Classical Series.

HERODOTUS

BOOK III

EDITED WITH INTRODUCTION AND NOTES

BY

G. C. MACAULAY, M.A.

FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE, AND
ASSISTANT-MASTER IN RUGBY SCHOOL

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PREFACE

For a single book of Herodotus to read in school, probably the third is as suitable as any. It is of a more manageable length than the first, less difficult than the second or the fourth, and more complete in itself, as well as more varied in its contents, than any of the later books. The interest of the main narrative is well sustained, and the episodes of Polycrates and Periander are among the best in Herodotus.

In preparing this edition it has been assumed that those who are to use it know nothing to begin with either of the dialectical forms or of the special syntax of Herodotus. The difficulty of dialect will probably not be found serious. The Lexicon will supply nearly all that is needed, but it has been thought desirable to classify the forms of inflexion, so as to supply an Accidence for the dialect, for reference wherever there is
variation from the forms given in the ordinary school grammars. With this to go by, the learner need have no confusion or uncertainty, and he may be strengthened as well as widened in his grammatical knowledge by comparison of the various forms.

In the notes I have drawn illustrations as far as possible from the third book: where other books are referred to the passage is generally quoted.

I have to acknowledge obligation principally to the editions both critical and annotated of Stein, and also to those of Abicht, Krüger, and Bähr. The account of the dialectical forms is based on that of Stein. Rawlinson's notes have sometimes been found useful, and from him too are taken the extracts from the Behistun Inscription.
INTRODUCTION

Herodotus was a native of Halicarnassos in Asia Minor, a colony of the Dorian city of Troizen. He was born about 484 B.C. His father's name was Lyxes, and his family was a distinguished one, including among its members the poet Panyasis, who was either his uncle or his cousin. In consequence of political troubles he left Halicarnassos and lived for some years at Samos, a fact which accounts for the prominence given in his history, especially in the third book, to Samian affairs. He is thought also to have resided at Athens for some time, and he was personally acquainted with the poet Sophocles. Finally he settled at the Athenian colony of Thurioi in Italy. His travels were very extensive, as we gather from the notices of them in his history: from these we know that he visited Assyria and Babylon, Egypt (going up the Nile as far as Elephantine), Phenicia, Scythia, and Colchis, besides nearly all parts of Hellas. Little more than this is known of his life, and the date of his death is uncertain.

The history of Herodotus (at present divided into nine books) has for its main subject those relations
between the Hellenes and the "Barbarians" (that is, the non-Hellenic nations, especially Asiatics), which culminated in what are called the Persian Wars; but it also contains descriptions of the chief countries (outside Hellas) which the Author has occasion to mention, as well as of their inhabitants, and very much miscellaneous matter which has little or no bearing upon the main subject. The Author professes that it is part of his plan to seek occasions for such additions; and his object no doubt was both to add interest to his narrative and to embody in his work the results of his own extensive travels and varied researches.

In the first book, after briefly dismissing the earlier disputes between Hellenes and Barbarians (ch. 1–5), the Author points to Cræsus, king of Lydia, as the first Barbarian who made conquest of Hellenes (ch. 6), and this introduces an account of the Lydian monarchy and of its relations with the Hellenes (ch. 7–55). The alliance of Cræsus with the Spartans gives occasion for sketches of the origin and history of the Athenians and the Spartans (ch. 56–78). The conquest of the Lydian kingdom by Cyrus and the Persians (ch. 71–91) leads to a history of Asia under the Medes (ch. 95–106), an account of the birth and bringing up of Cyrus (ch. 107–122), and of the transference of power from the Medes to the Persians (ch. 123–130), whose religion and customs are described (ch. 131–140). Then follows the conquest of all the Hellenes of Asia by the Persian generals (ch. 141–174), and then the capture of Babylon by Cyrus himself, with an account of Babylon and of the history and customs of the Babylonians (ch. 178–200). The first book ends
with the expedition against the Massagetai and the death of Cyrus (ch. 201–216).

The second book tells first of the accession of Cambyses, the son of Cyrus, and of his resolution to invade Egypt (ch. 1). This leads to a full description of the land of Egypt and of its inhabitants (ch. 2–98), with a history of Egypt from the earliest times to the reign of Amasis, who was contemporary with Cyrus, and an account of the chief monuments (ch. 99–182).

The third book opens with an account of the causes which led to the invasion of Egypt by Cambyses (ch. 1–4), and proceeds to relate the conquest of Egypt, the expeditions attempted against the Ethiopians and Ammonians, and the subsequent doings of Cambyses in Egypt (ch. 7–38). Then follows the history of the contemporary affairs of Samos, the power of Polycrates and the expedition of the Lacedemonians and Corinthians against him (ch. 39–60). Returning to the main narrative the historian tells of the revolt of the Magians and the death of Cambyses (ch. 61–66), and then of the conspiracy against the Magians resulting in the accession of Dareios (ch. 68–88). After this follows a list of the provinces or “satrapies” of the Persian Empire and an account of the revenues derived from each (ch. 89–97), and the mention of the Indian tribute of gold leads to a description of the nations of India (ch. 98–105), and then to a general review of the products of those lands which are most distant from Hellas, which is regarded as the centre of the inhabited world (ch. 106–116). The history returns to Samos, and the events leading to the death of Polycrates are narrated (ch. 120–125): then follows the story of Demokedes
of Crotōn, and how his influence led to the exploration of the coasts of Hellas by the Persians with a view to an invasion, which however for the present is deferred (ch. 129–138). After this comes the conquest of Samos by the Persians (ch. 139–149), and finally the revolt of Babylon and its capture by Dareios (ch. 150–160).

The contents of the other books may be more briefly mentioned. The fourth book contains the Scythian expedition of Dareios and the Persian expedition from Egypt against Barca, with descriptions both of Scythia and Libya.

The fifth book has the Persian conquest of Thrace and the first period of the Ionic revolt, with digressions on both Spartan and Athenian affairs.

The sixth relates the suppression of the Ionic revolt, then the rivalry of Demaratos and Cleomenes at Sparta, and finally the expedition of the Persians under Datis and Artaphrenes to Marathon.

The seventh book contains the expedition of Xerxes up to the death of Leonidas at Thermopylae.

The eighth has the battles of Artemision and Salamis, and the retreat of Xerxes from Athens, leaving Mardonios with a selected army to conquer Hellas.

The ninth book contains the battles of Plataia and Mycalē, and ends with the capture of Sestos by the Athenians at the close of the year 479 B.C.

Of the period of Persian history which is dealt with in the third book a contemporary record is partly furnished by what is called the Behistun inscription, carved (apparently in the year 516 B.C.) on the face of a precipitous rock near the western frontier of Media. It is in three languages, ancient
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Persian, Babylonian, and a Scythian dialect, and records the manner in which Dareios became king and his exploits in the first years of his reign. A few extracts illustrating the third book are here given from Sir H. Rawlinson's translation:—

"I am Darius,¹ the great king, the king of kings, the king of Persia, the king of the provinces, the son of Hystaspes,² the grandson of Arsames,³ the Achaemenian.⁴

"Says Darius the king,—My father was Hystaspes; the father of Hystaspes was Arsames; the father of Arsames was Ariaramnes;⁵ the father of Ariaramnes was TeISPES;⁶ the father of TeISPES was ACHAEMENES.⁷

"Says Darius the king,—On that account we have been called ACHAEMENIANS; from antiquity we have descended; from antiquity our family have been kings.

"Says Darius the king,—There are eight of my race who have been kings before me; I am the ninth; nine of us have been kings in a double line.

"Says Darius the king,—By the grace of Ormazd ⁸ I am king; Ormazd has granted me the empire.

"Says Darius the king,—These are the countries which have come to me; by the grace of Ormazd I have become king of them; Persia, Susiana, Babylonia, Assyria, Arabia, Egypt, those which are of the sea, Saparda, Ionia, Media, Armenia, Cappadocia, Parthia, Zarangia, Aria, Chorasmia, Bactria, Sogdiana, Gandaria, the Sacæ, Sattagydia, Arachotia, and Mecia; in all twenty-three provinces.

"Says Darius the king,—These are the provinces which have come to me; by the grace of Ormazd they have become subject to me; they have brought tribute to me. That which has been said to them by me, both by night and by day, it has been done.

¹ Darayavush. ² Vishtaspa. ³ Arshama. ⁴ Hakhamanishiya. ⁵ Ariyaramana. ⁶ Chishpaish. ⁷ Hakhamanish. ⁸ Auramazda.
"Says Darius the king,—Within these countries the man who was good, him I have right well cherished. Whoever was evil, him have I utterly rooted out. By the grace of Ormazd, these are the countries by whom my laws have been observed. As it has been said to them by me, so by them it has been done.

"Says Darius the king,—Ormazd granted me the empire. Ormazd brought help to me, so that I gained the empire. By the grace of Ormazd I hold this empire.

"Says Darius the king,—This is what was done by me after that I became king. A man named Cambyses,\(^1\) son of Cyrus,\(^2\) of our race, he was here king before me. Of that Cambyses there was a brother, Bardes\(^3\) was his name; of the same mother, and of the same father with Cambyses. Afterwards Cambyses slew that Bardes. When Cambyses had slain Bardes, it was not known to the people that Bardes had been slain. Afterwards Cambyses proceeded to Egypt. When Cambyses had proceeded to Egypt, then the State became wicked. Then the lie became abounding in the land, both in Persia, and in Media, and in the other provinces.

"Says Darius the king,—Afterwards there was a certain man, a Magian, named Gomates.\(^4\) He arose from Pissiachada, the mountain called Aracadres, from thence. On the fourteenth day of the month Vayakhna, then it was that he arose. He thus lied to the state:—

'I am Bardes, the son of Cyrus, the brother of Cambyses.' Then the whole State became rebellious. From Cambyses it went over to him, both Persia, and Media, and the other provinces. He seized the empire. On the ninth day of the month Garmanapada, then it was he so seized the empire. Afterwards Cambyses, unable to endure, died.\(^5\)

"Says Darius the king,—The empire of which

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1 Kabujiya. 2 Kuru. 3 Bardiya. 4 Gaumata.
5 Or, according to another rendering, "After that Cambyses died, having slain himself."
Gomates, the Magian, dispossessed Cambyses, that empire from the olden time had been in our family. After Gomates the Magian had dispossessed Cambyses both of Persia and Media and the dependent provinces, he did according to his desire; he became king.

"Says Darius the king,—There was not a man, neither Persian nor Median, nor any one of our family, who would dispossess that Gomates the Magian of the crown. The state feared him exceedingly. He slew many people, who had known the old Bardes; for that reason he slew them, 'lest they should recognise me that I am not Bardes, the son of Cyrus.' No one dared to say anything concerning Gomates the Magian, until I arrived. Then I prayed to Ormazd; Ormazd brought help to me. On the tenth day of the month Bagayadish, then it was, with my faithful men, I slew that Gomates the Magian, and those who were his chief followers. The fort named Sictachotes, in the district of Media called Nisæa, there I slew him. I dispossessed him of the empire. By the grace of Ormazd I became king; Ormazd granted me the kingdom.

"Says Darius the king,—The empire which had been taken away from our family, that I recovered. I established it in its place. As it was before, so I made it. The temples which Gomates the Magian had destroyed, I rebuilt. The sacred offices of the state, both the religious chaunts and the worship, I restored to the people which Gomates the Magian had deprived them of. I established the state in its place, both Persia and Media, and the other provinces. As it was before, so I restored what had been taken away. By the grace of Ormazd I did this. I arranged so that I established our family in its place. As it was before, so I arranged it, by the grace of Ormazd, so that Gomates the Magian should not supersede our family.

"Says Darius the king,—This is what I did after that I became king."
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"Says Darius the king,—When I had slain Gomates the Magian, then a man named Atrines, the son of Opadarines, he arose; to the state of Susiana thus he said: 'I am king of Susiana.' Then the Susianians became rebellious; they went over to that Atrines; he became king of Susiana. And a man, a Babylonian, Nidintabelus\(^1\) by name, the son of Anires, he arose. To the state of Babylonia he thus falsely declared: 'I am Nabochodrossor,\(^2\) the son of Nabonidus.'\(^3\) Afterwards the whole state of Babylon became rebellious. He seized the kingdom of Babylonia.

