GREEK SERIES · VOLUME 25

Histories

Herodotus

ΗΡΟΔΟΤΟΥ ΙΣΤΟΡΙΑΙ

Histories

Part One: Books I–II

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with a word-for-word interlinear English translation

preserving the original word order

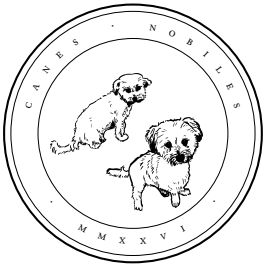


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The Greek text follows Godley's text of Herodotus

Set from the Perseus Digital Library, with corrections

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∗∗∗ marks a gap in the text.

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BOOK I

I · THE ABDUCTIONS

Herodotus of Halicarnassus sets out his inquiry so that the deeds of Greeks and barbarians may not fade, and above all the cause of their war. The Persian chroniclers blame the Phoenicians, who came to Argos to trade and carried off Io, the king's daughter; Greeks then seized Europa at Tyre and Medea from Colchis, and a generation later Alexander son of Priam took Helen. Carrying off women is the work of wrongdoers, say the Persians, but only fools avenge it; the Greeks crossed to Asia for one Lacedaemonian woman and destroyed Priam's power. The Phoenicians say Io sailed willingly, being with child. Herodotus will name the man he knows first wronged the Greeks, and tell of small cities and great alike.

Ἡροδότου Ἁλικαρνησσέος ἱστορίης ἀπόδεξις ἥδε, ὡς μήτε 1
of-Herodotus of-Halicarnassus of-inquiry display this so-that neither
τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα γένηται,
the having-happened from men by-the time faded may-become
μήτε ἔργα μεγάλα τε καὶ θωμαστά, τὰ μὲν Ἕλλησι
nor deeds great both and wondrous the(-ones) indeed by-Greeks
τὰ δὲ βαρβάροισι ἀποδεχθέντα, ἀκλεᾶ γένηται,
the(-others) and by-barbarians displayed unrenowned may-become
τά τε ἄλλα καὶ δι' ἣν αἰτίην ἐπολέμησαν ἀλλήλοισι.
the(-things) both other and through which cause they-warred with-one-another
Περσέων μέν νυν οἱ λόγιοι Φοίνικας αἰτίους φασὶ γενέσθαι
of-Persians indeed then the learned Phoenicians responsible say to-have-been
τῆς διαφορῆς. τούτους γὰρ ἀπὸ τῆς Ἐρυθρῆς καλεομένης
of-the quarrel these for from the Red called
θαλάσσης ἀπικομένους ἐπὶ τήνδε τὴν θάλασσαν, καὶ
sea having-come to this the sea and
οἰκήσαντας τοῦτον τὸν χῶρον τὸν καὶ νῦν οἰκέουσι, αὐτίκα
having-settled this the place which also now they-inhabit at-once

ναυτιλίῃσι μακρῇσι ἐπιθέσθαι, ἀπαγινέοντας δὲ φορτία
in-voyages long to-have-set-to carrying and wares
Αἰγύπτιά τε καὶ Ἀσσύρια τῇ τε ἄλλῃ ἐσαπικνέεσθαι
Egyptian both and Assyrian to-the both other(-land) to-arrive
καὶ δὴ καὶ ἐς Ἄργος. τὸ δὲ Ἄργος τοῦτον τὸν χρόνον
and indeed also at Argos — and Argos this the time
προεῖχε ἅπασι τῶν ἐν τῇ νῦν Ἑλλάδι καλεομένῃ χώρῃ.
excelled all of-those in the now Greece called land
ἀπικομένους δὲ τοὺς Φοίνικας ἐς δὴ τὸ Ἄργος τοῦτο
having-come and the Phoenicians to indeed — Argos this
διατίθεσθαι τὸν φόρτον. πέμπτῃ δὲ ἢ ἕκτῃ ἡμέρῃ ἀπ᾽ ἧς
to-dispose-of the cargo on-the-fifth and or sixth day from which
ἀπίκοντο, ἐξεμπολημένων σφι σχεδὸν πάντων, ἐλθεῖν
they-arrived having-been-sold for-them nearly all to-have-come
ἐπὶ τὴν θάλασσαν γυναῖκας ἄλλας τε πολλὰς καὶ δὴ
to the sea women other both many and indeed
καὶ τοῦ βασιλέος θυγατέρα· τὸ δέ οἱ οὔνομα εἶναι,
also of-the king daughter the and to-her name to-be
κατὰ τὠυτὸ τὸ καὶ Ἕλληνες λέγουσι, Ἰοῦν τὴν
according-to the-same which also Greeks say Io the(-daughter)
Ἰνάχου· ταύτας στάσας κατὰ πρύμνην τῆς νεὸς ὠνέεσθαι
of-Inachus these standing at stern of-the ship to-buy
τῶν φορτίων τῶν σφι ἦν θυμὸς μάλιστα· καὶ τοὺς
of-the wares of-which to-them was desire most and the
Φοίνικας διακελευσαμένους ὁρμῆσαι ἐπ᾽ αὐτάς. τὰς μὲν
Phoenicians having-urged-one-another to-rush at them the indeed
δὴ πλεῦνας τῶν γυναικῶν ἀποφυγεῖν, τὴν δὲ Ἰοῦν σὺν
then more of-the women to-have-escaped — and Io with
ἄλλῃσι ἁρπασθῆναι. ἐσβαλομένους δὲ ἐς τὴν νέα οἴχεσθαι
others to-have-been-seized having-put-(them)-in and into the ship to-be-gone
ἀποπλέοντας ἐπ᾽ Αἰγύπτου.
sailing-away for Egypt

Οὕτω μὲν Ἰοῦν ἐς Αἴγυπτον ἀπικέσθαι λέγουσι Πέρσαι, οὐκ 2
So indeed Io to Egypt to-have-come say Persians not
ὡς Ἕλληνες, καὶ τῶν ἀδικημάτων πρῶτον τοῦτο ἄρξαι.
as Greeks and of-the wrongs first this to-have-begun
μετὰ δὲ ταῦτα Ἑλλήνων τινάς (οὐ γὰρ ἔχουσι τοὔνομα
after and these-things of-Greeks some not for they-are-able the-name
ἀπηγήσασθαι) φασὶ τῆς Φοινίκης ἐς Τύρον προσσχόντας
to-tell they-say — of-Phoenicia at Tyre having-put-in
ἁρπάσαι τοῦ βασιλέος τὴν θυγατέρα Εὐρώπην. εἴησαν δ' ἂν
to-have-seized of-the king the daughter Europa would-be and —
οὗτοι Κρῆτες. ταῦτα μὲν δὴ ἴσα πρὸς ἴσα σφι γενέσθαι,
these Cretans these-things indeed then equal for equal for-them to-have-been
μετὰ δὲ ταῦτα Ἕλληνας αἰτίους τῆς δευτέρης ἀδικίης
after and these-things Greeks responsible of-the second wrong
γενέσθαι· καταπλώσαντας γὰρ μακρῇ νηὶ ἐς Αἶάν τε τὴν
to-have-become having-sailed-down for in-a-long ship to Aea both the
Κολχίδα καὶ ἐπὶ Φᾶσιν ποταμόν, ἐνθεῦτεν, διαπρηξαμένους
Colchian and to Phasis river from-there having-accomplished
καὶ τἄλλα τῶν εἵνεκεν ἀπίκατο, ἁρπάσαι τοῦ βασιλέος
also the-rest of-which for-the-sake they-had-come to-have-seized of-the king
τὴν θυγατέρα Μηδείην. πέμψαντα δὲ τὸν Κόλχων βασιλέα
the daughter Medea having-sent and the of-Colchians king
ἐς τὴν Ἑλλάδα κήρυκα αἰτέειν τε δίκας τῆς ἁρπαγῆς
to — Greece a-herald to-ask both justice for-the seizure
καὶ ἀπαιτέειν τὴν θυγατέρα. τοὺς δὲ ὑποκρίνασθαι ὡς
and to-demand-back the daughter them and to-have-answered that
οὐδὲ ἐκεῖνοι Ἰοῦς τῆς Ἀργείης ἔδοσάν σφι δίκας τῆς
not-even those of-Io the Argive gave to-them justice for-the
ἁρπαγῆς· οὐδὲ ὧν αὐτοὶ δώσειν ἐκείνοισι.
seizure nor then themselves to-be-going-to-give to-those

3 Δευτέρῃ δὲ λέγουσι γενεῇ μετὰ ταῦτα Ἀλέξανδρον
In-the-second and they-say generation after these-things Alexander
τὸν Πριάμου, ἀκηκοότα ταῦτα, ἐθελῆσαί οἱ ἐκ
the(-son) of-Priam having-heard these-things to-have-wished for-himself from
τῆς Ἑλλάδος δι᾽ ἁρπαγῆς γενέσθαι γυναῖκα, ἐπιστάμενον
— Greece through seizure to-be a-wife knowing
πάντως ὅτι οὐ δώσει δίκας· οὐδὲ γὰρ ἐκείνους διδόναι.
altogether that not he-will-give justice nor for those to-give
οὕτω δὴ ἁρπάσαντος αὐτοῦ Ἑλένην, τοῖσι Ἕλλησι
so then having-seized him Helen to-the Greeks
δόξαι πρῶτον πέμψαντας ἀγγέλους ἀπαιτέειν
to-have-seemed(-good) first having-sent messengers to-demand-back
τε Ἑλένην καὶ δίκας τῆς ἁρπαγῆς αἰτέειν. τοὺς δέ,
both Helen and justice for-the seizure to-ask them and
προϊσχομένων ταῦτα, προφέρειν σφι Μηδείης τὴν
putting-forward these-things to-cast-up to-them of-Medea the
ἁρπαγήν, ὡς οὐ δόντες αὐτοὶ δίκας οὐδὲ ἐκδόντες
seizure that not having-given themselves justice nor having-given-up
ἀπαιτεόντων βουλοίατό σφι παρ᾽ ἄλλων δίκας γίνεσθαι.
(it)-being-demanded they-should-wish for-themselves from others justice to-come
4 Μέχρι μὲν ὦν τούτου ἁρπαγὰς μούνας εἶναι παρ᾽ ἀλλήλων,
Up-to indeed then this seizures only to-be from one-another
τὸ δὲ ἀπὸ τούτου Ἕλληνας δὴ μεγάλως αἰτίους γενέσθαι·
the and from this Greeks indeed greatly responsible to-have-become
προτέρους γὰρ ἄρξαι στρατεύεσθαι ἐς τὴν Ἀσίην ἢ
earlier for to-have-begun to-campaign into — Asia than
σφέας ἐς τὴν Εὐρώπην. τὸ μέν νυν ἁρπάζειν γυναῖκας
them into — Europe the indeed then to-seize women
ἀνδρῶν ἀδίκων νομίζειν ἔργον εἶναι, τὸ δὲ ἁρπασθεισέων
of-men unjust to-think work to-be the and for-the-(women)-seized
σπουδὴν ποιήσασθαι τιμωρέειν ἀνοήτων, τὸ δὲ μηδεμίαν
eagerness to-make to-avenge of-fools the and no

ὥρην ἔχειν ἁρπασθεισέων σωφρόνων· δῆλα γὰρ δὴ ὅτι,
care to-have for-the-seized of-sensible(-men) clear for indeed that
εἰ μὴ αὐταὶ ἐβούλοντο, οὐκ ἂν ἡρπάζοντο. σφέας
if not themselves they-wished not — they-would-have-been-seized themselves
μὲν δὴ τοὺς ἐκ τῆς Ἀσίης λέγουσι Πέρσαι ἁρπαζομενέων
indeed then those from — Asia say Persians being-seized
τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι, Ἕλληνας δὲ
the women account none to-have-made Greeks and
Λακεδαιμονίης εἵνεκεν γυναικὸς στόλον μέγαν συναγεῖραι
of-a-Lacedaemonian for-the-sake woman expedition great to-have-gathered
καὶ ἔπειτα ἐλθόντας ἐς τὴν Ἀσίην τὴν Πριάμου δύναμιν
and then having-come into — Asia the of-Priam power
κατελεῖν. ἀπὸ τούτου αἰεὶ ἡγήσασθαι τὸ Ἑλληνικὸν
to-have-destroyed from this always to-have-held the Greek(-race)
σφίσι εἶναι πολέμιον. τὴν γὰρ Ἀσίην καὶ τὰ ἐνοικέοντα
to-themselves to-be hostile — for Asia and the dwelling-in(-it)
ἔθνεα βάρβαρα οἰκηιεῦνται οἱ Πέρσαι, τὴν δὲ Εὐρώπην
nations barbarian claim-as-their-own the Persians — and Europe
καὶ τὸ Ἑλληνικὸν ἤγηνται κεχωρίσθαι.
and the Greek(-race) they-consider to-have-been-separated
Οὕτω μὲν Πέρσαι λέγουσι γενέσθαι, καὶ διὰ τὴν 5
So indeed Persians say (it)-to-have-happened and through the
Ἰλίου ἅλωσιν εὑρίσκουσι σφίσι ἐοῦσαν τὴν ἀρχὴν τῆς
of-Ilium capture they-find for-themselves being the beginning of-the
ἔχθρης τῆς ἐς τοὺς Ἕλληνας. περὶ δὲ τῆς Ἰοῦς οὐκ
enmity the toward the Greeks about and — Io not
ὁμολογέουσι Πέρσῃσι οὕτω Φοίνικες· οὐ γὰρ ἁρπαγῇ
agree with-Persians thus Phoenicians not for by-seizure
σφέας χρησαμένους λέγουσι ἀγαγεῖν αὐτὴν ἐς Αἴγυπτον,
them having-used they-say to-have-brought her to Egypt
ἀλλ' ὡς ἐν τῷ Ἄργεϊ ἐμίσγετο τῷ ναυκλήρῳ
but as in — Argos she-had-intercourse with-the captain

τῆς νεός· ἐπεὶ δ' ἔμαθε ἔγκυος ἐοῦσα, αἰδεομένη
of-the ship when and she-learned pregnant being feeling-shame-before
τοὺς τοκέας οὕτω δὴ ἐθελοντὴν αὐτὴν τοῖσι Φοίνιξι
the parents so then willingly her with-the Phoenicians
συνεκπλῶσαι, ὡς ἂν μὴ κατάδηλος γένηται.
to-have-sailed-away so-that — not discovered she-might-become
Ταῦτα μέν νυν Πέρσαι τε καὶ Φοίνικες λέγουσι· ἐγὼ δὲ
These-things indeed then Persians both and Phoenicians say I and
περὶ μὲν τούτων οὐκ ἔρχομαι ἐρέων ὡς οὕτω ἢ ἄλλως
about indeed these not am-going to-say that thus or otherwise
κως ταῦτα ἐγένετο, τὸν δὲ οἶδα αὐτὸς πρῶτον
somehow these-things happened the(-man) but I-know myself first
ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἕλληνας, τοῦτον
having-begun of-unjust deeds against the Greeks this(-man)
σημήνας προβήσομαι ἐς τὸ πρόσω τοῦ λόγου, ὁμοίως
having-indicated I-shall-go-forward into the further(-part) of-the account alike
σμικρὰ καὶ μεγάλα ἄστεα ἀνθρώπων ἐπεξιών. τὰ γὰρ
small and great cities of-men going-through the(-ones) for
τὸ πάλαι μεγάλα ἦν, τὰ πολλὰ σμικρὰ αὐτῶν γέγονε·
the of-old great were the many small of-them have-become
τὰ δὲ ἐπ' ἐμεῦ ἦν μεγάλα, πρότερον ἦν σμικρά.
the(-ones) and in my(-time) were great formerly were small
τὴν ἀνθρωπηίην ὦν ἐπιστάμενος εὐδαιμονίην οὐδαμὰ ἐν
the human then knowing prosperity never in
τὠυτῷ μένουσαν, ἐπιμνήσομαι ἀμφοτέρων ὁμοίως.
the-same remaining I-shall-make-mention of-both alike

II · CANDAULES AND GYGES

Croesus the Lydian was the first barbarian known to subdue Greeks to tribute. The rule had passed to his house from the Heraclids, whose last king was Candaules. Thinking his wife the most beautiful of all women, he bids his spearman Gyges see her naked, and against Gyges' protests hides him behind the bedroom door. The queen sees him go out and says nothing. Next day she offers him a choice: kill Candaules and take her and the kingdom, or die himself. Gyges chooses to live, kills the king in his sleep, and the Delphic oracle confirms his rule, warning that vengeance will come for the Heraclids in his fifth descendant. Gyges sends great gifts of gold and silver to Delphi.

Κροῖσος ἦν Λυδὸς μὲν γένος, παῖς δὲ Ἀλυάττεω, τύραννος 6
Croesus was a-Lydian indeed by-race son and of-Alyattes tyrant
δὲ ἐθνέων τῶν ἐντὸς Ἅλυος ποταμοῦ, ὃς ῥέων ἀπὸ
and of-nations the(-ones) within the-Halys river which flowing from
μεσαμβρίης μεταξὺ Συρίων τε καὶ Παφλαγόνων ἐξιεῖ πρὸς
the-south between Syrians both and Paphlagonians issues toward
βορέην ἄνεμον ἐς τὸν Εὔξεινον καλεόμενον πόντον. οὗτος
the-north wind into the Euxine called sea this
ὁ Κροῖσος βαρβάρων πρῶτος τῶν ἡμεῖς ἴδμεν τοὺς μὲν
— Croesus of-barbarians first of-whom we know some indeed
κατεστρέψατο Ἑλλήνων ἐς φόρου ἀπαγωγήν, τοὺς δὲ φίλους
subdued of-Greeks to of-tribute payment others and friends
προσεποιήσατο. κατεστρέψατο μὲν Ἴωνάς τε καὶ Αἰολέας
made subdued indeed Ionians both and Aeolians
καὶ Δωριέας τοὺς ἐν τῇ Ἀσίῃ, φίλους δὲ προσεποιήσατο
and Dorians those in — Asia friends and he-made
Λακεδαιμονίους. πρὸ δὲ τῆς Κροίσου ἀρχῆς πάντες Ἕλληνες
Lacedaemonians before and the of-Croesus rule all Greeks
ἦσαν ἐλεύθεροι· τὸ γὰρ Κιμμερίων στράτευμα τὸ ἐπὶ
were free the for of-Cimmerians army the(-one) against

τὴν Ἰωνίην ἀπικόμενον Κροίσου ἐὸν πρεσβύτερον οὐ
— *Ionia having-come than-Croesus being older not*
καταστροφὴ ἐγένετο τῶν πολίων ἀλλ᾽ ἐξ ἐπιδρομῆς ἁρπαγή.
a-subjugation was of-the cities but from a-raid a-plundering

7 Ἡ δὲ ἡγεμονίη οὕτω περιῆλθε, ἐοῦσα Ἡρακλειδέων,
The and sovereignty thus passed-over being of-the-Heraclids
ἐς τὸ γένος τὸ Κροίσου, καλεομένους δὲ Μερμνάδας.
to the family the of-Croesus called and Mermnadae
ἦν Κανδαύλης, τὸν οἱ Ἕλληνες Μυρσίλον ὀνομάζουσι,
there-was Candaules whom the Greeks Myrsilus name
τύραννος Σαρδίων, ἀπόγονος δὲ Ἀλκαίου τοῦ Ἡρακλέος.
tyrant of-Sardis a-descendant and of-Alcaeus the(-son) of-Heracles
Ἄγρων μὲν γὰρ ὁ Νίνου τοῦ Βήλου τοῦ
Agron indeed for the(-son) of-Ninus the(-son) of-Belus the(-son)
Ἀλκαίου πρῶτος Ἡρακλειδέων βασιλεὺς ἐγένετο Σαρδίων,
of-Alcaeus first of-the-Heraclids king became of-Sardis
Κανδαύλης δὲ ὁ Μύρσου ὕστατος. οἱ δὲ πρότερον
Candaules and the(-son) of-Myrsus last those and before
Ἄγρωνος βασιλεύσαντες ταύτης τῆς χώρης ἦσαν ἀπόγονοι
Agron having-been-kings of-this the land were descendants
Λυδοῦ τοῦ Ἄτυος, ἀπ᾽ ὅτευ ὁ δῆμος Λύδιος ἐκλήθη
of-Lydus the(-son) of-Atys from whom the people Lydian was-called
ὁ πᾶς οὗτος, πρότερον Μηίων καλεόμενος. παρὰ
the whole this(-people) formerly Meïones being-called by
τούτων Ἡρακλεῖδαι ἐπιτραφθέντες ἔσχον τὴν ἀρχὴν ἐκ
these the-Heraclids having-been-entrusted held the rule from
θεοπροπίου, ἐκ δούλης τε τῆς Ἰαρδάνου γεγονότες
an-oracle from a-slave-woman both the(-one) of-Iardanus born
καὶ Ἡρακλέος, ἄρξαντες μὲν ἐπὶ δύο τε καὶ εἴκοσι γενεᾶς
and of-Heracles having-ruled indeed for two both and twenty generations

ἀνδρῶν ἔτεα πέντε τε καὶ πεντακόσια, παῖς παρὰ πατρὸς
of-men years five both and five-hundred son from father
ἐκδεκόμενος τὴν ἀρχήν, μέχρι Κανδαύλεω τοῦ Μύρσου.
receiving the rule until Candaules the(-son) of-Myrsus
Οὗτος δὴ ὢν ὁ Κανδαύλης ἠράσθη τῆς ἑωυτοῦ γυναικός, 8
This indeed then — Candaules fell-in-love of-the his-own wife
ἐρασθεὶς δὲ ἐνόμιζέ οἱ εἶναι γυναῖκα πολλὸν πασέων
having-fallen-in-love and he-thought to-him to-be a-wife by-far of-all
καλλίστην. ὥστε δὲ ταῦτα νομίζων, ἦν γάρ οἱ τῶν
most-beautiful as and these-things thinking there-was for to-him of-the
αἰχμοφόρων Γύγης ὁ Δασκύλου ἀρεσκόμενος μάλιστα,
spearmen Gyges the(-son) of-Dascylus pleasing(-him) most
τούτῳ τῷ Γύγῃ καὶ τὰ σπουδαιέστερα τῶν πρηγμάτων
to-this — Gyges also the more-serious of-the affairs
ὑπερετίθετο ὁ Κανδαύλης καὶ δὴ καὶ τὸ εἶδος τῆς γυναικὸς
entrusted — Candaules and indeed also the form of-the wife
ὑπερεπαινέων. χρόνου δὲ οὐ πολλοῦ διελθόντος (χρῆν γὰρ
over-praising time and not much having-passed it-was-fated for
Κανδαύλῃ γενέσθαι κακῶς) ἔλεγε πρὸς τὸν Γύγην τοιάδε.
to-Candaules to-fare badly he-said to — Gyges such(-words)
"Γύγη, οὐ γάρ σε δοκέω πείθεσθαί μοι λέγοντι περὶ
Gyges not for you I-think to-believe me speaking about
τοῦ εἴδεος τῆς γυναικός (ὦτα γὰρ τυγχάνει ἀνθρώποισι
the form of-the wife ears for happen to-men
ἐόντα ἀπιστότερα ὀφθαλμῶν), ποίεε ὅκως ἐκείνην θεήσεαι
being less-credible than-eyes make(-it) that her you-will-see
γυμνήν." ὁ δ' ἀμβώσας εἶπε "δέσποτα, τίνα λέγεις λόγον
naked he and crying-out said master what do-you-speak word
οὐκ ὑγιέα, κελεύων με δέσποιναν τὴν ἐμὴν θεήσασθαι γυμνήν;
not sound bidding me mistress the my to-see naked
ἅμα δὲ κιθῶνι ἐκδυομένῳ συνεκδύεται καὶ τὴν
at-the-same-time and with-a-tunic being-taken-off puts-off-with(-it) also the

αἰδῶ γυνή. πάλαι δὲ τὰ καλὰ ἀνθρώποισι ἐξεύρηται,
shame a-woman long-ago and the fine(-things) by-men have-been-found-out
ἐκ τῶν μανθάνειν δεῖ· ἐν τοῖσι ἓν τόδε ἐστί, σκοπέειν
from which to-learn (one)-must among which one this is to-look-at
τινὰ τὰ ἑωυτοῦ. ἐγὼ δὲ πείθομαι ἐκείνην εἶναι πασέων
one the his-own(-things) I and believe her to-be of-all
γυναικῶν καλλίστην, καὶ σέο δέομαι μὴ δέεσθαι ἀνόμων."
women most-beautiful and of-you I-beg not to-ask lawless(-things)
9 Ὁ μὲν δὴ λέγων τοιαῦτα ἀπεμάχετο, ἀρρωδέων μὴ τί οἱ
He indeed then saying such(-things) fought-off fearing lest any to-him
ἐξ αὐτῶν γένηται κακόν, ὃ δ' ἀμείβετο τοῖσιδε. "θάρσεε,
from them should-come evil(-thing) he and answered with-these take-heart
Γύγη, καὶ μὴ φοβεῦ μήτε ἐμέ, ὡς σέο πειρώμενος λέγω λόγον
Gyges and not fear either me as you testing I-say word
τόνδε, μήτε γυναῖκα τὴν ἐμήν, μή τί τοι ἐξ αὐτῆς γένηται
this or wife the my lest any to-you from her should-come
βλάβος. ἀρχὴν γὰρ ἐγὼ μηχανήσομαι οὕτω ὥστε μηδὲ
harm (at)-the-beginning for I shall-contrive so so-that not-even
μαθεῖν μιν ὀφθεῖσαν ὑπὸ σεῦ. ἐγὼ γάρ σε ἐς τὸ οἴκημα ἐν
to-learn her having-been-seen by you I for you into the chamber in
τῷ κοιμώμεθα ὄπισθε τῆς ἀνοιγομένης θύρης στήσω. μετὰ
which we-sleep behind the being-opened door shall-set after
δ' ἐμὲ ἐσελθόντα παρέσται καὶ ἡ γυνὴ ἡ ἐμὴ ἐς κοῖτον.
and me having-entered will-come also the wife the my to bed
κεῖται δὲ ἀγχοῦ τῆς ἐσόδου θρόνος· ἐπὶ τοῦτον τῶν ἱματίων
lies and near the entrance a-chair on this of-the garments
κατὰ ἓν ἕκαστον ἐκδύνουσα θήσει, καὶ κατ' ἡσυχίην πολλὴν
by one each taking-off she-will-lay and in quiet much
παρέξει τοι θεήσασθαι. ἐπεὰν δὲ ἀπὸ τοῦ θρόνου στείχῃ
will-give to-you to-look when and from the chair she-goes

ἐπὶ τὴν εὐνὴν κατὰ νώτου τε αὐτῆς γένῃ, σοὶ μελέτω
to the bed behind back and her you-get to-you let-it-be-a-care
τὸ ἐνθεῦτεν ὅκως μή σε ὄψεται ἰόντα διὰ θυρέων."
the from-there that not you she-will-see going through doors
Ὁ μὲν δὴ ὡς οὐκ ἐδύνατο διαφυγεῖν, ἦν ἕτοιμος· ὁ δὲ 10
He indeed then as not he-was-able to-escape was ready — and
Κανδαύλης, ἐπεὶ ἐδόκεε ὥρη τῆς κοίτης εἶναι, ἤγαγε τὸν
Candaules when it-seemed the-hour of-the bed to-be he-led —
Γύγεα ἐς τὸ οἴκημα, καὶ μετὰ ταῦτα αὐτίκα παρῆν καὶ
Gyges into the chamber and after these-things at-once was-present also
ἡ γυνή. ἐσελθοῦσαν δὲ καὶ τιθεῖσαν τὰ εἵματα ἐθηεῖτο
the wife having-entered and also laying-down the garments looked-at(-her)
ὁ Γύγης. ὡς δὲ κατὰ νώτου ἐγένετο ἰούσης τῆς γυναικὸς
— Gyges when and behind (her)-back he-was going the woman
ἐς τὴν κοίτην, ὑπεκδὺς ἐχώρεε ἔξω, καὶ ἡ γυνὴ ἐπορᾷ
to the bed slipping-out he-went out and the woman sees
μιν ἐξιόντα. μαθοῦσα δὲ τὸ ποιηθὲν ἐκ τοῦ ἀνδρὸς
him going-out having-learned and the(-thing) done by the husband
οὔτε ἀνέβωσε αἰσχυνθεῖσα οὔτε ἔδοξε μαθεῖν, ἐν νόῳ
neither cried-out being-ashamed nor seemed to-learn in mind
ἔχουσα τίσεσθαι τὸν Κανδαύλεα. παρὰ γὰρ τοῖσι
having to-be-going-to-punish — Candaules among for the
Λυδοῖσι, σχεδὸν δὲ καὶ παρὰ τοῖσι ἄλλοισι βαρβάροισι
Lydians nearly and also among the other barbarians
καὶ ἄνδρα ὀφθῆναι γυμνὸν ἐς αἰσχύνην μεγάλην φέρει.
even a-man to-be-seen naked to shame great brings
Τότε μὲν δὴ οὕτω οὐδὲν δηλώσασα ἡσυχίην εἶχε· ὡς δὲ 11
Then indeed then so nothing having-shown quiet she-kept when and
ἡμέρη τάχιστα ἐγεγόνεε, τῶν οἰκετέων τοὺς μάλιστα
day soonest had-come of-the household(-servants) those most
ὥρα πιστοὺς ἐόντας ἑωυτῇ, ἑτοίμους ποιησαμένη ἐκάλεε
she-saw faithful being to-herself ready having-made she-called

τὸν Γύγεα. ὁ δὲ οὐδὲν δοκέων αὐτὴν τῶν πρηχθέντων
— Gyges he and not-at-all thinking her of-the things-done
ἐπίστασθαι ἦλθε καλεόμενος· ἐώθεε γὰρ καὶ πρόσθε,
to-know came being-called he-was-accustomed for also before
ὅκως ἡ βασίλεια καλέοι, φοιτᾶν. ὡς δὲ ὁ Γύγης ἀπίκετο,
whenever the queen should-call to-come when and — Gyges arrived
ἔλεγε ἡ γυνὴ τάδε. "νῦν τοι δυῶν ὁδῶν παρεουσέων
said the woman this now to-you two ways being-present
Γύγη δίδωμι αἵρεσιν, ὁκοτέρην βούλεαι τραπέσθαι. ἢ
Gyges I-give a-choice which-of-two you-wish to-turn either
γὰρ Κανδαύλεα ἀποκτείνας ἐμέ τε καὶ τὴν βασιληίην ἔχε
for Candaules having-killed me both and the kingdom have
τὴν Λυδῶν, ἢ αὐτόν σε αὐτίκα οὕτω ἀποθνήσκειν δεῖ,
the of-Lydians or yourself you at-once so to-die (one)-must
ὡς ἂν μὴ πάντα πειθόμενος Κανδαύλῃ τοῦ λοιποῦ
so-that — not in-all obeying Candaules for-the rest
ἴδῃς τὰ μή σε δεῖ. ἀλλ' ἤτοι κεῖνόν γε
you-may-see the(-things) not you (one)-ought but surely that(-man) at-least
τὸν ταῦτα βουλεύσαντα δεῖ ἀπόλλυσθαι, ἢ σὲ τὸν
the(-one) these-things having-planned must to-perish or you the(-one)
ἐμὲ γυμνὴν θεησάμενον καὶ ποιήσαντα οὐ νομιζόμενα." ὁ
me naked having-seen and having-done not customary(-things) —
δὲ Γύγης τέως μὲν ἀπεθώμαζε τὰ λεγόμενα, μετὰ
and Gyges for-a-while indeed wondered-at the(-things) being-said after
δὲ ἱκέτευε μή μιν ἀναγκαίῃ ἐνδέειν διακρῖναι τοιαύτην
and he-begged not him by-necessity to-bind to-decide such
αἵρεσιν. οὔκων δὴ ἔπειθε, ἀλλ' ὥρα ἀναγκαίην
a-choice not-then indeed he-persuaded(-her) but he-saw necessity
ἀληθέως προκειμένην ἢ τὸν δεσπότεα ἀπολλύναι ἢ αὐτὸν
truly set-before(-him) either the master to-destroy or himself
ὑπ' ἄλλων ἀπόλλυσθαι· αἱρέεται αὐτὸς περιεῖναι. ἐπειρώτα
by others to-perish he-chooses himself to-survive he-asked

δὴ λέγων τάδε. "ἐπεί με ἀναγκάζεις δεσπότεα τὸν ἐμὸν
indeed saying this since me you-compel master the my
κτείνειν οὐκ ἐθέλοντα, φέρε ἀκούσω τέῳ καὶ τρόπῳ
to-kill not willing come let-me-hear in-what also way
ἐπιχειρήσομεν αὐτῷ." ἣ δὲ ὑπολαβοῦσα ἔφη "ἐκ τοῦ
we-shall-attack him she and replying said from the
αὐτοῦ μὲν χωρίου ἡ ὁρμὴ ἔσται ὅθεν περ καὶ ἐκεῖνος
same indeed place the onset will-be whence indeed even that(-man)
ἐμὲ ἐπεδέξατο γυμνήν, ὑπνωμένῳ δὲ ἡ ἐπιχείρησις ἔσται."
me displayed naked on-him-sleeping and the attack will-be
Ὡς δὲ ἤρτυσαν τὴν ἐπιβουλήν, νυκτὸς γενομένης (οὐ 12
When and they-had-prepared the plot night having-come not
γὰρ ἐμετίετο ὁ Γύγης, οὐδέ οἱ ἦν ἀπαλλαγὴ οὐδεμία,
for was-let-go — Gyges nor to-him was release any
ἀλλ' ἔδεε ἢ αὐτὸν ἀπολωλέναι ἢ Κανδαύλεα)
but it-was-necessary either himself to-have-perished or Candaules
εἵπετο ἐς τὸν θάλαμον τῇ γυναικί, καί μιν ἐκείνη,
he-followed into the bedroom the woman and him she
ἐγχειρίδιον δοῦσα, κατακρύπτει ὑπὸ τὴν αὐτὴν θύρην.
a-dagger having-given hides behind the same door
καὶ μετὰ ταῦτα ἀναπαυομένου Κανδαύλεω ὑπεκδύς
and after these-things resting Candaules having-slipped-out
τε καὶ ἀποκτείνας αὐτὸν ἔσχε καὶ τὴν γυναῖκα καὶ τὴν
both and having-killed him held both the wife and the
βασιληίην Γύγης τοῦ καὶ Ἀρχίλοχος ὁ Πάριος κατὰ τὸν
kingdom Gyges whom also Archilochus the Parian at the
αὐτὸν χρόνον γενόμενος ἐν ἰάμβῳ τριμέτρῳ ἐπεμνήσθη.
same time having-lived in an-iambic trimeter mentioned
Ἔσχε δὲ τὴν βασιληίην καὶ ἐκρατύνθη ἐκ τοῦ ἐν Δελφοῖσι 13
Held and the kingdom and was-confirmed by the in Delphi
χρηστηρίου. ὡς γὰρ δὴ οἱ Λυδοὶ δεινὸν ἐποιεῦντο
oracle when for indeed the Lydians terrible made

τὸ Κανδαύλεω πάθος καὶ ἐν ὅπλοισι ἦσαν, συνέβησαν
the of-Candaules fate and in arms were they-came-together
ἐς τὠυτὸ οἵ τε τοῦ Γύγεω στασιῶται καὶ οἱ λοιποὶ
into the-same the both — of-Gyges partisans and the rest
Λυδοί, ἢν μὲν τὸ χρηστήριον ἀνέλῃ μιν βασιλέα εἶναι
Lydians if indeed the oracle should-ordain him king to-be
Λυδῶν, τὸν δὲ βασιλεύειν, ἢν δὲ μή, ἀποδοῦναι ὀπίσω ἐς
of-Lydians him and to-reign if but not to-give-back back to
Ἡρακλείδας τὴν ἀρχήν. ἀνεῖλέ τε δὴ τὸ χρηστήριον καὶ
the-Heraclids the rule ordained both indeed the oracle and
ἐβασίλευσε οὕτω Γύγης. τοσόνδε μέντοι εἶπε ἡ Πυθίη,
became-king thus Gyges so-much however said the Pythia
ὡς Ἡρακλείδῃσι τίσις ἥξει ἐς τὸν πέμπτον ἀπόγονον
that for-the-Heraclids vengeance will-come on the fifth descendant
Γύγεω. τούτου τοῦ ἔπεος Λυδοί τε καὶ οἱ βασιλέες
of-Gyges of-this the utterance Lydians both and the kings
αὐτῶν λόγον οὐδένα ἐποιεῦντο, πρὶν δὴ ἐπετελέσθη.
their account none made before indeed it-was-fulfilled
14 Τὴν μὲν δὴ τυραννίδα οὕτω ἔσχον οἱ Μερμνάδαι
The indeed then tyranny thus held the Mermnadae
τοὺς Ἡρακλείδας ἀπελόμενοι, Γύγης δὲ τυραννεύσας
the Heraclids having-taken-away(-it) Gyges and having-become-tyrant
ἀπέπεμψε ἀναθήματα ἐς Δελφοὺς οὐκ ὀλίγα, ἀλλ᾽ ὅσα
sent offerings to Delphi not few but as-many(-as)
μὲν ἀργύρου ἀναθήματα, ἔστι οἱ πλεῖστα ἐν Δελφοῖσι,
indeed of-silver offerings are his most in Delphi
πάρεξ δὲ τοῦ ἀργύρου χρυσὸν ἄπλετον ἀνέθηκε ἄλλον τε
besides and the silver gold unlimited he-dedicated other both
καὶ τοῦ μάλιστα μνήμην ἄξιον ἔχειν ἐστί, κρητῆρες οἱ
and which most memory worthy to-have is mixing-bowls which
ἀριθμὸν ἓξ χρύσεοι ἀνακέαται. ἑστᾶσι δὲ οὗτοι ἐν τῷ
in-number six golden are-dedicated stand and these in the

Κορινθίων θησαυρῷ, σταθμὸν ἔχοντες τριήκοντα τάλαντα·
of-Corinthians treasury weight having thirty talents
ἀληθέι δὲ λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶ
true but account using not of-Corinthians the public is
ὁ θησαυρός, ἀλλὰ Κυψέλου τοῦ Ἠετίωνος. οὗτος δὲ ὁ
the treasury but of-Cypselus the(-son) of-Eetion this and —
Γύγης πρῶτος βαρβάρων τῶν ἡμεῖς ἴδμεν ἐς Δελφοὺς
Gyges first of-barbarians of-whom we know to Delphi
ἀνέθηκε ἀναθήματα μετὰ Μίδην τὸν Γορδίεω Φρυγίης
dedicated offerings after Midas the(-son) of-Gordias of-Phrygia
βασιλέα. ἀνέθηκε γὰρ δὴ καὶ Μίδης τὸν βασιλήιον θρόνον
king dedicated for indeed also Midas the royal throne
ἐς τὸν προκατίζων ἐδίκαζε, ἐόντα ἀξιοθέητον· κεῖται δὲ
on which sitting-before he-judged being worth-seeing lies and
ὁ θρόνος οὗτος ἔνθα περ οἱ τοῦ Γύγεω κρητῆρες. ὁ δὲ
the throne this where indeed the — of-Gyges mixing-bowls the and
χρυσὸς οὗτος καὶ ὁ ἄργυρος τὸν ὁ Γύγης ἀνέθηκε, ὑπὸ
gold this and the silver which — Gyges dedicated by
Δελφῶν καλέεται Γυγάδας ἐπὶ τοῦ ἀναθέντος ἐπωνυμίην.
Delphians is-called Gygian after the dedicator naming

III · ALYATTES AND ARION

Gyges attacked Miletus and Smyrna and took Colophon; under his son Ardys the Cimmerians, driven out by the Scythians, took all Sardis but its citadel. Alyattes, after Sadyattes, fought Cyaxares, drove out the Cimmerians, took Smyrna, and carried on the war on Miletus, eleven years in all. When a temple of Athena burned and he fell ill, the Pythia would not answer until he rebuilt it; Thrasybulus, warned by Periander, set the Milesians feasting before the Lydian herald, and Alyattes made peace. In Periander's time Arion, forced overboard by Corinthian sailors, was carried to Taenarum by a dolphin. Alyattes died after fifty-seven years.

15 Ἐσέβαλε μέν νυν στρατιὴν καὶ οὗτος ἐπείτε ἦρξε ἐς
Invaded indeed then (with)-an-army also this(-man) after he-ruled into
τε Μίλητον καὶ ἐς Σμύρνην, καὶ Κολοφῶνος τὸ ἄστυ
both Miletus and into Smyrna and of-Colophon the town
εἷλε· ἀλλ᾽ οὐδὲν γὰρ μέγα ἀπ᾽ αὐτοῦ ἄλλο ἔργον ἐγένετο
he-took but nothing for great from him other deed came-about
βασιλεύσαντος δυῶν δέοντα τεσσεράκοντα ἔτεα, τοῦτον
having-reigned two lacking forty years him
μὲν παρήσομεν τοσαῦτα ἐπιμνησθέντες, Ἄρδυος δὲ τοῦ
indeed we-shall-pass-over so-much having-mentioned of-Ardys and the(-son)
Γύγεω μετὰ Γύγην βασιλεύσαντος μνήμην ποιήσομαι.
of-Gyges after Gyges having-reigned mention I-shall-make
οὗτος δὲ Πριηνέας τε εἷλε ἐς Μίλητόν τε ἐσέβαλε, ἐπὶ
this(-man) and Prienians both took into Miletus and invaded in
τούτου τε τυραννεύοντος Σαρδίων Κιμμέριοι ἐξ ἠθέων
his and being-tyrant of-Sardis Cimmerians from (their)-abodes
ὑπὸ Σκυθέων τῶν νομάδων ἐξαναστάντες ἀπίκοντο ἐς
by Scythians the nomad having-been-driven-out came into
τὴν Ἀσίην καὶ Σάρδις πλὴν τῆς ἀκροπόλιος εἷλον.
— Asia and Sardis except the acropolis took

16 Ἄρδυος δὲ βασιλεύσαντος ἐνὸς δέοντα πεντήκοντα ἔτεα
Ardys and having-reigned one lacking fifty years
ἐξεδέξατο Σαδυάττης ὁ Ἄρδυος, καὶ ἐβασίλευσε ἔτεα
succeeded Sadyattes the(-son) of-Ardys and reigned years
δυώδεκα, Σαδυάττεω δὲ Ἀλυάττης. οὗτος δὲ Κυαξάρῃ τε
twelve of-Sadyattes and Alyattes this(-man) and with-Cyaxares both
τῷ Δηιόκεω ἀπογόνῳ ἐπολέμησε καὶ Μήδοισι, Κιμμερίους
the of-Deioces descendant warred and with-Medes Cimmerians
τε ἐκ τῆς Ἀσίης ἐξήλασε, Σμύρνην τε τὴν ἀπὸ
both from — Asia drove-out Smyrna and the(-city) from
Κολοφῶνος κτισθεῖσαν εἷλε, ἐς Κλαζομενάς τε ἐσέβαλε.
Colophon founded took into Clazomenae and invaded

ἀπὸ μέν νυν τούτων οὐκ ὡς ἤθελε ἀπήλλαξε, ἀλλὰ
from indeed then these not as he-wished he-came-off but
προσπταίσας μεγάλως· ἄλλα δὲ ἔργα ἀπεδέξατο ἐὼν ἐν
having-stumbled greatly other and deeds he-displayed being in
τῇ ἀρχῇ ἀξιαπηγητότατα τάδε.
the rule most-worth-telling these
Ἐπολέμησε Μιλησίοισι, παραδεξάμενος τὸν πόλεμον παρὰ 17
He-warred with-Milesians having-received the war from
τοῦ πατρός. ἐπελαύνων γὰρ ἐπολιόρκεε τὴν Μίλητον
the father marching-against for he-besieged — Miletus
τρόπῳ τοιῷδε· ὅκως μὲν εἴη ἐν τῇ γῇ καρπὸς
in-a-manner such whenever indeed there-was in the land crop
ἁδρός, τηνικαῦτα ἐσέβαλλε τὴν στρατιήν· ἐστρατεύετο δὲ
ripe then he-sent-in the army he-marched and
ὑπὸ συρίγγων τε καὶ πηκτίδων καὶ αὐλοῦ γυναικηίου τε
to pipes both and harps and pipe female both
καὶ ἀνδρηίου. ὡς δὲ ἐς τὴν Μιλησίην ἀπίκοιτο, οἰκήματα
and male when and into the Milesian(-land) he-came buildings
μὲν τὰ ἐπὶ τῶν ἀγρῶν οὔτε κατέβαλλε οὔτε ἐνεπίμπρη
indeed those in the fields neither he-threw-down nor he-burned
οὔτε θύρας ἀπέσπα, ἔα δὲ κατὰ χώρην ἑστάναι· ὃ
nor doors tore-off he-let(-them) and in place to-stand he
δὲ τά τε δένδρεα καὶ τὸν καρπὸν τὸν ἐν τῇ γῇ ὅκως
and the both trees and the crop the in the land when
διαφθείρειε, ἀπαλλάσσετο ὀπίσω. τῆς γὰρ θαλάσσης οἱ
he-had-destroyed went-away back of-the for sea the
Μιλήσιοι ἐπεκράτεον, ὥστε ἐπέδρης μὴ εἶναι ἔργον τῇ
Milesians were-masters so-that of-a-siege not to-be work for-the
στρατιῇ. τὰς δὲ οἰκίας οὐ κατέβαλλε ὁ Λυδὸς τῶνδε
army the and houses not did-throw-down the Lydian of-these
εἵνεκα, ὅκως ἔχοιεν ἐνθεῦτεν ὁρμώμενοι τὴν γῆν
for-the-sake so-that they-might-be-able from-there setting-out the land

σπείρειν τε καὶ ἐργάζεσθαι οἱ Μιλήσιοι, αὐτὸς δὲ ἐκείνων
to-sow both and to-work the Milesians himself and those
ἐργαζομένων ἔχοι τι καὶ σίνεσθαι ἐσβάλλων.
working might-have something also to-ravage invading

18 Ταῦτα ποιέων ἐπολέμεε ἔτεα ἕνδεκα, ἐν τοῖσι τρώματα
These-things doing he-warred years eleven in which wounds
μεγάλα διφάσια Μιλησίων ἐγένετο, ἔν τε Λιμενηίῳ χώρης
great two-fold of-Milesians came-about in both Limeneium of-land
τῆς σφετέρης μαχεσαμένων καὶ ἐν Μαιάνδρου πεδίῳ. τὰ
the their-own having-fought and in of-Maeander plain the
μέν νυν ἓξ ἔτεα τῶν ἕνδεκα Σαδυάττης ὁ Ἄρδυος ἔτι
indeed then six years of-the eleven Sadyattes the(-son) of-Ardys still
Λυδῶν ἦρχε, ὁ καὶ ἐσβάλλων τηνικαῦτα ἐς τὴν Μιλησίην
of-Lydians ruled who also sending-in at-that-time into the Milesian(-land)
τὴν στρατιήν· Σαδυάττης οὗτος γὰρ καὶ ὁ τὸν πόλεμον
the army Sadyattes this(-man) for also the(-one) the war
ἦν συνάψας· τὰ δὲ πέντε τῶν ἐτέων τὰ ἑπόμενα τοῖσι ἓξ
was having-joined the and five of-the years the following the six
Ἀλυάττης ὁ Σαδυάττεω ἐπολέμεε, ὃς παραδεξάμενος,
Alyattes the(-son) of-Sadyattes warred who having-received
ὡς καὶ πρότερόν μοι δεδήλωται, παρὰ τοῦ πατρὸς
as also before by-me has-been-shown from the father
τὸν πόλεμον προσεῖχε ἐντεταμένως. τοῖσι δὲ Μιλησίοισι
the war attended-to vigorously for-the and Milesians
οὐδαμοὶ Ἰώνων τὸν πόλεμον τοῦτον συνεπελάφρυνον ὅτι
none of-Ionians the war this helped-to-lighten except
μὴ Χῖοι μοῦνοι. οὗτοι δὲ τὸ ὅμοιον ἀνταποδιδόντες
— Chians alone these and the like repaying
ἐτιμώρεον· καὶ γὰρ δὴ πρότερον οἱ Μιλήσιοι τοῖσι
helped and for indeed before the Milesians with-the
Χίοισι τὸν πρὸς Ἐρυθραίους πόλεμον συνδιήνεικαν.
Chians the against Erythraeans war helped-to-bear

Τῷ δὲ δυωδεκάτῳ ἔτεϊ ληίου ἐμπιπραμένου ὑπὸ τῆς 19
In-the and twelfth year the-crop being-set-on-fire by the
στρατιῆς συνηνείχθη τι τοιόνδε γενέσθαι πρῆγμα· ὡς
army it-happened something such to-come-about affair when
ἄφθη τάχιστα τὸ λήιον, ἀνέμῳ βιώμενον ἅψατο νηοῦ
was-kindled soonest the crop by-wind forced it-caught of-a-shrine
Ἀθηναίης ἐπίκλησιν Ἀσσησίης, ἀφθεὶς δὲ ὁ νηὸς
of-Athena by-name Assesian having-been-kindled and the shrine
κατεκαύθη. καὶ τὸ παραυτίκα μὲν λόγος οὐδεὶς ἐγένετο,
burned-down and the at-the-moment indeed account none came-about
μετὰ δὲ τῆς στρατιῆς ἀπικομένης ἐς Σάρδις ἐνόσησε ὁ
after and the army having-come to Sardis fell-sick —
Ἀλυάττης. μακροτέρης δέ οἱ γινομένης τῆς νούσου πέμπει
Alyattes longer and to-him becoming the illness he-sends
ἐς Δελφοὺς θεοπρόπους, εἴτε δὴ συμβουλεύσαντός τευ,
to Delphi envoys whether indeed having-advised someone
εἴτε καὶ αὐτῷ ἔδοξε πέμψαντα τὸν θεὸν ἐπειρέσθαι περὶ τῆς
or also to-him it-seemed having-sent the god to-ask about the
νούσου. τοῖσι δὲ ἡ Πυθίη ἀπικομένοισι ἐς Δελφοὺς οὐκ ἔφη
illness to-them and the Pythia having-come to Delphi not said
χρήσειν πρὶν ἢ τὸν νηὸν τῆς Ἀθηναίης ἀνορθώσωσι,
she-would-give-oracle before — the shrine — of-Athena they-should-rebuild
τὸν ἐνέπρησαν χώρης τῆς Μιλησίης ἐν Ἀσσησῷ.
which they-burned of-land the Milesian at Assesus
Δελφῶν οἶδα ἐγὼ οὕτω ἀκούσας γενέσθαι· Μιλήσιοι 20
from-Delphians I-know I so having-heard (it)-to-have-happened Milesians
δὲ τάδε προστιθεῖσι τούτοισι, Περίανδρον τὸν Κυψέλου
and this add to-these Periander the(-son) of-Cypselus
ἐόντα Θρασυβούλῳ τῷ τότε Μιλήτου τυραννεύοντι
being to-Thrasybulus the then of-Miletus being-tyrant
ξεῖνον ἐς τὰ μάλιστα, πυθόμενον τὸ χρηστήριον τὸ
a-guest-friend to the most having-learned the oracle the(-one)

τῷ Ἀλυάττῃ γενόμενον, πέμψαντα ἄγγελον κατειπεῖν,
— to-Alyattes having-come having-sent a-messenger to-have-told(-it)
ὅκως ἄν τι προειδὼς πρὸς τὸ παρεὸν βουλεύηται.
so-that — anything foreknowing toward the present he-might-plan
21 Μιλήσιοι μέν νυν οὕτω λέγουσι γενέσθαι. Ἀλυάττης
Milesians indeed then so say (it)-to-have-happened Alyattes
δέ, ὡς οἱ ταῦτα ἐξαγγέλθη, αὐτίκα ἔπεμπε κήρυκα ἐς
and when to-him these-things were-reported at-once sent a-herald to
Μίλητον βουλόμενος σπονδὰς ποιήσασθαι Θρασυβούλῳ τε
Miletus wishing a-truce to-make with-Thrasybulus both
καὶ Μιλησίοισι χρόνον ὅσον ἂν τὸν νηὸν οἰκοδομέῃ. ὁ
and Milesians (for)-time as-long-as — the shrine he-should-build he
μὲν δὴ ἀπόστολος ἐς τὴν Μίλητον ἦν, Θρασύβουλος δὲ
indeed then the-envoy to — Miletus was Thrasybulus and
σαφέως προπεπυσμένος πάντα λόγον, καὶ εἰδὼς τὰ
clearly having-learned-beforehand all the-account and knowing the(-things)
Ἀλυάττης μέλλοι ποιήσειν, μηχανᾶται τοιάδε· ὅσος
Alyattes was-about to-do contrives such(-things) as-much-as
ἦν ἐν τῷ ἄστεϊ σῖτος καὶ ἑωυτοῦ καὶ ἰδιωτικός, τοῦτον
there-was in the town grain both his-own and private this
πάντα συγκομίσας ἐς τὴν ἀγορὴν προεῖπε Μιλησίοισι,
all having-gathered into the market-place he-proclaimed to-Milesians
ἐπεὰν αὐτὸς σημήνῃ, τότε πίνειν τε πάντας καὶ κώμῳ
whenever he-himself should-signal then to-drink both all and revelry
χρᾶσθαι ἐς ἀλλήλους.
to-use toward one-another
22 Ταῦτα δὲ ἐποίεέ τε καὶ προηγόρευε Θρασύβουλος τῶνδε
These-things and did both and proclaimed Thrasybulus of-these
εἵνεκεν, ὅκως ἂν δὴ ὁ κῆρυξ ὁ Σαρδιηνὸς ἰδών
for-the-sake that — indeed the herald the Sardian having-seen
τε σωρὸν μέγαν σίτου κεχυμένον καὶ τοὺς ἀνθρώπους
both heap great of-grain poured-out and the people

ἐν εὐπαθείῃσι ἐόντας ἀγγείλῃ Ἀλυάττῃ· τὰ δὴ
in festivities being should-report to-Alyattes which(-things) indeed
καὶ ἐγένετο. ὡς γὰρ δὴ ἰδών τε ἐκεῖνα ὁ κῆρυξ
also happened when for indeed having-seen both those(-things) the herald
καὶ εἶπας πρὸς Θρασύβουλον τοῦ Λυδοῦ τὰς ἐντολὰς
and having-spoken to Thrasybulus of-the Lydian the commands
ἀπῆλθε ἐς τὰς Σάρδις, ὡς ἐγὼ πυνθάνομαι, δι' οὐδὲν
went-away to — Sardis as I learn through nothing
ἄλλο ἐγένετο ἡ διαλλαγή. ἐλπίζων γὰρ ὁ Ἀλυάττης
else came-about the reconciliation expecting for — Alyattes
σιτοδείην τε εἶναι ἰσχυρὴν ἐν τῇ Μιλήτῳ καὶ τὸν λεὼν
famine both to-be severe in — Miletus and the people
τετρῦσθαι ἐς τὸ ἔσχατον κακοῦ, ἤκουε τοῦ κήρυκος
to-have-been-worn-down to the extreme of-evil he-heard the herald
νοστήσαντος ἐκ τῆς Μιλήτου τοὺς ἐναντίους λόγους ἢ
having-returned from — Miletus the contrary words than
ὡς αὐτὸς κατεδόκεε. μετὰ δὲ ἥ τε διαλλαγὴ σφι
as he-himself supposed after and the both reconciliation for-them
ἐγένετο ἐπ' ᾧ τε ξείνους ἀλλήλοισι εἶναι καὶ
came-about on (condition)-that — guest-friends to-one-another to-be and
συμμάχους, καὶ δύο τε ἀντὶ ἑνὸς νηοὺς τῇ Ἀθηναίῃ
allies and two both instead-of one temples — to-Athena
οἰκοδόμησε ὁ Ἀλυάττης ἐν τῇ Ἀσσησῷ, αὐτός τε ἐκ
built — Alyattes at — Assesus himself and from
τῆς νούσου ἀνέστη. κατὰ μὲν τὸν πρὸς Μιλησίους τε
the illness rose-up concerning indeed the against Milesians both
καὶ Θρασύβουλον πόλεμον Ἀλυάττῃ ὧδε ἔσχε.
and Thrasybulus war for-Alyattes thus it-went
Περίανδρος δὲ ἦν Κυψέλου παῖς, οὗτος ὁ τῷ 23
Periander and was of-Cypselus son this(-man) the(-one) —
Θρασυβούλῳ τὸ χρηστήριον μηνύσας· ἐτυράννευε δὲ
to-Thrasybulus the oracle having-revealed was-tyrant and

ὁ Περίανδρος Κορίνθου· τῷ δὴ λέγουσι Κορίνθιοι
— *Periander of-Corinth to-whom indeed say Corinthians*
(ὁμολογέουσι δέ σφι Λέσβιοι) ἐν τῷ βίῳ θῶμα
agree and with-them Lesbians in the life a-wonder
μέγιστον παραστῆναι, Ἀρίονα τὸν Μηθυμναῖον ἐπὶ
greatest to-have-happened Arion the Methymnaean on
δελφῖνος ἐξενειχθέντα ἐπὶ Ταίναρον, ἐόντα κιθαρῳδὸν
a-dolphin carried-out to Taenarum being a-lyre-singer
τῶν τότε ἐόντων οὐδενὸς δεύτερον, καὶ διθύραμβον
of-those then being of-none second and the-dithyramb
πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν ποιήσαντά τε καὶ
first of-men of-whom we know having-made both and
ὀνομάσαντα καὶ διδάξαντα ἐν Κορίνθῳ.
having-named and having-taught at Corinth

24 Τοῦτον τὸν Ἀρίονα λέγουσι, τὸν πολλὸν τοῦ χρόνου
This — Arion they-say the much of-the time
διατρίβοντα παρὰ Περιάνδρῳ ἐπιθυμῆσαι πλῶσαι ἐς Ἰταλίην
spending with Periander to-have-desired to-sail to Italy
τε καὶ Σικελίην, ἐργασάμενον δὲ χρήματα μεγάλα θελῆσαι
both and Sicily having-made and money great to-have-wished
ὀπίσω ἐς Κόρινθον ἀπικέσθαι. ὁρμᾶσθαι μέν νυν ἐκ
back to Corinth to-come to-set-out indeed then from
Τάραντος, πιστεύοντα δὲ οὐδαμοῖσι μᾶλλον ἢ Κορινθίοισι
Tarentum trusting and in-none more than in-Corinthians
μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων. τοὺς δὲ ἐν τῷ
to-have-hired a-ship of-men Corinthian them and in the
πελάγεϊ ἐπιβουλεύειν τὸν Ἀρίονα ἐκβαλόντας ἔχειν τὰ
open-sea to-plot-against — Arion having-thrown(-him)-out to-have the
χρήματα. τὸν δὲ συνέντα τοῦτο λίσσεσθαι, χρήματα
money him and having-understood this to-beg(-them) money
μέν σφι προϊέντα, ψυχὴν δὲ παραιτεόμενον. οὔκων δὴ
indeed to-them giving-up life and begging-for not-then indeed

πείθειν αὐτὸν τούτοισι, ἀλλὰ κελεύειν τοὺς πορθμέας ἢ
to-persuade him with-these but to-bid the sailors either
αὐτὸν διαχρâσθαί μιν, ὡς ἂν ταφῆς ἐν γῇ τύχῃ,
himself to-make-away-with him so-that — of-burial in land he-might-obtain
ἢ ἐκπηδâν ἐς τὴν θάλασσαν τὴν ταχίστην· ἀπειληθέντα
or to-leap-out into the sea the quickest(-way) cornered
δὴ τὸν Ἀρίονα ἐς ἀπορίην παραιτήσασθαι, ἐπειδή σφι
indeed — Arion into helplessness to-have-begged since to-them
οὕτω δοκέοι, περιδεῖν αὐτὸν ἐν τῇ σκευῇ πάσῃ στάντα
thus it-seemed to-permit him in the attire all standing
ἐν τοῖσι ἑδωλίοισι ἀείσαι· ἀείσας δὲ ὑπεδέκετο ἑωυτὸν
on the rowing-benches to-sing having-sung and he-promised himself
κατεργάσασθαι. καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονὴν εἰ μέλλοιεν
to-make-away-with and to-them to-come-over for pleasure if they-were-going
ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ, ἀναχωρῆσαι ἐκ
to-hear the best of-men singer to-have-withdrawn from
τῆς πρύμνης ἐς μέσην νέα. τὸν δὲ ἐνδύντα τε πâσαν
the stern to the-middle ship him and having-put-on both all
τὴν σκευὴν καὶ λαβόντα τὴν κιθάρην, στάντα ἐν τοῖσι
the attire and having-taken the lyre standing on the
ἑδωλίοισι διεξελθεῖν νόμον τὸν ὄρθιον, τελευτῶντος δὲ
rowing-benches to-have-gone-through the-strain the high ending and
τοῦ νόμου ῥῖψαί μιν ἐς τὴν θάλασσαν ἑωυτὸν ὡς εἶχε
the strain to-have-thrown him into the sea himself as he-was
σὺν τῇ σκευῇ πάσῃ. καὶ τοὺς μὲν ἀποπλέειν ἐς Κόρινθον,
with the attire all and them indeed to-sail-off to Corinth
τὸν δὲ δελφῖνα λέγουσι ὑπολαβόντα ἐξενεῖκαι ἐπὶ
him and a-dolphin they-say having-taken-up to-have-carried-out to
Ταίναρον. ἀποβάντα δὲ αὐτὸν χωρέειν ἐς Κόρινθον σὺν τῇ
Taenarum having-landed and him to-go to Corinth with the
σκευῇ, καὶ ἀπικόμενον ἀπηγέεσθαι πâν τὸ γεγονός.
attire and having-arrived to-relate all the(-thing) having-happened

Περίανδρον δὲ ὑπὸ ἀπιστίης Ἀρίονα μὲν ἐν φυλακῇ ἔχειν
Periander and from disbelief Arion indeed in custody to-keep
οὐδαμῇ μετιέντα, ἀνακῶς δὲ ἔχειν τῶν πορθμέων.
in-no-way letting(-him)-go anxiously and to-be(-on-watch) for-the sailors
ὡς δὲ ἄρα παρεῖναι αὐτούς, κληθέντας ἱστορέεσθαι εἴ
when and so to-be-present them having-been-called to-be-questioned whether
τι λέγοιεν περὶ Ἀρίονος. φαμένων δὲ ἐκείνων ὡς
anything they-could-say about Arion asserting and those that
εἴη τε σῶς περὶ Ἰταλίην καί μιν εὖ πρήσσοντα λίποιεν
he-was both safe about Italy and him well faring they-had-left
ἐν Τάραντι, ἐπιφανῆναί σφι τὸν Ἀρίονα ὥσπερ ἔχων
in Tarentum to-have-appeared to-them — Arion just-as having(-it)
ἐξεπήδησε· καὶ τοὺς ἐκπλαγέντας οὐκ ἔχειν ἔτι
he-leapt-out and them amazed not to-be-able any-longer
ἐλεγχομένους ἀρνέεσθαι. ταῦτα μέν νυν Κορίνθιοί τε
being-refuted to-deny these-things indeed then Corinthians both
καὶ Λέσβιοι λέγουσι, καὶ Ἀρίονος ἐστὶ ἀνάθημα χάλκεον
and Lesbians say and of-Arion is an-offering bronze
οὐ μέγα ἐπὶ Ταινάρῳ, ἐπὶ δελφῖνος ἐπεὼν ἄνθρωπος.
not great at Taenarum on a-dolphin riding a-man
25 Ἀλυάττης δὲ ὁ Λυδὸς τὸν πρὸς Μιλησίους πόλεμον
Alyattes and the Lydian the against Milesians war
διενείκας μετέπειτα τελευτᾷ, βασιλεύσας ἔτεα ἑπτὰ
having-carried-through afterward dies having-reigned years seven
καὶ πεντήκοντα. ἀνέθηκε δὲ ἐκφυγὼν τὴν νοῦσον δεύτερος
and fifty dedicated and having-escaped the illness second
οὗτος τῆς οἰκίης ταύτης ἐς Δελφοὺς κρητῆρά τε
this(-man) of-the house this to Delphi a-mixing-bowl both
ἀργύρεον μέγαν καὶ ὑποκρητηρίδιον σιδήρεον κολλητόν,
silver great and a-stand iron welded
θέης ἄξιον διὰ πάντων τῶν ἐν Δελφοῖσι ἀναθημάτων,
of-sight worthy among all the in Delphi offerings

Γλαύκου τοῦ Χίου ποίημα, ὃς μοῦνος δὴ πάντων
of-Glaucus the Chian a-work who alone indeed of-all
ἀνθρώπων σιδήρου κόλλησιν ἐξεῦρε.
men of-iron welding discovered

IV · SOLON AND CROESUS

Croesus, king at thirty-five, subdues the Greeks of Asia, beginning with Ephesus, and is turned from building a fleet against the islanders by a sage's jest. When nearly all the peoples west of the Halys are his, the wise men of Greece visit rich Sardis, among them Solon of Athens, traveling ten years so as not to be forced to repeal his laws. Shown the treasuries, he names as happiest Tellus the Athenian, who saw his grandchildren and died gloriously in battle, and second Cleobis and Biton, who drew their mother's cart to Hera's temple and died in their sleep there. Man is wholly chance, Solon says: call no one happy before his end. Croesus sends him away as a fool.

Τελευτήσαντος δὲ Ἀλυάττεω ἐξεδέξατο τὴν βασιληίην 26
Having-died and Alyattes received the kingdom
Κροῖσος ὁ Ἀλυάττεω, ἐτέων ἐὼν ἡλικίην πέντε καὶ
Croesus the(-son) of-Alyattes of-years being in-age five and
τριήκοντα· ὃς δὴ Ἑλλήνων πρώτοισι ἐπεθήκατο Ἐφεσίοισι.
thirty who indeed of-Greeks first attacked Ephesians
ἔνθα δὴ οἱ Ἐφέσιοι πολιορκεόμενοι ὑπ᾽ αὐτοῦ ἀνέθεσαν
there indeed the Ephesians being-besieged by him dedicated
τὴν πόλιν τῇ Ἀρτέμιδι, ἐξάψαντες ἐκ τοῦ νηοῦ σχοινίον ἐς
the city — to-Artemis having-fastened from the shrine a-rope to
τὸ τεῖχος. ἔστι δὲ μεταξὺ τῆς τε παλαιῆς πόλιος, ἣ τότε
the wall is and between the both old city which then
ἐπολιορκέετο, καὶ τοῦ νηοῦ ἑπτὰ στάδιοι. πρώτοισι μὲν δὴ
was-being-besieged and the shrine seven stades first indeed then
τούτοισι ἐπεχείρησε ὁ Κροῖσος, μετὰ δὲ ἐν μέρεϊ ἑκάστοισι
these attacked — Croesus after and in turn each

Ἰώνων τε καὶ Αἰολέων, ἄλλοισι ἄλλας αἰτίας ἐπιφέρων,
of-Ionians both and Aeolians to-some other charges bringing-against
τῶν μὲν ἐδύνατο μέζονας παρευρίσκειν, μέζονα
against-whom indeed he-could greater to-find-besides greater(-charges)
ἐπαιτιώμενος, τοῖσι δὲ αὐτῶν καὶ φαῦλα ἐπιφέρων.
alleging against-some and of-them even trivial(-charges) bringing-against

27 Ὡς δὲ ἄρα οἱ ἐν τῇ Ἀσίῃ Ἕλληνες κατεστράφατο ἐς
When and then the in — Asia Greeks had-been-subdued to
φόρου ἀπαγωγήν, τὸ ἐνθεῦτεν ἐπενόεε νέας ποιησάμενος
tribute payment the(-time) from-then he-planned ships having-made
ἐπιχειρέειν τοῖσι νησιώτῃσι. ἐόντων δέ οἱ πάντων ἑτοίμων
to-attack the islanders being and for-him all ready
ἐς τὴν ναυπηγίην, οἳ μὲν Βίαντα λέγουσι τὸν Πριηνέα
for the shipbuilding some indeed Bias say the Prienian
ἀπικόμενον ἐς Σάρδις, οἳ δὲ Πιττακὸν τὸν Μυτιληναῖον,
having-come to Sardis others and Pittacus the Mytilenaean
εἰρομένου Κροίσου εἴ τι εἴη νεώτερον περὶ τὴν
asking Croesus whether anything were newer about —
Ἑλλάδα, εἰπόντα τάδε καταπαῦσαι τὴν ναυπηγίην· “Ὦ
Greece having-said these-things to-have-stopped the shipbuilding O
βασιλεῦ, νησιῶται ἵππον συνωνέονται μυρίην, ἐς Σάρδις
king islanders horse are-buying ten-thousand to Sardis
τε καὶ ἐπὶ σὲ ἐν νόῳ ἔχοντες στρατεύεσθαι.” Κροῖσον
both and against you in mind having to-campaign Croesus
δὲ ἐλπίσαντα λέγειν ἐκεῖνον ἀληθέα εἰπεῖν “Αἲ γὰρ
and having-hoped him to-say true(-things) to-have-said If-only for
τοῦτο θεοὶ ποιήσειαν ἐπὶ νόον νησιώτῃσι, ἐλθεῖν ἐπὶ
this gods would-make on mind for-islanders to-come against
Λυδῶν παῖδας σὺν ἵπποισι.” τὸν δὲ ὑπολαβόντα φάναι
of-Lydians sons with horses him and taking-up to-have-said
“Ὦ βασιλεῦ, προθύμως μοι φαίνεαι εὔξασθαι νησιώτας
O king eagerly to-me you-seem to-have-prayed islanders

ἱππευομένους λαβεῖν ἐν ἠπείρῳ, οἰκότα ἐλπίζων.
riding to-catch on mainland likely(-enough) hoping
νησιώτας δὲ τί δοκέεις εὔχεσθαι ἄλλο ἤ, ἐπείτε
islanders and what do-you-think to-pray other than when
τάχιστα ἐπύθοντό σε μέλλοντα ἐπὶ σφίσι ναυπηγέεσθαι
soonest they-learned you about against them to-build
νέας, λαβεῖν ἀρώμενοι Λυδοὺς ἐν θαλάσσῃ, ἵνα ὑπὲρ
ships to-catch praying Lydians on sea so-that on-behalf
τῶν ἐν τῇ ἠπείρῳ οἰκημένων Ἑλλήνων τίσωνταί σε,
of-the on the mainland dwelling Greeks they-may-punish you
τοὺς σὺ δουλώσας ἔχεις;" κάρτα τε ἡσθῆναι Κροῖσον
whom you having-enslaved hold greatly both to-have-been-pleased Croesus
τῷ ἐπιλόγῳ καί οἱ, προσφυέως γὰρ δόξαι λέγειν,
with-the conclusion and to-him aptly for to-have-seemed to-speak
πειθόμενον παύσασθαι τῆς ναυπηγίης. καὶ οὕτω τοῖσι
being-persuaded to-have-ceased from-the shipbuilding and so with-the
τὰς νήσους οἰκημένοισι Ἴωσι ξεινίην συνεθήκατο.
the islands inhabiting Ionians guest-friendship he-made
Χρόνου δὲ ἐπιγινομένου καὶ κατεστραμμένων σχεδὸν 28
Time and passing and having-been-subdued nearly
πάντων τῶν ἐντὸς Ἅλυος ποταμοῦ οἰκημένων· πλὴν γὰρ
all of-those within the-Halys river dwelling except for
Κιλίκων καὶ Λυκίων τοὺς ἄλλους πάντας ὑπ' ἑωυτῷ
Cilicians and Lycians the others all under himself
εἶχε καταστρεψάμενος ὁ Κροῖσος. εἰσὶ δὲ οἵδε, Λυδοί,
held having-subdued(-them) — Croesus are and these Lydians
Φρύγες, Μυσοί, Μαριανδυνοί, Χάλυβες, Παφλαγόνες,
Phrygians Mysians Mariandynians Chalybes Paphlagonians
Θρήικες οἱ Θυνοί τε καὶ Βιθυνοί, Κᾶρες, Ἴωνες, Δωριέες,
Thracians the Thynians both and Bithynians Carians Ionians Dorians

Αἰολέες, Πάμφυλοι κατεστραμμένων δὲ τούτων καὶ
Aeolians Pamphylians having-been-subdued and these and
προσεπικτωμένου Κροίσου Λυδοῖσι,
adding(-them) Croesus to-Lydians
29 Ἀπικνέονται ἐς Σάρδις ἀκμαζούσας πλούτῳ ἄλλοι τε οἱ
Come to Sardis flourishing in-wealth others both the
πάντες ἐκ τῆς Ἑλλάδος σοφισταί, οἳ τοῦτον τὸν χρόνον
all from — Greece sophists who this the time
ἐτύγχανον ἐόντες, ὡς ἕκαστος αὐτῶν ἀπικνέοιτο, καὶ δὴ
happened being as each of-them came and indeed
καὶ Σόλων ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους κελεύσασι
also Solon a-man Athenian who for-Athenians laws having-bidden
ποιήσας ἀπεδήμησε ἔτεα δέκα, κατὰ θεωρίης πρόφασιν
having-made went-abroad years ten on of-sightseeing pretext
ἐκπλώσας, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ
having-sailed-out so-that indeed not any of-the laws he-should-be-compelled
λῦσαι τῶν ἔθετο. αὐτοὶ γὰρ οὐκ οἷοί τε ἦσαν αὐτὸ
to-undo of-which he-made themselves for not able — were it
ποιῆσαι Ἀθηναῖοι· ὁρκίοισι γὰρ μεγάλοισι κατείχοντο δέκα
to-do Athenians by-oaths for great they-were-bound ten
ἔτεα χρήσεσθαι νόμοισι τοὺς ἄν σφι Σόλων θῆται.
years to-use laws which — for-them Solon should-make
30 Αὐτῶν δὴ ὧν τούτων καὶ τῆς θεωρίης ἐκδημήσας ὁ
Of-the-very indeed then these and of-the sightseeing having-gone-abroad —
Σόλων εἵνεκεν ἐς Αἴγυπτον ἀπίκετο παρὰ Ἄμασιν καὶ δὴ
Solon for-the-sake to Egypt came to Amasis and indeed
καὶ ἐς Σάρδις παρὰ Κροῖσον. ἀπικόμενος δὲ ἐξεινίζετο
also to Sardis to Croesus having-come and he-was-entertained
ἐν τοῖσι βασιληίοισι ὑπὸ τοῦ Κροίσου· μετὰ δὲ ἡμέρῃ τρίτῃ
in the palace by — Croesus after and on-day third
ἢ τετάρτῃ κελεύσαντος Κροίσου τὸν Σόλωνα θεράποντες
or fourth having-bidden Croesus — Solon attendants

περιῆγον κατὰ τοὺς θησαυρούς, καὶ ἐπεδείκνυσαν πάντα
led-around through the treasuries and showed(-him) all
ἐόντα μεγάλα τε καὶ ὄλβια. θεησάμενον δέ μιν τὰ πάντα
being great both and blessed having-viewed and him the all(-things)
καὶ σκεψάμενον ὡς οἱ κατὰ καιρὸν ἦν, εἴρετο ὁ Κροῖσος
and having-considered as for-him in season it-was asked — Croesus
τάδε. "Ξεῖνε Ἀθηναῖε, παρ' ἡμέας γὰρ περὶ σέο λόγος
this Stranger Athenian to us for about you account
ἀπῖκται πολλὸς καὶ σοφίης εἵνεκεν τῆς σῆς καὶ πλάνης,
has-come much both of-wisdom for-the-sake the your and of-wandering
ὡς φιλοσοφέων γῆν πολλὴν θεωρίης εἵνεκεν ἐπελήλυθας·
how philosophizing land much of-sightseeing for-the-sake you-have-traveled
νῦν ὧν ἐπειρέσθαι με ἵμερος ἐπῆλθέ σε εἴ τινα ἤδη
now then to-ask me desire came-upon you whether anyone already
πάντων εἶδες ὀλβιώτατον." ὁ μὲν ἐλπίζων εἶναι ἀνθρώπων
of-all you-saw most-blessed he indeed expecting to-be of-men
ὀλβιώτατος ταῦτα ἐπειρώτα· Σόλων δὲ οὐδὲν ὑποθωπεύσας
most-blessed these-things asked Solon and nothing having-flattered
ἀλλὰ τῷ ἐόντι χρησάμενος λέγει "Ὦ βασιλεῦ, Τέλλον
but the truth having-used says O king Tellus
Ἀθηναῖον." ἀποθωμάσας δὲ Κροῖσος τὸ λεχθὲν εἴρετο
the-Athenian having-wondered and Croesus at-the(-thing) said asked
ἐπιστρεφέως "Κοίῃ δὴ κρίνεις Τέλλον εἶναι ὀλβιώτατον;"
sharply In-what-way then do-you-judge Tellus to-be most-blessed
ὁ δὲ εἶπε "Τέλλῳ τοῦτο μὲν τῆς πόλιος εὖ ἡκούσης
he and said to-Tellus this indeed of-the city well faring
παῖδες ἦσαν καλοί τε κἀγαθοί, καί σφι εἶδε ἅπασι τέκνα
sons were noble both and-good and to-them he-saw for-all children
ἐκγενόμενα καὶ πάντα παραμείναντα· τοῦτο δὲ τοῦ βίου εὖ
born and all surviving this and of-the life well
ἥκοντι, ὡς τὰ παρ' ἡμῖν, τελευτὴ τοῦ βίου λαμπροτάτη
faring as the(-things) among us an-end of-the life most-brilliant

ἐπεγένετο· γενομένης γὰρ Ἀθηναίοισι μάχης πρὸς τοὺς
came-upon(-him) having-arisen for for-Athenians a-battle against the
ἀστυγείτονας ἐν Ἐλευσῖνι, βοηθήσας καὶ τροπὴν ποιήσας
neighbors at Eleusis having-helped and a-rout having-made
τῶν πολεμίων ἀπέθανε κάλλιστα, καί μιν Ἀθηναῖοι δημοσίῃ
of-the enemies he-died most-finely and him Athenians publicly
τε ἔθαψαν αὐτοῦ τῇ περ ἔπεσε καὶ ἐτίμησαν μεγάλως.”
both buried there where indeed he-fell and honored(-him) greatly

31 Ὡς δὲ τὰ κατὰ τὸν Τέλλον προετρέψατο ὁ Σόλων
When and the(-things) about — Tellus urged-on — Solon
τὸν Κροῖσον εἴπας πολλά τε καὶ ὄλβια, ἐπειρώτα τίνα
— Croesus having-said many both and blessed(-things) he-asked whom
δεύτερον μετ’ ἐκεῖνον ἴδοι, δοκέων πάγχυ δευτερεῖα γῶν
second after that(-man) he-had-seen thinking altogether second-prize at-least
οἴσεσθαι. ὁ δ’ εἶπε “Κλέοβίν τε καὶ Βίτωνα. τούτοισι
to-be-going-to-carry-off he and said Cleobis both and Biton to-these
γὰρ ἐοῦσι γένος Ἀργείοισι βίος τε ἀρκέων ὑπῆν, καὶ
for being by-race Argives livelihood both sufficient was-at-hand and
πρὸς τούτῳ ῥώμη σώματος τοιήδε· ἀεθλοφόροι τε ἀμφότεροι
besides this strength of-body such prize-winners both both
ὁμοίως ἦσαν, καὶ δὴ καὶ λέγεται ὅδε ὁ λόγος. ἑούσης ὁρτῆς
alike were and indeed also is-told this the story there-being a-festival
τῇ Ἥρῃ τοῖσι Ἀργείοισι ἔδεε πάντως τὴν μητέρα
— to-Hera for-the Argives it-was-necessary by-all-means the mother
αὐτῶν ζεύγεϊ κομισθῆναι ἐς τὸ ἱρόν, οἱ δέ σφι βόες
their by-a-yoke(-of-oxen) to-be-conveyed to the temple the and to-them oxen
ἐκ τοῦ ἀγροῦ οὐ παρεγίνοντο ἐν ὥρῃ· ἐκκληιόμενοι δὲ τῇ
from the field not were-present in time being-shut-out and by-the
ὥρῃ οἱ νεηνίαι ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγλην εἷλκον
time the young-men having-gone-under themselves beneath the yoke dragged
τὴν ἅμαξαν, ἐπὶ τῆς ἁμάξης δέ σφι ὠχέετο ἡ μήτηρ·
the wagon on the wagon and for-them rode the mother

σταδίους δὲ πέντε καὶ τεσσεράκοντα διακομίσαντες ἀπίκοντο
stades and five and forty having-carried(-her) they-came
ἐς τὸ ἱρόν. ταῦτα δέ σφι ποιήσασι καὶ ὀφθεῖσι
to the temple these-things and for-them having-done and having-been-seen
ὑπὸ τῆς πανηγύριος τελευτὴ τοῦ βίου ἀρίστη ἐπεγένετο,
by the assembly an-end of-the life best came-upon(-them)
διέδεξέ τε ἐν τούτοισι ὁ θεὸς ὡς ἄμεινον εἴη ἀνθρώπῳ
showed and in these the god that better it-were for-a-man
τεθνάναι μᾶλλον ἢ ζώειν. Ἀργεῖοι μὲν γὰρ περιστάντες
to-be-dead rather than to-live Argives indeed for standing-around
ἐμακάριζον τῶν νεηνιέων τὴν ῥώμην, αἱ δὲ Ἀργεῖαι τὴν
were-calling-blessed of-the young-men the strength the and Argive-women the
μητέρα αὐτῶν, οἵων τέκνων ἐκύρησε· ἡ δὲ μήτηρ
mother their of-what-sort children she-had-obtained the and mother
περιχαρὴς ἐοῦσα τῷ τε ἔργῳ καὶ τῇ φήμῃ, στᾶσα ἀντίον
overjoyed being at-the both deed and at-the report standing opposite
τοῦ ἀγάλματος εὔχετο Κλεόβι τε καὶ Βίτωνι τοῖσι ἑωυτῆς
the image prayed for-Cleobis both and Biton the her-own
τέκνοισι, οἵ μιν ἐτίμησαν μεγάλως, τὴν θεὸν δοῦναι τὸ
children who her honored greatly the goddess to-give what
ἀνθρώπῳ τυχεῖν ἄριστον ἐστί. μετὰ ταύτην δὲ τὴν εὐχὴν
for-a-man to-obtain best is after this and the prayer
ὡς ἔθυσάν τε καὶ εὐωχήθησαν, κατακοιμηθέντες ἐν
when they-had-sacrificed both and feasted having-fallen-asleep in
αὐτῷ τῷ ἱρῷ οἱ νεηνίαι οὐκέτι ἀνέστησαν ἀλλ᾽ ἐν τέλεϊ
itself the temple the young-men no-longer rose-up but in end
τούτῳ ἔσχοντο. Ἀργεῖοι δὲ σφέων εἰκόνας ποιησάμενοι
this were-held Argives and of-them statues having-made
ἀνέθεσαν ἐς Δελφοὺς ὡς ἀριστῶν γενομένων."
dedicated(-them) to Delphi as of-best(-men) having-become

32 Σόλων μὲν δὴ εὐδαιμονίης δευτερεῖα ἔνεμε τούτοισι,
Solon indeed then of-happiness second-prize allotted to-these
Κροῖσος δὲ σπερχθεὶς εἶπε “Ὦ ξεῖνε Ἀθηναῖε, ἡ δ’
Croesus and having-been-provoked said O stranger Athenian the but
ἡμετέρη εὐδαιμονίη οὕτω τοι ἀπέρριπται ἐς τὸ μηδὲν
our happiness so to-you has-been-thrown-away to the nothing
ὥστε οὐδὲ ἰδιωτέων ἀνδρῶν ἀξίους ἡμέας ἐποίησας;”
that not-even of-private men worthy us you-made
ὁ δὲ εἶπε “Ὦ Κροῖσε, ἐπιστάμενόν με τὸ θεῖον πᾶν
he and said O Croesus knowing me the divine all
ἐὸν φθονερόν τε καὶ ταραχῶδες ἐπειρωτᾷς ἀνθρωπηίων
being jealous both and troubling you-ask of-human
πρηγμάτων πέρι. ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν
affairs about in for the long time many indeed
ἐστὶ ἰδεῖν τὰ μή τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν.
it-is(-possible) to-see which not anyone wishes many and also to-suffer
ἐς γὰρ ἑβδομήκοντα ἔτεα οὖρον τῆς ζόης ἀνθρώπῳ
to for seventy years the-limit of-the life for-a-man
προτίθημι. οὗτοι ἐόντες ἐνιαυτοὶ ἑβδομήκοντα παρέχονται
I-set these being years seventy provide
ἡμέρας διηκοσίας καὶ πεντακισχιλίας καὶ δισμυρίας,
days two-hundred and five-thousand and twenty-thousand
ἐμβολίμου μηνὸς μὴ γινομένου· εἰ δὲ δὴ ἐθελήσει
intercalary month not happening if but indeed it-will-wish
τοὔτερον τῶν ἐτέων μηνὶ μακρότερον γίνεσθαι, ἵνα
the-one of-the years by-a-month longer to-become so-that
δὴ αἱ ὧραι συμβαίνωσι παραγινόμεναι ἐς τὸ δέον, μῆνες
indeed the seasons may-coincide arriving at the due(-time) months
μὲν παρὰ τὰ ἑβδομήκοντα ἔτεα οἱ ἐμβόλιμοι γίνονται
indeed beside the seventy years the intercalary become
τριήκοντα πέντε, ἡμέραι δὲ ἐκ τῶν μηνῶν τούτων χίλιαι
thirty five days and from the months these thousand

πεντήκοντα. τουτέων τῶν ἁπασέων ἡμερέων τῶν ἐς τὰ
fifty of-these the all days of-those to the
ἑβδομήκοντα ἔτεα, ἐουσέων πεντήκοντα καὶ διηκοσιέων
seventy years being fifty and two-hundred
καὶ ἑξακισχιλιέων καὶ δισμυριέων, ἡ ἑτέρη αὐτέων τῇ
and six-thousand and twenty-thousand the one of-them to-the
ἑτέρῃ ἡμέρῃ τὸ παράπαν οὐδὲν ὅμοιον προσάγει πρῆγμα.
other day — altogether nothing like brings matter
οὕτω ὦν Κροῖσε πᾶν ἐστὶ ἄνθρωπος συμφορή. ἐμοὶ δὲ
so then Croesus wholly is man chance to-me and
σὺ καὶ πλουτέειν μέγα φαίνεαι καὶ βασιλεὺς πολλῶν εἶναι
you both to-be-rich greatly appear and king of-many to-be
ἀνθρώπων· ἐκεῖνο δὲ τὸ εἴρεό με, οὔκω σε ἐγὼ λέγω,
men that and which you-asked me not-yet you I call
πρὶν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι. οὐ γάρ
before having-ended well the life I-learn not for
τι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ᾽ ἡμέρην
at-all the(-man) greatly rich more than-the(-man) for the-day
ἔχοντος ὀλβιώτερος ἐστί, εἰ μή οἱ τύχη ἐπίσποιτο πάντα
having more-blessed is if not to-him fortune should-attend all
καλὰ ἔχοντα εὖ τελευτῆσαι τὸν βίον. πολλοὶ μὲν γὰρ
fine(-things) having well to-end the life many indeed for
ζάπλουτοι ἀνθρώπων ἀνόλβιοι εἰσί, πολλοὶ δὲ μετρίως
very-rich of-men unblessed are many and moderately
ἔχοντες βίου εὐτυχέες. ὁ μὲν δὴ μέγα πλούσιος
having of-livelihood fortunate the indeed then greatly rich
ἀνόλβιος δὲ δυοῖσι προέχει τοῦ εὐτυχέος μοῦνον,
unblessed and in-two(-things) surpasses the fortunate only
οὗτος δὲ τοῦ πλουσίου καὶ ἀνόλβου πολλοῖσι· ὃ
this(-one) and the rich and unblessed in-many the(-one)
μὲν ἐπιθυμίην ἐκτελέσαι καὶ ἄτην μεγάλην προσπεσοῦσαν
indeed desire to-fulfill and ruin great having-befallen

ἐνεῖκαι δυνατώτερος, ὃ δὲ τοῖσιδε προέχει ἐκείνου·
to-bear more-able the(-other) and in-these surpasses that(-one)
ἄτην μὲν καὶ ἐπιθυμίην οὐκ ὁμοίως δυνατὸς ἐκείνῳ
ruin indeed and desire not alike able as-that(-one)
ἐνεῖκαι, ταῦτα δὲ ἡ εὐτυχίη οἱ ἀπερύκει, ἄπηρος
to-bear these-things but the good-fortune for-him keeps-off unmaimed
δὲ ἐστί, ἄνουσος, ἀπαθὴς κακῶν, εὔπαις, εὐειδής. εἰ
and he-is without-illness untouched of-evils with-fine-children fair-of-form if
δὲ πρὸς τούτοισι ἔτι τελευτήσει τὸν βίον εὖ, οὗτος
and in-addition to-these still he-will-end the life well this(-man)
ἐκεῖνος τὸν σὺ ζητέεις, ὁ ὄλβιος κεκλῆσθαι ἄξιος
(is)-that(-one) whom you seek the blessed to-be-called worthy
ἐστί· πρὶν δ' ἂν τελευτήσῃ, ἐπισχεῖν, μηδὲ καλέειν κω
is before but — he-should-end to-hold-back nor to-call(-him) yet
ὄλβιον ἀλλ' εὐτυχέα. τὰ πάντα μέν νυν ταῦτα συλλαβεῖν
blessed but fortunate the all(-things) indeed then these to-get-together
ἄνθρωπον ἐόντα ἀδύνατον ἐστί, ὥσπερ χώρη οὐδεμία
man being impossible is just-as land none
καταρκέει πάντα ἑωυτῇ παρέχουσα, ἀλλὰ ἄλλο μὲν
suffices all(-things) for-itself providing but one(-thing) indeed
ἔχει ἑτέρου δὲ ἐπιδέεται· ἣ δὲ ἂν τὰ πλεῖστα ἔχῃ, αὕτη
it-has of-another and it-lacks which and — the most has this
ἀρίστη. ὡς δὲ καὶ ἀνθρώπου σῶμα ἓν οὐδὲν αὐτάρκες
(is)-best so and also of-man body one none self-sufficient
ἐστί· τὸ μὲν γὰρ ἔχει, ἄλλου δὲ ἐνδεές ἐστι· ὃς
is the(-one) indeed for it-has of-another and lacking is whoever
δ' ἂν αὐτῶν πλεῖστα ἔχων διατελέῃ καὶ ἔπειτα τελευτήσῃ
and — of-them most having continues and then ends
εὐχαρίστως τὸν βίον, οὗτος παρ' ἐμοὶ τὸ οὔνομα τοῦτο ὦ
agreeably the life this(-man) with me the name this O
βασιλεῦ δίκαιος ἐστὶ φέρεσθαι. σκοπέειν δὲ χρὴ παντὸς
king entitled is to-win to-look-at and (one)-must of-every

χρήματος τὴν τελευτήν, κῇ ἀποβήσεται· πολλοῖσι γὰρ δὴ
thing the end how it-will-turn-out to-many for indeed
ὑποδέξας ὄλβον ὁ θεὸς προρρίζους ἀνέτρεψε."
having-shown-a-glimpse-of bliss the god root-and-branch overturned(-them)
Ταῦτα λέγων τῷ Κροίσῳ οὔ κως οὔτε ἐχαρίζετο, οὔτε 33
These-things saying — to-Croesus not at-all either he-pleased(-him) or
λόγου μιν ποιησάμενος οὐδενὸς ἀποπέμπεται, κάρτα
of-account him having-made of-any sends-away greatly
δόξας ἀμαθέα εἶναι, ὃς τὰ παρεόντα ἀγαθὰ μετεὶς
having-thought ignorant to-be who the present good(-things) letting-go
τὴν τελευτὴν παντὸς χρήματος ὁρᾶν ἐκέλευε.
the end of-every thing to-look-at bade

V · ATYS AND ADRASTUS

After Solon's departure a great retribution falls on Croesus. A dream tells him his son Atys will die by an iron spear point, so he marries the young man off, keeps him from command, and stores all weapons away. Adrastus, a Phrygian prince who has killed his brother unwillingly, comes to Sardis, and Croesus purifies him and takes him in. When the Mysians ask for help against a huge boar, Atys argues that a boar has no spear, wins leave to go, and is put in Adrastus' keeping. Adrastus throws at the boar and kills Atys. Croesus forgives him as the instrument of a god, but Adrastus kills himself on the tomb.

Μετὰ δὲ Σόλωνα οἰχόμενον ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη 34
After and Solon gone took from god retribution great
Κροῖσον, ὡς εἰκάσαι, ὅτι ἐνόμισε ἑωυτὸν εἶναι ἀνθρώπων
Croesus as to-conjecture because he-thought himself to-be of-men
ἁπάντων ὀλβιώτατον. αὐτίκα δέ οἱ εὕδοντι ἐπέστη
all most-blessed at-once and to-him sleeping stood-over(-him)
ὄνειρος, ὅς οἱ τὴν ἀληθείην ἔφαινε τῶν μελλόντων
a-dream which to-him the truth showed of-the about-to

γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο
happen evils concerning the son were and — to-Croesus two
παῖδες, τῶν οὔτερος μὲν διέφθαρτο, ἦν γὰρ δὴ κωφός,
sons of-whom the-one indeed was-disabled he-was for indeed deaf
ὁ δὲ ἕτερος τῶν ἡλίκων μακρῷ τὰ πάντα πρῶτος· οὔνομα
the and other of-the age-mates by-far the all(-things) first name
δέ οἱ ἦν Ἄτυς. τοῦτον δὴ ὧν τὸν Ἄτυν σημαίνει
and to-him was Atys this indeed then — Atys signifies
τῷ Κροίσῳ ὁ ὄνειρος, ὡς ἀπολέει μιν αἰχμῇ σιδηρέῃ
— to-Croesus the dream that he-will-lose him by-a-spear iron
βληθέντα. ὁ δ' ἐπείτε ἐξηγέρθη καὶ ἑωυτῷ λόγον ἔδωκε,
struck he and when he-awoke and to-himself account gave
καταρρωδήσας τὸν ὄνειρον ἄγεται μὲν τῷ παιδὶ γυναῖκα,
having-dreaded the dream brings indeed for-the son a-wife
ἐωθότα δὲ στρατηγέειν μιν τῶν Λυδῶν οὐδαμῇ ἔτι
being-accustomed and to-command him of-the Lydians nowhere any-longer
ἐπὶ τοιοῦτο πρῆγμα ἐξέπεμπε· ἀκόντια δὲ καὶ δοράτια καὶ
on such business he-sent-out javelins and also spears and
τὰ τοιαῦτα πάντα τοῖσι χρέωνται ἐς πόλεμον ἄνθρωποι,
the such(-things) all which use for war men
ἐκ τῶν ἀνδρεώνων ἐκκομίσας ἐς τοὺς θαλάμους
from the men's-halls having-carried-out into the bedrooms
συνένησε, μή τί οἱ κρεμάμενον τῷ παιδὶ ἐμπέσῃ.
he-piled-up lest any to-him hanging on-the son should-fall
35 Ἔχοντι δέ οἱ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, ἀπικνέεται
Having and to-him in hands of-the son the marriage arrives
ἐς τὰς Σάρδις ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς
at — Sardis a-man by-misfortune held and not clean
χεῖρας, ἐὼν Φρὺξ μὲν γενεῇ, γένεος δὲ τοῦ βασιληίου.
in-hands being a-Phrygian indeed by-birth of-family and the royal
παρελθὼν δὲ οὗτος ἐς τὰ Κροίσου οἰκία κατὰ νόμους
having-come and this(-man) into the of-Croesus house according-to laws

τοὺς ἐπιχωρίους καθαρσίου ἐδέετο κυρῆσαι, Κροῖσος δέ μιν
the local of-purification begged to-obtain Croesus and him
ἐκάθηρε. ἔστι δὲ παραπλησίη ἡ κάθαρσις τοῖσι Λυδοῖσι
purified is and similar the purification for-the Lydians
καὶ τοῖσι Ἕλλησι. ἐπείτε δὲ τὰ νομιζόμενα ἐποίησε ὁ
and for-the Greeks when and the customary(-things) had-done —
Κροῖσος, ἐπυνθάνετο ὁκόθεν τε καὶ τίς εἴη, λέγων τάδε·
Croesus he-inquired whence both and who he-was saying this
“ Ὦνθρωπε, τίς τε ἐὼν καὶ κόθεν τῆς Φρυγίης ἥκων
O-man who both being and whence — of-Phrygia coming
ἐπίστιός μοι ἐγένεο; τίνα τε ἀνδρῶν ἢ γυναικῶν
suppliant-at-my-hearth to-me did-you-become whom and of-men or of-women
ἐφόνευσας;” ὁ δὲ ἀμείβετο “ Ὦ βασιλεῦ, Γορδίεω μὲν
did-you-kill he and answered O king of-Gordias indeed
τοῦ Μίδεω εἰμὶ παῖς, ὀνομάζομαι δὲ Ἄδρηστος, φονεύσας
the(-son) of-Midas I-am son I-am-named and Adrastus having-killed
δὲ ἀδελφεὸν ἐμεωυτοῦ ἀέκων πάρειμι ἐξεληλαμένος τε
and brother of-myself unwilling I-am-here having-been-driven-out both
ὑπὸ τοῦ πατρὸς καὶ ἐστερημένος πάντων.” Κροῖσος δέ μιν
by the father and deprived of-all Croesus and him
ἀμείβετο τοῖσιδε· “ Ἀνδρῶν τε φίλων τυγχάνεις ἔκγονος
answered with-these Of-men both friendly you-happen offspring
ἐὼν καὶ ἐλήλυθας ἐς φίλους, ἔνθα ἀμηχανήσεις χρήματος
being and you-have-come to friends where you-will-want of-thing
οὐδενὸς μένων ἐν ἡμετέρου, συμφορήν τε ταύτην ὡς
no remaining in our(-house) misfortune and this as
κουφότατα φέρων κερδανέεις πλεῖστον.”
most-lightly bearing you-will-profit most
Ὁ μὲν δὴ δίαιταν εἶχε ἐν Κροίσου. ἐν δὲ τῷ αὐτῷ 36
He indeed then (his)-living had in of-Croesus(-house) at and the same
χρόνῳ τούτῳ ἐν τῷ Μυσίῳ Ὀλύμπῳ ὑὸς χρῆμα γίνεται
time this on the Mysian Olympus of-a-boar a-monster arises

μέγα· ὁρμώμενος δὲ οὗτος ἐκ τοῦ ὄρεος τούτου τὰ τῶν
great setting-out and this from the mountain this the of-the
Μυσῶν ἔργα διαφθείρεσκε. πολλάκις δὲ οἱ Μυσοὶ ἐπ᾽
Mysians works used-to-ravage often and the Mysians against
αὐτὸν ἐξελθόντες ποιέεσκον μὲν κακὸν οὐδέν, ἔπασχον
it having-gone-out used-to-do indeed harm none suffered
δὲ πρὸς αὐτοῦ. τέλος δὲ ἀπικόμενοι παρὰ τὸν Κροῖσον
but from it at-last and having-come to — Croesus
τῶν Μυσῶν ἄγγελοι ἔλεγον τάδε. "Ὦ βασιλεῦ, ὑὸς
of-the Mysians messengers said this O king of-a-boar
χρῆμα μέγιστον ἀνεφάνη ἡμῖν ἐν τῇ χώρῃ, ὃς τὰ ἔργα
a-monster greatest has-appeared to-us in the land which the works
διαφθείρει. τοῦτον προθυμεόμενοι ἑλεῖν οὐ δυνάμεθα. νῦν
destroys this eagerly-trying to-take not we-are-able now
ὦν προσδεόμεθά σευ τὸν παῖδα καὶ λογάδας νεηνίας
then we-beg-of you the son and picked young-men
καὶ κύνας συμπέμψαι ἡμῖν, ὡς ἄν μιν ἐξέλωμεν ἐκ
and dogs to-send-with us so-that — it we-may-remove from
τῆς χώρης." οἱ μὲν δὴ τούτων ἐδέοντο, Κροῖσος δὲ
the land they indeed then these(-things) begged Croesus and
μνημονεύων τοῦ ὀνείρου τὰ ἔπεα ἔλεγέ σφι τάδε. "Παιδὸς
remembering the dream the words said to-them this Son
μὲν πέρι τοῦ ἐμοῦ μὴ μνησθῆτε ἔτι· οὐ γὰρ ἂν ὑμῖν
indeed about the my not mention any-longer not for — to-you
συμπέμψαιμι· νεόγαμός τε γὰρ ἐστὶ καὶ ταῦτά οἱ
I-would-send-with(-you) newly-married both for he-is and these-things to-him
νῦν μέλει. Λυδῶν μέντοι λογάδας καὶ τὸ κυνηγέσιον πᾶν
now are-a-care of-Lydians however picked(-men) and the hunting-pack all
συμπέμψω, καὶ διακελεύσομαι τοῖσι ἰοῦσι εἶναι ὡς
I-shall-send-with(-you) and I-shall-bid the(-ones) going to-be as
προθυμοτάτοισι συνεξελεῖν ὑμῖν τὸ θηρίον ἐκ τῆς χώρης."
most-eager to-remove-with you the beast from the land

Ταῦτα ἀμείψατο· ἀποχρεωμένων δὲ τούτοισι τῶν Μυσῶν, 37
These-things he-answered being-satisfied and with-these the Mysians
ἐπεσέρχεται ὁ τοῦ Κροίσου παῖς ἀκηκοὼς τῶν ἐδέοντο οἱ
comes-in the — of-Croesus son having-heard what begged the
Μυσοί. οὐ φαμένου δὲ τοῦ Κροίσου τόν γε παῖδά σφι
Mysians not saying and — Croesus the at-least son to-them
συμπέμψειν, λέγει πρὸς αὐτὸν ὁ νεηνίης τάδε. "Ὦ
to-be-going-to-send-with says to him the young-man this O
πάτερ, τὰ κάλλιστα πρότερον κοτὲ καὶ γενναιότατα ἡμῖν
father the finest before once and noblest to-us
ἦν ἔς τε πολέμους καὶ ἐς ἄγρας φοιτέοντας εὐδοκιμέειν·
were to both wars and to hunts going to-win-renown
νῦν δὲ ἀμφοτέρων με τούτων ἀποκλήισας ἔχεις, οὔτε τινὰ
now and from-both me these having-shut-out you-hold neither any
δειλίην μοι παριδὼν οὔτε ἀθυμίην νῦν τε τέοισί με
cowardice in-me having-seen nor faintheartedness now both with-what me
χρὴ ὄμμασι ἔς τε ἀγορὴν καὶ ἐξ ἀγορῆς φοιτέοντα
(one)-must eyes to both the-market and from the-market going
φαίνεσθαι; κοῖος μέν τις τοῖσι πολιήτῃσι δόξω εἶναι,
to-appear what-sort indeed someone to-the citizens shall-I-seem to-be
κοῖος δέ τις τῇ νεογάμῳ γυναικί; κοίῳ δὲ ἐκείνη
what-sort and someone to-the newly-married wife with-what-sort and she
δόξει ἀνδρὶ συνοικέειν; ἐμὲ ὦν σὺ ἢ μέτες ἰέναι ἐπὶ
will-think a-husband to-live me then you either let-go to-go to
τὴν θήρην, ἢ λόγῳ ἀνάπεισον ὅκως μοι ἀμείνω ἐστὶ
the hunt or by-argument persuade(-me) how to-me better is
ταῦτα οὕτω ποιεόμενα."
these-things so being-done
Ἀμείβεται Κροῖσος τοῖσιδε. "Ὦ παῖ, οὔτε δειλίην οὔτε 38
Answers Croesus with-these O son neither cowardice nor
ἄλλο οὐδὲν ἄχαρι παριδών τοι ποιέω ταῦτα, ἀλλά μοι
other any unpleasant having-seen in-you I-do these-things but to-me

ὄψις ὀνείρου ἐν τῷ ὕπνῳ ἐπιστᾶσα ἔφη σε ὀλιγοχρόνιον
a-vision of-a-dream in the sleep standing-over(-me) said you short-lived
ἔσεσθαι· ὑπὸ γὰρ αἰχμῆς σιδηρέης ἀπολέεσθαι. πρὸς
to-be-going-to-be by for a-spear iron to-perish because-of
ὧν τὴν ὄψιν ταύτην τόν τε γάμον τοι τοῦτον ἔσπευσα
then the vision this the both marriage for-you this I-hastened
καὶ ἐπὶ τὰ παραλαμβανόμενα οὐκ ἀποπέμπω, φυλακὴν
and to the(-things) being-undertaken not I-send-away guard
ἔχων, εἴ κως δυναίμην ἐπὶ τῆς ἐμῆς σε ζόης διακλέψαι.
keeping if somehow I-might-be-able for the my you life to-steal-away
εἷς γάρ μοι μοῦνος τυγχάνεις ἐὼν παῖς· τὸν γὰρ δὴ
one for to-me only you-happen being son the for indeed
ἕτερον διεφθαρμένον τὴν ἀκοὴν οὐκ εἶναί μοι λογίζομαι."
other disabled in-the hearing not to-be to-me I-reckon
39 Ἀμείβεται ὁ νεηνίης τοῖσιδε. "Συγγνώμη μὲν ὦ πάτερ
Answers the young-man with-these Pardon indeed O father
τοι, ἰδόντι γε ὄψιν τοιαύτην, περὶ ἐμὲ φυλακὴν ἔχειν·
for-you having-seen at-least a-vision such about me guard to-keep
τὸ δὲ οὐ μανθάνεις ἀλλὰ λέληθέ σε τὸ ὄνειρον, ἐμέ τοι
that and not you-understand but has-escaped you the dream me to-you
δίκαιον ἐστὶ φράζειν. φὴς τοι τὸ ὄνειρον ὑπὸ αἰχμῆς
right it-is to-tell you-say to-you the dream by a-spear
σιδηρέης φάναι ἐμὲ τελευτήσειν· ὑὸς δὲ κοῖαι μὲν
iron to-have-said me to-be-going-to-die of-a-boar and what-sort indeed
εἰσὶ χεῖρες, κοίη δὲ αἰχμὴ σιδηρέη τὴν σὺ φοβέαι; εἰ
are hands what-sort and spear iron which you fear if
μὲν γὰρ ὑπὸ ὀδόντος τοι εἶπε τελευτήσειν με, ἢ ἄλλου
indeed for by a-tooth to-you it-said to-be-going-to-die me or of-another
τευ ὅ τι τούτῳ ἔοικε, χρῆν δή σε ποιέειν τὰ
something what ever to-this is-like it-were-needful indeed you to-do what

ποιέεις· νῦν δὲ ὑπὸ αἰχμῆς. ἐπείτε ὦν οὐ πρὸς ἄνδρας
you-do now but by a-spear since then not against men
ἡμῖν γίνεται ἡ μάχη, μέτες με."
for-us is the battle let-go me
Ἀμείβεται Κροῖσος "Ὦ παῖ, ἔστι τῇ με νικᾷς 40
Answers Croesus O son there-is(-a-way) in-which me you-defeat
γνώμην ἀποφαίνων περὶ τοῦ ἐνυπνίου. ὡς ὦν νενικημένος
opinion declaring about the dream as then defeated
ὑπὸ σέο μεταγινώσκω, μετίημί τε σὲ ἰέναι ἐπὶ τὴν ἄγρην."
by you I-change-my-mind I-let-go and you to-go to the hunt
Εἴπας δὲ ταῦτα ὁ Κροῖσος μεταπέμπεται τὸν Φρύγα 41
Having-said and these-things — Croesus sends-for the Phrygian
Ἄδρηστον, ἀπικομένῳ δέ οἱ λέγει τάδε. "Ἄδρηστε, ἐγώ
Adrastus having-arrived and to-him he-says this Adrastus I
σε συμφορῇ πεπληγμένον ἀχάρι, τήν τοι οὐκ ὀνειδίζω,
you by-misfortune struck unpleasant which you not I-reproach
ἐκάθηρα καὶ οἰκίοισι ὑποδεξάμενος ἔχω, παρέχων πᾶσαν
purified and in-house having-received I-keep providing all
δαπάνην. νῦν ὦν (ὀφείλεις γὰρ ἐμοῦ προποιήσαντος
expense now then you-owe for me having-first-done
χρηστὰ ἐς σὲ χρηστοῖσί με ἀμείβεσθαι) φύλακα παιδός
good(-things) to you with-good(-things) me to-repay guard of-son
σε τοῦ ἐμοῦ χρηίζω γενέσθαι ἐς ἄγρην ὁρμωμένου, μή
you the my I-want to-become to the-hunt setting-out lest
τινες κατ' ὁδὸν κλῶπες κακοῦργοι ἐπὶ δηλήσι φανέωσι
any on the-road thieves evil-doers for harm should-appear
ὑμῖν. πρὸς δὲ τούτῳ καὶ σέ τοι χρεόν ἐστι ἰέναι ἔνθα
to-you besides and this also you you-know due it-is to-go where
ἀπολαμπρυνέαι τοῖσι ἔργοισι· πατρώιόν τε γάρ τοι
you-will-distinguish-yourself by-the deeds ancestral both for to-you
ἐστὶ καὶ προσέτι ῥώμη ὑπάρχει."
it-is and besides strength is-at-hand

42 Ἀμείβεται ὁ Ἄδρηστος “Ὦ βασιλεῦ, ἄλλως μὲν ἔγωγε
Answers — Adrastus O king otherwise indeed I-at-least
ἂν οὐκ ἤια ἐς ἄεθλον τοιόνδε· οὔτε γὰρ συμφορῇ τοιῇδε
— not would-go to contest such neither for by-misfortune such
κεχρημένον οἰκός ἐστι ἐς ὁμήλικας εὖ πρήσσοντας ἰέναι, οὔτε
afflicted fitting it-is to age-mates well faring to-go nor
τὸ βούλεσθαι πάρα, πολλαχῇ τε ἂν ἶσχον ἐμεωυτόν.
the to-wish is-present in-many-ways and — I-would-have-held-back myself
νῦν δέ, ἐπείτε σὺ σπεύδεις καὶ δεῖ τοι χαρίζεσθαι
now but since you are-eager and (one)-must to-you to-gratify
(ὀφείλω γάρ σε ἀμείβεσθαι χρηστοῖσι), ποιέειν εἰμὶ ἕτοιμος
I-owe for you to-repay with-good(-things) to-do I-am ready
ταῦτα, παῖδά τε σόν, τὸν διακελεύεαι φυλάσσειν, ἀπήμονα
these-things son and your whom you-bid(-me) to-guard unharmed
τοῦ φυλάσσοντος εἵνεκεν προσδόκα τοι ἀπονοστήσειν.”
of-the guardian for-the-sake expect for-you to-be-going-to-return
43 Τοιούτοισι ἐπείτε οὗτος ἀμείψατο Κροῖσον, ἤισαν
With-such(-words) when this(-man) answered Croesus they-went
μετὰ ταῦτα ἐξηρτυμένοι λογάσι τε νεηνίῃσι καὶ κυσί.
after these-things equipped with-picked both young-men and dogs
ἀπικόμενοι δὲ ἐς τὸν Ὄλυμπον τὸ ὄρος ἐζήτεον τὸ θηρίον,
having-arrived and to — Olympus the mountain they-sought the beast
εὑρόντες δὲ καὶ περιστάντες αὐτὸ κύκλῳ ἐσηκόντιζον.
having-found and also having-stood-around it in-a-circle they-threw-javelins
ἔνθα δὴ ὁ ξεῖνος, οὗτος δὴ ὁ καθαρθεὶς τὸν
there indeed the stranger this(-man) indeed the(-one) purified the
φόνον, καλεόμενος δὲ Ἄδρηστος, ἀκοντίζων τὸν ὗν
murder called and Adrastus throwing-the-javelin at-the boar
τοῦ μὲν ἁμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός.
it indeed misses hits but the of-Croesus son
ὁ μὲν δὴ βληθεὶς τῇ αἰχμῇ ἐξέπλησε τοῦ ὀνείρου
he indeed then struck by-the spear fulfilled of-the dream

τὴν φήμην, ἔθεε δέ τις ἀγγελέων τῷ Κροίσῳ τὸ
the utterance ran and someone to-announce — to-Croesus the(-thing)
γεγονός, ἀπικόμενος δὲ ἐς τὰς Σάρδις τήν τε μάχην
having-happened having-come and to — Sardis the both fight
καὶ τὸν τοῦ παιδὸς μόρον ἐσήμηνέ οἱ.
and the of-the son fate showed to-him
Ὁ δὲ Κροῖσος τῷ θανάτῳ τοῦ παιδὸς συντεταραγμένος 44
— and Croesus by-the death of-the son confounded
μᾶλλόν τι ἐδεινολογέετο ὅτι μιν ἀπέκτεινε τὸν αὐτὸς
more somewhat complained-bitterly that him killed whom himself
φόνου ἐκάθηρε· περιημεκτέων δὲ τῇ συμφορῇ δεινῶς
from-murder purified being-grievously-distressed and at-the misfortune terribly
ἐκάλεε μὲν Δία καθάρσιον μαρτυρόμενος τὰ ὑπὸ τοῦ
called indeed Zeus of-purification calling-to-witness what by the
ξείνου πεπονθὼς εἴη ἐκάλεε δὲ ἐπίστιόν τε καὶ ἑταιρήιον,
stranger having-suffered he-had called and of-the-hearth both and of-comradeship
τὸν αὐτὸν τοῦτον ὀνομάζων θεόν, τὸν μὲν ἐπίστιον
the same this naming god the(-one) indeed of-the-hearth
καλέων, διότι δὴ οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον φονέα
calling because indeed in-house having-received the stranger murderer
τοῦ παιδὸς ἐλάνθανε βόσκων, τὸν δὲ ἑταιρήιον, ὡς
of-the son he-was-unaware feeding the(-one) and of-comradeship as
φύλακα συμπέμψας αὐτὸν εὑρήκοι πολεμιώτατον.
a-guard having-sent-with(-him) him he-had-found most-hostile
Παρῆσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν, 45
Were-present and after this the Lydians carrying the corpse
ὄπισθε δὲ εἵπετό οἱ ὁ φονεύς. στὰς δὲ οὗτος
behind and followed to-him the murderer having-stood and this(-man)
πρὸ τοῦ νεκροῦ παρεδίδου ἑωυτὸν Κροίσῳ προτείνων τὰς
before the corpse handed-over himself to-Croesus stretching-out the
χεῖρας, ἐπικατασφάξαι μιν κελεύων τῷ νεκρῷ, λέγων
hands to-slay-over him bidding on-the corpse telling

τήν τε προτέρην ἑωυτοῦ συμφορήν, καὶ ὡς ἐπ᾽ ἐκείνῃ
the both former his-own misfortune and how on that(-one)
τὸν καθήραντα ἀπολωλεκὼς εἴη, οὐδέ οἱ εἴη βιώσιμον.
the purifier having-destroyed he-had nor to-him was it-livable
Κροῖσος δὲ τούτων ἀκούσας τόν τε Ἄδρηστον κατοικτείρει,
Croesus and these(-things) having-heard — both Adrastus pities
καίπερ ἐὼν ἐν κακῷ οἰκηίῳ τοσούτῳ καὶ λέγει πρὸς αὐτόν
although being in evil domestic so-great and says to him
“ Ἔχω ὦ ξεῖνε παρὰ σεῦ πᾶσαν τὴν δίκην, ἐπειδὴ σεωυτοῦ
I-have O stranger from you all the justice since of-yourself
καταδικάζεις θάνατον. εἷς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ
you-condemn death you-are and not you to-me of-this the evil
αἴτιος, εἰ μὴ ὅσον ἀέκων ἐξεργάσαο, ἀλλὰ θεῶν κού τις,
cause if not as-far-as unwilling you-did(-it) but of-gods somewhere one
ὅς μοι καὶ πάλαι προεσήμαινε τὰ μέλλοντα ἔσεσθαι.”
who to-me also long-ago foretold the(-things) about-to to-be
Κροῖσος μέν νυν ἔθαψε ὡς οἰκὸς ἦν τὸν ἑωυτοῦ παῖδα·
Croesus indeed then buried as fitting it-was the his-own son
Ἄδρηστος δὲ ὁ Γορδίεω τοῦ Μίδεω, οὗτος δὴ ὁ
Adrastus and the(-son) of-Gordias the(-son) of-Midas this(-man) indeed the
φονεὺς μὲν τοῦ ἑωυτοῦ ἀδελφεοῦ γενόμενος φονεὺς δὲ τοῦ
murderer indeed of-the his-own brother having-become murderer and of-the
καθήραντος, ἐπείτε ἡσυχίη τῶν ἀνθρώπων ἐγένετο περὶ τὸ
purifier when quiet of-the men came about the
σῆμα, συγγινωσκόμενος ἀνθρώπων εἶναι τῶν αὐτὸς ᾔδεε
tomb recognizing of-men to-be of-those himself knew
βαρυσυμφορώτατος, ἐπικατασφάζει τῷ τύμβῳ ἑωυτόν.
most-ill-fated slays-over-on the barrow himself

VI · TESTING THE ORACLES

Croesus mourns two years, until Cyrus' rise sets him thinking how to check the Persians. He tests the oracles: Delphi alone, with Amphiaraus, answers truly, smelling a tortoise boiled with lamb in a bronze cauldron. Croesus sacrifices three thousand beasts, burns rich couches, bowls, and robes, and sends Delphi gold and Amphiaraus a golden shield and spear; asked whether to march on Persia, both reply that if he marches he will destroy a great empire, and bid him befriend the strongest Greeks. The Pythia adds that he must flee when a mule is king of the Medes. He finds the Spartans and Athenians foremost: the Ionian stock never left its land, the Dorian wandered much.

Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθεϊ μεγάλῳ κατῆστο τοῦ 46
Croesus and for two years in mourning great sat of-the
παιδὸς ἐστερημένος. μετὰ δὲ ἡ Ἀστυάγεος τοῦ Κυαξάρεω
son bereft after and the of-Astyages the(-son) of-Cyaxares
ἡγεμονίη καταιρεθεῖσα ὑπὸ Κύρου τοῦ Καμβύσεω καὶ τὰ
sovereignty overthrown by Cyrus the(-son) of-Cambyses and the
τῶν Περσέων πρήγματα αὐξανόμενα πένθεος μὲν Κροῖσον
of-the Persians affairs growing from-mourning indeed Croesus
ἀπέπαυσε, ἐνέβησε δὲ ἐς φροντίδα, εἴ κως δύναιτο,
stopped put(-him) and into thought whether somehow he-could
πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, καταλαβεῖν αὐτῶν
before great to-become the Persians to-check their
αὐξανομένην τὴν δύναμιν. μετὰ ὧν τὴν διάνοιαν ταύτην
growing the power after then the purpose this
αὐτίκα ἀπεπειρᾶτο τῶν μαντηίων τῶν τε ἐν Ἕλλησι καὶ
at-once he-made-trial of-the oracles those both among Greeks and
τοῦ ἐν Λιβύῃ, διαπέμψας ἄλλους ἄλλῃ, τοὺς μὲν ἐς
of-the(-one) in Libya having-sent-out others to-other-places some indeed to
Δελφοὺς ἰέναι, τοὺς δὲ ἐς Ἄβας τὰς Φωκέων, τοὺς δὲ
Delphi to-go some and to Abae the(-town) of-Phocians some and

ἐς Δωδώνην· οἱ δὲ τινὲς ἐπέμποντο παρά τε Ἀμφιάρεων
to Dodona others and some were-sent to both Amphiaraus
καὶ παρὰ Τροφώνιον, οἱ δὲ τῆς Μιλησίης ἐς Βραγχίδας.
and to Trophonius others and of-the Milesian(-land) to Branchidae
ταῦτα μέν νυν τὰ Ἑλληνικὰ μαντήια ἐς τὰ ἀπέπεμψε
these indeed then the Greek oracles to which sent
μαντευσόμενος Κροῖσος· Λιβύης δὲ παρὰ Ἄμμωνα
to-consult Croesus of-Libya and to Ammon
ἀπέστελλε ἄλλους χρησομένους. διέπεμπε δὲ πειρώμενος
he-dispatched others to-consult he-sent-around and testing
τῶν μαντηίων ὅ τι φρονέοιεν, ὡς εἰ φρονέοντα τὴν
the oracles what ever they-knew so-that if knowing the
ἀληθείην εὑρεθείη, ἐπείρηται σφέα δεύτερα πέμπων
truth they-were-found he-might-ask them a-second(-time) sending
εἰ ἐπιχειρέοι ἐπὶ Πέρσας στρατεύεσθαι.
whether he-should-attempt against Persians to-march

47 Ἐντειλάμενος δὲ τοῖσι Λυδοῖσι τάδε ἀπέπεμπε ἐς τὴν
Having-instructed and the Lydians these-things he-sent(-them) for the
διάπειραν τῶν χρηστηρίων, ἀπ᾽ ἧς ἂν ἡμέρης ὁρμηθέωσι
testing of-the oracles from whatever — day they-set-out
ἐκ Σαρδίων, ἀπὸ ταύτης ἡμερολογέοντας τὸν λοιπὸν χρόνον
from Sardis from this counting-the-days the remaining time
ἑκατοστῇ ἡμέρῃ χρᾶσθαι τοῖσι χρηστηρίοισι, ἐπειρωτῶντας
on-the-hundredth day to-consult the oracles asking
ὅ τι ποιέων τυγχάνοι ὁ Λυδῶν βασιλεὺς Κροῖσος
what ever doing happened(-to-be) the of-Lydians king Croesus
ὁ Ἀλυάττεω· ἄσσα δ᾽ ἂν ἕκαστα τῶν χρηστηρίων
the(-son) of-Alyattes whatever and — each of-the oracles
θεσπίσῃ, συγγραψαμένους ἀναφέρειν παρ᾽ ἑωυτόν. ὅ τι
should-prophesy having-written-down to-bring-back to himself what ever
μέν νυν τὰ λοιπὰ τῶν χρηστηρίων ἐθέσπισε, οὐ λέγεται
indeed then the rest of-the oracles prophesied not is-said

πρὸς οὐδαμῶν· ἐν δὲ Δελφοῖσι ὡς ἐσῆλθον τάχιστα ἐς τὸ
by any in and Delphi as they-entered soonest into the
μέγαρον οἱ Λυδοὶ χρησόμενοι τῷ θεῷ καὶ ἐπειρώτων τὸ
hall the Lydians to-consult the god and asked the(-thing)
ἐντεταλμένον, ἡ Πυθίη ἐν ἑξαμέτρῳ τόνῳ λέγει τάδε.
commanded the Pythia in hexameter verse says this

Οἶδα δ' ἐγὼ ψάμμου τ' ἀριθμὸν καὶ μέτρα θαλάσσης,
I-know and I of-sand both the-number and the-measures of-sea
καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω.
and the-mute I-understand and not speaking I-hear
ὀδμή μ' ἐς φρένας ἦλθε κραταιρίνοιο χελώνης
a-smell me to wits came of-a-hard-shelled tortoise
ἑψομένης ἐν χαλκῷ ἅμ' ἀρνείοισι κρέεσσιν,
being-boiled in bronze together-with lamb's flesh
ἦ χαλκὸς μὲν ὑπέστρωται, χαλκὸν δ' ἐπιέσται.
under-which bronze indeed is-laid-beneath bronze and is-put-on-over

Ταῦτα οἱ Λυδοὶ θεσπισάσης τῆς Πυθίης συγγραψάμενοι 48
These(-words) the Lydians having-prophesied the Pythia having-written-down
οἴχοντο ἀπιόντες ἐς τὰς Σάρδις. ὡς δὲ καὶ ὦλλοι
went going-away to — Sardis when and also the-others
οἱ περιπεμφθέντες παρῆσαν φέροντες τοὺς χρησμούς,
the(-ones) sent-around were-present bringing the oracles
ἐνθαῦτα ὁ Κροῖσος ἕκαστα ἀναπτύσσων ἐπώρα τῶν
then — Croesus each unfolding looked-at of-the
συγγραμμάτων. τῶν μὲν δὴ οὐδὲν προσίετό μιν· ὃ
writings of-them indeed then none satisfied him he
δὲ ὡς τὸ ἐκ Δελφῶν ἤκουσε, αὐτίκα προσεύχετό
and when the(-one) from Delphi he-heard at-once worshiped
τε καὶ προσεδέξατο, νομίσας μοῦνον εἶναι μαντήιον
both and accepted(-it) having-thought alone to-be an-oracle

τὸ ἐν Δελφοῖσι, ὅτι οἱ ἐξευρήκεε τὰ αὐτὸς
the(-one) in Delphi because to-him it-had-found-out what he-himself
ἐποίησε. ἐπείτε γὰρ δὴ διέπεμψε παρὰ τὰ χρηστήρια
did when for indeed he-sent-around to the oracles
τοὺς θεοπρόπους, φυλάξας τὴν κυρίην τῶν ἡμερέων
the envoys having-watched-for the appointed of-the days
ἐμηχανᾶτο τοιάδε· ἐπινοήσας τὰ ἦν ἀμήχανον ἐξευρεῖν
he-contrived such(-things) having-thought-of what was impossible to-find-out
τε καὶ ἐπιφράσασθαι, χελώνην καὶ ἄρνα κατακόψας ὁμοῦ
both and to-guess a-tortoise and a-lamb having-cut-up together
ἥψε αὐτὸς ἐν λέβητι χαλκέῳ, χάλκεον ἐπίθημα ἐπιθείς.
boiled himself in a-cauldron bronze bronze a-lid having-put-on
49 Τὰ μὲν δὴ ἐκ Δελφῶν οὕτω τῷ Κροίσῳ ἐχρήσθη·
The(-things) indeed then from Delphi thus — to-Croesus was-oracled
κατὰ δὲ τὴν Ἀμφιάρεω τοῦ μαντηίου ὑπόκρισιν, οὐκ ἔχω
concerning and the of-Amphiaraus of-the oracle answer not I-can
εἰπεῖν ὅ τι τοῖσι Λυδοῖσι ἔχρησε ποιήσασι περὶ τὸ ἱρὸν
say what ever to-the Lydians it-oracled having-done at the temple
τὰ νομιζόμενα (οὐ γὰρ ὧν οὐδὲ τοῦτο λέγεται), ἄλλο γε
the customary(-things) not for then even this is-said other at-least
ἢ ὅτι καὶ τοῦτο ἐνόμισε μαντήιον ἀψευδὲς ἐκτῆσθαι.
than that also this he-thought an-oracle unerring to-have-acquired
50 Μετὰ δὲ ταῦτα θυσίῃσι μεγάλῃσι τὸν ἐν Δελφοῖσι
After and these-things with-sacrifices great the(-one) in Delphi
θεὸν ἱλάσκετο· κτήνεά τε γὰρ τὰ θύσιμα πάντα τρισχίλια
god he-propitiated beasts both for the sacrificial all three-thousand
ἔθυσε, κλίνας τε ἐπιχρύσους καὶ ἐπαργύρους καὶ φιάλας
he-sacrificed couches both gilded and silvered and bowls
χρυσέας καὶ εἵματα πορφύρεα καὶ κιθῶνας, νήσας πυρὴν
golden and garments purple and tunics having-heaped a-pyre
μεγάλην, κατέκαιε, ἐλπίζων τὸν θεὸν μᾶλλόν τι τούτοισι
great he-burned hoping the god more somewhat with-these

ἀνακτήσεσθαι· Λυδοῖσι τε πᾶσι προεῖπε θύειν πάντα
to-be-going-to-win-over to-Lydians and all he-proclaimed to-sacrifice every
τινὰ αὐτῶν τούτῳ ὅ τι ἔχοι ἕκαστος. ὡς δὲ ἐκ τῆς
one of-them with-this what ever had each when and from the
θυσίης ἐγένετο, καταχεάμενος χρυσὸν ἄπλετον ἡμιπλίνθια
sacrifice he-was(-done) having-melted gold unlimited half-bricks
ἐξ αὐτοῦ ἐξήλαυνε, ἐπὶ μὲν τὰ μακρότερα ποιέων
from it he-beat-out on indeed the longer(-sides) making(-them)
ἑξαπάλαιστα, ἐπὶ δὲ τὰ βραχύτερα τριπάλαιστα, ὕψος
six-palms on and the shorter three-palms in-height
δὲ παλαιστιαῖα. ἀριθμὸν δὲ ἑπτακαίδεκα καὶ ἑκατόν, καὶ
and a-palm in-number and seventeen and hundred and
τούτων ἀπέφθου χρυσοῦ τέσσερα, τρίτον ἡμιτάλαντον
of-these of-refined gold four two-and-a-half talents
ἕκαστον ἕλκοντα, τὰ δὲ ἄλλα ἡμιπλίνθια λευκοῦ χρυσοῦ,
each weighing the and other half-bricks of-white gold
σταθμὸν διτάλαντα. ἐποιέετο δὲ καὶ λέοντος εἰκόνα χρυσοῦ
in-weight two-talents he-made and also of-a-lion an-image of-gold
ἀπέφθου ἕλκουσαν σταθμὸν τάλαντα δέκα. οὗτος ὁ λέων,
refined weighing in-weight talents ten this the lion
ἐπείτε κατεκαίετο ὁ ἐν Δελφοῖσι νηός, κατέπεσε ἀπὸ
when was-burning-down the in Delphi temple fell from
τῶν ἡμιπλινθίων (ἐπὶ γὰρ τούτοισι ἵδρυτο), καὶ νῦν κεῖται
the half-bricks on for these it-was-set and now lies
ἐν τῷ Κορινθίων θησαυρῷ, ἕλκων σταθμὸν ἕβδομον
in the of-Corinthians treasury weighing in-weight sixth-and-a-half
ἡμιτάλαντον· ἀπετάκη γὰρ αὐτοῦ τέταρτον ἡμιτάλαντον.
talents was-melted-away for of-it three-and-a-half talents
Ἐπιτελέσας δὲ ὁ Κροῖσος ταῦτα ἀπέπεμπε ἐς Δελφούς, 51
Having-completed and — Croesus these-things sent to Delphi
καὶ τάδε ἄλλα ἅμα τοῖσι, κρητῆρας δύο μεγάθεϊ
also these other(-things) together-with these mixing-bowls two in-size

μεγάλους, χρύσεον καὶ ἀργύρεον, τῶν ὁ μὲν χρύσεος
great golden and silver of-which the indeed golden
ἔκειτο ἐπὶ δεξιὰ ἐσιόντι ἐς τὸν νηόν, ὁ δὲ ἀργύρεος
lay on the-right of-one-entering into the temple the and silver
ἐπ᾽ ἀριστερά. μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν νηὸν
on the-left were-moved and also these about the shrine
κατακαέντα, καὶ ὁ μὲν χρύσεος κεῖται ἐν τῷ Κλαζομενίων
burned-down and the indeed golden lies in the of-Clazomenians
θησαυρῷ, ἔλκων σταθμὸν εἴνατον ἡμιτάλαντον καὶ ἔτι
treasury weighing in-weight eight-and-a-half talents and further
δυώδεκα μνέας, ὁ δὲ ἀργύρεος ἐπὶ τοῦ προνηίου τῆς
twelve minae the and silver on the forecourt at-the
γωνίης, χωρέων ἀμφορέας ἑξακοσίους· ἐπικίρναται γὰρ ὑπὸ
corner holding amphoras six-hundred is-mixed for by
Δελφῶν θεοφανίοισι. φασὶ δέ μιν Δελφοὶ Θεοδώρου τοῦ
Delphians at-the-Theophania say and it Delphians of-Theodorus the
Σαμίου ἔργον εἶναι, καὶ ἐγὼ δοκέω· οὐ γὰρ τὸ συντυχὸν
Samian the-work to-be and I think(-so) not for the chance-made
φαίνεταί μοι ἔργον εἶναι. καὶ πίθους τε ἀργυρέους
appears to-me work to-be and jars both silver
τέσσερας ἀπέπεμψε, οἳ ἐν τῷ Κορινθίων θησαυρῷ ἑστᾶσι,
four he-sent which in the of-Corinthians treasury stand
καὶ περιρραντήρια δύο ἀνέθηκε, χρύσεόν τε καὶ ἀργύρεον,
and sprinkling-basins two he-dedicated golden both and silver
τῶν τῷ χρυσέῳ ἐπιγέγραπται Λακεδαιμονίων φαμένων
of-which on-the golden is-inscribed of-Lacedaemonians claiming
εἶναι ἀνάθημα, οὐκ ὀρθῶς λέγοντες· ἔστι γὰρ καὶ τοῦτο
to-be an-offering not rightly saying it-is for also this
Κροίσου, ἐπέγραψε δὲ τῶν τις Δελφῶν Λακεδαιμονίοισι
of-Croesus inscribed and(-it) of-the some Delphians to-Lacedaemonians
βουλόμενος χαρίζεσθαι, τοῦ ἐπιστάμενος τὸ οὔνομα οὐκ
wishing to-gratify whose knowing the name not

ἐπιμνήσομαι. ἀλλ᾽ ὁ μὲν παῖς, δι᾽ οὗ τῆς χειρὸς
I-shall-mention but the indeed boy through whose of-the hand
ῥέει τὸ ὕδωρ, Λακεδαιμονίων ἐστί, οὐ μέντοι τῶν γε
flows the water of-Lacedaemonians is not however of-the at-least
περιρραντηρίων οὐδέτερον. ἄλλα τε ἀναθήματα οὐκ ἐπίσημα
sprinkling-basins either others both offerings not distinguished
πολλὰ ἀπέπεμψε ἅμα τούτοισι ὁ Κροῖσος, καὶ χεύματα
many he-sent together-with these — Croesus and castings
ἀργύρεα κυκλοτερέα, καὶ δὴ καὶ γυναικὸς εἴδωλον χρύσεον
silver round and indeed also of-a-woman an-image golden
τρίπηχυ, τὸ Δελφοὶ τῆς ἀρτοκόπου τῆς Κροίσου εἰκόνα
three-cubits(-high) which Delphians of-the baking-woman the of-Croesus image
λέγουσι εἶναι. πρὸς δὲ καὶ τῆς ἑωυτοῦ γυναικὸς τὰ
say to-be besides and also of-the his-own wife the(-things)
ἀπὸ τῆς δειρῆς ἀνέθηκε ὁ Κροῖσος καὶ τὰς ζώνας.
from the neck dedicated — Croesus and the girdles
Ταῦτα μὲν ἐς Δελφοὺς ἀπέπεμψε, τῷ δὲ Ἀμφιάρεῳ, 52
These-things indeed to Delphi he-sent — and to-Amphiaraus
πυθόμενος αὐτοῦ τήν τε ἀρετὴν καὶ τὴν πάθην, ἀνέθηκε
having-learned of-him the both valor and the suffering dedicated
σάκος τε χρύσεον πᾶν ὁμοίως καὶ αἰχμὴν στερεὴν πᾶσαν
a-shield both golden all alike and a-spear solid all
χρυσέην, τὸ ξυστὸν τῇσι λόγχῃσι ἐὸν ὁμοίως χρύσεον·
golden the shaft with-the heads being alike golden
τὰ ἔτι καὶ ἀμφότερα ἐς ἐμὲ ἦν κείμενα ἐν Θήβῃσι
which still also both to my(-time) were lying in Thebes
καὶ Θηβέων ἐν τῷ νηῷ τοῦ Ἰσμηνίου Ἀπόλλωνος.
and of-Thebans in the shrine of-the Ismenian Apollo
Τοῖσι δὲ ἄγειν μέλλουσι τῶν Λυδῶν ταῦτα τὰ δῶρα ἐς τὰ 53
To-those and to-bring about of-the Lydians these the gifts to the
ἱρὰ ἐνετέλλετο ὁ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια εἰ
temples bade — Croesus to-ask the oracles whether

στρατεύηται ἐπὶ Πέρσας Κροῖσος καὶ εἴ τινα στρατὸν
he-should-march against Persians Croesus and whether any army
ἀνδρῶν προσθέοιτο φίλον, ὡς δὲ ἀπικόμενοι ἐς τὰ
of-men he-should-add friendly when and having-come to which
ἀπεπέμφθησαν οἱ Λυδοὶ ἀνέθεσαν τὰ ἀναθήματα, ἐχρέωντο
they-were-sent the Lydians dedicated the offerings they-consulted
τοῖσι χρηστηρίοισι λέγοντες "Κροῖσος ὁ Λυδῶν τε καὶ
the oracles saying Croesus the of-Lydians both and
ἄλλων ἐθνέων βασιλεύς, νομίσας τάδε μαντήια εἶναι
other nations king having-thought these oracles to-be
μοῦνα ἐν ἀνθρώποισι, ὑμῖν τε ἄξια δῶρα ἔδωκε τῶν
the-only among men to-you both worthy gifts has-given for-the
ἐξευρημάτων, καὶ νῦν ὑμέας ἐπειρωτᾷ εἰ στρατεύηται
discoveries and now you he-asks whether he-should-march
ἐπὶ Πέρσας καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο
against Persians and whether any army of-men he-should-add
σύμμαχον." οἳ μὲν ταῦτα ἐπειρώτων, τῶν δὲ μαντηίων
(as)-ally they indeed these-things asked of-the and oracles
ἀμφοτέρων ἐς τὠυτὸ αἱ γνῶμαι συνέδραμον, προλέγουσαι
both to the-same the opinions ran-together foretelling
Κροίσῳ, ἢν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν
to-Croesus if he-should-march against Persians a-great empire
μιν καταλύσειν· τοὺς δὲ Ἑλλήνων δυνατωτάτους
him to-be-going-to-destroy the and of-Greeks most-powerful
συνεβούλευόν οἱ ἐξευρόντα φίλους προσθέσθαι.
they-advised to-him having-found-out as-friends to-add

54 Ἐπείτε δὲ ἀνενειχθέντα τὰ θεοπρόπια ἐπύθετο ὁ Κροῖσος,
When and brought-back the oracles learned — Croesus
ὑπερήσθη τε τοῖσι χρηστηρίοισι, πάγχυ τε ἐλπίσας
he-was-overjoyed both with-the oracles altogether and having-hoped
καταλύσειν τὴν Κύρου βασιληίην, πέμψας αὖτις ἐς
to-be-going-to-destroy the of-Cyrus kingdom having-sent again to

Πυθὼ Δελφοὺς δωρέεται, πυθόμενος αὐτῶν τὸ πλῆθος, κατ᾽
Pytho Delphians he-presents having-learned their the number by
ἄνδρα δύο στατῆρσι ἕκαστον χρυσοῦ. Δελφοὶ δὲ ἀντὶ
man two with-staters each of-gold Delphians and in-return-for
τούτων ἔδοσαν Κροίσῳ καὶ Λυδοῖσι προμαντηίην καὶ
these gave to-Croesus and to-Lydians precedence-in-consulting and
ἀτελείην καὶ προεδρίην, καὶ ἐξεῖναι τῷ βουλομένῳ
freedom-from-dues and front-seats and to-be-allowed to-the wishing
αὐτῶν γίνεσθαι Δελφὸν ἐς τὸν αἰεὶ χρόνον.
of-them to-become a-Delphian for the always time
Δωρησάμενος δὲ τοὺς Δελφοὺς ὁ Κροῖσος ἐχρηστηριάζετο 55
Having-presented and the Delphians — Croesus consulted-the-oracle
τὸ τρίτον· ἐπείτε γὰρ δὴ παρέλαβε τοῦ μαντηίου
the third(-time) since for indeed he-had-got of-the oracle
ἀληθείην, ἐνεφορέετο αὐτοῦ. ἐπειρώτα δὲ τάδε
the-truth he-took-his-fill of-it asked and these-things
χρηστηριαζόμενος, εἴ οἱ πολυχρόνιος ἔσται ἡ
consulting whether to-him long-lasting will-be the
μουναρχίη. ἡ δὲ Πυθίη οἱ χρᾷ τάδε.
monarchy the and Pythia to-him prophesies this

Ἀλλ᾽ ὅταν ἡμίονος βασιλεὺς Μήδοισι γένηται,
But when a-mule king for-Medes becomes
καὶ τότε, Λυδὲ ποδαβρέ, πολυψήφιδα παρ᾽ Ἕρμον
also then Lydian tender-footed pebbly along Hermus
φεύγειν μηδὲ μένειν μηδ᾽ αἰδεῖσθαι κακὸς εἶναι.
to-flee nor to-stay nor to-be-ashamed coward to-be

Τούτοισι ἐλθοῦσι τοῖσι ἔπεσι ὁ Κροῖσος πολλόν τι 56
At-these having-come the words — Croesus much somewhat
μάλιστα πάντων ἥσθη, ἐλπίζων ἡμίονον οὐδαμὰ ἀντ᾽
most of-all was-pleased hoping a-mule never instead-of

ἀνδρὸς βασιλεύσειν Μήδων, οὐδ' ὧν αὐτὸς οὐδὲ οἱ
a-man to-be-going-to-reign of-Medes nor then he-himself nor the(-ones)
ἐξ αὐτοῦ παύσεσθαι κοτὲ τῆς ἀρχῆς. μετὰ δὲ ταῦτα
from him to-be-going-to-cease ever from-the rule after and these-things
ἐφρόντιζε ἱστορέων τοὺς ἂν Ἑλλήνων δυνατωτάτους ἐόντας
he-considered inquiring whom — of-Greeks most-powerful being
προσκτήσαιτο φίλους, ἱστορέων δὲ εὕρισκε Λακεδαιμονίους
he-might-acquire (as)-friends inquiring and he-found Lacedaemonians
καὶ Ἀθηναίους προέχοντας τοὺς μὲν τοῦ Δωρικοῦ
and Athenians preeminent the(-ones) indeed of-the Dorian
γένεος τοὺς δὲ τοῦ Ἰωνικοῦ. ταῦτα γὰρ ἦν τὰ
race the(-others) and of-the Ionian these for were the(-ones)
προκεκριμένα, ἐόντα τὸ ἀρχαῖον τὸ μὲν Πελασγικὸν
preeminent being the of-old the(-one) indeed Pelasgian
τὸ δὲ Ἑλληνικὸν ἔθνος. καὶ τὸ μὲν οὐδαμῇ κω
the(-other) and Greek nation and the(-one) indeed nowhere yet
ἐξεχώρησε, τὸ δὲ πολυπλάνητον κάρτα. ἐπὶ μὲν γὰρ
emigrated the(-other) and much-wandering very in indeed for
Δευκαλίωνος βασιλέος οἴκεε γῆν τὴν Φθιῶτιν, ἐπὶ
of-Deucalion king it-inhabited the-land — Phthiotis in
δὲ Δώρου τοῦ Ἕλληνος τὴν ὑπὸ τὴν Ὄσσαν τε καὶ
and of-Dorus the(-son) of-Hellen the under — Ossa both and
τὸν Ὄλυμπον χώρην, καλεομένην δὲ Ἱστιαιῶτιν· ἐκ δὲ
— Olympus country called and Histiaeotis from and
τῆς Ἱστιαιώτιδος ὡς ἐξανέστη ὑπὸ Καδμείων, οἴκεε
— Histiaeotis when it-was-driven-out by Cadmeans it-dwelt
ἐν Πίνδῳ Μακεδνὸν καλεόμενον· ἐνθεῦτεν δὲ αὖτις ἐς
in Pindus Macednian called from-there and again to
τὴν Δρυοπίδα μετέβη, καὶ ἐκ τῆς Δρυοπίδος οὕτω ἐς
— Dryopis it-moved and from — Dryopis so to
Πελοπόννησον ἐλθὸν Δωρικὸν ἐκλήθη.
the-Peloponnese having-come Dorian it-was-called

Judging by surviving Pelasgians, Herodotus thinks they spoke a barbarian tongue, so that the Athenians, Pelasgian by race, learned a new one. Croesus learns that Athens is held by Pisistratus, who seized the Acropolis with club-bearers after wounding himself, was driven out, returned with Megacles behind a tall woman dressed as Athena, fled again, and in the eleventh year came back by Marathon and rooted his tyranny. Sparta, once the worst-governed of Greeks, took good order from Lycurgus and, beaten by Tegea after misreading an oracle, found the bones of Orestes in a Tegean smithy and prevailed. Croesus allies himself with the Spartans, whose bronze bowl for him never reaches Sardis.

