageously
ὑπαρχος subordinate
ὑπέκ out from under
ὑποδέω bind under the feet
ὑποκρίνομαι (ι) answer; pretend
ὔω (ὀ) to rain
φοιτάω go back and forth
φορέω frequentative of φέρω, to carry ~bear
φόρον forum
φόρος tribute, revenue
χαλινός (ι) bit for a horse
χρήσιμος useful
ψεῦδος -ους (n, 3) a lie ~pseudo-
ώθέω push

3.112

Τὸ δὲ δὴ λήδανον, τὸ καλέουσι Ἀράβιοι λάδανον, ἔτι τούτου θωμασιώτερον γίνεται· ἐν γὰρ δυσσοδομάτῳ γινόμενον εὐωδέστατον¹ ἐστὶ· τῶν γὰρ αἰγῶν τῶν τράγων ἐν τοῖσι πώγῳσι² εὐρίσκεται ἐγγινόμενον οἶον γλοιὸς ἀπὸ τῆς ὕλης. χρήσιμον δ' ἐς πολλὰ τῶν μύρων ἐστὶ, θυμῳσί τε μάλιστα τοῦτο Ἀράβιοι.

3.113

Τοσαῦτα μὲν θυωμάτων³ πέρι εἰρήσθω, ἀπόζει⁴ δὲ τῆς χώρας τῆς Ἀραβίης θεσπέσιον ὡς ἡδύ. δύο δὲ γένεα οἷων σφι ἐστὶ θώματος ἄξια, τὰ οὐδαμόθι ἐτέρωθι⁵ ἐστὶ. τὸ μὲν αὐτῶν ἕτερον ἔχει τὰς οὐράς μακράς, τριῶν πηχέων οὐκ ἐλάσσονας, τὰς εἴ τις ἐπέιη σφι ἐπέλκειν, ἔλκεα ἂν ἔχοιεν ἀνατριβομενέων πρὸς τῇ γῇ τῶν οὐρέων· νῦν δ' ἅπας τις τῶν ποιμένων ἐπίσταται ξυλουργέειν ἐς τοσοῦτο· ἀμαξίδας γὰρ ποιεῦντες ὑποδέουσι αὐτὰς τῇσι οὐρῇσι, ἐνὸς ἐκάστου κτήνεος τὴν οὐρὴν ἐπὶ ἀμαξίδα ἐκάστην καταδέοντες. τὸ δὲ ἕτερον γένος τῶν οἷων τὰς οὐράς πλατέας φορέουσι καὶ ἐπὶ πῆχυν πλάτος.⁶

3.114

Ἀποκλινομένης δὲ μεσαμβρίας παρήκει πρὸς δύνοντα ἥλιον ἡ Αἰθιοπική χώρα ἐσχάτη τῶν οἰκομενέων· αὕτη δὲ χρυσόν τε φέρει πολλὸν καὶ ἐλέφαντας ἀμφιλαφίας καὶ δένδρεα πάντα ἄγρια καὶ ἔβενον καὶ ἄνδρας μεγίστους καὶ καλλίστους καὶ μακροβιωτάτους.

3.115

Αὐται μὲν νυν ἐν τε τῇ Ἀσίῃ ἐσχατιαὶ εἰσι καὶ ἐν τῇ Λιβύῃ. περὶ δὲ τῶν ἐν τῇ Εὐρώπῃ τῶν πρὸς ἐσπέρην ἐσχατιέων ἔχω μὲν οὐκ ἀτρεκέως λέγειν· οὔτε γὰρ ἔγωγε ἐνδέκομαι Ἡριδανὸν καλέεσθαι πρὸς βαρβάρων ποταμὸν ἐκδιδόντα ἐς θάλασσαν τὴν πρὸς βορέην ἄνεμον, ἀπ' ὅτε το ἡλεκτρον⁷ φοιτᾷ λόγος ἐστὶ, οὔτε νήσους οἶδα Κασσιτερίδας ἐούσας, ἐκ τῶν ὁ κασσίτερος⁸ ἡμῖν φοιτᾷ.

¹ fragrant ² beard ³ incense, spices ⁴ smell of ⁵ opposite, elsewhere, anywhere ⁶ width ⁷ amber ⁸ tin

τοῦτο μὲν γὰρ ὁ Ἡριδανὸς αὐτὸ κατηγορεῖ τὸ οὖνομα ὡς ἔστι Ἑλληνικὸν καὶ οὐ βάρβαρον, ὑπὸ ποιητέῳ⁹ δὲ τινὸς ποιηθέν· τοῦτο δὲ οὐδενὸς αὐτόπτεω¹⁰ γενομένου δύναμαι ἀκοῦσαι, τοῦτο μελετῶν, ὅκως θάλασσα ἐστὶ τὰ ἐπέκεινα Εὐρώπης. ἐξ ἐσχάτης δ' ὧν ὁ κασσίτερος ἡμῖν φοιτᾷ καὶ τὸ ἤλεκτρον.

3.116

Πρὸς δὲ ἄρκτου τῆς Εὐρώπης πολλῶ τι πλείστος χρυσὸς φαίνεται ἐών· ὅκως μὲν γινόμενος, οὐκ ἔχω οὐδὲ τοῦτο ἀτρεκέως εἶπαι, λέγεται δὲ ὑπὲκ¹¹ τῶν γρυπῶν ἀρπάζειν Ἀριμασποὺς ἄνδρας μουννοφθάλμους.¹² πείθομαι δὲ οὐδὲ τοῦτο ὅκως μουννόφθαλμοι ἄνδρες φύονται, φύσιν ἔχοντες τὴν ἄλλην ὁμοίην τοῖσι ἄλλοισι ἀνθρώποισι· αἱ δὲ ὦν ἐσχατιαὶ οἴκασι, περικληίουσαι τὴν ἄλλην χώραν καὶ ἐντὸς ἀπέργουσαι, τὰ κάλλιστα δοκέοντα ἡμῖν εἶναι καὶ σπανιώτατα ἔχειν αὐται.

3.117

Ἔστι δὲ πεδίον ἐν τῇ Ἀσίῃ περικεκλημένον ὄρεϊ πάντοθεν,¹³ διασφάγες δὲ τοῦ ὄρεος εἰσὶ πέντε. τοῦτο τὸ πεδίον ἦν μὲν κοτὲ Χορασμίων, ἐν οὖροις ἐὼν Χορασμίων τε αὐτῶν καὶ Ὑρκανίων καὶ Πάρθων καὶ Σαραγγέων καὶ Θαμαναίων, ἐπεῖτε δὲ Πέρσαι ἔχουσι τὸ κράτος, ἐστὶ τοῦ βασιλέως. ἐκ δὲ ὧν τοῦ περικληίοντος ὄρεος τούτου ῥεῖ ποταμὸς μέγας, οὖνομα δὲ οἱ ἐστὶ Ἄκης. οὗτος πρότερον μὲν ἄρδεσκε διαλελαμμένος πενταχοῦ τούτων τῶν εἰρημένων τὰς χώρας, διὰ διασφάγος ἀγόμενος ἐκάστης ἐκάστοισι· ἐπεῖτε δὲ ὑπὸ τῷ Πέρσῃ εἰσὶ, πεπόνθασι τοιόνδε· τὰς διασφάγας τῶν ὀρέων ἐνδείμας ὁ βασιλεὺς πύλας ἐπ' ἐκάστη διασφάγι ἔστησε· ἀποκεκλημένου δὲ τοῦ ὕδατος τῆς ἐξόδου τὸ πεδίον τὸ ἐντὸς τῶν ὀρέων ἐλάγος γίνεται, ἐνδιδόντος μὲν τοῦ ποταμοῦ, ἔχοντος δὲ οὐδαμῇ ἐξήλυσιν. οὗτοι ὦν οἱ περ ἔμπροσθε ἐώθεσαν χρᾶσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῷ χρᾶσθαι συμφορῇ μεγάλη διαχρέωνται. τὸν μὲν γὰρ χειμῶνα ἔει σφι

⁹ to be made, done ¹⁰ eyewitness ¹¹ out from under ¹² one-eyed

¹³ from all directions

ὁ θεὸς ὥσπερ καὶ τοῖσι ἄλλοισι ἀνθρώποισι, τοῦ δὲ θέρεος σπείροντες μελίνην¹⁴ καὶ σήσαμον χρήσκονται τῷ ὕδατι. ἐπεὰν ὦν μηδὲν σφι παραδιδῶται τοῦ ὕδατος, ἐλθόντες ἐς τοὺς Πέρσας αὐτοὶ τε καὶ γυναῖκες, στάντες κατὰ τὰς θύρας τοῦ βασιλέως βοῶσι ὠρυόμενοι, ὁ δὲ βασιλεὺς τοῖσι δεομένοισι αὐτῶν μάλιστα ἐντέλλεται ἀνοίγειν τὰς πύλας τὰς ἐς τοῦτο φερούσας. ἐπεὰν δὲ διάκορος ἢ γῆ σφῶν γένηται πίνουσα τὸ ὕδωρ, αὐταὶ μὲν αἱ πύλαι ἀποκλήνονται, ἄλλας δ' ἐντέλλεται ἀνοίγειν ἄλλοισι τοῖσι δεομένοισι μάλιστα τῶν λοιπῶν. ὥς δ' ἐγὼ οἶδα ἀκούσας, χρήματα μεγάλα πρησόμενος ἀνοίγει πάρεξ τοῦ φόρου.

3.118

Ταῦτα μὲν δὴ ἔχει οὕτω. τῶν δὲ τῷ Μάγῳ ἐπαναστάντων ἐπτὰ ἀνδρῶν, ἓνα αὐτῶν Ἰνταφρένεα κατέλαβε ὑβρίσαντα τάδε ἀποθανεῖν αὐτίκα μετὰ τὴν ἐπανάστασιν. ἤθελε ἐς τὰ βασιλῆα ἐσελθὼν χρηματίσασθαι τῷ βασιλείῳ· καὶ γὰρ δὴ καὶ ὁ νόμος οὕτω εἶχε, τοῖσι ἐπαναστᾶσι τῷ Μάγῳ ἔσοδον¹⁵ εἶναι παρὰ βασιλέα ἄνευ ἀγγέλου, ἣν μὴ γυναῖκί τυγχάνη μισγόμενος βασιλεὺς. οὐκ ὦν δὴ Ἰνταφρένης ἐδικαίου οὐδένα οἱ ἐσαγγεῖλαι, ἀλλ' ὅτι ἦν τῶν ἐπτὰ, εἰσέναι ἤθελε. ὁ δὲ πυλουργὸς καὶ ὁ ἀγγελιφόρος οὐ περιώρων, φάμενοι τὸν βασιλέα γυναῖκί μίσγεσθαι. ὁ δὲ Ἰνταφρένης δοκέων σφέας ψεύδεα λέγειν ποιεῖ τοιάδε· σπασάμενος τὸν ἀκινάκεια ἀποτάμνει αὐτῶν τά τε ὦτα καὶ τὰς ῥίνας, καὶ ἀνείρας περὶ τὸν χαλινὸν¹⁶ τοῦ ἵππου περὶ τοὺς αὐχένας σφέων ἔδησε, καὶ ἀπῆκε.

3.119

Οἱ δὲ τῷ βασιλείῳ δεικνύουσι ἐώντους καὶ τὴν αἰτίην εἶπον δι' ἣν πεπονθότες εἴησαν. Δαρεῖος δὲ ἀρρωδήσας μὴ κοινῶ λόγῳ οἱ ἐξ πεποιηκότες ἕως ταῦτα, μεταπεμπόμενος ἓνα ἕκαστον ἀπεπειρᾶτο γνώμης, εἰ συνέπαινοι εἰσὶ τῷ πεποιημένῳ. ἐπεῖτε δὲ ἐξέμαθε ὥς οὐ σὺν κείνοισι εἴη ταῦτα πεποιηκώς, ἔλαβε αὐτόν τε τὸν Ἰνταφρένεα καὶ τοὺς παῖδας αὐτοῦ καὶ τοὺς οἰκήτιους πάντας, ἐλπίδας πολλὰς ἔχων

¹⁴ millet ¹⁵ entrance ¹⁶ bit for a horse

μετὰ τῶν συγγενέων μιν ἐπιβουλεύειν οἱ ἐπανάστασιν, συλλαβὼν δὲ σφέας ἔδρησε τὴν ἐπὶ θανάτῳ. ἡ δὲ γυνὴ τοῦ Ἰνταφρένεος φοιτῶσα ἐπὶ τὰς θύρας τοῦ βασιλέως κλαίεσκε ἂν καὶ ὀδυρέσκετο· ποιεῦσα δὲ αἰεὶ τῶντὸ τοῦτο τὸν Δαρεῖον ἔπεισε οἰκτεῖραί μιν. πέμψας δὲ ἄγγελον ἔλεγε τάδε· «ὦ γύναι, βασιλεὺς τοι Δαρείος διδοῖ ἓνα τῶν δεδεμένων οἰκῆϊων ρύσασθαι τὸν βούλει ἐκ πάντων.» ἡ δὲ βουλευσαμένη ὑπεκρίνετο τάδε· «εἰ μὲν δὴ μοι διδοῖ βασιλεὺς ἐνὸς τὴν ψυχὴν, αἰρέομαι ἐκ πάντων τὸν ἀδελφεόν.» πυθόμενος δὲ Δαρεῖος ταῦτα καὶ θωμάσας τὸν λόγον, πέμψας ἡγόρευε «ὦ γύναι, εἰρωτᾷ σε βασιλεὺς, τίνα ἔχουσα γνώμην, τὸν ἄνδρα τε καὶ τὰ τέκνα ἐγκαταλιποῦσα, τὸν ἀδελφεὸν εἴλεν περιεῖναί τοι, ὃς καὶ ἄλλοτριώτερός τοι τῶν παίδων καὶ ἦσσαν κεχαρισμένος τοῦ ἀνδρός ἐστι.» ἡ δ' ἀμείβετο τοῖσιδε. «ὦ βασιλεῦ, ἀνὴρ μὲν μοι ἂν ἄλλος γένοιτο, εἰ δαίμων ἐθέλοι, καὶ τέκνα ἄλλα, εἰ ταῦτα ἀποβάλοιμι· πατὴρ δὲ καὶ μητὴρ οὐκέτι μεν ζώντων ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο. ταύτῃ τῇ γνώμῃ χρωσμένη ἔλεξα ταῦτα.» εὐ τε δὴ ἔδοξε τῷ Δαρείῳ εἰπεῖν ἡ γυνή, καὶ οἱ ἀπῆκε τοῦτόν τε τὸν παραιτέτο καὶ τῶν παίδων τὸν πρεσβύτατον, ἡσθεὶς αὐτῇ, τοὺς δὲ ἄλλους ἀπέκτεινε πάντας. τῶν μὲν δὴ ἑπτὰ εἰς αὐτίκα τρόπῳ τῷ εἰρημένῳ ἀπολώλεε.

3.120

Κατὰ δέ κου μάλιστα τὴν Καμβύσειω νοῦσον ἐγίνετο τάδε. ὑπὸ Κύρου κατασταθεὶς ἦν Σαρδίων ὑπαρχος Ὀροίτης ἀνὴρ Πέρσης· οὗτος ἐπεθύμησε πρήγματος οὐκ οσίου· οὔτε γάρ τι παθὼν οὔτε ἀκούσας μάταιον ἔπος πρὸς Πολυκράτεος τοῦ Σαμίου, οὐδὲ ἰδὼν πρότερον, ἐπεθύμει λαβὼν αὐτὸν ἀπολέσαι, ὥς μὲν οἱ πλεῖνες λέγουσι, διὰ τοιήνδε τινὰ αἰτίην. ἐπὶ τῶν βασιλέως θυρέων κατήμενον τόν τε Ὀροίτηα καὶ ἄλλον Πέρσην τῷ οὖνομα εἶναι Μιτροβάτεια, νομοῦ ἄρχοντα τοῦ ἐν Δασκυλείῳ, τούτους ἐκ λόγων ἐς νεῖκα συμπεσεῖν, κρινομένων δὲ περὶ ἀρετῆς εἰπεῖν τὸν Μιτροβάτεια τῷ Ὀροίτῃ προφέροντα «σὺ γὰρ ἐν ἀνδρῶν λόγῳ, ὃς βασιλεὶ νῆσον Σάμον πρὸς τῷ σῶ νομῷ προσκεκμένην οὐ προσεκτήσαο, ὧδε δὴ

3.112

Gum-mastich however, which the Arabians call *ladanon*, comes in a still more extraordinary manner; for though it is the most sweet-scented of all things, it comes in the most evil-scented thing, since it is found in the beards of he-goats, produced there like resin from wood: this is of use for the making of many perfumes, and the Arabians use it more than anything else as incense.

3.113

Let what we have said suffice with regard to spices; and from the land of Arabia there blows a scent of them most marvellously sweet. They have also two kinds of sheep which are worthy of admiration and are not found in any other land: the one kind has the tail long, not less than three cubits in length; and if one should allow these to drag these after them, they would have sores from their tails being worn away against the ground; but as it is, every one of the shepherds knows enough of carpentering to make little cars, which they tie under the tails, fastening the tail of each animal to a separate little car. The other kind of sheep has the tail broad, even as much as a cubit in breadth.

3.114

As one passes beyond the place of the midday, the Ethiopian land is that which extends furthest of all inhabited lands towards the sunset. This produces both gold in abundance and huge elephants and trees of all kinds growing wild and ebony, and men who are of all men the tallest, the most beautiful and the most long-lived.

3.115

These are the extremities in Asia and in Libya; but as to the extremities of Europe towards the West, I am not able to speak with certainty: for neither do I accept the tale that there is a river called in Barbarian tongue *Eridanos*, flowing into the sea which lies towards the North Wind, whence it is said that amber comes; nor do I know of the real existence of “Tin Islands” from which tin comes to us: for first the name *Eridanos* itself declares that it is Hellenic and that it does not belong to a Barbarian speech, but was invented by some poet; and secondly I am not able to hear from any one who has been an eye-witness, though I took pains to discover this, that there is a sea on the other side of Europe. However that may be, tin and amber certainly come to us from the extremity of Europe.

3.116

Then again towards the North of Europe, there is evidently a quantity of

gold by far larger than in any other land: as to how it is got, here again I am not able to say for certain, but it is said to be carried off from the griffins by Arimaspians, a one-eyed race of men. But I do not believe this tale either, that nature produces one-eyed men which in all other respects are like other men. However, it would seem that the extremities which bound the rest of the world on every side and enclose it in the midst, possess the things which by us are thought to be the most beautiful and the most rare.

3.117

Now there is a plain in Asia bounded by mountains on all sides, and through the mountains there are five clefts. This plain belonged once to the Chorasmians, and it lies on the borders of the Chorasmians themselves, the Hyrcanians, Parthians, Sarangians, and Thamanaians; but from the time that the Persians began to bear rule it belongs to the king. From this enclosing mountain of which I speak there flows a great river, and its name is Akes. This formerly watered the lands of these nations which have been mentioned, being divided into five streams and conducted through a separate cleft in the mountains to each separate nation; but from the time that they have come to be under the Persians they have suffered as follows:— the king built up the clefts in the mountains and set gates at each cleft; and so, since the water has been shut off from its outlet, the plain within the mountains is made into a sea, because the river runs into it and has no way out in any direction. Those therefore who in former times had been wont to make use of the water, not being able now to make use of it are in great trouble: for during the winter they have rain from heaven, as also other men have, but in the summer they desire to use the water when they sow millet and sesame seed. So then, the water not being granted to them, they come to the Persians both themselves and their wives, and standing at the gates of the king's court they cry and howl; and the king orders that for those who need it most, the gates which lead to their land shall be opened; and when their land has become satiated with drinking in the water, these gates are closed, and he orders the gates to be opened for others, that is to say those most needing it of the rest who remain: and, as I have heard, he exacts large sums of money for opening them, besides the regular tribute.