"Says Darius the king,—Then I sent to Susiana. That Atrines was brought to me a prisoner. I slew him.

"Says Darius the king,—Then I sent to Babylon against that Nidintabelus, who was called Nabochodrossor. The people of Nidintabelus held the Tigris; there they were posted, and they had boats. There I approached people in rafts. I brought the enemy into difficulty. I carried the enemy's position. Ormazd brought help to me. By the grace of Ormazd I crossed the Tigris. There I slew many of the troops of that Nidintabelus. On the twenty-sixth day of the month Atriyata, then it was we so fought.

"Says Darius the king,—Then I went to Babylon. When I arrived near Babylon, at the city called Zazana, on the Euphrates, there that Nidintabelus, who was called Nabuchodrossar, came with his forces against me, to do battle. Then we fought a battle. Ormazd brought help to me. By the grace of Ormazd I slew many of the troops of that Nidintabelus. The enemy was driven into the water: the water destroyed them. On the second day of the month Anamaka, then it was we so fought.

"Says Darius the king,—Then Nidintabelus with the horsemen that were faithful to him fled to Babylon. Then I went to Babylon. By the grace of Ormazd I

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\(^1\) Naditabira. \(^2\) Nabukudrachara. \(^3\) Nabonita.
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both took Babylon and seized that Nidintabelus. Then I slew that Nidintabelus at Babylon."

[Here follows mention in the same style of many other rebellions and how they were put down, and then—]

"Says Darius the king,—These are the provinces which rebelled. The god Ormazd created lies that they should deceive the people. Afterwards the god Ormazd gave the people into my hands. As I desired, so the god Ormazd did.

"Says Darius the king,—Thou who mayest be king hereafter, keep thyself entirely from lies. The man who may be a liar, him destroy utterly. If thou shalt thus observe, my country shall remain in its integrity.

"Says Darius the king,—This is what I have done. By the grace of Ormazd have I achieved the performance of the whole. Thou who mayest hereafter peruse this tablet, let that which has been done by me be a warning to thee, that thou lie not.

"Says Darius the king,—These are the men who alone were there, when I slew Comates the Magian, who was called Bardes. These men alone laboured in my service: one named Intaphernes,¹ the son of Veispares, a Persian; one named Otanes,² the son of Socris, a Persian; one named Gobryas,³ the son of Mardonius, a Persian; one named Hydarnes,⁴ the son of Megabignes, a Persian; one named Megabyzus,⁵ the son of Dadois, a Persian; one named Ardomanes,⁶ the son of Basuces, a Persian."

Comparing the inscription with the account given by Herodotus we find this latter confirmed in its main lines. As regards details we may observe first that the inscription places the death of Bardes (Smerdis) before the going of Cambyses to Egypt;

¹ Vidafrana. ² Utana. ³ Gaubaruva. ⁴ Vidarna. ⁵ Bagabukhsha. ⁶ Ardumanish.
secondly, that it recognises only one Magian usurper and gives him the name Gaumata; thirdly, that the part taken by Dareios according to the inscription is not that of one of seven conspirators, chosen to be king by a sort of accident, but that of the representative of the family against which the Magian had revolted, who gathered round him partisans and succeeded in establishing himself on the throne of his ancestors; fourthly, the account of the revolt and capture of Babylon is different. Herodotus does not recognise a ruler of the Babylonians like the Naditabira of the inscription, nor does the inscription say anything of the stratagem of Zopyros. It may be observed that Ctesias asserts that the account given by Herodotus belongs properly to a siege in the reign of Xerxes. The strong language of the inscription about lying contrasts curiously with the justification of lying which is put into the mouth of Dareios by Herodotus (ch. 72).

As regards the names of the seven conspirators, Herodotus agrees with the inscription in every name except one. On almost every point the contemporary authority of the inscription must be set above that of the historians, some reservation being made perhaps with regard to the position assumed in it by Dareios in the conspiracy against the Magian. In the inscription which he caused to be engraved to celebrate his deeds there would be a tendency no doubt to magnify the part taken by him in these events. The only other contemporary inscription of much importance is that which is referred to in the note on chapter 16, which exhibits the conduct of Cambyses in Egypt in a different light from that in which Herodotus regards it. Indeed it seems
probable that the information of Herodotus about Cambyses was drawn from rather hostile sources (*e.g.* the priests at Memphis), and has given too unfavourable an impression of his character as a ruler.

**DIALECT**

The following are the chief differences in inflexion between the dialect of Herodotus, which is Ionic with some Epic forms, and the Attic of the ordinary school Greek grammars. The numbers in round brackets which follow Greek words, *e.g.* μῆς (31), are references to chapters of the third book where the form in question is to be found. For differences not having to do with inflexion reference should be made to the Lexicon.

§ 1. The dual is wanting throughout, both in nouns and verbs.

**Nouns (Substantive and Adjective).**

§ 2. 1st declension.

(a) In the terminations of the singular number ἓ stands for ἓ, *e.g.* αἴτιη (1), Αἰγυπτίη (2), ἀτμύη (3), μῆς (31), νεμνής (53). ἓ generally remains unchanged except in substantives ending in ὕα derived from adjectives in ὕς, *e.g.* ἀληθείη (1), ἀσφαλείη (7).

(b) Substantives in ὕς form the genitive singular in ἕω, *e.g.* νεμνής, νεμνίεω, Απρίης, Απρίεω (1).

(c) In the accusative singular the words ἀκινάκης and ἄσπατης, as well as many proper names, have ending in ἐα (sometimes ἐν), *e.g.* ἄσπατεα (1), Καμβύσεα (1), ἀκινάκεα (118).

(d) The genitive plural ends in ἕων, as Περσέων (1), ἧμερέων (9), έοσέων, τοντέων (*fem.*) (22), ὕψηλέων (*fem.*) By these last two examples it will be seen that
the feminine of adjectives in os, η, ον is distinguished
from the masculine in the genitive plural, which is
not the case in Attic.

(e) The dative plural ends in ουι, e.g. τῆσι ταφήσι
(10), Πέρσηςι (12).

(f) The forms of declension therefore are—

Sing.
N. Πέρσης | νεψίς | αἰτίη | μία
A. Πέρσην | νεψίν | αἰτίν | μίαν
G. Πέρσαν | νεψίω | αἰτίσι | μίσ
D. Πέρση | νεψί | αἰτί | μί

Plur.
N. Πέρσαι | νεψίαι | αἰτίαι
A. Πέρσασ | νεψίασ | αἰτίασ
G. Πέρσαν | νεψίων | αἰτίων
D. Πέρσησι | νεψίσι | αἰτίσσι

§ 3. 2d declension.

The ending of the dative plural is ουι, e.g. ἀγγέ
λοις τούς . . . ἀπηγμένοις (9).

§ 4. 3d declension.

(a) The chief variations are in the omission of con-
traction in vowel stems: thus we have—

N. γένος, G. γένεως, D. γένει, N. Pl. γένεα, etc.
N. Πολυκράτης, A. Πολυκράτεα, etc.
N. ἀληθῆς, A. ἀληθέα, N. Pl. ἀληθέεις, ἑα, etc.,
adv. ἀληθέως.
N. βασιλεὺς, G. βασιλέως, D. βασιλεί, N. Pl.
βασιλεῖες, etc.
N. πῆχυς, G. πῆχεως, D. πῆχει, N. Pl. πῆχεις,
etc., and so the adjectives like ὁξίς.

Observe that adjectives in us form their fem. in έα
instead of ἑα, e.g. ὁξίς, ὁξία.

(b) Observe the declension of substantives in us
and of proper names in κλέος:
e.g. Sing. N. πόλις  Plur. πόλιες  N. Προκλέις
    A. πόλιν  πόλιας, πόλις  A. Προκλέα
    G. πόλιος  πολίων  G. Προκλέος
    D. πόλι  πόλισι  D. Προκλέι  V. Πρόκλεες

(c) Also the following irregular forms:—

Sing. N. κέρας, G. κέρεος, D. κέρει.  Plur. N. κέρεα, G. κερέων: so also γέρας and τέρας
  (but γηρᾶς, G. γήραος, D. γήραι).

πολλός is used for πολύς, and πολλόν for πολύ and πολύν.

From πλέων we have neut. πλέον or πλεῦν (53),
A. πλέονα, πλεῦνα, or πλέω (124), G. πλεῦνος (40),
Plur. A. πλεῦνας (71).

Pronouns.

§ 5. Personal pronouns are thus declined:—

Sing.
    N. ἐγώ  σὺ
    A. ἐμὲ  encl.  με  σέ  encl.  σε  αὐτόν  encl.  μιν
    G. ἐμέο  σέο  αὐτοῦ  —  εὖ
    ἐμεῦ — μεν  σεῦ — σεν
    D. ἐμοί — μοι  σοί — τοι  αὐτῷ — οἱ

Plur.
    N. ἡμεῖς  ἡμεῖς
    A. ἡμέας  ἡμέας  σφέας, σφέα  encl.  σφεάς, σφεα
    G. ἡμέων  ἡμέων  σφέων  —  σφεών
    D. ἡμῖν  ἡμῖν  σφίσι  —  σφι

Observe that μιν stands as enclitic for ἐωτόν as well as for αὐτόν, and that σφίσι = ἐωτόσι, while σφι = αὐτόσι (45).

§ 6. Demonstrative pronouns.

The definite article is often used as a demonstra-
tive, especially with μέν (3), δέ (24), and as antecedent to ὅσος (23).

§ 7. Relative pronouns.

The definite article is generally used for the relative ὅς (not however in ὅστις), except in the nominative case masc. and fem., thus—

Sing. N. ὅς, ὅ, τό  Plur. N. οὗ, αἷ, τά,
A. τόν, τήν, τό     etc.
G. τοῦ, τῆς, τοῦ
D. τῷ, τῇ, τῷ

but after prepositions of which the last vowel can be elided the ordinary form is used, as ἀντ' ὅν, ἀπ' ὅθ', ἐπ' ὃ, ἐπ' ὅς, and also in such expressions as ἐν ὃ, ἐς ὅ, μέχρι ὅ, ἐς ὅ, when used of space or time.


§ 8. The interrogative τίς has G. τέβ, D. τέφ or τίν,  Plur. G. τέων, D. τέωσι; and the indefinite τις the same with accents omitted.

Verbs.


(a) Augment is omitted in iterative imperfects, e.g. ἀρεσκε (117), κλαίεσκε (119), ὁδυρέσκετο (119): also with a few pluperfects, as καταλελοίπε (61).

(b) The temporal augment is omitted regularly in verbs beginning with ἐν (except εὐδω) and οἱ, as οἰκέω, οἰκτίζω, with their compounds, e.g. συνοίκε (31), κατοικτίζετο (136), and also in the following verbs and their compounds: ἄγινεω (93), αἰνεω (73), αἱρεω, αἰτεω (1), ἀμείβομαι (155), ἀνώγω (81), ἀρρω-δεω (145), διαιτῶμαι (65), ἔρδω, ἔργαξομαι (30) (46), ἐσσόω (83), ἔδω, and ὄρμω (4).

(c) The temporal augment is omitted sometimes in the following: ἄγγέλλω (135) (153), ἄγω, ἀλλάσσω
(4), ἀνδρῶ (3), ἀντιάξω, ἀπειλέω, ἀπτω (137), ἀρμόζω (137), ἀρχω, ἀσπάζομαι, ἐπίσταμαι, ἔσθεω (129), ἔργω, ὁφείλω (65).

Observe also ὤρων from ὄρεω, and ὀίκε as well as ἐσκε.

§ 10. Verbs in ἐω are usually uncontracted, as αἰτέειν, αἰτε (except δεῖ, ἐδεῖ, δείν); but εἰ is often contracted into ευ, so that we have καλεομένων (5) and καλεμένων (106), αἱρέομαι (119) and αἱρεύ-μαι (142), ποιεῦντας (27) and ποιέοντας (145).