57

Ἥντινα δὲ γλῶσσαν ἵεσαν οἱ Πελασγοί, οὐκ ἔχω
What and language spoke the Pelasgians not I-can
ἀτρεκέως εἰπεῖν. εἰ δὲ χρεόν ἐστι τεκμαιρόμενον λέγειν
exactly say if but needful it-is judging to-speak
τοῖσι νῦν ἔτι ἐοῦσι Πελασγῶν τῶν ὑπὲρ Τυρσηνῶν
by-those now still being of-Pelasgians those above Tyrrhenians
Κρηστῶνα πόλιν οἰκεόντων, οἳ ὅμουροι κοτὲ ἦσαν τοῖσι
Creston the-city inhabiting who neighbors once were to-the
νῦν Δωριεῦσι καλεομένοισι (οἴκεον δὲ τηνικαῦτα γῆν
now Dorians called they-inhabited and at-that-time the-land
τὴν νῦν Θεσσαλιῶτιν καλεομένην), καὶ τῶν Πλακίην τε
the now Thessaliotis called and of-those Placia both
καὶ Σκυλάκην Πελασγῶν οἰκησάντων ἐν Ἑλλησπόντῳ, οἳ
and Scylace Pelasgians having-settled on the-Hellespont who
σύνοικοι ἐγένοντο Ἀθηναίοισι, καὶ ὅσα ἄλλα Πελασγικὰ
fellow-dwellers became with-Athenians and as-many other Pelasgian
ἐόντα πολίσματα τὸ οὔνομα μετέβαλε· εἰ τούτοισι
being towns the name changed if by-these
τεκμαιρόμενον δεῖ λέγειν, ἦσαν οἱ Πελασγοὶ βάρβαρον
judging (one)-must to-speak were the Pelasgians barbarian

γλῶσσαν ἱέντες. εἰ τοίνυν ἦν καὶ πᾶν τοιοῦτο τὸ Πελασγικόν,
language speaking if then was also all such the Pelasgian(-race)
τὸ Ἀττικὸν ἔθνος ἐὸν Πελασγικὸν ἅμα τῇ μεταβολῇ τῇ
the Attic nation being Pelasgian together-with the change the
ἐς Ἕλληνας καὶ τὴν γλῶσσαν μετέμαθε. καὶ γὰρ δὴ οὔτε οἱ
into Greeks also the language learned-anew and for indeed neither the
Κρηστωνιῆται οὐδαμοῖσι τῶν νῦν σφέας περιοικεόντων εἰσὶ
Crestonians with-any of-those now them dwelling-around are
ὁμόγλωσσοι οὔτε οἱ Πλακιηνοί, σφίσι δὲ ὁμόγλωσσοι·
of-the-same-tongue nor the Placians with-themselves but of-the-same-tongue
δηλοῦσί τε ὅτι τὸν ἠνείκαντο γλώσσης χαρακτῆρα
they-show and that which they-brought of-language the-stamp
μεταβαίνοντες ἐς ταῦτα τὰ χωρία, τοῦτον ἔχουσι ἐν φυλακῇ.
moving into these the places this they-have in keeping
58 Τὸ δὲ Ἑλληνικὸν γλώσσῃ μὲν ἐπείτε ἐγένετο αἰεί
The and Greek(-race) language indeed since it-came-to-be always
κοτε τῇ αὐτῇ διαχρᾶται, ὡς ἐμοὶ καταφαίνεται εἶναι·
ever the same uses as to-me appears to-be
ἀποσχισθὲν μέντοι ἀπὸ τοῦ Πελασγικοῦ ἐὸν ἀσθενές, ἀπὸ
split-off however from the Pelasgian being weak from
σμικροῦ τεο τὴν ἀρχὴν ὁρμώμενον αὔξηται ἐς πλῆθος
small some the beginning setting-out has-grown into a-multitude
τῶν ἐθνέων, Πελασγῶν μάλιστα προσκεχωρηκότων αὐτῷ
of-the nations Pelasgians most having-joined it
καὶ ἄλλων ἐθνέων βαρβάρων συχνῶν. πρόσθε δὲ ὦν
and other nations barbarian many before and then
ἔμοιγε δοκέει οὐδὲ τὸ Πελασγικὸν ἔθνος, ἐὸν βάρβαρον,
to-me-at-least it-seems not-even the Pelasgian nation being barbarian
οὐδαμὰ μεγάλως αὐξηθῆναι.
ever greatly to-have-grown

Τούτων δὴ ὧν τῶν ἐθνέων τὸ μὲν Ἀττικὸν κατεχόμενόν τε 59
Of-these indeed then the nations the indeed Attic held-down both
καὶ διεσπασμένον ἐπυνθάνετο ὁ Κροῖσος ὑπὸ Πεισιστράτου
and torn-apart learned — Croesus by Pisistratus
τοῦ Ἱπποκράτεος τοῦτον τὸν χρόνον τυραννεύοντος
the(-son) of-Hippocrates this the time being-tyrant
Ἀθηναίων. Ἱπποκράτεϊ γὰρ ἐόντι ἰδιώτῃ καὶ θεωρέοντι
of-Athenians to-Hippocrates for being a-private-man and watching
τὰ Ὀλύμπια τέρας ἐγένετο μέγα· θύσαντος γὰρ αὐτοῦ τὰ
the Olympia a-portent happened great having-sacrificed for him the
ἱρὰ οἱ λέβητες ἐπεστεῶτες καὶ κρεῶν τε ἐόντες ἔμπλεοι
victims the cauldrons standing and of-meat both being full
καὶ ὕδατος ἄνευ πυρὸς ἕζεσαν καὶ ὑπερέβαλον. Χίλων
and of-water without fire boiled and overflowed Chilon
δὲ ὁ Λακεδαιμόνιος παρατυχὼν καὶ θεησάμενος τὸ τέρας
and the Lacedaemonian happening-by and having-seen the portent
συνεβούλευε Ἱπποκράτεϊ πρῶτα μὲν γυναῖκα μὴ ἄγεσθαι
advised Hippocrates first indeed a-wife not to-take
τεκνοποιὸν ἐς τὰ οἰκία, εἰ δὲ τυγχάνει ἔχων, δεύτερα
child-bearing into the house if and he-happens having(-one) second
τὴν γυναῖκα ἐκπέμπειν, καὶ εἴ τίς οἱ τυγχάνει ἐὼν παῖς,
the wife to-send-away and if any to-him happens being son
τοῦτον ἀπείπασθαι. οὔκων ταῦτα παραινέσαντος Χίλωνος
him to-disown not-then these-things having-advised Chilon
πείθεσθαι θέλειν τὸν Ἱπποκράτεα· γενέσθαι οἱ μετὰ
to-obey to-be-willing — Hippocrates to-have-been-born to-him after
ταῦτα τὸν Πεισίστρατον τοῦτον, ὃς στασιαζόντων τῶν
these-things — Pisistratus this who being-at-strife the
παράλων καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ τῶν
coast-men and those from the plain of-Athenians and of-the(-one)
μὲν προεστεῶτος Μεγακλέος τοῦ Ἀλκμέωνος, τῶν δὲ
indeed leading Megacles the(-son) of-Alcmeon of-the(-other) and

ἐκ τοῦ πεδίου Λυκούργου Ἀριστολαΐδεω, καταφρονήσας τὴν
from the plain Lycurgus son-of-Aristolaides having-designed-on the
τυραννίδα ἤγειρε τρίτην στάσιν· συλλέξας δὲ στασιώτας
tyranny raised a-third faction having-gathered and partisans
καὶ τῷ λόγῳ τῶν ὑπερακρίων προστὰς μηχανᾶται
and in-the name of-the hill-men leading contrives
τοιάδε. τρωματίσας ἑωυτόν τε καὶ ἡμιόνους ἤλασε ἐς τὴν
such(-things) having-wounded himself both and mules he-drove into the
ἀγορὴν τὸ ζεῦγος ὡς ἐκπεφευγὼς τοὺς ἐχθρούς, οἵ μιν
market-place the team as having-escaped the enemies who him
ἐλαύνοντα ἐς ἀγρὸν ἠθέλησαν ἀπολέσαι δῆθεν, ἐδέετό τε
driving to the-country had-wished to-destroy forsooth he-begged and
τοῦ δήμου φυλακῆς τινος πρὸς αὐτοῦ κυρῆσαι, πρότερον
the people a-guard some from it to-obtain before
εὐδοκιμήσας ἐν τῇ πρὸς Μεγαρέας γενομένῃ στρατηγίῃ,
having-won-renown in the against Megarians having-been generalship
Νίσαιάν τε ἑλὼν καὶ ἄλλα ἀποδεξάμενος μεγάλα ἔργα.
Nisaea both having-taken and other having-displayed great deeds
ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἐξαπατηθεὶς ἔδωκέ οἱ
the and people the of-the Athenians deceived gave to-him
τῶν ἀστῶν καταλέξας ἄνδρας τούτους οἳ δορυφόροι μὲν
of-the townsmen having-picked men these who spearmen indeed
οὐκ ἐγένοντο Πεισιστράτου, κορυνηφόροι δέ· ξύλων γὰρ
not became of-Pisistratus club-bearers but of-wood for
κορύνας ἔχοντες εἵποντό οἱ ὄπισθε. συνεπαναστάντες δὲ
clubs having followed him behind having-risen-with and
οὗτοι ἅμα Πεισιστράτῳ ἔσχον τὴν ἀκρόπολιν. ἔνθα
these together-with Pisistratus held the acropolis there
δὴ ὁ Πεισίστρατος ἦρχε Ἀθηναίων, οὔτε τιμὰς τὰς
indeed — Pisistratus ruled Athenians neither offices the

ἐούσας συνταράξας οὔτε θέσμια μεταλλάξας, ἐπί τε τοῖσι
being having-disturbed nor ordinances having-changed on both the
κατεστεῶσι ἔνεμε τὴν πόλιν κοσμέων καλῶς τε καὶ εὖ.
established(-ways) he-managed the city ordering(-it) finely both and well
Μετὰ δὲ οὐ πολλὸν χρόνον τὠυτὸ φρονήσαντες οἵ τε τοῦ 60
After and not much time the-same having-thought the both —
Μεγακλέος στασιῶται καὶ οἱ τοῦ Λυκούργου ἐξελαύνουσί
of-Megacles partisans and those — of-Lycurgus drive-out
μιν. οὕτω μὲν Πεισίστρατος ἔσχε τὸ πρῶτον Ἀθήνας, καὶ
him so indeed Pisistratus held the first(-time) Athens and
τὴν τυραννίδα οὔκω κάρτα ἐρριζωμένην ἔχων ἀπέβαλε. οἳ
the tyranny not-yet greatly rooted having he-lost they
δὲ ἐξελάσαντες Πεισίστρατον αὖτις ἐκ νέης ἐπ᾽
and having-driven-out Pisistratus again from new(-beginning) against
ἀλλήλοισι ἐστασίασαν. περιελαυνόμενος δὲ τῇ στάσι ὁ
one-another fell-into-faction being-hard-pressed and by-the faction —
Μεγακλέης ἐπεκηρυκεύετο Πεισιστράτῳ, εἰ βούλοιτό
Megacles sent-a-herald to-Pisistratus whether he-wished
οἱ τὴν θυγατέρα ἔχειν γυναῖκα ἐπὶ τῇ τυραννίδι.
to-him the daughter to-have (as)-wife on(-terms-of) the tyranny
ἐνδεξαμένου δὲ τὸν λόγον καὶ ὁμολογήσαντος ἐπὶ τούτοισι
having-accepted and the proposal and having-agreed on these(-terms)
Πεισιστράτου, μηχανῶνται δὴ ἐπὶ τῇ κατόδῳ πρῆγμα
Pisistratus they-contrive indeed for the return a-thing
εὐηθέστατον, ὡς ἐγὼ εὑρίσκω, μακρῷ, ἐπεί γε ἀπεκρίθη
most-simple as I find by-far since at-least was-separated
ἐκ παλαιτέρου τοῦ βαρβάρου ἔθνεος τὸ Ἑλληνικὸν ἐὸν
from older the barbarian nation the Greek being
καὶ δεξιώτερον καὶ εὐηθείης ἠλιθίου ἀπηλλαγμένον μᾶλλον,
both more-clever and of-foolishness silly freed more
εἰ καὶ τότε γε οὗτοι ἐν Ἀθηναίοισι τοῖσι πρώτοισι
if even then at-least these among Athenians the first

λεγομένοισι εἶναι Ἑλλήνων σοφίην μηχανῶνται τοιάδε. ἐν
said to-be of-Greeks in-wisdom they-contrive such(-things) in
τῷ δήμῳ τῷ Παιανιέι ἦν γυνὴ τῇ οὔνομα ἦν Φύη,
the deme the Paeanian was a-woman to-whom name was Phye
μέγαθος ἀπὸ τεσσέρων πηχέων ἀπολείπουσα τρεῖς δακτύλους
in-height from four cubits lacking three fingers
καὶ ἄλλως εὐειδής· ταύτην τὴν γυναῖκα σκευάσαντες
and otherwise fair-of-form this the woman having-dressed
πανοπλίῃ, ἐς ἅρμα ἐσβιβάσαντες καὶ προδέξαντες
in-full-armor into a-chariot having-mounted and having-shown-beforehand
σχῆμα οἷόν τι ἔμελλε εὐπρεπέστατον φανέεσθαι ἔχουσα,
a-bearing such-as some was-going most-seemly to-appear having(-it)
ἤλαυνον ἐς τὸ ἄστυ, προδρόμους κήρυκας προπέμψαντες·
they-drove to the town forerunning heralds having-sent-ahead
οἳ τὰ ἐντεταλμένα ἠγόρευον ἀπικόμενοι ἐς τὸ ἄστυ,
who the(-things) enjoined proclaimed having-arrived in the town
λέγοντες τοιάδε· "Ὦ Ἀθηναῖοι, δέκεσθε ἀγαθῷ νόῳ
saying such(-things) O Athenians receive with-good mind
Πεισίστρατον, τὸν αὐτὴ ἡ Ἀθηναίη τιμήσασα ἀνθρώπων
Pisistratus whom herself — Athena having-honored of-men
μάλιστα κατάγει ἐς τὴν ἑωυτῆς ἀκρόπολιν." οἳ μὲν δὴ
most brings-back to the her-own acropolis they indeed then
ταῦτα διαφοιτέοντες ἔλεγον· αὐτίκα δὲ ἔς τε τοὺς δήμους
these-things going-about said at-once and to both the demes
φάτις ἀπίκετο ὡς Ἀθηναίη Πεισίστρατον κατάγει, καὶ οἱ
a-rumor came that Athena Pisistratus brings-back and those
ἐν τῷ ἄστεϊ πειθόμενοι τὴν γυναῖκα εἶναι αὐτὴν τὴν θεὸν
in the town believing the woman to-be herself the goddess
προσεύχοντό τε τὴν ἄνθρωπον καὶ ἐδέκοντο Πεισίστρατον.
prayed-to both the human and received Pisistratus

Ἀπολαβὼν δὲ τὴν τυραννίδα τρόπῳ τῷ εἰρημένῳ ὁ 61
Having-recovered and the tyranny in-the-manner the said —
Πεισίστρατος κατὰ τὴν ὁμολογίην τὴν πρὸς Μεγακλέα
Pisistratus according-to the agreement the(-one) with Megacles
γενομένην γαμέει τοῦ Μεγακλέος τὴν θυγατέρα. οἷα
made marries — of-Megacles the daughter as-being
δὲ παίδων τέ οἱ ὑπαρχόντων νεηνιέων καὶ λεγομένων
and sons both to-him being-at-hand young and being-said
ἐναγέων εἶναι τῶν Ἀλκμεωνιδέων, οὐ βουλόμενός οἱ
accursed to-be the Alcmeonidae not wishing to-him
γενέσθαι ἐκ τῆς νεογάμου γυναικὸς τέκνα ἐμίσγετό οἱ
to-be from the newly-married wife children had-intercourse-with her
οὐ κατὰ νόμον. τὰ μέν νυν πρῶτα ἔκρυπτε ταῦτα ἡ
not according-to custom the indeed then first hid these-things the
γυνή, μετὰ δὲ εἴτε ἱστορεύσῃ εἴτε καὶ οὔ φράζει τῇ ἑωυτῆς
woman after and whether she-was-asked or even not tells the her-own
μητρί, ἥ δὲ τῷ ἀνδρί. ὀργῇ δὲ ὡς εἶχε καταλλάσσετο
mother she and to-the husband in-anger and as he-was he-made-up
τὴν ἔχθρην τοῖσι στασιώτῃσι. μαθὼν δὲ ὁ Πεισίστρατος
the enmity with-the partisans having-learned and — Pisistratus
τὰ ποιεύμενα ἐπ᾽ ἑωυτῷ ἀπαλλάσσετο ἐκ τῆς
the(-things) being-done against himself departed from the
χώρης τὸ παράπαν, ἀπικόμενος δὲ ἐς Ἐρέτριαν ἐβουλεύετο
country the altogether having-come and to Eretria took-counsel
ἅμα τοῖσι παισί. Ἱππίεω δὲ γνώμῃ νικήσαντος
together-with the sons of-Hippias and by-opinion having-prevailed
ἀνακτᾶσθαι ὀπίσω τὴν τυραννίδα, ἐνθαῦτα ἤγειρον
to-recover back the tyranny then they-gathered
δωτίνας ἐκ τῶν πολίων αἵτινές σφι προαιδέοντό κού
gifts from the cities which to-them were-indebted perhaps
τι. πολλῶν δὲ μεγάλα παρασχόντων χρήματα, Θηβαῖοι
somewhat many and great having-provided money Thebans

ὑπερεβάλοντο τῇ δόσι τῶν χρημάτων. μετὰ δέ, οὐ πολλῷ
surpassed in-the giving of-the money after and not much
λόγῳ εἰπεῖν, χρόνος διέφυ καὶ πάντα σφι ἐξήρτυτο
in-word to-say time passed and all for-them had-been-prepared
ἐς τὴν κάτοδον· καὶ γὰρ Ἀργεῖοι μισθωτοὶ ἀπίκοντο
for the return and for Argive mercenaries came
ἐκ Πελοποννήσου, καὶ Νάξιός σφι ἀνὴρ ἀπιγμένος
from the-Peloponnese and a-Naxian to-them man having-come
ἐθελοντής, τῷ οὔνομα ἦν Λύγδαμις, προθυμίην πλείστην
volunteer to-whom name was Lygdamis eagerness greatest
παρείχετο, κομίσας καὶ χρήματα καὶ ἄνδρας.
showed having-brought both money and men
62 Ἐξ Ἐρετρίης δὲ ὁρμηθέντες διὰ ἑνδεκάτου ἔτεος ἀπίκοντο
From Eretria and having-set-out through the-eleventh year they-came
ὀπίσω, καὶ πρῶτον τῆς Ἀττικῆς ἴσχουσι Μαραθῶνα. ἐν
back and first — of-Attica they-hold Marathon in
δὲ τούτῳ τῷ χώρῳ σφι στρατοπεδευομένοισι οἵ τε
and this the place for-them encamping the both
ἐκ τοῦ ἄστεος στασιῶται ἀπίκοντο ἄλλοι τε ἐκ τῶν
from the town partisans came others and from the
δήμων προσέρρεον, τοῖσι ἡ τυραννὶς πρὸ ἐλευθερίης ἦν
demes flowed-in to-whom the tyranny than freedom was
ἀσπαστότερον. οὗτοι μὲν δὴ συνηλίζοντο, Ἀθηναίων δὲ
more-welcome these indeed then gathered of-Athenians and
οἱ ἐκ τοῦ ἄστεος, ἕως μὲν Πεισίστρατος τὰ χρήματα
those from the town while indeed Pisistratus the money
ἤγειρε, καὶ μεταῦτις ὡς ἔσχε Μαραθῶνα, λόγον οὐδένα
collected and afterward when he-held Marathon account none
εἶχον· ἐπείτε δὲ ἐπύθοντο ἐκ τοῦ Μαραθῶνος αὐτὸν
they-had when and they-learned from — Marathon him
πορεύεσθαι ἐπὶ τὸ ἄστυ, οὕτω δὴ βοηθέουσι ἐπ᾽ αὐτόν.
to-be-marching against the town so then they-go-to-help against him

καὶ οὗτοί τε πανστρατιῇ ἤισαν ἐπὶ τοὺς κατιόντας, καὶ
and these both in-full-force went against the returning(-men) and
οἱ ἀμφὶ Πεισίστρατον, ὡς ὁρμηθέντες ἐκ Μαραθῶνος
those around Pisistratus as having-set-out from Marathon
ἤισαν ἐπὶ τὸ ἄστυ, ἐς τὠυτὸ συνιόντες ἀπικνέονται ἐπὶ
went against the town to the-same coming-together they-arrive at
Παλληνίδος Ἀθηναίης ἱρόν, καὶ ἀντία ἔθεντο τὰ ὅπλα.
of-Pallenian Athena temple and opposite set the arms
ἐνθαῦτα θείῃ πομπῇ χρεώμενος παρίσταται Πεισιστράτῳ
there by-divine guidance using stands-by Pisistratus
Ἀμφίλυτος ὁ Ἀκαρνὰν χρησμολόγος ἀνήρ, ὅς οἱ
Amphilytus the Acarnanian an-oracle-monger man who to-him
προσιὼν χρᾷ ἐν ἑξαμέτρῳ τόνῳ τάδε λέγων·
approaching prophesies in hexameter verse this saying

"Ἔρριπται δ' ὁ βόλος, τὸ δὲ δίκτυον ἐκπεπέτασται,
Has-been-cast and the throw the and net is-spread-out
θύννοι δ' οἰμήσουσι σεληναίης διὰ νυκτός."
tunnies and will-rush of-the-moon through the-night

Ὁ μὲν δή οἱ ἐνθεάζων χρᾷ τάδε, Πεισίστρατος δὲ 63
He indeed then to-him being-inspired prophesies this Pisistratus and
συλλαβὼν τὸ χρηστήριον καὶ φὰς δέκεσθαι τὸ χρησθὲν
having-grasped the oracle and saying to-accept the thing-prophesied
ἐπῆγε τὴν στρατιήν. Ἀθηναῖοι δὲ οἱ ἐκ τοῦ ἄστεος πρὸς
led-on the army Athenians and those from the town to
ἄριστον τετραμμένοι ἦσαν δὴ τηνικαῦτα, καὶ μετὰ τὸ
lunch turned were indeed at-that-time and after the
ἄριστον μετεξέτεροι αὐτῶν οἱ μὲν πρὸς κύβους οἱ δὲ
lunch some of-them some indeed to dice others and
πρὸς ὕπνον. οἱ δὲ ἀμφὶ Πεισίστρατον ἐσπεσόντες τοὺς
to sleep those and around Pisistratus having-fallen-upon the

Ἀθηναίους τράπουσι. φευγόντων δὲ τούτων βουλὴν ἐνθαῦτα
Athenians rout fleeing and these a-plan then
σοφωτάτην Πεισίστρατος ἐπιτεχνᾶται, ὅκως μήτε ἁλισθεῖεν
most-clever Pisistratus devises so-that neither might-they-gather
ἔτι οἱ Ἀθηναῖοι διεσκεδασμένοι τε εἶεν· ἀναβιβάσας τοὺς
still the Athenians scattered and might-they-be having-mounted the
παῖδας ἐπὶ ἵππους προέπεμπε, οἳ δὲ καταλαμβάνοντες τοὺς
sons on horses he-sent-ahead they and overtaking the
φεύγοντας ἔλεγον τὰ ἐντεταλμένα ὑπὸ Πεισιστράτου,
fleeing(-men) said the(-things) enjoined by Pisistratus
θαρσέειν τε κελεύοντες καὶ ἀπιέναι ἕκαστον ἐπὶ τὰ ἑωυτοῦ.
to-take-heart both bidding(-them) and to-go-away each to the his-own(-things)
64 Πειθομένων δὲ τῶν Ἀθηναίων, οὕτω δὴ Πεισίστρατος
Obeying and the Athenians so then Pisistratus
τὸ τρίτον σχὼν Ἀθήνας ἐρρίζωσε τὴν τυραννίδα
the third(-time) having-held Athens rooted the tyranny
ἐπικούροισί τε πολλοῖσι καὶ χρημάτων συνόδοισι, τῶν
with-auxiliaries both many and of-moneys with-incomings the(-ones)
μὲν αὐτόθεν τῶν δὲ ἀπὸ Στρυμόνος ποταμοῦ συνιόντων,
indeed from-there the(-ones) and from Strymon river coming-together
ὁμήρους τε τῶν παραμεινάντων Ἀθηναίων καὶ μὴ αὐτίκα
hostages both of-the having-remained Athenians and not at-once
φυγόντων παῖδας λαβὼν καὶ καταστήσας ἐς Νάξον
having-fled sons having-taken and having-placed(-them) on Naxos
(καὶ γὰρ ταύτην ὁ Πεισίστρατος κατεστρέψατο πολέμῳ
and for this — Pisistratus subdued by-war
καὶ ἐπέτρεψε Λυγδάμι) πρός τε ἔτι τούτοισι τὴν νῆσον
and entrusted(-it) to-Lygdamis besides and still these the island
Δῆλον καθήρας ἐκ τῶν λογίων, καθήρας δὲ ὧδε·
Delos having-purified from the oracles having-purified and thus
ἐπ᾽ ὅσον ἔποψις τοῦ ἱροῦ εἶχε, ἐκ τούτου τοῦ χώρου
as-far as view of-the temple held from this the place

παντὸς ἐξορύξας τοὺς νεκροὺς μετεφόρεε ἐς ἄλλον χῶρον
all having-dug-up the corpses he-carried to another place
τῆς Δήλου. καὶ Πεισίστρατος μὲν ἐτυράννευε Ἀθηνέων,
— of-Delos and Pisistratus indeed was-tyrant of-Athens
Ἀθηναίων δὲ οἳ μὲν ἐν τῇ μάχῃ ἐπεπτώκεσαν, οἳ δὲ
of-Athenians and some indeed in the battle had-fallen others and
αὐτῶν μετ᾽ Ἀλκμεωνιδέων ἔφευγον ἐκ τῆς οἰκηίης.
of-them with Alcmeonidae were-in-exile from the home(-land)
Τοὺς μέν νυν Ἀθηναίους τοιαῦτα τὸν χρόνον τοῦτον 65
The indeed then Athenians such(-things) the time this
ἐπυνθάνετο ὁ Κροῖσος κατέχοντα, τοὺς δὲ Λακεδαιμονίους
learned — Croesus holding the and Lacedaemonians
ἐκ κακῶν τε μεγάλων πεφευγότας καὶ ἐόντας ἤδη
from evils both great having-escaped and being already
τῷ πολέμῳ κατυπερτέρους Τεγεητέων. ἐπὶ γὰρ Λέοντος
in-the war superior of-Tegeans in for of-Leon
βασιλεύοντος καὶ Ἡγησικλέος ἐν Σπάρτῃ τοὺς ἄλλους
reigning and of-Hegesicles in Sparta the other
πολέμους εὐτυχέοντες οἱ Λακεδαιμόνιοι πρὸς Τεγεήτας
wars faring-well the Lacedaemonians against Tegeans
μούνους προσέπταιον. τὸ δὲ ἔτι πρότερον τούτων καὶ
alone stumbled the and yet before these also
κακονομώτατοι ἦσαν σχεδὸν πάντων Ἑλλήνων κατά τε
worst-governed were nearly of-all Greeks among both
σφέας αὐτοὺς καὶ ξείνοισι ἀπρόσμικτοι· μετέβαλον δὲ
them themselves and with-strangers without-intercourse they-changed and
ὧδε ἐς εὐνομίην. Λυκούργου τῶν Σπαρτιητέων δοκίμου
thus to good-order Lycurgus of-the Spartans a-notable

ἀνδρὸς ἐλθόντος ἐς Δελφοὺς ἐπὶ τὸ χρηστήριον, ὡς
man having-come to Delphi to the oracle when
ἐσήιε ἐς τὸ μέγαρον, εὐθὺς ἡ Πυθίη λέγει τάδε.
he-entered into the hall at-once the Pythia says this

"Ἥκεις ὦ Λυκόργε ἐμὸν ποτὶ πίονα νηόν
You-come O Lycurgus my to rich temple
Ζηνὶ φίλος καὶ πᾶσιν Ὀλύμπια δώματ' ἔχουσι.
to-Zeus dear and to-all Olympian halls having
δίζω ἦ σε θεὸν μαντεύσομαι ἢ ἄνθρωπον.
I-doubt whether you a-god I-shall-proclaim or a-man
ἀλλ' ἔτι καὶ μᾶλλον θεὸν ἔλπομαι, ὦ Λυκόργε."
but still even more a-god I-hope O Lycurgus

οἳ μὲν δή τινες πρὸς τούτοισι λέγουσι καὶ φράσαι αὐτῷ
they indeed then some besides these say also to-have-told to-him
τὴν Πυθίην τὸν νῦν κατεστεῶτα κόσμον Σπαρτιήτῃσι· ὡς
the Pythia the now established order for-Spartans as
δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι, Λυκοῦργον ἐπιτροπεύσαντα
but themselves Lacedaemonians say Lycurgus having-been-guardian
Λεωβώτεω, ἀδελφιδέου μὲν ἑωυτοῦ βασιλεύοντος δὲ
of-Leobotes of-nephew indeed of-his-own reigning and
Σπαρτιητέων, ἐκ Κρήτης ἀγαγέσθαι ταῦτα. ὡς γὰρ
of-Spartans from Crete to-have-brought these-things when for
ἐπετρόπευσε τάχιστα, μετέστησε τὰ νόμιμα πάντα, καὶ
he-became-guardian soonest he-changed the customs all and
ἐφύλαξε ταῦτα μὴ παραβαίνειν· μετὰ δὲ τὰ ἐς πόλεμον
took-care these-things not to-transgress after and the(-things) for war
ἔχοντα, ἐνωμοτίας καὶ τριηκάδας καὶ συσσίτια, πρός τε
pertaining sworn-bands and thirties and common-meals besides both
τούτοισι τοὺς ἐφόρους καὶ γέροντας ἔστησε Λυκοῦργος.
these the ephors and elders set-up Lycurgus

Οὕτω μὲν μεταβαλόντες εὐνομήθησαν, τῷ δὲ Λυκούργῳ 66
So indeed having-changed they-were-well-governed — and for-Lycurgus
τελευτήσαντι ἱρὸν εἱσάμενοι σέβονται μεγάλως. οἷα δὲ
having-died a-shrine having-founded they-revere greatly as-being and
ἔν τε χώρῃ ἀγαθῇ καὶ πλήθεϊ οὐκ ὀλίγων ἀνδρῶν, ἀνά
in both land good and multitude not few of-men up
τε ἔδραμον αὐτίκα καὶ εὐθηνήθησαν, καὶ δή σφι οὐκέτι
both they-ran at-once and flourished and indeed to-them no-longer
ἀπέχρα ἡσυχίην ἄγειν, ἀλλὰ καταφρονήσαντες Ἀρκάδων
it-sufficed quiet to-keep but having-presumed than-Arcadians
κρέσσονες εἶναι ἐχρηστηριάζοντο ἐν Δελφοῖσι ἐπὶ πάσῃ
stronger to-be they-consulted-the-oracle in Delphi on all
τῇ Ἀρκάδων χώρῃ. ἡ δὲ Πυθίη σφι χρᾷ τάδε.
the of-Arcadians land the and Pythia to-them prophesies this

"Ἀρκαδίην μ' αἰτεῖς· μέγα μ' αἰτεῖς· οὔ τοι δώσω.
Arcadia me you-ask great me you-ask not to-you I-shall-give
πολλοὶ ἐν Ἀρκαδίῃ βαλανηφάγοι ἄνδρες ἔασιν,
many in Arcadia acorn-eating men are
οἵ σ' ἀποκωλύσουσιν. ἐγὼ δέ τοι οὔτι μεγαίρω·
who you will-hold-back I but to-you not-at-all begrudge
δώσω τοι Τεγέην ποσσίκροτον ὀρχήσασθαι
I-shall-give to-you Tegea foot-stamped to-dance-in
καὶ καλὸν πεδίον σχοίνῳ διαμετρήσασθαι."
and fair plain with-a-rope to-measure-out

ταῦτα ὡς ἀπενειχθέντα ἤκουσαν οἱ Λακεδαιμόνιοι,
these-things when brought-back heard the Lacedaemonians
Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο, οἳ δὲ πέδας
of-Arcadians indeed the others kept-away they and fetters
φερόμενοι ἐπὶ Τεγεήτας ἐστρατεύοντο, χρησμῷ κιβδήλῳ
carrying against Tegeans marched on-an-oracle counterfeit

πίσυνοι, ὡς δὴ ἐξανδραποδιούμενοι τοὺς Τεγεήτας.
trusting as indeed going-to-enslave the Tegeans
ἐσσωθέντες δὲ τῇ συμβολῇ, ὅσοι αὐτῶν ἐζωγρήθησαν,
having-been-worsted and in-the encounter as-many-as of-them were-taken-alive
πέδας τε ἔχοντες τὰς ἐφέροντο αὐτοὶ καὶ σχοίνῳ
fetters both having which they-carried themselves and with-a-rope
διαμετρησάμενοι τὸ πεδίον τὸ Τεγεητέων ἐργάζοντο. αἱ δὲ
having-measured-out the plain the of-Tegeans worked the and
πέδαι αὗται ἐν τῇσι ἐδεδέατο ἔτι καὶ ἐς ἐμὲ ἦσαν σόαι
fetters these in which they-had-been-bound still even to me were safe
ἐν Τεγέῃ, περὶ τὸν νηὸν τῆς Ἀλέης Ἀθηναίης κρεμάμεναι.
in Tegea around the shrine — of-Alean Athena hanging
67 Κατὰ μὲν δὴ τὸν πρότερον πόλεμον συνεχέως αἰεὶ
In indeed then the former war continually always
κακῶς ἀέθλεον πρὸς τοὺς Τεγεήτας, κατὰ δὲ τὸν κατὰ
badly they-contended against the Tegeans in and the of
Κροῖσον χρόνον καὶ τὴν Ἀναξανδρίδεώ τε καὶ Ἀρίστωνος
Croesus time and the of-Anaxandrides both and of-Ariston
βασιληίην ἐν Λακεδαίμονι ἤδη οἱ Σπαρτιῆται κατυπέρτεροι
reign in Lacedaemon already the Spartans superior
τῷ πολέμῳ ἐγεγόνεσαν, τρόπῳ τοιῷδε γενόμενοι. ἐπειδὴ
in-the war had-become in-manner such having-become since
αἰεὶ τῷ πολέμῳ ἐσσοῦντο ὑπὸ Τεγεητέων, πέμψαντες
always in-the war they-were-worsted by Tegeans having-sent
θεοπρόπους ἐς Δελφοὺς ἐπειρώτων τίνα ἂν θεῶν ἱλασάμενοι
envoys to Delphi they-asked whom — of-gods having-propitiated
κατύπερθε τῷ πολέμῳ Τεγεητέων γενοίατο. ἡ δὲ
superior in-the war over-Tegeans they-would-become the and
Πυθίη σφι ἔχρησε τὰ Ὀρέστεω τοῦ Ἀγαμέμνονος
Pythia to-them prophesied the of-Orestes the(-son) of-Agamemnon
ὀστέα ἐπαγαγομένους. ὡς δὲ ἀνευρεῖν οὐκ οἷοί τε
bones bringing-home when and to-find not able —

ἐγίνοντο τὴν θήκην τοῦ Ὀρέστεω, ἔπεμπον αὖτις τὴν ἐς
they-were the tomb — of-Orestes they-sent again the(-way) to
θεὸν ἐπειρησομένους τὸν χῶρον ἐν τῷ κέοιτο Ὀρέστης.
the-god to-ask the place in which lay Orestes
εἰρωτῶσι δὲ ταῦτα τοῖσι θεοπρόποισι λέγει ἡ Πυθίη τάδε.
asking and these-things to-the envoys says the Pythia this

"Ἔστι τις Ἀρκαδίης Τεγέη λευρῷ ἐνὶ χώρῳ,
There-is a-certain of-Arcadia Tegea level in place
ἔνθ' ἄνεμοι πνείουσι δύω κρατερῆς ὑπ' ἀνάγκης,
there winds blow two strong by necessity
καὶ τύπος ἀντίτυπος, καὶ πῆμ' ἐπὶ πήματι κεῖται.
and stroke counter-stroke and woe upon woe lies
ἔνθ' Ἀγαμεμνονίδην κατέχει φυσίζοος αἶα,
there the-son-of-Agamemnon holds life-giving earth
τὸν σὺ κομισσάμενος Τεγέης ἐπιτάρροθος ἔσσῃ."
whom you having-brought of-Tegea helper you-will-be

ὡς δὲ καὶ ταῦτα ἤκουσαν οἱ Λακεδαιμόνιοι, ἀπεῖχον τῆς
when and also these-things heard the Lacedaemonians they-kept-away from-the
ἐξευρέσιος οὐδὲν ἔλασσον, πάντα διζήμενοι, ἐς οὗ δὴ
search nothing less all(-things) seeking until which-time indeed
Λίχης τῶν ἀγαθοεργῶν καλεομένων Σπαρτιητέων ἀνεῦρε. οἱ
Lichas of-the benefactors called of-Spartans found(-it) the
δὲ ἀγαθοεργοὶ εἰσὶ τῶν ἀστῶν, ἐξιόντες ἐκ τῶν ἱππέων αἰεὶ
and benefactors are of-the townsmen going-out from the knights always
οἱ πρεσβύτατοι, πέντε ἔτεος ἑκάστου· τοὺς δεῖ τοῦτον
the oldest five of-year each whom (one)-must this
τὸν ἐνιαυτόν, τὸν ἂν ἐξίωσι ἐκ τῶν ἱππέων, Σπαρτιητέων
the year which — they-go-out from the knights of-Spartans
τῷ κοινῷ διαπεμπομένους μὴ ἐλινύειν ἄλλους ἄλλῃ.
for-the commonwealth being-sent-about not to-be-idle others elsewhere

68 Τούτων ὧν τῶν ἀνδρῶν Λίχης ἀνεῦρε ἐν Τεγέῃ καὶ συντυχίῃ
Of-these then the men Lichas found(-it) in Tegea both by-chance
χρησάμενος καὶ σοφίῃ. ἐούσης γὰρ τοῦτον τὸν χρόνον
having-used and by-wisdom there-being for this the time
ἐπιμιξίης πρὸς τοὺς Τεγεήτας, ἐλθὼν ἐς χαλκήιον ἐθηεῖτο
intercourse with the Tegeans having-come to a-forge he-watched
σίδηρον ἐξελαυνόμενον, καὶ ἐν θώματι ἦν ὁρέων τὸ
iron being-beaten-out and in wonder was seeing the(-thing)
ποιεόμενον. μαθὼν δέ μιν ὁ χαλκεὺς ἀποθωμάζοντα εἶπε
being-done having-perceived and him the smith wondering said
παυσάμενος τοῦ ἔργου "Ἦ κου ἄν, ὦ ξεῖνε Λάκων, εἴ
having-stopped from-the work Truly perhaps — O stranger Laconian if
περ εἶδες τό περ ἐγώ, κάρτα ἂν ἐθώμαζες, ὅκου νῦν
indeed you-had-seen what indeed I greatly — you-would-wonder where now
οὕτω τυγχάνεις θῶμα ποιεύμενος τὴν ἐργασίην τοῦ σιδήρου.
so you-happen wonder making-at the working of-the iron
ἐγὼ γὰρ ἐν τῇδε θέλων τῇ αὐλῇ φρέαρ ποιήσασθαι,
I for in this wishing the courtyard a-well to-make
ὀρύσσων ἐπέτυχον σορῷ ἑπταπήχεϊ· ὑπὸ δὲ ἀπιστίης μὴ
digging hit-upon a-coffin seven-cubits by and disbelief not
μὲν γενέσθαι μηδαμὰ μέζονας ἀνθρώπους τῶν νῦν ἄνοιξα
indeed to-have-been ever greater men than-those now I-opened
αὐτὴν καὶ εἶδον τὸν νεκρὸν μήκεϊ ἴσον ἐόντα τῇ σορῷ·
it and saw the corpse in-length equal being to-the coffin
μετρήσας δὲ συνέχωσα ὀπίσω." ὁ μὲν δή οἱ ἔλεγε τά
having-measured and I-heaped-it-up back he indeed then to-him told which
περ ὀπώπεε, ὁ δὲ ἐννώσας τὰ λεγόμενα συνεβάλλετο
indeed he-had-seen he and having-considered the(-things) said conjectured
τὸν Ὀρέστεα κατὰ τὸ θεοπρόπιον τοῦτον εἶναι, τῇδε
— Orestes according-to the oracle this to-be in-this-way
συμβαλλόμενος· τοῦ χαλκέος δύο ὁρέων φύσας τοὺς ἀνέμους
conjecturing of-the smith two seeing bellows the winds

εὕρισκε ἐόντας, τὸν δὲ ἄκμονα καὶ τὴν σφῦραν τόν τε
he-found being the and anvil and the hammer the both
τύπον καὶ τὸν ἀντίτυπον, τὸν δὲ ἐξελαυνόμενον σίδηρον τὸ
stroke and the counter-stroke the and being-beaten-out iron the
πῆμα ἐπὶ πήματι κείμενον, κατὰ τοιόνδε τι εἰκάζων, ὡς
woe upon woe lying in such way likening as
ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύρηται. συμβαλόμενος δὲ
for evil of-man iron has-been-found having-conjectured and
ταῦτα καὶ ἀπελθὼν ἐς Σπάρτην ἔφραζε Λακεδαιμονίοισι
these-things and having-gone-away to Sparta he-told to-Lacedaemonians
πᾶν τὸ πρῆγμα. οἳ δὲ ἐκ λόγου πλαστοῦ ἐπενείκαντές
all the matter they and from a-story made-up having-brought-against
οἱ αἰτίην ἐδίωξαν. ὃ δὲ ἀπικόμενος ἐς Τεγέην καὶ φράζων
him a-charge banished(-him) he and having-come to Tegea and telling
τὴν ἑωυτοῦ συμφορὴν πρὸς τὸν χαλκέα ἐμισθοῦτο παρ᾽
the his-own misfortune to the smith tried-to-rent from(-him)
οὐκ ἐκδιδόντος τὴν αὐλήν· χρόνῳ δὲ ὡς ἀνέγνωσε,
not letting-out the courtyard in-time and when he-persuaded(-him)
ἐνοικίσθη, ἀνορύξας δὲ τὸν τάφον καὶ τὰ ὀστέα συλλέξας
he-settled-in having-dug-up and the grave and the bones having-collected
οἴχετο φέρων ἐς Σπάρτην. καὶ ἀπὸ τούτου τοῦ
went carrying(-them) to Sparta and from this the
χρόνου, ὅκως πειρώατο ἀλλήλων, πολλῷ κατυπέρτεροι
time whenever they-made-trial of-one-another much superior
τῷ πολέμῳ ἐγίνοντο οἱ Λακεδαιμόνιοι· ἤδη δέ σφι
in-the war became the Lacedaemonians already and to-them
καὶ ἡ πολλὴ τῆς Πελοποννήσου ἦν κατεστραμμένη.
also the most of-the Peloponnese was subdued

Ταῦτα δὴ ὧν πάντα πυνθανόμενος ὁ Κροῖσος ἔπεμπε 69
These-things indeed then all learning — Croesus sent
ἐς Σπάρτην ἀγγέλους δῶρά τε φέροντας καὶ δεησομένους
to Sparta messengers gifts both carrying and going-to-ask

συμμαχίης, ἐντειλάμενός τε τὰ λέγειν χρῆν. οἱ δὲ
alliance having-instructed(-them) and what to-say it-was-needful they and
ἐλθόντες ἔλεγον “Ἔπεμψε ἡμέας Κροῖσος ὁ Λυδῶν τε
having-come said Sent us Croesus the of-Lydians both
καὶ ἄλλων ἐθνέων βασιλεύς, λέγων τάδε. Ὦ Λακεδαιμόνιοι,
and other nations king saying this O Lacedaemonians
χρήσαντος τοῦ θεοῦ τὸν Ἕλληνα φίλον προσθέσθαι,
having-prophesied the god the Greek friend to-add
ὑμέας γὰρ πυνθάνομαι προεστάναι τῆς Ἑλλάδος, ὑμέας
you for I-learn to-be-at-the-head — of-Greece you
ὧν κατὰ τὸ χρηστήριον προσκαλέομαι φίλος τε θέλων
then according-to the oracle I-invite friend both wishing
γενέσθαι καὶ σύμμαχος ἄνευ τε δόλου καὶ ἀπάτης.”
to-become and ally without both guile and deceit
Κροῖσος μὲν δὴ ταῦτα δι’ ἀγγέλων ἐπεκηρυκεύετο,
Croesus indeed then these-things through messengers made-overtures
Λακεδαιμόνιοι δὲ ἀκηκοότες καὶ αὐτοὶ τὸ θεοπρόπιον
Lacedaemonians and having-heard also themselves the oracle
τὸ Κροίσῳ γενόμενον ἥσθησάν τε τῇ ἀπίξι τῶν Λυδῶν
the(-one) to-Croesus having-come were-pleased both at-the arrival of-the Lydians
καὶ ἐποιήσαντο ὅρκια ξεινίης πέρι καὶ συμμαχίης· καὶ
and made oaths of-guest-friendship about and of-alliance and
γὰρ τινὲς αὐτοὺς εὐεργεσίαι εἶχον ἐκ Κροίσου πρότερον
for some them benefits held from Croesus before
ἔτι γεγονυῖαι. πέμψαντες γὰρ οἱ Λακεδαιμόνιοι ἐς Σάρδις
yet having-happened having-sent for the Lacedaemonians to Sardis
χρυσὸν ὠνέοντο, ἐς ἄγαλμα βουλόμενοι χρήσασθαι τοῦτο
gold bought for an-image wishing to-use(-it) this
τὸ νῦν τῆς Λακωνικῆς ἐν Θόρνακι ἵδρυται Ἀπόλλωνος·
which now — of-Laconia on Thornax is-set-up of-Apollo
Κροῖσος δέ σφι ὠνεομένοισι ἔδωκε δωτίνην.
Croesus and to-them buying gave(-it) as-a-gift

Τούτων τε ὧν εἵνεκεν οἱ Λακεδαιμόνιοι τὴν συμμαχίην 70
Of-these both then for-the-sake the Lacedaemonians the alliance
ἐδέξαντο, καὶ ὅτι ἐκ πάντων σφέας προκρίνας Ἑλλήνων
accepted and because from all them having-preferred of-Greeks
αἱρέετο φίλους. καὶ τοῦτο μὲν αὐτοὶ ἦσαν ἕτοιμοι
he-chose (as)-friends and this indeed themselves were ready
ἐπαγγείλαντι, τοῦτο δὲ ποιησάμενοι κρητῆρα χάλκεον
for-him-announcing(-it) this and having-made a-mixing-bowl bronze
ζῳδίων τε ἔξωθεν πλήσαντες περὶ τὸ χεῖλος καὶ
with-figures both outside having-filled(-it) round the rim and
μεγάθεϊ τριηκοσίους ἀμφορέας χωρέοντα ἦγον, δῶρον
in-size three-hundred amphoras holding they-brought(-it) as-a-gift
βουλόμενοι ἀντιδοῦναι Κροίσῳ. οὗτος ὁ κρητὴρ οὐκ
wishing to-give-in-return to-Croesus this the mixing-bowl not
ἀπίκετο ἐς Σάρδις δι' αἰτίας διφασίας λεγομένας τάσδε·
came to Sardis for reasons two said these
οἱ μὲν Λακεδαιμόνιοι λέγουσι ὡς ἐπείτε ἀγόμενος ἐς τὰς
the indeed Lacedaemonians say that when being-brought to —
Σάρδις ὁ κρητὴρ ἐγίνετο κατὰ τὴν Σαμίην, πυθόμενοι
Sardis the mixing-bowl was off the Samian(-coast) having-learned
Σάμιοι ἀπελοίατο αὐτὸν νηυσὶ μακρῇσι ἐπιπλώσαντες·
Samians took-away it with-ships long having-sailed-against(-it)
αὐτοὶ δὲ Σάμιοι λέγουσι ὡς ἐπείτε ὑστέρησαν οἱ
themselves and Samians say that when were-too-late the(-ones)
ἄγοντες τῶν Λακεδαιμονίων τὸν κρητῆρα, ἐπυνθάνοντο δὲ
bringing of-the Lacedaemonians the mixing-bowl they-learned and
Σάρδις τε καὶ Κροῖσον ἡλωκέναι, ἀπέδοντο τὸν κρητῆρα
Sardis both and Croesus to-have-been-taken they-sold the mixing-bowl
ἐν Σάμῳ, ἰδιώτας δὲ ἄνδρας πριαμένους ἀναθεῖναί μιν
in Samos private and men having-bought to-have-dedicated it
ἐς τὸ Ἥραιον. τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν
in the Heraeum perhaps and — also those having-sold(-it) would-say

ἀπικόμενοι ἐς Σπάρτην ὡς ἀπαιρεθείησαν ὑπὸ Σαμίων.
having-come to Sparta that they-were-robbed by Samians
κατὰ μέν νυν τὸν κρητῆρα οὕτω ἔσχε.
concerning indeed then the mixing-bowl so it-went

VIII · THE FALL OF SARDIS

Mistaking the oracle, Croesus marches on Cappadocia, deaf to Sandanis, who warns that the leather-clad Persians have nothing to lose; he would also avenge Astyages, whose father Cyaxares had fought Lydia until an eclipse, foretold by Thales, parted the armies. He fights Cyrus at Pteria without a decision, goes home, and disbands his mercenaries. Cyrus follows at once, sets camels against the Lydian horse before Sardis, and besieges the city. The Spartans, at war with Argos over Thyrea, have ships ready when word comes that all is lost: on the fourteenth day a Mardian has climbed the sheer side of the citadel and Sardis has fallen. Croesus' mute son cries out to save his father.

71 Κροῖσος δὲ ἁμαρτὼν τοῦ χρησμοῦ ἐποιέετο στρατηίην
Croesus and having-missed the oracle made an-expedition
ἐς Καππαδοκίην, ἐλπίσας καταιρήσειν Κῦρόν τε καὶ
into Cappadocia having-hoped to-be-going-to-overthrow Cyrus both and
τὴν Περσέων δύναμιν. παρασκευαζομένου δὲ Κροίσου
the of-Persians power preparing and Croesus
στρατεύεσθαι ἐπὶ Πέρσας, τῶν τις Λυδῶν νομιζόμενος
to-march against Persians of-the one Lydians being-thought
καὶ πρόσθε εἶναι σοφός, ἀπὸ δὲ ταύτης τῆς γνώμης καὶ
also before to-be wise from and this the opinion also
τὸ κάρτα οὔνομα ἐν Λυδοῖσι ἔχων, συνεβούλευσε Κροίσῳ
the very name among Lydians having advised Croesus
τάδε· οὔνομά οἱ ἦν Σάνδανις. "Ὦ βασιλεῦ, ἐπ᾽
these-things name to-him was Sandanis O king against
ἄνδρας τοιούτους στρατεύεσθαι παρασκευάζεαι, οἳ σκυτίνας
men such to-march you-prepare who of-leather

μὲν ἀναξυρίδας σκυτίνην δὲ τὴν ἄλλην ἐσθῆτα φορέουσι,
indeed trousers of-leather and the other clothing wear
σιτέονται δὲ οὐκ ὅσα ἐθέλουσι ἀλλ᾽ ὅσα ἔχουσι,
they-eat and not as-much-as they-wish but as-much-as they-have
χώρην ἔχοντες τρηχέαν. πρὸς δὲ οὐκ οἴνῳ διαχρέωνται
land having rugged besides and not wine they-use
ἀλλὰ ὑδροποτέουσι, οὐ σῦκα δὲ ἔχουσι τρώγειν, οὐκ ἄλλο
but they-are-water-drinkers not figs and they-have to-eat not other
ἀγαθὸν οὐδέν. τοῦτο μὲν δή, εἰ νικήσεις, τί σφέας
good anything this indeed then if you-will-conquer what them
ἀπαιρήσεαι, τοῖσί γε μὴ ἔστι μηδέν; τοῦτο δέ, ἢν
will-you-take-away to-whom at-least not there-is anything this and if
νικηθῇς, μάθε ὅσα ἀγαθὰ ἀποβαλέεις· γευσάμενοι
you-are-conquered learn how-many good(-things) you-will-lose having-tasted
γὰρ τῶν ἡμετέρων ἀγαθῶν περιέξονται οὐδὲ ἀπωστοὶ
for of-the our good(-things) they-will-cling(-to-them) nor driven-off
ἔσονται. ἐγὼ μέν νυν θεοῖσι ἔχω χάριν, οἳ οὐκ ἐπὶ νόον
they-will-be I indeed then to-gods have thanks who not into mind
ποιέουσι Πέρσῃσι στρατεύεσθαι ἐπὶ Λυδούς.” ταῦτα
put for-Persians to-march against Lydians these-things
λέγων οὐκ ἔπειθε τὸν Κροῖσον. Πέρσῃσι γάρ, πρὶν
saying not he-persuaded — Croesus for-Persians for before
Λυδοὺς καταστρέψασθαι, ἦν οὔτε ἁβρὸν οὔτε ἀγαθὸν οὐδέν.
Lydians to-subdue was neither luxurious nor good anything
Οἱ δὲ Καππαδόκαι ὑπὸ Ἑλλήνων Σύριοι ὀνομάζονται· 72
The and Cappadocians by Greeks Syrians are-called
ἦσαν δὲ οἱ Σύριοι οὗτοι τὸ μὲν πρότερον ἢ Πέρσας
were and the Syrians these the indeed former(-time) than Persians
ἄρξαι Μήδων κατήκοοι, τότε δὲ Κύρου. ὁ γὰρ οὖρος
to-rule of-Medes subjects then and of-Cyrus the for boundary
ἦν τῆς τε Μηδικῆς ἀρχῆς καὶ τῆς Λυδικῆς ὁ Ἅλυς
was of-the both Median empire and of-the Lydian the Halys

ποταμός, ὃς ῥέει ἐξ Ἀρμενίου ὄρεος διὰ Κιλίκων,
river which flows from the-Armenian mountain through Cilicians
μετὰ δὲ Ματιηνοὺς μὲν ἐν δεξιῇ ἔχει ῥέων, ἐκ δὲ τοῦ
after and Matieni indeed on the-right has flowing from and the
ἑτέρου Φρύγας· παραμειβόμενος δὲ τούτους καὶ ῥέων ἄνω
other(-side) Phrygians passing and these and flowing up
πρὸς βορέην ἄνεμον ἔνθεν μὲν Συρίους Καππαδόκας
toward the-north wind on-one-side indeed Syrian Cappadocians
ἀπέργει, ἐξ εὐωνύμου δὲ Παφλαγόνας. οὕτω ὁ Ἅλυς
it-shuts-off on the-left and Paphlagonians thus the Halys
ποταμὸς ἀποτάμνει σχεδὸν πάντα τῆς Ἀσίης τὰ κάτω
river cuts-off nearly all — of-Asia the lower(-parts)
ἐκ θαλάσσης τῆς ἀντίον Κύπρου ἐς τὸν Εὔξεινον
from the-sea the(-one) opposite Cyprus to the Euxine
πόντον. ἔστι δὲ αὐχὴν οὗτος τῆς χώρης ταύτης ἁπάσης·
sea is and neck this of-the land this whole
μῆκος ὁδοῦ εὐζώνῳ ἀνδρὶ πέντε ἡμέραι ἀναισιμοῦνται.
a-length of-road for-a-well-girt man five days are-spent

73 Ἐστρατεύετο δὲ ὁ Κροῖσος ἐπὶ τὴν Καππαδοκίην τῶνδε
Marched and — Croesus against — Cappadocia for-these
εἵνεκα, καὶ γῆς ἱμέρῳ προσκτήσασθαι πρὸς τὴν ἑωυτοῦ
reasons both of-land in-desire to-acquire-in-addition to the his-own
μοῖραν βουλόμενος, καὶ μάλιστα τῷ χρηστηρίῳ πίσυνος ἐὼν
portion wishing and most in-the oracle trusting being
καὶ τίσασθαι θέλων ὑπὲρ Ἀστυάγεος Κῦρον. Ἀστυάγεα
and to-punish wishing on-behalf-of Astyages Cyrus Astyages
γὰρ τὸν Κυαξάρεω, ἐόντα Κροίσου μὲν γαμβρὸν Μήδων
for the(-son) of-Cyaxares being of-Croesus indeed brother-in-law of-Medes
δὲ βασιλέα, Κῦρος ὁ Καμβύσεω καταστρεψάμενος εἶχε,
and king Cyrus the(-son) of-Cambyses having-subdued held
γενόμενον γαμβρὸν Κροίσῳ ὧδε. Σκυθέων τῶν νομάδων
having-become brother-in-law to-Croesus thus of-Scythians the nomad

εἴλῃ ἀνδρῶν στασιάσασα ὑπεξῆλθε ἐς γῆν τὴν Μηδικήν·
a-band of-men having-revolted withdrew into land the Median
ἐτυράννευε δὲ τὸν χρόνον τοῦτον Μήδων Κυαξάρης ὁ
was-tyrant and the time this of-Medes Cyaxares the(-son)
Φραόρτεω τοῦ Δηιόκεω, ὃς τοὺς Σκύθας τούτους τὸ μὲν
of-Phraortes the(-son) of-Deioces who the Scythians these the indeed
πρῶτον περιεῖπε εὖ ὡς ἐόντας ἱκέτας· ὥστε δὲ περὶ πολλοῦ
first treated well as being suppliants as and of much
ποιεόμενος αὐτούς, παῖδάς σφι παρέδωκε τὴν γλῶσσάν τε
making them boys to-them he-entrusted the language both
ἐκμαθεῖν καὶ τὴν τέχνην τῶν τόξων. χρόνου δὲ γενομένου,
to-learn and the art of-the bows time and having-passed
καὶ αἰεὶ φοιτεόντων τῶν Σκυθέων ἐπ᾽ ἄγρην καὶ αἰεί
and always going the Scythians for hunting and always
τι φερόντων, καί κοτε συνήνεικε ἐλεῖν σφεας μηδέν·
something bringing and once it-happened to-catch them nothing
νοστήσαντας δὲ αὐτοὺς κεινῇσι χερσὶ ὁ Κυαξάρης (ἦν
having-returned and them with-empty hands — Cyaxares he-was
γάρ, ὡς διέδεξε, ὀργὴν ἄκρος) τρηχέως κάρτα περιέσπε
for as he-showed in-temper extreme roughly greatly treated(-them)
ἀεικείῃ. οἳ δὲ ταῦτα πρὸς Κυαξάρεω παθόντες, ὥστε
with-outrage they and these-things from Cyaxares having-suffered as
ἀνάξια σφέων αὐτῶν πεπονθότες, ἐβούλευσαν τῶν παρὰ
unworthy of-them themselves having-suffered planned of-the with
σφίσι διδασκομένων παίδων ἕνα κατακόψαι, σκευάσαντες
themselves being-taught boys one to-cut-up having-dressed
δὲ αὐτὸν ὥσπερ ἐώθεσαν καὶ τὰ θηρία σκευάζειν,
and him as they-were-accustomed also the beasts to-dress
Κυαξάρῃ δοῦναι φέροντες ὡς ἄγρην δῆθεν, δόντες δὲ τὴν
to-Cyaxares to-give carrying(-him) as game forsooth having-given and the
ταχίστην κομίζεσθαι παρὰ Ἀλυάττεα τὸν Σαδυάττεω
quickest(-way) to-betake-themselves to Alyattes the(-son) of-Sadyattes

ἐς Σάρδις. ταῦτα καὶ ἐγένετο· καὶ γὰρ Κυαξάρης καὶ οἱ
to Sardis these-things also happened and for Cyaxares and the
παρεόντες δαιτυμόνες τῶν κρεῶν τούτων ἐπάσαντο, καὶ
present banqueters of-the meats these tasted and
οἱ Σκύθαι ταῦτα ποιήσαντες Ἀλυάττεω ἱκέται ἐγένοντο.
the Scythians these-things having-done of-Alyattes suppliants became
74 Μετὰ δὲ ταῦτα, οὐ γὰρ δὴ ὁ Ἀλυάττης ἐξεδίδου τοὺς
After and these-things not for indeed — Alyattes gave-up the
Σκύθας ἐξαιτέοντι Κυαξάρῃ, πόλεμος τοῖσι Λυδοῖσι καὶ
Scythians demanding(-them) to-Cyaxares war for-the Lydians and
τοῖσι Μήδοισι ἐγεγόνεε ἐπ᾽ ἔτεα πέντε, ἐν τοῖσι πολλάκις
for-the Medes had-arisen for years five in which often
μὲν οἱ Μῆδοι τοὺς Λυδοὺς ἐνίκησαν, πολλάκις δὲ οἱ
indeed the Medes the Lydians defeated often and the
Λυδοὶ τοὺς Μήδους, ἐν δὲ καὶ νυκτομαχίην τινὰ
Lydians the Medes among(-them) and also a-night-battle a-certain
ἐποιήσαντο· διαφέρουσι δέ σφι ἐπὶ ἴσης τὸν πόλεμον
they-made carrying-on and for-them on equal(-terms) the war
τῷ ἕκτῳ ἔτεϊ συμβολῆς γενομένης συνήνεικε ὥστε τῆς
in-the sixth year an-engagement having-happened it-happened that the
μάχης συνεστεώσης τὴν ἡμέρην ἐξαπίνης νύκτα γενέσθαι.
battle having-been-joined the day suddenly night to-become
τὴν δὲ μεταλλαγὴν ταύτην τῆς ἡμέρης Θαλῆς ὁ Μιλήσιος
the and change this of-the day Thales the Milesian
τοῖσι Ἴωσι προηγόρευσε ἔσεσθαι, οὖρον προθέμενος
to-the Ionians foretold to-be-going-to-be (as)-limit having-set
ἐνιαυτὸν τοῦτον ἐν τῷ δὴ καὶ ἐγένετο ἡ μεταβολή. οἱ δὲ
year this in which indeed also happened the change the and
Λυδοί τε καὶ οἱ Μῆδοι ἐπείτε εἶδον νύκτα ἀντὶ ἡμέρης
Lydians both and the Medes when they-saw night instead-of day
γενομένην, τῆς μάχης τε ἐπαύσαντο καὶ μᾶλλόν τι
having-come from-the battle both ceased and more somewhat

ἔσπευσαν καὶ ἀμφότεροι εἰρήνην ἑωυτοῖσι γενέσθαι. οἱ δὲ
hastened also both peace for-themselves to-be those and
συμβιβάσαντες αὐτοὺς ἦσαν οἵδε, Συέννεσίς τε ὁ Κίλιξ
having-reconciled them were these Syennesis both the Cilician
καὶ Λαβύνητος ὁ Βαβυλώνιος. οὗτοί σφι καὶ τὸ ὅρκιον
and Labynetus the Babylonian these for-them also the oath
οἱ σπεύσαντες γενέσθαι ἦσαν καὶ γάμων ἐπαλλαγὴν
the(-ones) having-hastened to-be were and of-marriages an-exchange
ἐποίησαν· Ἀλυάττεα γὰρ ἔγνωσαν δοῦναι τὴν θυγατέρα
made Alyattes for they-decided to-give the daughter
Ἀρύηνιν Ἀστυάγεϊ τῷ Κυαξάρεω παιδί· ἄνευ γὰρ ἀναγκαίης
Aryenis to-Astyages the of-Cyaxares son without for necessity
ἰσχυρῆς συμβάσιες ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν. ὅρκια
strong agreements strong not are-willing to-bold oaths
δὲ ποιέεται ταῦτα τὰ ἔθνεα τὰ πέρ τε Ἕλληνες, καὶ
and make these the nations which just also Greeks and
πρὸς τούτοισι, ἐπεὰν τοὺς βραχίονας ἐπιτάμωνται ἐς τὴν
besides these when the arms they-cut into the
ὁμοχροίην, τὸ αἷμα ἀναλείχουσι ἀλλήλων.
skin the blood they-lick-up of-one-another
Τοῦτον δὴ ὧν τὸν Ἀστυάγεα Κῦρος ἐόντα ἑωυτοῦ 75
This indeed then — Astyages Cyrus being his-own
μητροπάτορα καταστρεψάμενος ἔσχε δι᾽ αἰτίην τὴν ἐγὼ ἐν
mother's-father having-subdued held for a-cause which I in
τοῖσι ὀπίσω λόγοισι σημανέω· τὰ Κροῖσος ἐπιμεμφόμενος
the later accounts I-shall-show which Croesus blaming
τῷ Κύρῳ ἔς τε τὰ χρηστήρια ἔπεμπε εἰ στρατεύηται
— Cyrus to both the oracles sent whether he-should-march
ἐπὶ Πέρσας, καὶ δὴ καὶ ἀπικομένου χρησμοῦ κιβδήλου,
against Persians and indeed also having-come an-oracle counterfeit
ἐλπίσας πρὸς ἑωυτοῦ τὸν χρησμὸν εἶναι, ἐστρατεύετο
having-hoped on-the-side-of himself the oracle to-be marched

ἐς τὴν Περσέων μοῖραν. ὡς δὲ ἀπίκετο ἐπὶ τὸν Ἅλυν
into the of-Persians portion when and he-arrived at the Halys
ποταμὸν ὁ Κροῖσος, τὸ ἐνθεῦτεν, ὡς μὲν ἐγὼ λέγω,
river — Croesus the from-there as indeed I say
κατὰ τὰς ἐούσας γεφύρας διεβίβασε τὸν στρατόν, ὡς
by the existing bridges carried-across the army as
δὲ ὁ πολλὸς λόγος Ἑλλήνων, Θαλῆς οἱ ὁ Μιλήσιος
but the common account of-Greeks Thales for-him the Milesian
διεβίβασε. ἀπορέοντος γὰρ Κροίσου ὅκως οἱ διαβήσεται
carried-(it)-across being-at-a-loss for Croesus how for-him will-cross
τὸν ποταμὸν ὁ στρατός (οὐ γὰρ δὴ εἶναί κω τοῦτον
the river the army not for indeed to-be yet this
τὸν χρόνον τὰς γεφύρας ταύτας) λέγεται παρεόντα τὸν
the time the bridges these it-is-said being-present —
Θαλῆν ἐν τῷ στρατοπέδῳ ποιῆσαι αὐτῷ τὸν ποταμὸν ἐξ
Thales in the camp to-make for-him the river from
ἀριστερῆς χειρὸς ῥέοντα τοῦ στρατοῦ καὶ ἐκ δεξιῆς ῥέειν,
left hand flowing of-the army also from right to-flow
ποιῆσαι δὲ ὧδε· ἄνωθεν τοῦ στρατοπέδου ἀρξάμενον
to-have-done and thus above of-the camp beginning
διώρυχα βαθέαν ὀρύσσειν, ἄγοντα μηνοειδέα, ὅκως ἂν τὸ
a-channel deep to-dig leading-(it) crescent-shaped so-that — the
στρατόπεδον ἱδρυμένον κατὰ νώτου λάβοι, ταύτῃ κατὰ
camp settled at rear it-might-take by-this-way along
τὴν διώρυχα ἐκτραπόμενος ἐκ τῶν ἀρχαίων ῥεέθρων,
the channel turned-aside out-of the old channels
καὶ αὖτις παραμειβόμενος τὸ στρατόπεδον ἐς τὰ ἀρχαῖα
and again passing the camp into the old
ἐσβάλλοι· ὥστε ἐπείτε καὶ ἐσχίσθη τάχιστα ὁ ποταμός,
might-fall so-that when also it-was-split soonest the river
ἀμφοτέρῃ διαβατὸς ἐγένετο. οἳ δὲ καὶ τὸ παράπαν λέγουσι
on-both-sides crossable became some and even the altogether say

καὶ τὸ ἀρχαῖον ῥέεθρον ἀποξηρανθῆναι. ἀλλὰ τοῦτο μὲν
also the old channel to-have-dried-up but this indeed
οὐ προσίεμαι· κῶς γὰρ ὀπίσω πορευόμενοι διέβησαν αὐτόν;
not I-admit how for back going did-they-cross it
Κροῖσος δὲ ἐπείτε διαβὰς σὺν τῷ στρατῷ ἀπίκετο τῆς 76
Croesus and when having-crossed with the army arrived —
Καππαδοκίης ἐς τὴν Πτερίην καλεομένην (ἡ δὲ Πτερίη ἐστὶ
of-Cappadocia into — Pteria called — and Pteria is
τῆς χώρης ταύτης τὸ ἰσχυρότατον, κατὰ Σινώπην πόλιν
of-the country this the strongest-part opposite Sinope city
τὴν ἐν Εὐξείνῳ πόντῳ μάλιστά κῃ κειμένη), ἐνθαῦτα
the on-the Euxine sea about somehow lying there
ἐστρατοπεδεύετο φθείρων τῶν Συρίων τοὺς κλήρους· καὶ
he-encamped ravaging of-the Syrians the estates and
εἷλε μὲν τῶν Πτερίων τὴν πόλιν καὶ ἠνδραποδίσατο, εἷλε
took indeed of-the Pterians the city and enslaved(-it) took
δὲ τὰς περιοικίδας αὐτῆς πάσας, Συρίους τε οὐδὲν ἐόντας
and the surrounding-towns of-it all Syrians and in-nothing being
αἰτίους ἀναστάτους ἐποίησε. Κῦρος δὲ ἀγείρας τὸν ἑωυτοῦ
guilty uprooted made Cyrus and having-gathered the his-own
στρατὸν καὶ παραλαβὼν τοὺς μεταξὺ οἰκέοντας πάντας
army and having-taken-along the between dwelling all
ἠντιοῦτο Κροίσῳ. πρὶν δὲ ἐξελαύνειν ὁρμῆσαι τὸν στρατόν,
went-to-meet Croesus before and to-march-out to-start the army
πέμψας κήρυκας ἐς τοὺς Ἴωνας ἐπειρᾶτο σφέας ἀπὸ Κροίσου
having-sent heralds to the Ionians he-tried them from Croesus
ἀπιστάναι. Ἴωνες μέν νυν οὐκ ἐπείθοντο· Κῦρος δὲ ὡς
to-detach Ionians indeed then not were-persuaded Cyrus and when
ἀπίκετο καὶ ἀντεστρατοπεδεύσατο Κροίσῳ, ἐνθαῦτα ἐν τῇ
arrived and encamped-opposite to-Croesus there in the
Πτερίῃ χώρῃ ἐπειρῶντο κατὰ τὸ ἰσχυρὸν ἀλλήλων. μάχης
Pterian land they-tested by the strength of-each-other battle

δὲ καρτερῆς γενομένης καὶ πεσόντων ἀμφοτέρων πολλῶν,
and fierce having-happened and having-fallen of-both many
τέλος οὐδέτεροι νικήσαντες διέστησαν νυκτὸς ἐπελθούσης.
finally neither having-won parted night having-come-on
καὶ τὰ μὲν στρατόπεδα ἀμφότερα οὕτω ἠγωνίσατο.
and the indeed armies both thus contended

77 Κροῖσος δὲ μεμφθεὶς κατὰ τὸ πλῆθος τὸ ἑωυτοῦ
Croesus and having-found-fault by the number the his-own
στράτευμα (ἦν γάρ οἱ ὁ συμβαλὼν στρατὸς πολλὸν
army was for for-him the engaging army much
ἐλάσσων ἢ ὁ Κύρου), τοῦτο μεμφθείς, ὡς τῇ
smaller than the(-one) of-Cyrus this having-found-fault as on-the
ὑστεραίῃ οὐκ ἐπειρᾶτο ἐπιὼν ὁ Κῦρος, ἀπήλαυνε ἐς
next-day not tried attacking — Cyrus he-marched-off to
τὰς Σάρδις, ἐν νόῳ ἔχων παρακαλέσας μὲν Αἰγυπτίους
— Sardis in mind having having-summoned indeed Egyptians
κατὰ τὸ ὅρκιον (ἐποιήσατο γὰρ καὶ πρὸς Ἄμασιν
according-to the oath he-had-made for also with Amasis
βασιλεύοντα Αἰγύπτου συμμαχίην πρότερον ἤ περ πρὸς
reigning-over Egypt alliance earlier than indeed with
Λακεδαιμονίους), μεταπεμψάμενος δὲ καὶ Βαβυλωνίους (καὶ
Lacedaemonians having-sent-for and also Babylonians also
γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη, ἐτυράννευε
for with these by-him had-been-made alliance was-tyrant
δὲ τὸν χρόνον τοῦτον τῶν Βαβυλωνίων Λαβύνητος),
and the time this of-the Babylonians Labynetus
ἐπαγγείλας δὲ καὶ Λακεδαιμονίοισι παρεῖναι ἐς χρόνον
having-announced and also to-Lacedaemonians to-be-present at time
ῥητόν, ἁλίσας τε δὴ τούτους καὶ τὴν ἑωυτοῦ
stated having-assembled both indeed these and the his-own
συλλέξας στρατιὴν ἐνένωτο, τὸν χειμῶνα παρείς, ἅμα
having-collected army he-had-intended the winter having-let-pass with

τῷ ἔαρι στρατεύειν ἐπὶ τοὺς Πέρσας. καὶ ὁ μὲν ταῦτα
the spring to-march against the Persians and he indeed these-things
φρονέων, ὡς ἀπίκετο ἐς τὰς Σάρδις, ἔπεμπε κήρυκας
thinking when he-arrived at — Sardis sent heralds
κατὰ τὰς συμμαχίας προερέοντας ἐς πέμπτον μῆνα
to the alliances proclaiming for fifth month
συλλέγεσθαι ἐς Σάρδις· τὸν δὲ παρεόντα καὶ μαχεσάμενον
to-assemble at Sardis the and present and having-fought
στρατὸν Πέρσῃσι, ὃς ἦν αὐτοῦ ξεινικός, πάντα ἀπεὶς
army with-Persians which was of-him mercenary all having-released
διεσκέδασε οὐδαμὰ ἐλπίσας μή κοτε ἄρα ἀγωνισάμενος
he-dispersed in-no-way having-expected that ever then having-fought
οὕτω παραπλησίως Κῦρος ἐλάσῃ ἐπὶ Σάρδις.
thus equally Cyrus would-march against Sardis
Ταῦτα ἐπιλεγομένῳ Κροίσῳ τὸ προάστειον πᾶν ὀφίων 78
These-things considering for-Croesus the suburb all with-snakes
ἐνεπλήσθη· φανέντων δὲ αὐτῶν, οἱ ἵπποι μετιέντες τὰς
was-filled having-appeared and them the horses leaving the
νομὰς νέμεσθαι φοιτέοντες κατήσθιον. ἰδόντι δὲ τοῦτο
pastures to-graze going devoured(-them) having-seen and this
Κροίσῳ, ὥσπερ καὶ ἦν, ἔδοξε τέρας εἶναι· αὐτίκα δὲ
to-Croesus just-as also it-was it-seemed a-portent to-be at-once and
ἔπεμπε θεοπρόπους ἐς τῶν ἐξηγητέων Τελμησσέων.
he-sent envoys to(-the-land) of-the interpreters Telmessians
ἀπικομένοισι δὲ τοῖσι θεοπρόποισι καὶ μαθοῦσι πρὸς
having-arrived and the envoys and having-learned from
Τελμησσέων τὸ θέλει σημαίνειν τὸ τέρας, οὐκ ἐξεγένετο
Telmessians what wishes to-signify the portent not it-was-possible
Κροίσῳ ἀπαγγεῖλαι· πρὶν γὰρ ἢ ὀπίσω σφέας ἀναπλῶσαι
to-Croesus to-report before for than back them to-sail
ἐς τὰς Σάρδις ἥλω ὁ Κροῖσος. Τελμησσέες μέντοι τάδε
to — Sardis was-taken — Croesus Telmessians however these-things

ἔγνωσαν, στρατὸν ἀλλόθροον προσδόκιμον εἶναι Κροίσῳ
judged an-army foreign-tongued expected to-be for-Croesus
ἐπὶ τὴν χώρην, ἀπικόμενον δὲ τοῦτον καταστρέψεσθαι
against the land having-come and this to-subdue
τοὺς ἐπιχωρίους, λέγοντες ὄφιν εἶναι γῆς παῖδα, ἵππον
the natives saying a-snake to-be of-earth child a-horse
δὲ πολέμιόν τε καὶ ἐπήλυδα. Τελμησσέες μέν νυν ταῦτα
and enemy both and newcomer Telmessians indeed then these-things
ὑπεκρίναντο Κροίσῳ ἤδη ἡλωκότι, οὐδὲν κω εἰδότες
answered to-Croesus already taken nothing yet knowing
τῶν ἦν περὶ Σάρδις τε καὶ αὐτὸν Κροῖσον.
of-what was about Sardis both and himself Croesus

79 Κῦρος δὲ αὐτίκα ἀπελαύνοντος Κροίσου μετὰ τὴν μάχην
Cyrus and at-once marching-away Croesus after the battle
τὴν γενομένην ἐν τῇ Πτερίῃ, μαθὼν ὡς ἀπελάσας
the having-happened in — Pteria having-learned that having-marched-away
μέλλοι Κροῖσος διασκεδᾶν τὸν στρατόν, βουλευόμενος
intended Croesus to-disperse the army deliberating
εὕρισκε πρῆγμά οἱ εἶναι ἐλαύνειν ὡς δύναιτο τάχιστα
found the-thing for-him to-be to-march as he-could fastest
ἐπὶ τὰς Σάρδις, πρὶν ἢ τὸ δεύτερον ἁλισθῆναι τῶν
against — Sardis before than the second(-time) to-be-assembled of-the
Λυδῶν τὴν δύναμιν. ὡς δέ οἱ ταῦτα ἔδοξε, καὶ
Lydians the power as and to-him these-things seemed-good also
ἐποίεε κατὰ τάχος· ἐλάσας γὰρ τὸν στρατὸν ἐς τὴν
he-did with speed having-driven for the army into —
Λυδίην αὐτὸς ἄγγελος Κροίσῳ ἐληλύθεε. ἐνθαῦτα Κροῖσος
Lydia himself messenger to-Croesus had-come then Croesus
ἐς ἀπορίην πολλὴν ἀπιγμένος, ὥς οἱ παρὰ δόξαν
into perplexity great having-come as for-him contrary-to expectation
ἔσχε τὰ πρήγματα ἢ ὡς αὐτὸς κατεδόκεε, ὅμως τοὺς
turned-out the affairs than as himself he-supposed nevertheless the

Λυδοὺς ἐξῆγε ἐς μάχην. ἦν δὲ τοῦτον τὸν χρόνον ἔθνος
Lydians led-out into battle there-was and this the time nation
οὐδὲν ἐν τῇ Ἀσίῃ οὔτε ἀνδρηιότερον οὔτε ἀλκιμώτερον
none in — Asia either braver or more-valiant
τοῦ Λυδίου. ἡ δὲ μάχη σφέων ἦν ἀπ᾽ ἵππων, δόρατά
than-the Lydian the and fighting of-them was from horses spears
τε ἐφόρεον μεγάλα, καὶ αὐτοὶ ἦσαν ἱππεύεσθαι ἀγαθοί.
both they-carried great and themselves they-were to-ride good
Ἐς τὸ πεδίον δὲ συνελθόντων τοῦτο τὸ πρὸ τοῦ ἄστεος 80
Into the plain and having-come-together this the before the city
ἐστὶ τοῦ Σαρδιηνοῦ, ἐὸν μέγα τε καὶ ψιλὸν (διὰ δὲ αὐτοῦ
is the Sardian being great both and bare through and it
ποταμοὶ ῥέοντες καὶ ἄλλοι καὶ Ὕλλος συρρηγνῦσι ἐς τὸν
rivers flowing both others and Hyllus break-together into the
μέγιστον, καλεόμενον δὲ Ἕρμον, ὃς ἐξ ὄρεος ἱροῦ
greatest called and Hermus which from a-mountain sacred
μητρὸς Δινδυμήνης ῥέων ἐκδιδοῖ ἐς θάλασσαν κατὰ Φωκαίην
of-mother Dindymene flowing issues into sea near Phocaea
πόλιν), ἐνθαῦτα ὁ Κῦρος ὡς εἶδε τοὺς Λυδοὺς ἐς μάχην
city then — Cyrus when he-saw the Lydians for battle
τασσομένους, καταρρωδήσας τὴν ἵππον ἐποίησε Ἁρπάγου
being-drawn-up having-dreaded the cavalry did Harpagus
ὑποθεμένου ἀνδρὸς Μήδου τοιόνδε· ὅσαι τῷ στρατῷ
having-suggested a-man Mede the-following as-many-as the army
τῷ ἑωυτοῦ εἵποντο σιτοφόροι τε καὶ σκευοφόροι κάμηλοι,
the his-own followed food-carrying both and baggage-carrying camels
ταύτας πάσας ἁλίσας καὶ ἀπελὼν τὰ ἄχθεα ἄνδρας
these all having-gathered and having-removed the burdens men
ἐπ᾽ αὐτὰς ἀνέβησε ἱππάδα στολὴν ἐνεσταλμένους, σκευάσας
on them he-mounted horseman's dress clad having-equipped
δὲ αὐτοὺς προσέταξε τῆς ἄλλης στρατιῆς προϊέναι πρὸς
and them he-ordered of-the other army to-go-before against

τὴν Κροίσου ἵππον, τῇ δὲ καμήλῳ ἔπεσθαι τὸν πεζὸν
the of-Croesus cavalry the and camel-corps to-follow the foot
στρατὸν ἐκέλευσε, ὄπισθε δὲ τοῦ πεζοῦ ἐπέταξε τὴν πᾶσαν
army he-ordered behind and the infantry he-posted the whole
ἵππον. ὡς δέ οἱ πάντες διετετάχατο, παραίνεσε τῶν
cavalry when and for-him all had-been-arranged he-urged of-the
μὲν ἄλλων Λυδῶν μὴ φειδομένους κτείνειν πάντα τὸν
indeed other Lydians not sparing to-kill every the
ἐμποδὼν γινόμενον, Κροῖσον δὲ αὐτὸν μὴ κτείνειν, μηδὲ ἢν
in-the-way coming Croesus but himself not to-kill even if
συλλαμβανόμενος ἀμύνηται. ταῦτα μὲν παραίνεσε,
being-seized he-should-defend-himself these-things indeed he-urged
τὰς δὲ καμήλους ἔταξε ἀντία τῆς ἵππου τῶνδε εἵνεκεν·
the and camels he-posted opposite the cavalry of-these for-the-sake
κάμηλον ἵππος φοβέεται, καὶ οὐκ ἀνέχεται οὔτε τὴν ἰδέην
a-camel a-horse fears and not endures either the form
αὐτοῦ ὁρέων οὔτε τὴν ὀδμὴν ὀσφραινόμενος. αὐτοῦ δὴ ὦν
of-it seeing or the smell smelling very indeed then
τούτου εἵνεκεν ἐσεσόφιστο, ἵνα τῷ Κροίσῳ ἄχρηστον
this for-the-sake it-had-been-contrived so-that — to-Croesus useless
ᾖ τὸ ἱππικόν, τῷ δή τι καὶ ἐπεῖχε ἐλλάμψεσθαι
might-be the cavalry by-which indeed somewhat also expected to-shine
ὁ Λυδός. ὡς δὲ καὶ συνήισαν ἐς τὴν μάχην, ἐνθαῦτα
the Lydian when and also they-came-together into the battle then
ὡς ὤσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι καὶ εἶδον
as smelled soonest the camels the horses and saw
αὐτάς, ὀπίσω ἀνέστρεφον, διέφθαρτό τε τῷ Κροίσῳ ἡ
them back they-turned had-been-destroyed and — for-Croesus the
ἐλπίς. οὐ μέντοι οἵ γε Λυδοὶ τὸ ἐνθεῦτεν δειλοὶ ἦσαν, ἀλλ᾽
hope not however the at-least Lydians the from-then cowardly were but
ὡς ἔμαθον τὸ γινόμενον, ἀποθορόντες ἀπὸ τῶν ἵππων
when they-learned the happening having-leapt-down from the horses

πεζοὶ τοῖσι Πέρσῃσι συνέβαλλον. χρόνῳ δὲ πεσόντων
on-foot with-the Persians engaged in-time and having-fallen
ἀμφοτέρων πολλῶν ἐτράποντο οἱ Λυδοί, κατειληθέντες δὲ
of-both many were-routed the Lydians shut-in and
ἐς τὸ τεῖχος ἐπολιορκέοντο ὑπὸ τῶν Περσέων.
into the wall they-were-besieged by the Persians
Τοῖσι μὲν δὴ κατεστήκεε πολιορκίη. Κροῖσος δὲ δοκέων 81
For-them indeed then had-set-in a-siege Croesus and thinking
οἱ χρόνον ἐπὶ μακρὸν ἔσεσθαι τὴν πολιορκίην ἔπεμπε
for-him time for long to-be the siege sent
ἐκ τοῦ τείχεος ἄλλους ἀγγέλους ἐς τὰς συμμαχίας·
out-of the wall other messengers to the alliances
οἱ μὲν γὰρ πρότεροι διεπέμποντο ἐς πέμπτον μῆνα
the(-ones) indeed for earlier were-sent-around for fifth month
προερέοντες συλλέγεσθαι ἐς Σάρδις, τούτους δὲ ἐξέπεμπε
proclaiming to-assemble at Sardis these but he-sent-out
τὴν ταχίστην δέεσθαι βοηθέειν ὡς πολιορκεομένου Κροίσου.
the fastest to-ask to-help as being-besieged Croesus
Ἔς τε δὴ ὧν τὰς ἄλλας ἔπεμπε συμμαχίας καὶ δὴ καὶ ἐς 82
To both indeed then the other he-sent alliances and indeed also to
Λακεδαίμονα. τοῖσι δὲ καὶ αὐτοῖσι τοῖσι Σπαρτιήτῃσι κατ᾽
Lacedaemon to-them and even themselves the Spartans at
αὐτὸν τοῦτον τὸν χρόνον συνεπεπτώκεε ἔρις ἐοῦσα πρὸς
very this the time had-befallen strife being with
Ἀργείους περὶ χώρου καλεομένου Θυρέης· τὰς γὰρ Θυρέας
Argives about a-place called Thyrea — for Thyrea
ταύτας ἐούσας τῆς Ἀργολίδος μοίρης ἀποταμόμενοι ἔσχον
this being of-the Argolid portion having-cut-off held
οἱ Λακεδαιμόνιοι. ἦν δὲ καὶ ἡ μέχρι Μαλέων ἡ
the Lacedaemonians was and also the(-land) as-far-as Malea the(-land)
πρὸς ἑσπέρην Ἀργείων, ἥ τε ἐν τῇ ἠπείρῳ χώρῃ καὶ ἡ
toward west of-Argives the both on the mainland land and the

Κυθηρίη νῆσος καὶ αἱ λοιπαὶ τῶν νήσων. βοηθησάντων δὲ
Cytherian island and the rest of-the islands having-come-to-help and
Ἀργείων τῇ σφετέρῃ ἀποταμνομένῃ, ἐνθαῦτα συνέβησαν
Argives to-the their-own being-cut-off then they-agreed
ἐς λόγους συνελθόντες ὥστε τριηκοσίους ἑκατέρων
into talks having-come-together that three-hundred of-each
μαχέσασθαι, ὁκότεροι δ' ἂν περιγένωνται, τούτων εἶναι τὸν
to-fight whichever and — prevail of-these to-be the
χῶρον· τὸ δὲ πλῆθος τοῦ στρατοῦ ἀπαλλάσσεσθαι ἑκάτερον
place the and mass of-the army to-depart each
ἐς τὴν ἑωυτοῦ μηδὲ παραμένειν ἀγωνιζομένων, τῶνδε
to the its-own nor to-stay-by contending of-these
εἵνεκεν ἵνα μὴ παρεόντων τῶν στρατοπέδων ὁρῶντες οἱ
for-the-sake so-that not being-present the armies seeing the
ἕτεροι ἐσσουμένους τοὺς σφετέρους ἐπαμύνοιεν. συνθέμενοι
one-side being-worsted the their-own they-might-defend having-agreed
ταῦτα ἀπαλλάσσοντο, λογάδες δὲ ἑκατέρων ὑπολειφθέντες
these-things they-departed picked-men and of-each left-behind
συνέβαλον. μαχομένων δὲ σφέων καὶ γινομένων ἰσοπαλέων
engaged fighting and them and becoming evenly-matched
ὑπελείποντο ἐξ ἀνδρῶν ἑξακοσίων τρεῖς, Ἀργείων μὲν
there-were-left out-of men six-hundred three of-Argives indeed
Ἀλκήνωρ τε καὶ Χρομίος, Λακεδαιμονίων δὲ Ὀθρυάδης·
Alcenor both and Chromius of-Lacedaemonians and Othryades
ὑπελείφθησαν δὲ οὗτοι νυκτὸς ἐπελθούσης. οἱ μὲν δὴ
were-left and these night having-come-on the indeed then
δύο τῶν Ἀργείων ὡς νενικηκότες ἔθεον ἐς τὸ Ἄργος,
two of-the Argives as having-won ran to — Argos
ὁ δὲ τῶν Λακεδαιμονίων Ὀθρυάδης σκυλεύσας τοὺς
— and of-the Lacedaemonians Othryades having-stripped the
Ἀργείων νεκροὺς καὶ προσφορήσας τὰ ὅπλα πρὸς τὸ
of-Argives corpses and having-carried the arms to the

ἑωυτοῦ στρατόπεδον ἐν τῇ τάξι εἶχε ἑωυτόν. ἡμέρῃ δὲ
his-own camp in the post kept himself on-day and
δευτέρῃ παρῆσαν πυνθανόμενοι ἀμφότεροι. τέως μὲν
second were-present inquiring both for-a-while indeed
δὴ αὐτοὶ ἑκάτεροι ἔφασαν νικᾶν, λέγοντες οἳ μὲν
then themselves each-side claimed to-win saying some indeed
ὡς ἑωυτῶν πλεῦνες περιγεγόνασι, οἳ δὲ τοὺς μὲν
that of-themselves more have-survived others but the(-ones) indeed
ἀποφαίνοντες πεφευγότας, τὸν δὲ σφέτερον παραμείναντα
showing having-fled the and their-own having-stayed
καὶ σκυλεύσαντα τοὺς ἐκείνων νεκρούς· τέλος δὲ ἐκ τῆς
and having-stripped the of-those corpses finally and from the
ἔριδος συμπεσόντες ἐμάχοντο, πεσόντων δὲ καὶ ἀμφοτέρων
strife having-clashed they-fought having-fallen and also of-both
πολλῶν ἐνίκων Λακεδαιμόνιοι. Ἀργεῖοι μέν νυν ἀπὸ
many won Lacedaemonians Argives indeed then from
τούτου τοῦ χρόνου κατακειράμενοι τὰς κεφαλάς, πρότερον
this the time having-shorn the heads before
ἐπάναγκες κομῶντες, ἐποιήσαντο νόμον τε καὶ κατάρην
by-compulsion wearing-long-hair made a-law both and a-curse
μὴ πρότερον θρέψειν κόμην Ἀργείων μηδένα, μηδὲ τὰς
not sooner to-grow hair of-Argives anyone nor the
γυναῖκάς σφι χρυσοφορήσειν, πρὶν Θυρέας ἀνασώσωνται.
women for-them to-wear-gold before Thyrea they-recover
Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ
Lacedaemonians and the opposite of-these made law not
γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν.
for wearing-long-hair before this from this to-wear-long-hair
τὸν δὲ ἕνα λέγουσι τὸν περιλειφθέντα τῶν τριηκοσίων
the and one they-say the surviving of-the three-hundred
Ὀθρυάδην, αἰσχυνόμενον ἀπονοστέειν ἐς Σπάρτην τῶν οἱ
Othryades being-ashamed to-return to Sparta the of-him

συλλοχιτέων διεφθαρμένων, αὐτοῦ μιν ἐν τῇσι Θυρέῃσι
comrades having-been-destroyed right-there him in — Thyrea
καταχρήσασθαι ἑωυτόν.
to-make-away-with himself

83 Τοιούτων δὲ τοῖσι Σπαρτιήτῃσι ἐνεστεώτων πρηγμάτων
Such and for-the Spartans being-at-hand affairs
ἦκε ὁ Σαρδιηνὸς κῆρυξ δεόμενος Κροίσῳ βοηθέειν
came the Sardian herald asking Croesus to-help
πολιορκεομένῳ. οἳ δὲ ὅμως, ἐπείτε ἐπύθοντο τοῦ κήρυκος,
being-besieged they but nevertheless when they-learned from-the herald
ὁρμέατο βοηθέειν. καί σφι ἤδη παρεσκευασμένοισι καὶ
were-eager to-help and to-them already prepared and
νεῶν ἐουσέων ἑτοίμων ἦλθε ἄλλη ἀγγελίη, ὡς ἡλώκοι
ships being ready came another message that had-been-taken
τὸ τεῖχος τῶν Λυδῶν καὶ ἔχοιτο Κροῖσος ζωγρηθείς. οὕτω
the wall of-the Lydians and was-held Croesus taken-alive thus
δὴ οὗτοι μὲν συμφορὴν ποιησάμενοι μεγάλην ἐπέπαυντο.
indeed these indeed misfortune having-made great had-stopped

84 Σάρδιες δὲ ἥλωσαν ὧδε. ἐπειδὴ τεσσερεσκαιδεκάτη ἐγένετο
Sardis and was-taken thus when fourteenth came
ἡμέρη πολιορκεομένῳ Κροίσῳ, Κῦρος τῇ στρατιῇ τῇ
day being-besieged for-Croesus Cyrus to-the army the
ἑωυτοῦ διαπέμψας ἱππέας προεῖπε τῷ πρώτῳ ἐπιβάντι
his-own having-sent-around horsemen proclaimed to-the first mounting
τοῦ τείχεος δῶρα δώσειν. μετὰ δὲ τοῦτο πειρησαμένης
the wall gifts to-give after and this having-tried
τῆς στρατιῆς ὡς οὐ προεχώρεε, ἐνθαῦτα τῶν ἄλλων
the army as not it-succeeded then the others
πεπαυμένων ἀνὴρ Μάρδος ἐπειρᾶτο προσβαίνων, τῷ
having-stopped a-man Mardian tried climbing to-whom
οὔνομα ἦν Ὑροιάδης, κατὰ τοῦτο τῆς ἀκροπόλιος τῇ
name was Hyroeades at this of-the citadel where

οὐδεὶς ἐτέτακτο φύλακος· οὐ γὰρ ἦν δεινὸν κατὰ τοῦτο μὴ
no-one had-been-posted guard not for was fear at this lest
ἁλῷ κοτέ. ἀπότομός τε γὰρ ἐστὶ ταύτῃ ἡ ἀκρόπολις
it-be-taken ever sheer both for is here the citadel
καὶ ἄμαχος· τῇ οὐδὲ Μήλης ὁ πρότερον βασιλεὺς
and unassailable where not-even Meles the earlier king
Σαρδίων μούνῃ οὐ περιήνεικε τὸν λέοντα τόν οἱ ἡ
of-Sardis alone not carried-around the lion which to-him the
παλλακὴ ἔτεκε, Τελμησσέων δικασάντων ὡς περιενειχθέντος
concubine bore Telmessians having-judged that carried-around
τοῦ λέοντος τὸ τεῖχος ἔσονται Σάρδιες ἀνάλωτοι. ὁ δὲ
the lion the wall they-will-be Sardis impregnable — and
Μήλης κατὰ τὸ ἄλλο τεῖχος περιενείκας, τῇ ἦν
Meles along the other wall having-carried(-it)-around where was
ἐπίμαχον τὸ χωρίον τῆς ἀκροπόλιος, κατηλόγησε τοῦτο ὡς
assailable the place of-the citadel neglected this as
ἐὸν ἄμαχόν τε καὶ ἀπότομον· ἔστι δὲ πρὸς τοῦ Τμώλου
being unassailable both and sheer it-is and toward — Tmolus
τετραμμένον τῆς πόλιος. ὁ ὦν δὴ Ὑροιάδης οὗτος ὁ
turned of-the city — then indeed Hyroeades this the
Μάρδος ἰδὼν τῇ προτεραίῃ τῶν τινα Λυδῶν κατὰ
Mardian having-seen on-the previous-day of-the one Lydians at
τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ κυνέην ἄνωθεν
this of-the citadel having-climbed-down for a-helmet from-above
κατακυλισθεῖσαν καὶ ἀνελόμενον, ἐφράσθη καὶ ἐς θυμὸν
rolled-down and having-picked-(it)-up noticed and to heart
ἐβάλετο· τότε δὲ δὴ αὐτός τε ἀναβεβήκεε καὶ κατ᾽ αὐτὸν
took(-it) then and indeed himself both had-climbed-up and after him
ἄλλοι Περσέων ἀνέβαινον· προσβάντων δὲ συχνῶν οὕτω
others of-Persians went-up having-climbed-up and many thus
δὴ Σάρδιές τε ἡλώκεσαν καὶ πᾶν τὸ ἄστυ ἐπορθέετο.
indeed Sardis both had-been-taken and all the city was-being-sacked

85 Κατ᾽ αὐτὸν δὲ Κροῖσον τάδε ἐγίνετο. ἦν οἱ
Regarding himself and Croesus the-following happened there-was to-him
παῖς, τοῦ καὶ πρότερον ἐπεμνήσθην, τὰ μὲν ἄλλα
a-son of-whom also earlier I-made-mention the indeed other-things
ἐπιεικής, ἄφωνος δέ. ἐν τῇ ὧν παρελθούσῃ εὐεστοῖ
decent mute but in the then past prosperity
ὁ Κροῖσος τὸ πᾶν ἐς αὐτὸν ἐπεποιήκεε, ἄλλα τε
— Croesus the all for him had-done other-things both
ἐπιφραζόμενος, καὶ δὴ καὶ ἐς Δελφοὺς περὶ αὐτοῦ
devising and indeed also to Delphi about him
ἐπεπόμφεε χρησομένους. ἡ δὲ Πυθίη οἱ εἶπε τάδε.
had-sent(-men) to-consult the and Pythia to-him said this

Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε,
Lydian by-race of-many king greatly foolish Croesus
μὴ βούλου πολύευκτον ἰὴν ἀνὰ δώματ᾽ ἀκούειν
not wish much-prayed-for voice through halls to-hear
παιδὸς φθεγγομένου. τὸ δέ σοι πολὺ λώιον ἀμφὶς
of-a-son speaking this but for-you far better apart
ἔμμεναι· αὐδήσει γὰρ ἐν ἤματι πρῶτον ἀνόλβῳ.
to-be he-will-speak for on a-day first unhappy

ἁλισκομένου δὴ τοῦ τείχεος, ἤιε γὰρ τῶν τις Περσέων
being-taken indeed the wall went for of-the one Persians
ἀλλογνώσας Κροῖσον ὡς ἀποκτενέων, Κροῖσος μέν
having-mistaken Croesus as going-to-kill Croesus indeed
νυν ὁρέων ἐπιόντα ὑπὸ τῆς παρεούσης συμφορῆς
then seeing (him)-approaching by the present misfortune
παρημελήκεε, οὐδὲ τί οἱ διέφερε πληγέντι ἀποθανεῖν·
had-ceased-to-care nor at-all to-him it-mattered having-been-struck to-die
ὁ δὲ παῖς οὗτος ὁ ἄφωνος ὡς εἶδε ἐπιόντα τὸν Πέρσην,
the and son this the mute when he-saw approaching the Persian

ὑπὸ δέους τε καὶ κακοῦ ἔρρηξε φωνήν, εἶπε δὲ “Ὦνθρωπε,
under fear both and distress broke-forth voice he-said and O-man
μὴ κτεῖνε Κροῖσον.” οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγξατο,
not kill Croesus he indeed then this first uttered
μετὰ δὲ τοῦτο ἤδη ἐφώνεε τὸν πάντα χρόνον τῆς ζόης.
after and this now he-spoke the all time of-the life

IX · CROESUS ON THE PYRE

Croesus, king fourteen years and besieged fourteen days, has destroyed a great empire, his own. Cyrus sets him on a pyre with fourteen Lydian boys; Croesus calls Solon's name three times and explains, Cyrus relents, and when the flames cannot be mastered, Croesus calls on Apollo and a storm puts them out. Freed, he advises Cyrus to tithe the spoil, and sends his chains to Delphi. The Pythia replies that he paid for his fifth ancestor's crime, that Apollo delayed the fall three years, and that the mule was Cyrus; Croesus owns the fault was his. Herodotus lists his offerings, the Lydians' wonders and customs, and how half of them sailed to Umbria as Tyrrhenians.

Οἱ δὲ Πέρσαι τάς τε δὴ Σάρδις ἔσχον καὶ αὐτὸν 86
The and Persians — both indeed Sardis took and himself
Κροῖσον ἐζώγρησαν, ἄρξαντα ἔτεα τεσσερεσκαίδεκα
Croesus took-alive having-ruled years fourteen
καὶ τεσσερεσκαίδεκα ἡμέρας πολιορκηθέντα, κατὰ τὸ
and fourteen days having-been-besieged according-to the
χρηστήριόν τε καταπαύσαντα τὴν ἑωυτοῦ μεγάλην ἀρχήν.
oracle and having-ended the his-own great empire
λαβόντες δὲ αὐτὸν οἱ Πέρσαι ἤγαγον παρὰ Κῦρον.
having-taken and him the Persians led(-him) to Cyrus
ὁ δὲ συννήσας πυρὴν μεγάλην ἀνεβίβασε ἐπ’ αὐτὴν
he and having-heaped-up a-pyre great made-mount onto it
τὸν Κροῖσόν τε ἐν πέδῃσι δεδεμένον καὶ δὶς ἑπτὰ
— Croesus both in fetters bound and twice seven

Λυδῶν παρ᾽ αὐτὸν παῖδας, ἐν νόῳ ἔχων εἴτε δὴ
of-Lydians beside him boys in mind having whether indeed
ἀκροθίνια ταῦτα καταγιεῖν θεῶν ὅτεῳ δή, εἴτε καὶ
first-fruits these to-sacrifice of-gods to-whichever indeed or also
εὐχὴν ἐπιτελέσαι θέλων, εἴτε καὶ πυθόμενος τὸν Κροῖσον
a-vow to-fulfill wishing or also having-learned — Croesus
εἶναι θεοσεβέα τοῦδε εἵνεκεν ἀνεβίβασε ἐπὶ τὴν πυρήν,
to-be god-fearing of-this for-the-sake made-mount onto the pyre
βουλόμενος εἰδέναι εἴ τίς μιν δαιμόνων ῥύσεται τοῦ
wishing to-know whether some him of-divinities will-rescue from-the
μὴ ζῶντα κατακαυθῆναι. τὸν μὲν δὴ ποιέειν ταῦτα·
— living to-be-burned him indeed then to-do these-things
τῷ δὲ Κροίσῳ ἑστεῶτι ἐπὶ τῆς πυρῆς ἐσελθεῖν,
— and to-Croesus standing on the pyre to-have-occurred(-to-him)
καίπερ ἐν κακῷ ἐόντι τοσούτῳ, τὸ τοῦ Σόλωνος
although in evil being so-great the(-saying) — of-Solon
ὡς οἱ εἴη σὺν θεῷ εἰρημένον, τὸ μηδένα εἶναι τῶν
how to-him it-was with god spoken the no-one to-be of-the
ζωόντων ὄλβιον. ὡς δὲ ἄρα μιν προσστῆναι τοῦτο,
living happy as and then him to-have-occurred this
ἀνενεικάμενόν τε καὶ ἀναστενάξαντα ἐκ πολλῆς ἡσυχίης
having-sighed-deeply both and having-groaned out-of much silence
ἐς τρὶς ὀνομάσαι "Σόλων." καὶ τὸν Κῦρον ἀκούσαντα
up-to thrice to-have-named Solon and — Cyrus having-heard
κελεῦσαι τοὺς ἑρμηνέας ἐπειρέσθαι τὸν Κροῖσον τίνα
to-have-ordered the interpreters to-ask — Croesus who
τοῦτον ἐπικαλέοιτο, καὶ τοὺς προσελθόντας ἐπειρωτᾶν·
this he-was-calling-on and them having-approached to-ask
Κροῖσον δὲ τέως μὲν σιγὴν ἔχειν εἰρωτώμενον, μετὰ
Croesus and for-a-while indeed silence to-keep being-asked afterward
δὲ ὡς ἠναγκάζετο, εἰπεῖν "Τὸν ἂν ἐγὼ πᾶσι τυράννοισι
and as he-was-compelled to-have-said Whom — I to-all tyrants

προετίμησα μεγάλων χρημάτων ἐς λόγους ἐλθεῖν.” ὡς
would-have-preferred-(at) great sums into talks to-come as
δέ σφι ἄσημα ἔφραζε, πάλιν ἐπειρώτων τὰ λεγόμενα.
and to-them obscure-things he-said again they-asked the things-said
λιπαρεόντων δὲ αὐτῶν καὶ ὄχλον παρεχόντων, ἔλεγε δὴ
persisting and them and trouble causing he-told indeed
ὡς ἦλθε ἀρχὴν ὁ Σόλων ἐὼν Ἀθηναῖος, καὶ θεησάμενος
how came at-first — Solon being an-Athenian and having-viewed
πάντα τὸν ἑωυτοῦ ὄλβον ἀποφλαυρίσειε οἷα δὴ
all the his-own wealth made-light-of such-things indeed
εἶπας, ὥς τε αὐτῷ πάντα ἀποβεβήκοι τῇ περ ἐκεῖνος
having-said how both to-him all had-turned-out as indeed he
εἶπε, οὐδέν τι μᾶλλον ἐς ἑωυτὸν λέγων ἢ οὐκ ἐς
said not at-all more toward himself speaking than not toward
ἅπαν τὸ ἀνθρώπινον καὶ μάλιστα τοὺς παρὰ σφίσι
all the human-race and especially the(-ones) among them
αὐτοῖσι ὀλβίους δοκέοντας εἶναι. τὸν μὲν Κροῖσον ταῦτα
themselves happy seeming to-be — indeed Croesus these-things
ἀπηγέεσθαι, τῆς δὲ πυρῆς ἤδη ἁμμένης καίεσθαι τὰ
to-relate the and pyre already having-been-lit to-burn the
περιέσχατα. καὶ τὸν Κῦρον ἀκούσαντα τῶν ἑρμηνέων τὰ
outer-edges and — Cyrus having-heard from-the interpreters what
Κροῖσος εἶπε, μεταγνόντα τε καὶ ἐννώσαντα ὅτι καὶ
Croesus said having-changed-his-mind both and having-reflected that also
αὐτὸς ἄνθρωπος ἐὼν ἄλλον ἄνθρωπον, γενόμενον ἑωυτοῦ
himself a-man being another man having-been than-himself
εὐδαιμονίῃ οὐκ ἐλάσσω, ζῶντα πυρὶ διδοίη, πρός τε
in-prosperity not less living to-fire he-was-giving besides both
τούτοισι δείσαντα τὴν τίσιν καὶ ἐπιλεξάμενον ὡς οὐδὲν
these having-feared the retribution and having-reflected that nothing
εἴη τῶν ἐν ἀνθρώποισι ἀσφαλέως ἔχον, κελεύειν
was of-the(-things) among men securely holding to-order

σβεννύναι τὴν ταχίστην τὸ καιόμενον πῦρ καὶ καταβιβάζειν
to-quench the fastest(-way) the burning fire and to-bring-down
Κροῖσόν τε καὶ τοὺς μετὰ Κροίσου. καὶ τοὺς πειρωμένους
Croesus both and the(-ones) with Croesus and them trying
οὐ δύνασθαι ἔτι τοῦ πυρὸς ἐπικρατῆσαι.
not to-be-able any-longer the fire to-master

87 Ἐνθαῦτα λέγεται ὑπὸ Λυδῶν Κροῖσον μαθόντα τὴν Κύρου
Then it-is-said by Lydians Croesus having-learned the of-Cyrus
μετάγνωσιν, ὡς ὥρα πάντα μὲν ἄνδρα σβεννύντα τὸ
change-of-mind when he-saw every indeed man quenching the
πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν, ἐπιβώσασθαι τὸν
fire being-able but no-longer to-check to-have-cried-out-to —
Ἀπόλλωνα ἐπικαλεόμενον, εἴ τί οἱ κεχαρισμένον ἐξ
Apollo calling-upon if any to-him pleasing from
αὐτοῦ ἐδωρήθη, παραστῆναι καὶ ῥύσασθαι αὐτὸν ἐκ τοῦ
him was-given to-stand-by and to-rescue him from the
παρεόντος κακοῦ. τὸν μὲν δακρύοντα ἐπικαλέεσθαι τὸν
present evil him indeed weeping to-call-on the
θεόν, ἐκ δὲ αἰθρίης τε καὶ νηνεμίης συνδραμεῖν ἐξαπίνης
god out-of and clear-sky both and calm to-have-gathered suddenly
νέφεα καὶ χειμῶνά τε καταρραγῆναι καὶ ὗσαι ὕδατι
clouds and storm both to-have-burst and to-have-rained with-water
λαβροτάτῳ, κατασβεσθῆναί τε τὴν πυρήν. οὕτω δὴ
most-violent to-have-been-quenched and the pyre thus indeed
μαθόντα τὸν Κῦρον ὡς εἴη ὁ Κροῖσος καὶ θεοφιλὴς
having-learned — Cyrus that was — Croesus both god-loved
καὶ ἀνὴρ ἀγαθός, καταβιβάσαντα αὐτὸν ἀπὸ τῆς πυρῆς
and a-man good having-brought-down him from the pyre
εἰρέσθαι τάδε. "Κροῖσε, τίς σε ἀνθρώπων ἀνέγνωσε ἐπὶ
to-have-asked this Croesus who you of-men persuaded against
γῆν τὴν ἐμὴν στρατευσάμενον πολέμιον ἀντὶ φίλου ἐμοὶ
land the my having-marched an-enemy instead-of a-friend to-me

καταστῆναι;" ὁ δὲ εἶπε "Ὦ βασιλεῦ, ἐγὼ ταῦτα ἔπρηξα
to-become he and said O king I these-things did
τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμεωυτοῦ δὲ κακοδαιμονίῃ,
to-the your indeed good-fortune to-the my-own but ill-fortune
αἴτιος δὲ τούτων ἐγένετο ὁ Ἑλλήνων θεὸς ἐπαείρας ἐμὲ
cause and of-these was the of-Greeks god having-urged me
στρατεύεσθαι. οὐδεὶς γὰρ οὕτω ἀνόητος ἐστὶ ὅστις πόλεμον
to-march no-one for so foolish is who war
πρὸ εἰρήνης αἱρέεται· ἐν μὲν γὰρ τῇ οἱ παῖδες τοὺς
before peace chooses in indeed for the(-one) the sons the
πατέρας θάπτουσι, ἐν δὲ τῷ οἱ πατέρες τοὺς παῖδας.
fathers bury in but the(-other) the fathers the sons
ἀλλὰ ταῦτα δαίμοσί κου φίλον ἦν οὕτω γενέσθαι."
but these-things to-divinities somewhere dear was so to-happen
Ὁ μὲν ταῦτα ἔλεγε, Κῦρος δὲ αὐτὸν λύσας κατεῖσέ 88
He indeed these-things said Cyrus and him having-freed seated
τε ἐγγὺς ἑωυτοῦ καὶ κάρτα ἐν πολλῇ προμηθίῃ εἶχε,
both near himself and very in much consideration held(-him)
ἀπεθώμαζέ τε ὁρέων καὶ αὐτὸς καὶ οἱ περὶ ἐκεῖνον
marveled both seeing both himself and the(-ones) about him
ἐόντες πάντες. ὁ δὲ συννοίῃ ἐχόμενος ἥσυχος ἦν· μετὰ
being all he but in-thought held quiet was afterward
δὲ ἐπιστραφείς τε καὶ ἰδόμενος τοὺς Πέρσας τὸ τῶν
and having-turned both and having-seen the Persians the of-the
Λυδῶν ἄστυ κεραΐζοντας εἶπε "Ὦ βασιλεῦ, κότερον
Lydians city plundering he-said O king whether
λέγειν πρὸς σὲ τὰ νοέων τυγχάνω ἢ σιγᾶν ἐν τῷ
to-say to you what thinking I-happen or to-be-silent in the
παρεόντι χρή;" Κῦρος δέ μιν θαρσέοντα ἐκέλευε λέγειν
present I-must Cyrus and him taking-courage told to-say
ὅ τι βούλοιτο. ὁ δὲ αὐτὸν εἰρώτα λέγων "Οὗτος ὁ
what ever he-wished he and him asked saying This the

πολλὸς ὅμιλος τί ταῦτα πολλῇ σπουδῇ ἐργάζεται;" ὁ
great crowd why these-things with-much zeal is-doing he
δὲ εἶπε "Πόλιν τε τὴν σὴν διαρπάζει καὶ χρήματα τὰ σὰ
and said City both the your it-plunders and wealth the your
διαφορέει." Κροῖσος δὲ ἀμείβετο "Οὔτε πόλιν τὴν ἐμὴν
carries-off Croesus and answered Neither city the my
οὔτε χρήματα τὰ ἐμὰ διαρπάζει· οὐδὲν γὰρ ἐμοὶ ἔτι
nor wealth the my it-plunders nothing for to-me any-longer
τούτων μέτα· ἀλλὰ φέρουσί τε καὶ ἄγουσι τὰ σά."
of-these is-shared but they-carry both and they-drive the yours
89 Κύρῳ δὲ ἐπιμελὲς ἐγένετο τὰ Κροῖσος εἶπε· μεταστησάμενος
to-Cyrus and a-concern became what Croesus said having-sent-aside
δὲ τοὺς ἄλλους, εἴρετο Κροῖσον ὅ τι οἱ ἐνορῴη ἐν
and the others he-asked Croesus what ever to-him he-saw in
τοῖσι ποιευμένοισι. ὁ δὲ εἶπε "Ἐπείτε με θεοὶ ἔδωκαν
the things-being-done he and said Since me gods gave
δοῦλον σοί, δικαιῶ, εἴ τι ἐνορέω πλέον, σημαίνειν
slave to-you I-think-it-right if anything I-see more to-point-out
σοί. Πέρσαι φύσιν ἐόντες ὑβρισταὶ εἰσὶ ἀχρήματοι. ἢν
to-you Persians by-nature being insolent are without-wealth if
ὦν σὺ τούτους περιίδῃς διαρπάσαντας καὶ κατασχόντας
then you these allow having-plundered and having-seized
χρήματα μεγάλα, τάδε τοι ἐξ αὐτῶν ἐπίδοξα γενέσθαι·
wealth great this to-you from them likely to-happen
ὃς ἂν αὐτῶν πλεῖστα κατάσχῃ, τοῦτον προσδέκεσθαί
whoever — of-them most seizes this-one to-expect
τοι ἐπαναστησόμενον. νῦν ὦν ποίησον ὧδε, εἴ τοι
for-you going-to-revolt now then do thus if to-you
ἀρέσκει τὰ ἐγὼ λέγω· κάτισον τῶν δορυφόρων ἐπὶ
pleases what I say set of-the bodyguards at
πάσῃσι τῇσι πύλῃσι φυλάκους, οἳ λεγόντων πρὸς τοὺς
all the gates guards who let-them-say to the(-ones)

ἐκφέροντας τὰ χρήματα ἀπαιρεόμενοι ὡς σφέα ἀναγκαίως
carrying-out the wealth taking-(it)-away that them necessarily
ἔχει δεκατευθῆναι τῷ Διί. καὶ σύ τέ σφι οὐκ ἀπεχθήσεαι
holds to-be-tithed — to-Zeus and you both to-them not will-be-hated
βίῃ ἀπαιρεόμενος τὰ χρήματα, καὶ ἐκεῖνοι συγγνόντες
by-force taking-away the wealth and they acknowledging
ποιέειν σε δίκαια ἑκόντες προήσουσι."
to-do you just-things willing will-give-(it)-up
Ταῦτα ἀκούων ὁ Κῦρος ὑπερήδετο, ὥς οἱ ἐδόκεε εὖ 90
These-things hearing — Cyrus was-overjoyed as to-him he-seemed well
ὑποτίθεσθαι· αἰνέσας δὲ πολλά, καὶ ἐντειλάμενος τοῖσι
to-advise having-praised and much and having-instructed the
δορυφόροισι τὰ Κροῖσος ὑπεθήκατο ἐπιτελέειν, εἶπε πρὸς
bodyguards what Croesus advised to-carry-out he-said to
Κροῖσον τάδε. "Κροῖσε, ἀναρτημένου σεῦ ἀνδρὸς βασιλέος
Croesus this Croesus being-ready you a-man kingly
χρηστὰ ἔργα καὶ ἔπεα ποιέειν, αἰτέο δόσιν ἥντινα βούλεαί
good deeds and words to-do ask a-gift whatever you-wish
τοι γενέσθαι παραυτίκα." ὁ δὲ εἶπε "Ὦ δέσποτα,
for-you to-be on-the-spot he and said O master
ἐάσας με χαριεῖ μάλιστα τὸν θεὸν τῶν Ἑλλήνων,
having-allowed me you-will-gratify(-me) most the god of-the Greeks
τὸν ἐγὼ ἐτίμησα θεῶν μάλιστα, ἐπειρέσθαι πέμψαντα
whom I honored of-gods most to-ask having-sent
τάσδε τὰς πέδας, εἰ ἐξαπατᾶν τοὺς εὖ ποιεῦντας νόμος
these the fetters whether to-deceive the(-ones) well doing law
ἐστί οἱ." Κῦρος δὲ εἴρετο ὅ τι οἱ τοῦτο ἐπηγορέων
is for-him Cyrus and asked what ever him this accusing
παραιτέοιτο. Κροῖσος δέ οἱ ἐπαλιλλόγησε πᾶσαν τὴν
he-asked Croesus and to-him recounted all the
ἑωυτοῦ διάνοιαν καὶ τῶν χρηστηρίων τὰς ὑποκρίσιας καὶ
his-own intent and of-the oracles the answers and

μάλιστα τὰ ἀναθήματα, καὶ ὡς ἐπαερθεὶς τῷ μαντηίῳ
especially the offerings and how urged-on by-the oracle
ἐστρατεύσατο ἐπὶ Πέρσας· λέγων δὲ ταῦτα κατέβαινε
he-marched against Persians saying and these-things came-down
αὖτις παραιτεόμενος ἐπεῖναί οἱ τῷ θεῷ τοῦτο ὀνειδίσαι.
again begging to-be-allowed to-him the god this to-reproach
Κῦρος δὲ γελάσας εἶπε "Καὶ τούτου τεύξεαι παρ' ἐμεῦ,
Cyrus and having-laughed said Both this you-will-get from me
Κροῖσε, καὶ ἄλλου παντὸς τοῦ ἂν ἑκάστοτε δέῃ." ὡς δὲ
Croesus and else everything which — at-any-time you-need when and
ταῦτα ἤκουσε ὁ Κροῖσος, πέμπων τῶν Λυδῶν ἐς Δελφοὺς
these-things heard — Croesus sending of-the Lydians to Delphi
ἐνετέλλετο τιθέντας τὰς πέδας ἐπὶ τοῦ νηοῦ τὸν οὐδὸν
he-instructed(-them) placing the fetters on the sbrine the threshold
εἰρωτᾶν εἰ οὔ τι ἐπαισχύνεται τοῖσι μαντηίοισι ἐπαείρας
to-ask whether not at-all he-is-ashamed at-the oracles having-urged
Κροῖσον στρατεύεσθαι ἐπὶ Πέρσας ὡς καταπαύσοντα τὴν
Croesus to-march against Persians as going-to-end the
Κύρου δύναμιν, ἀπ' ἧς οἱ ἀκροθίνια τοιαῦτα γενέσθαι,
of-Cyrus power from which for-him first-fruits such to-have-come
δεικνύντας τὰς πέδας· ταῦτα τε ἐπειρωτᾶν, καὶ εἰ
showing the fetters these both to-ask and whether
ἀχαρίστοισι νόμος εἶναι τοῖσι Ἕλλησι θεοῖσι.
ungrateful custom to-be for-the Greek gods

91 Ἀπικομένοισι δὲ τοῖσι Λυδοῖσι καὶ λέγουσι τὰ ἐντεταλμένα
Having-arrived and to-the Lydians and saying the instructions
τὴν Πυθίην λέγεται εἰπεῖν τάδε. "Τὴν πεπρωμένην
the Pythia it-is-said to-have-said this The destined
μοῖραν ἀδύνατα ἐστὶ ἀποφυγεῖν καὶ θεῷ· Κροῖσος δὲ
lot impossible it-is to-escape even for-a-god Croesus and
πέμπτου γονέος ἁμαρτάδα ἐξέπλησε, ὃς ἐὼν δορυφόρος
fifth ancestor's offense fulfilled who being bodyguard

Ἡρακλειδέων, δόλῳ γυναικηίῳ ἐπισπόμενος ἐφόνευσε
of-the-Heraclids by-guile a-woman's having-followed killed
τὸν δεσπότεα καὶ ἔσχε τὴν ἐκείνου τιμὴν οὐδέν οἱ
the master and took the of-him honor not-at-all to-him
προσήκουσαν. προθυμεομένου δὲ Λοξίεω ὅκως ἂν κατὰ
belonging being-eager and Loxias that — in-the-time-of
τοὺς παῖδας τοῦ Κροίσου γένοιτο τὸ Σαρδίων πάθος
the sons — of-Croesus might-happen the of-Sardis disaster
καὶ μὴ κατ' αὐτὸν Κροῖσον, οὐκ οἷόν τε ἐγίνετο
and not in-the-time-of himself Croesus not possible — it-was
παραγαγεῖν μοίρας. ὅσον δὲ ἐνέδωκαν αὗται, ἤνυσέ
to-divert the-Fates as-much-as and allowed these he-achieved
τε καὶ ἐχαρίσατό οἱ· τρία γὰρ ἔτεα ἐπανεβάλετο τὴν
both and granted to-him three for years he-put-off the
Σαρδίων ἅλωσιν, καὶ τοῦτο ἐπιστάσθω Κροῖσος ὡς ὕστερον
of-Sardis capture and this let-him-know Croesus that later
τοῖσι ἔτεσι τούτοισι ἁλοὺς τῆς πεπρωμένης. δεύτερα δὲ
by-the years these taken than-the destined second and
τούτων καιομένῳ αὐτῷ ἐπήρκεσε. κατὰ δὲ τὸ μαντήιον
after-these burning him he-helped about and the oracle
τὸ γενόμενον οὐκ ὀρθῶς Κροῖσος μέμφεται. προηγόρευε
the given not rightly Croesus complains foretold
γὰρ οἱ Λοξίης, ἢν στρατεύηται ἐπὶ Πέρσας, μεγάλην
for to-him Loxias if he-marches against Persians a-great
ἀρχὴν αὐτὸν καταλύσειν. τὸν δὲ πρὸς ταῦτα χρῆν
empire him to-destroy him and in-view-of these it-was-needful
εὖ μέλλοντα βουλεύεσθαι ἐπειρέσθαι πέμψαντα κότερα
well intending to-plan to-ask having-sent whether
τὴν ἑωυτοῦ ἢ τὴν Κύρου λέγοι ἀρχήν. οὐ συλλαβὼν δὲ
the his-own or the of-Cyrus he-meant empire not having-grasped and
τὸ ῥηθὲν οὐδ' ἐπανειρόμενος ἑωυτὸν αἴτιον ἀποφαινέτω·
the thing-said nor asking-again himself guilty let-him-declare

τῷ καὶ τὸ τελευταῖον χρηστηριαζομένῳ εἶπε Λοξίης περὶ
to-him also the last consulting said Loxias about
ἡμιόνου, οὐδὲ τοῦτο συνέλαβε. ἦν γὰρ δὴ ὁ Κῦρος οὗτος
a-mule not-even this he-grasped was for indeed — Cyrus this
ἡμίονος· ἐκ γὰρ δυῶν οὐκ ὁμοεθνέων ἐγεγόνεε, μητρὸς
a-mule from for two not of-one-race he-had-been-born mother
ἀμείνονος, πατρὸς δὲ ὑποδεεστέρου· ἡ μὲν γὰρ ἦν Μηδὶς
better father but inferior she indeed for was a-Mede
καὶ Ἀστυάγεος θυγάτηρ τοῦ Μήδων βασιλέος, ὁ δὲ Πέρσης
and of-Astyages daughter the of-Medes king he but Persian
τε ἦν καὶ ἀρχόμενος ὑπ᾽ ἐκείνοισι καὶ ἔνερθε ἐὼν τοῖσι
both was and ruled under them and beneath being in-the(-things)
ἅπασι δεσποίνῃ τῇ ἑωυτοῦ συνοίκεε.” ταῦτα μὲν ἡ Πυθίη
all with-mistress the his-own lived these-things indeed the Pythia
ὑπεκρίνατο τοῖσι Λυδοῖσι, οἳ δὲ ἀνήνεικαν ἐς Σάρδις καὶ
answered to-the Lydians they and carried-(it)-back to Sardis and
ἀπήγγειλαν Κροίσῳ. ὁ δὲ ἀκούσας συνέγνω ἑωυτοῦ εἶναι
reported to-Croesus he and having-heard acknowledged his-own to-be
τὴν ἁμαρτάδα καὶ οὐ τοῦ θεοῦ. κατὰ μὲν δὴ τὴν Κροίσου
the offense and not the god's regarding indeed then the of-Croesus
τε ἀρχὴν καὶ Ἰωνίης τὴν πρώτην καταστροφὴν ἔσχε οὕτω.
both empire and of-Ionia the first subjugation it-was thus
92 Κροίσῳ δὲ ἐστὶ ἄλλα ἀναθήματα ἐν τῇ Ἑλλάδι πολλὰ καὶ
to-Croesus and there-are other offerings in — Greece many and
οὐ τὰ εἰρημένα μοῦνα. ἐν μὲν γὰρ Θήβῃσι τῇσι Βοιωτῶν
not the mentioned only in indeed for Thebes the of-Boeotians
τρίπους χρύσεος, τὸν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Ἰσμηνίῳ, ἐν
a-tripod golden which he-dedicated — to-Apollo the Ismenian in
δὲ Ἐφέσῳ αἵ τε βόες αἱ χρύσεαι καὶ τῶν κιόνων αἱ πολλαί,
and Ephesus the both cows the golden and of-the pillars the most
ἐν δὲ Προνηίης τῆς ἐν Δελφοῖσι ἀσπὶς χρυσέη
in(-the-temple) and of-Pronaia the at Delphi a-shield golden

μεγάλη. ταῦτα μὲν καὶ ἔτι ἐς ἐμὲ ἦν περιεόντα, τὰ
great these indeed even still to me were surviving the(-others)
δ' ἐξαπόλωλε τῶν ἀναθημάτων· τὰ δ' ἐν Βραγχίδῃσι τῇσι
and have-perished of-the offerings the and at Branchidae the
Μιλησίων ἀναθήματα Κροίσῳ, ὡς ἐγὼ πυνθάνομαι, ἴσα
of-Milesians offerings of-Croesus as I learn equal
τε σταθμὸν καὶ ὅμοια τοῖσι ἐν Δελφοῖσι ∗∗∗ τὰ
both in-weight and like to-the(-ones) at Delphi (lacuna) the(-ones)
μέν νυν ἔς τε Δελφοὺς καὶ ἐς τοῦ Ἀμφιάρεω ἀνέθηκε
indeed then to both Delphi and to the(-sbrine) of-Amphiaraus he-dedicated
οἰκήιά τε ἐόντα καὶ τῶν πατρωίων χρημάτων ἀπαρχήν·
his-own both being and of-the ancestral wealth first-fruits
τὰ δὲ ἄλλα ἀναθήματα ἐξ ἀνδρὸς ἐγένετο οὐσίης ἐχθροῦ,
the but other offerings from a-man's came property an-enemy's
ὅς οἱ πρὶν ἢ βασιλεῦσαι ἀντιστασιώτης κατεστήκεε,
who to-him before than to-become-king opponent had-become
συσπεύδων Πανταλέοντι γενέσθαι τὴν Λυδῶν ἀρχήν. ὁ
striving for-Pantaleon to-have the of-Lydians rule —
δὲ Πανταλέων ἦν Ἀλυάττεω μὲν παῖς, Κροίσου δὲ
and Pantaleon was of-Alyattes indeed son of-Croesus and
ἀδελφεὸς οὐκ ὁμομήτριος· Κροῖσος μὲν γὰρ ἐκ Καείρης
brother not of-the-same-mother Croesus indeed for from a-Carian
ἦν γυναικὸς Ἀλυάττῃ, Πανταλέων δὲ ἐξ Ἰάδος. ἐπείτε
was woman to-Alyattes Pantaleon and from an-Ionian when
δὲ δόντος τοῦ πατρὸς ἐκράτησε τῆς ἀρχῆς ὁ Κροῖσος,
and having-given the father he-gained the rule — Croesus
τὸν ἄνθρωπον τὸν ἀντιπρήσσοντα ἐπὶ κνάφου ἕλκων
the man the opposing on a-carding-comb dragging
διέφθειρε, τὴν δὲ οὐσίην αὐτοῦ ἔτι πρότερον κατιρώσας
destroyed the and property of-him still earlier having-vowed

τότε τρόπῳ τῷ εἰρημένῳ ἀνέθηκε ἐς τὰ εἴρηται.
then in-the-manner the mentioned he-dedicated to which(-places) it-has-been-said
καὶ περὶ μὲν ἀναθημάτων τοσαῦτα εἰρήσθω.
and about indeed offerings so-much let-it-be-said

93 Θώματα δὲ γῆ ἡ Λυδίη ἐς συγγραφὴν οὐ μάλα ἔχει, οἷά τε
Marvels and land the Lydian for writing not much has such-as —
καὶ ἄλλη χώρη, πάρεξ τοῦ ἐκ τοῦ Τμώλου καταφερομένου
also other country except the from — Tmolus carried-down
ψήγματος. ἓν δὲ ἔργον πολλὸν μέγιστον παρέχεται χωρὶς
gold-dust one and work by-far greatest it-presents apart-from
τῶν τε Αἰγυπτίων ἔργων καὶ τῶν Βαβυλωνίων· ἔστι
the both Egyptian works and the Babylonian there-is
αὐτόθι Ἀλυάττεω τοῦ Κροίσου πατρὸς σῆμα, τοῦ ἡ
there of-Alyattes the of-Croesus father a-tomb of-which the
κρηπὶς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα
base indeed is of-stones great the and other tomb mound
γῆς. ἐξεργάσαντο δέ μιν οἱ ἀγοραῖοι ἄνθρωποι καὶ οἱ
of-earth built and it the market men and the
χειρώνακτες καὶ αἱ ἐνεργαζόμεναι παιδίσκαι. οὖροι δὲ
craftsmen and the working girls boundary-stones and
πέντε ἐόντες ἔτι καὶ ἐς ἐμὲ ἦσαν ἐπὶ τοῦ σήματος ἄνω, καί
five being still even to me were on the tomb above and
σφι γράμματα ἐνεκεκόλαπτο τὰ ἕκαστοι ἐξεργάσαντο,
on-them letters had-been-carved what each built
καὶ ἐφαίνετο μετρεόμενον τὸ τῶν παιδισκέων ἔργον
and appeared being-measured the of-the girls work
ἐὸν μέγιστον. τοῦ γὰρ δὴ Λυδῶν δήμου αἱ θυγατέρες
being greatest of-the for indeed of-Lydians people the daughters
πορνεύονται πᾶσαι, συλλέγουσαι σφίσι φερνάς, ἐς ὃ
prostitute-themselves all collecting for-themselves dowries up-to which
ἂν συνοικήσωσι τοῦτο ποιέουσαι· ἐκδιδοῦσι δὲ αὐταὶ
— they-marry this doing give-in-marriage and themselves

ἑωυτάς. ἡ μὲν δὴ περίοδος τοῦ σήματός εἰσὶ στάδιοι ἓξ καὶ
themselves the indeed then circuit of-the tomb are stades six and
δύο πλέθρα, τὸ δὲ εὖρος ἐστὶ πλέθρα τρία καὶ δέκα. λίμνη
two plethra the and breadth is plethra three and ten a-lake
δὲ ἔχεται τοῦ σήματος μεγάλη, τὴν λέγουσι Λυδοὶ ἀείναον
and adjoins the tomb great which say Lydians ever-flowing
εἶναι· καλέεται δὲ αὕτη Γυγαίη. τοῦτο μὲν δὴ τοιοῦτο ἐστί.
to-be is-called and this Gygaea this indeed then such is
Λυδοὶ δὲ νόμοισι μὲν παραπλησίοισι χρέωνται καὶ 94
Lydians and customs indeed similar use as
Ἕλληνες, χωρὶς ἢ ὅτι τὰ θήλεα τέκνα καταπορνεύουσι,
Greeks except than that the female children they-prostitute
πρῶτοι δὲ ἀνθρώπων τῶν ἡμεῖς ἴδμεν νόμισμα χρυσοῦ
first and of-men whom we know coin of-gold
καὶ ἀργύρου κοψάμενοι ἐχρήσαντο, πρῶτοι δὲ καὶ κάπηλοι
and of-silver having-struck used first and also retailers
ἐγένοντο. φασὶ δὲ αὐτοὶ Λυδοὶ καὶ τὰς παιγνίας τὰς νῦν
became say and themselves Lydians also the games the now
σφίσι τε καὶ Ἕλλησι κατεστεώσας ἑωυτῶν ἐξεύρημα
among-them both and Greeks established their-own invention
γενέσθαι· ἅμα δὲ ταύτας τε ἐξευρεθῆναι παρὰ
to-be at-the-same-time and these both to-have-been-invented among
σφίσι λέγουσι καὶ Τυρσηνίην ἀποικίσαι, ὧδε περὶ αὐτῶν
them they-say and Tyrrhenia to-have-colonized thus about them
λέγοντες. ἐπὶ Ἄτυος τοῦ Μάνεω βασιλέος σιτοδείην
saying in-the-time-of Atys the(-son) of-Manes king a-famine
ἰσχυρὴν ἀνὰ τὴν Λυδίην πᾶσαν γενέσθαι, καὶ τοὺς
severe through — Lydia all to-have-happened and the
Λυδοὺς τέως μὲν διάγειν λιπαρέοντας, μετὰ δὲ ὡς οὐ
Lydians for-a-while indeed to-endure persevering afterward and as not
παύεσθαι, ἄκεα δίζησθαι, ἄλλον δὲ ἄλλο ἐπιμηχανᾶσθαι
to-cease remedies to-seek one and another to-devise

αὐτῶν. ἐξευρεθῆναι δὴ ὧν τότε καὶ τῶν κύβων καὶ
of-them to-have-been-invented indeed then at-that-time both of-the dice and
τῶν ἀστραγάλων καὶ τῆς σφαίρης καὶ τῶν ἀλλέων πασέων
of-the knucklebones and of-the ball and of-the other all
παιγνιέων τὰ εἴδεα, πλὴν πεσσῶν· τούτων γὰρ ὧν τὴν
games the kinds except checkers of-these for then the
ἐξεύρεσιν οὐκ οἰκηιοῦνται Λυδοί. ποιέειν δὲ ὧδε πρὸς τὸν
invention not claim Lydians to-do and thus against the
λιμὸν ἐξευρόντας, τὴν μὲν ἑτέρην τῶν ἡμερέων παίζειν
hunger having-invented(-them) the indeed one of-the days to-play
πᾶσαν, ἵνα δὴ μὴ ζητέοιεν σιτία, τὴν δὲ ἑτέρην σιτέεσθαι
all so-that indeed not they-might-seek food the and other to-eat
παυομένους τῶν παιγνιέων. τοιούτῳ τρόπῳ διάγειν ἐπ᾽ ἔτεα
ceasing from-the games in-such way to-live-on for years
δυῶν δέοντα εἴκοσι. ἐπείτε δὲ οὐκ ἀνιέναι τὸ κακὸν ἀλλ᾽ ἔτι
two lacking twenty when and not to-relent the evil but still
ἐπὶ μᾶλλον βιάζεσθαι, οὕτω δὴ τὸν βασιλέα αὐτῶν δύο
yet more to-press thus indeed the king of-them two
μοίρας διελόντα Λυδῶν πάντων κληρῶσαι τὴν μὲν ἐπὶ
parts having-divided of-Lydians all to-have-drawn-lots the(-one) indeed for
μόνῃ τὴν δὲ ἐπὶ ἐξόδῳ ἐκ τῆς χώρης, καὶ ἐπὶ μὲν τῇ
staying the(-other) and for departure from the country and over indeed the
μένειν αὐτοῦ λαγχανούσῃ τῶν μοιρέων ἑωυτὸν τὸν βασιλέα
to-stay there drawing of-the parts himself the king
προστάσσειν, ἐπὶ δὲ τῇ ἀπαλλασσομένῃ τὸν ἑωυτοῦ παῖδα,
to-appoint over and the departing the his-own son
τῷ οὔνομα εἶναι Τυρσηνόν. λαχόντας δὲ αὐτῶν τοὺς
to-whom name to-be Tyrrhenus having-drawn-the-lot and of-them the
ἑτέρους ἐξιέναι ἐκ τῆς χώρης καταβῆναι ἐς Σμύρνην καὶ
others to-go-out from the country to-go-down to Smyrna and
μηχανήσασθαι πλοῖα, ἐς τὰ ἐσθεμένους τὰ πάντα ὅσα
to-build ships into which having-put the all as-much-as

σφι ἦν χρηστὰ ἐπίπλοα, ἀποπλέειν κατὰ βίου τε
for-them was useful movables to-sail-away in of-livelihood both
καὶ γῆς ζήτησιν, ἐς ὃ ἔθνεα πολλὰ παραμειψαμένους
and of-land search up-to which nations many having-passed
ἀπικέσθαι ἐς Ὀμβρικούς, ἔνθα σφέας ἐνιδρύσασθαι πόλιας
to-arrive at Umbrians where them to-have-founded cities
καὶ οἰκέειν τὸ μέχρι τοῦδε. ἀντὶ δὲ Λυδῶν μετονομασθῆναι
and to-dwell the until this(-day) instead-of and Lydians to-have-been-renamed
αὐτοὺς ἐπὶ τοῦ βασιλέος τοῦ παιδός, ὅς σφεας ἀνήγαγε, ἐπὶ
them after the king's the son who them led-up after
τούτου τὴν ἐπωνυμίην ποιευμένους ὀνομασθῆναι Τυρσηνούς.
him the name making to-have-been-named Tyrrhenians
Λυδοὶ μὲν δὴ ὑπὸ Πέρσῃσι ἐδεδούλωντο.
Lydians indeed then under Persians had-been-enslaved

X · DEIOCES AND THE MEDES

Herodotus turns to who Cyrus was and how the Persians came to rule Asia. After five hundred and twenty years of Assyrian rule the Medes revolted. Deioces, famous for his justice, withdrew from judging until the villages made him king; he built Ecbatana with seven painted walls and kept himself unseen. His son Phraortes subdued the Persians and fell against Nineveh. Cyaxares ordered the army by arms and besieged Nineveh, but the Scythians, pursuing the Cimmerians, defeated the Medes and ruled Asia twenty-eight years, some plundering Aphrodite's temple at Ascalon and suffering the female disease. Cyaxares made most of them drunk and killed them, and the Medes took Nineveh and subdued Assyria except Babylon.