3.118

Thus it is with these matters: but of the seven men who had risen against the Magian, it happened to one, namely Intaphrenes, to be put to death immediately after their insurrection for an outrage which I shall relate. He desired to enter into the king's palace and confer with the king; for the law was in fact so, that those who had risen up against the Magian were permitted to go in to the king's presence without any one to announce them, unless the

king happened to be lying with his wife. Accordingly Intaphrenes did not think it fit that any one should announce his coming; but as he was one of the seven, he desired to enter. The gatekeeper however and the bearer of messages endeavoured to prevent him, saying that the king was lying with his wife: but Intaphrenes believing that they were not speaking the truth, drew his sword and cut off their ears and their noses, and stringing these upon his horse's bridle he tied them round their necks and so let them go.

3.119

Upon this they showed themselves to the king and told the cause for which they had suffered this; and Dareios, fearing that the six might have done this by common design, sent for each one separately and made trial of his inclinations, as to whether he approved of that which had been done: and when he was fully assured that Intaphrenes had not done this in combination with them, he took both Intaphrenes himself and his sons and all his kinsmen, being much disposed to believe that he was plotting insurrection against him with the help of his relations; and having seized them he put them in bonds as for execution. Then the wife of Intaphrenes, coming constantly to the doors of the king's court, wept and bewailed herself; and by doing this continually after the same manner she moved Dareios to pity her. Accordingly he sent a messenger and said to her: "Woman, king Dareios grants to thee to save from death one of thy kinsmen who are lying in bonds, whomsoever thou desirest of them all." She then, having considered with herself, answered thus: "If in truth the king grants me the life of one, I choose of them all my brother." Dareios being informed of this, and marvelling at her speech, sent and addressed her thus: "Woman, the king asks thee what was in thy mind, that thou didst leave thy husband and thy children to die, and didst choose thy brother to survive, seeing that he is surely less near to thee in blood than thy children, and less dear to thee than thy husband." She made answer: "O king, I might, if heaven willed, have another husband and other children, if I should lose these; but another brother I could by no means have, seeing that my father and my mother are no longer alive. This was in my mind when I said those words." To Dareios then it seemed that the woman had spoken well, and he let go not only him for whose life she asked, but also the eldest of her sons because he was pleased with her: but all the others he slew. One therefore of the seven had perished immediately in the manner which has been related.

3.120

Now about the time of the sickness of Cambyses it had come to pass as follows:— There was one Oroites, a Persian, who had been appointed by Cyrus to be governor of the province of Sardis. This man had set his desire

upon an unholy thing; for though from Polycrates the Samian he had never suffered anything nor heard any offensive word nor even seen him before that time, he desired to take him and put him to death for a reason of this kind, as most who report the matter say:— while Oroites and another Persian whose name was Mitrobates, ruler of the province of Daskyleion, were sitting at the door of the king's court, they came from words to strife with one another; and as they debated their several claims to excellence, Mitrobates taunting Oroites said: “Dost thou count thyself a man, who didst never yet win for the king the island of Samos, which lies close to thy province, when it is so exceedingly easy of conquest

vocabulary

ἀγγελία message, news ~angel
 ἀγγελιηφόρος messenger
 ἀγγέλλω carry a message, announce
 ~angel
 ἀδίκημα -τος (n, 3) wrong, misdeed
 αἰστώ cause to disappear ~wit
 αἰχμή spear point ~acute
 ἀλγέω suffer ~analgesic
 ἀλογέω ignore ~legion
 ἀνακαλέω call, summon, recall
 ἀνακρεμάννυμι (ῶ) get snagged on
 ἀνασταυρόω impale
 ἀνασχετός endurable
 ἀνατίθηναι consecrate, lay on,
 impute; (mp) reproach
 ἀνδράποδον -ς slave ~androgynous
 ἀνθρωπῆος human
 ἀξιοθέητος well worth seeing
 ἀπαγορεύω forbid; fail, be worn out
 ἀπειλέω vow, threaten, boast
 ἀπήγησις narration
 ἀπιστέω disbelieve ~stand
 ἀποδείκνυμι (ῶ) show, point out;
 appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀποδημέω be absent, abroad
 ἀπονοστέω go home
 ἀποπειράομαι try, try out
 ἀράομαι (ᾶα) pray, vow, invoke
 ἀσκέω work on
 ἅτε as if; since
 αὐτόσε to the very place
 ἀφανίζω do away with, make off
 with; (pass) disappear
 βασιλείος kingly
 βασιλῆος kingly
 βιόω live; (mp) make a living
 ~biology
 βυβλίον paper, book
 διανοέω have in mind
 διφάσιος of two kinds

δόκιμος trustworthy; excellent
 δορυφορέω be bodyguard
 δορυφόρος spear-bearing
 ἐκκομίζω remove; bury a corpse
 ἐλευθερόω set free
 Ἑλλήν Greek
 ἐνδείκνυμι (ῶ) address, consider
 ἐνδέχομαι accept, admit, be possible
 ἔνειμι be in ~ion
 ἐνύπνιος seen in dreams
 ἐξαγγέλλω bring news out ~angel
 ἐξεργάζομαι accomplish; undo;
 destroy someone
 ἐξυβρίζω have a violent breakout
 ἐπανίστημι rise up ~station
 ἐπιβουλεύω plot, plan, harm
 ~volunteer
 ἐπιγίγνομαι succeed, come after
 ~genus
 ἐπιλέγω say re, say also; choose;
 (mid) think over
 ἐπινοέω intend
 ἐπιπολή (γεν) on top of
 ἐπιτελέω complete; do a religious
 duty
 ἐπιτελής accomplished
 ἐπιχώριος native
 ἐρίζω struggle, contend
 εὐπετής coming out well; (adv)
 fortunately
 εὖς good, brave, noble
 εὐτυχία good luck, success
 ἡδομαι be pleased, enjoy
 ~hedonism
 ἡδονή pleasure
 ἱητρός (ι) physician
 ἱκμάς -δος (f, 3) moisture
 ἱμείρω (ι) want, want to
 ἰσχύς -ος (f) strength; body of troops
 καθοράω look down ~panorama
 κάρτα very much ~κράτος
 καταδέω tie up; fall short

κατάκειμαι lie down
 καταλάμπω shine (on)
 κατάσκοπος spy, inspector
 κατηλογέω ignore, neglect
 λαγχάνω be allotted; (esp. λελα-
 forms) allot; receive
 λάρναξ -κος (f) chest, urn
 μάντις -ος (m) seer ~mantis
 μεγαλοπρέπεια magnificence
 μεθίημι let go, cease; (mid) speed off
 ~jet
 μεταστρέφω turn around, change
 one's mind ~atrophy
 μετέρχομαι seek, visit
 μετέωρος up in the air ~meteor
 μηχανάομαι build, contrive
 ~mechanism
 μίν him, her, it
 νομός home, district ~nemesis
 οιδέω swell
 όνειδίζω upbraid, reproach
 όνειδος -εος (n, 3) blame; insult
 όνίνημι help, please, be available
 όον ού type of fruit
 όπότερος which of two, either of two
 όρθόω stand up
 όψις όψεως (f) sight, view
 ~thanatopsis
 πάλλω shake, brandish ~Pallas
 παντοίος all kinds of
 πάντως by all means
 πάρεξ alongside, diverging from;
 (+ή or gen) except; (+acc) beyond,
 alongside

πεντεκαίδεκα 15
 πεντηκόντερος (f) ship with 50 oars
 περιαιρέω strip off
 Πέρσης Persian
 πρόνοια foresight, providence
 προσδόκιμος expected
 σαφηνής plain truth
 σέβομαι feel shame, awe
 σοφία skill; wisdom ~sophistry
 στέλλω prepare, send, furl ~apostle
 στερέω steal, take
 συγκαλέω call together ~gallo
 συμβουλή advice; consultation
 συντυχίη event, accident
 ταράσσω mess things up ~trachea
 ταραχή upsetness, confusion
 τελευταίος last, final
 τίνω (ι) pay, atone for; (mp) punish
 τίσις -τος (f) payment, vengeance
 τοίχος wall of a house
 τυραννέω be an absolute ruler
 τύραννος tyrant
 ύπαρχος subordinate
 ύποκρίνομαι (ι) answer; pretend
 ύφίημι lower; admit; slack off ~jet
 ύφίστημι promise, undertake
 ~station
 ύω (υ) to rain
 φρόνημα -τος (n, 3) mind, spirit
 χείλος -εος (n, 3) lip
 χειρώ dominate, subdue
 χρίω (ι) anoint ~Christ
 ώφελέω help, be useful

τι εὐόσαν εὐπετέα χειρωθῆναι, τὴν τῶν τις ἐπιχωρίων πεντεκαίδεκα ὀπλίτησι ἐπαναστὰς ἔσχε καὶ νῦν αὐτῆς τυραννεύει;»¹ οἱ μὲν δὴ μιν φασὶ τοῦτο ἀκούσαντα καὶ ἀλγήσαντα² τῷ ὀνειδέϊ ἐπιθυμῆσαι οὐκ οὕτω τὸν εἰπαντα ταῦτα τίσασθαι ὡς Πολυκράτεα πάντως ἀπολέσαι, δι' ὄντινα κακῶς ἤκουσε.

3.121

Οἱ δὲ ἐλάσσονες λέγουσι πέμψαι Ὀροίτεα ἐς Σάμον κήρυκα ὅτεν δὴ χρήματος δεησόμενον οὐ γὰρ ὦν δὴ τοῦτό γε λέγεται, καὶ τὸν Πολυκράτεα τυχεῖν κατακείμενον ἐν ἀνδρεῶνι, παρεῖναι δέ οἱ καὶ Ἀνακρέοντα τὸν Τήιον· καὶ κως εἴτ' ἐκ προνοίης αὐτὸν κατηλογέοντα τὰ Ὀροίτεω πρήγματα, εἴτε καὶ συντυχίη τις τοιαύτη ἐπεγένετο· τὸν τε γὰρ κήρυκα τὸν Ὀροίτεω παρελθόντα διαλέγεσθαι, καὶ τὸν Πολυκράτεα τυχεῖν γὰρ ἀπεστραμμένον πρὸς τὸν τοίχον οὔτε τι μεταστραφῆναι οὔτε ὑποκρίνασθαι.

3.122

Αἰτίαι μὲν δὴ αὗται διφάσιαι³ λέγονται τοῦ θανάτου τοῦ Πολυκράτεος γενέσθαι, πάρεστι δὲ πείθεσθαι ὁκοτέρῃ τις βούλεται αὐτέων. ὁ δὲ ὦν Ὀροίτης ἰζόμενος ἐν Μαγνησίῃ τῇ ὑπὲρ Μαιάνδρου ποταμοῦ οἰκημένη ἔπεμπε Μύρσον τὸν Γύγεω ἄνδρα Λυδὸν ἐς Σάμον ἀγγελίην φέροντα, μαθὼν τοῦ Πολυκράτεος τὸν νόον. Πολυκράτης γὰρ ἐστὶ πρῶτος τῶν ἡμεῖς ἴδμεν Ἑλλήνων ὃς θαλασσοκρατέειν ἐπενοήθη, πάρεξ Μίνωός τε τοῦ Κνωσίου καὶ εἰ δὴ τις ἄλλος πρότερος τούτου ἦρξε τῆς θαλάσσης· τῆς δὲ ἀνθρωπίνης λεγομένης γενεῆς Πολυκράτης πρῶτος, ἐλπίδας πολλὰς ἔχων Ἰωνίης τε καὶ νήσων ἄρξειν. μαθὼν ὦν ταῦτά μιν διανοούμενον ὁ Ὀροίτης πέμψας ἀγγελίην ἔλεγε τάδε. «Ὀροίτης Πολυκράτει ὥδε λέγει. πυνθάνομαι ἐπιβουλεύειν σε πρήγμασι μεγάλοισι, καὶ χρήματά τοι οὐκ εἶναι κατὰ τὰ φρονήματα. σύ νυν ὥδε ποιήσας ὀρθώσεις μὲν σεαυτὸν, σώσεις δὲ καὶ ἐμέ· ἐμοὶ γὰρ βασιλεὺς Καμβύσης ἐπιβουλεύει θάνατον, καὶ μοι τοῦτο ἐξαγγέλλεται σαφηνέως.⁴ σύ νυν ἐμὲ ἐκκομίσας αὐτὸν καὶ

¹ be an absolute ruler ² suffer ³ of two kinds ⁴ plain truth

χρήματα, τὰ μὲν αὐτῶν αὐτὸς ἔχε, τὰ δὲ ἐμὲ ἕα ἔχειν· εἵνεκέν τε χρημάτων ἄρξεις ἀπάσης τῆς Ἑλλάδος. εἰ δέ μοι ἀπιστέεις τὰ περὶ τῶν χρημάτων, πέμψον ὅστις τοι πιστότατος τυγχάνει ἐών, τῷ ἐγὼ ἀποδέξω.»

3.123

Ταῦτα ἀκούσας Πολυκράτης ἦσθη τε καὶ ἐβούλετο· καί κως ἰμίερετο⁵ γὰρ χρημάτων μεγάλως, ἀποπέμπει πρῶτα κατοψόμενον Μαιάνδριον Μαιανδρίου ἄνδρα τῶν ἀστῶν, ὅς οἱ ἦν γραμματιστής· ὃς χρόνῳ οὐ πολλῷ ὕστερον τούτων τὸν κόσμον τὸν ἐκ τοῦ ἀνδρεῶνος τοῦ Πολυκράτεος ἔοντα ἀξιοθέτητον⁶ ἀνέθηκε πάντα ἐς τὸ Ἥραιον. ὁ δὲ Ὀροίτης μαθὼν τὸν κατάσκοπον ἔοντα προσδόκιμον ἐποίεε τοιάδε· λάρνακας⁷ ὀκτὼ πληρώσας λίθων πλὴν κάρτα βραχέος τοῦ περὶ αὐτὰ τὰ χεῖλεα, ἐπιπολῆς τῶν λίθων χρυσὸν ἐπέβαλε, καταθήσας δὲ τὰς λάρνακας εἶχε ἐτοίμας. ἐλθὼν δὲ ὁ Μαιάνδριος καὶ θεησάμενος ἀπήγγελλε τῷ Πολυκράτει.

3.124

Ὁ δὲ πολλὰ μὲν τῶν μαντιῶν ἀπαγορευόντων πολλὰ δὲ τῶν φίλων ἐστέλλετο αὐτόσε,⁸ πρὸς δὲ καὶ ἰδούσης τῆς θυγατρὸς ὅψιν ἐνυπνίου τοιγύδε· ἐδόκεε οἱ τὸν πατέρα ἐν τῷ ἡέρι μετέωρον ἔοντα λοῦσθαι μὲν ὑπὸ τοῦ Διός, χρίεσθαι δὲ ὑπὸ τοῦ ἡλίου. ταύτην ἰδοῦσα τὴν ὅψιν παντοίῃ ἐγίνετο μὴ ἀποδημῆσαι τὸν Πολυκράτεα παρὰ τὸν Ὀροίτεια, καὶ δὴ καὶ ἰόντος αὐτοῦ ἐπὶ τὴν πεντηκόντερον⁹ ἐπεφημίζετο. ὁ δὲ οἱ ἠπειλήσε, ἦν σὼς ἀπονοστήσει, πολλόν μιν χρόνον παρθενεύεσθαι. ἦ δὲ ἠρήσατο ἐπιτελέα ταῦτα γενέσθαι· βούλεσθαι γὰρ παρθενεύεσθαι πλέω χρόνον ἢ τοῦ πατρὸς ἐστερηθῆναι.

3.125

Πολυκράτης δὲ πάσης συμβουλῆς ἀλογήσας¹⁰ ἔπλεε παρὰ τὸν Ὀροίτεια, ἅμα ἀγόμενος ἄλλους τε πολλοὺς τῶν ἐταίρων, ἐν δὲ δὴ

⁵ want, want to ⁶ well worth seeing ⁷ chest, urn ⁸ to the very place ⁹ ship with 50 oars ¹⁰ ignore

καὶ Δημοκίδεα τὸν Καλλιφώντος Κροτωνιήτην ἄνδρα, ἡτρὸν τε ἔοντα καὶ τὴν τέχνην ἀσκέοντα ἄριστα τῶν κατ' ἑωυτόν. ἀπικόμενος δὲ ἐς τὴν Μαγνησίην ὁ Πολυκράτης διεφθάρη κακῶς, οὔτε ἑωυτοῦ ἀξίως οὔτε τῶν ἑωυτοῦ φρονημάτων· ὅτι γὰρ μὴ οἱ Συρηκοσίων γενόμενοι τύραννοι οὐδὲ εἰς τῶν ἄλλων Ἑλληνικῶν τυράννων ἄξιος ἐστὶ Πολυκράτει μεγαλοπρεπεῖην συμβληθῆναι. ἀποκτείνας δέ μιν οὐκ ἀξίως ἀπηγήσιος Ὀροίτης ἀνεσταύρωσε· τῶν δέ οἱ ἐπομένων ὅσοι μὲν ἦσαν Σάμιοι, ἀπῆκε, κελεύων σφέας ἑωυτῷ χάριν εἶδέναι ἔοντας ἐλευθέρους, ὅσοι δὲ ἦσαν ξεῖνοί τε καὶ δοῦλοι τῶν ἐπομένων, ἐν ἀνδραπόδων λόγῳ ποιούμενος εἶχε. Πολυκράτης δὲ ἀνακρεμámενος ἐπετέλεε πᾶσαν τὴν οἴψιν τῆς θυγατρὸς· ἐλοῦτο μὲν γὰρ ὑπὸ τοῦ Διὸς ὅκως ὄιοι,¹¹ ἐχρίετο δὲ ὑπὸ τοῦ ἡλίου, ἀνιὲς αὐτὸς ἐκ τοῦ σώματος ἰκμάδα.¹²

3.126

Πολυκράτεος μὲν δὴ αἱ πολλαὶ εὐτυχίαι ἐς τοῦτο ἐτελεύτησαν τῇ οἱ Ἄμασις ὁ Αἰγύπτου βασιλεὺς προεμαντεύσατο. χρόνῳ δὲ οὐ πολλῷ ὕστερον καὶ Ὀροίτεα Πολυκράτεος τίσιες μετῆλθον. μετὰ γὰρ τὸν Καμβύσεω θάνατον καὶ τῶν Μάγων τὴν βασιληίην μένων ἐν τῇσι Σάρδισι Ὀροίτης ὠφέλεε μὲν οὐδὲν Πέρσας ὑπὸ Μήδων ἀπαραιρημένους τὴν ἀρχήν· ὁ δὲ ἐν ταύτῃ τῇ ταραχῇ κατὰ μὲν ἔκτεινε Μιτροβάτεα τὸν ἐκ Δασκυλείου ὑπαρχον, ὅς οἱ ὠνείδισε τὰ ἐς Πολυκράτεα ἔχοντα, κατὰ δὲ τοῦ Μιτροβάτεω τὸν παῖδα Κρανάσπην, ἄνδρας ἐν Πέρσῃσι δοκίμους, ἄλλα τε ἐξύβρισε παντοῖα καὶ τινα ἀγγελιφόρον ἐλθόντα Δαρείου παρ' αὐτόν, ὥς οὐ πρὸς ἡδονὴν οἱ ἦν τὰ ἀγγελλλόμενα, κτείνει μιν ὀπίσω κομιζόμενον, ἄνδρας οἱ ὑπέισας κατ' ὁδόν, ἀποκτείνας δέ μιν ἠφάνισε αὐτῷ ἵππῳ.