Observe the forms ἐννενόκασι (6) from ἐννοεω and αἱρέομεν as future from αἱρέω (155).

§ 11. Verbs in ἀω.

(a) Verbs in ἀω have η always in the future stem, as πειρήζομαι.

(b) Most verbs in ἀω are inflected in parts as if ending in ἐω; so we have εἰρώτεον (156), εἰρώτευν (140), ὄρεοντες (14), τελευτέοντας (38).

(c) The contraction α and ρ is used as in Attic, e.g. εἰρώτα (14), εἰρώτα (22) (also χράν, χράσθαι).

Thus the pres. indic. of the verb φοιτάν would ordinarily be—

φοιτέω  φοιτέομεν
φοιτᾶς  φοιτάτε
φοιτά  φοιτέουσι

Observe the forms βεβωμένος (39), ἀνέβωσε (14), ἀμβώσταντες (38), from βοάω, ἀνάβοαω, θηέομαι for θέόμαι in pres. and imperf., χρέωμαι, χρεώμενος, from χράσθαι.

§ 12. Verbs in ὄω are contracted as in Attic, but they often have ευ for ου (except in the infinitive), e.g. δικαίειν, ἐξομοιεύνται (24).

§ 13. The future of verbs with nasal and liquid stems is generally uncontracted, e.g. σημανέω (37), ἀπο-
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κτενέοντα (65), ἐξαγγελέουσι (134), συμβαλέεσθαι (135); but sometimes ἐο contracts into ἐν, e.g. ἀμνεύντων (155).

§ 14. In the 2d person singular of verbs passive and middle the endings eai, aο, ἐο remain uncontracted, e.g. βούλειν (53), ἐμμήσαο (32), προσ-δέκεο; but here also ἐο sometimes contracts into ἐν, as εἰλευ (119).

§ 15. The pluperfect active ends in εα, εε in the 1st and 3d persons singular, and in ἑατε in the 2d person plural, as ἐώθεα, ἐπελελοίπεε (25), ἐγεγόνεε (69), συμψεάτε.

§ 16. The aor. subj. pass. remains uncontracted, e.g. ἀπαρεθέω (65).

§ 17. (a) The optative middle and passive has οἰάτω, οἰάτο for οιντο, οιντο, as ἐλοἰάτο (38), δέξαιάτο (38).

(b) In the terminations of the 3d pers. plur. perfect and plupf. passive we have αταί, ατο, e.g. κατε-στράφατο, κεχωρίδαται, ἐκεκοσμεάτο (91), ἐδεδέ-ατο (143), κατέατο (144). Cp. § 19.

§ 18. τίθημι has imperf. ἐτίθεα, 2d aor. subj. (in compounds) -θεω, -θέωμαι (81), aor. opt. mid. -θεοίτω or -θείτο (148).

ἵμμι and its compounds have several forms as if from ἵω, e.g. 3d sing. pres. indic. ἵει (ἀπίει).

ἵστημι has ἵστα as well as ἵστημι and ἵστα as well as ἵστη, 2d aor. subj. -στέω, e.g. ἀποστέωσι (15), perf. partic. ἵστεως, ἴστεωσα or ἴστηκυία, ἴστη-κός.

δίδωμι has δίδοι usually for δίδωσι.

δείκνυμι and similar verbs have collateral forms as if from δεικνύω, etc. δείκνυμι has future δέξω, aor. ἐδέξα, ἐδέχθην, etc. e.g. ἀπεδέξε (63).

ἐίμι (be) has 2d pers. ὑς, 1st pers. plur. ἐμέν, subj.
DIALECT

\[\varepsilon \omega, \gamma \varsigma, \gamma \varsigma, \varepsilon \omega \nu, \varepsilon \omega \varsigma \alpha, \varepsilon \nu, \text{imperf. sometimes } \varepsilon \sigma \kappa \omega \nu, \varepsilon \nu \mu \iota \text{(go) imperf. } \eta \iota \alpha.\]

§ 19. Most verbs in \( \mu \) have the endings \( \alpha \tau \alpha \iota, \alpha \tau \o \) for \( \nu \tau \alpha \iota, \nu \tau \o \) in the 3d pers. plur. pres. and imperf. mid. and pass. (changing \( \alpha \) of the stem to \( \epsilon \)), e.g. \( \tau \iota \delta \epsilon \alpha \tau \alpha \iota \) for \( \tau \iota \delta \tau \nu \tau \alpha \iota \), \( \iota \sigma \tau \alpha \tau \alpha \iota \) for \( \iota \sigma \tau \alpha \tau \alpha \iota \), \( \epsilon \pi \iota \tau \iota \epsilon \alpha \tau \iota \) for \( \epsilon \pi \iota \tau \iota \epsilon \alpha \tau \iota \).

§ 20. \( \omicron \delta \alpha, \omicron \delta \alpha \iota, \omicron \delta \alpha, \omicron \delta \alpha \mu \epsilon \nu \) or \( \omicron \delta \mu \epsilon \nu, \iota \sigma \tau \epsilon \iota, \iota \sigma \alpha \tau \iota, \) subj. \( \epsilon \iota \delta \epsilon \omega \) (140), imperf. \( \gamma \delta \epsilon \alpha \), fut. \( \epsilon \iota \delta \epsilon \sigma \omega \).

HIATUS.

§ 21. The coming together of vowels as the last letter of one word and the first of the next is not avoided except in the case of \( \omicron \nu \), which is generally written \( \omicron \nu \kappa \) before a vowel. Consequently \( \nu \) is not inserted at the end of nouns or verbs and we have \( \sigma \nu \nu \) \( \alpha \lambda \lambda \alpha \varsigma \iota \). \( \Lambda \iota \gamma \nu \nu \tau \iota \omega \iota \) (14), \( \epsilon \iota \chi \epsilon \) \( \alpha \rho \chi \eta \nu \) (15), \( \nu \omicron \iota \varsigma \) \( \epsilon \iota \nu \iota \iota \iota \iota \) (16), and so throughout.

Elision occurs irregularly; so we have \( \alpha \lambda \lambda \alpha \) \( \alpha \lambda \lambda \alpha \) (16) and \( \alpha \lambda \lambda \) \( \omega \varsigma \) (1), \( \alpha \iota \delta \) \( \epsilon \sigma \chi \alpha \tau i \iota \iota \) (106) and \( \alpha \iota \delta \) \( \delta \nu \) (116). It is most frequent with prepositions, e.g. \( \upsilon \tau \) \( \delta \nu \), \( \epsilon \pi \) \( \Lambda \iota \gamma \nu \nu \tau \iota \). Crasis takes place occasionally, e.g. \( \tau \omega \gamma \alpha \lambda \mu \alpha \tau \iota \) (37), \( \tau \omega \pi \delta \) (40), \( \omega \nu \theta \rho \omega \pi \epsilon \) (65), \( \omicron \nu \tau \epsilon \rho \sigma \) (78), \( \omicron \nu \tau \omega \).
ΕΠÎ τοûτων δή τῶν Ἀμασίων Ἐκβάλλεις ὁ Κύρος ἑστρατεύετο, ἄγων καὶ ἄλλους τῶν ἴρχε καὶ Ἔλληνον Ἰωάννας τε καὶ Αἰολέας, δι’ αἰτίας τούτων. πέμψας Ἐκβάλλεις ἐς Ἀηγοπτοὺς κῆρυκα 5 αἰτεῖσθαι Ἀμασίων θυγατέρα, αἰτεῖ δὲ ἐκ βουλῆς ἄνδρος Ἀηγοπτίου, ὃς μεμφόμενος Ἀμασίων ἐπρηξε ταῦτα ὅτι μιν ἐξ ἀπάντων τῶν ἐν Ἀηγοπτῷ ἴητρῶν ἀποσπᾶσας ὑπὸ γυναικὸς τε καὶ τέκνων ἔκδοτον ἐποίησε τοῖς Πέρσαις, ὧτε Κύρος πέμψας παρὰ 10 Ἀμασίων αἰτεῖσθαι ἴητρων ὀθόναλμῶν, ὃς εἶχε ἄριστος τῶν ἐν Ἀηγοπτῷ. ταῦτα δὴ ἐπιμεμφόμενος ὁ Ἀηγοπτίος ἐνήγη τῇ συμβουλῇ κελεύων αἰτεῖσθαι τῶν Ἐκβάλλεια Ἀμασίων θυγατέρα, ἵνα ἡ δοὺς ἀναπτῷ ἡ μὴ δοὺς Ἐκβάλλει ἀπέχθειοτο. ὁ δὲ 15 Ἀμασίως τῇ δυνάμει τῶν Περσῶν ἀχθόμενος καὶ ἄρρωδεων οὐκ εἶχε οὔτε δοῦναι οὔτε ἀρνησάσθαι: εὖ γὰρ ἡπίστατο ὅτι οὐκ ὡς γυναῖκα μιν ἐμέλλε Ἐκβάλλεις ἐξειν ἄλλα ὡς παλλακίν. ταῦτα δὴ ἐκλογιζόμενος ἐποίησε τάδε. ἦν Ἀπρίεω τοῦ 20 προτέρου βασιλέως θυγάτηρ κάρτα μεγάλη τε καὶ
εὐειδῆς, μοῦνη τοῦ οἶκου λεξειμμένη, οὖνομα δὲ οἳ ἦν Νέτητις. ταῦτην δὴ τὴν παῖδα ὁ Ἀμασις κοσμήσας ἐσθητί τε καὶ χρυσῷ ἀποπέμπει ἐς Πέρσας ὡς ἐωντοῦ θυγατέρα. μετὰ δὲ χρόνων ὡς μιν ἥσπάζετο πατρόθεν ὄνομάζων, λέγει πρὸς 25 αὐτοῦ ἡ παῖς, "ὁ βασιλεὺς, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις, ὅτι ἐμὲ σοὶ κόσμῳ ἀσκήσας ἀπέπεμψε ὡς ἐωντοῦ θυγατέρα δίδοις, ἐμοὺς τῇ ἀληθείᾳ Ἀπρίεω, τὸν ἐκείνου ἐὕντα ἐωντοῦ δεσπότεα μετ' Αἰγυπτίων ἐπαναστάς ἐφόνευσε." τούτῳ 30 δὴ τὸ ἔπος καὶ αὐτῇ ἡ αἰτίη ἐγγενομένη ἡγαγε Καμβύσεα τὸν Κύρου μεγάλως θυμωθέντα ἐπὶ Αἰγυπτίου. οὕτω μὲν νῦν λέγουσι Πέρσαι. 2 Αἰγυπτίου δὲ οἰκημοῦνται Καμβύσεα, φάμενοι μιν ἐκ ταύτης δὴ τῆς Ἀπρίεωθ πυγατρὸς γενέσθαι. Κύρου γὰρ εἶναι τὸν πέμψαντα παρὰ Ἄμασιν ἐπὶ τὴν θυγατέρα, ἀλλ' οὐ Καμβύσεα. λέγοντες δὲ ταῦτα οὐκ ὅρθως λέγουσι. οὐ μὲν οὐδὲ λέληθε αὐτοῦς (εἰ γάρ τινες καὶ ἄλλοι, τὰ Περσέων νόμιμα ἐπιστέαται καὶ Αἰγυπτίοι) ὅτι πρῶτα μὲν νόθουν οὐ σφί νόμος ἐστὶ βασιλεύσαι γυναῖκον παρέντος, αὕτης δὲ ὅτι Κασσανδάνης 10 τῆς Φαρνάσπεω θυγατρὸς ἦν παῖς Καμβύσης, ἀνδρὸς Ἀχαμενίδεω, ἀλλ' οὐκ ἐκ τῆς Αἰγυπτίης. ἀλλὰ παρατράπουσι τῶν λόγον προσποιεύμενοι τῇ Κύρου οἰκίᾳ συγγενεῖς εἶναι. καὶ ταῦτα μὲν 3 ώδε ἔχει. λέγεται δὲ καὶ ὅδε λόγος, ἐμοὶ μὲν οὖ πιθανός, ὡς τῶν Περσίδων γυναικῶν ἐσελθοῦσα τις παρὰ τὰς Κύρου γυναίκας, ὡς εἶδε τῇ Κασσανδάνῃ παρεστεῶτα τέκνα εὐειδέα τε καὶ μεγάλα, 5
πολλῷ ἐχράτῳ τῷ ἐπαίνῳ ὑπερθωμάξουσα, ἢ δὲ Κασσανδάνη ἐοῦσα τοῦ Κύρου γυνὴ εἴπε τάδε· "τοιῶνδε μέντοι ἐμὲ παίδων μητέρα ἐοῦσαν Κύρος ἐν ἀτιμίῃ ἔχει, τὴν δὲ ἀπ' Αἰγύπτου ἐπίκτητον ἐν τιμῇ τίθεται." τὴν μὲν ἀχθομένην τῇ Νιτήτι εἰπεῖν ταῦτα, τῶν δὲ οἱ παίδων τῶν πρεσβύτερον εἰπεῖν Καμβύσεα, "τοιγάρ τοι, ὦ μῆτερ, ἐπεάν ἐγὼ γένωμαι ἀνήρ, Αἰγύπτου τὰ μὲν ἀνω κἀτω θῆσω, τὰ δὲ κἀτω ἄνω." ταῦτα εἰπεῖν αὐτὸν ἔτεα ὡς δέκα κου γεγονότα, καὶ τὰς γυναίκας ἐν θώματι γενέσθαι· τὸν δὲ διαμυημονεύοντα οὔτω δῇ, ἐπεῖτε ἀνδρόθη καὶ ἔσχε τὴν βασιλην, ποιήσασθαι τὴν ἐπ' Αἰγύπτου στρατηγὴν.