Ἐπιδίζηται δὲ δὴ τὸ ἐνθεῦτεν ἡμῖν ὁ λόγος τόν 95
Seeks-further and indeed the from-here for-us the account —
τε Κῦρον ὅστις ἐὼν τὴν Κροίσου ἀρχὴν κατεῖλε, καὶ
both Cyrus who being the of-Croesus empire destroyed and
τοὺς Πέρσας ὅτεῳ τρόπῳ ἠγήσαντο τῆς Ἀσίης. ὡς
the Persians in-what way they-came-to-rule — Asia as

ὧν Περσέων μετεξέτεροι λέγουσι, οἱ μὴ βουλόμενοι
then of-Persians some say the(-ones) not wishing
σεμνοῦν τὰ περὶ Κῦρον ἀλλὰ τὸν ἐόντα λέγειν
to-glorify the(-things) about Cyrus but the true to-tell
λόγον, κατὰ ταῦτα γράψω, ἐπιστάμενος περὶ Κύρου
account according-to these I-shall-write knowing about Cyrus
καὶ τριφασίας ἄλλας λόγων ὁδοὺς φῆναι.
even threefold other of-accounts ways to-show
Ἀσσυρίων ἀρχόντων τῆς ἄνω Ἀσίης ἐπ᾽ ἔτεα εἴκοσι καὶ
Assyrians ruling the upper Asia for years twenty and
πεντακόσια, πρῶτοι ἀπ᾽ αὐτῶν Μῆδοι ἤρξαντο ἀπίστασθαι,
five-hundred first from them Medes began to-revolt
καί κως οὗτοι περὶ τῆς ἐλευθερίης μαχεσάμενοι τοῖσι
and somehow these for the freedom having-fought with-the
Ἀσσυρίοισι ἐγένοντο ἄνδρες ἀγαθοί, καὶ ἀπωσάμενοι τὴν
Assyrians became men good and having-thrust-off the
δουλοσύνην ἐλευθερώθησαν. μετὰ δὲ τούτους καὶ τὰ ἄλλα
slavery were-freed after and these also the other
ἔθνεα ἐποίεε τὠυτὸ τοῖσι Μήδοισι.
nations did the-same as-the Medes

96 Ἐόντων δὲ αὐτονόμων πάντων ἀνὰ τὴν ἤπειρον, ὧδε
Being and independent all throughout the mainland thus
αὖτις ἐς τυραννίδα περιῆλθον. ἀνὴρ ἐν τοῖσι Μήδοισι
again into tyranny they-came-round a-man among the Medes
ἐγένετο σοφὸς τῷ οὔνομα ἦν Δηιόκης, παῖς δ᾽ ἦν
there-was wise to-whom name was Deioces son and he-was
Φραόρτεω. οὗτος ὁ Δηιόκης ἐρασθεὶς τυραννίδος ἐποίεε
of-Phraortes this — Deioces having-longed-for tyranny did
τοιάδε. κατοικημένων τῶν Μήδων κατὰ κώμας, ἐν τῇ
the-following living the Medes in villages in the(-village)
ἑωυτοῦ ἐὼν καὶ πρότερον δόκιμος καὶ μᾶλλόν τι
his-own being even before notable both more somewhat

καὶ προθυμότερον δικαιοσύνην ἐπιθέμενος ἤσκεε· καὶ
and more-eagerly justice having-applied-himself he-practiced and
ταῦτα μέντοι ἐούσης ἀνομίης πολλῆς ἀνὰ πᾶσαν τὴν
this however being lawlessness much throughout all the
Μηδικὴν ἐποίεε, ἐπιστάμενος ὅτι τῷ δικαίῳ τὸ ἄδικον
Median(-land) he-did knowing that to-the just the unjust
πολέμιον ἐστί. οἱ δ' ἐκ τῆς αὐτῆς κώμης Μῆδοι ὁρῶντες
hostile is the and from the same village Medes seeing
αὐτοῦ τοὺς τρόπους δικαστήν μιν ἑωυτῶν αἱρέοντο. ὁ δὲ
of-him the ways judge him of-themselves chose he and
δή, οἷα μνώμενος ἀρχήν, ἰθύς τε καὶ δίκαιος ἦν, ποιέων
indeed as wooing rule straight both and just was doing
τε ταῦτα ἔπαινον εἶχε οὐκ ὀλίγον πρὸς τῶν πολιητέων,
and these-things praise he-had not little from the citizens
οὕτω ὥστε πυνθανόμενοι οἱ ἐν τῇσι ἄλλῃσι κώμῃσι
so that learning the(-ones) in the other villages
ὡς Δηιόκης εἴη ἀνὴρ μοῦνος κατὰ τὸ ὀρθὸν δικάζων,
that Deioces was a-man alone according-to the right judging
πρότερον περιπίπτοντες ἀδίκοισι γνώμῃσι, τότε ἐπείτε
before falling-in-with unjust judgments then when
ἤκουσαν ἄσμενοι ἐφοίτων παρὰ τὸν Δηιόκεα καὶ αὐτοὶ
they-heard gladly came to — Deioces also themselves
δικασόμενοι, τέλος δὲ οὐδενὶ ἄλλῳ ἐπετράποντο.
going-to-have-cases-judged finally and to-no-one other they-resorted
Πλεῦνος δὲ αἰεὶ γινομένου τοῦ ἐπιφοιτέοντος, οἷα 97
Greater and always becoming the(-crowd) resorting as
πυνθανομένων τὰς δίκας ἀποβαίνειν κατὰ τὸ ἐόν,
learning the cases to-turn-out according-to the truth
γνοὺς ὁ Δηιόκης ἐς ἑωυτὸν πᾶν ἀνακείμενον οὔτε
having-recognized — Deioces on himself everything resting neither
κατίζειν ἔτι ἤθελε ἔνθα περ πρότερον προκατίζων
to-sit any-longer was-willing where indeed before sitting-in-public

ἐδίκαζε, οὔτ᾽ ἔφη δικᾶν ἔτι· οὐ γὰρ οἱ λυσιτελέειν τῶν
he-judged nor he-said to-judge any-longer not for to-him to-profit of-the
ἑωυτοῦ ἐξημεληκότα τοῖσι πέλας δι᾽ ἡμέρης δικάζειν.
his-own(-affairs) having-neglected for-the neighbors through day to-judge
ἐούσης ὧν ἁρπαγῆς καὶ ἀνομίης ἔτι πολλῷ μᾶλλον ἀνὰ
being then robbery and lawlessness still much more throughout
τὰς κώμας ἢ πρότερον ἦν, συνελέχθησαν οἱ Μῆδοι ἐς
the villages than before it-was assembled the Medes into
τωὐτὸ καὶ ἐδίδοσαν σφίσι λόγον, λέγοντες περὶ τῶν
the-same(-place) and gave to-themselves account saying about the(-things)
κατηκόντων. ὡς δ᾽ ἐγὼ δοκέω, μάλιστα ἔλεγον οἱ τοῦ
present as and I think most spoke the —
Δηιόκεω φίλοι "Οὐ γὰρ δὴ τρόπῳ τῷ παρεόντι χρεώμενοι
of-Deioces friends Not for indeed manner the present using
δυνατοὶ εἰμὲν οἰκέειν τὴν χώρην, φέρε στήσωμεν ἡμέων
able we-are to-dwell-in the country come let-us-set-up of-us
αὐτῶν βασιλέα· καὶ οὕτω ἥ τε χώρη εὐνομήσεται καὶ αὐτοὶ
ourselves a-king and thus the both country will-be-well-governed and ourselves
πρὸς ἔργα τρεψόμεθα, οὐδὲ ὑπ᾽ ἀνομίης ἀνάστατοι ἐσόμεθα."
to work we-shall-turn nor by lawlessness uprooted we-shall-be
ταῦτά κῃ λέγοντες πείθουσι ἑωυτοὺς βασιλεύεσθαι.
these-things somehow saying they-persuade themselves to-be-ruled-by-a-king
98 Αὐτίκα δὲ προβαλλομένων ὅντινα στήσονται βασιλέα, ὁ
At-once and proposing whom they-will-set-up king —
Δηιόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος
Deioces was much by every man both being-proposed
καὶ αἰνεόμενος, ἐς ὃ τοῦτον καταινέουσι βασιλέα σφίσι
and being-praised up-to which this-one they-agree king for-them
εἶναι. ὃ δ᾽ ἐκέλευε αὐτοὺς οἰκία τε ἑωυτῷ ἄξια τῆς
to-be he and ordered them a-house both for-himself worthy of-the
βασιληίης οἰκοδομῆσαι καὶ κρατῦναι αὐτὸν δορυφόροισι·
kingship to-build and to-strengthen him with-bodyguards

ποιεῦσι δὴ ταῦτα οἱ Μῆδοι. οἰκοδομέουσί τε γὰρ αὐτῷ
they-do indeed these-things the Medes they-build both for for-him
οἰκία μεγάλα τε καὶ ἰσχυρά, ἵνα αὐτὸς ἔφρασε τῆς
a-house great both and strong where himself he-pointed-out of-the
χώρης, καὶ δορυφόρους αὐτῷ ἐπιτρέπουσι ἐκ πάντων
country and bodyguards to-him they-allow from all
Μήδων καταλέξασθαι. ὃ δὲ ὡς ἔσχε τὴν ἀρχήν, τοὺς
Medes to-choose he and when he-got the rule the
Μήδους ἠνάγκασε ἓν πόλισμα ποιήσασθαι καὶ τοῦτο
Medes compelled one town to-make and this
περιστέλλοντας τῶν ἄλλων ἧσσον ἐπιμέλεσθαι. πειθομένων
tending of-the others less to-care-for obeying
δὲ καὶ ταῦτα τῶν Μήδων οἰκοδομέει τείχεα μεγάλα τε καὶ
and also these the Medes he-builds walls great both and
καρτερὰ ταῦτα τὰ νῦν Ἀγβάτανα κέκληται, ἕτερον ἑτέρῳ
strong these which now Agbatana are-called one in-another
κύκλῳ ἐνεστεῶτα. μεμηχάνηται δὲ οὕτω τοῦτο τὸ τεῖχος
circle standing-within is-contrived and so this the wall
ὥστε ὁ ἕτερος τοῦ ἑτέρου κύκλος τοῖσι προμαχεῶσι
that the one than-the other circle by-the battlements
μούνοισι ἔστι ὑψηλότερος. τὸ μέν κού τι καὶ τὸ
alone is higher partly indeed perhaps somewhat also the
χωρίον συμμαχέει κολωνὸς ἐὼν ὥστε τοιοῦτο εἶναι, τὸ
place helps a-hill being so-as such to-be partly
δὲ καὶ μᾶλλόν τι ἐπετηδεύθη. κύκλων δ' ἐόντων τῶν
and also more somewhat it-was-contrived circles and being the
συναπάντων ἑπτά, ἐν δὴ τῷ τελευταίῳ τὰ βασιλήια
all-together seven in indeed the last the palace
ἔνεστι καὶ οἱ θησαυροί. τὸ δ' αὐτῶν μέγιστον ἐστὶ τεῖχος
is-within and the treasuries the and of-them greatest is wall
κατὰ τὸν Ἀθηνέων κύκλον μάλιστά κῃ τὸ μέγαθος.
about the of-Athens circuit about somehow the size

τοῦ μὲν δὴ πρώτου κύκλου οἱ προμαχεῶνες εἰσὶ λευκοί,
of-the indeed then first circle the battlements are white
τοῦ δὲ δευτέρου μέλανες, τρίτου δὲ κύκλου φοινίκεοι,
of-the and second black third and circle crimson
τετάρτου δὲ κυάνεοι, πέμπτου δὲ σανδαράκινοι. οὕτω τῶν
fourth and dark-blue fifth and orange thus of-the
πέντε κύκλων οἱ προμαχεῶνες ἠνθισμένοι εἰσὶ φαρμάκοισι·
five circles the battlements colored are with-paints
δύο δὲ οἱ τελευταῖοι εἰσὶ ὁ μὲν καταργυρωμένους
two and the last are the(-one) indeed silvered
ὁ δὲ κατακεχρυσωμένους ἔχων τοὺς προμαχεῶνας.
the(-other) and gilded having the battlements
99 Ταῦτα μὲν δὴ ὁ Δηιόκης ἑωυτῷ τε ἐτείχεε καὶ περὶ τὰ
These-things indeed then — Deioces for-himself both fortified and around the
ἑωυτοῦ οἰκία, τὸν δὲ ἄλλον δῆμον πέριξ ἐκέλευε τὸ τεῖχος
his-own house the and other people around he-ordered the wall
οἰκέειν. οἰκοδομηθέντων δὲ πάντων κόσμον τόνδε Δηιόκης
to-dwell having-been-built and all order this Deioces
πρῶτος ἐστὶ ὁ καταστησάμενος, μήτε ἐσιέναι παρὰ
first is the(-one) having-established neither to-go-in to
βασιλέα μηδένα, δι᾽ ἀγγέλων δὲ πάντα χρᾶσθαι, ὁρᾶσθαι
the-king anyone through messengers but all to-deal to-be-seen
τε βασιλέα ὑπὸ μηδενός, πρός τε τούτοισι ἔτι γελᾶν τε καὶ
and the-king by no-one besides both these still to-laugh both and
ἀντίον πτύειν καὶ ἅπασι εἶναι τοῦτό γε αἰσχρόν. ταῦτα δὲ
opposite to-spit and for-all to-be this at-least shameful these-things and
περὶ ἑωυτὸν ἐσέμνυνε τῶνδε εἵνεκεν, ὅκως ἂν μὴ ὁρῶντες
around himself he-made-solemn of-these for-the-sake so-that — not seeing
οἱ ὁμήλικες, ἐόντες σύντροφοί τε ἐκείνῳ καὶ οἰκίης οὐ
the(-men) of-his-age being raised-with(-him) both him and of-a-house not

φλαυροτέρης οὐδὲ ἐς ἀνδραγαθίην λειπόμενοι, λυπεοίατο καὶ
meaner nor in manly-virtue falling-short might-be-grieved and
ἐπιβουλεύοιεν, ἀλλ᾽ ἑτεροῖός σφι δοκέοι εἶναι μὴ ὁρῶσι.
might-plot but different to-them he-might-seem to-be not seeing
Ἐπείτε δὲ ταῦτα διεκόσμησε καὶ ἐκράτυνε ἑωυτὸν τῇ 100
When and these-things he-had-ordered and strengthened himself in-the
τυραννίδι, ἦν τὸ δίκαιον φυλάσσων χαλεπός· καὶ τάς
tyranny he-was the justice guarding harsh and the
τε δίκας γράφοντες ἔσω παρ᾽ ἐκεῖνον ἐσπέμπεσκον,
both cases writing inside to him they-used-to-send
καὶ ἐκεῖνος διακρίνων τὰς ἐσφερομένας ἐκπέμπεσκε.
and he deciding the(-ones) brought-in used-to-send-out
ταῦτα μὲν κατὰ τὰς δίκας ἐποίεε, τάδε δὲ ἄλλα
these-things indeed regarding the cases he-did the-following and other
ἐκεκοσμέατό οἱ· εἴ τινα πυνθάνοιτο ὑβρίζοντα, τοῦτον
had-been-ordered by-him if anyone he-learned committing-outrage this-one
ὅκως μεταπέμψαιτο κατ᾽ ἀξίην ἑκάστου ἀδικήματος
whenever he-sent-for according-to worth of-each wrong
ἐδικαίευ, καί οἱ κατάσκοποί τε καὶ κατήκοοι ἦσαν
he-punished and for-him spies both and eavesdroppers were
ἀνὰ πᾶσαν τὴν χώρην τῆς ἦρχε.
throughout all the country which he-ruled
Δηιόκης μέν νυν τὸ Μηδικὸν ἔθνος συνέστρεψε μοῦνον 101
Deioces indeed then the Median nation united alone
καὶ τούτου ἦρξε· ἔστι δὲ Μήδων τοσάδε γένεα, Βοῦσαι
and of-this he-ruled there-are and of-Medes so-many tribes Busae
Παρητακηνοὶ Στρούχατες Ἀριζαντοὶ Βούδιοι Μάγοι. γένεα
Paretaceni Struchates Arizanti Budii Magi tribes
μὲν δὴ Μήδων ἐστὶ τοσάδε.
indeed then of-Medes are so-many

102 Δηιόκεω δὲ παῖς γίνεται Φραόρτης, ὃς τελευτήσαντος
of-Deioces and son is Phraortes who having-died
Δηιόκεω, βασιλεύσαντος τρία καὶ πεντήκοντα ἔτεα,
Deioces having-reigned three and fifty years
παρεδέξατο τὴν ἀρχήν, παραδεξάμενος δὲ οὐκ ἀπεχρᾶτο
received the rule having-received and not was-content
μούνων Μήδων ἄρχειν, ἀλλὰ στρατευσάμενος ἐπὶ τοὺς
only Medes to-rule but having-marched against the
Πέρσας πρώτοισί τε τούτοισι ἐπεθήκατο καὶ πρώτους
Persians first both these he-attacked and first
Μήδων ὑπηκόους ἐποίησε. μετὰ δὲ ἔχων δύο ταῦτα
of-Medes subjects made afterward and having two these
ἔθνεα καὶ ἀμφότερα ἰσχυρά, κατεστρέφετο τὴν Ἀσίην ἀπ᾽
nations and both strong he-subdued — Asia from
ἄλλου ἐπ᾽ ἄλλο ἰὼν ἔθνος, ἐς ὃ στρατευσάμενος ἐπὶ
one to another going nation up-to which having-marched against
τοὺς Ἀσσυρίους καὶ Ἀσσυρίων τούτους οἳ Νίνον εἶχον καὶ
the Assyrians and of-Assyrians these who Ninus held and
ἦρχον πρότερον πάντων, τότε δὲ ἦσαν μεμουνωμένοι μὲν
ruled before of-all then and they-were isolated indeed
συμμάχων ἅτε ἀπεστεώτων, ἄλλως μέντοι ἑωυτῶν εὖ
from-allies since having-revolted otherwise however in-themselves well
ἥκοντες, ἐπὶ τούτους δὴ στρατευσάμενος ὁ Φραόρτης
faring against these indeed having-marched — Phraortes
αὐτός τε διεφθάρη, ἄρξας δύο καὶ εἴκοσι ἔτεα, καὶ ὁ
himself both was-destroyed having-ruled two and twenty years and the
στρατὸς αὐτοῦ ὁ πολλός.
army of-him the greater-part

103 Φραόρτεω δὲ τελευτήσαντος ἐξεδέξατο Κυαξάρης ὁ
Phraortes and having-died succeeded Cyaxares the
Φραόρτεω τοῦ Δηιόκεω παῖς. οὗτος λέγεται πολλὸν ἔτι
of-Phraortes the(-son) of-Deioces son he is-said much still

γενέσθαι ἀλκιμώτερος τῶν προγόνων, καὶ πρῶτός τε
to-have-been more-valiant than-the ancestors and first both
ἐλόχισε κατὰ τέλεα τοὺς ἐν τῇ Ἀσίῃ καὶ πρῶτος
he-divided-into-companies by units the(-ones) in — Asia and first
διέταξε χωρὶς ἑκάστους εἶναι, τούς τε αἰχμοφόρους καὶ τοὺς
arranged separately each to-be the both spearmen and the
τοξοφόρους καὶ τοὺς ἱππέας· πρὸ τοῦ δὲ ἀναμὶξ ἦν πάντα
bowmen and the horsemen before that and mixed-up was all
ὁμοίως ἀναπεφυρμένα. οὗτος ὁ τοῖσι Λυδοῖσι ἐστὶ
alike confused this the(-one) with-the Lydians is
μαχεσάμενος ὅτε νὺξ ἡ ἡμέρη ἐγένετό σφι μαχομένοισι,
having-fought when night the day became for-them fighting
καὶ ὁ τὴν Ἅλυος ποταμοῦ ἄνω Ἀσίην πᾶσαν συστήσας
and the(-one) the of-Halys river above Asia all having-united
ἑωυτῷ. συλλέξας δὲ τοὺς ὑπ᾽ ἑωυτῷ ἀρχομένους πάντας
to-himself having-collected and the(-ones) under him ruled all
ἐστρατεύετο ἐπὶ τὴν Νίνον, τιμωρέων τε τῷ πατρὶ καὶ τὴν
marched against — Ninus avenging both the father and the
πόλιν ταύτην θέλων ἐξελεῖν. καί οἱ, ὡς συμβαλὼν ἐνίκησε
city this wanting to-destroy and to-him when having-engaged he-defeated
τοὺς Ἀσσυρίους, περικατημένῳ τὴν Νίνον ἐπῆλθε Σκυθέων
the Assyrians besieging — Ninus came-upon of-Scythians
στρατὸς μέγας, ἦγε δὲ αὐτοὺς βασιλεὺς ὁ Σκυθέων Μαδύης
an-army great led and them king the of-Scythians Madyes
Προτοθύεω παῖς· οἳ ἐσέβαλον μὲν ἐς τὴν Ἀσίην Κιμμερίους
of-Protothyes son who invaded indeed into — Asia Cimmerians
ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοισι δὲ ἐπισπόμενοι
having-driven out-of — Europe these and following
φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώρην ἀπίκοντο.
fleeing thus into the Median land arrived

104 Ἔστι δὲ ἀπὸ τῆς λίμνης τῆς Μαιήτιδος ἐπὶ Φᾶσιν ποταμὸν
It-is and from the lake the Maeotian to Phasis river
καὶ ἐς Κόλχους τριήκοντα ἡμερέων εὐζώνῳ ὁδός,
and to Colchians thirty days' for-an-unburdened-man journey
ἐκ δὲ τῆς Κολχίδος οὐ πολλὸν ὑπερβῆναι ἐς τὴν Μηδικήν,
from and — Colchis not much to-cross-over into the Median(-land)
ἀλλ' ἓν τὸ διὰ μέσου ἔθνος αὐτῶν ἐστι, Σάσπειρες,
but one the(-one) through middle nation of-them is Saspires
τοῦτο δὲ παραμειβομένοισι εἶναι ἐν τῇ Μηδικῇ. οὐ μέντοι
this and for-those-passing to-be in the Median(-land) not however
οἵ γε Σκύθαι ταύτῃ ἐσέβαλον, ἀλλὰ τὴν κατύπερθε
the at-least Scythians this-way invaded but the higher
ὁδὸν πολλῷ μακροτέρην ἐκτραπόμενοι, ἐν δεξιῇ ἔχοντες
road much longer having-turned-aside on right having
τὸ Καυκάσιον ὄρος. ἐνθαῦτα οἱ μὲν Μῆδοι συμβαλόντες
the Caucasian mountain there the indeed Medes having-engaged
τοῖσι Σκύθῃσι καὶ ἐσσωθέντες τῇ μάχῃ τῆς ἀρχῆς
with-the Scythians and having-been-worsted in-the battle of-the rule
κατελύθησαν, οἱ δὲ Σκύθαι τὴν Ἀσίην πᾶσαν ἐπέσχον.
were-deprived the and Scythians — Asia all occupied
105 Ἐνθεῦτεν δὲ ἤισαν ἐπ' Αἴγυπτον· καὶ ἐπείτε ἐγένοντο
From-there and they-went against Egypt and when they-were
ἐν τῇ Παλαιστίνῃ Συρίῃ, Ψαμμήτιχος σφέας Αἰγύπτου
in the Palestinian Syria Psammetichus them of-Egypt
βασιλεὺς ἀντιάσας δώροισί τε καὶ λιτῇσι ἀποτράπει τὸ
king having-met with-gifts both and with-prayers turns-back the
προσωτέρω μὴ πορεύεσθαι. οἳ δὲ ἐπείτε ἀναχωρέοντες
further — to-go they and when retreating
ὀπίσω ἐγένοντο τῆς Συρίης ἐν Ἀσκάλωνι πόλι, τῶν
back were — of-Syria in Ascalon city the
πλεόνων Σκυθέων παρεξελθόντων ἀσινέων, ὀλίγοι τινὲς
most Scythians having-passed-by unharming few some

αὐτῶν ὑπολειφθέντες ἐσύλησαν τῆς οὐρανίης Ἀφροδίτης τὸ
of-them left-behind plundered of-the heavenly Aphrodite the
ἱρόν. ἔστι δὲ τοῦτο τὸ ἱρόν, ὡς ἐγὼ πυνθανόμενος εὑρίσκω,
temple is and this the temple as I inquiring find
πάντων ἀρχαιότατον ἱρῶν ὅσα ταύτης τῆς θεοῦ· καὶ γὰρ
of-all oldest temples as-many-as of-this the goddess also for
τὸ ἐν Κύπρῳ ἱρὸν ἐνθεῦτεν ἐγένετο, ὡς αὐτοὶ Κύπριοι
the(-one) in Cyprus temple from-here came as themselves Cyprians
λέγουσι, καὶ τὸ ἐν Κυθήροισι Φοίνικες εἰσὶ οἱ
say and the(-one) in Cythera Phoenicians are the(-ones)
ἱδρυσάμενοι ἐκ ταύτης τῆς Συρίης ἐόντες. τοῖσι δὲ τῶν
having-founded from this — Syria being to-the(-ones) and of-the
Σκυθέων συλήσασι τὸ ἱρὸν τὸ ἐν Ἀσκάλωνι καὶ τοῖσι
Scythians having-plundered the temple the in Ascalon and to-the
τούτων αἰεὶ ἐκγόνοισι ἐνέσκηψε ὁ θεὸς θήλεαν νοῦσον· ὥστε
of-these ever descendants sent the god a-female disease so-that
ἅμα λέγουσί τε οἱ Σκύθαι διὰ τοῦτο σφέας νοσέειν, καὶ
at-once say both the Scythians because-of this them to-be-sick and
ὁρᾶν παρ' ἑωυτοῖσι τοὺς ἀπικνεομένους ἐς τὴν Σκυθικὴν
to-see among themselves the(-ones) coming into the Scythian
χώρην ὡς διακέαται τοὺς καλέουσι Ἐνάρεας οἱ Σκύθαι.
land how they-are-afflicted whom call Enarees the Scythians
Ἐπὶ μέν νυν ὀκτὼ καὶ εἴκοσι ἔτεα ἦρχον τῆς Ἀσίης 106
For indeed then eight and twenty years ruled — Asia
οἱ Σκύθαι, καὶ τὰ πάντα σφι ὑπό τε ὕβριος καὶ
the Scythians and the all to-them by both outrage and
ὀλιγωρίης ἀνάστατα ἦν· χωρὶς μὲν γὰρ φόρον ἔπρησσον
neglect overturned was apart indeed for tribute they-exacted
παρ' ἑκάστων τὸν ἑκάστοισι ἐπέβαλλον, χωρὶς δὲ
from each the(-one) on-each they-imposed apart and
τοῦ φόρου ἥρπαζον περιελαύνοντες τοῦτο ὅ τι ἔχοιεν
from-the tribute they-seized riding-around this what ever had

ἕκαστοι. καὶ τούτων μὲν τοὺς πλεῦνας Κυαξάρης τε
each and of-these indeed the most Cyaxares both
καὶ Μῆδοι ξεινίσαντες καὶ καταμεθύσαντες κατεφόνευσαν,
and Medes having-entertained and having-made-drunk slew
καὶ οὕτω ἀνεσώσαντο τὴν ἀρχὴν Μῆδοι καὶ ἐπεκράτεον
and thus recovered the rule Medes and ruled-over
τῶν περ καὶ πρότερον, καὶ τήν τε Νίνον εἷλον (ὡς δὲ
the(-ones) indeed also before and — both Ninus took how and
εἷλον, ἐν ἑτέροισι λόγοισι δηλώσω) καὶ τοὺς Ἀσσυρίους
they-took in other accounts I-shall-show and the Assyrians
ὑποχειρίους ἐποιήσαντο πλὴν τῆς Βαβυλωνίης μοίρης.
subject made except the Babylonian portion

XI · THE CHILDHOOD OF CYRUS

Astyages dreams that his daughter Mandane floods Asia, marries her to Cambyses, a quiet Persian, and after a second dream of a vine orders her newborn son killed. Harpagus gives the child to the herdsman Mitradates, whose wife, just delivered of a stillborn son, persuades him to expose the dead child and raise the living. Harpagus has the dead child buried, and the herdsman's wife raises the living one as her own. At ten the boy, made king by his playmates, whips a noble's son, and Astyages recognizes him. The herdsman confesses under threat; Harpagus tells the truth, and Astyages, feigning content, serves him his own son at dinner. The Magi judge the dream fulfilled by the boys' game, and Cyrus is sent to his parents, who spread the tale that a bitch had suckled him.

107 Μετὰ δὲ ταῦτα Κυαξάρης μέν, βασιλεύσας τεσσεράκοντα
After and these-things Cyaxares indeed having-reigned forty
ἔτεα σὺν τοῖσι Σκύθαι ἦρξαν, τελευτᾷ, ἐκδέκεται δὲ
years with those(-which) Scythians ruled dies succeeds and
Ἀστυάγης Κυαξάρεω παῖς τὴν βασιληίην.
Astyages of-Cyaxares son the kingship

Καί οἱ ἐγένετο θυγάτηρ τῇ οὔνομα ἔθετο Μανδάνην·
And to-him was-born a-daughter to-whom name he-gave Mandane
τὴν ἐδόκεε Ἀστυάγης ἐν τῷ ὕπνῳ οὐρῆσαι τοσοῦτον
whom thought Astyages in the sleep to-urinate so-much
ὥστε πλῆσαι μὲν τὴν ἑωυτοῦ πόλιν, ἐπικατακλύσαι δὲ
as to-fill indeed the his-own city to-flood and
καὶ τὴν Ἀσίην πᾶσαν. ὑπερθέμενος δὲ τῶν Μάγων τοῖσι
also — Asia all having-referred and of-the Magi to-the
ὀνειροπόλοισι τὸ ἐνύπνιον, ἐφοβήθη παρ᾽ αὐτῶν αὐτὰ
dream-interpreters the dream he-was-frightened from them them
ἕκαστα μαθών. μετὰ δὲ τὴν Μανδάνην ταύτην ἐοῦσαν
each having-learned afterward and — Mandane this being
ἤδη ἀνδρὸς ὡραίην Μήδων μὲν τῶν ἑωυτοῦ ἀξίων
already for-a-husband ripe of-Medes indeed the of-himself worthy
οὐδενὶ διδοῖ γυναῖκα, δεδοικὼς τὴν ὄψιν· ὃ δὲ Πέρσῃ
to-no-one he-gives as-wife fearing the vision he but to-a-Persian
διδοῖ τῷ οὔνομα ἦν Καμβύσης, τὸν εὕρισκε οἰκίης
gives to-whom name was Cambyses whom he-found of-a-house
μὲν ἐόντα ἀγαθῆς τρόπου δὲ ἡσυχίου, πολλῷ ἔνερθε
indeed being good of-temper and quiet much below
ἄγων αὐτὸν μέσου ἀνδρὸς Μήδου.
reckoning him a-middle-rank man Mede
Συνοικεούσης δὲ τῷ Καμβύσῃ τῆς Μανδάνης, ὁ Ἀστυάγης 108
Living-with and — with-Cambyses — Mandane — Astyages
τῷ πρώτῳ ἔτεϊ εἶδε ἄλλην ὄψιν, ἐδόκεε δέ οἱ ἐκ
in-the first year saw another vision it-seemed and to-him from
τῶν αἰδοίων τῆς θυγατρὸς ταύτης φῦναι ἄμπελον, τὴν
the genitals of-the daughter this to-grow a-vine the
δὲ ἄμπελον ἐπισχεῖν τὴν Ἀσίην πᾶσαν. ἰδὼν δὲ
and vine to-cover — Asia all having-seen and
τοῦτο καὶ ὑπερθέμενος τοῖσι ὀνειροπόλοισι, μετεπέμψατο
this and having-referred(-it) to-the dream-interpreters he-sent-for

ἐκ τῶν Περσέων τὴν θυγατέρα ἐπίτεκα ἐοῦσαν,
from the Persians the daughter about-to-give-birth being
ἀπικομένην δὲ ἐφύλασσε βουλόμενος τὸ γενόμενον
having-arrived and he-guarded wishing the(-child) born
ἐξ αὐτῆς διαφθεῖραι· ἐκ γάρ οἱ τῆς ὄψιος οἱ τῶν
from her to-destroy from for to-him the vision the of-the
Μάγων ὀνειροπόλοι ἐσήμαινον ὅτι μέλλοι ὁ τῆς θυγατρὸς
Magi dream-interpreters indicated that was-going the of-the daughter
αὐτοῦ γόνος βασιλεύσειν ἀντὶ ἐκείνου. ταῦτα δὴ ὦν
of-him offspring to-reign instead-of him these-things indeed then
φυλασσόμενος ὁ Ἀστυάγης, ὡς ἐγένετο ὁ Κῦρος, καλέσας
guarding-against — Astyages when was-born — Cyrus having-called
Ἅρπαγον ἄνδρα οἰκήιον καὶ πιστότατόν τε Μήδων
Harpagus a-man of-his-house and most-faithful both of-Medes
καὶ πάντων ἐπίτροπον τῶν ἑωυτοῦ, ἔλεγέ οἱ τοιάδε.
and of-all steward the his-own said to-him the-following
“ Ἅρπαγε, πρῆγμα τὸ ἄν τοι προσθέω, μηδαμῶς
Harpagus matter which — to-you I-assign in-no-way
παραχρήσῃ, μηδὲ ἐμέ τε παραβάλῃ καὶ ἄλλους ἑλόμενος
mishandle nor me both deceive and others having-chosen
ἐξ ὑστέρης σοὶ αὐτῷ περιπέσῃς· λάβε τὸν Μανδάνη
from later for-you yourself fall-into-trouble take whom Mandane
ἔτεκε παῖδα, φέρων δὲ ἐς σεωυτοῦ ἀπόκτεινον, μετὰ δὲ
bore child carrying and to yours(-house) kill afterward and
θάψον τρόπῳ ὅτεῳ αὐτὸς βούλεαι.” ὁ δὲ ἀμείβεται “ Ὦ
bury in-manner whatever yourself you-wish he and answers O
βασιλεῦ, οὔτε ἄλλοτε κω παρείδες ἀνδρὶ τῷδε ἄχαρι
king neither at-another-time yet you-saw in-man this unpleasing
οὐδέν, φυλασσόμεθα δὲ ἐς σὲ καὶ ἐς τὸν μετέπειτα
anything we-take-care and toward you and toward the after

χρόνον μηδὲν ἐξαμαρτεῖν. ἀλλ᾽ εἴ τοι φίλον τοῦτο οὕτω
time nothing to-offend but if to-you dear this so
γίνεσθαι, χρὴ δὴ τό γε ἐμὸν ὑπηρετέεσθαι ἐπιτηδέως.”
to-happen must indeed the at-least my(-part) to-serve fittingly
Τούτοισι ἀμειψάμενος ὁ Ἅρπαγος, ὡς οἱ παρεδόθη τὸ 109
With-these having-answered — Harpagus when to-him was-handed-over the
παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ, ἤιε κλαίων ἐς
child dressed the(-way) for death he-went weeping to
τὰ οἰκία· παρελθὼν δὲ ἔφραζε τῇ ἑωυτοῦ γυναικὶ τὸν
the house having-come-in and he-told to-the his-own wife the
πάντα Ἀστυάγεος ῥηθέντα λόγον. ἡ δὲ πρὸς αὐτὸν λέγει
whole by-Astyages spoken account she and to him says
“Νῦν ὦν τί σοὶ ἐν νόῳ ἐστὶ ποιέειν;” ὁ δὲ ἀμείβεται “Οὐ
Now then what to-you in mind is to-do he and answers Not
τῇ ἐνετέλλετο Ἀστυάγης, οὐδ᾽ εἰ παραφρονήσει τε καὶ
the-way commanded Astyages not-even if he-will-be-deranged both and
μανέεται κάκιον ἢ νῦν μαίνεται, οὔ οἱ ἔγωγε προσθήσομαι
he-will-rave worse than now he-raves not to-him I-at-least shall-assent
τῇ γνώμῃ οὐδὲ ἐς φόνον τοιοῦτον ὑπηρετήσω. πολλῶν
to-the purpose nor in murder such shall-serve many
δὲ εἵνεκα οὐ φονεύσω μιν, καὶ ὅτι αὐτῷ μοι συγγενής
and for-the-sake-of not I-shall-kill him both because myself to-me kin
ἐστὶ ὁ παῖς, καὶ ὅτι Ἀστυάγης μὲν ἐστὶ γέρων καὶ ἄπαις
is the child and because Astyages indeed is old and childless
ἔρσενος γόνου· εἰ δ᾽ ἐθελήσει τούτου τελευτήσαντος ἐς τὴν
of-male offspring if and will-wish this(-man) having-died to the
θυγατέρα ταύτην ἀναβῆναι ἡ τυραννίς, τῆς νῦν τὸν υἱὸν
daughter this to-pass the tyranny whose now the son
κτείνει δι᾽ ἐμεῦ, ἄλλο τι ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ
he-kills through me other anything than remains the thereafter for-me
κινδύνων ὁ μέγιστος; ἀλλὰ τοῦ μὲν ἀσφαλέος εἵνεκα
of-dangers the greatest but the indeed safety for-the-sake-of

ἐμοὶ δεῖ τοῦτον τελευτᾶν τὸν παῖδα, δεῖ μέντοι τῶν τινα
for-me must this to-die the child must however of-the one
Ἀστυάγεος αὐτοῦ φονέα γενέσθαι καὶ μὴ τῶν ἐμῶν."
of-Astyages himself murderer to-be and not of-the mine
110 Ταῦτα εἶπε καὶ αὐτίκα ἄγγελον ἔπεμπε ἐπὶ τῶν
These-things he-said and at-once a-messenger sent for of-the
βουκόλων τῶν Ἀστυάγεος τὸν ἠπίστατο νομάς τε
herdsmen the of-Astyages whom he-knew pastures both
ἐπιτηδεοτάτας νέμοντα καὶ ὄρεα θηριωδέστατα· τῷ
most-suitable grazing and mountains most-beast-haunted to-whom
οὔνομα ἦν Μιτραδάτης, συνοίκεε δὲ ἑωυτοῦ συνδούλῃ,
name was Mitradates he-lived-with and his-own fellow-slave
οὔνομα δὲ τῇ γυναικὶ ἦν τῇ συνοίκεε Κυνὼ κατὰ
name and to-the woman was with-whom he-lived Cyno in
τὴν Ἑλλήνων γλῶσσαν, κατὰ δὲ τὴν Μηδικὴν Σπακώ·
the of-Greeks tongue in and the Median Spaco
τὴν γὰρ κύνα καλέουσι σπάκα Μῆδοι. αἱ δὲ ὑπώρεαι εἰσὶ
the for bitch call spaca Medes the and foothills are
τῶν ὀρέων, ἔνθα τὰς νομὰς τῶν βοῶν εἶχε οὗτος δὴ
of-the mountains where the pastures of-the cattle had this indeed
ὁ βουκόλος, πρὸς βορέω τε ἀνέμου τῶν Ἀγβατάνων καὶ
the herdsman toward north both wind — of-Agbatana and
πρὸς τοῦ πόντου τοῦ Εὐξείνου· ταύτῃ μὲν γὰρ ἡ Μηδικὴ
toward the sea the Euxine here indeed for the Median
χώρη πρὸς Σασπείρων ὀρεινή ἐστι κάρτα καὶ ὑψηλή
land toward of-the-Saspires mountainous is very and high
τε καὶ ἴδῃσι συνηρεφής, ἡ δὲ ἄλλη Μηδικὴ χώρη
both and with-forests covered the but other Median land
ἐστὶ πᾶσα ἄπεδος. ἐπεὶ ὦν ὁ βουκόλος σπουδῇ πολλῇ
is all flat when then the herdsman with-haste much
καλεόμενος ἀπίκετο, ἔλεγε ὁ Ἅρπαγος τάδε. "Κελεύει
summoned arrived said — Harpagus this Orders

σε Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα θεῖναι ἐς τὸ
you Astyages the child this having-taken to-put in the
ἐρημότατον τῶν ὀρέων, ὅκως ἂν τάχιστα διαφθαρείη·
most-desolate of-the mountains so-that — soonest it-might-perish
καὶ τάδε τοι ἐκέλευσε εἰπεῖν, ἢν μὴ ἀποκτείνῃς αὐτὸ
and this to-you he-ordered to-say if not you-kill it
ἀλλὰ τεῷ τρόπῳ περιποιήσῃς, ὀλέθρῳ τῷ κακίστῳ σε
but in-some way you-save by-death the worst you
διαχρήσεσθαι. ἐπορᾶν δὲ ἐκκείμενον τέταγμαι ἐγώ."
to-be-going-to-destroy to-oversee and exposed am-appointed I
Ταῦτα ἀκούσας ὁ βουκόλος καὶ ἀναλαβὼν τὸ παιδίον ἤιε 111
These-things having-heard the herdsman and having-taken-up the child went
τὴν αὐτὴν ὀπίσω ὁδὸν καὶ ἀπικνέεται ἐς τὴν ἔπαυλιν. τῷ
the same back road and arrives at the farmstead to-him
δ' ἄρα καὶ αὐτῷ ἡ γυνή, ἐπίτεξ ἐοῦσα πᾶσαν ἡμέρην,
and then also himself the wife about-to-give-birth being every day
τότε κως κατὰ δαίμονα τίκτει οἰχομένου τοῦ βουκόλου
then somehow by providence gives-birth having-gone the herdsman
ἐς πόλιν. ἦσαν δὲ ἐν φροντίδι ἀμφότεροι ἀλλήλων πέρι, ὁ
to city were and in anxiety both each-other about he
μὲν τοῦ τόκου τῆς γυναικὸς ἀρρωδέων, ἡ δὲ γυνὴ ὅ τι
indeed the childbirth of-the wife dreading the but wife what ever
οὐκ ἐωθὼς ὁ Ἅρπαγος μεταπέμψαιτο αὐτῆς τὸν ἄνδρα.
not being-accustomed — Harpagus had-sent-for of-her the husband
ἐπείτε δὲ ἀπονοστήσας ἐπέστη, οἷα ἐξ ἀέλπτου
when and having-returned he-stood-before(-her) as out-of unexpected
ἰδοῦσα ἡ γυνὴ εἴρετο προτέρη ὅ τι μιν οὕτω προθύμως
having-seen the wife asked first what ever him so eagerly
Ἅρπαγος μετεπέμψατο. ὁ δὲ εἶπε "Ὦ γύναι, εἶδόν τε
Harpagus sent-for he and said O wife I-saw both
ἐς πόλιν ἐλθὼν καὶ ἤκουσα τὸ μήτε ἰδεῖν ὄφελον μήτε
into city having-come and heard what neither to-see I-ought nor

κοτὲ γενέσθαι ἐς δεσπότας τοὺς ἡμετέρους. οἶκος μὲν
ever to-have-happened to masters the our house indeed
πᾶς Ἁρπάγου κλαυθμῷ κατείχετο, ἐγὼ δὲ ἐκπλαγεὶς ἤια
all of-Harpagus with-wailing was-filled I and astonished went
ἔσω. ὡς δὲ τάχιστα ἐσῆλθον, ὁρέω παιδίον προκείμενον
inside as and soonest I-entered I-see a-child lying-before(-me)
ἀσπαῖρόν τε καὶ κραυγανώμενον, κεκοσμημένον χρυσῷ τε
gasping both and screaming adorned with-gold both
καὶ ἐσθῆτι ποικίλῃ. Ἅρπαγος δὲ ὡς εἶδέ με, ἐκέλευε τὴν
and clothing embroidered Harpagus and when he-saw me ordered the
ταχίστην ἀναλαβόντα τὸ παιδίον οἴχεσθαι φέροντα καὶ
fastest having-taken-up the child to-go carrying and
θεῖναι ἔνθα θηριωδέστατον εἴη τῶν ὀρέων, φὰς Ἀστυάγεα
to-put where most-beast-haunted was of-the mountains saying Astyages
εἶναι τὸν ταῦτα ἐπιθέμενόν μοι, πόλλ᾽ ἀπειλήσας εἰ
to-be the(-one) these-things having-imposed on-me much having-threatened if
μή σφεα ποιήσαιμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον, δοκέων
not them I-should-do and I having-taken-up carried(-it) thinking
τῶν τινος οἰκετέων εἶναι· οὐ γὰρ ἂν κοτὲ κατέδοξα
of-the one servants to-be not for — ever I-would-have-guessed
ἔνθεν γε ἦν. ἐθάμβεον δὲ ὁρέων χρυσῷ τε καὶ εἵμασι
whence at-least it-was I-wondered and seeing with-gold both and garments
κεκοσμημένον, πρὸς δὲ καὶ κλαυθμὸν κατεστεῶτα ἐμφανέα
adorned besides and also wailing established manifest
ἐν Ἁρπάγου. καὶ πρόκατε δὴ κατ᾽ ὁδὸν πυνθάνομαι τὸν
in Harpagus's(-house) and immediately indeed on road I-learn the
πάντα λόγον θεράποντος, ὃς ἐμὲ προπέμπων ἔξω πόλιος
whole story from-a-servant who me escorting outside city
ἐνεχείρισε τὸ βρέφος, ὡς ἄρα Μανδάνης τε εἴη παῖς
handed-over the baby that then of-Mandane both it-was child

τῆς Ἀστυάγεος θυγατρὸς καὶ Καμβύσεω τοῦ Κύρου, καί
the of-Astyages daughter and of-Cambyses the(-son) of-Cyrus and
μιν Ἀστυάγης ἐντέλλεται ἀποκτεῖναι. νῦν τε ὅδε ἐστί.”
him Astyages commands to-kill now and here-he is
Ἅμα δὲ ταῦτα ἔλεγε ὁ βουκόλος καὶ ἐκκαλύψας 112
At-the-same-time and these-things said the herdsman and having-uncovered(-it)
ἀπεδείκνυε. ἣ δὲ ὡς εἶδε τὸ παιδίον μέγα τε καὶ εὐειδὲς
showed she and when she-saw the child big both and fair
ἐόν, δακρύσασα καὶ λαβομένη τῶν γουνάτων τοῦ ἀνδρὸς
being having-wept and having-grasped the knees of-the husband
ἐχρήιζε μηδεμιῇ τέχνῃ ἐκθεῖναί μιν. ὁ δὲ οὐκ ἔφη οἷός τ᾽
begged by-no means to-expose him he but not said able —
εἶναι ἄλλως αὐτὰ ποιέειν· ἐπιφοιτήσειν γὰρ κατασκόπους
to-be otherwise these-things to-do to-come-repeatedly for spies
ἐξ Ἁρπάγου ἐποψομένους, ἀπολέεσθαί τε κάκιστα ἢν μὴ
from Harpagus to-oversee to-perish and most-wretchedly if not
σφεα ποιήσῃ. ὡς δὲ οὐκ ἔπειθε ἄρα τὸν ἄνδρα, δεύτερα
them he-does as but not she-persuaded then the husband second
λέγει ἡ γυνὴ τάδε. “᾽Επεὶ τοίνυν οὐ δύναμαί σε πείθειν
says the wife this Since then not I-can you to-persuade
μὴ ἐκθεῖναι, σὺ δὲ ὧδε ποίησον, εἰ δὴ πᾶσα ἀνάγκη
not to-expose you then thus do if indeed all necessity
ὀφθῆναι ἐκκείμενον. τέτοκα γὰρ καὶ ἐγώ, τέτοκα δὲ
to-be-seen exposed I-have-borne for also I I-have-borne but
τεθνεός. τοῦτο μὲν φέρων πρόθες, τὸν δὲ τῆς Ἀστυάγεος
dead this indeed carrying expose the(-one) but of-the of-Astyages
θυγατρὸς παῖδα ὡς ἐξ ἡμέων ἐόντα τρέφωμεν. καὶ οὕτω
daughter child as from us being let-us-rear and thus
οὔτε σὺ ἁλώσεαι ἀδικέων τοὺς δεσπότας οὔτε ἡμῖν κακῶς
neither you will-be-caught wronging the masters nor for-us badly

βεβουλευμένα ἔσται· ὅ τε γὰρ τεθνεὼς βασιληίης ταφῆς
planned it-will-be the both for dead(-one) royal burial
κυρήσει καὶ ὁ περιεὼν οὐκ ἀπολέει τὴν ψυχήν."
will-get and the surviving not will-lose the life
113 Κάρτα τε ἔδοξε τῷ βουκόλῳ πρὸς τὰ παρεόντα
Very both it-seemed to-the herdsman in-view-of the present(-things)
εὖ λέγειν ἡ γυνή, καὶ αὐτίκα ἐποίεε ταῦτα· τὸν μὲν
well to-speak the wife and at-once he-did these-things whom indeed
ἔφερε θανατώσων παῖδα, τοῦτον μὲν παραδιδοῖ τῇ
he-was-carrying going-to-kill child this indeed he-hands-over to-the
ἑωυτοῦ γυναικί, τὸν δὲ ἑωυτοῦ ἐόντα νεκρὸν λαβὼν ἔθηκε
his-own wife the and his-own being dead having-taken put
ἐς τὸ ἄγγος ἐν τῷ ἔφερε τὸν ἕτερον· κοσμήσας δὲ τῷ
into the vessel in which he-carried the other having-adorned and with-the
κόσμῳ παντὶ τοῦ ἑτέρου παιδός, φέρων ἐς τὸ ἐρημότατον
adornment all of-the other child carrying to the most-desolate
τῶν ὀρέων τιθεῖ. ὡς δὲ τρίτη ἡμέρη τῷ παιδίῳ ἐκκειμένῳ
of-the mountains puts(-it) when and third day for-the child exposed
ἐγένετο, ἦιε ἐς πόλιν ὁ βουκόλος, τῶν τινα προβοσκῶν
came went to city the herdsman of-the one under-herdsmen
φύλακον αὐτοῦ καταλιπών, ἐλθὼν δὲ ἐς τοῦ Ἁρπάγου
as-guard there having-left having-come and to the(-house) of-Harpagus
ἀποδεικνύναι ἔφη ἕτοιμος εἶναι τοῦ παιδίου τὸν νέκυν.
to-show he-said ready to-be of-the child the corpse
πέμψας δὲ ὁ Ἅρπαγος τῶν ἑωυτοῦ δορυφόρων τοὺς
having-sent and — Harpagus of-the his-own bodyguards the
πιστοτάτους εἰδέ τε διὰ τούτων καὶ ἔθαψε τοῦ βουκόλου
most-trusted saw both through these and buried of-the herdsman
τὸ παιδίον, καὶ τὸ μὲν ἐτέθαπτο, τὸν δὲ ὕστερον τούτων
the child and it indeed had-been-buried the(-other) and later than-these

Κῦρον ὀνομασθέντα παραλαβοῦσα ἔτρεφε ἡ γυνὴ τοῦ
Cyrus named having-taken reared the wife of-the
βουκόλου, οὔνομα ἄλλο κού τι καὶ οὐ Κῦρον θεμένη.
herdsman name other somewhere some and not Cyrus having-given
Καὶ ὅτε ἦν δεκαέτης ὁ παῖς, πρῆγμα ἐς αὐτὸν τοιόνδε 114
And when was ten-years-old the boy a-matter regarding him such
γενόμενον ἐξέφηνέ μιν. ἔπαιζε ἐν τῇ κώμῃ ταύτῃ ἐν
having-happened revealed him he-was-playing in the village this in
τῇ ἦσαν καὶ αἱ βουκολίαι αὗται, ἔπαιζε δὲ μετ᾽ ἄλλων
which were also the herds these he-was-playing and with others
ἡλίκων ἐν ὁδῷ. καὶ οἱ παῖδες παίζοντες εἵλοντο ἑωυτῶν
of-his-age in road and the boys playing chose of-themselves
βασιλέα εἶναι τοῦτον δὴ τὸν τοῦ βουκόλου ἐπίκλησιν
king to-be this indeed the of-the herdsman by-name
παῖδα. ὁ δὲ αὐτῶν διέταξε τοὺς μὲν οἰκίας οἰκοδομέειν,
son he and of-them appointed some indeed houses to-build
τοὺς δὲ δορυφόρους εἶναι, τὸν δέ κου τινὰ αὐτῶν
others and bodyguards to-be the and somewhere one of-them
ὀφθαλμὸν βασιλέος εἶναι, τῷ δὲ τινὶ τὰς ἀγγελίας φέρειν
eye of-the-king to-be to-the and one the messages to-carry
ἐδίδου γέρας, ὡς ἑκάστῳ ἔργον προστάσσων. εἷς δὴ
he-gave privilege as to-each a-task assigning one indeed
τούτων τῶν παίδων συμπαίζων, ἐὼν Ἀρτεμβάρεος παῖς
of-these the boys playing-with(-him) being of-Artembares son
ἀνδρὸς δοκίμου ἐν Μήδοισι, οὐ γὰρ δὴ ἐποίησε τὸ
of-a-man notable among Medes not for indeed he-did the(-thing)
προσταχθὲν ἐκ τοῦ Κύρου, ἐκέλευε αὐτὸν τοὺς ἄλλους
ordered by — Cyrus he-ordered him the other
παῖδας διαλαβεῖν, πειθομένων δὲ τῶν παίδων ὁ Κῦρος τὸν
boys to-seize obeying and the boys — Cyrus the
παῖδα τρηχέως κάρτα περιέσπε μαστιγέων. ὁ δὲ ἐπείτε
boy roughly very handled whipping he and when

μετείθη τάχιστα, ὥς γε δὴ ἀνάξια ἑωυτοῦ παθών,
he-was-let-go soonest as at-least indeed unworthy of-himself having-suffered
μᾶλλόν τι περιημέκτεε, κατελθὼν δὲ ἐς πόλιν πρὸς
more somewhat was-indignant having-gone-down and to city to
τὸν πατέρα ἀποικτίζετο τῶν ὑπὸ Κύρου ἤντησε, λέγων
the father complained of-what by Cyrus he-met-with saying
δὲ οὐ Κύρου (οὐ γάρ κω ἦν τοῦτο τοὔνομα), ἀλλὰ πρὸς
but not of-Cyrus not for yet was this the-name but by
τοῦ βουκόλου τοῦ Ἀστυάγεος παιδός. ὁ δὲ Ἀρτεμβάρης
the herdsman's the of-Astyages son — and Artembares
ὀργῇ ὡς εἶχε ἐλθὼν παρὰ τὸν Ἀστυάγεα καὶ ἅμα
in-anger as he-was having-come to — Astyages and at-the-same-time
ἀγόμενος τὸν παῖδα ἀνάρσια πρήγματα ἔφη πεπονθέναι,
bringing the son outrageous things he-said to-have-suffered
λέγων "Ὦ βασιλεῦ, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ
saying O king by the your slave herdsman's and
παιδὸς ὧδε περιυβρίσμεθα," δεικνὺς τοῦ παιδὸς τοὺς ὤμους.
son thus we-have-been-outraged showing of-the son the shoulders
115 Ἀκούσας δὲ καὶ ἰδὼν Ἀστυάγης, θέλων τιμωρῆσαι τῷ
Having-heard and also having-seen Astyages wishing to-avenge for-the
παιδὶ τιμῆς τῆς Ἀρτεμβάρεος εἵνεκα, μετεπέμπετο τόν τε
boy honor the of-Artembares for-the-sake sent-for the both
βουκόλον καὶ τὸν παῖδα. ἐπείτε δὲ παρῆσαν ἀμφότεροι,
herdsman and the boy when and were-present both
βλέψας πρὸς τὸν Κῦρον ὁ Ἀστυάγης ἔφη "Σὺ δὴ ἐὼν
having-looked at — Cyrus — Astyages said You then being
τοῦδε τοιούτου ἐόντος παῖς ἐτόλμησας τὸν τοῦδε παῖδα
of-this-man such being son dared the of-this-man son
ἐόντος πρώτου παρ' ἐμοὶ ἀεικείῃ τοιῇδε περισπεῖν;" ὃ δὲ
being first with me with-outrage such to-handle he and
ἀμείβετο ὧδε. "Ὦ δέσποτα, ἐγὼ ταῦτα τοῦτον ἐποίησα
answered thus O master I these-things to-him did

σὺν δίκῃ. οἱ γάρ με ἐκ τῆς κώμης παῖδες, τῶν καὶ ὅδε
with justice the for me from the village boys of-whom also this-one
ἦν, παίζοντες σφέων αὐτῶν ἐστήσαντο βασιλέα· ἐδόκεον
was playing of-them themselves set-up king I-seemed
γάρ σφι εἶναι ἐς τοῦτο ἐπιτηδεότατος. οἱ μέν νυν ἄλλοι
for to-them to-be for this most-suitable the indeed then other
παῖδες τὰ ἐπιτασσόμενα ἐπετέλεον, οὗτος δὲ ἀνηκούστεέ τε
boys the orders carried-out this-one but disobeyed both
καὶ λόγον εἶχε οὐδένα, ἐς ὃ ἔλαβε τὴν δίκην. εἰ ὦν δὴ
and account held none up-to which he-got the penalty if then indeed
τοῦδε εἵνεκα ἄξιός τευ κακοῦ εἰμί, ὅδε τοι πάρειμι."
of-this for-the-sake worthy of-some evil I-am here-I for-you am-present
Ταῦτα λέγοντος τοῦ παιδὸς τὸν Ἀστυάγεα ἐσήιε 116
These-things saying the boy — Astyages came-upon
ἀνάγνωσις αὐτοῦ, καί οἱ ὅ τε χαρακτὴρ τοῦ
recognition of-him and to-him the both stamp of-the
προσώπου προσφέρεσθαι ἐδόκεε ἐς ἑωυτὸν καὶ ἡ ὑπόκρισις
face to-resemble seemed to himself and the answer
ἐλευθερωτέρη εἶναι, ὅ τε χρόνος τῆς ἐκθέσιος τῇ ἡλικίῃ
more-free to-be the and time of-the exposure with-the age
τοῦ παιδὸς ἐδόκεε συμβαίνειν. ἐκπλαγὶς δὲ τούτοισι ἐπὶ
of-the boy seemed to-agree astonished and at-these for
χρόνον ἄφθογγος ἦν· μόγις δὲ δή κοτε ἀνενειχθεὶς εἶπε,
a-time speechless he-was hardly and indeed at-last having-recovered he-said
θέλων ἐκπέμψαι τὸν Ἀρτεμβάρεα, ἵνα τὸν βουκόλον μοῦνον
wishing to-send-away — Artembares so-that the herdsman alone
λαβὼν βασανίσῃ, "Ἀρτέμβαρες, ἐγὼ ταῦτα ποιήσω
having-got he-might-question Artembares I these-things shall-do
ὥστε σὲ καὶ τὸν παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι."
so-that you and the son the your nothing to-complain
τὸν μὲν δὴ Ἀρτεμβάρεα πέμπει, τὸν δὲ Κῦρον ἦγον
— indeed then Artembares he-sends — and Cyrus led

ἔσω οἱ θεράποντες κελεύσαντος τοῦ Ἀστυάγεος, ἐπεὶ δὲ
inside the servants having-ordered — Astyages when and
ὑπελέλειπτο ὁ βουκόλος μοῦνος μουνόθεν, τάδε αὐτὸν
had-been-left the herdsman alone by-himself this him
εἴρετο ὁ Ἀστυάγης, κόθεν λάβοι τὸν παῖδα καὶ τίς εἴη
asked — Astyages whence he-had-got the boy and who was
ὁ παραδούς. ὃ δὲ ἐξ ἑωυτοῦ τε ἔφη γεγονέναι καὶ
the(-one) having-handed-over he and from himself both said to-have-been-born and
τὴν τεκοῦσαν αὐτὸν εἶναι ἔτι παρ' ἑωυτῷ. Ἀστυάγης
the(-woman) having-borne him to-be still with himself Astyages
δέ μιν οὐκ εὖ βουλεύεσθαι ἔφη ἐπιθυμέοντα ἐς ἀνάγκας
and him not well to-plan said desiring into tortures
μεγάλας ἀπικνέεσθαι, ἅμα τε λέγων ταῦτα ἐσήμαινε
great to-come at-the-same-time and saying these-things he-signaled
τοῖσι δορυφόροισι λαμβάνειν αὐτόν. ὃ δὲ ἀγόμενος ἐς τὰς
to-the bodyguards to-seize him he and being-led to the
ἀνάγκας οὕτω δὴ ἔφαινε τὸν ἐόντα λόγον· ἀρχόμενος δὲ
tortures thus indeed revealed the true account beginning and
ἀπ' ἀρχῆς διεξήιε τῇ ἀληθείῃ χρεώμενος, καὶ κατέβαινε
from the-beginning went-through the truth using and came-down
ἐς λιτάς τε καὶ συγγνώμην ἑωυτῷ κελεύων ἔχειν αὐτόν.
to entreaties both and pardon for-himself bidding to-have him
117 Ἀστυάγης δὲ τοῦ μὲν βουκόλου τὴν ἀληθείην ἐκφήναντος
Astyages and the indeed herdsman the truth having-revealed
λόγον ἤδη καὶ ἐλάσσω ἐποιέετο, Ἁρπάγῳ δὲ καὶ μεγάλως
account now even less made with-Harpagus but also greatly
μεμφόμενος καλέειν αὐτὸν τοὺς δορυφόρους ἐκέλευε. ὡς δέ
finding-fault to-call him the bodyguards he-ordered when and
οἱ παρῆν ὁ Ἅρπαγος, εἴρετό μιν ὁ Ἀστυάγης "Ἅρπαγε,
to-him was-present — Harpagus asked him — Astyages Harpagus
τέῳ δὴ μόρῳ τὸν παῖδα κατεχρήσαο τόν τοι παρέδωκα
by-what then death the child did-you-destroy whom to-you I-handed-over

ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;" ὁ δὲ Ἅρπαγος ὡς
from daughter born the my — and Harpagus when
εἶδε τὸν βουκόλον ἔνδον ἐόντα, οὐ τράπεται ἐπὶ ψευδέα
he-saw the herdsman inside being not turns to a-false
ὁδόν, ἵνα μὴ ἐλεγχόμενος ἁλίσκηται, ἀλλὰ λέγει τάδε.
road so-that not being-refuted he-be-caught but says this
" Ὦ βασιλεῦ, ἐπείτε παρέλαβον τὸ παιδίον, ἐβούλευον
O king when I-received the child I-deliberated
σκοπέων ὅκως σοί τε ποιήσω κατὰ νόον, καὶ ἐγὼ
considering how for-you both I-shall-act according-to mind and I
πρὸς σὲ γινόμενος ἀναμάρτητος μήτε θυγατρὶ τῇ σῇ μήτε
toward you being blameless neither to-daughter the your nor
αὐτῷ σοὶ εἴην αὐθέντης. ποιέω δὴ ὧδε· καλέσας τὸν
yourself to-you might-be murderer I-do indeed thus having-called the
βουκόλον τόνδε παραδίδωμι τὸ παιδίον, φὰς σέ τε εἶναι
herdsman this I-hand-over the child saying you and to-be
τὸν κελεύοντα ἀποκτεῖναι αὐτό. καὶ λέγων τοῦτό γε
the(-one) ordering to-kill it and saying this at-least
οὐκ ἐψευδόμην· σὺ γὰρ ἐνετέλλεο οὕτω. παραδίδωμι μέντοι
not I-lied you for commanded so I-hand-over however
τῷδε κατὰ τάδε ἐντειλάμενος, θεῖναί μιν ἐς ἔρημον
to-this-one on these-terms having-instructed to-put it on a-desolate
ὄρος καὶ παραμένοντα φυλάσσειν ἄχρι οὗ τελευτήσῃ,
mountain and staying-by to-watch until which it-should-die
ἀπειλήσας παντοῖα τῷδε ἢν μὴ τάδε ἐπιτελέα ποιήσῃ.
having-threatened all-kinds to-this-one if not these-things accomplished he-makes
ἐπείτε δὲ ποιήσαντος τούτου τὰ κελευόμενα ἐτελεύτησε τὸ
when and having-done this(-man) the orders died the
παιδίον, πέμψας τῶν εὐνούχων τοὺς πιστοτάτους καὶ εἶδον
child having-sent of-the eunuchs the most-trusted both I-saw

δι᾽ ἐκείνων καὶ ἔθαψά μιν. οὕτω ἔσχε ὦ βασιλεῦ περὶ τοῦ
through them and I-buried it thus it-went O king about the
πρήγματος τούτου, καὶ τοιούτῳ μόρῳ ἐχρήσατο ὁ παῖς.”
matter this and such death met the child
118 Ἅρπαγος μὲν δὴ τὸν ἰθὺν ἔφαινε λόγον· Ἀστυάγης δὲ
Harpagus indeed then the straight revealed account Astyages but
κρύπτων τόν οἱ ἐνεῖχε χόλον διὰ τὸ γεγονός,
hiding which against-him he-held anger because-of the having-happened
πρῶτα μέν, κατά περ ἤκουσε αὐτὸς πρὸς τοῦ βουκόλου τὸ
first indeed as indeed he-heard himself from the herdsman the
πρῆγμα, πάλιν ἀπηγέετο τῷ Ἁρπάγῳ, μετὰ δὲ ὥς οἱ
matter again related — to-Harpagus afterward and when by-him
ἐπαλιλλόγητο, κατέβαινε λέγων ὡς περίεστί τε ὁ παῖς
it-had-been-recounted he-came-down saying that survives both the child
καὶ τὸ γεγονὸς ἔχει καλῶς· “Τῷ τε γὰρ πεποιημένῳ”
and the having-happened holds well At-the both for done
ἔφη λέγων “ἐς τὸν παῖδα τοῦτον ἔκαμνον μεγάλως, καὶ
he-said saying toward the child this I-was-troubled greatly and
θυγατρὶ τῇ ἐμῇ διαβεβλημένος οὐκ ἐν ἐλαφρῷ ἐποιεύμην.
to-daughter the my being-at-odds not in light(-matter) I-held(-it)
ὡς ὦν τῆς τύχης εὖ μετεστεώσης, τοῦτο μὲν τὸν σεωυτοῦ
as then the fortune well having-changed this indeed the your-own
παῖδα ἀπόπεμψον παρὰ τὸν παῖδα τὸν νεήλυδα, τοῦτο
son send to the boy the newcomer this
δὲ (σῶστρα γὰρ τοῦ παιδὸς μέλλω θύειν τοῖσι
and thank-offerings for of-the child I-intend to-sacrifice to-those-to-whom
θεῶν τιμὴ αὕτη προσκέεται) πάρισθί μοι ἐπὶ δεῖπνον.”
of-gods honor this belongs be-present to-me for dinner
119 Ἅρπαγος μὲν ὡς ἤκουσε ταῦτα, προσκυνήσας καὶ μεγάλα
Harpagus indeed when he-heard these-things having-bowed and great
ποιησάμενος ὅτι τε ἡ ἁμαρτάς οἱ ἐς δέον ἐγεγόνεε
having-made that both the fault for-him to the-good had-turned-out

καὶ ὅτι ἐπὶ τύχῃσι χρηστῇσι ἐπὶ δεῖπνον ἐκέκλητο, ἤιε
and that on fortunes good for dinner he-had-been-invited went
ἐς τὰ οἰκία. ἐσελθὼν δὲ τὴν ταχίστην, ἦν γάρ οἱ παῖς
to the house having-entered and the fastest was for to-him a-son
εἷς μοῦνος ἔτεα τρία καὶ δέκα κου μάλιστα γεγονώς,
one only years three and ten somewhere about born
τοῦτον ἐκπέμπει ἰέναι τε κελεύων ἐς Ἀστυάγεος καὶ ποιέειν
this-one he-sends-out to-go both bidding to Astyages's and to-do
ὅ τι ἂν ἐκεῖνος κελεύῃ, αὐτὸς δὲ περιχαρὴς ἐὼν φράζει
what ever — he orders himself and overjoyed being tells
τῇ γυναικὶ τὰ συγκυρήσαντα. Ἀστυάγης δέ, ὡς οἱ
to-the wife the(-things) having-happened Astyages and when to-him
ἀπίκετο ὁ Ἁρπάγου παῖς, σφάξας αὐτὸν καὶ κατὰ
arrived the of-Harpagus son having-slaughtered him and by
μέλεα διελὼν τὰ μὲν ὤπτησε τὰ δὲ ἥψησε τῶν κρεῶν,
limbs having-divided some indeed roasted others and boiled of-the flesh
εὔτυκα δὲ ποιησάμενος εἶχε ἕτοιμα. ἐπείτε δὲ τῆς ὥρης
ready and having-made kept(-them) prepared when and the hour
γινομένης τοῦ δείπνου παρῆσαν οἵ τε ἄλλοι δαιτυμόνες
coming of-the dinner were-present the both other guests
καὶ ὁ Ἅρπαγος, τοῖσι μὲν ἄλλοισι καὶ αὐτῷ Ἀστυάγεϊ
and — Harpagus to-the indeed others and himself to-Astyages
παρετιθέατο τράπεζαι ἐπίπλεαι μηλέων κρεῶν, Ἁρπάγῳ δὲ
were-set tables full of-sheep's meat to-Harpagus but
τοῦ παιδὸς τοῦ ἑωυτοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν
of-the son the his-own except head both and extremities of-hands
τε καὶ ποδῶν, τἆλλα πάντα· ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ
both and of-feet the-rest all these and apart lay in
κανέῳ κατακεκαλυμμένα. ὡς δὲ τῷ Ἁρπάγῳ ἐδόκεε ἅλις
a-basket covered when and — to-Harpagus it-seemed enough
ἔχειν τῆς βορῆς, Ἀστυάγης εἴρετό μιν εἰ ἡσθείη
to-have of-the food Astyages asked him whether he-had-been-pleased

τι τῇ θοίνῃ. φαμένου δὲ Ἁρπάγου καὶ κάρτα
somewhat with-the feast having-said and Harpagus even very
ἡσθῆναι, παρέφερον τοῖσι προσέκειτο τὴν κεφαλὴν
to-have-been-pleased brought those-to-whom it-was-assigned the head
τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας καὶ τοὺς
of-the child covered and the hands and the
πόδας, Ἅρπαγον δὲ ἐκέλευον προσστάντες ἀποκαλύπτειν
feet Harpagus and they-bade standing-near to-uncover
τε καὶ λαβεῖν τὸ βούλεται αὐτῶν. πειθόμενος δὲ ὁ
both and to-take what he-wishes of-them obeying and —
Ἅρπαγος καὶ ἀποκαλύπτων ὁρᾷ τοῦ παιδὸς τὰ λείμματα,
Harpagus and uncovering sees of-the child the remains
ἰδὼν δὲ οὔτε ἐξεπλάγη ἐντός τε ἑωυτοῦ γίνεται. εἴρετο
having-seen and neither was-dismayed within and himself he-is asked
δὲ αὐτὸν ὁ Ἀστυάγης εἰ γινώσκοι ὅτευ θηρίου κρέα
and him — Astyages whether he-knew of-what beast flesh
βεβρώκοι. ὃ δὲ καὶ γινώσκειν ἔφη καὶ ἀρεστὸν εἶναι
he-had-eaten he and both to-know said and pleasing to-be
πᾶν τὸ ἂν βασιλεὺς ἔρδῃ· τούτοισι δὲ ἀμειψάμενος καὶ
all which — the-king does with-these and having-answered and
ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν ἤιε ἐς τὰ οἰκία, ἐνθεῦτεν
having-taken-up the rest of-the flesh went to the house from-there
δὲ ἔμελλε, ὡς ἐγὼ δοκέω, ἁλίσας θάψειν τὰ πάντα.
and he-intended as I think having-gathered to-bury the all
120 Ἁρπάγῳ μὲν Ἀστυάγης δίκην ταύτην ἐπέθηκε, Κύρου δὲ
on-Harpagus indeed Astyages penalty this imposed of-Cyrus and
πέρι βουλεύων ἐκάλεε τοὺς αὐτοὺς τῶν Μάγων οἳ τὸ
about deliberating he-called the same of-the Magi who the
ἐνύπνιόν οἱ ταύτῃ ἔκριναν. ἀπικομένους δὲ εἴρετο ὁ
dream for-him this-way had-interpreted having-come and asked —
Ἀστυάγης τῇ ἔκρινάν οἱ τὴν ὄψιν· οἳ δὲ κατὰ
Astyages how they-had-interpreted for-him the vision they and in

ταὐτὰ εἶπαν, λέγοντες ὡς βασιλεῦσαι χρῆν τὸν παῖδα,
the-same-way spoke saying that to-reign it-was-fated the child
εἰ ἐπέζωσε καὶ μὴ ἀπέθανε πρότερον. ὁ δὲ ἀμείβεται
if he-had-survived and not died before he and answers
αὐτοὺς τοῖσιδε. "Ἔστι τε ὁ παῖς καὶ περίεστι, καί μιν
them with-these Is both the child and survives and him
ἐπ' ἀγροῦ διαιτώμενον οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο
in country living the from the village boys set-up
βασιλέα. ὁ δὲ πάντα ὅσα περ οἱ ἀληθέι λόγῳ βασιλέες
king he and all as-many indeed the in-true word kings
ἐτελέωσε ποιήσας· καὶ γὰρ δορυφόρους καὶ θυρωροὺς καὶ
completed having-done also for bodyguards and doorkeepers and
ἀγγελιηφόρους καὶ τὰ λοιπὰ πάντα διατάξας ἦρχε. καὶ
messengers and the rest all having-appointed ruled and
νῦν ἐς τί ὑμῖν ταῦτα φαίνεται φέρειν;" εἶπαν οἱ Μάγοι
now to what to-you these-things seem to-tend said the Magi
"Εἰ μὲν περίεστί τε καὶ ἐβασίλευσε ὁ παῖς μὴ ἐκ
If indeed survives both and reigned the child not from
προνοίης τινός, θάρσεέ τε τούτου εἵνεκα καὶ θυμὸν ἔχε
design some take-heart both of-this for-the-sake and spirit have
ἀγαθόν· οὐ γὰρ ἔτι τὸ δεύτερον ἄρχει. παρὰ σμικρὰ
good not for again the second-time he-rules to small(-things)
γὰρ καὶ τῶν λογίων ἡμῖν ἔνια κεχώρηκε, καὶ τά
for even of-the oracles for-us some have-come and the(-things)
γε τῶν ὀνειράτων ἐχόμενα τελέως ἐς ἀσθενὲς ἔρχεται."
at-least to-the dreams belonging completely to weak come
ἀμείβεται ὁ Ἀστυάγης τοῖσιδε. "Καὶ αὐτὸς ὦ Μάγοι ταύτῃ
answers — Astyages with-these Also myself O Magi this-way
πλεῖστος γνώμην εἰμί, βασιλέος ὀνομασθέντος τοῦ παιδὸς
most in-opinion I-am king having-been-named the child
ἐξήκειν τε τὸν ὄνειρον καί μοι τὸν παῖδα τοῦτον εἶναι
to-have-been-fulfilled both the dream and to-me the child this to-be

δεινὸν ἔτι οὐδέν. ὅμως μέν γέ τοι συμβουλεύσατέ
dangerous any-longer nothing nevertheless indeed at-least surely advise
μοι εὖ περισκεψάμενοι τὰ μέλλει ἀσφαλέστατα εἶναι οἴκῳ
me well having-considered what is-going safest to-be for-house
τε τῷ ἐμῷ καὶ ὑμῖν.” εἶπαν πρὸς ταῦτα οἱ Μάγοι “Ὦ
both the my and for-you said to this the Magi O
βασιλεῦ, καὶ αὐτοῖσι ἡμῖν περὶ πολλοῦ ἐστι κατορθοῦσθαι
king also ourselves for-us of much(-concern) it-is to-be-successful
ἀρχὴν τὴν σήν. κείνως μὲν γὰρ ἀλλοτριοῦται ἐς τὸν
rule the your in-that-way indeed for it-passes-to-strangers to the
παῖδα τοῦτον περιιοῦσα ἐόντα Πέρσην, καὶ ἡμεῖς ἐόντες
child this passing-round being a-Persian and we being
Μῆδοι δουλούμεθά τε καὶ λόγου οὐδενὸς γινόμεθα πρὸς
Medes are-enslaved both and of-account no we-become in-the-eyes-of
Περσέων, ἐόντες ξεῖνοι· σέο δ’ ἐνεστεῶτος βασιλέος, ἐόντος
Persians being foreigners you but established king being
πολιήτεω, καὶ ἄρχομεν τὸ μέρος καὶ τιμὰς πρὸς σέο
fellow-citizen both we-rule the share and honors from you
μεγάλας ἔχομεν. οὕτω ὦν πάντως ἡμῖν σέο καὶ τῆς σῆς
great we-have thus then by-all-means for-us of-you and of-the your
ἀρχῆς προοπτέον ἐστί. καὶ νῦν εἰ φοβερόν τι ἐνωρῶμεν,
rule must-be-foreseen it-is and now if fearful anything we-saw
πᾶν ἂν σοὶ προεφράζομεν. νῦν δὲ ἀποσκήψαντος τοῦ
all — to-you we-would-foretell now but having-ended the
ἐνυπνίου ἐς φαῦλον, αὐτοί τε θαρσέομεν καὶ σοὶ ἕτερα
dream in a-trifle ourselves both are-confident and to-you other
τοιαῦτα παρακελευόμεθα. τὸν δὲ παῖδα τοῦτον ἐξ
such we-urge the and child this out-of
ὀφθαλμῶν ἀπόπεμψαι ἐς Πέρσας τε καὶ τοὺς γειναμένους.”
eyes send-away to Persians both and the parents

Ἀκούσας ταῦτα ὁ Ἀστυάγης ἐχάρη τε καὶ καλέσας τὸν 121
Having-heard these-things — Astyages rejoiced both and having-called —
Κῦρον ἔλεγέ οἱ τάδε. "Ὦ παῖ, σὲ γὰρ ἐγὼ δι' ὄψιν
Cyrus said to-him this O child you for I because-of a-vision
ὀνείρου οὐ τελέην ἠδίκεον, τῇ σεωυτοῦ δὲ μοίρῃ περίεις·
of-a-dream not fulfilled wronged by-the your-own but fate you-survive
νῦν ὦν ἴθι χαίρων ἐς Πέρσας, πομποὺς δὲ ἐγὼ ἅμα
now then go rejoicing to Persians escorts and I with(-you)
πέμψω. ἐλθὼν δὲ ἐκεῖ πατέρα τε καὶ μητέρα εὑρήσεις οὐ
shall-send having-come and there father both and mother you-will-find not
κατὰ Μιτραδάτην τε τὸν βουκόλον καὶ τὴν γυναῖκα αὐτοῦ."
like Mitradates both the herdsman and the wife of-him
Ταῦτα εἴπας ὁ Ἀστυάγης ἀποπέμπει τὸν Κῦρον. 122
These-things having-said — Astyages sends-away — Cyrus
νοστήσαντα δέ μιν ἐς τοῦ Καμβύσεω τὰ οἰκία ἐδέξαντο οἱ
having-returned and him to — of-Cambyses the house received the
γεινάμενοι, καὶ δεξάμενοι ὡς ἐπύθοντο, μεγάλως ἀσπάζοντο
parents and having-received when they-learned greatly welcomed(-him)
οἷα δὴ ἐπιστάμενοι αὐτίκα τότε τελευτῆσαι, ἱστόρεόν τε
as indeed believing at-once then to-have-died they-asked and
ὅτεῳ τρόπῳ περιγένοιτο. ὃ δέ σφι ἔλεγε, φὰς πρὸ τοῦ
in-what way he-had-survived he and to-them told saying before that
μὲν οὐκ εἰδέναι ἀλλ' ἡμαρτηκέναι πλεῖστον, κατ' ὁδὸν
indeed not to-have-known but to-have-been-mistaken most on the-road
δὲ πυθέσθαι πᾶσαν τὴν ἑωυτοῦ πάθην· ἐπίστασθαι μὲν γὰρ
and to-have-learned all the his-own suffering to-believe indeed for
ὡς βουκόλου τοῦ Ἀστυάγεος εἴη παῖς, ἀπὸ δὲ τῆς κεῖθεν
that of-a-herdsman the of-Astyages he-was son from and the from-there
ὁδοῦ τὸν πάντα λόγον τῶν πομπῶν πυθέσθαι. τραφῆναι
road the whole account from-the escorts to-have-learned to-have-been-reared
δὲ ἔλεγε ὑπὸ τῆς τοῦ βουκόλου γυναικός, ἥιέ τε ταύτην
and he-said by the of-the herdsman wife he-went-on both her

αἰνέων διὰ παντός, ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ
praising through all was and to-him in the account the all —
Κυνώ. οἱ δὲ τοκέες παραλαβόντες τὸ οὔνομα τοῦτο, ἵνα
Cyno the and parents having-taken-up the name this so-that
θειοτέρως δοκέῃ τοῖσι Πέρσῃσι περιεῖναί σφι ὁ παῖς,
more-divinely might-seem to-the Persians to-have-survived to-them the child
κατέβαλον φάτιν ὡς ἐκκείμενον Κῦρον κύων ἐξέθρεψε.
spread a-report that exposed Cyrus a-bitch reared

XII · THE REVOLT OF THE PERSIANS

Harpagus, nursing revenge, wins over the Median nobles and sends Cyrus a letter sewn inside a hare, urging him to raise the Persians. Cyrus reads out a forged order making him their general, sets the tribes to clear a field of thorns one day and feasts them the next, and asks which they prefer. Astyages, as if blinded by a god, gives Harpagus the command; the Medes desert or flee, and Astyages, after impaling the Magi, is defeated and taken. Harpagus taunts him, and Astyages calls him the most unjust of men, who enslaved the Medes for a dinner. So the Medes bow to the Persians, and Cyrus keeps Astyages unharmed until his death.

123 Ἐνθεῦτεν μὲν ἡ φάτις αὕτη κεχώρηκε. Κύρῳ δὲ
From-there indeed the report this has-spread to-Cyrus and
ἀνδρευμένῳ καὶ ἐόντι τῶν ἡλίκων ἀνδρηιοτάτῳ καὶ
growing-to-manhood and being of-the age-mates bravest and
προσφιλεστάτῳ προσέκειτο ὁ Ἅρπαγος δῶρα πέμπων,
best-loved attached-himself — Harpagus gifts sending
τίσασθαι Ἀστυάγεα ἐπιθυμέων· ἀπ᾽ ἑωυτοῦ γὰρ ἐόντος
to-punish Astyages desiring from himself for being
ἰδιώτεω οὐκ ἐνώρα τιμωρίην ἐσομένην ἐς Ἀστυάγεα, Κῦρον
a-private-man not he-saw vengeance going-to-be on Astyages Cyrus
δὲ ὁρέων ἐπιτρεφόμενον ἐποιέετο σύμμαχον, τὰς πάθας τὰς
and seeing growing-up he-made ally the sufferings the

Κύρου τῇσι ἑωυτοῦ ὁμοιούμενος. πρὸ δ᾽ ἔτι τούτου τάδε
of-Cyrus to-the his-own likening before and still this the-following
οἱ κατέργαστο· ἐόντος τοῦ Ἀστυάγεος πικροῦ ἐς τοὺς
by-him had-been-accomplished being — Astyages harsh to the
Μήδους, συμμίσγων ἐνὶ ἑκάστῳ ὁ Ἅρπαγος τῶν πρώτων
Medes associating-with one each — Harpagus of-the chief
Μήδων ἀνέπειθε ὡς χρὴ Κῦρον προστησαμένους
Medes persuaded that it-is-necessary Cyrus having-set-at-their-head
Ἀστυάγεα παῦσαι τῆς βασιληίης. κατεργασμένου δέ
Astyages to-stop from-the kingship accomplished and
οἱ τούτου καὶ ἐόντος ἑτοίμου, οὕτω δὴ τῷ Κύρῳ
by-him this and being ready thus indeed — to-Cyrus
διαιτωμένῳ ἐν Πέρσῃσι βουλόμενος Ἅρπαγος δηλῶσαι
living among Persians wishing Harpagus to-reveal
τὴν ἑωυτοῦ γνώμην ἄλλως μὲν οὐδαμῶς εἶχε ἅτε
the his-own intent otherwise indeed in-no-way he-could since
τῶν ὁδῶν φυλασσομενέων, ὃ δὲ ἐπιτεχνᾶται τοιόνδε·
the roads being-guarded he and contrives the-following
λαγὸν μηχανησάμενος, καὶ ἀνασχίσας τούτου τὴν γαστέρα
a-hare having-contrived and having-slit of-this the belly
καὶ οὐδὲν ἀποτίλας, ὡς δὲ εἶχε οὕτω ἐσέθηκε βυβλίον,
and nothing having-plucked as and it-was so he-put-in a-letter
γράψας τά οἱ ἐδόκεε· ἀπορράψας δὲ τοῦ λαγοῦ τὴν
having-written what to-him seemed-good having-sewn-up and of-the hare the
γαστέρα, καὶ δίκτυα δοὺς ἅτε θηρευτῇ τῶν οἰκετέων τῷ
belly and nets having-given as to-a-hunter of-the servants to-the
πιστοτάτῳ, ἀπέστελλε ἐς τοὺς Πέρσας, ἐντειλάμενός οἱ ἀπὸ
most-faithful sent to the Persians having-instructed him by
γλώσσης διδόντα τὸν λαγὸν Κύρῳ ἐπειπεῖν αὐτοχειρίῃ
word-of-mouth giving the hare to-Cyrus to-say with-his-own-hand
μιν διελεῖν καὶ μηδένα οἱ ταῦτα ποιεῦντι παρεῖναι.
it to-cut-open and no-one to-him these-things doing to-be-present

124 Ταῦτά τε δὴ ὧν ἐπιτελέα ἐγίνετο καὶ ὁ Κῦρος
These-things both indeed then accomplished were and — Cyrus
παραλαβὼν τὸν λαγὸν ἀνέσχισε· εὑρὼν δὲ ἐν αὐτῷ τὸ
having-received the hare slit(-it) having-found and in it the
βυβλίον ἐνεὸν λαβὼν ἐπελέγετο, τὰ δὲ γράμματα ἔλεγε
letter being-inside having-taken read the and letters said
τάδε. “Ὦ παῖ Καμβύσεω, σὲ γὰρ θεοὶ ἐπορῶσι· οὐ γὰρ
this O son of-Cambyses you for gods watch-over not for
ἂν κοτὲ ἐς τοσοῦτο τύχης ἀπίκευ· σύ νυν Ἀστυάγεα
— ever to so-great of-fortune you-would-have-come you now Astyages
τὸν σεωυτοῦ φονέα τῖσαι. κατὰ μὲν γὰρ τὴν τούτου
the your-own murderer punish according-to indeed for the his
προθυμίην τέθνηκας, τὸ δὲ κατὰ θεούς τε καὶ ἐμὲ
intent you-are-dead the(-part) but according-to gods both and me
περίεις· τά σε καὶ πάλαι δοκέω πάντα ἐκμεμαθηκέναι, σέο
you-survive which you also long-ago I-think all to-have-learned of-you
τε αὐτοῦ πέρι ὡς ἐπρήχθη, καὶ οἷα ἐγὼ ὑπὸ Ἀστυάγεος
both yourself about how it-was-done and what I by Astyages
πέπονθα, ὅτι σε οὐκ ἀπέκτεινα ἀλλὰ ἔδωκα τῷ βουκόλῳ.
have-suffered because you not I-killed but gave(-you) to-the herdsman
σύ νυν, ἢν βούλῃ ἐμοὶ πείθεσθαι, τῆς περ Ἀστυάγης ἄρχει
you now if you-wish me to-obey which indeed Astyages rules
χώρης, ταύτης ἁπάσης ἄρξεις. Πέρσας γὰρ ἀναπείσας
land this all you-will-rule Persians for having-persuaded
ἀπίστασθαι στρατηλάτεε ἐπὶ Μήδους· καὶ ἢν τε ἐγὼ ὑπὸ
to-revolt march against Medes and if both I by
Ἀστυάγεος ἀποδεχθέω στρατηγὸς ἀντία σεῦ, ἔστι τοι τὰ
Astyages am-appointed general against you it-is to-you what
σὺ βούλεαι, ἢν τε τῶν τις δοκίμων ἄλλος Μήδων· πρῶτοι
you wish if and of-the some notable other Medes first
γὰρ οὗτοι ἀποστάντες ἀπ᾽ ἐκείνου καὶ γενόμενοι πρὸς σέο

Ἀστυάγεα καταιρέειν πειρήσονται. ὡς ὦν ἑτοίμου τοῦ
Astyages to-overthrow will-try as then ready the(-matter)
γε ἐνθάδε ἐόντος, ποίεε ταῦτα καὶ ποίεε κατὰ τάχος."
at-least here being do these-things and do with speed
Ἀκούσας ταῦτα ὁ Κῦρος ἐφρόντιζε ὅτεῳ τρόπῳ σοφωτάτῳ 125
Having-heard these-things — Cyrus considered by-what way cleverest
Πέρσας ἀναπείσει ἀπίστασθαι, φροντίζων δὲ εὑρίσκεται
Persians he-will-persuade to-revolt considering and he-finds
ταῦτα καιριώτατα εἶναι· ἐποίεε δὴ ταῦτα. γράψας ἐς
these-things most-opportune to-be he-did indeed these-things having-written in
βυβλίον τὰ ἐβούλετο, ἁλίην τῶν Περσέων ἐποιήσατο,
a-letter what he-wished an-assembly of-the Persians he-made
μετὰ δὲ ἀναπτύξας τὸ βυβλίον καὶ ἐπιλεγόμενος ἔφη
afterward and having-unfolded the letter and reading he-said
Ἀστυάγεά μιν στρατηγὸν Περσέων ἀποδεικνύναι. "Νῦν τε,"
Astyages him general of-Persians to-appoint Now and
ἔφη λέγων, "ὦ Πέρσαι, προαγορεύω ὑμῖν παρεῖναι ἕκαστον
he-said saying O Persians I-order you to-be-present each
ἔχοντα δρέπανον." Κῦρος μὲν ταῦτα προηγόρευσε. ἔστι
having a-sickle Cyrus indeed these-things ordered there-are
δὲ Περσέων συχνὰ γένεα, καὶ τὰ μὲν αὐτῶν ὁ Κῦρος
and of-Persians many tribes and some indeed of-them — Cyrus
συνάλισε καὶ ἀνέπεισε ἀπίστασθαι ἀπὸ Μήδων. ἔστι δὲ
assembled and persuaded to-revolt from Medes are and
τάδε, ἐξ ὧν ὦλλοι πάντες ἀρτέαται Πέρσαι, Πασαργάδαι
these on which the-others all depend Persians Pasargadae
Μαράφιοι Μάσπιοι. τούτων Πασαργάδαι εἰσὶ ἄριστοι, ἐν
Maraphii Maspii of-these Pasargadae are noblest among
τοῖσι καὶ Ἀχαιμενίδαι εἰσὶ φρήτρη, ἔνθεν οἱ βασιλέες οἱ
whom also Achaemenidae are a-clan whence the kings the
Περσεῖδαι γεγόνασι. ἄλλοι δὲ Πέρσαι εἰσὶ οἵδε, Πανθιαλαῖοι
Perseidae have-come other and Persians are these Panthialaei

Δηρουσιαῖοι Γερμάνιοι. οὗτοι μὲν πάντες ἀροτῆρες εἰσί,
Derusiaei Germanii these indeed all plowmen are
οἱ δὲ ἄλλοι νομάδες, Δάοι Μάρδοι Δροπικοὶ Σαγάρτιοι.
the and others nomads Daï Mardi Dropici Sagartii
126 Ὡς δὲ παρῆσαν ἅπαντες ἔχοντες τὸ προειρημένον,
When and were-present all having the(-thing) ordered
ἐνθαῦτα ὁ Κῦρος, ἦν γάρ τις χῶρος τῆς Περσικῆς
then — Cyrus there-was for some place of-the Persian(-land)
ἀκανθώδης ὅσον τε ἐπὶ ὀκτωκαίδεκα σταδίους ἢ εἴκοσι
thorny about — over eighteen stades or twenty
πάντῃ, τοῦτόν σφι τὸν χῶρον προεῖπε ἐξημερῶσαι ἐν
every-way this to-them the place he-ordered to-clear in
ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν Περσέων τὸν προκείμενον
a-day having-accomplished and the Persians the set
ἄεθλον, δεύτερά σφι προεῖπε ἐς τὴν ὑστεραίην παρεῖναι
task second to-them he-ordered for the next-day to-be-present
λελουμένους. ἐν δὲ τούτῳ τά τε αἰπόλια καὶ τὰς ποίμνας
washed in and this(-time) the both goat-herds and the flocks
καὶ τὰ βουκόλια ὁ Κῦρος πάντα τοῦ πατρὸς συναλίσας
and the cattle-herds — Cyrus all of-the father having-gathered
ἐς τὠυτὸ ἔθυσε καὶ παρεσκεύαζε ὡς δεξόμενος τὸν
into the-same(-place) sacrificed and prepared as going-to-receive the
Περσέων στρατόν, πρὸς δὲ οἴνῳ τε καὶ σιτίοισι ὡς
of-Persians army besides and with-wine both and with-food as
ἐπιτηδεοτάτοισι. ἀπικομένους δὲ τῇ ὑστεραίῃ τοὺς Πέρσας
most-suitable having-come and on-the next-day the Persians
κατακλίνας ἐς λειμῶνα εὐώχεε. ἐπείτε δὲ ἀπὸ δείπνου
having-made-recline in a-meadow feasted(-them) when and from dinner
ἦσαν, εἴρετο σφέας ὁ Κῦρος κότερα τὰ τῇ προτεραίῃ
they-were asked them — Cyrus whether the(-things) on-the previous-day
εἶχον ἢ τὰ παρεόντα σφι εἴη αἱρετώτερα. οἱ δὲ ἔφασαν
they-had or the present to-them were preferable they and said

πολλὸν εἶναι αὐτῶν τὸ μέσον· τὴν μὲν γὰρ προτέρην
much to-be of-them the difference the indeed for previous
ἡμέρην πάντα σφι κακὰ ἔχειν, τὴν δὲ τότε παρεοῦσαν
day all to-them evils to-have the but then present
πάντα ἀγαθά. παραλαβὼν δὲ τοῦτο τὸ ἔπος ὁ Κῦρος
all goods having-taken-up and this the word — Cyrus
παρεγύμνου τὸν πάντα λόγον, λέγων "Ἄνδρες Πέρσαι, οὕτω
laid-bare the whole plan saying Men Persians thus
ὑμῖν ἔχει. βουλομένοισι μὲν ἐμέο πείθεσθαι ἔστι τάδε τε
for-you it-is for-(you)-wishing indeed me to-obey there-are these both
καὶ ἄλλα μυρία ἀγαθά, οὐδένα πόνον δουλοπρεπέα ἔχουσι,
and other countless goods no toil slavish having
μὴ βουλομένοισι δὲ ἐμέο πείθεσθαι εἰσὶ ὑμῖν πόνοι τῷ
not for-(you)-wishing but me to-obey there-are for-you toils to-the
χθιζῷ παραπλήσιοι ἀναρίθμητοι. νῦν ὦν ἐμέο πειθόμενοι
yesterday's like countless now then me obeying
γίνεσθε ἐλεύθεροι. αὐτός τε γὰρ δοκέω θείῃ τύχῃ γεγονὼς
become free myself both for I-think by-divine fortune born
τάδε ἐς χεῖρας ἄγεσθαι, καὶ ὑμέας ἤγημαι ἄνδρας Μήδων
these-things into hands to-take and you I-consider men than-Medes
εἶναι οὐ φαυλοτέρους οὔτε τἆλλα οὔτε τὰ πολέμια. ὡς
to-be not worse either in-the-rest or in-the war as
ὦν ἐχόντων ὧδε, ἀπίστασθε ἀπ' Ἀστυάγεος τὴν ταχίστην."
then being thus revolt from Astyages the fastest
Πέρσαι μέν νυν προστάτεω ἐπιλαβόμενοι ἄσμενοι 127
Persians indeed then a-leader having-got gladly
ἐλευθεροῦντο, καὶ πάλαι δεινὸν ποιεύμενοι ὑπὸ Μήδων
freed-themselves and long terrible holding(-it) by Medes
ἄρχεσθαι. Ἀστυάγης δὲ ὡς ἐπύθετο Κῦρον ταῦτα
to-be-ruled Astyages and when he-learned Cyrus these-things
πρήσσοντα, πέμψας ἄγγελον ἐκάλεε αὐτόν. ὁ δὲ Κῦρος
doing having-sent a-messenger summoned him — and Cyrus

ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν ὅτι πρότερον ἥξοι
told the messenger to-report that sooner he-would-come
παρ᾽ ἐκεῖνον ἢ Ἀστυάγης αὐτὸς βουλήσεται. ἀκούσας
to him than Astyages himself will-wish having-heard
δὲ ταῦτα ὁ Ἀστυάγης Μήδους τε ὥπλισε πάντας,
and these-things — Astyages Medes both armed all
καὶ στρατηγὸν αὐτῶν ὥστε θεοβλαβὴς ἐὼν Ἅρπαγον
and general of-them as god-blinded being Harpagus
ἀπέδεξε, λήθην ποιεύμενος τά μιν ἐόργεε. ὡς δὲ οἱ
appointed forgetfulness making what him he-had-done when and the
Μῆδοι στρατευσάμενοι τοῖσι Πέρσῃσι συνέμισγον, οἳ μὲν
Medes having-marched with-the Persians engaged some indeed
τινὲς αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέσχον,
certain of-them fought as-many-as not of-the plan shared
οἳ δὲ αὐτομόλεον πρὸς τοὺς Πέρσας, οἱ δὲ πλεῖστοι
others and deserted to the Persians the and most
ἐθελοκάκεόν τε καὶ ἔφευγον.
played-the-coward both and fled

128 Διαλυθέντος δὲ τοῦ Μηδικοῦ στρατεύματος αἰσχρῶς, ὡς
Having-been-dispersed and the Median army shamefully when
ἐπύθετο τάχιστα ὁ Ἀστυάγης, ἔφη ἀπειλέων τῷ Κύρῳ
learned soonest — Astyages said threatening — Cyrus
“Ἀλλ᾽ οὐδ᾽ ὣς Κῦρός γε χαιρήσει.” τοσαῦτα εἴπας
But not-even so Cyrus at-least will-rejoice so-much having-said
πρῶτον μὲν τῶν Μάγων τοὺς ὀνειροπόλους, οἵ μιν
first indeed of-the Magi the dream-interpreters who him
ἀνέγνωσαν μετεῖναι τὸν Κῦρον, τούτους ἀνεσκολόπισε, μετὰ
persuaded to-let-go — Cyrus these he-impaled afterward
δὲ ὥπλισε τοὺς ὑπολειφθέντας ἐν τῷ ἄστεϊ τῶν Μήδων,
and armed the(-ones) left-behind in the city of-the Medes
νέους τε καὶ πρεσβύτας ἄνδρας. ἐξαγαγὼν δὲ τούτους καὶ
young both and old men having-led-out and these and

συμβαλὼν τοῖσι Πέρσῃσι ἐσσώθη, καὶ αὐτός τε Ἀστυάγης
having-engaged with-the Persians he-was-defeated and himself both Astyages
ἐζωγρήθη καὶ τοὺς ἐξήγαγε τῶν Μήδων ἀπέβαλε.
was-taken-alive and those-whom he-led-out of-the Medes he-lost
Ἐόντι δὲ αἰχμαλώτῳ τῷ Ἀστυάγεϊ προσστὰς ὁ Ἅρπαγος 129
Being and captive — to-Astyages having-stood-near — Harpagus
κατέχαιρέ τε καὶ κατεκερτόμεε, καὶ ἄλλα λέγων ἐς αὐτὸν
exulted both and mocked and other-things saying to him
θυμαλγέα ἔπεα, καὶ δὴ καὶ εἴρετό μιν πρὸς τὸ ἑωυτοῦ
heart-grieving words and indeed also asked him regarding the his-own
δεῖπνον, τό μιν ἐκεῖνος σαρξὶ τοῦ παιδὸς ἐθοίνησε, ὅ τι
dinner which him he with-flesh of-the son feasted what ever
εἴη ἡ ἐκείνου δουλοσύνη ἀντὶ τῆς βασιληίης. ὁ δέ μιν
was the his slavery instead-of the kingship he and him
προσιδὼν ἀντείρετο εἰ ἑωυτοῦ ποιέεται τὸ Κύρου ἔργον.
having-looked-at asked-in-turn whether his-own he-makes the of-Cyrus deed
Ἅρπαγος δὲ ἔφη, αὐτὸς γὰρ γράψαι, τὸ πρῆγμα ἑωυτοῦ
Harpagus and said himself for to-have-written the matter his-own
δὴ δικαίως εἶναι. Ἀστυάγης δέ μιν ἀπέφαινε τῷ λόγῳ
indeed justly to-be Astyages and him showed by-the argument
σκαιότατόν τε καὶ ἀδικώτατον ἐόντα πάντων ἀνθρώπων,
most-foolish both and most-unjust being of-all men
σκαιότατον μέν γε, εἰ παρεὸν αὐτῷ βασιλέα γενέσθαι,
most-foolish indeed at-least if being-possible for-him king to-become
εἰ δὴ δι᾽ ἑωυτοῦ γε ἐπρήχθη τὰ παρεόντα, ἄλλῳ
if indeed through himself at-least was-done the present(-things) to-another
περιέθηκε τὸ κράτος, ἀδικώτατον δέ, ὅτι τοῦ δείπνου
he-gave the power most-unjust and because of-the dinner
εἵνεκεν Μήδους κατεδούλωσε. εἰ γὰρ δὴ δεῖν πάντως
for-the-sake Medes he-enslaved if for indeed to-be-needful by-all-means
περιθεῖναι ἄλλῳ τεῷ τὴν βασιληίην καὶ μὴ αὐτὸν ἔχειν,
to-give to-another someone the kingship and not himself to-have

δικαιότερον εἶναι Μήδων τεῳ περιβαλεῖν τοῦτο τὸ
more-just to-be of-Medes to-someone to-confer this the
ἀγαθὸν ἢ Περσέων. νῦν δὲ Μήδους μὲν ἀναιτίους τούτου
good than of-Persians now but Medes indeed innocent of-this
ἐόντας δούλους ἀντὶ δεσποτέων γεγονέναι, Πέρσας δὲ
being slaves instead-of masters to-have-become Persians and
δούλους ἐόντας τὸ πρὶν Μήδων νῦν γεγονέναι δεσπότας.
slaves being the before of-Medes now to-have-become masters
130 Ἀστυάγης μέν νυν βασιλεύσας ἐπ᾽ ἔτεα πέντε καὶ τριήκοντα
Astyages indeed then having-reigned for years five and thirty
οὕτω τῆς βασιληίης κατεπαύσθη, Μῆδοι δὲ ὑπέκυψαν
thus from-the kingship was-deposed Medes and bowed
Πέρσῃσι διὰ τὴν τούτου πικρότητα, ἄρξαντες τῆς ἄνω
to-Persians because-of the his harshness having-ruled the above
Ἅλυος ποταμοῦ Ἀσίης ἐπ᾽ ἔτεα τριήκοντα καὶ ἑκατὸν δυῶν
Halys river Asia for years thirty and hundred two
δέοντα, πάρεξ ἢ ὅσον οἱ Σκύθαι ἦρχον. ὑστέρῳ μέντοι
lacking except than as-long-as the Scythians ruled later however
χρόνῳ μετεμέλησέ τέ σφι ταῦτα ποιήσασι καὶ ἀπέστησαν
in-time repented both them these-things having-done and they-revolted
ἀπὸ Δαρείου, ἀποστάντες δὲ ὀπίσω κατεστράφθησαν
from Darius having-revolted and back were-subdued
μάχῃ νικηθέντες. τότε δὲ ἐπὶ Ἀστυάγεος οἱ Πέρσαι
in-battle defeated then and in-the-time-of Astyages the Persians
τε καὶ ὁ Κῦρος ἐπαναστάντες τοῖσι Μήδοισι ἦρχον τὸ
both and — Cyrus having-risen-against the Medes ruled the
ἀπὸ τούτου τῆς Ἀσίης. Ἀστυάγεα δὲ Κῦρος κακὸν οὐδὲν
from this — Asia Astyages and Cyrus harm no
ἄλλο ποιήσας εἶχε παρ᾽ ἑωυτῷ, ἐς ὃ ἐτελεύτησε.
other having-done kept with himself up-to which he-died

οὕτω δὴ Κῦρος γενόμενός τε καὶ τραφεὶς ἐβασίλευσε καὶ
thus indeed Cyrus having-been-born both and reared became-king and
Κροῖσον ὕστερον τούτων ἄρξαντα ἀδικίης κατεστρέψατο,
Croesus later than-these having-begun wrong subdued
ὡς εἴρηταί μοι πρότερον, τοῦτον δὲ καταστρεψάμενος
as has-been-said by-me before him and having-subdued
οὕτω πάσης τῆς Ἀσίης ἦρξε.
thus all — Asia ruled

XIII · THE CUSTOMS OF THE PERSIANS

The Persians set up no images, temples, or altars; they sacrifice to Zeus, the whole circle of the sky, on the mountaintops, and also to sun, moon, earth, fire, water, and winds, without altar, fire, libation, or flute, a Magus chanting the theogony. They honor their birthdays with whole roasted beasts and debate weighty matters drunk and again sober. They greet equals with a kiss and borrow foreign customs readily. A man's worth is in fighting well and many sons; boys learn to ride, shoot, and speak the truth. Lying is most shameful, then debt. A Persian is said not to be buried until a bird or dog has torn him.

Πέρσας δὲ οἶδα νόμοισι τοιοῖσιδε χρεωμένους, ἀγάλματα 131
Persians and I-know customs such using images
μὲν καὶ νηοὺς καὶ βωμοὺς οὐκ ἐν νόμῳ ποιευμένους
indeed and temples and altars not in custom holding
ἱδρύεσθαι, ἀλλὰ καὶ τοῖσι ποιεῦσι μωρίην ἐπιφέρουσι, ὡς
to-set-up but even to-those doing folly they-impute as
μὲν ἐμοὶ δοκέειν, ὅτι οὐκ ἀνθρωποφυέας ἐνόμισαν τοὺς
indeed to-me to-seem because not of-human-nature they-believed the
θεοὺς κατά περ οἱ Ἕλληνες εἶναι· οἳ δὲ νομίζουσι Διὶ μὲν
gods as indeed the Greeks to-be they and are-accustomed to-Zeus indeed
ἐπὶ τὰ ὑψηλότατα τῶν ὀρέων ἀναβαίνοντες θυσίας ἔρδειν,
onto the highest of-the mountains going-up sacrifices to-make

τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέοντες· θύουσι
the circle whole of-the sky Zeus calling they-sacrifice
δὲ ἡλίῳ τε καὶ σελήνῃ καὶ γῇ καὶ πυρὶ καὶ ὕδατι καὶ
and to-sun both and to-moon and to-earth and to-fire and to-water and
ἀνέμοισι. τούτοισι μὲν δὴ θύουσι μούνοισι ἀρχῆθεν,
to-winds to-these indeed then they-sacrifice alone from-the-beginning
ἐπιμεμαθήκασι δὲ καὶ τῇ Οὐρανίῃ θύειν, παρά τε
they-have-learned and also to-the Heavenly(-one) to-sacrifice from both
Ἀσσυρίων μαθόντες καὶ Ἀραβίων. καλέουσι δὲ Ἀσσύριοι τὴν
Assyrians having-learned and Arabians call and Assyrians —
Ἀφροδίτην Μύλιττα, Ἀράβιοι δὲ Ἀλιλάτ, Πέρσαι δὲ Μίτραν.
Aphrodite Mylitta Arabians and Alilat Persians and Mitra
132 Θυσίη δὲ τοῖσι Πέρσῃσι περὶ τοὺς εἰρημένους θεοὺς ἥδε
Sacrifice and for-the Persians concerning the mentioned gods this
κατέστηκε· οὔτε βωμοὺς ποιεῦνται οὔτε πῦρ ἀνακαίουσι
is-established neither altars they-make nor fire kindle
μέλλοντες θύειν, οὐ σπονδῇ χρέωνται, οὐκὶ αὐλῷ, οὐ
intending to-sacrifice not libation they-use not flute not
στέμμασι, οὐκὶ οὐλῇσι· τῶν δὲ ὡς ἑκάστῳ θύειν θέλῃ,
garlands not barley-meal of-them but as to-each to-sacrifice wishes
ἐς χῶρον καθαρὸν ἀγαγὼν τὸ κτῆνος καλέει τὸν θεόν,
to a-place clean having-led the beast calls-on the god
ἐστεφανωμένος τὸν τιάραν μυρσίνῃ μάλιστα. ἑωυτῷ μὲν
having-crowned the tiara with-myrtle mostly for-himself indeed
δὴ τῷ θύοντι ἰδίῃ μούνῳ οὔ οἱ ἐγγίνεται ἀρᾶσθαι
then the sacrificer privately alone not to-him it-is-allowed to-pray-for
ἀγαθά, ὃ δὲ τοῖσι πᾶσι Πέρσῃσι κατεύχεται εὖ γίνεσθαι
goods he but for-the all Persians prays well to-be
καὶ τῷ βασιλέι· ἐν γὰρ δὴ τοῖσι ἅπασι Πέρσῃσι
and for-the king among for indeed the all Persians
καὶ αὐτὸς γίνεται. ἐπεὰν δὲ διαμιστύλας κατὰ μέλεα τὸ
also himself is when and having-cut-up by limbs the

ἱρήιον ἑψήσῃ τὰ κρέα, ὑποπάσας ποίην ὡς ἁπαλωτάτην,
victim he-boils the flesh having-strewn grass as softest
μάλιστα δὲ τὸ τρίφυλλον, ἐπὶ ταύτης ἔθηκε ὧν πάντα
most and the clover on this he-lays then all
τὰ κρέα. διαθέντος δὲ αὐτοῦ Μάγος ἀνὴρ παρεστεὼς
the flesh having-arranged and him a-Magus man standing-by
ἐπαείδει θεογονίην, οἵην δὴ ἐκεῖνοι λέγουσι εἶναι τὴν
chants a-theogony such indeed they say to-be the
ἐπαοιδήν· ἄνευ γὰρ δὴ Μάγου οὔ σφι νόμος ἐστὶ
incantation without for indeed a-Magus not for-them custom is
θυσίας ποιέεσθαι. ἐπισχὼν δὲ ὀλίγον χρόνον ἀποφέρεται
sacrifices to-make having-waited and little time carries-off
ὁ θύσας τὰ κρέα καὶ χρᾶται ὅ τι μιν λόγος αἱρέει.
the sacrificer the flesh and uses what ever him reason takes
Ἡμέρην δὲ ἁπασέων μάλιστα ἐκείνην τιμᾶν νομίζουσι 133
Day and of-all most that to-honor they-are-accustomed
τῇ ἕκαστος ἐγένετο. ἐν ταύτῃ δὲ πλέω δαῖτα τῶν
on-which each was-born on this and a-fuller feast than-the
ἀλλέων δικαιεῦσι προτίθεσθαι· ἐν τῇ οἱ εὐδαίμονες
others they-think-right to-set-out on which the wealthy
αὐτῶν βοῦν καὶ ἵππον καὶ κάμηλον καὶ ὄνον προτιθέαται
of-them an-ox and a-horse and a-camel and an-ass set-out
ὅλους ὀπτοὺς ἐν καμίνοισι, οἱ δὲ πένητες αὐτῶν τὰ λεπτὰ
whole roasted in ovens the and poor of-them the small
τῶν προβάτων προτιθέαται. σίτοισι δὲ ὀλίγοισι χρέωνται,
of-the sheep set-out grain-food and little they-use
ἐπιφορήμασι δὲ πολλοῖσι καὶ οὐκ ἀλέσι· καὶ διὰ τοῦτο
desserts but many and not all-at-once and because-of this
φασὶ Πέρσαι τοὺς Ἕλληνας σιτεομένους πεινῶντας παύεσθαι,
say Persians the Greeks eating hungry to-stop
ὅτι σφι ἀπὸ δείπνου παραφορέεται οὐδὲν λόγου ἄξιον·
because for-them after dinner is-served nothing of-account worthy

εἰ δέ τι παραφέροιτο, ἐσθίοντας ἂν οὐ παύεσθαι. οἴνῳ
if but anything were-served eating — not would-stop to-wine
δὲ κάρτα προσκέαται, καί σφι οὐκ ἐμέσαι ἔξεστι, οὐκὶ
and very they-are-given and for-them not to-vomit is-allowed not
οὐρῆσαι ἀντίον ἄλλου. ταῦτα μέν νυν οὕτω φυλάσσεται,
to-urinate before another these-things indeed then so are-observed
μεθυσκόμενοι δὲ ἐώθασι βουλεύεσθαι τὰ σπουδαιέστατα
getting-drunk and they-are-wont to-deliberate the weightiest
τῶν πρηγμάτων· τὸ δ' ἂν ἅδῃ σφι βουλευομένοισι, τοῦτο
of-the affairs what and — pleases them deliberating this
τῇ ὑστεραίῃ νήφουσι προτιθεῖ ὁ στέγαρχος, ἐν τοῦ
on-the next-day to-(them)-sober proposes the master-of-the-house in whose(-house)
ἂν ἐόντες βουλεύωνται, καὶ ἢν μὲν ἅδῃ καὶ νήφουσι,
— being they-deliberate and if indeed it-pleases also to-(them)-sober
χρέωνται αὐτῷ, ἢν δὲ μὴ ἅδῃ, μετιεῖσι. τὰ δ' ἂν
they-use it if but not it-pleases they-drop(-it) what and —
νήφοντες προβουλεύσωνται, μεθυσκόμενοι ἐπιδιαγινώσκουσι.
sober they-have-first-deliberated getting-drunk they-reconsider
134 Ἐντυγχάνοντες δ' ἀλλήλοισι ἐν τῇσι ὁδοῖσι, τῷδε ἄν τις
Meeting and each-other in the roads by-this — one
διαγνοίη εἰ ὅμοιοι εἰσὶ οἱ συντυγχάνοντες· ἀντὶ γὰρ
could-discern whether equals are the(-ones) meeting instead-of for
τοῦ προσαγορεύειν ἀλλήλους φιλέουσι τοῖσι στόμασι· ἢν δὲ
the to-greet each-other they-kiss with-the mouths if and
ᾖ οὔτερος ὑποδεέστερος ὀλίγῳ, τὰς παρειὰς φιλέονται· ἢν δὲ
is the-one inferior by-little the cheeks they-kiss if but
πολλῷ ᾖ οὔτερος ἀγεννέστερος, προσπίπτων προσκυνέει
by-much is the-one lower-born falling-down prostrates-himself-before
τὸν ἕτερον. τιμῶσι δὲ ἐκ πάντων τοὺς ἄγχιστα ἑωυτῶν
the other they-honor and of all the(-ones) nearest themselves
οἰκέοντας μετά γε ἑωυτούς, δεύτερα δὲ τοὺς δευτέρους·
dwelling after at-least themselves second and the second

μετὰ δὲ κατὰ λόγον προβαίνοντες τιμῶσι· ἥκιστα δὲ τοὺς
after and in proportion proceeding they-honor least and the(-ones)
ἑωυτῶν ἑκαστάτω οἰκημένους ἐν τιμῇ ἄγονται, νομίζοντες
from-themselves farthest dwelling in honor they-hold considering
ἑωυτοὺς εἶναι ἀνθρώπων μακρῷ τὰ πάντα ἀρίστους,
themselves to-be of-men by-far in-the all best
τοὺς δὲ ἄλλους κατὰ λόγον τῆς ἀρετῆς ἀντέχεσθαι,
the and others in proportion of-the virtue to-hold-on
τοὺς δὲ ἑκαστάτω οἰκέοντας ἀπὸ ἑωυτῶν κακίστους εἶναι.
the and farthest dwelling from themselves worst to-be
ἐπὶ δὲ Μήδων ἀρχόντων καὶ ἦρχε τὰ ἔθνεα ἀλλήλων,
in-the-time-of and Medes ruling even ruled the nations each-other
συναπάντων μὲν Μῆδοι καὶ τῶν ἄγχιστα οἰκεόντων σφίσι,
of-all-together indeed Medes and of-the nearest dwelling to-them
οὗτοι δὲ καὶ τῶν ὁμούρων, οἳ δὲ μάλα τῶν ἐχομένων,
these and also of-the neighbors these and very of-the adjacent
κατὰ τὸν αὐτὸν δὴ λόγον καὶ οἱ Πέρσαι τιμῶσι·
in the same indeed proportion also the Persians honor
προέβαινε γὰρ δὴ τὸ ἔθνος ἄρχον τε καὶ ἐπιτροπεῦον.
advanced for indeed the nation ruling both and governing
Ξεινικὰ δὲ νόμαια Πέρσαι προσίενται ἀνδρῶν μάλιστα. 135
Foreign and customs Persians admit of-men most
καὶ γὰρ δὴ τὴν Μηδικὴν ἐσθῆτα νομίσαντες τῆς
and for indeed the Median dress having-judged than-the
ἑωυτῶν εἶναι καλλίω φορέουσι, καὶ ἐς τοὺς πολέμους
their-own to-be finer they-wear and in the wars
τοὺς Αἰγυπτίους θώρηκας· καὶ εὐπαθείας τε παντοδαπὰς
the Egyptian breastplates and pleasures both of-all-kinds
πυνθανόμενοι ἐπιτηδεύουσι, καὶ δὴ καὶ ἀπ᾽ Ἑλλήνων
learning-of they-practice and indeed also from Greeks
μαθόντες παισὶ μίσγονται. γαμέουσι δὲ ἕκαστος αὐτῶν
having-learned with-boys they-have-intercourse marry and each of-them

πολλὰς μὲν κουριδίας γυναῖκας, πολλῷ δ' ἔτι πλεῦνας
many indeed lawful wives by-much and still more
παλλακὰς κτῶνται.
concubines they-acquire

136 Ἀνδραγαθίη δὲ αὕτη ἀποδέδεκται, μετὰ τὸ μάχεσθαι
Manly-merit and this is-reckoned after the to-fight
εἶναι ἀγαθόν, ὃς ἂν πολλοὺς ἀποδέξῃ παῖδας· τῷ
to-be good whoever — many shows sons to-the(-one)
δὲ τοὺς πλείστους ἀποδεικνύντι δῶρα ἐκπέμπει βασιλεὺς
and the most showing gifts sends the-king
ἀνὰ πᾶν ἔτος. τὸ πολλὸν δ' ἡγέαται ἰσχυρὸν εἶναι.
through every year the many and they-consider strong to-be
παιδεύουσι δὲ τοὺς παῖδας ἀπὸ πενταέτεος ἀρξάμενοι
they-educate and the boys from five-years-old beginning
μέχρι εἰκοσαέτεος τρία μοῦνα, ἱππεύειν καὶ τοξεύειν καὶ
until twenty-years-old three only to-ride and to-shoot and
ἀληθίζεσθαι. πρὶν δὲ ἢ πενταέτης γένηται, οὐκ ἀπικνέεται
to-speak-truth before and than five-years-old he-becomes not comes
ἐς ὄψιν τῷ πατρί, ἀλλὰ παρὰ τῇσι γυναιξὶ δίαιταν ἔχει.
into sight to-the father but with the women life has
τοῦδε δὲ εἵνεκα τοῦτο οὕτω ποιέεται, ἵνα ἢν ἀποθάνῃ
of-this and for-the-sake this so is-done so-that if he-dies
τρεφόμενος, μηδεμίαν ἄσην τῷ πατρὶ προσβάλῃ.
being-reared no grief to-the father he-may-cause

137 Αἰνέω μέν νυν τόνδε τὸν νόμον, αἰνέω δὲ καὶ τόνδε, τὸ
I-praise indeed then this the custom I-praise and also this the
μὴ μιῆς αἰτίης εἵνεκα μήτε αὐτὸν τὸν βασιλέα μηδένα
not one offense for-the-sake either himself the king anyone
φονεύειν, μήτε τῶν ἄλλων Περσέων μηδένα τῶν ἑωυτοῦ
to-kill or of-the other Persians anyone of-the his-own
οἰκετέων ἐπὶ μιῇ αἰτίῃ ἀνήκεστον πάθος ἔρδειν· ἀλλὰ
servants for one offense irreparable harm to-do but

λογισάμενος ἢν εὑρίσκῃ πλέω τε καὶ μέζω τὰ ἀδικήματα
having-reckoned if he-finds more both and greater the wrongs
ἐόντα τῶν ὑπουργημάτων, οὕτω τῷ θυμῷ χρᾶται.
being than-the services so the anger he-uses
ἀποκτεῖναι δὲ οὐδένα κω λέγουσι τὸν ἑωυτοῦ πατέρα οὐδὲ
to-have-killed and no-one yet they-say the his-own father nor
μητέρα, ἀλλὰ ὁκόσα ἤδη τοιαῦτα ἐγένετο, πᾶσαν ἀνάγκην
mother but as-many-as already such happened all necessity
φασὶ ἀναζητεόμενα ταῦτα ἀνευρεθῆναι ἤτοι ὑποβολιμαῖα
they-say being-investigated these to-have-been-found either changelings
ἐόντα ἢ μοιχίδια· οὐ γὰρ δή φασι οἰκὸς εἶναι τόν γε
being or bastards not for indeed they-say likely to-be the at-least
ἀληθέως τοκέα ὑπὸ τοῦ ἑωυτοῦ παιδὸς ἀποθνήσκειν.
truly parent by the his-own child to-die
Ἄσσα δέ σφι ποιέειν οὐκ ἔξεστι, ταῦτα οὐδὲ λέγειν 138
Whatever and for-them to-do not is-allowed these-things not-even to-say
ἔξεστι. αἴσχιστον δὲ αὐτοῖσι τὸ ψεύδεσθαι νενόμισται,
is-allowed most-shameful and among-them the to-lie is-held
δεύτερα δὲ τὸ ὀφείλειν χρέος, πολλῶν μὲν καὶ ἄλλων
second and the to-owe debt many indeed also other
εἵνεκα, μάλιστα δὲ ἀναγκαίην φασὶ εἶναι τὸν ὀφείλοντα
for-the-sake most and necessity they-say to-be the debtor
καί τι ψεῦδος λέγειν. ὃς ἂν δὲ τῶν ἀστῶν λέπρην
also some lie to-tell whoever — and of-the citizens leprosy
ἢ λεύκην ἔχῃ, ἐς πόλιν οὗτος οὐ κατέρχεται οὐδὲ
or white-sickness has into the-city he not comes nor
συμμίσγεται τοῖσι ἄλλοισι Πέρσῃσι· φασὶ δέ μιν ἐς
mixes with-the other Persians they-say and him against
τὸν ἥλιον ἁμαρτόντα τι ταῦτα ἔχειν. ξεῖνον δὲ
the sun having-sinned something these-things to-have a-stranger and
πάντα τὸν λαμβανόμενον ὑπὸ τουτέων πολλοὶ ἐξελαύνουσι
every the being-caught by these many drive-out

ἐκ τῆς χώρης, καὶ τὰς λευκὰς περιστεράς, τὴν αὐτὴν
from the country and the white doves the same
αἰτίην ἐπιφέροντες. ἐς ποταμὸν δὲ οὔτε ἐνουρέουσι οὔτε
charge bringing into river and neither they-urinate nor
ἐμπτύουσι, οὐ χεῖρας ἐναπονίζονται, οὐδὲ ἄλλον οὐδένα
spit not hands they-wash nor another anyone
περιορῶσι, ἀλλὰ σέβονται ποταμοὺς μάλιστα.
allow but they-revere rivers most

139 Καὶ τόδε ἄλλο σφι ὧδε συμπέπτωκε γίνεσθαι, τὸ
And this other for-them thus has-chanced to-be which
Πέρσας μὲν αὐτοὺς λέληθε, ἡμέας μέντοι οὔ· τὰ οὐνόματά
Persians indeed themselves has-escaped us however not the names
σφι ἐόντα ὅμοια τοῖσι σώμασι καὶ τῇ μεγαλοπρεπείῃ
for-them being like to-the persons and to-the magnificence
τελευτῶσι πάντα ἐς τὠυτὸ γράμμα, τὸ Δωριέες μὲν σὰν
end all in the-same letter which Dorians indeed san
καλέουσι, Ἴωνες δὲ σίγμα· ἐς τοῦτο διζήμενος εὑρήσεις
call Ionians and sigma in this seeking you-will-find
τελευτῶντα τῶν Περσέων τὰ οὐνόματα, οὐ τὰ μὲν τὰ
ending of-the Persians the names not some indeed others
δ' οὔ, ἀλλὰ πάντα ὁμοίως.
and not but all alike

140 Ταῦτα μὲν ἀτρεκέως ἔχω περὶ αὐτῶν εἰδὼς εἰπεῖν· τάδε
These-things indeed exactly I-can about them knowing to-say these-things
μέντοι ὡς κρυπτόμενα λέγεται καὶ οὐ σαφηνέως περὶ τοῦ
however as concealed is-said and not clearly about the
ἀποθανόντος, ὡς οὐ πρότερον θάπτεται ἀνδρὸς Πέρσεω
dead that not sooner is-buried of-a-man Persian
ὁ νέκυς πρὶν ἂν ὑπ' ὄρνιθος ἢ κυνὸς ἑλκυσθῇ. Μάγους
the corpse before — by bird or dog it-has-been-torn Magi
μὲν γὰρ ἀτρεκέως οἶδα ταῦτα ποιέοντας· ἐμφανέως γὰρ
indeed for exactly I-know these-things doing openly for

δὴ ποιεῦσι. κατακηρώσαντες δὲ ὧν τὸν νέκυν Πέρσαι
indeed they-do having-waxed and then the corpse Persians
γῇ κρύπτουσι. Μάγοι δὲ κεχωρίδαται πολλὸν τῶν τε
in-earth bury Magi and are-distinct much from-the both
ἄλλων ἀνθρώπων καὶ τῶν ἐν Αἰγύπτῳ ἱρέων. οἳ μὲν γὰρ
other men and the in Egypt priests they indeed for
ἁγνεύουσι ἔμψυχον μηδὲν κτείνειν, εἰ μὴ ὅσα θύουσι·
keep-pure living-thing nothing to-kill if not as-many-as they-sacrifice
οἱ δὲ δὴ Μάγοι αὐτοχειρίῃ πάντα πλὴν κυνὸς καὶ
the but indeed Magi with-their-own-hands all except dog and
ἀνθρώπου κτείνουσι, καὶ ἀγώνισμα μέγα τοῦτο ποιεῦνται,
man kill and a-contest great this they-make
κτείνοντες ὁμοίως μύρμηκάς τε καὶ ὄφις καὶ τἆλλα
killing alike ants both and snakes and the-other
ἑρπετὰ καὶ πετεινά. καὶ ἀμφὶ μὲν τῷ νόμῳ τούτῳ ἐχέτω
creeping-things and winged-things and about indeed the custom this let-it-be
ὡς καὶ ἀρχὴν ἐνομίσθη, ἄνειμι δὲ ἐπὶ τὸν πρότερον λόγον.
as also at-first it-was-established I-return and to the earlier account

XIV · THE IONIANS AND AEOLIANS

When Lydia falls, the Ionians and Aeolians offer Cyrus the terms they had under Croesus, and he answers with the fable of the piper whose fish would not dance until netted. Only Miletus is granted a treaty; the rest fortify their cities and ask Sparta for help. Herodotus describes the twelve Ionian cities, in the finest climate known, speaking four dialects; their league at the Panionium, which shut out the others; their mixed origins; and the Aeolian cities, which lost Smyrna to Colophonian exiles. The island Aeolians, like the island Ionians, have nothing to fear, and those on the mainland agree to follow the Ionians.

141 Ἴωνες δὲ καὶ Αἰολέες, ὡς οἱ Λυδοὶ τάχιστα κατεστράφατο
Ionians and also Aeolians as the Lydians soonest had-been-subdued
ὑπὸ Περσέων, ἔπεμπον ἀγγέλους ἐς Σάρδις παρὰ Κῦρον,
by Persians sent messengers to Sardis to Cyrus
ἐθέλοντες ἐπὶ τοῖσι αὐτοῖσι εἶναι τοῖσι καὶ Κροίσῳ ἦσαν
wishing on the same(-terms) to-be on-which also to-Croesus they-were
κατήκοοι. ὁ δὲ ἀκούσας αὐτῶν τὰ προϊσχοντο ἔλεξέ σφι
subjects he and having-heard of-them what they-proposed told them
λόγον, ἄνδρα φὰς αὐλητὴν ἰδόντα ἰχθῦς ἐν τῇ θαλάσσῃ
a-story a-man saying a-piper having-seen fish in the sea
αὐλέειν, δοκέοντα σφέας ἐξελεύσεσθαι ἐς γῆν· ὡς δὲ
to-pipe thinking them to-come-out onto land when and
ψευσθῆναι τῆς ἐλπίδος, λαβεῖν ἀμφίβληστρον καὶ
to-have-been-cheated of-the hope to-have-taken a-net and
περιβαλεῖν τε πλῆθος πολλὸν τῶν ἰχθύων καὶ ἐξειρύσαι,
to-have-cast-round both a-multitude great of-the fish and to-have-drawn-out
ἰδόντα δὲ παλλομένους εἰπεῖν ἄρα αὐτὸν πρὸς τοὺς
having-seen and leaping to-have-said then him to the
ἰχθῦς "Παύεσθέ μοι ὀρχεόμενοι, ἐπεὶ οὐδ' ἐμέο αὐλέοντος
fish Stop for-me dancing since not-even me piping
ἠθέλετε ἐκβαίνειν ὀρχεόμενοι." Κῦρος μὲν τοῦτον τὸν
you-were-willing to-come-out dancing Cyrus indeed this the
λόγον τοῖσι Ἴωσι καὶ τοῖσι Αἰολεῦσι τῶνδε εἵνεκα ἔλεξε,
story to-the Ionians and to-the Aeolians of-these for-the-sake told
ὅτι δὴ οἱ Ἴωνες πρότερον αὐτοῦ Κύρου δεηθέντος δι'
because indeed the Ionians earlier himself Cyrus having-asked through
ἀγγέλων ἀπίστασθαι σφέας ἀπὸ Κροίσου οὐκ ἐπείθοντο,
messengers to-revolt them from Croesus not obeyed
τότε δὲ κατεργασμένων τῶν πρηγμάτων ἦσαν ἕτοιμοι
then but having-been-accomplished the affairs they-were ready
πείθεσθαι Κύρῳ. ὁ μὲν δὴ ὀργῇ ἐχόμενος ἔλεγέ σφι
to-obey Cyrus he indeed then by-anger held said to-them

τάδε· Ἴωνες δὲ ὡς ἤκουσαν τούτων ἀνενειχθέντων ἐς τὰς
this Ionians and when they-heard these having-been-reported to the
πόλιας, τείχεά τε περιεβάλοντο ἕκαστοι καὶ συνελέγοντο
cities walls both put-around each and gathered
ἐς Πανιώνιον οἱ ἄλλοι, πλὴν Μιλησίων· πρὸς μούνους γὰρ
at the-Panionium the others except Milesians with alone for
τούτους ὅρκιον Κῦρος ἐποιήσατο ἐπ᾽ οἷσί περ ὁ Λυδός.
these oath Cyrus made on which-terms indeed the Lydian
τοῖσι δὲ λοιποῖσι Ἴωσι ἔδοξε κοινῷ λόγῳ πέμπειν
to-the and remaining Ionians it-seemed-good by-common counsel to-send
ἀγγέλους ἐς Σπάρτην δεησομένους Ἴωσι τιμωρέειν.
messengers to Sparta to-ask for-Ionians to-help
Οἱ δὲ Ἴωνες οὗτοι, τῶν καὶ τὸ Πανιώνιον ἐστί, τοῦ 142
The and Ionians these whose also the Panionium is of-the
μὲν οὐρανοῦ καὶ τῶν ὡρέων ἐν τῷ καλλίστῳ ἐτύγχανον
indeed sky and of-the seasons in the fairest happened
ἱδρυσάμενοι πόλιας πάντων ἀνθρώπων τῶν ἡμεῖς ἴδμεν·
having-founded cities of-all men whom we know
οὔτε γὰρ τὰ ἄνω αὐτῆς χωρία τὠυτὸ ποιέει τῇ Ἰωνίῃ οὔτε
neither for the above of-it regions the-same does — as-Ionia nor
τὰ κάτω οὔτε τὰ πρὸς τὴν ἠῶ οὔτε τὰ πρὸς τὴν ἑσπέρην,
the below nor the toward the east nor the toward the west
τὰ μὲν ὑπὸ τοῦ ψυχροῦ τε καὶ ὑγροῦ πιεζόμενα,
the(-ones) indeed by the cold both and wet oppressed
τὰ δὲ ὑπὸ τοῦ θερμοῦ τε καὶ αὐχμώδεος. γλῶσσαν
the(-others) and by the hot both and dry language
δὲ οὐ τὴν αὐτὴν οὗτοι νενομίκασι, ἀλλὰ τρόπους τέσσερας
and not the same these use but ways four
παραγωγέων. Μίλητος μὲν αὐτέων πρώτη κέεται πόλις
of-variations Miletus indeed of-them first lies city
πρὸς μεσαμβρίην, μετὰ δὲ Μυοῦς τε καὶ Πριήνη. αὗται
toward south after and Myus both and Priene these

μὲν ἐν τῇ Καρίῃ κατοίκηνται κατὰ ταὐτὰ διαλεγόμεναι
indeed in — Caria are-settled in the-same(-way) speaking
σφίσι, αἵδε δὲ ἐν τῇ Λυδίῃ, Ἔφεσος Κολοφὼν Λέβεδος
among-themselves these and in — Lydia Ephesus Colophon Lebedus
Τέως Κλαζομεναὶ Φώκαια· αὗται δὲ αἱ πόλιες τῇσι πρότερον
Teos Clazomenae Phocaea these and the cities with-the earlier
λεχθείσῃσι ὁμολογέουσι κατὰ γλῶσσαν οὐδέν, σφίσι δὲ
mentioned agree in language not-at-all among-themselves but
ὁμοφωνέουσι. ἔτι δὲ τρεῖς ὑπόλοιποι Ἰάδες πόλιες, τῶν
speak-alike further and three remaining Ionian cities of-which
αἱ δύο μὲν νήσους οἰκέαται, Σάμον τε καὶ Χίον, ἡ δὲ μία
the two indeed islands inhabit Samos both and Chios the and one
ἐν τῇ ἠπείρῳ ἵδρυται, Ἐρυθραί. Χῖοι μέν νυν καὶ Ἐρυθραῖοι
on the mainland is-founded Erythrae Chians indeed then and Erythraeans
κατὰ τὠυτὸ διαλέγονται, Σάμιοι δὲ ἐπ᾽ ἑωυτῶν μοῦνοι.
in the-same(-way) speak Samians and by themselves alone
οὗτοι χαρακτῆρες γλώσσης τέσσερες γίνονται.
these forms of-language four are

143 Τούτων δὴ ὧν τῶν Ἰώνων οἱ Μιλήσιοι μὲν ἦσαν ἐν
Of-these indeed then the Ionians the Milesians indeed were in
σκέπῃ τοῦ φόβου, ὅρκιον ποιησάμενοι, τοῖσι δὲ αὐτῶν
shelter from-the fear oath having-made to-the but of-them
νησιώτῃσι ἦν δεινὸν οὐδέν· οὔτε γὰρ Φοίνικες ἦσάν
islanders was fearful nothing neither for Phoenicians were
κω Περσέων κατήκοοι οὔτε αὐτοὶ οἱ Πέρσαι ναυβάται.
yet of-Persians subjects nor themselves the Persians seafarers
ἀπεσχίσθησαν δὲ ἀπὸ τῶν ἄλλων Ἰώνων οὗτοι κατ᾽ ἄλλο
were-split-off and from the other Ionians these for other
μὲν οὐδέν, ἀσθενέος δὲ ἐόντος τοῦ παντὸς τότε Ἑλληνικοῦ
indeed nothing weak but being the whole then Greek
γένεος, πολλῷ δὴ ἦν ἀσθενέστατον τῶν ἐθνέων τὸ
race by-much indeed was weakest of-the nations the

Ἰωνικὸν καὶ λόγου ἐλαχίστου· ὅτι γὰρ μὴ Ἀθῆναι, ἦν
Ionian and of-account least except for — Athens there-was
οὐδὲν ἄλλο πόλισμα λόγιμον. οἱ μέν νυν ἄλλοι Ἴωνες
no other town notable the indeed then other Ionians
καὶ οἱ Ἀθηναῖοι ἔφυγον τὸ οὔνομα, οὐ βουλόμενοι Ἴωνες
and the Athenians shunned the name not wishing Ionians
κεκλῆσθαι, ἀλλὰ καὶ νῦν φαίνονταί μοι οἱ πολλοὶ αὐτῶν
to-be-called but even now seem to-me the most of-them
ἐπαισχύνεσθαι τῷ οὐνόματι· αἱ δὲ δυώδεκα πόλιες αὗται
to-be-ashamed of-the name the but twelve cities these
τῷ τε οὐνόματι ἠγάλλοντο καὶ ἱρὸν ἱδρύσαντο ἐπὶ σφέων
in-the both name gloried and a-temple founded for themselves
αὐτέων, τῷ οὔνομα ἔθεντο Πανιώνιον, ἐβουλεύσαντο
themselves to-which name they-gave Panionium resolved
δὲ αὐτοῦ μεταδοῦναι μηδαμοῖσι ἄλλοισι Ἰώνων (οὐδ'
and of-it to-give-a-share to-no other of-Ionians not-even
ἐδεήθησαν δὲ οὐδαμοὶ μετασχεῖν ὅτι μὴ Σμυρναῖοι)·
asked and any to-share except — Smyrnaeans
Κατά περ οἱ ἐκ τῆς πενταπόλιος νῦν χώρης Δωριέες, 144
As indeed the from the five-city now land Dorians
πρότερον δὲ ἑξαπόλιος τῆς αὐτῆς ταύτης καλεομένης,
before but six-city the same this called
φυλάσσονται ὧν μηδαμοὺς ἐσδέξασθαι τῶν προσοίκων
take-care then none to-admit of-the neighboring
Δωριέων ἐς τὸ Τριοπικὸν ἱρόν, ἀλλὰ καὶ σφέων αὐτῶν
Dorians into the Triopian temple but even of-them themselves
τοὺς περὶ τὸ ἱρὸν ἀνομήσαντας ἐξεκλήισαν τῆς
the(-ones) regarding the temple having-transgressed they-excluded from-the
μετοχῆς. ἐν γὰρ τῷ ἀγῶνι τοῦ Τριοπίου Ἀπόλλωνος ἐτίθεσαν
share in for the games — of-Triopian Apollo they-set
τὸ πάλαι τρίποδας χαλκέους τοῖσι νικῶσι, καὶ τούτους
the of-old tripods bronze for-the winners and these

χρῆν τοὺς λαμβάνοντας ἐκ τοῦ ἱροῦ μὴ ἐκφέρειν ἀλλ᾽
it-was-required the(-ones) receiving out-of the temple not to-carry but
αὐτοῦ ἀνατιθέναι τῷ θεῷ. ἀνὴρ ὧν Ἁλικαρνησσεύς, τῷ
there to-dedicate to-the god a-man then of-Halicarnassus to-whom
οὔνομα ἦν Ἀγασικλέης, νικήσας τὸν νόμον κατηλόγησε,
name was Agasicles having-won the custom disregarded
φέρων δὲ πρὸς τὰ ἑωυτοῦ οἰκία προσεπασσάλευσε τὸν
carrying and to the his-own house he-nailed-up the
τρίποδα. διὰ ταύτην τὴν αἰτίην αἱ πέντε πόλιες, Λίνδος
tripod because-of this the cause the five cities Lindus
καὶ Ἰήλυσός τε καὶ Κάμειρος καὶ Κῶς τε καὶ Κνίδος
and Ialysus both and Camirus and Cos both and Cnidus
ἐξεκλήισαν τῆς μετοχῆς τὴν ἕκτην πόλιν Ἁλικαρνησσόν.
excluded from-the share the sixth city Halicarnassus
τούτοισι μέν νυν οὗτοι ταύτην τὴν ζημίην ἐπέθηκαν.
on-these indeed then they this the penalty imposed
145 Δυώδεκα δέ μοι δοκέουσι πόλιας ποιήσασθαι οἱ Ἴωνες καὶ
Twelve and to-me seem cities to-have-made the Ionians and
οὐκ ἐθελῆσαι πλεῦνας ἐσδέξασθαι τοῦδε εἵνεκα, ὅτι καὶ
not to-have-been-willing more to-admit of-this for-the-sake that also
ὅτε ἐν Πελοποννήσῳ οἴκεον, δυώδεκα ἦν αὐτῶν μέρεα, κατά
when in the-Peloponnese they-dwelt twelve were of-them divisions as
περ νῦν Ἀχαιῶν τῶν ἐξελασάντων Ἴωνας δυώδεκα ἐστὶ
indeed now of-Achaeans the(-ones) having-driven-out Ionians twelve are
μέρεα, Πελλήνη μέν γε πρώτη πρὸς Σικυῶνος, μετὰ δὲ
divisions Pellene indeed at-least first toward Sicyon after and
Αἴγειρα καὶ Αἰγαί, ἐν τῇ Κρᾶθις ποταμὸς ἀείναος ἐστί, ἀπ᾽
Aegira and Aegae in which Crathis river ever-flowing is from
ὅτευ ὁ ἐν Ἰταλίῃ ποταμὸς τὸ οὔνομα ἔσχε, καὶ Βοῦρα
which the(-one) in Italy river the name got and Bura
καὶ Ἑλίκη, ἐς τὴν κατέφυγον Ἴωνες ὑπὸ Ἀχαιῶν μάχῃ
and Helice to which fled Ionians by Achaeans in-battle

ἑσσωθέντες, καὶ Αἴγιον καὶ Ῥύπες καὶ Πατρέες καὶ Φαρέες
defeated and Aegium and Rhypes and Patreans and Phareans
καὶ Ὤλενος, ἐν τῷ Πεῖρος ποταμὸς μέγας ἐστί, καὶ Δύμη
and Olenus in which Peirus river great is and Dyme
καὶ Τριταιέες, οἳ μοῦνοι τούτων μεσόγαιοι οἰκέουσι. ταῦτα
and Tritaeans who alone of-these inland dwell these
δυώδεκα μέρεα νῦν Ἀχαιῶν ἐστὶ καὶ τότε γε Ἰώνων ἦν.
twelve divisions now of-Achaeans are and then at-least of-Ionians were
Τούτων δὴ εἵνεκα καὶ οἱ Ἴωνες δυώδεκα πόλιας 146
Of-these indeed for-the-sake also the Ionians twelve cities
ἐποιήσαντο· ἐπεὶ ὥς γέ τι μᾶλλον οὗτοι Ἴωνες εἰσὶ
made since that at-least somewhat more these Ionians are
τῶν ἄλλων Ἰώνων ἢ κάλλιόν τι γεγόνασι, μωρίη
than-the other Ionians or better somewhat have-been-born folly
πολλὴ λέγειν· τῶν Ἄβαντες μὲν ἐξ Εὐβοίης εἰσὶ οὐκ
great to-say of-whom Abantes indeed from Euboea are not
ἐλαχίστη μοῖρα, τοῖσι Ἰωνίης μέτα οὐδὲ τοῦ οὐνόματος
least portion to-whom of-Ionia is-share not-even of-the name
οὐδέν, Μινύαι δὲ Ὀρχομένιοί σφι ἀναμεμίχαται καὶ
anything Minyans and Orchomenian with-them are-mixed and
Καδμεῖοι καὶ Δρύοπες καὶ Φωκέες ἀποδάσμιοι καὶ
Cadmeans and Dryopes and Phocians seceders and
Μολοσσοὶ καὶ Ἀρκάδες Πελασγοὶ καὶ Δωριέες Ἐπιδαύριοι,
Molossians and Arcadian Pelasgians and Dorians Epidaurian
ἄλλα τε ἔθνεα πολλὰ ἀναμεμίχαται· οἱ δὲ αὐτῶν ἀπὸ
other and nations many are-mixed those and of-them from
τοῦ πρυτανηίου τοῦ Ἀθηναίων ὁρμηθέντες καὶ νομίζοντες
the town-hall the of-Athenians having-set-out and considering
γενναιότατοι εἶναι Ἰώνων, οὗτοι δὲ οὐ γυναῖκας ἠγάγοντο
noblest to-be of-Ionians these and not wives brought
ἐς τὴν ἀποικίην ἀλλὰ Καείρας ἔσχον, τῶν ἐφόνευσαν
to the colony but Carian(-women) they-took whose they-killed

τοὺς γονέας. διὰ τοῦτον δὲ τὸν φόνον αἱ γυναῖκες
the parents because-of this and the slaughter the women
αὗται νόμον θέμεναι σφίσι αὐτῇσι ὅρκους ἐπήλασαν
these custom having-set for-themselves themselves oaths imposed
καὶ παρέδοσαν τῇσι θυγατράσι, μή κοτε ὁμοσιτῆσαι τοῖσι
and handed-down to-the daughters not ever to-eat-with the
ἀνδράσι μηδὲ οὐνόματι βῶσαι τὸν ἑωυτῆς ἄνδρα, τοῦδε
husbands nor by-name to-call the her-own husband of-this
εἵνεκα ὅτι ἐφόνευσαν σφέων τοὺς πατέρας καὶ ἄνδρας καὶ
for-the-sake that they-killed of-them the fathers and husbands and
παῖδας καὶ ἔπειτα ταῦτα ποιήσαντες αὐτῇσι συνοίκεον.
sons and then these-things having-done with-them lived

147 Ταῦτα δὲ ἦν γινόμενα ἐν Μιλήτῳ. βασιλέας δὲ
These-things and were happening in Miletus kings and
ἐστήσαντο οἱ μὲν αὐτῶν Λυκίους ἀπὸ Γλαύκου τοῦ
they-set-up some indeed of-them Lycians from Glaucus the(-son)
Ἱππολόχου γεγονότας, οἱ δὲ Καύκωνας Πυλίους ἀπὸ
of-Hippolochus descended others and Caucones Pylian from
Κόδρου τοῦ Μελάνθου, οἱ δὲ καὶ συναμφοτέρους. ἀλλὰ
Codrus the(-son) of-Melanthus others and also both-together but
γὰρ περιέχονται τοῦ οὐνόματος μᾶλλόν τι τῶν ἄλλων
for they-cling-to the name more somewhat than-the other
Ἰώνων, ἔστωσαν δὴ καὶ οἱ καθαρῶς γεγονότες Ἴωνες.
Ionians let-them-be then also the purely born Ionians
εἰσὶ δὲ πάντες Ἴωνες ὅσοι ἀπ᾽ Ἀθηνέων γεγόνασι
are and all Ionians as-many-as from Athens are-descended
καὶ Ἀπατούρια ἄγουσι ὁρτήν. ἄγουσι δὲ πάντες πλὴν
and Apaturia keep festival keep and all except
Ἐφεσίων καὶ Κολοφωνίων· οὗτοι γὰρ μοῦνοι Ἰώνων οὐκ
Ephesians and Colophonians these for alone of-Ionians not
ἄγουσι Ἀπατούρια, καὶ οὗτοι κατὰ φόνου τινὰ σκῆψιν.
keep Apaturia and these on of-murder some pretext

Τὸ δὲ Πανιώνιον ἐστὶ τῆς Μυκάλης χῶρος ἱρὸς πρὸς 148
The and Panionium is — of-Mycale place sacred toward
ἄρκτον τετραμμένος, κοινῇ ἐξαραιρημένος ὑπὸ Ἰώνων
north turned in-common set-apart by Ionians
Ποσειδέωνι Ἑλικωνίῳ. ἡ δὲ Μυκάλη ἐστὶ τῆς ἠπείρου
for-Poseidon Heliconian — and Mycale is of-the mainland
ἄκρη πρὸς ζέφυρον ἄνεμον κατήκουσα Σάμῳ καταντίον,
a-headland toward west wind running-down Samos opposite
ἐς τὴν συλλεγόμενοι ἀπὸ τῶν πολίων Ἴωνες ἄγεσκον
to which gathering from the cities Ionians used-to-keep
ὁρτὴν τῇ ἔθεντο οὔνομα Πανιώνια.
a-festival to-which they-gave name Panionia
Αὗται μὲν αἱ Ἰάδες πόλιες εἰσί, αἵδε δὲ αἱ Αἰολίδες, Κύμη ἡ 149
These indeed the Ionian cities are these and the Aeolian Cyme the
Φρικωνὶς καλεομένη, Λήρισαι, Νέον τεῖχος, Τῆμνος, Κίλλα,
Phriconian called Larisae New wall Temnus Cilla
Νότιον, Αἰγιρόεσσα, Πιτάνη, Αἰγαῖαι, Μύρινα, Γρύνεια.
Notium Aegiroessa Pitane Aegaeae Myrina Grynea
αὗται ἕνδεκα Αἰολέων πόλιες αἱ ἀρχαῖαι· μία γὰρ σφέων
these eleven of-Aeolians cities the ancient one for of-them
παρελύθη Σμύρνη ὑπὸ Ἰώνων· ἦσαν γὰρ καὶ αὗται δυώδεκα
was-taken-away Smyrna by Ionians were for also these twelve
αἱ ἐν τῇ ἠπείρῳ. οὗτοι δὲ οἱ Αἰολέες χώρην μὲν ἔτυχον
the(-ones) on the mainland these and the Aeolians land indeed happened
κτίσαντες ἀμείνω Ἰώνων, ὡρέων δὲ ἥκουσαν οὐκ ὁμοίως.
having-settled better than-Ionians in-seasons but faring not alike
Σμύρνην δὲ ὧδε ἀπέβαλον Αἰολέες. Κολοφωνίους ἄνδρας 150
Smyrna and thus lost Aeolians Colophonian men
στάσι ἐσσωθέντας καὶ ἐκπεσόντας ἐκ τῆς πατρίδος
in-faction defeated and exiled from the fatherland
ὑπεδέξαντο. μετὰ δὲ οἱ φυγάδες τῶν Κολοφωνίων
they-received afterward and the exiles of-the Colophonians

φυλάξαντες τοὺς Σμυρναίους ὁρτὴν ἔξω τείχεος ποιευμένους
having-watched-for the Smyrnaeans festival outside wall holding
Διονύσῳ, τὰς πύλας ἀποκληίσαντες ἔσχον τὴν πόλιν.
for-Dionysus the gates having-shut took the city
βοηθησάντων δὲ πάντων Αἰολέων, ὁμολογίῃ ἐχρήσαντο τὰ
having-come-to-help and all Aeolians agreement they-used the
ἔπιπλα ἀποδόντων τῶν Ἰώνων ἐκλιπεῖν Σμύρνην Αἰολέας.
movables having-given-back the Ionians to-leave Smyrna Aeolians
ποιησάντων δὲ ταῦτα Σμυρναίων ἐπιδιείλοντο σφέας
having-done and these-things Smyrnaeans divided-among-themselves them
αἱ ἕνδεκα πόλιες καὶ ἐποιήσαντο σφέων αὐτέων πολιήτας.
the eleven cities and made of-them themselves citizens
151 Αὗται μέν νυν αἱ ἠπειρώτιδες Αἰολίδες πόλιες, ἔξω τῶν
These indeed then the mainland Aeolian cities apart-from the(-ones)
ἐν τῇ Ἴδῃ οἰκημενέων· κεχωρίδαται γὰρ αὗται. αἱ δὲ τὰς
on — Ida situated are-separate for these the(-ones) and the
νήσους ἔχουσαι πέντε μὲν πόλιες τὴν Λέσβον νέμονται (τὴν
islands holding five indeed cities — Lesbos occupy the
γὰρ ἕκτην ἐν τῇ Λέσβῳ οἰκημένην Ἀρίσβαν ἠνδραπόδισαν
for sixth in — Lesbos situated Arisba enslaved
Μηθυμναῖοι ἐόντας ὁμαίμους), ἐν Τενέδῳ δὲ μία οἴκηται
Methymnaeans being kinsmen in Tenedos and one is-settled
πόλις, καὶ ἐν τῇσι Ἑκατὸν νήσοισι καλεομένῃσι ἄλλη μία.
city and in the Hundred Islands called another one
Λεσβίοισι μέν νυν καὶ Τενεδίοισι, κατά περ Ἰώνων τοῖσι
for-Lesbians indeed then and for-Tenedians as indeed of-Ionians for-those
τὰς νήσους ἔχουσι, ἦν δεινὸν οὐδέν· τῇσι δὲ λοιπῇσι πόλισι
the islands holding was fearful nothing to-the but remaining cities
ἔαδε κοινῇ Ἴωσι ἔπεσθαι τῇ ἂν οὗτοι ἐξηγέωνται.
it-pleased in-common Ionians to-follow where — they lead

Sparta refuses the Ionians help but warns Cyrus off Greek cities; Cyrus scorns Greeks who cheat in markets. Pactyes, left with Sardis' gold, revolts; on Croesus' advice Cyrus spares the Lydians but bids them unlearn war. The god at Branchidae, rebuked by Aristodicus, insists Cyme surrender Pactyes, to speed its ruin for impiety; the Chians give him up. Harpagus takes Ionia by siege mounds. The Phocaeans sail away, win a Cadmean victory in the Sardinian sea, and found Hyele; the Teians found Abdera. Bias vainly urges the Ionians to settle Sardinia together. Herodotus traces the Carians', Caunians', and Lycians' origins; Harpagus subdues the Carians, the Cnidians, who stop cutting their isthmus at an oracle, and the Xanthians, who burn their families and die fighting.