3.127

Δαρεῖος δὲ ὥς ἔσχε τὴν ἀρχήν, ἐπεθύμει τὸν Ὀροίτεα τίσασθαι πάντων τῶν ἀδικημάτων εἵνεκεν καὶ μάλιστα Μιτροβάτεω καὶ τοῦ παιδός. ἐκ μὲν δὴ τῆς ἰθέης στρατὸν ἐπ' αὐτόν οὐκ ἐδόκεε πέμπειν

¹¹ to rain ¹² moisture

ἄτε οἰδεόντων¹³ ἔτι τῶν πρηγμάτων, καὶ νεωστὶ ἔχων τὴν ἀρχὴν καὶ τὸν Ὀροίτεα μεγάλην τὴν ἰσχὺν πυνθανόμενος ἔχειν· τὸν χίλιοι μὲν Περσέων ἐδορυφόρεον, εἶχε δὲ νομὸν τὸν τε Φρύγιον καὶ Λύδιον καὶ Ἰωνικόν. πρὸς ταῦτα δὴ ὦν ὁ Δαρεῖος τάδε ἐμηχανήσατο. συγκαλέσας Περσέων τοὺς δοκιμωτάτους ἔλεγέ σφι τάδε. «ὦ Πέρσαι, τίς ἂν μοι τοῦτο ὑμέων ὑποστὰς ἐπιτελέσειε σοφίῃ καὶ μὴ βίῃ τε καὶ ὀμίλῳ; ἔνθα γὰρ σοφίης δέει, βίης ἔργον οὐδέν· ὑμέων δὲ ὦν τίς μοι Ὀροίτεα ἢ ζῶοντα ἀγάγοι ἢ ἀποκτείνει; ὃς ὠφέλησε μὲν κω Πέρσας οὐδέν, κακὰ δὲ μεγάλα ἔοργε· τοῦτο μὲν δύο ἡμέων ἡίστωσε,¹⁴ Μιτροβάτεά τε καὶ τὸν παῖδα αὐτοῦ, τοῦτο δὲ τοὺς ἀνακαλέοντας αὐτὸν καὶ πεμπομένους ὑπ' ἐμεῦ κτείνει, ὕβριν οὐκ ἀνασχετὸν φαίνων. πρὶν τι ὦν μέζον ἐξεργάσασθαι μιν Πέρσας κακόν, καταλαμπτέος ἔστί ἡμῖν θανάτῳ.»

3.128

Δαρεῖος μὲν ταῦτα ἐπειρώτα, τῷ δὲ ἄνδρες τριήκοντα ὑπέστησαν, αὐτὸς ἕκαστος ἐθέλων ποιέειν ταῦτα. ἐρίζοντας δὲ Δαρεῖος κατελάμβανε κελύων πάλλεσθαι· παλλομένων δὲ λαγχάνει ἐκ πάντων Βαγαῖος ὁ Ἀρτόντεω· λαχὼν δὲ ὁ Βαγαῖος ποιέει τάδε· βυβλίᾳ γραψάμενος πολλὰ καὶ περὶ πολλῶν ἔχοντα πρηγμάτων σφρηγιδὰ σφι ἐπέβαλε τὴν Δαρείου, μετὰ δὲ ἦι ἔχων ταῦτα ἐς τὰς Σάρδεις. ἀπικόμενος δὲ καὶ Ὀροίτεω ἐς ὄψιν ἐλθὼν, τῶν βυβλίων ἐν ἕκαστον περιαιρέμενος ἐδίδου τῷ γραμματιστῇ τῷ βασιλιῷ ἐπιλέγεσθαι· γραμματιστὰς δὲ βασιλῆους¹⁵ οἱ πάντες ὕπαρχοι ἔχουσι· ἀποπειρώμενος δὲ τῶν δορυφόρων ἐδίδου τὰ βυβλία ὁ Βαγαῖος, εἰ ἐνδεξαίαιτο ἀπόστασιν ἀπὸ Ὀροίτεω. ὁρέων δὲ σφέας τά τε βυβλία σεβομένους¹⁶ μεγάλως καὶ τὰ λεγόμενα ἐκ τῶν βυβλίων ἔτι μεζόνως, διδοὶ ἄλλο ἐν τῷ ἐνῇν ἔπεα τάδε· «ὦ Πέρσαι, βασιλεὺς Δαρεῖος ἀπαγορεύει ὑμῖν μὴ δορυφορέειν Ὀροίτεα.» οἱ δὲ ἀκούσαντες τούτων μετῆκάν οἱ τὰς αἰχμὰς. ἰδὼν δὲ τοῦτο σφέας ὁ Βαγαῖος πειθομένους τῷ βυβλίῳ, ἐνθαῦτα δὴ θαρσύνσας τὸ τελευταῖον τῶν βυβλίων διδοὶ τῷ γραμματιστῇ, ἐν τῷ ἐγγράπτο «βασιλεὺς Δαρεῖος

¹³ swell ¹⁴ cause to disappear ¹⁵ kingly ¹⁶ feel shame, awe

that one of the natives of it rose up against the government with fifteen men at arms and got possession of the island, and is now despot of it?" Some say that because he heard this and was stung by the reproach, he formed the desire, not so much to take vengeance on him who said this, as to bring Polycrates to destruction at all costs, since by reason of him he was ill spoken of:

3.121

The lesser number however of those who tell the tale say that Oroites sent a herald to Samos to ask for something or other, but what it was is not mentioned; and Polycrates happened to be lying down in the men's chamber of his palace, and Anacreon also of Teos was present with him: and somehow, whether it was by intention and because he made no account of the business of Oroites, or whether some chance occurred to bring it about, it happened that the envoy of Oroites came into his presence and spoke with him, and Polycrates, who chanced to be turned away towards the wall, neither turned round at all nor made any answer.

3.122

The cause then of the death of Polycrates is reported in these two different ways, and we may believe whichever of them we please. Oroites however, having his residence at that Magnesia which is situated upon the river Maiander, sent Myrsos the son of Gyges, a Lydian, to Samos bearing a message, since he had perceived the designs of Polycrates. For Polycrates was the first of the Hellenes of whom we have any knowledge, who set his mind upon having command of the sea, excepting Minos the Cnossian and any other who may have had command of the sea before his time. Of that which we call mortal race Polycrates was the first; and he had great expectation of becoming ruler of Ionia and of the islands. Oroites accordingly, having perceived that he had this design, sent a message to him and said thus: "Oroites to Polycrates saith as follows: I hear that thou art making plans to get great power, and that thou hast not wealth according to thy high thoughts. Now therefore if thou shalt do as I shall say, thou wilt do well for thyself on the one hand, and also save me from destruction: for king Cambyzes is planning death for me, and this is reported to me so that I cannot doubt it. Do thou then carry away out of danger both myself and with me my wealth; and of this keep a part for thyself and a part let me keep, and then so far as wealth may bring it about, thou shalt be ruler of all Hellas. And if thou dost not believe that which I say about the money, send some one, whosoever happens to be most trusted by thee, and to him I will show it."

3.123

Polycrates having heard this rejoiced, and was disposed to agree; and as he had a great desire, it seems, for wealth, he first sent Maiandrios the son of Maiandrios, a native of Samos who was his secretary, to see it: this man was the same who not long after these events dedicated all the ornaments of the men's chamber in the palace of Polycrates, ornaments well worth seeing, as an offering to the temple of Hera. Oroites accordingly, having heard that the person sent to examine might be expected soon to come, did as follows, that is to say, he filled eight chests with stones except a small depth at the very top of each, and laid gold above upon the stones; then he tied up the chests and kept them in readiness. So Maiandrios came and looked at them and brought back word to Polycrates:

3.124

And he upon that prepared to set out thither, although the diviners and also his friends strongly dissuaded him from it, and in spite moreover of a vision which his daughter had seen in sleep of this kind,— it seemed to her that her father was raised up on high and was bathed by Zeus and anointed by the Sun. Having seen this vision, she used every kind of endeavour to dissuade Polycrates from leaving his land to go to Oroites, and besides that, as he was going to his fifty-oared galley she accompanied his departure with prophetic words: and he threatened her that if he should return safe, she should remain unmarried for long; but she prayed that this might come to pass, for she desired rather, she said, to be unmarried for long than to be an orphan, having lost her father.

3.125

Polycrates however neglected every counsel and set sail to go to Oroites, taking with him, besides many others of his friends, Demokedes also the son of Calliphon, a man of Croton, who was a physician and practised his art better than any other man of his time. Then when he arrived at Magnesia, Polycrates was miserably put to death in a manner unworthy both of himself and of his high ambition: for excepting those who become despots of the Syracusans, not one besides of the Hellenic despots is worthy to be compared with Polycrates in magnificence. And when he had killed him in a manner not fit to be told, Oroites impaled his body: and of those who accompanied him, as many as were Samians he released, bidding them be grateful to him that they were free men; but all those of his company who were either allies or servants, he held in the estimation of slaves and kept them. Polycrates then being hung up accomplished wholly the vision of his daughter, for he was bathed by Zeus whenever it rained, and anointed by the Sun, giving forth moisture himself

from his body.

3.126

To this end came the great prosperity of Polycrates, as Amasis the king of Egypt had foretold to him: but not long afterwards retribution overtook Oroites in his turn for the murder of Polycrates. For after the death of Cambyses and the reign of the Magians Oroites remained at Sardis and did no service to the Persians, when they had been deprived of their empire by the Medes; moreover during this time of disturbance he slew Mitrobates the governor in Daskyleion, who had brought up against him the matter of Polycrates as a reproach; and he slew also Cranaspes the son of Mitrobates, both men of repute among the Persians: and besides other various deeds of insolence, once when a bearer of messages had come to him from Dareios, not being pleased with the message which he brought he slew him as he was returning, having set men to lie in wait for him by the way; and having slain him he made away with the bodies both of the man and of his horse.

3.127

Dareios accordingly, when he had come to the throne, was desirous of taking vengeance upon Oroites for all his wrongdoings and especially for the murder of Mitrobates and his son. However he did not think it good to act openly and to send an army against him, since his own affairs were still in a disturbed state and he had only lately come to the throne, while he heard that the strength of Oroites was great, seeing that he had a bodyguard of a thousand Persian spearmen and was in possession of the divisions of Phrygia and Lydia and Ionia. Therefore Dareios contrived as follows:— having called together those of the Persians who were of most repute, he said to them: “Persians, which of you all will undertake to perform this matter for me with wisdom, and not by force or with tumult? for where wisdom is wanted, there is no need of force. Which of you, I say, will either bring Oroites alive to me or slay him? for he never yet did any service to the Persians, and on the other hand he has done to them great evil. First he destroyed two of us, Mitrobates and his son; then he slays the men who go to summon him, sent by me, displaying insolence not to be endured. Before therefore he shall accomplish any other evil against the Persians, we must check his course by death.”

3.128

Thus Dareios asked, and thirty men undertook the matter, each one separately desiring to do it himself; and Dareios stopped their contention and bade them cast lots: so when they cast lots, Bagaïos the son of Artontes obtained the lot from among them all. Bagaïos accordingly, having obtained the lot, did thus:— he wrote many papers dealing with various matters and on them

set the seal of Dareios, and with them he went to Sardis. When he arrived there and came into the presence of Oroites, he took the covers off the papers one after another and gave them to the Royal Secretary to read; for all the governors of provinces have Royal Secretaries. Now Bagaïos thus gave the papers in order to make trial of the spearmen of the guard, whether they would accept the motion to revolt from Oroites; and seeing that they paid great reverence to the papers and still more to the words which were recited from them, he gave another paper in which were contained these words: "Persians, king Dareios forbids you to serve as guards to Oroites": and they hearing this lowered to him the points of their spears. Then Bagaïos, seeing that in this they were obedient to the paper, took courage upon that and gave the last of the papers to the secretary; and in it was written:

vocabulary

ἀγγέλλω carry a message, announce
~angel

ἄγρα hunting, prey

ἀγρυπνία sleeplessness

αἰσχύνη (ῥ) shame, dishonor

ἀκινάκης -ου (m, 1) Persian short sword

ἀνακομίζω take back/away

ἀναλέγω gather up ~legion

ἀνασκολοπίζω impale

ἀνδράποδον -ς slave ~androgynous

ἀντιδίδωμι repay, exchange

ἀπαγγέλλω announce, order,
promise ~angel

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

ἀποδέχομαι accept ~doctrine

ἀποπειράομαι try, try out

ἀποπίπτω fall off ~petal

ἀποστερέω despoil, defraud

ἄρθρον joint

ἀστράγαλος neck vertebra, die

ἀτρεκής precise, certain

βιάω use force against, overcome

βιόω live; (mp) make a living
~biology

γέφυρα (ῥ) dam, dike; bridge

γηράσκω grow old ~geriatric

δαψιλής abundant; generous

δεσπότης -ου (m, 1) master, despot

δημόσιος public, the state

διαδιδράσκω escape

διδαχή teaching

διεξέρχομαι go through

διπλήσιος twofold, double

δόκιμος trustworthy; excellent

δολερός deceitful

δορυφόρος spear-bearing

δωρεή gift

δωρέω give ~donate

ἐξιμανθάνω know by heart

ἐκρήγνυμι (ῥ) break off

ἐκφαίνω bring to light ~photon

ἐκχωρέω depart, back off, cede

Ἑλλήν Greek

ἐντέλλω (mp) command

ἐξαγγέλλω bring news out ~angel

ἐξεπίσταμαι know well

ἐξευρίσκω find; discover ~eureka

ἐξηγέομαι lead forth; set out,
describe ~hegemony

ἐξορκόω swear in

ἐπέρομαι ask as well; ask then

ἐπιβουλεύω plot, plan, harm
~volunteer

ἐπιδείκνυμι (ῥ) display, exhibit

ἐπιλάμπω shine in response to
~lamp

ἐπινοέω intend

ἐπιπλα -τος (n, 2) stuff, possessions

ἐπιτηδές enough; purposely

ἐπιτρέχω run at, after

εὐδοχιμέω be esteemed

εὐνοῦχος eunuch

εὖς good, brave, noble

ἐρέπω drive, meet, follow ~sequel

ζεύγνυμι (ῥ) yoke, join ~zygote

ζεῦγος -ους (n, 3) team of animals
~zygote

ἥδομαι be pleased, enjoy
~hedonism

ἥπιος kind (adj)

ἡσάομαι (pass) be weaker, be
overcome; (active) defeat

θεράπεινα female slave

θήκη chest, grave

ἰάομαι (i) cure ~pediatrician

ἱητρός (i) physician

καθηγέομαι lead

κατάσκοπος spy, inspector

καταφαίνω declare, make visible

κέντρον goading rod?

κοίτη rest, resting place, sleepiness

λαγχάνω be allotted; (esp. λελα-
 forms) allot; receive
 μάντις -ος (m) seer ~mantis
 μάστιξ -γος (f) whip
 μαστός nipple, breast
 μεταπέμπω send; (mid) summon
 ~pomp
 μετέρχομαι seek, visit
 μίν him, her, it
 μισθόω rent out; (pass) be hired
 μνᾶ mina
 μουσική art, music
 νέμος -εος (n, 3) glade ~nemesis
 ὀγδοος eighth ~octopus
 οἰκέτης -ου (m, 1) household; house
 slave
 ὀλκάς -δος (f, 3) towed merchant
 ship
 ὀμιλέω (i) associate with ~homily
 ὁμός same ~homoerotic
 ὁμοτράπεζος messmate
 ὁμοῦ together
 ὁμόω unite ~homoerotic
 ὄον οὖ type of fruit
 ὀρρωδέω dread, shrink from
 οὐδαμὸς not anyone
 οὔτις nobody, nothing
 παντοῖος all kinds of
 πάντως by all means
 παράγω deflect; bring forward
 παραθαλάσσιος by the sea
 παραιτέομαι entreat; beg for;
 decline
 παράπαν completely

παραυτίκα immediately
 παραφέρω serve; carry past; outdo
 πεδάω impede, chain ~impede
 πέδη shackles ~pedal
 πέδον ground ~pedal
 πείρω pierce, run through ~pierce
 πεντεκαίδεκα 15
 Πέρσης Persian
 πολλαπλήσιος many times more
 προίστημι put forward; (+gen) be
 head of, guard ~station
 προσάγω bring to a place
 ~demagogue
 προσκτάομαι get, win as well
 ῥάκος -ους (n, 3) rag
 σοῦσον lily
 σπάω draw, pull out, pluck
 ~spatula
 στατήρ -ος (m) pound; type of coin
 στρέφω turn, veer ~atrophy
 συλλέγω collect, assemble ~legion
 συνόχωκα join together
 σχολή rest, leisure
 τεχνάζω be cunning
 τίσις -τος (f) payment, vengeance
 τρίβω (i) rub; (mid) be worn out
 ~tribulation
 ὑγιής sound, profitable ~hygiene
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 ὑποδέχομαι welcome, accept, suffer
 ὑποτύπτω beat, push down
 φιάλη jar ~vial
 φλαῦρος trifling

Πέρσῃσι τοῖσι ἐν Σάρδισι ἐντέλλεται κτείνειν Ὀροίτεα.» οἱ δὲ δορυφόροι ὡς ἤκουσαν ταῦτα, σπασάμενοι τοὺς ἀκινάκας κτείνουσι παραντῖκα μιν, οὕτω δὴ Ὀροίτεα τὸν Πέρσῃν Πολυκράτεος τοῦ Σαμίου τίσιες μετῆλθον.

3.129

Ἀπικομένων δὲ καὶ ἀνακομισθέντων τῶν Ὀροίτεω χρημάτων ἐς τὰ Σοῦσα, συνήνευκε χρόνῳ οὐ πολλῷ ὕστερον βασιλέα Δαρεῖον ἐν ἄγρῃ¹ θηρῶν ἀποθρῶσκοντα ἀπ' ἵππου στραφῆναι τὸν πόδα. καὶ κως ἰσχυροτέρως ἐστράφη· ὁ γάρ οἱ ἀστράγαλος² ἐξεχώρησε ἐκ τῶν ἄρθρων. νομῖζων δὲ καὶ πρότερον περὶ ἑωυτὸν ἔχειν Αἰγυπτίων τοὺς δοκέοντας εἶναι πρώτους τὴν ἱητρικὴν, τούτοισι ἐχρᾶτο. οἱ δὲ στρεβλοῦντες καὶ βιώμενοι τὸν πόδα κακὸν μέζον ἐργάζοντο. ἐπ' ἐπτὰ μὲν δὴ ἡμέρας καὶ ἐπτὰ νύκτας ὑπὸ τοῦ παρεόντος κακοῦ ὁ Δαρεῖος ἀγρυπνήησι³ εἶχετο· τῇ δὲ δὴ ὀγδόῃ ἡμέρῃ ἔχοντί οἱ φλαύρως, παρακούσας τις πρότερον ἔτι ἐν Σάρδισι τοῦ Κροτωνιήτεω Δημοκῆδεος τὴν τέχνην ἀγγέλλει τῷ Δαρείῳ· ὁ δὲ ἄγει μιν τὴν ταχίστην παρ' ἑωυτὸν ἐκέλευσε· τὸν δὲ ὡς ἐξεύρον ἐν τοῖσι Ὀροίτεω ἀνδραπόδοις ὅκου δὴ ἀπημελημένον, παρήγον ἐς μέσον πέδας τε ἔλκοντα καὶ ῥάκεσι⁴ ἐσθημένον.

3.130

Σταθέντα δὲ ἐς μέσον εἰρώτα ὁ Δαρεῖος τὴν τέχνην εἰ ἐπίσταιτο· ὁ δὲ οὐκ ὑπέδεκετο, ἀρρωδέων μὴ ἑωυτὸν ἐκφήνας τὸ παράπαν τῆς Ἑλλάδος ἢ ἀπεστερημένος· κατεφάνη τε τῷ Δαρείῳ τεχνάζειν⁵ ἐπιστάμενος, καὶ τοὺς ἀγαγόντας αὐτὸν ἐκέλευσε μάλιστα τε καὶ κέντρα⁶ παραφέρειν ἐς τὸ μέσον. ὁ δὲ ἐνθαῦτα δὴ ὦν ἐκφαίνει, φὰς ἀτρεκέως μὲν οὐκ ἐπίστασθαι, ὁμιλήσας δὲ ἱητρῷ φλαύρως ἔχειν τὴν τέχνην. μετὰ δέ, ὥς οἱ ἐπέτρειψε, Ἑλληνικοῖσι ἰήμασι χρεώμενος καὶ ἥπια μετὰ τὰ ἰσχυρὰ προσάγων ὕπνου τέ μιν λαγχάνειν ἐποίεε καὶ ἐν χρόνῳ ὀλίγῳ ὑγία μιν ἀπέδεξε, οὐδαμὰ ἔτι ἐλπίζοντα ἀρτίπουν

¹ hunting, prey ² neck vertebra, die ³ sleeplessness ⁴ rag ⁵ be cunning ⁶ goading rod?