4. Συνήνεικε δὲ καὶ ἄλλο τι τοιῶνδε πρήγμα γενέσθαι ἐς τὴν ἐπιστράτευσιν ταύτην. ἣν τῶν ἐπικούρων Ἀμάσιος ἀνήρ γένος μὲν Ἀλκαρνησ- σεύς, οὐνομα δὲ οἱ Φάνης, καὶ γνώμην ἰκανός 5 καὶ τὰ πολεμικὰ ἄλκιμος. οὗτος ο Φάνης μεμφό- μενὸς κού τι Ἀμᾷσι ἐκδιδρήσκει πλοῖῳ ἐξ Αι- γύπτου, βουλόμενος Καμβύσῃ ἐλθεῖν ἐς λόγους. οὐ δὲ ἐόντα αὐτὸν ἐν τοῖς ἐπικούροις λόγου 10 οὐ σμικρὸν ἐπιστάμενον τε τὰ περὶ Αἰγύπτου ἀτρεκέστατα, μεταδιώκει ὁ Ἀμάσις σπουδὴν ποιεύμενος ἔλειν, μεταδιώκει δὲ τῶν εὐνούχων τὸν πιστοτάτον ἀποστείλας τριήρει κατ' αὐτόν, ὡς αἱρεῖ μιν ἐν Λυκίᾳ, ἐλῶν δὲ οὐκ ἀνήγαγε ἐς Αἰγύπτου· σοφίᾳ γὰρ μιν περιῆλθε ὁ Φάνης. 15 καταμεθύσας γὰρ τοὺς φυλάκους ἀπαλλάσσετο ἐς Πέρσας. ὁρμημένῳ δὲ στρατεύεσθαι Καμβύσῃ
έπ' Αἰγυπτον καὶ ἀπορέοντι τὴν ἐλασιν, ὡκώς τὴν ἀνυδρον διεκπερα, ἐπελθὼν φράζει μὲν καὶ τὰ ἄλλα τὰ 'Αμάσιοι πρήγματα, εξηγεῖται δὲ καὶ τὴν ἐλασιν, ὡδε παραϊνεῦν, πέμψαντα παρὰ τὸν Ἀραβίων βασιλέα δέεσθαι τὴν διέξοδον οί ἀσφαλέα παρασχεῖν. μούνη δὲ ταύτη εἰσὶ 5 φανεραί ἐσβολαί εἰς Αἰγυπτον. ἀπὸ γὰρ Φοινίκης μέχρι οὐρών τῶν Καδύτιος πόλιος ἐστὶ Σύρων τῶν Παλαιστίνων καλεομένων. ἀπὸ δὲ Καδύτιος ἐούσης πόλιος, ὡς ἐμοὶ δοκεῖ, Σαρδίων οὐ πολλῷ ἐλάσσονος, ἀπὸ ταύτης τὰ ἐμπόρια τὰ ἐπὶ θαλάσσης μέχρι Ἰηνύου πόλιος ἐστὶ τοῦ Ἀραβίου, ἀπὸ δὲ Ἰηνύου αὐτῶς Σύρων μέχρι Σερβωνίδος λίμνης, παρ' ἤν δὴ τὸ Κάσιον ὅρος τεῖνει ἐς θαλάσσαιν. ἀπὸ δὲ Σερβωνίδος λίμνης, 5 ἐν τῇ δή λόγοι τῶν Τυφῶν κεκρύφθαι, ἀπὸ ταύτης ἡδη Αἰγυπτος. τὸ δὴ μεταξὺ Ἰηνύου πόλιος καὶ Κασίου τε ὁρεος καὶ τῆς Σερβωνίδος λίμνης, ἐν τούτῳ οὐκ ὥλγοι χωρίον ἄλλα ὅσον τε ἐπὶ τρεῖς ἡμέρας ὅδον, ἀνυδρόν ἐστὶ δεινῶς. τὸ δὲ 6 ὥλγοι τῶν ἐς Αἰγυπτον ναυτιλλομένων ἐνυνώκασι, τούτῳ ἔρχομαι φράσων. ἐς Αἰγυπτον ἐκ τῆς Ἐλλάδος πάσης καὶ πρὸς ἐκ Φοινίκης κέραμος ἐσάγεται πλήρης οἰνοῦ δις τοῦ ἔτεος ἐκάστου, καὶ ἐν κεράμιον οἰνηρόν ἀριθμῳ κεινὼν 1 οὐκ ἐστὶ ως λόγῳ εἰπεῖν ιδέσθαι. κοῦ δήτα, εἴποι τις ἂν, ταύτα ἀναίσιμοῦται; ἐγὼ καὶ τούτῳ φράσω. δεὶ τὸν μὲν δήμαρχον ἐκαστον ἐκ τῆς ἐωτοῦ πόλιος συλλέξαντα πάντα τὸν 10

1 ΟΓ κείμενον.
κέραμον ἀγειν ἐς Μέμφιν, τοὺς δὲ ἐκ Μέμφιος ἐς ταῦτα δὴ τὰ ἄνυδρα τῆς Συρίης κομίζειν πλήσαντας ὤδατος. οὔτω ὁ ἐπιφοιτέων κέραμος καὶ ἔξαιρεόμενος ἐν Ἁγύπτῳ ἐπὶ τὸν παλαιὸν
κομίζεται ἐς Συρίην. οὔτω μὲν νυν Πέρσαι εἰσὶ οἱ τῆς ἐσβολῆς ταῦτην παρασκευάζαντες ἐς Ἁγύπτου, κατὰ δὴ τὰ εἰρημένα σάξαντες ὤδαι, ἐπεὶ τάχιστα παρέλαβον Ἅγυπτον. τότε δὲ ὁ θυμὸς καὶ ὤδατος ἐτοίμων, Καμβύσης πυθόμενος τοῦ Ἀλικαρνησσέως ἥβουλον, τέμψας παρὰ τὸν Ἄραβιον ἀγγέλους καὶ δεηθεὶς τῆς ἀσφαλείας ἔτυχε, πίστις δοὺς τε καὶ δεξάμενος παρ᾽ αὐτοῦ.

8 σέβονται δὲ Ἄραβιοι πίστις ἀνθρώπων ὅμοια τοσι μάλιστα, ποιεῦνται δὲ αὐτὰς τρόπω τουρίδε. τῶν βουλομένων τὰ πιστὰ ποιέσθαι ἄλλος ἀνήρ, ἀμφοτέρων αὐτῶν ἐν μέσῳ ἐστεώς, λίθῳ ὄξει τὸ ἐσω τῶν χειρῶν παρὰ τοὺς δακτύλους τοὺς μεγάλους ἐπιτάμνει τῶν ποιευμένων τὰς πίστις, καὶ ἐπειτα λαβῶν ἐκ τοῦ ἰματίου ἐκατέρου κροκύδα ἀλείφει τῶ ἀίματι ἐν μέσῳ κειμένους λίθους ἐπτα, τούτο δὲ ποιέως ἐπικαλέει τε τὸν Διόνυσον καὶ τὴν Οὐρανίην. ἐπιτελέσαντος δὲ τούτου ταῦτα, ὃ τὰς πίστις ποιησάμενοι τοῖς φίλους παρεγγυᾶ τῶν ἥβουλον ἢ καὶ τῶν ἀστῶν, ἢν πρὸς ἀστῶν ποιεῖν τοιοῦτοι οἱ δὲ φίλοι καὶ αὐτοὶ τὰς πίστις δικαιεύονται σέβεσθαι. Διόνυσον δὲ

10 15 θεῶν μοῦνον καὶ τὴν Οὐρανίην ἡγεύονται εἶναι, καὶ τῶν τριχῶν τὴν κουρίῃ κείρεσθαι φασίν κατὰ περ αὐτῶν τὸν Διόνυσον κεκάρθις κείρονται δὲ περιτρόχαλα, ὑποξυρώντες τοὺς κροτάφους.
ὁνομάζουσι δὲ τὸν μὲν Διόνυσον Ὅροτάλτ, τὴν δὲ Οὐρανίην Ἀλιλάτ.

Ἔπει δὲν τὴν πίστιν τοῖς ἀγγέλοις τοῖς παρὰ Καμβύσεω ἀπεγμένοις ἐποίησατο ὁ Ἀράβιος, ἐμηχανάτο τοιάδε. ἂσκοὺς καμήλων πλήσας ὑδατὸς ἐπέσαξε ἐπὶ τὰς ζώας τῶν καμήλων πάσας, τοῦτο δὲ ποιήσας ἤλασε ἐς τὴν ἀνυδρον καὶ ὑπέμενε ἐνθαῦτα τὸν Καμβύσεω στρατὸν. οὔτος μὲν ὁ πιθανώτερος τῶν λόγων εἰρήται δεὶ δὲ καὶ τὸν ἱςον πιθανόν, ἐπεὶ γε δὴ λέγεται, ῥηθήναι. ποταμὸς ἐστὶ μέγας ἐν τῇ Ἀράβῃ τῷ οἴνομα Κόρυς, ἐκδιδοῖ δὲ οὕτος ἐς τὴν Ἑρυθῆνα καλεομένην θάλασσαν. ἀπὸ τοῦτο δὴ ὁ τοῦ ποταμοῦ λέγεται τὸν βασιλέα τῶν Ἀραβίων, ῥαψάμενον ὁμοβοέων καὶ τῶν ἄλλων δερμάτων όχετῶν μήκει ἐξικνεύμενον ἐς τὴν ἀνυδρον, ἀγαγεῖν διὰ δὴ τούτων τὸ ὕδωρ, ἐν 15 δὲ τὴν ἀνυδρο μεγάλας δεξαμενὰς ὀρύξασθαι, ἵνα δεκόμεναι τὸ ὕδωρ σώζωσι. ὁδὸς δὲ ἐστὶ δυνόδεκα θημερίων ἀπὸ τοῦ ποταμοῦ ἐς ταῦτην τῇ ἀνυδρον. ἀγεῖν δὲ μιν δὲ όχετῶν τριῶν ἐς τριξὰ χωρία.