Ὡς δὲ ἀπίκοντο ἐς τὴν Σπάρτην τῶν Ἰώνων καὶ Αἰολέων 152
When and arrived at — Sparta of-the Ionians and Aeolians
οἱ ἄγγελοι (κατὰ γὰρ δὴ τάχος ἦν ταῦτα πρησσόμενα),
the messengers with for indeed speed were these-things being-done
εἵλοντο πρὸ πάντων λέγειν τὸν Φωκαέα, τῷ οὔνομα
they-chose before all to-speak the Phocaean to-whom name
ἦν Πύθερμος. ὁ δὲ πορφύρεόν τε εἷμα περιβαλόμενος,
was Pythermus he and purple both garment having-put-on
ὡς ἂν πυνθανόμενοι πλεῖστοι συνέλθοιεν Σπαρτιητέων,
so-that — hearing most might-gather of-Spartans
καὶ καταστὰς ἔλεγε πολλὰ τιμωρέειν ἑωυτοῖσι χρηίζων.
and having-stood-up spoke much to-help themselves asking
Λακεδαιμόνιοι δὲ οὔ κως ἐσήκουον, ἀλλ' ἀπέδοξέ σφι μὴ
Lacedaemonians but not at-all listened but it-seemed-best to-them not
τιμωρέειν Ἴωσι. οἳ μὲν δὴ ἀπαλλάσσοντο, Λακεδαιμόνιοι
to-help Ionians they indeed then departed Lacedaemonians
δὲ ἀπωσάμενοι τῶν Ἰώνων τοὺς ἀγγέλους ὅμως
and having-rejected of-the Ionians the messengers nevertheless
ἀπέστειλαν πεντηκοντέρῳ ἄνδρας, ὡς μὲν ἐμοὶ δοκέει,
sent-off in-a-fifty-oared-ship men as indeed to-me it-seems

κατασκόπους τῶν τε Κύρου πρηγμάτων καὶ Ἰωνίης.
spies of-the both of-Cyrus affairs and of-Ionia
ἀπικόμενοι δὲ οὗτοι ἐς Φώκαιαν ἔπεμπον ἐς Σάρδις σφέων
having-arrived and these at Phocaea sent to Sardis of-them
αὐτῶν τὸν δοκιμώτατον, τῷ οὔνομα ἦν Λακρίνης,
themselves the most-notable to-whom name was Lacrines
ἀπερέοντα Κύρῳ Λακεδαιμονίων ῥῆσιν, γῆς τῆς Ἑλλάδος
to-announce to-Cyrus of-Lacedaemonians a-message of-land — of-Greece
μηδεμίαν πόλιν σιναμωρέειν, ὡς αὐτῶν οὐ περιοψομένων.
no city to-harm as them not going-to-allow(-it)
153 Ταῦτα εἰπόντος τοῦ κήρυκος, λέγεται Κῦρον ἐπειρέσθαι
These-things having-spoken the herald it-is-said Cyrus to-have-asked
τοὺς παρεόντας οἱ Ἑλλήνων τίνες ἐόντες ἄνθρωποι
the(-ones) present for-him of-Greeks who being men
Λακεδαιμόνιοι καὶ κόσοι πλῆθος ταῦτα ἑωυτῷ
Lacedaemonians and how-many in-number these-things to-himself
προαγορεύουσι· πυνθανόμενον δέ μιν εἰπεῖν πρὸς
proclaim learning and him to-have-said to
τὸν κήρυκα τὸν Σπαρτιήτην "Οὐκ ἔδεισά κω ἄνδρας
the herald the Spartan Not I-have-feared yet men
τοιούτους, τοῖσι ἐστὶ χῶρος ἐν μέσῃ τῇ πόλι ἀποδεδεγμένος
such to-whom is a-place in middle the city set-apart
ἐς τὸν συλλεγόμενοι ἀλλήλους ὀμνύντες ἐξαπατῶσι· τοῖσι,
into which gathering each-other swearing they-deceive for-whom
ἢν ἐγὼ ὑγιαίνω, οὐ τὰ Ἰώνων πάθεα ἔσται ἔλλεσχα ἀλλὰ
if I keep-well not the of-Ionians sufferings will-be talked-of but
τὰ οἰκήια." ταῦτα ἐς τοὺς πάντας Ἕλληνας ἀπέρριψε
the(-ones) own these-things at the all Greeks threw-out
ὁ Κῦρος τὰ ἔπεα, ὅτι ἀγορὰς στησάμενοι ὠνῇ τε καὶ
— Cyrus the words because markets having-set-up buying both and
πρήσι χρέωνται· αὐτοὶ γὰρ οἱ Πέρσαι ἀγορῇσι οὐδὲν
selling they-use themselves for the Persians markets not-at-all

ἐώθασι χρᾶσθαι, οὐδέ σφι ἐστὶ τὸ παράπαν ἀγορή. μετὰ
are-wont to-use nor for-them is the altogether a-market after
ταῦτα ἐπιτρέψας τὰς μὲν Σάρδις Ταβάλῳ ἀνδρὶ Πέρσῃ,
these-things having-entrusted — indeed Sardis to-Tabalus a-man Persian
τὸν δὲ χρυσὸν τόν τε Κροίσου καὶ τὸν τῶν ἄλλων
the and gold the both of-Croesus and the(-gold) of-the other
Λυδῶν Πακτύῃ ἀνδρὶ Λυδῷ κομίζειν, ἀπήλαυνε αὐτὸς ἐς
Lydians to-Pactyes a-man Lydian to-bring marched-away himself to
Ἀγβάτανα, Κροῖσόν τε ἅμα ἀγόμενος καὶ τοὺς Ἴωνας
Agbatana Croesus both with(-him) taking and the Ionians
ἐν οὐδενὶ λόγῳ ποιησάμενος τὴν πρώτην εἶναι. ἥ τε γὰρ
in no account having-made the first to-be — both for
Βαβυλών οἱ ἦν ἐμπόδιος καὶ τὸ Βάκτριον ἔθνος καὶ
Babylon to-him was an-obstacle and the Bactrian nation and
Σάκαι τε καὶ Αἰγύπτιοι, ἐπ᾽ οὓς ἐπεῖχέ τε στρατηλατέειν
Sacae both and Egyptians against whom he-intended and to-lead
αὐτός, ἐπὶ δὲ Ἴωνας ἄλλον πέμπειν στρατηγόν.
himself against but Ionians another to-send general
Ὡς δὲ ἀπήλασε ὁ Κῦρος ἐκ τῶν Σαρδίων, τοὺς 154
When and marched-away — Cyrus from — Sardis the
Λυδοὺς ἀπέστησε ὁ Πακτύης ἀπό τε Ταβάλου καὶ Κύρου,
Lydians made-revolt — Pactyes from both Tabalus and Cyrus
καταβὰς δὲ ἐπὶ θάλασσαν, ἅτε τὸν χρυσὸν ἔχων
having-gone-down and to the-sea since the gold having
πάντα τὸν ἐκ τῶν Σαρδίων, ἐπικούρους τε ἐμισθοῦτο
all the from — Sardis mercenaries both he-hired
καὶ τοὺς ἐπιθαλασσίους ἀνθρώπους ἔπειθε σὺν ἑωυτῷ
and the coastal men persuaded with himself
στρατεύεσθαι. ἐλάσας δὲ ἐπὶ τὰς Σάρδις ἐπολιόρκεε
to-march having-marched and against — Sardis besieged
Τάβαλον ἀπεργμένον ἐν τῇ ἀκροπόλι.
Tabalus shut-up in the citadel

155 Πυθόμενος δὲ κατ᾽ ὁδὸν ταῦτα ὁ Κῦρος εἶπε πρὸς
Having-learned and on road these-things — Cyrus said to
Κροῖσον τάδε. “Κροῖσε, τί ἔσται τέλος τῶν γινομένων
Croesus this Croesus what will-be end of-the happenings
τούτων ἐμοί; οὐ παύσονται Λυδοί, ὡς οἰκασι, πρήγματα
these for-me not will-cease Lydians as they-seem troubles
παρέχοντες καὶ αὐτοὶ ἔχοντες. φροντίζω μὴ ἄριστον
causing and themselves having I-consider whether best
ᾖ ἐξανδραποδίσασθαι σφέας. ὁμοίως γάρ μοι νῦν γε
it-be to-enslave them alike for to-me now at-least
φαίνομαι πεποιηκέναι ὡς εἴ τις πατέρα ἀποκτείνας τῶν
I-seem to-have-done as if one father having-killed the
παίδων αὐτοῦ φείσατο· ὡς δὲ καὶ ἐγὼ Λυδῶν τὸν μὲν
children of-him spared so and also I of-Lydians the(-one) indeed
πλέον τι ἢ πατέρα ἐόντα σὲ λαβὼν ἄγω, αὐτοῖσι
more somewhat than father being you having-taken lead themselves
δὲ Λυδοῖσι τὴν πόλιν παρέδωκα, καὶ ἔπειτα θωμάζω εἴ
but to-Lydians the city I-handed-over and then I-wonder if
μοι ἀπεστᾶσι.” ὁ μὲν δὴ τά περ ἐνόεε ἔλεγε, ὁ
from-me they-have-revolted he indeed then what indeed he-thought said he
δ᾽ ἀμείβετο τοῖσιδε, δείσας μὴ ἀναστάτους ποιήσῃ τὰς
and answered with-these having-feared lest uprooted he-make —
Σάρδις. “Ὦ βασιλεῦ, τὰ μὲν οἰκότα εἴρηκας, σὺ μέντοι
Sardis O king the indeed reasonable you-have-said you however
μὴ πάντα θυμῷ χρέο, μηδὲ πόλιν ἀρχαίην ἐξαναστήσῃς
not wholly anger use nor a-city ancient destroy
ἀναμάρτητον ἐοῦσαν καὶ τῶν πρότερον καὶ τῶν νῦν
blameless being both of-the earlier and of-the now
ἑστεώτων. τὰ μὲν γὰρ πρότερον ἐγώ τε ἔπρηξα καὶ
standing the(-things) indeed for earlier I both did and
ἐγὼ κεφαλῇ ἀναμάξας φέρω· τὰ δὲ νῦν παρεόντα Πακτύης
I on-head having-wiped-up carry the but now present Pactyes

γὰρ ἐστὶ ὁ ἀδικέων, τῷ σὺ ἐπέτρεψας Σάρδις,
for is the(-one) wronging to-whom you entrusted Sardis
οὗτος δότω τοι δίκην. Λυδοῖσι δὲ συγγνώμην ἔχων τάδε
he let-give to-you penalty to-Lydians and pardon having this
αὐτοῖσι ἐπίταξον, ὡς μήτε ἀποστέωσι μήτε δεινοί τοι
to-them enjoin so-that neither they-revolt nor dangerous to-you
ἔωσι· ἄπειπε μέν σφι πέμψας ὅπλα ἀρήια μὴ ἐκτῆσθαι,
be forbid indeed them having-sent arms of-war — to-possess
κέλευε δὲ σφέας κιθῶνάς τε ὑποδύνειν τοῖσι εἵμασι καὶ
bid and them tunics both to-put-on-under the cloaks and
κοθόρνους ὑποδέεσθαι, πρόειπε δ' αὐτοῖσι κιθαρίζειν τε
buskins to-put-on order and them to-play-the-lyre both
καὶ ψάλλειν καὶ καπηλεύειν παιδεύειν τοὺς παῖδας. καὶ
and to-pluck-strings and to-trade to-teach the sons and
ταχέως σφέας ὦ βασιλεῦ γυναῖκας ἀντ' ἀνδρῶν ὄψεαι
quickly them O king women instead-of men you-will-see
γεγονότας, ὥστε οὐδὲν δεινοί τοι ἔσονται μὴ ἀποστέωσι."
having-become so-that not-at-all dangerous to-you they-will-be lest they-revolt
Κροῖσος μὲν δὴ ταῦτά οἱ ὑπετίθετο, αἱρετώτερα ταῦτα 156
Croesus indeed then these-things to-him advised preferable these
εὑρίσκων Λυδοῖσι ἢ ἀνδραποδισθέντας πρηθῆναι σφέας,
finding for-Lydians than enslaved to-be-sold them
ἐπιστάμενος ὅτι ἢν μὴ ἀξιόχρεον πρόφασιν προτείνῃ,
knowing that if not sufficient pretext he-offer
οὐκ ἀναπείσει μιν μεταβουλεύσασθαι, ἀρρωδέων δὲ μὴ
not he-will-persuade him to-change-his-mind dreading and lest
καὶ ὕστερον κοτὲ οἱ Λυδοί, ἢν τὸ παρεὸν ὑπεκδράμωσι,
also later ever the Lydians if the present they-escape
ἀποστάντες ἀπὸ τῶν Περσέων ἀπόλωνται. Κῦρος δὲ
having-revolted from the Persians they-perish Cyrus and
ἡσθεὶς τῇ ὑποθήκῃ καὶ ὑπεὶς τῆς ὀργῆς ἔφη οἱ
pleased with-the advice and having-relaxed of-the anger said to-him

πείθεσθαι· καλέσας δὲ Μαζάρεα ἄνδρα Μῆδον, ταῦτά
to-obey having-called and Mazares a-man Mede these-things
τέ οἱ ἐνετείλατο προειπεῖν Λυδοῖσι τὰ ὁ Κροῖσος
both to-him charged to-proclaim to-Lydians what — Croesus
ὑπετίθετο, καὶ πρὸς ἐξανδραποδίσασθαι τοὺς ἄλλους
advised and besides to-enslave the others
πάντας οἳ μετὰ Λυδῶν ἐπὶ Σάρδις ἐστρατεύσαντο,
all who with Lydians against Sardis marched
αὐτὸν δὲ Πακτύην πάντως ζῶντα ἀγαγεῖν παρ' ἑωυτόν.
himself and Pactyes by-all-means alive to-bring to himself
157 Ὁ μὲν δὴ ταῦτα ἐκ τῆς ὁδοῦ ἐντειλάμενος ἀπήλαυνε
He indeed then these-things from the road having-charged marched-away
ἐς ἤθεα τὰ Περσέων, Πακτύης δὲ πυθόμενος ἀγχοῦ εἶναι
to haunts the of-Persians Pactyes and having-learned near to-be
στρατὸν ἐπ' ἑωυτὸν ἰόντα δείσας οἴχετο φεύγων ἐς
an-army against himself coming having-feared went fleeing to
Κύμην. Μαζάρης δὲ ὁ Μῆδος ἐλάσας ἐπὶ τὰς Σάρδις
Cyme Mazares and the Mede having-marched against — Sardis
τοῦ Κύρου στρατοῦ μοῖραν ὅσην δή κοτε ἔχων, ὡς
of-the of-Cyrus army part however-much indeed ever having when
οὐκ εὗρε ἔτι ἐόντας τοὺς ἀμφὶ Πακτύην ἐν Σάρδισι,
not be-found still being the(-men) around Pactyes in Sardis
πρῶτα μὲν τοὺς Λυδοὺς ἠνάγκασε τὰς Κύρου ἐντολὰς
first indeed the Lydians compelled the of-Cyrus commands
ἐπιτελέειν, ἐκ τούτου δὲ κελευσμοσύνης Λυδοὶ τὴν πᾶσαν
to-carry-out from this and order Lydians the whole
δίαιταν τῆς ζόης μετέβαλον. Μαζάρης δὲ μετὰ τοῦτο ἔπεμπε
manner of-the life changed Mazares and after this sent
ἐς τὴν Κύμην ἀγγέλους ἐκδιδόναι κελεύων Πακτύην. οἱ δὲ
to — Cyme messengers to-surrender ordering Pactyes the and
Κυμαῖοι ἔγνωσαν συμβουλῆς πέρι ἐς θεὸν ἀνοῖσαι τὸν ἐν
Cymaeans resolved advice about to the-god to-refer the(-one) at

Βραγχίδῃσι· ἦν γὰρ αὐτόθι μαντήιον ἐκ παλαιοῦ ἱδρυμένον,
Branchidae was for there an-oracle from of-old founded
τῷ Ἴωνές τε πάντες καὶ Αἰολέες ἐώθεσαν χρᾶσθαι. ὁ δὲ
which Ionians both all and Aeolians were-wont to-use the and
χῶρος οὗτος ἐστὶ τῆς Μιλησίης ὑπὲρ Πανόρμου λιμένος.
place this is of-the Milesian(-land) above Panormus harbor
Πέμψαντες ὦν οἱ Κυμαῖοι ἐς τοὺς Βραγχίδας θεοπρόπους 158
Having-sent then the Cymaeans to the Branchidae envoys
εἰρώτευν περὶ Πακτύην ὁκοῖόν τι ποιέοντες θεοῖσι
asked about Pactyes what-kind-of thing doing to-gods
μέλλοιεν χαριεῖσθαι. ἐπειρωτῶσι δέ σφι ταῦτα
they-would to-please asking and to-them these-things
χρηστήριον ἐγένετο ἐκδιδόναι Πακτύην Πέρσῃσι. ταῦτα δὲ
an-oracle came to-surrender Pactyes to-Persians these and
ὡς ἀπενειχθέντα ἤκουσαν οἱ Κυμαῖοι, ὁρμέατο ἐκδιδόναι·
when brought-back heard the Cymaeans were-eager to-surrender
ὁρμημένου δὲ ταύτῃ τοῦ πλήθεος, Ἀριστόδικος ὁ
set and this-way the multitude Aristodicus the(-son)
Ἡρακλείδεω ἀνὴρ τῶν ἀστῶν ἐὼν δόκιμος ἔσχε μὴ
of-Heraclides a-man of-the citizens being notable stopped —
ποιῆσαι ταῦτα Κυμαίους, ἀπιστέων τε τῷ χρησμῷ καὶ
to-do these-things Cymaeans distrusting both the oracle and
δοκέων τοὺς θεοπρόπους οὐ λέγειν ἀληθέως, ἐς ὃ
thinking the envoys not to-speak truly up-to which
τὸ δεύτερον περὶ Πακτύεω ἐπειρησόμενοι ἦισαν ἄλλοι
the second-time about Pactyes going-to-ask went other
θεοπρόποι, τῶν καὶ Ἀριστόδικος ἦν.
envoys of-whom also Aristodicus was
Ἀπικομένων δὲ ἐς Βραγχίδας ἐχρηστηριάζετο ἐκ πάντων 159
Having-arrived and at Branchidae consulted for all
Ἀριστόδικος ἐπειρωτῶν τάδε. “ Ὦναξ, ἦλθε παρ’ ἡμέας
Aristodicus asking this O-lord came to us

ἱκέτης Πακτύης ὁ Λυδός, φεύγων θάνατον βίαιον πρὸς
a-suppliant Pactyes the Lydian fleeing death violent from
Περσέων· οἳ δέ μιν ἐξαιτέονται, προεῖναι Κυμαίους
Persians they and him demand to-give-up Cymaeans
κελεύοντες. ἡμεῖς δὲ δειμαίνοντες τὴν Περσέων δύναμιν τὸν
bidding we and fearing the of-Persians power the
ἱκέτην ἐς τόδε οὐ τετολμήκαμεν ἐκδιδόναι, πρὶν ἂν τὸ
suppliant till now not have-dared to-surrender before — the(-thing)
ἀπὸ σεῦ ἡμῖν δηλωθῇ ἀτρεκέως ὁκότερα ποιέωμεν.”
from you to-us be-made-clear exactly which we-should-do
ὁ μὲν ταῦτα ἐπειρώτα, ὁ δ’ αὖτις τὸν αὐτόν σφι
he indeed these-things asked he and again the same to-them
χρησμὸν ἔφαινε, κελεύων ἐκδιδόναι Πακτύην Πέρσῃσι. πρὸς
oracle declared bidding to-surrender Pactyes to-Persians upon
ταῦτα ὁ Ἀριστόδικος ἐκ προνοίης ἐποίεε τάδε· περιὼν
this — Aristodicus from design did this going-around
τὸν νηὸν κύκλῳ ἐξαίρεε τοὺς στρουθοὺς καὶ ἄλλα ὅσα
the shrine in-a-circle took-out the sparrows and other as-many-as
ἦν νενοσσευμένα ὀρνίθων γένεα ἐν τῷ νηῷ. ποιέοντος δὲ
were nested of-birds kinds in the shrine doing and
αὐτοῦ ταῦτα λέγεται φωνὴν ἐκ τοῦ ἀδύτου γενέσθαι
him these-things it-is-said a-voice from the inner-shrine to-have-come
φέρουσαν μὲν πρὸς τὸν Ἀριστόδικον, λέγουσαν δὲ τάδε
tending indeed to — Aristodicus saying and this
“Ἀνοσιώτατε ἀνθρώπων, τί τάδε τολμᾷς ποιέειν; τοὺς
Most-impious of-men why this you-dare to-do the
ἱκέτας μου ἐκ τοῦ νηοῦ κεραΐζεις;” Ἀριστόδικον δὲ οὐκ
suppliants of-me from the shrine you-plunder Aristodicus and not
ἀπορήσαντα πρὸς ταῦτα εἰπεῖν “Ὦναξ, αὐτὸς μὲν οὕτω
at-a-loss to this to-have-said O-lord yourself indeed thus
τοῖσι ἱκέτῃσι βοηθέεις, Κυμαίους δὲ κελεύεις τὸν ἱκέτην
the suppliants you-help Cymaeans but you-bid the suppliant

ἐκδιδόναι;" τὸν δὲ αὖτις ἀμείψασθαι τοῖσιδε "Ναὶ κελεύω,
to-surrender him and again to-have-answered with-these Yes I-bid
ἵνα γε ἀσεβήσαντες θᾶσσον ἀπόλησθε, ὡς μὴ τὸ
so-that at-least having-been-impious sooner you-perish that not the
λοιπὸν περὶ ἱκετέων ἐκδόσιος ἔλθητε ἐπὶ τὸ χρηστήριον."
future about of-suppliants surrender you-come to the oracle
Ταῦτα ὡς ἀπενειχθέντα ἤκουσαν οἱ Κυμαῖοι, οὐ 160
These-things when brought-back heard the Cymaeans not
βουλόμενοι οὔτε ἐκδόντες ἀπολέσθαι οὔτε παρ' ἑωυτοῖσι
wishing either having-surrendered to-perish or with themselves
ἔχοντες πολιορκέεσθαι, ἐκπέμπουσι αὐτὸν ἐς Μυτιλήνην.
keeping to-be-besieged send-away him to Mytilene
οἱ δὲ Μυτιληναῖοι ἐπιπέμποντος τοῦ Μαζάρεος ἀγγελίας
the and Mytilenaeans sending — Mazares messages
ἐκδιδόναι τὸν Πακτύην παρεσκευάζοντο ἐπὶ μισθῷ ὅσῳ
to-surrender — Pactyes were-preparing for a-price however-great
δή· οὐ γὰρ ἔχω τοῦτό γε εἰπεῖν ἀτρεκέως· οὐ γὰρ
indeed not for I-can this at-least to-say exactly not for
ἐτελεώθη. Κυμαῖοι γὰρ ὡς ἔμαθον ταῦτα πρησσόμενα ἐκ
it-was-completed Cymaeans for when they-learned these-things being-done by
τῶν Μυτιληναίων, πέμψαντες πλοῖον ἐς Λέσβον ἐκκομίζουσι
the Mytilenaeans having-sent a-ship to Lesbos carry-off
Πακτύην ἐς Χίον. ἐνθεῦτεν δὲ ἐξ ἱροῦ Ἀθηναίης πολιούχου
Pactyes to Chios from-there and out-of temple of-Athena city-guarding
ἀποσπασθεὶς ὑπὸ Χίων ἐξεδόθη· ἐξέδοσαν δὲ οἱ Χῖοι
dragged by Chians he-was-surrendered surrendered and the Chians
ἐπὶ τῷ Ἀταρνέι μισθῷ· τοῦ δὲ Ἀταρνέος τούτου ἐστὶ
for — Atarneus as-price — and of-Atarneus this is
χῶρος τῆς Μυσίης, Λέσβου ἀντίος. Πακτύην μέν νυν
a-place — of-Mysia Lesbos opposite Pactyes indeed then
παραδεξάμενοι οἱ Πέρσαι εἶχον ἐν φυλακῇ, θέλοντες Κύρῳ
having-received the Persians kept in guard wishing to-Cyrus

ἀποδέξαι. ἦν δὲ χρόνος οὗτος οὐκ ὀλίγος γινόμενος, ὅτε
to-show was and time this not short becoming when
Χίων οὐδεὶς ἐκ τοῦ Ἀταρνέος τούτου οὔτε οὐλὰς κριθέων
of-Chians no-one from — Atarneus this either groats of-barley
πρόχυσιν ἐποιέετο θεῶν οὐδενὶ οὔτε πέμματα ἐπέσσετο
sprinkling made of-gods to-any or cakes baked
καρποῦ τοῦ ἐνθεῦτεν, ἀπείχετό τε τῶν πάντων ἱρῶν
of-grain the from-there were-kept-away and from-the all rites
τὰ πάντα ἐκ τῆς χώρης ταύτης γινόμενα.
the all from the land this coming

161 Χῖοι μέν νυν Πακτύην ἐξέδοσαν· Μαζάρης δὲ μετὰ ταῦτα
Chians indeed then Pactyes surrendered Mazares and after these-things
ἐστρατεύετο ἐπὶ τοὺς συμπολιορκήσαντας Τάβαλον,
marched against those having-joined-in-besieging Tabalus
καὶ τοῦτο μὲν Πριηνέας ἐξηνδραποδίσατο, τοῦτο δὲ
and this indeed Prieneans he-enslaved this and
Μαιάνδρου πεδίον πᾶν ἐπέδραμε ληίην ποιεύμενος τῷ
of-Maeander plain all overran booty making for-the
στρατῷ, Μαγνησίην τε ὡσαύτως. μετὰ δὲ ταῦτα αὐτίκα
army Magnesia and likewise after and these-things at-once
νούσῳ τελευτᾷ.
by-disease dies

162 Ἀποθανόντος δὲ τούτου, Ἅρπαγος κατέβη διάδοχος τῆς
Having-died and him Harpagus came-down successor of-the
στρατηγίης, γένος καὶ αὐτὸς ἐὼν Μῆδος, τὸν ὁ Μήδων
command by-race also himself being a-Mede whom the of-Medes
βασιλεὺς Ἀστυάγης ἀνόμῳ τραπέζῃ ἔδαισε, ὁ τῷ
king Astyages with-a-lawless table feasted the(-one) —
Κύρῳ τὴν βασιληίην συγκατεργασάμενος. οὗτος ὠνὴρ
for-Cyrus the kingship having-helped-win this the-man
τότε ὑπὸ Κύρου στρατηγὸς ἀποδεχθεὶς ὡς ἀπίκετο ἐς τὴν
then by Cyrus general appointed when he-arrived in —

Ἰωνίην, αἵρεε τὰς πόλιας χώμασι· ὅκως γὰρ τειχήρεας
Ionia took the cities with-mounds when for walled-in
ποιήσειε, τὸ ἐνθεῦτεν χώματα χῶν πρὸς τὰ τείχεα ἐπόρθεε.
he-had-made the thereafter mounds heaping against the walls he-sacked
Πρώτῃ δὲ Φωκαίῃ Ἰωνίης ἐπεχείρησε. οἱ δὲ Φωκαιέες 163
First and Phocaea of-Ionia he-attacked the and Phocaeans
οὗτοι ναυτιλίῃσι μακρῇσι πρῶτοι Ἑλλήνων ἐχρήσαντο, καὶ
these voyages long first of-Greeks made and
τόν τε Ἀδρίην καὶ τὴν Τυρσηνίην καὶ τὴν Ἰβηρίην καὶ τὸν
— both Adriatic and — Tyrrhenia and — Iberia and —
Ταρτησσὸν οὗτοι εἰσὶ οἱ καταδέξαντες· ἐναυτίλλοντο δὲ
Tartessus these are the(-ones) having-discovered they-sailed and
οὐ στρογγύλῃσι νηυσὶ ἀλλὰ πεντηκοντέροισι. ἀπικόμενοι δὲ
not in-round ships but in-fifty-oared(-ships) having-come and
ἐς τὸν Ταρτησσὸν προσφιλέες ἐγένοντο τῷ βασιλέι τῶν
to — Tartessus friendly became to-the king of-the
Ταρτησσίων, τῷ οὔνομα μὲν ἦν Ἀργανθώνιος, ἐτυράννευσε
Tartessians to-whom name indeed was Arganthonius ruled
δὲ Ταρτησσοῦ ὀγδώκοντα ἔτεα, ἐβίωσε δὲ πάντα εἴκοσι καὶ
and Tartessus eighty years lived and in-all twenty and
ἑκατόν. τούτῳ δὴ τῷ ἀνδρὶ προσφιλέες οἱ Φωκαιέες οὕτω
hundred to-this indeed the man friendly the Phocaeans so
δή τι ἐγένοντο ὡς τὰ μὲν πρῶτα σφέας ἐκλιπόντας
indeed somewhat became that the indeed first them having-left
Ἰωνίην ἐκέλευε τῆς ἑωυτοῦ χώρης οἰκῆσαι ὅκου βούλονται·
Ionia he-bade of-the his-own land to-settle where they-wish
μετὰ δέ, ὡς τοῦτό γε οὐκ ἔπειθε τοὺς Φωκαιέας, ὃ δὲ
afterward and when this at-least not he-persuaded the Phocaeans he and
πυθόμενος τὸν Μῆδον παρ᾽ αὐτῶν ὡς αὔξοιτο, ἐδίδου σφι
having-learned the Mede from them how he-was-growing gave to-them
χρήματα τεῖχος περιβαλέσθαι τὴν πόλιν, ἐδίδου δὲ ἀφειδέως·
money a-wall to-put-around the city he-gave and unsparingly

καὶ γὰρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ ὀλίγοι στάδιοι
also for even the circuit of-the wall not few stades
εἰσί, τοῦτο δὲ πᾶν λίθων μεγάλων καὶ εὖ συναρμοσμένων.
are this and all of-stones great and well fitted
164 Τὸ μὲν δὴ τεῖχος τοῖσι Φωκαιεῦσι τρόπῳ τοιῷδε ἐξεποιήθη.
The indeed then wall for-the Phocaeans in-way such was-completed
ὁ δὲ Ἅρπαγος ὡς ἐπήλασε τὴν στρατιήν, ἐπολιόρκεε
— and Harpagus when he-led-up the army besieged
αὐτούς, προϊσχόμενος ἔπεα ὡς οἱ καταχρᾷ εἰ βούλονται
them putting-forward words that for-him it-suffices if are-willing
Φωκαιέες προμαχεῶνα ἕνα μοῦνον τοῦ τείχεος ἐρεῖψαι
Phocaeans battlement one only of-the wall to-pull-down
καὶ οἴκημα ἓν κατιρῶσαι. οἱ δὲ Φωκαιέες περιημεκτέοντες
and dwelling one to-dedicate the and Phocaeans resenting
τῇ δουλοσύνῃ ἔφασαν θέλειν βουλεύσασθαι ἡμέρην μίαν
the slavery said to-wish to-deliberate day one
καὶ ἔπειτα ὑποκρινέεσθαι· ἐν ᾧ δὲ βουλεύονται αὐτοί,
and then to-answer in which and they-deliberate themselves
ἀπαγαγεῖν ἐκεῖνον ἐκέλευον τὴν στρατιὴν ἀπὸ τοῦ τείχεος.
to-lead-away him they-bade the army from the wall
ὁ δ' Ἅρπαγος ἔφη εἰδέναι μὲν εὖ τὰ ἐκεῖνοι μέλλοιεν
— and Harpagus said to-know indeed well what they were-about
ποιέειν, ὅμως δέ σφι παριέναι βουλεύσασθαι. ἐν ᾧ
to-do nevertheless and to-them to-allow to-deliberate in which
ὦν ὁ Ἅρπαγος ἀπὸ τοῦ τείχεος ἀπήγαγε τὴν στρατιήν,
then — Harpagus from the wall led-away the army
οἱ Φωκαιέες ἐν τούτῳ κατασπάσαντες τὰς πεντηκοντέρους,
the Phocaeans in this having-launched the fifty-oared-ships
ἐσθέμενοι τέκνα καὶ γυναῖκας καὶ ἔπιπλα πάντα, πρὸς
having-put-in children and wives and movables all besides
δὲ καὶ τὰ ἀγάλματα τὰ ἐκ τῶν ἱρῶν καὶ τὰ ἄλλα
and also the images the(-ones) from the temples and the other

ἀναθήματα, χωρὶς ὅ τι χαλκὸς ἢ λίθος ἢ γραφὴ ἦν, τὰ
offerings except what ever bronze or stone or painting was the
δὲ ἄλλα πάντα ἐσθέντες καὶ αὐτοὶ εἰσβάντες ἔπλεον ἐπὶ
and other all having-put-in and themselves having-embarked sailed for
Χίου. τὴν δὲ Φωκαίην ἐρημωθεῖσαν ἀνδρῶν ἔσχον οἱ Πέρσαι.
Chios the and Phocaea emptied of-men took the Persians
Οἱ δὲ Φωκαιέες, ἐπείτε σφι Χῖοι τὰς νήσους τὰς 165
The and Phocaeans since to-them Chians the islands the
Οἰνούσσας καλεομένας οὐκ ἐβούλοντο ὠνευμένοισι πωλέειν,
Oenussae called not were-willing buying to-sell
δειμαίνοντες μὴ αἱ μὲν ἐμπόριον γένωνται, ἡ δὲ αὐτῶν
fearing lest they indeed a-market become the and their
νῆσος ἀποκληισθῇ τούτου εἵνεκα, πρὸς ταῦτα οἱ Φωκαιέες
island be-shut-out of-this for-the-sake upon this the Phocaeans
ἐστέλλοντο ἐς Κύρνον· ἐν γὰρ τῇ Κύρνῳ εἴκοσι ἔτεσι
set-out for Cyrnus in for — Cyrnus twenty years
πρότερον τούτων ἐκ θεοπροπίου ἀνεστήσαντο πόλιν, τῇ
earlier than-these by an-oracle they-had-founded a-city to-whom
οὔνομα ἦν Ἀλαλίη. Ἀργανθώνιος δὲ τηνικαῦτα ἤδη
name was Alalia Arganthonius and by-then already
τετελευτήκεε. στελλόμενοι δὲ ἐπὶ τὴν Κύρνον, πρῶτα
had-died setting-out and for — Cyrnus first
καταπλεύσαντες ἐς τὴν Φωκαίην κατεφόνευσαν τῶν Περσέων
having-sailed-down to — Phocaea they-slew of-the Persians
τὴν φυλακήν, ἣ ἐφρούρεε παραδεξαμένη παρὰ Ἁρπάγου
the garrison which guarded having-received from Harpagus
τὴν πόλιν. μετὰ δέ, ὡς τοῦτό σφι ἐξέργαστο, ἐποιήσαντο
the city afterward and when this by-them had-been-done they-made
ἰσχυρὰς κατάρας τῷ ὑπολειπομένῳ ἑωυτῶν τοῦ στόλου,
strong curses on-the staying-behind of-themselves of-the expedition
πρὸς δὲ ταύτῃσι καὶ μύδρον σιδήρεον κατεπόντωσαν καὶ
besides and these also a-lump iron they-sank and

ὤμοσαν μὴ πρὶν ἐς Φωκαίην ἥξειν πρὶν ἢ τὸν μύδρον
swore not before to Phocaea to-return before than the lump
τοῦτον ἀναφανῆναι. στελλομένων δὲ αὐτῶν ἐπὶ τὴν Κύρνον,
this to-appear setting-out and them for — Cyrnus
ὑπερημίσεας τῶν ἀστῶν ἔλαβε πόθος τε καὶ οἶκτος τῆς
more-than-half of-the citizens seized longing both and pity for-the
πόλιος καὶ τῶν ἠθέων τῆς χώρης, ψευδόρκιοι δὲ γενόμενοι
city and for-the haunts of-the land forsworn and having-become
ἀπέπλεον ὀπίσω ἐς τὴν Φωκαίην. οἳ δὲ αὐτῶν τὸ ὅρκιον
sailed back to — Phocaea those and of-them the oath
ἐφύλασσον, ἀερθέντες ἐκ τῶν Οἰνουσσέων ἔπλεον.
kept having-set-sail from the Oenussae sailed

166 Ἐπείτε δὲ ἐς τὴν Κύρνον ἀπίκοντο, οἴκεον κοινῇ μετὰ τῶν
When and to — Cyrnus they-came they-lived in-common with the
πρότερον ἀπικομένων ἐπ᾽ ἔτεα πέντε, καὶ ἱρὰ ἐνιδρύσαντο.
earlier having-come for years five and temples set-up
καὶ ἦγον γὰρ δὴ καὶ ἔφερον τοὺς περιοίκους ἅπαντας,
both they-harried for indeed and plundered the neighbors all
στρατεύονται ὧν ἐπ᾽ αὐτοὺς κοινῷ λόγῳ χρησάμενοι
march then against them by-common counsel having-used
Τυρσηνοὶ καὶ Καρχηδόνιοι, νηυσὶ ἑκάτεροι ἑξήκοντα. οἱ δὲ
Tyrrhenians and Carthaginians with-ships each sixty the and
Φωκαιέες πληρώσαντες καὶ αὐτοὶ τὰ πλοῖα, ἐόντα ἀριθμὸν
Phocaeans having-manned also themselves the ships being in-number
ἑξήκοντα, ἀντίαζον ἐς τὸ Σαρδόνιον καλεόμενον πέλαγος.
sixty met(-them) in the Sardinian called sea
συμμισγόντων δὲ τῇ ναυμαχίῃ Καδμείη τις νίκη τοῖσι
engaging and in-the sea-fight Cadmean a-kind-of victory for-the
Φωκαιεῦσι ἐγένετο· αἱ μὲν γὰρ τεσσεράκοντά σφι νέες
Phocaeans came-about the indeed for forty of-them ships
διεφθάρησαν, αἱ δὲ εἴκοσι αἱ περιεοῦσαι ἦσαν ἄχρηστοι·
were-destroyed the and twenty the surviving were useless

ἀπεστράφατο γὰρ τοὺς ἐμβόλους. καταπλώσαντες δὲ ἐς
had-been-bent-back for the rams having-sailed-back and to
τὴν Ἀλαλίην ἀνέλαβον τὰ τέκνα καὶ τὰς γυναῖκας καὶ
— Alalia they-took-up the children and the wives and
τὴν ἄλλην κτῆσιν ὅσην οἷαί τε ἐγίνοντο αἱ νέες σφι
the other property as-much-as able — were the ships for-them
ἄγειν, καὶ ἔπειτα ἀπέντες τὴν Κύρνον ἔπλεον ἐς Ῥήγιον.
to-carry and then having-left — Cyrnus sailed to Rhegium
Τῶν δὲ διαφθαρεισέων νεῶν τοὺς ἄνδρας οἵ τε Καρχηδόνιοι 167
Of-the and destroyed ships the men the both Carthaginians
καὶ οἱ Τυρσηνοὶ ἔλαχόν τε αὐτῶν πολλῷ πλείστους καὶ
and the Tyrrhenians got-by-lot both of-them by-far most and
τούτους ἐξαγαγόντες κατέλευσαν. μετὰ δὲ Ἀγυλλαίοισι
these having-led-out stoned afterward and for-Agyllaeans
πάντα τὰ παριόντα τὸν χῶρον, ἐν τῷ οἱ Φωκαιέες
all the(-things) passing the place in which the Phocaeans
καταλευσθέντες ἐκέατο, ἐγίνετο διάστροφα καὶ ἔμπηρα καὶ
stoned lay became distorted and crippled and
ἀπόπληκτα, ὁμοίως πρόβατα καὶ ὑποζύγια καὶ ἄνθρωποι.
palsied alike sheep and beasts-of-burden and men
οἱ δὲ Ἀγυλλαῖοι ἐς Δελφοὺς ἔπεμπον βουλόμενοι ἀκέσασθαι
the and Agyllaeans to Delphi sent wishing to-heal
τὴν ἁμαρτάδα. ἡ δὲ Πυθίη σφέας ἐκέλευσε ποιέειν τὰ καὶ
the offense the and Pythia them bade to-do what even
νῦν οἱ Ἀγυλλαῖοι ἔτι ἐπιτελέουσι· καὶ γὰρ ἐναγίζουσί
now the Agyllaeans still perform both for they-offer-to-the-dead
σφι μεγάλως καὶ ἀγῶνα γυμνικὸν καὶ ἱππικὸν ἐπιστᾶσι.
for-them greatly and a-contest athletic and equestrian they-hold
καὶ οὗτοι μὲν τῶν Φωκαιέων τοιούτῳ μόρῳ διεχρήσαντο,
and these indeed of-the Phocaeans by-such fate perished
οἱ δὲ αὐτῶν ἐς τὸ Ῥήγιον καταφυγόντες ἐνθεῦτεν
the(-others) and of-them to — Rhegium having-fled from-there

ὁρμώμενοι ἐκτήσαντο πόλιν γῆς τῆς Οἰνωτρίης ταύτην
setting-out acquired a-city of-land the Oenotrian this
ἥτις νῦν Ὑέλη καλέεται· ἔκτισαν δὲ ταύτην πρὸς ἀνδρὸς
which now Hyele is-called they-founded and this from a-man
Ποσειδωνιήτεω μαθόντες ὡς τὸν Κύρνον σφι ἡ Πυθίη
of-Posidonia having-learned that — Cyrnus to-them the Pythia
ἔχρησε κτίσαι ἥρων ἐόντα, ἀλλ᾽ οὐ τὴν νῆσον.
oracled to-found a-hero being but not the island
168 Φωκαίης μέν νυν πέρι τῆς ἐν Ἰωνίῃ οὕτω ἔσχε, παραπλήσια
Phocaea indeed then about the in Ionia thus it-went like
δὲ τούτοισι καὶ Τήιοι ἐποίησαν. ἐπείτε γὰρ σφέων εἷλε
and to-these also Teians did when for of-them took
χώματι τὸ τεῖχος Ἅρπαγος, ἐσβάντες πάντες ἐς τὰ πλοῖα
by-a-mound the wall Harpagus having-embarked all into the ships
οἴχοντο πλέοντες ἐπὶ τῆς Θρηίκης, καὶ ἐνθαῦτα ἔκτισαν
went sailing to — Thrace and there founded
πόλιν Ἄβδηρα, τὴν πρότερος τούτων Κλαζομένιος Τιμήσιος
a-city Abdera which earlier than-these Clazomenian Timesius
κτίσας οὐκ ἀπόνητο, ἀλλ᾽ ὑπὸ Θρηίκων ἐξελασθεὶς
having-founded not enjoyed but by Thracians driven-out
τιμὰς νῦν ὑπὸ Τηίων τῶν ἐν Ἀβδήροισι ὡς ἥρως ἔχει.
honors now from Teians the(-ones) in Abdera as hero he-has
169 Οὗτοι μέν νυν Ἰώνων μοῦνοι τὴν δουλοσύνην οὐκ
These indeed then of-Ionians alone the slavery not
ἀνεχόμενοι ἐξέλιπον τὰς πατρίδας· οἱ δ᾽ ἄλλοι Ἴωνες
enduring left the fatherlands the and other Ionians
πλὴν Μιλησίων διὰ μάχης μὲν ἀπίκοντο Ἁρπάγῳ κατά
except Milesians through battle indeed came with-Harpagus as
περ οἱ ἐκλιπόντες, καὶ ἄνδρες ἐγένοντο ἀγαθοὶ περὶ
indeed the(-ones) having-left and men became good for
τῆς ἑωυτοῦ ἕκαστος μαχόμενοι, ἐσσωθέντες δὲ καὶ ἁλόντες
the his-own each fighting defeated but and taken

ἔμενον κατὰ χώρην ἕκαστοι καὶ τὰ ἐπιτασσόμενα ἐπετέλεον.
remained in place each and the orders carried-out
Μιλήσιοι δέ, ὡς καὶ πρότερόν μοι εἴρηται, αὐτῷ Κύρῳ
Milesians and as also before by-me has-been-said himself with-Cyrus
ὅρκιον ποιησάμενοι ἡσυχίην ἦγον. οὕτω δὴ τὸ δεύτερον
oath having-made quiet kept thus indeed the second-time
Ἰωνίη ἐδεδούλωτο. ὡς δὲ τοὺς ἐν τῇ ἠπείρῳ Ἴωνας
Ionia had-been-enslaved when and the(-ones) on the mainland Ionians
ἐχειρώσατο Ἅρπαγος, οἱ τὰς νήσους ἔχοντες Ἴωνες
subdued Harpagus the(-ones) the islands holding Ionians
καταρρωδήσαντες ταῦτα σφέας αὐτοὺς ἔδοσαν Κύρῳ.
having-dreaded these-things them themselves gave to-Cyrus
Κεκακωμένων δὲ Ἰώνων καὶ συλλεγομένων οὐδὲν ἧσσον 170
Distressed and Ionians and gathering not-at-all less
ἐς τὸ Πανιώνιον, πυνθάνομαι γνώμην Βίαντα ἄνδρα
at the Panionium I-learn an-opinion Bias a-man
Πριηνέα ἀποδέξασθαι Ἴωσι χρησιμωτάτην, τῇ εἰ
of-Priene to-have-declared to-Ionians most-useful which if
ἐπείθοντο, παρεῖχε ἄν σφι εὐδαιμονέειν Ἑλλήνων
they-had-obeyed it-would-have-allowed — to-them to-prosper of-Greeks
μάλιστα· ὃς ἐκέλευε κοινῷ στόλῳ Ἴωνας ἀερθέντας
most who urged in-common expedition Ionians having-set-sail
πλέειν ἐς Σαρδὼ καὶ ἔπειτα πόλιν μίαν κτίζειν πάντων
to-sail to Sardinia and then city one to-found of-all
Ἰώνων, καὶ οὕτω ἀπαλλαχθέντας σφέας δουλοσύνης
Ionians and thus freed them from-slavery
εὐδαιμονήσειν, νήσων τε ἁπασέων μεγίστην νεμομένους καὶ
to-prosper of-islands both of-all greatest inhabiting and
ἄρχοντας ἄλλων· μένουσι δέ σφι ἐν τῇ Ἰωνίῃ οὐκ ἔφη
ruling others remaining but for-them in — Ionia not he-said
ἐνορᾶν ἐλευθερίην ἔτι ἐσομένην. αὕτη μὲν Βίαντος
to-see freedom any-longer going-to-be this indeed of-Bias

τοῦ Πριηνέος γνώμη ἐπὶ διεφθαρμένοισι Ἴωσι γενομένη,
the of-Priene opinion upon ruined Ionians having-come
χρηστὴ δὲ καὶ πρὶν ἢ διαφθαρῆναι Ἰωνίην Θάλεω ἀνδρὸς
useful and also before than to-be-ruined Ionia of-Thales a-man
Μιλησίου ἐγένετο, τὸ ἀνέκαθεν γένος ἐόντος Φοίνικος, ὃς
of-Miletus was the from-of-old race being Phoenician who
ἐκέλευε ἓν βουλευτήριον Ἴωνας ἐκτῆσθαι, τὸ δὲ εἶναι ἐν
urged one council-house Ionians to-have it and to-be in
Τέῳ (Τέων γὰρ μέσον εἶναι Ἰωνίης), τὰς δὲ ἄλλας πόλιας
Teos Teos for center to-be of-Ionia the and other cities
οἰκεομένας μηδὲν ἧσσον νομίζεσθαι κατά περ εἰ δῆμοι
inhabited not-at-all less to-be-reckoned as indeed if demes
εἶεν· οὗτοι μὲν δή σφι γνώμας τοιάσδε ἀπεδέξαντο.
they-were these indeed then to-them opinions such declared
171 Ἅρπαγος δὲ καταστρεψάμενος Ἰωνίην ἐποιέετο στρατηίην
Harpagus and having-subdued Ionia made an-expedition
ἐπὶ Κᾶρας καὶ Καυνίους καὶ Λυκίους, ἅμα ἀγόμενος
against Carians and Caunians and Lycians with(-him) taking
καὶ Ἴωνας καὶ Αἰολέας. εἰσὶ δὲ τούτων Κᾶρες μὲν
both Ionians and Aeolians are and of-these Carians indeed
ἀπιγμένοι ἐς τὴν ἤπειρον ἐκ τῶν νήσων. τὸ γὰρ παλαιὸν
having-come to the mainland from the islands the for of-old
ἐόντες Μίνω κατήκοοι καὶ καλεόμενοι Λέλεγες εἶχον τὰς
being of-Minos subjects and called Leleges they-held the
νήσους, φόρον μὲν οὐδένα ὑποτελέοντες, ὅσον καὶ ἐγὼ
islands tribute indeed no paying as-far-as also I
δυνατός εἰμι ἐπὶ μακρότατον ἐξικέσθαι ἀκοῇ· οἵ δέ, ὅκως
able am to farthest to-reach by-hearsay they but whenever
Μίνως δέοιτο, ἐπλήρουν οἱ τὰς νέας. ἅτε δὴ Μίνω τε
Minos needed manned for-him the ships since indeed Minos both
κατεστραμμένου γῆν πολλὴν καὶ εὐτυχέοντος τῷ πολέμῳ,
having-subdued land much and prospering in-the war

τὸ Καρικὸν ἦν ἔθνος λογιμώτατον τῶν ἐθνέων ἁπάντων
the Carian was nation most-renowned of-the nations all
κατὰ τοῦτον ἅμα τὸν χρόνον μακρῷ μάλιστα. καί σφι
at this together the time by-far most and of-them
τριξὰ ἐξευρήματα ἐγένετο, τοῖσι οἱ Ἕλληνες ἐχρήσαντο· καὶ
threefold inventions were which the Greeks used both
γὰρ ἐπὶ τὰ κράνεα λόφους ἐπιδέεσθαι Κᾶρες εἰσὶ οἱ
for on the helmets crests to-fasten Carians are the(-ones)
καταδέξαντες καὶ ἐπὶ τὰς ἀσπίδας τὰ σημήια ποιέεσθαι,
having-shown and on the shields the devices to-make
καὶ ὄχανα ἀσπίσι οὗτοι εἰσὶ οἱ ποιησάμενοι πρῶτοι·
and handles for-shields these are the(-ones) having-made first
τέως δὲ ἄνευ ὀχάνων ἐφόρεον τὰς ἀσπίδας πάντες
until-then and without handles carried the shields all
οἵ περ ἐώθεσαν ἀσπίσι χρᾶσθαι, τελαμῶσι σκυτίνοισι
who indeed were-wont shields to-use with-straps leather
οἰηκίζοντες, περὶ τοῖσι αὐχέσι τε καὶ τοῖσι ἀριστεροῖσι
steering(-them) around the necks both and the left
ὤμοισι περικείμενοι. μετὰ δὲ τοὺς Κᾶρας χρόνῳ ὕστερον
shoulders slinging(-them) afterward and the Carians in-time later
πολλῷ Δωριέες τε καὶ Ἴωνες ἐξανέστησαν ἐκ τῶν νήσων,
much Dorians both and Ionians drove-out from the islands
καὶ οὕτω ἐς τὴν ἤπειρον ἀπίκοντο. κατὰ μὲν δὴ Κᾶρας
and thus to the mainland they-came regarding indeed then Carians
οὕτω Κρῆτες λέγουσι γενέσθαι· οὐ μέντοι αὐτοί γε
thus Cretans say to-have-happened not however themselves at-least
ὁμολογέουσι τούτοισι οἱ Κᾶρες, ἀλλὰ νομίζουσι αὐτοὶ
agree with-these the Carians but consider themselves
ἑωυτοὺς εἶναι αὐτόχθονας ἠπειρώτας, καὶ τῷ οὐνόματι τῷ
themselves to-be native mainlanders and the name the
αὐτῷ αἰεὶ διαχρεωμένους τῷ περ νῦν. ἀποδεικνῦσι δὲ ἐν
same always using which indeed now they-show and at

Μυλάσοισι Διὸς Καρίου ἱρὸν ἀρχαῖον, τοῦ Μυσοῖσι μὲν
Mylasa of-Zeus Carian temple ancient of-which to-Mysians indeed
καὶ Λυδοῖσι μέτεστι ὡς κασιγνήτοισι ἐοῦσι τοῖσι Καρσί· τὸν
and to-Lydians there-is-share as kinsmen being to-the Carians —
γὰρ Λυδὸν καὶ τὸν Μυσὸν λέγουσι εἶναι Καρὸς ἀδελφεούς.
for Lydus and — Mysus they-say to-be of-Car brothers
τούτοισι μὲν δὴ μέτεστι, ὅσοι δὲ ἐόντες ἄλλου ἔθνεος
to-these indeed then there-is-share as-many-as but being of-another nation
ὁμόγλωσσοι τοῖσι Καρσὶ ἐγένοντο, τούτοισι δὲ οὐ μέτα.
same-tongued with-the Carians became to-these but not is-share
172 Οἱ δὲ Καύνιοι αὐτόχθονες δοκέειν ἐμοὶ εἰσί, αὐτοὶ μέντοι
The and Caunians native to-seem to-me are themselves however
ἐκ Κρήτης φασὶ εἶναι. προσκεχωρήκασι δὲ γλῶσσαν
from Crete say to-be have-assimilated and in-language
μὲν πρὸς τὸ Καρικὸν ἔθνος, ἢ οἱ Κᾶρες πρὸς τὸ
indeed to the Carian nation or the Carians to the
Καυνικόν (τοῦτο γὰρ οὐκ ἔχω ἀτρεκέως διακρῖναι),
Caunian this for not I-can exactly to-decide
νόμοισι δὲ χρέωνται κεχωρισμένοισι πολλὸν τῶν τε
customs but they-use differing much from-the both
ἄλλων ἀνθρώπων καὶ Καρῶν. τοῖσι γὰρ κάλλιστον ἐστὶ
other men and Carians for-them for finest it-is
κατ᾽ ἡλικίην τε καὶ φιλότητα εἰλαδὸν συγγίνεσθαι ἐς
by age both and friendship in-companies to-meet for
πόσιν, καὶ ἀνδράσι καὶ γυναιξὶ καὶ παισί. ἱδρυθέντων
drinking both for-men and women and children having-been-set-up
δέ σφι ἱρῶν ξεινικῶν, μετέπειτα ὥς σφι ἀπέδοξε,
and among-them rites foreign afterward when to-them it-seemed-bad
ἔδοξε δὲ τοῖσι πατρίοισι μοῦνον χρᾶσθαι θεοῖσι,
it-seemed-good and the ancestral alone to-use gods
ἐνδύντες τὰ ὅπλα ἅπαντες Καύνιοι ἡβηδόν, τύπτοντες
having-put-on the arms all Caunians of-age striking

δόρασι τὸν ἠέρα, μέχρι οὔρων τῶν Καλυνδικῶν εἵποντο,
with-spears the air as-far-as borders the Calyndian followed
καὶ ἔφασαν ἐκβάλλειν τοὺς ξεινικοὺς θεούς.
and said to-be-casting-out the foreign gods
Καὶ οὗτοι μὲν τρόποισι τοιούτοισι χρέωνται, οἱ δὲ Λύκιοι 173
And these indeed ways such use the and Lycians
ἐκ Κρήτης τὠρχαῖον γεγόνασι (τὴν γὰρ Κρήτην εἶχον
from Crete originally are-sprung — for Crete held
τὸ παλαιὸν πᾶσαν βάρβαροι)· διενειχθέντων δὲ ἐν Κρήτῃ
the of-old all barbarians having-quarreled and in Crete
περὶ τῆς βασιληίης τῶν Εὐρώπης παίδων Σαρπηδόνος
about the kingship the of-Europa sons Sarpedon
τε καὶ Μίνω, ὡς ἐπεκράτησε τῇ στάσι Μίνως, ἐξήλασε
both and Minos when prevailed in-the faction Minos drove-out
αὐτόν τε Σαρπηδόνα καὶ τοὺς στασιώτας αὐτοῦ, οἳ δὲ
himself both Sarpedon and the partisans of-him they and
ἀπωσθέντες ἀπίκοντο τῆς Ἀσίης ἐς γῆν τὴν Μιλυάδα·
thrust-out came — of-Asia to land the Milyan
τὴν γὰρ νῦν Λύκιοι νέμονται, αὖτη τὸ παλαιὸν ἦν
which for now Lycians inhabit this the of-old was
Μιλυάς, οἱ δὲ Μιλύαι τότε Σόλυμοι ἐκαλέοντο. ἕως μὲν
Milyas the and Milyans then Solymi were-called while indeed
δὴ αὐτῶν Σαρπηδὼν ἦρχε, οἳ δὲ ἐκαλέοντο τό πέρ
then them Sarpedon ruled they and were-called which indeed
τε ἠνείκαντο οὔνομα καὶ νῦν ἔτι καλέονται ὑπὸ τῶν
both they-brought name and now still are-called by the
περιοίκων οἱ Λύκιοι, Τερμίλαι· ὡς δὲ ἐξ Ἀθηνέων Λύκος
neighbors the Lycians Termilae when and from Athens Lycus
ὁ Πανδίονος, ἐξελασθεὶς καὶ οὗτος ὑπὸ τοῦ ἀδελφεοῦ
the(-son) of-Pandion driven-out also he by the brother
Αἰγέος, ἀπίκετο ἐς τοὺς Τερμίλας παρὰ Σαρπηδόνα,
Aegeus came to the Termilae to Sarpedon

οὕτω δὴ κατὰ τοῦ Λύκου τὴν ἐπωνυμίην Λύκιοι ἀνὰ
thus indeed after — of-Lycus the name Lycians in
χρόνον ἐκλήθησαν. νόμοισι δὲ τὰ μὲν Κρητικοῖσι τὰ
time were-called customs and partly indeed Cretan partly
δὲ Καρικοῖσι χρέωνται. ἓν δὲ τόδε ἴδιον νενομίκασι
and Carian they-use one but this peculiar they-have-made-custom
καὶ οὐδαμοῖσι ἄλλοισι συμφέρονται ἀνθρώπων· καλέουσι
and with-no other agree of-men they-call
ἀπὸ τῶν μητέρων ἑωυτοὺς καὶ οὐκὶ ἀπὸ τῶν πατέρων·
from the mothers themselves and not from the fathers
εἰρομένου δὲ ἑτέρου τὸν πλησίον τίς εἴη, καταλέξει ἑωυτὸν
asking and one the neighbor who he-is he-will-recount himself
μητρόθεν καὶ τῆς μητρὸς ἀνανεμέεται τὰς μητέρας. καὶ
on-the-mother's-side and of-the mother will-enumerate the mothers and
ἢν μέν γε γυνὴ ἀστὴ δούλῳ συνοικήσῃ, γενναῖα τὰ
if indeed at-least a-woman citizen with-a-slave lives noble the
τέκνα νενόμισται· ἢν δὲ ἀνὴρ ἀστὸς καὶ ὁ πρῶτος αὐτῶν
children are-held if but a-man citizen even the first of-them
γυναῖκα ξείνην ἢ παλλακὴν ἔχῃ, ἄτιμα τὰ τέκνα γίνεται.
wife foreign or concubine has without-rights the children become
174 Οἱ μέν νυν Κᾶρες οὐδὲν λαμπρὸν ἔργον ἀποδεξάμενοι
The indeed then Carians no brilliant deed having-displayed
ἐδουλώθησαν ὑπὸ Ἁρπάγου, οὔτε αὐτοὶ οἱ Κᾶρες
were-enslaved by Harpagus neither themselves the Carians
ἀποδεξάμενοι οὐδέν, οὔτε ὅσοι Ἑλλήνων ταύτην τὴν
having-displayed anything nor as-many-as of-Greeks this the
χώρην οἰκέουσι· οἰκέουσι δὲ καὶ ἄλλοι καὶ Λακεδαιμονίων
land inhabit inhabit and both others and of-Lacedaemonians
ἄποικοι Κνίδιοι. οἳ τῆς χώρης τῆς σφετέρης τετραμμένης
colonists Cnidians who the land the their-own turned
ἐς πόντον, τὸ δὴ Τριόπιον καλέεται, ἀργμένης δὲ
toward sea which indeed Triopium is-called beginning and

ἐκ τῆς Χερσονήσου τῆς Βυβασσίης, ἐούσης τε πάσης τῆς
from the Chersonese the Bybassian being and all the
Κνιδίης πλὴν ὀλίγης περιρρόου (τὰ μὲν γὰρ αὐτῆς
Cnidian(-land) except a-little surrounded-by-water the(-parts) indeed for of-it
πρὸς βορέην ἄνεμον ὁ Κεραμεικὸς κόλπος ἀπέργει, τὰ
toward north wind the Ceramic gulf bounds the(-parts)
δὲ πρὸς νότον ἡ κατὰ Σύμην τε καὶ Ῥόδον θάλασσα), τὸ ὦν
and toward south the by Syme both and Rhodes sea the then
δὴ ὀλίγον τοῦτο, ἐὸν ὅσον τε ἐπὶ πέντε στάδια, ὤρυσσον
indeed little this being about — up-to five stades dug
οἱ Κνίδιοι ἐν ὅσῳ Ἅρπαγος τὴν Ἰωνίην κατεστρέφετο,
the Cnidians in the-while Harpagus — Ionia was-subduing
βουλόμενοι νῆσον τὴν χώρην ποιῆσαι. ἐντὸς δὲ πᾶσά σφι
wishing an-island the land to-make within and all to-them
ἐγίνετο· τῇ γὰρ ἡ Κνιδίη χώρη ἐς τὴν ἤπειρον τελευτᾷ,
was where for the Cnidian land to the mainland ends
ταύτῃ ὁ ἰσθμός ἐστι τὸν ὤρυσσον. καὶ δὴ πολλῇ χειρὶ
there the isthmus is which they-dug and indeed with-a-great hand
ἐργαζομένων τῶν Κνιδίων, μᾶλλον γάρ τι καὶ θειότερον
working the Cnidians more for somewhat and more-divinely
ἐφαίνοντο τιτρώσκεσθαι οἱ ἐργαζόμενοι τοῦ οἰκότος τά
seemed to-be-wounded the workers than-the likely in-the
τε ἄλλα τοῦ σώματος καὶ μάλιστα τὰ περὶ τοὺς
both other of-the body and especially the(-parts) about the
ὀφθαλμοὺς θραυομένης τῆς πέτρης, ἔπεμπον ἐς Δελφοὺς
eyes splintering the rock they-sent to Delphi

θεοπρόπους ἐπειρησομένους τὸ ἀντίξοον. ἡ δὲ Πυθίη σφι,
envoys to-ask the hindrance the and Pythia to-them
ὡς αὐτοὶ Κνίδιοι λέγουσι, χρᾷ ἐν τριμέτρῳ τόνῳ τάδε.
as themselves Cnidians say prophesies in trimeter measure this

Ἰσθμὸν δὲ μὴ πυργοῦτε μηδ' ὀρύσσετε·
Isthmus and not fortify nor dig
Ζεὺς γάρ κ' ἔθηκε νῆσον, εἴ κ' ἐβούλετο.
Zeus for — would-have-made an-island if — he-had-wished

Κνίδιοι μὲν ταῦτα τῆς Πυθίης χρησάσης τοῦ τε
Cnidians indeed these-things the Pythia having-prophesied from-the both
ὀρύγματος ἐπαύσαντο καὶ Ἁρπάγῳ ἐπιόντι σὺν τῷ στρατῷ
digging stopped and to-Harpagus advancing with the army
ἀμαχητὶ σφέας αὐτοὺς παρέδοσαν.
without-a-fight them themselves surrendered
175 Ἦσαν δὲ Πηδασέες οἰκέοντες ὑπὲρ Ἁλικαρνησσοῦ
There-were and Pedasians dwelling above Halicarnassus
μεσόγαιαν· τοῖσι ὅκως τι μέλλοι ἀνεπιτήδεον ἔσεσθαι,
inland for-whom whenever something was-going untoward to-be
αὐτοῖσί τε καὶ τοῖσι περιοίκοισι, ἡ ἱρείη τῆς Ἀθηναίης
for-themselves both and for-the neighbors the priestess — of-Athena
πώγωνα μέγαν ἴσχε. τρίς σφι τοῦτο ἐγένετο. οὗτοι
a-beard great grew three-times to-them this happened these
τῶν περὶ Καρίην ἀνδρῶν μοῦνοί τε ἀντέσχον χρόνον
of-the about Caria men alone both held-out a-time
Ἁρπάγῳ καὶ πρήγματα παρέσχον πλεῖστα, ὄρος
against-Harpagus and troubles caused most a-mountain
τειχίσαντες τῷ οὔνομα ἐστὶ Λίδη.
having-fortified to-whom name is Lide

Πηδασέες μέν νυν χρόνῳ ἐξαιρέθησαν· Λύκιοι δέ, ὡς 176
Pedasians indeed then in-time were-taken Lycians but when
ἐς τὸ Ξάνθιον πεδίον ἤλασε ὁ Ἅρπαγος τὸν στρατόν,
into the Xanthian plain drove — Harpagus the army
ἐπεξιόντες καὶ μαχόμενοι ὀλίγοι πρὸς πολλοὺς ἀρετὰς
going-out-against and fighting few against many feats-of-valor
ἀπεδείκνυντο, ἐσσωθέντες δὲ καὶ κατειληθέντες ἐς τὸ ἄστυ
displayed defeated and also shut-up into the town
συνήλισαν ἐς τὴν ἀκρόπολιν τάς τε γυναῖκας καὶ τὰ τέκνα
gathered into the citadel the both wives and the children
καὶ τὰ χρήματα καὶ τοὺς οἰκέτας, καὶ ἔπειτα ὑπῆψαν τὴν
and the goods and the servants and then they-set-fire-to the
ἀκρόπολιν πᾶσαν ταύτην καίεσθαι. ταῦτα δὲ ποιήσαντες
citadel all this to-burn these-things and having-done
καὶ συνομόσαντες ὅρκους δεινούς, ἐπεξελθόντες ἀπέθανον
and having-sworn-together oaths terrible having-sallied-out died
πάντες Ξάνθιοι μαχόμενοι. τῶν δὲ νῦν Λυκίων φαμένων
all Xanthians fighting of-the and now Lycians claiming
Ξανθίων εἶναι οἱ πολλοί, πλὴν ὀγδώκοντα ἱστιέων, εἰσὶ
Xanthians to-be the most except eighty households are
ἐπήλυδες· αἱ δὲ ὀγδώκοντα ἱστίαι αὗται ἔτυχον τηνικαῦτα
newcomers the and eighty households these happened then
ἐκδημέουσαι καὶ οὕτω περιεγένοντο. τὴν μὲν δὴ Ξάνθου
being-abroad and thus survived — indeed then Xanthus
οὕτω ἔσχε ὁ Ἅρπαγος, παραπλησίως δὲ καὶ τὴν Καῦνον
thus took — Harpagus similarly and also — Caunus
ἔσχε· καὶ γὰρ οἱ Καύνιοι τοὺς Λυκίους ἐμιμήσαντο τὰ πλέω.
took also for the Caunians the Lycians imitated in-the most
Τὰ μέν νυν κάτω τῆς Ἀσίης Ἅρπαγος ἀνάστατα 177
The(-parts) indeed then lower — of-Asia Harpagus overturned
ἐποίεε, τὰ δὲ ἄνω αὐτῆς αὐτὸς Κῦρος, πᾶν ἔθνος
made the(-parts) and upper of-it himself Cyrus every nation

καταστρεφόμενος καὶ οὐδὲν παριείς. τὰ μέν νυν
subduing and none passing-over the(-things) indeed then
αὐτῶν πλέω παρήσομεν· τὰ δέ οἱ παρέσχε τε πόνον
of-them most we-shall-pass-over which but to-him gave both toil
πλεῖστον καὶ ἀξιαπηγητότατα ἐστί, τούτων ἐπιμνήσομαι.
most and most-worth-telling are of-these I-shall-make-mention

XVI · BABYLON

Cyrus attacks Assyria's greatest city, Babylon: a square of a hundred and twenty stades a side, ringed by a moat and a brick-and-bitumen wall two hundred royal cubits high, the Euphrates dividing it, with Zeus Belus' sanctuary and eight-tiered tower. Two queens adorned it: Semiramis with dikes, and Nitocris, who made the river wind, dug a basin, bridged the stream, and over a gate set a tomb whose inscription mocked Darius. Cyrus, delayed a summer punishing the Gyndes for drowning a sacred horse, defeats the Babylonians, drains the Euphrates into the old basin, and enters along the riverbed while the city's center keeps festival. Herodotus describes the land's grain, palms, skin boats, dress, bride auction, cures, and the rite of Mylitta.

178 Κῦρος ἐπείτε τὰ πάντα τῆς ἠπείρου ὑποχείρια ἐποιήσατο,
Cyrus when the all of-the mainland subject made
Ἀσσυρίοισι ἐπετίθετο. τῆς δὲ Ἀσσυρίης ἐστὶ μὲν κου καὶ
the-Assyrians attacked — and of-Assyria are indeed somewhere also
ἄλλα πολίσματα μεγάλα πολλά, τὸ δὲ ὀνομαστότατον καὶ
other towns great many the but most-famous and
ἰσχυρότατον καὶ ἔνθα σφι Νίνου ἀναστάτου γενομένης τὰ
strongest and where for-them Ninus destroyed having-been the
βασιλήια κατεστήκεε, ἦν Βαβυλών, ἐοῦσα τοιαύτη δή τις
royal-seat had-been-established was Babylon being such indeed a
πόλις. κέεται ἐν πεδίῳ μεγάλῳ, μέγαθος ἐοῦσα μέτωπον
city it-lies in a-plain great in-size being front

ἕκαστον εἴκοσι καὶ ἑκατὸν σταδίων, ἐούσης τετραγώνου·
each twenty and hundred stades being square
οὗτοι στάδιοι τῆς περιόδου τῆς πόλιος γίνονται συνάπαντες
these stades of-the circuit of-the city come all-together
ὀγδώκοντα καὶ τετρακόσιοι. τὸ μέν νυν μέγαθος τοσοῦτον
eighty and four-hundred the indeed then size so-great
ἐστὶ τοῦ ἄστεος τοῦ Βαβυλωνίου, ἐκεκόσμητο δὲ ὡς οὐδὲν
is of-the city the Babylonian it-was-adorned and as no
ἄλλο πόλισμα τῶν ἡμεῖς ἴδμεν. τάφρος μὲν πρῶτά μιν
other town of-which we know a-moat indeed first it
βαθέα τε καὶ εὐρέα καὶ πλέη ὕδατος περιθέει, μετὰ δὲ
deep both and wide and full of-water runs-around afterward and
τεῖχος πεντήκοντα μὲν πηχέων βασιληίων ἐὸν τὸ εὖρος,
a-wall fifty indeed cubits royal being the breadth
ὕψος δὲ διηκοσίων πηχέων· ὁ δὲ βασιλήιος πῆχυς τοῦ
height and of-two-hundred cubits the and royal cubit than-the
μετρίου ἐστὶ πήχεος μέζων τρισὶ δακτύλοισι.
common is cubit greater by-three fingers
Δεῖ δή με πρὸς τούτοισι ἔτι φράσαι ἵνα τε ἐκ τῆς 179
It-is-needful indeed me besides these still to-tell where both from the
τάφρου ἡ γῆ ἀναισιμώθη, καὶ τὸ τεῖχος ὅντινα τρόπον
moat the earth was-used-up and the wall in-what way
ἔργαστο. ὀρύσσοντες ἅμα τὴν τάφρον ἐπλίνθευον τὴν
had-been-made digging at-once the moat they-made-bricks-of the
γῆν τὴν ἐκ τοῦ ὀρύγματος ἐκφερομένην, ἑλκύσαντες δὲ
earth the from the trench carried-out having-molded and
πλίνθους ἱκανὰς ὤπτησαν αὐτὰς ἐν καμίνοισι· μετὰ δὲ
bricks enough they-baked them in kilns afterward and
τέλματι χρεώμενοι ἀσφάλτῳ θερμῇ καὶ διὰ τριήκοντα
as-mortar using bitumen hot and through thirty
δόμων πλίνθου ταρσοὺς καλάμων διαστοιβάζοντες, ἔδειμαν
courses of-brick mats of-reeds stuffing-between they-built

πρῶτα μὲν τῆς τάφρου τὰ χείλεα, δεύτερα δὲ αὐτὸ τὸ
first indeed of-the moat the lips second and itself the
τεῖχος τὸν αὐτὸν τρόπον. ἐπάνω δὲ τοῦ τείχεος παρὰ
wall in-the same way on-top and of-the wall along
τὰ ἔσχατα οἰκήματα μουνόκωλα ἔδειμαν, τετραμμένα ἐς
the edges chambers one-roomed they-built facing toward
ἄλληλα· τὸ μέσον δὲ τῶν οἰκημάτων ἔλιπον τεθρίππῳ
each-other the middle and of-the chambers they-left for-a-four-horse-chariot
περιέλασιν. πύλαι δὲ ἐνεστᾶσι πέριξ τοῦ τείχεος ἑκατόν,
a-driving-space gates and stand-in around the wall a-hundred
χάλκεαι πᾶσαι, καὶ σταθμοί τε καὶ ὑπέρθυρα ὡσαύτως.
bronze all and posts both and lintels likewise
ἔστι δὲ ἄλλη πόλις ἀπέχουσα ὀκτὼ ἡμερέων ὁδὸν ἀπὸ
there-is and another city distant eight days' road from
Βαβυλῶνος· Ἴς οὔνομα αὐτῇ. ἔνθα ἐστὶ ποταμὸς οὐ μέγας·
Babylon Is name for-it where is a-river not great
Ἴς καὶ τῷ ποταμῷ τὸ οὔνομα· ἐσβάλλει δὲ οὗτος ἐς τὸν
Is also to-the river the name empties and this into the
Εὐφρήτην ποταμὸν τὸ ῥέεθρον. οὗτος ὢν ὁ Ἴς ποταμὸς
Euphrates river the stream this then the Is river
ἅμα τῷ ὕδατι θρόμβους ἀσφάλτου ἀναδιδοῖ πολλούς,
together-with the water lumps of-bitumen throws-up many
ἔνθεν ἡ ἄσφαλτος ἐς τὸ ἐν Βαβυλῶνι τεῖχος ἐκομίσθη.
whence the bitumen for the in Babylon wall was-brought
180 Ἐτετείχιστο μέν νυν ἡ Βαβυλὼν τρόπῳ τοιῷδε, ἔστι
Had-been-walled indeed then — Babylon in-way such there-are
δὲ δύο φάρσεα τῆς πόλιος. τὸ γὰρ μέσον αὐτῆς ποταμὸς
and two divisions of-the city the for middle of-it a-river
διέργει, τῷ οὔνομα ἐστὶ Εὐφρήτης· ῥέει δὲ ἐξ
divides to-whom name is Euphrates it-flows and from
Ἀρμενίων, ἐὼν μέγας καὶ βαθὺς καὶ ταχύς· ἐξιεῖ δὲ οὗτος
the-Armenians being great and deep and swift issues and this

ἐς τὴν Ἐρυθρὴν θάλασσαν. τὸ ὦν δὴ τεῖχος ἑκάτερον
into the Red sea the then indeed wall each
τοὺς ἀγκῶνας ἐς τὸν ποταμὸν ἐλήλαται· τὸ δὲ ἀπὸ
the arms to the river has-been-carried the and from
τούτου αἱ ἐπικαμπαὶ παρὰ χεῖλος ἑκάτερον τοῦ ποταμοῦ
this the returns along bank each of-the river
αἱμασιὴ πλίνθων ὀπτέων παρατείνει. τὸ δὲ ἄστυ αὐτό, ἐὸν
a-wall of-bricks baked extends the and town itself being
πλῆρες οἰκιέων τριωρόφων καὶ τετρωρόφων, κατατέτμηται
full of-houses three-storied and four-storied is-cut-through
τὰς ὁδοὺς ἰθέας τάς τε ἄλλας καὶ τὰς ἐπικαρσίας τὰς
the streets straight the both others and the transverse the(-ones)
ἐπὶ τὸν ποταμὸν ἐχούσας. κατὰ δὴ ὦν ἑκάστην ὁδὸν
to the river leading at indeed then each street
ἐν τῇ αἱμασιῇ τῇ παρὰ τὸν ποταμὸν πυλίδες ἐπῆσαν,
in the wall the(-one) along the river gates were-in
ὅσαι περ αἱ λαῦραι, τοσαῦται ἀριθμόν· ἦσαν δὲ καὶ
as-many indeed the lanes so-many in-number were and also
αὗται χάλκεαι *** φέρουσαι ἐς αὐτὸν τὸν ποταμόν.
these bronze (lacuna) leading to itself the river
Τοῦτο μὲν δὴ τὸ τεῖχος θώρηξ ἐστί, ἕτερον δὲ ἔσωθεν 181
This indeed then the wall a-breastplate is another and inside
τεῖχος περιθέει, οὐ πολλῷ τεῳ ἀσθενέστερον τοῦ
wall runs-around not by-much somewhat weaker than-the
ἑτέρου τείχεος, στεινότερον δέ. ἐν δὲ φάρσεϊ ἑκατέρῳ τῆς
other wall narrower but in and division each of-the
πόλιος ἐτετείχιστο ἐν μέσῳ ἐν τῷ μὲν τὰ βασιλήια
city had-been-walled in middle in the(-one) indeed the palace
περιβόλῳ μεγάλῳ τε καὶ ἰσχυρῷ, ἐν δὲ τῷ ἑτέρῳ Διὸς
with-an-enclosure great both and strong in and the other of-Zeus
Βήλου ἱρὸν χαλκόπυλον, καὶ ἐς ἐμὲ ἔτι τοῦτο ἐόν, δύο
Belus a-sanctuary bronze-gated and to me still this being of-two

σταδίων πάντῃ, ἐὸν τετράγωνον. ἐν μέσῳ δὲ τοῦ ἱροῦ
stades every-way being square in middle and of-the sanctuary
πύργος στερεὸς οἰκοδόμηται, σταδίου καὶ τὸ μῆκος καὶ τὸ
a-tower solid is-built of-a-stade both the length and the
εὖρος, καὶ ἐπὶ τούτῳ τῷ πύργῳ ἄλλος πύργος ἐπιβέβηκε,
breadth and on this the tower another tower stands
καὶ ἕτερος μάλα ἐπὶ τούτῳ, μέχρι οὗ ὀκτὼ πύργων.
and another again on this until which eight towers
ἀνάβασις δὲ ἐς αὐτοὺς ἔξωθεν κύκλῳ περὶ πάντας
an-ascent and to them outside in-a-circle around all
τοὺς πύργους ἔχουσα πεποίηται. μεσοῦντι δέ κου τῆς
the towers running has-been-made at-the-middle and somewhere of-the
ἀναβάσιος ἐστὶ καταγωγή τε καὶ θῶκοι ἀμπαυστήριοι, ἐν
ascent there-is a-resting-place both and seats for-resting in
τοῖσι κατίζοντες ἀμπαύονται οἱ ἀναβαίνοντες. ἐν δὲ τῷ
which sitting rest the(-ones) ascending in and the
τελευταίῳ πύργῳ νηὸς ἔπεστι μέγας· ἐν δὲ τῷ νηῷ κλίνη
last tower a-shrine stands-on great in and the shrine a-couch
μεγάλη κέεται εὖ ἐστρωμένη, καί οἱ τράπεζα παρακέεται
great lies well spread and by-it a-table lies-beside
χρυσέη. ἄγαλμα δὲ οὐκ ἔνι οὐδὲν αὐτόθι ἐνιδρυμένον, οὐδὲ
golden image but not is-in any there set-up nor
νύκτα οὐδεὶς ἐναυλίζεται ἀνθρώπων ὅτι μὴ γυνὴ μούνη
by-night anyone spends of-men except — a-woman alone
τῶν ἐπιχωρίων, τὴν ἂν ὁ θεὸς ἕληται ἐκ πασέων, ὡς
of-the natives whom — the god chooses out-of all as
λέγουσι οἱ Χαλδαῖοι ἐόντες ἱρέες τούτου τοῦ θεοῦ.
say the Chaldaeans being priests of-this the god

182 Φασὶ δὲ οἱ αὐτοὶ οὗτοι, ἐμοὶ μὲν οὐ πιστὰ λέγοντες, τὸν
Say and the same these to-me indeed not credible saying the
θεὸν αὐτὸν φοιτᾶν τε ἐς τὸν νηὸν καὶ ἀμπαύεσθαι ἐπὶ
god himself to-come both to the shrine and to-rest on

τῆς κλίνης, κατά περ ἐν Θήβῃσι τῇσι Αἰγυπτίῃσι κατὰ
the couch as indeed in Thebes the Egyptian in
τὸν αὐτὸν τρόπον, ὡς λέγουσι οἱ Αἰγύπτιοι· καὶ γὰρ
the same way as say the Egyptians also for
δὴ ἐκεῖθι κοιμᾶται ἐν τῷ τοῦ Διὸς τοῦ Θηβαιέος
indeed there sleeps in the(-temple) — of-Zeus the Theban
γυνή, ἀμφότεραι δὲ αὗται λέγονται ἀνδρῶν οὐδαμῶν ἐς
a-woman both and these are-said with-men no into
ὁμιλίην φοιτᾶν· καὶ κατά περ ἐν Πατάροισι τῆς Λυκίης
intercourse to-come and as indeed at Patara — of-Lycia
ἡ πρόμαντις τοῦ θεοῦ, ἐπεὰν γένηται· οὐ γὰρ ὢν αἰεί
the prophetess of-the god whenever there-is not for then always
ἐστι χρηστήριον αὐτόθι· ἐπεὰν δὲ γένηται τότε ὢν
is an-oracle there when but there-is at-that-time then
συγκατακληίεται τὰς νύκτας ἔσω ἐν τῷ νηῷ.
is-shut-in the nights inside in the shrine

Ἔστι δὲ τοῦ ἐν Βαβυλῶνι ἱροῦ καὶ ἄλλος κάτω νηός, 183
There-is and of-the in Babylon sanctuary also another below shrine
ἔνθα ἄγαλμα μέγα τοῦ Διὸς ἔνι κατήμενον χρύσεον, καί
where an-image great — of-Zeus is-in seated golden and
οἱ τράπεζα μεγάλη παρακέεται χρυσέη, καὶ τὸ βάθρον οἱ
by-it a-table great lies-beside golden and the base for-it
καὶ ὁ θρόνος χρύσεος ἐστί· καὶ ὡς ἔλεγον οἱ Χαλδαῖοι,
and the throne golden is and as said the Chaldaeans
ταλάντων ὀκτακοσίων χρυσίου πεποίηται ταῦτα. ἔξω δὲ
of-talents eight-hundred of-gold are-made these outside and
τοῦ νηοῦ βωμός ἐστι χρύσεος, ἔστι δὲ καὶ ἄλλος βωμὸς
the shrine an-altar is golden there-is and also another altar
μέγας, ἐπ᾽ οὗ θύεται τὰ τέλεα τῶν προβάτων· ἐπὶ γὰρ
great on which are-sacrificed the full-grown of-the sheep on for
τοῦ χρυσέου βωμοῦ οὐκ ἔξεστι θύειν ὅτι μὴ γαλαθηνὰ
the golden altar not it-is-allowed to-sacrifice except — sucklings

μοῦνα, ἐπὶ δὲ τοῦ μέζονος βωμοῦ καὶ καταγίζουσι λιβανωτοῦ
only on and the greater altar also burn of-frankincense
χίλια τάλαντα ἔτεος ἑκάστου οἱ Χαλδαῖοι τότε ἐπεὰν
a-thousand talents year each the Chaldaeans then when
τὴν ὁρτὴν ἄγωσι τῷ θεῷ τούτῳ. ἦν δὲ ἐν τῷ τεμένεϊ
the festival they-keep for-the god this there-was and in the precinct
τούτῳ ἔτι τὸν χρόνον ἐκεῖνον καὶ ἀνδριὰς δυώδεκα πηχέων
this still the time that also a-statue of-twelve cubits
χρύσεος στερεός· ἐγὼ μέν μιν οὐκ εἶδον, τὰ δὲ λέγεται ὑπὸ
golden solid I indeed it not saw what but is-said by
Χαλδαίων, ταῦτα λέγω. τούτῳ τῷ ἀνδριάντι Δαρεῖος μὲν
Chaldaeans these-things I-say against-this the statue Darius indeed
ὁ Ὑστάσπεος ἐπιβουλεύσας οὐκ ἐτόλμησε λαβεῖν, Ξέρξης
the(-son) of-Hystaspes having-plotted not dared to-take Xerxes
δὲ ὁ Δαρείου ἔλαβε καὶ τὸν ἱρέα ἀπέκτεινε ἀπαγορεύοντα
but the(-son) of-Darius took(-it) and the priest killed forbidding
μὴ κινέειν τὸν ἀνδριάντα. τὸ μὲν δὴ ἱρὸν τοῦτο οὕτω
— to-move the statue the indeed then sanctuary this thus
κεκόσμηται, ἔστι δὲ καὶ ἴδια ἀναθήματα πολλά.
is-adorned there-are and also private offerings many

184 Τῆς δὲ Βαβυλῶνος ταύτης πολλοὶ μέν κου καὶ ἄλλοι
— and of-Babylon this many indeed somewhere also others
ἐγένοντο βασιλέες, τῶν ἐν τοῖσι Ἀσσυρίοισι λόγοισι
were kings of-whom in the Assyrian accounts
μνήμην ποιήσομαι, οἳ τὰ τείχεά τε ἐπεκόσμησαν καὶ τὰ
mention I-shall-make who the walls both adorned and the
ἱρά, ἐν δὲ δὴ καὶ γυναῖκες δύο. ἡ μὲν πρότερον
temples among and indeed also women two the(-one) indeed earlier
ἄρξασα, τῆς ὕστερον γενεῇσι πέντε πρότερον γενομένη,
having-ruled than-the later by-generations five earlier having-been
τῇ οὔνομα ἦν Σεμίραμις, αὕτη μὲν ἀπεδέξατο χώματα
to-whom name was Semiramis she indeed produced dikes

ἀνὰ τὸ πεδίον ἐόντα ἀξιοθέητα· πρότερον δὲ ἐώθεε
throughout the plain being worth-seeing before and was-wont
ὁ ποταμὸς ἀνὰ τὸ πεδίον πᾶν πελαγίζειν.
the river over the plain all to-flood
Ἡ δὲ δὴ δεύτερον γενομένη ταύτης βασίλεια, τῇ 185
The and indeed second having-been than-her queen to-whom
οὔνομα ἦν Νίτωκρις, αὕτη δὲ συνετωτέρη γενομένη τῆς
name was Nitocris she and wiser being than-the
πρότερον ἀρξάσης τοῦτο μὲν μνημόσυνα ἐλίπετο τὰ ἐγὼ
earlier having-ruled this indeed memorials left which I
ἀπηγήσομαι, τοῦτο δὲ τὴν Μήδων ὁρῶσα ἀρχὴν μεγάλην
shall-relate this and the of-Medes seeing empire great
τε καὶ οὐκ ἀτρεμίζουσαν, ἀλλ᾽ ἄλλα τε ἀραιρημένα ἄστεα
both and not keeping-still but other both having-been-taken cities
αὐτοῖσι, ἐν δὲ δὴ καὶ τὴν Νίνον, προεφυλάξατο ὅσα
by-them among and indeed also — Ninus took-precautions as-much-as
ἐδύνατο μάλιστα. πρῶτα μὲν τὸν Εὐφρήτην ποταμὸν
she-could most first indeed the Euphrates river
ῥέοντα πρότερον ἰθύν, ὅς σφι διὰ τῆς πόλιος μέσης
flowing before straight which for-them through the city middle
ῥέει, τοῦτον ἄνωθεν διώρυχας ὀρύξασα οὕτω δή τι
flows this above channels having-dug so indeed somewhat
ἐποίησε σκολιὸν ὥστε δὴ τρὶς ἐς τῶν τινα κωμέων
she-made crooked that indeed three-times to of-the one villages
τῶν ἐν τῇ Ἀσσυρίῃ ἀπικνέεται ῥέων· τῇ δὲ κώμῃ οὔνομα
the(-ones) in — Assyria it-arrives flowing to-the and village name
ἐστί, ἐς τὴν ἀπικνέεται ὁ Εὐφρήτης, Ἀρδέρικκα. καὶ νῦν
is to which arrives the Euphrates Ardericca and now
οἳ ἂν κομίζωνται ἀπὸ τῆσδε τῆς θαλάσσης ἐς Βαβυλῶνα,
who — travel from this the sea to Babylon
καταπλέοντες τὸν Εὐφρήτην ποταμὸν τρίς τε ἐς τὴν
sailing-down the Euphrates river three-times both to the

αὐτὴν ταύτην κώμην παραγίνονται καὶ ἐν τρισὶ ἡμέρῃσι.
same this village arrive and in three days
τοῦτο μὲν δὴ τοιοῦτον ἐποίησε, χῶμα δὲ παρέχωσε παρ᾽
this indeed then such she-made a-dike and she-heaped-up along
ἑκάτερον τοῦ ποταμοῦ τὸ χεῖλος ἄξιον θώματος μέγαθος καὶ
each of-the river the bank worthy of-wonder in-size and
ὕψος ὅσον τι ἐστί. κατύπερθε δὲ πολλῷ Βαβυλῶνος
height how-great somewhat it-is above and far Babylon
ὤρυσσε ἔλυτρον λίμνῃ, ὀλίγον τι παρατείνουσα ἀπὸ
she-dug a-basin for-a-lake a-little somewhat stretching-aside from
τοῦ ποταμοῦ, βάθος μὲν ἐς τὸ ὕδωρ αἰεὶ ὀρύσσουσα,
the river depth indeed to the water always digging
εὖρος δὲ τὸ περίμετρον αὐτοῦ ποιεῦσα εἴκοσί τε καὶ
breadth and the circumference of-it making twenty both and
τετρακοσίων σταδίων· τὸν δὲ ὀρυσσόμενον χοῦν ἐκ τούτου
four-hundred stades the and being-dug soil from this
τοῦ ὀρύγματος ἀναισίμου παρὰ τὰ χείλεα τοῦ ποταμοῦ
the digging she-used-up along the banks of-the river
παραχέουσα. ἐπείτε δέ οἱ ὀρώρυκτο, λίθους ἀγαγομένη
heaping when and by-her it-had-been-dug stones having-brought
κρηπῖδα κύκλῳ περὶ αὐτὴν ἤλασε. ἐποίεε δὲ ἀμφότερα
a-facing in-a-circle around it she-built she-made and both
ταῦτα, τόν τε ποταμὸν σκολιὸν καὶ τὸ ὄρυγμα πᾶν ἕλος,
these the both river crooked and the digging all marsh
ὡς ὅ τε ποταμὸς βραδύτερος εἴη περὶ καμπὰς πολλὰς
so-that the both river slower might-be around bends many
ἀγνύμενος, καὶ οἱ πλόοι ἔωσι σκολιοὶ ἐς τὴν Βαβυλῶνα,
broken and the voyages be crooked to — Babylon
ἔκ τε τῶν πλόων ἐκδέκηται περίοδος τῆς λίμνης μακρή.
out-of and the voyages follow circuit of-the lake long
κατὰ τοῦτο δὲ ἐργάζετο τῆς χώρης τῇ αἵ τε ἐσβολαὶ
in this and she-worked of-the country where the both entrances

ἦσαν καὶ τὰ σύντομα τῆς ἐκ Μήδων ὁδοῦ, ἵνα μὴ
were and the shortcuts of-the from Medes road so-that not
ἐπιμισγόμενοι οἱ Μῆδοι ἐκμανθάνοιεν αὐτῆς τὰ πρήγματα.
mixing the Medes might-learn of-her the affairs
Ταῦτα μὲν δὴ ἐκ βάθεος περιεβάλετο, τοιήνδε δὲ ἐξ 186
These indeed then from depth she-put-around such and from
αὐτῶν παρενθήκην ἐποιήσατο. τῆς πόλιος ἐούσης δύο
them addition made the city being two
φαρσέων, τοῦ δὲ ποταμοῦ μέσον ἔχοντος, ἐπὶ τῶν
divisions the and river middle holding in-the-time-of the
πρότερον βασιλέων ὅκως τις ἐθέλοι ἐκ τοῦ ἑτέρου φάρσεος
earlier kings whenever one wished from the one division
ἐς τοὔτερον διαβῆναι, χρῆν πλοίῳ διαβαίνειν, καὶ ἦν,
to the-other to-cross it-was-needful by-boat to-cross and was
ὡς ἐγὼ δοκέω, ὀχληρὸν τοῦτο. αὕτη δὲ καὶ τοῦτο προεῖδε.
as I think troublesome this she and also this foresaw
ἐπείτε γὰρ ὤρυσσε τὸ ἔλυτρον τῇ λίμνῃ, μνημόσυνον
when for she-was-digging the basin for-the lake memorial
τόδε ἄλλο ἀπὸ τοῦ αὐτοῦ ἔργου ἐλίπετο· ἐτάμνετο λίθους
this other from the same work she-left she-had-cut stones
περιμήκεας, ὡς δέ οἱ ἦσαν οἱ λίθοι ἕτοιμοι καὶ τὸ
very-long when and for-her were the stones ready and the
χωρίον ὀρώρυκτο, ἐκτρέψασα τοῦ ποταμοῦ τὸ ῥέεθρον πᾶν
place had-been-dug having-diverted of-the river the stream all
ἐς τὸ ὤρυσσε χωρίον, ἐν ᾧ ἐπίμπλατο τοῦτο, ἐν τούτῳ
into which she-dug place in which was-being-filled this in this
ἀπεξηρασμένου τοῦ ἀρχαίου ῥεέθρου τοῦτο μὲν τὰ χείλεα
dried-up the old channel this indeed the banks
τοῦ ποταμοῦ κατὰ τὴν πόλιν καὶ τὰς καταβάσιας τὰς
of-the river along the city and the descents the(-ones)
ἐκ τῶν πυλίδων ἐς τὸν ποταμὸν φερούσας ἀνοικοδόμησε
from the gates to the river leading she-built-up

πλίνθοισι ὀπτῇσι κατὰ τὸν αὐτὸν λόγον τῷ τείχεϊ, τοῦτο
with-bricks baked in the same manner as-the wall this
δὲ κατὰ μέσην κου μάλιστα τὴν πόλιν τοῖσι λίθοισι τοὺς
and at middle somewhere about the city with-the stones which
ὠρύξατο οἰκοδόμεε γέφυραν, δέουσα τοὺς λίθους σιδήρῳ τε
she-had-dug she-built a-bridge binding the stones with-iron both
καὶ μολύβδῳ. ἐπιτείνεσκε δὲ ἐπ᾽ αὐτήν, ὅκως μὲν ἡμέρη
and lead she-used-to-lay and on it whenever indeed day
γίνοιτο, ξύλα τετράγωνα, ἐπ᾽ ὧν τὴν διάβασιν ἐποιεῦντο
came timbers squared on which the crossing made
οἱ Βαβυλώνιοι· τὰς δὲ νύκτας τὰ ξύλα ταῦτα ἀπαιρέεσκον
the Babylonians the but nights the timbers these they-used-to-remove
τοῦδε εἵνεκα, ἵνα μὴ διαφοιτέοντες τὰς νύκτας κλέπτοιεν
of-this for-the-sake so-that not going-to-and-fro the nights they-might-steal
παρ᾽ ἀλλήλων. ὡς δὲ τό τε ὀρυχθὲν λίμνη πλήρης ἐγεγόνεε
from each-other when and the both dug(-place) a-lake full had-become
ὑπὸ τοῦ ποταμοῦ καὶ τὰ περὶ τὴν γέφυραν ἐκεκόσμητο,
by the river and the(-things) about the bridge had-been-finished
τὸν Εὐφρήτην ποταμὸν ἐς τὰ ἀρχαῖα ῥέεθρα ἐκ τῆς λίμνης
the Euphrates river into the old channels out-of the lake
ἐξήγαγε, καὶ οὕτω τὸ ὀρυχθὲν ἕλος γενόμενον ἐς δέον ἐδόκεε
she-led and thus the dug(-place) marsh having-become to the-good seemed
γεγονέναι καὶ τοῖσι πολιήτῃσι γέφυρα ἦν κατεσκευασμένη.
to-have-happened and for-the citizens a-bridge was built

187 Ἡ δ᾽ αὐτὴ αὕτη βασίλεια καὶ ἀπάτην τοιήνδε τινὰ
The and same this queen also a-trick such some
ἐμηχανήσατο· ὑπὲρ τῶν μάλιστα λεωφόρων πυλέων
contrived above the most frequented gates
τοῦ ἄστεος τάφον ἑωυτῇ κατεσκευάσατο μετέωρον
of-the city a-tomb for-herself she-prepared aloft
ἐπιπολῆς αὐτέων τῶν πυλέων, ἐνεκόλαψε δὲ ἐς τὸν
on-top themselves the gates she-carved and on the

τάφον γράμματα λέγοντα τάδε. "Τῶν τις ἐμεῦ ὕστερον
tomb letters saying this Of-the any than-me later
γινομένων Βαβυλῶνος βασιλέων ἢν σπανίσῃ χρημάτων,
being of-Babylon kings if he-lack money
ἀνοίξας τὸν τάφον λαβέτω ὁκόσα βούλεται χρήματα·
having-opened the tomb let-him-take as-much-as he-wishes money
μὴ μέντοι γε μὴ σπανίσας γε ἄλλως ἀνοίξῃ· οὐ
not however at-least not having-lacked at-least otherwise let-him-open not
γὰρ ἄμεινον·" οὗτος ὁ τάφος ἦν ἀκίνητος μέχρι οὗ ἐς
for better this the tomb was undisturbed until which to
Δαρεῖον περιῆλθε ἡ βασιληίη· Δαρείῳ δὲ καὶ δεινὸν ἐδόκεε
Darius came-round the kingship to-Darius and also terrible seemed
εἶναι τῇσι πύλῃσι ταύτῃσι μηδὲν χρᾶσθαι, καὶ χρημάτων
to-be the gates these not-at-all to-use and money
κειμένων καὶ αὐτῶν τῶν γραμμάτων ἐπικαλεομένων, μὴ
lying and themselves the letters inviting —
οὐ λαβεῖν αὐτά· τῇσι δὲ πύλῃσι ταύτῃσι οὐδὲν ἐχρᾶτο
not to-take them the and gates these not-at-all he-used
τοῦδε εἵνεκα, ὅτι ὑπὲρ κεφαλῆς οἱ ἐγίνετο ὁ νεκρὸς
of-this for-the-sake that above head to-him came the corpse
διεξελαύνοντι. ἀνοίξας δὲ τὸν τάφον εὗρε χρήματα
driving-through having-opened and the tomb he-found money
μὲν οὔ, τὸν δὲ νεκρὸν καὶ γράμματα λέγοντα τάδε·
indeed not the but corpse and letters saying this
"Εἰ μὴ ἄπληστός τε ἔας χρημάτων καὶ αἰσχροκερδής,
If not insatiable both you-were of-money and greedy-of-base-gain
οὐκ ἂν νεκρῶν θήκας ἀνέῳγες." αὕτη μέν νυν ἡ
not — of-the-dead tombs you-would-have-opened this indeed then the
βασίλεια τοιαύτη τις λέγεται γενέσθαι.
queen such some is-said to-have-been

188 Ὁ δὲ δὴ Κῦρος ἐπὶ ταύτης τῆς γυναικὸς τὸν παῖδα
— and indeed Cyrus against this the woman's the son
ἐστρατεύετο, ἔχοντά τε τοῦ πατρὸς τοῦ ἑωυτοῦ τοὔνομα
marched having both of-the father the his-own the-name
Λαβυνήτου καὶ τὴν Ἀσσυρίων ἀρχήν. στρατεύεται δὲ δὴ
Labynetus and the of-Assyrians rule marches and indeed
βασιλεὺς ὁ μέγας καὶ σιτίοισι εὖ ἐσκευασμένος ἐξ οἴκου
the-king the great both with-food well equipped from home
καὶ προβάτοισι, καὶ δὴ καὶ ὕδωρ ἀπὸ τοῦ Χοάσπεω
and with-sheep and indeed also water from the Choaspes
ποταμοῦ ἅμα ἄγεται τοῦ παρὰ Σοῦσα ῥέοντος, τοῦ
river with(-him) is-carried the by Susa flowing of-which
μούνου πίνει βασιλεὺς καὶ ἄλλου οὐδενὸς ποταμοῦ. τούτου
alone drinks the-king and other of-no river this
δὲ τοῦ Χοάσπεω τοῦ ὕδατος ἀπεψημένου πολλαὶ κάρτα
and of-the Choaspes the water boiled many very
ἅμαξαι τετράκυκλοι ἡμιόνεαι κομίζουσαι ἐν ἀγγηίοισι
wagons four-wheeled mule-drawn carrying in vessels
ἀργυρέοισι ἕπονται, ὅκῃ ἂν ἐλαύνῃ ἑκάστοτε.
silver follow wherever — he-marches each-time

189 Ἐπείτε δὲ ὁ Κῦρος πορευόμενος ἐπὶ τὴν Βαβυλῶνα
When and — Cyrus marching against — Babylon
ἐγίνετο ἐπὶ Γύνδῃ ποταμῷ, τοῦ αἱ μὲν πηγαὶ ἐν
was at Gyndes river whose the indeed springs in
Ματιηνοῖσι ὄρεσι, ῥέει δὲ διὰ Δαρδανέων, ἐκδιδοῖ δὲ
Matienian mountains it-flows and through Dardanians it-issues and
ἐς ἕτερον ποταμὸν Τίγρην, ὃ δὲ παρὰ Ὦπιν πόλιν
into another river Tigris which and past Opis city
ῥέων ἐς τὴν Ἐρυθρὴν θάλασσαν ἐκδιδοῖ, τοῦτον δὴ
flowing into the Red sea issues this indeed
τὸν Γύνδην ποταμὸν ὡς διαβαίνειν ἐπειρᾶτο ὁ Κῦρος
the Gyndes river when to-cross tried — Cyrus

ἐόντα νηυσιπέρητον, ἐνθαῦτά οἱ τῶν τις ἱρῶν ἵππων
being navigable there for-him of-the one sacred horses
τῶν λευκῶν ὑπὸ ὕβριος ἐσβὰς ἐς τὸν ποταμὸν
the white from wantonness having-entered into the river
διαβαίνειν ἐπειρᾶτο, ὃ δέ μιν συμψήσας ὑποβρύχιον
to-cross tried it but him having-swept-away under-water
οἰχώκεε φέρων. κάρτα τε δὴ ἐχαλέπαινε τῷ ποταμῷ
was-gone carrying very both indeed was-angry with-the river
ὁ Κῦρος τοῦτο ὑβρίσαντι, καί οἱ ἐπηπείλησε οὕτω δή
— Cyrus this having-outraged and to-it he-threatened so indeed
μιν ἀσθενέα ποιήσειν ὥστε τοῦ λοιποῦ καὶ γυναῖκάς μιν
it weak to-make that in-the future even women it
εὐπετέως τὸ γόνυ οὐ βρεχούσας διαβήσεσθαι. μετὰ δὲ τὴν
easily the knee not wetting would-cross after and the
ἀπειλὴν μετεὶς τὴν ἐπὶ Βαβυλῶνα στράτευσιν διαίρεε
threat having-let-go the against Babylon expedition he-divided
τὴν στρατιὴν δίχα, διελὼν δὲ κατέτεινε σχοινοτενέας
the army in-two having-divided and he-stretched by-line
ὑποδέξας διώρυχας ὀγδώκοντα καὶ ἑκατὸν παρ᾽ ἑκάτερον τὸ
having-marked channels eighty and hundred along each the
χεῖλος τοῦ Γύνδεω τετραμμένας πάντα τρόπον, διατάξας
bank of-the Gyndes turned every way having-arranged
δὲ τὸν στρατὸν ὀρύσσειν ἐκέλευε. οἷα δὲ ὁμίλου πολλοῦ
and the army to-dig he-ordered as and a-crowd great
ἐργαζομένου ἤνετο μὲν τὸ ἔργον, ὅμως μέντοι τὴν
working was-accomplished indeed the work nevertheless however the
θερείην πᾶσαν αὐτοῦ ταύτῃ διέτριψαν ἐργαζόμενοι.
summer whole right there they-spent working
Ὡς δὲ τὸν Γύνδην ποταμὸν ἐτίσατο Κῦρος ἐς τριηκοσίας 190
When and the Gyndes river punished Cyrus into three-hundred
καὶ ἑξήκοντα διώρυχάς μιν διαλαβών, καὶ τὸ δεύτερον ἔαρ
and sixty channels it having-divided and the second spring

ὑπέλαμπε, οὕτω δὴ ἤλαυνε ἐπὶ τὴν Βαβυλῶνα. οἱ δὲ
was-dawning thus indeed he-marched against — Babylon the and
Βαβυλώνιοι ἐκστρατευσάμενοι ἔμενον αὐτόν. ἐπεὶ δὲ ἐγένετο
Babylonians having-marched-out awaited him when and he-came
ἐλαύνων ἀγχοῦ τῆς πόλιος, συνέβαλόν τε οἱ Βαβυλώνιοι
marching near the city engaged both the Babylonians
καὶ ἐσσωθέντες τῇ μάχῃ κατειλήθησαν ἐς τὸ ἄστυ. οἷα
and defeated in-the battle were-shut-up into the town as
δὲ ἐξεπιστάμενοι ἔτι πρότερον τὸν Κῦρον οὐκ ἀτρεμίζοντα,
and knowing-well even before — Cyrus not keeping-still
ἀλλ᾽ ὁρέοντες αὐτὸν παντὶ ἔθνεϊ ὁμοίως ἐπιχειρέοντα,
but seeing him every nation alike attacking
προεσάξαντο σιτία ἐτέων κάρτα πολλῶν. ἐνθαῦτα οὗτοι
they-had-laid-in provisions of-years very many then these
μὲν λόγον εἶχον τῆς πολιορκίης οὐδένα, Κῦρος δὲ
indeed account held of-the siege none Cyrus but
ἀπορίῃσι ἐνείχετο, ἅτε χρόνου τε ἐγγινομένου συχνοῦ
in-difficulties was-caught since time both passing long
ἀνωτέρω τε οὐδὲν τῶν πρηγμάτων προκοπτομένων.
further and not-at-all the affairs advancing

191 Εἴτε δὴ ὧν ἄλλος οἱ ἀπορέοντι ὑπεθήκατο, εἴτε καὶ
Whether indeed then another to-him being-at-a-loss suggested or also
αὐτὸς ἔμαθε τὸ ποιητέον οἱ ἦν, ἐποίεε δὴ τοιόνδε.
himself learned what to-be-done for-him was he-did indeed the-following
τάξας τὴν στρατιὴν ἅπασαν ἐξ ἐμβολῆς τοῦ ποταμοῦ,
having-posted the army all at the-entrance of-the river
τῇ ἐς τὴν πόλιν ἐσβάλλει, καὶ ὄπισθε αὖτις τῆς πόλιος
where into the city it-enters and behind again the city
τάξας ἑτέρους, τῇ ἐξιεῖ ἐκ τῆς πόλιος ὁ ποταμός,
having-posted others where issues out-of the city the river
προεῖπε τῷ στρατῷ, ὅταν διαβατὸν τὸ ῥέεθρον ἴδωνται
he-ordered the army when fordable the stream they-see

γενόμενον, ἐσιέναι ταύτῃ ἐς τὴν πόλιν. οὕτω τε δὴ
having-become to-enter that-way into the city thus both indeed
τάξας καὶ κατὰ ταῦτα παραινέσας ἀπήλαυνε αὐτὸς
having-posted and according-to these-things having-exhorted marched-off himself
σὺν τῷ ἀχρηίῳ τοῦ στρατοῦ. ἀπικόμενος δὲ ἐπὶ τὴν
with the useless of-the army having-come and to the
λίμνην, τά περ ἡ τῶν Βαβυλωνίων βασίλεια ἐποίησε
lake what indeed the of-the Babylonians queen did
κατά τε τὸν ποταμὸν καὶ κατὰ τὴν λίμνην, ἐποίεε
regarding both the river and regarding the lake did
καὶ ὁ Κῦρος ἕτερα τοιαῦτα· τὸν γὰρ ποταμὸν διώρυχι
also — Cyrus other such the for river by-a-channel
ἐσαγαγὼν ἐς τὴν λίμνην ἐοῦσαν ἕλος, τὸ ἀρχαῖον ῥέεθρον
having-led into the lake being a-marsh the old channel
διαβατὸν εἶναι ἐποίησε, ὑπονοστήσαντος τοῦ ποταμοῦ.
fordable to-be made having-sunk the river
γενομένου δὲ τούτου τοιούτου, οἱ Πέρσαι οἵ περ
having-happened and this such the Persians who indeed
ἐτετάχατο ἐπ᾽ αὐτῷ τούτῳ κατὰ τὸ ῥέεθρον τοῦ Εὐφρήτεω
had-been-posted for very this along the stream of-the Euphrates
ποταμοῦ ὑπονενοστηκότος ἀνδρὶ ὡς ἐς μέσον μηρὸν
river having-sunk for-a-man as to middle thigh
μάλιστά κῃ, κατὰ τοῦτο ἐσήισαν ἐς τὴν Βαβυλῶνα. εἰ
about somehow by this entered into — Babylon if
μέν νυν προεπύθοντο ἢ ἔμαθον οἱ Βαβυλώνιοι τὸ
indeed then had-learned-beforehand or had-learned the Babylonians the(-thing)
ἐκ τοῦ Κύρου ποιεύμενον, οἳ δ᾽ ἂν περιδόντες τοὺς
by — Cyrus being-done they then — having-allowed the
Πέρσας ἐσελθεῖν ἐς τὴν πόλιν διέφθειραν ἂν κάκιστα·
Persians to-enter into the city would-have-destroyed — most-miserably
κατακληίσαντες γὰρ ἂν πάσας τὰς ἐς τὸν ποταμὸν πυλίδας
having-shut for — all the to the river wicket-gates

ἐχούσας καὶ αὐτοὶ ἐπὶ τὰς αἱμασιὰς ἀναβάντες τὰς
leading and themselves onto the walls having-mounted the(-ones)
παρὰ τὰ χείλεα τοῦ ποταμοῦ ἐληλαμένας, ἔλαβον
along the banks of-the river built they-would-have-caught
ἂν σφέας ὡς ἐν κύρτῃ. νῦν δὲ ἐξ ἀπροσδοκήτου σφι
— them as in a-fish-trap now but from unexpected to-them
παρέστησαν οἱ Πέρσαι. ὑπὸ δὲ μεγάθεος τῆς πόλιος,
came-upon the Persians because-of and size of-the city
ὡς λέγεται ὑπὸ τῶν ταύτῃ οἰκημένων, τῶν περὶ τὰ
as is-said by the(-ones) there dwelling the(-ones) about the
ἔσχατα τῆς πόλιος ἑαλωκότων τοὺς τὸ μέσον οἰκέοντας
outskirts of-the city having-been-taken the(-ones) the middle dwelling
τῶν Βαβυλωνίων οὐ μανθάνειν ἑαλωκότας, ἀλλὰ τυχεῖν
of-the Babylonians not to-learn having-been-taken but to-happen
γάρ σφι ἐοῦσαν ὁρτήν, χορεύειν τε τοῦτον τὸν χρόνον καὶ
for to-them being a-festival to-dance both this the time and
ἐν εὐπαθείῃσι εἶναι, ἐς ὃ δὴ καὶ τὸ κάρτα ἐπύθοντο.
in revels to-be up-to which indeed also the very(-truth) they-learned

192 Καὶ Βαβυλὼν μὲν οὕτω τότε πρῶτον ἁραίρητο. τὴν
And Babylon indeed thus then first had-been-taken the
δὲ δύναμιν τῶν Βαβυλωνίων πολλοῖσι μὲν καὶ ἄλλοισι
and power of-the Babylonians by-many indeed also other(-proofs)
δηλώσω ὅση τις ἐστί, ἐν δὲ δὴ καὶ τῷδε. βασιλέι τῷ
I-shall-show how-great some it-is among and indeed also this for-the-king the
μεγάλῳ ἐς τροφὴν αὐτοῦ τε καὶ τῆς στρατιῆς διαραίρηται,
great for maintenance of-himself both and of-the army is-divided
πάρεξ τοῦ φόρου, γῆ πᾶσα ὅσης ἄρχει· δυώδεκα ὧν
besides the tribute land all as-much-as he-rules twelve then
μηνῶν ἐόντων ἐς τὸν ἐνιαυτὸν τοὺς τέσσερας μῆνας τρέφει
months being in the year the four months feeds
μιν ἡ Βαβυλωνίη χώρη, τοὺς δὲ ὀκτὼ τῶν μηνῶν ἡ
him the Babylonian land the and eight of-the months the

λοιπὴ πᾶσα Ἀσίη. οὕτω τριτημορίη ἡ Ἀσσυρίη χώρη τῇ
remaining all Asia so a-third the Assyrian land in-the
δυνάμι τῆς ἄλλης Ἀσίης. καὶ ἡ ἀρχὴ τῆς χώρης ταύτης,
power of-the rest Asia and the government of-the land this
τὴν οἱ Πέρσαι σατραπηίην καλέουσι, ἐστὶ ἁπασέων τῶν
which the Persians satrapy call is of-all the
ἀρχέων πολλόν τι κρατίστη, ὅκου Τριτανταίχμῃ τῷ
governments much somewhat strongest since to-Tritantaechmes the(-son)
Ἀρταβάζου ἐκ βασιλέος ἔχοντι τὸν νομὸν τοῦτον ἀργυρίου
of-Artabazus from the-king holding the district this of-silver
μὲν προσήιε ἑκάστης ἡμέρης ἀρτάβη μεστή. ἡ δὲ ἀρτάβη,
indeed came-in each day an-artaba full the and artaba
μέτρον ἐὸν Περσικόν, χωρέει μεδίμνου Ἀττικοῦ πλέον
measure being Persian holds than-a-medimnus Attic more
χοίνιξι τρισὶ Ἀττικῇσι. ἵπποι δέ οἱ αὐτοῦ ἦσαν ἰδίῃ,
by-choenixes three Attic horses and for-him there were privately
πάρεξ τῶν πολεμιστηρίων, οἱ μὲν ἀναβαίνοντες τὰς θηλέας
besides the war-horses the indeed mounting the mares
ὀκτακόσιοι, αἱ δὲ βαινόμεναι ἑξακισχίλιαι καὶ μυρίαι·
eight-hundred the and mounted six-thousand and ten-thousand
ἀνέβαινε γὰρ ἕκαστος τῶν ἐρσένων τούτων εἴκοσι ἵππους.
mounted for each of-the males these twenty mares
κυνῶν δὲ Ἰνδικῶν τοσοῦτο δή τι πλῆθος ἐτρέφετο ὥστε
of-dogs and Indian so-great indeed some number was-kept that
τέσσερες τῶν ἐν τῷ πεδίῳ κῶμαι μεγάλαι, τῶν ἄλλων
four of-the in the plain villages great of-the other
ἐοῦσαι ἀτελέες, τοῖσι κυσὶ προσετετάχατο σιτία παρέχειν.
being tax-free to-the dogs had-been-assigned food to-provide
τοιαῦτα μὲν τῷ ἄρχοντι τῆς Βαβυλῶνος ὑπῆρχε ἐόντα.
such indeed for-the governor — of-Babylon were being

193 Ἡ δὲ γῆ τῶν Ἀσσυρίων ὕεται μὲν ὀλίγῳ, καὶ τὸ
The and land of-the Assyrians is-rained-on indeed by-little and the(-thing)
ἐκτρέφον τὴν ῥίζαν τοῦ σίτου ἐστὶ τοῦτο· ἀρδόμενον
nourishing the root of-the grain is this being-watered
μέντοι ἐκ τοῦ ποταμοῦ ἀδρύνεταί τε τὸ λήιον καὶ
however from the river ripens both the crop and
παραγίνεται ὁ σῖτος, οὐ κατά περ ἐν Αἰγύπτῳ αὐτοῦ
comes the grain not as indeed in Egypt itself
τοῦ ποταμοῦ ἀναβαίνοντος ἐς τὰς ἀρούρας, ἀλλὰ χερσί
the river rising onto the fields but by-hands
τε καὶ κηλωνηίοισι ἀρδόμενος. ἡ γὰρ Βαβυλωνίη χώρη
both and by-swing-beams being-watered the for Babylonian land
πᾶσα, κατά περ ἡ Αἰγυπτίη, κατατέτμηται ἐς διώρυχας·
all as indeed the Egyptian is-cut-up into channels
καὶ ἡ μεγίστη τῶν διωρύχων ἐστὶ νηυσιπέρητος, πρὸς
and the greatest of-the channels is navigable toward
ἥλιον τετραμμένη τὸν χειμερινόν, ἐσέχει δὲ ἐς ἄλλον
sun turned the winter it-runs and into another
ποταμὸν ἐκ τοῦ Εὐφρήτεω, ἐς τὸν Τίγρην, παρ᾽ ὃν
river from the Euphrates into the Tigris by which
Νίνος πόλις οἴκητο. ἔστι δὲ χωρέων αὕτη πασέων μακρῷ
Ninus city was-settled is and of-lands this of-all by-far
ἀρίστη τῶν ἡμεῖς ἴδμεν Δήμητρος καρπὸν ἐκφέρειν
best of-which we know of-Demeter fruit to-bear
*** τὰ γὰρ δὴ ἄλλα δένδρεα οὐδὲ πειρᾶται ἀρχὴν
(lacuna) the for indeed other trees not-even it-tries at-all
φέρειν, οὔτε συκέην οὔτε ἄμπελον οὔτε ἐλαίην. τὸν δὲ
to-bear neither fig nor vine nor olive the but
τῆς Δήμητρος καρπὸν ὧδε ἀγαθὴ ἐκφέρειν ἐστὶ ὥστε
— of-Demeter fruit so good to-bear it-is that
ἐπὶ διηκόσια μὲν τὸ παράπαν ἀποδιδοῖ, ἐπειδὰν δὲ
to two-hundredfold indeed the altogether it-yields when and

ἄριστα αὐτὴ ἑωυτῆς ἐνείκῃ, ἐπὶ τριηκόσια ἐκφέρει. τὰ δὲ
best itself than-itself it-bears to three-hundredfold it-bears the and
φύλλα αὐτόθι τῶν τε πυρῶν καὶ τῶν κριθέων τὸ πλάτος
blades there of-the both wheat and of-the barley the breadth
γίνεται τεσσέρων εὐπετέως δακτύλων. ἐκ δὲ κέγχρου καὶ
becomes of-four easily fingers from and millet and
σησάμου ὅσον τι δένδρον μέγαθος γίνεται, ἐξεπιστάμενος
sesame how-great some tree in-size grows knowing-well
μνήμην οὐ ποιήσομαι, εὖ εἰδὼς ὅτι τοῖσι μὴ ἀπιγμένοισι
mention not I-shall-make well knowing that to-those not having-come
ἐς τὴν Βαβυλωνίην χώρην καὶ τὰ εἰρημένα καρπῶν
to the Babylonian land even the(-things) said fruits
ἐχόμενα ἐς ἀπιστίην πολλὴν ἀπῖκται. χρέωνται δὲ οὐδὲν
concerning to disbelief much has-come they-use and not-at-all
ἐλαίῳ ἀλλ᾽ ἢ ἐκ τῶν σησάμων ποιεῦντες. εἰσὶ δέ
olive-oil other than from the sesame making there-are and
σφι φοίνικες πεφυκότες ἀνὰ πᾶν τὸ πεδίον, οἱ πλεῦνες
for-them palms grown over all the plain the most
αὐτῶν καρποφόροι, ἐκ τῶν καὶ σιτία καὶ οἶνον καὶ μέλι
of-them fruit-bearing from which both food and wine and honey
ποιεῦνται· τοὺς συκέων τρόπον θεραπεύουσι τά τε ἄλλα
they-make which of-figs in-manner they-tend in-the both other
καὶ φοινίκων τοὺς ἔρσενας Ἕλληνες καλέουσι, τούτων τὸν
and of-palms which male Greeks call of-these the
καρπὸν περιδέουσι τῇσι βαλανηφόροισι τῶν φοινίκων, ἵνα
fruit they-tie-on to-the date-bearing of-the palms so-that
πεπαίνῃ τέ σφι ὁ ψὴν τὴν βάλανον ἐσδύνων καὶ μὴ
may-ripen both for-them the gall-fly the date entering and not
ἀπορρέῃ ὁ καρπὸς τοῦ φοίνικος· ψῆνας γὰρ δὴ φέρουσι
may-fall-off the fruit of-the palm gall-flies for indeed carry
ἐν τῷ καρπῷ οἱ ἔρσενες κατά περ δὴ οἱ ὄλυνθοι.
in the fruit the males as indeed indeed the wild-figs

194 Τὸ δὲ ἁπάντων θῶμα μέγιστόν μοι ἐστὶ τῶν
The and of-all marvel greatest to-me is of-the(-things)
ταύτῃ μετά γε αὐτὴν τὴν πόλιν, ἔρχομαι φράσων· τὰ
there after at-least itself the city I-am-going to-tell the
πλοῖα αὐτοῖσι ἐστὶ τὰ κατὰ τὸν ποταμὸν πορευόμενα
boats for-them are the(-ones) down the river going
ἐς τὴν Βαβυλῶνα, ἐόντα κυκλοτερέα, πάντα σκύτινα.
to — Babylon being round all of-leather
ἐπεὰν γὰρ ἐν τοῖσι Ἀρμενίοισι τοῖσι κατύπερθε
when for among the Armenians the(-ones) above
Ἀσσυρίων οἰκημένοισι νομέας ἰτέης ταμόμενοι ποιήσωνται,
Assyrians dwelling ribs of-willow having-cut they-make
περιτείνουσι τούτοισι διφθέρας στεγαστρίδας ἔξωθεν
they-stretch-around these hides covering outside
ἐδάφεος τρόπον, οὔτε πρύμνην ἀποκρίνοντες οὔτε πρῴρην
of-a-hull in-manner neither stern marking-off nor prow
συνάγοντες, ἀλλ᾽ ἀσπίδος τρόπον κυκλοτερέα ποιήσαντες
narrowing but of-a-shield in-manner round having-made
καὶ καλάμης πλήσαντες πᾶν τὸ πλοῖον τοῦτο ἀπιεῖσι κατὰ
and with-straw having-filled all the boat this they-let-go down
τὸν ποταμὸν φέρεσθαι, φορτίων πλήσαντες· μάλιστα δὲ
the river to-be-carried with-cargo having-filled most and
βίκους φοινικηίους κατάγουσι οἴνου πλέους. ἰθύνεται δὲ ὑπό
jars of-palm-wood they-bring-down of-wine full it-is-steered and by
τε δύο πλήκτρων καὶ δύο ἀνδρῶν ὀρθῶν ἑστεώτων, καὶ ὃ
both two paddles and two men upright standing and one
μὲν ἔσω ἕλκει τὸ πλῆκτρον ὃ δὲ ἔξω ὠθέει. ποιέεται
indeed inward draws the paddle the(-other) and outward thrusts are-made
δὲ καὶ κάρτα μεγάλα ταῦτα τὰ πλοῖα καὶ ἐλάσσω· τὰ δὲ
and both very large these the boats and smaller the and
μέγιστα αὐτῶν καὶ πεντακισχιλίων ταλάντων γόμον ἔχει.
largest of-them even of-five-thousand talents cargo hold

ἐν ἑκάστῳ δὲ πλοίῳ ὄνος ζωὸς ἔνεστι, ἐν δὲ τοῖσι μέζοσι
in each and boat an-ass alive is-in in and the larger
πλεῦνες. ἐπεὰν ὦν ἀπίκωνται πλέοντες ἐς τὴν Βαβυλῶνα
more when then they-arrive sailing to — Babylon
καὶ διαθέωνται τὸν φόρτον, νομέας μὲν τοῦ πλοίου καὶ
and have-disposed-of the cargo ribs indeed of-the boat and
τὴν καλάμην πᾶσαν ἀπ᾽ ὧν ἐκήρυξαν, τὰς δὲ διφθέρας
the straw all off then they-sell-by-auction the but hides
ἐπισάξαντες ἐπὶ τοὺς ὄνους ἀπελαύνουσι ἐς τοὺς Ἀρμενίους.
having-loaded on the asses they-drive-off to the Armenians
ἀνὰ τὸν ποταμὸν γὰρ δὴ οὐκ οἷά τε ἐστὶ πλέειν οὐδενὶ
up the river for indeed not possible — it-is to-sail in-any
τρόπῳ ὑπὸ τάχεος τοῦ ποταμοῦ· διὰ γὰρ ταῦτα
way because-of swiftness of-the river because-of for these
καὶ οὐκ ἐκ ξύλων ποιεῦνται τὰ πλοῖα ἀλλ᾽ ἐκ διφθερέων.
also not of wood they-make the boats but of hides
ἐπεὰν δὲ τοὺς ὄνους ἐλαύνοντες ἀπίκωνται ὀπίσω ἐς τοὺς
when and the asses driving they-arrive back to the
Ἀρμενίους, ἄλλα τρόπῳ τῷ αὐτῷ ποιεῦνται πλοῖα.
Armenians other in-way the same they-make boats
Τὰ μὲν δὴ πλοῖα αὐτοῖσι ἐστὶ τοιαῦτα· ἐσθῆτι δὲ 195
The indeed then boats for-them are such clothing and
τοιῇδε χρέωνται, κιθῶνι ποδηνεκέι λινέῳ, καὶ ἐπὶ τοῦτον
such they-use a-tunic foot-length linen and over this
ἄλλον εἰρίνεον κιθῶνα ἐπενδύνει καὶ χλανίδιον λευκὸν
another woolen tunic he-puts-on and a-cloak white
περιβαλλόμενος, ὑποδήματα ἔχων ἐπιχώρια, παραπλήσια
throwing-around shoes having native like
τῇσι Βοιωτίῃσι ἐμβάσι. κομῶντες δὲ τὰς κεφαλὰς
the Boeotian slippers wearing-long-hair and the heads
μίτρῃσι ἀναδέονται, μεμυρισμένοι πᾶν τὸ σῶμα. σφρηγῖδα
with-turbans they-bind anointed all the body a-seal

δὲ ἕκαστος ἔχει καὶ σκῆπτρον χειροποίητον· ἐπ᾽ ἑκάστῳ
and each has and a-staff hand-made on each
δὲ σκήπτρῳ ἔπεστι πεποιημένον ἢ μῆλον ἢ ῥόδον ἢ
and staff is-on made either an-apple or a-rose or
κρίνον ἢ αἰετὸς ἢ ἄλλο τι· ἄνευ γὰρ ἐπισήμου οὔ
a-lily or an-eagle or other something without for a-device not
σφι νόμος ἐστὶ ἔχειν σκῆπτρον.
for-them custom is to-have a-staff

196 Αὕτη μὲν δή σφι ἄρτισις περὶ τὸ σῶμα ἐστί· νόμοι
This indeed then for-them array about the body is customs
δὲ αὐτοῖσι ὧδε κατεστᾶσι, ὁ μὲν σοφώτατος ὅδε
and among-them thus are-established the indeed wisest this
κατὰ γνώμην τὴν ἡμετέρην, τῷ καὶ Ἰλλυριῶν Ἐνετοὺς
according-to opinion the our which also of-Illyrians Eneti
πυνθάνομαι χρᾶσθαι. κατὰ κώμας ἑκάστας ἅπαξ τοῦ
I-learn to-use in villages each once of-the
ἔτεος ἑκάστου ἐποιέετο τάδε· ὡς ἂν αἱ παρθένοι γενοίατο
year each was-done this when — the maidens became
γάμων ὡραῖαι, ταύτας ὅκως συναγάγοιεν πάσας, ἐς
of-marriage ripe these whenever they-gathered all into
ἓν χωρίον ἐσάγεσκον ἁλέας, πέριξ δὲ αὐτὰς ἵστατο
one place they-used-to-bring together around and them stood
ὅμιλος ἀνδρῶν, ἀνιστὰς δὲ κατὰ μίαν ἑκάστην κῆρυξ
a-crowd of-men making-stand-up and by one each a-herald
πωλέεσκε, πρῶτα μὲν τὴν εὐειδεστάτην ἐκ πασέων· μετὰ
used-to-sell first indeed the fairest of all afterward
δέ, ὅκως αὕτη εὑροῦσα πολλὸν χρυσίον πρηθείη, ἄλλην
and when she having-fetched much gold was-sold another
ἂν ἐκήρυσσε ἣ μετ᾽ ἐκείνην ἔσκε εὐειδεστάτη· ἐπωλέοντο
— he-would-auction who after her was fairest they-were-sold
δὲ ἐπὶ συνοικήσι. ὅσοι μὲν δὴ ἔσκον εὐδαίμονες τῶν
and for marriage as-many-as indeed then were rich of-the

Βαβυλωνίων ἐπίγαμοι, ὑπερβάλλοντες ἀλλήλους ἐξωνέοντο
Babylonians marriageable outbidding each-other bought
τὰς καλλιστευούσας· ὅσοι δὲ τοῦ δήμου ἔσκον
the most-beautiful as-many-as but of-the common-people were
ἐπίγαμοι, οὗτοι δὲ εἴδεος μὲν οὐδὲν ἐδέοντο χρηστοῦ, οἷ
marriageable these and of-beauty indeed not-at-all needed good they
δ' ἂν χρήματά τε καὶ αἰσχίονας παρθένους ἐλάμβανον. ὡς
and — money both and uglier maidens would-take when
γὰρ δὴ διεξέλθοι ὁ κῆρυξ πωλέων τὰς εὐειδεστάτας
for indeed had-gone-through the herald selling the fairest
τῶν παρθένων ἀνίστη ἂν τὴν ἀμορφεστάτην, ἢ
of-the maidens he-would-make-stand-up — the ugliest or
εἴ τις αὐτέων ἔμπηρος εἴη, καὶ ταύτην ἂν ἐκήρυσσε,
if any of-them crippled was and her — he-would-auction
ὅστις θέλοι ἐλάχιστον χρυσίον λαβὼν συνοικέειν αὐτῇ,
whoever wished least gold having-taken to-live-with her
ἐς ὃ τῷ τὸ ἐλάχιστον ὑπισταμένῳ προσέκειτο. τὸ
up-to which to-the(-one) the least undertaking she-was-assigned the
δὲ ἂν χρυσίον ἐγίνετο ἀπὸ τῶν εὐειδέων παρθένων καὶ
and — gold would-come from the fair maidens and
οὕτω αἱ εὔμορφοι τὰς ἀμόρφους καὶ ἐμπήρους ἐξεδίδοσαν.
thus the shapely the misshapen and crippled married-off
ἐκδοῦναι δὲ τὴν ἑωυτοῦ θυγατέρα ὅτεῳ βούλοιτο
to-give-in-marriage and the his-own daughter to-whomever he-wished
ἕκαστος οὐκ ἐξῆν, οὐδὲ ἄνευ ἐγγυητέω ἀπάγεσθαι τὴν
each not was-allowed nor without a-surety to-lead-away the
παρθένον πριάμενον, ἀλλ' ἐγγυητὰς χρῆν καταστήσαντα
maiden having-bought but sureties it-was-needful having-set-up
ἢ μὲν συνοικήσειν αὐτῇ, οὕτω ἀπάγεσθαι. εἰ δὲ
truly indeed to-be-going-to-live-with her thus to-lead-away if and
μὴ συμφεροίατο, ἀποφέρειν τὸ χρυσίον ἔκειτο νόμος.
not they-agreed to-carry-back the gold was-laid-down law

ἐξῆν δὲ καὶ ἐξ ἄλλης ἐλθόντα κώμης τὸν
it-was-allowed and also from another having-come village the(-one)
βουλόμενον ὠνέεσθαι. ὁ μέν νυν κάλλιστος νόμος οὗτός
wishing to-buy the indeed then finest custom this
σφι ἦν, οὐ μέντοι νῦν γε διατελέει ἐών, ἄλλο δέ
for-them was not however now at-least it-continues being other but
τι ἐξευρήκασι νεωστὶ γενέσθαι· ἐπείτε γὰρ ἁλόντες
something they-have-devised lately to-be since for taken
ἐκακώθησαν καὶ οἰκοφθορήθησαν, πᾶς τις τοῦ δήμου
they-were-maltreated and were-ruined every one of-the common-people
βίου σπανίζων καταπορνεύει τὰ θήλεα τέκνα.
of-living lacking prostitutes the female children

197 Δεύτερος δὲ σοφίῃ ὅδε ἄλλος σφι νόμος κατέστηκε·
Second and in-wisdom this other for-them custom is-established
τοὺς κάμνοντας ἐς τὴν ἀγορὴν ἐκφορέουσι· οὐ γὰρ δὴ
the sick into the market-place they-carry-out not for indeed
χρέωνται ἰητροῖσι. προσιόντες ὦν πρὸς τὸν κάμνοντα
they-use physicians approaching then to the sick(-man)
συμβουλεύουσι περὶ τῆς νούσου, εἴ τις καὶ αὐτὸς τοιοῦτο
they-advise about the disease if anyone also himself such
ἔπαθε ὁκοῖον ἂν ἔχῃ ὁ κάμνων ἢ ἄλλον εἶδε παθόντα,
suffered as — has the sick(-man) or another saw having-suffered
ταῦτα προσιόντες συμβουλεύουσι καὶ παραινέουσι ἅσσα
these-things approaching they-advise and recommend what
αὐτὸς ποιήσας ἐξέφυγε ὁμοίην νοῦσον ἢ ἄλλον εἶδε
himself having-done escaped a-like disease or another saw
ἐκφυγόντα. σιγῇ δὲ παρεξελθεῖν τὸν κάμνοντα οὔ σφι
having-escaped in-silence and to-pass-by the sick(-man) not for-them
ἔξεστι, πρὶν ἂν ἐπείρηται ἥντινα νοῦσον ἔχει.
is-allowed before — he-has-asked what disease he-has

Ταφαὶ δέ σφι ἐν μέλιτι, θρῆνοι δὲ παραπλήσιοι τοῖσι 198
Burials and for-them in honey dirges and like to-those
ἐν Αἰγύπτῳ. ὁσάκις δ' ἂν μιχθῇ γυναικὶ τῇ ἑωυτοῦ ἀνὴρ
in Egypt as-often-as and — has-lain with-wife the his-own a-man
Βαβυλώνιος, περὶ θυμίημα καταγιζόμενον ἵζει, ἑτέρωθι δὲ
Babylonian around incense burning he-sits elsewhere and
ἡ γυνὴ τὠυτὸ τοῦτο ποιέει, ὄρθρου δὲ γενομένου λοῦνται
the wife the-same this does at-dawn and having-come they-wash
καὶ ἀμφότεροι· ἄγγεος γὰρ οὐδενὸς ἅψονται πρὶν ἂν
also both vessel for no they-will-touch before —
λούσωνται. ταὐτὰ δὲ ταῦτα καὶ Ἀράβιοι ποιεῦσι.
they-wash the-same and these also Arabians do
Ὁ δὲ δὴ αἴσχιστος τῶν νόμων ἐστὶ τοῖσι Βαβυλωνίοισι 199
The and indeed most-shameful of-the customs is for-the Babylonians
ὅδε· δεῖ πᾶσαν γυναῖκα ἐπιχωρίην ἱζομένην ἐς ἱρὸν
this must every woman native sitting in temple
Ἀφροδίτης ἅπαξ ἐν τῇ ζόῃ μιχθῆναι ἀνδρὶ ξείνῳ. πολλαὶ
of-Aphrodite once in the life to-lie with-a-man stranger many
δὲ καὶ οὐκ ἀξιεύμεναι ἀναμίσγεσθαι τῇσι ἄλλῃσι, οἷα
and also not deigning to-mix with-the others as
πλούτῳ ὑπερφρονέουσαι, ἐπὶ ζευγέων ἐν καμάρῃσι ἐλάσασαι
in-wealth being-proud on carriages in covered-cars having-driven
πρὸς τὸ ἱρὸν ἑστᾶσι· θεραπηίη δέ σφι ὄπισθε ἕπεται πολλή.
to the temple stand retinue and them behind follows large
αἱ δὲ πλεῦνες ποιεῦσι ὧδε· ἐν τεμένεϊ Ἀφροδίτης κατέαται
the but most do thus in precinct of-Aphrodite sit
στέφανον περὶ τῇσι κεφαλῇσι ἔχουσαι θώμιγγος πολλαὶ
a-wreath around the heads having of-cord many
γυναῖκες· αἱ μὲν γὰρ προσέρχονται, αἱ δὲ ἀπέρχονται.
women some indeed for come others and go-away
σχοινοτενέες δὲ διέξοδοι πάντα τρόπον ὁδῶν ἔχουσι διὰ
line-straight and passages every way of-roads run through

τῶν γυναικῶν, δι᾽ ὧν οἱ ξεῖνοι διεξιόντες ἐκλέγονται·
the women through which the strangers passing choose
ἔνθα ἐπεὰν ἵζηται γυνή, οὐ πρότερον ἀπαλλάσσεται ἐς
there when sits a-woman not sooner she-departs to
τὰ οἰκία ἤ τίς οἱ ξείνων ἀργύριον ἐμβαλὼν ἐς τὰ
the house than some to-her of-strangers silver having-thrown into the
γούνατα μιχθῇ ἔξω τοῦ ἱροῦ· ἐμβαλόντα δὲ δεῖ εἰπεῖν
lap lies(-with-her) outside the temple having-thrown and he-must to-say
τοσόνδε· "Ἐπικαλέω τοι τὴν θεὸν Μύλιττα." Μύλιττα
so-much I-invoke for-you the goddess Mylitta Mylitta
δὲ καλέουσι τὴν Ἀφροδίτην Ἀσσύριοι. τὸ δὲ ἀργύριον
and call — Aphrodite Assyrians the and silver
μέγαθος ἐστὶ ὅσον ὧν· οὐ γὰρ μὴ ἀπώσηται· οὐ γάρ
in-size is how-much ever not for at-all she-will-reject not for
οἱ θέμις ἐστί· γίνεται γὰρ ἱρὸν τοῦτο τὸ ἀργύριον.
for-her lawful it-is becomes for sacred this the silver
τῷ δὲ πρώτῳ ἐμβαλόντι ἕπεται οὐδὲ ἀποδοκιμᾷ οὐδένα.
the(-man) and first having-thrown she-follows nor rejects anyone
ἐπεὰν δὲ μιχθῇ, ἀποσιωσαμένη τῇ θεῷ ἀπαλλάσσεται
when and she-has-lain having-acquitted-herself to-the goddess she-departs
ἐς τὰ οἰκία, καὶ τὠπὸ τούτου οὐκ οὕτω μέγα τί
to the house and from that not so great anything
οἱ δώσεις ὥς μιν λάμψεαι. ὅσαι μέν νυν εἶδεός τε
to-her you-will-give as her you-will-win as-many-as indeed then of-beauty both
ἐπαμμέναι εἰσὶ καὶ μεγάθεος, ταχὺ ἀπαλλάσσονται, ὅσαι
possessed are and of-stature quickly depart as-many-as
δὲ ἄμορφοι αὐτέων εἰσί, χρόνον πολλὸν προσμένουσι
but ill-favored of-them are time long wait
οὐ δυνάμεναι τὸν νόμον ἐκπλῆσαι· καὶ γὰρ τριέτεα καὶ
not being-able the law to-fulfill even for three-year and

τετραέτεα μετεξέτεραι χρόνον μένουσι. ἐνιαχῇ δὲ καὶ
four-year some time remain in-some-places and also
τῆς Κύπρου ἐστὶ παραπλήσιος τούτῳ νόμος.
— of-Cyprus is like to-this a-custom
Νόμοι μὲν δὴ τοῖσι Βαβυλωνίοισι οὗτοι κατεστᾶσι· εἰσὶ 200
Customs indeed then among-the Babylonians these are-established there-are
δὲ αὐτῶν πατριαὶ τρεῖς αἳ οὐδὲν ἄλλο σιτέονται εἰ μὴ ἰχθῦς
and of-them clans three which nothing other eat if not fish
μοῦνον, τοὺς ἐπείτε ἂν θηρεύσαντες αὐήνωσι πρὸς ἥλιον,
only which when — having-caught they-dry in-the sun
ποιεῦσι τάδε· ἐσβάλλουσι ἐς ὅλμον καὶ λεήναντες ὑπέροισι
they-do this they-throw into a-mortar and having-ground with-pestles
σώσι διὰ σινδόνος, καὶ ὃς μὲν ἂν βούληται αὐτῶν ἅτε
sift through linen and who indeed — wishes of-them as
μᾶζαν μαξάμενος ἔχει, ὃ δὲ ἄρτου τρόπον ὀπτήσας.
a-cake having-kneaded eats another and of-bread in-manner having-baked

XVII · TOMYRIS

Cyrus desires the Massagetae beyond the Araxes, east of the Caspian, a closed sea. He woos their widowed queen Tomyris, who sees through him, then bridges the river. She offers to fight on whichever bank he chooses; his Persians would receive her, but Croesus urges him to cross, leave a feast with unmixed wine, and fall on the drunken enemy. Cyrus sends Croesus home with his heir Cambyses and dreams that Hystaspes' son Darius overshadows Asia and Europe with wings. The ruse takes Tomyris' son Spargapises, who kills himself when freed. In the fiercest battle among barbarians Cyrus falls after twenty-nine years' reign, and Tomyris dips his head in a skin of blood. Herodotus ends with the Massagetae's gold, shared wives, and sacrificed elders.