ἔσεσθαι. δωρέεται⁷ δὴ μιν μετὰ ταῦτα ὁ Δαρείος πεδέων χρυσέων δύο ζεύγεσι· ὁ δὲ μιν ἐπείρετο εἰ οἱ διπλήσιον⁸ τὸ κακὸν ἐπίτῃδες νέμει, ὅτι μιν ὑγίεια ἐποίησε. ἤσθεις δὲ τῷ ἔπει· ὁ Δαρείος ἀποπέμπει μιν παρὰ τὰς ἐωντοῦ γυναικας· παράγοντες δὲ οἱ εὐνοῦχοι⁹ ἔλεγον πρὸς τὰς γυναικας ὡς βασιλεί οὗτος εἴη ὃς τὴν ψυχὴν ἀπέδωκε. ὑποτύπτουσα δὲ αὐτέων ἐκάστη φιάλῃ τοῦ χρυσοῦ ἐς θήκην¹⁰ ἔδωρέετο Δημοκίδεα οὕτω δὴ τι δαψιλί¹¹ δωρεῇ ὡς τοὺς ἀποπίπτοντας ἀπὸ τῶν φιαλέων στατήρας¹² ἐπόμενος ὁ οἰκέτης, τῷ οὐνομα ἦν Σκίτων, ἀνελέγετο καὶ οἱ χρῆμα πολλόν τι χρυσοῦ συνελέχθη.

3.131

Ὁ δὲ Δημοκίδης οὗτος ὦδε ἐκ Κρότωνος ἀπιγμένος Πολυκράτει ὠμίλησε· πατρὶ συνείχετο ἐν τῇ Κρότωνι ὀργὴν χαλεπῶ· τοῦτον ἐπέιτε οὐκ ἐδύνατο φέρειν, ἀπολιπὼν οἶχετο ἐς Αἴγιναν. καταστὰς δὲ ἐς ταύτην πρώτῳ ἔτει ὑπερεβάλετο τοὺς ἄλλους ἡτρώς, ἀσκευὴς περ ἐὼν καὶ ἔχων οὐδὲν τῶν ὅσα περὶ τὴν τέχνην ἐστὶ ἐργαλῆια. καὶ μιν δευτέρῳ ἔτει ταλάντου Αἰγινῇται δημοσίῃ μισθοῦνται,¹³ τρίτῳ δὲ ἔτει Ἀθηναῖοι ἐκατὸν μνέων, τετάρτῳ δὲ ἔτει Πολυκράτης δυὼν ταλάντων. οὕτω μὲν ἀπίκετο ἐς τὴν Σάμον, καὶ ἀπὸ τούτου τοῦ ἀνδρὸς οὐκ ἦκιστα Κροτωνιῇται ἡτρώι εὐδοκίμησαν. ἐγένετο γὰρ ὧν τοῦτο ὅτε πρώτοι μὲν Κροτωνιῇται ἡτρώι ἐλέγοντο ἀνὰ τὴν Ἑλλάδα εἶναι, δεῦτεροι δὲ Κυρηναῖοι. κατὰ τὸν αὐτὸν δὲ τοῦτον χρόνον καὶ Ἀργεῖοι ἤκουον μουσικὴν¹⁴ εἶναι Ἑλλήνων πρώτοι.

3.132

Τότε δὴ ὁ Δημοκίδης ἐν τοῖσι Σούσοισι ἐξησάμενος Δαρεῖον οἰκόν τε μέγιστον εἶχε καὶ ὁμοτράπεζος¹⁵ βασιλεί ἐγεγόνεε, πλήν τε ἐνὸς τοῦ ἐς Ἑλλήνας ἀπιέναι πάντα τὰλλά οἱ παρῆν. καὶ τοῦτο μὲν τοὺς Αἰγυπτίους ἡτρώς, οἱ βασιλέα πρότερον ἰῶντο, μέλλοντας ἀνασκολοπιεῖσθαι ὅτι ὑπὸ Ἑλλήνος ἡτρώι ἐσσώθησαν, τούτους βασιλέα παραιτησάμενος ἐρρύσατο· τοῦτο δὲ μάντιν Ἥλείων

⁷ give ⁸ twofold, double ⁹ eunuch ¹⁰ chest, grave ¹¹ abundant; generous ¹² pound; type of coin ¹³ rent out; (pass) be hired ¹⁴ art, music ¹⁵ messmate

Πολυκράτει' ἐπισπόμενον καὶ ἀπημελημένον ἐν τοῖσι ἀνδραπόδοισι ἐρρύσατο. ἦν δὲ μέγιστον πρήγμα Δημοκίδης παρὰ βασιλεί.

3.133

Ἐν χρόνῳ δὲ ὀλίγῳ μετὰ ταῦτα τάδε ἄλλα συνήνεκε γενέσθαι. Ἀτόσση τῇ Κύρου μὲν θυγατρὶ Δαρείου δὲ γυναικὶ ἐπὶ τοῦ μαστοῦ¹⁶ ἔφυ φῦμα, μετὰ δὲ ἐκραγὲν ἐνέμετο πρόσω. ὅσον μὲν δὴ χρόνον ἦν ἔλασσον, ἡ δὲ κρύπτουσα καὶ αἰσχυνομένη ἔφραζε οὐδενί· ἐπεῖτε δὲ ἐν κακῷ ἦν, μετεπέμψατο τὸν Δημοκίδα καὶ οἱ ἐπέδεξε. ὁ δὲ φὰς ὑγίᾳ ποιήσῃν ἐξορκοῖ μιν ἡ μὲν οἱ ἀντυπουργήσῃν ἐκείνην τοῦτο τὸ ἂν αὐτῆς δεηθῇ· δεήσεισθαι δὲ οὐδενὸς τῶν ὅσα ἐς αἰσχύνην ἐστὶ φέροντα.

3.134

Ὡς δὲ ἄρα μιν μετὰ ταῦτα ἰώμενος ὑγίᾳ ἀπέδεξε, ἐνθαῦτα δὴ διδαχθεῖσα ὑπὸ τοῦ Δημοκίδεος ἡ Ἄτοσσα προσέφερε ἐν τῇ κοίτῃ¹⁷ Δαρείῳ λόγον τοιόνδε. «ὦ βασιλεῦ, ἔχων δύναμιν τοσαύτην κάττησαι, οὔτε τι ἔθνος προσκτώμενος οὔτε δύναμιν Πέρσῃσι. οἶκος δὲ ἐστὶ ἄνδρα καὶ νέον καὶ χρημάτων μεγάλων δεσπότην φαίνεσθαι τι ἀποδεικνύμενον, ἵνα καὶ Πέρσαι ἐκμάθωσι ὅτι ὑπ' ἀνδρὸς ἄρχονται. ἐπ' ἀμφοτέρα δέ τοι συμφέρει ταῦτα ποιέειν, καὶ ἵνα σφέων Πέρσαι ἐπίστανται ἄνδρα εἶναι τὸν προεστεῶτα, καὶ ἵνα τρίβωνται¹⁸ πολέμῳ μηδὲ σχολῇ¹⁹ ἄγοντες ἐπιβουλεύσῃ τοι. νῦν γὰρ ἂν τι καὶ ἀποδέξαιο ἔργον, ἕως νέος εἷς ἡλικίην· αὐξομένῳ γὰρ τῷ σώματι συναύξονται καὶ αἱ φρένες, γηράσκοντι δὲ συγγῆράσκουσι καὶ ἐς τὰ πρήγματα πάντα ἀπαμβλύνονται.» ἡ μὲν δὴ ταῦτα ἐκ διδαχῆς ἔλεγε, ὁ δ' ἀμείβετο τοῖσιδε. «ὦ γύναι, πάντα ὅσα περ αὐτὸς ἐπινοέω ποιήσῃν εἴρηκας· ἐγὼ γὰρ βεβούλευμαι ζεύξας γέφυραν ἐκ τῆσδε τῆς ἡπείρου ἐς τὴν ἐτέρην ἡπειρον ἐπὶ Σκύθας στρατεῦσθαι· καὶ ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα.» λέγει Ἄτοσσα τάδε. «ὄρα νυν, ἐπὶ Σκύθας μὲν τὴν πρώτην ἰέναι ἔασον· οὔτοι γάρ, ἐπεὰν σὺ βούλῃ,

¹⁶ nipple, breast ¹⁷ rest, resting place, sleepiness ¹⁸ rub; (mid) be worn out ¹⁹ rest, leisure

ἔσσονται τοι· σὺ δέ μοι ἐπὶ τὴν Ἑλλάδα στρατεύεσθαι. ἐπιθυμέω γὰρ λόγῳ πυνθανομένη Λακαίνας τέ μοι γενέσθαι θεραπαίνας καὶ Ἀργείας καὶ Ἀττικὰς καὶ Κορινθίας. ἔχεις δὲ ἄνδρα ἐπιτηδεότατον ἀνδρῶν πάντων δέξαι τε ἕκαστα τῆς Ἑλλάδος καὶ κατηγγήσασθαι, τοῦτον ὅς σευ τὸν πόδα ἐξήσατο.» ἀμείβεται Δαρεῖος «ὦ γύναι, ἐπεὶ τοίνυν τοι δοκεῖ τῆς Ἑλλάδος ἡμέας πρῶτα ἀποπειρᾶσθαι, κατασκόπους μοι δοκεῖ Περσέων πρῶτον ἄμεινον εἶναι ὁμοῦ τούτῳ τῷ σὺ λέγεις πέμψαι ἐς αὐτούς, οἱ μαθόντες καὶ ἰδόντες ἐξαγγελεύουσι ἕκαστα αὐτῶν ἡμῖν· καὶ ἔπειτα ἐξεπιστάμενος ἐπ' αὐτοὺς τρέψομαι.»

3.135

Ταῦτα εἶπε καὶ ἅμα ἔπος τε καὶ ἔργον ἐποίεε. ἐπεῖτε γὰρ τάχιστα ἡμέρῃ ἐπέλαμψε, καλέσας Περσέων ἄνδρας δοκίμους πεντεκαίδεκα ἐνετέλλετό σφι ἐπομένους Δημοκῆδεῖ διεξελθεῖν τὰ παραθαλάσσια τῆς Ἑλλάδος, ὅπως τε μὴ διαδρῆσεται σφέας ὁ Δημοκῆδης, ἀλλὰ μιν πάντως ὀπίσω ἀπάξουσι. ἐντειλάμενος δὲ τούτοις ταῦτα, δεύτερα καλέσας αὐτὸν Δημοκῆδεα ἐδέετο αὐτοῦ ὅπως ἐξηγησάμενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα τοῖσι Πέρσῃσι ὀπίσω ἦξει· δῶρα δέ μιν τῷ πατρὶ καὶ τοῖσι ἀδελφεοῖσι ἐκέλευε πάντα τὰ ἐκείνου ἔπιπλα λαβόντα ἄγειν, φὰς ἄλλα οἱ πολλαπλήσια²⁰ ἀντιδώσειν· πρὸς δὲ ἐς τὰ δῶρα ὁλκάδα²¹ οἱ ἔφη συμβαλέεσθαι πλήσας ἀγαθῶν παντοίων, τὴν ἅμα οἱ πλεύσεσθαι. Δαρεῖος μὲν δὴ, δοκέειν ἐμοί, ἀπ' οὐδενὸς δολεροῦ²² νόου ἐπαγγέλλετο οἱ ταῦτα. Δημοκῆδης δὲ δείσας μὴ εὖ ἐκπειρῶτο Δαρεῖος, οὔτι ἐπιδραμῶν πάντα τὰ διδόμενα ἐδέκετο, ἀλλὰ τὰ μὲν ἐωντοῦ κατὰ χώραν ἔφη καταλείβειν, ἵνα ὀπίσω σφέα ἀπελθὼν ἔχοι, τὴν μέντοι ὁλκάδα, τὴν οἱ Δαρεῖος ἐπαγγέλλετο ἐς τὴν δωρεὴν τοῖσι ἀδελφεοῖσι, δέκεσθαι ἔφη. ἐντειλάμενος δὲ καὶ τούτῳ ταῦτ' ὁ Δαρεῖος ἀποστέλλει αὐτοὺς ἐπὶ θάλασσαν.

²⁰ many times more ²¹ towed merchant ship ²² deceitful

“King Dareios commands the Persians who are in Sardis to slay Oroites.” So the spearmen of the guard, when they heard this, drew their swords and slew him forthwith. Thus did retribution for the murder of Polycrates the Samian overtake Oroites.

3.129

When the wealth of Oroites had come or had been carried up to Susa, it happened not long after, that king Dareios while engaged in hunting wild beasts twisted his foot in leaping off his horse, and it was twisted, as it seems, rather violently, for the ball of his ankle-joint was put out of the socket. Now he had been accustomed to keep about him those of the Egyptians who were accounted the first in the art of medicine, and he made use of their assistance then: but these by wrenching and forcing the foot made the evil continually greater. For seven days then and seven nights Dareios was sleepless owing to the pain which he suffered; and at last on the eighth day, when he was in a wretched state, some one who had heard talk before while yet at Sardis of the skill of Demokedes of Croton, reported this to Dareios; and he bade them bring him forthwith into his presence. So having found him somewhere unnoticed among the slaves of Oroites, they brought him forth into the midst dragging fetters after him and clothed in rags.

3.130

When he had been placed in the midst of them, Dareios asked him whether he understood the art; but he would not admit it, fearing lest, if he declared himself to be what he was, he might lose for ever the hope of returning to Hellas: and it was clear to Dareios that he understood that art but was practising another, and he commanded those who had brought him thither to produce scourges and pricks. Accordingly upon that he spoke out, saying that he did not understand it precisely, but that he had kept company with a physician and had some poor knowledge of the art. Then after this, when Dareios had committed the case to him, by using Hellenic drugs and applying mild remedies after the former violent means, he caused him to get sleep, and in a short time made him perfectly well, though he had never hoped to be sound of foot again. Upon this Dareios presented him with two pairs of golden fetters; and he asked him whether it was by design that he had given to him a double share of his suffering, because he had made him well. Being pleased by this saying, Dareios sent him to visit his wives, and the eunuchs in bringing him in said to the women that this was he who had restored to the king his life. Then each one of them plunged a cup into the gold-chest and presented Demokedes with so abundant a gift that his servant, whose name was Skiton, following and gathering up the coins which fell from the cups, collected for himself a very large sum of gold.

3.131

This Demokedes came from Croton, and became the associate of Polycrates in the following manner:— at Croton he lived in strife with his father, who was of a harsh temper, and when he could no longer endure him, he departed and came to Egina. Being established there he surpassed in the first year all the other physicians, although he was without appliances and had none of the instruments which are used in the art. In the next year the Eginetan State engaged him for a payment of one talent, in the third year he was engaged by the Athenians for a hundred pounds weight of silver, and in the fourth by Polycrates for two talents. Thus he arrived in Samos; and it was by reason of this man more than anything else that the physicians of Croton got their reputation: for this event happened at the time when the physicians of Croton began to be spoken of as the first in Hellas, while the Kyrenians were reputed to have the second place. About this same time also the Argives had the reputation of being the first musicians in Hellas.

3.132

Then Demokedes having healed king Dareios had a very great house in Susa, and had been made a table-companion of the king; and except the one thing of returning to the land of the Hellenes, he had everything. And first as regards the Egyptian physicians who tried to heal the king before him, when they were about to be impaled because they had proved inferior to a physician who was a Hellene, he asked their lives of the king and rescued them from death: then secondly, he rescued an Eleian prophet, who had accompanied Polycrates and had remained unnoticed among the slaves. In short Demokedes was very great in the favour of the king.

3.133

Not long time after this another thing came to pass which was this:— Atossa the daughter of Cyrus and wife of Dareios had a tumour upon her breast, which afterwards burst and then was spreading further: and so long as it was not large, she concealed it and said nothing to anybody, because she was ashamed; but afterwards when she was in evil case, she sent for Demokedes and showed it to him: and he said that he would make her well, and caused her to swear that she would surely do for him in return that which he should ask of her; and he would ask, he said, none of such things as are shameful.

3.134

So when after this by his treatment he had made her well, then Atossa instructed by Demokedes uttered to Dareios in his bedchamber some such words as these: “O king, though thou hast such great power, thou dost sit

still, and dost not win in addition any nation or power for the Persians: and yet it is reasonable that a man who is both young and master of much wealth should be seen to perform some great deed, in order that the Persians may know surely that he is a man by whom they are ruled. It is expedient indeed in two ways that thou shouldest do so, both in order that the Persians may know that their ruler is a man, and in order that they may be worn down by war and not have leisure to plot against thee. For now thou mightest display some great deed, while thou art still young; seeing that as the body grows the spirit grows old also with it, and is blunted for every kind of action.” Thus she spoke according to instructions received, and he answered thus: “Woman, thou hast said all the things which I myself have in mind to do; for I have made the plan to yoke together a bridge from this continent to the other and to make expedition against the Scythians, and these designs will be by way of being fulfilled within a little time.” Then Atossa said: “Look now,— forbear to go first against the Scythians, for these will be in thy power whenever thou desirest: but do thou, I pray thee, make an expedition against Hellas; for I am desirous to have Lacedemonian women and Argive and Athenian and Corinthian, for attendants, because I hear of them by report: and thou hast the man who of all men is most fitted to show thee all things which relate to Hellas and to be thy guide, that man, I mean, who healed thy foot.” Dareios made answer: “Woman, since it seems good to thee that we should first make trial of Hellas, I think it better to send first to them men of the Persians together with him of whom thou speakest, to make investigation, that when these have learnt and seen, they may report each several thing to us; and then I shall go to attack them with full knowledge of all.”