Ἐν δὲ τῷ Πηλοσίφῳ καλεομένῳ στόματι τοῦ Νείλου ἐστρατοπεδεύετο Ψαμμήνιτος ὁ Ἀμάσιος παῖς, ὑπομένων Καμβύσεα. Ἡ Ἀμασίν γὰρ οὐ κατέλαβε ξόντα Καμβύσης ἐλάσας ἐπὶ Αὐγουπτον, ἀλλὰ βασιλεύσας ὁ Ἡ Ἀμασίς τέσσερα καὶ τεσσεράκοντα έτεα ἀπέθανε, ἐν τοῖς οὐδέν οἱ μέγα ἀνάρσιον πρήγμα συνηνείξθη. ἀποθανὼν δὲ καὶ ταριχευθεῖς ἐτάφη ἐν τῇ ταφής τῇ ἐν

How water was supplied to the army of Cambyses.
τῷ ἱρῷ, τάς αὐτὸς οἰκοδομήσατο. ἐπὶ Ψαμμηνίτου
10 δὲ τοῦ Ἀμάσιος βασιλεύοντος Αἰγύπτου φάσμα
Αἰγυπτίων μέγιστον δὴ ἐγενέτο· ύσθησαν γὰρ
Θῆβαι αἱ Αἰγυπτιαί, οὕτε πρότερον οὐδαμὰ
ὑσθεῖσαι οὕτε ύστερον τὸ μέχρι ἐμεῦ, όσ λέγουσι
αὐτοὶ Θῆβαιοι· οὐ γὰρ δὴ ὑπεῖ τὰ ἀνω τῆς
15 Αἰγύπτου τὸ παράπαν. ἀλλὰ καὶ τὸτε ύσθησαν
11 αἱ Θῆβαι ψακάδι. οἱ δὲ Πέρσαι ἐπείτε
διεξελάσαντες τὴν ἀνυδρον ἱζοντο πέλας τῶν
Αἰγυπτίων ώσ συμβαλέοντες, ἐνθαῦτα οἱ ἐπί-
κουροι οἱ τοῦ Αἰγυπτίου, ἔοντες ἄνδρες Ἔλληνες
5 τε καὶ Κάρες, μεμφόμενοι τῷ Φάνη ὦτι στρατὸν
ήγαγε ἔπτ. Αἰγυπτον ἄλλοθροον, μηχανέονται
πρήγμα ἐς αὐτῶν τοιόντε. ἔσαν τῷ Φάνη παῖδες
ἐν Αἰγύπτῳ καταλελειμμένοι· τούτους ἀγαγόντες
ἐς τὸ στρατόπεδον και ἐς ὅψιν τοῦ πατρὸς
10 κρητῆρα ἐν μέσῳ ἐστησαν ἅμφοτέρων τῶν
στρατόπεδων, μετὰ δὲ ἀγινεονται κατὰ ἕνα
ἐκαστὸν τῶν παῖδων ἐςφαζον ἐς τὸν κρητῆρα·
διὰ πάντων δὲ διεξελοῦντες τῶν παῖδων ἀνόν τε
καὶ ὑδωρ ἐσεφορευν ἐς αὐτῶν, ἐμπιόντες δὲ τοῦ
15 αἴματος πάντες οἱ ἐπίκουροι οὕτω δὴ συνεβαλον.
μάχης δὲ γενομένης καρτέρης καὶ πεσόντων ἐξ
ἀμφοτέρων τῶν στρατόπεδων πλήθει πολλῶν
ἐτράποντο οἱ Αἰγύπτιοι.
12 Θόμμα δὲ μέγα εἶδον πυθόμενος παρὰ τῶν
ἐπιχωρίων· τῶν γὰρ ὡστέων περικεχυμένων
χωρίς ἐκατέρων τῶν ἐν τῇ μάχῃ ταύτῃ πεσόντων
(χωρίς μὲν γὰρ τῶν Περσέων ἐκέετο τὰ ὡστέα,
5 ὥς ἐχωρίσθη κατ’ ἀρχάς, ἐτέρωθι δὲ τῶν Ἀι-
γυπτίων), αἱ μὲν τῶν Περσῶν κεφαλαὶ εἰσι ἀσθενεῖς οὕτω ὡστε, εἰ θέλεις ψῆφῳ μοῦνη βαλεῖν, διατετρανεῖς, αἱ δὲ τῶν Ἀγυπτίων οὕτω δὴ τι ἢσχυραι, μόνης ἂν λίθῳ παῖσας διαρρήξεις. αὐτίων δὲ τοῦτο τόδε ἔλεγον, καὶ ἐμὲ γ' εὔπετέως ἐπειθοῦν, ὅτι Ἀγυπτίοι μὲν αὐτίκα ἀπὸ παιδίων ἀρξάμενοι ξυρώνται τὰς κεφαλὰς καὶ πρὸς τὸν ἥλιον παχύνεται τὸ ὀστέον. τῶν δὲ τοῦτο καὶ τοῦ μὴ φαλακροῦσθαι αὐτίων ἔστι. Ἀγυπτίων γὰρ ἂν τὶς ἐλαχίστους ὑδαίτο φαλακροὺς πάντων 15 ἀνθρώπων. τοῦτοι μὲν δὴ τοῦτο ἔστι αὐτίων ἢσχυρὰς φορέειν τὰς κεφαλάς, τοῖσι δὲ Πέρσησι, ὅτι ἀσθενεῖς φορέουσι τὰς κεφαλάς, αὐτίων τόδε· σκιητροφέουσι έξ ἄρχῆς πίλους τιράρας φορέουτες. ταῦτα μὲν νῦν τοιαῦτα· εἶδον δὲ καὶ ἄλλα ὁμοία 20 τοῦτοι ἐν Παπρήμι τῶν ἄμα ΄Αχαιμένει τῷ Δαρείου διαφθαρέντων ὑπὸ Ἰνάρῳ τὸν Δίβνοις.

Οἱ δὲ Ἀγυπτίοι ἐκ τῆς μάχης ως ἐτράπωντο, 13 ἐσφηγοῦν οὐδενὶ κόσμῳ· κατειληθέντων δὲ ἐς Μέμφιν, ἐπεμπτε ἀνὰ ποταμὸν Καμβύσης νέας Μυτιληναίης κήρυκα ἀγνοουσαν ἄνθρα Πέρσην, ἐς ὀμολογίην προκαλεόμενος Ἀγυπτίους. οἱ δὲ 5 ἐπείτε τὴν νέαν εἶδον ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἅλλες ἐκ τοῦ τείχεος τὴν τε νέαν διέφθειραν καὶ τοὺς ἄνδρας κρεοφυγῆδων διασπά− σαντες ἐφόρεον ἐς τὸ τείχος. καὶ Ἀγυπτίοι μὲν μετὰ τοῦτο πολυροκέομενοι χρόνῳ παρέστησαν, 10 οἱ δὲ προσεχέες Δίβνες δείσαντες τὰ περὶ τὴν Ἀγυπτίων γεγονότα παρέδοσαν σφέας αὐτοὺς ἀμαχητι καὶ φόρον τε ἐτάξαντο καὶ δῶρα.
15 δείσαντες ὁμοίως καὶ οἱ Λίβνες τοιαύτα ἐποίησαν. Καμβύσης δὲ τὰ μὲν παρὰ Διβύων ἐλθόντα δώρα φιλοφρόνως ἐδέξατο· τὰ δὲ παρὰ Κυρηναίων ἀπικόμενα μεμφθείς, ὡς ἐμοὶ δοκεῖ, ὅτι ἦν ὀλίγα (ἐπεμψαν γὰρ δὴ πεντακοσίας μνέας ἀργυρίου οἱ Κυρηναίοι), ταῦτας δρασσόμενος αὐτοχειρὶ διέσπειρε τῇ στρατίᾳ.

14 Ἡμέρη δὲ δεκάτη ἀπὸ ἓς παρέλαβε τὸ τεῖχος τὸ ἐν Μέμφι Καμβύσης, κατίσας ἐς τὸ προάστειον ἐπὶ λύμη τὸν βασιλέα τῶν Ἀιγυπτίων Ψαμμήνιτον, βασιλεύσαντα μῆνας ἔξ, τοῦτον κατίσας 5 σὺν ἄλλοις Ἀιγυπτίοις διεπειράτο αὐτοῦ τῆς ψυχῆς ποιέων τοιάδε. στείλας αὐτοῦ τὴν θυγατέρα ἐσθητί δουληῆ ἐξεπεμπε ἐπὶ ὤδωρ ἔχουσαν ὑδρίμοιν, συνέπεμπε δὲ καὶ ἄλλας παρθένους ἀπολέξας ἄνδρῶν τῶν πρῶτων, ὁμοίως 10 ἐσταλμένας τῇ τοῦ βασιλέως. ὡς δὲ βοή τε καὶ κλαυθμῷ παρήσαν αἱ παρθένοι παρὰ τοὺς πατέρας, οἱ μὲν ἄλλοι πάντες ἄνεβον τε καὶ ἀντέκλαιον ὀρέων τὰ τέκνα κεκακωμένα, ὁ δὲ Ψαμμήνιτος προὶδὼν καὶ μαθὼν ἐκυψε ἐς τὴν 15 γῆν. παρελθοσέων δὲ τῶν ὑδροφόρων, δεύτερά οἱ τὸν παῖδα ἐπέμπται μετ’ ἄλλων Ἀιγυπτίων δισχιλίων τὴν αὐτὴν ἡλικίαν ἐχόντων, τοὺς τε αὐχένας κάλῳ δεδεμένους καὶ τὰ στόματα ἐγκεχαλινομένους· ἥγοντο δὲ ποιήν τίσοντες 20 Μυτιληναῖοι τοῖσι ἐν Μέμφι ἀπολογημένοισι σὺν τῇ νη᾽. ταῦτα γὰρ ἐδίκασαν οἱ βασιλῆιοι δικασταί, ὑπὲρ ἄνδρος ἐκάστου δέκα Ἀιγυπτίων
τῶν πρῶτων ἀνταπόλυσθαι. ὁ δὲ ἱδὼν παρεξίόντας καὶ μαθῶν τὸν παίδα ἤγεόμενον ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων τῶν περὶκατη-25 μένων αὐτῶν κλαιόντων καὶ δεινὰ ποιεύστων, τῶντο ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρί. παρελθόντων δὲ καὶ τούτων, συνήνεικε ὡστε τῶν συμποτέων οἱ ἄνδρα ἀπηλικέστερον, ἐκπεπτωκότα ἐκ τῶν ἐόντων ἔχοντά τε οὐδὲν εἰ μὴ ὡσα 30 πτωχὸς καὶ προσαίτεοντα τῆν στρατινή, παριέναι Ψαμμήνιτον τα τὸν Ἄμασιος καὶ τοὺς ἐν τῷ προαστείῳ κατημένους Αἰγυπτίων. ὁ δὲ Ψαμμήνιτος ὡς εἶδε, ἀνακλαύσας μέγα καὶ καλέσας ὀνομαστὶ τὸν ἑταίρον ἐπλήξατο τὴν κεφαλήν. ἦσαν δ' ἄρα αὐτοῦ φύλακοι, οἳ τὸ ποιεύμενον πάν ἐξ ἐκείνου ἐπ' ἐκάστη ἐξόδῳ Καμβύση ἐσήμαινον. θωμάσας δὲ ὁ Καμβύσης τὰ ποιεύμενα, πέμψας ἄγγελον εἰρώτα αὐτὸν λέγων τάδε: "δεσπότης σε Καμβύσης, Ψαμ-40 μήνιτε, εἰρωτά δι' ὁ τι δή τήν μὲν θυγατέρα ὄρεων κεκακωμένην καὶ τὸν παιδά ἐπὶ θάνατον στείχοντα οὔτε ἀνέβωσας οὔτε ἀπέκλαυσας, τὸν δὲ πτωχὸν οὐδέν σοι προσήκοντα, ὡς ἄλλων πυθάνεται, ἐτίμησας τούτοις." ὁ μὲν δὴ 45 τάντα ἐπειρώτα, ὁ δ' ἀμείβετο τοίσιδε: "ὁ παῖ Κύρου, τὰ μὲν οἰκῆ πρὸς κακὰ ὡστε ἀνακλαίειν, τὸ δὲ τοῦ ἑταίρου πένθος ἄξιον ἦν δακρύων, ὅς ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσὼν ἐς πτωχήν ἦπικται ἐπὶ γῆρας 50 οὐδῷ." καὶ ταῦτα ὡς ἀπενειχθέντα ἤκουσαν,2