201 Ὡς δὲ τῷ Κύρῳ καὶ τοῦτο τὸ ἔθνος κατέργαστο,
When and — by-Cyrus also this the nation had-been-subdued
ἐπεθύμησε Μασσαγέτας ὑπ' ἑωυτῷ ποιήσασθαι. τὸ δὲ
he-desired Massagetae under himself to-make the and
ἔθνος τοῦτο καὶ μέγα λέγεται εἶναι καὶ ἄλκιμον, οἰκημένον
nation this both great is-said to-be and valiant dwelling
δὲ πρὸς ἠῶ τε καὶ ἡλίου ἀνατολάς, πέρην τοῦ Ἀράξεω
and toward dawn both and of-sun risings beyond the Araxes
ποταμοῦ, ἀντίον δὲ Ἰσσηδόνων ἀνδρῶν. εἰσὶ δὲ οἵτινες
river opposite and Issedonian men there-are and who
καὶ Σκυθικὸν λέγουσι τοῦτο τὸ ἔθνος εἶναι.
also Scythian say this the nation to-be

202 Ὁ δὲ Ἀράξης λέγεται καὶ μέζων καὶ ἐλάσσων εἶναι τοῦ
The and Araxes is-said both greater and smaller to-be than-the
Ἴστρου· νήσους δὲ ἐν αὐτῷ Λέσβῳ μεγάθεα παραπλησίας
Ister islands and in it to-Lesbos in-size like
συχνάς φασι εἶναι, ἐν δὲ αὐτῇσι ἀνθρώπους οἳ σιτέονται
many they-say to-be in and them men who eat
μὲν ῥίζας τὸ θέρος ὀρύσσοντες παντοίας· καρποὺς δὲ
indeed roots the summer digging all-kinds fruits and
ἀπὸ δενδρέων ἐξευρημένους σφι ἐς φορβὴν κατατίθεσθαι
from trees found by-them for food to-store
ὡραίους, καὶ τούτους σιτέεσθαι τὴν χειμερινήν. ἄλλα δέ
ripe and these to-eat the winter other and
σφι ἐξευρῆσθαι δένδρεα καρποὺς τοιούσδε τινὰς φέροντα,
by-them to-have-been-found trees fruits such some bearing
τοὺς ἐπείτε ἂν ἐς τὠυτὸ συνέλθωσι κατὰ εἴλας καὶ
which when — into the-same they-come-together in companies and
πῦρ ἀνακαύσωνται κύκλῳ περιζομένους ἐπιβάλλειν ἐπὶ τὸ
a-fire kindle in-a-circle sitting-around to-throw onto the
πῦρ, ὀσφραινομένους δὲ καταγιζομένου τοῦ καρποῦ τοῦ
fire smelling and being-burnt the fruit the

ἐπιβαλλομένου μεθύσκεσθαι τῇ ὀδμῇ κατά περ Ἕλληνας
thrown-on to-be-drunk with-the smell as indeed Greeks
τῷ οἴνῳ, πλεῦνος δὲ ἐπιβαλλομένου τοῦ καρποῦ μᾶλλον
with-the wine more and being-thrown-on the fruit more
μεθύσκεσθαι, ἐς ὃ ἐς ὄρχησίν τε ἀνίστασθαι καὶ ἐς
to-be-drunk up-to which to dancing both to-rise and to
ἀοιδὴν ἀπικνέεσθαι. τούτων μὲν αὕτη λέγεται δίαιτα
song to-come of-these indeed this is-said way-of-life
εἶναι. ὁ δὲ Ἀράξης ποταμὸς ῥέει μὲν ἐκ Ματιηνῶν, ὅθεν
to-be the and Araxes river flows indeed from the-Matieni whence
περ ὁ Γύνδης τὸν ἐς τὰς διώρυχας τὰς ἑξήκοντά τε
indeed the Gyndes which into the channels the sixty both
καὶ τριηκοσίας διέλαβε ὁ Κῦρος, στόμασι δὲ ἐξερεύγεται
and three-hundred divided — Cyrus by-mouths and it-discharges
τεσσεράκοντα, τῶν τὰ πάντα πλὴν ἑνὸς ἐς ἕλεά τε
forty of-which the all except one into marshes both
καὶ τενάγεα ἐκδιδοῖ· ἐν τοῖσι ἀνθρώπους κατοικῆσθαι
and shallows issue in which men to-dwell
λέγουσι ἰχθῦς ὠμοὺς σιτεομένους, ἐσθῆτι δὲ νομίζοντας
they-say fish raw eating clothing and being-accustomed
χρᾶσθαι φωκέων δέρμασι. τὸ δὲ ἓν τῶν στομάτων τοῦ
to-use of-seals skins the and one of-the mouths of-the
Ἀράξεω ῥέει διὰ καθαροῦ ἐς τὴν Κασπίην θάλασσαν.
Araxes flows through clear(-ground) into the Caspian sea
Ἡ δὲ Κασπίη θάλασσα ἐστὶ ἐπ᾽ ἑωυτῆς, οὐ συμμίσγουσα 203
The and Caspian sea is by itself not mingling
τῇ ἑτέρῃ θαλάσσῃ. τὴν μὲν γὰρ Ἕλληνες ναυτίλλονται
with-the other sea the indeed for Greeks sail
πᾶσα καὶ ἡ ἔξω στηλέων θάλασσα ἡ Ἀτλαντὶς καλεομένη
all and the outside pillars sea the Atlantic called
καὶ ἡ Ἐρυθρὴ μία ἐοῦσα τυγχάνει· ἡ δὲ Κασπίη ἐστὶ ἑτέρη
and the Red one being happens the but Caspian is another

ἐπ᾽ ἑωυτῆς, ἐοῦσα μῆκος μὲν πλόου εἰρεσίῃ χρεωμένῳ
by itself being length indeed of-voyage rowing for-(one)-using
πεντεκαίδεκα ἡμερέων, εὖρος δέ, τῇ εὐρυτάτη ἐστὶ αὐτὴ
fifteen days breadth and where widest is itself
ἑωυτῆς, ὀκτὼ ἡμερέων. καὶ τὰ μὲν πρὸς τὴν ἑσπέρην
than-itself eight days and the(-parts) indeed toward the west
φέροντα τῆς θαλάσσης ταύτης ὁ Καύκασος παρατείνει,
lying of-the sea this the Caucasus stretches-along
ἐὸν ὀρέων καὶ πλήθεϊ μέγιστον καὶ μεγάθεϊ ὑψηλότατον.
being of-mountains both in-extent greatest and in-size highest
ἔθνεα δὲ ἀνθρώπων πολλὰ καὶ παντοῖα ἐν ἑωυτῷ ἔχει
nations and of-men many and all-kinds in itself holds
ὁ Καύκασος, τὰ πολλὰ πάντα ἀπ᾽ ὕλης ἀγρίης ζώοντα·
the Caucasus the many all from wood wild living
ἐν τοῖσι καὶ δένδρεα φύλλα τοιῆσδε ἰδέης παρεχόμενα
among whom also trees leaves of-such kind producing
εἶναι λέγεται, τὰ τρίβοντάς τε καὶ παραμίσγοντας ὕδωρ
to-be are-said which pounding both and mixing-in water
ζῷα ἑωυτοῖσι ἐς τὴν ἐσθῆτα ἐγγράφειν· τὰ δὲ ζῷα
figures for-themselves on the clothing to-paint the and figures
οὐκ ἐκπλύνεσθαι, ἀλλὰ συγκαταγηράσκειν τῷ ἄλλῳ εἰρίῳ
not to-wash-out but to-grow-old-with the other wool
κατά περ ἐνυφανθέντα ἀρχήν. μῖξιν δὲ τούτων τῶν
as indeed woven-in at-first intercourse and of-these the
ἀνθρώπων εἶναι ἐμφανέα κατά περ τοῖσι προβάτοισι.
men to-be open as indeed for-the sheep

204 Τὰ μὲν δὴ πρὸς ἑσπέρην τῆς θαλάσσης ταύτης
The(-parts) indeed then toward west of-the sea this
τῆς Κασπίης καλεομένης ὁ Καύκασος ἀπέργει, τὰ
the Caspian called the Caucasus bounds the(-parts)
δὲ πρὸς ἠῶ τε καὶ ἥλιον ἀνατέλλοντα πεδίον ἐκδέκεται
and toward dawn both and sun rising a-plain succeeds

πλῆθος ἄπειρον ἐς ἄποψιν. τοῦ ὧν δὴ πεδίου τούτου τοῦ
in-extent boundless to the-view of-the then indeed plain this the
μεγάλου οὐκ ἐλαχίστην μοῖραν μετέχουσι οἱ Μασσαγέται,
great not least portion share the Massagetae
ἐπ᾽ οὓς ὁ Κῦρος ἔσχε προθυμίην στρατεύσασθαι.
against whom — Cyrus had eagerness to-march
πολλά τε γάρ μιν καὶ μεγάλα τὰ ἐπαείροντα καὶ
many both for him and great the(-things) urging-on and
ἐποτρύνοντα ἦν, πρῶτον μὲν ἡ γένεσις, τὸ δοκέειν πλέον
inciting were first indeed the birth the to-seem more
τι εἶναι ἀνθρώπου, δευτέρα δὲ ἡ εὐτυχίη ἡ κατὰ
somewhat to-be than-a-man second and the good-fortune the(-one) in
τοὺς πολέμους γενομένη· ὅκῃ γὰρ ἰθύσειε στρατεύεσθαι
the wars having-come wherever for he-directed to-march
Κῦρος, ἀμήχανον ἦν ἐκεῖνο τὸ ἔθνος διαφυγεῖν.
Cyrus impossible it-was that the nation to-escape
Ἦν δὲ τοῦ ἀνδρὸς ἀποθανόντος γυνὴ τῶν Μασσαγετέων 205
There-was and the husband having-died a-wife of-the Massagetae
βασίλεια· Τόμυρίς οἱ ἦν οὔνομα. ταύτην πέμπων ὁ
queen Tomyris to-her was name her sending —
Κῦρος ἐμνᾶτο τῷ λόγῳ θέλων γυναῖκα ἣν ἔχειν. ἡ
Cyrus wooed in-the word wishing as-wife his-own to-have —
δὲ Τόμυρις συνιεῖσα οὐκ αὐτήν μιν μνώμενον ἀλλὰ τὴν
but Tomyris understanding not herself him wooing but the
Μασσαγετέων βασιληίην, ἀπείπατο τὴν πρόσοδον. Κῦρος
of-Massagetae kingship refused the approach Cyrus
δὲ μετὰ τοῦτο, ὥς οἱ δόλῳ οὐ προεχώρεε, ἐλάσας
and after this when for-him by-guile not it-succeeded having-marched
ἐπὶ τὸν Ἀράξεα ἐποιέετο ἐκ τοῦ ἐμφανέος ἐπὶ τοὺς
to the Araxes made from the open against the
Μασσαγέτας στρατηίην, γεφύρας τε ζευγνύων ἐπὶ τοῦ
Massagetae an-expedition bridges both yoking over the

ποταμοῦ διάβασιν τῷ στρατῷ, καὶ πύργους ἐπὶ πλοίων
river as-a-crossing for-the army and towers on boats
τῶν διαπορθμευόντων τὸν ποταμὸν οἰκοδομεόμενος.
the(-ones) ferrying-across the river building
206 Ἔχοντι δέ οἱ τοῦτον τὸν πόνον πέμψασα ἡ Τόμυρις
To-(one)-having and for-him this the toil having-sent — Tomyris
κήρυκα ἔλεγε τάδε. “Ὦ βασιλεῦ Μήδων, παῦσαι σπεύδων
a-herald said this O king of-Medes cease hastening
τὰ σπεύδεις· οὐ γὰρ ἂν εἰδείης εἴ τοι ἐς καιρὸν
what you-hasten not for — you-could-know whether for-you to good-time
ἔσται ταῦτα τελεόμενα· παυσάμενος δὲ βασίλευε τῶν
will-be these-things being-accomplished having-ceased but rule the(-things)
σεωυτοῦ, καὶ ἡμέας ἀνέχευ ὁρέων ἄρχοντας τῶν περ
of-yourself and us endure seeing ruling the(-ones) indeed
ἄρχομεν. οὔκων ἐθελήσεις ὑποθήκῃσι τῇσιδε χρᾶσθαι,
we-rule not-so-then you-will-wish counsels these to-use
ἀλλὰ πάντως μᾶλλον ἢ δι’ ἡσυχίης εἶναι· σὺ δὴ εἰ
but by-all-means rather than through quiet to-be you then if
μεγάλως προθυμέαι Μασσαγετέων πειρηθῆναι, φέρε μόχθον
greatly you-are-eager of-Massagetae to-make-trial come the-toil
μὲν τὸν ἔχεις ζευγνὺς τὸν ποταμὸν ἄπες, σὺ δὲ ἡμέων
indeed which you-have yoking the river let-go you and us
ἀναχωρησάντων ἀπὸ τοῦ ποταμοῦ τριῶν ἡμερέων ὁδὸν
having-withdrawn from the river three days’ journey
διάβαινε ἐς τὴν ἡμετέρην· εἰ δ’ ἡμέας βούλεαι ἐσδέξασθαι
cross into the our(-land) if but us you-wish to-receive
μᾶλλον ἐς τὴν ὑμετέρην, σὺ τὠυτὸ τοῦτο ποίεε.” ταῦτα
rather into the your(-land) you the-same this do these-things
δὲ ἀκούσας ὁ Κῦρος συνεκάλεσε Περσέων τοὺς πρώτους,
and having-heard — Cyrus called-together of-Persians the first
συναγείρας δὲ τούτους ἐς μέσον σφι προετίθεε τὸ
having-assembled and these into middle to-them he-laid-out the

πρῆγμα, συμβουλευόμενος ὁκότερα ποιέῃ. τῶν δὲ κατὰ
matter asking-counsel which he-should-do of-them and in
τὠυτὸ αἱ γνῶμαι συνεξέπιπτον κελευόντων ἐσδέκεσθαι
the-same the opinions concurred bidding to-receive
Τόμυρίν τε καὶ τὸν στρατὸν αὐτῆς ἐς τὴν χώρην.
Tomyris both and the army of-her into the land
Παρεὼν δὲ καὶ μεμφόμενος τὴν γνώμην ταύτην Κροῖσος 207
Being-present and also finding-fault-with the opinion this Croesus
ὁ Λυδὸς ἀπεδείκνυτο ἐναντίην τῇ προκειμένῃ γνώμῃ,
the Lydian declared opposite to-the proposed opinion
λέγων τάδε. "Ὦ βασιλεῦ, εἶπον μὲν καὶ πρότερόν τοι
saying this O king I-said indeed also before to-you
ὅτι ἐπεί με Ζεὺς ἔδωκέ τοι, τὸ ἂν ὁρῶ σφάλμα ἐὸν οἴκῳ
that since me Zeus gave to-you what — I-see stumbling being for-house
τῷ σῷ, κατὰ δύναμιν ἀποτρέψειν· τὰ δὲ μοι παθήματα
the your according-to power to-avert the and my sufferings
ἐόντα ἀχάριτα μαθήματα γέγονε. εἰ μὲν ἀθάνατος δοκέεις
being unpleasant lessons have-become if indeed immortal you-think
εἶναι καὶ στρατιῆς τοιαύτης ἄρχειν, οὐδὲν ἂν εἴη
to-be and army such to-command no — would-be
πρῆγμα γνώμας ἐμὲ σοὶ ἀποφαίνεσθαι· εἰ δ' ἔγνωκας ὅτι
need opinions me to-you to-declare if but you-know that
ἄνθρωπος καὶ σὺ εἶς καὶ ἑτέρων τοιῶνδε ἄρχεις, ἐκεῖνο
a-man also you are and others such you-rule that
πρῶτον μάθε, ὡς κύκλος τῶν ἀνθρωπηίων ἐστὶ πρηγμάτων,
first learn that a-wheel of-the human is affairs
περιφερόμενος δὲ οὐκ ἐᾷ αἰεὶ τοὺς αὐτοὺς εὐτυχέειν.
revolving and not allows always the same to-prosper
ἤδη ὦν ἔχω γνώμην περὶ τοῦ προκειμένου πρήγματος
now then I-have an-opinion about the proposed matter
τὰ ἔμπαλιν ἢ οὗτοι. εἰ γὰρ ἐθελήσομεν ἐσδέξασθαι τοὺς
the opposite than these if for we-shall-choose to-receive the

πολεμίους ἐς τὴν χώρην, ὅδε τοι ἐν αὐτῷ κίνδυνος ἔνι·
enemies into the land this for-you in it danger is-in
ἑσσωθεὶς μὲν προσαπολλύεις πᾶσαν τὴν ἀρχήν. δῆλα γὰρ
defeated indeed you-lose-besides all the empire clear for
δὴ ὅτι νικῶντες Μασσαγέται οὐ τὸ ὀπίσω φεύξονται ἀλλ'
indeed that winning Massagetae not the back will-flee but
ἐπ' ἀρχὰς τὰς σὰς ἐλῶσι. νικῶν δὲ οὐ νικᾷς τοσοῦτον
against provinces the your will-march winning but not you-win so-much
ὅσον εἰ διαβὰς ἐς τὴν ἐκείνων, νικῶν Μασσαγέτας,
as-much-as if having-crossed into the of-those(-land) defeating Massagetae
ἔποιο φεύγουσι. τὠυτὸ γὰρ ἀντιθήσω ἐκείνῳ, ὅτι
you-should-follow fleeing the-same for I-shall-set-against to-that that
νικήσας τοὺς ἀντιουμένους ἐλᾷς ἰθὺ τῆς ἀρχῆς
having-defeated the opposing you-will-march straight-for the realm
τῆς Τομύριος. χωρίς τε τοῦ ἀπηγημένου αἰσχρὸν
— of-Tomyris apart both from-the(-thing) related shameful
καὶ οὐκ ἀνασχετὸν Κῦρόν γε τὸν Καμβύσεω γυναικὶ
and not tolerable Cyrus at-least the(-son) of-Cambyses to-a-woman
εἴξαντα ὑποχωρῆσαι τῆς χώρης. νῦν ὦν μοι δοκέει
having-yielded to-withdraw from-the land now then to-me it-seems
διαβάντας προελθεῖν ὅσον ἂν ἐκεῖνοι ὑπεξίωσι, ἐνθεῦτεν
having-crossed to-advance as-far-as — they withdraw from-there
δὲ τάδε ποιεῦντας πειρᾶσθαι ἐκείνων περιγενέσθαι. ὡς γὰρ
and this doing to-try them to-overcome as for
ἐγὼ πυνθάνομαι, Μασσαγέται εἰσὶ ἀγαθῶν τε Περσικῶν
I learn Massagetae are of-good-things both Persian
ἄπειροι καὶ καλῶν μεγάλων ἀπαθέες. τούτοισι ὦν τοῖσι
inexperienced and of-fine-things great unacquainted for-these then the
ἀνδράσι τῶν προβάτων ἀφειδέως πολλὰ κατακόψαντας
men of-the sheep unsparingly many having-slaughtered
καὶ σκευάσαντας προθεῖναι ἐν τῷ στρατοπέδῳ τῷ ἡμετέρῳ
and having-dressed to-set-out in the camp the our

δαῖτα, πρὸς δὲ καὶ κρητῆρας ἀφειδέως οἴνου ἀκρήτου καὶ
a-feast besides and also bowls unsparingly of-wine unmixed and
σιτία παντοῖα· ποιήσαντας δὲ ταῦτα, ὑπολιπομένους τῆς
food of-all-kinds having-done and these-things having-left-behind of-the
στρατιῆς τὸ φλαυρότατον, τοὺς λοιποὺς αὖτις ἐξαναχωρέειν
army the worst the rest again to-withdraw
ἐπὶ τὸν ποταμόν. ἢν γὰρ ἐγὼ γνώμης μὴ ἁμάρτω, κεῖνοι
to the river if for I in-judgment not err they
ἰδόμενοι ἀγαθὰ πολλὰ τρέψονταί τε πρὸς αὐτὰ καὶ ἡμῖν
having-seen good-things many will-turn both to them and for-us
τὸ ἐνθεῦτεν λείπεται ἀπόδεξις ἔργων μεγάλων."
the thereafter remains display of-deeds great
Γνῶμαι μὲν αὗται συνέστασαν· Κῦρος δὲ μετεὶς τὴν 208
Opinions indeed these stood-together Cyrus and having-let-go the
προτέρην γνώμην, τὴν Κροίσου δὲ ἑλόμενος, προηγόρευε
former opinion the of-Croesus but having-chosen announced
Τομύρι ἐξαναχωρέειν ὡς αὐτοῦ διαβησομένου ἐπ' ἐκείνην.
to-Tomyris to-withdraw as himself going-to-cross against her
ἡ μὲν δὴ ἐξανεχώρεε κατὰ ὑπέσχετο πρῶτα· Κῦρος
she indeed then withdrew as she-had-promised first Cyrus
δὲ Κροῖσον ἐς τὰς χεῖρας ἐσθεὶς τῷ ἑωυτοῦ παιδὶ
and Croesus into the hands having-put of-the his-own son
Καμβύσῃ, τῷ περ τὴν βασιληίην ἐδίδου, καὶ πολλὰ
Cambyses to-whom indeed the kingship he-was-giving and much
ἐντειλάμενός οἱ τιμᾶν τε αὐτὸν καὶ εὖ ποιέειν, ἢν
having-charged to-him to-honor both him and well to-treat if
ἡ διάβασις ἡ ἐπὶ Μασσαγέτας μὴ ὀρθωθῇ, ταῦτα
the crossing the(-one) against Massagetae not succeed these-things
ἐντειλάμενος καὶ ἀποστείλας τούτους ἐς Πέρσας, αὐτὸς
having-charged and having-sent-off these to Persians himself
διέβαινε τὸν ποταμὸν καὶ ὁ στρατὸς αὐτοῦ.
crossed the river and the army of-him

209 Ἐπείτε δὲ ἐπεραιώθη τὸν Ἀράξεα, νυκτὸς ἐπελθούσης
When and he-had-crossed the Araxes night having-come
εἶδε ὄψιν εὖδων ἐν τῶν Μασσαγετέων τῇ χώρῃ τοιήνδε·
he-saw a-vision sleeping in of-the Massagetae the land such
ἐδόκεε ὁ Κῦρος ἐν τῷ ὕπνῳ ὁρᾶν τῶν Ὑστάσπεος
thought — Cyrus in the sleep to-see of-the of-Hystaspes
παίδων τὸν πρεσβύτατον ἔχοντα ἐπὶ τῶν ὤμων πτέρυγας
sons the eldest having on the shoulders wings
καὶ τουτέων τῇ μὲν τὴν Ἀσίην τῇ δὲ τὴν
and of-these with-the(-one) indeed — Asia with-the(-other) and —
Εὐρώπην ἐπισκιάζειν. Ὑστάσπεϊ δὲ τῷ Ἀρσάμεος ἐόντι
Europe to-overshadow to-Hystaspes and the(-son) of-Arsames being
ἀνδρὶ Ἀχαιμενίδῃ ἦν τῶν παίδων Δαρεῖος πρεσβύτατος,
a-man Achaemenid was of-the sons Darius eldest
ἐὼν τότε ἡλικίην ἐς εἴκοσί κου μάλιστα ἔτεα, καὶ
being then in-age to twenty somewhere about years and
οὗτος κατελέλειπτο ἐν Πέρσῃσι· οὐ γὰρ εἶχέ κω ἡλικίην
he had-been-left-behind among Persians not for he-had yet age
στρατεύεσθαι. ἐπεὶ ὦν δὴ ἐξηγέρθη ὁ Κῦρος, ἐδίδου
to-serve when then indeed awoke — Cyrus he-gave
λόγον ἑωυτῷ περὶ τῆς ὄψιος. ὡς δέ οἱ ἐδόκεε μεγάλη
account to-himself about the vision as and to-him seemed great
εἶναι ἡ ὄψις, καλέσας Ὑστάσπεα καὶ ἀπολαβὼν μοῦνον
to-be the vision having-called Hystaspes and having-taken-aside alone
εἶπε "Ὑστασπες, παῖς σὸς ἐπιβουλεύων ἐμοί τε καὶ
he-said Hystaspes son your plotting against-me both and
τῇ ἐμῇ ἀρχῇ ἑάλωκε. ὡς δὲ ταῦτα ἀτρεκέως οἶδα, ἐγὼ
the my rule has-been-caught how and these-things exactly I-know I
σημανέω· ἐμεῦ θεοὶ κήδονται καί μοι πάντα προδεικνύουσι
shall-show for-me gods care and to-me all foreshow
τὰ ἐπιφερόμενα. ἤδη ὦν ἐν τῇ παροιχομένῃ νυκτὶ
the(-things) coming already then in the past night

εὕδων εἶδον τῶν σῶν παίδων τὸν πρεσβύτατον ἔχοντα
sleeping I-saw of-the your sons the eldest having
ἐπὶ τῶν ὤμων πτέρυγας καὶ τουτέων τῇ μὲν τὴν
on the shoulders wings and of-these with-the(-one) indeed —
Ἀσίην τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. οὔκων
Asia with-the(-other) and — Europe to-overshadow not-so-then
ἐστὶ μηχανὴ ἀπὸ τῆς ὄψιος ταύτης οὐδεμία τὸ μὴ ἐκεῖνον
there-is means from the vision this any the not him
ἐπιβουλεύειν ἐμοί· σύ νυν τὴν ταχίστην πορεύεο ὀπίσω ἐς
to-plot against-me you then the fastest go back to
Πέρσας καὶ ποίεε ὅκως, ἐπεὰν ἐγὼ τάδε καταστρεψάμενος
Persians and act so-that when I these having-subdued
ἔλθω ἐκεῖ, ὥς μοι καταστήσεις τὸν παῖδα ἐς ἔλεγχον."
come there that to-me you-will-bring the son to examination
Κῦρος μὲν δοκέων οἱ Δαρεῖον ἐπιβουλεύειν ἔλεγε τάδε· 210
Cyrus indeed thinking against-him Darius to-plot said this
τῷ δὲ ὁ δαίμων προέφαινε ὡς αὐτὸς μὲν τελευτήσειν
to-him but the deity was-foreshowing that himself indeed to-die
αὐτοῦ ταύτῃ μέλλοι, ἡ δὲ βασιληίη αὐτοῦ περιχωρέοι
right there was-going the and kingship of-him would-pass
ἐς Δαρεῖον. ἀμείβεται δὴ ὧν ὁ Ὑστάσπης τοῖσιδε. "Ὦ
to Darius answers indeed then — Hystaspes with-these O
βασιλεῦ, μὴ εἴη ἀνὴρ Πέρσης γεγονὼς ὅστις τοι
king not may-there-be a-man Persian born who against-you
ἐπιβουλεύσειε, εἰ δ' ἔστι, ἀπόλοιτο ὡς τάχιστα· ὃς ἀντὶ
would-plot if but there-is may-he-perish as soonest who instead-of
μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι, ἀντὶ δὲ
indeed slaves made free Persians to-be instead-of and
ἄρχεσθαι ὑπ' ἄλλων ἄρχειν ἁπάντων. εἰ δέ τίς τοι ὄψις
to-be-ruled by others to-rule all if and some to-you vision

ἀπαγγέλλει παῖδα τὸν ἐμὸν νεώτερα βουλεύειν περὶ σέο, ἐγώ
announces son the my revolution to-plot about you I
τοι παραδίδωμι χρᾶσθαι αὐτῷ τοῦτο ὅ τι σὺ βούλεαι."
to-you hand-over(-him) to-use him this what ever you wish
211 Ὑστάσπης μὲν τούτοισι ἀμειψάμενος καὶ διαβὰς τὸν
Hystaspes indeed with-these having-answered and having-crossed the
Ἀράξεα ἤιε ἐς Πέρσας φυλάξων Κύρῳ τὸν παῖδα Δαρεῖον,
Araxes went to Persians to-guard for-Cyrus the son Darius
Κῦρος δὲ προελθὼν ἀπὸ τοῦ Ἀράξεω ἡμέρης ὁδὸν ἐποίεε
Cyrus and having-advanced from the Araxes a-day's journey acted
κατὰ τὰς Κροίσου ὑποθήκας. μετὰ δὲ ταῦτα Κύρου τε
according-to the of-Croesus counsels after and these-things Cyrus both
καὶ Περσέων τοῦ καθαροῦ στρατοῦ ἀπελάσαντος ὀπίσω
and of-Persians the effective army having-marched-off back
ἐπὶ τὸν Ἀράξεα, λειφθέντος δὲ τοῦ ἀχρηίου, ἐπελθοῦσα
to the Araxes left-behind and the useless having-come-upon
τῶν Μασσαγετέων τριτημορὶς τοῦ στρατοῦ τούς τε
of-the Massagetae a-third of-the army the both
λειφθέντας τῆς Κύρου στρατιῆς ἐφόνευε ἀλεξομένους καὶ
left-behind of-the of-Cyrus army slew defending-themselves and
τὴν προκειμένην ἰδόντες δαῖτα, ὡς ἐχειρώσαντο τοὺς
the laid-out having-seen feast when they-had-overcome the
ἐναντίους, κλιθέντες ἐδαίνυντο, πληρωθέντες δὲ φορβῆς καὶ
opponents having-reclined feasted having-been-filled and with-food and
οἴνου ηὗδον. οἱ δὲ Πέρσαι ἐπελθόντες πολλοὺς μὲν σφέων
wine slept the and Persians having-come-upon many indeed of-them
ἐφόνευσαν, πολλῷ δ' ἔτι πλεῦνας ἐζώγρησαν καὶ ἄλλους
slew by-much and still more took-alive both others
καὶ τὸν τῆς βασιλείης Τομύριος παῖδα στρατηγέοντα
and the of-the queen Tomyris son commanding
Μασσαγετέων, τῷ οὔνομα ἦν Σπαργαπίσης.
Massagetae to-whom name was Spargapises

Ἡ δὲ πυθομένη τά τε περὶ τὴν στρατιὴν γεγονότα 212
She and having-learned the(-things) both about the army having-happened
καὶ τὰ περὶ τὸν παῖδα, πέμπουσα κήρυκα παρὰ
and the(-things) about the son sending a-herald to
Κῦρον ἔλεγε τάδε. “Ἄπληστε αἵματος Κῦρε, μηδὲν
Cyrus said this Insatiable of-blood Cyrus not-at-all
ἐπαερθῇς τῷ γεγονότι τῷδε πρήγματι, εἰ ἀμπελίνῳ
be-elated at-the having-happened this deed if by-the-vine's
καρπῷ, τῷ περ αὐτοὶ ἐμπιπλάμενοι μαίνεσθε οὕτω
fruit with-which indeed yourselves filling-yourselves you-rave so
ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλέειν ὑμῖν
that going-down the wine into the body to-float-up for-you
ἔπεα κακά, τοιούτῳ φαρμάκῳ δολώσας ἐκράτησας παιδὸς
words evil with-such drug having-tricked you-overcame son
τοῦ ἐμοῦ, ἀλλ᾽ οὐ μάχῃ κατὰ τὸ καρτερόν. νῦν ὧν μευ
the my but not in-battle by the strength now then of-me
εὖ παραινεούσης ὑπόλαβε τὸν λόγον· ἀποδούς μοι τὸν
well advising accept the word having-given-back to-me the
παῖδα ἄπιθι ἐκ τῆσδε τῆς χώρης ἀζήμιος, Μασσαγετέων
son depart from this the land unpunished of-Massagetae
τριτημορίδι τοῦ στρατοῦ κατυβρίσας. εἰ δὲ ταῦτα οὐ
over-a-third of-the army having-outraged if but these-things not
ποιήσεις, ἥλιον ἐπόμνυμί τοι τὸν Μασσαγετέων δεσπότην,
you-will-do the-sun I-swear to-you the of-Massagetae lord
ἦ μέν σε ἐγὼ καὶ ἄπληστον ἐόντα αἵματος κορέσω.”
truly indeed you I even insatiable being of-blood shall-glut
Κῦρος μὲν ἐπέων οὐδένα τούτων ἀνενειχθέντων ἐποιέετο 213
Cyrus indeed of-words no of-these reported made
λόγον· ὁ δὲ τῆς βασιλείης Τομύριος παῖς Σπαργαπίσης, ὥς
account the and of-the queen Tomyris son Spargapises when
μιν ὅ τε οἶνος ἀνῆκε καὶ ἔμαθε ἵνα ἦν κακοῦ, δεηθεὶς
him the both wine released and he-learned where he-was of-evil having-asked

Κύρου ἐκ τῶν δεσμῶν λυθῆναι ἔτυχε, ὡς δὲ ἐλύθη
Cyrus from the bonds to-be-loosed obtained(-it) when and he-was-loosed
τε τάχιστα καὶ τῶν χειρῶν ἐκράτησε, διεργάζεται ἑωυτόν.
both soonest and of-the hands got-mastery he-kills himself
214 Καὶ δὴ οὗτος μὲν τρόπῳ τοιούτῳ τελευτᾷ· Τόμυρις δέ,
And indeed he indeed in-way such dies Tomyris and
ὡς οἱ Κῦρος οὐκ ἐσήκουσε, συλλέξασα πᾶσαν τὴν ἑωυτῆς
when to-her Cyrus not listened having-gathered all the her-own
δύναμιν συνέβαλε Κύρῳ. ταύτην τὴν μάχην, ὅσαι δὴ
power engaged with-Cyrus this the battle as-many-as indeed
βαρβάρων ἀνδρῶν μάχαι ἐγένοντο, κρίνω ἰσχυροτάτην
of-barbarian men battles were I-judge fiercest
γενέσθαι, καὶ δὴ καὶ πυνθάνομαι οὕτω τοῦτο γενόμενον.
to-have-been and indeed also I-learn thus this having-happened
πρῶτα μὲν γὰρ λέγεται αὐτοὺς διαστάντας ἐς ἀλλήλους
first indeed for it-is-said them standing-apart at each-other
τοξεύειν, μετὰ δὲ ὡς σφι τὰ βέλεα ἐξετετόξευτο,
to-shoot afterward and when by-them the arrows had-been-shot-off
συμπεσόντας τῇσι αἰχμῇσί τε καὶ τοῖσι ἐγχειριδίοισι
having-closed with-the spears both and the daggers
συνέχεσθαι. χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι
to-be-locked time both indeed for long to-have-stood
μαχομένους καὶ οὐδετέρους ἐθέλειν φεύγειν· τέλος δὲ οἱ
fighting and neither to-be-willing to-flee finally and the
Μασσαγέται περιεγένοντο. ἥ τε δὴ πολλὴ τῆς Περσικῆς
Massagetae prevailed the both indeed most of-the Persian
στρατιῆς αὐτοῦ ταύτῃ διεφθάρη καὶ δὴ καὶ αὐτὸς Κῦρος
army right there was-destroyed and indeed also himself Cyrus
τελευτᾷ, βασιλεύσας τὰ πάντα ἑνὸς δέοντα τριήκοντα ἔτεα.
dies having-reigned the all one lacking thirty years
ἀσκὸν δὲ πλήσασα αἵματος ἀνθρωπηίου Τόμυρις ἐδίζητο
a-skin and having-filled with-blood human Tomyris sought

ἐν τοῖσι τεθνεῶσι τῶν Περσέων τὸν Κύρου νέκυν, ὡς
among the dead of-the Persians the of-Cyrus corpse when
δὲ εὗρε, ἐναπῆκε αὐτοῦ τὴν κεφαλὴν ἐς τὸν ἀσκόν,
and she-found she-dipped of-it the head into the skin
λυμαινομένη δὲ τῷ νεκρῷ ἐπέλεγε τάδε· "Σὺ μὲν ἐμὲ ζῶσάν
outraging and the corpse she-said this You indeed me living
τε καὶ νικῶσάν σε μάχῃ ἀπώλεσας, παῖδα τὸν ἐμὸν ἑλὼν
both and conquering you in-battle ruined son the my having-taken
δόλῳ· σὲ δ' ἐγώ, κατά περ ἠπείλησα, αἵματος κορέσω."
by-guile you but I as indeed I-threatened with-blood shall-glut
τὰ μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου,
the(-things) indeed then regarding the of-Cyrus end of-the life
πολλῶν λόγων λεγομένων, ὅδε μοι ὁ πιθανώτατος εἴρηται.
many stories being-told this by-me the most-credible has-been-told
Μασσαγέται δὲ ἐσθῆτά τε ὁμοίην τῇ Σκυθικῇ φορέουσι 215
Massagetae and clothing both like to-the Scythian wear
καὶ δίαιταν ἔχουσι, ἱππόται δὲ εἰσὶ καὶ ἄνιπποι
and way-of-life have horsemen and they-are and horseless
(ἀμφοτέρων γὰρ μετέχουσι) καὶ τοξόται τε καὶ αἰχμοφόροι,
of-both for they-partake and archers both and spearmen
σαγάρις νομίζοντες ἔχειν. χρυσῷ δὲ καὶ χαλκῷ τὰ
battle-axes being-accustomed to-have gold and also bronze the
πάντα χρέωνται· ὅσα μὲν γὰρ ἐς αἰχμὰς καὶ ἄρδις
all they-use as-much-as indeed for for spear-points and arrowheads
καὶ σαγάρις, χαλκῷ τὰ πάντα χρέωνται, ὅσα δὲ
and battle-axes bronze the all they-use as-much-as and
περὶ κεφαλὴν καὶ ζωστῆρας καὶ μασχαλιστῆρας, χρυσῷ
about head and belts and girdles with-gold
κοσμέονται. ὣς δ' αὔτως τῶν ἵππων τὰ μὲν περὶ τὰ
are-adorned so and likewise of-the horses the(-parts) indeed about the
στέρνα χαλκέους θώρηκας περιβάλλουσι, τὰ δὲ περὶ
chests bronze breastplates they-put-around the(-parts) and about

τοὺς χαλινοὺς καὶ στόμια καὶ φάλαρα χρυσῷ. σιδήρῳ
the bridles and bits and cheek-pieces with-gold iron
δὲ οὐδ' ἀργύρῳ χρέωνται οὐδέν· οὐδὲ γὰρ οὐδέ σφι
but nor silver they-use at-all nor for even for-them
ἐστὶ ἐν τῇ χώρῃ, ὁ δὲ χρυσὸς καὶ ὁ χαλκὸς ἄπλετος.
is in the land the but gold and the bronze immense
216 Νόμοισι δὲ χρέωνται τοιοῖσιδε. γυναῖκα μὲν γαμέει
Customs and they-use such a-wife indeed marries
ἕκαστος, ταύτῃσι δὲ ἐπίκοινα χρέωνται· τὸ γὰρ Σκύθας
each these but in-common they-use what for Scythians
φασὶ Ἕλληνες ποιέειν, οὐ Σκύθαι εἰσὶ οἱ ποιέοντες ἀλλὰ
say Greeks to-do not Scythians are the(-ones) doing but
Μασσαγέται· τῆς γὰρ ἐπιθυμήσῃ γυναικὸς Μασσαγέτης
Massagetae whom for desires woman a-Massagetan
ἀνήρ, τὸν φαρετρεῶνα ἀποκρεμάσας πρὸ τῆς ἁμάξης
man the quiver having-hung before the wagon
μίσγεται ἀδεῶς. οὖρος δὲ ἡλικίης σφι πρόκειται ἄλλος
lies-with(-her) without-fear limit and of-age for-them is-set other
μὲν οὐδείς· ἐπεὰν δὲ γέρων γένηται κάρτα, οἱ προσήκοντές
indeed none when but old he-becomes very the kinsmen
οἱ πάντες συνελθόντες θύουσί μιν καὶ ἄλλα πρόβατα
of-him all having-come-together sacrifice him and other sheep
ἅμα αὐτῷ, ἑψήσαντες δὲ τὰ κρέα κατευωχέονται.
together-with him having-boiled and the flesh they-feast-on
ταῦτα μὲν τὰ ὀλβιώτατά σφι νενόμισται, τὸν δὲ νούσῳ
these indeed the happiest for-them is-held the(-one) but by-disease
τελευτήσαντα οὐ κατασιτέονται ἀλλὰ γῇ κρύπτουσι,
having-died not they-eat but in-earth bury
συμφορὴν ποιεύμενοι ὅτι οὐκ ἵκετο ἐς τὸ τυθῆναι. σπείρουσι
misfortune reckoning(-it) that not he-came to the to-be-sacrificed they-sow
δὲ οὐδέν, ἀλλ' ἀπὸ κτηνέων ζώουσι καὶ ἰχθύων· οἱ δὲ
and nothing but from cattle they-live and fish which and

ἄφθονοί σφι ἐκ τοῦ Ἀράξεω ποταμοῦ παραγίνονται·
plentiful for-them from the Araxes river come
γαλακτοπόται δ᾽ εἰσί. θεῶν δὲ μοῦνον ἥλιον σέβονται,
milk-drinkers and they-are of-gods and alone the-sun they-worship
τῷ θύουσι ἵππους. νόος δὲ οὗτος τῆς θυσίης· τῶν θεῶν
to-whom they-sacrifice horses intent and this of-the sacrifice of-the gods
τῷ ταχίστῳ πάντων τῶν θνητῶν τὸ τάχιστον δατέονται.
to-the swiftest of-all the mortals the swiftest they-allot

BOOK II

I · THE OLDEST PEOPLE

Cambyses, son of Cyrus and Cassandane, succeeds his father and marches on Egypt, taking Ionians and Aeolians with him. The Egyptians once thought themselves the oldest of men, until Psammetichus had two newborn children raised by a shepherd among goats, never hearing a word; their first word, bekos, proved to be Phrygian for bread, and the Egyptians yielded the Phrygians precedence. Herodotus heard this from the priests of Hephaestus at Memphis, tested it at Thebes and Heliopolis, and will repeat little of their sacred lore. The Egyptians, they say, first found the twelve-month year, named the twelve gods, and raised altars, images, and temples; Min was their first human king, when all Egypt but Thebes was marsh.

Τελευτήσαντος δὲ Κύρου παρέλαβε τὴν βασιληίην 1
Having-died and Cyrus received the kingship
Καμβύσης, Κύρου ἐὼν παῖς καὶ Κασσανδάνης τῆς
Cambyses of-Cyrus being son and of-Cassandane the
Φαρνάσπεω θυγατρός, τῆς προαποθανούσης Κῦρος
of-Pharnaspes daughter for-whom having-died-before Cyrus
αὐτός τε μέγα πένθος ἐποιήσατο καὶ τοῖσι ἄλλοισι
himself both great mourning made and to-the others
προεῖπε πᾶσι τῶν ἦρχε πένθος ποιέεσθαι. ταύτης δὴ τῆς
proclaimed all whom he-ruled mourning to-make of-this indeed the
γυναικὸς ἐὼν παῖς καὶ Κύρου Καμβύσης Ἴωνας μὲν καὶ
woman being son and of-Cyrus Cambyses Ionians indeed and
Αἰολέας ὡς δούλους πατρωίους ἐόντας ἐνόμιζε, ἐπὶ δὲ
Aeolians as slaves inherited being regarded against and
Αἴγυπτον ἐποιέετο στρατηλασίην ἄλλους τε παραλαβὼν
Egypt made an-expedition others both having-taken-along
τῶν ἦρχε καὶ δὴ καὶ Ἑλλήνων τῶν ἐπεκράτεε.
whom he-ruled and indeed also of-Greeks whom he-ruled-over

2 Οἱ δὲ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμήτιχον σφέων
The and Egyptians before indeed than Psammetichus of-them
βασιλεῦσαι, ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι πάντων
to-reign thought themselves first to-have-been of-all
ἀνθρώπων· ἐπειδὴ δὲ Ψαμμήτιχος βασιλεύσας ἠθέλησε
men since and Psammetichus having-become-king wished
εἰδέναι οἵτινες γενοίατο πρῶτοι, ἀπὸ τούτου νομίζουσι
to-know who were first from this they-think
Φρύγας προτέρους γενέσθαι ἑωυτῶν, τῶν δὲ ἄλλων
Phrygians earlier to-have-been than-themselves of-the and others
ἑωυτούς. Ψαμμήτιχος δὲ ὡς οὐκ ἐδύνατο πυνθανόμενος
themselves Psammetichus and when not could inquiring
πόρον οὐδένα τούτου ἀνευρεῖν, οἳ γενοίατο πρῶτοι
means any of-this to-find who were first
ἀνθρώπων, ἐπιτεχνᾶται τοιόνδε. παιδία δύο νεογνὰ
of-men contrives the-following children two new-born
ἀνθρώπων τῶν ἐπιτυχόντων δίδωσι ποιμένι τρέφειν ἐς
of-people the ordinary gives to-a-shepherd to-rear among
τὰ ποίμνια τροφήν τινα τοιήνδε, ἐντειλάμενος μηδένα
the flocks rearing some such having-charged(-him) no-one
ἀντίον αὐτῶν μηδεμίαν φωνὴν ἱέναι, ἐν στέγῃ δὲ ἐρήμῃ
before them any word to-utter in a-room and lonely
ἐπ᾽ ἑωυτῶν κέεσθαι αὐτά, καὶ τὴν ὥρην ἐπαγινέειν σφι
by themselves to-lie them and at-the hour to-bring to-them
αἶγας, πλήσαντα δὲ γάλακτος τἆλλα διαπρήσσεσθαι·
goats having-filled and with-milk the-rest to-do
ταῦτα δὲ ἐποίεέ τε καὶ ἐνετέλλετο Ψαμμήτιχος θέλων
these-things and did both and commanded Psammetichus wishing
ἀκοῦσαι τῶν παιδίων, ἀπαλλαχθέντων τῶν ἀσήμων
to-hear of-the children rid of-the meaningless
κνυζημάτων, ἥντινα φωνὴν ῥήξουσι πρώτην· τά
whimperings what word they-will-break-out-with first which

περ ὦν καὶ ἐγένετο. ὡς γὰρ διέτης χρόνος ἐγεγόνεε
indeed then also happened when for two-year time had-passed
ταῦτα τῷ ποιμένι πρήσσοντι, ἀνοίγοντι τὴν θύρην καὶ
these-things to-the shepherd doing opening the door and
ἐσιόντι τὰ παιδία ἀμφότερα προσπίπτοντα βεκὸς ἐφώνεον,
entering the children both falling-before(-him) bekos uttered
ὀρέγοντα τὰς χεῖρας. τὰ μὲν δὴ πρῶτα ἀκούσας ἥσυχος
stretching-out the hands the indeed then first having-heard quiet
ἦν ὁ ποιμήν· ὡς δὲ πολλάκις φοιτέοντι καὶ ἐπιμελομένῳ
was the shepherd when and often coming and tending
πολλὸν ἦν τοῦτο τὸ ἔπος, οὕτω δὴ σημήνας τῷ
much was this the word thus indeed having-told to-the
δεσπότῃ ἤγαγε τὰ παιδία κελεύσαντος ἐς ὄψιν τὴν
master he-brought the children having-ordered into sight the
ἐκείνου. ἀκούσας δὲ καὶ αὐτὸς ὁ Ψαμμήτιχος ἐπυνθάνετο
his having-heard and also himself — Psammetichus inquired
οἵτινες ἀνθρώπων βεκός τι καλέουσι, πυνθανόμενος δὲ
who of-men bekos something call inquiring and
εὕρισκε Φρύγας καλέοντας τὸν ἄρτον. οὕτω συνεχώρησαν
he-found Phrygians calling the bread thus conceded
Αἰγύπτιοι καὶ τοιούτῳ σταθμησάμενοι πρήγματι τοὺς
Egyptians and by-such having-judged matter the
Φρύγας πρεσβυτέρους εἶναι ἑωυτῶν. ὧδε μὲν γενέσθαι
Phrygians older to-be than-themselves thus indeed to-have-happened
τῶν ἱρέων τοῦ Ἡφαίστου τοῦ ἐν Μέμφι ἤκουον· Ἕλληνες
from-the priests — of-Hephaestus the in Memphis I-heard Greeks
δὲ λέγουσι ἄλλα τε μάταια πολλὰ καὶ ὡς γυναικῶν
but say other both foolish many and that of-women
τὰς γλώσσας ὁ Ψαμμήτιχος ἐκταμὼν τὴν δίαιταν οὕτω
the tongues — Psammetichus having-cut-out the life thus
ἐποιήσατο τῶν παίδων παρὰ ταύτῃσι τῇσι γυναιξί.
made of-the children with these the women

3 Κατὰ μὲν δὴ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον,
Regarding indeed then the rearing of-the children so-much they-said
ἤκουσα δὲ καὶ ἄλλα ἐν Μέμφι ἐλθὼν ἐς λόγους τοῖσι
I-heard and also other-things in Memphis having-come into talk with-the
ἱρεῦσι τοῦ Ἡφαίστου. καὶ δὴ καὶ ἐς Θήβας τε καὶ ἐς
priests — of-Hephaestus and indeed also to Thebes both and to
Ἡλίου πόλιν αὐτῶν τούτων εἵνεκεν ἐτραπόμην, ἐθέλων
Sun's city very these for-the-sake I-turned wishing
εἰδέναι εἰ συμβήσονται τοῖσι λόγοισι τοῖσι ἐν Μέμφι·
to-know whether they-will-agree with-the accounts the(-ones) in Memphis
οἱ γὰρ Ἡλιοπολῖται λέγονται Αἰγυπτίων εἶναι λογιώτατοι.
the for Heliopolitans are-said of-Egyptians to-be most-learned
τὰ μέν νυν θεῖα τῶν ἀπηγημάτων οἷα ἤκουον οὐκ
the indeed then divine of-the narratives such-as I-heard not
εἰμὶ πρόθυμος ἐξηγέεσθαι, ἔξω ἢ τὰ οὐνόματα αὐτῶν
I-am eager to-relate except than the names of-them
μοῦνον, νομίζων πάντας ἀνθρώπους ἴσον περὶ αὐτῶν
only believing all men equally about them
ἐπίστασθαι· τὰ δ' ἂν ἐπιμνησθέω αὐτῶν, ὑπὸ τοῦ λόγου
to-know what but — I-mention of-them by the account
ἐξαναγκαζόμενος ἐπιμνησθήσομαι.
being-compelled I-shall-mention

4 Ὅσα δὲ ἀνθρωπήια πρήγματα, ὧδε ἔλεγον ὁμολογέοντες
As-many-as but human matters thus they-said agreeing
σφίσι, πρώτους Αἰγυπτίους ἀνθρώπων ἁπάντων
among-themselves first Egyptians of-men all
ἐξευρεῖν τὸν ἐνιαυτόν, δυώδεκα μέρεα δασαμένους
to-have-discovered the year twelve parts having-divided
τῶν ὡρέων ἐς αὐτόν· ταῦτα δὲ ἐξευρεῖν ἐκ τῶν
of-the seasons into it these-things and to-have-discovered from the
ἀστέρων ἔλεγον· ἄγουσι δὲ τοσῷδε σοφώτερον Ἑλλήνων,
stars they-said they-reckon and by-so-much more-wisely than-Greeks

ἐμοὶ δοκέειν, ὅσῳ Ἕλληνες μὲν διὰ τρίτου ἔτεος
to-me to-seem as Greeks indeed every third year
ἐμβόλιμον ἐπεμβάλλουσι τῶν ὡρέων εἵνεκεν, Αἰγύπτιοι
an-intercalary(-month) insert of-the seasons for-the-sake Egyptians
δὲ τριηκοντημέρους ἄγοντες τοὺς δυώδεκα μῆνας ἐπάγουσι
but of-thirty-days reckoning the twelve months add
ἀνὰ πᾶν ἔτος πέντε ἡμέρας πάρεξ τοῦ ἀριθμοῦ, καί σφι ὁ
through every year five days beyond the number and for-them the
κύκλος τῶν ὡρέων ἐς τὠυτὸ περιὼν παραγίνεται. δυώδεκά
circle of-the seasons to the-same coming-round arrives twelve
τε θεῶν ἐπωνυμίας ἔλεγον πρώτους Αἰγυπτίους νομίσαι καὶ
both of-gods names they-said first Egyptians to-have-used and
Ἕλληνας παρὰ σφέων ἀναλαβεῖν, βωμούς τε καὶ ἀγάλματα
Greeks from them to-have-taken-over altars both and images
καὶ νηοὺς θεοῖσι ἀπονεῖμαι σφέας πρώτους καὶ ζῷα ἐν λίθοισι
and temples to-gods to-have-assigned them first and figures in stones
ἐγγλύψαι. καὶ τούτων μέν νυν τὰ πλέω ἔργῳ ἐδήλουν οὕτω
to-have-carved and of-these indeed then the most by-fact they-showed thus
γενόμενα. βασιλεῦσαι δὲ πρῶτον Αἰγύπτου ἄνθρωπον ἔλεγον
having-been to-have-reigned and first of-Egypt man they-said
Μῖνα· ἐπὶ τούτου, πλὴν τοῦ Θηβαϊκοῦ νομοῦ, πᾶσαν
Min in-the-time-of him except the Theban district all
Αἴγυπτον εἶναι ἕλος, καὶ αὐτῆς εἶναι οὐδὲν ὑπερέχον τῶν
Egypt to-be marsh and of-it to-be nothing standing-above of-the(-lands)
νῦν ἔνερθε λίμνης τῆς Μοίριος ἐόντων, ἐς τὴν ἀνάπλοος
now below lake — Moeris being to which voyage-up
ἀπὸ θαλάσσης ἑπτὰ ἡμερέων ἐστὶ ἀνὰ τὸν ποταμόν.
from sea seven days is up the river

Egypt is a gift of the Nile: a day's sail from shore the sounding line brings up mud. Herodotus measures the country, once a gulf the river silted, as it could silt up the Arabian Gulf within twenty thousand years. If the Delta alone were Egypt, as the Ionians say, the Egyptians once had no land; Ammon's oracle defines Egypt as all the land the Nile waters. Rejecting three theories of the summer flood, the etesian winds, Ocean, and melting snow, he holds that the sun draws water from it in winter. Its sources no one knows; he traces it four months beyond Elephantine, past Meroe to the Deserters, tells of the Nasamonians' journey to the small men, and compares it with the Ister.

5 Καὶ εὖ μοι ἐδόκεον λέγειν περὶ τῆς χώρης· δῆλα γὰρ
And well to-me they-seemed to-speak about the land clear for
δὴ καὶ μὴ προακούσαντι ἰδόντι δέ, ὅστις γε σύνεσιν
indeed even not having-heard-before having-seen but whoever at-least sense
ἔχει, ὅτι Αἴγυπτος, ἐς τὴν Ἕλληνες ναυτίλλονται, ἐστὶ
has that Egypt to which Greeks sail is
Αἰγυπτίοισι ἐπίκτητός τε γῆ καὶ δῶρον τοῦ ποταμοῦ,
for-Egyptians acquired both land and gift of-the river
καὶ τὰ κατύπερθε ἔτι τῆς λίμνης ταύτης μέχρι τριῶν
and the(-parts) above still the lake this up-to three
ἡμερέων πλόου, τῆς πέρι ἐκεῖνοι οὐδὲν ἔτι τοιόνδε
days' voyage which about they nothing further such
ἔλεγον, ἔστι δὲ ἕτερον τοιόνδε. Αἰγύπτου γὰρ φύσις ἐστὶ
said is and another such of-Egypt for nature is
τῆς χώρης τοιήδε. πρῶτα μὲν προσπλέων ἔτι καὶ ἡμέρης
of-the land such first indeed sailing-toward still even a-day's
δρόμον ἀπέχων ἀπὸ γῆς, κατεὶς καταπειρητηρίην
run being-distant from land having-let-down a-sounding-line

πηλόν τε ἀνοίσεις καὶ ἐν ἕνδεκα ὀργυιῇσι ἔσεαι.
mud both you-will-bring-up and in eleven fathoms you-will-be
τοῦτο μὲν ἐπὶ τοσοῦτο δηλοῖ πρόχυσιν τῆς γῆς ἐοῦσαν.
this indeed to so-far shows silting of-the land being
Αὖτις δὲ αὐτῆς ἐστι Αἰγύπτου μῆκος τὸ παρὰ 6
Again and itself is of-Egypt length the(-one) along
θάλασσαν ἑξήκοντα σχοῖνοι, κατὰ ἡμεῖς διαιρέομεν εἶναι
sea sixty schoeni as we define to-be
Αἴγυπτον ἀπὸ τοῦ Πλινθινήτεω κόλπου μέχρι Σερβωνίδος
Egypt from the Plinthinete gulf up-to Serbonian
λίμνης, παρ᾽ ἣν τὸ Κάσιον ὄρος τείνει· ταύτης ὦν
lake by which the Casian mountain stretches this then
ἄπο οἱ ἑξήκοντα σχοῖνοι εἰσί. ὅσοι μὲν γὰρ γεωπεῖναι
from the sixty schoeni are as-many-as indeed for land-poor
εἰσὶ ἀνθρώπων, ὀργυιῇσι μεμετρήκασι τὴν χώρην, ὅσοι
are of-men by-fathoms have-measured the land as-many-as
δὲ ἧσσον γεωπεῖναι, σταδίοισι, οἳ δὲ πολλὴν ἔχουσι,
and less land-poor by-stades those and much have
παρασάγγῃσι, οἳ δὲ ἄφθονον λίην, σχοίνοισι. δύναται δὲ
by-parasangs those and abundant very by-schoeni equals and
ὁ παρασάγγης τριήκοντα στάδια, ὁ δὲ σχοῖνος, μέτρον
the parasang thirty stades the and schoenus measure
ἐὸν Αἰγύπτιον, ἑξήκοντα στάδια.
being Egyptian sixty stades
Οὕτω ἂν εἴησαν Αἰγύπτου στάδιοι ἑξακόσιοι καὶ τρισχίλιοι 7
Thus — there-would-be of-Egypt stades six-hundred and three-thousand
τὸ παρὰ θάλασσαν. ἐνθεῦτεν μὲν καὶ μέχρι Ἡλίου πόλιος
the(-part) along sea from-here indeed and up-to Sun's city
ἐς τὴν μεσόγαιαν ἐστὶ εὐρέα Αἴγυπτος, ἐοῦσα πᾶσα ὑπτίη
to the inland is broad Egypt being all flat
τε καὶ ἔνυδρος καὶ ἰλύς. ἔστι δὲ ὁδὸς ἐς Ἡλίου πόλιν ἀπὸ
both and well-watered and mud there-is and road to Sun's city from

θαλάσσης ἄνω ἰόντι παραπλησίη τὸ μῆκος τῇ ἐξ Ἀθηνέων
sea up going like the length to-the from Athens
ὁδῷ τῇ ἀπὸ τῶν δυώδεκα θεῶν τοῦ βωμοῦ φερούσῃ ἔς τε
road the(-one) from of-the twelve gods the altar leading to both
Πῖσαν καὶ ἐπὶ τὸν νηὸν τοῦ Διὸς τοῦ Ὀλυμπίου. σμικρόν τι
Pisa and to the shrine — of-Zeus the Olympian small some
τὸ διάφορον εὕροι τις ἂν λογιζόμενος τῶν ὁδῶν τουτέων
the difference would-find one — reckoning of-the roads these
τὸ μὴ ἴσας μῆκος εἶναι, οὐ πλέον πεντεκαίδεκα σταδίων·
the not equal in-length to-be not more fifteen stades
ἡ μὲν γὰρ ἐς Πῖσαν ἐξ Ἀθηνέων καταδεῖ πεντεκαίδεκα
the indeed for to Pisa from Athens lacks fifteen
σταδίων μὴ εἶναι πεντακοσίων καὶ χιλίων, ἡ δὲ ἐς Ἡλίου
stades — to-be of-five-hundred and thousand the and to Sun's
πόλιν ἀπὸ θαλάσσης πληροῖ ἐς τὸν ἀριθμὸν τοῦτον.
city from sea fills to the number this

8 Ἀπὸ δὲ Ἡλίου πόλιος ἄνω ἰόντι στεινή ἐστι Αἴγυπτος.
From and Sun's city up going narrow is Egypt
τῇ μὲν γὰρ τῆς Ἀραβίης ὄρος παρατέταται,
on-the(-side) indeed for — of-Arabia a-mountain stretches-along
φέρον ἀπ' ἄρκτου πρὸς μεσαμβρίην τε καὶ νότον, αἰεὶ
running from north toward midday both and south always
ἄνω τεῖνον ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν· ἐν τῷ
up extending to the Red called sea in which
αἱ λιθοτομίαι ἔνεισι αἱ ἐς τὰς πυραμίδας κατατμηθεῖσαι
the quarries are the(-ones) for the pyramids cut
τὰς ἐν Μέμφι. ταύτῃ μὲν λῆγον ἀνακάμπτει ἐς
the(-ones) at Memphis here indeed ending turns-back to
τὰ εἴρηται τὸ ὄρος· τῇ δὲ αὐτὸ ἑωυτοῦ ἐστι
which(-parts) have-been-mentioned the mountain where and itself of-itself is
μακρότατον, ὡς ἐγὼ ἐπυνθανόμην, δύο μηνῶν αὐτὸ εἶναι
longest as I learned two months it to-be

τῆς ὁδοῦ ἀπὸ ἠοῦς πρὸς ἑσπέρην, τὰ δὲ πρὸς τὴν ἠῶ
of-the journey from east to west the and toward the east
λιβανωτοφόρα αὐτοῦ τὰ τέρματα εἶναι. τοῦτο μέν νυν τὸ
frankincense-bearing of-it the limits to-be this indeed then the
ὄρος τοιοῦτο ἐστί, τὸ δὲ πρὸς Λιβύης τῆς Αἰγύπτου ὄρος
mountain such is the and toward Libya — of-Egypt mountain
ἄλλο πέτρινον τείνει, ἐν τῷ αἱ πυραμίδες ἔνεισι, ψάμμῳ
another rocky extends in which the pyramids are with-sand
κατειλυμένον, κατὰ τὸν αὐτὸν τρόπον καὶ τοῦ Ἀραβίου
covered in the same way as of-the Arabian
τὰ πρὸς μεσαμβρίην φέροντα. τὸ ὦν δὴ ἀπὸ Ἡλίου
the(-parts) toward midday running the then indeed from Sun's
πόλιος οὐκέτι πολλὸν χωρίον ὡς εἶναι Αἰγύπτου, ἀλλ'
city no-longer much space as to-be of-Egypt but
ὅσον τε ἡμερέων τεσσέρων καὶ δέκα ἀναπλόου ἐστὶ στεινὴ
about — of-days four and ten of-voyage-up is narrow
Αἴγυπτος, ἐοῦσα τῶν ὀρέων τῶν εἰρημένων τὸ μεταξὺ
Egypt being of-the mountains the mentioned the between
πεδιὰς μὲν γῆ, στάδιοι δὲ μάλιστα ἐδόκεόν μοι εἶναι, τῇ
flat indeed land stades and about seemed to-me to-be where
στεινότατον ἐστί, διηκοσίων οὐ πλέους ἐκ τοῦ Ἀραβίου
narrowest it-is two-hundred not more from the Arabian
ὄρεος ἐς τὸ Λιβυκὸν καλεόμενον. τὸ δ' ἐνθεῦτεν αὖτις
mountain to the Libyan called the and from-there again
εὐρέα Αἴγυπτος ἐστί. πέφυκε μέν νυν ἡ χώρη αὕτη οὕτω.
broad Egypt is is-formed indeed then the land this thus
Ἀπὸ δὲ Ἡλίου πόλιος ἐς Θήβας ἐστὶ ἀνάπλοος ἐννέα 9
From and Sun's city to Thebes is a-voyage-up of-nine
ἡμερέων, στάδιοι δὲ τῆς ὁδοῦ ἑξήκοντα καὶ ὀκτακόσιοι
days stades and of-the journey sixty and eight-hundred
καὶ τετρακισχίλιοι, σχοίνων ἑνὸς καὶ ὀγδώκοντα ἐόντων.
and four-thousand schoeni one and eighty being

οὗτοι συντιθέμενοι οἱ στάδιοι Αἰγύπτου τὸ μὲν παρὰ
these put-together the stades of-Egypt the(-part) indeed along
θάλασσαν ἤδη μοι καὶ πρότερον δεδήλωται ὅτι ἑξακοσίων
sea already by-me also before has-been-shown that of-six-hundred
τε ἐστὶ σταδίων καὶ τρισχιλίων, ὅσον δέ τι ἀπὸ
both is stades and three-thousand how-much and somewhat from
θαλάσσης ἐς μεσόγαιαν μέχρι Θηβέων ἐστί, σημανέω·
sea to inland up-to Thebes it-is I-shall-show
στάδιοι γὰρ εἰσὶ εἴκοσι καὶ ἑκατὸν καὶ ἑξακισχίλιοι. τὸ
stades for are twenty and hundred and six-thousand the
δὲ ἀπὸ Θηβέων ἐς Ἐλεφαντίνην καλεομένην πόλιν στάδιοι
and from Thebes to Elephantine called city stades
χίλιοι καὶ ὀκτακόσιοι εἰσί.
thousand and eight-hundred are
10 Ταύτης ὦν τῆς χώρης τῆς εἰρημένης ἡ πολλή, κατά περ
Of-this then the land the mentioned the most as indeed
οἱ ἱρέες ἔλεγον, ἐδόκεε καὶ αὐτῷ μοι εἶναι ἐπίκτητος
the priests said seemed also myself to-me to-be acquired
Αἰγυπτίοισι. τῶν γὰρ ὀρέων τῶν εἰρημένων τῶν ὑπὲρ
for-Egyptians of-the for mountains the mentioned the(-ones) above
Μέμφιν πόλιν κειμένων τὸ μεταξὺ ἐφαίνετό μοι εἶναι
Memphis city lying the between seemed to-me to-be
κοτὲ κόλπος θαλάσσης, ὥσπερ γε τὰ περὶ Ἴλιον
once a-gulf of-sea just-as at-least the(-parts) about Ilium
καὶ Τευθρανίην καὶ Ἔφεσόν τε καὶ Μαιάνδρου πεδίον,
and Teuthrania and Ephesus both and of-Maeander plain
ὥς γε εἶναι σμικρὰ ταῦτα μεγάλοισι συμβαλεῖν· τῶν
so-far-as at-least to-be small these to-great to-compare of-the
γὰρ ταῦτα τὰ χωρία προσχωσάντων ποταμῶν ἑνὶ τῶν
for these the places having-silted-up rivers to-one of-the
στομάτων τοῦ Νείλου, ἐόντος πενταστόμου, οὐδεὶς αὐτῶν
mouths of-the Nile being five-mouthed none of-them

πλήθεος πέρι ἄξιος συμβληθῆναι ἐστί. εἰσὶ δὲ καὶ ἄλλοι
volume about worthy to-be-compared is there-are and also other
ποταμοί, οὐ κατὰ τὸν Νεῖλον ἐόντες μεγάθεα, οἵτινες
rivers not like the Nile being in-size which
ἔργα ἀποδεξάμενοι μεγάλα εἰσί· τῶν ἐγὼ φράσαι ἔχω
works having-displayed great are of-which I to-tell can
οὐνόματα καὶ ἄλλων καὶ οὐκ ἥκιστα Ἀχελῴου, ὃς ῥέων
names both of-others and not least of-Achelous which flowing
δι᾽ Ἀκαρνανίης καὶ ἐξιεὶς ἐς θάλασσαν τῶν Ἐχινάδων
through Acarnania and issuing into sea of-the Echinades
νήσων τὰς ἡμισέας ἤδη ἤπειρον πεποίηκε.
islands the half already mainland has-made
Ἔστι δὲ τῆς Ἀραβίης χώρης, Αἰγύπτου δὲ οὐ πρόσω, 11
There-is and of-the Arabian land of-Egypt and not far
κόλπος θαλάσσης ἐσέχων ἐκ τῆς Ἐρυθρῆς καλεομένης
a-gulf of-sea running-in from the Red called
θαλάσσης, μακρὸς οὕτω δή τι καὶ στεινὸς ὡς
sea long so indeed somewhat and narrow as
ἔρχομαι φράσων· μῆκος μὲν πλόου ἀρξαμένῳ ἐκ μυχοῦ
I-am-going to-tell length indeed of-voyage for-one-starting from the-inmost
διεκπλῶσαι ἐς τὴν εὐρέαν θάλασσαν ἡμέραι ἀναισιμοῦνται
to-sail-through to the open sea days are-used-up
τεσσεράκοντα εἰρεσίῃ χρεωμένῳ· εὖρος δέ, τῇ εὐρύτατος
forty rowing using breadth and where widest
ἐστὶ ὁ κόλπος, ἥμισυ ἡμέρης πλόου. ῥηχίη δ᾽ ἐν αὐτῷ
is the gulf half of-a-day's voyage flood and in it
καὶ ἄμπωτις ἀνὰ πᾶσαν ἡμέρην γίνεται. ἕτερον τοιοῦτον
and ebb through every day happens another such
κόλπον καὶ τὴν Αἴγυπτον δοκέω γενέσθαι κοτέ, τὸν μὲν
gulf also — Egypt I-think to-have-been once the(-one) indeed
ἐκ τῆς βορηίης θαλάσσης κόλπον ἐσέχοντα ἐπ᾽ Αἰθιοπίης,
from the northern sea gulf running-in toward Ethiopia

τὸν δὲ Ἀράβιον, τὸν ἔρχομαι λέξων, ἐκ τῆς νοτίης φέροντα
the and Arabian which I-am-going to-tell-of from the southern stretching
ἐπὶ Συρίης, σχεδὸν μὲν ἀλλήλοισι συντετραίνοντας τοὺς
toward Syria nearly indeed into-each-other boring the
μυχούς, ὀλίγον δέ τι παραλλάσσοντας τῆς χώρης.
inmost-recesses little but somewhat overlapping of-the land
εἰ ὦν ἐθελήσει ἐκτρέψαι τὸ ῥέεθρον ὁ Νεῖλος ἐς τοῦτον
if then will-be-willing to-turn the stream the Nile into this
τὸν Ἀράβιον κόλπον, τί μιν κωλύει ῥέοντος τούτου
the Arabian gulf what it prevents flowing this(-river)
ἐκχωσθῆναι ἐντός γε δισμυρίων ἐτέων; ἐγὼ μὲν γὰρ
to-be-silted-up within at-least of-twenty-thousand years I indeed for
ἔλπομαί γε καὶ μυρίων ἐντὸς χωσθῆναι ἄν· κοῦ γε
expect at-least even of-ten-thousand within to-be-silted — how at-least
δὴ ἐν τῷ προαναισιμωμένῳ χρόνῳ πρότερον ἢ ἐμὲ
indeed in the spent-before time before than me
γενέσθαι οὐκ ἂν χωσθείη κόλπος καὶ πολλῷ μέζων ἔτι
to-be-born not — would-be-silted a-gulf even by-much greater still
τούτου ὑπὸ τοσούτου τε ποταμοῦ καὶ οὕτω ἐργατικοῦ;
than-this by so-great both river and so active
12 Τὰ περὶ Αἴγυπτον ὦν καὶ τοῖσι λέγουσι αὐτὰ
The(-things) about Egypt then both those saying them
πείθομαι καὶ αὐτὸς οὕτω κάρτα δοκέω εἶναι, ἰδών τε
I-believe and myself so very I-think to-be having-seen both
τὴν Αἴγυπτον προκειμένην τῆς ἐχομένης γῆς κογχύλιά
— Egypt projecting beyond-the adjoining land shells
τε φαινόμενα ἐπὶ τοῖσι ὄρεσι καὶ ἅλμην ἐπανθέουσαν,
and appearing on the mountains and brine efflorescing
ὥστε καὶ τὰς πυραμίδας δηλέεσθαι, καὶ ψάμμον μοῦνον
so-as even the pyramids to-damage and sand alone
Αἰγύπτου ὄρος τοῦτο τὸ ὑπὲρ Μέμφιος ἔχον, πρὸς δὲ
of-Egypt mountain this the(-one) above Memphis having besides and

τῇ χώρῃ οὔτε τῇ Ἀραβίῃ προσούρῳ ἐούσῃ τὴν Αἴγυπτον
in-the land neither — to-Arabia bordering being — Egypt
προσεικέλην οὔτε τῇ Λιβύῃ, οὐ μὲν οὐδὲ τῇ Συρίῃ (τῆς
like nor — to-Libya not indeed nor — to-Syria —
γὰρ Ἀραβίης τὰ παρὰ θάλασσαν Σύροι νέμονται),
for of-Arabia the(-parts) along sea Syrians inhabit
ἀλλὰ μελάγγαιόν τε καὶ καταρρηγνυμένην, ὥστε ἐοῦσαν
but black-soiled both and crumbling as being
ἰλύν τε καὶ πρόχυσιν ἐξ Αἰθιοπίης κατενηνειγμένην ὑπὸ
mud both and alluvium from Ethiopia brought-down by
τοῦ ποταμοῦ. τὴν δὲ Λιβύην ἴδμεν ἐρυθροτέρην τε γῆν
the river — and Libya we-know redder both soil
καὶ ὑποψαμμοτέρην, τὴν δὲ Ἀραβίην τε καὶ Συρίην
and sandier — and Arabia both and Syria
ἀργιλωδεστέρην τε καὶ ὑπόπετρον ἐοῦσαν.
more-clayey both and stony being
Ἔλεγον δὲ καὶ τόδε μοι μέγα τεκμήριον περὶ τῆς χώρης 13
Said and also this to-me great proof about the land
ταύτης οἱ ἱρέες, ὡς ἐπὶ Μοίριος βασιλέος, ὅκως ἔλθοι
this the priests that in-the-time-of Moeris king whenever came
ὁ ποταμὸς ἐπὶ ὀκτὼ πήχεας τὸ ἐλάχιστον, ἄρδεσκε
the river to eight cubits the least it-used-to-water
Αἴγυπτον τὴν ἔνερθε Μέμφιος· καὶ Μοίρι οὔκω ἦν
Egypt the(-part) below Memphis and for-Moeris not-yet were
ἔτεα εἰνακόσια τετελευτηκότι ὅτε τῶν ἱρέων ταῦτα ἐγὼ
years nine-hundred having-died when from-the priests these-things I
ἤκουον. νῦν δὲ εἰ μὴ ἐπ' ἑκκαίδεκα ἢ πεντεκαίδεκα πήχεας
heard now but if not to sixteen or fifteen cubits
ἀναβῇ τὸ ἐλάχιστον ὁ ποταμός, οὐκ ὑπερβαίνει ἐς τὴν
rises the least the river not it-overflows onto the
χώρην. δοκέουσί τέ μοι Αἰγυπτίων οἱ ἔνερθε λίμνης
land seem and to-me of-Egyptians the(-ones) below lake

τῆς Μοίριος οἰκέοντες τά τε ἄλλα χωρία καὶ τὸ καλεόμενον
— of-Moeris dwelling the both other places and the called
Δέλτα, ἦν οὕτω ἡ χώρη αὕτη κατὰ λόγον ἐπιδιδῷ ἐς
Delta if thus the land this in proportion increases in
ὕψος καὶ τὸ ὅμοιον ἀποδιδῷ ἐς αὔξησιν, μὴ κατακλύζοντος
height and the like gives in growth not flooding
αὐτὴν τοῦ Νείλου πείσεσθαι τὸν πάντα χρόνον τὸν
it the Nile to-be-going-to-suffer the all time the
ἐπίλοιπον Αἰγύπτιοι τὸ κοτὲ αὐτοὶ Ἕλληνας ἔφασαν
remaining Egyptians what once themselves Greeks said
πείσεσθαι. πυθόμενοι γὰρ ὡς ὕεται πᾶσα ἡ χώρη τῶν
to-be-going-to-suffer having-learned for that is-rained-on all the land of-the
Ἑλλήνων ἀλλ᾽ οὐ ποταμοῖσι ἄρδεται κατά περ ἡ σφετέρη,
Greeks but not by-rivers is-watered as indeed the their-own
ἔφασαν Ἕλληνας ψευσθέντας κοτὲ ἐλπίδος μεγάλης κακῶς
they-said Greeks cheated ever of-hope great badly
πεινήσειν. τὸ δὲ ἔπος τοῦτο ἐθέλει λέγειν ὡς, εἰ μὴ
to-be-going-to-starve the and word this means to-say that if not
ἐθελήσει σφι ὕειν ὁ θεὸς ἀλλὰ αὐχμῷ διαχρᾶσθαι, λιμῷ
will-be-willing for-them to-rain the god but drought to-use by-famine
οἱ Ἕλληνες αἱρεθήσονται· οὐ γὰρ δή σφι ἐστὶ ὕδατος
the Greeks will-be-taken not for indeed for-them is of-water
οὐδεμία ἄλλη ἀποστροφὴ ὅτι μὴ ἐκ τοῦ Διὸς μοῦνον.
any other resort except — from — Zeus alone
14 Καὶ ταῦτα μὲν ἐς Ἕλληνας Αἰγυπτίοισι ὀρθῶς ἔχοντα
And these-things indeed about Greeks by-Egyptians rightly holding
εἴρηται· φέρε δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι ὡς ἔχει
have-been-said come and now also themselves for-Egyptians how it-stands
φράσω· εἴ σφι θέλοι, ὡς καὶ πρότερον εἶπον, ἡ χώρη
let-me-tell if for-them should-wish as also before I-said the land
ἡ ἔνερθε Μέμφιος (αὕτη γὰρ ἐστὶ ἡ αὐξανομένη)
the(-one) below Memphis this for is the(-one) growing

κατὰ λόγον τοῦ παροιχομένου χρόνου ἐς ὕψος αὐξάνεσθαι,
in proportion to-the past time in height to-grow
ἄλλο τι ἢ οἱ ταύτῃ οἰκέοντες Αἰγυπτίων
other anything than the(-ones) there dwelling of-Egyptians
πεινήσουσι; εἰ μήτε γε ὕσεταί σφι ἡ χώρη μήτε
will-starve if neither at-least will-be-rained-on for-them the land nor
ὁ ποταμὸς οἷός τ' ἔσται ἐς τὰς ἀρούρας ὑπερβαίνειν. ἦ
the river able — will-be onto the fields to-overflow truly
γὰρ δὴ νῦν γε οὗτοι ἀπονητότατα καρπὸν κομίζονται
for indeed now at-least these with-least-toil crop gather
ἐκ γῆς τῶν τε ἄλλων ἀνθρώπων πάντων καὶ τῶν λοιπῶν
from earth than-the both other men all and the remaining
Αἰγυπτίων· οἳ οὔτε ἀρότρῳ ἀναρρηγνύντες αὔλακας ἔχουσι
Egyptians who neither with-plow breaking-up furrows have
πόνους οὔτε σκάλλοντες οὔτε ἄλλο ἐργαζόμενοι οὐδὲν
toils nor hoeing nor other working anything
τῶν οἱ ἄλλοι ἄνθρωποι περὶ λήιον πονέουσι, ἀλλ' ἐπεάν
of-what the other men about crop labor but when
σφι ὁ ποταμὸς αὐτόματος ἐπελθὼν ἄρσῃ τὰς ἀρούρας,
for-them the river of-itself having-come waters the fields
ἄρσας δὲ ἀπολίπῃ ὀπίσω, τότε σπείρας ἕκαστος
having-watered and leaves back then having-sown each
τὴν ἑωυτοῦ ἄρουραν ἐσβάλλει ἐς αὐτὴν ὗς, ἐπεὰν δὲ
the his-own field drives into it swine when and
καταπατήσῃ τῇσι ὑσὶ τὸ σπέρμα, ἄμητον τὸ ἀπὸ τούτου
he-has-trodden-in with-the swine the seed harvest the from this
μένει, ἀποδινήσας δὲ τῇσι ὑσὶ τὸν σῖτον οὕτω κομίζεται.
he-awaits having-threshed and with-the swine the grain thus gathers
Εἰ ὦν βουλόμεθα γνώμῃσι τῇσι Ἰώνων χρᾶσθαι τὰ περὶ 15
If then we-wish opinions the of-Ionians to-use the(-things) about
Αἴγυπτον, οἳ φασὶ τὸ Δέλτα μοῦνον εἶναι Αἴγυπτον, ἀπὸ
Egypt who say the Delta alone to-be Egypt from

Περσέος καλεομένης σκοπιῆς λέγοντες τὸ παρὰ θάλασσαν
of-Perseus called watchtower saying the(-part) along sea
εἶναι αὐτῆς μέχρι ταριχηίων τῶν Πηλουσιακῶν, τῇ δὴ
to-be of-it up-to salt-pans the Pelusian where indeed
τεσσεράκοντα εἰσὶ σχοῖνοι, τὸ δὲ ἀπὸ θαλάσσης λεγόντων ἐς
forty are schoeni the and from sea saying to
μεσόγαιαν τείνειν αὐτὴν μέχρι Κερκασώρου πόλιος, κατ᾽ ἣν
inland to-extend it up-to Cercasorus city at which
σχίζεται ὁ Νεῖλος ἔς τε Πηλούσιον ῥέων καὶ ἐς Κάνωβον,
divides the Nile to both Pelusium flowing and to Canobus
τὰ δὲ ἄλλα λεγόντων τῆς Αἰγύπτου τὰ μὲν Λιβύης
the and other(-parts) saying — of-Egypt the(-ones) indeed of-Libya
τὰ δὲ Ἀραβίης εἶναι, ἀποδεικνύομεν ἂν τούτῳ τῷ λόγῳ
the(-others) and of-Arabia to-be we-would-show — this the argument
χρεώμενοι Αἰγυπτίοισι οὐκ ἐοῦσαν πρότερον χώρην. ἤδη
using for-Egyptians not being earlier land already
γάρ σφι τό γε Δέλτα, ὡς αὐτοὶ λέγουσι Αἰγύπτιοι καὶ
for for-them the at-least Delta as themselves say Egyptians and
ἐμοὶ δοκέει, ἐστὶ κατάρρυτόν τε καὶ νεωστὶ ὡς λόγῳ εἰπεῖν
to-me seems is alluvial both and lately as in-word to-say
ἀναπεφηνός. εἰ τοίνυν σφι χώρη γε μηδεμία ὑπῆρχε, τί
having-appeared if then for-them land at-least no existed why
περιεργάζοντο δοκέοντες πρῶτοι ἀνθρώπων γεγονέναι; οὐδὲ
did-they-trouble thinking first of-men to-have-been nor
ἔδει σφέας ἐς διάπειραν τῶν παιδίων ἰέναι, τίνα γλῶσσαν
was-needful them to trial of-the children to-go what language
πρώτην ἀπήσουσι. ἀλλ᾽ οὔτε Αἰγυπτίους δοκέω ἅμα
first they-will-utter but neither Egyptians I-think together-with
τῷ Δέλτα τῷ ὑπὸ Ἰώνων καλεομένῳ γενέσθαι
the Delta the(-one) by Ionians called to-have-come-into-being
αἰεί τε εἶναι ἐξ οὗ ἀνθρώπων γένος ἐγένετο, προϊούσης
always and to-be since when of-men race came-to-be advancing

δὲ τῆς χώρης πολλοὺς μὲν τοὺς ὑπολειπομένους αὐτῶν
and the land many indeed the(-ones) staying-behind of-them
γενέσθαι πολλοὺς δὲ τοὺς ὑποκαταβαίνοντας. τὸ δ᾽ ὦν
to-have-been many and the(-ones) coming-down-gradually the and then
πάλαι αἱ Θῆβαι Αἴγυπτος ἐκαλέετο, τῆς τὸ περίμετρον
of-old — Thebes Egypt was-called of-which the circumference
στάδιοι εἰσὶ εἴκοσι καὶ ἑκατὸν καὶ ἑξακισχίλιοι.
stades are twenty and hundred and six-thousand
Εἰ ὦν ἡμεῖς ὀρθῶς περὶ αὐτῶν γινώσκομεν, Ἴωνες οὐκ 16
If then we rightly about them judge Ionians not
εὖ φρονέουσι περὶ Αἰγύπτου· εἰ δὲ ὀρθή ἐστι ἡ γνώμη
well think about Egypt if but right is the opinion
τῶν Ἰώνων, Ἕλληνάς τε καὶ αὐτοὺς Ἴωνας ἀποδείκνυμι
of-the Ionians Greeks both and themselves Ionians I-show
οὐκ ἐπισταμένους λογίζεσθαι, οἳ φασὶ τρία μόρια εἶναι
not knowing-how to-reckon who say three parts to-be
γῆν πᾶσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην. τέταρτον
earth all Europe both and Asia and Libya fourth
γὰρ δή σφεας δεῖ προσλογίζεσθαι Αἰγύπτου τὸ
for indeed them it-is-needful to-add of-Egypt the
Δέλτα, εἰ μήτε γε ἐστὶ τῆς Ἀσίης μήτε τῆς Λιβύης·
Delta if neither at-least it-is — of-Asia nor — of-Libya
οὐ γὰρ δὴ ὁ Νεῖλός γε ἐστὶ κατὰ τοῦτον τὸν
not for indeed the Nile at-least is according-to this the
λόγον ὁ τὴν Ἀσίην οὐρίζων τῇ Λιβύῃ, τοῦ Δέλτα
argument the(-one) — Asia bounding — from-Libya of-the Delta
δὲ τούτου κατὰ τὸ ὀξὺ περιρρήγνυται ὁ Νεῖλος, ὥστε
and this at the point breaks-around the Nile so-that
ἐν τῷ μεταξὺ Ἀσίης τε καὶ Λιβύης γίνοιτ᾽ ἄν.
in the between Asia both and Libya it-would-be —

17 Καὶ τὴν μὲν Ἰώνων γνώμην ἀπίεμεν, ἡμεῖς δὲ ὧδε καὶ
And the indeed of-Ionians opinion we-let-go we and thus also
περὶ τούτων λέγομεν, Αἴγυπτον μὲν πᾶσαν εἶναι ταύτην
about these say Egypt indeed all to-be this
τὴν ὑπ᾽ Αἰγυπτίων οἰκεομένην κατά περ Κιλικίην
the(-land) by Egyptians inhabited as indeed Cilicia
τὴν ὑπὸ Κιλίκων καὶ Ἀσσυρίην τὴν ὑπὸ Ἀσσυρίων,
the(-land) by Cilicians and Assyria the(-land) by Assyrians
οὔρισμα δὲ Ἀσίῃ καὶ Λιβύῃ οἴδαμεν οὐδὲν ἐὸν ὀρθῷ
boundary and for-Asia and Libya we-know nothing being in-right
λόγῳ εἰ μὴ τοὺς Αἰγυπτίων οὔρους. εἰ δὲ τῷ ὑπ᾽
reason if not the of-Egyptians borders if but the(-view) by
Ἑλλήνων νενομισμένῳ χρησόμεθα, νομιοῦμεν Αἴγυπτον
Greeks held we-shall-use we-shall-hold Egypt
πᾶσαν ἀρξαμένην ἀπὸ Καταδούπων τε καὶ Ἐλεφαντίνης
all beginning from Catadupa both and Elephantine
πόλιος δίχα διαιρέεσθαι καὶ ἀμφοτερέων τῶν ἐπωνυμιέων
city in-two to-be-divided and of-both the names
ἔχεσθαι· τὰ μὲν γὰρ αὐτῆς εἶναι τῆς Λιβύης τὰ
to-partake the(-parts) indeed for of-it to-be — of-Libya the(-others)
δὲ τῆς Ἀσίης. ὁ γὰρ δὴ Νεῖλος ἀρξάμενος ἐκ τῶν
and — of-Asia the for indeed Nile beginning from —
Καταδούπων ῥέει μέσην Αἴγυπτον σχίζων ἐς θάλασσαν.
Catadupa flows middle Egypt dividing to sea
μέχρι μέν νυν Κερκασώρου πόλιος ῥέει εἷς ἐὼν ὁ Νεῖλος,
up-to indeed then Cercasorus city flows one being the Nile
τὸ δὲ ἀπὸ ταύτης τῆς πόλιος σχίζεται τριφασίας ὁδούς.
the and from this the city is-split three ways
καὶ ἡ μὲν πρὸς ἠῶ τράπεται, τὸ καλέεται Πηλούσιον
and one indeed toward east turns which is-called Pelusian
στόμα, ἡ δὲ ἑτέρη τῶν ὁδῶν πρὸς ἑσπέρην ἔχει· τοῦτο δὲ
mouth the and other of-the ways toward west holds this and

Κανωβικὸν στόμα κέκληται. ἡ δὲ δὴ ἰθέα τῶν ὁδῶν τῷ
Canobic mouth is-called the and indeed straight of-the ways for-the
Νείλῳ ἐστὶ ἥδε· ἄνωθεν φερόμενος ἐς τὸ ὀξὺ τοῦ Δέλτα
Nile is this from-above coming to the point of-the Delta
ἀπικνέεται, τὸ δὲ ἀπὸ τούτου σχίζων μέσον τὸ Δέλτα
it-arrives the and from this dividing middle the Delta
ἐς θάλασσαν ἐξιεῖ, οὔτε ἐλαχίστην μοῖραν τοῦ ὕδατος
into sea issues neither least portion of-the water
παρεχόμενος ταύτην οὔτε ἥκιστα ὀνομαστήν· τὸ καλέεται
providing this nor least famous which is-called
Σεβεννυτικὸν στόμα. ἔστι δὲ καὶ ἕτερα διφάσια στόματα
Sebennytic mouth there-are and also other two mouths
ἀπὸ τοῦ Σεβεννυτικοῦ ἀποσχισθέντα, φέροντα ἐς θάλασσαν·
from the Sebennytic split-off running to sea
τοῖσι οὐνόματα κέεται τάδε, τῷ μὲν Σαϊτικὸν αὐτῶν
to-which names are-given these to-the(-one) indeed Saitic of-them
τῷ δὲ Μενδήσιον. τὸ δὲ Βολβίτινον στόμα καὶ τὸ
to-the(-other) and Mendesian the and Bolbitine mouth and the
Βουκολικὸν οὐκ ἰθαγενέα στόματα ἐστὶ ἀλλ᾽ ὀρυκτά.
Bucolic not natural mouths are but dug
Μαρτυρέει δέ μοι τῇ γνώμῃ, ὅτι τοσαύτη ἐστὶ Αἴγυπτος 18
Bears-witness and for-me to-the opinion that so-great is Egypt
ὅσην τινὰ ἐγὼ ἀποδείκνυμι τῷ λόγῳ, καὶ τὸ Ἄμμωνος
as-great somewhat I declare in-the account also the of-Ammon
χρηστήριον γενόμενον· τὸ ἐγὼ τῆς ἐμεωυτοῦ γνώμης
oracle given which I than-the my-own opinion
ὕστερον περὶ Αἴγυπτον ἐπυθόμην. οἱ γὰρ δὴ ἐκ Μαρέης
later about Egypt learned the for indeed from Marea
τε πόλιος καὶ Ἄπιος, οἰκέοντες Αἰγύπτου τὰ πρόσουρα
both city and Apis dwelling of-Egypt the(-parts) bordering
Λιβύῃ, αὐτοί τε δοκέοντες εἶναι Λίβυες καὶ οὐκ Αἰγύπτιοι
to-Libya themselves both thinking to-be Libyans and not Egyptians

καὶ ἀχθόμενοι τῇ περὶ τὰ ἱρὰ θρησκηίῃ, βουλόμενοι
and vexed at-the about the rites observance wishing
θηλέων βοῶν μὴ ἔργεσθαι, ἔπεμψαν ἐς Ἄμμωνα φάμενοι
from-female cows not to-be-barred sent to Ammon saying
οὐδὲν σφίσι τε καὶ Αἰγυπτίοισι κοινὸν εἶναι· οἰκέειν
nothing to-them both and to-Egyptians common to-be to-dwell
τε γὰρ ἔξω τοῦ Δέλτα καὶ οὐδὲν ὁμολογέειν αὐτοῖσι,
both for outside the Delta and in-nothing to-agree with-them
βούλεσθαί τε πάντων σφίσι ἐξεῖναι γεύεσθαι. ὁ δὲ
to-wish and all to-them to-be-allowed to-taste the but
θεός σφεας οὐκ ἔα ποιέειν ταῦτα, φὰς Αἴγυπτον εἶναι
god them not allowed to-do these-things saying Egypt to-be
ταύτην τὴν ὁ Νεῖλος ἐπιὼν ἄρδει, καὶ Αἰγυπτίους εἶναι
this which the Nile overflowing waters and Egyptians to-be
τούτους οἳ ἔνερθε Ἐλεφαντίνης πόλιος οἰκέοντες ἀπὸ τοῦ
those who below Elephantine city dwelling from the
ποταμοῦ τούτου πίνουσι. οὕτω σφι ταῦτα ἐχρήσθη.
river this drink thus to-them these-things was-answered

19 Ἐπέρχεται δὲ ὁ Νεῖλος, ἐπεὰν πληθύῃ, οὐ μοῦνον τὸ Δέλτα
Overflows and the Nile when it-is-full not only the Delta
ἀλλὰ καὶ τοῦ Λιβυκοῦ τε λεγομένου χωρίου εἶναι καὶ τοῦ
but also of-the Libyan both said region to-be and of-the
Ἀραβίου ἐνιαχῇ καὶ ἐπὶ δύο ἡμερέων ἑκατέρωθι ὁδόν, καὶ
Arabian in-places even for two days' on-each-side journey and
πλέον ἔτι τούτου καὶ ἔλασσον. τοῦ ποταμοῦ δὲ φύσιος πέρι
more still than-this and less of-the river and nature about
οὔτε τι τῶν ἱρέων οὔτε ἄλλου οὐδενὸς παραλαβεῖν
neither anything from-the priests nor other anyone to-learn
ἐδυνάσθην. πρόθυμος δὲ ἔα τάδε παρ' αὐτῶν πυθέσθαι, ὅ
I-was-able eager and I-was this from them to-learn what
τι κατέρχεται μὲν ὁ Νεῖλος πληθύων ἀπὸ τροπέων τῶν
ever comes-down indeed the Nile full from solstice the

θερινέων ἀρξάμενος ἐπὶ ἑκατὸν ἡμέρας, πελάσας δὲ ἐς τὸν
summer beginning for a-hundred days having-approached and to the
ἀριθμὸν τουτέων τῶν ἡμερέων ὀπίσω ἀπέρχεται ἀπολείπων
number of-these the days back goes-away leaving
τὸ ῥέεθρον, ὥστε βραχὺς τὸν χειμῶνα ἅπαντα διατελέει
the stream so-that low the winter whole it-continues
ἐὼν μέχρι οὗ αὖτις τροπέων τῶν θερινέων. τούτων ὧν
being until which again solstice the summer of-these then
πέρι οὐδενὸς οὐδὲν οἷός τε ἐγενόμην παραλαβεῖν παρὰ τῶν
about none anything able — I-was to-learn from the
Αἰγυπτίων, ἱστορέων αὐτοὺς ἥντινα δύναμιν ἔχει ὁ Νεῖλος
Egyptians inquiring-of them what power has the Nile
τὰ ἔμπαλιν πεφυκέναι τῶν ἄλλων ποταμῶν· ταῦτά τε
the opposite to-be-by-nature to-the other rivers these-things both
δὴ τὰ λελεγμένα βουλόμενος εἰδέναι ἱστόρεον καὶ ὅ τι
indeed the said wishing to-know I-inquired and what ever
αὔρας ἀποπνεούσας μοῦνος ποταμῶν πάντων οὐ παρέχεται.
breezes blowing-off alone of-rivers all not produces
Ἀλλὰ Ἑλλήνων μὲν τινὲς ἐπίσημοι βουλόμενοι γενέσθαι 20
But of-Greeks indeed some notable wishing to-become
σοφίην ἔλεξαν περὶ τοῦ ὕδατος τούτου τριφασίας ὁδούς·
in-wisdom told about the water this three ways
τῶν τὰς μὲν δύο τῶν ὁδῶν οὐδ' ἀξιῶ μνησθῆναι
of-which the indeed two of-the ways not-even I-think-fit to-mention
εἰ μὴ ὅσον σημῆναι βουλόμενος μοῦνον· τῶν ἡ ἑτέρη
if not as-much-as to-point-out wishing only of-which the one
μὲν λέγει τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύειν
indeed says the etesian winds to-be causes to-be-full
τὸν ποταμόν, κωλύοντας ἐς θάλασσαν ἐκρέειν τὸν
the river preventing into sea to-flow-out the
Νεῖλον. πολλάκις δὲ ἐτησίαι μὲν οὔκων ἔπνευσαν, ὁ δὲ
Nile often but etesians indeed not-at-all blew the but

Νεῖλος τωὐτὸ ἐργάζεται. πρὸς δέ, εἰ ἐτησίαι αἴτιοι ἦσαν,
Nile the-same does besides and if etesians causes were
χρῆν καὶ τοὺς ἄλλους ποταμούς, ὅσοι τοῖσι ἐτησίῃσι
it-should-be also the other rivers as-many-as to-the etesians
ἀντίοι ῥέουσι, ὁμοίως πάσχειν καὶ κατὰ τὰ αὐτὰ τῷ
opposite flow alike to-be-affected and in the same(-way) as-the
Νείλῳ, καὶ μᾶλλον ἔτι τοσούτῳ ὅσῳ ἐλάσσονες ἐόντες
Nile and more still by-so-much as smaller being
ἀσθενέστερα τὰ ῥεύματα παρέχονται. εἰσὶ δὲ πολλοὶ
weaker the currents have there-are and many
μὲν ἐν τῇ Συρίῃ ποταμοὶ πολλοὶ δὲ ἐν τῇ Λιβύῃ, οἳ
indeed in — Syria rivers many and in — Libya which
οὐδὲν τοιοῦτο πάσχουσι οἷόν τι καὶ ὁ Νεῖλος.
nothing such suffer as somewhat also the Nile

21 Ἡ δ' ἑτέρη ἀνεπιστημονεστέρη μὲν ἐστὶ τῆς λελεγμένης,
The and other more-unscientific indeed is than-the mentioned
λόγῳ δὲ εἰπεῖν θωμασιωτέρη· ἢ λέγει ἀπὸ τοῦ Ὠκεανοῦ
in-word but to-say more-wonderful which says from the Ocean
ῥέοντα αὐτὸν ταῦτα μηχανᾶσθαι, τὸν δὲ Ὠκεανὸν γῆν
flowing it these-things to-contrive the and Ocean earth
περὶ πᾶσαν ῥέειν.
around all to-flow

22 Ἡ δὲ τρίτη τῶν ὁδῶν πολλὸν ἐπιεικεστάτη ἐοῦσα μάλιστα
The and third of-the ways by-far most-plausible being most
ἔψευσται· λέγει γὰρ δὴ οὐδ' αὕτη οὐδέν, φαμένη τὸν
is-false says for indeed not-even this anything saying the
Νεῖλον ῥέειν ἀπὸ τηκομένης χιόνος· ὃς ῥέει μὲν ἐκ
Nile to-flow from melting snow which flows indeed from
Λιβύης διὰ μέσων Αἰθιόπων, ἐκδιδοῖ δὲ ἐς Αἴγυπτον. κῶς
Libya through middle Ethiopians issues and into Egypt how
ὦν δῆτα ῥέοι ἂν ἀπὸ χιόνος, ἀπὸ τῶν θερμοτάτων
then indeed would-it-flow — from snow from the hottest

ῥέων ἐς τὰ ψυχρότερα τὰ πολλά ἐστι; ἀνδρί γε
flowing to the colder the most it-is for-a-man at-least
λογίζεσθαι τοιούτων πέρι οἵῳ τε ἐόντι, ὡς οὐδὲ οἰκὸς
to-reason such about able — being that not-even likely
ἀπὸ χιόνος μιν ῥέειν, πρῶτον μὲν καὶ μέγιστον μαρτύριον
from snow it to-flow first indeed and greatest evidence
οἱ ἄνεμοι παρέχονται πνέοντες ἀπὸ τῶν χωρέων τουτέων
the winds provide blowing from the regions these
θερμοί· δεύτερον δὲ ὅτι ἄνομβρος ἡ χώρη καὶ ἀκρύσταλλος
hot second and that rainless the land and frostless
διατελέει ἐοῦσα, ἐπὶ δὲ χιόνι πεσούσῃ πᾶσα ἀνάγκη ἐστὶ
continues being upon and snow having-fallen all necessity it-is
ὗσαι ἐν πέντε ἡμέρῃσι, ὥστε, εἰ ἐχιόνιζε, ὕετο ἂν
to-rain within five days so-that if it-snowed would-be-rained-on —
ταῦτα τὰ χωρία· τρίτα δὲ οἱ ἄνθρωποι ὑπὸ τοῦ καύματος
these the regions third and the men from the heat
μέλανες ἐόντες. ἰκτῖνοι δὲ καὶ χελιδόνες δι' ἔτεος ἐόντες
black being kites and also swallows through year being
οὐκ ἀπολείπουσι, γέρανοι δὲ φεύγουσαι τὸν χειμῶνα τὸν
not leave cranes and fleeing the winter the(-one)
ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτῶσι ἐς χειμασίην ἐς
in the Scythian land coming go for wintering to
τοὺς τόπους τούτους. εἰ τοίνυν ἐχιόνιζε καὶ ὅσον ὧν ταύτην
the places these if then it-snowed even so-little then this
τὴν χώρην δι' ἧς τε ῥέει καὶ ἐκ τῆς ἄρχεται ῥέων
the land through which both it-flows and from which begins flowing
ὁ Νεῖλος, ἦν ἂν τούτων οὐδέν, ὡς ἡ ἀνάγκη ἐλέγχει.
the Nile would-be — of-these nothing as the necessity proves
Ὁ δὲ περὶ τοῦ Ὠκεανοῦ λέξας ἐς ἀφανὲς τὸν 23
The(-one) and about the Ocean having-spoken into obscure the
μῦθον ἀνενείκας οὐκ ἔχει ἔλεγχον· οὐ γὰρ τινὰ ἔγωγε
tale having-carried-back not admits disproof not for any I-at-least

οἶδα ποταμὸν Ὠκεανὸν ἐόντα, Ὅμηρον δὲ ἢ τινὰ τῶν
know river Ocean being Homer but or some of-the
πρότερον γενομένων ποιητέων δοκέω τὸ οὔνομα εὑρόντα
earlier born poets I-think the name having-found
ἐς ποίησιν ἐσενείκασθαι.
into poetry to-have-brought

24 Εἰ δὲ δεῖ μεμψάμενον γνώμας τὰς προκειμένας αὐτὸν
If and it-is-needful having-faulted opinions the proposed myself
περὶ τῶν ἀφανέων γνώμην ἀποδέξασθαι, φράσω δι᾽
about the obscure an-opinion to-declare I-shall-tell because-of
ὅ τι μοι δοκέει πληθύνεσθαι ὁ Νεῖλος τοῦ θέρεος· τὴν
what ever to-me seems to-be-full the Nile in-the summer the
χειμερινὴν ὥρην ἀπελαυνόμενος ὁ ἥλιος ἐκ τῆς ἀρχαίης
winter season being-driven the sun from the old
διεξόδου ὑπὸ τῶν χειμώνων ἔρχεται τῆς Λιβύης τὰ
course by the storms goes — of-Libya the
ἄνω. ὡς μέν νυν ἐν ἐλαχίστῳ δηλῶσαι, πᾶν εἴρηται·
upper(-parts) so-as indeed then in least to-show all has-been-said
τῆς γὰρ ἂν ἀγχοτάτω τε ᾖ χώρης οὗτος ὁ θεὸς καὶ
which for — nearest both is land this the god and
κατὰ ἥντινα, ταύτην οἰκὸς διψῆν τε ὑδάτων μάλιστα καὶ
over whatever this likely to-thirst both for-waters most and
τὰ ἐγχώρια ῥεύματα μαραίνεσθαι τῶν ποταμῶν.
the native streams to-dry-up of-the rivers

25 Ὡς δὲ ἐν πλέονι λόγῳ δηλῶσαι, ὧδε ἔχει. διεξιὼν τῆς
So-as but in more account to-show thus it-is passing-through —
Λιβύης τὰ ἄνω ὁ ἥλιος τάδε ποιέει· ἅτε διὰ παντὸς τοῦ
of-Libya the upper the sun this does as through all the
χρόνου αἰθρίου τε ἐόντος τοῦ ἠέρος τοῦ κατὰ ταῦτα τὰ
time clear both being the air the(-one) over these the
χωρία καὶ ἀλεεινῆς τῆς χώρης ἐούσης καὶ ἀνέμων ψυχρῶν,
regions and warm the land being and winds cold

διεξιὼν ποιέει οἷόν περ καὶ τὸ θέρος ἔωθε ποιέειν ἰὼν
passing-through it-does as indeed also the summer it-is-wont to-do going
τὸ μέσον τοῦ οὐρανοῦ· ἕλκει γὰρ ἐπ᾽ ἑωυτὸν τὸ ὕδωρ,
the middle of-the sky he-draws for to himself the water
ἑλκύσας δὲ ἀπωθέει ἐς τὰ ἄνω χωρία, ὑπολαμβάνοντες
having-drawn and he-pushes to the upper regions taking-up
δὲ οἱ ἄνεμοι καὶ διασκιδνάντες τήκουσι· καὶ εἰσὶ οἰκότως
and the winds and scattering melt(-it) and are reasonably
οἱ ἀπὸ ταύτης τῆς χώρης πνέοντες, ὅ τε νότος καὶ ὁ
the from this the land blowing the both south-wind and the
λίψ, ἀνέμων πολλὸν τῶν πάντων ὑετιώτατοι. δοκέει δέ
southwest-wind of-winds by-far of-the all rainiest seems and
μοι οὐδὲ πᾶν τὸ ὕδωρ τὸ ἐπέτειον ἑκάστοτε ἀποπέμπεσθαι
to-me not-even all the water the yearly each-time to-send-away
τοῦ Νείλου ὁ ἥλιος, ἀλλὰ καὶ ὑπολείπεσθαι περὶ ἑωυτόν.
of-the Nile the sun but also to-keep-back around himself
πρηϋνομένου δὲ τοῦ χειμῶνος ἀπέρχεται ὁ ἥλιος ἐς μέσον
softening and the winter goes-away the sun to middle
τὸν οὐρανὸν ὀπίσω, καὶ τὸ ἐνθεῦτεν ἤδη ὁμοίως ἀπὸ
the sky back and the thereafter now alike from
πάντων ἕλκει τῶν ποταμῶν. τέως δὲ οἳ μὲν ὀμβρίου
all draws the rivers until-then and they indeed rain
ὕδατος συμμισγομένου πολλοῦ αὐτοῖσι, ἅτε ὑομένης τε
water mixing much with-them as being-rained-on both
τῆς χώρης καὶ κεχαραδρωμένης, ῥέουσι μεγάλοι· τοῦ δὲ
the land and furrowed-with-torrents flow great in-the and
θέρεος τῶν τε ὄμβρων ἐπιλειπόντων αὐτοὺς καὶ ὑπὸ τοῦ
summer the both rains failing them and by the
ἡλίου ἑλκόμενοι ἀσθενέες εἰσί. ὁ δὲ Νεῖλος ἐὼν ἄνομβρος,
sun drawn weak are the but Nile being rainless
ἑλκόμενος δὲ ὑπὸ τοῦ ἡλίου μοῦνος ποταμῶν τοῦτον τὸν
drawn and by the sun alone of-rivers this the

χρόνον, οἰκότως αὐτὸς ἑωυτοῦ ῥέει πολλῷ ὑποδεέστερος
time reasonably itself than-itself flows by-much lower
ἢ τοῦ θέρεος· τότε μὲν γὰρ μετὰ πάντων τῶν ὑδάτων
than in-the summer then indeed for with all the waters
ἴσον ἕλκεται, τὸν δὲ χειμῶνα μοῦνος πιέζεται.
equally it-is-drawn the but winter alone it-is-pressed
26 Οὕτω τὸν ἥλιον νενόμικα τούτων αἴτιον εἶναι. αἴτιος δὲ
Thus the sun I-hold of-these cause to-be cause and
ὁ αὐτὸς οὗτος κατὰ γνώμην τὴν ἐμὴν καὶ τὸν ἠέρα
the same this according-to opinion the my also the air
ξηρὸν τὸν ταύτῃ εἶναι, διακαίων τὴν διέξοδον ἑωυτοῦ·
dry the(-one) there to-be burning-through the course of-himself
οὕτω τῆς Λιβύης τὰ ἄνω θέρος αἰεὶ κατέχει. εἰ δὲ ἡ
thus — of-Libya the upper summer always holds if and the
στάσις ἤλλακτο τῶν ὡρέων, καὶ τοῦ οὐρανοῦ τῇ μὲν
position had-been-changed of-the seasons and of-the sky where indeed
νῦν ὁ βορέης τε καὶ ὁ χειμὼν ἑστᾶσι, ταύτῃ μὲν τοῦ
now the north-wind both and the winter stand there indeed of-the
νότου ἦν ἡ στάσις καὶ τῆς μεσαμβρίης, τῇ δὲ ὁ
south-wind were the position and of-the midday where and the
νότος νῦν ἕστηκε, ταύτῃ δὲ ὁ βορέης, εἰ ταῦτα οὕτω
south-wind now stands there and the north-wind if these-things so
εἶχε, ὁ ἥλιος ἂν ἀπελαυνόμενος ἐκ μέσου τοῦ οὐρανοῦ
were the sun — being-driven from middle of-the sky
ὑπὸ τοῦ χειμῶνος καὶ τοῦ βορέω ἴοι ἂν τὰ ἄνω τῆς
by the winter and the north-wind would-go — the upper —
Εὐρώπης κατά περ νῦν τῆς Λιβύης ἔρχεται, διεξιόντα
of-Europe as indeed now — of-Libya he-goes passing-through
δ᾽ ἄν μιν διὰ πάσης Εὐρώπης ἔλπομαι ποιέειν ἂν τὸν
and — him through all Europe I-expect to-do — the
Ἴστρον τά περ νῦν ἐργάζεται τὸν Νεῖλον.
Ister what indeed now he-does the Nile

Τῆς αὔρης δὲ πέρι, ὅτι οὐκ ἀποπνέει, τήνδε ἔχω γνώμην, 27
The breeze and about that not it-blows-off this I-have opinion
ὡς κάρτα ἀπὸ θερμέων χωρέων οὐκ οἰκός ἐστι οὐδὲν
that very from hot regions not likely it-is anything
ἀποπνέειν, αὔρη δὲ ἀπὸ ψυχροῦ τινος φιλέει πνέειν.
to-blow a-breeze but from cold something is-wont to-blow
Ταῦτα μέν νυν ἔστω ὡς ἔστι τε καὶ ὡς ἀρχὴν 28
These-things indeed then let-be as they-are both and as at-first
ἐγένετο· τοῦ δὲ Νείλου τὰς πηγὰς οὔτε Αἰγυπτίων οὔτε
they-were of-the and Nile the sources neither of-Egyptians nor
Λιβύων οὔτε Ἑλλήνων τῶν ἐμοὶ ἀπικομένων ἐς λόγους
of-Libyans nor of-Greeks of-those with-me having-come into talk
οὐδεὶς ὑπέσχετο εἰδέναι, εἰ μὴ ἐν Αἰγύπτῳ ἐν Σάι πόλι ὁ
anyone professed to-know if not in Egypt in Sais city the
γραμματιστὴς τῶν ἱρῶν χρημάτων τῆς Ἀθηναίης. οὗτος δ᾽
scribe of-the sacred treasures — of-Athena he but
ἔμοιγε παίζειν ἐδόκεε φάμενος εἰδέναι ἀτρεκέως· ἔλεγε
to-me-at-least to-jest seemed saying to-know exactly he-said
δὲ ὧδε, εἶναι δύο ὄρεα ἐς ὀξὺ τὰς κορυφὰς ἀπηγμένα,
and thus to-be two mountains into a-point the peaks drawn-up
μεταξὺ Συήνης τε πόλιος κείμενα τῆς Θηβαΐδος καὶ
between Syene both city lying of-the Thebaid and
Ἐλεφαντίνης, οὐνόματα δὲ εἶναι τοῖσι ὄρεσι τῷ μὲν
Elephantine names and to-be to-the mountains to-the(-one) indeed
Κρῶφι τῷ δὲ Μῶφι· τὰς ὦν δὴ πηγὰς τοῦ Νείλου
Crophi to-the(-other) and Mophi the then indeed sources of-the Nile
ἐούσας ἀβύσσους ἐκ τοῦ μέσου τῶν ὀρέων τούτων ῥέειν,
being bottomless from the middle of-the mountains these to-flow
καὶ τὸ μὲν ἥμισυ τοῦ ὕδατος ἐπ᾽ Αἰγύπτου ῥέειν καὶ
and the indeed half of-the water toward Egypt to-flow and
πρὸς βορέην ἄνεμον, τὸ δ᾽ ἕτερον ἥμισυ ἐπ᾽ Αἰθιοπίης
toward north wind the and other half toward Ethiopia

τε καὶ νότου. ὡς δὲ ἄβυσσοι εἰσὶ αἱ πηγαί, ἐς διάπειραν
both and south that and bottomless are the sources to trial
ἔφη τούτου Ψαμμήτιχον Αἰγύπτου βασιλέα ἀπικέσθαι·
he-said of-this Psammetichus of-Egypt king to-have-come
πολλέων γὰρ αὐτὸν χιλιάδων ὀργυιέων πλεξάμενον κάλον
many for him thousands of-fathoms having-twisted a-rope
κατεῖναι ταύτῃ καὶ οὐκ ἐξικέσθαι ἐς βυσσόν. οὕτω μὲν δὴ
to-let-down there and not to-have-reached to bottom thus indeed then
ὁ γραμματιστής, εἰ ἄρα ταῦτα γινόμενα ἔλεγε, ἀπέφαινε,
the scribe if then these-things happening he-said showed
ὡς ἐμὲ κατανοέειν, δίνας τινὰς ταύτῃ ἐούσας ἰσχυρὰς καὶ
as me to-understand eddies some there being strong and
παλιρροίην, οἵα δὲ ἐμβάλλοντος τοῦ ὕδατος τοῖσι ὄρεσι,
a-back-flow as and dashing the water against-the mountains
μὴ δύνασθαι κατιεμένην καταπειρητηρίην ἐς βυσσὸν ἰέναι.
not to-be-able being-let-down a-sounding-line to bottom to-go
29 Ἄλλου δὲ οὐδενὸς οὐδὲν ἐδυνάμην πυθέσθαι. ἀλλὰ
Other and from-no-one anything I-could to-learn but
τοσόνδε μὲν ἄλλο ἐπὶ μακρότατον ἐπυθόμην, μέχρι μὲν
so-much indeed else to farthest I-learned up-to indeed
Ἐλεφαντίνης πόλιος αὐτόπτης ἐλθών, τὸ δὲ ἀπὸ τούτου
Elephantine city eyewitness having-come the and from this
ἀκοῇ ἤδη ἱστορέων. ἀπὸ Ἐλεφαντίνης πόλιος ἄνω
by-hearsay now inquiring from Elephantine city up
ἰόντι ἄναντες ἐστὶ χωρίον· ταύτῃ ὦν δεῖ τὸ πλοῖον
to-one-going steep is the-region there then (one)-must the boat
διαδήσαντας ἀμφοτέρωθεν κατά περ βοῦν πορεύεσθαι· ἢν
having-tied on-both-sides as indeed an-ox to-go if
δὲ ἀπορραγῇ τὸ πλοῖον οἴχεται φερόμενον ὑπὸ ἰσχύος τοῦ
and breaks-away the boat it-is-gone carried by strength of-the
ῥόου. τὸ δὲ χωρίον τοῦτο ἐστὶ ἐπ᾽ ἡμέρας τέσσερας πλόος,
current the and region this is for days four voyage

σκολιὸς δὲ ταύτῃ κατά περ ὁ Μαίανδρος ἐστὶ ὁ Νεῖλος·
winding and there as indeed the Maeander is the Nile
σχοῖνοι δὲ δυώδεκα εἰσὶ οὗτοι τοὺς δεῖ τούτῳ τῷ
schoeni and twelve are these which (one)-must in-this the
τρόπῳ διεκπλῶσαι. καὶ ἔπειτα ἀπίξεαι ἐς πεδίον λεῖον,
way to-sail-through and then you-will-come to a-plain smooth
ἐν τῷ νῆσον περιρρέει ὁ Νεῖλος· Ταχομψὼ οὔνομα αὐτῇ
in which an-island flows-around the Nile Tachompso name to-it
ἐστι. οἰκέουσι δὲ τὰ ἀπὸ Ἐλεφαντίνης ἄνω Αἰθίοπες
is inhabit and the(-parts) from Elephantine up Ethiopians
ἤδη καὶ τῆς νήσου τὸ ἥμισυ, τὸ δὲ ἥμισυ Αἰγύπτιοι. ἔχεται
now and of-the island the half the and half Egyptians adjoins
δὲ τῆς νήσου λίμνη μεγάλη, τὴν πέριξ νομάδες Αἰθίοπες
and the island a-lake great which around nomad Ethiopians
νέμονται· τὴν διεκπλώσας ἐς τοῦ Νείλου τὸ ῥέεθρον
inhabit which having-sailed-through into of-the Nile the stream
ἥξεις, τὸ ἐς τὴν λίμνην ταύτην ἐκδιδοῖ. καὶ ἔπειτα
you-will-come which into the lake this issues and then
ἀποβὰς παρὰ τὸν ποταμὸν ὁδοιπορίην ποιήσεαι
having-disembarked along the river a-journey you-will-make
ἡμερέων τεσσεράκοντα· σκόπελοί τε γὰρ ἐν τῷ Νείλῳ
of-days forty rocks both for in the Nile
ὀξέες ἀνέχουσι καὶ χοιράδες πολλαί εἰσι, δι᾽ ὧν οὐκ
sharp stand-up and reefs many are through which not
οἷά τε ἐστὶ πλέειν. διεξελθὼν δὲ ἐν τῇσι τεσσεράκοντα
possible — it-is to-sail having-passed and in the forty
ἡμέρῃσι τοῦτο τὸ χωρίον, αὖτις ἐς ἕτερον πλοῖον
days this the region again into another boat
ἐσβὰς δυώδεκα ἡμέρας πλεύσεαι, καὶ ἔπειτα ἥξεις
having-embarked twelve days you-will-sail and then you-will-come
ἐς πόλιν μεγάλην τῇ οὔνομα ἐστὶ Μερόη· λέγεται δὲ
to a-city great to-whom name is Meroe is-said and

αὕτη ἡ πόλις εἶναι μητρόπολις τῶν ἄλλων Αἰθιόπων.
this the city to-be mother-city of-the other Ethiopians
οἱ δ' ἐν ταύτῃ Δία θεῶν καὶ Διόνυσον μούνους
the(-ones) and in this Zeus of-gods and Dionysus alone
σέβονται, τούτους τε μεγάλως τιμῶσι, καί σφι μαντήιον
worship these both greatly they-honor and for-them an-oracle
Διὸς κατέστηκε· στρατεύονται δὲ ἐπεάν σφεας ὁ θεὸς
of-Zeus is-established they-march and when them the god
οὗτος κελεύῃ διὰ θεσπισμάτων, καὶ τῇ ἂν κελεύῃ, ἐκεῖσε.
this bids through oracles and where — he-bids thither
30 Ἀπὸ δὲ ταύτης τῆς πόλιος πλέων ἐν ἴσῳ χρόνῳ
From and this the city sailing in equal time
ἄλλῳ ἥξεις ἐς τοὺς αὐτομόλους ἐν ὅσῳ περ ἐξ
other you-will-come to the deserters in as-much indeed from
Ἐλεφαντίνης ἦλθες ἐς τὴν μητρόπολιν τὴν Αἰθιόπων.
Elephantine you-came to the mother-city the of-Ethiopians
τοῖσι δὲ αὐτομόλοισι τούτοισι οὔνομα ἐστὶ Ἀσμάχ, δύναται
to-the and deserters these name is Asmach means
δὲ τοῦτο τὸ ἔπος κατὰ τὴν Ἑλλήνων γλῶσσαν οἱ
and this the word in the of-Greeks tongue those
ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλέι. ἀπέστησαν
on left hand standing-by the-king revolted
δὲ αὗται τέσσερες καὶ εἴκοσι μυριάδες Αἰγυπτίων τῶν
and these four and twenty myriads of-Egyptians of-the
μαχίμων ἐς τοὺς Αἰθίοπας τούτους δι' αἰτίην τοιήνδε.
warriors to the Ethiopians these for cause such
ἐπὶ Ψαμμητίχου βασιλέος φυλακαὶ κατέστησαν ἔν
in-the-time-of Psammetichus king garrisons were-set in
τε Ἐλεφαντίνῃ πόλι πρὸς Αἰθιόπων καὶ ἐν Δάφνῃσι
both Elephantine city against Ethiopians and in Daphnae
τῇσι Πηλουσίῃσι ἄλλη πρὸς Ἀραβίων τε καὶ Ἀσσυρίων,
the Pelusian another against Arabians both and Assyrians

καὶ ἐν Μαρέῃ πρὸς Λιβύης ἄλλη. ἔτι δὲ ἐπ᾽ ἐμεῦ
and in Marea against Libya another still and in-the-time-of me
καὶ Περσέων κατὰ ταὐτὰ αἱ φυλακαὶ ἔχουσι ὡς καὶ
also of-Persians in the-same(-way) the garrisons are as also
ἐπὶ Ψαμμητίχου ἦσαν· καὶ γὰρ ἐν Ἐλεφαντίνῃ Πέρσαι
in-the-time-of Psammetichus they-were also for in Elephantine Persians
φρουρέουσι καὶ ἐν Δάφνῃσι. τοὺς ὦν δὴ Αἰγυπτίους τρία
keep-guard and in Daphnae the then indeed Egyptians three
ἔτεα φρουρήσαντας ἀπέλυε οὐδεὶς τῆς φρουρῆς· οἳ δὲ
years having-kept-guard released no-one from-the guard they and
βουλευσάμενοι καὶ κοινῷ λόγῳ χρησάμενοι πάντες ἀπὸ τοῦ
having-deliberated and common counsel having-used all from —
Ψαμμητίχου ἀποστάντες ἦισαν ἐς Αἰθιοπίην. Ψαμμήτιχος
Psammetichus having-revolted went to Ethiopia Psammetichus
δὲ πυθόμενος ἐδίωκε· ὡς δὲ κατέλαβε, ἐδέετο πολλὰ
and having-learned pursued when and he-overtook he-begged much
λέγων καί σφεας θεοὺς πατρωίους ἀπολιπεῖν οὐκ ἔα
saying and them gods ancestral to-forsake not he-allowed
καὶ τέκνα καὶ γυναῖκας. τῶν δὲ τινὰ λέγεται δέξαντα τὸ
and children and wives of-them and one is-said having-shown the
αἰδοῖον εἰπεῖν, ἔνθα ἂν τοῦτο ᾖ, ἔσεσθαι αὐτοῖσι ἐνθαῦτα
member to-have-said where — this is would-be for-them there
καὶ τέκνα καὶ γυναῖκας. οὗτοι ἐπείτε ἐς Αἰθιοπίην ἀπίκοντο,
both children and wives these when to Ethiopia they-came
διδοῦσι σφέας αὐτοὺς τῷ Αἰθιόπων βασιλέι, ὃ δὲ σφέας
give them themselves to-the of-Ethiopians king he and them
τῷδε ἀντιδωρέεται· ἦσάν οἱ διάφοροι τινὲς γεγονότες
with-this rewards there-were to-him at-odds some having-been
τῶν Αἰθιόπων· τούτους ἐκέλευε ἐξελόντας τὴν ἐκείνων
of-the Ethiopians these he-bade having-driven-out the their

γῆν οἰκέειν. τούτων δὲ ἐσοικισθέντων ἐς τοὺς Αἰθίοπας
land to-dwell these and having-been-settled among the Ethiopians
ἡμερώτεροι γεγόνασι Αἰθίοπες, ἤθεα μαθόντες Αἰγύπτια.
gentler have-become Ethiopians manners having-learned Egyptian

31 Μέχρι μέν νυν τεσσέρων μηνῶν πλόου καὶ ὁδοῦ γινώσκεται
Up-to indeed then four months' voyage and journey is-known
ὁ Νεῖλος πάρεξ τοῦ ἐν Αἰγύπτῳ ῥεύματος· τοσοῦτοι
the Nile besides the in Egypt stream so-many
γὰρ συμβαλλομένῳ μῆνες εὑρίσκονται ἀναισιμούμενοι ἐξ
for for-one-reckoning months are-found used-up from
Ἐλεφαντίνης πορευομένῳ ἐς τοὺς αὐτομόλους τούτους.
Elephantine going to the deserters these
ῥέει δὲ ἀπὸ ἑσπέρης τε καὶ ἡλίου δυσμέων. τὸ δὲ ἀπὸ
it-flows and from evening both and sun's settings the but from
τοῦδε οὐδεὶς ἔχει σαφέως φράσαι· ἔρημος γὰρ ἐστὶ ἡ
this no-one can clearly to-tell desolate for is the
χώρη αὕτη ὑπὸ καύματος.
land this from heat

32 Ἀλλὰ τάδε μὲν ἤκουσα ἀνδρῶν Κυρηναίων φαμένων
But this indeed I-heard from-men Cyrenaean saying
ἐλθεῖν τε ἐπὶ τὸ Ἄμμωνος χρηστήριον καὶ ἀπικέσθαι
to-have-gone both to the of-Ammon oracle and to-have-come
ἐς λόγους Ἐτεάρχῳ τῷ Ἀμμωνίων βασιλέι, καί κως ἐκ
into talk with-Etearchus the of-Ammonians king and somehow from
λόγων ἄλλων ἀπικέσθαι ἐς λέσχην περὶ τοῦ Νείλου, ὡς
talks other to-have-come to discussion about the Nile that
οὐδεὶς αὐτοῦ οἶδε τὰς πηγάς, καὶ τὸν Ἐτέαρχον φάναι
no-one of-it knows the sources and — Etearchus to-have-said
ἐλθεῖν κοτε παρ' αὐτὸν Νασαμῶνας ἄνδρας. τὸ δὲ
to-have-come once to him Nasamonian men the and
ἔθνος τοῦτο ἐστὶ μὲν Λιβυκόν, νέμεται δὲ τὴν Σύρτιν τε
nation this is indeed Libyan inhabits and the Syrtis both

καὶ τὴν πρὸς ἠῶ χώρην τῆς Σύρτιος οὐκ ἐπὶ πολλόν.
and the toward east land of-the Syrtis not for far
ἀπικομένους δὲ τοὺς Νασαμῶνας καὶ εἰρωτωμένους εἴ
having-come and the Nasamonians and being-asked if
τι ἔχουσι πλέον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης,
anything they-have more to-say about the deserts — of-Libya
φάναι παρὰ σφίσι γενέσθαι ἀνδρῶν δυναστέων παῖδας
to-have-said among them to-have-been of-men powerful sons
ὑβριστάς, τοὺς ἄλλα τε μηχανᾶσθαι ἀνδρωθέντας περισσὰ
insolent who other both to-contrive having-grown-up extravagant
καὶ δὴ καὶ ἀποκληρῶσαι πέντε ἑωυτῶν ὀψομένους τὰ
and indeed also to-have-chosen-by-lot five of-themselves to-see the
ἔρημα τῆς Λιβύης, καὶ εἴ τι πλέον ἴδοιεν τῶν
deserts — of-Libya and if anything more they-might-see than-the(-ones)
τὰ μακρότατα ἰδομένων. τῆς γὰρ Λιβύης τὰ μὲν
the farthest having-seen — for of-Libya the(-parts) indeed
κατὰ τὴν βορηίην θάλασσαν ἀπ᾽ Αἰγύπτου ἀρξάμενοι μέχρι
along the northern sea from Egypt beginning up-to
Σολόεντος ἄκρης, ἣ τελευτᾷ τῆς Λιβύης, παρήκουσι
Soloeis headland which ends — of-Libya extend
παρὰ πᾶσαν Λίβυες καὶ Λιβύων ἔθνεα πολλά, πλὴν ὅσον
along all Libyans and of-Libyans nations many except as-much-as
Ἕλληνες καὶ Φοίνικες ἔχουσι· τὰ δὲ ὑπὲρ θαλάσσης
Greeks and Phoenicians hold the(-parts) and above sea
τε καὶ τῶν ἐπὶ θάλασσαν κατηκόντων ἀνθρώπων, τὰ
both and the to sea reaching men the(-parts)
κατύπερθε θηριώδης ἐστὶ ἡ Λιβύη· τὰ δὲ κατύπερθε
above beast-haunted is — Libya the(-parts) and above
τῆς θηριώδεος ψάμμος τε ἐστὶ καὶ ἄνυδρος δεινῶς καὶ
the beast-haunted(-land) sand both is and waterless terribly and
ἔρημος πάντων. εἶπαι ὧν τοὺς νεηνίας ἀποπεμπομένους
empty of-all to-have-said then the youths being-sent-off

ὑπὸ τῶν ἡλίκων, ὕδασί τε καὶ σιτίοισι εὖ ἐξηρτυμένους,
by the comrades with-water both and food well equipped
ἰέναι τὰ πρῶτα μὲν διὰ τῆς οἰκεομένης, ταύτην δὲ
to-go the first indeed through the inhabited(-land) this and
διεξελθόντας ἐς τὴν θηριώδεα ἀπικέσθαι, ἐκ δὲ ταύτης
having-passed-through into the beast-haunted to-have-come from and this
τὴν ἔρημον διεξιέναι, τὴν ὁδὸν ποιευμένους πρὸς ζέφυρον
the desert to-cross the way making toward west
ἄνεμον, διεξελθόντας δὲ χῶρον πολλὸν ψαμμώδεα καὶ
wind having-crossed and a-region much sandy and
ἐν πολλῇσι ἡμέρῃσι ἰδεῖν δή κοτε δένδρεα ἐν πεδίῳ
in many days to-have-seen indeed at-last trees on a-plain
πεφυκότα, καί σφεας προσελθόντας ἅπτεσθαι τοῦ ἐπεόντος
growing and them having-approached to-touch the being-on
ἐπὶ τῶν δενδρέων καρποῦ, ἁπτομένοισι δέ σφι ἐπελθεῖν
on the trees fruit touching and them to-have-come-upon
ἄνδρας μικρούς, μετρίων ἐλάσσονας ἀνδρῶν, λαβόντας
men small than-middling smaller men having-seized
δὲ ἄγειν σφέας· φωνῆς δὲ οὔτε τι τῆς ἐκείνων τοὺς
and to-lead them speech and neither anything the of-those the
Νασαμῶνας γινώσκειν οὔτε τοὺς ἄγοντας τῶν Νασαμώνων·
Nasamonians to-know nor the leaders the of-Nasamonians
ἄγειν τε δὴ αὐτοὺς δι' ἑλέων μεγίστων, καὶ διεξελθόντας
to-lead both indeed them through marshes very-great and having-crossed
ταῦτα ἀπικέσθαι ἐς πόλιν ἐν τῇ πάντας εἶναι τοῖσι ἄγουσι
these to-have-come to a-city in which all to-be to-the leaders
τὸ μέγαθος ἴσους, χρῶμα δὲ μέλανας. παρὰ δὲ τὴν πόλιν
the size equal color and black by and the city
ῥέειν ποταμὸν μέγαν, ῥέειν δὲ ἀπὸ ἑσπέρης αὐτὸν πρὸς
to-flow a-river great to-flow and from evening it toward
ἥλιον ἀνατέλλοντα, φαίνεσθαι δὲ ἐν αὐτῷ κροκοδείλους.
sun rising to-appear and in it crocodiles

Ὁ μὲν δὴ τοῦ Ἀμμωνίου Ἐτεάρχου λόγος ἐς τοῦτό 33
The indeed then of-the Ammonian Etearchus account to this
μοι δεδηλώσθω, πλὴν ὅτι ἀπονοστῆσαί τε ἔφασκε τοὺς
by-me let-it-be-told except that to-have-returned both he-said the
Νασαμῶνας, ὡς οἱ Κυρηναῖοι ἔλεγον, καὶ ἐς τοὺς οὗτοι
Nasamonians as the Cyrenaeans said and to whom these
ἀπίκοντο ἀνθρώπους, γόητας εἶναι ἅπαντας. τὸν δὲ
came men wizards to-be all the and
δὴ ποταμὸν τοῦτον τὸν παραρρέοντα καὶ Ἐτέαρχος
indeed river this the flowing-by also Etearchus
συνεβάλλετο εἶναι Νεῖλον, καὶ δὴ καὶ ὁ λόγος οὕτω
conjectured to-be Nile and indeed also the reason so
αἱρέει. ῥέει γὰρ ἐκ Λιβύης ὁ Νεῖλος καὶ μέσην τάμνων
proves flows for from Libya the Nile and middle cutting
Λιβύην, καὶ ὡς ἐγὼ συμβάλλομαι τοῖσι ἐμφανέσι τὰ μὴ
Libya and as I conjecture by-the visible the not
γινωσκόμενα τεκμαιρόμενος, τῷ Ἴστρῳ ἐκ τῶν ἴσων
known inferring with-the Ister from the equal
μέτρων ὁρμᾶται. Ἴστρος τε γὰρ ποταμὸς ἀρξάμενος
measures it-starts Ister both for river beginning
ἐκ Κελτῶν καὶ Πυρήνης πόλιος ῥέει μέσην σχίζων τὴν
from Celts and Pyrene city flows middle dividing —
Εὐρώπην· οἱ δὲ Κελτοὶ εἰσὶ ἔξω Ἡρακλέων στηλέων,
Europe the and Celts are outside of-Heracles pillars
ὁμουρέουσι δὲ Κυνησίοισι, οἳ ἔσχατοι πρὸς δυσμέων
border and on-Cynesians who last toward settings
οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ κατοικημένων· τελευτᾷ δὲ
dwell of-the(-ones) in — Europe settled ends and
ὁ Ἴστρος ἐς θάλασσαν ῥέων τὴν τοῦ Εὐξείνου πόντου διὰ
the Ister into sea flowing the of-the Euxine sea through
πάσης Εὐρώπης, τῇ Ἰστρίην οἱ Μιλησίων οἰκέουσι ἄποικοι.
all Europe where Istria the of-Milesians inhabit colonists

34 Ὁ μὲν δὴ Ἴστρος, ῥέει γὰρ δι᾽ οἰκεομένης, πρὸς
The indeed then Ister flows for through inhabited(-land) by
πολλῶν γινώσκεται, περὶ δὲ τῶν τοῦ Νείλου πηγέων οὐδεὶς
many is-known about but the of-the Nile sources no-one
ἔχει λέγειν· ἀοίκητός τε γὰρ καὶ ἔρημος ἐστὶ ἡ Λιβύη
can to-tell uninhabited both for and desolate is — Libya
δι᾽ ἧς ῥέει. περὶ δὲ τοῦ ῥεύματος αὐτοῦ, ἐπ᾽ ὅσον
through which it-flows about and the stream of-it to as-far
μακρότατον ἱστορεῦντα ἦν ἐξικέσθαι, εἴρηται· ἐκδιδοῖ
farthest inquiring it-was-possible to-reach has-been-said it-issues
δὲ ἐς Αἴγυπτον. ἡ δὲ Αἴγυπτος τῆς ὀρεινῆς Κιλικίης
and into Egypt — and Egypt to-the mountainous Cilicia
μάλιστά κῃ ἀντίη κέεται· ἐνθεῦτεν δὲ ἐς Σινώπην
about somehow opposite lies from-there and to Sinope
τὴν ἐν τῷ Εὐξείνῳ πόντῳ πέντε ἡμερέων ἰθέα ὁδὸς
the(-one) on the Euxine sea five days' straight road
εὐζώνῳ ἀνδρί· ἡ δὲ Σινώπη τῷ Ἴστρῳ ἐκδιδόντι
for-an-unburdened man — and Sinope to-the Ister issuing
ἐς θάλασσαν ἀντίον κέεται. οὕτω τὸν Νεῖλον δοκέω διὰ
into sea opposite lies thus the Nile I-think through
πάσης τῆς Λιβύης διεξιόντα ἐξισοῦσθαι τῷ Ἴστρῳ.
all — Libya passing to-be-equal to-the Ister

III · CUSTOMS REVERSED

Egypt has more marvels than any land, and its people do most things the reverse of other men: women go to market while men weave, and they write from right to left. They drink from bronze and wear fresh linen; their priests shave every other day and cannot bear to see beans. Bulls are Epaphus', rejected for one black hair; the victim's cursed head is sold to Greeks or thrown in the river. Cows are Isis', never sacrificed, so no Egyptian will kiss a Greek or use his knife. Dead bulls are buried, and barges from Prosopitis gather their bones.