3.135

Thus he said, and he proceeded to do the deed as he spoke the word: for as soon as day dawned, he summoned fifteen Persians, men of repute, and bade them pass through the coasts of Hellas in company with Demokedes, and take care not to let Demokedes escape from them, but bring him back at all costs. Having thus commanded them, next he summoned Demokedes himself and asked him to act as a guide for the whole of Hellas and show it to the Persians, and then return back: and he bade him take all his movable goods and carry them as gifts to his father and his brothers, saying that he would give him in their place many times as much; and besides this, he said, he would contribute to the gifts a merchant ship filled with all manner of goods, which should sail with him. Dareios, as it seems to me, promised him these things with no crafty design; but Demokedes was afraid that Dareios was making trial of him, and did not make haste to accept all that was offered, but said that he would leave his own things where they were, so that he might have them when he came back; he said however that he accepted the

merchant ship which Dareios promised him for the presents to his brothers. Dareios then, having thus given command to him also, sent them away to the sea.

vocabulary

ἀγγέλλω carry a message, announce
~angel

ἀγοράζω do commerce ~agora

ἄδύνατος unable; impossible

αἰνέω praise, assent, acquiesce in

ἀκρόπολις -εως (f) citadel, high part
of a city ~acute

ἀνασώζω rescue, recover

ἀνδραποδίζω enslave

ἄνευ away from; not having; not
needing ~Sp. sin

ἀνίημι urge, impel; release ~jet

ἀντάπτομαι grapple, seize

ἀπαγγέλλω announce, order,
promise ~angel

ἀπάγω lead away, back

~demagogue

ἄπλετος boundless, immense,
abundant

ἀπογράφω copy, register

ἀποπλέω sail away ~float

ἀποχράω suffice; abuse

ἄργυρος silver, money ~Argentina

ἀρέσκω please, satisfy; make
amends

ἀρμόζω fit together; be well fitted to
~harmony

ἀστός townsman; citizen

ἄφαιρέω take away ~heresy

βιόω live; (mp) make a living
~biology

βωμός altar; stand, pedestal

γάμος wedding, sex ~bigamy

γενναῖος noble, sincere ~genesis

δάω learn ~didactic

δῆθεν strong form of δῆ

δικαίω demand/make justice

δόκιμος trustworthy; excellent

δορυφόρος spear-bearing

δουλεύω serve, be a slave

ἐγγίγνομαι live in ~genus

εἶμα -τος (n, 3) garment ~vest

εἵρω bound, fend off; do

ἐκγίγνομαι be born; be by birth

~genus

ἐκμανθάνω know by heart

ἐκπίμπλημι fulfil, accomplish

ἐκπίπτω fall out of ~petal

ἐλευθερία freedom

Ἑλλήν Greek

ἐμπορία commerce

ἐνθαῦτα there, here

ἐνθεῦτεν thence

ἐντέλλω (mp) command

ἕξ six ~hexagon

ἐξαγγέλλω bring news out ~angel

ἐξαιρέω pick, steal; dedicate;

destroy ~heresy

ἐξανίστημι raise, bring/send out

ἐπανίστημι rise up ~station

ἐπιπλήσσω attack, chide ~plectrum

ἐπιτελέω complete; do a religious

duty

ἐπιτελής accomplished

ἐπιτρέπω entrust, decide, allow

~trophy

ἐρμηνεύς -ος (m) interpreter

ἐτοῖμος ready; fulfilled

εὐεργέτης -ου (m, 1) benefactor

εὐήθεια goodheartedness, silliness

εὖς good, brave, noble

εὕτυχία good luck, success

θεάομαι look at, behold, consider

~theater

θεητής spectator, witness

θηέομαι look at, behold, consider

~theater

ιδρύω establish

ἵζω to seat ~sit

ἱρωσύνη priesthood, ceremonies

ἰσονομία balance; equality

κατάγω lead down/home; land

~demagogue

καταδέω tie up; fall short
 καταρρωδέω fear, dread
 κατάσκοπος spy, inspector
 κάτοδος descent, return, cycle
 κῶας κῶως (n, 3) fleece
 μεθίημι let go, cease; (mid) speed off
 ~jet
 μεταμέλομαι (impers.+dat.) cause
 regret to; (mp) regret
 μεταπέμπω send; (mid) summon
 ~pomp
 μεταχειρίζω handle; practice
 μέτεμι be among, go, follow ~ion
 μίν him, her, it
 οἰκίον abode, nest ~economics
 ὄλεθρος ruin, destruction, death
 ὀνομαστός named ~name
 ὄον οὖ type of fruit
 οὐρίζω divide; ordain, define
 παίω hit
 παντοῖος all kinds of
 πάντως by all means
 παράγω deflect; bring forward
 παραθαλάσσιος by the sea
 παραλύω detach, disable
 πέλας near, close
 περιβάλλω act: excel; mid: put on
 clothing ~ballistic
 περίεμι be superior to; be left over;
 still exist
 περιέρχομαι go around; come next
 to
 περιτίθημι put around, endow with
 ~thesis
 περιωβρίζω insult wantonly
 Πέρσης Persian
 πηδάλιον rudder
 προαγορεύω declare, predict, order
 προαιδέομαι be obliged to
 προάστειον suburb

προβαίνω surpass, continue ~basis
 πρόθυρον front door ~door
 προῖσχω be ahead, jut forward; mid:
 have before one
 προσδοκάω expect
 προσωτέρω farther
 πυλουργός gatekeeper
 πωλέω sell
 σκήπτρον scepter, staff ~scepter
 σκύταλον club, cudgel
 σοῦσον lily
 στέλλω prepare, send, furl ~apostle
 στερέω steal, take
 στρατιά army ~strategy
 συλλαμβάνω seize, capture;
 understand ~epilepsy
 συμφορά collecting; accident,
 misfortune
 συναγείρω gather together ~agora
 συνταράσσω mess up
 συχνός long; many; extensive
 τάλαντον scale, a unit of weight
 ~talent
 τέμενος -εος (n, 3) non-common
 land
 τοιόσδε such
 τοσόσδε this much
 τύραννος tyrant
 ὑποδείκνυμι (υῶ) show, trace out
 ὑποδέχομαι welcome, accept, suffer
 ~doctrine
 φυγᾶς -δος (m, 3) exile, refugee
 ~fugitive
 φυγή flight, means of escape
 ~fugitive
 χλανίς -δος (f) upper garment of
 wool
 χρυσός (ῶ) gold
 ὠνέομαι buy

3.136

Καταβάντες δὲ οὗτοι ἐς Φοινίκην καὶ Φοινίκης ἐς Σιδῶνα πόλιν αὐτίκα μὲν τριήρεας δύο ἐπλήρωσαν, ἅμα δὲ αὐτῇσι καὶ γαῦλον μέγαν παντοίων ἀγαθῶν· παρεσκευασμένοι δὲ πάντα ἔπλεον ἐς τὴν Ἑλλάδα, προσίσχοντες δὲ αὐτῆς τὰ παραθαλάσσια ἐθηεύντο καὶ ἀπεγράφοντο, ἐς ὃ τὰ πολλὰ αὐτῆς καὶ ὀνομαστὰ θεησάμενοι ἀπίκοντο τῆς Ἰταλίας ἐς Τάραντα. ἐνθαῦτα δὲ ἐκ ῥηστῶν τῆς Δημοκίδεος Ἀριστοφιλίδης τῶν Ταραντίνων ὁ βασιλεὺς τοῦτο μὲν τὰ πηδάλια¹ παρέλυσεν τῶν Μηδικῶν νεῶν, τοῦτο δὲ αὐτοὺς τοὺς Πέρσας εἶρξε ὡς κατασκόπους δῆθεν ἐόντας. ἐν ᾧ δὲ οὗτοι ταῦτα ἔπασχον, ὁ Δημοκίδης ἐς τὴν Κρότωνα ἀπικνέεται· ἀπυγμένου δὲ ἤδη τούτου ἐς τὴν ἑωυτοῦ ὁ Ἀριστοφιλίδης ἔλυσεν τοὺς Πέρσας, καὶ τὰ παρέλαβε τῶν νεῶν ἀπέδωκέ σφι.

3.137

Πλέοντες δὲ ἐνθεῦτεν οἱ Πέρσαι καὶ διώκοντες Δημοκίδα ἀπικνέονται ἐς τὴν Κρότωνα, εὐρόντες δέ μιν ἀγοράζοντα ἄπτοντο αὐτοῦ. τῶν δὲ Κροτωνιτέων οἱ μὲν καταρρωδέοντες τὰ Περσικὰ πρήγματα προΐεναι ἔτοιμοι ἦσαν, οἱ δὲ ἀντάπτοντο καὶ τοῖσι σκυτάλοισι² ἔπαιον τοὺς Πέρσας προῖσχομένους ἔπεα τάδε. «ἄνδρες Κροτωνιῆται, ὁρᾶτε τὰ ποιεέτε· ἄνδρα βασιλέος δρηπέτην γενόμενον ἐξαιρέσθε. κῶς ταῦτα βασιλεί Δαρείῳ ἐκχρήσει περιυβρίσθαι; κῶς δὲ ὑμῖν τὰ πιεύμενα ἔξει καλῶς, ἣν ἀπέλησθε ἡμέας; ἐπὶ τίνα δὲ τῆσδε προτέρην στρατευσόμεθα πόλιν; τίνα δὲ προτέρην ἀνδραποδίξεσθαι περιησόμεθα;» ταῦτα λέγοντες τοὺς Κροτωνιήτας οὐκ ἔπειθον, ἀλλ' ἐξαιρεθέντες τε τὸν Δημοκίδα καὶ τὸν γαῦλον τὸν ἅμα ἦγοντο ἀπαιρεθέντες ἀπέπλεον ὀπίσω ἐς τὴν Ἀσίην, οὐδ' ἔτι ἐζήτησαν τὸ προσωτέρω τῆς Ἑλλάδος ἀπικόμενοι ἐκμαθεῖν, ἔστερήμενοι τοῦ ἡγεμόνος. τοσόνδε μέντοι ἐνετείλατό σφι Δημοκίδης ἀναγομένοισι, κελεύων εἰπεῖν σφας Δαρείῳ ὅτι ἄρμοσται τὴν Μίλωνος θυγατέρα Δημοκίδης γυναικα. τοῦ γὰρ δὴ παλαιστὴς Μίλωνος ἦν οὖνομα πολλὸν παρὰ βασιλέϊ· κατὰ δὲ τοῦτό μοι δοκεῖ σπεῦσαι τὸν γάμον

¹ rudder ² club, cudgel

τούτον τελέσας χρήματα μεγάλα Δημοκίδης, ἵνα φανῇ πρὸς Δαρείου ἔων καὶ ἐν τῇ ἑωυτοῦ δόκιμος.

3.138

Ἀναχθέντες δὲ ἐκ τῆς Κρότωνος οἱ Πέρσαι ἐκπίπτουσι τῇσι νηυσὶ ἐς Ἰηπυγίην, καὶ σφεας δουλεύοντας ἐνθαῦτα Γίλλος ἀνὴρ Ταραντίνος φυγὰς ῥυσάμενος ἀπήγαγε παρὰ βασιλέα Δαρείον. ὁ δὲ ἀντὶ τούτων ἔτοιμος ἦν διδόναι τοῦτο ὃ τι βούλοιτο αὐτός. Γίλλος δὲ αἰρέεται κάτοδόν οἱ ἐς Τάραντα γενέσθαι, προαπηγησάμενος τὴν συμφορὴν· ἵνα δὲ μὴ συνταράξῃ τὴν Ἑλλάδα, ἣν δι' αὐτὸν στόλος μέγας πλὴν ἐπὶ τὴν Ἰταλίην, Κνιδίους μούνους ἀποχρᾶν οἱ ἔφη τοὺς κατὰγοντας γίνεσθαι, δοκέων ἀπὸ τούτων ἐόντων τοῖσι Ταραντίνοισι φύλων μάλιστα τὴν κάτοδόν οἱ ἔσσεσθαι. Δαρεῖος δὲ ὑποδεξάμενος ἐπετέλεε· πέμψας γὰρ ἄγγελον ἐς Κνίδον κατὰγειν σφέας ἐκέλευε Γίλλον ἐς Τάραντα. πειθόμενοι δὲ Δαρεΐῳ Κνιδιοὶ Ταραντίνους οὐκων ἔπειθον, βίην δὲ ἀδύνατοι ἦσαν προσφέρειν. ταῦτα μὲν νυν οὕτω ἐπρήχθη· οὗτοι δὲ πρῶτοι ἐκ τῆς Ἀσίας ἐς τὴν Ἑλλάδα ἀπίκοντο Πέρσαι, καὶ οὗτοι διὰ τοιόνδε πρῆγμα κατὰσκοποὶ ἐγένοντο.

3.139

Μετὰ δὲ ταῦτα Σάμον βασιλεὺς Δαρείος αἰρέει, πολίων πασέων πρῶτην Ἑλληνίδων καὶ βαρβάρων, διὰ τοιήνδε τινὰ αἰτίην. Καμβύσῳ τοῦ Κύρου στρατευομένου ἐπ' Αἴγυπτον ἄλλοι τε συχνοὶ ἐς τὴν Αἴγυπτον ἀπίκοντο Ἑλλήνων, οἱ μὲν, ὥς οἰκός, κατ' ἐμπορίην στρατευόμενοι, οἱ δὲ τινὲς καὶ αὐτῆς τῆς χώρας θεηταί· τῶν ἦν καὶ Συλοσῶν ὁ Αἰιάκεος, Πολυκράτεός τε ἔων ἀδελφεὸς καὶ φεύγων ἐκ Σάμου. τοῦτον τὸν Συλοσῶντα κατέλαβε εὐτυχίη τις τοιήδε. λαβὼν χλανίδα καὶ περιβαλόμενος πυρρὴν ἡγόραζε ἐν τῇ Μέμφι· ἰδὼν δὲ αὐτὸν Δαρείος, δορυφόρος τε ἔων Καμβύσῳ καὶ λόγου οὐδενός κω μεγάλου, ἐπεθύμησε τῆς χλανίδος καὶ αὐτὴν προσελθὼν ὠνέετο. ὁ δὲ Συλοσῶν ὀρέων τὸν Δαρείον μεγάλως ἐπιθυμέοντα τῆς χλανίδος, θείῃ τύχῃ χρεώμενος λέγει «ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος, δίδωμι δὲ ἄλλως, εἴ περ οὕτω δεῖ γενέσθαι πάντως τοι.» αἰνέσας

ταῦτα ὁ Δαρείος παραλαμβάνει τὸ εἶμα.

3.140

Ὁ μὲν δὴ Συλοσῶν ἠπίστατο τοῦτό οἱ ἀπολωλέναι δι' εὐθείην.³ ὥς δὲ τοῦ χρόνου προβαίνοντος Καμβύσης τε ἀπέθανε καὶ τῷ Μάγῳ ἐπανέστησαν οἱ ἑπτὰ καὶ ἐκ τῶν ἑπτὰ Δαρείος τὴν βασιληίην ἔσχε, πυνθάνεται ὁ Συλοσῶν ὡς ἡ βασιληίη περιεληλύθει ἐς τοῦτον τὸν ἄνδρα τῷ κοτὲ αὐτὸς ἔδωκε ἐν Αἰγύπτῳ δεηθέντι τὸ εἶμα. ἀναβὰς δὲ ἐς τὰ Σοῦσα ἔζετο ἐς τὰ πρόθυρα τῶν βασιλέως οἰκίων καὶ ἔφη Δαρείου εὐεργέτης εἶναι. ἀγγέλλει ταῦτα ἀκούσας ὁ πύλινος τῷ βασιλεῖ· ὁ δὲ θαυμάσας λέγει πρὸς αὐτόν «καὶ τίς ἐστὶ Ἑλλήνων εὐεργέτης τῷ ἐγὼ προαιδεύμαι, νεωστὶ μὲν τὴν ἀρχὴν ἔχω; ἀναβέβηκε δ' ἡ τις ἢ οὐδεὶς κω παρ' ἡμέας αὐτῶν, ἔχω δὲ χρέος εἰπεῖν οὐδὲν ἀνδρὸς Ἑλλήνος. ὅμως δὲ αὐτὸν παράγετε ἔσω, ἵνα εἰδῶ τί θέλων λέγει ταῦτα.» παρήγγε ὁ πύλινος τὸν Συλοσῶντα, στάντα δὲ ἐς μέσον εἰρώτων οἱ ἐρμηνέες⁴ τίς τε εἶη καὶ τί ποιήσας εὐεργέτης φησὶ εἶναι βασιλέως. εἶπε ὦν ὁ Συλοσῶν πάντα τὰ περὶ τὴν χλανίδα γενόμενα, καὶ ὡς αὐτὸς εἶη κείνος ὁ δούς. ἀμείβεται πρὸς ταῦτα Δαρείος «ὦ γενναιότατε ἀνδρῶν, σὺ κείνος εἶς ὃς ἐμοὶ οὐδεμίαν ἔχοντί κω δύναμιν ἔδωκας εἰ καὶ σμικρά, ἀλλ' ὦν ἴση γε ἡ χάρις ὁμοίως ὡς εἰ νῦν κοθέν τι μέγα λάβοιμι· ἀντ' ὦν τοι χρυσὸν καὶ ἄργυρον ἄπλετον δίδωμι, ὡς μὴ κοτὲ τοι μεταμελήσῃ Δαρεῖον τὸν Ὑστάσπεος εὖ ποιήσαντι.» λέγει πρὸς ταῦτα ὁ Συλοσῶν «ἐμοὶ μήτε χρυσὸν ὦ βασιλεῦ μήτε ἄργυρον δίδου, ἀλλ' ἀνασωσάμενός μοι δὸς τὴν πατρίδα Σάμον, τὴν νῦν ἀδελφεοῦ τοῦ ἐμοῦ Πολυκράτεος ἀποθανόντος ὑπὸ Ὅροίτῳ ἔχει δοῦλος ἡμέτερος· ταύτην μοι δὸς ἄνευ τε φόνου καὶ ἐξανδραποδίσιος.»

3.141

Ταῦτα ἀκούσας Δαρείος ἀπέστελλε στρατιήν τε καὶ στρατηγὸν Ὅτάνεα ἀνδρῶν τῶν ἑπτὰ γενόμενον, ἐντειλάμενος, ὅσων ἐδεήθη ὁ Συλοσῶν, ταῦτά οἱ ποιεῖν ἐπιτελέα. καταβὰς δὲ ἐπὶ τὴν θάλασσαν

³ goodheartedness, silliness ⁴ interpreter

ὁ Ὅτάνης ἔστειλε τὴν στρατιήν.

3.142

Τῆς δὲ Σάμου Μαιάνδριος ὁ Μαιανδρίου εἶχε τὸ κράτος, ἐπιτροπαίην παρὰ Πολυκράτεος λαβὼν τὴν ἀρχήν· τῷ δικαιοτάτῳ ἀνδρῶν βουλομένῳ γενέσθαι οὐκ ἐξεγένετο. ἐπειδὴ γάρ οἱ ἐξαγγέλθη ὁ Πολυκράτεος θάνατος, ἐποίηε τοιάδε· πρῶτα μὲν Διὸς ἐλευθερίου βωμὸν ἰδρύσατο καὶ τέμενος⁵ περὶ αὐτὸν οὖρισε τοῦτο τὸ νῦν ἐν τῷ προαστείῳ ἐστί· μετὰ δέ, ὥς οἱ ἐπεποιήτο, ἐκκλησίην συναγείρας πάντων τῶν ἀστών ἔλεξε τάδε. «ἐμοί, ὥς ἴστε καὶ ὑμεῖς, σκῆπτρον καὶ δύναμις πᾶσα ἢ Πολυκράτεος ἐπιτέτραπται, καὶ μοι παρέχει νῦν ὑμέων ἄρχειν. ἐγὼ δὲ τὰ τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω· οὔτε γάρ μοι Πολυκράτης ἤρεσκε δεσπόζων ἀνδρῶν ὁμοίων ἐωυτῷ οὔτε ἄλλος ὅστις τοιαῦτα ποιεῖ. Πολυκράτης μὲν νυν ἐξέπλησε μοῖραν τὴν ἐωυτοῦ, ἐγὼ δὲ ἐς μέσον τὴν ἀρχὴν τιθεὶς ἰσονομίην⁶ ὑμῖν προαγορεύω. τοσάδε μέντοι δικαῖῳ γέρεα ἐμεωυτῷ γενέσθαι, ἐκ μὲν γε τῶν Πολυκράτεος χρημάτων ἐξαίρετα ἐξ τάλαντά μοι γενέσθαι, ἱρὼσύνην⁷ δὲ πρὸς τούτοις αἰρεῦμαι αὐτῷ τέ μοι καὶ τοῖσι ἀπ' ἐμεῦ αἰεὶ γινομένοις τοῦ Διὸς τοῦ ἐλευθερίου· τῷ αὐτὸς τε ἱρὸν ἰδρυσάμην καὶ τὴν ἐλευθερίην ὑμῖν περιτίθηναι.» ὁ μὲν δὴ ταῦτα τοῖσι Σαμίοις ἐπαγγέλλετο· τῶν δὲ τις ἐξαναστὰς εἶπε «ἀλλ' οὐδ' ἄξιός εἰς σύ γε ἡμέων ἄρχειν, γεγονώς τε κακῶς καὶ ἐὼν ὄλεθρος· ἀλλὰ μᾶλλον ὅπως λόγον δώσεις τῶν μετεχείρισας χρημάτων.»