1 Or by conjecture ἄγόμενον. 2 A conjecture for ὑπὸ τούτου.
εὐ δοκεῖν σφι εἰρήσθαι. ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον (ἐτετεύχει γὰρ καὶ οὕτος ἐπιστόμενος Καμβύσῃ ἐπ' 
Αἰγυπτοῦ), δακρύειν δὲ Περσέων τοὺς παρεόντας· 
αὐτῷ τε Καμβύσῃ ἔσελθεὶν οἰκτόν τινα, καὶ 
αὐτίκα κελεύειν τὸν τὲ ὁ παῖδα ἐκ τῶν 
ἀπολλυμένων σώζειν καὶ αὐτὸν ἐκ τοῦ προαιρετοῦ 
ἀναστήσαντας ἄγειν παρ' ἑωτοῦ. τὸν μὲν δὲ 
παῖδα εὐρον αὐτοῦ οἱ μετιόντες οὐκέτι περεόντα 
ἀλλὰ πρῶτον κατακοπέντα, αὐτὸν δὲ Ψαμμήνυτον 
ἀναστήσαντες ἤγουν παρὰ Καμβύσεα· ἐνθά τοῦ 
5 λοιποῦ διαιτάτο ἔχων οὐδὲν βίαιον. εἰ δὲ καὶ 
ἤπιοτήθη μὴ πολυπρηγμονεῖν, ἀπέλαβε ἄν 
Αἰγυπτοῦ ὡστε ἐπιτροπεύειν αὐτής, ἐπεὶ τιμᾶν 
ἐώθασι Πέρσαι τῶν βασιλέων τοὺς παῖδας· τῶν, 
ἡν καὶ σφεων ἀποστέωσι, ἀμος τοῖς γε παισί 
10 αὐτῶν ἀποδίδονσι τὴν ἀρχήν. πολλοῖς μὲν ὑπὸ 
καὶ ἀλλοισι ἐστὶ σταθμώσασθαι ὅτι τοῦτο οὕτω 
νεομίκασι ποιεῖν, ἐν δὲ καὶ τῷ τε Ἰνάρῳ παιδὲ 
Θαννύρᾳ, δὲ ἀπέλαβε τὴν οἱ ὁ πατὴρ εἴχε ἀρχήν, 
καὶ τῷ Ἀμυρταίῳ Παυσίρῳ καὶ γὰρ οὕτος 
15 ἀπέλαβε τὴν τοῦ πατρὸς ἀρχήν· καίτοι Ἰνάρῳ 
γε καὶ Ἀμυρταίου οὐδαμοὶ καὶ Πέρσας κακὰ 
πλέω ἐργάσαστο. νῦν δὲ μηχανεόμενος κακὰ ὁ 
Ψαμμήνυτος ἔλαβε τῶν μισθόν· ἀπιστὰς γὰρ 
Αἰγυπτίους ἦλθεν· ἐπείτε δὲ ἐπάιστος ἐγένετο 
20 ὑπὸ Καμβύσεως, ἀιμα ταύρου πιὼν ἀπέθανε 
παραχρῆμα. οὕτω δὴ οὕτος ἐτελεύτησε.

16 Καμβύσης δὲ ἐκ Μέμφιος ἀπίκετο ἐς Σάιν 
pόλιν, βουλόμενος ποιήσαι τὰ δὴ καὶ ἐποίησε.

and that which befell him afterwards.

Outrages offered to the corpse of Amasis.
επείτε γὰρ ἐσῆλθε ἐς τὰ τοῦ Ἄμασιος οἰκία, αὐτικὰ ἐκέλευε ἐκ τῆς ταφῆς τῶν Ἄμασιος νέκνων ἐκφέρειν ἔξω. ώς δὲ ταῦτα ἐπιτελέα ἐγένετο, 5 μαστυγοῦν ἐκέλευε καὶ τὰς τρίχας ἀποτίλλειν καὶ κεντοῦν τε καὶ τὰλλα πάντα λυμαίνεσθαι. ἐπείτε δὲ καὶ ταῦτα ἐκαμοὺ ποιεύντες (ὁ γὰρ δὴ νεκρὸς ἀτε τεταριχευμένος ἀντείχε τε καὶ οὐδὲν διεχέστο), ἐκέλευσὲ μιν ὁ Καμβύςης κατακαῦσαι, 10 ἐντελλόμενος οὐκ ὅσια. Πέρσαι γὰρ θεῶν νομίζουσι εἶναι πῦρ. τὸ δὲ κατακαίειν γε τοὺς νεκροὺς οὐδαμῶς ἐν νόμῳ οὐδετέροις ἔστι, Πέρσης μὲν δὴ ὁ περ εἰρῆται, θεῶς οὖ δίκαιον εἶναι λέγοντες νέμειν νεκρὸν ἀνθρώπου. Αἰγυπτικὸς 15 τίοις δὲ νενόμισται πῦρ θηρίων εἶναι ἐμψυχον, πάντα δὲ αὐτὸ κατεσθίεν τὰ περ ἄν λάβῃ, πλησθὲν δὲ αὐτὸ τῆς βορής συναποθήκης κεῖν τῷ κατεσθιομένῳ. οὐκὼν θηρίοισι νόμοις οὐδαμῶς σφί έστι τῶν νέκνων διδόναι· καὶ διὰ ταῦτα ταριχεύνουσι, 20 ἵνα μὴ κείμενος ὑπὸ εὐλέων καταβρωθῇ. οὔτω οὐδετέροις νομιζόμενα ἐνετέλλετο ποιεῖν ὁ Καμβύςης. ὡς μέντοι Αἰγύπτιοι λέγουσιν, οὐκ Ἄμασις ἢν ὁ ταῦτα παθῶν, ἄλλα ἄλλος τις τῶν Αἰγυπτίων ἔχων τῆν αὐτὴν ἡλικίαν Ἄμασι, τῷ 25 λυμαίνομενοι Πέρσαι ἐδόκεον Ἄμασι λυμαίνεσθαι. λέγουσι γὰρ ὡς πυθόμενος ἐκ μαυτηίου ὁ Ἄμασις τὰ περὶ ἐωυτὸν ἀποθανόντα μέλλοι γίνεσθαι, οὔτω δὴ ἀκεόμενος τὰ ἐπιφερόμενα τὸν μὲν ἀνθρώ- πον τοῦτον τῶν μαστυγωθέντα ἀποθανόντα ἔθαψε 30 ἐπὶ τῆς θύρης ἐντὸς τῆς ἐωυτοῦ θήκης, ἐωυτὸν δὲ ἐνετείλατο τῷ παιδὶ ἐν μυχῷ τῆς θήκης ὃς
μάλιστα θείναι. αἱ μὲν νυν ἐκ τοῦ Ἀμάσιος ἐντολαὶ αὐταὶ αἱ ἐς τὴν ταφὴν τε καὶ τὸν ἀνθρωπον ἔχουσαι οὐ μοι δοκέουσι ἀρχὴν γενέσθαι, ἀλλὰς δ’ αὐτὰ Λιγύπτιοι σεμ-

17 Metà δὲ ταύτα ὁ Καμβύσης ἐβουλεύσατο τρι-

φασίας στρατηγίας, ἐπὶ τε Καρχηδονίους καὶ ἐπὶ Ἀμμωνίους καὶ ἐπὶ τοὺς μακροβίους Αἰθιόπας,

οἰκημένους δὲ Αἰβύης ἐπὶ τῇ νοτίῃ θαλάσσῃ. 5 Βουλευμένης δὲ οἳ ἔδοξε ἐπὶ μὲν Καρχηδονίους τὸν ναυτικὸν στρατὸν ἀποστέλλειν, ἐπὶ δὲ Άμμωνίους τοῦ πεζοῦ ἀποκρίναντα, ἐπὶ δὲ τοὺς Αἰθιόπας κατόπτας πρῶτον, ὄψομένους τε τὴν ἐν τούτοις τοῖς Αἰθίοψι λεγομένην εἶναι ἕλιον 10 τράπεζαν εἰ ἔστι ἄλληθεως, καὶ πρὸς ταύτη τὰ ἄλλα κατοψομένους, δῶρα δὲ τῷ λόγῳ φέροντας τῷ βασιλείς αὐτῶν. ἡ δὲ τράπεζα τοῦ ἕλιον 18 τοῦδε τις λέγεται εἶναι. λευκῶν ἔστι ἐν τῷ προαστείῳ ἐπίπλεος κρεῶν ἐφθῶν πάντων τῶν τετραπόδων. ἐς τὸν τὰς μὲν νῦκτας ἐπιτηθεύουντας τιθέναι τὰ κρέα τοὺς ἐν τέλει ἐκάστους ἑόντας 5 τῶν ἀστῶν, τὰς δὲ ἡμέρας δαινυσθαί προσίόντα τῶν Βουλόμενον. φάναι δὲ τοὺς ἐπιχωρίους 19 ταῦτα τὴν γῆν αὐτὴν ἀναδιδόναι ἑκάστοτε. ἡ μὲν δὴ τράπεζα τοῦ ἕλιον καλεομένῃ λέγεται εἶναι τοῦδε. Καμβύση δὲ ὃς ἔδοξε πέμπτεν τοὺς κατασκόπους, αὐτικὰ μετεπέμπτε έξ ’Ελε-