Νείλου μέν νυν πέρι τοσαῦτα εἰρήσθω· ἔρχομαι δὲ περὶ 35
of-Nile indeed then about so-much let-be-said I-am-going but about
Αἰγύπτου μηκυνέων τὸν λόγον, ὅτι πλεῖστα θωμάσια
Egypt to-lengthen the account because most marvels
ἔχει ἢ ἡ ἄλλη πᾶσα χώρη καὶ ἔργα λόγου μέζω
it-has than the other all land and works than-account greater
παρέχεται πρὸς πᾶσαν χώρην· τούτων εἵνεκα πλέω
it-presents compared-to every land of-these for-the-sake more
περὶ αὐτῆς εἰρήσεται.
about it will-be-said
Αἰγύπτιοι ἅμα τῷ οὐρανῷ τῷ κατὰ σφέας ἐόντι
Egyptians together-with the sky the(-one) about them being
ἑτεροίῳ καὶ τῷ ποταμῷ φύσιν ἀλλοίην παρεχομένῳ ἢ
different and the river nature other displaying than
οἱ ἄλλοι ποταμοί, τὰ πολλὰ πάντα ἔμπαλιν τοῖσι ἄλλοισι
the other rivers the many all opposite to-the other
ἀνθρώποισι ἐστήσαντο ἤθεά τε καὶ νόμους· ἐν τοῖσι αἱ
men have-established manners both and customs among which the
μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι, οἱ δὲ ἄνδρες κατ᾽
indeed women go-to-market and trade the and men in
οἴκους ἐόντες ὑφαίνουσι· ὑφαίνουσι δὲ οἱ μὲν ἄλλοι ἄνω τὴν
houses being weave weave and the indeed others up the
κρόκην ὠθέοντες, Αἰγύπτιοι δὲ κάτω. τὰ ἄχθεα οἱ μὲν ἄνδρες
woof pushing Egyptians but down the burdens the indeed men
ἐπὶ τῶν κεφαλέων φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων.
on the heads carry the and women on the shoulders
οὐρέουσι αἱ μὲν γυναῖκες ὀρθαί, οἱ δὲ ἄνδρες κατήμενοι.
urinate the indeed women upright the and men sitting-down
εὐμαρείῃ χρέωνται ἐν τοῖσι οἴκοισι, ἐσθίουσι δὲ ἔξω ἐν
easement they-use in the houses they-eat and outside in
τῇσι ὁδοῖσι ἐπιλέγοντες ὡς τὰ μὲν αἰσχρὰ ἀναγκαῖα
the streets saying that the(-things) indeed shameful necessary

δὲ ἐν ἀποκρύφῳ ἐστὶ ποιέειν χρεόν, τὰ δὲ μὴ αἰσχρὰ
but in secret it-is to-do needful the(-things) and not shameful
ἀναφανδόν. ἱρῆται γυνὴ μὲν οὐδεμία οὔτε ἔρσενος θεοῦ οὔτε
openly is-priestess woman indeed no either of-male god or
θηλέης, ἄνδρες δὲ πάντων τε καὶ πασέων. τρέφειν τοὺς
female men but of-all both and all to-support the
τοκέας τοῖσι μὲν παισὶ οὐδεμία ἀνάγκη μὴ βουλομένοισι,
parents for-the indeed sons no necessity not wishing
τῇσι δὲ θυγατράσι πᾶσα ἀνάγκη καὶ μὴ βουλομένῃσι.
for-the but daughters all necessity even not wishing

36 Οἱ ἱρέες τῶν θεῶν τῇ μὲν ἄλλῃ κομέουσι, ἐν Αἰγύπτῳ
The priests of-the gods in-the indeed other(-lands) wear-long-hair in Egypt
δὲ ξυρῶνται. τοῖσι ἄλλοισι ἀνθρώποισι νόμος ἅμα κήδεϊ
but are-shaven for-the other men custom with mourning
κεκάρθαι τὰς κεφαλὰς τοὺς μάλιστα ἱκνέεται, Αἰγύπτιοι δὲ
to-be-shorn the heads whom most it-touches Egyptians but
ὑπὸ τοὺς θανάτους ἀνιεῖσι τὰς τρίχας αὔξεσθαι τάς τε ἐν
at the deaths let the hair to-grow the both on
τῇ κεφαλῇ καὶ τῷ γενείῳ, τέως ἐξυρημένοι. τοῖσι μὲν
the head and the chin until-then shaven for-the indeed
ἄλλοισι ἀνθρώποισι χωρὶς θηρίων ἡ δίαιτα ἀποκέκριται,
other men apart from-beasts the living is-separated
Αἰγυπτίοισι δὲ ὁμοῦ θηρίοισι ἡ δίαιτα ἐστί. ἀπὸ πυρῶν καὶ
for-Egyptians but together with-beasts the living is from wheat and
κριθέων ὦλλοι ζώουσι, Αἰγυπτίων δὲ τῷ ποιευμένῳ
barley the-others live of-Egyptians but for-the(-one) making
ἀπὸ τούτων τὴν ζόην ὄνειδος μέγιστον ἐστί, ἀλλὰ ἀπὸ
from these the living reproach greatest it-is but from
ὀλυρέων ποιεῦνται σιτία, τὰς ζειὰς μετεξέτεροι καλέουσι.
spelt they-make bread which zeia some call
φυρῶσι τὸ μὲν σταῖς τοῖσι ποσί, τὸν δὲ πηλὸν τῇσι χερσί,
they-knead the indeed dough with-the feet the and clay with-the hands

καὶ τὴν κόπρον ἀναιρέονται. τὰ αἰδοῖα ὦλλοι μὲν ἐῶσι ὡς
and the dung they-take-up the genitals the-others indeed leave as
ἐγένοντο, πλὴν ὅσοι ἀπὸ τούτων ἔμαθον, Αἰγύπτιοι δὲ
they-were-born except as-many-as from these learned Egyptians but
περιτάμνονται. εἵματα τῶν μὲν ἀνδρῶν ἕκαστος ἔχει δύο,
circumcise garments of-the indeed men each has two
τῶν δὲ γυναικῶν ἓν ἑκάστη. τῶν ἱστίων τοὺς κρίκους καὶ
of-the and women one each of-the sails the rings and
τοὺς κάλους οἱ μὲν ἄλλοι ἔξωθεν προσδέουσι, Αἰγύπτιοι
the ropes the indeed others outside fasten Egyptians
δὲ ἔσωθεν. γράμματα γράφουσι καὶ λογίζονται ψήφοισι
but inside letters they-write and reckon with-pebbles
Ἕλληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες
Greeks indeed from the left to the right carrying
τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά·
the hand Egyptians but from the right to the left
καὶ ποιεῦντες ταῦτα αὐτοὶ μὲν φασὶ ἐπὶ δεξιὰ ποιέειν,
and doing these-things themselves indeed say to right to-do
Ἕλληνας δὲ ἐπ᾽ ἀριστερά. διφασίοισι δὲ γράμμασι χρέωνται,
Greeks but to left two-fold and letters they-use
καὶ τὰ μὲν αὐτῶν ἱρὰ τὰ δὲ δημοτικὰ καλέεται.
and the(-ones) indeed of-them sacred the(-others) and common are-called
Θεοσεβέες δὲ περισσῶς ἐόντες μάλιστα πάντων ἀνθρώπων 37
God-fearing and exceedingly being most of-all men
νόμοισι τοιοῖσιδε χρέωνται. ἐκ χαλκέων ποτηρίων πίνουσι,
customs such they-use from bronze cups they-drink
διασμῶντες ἀνὰ πᾶσαν ἡμέρην, οὐκ ὃ μὲν ὃ δ᾽ οὔ,
scouring through every day not one indeed another and not
ἀλλὰ πάντες. εἵματα δὲ λίνεα φορέουσι αἰεὶ νεόπλυτα,
but all garments and linen they-wear always newly-washed
ἐπιτηδεύοντες τοῦτο μάλιστα, τά τε αἰδοῖα περιτάμνονται
practicing this most the and genitals they-circumcise

καθαρειότητος εἵνεκεν, προτιμῶντες καθαροὶ εἶναι ἢ
cleanliness for-the-sake preferring clean to-be than
εὐπρεπέστεροι. οἱ δὲ ἱρέες ξυρῶνται πᾶν τὸ σῶμα διὰ
comelier the and priests shave all the body every
τρίτης ἡμέρης, ἵνα μήτε φθεὶρ μήτε ἄλλο μυσαρὸν μηδὲν
third day so-that neither louse nor other foul any
ἐγγίνηταί σφι θεραπεύουσι τοὺς θεούς. ἐσθῆτα δὲ φορέουσι
be-in them serving the gods clothing and wear
οἱ ἱρέες λινέην μούνην καὶ ὑποδήματα βύβλινα· ἄλλην δέ
the priests linen only and sandals of-papyrus other and
σφι ἐσθῆτα οὐκ ἔξεστι λαβεῖν οὐδὲ ὑποδήματα ἄλλα.
for-them clothing not is-allowed to-take nor sandals other
λοῦνται δὲ δὶς τῆς ἡμέρης ἑκάστης ψυχρῷ καὶ δὶς ἑκάστης
they-wash and twice of-the day each in-cold and twice each
νυκτός, ἄλλας τε θρησκηίας ἐπιτελέουσι μυρίας ὡς εἰπεῖν
night other and observances they-perform countless as to-say
λόγῳ. πάσχουσι δὲ καὶ ἀγαθὰ οὐκ ὀλίγα· οὔτε τι γὰρ
in-word they-receive and also benefits not few neither anything for
τῶν οἰκηίων τρίβουσι οὔτε δαπανῶνται, ἀλλὰ καὶ σιτία
of-the their-own they-use-up nor spend but also bread
σφι ἐστὶ ἱρὰ πεσσόμενα, καὶ κρεῶν βοέων καὶ χηνέων
for-them is sacred baked and of-meat of-beef and of-geese
πλῆθός τι ἑκάστῳ γίνεται πολλὸν ἡμέρης ἑκάστης, δίδοται
quantity some to-each comes great day each is-given
δέ σφι καὶ οἶνος ἀμπέλινος· ἰχθύων δὲ οὔ σφι ἔξεστι
and to-them also wine of-the-vine of-fish but not for-them is-allowed
πάσασθαι. κυάμους δὲ οὔτε τι μάλα σπείρουσι Αἰγύπτιοι ἐν
to-taste beans and neither at-all much sow Egyptians in
τῇ χώρῃ, τούς τε γινομένους οὔτε τρώγουσι οὔτε ἕψοντες
the land the(-ones) and growing neither they-eat-raw nor boiling
πατέονται, οἱ δὲ δὴ ἱρέες οὐδὲ ὁρέοντες ἀνέχονται,
taste the and indeed priests not-even seeing endure

νομίζοντες οὐ καθαρὸν εἶναί μιν ὄσπριον. ἱρᾶται δὲ οὐκ εἷς
believing not clean to-be it pulse is-priest and not one
ἑκάστου τῶν θεῶν ἀλλὰ πολλοί, τῶν εἷς ἐστι ἀρχιερεύς·
of-each of-the gods but many of-whom one is high-priest
ἐπεὰν δέ τις ἀποθάνῃ, τούτου ὁ παῖς ἀντικατίσταται.
when and one dies of-him the son is-appointed-instead
Τοὺς δὲ βοῦς τοὺς ἔρσενας τοῦ Ἐπάφου εἶναι νομίζουσι, 38
The and cattle the male — of-Epaphus to-be they-think
καὶ τούτου εἵνεκα δοκιμάζουσι αὐτοὺς ὧδε· τρίχα ἢν
and of-this for-the-sake they-test them thus hair if
καὶ μίαν ἴδηται ἐπεοῦσαν μέλαιναν, οὐ καθαρὸν εἶναι
even one he-sees being-on black not clean to-be
νομίζει. δίζηται δὲ ταῦτα ἐπὶ τούτῳ τεταγμένος τῶν τις
he-thinks searches and these-things for this appointed of-the one
ἱρέων καὶ ὀρθοῦ ἑστεῶτος τοῦ κτήνεος καὶ ὑπτίου, καὶ
priests both upright standing the beast and on-its-back and
τὴν γλῶσσαν ἐξειρύσας, εἰ καθαρὴ τῶν προκειμένων
the tongue having-drawn-out whether clean of-the prescribed
σημηίων, τὰ ἐγὼ ἐν ἄλλῳ λόγῳ ἐρέω· κατορᾷ δὲ καὶ τὰς
marks which I in another account shall-tell he-looks and also the
τρίχας τῆς οὐρῆς εἰ κατὰ φύσιν ἔχει πεφυκυίας. ἢν
hairs of-the tail whether according-to nature it-has grown if
δὲ τούτων πάντων ᾖ καθαρός, σημαίνεται βύβλῳ περὶ
and of-these all it-is clean he-marks(-it) with-papyrus around
τὰ κέρεα εἱλίσσων καὶ ἔπειτα γῆν σημαντρίδα ἐπιπλάσας
the horns winding and then earth for-sealing having-plastered-on
ἐπιβάλλει τὸν δακτύλιον, καὶ οὕτω ἀπάγουσι. ἀσήμαντον δὲ
he-puts the ring and thus they-lead-away unmarked and
θύσαντι θάνατος ἡ ζημίη ἐπικέεται. δοκιμάζεται μέν
for-one-having-sacrificed death the penalty is-laid is-tested indeed
νυν τὸ κτῆνος τρόπῳ τοιῷδε, θυσίη δέ σφι ἥδε κατέστηκε.
then the beast in-way such sacrifice and for-them this is-established

39 Ἀγαγόντες τὸ σεσημασμένον κτῆνος πρὸς τὸν βωμὸν ὅκου
Having-led the marked beast to the altar where
ἂν θύωσι, πῦρ ἀνακαίουσι, ἔπειτα δὲ ἐπ᾽ αὐτοῦ οἶνον
— they-sacrifice fire they-kindle then and on it wine
κατὰ τοῦ ἱρηίου ἐπισπείσαντες καὶ ἐπικαλέσαντες τὸν θεὸν
over the victim having-poured and having-invoked the god
σφάζουσι, σφάξαντες δὲ ἀποτάμνουσι τὴν κεφαλήν. σῶμα
they-slaughter having-slaughtered and they-cut-off the head body
μὲν δὴ τοῦ κτήνεος δείρουσι, κεφαλῇ δὲ κείνῃ πολλὰ
indeed then of-the beast they-flay head and that much
καταρησάμενοι φέρουσι, τοῖσι μὲν ἂν ᾖ ἀγορὴ καὶ
having-cursed they-carry for-those indeed — there-is a-market and
Ἕλληνές σφι ἔωσι ἐπιδήμιοι ἔμποροι, οἳ δὲ φέροντες
Greeks among-them are resident traders they and carrying
ἐς τὴν ἀγορὴν ἀπ᾽ ὧν ἔδοντο, τοῖσι δὲ ἂν μὴ παρέωσι
into the market off then sold(-it) for-those but — not are-present
Ἕλληνες, οἳ δ᾽ ἐκβάλλουσι ἐς τὸν ποταμόν· καταρῶνται
Greeks they and throw-out into the river they-curse
δὲ τάδε λέγοντες τῇσι κεφαλῇσι, εἴ τι μέλλοι ἢ σφίσι
and this saying to-the heads if anything was-going either to-them
τοῖσι θύουσι ἢ Αἰγύπτῳ τῇ συναπάσῃ κακὸν γενέσθαι, ἐς
the sacrificers or to-Egypt the whole evil to-happen onto
κεφαλὴν ταύτην τραπέσθαι. κατὰ μέν νυν τὰς κεφαλὰς
head this to-be-turned regarding indeed then the heads
τῶν θυομένων κτηνέων καὶ τὴν ἐπίσπεισιν τοῦ οἴνου
of-the sacrificed beasts and the libation of-the wine
πάντες Αἰγύπτιοι νόμοισι τοῖσι αὐτοῖσι χρέωνται ὁμοίως
all Egyptians customs the same use alike
ἐς πάντα τὰ ἱρά, καὶ ἀπὸ τούτου τοῦ νόμου οὐδὲ ἄλλου
for all the sacrifices and from this the custom not-even other
οὐδενὸς ἐμψύχου κεφαλῆς γεύσεται Αἰγυπτίων οὐδείς.
of-any living-thing head will-taste of-Egyptians anyone

Ἡ δὲ δὴ ἐξαίρεσις τῶν ἱρῶν καὶ ἡ καῦσις ἄλλη περὶ 40
The and indeed disemboweling of-the victims and the burning other for
ἄλλο ἱρόν σφι κατέστηκε· τὴν δ' ὦν μεγίστην τε
other victim for-them is-established the(-goddess) but then greatest both
δαίμονα ἥγηνται εἶναι καὶ μεγίστην οἱ ὁρτὴν ἀνάγουσι,
deity they-consider to-be and greatest to-her festival they-celebrate
ταύτην ἔρχομαι ἐρέων *** ἐπεὰν ἀποδείρωσι τὸν βοῦν,
this I-am-going to-tell (lacuna) when they-flay the ox
κατευξάμενοι κοιλίην μὲν κείνην πᾶσαν ἐξ ὧν εἷλον,
having-prayed belly indeed that whole out then they-take
σπλάγχνα δὲ αὐτοῦ λείπουσι ἐν τῷ σώματι καὶ τὴν
entrails but of-it they-leave in the body and the
πιμελήν, σκέλεα δὲ ἀποτάμνουσι καὶ τὴν ὀσφὺν ἄκρην καὶ
fat legs and they-cut-off and the loin end and
τοὺς ὤμους τε καὶ τὸν τράχηλον. ταῦτα δὲ ποιήσαντες τὸ
the shoulders both and the neck these-things and having-done the
ἄλλο σῶμα τοῦ βοὸς πιμπλᾶσι ἄρτων καθαρῶν καὶ μέλιτος
other body of-the ox they-fill with-loaves pure and honey
καὶ ἀσταφίδος καὶ σύκων καὶ λιβανωτοῦ καὶ σμύρνης καὶ
and raisins and figs and frankincense and myrrh and
τῶν ἄλλων θυωμάτων, πλήσαντες δὲ τούτων καταγίζουσι,
the other spices having-filled and with-these they-burn
ἔλαιον ἄφθονον καταχέοντες· προνηστεύσαντες δὲ θύουσι,
oil abundant pouring-over having-fasted-before and they-sacrifice
καιομένων δὲ τῶν ἱρῶν τύπτονται πάντες, ἐπεὰν δὲ
burning and the victims they-beat-themselves all when and
ἀποτύψωνται, δαῖτα προτίθενται τὰ ἐλίποντο τῶν ἱρῶν.
they-have-done-beating a-feast they-set-out what they-left of-the victims
Τοὺς μέν νυν καθαροὺς βοῦς τοὺς ἔρσενας καὶ τοὺς 41
The indeed then clean cattle the male and the
μόσχους οἱ πάντες Αἰγύπτιοι θύουσι, τὰς δὲ θηλέας
calves the all Egyptians sacrifice the but female

οὔ σφι ἔξεστι θύειν, ἀλλὰ ἱραί εἰσι τῆς Ἴσιος·
not for-them is-allowed to-sacrifice but sacred they-are — of-Isis
τὸ γὰρ τῆς Ἴσιος ἄγαλμα ἐὸν γυναικήιον βούκερων
the for — of-Isis image being of-a-woman ox-horned
ἐστὶ κατά περ Ἕλληνες τὴν Ἰοῦν γράφουσι, καὶ τὰς
is as indeed Greeks — Io paint and the
βοῦς τὰς θηλέας Αἰγύπτιοι πάντες ὁμοίως σέβονται
cows the female Egyptians all alike revere
προβάτων πάντων μάλιστα μακρῷ. τῶν εἵνεκα οὔτε
of-sheep all most by-far of-which for-the-sake neither
ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἕλληνα φιλήσειε ἂν
man Egyptian nor woman a-man Greek would-kiss —
τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἕλληνος χρήσεται
with-the mouth nor knife of-a-man Greek will-use
οὐδὲ ὀβελοῖσι οὐδὲ λέβητι, οὐδὲ κρέως καθαροῦ βοὸς
nor spits nor cauldron nor of-meat of-a-clean ox
διατετμημένου Ἑλληνικῇ μαχαίρῃ γεύσεται. θάπτουσι δὲ
cut-up with-a-Greek knife will-taste they-bury and
τοὺς ἀποθνήσκοντας βοῦς τρόπον τόνδε· τὰς μὲν θηλέας
the dying cattle in-way this the indeed female
ἐς τὸν ποταμὸν ἀπιεῖσι, τοὺς δὲ ἔρσενας κατορύσσουσι
into the river they-cast the and male they-bury
ἕκαστοι ἐν τοῖσι προαστείοισι, τὸ κέρας τὸ ἕτερον ἢ καὶ
each in the suburbs the horn the one or even
ἀμφότερα ὑπερέχοντα σημηίου εἵνεκεν· ἐπεὰν δὲ σαπῇ
both sticking-up of-a-mark for-the-sake when and it-has-rotted
καὶ προσίῃ ὁ τεταγμένος χρόνος, ἀπικνέεται ἐς ἑκάστην
and approaches the appointed time comes to each
πόλιν βᾶρις ἐκ τῆς Προσωπίτιδος καλευμένης νήσου. ἢ δ'
city a-barge from the Prosopitis called island it and
ἔστι μὲν ἐν τῷ Δέλτα, περίμετρον δὲ αὐτῆς εἰσὶ σχοῖνοι
is indeed in the Delta circumference and of-it are schoeni

ἐννέα. ἐν ταύτῃ ὧν τῇ Προσωπίτιδι νήσῳ ἔνεισι μὲν καὶ
nine in this then the Prosopitis island are-in indeed also
ἄλλαι πόλιες συχναί, ἐκ τῆς δὲ αἱ βάριες παραγίνονται
other cities many from which and the barges come
ἀναιρησόμεναι τὰ ὀστέα τῶν βοῶν, οὔνομα τῇ πόλι
to-take-up the bones of-the cattle name to-the city
Ἀτάρβηχις, ἐν δ' αὐτῇ Ἀφροδίτης ἱρὸν ἅγιον ἵδρυται.
Atarbechis in and it of-Aphrodite temple holy is-set-up
ἐκ ταύτης τῆς πόλιος πλανῶνται πολλοὶ ἄλλοι ἐς ἄλλας
from this the city wander many others to other
πόλις, ἀνορύξαντες δὲ τὰ ὀστέα ἀπάγουσι καὶ θάπτουσι
cities having-dug-up and the bones they-carry-off and bury
ἐς ἕνα χῶρον πάντες. κατὰ ταὐτὰ δὲ τοῖσι βουσὶ καὶ
in one place all in the-same(-way) and as-the cattle also
τἆλλα κτήνεα θάπτουσι ἀποθνήσκοντα· καὶ γὰρ περὶ ταῦτα
the-other beasts they-bury dying also for about these
οὕτω σφι νενομοθέτηται· κτείνουσι γὰρ δὴ οὐδὲ ταῦτα.
thus for-them is-ordained they-kill for indeed not-even these

IV · THE NAMES OF THE GODS

Egyptians of Theban Zeus sacrifice goats and spare sheep, because Zeus showed himself to Heracles in a ram's fleece. Heracles is an ancient Egyptian god, one of the twelve, whose temples at Tyre and Thasos Herodotus visited; the Greeks' tale of his near-sacrifice in Egypt is foolish. The Mendesians spare goats for Pan's sake; pigs are unclean but offered to the Moon and Dionysus. Nearly all the gods' names came to Greece from Egypt, through Melampus and the Pelasgians; Hesiod and Homer, four hundred years before him, made the Greeks' theogony. Two women stolen from Thebes founded the oracles of Dodona and Ammon. The Egyptians first held festivals, at Bubastis, Busiris, Sais, Heliopolis, Buto, and Papremis, and first forbade intercourse in temples.

42 Ὅσοι μὲν δὴ Διὸς Θηβαιέος ἵδρυνται ἱρὸν ἢ νομοῦ
As-many-as indeed then of-Zeus Theban have-set-up a-temple or of-district
τοῦ Θηβαίου εἰσί, οὗτοι μέν νυν πάντες οἰῶν ἀπεχόμενοι
the Theban are these indeed then all sheep abstaining-from
αἰγας θύουσι. θεοὺς γὰρ δὴ οὐ τοὺς αὐτοὺς ἅπαντες
goats sacrifice gods for indeed not the same all
ὁμοίως Αἰγύπτιοι σέβονται, πλὴν Ἴσιός τε καὶ Ὀσίριος,
alike Egyptians revere except Isis both and Osiris
τὸν δὴ Διόνυσον εἶναι λέγουσι· τούτους δὲ ὁμοίως
whom indeed Dionysus to-be they-say these but alike
ἅπαντες σέβονται. ὅσοι δὲ τοῦ Μένδητος ἔκτηνται ἱρὸν
all revere as-many-as and — of-Mendes have a-temple
ἢ νομοῦ τοῦ Μενδησίου εἰσί, οὗτοι δὲ αἰγῶν ἀπεχόμενοι
or of-district the Mendesian are these and goats abstaining-from
ὄις θύουσι. Θηβαῖοι μέν νυν καὶ ὅσοι διὰ τούτους
sheep sacrifice Thebans indeed then and as-many-as because-of these
οἰῶν ἀπέχονται, διὰ τάδε λέγουσι τὸν νόμον τόνδε σφίσι
sheep abstain-from for this they-say the custom this for-them
τεθῆναι. Ἡρακλέα θελῆσαι πάντως ἰδέσθαι τὸν Δία,
to-have-been-made Heracles to-have-wished by-all-means to-see — Zeus
καὶ τὸν οὐκ ἐθέλειν ὀφθῆναι ὑπ' αὐτοῦ· τέλος δέ, ἐπείτε
and him not to-be-willing to-be-seen by him finally and when
λιπαρέειν τὸν Ἡρακλέα, τάδε τὸν Δία μηχανήσασθαι· κριὸν
to-persist — Heracles this — Zeus to-have-contrived a-ram
ἐκδείραντα προσχέσθαι τε τὴν κεφαλὴν ἀποταμόντα τοῦ
having-flayed to-hold-before both the head having-cut-off of-the
κριοῦ καὶ ἐνδύντα τὸ νάκος οὕτω οἱ ἑωυτὸν ἐπιδέξαι.
ram and having-put-on the fleece thus to-him himself to-have-shown
ἀπὸ τούτου κριοπρόσωπον τοῦ Διὸς τῶγαλμα ποιεῦσι
from this ram-faced — of-Zeus the-image make
Αἰγύπτιοι, ἀπὸ δὲ Αἰγυπτίων Ἀμμώνιοι, ἐόντες Αἰγυπτίων
Egyptians from and Egyptians Ammonians being of-Egyptians

τε καὶ Αἰθιόπων ἄποικοι καὶ φωνὴν μεταξὺ ἀμφοτέρων
both and of-Ethiopians colonists and speech between both
νομίζοντες. δοκέειν δέ μοι, καὶ τὸ οὔνομα Ἀμμώνιοι ἀπὸ
using to-seem and to-me also the name Ammonians from
τοῦδε σφίσι τὴν ἐπωνυμίην ἐποιήσαντο· Ἀμοῦν γὰρ
this for-themselves the appellation made Amun for
Αἰγύπτιοι καλέουσι τὸν Δία. τοὺς δὲ κριοὺς οὐ θύουσι
Egyptians call — Zeus the and rams not sacrifice
Θηβαῖοι, ἀλλ' εἰσί σφι ἱροὶ διὰ τοῦτο. μιῇ δὲ ἡμέρῃ
Thebans but they-are to-them sacred because-of this on-one and day
τοῦ ἐνιαυτοῦ, ἐν ὁρτῇ τοῦ Διός, κριὸν ἕνα κατακόψαντες
of-the year at the-festival — of-Zeus ram one having-cut-up
καὶ ἀποδείραντες κατὰ τὠυτὸ ἐνδύουσι τῷγαλμα τοῦ
and having-flayed in the-same(-way) they-clothe the-image —
Διός, καὶ ἔπειτα ἄλλο ἄγαλμα Ἡρακλέος προσάγουσι πρὸς
of-Zeus and then other image of-Heracles bring to
αὐτό. ταῦτα δὲ ποιήσαντες τύπτονται οἱ περὶ τὸ ἱρὸν
it these-things and having-done beat-themselves-for the(-ones) about the temple
ἅπαντες τὸν κριὸν καὶ ἔπειτα ἐν ἱρῇ θήκῃ θάπτουσι αὐτόν.
all the ram and then in a-sacred tomb bury it
Ἡρακλέος δὲ πέρι τόνδε τὸν λόγον ἤκουσα, ὅτι εἴη τῶν 43
of-Heracles and about this the account I-heard that he-was of-the
δυώδεκα θεῶν· τοῦ ἑτέρου δὲ πέρι Ἡρακλέος, τὸν Ἕλληνες
twelve gods the other but about Heracles whom Greeks
οἴδασι, οὐδαμῇ Αἰγύπτου ἐδυνάσθην ἀκοῦσαι. καὶ μὴν ὅτι
know nowhere of-Egypt I-could to-hear and indeed that
γε οὐ παρ' Ἑλλήνων ἔλαβον τὸ οὔνομα Αἰγύπτιοι τοῦ
at-least not from Greeks took the name Egyptians —
Ἡρακλέος, ἀλλὰ Ἕλληνες μᾶλλον παρ' Αἰγυπτίων καὶ
of-Heracles but Greeks rather from Egyptians and
Ἑλλήνων οὗτοι οἱ θέμενοι τῷ Ἀμφιτρύωνος γόνῳ
of-Greeks these the(-ones) having-given to-the of-Amphitryon offspring

τοὔνομα Ἡρακλέα, πολλά μοι καὶ ἄλλα τεκμήρια ἐστὶ
the-name Heracles many for-me and other proofs are
τοῦτο οὕτω ἔχειν, ἐν δὲ καὶ τόδε, ὅτι τε τοῦ Ἡρακλέος
this so to-be among and also this that both — of-Heracles
τούτου οἱ γονέες ἀμφότεροι ἦσαν Ἀμφιτρύων καὶ Ἀλκμήνη
this the parents both were Amphitryon and Alcmene
γεγονότες τὸ ἀνέκαθεν ἀπ᾽ Αἰγύπτου, καὶ διότι Αἰγύπτιοι
sprung the of-old from Egypt and because Egyptians
οὔτε Ποσειδέωνος οὔτε Διοσκούρων τὰ οὐνόματα φασὶ
neither of-Poseidon nor of-the-Dioscuri the names say
εἰδέναι, οὐδέ σφι θεοὶ οὗτοι ἐν τοῖσι ἄλλοισι θεοῖσι
to-know nor for-them gods these among the other gods
ἀποδεδέχαται. καὶ μὴν εἴ γε παρ᾽ Ἑλλήνων ἔλαβον
have-been-received and indeed if at-least from Greeks they-took
οὔνομά τευ δαίμονος, τούτων οὐκ ἥκιστα ἀλλὰ μάλιστα
name of-any deity of-these not least but most
ἔμελλον μνήμην ἕξειν, εἴ περ καὶ τότε ναυτιλίῃσι
they-were-likely memory to-have if indeed also then seafaring
ἐχρέωντο καὶ ἦσαν Ἑλλήνων τινὲς ναυτίλοι, ὡς ἔλπομαί
they-used and were of-Greeks some seafarers as I-expect
τε καὶ ἐμὴ γνώμη αἱρέει· ὥστε τούτων ἂν καὶ μᾶλλον τῶν
both and my judgment concludes so-that of-these — even more of-the
θεῶν τὰ οὐνόματα ἐξεπιστέατο Αἰγύπτιοι ἢ τοῦ Ἡρακλέος.
gods the names would-have-known Egyptians than — of-Heracles
ἀλλά τις ἀρχαῖος ἐστὶ θεὸς Αἰγυπτίοισι Ἡρακλέης· ὡς
but some ancient is god for-Egyptians Heracles as
δὲ αὐτοὶ λέγουσι, ἔτεα ἐστὶ ἑπτακισχίλια καὶ μύρια
and themselves say years are seven-thousand and ten-thousand
ἐς Ἄμασιν βασιλεύσαντα, ἐπείτε ἐκ τῶν ὀκτὼ θεῶν οἱ
to Amasis having-reigned since from the eight gods the
δυώδεκα θεοὶ ἐγένοντο τῶν Ἡρακλέα ἕνα νομίζουσι.
twelve gods came-into-being of-whom Heracles one they-hold

Καὶ θέλων δὲ τούτων πέρι σαφές τι εἰδέναι ἐξ 44
And wishing moreover these about clear something to-know from
ὧν οἷόν τε ἦν, ἔπλευσα καὶ ἐς Τύρον τῆς Φοινίκης,
what possible — it-was I-sailed also to Tyre — of-Phoenicia
πυνθανόμενος αὐτόθι εἶναι ἱρὸν Ἡρακλέος ἅγιον. καὶ εἶδον
learning there to-be a-temple of-Heracles holy and I-saw
πλουσίως κατεσκευασμένον ἄλλοισί τε πολλοῖσι ἀναθήμασι,
richly furnished with-other both many offerings
καὶ ἐν αὐτῷ ἦσαν στῆλαι δύο, ἡ μὲν χρυσοῦ ἀπέφθου,
and in it were pillars two the(-one) indeed of-gold refined
ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.
the(-other) and of-emerald stone shining the nights greatly
ἐς λόγους δὲ ἐλθὼν τοῖσι ἱρεῦσι τοῦ θεοῦ εἰρόμην ὁκόσος
into talk and having-come with-the priests of-the god I-asked how-long
χρόνος εἴη ἐξ οὗ σφι τὸ ἱρὸν ἵδρυται. εὗρον δὲ οὐδὲ
time it-was since when for-them the temple was-founded I-found and not-even
τούτους τοῖσι Ἕλλησι συμφερομένους· ἔφασαν γὰρ ἅμα
these with-the Greeks agreeing they-said for together-with
Τύρῳ οἰκιζομένῃ καὶ τὸ ἱρὸν τοῦ θεοῦ ἱδρυθῆναι, εἶναι
Tyre being-founded also the temple of-the god to-have-been-founded to-be
δὲ ἔτεα ἀπ᾽ οὗ Τύρον οἰκέουσι τριηκόσια καὶ δισχίλια.
and years since when Tyre they-inhabit three-hundred and two-thousand
εἶδον δὲ ἐν τῇ Τύρῳ καὶ ἄλλο ἱρὸν Ἡρακλέος ἐπωνυμίην
I-saw and in — Tyre also another temple of-Heracles surname
ἔχοντος Θασίου εἶναι· ἀπικόμην δὲ καὶ ἐς Θάσον, ἐν
having Thasian to-be I-came and also to Thasos in
τῇ εὗρον ἱρὸν Ἡρακλέος ὑπὸ Φοινίκων ἱδρυμένον, οἳ
which I-found a-temple of-Heracles by Phoenicians founded who
κατ᾽ Εὐρώπης ζήτησιν ἐκπλώσαντες Θάσον ἔκτισαν· καὶ
in of-Europa search having-sailed-out Thasos founded and
ταῦτα καὶ πέντε γενεῇσι ἀνδρῶν πρότερα ἐστὶ ἢ τὸν
these even five by-generations of-men earlier is than the

Ἀμφιτρύωνος Ἡρακλέα ἐν τῇ Ἑλλάδι γενέσθαι. τὰ μέν
of-Amphitryon Heracles in — Greece to-be-born the indeed
νυν ἱστορημένα δηλοῖ σαφέως παλαιὸν θεὸν Ἡρακλέα
then researched shows clearly ancient god Heracles
ἐόντα, καὶ δοκέουσι δέ μοι οὗτοι ὀρθότατα Ἑλλήνων
being and seem moreover to-me these most-rightly of-Greeks
ποιέειν, οἳ διξὰ Ἡράκλεια ἱδρυσάμενοι ἔκτηνται, καὶ
to-act who two temples-of-Heracles having-founded possess and
τῷ μὲν ὡς ἀθανάτῳ Ὀλυμπίῳ δὲ ἐπωνυμίην θύουσι,
to-the(-one) indeed as immortal Olympian and by-surname sacrifice
τῷ δὲ ἑτέρῳ ὡς ἥρωι ἐναγίζουσι.
to-the and other as to-a-hero make-offerings
45 Λέγουσι δὲ πολλὰ καὶ ἄλλα ἀνεπισκέπτως οἱ Ἕλληνες,
Say and many also other-things unthinkingly the Greeks
εὐήθης δὲ αὐτῶν καὶ ὅδε ὁ μῦθος ἐστὶ τὸν περὶ τοῦ
silly and of-them also this the tale is which about —
Ἡρακλέος λέγουσι, ὡς αὐτὸν ἀπικόμενον ἐς Αἴγυπτον
Heracles they-tell that him having-come to Egypt
στέψαντες οἱ Αἰγύπτιοι ὑπὸ πομπῆς ἐξῆγον ὡς θύσοντες
having-crowned the Egyptians in procession led-out as going-to-sacrifice
τῷ Διί· τὸν δὲ τέως μὲν ἡσυχίην ἔχειν, ἐπεὶ δὲ αὐτοῦ
— to-Zeus he and for-a-while indeed quiet to-keep when but on-him
πρὸς τῷ βωμῷ κατάρχοντο, ἐς ἀλκὴν τραπόμενον πάντας
at the altar they-began-the-rites to defense having-turned all
σφέας καταφονεῦσαι. ἐμοὶ μέν νυν δοκέουσι ταῦτα λέγοντες
them to-have-slain to-me indeed then they-seem these-things saying
τῆς Αἰγυπτίων φύσιος καὶ τῶν νόμων πάμπαν ἀπείρως
of-the of-Egyptians nature and of-the customs altogether ignorantly
ἔχειν οἱ Ἕλληνες· τοῖσι γὰρ οὐδὲ κτήνεα ὁσίη θύειν
to-be the Greeks to-them for not-even beasts lawful to-sacrifice
ἐστὶ χωρὶς ὑῶν καὶ ἐρσένων βοῶν καὶ μόσχων, ὅσοι
it-is except swine and male oxen and calves as-many-as

ἂν καθαροὶ ἔωσι, καὶ χηνῶν, κῶς ἂν οὗτοι ἀνθρώπους
— *clean are and geese how — these men*
θύοιεν; ἔτι δὲ ἕνα ἐόντα τὸν Ἡρακλέα καὶ ἔτι
would-sacrifice further and one being — Heracles and still
ἄνθρωπον, ὡς δὴ φασί, κῶς φύσιν ἔχει πολλὰς μυριάδας
a-man as indeed they-say how nature allows many myriads
φονεῦσαι; καὶ περὶ μὲν τούτων τοσαῦτα ἡμῖν εἰποῦσι καὶ
to-slay and about indeed these so-much to-us having-said both
παρὰ τῶν θεῶν καὶ παρὰ τῶν ἡρώων εὐμενείη εἴη.
from the gods and from the heroes good-will may-there-be
Τὰς δὲ δὴ αἶγας καὶ τοὺς τράγους τῶνδε εἵνεκα οὐ 46
The and indeed goats and the he-goats of-this for-the-sake not
θύουσι Αἰγυπτίων οἱ εἰρημένοι· τὸν Πᾶνα τῶν ὀκτὼ θεῶν
sacrifice of-Egyptians the mentioned — Pan of-the eight gods
λογίζονται εἶναι οἱ Μενδήσιοι, τοὺς δὲ ὀκτὼ θεοὺς τούτους
reckon to-be the Mendesians the and eight gods these
προτέρους τῶν δυώδεκα θεῶν φασι γενέσθαι. γράφουσί
earlier than-the twelve gods they-say to-have-been paint
τε δὴ καὶ γλύφουσι οἱ ζωγράφοι καὶ οἱ ἀγαλματοποιοὶ
both indeed and carve the painters and the sculptors
τοῦ Πανὸς τῷγαλμα κατά περ Ἕλληνες αἰγοπρόσωπον
— of-Pan the-image as indeed Greeks goat-faced
καὶ τραγοσκελέα, οὔτι τοιοῦτον νομίζοντες εἶναί μιν
and goat-legged not-at-all such believing to-be him
ἀλλὰ ὁμοῖον τοῖσι ἄλλοισι θεοῖσι· ὅτευ δὲ εἵνεκα τοιοῦτον
but like to-the other gods of-what but for-the-sake such
γράφουσι αὐτόν, οὔ μοι ἥδιον ἐστὶ λέγειν. σέβονται δὲ
they-paint him not to-me pleasanter it-is to-say revere and
πάντας τοὺς αἶγας οἱ Μενδήσιοι, καὶ μᾶλλον τοὺς ἔρσενας
all the goats the Mendesians and more the males
τῶν θηλέων, καὶ τούτων οἱ αἰπόλοι τιμὰς μέζονας ἔχουσι·
than-the females and of-these the goatherds honors greater have

ἐκ δὲ τούτων ἕνα μάλιστα, ὅστις ἐπεὰν ἀποθάνῃ, πένθος
from and these one most who when he-dies mourning
μέγα παντὶ τῷ Μενδησίῳ νομῷ τίθεται. καλέεται δὲ ὅ τε
great for-all the Mendesian district is-made is-called and the both
τράγος καὶ ὁ Πὰν Αἰγυπτιστὶ Μένδης. ἐγένετο δὲ ἐν τῷ
he-goat and — Pan in-Egyptian Mendes happened and in the
νομῷ τούτῳ ἐπ᾽ ἐμεῦ τοῦτο τὸ τέρας· γυναικὶ τράγος
district this in-the-time-of me this the portent with-a-woman a-he-goat
ἐμίσγετο ἀναφανδόν. τοῦτο ἐς ἐπίδεξιν ἀνθρώπων ἀπίκετο.
had-intercourse openly this into display of-men came

47 Ὗν δὲ Αἰγύπτιοι μιαρὸν ἡγηνται θηρίον εἶναι, καὶ τοῦτο
Swine and Egyptians unclean consider beast to-be and this
μὲν ἤν τις ψαύσῃ αὐτῶν παριὼν ὑός, αὐτοῖσι τοῖσι
indeed if anyone touches of-them passing a-pig together-with the
ἱματίοισι ἀπ᾽ ὧν ἔβαψε ἑωυτὸν βὰς ἐς τὸν ποταμόν·
garments off then he-dips himself having-gone into the river
τοῦτο δὲ οἱ συβῶται ἐόντες Αἰγύπτιοι ἐγγενέες ἐς ἱρὸν
this and the swineherds being Egyptians native into temple
οὐδὲν τῶν ἐν Αἰγύπτῳ ἐσέρχονται μοῦνοι πάντων, οὐδέ
no of-the(-ones) in Egypt enter alone of-all nor
σφι ἐκδίδοσθαι οὐδεὶς θυγατέρα ἐθέλει οὐδ᾽ ἄγεσθαι
to-them to-give-in-marriage anyone daughter wishes or to-take-wife
ἐξ αὐτῶν, ἀλλ᾽ ἐκδίδονταί τε οἱ συβῶται καὶ ἄγονται
from them but give-in-marriage both the swineherds and take-wives
ἐξ ἀλλήλων. τοῖσι μέν νυν ἄλλοισι θεοῖσι θύειν ὗς οὐ
from each-other to-the indeed then other gods to-sacrifice swine not
δικαιεῦσι Αἰγύπτιοι, Σελήνῃ δὲ καὶ Διονύσῳ μούνοισι τοῦ
think-right Egyptians to-the-Moon but and to-Dionysus alone at-the
αὐτοῦ χρόνου, τῇ αὐτῇ πανσελήνῳ, τοὺς ὗς θύσαντες
same time at-the same full-moon the swine having-sacrificed
πατέονται τῶν κρεῶν. διότι δὲ τοὺς ὗς ἐν μὲν τῇσι
they-taste of-the meat why and the swine in indeed the

ἄλλῃσι ὁρτῇσι ἀπεστυγήκασι ἐν δὲ ταύτῃ θύουσι, ἔστι
other festivals they-abhor in but this they-sacrifice there-is
μὲν λόγος περὶ αὐτοῦ ὑπ᾽ Αἰγυπτίων λεγόμενος, ἐμοὶ
indeed a-story about it by Egyptians told to-me
μέντοι ἐπισταμένῳ οὐκ εὐπρεπέστερος ἐστὶ λέγεσθαι. θυσίη
however knowing(-it) not more-seemly it-is to-be-told sacrifice
δὲ ἥδε τῶν ὑῶν τῇ Σελήνῃ ποιέεται· ἐπεὰν θύσῃ,
and this of-the swine — to-the-Moon is-made when he-has-sacrificed
τὴν οὐρὴν ἄκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπίπλοον συνθεὶς
the tail tip and the spleen and the caul having-put
ὁμοῦ κατ᾽ ὧν ἐκάλυψε πάσῃ τοῦ κτήνεος τῇ πιμελῇ
together over then he-covers with-all of-the beast the fat
τῇ περὶ τὴν νηδὺν γινομένῃ, καὶ ἔπειτα καταγίζει πυρί·
the(-fat) about the belly being and then burns with-fire
τὰ δὲ ἄλλα κρέα σιτέονται ἐν τῇ πανσελήνῳ ἐν τῇ
the and other flesh they-eat on the full-moon on which
ἂν τὰ ἱρὰ θύσωσι, ἐν ἄλλῃ δὲ ἡμέρῃ οὐκ ἂν ἔτι
— the victims they-sacrifice on other but day not — any-longer
γευσαίατο. οἱ δὲ πένητες αὐτῶν ὑπ᾽ ἀσθενείης βίου
they-would-taste the and poor of-them from weakness of-livelihood
σταιτίνας πλάσαντες ὗς καὶ ὀπτήσαντες ταύτας θύουσι.
of-dough having-molded swine and having-baked these sacrifice
Τῷ δὲ Διονύσῳ τῆς ὁρτῆς τῇ δορπίῃ χοῖρον πρὸ τῶν 48
— and to-Dionysus of-the festival on-the eve a-piglet before the
θυρέων σφάξας ἕκαστος διδοῖ ἀποφέρεσθαι τὸν χοῖρον
doors having-slaughtered each gives to-carry-away the piglet
αὐτῷ τῷ ἀποδομένῳ τῶν συβωτέων. τὴν δὲ ἄλλην
to-the-very the having-sold(-it) of-the swineherds the and rest
ἀνάγουσι ὁρτὴν τῷ Διονύσῳ οἱ Αἰγύπτιοι πλὴν χορῶν
celebrate festival — for-Dionysus the Egyptians except dances
κατὰ ταὐτὰ σχεδὸν πάντα Ἕλλησι· ἀντὶ δὲ φαλλῶν
in the-same(-way) nearly all as-Greeks instead-of and phalli

ἄλλα σφι ἐστὶ ἐξευρημένα, ὅσον τε πηχυαῖα ἀγάλματα
other-things for-them are devised about — cubit-high images
νευρόσπαστα, τὰ περιφορέουσι κατὰ κώμας γυναῖκες,
string-pulled which carry-around through villages women
νεῦον τὸ αἰδοῖον, οὐ πολλῷ τεῳ ἔλασσον ἐὸν τοῦ ἄλλου
nodding the member not by-much somehow smaller being than-the other
σώματος· προηγέεται δὲ αὐλός, αἳ δὲ ἕπονται ἀείδουσαι
body leads and a-flute they and follow singing-of
τὸν Διόνυσον. διότι δὲ μέζον τε ἔχει τὸ αἰδοῖον καὶ κινέει
— Dionysus why and larger both it-has the member and moves
μοῦνον τοῦ σώματος, ἔστι λόγος περὶ αὐτοῦ ἱρὸς λεγόμενος.
alone of-the body there-is a-story about it sacred told
49 Ἤδη ὦν δοκέει μοι Μελάμπους ὁ Ἀμυθέωνος τῆς
Now then seems to-me Melampus the(-son) of-Amytheon of-the
θυσίης ταύτης οὐκ εἶναι ἀδαὴς ἀλλ᾽ ἔμπειρος. Ἕλλησι γὰρ
sacrifice this not to-be ignorant but experienced to-Greeks for
δὴ Μελάμπους ἐστὶ ὁ ἐξηγησάμενος τοῦ Διονύσου τό
indeed Melampus is the(-one) having-taught — of-Dionysus the
τε οὔνομα καὶ τὴν θυσίην καὶ τὴν πομπὴν τοῦ φαλλοῦ·
both name and the sacrifice and the procession of-the phallus
ἀτρεκέως μὲν οὐ πάντα συλλαβὼν τὸν λόγον ἔφηνε,
exactly indeed not all having-comprehended the doctrine he-revealed
ἀλλ᾽ οἱ ἐπιγενόμενοι τούτῳ σοφισταὶ μεζόνως ἐξέφηναν·
but the(-ones) coming-after him wise-men more-fully revealed
τὸν δ᾽ ὦν φαλλὸν τὸν τῷ Διονύσῳ πεμπόμενον
the but then phallus the(-one) — for-Dionysus carried-in-procession
Μελάμπους ἐστὶ ὁ κατηγησάμενος, καὶ ἀπὸ τούτου
Melampus is the(-one) having-introduced and from him
μαθόντες ποιεῦσι τὰ ποιεῦσι Ἕλληνες. ἐγὼ μέν νυν φημὶ
having-learned do what do Greeks I indeed then say
Μελάμποδα γενόμενον ἄνδρα σοφὸν μαντικήν τε ἑωυτῷ
Melampus having-become a-man wise divination both for-himself

συστῆσαι καὶ πυθόμενον ἀπ᾽ Αἰγύπτου ἄλλα τε πολλὰ
to-have-put-together and having-learned from Egypt other both many
ἐσηγήσασθαι Ἕλλησι καὶ τὰ περὶ τὸν Διόνυσον, ὀλίγα
to-have-introduced to-Greeks and the(-things) about — Dionysus few
αὐτῶν παραλλάξαντα. οὐ γὰρ δὴ συμπεσεῖν γε φήσω
of-them having-altered not for indeed to-coincide at-least I-shall-say
τά τε ἐν Αἰγύπτῳ ποιεύμενα τῷ θεῷ καὶ τὰ ἐν τοῖσι
the both in Egypt done for-the god and the(-things) among the
Ἕλλησι· ὁμότροπα γὰρ ἂν ἦν τοῖσι Ἕλλησι καὶ οὐ νεωστὶ
Greeks of-like-kind for — would-be for-the Greeks and not lately
ἐσηγμένα. οὐ μὲν οὐδὲ φήσω ὅκως Αἰγύπτιοι παρ᾽ Ἑλλήνων
introduced not indeed nor I-shall-say that Egyptians from Greeks
ἔλαβον ἢ τοῦτο ἢ ἄλλο κού τι νόμαιον. πυθέσθαι δέ
took either this or other somewhere some custom to-have-learned and
μοι δοκέει μάλιστα Μελάμπους τὰ περὶ τὸν Διόνυσον
to-me seems most Melampus the(-things) about — Dionysus
παρὰ Κάδμου τε τοῦ Τυρίου καὶ τῶν σὺν αὐτῷ ἐκ
from Cadmus both the Tyrian and the(-ones) with him from
Φοινίκης ἀπικομένων ἐς τὴν νῦν Βοιωτίην καλεομένην χώρην.
Phoenicia having-come to the now Boeotian called land
Σχεδὸν δὲ καὶ πάντων τὰ οὐνόματα τῶν θεῶν ἐξ 50
Nearly and also of-all the names of-the gods from
Αἰγύπτου ἐλήλυθε ἐς τὴν Ἑλλάδα. διότι μὲν γὰρ ἐκ τῶν
Egypt have-come to — Greece that indeed for from the
βαρβάρων ἥκει, πυνθανόμενος οὕτω εὑρίσκω ἐόν· δοκέω
barbarians they-come inquiring so I-find being I-think
δ᾽ ὦν μάλιστα ἀπ᾽ Αἰγύπτου ἀπῖχθαι. ὅτι γὰρ δὴ
and then most from Egypt to-have-come except for indeed
μὴ Ποσειδέωνος καὶ Διοσκούρων, ὡς καὶ πρότερόν μοι
— of-Poseidon and of-Dioscuri as also earlier by-me
ταῦτα εἴρηται, καὶ Ἥρης καὶ Ἱστίης καὶ Θέμιος καὶ
these-things has-been-said and of-Hera and of-Hestia and of-Themis and

Χαρίτων καὶ Νηρηίδων, τῶν ἄλλων θεῶν Αἰγυπτίοισι αἰεί
of-Graces and of-Nereids of-the other gods for-Egyptians always
κοτε τὰ οὐνόματα ἐστὶ ἐν τῇ χώρῃ. λέγω δὲ τὰ λέγουσι
ever the names are in the land I-say and what say
αὐτοὶ Αἰγύπτιοι. τῶν δὲ οὔ φασι θεῶν γινώσκειν
themselves Egyptians of-whom and not they-say of-gods to-know
τὰ οὐνόματα, οὗτοι δέ μοι δοκέουσι ὑπὸ Πελασγῶν
the names these and to-me seem by Pelasgians
ὀνομασθῆναι, πλὴν Ποσειδέωνος· τοῦτον δὲ τὸν θεὸν παρὰ
to-have-been-named except Poseidon this and the god from
Λιβύων ἐπύθοντο· οὐδαμοὶ γὰρ ἀπ᾽ ἀρχῆς Ποσειδέωνος
Libyans they-learned none for from beginning of-Poseidon
οὔνομα ἔκτηνται εἰ μὴ Λίβυες καὶ τιμῶσι τὸν θεὸν τοῦτον
name have if not Libyans and they-honor the god this
αἰεί. νομίζουσι δ᾽ ὧν Αἰγύπτιοι οὐδ᾽ ἥρωσι οὐδέν.
always honor and then Egyptians not-even to-heroes anything
51 Ταῦτα μέν νυν καὶ ἄλλα πρὸς τούτοισι, τὰ ἐγὼ
These-things indeed then and other besides these which I
φράσω, Ἕλληνες ἀπ᾽ Αἰγυπτίων νενομίκασι· τοῦ δὲ
shall-tell Greeks from Egyptians have-adopted — but
Ἑρμέω τὰ ἀγάλματα ὀρθὰ ἔχειν τὰ αἰδοῖα ποιεῦντες οὐκ
of-Hermes the images upright to-have the members making not
ἀπ᾽ Αἰγυπτίων μεμαθήκασι, ἀλλ᾽ ἀπὸ Πελασγῶν πρῶτοι
from Egyptians have-learned but from Pelasgians first
μὲν Ἑλλήνων ἁπάντων Ἀθηναῖοι παραλαβόντες, παρὰ
indeed of-Greeks all Athenians having-received from
δὲ τούτων ὦλλοι. Ἀθηναίοισι γὰρ ἤδη τηνικαῦτα ἐς
and these the-others with-Athenians for already then among
Ἕλληνας τελέουσι Πελασγοὶ σύνοικοι ἐγένοντο ἐν τῇ
Greeks being-reckoned Pelasgians fellow-dwellers became in the
χώρῃ, ὅθεν περ καὶ Ἕλληνες ἤρξαντο νομισθῆναι. ὅστις
land whence indeed also Greeks began to-be-reckoned whoever

δὲ τὰ Καβείρων ὄργια μεμύηται, τὰ Σαμοθρήικες
and the of-Cabiri rites has-been-initiated-in which Samothracians
ἐπιτελέουσι παραλαβόντες παρὰ Πελασγῶν, οὗτος ὠνὴρ
perform having-received from Pelasgians this the-man
οἶδε τὸ λέγω· τὴν γὰρ Σαμοθρηίκην οἴκεον πρότερον
knows what I-say — for Samothrace inhabited earlier
Πελασγοὶ οὗτοι οἵ περ Ἀθηναίοισι σύνοικοι ἐγένοντο,
Pelasgians these who indeed with-Athenians fellow-dwellers became
καὶ παρὰ τούτων Σαμοθρήικες τὰ ὄργια παραλαμβάνουσι.
and from these Samothracians the rites receive
ὀρθὰ ὧν ἔχειν τὰ αἰδοῖα τἀγάλματα τοῦ Ἑρμέω Ἀθηναῖοι
upright then to-have the members the-images — of-Hermes Athenians
πρῶτοι Ἑλλήνων μαθόντες παρὰ Πελασγῶν ἐποιήσαντο·
first of-Greeks having-learned from Pelasgians made
οἱ δὲ Πελασγοὶ ἱρόν τινα λόγον περὶ αὐτοῦ ἔλεξαν, τὰ
the and Pelasgians sacred some story about it told which
ἐν τοῖσι ἐν Σαμοθρηίκῃ μυστηρίοισι δεδήλωται.
in the in Samothrace mysteries is-revealed
Ἔθυον δὲ πάντα πρότερον οἱ Πελασγοὶ θεοῖσι ἐπευχόμενοι, 52
Sacrificed and all before the Pelasgians to-gods praying
ὡς ἐγὼ ἐν Δωδώνῃ οἶδα ἀκούσας, ἐπωνυμίην δὲ οὐδ᾽
as I at Dodona know having-heard appellation but nor
οὔνομα ἐποιεῦντο οὐδενὶ αὐτῶν· οὐ γὰρ ἀκηκόεσάν κω.
name they-gave to-any of-them not for they-had-heard yet
θεοὺς δὲ προσωνόμασαν σφέας ἀπὸ τοῦ τοιούτου, ὅτι
gods and they-called them from the such(-fact) that
κόσμῳ θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς
in-order having-set the all things and all distributions
εἶχον. ἔπειτα δὲ χρόνου πολλοῦ διεξελθόντος ἐπύθοντο
they-held then and time much having-passed they-learned
ἐκ τῆς Αἰγύπτου ἀπικόμενα τὰ οὐνόματα τῶν θεῶν τῶν
from — Egypt having-come the names of-the gods the

ἄλλων, Διονύσου δὲ ὕστερον πολλῷ ἐπύθοντο. καὶ μετὰ
other of-Dionysus but later much they-learned and after
χρόνον ἐχρηστηριάζοντο περὶ τῶν οὐνομάτων ἐν Δωδώνῃ·
time they-consulted-the-oracle about the names at Dodona
τὸ γὰρ δὴ μαντήιον τοῦτο νενόμισται ἀρχαιότατον τῶν
the for indeed oracle this is-held oldest of-the
ἐν Ἕλλησι χρηστηρίων εἶναι, καὶ ἦν τὸν χρόνον τοῦτον
among Greeks oracles to-be and it-was the time this
μοῦνον. ἐπεὶ ὦν ἐχρηστηριάζοντο ἐν τῇ Δωδώνῃ οἱ Πελασγοὶ
alone when then consulted-the-oracle at — Dodona the Pelasgians
εἰ ἀνέλωνται τὰ οὐνόματα τὰ ἀπὸ τῶν βαρβάρων
whether they-should-adopt the names the(-ones) from the barbarians
ἥκοντα, ἀνεῖλε τὸ μαντήιον χρᾶσθαι. ἀπὸ μὲν δὴ τούτου
come answered the oracle to-use from indeed then this
τοῦ χρόνου ἔθυον τοῖσι οὐνόμασι τῶν θεῶν χρεώμενοι·
the time they-sacrificed the names of-the gods using
παρὰ δὲ Πελασγῶν Ἕλληνες ἐξεδέξαντο ὕστερον.
from and Pelasgians Greeks received(-them) later

53 Ἔνθεν δὲ ἐγένοντο ἕκαστος τῶν θεῶν, εἴτε αἰεὶ ἦσαν
Whence and came each of-the gods or-whether always they-were
πάντες, ὁκοῖοί τε τινὲς τὰ εἴδεα, οὐκ ἠπιστέατο μέχρι
all of-what-kind and some the forms not they-knew until
οὗ πρώην τε καὶ χθὲς ὡς εἰπεῖν λόγῳ. Ἡσίοδον
which the-day-before both and yesterday so to-say in-word Hesiod
γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μευ
for and Homer in-age by-four-hundred years I-think than-me
πρεσβυτέρους γενέσθαι καὶ οὐ πλέοσι· οὗτοι δὲ εἰσὶ οἱ
older to-have-been and not more these and are the(-ones)
ποιήσαντες θεογονίην Ἕλλησι καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας
having-made a-theogony for-Greeks and to-the gods the appellations
δόντες καὶ τιμάς τε καὶ τέχνας διελόντες καὶ εἴδεα
having-given and honors both and arts having-distributed and forms

αὐτῶν σημήναντες. οἱ δὲ πρότερον ποιηταὶ λεγόμενοι τούτων
of-them having-described the and earlier poets said than-these
τῶν ἀνδρῶν γενέσθαι ὕστερον, ἔμοιγε δοκέειν, ἐγένοντο.
the men to-have-been later to-me-at-least to-seem were
τούτων τὰ μὲν πρῶτα αἱ Δωδωνίδες ἱρεῖαι λέγουσι, τὰ δὲ
of-these the indeed first the Dodonian priestesses say the and
ὕστερα τὰ ἐς Ἡσίοδόν τε καὶ Ὅμηρον ἔχοντα ἐγὼ λέγω.
later the(-things) to Hesiod both and Homer relating I say
Χρηστηρίων δὲ πέρι τοῦ τε ἐν Ἕλλησι καὶ τοῦ ἐν Λιβύῃ 54
Of-oracles and about the both among Greeks and the(-one) in Libya
τόνδε Αἰγύπτιοι λόγον λέγουσι. ἔφασαν οἱ ἱρέες τοῦ Θηβαιέος
this Egyptians account tell said the priests of-the Theban
Διὸς δύο γυναῖκας ἱρείας ἐκ Θηβέων ἐξαχθῆναι ὑπὸ
Zeus two women priestesses from Thebes to-have-been-carried-off by
Φοινίκων, καὶ τὴν μὲν αὐτέων πυθέσθαι ἐς Λιβύην
Phoenicians and the(-one) indeed of-them to-have-learned to Libya
πρηθεῖσαν τὴν δὲ ἐς τοὺς Ἕλληνας· ταύτας δὲ τὰς
sold the(-other) and to the Greeks these and the
γυναῖκας εἶναι τὰς ἱδρυσαμένας τὰ μαντήια πρώτας ἐν
women to-be the(-ones) having-founded the oracles first among
τοῖσι εἰρημένοισι ἔθνεσι. εἰρομένου δέ μευ ὁκόθεν οὕτω
the mentioned nations asking and me whence so
ἀτρεκέως ἐπιστάμενοι λέγουσι, ἔφασαν πρὸς ταῦτα ζήτησιν
exactly knowing they-speak they-said to this search
μεγάλην ἀπὸ σφέων γενέσθαι τῶν γυναικῶν τουτέων,
great by them to-have-been-made for-the women these
καὶ ἀνευρεῖν μὲν σφέας οὐ δυνατοὶ γενέσθαι, πυθέσθαι
and to-find indeed them not able to-have-been to-have-learned
δὲ ὕστερον ταῦτα περὶ αὐτέων τά περ δὴ ἔλεγον.
but later these-things about them which indeed then they-told

55 Ταῦτα μέν νυν τῶν ἐν Θήβῃσι ἱρέων ἤκουον, τάδε δὲ
These-things indeed then from-the in Thebes priests I-heard this but
Δωδωναίων φασὶ αἱ προμάντιες· δύο πελειάδας μελαίνας
of-Dodonaeans say the prophetesses two doves black
ἐκ Θηβέων τῶν Αἰγυπτιέων ἀναπταμένας τὴν μὲν
from Thebes the Egyptian having-flown-up the(-one) indeed
αὐτέων ἐς Λιβύην τὴν δὲ παρὰ σφέας ἀπικέσθαι,
of-them to Libya the(-other) and to them to-have-come
ἱζομένην δέ μιν ἐπὶ φηγὸν αὐδάξασθαι φωνῇ ἀνθρωπηίῃ
perching and her on an-oak to-have-spoken with-voice human
ὡς χρεὸν εἴη μαντήιον αὐτόθι Διὸς γενέσθαι, καὶ αὐτοὺς
that needful it-was an-oracle there of-Zeus to-be and them
ὑπολαβεῖν θεῖον εἶναι τὸ ἐπαγγελλόμενον αὐτοῖσι,
to-have-understood divine to-be the(-thing) announced to-them
καί σφεας ἐκ τούτου ποιῆσαι. τὴν δὲ ἐς τοὺς
and them from this to-have-made(-it) the and to the
Λίβυας οἰχομένην πελειάδα λέγουσι Ἄμμωνος χρηστήριον
Libyans gone dove they-say of-Ammon oracle
κελεῦσαι τοὺς Λίβυας ποιέειν· ἔστι δὲ καὶ τοῦτο Διός.
to-have-bidden the Libyans to-make is and also this of-Zeus
Δωδωναίων δὲ αἱ ἱρεῖαι, τῶν τῇ πρεσβυτάτῃ οὔνομα
of-Dodonaeans and the priestesses of-whom to-the eldest name
ἦν Προμένεια, τῇ δὲ μετὰ ταύτην Τιμαρέτη, τῇ δὲ
was Promeneia to-the and after her Timarete to-the and
νεωτάτῃ Νικάνδρη, ἔλεγον ταῦτα· συνωμολόγεον δέ
youngest Nicandra told these-things agreed and
σφι καὶ οἱ ἄλλοι Δωδωναῖοι οἱ περὶ τὸ ἱρόν.
with-them also the other Dodonaeans the(-ones) about the temple
56 Ἐγὼ δ' ἔχω περὶ αὐτῶν γνώμην τήνδε· εἰ ἀληθέως
I but have about them opinion this if truly
οἱ Φοίνικες ἐξήγαγον τὰς ἱρὰς γυναῖκας καὶ τὴν
the Phoenicians carried-off the sacred women and the(-one)

μὲν αὐτέων ἐς Λιβύην τὴν δὲ ἐς τὴν Ἑλλάδα
indeed of-them to Libya the(-other) and to — Greece
ἀπέδοντο, δοκέει ἐμοὶ ἡ γυνὴ αὕτη τῆς νῦν Ἑλλάδος,
sold seems to-me the woman this of-the now Greece
πρότερον δὲ Πελασγίης καλευμένης τῆς αὐτῆς ταύτης,
earlier but Pelasgia called the same this
πρηθῆναι ἐς Θεσπρωτούς, ἔπειτα δουλεύουσα αὐτόθι
to-have-been-sold to Thesprotians then being-a-slave there
ἱδρύσασθαι ὑπὸ φηγῷ πεφυκυίῃ ἱρὸν Διός, ὥσπερ ἦν
to-have-founded under an-oak growing a-temple of-Zeus as was
οἰκὸς ἀμφιπολεύουσαν ἐν Θήβῃσι ἱρὸν Διός, ἔνθα ἀπίκετο,
likely serving in Thebes a-temple of-Zeus where she-came
ἐνθαῦτα μνήμην αὐτοῦ ἔχειν· ἐκ δὲ τούτου χρηστήριον
there memory of-it to-have from and this an-oracle
κατηγήσατο, ἐπείτε συνέλαβε τὴν Ἑλλάδα γλῶσσαν·
she-founded when she-had-learned the Greek tongue
φάναι δέ οἱ ἀδελφεὴν ἐν Λιβύῃ πεπρῆσθαι ὑπὸ τῶν
to-have-said and for-her a-sister in Libya to-have-been-sold by the
αὐτῶν Φοινίκων ὑπ᾽ ὧν καὶ αὐτὴ ἐπρήθη.
same Phoenicians by whom also herself was-sold
Πελειάδες δέ μοι δοκέουσι κληθῆναι πρὸς Δωδωναίων 57
Doves and to-me seem to-have-been-called by Dodonaeans
ἐπὶ τοῦδε αἱ γυναῖκες, διότι βάρβαροι ἦσαν, ἐδόκεον δέ
for this the women because barbarians they-were they-seemed and
σφι ὁμοίως ὄρνισι φθέγγεσθαι· μετὰ δὲ χρόνον τὴν
to-them like birds to-utter after and time the
πελειάδα ἀνθρωπηίῃ φωνῇ αὐδάξασθαι λέγουσι, ἐπείτε
dove with-human voice to-have-spoken they-say when
συνετά σφι ηὔδα ἡ γυνή· ἔως δὲ ἐβαρβάριζε, ὄρνιθος
intelligible to-them spoke the woman while and she-spoke-foreign of-a-bird
τρόπον ἐδόκεέ σφι φθέγγεσθαι, ἐπεὶ τέῳ ἂν τρόπῳ
in-manner she-seemed to-them to-utter since in-what — way

πελειάς γε ἀνθρωπηίῃ φωνῇ φθέγξαιτο; μέλαιναν δὲ
a-dove at-least with-human voice could-utter black and
λέγοντες εἶναι τὴν πελειάδα σημαίνουσι ὅτι Αἰγυπτίη ἡ γυνὴ
saying to-be the dove they-show that Egyptian the woman
ἦν. Ἡ δὲ μαντηίη ἥ τε ἐν Θήβῃσι τῇσι Αἰγυπτίῃσι
was The and divination the(-one) both in Thebes the Egyptian
καὶ ἐν Δωδώνῃ παραπλήσιαι ἀλλήλῃσι τυγχάνουσι ἐοῦσαι.
and at Dodona similar to-each-other happen being
ἔστι δὲ καὶ τῶν ἱρῶν ἡ μαντικὴ ἀπ᾽ Αἰγύπτου ἀπιγμένη.
is and also of-the victims the divination from Egypt come
58 πανηγύρις δὲ ἄρα καὶ πομπὰς καὶ προσαγωγὰς πρῶτοι
festivals and then and processions and approaches first
ἀνθρώπων Αἰγύπτιοι εἰσὶ οἱ ποιησάμενοι, καὶ παρὰ
of-men Egyptians are the(-ones) having-made and from
τούτων Ἕλληνες μεμαθήκασι. τεκμήριον δέ μοι τούτου
these Greeks have-learned proof and for-me of-this
τόδε· αἱ μὲν γὰρ φαίνονται ἐκ πολλοῦ τευ χρόνου
this the(-ones) indeed for appear from much some time
ποιεύμεναι, αἱ δὲ Ἑλληνικαὶ νεωστὶ ἐποιήθησαν.
being-held the but Greek lately were-made
59 Πανηγυρίζουσι δὲ Αἰγύπτιοι οὐκ ἅπαξ τοῦ ἐνιαυτοῦ,
Hold-festivals and Egyptians not once in-the year
πανηγύρις δὲ συχνάς, μάλιστα μὲν καὶ προθυμότατα ἐς
festivals but many most indeed and most-eagerly at
Βούβαστιν πόλιν τῇ Ἀρτέμιδι, δεύτερα δὲ ἐς Βούσιριν πόλιν
Bubastis city — for-Artemis second and to Busiris city
τῇ Ἴσι· ἐν ταύτῃ γὰρ δὴ τῇ πόλι ἐστὶ μέγιστον Ἴσιος
— for-Isis in this for indeed the city is greatest of-Isis
ἱρόν, ἵδρυται δὲ ἡ πόλις αὕτη τῆς Αἰγύπτου ἐν μέσῳ τῷ
temple is-situated and the city this — of-Egypt in middle the
Δέλτα· Ἶσις δὲ ἐστὶ κατὰ τὴν Ἑλλήνων γλῶσσαν Δημήτηρ.
Delta Isis and is in the of-Greeks tongue Demeter

τρίτα δὲ ἐς Σάιν πόλιν τῇ Ἀθηναίῃ πανηγυρίζουσι, τέταρτα
third and to Sais city — for-Athena they-hold-festival fourth
δὲ ἐς Ἡλίου πόλιν τῷ Ἡλίῳ, πέμπτα δὲ ἐς Βουτοῦν
and to Sun's city — for-the-Sun fifth and at Buto
πόλιν τῇ Λητοῖ, ἕκτα δὲ ἐς Πάπρημιν πόλιν τῷ Ἄρεϊ.
city — for-Leto sixth and to Papremis city — for-Ares
Ἐς μέν νυν Βούβαστιν πόλιν ἐπεὰν κομίζωνται, ποιεῦσι 60
To indeed then Bubastis city when they-travel they-do
τοιάδε. πλέουσί τε γὰρ δὴ ἅμα ἄνδρες γυναιξὶ καὶ
the-following sail both for indeed together men with-women and
πολλόν τι πλῆθος ἑκατέρων ἐν ἑκάστῃ βάρι· αἱ μὲν
great some number of-each in each barge some indeed
τινὲς τῶν γυναικῶν κρόταλα ἔχουσαι κροταλίζουσι, οἱ δὲ
certain of-the women castanets having rattle some and
αὐλέουσι κατὰ πάντα τὸν πλόον, αἱ δὲ λοιπαὶ γυναῖκες
play-the-flute through all the voyage the and remaining women
καὶ ἄνδρες ἀείδουσι καὶ τὰς χεῖρας κροτέουσι. ἐπεὰν δὲ
and men sing and the hands clap when and
πλέοντες κατά τινα πόλιν ἄλλην γένωνται, ἐγχρίμψαντες
sailing by some city other they-come having-brought-close
τὴν βᾶριν τῇ γῇ ποιεῦσι τοιάδε· αἱ μὲν τινὲς τῶν
the barge to-the land they-do the-following some indeed certain of-the
γυναικῶν ποιεῦσι τά περ εἴρηκα, αἱ δὲ τωθάζουσι
women do what indeed I-have-said others and mock
βοῶσαι τὰς ἐν τῇ πόλι ταύτῃ γυναῖκας, αἱ δὲ ὀρχέονται,
shouting the in the city this women others and dance
αἱ δὲ ἀνασύρονται ἀνιστάμεναι. ταῦτα παρὰ πᾶσαν
others and pull-up(-their-clothes) standing-up these-things at every
πόλιν παραποταμίην ποιεῦσι· ἐπεὰν δὲ ἀπίκωνται ἐς
city riverside they-do when and they-come to
τὴν Βούβαστιν, ὁρτάζουσι μεγάλας ἀνάγοντες θυσίας, καὶ
— Bubastis they-keep-festival great offering sacrifices and

οἶνος ἀμπέλινος ἀναισιμοῦται πλέων ἐν τῇ ὁρτῇ ταύτῃ
wine of-the-vine is-used-up more in the festival this
ἢ ἐν τῷ ἅπαντι ἐνιαυτῷ τῷ ἐπιλοίπῳ. συμφοιτῶσι
than in the whole year the remaining come-together
δέ, ὅ τι ἀνὴρ καὶ γυνή ἐστι πλὴν παιδίων, καὶ ἐς
and what ever man and woman is except children even to
ἑβδομήκοντα μυριάδας, ὡς οἱ ἐπιχώριοι λέγουσι.
seventy myriads as the natives say

61 Ταῦτα μὲν δὴ ταύτῃ ποιέεται, ἐν δὲ Βουσίρι πόλι
These-things indeed then there are-done in and Busiris city
ὡς ἀνάγουσι τῇ Ἴσι τὴν ὁρτήν, εἴρηται πρότερόν μοι·
how they-celebrate — for-Isis the festival has-been-told before by-me
τύπτονται μὲν γὰρ δὴ μετὰ τὴν θυσίην πάντες καὶ πᾶσαι,
beat-themselves indeed for indeed after the sacrifice all and all
μυριάδες κάρτα πολλαὶ ἀνθρώπων· τὸν δὲ τύπτονται,
myriads very many of-people whom but they-beat-themselves-for
οὔ μοι ὅσιον ἐστὶ λέγειν. ὅσοι δὲ Καρῶν εἰσι ἐν
not for-me holy it-is to-say as-many-as and of-Carians are in
Αἰγύπτῳ οἰκέοντες, οὗτοι δὲ τοσούτῳ ἔτι πλέω ποιεῦσι
Egypt dwelling these and by-so-much still more do
τούτων ὅσῳ καὶ τὰ μέτωπα κόπτονται μαχαίρῃσι,
than-these by-as-much-as also the foreheads they-cut with-knives
καὶ τούτῳ εἰσὶ δῆλοι ὅτι εἰσὶ ξεῖνοι καὶ οὐκ Αἰγύπτιοι.
and by-this are clear that they-are foreigners and not Egyptians

62 Ἐς Σάιν δὲ πόλιν ἐπεὰν συλλεχθέωσι, τῆς θυσίης ἐν τῇ νυκτὶ
To Sais and city when they-gather of-the sacrifice on the night
λύχνα καίουσι πάντες πολλὰ ὑπαίθρια περὶ τὰ δώματα
lamps burn all many in-the-open-air around the houses
κύκλῳ· τὰ δὲ λύχνα ἐστὶ ἐμβάφια ἔμπλεα ἁλὸς καὶ ἐλαίου,
in-a-circle the and lamps are saucers full of-salt and oil
ἐπιπολῆς δὲ ἔπεστι αὐτὸ τὸ ἐλλύχνιον, καὶ τοῦτο καίεται
on-top and lies-on itself the wick and this burns

παννύχιον, καὶ τῇ ὁρτῇ οὔνομα κέεται λυχνοκαΐη. οἱ δ'
all-night and for-the festival name is-given lamp-burning those and
ἂν μὴ ἔλθωσι τῶν Αἰγυπτίων ἐς τὴν πανήγυριν ταύτην,
— not come of-the Egyptians to the festival this
φυλάσσοντες τὴν νύκτα τῆς θυσίης καίουσι καὶ αὐτοὶ
watching-for the night of-the sacrifice burn also themselves
πάντες τὰ λύχνα, καὶ οὕτω οὐκ ἐν Σάι μούνῃ καίεται ἀλλὰ
all the lamps and thus not in Sais alone are-burned but
καὶ ἀνὰ πᾶσαν Αἴγυπτον. ὅτευ δὲ εἵνεκα φῶς ἔλαχε καὶ
also throughout all Egypt of-what and for-the-sake light got and
τιμὴν ἡ νὺξ αὕτη, ἔστι ἱρὸς περὶ αὐτοῦ λόγος λεγόμενος.
honor the night this there-is sacred about it story told
Ἐς δὲ Ἡλίου τε πόλιν καὶ Βουτοῦν θυσίας μούνας 63
To and Sun's both city and Buto sacrifices only
ἐπιτελέουσι φοιτέοντες. ἐν δὲ Παπρήμι θυσίας μὲν καὶ
they-perform going at and Papremis sacrifices indeed and
ἱρὰ κατά περ καὶ τῇ ἄλλῃ ποιεῦσι· εὖτ' ἂν δὲ
rites as indeed also in-the other(-places) they-do when — and
γίνηται καταφερὴς ὁ ἥλιος, ὀλίγοι μὲν τινὲς τῶν ἱρέων
becomes declining the sun few indeed some of-the priests
περὶ τὤγαλμα πεπονέαται, οἱ δὲ πολλοὶ αὐτῶν ξύλων
about the-image are-busied the and most of-them of-wood
κορύνας ἔχοντες ἑστᾶσι τοῦ ἱροῦ ἐν τῇ ἐσόδῳ, ἄλλοι τε
clubs having stand of-the temple in the entrance others and
εὐχωλὰς ἐπιτελέοντες πλεῦνες χιλίων ἀνδρῶν, ἕκαστοι
vows performing more than-a-thousand men each
ἔχοντες ξύλα καὶ οὗτοι, ἐπὶ τὰ ἕτερα ἀλέες ἑστᾶσι. τὸ
having clubs also these on the other(-side) in-a-body stand the
δὲ ἄγαλμα ἐὸν ἐν νηῷ μικρῷ ξυλίνῳ κατακεχρυσωμένῳ
and image being in a-shrine small wooden gilded
προεκκομίζουσι τῇ προτεραίῃ ἐς ἄλλο οἴκημα ἱρόν. οἱ
they-carry-out-beforehand on-the previous-day to another chamber sacred the

μὲν δὴ ὀλίγοι οἱ περὶ τῶγαλμα λελειμμένοι ἕλκουσι
indeed then few the(-ones) about the-image left draw
τετράκυκλον ἅμαξαν ἄγουσαν τὸν νηόν τε καὶ τὸ ἐν τῷ
a-four-wheeled wagon carrying the shrine both and the in the
νηῷ ἐνεὸν ἄγαλμα, οἳ δὲ οὐκ ἐῶσι ἐν τοῖσι προπυλαίοισι
shrine being-in image they and not allow in the gateway
ἑστεῶτες ἐσιέναι, οἱ δὲ εὐχωλιμαῖοι τιμωρέοντες τῷ θεῷ
standing to-enter the and vow-bound helping the god
παίουσι αὐτοὺς ἀλεξομένους. ἐνθαῦτα μάχη ξύλοισι καρτερὴ
strike them resisting then a-battle with-clubs fierce
γίνεται κεφαλάς τε συναράσσονται, καὶ ὡς ἐγὼ δοκέω
happens heads both get-smashed and as I think
πολλοὶ καὶ ἀποθνήσκουσι ἐκ τῶν τρωμάτων· οὐ μέντοι
many even die from the wounds not however
οἵ γε Αἰγύπτιοι ἔφασαν ἀποθνήσκειν οὐδένα. τὴν δὲ
the at-least Egyptians said to-die anyone the and
πανήγυριν ταύτην ἐκ τοῦδε νομίσαι φασὶ οἱ ἐπιχώριοι·
festival this from this to-have-established say the natives
οἰκέειν ἐν τῷ ἱρῷ τούτῳ τοῦ Ἄρεος τὴν μητέρα, καὶ
to-dwell in the temple this — of-Ares the mother and
τὸν Ἄρεα ἀπότροφον γενόμενον ἐλθεῖν ἐξανδρωμένον
— Ares reared-away having-been to-have-come grown-up
ἐθέλοντα τῇ μητρὶ συμμῖξαι, καὶ τοὺς προπόλους τῆς
wishing with-the mother to-consort and the attendants of-the
μητρός, οἷα οὐκ ὀπωπότας αὐτὸν πρότερον, οὐ περιορᾶν
mother as not having-seen him before not to-allow
παριέναι ἀλλὰ ἀπερύκειν, τὸν δὲ ἐξ ἄλλης πόλιος
to-pass but to-keep-off him and from another city
ἀγαγόμενον ἀνθρώπους τούς τε προπόλους τρηχέως
having-brought men the both attendants roughly

περισπεῖν καὶ ἐσελθεῖν παρὰ τὴν μητέρα. ἀπὸ τούτου
to-have-handled and to-have-gone-in to the mother from this
τῷ Ἄρεϊ ταύτην τὴν πληγὴν ἐν τῇ ὁρτῇ νενομικέναι φασί.
— for-Ares this the beating at the festival to-have-established they-say
Καὶ τὸ μὴ μίσγεσθαι γυναιξὶ ἐν ἱροῖσι μηδὲ ἀλούτους 64
Also the not to-lie with-women in temples nor unwashed
ἀπὸ γυναικῶν ἐς ἱρὰ ἐσιέναι οὗτοι εἰσὶ οἱ πρῶτοι
from women into temples to-enter these are the first
θρησκεύσαντες. οἱ μὲν γὰρ ἄλλοι σχεδὸν πάντες ἄνθρωποι,
having-made-a-rule the indeed for other nearly all men
πλὴν Αἰγυπτίων καὶ Ἑλλήνων, μίσγονται ἐν ἱροῖσι καὶ
except Egyptians and Greeks lie-with(-women) in temples and
ἀπὸ γυναικῶν ἀνιστάμενοι ἄλουτοι ἐσέρχονται ἐς ἱρόν,
from women rising unwashed enter into a-temple
νομίζοντες ἀνθρώπους εἶναι κατά περ τὰ ἄλλα κτήνεα· καὶ
believing men to-be as indeed the other beasts also
γὰρ τὰ ἄλλα κτήνεα ὁρᾶν καὶ ὀρνίθων γένεα ὀχευόμενα ἔν τε
for the other beasts to-see and of-birds kinds coupling in both
τοῖσι νηοῖσι τῶν θεῶν καὶ ἐν τοῖσι τεμένεσι· εἰ ὧν εἶναι τῷ
the shrines of-the gods and in the precincts if then to-be to-the
θεῷ τοῦτο μὴ φίλον, οὐκ ἂν οὐδὲ τὰ κτήνεα ποιέειν. οὗτοι
god this not dear not — even the beasts to-do these
μέν νυν τοιαῦτα ἐπιλέγοντες ποιεῦσι ἔμοιγε οὐκ ἀρεστά·
indeed then such alleging do to-me-at-least not acceptable

V · THE SACRED ANIMALS

Egypt has few beasts, and all are held sacred, each kind fed by keepers paid in silver weighed against children's shaved hair; to kill an ibis or a hawk, even unwillingly, is death. When a house burns the cats leap into the flames; the household shaves its eyebrows for a dead cat, its whole body for a dog, and cats are buried at Bubastis. The crocodile, sacred to some and hunted by others, grows from a goose-sized

egg to seventeen cubits and is hooked with a pig's back. Herodotus describes the hippopotamus, the otters, and the horned snakes of Thebes, reports the Heliopolitans' phoenix tale, which he doubts, and tells of the ibis that kills the winged serpents, whose bones he saw in Arabia.

65 Αἰγύπτιοι δὲ θρησκεύουσι περισσῶς τά τε ἄλλα περὶ τὰ
Egyptians and are-religious exceedingly the both other about the
ἱρὰ καὶ δὴ καὶ τάδε.
rites and indeed also these
Ἐοῦσα ἡ Αἴγυπτος ὅμουρος τῇ Λιβύῃ οὐ μάλα θηριώδης
Being — Egypt bordering — on-Libya not very beast-haunted
ἐστί· τὰ δὲ ἐόντα σφι ἅπαντα ἱρὰ νενόμισται, καὶ τὰ
is the and existing for-them all sacred are-held both the(-ones)
μὲν σύντροφα αὐτοῖσι τοῖσι ἀνθρώποισι, τὰ δὲ οὔ. τῶν
indeed living-with themselves the men the(-others) and not of-what
δὲ εἵνεκεν ἀνεῖται τὰ θηρία ἱρὰ εἰ λέγοιμι, καταβαίην
and for-the-sake are-dedicated the beasts sacred if I-should-say I-would-come-down
ἂν τῷ λόγῳ ἐς τὰ θεῖα πρήγματα, τὰ ἐγὼ φεύγω
— in-the account to the divine matters which I avoid
μάλιστα ἀπηγέεσθαι· τὰ δὲ καὶ εἴρηκα αὐτῶν ἐπιψαύσας,
most to-relate what and also I-have-said of-them having-touched
ἀναγκαίῃ καταλαμβανόμενος εἶπον. νόμος δὲ ἐστὶ περὶ τῶν
by-necessity constrained I-said custom and is about the
θηρίων ὧδε ἔχων· μελεδωνοὶ ἀποδεδέχαται τῆς τροφῆς
beasts thus being keepers are-appointed of-the feeding
χωρὶς ἑκάστων καὶ ἔρσενες καὶ θήλεαι τῶν Αἰγυπτίων,
separately for-each both male and female of-the Egyptians
τῶν παῖς παρὰ πατρὸς ἐκδέκεται τὴν τιμήν. οἳ δὲ
of-whom son from father inherits the office those and
ἐν τῇσι πόλισι ἕκαστοι εὐχὰς τάσδε σφι ἀποτελέουσι·
in the cities each vows these to-them perform

εὐχόμενοι τῷ θεῷ τοῦ ἂν ᾖ τὸ θηρίον, ξυρῶντες τῶν
praying to-the god of-whom — is the beast shaving of-the
παιδίων ἢ πᾶσαν τὴν κεφαλὴν ἢ τὸ ἥμισυ ἢ τὸ τρίτον
children either all the head or the half or the third
μέρος τῆς κεφαλῆς, ἱστᾶσι σταθμῷ πρὸς ἀργύριον τὰς
part of-the head they-weigh in-the-balance against silver the
τρίχας· τὸ δ' ἂν ἑλκύσῃ, τοῦτο τῇ μελεδωνῷ τῶν θηρίων
hairs what and — it-weighs this to-the keeper of-the beasts
διδοῖ, ἢ δὲ ἀντ' αὐτοῦ τάμνουσα ἰχθῦς παρέχει βορὴν
he-gives she and in-return-for it cutting-up fish provides food
τοῖσι θηρίοισι. τροφὴ μὲν δὴ αὐτοῖσι τοιαύτη ἀποδέδεκται·
for-the beasts food indeed then for-them such is-appointed
τὸ δ' ἄν τις τῶν θηρίων τούτων ἀποκτείνῃ, ἢν μὲν
which and — anyone of-the beasts these kills if indeed
ἑκών, θάνατος ἡ ζημίη, ἢν δὲ ἀέκων, ἀποτίνει ζημίην τὴν
willingly death the penalty if but unwillingly he-pays penalty which
ἂν οἱ ἱρέες τάξωνται. ὃς δ' ἂν ἶβιν ἢ ἴρηκα ἀποκτείνῃ,
— the priests set who but — an-ibis or a-hawk kills
ἤν τε ἑκὼν ἤν τε ἀέκων, τεθνάναι ἀνάγκη.
if both willingly if and unwillingly to-die it-is-necessary
Πολλῶν δὲ ἐόντων ὁμοτρόφων τοῖσι ἀνθρώποισι θηρίων 66
Many and being living-with the men beasts
πολλῷ ἂν ἔτι πλέω ἐγίνετο, εἰ μὴ κατελάμβανε τοὺς
by-much — still more would-be if not befell the
αἰελούρους τοιάδε· ἐπεὰν τέκωσι αἱ θήλεαι, οὐκέτι φοιτέουσι
cats the-following when bear the females no-longer they-go
παρὰ τοὺς ἔρσενας· οἳ δὲ διζήμενοι μίσγεσθαι αὐτῇσι
to the males they and seeking to-mate with-them
οὐκ ἔχουσι. πρὸς ὧν ταῦτα σοφίζονται τάδε· ἁρπάζοντες
not are-able against then these they-contrive this snatching
ἀπὸ τῶν θηλέων καὶ ὑπαιρεόμενοι τὰ τέκνα κτείνουσι,
from the females and stealing the young they-kill

κτείναντες μέντοι οὐ πατέονται· αἱ δὲ στερισκόμεναι τῶν
having-killed however not they-eat they and deprived of-the
τέκνων, ἄλλων δὲ ἐπιθυμέουσαι, οὕτω δὴ ἀπικνέονται
young other and desiring thus indeed come
παρὰ τοὺς ἔρσενας· φιλότεκνον γὰρ τὸ θηρίον. πυρκαϊῆς δὲ
to the males loving-its-young for the beast a-fire and
γενομένης θεῖα πρήγματα καταλαμβάνει τοὺς αἰελούρους·
having-happened divine things befall the cats
οἱ μὲν γὰρ Αἰγύπτιοι διαστάντες φυλακὰς ἔχουσι τῶν
the indeed for Egyptians standing-at-intervals guard keep of-the
αἰελούρων, ἀμελήσαντες σβεννύναι τὸ καιόμενον, οἱ δὲ
cats having-neglected to-quench the burning the but
αἰέλουροι διαδύνοντες καὶ ὑπερθρώσκοντες τοὺς ἀνθρώπους
cats slipping-through and leaping-over the men
ἐσάλλονται ἐς τὸ πῦρ. ταῦτα δὲ γινόμενα πένθεα μεγάλα
leap into the fire these-things and happening mournings great
τοὺς Αἰγυπτίους καταλαμβάνει. ἐν ὁτέοισι δ' ἂν οἰκίοισι
the Egyptians befall in whatever and — houses
αἰέλουρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες
a-cat dies of the natural(-cause) the inhabitants
πάντες ξυρῶνται τὰς ὀφρύας μούνας, παρ' ὁτέοισι δ' ἂν
all shave the eyebrows only with whom and —
κύων, πᾶν τὸ σῶμα καὶ τὴν κεφαλήν.
a-dog all the body and the head

67 Ἀπάγονται δὲ οἱ αἰέλουροι ἀποθανόντες ἐς ἱρὰς στέγας,
Are-carried-away and the cats having-died to sacred buildings
ἔνθα θάπτονται ταριχευθέντες, ἐν Βουβάστι πόλι· τὰς δὲ
where they-are-buried embalmed in Bubastis city the and
κύνας ἐν τῇ ἑωυτῶν ἕκαστοι πόλι θάπτουσι ἐν ἱρῇσι θήκῃσι.
dogs in the their-own each city bury in sacred tombs
ὡς δὲ αὕτως τῇσι κυσὶ οἱ ἰχνευταὶ θάπτονται. τὰς δὲ
so and likewise as-the dogs the ichneumons are-buried the and

μυγαλᾶς καὶ τοὺς ἴρηκας ἀπάγουσι ἐς Βουτοῦν πόλιν, τὰς
shrew-mice and the hawks they-carry to Buto city the
δὲ ἴβις ἐς Ἑρμέω πόλιν. τὰς δὲ ἄρκτους ἐούσας σπανίας
and ibises to of-Hermes city the and bears being rare
καὶ τοὺς λύκους οὐ πολλῷ τεῳ ἐόντας ἀλωπέκων
and the wolves not by-much somewhat being than-foxes
μέζονας αὐτοῦ θάπτουσι τῇ ἂν εὑρεθέωσι κείμενοι.
larger right-there they-bury where — they-are-found lying
Τῶν δὲ κροκοδείλων φύσις ἐστὶ τοιήδε. τοὺς χειμεριωτάτους 68
Of-the and crocodiles nature is such the most-wintry
μῆνας τέσσερας ἐσθίει οὐδέν, ἐὸν δὲ τετράπουν χερσαῖον καὶ
months four it-eats nothing being and four-footed land-dwelling and
λιμναῖον ἐστί. τίκτει μὲν γὰρ ᾠὰ ἐν γῇ καὶ ἐκλέπει, καὶ
marsh-dwelling it-is lays indeed for eggs on land and hatches and
τὸ πολλὸν τῆς ἡμέρης διατρίβει ἐν τῷ ξηρῷ, τὴν δὲ νύκτα
the most of-the day spends on the dry(-land) the and night
πᾶσαν ἐν τῷ ποταμῷ· θερμότερον γὰρ δή ἐστι τὸ ὕδωρ
all in the river warmer for indeed is the water
τῆς τε αἰθρίης καὶ τῆς δρόσου. πάντων δὲ τῶν ἡμεῖς
than-the both open-air and than-the dew of-all and whom we
ἴδμεν θνητῶν τοῦτο ἐξ ἐλαχίστου μέγιστον γίνεται· τὰ
know mortal(-creatures) this from smallest greatest becomes the
μὲν γὰρ ᾠὰ χηνέων οὐ πολλῷ μέζονα τίκτει, καὶ ὁ νεοσσὸς
indeed for eggs than-geese's not by-much larger it-lays and the young
κατὰ λόγον τοῦ ᾠοῦ γίνεται, αὐξανόμενος δὲ γίνεται καὶ ἐς
in proportion to-the egg is growing and it-becomes even to
ἑπτακαίδεκα πήχεας καὶ μέζων ἔτι. ἔχει δὲ ὀφθαλμοὺς μὲν
seventeen cubits and larger still it-has and eyes indeed
ὑός, ὀδόντας δὲ μεγάλους καὶ χαυλιόδοντας κατὰ λόγον
of-a-pig teeth and great and tusks in proportion
τοῦ σώματος. γλῶσσαν δὲ μοῦνον θηρίων οὐκ ἔφυσε, οὐδὲ
to-the body tongue and alone of-beasts not has-grown nor

κινέει τὴν κάτω γνάθον, ἀλλὰ καὶ τοῦτο μοῦνον θηρίων
moves the lower jaw but also this alone of-beasts
τὴν ἄνω γνάθον προσάγει τῇ κάτω. ἔχει δὲ καὶ ὄνυχας
the upper jaw brings-down to-the lower it-has and also claws
καρτεροὺς καὶ δέρμα λεπιδωτὸν ἄρρηκτον ἐπὶ τοῦ νώτου.
strong and hide scaly unbreakable on the back
τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίῃ ὀξυδερκέστατον. ἅτε
blind and in water in but the open-air sharpest-sighted as
δὴ ὦν ἐν ὕδατι δίαιταν ποιεύμενον, τὸ στόμα ἔνδοθεν
indeed then in water life making the mouth inside
φορέει πᾶν μεστὸν βδελλέων. τὰ μὲν δὴ ἄλλα ὄρνεα καὶ
it-carries all full of-leeches the indeed then other birds and
θηρία φεύγει μιν, ὁ δὲ τροχίλος εἰρηναῖόν οἱ ἐστὶ ἅτε
beasts flee it the but trochilus at-peace with-it is as
ὠφελεομένῳ πρὸς αὐτοῦ· ἐπεὰν γὰρ ἐς τὴν γῆν ἐκβῇ ἐκ
being-helped by him when for onto the land it-comes-out from
τοῦ ὕδατος ὁ κροκόδειλος καὶ ἔπειτα χάνῃ (ἔωθε γὰρ τοῦτο
the water the crocodile and then gapes it-is-wont for this
ὡς ἐπίπαν ποιέειν πρὸς τὸν ζέφυρον), ἐνθαῦτα ὁ τροχίλος
as generally to-do toward the west-wind then the trochilus
ἐσδύνων ἐς τὸ στόμα αὐτοῦ καταπίνει τὰς βδέλλας· ὁ
slipping into the mouth of-it swallows the leeches it
δὲ ὠφελεύμενος ἥδεται καὶ οὐδὲν σίνεται τὸν τροχίλον.
and being-helped is-pleased and not-at-all harms the trochilus

69 Τοῖσι μὲν δὴ τῶν Αἰγυπτίων ἱροί εἰσι οἱ κροκόδειλοι,
To-some indeed then of-the Egyptians sacred are the crocodiles
τοῖσι δὲ οὔ, ἀλλ' ἅτε πολεμίους περιέπουσι· οἱ δὲ
to-others and not but as enemies they-treat(-them) the(-ones) and
περί τε Θήβας καὶ τὴν Μοίριος λίμνην οἰκέοντες καὶ
about both Thebes and the of-Moeris lake dwelling even
κάρτα ἥγηνται αὐτοὺς εἶναι ἱρούς· ἐκ πάντων δὲ ἕνα
very consider them to-be sacred out-of all and one

ἑκάτεροι τρέφουσι κροκόδειλον δεδιδαγμένον εἶναι χειροήθεα,
each keep crocodile taught to-be tame
ἀρτήματά τε λίθινα χυτὰ καὶ χρύσεα ἐς τὰ ὦτα ἐνθέντες
earrings both of-stone molten and golden in the ears having-put
καὶ ἀμφιδέας περὶ τοὺς ἐμπροσθίους πόδας, καὶ σιτία
and bracelets around the fore feet and food
ἀποτακτὰ διδόντες καὶ ἱρήια, καὶ περιέποντες ὡς κάλλιστα
appointed giving and victims and tending as best
ζῶντας· ἀποθανόντας δὲ θάπτουσι ταριχεύοντες ἐν ἱρῇσι
living having-died and they-bury embalming in sacred
θήκῃσι. οἱ δὲ περὶ Ἐλεφαντίνην πόλιν οἰκέοντες καὶ
tombs the(-ones) but about Elephantine city dwelling even
ἐσθίουσι αὐτοὺς οὐκ ἡγεόμενοι ἱροὺς εἶναι. καλέονται δὲ
eat them not considering sacred to-be they-are-called and
οὐ κροκόδειλοι ἀλλὰ χάμψαι· κροκοδείλους δὲ Ἴωνες
not crocodiles but champsae crocodiles and Ionians
ὠνόμασαν, εἰκάζοντες αὐτῶν τὰ εἴδεα τοῖσι παρὰ σφίσι
named likening of-them the forms to-the among them
γινομένοισι κροκοδείλοισι τοῖσι ἐν τῇσι αἱμασιῇσι.
occurring crocodiles the(-ones) in the walls
Ἄγραι δὲ σφέων πολλαὶ κατεστᾶσι καὶ παντοῖαι· ἡ 70
Huntings and of-them many are-established and of-all-kinds the(-one)
δ' ὧν ἔμοιγε δοκέει ἀξιωτάτη ἀπηγήσιος εἶναι, ταύτην
and then to-me-at-least seems most-worthy of-narration to-be this
γράφω. ἐπεὰν νῶτον ὑὸς δελεάσῃ περὶ ἄγκιστρον, μετιεῖ ἐς
I-write when a-chine of-pig he-baits on a-hook he-lets-go into
μέσον τὸν ποταμόν, αὐτὸς δὲ ἐπὶ τοῦ χείλεος τοῦ ποταμοῦ
middle the river himself and on the bank of-the river
ἔχων δέλφακα ζωὴν ταύτην τύπτει. ἐπακούσας δὲ τῆς
having a-young-pig living this beats having-heard and the
φωνῆς ὁ κροκόδειλος ἴεται κατὰ τὴν φωνήν, ἐντυχὼν δὲ
voice the crocodile rushes toward the voice having-met and

τῷ νώτῳ καταπίνει· οἱ δὲ ἕλκουσι. ἐπεὰν δὲ ἐξελκυσθῇ ἐς
the chine swallows they and draw when and it-is-drawn-out onto
γῆν, πρῶτον ἁπάντων ὁ θηρευτὴς πηλῷ κατ' ὧν ἔπλασε
land first of-all the hunter with-mud over then plasters
αὐτοῦ τοὺς ὀφθαλμούς· τοῦτο δὲ ποιήσας κάρτα εὐπετέως
of-it the eyes this and having-done very easily
τὰ λοιπὰ χειροῦται, μὴ ποιήσας δὲ τοῦτο σὺν πόνῳ.
the rest masters not having-done but this with toil

71 Οἱ δὲ ἵπποι οἱ ποτάμιοι νομῷ μὲν τῷ Παπρημίτῃ
The and horses the river in-district indeed the Papremite
ἱροί εἰσι, τοῖσι δὲ ἄλλοισι Αἰγυπτίοισι οὐκ ἱροί. φύσιν δὲ
sacred are to-the but other Egyptians not sacred nature and
παρέχονται ἰδέης τοιήνδε· τετράπουν ἐστί, δίχηλον, ὁπλαὶ
they-show of-form such four-footed it-is cloven-hoofed hoofs
βοός, σιμόν, λοφιὴν ἔχον ἵππου, χαυλιόδοντας φαῖνον,
of-an-ox snub-nosed mane having of-a-horse tusks showing
οὐρὴν ἵππου καὶ φωνήν, μέγαθος ὅσον τε βοῦς ὁ
tail of-a-horse and voice size as-great — ox the
μέγιστος· τὸ δέρμα δ' αὐτοῦ οὕτω δή τι παχύ ἐστι
largest the hide and of-it so indeed somewhat thick is
ὥστε αὗου γενομένου ξυστὰ ποιέεσθαι ἀκόντια ἐξ αὐτοῦ.
that dry having-become polished to-be-made javelins from it

72 Γίνονται δὲ καὶ ἐνύδριες ἐν τῷ ποταμῷ, τὰς ἱρὰς ἥγηνται
There-are and also otters in the river which sacred they-consider
εἶναι. νομίζουσι δὲ καὶ τῶν ἰχθύων τὸν καλεύμενον
to-be they-hold and also of-the fish the called
λεπιδωτὸν ἱρὸν εἶναι καὶ τὴν ἔγχελυν, ἱροὺς δὲ τούτους τοῦ
scaly sacred to-be and the eel sacred and these of-the
Νείλου φασὶ εἶναι, καὶ τῶν ὀρνίθων τοὺς χηναλώπεκας.
Nile they-say to-be and of-the birds the fox-geese

Ἔστι δὲ καὶ ἄλλος ὄρνις ἱρός, τῷ οὔνομα φοῖνιξ. ἐγὼ 73
There-is and also another bird sacred to-whom name phoenix I
μέν μιν οὐκ εἶδον εἰ μὴ ὅσον γραφῇ· καὶ γὰρ δὴ καὶ
indeed it not saw if not so-far in-painting also for indeed also
σπάνιος ἐπιφοιτᾷ σφι, δι᾽ ἐτέων, ὡς Ἡλιοπολῖται
rarely it-visits them at-intervals-of years as Heliopolitans
λέγουσι, πεντακοσίων· φοιτᾶν δὲ τότε φασὶ ἐπεάν οἱ
say five-hundred to-come and then they-say when for-him
ἀποθάνῃ ὁ πατήρ. ἔστι δέ, εἰ τῇ γραφῇ παρόμοιος,
dies the father it-is and if to-the painting like
τοσόσδε καὶ τοιόσδε· τὰ μὲν αὐτοῦ χρυσόκομα
of-this-size and of-this-kind the(-parts) indeed of-it golden
τῶν πτερῶν τὰ δὲ ἐρυθρὰ ἐς τὰ μάλιστα· αἰετῷ
of-the feathers the(-others) and red in the most to-an-eagle
περιήγησιν ὁμοιότατος καὶ τὸ μέγαθος. τοῦτον δὲ λέγουσι
in-outline most-like and the size this and they-say
μηχανᾶσθαι τάδε, ἐμοὶ μὲν οὐ πιστὰ λέγοντες· ἐξ Ἀραβίης
to-contrive this to-me indeed not credible saying from Arabia
ὁρμώμενον ἐς τὸ ἱρὸν τοῦ Ἡλίου κομίζειν τὸν πατέρα ἐν
setting-out to the temple — of-Sun to-carry the father in
σμύρνῃ ἐμπλάσσοντα καὶ θάπτειν ἐν τοῦ Ἡλίου τῷ ἱρῷ,
myrrh encasing and to-bury in — Sun's the temple
κομίζειν δὲ οὕτω· πρῶτον τῆς σμύρνης ᾠὸν πλάσσειν ὅσον
to-carry and thus first of-the myrrh an-egg to-mold as-big
τε δυνατός ἐστι φέρειν, μετὰ δὲ πειρᾶσθαι αὐτὸ φορέοντα,
— able it-is to-carry afterward and to-try it carrying
ἐπεὰν δὲ ἀποπειρηθῇ, οὕτω δὴ κοιλήναντα τὸ ᾠὸν τὸν
when and it-has-tried thus indeed having-hollowed the egg the
πατέρα ἐς αὐτὸ ἐντιθέναι, σμύρνῃ δὲ ἄλλῃ ἐμπλάσσειν
father into it to-put-in with-myrrh and other to-plaster-over
τοῦτο κατ᾽ ὅ τι τοῦ ᾠοῦ ἐκκοιλήνας ἐνέθηκε τὸν
this at what ever of-the egg having-hollowed it-put-in the

πατέρα· ἐσκειμένου δὲ τοῦ πατρὸς γίνεσθαι τὠυτὸ βάρος·
father lying-in and the father to-become the-same weight
ἐμπλάσαντα δὲ κομίζειν μιν ἐπ᾽ Αἰγύπτου ἐς τοῦ Ἡλίου
having-plastered and to-carry him to Egypt to — Sun's
τὸ ἱρόν. ταῦτα μὲν τοῦτον τὸν ὄρνιν λέγουσι ποιέειν.
the temple these-things indeed this the bird they-say to-do

74 Εἰσὶ δὲ περὶ Θήβας ἱροὶ ὄφιες, ἀνθρώπων οὐδαμῶς
There-are and about Thebes sacred snakes to-men in-no-way
δηλήμονες, οἳ μεγάθεϊ ἐόντες μικροὶ δύο κέρεα φορέουσι
harmful which in-size being small two horns carry
πεφυκότα ἐξ ἄκρης τῆς κεφαλῆς· τοὺς θάπτουσι
grown from top of-the head which they-bury
ἀποθανόντας ἐν τῷ ἱρῷ τοῦ Διός· τούτου γὰρ σφέας
having-died in the temple — of-Zeus of-this for them
τοῦ θεοῦ φασι εἶναι ἱρούς.
the god they-say to-be sacred

75 Ἔστι δὲ χῶρος τῆς Ἀραβίης κατὰ Βουτοῦν πόλιν μάλιστά
There-is and a-place — of-Arabia near Buto city about
κῃ κείμενος, καὶ ἐς τοῦτο τὸ χωρίον ἦλθον πυνθανόμενος
somehow lying and to this the place I-went inquiring
περὶ τῶν πτερωτῶν ὀφίων· ἀπικόμενος δὲ εἶδον ὀστέα ὀφίων
about the winged snakes having-come and I-saw bones of-snakes
καὶ ἀκάνθας πλήθεϊ μὲν ἀδύνατα ἀπηγήσασθαι, σωροὶ δὲ
and spines in-number indeed impossible to-relate heaps and
ἦσαν ἀκανθέων καὶ μεγάλοι καὶ ὑποδεέστεροι καὶ ἐλάσσονες
there-were of-spines both great and lesser and smaller
ἔτι τούτων, πολλοὶ δὲ ἦσαν οὗτοι. ἔστι δὲ ὁ χῶρος οὗτος,
still than-these many and were these is and the place this
ἐν τῷ αἱ ἄκανθαι κατακεχύαται, τοιόσδε τις, ἐσβολὴ
in which the spines lie-scattered such some an-entrance
ἐξ ὀρέων στεινῶν ἐς πεδίον μέγα, τὸ δὲ πεδίον τοῦτο
from mountains narrow into a-plain great the and plain this

συνάπτει τῷ Αἰγυπτίῳ πεδίῳ. λόγος δὲ ἐστὶ ἅμα τῷ ἔαρι
joins the Egyptian plain a-story and is with the spring
πτερωτοὺς ὄφις ἐκ τῆς Ἀραβίης πέτεσθαι ἐπ᾽ Αἰγύπτου,
winged snakes from — Arabia to-fly toward Egypt
τὰς δὲ ἴβις τὰς ὄρνιθας ἀπαντώσας ἐς τὴν ἐσβολὴν ταύτης
the and ibises the birds meeting(-them) at the entrance of-this
τῆς χώρης οὐ παριέναι τοὺς ὄφις ἀλλὰ κατακτείνειν. καὶ
the land not to-let-pass the snakes but to-kill(-them) and
τὴν ἶβιν διὰ τοῦτο τὸ ἔργον τετιμῆσθαι λέγουσι
the ibis because-of this the deed to-have-been-honored say
Ἀράβιοι μεγάλως πρὸς Αἰγυπτίων· ὁμολογέουσι δὲ καὶ
Arabians greatly by Egyptians agree and also
Αἰγύπτιοι διὰ ταῦτα τιμᾶν τὰς ὄρνιθας ταύτας.
Egyptians because-of these-things to-honor the birds these
Εἶδος δὲ τῆς μὲν ἴβιος τόδε· μέλαινα δεινῶς πᾶσα, 76
Form and of-the indeed ibis this black terribly all
σκέλεα δὲ φορέει γεράνου, πρόσωπον δὲ ἐς τὰ μάλιστα
legs and it-carries of-a-crane face and to the most
ἐπίγρυπον, μέγαθος ὅσον κρέξ. τῶν μὲν δὴ μελαινέων
hooked size as a-corncrake of-the indeed then black
τῶν μαχομενέων πρὸς τοὺς ὄφις ἥδε ἰδέη, τῶν
the(-ones) fighting against the snakes this form of-the(-ones)
δ᾽ ἐν ποσὶ μᾶλλον εἱλευμενέων τοῖσι ἀνθρώποισι (διξαὶ
and at feet more crowding-about the men two-kinds
γὰρ δή εἰσι ἴβιες) ψιλὴ τὴν κεφαλὴν καὶ τὴν δειρὴν
for indeed are ibises bare the head and the neck
πᾶσαν, λευκὴ πτεροῖσι πλὴν κεφαλῆς καὶ αὐχένος καὶ
all white in-feathers except head and neck and
ἀκρέων τῶν πτερύγων καὶ τοῦ πυγαίου ἄκρου (ταῦτα
tips of-the wings and the rump end these
δὲ τὰ εἶπον πάντα μέλανα ἐστὶ δεινῶς), σκέλεα δὲ καὶ
and which I-said all black are terribly legs and also

πρόσωπον ἐμφερὴς τῇ ἑτέρῃ. τοῦ δὲ ὄφιος ἡ μορφὴ οἵη
face like to-the other of-the and snake the shape such
περ τῶν ὕδρων, πτίλα δὲ οὐ πτερωτὰ φορέει ἀλλὰ
indeed as-of-the water-snakes wings and not feathered it-carries but
τοῖσι τῆς νυκτερίδος πτεροῖσι μάλιστά κῃ ἐμφερέστατα.
to-the of-the bat wings about somehow most-like
Τοσαῦτα μὲν θηρίων πέρι ἱρῶν εἰρήσθω.
So-much indeed beasts about sacred let-be-said

VI · THE LIFE OF THE EGYPTIANS

The Egyptians of the farmland cultivate memory most and are the most learned of men. They purge themselves monthly, are the healthiest of men after the Libyans, eat spelt bread, drink barley beer, and eat fish and birds raw or salted. At feasts a wooden corpse is carried round: look on this and drink. They sing the lament the Greeks call Linus, their young yield to elders as in Sparta, and no wool is buried with them. Each day has its god, and each disease its physician. Herodotus describes their mourning, three grades of embalming, the drowned, Perseus' temple at Chemmis, the marsh-dwellers' lotus, papyrus, fish, castor oil, gnat nets, and barges, and the flood, when the cities stand like islands.

77 Αὐτῶν δὲ δὴ Αἰγυπτίων οἳ μὲν περὶ τὴν σπειρομένην
Of-themselves and indeed Egyptians those indeed about the sown
Αἴγυπτον οἰκέουσι, μνήμην ἀνθρώπων πάντων ἐπασκέοντες
Egypt dwell memory of-men all practicing
μάλιστα λογιώτατοι εἰσὶ μακρῷ τῶν ἐγὼ ἐς διάπειραν
most most-learned are by-far of-whom I to trial
ἀπικόμην, τρόπῳ δὲ ζόης τοιῷδε διαχρέωνται· συρμαΐζουσι
came manner and of-life such they-use they-purge
τρεῖς ἡμέρας ἐπεξῆς μηνὸς ἑκάστου, ἐμέτοισι θηρώμενοι
three days in-succession month each by-emetics pursuing
τὴν ὑγιείην καὶ κλύσμασι, νομίζοντες ἀπὸ τῶν τρεφόντων
the health and by-clysters believing from the nourishing

σιτίων πάσας τὰς νούσους τοῖσι ἀνθρώποισι γίνεσθαι. εἰσὶ
foods all the diseases to-the men to-come are
μὲν γὰρ καὶ ἄλλως Αἰγύπτιοι μετὰ Λίβυας ὑγιηρέστατοι
indeed for also otherwise Egyptians after Libyans healthiest
πάντων ἀνθρώπων τῶν ὡρέων δοκέειν ἐμοὶ εἵνεκα, ὅτι
of-all men of-the seasons to-seem to-me because-of because
οὐ μεταλλάσσουσι αἱ ὧραι· ἐν γὰρ τῇσι μεταβολῇσι τοῖσι
not change the seasons in for the changes for-the
ἀνθρώποισι αἱ νοῦσοι μάλιστα γίνονται τῶν τε ἄλλων
men the diseases most come of-the both other
πάντων καὶ δὴ καὶ τῶν ὡρέων μάλιστα. ἀρτοφαγέουσι δὲ
all and indeed also of-the seasons most they-eat-bread and
ἐκ τῶν ὀλυρέων ποιεῦντες ἄρτους, τοὺς ἐκεῖνοι κυλλήστις
from the spelt making loaves which they kyllestis
ὀνομάζουσι. οἴνῳ δὲ ἐκ κριθέων πεποιημένῳ διαχρέωνται·
call wine and from barley made they-use
οὐ γάρ σφι εἰσὶ ἐν τῇ χώρῃ ἄμπελοι. ἰχθύων δὲ τοὺς
not for for-them are in the land vines of-fish and some
μὲν πρὸς ἥλιον αὐήναντες ὠμοὺς σιτέονται, τοὺς δὲ ἐξ
indeed in sun having-dried raw they-eat others and from
ἅλμης τεταριχευμένους. ὀρνίθων δὲ τούς τε ὄρτυγας καὶ
brine pickled of-birds and the both quails and
τὰς νήσσας καὶ τὰ μικρὰ τῶν ὀρνίθων ὠμὰ σιτέονται
the ducks and the small of-the birds raw they-eat
προταριχεύσαντες. τὰ δὲ ἄλλα ὅσα ἢ ὀρνίθων ἢ
having-salted-first the and others as-many-as either of-birds or
ἰχθύων σφι ἐστὶ ἐχόμενα, χωρὶς ἢ ὁκόσοι σφι ἱροὶ
of-fish for-them are belonging apart than as-many-as for-them sacred
ἀποδεδέχαται, τοὺς λοιποὺς ὀπτοὺς καὶ ἑφθοὺς σιτέονται.
are-appointed the rest roasted and boiled they-eat

78 Ἐν δὲ τῇσι συνουσίῃσι τοῖσι εὐδαίμοσι αὐτῶν, ἐπεὰν ἀπὸ
At and the gatherings for-the rich of-them when from
δείπνου γένωνται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῷ ξύλινον
dinner they-are carries-around a-man a-corpse in a-coffin wooden
πεποιημένον, μεμιμημένον ἐς τὰ μάλιστα καὶ γραφῇ καὶ
made imitated to the most both in-painting and
ἔργῳ, μέγαθος ὅσον τε πηχυαῖον ἢ δίπηχυν, δεικνὺς δὲ
in-carving in-size about — one-cubit or two-cubit showing and
ἑκάστῳ τῶν συμποτέων λέγει "Ἐς τοῦτον ὁρέων πῖνέ
to-each of-the drinkers he-says At this looking drink
τε καὶ τέρπευ· ἔσεαι γὰρ ἀποθανὼν τοιοῦτος." ταῦτα
both and enjoy-yourself you-will-be for having-died such these-things
μὲν παρὰ τὰ συμπόσια ποιεῦσι.
indeed at the drinking-parties they-do

79 Πατρίοισι δὲ χρεώμενοι νόμοισι ἄλλον οὐδένα ἐπικτῶνται·
Ancestral and using customs other none they-acquire
τοῖσι ἄλλα τε ἐπάξια ἐστὶ νόμιμα, καὶ δὴ καὶ ἄεισμα
among-whom other both worthy are customs and indeed also song
ἕν ἐστι, Λίνος, ὅσπερ ἔν τε Φοινίκῃ ἀοίδιμος ἐστὶ καὶ ἐν
one is Linus which in both Phoenicia sung is and in
Κύπρῳ καὶ ἄλλῃ, κατὰ μέντοι ἔθνεα οὔνομα ἔχει, συμφέρεται
Cyprus and elsewhere by however nations name it-has it-agrees
δὲ ὠυτὸς εἶναι τὸν οἱ Ἕλληνες Λίνον ὀνομάζοντες ἀείδουσι,
and the-same to-be which the Greeks Linus naming sing
ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθωμάζειν με τῶν
so-that many indeed also other(-things) to-wonder-at me of-the(-things)
περὶ Αἴγυπτον ἐόντων, ἐν δὲ δὴ καὶ τὸν Λίνον ὁκόθεν
about Egypt being among and indeed also the Linus whence
ἔλαβον τὸ οὔνομα· φαίνονται δὲ αἰεί κοτε τοῦτον ἀείδοντες.
they-took the name they-appear and always ever this singing
ἔστι δὲ Αἰγυπτιστὶ ὁ Λίνος καλεύμενος Μανερῶς. ἔφασαν
is and in-Egyptian the Linus called Maneros said

δέ μιν Αἰγύπτιοι τοῦ πρώτου βασιλεύσαντος Αἰγύπτου
and him Egyptians of-the first having-reigned of-Egypt
παῖδα μουνογενέα γενέσθαι, ἀποθανόντα δὲ αὐτὸν ἄνωρον
son only-born to-have-been having-died and him untimely
θρήνοισι τούτοισι ὑπὸ Αἰγυπτίων τιμηθῆναι, καὶ ἀοιδήν
with-dirges these by Egyptians to-have-been-honored and song
τε ταύτην πρώτην καὶ μούνην σφίσι γενέσθαι.
both this first and only for-them to-have-been
Συμφέρονται δὲ καὶ τόδε ἄλλο Αἰγύπτιοι Ἑλλήνων 80
Agree and also this other Egyptians of-Greeks
μούνοισι Λακεδαιμονίοισι· οἱ νεώτεροι αὐτῶν τοῖσι
with-alone Lacedaemonians the younger of-them with-the
πρεσβυτέροισι συντυγχάνοντες εἴκουσι τῆς ὁδοῦ καὶ
elders meeting yield the way and
ἐκτρέπονται καὶ ἐπιοῦσι ἐξ ἕδρης ὑπανιστέαται. τόδε
turn-aside and to-those-approaching from seat rise-up this
μέντοι ἄλλοισι Ἑλλήνων οὐδαμοῖσι συμφέρονται· ἀντὶ
however with-other of-Greeks none they-agree instead-of
τοῦ προσαγορεύειν ἀλλήλους ἐν τῇσι ὁδοῖσι προσκυνέουσι
the to-greet each-other in the streets they-bow
κατιέντες μέχρι τοῦ γούνατος τὴν χεῖρα.
letting-fall to the knee the hand
Ἐνδεδύκασι δὲ κιθῶνας λινέους περὶ τὰ σκέλεα θυσανωτούς, 81
They-wear and tunics linen about the legs fringed
τοὺς καλέουσι καλασίρις· ἐπὶ τούτοισι δὲ εἰρίνεα εἵματα
which they-call calasiris over these and woolen cloaks
λευκὰ ἐπαναβληδὸν φορέουσι. οὐ μέντοι ἔς γε τὰ ἱρὰ
white thrown-over they-wear not however into at-least the temples
ἐσφέρεται εἰρίνεα οὐδὲ συγκαταθάπτεταί σφι· οὐ γὰρ ὅσιον.
is-brought woolen nor is-buried-with them not for holy
ὁμολογέουσι δὲ ταῦτα τοῖσι Ὀρφικοῖσι καλεομένοισι καὶ
agree and these-things with-the Orphic called and

Βακχικοῖσι, ἐοῦσι δὲ Αἰγυπτίοισι καὶ Πυθαγορείοισι· οὐδὲ
Bacchic being but Egyptian and Pythagorean nor
γὰρ τούτων τῶν ὀργίων μετέχοντα ὅσιον ἐστὶ ἐν εἰρινέοισι
for of-these the rites partaking holy it-is in woolen
εἵμασι θαφθῆναι. ἔστι δὲ περὶ αὐτῶν ἱρὸς λόγος λεγόμενος.
garments to-be-buried there-is and about them sacred story told
82 Καὶ τάδε ἄλλα Αἰγυπτίοισι ἐστὶ ἐξευρημένα, μείς τε
Also these other by-Egyptians are discovered month both
καὶ ἡμέρη ἑκάστη θεῶν ὅτευ ἐστί, καὶ τῇ ἕκαστος
and day each of-gods of-which it-is and on-what each
ἡμέρῃ γενόμενος ὁτέοισι ἐγκυρήσει καὶ ὅκως τελευτήσει
day born what-things he-will-meet and how he-will-die
καὶ ὁκοῖός τις ἔσται. καὶ τούτοισι τῶν Ἑλλήνων οἱ
and of-what-kind one he-will-be and these of-the Greeks the(-ones)
ἐν ποιήσι γενόμενοι ἐχρήσαντο. τέρατά τε πλέω σφι
in poetry engaged used portents and more by-them
ἀνεύρηται ἢ τοῖσι ἄλλοισι ἅπασι ἀνθρώποισι· γενομένου
have-been-found than by-the other all men having-happened
γὰρ τέρατος φυλάσσουσι γραφόμενοι τὠποβαῖνον, καὶ ἤν
for a-portent they-watch writing-down the-outcome and if
κοτε ὕστερον παραπλήσιον τούτῳ γένηται, κατὰ τὠυτὸ
ever later similar to-this happens in the-same(-way)
νομίζουσι ἀποβήσεσθαι.
they-think to-turn-out
83 Μαντικὴ δὲ αὐτοῖσι ὧδε διακέεται· ἀνθρώπων μὲν οὐδενὶ
Divination and among-them thus is-arranged of-men indeed to-none
προσκέεται ἡ τέχνη, τῶν δὲ θεῶν μετεξετέροισι· καὶ
belongs the art of-the but gods to-some also
γὰρ Ἡρακλέος μαντήιον αὐτόθι ἐστὶ καὶ Ἀπόλλωνος καὶ
for of-Heracles oracle there is and of-Apollo and
Ἀθηναίης καὶ Ἀρτέμιδος καὶ Ἄρεος καὶ Διός, καὶ τό
of-Athena and of-Artemis and of-Ares and of-Zeus and the(-one)

γε μάλιστα ἐν τιμῇ ἄγονται πάντων τῶν μαντηίων,
at-least most in honor they-hold of-all the oracles
Λητοῦς ἐν Βουτοῖ πόλι ἐστί. οὐ μέντοι αἵ γε μαντηίαι
of-Leto in Buto city is not however the at-least divinations
σφι κατὰ τὠυτὸ ἑστᾶσι, ἀλλὰ διάφοροι εἰσί.
for-them in the-same(-way) are-set but different are
Ἡ δὲ ἰητρικὴ κατὰ τάδε σφι δέδασται· μιῆς νούσου 84
The and medicine according-to this for-them is-divided of-one disease
ἕκαστος ἰητρός ἐστι καὶ οὐ πλεόνων. πάντα δ' ἰητρῶν
each physician is and not of-more all and of-physicians
ἐστι πλέα· οἳ μὲν γὰρ ὀφθαλμῶν ἰητροὶ κατεστᾶσι,
is full some indeed for of-eyes physicians are-appointed
οἳ δὲ κεφαλῆς, οἳ δὲ ὀδόντων, οἳ δὲ τῶν κατὰ
others and of-head others and of-teeth others and of-the(-parts) about
νηδύν, οἳ δὲ τῶν ἀφανέων νούσων.
belly others and of-the obscure diseases
Θρῆνοι δὲ καὶ ταφαί σφεων εἰσὶ αἵδε· τοῖσι ἂν ἀπογένηται 85
Dirges and also burials of-them are these for-whom — dies
ἐκ τῶν οἰκίων ἄνθρωπος τοῦ τις καὶ λόγος ᾖ, τὸ θῆλυ
from the house a-man of-whom some even account is the female
γένος πᾶν τὸ ἐκ τῶν οἰκίων τούτων κατ' ὧν ἐπλάσατο
kind all the(-one) from the house this over then plasters
τὴν κεφαλὴν πηλῷ ἢ καὶ τὸ πρόσωπον, κἄπειτα ἐν
the head with-mud or even the face and-then in
τοῖσι οἰκίοισι λιποῦσαι τὸν νεκρὸν αὐταὶ ἀνὰ τὴν πόλιν
the house having-left the corpse themselves through the city
στρωφώμεναι τύπτονται ἐπεζωσμέναι καὶ φαίνουσαι τοὺς
roaming beat-themselves girt-up and showing the
μαζούς, σὺν δέ σφι αἱ προσήκουσαι πᾶσαι, ἑτέρωθεν
breasts with and them the kinswomen all elsewhere

δὲ οἱ ἄνδρες, τύπτονται ἐπεζωμένοι καὶ οὗτοι. ἐπεὰν δὲ
and the men beat-themselves girt-up also these when and
ταῦτα ποιήσωσι, οὕτω ἐς τὴν ταρίχευσιν κομίζουσι.
these-things they-have-done thus to the embalming they-carry(-it)
86 Εἰσὶ δὲ οἳ ἐπ᾽ αὐτῷ τούτῳ κατέαται καὶ τέχνην ἔχουσι
There-are and who for very this are-appointed and craft have
ταύτην. οὗτοι, ἐπεάν σφι κομισθῇ νεκρός, δεικνύουσι τοῖσι
this these when to-them is-brought a-corpse show to-those
κομίσασι παραδείγματα νεκρῶν ξύλινα, τῇ γραφῇ
having-brought(-it) models of-corpses wooden in-the painting
μεμιμημένα ***, καὶ τὴν μὲν σπουδαιοτάτην αὐτέων
imitated (lacuna) and the indeed most-elaborate of-them
φασὶ εἶναι τοῦ οὐκ ὅσιον ποιεῦμαι τὸ οὔνομα ἐπὶ
they-say to-be of-whom not holy I-make the name in
τοιούτῳ πρήγματι ὀνομάζειν, τὴν δὲ δευτέρην δεικνύουσι
such a-matter to-name the and second they-show
ὑποδεεστέρην τε ταύτης καὶ εὐτελεστέρην, τὴν δὲ τρίτην
inferior both to-this and cheaper the and third
εὐτελεστάτην· φράσαντες δὲ πυνθάνονται παρ᾽ αὐτῶν κατὰ
cheapest having-explained and they-learn from them by
ἥντινα βούλονταί σφι σκευασθῆναι τὸν νεκρόν. οἳ μὲν
which they-wish for-them to-be-prepared the corpse they indeed
δὴ ἐκποδὼν μισθῷ ὁμολογήσαντες ἀπαλλάσσονται, οἳ δὲ
then out-of-the-way on-a-price having-agreed depart they and
ὑπολειπόμενοι ἐν οἰκήμασι ὧδε τὰ σπουδαιότατα ταριχεύουσι.
remaining in buildings thus the most-elaborate embalm
πρῶτα μὲν σκολιῷ σιδήρῳ διὰ τῶν μυξωτήρων ἐξάγουσι
first indeed with-crooked iron through the nostrils they-draw-out
τὸν ἐγκέφαλον, τὰ μὲν αὐτοῦ οὕτω ἐξάγοντες, τὰ
the brain some indeed of-it thus drawing-out the(-rest)
δὲ ἐγχέοντες φάρμακα· μετὰ δὲ λίθῳ Αἰθιοπικῷ ὀξέι
and pouring-in drugs after and with-a-stone Ethiopian sharp

παρασχίσαντες παρὰ τὴν λαπάρην ἐξ ὧν εἷλον τὴν κοιλίην
having-cut-along along the flank out then they-take the belly
πᾶσαν, ἐκκαθήραντες δὲ αὐτὴν καὶ διηθήσαντες οἴνῳ
all having-cleaned and it and having-rinsed with-wine
φοινικηίῳ αὖτις διηθέουσι θυμιήμασι τετριμμένοισι· ἔπειτα
of-palm again they-rinse with-spices pounded then
τὴν νηδὺν σμύρνης ἀκηράτου τετριμμένης καὶ κασίης
the belly with-myrrh pure pounded and cassia
καὶ τῶν ἄλλων θυμιημάτων, πλὴν λιβανωτοῦ, πλήσαντες
and the other spices except frankincense having-filled
συρράπτουσι ὀπίσω. ταῦτα δὲ ποιήσαντες ταριχεύουσι
they-sew-up again these-things and having-done they-embalm
λίτρῳ κρύψαντες ἡμέρας ἑβδομήκοντα· πλεῦνας δὲ τουτέων
in-natron having-hidden days seventy more but than-these
οὐκ ἔξεστι ταριχεύειν. ἐπεὰν δὲ παρέλθωσι αἱ ἑβδομήκοντα,
not it-is-allowed to-embalm when and have-passed the seventy
λούσαντες τὸν νεκρὸν κατειλίσσουσι πᾶν αὐτοῦ τὸ σῶμα
having-washed the corpse they-wrap all of-it the body
σινδόνος βυσσίνης τελαμῶσι κατατετμημένοισι, ὑποχρίοντες
of-linen fine with-bandages cut smearing-under
τῷ κόμμι, τῷ δὴ ἀντὶ κόλλης τὰ πολλὰ χρέωνται
with-the gum which indeed instead-of glue the most use
Αἰγύπτιοι. ἐνθεῦτεν δὲ παραδεξάμενοί μιν οἱ προσήκοντες
Egyptians from-there and having-received him the kinsmen
ποιεῦνται ξύλινον τύπον ἀνθρωποειδέα, ποιησάμενοι δὲ
make wooden a-figure man-shaped having-made and
ἐσεργνῦσι τὸν νεκρόν, καὶ κατακλησάντες οὕτω θησαυρίζουσι
they-enclose the corpse and having-shut-up thus they-store
ἐν οἰκήματι θηκαίῳ, ἱστάντες ὀρθὸν πρὸς τοῖχον.
in a-chamber sepulchral setting upright against wall

87 Οὕτω μὲν τοὺς τὰ πολυτελέστατα σκευάζουσι νεκρούς,
Thus indeed the(-ones) the most-costly they-prepare corpses
τοὺς δὲ τὰ μέσα βουλομένους τὴν δὲ πολυτελείην
the(-ones) and the middle wishing the and costliness
φεύγοντας σκευάζουσι ὧδε· ἐπεὰν τοὺς κλυστῆρας
avoiding they-prepare thus when the syringes
πλήσωνται τοῦ ἀπὸ κέδρου ἀλείφατος γινομένου, ἐν ὧν
they-fill with-the from cedar oil coming in then
ἔπλησαν τοῦ νεκροῦ τὴν κοιλίην, οὔτε ἀναταμόντες αὐτὸν
they-fill of-the corpse the belly neither having-cut-up it
οὔτε ἐξελόντες τὴν νηδύν, κατὰ δὲ τὴν ἕδρην ἐσηθήσαντες
nor having-removed the belly through but the anus having-injected
καὶ ἐπιλαβόντες τὸ κλύσμα τῆς ὀπίσω ὁδοῦ ταριχεύουσι
and having-stopped the clyster from-the back way they-embalm
τὰς προκειμένας ἡμέρας, τῇ δὲ τελευταίῃ ἐξιεῖσι ἐκ
the prescribed days on-the and last they-let-out from
τῆς κοιλίης τὴν κεδρίην τὴν ἐσῆκαν πρότερον. ἥ δὲ
the belly the cedar-oil which they-put-in before it and
ἔχει τοσαύτην δύναμιν ὥστε ἅμα ἑωυτῇ τὴν νηδὺν καὶ
has such power that with itself the belly and
τὰ σπλάγχνα κατατετηκότα ἐξάγει· τὰς δὲ σάρκας τὸ
the entrails dissolved it-brings-out the and flesh the
λίτρον κατατήκει, καὶ δὴ λείπεται τοῦ νεκροῦ τὸ δέρμα
natron dissolves and indeed is-left of-the corpse the skin
μοῦνον καὶ τὰ ὀστέα. ἐπεὰν δὲ ταῦτα ποιήσωσι, ἀπ᾽
only and the bones when and these-things they-have-done back
ὧν ἔδωκαν οὕτω τὸν νεκρόν, οὐδὲν ἔτι πρηγματευθέντες.
then they-give thus the corpse nothing further having-done

88 Ἡ δὲ τρίτη ταρίχευσις ἐστὶ ἥδε, ἥ τοὺς χρήμασι
The and third embalming is this which the(-ones) in-means
ἀσθενεστέρους σκευάζει· συρμαίῃ διηθήσαντες τὴν κοιλίην
weaker prepares with-purge having-rinsed the belly

ταριχεύουσι τὰς ἑβδομήκοντα ἡμέρας καὶ ἔπειτα ἀπ᾽ ὧν
they-embalm the seventy days and then back then
ἔδωκαν ἀποφέρεσθαι.
they-give to-take-away

Τὰς δὲ γυναῖκας τῶν ἐπιφανέων ἀνδρῶν, ἐπεὰν 89
The and wives of-the notable men when
τελευτήσωσι, οὐ παραυτίκα διδοῦσι ταριχεύειν, οὐδὲ ὅσαι
they-die not at-once they-give to-embalm nor as-many-as
ἂν ἔωσι εὐειδέες κάρτα καὶ λόγου πλεῦνος γυναῖκες· ἀλλ᾽
— are beautiful very and of-account more women but
ἐπεὰν τριταῖαι ἢ τεταρταῖαι γένωνται, οὕτω παραδιδοῦσι
when on-the-third or on-the-fourth they-are thus they-hand-over
τοῖσι ταριχεύουσι. τοῦτο δὲ ποιεῦσι οὕτω τοῦδε εἵνεκεν,
to-the embalmers this and they-do so of-this for-the-sake
ἵνα μή σφι οἱ ταριχευταὶ μίσγωνται τῇσι γυναιξί·
so-that not to-them the embalmers lie-with the women
λαμφθῆναι γὰρ τινὰ φασὶ μισγόμενον νεκρῷ προσφάτῳ
to-have-been-caught for one they-say lying-with a-corpse fresh
γυναικός, κατειπεῖν δὲ τὸν ὁμότεχνον.
of-a-woman to-have-informed and the fellow-workman

Ὃς δ᾽ ἂν ἢ αὐτῶν Αἰγυπτίων ἢ ξείνων ὁμοίως ὑπὸ 90
Whoever and — either themselves of-Egyptians or of-strangers alike by
κροκοδείλου ἁρπασθεὶς ἢ ὑπ᾽ αὐτοῦ τοῦ ποταμοῦ φαίνηται
a-crocodile seized or by itself the river is-seen
τεθνεώς, κατ᾽ ἣν ἂν πόλιν ἐξενειχθῇ, τούτους πᾶσα
dead at whatever — city be-is-cast-up these all
ἀνάγκη ἐστὶ ταριχεύσαντας αὐτὸν καὶ περιστείλαντας ὡς
necessity is having-embalmed him and having-laid-out as
κάλλιστα θάψαι ἐν ἱρῇσι θήκῃσι· οὐδὲ ψαῦσαι ἔξεστι
most-finely to-bury in sacred tombs nor to-touch is-allowed
αὐτοῦ ἄλλον οὐδένα οὔτε τῶν προσηκόντων οὔτε τῶν
him other anyone either of-the kinsmen or of-the

φίλων, ἀλλά μιν οἱ ἱρέες αὐτοὶ τοῦ Νείλου ἅτε πλέον
friends but him the priests themselves of-the Nile as more
τι ἢ ἀνθρώπου νεκρὸν χειραπτάζοντες θάπτουσι.
something than of-a-man corpse handling bury
91 Ἕλλησι δὲ νομαίοισι φεύγουσι χρᾶσθαι, τὸ δὲ σύμπαν
Greek and customs they-shun to-use the and whole
εἰπεῖν, μηδ' ἄλλων μηδαμὰ μηδαμῶν ἀνθρώπων νομαίοισι.
to-say nor of-other in-any-way of-any men customs
οἱ μέν νυν ἄλλοι Αἰγύπτιοι οὕτω τοῦτο φυλάσσουσι, ἔστι
the indeed then other Egyptians thus this observe there-is
δὲ Χέμμις πόλις μεγάλη νομοῦ τοῦ Θηβαϊκοῦ ἐγγὺς Νέης
and Chemmis city great of-district the Theban near of-New
πόλιος· ἐν ταύτῃ τῇ πόλι ἐστὶ Περσέος τοῦ Δανάης
city in this the city is of-Perseus the(-son) of-Danae
ἱρὸν τετράγωνον, πέριξ δὲ αὐτοῦ φοίνικες πεφύκασι. τὰ
a-temple square around and it palms grow the
δὲ πρόπυλα τοῦ ἱροῦ λίθινα ἐστὶ κάρτα μεγάλα· ἐπὶ δὲ
and gateways of-the temple stone are very great on and
αὐτοῖσι ἀνδριάντες δύο ἑστᾶσι λίθινοι μεγάλοι. ἐν δὲ τῷ
them statues two stand stone great in and the
περιβεβλημένῳ τούτῳ νηός τε ἔνι καὶ ἄγαλμα ἐν αὐτῷ
enclosure this a-shrine both is-in and image in it
ἐνέστηκε τοῦ Περσέος. οὗτοι οἱ Χεμμῖται λέγουσι τὸν Περσέα
stands — of-Perseus these the Chemmites say — Perseus
πολλάκις μὲν ἀνὰ τὴν γῆν φαίνεσθαί σφι πολλάκις δὲ
often indeed throughout the land to-appear to-them often and
ἔσω τοῦ ἱροῦ, σανδάλιόν τε αὐτοῦ πεφορημένον εὑρίσκεσθαι
inside the temple sandal and of-him worn to-be-found
ἐὸν τὸ μέγαθος δίπηχυ, τὸ ἐπεὰν φανῇ, εὐθηνέειν ἅπασαν
being the size two-cubits which when it-appears to-prosper all
Αἴγυπτον. ταῦτα μὲν λέγουσι, ποιεῦσι δὲ τάδε Ἑλληνικὰ
Egypt these-things indeed they-say they-do and these Greek(-things)