3.143

Ταῦτα εἶπε ἐὼν ἐν τοῖσι ἀστοῖσι⁸ δόκιμος, τῷ οὐνόμα ἦν Τελέσαρχος. Μαιάνδριος δὲ νόῳ λαβὼν ὡς εἰ μετήσει τὴν ἀρχήν, ἄλλος τις ἀντ' αὐτοῦ τύραννος καταστήσεται, οὐδὲν ἔτι ἐν νόῳ εἶχε μετιέναι αὐτήν, ἀλλ' ὡς ἀνεχώρησε ἐς τὴν ἀκρόπολιν, μεταπεμπόμενος ἕνα ἕκαστον ὡς δὴ λόγον τῶν χρημάτων δώσων, συνέλαβε σφέας καὶ κατέδησε. οἱ μὲν δὴ ἐδεδέατο, Μαιάνδριον

⁵ non-common land ⁶ balance; equality ⁷ priesthood, ceremonies

⁸ townsman; citizen

3.136

So these, when they had gone down to Phenicia and in Phenicia to the city of Sidon, forthwith manned two triremes, and besides them they also filled a large ship of burden with all manner of goods. Then when they had made all things ready they set sail for Hellas, and touching at various places they saw the coast regions of it and wrote down a description, until at last, when they had seen the greater number of the famous places, they came to Taras in Italy. There from complaisance to Demokedes Aristophilides the king of the Tarentines unfastened and removed the steering-oars of the Median ships, and also confined the Persians in prison, because, as he alleged, they came as spies. While they were being thus dealt with, Demokedes went away and reached Croton; and when he had now reached his own native place, Aristophilides set the Persians free and gave back to them those parts of their ships which he had taken away.

3.137

The Persians then sailing thence and pursuing Demokedes reached Croton, and finding him in the market-place they laid hands upon him; and some of the men of Croton fearing the Persian power were willing to let him go, but others took hold of him and struck with their staves at the Persians, who pleaded for themselves in these words: "Men of Croton, take care what ye are about: ye are rescuing a man who was a slave of king Dareios and who ran away from him. How, think you, will king Dareios be content to receive such an insult; and how shall this which ye do be well for you, if ye take him away from us? Against what city, think you, shall we make expedition sooner than against this, and what city before this shall we endeavour to reduce to slavery?" Thus saying they did not however persuade the men of Croton, but having had Demokedes rescued from them and the ship of burden which they were bringing with them taken away, they set sail to go back to Asia, and did not endeavour to visit any more parts of Hellas or to find out about them, being now deprived of their guide. This much however Demokedes gave them as a charge when they were putting forth to sea, bidding them say to Dareios that Demokedes was betrothed to the daughter of Milon: for the wrestler Milon had a great name at the king's court; and I suppose that Demokedes was urgent for this marriage, spending much money to further it, in order that Dareios might see that he was held in honour also in his own country.

3.138

The Persians however, after they had put out from Croton, were cast away with their ships in Iapygia; and as they were remaining there as slaves, Gillos

a Tarentine exile rescued them and brought them back to king Dareios. In return for this Dareios offered to give him whatsoever thing he should desire; and Gillos chose that he might have the power of returning to Taras, narrating first the story of his misfortune: and in order that he might not disturb all Hellas, as would be the case if on his account a great armament should sail to invade Italy, he said it was enough for him that the men of Cnidos should be those who brought him back, without any others; because he supposed that by these, who were friends with the Tarentines, his return from exile would most easily be effected. Dareios accordingly having promised proceeded to perform; for he sent a message to Cnidos and bade them bring back Gillos to Taras: and the men of Cnidos obeyed Dareios, but nevertheless they did not persuade the Tarentines, and they were not strong enough to apply force. Thus then it happened with regard to these things; and these were the first Persians who came from Asia to Hellas, and for the reason which has been mentioned these were sent as spies.

3.139

After this king Dareios took Samos before all other cities, whether of Hellenes or Barbarians, and for a cause which was as follows:— When Cambyses the son of Cyrus was marching upon Egypt, many Hellenes arrived in Egypt, some, as might be expected, joining in the campaign to make profit, and some also coming to see the land itself; and among these was Syloson the son of Aiakes and brother of Polycrates, an exile from Samos. To this Syloson a fortunate chance occurred, which was this:— he had taken and put upon him a flame-coloured mantle, and was about the market-place in Memphis; and Dareios, who was then one of the spearmen of Cambyses and not yet held in any great estimation, seeing him had a desire for the mantle, and going up to him offered to buy it. Then Syloson, seeing that Dareios very greatly desired the mantle, by some divine inspiration said: “I will not sell this for any sum, but I will give it thee for nothing, if, as it appears, it must be thine at all costs.” To this Dareios agreed and received from him the garment.

3.140

Now Syloson supposed without any doubt that he had altogether lost this by easy simplicity; but when in course of time Cambyses was dead, and the seven Persians had risen up against the Magian, and of the seven Dareios had obtained the kingdom, Syloson heard that the kingdom had come about to that man to whom once in Egypt he had given the garment at his request: accordingly he went up to Susa and sat down at the entrance of the king's palace, and said that he was a benefactor of Dareios. The keeper of the door hearing this reported it to the king; and he marvelled at it and said to him: “Who then of the Hellenes is my benefactor, to whom I am bound by

gratitude? seeing that it is now but a short time that I possess the kingdom, and as yet scarcely one of them has come up to our court; and I may almost say that I have no debt owing to a Hellene. Nevertheless bring him in before me, that I may know what he means when he says these things.” Then the keeper of the door brought Syloson before him, and when he had been set in the midst, the interpreters asked him who he was and what he had done, that he called himself the benefactor of the king. Syloson accordingly told all that had happened about the mantle, and how he was the man who had given it; to which Dareios made answer: “O most noble of men, thou art he who when as yet I had no power gavest me a gift, small it may be, but nevertheless the kindness is counted with me to be as great as if I should now receive some great thing from some one. Therefore I will give thee in return gold and silver in abundance, that thou mayest not ever repent that thou didst render a service to Dareios the son of Hystaspes.” To this Syloson replied: “To me, O king, give neither gold nor silver, but recover and give to me my fatherland Samos, which now that my brother Polycrates has been slain by Oroites is possessed by our slave. This give to me without bloodshed or selling into slavery.”

3.141

Dareios having heard this prepared to send an expedition with Otanes as commander of it, who had been one of the seven, charging him to accomplish for Syloson all that which he had requested. Otanes then went down to the sea-coast and was preparing the expedition.

3.142

Now Maiandrios the son of Maiandrios was holding the rule over Samos, having received the government as a trust from Polycrates; and he, though desiring to show himself the most righteous of men, did not succeed in so doing: for when the death of Polycrates was reported to him, he did as follows:— first he founded an altar to Zeus the Liberator and marked out a sacred enclosure round it, namely that which exists still in the suburb of the city: then after he had done this he gathered together an assembly of all the citizens and spoke these words: “To me, as ye know as well as I, has been entrusted the sceptre of Polycrates and all his power; and now it is open to me to be your ruler; but that for the doing of which I find fault with my neighbour, I will myself refrain from doing, so far as I may: for as I did not approve of Polycrates acting as master of men who were not inferior to himself, so neither do I approve of any other who does such things. Now Polycrates for his part fulfilled his own appointed destiny, and I now give the power into the hands of the people, and proclaim to you equality. These privileges however I think it right to have assigned to me, namely that from

the wealth of Polycrates six talents should be taken out and given to me as a special gift; and in addition to this I choose for myself and for my descendants in succession the priesthood of Zeus the Liberator, to whom I myself founded a temple, while I bestow liberty upon you.” He, as I say, made these offers to the Samians; but one of them rose up and said: “Nay, but unworthy too art thou to be our ruler, seeing that thou art of mean birth and a pestilent fellow besides. Rather take care that thou give an account of the money which thou hadst to deal with.”

3.143

Thus said one who was a man of repute among the citizens, whose name was Telesarchos; and Maiandrios perceiving that if he resigned the power, some other would be set up as despot instead of himself, did not keep the purpose at all of resigning it; but having retired to the fortress he sent for each man separately, pretending that he was going to give an account of the money, and so seized them and

vocabulary

αἰδοῖον genitals
 αἰδοῖος modest, honored
 ἀκέρατος unmixed; unharmed
 ἀκρόπολις -εως (f) citadel, high part
 of a city ~acute
 ἁλῶσιμος easy to take
 ἀναισιμῶ spend, use up
 ἀναπεῖθω (aor, plupf) seduce,
 persuade; (mp, pf, aor ppl) trust,
 obey, be confident in
 ἀναπετάννυμι (ῥ) open wide
 ἀναπίπτω fall back
 ἀναφέρω bring up ~bear
 ἀνδραποδίζω enslave
 ἀνταίρω raise against
 ἀνταίρω raise against
 ἀπαθής unaffected, impassive
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπεῖπον refuse, renounce, declare
 ἄπιξις arrival
 ἀπιστία disbelief, distrust
 ἀποδιδράσκω escape
 ἀπολαμβάνω receive, recover, take
 aside, cut off ~epilepsy
 ἀποπνίγω (ι) strangle; stew; (p)
 drown
 ἀποφέρω carry off, carry back
 ~bear
 ἀργύρεος silver ~Argentina
 ἀσθενής weak
 ἀσχάλλω be distressed
 ἀφροσύνη folly ~frenzy
 βασιλεύω be king
 βοάω shout
 βρέφος -ους (n, 3) fetus, baby
 γόργυρα (ῥ) sewer
 δεσμός bond, latch, strap; also (pl)
 headdress
 δεσμώτης -ου (m, 1) prisoner
 δικαίω demand/make justice

δίς twice
 εἰκοστός twentieth
 εἰρηναῖος peaceful
 ἐκδύω take off; leave; avoid
 ἐκπλέω sail away ~float
 ἐκπλήσσω panic, be knocked out
 ~plectrum
 ἐκχωρέω depart, back off, cede
 ἐλεύθερος not enslaved
 ἐμπίπτω fall into; attack ~petal
 ἐμποδών getting in the way
 ἐμφανής visible
 ἐνθαῦτα there, here
 ἐντέλλω (mp) command
 ἐντολή order
 ἐξαγγέλλω bring news out ~angel
 ἐξαιρέω pick, steal; dedicate;
 destroy ~heresy
 ἐξαμαρτάνω miss; err, do wrong
 ἐξεπίσταμαι know well
 ἐξίημι send forth, allow forth ~jet
 ἐπακούω hear, listen to ~acoustic
 ἐπανίστημι rise up ~station
 ἐπελαύνω beat out ~elastic
 ἐπιβοηθέω come to aid
 ἐπίκουρος ally; mercenary ~cereal
 ἐπιλανθάνω mp: forget ~Lethe
 ἐρεθίζω annoy, excite ~Eris
 ἐρῆμος empty
 ἐτοῖμος ready; fulfilled
 εὐπετής coming out well; (adv)
 fortunately
 εὖς good, brave, noble
 ἐφάλλομαι jump at or on ~sally
 ἔφορος fair wind; guardian; hill
 ἡμίονος (f) mule ~hemisphere
 θεράπων -οντος (m, 3) helper,
 henchman, servant ~therapy
 καθίημι (ιι) speed down upon; take
 down ~jet
 καίτοι and yet; and in fact; although
 κακίζω be a coward ~cacophony

κάρτα very much ~χράτος
κατάγω lead down/home; land
 ~demagogue
καταινέω agree, promise, grant
κατακτείνω kill, slay
καταλαμβάνω seize, understand,
 catch, overtake; (mp) happen
 ~epilepsy
κατασκάπτω make fun of
κατειλέω coop up
κατεναντίον facing, opposing
κρυπτός hidden, secret ~cryptic
λοιδορέω abuse, revile
μηχανή machine; mechanism, way
μίν him, her, it
μόρσιμος fated
νοσέω be sick, be mad, suffer
νόσος (f) plague, pestilence
 ~noisome
νοῦσος (f) plague, pestilence
 ~noisome
οἶκίον abode, nest ~economics
ὄνειρον dream
ὄνειρος dream
ὄον οὖ type of fruit
ὀπλίζω prepare, arm ~hoplite
οὐδαμὸς not anyone
ὄψιος late, in evening
ὄψις ὄψεως (f) sight, view
 ~thanatopsis
πάθος -ους (n, 3) an experience,
 passion, condition
παραγγέλλω transmit; order,
 summon, recommend, encourage
περίειμι be superior to; be left over;
 still exist
Πέρσης Persian
πολιορκία siege
ποτήριον cup

προάγω lead forward, advance
προθέω run from, lead to the fray
προμαχεών breastwork, battlement
προσδέχομαι await, expect; suppose
σαγηνεύω do a dragnet
σιτοφόρος (ι) carrying, producing
 grain
σόφισμα skill, trick
σπένδω libate; (mid) make a treaty
 ~spontaneous
στασιώτης -ου (m, 1) partisan
στράτευμα -τος (n, 3) army
 ~strategy
στρατιά army ~strategy
συλλέγω collect, assemble ~legion
ταράσσω mess things up ~trachea
ταραχή upsetness, confusion
τέρας -ως (n, 3) omen, fetish
τιμωρέω (ι) (+dat) take vengeance,
 punish; aid one who has been
 attacked
τιμωρία (ιι) vengeance, punishment
τίνω (ι) pay, atone for; (mp) punish
τίω value, honor; mp: exact
 recompense for
τοιόσδε such
τρίς 3 times
τύραννος tyrant
ὕπακούω listen, reply ~acoustic
ὕπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
ὕπόμαργος a little crazy
ὕπόσπονδος under truce
φήμη speech, rumor ~fame
φθονέω envy
φροντίζω consider, ponder
χειρώω dominate, subdue

δὲ μετὰ ταῦτα κατέλαβε νοῦσος. ἐλπίζων δέ μιν ἀποθανέεσθαι ὁ ἀδελφεός, τῷ οὐνομα ἦν Λυκάρητος, ἵνα εὐπετεστέως κατάσχη τὰ ἐν τῇ Σάμῳ πρήγματα, κατακτείνει τοὺς δεσμώτας¹ πάντας· οὐ γὰρ δὴ, ὡς οἴκασι, ἐβούλοντο εἶναι ἐλεύθεροι.

3.144

Ἐπειδὴ ὦν ἀπίκοντο ἐς τὴν Σάμον οἱ Πέρσαι κατάγοντες Συλλοσῶντα, οὔτε τίς σφι χεῖρας ἀνταίρεται, ὑπόσπονδοί τε ἔφασαν εἶναι ἔτοιμοι οἱ τοῦ Μαιανδρίου στασιῶται² καὶ αὐτὸς Μαιάνδριος ἐκχωρήσαι ἐκ τῆς νήσου. κατανέσαντος δ' ἐπὶ τούτοισι Ὅτάνεω καὶ σπεισασμένου, τῶν Περσέων οἱ πλείστου ἄξιοι θρόνους θέμενοι κατεναντίον τῆς ἀκροπόλιος κατέατο.

3.145

Μαιανδρίῳ δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος, τῷ οὐνομα ἦν Χαρίλεως· οὗτος ὅ τι δὴ ἑξαμαρτῶν ἐν γοργύρῃ³ ἐδέδετο, καὶ δὴ τότε ἐπακούσας τε τὰ πρησόμενα καὶ διακύψας διὰ τῆς γοργύρης, ὡς εἶδε τοὺς Πέρσας εἰρηναίως⁴ κατημένους, ἐβόα τε καὶ ἔφη λέγων Μαιανδρίῳ θέλειν ἐλθεῖν ἐς λόγους. ἐπακούσας δὲ ὁ Μαιάνδριος λύσαντας αὐτὸν ἐκέλευε ἄγειν παρ' ἐωυτόν· ὡς δὲ ἄχθη τάχιστα, λαιδορέων τε καὶ κακίζων⁵ μιν ἀνέπειθε ἐπιθέσθαι τοῖσι Πέρσῃσι, λέγων τοιάδε. «ἐμὲ μὲν, ὦ κάκιστε ἀνδρῶν, ἐόντα σεωντοῦ ἀδελφεὸν καὶ ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ δήσας γοργύρης ἡξίωσας· ὀρέων δὲ τοὺς Πέρσας ἐκβάλλοντάς τέ σε καὶ ἄνοικον ποιέοντας οὐ τολμᾶς τίσασθαι, οὕτω δὴ τι ἐόντας εὐπετέας χειρωθῆναι. ἀλλ' εἴ τοι σὺ σφέας καταρρώδηκας, ἐμοὶ δὸς τοὺς ἐπικούρους, καὶ σφεας ἐγὼ τιμωρήσομαι τῆς ἐνθάδε ἀπίξις· αὐτὸν δὲ σε ἐκπέμψαι ἐκ τῆς νήσου ἔτοιμος εἰμί.»

3.146

Ταῦτα δὲ ἔλεξε ὁ Χαρίλεως· Μαιάνδριος δὲ ὑπέλαβε τὸν λόγον, ὡς μὲν ἐγὼ δοκέω, οὐκ ἐς τοῦτο ἀφροσύνης⁶ ἀπικόμενος ὡς δόξαι τὴν

¹ prisoner ² partisan ³ sewer ⁴ peaceful ⁵ be a coward ⁶ folly

έωντοῦ δύναμιν περιέσεσθαι τῆς βασιλέως, ἀλλὰ φθονήσας μᾶλλον Συλοσῶντι εἰ ἀπονητὶ ἔμελλε ἀπολάμψεσθαι ἀκέραιον⁷ τὴν πόλιν. ἐρεθίσας⁸ ὦν τοὺς Πέρσας ἤθελε ὡς ἀσθενέστατα ποιῆσαι τὰ Σάμια πρήγματα καὶ οὕτω παραδιδόναι, εὖ ἐξεπιστάμενος ὡς παθόντες οἱ Πέρσαι κακῶς προσεμπικρανέεσθαι ἔμελλον τοῖσι Σαμίοις, εἰδὼς τε έωντῶ ἀσφαλέα ἔκδυσιν έοῦσαν ἐκ τῆς νήσου τότε ἐπεὰν αὐτὸς βούληται· ἐπεποιήτο γάρ οἱ κρυπτὴ διώρυξ ἐκ τῆς ἀκροπόλιος φέρουσα ἐπὶ θάλασσαν. αὐτὸς μὲν δὴ ὁ Μαιάνδριος ἐκπλέει ἐκ τῆς Σάμου· τοὺς δ' ἐπικούρους πάντας ὀπλίσας ὁ Χαρίλεις, καὶ ἀναπετάσας τὰς πύλας, ἐξῆκε ἐπὶ τοὺς Πέρσας οὔτε προσδεκομένους τοιούτου οὐδὲν δοκέοντάς τε δὴ πάντα συμβεβάναι. ἐμπεσόντες δὲ οἱ ἐπίκουροι τῶν Περσέων τοὺς διφροφορευμένους τε καὶ λόγου πλείστου έόντας ἔκτεινον. καὶ οὗτοι μὲν ταῦτα έποίευν, ἡ δὲ ἄλλη στρατιὴ ἡ Περσικὴ ἐπεβοήθεε· πιεζέυμενοι δὲ οἱ ἐπίκουροι ὀπίσω κατεκλήθησαν ἐς τὴν ἀκρόπολιν.

3.147

Ότάνης δὲ ὁ στρατηγὸς ιδὼν πάθος μέγα Πέρσας πεπονθότας, έντολὰς μὲν τὰς Δαρείως οἱ ἀποστέλλων ένετέλλετο, μήτε κτείνειν μηδένα Σαμίῳν μήτε άνδραποδίζεσθαι ἀπαθέα τε κακῶν ἀποδοῦναι τὴν νήσον Συλοσῶντι, τουτέων μὲν τῶν έντολέων μεμνημένος ἐπελανθάνετο, ὁ δὲ παρήγγειλε τῇ στρατιῇ πάντα τὸν ἂν λάβωσι καὶ ἄνδρα καὶ παῖδα ὁμοίως κτείνειν. ένθαῦτα τῆς στρατιῆς οἱ μὲν τὴν ἀκρόπολιν ἐπολιόρκεον, οἱ δὲ ἔκτεινον πάντα τὸν ἐμποδῶν γινόμενον ὁμοίως ἔν τε ἱρῶ καὶ ἔξω ἱροῦ.