5 φαντῆς πόλιος τῶν Ἰχθυοφώγων ἄνδρῶν τοὺς ἐπισταμένους τὴν Αἰθιοπίδα γνώσαν. ἐν οἷ δὲ τούτωσι μετήσαν, ἐν τούτῳ ἐκέλευε ἐπὶ τὴν Warlike plans of Cambyses, and how he sent spies first to the Long-lived Ethiopians
Καρχηδόνα πλέειν τὸν ναυτικὸν στρατόν. Φοίνικες δὲ οὐκ ἐφασαν ποιήσειν ταῦτα· ὅρκιοις τε γὰρ μεγάλοισι ἐνδεδέσθαι, καὶ οὐκ ἂν ποιέων ὀσία ἐπὶ τοὺς παῖδας τοὺς ἑωτῶν στρατευόμενοι. Φοίνικῶν δὲ οὐ βουλομένων οἱ λοιποὶ οὐκ ἄξιόμαχοι ἐγίνοντο. Καρχηδόνιοι μὲν τυχ ὀὕτω δουλοσύγνην διέφυγον πρὸς Πέρσην. Καμβύσης γὰρ βίην οὐκ ἐδικαίων προσφέρειν Φοίνιξι, ὅτι σφέας τε αὐτῶν ἐδεδώκεσαν Πέρσηι καὶ πᾶς ἐκ Φοίνικων ἤρτητο ὁ ναυτικὸς στρατός. δόντες δὲ καὶ Κύπριοι σφέας αὐτῶν Πέρσηι ἐστρατεύοντο ἐπὶ Αἰγυπτον. ἐπείτε δὲ τῷ Καμβύσῃ ἐκ τῆς Ἐλεφαντίνης ἀπίκοντο οἱ Ἰχθυοφάγοι, ἐπέμπτε αὐτοὺς ἐς τοὺς Αἰθίοπας ἐντελέμενοι τὰ λέγειν χρῆν καὶ δῶρα φέροντας πορφύρεον τε ἐίμα καὶ χρύσεον στρεπτοῦν περιαυχένιον καὶ ψέλια καὶ μύρου ἀλάβαστρον καὶ φοινικίου ούνον κάδον. οἱ δὲ Αἰθιόπες οὕτοι, ἐς τοὺς ἀπέπεμπτε ὁ Καμβύσης, λέγονταί εἶναι μέγιστοι καὶ κάλλιστοι ἀνθρώπων πάντων. νόμοισι δὲ καὶ ἀλλοισι χράσθαι αὐτοὺς φασὶ κεχωρισμένοι στῶν ἀλλῶν ἀνθρώπων καὶ δὴ καὶ κατὰ τὴν βασιλικὴν τουφδὲ. τὸν ἃν τῶν ἀστῶν κρίνοντες μέγιστον τε εἶναι καὶ κατὰ τὸ μέγαθος ἐχεῖν τὴν ἱσχύν, τοῦτον ἄξιονι ἐβασιλεύειν. ἐς τουτοὺς δὴ ὅτι τοὺς ἀνδρας ὡς ἀπίκοντο οἱ Ἰχθυοφάγοι, διόντες τὰ δῶρα τῷ βασιλείᾳ αὐτῶν ἐλεγον ταῦτε· “βασιλεὺς ὁ Περσέων Καμβύσης, βουλόμενος φίλος καὶ ξείνος τοι γενέσθαι, ἥμεας τε ἀπέπεμψε ἐς λόγους τοι ἐλθεῖν κελεύων καὶ δῶρα ταύτα τοι διδοῖ τοῖς
καὶ αὐτὸς μᾶλλον ἦδεται χρεώμενος." οὐ δὲ Ἀιθίοψ μαθὼν ὅτι κατόπται ἣκοιεν, λέγει πρὸς αὐτούς τοῦτο: ὡς ὅτε ὁ Περσέων βασιλεὺς δῶρα ὑμέας ἐπεμψε φέροντας προτιμῶν πολλοῦ ἐμὸς ἔξεινος γενέσθαι, οὐτε ὑμεῖς λέγετε ἀληθέα (ἣκετε γὰρ κατόπται τῆς ἐμῆς ἄρχῆς), οὐτε ἐκείνοις ἂν ἔστι δίκαιος· εἰ γὰρ ἦν δίκαιος, οὐτ' ἂν ἐπεθύμησε χάρης ἀλλης ἢ τῆς ἐωτοῦ, οὐτ' ἂν ἐς δουλοσίνην ἀνθρώπους ἤγει ὑπ' ὅν μηδὲν ἦδικηταί. νῦν δὲ αὐτῷ τόξον τόδε διδόντες τάδε ἔπεα λέγετε. βασιλεὺς ὁ Αἰθιόπων συμβουλεύει τῷ Περσέων βασιλεί, ἐπεάν οὕτω εὐπτετῶς ἐλκωσι τὰ τόξα Πέρσαι ἕντα μεγάθει τοσαῦτα, τότε ἐπ' Αἰθιόπας τοὺς μακροβίους πληθεὶς ὑπερβαλλόμενον στρατεύεσθαι· μέχρι δὲ τούτου θεοῦσι εἰδέναι χάριν, οὐκ ἐπὶ νῦν τράπουσι Αἰθιόπων παισὶ γῆν ἀλλήν προσκατάσθαι τῇ ἐωτῶν." ταῦτα δὲ εἶπας καὶ ἀνεὶς τὸ τόξον παρέδωκε τοῖς ἦκουσι. λαβὼν δὲ τὸ εἴμα τὸ πορφύρεον εἰρώτα ὁ τι εἶη καὶ ὅκως πεποιημένον· εἰπόντων δὲ τῶν Ἰχθυο-5 φάγων τὴν ἀληθείαν περὶ τῆς πορφύρης καὶ τῆς βαφῆς, δολεροὺς μὲν τοὺς ἀνθρώπους ἠφη εἰναί, δολερὰ δὲ αὐτῶν τὰ εἴματα. δεύτερα δὲ τὸν χρύσεον εἰρώτα στρεπτὸν τὸν περιαυχείνον καὶ τὰ ψέλια· ἐξηγεομένου δὲ τῶν Ἰχθυοφάγων 10 τὸν κόσμον αὐτοῦ, γελάσας ὁ βασιλεὺς καὶ νομίσας εἶναι σφεα πέδας εἶπε ὡς παρ' ἐωτοῦσι εἰσὶ ῥωμαλεώτεραι τουτέων πέδαι. τρίτον δὲ εἰρώτα τὸ μύρον· εἰπόντων δὲ τῆς ποιήσιος πέρι καὶ ἀλείψιος, τὸν αὐτὸν λόγον τὸν καὶ περὶ τοῦ
εἴματος εἶπε. ὃς δὲ ἐς τὸν οἴνον ἀπίκετο καὶ 15 ἐπύθετο αὐτοῦ τὴν ποίησιν, ὑπερησθεὶς τῷ πόματι ἐπείρετο ὁ τι τε σιτεται ὁ βασιλεὺς καὶ χρόνον ὁκόσον μακρότατον ἀνὴρ Πέρσης ζωεί. οἱ δὲ σιτεέσθαι μὲν τὸν ἄρτον εἴπουν, ἐξηγησάμενοι τῶν πυρὸν τὴν φύσιν, ὀγδώκοντα δὲ ἑτεα ξόης 20 πληρωμα ἀνδρὶ μακρότατον προκέεσθαι. πρὸς ταῦτα ὁ Διθιούς ἐφη οὐδὲν θωμάζειν εἰ σιτεόμενοι κόπρον ἑτεα οἶλην ζώουσι. οὐδὲ γὰρ ἂν τοσαῦτα δύνασθαι ζῶειν σφέας, εἰ μὴ τῷ πόματι ἀνέφερον, φράζων τοῦτι Ἰχθυοφάγοις τὸν οἴνον· τούτῳ 25 γὰρ ἐωυτοὺς ὑπὸ Περσέων ἐσσούσθαι. ἀντει- ρομένων δὲ τῶν βασιλέα τῶν Ἰχθυοφάγων τῆς ξόης καὶ διαίτης πέρι, ἑτεα μὲν ἐς ἐκισσε καὶ ἐκατὼν τοὺς πολλοὺς αὐτῶν ἀπικνέεσθαι, ὑπερ- βάλλειν δὲ τινας καὶ ταύτα, σίτησιν δὲ ἐναι 5 κρέα ἐθά καὶ πόμα γάλα. θῶμα δὲ ποιευμένων τῶν κατασκόπων περὶ τῶν ἑτεων, ἐπὶ κρήνην σφι ἱγρήσασθαι, ἀπ' ἑς λουόμενων λυπαρώ- τεροι ἐγήνοντο, κατὰ περὶ ἐφι ἐλαίον εὗρ' ὦξεὺν δὲ ἀπ' αὕτης ὡς εἰ Ὀν. ἀσθενεῖς δὲ τὸ ὑδρο τῆς 10 κρήνης ταυτης οὔτω δη τι ἐλεγον εἴναι οἱ κατά- σκοποι ὡστε μηδὲν οἴνον τ' εἴναι ἐπ' αὐτοῦ ἐπιπλέειν, μήτε ξύλον μήτε τῶν ὁσα ξύλον ἐστι ἐλαφρότερα, ἀλλὰ πάντα σφέα χωρεέων ἐς βυσσον. τὸ δὲ ὑδρο τούτῳ εἰ σφι ἐστὶ ἀληθέως οἴνον τ' ἕνεοι, διὰ τουτο ἂν εἴεν, τούτῳ τὰ πάντα χρεώμενα, μακρόβιοι. ἀπὸ τῆς κρήνης δὲ ἀπαλ- λασσόμενοι, ἀγαγεῖν σφέας ἐς δεσμωτήριον ἀνδρῶν, ἐνθα τοὺς πάντας ἐν πέδησι χρυσέησι
20 δεδέσθαι. ἕστι δὲ ἐν τούτοις τοῖς Λίθοις πάντων ὁ χαλκὸς σπανιώτατον καὶ τιμώτατον. θεσσαμένοι δὲ καὶ τὸ δεσμωτήριον ἔθεησαντο καὶ
24 τὴν τοῦ ἠλίου λεγομένην τράπεζαν. μετὰ δὲ ταύτην τελευταίας ἔθεησαν τὰς θῆκας αὐτῶν, αἱ λέγονται σκευάζεσθαι εὖ. ἔλον τρόπῳ τοιοῦτος ἐπειδὰν τὸν νεκρὸν ἱσχύνωσι, εἰτε δὴ κατὰ περ
5 Ἀγάπτιοι εἰτε ἄλλας κώς, γυνηγόσαντες ἀπαντα ἂντου γραφὴ κοσμεοῦσι, ἐξομοιεῦντες τὸ εἶδος ἐς τὸ δυνατόν, ἔπειτα δὲ οἱ περιστάσι στῆλην ἐς ἔλον πεποιημένην κοίλην. ἢ δὲ σφι πολλῇ καὶ ἐνεργὸς ὅρυσσεται. ἐν μέσῃ δὲ τῇ στῇλῃ ἐνεών
10 διαφαίνεται ὁ νέκυς, οὔτε ὅδημην οὐδεμίαν ἄχαριν παρεχόμενος οὔτε ἄλλο ἄεικες οὐδέν. καὶ ἔχει πάντα φανερά ὀμοίους αὐτῷ τῷ νέκυι. ἐνιαυτὸν μὲν δὴ ἔχουσι τῇ στῇλῃ ἐν τοῖς οἰκίοις οἱ μάλιστα προσήκουσι, πάντων ἄπαρχόμενοι καὶ
15 θυσίας οἱ προσάγουσι: μετὰ δὲ ταύτα ἐκκομίσαντες ἱστάσι περὶ τὴν πόλιν.

25 Θεσσαμένοι δὲ τὰ πάντα οἱ κατάσκοποι ἀπαλλάσσονται ὑπίσω. ἀπαγγειλάντων δὲ ταύτα τούτων, αὐτίκα ὁ Καμβύσης ὅργην ποιησάμενος ἐστρατεύετο ἐπὶ τοὺς Λίθοις, ἐπὶ τούς "Αθήνας,
5 οὔτε παρασκευὴν σίτου οὐδεμίαν παραγγείλας, οὔτε λόγον ἐωτερὸ δοῦς ὅτι ἐς τὰ ἐσχατα γῆς ἔμελλε στρατεύεσθαι. οἶνα δὲ ἐμμανής τε ἐδώ καὶ οὐ φρενήρης, ὡς ἤκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο, Ἐλλήνων μὲν τοὺς παρεόντας
10 αὐτοῦ τάξις ὑπομένειν, τὸν δὲ πεζὸν πάντα ἄμα ἀγόμενος. ἐπείτε δὲ στρατευόμενος ἐγένετο ἐν
Θήβησι, ἀπέκρινε τοῦ στρατοῦ ὡς πέντε μυριάδας, καὶ τούτοις μὲν ἐνετέλλετο Ἀμ-
μωνίους ἔξανδραποδισαμένους τὸ χρηστήριον τὸ
τοῦ Δίος ἐμπρήσαι, αὐτὸς δὲ τὸν λοιπὸν ἄγων 15
στρατοῦ ἦτε ἐπὶ τοὺς Αἰθίοπας. πρὶν δὲ τῆς
όδον τὸ πέμπτον μέρος διεκληθήθει τὴν
στρατιήν, αὐτίκα πάντα αὐτοὺς τὰ εἰχον
σιτίων ἐχόμενα ἐπελεοοίτεε, μετὰ δὲ τὰ σιτία
καὶ τὰ ύποζύγια ἐπέλυπε κατεσθίομενα. εἰ μὲν 20
νυν μαθῶν ταῦτα ὁ Καμβύσης ἐγνωσιμάχεε καὶ
ἀπῆγε ὁπίσοω τὸν στρατὸν, ἐπὶ τῇ ἀρχῆθεν
γενομένῃ ἀμαρτάδι ἢν ἂν ἀνήρ σοφὸς· νῦν δὲ
οὐδένα λόγον ποιεύμενος ἦν αἰεὶ ἐς τὸ πρόσω.
οἱ δὲ στρατιῶται ἔως μὲν τι εἰχον ἐκ τῆς Ῥής 25
λαμβάνειν, ποιηφαγεοντες διέξων, ἐπεὶ δὲ ἐς
τὴν ψάμμον ἀπίκωντο, δεινὸν ἔργον αὐτῶν τινῶς
ἔργαζον· ἐκ δεκάδος γὰρ ἕνα σφέων αὐτῶν
ἀποκληρώσαντες κατέφαγον. πυθόμενος δὲ
ταῦτα ὁ Καμβύσης; δείσας τὴν ἀλληλοφαγίην, 30
ἀπείς τὸν ἐπ’ Αἰθίοπας στόλον ὁπίσω ἐπορεύετο
καὶ ἀπικνέεται ἐς Θῆβας πολλούς ἀπολέσας τοῦ
στρατοῦ· ἐκ Θηβέων δὲ καταβάς ἐς Μέμφιν
τοὺς Ἑλλήνας ἀπήκε ἀποπλήειν. ὁ μὲν ἐπ’ 26
Αἰθίοπας στόλος οὔτω ἐπρηξε· οἱ δ’ αὐτῶν ἐπ’
Ἀμμωνίους ἀποσταλέντες στρατεύεσθαι, ἐπεῖτε
ὀρμηθέντες ἐκ τῶν Θηβέων ἐπορεύοντο ἔχοντες
ἀγωγοὺς, ἀπικόμενοι μὲν φανεροὶ εἰσὶ ἐς Ὁσιὼν
5 πόλιν, τὴν ἔχουσι μὲν Σάμιος τῆς Αἰσχρωνίας
φυλῆς λεγόμενοι εἶναι, ἀπέχουσι δὲ ἐπτὰ ἡμερέων
οἴδον ἀπὸ Θηβέων διὰ ψάμμου· ὀνομάζεται δὲ ὁ
χώρος οὗτος κατὰ Ἔλληνων γλώσσαν Μακάρων ἔκτισεν. ἐς μὲν δὴ τούτον τὸν χώρον λέγεται ἀπικέσθαι τὸν στρατόν, τὸ ἐνθεύτεν δὲ, ὡτι μὴ αὐτὸι Ἀμμώνιοι καὶ οἱ τοῦτοι ἀκούσαντες, ἀλλοι οὐδὲνες οὐδὲν ἔχουσι εἰπεῖν περὶ αὐτῶν· οὕτε γὰρ ἐς τοὺς Ἀμμώνιους ἀπίκοντο οὕτε ὅπισω ἐνόστησαν. λέγεται δὲ καὶ τάδε ὑπ' αὐτῶν Ἀμμώνιων. ἐπειδὴ ἕκ τῆς Ὁασίως ταύτης ἰέναι διὰ τῆς ψάμμου ἐπὶ σφέας, γενέσθαι τε αὐτοὺς μεταξὺ κοι μάλιστα αὐτῶν τε καὶ τῆς Ὁασίως, ἀριστον αἱρεομένουσι αὐτοῦι οἱ ἐπιπνεῦσαι νότον μέγαν τε καὶ ἐξαίσιον, φορέοντα δὲ θύινας τῆς ψάμμου καταχώσασα σφέας καὶ τρόπῳ τοιούτῳ ἀφανισθῆναι. Ἀμμώνιοι μὲν οὗτοι λέγουσι γενέσθαι περὶ τῆς στρατιῆς ταύτης.