τῷ Περσέι· ἀγῶνα γυμνικὸν τιθεῖσι διὰ πάσης ἀγωνίης
— for-Perseus a-contest athletic they-hold through every contest
ἔχοντα, παρέχοντες ἄεθλα κτήνεα καὶ χλαίνας καὶ δέρματα.
extending offering prizes cattle and cloaks and hides
εἰρομένου δέ μευ ὅ τι σφι μούνοισι ἔωθε ὁ Περσεὺς
asking and me what ever to-them alone is-wont — Perseus
ἐπιφαίνεσθαι καὶ ὅ τι κεχωρίδαται Αἰγυπτίων τῶν ἄλλων
to-appear and what ever they-differ from-Egyptians the other
ἀγῶνα γυμνικὸν τιθέντες, ἔφασαν τὸν Περσέα ἐκ τῆς
a-contest athletic holding they-said — Perseus from the
ἑωυτῶν πόλιος γεγονέναι· τὸν γὰρ Δαναὸν καὶ τὸν Λυγκέα
their-own city to-have-sprung — for Danaus and — Lynceus
ἐόντας Χεμμίτας ἐκπλῶσαι ἐς τὴν Ἑλλάδα, ἀπὸ δὲ τούτων
being Chemmites to-have-sailed to — Greece from and these
γενεηλογέοντες κατέβαινον ἐς τὸν Περσέα. ἀπικόμενον
tracing-descent they-came-down to — Perseus having-come
δὲ αὐτὸν ἐς Αἴγυπτον κατ᾽ αἰτίην τὴν καὶ Ἕλληνες
and him to Egypt for reason which also Greeks
λέγουσι, οἴσοντα ἐκ Λιβύης τὴν Γοργοῦς κεφαλήν, ἔφασαν
say to-fetch from Libya the of-Gorgon head they-said
ἐλθεῖν καὶ παρὰ σφέας καὶ ἀναγνῶναι τοὺς συγγενέας
to-have-come also to them and to-have-recognized the kinsmen
πάντας· ἐκμεμαθηκότα δέ μιν ἀπικέσθαι ἐς Αἴγυπτον
all having-learned and him to-have-come to Egypt
τὸ τῆς Χέμμιος οὔνομα, πεπυσμένον παρὰ τῆς μητρός.
the — of-Chemmis name having-heard from the mother
ἀγῶνα δέ οἱ γυμνικὸν αὐτοῦ κελεύσαντος ἐπιτελέειν.
a-contest and for-him athletic himself having-bidden to-perform
Ταῦτα μὲν πάντα οἱ κατύπερθε τῶν ἑλέων οἰκέοντες 92
These-things indeed all the(-ones) above the marshes dwelling
Αἰγύπτιοι νομίζουσι· οἱ δὲ δὴ ἐν τοῖσι ἕλεσι
Egyptians practice the(-ones) and indeed in the marshes

κατοικημένοι τοῖσι μὲν αὐτοῖσι νόμοισι χρέωνται τοῖσι
settled the indeed same customs use which
καὶ οἱ ἄλλοι Αἰγύπτιοι, καὶ τὰ ἄλλα καὶ γυναικὶ μιῇ
also the other Egyptians both in-the other(-things) and with-a-wife one
ἕκαστος αὐτῶν συνοικέει κατά περ Ἕλληνες, ἀτὰρ πρὸς
each of-them lives as indeed Greeks but for
εὐτελείην τῶν σιτίων τάδε σφι ἄλλα ἐξεύρηται. ἐπεὰν
cheapness of-the food these by-them other have-been-devised when
πλήρης γένηται ὁ ποταμὸς καὶ τὰ πεδία πελαγίσῃ, φύεται
full becomes the river and the plains floods grow
ἐν τῷ ὕδατι κρίνεα πολλά, τὰ Αἰγύπτιοι καλέουσι λωτόν·
in the water lilies many which Egyptians call lotus
ταῦτ᾽ ἐπεὰν δρέψωσι αὐαίνουσι πρὸς ἥλιον καὶ ἔπειτα
these when they-pluck they-dry in sun and then
τὸ ἐκ μέσου τοῦ λωτοῦ, τῇ μήκωνι ἐὸν ἐμφερές,
the(-part) from middle of-the lotus to-the poppy being like
πτίσαντες ποιεῦνται ἐξ αὐτοῦ ἄρτους ὀπτοὺς πυρί. ἔστι
having-pounded they-make from it loaves baked in-fire is
δὲ καὶ ἡ ῥίζα τοῦ λωτοῦ τούτου ἐδωδίμη καὶ ἐγγλύσσει
and also the root of-the lotus this edible and is-sweetish
ἐπιεικέως, ἐὸν στρογγύλον, μέγαθος κατὰ μῆλον. ἔστι δὲ
fairly being round in-size like an-apple there-are and
καὶ ἄλλα κρίνεα ῥόδοισι ἐμφερέα, ἐν τῷ ποταμῷ γινόμενα
also other lilies to-roses like in the river growing
καὶ ταῦτα, ἐξ ὧν ὁ καρπὸς ἐν ἄλλῃ κάλυκι παραφυομένῃ
also these of which the fruit in another calyx growing-beside
ἐκ τῆς ῥίζης γίνεται, κηρίῳ σφηκῶν ἰδέην ὁμοιότατον·
from the root comes to-a-comb of-wasps in-form most-like
ἐν τούτῳ τρωκτὰ ὅσον τε πυρὴν ἐλαίης ἐγγίνεται συχνά,
in this edible(-seeds) as-big — kernel of-an-olive grow many
τρώγεται δὲ καὶ ἁπαλὰ ταῦτα καὶ αὖα. τὴν δὲ βύβλον
are-eaten and both fresh these and dried the and papyrus

τὴν ἐπέτειον γινομένην ἐπεὰν ἀνασπάσωσι ἐκ τῶν ἑλέων,
the annual growing when they-pull-up from the marshes
τὰ μὲν ἄνω αὐτῆς ἀποτάμνοντες ἐς ἄλλο τι
the(-parts) indeed upper of-it cutting-off to other something
τρέπουσι, τὸ δὲ κάτω λελειμμένον ὅσον τε ἐπὶ πῆχυν
they-turn the and lower left about — to a-cubit
τρώγουσι καὶ πωλέουσι· οἳ δὲ ἂν καὶ κάρτα βούλωνται
they-eat and sell those and — even very wish
χρηστῇ τῇ βύβλῳ χρᾶσθαι, ἐν κλιβάνῳ διαφανέι πνίξαντες
good the papyrus to-use in an-oven red-hot having-stewed
οὕτω τρώγουσι. οἳ δὲ τινὲς αὐτῶν ζῶσι ἀπὸ τῶν ἰχθύων
thus they-eat some and certain of-them live from the fish
μοῦνον, τοὺς ἐπεὰν λάβωσι καὶ ἐξέλωσι τὴν κοιλίην,
only which when they-catch and take-out the belly
αὐαίνουσι πρὸς ἥλιον καὶ ἔπειτα αὗους ἐόντας σιτέονται.
they-dry in sun and then dry being they-eat
Οἱ δὲ ἰχθύες οἱ ἀγελαῖοι ἐν μὲν τοῖσι ποταμοῖσι οὐ μάλα 93
The and fish the shoaling in indeed the rivers not much
γίνονται, τρεφόμενοι δὲ ἐν τῇσι λίμνῃσι τοιάδε ποιεῦσι.
occur being-reared but in the lakes this they-do
ἐπεάν σφεας ἐσίῃ οἶστρος κυΐσκεσθαι, ἀγεληδὸν ἐκπλώουσι
when them enters desire to-breed in-shoals they-swim-out
ἐς θάλασσαν· ἡγέονται δὲ οἱ ἔρσενες ἀπορραίνοντες
to sea lead and the males sprinkling
τοῦ θοροῦ, αἳ δὲ ἑπόμεναι ἀνακάπτουσι καὶ ἐξ αὐτοῦ
of-the milt they and following gulp(-it) and from it
κυΐσκονται. ἐπεὰν δὲ πλήρεες γένωνται ἐν τῇ θαλάσσῃ,
conceive when and full they-become in the sea
ἀναπλώουσι ὀπίσω ἐς ἤθεα τὰ ἑωυτῶν ἕκαστοι, ἡγέονται
they-swim-up back to haunts the their-own each lead
μέντοι γε οὐκέτι οἱ αὐτοί, ἀλλὰ τῶν θηλέων γίνεται ἡ
however at-least no-longer the same but of-the females becomes the

ἡγεμονίη· ἡγεύμεναι δὲ ἀγεληδὸν ποιεῦσι οἷόν περ ἐποίευν
lead leading and in-shoals they-do as indeed did
οἱ ἔρσενες· τῶν γὰρ ᾠῶν ἀπορραίνουσι κατ᾽ ὀλίγους τῶν
the males of-the for eggs they-scatter by few of-the
κέγχρων, οἱ δὲ ἔρσενες καταπίνουσι ἑπόμενοι. εἰσὶ δὲ οἱ
grains the and males swallow following are and the
κέγχροι οὗτοι ἰχθύες. ἐκ δὲ τῶν περιγινομένων καὶ μὴ
grains these fish from and the surviving and not
καταπινομένων κέγχρων οἱ τρεφόμενοι ἰχθύες γίνονται. οἳ
swallowed grains the growing fish come those
δ᾽ ἂν αὐτῶν ἁλῶσι ἐκπλώοντες ἐς θάλασσαν, φαίνονται
and — of-them are-caught swimming-out to sea appear
τετριμμένοι τὰ ἐπ᾽ ἀριστερὰ τῶν κεφαλέων, οἳ δ᾽
rubbed the(-parts) on left of-the heads those and
ἂν ὀπίσω ἀναπλώοντες, τὰ ἐπὶ δεξιὰ τετρίφαται.
— back swimming-up the(-parts) on right are-rubbed
πάσχουσι δὲ ταῦτα διὰ τόδε· ἐχόμενοι τῆς γῆς ἐπ᾽
they-suffer and these-things because-of this keeping-to the land on
ἀριστερὰ καταπλώουσι ἐς θάλασσαν, καὶ ἀναπλώοντες
left they-swim-down to sea and swimming-up
ὀπίσω τῆς αὐτῆς ἀντέχονται, ἐγχριμπτόμενοι καὶ ψαύοντες
back the same they-hold-to pressing-close and touching
ὡς μάλιστα, ἵνα δὴ μὴ ἁμάρτοιεν τῆς ὁδοῦ διὰ τὸν
as most so-that indeed not they-might-miss the way because-of the
ῥόον. ἐπεὰν δὲ πληθύνεσθαι ἄρχηται ὁ Νεῖλος, τά τε
current when and to-rise begins the Nile the both
κοῖλα τῆς γῆς καὶ τὰ τέλματα τὰ παρὰ τὸν ποταμὸν
hollows of-the land and the pools the(-ones) by the river
πρῶτα ἄρχεται πίμπλασθαι διηθέοντος τοῦ ὕδατος ἐκ τοῦ
first begin to-be-filled seeping the water from the
ποταμοῦ· καὶ αὐτίκα τε πλέα γίνεται ταῦτα καὶ παραχρῆμα
river and at-once both full become these and immediately

ἰχθύων σμικρῶν πίμπλαται πάντα. κόθεν δὲ οἰκὸς αὐτοὺς
with-fish small are-filled all whence and likely them
γίνεσθαι, ἐγώ μοι δοκέω κατανοέειν τοῦτο· τοῦ προτέρου
to-come I to-me I-think to-understand this in-the previous
ἔτεος ἐπεὰν ἀπολίπῃ ὁ Νεῖλος, οἱ ἰχθύες ἐντεκόντες ᾠὰ
year when recedes the Nile the fish having-laid eggs
ἐς τὴν ἰλὺν ἅμα τῷ ἐσχάτῳ ὕδατι ἀπαλλάσσονται· ἐπεὰν
in the mud with the last water depart when
δὲ περιελθόντος τοῦ χρόνου πάλιν ἐπέλθῃ τὸ ὕδωρ, ἐκ
and having-come-round the time again comes the water from
τῶν ᾠῶν τούτων παραυτίκα γίνονται οἱ ἰχθύες οὗτοι.
the eggs these at-once come the fish these
Καὶ περὶ μὲν τοὺς ἰχθύας οὕτω ἔχει. ἀλείφατι δὲ 94
And about indeed the fish thus it-is oil and
χρέωνται Αἰγυπτίων οἱ περὶ τὰ ἕλεα οἰκέοντες ἀπὸ
use of-Egyptians the(-ones) about the marshes dwelling from
τῶν σιλλικυπρίων τοῦ καρποῦ, τὸ καλεῦσι μὲν Αἰγύπτιοι
of-the castor-plants the fruit which call indeed Egyptians
κίκι, ποιεῦσι δὲ ὧδε. παρὰ τὰ χείλεα τῶν τε ποταμῶν
kiki they-make and thus along the banks of-the both rivers
καὶ τῶν λιμνέων σπείρουσι τὰ σιλλικύπρια ταῦτα, τὰ ἐν
and the lakes they-sow the castor-plants these which among
Ἕλλησι αὐτόματα ἄγρια φύεται· ταῦτα ἐν τῇ Αἰγύπτῳ
Greeks of-themselves wild grow these in — Egypt
σπειρόμενα καρπὸν φέρει πολλὸν μὲν δυσώδεα δέ· τοῦτον
sown fruit bear much indeed ill-smelling but this
ἐπεὰν συλλέξωνται, οἳ μὲν κόψαντες ἀπιποῦσι, οἳ δὲ
when they-gather some indeed having-chopped press others and
καὶ φρύξαντες ἀπέψουσι, καὶ τὸ ἀπορρέον ἀπ᾽ αὐτοῦ
even having-roasted boil-down and the flowing-off from it

συγκομίζονται. ἔστι δὲ πῖον καὶ οὐδὲν ἧσσον τοῦ ἐλαίου
collect it-is and fat and no less than-the olive-oil
τῷ λύχνῳ προσηνές, ὀδμὴν δὲ βαρέαν παρέχεται.
to-the lamp suitable smell but heavy it-gives
95 Πρὸς δὲ τοὺς κώνωπας ἀφθόνους ἐόντας τάδε σφι ἐστὶ
Against and the gnats abundant being these by-them are
μεμηχανημένα. τοὺς μὲν τὰ ἄνω τῶν ἑλέων οἰκέοντας
contrived the(-ones) indeed the upper of-the marshes dwelling
οἱ πύργοι ὠφελέουσι, ἐς τοὺς ἀναβαίνοντες κοιμῶνται·
the towers help onto which going-up they-sleep
οἱ γὰρ κώνωπες ὑπὸ τῶν ἀνέμων οὐκ οἷοί τε εἰσὶ
the for gnats by the winds not able — are
ὑψοῦ πέτεσθαι. τοῖσι δὲ περὶ τὰ ἕλεα οἰκέουσι τάδε
high to-fly for-the(-ones) and about the marshes dwelling these
ἀντὶ τῶν πύργων ἄλλα μεμηχάνηται· πᾶς ἀνὴρ
instead-of the towers other(-things) are-contrived every man
αὐτῶν ἀμφίβληστρον ἔκτηται, τῷ τῆς μὲν ἡμέρης
of-them a-net has with-which by-the indeed day
ἰχθῦς ἀγρεύει, τὴν δὲ νύκτα τάδε αὐτῷ χρᾶται· ἐν τῇ
fish he-catches the and night thus it he-uses in which
ἀναπαύεται κοίτῃ, περὶ ταύτην ἵστησι τὸ ἀμφίβληστρον
he-rests bed around this he-sets the net
καὶ ἔπειτα ἐνδὺς ὑπ᾽ αὐτὸ κατεύδει. οἱ δὲ κώνωπες, ἢν
and then having-crept under it sleeps the and gnats if
μὲν ἐν ἱματίῳ ἐνειλιξάμενος εὕδῃ ἢ σινδόνι, διὰ τούτων
indeed in a-cloak having-wrapped-himself he-sleeps or linen through these
δάκνουσι, διὰ δὲ τοῦ δικτύου οὐδὲ πειρῶνται ἀρχήν.
bite through but the net not-even try at-all
96 Τὰ δὲ δὴ πλοιά σφι, τοῖσι φορτηγέουσι, ἐστὶ ἐκ τῆς
The and indeed boats of-them with-which they-carry-freight are of the
ἀκάνθης ποιεύμενα, τῆς ἡ μορφὴ μὲν ἐστὶ ὁμοιοτάτη τῷ
acacia made of-which the form indeed is most-like to-the

Κυρηναίῳ λωτῷ, τὸ δὲ δάκρυον κόμμι ἐστί. ἐκ ταύτης ὧν
Cyrenaean lotus the and sap gum is from this then
τῆς ἀκάνθης κοψάμενοι ξύλα ὅσον τε διπήχεα πλινθηδὸν
the acacia having-cut planks about — two-cubit brick-wise
συντιθεῖσι ναυπηγεύμενοι τρόπον τοιόνδε· περὶ γόμφους
they-put-together building in-way such around pegs
πυκνοὺς καὶ μακροὺς περιείρουσι τὰ διπήχεα ξύλα· ἐπεὰν
close-set and long they-fasten the two-cubit planks when
δὲ τῷ τρόπῳ τούτῳ ναυπηγήσωνται, ζυγὰ ἐπιπολῆς
and in-the way this they-have-built crossbeams on-top
τείνουσι αὐτῶν· νομεῦσι δὲ οὐδὲν χρέωνται· ἔσωθεν δὲ
they-stretch of-them ribs and no they-use inside and
τὰς ἁρμονίας ἐν ὧν ἐπάκτωσαν τῇ βύβλῳ. πηδάλιον
the seams in then they-caulk with-the papyrus rudder
δὲ ἓν ποιεῦνται, καὶ τοῦτο διὰ τῆς τρόπιος διαβύνεται.
and one they-make and this through the keel is-passed
ἱστῷ δὲ ἀκανθίνῳ χρέωνται, ἱστίοισι δὲ βυβλίνοισι. ταῦτα
mast and of-acacia they-use sails and of-papyrus these
τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύναται πλέειν, ἢν
the boats up indeed the river not can to-sail if
μὴ λαμπρὸς ἄνεμος ἐπέχῃ, ἐκ γῆς δὲ παρέλκεται, κατὰ
not brisk wind blow from land but is-towed down
ῥόον δὲ κομίζεται ὧδε· ἔστι ἐκ μυρίκης πεποιημένη θύρη,
stream and is-carried thus there-is of tamarisk made a-door
κατερραμμένη ῥίπεϊ καλάμων, καὶ λίθος τετρημένος
sewn with-a-mat of-reeds and a-stone bored
διτάλαντος μάλιστά κῃ σταθμόν· τούτων τὴν μὲν θύρην
of-two-talents about somehow in-weight of-these the indeed door
δεδεμένην κάλῳ ἔμπροσθε τοῦ πλοίου ἀπιεῖ ἐπιφέρεσθαι,
tied with-a-rope in-front-of the boat he-lets-go to-float
τὸν δὲ λίθον ἄλλῳ κάλῳ ὄπισθε. ἡ μὲν δὴ θύρη τοῦ
the and stone with-another rope behind the indeed then door the

ῥόου ἐμπίπτοντος χωρέει ταχέως καὶ ἕλκει τὴν βᾶριν
current falling-on goes swiftly and draws the baris
(τοῦτο γὰρ δὴ οὔνομα ἐστὶ τοῖσι πλοίοισι τούτοισι), ὁ
this for indeed name is to-the boats these the
δὲ λίθος ὄπισθε ἐπελκόμενος καὶ ἐὼν ἐν βυσσῷ κατιθύνει
and stone behind dragged and being on bottom keeps-straight
τὸν πλόον. ἔστι δέ σφι τὰ πλοῖα ταῦτα πλήθεϊ πολλά,
the course are and for-them the boats these in-number many
καὶ ἄγει ἔνια πολλὰς χιλιάδας ταλάντων.
and carry some many thousands of-talents

97 Ἐπεὰν δὲ ἐπέλθῃ ὁ Νεῖλος τὴν χώρην, αἱ πόλιες
When and overflows the Nile the land the cities
μοῦναι φαίνονται ὑπερέχουσαι, μάλιστά κῃ ἐμφερέες
alone appear standing-above about somehow like
τῇσι ἐν τῷ Αἰγαίῳ πόντῳ νήσοισι· τὰ μὲν γὰρ
to-the in the Aegean sea islands the(-parts) indeed for
ἄλλα τῆς Αἰγύπτου πέλαγος γίνεται, αἱ δὲ πόλιες μοῦναι
other — of-Egypt sea become the and cities alone
ὑπερέχουσι. πορθμεύονται ὦν, ἐπεὰν τοῦτο γένηται, οὐκέτι
stand-above they-are-ferried then when this happens no-longer
κατὰ τὰ ῥέεθρα τοῦ ποταμοῦ ἀλλὰ διὰ μέσου τοῦ
along the channels of-the river but through middle of-the
πεδίου. ἐς μέν γε Μέμφιν ἐκ Ναυκράτιος ἀναπλώοντι
plain to indeed at-least Memphis from Naucratis for-one-sailing-up
παρ᾽ αὐτὰς τὰς πυραμίδας γίνεται ὁ πλόος· ἔστι δὲ
by very the pyramids goes the voyage is and
οὐδ᾽ οὗτος, ἀλλὰ παρὰ τὸ ὀξὺ τοῦ Δέλτα καὶ παρὰ
not-even this but by the point of-the Delta and by
Κερκάσωρον πόλιν· ἐς δὲ Ναύκρατιν ἀπὸ θαλάσσης καὶ
Cercasorus city to and Naucratis from sea and

Κανώβου διὰ πεδίου πλέων ἥξεις κατ᾽ Ἄνθυλλάν
Canobus through plain sailing you-will-come by Anthylla
τε πόλιν καὶ τὴν Ἀρχάνδρου καλευμένην.
both city and the of-Archandrus called
Τουτέων δὲ ἡ μὲν Ἄνθυλλα ἐοῦσα λογίμη πόλις ἐς 98
Of-these and — indeed Anthylla being notable city for
ὑποδήματα ἐξαίρετος δίδοται τοῦ αἰεὶ βασιλεύοντος Αἰγύπτου
shoes specially is-given of-the ever reigning of-Egypt
τῇ γυναικί (τοῦτο δὲ γίνεται ἐξ ὅσου ὑπὸ Πέρσῃσι ἐστὶ
to-the wife this and happens from when under Persians is
Αἴγυπτος), ἡ δὲ ἑτέρη πόλις δοκέει μοι τὸ οὔνομα ἔχειν
Egypt the and other city seems to-me the name to-have
ἀπὸ τοῦ Δαναοῦ γαμβροῦ Ἀρχάνδρου τοῦ Φθίου τοῦ
from the of-Danaus son-in-law Archandrus the(-son) of-Phthius the(-son)
Ἀχαιοῦ· καλέεται γὰρ δὴ Ἀρχάνδρου πόλις. εἴη δ᾽ ἂν καὶ
of-Achaeus is-called for indeed of-Archandrus city might-be and — also
ἄλλος τις Ἄρχανδρος, οὐ μέντοι γε Αἰγύπτιον τὸ οὔνομα.
other some Archandrus not however at-least Egyptian the name

VII · MIN AND NITOCRIS

So far Herodotus has told what he saw, judged, and learned; now he gives the Egyptians' own account. Min, the first king, dammed the Nile above Memphis, turned it to run between the mountains, founded Memphis on the reclaimed land, dug a lake around it, and built the temple of Hephaestus. After him the priests read from a papyrus three hundred and thirty kings: eighteen Ethiopians, one native queen, and the rest Egyptian men. The queen, Nitocris, avenged her murdered brother by feasting his killers in an underground chamber and letting in the river, then threw herself into a room full of ashes. Of the rest only the last, Moeris, left any work: the northern gateway of Hephaestus' temple and the lake.

99 Μέχρι μὲν τούτου ὄψις τε ἐμὴ καὶ γνώμη καὶ ἱστορίη
Up-to indeed this sight both my and judgment and inquiry
ταῦτα λέγουσα ἐστί, τὸ δὲ ἀπὸ τοῦδε Αἰγυπτίους ἔρχομαι
these-things saying is the and from this Egyptian I-am-going
λόγους ἐρέων κατὰ τὰ ἤκουον· προσέσται δὲ αὐτοῖσί
accounts to-tell according-to what I-heard will-be-added and to-them
τι καὶ τῆς ἐμῆς ὄψιος. Μῖνα τὸν πρῶτον βασιλεύσαντα
something also of-the my sight Min the first having-reigned
Αἰγύπτου οἱ ἱρέες ἔλεγον τοῦτο μὲν ἀπογεφυρῶσαι τὴν
of-Egypt the priests said this indeed to-have-dammed-off —
Μέμφιν. τὸν γὰρ ποταμὸν πάντα ῥέειν παρὰ τὸ ὄρος τὸ
Memphis the for river all to-flow along the mountain the
ψάμμινον πρὸς Λιβύης, τὸν δὲ Μῖνα ἄνωθεν, ὅσον τε ἑκατὸν
sandy toward Libya — and Min above about — a-hundred
σταδίους ἀπὸ Μέμφιος, τὸν πρὸς μεσαμβρίης ἀγκῶνα
stades from Memphis the toward south bend
προσχώσαντα τὸ μὲν ἀρχαῖον ῥέεθρον ἀποξηρῆναι, τὸν δὲ
having-dammed the indeed old channel to-have-dried-up the and
ποταμὸν ὀχετεῦσαι τὸ μέσον τῶν ὀρέων ῥέειν. ἔτι δὲ καὶ
river to-have-channeled the middle of-the mountains to-flow still and even
νῦν ὑπὸ Περσέων ὁ ἀγκὼν οὗτος τοῦ Νείλου ὡς ἀπεργμένος
now by Persians the bend this of-the Nile as confined
ῥέῃ ἐν φυλακῇσι μεγάλῃσι ἔχεται, φρασσόμενος ἀνὰ
it-may-flow in guards great is-held being-fortified through
πᾶν ἔτος· εἰ γὰρ ἐθελήσει ῥήξας ὑπερβῆναι ὁ ποταμὸς
every year if for will-be-willing having-burst to-overflow the river
ταύτῃ, κίνδυνος πάσῃ Μέμφι κατακλυσθῆναι ἐστί. ὡς
there danger to-all Memphis to-be-flooded is when
δὲ τῷ Μῖνι τούτῳ τῷ πρώτῳ γενομένῳ βασιλεῖ χέρσον
and — for-Min this the first having-become king dry-land
γεγονέναι τὸ ἀπεργμένον, τοῦτο μὲν ἐν αὐτῷ πόλιν
to-have-become the confined(-part) this indeed in it a-city

κτίσαι ταύτην ἥτις νῦν Μέμφις καλέεται· ἔστι γὰρ
to-have-founded this which now Memphis is-called is for
καὶ ἡ Μέμφις ἐν τῷ στεινῷ τῆς Αἰγύπτου· ἔξωθεν δὲ
also — Memphis in the narrow(-part) — of-Egypt outside and
αὐτῆς περιορύξαι λίμνην ἐκ τοῦ ποταμοῦ πρὸς βορέην
it to-have-dug-around a-lake from the river toward north
τε καὶ πρὸς ἑσπέρην (τὸ γὰρ πρὸς τὴν ἠῶ αὐτὸς
both and toward west the(-side) for toward the east itself
ὁ Νεῖλος ἀπέργει), τοῦτο δὲ τοῦ Ἡφαίστου τὸ ἱρὸν
the Nile bounds this and — of-Hephaestus the temple
ἱδρύσασθαι ἐν αὐτῇ, ἐὸν μέγα τε καὶ ἀξιαπηγητότατον.
to-have-founded in it being great both and most-worth-telling
Μετὰ δὲ τοῦτον κατέλεγον οἱ ἱρέες ἐκ βύβλου ἄλλων 100
After and him recited the priests from a-papyrus of-other
βασιλέων τριηκοσίων καὶ τριήκοντα οὐνόματα. ἐν τοσαύτῃσι
kings three-hundred and thirty names in so-many
δὲ γενεῇσι ἀνθρώπων ὀκτωκαίδεκα μὲν Αἰθίοπες ἦσαν,
and generations of-men eighteen indeed Ethiopians were
μία δὲ γυνὴ ἐπιχωρίη, οἱ δὲ ἄλλοι ἄνδρες Αἰγύπτιοι.
one and woman native the and others men Egyptians
τῇ δὲ γυναικὶ οὔνομα ἦν, ἥτις ἐβασίλευσε, τό περ
to-the and woman name was who reigned which very
τῇ Βαβυλωνίῃ, Νίτωκρις· τὴν ἔλεγον τιμωρέουσαν
to-the Babylonian(-queen) Nitocris whom they-said avenging
ἀδελφεῷ, τὸν Αἰγύπτιοι βασιλεύοντα σφέων ἀπέκτειναν,
a-brother whom Egyptians reigning over-them killed
ἀποκτείναντες δὲ οὕτω ἐκείνῃ ἀπέδοσαν τὴν βασιληίην,
having-killed and thus to-her they-gave the kingship
τούτῳ τιμωρέουσαν πολλοὺς Αἰγυπτίων διαφθεῖραι δόλῳ.
him avenging many of-Egyptians to-have-destroyed by-guile
ποιησαμένην γάρ μιν οἴκημα περίμηκες ὑπόγαιον καινοῦν
having-made for her a-chamber very-long underground to-inaugurate

τῷ λόγῳ, νόῳ δὲ ἄλλα μηχανᾶσθαι· καλέσασαν δέ
in-the word in-mind but other-things to-contrive having-invited and
μιν Αἰγυπτίων τοὺς μάλιστα μεταιτίους τοῦ φόνου ἤδεε
her of-Egyptians whom most accomplices in-the murder she-knew
πολλοὺς ἱστιᾶν, δαινυμένοισι δὲ ἐπεῖναι τὸν ποταμὸν
many to-feast feasting and to-have-let-in the river
δι᾽ αὐλῶνος κρυπτοῦ μεγάλου. ταύτης μὲν πέρι τοσαῦτα
through a-channel hidden great of-her indeed about so-much
ἔλεγον, πλὴν ὅτι αὐτήν μιν, ὡς τοῦτο ἐξέργαστο, ῥίψαι
they-said except that herself her when this had-been-done to-have-thrown
ἐς οἴκημα σποδοῦ πλέον, ὅκως ἀτιμώρητος γένηται.
into a-chamber of-ash full so-that unpunished she-might-be

101 Τῶν δὲ ἄλλων βασιλέων οὐ γὰρ ἔλεγον οὐδεμίαν ἔργων
Of-the and other kings not for they-told any of-works
ἀπόδεξιν καὶ οὐδὲν εἶναι λαμπρότητος, πλὴν ἑνὸς τοῦ
display and anything to-be of-brilliance except one the
ἐσχάτου αὐτῶν Μοίριος· τοῦτον δὲ ἀποδέξασθαι μνημόσυνα
last of-them Moeris him and to-have-left memorials
τοῦ Ἡφαίστου τὰ πρὸς βορέην ἄνεμον τετραμμένα
— of-Hephaestus the toward north wind facing
προπύλαια, λίμνην τε ὀρύξαι, τῆς ἡ περίοδος ὅσων
gateways a-lake and to-have-dug of-which the circuit of-how-many
ἐστὶ σταδίων ὕστερον δηλώσω, πυραμίδας τε ἐν αὐτῇ
is stades later I-shall-show pyramids and in it
οἰκοδομῆσαι, τῶν τοῦ μεγάθεος πέρι ὁμοῦ αὐτῇ τῇ
to-have-built of-which the size about together-with itself the
λίμνῃ ἐπιμνήσομαι· τοῦτον μὲν τοσαῦτα ἀποδέξασθαι,
lake I-shall-make-mention him indeed so-much to-have-left
τῶν δὲ ἄλλων οὐδένα οὐδέν.
of-the but others no-one anything

Sesostris sailed from the Arabian Gulf subduing the Red Sea coast and marched through Asia into Europe as far as the Scythians and Thracians, setting up pillars that marked each people's courage or cowardice; Herodotus saw some in Palestine, and two rock figures of him in Ionia. The Colchians, he judges, are Egyptians left by that army, not for their dark skin and woolly hair but because only they, the Egyptians, and the Ethiopians have always circumcised, and they work linen alike. His brother tried to burn him at a banquet; he escaped over two of his sons laid across the fire. His captives dug the canals, and his equal lots, Herodotus thinks, brought geometry to Greece. Darius was refused a statue before his.

Παραμειψάμενος ὧν τούτους τοῦ ἐπὶ τούτοισι γενομένου 102
Having-passed-over then these of-the after these being
βασιλέος, τῷ οὔνομα ἦν Σέσωστρις, τούτου μνήμην
king to-whom name was Sesostris of-him mention
ποιήσομαι· τὸν ἔλεγον οἱ ἱρέες πρῶτον μὲν πλοίοισι
I-shall-make whom said the priests first indeed with-ships
μακροῖσι ὁρμηθέντα ἐκ τοῦ Ἀραβίου κόλπου τοὺς παρὰ τὴν
long having-set-out from the Arabian gulf the(-ones) along the
Ἐρυθρὴν θάλασσαν κατοικημένους καταστρέφεσθαι, ἐς ὃ
Red sea dwelling to-subdue up-to which
πλέοντά μιν πρόσω ἀπικέσθαι ἐς θάλασσαν οὐκέτι πλωτὴν
sailing him onward to-have-come to a-sea no-longer navigable
ὑπὸ βραχέων. ἐνθεῦτεν δὲ ὡς ὀπίσω ἀπίκετο ἐς Αἴγυπτον,
because-of shoals from-there and when back he-came to Egypt
κατὰ τῶν ἱρέων τὴν φάτιν, πολλὴν στρατιὴν τῶν
according-to of-the priests the report great army of-the
∗∗∗ λαβὼν ἤλαυνε διὰ τῆς ἠπείρου, πᾶν ἔθνος τὸ
(lacuna) having-taken he-marched through the mainland every nation the(-one)
ἐμποδὼν καταστρεφόμενος. ὁτέοισι μέν νυν αὐτῶν ἀλκίμοισι
in-the-way subduing whomever indeed then of-them valiant

ἐνετύγχανε καὶ δεινῶς γλιχομένοισι περὶ τῆς ἐλευθερίης,
he-met and terribly striving for the freedom
τούτοισι μὲν στήλας ἐνίστη ἐς τὰς χώρας διὰ γραμμάτων
for-these indeed pillars he-set-up in the lands through letters
λεγούσας τό τε ἑωυτοῦ οὔνομα καὶ τῆς πάτρης, καὶ ὡς
telling the both his-own name and of-the fatherland and how
δυνάμι τῇ ἑωυτοῦ κατεστρέψατο σφέας· ὅτεων δὲ ἀμαχητὶ
by-power the his-own he-subdued them whose and without-battle
καὶ εὐπετέως παρέλαβε τὰς πόλιας, τούτοισι δὲ ἐνέγραφε
and easily he-took the cities on-these and he-inscribed
ἐν τῇσι στήλῃσι κατὰ ταὐτὰ καὶ τοῖσι ἀνδρηίοισι
on the pillars in the-same(-way) as for-the brave
τῶν ἐθνέων γενομένοισι, καὶ δὴ καὶ αἰδοῖα γυναικὸς
of-the nations having-been and indeed also genitals of-a-woman
προσενέγραφε, δῆλα βουλόμενος ποιέειν ὡς εἴησαν ἀνάλκιδες.
he-inscribed-besides clear wishing to-make that they-were cowardly

103 Ταῦτα δὲ ποιέων διεξήιε τὴν ἤπειρον, ἐς ὃ ἐκ
These-things and doing he-went-through the mainland up-to which from
τῆς Ἀσίης ἐς τὴν Εὐρώπην διαβὰς τούς τε Σκύθας
— Asia to — Europe having-crossed the both Scythians
κατεστρέψατο καὶ τοὺς Θρήικας. ἐς τούτους δέ μοι δοκέει
he-subdued and the Thracians to these and to-me seems
καὶ προσώτατα ἀπικέσθαι ὁ Αἰγύπτιος στρατός· ἐν μὲν
also farthest to-have-come the Egyptian army in indeed
γὰρ τῇ τούτων χώρῃ φαίνονται σταθεῖσαι αἱ στῆλαι, τὸ
for the of-these land are-seen set-up the pillars the
δὲ προσωτέρω τούτων οὐκέτι. ἐνθεῦτεν δὲ ἐπιστρέψας
but farther than-these no-longer from-there and having-turned
ὀπίσω ἤιε, καὶ ἐπείτε ἐγίνετο ἐπὶ Φάσι ποταμῷ, οὐκ
back he-went and when he-was at Phasis river not
ἔχω τὸ ἐνθεῦτεν ἀτρεκέως εἰπεῖν εἴτε αὐτὸς ὁ βασιλεὺς
I-can the thereafter exactly to-say whether himself the king

Σέσωστρις ἀποδασάμενος τῆς ἑωυτοῦ στρατιῆς μόριον
Sesostris having-detached of-the his-own army a-part
ὅσον δὴ αὐτοῦ κατέλιπε τῆς χώρης οἰκήτορας, εἴτε
however-large indeed there left of-the land as-settlers or
τῶν τινες στρατιωτέων τῇ πλάνῃ αὐτοῦ ἀχθεσθέντες
of-the some soldiers at-the wandering of-him vexed
περὶ Φᾶσιν ποταμὸν κατέμειναν.
about Phasis river stayed
Φαίνονται μὲν γὰρ ἐόντες οἱ Κόλχοι Αἰγύπτιοι, νοήσας 104
Appear indeed for being the Colchians Egyptians having-perceived
δὲ πρότερον αὐτὸς ἢ ἀκούσας ἄλλων λέγω. ὡς δέ
and before myself than having-heard from-others I-speak when and
μοι ἐν φροντίδι ἐγένετο, εἰρόμην ἀμφοτέρους, καὶ μᾶλλον
to-me in thought it-came I-asked both and more
οἱ Κόλχοι ἐμεμνέατο τῶν Αἰγυπτίων ἢ οἱ Αἰγύπτιοι τῶν
the Colchians remembered the Egyptians than the Egyptians the
Κόλχων· νομίζειν δ' ἔφασαν οἱ Αἰγύπτιοι τῆς Σεσώστριος
Colchians to-think and said the Egyptians of-the of-Sesostris
στρατιῆς εἶναι τοὺς Κόλχους. αὐτὸς δὲ εἴκασα τῇδε, καὶ
army to-be the Colchians myself and I-guessed by-this both
ὅτι μελάγχροες εἰσὶ καὶ οὐλότριχες. καὶ τοῦτο μὲν ἐς
that dark-skinned they-are and woolly-haired and this indeed to
οὐδὲν ἀνήκει· εἰσὶ γὰρ καὶ ἕτεροι τοιοῦτοι· ἀλλὰ τοῖσιδε καὶ
nothing amounts are for also others such but by-these also
μᾶλλον, ὅτι μοῦνοι πάντων ἀνθρώπων Κόλχοι καὶ Αἰγύπτιοι
more that alone of-all men Colchians and Egyptians
καὶ Αἰθίοπες περιτάμνονται ἀπ' ἀρχῆς τὰ αἰδοῖα.
and Ethiopians circumcise from the-beginning the genitals
Φοίνικες δὲ καὶ Σύροι οἱ ἐν τῇ Παλαιστίνῃ καὶ αὐτοὶ
Phoenicians and also Syrians the(-ones) in — Palestine also themselves
ὁμολογέουσι παρ' Αἰγυπτίων μεμαθηκέναι, Σύριοι δὲ οἱ
acknowledge from Egyptians to-have-learned Syrians and the(-ones)

περὶ Θερμώδοντα καὶ Παρθένιον ποταμὸν καὶ Μάκρωνες
about Thermodon and Parthenius river and Macrones
οἱ τούτοισι ἀστυγείτονες ἐόντες ἀπὸ Κόλχων φασὶ
the(-ones) to-these neighbors being from Colchians say
νεωστὶ μεμαθηκέναι. οὗτοι γὰρ εἰσὶ οἱ περιταμνόμενοι
lately to-have-learned these for are the(-ones) circumcising
ἀνθρώπων μοῦνοι, καὶ οὗτοι Αἰγυπτίοισι φαίνονται ποιεῦντες
of-men alone and these to-Egyptians appear doing
κατὰ ταὐτά. αὐτῶν δὲ Αἰγυπτίων καὶ Αἰθιόπων οὐκ ἔχω
in the-same(-way) of-themselves and Egyptians and Ethiopians not I-can
εἰπεῖν ὁκότεροι παρὰ τῶν ἑτέρων ἐξέμαθον· ἀρχαῖον γὰρ δή
to-say which from the others learned ancient for indeed
τι φαίνεται ἐόν. ὡς δὲ ἐπιμισγόμενοι Αἰγύπτῳ ἐξέμαθον,
something appears being that and mixing with-Egypt they-learned
μέγα μοι καὶ τόδε τεκμήριον γίνεται· Φοινίκων ὁκόσοι τῇ
great to-me also this proof is of-Phoenicians as-many-as —
Ἑλλάδι ἐπιμίσγονται, οὐκέτι Αἰγυπτίους μιμέονται κατὰ τὰ
with-Greece mix no-longer Egyptians imitate regarding the
αἰδοῖα. ἀλλὰ τῶν ἐπιγινομένων οὐ περιτάμνουσι τὰ αἰδοῖα.
genitals but of-the offspring not they-circumcise the genitals
105 Φέρε νῦν καὶ ἄλλο εἴπω περὶ τῶν Κόλχων, ὡς
Come now also another-thing let-me-say about the Colchians how
Αἰγυπτίοισι προσφερέες εἰσί· λίνον μοῦνοι οὗτοί τε καὶ
to-Egyptians like they-are linen alone these both and
Αἰγύπτιοι ἐργάζονται καὶ κατὰ ταὐτά, καὶ ἡ ζόη πᾶσα
Egyptians work and in the-same(-way) and the life all
καὶ ἡ γλῶσσα ἐμφερής ἐστι ἀλλήλοισι. λίνον δὲ τὸ
and the language like is to-each-other linen and the
μὲν Κολχικὸν ὑπὸ Ἑλλήνων Σαρδωνικὸν κέκληται, τὸ
indeed Colchian by Greeks Sardonic is-called the(-one)
μέντοι ἀπ᾽ Αἰγύπτου ἀπικνεύμενον καλέεται Αἰγύπτιον.
however from Egypt coming is-called Egyptian

Αἱ δὲ στῆλαι τὰς ἵστα κατὰ τὰς χώρας ὁ Αἰγύπτου 106
The and pillars which set-up in the lands the of-Egypt
βασιλεὺς Σέσωστρις, αἱ μὲν πλεῦνες οὐκέτι φαίνονται
king Sesostris the indeed most no-longer appear
περιεοῦσαι, ἐν δὲ τῇ Παλαιστίνῃ Συρίῃ αὐτὸς ὥρων
surviving in but the Palestinian Syria myself I-saw
ἐούσας καὶ τὰ γράμματα τὰ εἰρημένα ἐνεόντα καὶ
being and the letters the mentioned being-on(-them) and
γυναικὸς αἰδοῖα. εἰσὶ δὲ καὶ περὶ Ἰωνίην δύο τύποι ἐν
of-a-woman genitals there-are and also about Ionia two figures on
πέτρῃσι ἐγκεκολαμμένοι τούτου τοῦ ἀνδρός, τῇ τε ἐκ
rocks carved of-this the man where both from
τῆς Ἐφεσίης ἐς Φώκαιαν ἔρχονται καὶ τῇ ἐκ Σαρδίων
the Ephesian(-land) to Phocaea they-go and where from Sardis
ἐς Σμύρνην. ἑκατέρωθι δὲ ἀνὴρ ἐγγέγλυπται μέγαθος
to Smyrna in-each-place and a-man is-carved in-size
πέμπτης σπιθαμῆς, τῇ μὲν δεξιῇ χειρὶ ἔχων αἰχμὴν τῇ
of-the-fifth span in-the indeed right hand holding a-spear in-the
δὲ ἀριστερῇ τόξα, καὶ τὴν ἄλλην σκευὴν ὡσαύτως· καὶ
and left bow and the other equipment likewise also
γὰρ Αἰγυπτίην καὶ Αἰθιοπίδα ἔχει· ἐκ δὲ τοῦ ὤμου ἐς τὸν
for Egyptian and Ethiopian he-has from and the shoulder to the
ἕτερον ὦμον διὰ τῶν στηθέων γράμματα ἱρὰ Αἰγύπτια
other shoulder across the breast letters sacred Egyptian
διήκει ἐγκεκολαμμένα, λέγοντα τάδε· "Ἐγὼ τήνδε τὴν
run carved saying this I this the
χώρην ὤμοισι τοῖσι ἐμοῖσι ἐκτησάμην." ὅστις δὲ καὶ
land with-shoulders the my won who and also
ὁκόθεν ἐστί, ἐνθαῦτα μὲν οὐ δηλοῖ, ἑτέρωθι δὲ δεδήλωκε·
whence he-is there indeed not he-shows elsewhere but he-has-shown

τὰ δὴ καὶ μετεξέτεροι τῶν θεησαμένων Μέμνονος εἰκόνα
which indeed even some of-the having-seen of-Memnon image
εἰκάζουσί μιν εἶναι, πολλὸν τῆς ἀληθείης ἀπολελειμμένοι.
guess it to-be far from-the truth falling-short
107 Τοῦτον δὴ τὸν Αἰγύπτιον Σέσωστριν ἀναχωρέοντα καὶ
This indeed the Egyptian Sesostris returning and
ἀνάγοντα πολλοὺς ἀνθρώπους τῶν ἐθνέων τῶν τὰς χώρας
bringing many men of-the nations whose the lands
κατεστρέψατο, ἔλεγον οἱ ἱρέες, ἐπείτε ἐγίνετο ἀνακομιζόμενος
he-had-subdued said the priests when he-was returning
ἐν Δάφνῃσι τῇσι Πηλουσίῃσι, τὸν ἀδελφεὸν ἑωυτοῦ, τῷ
at Daphnae the Pelusian the brother of-himself to-whom
ἐπέτρεψε ὁ Σέσωστρις τὴν Αἴγυπτον, τοῦτον ἐπὶ ξείνια
entrusted — Sesostris — Egypt this-one to entertainment
αὐτὸν καλέσαντα καὶ πρὸς αὐτῷ τοὺς παῖδας περινῆσαι
him having-invited and besides him the sons to-have-heaped-around
ἔξωθεν τὴν οἰκίην ὕλῃ, περινήσαντα δὲ ὑποπρῆσαι. τὸν δὲ
outside the house with-wood having-heaped and to-have-set-fire him and
ὡς μαθεῖν τοῦτο, αὐτίκα συμβουλεύεσθαι τῇ γυναικί·
when to-have-learned this at-once to-consult with-the wife
καὶ γὰρ δὴ καὶ τὴν γυναῖκα αὐτὸν ἅμα ἄγεσθαι· τὴν
also for indeed also the wife him with(-him) to-bring her
δέ οἱ συμβουλεῦσαι τῶν παίδων ἐόντων ἓξ τοὺς δύο ἐπὶ
and to-him to-have-advised of-the sons being six the two on
τὴν πυρὴν ἐκτείναντα γεφυρῶσαι τὸ καιόμενον, αὐτοὺς δὲ
the fire having-stretched to-bridge the burning themselves and
ἐπ᾽ ἐκείνων ἐπιβαίνοντας ἐκσώζεσθαι. ταῦτα ποιῆσαι τὸν
on them stepping to-escape these-things to-have-done —
Σέσωστριν, καὶ δύο μὲν τῶν παίδων κατακαῆναι τρόπῳ
Sesostris and two indeed of-the sons to-have-been-burned in-way
τοιούτῳ, τοὺς δὲ λοιποὺς ἀποσωθῆναι ἅμα τῷ πατρί.
such the and rest to-have-been-saved with the father

Νοστήσας δὲ ὁ Σέσωστρις ἐς τὴν Αἴγυπτον καὶ τισάμενος 108
Having-returned and — Sesostris to — Egypt and having-punished
τὸν ἀδελφεόν, τῷ μὲν ὁμίλῳ τὸν ἐπηγάγετο τῶν τὰς
the brother the indeed multitude which he-brought of-whom the
χώρας κατεστρέψατο, τούτῳ μὲν τάδε ἐχρήσατο· τοὺς
lands he-subdued to-this indeed these-ways he-used the
τέ οἱ λίθους τοὺς ἐπὶ τούτου τοῦ βασιλέος κομισθέντας
both for-him stones the in of-this the king brought
ἐς τοῦ Ἡφαίστου τὸ ἱρόν, ἐόντας μεγάθεϊ περιμήκεας, οὗτοι
to — of-Hephaestus the temple being in-size very-long these
ἦσαν οἱ ἑλκύσαντες, καὶ τὰς διώρυχας τὰς νῦν ἐούσας
were the(-ones) having-dragged and the canals the now being
ἐν Αἰγύπτῳ πάσας οὗτοι ἀναγκαζόμενοι ὤρυσσον, ἐποίευν
in Egypt all these being-compelled dug they-made
τε οὐκ ἑκόντες Αἴγυπτον, τὸ πρὶν ἐοῦσαν ἱππασίμην
and not willing Egypt the before being fit-for-riding
καὶ ἁμαξευομένην πᾶσαν, ἐνδεᾶ τούτων. ἀπὸ γὰρ τούτου
and passable-by-wagon all lacking these-things from for this
τοῦ χρόνου Αἴγυπτος ἐοῦσα πεδιὰς πᾶσα ἄνιππος καὶ
the time Egypt being flat all horseless and
ἀναμάξευτος γέγονε· αἴτιαι δὲ τούτων αἱ διώρυχες γεγόνασι
wagonless has-become causes and of-these-things the canals have-become
ἐοῦσαι πολλαὶ καὶ παντοίους τρόπους ἔχουσαι. κατέταμνε δὲ
being many and all-sorts-of ways having he-cut-up and
τοῦδε εἵνεκα τὴν χώρην ὁ βασιλεύς· ὅσοι τῶν Αἰγυπτίων
of-this for-the-sake the land the king as-many-as of-the Egyptians
μὴ ἐπὶ τῷ ποταμῷ ἔκτηντο τὰς πόλις ἀλλ᾽ ἀναμέσους, οὗτοι,
not on the river possessed the cities but inland these
ὅκως τε ἀπίοι ὁ ποταμός, σπανίζοντες ὑδάτων πλατυτέροισι
whenever — receded the river lacking waters rather-brackish
ἐχρέωντο τοῖσι πόμασι, ἐκ φρεάτων χρεώμενοι.
used the drinks from wells using

109 Τούτων μὲν δὴ εἵνεκα κατετμήθη ἡ Αἴγυπτος.
Of-these-things indeed then for-the-sake was-cut-up — Egypt
κατανεῖμαι δὲ τὴν χώρην Αἰγυπτίοισι ἅπασι τοῦτον
to-have-distributed and the land to-Egyptians all this-one
ἔλεγον τὸν βασιλέα, κλῆρον ἴσον ἑκάστῳ τετράγωνον
they-said the king allotment equal to-each square
διδόντα, καὶ ἀπὸ τούτου τὰς προσόδους ποιήσασθαι,
giving and from this the revenues to-have-made
ἐπιτάξαντα ἀποφορὴν ἐπιτελέειν κατ᾽ ἐνιαυτόν. εἰ δὲ
having-ordered a-tax to-pay by year if and
τινὸς τοῦ κλήρου ὁ ποταμός τι παρέλοιτο, ἐλθὼν ἂν
of-anyone the allotment the river something took-away coming —
πρὸς αὐτὸν ἐσήμαινε τὸ γεγενημένον· ὁ δὲ ἔπεμπε τοὺς
to him he-would-report the having-happened he and sent the(-men)
ἐπισκεψομένους καὶ ἀναμετρήσοντας ὅσῳ ἐλάσσων
to-inspect and to-measure by-how-much smaller
ὁ χῶρος γέγονε, ὅκως τοῦ λοιποῦ κατὰ λόγον τῆς
the plot has-become so-that the rest according-to proportion of-the
τεταγμένης ἀποφορῆς τελέοι. δοκέει δέ μοι ἐνθεῦτεν
fixed tax he-might-pay seems and to-me from-there
γεωμετρίη εὑρεθεῖσα ἐς τὴν Ἑλλάδα ἐπανελθεῖν· πόλον
geometry having-been-found to — Greece to-have-come-back the-sundial
μὲν γὰρ καὶ γνώμονα καὶ τὰ δυώδεκα μέρεα τῆς ἡμέρης
indeed for and gnomon and the twelve parts of-the day
παρὰ Βαβυλωνίων ἔμαθον οἱ Ἕλληνες.
from Babylonians learned the Greeks

110 Βασιλεὺς μὲν δὴ οὗτος μοῦνος Αἰγύπτιος Αἰθιοπίης ἦρξε,
King indeed then this-one alone Egyptian of-Ethiopia ruled
μνημόσυνα δὲ ἐλίπετο πρὸ τοῦ Ἡφαιστείου ἀνδριάντας
memorials and he-left before the Hephaesteum statues
λιθίνους, δύο μὲν τριήκοντα πηχέων, ἑωυτόν τε καὶ
of-stone two indeed of-thirty cubits himself both and

τὴν γυναῖκα, τοὺς δὲ παῖδας ἐόντας τέσσερας εἴκοσι
the wife the and sons being four of-twenty
πηχέων ἕκαστον· τῶν δὴ ὁ ἱρεὺς τοῦ Ἡφαίστου
cubits each of-which indeed the priest — of-Hephaestus
χρόνῳ μετέπειτα πολλῷ Δαρεῖον τὸν Πέρσην οὐ περιεῖδε
in-time afterward much Darius the Persian not allowed
ἱστάντα ἔμπροσθε ἀνδριάντα, φὰς οὔ οἱ πεποιῆσθαι
setting-up in-front a-statue saying not by-him to-have-been-done
ἔργα οἷά περ Σεσώστρι τῷ Αἰγυπτίῳ· Σέσωστριν μὲν
deeds such-as indeed by-Sesostris the Egyptian Sesostris indeed
γὰρ ἄλλα τε καταστρέψασθαι ἔθνεα οὐκ ἐλάσσω ἐκείνου
for other both to-have-subdued nations not fewer than-that-one
καὶ δὴ καὶ Σκύθας, Δαρεῖον δὲ οὐ δυνασθῆναι Σκύθας
and indeed also Scythians Darius but not to-have-been-able Scythians
ἑλεῖν· οὔκων δίκαιον εἶναι ἱστάναι ἔμπροσθε τῶν ἐκείνου
to-take not-therefore just to-be to-set-up in-front-of the of-that-one
ἀναθημάτων μὴ οὐκ ὑπερβαλλόμενον τοῖσι ἔργοισι. Δαρεῖον
offerings — not surpassing in-the deeds Darius
μέν νυν λέγουσι πρὸς ταῦτα συγγνώμην ποιήσασθαι.
indeed then they-say to these-things pardon to-have-made

IX · PHEROS AND PROTEUS

Sesostris' son Pheros hurled a spear into the flooding Nile and was struck blind; after ten years an oracle told him to wash his eyes in the urine of a woman faithful to her husband. He burned all the women who failed in one city and married the one who cured him. To Proteus, the priests said, came Alexander with Helen, denounced by his servants; Proteus kept Helen and the treasure for Menelaus and sent him away. Homer knew the story, Herodotus argues from his verses. The Greeks took Troy disbelieving the Trojans, and Menelaus recovered Helen in Egypt, sacrificed two children, and fled. Herodotus agrees: Priam would have returned her, and heaven willed the ruin to show that great wrongs bring great punishments.

111 Σεσώστριος δὲ τελευτήσαντος ἐκδέξασθαι ἔλεγον τὴν
Sesostris and having-died to-have-received they-said the
βασιληίην τὸν παῖδα αὐτοῦ Φερῶν, τὸν ἀποδέξασθαι μὲν
kingship the son of-him Pheros who to-have-displayed indeed
οὐδεμίαν στρατηίην, συνενειχθῆναι δέ οἱ τυφλὸν γενέσθαι
no campaign to-have-befallen but to-him blind to-become
διὰ τοιόνδε πρῆγμα. τοῦ ποταμοῦ κατελθόντος μέγιστα
through such-a matter the river having-come-down greatest
δὴ τότε ἐπ᾽ ὀκτωκαίδεκα πήχεας, ὡς ὑπερέβαλε τὰς
indeed then to eighteen cubits when it-overflowed the
ἀρούρας, πνεύματος ἐμπεσόντος κυματίης ὁ ποταμὸς
fields wind having-fallen-on rough-with-waves the river
ἐγένετο· τὸν δὲ βασιλέα λέγουσι τοῦτον ἀτασθαλίῃ
became the and king they-say this-one recklessness
χρησάμενον, λαβόντα αἰχμὴν βαλεῖν ἐς μέσας τὰς δίνας
having-used having-taken a-spear to-throw into middle the eddies
τοῦ ποταμοῦ, μετὰ δὲ αὐτίκα καμόντα αὐτὸν τοὺς
of-the river after and at-once having-suffered him the
ὀφθαλμοὺς τυφλωθῆναι. δέκα μὲν δὴ ἔτεα εἶναί μιν
eyes to-have-been-blinded ten indeed then years to-be him
τυφλόν, ἑνδεκάτῳ δὲ ἔτεϊ ἀπικέσθαι οἱ μαντήιον ἐκ
blind in-the-eleventh and year to-have-come to-him an-oracle from
Βουτοῦς πόλιος ὡς ἐξήκει τέ οἱ ὁ χρόνος τῆς
Buto city that has-run-out both for-him the time of-the
ζημίης καὶ ἀναβλέψει γυναικὸς οὔρῳ νιψάμενος τοὺς
penalty and he-will-see-again of-a-woman with-urine having-washed the
ὀφθαλμούς, ἥτις παρὰ τὸν ἑωυτῆς ἄνδρα μοῦνον πεφοίτηκε,
eyes who with the her-own husband alone has-consorted
ἄλλων ἀνδρῶν ἐοῦσα ἄπειρος. καὶ τὸν πρώτης τῆς
of-other men being inexperienced and him first of-the
ἑωυτοῦ γυναικὸς πειρᾶσθαι, μετὰ δέ, ὡς οὐκ ἀνέβλεπε,
his-own wife to-try after and when not he-saw-again

ἐπεξῆς πασέων πειρᾶσθαι· ἀναβλέψαντα δὲ συναγαγεῖν
in-turn of-all to-try having-seen-again and to-have-gathered
τὰς γυναῖκας τῶν ἐπειρήθη, πλὴν ἧ τῆς τῷ οὔρῳ
the women whom he-tried except than her-whose in-the urine
νιψάμενος ἀνέβλεψε, ἐς μίαν πόλιν, ἣ νῦν καλέεται
having-washed he-saw-again into one city which now is-called
Ἐρυθρὴ βῶλος· ἐς ταύτην συναλίσαντα ὑποπρῆσαι πάσας
Red Clod into this having-collected to-have-burned all
σὺν αὐτῇ τῇ πόλι· τῆς δὲ νιψάμενος τῷ οὔρῳ ἀνέβλεψε,
with itself the city whose and having-washed in-the urine he-saw-again
ταύτην δὲ ἔσχε αὐτὸς γυναῖκα. ἀναθήματα δὲ ἀποφυγὼν
this-one and had himself as-wife offerings and having-escaped
τὴν πάθην τῶν ὀφθαλμῶν ἄλλα τε ἀνὰ τὰ ἱρὰ πάντα
the affliction of-the eyes others both throughout the temples all
τὰ λόγιμα ἀνέθηκε καὶ τοῦ γε λόγον μάλιστα ἄξιον
the notable he-dedicated and of-which at-least mention most worthy
ἐστὶ ἔχειν, ἐς τοῦ Ἡλίου τὸ ἱρὸν ἀξιοθέητα ἀνέθηκε ἔργα,
is to-have to — of-the-Sun the temple worth-seeing he-dedicated works
ὀβελοὺς δύο λιθίνους, ἐξ ἑνὸς ἐόντα ἑκάτερον λίθου, μῆκος
obelisks two of-stone from one being each stone in-length
μὲν ἑκάτερον πηχέων ἑκατόν, εὖρος δὲ ὀκτὼ πηχέων.
indeed each of-cubits hundred in-breadth and eight of-cubits
Τούτου δὲ ἐκδέξασθαι τὴν βασιληίην ἔλεγον ἄνδρα 112
Him and to-have-received the kingship they-said a-man
Μεμφίτην, τῷ κατὰ τὴν Ἑλλήνων γλῶσσαν οὔνομα
of-Memphis to-whom according-to the of-Greeks tongue name
Πρωτέα εἶναι· τοῦ νῦν τέμενος ἐστὶ ἐν Μέμφι κάρτα
Proteus to-be whose now precinct is in Memphis very
καλόν τε καὶ εὖ ἐσκευασμένον, τοῦ Ἡφαιστείου πρὸς
fine both and well furnished of-the Hephaesteum toward
νότον ἄνεμον κείμενον. περιοικέουσι δὲ τὸ τέμενος τοῦτο
south wind lying dwell-around and the precinct this

Φοίνικες Τύριοι, καλέεται δὲ ὁ χῶρος οὗτος ὁ συνάπας
Phoenicians Tyrians is-called and the place this the whole
Τυρίων στρατόπεδον. ἔστι δὲ ἐν τῷ τεμένεϊ τοῦ Πρωτέος
of-Tyrians camp there-is and in the precinct — of-Proteus
ἱρὸν τὸ καλέεται ξείνης Ἀφροδίτης· συμβάλλομαι δὲ
a-temple which is-called of-foreign Aphrodite I-conjecture and
τοῦτο τὸ ἱρὸν εἶναι Ἑλένης τῆς Τυνδάρεω, καὶ τὸν λόγον
this the temple to-be of-Helen the of-Tyndareus both the story
ἀκηκοὼς ὡς διαιτήθη Ἑλένη παρὰ Πρωτέι, καὶ δὴ καὶ
having-heard how lived Helen with Proteus and indeed also
ὅτι ξείνης Ἀφροδίτης ἐπώνυμον ἐστί· ὅσα γὰρ ἄλλα
that of-foreign Aphrodite named it-is as-many-as for other
Ἀφροδίτης ἱρά ἐστι, οὐδαμῶς ξείνης ἐπικαλέεται.
of-Aphrodite temples are in-no-way foreign is-called

113 Ἔλεγον δέ μοι οἱ ἱρέες ἱστορέοντι τὰ περὶ Ἑλένην
Told and me the priests inquiring the(-things) about Helen
γενέσθαι ὧδε. Ἀλέξανδρον ἁρπάσαντα Ἑλένην ἐκ
to-have-happened thus Alexander having-seized Helen from
Σπάρτης ἀποπλέειν ἐς τὴν ἑωυτοῦ· καί μιν, ὡς ἐγένετο ἐν
Sparta to-sail-away to the his-own and him when he-was in
τῷ Αἰγαίῳ, ἐξῶσται ἄνεμοι ἐκβάλλουσι ἐς τὸ Αἰγύπτιον
the Aegean driving-out winds cast-out into the Egyptian
πέλαγος, ἐνθεῦτεν δέ, οὐ γὰρ ἀνιεῖ τὰ πνεύματα,
sea from-there and not for let-up the winds
ἀπικνέεται ἐς Αἴγυπτον καὶ Αἰγύπτου ἐς τὸ νῦν Κανωβικὸν
he-comes to Egypt and of-Egypt to the now Canopic
καλεύμενον στόμα τοῦ Νείλου καὶ ἐς Ταριχείας. ἦν δὲ
called mouth of-the Nile and to Tarichеae there-was and
ἐπὶ τῆς ἠιόνος τὸ καὶ νῦν ἐστι Ἡρακλέος ἱρόν, ἐς τὸ
on the shore which also now is of-Heracles temple into which
ἢν καταφυγὼν οἰκέτης ὅτευ ὢν ἀνθρώπων ἐπιβάληται
if having-fled a-servant of-whoever then of-men puts-on

στίγματα ἱρά, ἑωυτὸν διδοὺς τῷ θεῷ, οὐκ ἔξεστι τούτου
brands sacred himself giving to-the god not it-is-allowed him
ἅψασθαι. ὁ νόμος οὗτος διατελέει ἐὼν ὅμοιος μέχρι ἐμεῦ
to-touch the law this continues being the-same until me
τῷ ἀπ᾽ ἀρχῆς· τοῦ ὧν δὴ Ἀλεξάνδρου ἀπιστέαται
as-the from beginning — then indeed of-Alexander revolt
θεράποντες πυθόμενοι τὸν περὶ τὸ ἱρὸν ἔχοντα νόμον,
attendants having-learned the about the temple holding law
ἱκέται δὲ ἱζόμενοι τοῦ θεοῦ κατηγόρεον τοῦ Ἀλεξάνδρου,
as-suppliants and sitting of-the god they-accused — Alexander
βουλόμενοι βλάπτειν αὐτόν, πάντα λόγον ἐξηγεύμενοι ὡς
wishing to-harm him all the-story relating how
εἶχε περὶ τὴν Ἑλένην τε καὶ τὴν ἐς Μενέλεων ἀδικίην·
it-was about — Helen both and the toward Menelaus wrong
κατηγόρεον δὲ ταῦτα πρός τε τοὺς ἱρέας καὶ τὸν τοῦ
they-accused and these-things before both the priests and the of-the
στόματος τούτου φύλακον, τῷ οὔνομα ἦν Θῶνις.
mouth this warden to-whom name was Thonis
Ἀκούσας δὲ τούτων ὁ Θῶνις πέμπει τὴν ταχίστην ἐς 114
Having-heard and these-things — Thonis sends the quickest to
Μέμφιν παρὰ Πρωτέα ἀγγελίην λέγουσαν τάδε. “Ἥκει
Memphis to Proteus a-message saying this Has-come
ξεῖνος γένος μὲν Τευκρός, ἔργον δὲ ἀνόσιον ἐν τῇ Ἑλλάδι
a-stranger in-race indeed Teucrian a-deed but unholy in — Greece
ἐξεργασμένος· ξείνου γὰρ τοῦ ἑωυτοῦ ἐξαπατήσας τὴν
having-done of-the-host for the of-himself having-deceived the
γυναῖκα αὐτήν τε ταύτην ἄγων ἥκει καὶ πολλὰ κάρτα
wife her both this-one bringing he-has-come and many very
χρήματα, ὑπὸ ἀνέμων ἐς γῆν ταύτην ἀπενειχθείς.
goods by winds to land this having-been-carried-away
κότερα δῆτα τοῦτον ἐῶμεν ἀσινέα ἐκπλέειν ἢ ἀπελώμεθα
whether then this-one shall-we-let unharmed to-sail-out or shall-we-take-away

τὰ ἔχων ἦλθε;" ἀντιπέμπει πρὸς ταῦτα ὁ Πρωτεὺς
the(-things) having he-came sends-back to these-things — Proteus
λέγοντα τάδε. "Ἄνδρα τοῦτον, ὅστις κοτὲ ἐστὶ ἀνόσια
saying this The-man this whoever at-all is unholy-things
ἐργασμένος ξεῖνον τὸν ἑωυτοῦ, συλλαβόντες ἀπάγετε παρ'
having-done to-host the of-himself having-arrested bring-away to
ἐμέ, ἵνα εἰδέω ὅ τι κοτὲ καὶ λέξει."
me so-that I-may-know what ever at-all also he-will-say
115 Ἀκούσας δὲ ταῦτα ὁ Θῶνις συλλαμβάνει τὸν Ἀλέξανδρον
Having-heard and these-things — Thonis arrests — Alexander
καὶ τὰς νέας αὐτοῦ κατίσχει, μετὰ δὲ αὐτόν τε τοῦτον
and the ships of-him detains after and him both this-one
ἀνήγαγε ἐς Μέμφιν καὶ τὴν Ἑλένην τε καὶ τὰ χρήματα,
he-brought-up to Memphis and — Helen both and the goods
πρὸς δὲ καὶ τοὺς ἱκέτας. ἀνακομισθέντων δὲ πάντων,
besides and also the suppliants having-been-brought-up and all
εἰρώτα τὸν Ἀλέξανδρον ὁ Πρωτεὺς τίς εἴη καὶ ὁκόθεν
asked — Alexander — Proteus who he-might-be and whence
πλέοι. ὁ δέ οἱ καὶ τὸ γένος κατέλεξε καὶ τῆς πάτρης
he-sailed he and to-him both the race recounted and of-the fatherland
εἶπε τὸ οὔνομα, καὶ δὴ καὶ τὸν πλόον ἀπηγήσατο ὁκόθεν
told the name and indeed also the voyage related whence
πλέοι. μετὰ δὲ ὁ Πρωτεὺς εἰρώτα αὐτὸν ὁκόθεν τὴν
he-sailed after and — Proteus asked him whence —
Ἑλένην λάβοι· πλανωμένου δὲ τοῦ Ἀλεξάνδρου ἐν τῷ λόγῳ
Helen he-had-got wandering and — Alexander in the account
καὶ οὐ λέγοντος τὴν ἀληθείην, ἤλεγχον οἱ γενόμενοι ἱκέται,
and not telling the truth refuted(-him) the having-become suppliants
ἐξηγεύμενοι πάντα λόγον τοῦ ἀδικήματος. τέλος δὲ δή
relating all the-story of-the wrong at-last and indeed
σφι λόγον τόνδε ἐκφαίνει ὁ Πρωτεύς, λέγων ὅτι "Ἐγὼ εἰ
to-them judgment this declares — Proteus saying that I if

μὴ περὶ πολλοῦ ἡγεύμην μηδένα ξείνων κτείνειν, ὅσοι ὑπ᾽
not of much I-reckoned no-one of-strangers to-kill who-ever by
ἀνέμων ἤδη ἀπολαμφθέντες ἦλθον ἐς χώρην τὴν ἐμήν, ἐγὼ
winds already cut-off came to land the my I
ἄν σε ὑπὲρ τοῦ Ἕλληνος ἐτισάμην, ὅς, ὦ κάκιστε
— you on-behalf-of the Greek would-have-punished who O basest
ἀνδρῶν, ξεινίων τυχὼν ἔργον ἀνοσιώτατον ἐργάσαο· παρὰ
of-men hospitality having-met deed most-unholy you-did from
τοῦ σεωυτοῦ ξείνου τὴν γυναῖκα ἦλθες. καὶ μάλα ταῦτά
the your-own host the wife you-went and very these-things
τοι οὐκ ἤρκεσε, ἀλλ᾽ ἀναπτερώσας αὐτὴν οἴχεαι ἔχων
to-you not sufficed but having-excited her you-are-gone having
ἐκκλέψας. καὶ οὐδὲ ταῦτά τοι μοῦνα ἤρκεσε, ἀλλὰ καὶ
having-stolen and not-even these-things to-you alone sufficed but also
οἰκία τοῦ ξείνου κεραΐσας ἥκεις. νῦν ὦν ἐπειδὴ περὶ
the-house of-the host having-plundered you-have-come now then since of
πολλοῦ ἤγημαι μὴ ξεινοκτονέειν, γυναῖκα μὲν ταύτην καὶ
much I-have-reckoned not to-kill-strangers woman indeed this and
τὰ χρήματα οὔ τοι προήσω ἀπάγεσθαι, ἀλλ᾽ αὐτὰ ἐγὼ τῷ
the goods not to-you I-shall-let to-carry-off but them I for-the
Ἕλληνι ξείνῳ φυλάξω, ἐς ὃ ἂν αὐτὸς ἐλθὼν ἐκεῖνος
Greek host shall-keep up-to which — himself having-come that-one
ἀπαγαγέσθαι ἐθέλῃ· αὐτὸν δέ σε καὶ τοὺς σοὺς συμπλόους
to-carry-away wishes yourself but you and the your fellow-voyagers
τριῶν ἡμερέων προαγορεύω ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην
within-three days I-order from the my land to other
τινὰ μετορμίζεσθαι, εἰ δὲ μή, ἅτε πολεμίους περιέψεσθαι.”
some to-move-anchorage if and not as enemies to-be-treated
Ἑλένης μὲν ταύτην ἄπιξιν παρὰ Πρωτέα ἔλεγον οἱ ἱρέες 116
of-Helen indeed this arrival with Proteus said the priests
γενέσθαι· δοκέει δέ μοι καὶ Ὅμηρος τὸν λόγον τοῦτον
to-have-been seems and to-me also Homer the story this

πυθέσθαι· ἀλλ᾽ οὐ γὰρ ὁμοίως ἐς τὴν ἐποποιίην εὐπρεπὴς
to-have-learned but not for alike to the epic-poetry suitable
ἦν τῷ ἑτέρῳ τῷ περ ἐχρήσατο, ἑκὼν μετῆκε αὐτόν,
it-was as-the other which even he-used willingly he-let-go it
δηλώσας ὡς καὶ τοῦτον ἐπίσταιτο τὸν λόγον· δῆλον δὲ
having-made-clear that also this he-knew the story clear and
κατὰ ἐποίησε ἐν Ἰλιάδι (καὶ οὐδαμῇ ἄλλῃ ἀνεπόδισε
according-to-how he-composed in Iliad and nowhere else he-went-back-on
ἑωυτόν) πλάνην τὴν Ἀλεξάνδρου, ὡς ἀπηνείχθη ἄγων
himself the-wandering the of-Alexander how he-was-carried-off bringing
Ἑλένην τῇ τε δὴ ἄλλῃ πλαζόμενος καὶ ὡς ἐς
Helen in-the both indeed other(-ways) wandering and how to
Σιδῶνα τῆς Φοινίκης ἀπίκετο. ἐπιμέμνηται δὲ αὐτοῦ ἐν
Sidon — of-Phoenicia he-came he-mentions and it in
Διομήδεος ἀριστηίῃ· λέγει δὲ τὰ ἔπεα ὧδε.
of-Diomedes prowess says and the verses thus

Ἔνθ᾽ ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
There were the robes all-embroidered works of-women
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
of-Sidonians whom himself Alexander godlike
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
brought from-Sidon sailing-over broad sea
τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
the way by-which Helen even brought-up of-noble-father

ἐπιμέμνηται δὲ καὶ ἐν Ὀδυσσείῃ ἐν τοίσιδε τοῖσι ἔπεσι.
he-mentions and also in Odyssey in these the verses

Τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,
Such of-Zeus daughter had drugs cunning
ἐσθλά, τά οἱ Πολύδαμνα πόρεν Θῶνος παράκοιτις
good which to-her Polydamna gave of-Thon wife
Αἰγυπτίη, τῇ πλεῖστα φέρει ζείδωρος ἄρουρα
Egyptian where most bears grain-giving soil
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά.
drugs many indeed good mixed many and baneful

καὶ τάδε ἕτερα πρὸς Τηλέμαχον Μενέλεως λέγει.
and these other to Telemachus Menelaus says

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
in-Egypt me still here gods eager to-return
ἔσχον, ἐπεὶ οὔ σφιν ἔρεξα τεληέσσας ἑκατόμβας.
held since not to-them I-offered perfect hecatombs

ἐν τούτοισι τοῖσι ἔπεσι δηλοῖ ὅτι ἠπίστατο τὴν ἐς Αἴγυπτον
in these the verses he-shows that he-knew the to Egypt
Ἀλεξάνδρου πλάνην· ὁμουρέει γὰρ ἡ Συρίη Αἰγύπτῳ, οἱ
of-Alexander wandering borders for — Syria on-Egypt the
δὲ Φοίνικες, τῶν ἐστὶ ἡ Σιδών, ἐν τῇ Συρίῃ οἰκέουσι.
and Phoenicians of-whom is — Sidon in — Syria dwell
Κατὰ ταῦτα δὲ τὰ ἔπεα καὶ τόδε τὸ χωρίον οὐκ ἥκιστα 117
According-to these and the verses and this the passage not least
ἀλλὰ μάλιστα δηλοῖ ὅτι οὐκ Ὁμήρου τὰ Κύπρια ἔπεα ἐστὶ
but most shows that not of-Homer the Cypria verses are
ἀλλ' ἄλλου τινός. ἐν μὲν γὰρ τοῖσι Κυπρίοισι εἴρηται
but of-another someone in indeed for the Cypria it-is-said

ὡς τριταῖος ἐκ Σπάρτης Ἀλέξανδρος ἀπίκετο ἐς τὸ
that on-the-third-day from Sparta Alexander came to —
Ἴλιον ἄγων Ἑλένην, εὐαέι τε πνεύματι χρησάμενος καὶ
Ilium bringing Helen fair-blowing both wind having-used and
θαλάσσῃ λείῃ· ἐν δὲ Ἰλιάδι λέγει ὡς ἐπλάζετο ἄγων αὐτήν.
sea smooth in but Iliad he-says that he-wandered bringing her
118 Ὅμηρος μέν νυν καὶ τὰ Κύπρια ἔπεα χαιρέτω. εἰρομένου
Homer indeed then and the Cypria verses let-fare-well asking
δέ μευ τοὺς ἱρέας εἰ μάταιον λόγον λέγουσι οἱ
and me the priests whether idle story tell the
Ἕλληνες τὰ περὶ Ἴλιον γενέσθαι ἢ οὔ, ἔφασαν
Greeks the(-things) about Ilium to-have-happened or not they-said
πρὸς ταῦτα τάδε, ἱστορίῃσι φάμενοι εἰδέναι παρ' αὐτοῦ
to these-things this by-inquiries saying to-know from himself
Μενέλεω. ἐλθεῖν μὲν γὰρ μετὰ τὴν Ἑλένης ἁρπαγὴν ἐς
Menelaus to-have-come indeed for after the of-Helen rape to
τὴν Τευκρίδα γῆν Ἑλλήνων στρατιὴν πολλὴν βοηθεῦσαν
the Teucrian land of-Greeks army great helping
Μενέλεῳ, ἐκβᾶσαν δὲ ἐς γῆν καὶ ἱδρυθεῖσαν τὴν
Menelaus having-disembarked and on land and having-settled the
στρατιὴν πέμπειν ἐς τὸ Ἴλιον ἀγγέλους, σὺν δέ σφι ἰέναι
army to-send to — Ilium messengers with and them to-go
καὶ αὐτὸν Μενέλεων· τοὺς δ' ἐπείτε ἐσελθεῖν ἐς τὸ
also himself Menelaus they and when to-have-entered into the
τεῖχος, ἀπαιτέειν Ἑλένην τε καὶ τὰ χρήματα τά οἱ
wall to-demand-back Helen both and the goods which from-him
οἴχετο κλέψας Ἀλέξανδρος, τῶν τε ἀδικημάτων δίκας
went-off having-stolen Alexander for-the and wrongs satisfaction
αἰτέειν· τοὺς δὲ Τευκροὺς τὸν αὐτὸν λόγον λέγειν τότε
to-ask the and Teucrians the same story to-tell then
καὶ μετέπειτα, καὶ ὀμνύντας καὶ ἀνωμοτί, μὴ μὲν ἔχειν
and afterward both swearing and unsworn not indeed to-have

Ἑλένην μηδὲ τὰ ἐπικαλεύμενα χρήματα, ἀλλ᾽ εἶναι αὐτὰ
Helen nor the claimed goods but to-be them
πάντα ἐν Αἰγύπτῳ, καὶ οὐκ ἂν δικαίως αὐτοὶ δίκας
all in Egypt and not — justly they satisfaction
ὑπέχειν τῶν Πρωτεὺς ὁ Αἰγύπτιος βασιλεὺς ἔχει. οἱ
would-give for-what Proteus the Egyptian king has the
δὲ Ἕλληνες καταγελᾶσθαι δοκέοντες ὑπ᾽ αὐτῶν οὕτω δὴ
and Greeks to-be-mocked thinking by them thus then
ἐπολιόρκεον, ἐς ὃ ἐξεῖλον· ἑλοῦσι δὲ τὸ τεῖχος ὡς οὐκ
besieged up-to which they-took-it having-taken and the wall when not
ἐφαίνετο ἡ Ἑλένη, ἀλλὰ τὸν αὐτὸν λόγον τῷ προτέρῳ
appeared — Helen but the same story to-the former
ἐπυνθάνοντο, οὕτω δὴ πιστεύσαντες τῷ λόγῳ τῷ πρώτῳ
they-learned thus then believing the story the first
οἱ Ἕλληνες αὐτὸν Μενέλεων ἀποστέλλουσι παρὰ Πρωτέα.
the Greeks himself Menelaus send-off to Proteus
Ἀπικόμενος δὲ ὁ Μενέλεως ἐς τὴν Αἴγυπτον καὶ 119
Having-arrived and — Menelaus to — Egypt and
ἀναπλώσας ἐς τὴν Μέμφιν, εἴπας τὴν ἀληθείην τῶν
having-sailed-up to — Memphis having-told the truth of-the
πρηγμάτων, καὶ ξεινίων ἤντησε μεγάλων καὶ Ἑλένην
matters both hospitality met-with great and Helen
ἀπαθέα κακῶν ἀπέλαβε, πρὸς δὲ καὶ τὰ ἑωυτοῦ χρήματα
unharmed by-evils received-back besides and also the his-own goods
πάντα. τυχὼν μέντοι τούτων ἐγένετο Μενέλεως ἀνὴρ
all having-got however these-things became Menelaus a-man
ἄδικος ἐς Αἰγυπτίους. ἀποπλέειν γὰρ ὁρμημένον αὐτὸν
unjust to Egyptians to-sail-away for setting-out him
ἴσχον ἄπλοιαι· ἐπειδὴ δὲ τοῦτο ἐπὶ πολλὸν τοιοῦτον
held calms since and this for long such
ἦν, ἐπιτεχνᾶται πρῆγμα οὐκ ὅσιον· λαβὼν γὰρ δύο
was he-contrives a-deed not holy having-taken for two

παιδία ἀνδρῶν ἐπιχωρίων ἔντομα σφέα ἐποίησε. μετὰ δὲ
children of-men native victims them he-made after and
ὡς ἐπάιστος ἐγένετο τοῦτο ἐργασμένος, μισηθείς τε καὶ
when discovered he-became this having-done hated both and
διωκόμενος οἴχετο φεύγων τῇσι νηυσὶ ἐπὶ Λιβύης· τὸ
pursued he-went-off fleeing with-the ships toward Libya the
ἐνθεῦτεν δὲ ὅκου ἔτι ἐτράπετο οὐκ εἶχον εἰπεῖν Αἰγύπτιοι.
from-there and where further he-turned not they-could to-tell Egyptians
τούτων δὲ τὰ μὲν ἱστορίῃσι ἔφασαν ἐπίστασθαι, τὰ
of-these-things and some indeed by-inquiries they-said to-know the(-others)
δὲ παρ᾽ ἑωυτοῖσι γενόμενα ἀτρεκέως ἐπιστάμενοι λέγειν.
but among themselves having-happened accurately knowing to-tell
120 Ταῦτα μὲν Αἰγυπτίων οἱ ἱρέες ἔλεγον· ἐγὼ δὲ τῷ
These-things indeed of-Egyptians the priests said I and the
λόγῳ τῷ περὶ Ἑλένης λεχθέντι καὶ αὐτὸς προστίθεμαι,
story the about Helen told also myself agree-with
τάδε ἐπιλεγόμενος, εἰ ἦν Ἑλένη ἐν Ἰλίῳ, ἀποδοθῆναι
this considering if was Helen in Ilium to-have-been-given-back
ἂν αὐτὴν τοῖσι Ἕλλησι ἤτοι ἑκόντος γε ἢ ἀέκοντος
— her to-the Greeks either willing at-least or unwilling
Ἀλεξάνδρου. οὐ γὰρ δὴ οὕτω γε φρενοβλαβὴς ἦν
Alexander not for indeed so at-least out-of-his-wits was
ὁ Πρίαμος οὐδὲ οἱ ἄλλοι οἱ προσήκοντες αὐτῷ, ὥστε
— Priam nor the others the related to-him that
τοῖσι σφετέροισι σώμασι καὶ τοῖσι τέκνοισι καὶ τῇ πόλι
with-the their-own bodies and the children and the city
κινδυνεύειν ἐβούλοντο, ὅκως Ἀλέξανδρος Ἑλένῃ συνοικέῃ.
to-run-risk they-wished so-that Alexander with-Helen might-live
εἰ δέ τοι καὶ ἐν τοῖσι πρώτοισι χρόνοισι ταῦτα
if and you-know even in the first times these-things
ἐγίνωσκον, ἐπεὶ πολλοὶ μὲν τῶν ἄλλων Τρώων, ὁκότε
they-thought since many indeed of-the other Trojans whenever

συμμίσγοιεν τοῖσι Ἕλλησι, ἀπώλλυντο, αὐτοῦ δὲ Πριάμου
they-engaged with-the Greeks perished of-himself and Priam
οὐκ ἔστι ὅτε οὐ δύο ἢ τρεῖς ἢ καὶ ἔτι πλέους τῶν παίδων
not it-is when not two or three or and even more of-the sons
μάχης γινομένης ἀπέθνησκον, εἰ χρή τι τοῖσι ἐποποιοῖσι
battle happening died if one-must at-all the epic-poets
χρεώμενον λέγειν, τούτων δὲ τοιούτων συμβαινόντων
using to-say these-things and such happening
ἐγὼ μὲν ἔλπομαι, εἰ καὶ αὐτὸς Πρίαμος συνοίκεε Ἑλένῃ,
I indeed expect if even himself Priam lived-with Helen
ἀποδοῦναι ἂν αὐτὴν τοῖσι Ἀχαιοῖσι, μέλλοντά γε δὴ
to-have-given-back — her to-the Achaeans intending at-least indeed
τῶν παρεόντων κακῶν ἀπαλλαγήσεσθαι. οὐ μὲν οὐδὲ ἡ
from-the present evils to-be-freed not indeed nor the
βασιληίη ἐς Ἀλέξανδρον περιήιε, ὥστε γέροντος Πριάμου
kingship to Alexander came-round so-that old Priam
ἐόντος ἐπ᾽ ἐκείνῳ τὰ πρήγματα εἶναι, ἀλλὰ Ἕκτωρ καὶ
being on that-one the affairs to-be but Hector both
πρεσβύτερος καὶ ἀνὴρ ἐκείνου μᾶλλον ἐὼν ἔμελλε αὐτὴν
older and a-man than-that-one more being was-going it
Πριάμου ἀποθανόντος παραλάμψεσθαι, τὸν οὐ προσῆκε
Priam having-died to-receive whom not befitted
ἀδικέοντι τῷ ἀδελφεῷ ἐπιτρέπειν, καὶ ταῦτα μεγάλων
wrongdoing to-the brother to-give-way and these-things great
κακῶν δι᾽ αὐτὸν συμβαινόντων ἰδίῃ τε αὐτῷ καὶ
evils through him happening privately both to-himself and
τοῖσι ἄλλοισι πᾶσι Τρωσί. ἀλλ᾽ οὐ γὰρ εἶχον Ἑλένην
to-the other all Trojans but not for they-could Helen
ἀποδοῦναι, οὐδὲ λέγουσι αὐτοῖσι τὴν ἀληθείην ἐπίστευον
to-give-back nor telling them the truth believed
οἱ Ἕλληνες, ὡς μὲν ἐγὼ γνώμην ἀποφαίνομαι, τοῦ
the Greeks as indeed I opinion declare the

δαιμονίου παρασκευάζοντος, ὅκως πανωλεθρίῃ ἀπολόμενοι
divine preparing that by-utter-destruction perishing
καταφανὲς τοῦτο τοῖσι ἀνθρώποισι ποιήσωσι, ὡς τῶν
manifest this to-the men they-might-make that of-the
μεγάλων ἀδικημάτων μεγάλαι εἰσὶ καὶ αἱ τιμωρίαι παρὰ
great wrongs great are also the punishments from
τῶν θεῶν. καὶ ταῦτα μὲν τῇ ἐμοὶ δοκέει εἴρηται.
the gods and these-things indeed in-the-way to-me seems has-been-said

X · RHAMPSINITUS AND THE THIEF

Rhampsinitus left the Hephaesteum's western gateways. The builder of his stone treasury left one stone removable and, dying, told his two sons. They robbed it until one was caught in a trap, and at his bidding his brother cut off his head. The king hung up the body under guard; pressed by their mother, the thief made the guards drunk, took the body, and shaved their right cheeks. Questioned by the king's daughter, he left her holding a dead man's arm, and the king pardoned him and gave him her hand. Rhampsinitus, they say, diced with Demeter below and returned with a golden napkin, and at a festival two wolves lead a blindfolded priest to her temple. The Egyptians first taught the soul's migration.

121 Πρωτέος δὲ ἐκδέξασθαι τὴν βασιληίην Ῥαμψίνιτον ἔλεγον,
from-Proteus and to-have-received the kingship Rhampsinitus they-said
ὃς μνημόσυνα ἐλίπετο τὰ προπύλαια τὰ πρὸς ἑσπέρην
who memorials left the gateways the toward west
τετραμμένα τοῦ Ἡφαιστείου, ἀντίους δὲ τῶν προπυλαίων
turned of-the Hephaesteum facing and the gateways
ἔστησε ἀνδριάντας δύο, ἐόντας τὸ μέγαθος πέντε καὶ
he-set-up statues two being in-the size five and
εἴκοσι πηχέων, τῶν Αἰγύπτιοι τὸν μὲν πρὸς βορέω
twenty cubits of-which Egyptians the(-one) indeed toward north
ἑστεῶτα καλέουσι θέρος, τὸν δὲ πρὸς νότον χειμῶνα·
standing call summer the(-other) and toward south winter

καὶ τὸν μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσί
and the(-one) indeed they-call summer this-one indeed they-worship
τε καὶ εὖ ποιέουσι, τὸν δὲ χειμῶνα καλεόμενον τὰ
both and well treat the(-one) but winter called the
ἔμπαλιν τούτων ἔρδουσι.
opposite of-these-things they-do
πλοῦτον δὲ τούτῳ τῷ βασιλέι γενέσθαι ἀργύρου μέγαν, 121A
wealth and to-this the king to-have-been of-silver great
τὸν οὐδένα τῶν ὕστερον ἐπιτραφέντων βασιλέων δύνασθαι
which no-one of-the later having-grown-up kings to-be-able
ὑπερβαλέσθαι οὐδ' ἐγγὺς ἐλθεῖν. βουλόμενον δὲ αὐτὸν ἐν
to-surpass nor near to-come wishing and him in
ἀσφαλείῃ τὰ χρήματα θησαυρίζειν οἰκοδομέεσθαι οἴκημα
safety the goods to-store-up to-build a-chamber
λίθινον, τοῦ τῶν τοίχων ἕνα ἐς τὸ ἔξω μέρος τῆς οἰκίης
of-stone of-which of-the walls one to the outer part of-the house
ἔχειν. τὸν δὲ ἐργαζόμενον ἐπιβουλεύοντα τάδε μηχανᾶσθαι·
to-have the and working-(builder) plotting this to-contrive
τῶν λίθων παρασκευάσασθαι ἕνα ἐξαιρετὸν εἶναι ἐκ τοῦ
of-the stones to-have-prepared one removable to-be from the
τοίχου ῥηιδίως καὶ ὑπὸ δύο ἀνδρῶν καὶ ὑπὸ ἑνός.
wall easily both by two men and by one
ὡς δὲ ἐπετελέσθη τὸ οἴκημα, τὸν μὲν βασιλέα θησαυρίσαι
when and was-completed the chamber the indeed king to-have-stored-up
τὰ χρήματα ἐν αὐτῷ· χρόνου δὲ περιιόντος τὸν οἰκοδόμον
the goods in it time and going-round the builder
περὶ τελευτὴν τοῦ βίου ἐόντα ἀνακαλέσασθαι τοὺς παῖδας
near end of-the life being to-have-called the sons
(εἶναι γὰρ αὐτῷ δύο), τούτοισι δὲ ἀπηγήσασθαι ὡς ἐκείνων
to-be for to-him two to-these and to-have-related how for-them
προορῶν, ὅκως βίον ἄφθονον ἔχωσι, τεχνάσαιτο
foreseeing that a-life plentiful they-might-have he-had-contrived

οἰκοδομέων τὸν θησαυρὸν τοῦ βασιλέος· σαφέως δὲ
building the treasury of-the king clearly and
αὐτοῖσι πάντα ἐξηγησάμενον τὰ περὶ τὴν ἐξαίρεσιν
to-them all having-explained the(-things) about the removal
τοῦ λίθου δοῦναι τὰ μέτρα αὐτοῦ, λέγοντα ὡς ταῦτα
of-the stone to-have-given the measurements of-it saying that these-things
διαφυλάσσοντες ταμίαι τῶν βασιλέος χρημάτων ἔσονται.
guarding stewards of-the king's goods they-will-be
καὶ τὸν μὲν τελευτῆσαι τὸν βίον, τοὺς δὲ παῖδας
and him indeed to-have-ended the life the and sons
οὐκ ἐς μακρὴν ἔργου ἔχεσθαι, ἐπελθόντας δὲ ἐπὶ τὰ
not at length of-the-work to-take-hold having-come and to the
βασιλήια νυκτὸς καὶ τὸν λίθον ἐπὶ τῷ οἰκοδομήματι
palace by-night and the stone in the building
ἀνευρόντας ῥηιδίως μεταχειρίσασθαι καὶ τῶν χρημάτων
having-found easily to-have-handled and of-the goods
πολλὰ ἐξενείκασθαι.
much to-have-carried-out

121B ὡς δὲ τυχεῖν τὸν βασιλέα ἀνοίξαντα τὸ οἴκημα,
when and to-happen the king having-opened the chamber
θωμάσαι ἰδόντα τῶν χρημάτων καταδεᾶ τὰ ἀγγήια, οὐκ
to-have-wondered seeing of-the goods lacking the vessels not
ἔχειν δὲ ὅντινα ἐπαιτιᾶται, τῶν τε σημάντρων ἐόντων
to-have and whom he-might-blame the both seals being
σόων καὶ τοῦ οἰκήματος κεκλημένου. ὡς δὲ αὐτῷ καὶ
safe and the chamber locked when and to-him both
δὶς καὶ τρὶς ἀνοίξαντι αἰεὶ ἐλάσσω φαίνεσθαι τὰ χρήματα
twice and thrice having-opened always less to-appear the goods
(τοὺς γὰρ κλέπτας οὐκ ἀνιέναι κεραΐζοντας), ποιῆσαί μιν
the for thieves not to-let-up plundering to-have-done him

τάδε· πάγας προστάξαι ἐργάσασθαι καὶ ταύτας περὶ τὰ
this traps to-have-ordered to-make and these around the
ἀγγήια ἐν τοῖσι τὰ χρήματα ἐνῆν στῆσαι.
vessels in which the goods were-in to-set
τῶν δὲ φωρῶν ὥσπερ ἐν τῷ πρὸ τοῦ χρόνῳ ἐλθόντων καὶ
the and thieves as in the before the time having-come and
ἐσδύντος τοῦ ἑτέρου αὐτῶν, ἐπεὶ πρὸς τὸ ἄγγος προσῆλθε,
having-slipped-in the one of-them when to the vessel he-came-near
ἰθέως τῇ πάγῃ ἐνέχεσθαι. ὡς δὲ γνῶναι αὐτὸν ἐν οἵῳ κακῷ
at-once in-the trap to-be-caught when and to-know him in what evil
ἦν, ἰθέως καλέειν τὸν ἀδελφεὸν καὶ δηλοῦν αὐτῷ τὰ
he-was at-once to-call the brother and to-show to-him the(-things)
παρεόντα, καὶ κελεύειν τὴν ταχίστην ἐσδύντα ἀποταμεῖν
present and to-bid the quickest having-slipped-in to-cut-off
αὐτοῦ τὴν κεφαλήν, ὅκως μὴ αὐτὸς ὀφθεὶς καὶ γνωρισθεὶς
of-him the head so-that not himself having-been-seen and recognized
ὃς εἴη προσαπολέσῃ κἀκεῖνον. τῷ δὲ δόξαι εὖ λέγειν,
who he-was he-should-destroy-also that-one-too to-him and to-seem well to-speak
καὶ ποιῆσαί μιν πεισθέντα ταῦτα, καὶ καταρμόσαντα τὸν
and to-have-done him persuaded these-things and having-fitted the
λίθον ἀπιέναι ἐπ᾽ οἴκου, φέροντα τὴν κεφαλὴν τοῦ ἀδελφεοῦ.
stone to-go-away to home carrying the head of-the brother
ὡς δὲ ἡμέρη ἐγένετο, ἐσελθόντα τὸν βασιλέα ἐς τὸ 121C
when and day came having-entered the king into the
οἴκημα ἐκπεπλῆχθαι ὁρῶντα τὸ σῶμα τοῦ φωρὸς ἐν
chamber to-have-been-astounded seeing the body of-the thief in
τῇ πάγῃ ἄνευ τῆς κεφαλῆς ἐόν, τὸ δὲ οἴκημα ἀσινὲς
the trap without the head being the and chamber unharmed
καὶ οὔτε ἔσοδον οὔτε ἔκδυσιν οὐδεμίαν ἔχον. ἀπορεύμενον
and neither entrance nor exit any having being-at-a-loss
δέ μιν τάδε ποιῆσαι· τοῦ φωρὸς τὸν νέκυν κατὰ τοῦ
and him this to-have-done of-the thief the corpse down the

τείχεος κατακρεμάσαι, φυλάκους δὲ αὐτοῦ καταστήσαντα
wall to-hang guards and over-it having-set
ἐντείλασθαί σφι, τὸν ἂν ἴδωνται ἀποκλαύσαντα ἢ
to-have-ordered to-them whomever — they-see weeping or
κατοικτισάμενον, συλλαβόντας ἄγειν πρὸς ἑωυτόν.
lamenting having-seized to-bring to himself
Ἀνακρεμαμένου δὲ τοῦ νέκυος τὴν μητέρα δεινῶς
Being-hung-up and the corpse the mother terribly
φέρειν, λόγους δὲ πρὸς τὸν περιεόντα παῖδα ποιευμένην
to-bear(-it) words and to the surviving son making
προστάσσειν αὐτῷ ὅτεῳ τρόπῳ δύναται μηχανᾶσθαι
to-command him by-whatever way he-can to-contrive
ὅκως τὸ σῶμα τοῦ ἀδελφεοῦ καταλύσας κομιεῖ· εἰ δὲ
that the body of-the brother having-taken-down he-will-bring if and
τούτων ἀμελήσει, διαπειλέειν αὐτὴν ὡς ἐλθοῦσα πρὸς τὸν
these-things he-will-neglect to-threaten her that having-gone to the
βασιλέα μηνύσει αὐτὸν ἔχοντα τὰ χρήματα.
king she-will-reveal him having the goods
121D ὡς δὲ χαλεπῶς ἐλαμβάνετο ἡ μήτηρ τοῦ περιεόντος
when and harshly laid-hold the mother of-the surviving
παιδὸς καὶ πολλὰ πρὸς αὐτὴν λέγων οὐκ ἔπειθε,
son and many-things to her saying not he-persuaded
ἐπιτεχνήσασθαι τοιάδε μιν· ὄνους κατασκευασάμενον καὶ
to-have-contrived such-things him donkeys having-prepared and
ἀσκοὺς πλήσαντα οἴνου ἐπιθεῖναι ἐπὶ τῶν ὄνων καὶ
skins having-filled with-wine to-have-put on the donkeys and
ἔπειτα ἐλαύνειν αὐτούς· ὡς δὲ κατὰ τοὺς φυλάσσοντας
then to-drive them when and by the guarding(-men)
ἦν τὸν κρεμάμενον νέκυν, ἐπισπάσαντα τῶν ἀσκῶν δύο
he-was the hanging corpse having-pulled of-the skins two
ἢ τρεῖς ποδεῶνας αὐτὸν λύειν ἀπαμμένους·
or three feet him to-loosen tied-up

ὡς δὲ ἔρρεε ὁ οἶνος, τὴν κεφαλήν μιν κόπτεσθαι μεγάλα
when and flowed the wine the head him to-beat greatly
βοῶντα ὡς οὐκ ἔχοντα πρὸς ὁκοῖον τῶν ὄνων πρῶτον
shouting as not knowing to which of-the donkeys first
τράπηται. τοὺς δὲ φυλάκους ὡς ἰδεῖν πολλὸν ῥέοντα τὸν
he-should-turn the and guards when to-see much flowing the
οἶνον, συντρέχειν ἐς τὴν ὁδὸν ἀγγήια ἔχοντας, καὶ τὸν
wine to-run-together to the road vessels having and the
ἐκκεχυμένον οἶνον συγκομίζειν ἐν κέρδεϊ ποιευμένους·
poured-out wine to-collect in gain making(-it)
τὸν δὲ διαλοιδορέεσθαι πᾶσι ὀργὴν προσποιεύμενον,
him and to-abuse all anger feigning
παραμυθευμένων δὲ αὐτὸν τῶν φυλάκων χρόνῳ πρηΰνεσθαι
consoling and him the guards in-time to-be-soothed
προσποιέεσθαι καὶ ὑπίεσθαι τῆς ὀργῆς, τέλος δὲ ἐξελάσαι
to-feign and to-relent of-the anger at-last and to-drive-out
αὐτὸν τοὺς ὄνους ἐκ τῆς ὁδοῦ καὶ κατασκευάζειν.
him the donkeys from the road and to-set-in-order
ὡς δὲ λόγους τε πλέους ἐγγίνεσθαι καί τινα καὶ σκῶψαι
when and words both more to-arise and someone also to-have-joked
μιν καὶ ἐς γέλωτα προαγαγέσθαι, ἐπιδοῦναι αὐτοῖσι τῶν
him and to laughter to-have-brought to-give to-them of-the
ἀσκῶν ἕνα· τοὺς δὲ αὐτοῦ ὥσπερ εἶχον κατακλιθέντας
skins one them and there just-as they-were having-lain-down
πίνειν διανοέεσθαι, καὶ ἐκεῖνον παραλαμβάνειν καὶ κελεύειν
to-drink to-intend and that-one to-take-in and to-bid
μετ' ἑωυτῶν μείναντα συμπίνειν· τὸν δὲ πεισθῆναί
with themselves having-stayed to-drink-together him and to-have-been-persuaded
τε δὴ καὶ καταμεῖναι.
both indeed and to-have-stayed

ὡς δέ μιν παρὰ τὴν πόσιν φιλοφρόνως ἠσπάζοντο, ἐπιδοῦναι
when and him over the drinking kindly they-greeted to-give
αὐτοῖσι καὶ ἄλλον τῶν ἀσκῶν· δαψιλέι δὲ τῷ ποτῷ
to-them also another of-the skins with-abundant and the drink
χρησαμένους τοὺς φυλάκους ὑπερμεθυσθῆναι καὶ κρατηθέντας
having-used the guards to-be-dead-drunk and overcome
ὑπὸ τοῦ ὕπνου αὐτοῦ ἔνθα περ ἔπινον κατακοιμηθῆναι.
by the sleep there where even they-drank to-have-fallen-asleep
τὸν δέ, ὡς πρόσω ἦν τῆς νυκτός, τό τε σῶμα τοῦ
him and when far-on it-was of-the night the both body of-the
ἀδελφεοῦ καταλῦσαι καὶ τῶν φυλάκων ἐπὶ λύμῃ πάντων
brother to-take-down and of-the guards for insult of-all
ξυρῆσαι τὰς δεξιὰς παρηίδας, ἐπιθέντα δὲ τὸν νέκυν ἐπὶ
to-shave the right cheeks having-put and the corpse on
τοὺς ὄνους ἀπελαύνειν ἐπ᾽ οἴκου, ἐπιτελέσαντα τῇ μητρὶ
the donkeys to-drive-away to home having-accomplished for-the mother
τὰ προσταχθέντα.
the(-things) commanded

121E Τὸν δὲ βασιλέα, ὡς αὐτῷ ἀπηγγέλθη τοῦ φωρὸς ὁ νέκυς
The and king when to-him was-reported of-the thief the corpse
ἐκκεκλεμμένος, δεινὰ ποιέειν· πάντως δὲ βουλόμενον
stolen-away terrible-things to-make by-all-means and wishing
εὑρεθῆναι ὅστις κοτὲ εἴη ὁ ταῦτα μηχανώμενος,
to-be-found whoever at-all he-might-be the(-one) these-things contriving
ποιῆσαί μιν τάδε, ἐμοὶ μὲν οὐ πιστά·
to-have-done him this to-me indeed not credible
τὴν θυγατέρα τὴν ἑωυτοῦ κατίσαι ἐπ᾽ οἰκήματος,
the daughter the his-own to-set in a-chamber
ἐντειλάμενον πάντας τε ὁμοίως προσδέκεσθαι, καὶ πρὶν
having-ordered all both alike to-receive and before
συγγενέσθαι, ἀναγκάζειν λέγειν αὐτῇ ὅ τι δὴ ἐν τῷ
to-have-intercourse to-compel to-tell to-her what ever indeed in the

βίῳ ἔργασται αὐτῷ σοφώτατον καὶ ἀνοσιώτατον· ὃς
life had-been-done by-him cleverest and most-unholy who
δ' ἂν ἀπηγήσηται τὰ περὶ τὸν φῶρα γεγενημένα,
and — relates the(-things) about the thief having-happened
τοῦτον συλλαμβάνειν καὶ μὴ ἀπιέναι ἔξω.
this-one to-seize and not to-let-go out
ὡς δὲ τὴν παῖδα ποιέειν τὰ ἐκ τοῦ πατρὸς
when and the girl to-do the(-things) from the father
προσταχθέντα, τὸν φῶρα πυθόμενον τῶν εἵνεκα
commanded the thief having-learned of-which for-the-sake
ταῦτα ἐπρήσσετο, βουληθέντα πολυτροπίῃ τοῦ βασιλέος
these-things were-being-done having-wished in-cunning of-the king
περιγενέσθαι ποιέειν τάδε·
to-get-the-better to-do this
νεκροῦ προσφάτου ἀποταμόντα ἐν τῷ ὤμῳ τὴν χεῖρα
of-a-corpse fresh having-cut-off at the shoulder the arm
ἰέναι αὐτὸν ἔχοντα αὐτὴν ὑπὸ τῷ ἱματίῳ. ἐσελθόντα δὲ
to-go him having it under the cloak having-entered and
ὡς τοῦ βασιλέος τὴν θυγατέρα καὶ εἰρωτώμενον τά
to of-the king the daughter and being-asked the(-things)
περ καὶ οἱ ἄλλοι, ἀπηγήσασθαι ὡς ἀνοσιώτατον μὲν
even also the others to-have-related that most-unholy indeed
εἴη ἐργασμένος ὅτι τοῦ ἀδελφεοῦ ἐν τῷ θησαυρῷ τοῦ
he-had done that of-the brother in the treasury of-the
βασιλέος ὑπὸ πάγης ἁλόντος ἀποτάμοι τὴν κεφαλήν,
king by a-trap caught he-cut-off the head
σοφώτατον δὲ ὅτι τοὺς φυλάκους καταμεθύσας καταλύσειε
cleverest and that the guards having-made-drunk he-took-down
τοῦ ἀδελφεοῦ κρεμάμενον τὸν νέκυν.
of-the brother hanging the corpse

τὴν δὲ ὡς ἤκουσε ἅπτεσθαι αὐτοῦ. τὸν δὲ φῶρα ἐν
her and when she-heard to-grasp him the and thief in
τῷ σκότεϊ προτεῖναι αὐτῇ τοῦ νεκροῦ τὴν χεῖρα· τὴν δὲ
the dark to-hold-out to-her of-the corpse the arm her and
ἐπιλαβομένην ἔχειν, νομίζουσαν αὐτοῦ ἐκείνου τῆς χειρὸς
having-taken-hold to-hold thinking himself of-that-one the hand
ἀντέχεσθαι· τὸν δὲ φῶρα προέμενον αὐτῇ οἴχεσθαι διὰ
to-hold-on the and thief having-let-go to-her to-go-off through
θυρέων φεύγοντα.
doors fleeing

121F Ὡς δὲ καὶ ταῦτα ἐς τὸν βασιλέα ἀνηνείχθη,
When and also these-things to the king were-reported
ἐκπεπλῆχθαι μὲν ἐπὶ τῇ πολυφροσύνῃ τε καὶ τόλμῃ
to-have-been-astounded indeed at the shrewdness both and daring
τοῦ ἀνθρώπου, τέλος δὲ διαπέμποντα ἐς πάσας τὰς
of-the man at-last and sending-round to all the
πόλις ἐπαγγέλλεσθαι ἀδείην τε διδόντα καὶ μεγάλα
cities to-proclaim immunity both giving and great-things
ὑποδεκόμενον ἐλθόντι ἐς ὄψιν τὴν ἑωυτοῦ.
promising having-come to sight the his-own
τὸν δὲ φῶρα πιστεύσαντα ἐλθεῖν πρὸς αὐτόν, Ῥαμψίνιτον
the and thief trusting to-come to him Rhampsinitus
δὲ μεγάλως θωμάσαι, καί οἱ τὴν θυγατέρα ταύτην
and greatly to-have-wondered and to-him the daughter this
συνοικίσαι ὡς πλεῖστα ἐπισταμένῳ ἀνθρώπων.
to-have-given-in-marriage as most knowing of-men
Αἰγυπτίους μὲν γὰρ τῶν ἄλλων προκεκρίσθαι, ἐκεῖνον
Egyptians indeed for of-the others to-have-been-preferred that-one
δὲ Αἰγυπτίων.
and of-Egyptians

Μετὰ δὲ ταῦτα ἔλεγον τοῦτον τὸν βασιλέα ζωὸν 122
After and these-things they-said this the king alive
καταβῆναι κάτω ἐς τὸν οἱ Ἕλληνες Ἅιδην νομίζουσι
to-have-gone-down below to which the Greeks Hades think
εἶναι, καὶ κεῖθι συγκυβεύειν τῇ Δήμητρι, καὶ τὰ μὲν
to-be and there to-play-dice — with-Demeter and the(-times) indeed
νικᾶν αὐτὴν τὰ δὲ ἑσσοῦσθαι ὑπ᾽ αὐτῆς, καί μιν πάλιν
to-win her the(-times) and to-be-beaten by her and him back
ἀπικέσθαι δῶρον ἔχοντα παρ᾽ αὐτῆς χειρόμακτρον χρύσεον.
to-have-come a-gift having from her a-napkin golden
ἀπὸ δὲ τῆς Ῥαμψινίτου καταβάσιος, ὡς πάλιν ἀπίκετο,
from and the of-Rhampsinitus descent when back he-came
ὁρτὴν δὴ ἀνάγειν Αἰγυπτίους ἔφασαν· τὴν καὶ ἐγὼ οἶδα
a-festival indeed to-celebrate Egyptians they-said which also I know
ἔτι καὶ ἐς ἐμὲ ἐπιτελέοντας αὐτούς, οὐ μέντοι εἴ γε
still even to me performing them not however whether at-least
διὰ ταῦτα ὁρτάζουσι ἔχω λέγειν. φᾶρος δὲ αὐτημερὸν
through these-things they-keep-festival I-can to-say a-mantle and on-the-same-day
ἐξυφήναντες οἱ ἱρέες κατ᾽ ὧν ἔδησαν ἑνὸς ἑωυτῶν μίτρῃ
having-woven-out the priests down then they-bind of-one of-themselves with-a-headband
τοὺς ὀφθαλμούς, ἀγαγόντες δέ μιν ἔχοντα τὸ φᾶρος ἐς
the eyes having-led and him having the mantle to
ὁδὸν φέρουσαν ἐς ἱρὸν Δήμητρος αὐτοὶ ἀπαλλάσσονται
a-road leading to temple of-Demeter themselves depart
ὀπίσω· τὸν δὲ ἱρέα τοῦτον καταδεδεμένον τοὺς ὀφθαλμοὺς
back the and priest this bound the eyes
λέγουσι ὑπὸ δύο λύκων ἄγεσθαι ἐς τὸ ἱρὸν τῆς Δήμητρος
they-say by two wolves to-be-led to the temple — of-Demeter
ἀπέχον τῆς πόλιος εἴκοσι σταδίους, καὶ αὖτις ὀπίσω
distant from-the city twenty stades and again back
ἐκ τοῦ ἱροῦ ἀπάγειν μιν τοὺς λύκους ἐς τὠυτὸ χωρίον.
from the temple to-lead-away him the wolves to the-same place

123 Τοῖσι μέν νυν ὑπ᾽ Αἰγυπτίων λεγομένοισι χράσθω ὅτεῳ
The indeed then by Egyptians said let-use to-whomever
τὰ τοιαῦτα πιθανά ἐστι· ἐμοὶ δὲ παρὰ πάντα τὸν λόγον
the such-things credible are for-me but throughout all the account
ὑπόκειται ὅτι τὰ λεγόμενα ὑπ᾽ ἑκάστων ἀκοῇ γράφω.
it-is-laid-down that the(-things) said by each by-hearing I-write
ἀρχηγετέειν δὲ τῶν κάτω Αἰγύπτιοι λέγουσι Δήμητρα
to-rule and of-the(-places) below Egyptians say Demeter
καὶ Διόνυσον. πρῶτοι δὲ καὶ τόνδε τὸν λόγον Αἰγύπτιοι
and Dionysus first and also this the doctrine Egyptians
εἰσὶ οἱ εἰπόντες, ὡς ἀνθρώπου ψυχὴ ἀθάνατος ἐστί, τοῦ
are the(-ones) having-said that of-man soul immortal is of-the
σώματος δὲ καταφθίνοντος ἐς ἄλλο ζῷον αἰεὶ γινόμενον
body and perishing into another creature always being-born
ἐσδύεται, ἐπεὰν δὲ πάντα περιέλθῃ τὰ χερσαῖα καὶ
it-enters when and all it-has-gone-round the land(-creatures) and
τὰ θαλάσσια καὶ τὰ πετεινά, αὖτις ἐς ἀνθρώπου σῶμα
the sea(-creatures) and the winged again into of-man body
γινόμενον ἐσδύνει· τὴν περιήλυσιν δὲ αὐτῇ γίνεσθαι ἐν
being-born it-enters the circuit and for-it to-happen in
τρισχιλίοισι ἔτεσι. τούτῳ τῷ λόγῳ εἰσὶ οἳ Ἑλλήνων
three-thousand years this the doctrine there-are who of-Greeks
ἐχρήσαντο, οἳ μὲν πρότερον οἳ δὲ ὕστερον, ὡς ἰδίῳ
used some indeed earlier others and later as own
ἑωυτῶν ἐόντι· τῶν ἐγὼ εἰδὼς τὰ οὐνόματα οὐ γράφω.
their being of-whom I knowing the names not write

Until Rhampsinitus Egypt was well governed; then Cheops shut the temples and set all Egyptians to labor, ten years on the causeway and twenty on his pyramid. Short of money, he set his daughter in a brothel, and she built a pyramid from a stone asked of each man. His brother Chephren built a smaller one; the Egyptians, hating both, name the pyramids for a shepherd. Mycerinus reopened the temples and judged justly, buried his only daughter in a gilded cow, and, given six years by an oracle for failing to afflict Egypt, made the nights days to cheat it. His pyramid is no work of the courtesan Rhodopis. Asychis allowed a father's corpse as a pledge and built a pyramid of brick.

Μέχρι μέν νυν Ῥαμψινίτου βασιλέος εἶναι ἐν Αἰγύπτῳ 124
Until indeed then Rhampsinitus king to-be in Egypt
πᾶσαν εὐνομίην ἔλεγον καὶ εὐθηνέειν Αἴγυπτον μεγάλως,
all good-order they-said and to-prosper Egypt greatly
μετὰ δὲ τοῦτον βασιλεύσαντα σφέων Χέοπα ἐς πᾶσαν
after and this-one having-become-king of-them Cheops into all
κακότητα ἐλάσαι. κατακληίσαντα γάρ μιν πάντα τὰ ἱρὰ
wickedness to-have-driven having-shut for him all the temples
πρῶτα μὲν σφέας θυσιέων τουτέων ἀπέρξαι, μετὰ δὲ
first indeed them from-sacrifices these to-have-barred after and
ἐργάζεσθαι ἑωυτῷ κελεύειν πάντας Αἰγυπτίους. τοῖσι μὲν
to-work for-himself to-bid all Egyptians to-some indeed
δὴ ἀποδεδέχθαι ἐκ τῶν λιθοτομιέων τῶν ἐν τῷ Ἀραβίῳ
then to-have-been-appointed from the quarries the in the Arabian
ὄρεϊ, ἐκ τουτέων ἕλκειν λίθους μέχρι τοῦ Νείλου·
mountain from these to-drag stones as-far-as the Nile
διαπεραιωθέντας δὲ τὸν ποταμὸν πλοίοισι τοὺς λίθους
having-been-carried-across and the river in-boats the stones
ἑτέροισι ἐπέταξε ἐκδέκεσθαι καὶ πρὸς τὸ Λιβυκὸν καλεύμενον
to-others he-assigned to-receive and toward the Libyan called

ὄρος, πρὸς τοῦτο ἕλκειν. ἐργάζοντο δὲ κατὰ δέκα μυριάδας
mountain to this to-drag they-worked and by ten ten-thousands
ἀνθρώπων αἰεὶ τὴν τρίμηνον ἑκάστην. χρόνον δὲ ἐγγενέσθαι
of-men always the three-months each time and to-have-passed
τριβομένῳ τῷ λεῷ δέκα ἔτεα μὲν τῆς ὁδοῦ κατ᾽ ἣν
being-worn-down for-the people ten years indeed for-the road along which
εἵλκον τοὺς λίθους, τὴν ἔδειμαν ἔργον ἐὸν οὐ πολλῷ τεῳ
they-dragged the stones which they-built a-work being not by-much somewhat
ἔλασσον τῆς πυραμίδος, ὡς ἐμοὶ δοκέειν· τῆς μὲν γὰρ
less than-the pyramid as to-me to-seem of-it indeed for
μῆκος εἰσὶ πέντε στάδιοι, εὖρος δὲ δέκα ὀργυιαί, ὕψος δέ, τῇ
length are five stades breadth and ten fathoms height and where
ὑψηλοτάτη ἐστὶ αὐτὴ ἑωυτῆς, ὀκτὼ ὀργυιαί, λίθου δὲ ξεστοῦ
highest it-is itself of-itself eight fathoms of-stone and polished
καὶ ζῴων ἐγγεγλυμμένων· ταύτης τε δὴ τὰ δέκα ἔτεα
and figures carved-in of-this both indeed the ten years
γενέσθαι καὶ τῶν ἐπὶ τοῦ λόφου ἐπ᾽ οὗ ἑστᾶσι αἱ πυραμίδες,
to-have-been and of-the on the hill on which stand the pyramids
τῶν ὑπὸ γῆν οἰκημάτων, τὰς ἐποιέετο θήκας ἑωυτῷ ἐν
the under ground chambers which he-made tombs for-himself on
νήσῳ, διώρυχα τοῦ Νείλου ἐσαγαγών. τῇ δὲ πυραμίδι
an-island a-canal of-the Nile having-brought-in for-the and pyramid
αὐτῇ χρόνον γενέσθαι εἴκοσι ἔτεα ποιευμένῃ· τῆς ἐστὶ
itself time to-have-been twenty years being-made of-which is
πανταχῇ μέτωπον ἕκαστον ὀκτὼ πλέθρα ἐούσης τετραγώνου
every-way front each eight plethra being square
καὶ ὕψος ἴσον, λίθου δὲ ξεστοῦ τε καὶ ἁρμοσμένου τὰ
and height equal of-stone and polished both and fitted the
μάλιστα· οὐδεὶς τῶν λίθων τριήκοντα ποδῶν ἐλάσσων.
most none of-the stones than-thirty feet less

Ἐποιήθη δὲ ὧδε αὕτη ἡ πυραμίς· ἀναβαθμῶν τρόπον, 125
Was-made and thus this the pyramid of-steps in-the-manner
τὰς μετεξέτεροι κρόσσας οἳ δὲ βωμίδας ὀνομάζουσι,
which some battlements others and altar-steps call
τοιαύτην τὸ πρῶτον ἐπείτε ἐποίησαν αὐτήν, ἤειρον τοὺς
such at-the first when they-made it they-raised the
ἐπιλοίπους λίθους μηχανῇσι ξύλων βραχέων πεποιημένῃσι,
remaining stones with-machines of-timbers short made
χαμᾶθεν μὲν ἐπὶ τὸν πρῶτον στοῖχον τῶν ἀναβαθμῶν
from-the-ground indeed onto the first row of-the steps
ἀείροντες· ὅκως δὲ ἀνίοι ὁ λίθος ἐπ' αὐτόν, ἐς ἑτέρην
raising whenever and went-up the stone on it into another
μηχανὴν ἐτίθετο ἑστεῶσαν ἐπὶ τοῦ πρώτου στοίχου, ἀπὸ
machine it-was-put standing on the first row from
τούτου δὲ ἐπὶ τὸν δεύτερον εἵλκετο στοῖχον ἐπ' ἄλλης
this and onto the second it-was-dragged row on another
μηχανῆς· ὅσοι γὰρ δὴ στοῖχοι ἦσαν τῶν ἀναβαθμῶν,
machine as-many-as for indeed rows were of-the steps
τοσαῦται καὶ μηχαναὶ ἦσαν, εἴτε καὶ τὴν αὐτὴν μηχανὴν
so-many also machines were or-whether also the same machine
ἐοῦσαν μίαν τε καὶ εὐβάστακτον μετεφόρεον ἐπὶ στοῖχον
being one both and easy-to-carry they-moved onto row
ἕκαστον, ὅκως τὸν λίθον ἐξέλοιεν· λελέχθω γὰρ ἡμῖν
each whenever the stone they-took-out let-it-be-told for by-us
ἐπ' ἀμφότερα, κατά περ λέγεται. ἐξεποιήθη δ' ὦν τὰ
on both(-ways) as indeed it-is-told were-finished and then the
ἀνώτατα αὐτῆς πρῶτα, μετὰ δὲ τὰ ἐχόμενα τούτων
topmost-parts of-it first after and the(-parts) adjoining these
ἐξεποίευν, τελευταῖα δὲ αὐτῆς τὰ ἐπίγαια καὶ τὰ
they-finished last and of-it the(-parts) at-ground-level and the
κατωτάτω ἐξεποίησαν. σεσήμανται δὲ διὰ γραμμάτων
lowest they-finished it-is-recorded and through letters

Αἰγυπτίων ἐν τῇ πυραμίδι ὅσα ἔς τε συρμαίην καὶ
Egyptian on the pyramid how-much for both radish and
κρόμμυα καὶ σκόροδα ἀναισιμώθη τοῖσι ἐργαζομένοισι· καὶ
onions and garlic was-spent for-the working(-men) and
ὡς ἐμὲ εὖ μεμνῆσθαι τὰ ὁ ἑρμηνεύς μοι ἐπιλεγόμενος
as me well to-remember which the interpreter to-me reading
τὰ γράμματα ἔφη, ἑξακόσια καὶ χίλια τάλαντα ἀργυρίου
the letters said six-hundred and thousand talents of-silver
τετελέσθαι. εἰ δ' ἔστι οὕτω ἔχοντα ταῦτα, κόσα
to-have-been-paid if and is so holding these-things how-much
οἰκὸς ἄλλα δεδαπανῆσθαι ἐστὶ ἔς τε σίδηρον τῷ
likely other(-sums) to-have-been-spent is on both iron with-which
ἐργάζοντο καὶ σιτία καὶ ἐσθῆτα τοῖσι ἐργαζομένοισι, ὁκότε
they-worked and food and clothing for-the working(-men) since
χρόνον μὲν οἰκοδόμεον τὰ ἔργα τὸν εἰρημένον, ἄλλον
time indeed they-were-building the works the mentioned other
δέ, ὡς ἐγὼ δοκέω, ἐν τῷ τοὺς λίθους ἔταμνον καὶ ἦγον
and as I think in which the stones they-cut and brought
καὶ τὸ ὑπὸ γῆν ὄρυγμα ἐργάζοντο, οὐκ ὀλίγον χρόνον.
and the under ground digging they-worked not little time
126 Ἐς τοῦτο δὲ ἐλθεῖν Χέοπα κακότητος ὥστε χρημάτων
To this and to-have-come Cheops of-wickedness that of-money
δεόμενον τὴν θυγατέρα τὴν ἑωυτοῦ κατίσαντα ἐπ'
being-in-need the daughter the his-own having-set in
οἰκήματος προστάξαι πρήσσεσθαι ἀργύριον ὁκόσον δή
a-chamber to-have-ordered to-exact silver how-much indeed
τι· οὐ γὰρ δὴ τοῦτό γε ἔλεγον. τὴν δὲ τά
some not for indeed this at-least they-said her and the(-things)
τε ὑπὸ τοῦ πατρὸς ταχθέντα πρήσσεσθαι, ἰδίῃ δὲ
both by the father ordered to-exact privately and
καὶ αὐτὴν διανοηθῆναι μνημήιον καταλιπέσθαι, καὶ τοῦ
also herself to-have-thought a-memorial to-leave and of-the

ἐσιόντος πρὸς αὐτὴν ἑκάστου δέεσθαι ὅκως ἂν αὐτῇ ἕνα
coming-in to her each to-ask that — to-her one
λίθον ἐν τοῖσι ἔργοισι δωρέοιτο. ἐκ τούτων δὲ τῶν
stone in the works he-might-give from these and the
λίθων ἔφασαν τὴν πυραμίδα οἰκοδομηθῆναι τὴν ἐν μέσῳ
stones they-said the pyramid to-have-been-built the in middle
τῶν τριῶν ἑστηκυῖαν, ἔμπροσθε τῆς μεγάλης πυραμίδος,
of-the three standing in-front of-the great pyramid
τῆς ἐστὶ τὸ κῶλον ἕκαστον ὅλου καὶ ἡμίσεος πλέθρου.
of-which is the side each of-whole and half plethron
Βασιλεῦσαι δὲ τὸν Χέοπα τοῦτον Αἰγύπτιοι ἔλεγον 127
To-have-reigned and — Cheops this Egyptians said
πεντήκοντα ἔτεα, τελευτήσαντος δὲ τούτου ἐκδέξασθαι τὴν
fifty years having-died and this-one to-have-received the
βασιληίην τὸν ἀδελφεὸν αὐτοῦ Χεφρῆνα· καὶ τοῦτον δὲ
kingship the brother of-him Chephren and this-one also
τῷ αὐτῷ τρόπῳ διαχρâσθαι τῷ ἑτέρῳ τά τε ἄλλα
in-the same manner to-have-behaved as-the other in-the both other(-things)
καὶ πυραμίδα ποιῆσαι, ἐς μὲν τὰ ἐκείνου μέτρα οὐκ
and a-pyramid to-have-made to indeed the of-that-one measurements not
ἀνήκουσαν· ταῦτα γὰρ ὧν καὶ ἡμεῖς ἐμετρήσαμεν· (οὔτε
reaching these for then also we measured neither
γὰρ ὕπεστι οἰκήματα ὑπὸ γῆν, οὔτε ἐκ τοῦ Νείλου
for are-beneath chambers under ground nor from the Nile
διῶρυξ ἥκει ἐς αὐτὴν ὥσπερ ἐς τὴν ἑτέρην ῥέουσα·
a-canal comes to it as to the other flowing
δι᾽ οἰκοδομημένου δὲ αὐλῶνος ἔσω νῆσον περιρρέει, ἐν
through built and a-channel within an-island it-flows-round in
τῇ αὐτὸν λέγουσι κεῖσθαι Χέοπα)· ὑποδείμας δὲ τὸν
which himself they-say to-lie Cheops having-built-under and the
πρῶτον δόμον λίθου Αἰθιοπικοῦ ποικίλου, τεσσεράκοντα
first course of-stone Ethiopian variegated forty

πόδας ὑποβὰς τῆς ἑτέρης τωὐτὸ μέγαθος, ἐχομένην τῆς
feet going-below of-the other the-same size adjoining the
μεγάλης οἰκοδόμησε. ἑστᾶσι δὲ ἐπὶ λόφου τοῦ αὐτοῦ
great(-one) he-built they-stand and on a-hill the same
ἀμφότεραι, μάλιστα ἐς ἑκατὸν πόδας ὑψηλοῦ. βασιλεῦσαι
both about to hundred feet high to-have-reigned
δὲ ἔλεγον Χεφρῆνα ἓξ καὶ πεντήκοντα ἔτεα.
and they-said Chephren six and fifty years
128 Ταῦτα ἕξ τε καὶ ἑκατὸν λογίζονται ἔτεα, ἐν τοῖσι
These six both and hundred they-reckon years in which
Αἰγυπτίοισί τε πᾶσαν εἶναι κακότητα καὶ τὰ ἱρὰ χρόνου
for-Egyptians both all to-be wickedness and the temples for-time
τοσούτου κατακλησθέντα οὐκ ἀνοιχθῆναι. τούτους ὑπὸ
so-long shut not to-have-been-opened these from
μίσεος οὐ κάρτα θέλουσι Αἰγύπτιοι ὀνομάζειν, ἀλλὰ καὶ
hatred not very wish Egyptians to-name but even
τὰς πυραμίδας καλέουσι ποιμένος Φιλίτιος, ὃς τοῦτον
the pyramids they-call of-the-shepherd Philitis who this
τὸν χρόνον ἔνεμε κτήνεα κατὰ ταῦτα τὰ χωρία.
the time pastured flocks in these the places
129 Μετὰ δὲ τοῦτον βασιλεῦσαι Αἰγύπτου Μυκερῖνον ἔλεγον
After and this-one to-have-reigned of-Egypt Mycerinus they-said
Χέοπος παῖδα· τῷ τὰ μὲν τοῦ πατρὸς ἔργα ἀπαδεῖν,
of-Cheops son to-whom the indeed of-the father deeds to-have-displeased
τὸν δὲ τά τε ἱρὰ ἀνοῖξαι καὶ τὸν λεὼν τετρυμένον
him and the both temples to-have-opened and the people worn-down
ἐς τὸ ἔσχατον κακοῦ ἀνεῖναι πρὸς ἔργα τε καὶ θυσίας,
to the uttermost of-evil to-have-released to works both and sacrifices
δίκας δέ σφι πάντων βασιλέων δικαιότατα κρίνειν. κατὰ
judgments and for-them of-all kings most-justly to-decide for
τοῦτο μέν νυν τὸ ἔργον ἁπάντων ὅσοι ἤδη βασιλέες
this indeed then the deed of-all as-many-as ever kings

ἐγένοντο Αἰγυπτίων αἰνέουσι μάλιστα τοῦτον. τά τε
were of-Egyptians they-praise most this-one in-the both
ἄλλα γάρ μιν κρίνειν εὖ, καὶ δὴ καὶ τῷ ἐπιμεμφομένῳ
other(-things) for him to-judge well and indeed also to-the complaining
ἐκ τῆς δίκης παρ' ἑωυτοῦ διδόντα ἄλλα ἀποπιμπλάναι
from the judgment from himself giving other(-things) to-satisfy
αὐτοῦ τὸν θυμόν. ἐόντι δὲ ἠπίῳ τῷ Μυκερίνῳ κατὰ τοὺς
his the anger being and gentle — to-Mycerinus toward the
πολιήτας καὶ ταῦτα ἐπιτηδεύοντι πρῶτον κακῶν ἄρξαι
citizens and these-things practicing first of-evils to-have-begun
τὴν θυγατέρα ἀποθανοῦσαν αὐτοῦ, τὴν μοῦνόν οἱ εἶναι
the daughter having-died of-him who only to-him to-be
ἐν τοῖσι οἰκίοισι τέκνον. τὸν δὲ ὑπεραλγήσαντά τε τῷ
in the house child him and having-grieved-exceedingly both at-which
περιεπεπτώκεε πρήγματι, καὶ βουλόμενον περισσότερόν
he-had-fallen-into matter and wishing more-lavishly
τι τῶν ἄλλων θάψαι τὴν θυγατέρα, ποιήσασθαι βοῦν
somewhat than-the others to-bury the daughter to-have-made a-cow
ξυλίνην κοίλην, καὶ ἔπειτα καταχρυσώσαντά μιν ταύτην
wooden hollow and then having-gilded it this
ἔσω ἐν αὐτῇ θάψαι ταύτην δὴ τὴν ἀποθανοῦσαν θυγατέρα.
inside in it to-bury this indeed the having-died daughter
Αὕτη ὦν ἡ βοῦς γῇ οὐκ ἐκρύφθη, ἀλλ' ἔτι καὶ ἐς ἐμὲ 130
This then the cow in-earth not was-hidden but still even to me
ἦν φανερή, ἐν Σάι μὲν πόλι ἐοῦσα, κειμένη δὲ ἐν τοῖσι
was visible in Sais indeed city being lying and in the
βασιληίοισι ἐν οἰκήματι ἠσκημένῳ· θυμιήματα δὲ παρ'
palace in a-chamber adorned incense and beside
αὐτῇ παντοῖα καταγίζουσι ἀνὰ πᾶσαν ἡμέρην, νύκτα
it all-kinds they-burn through every day night
δὲ ἑκάστην πάννυχος λύχνος παρακαίεται. ἀγχοῦ δὲ τῆς
and each all-night a-lamp burns-beside near and the

βοὸς ταύτης ἐν ἄλλῳ οἰκήματι εἰκόνες τῶν παλλακέων
cow this in another chamber images of-the concubines
τῶν Μυκερίνου ἑστᾶσι, ὡς ἔλεγον οἱ ἐν Σάι πόλι ἱρέες·
the of-Mycerinus stand as said the in Sais city priests
ἑστᾶσι μὲν γὰρ ξύλιναι κολοσσοί, ἐοῦσαι ἀριθμὸν ὡς
stand indeed for wooden colossi being in-number about
εἴκοσι μάλιστά κῃ, γυμναὶ ἐργασμέναι· αἵτινες μέντοι
twenty about somehow naked made who however
εἰσί, οὐκ ἔχω εἰπεῖν πλὴν ἢ τὰ λεγόμενα.
they-are not I-can to-say except than the(-things) said

131 Οἳ δὲ τινὲς λέγουσι περὶ τῆς βοὸς ταύτης καὶ τῶν
Some and certain say about the cow this and the
κολοσσῶν τόνδε τὸν λόγον, ὡς Μυκερῖνος ἠράσθη τῆς
colossi this the story that Mycerinus fell-in-love-with the
ἑωυτοῦ θυγατρὸς καὶ ἔπειτα ἐμίγη οἱ ἀεκούσῃ· μετὰ δὲ
his-own daughter and then lay with-her unwilling after and
λέγουσι ὡς ἡ παῖς ἀπήγξατο ὑπὸ ἄχεος, ὁ δέ μιν ἔθαψε
they-say that the girl hanged-herself from grief he and her buried
ἐν τῇ βοΐ ταύτῃ, ἡ δὲ μήτηρ αὐτῆς τῶν ἀμφιπόλων
in the cow this the and mother of-her of-the maids
τῶν προδουσέων τὴν θυγατέρα τῷ πατρὶ ἀπέταμε τὰς
the having-betrayed the daughter to-the father cut-off the
χεῖρας, καὶ νῦν τὰς εἰκόνας αὐτέων εἶναι πεπονθυίας τά
hands and now the images of-them to-be having-suffered which
περ αἱ ζωαὶ ἔπαθον. ταῦτα δὲ λέγουσι φλυηρέοντες,
indeed the living suffered these-things and they-say talking-nonsense
ὡς ἐγὼ δοκέω, τά τε ἄλλα καὶ δὴ καὶ τὰ
as I think in-the both other(-things) and indeed also in-the(-things)
περὶ τὰς χεῖρας τῶν κολοσσῶν· ταύτας γὰρ ὧν καὶ
about the hands of-the colossi these for then also

ἡμεῖς ὡρῶμεν ὅτι ὑπὸ χρόνου τὰς χεῖρας ἀποβεβλήκασι,
we saw that through time the hands they-have-cast-off
αἳ ἐν ποσὶ αὐτέων ἐφαίνοντο ἐοῦσαι ἔτι καὶ ἐς ἐμέ.
which at feet of-them appeared being still even to me
Ἡ δὲ βοῦς τὰ μὲν ἄλλα κατακέκρυπται φοινικέῳ εἵματι, 132
The and cow the indeed other(-parts) is-covered with-crimson garment
τὸν αὐχένα δὲ καὶ τὴν κεφαλὴν φαίνει κεχρυσωμένα παχέι
the neck and also the head it-shows gilded with-thick
κάρτα χρυσῷ· μεταξὺ δὲ τῶν κερέων ὁ τοῦ ἡλίου κύκλος
very gold between and the horns the of-the sun disk
μεμιμημένος ἔπεστι χρύσεος. ἔστι δὲ ἡ βοῦς οὐκ ὀρθὴ ἀλλ᾽
imitated is-upon golden is and the cow not upright but
ἐν γούνασι κειμένη, μέγαθος δὲ ὅση περ μεγάλη βοῦς ζωή.
on knees lying in-size and as-great indeed great cow living
ἐκφέρεται δὲ ἐκ τοῦ οἰκήματος ἀνὰ πάντα ἔτεα, ἐπεὰν
it-is-carried-out and from the chamber throughout all years when
τύπτωνται Αἰγύπτιοι τὸν οὐκ ὀνομαζόμενον θεὸν ὑπ᾽ ἐμεῦ
beat-themselves Egyptians for-the not named god by me
ἐπὶ τοιούτῳ πρήγματι· τότε ὦν καὶ τὴν βοῦν ἐκφέρουσι ἐς
in such a-matter then then also the cow they-carry-out into
τὸ φῶς· φασὶ γὰρ αὐτὴν δεηθῆναι τοῦ πατρὸς Μυκερίνου
the light they-say for her to-have-asked the father Mycerinus
ἀποθνήσκουσαν ἐν τῷ ἐνιαυτῷ ἅπαξ μιν τὸν ἥλιον κατιδεῖν.
dying in the year once her the sun to-look-upon
Μετὰ δὲ τῆς θυγατρὸς τὸ πάθος δεύτερα τούτῳ τῷ 133
After and of-the daughter the suffering second to-this the
βασιλέι τάδε γενέσθαι· ἐλθεῖν οἱ μαντήιον ἐκ
king these-things to-have-happened to-have-come to-him an-oracle from
Βουτοῦς πόλιος ὡς μέλλοι ἓξ ἔτεα μοῦνον βιοὺς τῷ
Buto city that he-was-about six years only living in-the
ἑβδόμῳ τελευτήσειν. τὸν δὲ δεινὸν ποιησάμενον πέμψαι
seventh to-die him and terrible having-thought(-it) to-send

ἐς τὸ μαντήιον τῷ θεῷ ὀνείδισμα, ἀντιμεμφόμενον ὅτι ὁ
to the oracle to-the god a-reproach complaining-in-turn that the
μὲν αὐτοῦ πατὴρ καὶ πάτρως, ἀποκληίσαντες τὰ ἱρὰ καὶ
indeed his father and uncle having-shut the temples and
θεῶν οὐ μεμνημένοι ἀλλὰ καὶ τοὺς ἀνθρώπους φθείροντες,
of-gods not mindful but also the men destroying
ἐβίωσαν χρόνον ἐπὶ πολλόν, αὐτὸς δ' εὐσεβὴς ἐὼν μέλλοι
lived time for long himself and pious being was-about
ταχέως οὕτω τελευτήσειν. ἐκ δὲ τοῦ χρηστηρίου αὐτῷ
quickly thus to-die from and the oracle to-him
δεύτερα ἐλθεῖν λέγοντα τούτων εἵνεκα καὶ συνταχύνειν
second to-have-come saying of-these-things for-the-sake also to-hasten
αὐτὸν τὸν βίον· οὐ γὰρ ποιῆσαί μιν τὸ χρεὸν ἦν ποιέειν·
him the life not for to-have-done him the(-thing) needful was to-do
δεῖν γὰρ Αἴγυπτον κακοῦσθαι ἐπ' ἔτεα πεντήκοντά τε
to-be-needful for Egypt to-be-afflicted for years fifty both
καὶ ἑκατόν, καὶ τοὺς μὲν δύο τοὺς πρὸ ἐκείνου γενομένους
and hundred and the indeed two the before that-one having-been
βασιλέας μαθεῖν τοῦτο, κεῖνον δὲ οὔ. ταῦτα ἀκούσαντα
kings to-have-learned this that-one but not these-things having-heard
τὸν Μυκερῖνον, ὡς κατακεκριμένων ἤδη οἱ τούτων, λύχνα
— Mycerinus as having-been-condemned already for-him these-things lamps
ποιησάμενον πολλά, ὅκως γίνοιτο νύξ, ἀνάψαντα αὐτὰ
having-made many whenever came night having-lit them
πίνειν τε καὶ εὐπαθέειν, οὔτε ἡμέρης οὔτε νυκτὸς ἀνιέντα, ἕς
to-drink both and to-make-merry neither by-day nor by-night letting-up to
τε τὰ ἕλεα καὶ τὰ ἄλσεα πλανώμενον καὶ ἵνα πυνθάνοιτο
both the marshes and the groves wandering and wherever he-learned
εἶναι ἐνηβητήρια ἐπιτηδεότατα. ταῦτα δὲ ἐμηχανᾶτο θέλων
to-be pleasure-places most-suitable these-things and he-contrived wishing

τὸ μαντήιον ψευδόμενον ἀποδέξαι, ἵνα οἱ δυώδεκα ἔτεα
the oracle lying to-show so-that for-him twelve years
ἀντὶ ἓξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεύμεναι.
instead-of six years might-become the nights days being-made
Πυραμίδα δὲ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ 134
A-pyramid and this-one left much smaller than-the
πατρός, εἴκοσι ποδῶν καταδέουσαν κῶλον ἕκαστον τριῶν
father's by-twenty feet falling-short side each of-three
πλέθρων, ἐούσης τετραγώνου, λίθου δὲ ἐς τὸ ἥμισυ
plethra being square of-stone and to the half
Αἰθιοπικοῦ· τὴν δὴ μετεξέτεροι φασὶ Ἑλλήνων Ῥοδώπιος
Ethiopian which indeed some say of-Greeks of-Rhodopis
ἑταίρης γυναικὸς εἶναι, οὐκ ὀρθῶς λέγοντες. οὐδὲ ὢν οὐδὲ
courtesan woman to-be not rightly saying nor then even
εἰδότες μοι φαίνονται λέγειν οὗτοι ἥτις ἦν ἡ Ῥοδῶπις· οὐ
knowing to-me seem to-speak these who was — Rhodopis not
γὰρ ἄν οἱ πυραμίδα ἀνέθεσαν ποιήσασθαι τοιαύτην,
for — to-her a-pyramid would-have-ascribed to-make such
ἐς τὴν ταλάντων χιλιάδες ἀναρίθμητοι ὡς λόγῳ εἰπεῖν
on which of-talents thousands countless as in-word to-say
ἀναισίμωνται· πρὸς δὲ ὅτι κατὰ Ἄμασιν βασιλεύοντα
have-been-spent besides and that in-the-time-of Amasis reigning
ἦν ἀκμάζουσα Ῥοδῶπις, ἀλλ' οὐ κατὰ τοῦτον. ἔτεσι
was flourishing Rhodopis but not in-the-time-of this-one by-years
γὰρ κάρτα πολλοῖσι ὕστερον τούτων τῶν βασιλέων τῶν
for very many later than-these the kings the
τὰς πυραμίδας ταύτας ἦν λιπομένων Ῥοδῶπις, γενεὴν μὲν
the pyramids these was having-left Rhodopis by-birth indeed
ἀπὸ Θρηίκης, δούλη δὲ ἦν Ἰάδμονος τοῦ Ἡφαιστοπόλιος
from Thrace slave and was of-Iadmon the of-Hephaestopolis
ἀνδρὸς Σαμίου, σύνδουλος δὲ Αἰσώπου τοῦ λογοποιοῦ. καὶ
man Samian fellow-slave and of-Aesop the fable-writer and

γὰρ οὗτος Ἰάδμονος ἐγένετο, ὡς διέδεξε τῇδε οὐκ ἥκιστα·
for this-one of-Iadmon became as was-shown in-this-way not least
ἐπείτε γὰρ πολλάκις κηρυσσόντων Δελφῶν ἐκ θεοπροπίου
when for often proclaiming Delphians from an-oracle
ὃς βούλοιτο ποινὴν τῆς Αἰσώπου ψυχῆς ἀνελέσθαι,
who might-wish compensation for-the of-Aesop life to-take-up
ἄλλος μὲν οὐδεὶς ἐφάνη, Ἰάδμονος δὲ παιδὸς παῖς ἄλλος
other indeed no-one appeared of-Iadmon and of-the-son son another
Ἰάδμων ἀνείλετο. οὕτω καὶ Αἴσωπος Ἰάδμονος ἐγένετο.
Iadmon took-it-up thus also Aesop of-Iadmon became
135 Ῥοδῶπις δὲ ἐς Αἴγυπτον ἀπίκετο Ξάνθεω τοῦ Σαμίου
Rhodopis and to Egypt came Xanthes the Samian
κομίσαντος, ἀπικομένη δὲ κατ' ἐργασίην ἐλύθη
having-brought(-her) having-come and for work was-freed
χρημάτων μεγάλων ὑπὸ ἀνδρὸς Μυτιληναίου Χαράξου
for-money great by a-man Mytilenean Charaxus
τοῦ Σκαμανδρωνύμου παιδός, ἀδελφεοῦ δὲ Σαπφοῦς
the of-Scamandronymus son brother and of-Sappho
τῆς μουσοποιοῦ. οὕτω δὴ ἡ Ῥοδῶπις ἐλευθερώθη, καὶ
the poetess thus indeed — Rhodopis was-freed and
κατέμεινέ τε ἐν Αἰγύπτῳ καὶ κάρτα ἐπαφρόδιτος γενομένη
stayed both in Egypt and very charming having-become
μεγάλα ἐκτήσατο χρήματα ὡς ἂν εἶναι Ῥοδώπι, ἀτὰρ οὐκ
great acquired wealth as — to-be for-Rhodopis but not
ὥς γε ἐς πυραμίδα τοιαύτην ἐξικέσθαι. τῆς γὰρ τὴν
so-as at-least to a-pyramid such to-reach of-whom for the
δεκάτην τῶν χρημάτων ἰδέσθαι ἐστὶ ἔτι καὶ ἐς τόδε παντὶ
tenth of-the wealth to-see it-is still even to this for-everyone
τῷ βουλομένῳ, οὐδὲν δεῖ μεγάλα οἱ χρήματα ἀναθεῖναι.
the wishing nothing need great to-her wealth to-attribute
ἐπεθύμησε γὰρ Ῥοδῶπις μνημήιον ἑωυτῆς ἐν τῇ Ἑλλάδι
desired for Rhodopis a-memorial of-herself in — Greece

καταλιπέσθαι, ποίημα ποιησαμένη τοῦτο τὸ μὴ τυγχάνοι
to-leave a-work having-made this which not happened
ἄλλῳ ἐξευρημένον καὶ ἀνακείμενον ἐν ἱρῷ, τοῦτο
by-another invented and dedicated in a-temple this
ἀναθεῖναι ἐς Δελφοὺς μνημόσυνον ἑωυτῆς. τῆς ὦν δεκάτης
to-dedicate at Delphi as-a-memorial of-herself of-the then tenth
τῶν χρημάτων ποιησαμένη ὀβελοὺς βουπόρους πολλοὺς
of-the wealth having-made spits ox-spitting many
σιδηρέους, ὅσον ἐνεχώρεε ἡ δεκάτη οἱ, ἀπέπεμπε ἐς
iron as-much-as allowed the tenth to-her she-sent to
Δελφούς· οἳ καὶ νῦν ἔτι συννενέαται ὄπισθε μὲν τοῦ
Delphi which also now still are-piled-up behind indeed the
βωμοῦ τὸν Χῖοι ἀνέθεσαν, ἀντίον δὲ αὐτοῦ τοῦ νηοῦ.
altar which Chians dedicated opposite and itself the shrine
φιλέουσι δέ κως ἐν τῇ Ναυκράτι ἐπαφρόδιτοι γίνεσθαι
are-wont and somehow in — Naucratis charming to-be
αἱ ἑταῖραι. τοῦτο μὲν γὰρ αὕτη, τῆς πέρι λέγεται ὅδε ὁ
the courtesans this indeed for she whom about is-told this the
λόγος, οὕτω δή τι κλεινὴ ἐγένετο ὡς καὶ οἱ πάντες
story so indeed somewhat famous became that even the all
Ἕλληνες Ῥοδώπιος τὸ οὔνομα ἐξέμαθον· τοῦτο δὲ ὕστερον
Greeks of-Rhodopis the name learned-well that and later
ταύτης, τῇ οὔνομα ἦν Ἀρχιδίκη, ἀοίδιμος ἀνὰ τὴν
than-her to-whom name was Archidice sung throughout —
Ἑλλάδα ἐγένετο, ἧσσον δὲ τῆς ἑτέρης περιλεσχήνευτος.
Greece became less and than-the other talked-about
Χάραξος δὲ ὡς λυσάμενος Ῥοδῶπιν ἀπενόστησε ἐς
Charaxus and when having-freed Rhodopis returned to
Μυτιλήνην, ἐν μέλεϊ Σαπφὼ πολλὰ κατεκερτόμησέ μιν.
Mytilene in song Sappho much mocked him

136 Ῥοδώπιος μέν νυν πέρι πέπαυμαι. μετὰ δὲ Μυκερῖνον
Rhodopis indeed then about I-have-stopped after and Mycerinus
γενέσθαι Αἰγύπτου βασιλέα ἔλεγον οἱ ἱρέες Ἄσυχιν, τὸν τὰ
to-have-been of-Egypt king said the priests Asychis who the
πρὸς ἥλιον ἀνίσχοντα ποιῆσαι τῷ Ἡφαίστῳ προπύλαια,
toward sun rising to-have-made — for-Hephaestus gateways
ἐόντα πολλῷ τε κάλλιστα καὶ πολλῷ μέγιστα· ἔχει μὲν
being by-much both most-beautiful and by-much greatest has indeed
γὰρ καὶ τὰ πάντα προπύλαια τύπους τε ἐγγεγλυμμένους
for also the all gateways figures both carved
καὶ ἄλλην ὄψιν οἰκοδομημάτων μυρίην, ἐκεῖνα δὲ καὶ μακρῷ
and other view of-buildings countless those but also by-far
μάλιστα. ἐπὶ τούτου βασιλεύοντος ἔλεγον, ἀμιξίης ἐούσης
most in this-one reigning they-said scarcity being
πολλῆς χρημάτων, γενέσθαι νόμον Αἰγυπτίοισι, ἀποδεικνύντα
great of-money to-have-been a-law for-Egyptians showing
ἐνέχυρον τοῦ πατρὸς τὸν νέκυν οὕτω λαμβάνειν τὸ χρέος·
as-pledge of-the father the corpse so to-get the loan
προστεθῆναι δὲ ἔτι τούτῳ τῷ νόμῳ τόνδε, τὸν διδόντα
to-have-been-added and still to-this the law this the(-one) giving
τὸ χρέος καὶ ἁπάσης κρατέειν τῆς τοῦ λαμβάνοντος
the loan also all to-control of-the of-the receiving(-one)
θήκης, τῷ δὲ ὑποτιθέντι τοῦτο τὸ ἐνέχυρον τήνδε ἐπεῖναι
tomb to-the and putting-up this the pledge this to-be-imposed
ζημίην μὴ βουλομένῳ ἀποδοῦναι τὸ χρέος, μήτε αὐτῷ
penalty not wishing to-give-back the loan neither for-himself
ἐκείνῳ τελευτήσαντι εἶναι ταφῆς κυρῆσαι μήτ' ἐν ἐκείνῳ
that-one having-died to-be of-burial to-obtain neither in that
τῷ πατρωίῳ τάφῳ μήτ' ἐν ἄλλῳ μηδενί, μήτε ἄλλον
the ancestral tomb nor in other any nor other
μηδένα τῶν ἑωυτοῦ ἀπογενόμενον θάψαι. ὑπερβαλέσθαι δὲ
any of-the his-own having-died to-bury to-surpass and

βουλόμενον τοῦτον τὸν βασιλέα τοὺς πρότερον ἑωυτοῦ
wishing this the king the earlier than-himself
βασιλέας γενομένους Αἰγύπτου μνημόσυνον πυραμίδα
kings having-been of-Egypt as-a-memorial a-pyramid
λιπέσθαι ἐκ πλίνθων ποιήσαντα, ἐν τῇ γράμματα ἐν λίθῳ
to-leave of bricks having-made on which letters on stone
ἐγκεκολαμμένα τάδε λέγοντα ἐστί. "Μή με κατονοσθῇς πρὸς
carved this saying are Not me despise beside
τὰς λιθίνας πυραμίδας· προέχω γὰρ αὐτέων τοσοῦτον ὅσον ὁ
the stone pyramids I-excel for them as-much as —
Ζεὺς τῶν ἄλλων θεῶν. κοντῷ γὰρ ὑποτύπτοντες ἐς λίμνην,
Zeus the other gods with-a-pole for striking into a-lake
ὅ τι πρόσσχοιτο τοῦ πηλοῦ τῷ κοντῷ, τοῦτο συλλέγοντες
what ever stuck of-the mud to-the pole this collecting
πλίνθους εἵρυσαν καί με τρόπῳ τοιούτῳ ἐξεποίησαν."
bricks they-drew and me in-way such they-made

XII · SABACOS AND SETHOS

Under Anysis, a blind king, the Ethiopian Sabacos invaded and ruled fifty years, making wrongdoers heap earth by their cities, so that they stand high, Bubastis above all, whose temple of Bubastis, the Greek Artemis, Herodotus describes. Bidden in a dream to cut all the priests in half, Sabacos judged it a lure to sacrilege and, his foretold fifty years being out, withdrew; the blind king returned from his marsh island of ash. Then Sethos, priest of Hephaestus, took the warriors' lands, and when Sanacharib marched on Egypt they refused to fight. Promised help by the god in a dream, Sethos led hucksters and craftsmen to Pelusium, where field mice ate the enemy's quivers, bows, and shield handles. His statue holds a mouse.