3.148

Μαιάνδριος δὲ ἀποδράς ἐκ τῆς Σάμου ἐκπλέει ἐς Λακεδαίμονα· ἀπικόμενος δὲ ἐς αὐτὴν καὶ ἀνενεικάμενος τὰ ἔχων ἐξεχώρησε, έποίησε τοιαῦδε· ὅκως ποτήρια ἀργύρεά τε καὶ χρύσεια προθεῖτο, οἱ μὲν θεράποντες αὐτοῦ ἐξέσμων αὐτά, ὁ δ' ἂν τὸν χρόνον τοῦτον τῶ Κλεομένει τῷ Ἀναξανδρίδῳ ἐν λόγοις έών, βασιλεύοντι Σπάρτης,

⁷ unmixed; unharmed ⁸ annoy, excite

προηγέ μιν ἐς τὰ οἰκία· ὅκως δὲ ἴδοιτο Κλεομένης τὰ ποτήρια, ἀπεθώμαζέ τε καὶ ἐξεπλήσσετο· ὁ δὲ ἂν ἐκέλευε αὐτὸν ἀποφέρεσθαι αὐτῶν ὅσα βούλοιτο. τοῦτο καὶ δις καὶ τρις εἵπαντος Μαιανδρίου ὁ Κλεομένης δικαιοτάτος ἀνδρῶν γίνεται, ὃς λαβεῖν μὲν διδόμενα οὐκ ἐδικαίου, μαθὼν δὲ ὡς ἄλλοισι διδοὺς τῶν ἀστῶν εὐρήσεται τιμωρίην, βὰς ἐπὶ τοὺς ἐφόρους ἄμεινον εἶναι ἔφη τῇ Σπάρτῃ τὸν ξεῖνον τὸν Σάμιον ἀπαλλάσσεσθαι ἐκ τῆς Πελοποννήσου, ἵνα μὴ ἀναπείσῃ ἢ αὐτὸν ἢ ἄλλον τινὰ Σπαρτιητέων κακὸν γενέσθαι. οἱ δ' ὑπακούσαντες ἐξεκήρυξαν Μαιάνδριον.

3.149

Τὴν δὲ Σάμον σαγηνεύσαντες⁹ οἱ Πέρσαι παρέδοσαν Συλοσῶντι ἔρμῃον ἐοῦσαν ἀνδρῶν. ὑστέρῳ μέντοι χρόνῳ καὶ συγκατοίκισε αὐτὴν ὁ στρατηγὸς Ὅτάνης ἐκ τε ὄψιμος ὀνείρου καὶ νούσου ἣ μιν κατέλαβε νοσῆσαι¹⁰ τὰ αἰδοῖα.

3.150

Ἐπὶ δὲ Σάμον στρατεύματος ναυτικοῦ οἰχομένου Βαβυλώνιοι ἀπέστησαν, κάρτα εὖ παρεσκευασμένοι· ἐν ὧσιν γὰρ ὁ τε Μάγος ἦρχε καὶ οἱ ἑπτὰ ἐπὶ ἀνέστησαν, ἐν τούτῳ παντὶ τῷ χρόνῳ καὶ τῇ ταραχῇ ἐς τὴν πολιορκίην παρεσκευάζοντο. καί κως ταῦτα ποιεῦντες ἐλάνθανον. ἐπεῖτε δὲ ἐκ τοῦ ἐμφανέος ἀπέστησαν, ἐποίησαν τοιόνδε· τὰς μητέρας ἐξελόντες, γυναῖκα ἕκαστος μίαν προσεξαίρετο τὴν ἐβούλετο ἐκ τῶν ἐωυτοῦ οἰκίων, τὰς δὲ λοιπὰς ἀπάσας συναγαγόντες ἀπέπνιξαν· τὴν δὲ μίαν ἕκαστος σιτοποιὸν ἐξαίρετο· ἀπέπνιξαν δὲ αὐτάς, ἵνα μὴ σφῶν τὸν σῖτον ἀναισιμώσωσι.

3.151

Πυθόμενος δὲ ταῦτα ὁ Δαρεῖος καὶ συλλέξας πᾶσαν τὴν ἐωυτοῦ δύναμιν ἐστρατεύετο ἐπ' αὐτούς, ἐπελάσας δὲ ἐπὶ τὴν Βαβυλῶνα ἐπολιόρκει φροντίζοντας οὐδὲν τῆς πολιορκίης. ἀναβαίνοντες γὰρ ἐπὶ τοὺς προμαχεῶνας τοῦ τείχεος οἱ Βαβυλώνιοι κατωρχέοντο

⁹ do a dragnet ¹⁰ be sick, be mad, suffer

καὶ κατέσκαπτον Δαρείον καὶ τὴν στρατιὴν αὐτοῦ, καὶ τις αὐτῶν εἶπε τοῦτο τὸ ἔπος. «τί κάτησθε ὦ Πέρσαι ἐνθαῦτα, ἀλλ' οὐκ ἀπαλλάσσεσθε; τότε γὰρ αἰρήσετε ἡμέας, ἐπεὰν ἡμίονοι τέκωσι.» τοῦτο εἶπε τῶν τις Βαβυλωνίων οὐδαμὰ ἐλπίζων ἂν ἡμίονον τεκεῖν.

3.152

Ἐπτά δὲ μηνῶν καὶ ἐνιαυτοῦ διεληλυθότος ἤδη ὁ Δαρείος τε ἡσχαλλε¹¹ καὶ ἡ στρατιὴ πᾶσα οὐ δυνατὴ εἶναι ἐλεῖν τοὺς Βαβυλωνίους. καίτοι πάντα σοφίσματα¹² καὶ πάσας μηχανὰς ἐπεποιήκει ἐς αὐτοὺς Δαρείος· ἀλλ' οὐδ' ὥς ἐδύνατο ἐλεῖν σφεας, ἄλλοισι τε σοφίσμασι πειρησάμενος, καὶ δὴ καὶ τῷ Κῦρος εἶλε σφέας, καὶ τούτῳ ἐπειρήθη. ἀλλὰ γὰρ δεινῶς ἦσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι, οὐδὲ σφέας οἷός τε ἦν ἐλεῖν.

3.153

Ἐνθαῦτα εἰκοστῷ¹³ μηνὶ Ζωπύρῳ τῷ Μεγαβύζου, τούτου ὃς τῶν ἐπτά ἀνδρῶν ἐγένετο τῶν τὸν Μάγον κατελόντων, τούτῳ τῷ Μεγαβύζου παιδὶ Ζωπύρῳ ἐγένετο τέρας τόδε· τῶν οἱ σιτοφόρων¹⁴ ἡμίονων μία ἔτεκε. ὥς δὲ οἱ ἐξαγγέλθη καὶ ὑπὸ ἀπιστίας αὐτὸς ὁ Ζώπυρος εἶδε τὸ βρέφος,¹⁵ ἀπείπας τοῖσι ἰδοῦσι μηδενὶ φράζειν τὸ γεγονός ἐβουλεύετο. καὶ οἱ πρὸς τὰ τοῦ Βαβυλωνίου ῥήματα, ὃς κατ' ἀρχὰς ἔφησε, ἐπεὰν περ ἡμίονοι τέκωσι, τότε τὸ τεῖχος ἀλώσεσθαι, πρὸς ταύτην τὴν φήμην¹⁶ Ζωπύρῳ ἐδόκεε εἶναι ἀλώσιμος¹⁷ ἡ Βαβυλὼν· σὺν γὰρ θεῷ ἐκείνόν τε εἰπεῖν καὶ ἐωυτῷ τεκεῖν τὴν ἡμίονον.

3.154

Ὡς δὲ οἱ ἐδόκεε μόρσιμον¹⁸ εἶναι ἤδη τῇ Βαβυλῶνι ἀλίσκεσθαι, προσελθὼν Δαρείου ἀπεπνυθάνετο εἰ περὶ πολλοῦ κάρτα ποιεῖται τὴν Βαβυλῶνα ἐλεῖν. πνυθόμενος δὲ ὥς πολλοῦ τιμῶτο, ἄλλο ἐβουλεύετο, ὅπως αὐτός τε ἔσται ὁ ἐλὼν αὐτὴν καὶ ἐωυτοῦ τὸ ἔργον ἔσται·

¹¹ be distressed ¹² skill, trick ¹³ twentieth ¹⁴ carrying, producing grain ¹⁵ fetus, baby ¹⁶ speech, rumor ¹⁷ easy to take ¹⁸ fated

put them in bonds. These then had been put in bonds; but Maiandrios after this was overtaken by sickness, and his brother, whose name was Lycaretos, expecting that he would die, put all the prisoners to death, in order that he might himself more easily get possession of the power over Samos: and all this happened because, as it appears, they did not choose to be free.

3.144

So when the Persians arrived at Samos bringing Syloson home from exile, no one raised a hand against them, and moreover the party of Maiandrios and Maiandrios himself said that they were ready to retire out of the island under a truce. Otanes therefore having agreed on these terms and having made a treaty, the most honourable of the Persians had seats placed for them in front of the fortress and were sitting there.

3.145

Now the despot Maiandrios had a brother who was somewhat mad, and his name was Charilaos. This man for some offence which he had been committed had been confined in an underground dungeon, and at this time of which I speak, having heard what was being done and having put his head through out of the dungeon, when he saw the Persians peacefully sitting there he began to cry out and said that he desired to come to speech with Maiandrios. So Maiandrios hearing his voice bade them loose him and bring him into his presence; and as soon as he was brought he began to abuse and revile him, trying to persuade him to attack the Persians, and saying thus: "Thou basest of men, didst thou put me in bonds and judge me worthy of the dungeon under ground, who am thine own brother and did no wrong worthy of bonds, and when thou seest the Persians casting thee forth from the land and making thee homeless, dost thou not dare to take any revenge, though they are so exceedingly easy to be overcome? Nay, but if in truth thou art afraid of them, give me thy mercenaries and I will take vengeance on them for their coming here; and thyself I am willing to let go out of the island."

3.146

Thus spoke Charilaos, and Maiandrios accepted that which he said, not, as I think, because he had reached such a height of folly as to suppose that his own power would overcome that of the king, but rather because he grudged Syloson that he should receive from him the State without trouble, and with no injury inflicted upon it. Therefore he desired to provoke the Persians to anger and make the Samian power as feeble as possible before he gave it up to him, being well assured that the Persians, when they had suffered evil, would be likely to be as bitter against the Samians as well as against those who did the wrong, and knowing also that he had a safe way of escape from

the island whenever he desired: for he had had a secret passage made underground, leading from the fortress to the sea. Maiandrios then himself sailed out from Samos; but Charilaos armed all the mercenaries, and opening wide the gates sent them out upon the Persians, who were not expecting any such thing, but supposed that all had been arranged: and the mercenaries falling upon them began to slay those of the Persians who had seats carried for them and were of most account. While these were thus engaged, the rest of the Persian force came to the rescue, and the mercenaries were hard pressed and forced to retire to the fortress.

3.147

Then Otanes the Persian commander, seeing that the Persians had suffered greatly, purposely forgot the commands which Dareios gave him when he sent him forth, not to kill any one of the Samians nor to sell any into slavery, but to restore the island to Syloson free from all suffering of calamity,— these commands, I say, he purposely forgot, and gave the word to his army to slay every one whom they should take, man or boy, without distinction. So while some of the army were besieging the fortress, others were slaying every one who came in their way, in sanctuary or out of sanctuary equally.

3.148

Meanwhile Maiandrios had escaped from Samos and was sailing to Lacedemon; and having come thither and caused to be brought up to the city the things which he had taken with him when he departed, he did as follows:— first, he would set out his cups of silver and of gold, and then while the servants were cleaning them, he would be engaged in conversation with Cleomenes the son of Anaxandrides, then king of Sparta, and would bring him on to his house; and when Cleomenes saw the cups he marvelled and was astonished at them, and Maiandrios would bid him take away with him as many of them as he pleased. Maiandrios said this twice or three times, but Cleomenes herein showed himself the most upright of men; for he not only did not think fit to take that which was offered, but perceiving that Maiandrios would make presents to others of the citizens, and so obtain assistance for himself, he went to the Ephors and said that it was better for Sparta that the stranger of Samos should depart from Peloponnesus, lest he might persuade either himself or some other man of the Spartans to act basely. They accordingly accepted his counsel, and expelled Maiandrios by proclamation.

3.149

As to Samos, the Persians, after sweeping the population off it, delivered it to Syloson stripped of men. Afterwards however the commander Otanes even

joined in settling people there, moved by a vision of a dream and by a disease which seized him, so that he was diseased in the genital organs.

3.150

After a naval force had thus gone against Samos, the Babylonians made revolt, being for this exceedingly well prepared; for during all the time of the reign of the Magian and of the insurrection of the seven, during all this time and the attendant confusion they were preparing themselves for the siege of their city: and it chanced by some means that they were not observed to be doing this. Then when they made open revolt, they did as follows:— after setting apart their mothers first, each man set apart also for himself one woman, whosoever he wished of his own household, and all the remainder they gathered together and killed by suffocation. Each man set apart the one who has been mentioned to serve as a maker of bread, and they suffocated the rest in order that they might not consume their provisions.

3.151

Dareios being informed of this and having gathered together all his power, made expedition against them, and when he had marched his army up to Babylon he began to besiege them; but they cared nothing about the siege, for the Babylonians used to go up to the battlements of the wall and show contempt of Dareios and of his army by gestures and by words; and one of them uttered this saying: “Why, O Persians, do ye remain sitting here, and not depart? For then only shall ye capture us, when mules shall bring forth young.” This was said by one of the Babylonians, not supposing that a mule would ever bring forth young.

3.152

So when a year and seven months had now passed by, Dareios began to be vexed and his whole army with him, not being able to conquer the Babylonians. And yet Dareios had used against them every kind of device and every possible means, but not even so could he conquer them, though besides other devices he had attempted it by that also with which Cyrus conquered them; but the Babylonians were terribly on their guard and he was not able to conquer them.

3.153

Then in the twentieth month there happened to Zopyros the son of that Megabyzos who had been of the seven men who slew the Magian, to this Zopyros, I say, son of Megabyzos there happened a prodigy,— one of the mules which served as bearers of provisions for him produced young: and when this was reported to him, and Zopyros had himself seen the foal, because

he did not believe the report, he charged those who had seen it not to tell that which had happened to any one, and he considered with himself what to do. And having regard to the words spoken by the Babylonian, who had said at first that when mules should produce young, then the wall would be taken, having regard (I say) to this ominous saying, it seemed to Zopyros that Babylon could be taken: for he thought that both the man had spoken and his mule had produced young by divine dispensation.

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Since then it seemed to him that it was now fated that Babylon should be captured, he went to Dareios and inquired of him whether he thought it a matter of very great moment to conquer Babylon; and hearing in answer that he thought it of great consequence, he considered again how he might be the man to take it and

vocabulary

ἀγαθοεργία good deed
ἀεικία -είας disfiguring;
 unseemliness ~icon
αἰνέω praise, assent, acquiesce in
αἰσχρός shameful
ἀλλότριος someone else's; alien
 ~alien
ἄλωσις -τος (f) being conquered
ἀναβοάω shout out
ἀναπετάννυμι (ῥ) open wide
ἀναπηδάω leap up, start up
ἀναπίπτω fall back
ἀνασκολοπιζω impale
ἀναφύρω (ῥ) confuse; defile
ἀνήκεστος not to be cured, soothed,
 appeased
ἀπαθής unaffected, impassive
ἀπανίστημι make to get up and go
ἀποδείκνυμι (ῥ) show, point out;
 appoint; (mid) declare
ἀποδέχομαι accept ~doctrine
ἀποπνίγω (ι) strangle; stew; (p)
 drown
ἀποσπάω tear/drag away
ἀποτέμνω cut off, sever ~tonsure
ἄτελής incomplete, endless; invalid,
 for free
αὐτομολέω desert
αὐτόμολος deserting, defecting
βαρύς heavy ~baritone
βούλευμα -τος (n, 3) resolution,
 purpose
δέκατος tenth ~decimal
διαλείπω leave a gap, space apart
διατίθηναι arrange; set out goods for
 sale ~thesis
διέξοδος διαξόδου (f) outlet, path;
 narrative
δισχίλιοι 2000 ~kilo-
δόκιμος trustworthy; excellent
δόλος trick, bait

ἑβδομος seventh
ἐγχειρίδιος handle, hand tool,
 dagger
εἰκοστός twentieth
εἰσίημι (mid) speed to ~jet
ἐκφαίνω bring to light ~photon
ἐλαφρός nimble, light on one's feet;
 light, bearable ~elevator
ἐμεωυτοῦ myself
ἐνθαῦτα there, here
ἐνθεῦτεν thence
ἐντέλλω (mp) command
ἐπιδίδωμι give, give with, give
 reciprocally ~donate
ἐπιλέγω say re, say also; choose;
 (mid) think over
ἐπιστρέφω turn towards ~atrophy
ἐπιτάσσω enjoin; place near
ἐπιτρέπω entrust, decide, allow
 ~trophy
έτοιμος ready; fulfilled
εύς good, brave, noble
κάρτα very much ~κράτος
καταγελάω laugh at, deride
καταπροῖξομαι escape unpunished
κατατρέχω overrun; trash talk
καταφονεύω slaughter
κατεργάζομαι achieve; cultivate;
 get; kill
κάτισος equal
κατοικτιζω have mercy; (mp)
 lament
κόμη hair ~comet
κορυφαῖος chief
κριτής -οῦ (m, 1) judge
κριτός chosen, appointed ~critic
κυκλώω circle, encircle
κῶας κῶως (n, 3) fleece
λωβάομαι maltreat
λωβέομαι maltreat
λώβη unjust, outrageous treatment
μαστιγῶω (ι) whip

μάστιξ -γος (f) whip
 μάταιος vain, empty
 μέγαθος tall, big (person)
 μίν him, her, it
 μυριάς -δος (ῶ, f, 3) countless,
 myriad
 νέμω to allot, to pasture ~nemesis
 ὄον οὔ type of fruit
 οὐδέτερος neither
 οὖς οὔατος (n) ear
 πάγχι entirely
 παρακλίνω (ι) turn aside ~incline
 περιαιρέω strip off
 πέριξ all around
 περίοικος dwelling around
 περιοράω look around; watch;
 permit
 περιχαρής very glad
 Πέρσης Persian
 πόρος way, bridge ~fare
 προδίδωμι betray
 πρόοιδα foresee
 προοράω see before oneself
 προσβάλλω hit, attack, approach;
 attach, offer ~ballistic
 προσβολή application, attack
 προσγίγνομαι become ally to
 πρόσω forward, in the future; far

πυλουργός gatekeeper
 πύργος ramparts, tower; line of
 troops
 ρίνός (ι, f) skin, leather, shield
 ρίς ρινός (ι, f) nose, nostrils
 στερέω steal, take
 στρατηγέω be a general
 στρατιά army ~strategy
 σύγκειμαι be composed of, agreed
 on
 συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
 συμβουλεύω give advice; (mid)
 consult ~volunteer
 συνέρχομαι come together
 συντίθημι hearken, mark ~thesis
 σχέτιλος tough, sound, stubborn,
 cruel ~ischemia
 τετρακισχίλιοι 4000 ~kilo-
 τίμιος honored, precious
 τρισχίλιοι 3000 ~kilo-
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 ὑπηρετέω serve
 ὑποχείριος under one's hand
 ~chiral
 χίλιοι (ι) thousand ~kilo-

κάρτα γὰρ ἐν τοῖσι Πέρσῃσι αἱ ἀγαθοεργαί ἐς τὸ πρόσω μεγάλτεος τιμῶνται. ἄλλω μὲν νυν οὐκ ἐφράζετο ἔργῳ δυνατὸς εἶναί μιν ὑποχειρὴν ποιῆσαι, εἰ δ' ἑωυτὸν λωβησάμενος αὐτομολήσῃ ἐς αὐτούς. ἐνθαῦτα ἐν ἐλαφρῷ ποιησάμενος ἑωυτὸν λωβάται λώβην¹ ἀνήκεστον· ἀποταμὼν γὰρ ἑωυτοῦ τὴν ρίνα καὶ τὰ ὄτα καὶ τὴν κόμην κακῶς περικείρας καὶ μαστιγώσας ἦλθε παρὰ Δαρεῖον.