Τοῦτον μὲν τοσαῦτα ἀποδέξασθαι. μετὰ δὲ τοῦτον 137
This-one indeed so-much to-have-displayed after and this-one
βασιλεῦσαι ἄνδρα τυφλὸν ἐξ Ἀνύσιος πόλιος, τῷ
to-have-reigned a-man blind from Anysis city to-whom

οὔνομα Ἄνυσιν εἶναι. ἐπὶ τούτου βασιλεύοντος ἐλάσαι
name Anysis to-be in this-one reigning to-have-marched
ἐπ᾽ Αἴγυπτον χειρὶ πολλῇ Αἰθίοπάς τε καὶ Σαβακῶν
against Egypt with-hand great Ethiopians both and Sabacos
τὸν Αἰθιόπων βασιλέα. τὸν μὲν δὴ τυφλὸν τοῦτον οἴχεσθαι
the of-Ethiopians king the indeed then blind this-one to-go-off
φεύγοντα ἐς τὰ ἕλεα, τὸν δὲ Αἰθίοπα βασιλεύειν Αἰγύπτου
fleeing to the marshes the and Ethiopian to-reign of-Egypt
ἐπ᾽ ἔτεα πεντήκοντα, ἐν τοῖσι αὐτὸν τάδε ἀποδέξασθαι·
for years fifty in which him these-things to-have-displayed
ὅκως τῶν τις Αἰγυπτίων ἁμάρτοι τι, κτείνειν μὲν αὐτῶν
whenever of-the any Egyptians did-wrong at-all to-kill indeed of-them
οὐδένα ἐθέλειν, τὸν δὲ κατὰ μέγαθος τοῦ ἀδικήματος
no-one to-wish him and according-to the-size of-the wrong
ἑκάστῳ δικάζειν ἐπιτάσσοντα χώματα χοῦν πρὸς τῇ
each to-judge ordering mounds to-heap-up at the
ἑωυτῶν πόλι, ὅθεν ἕκαστος ἦν τῶν ἀδικεόντων. καὶ οὕτω
their-own city whence each was of-the wrongdoers and thus
ἔτι αἱ πόλιες ἐγένοντο ὑψηλότεραι· τὸ μὲν γὰρ πρῶτον
still the cities became higher the indeed for first
ἐχώσθησαν ὑπὸ τῶν τὰς διώρυχας ὀρυξάντων ἐπὶ
they-were-heaped by the(-men) the canals having-dug in-the-time-of
Σεσώστριος βασιλέος, δεύτερα δὲ ἐπὶ τοῦ Αἰθίοπος καὶ
Sesostris king second and in-the-time-of the Ethiopian and
κάρτα ὑψηλαὶ ἐγένοντο. ὑψηλέων δὲ καὶ ἑτερέων γενομενέων
very high they-became high and also other having-become
ἐν τῇ Αἰγύπτῳ πολίων, ὡς ἐμοὶ δοκέει, μάλιστα ἡ ἐν
in — Egypt cities as to-me seems most the in
Βουβάστι πόλις ἐξεχώσθη, ἐν τῇ καὶ ἱρόν ἐστι Βουβάστιος
Bubastis city was-heaped-up in which also a-temple is of-Bubastis
ἀξιαπηγητότατον· μέζω μὲν γὰρ ἄλλα καὶ πολυδαπανώτερα
most-worth-telling greater indeed for others and more-costly

ἐστὶ ἱρά, ἡδονὴ δὲ ἰδέσθαι οὐδὲν τούτου μᾶλλον. ἡ δὲ
are temples pleasure and to-see none than-this more — and
Βούβαστις κατὰ Ἑλλάδα γλῶσσαν ἐστὶ Ἄρτεμις.
Bubastis in Greek tongue is Artemis
Τὸ δ' ἱρὸν αὐτῆς ὧδε ἔχει. πλὴν τῆς ἐσόδου τὸ ἄλλο 138
The and temple of-her thus is except the entrance the rest
νῆσος ἐστί· ἐκ γὰρ τοῦ Νείλου διώρυχες ἐσέχουσι οὐ
an-island is from for the Nile canals run-in not
συμμίσγουσαι ἀλλήλῃσι, ἀλλ' ἄχρι τῆς ἐσόδου τοῦ ἱροῦ
mingling with-each-other but up-to the entrance of-the temple
ἑκατέρη ἐσέχει, ἡ μὲν τῇ περιρρέουσα ἡ
each runs-in the(-one) indeed on-this-side flowing-round the(-other)
δὲ τῇ, εὖρος ἐοῦσα ἑκατέρη ἑκατὸν ποδῶν, δένδρεσι
and on-that-side in-breadth being each of-hundred feet with-trees
κατάσκιος. τὰ δὲ προπύλαια ὕψος μὲν δέκα ὀργυιέων
shaded the and gateways in-height indeed of-ten fathoms
ἐστί, τύποισι δὲ ἐξαπήχεσι ἐσκευάδαται ἀξίοισι λόγου.
is with-figures and six-cubit they-are-adorned worthy of-mention
ἐὸν δ' ἐν μέσῃ τῇ πόλι τὸ ἱρὸν κατορᾶται πάντοθεν
being and in middle the city the temple is-seen from-all-sides
περιιόντι· ἅτε γὰρ τῆς πόλιος μὲν ἐκκεχωσμένης ὑψοῦ,
to-one-going-round since for the city indeed heaped-up high
τοῦ δ' ἱροῦ οὐ κεκινημένου ὡς ἀρχῆθεν ἐποιήθη,
the and temple not moved as from-the-beginning it-was-made
ἔσοπτον ἐστί. περιθέει δὲ αὐτὸ αἱμασιὴ ἐγγεγλυμμένη
visible-from-above it-is runs-around and it a-wall carved
τύποισι, ἔστι δὲ ἔσωθεν ἄλσος δενδρέων μεγίστων
with-figures there-is and within a-grove of-trees greatest
πεφυτευμένον περὶ νηὸν μέγαν, ἐν τῷ δὴ τὠγαλμα
planted around shrine great in which indeed the-image
ἔνι· εὖρος δὲ καὶ μῆκος τοῦ ἱροῦ πάντῃ σταδίου ἐστί.
is-in breadth and also length of-the temple every-way of-a-stade is

κατὰ μὲν δὴ τὴν ἔσοδον ἐστρωμένη ἐστὶ ὁδὸς λίθου ἐπὶ
by indeed then the entrance paved is a-road of-stone for
σταδίους τρεῖς μάλιστά κῃ, διὰ τῆς ἀγορῆς φέρουσα
stades three about somehow through the market-place leading
ἐς τὸ πρὸς ἠῶ, εὖρος δὲ ὡς τεσσέρων πλέθρων· τῇ
to the toward dawn breadth and about of-four plethra on-this-side
δὲ καὶ τῇ τῆς ὁδοῦ δένδρεα οὐρανομήκεα πέφυκε·
and also on-that-side of-the road trees sky-high grow
φέρει δὲ ἐς Ἑρμέω ἱρόν. τὸ μὲν δὴ ἱρὸν τοῦτο οὕτω ἔχει.
it-leads and to of-Hermes temple the indeed then temple this thus is
139 Τέλος δὲ τῆς ἀπαλλαγῆς τοῦ Αἰθίοπος ὧδε ἔλεγον
End and of-the departure of-the Ethiopian thus they-said
γενέσθαι· ὄψιν ἐν τῷ ὕπνῳ τοιήνδε ἰδόντα αὐτὸν
to-have-happened a-vision in the sleep such having-seen him
οἴχεσθαι φεύγοντα· ἐδόκεε οἱ ἄνδρα ἐπιστάντα
to-go-off fleeing seemed to-him a-man standing-over
συμβουλεύειν τοὺς ἱρέας τοὺς ἐν Αἰγύπτῳ συλλέξαντα
to-advise the priests the in Egypt having-gathered
πάντας μέσους διαταμεῖν. ἰδόντα δὲ τὴν ὄψιν ταύτην
all in-the-middle to-cut-asunder having-seen and the vision this
λέγειν αὐτὸν ὡς πρόφασίν οἱ δοκέοι ταύτην τοὺς θεοὺς
to-say him that a-pretext to-him seemed this the gods
προδεικνύναι, ἵνα ἀσεβήσας περὶ τὰ ἱρὰ κακόν τι
to-show-forth so-that having-sinned about the sacred-things evil some
πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι· οὔκων ποιήσειν
from gods or from men he-might-get not-therefore to-do
ταῦτα, ἀλλὰ γάρ οἱ ἐξεληλυθέναι τὸν χρόνον, ὁκόσον
these-things but for to-him to-have-run-out the time how-long
κεχρῆσθαι ἄρξαντα Αἰγύπτου ἐκχωρήσειν. ἐν γὰρ τῇ
it-was-prophesied having-ruled Egypt to-depart in for —
Αἰθιοπίῃ ἐόντι αὐτῷ τὰ μαντήια, τοῖσι χρέωνται Αἰθίοπες,
Ethiopia being for-him the oracles which use Ethiopians

ἀνεῖλε ὡς δέοι αὐτὸν Αἰγύπτου βασιλεῦσαι ἔτεα
had-declared that it-was-needful him of-Egypt to-reign years
πεντήκοντα. ὡς ὧν ὁ χρόνος οὗτος ἐξήιε καὶ αὐτὸν
fifty when then the time this was-running-out and him
ἡ ὄψις τοῦ ἐνυπνίου ἐπετάρασσε, ἑκὼν ἀπαλλάσσετο ἐκ
the vision of-the dream troubled willingly departed from
τῆς Αἰγύπτου ὁ Σαβακῶς.
— Egypt — Sabacos

Ὡς δ' ἄρα οἴχεσθαι τὸν Αἰθίοπα ἐξ Αἰγύπτου, αὖτις τὸν 140
When and then to-go-off the Ethiopian from Egypt again the
τυφλὸν ἄρχειν ἐκ τῶν ἑλέων ἀπικόμενον, ἔνθα πεντήκοντα
blind(-man) to-rule from the marshes having-come where fifty
ἔτεα νῆσον χώσας σποδῷ τε καὶ γῇ οἴκεε. ὅκως
years an-island having-heaped with-ash both and earth he-dwelt whenever
γάρ οἱ φοιτᾶν σῖτον ἄγοντας Αἰγυπτίων, ὡς ἑκάστοισι
for to-him to-come grain bringing of-Egyptians as to-each
προστετάχθαι, σιγῇ τοῦ Αἰθίοπος, ἐς τὴν δωρεὴν
to-have-been-assigned unknown-to the Ethiopian to the gift
κελεύειν σφέας καὶ σποδὸν κομίζειν. ταύτην τὴν νῆσον
to-bid them also ash to-bring this the island
οὐδεὶς πρότερον ἐδυνάσθη Ἀμυρταίου ἐξευρεῖν, ἀλλὰ ἔτεα
no-one earlier was-able than-Amyrtaeus to-find but years
ἐπὶ πλέω ἢ ἑπτακόσια οὐκ οἷοί τε ἦσαν αὐτὴν ἀνευρεῖν οἱ
for more than seven-hundred not able — were it to-find-out the
πρότεροι γενόμενοι βασιλέες Ἀμυρταίου. οὔνομα δὲ ταύτῃ
earlier having-been kings than-Amyrtaeus name and to-this
τῇ νήσῳ Ἐλβώ, μέγαθος δ' ἐστὶ πάντῃ δέκα σταδίων.
the island Elbo size and is every-way ten stades

Μετὰ δὲ τοῦτον βασιλεῦσαι τὸν ἱρέα τοῦ Ἡφαίστου, τῷ 141
After and this-one to-have-reigned the priest — of-Hephaestus to-whom
οὔνομα εἶναι Σεθῶν· τὸν ἐν ἀλογίῃσι ἔχειν παραχρησάμενον
name to-be Sethos who in disregard to-hold having-slighted

τῶν μαχίμων Αἰγυπτίων ὡς οὐδὲν δεησόμενον αὐτῶν,
the warrior Egyptians as not-at-all going-to-need them
ἄλλα τε δὴ ἄτιμα ποιεῦντα ἐς αὐτούς, καί
other both indeed dishonorable-things doing to them and
σφεας ἀπελέσθαι τὰς ἀρούρας· τοῖσι ἐπὶ τῶν
them to-have-taken-away the fields to-whom in-the-time-of the
προτέρων βασιλέων δεδόσθαι ἐξαιρέτους ἑκάστῳ δυώδεκα
earlier kings to-have-been-given chosen to-each twelve
ἀρούρας. μετὰ δὲ ἐπ' Αἴγυπτον ἐλαύνειν στρατὸν μέγαν
arourae after and against Egypt to-march army great
Σαναχάριβον βασιλέα Ἀραβίων τε καὶ Ἀσσυρίων· οὕκων
Sanacharib king of-Arabians both and Assyrians not-therefore
δὴ ἐθέλειν τοὺς μαχίμους τῶν Αἰγυπτίων βοηθέειν. τὸν
indeed to-wish the warriors of-the Egyptians to-help the
δ' ἱρέα ἐς ἀπορίην ἀπειλημένον ἐσελθόντα ἐς τὸ μέγαρον
and priest into perplexity shut-up having-entered into the inner-shrine
πρὸς τῷγαλμα ἀποδύρεσθαι οἷα κινδυνεύει παθεῖν.
before the-image to-lament what-things he-risks to-suffer
ὀλοφυρόμενον δ' ἄρα μιν ἐπελθεῖν ὕπνον, καί οἱ
lamenting and then him to-have-come-upon sleep and to-him
δόξαι ἐν τῇ ὄψι ἐπιστάντα τὸν θεὸν θαρσύνειν ὡς οὐδὲν
to-seem in the vision standing-over the god to-encourage that nothing
πείσεται ἄχαρι ἀντιάζων τὸν Ἀραβίων στρατόν· αὐτὸς
he-will-suffer unpleasant meeting the of-Arabians army himself
γάρ οἱ πέμψειν τιμωρούς. τούτοισι δή μιν πίσυνον τοῖσι
for to-him to-send avengers these indeed him trusting the
ἐνυπνίοισι, παραλαβόντα Αἰγυπτίων τοὺς βουλομένους οἱ
dreams having-taken of-Egyptians the(-ones) wishing him
ἕπεσθαι, στρατοπεδεύσασθαι ἐν Πηλουσίῳ· ταύτῃ γὰρ εἰσὶ αἱ
to-follow to-encamp at Pelusium here for are the
ἐσβολαί· ἕπεσθαι δέ οἱ τῶν μαχίμων μὲν οὐδένα ἀνδρῶν,
entries to-follow and him of-the warriors indeed none of-men

καπήλους δὲ καὶ χειρώνακτας καὶ ἀγοραίους ἀνθρώπους.
hucksters but and craftsmen and market men
ἐνθαῦτα ἀπικομένοισι τοῖσι ἐναντίοισι αὐτοῖσι ἐπιχυθέντας
there having-come to-the enemies them having-swarmed-over
νυκτὸς μῦς ἀρουραίους κατὰ μὲν φαγεῖν τοὺς φαρετρεῶνας
by-night mice field down indeed to-eat the quivers
αὐτῶν κατὰ δὲ τὰ τόξα, πρὸς δὲ τῶν ἀσπίδων τὰ ὄχανα,
of-them down and the bows besides and of-the shields the handles
ὥστε τῇ ὑστεραίῃ φευγόντων σφέων γυμνῶν πεσεῖν
so-that on-the next-day fleeing them unarmed to-fall
πολλούς. καὶ νῦν οὗτος ὁ βασιλεὺς ἕστηκε ἐν τῷ ἱρῷ τοῦ
many and now this the king stands in the temple —
Ἡφαίστου λίθινος, ἔχων ἐπὶ τῆς χειρὸς μῦν, λέγων διὰ
of-Hephaestus of-stone having on the hand a-mouse saying through
γραμμάτων τάδε· “ Ἐς ἐμέ τις ὁρέων εὐσεβὴς ἔστω.”
letters this To me anyone looking pious let-him-be

XIII · THE GENERATIONS OF KINGS

The priests reckon three hundred and forty-one generations of kings and high priests to the priest of Hephaestus, eleven thousand three hundred and forty years, in which no god took human form, though four times the sun left its course. They showed Hecataeus, who traced his line to a god in the sixteenth generation, wooden statues of three hundred and forty-five high priests, each a piromis son of a piromis, none descended from a god. Before them gods ruled Egypt, the last Horus, son of Osiris. Pan, Heracles, and Dionysus, youngest among the Greek gods, are thousands of years older in Egypt, so the Greeks, Herodotus concludes, learned their names late.

Ἐς μὲν τοσόνδε τοῦ λόγου Αἰγύπτιοί τε καὶ οἱ 142
To indeed so-far of-the account Egyptians both and the
ἱρέες ἔλεγον, ἀποδεικνύντες ἀπὸ τοῦ πρώτου βασιλέος
priests told showing from the first king

ἐς τοῦ Ἡφαίστου τὸν ἱρέα τοῦτον τὸν τελευταῖον
to — of-Hephaestus the priest this the last
βασιλεύσαντα μίαν τε καὶ τεσσεράκοντα καὶ τριηκοσίας
having-reigned one both and forty and three-hundred
γενεὰς ἀνθρώπων γενομένας, καὶ ἐν ταύτῃσι ἀρχιερέας
generations of-men having-been and in these high-priests
καὶ βασιλέας ἑκατέρους τοσούτους γενομένους. καίτοι
and kings each so-many having-been and-yet
τριηκόσιαι μὲν ἀνδρῶν γενεαὶ δυνέαται μύρια ἔτεα·
three-hundred indeed of-men generations amount-to ten-thousand years
γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεα ἐστί· μιῆς δὲ
generations for three of-men hundred years are of-one and
καὶ τεσσεράκοντα ἔτι τῶν ἐπιλοίπων γενεέων, αἳ
also forty still of-the remaining generations which
ἐπῆσαν τῇσι τριηκοσίῃσι, ἐστὶ τεσσεράκοντα καὶ
were-over-and-above the three-hundred are forty and
τριηκόσια καὶ χίλια ἔτεα. οὕτω ἐν μυρίοισί τε ἔτεσι καὶ
three-hundred and thousand years thus in ten-thousand both years and
χιλίοισι καὶ τριηκοσίοισί τε καὶ τεσσεράκοντα ἔλεγον θεὸν
thousand and three-hundred both and forty they-said god
ἀνθρωποειδέα οὐδένα γενέσθαι· οὐ μέντοι οὐδὲ πρότερον
in-human-form no to-have-been not however either earlier
οὐδὲ ὕστερον ἐν τοῖσι ὑπολοίποισι Αἰγύπτου βασιλεῦσι
or later in the remaining of-Egypt kings
γενομένοισι ἔλεγον οὐδὲν τοιοῦτο. ἐν τοίνυν τούτῳ τῷ
having-been they-said anything such in then this the
χρόνῳ τετράκις ἔλεγον ἐξ ἠθέων τὸν ἥλιον ἀνατεῖλαι·
time four-times they-said from its-haunts the sun to-have-risen
ἔνθα τε νῦν καταδύεται, ἐνθεῦτεν δὶς ἐπαντεῖλαι, καὶ ἔνθεν
where both now it-sets from-there twice to-have-risen and whence
νῦν ἀνατέλλει, ἐνθαῦτα δὶς καταδῦναι. καὶ οὐδὲν τῶν
now it-rises there twice to-have-set and nothing of-the(-things)

κατ᾽ Αἴγυπτον ὑπὸ ταῦτα ἑτεροιωθῆναι, οὔτε τὰ ἐκ
in Egypt by these-things to-have-been-altered neither the(-things) from
τῆς γῆς οὔτε τὰ ἐκ τοῦ ποταμοῦ σφι γινόμενα, οὔτε
the earth nor the(-things) from the river for-them coming nor
τὰ ἀμφὶ νούσους οὔτε τὰ κατὰ τοὺς θανάτους.
the(-things) about diseases nor the(-things) concerning the deaths
Πρότερον δὲ Ἑκαταίῳ τῷ λογοποιῷ ἐν Θήβῃσι 143
Earlier and for-Hecataeus the story-writer in Thebes
γενεηλογήσαντί τε ἑωυτὸν καὶ ἀναδήσαντι τὴν πατριὴν ἐς
having-traced-the-lineage both of-himself and having-attached the paternal-line to
ἑκκαιδέκατον θεὸν ἐποίησαν οἱ ἱρέες τοῦ Διὸς οἷόν τι
sixteenth god did the priests — of-Zeus such-as something
καὶ ἐμοὶ οὐ γενεηλογήσαντι ἐμεωυτόν· ἐσαγαγόντες ἐς τὸ
also for-me not having-traced-the-lineage of-myself having-led-in into the
μέγαρον ἔσω ἐὸν μέγα ἐξηρίθμεον δεικνύντες κολοσσοὺς
hall within being great they-counted showing colossi
ξυλίνους τοσούτους ὅσους περ εἶπον· ἀρχιερεὺς γὰρ ἕκαστος
wooden so-many as-many even I-said high-priest for each
αὐτόθι ἱστᾷ ἐπὶ τῆς ἑωυτοῦ ζόης εἰκόνα ἑωυτοῦ· ἀριθμέοντες
there sets-up in the his-own life an-image of-himself counting
ὧν καὶ δεικνύντες οἱ ἱρέες ἐμοὶ ἀπεδείκνυσαν παῖδα πατρὸς
then and showing the priests to-me they-showed son of-father
ἑωυτῶν ἕκαστον ἐόντα, ἐκ τοῦ ἄγχιστα ἀποθανόντος
their each being from of-the nearest having-died
τῆς εἰκόνος διεξιόντες διὰ πασέων, ἕως οὗ ἀπέδεξαν
the image going-through through all until which they-showed
ἁπάσας αὐτάς. Ἑκαταίῳ δὲ γενεηλογήσαντι ἑωυτὸν καὶ
all them to-Hecataeus and having-traced-the-lineage of-himself and
ἀναδήσαντι ἐς ἑκκαιδέκατον θεὸν ἀντεγενεηλόγησαν ἐπὶ
having-attached(-it) to sixteenth god they-traced-a-lineage-in-reply on
τῇ ἀριθμήσι, οὐ δεκόμενοι παρ᾽ αὐτοῦ ἀπὸ θεοῦ γενέσθαι
the counting not accepting from him from a-god to-have-been-born

ἄνθρωπον· ἀντεγενεηλόγησαν δὲ ὧδε, φάμενοι ἕκαστον
a-man they-traced-a-lineage-in-reply and thus saying each
τῶν κολοσσῶν πίρωμιν ἐκ πιρώμιος γεγονέναι, ἐς ὃ
of-the colossi piromis from piromis to-have-been-born up-to which
τοὺς πέντε καὶ τεσσεράκοντα καὶ τριηκοσίους ἀπέδεξαν
the five and forty and three-hundred they-showed
κολοσσούς, καὶ οὔτε ἐς θεὸν οὔτε ἐς ἥρωα ἀνέδησαν αὐτούς.
colossi and neither to god nor to hero they-attached them
πίρωμις δὲ ἐστὶ κατὰ Ἑλλάδα γλῶσσαν καλὸς κἀγαθός.
piromis and is in Greek tongue noble and-good
144 Ἤδη ὦν τῶν αἱ εἰκόνες ἦσαν, τοιούτους ἀπεδείκνυσαν
Already then of-whom the images were such they-showed
σφέας πάντας ἐόντας, θεῶν δὲ πολλὸν ἀπαλλαγμένους.
them all being from-gods and far removed
τὸ δὲ πρότερον τῶν ἀνδρῶν τούτων θεοὺς εἶναι τοὺς ἐν
the and before the men these gods to-be the in
Αἰγύπτῳ ἄρχοντας, οὐκ ἐόντας ἅμα τοῖσι ἀνθρώποισι,
Egypt rulers not being together-with the men
καὶ τούτων αἰεὶ ἕνα τὸν κρατέοντα εἶναι· ὕστατον
and of-these always one the(-one) ruling to-be last
δὲ αὐτῆς βασιλεῦσαι Ὧρον τὸν Ὀσίριος παῖδα, τὸν
and of-it to-have-reigned Horus the of-Osiris son whom
Ἀπόλλωνα Ἕλληνες ὀνομάζουσι· τοῦτον καταπαύσαντα
Apollo Greeks name this-one having-deposed
Τυφῶνα βασιλεῦσαι ὕστατον Αἰγύπτου. Ὄσιρις δὲ ἐστὶ
Typhon to-have-reigned last of-Egypt Osiris and is
Διόνυσος κατὰ Ἑλλάδα γλῶσσαν.
Dionysus in Greek tongue
145 Ἐν Ἕλλησι μέν νυν νεώτατοι τῶν θεῶν νομίζονται εἶναι
Among Greeks indeed then youngest of-the gods are-thought to-be
Ἡρακλέης τε καὶ Διόνυσος καὶ Πάν, παρ' Αἰγυπτίοισι
Heracles both and Dionysus and Pan among Egyptians

δὲ Πὰν μὲν ἀρχαιότατος καὶ τῶν ὀκτὼ τῶν πρώτων
but Pan indeed most-ancient and of-the eight the first
λεγομένων θεῶν, Ἡρακλέης δὲ τῶν δευτέρων τῶν δυώδεκα
called gods Heracles and of-the second the twelve
λεγομένων εἶναι, Διόνυσος δὲ τῶν τρίτων, οἳ ἐκ τῶν
called to-be Dionysus and of-the third who from the
δυώδεκα θεῶν ἐγένοντο. Ἡρακλέι μὲν δὴ ὅσα αὐτοὶ
twelve gods were-born for-Heracles indeed then how-many themselves
Αἰγύπτιοι φασὶ εἶναι ἔτεα ἐς Ἄμασιν βασιλέα, δεδήλωταί
Egyptians say to-be years to Amasis king has-been-shown
μοι πρόσθε· Πανὶ δὲ ἔτι τούτων πλέονα λέγεται εἶναι,
by-me before for-Pan and still than-these more it-is-said to-be
Διονύσῳ δ' ἐλάχιστα τούτων, καὶ τούτῳ πεντακισχίλια
for-Dionysus and fewest of-these and for-this-one five-thousand
καὶ μύρια λογίζονται εἶναι ἐς Ἄμασιν βασιλέα. καὶ
and ten-thousand they-reckon to-be to Amasis king and
ταῦτα Αἰγύπτιοι ἀτρεκέως φασὶ ἐπίστασθαι, αἰεί τε
these-things Egyptians accurately say to-know always both
λογιζόμενοι καὶ αἰεὶ ἀπογραφόμενοι τὰ ἔτεα. Διονύσῳ μέν
reckoning and always writing-down the years for-Dionysus indeed
νυν τῷ ἐκ Σεμέλης τῆς Κάδμου λεγομένῳ γενέσθαι
then the from Semele the of-Cadmus said to-have-been-born
κατὰ ἑξακόσια ἔτεα καὶ χίλια μάλιστα ἐστὶ ἐς ἐμέ,
about six-hundred years and thousand about is to me
Ἡρακλέι δὲ τῷ Ἀλκμήνης κατὰ εἰνακόσια ἔτεα· Πανὶ δὲ
for-Heracles and the of-Alcmene about nine-hundred years for-Pan and
τῷ ἐκ Πηνελόπης (ἐκ ταύτης γὰρ καὶ Ἑρμέῳ λέγεται
the from Penelope from her for also of-Hermes is-said
γενέσθαι ὑπὸ Ἑλλήνων ὁ Πάν) ἐλάσσω ἔτεα ἐστὶ
to-have-been-born by Greeks — Pan fewer years are
τῶν Τρωικῶν, κατὰ ὀκτακόσια μάλιστα ἐς ἐμέ.
than-the Trojan(-war) about eight-hundred about to me

146 Τούτων ὦν ἀμφοτέρων πάρεστι χρᾶσθαι τοῖσί τις
Of-these then both it-is-possible to-use whichever anyone
πείσεται λεγομένοισι μᾶλλον· ἐμοὶ δ᾽ ὦν ἡ περὶ αὐτῶν
will-believe told more by-me and then the about them
γνώμη ἀποδέδεκται. εἰ μὲν γὰρ φανεροί τε ἐγένοντο καὶ
opinion has-been-declared if indeed for visible both they-became and
κατεγήρασαν καὶ οὗτοι ἐν τῇ Ἑλλάδι, κατά περ Ἡρακλέης
grew-old also these in — Greece just as Heracles
ὁ ἐξ Ἀμφιτρύωνος γενόμενος, καὶ δὴ καὶ Διόνυσος ὁ
the from Amphitryon born and indeed also Dionysus the
ἐκ Σεμέλης καὶ Πὰν ὁ ἐκ Πηνελόπης γενόμενος, ἔφη
from Semele and Pan the from Penelope born would-say
ἄν τις καὶ τούτους ἄλλους ἄνδρας γενομένους ἔχειν τὰ
— one also these other men having-been to-have the
ἐκείνων οὐνόματα τῶν προγεγονότων θεῶν. νῦν δὲ Διόνυσόν
of-those names of-the earlier-born gods now but Dionysus
τε λέγουσι οἱ Ἕλληνες ὡς αὐτίκα γενόμενον ἐς τὸν μηρὸν
both say the Greeks that at-once born into the thigh
ἐνερράψατο Ζεὺς καὶ ἤνεικε ἐς Νύσαν τὴν ὑπὲρ Αἰγύπτου
sewed Zeus and carried to Nysa the beyond Egypt
ἐοῦσαν ἐν τῇ Αἰθιοπίῃ, καὶ Πανός γε πέρι οὐκ ἔχουσι
being in — Ethiopia and Pan at-least about not they-have
εἰπεῖν ὅκῃ ἐτράπετο γενόμενος. δῆλά μοι ὦν γέγονε ὅτι
to-say where he-turned having-been-born clear to-me then has-become that
ὕστερον ἐπύθοντο οἱ Ἕλληνες τούτων τὰ οὐνόματα ἢ
later learned the Greeks of-these the names than
τὰ τῶν ἄλλων θεῶν· ἀπ᾽ οὗ δὲ ἐπύθοντο χρόνου,
the(-names) of-the other gods from which and they-learned time
ἀπὸ τούτου γενεηλογέουσι αὐτῶν τὴν γένεσιν.
from this they-trace-the-genealogy of-them the birth

After the reign of the priest of Hephaestus the Egyptians set up twelve kings, who were told by an oracle that whichever of them poured a libation from a bronze bowl would rule all Egypt. Together they built the Labyrinth above Lake Moeris, greater than all Greek works, whose upper chambers Herodotus walked through; the lake itself was dug by hand. At a festival Psammetichus, given no golden bowl, poured from his bronze helmet. Driven into the marshes, he was promised vengeance by bronze men from the sea, and with Ionian and Carian raiders in bronze armor overthrew the eleven. He settled the Greeks in the Camps and besieged Azotus twenty-nine years; Herodotus describes Leto's oracle at Buto and the floating island of Chemmis.

Ταῦτα μέν νυν αὐτοὶ Αἰγύπτιοι λέγουσι· ὅσα δὲ οἵ τε 147
These-things indeed then themselves Egyptians say what and the both
ἄλλοι ἄνθρωποι καὶ Αἰγύπτιοι λέγουσι ὁμολογέοντες τοῖσι
other men and Egyptians say agreeing with-the
ἄλλοισι κατὰ ταύτην τὴν χώρην γενέσθαι, ταῦτ' ἤδη
others in this the land to-have-happened these-things now
φράσω· προσέσται δέ τι αὐτοῖσι καὶ τῆς ἐμῆς ὄψιος.
I-shall-tell will-be-added and something to-them also of-the my seeing
Ἐλευθερωθέντες Αἰγύπτιοι μετὰ τὸν ἱρέα τοῦ Ἡφαίστου
Having-been-freed Egyptians after the priest — of-Hephaestus
βασιλεύσαντα, οὐδένα γὰρ χρόνον οἷοί τε ἦσαν ἄνευ βασιλέος
having-reigned no for time able — were without a-king
διαιτᾶσθαι, ἐστήσαντο δυώδεκα βασιλέας, δυώδεκα μοίρας
to-live set-up twelve kings twelve parts
δασάμενοι Αἴγυπτον πᾶσαν. οὗτοι ἐπιγαμίας ποιησάμενοι
having-divided Egypt all these intermarriages having-made
ἐβασίλευον νόμοισι τοῖσιδε χρεώμενοι, μήτε καταιρέειν
reigned with-laws these using neither to-overthrow
ἀλλήλους μήτε πλέον τι δίζησθαι ἔχειν τὸν ἕτερον τοῦ
each-other nor more anything to-seek to-have the one than-the

ἑτέρου, εἶναί τε φίλους τὰ μάλιστα. τῶνδε δὲ εἵνεκα
other to-be and friends the most of-these and for-the-sake
τοὺς νόμους τούτους ἐποιέοντο, ἰσχυρῶς περιστέλλοντες·
the laws these they-made strongly guarding
ἐκέχρηστό σφι κατ᾽ ἀρχὰς αὐτίκα ἐνισταμένοισι ἐς
it-had-been-prophesied to-them at beginnings at-once entering into
τὰς τυραννίδας τὸν χαλκέῃ φιάλῃ σπείσαντα αὐτῶν
the tyrannies the(-one) with-bronze bowl having-poured-libation of-them
ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τοῦτον ἁπάσης βασιλεύσειν
in the temple — of-Hephaestus this-one all to-reign-over
Αἰγύπτου· ἐς γὰρ δὴ τὰ πάντα ἱρὰ συνελέγοντο.
Egypt to for indeed the all temples they-assembled
148 Καὶ δή σφι μνημόσυνα ἔδοξε λιπέσθαι κοινῇ,
And indeed to-them memorials it-seemed-good to-leave in-common
δόξαν δέ σφι ἐποιήσαντο λαβύρινθον, ὀλίγον ὑπὲρ
it-having-seemed-good and to-them they-made a-labyrinth a-little above
τῆς λίμνης τῆς Μοίριος κατὰ Κροκοδείλων καλεομένην
the lake the of-Moeris near Crocodiles called
πόλιν μάλιστά κῃ κείμενον· τὸν ἐγὼ ἤδη εἶδον λόγου
city about somehow lying which I already saw than-words
μέζω. εἰ γάρ τις τὰ ἐξ Ἑλλήνων τείχεά τε καὶ ἔργων
greater if for one the from Greeks walls both and of-works
ἀπόδεξιν συλλογίσαιτο, ἐλάσσονος πόνου τε ἂν καὶ δαπάνης
display should-reckon-up of-less labor both — and expense
φανείη ἐόντα τοῦ λαβυρίνθου τούτου. καίτοι ἀξιόλογός
would-appear being than-the labyrinth this and-yet notable
γε καὶ ὁ ἐν Ἐφέσῳ ἐστὶ νηὸς καὶ ὁ ἐν Σάμῳ. ἦσαν
at-least also the in Ephesus is shrine and the in Samos were
μέν νυν καὶ αἱ πυραμίδες λόγου μέζονες, καὶ πολλῶν
indeed then also the pyramids than-words greater and of-many
ἑκάστη αὐτέων Ἑλληνικῶν ἔργων καὶ μεγάλων ἀνταξίη,
each of-them Greek works and great equal-in-worth

ὁ δὲ δὴ λαβύρινθος καὶ τὰς πυραμίδας ὑπερβάλλει· τοῦ
the and indeed labyrinth even the pyramids surpasses of-which
δυώδεκα μὲν εἰσὶ αὐλαὶ κατάστεγοι, ἀντίπυλοι ἀλλήλῃσι,
twelve indeed are courts roofed with-gates-opposite each-other
ἓξ μὲν πρὸς βορέω ἓξ δὲ πρὸς νότον τετραμμέναι,
six indeed toward north six and toward south turned
συνεχέες· τοῖχος δὲ ἔξωθεν ὁ αὐτός σφεας περιέργει.
continuous a-wall and from-outside the same them encloses
οἰκήματα δ᾽ ἔνεστι διπλᾶ, τὰ μὲν ὑπόγαια τὰ δὲ μετέωρα
chambers and are-in double the indeed underground the and raised-up
ἐπ᾽ ἐκείνοισι, τρισχίλια ἀριθμόν, πεντακοσίων καὶ χιλίων
on those three-thousand in-number of-five-hundred and thousand
ἑκάτερα. τὰ μέν νυν μετέωρα τῶν οἰκημάτων αὐτοί τε
each the indeed then raised-up of-the chambers ourselves both
ὡρῶμεν διεξιόντες καὶ αὐτοὶ θεησάμενοι λέγομεν, τὰ δὲ
we-saw going-through and ourselves having-viewed we-speak the and
αὐτῶν ὑπόγαια λόγοισι ἐπυνθανόμεθα· οἱ γὰρ ἐπεστεῶτες
of-them underground by-accounts we-learned the for set-over
τῶν Αἰγυπτίων δεικνύναι αὐτὰ οὐδαμῶς ἤθελον, φάμενοι
of-the Egyptians to-show them in-no-way were-willing saying
θήκας αὐτόθι εἶναι τῶν τε ἀρχὴν τὸν λαβύρινθον τοῦτον
tombs there to-be of-the both at-first the labyrinth this
οἰκοδομησαμένων βασιλέων καὶ τῶν ἱρῶν κροκοδείλων.
having-built kings and of-the sacred crocodiles
οὕτω τῶν μὲν κάτω πέρι οἰκημάτων ἀκοῇ παραλαβόντες
thus of-the indeed below about chambers by-hearing having-received
λέγομεν, τὰ δὲ ἄνω μέζονα ἀνθρωπηίων ἔργων αὐτοὶ
we-speak the and upper greater than-human works ourselves
ὡρῶμεν· αἵ τε γὰρ διέξοδοι διὰ τῶν στεγέων καὶ οἱ
we-saw the both for passages through the rooms and the
ἑλιγμοὶ διὰ τῶν αὐλέων ἐόντες ποικιλώτατοι θῶμα μυρίον
windings through the courts being most-intricate wonder countless

παρείχοντο ἐξ αὐλῆς τε ἐς τὰ οἰκήματα διεξιοῦσι
provided from court both to the chambers to-those-going-through
καὶ ἐκ τῶν οἰκημάτων ἐς παστάδας, ἐς στέγας τε
and from the chambers into colonnades into rooms both
ἄλλας ἐκ τῶν παστάδων καὶ ἐς αὐλὰς ἄλλας ἐκ τῶν
other from the colonnades and into courts other from the
οἰκημάτων. ὀροφὴ δὲ πάντων τούτων λιθίνη κατά περ
chambers roof and of-all these of-stone as indeed
οἱ τοῖχοι, οἱ δὲ τοῖχοι τύπων ἐγγεγλυμμένων πλέοι,
the walls the and walls with-figures carved full
αὐλὴ δὲ ἑκάστη περίστυλος λίθου λευκοῦ ἁρμοσμένου
court and each surrounded-by-columns of-stone white fitted
τὰ μάλιστα. τῆς δὲ γωνίης τελευτώντος τοῦ λαβυρίνθου
the most of-the and corner ending the labyrinth
ἔχεται πυραμὶς τεσσερακοντόργυιος, ἐν τῇ ζῷα μεγάλα
adjoins a-pyramid of-forty-fathoms in which figures great
ἐγγέγλυπται· ὁδὸς δ' ἐς αὐτὴν ὑπὸ γῆν πεποίηται.
are-carved a-way and to it under ground has-been-made
149 Τοῦ δὲ λαβυρίνθου τούτου ἐόντος τοιούτου θῶμα ἔτι
The and labyrinth this being such a-wonder still
μέζον παρέχεται ἡ Μοίριος καλεομένη λίμνη, παρ' ἣν ὁ
greater presents the of-Moeris called lake along which the
λαβύρινθος οὗτος οἰκοδόμηται· τῆς τὸ περίμετρον τῆς
labyrinth this is-built of-which the measure of-the
περιόδου εἰσὶ στάδιοι ἑξακόσιοι καὶ τρισχίλιοι, σχοίνων
circuit are stades six-hundred and three-thousand of-schoeni
ἑξήκοντα ἐόντων, ἴσοι καὶ αὐτῆς Αἰγύπτου τὸ παρὰ
sixty being equal also of-itself of-Egypt the along
θάλασσαν. κεῖται δὲ μακρὴ ἡ λίμνη πρὸς βορέην τε
sea lies and long the lake toward north both
καὶ νότον, ἐοῦσα βάθος, τῇ βαθυτάτῃ αὐτὴ ἑωυτῆς,
and south being in-depth where deepest itself of-itself

πεντηκοντόργυιος. ὅτι δὲ χειροποίητος ἐστὶ καὶ ὀρυκτή,
fifty-fathoms that and handmade it-is and dug
αὐτὴ δηλοῖ· ἐν γὰρ μέσῃ τῇ λίμνῃ μάλιστά κῃ ἑστᾶσι
itself shows in for middle the lake about somehow stand
δύο πυραμίδες, τοῦ ὕδατος ὑπερέχουσαι πεντήκοντα ὀργυιὰς
two pyramids the water rising-above fifty fathoms
ἑκατέρη, καὶ τὸ κατ᾽ ὕδατος οἰκοδόμηται ἕτερον τοσοῦτον,
each and the under water is-built other as-much
καὶ ἐπ᾽ ἀμφοτέρῃσι ἕπεστι κολοσσὸς λίθινος κατήμενος ἐν
and on both is-on a-colossus of-stone sitting on
θρόνῳ. οὕτω αἱ μὲν πυραμίδες εἰσὶ ἑκατὸν ὀργυιέων, αἱ
a-throne thus the indeed pyramids are of-a-hundred fathoms the
δ᾽ ἑκατὸν ὀργυιαὶ δίκαιαι εἰσὶ στάδιον ἑξάπλεθρον, ἑξαπέδου
and hundred fathoms just are a-stade of-six-plethra of-six-feet
τε τῆς ὀργυιῆς μετρεομένης καὶ τετραπήχεος, τῶν ποδῶν
both the fathom being-measured and of-four-cubits the feet
μὲν τετραπαλαίστων ἐόντων, τοῦ δὲ πήχεος ἑξαπαλαίστου.
indeed of-four-palms being the and cubit of-six-palms
τὸ δὲ ὕδωρ τὸ ἐν τῇ λίμνῃ αὐθιγενὲς μὲν οὐκ ἔστι (ἄνυδρος
the and water the in the lake native indeed not is waterless
γὰρ δὴ δεινῶς ἐστι ἡ ταύτῃ), ἐκ τοῦ Νείλου δὲ κατὰ
for indeed terribly is the(-land) there from the Nile and through
διώρυχα ἐσῆκται, καὶ ἓξ μὲν μῆνας ἔσω ῥέει ἐς τὴν
a-canal it-has-been-brought-in and six indeed months inward it-flows into the
λίμνην, ἓξ δὲ μῆνας ἔξω ἐς τὸν Νεῖλον αὖτις· καὶ ἐπεὰν
lake six and months outward into the Nile again and when
μὲν ἐκρέῃ ἔξω, ἢ δὲ τότε τοὺς ἓξ μῆνας ἐς τὸ βασιλήιον
indeed it-flows-out out it and then the six months to the royal-treasury
καταβάλλει ἐπ᾽ ἡμέρην ἑκάστην τάλαντον ἀργυρίου ἐκ τῶν
pays for day each a-talent of-silver from the
ἰχθύων, ἐπεὰν δὲ ἐσίῃ τὸ ὕδωρ ἐς αὐτήν, εἴκοσι μνέας.
fish when and comes-in the water to it twenty minae

150 Ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὡς ἐς τὴν Σύρτιν τὴν ἐς
Said and the natives also that into the Syrtis the in
Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν, τετραμμένη τὸ
Libya issues the lake this under ground turned the
πρὸς ἑσπέρην ἐς τὴν μεσόγαιαν παρὰ τὸ ὄρος τὸ ὑπὲρ
toward west into the inland along the mountain the above
Μέμφιος. ἐπείτε δὲ τοῦ ὀρύγματος τούτου οὐκ ὥρων τὸν
Memphis when and of-the digging this not I-saw the
χοῦν οὐδαμοῦ ἐόντα, ἐπιμελὲς γὰρ δή μοι ἦν, εἰρόμην
earth anywhere being a-concern for indeed to-me it-was I-asked
τοὺς ἄγχιστα οἰκέοντας τῆς λίμνης ὅκου εἴη ὁ χοῦς ὁ
the nearest dwelling the lake where was the earth the
ἐξορυχθείς. οἳ δὲ ἔφρασάν μοι ἵνα ἐξεφορήθη, καὶ εὐπετέως
dug-out they and told me where it-was-carried-off and easily
ἔπειθον· ᾔδεα γὰρ λόγῳ καὶ ἐν Νίνῳ τῇ Ἀσσυρίων πόλι
persuaded(-me) I-knew for by-report also in Ninus the of-Assyrians city
γενόμενον ἕτερον τοιοῦτον. τὰ γὰρ Σαρδαναπάλλου τοῦ
having-happened another such the for of-Sardanapallus the
Νίνου βασιλέος ἐόντα μεγάλα χρήματα καὶ φυλασσόμενα
of-Ninus king being great goods and guarded
ἐν θησαυροῖσι καταγαίοισι ἐπενόησαν κλῶπες ἐκφορῆσαι.
in treasuries underground planned thieves to-carry-off
ἐκ δὴ ὧν τῶν σφετέρων οἰκίων ἀρξάμενοι οἱ κλῶπες
from indeed then the their-own houses beginning the thieves
ὑπὸ γῆν σταθμεόμενοι ἐς τὰ βασιλήια οἰκία ὤρυσσον,
under ground measuring to the royal houses dug
τὸν δὲ χοῦν τὸν ἐκφορεόμενον ἐκ τοῦ ὀρύγματος, ὅκως
the and earth the carried-out from the digging whenever
γένοιτο νύξ, ἐς τὸν Τίγρην ποταμὸν παραρρέοντα τὴν
came night into the Tigris river flowing-past —
Νίνον ἐξεφόρεον, ἐς ὃ κατεργάσαντο ὅ τι ἐβούλοντο.
Ninus they-carried-out up-to which they-accomplished what ever they-wished

τοιοῦτον ἕτερον ἤκουσα καὶ κατὰ τὸ τῆς ἐν Αἰγύπτῳ
such another I-heard also with-regard-to the of-the in Egypt
λίμνης ὄρυγμα γενέσθαι, πλὴν οὐ νυκτὸς ἀλλὰ μετ᾽ ἡμέρην
lake digging to-have-happened except not by-night but by day
ποιεύμενον· ὀρύσσοντας γὰρ τὸν χοῦν τοὺς Αἰγυπτίους ἐς
being-done digging for the earth the Egyptians into
τὸν Νεῖλον φορέειν· ὃ δὲ ὑπολαμβάνων ἔμελλε διαχέειν.
the Nile to-carry it and receiving was-going to-disperse(-it)
ἡ μέν νυν λίμνη αὕτη οὕτω λέγεται ὀρυχθῆναι·
the indeed then lake this thus is-said to-have-been-dug
Τῶν δὲ δυώδεκα βασιλέων δικαιοσύνῃ χρεωμένων, ἀνὰ 151
The and twelve kings justice using in
χρόνον ὡς ἔθυσαν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τῇ
time when they-sacrificed in the temple — of-Hephaestus on-the
ὑστάτῃ τῆς ὁρτῆς, μελλόντων κατασπείσειν, ὁ ἀρχιερεὺς
last of-the festival being-about to-pour-libation the high-priest
ἐξήνεικέ σφι φιάλας χρυσέας, τῇσί περ ἐώθεσαν
brought-out to-them bowls golden with-which even they-were-accustomed
σπένδειν, ἁμαρτὼν τοῦ ἀριθμοῦ, ἔνδεκα δυώδεκα ἐοῦσι.
to-pour-libation having-missed the number eleven to-twelve being
ἐνθαῦτα ὡς οὐκ εἶχε φιάλην ὁ ἔσχατος ἑστεὼς αὐτῶν
there as not had a-bowl the last standing of-them
Ψαμμήτιχος, περιελόμενος τὴν κυνέην ἐοῦσαν χαλκέην
Psammetichus having-taken-off the helmet being bronze
ὑπέσχε τε καὶ ἔσπενδε. κυνέας δὲ καὶ οἱ ἄλλοι ἅπαντες
held-it-out both and poured-libation helmets and also the others all
ἐφόρεόν τε βασιλέες καὶ ἐτύγχανον τότε ἔχοντες.
wore both kings and happened then having(-them)
Ψαμμήτιχος μέν νυν οὐδενὶ δολερῷ νόῳ χρεώμενος ὑπέσχε
Psammetichus indeed then no crafty mind using held-out
τὴν κυνέην· οἱ δὲ ἐν φρενὶ λαβόντες τό τε ποιηθὲν
the helmet they but in mind having-taken the(-thing) both done

ἐκ Ψαμμητίχου καὶ τὸ χρηστήριον, ὅτι ἐκέχρηστό σφι
by Psammetichus and the oracle that had-been-prophesied to-them
τὸν χαλκέῃ σπείσαντα αὐτῶν φιάλῃ τοῦτον βασιλέα
the(-one) with-bronze having-poured-libation of-them bowl this-one king
ἔσεσθαι μοῦνον Αἰγύπτου, ἀναμνησθέντες τοῦ χρησμοῦ
to-be alone of-Egypt having-recalled the oracle
κτεῖναι μὲν οὐκ ἐδικαίωσαν Ψαμμήτιχον, ὡς ἀνεύρισκον
to-kill indeed not they-thought-right Psammetichus as they-found
βασανίζοντες ἐξ οὐδεμιῆς προνοίης αὐτὸν ποιήσαντα, ἐς
examining from no forethought him having-done(-it) into
δὲ τὰ ἕλεα ἔδοξέ σφι διῶξαι ψιλώσαντας τὰ
but the marshes it-seemed-good to-them to-drive(-him) having-stripped(-him) the
πλεῖστα τῆς δυνάμιος, ἐκ δὲ τῶν ἑλέων ὁρμώμενον μὴ
most of-the power from and the marshes setting-out not
ἐπιμίσγεσθαι τῇ ἄλλῃ Αἰγύπτῳ.
to-have-dealings with-the other Egypt

152 Τὸν δὲ Ψαμμήτιχον τοῦτον πρότερον φεύγοντα τὸν
The and Psammetichus this earlier fleeing the
Αἰθίοπα Σαβακῶν, ὅς οἱ τὸν πατέρα Νεκῶν ἀπέκτεινε,
Ethiopian Sabacos who of-him the father Necos killed
τοῦτον φεύγοντα τότε ἐς Συρίην, ὡς ἀπαλλάχθη ἐκ τῆς
this-one fleeing then to Syria when departed from the
ὄψιος τοῦ ὀνείρου ὁ Αἰθίοψ, κατήγαγον Αἰγυπτίων οὗτοι
vision of-the dream the Ethiopian brought-back of-Egyptians these
οἳ ἐκ νομοῦ τοῦ Σαΐτεω εἰσί. μετὰ δὲ βασιλεύοντα τὸ
who from district the Saite are after and reigning the
δεύτερον πρὸς τῶν ἕνδεκα βασιλέων καταλαμβάνει μιν
second(-time) by the eleven kings it-befalls him
διὰ τὴν κυνέην φεύγειν ἐς τὰ ἕλεα. ἐπιστάμενος ὢν
because-of the helmet to-flee to the marshes knowing then
ὡς περιυβρισμένος εἴη πρὸς αὐτῶν, ἐπενόεε τίσασθαι
that outraged he-had-been by them he-planned to-punish

τοὺς διώξαντας. πέμψαντι δέ οἱ ἐς Βουτοῦν πόλιν
the having-driven(-him) having-sent and to-him to Buto city
ἐς τὸ χρηστήριον τῆς Λητοῦς, ἔνθα δὴ Αἰγυπτίοισι
to the oracle — of-Leto where indeed for-Egyptians
ἐστὶ μαντήιον ἀψευδέστατον, ἦλθε χρησμὸς ὡς τίσις
is an-oracle most-truthful came an-oracle that vengeance
ἥξει ἀπὸ θαλάσσης χαλκέων ἀνδρῶν ἐπιφανέντων. καὶ
will-come from sea bronze men having-appeared and
τῷ μὲν δὴ ἀπιστίη μεγάλη ὑπεκέχυτο χαλκέους οἱ
to-him indeed then disbelief great came-over bronze for-him
ἄνδρας ἥξειν ἐπικούρους. χρόνου δὲ οὐ πολλοῦ διελθόντος
men to-come as-helpers time and not much having-passed
ἀναγκαίη κατέλαβε Ἴωνάς τε καὶ Κᾶρας ἄνδρας κατὰ
necessity overtook Ionians both and Carians men for
ληίην ἐκπλώσαντας ἀπενειχθῆναι ἐς Αἴγυπτον, ἐκβάντας
plunder having-sailed-out to-be-carried-off to Egypt having-landed
δὲ ἐς γῆν καὶ ὁπλισθέντας χαλκῷ ἀγγέλλει τῶν τις
and on land and armed in-bronze reports of-the a-certain
Αἰγυπτίων ἐς τὰ ἕλεα ἀπικόμενος τῷ Ψαμμητίχῳ, ὡς οὐκ
Egyptians to the marshes having-come — to-Psammetichus as not
ἰδὼν πρότερον χαλκῷ ἄνδρας ὁπλισθέντας, ὡς χάλκεοι
having-seen before in-bronze men armed that bronze
ἄνδρες ἀπιγμένοι ἀπὸ θαλάσσης λεηλατεῦσι τὸ πεδίον. ὃ δὲ
men having-come from sea plunder the plain he and
μαθὼν τὸ χρηστήριον ἐπιτελεύμενον φίλα τε τοῖσι Ἴωσι
having-learned the oracle being-fulfilled friendly both with-the Ionians
καὶ Καρσὶ ποιέεται καί σφεας μεγάλα ὑπισχνεύμενος
and Carians makes(-himself) and them great-things promising
πείθει μετ᾽ ἑωυτοῦ γενέσθαι. ὡς δὲ ἔπεισε, οὕτω
persuades with himself to-be when and he-persuaded(-them) thus

ἅμα τοῖσι τὰ ἑωυτοῦ βουλομένοισι Αἰγυπτίοισι
together-with the the(-things) his-own wishing Egyptians
καὶ τοῖσι ἐπικούροισι καταιρέει τοὺς βασιλέας.
and the helpers he-overthrows the kings

153 Κρατήσας δὲ Αἰγύπτου πάσης ὁ Ψαμμήτιχος ἐποίησε
Having-mastered and of-Egypt all — Psammetichus made
τῷ Ἡφαίστῳ προπύλαια ἐν Μέμφι τὰ πρὸς νότον ἄνεμον
— for-Hephaestus gateways in Memphis the toward south wind
τετραμμένα, αὐλήν τε τῷ Ἄπι, ἐν τῇ τρέφεται ἐπεὰν
turned a-court and — for-Apis in which it-is-fed whenever
φανῇ ὁ Ἆπις, οἰκοδόμησε ἐναντίον τῶν προπυλαίων,
appears — Apis he-built opposite the gateways
πᾶσάν τε περίστυλον ἐοῦσαν καὶ τύπων πλέην· ἀντὶ
all both surrounded-by-columns being and of-figures full instead-of
δὲ κιόνων ὑπεστᾶσι κολοσσοὶ δυωδεκαπήχεες τῇ αὐλῇ.
and columns stand-under colossi twelve-cubit for-the court
ὁ δὲ Ἆπις κατὰ τὴν Ἑλλήνων γλῶσσαν ἐστὶ Ἔπαφος.
the and Apis in the of-Greeks tongue is Epaphus

154 Τοῖσι δὲ Ἴωσι καὶ τοῖσι Καρσὶ τοῖσι συγκατεργασαμένοισι
To-the and Ionians and the Carians the having-helped
αὐτῷ ὁ Ψαμμήτιχος δίδωσι χώρους ἐνοικῆσαι ἀντίους
him — Psammetichus gives places to-dwell-in opposite
ἀλλήλων, τοῦ Νείλου τὸ μέσον ἔχοντος, τοῖσι οὐνόματα
each-other the Nile the middle having to-which names
ἐτέθη Στρατόπεδα· τούτους τε δή σφι τοὺς χώρους
were-given Camps these both indeed to-them the places
δίδωσι καὶ τὰ ἄλλα τὰ ὑπέσχετο πάντα ἀπέδωκε. καὶ
he-gives and the other(-things) which he-promised all he-paid and
δὴ καὶ παῖδας παρέβαλε αὐτοῖσι Αἰγυπτίους τὴν Ἑλλάδα
indeed also boys he-entrusted to-them Egyptian the Greek
γλῶσσαν ἐκδιδάσκεσθαι. ἀπὸ δὲ τούτων ἐκμαθόντων τὴν
tongue to-be-taught from and these having-learned the

γλῶσσαν οἱ νῦν ἑρμηνέες ἐν Αἰγύπτῳ γεγόνασι. οἱ δὲ Ἴωνές
tongue the now interpreters in Egypt are-descended the and Ionians
τε καὶ οἱ Κᾶρες τούτους τοὺς χώρους οἴκησαν χρόνον ἐπὶ
both and the Carians these the places inhabited time for
πολλόν· εἰσὶ δὲ οὗτοι οἱ χῶροι πρὸς θαλάσσης ὀλίγον ἔνερθε
long are and these the places toward the-sea a-little below
Βουβάστιος πόλιος, ἐπὶ τῷ Πηλουσίῳ καλεομένῳ στόματι
Bubastis city on the Pelusian called mouth
τοῦ Νείλου. τούτους μὲν δὴ χρόνῳ ὕστερον βασιλεὺς
of-the Nile these indeed then in-time later king
Ἄμασις ἐξαναστήσας ἐνθεῦτεν κατοίκισε ἐς Μέμφιν, φυλακὴν
Amasis having-removed from-there settled in Memphis a-guard
ἑωυτοῦ ποιεύμενος πρὸς Αἰγυπτίων. τούτων δὲ οἰκισθέντων
of-himself making against Egyptians these and settled
ἐν Αἰγύπτῳ, οἱ Ἕλληνες οὕτω ἐπιμισγόμενοι τούτοισι
in Egypt the Greeks thus having-dealings with-these
τὰ περὶ Αἴγυπτον γινόμενα ἀπὸ Ψαμμητίχου βασιλέος
the(-things) about Egypt happening from Psammetichus king
ἀρξάμενοι πάντα καὶ τὰ ὕστερον ἐπιστάμεθα ἀτρεκέως·
beginning all and the later we-know accurately
πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν.
first for these in Egypt foreign-tongued were-settled
ἐξ ὧν δὲ ἐξανέστησαν χώρων, ἐν τούτοισι δὲ οἵ τε ὁλκοὶ
from which and they-removed places in these and the both slipways
τῶν νεῶν καὶ τὰ ἐρείπια τῶν οἰκημάτων τὸ μέχρι ἐμεῦ ἦσαν.
of-the ships and the ruins of-the houses the till me were
Ψαμμήτιχος μέν νυν οὕτω ἔσχε Αἴγυπτον. τοῦ δὲ 155
Psammetichus indeed then thus got Egypt of-the and
χρηστηρίου τοῦ ἐν Αἰγύπτῳ πολλὰ ἐπεμνήσθην ἤδη, καὶ
oracle the in Egypt much I-have-made-mention already and
δὴ λόγον περὶ αὐτοῦ ὡς ἀξίου ἐόντος ποιήσομαι. τὸ
indeed an-account about it as worthy being I-shall-make the

γὰρ χρηστήριον τοῦτο τὸ ἐν Αἰγύπτῳ ἐστὶ μὲν Λητοῦς
for oracle this the in Egypt is indeed of-Leto
ἱρόν, ἐν πόλι δὲ μεγάλῃ ἱδρυμένον κατὰ τὸ Σεβεννυτικὸν
a-temple in city and great established near the Sebennytic
καλεόμενον στόμα τοῦ Νείλου, ἀναπλέοντι ἀπὸ θαλάσσης
called mouth of-the Nile for-one-sailing-up from the-sea
ἄνω. οὔνομα δὲ τῇ πόλι ταύτῃ ὅκου τὸ χρηστήριον ἐστὶ
upward name and to-the city this where the oracle is
Βουτώ, ὡς καὶ πρότερον ὠνόμασταί μοι. ἱρὸν δὲ ἐστὶ ἐν
Buto as also before has-been-named by-me a-temple and is in
τῇ Βουτοῖ ταύτῃ Ἀπόλλωνος καὶ Ἀρτέμιδος, καὶ ὅ γε
— Buto this of-Apollo and of-Artemis and the at-least
νηὸς τῆς Λητοῦς, ἐν τῷ δὴ τὸ χρηστήριον ἔνι, αὐτός τε
shrine — of-Leto in which indeed the oracle is-in itself both
τυγχάνει ἐὼν μέγας καὶ τὰ προπύλαια ἔχει ἐς ὕψος δέκα
happens being great and the gateways has to height of-ten
ὀργυιέων. τὸ δέ μοι τῶν φανερῶν ἦν θῶμα μέγιστον
fathoms what and to-me of-the visible(-things) was wonder greatest
παρεχόμενον, φράσω· ἔστι ἐν τῷ τεμένεϊ τούτῳ Λητοῦς
providing I-shall-tell there-is in the precinct this of-Leto
νηὸς ἐξ ἑνὸς λίθου πεποιημένος ἔς τε ὕψος καὶ ἐς μῆκος
a-sbrine from one stone made to both height and to length
καὶ τοῖχος ἕκαστος τούτοισι ἴσος τεσσεράκοντα πηχέων
and wall each to-these equal of-forty cubits
τούτων ἕκαστον ἐστί, τὸ δὲ καταστέγασμα τῆς ὀροφῆς
of-these each is the and covering of-the roof
ἄλλος ἐπίκειται λίθος, ἔχων τὴν παρωροφίδα τετράπηχυν.
another lies-on stone having the cornice four-cubit
156 Οὕτω μέν νυν ὁ νηὸς τῶν φανερῶν μοι τῶν περὶ τοῦτο
Thus indeed then the shrine of-the visible(-things) to-me the about this
τὸ ἱρὸν ἐστὶ θωμαστότατον, τῶν δὲ δευτέρων νῆσος ἡ
the temple is most-wonderful of-the and second the-island —

Χέμμις καλευμένη· ἔστι μὲν ἐν λίμνῃ βαθέῃ καὶ πλατέῃ
Chemmis called it-is indeed in a-lake deep and broad
κειμένη παρὰ τὸ ἐν Βουτοῖ ἱρόν, λέγεται δὲ ὑπ᾽ Αἰγυπτίων
lying beside the in Buto temple it-is-said and by Egyptians
εἶναι αὕτη ἡ νῆσος πλωτή. αὐτὸς μὲν ἔγωγε οὔτε πλέουσαν
to-be this the island floating myself indeed I-at-least neither floating
οὔτε κινηθεῖσαν εἶδον, τέθηπα δὲ ἀκούων εἰ νῆσος
nor moved saw I-am-amazed and hearing if an-island
ἀληθέως ἐστὶ πλωτή. ἐν δὲ ὧν ταύτῃ νηός τε Ἀπόλλωνος
truly is floating in and then this a-shrine both of-Apollo
μέγας ἔνι καὶ βωμοὶ τριφάσιοι ἐνιδρύαται, ἐμπεφύκασι δ᾽
great is-in and altars triple are-set-up grow and
ἐν αὐτῇ φοίνικες συχνοὶ καὶ ἄλλα δένδρεα καὶ καρποφόρα
in it palms many and other trees both fruit-bearing
καὶ ἄφορα πολλά. λόγον δὲ τόνδε ἐπιλέγοντες οἱ Αἰγύπτιοι
and barren many story and this adding the Egyptians
φασὶ εἶναι αὐτὴν πλωτήν, ὡς ἐν τῇ νήσῳ ταύτῃ οὐκ
say to-be it floating that in the island this not
ἐούσῃ πρότερον πλωτῇ Λητώ, ἐοῦσα τῶν ὀκτὼ θεῶν
being before floating Leto being of-the eight gods
τῶν πρώτων γενομένων, οἰκέουσα δὲ ἐν Βουτοῖ πόλι,
the first having-been dwelling and in Buto city
ἵνα δή οἱ τὸ χρηστήριον τοῦτο ἐστί, Ἀπόλλωνα παρ᾽
where indeed for-her the oracle this is Apollo from
Ἴσιος παρακαταθήκην δεξαμένη διέσωσε κατακρύψασα ἐν
Isis as-a-trust having-received saved having-hidden(-him) in
τῇ νῦν πλωτῇ λεγομένῃ νήσῳ, ὅτε τὸ πᾶν διζήμενος ὁ
the now floating called island when the all seeking —
Τυφὼν ἐπῆλθε, θέλων ἐξευρεῖν τοῦ Ὀσίριος τὸν παῖδα.
Typhon came wishing to-find — of-Osiris the son
Ἀπόλλωνα δὲ καὶ Ἄρτεμιν Διονύσου καὶ Ἴσιος λέγουσι
Apollo and also Artemis of-Dionysus and of-Isis they-say

εἶναι παῖδας, Λητοῦν δὲ τροφὸν αὐτοῖσι καὶ σώτειραν
to-be children Leto and nurse to-them and savior
γενέσθαι. Αἰγυπτιστὶ δὲ Ἀπόλλων μὲν Ὧρος, Δημήτηρ δὲ
to-have-been in-Egyptian and Apollo indeed Horus Demeter and
Ἶσις, Ἄρτεμις δὲ Βούβαστις. ἐκ τούτου δὲ τοῦ λόγου καὶ
Isis Artemis and Bubastis from this and the story and
οὐδενὸς ἄλλου Αἰσχύλος ὁ Εὐφορίωνος ἥρπασε τὸ ἐγὼ
none other Aeschylus the of-Euphorion took the(-thing) I
φράσω, μοῦνος δὴ ποιητέων τῶν προγενομένων· ἐποίησε
shall-tell alone indeed of-poets the earlier he-made
γὰρ Ἄρτεμιν εἶναι θυγατέρα Δήμητρος. τὴν δὲ νῆσον
for Artemis to-be daughter of-Demeter the and island
διὰ τοῦτο γενέσθαι πλωτήν. ταῦτα μὲν οὕτω λέγουσι.
because-of this to-have-become floating these-things indeed thus they-say
157 Ψαμμήτιχος δὲ ἐβασίλευσε Αἰγύπτου τέσσερα καὶ
Psammetichus and reigned of-Egypt four and
πεντήκοντα ἔτεα, τῶν τὰ ἑνὸς δέοντα τριήκοντα Ἄζωτον
fifty years of-which the one lacking thirty Azotus
τῆς Συρίης μεγάλην πόλιν προσκατήμενος ἐπολιόρκεε,
— of-Syria great city sitting-before he-besieged
ἐς ὃ ἐξεῖλε. αὕτη δὲ ἡ Ἄζωτος ἁπασέων πολίων ἐπὶ
up-to which he-took-it this and — Azotus of-all cities for
πλεῖστον χρόνον πολιορκεομένη ἀντέσχε τῶν ἡμεῖς ἴδμεν.
most time being-besieged held-out of-which we know

XV · NECOS TO APRIES

Necos began the canal to the Red Sea, which Darius dug later, stopping after a hundred and twenty thousand Egyptians had died when an oracle warned he worked for the barbarian; he built triremes, beat the Syrians at Magdolus, and took Cadytis. Under Psammis the Egyptians judged the Elean games unfair, since Eleans competed. Apries' army was ruined against Cyrene; the Egyptians revolted,

and Amasis, sent to calm them, was made king. Apries maimed Patarbemis for failing to bring him back. Herodotus describes the seven classes of Egyptians and the warrior castes. Apries was defeated at Momemphis, kept a while by Amasis, then handed to the Egyptians, strangled, and buried at Sais.

Ψαμμητίχου δὲ Νεκὼς παῖς ἐγένετο καὶ ἐβασίλευσε 158
of-Psammetichus and Necos son was and reigned
Αἰγύπτου, ὃς τῇ διώρυχι ἐπεχείρησε πρῶτος τῇ ἐς τὴν
of-Egypt who the canal undertook first the to the
Ἐρυθρὴν θάλασσαν φερούσῃ, τὴν Δαρεῖος ὁ Πέρσης δεύτερα
Red Sea leading which Darius the Persian second
διώρυξε· τῆς μῆκος ἐστὶ πλόος ἡμέραι τέσσερες, εὖρος
dug of-which length is a-voyage days four breadth
δὲ ὠρύχθη ὥστε τριήρεας δύο πλέειν ὁμοῦ ἐλαστρευμένας.
and it-was-dug so-that triremes two to-sail together being-rowed
ἧκται δὲ ἀπὸ τοῦ Νείλου τὸ ὕδωρ ἐς αὐτήν· ἧκται
is-brought and from the Nile the water into it is-brought
δὲ κατύπερθε ὀλίγον Βουβάστιος πόλιος παρὰ Πάτουμον
and above a-little Bubastis city by Patumus
τὴν Ἀραβίην πόλιν, ἐσέχει δὲ ἐς τὴν Ἐρυθρὴν θάλασσαν.
the Arabian city it-runs and into the Red Sea
ὀρώρυκται δὲ πρῶτον μὲν τοῦ πεδίου τοῦ Αἰγυπτίου τὰ
it-has-been-dug and first indeed of-the plain the Egyptian the(-parts)
πρὸς Ἀραβίην ἔχοντα· ἔχεται δὲ κατύπερθε τοῦ πεδίου τὸ
toward Arabia lying adjoins and above the plain the
κατὰ Μέμφιν τεῖνον ὄρος, ἐν τῷ αἱ λιθοτομίαι ἔνεισι·
toward Memphis stretching mountain in which the quarries are
τοῦ ὦν δὴ ὄρεος τούτου παρὰ τὴν ὑπωρέην ἧκται ἡ
of-the then indeed mountain this along the foot is-brought the
διῶρυξ ἀπ᾽ ἑσπέρης μακρὴ πρὸς τὴν ἠῶ, καὶ ἔπειτα τείνει
canal from west long toward the dawn and then stretches

ἐς διασφάγας, φέρουσα ἀπὸ τοῦ ὄρεος πρὸς μεσαμβρίην
into gorges leading from the mountain toward midday
τε καὶ νότον ἄνεμον ἐς τὸν κόλπον τὸν Ἀράβιον. τῇ
both and south wind into the gulf the Arabian where
δὲ ἐλάχιστον ἐστὶ καὶ συντομώτατον ἐκ τῆς βορηίης
and least is and shortest from the northern
θαλάσσης ὑπερβῆναι ἐς τὴν νοτίην καὶ Ἐρυθρὴν τὴν αὐτὴν
sea to-cross-over to the southern and Red the same
ταύτην καλεομένην, ἀπὸ τοῦ Κασίου ὄρεος τοῦ οὐρίζοντος
this called from the Casian mountain the bounding
Αἴγυπτόν τε καὶ Συρίην, ἀπὸ τούτου εἰσὶ στάδιοι ἀπαρτὶ
Egypt both and Syria from this are stades exactly
χίλιοι ἐς τὸν Ἀράβιον κόλπον. τοῦτο μὲν τὸ συντομώτατον,
thousand to the Arabian gulf this indeed the shortest
ἡ δὲ διῶρυξ πολλῷ μακροτέρη, ὅσῳ σκολιωτέρη
the but canal by-much longer by-as-much-as more-crooked
ἐστί· τὴν ἐπὶ Νεκῶ βασιλέος ὀρύσσοντες Αἰγυπτίων
it-is which in-the-time-of Necos king digging of-Egyptians
ἀπώλοντο δυώδεκα μυριάδες. Νεκῶς μέν νυν μεταξὺ
perished twelve ten-thousands Necos indeed then in-the-midst
ὀρύσσων ἐπαύσατο μαντηίου ἐμποδίου γενομένου τοιοῦδε,
digging stopped an-oracle hindering having-come such
τῷ βαρβάρῳ αὐτὸν προεργάζεσθαι. βαρβάρους δὲ πάντας
for-the barbarian him to-be-working-in-advance barbarians and all
οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους.
the Egyptians call the(-ones) not with-them of-the-same-tongue

159 Παυσάμενος δὲ τῆς διώρυχος ὁ Νεκῶς ἐτράπετο πρὸς
Having-stopped and from-the canal — Necos turned to
στρατηίας, καὶ τριήρεες αἳ μὲν ἐπὶ τῇ βορηίῃ θαλάσσῃ
campaigns and triremes some indeed on the northern sea
ἐποιήθησαν, αἳ δ' ἐν τῷ Ἀραβίῳ κόλπῳ ἐπὶ τῇ Ἐρυθρῇ
were-made others and in the Arabian gulf on the Red

θαλάσσῃ, τῶν ἔτι οἱ ὁλκοὶ ἐπίδηλοι. καὶ ταύτῃσί τε ἐχρᾶτο
Sea of-which still the slipways visible and these both he-used
ἐν τῷ δέοντι καὶ Σύροισι πεζῇ ὁ Νεκῶς συμβαλὼν ἐν
in the need and with-the-Syrians on-foot — Necos having-engaged at
Μαγδώλῳ ἐνίκησε, μετὰ δὲ τὴν μάχην Κάδυτιν πόλιν τῆς
Magdolus defeated after and the battle Cadytis city —
Συρίης ἐοῦσαν μεγάλην εἷλε. ἐν τῇ δὲ ἐσθῆτι ἔτυχε
of-Syria being great he-took in which and clothing he-happened
ταῦτα κατεργασάμενος, ἀνέθηκε τῷ Ἀπόλλωνι πέμψας ἐς
these-things having-accomplished he-dedicated — to-Apollo having-sent to
Βραγχίδας τὰς Μιλησίων. μετὰ δέ, ἑκκαίδεκα ἔτεα τὰ πάντα
Branchidae the of-Milesians after and sixteen years the all
ἄρξας, τελευτᾷ, τῷ παιδὶ Ψάμμι παραδοὺς τὴν ἀρχήν.
having-ruled he-dies to-the son Psammis having-handed-over the rule
Ἐπὶ τοῦτον δὴ τὸν Ψάμμιν βασιλεύοντα Αἰγύπτου ἀπίκοντο 160
To this indeed — Psammis reigning of-Egypt came
Ἠλείων ἄγγελοι, αὐχέοντες δικαιότατα καὶ κάλλιστα τιθέναι
of-Eleans messengers boasting most-justly and most-finely to-set-up
τὸν ἐν Ὀλυμπίῃ ἀγῶνα πάντων ἀνθρώπων, καὶ δοκέοντες
the at Olympia contest of-all men and thinking
παρὰ ταῦτα οὐδ' ἂν τοὺς σοφωτάτους ἀνθρώπων
beyond these-things not-even — the wisest of-men
Αἰγυπτίους οὐδὲν ἐπεξευρεῖν· ὡς δὲ ἀπικόμενοι ἐς τὴν
Egyptians anything to-invent-besides when and having-come to —
Αἴγυπτον οἱ Ἠλεῖοι ἔλεγον τῶν εἵνεκα ἀπίκοντο, ἐνθαῦτα
Egypt the Eleans told of-which for-the-sake they-had-come then
ὁ βασιλεὺς οὗτος συγκαλέεται Αἰγυπτίων τοὺς λεγομένους
the king this calls-together of-Egyptians the(-ones) said
εἶναι σοφωτάτους. συνελθόντες δὲ οἱ Αἰγύπτιοι ἐπυνθάνοντο
to-be wisest having-come-together and the Egyptians learned
τῶν Ἠλείων λεγόντων ἅπαντα τὰ κατήκει σφέας ποιέειν
of-the Eleans telling all the(-things) it-falls-to them to-do

περὶ τὸν ἀγῶνα· ἀπηγησάμενοι δὲ τὰ πάντα ἔφασαν ἥκειν
about the contest having-related and the all-things they-said to-have-come
ἐπιμαθησόμενοι εἴ τι ἔχοιεν Αἰγύπτιοι τούτων δικαιότερον
intending-to-learn if anything could Egyptians than-these more-just
ἐπεξευρεῖν. οἳ δὲ βουλευσάμενοι ἐπειρώτων τοὺς Ἠλείους εἴ
to-invent-besides they and having-deliberated asked the Eleans if
σφι οἱ πολιῆται ἐναγωνίζονται. οἳ δὲ ἔφασαν καὶ σφέων
for-them the citizens compete they and said both of-themselves
καὶ τῶν ἄλλων Ἑλλήνων ὁμοίως τῷ βουλομένῳ ἐξεῖναι
and of-the other Greeks alike for-the wishing to-be-allowed
ἀγωνίζεσθαι. οἱ δὲ Αἰγύπτιοι ἔφασαν σφέας οὕτω τιθέντας
to-compete the and Egyptians said them thus setting(-it)-up
παντὸς τοῦ δικαίου ἡμαρτηκέναι. οὐδεμίαν γὰρ εἶναι μηχανὴν
all the justice to-have-missed no for to-be means
ὅκως οὐ τῷ ἀστῷ ἀγωνιζομένῳ προσθήσονται, ἀδικέοντες
that not to-the townsman competing they-will-side wronging
τὸν ξεῖνον. ἀλλ᾽ εἰ δὴ βούλονται δικαίως τιθέναι καὶ
the foreigner but if indeed they-wish justly to-set(-it)-up and
τούτου εἵνεκα ἀπικοίατο ἐς Αἴγυπτον, ξείνοισι ἀγωνιστῇσι
of-this for-the-sake they-had-come to Egypt for-foreign competitors
ἐκέλευον τὸν ἀγῶνα τιθέναι, Ἠλείων δὲ μηδενὶ εἶναι
they-bade the contest to-set-up of-Eleans and for-none to-be-allowed
ἀγωνίζεσθαι. ταῦτα μὲν Αἰγύπτιοι Ἠλείοισι ὑπεθήκαντο.
to-compete these-things indeed Egyptians to-the-Eleans suggested
161 Ψάμμιος δὲ ἓξ ἔτεα μοῦνον βασιλεύσαντος Αἰγύπτου καὶ
Psammis and six years only having-reigned of-Egypt and
στρατευσαμένου ἐς Αἰθιοπίην καὶ μεταυτίκα τελευτήσαντος
having-campaigned into Ethiopia and immediately-after having-died
ἐξεδέξατο Ἀπρίης ὁ Ψάμμιος· ὃς μετὰ Ψαμμήτιχον τὸν
received(-the-rule) Apries the of-Psammis who after Psammetichus the
ἑωυτοῦ προπάτορα ἐγένετο εὐδαιμονέστατος τῶν πρότερον
his-own great-grandfather was most-prosperous of-the earlier

βασιλέων, ἐπ᾽ ἔτεα πέντε καὶ εἴκοσι ἄρξας, ἐν τοῖσι ἐπί τε
kings for years five and twenty having-ruled in which against both
Σιδῶνα στρατὸν ἤλασε καὶ ἐναυμάχησε τῷ Τυρίῳ. ἐπεὶ δέ
Sidon an-army he-drove and fought-at-sea with-the Tyrian when and
οἱ ἔδεε κακῶς γενέσθαι, ἐγίνετο ἀπὸ προφάσιος τὴν
for-him it-was-fated badly to-fare it-happened from an-occasion which
ἐγὼ μεζόνως μὲν ἐν τοῖσι Λιβυκοῖσι λόγοισι ἀπηγήσομαι,
I more-largely indeed in the Libyan accounts shall-relate
μετρίως δ᾽ ἐν τῷ παρεόντι. ἀποπέμψας γὰρ στράτευμα
moderately and in the present having-sent-off for an-army
ὁ Ἀπρίης ἐπὶ Κυρηναίους μεγαλωστὶ προσέπταισε,
— Apries against Cyrenaeans greatly stumbled
Αἰγύπτιοι δὲ ταῦτα ἐπιμεμφόμενοι ἀπέστησαν ἀπ᾽ αὐτοῦ,
Egyptians and this blaming revolted from him
δοκέοντες τὸν Ἀπρίην ἐκ προνοίης αὐτοὺς ἀποπέμψαι ἐς
thinking — Apries from forethought them to-have-sent-off into
φαινόμενον κακόν, ἵνα δὴ σφέων φθορὴ γένηται, αὐτὸς
manifest evil so-that indeed of-them destruction might-happen he
δὲ τῶν λοιπῶν Αἰγυπτίων ἀσφαλέστερον ἄρχοι. ταῦτα
and of-the remaining Egyptians more-safely might-rule this
δὲ δεινὰ ποιεύμενοι οὗτοί τε οἱ ἀπονοστήσαντες καὶ
and terrible considering these both the having-returned and
οἱ τῶν ἀπολομένων φίλοι ἀπέστησαν ἐκ τῆς ἰθέης.
the(-ones) of-the having-perished friends revolted from the straight
Πυθόμενος δὲ Ἀπρίης ταῦτα πέμπει ἐπ᾽ αὐτοὺς Ἄμασιν 162
Having-learned and Apries these-things sends against them Amasis
καταπαύσοντα λόγοισι. ὁ δὲ ἐπείτε ἀπικόμενος κατελάμβανε
to-stop(-them) with-words he and when having-come was-restraining
τοὺς Αἰγυπτίους ταῦτα μὴ ποιέειν, λέγοντος αὐτοῦ τῶν
the Egyptians these-things not to-do speaking him of-the
τις Αἰγυπτίων ὄπισθε στὰς περιέθηκέ οἱ κυνέην, καὶ
a-certain Egyptians behind standing put-on on-him a-helmet and

περιτιθεὶς ἔφη ἐπὶ βασιληίῃ περιτιθέναι. καὶ τῷ οὔ κως
putting(-it)-on he-said for kingship to-put(-it)-on and to-him not at-all
ἀεκούσιον ἐγίνετο τὸ ποιεύμενον, ὡς διεδείκνυε. ἐπείτε
unwilling was the(-thing) being-done as he-showed when
γὰρ ἐστήσαντό μιν βασιλέα τῶν Αἰγυπτίων οἱ ἀπεστεῶτες,
for they-set-up him king of-the Egyptians the having-revolted
παρεσκευάζετο ὡς ἐλῶν ἐπὶ τὸν Ἀπρίην. πυθόμενος
he-prepared as about-to-march against — Apries having-learned
δὲ ταῦτα ὁ Ἀπρίης ἔπεμπε ἐπ᾽ Ἄμασιν ἄνδρα δόκιμον
and these-things — Apries sent to Amasis a-man reputable
τῶν περὶ ἑωυτὸν Αἰγυπτίων, τῷ οὔνομα ἦν Πατάρβημις,
of-the about himself Egyptians to-whom name was Patarbemis
ἐντειλάμενος αὐτῷ ζῶντα Ἄμασιν ἀγαγεῖν παρ᾽ ἑωυτόν.
having-ordered him alive Amasis to-bring to himself
ὡς δὲ ἀπικόμενος τὸν Ἄμασιν ἐκάλεε ὁ Πατάρβημις, ὁ
when and having-come — Amasis he-summoned — Patarbemis —
Ἄμασις, ἔτυχε γὰρ ἐπ᾽ ἵππου κατήμενος, ἐπαείρας
Amasis he-happened for on a-horse sitting having-raised(-himself)
ἀπεματάισε, καὶ τοῦτό μιν ἐκέλευε Ἀπρίῃ ἀπάγειν. ὅμως
broke-wind and this him bade to-Apries to-take-back nevertheless
δὲ αὐτὸν ἀξιοῦν τὸν Πατάρβημιν βασιλέος μεταπεμπομένου
and him to-demand — Patarbemis the-king summoning(-him)
ἰέναι πρὸς αὐτόν· τὸν δὲ αὐτῷ ὑποκρίνεσθαι ὡς ταῦτα
to-go to him him and to-him to-answer that these-things
πάλαι παρεσκευάζετο ποιέειν, καὶ αὐτῷ οὐ μέμψεσθαι
long-since he-was-preparing to-do and him not to-blame
Ἀπρίην· παρέσεσθαι γὰρ καὶ αὐτὸς καὶ ἄλλους ἄξειν. τὸν
Apries to-be-present for both himself and others to-bring —
δὲ Πατάρβημιν ἔκ τε τῶν λεγομένων οὐκ ἀγνοέειν
and Patarbemis from both the(-things) said not to-be-ignorant-of
τὴν διάνοιαν, καὶ παρασκευαζόμενον ὁρῶντα σπουδῇ
the intent and preparing seeing with-haste

ἀπιέναι, βουλόμενον τὴν ταχίστην βασιλέι δηλῶσαι
to-go-away wishing the quickest to-the-king to-make-known
τὰ πρησσόμενα. ὡς δὲ ἀπικέσθαι αὐτὸν πρὸς τὸν
the(-things) being-done when and to-have-arrived him to —
Ἀπρίην οὐκ ἄγοντα τὸν Ἄμασιν, οὐδένα λόγον αὐτῷ
Apries not bringing — Amasis no account to-him
δόντα ἀλλὰ περιθύμως ἔχοντα περιταμεῖν προστάξαι
having-given but furiously being to-cut-off to-have-ordered
αὐτοῦ τά τε ὦτα καὶ τὴν ῥῖνα. ἰδόμενοι δ' οἱ λοιποὶ τῶν
of-him the both ears and the nose having-seen and the remaining of-the
Αἰγυπτίων, οἳ ἔτι τὰ ἐκείνου ἐφρόνεον, ἄνδρα τὸν
Egyptians who still the(-cause) of-that-one favored a-man the
δοκιμώτατον ἑωυτῶν οὕτω αἰσχρῶς λύμῃ διακείμενον,
most-reputable of-themselves thus shamefully with-outrage treated
οὐδένα δὴ χρόνον ἐπισχόντες ἀπιστέατο πρὸς τοὺς
no indeed time having-waited revolted to the
ἑτέρους καὶ ἐδίδοσαν σφέας αὐτοὺς Ἀμάσι.
others and gave them themselves to-Amasis
Πυθόμενος δὲ καὶ ταῦτα ὁ Ἀπρίης ὥπλιζε τοὺς ἐπικούρους 163
Having-learned and also these-things — Apries armed the helpers
καὶ ἤλαυνε ἐπὶ τοὺς Αἰγυπτίους· εἶχε δὲ περὶ ἑωυτὸν
and drove against the Egyptians he-had and about himself
Κᾶράς τε καὶ Ἴωνας ἄνδρας ἐπικούρους τρισμυρίους· ἦν δέ
Carians both and Ionians men helpers thirty-thousand were and
οἱ τὰ βασιλήια ἐν Σάι πόλι, μεγάλα ἐόντα καὶ ἀξιοθέητα.
to-him the palace in Sais city great being and worth-seeing
καὶ οἵ τε περὶ τὸν Ἀπρίην ἐπὶ τοὺς Αἰγυπτίους ἤισαν καὶ
and those both around — Apries against the Egyptians went and
οἱ περὶ τὸν Ἄμασιν ἐπὶ τοὺς ξείνους· ἔν τε δὴ Μωμέμφι
those around — Amasis against the foreigners in both indeed Momemphis
πόλι ἐγένοντο ἀμφότεροι καὶ πειρήσεσθαι ἔμελλον ἀλλήλων.
city were both and to-try were-about each-other

164 Ἔστι δὲ Αἰγυπτίων ἑπτὰ γένεα, καὶ τούτων οἳ μὲν ἱρέες
Are and of-Egyptians seven classes and of-these some indeed priests
οἳ δὲ μάχιμοι κεκλέαται, οἳ δὲ βουκόλοι οἳ δὲ συβῶται,
others and warriors are-called others and cowherds others and swineherds
οἳ δὲ κάπηλοι, οἳ δὲ ἑρμήνεες, οἳ δὲ κυβερνήται.
others and traders others and interpreters others and pilots
γένεα μὲν Αἰγυπτίων τοσαῦτα ἐστί, οὐνόματα δέ σφι
classes indeed of-Egyptians so-many are names and to-them
κέεται ἀπὸ τῶν τεχνέων. οἱ δὲ μάχιμοι αὐτῶν καλέονται
are-given from the crafts the and warriors of-them are-called
μὲν Καλασίριές τε καὶ Ἑρμοτύβιες, ἐκ νομῶν δὲ τῶνδε
indeed Calasiries both and Hermotybies from districts and these
εἰσί· κατὰ γὰρ δὴ νομοὺς Αἴγυπτος ἅπασα διαραίρηται.
they-are by for indeed districts Egypt all has-been-divided
165 Ἑρμοτυβίων μὲν οἵδε εἰσὶ νομοί, Βουσιρίτης, Σαΐτης,
of-Hermotybies indeed these are districts Busirite Saite
Χεμμίτης, Παπρημίτης, νῆσος ἡ Προσωπῖτις καλεομένη,
Chemmite Papremite island — Prosopitis called
Ναθῶ τὸ ἥμισυ. ἐκ μὲν τούτων τῶν νομῶν Ἑρμοτύβιες
of-Natho the half from indeed these the districts Hermotybies
εἰσί, γενόμενοι, ὅτε ἐπὶ πλείστους ἐγένοντο, ἑκκαίδεκα
are having-been when for most they-were sixteen
μυριάδες. καὶ τούτων βαναυσίης οὐδεὶς δεδάηκε οὐδέν,
ten-thousands and of-these of-handicraft no-one has-learned anything
ἀλλ᾽ ἀνέωνται ἐς τὸ μάχιμον.
but they-are-devoted to the warrior(-life)
166 Καλασιρίων δὲ οἵδε ἄλλοι νομοί εἰσι, Θηβαῖος, Βουβαστίτης,
of-Calasiries and these other districts are Theban Bubastite
Ἀφθίτης, Ταν ίτης, Μενδήσιος, Σεβεννύτης, Ἀθριβίτης,
Aphthite Tanite Mendesian Sebennyte Athribite
Φαρβαϊθίτης, Θμουῖτης, Ὀνουφίτης, Ἀνύτιος, Μυεκφορίτης·
Pharbaethite Thmuite Onuphite Anytian Myecphorite

οὗτος ὁ νομὸς ἐν νήσῳ οἰκέει ἀντίον Βουβάστιος πόλιος.
this the district on an-island dwells opposite Bubastis city
οὗτοι δὲ οἱ νομοὶ Καλασιρίων εἰσί, γενόμενοι, ὅτε ἐπὶ
these and the districts of-Calasiries are having-been when for
πλείστους ἐγένοντο, πέντε καὶ εἴκοσι μυριάδες ἀνδρῶν. οὐδὲ
most they-were five and twenty ten-thousands of-men nor
τούτοισι ἔξεστι τέχνην ἐπασκῆσαι οὐδεμίαν, ἀλλὰ τὰ ἐς
for-these it-is-allowed craft to-practice any but the(-things) for
πόλεμον ἐπασκέουσι μοῦνα, παῖς παρὰ πατρὸς ἐκδεκόμενος.
war they-practice alone son from father receiving(-it)
Εἰ μέν νυν καὶ τοῦτο παρ᾽ Αἰγυπτίων μεμαθήκασι 167
Whether indeed then also this from Egyptians have-learned
οἱ Ἕλληνες, οὐκ ἔχω ἀτρεκέως κρῖναι, ὁρέων καὶ
the Greeks not I-can accurately to-judge seeing also
Θρήικας καὶ Σκύθας καὶ Πέρσας καὶ Λυδοὺς καὶ σχεδὸν
Thracians and Scythians and Persians and Lydians and nearly
πάντας τοὺς βαρβάρους ἀποτιμοτέρους τῶν ἄλλων
all the barbarians less-honored than-the other
ἡγημένους πολιητέων τοὺς τὰς τέχνας μανθάνοντας καὶ
holding citizens the(-ones) the crafts learning and
τοὺς ἐκγόνους τούτων, τοὺς δὲ ἀπαλλαγμένους τῶν
the descendants of-these the and freed from-the
χειρωναξιέων γενναίους νομιζομένους εἶναι, καὶ μάλιστα
handicrafts noble considered to-be and most
τοὺς ἐς τὸν πόλεμον ἀνειμένους· μεμαθήκασι δ᾽ ὧν
the(-ones) to the war devoted have-learned and then
τοῦτο πάντες οἱ Ἕλληνες καὶ μάλιστα Λακεδαιμόνιοι.
this all the Greeks and most Lacedaemonians
ἥκιστα δὲ Κορίνθιοι ὄνονται τοὺς χειροτέχνας.
least and Corinthians despise the craftsmen

168 Γέρεα δέ σφι ἦν τάδε ἐξαραιρημένα μούνοισι Αἰγυπτίων
Privileges and to-them were these set-apart to-alone of-Egyptians
πάρεξ τῶν ἱρέων, ἄρουραι ἐξαίρετοι δυώδεκα ἑκάστῳ
except the priests arourae chosen twelve to-each
ἀτελέες. ἡ δὲ ἄρουρα ἑκατὸν πηχέων ἐστὶ Αἰγυπτίων
tax-free the and aroura of-a-hundred cubits is Egyptian
πάντῃ, ὁ δὲ Αἰγύπτιος πῆχυς τυγχάνει ἴσος ἐὼν τῷ
every-way the and Egyptian cubit happens equal being to-the
Σαμίῳ. ταῦτα μὲν δὴ τοῖσι ἅπασι ἦν ἐξαραιρημένα,
Samian these-things indeed then for-the all were set-apart
τάδε δὲ ἐν περιτροπῇ ἐκαρποῦντο καὶ οὐδαμὰ ὠυτοί.
these-things and in rotation they-enjoyed and never the-same
Καλασιρίων χίλιοι καὶ Ἑρμοτυβίων ἐδορυφόρεον ἐνιαυτὸν
of-Calasiries thousand and of-Hermotybies served-as-guard year
ἕκαστοι τὸν βασιλέα· τούτοισι ὦν τάδε πάρεξ τῶν
each the king to-these then these-things beside the
ἀρουρέων ἄλλα ἐδίδοτο ἐπ᾽ ἡμέρῃ ἑκάστῃ, ὀπτοῦ σίτου
arourae others were-given for day each of-baked bread
σταθμὸς πέντε μνέαι ἑκάστῳ, κρεῶν βοέων δύο μνέαι, οἴνου
weight five minae to-each of-meat beef two minae of-wine
τέσσερες ἀρυστῆρες. ταῦτα τοῖσι αἰεὶ δορυφορέουσι ἐδίδοτο.
four cups these-things to-the always guarding were-given
169 Ἐπείτε δὲ συνιόντες ὅ τε Ἀπρίης ἄγων τοὺς ἐπικούρους
When and meeting — both Apries leading the helpers
καὶ ὁ Ἄμασις πάντας Αἰγυπτίους ἀπίκοντο ἐς Μώμεμφιν
and — Amasis all Egyptians came to Momemphis
πόλιν, συνέβαλον· καὶ ἐμαχέσαντο μὲν εὖ οἱ ξεῖνοι, πλήθεϊ
city they-engaged and fought indeed well the foreigners in-number
δὲ πολλῷ ἐλάσσονες ἐόντες κατὰ τοῦτο ἐσσώθησαν. Ἀπρίεω
but much fewer being by this were-defeated of-Apries
δὲ λέγεται εἶναι ἥδε διάνοια, μηδ᾽ ἂν θεόν μιν μηδένα
and is-said to-be this thought not-even — god him any

δύνασθαι παῦσαι τῆς βασιληίης· οὕτω ἀσφαλέως ἑωυτῷ
to-be-able to-stop from-the kingship so securely for-himself
ἱδρῦσθαι ἐδόκεε. καὶ δὴ τότε συμβαλὼν ἐσσώθη καὶ
to-be-established he-thought and indeed then having-engaged he-was-defeated and
ζωγρηθεὶς ἀπήχθη ἐς Σάιν πόλιν, ἐς τὰ ἑωυτοῦ οἰκία
taken-alive was-led-away to Sais city to the his-own house
πρότερον ἐόντα, τότε δὲ Ἀμάσιος ἤδη βασιληία. ἐνθαῦτα δὲ
formerly being then but of-Amasis already palace there and
τέως μὲν ἐτρέφετο ἐν τοῖσι βασιληίοισι, καί μιν Ἄμασις
for-a-while indeed he-was-kept in the palace and him Amasis
εὖ περιεῖπε· τέλος δὲ μεμφομένων Αἰγυπτίων ὡς οὐ ποιέοι
well treated at-last but blaming Egyptians that not he-did
δίκαια τρέφων τὸν σφίσι τε καὶ ἑωυτῷ ἔχθιστον, οὕτω
just(-things) keeping the(-man) to-them both and to-himself most-hostile thus
δὴ παραδιδοῖ τὸν Ἀπρίην τοῖσι Αἰγυπτίοισι. οἳ δέ μιν
indeed he-hands-over — Apries to-the Egyptians they and him
ἀπέπνιξαν καὶ ἔπειτα ἔθαψαν ἐν τῇσι πατρωίῃσι ταφῇσι· αἳ
strangled and then buried in the ancestral tombs which
δὲ εἰσὶ ἐν τῷ ἱρῷ τῆς Ἀθηναίης, ἀγχοτάτω τοῦ μεγάρου,
and are in the temple — of-Athena nearest the inner-hall
ἐσιόντι ἀριστερῆς χειρός. ἔθαψαν δὲ Σαΐται πάντας
for-one-entering on-the-left hand buried and Saites all
τοὺς ἐκ νομοῦ τούτου γενομένους βασιλέας ἔσω ἐν τῷ ἱρῷ.
the from district this having-been kings within in the temple
καὶ γὰρ τὸ τοῦ Ἀμάσιος σῆμα ἑκαστέρω μὲν ἐστὶ τοῦ
and for the — of-Amasis tomb farther indeed is from-the
μεγάρου ἢ τὸ τοῦ Ἀπρίεω καὶ τῶν τούτου προπατόρων,
inner-hall than the — of-Apries and of-the his forefathers
ἔστι μέντοι καὶ τοῦτο ἐν τῇ αὐλῇ τοῦ ἱροῦ, παστὰς λιθίνη
there-is however also this in the court of-the temple a-colonnade of-stone
μεγάλη καὶ ἠσκημένη στύλοισί τε φοίνικας τὰ δένδρεα
great and adorned with-pillars both palms the trees

μεμιμημένοισι καὶ τῇ ἄλλῃ δαπάνῃ· ἔσω δὲ ἐν τῇ παστάδι
imitating and the other expense within and in the colonnade
διξὰ θυρώματα ἕστηκε, ἐν δὲ τοῖσι θυρώμασι ἡ θήκη ἐστί.
double doors stand in and the doors the tomb is

XVI · AMASIS

At Sais are the tomb of one whose name Herodotus will not utter and the lake of his mysteries; the Thesmophoria came to Greece with the daughters of Danaus. Amasis, a commoner from Siuph, was despised until he made a god's image of a golden foot basin. He worked till the market filled and then drank, saying a bow always strung will break; as king he honored only the oracles that had convicted him of theft. He built great gateways at Sais, brought a monolithic shrine from Elephantine, made every Egyptian declare his living yearly, gave the Greeks Naucratis, married Ladice of Cyrene, sent offerings to Greek temples, and first took Cyprus.

170 Εἰσὶ δὲ καὶ αἱ ταφαὶ τοῦ οὐκ ὅσιον ποιεῦμαι ἐπὶ
Are and also the tombs of-him-whose not holy I-hold in
τοιούτῳ πρήγματι ἐξαγορεύειν τὸ οὔνομα ἐν Σάι, ἐν τῷ
such a-matter to-utter the name in Sais in the
ἱρῷ τῆς Ἀθηναίης, ὄπισθε τοῦ νηοῦ, παντὸς τοῦ τῆς
temple — of-Athena behind the shrine whole the —
Ἀθηναίης ἐχόμεναι τοίχου. καὶ ἐν τῷ τεμένεϊ ὀβελοὶ ἑστᾶσι
of-Athena adjoining wall and in the precinct obelisks stand
μεγάλοι λίθινοι, λίμνη τε ἐστὶ ἐχομένη λιθίνῃ κρηπῖδι
great of-stone a-lake and is adjoining with-stone rim
κεκοσμημένη καὶ ἐργασμένη εὖ κύκλῳ καὶ μέγαθος, ὡς ἐμοὶ
adorned and worked well in-a-circle and in-size as to-me
ἐδόκεε, ὅση περ ἡ ἐν Δήλῳ ἡ τροχοειδὴς καλεομένη.
it-seemed as-great even-as the in Delos the wheel-shaped called

Ἐν δὲ τῇ λίμνῃ ταύτῃ τὰ δείκηλα τῶν παθέων αὐτοῦ 171
In and the lake this the representations of-the sufferings of-him
νυκτὸς ποιεῦσι, τὰ καλέουσι μυστήρια Αἰγύπτιοι. περὶ μέν
by-night they-make which call mysteries Egyptians about indeed
νυν τούτων εἰδότι μοι ἐπὶ πλέον ὡς ἕκαστα αὐτῶν ἔχει,
then these knowing to-me for more how each of-them is
εὔστομα κείσθω. καὶ τῆς Δήμητρος τελετῆς πέρι, τὴν οἱ
reverent let-it-lie and the of-Demeter rite about which the
Ἕλληνες θεσμοφόρια καλέουσι, καὶ ταύτης μοι πέρι εὔστομα
Greeks thesmophoria call also this to-me about reverent
κείσθω, πλὴν ὅσον αὐτῆς ὁσίη ἐστὶ λέγειν· αἱ Δαναοῦ
let-it-lie except as-much of-it holy is to-tell the of-Danaus
θυγατέρες ἦσαν αἱ τὴν τελετὴν ταύτην ἐξ Αἰγύπτου
daughters were the(-ones) the rite this from Egypt
ἐξαγαγοῦσαι καὶ διδάξασαι τὰς Πελασγιώτιδας γυναῖκας·
having-brought-out and having-taught the Pelasgian women
μετὰ δὲ ἐξαναστάσης πάσης Πελοποννήσου ὑπὸ Δωριέων
afterward and having-been-driven-out all Peloponnese by Dorians
ἐξαπώλετο ἡ τελετή, οἱ δὲ ὑπολειφθέντες Πελοποννησίων
perished the rite the and left-behind of-Peloponnesians
καὶ οὐκ ἐξαναστάντες Ἀρκάδες διέσωζον αὐτὴν μοῦνοι.
and not driven-out Arcadians preserved it alone
Ἀπρίεω δὲ ὧδε καταραιρημένου ἐβασίλευσε Ἄμασις, νομοῦ 172
Apries and thus having-been-deposed reigned Amasis of-district
μὲν Σαΐτεω ἐών, ἐκ τῆς δὲ ἦν πόλιος, οὔνομά οἱ
indeed Saite being from which and he-was city name to-it
ἐστὶ Σιούφ. τὰ μὲν δὴ πρῶτα κατώνοντο τὸν Ἄμασιν
is Siuph the indeed then first despised — Amasis
Αἰγύπτιοι καὶ ἐν οὐδεμιῇ μοίρῃ μεγάλῃ ἦγον ἅτε
Egyptians and in no esteem great held(-him) inasmuch-as
δὴ δημότην τὸ πρὶν ἐόντα καὶ οἰκίης οὐκ ἐπιφανέος·
indeed a-commoner the before being and of-house not distinguished

μετὰ δὲ σοφίῃ αὐτοὺς ὁ Ἄμασις, οὐκ ἀγνωμοσύνῃ
afterward but by-cleverness them — Amasis not by-stubbornness
προσηγάγετο. ἦν οἱ ἄλλα τε ἀγαθὰ μυρία, ἐν δὲ
won-over there-were to-him other both goods countless among and
καὶ ποδανιπτὴρ χρύσεος, ἐν τῷ αὐτός τε ὁ Ἄμασις καὶ
also a-foot-basin golden in which himself both — Amasis and
οἱ δαιτυμόνες οἱ πάντες τοὺς πόδας ἑκάστοτε ἐναπενίζοντο·
the banqueters the all the feet each-time washed
τοῦτον κατ᾽ ὧν κόψας ἄγαλμα δαίμονος ἐξ αὐτοῦ
this down then having-cut an-image of-a-god from it
ἐποιήσατο, καὶ ἵδρυσε τῆς πόλιος ὅκου ἦν ἐπιτηδεότατον·
he-made and set(-it)-up of-the city where it-was most-suitable
οἱ δὲ Αἰγύπτιοι φοιτέοντες πρὸς τὤγαλμα ἐσέβοντο
the and Egyptians resorting to the-image revered(-it)
μεγάλως. μαθὼν δὲ ὁ Ἄμασις τὸ ἐκ τῶν ἀστῶν
greatly having-learned and — Amasis the(-thing) from the townsmen
ποιεύμενον, συγκαλέσας Αἰγυπτίους ἐξέφηνε φὰς ἐκ
being-done having-called-together Egyptians revealed saying from
τοῦ ποδανιπτῆρος τὤγαλμα γεγονέναι, ἐς τὸν πρότερον
the foot-basin the-image to-have-been-made into which earlier
μὲν τοὺς Αἰγυπτίους ἐνεμέειν τε καὶ ἐνουρέειν καὶ πόδας
indeed the Egyptians to-vomit both and to-urinate and feet
ἐναπονίζεσθαι, τότε δὲ μεγάλως σέβεσθαι. ἤδη ὦν ἔφη
to-wash then and greatly to-revere now then he-said
λέγων ὁμοίως αὐτὸς τῷ ποδανιπτῆρι πεπρηγέναι· εἰ γὰρ
speaking alike himself to-the foot-basin to-have-fared if for
πρότερον εἶναι δημότης, ἀλλ᾽ ἐν τῷ παρεόντι εἶναι αὐτῶν
earlier to-be a-commoner but in the present to-be their
βασιλεύς· καὶ τιμᾶν τε καὶ προμηθέεσθαι ἑωυτοῦ ἐκέλευε.
king and to-honor both and to-show-regard-for himself he-bade(-them)

Τοιούτῳ μὲν τρόπῳ προσηγάγετο τοὺς Αἰγυπτίους ὥστε 173
Such indeed in-way he-won-over the Egyptians so-that
δικαιοῦν δουλεύειν, ἐχρᾶτο δὲ καταστάσι πρηγμάτων
to-think-it-right to-be-slaves he-used and arrangement of-affairs
τοιῇδε· τὸ μὲν ὄρθριον μέχρι ὅτευ πληθούσης ἀγορῆς
such the indeed early-morning until what(-time) of-full market-place
προθύμως ἔπρησσε τὰ προσφερόμενα πρήγματα, τὸ δὲ ἀπὸ
zealously he-did the brought-before(-him) matters the and after
τούτου ἔπινέ τε καὶ κατέσκωπτε τοὺς συμπότας καὶ ἦν
this he-drank both and mocked the fellow-drinkers and he-was
μάταιός τε καὶ παιγνιήμων. ἀχθεσθέντες δὲ τούτοισι οἱ
frivolous both and playful being-vexed and at-these the
φίλοι αὐτοῦ ἐνουθέτεον αὐτὸν τοιάδε λέγοντες. "Ὦ βασιλεῦ,
friends of-him admonished him such-things saying O king
οὐκ ὀρθῶς σεωυτοῦ προέστηκας, ἐς τὸ ἄγαν φαῦλον
not rightly yourself you-have-conducted to the too-much trivial
προάγων σεωυτόν. σὲ γὰρ ἐχρῆν ἐν θρόνῳ σεμνῷ
bringing-forward yourself you for it-was-needful on a-throne august
σεμνὸν θωκέοντα δι' ἡμέρης πρήσσειν τὰ πρήγματα, καὶ
august sitting through day to-do the business and
οὕτω Αἰγύπτιοί τ' ἂν ἠπιστέατο ὡς ὑπ' ἀνδρὸς μεγάλου
so Egyptians both — would-know that by a-man great
ἄρχονται, καὶ ἄμεινον σὺ ἂν ἤκουες· νῦν δὲ
they-are-ruled and better you — you-would-be-spoken-of now but
ποιέεις οὐδαμῶς βασιλικά." ὁ δ' ἀμείβετο τοῖσιδε αὐτούς.
you-do in-no-way kingly(-things) he and answered with-these them
"Τὰ τόξα οἱ ἐκτημένοι, ἐπεὰν μὲν δέωνται χρᾶσθαι,
The bows those having(-them) when indeed they-need to-use
ἐντανύουσι· εἰ γὰρ δὴ τὸν πάντα χρόνον ἐντεταμένα
they-string if for indeed the all time strung
εἴη, ἐκραγείη ἄν, ὥστε ἐς τὸ δέον οὐκ ἂν ἔχοιεν
they-were they-would-break — so-that for the need not — they-would-be-able

αὐτοῖσι χρᾶσθαι. οὕτω δὲ καὶ ἀνθρώπου κατάστασις· εἰ
them to-use so and also of-man the-constitution if
ἐθέλοι κατεσπουδάσθαι αἰεὶ μηδὲ ἐς παιγνίην τὸ μέρος
he-should-wish to-be-in-earnest always nor to play the part
ἑωυτὸν ἀνιέναι, λάθοι ἂν ἤτοι μανεὶς ἢ ὅ
himself to-let-go he-would-become-unawares — either mad or he
γε ἀπόπληκτος γενόμενος· τὰ ἐγὼ ἐπιστάμενος μέρος
at-least stricken having-become which I knowing a-part
ἑκατέρῳ νέμω.” ταῦτα μὲν τοὺς φίλους ἀμείψατο.
to-each assign these-things indeed the friends he-answered

174 Λέγεται δὲ ὁ Ἄμασις, καὶ ὅτε ἦν ἰδιώτης, ὡς φιλοπότης
It-is-said and — Amasis also when he-was a-private-man that fond-of-drink
ἦν καὶ φιλοσκώμμων καὶ οὐδαμῶς κατεσπουδασμένος
he-was and fond-of-jest and in-no-way serious
ἀνήρ· ὅκως δέ μιν ἐπιλείποι πίνοντά τε καὶ εὐπαθέοντα
a-man whenever and him failed drinking both and making-merry
τὰ ἐπιτήδεα, κλέπτεσκε ἂν περιών· οἱ δ’ ἄν μιν
the necessities he-would-steal — going-round they and — him
φάμενοι ἔχειν τὰ σφέτερα χρήματα ἀρνεύμενον ἄγεσκον
saying to-have the their-own goods denying(-it) would-bring
ἐπὶ μαντήιον, ὅκου ἑκάστοισι εἴη. πολλὰ μὲν δὴ καὶ
to an-oracle wherever for-each was many-times indeed then also
ἡλίσκετο ὑπὸ τῶν μαντηίων, πολλὰ δὲ καὶ ἀπέφευγε.
he-was-convicted by the oracles many-times and also he-escaped
ἐπείτε δὲ καὶ ἐβασίλευσε, ἐποίησε τοιάδε· ὅσοι μὲν
when and also he-became-king he-did such-things as-many-as indeed
αὐτὸν τῶν θεῶν ἀπέλυσαν μὴ φῶρα εἶναι, τούτων μὲν
him of-the gods acquitted not a-thief to-be of-these indeed
τῶν ἱρῶν οὔτε ἐπεμέλετο οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδέν,
of-the temples neither he-cared-for nor for repair gave anything
οὐδὲ φοιτέων ἔθυε ὡς οὐδενὸς ἐοῦσι ἀξίοισι ψευδέα
nor resorting(-there) sacrificed as of-nothing being worthy false

τε μαντήια ἐκτημένοισι· ὅσοι δέ μιν κατέδησαν φῶρα
and oracles having as-many-as but him convicted a-thief
εἶναι, τούτων δὲ ὡς ἀληθέων θεῶν ἐόντων καὶ ἀψευδέα
to-be of-these and as true gods being and truthful
μαντήια παρεχομένων τὰ μάλιστα ἐπεμέλετο.
oracles providing the most he-took-care
Καὶ τοῦτο μὲν ἐν Σάι τῇ Ἀθηναίῃ προπύλαια θωμάσια 175
And this indeed in Sais — for-Athena gateways wondrous
οἷα ἐξεποίησε, πολλὸν πάντας ὑπερβαλόμενος τῷ τε
such(-as) he-made far all surpassing in-the both
ὕψεϊ καὶ τῷ μεγάθεϊ, ὅσων τε τὸ μέγαθος λίθων ἐστὶ
height and in-the size how-great both the size of-stones is
καὶ ὁκοίων τεῶν· τοῦτο δὲ κολοσσοὺς μεγάλους καὶ
and of-what-kind ever this and colossi great and
ἀνδρόσφιγγας περιμήκεας ἀνέθηκε, λίθους τε ἄλλους ἐς
man-sphinxes very-long he-dedicated stones and other for
ἐπισκευὴν ὑπερφυέας τὸ μέγαθος ἐκόμισε. ἠγάγετο δὲ τούτων
repair huge the size he-brought he-brought and of-these
τοὺς μὲν ἐκ τῶν κατὰ Μέμφιν ἐουσέων λιθοτομιέων,
the(-ones) indeed from the at Memphis being quarries
τοὺς δὲ ὑπερμεγάθεας ἐξ Ἐλεφαντίνης πόλιος πλόον καὶ
the(-ones) and enormous from Elephantine city a-voyage even
εἴκοσι ἡμερέων ἀπεχούσης ἀπὸ Σάιος. τὸ δὲ οὐκ ἥκιστα
of-twenty days distant from Sais what and not least
αὐτῶν ἀλλὰ μάλιστα θωμάζω, ἔστι τόδε· οἴκημα μουνόλιθον
of-them but most I-wonder-at is this a-chamber of-one-stone
ἐκόμισε ἐξ Ἐλεφαντίνης πόλιος, καὶ τοῦτο ἐκόμιζον μὲν
he-brought from Elephantine city and this they-brought indeed
ἐπ᾽ ἔτεα τρία, δισχίλιοι δέ οἱ προσετετάχατο ἄνδρες
for years three two-thousand and to-him had-been-assigned men
ἀγωγέες, καὶ οὗτοι ἅπαντες ἦσαν κυβερνῆται. τῆς δὲ
conveyors and these all were pilots of-the and

στέγης ταύτης τὸ μὲν μῆκος ἔξωθεν ἐστὶ εἷς τε καὶ εἴκοσι
room this the indeed length from-outside is one both and twenty
πήχεες, εὖρος δὲ τεσσερεσκαίδεκα, ὕψος δὲ ὀκτώ. ταῦτα
cubits breadth and fourteen height and eight these
μὲν τὰ μέτρα ἔξωθεν τῆς στέγης τῆς μουνολίθου ἐστί,
indeed the measures from-outside of-the room the monolith are
ἀτὰρ ἔσωθεν τὸ μῆκος ὀκτωκαίδεκα πηχέων καὶ πυγόνος
but within the length of-eighteen cubits and a-pygon
***, τὸ δὲ ὕψος πέντε πηχέων ἐστί. αὕτη τοῦ ἱροῦ κέεται
(lacuna) the and height of-five cubits is it of-the temple lies
παρὰ τὴν ἔσοδον· ἔσω γάρ μιν ἐς τὸ ἱρόν φασι τῶνδε
by the entrance inside for it into the temple they-say of-these
εἵνεκα οὐκ ἐσελκύσαι· τὸν ἀρχιτέκτονα αὐτῆς ἑλκομένης
for-the-sake not to-have-dragged the architect it being-dragged
τῆς στέγης ἀναστενάξαι, οἱά τε χρόνου ἐγγεγονότος
the room to-have-groaned-aloud as both time having-passed
πολλοῦ καὶ ἀχθόμενον τῷ ἔργῳ, τὸν δὲ Ἄμασιν ἐνθύμιον
much and being-vexed at-the work — and Amasis to-heart
ποιησάμενον οὐκ ἐᾶν ἔτι προσωτέρω ἑλκύσαι. ἤδη δὲ
having-taken(-it) not to-allow still farther to-drag now and
τινὲς λέγουσι ὡς ἄνθρωπος διεφθάρη ὑπ᾽ αὐτῆς τῶν τις
some say that a-man was-killed by it of-the one
αὐτὴν μοχλευόντων, καὶ ἀπὸ τούτου οὐκ ἐσελκυσθῆναι.
it levering and from this not to-have-been-dragged-in
176 Ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοισι ἱροῖσι ὁ Ἄμασις πᾶσι
Dedicated and also in the other temples — Amasis all
τοῖσι ἐλλογίμοισι ἔργα τὸ μέγαθος ἀξιοθέητα, ἐν δὲ καὶ
the notable works in-the size worth-seeing among and also
ἐν Μέμφι τὸν ὕπτιον κείμενον κολοσσὸν τοῦ Ἡφαιστείου
in Memphis the on-his-back lying colossus the Hephaesteum
ἔμπροσθε, τοῦ πόδες πέντε καὶ ἑβδομήκοντα εἰσὶ τὸ μῆκος·
in-front-of of-which feet five and seventy are the length

ἐπὶ δὲ τῷ αὐτῷ βάθρῳ ἑστᾶσι τοῦ αὐτοῦ ἐόντος λίθου δύο
on and the same base stand of-the same being stone two
κολοσσοί, εἴκοσι ποδῶν τὸ μέγαθος ἐὼν ἑκάτερος, ὁ
colossi of-twenty feet the size being each the(-one)
μὲν ἔνθεν ὁ δ' ἔνθεν τοῦ μεγάλου. ἔστι δὲ λίθινος
indeed on-this-side the(-other) and on-that-side of-the great(-one) there-is and of-stone
ἕτερος τοσοῦτος καὶ ἐν Σάι, κείμενος κατὰ τὸν αὐτὸν τρόπον
another as-great also in Sais lying in the same way
τῷ ἐν Μέμφι. τῇ Ἴσι τε τὸ ἐν Μέμφι ἱρὸν Ἄμασις
as-the(-one) in Memphis — for-Isis and the in Memphis temple Amasis
ἐστὶ ὁ ἐξοικοδομήσας, ἐὸν μέγα τε καὶ ἀξιοθεητότατον.
is the(-one) having-built being great both and most-worth-seeing
Ἐπ' Ἀμάσιος δὲ βασιλέος λέγεται Αἴγυπτος μάλιστα 177
In-the-time-of Amasis and king it-is-said Egypt most
δὴ τότε εὐδαιμονῆσαι καὶ τὰ ἀπὸ τοῦ ποταμοῦ τῇ
indeed then to-have-prospered both the(-things) from the river for-the
χώρῃ γινόμενα καὶ τὰ ἀπὸ τῆς χώρης τοῖσι ἀνθρώποισι,
land coming and the(-things) from the land for-the men
καὶ πόλις ἐν αὐτῇ γενέσθαι τὰς ἁπάσας τότε δισμυρίας τὰς
and cities in it to-have-been the all then twenty-thousand the
οἰκεομένας. νόμον τε Αἰγυπτίοισι τόνδε Ἄμασις ἐστὶ ὁ
inhabited law and for-Egyptians this Amasis is the(-one)
καταστήσας, ἀποδεικνύναι ἔτεος ἑκάστου τῷ νομάρχῃ πάντα
having-established to-declare of-year each to-the nomarch every
τινὰ Αἰγυπτίων ὅθεν βιοῦται· μὴ δὲ ποιεῦντα ταῦτα μηδὲ
one of-Egyptians whence he-lives not and doing these-things nor
ἀποφαίνοντα δικαίην ζόην ἰθύνεσθαι θανάτῳ. Σόλων δὲ ὁ
showing just livelihood to-be-punished with-death Solon and the
Ἀθηναῖος λαβὼν ἐξ Αἰγύπτου τοῦτον τὸν νόμον Ἀθηναίοισι
Athenian having-taken from Egypt this the law for-Athenians
ἔθετο· τῷ ἐκεῖνοι ἐς αἰεὶ χρέωνται ἐόντι ἀμώμῳ νόμῳ.
laid(-it)-down which they for ever use being a-blameless law

178 Φιλέλλην δὲ γενόμενος ὁ Ἄμασις ἄλλα τε ἐς Ἑλλήνων
fond-of-Greeks and having-become — Amasis other-things both to of-Greeks
μετεξετέρους ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοισι
some displayed and indeed also to-the coming
ἐς Αἴγυπτον ἔδωκε Ναύκρατιν πόλιν ἐνοικῆσαι· τοῖσι δὲ
to Egypt he-gave Naucratis city to-dwell-in to-the and
μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι
not wishing of-them to-dwell there but voyaging
ἔδωκε χώρους ἐνιδρύσασθαι βωμοὺς καὶ τεμένεα θεοῖσι.
he-gave places to-set-up altars and precincts for-gods
τὸ μέν νυν μέγιστον αὐτῶν τέμενος, καὶ ὀνομαστότατον
the indeed then greatest of-them precinct and most-famous
ἐὸν καὶ χρησιμώτατον, καλεύμενον δὲ Ἑλλήνιον, αἵδε
being and most-useful called and Hellenium these
αἱ πόλιες εἰσὶ αἱ ἱδρυμέναι κοινῇ, Ἰώνων μὲν
the cities are the(-ones) having-set(-it)-up in-common of-Ionians indeed
Χίος καὶ Τέως καὶ Φώκαια καὶ Κλαζομεναί, Δωριέων
Chios and Teos and Phocaea and Clazomenae of-Dorians
δὲ Ῥόδος καὶ Κνίδος καὶ Ἁλικαρνησσὸς καὶ Φάσηλις,
and Rhodes and Cnidus and Halicarnassus and Phaselis
Αἰολέων δὲ ἡ Μυτιληναίων μούνη. τουτέων μὲν ἐστὶ
of-Aeolians and the of-Mytileneans alone of-these indeed is
τοῦτο τὸ τέμενος, καὶ προστάτας τοῦ ἐμπορίου αὗται αἱ
this the precinct and wardens of-the trading-post these the
πόλιες εἰσὶ αἱ παρέχουσαι· ὅσαι δὲ ἄλλαι πόλιες
cities are the(-ones) providing as-many-as and other cities
μεταποιεῦνται, οὐδέν σφι μετεὸν μεταποιεῦνται. χωρὶς
lay-claim nothing to-them being-a-share they-lay-claim apart
δὲ Αἰγινῆται ἐπὶ ἑωυτῶν ἱδρύσαντο τέμενος Διός, καὶ
and Aeginetans by themselves set-up a-precinct of-Zeus and
ἄλλο Σάμιοι Ἥρης καὶ Μιλήσιοι Ἀπόλλωνος.
another Samians of-Hera and Milesians of-Apollo

ἦν δὲ τὸ παλαιὸν μούνη Ναύκρατις ἐμπόριον καὶ ἄλλο 179
Was and the old(-time) alone Naucratis a-trading-post and other
οὐδὲν Αἰγύπτου· εἰ δέ τις ἐς τῶν τι ἄλλο στομάτων τοῦ
none of-Egypt if and anyone to of-the any other mouths of-the
Νείλου ἀπίκοιτο, χρῆν ὀμόσαι μὴ μὲν ἑκόντα ἐλθεῖν,
Nile came it-was-needful to-swear not indeed willingly to-have-come
ἀπομόσαντα δὲ τῇ νηὶ αὐτῇ πλέειν ἐς τὸ Κανωβικόν· ἢ εἰ
having-sworn and in-the ship itself to-sail to the Canopic or if
μή γε οἷά τε εἴη πρὸς ἀνέμους ἀντίους πλέειν, τὰ φορτία
not at-least possible — it-was against winds contrary to-sail the cargoes
ἔδεε περιάγειν ἐν βάρισι περὶ τὸ Δέλτα, μέχρι οὗ
it-was-needful to-carry-round in barges around the Delta until which
ἀπίκοιτο ἐς Ναύκρατιν. οὕτω μὲν δὴ Ναύκρατις ἐτετίμητο.
he-came to Naucratis thus indeed then Naucratis had-been-honored
Ἀμφικτυόνων δὲ μισθωσάντων τὸν ἐν Δελφοῖσι νῦν 180
Amphictyons and having-contracted the at Delphi now
ἐόντα νηὸν τριηκοσίων ταλάντων ἐξεργάσασθαι (ὁ γὰρ
being shrine for-three-hundred talents to-complete the for
πρότερον ἐὼν αὐτόθι αὐτόματος κατεκάη), τοὺς Δελφοὺς
earlier being there by-itself burned-down the Delphians
δὴ ἐπέβαλλε τεταρτημόριον τοῦ μισθώματος παρασχεῖν.
indeed it-fell-to a-fourth-part of-the contract-price to-provide
πλανώμενοι δὲ οἱ Δελφοὶ περὶ τὰς πόλις ἐδωτίναζον,
wandering and the Delphians around the cities collected-gifts
ποιεῦντες δὲ τοῦτο οὐκ ἐλάχιστον ἐξ Αἰγύπτου ἠνείκαντο·
doing and this not least from Egypt they-got
Ἄμασις μὲν γάρ σφι ἔδωκε χίλια στυπτηρίης τάλαντα,
Amasis indeed for to-them gave thousand of-alum talents
οἱ δὲ ἐν Αἰγύπτῳ οἰκέοντες Ἕλληνες εἴκοσι μνέας.
the and in Egypt dwelling Greeks twenty minae

181 Κυρηναίοισι δὲ Ἄμασις φιλότητά τε καὶ συμμαχίην
with-Cyrenaeans and Amasis friendship both and alliance
συνεθήκατο, ἐδικαίωσε δὲ καὶ γῆμαι αὐτόθεν, εἴτ᾽
made he-thought-fit and also to-marry from-there whether
ἐπιθυμήσας Ἑλληνίδος γυναικὸς εἴτε καὶ ἄλλως φιλότητος
having-desired a-Greek woman or also otherwise friendship
Κυρηναίων εἵνεκα· γαμέει δὲ ὧν οἳ μὲν λέγουσι Βάττου
of-Cyrenaeans for-the-sake marries and then some indeed say of-Battus
οἳ δ᾽ Ἀρκεσίλεω θυγατέρα, οἳ δὲ Κριτοβούλου ἀνδρὸς
others and of-Arcesilaus daughter others and of-Critobulus a-man
τῶν ἀστῶν δοκίμου, τῇ οὔνομα ἦν Λαδίκη· τῇ
of-the townsmen reputable to-whom name was Ladice with-whom
ἐπείτε συγκλίνοιτο ὁ Ἄμασις, μίσγεσθαι οὐκ οἷός τε
when lay — Amasis to-have-intercourse not able —
ἐγίνετο, τῇσι δὲ ἄλλῃσι γυναιξὶ ἐχρᾶτο. ἐπείτε δὲ
he-was with-the and other women he-had-intercourse when and
πολλὸν τοῦτο ἐγίνετο, εἶπε ὁ Ἄμασις πρὸς τὴν Λαδίκην
long this happened said — Amasis to — Ladice
ταύτην καλεομένην, "Ὦ γύναι, κατά με ἐφάρμαξας, καὶ
this called O woman against me you-have-used-drugs and
ἔστι τοι οὐδεμία μηχανὴ μὴ οὐκ ἀπολωλέναι κάκιστα
there-is to-you no means — not to-perish most-wretchedly
γυναικῶν πασέων." ἡ δὲ Λαδίκη, ἐπείτε οἱ ἀρνευμένῃ
of-women all — and Ladice when to-her denying
οὐδὲν ἐγίνετο πρηΰτερος ὁ Ἄμασις, εὔχεται ἐν τῷ νόῳ
not-at-all became milder — Amasis prays in the mind
τῇ Ἀφροδίτῃ, ἤν οἱ ὑπ᾽ ἐκείνην τὴν νύκτα μιχθῇ
— to-Aphrodite if with-her during that the night have-intercourse
ὁ Ἄμασις, τοῦτο γάρ οἱ κακοῦ εἶναι μῆχος, ἄγαλμά οἱ
— Amasis this for to-her of-evil to-be remedy an-image to-her
ἀποπέμψειν ἐς Κυρήνην. μετὰ δὲ τὴν εὐχὴν αὐτίκα οἱ
to-send to Cyrene after and the prayer at-once with-her

ἐμίχθη ὁ Ἄμασις. καὶ τὸ ἐνθεῦτεν ἤδη, ὁκότε ἔλθοι
had-intercourse — Amasis and the from-then now whenever came
Ἄμασις πρὸς αὐτήν, ἐμίσγετο, καὶ κάρτα μιν ἔστερξε
Amasis to her he-had-intercourse and greatly her loved
μετὰ τοῦτο. ἡ δὲ Λαδίκη ἀπέδωκε τὴν εὐχὴν τῇ θεῷ·
after this — and Ladice paid the vow to-the goddess
ποιησαμένη γὰρ ἄγαλμα ἀπέπεμψε ἐς Κυρήνην, τὸ ἔτι καὶ
having-made for an-image she-sent to Cyrene which still even
ἐς ἐμὲ ἦν σόον, ἔξω τετραμμένον τοῦ Κυρηναίων ἄστεος.
to me was safe outward turned from-the of-Cyrenaeans city
ταύτην τὴν Λαδίκην, ὡς ἐπεκράτησε Καμβύσης Αἰγύπτου
this — Ladice when mastered Cambyses Egypt
καὶ ἐπύθετο αὐτῆς ἥτις εἴη, ἀπέπεμψε ἀσινέα ἐς Κυρήνην.
and learned of-her who she-was he-sent-back unharmed to Cyrene
Ἀνέθηκε δὲ καὶ ἀναθήματα ὁ Ἄμασις ἐς τὴν Ἑλλάδα, τοῦτο 182
Dedicated and also offerings — Amasis to — Greece this
μὲν ἐς Κυρήνην ἄγαλμα ἐπίχρυσον Ἀθηναίης καὶ εἰκόνα
indeed to Cyrene an-image gilded of-Athena and a-likeness
ἑωυτοῦ γραφῇ εἰκασμένην, τοῦτο δὲ τῇ ἐν Λίνδῳ Ἀθηναίῃ
of-himself in-painting made-like this and — in Lindus to-Athena
δύο τε ἀγάλματα λίθινα καὶ θώρηκα λίνεον ἀξιοθέητον,
two both images of-stone and a-breastplate linen worth-seeing
τοῦτο δ' ἐς Σάμον τῇ Ἥρῃ εἰκόνας ἑωυτοῦ διφασίας
this and to Samos — to-Hera images of-himself double
ξυλίνας, αἳ ἐν τῷ νηῷ τῷ μεγάλῳ ἱδρύατο ἔτι καὶ τὸ μέχρι
wooden which in the shrine the great were-set still even the till
ἐμεῦ, ὄπισθε τῶν θυρέων. ἐς μέν νυν Σάμον ἀνέθηκε κατὰ
me behind the doors to indeed then Samos he-dedicated by-reason-of
ξεινίην τὴν ἑωυτοῦ τε καὶ Πολυκράτεος τοῦ Αἰάκεος, ἐς
guest-friendship the of-himself both and of-Polycrates the(-son) of-Aeaces to
δὲ Λίνδον ξεινίης μὲν οὐδεμιῆς εἵνεκεν, ὅτι δὲ τὸ ἱρὸν
and Lindus of-guest-friendship indeed no for-the-sake because and the temple

τὸ ἐν Λίνδῳ τὸ τῆς Ἀθηναίης λέγεται τὰς Δαναοῦ θυγατέρας
the in Lindus the — of-Athena is-said the of-Danaus daughters
ἱδρύσασθαι προσσχούσας, ὅτε ἀπεδίδρησκον τοὺς Αἰγύπτου
to-have-founded having-put-in when they-were-fleeing-from the of-Aegyptus
παῖδας. ταῦτα μὲν ἀνέθηκε ὁ Ἄμασις, εἶλε δὲ Κύπρον
sons these-things indeed dedicated — Amasis he-took and Cyprus
πρῶτος ἀνθρώπων καὶ κατεστρέψατο ἐς φόρου ἀπαγωγήν.
first of-men and subdued(-it) to of-tribute payment