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Δαρεῖος δὲ κάρτα βαρέως ἤνεικε ἰδὼν ἄνδρα δοκιμώτατον λελωβημένον,² ἔκ τε τοῦ θρόνου ἀναπηδήσας ἀνέβασέ τε καὶ εἶρετό μιν ὅστις εἴη ὁ λωβησάμενος καὶ ὅ τι ποιήσαντα. ὁ δὲ εἶπε «οὐκ ἔστι οὗτος ὠνήρ, ὅτι μὴ σύ, τῷ ἐστὶ δύναμις τοσαύτη ἐμὲ δὴ ὧδε διαθεῖναι· οὐδέ τις ἀλλοτρίων ὧ βασιλεῦ τάδε ἔργασται, ἀλλ' αὐτὸς ἐγὼ ἐμεωυτόν, δεινόν τι ποιεύμενος Ἀσσυρίους Πέρσῃσι καταγελᾶν.» ὁ δ' ἀμείβετο «ὦ σχετλιώτατε ἀνδρῶν, ἔργῳ τῷ αἰσχίστῳ οὖνομα τὸ κάλλιστον ἔθου, φᾶς διὰ τοὺς πολιορκεομένους σεωυτὸν ἀνηκέστως διαθεῖναι. τί δ', ὦ μάταιε, λελωβημένου σεῦ θᾶσσον οἱ πολέμοι παραστήσονται; κῶς οὐκ ἐξέπλωσας τῶν φρενῶν σεωυτὸν διαφθείρας;» ὁ δὲ εἶπε «εἰ μὲν τοι ὑπερετίθεα τὰ ἔμελλον ποιήσῃν, οὐκ ἂν με περιείδες· νῦν δ' ἐπ' ἐμεωυτοῦ βαλόμενος ἔπρηξα. ἤδη ὦν ἦν μὴ τῶν σῶν δεήσῃ, αἰρέομεν Βαβυλῶνα. ἐγὼ μὲν γὰρ ὡς ἔχω αὐτομολήσω ἐς τὸ τεῖχος καὶ φήσω πρὸς αὐτοὺς ὡς ὑπὸ σεῦ τάδε ἔπαθον· καὶ δοκέω, πείσας σφέας ταῦτα ἔχειν οὕτω, τεύξεσθαι στρατῆς. σὺ δέ, ἀπ' ἧς ἂν ἡμέρης ἐγὼ ἐσέλθω ἐς τὸ τεῖχος, ἀπὸ ταύτης ἐς δεκάτην ἡμέρην τῆς σεωυτοῦ στρατῆς, τῆς οὐδεμία ἔσται ὥρη ἀπολλυμένης, ταύτης χιλίους τάξον κατὰ τὰς Σεμράμιος καλεομένης πύλας· μετὰ δὲ αὐτὶς ἀπὸ τῆς δεκάτης ἐς ἐβδόμην ἄλλους μοι τάξον δισχιλίους κατὰ τὰς Νινίων καλεομένης πύλας· ἀπὸ δὲ τῆς ἐβδόμης διαλείπειν εἴκοσι ἡμέρας, καὶ ἔπειτα ἄλλους κάτισον ἀγαγὼν κατὰ τὰς Χαλδαίων καλεομένης πύλας, τετρακισχιλίους. ἐχόντων δὲ μήτε οἱ πρότεροι μηδὲν τῶν ἀμυνέντων μήτε οὗτοι, πλὴν ἐγχειριδίων· τοῦτο δὲ ἔαν ἔχειν. μετὰ δὲ τὴν εἰκοστὴν ἡμέρην

¹ unjust, outrageous treatment ² maltreat

ιθέως τὴν μὲν ἄλλην στρατιὴν κελεύειν περίξ προσβάλλειν πρὸς τὸ τεῖχος, Πέρσας δέ μοι τάξον κατὰ τε τὰς Βηλίδας καλεομένας καὶ Κισσίας πύλας. ὥς γὰρ ἐγὼ δοκέω, ἐμέο μεγάλα ἔργα ἀποδεξαμένου, τά τε ἄλλα ἐπιτρέπονται ἐμοὶ Βαβυλώνιοι καὶ δὴ καὶ τῶν πυλέων τὰς βαλανάγρας· τὸ δὲ ἐνθεῦτεν ἐμοί τε καὶ Πέρσησι μελήσει τὰ δεῖ ποιεῖν.»

3.156

Ταῦτα ἐντειλάμενος ἦγε ἐπὶ τὰς πύλας, ἐπιστρεφόμενος ὥς δὴ ἀληθέως αὐτόμολος. ὀρῶντες δὲ ἀπὸ τῶν πύργων οἱ κατὰ τοῦτο τεταγμένοι κατέτρεχον κάτω καὶ ὀλίγον τι παρακλίναντες τὴν ἐτέρην πύλην εἰρώτων τίς τε εἴη καὶ ὅτεν δεόμενος ἦκοι. ὁ δὲ σφί ἡγόρευε ὥς εἴη τε Ζώπυρος καὶ αὐτομολοί ἐς ἐκείνους. ἦγον δὴ μιν οἱ πυλαιοί, ταῦτα ὥς ἤκουσαν, ἐπὶ τὰ κοινὰ τῶν Βαβυλωνίων· καταστὰς δὲ ἐπ' αὐτὰ κατοικτιζέτο, φᾶς ὑπὸ Δαρείου πεπονθέναι τὰ ἐπεπόνθει ἐπ' ἑωυτοῦ, παθεῖν δὲ ταῦτα διότι συμβουλευσαι οἱ ἀπανιστάναι τὴν στρατιήν, ἐπεῖτε δὴ οὐδεὶς πόρος ἐφαίνετο τῆς ἀλώσιος.³ «νῦν τε» ἔφη λέγων «ἐγὼ ὑμῖν ὦ Βαβυλώνιοι ἦκω μέγιστον ἀγαθόν, Δαρείῳ δὲ καὶ τῇ στρατῇ καὶ Πέρσησι μέγιστον κακόν· οὐ γὰρ δὴ ἐμέ γε ὦδε λωβησάμενος καταπροῖξεται· ἐπίσταμαι δ' αὐτοῦ πάσας τὰς διεξόδους τῶν βουλευμάτων.»⁴ τοιαῦτα ἔλεγε.

3.157

Οἱ δὲ Βαβυλώνιοι ὀρῶντες ἄνδρα τὸν ἐν Πέρσησι δοκιμώτατον ῥινός τε καὶ ὤτων ἐστερημένον, μᾶστιζί τε καὶ αἵματι ἀναπεφυρμένον, πάγχυ ἐλπίσαντες λέγειν μιν ἀληθέα καὶ σφί ἦκειν σύμμαχον, ἐπιτρέπεσθαι ἔτοιμοι ἦσαν τῶν ἐδέετο σφέων· ἐδέετο δὲ στρατιῆς. ὁ δὲ ἐπεῖτε αὐτῶν τοῦτο παρέλαβε, ἐποίεε τά περ τῷ Δαρείῳ συνεθήκατο· ἐξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρῃ τὴν στρατιήν τῶν Βαβυλωνίων καὶ κυκλωσάμενος τοὺς χιλίους, τοὺς πρώτους ἐνετείλατο Δαρείῳ τάξαι, τούτους κατεφόνευσε. μαθόντες δὲ μιν οἱ Βαβυλώνιοι τοῖσι ἔπεσι τὰ ἔργα παρεχόμενον ὅμοια, πάγχυ

³ being conquered ⁴ resolution, purpose

περιχαρές ἐόντες πᾶν δὴ ἔτοιμοι ἦσαν ὑπηρετεῖν. ὁ δὲ διαλιπὼν ἡμέρας τὰς συγκεκριμένας, αὐτὶς ἐπιλεξάμενος τῶν Βαβυλωνίων ἐξήγαγε καὶ κατεφόνευσε τῶν Δαρείου στρατιωτῶν τοὺς δισχιλίους. ἰδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ Βαβυλώνιοι πάντες Ζώπυρον εἶχον ἐν στόμασι αἰνέοντες. ὁ δὲ αὐτὶς διαλιπὼν τὰς συγκεκριμένας ἡμέρας ἐξήγαγε ἐς τὸ προειρημένον, καὶ κυκλωσάμενος κατεφόνευσε τοὺς τετρακισχιλίους. ὥς δὲ καὶ τοῦτο κατέργαστο, πάντα δὴ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος, καὶ στρατάρχης τε οὗτός σφι καὶ τειχοφύλαξ ἀπεδέδεκτο.

3.158

Προσβολὴν δὲ Δαρείου κατὰ τὰ συγκεκριμένα ποιευμένου πέριξ τὸ τείχος, ἐνθαῦτα δὴ πάντα τὸν δόλον ὁ Ζώπυρος ἐξέφαινε. οἱ μὲν γὰρ Βαβυλώνιοι ἀναβάντες ἐπὶ τὸ τείχος ἡμύνοντο τὴν Δαρείου στρατὴν προσβάλλουσιν, ὁ δὲ Ζώπυρος τὰς τε Κισσίας καὶ Βηλίδας καλεομένας πύλας ἀναπετάσας ἐσῆκε τοὺς Πέρσας ἐς τὸ τείχος. τῶν δὲ Βαβυλωνίων οἱ μὲν εἶδον τὸ ποιηθέν, οὗτοι μὲν ἔφευγον ἐς τοῦ Διὸς τοῦ Βήλου τὸ ἱρόν· οἱ δὲ οὐκ εἶδον, ἔμενον ἐν τῇ ἐωυτοῦ τάξιν ἕκαστος, ἐς ὃ δὴ καὶ οὗτοι ἔμαθον προδομένοι.

3.159

Βαβυλὼν μὲν νυν οὕτω τὸ δεύτερον αἰρέθη. Δαρεῖος δὲ ἐπεῖτε ἐκράτησε τῶν Βαβυλωνίων, τοῦτο μὲν σφέων τὸ τείχος περιεῖλε καὶ τὰς πύλας πάσας ἀπέσπασε· τὸ γὰρ πρότερον ἐλὼν Κῦρος τὴν Βαβυλῶνα ἐποίησε τούτων οὐδέτερον.⁵ τοῦτο δὲ ὁ Δαρεῖος τῶν ἀνδρῶν τοὺς κορυφαίους⁶ μάλιστα ἐς τρισχιλίους ἀνεσκολόπισε, τοῖσι δὲ λοιποῖσι Βαβυλωνίοισι ἀπέδωκε τὴν πόλιν οἰκέειν. ὥς δ' ἔξουσι γυναῖκας οἱ Βαβυλώνιοι ἵνα σφι γενεὴ ὑπογίγηται, τὰδε Δαρεῖος προῖδων ἐποίησε· τὰς γὰρ ἐωυτῶν, ὥς καὶ κατ' ἀρχὰς δεδῆλωται, ἀπέπνιξαν οἱ Βαβυλώνιοι τοῦ σίτου προορέοντες· ἐπέταξε τοῖσι περιοίκοις ἔθνεσι γυναῖκας ἐς Βαβυλῶνα κατιστάναι, ὅσας δὴ ἐκάστοισι ἐπιτάσων, ὥστε πέντε μυριάδων τὸ κεφαλαίωμα τῶν γυναικῶν συνῆλθε· ἐκ τουτέων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλώνιοι γεγόνασι.

⁵ neither ⁶ chief

3.160

Ζωπύρου δὲ οὐδεὶς ἀγαθοεργίην Περσέων ὑπερεβάλετο παρὰ Δαρείῳ κριτῇ οὔτε τῶν ὕστερον γενομένων οὔτε τῶν πρότερον, ὅτι μὴ Κῦρος μόνος· τούτῳ γὰρ οὐδεὶς Περσέων ἠξίωσε κω ἑαυτὸν συμβαλεῖν. πολλάκις δὲ Δαρεῖον λέγεται γνώμην τήνδε ἀποδέξασθαι, ὥς βούλοιτο ἂν Ζώπυρον εἶναι ἀπαθέα τῆς ἀεικείης⁷ μᾶλλον ἢ Βαβυλωνιάς οἱ εἴκοσι πρὸς τῇ εἰσῶσι προσγενέσθαι. ἐτίμησε δέ μιν μέγας· καὶ γὰρ δῶρά οἱ ἀνὰ πᾶν ἔτος ἐδίδου ταῦτα τὰ Πέρσῃσι ἐστὶ τιμιώτατα, καὶ τὴν Βαβυλωνιά οἱ ἔδωκε ἀτελέα⁸ νέμεσθαι μέχρι τῆς ἐκείνου ζόης, καὶ ἄλλα πολλὰ ἐπέδωκε. Ζωπύρου δὲ τούτου γίνεται Μεγάβυζος, ὃς ἐν Αἰγύπτῳ ἀντὶ Ἀθηναίων καὶ τῶν συμμάχων ἐστρατήγησε· Μεγαβύζου δὲ τούτου γίνεται Ζώπυρος, ὃς ἐς Ἀθήνας ἡντομόλησε ἐκ Περσέων.

⁷ disfiguring; unseemliness

⁸ incomplete, endless; invalid, for free

how the work might be his own: for among the Persians benefits are accounted worthy of a very high degree of honour. He considered accordingly that he was not able to make conquest of it by any other means, but only if he should maltreat himself and desert to their side. So, making light esteem of himself, he maltreated his own body in a manner which could not be cured; for he cut off his nose and his ears, and shaved his hair round in an unseemly way, and scourged himself, and so went into the presence of Dareios.

3.155

And Dareios was exceedingly troubled when he saw the man of most repute with him thus maltreated; and leaping up from his seat he cried aloud and asked him who was the person who had maltreated him, and for what deed. He replied: "That man does not exist, excepting thee, who has so great power as to bring me into this condition; and not any stranger, O king, has done this, but I myself to myself, accounting it a very grievous thing that the Assyrians should make a mock of the Persians." He made answer: "Thou most reckless of men, thou didst set the fairest name to the foulest deed when thou saidest that on account of those who are besieged thou didst bring thyself into a condition which cannot be cured. How, O thou senseless one, will the enemy surrender to us more quickly, because thou hast maltreated thyself? Surely thou didst wander out of thy senses in thus destroying thyself." And he said, "If I had communicated to thee that which I was about to do, thou wouldst not have permitted me to do it; but as it was, I did it on my own account. Now therefore, unless something is wanting on thy part, we shall conquer Babylon: for I shall go straightway as a deserter to the wall; and I shall say to them that I suffered this treatment at thy hands: and I think that when I have convinced them that this is so, I shall obtain the command of a part of their forces. Do thou then on the tenth day from that on which I shall enter within the wall take of those troops about which thou wilt have no concern if they be destroyed,— of these, I say, get a thousand by the gate of the city which is called the gate of Semiramis; and after this again on the seventh day after the tenth set, I pray thee, two thousand by the gate which is called the gate of the Ninevites; and after this seventh day let twenty days elapse, and then lead other four thousand and place them by the gate called the gate of the Chaldeans: and let neither the former men nor these have any weapons to defend them except daggers, but this weapon let them have. Then after the twentieth day at once bid the rest of the army make an attack on the wall all round, and set the Persians, I pray thee, by those gates which are called the gate of Belos and the gate of Kissia: for, as I think, when I have displayed great deeds of prowess, the Babylonians will entrust to me, besides their other things, also the keys which draw the bolts of the gates. Then after that it shall be the care of myself and the Persians to do that which ought to

be done.”

3.156

Having thus enjoined he proceeded to go to the gate of the city, turning to look behind him as he went, as if he were in truth a deserter; and those who were set in that part of the wall, seeing him from the towers ran down, and slightly opening one wing of the gate asked who he was, and for what purpose he had come. And he addressed them and said that he was Zopyros, and that he came as a deserter to them. The gate-keepers accordingly when they heard this led him to the public assembly of the Babylonians; and being introduced before it he began to lament his fortunes, saying that he had in fact suffered at his own hands, and that he had suffered this because he had counselled the king to withdraw his army, since in truth there seemed to be no means of taking the town: “And now,” he went on to say, “I am come for very great good to you, O Babylonians, but for very great evil to Dareios and his army, and to the Persians, for he shall surely not escape with impunity for having thus maltreated me; and I know all the courses of his counsels.”

3.157

Thus he spoke, and the Babylonians, when they saw the man of most reputation among the Persians deprived of nose and ears and smeared over with blood from scourging, supposing assuredly that he was speaking the truth and had come to be their helper, were ready to put in his power that for which he asked them, and he asked them that he might command a certain force. Then when he had obtained this from them, he did that which he had agreed with Dareios that he would do; for he led out on the tenth day the army of the Babylonians, and having surrounded the thousand men whom he had enjoined Dareios first to set there, he slew them. The Babylonians accordingly, perceiving that the deeds which he displayed were in accordance with his words, were very greatly rejoiced and were ready to serve him in all things: and after the lapse of the days which had been agreed upon, he again chose men of the Babylonians and led them out and slew the two thousand men of the troops of Dareios. Seeing this deed also, the Babylonians all had the name of Zopyros upon their tongues, and were loud in his praise. He then again, after the lapse of the days which had been agreed upon, led them out to the place appointed, and surrounded the four thousand and slew them. When this also had been done, Zopyros was everything among the Babylonians, and he was appointed both commander of their army and guardian of their walls.

3.158

But when Dareios made an attack according to the agreement on every side

of the wall, then Zopyros discovered all his craft: for while the Babylonians, having gone up on the wall, were defending themselves against the attacks of the army of Dareios, Zopyros opened the gates called the gates of Kissia and of Belos, and let in the Persians within the wall. And of the Babylonians those who saw that which was done fled to the temple of Zeus Belos, but those who did not see remained each in his own appointed place, until at last they also learnt that they had been betrayed.

3.159

Thus was Babylon conquered for the second time: and Dareios when he had overcome the Babylonians, first took away the wall from round their city and pulled down all the gates; for when Cyrus took Babylon before him, he did neither of these things: and secondly Dareios impaled the leading men to the number of about three thousand, but to the rest of the Babylonians he gave back their city to dwell in: and to provide that the Babylonians should have wives, in order that their race might be propagated, Dareios did as follows (for their own wives, as has been declared at the beginning, the Babylonians had suffocated, in provident care for their store of food):— he ordered the nations who dwelt round to bring women to Babylon, fixing a certain number for each nation, so that the sum total of fifty thousand women was brought together, and from these women the present Babylonians are descended.

3.160

As for Zopyros, in the judgment of Dareios no one of the Persians surpassed him in good service, either of those who came after or of those who had gone before, excepting Cyrus alone; for to Cyrus no man of the Persians ever yet ventured to compare himself: and Dareios is said to have declared often that he would rather that Zopyros were free from the injury than that he should have twenty Babylons added to his possession in addition to that one which he had. Moreover he gave him great honours; for not only did he give him every year those things which by the Persians are accounted the most honourable, but also he granted him Babylon to rule free from tribute, so long as he should live; and he added many other gifts. The son of this Zopyros was Megabyzos, who was made commander in Egypt against the Athenians and their allies; and the son of this Megabyzos was Zopyros, who went over to Athens as a deserter from the Persians.