27 Ἀπιγμένου δὲ Καμβύσεω ἐς Μέμφιν ἐφάνη Αἰγυπτίοισι ὁ Ἀπις, τὸν Ἔλληνες Ἐσπαφον καλέουσι· ἐπιφανέος δὲ τούτον γενομένου αὐτίκα οἱ Αἰγύπτιοι εἶματα ἐφόρεον τὰ κάλλιστα καὶ ἕσαν ἐν θαλάσσῃ. ἰδὼν δὲ ταῦτα τοὺς Αἰγυπτίους ποιεύντας ὁ Καμβύσης, πάγχυ σφέας καταδόξας ἐωτοῦ κακῶς πρήξαντος χαρμόσυνα ταῦτα ποιεῖν, ἐκάλεε τοὺς ἐπιτρόπους τῆς Μέμφιος, ἀπικομένους δὲ ἐς ὄψιν εἰρετο ὁ τι πρῶτον μὲν ἐντος αὐτοῦ ἐν Μέμφι ἐποίευν τοιοῦτον οὐδὲν Ἀἰγύπτιοι, τότε δὲ ἐπεὶ αὐτὸς παρείς τῆς στρατῆς πλῆθος τι ἀποβαλόν. οἱ δὲ ἔφραζον ὡς σφὶ θεὸς εἰη φανεῖς διὰ χρόνον πολλοῦ ἐωθῶς ἐπιφαίνεσθαι, καὶ ὡς ἐπέλαν φανή τότε πάντες Αἰγύπτιοι κεχαρηκότες ὅρτάζοιεν. ταῦτα
άκοντας ὁ Καμβύς ἐφῃ ψεύδεσθαι σφεάς καὶ ὡς ψευδομένους θανάτῳ ἐξήλοι. ἀποκτείνας δὲ τούτους δεύτερα τοὺς ἱρέας ἐκάλεε ἐς ὁψὶν λεγόντων δὲ κατὰ ταῦτα τῶν ἱρέων, οὐ λήσειν ἐφῃ αὐτὸν εἰ θεός τις χειροῆθης ἀπεγέμνους εἰ Ἀἰγυπτίοισι. τοσαῦτα δὲ εὔπας ἀπάγειν ἐκέλευε 5 τὸν Ἀπιν τοὺς ἱρέας, οἱ μὲν δὴ μετήμεζαν ἄξοντες. ὁ δὲ Ἀπις οὗτος ὁ Ἐπαφὸς γίνεται μόσχος ἐκ βοῶς ἤτις οὐκέτι οὐ ἦ τε γίνεται ἐς γαστέρα ἄλλον βάλλεσθαι γόνον. Ἀἰγυπτίοι δὲ λέγουσι σέλας ἐπὶ τὴν βοῦν ἐκ τοῦ οὐρανοῦ κατίσχειν, καὶ μιν ἐκ τούτου τίκτειν τὸν Ἀπιν, ἔχει δὲ ὁ μόσχος οὗτος ὁ Ἀπις καλεόμενος σημῆνα τοιάδε ἐὼν μέλας, ἐπὶ μὲν τῷ μετώπῳ λευκοῦ τετράγωνον, ἐπὶ δὲ τοῦ νώτου αἰετὸν εἰκασμένον, ἐν δὲ τῇ οὐρῇ τὰς τρίχας διπλᾶς, ἐπὶ δὲ τῇ ἑλώσῃ κάνθαρον. ὡς δὲ ἤγαγον τὸν Ἀπιν οἱ ἱρέες, οἱ Καμβύς, οί πάντες ὑπομαργότερος, σπασάμενος τὸ ἐγχειρίδιον, θέλων τύψαι τὴν γαστέρα τοῦ Ἀπιος παῖει τὸν μηρόν γελᾶσας δὲ εἰπὲ πρὸς τοὺς ἱρέας, "ὁ κακὰι κεφαλαί, 5 τοιοῦτοι θεοὶ γίνονται, έναιμοι τε καὶ σαρκώδεις καὶ ἐπαίοντες σιδηρίους; ἀξίος μὲν γε Ἀἰγυπτίων οὔτος γε ὁ θεός, ἀτάρ τοι ὑμεῖς γε οὐ χαίροντες γέλωτα ἐμὲ θήσεσθε." ταῦτα εὔπας ἐνετείλατο τοῖς ταῦτα πρήσοσοι τοὺς μὲν ἱρέας ἀπο- μαστιγώσαι, Ἀἰγυπτίων δὲ τῶν ἄλλων τὸν ἄν λάβωσι ὀρτάξουντα κτείνειν. ὅρτη μὲν δὴ διελέυτο Ἀἰγυπτίοισι, οἱ δὲ ἱρέες ἐδίκαιεύντο, ὁ

1 Or by conjecture λευκὸν τι τρίγωνον.
δὲ Ἀπίς ἐπελημμένος τὸν μηρὸν ἔφθινε ἐν τῷ 15 ἱρῷ κατακείμενος. καὶ τὸν μὲν τελευτήσαντα ἐκ τοῦ πρῶματος ἔθαψαν οἱ ἱρεῖς λαβρῆ.

30 Καμβύσεως. Καμβύςης δὲ, ὡς λέγουσι Αἰγύπτιοι, αὐτίκα διὰ τούτο τὸ ἀδίκημα ἐμάνη, ἐὼν οúde πρότερον φρενήρησ. καὶ πρῶτα μὲν τῶν κακῶν ἐξεργάσατο τὸν ἀδελφοῦ Σμέρδιν ἐόντα πατρὸς
5 καὶ μητρὸς τῆς αὐτῆς, τὸν ἀπέπεμψε ἐς Πέρσας φθόνῳ ἐς Αἰγύπτου, ὅτι τὸ τόξον μοῦνος Περσέων ὅσον τε ἐπὶ δύο δακτύλους εἴρυσε, τὸ παρὰ τοῦ Αἰθίοπος ἤνεικαν οἱ Ἰχθυοφάγοι· τῶν δὲ ἄλλων Περσέων οὔδεις οἶος τε ἐγένετο. ἀποιχομένου
10 δὲν ἔς Πέρσας τοῦ Σμέρδιος ὃνιν εἶδε ὁ Καμβύςης ἐν τῷ ὑπνῷ τοιήνυδε· ἐδοξὲ οἱ ἄγγελον ἔλθόντα ἐκ Περσέων ἄγγελλειν ὡς ἐν τῷ θρόνῳ τῷ βασιλείῳ ἵζόμενος Σμέρδις τῇ κεφαλῇ τοῦ ὀυρανοῦ ψαῦσει. πρὸς δὲν ταύτα δεῖσας περὶ 15 ἐαυτοῦ μὴ μιν ἀποκτείνας ὁ ἀδελφὸς ἄρχῃ, πέμπει Πρηξάσπεα ἐς Πέρσας, ὅς ἦν οἱ ἄνηρ Περσέων πιστότατος, ἀποκτενόντα μιν. ὁ δὲ ἀναβᾶς ἐς Σοῦσα ἀπέκτεινε Σμέρδιν, οἱ μὲν λέγουσι ἐπὶ ἄγρην ἐξαγαγόντα, οἱ δὲ ἐς τὴν
20 Ἑρυθρὴν θάλασσαν προαγαγόντα καταποντώσαι.

31 Πρῶτον μὲν δὴ λέγουσι Καμβύςη τῶν κακῶν ἄρξαι τοῦτο. δεύτερα δὲ ἐξεργάσατο τὴν ἀδελφείν ἐσπομένην οἱ ἐς Αἰγύπτου, τῇ καὶ συνοίκει καὶ ἦν οἱ ἄντραμοι τῶν ἀμφοτέρων ἀδελφεί. ἐγγείω μὲν αὐτὴν
5 οὔδε οὐδαιμώς γὰρ ἔσθεν πρὸτερον τῆς ἀδελφῆς συνοικέειν Πέρσας. ἡράσθη μὴ μῆς τῶν ἀδελφῶν Καμβύςης, καὶ ἐπείτα βουλόμενος
αὐτὴν γῆμαι, ὅτι οὐκ ἐωθῶτα ἐπενδεύει ποιήσειν, εὑρέτο καλέσας τοὺς βασιλικοὺς δικαστὰς εἴ τις ἐστὶ κελεύων νόμος τὸν βουλόμενον ἀδελφήν ἱο συνοικεῖν. οἱ δὲ βασιλεῖς δικασταὶ κεκριμένοι ἂνδρες γίνονται Περσέων, ἐς ὁ ἀποθάνωσι ἢ σφι παρευρεθῇ τι ἄδικον, μέχρι τούτου· οὕτω δὲ τοῖς Πέρσησι δίκαι δικάζουσι καὶ ἐξηγητὰ τῶν πατρίων θεσμῶν γίνονται, καὶ πάντα ἐς τούτους 15 ἀνακέεται. εἰρωμένου δὲ τοῦ Καμβύσεως, ὑπεκρίνοντο αὐτῷ οὕτω καὶ δίκαια καὶ ἀσφαλεία, φάμενοι νόμον οὐδένα ἐξευρίσκειν ὃς κελεύει ἀδελφήν συνοικεῖν ἀδελφήν, ἄλλον μὲντο ἐξευρηκέναι νόμον, τῷ βασιλεύοντι Περσέων 20 ἐξεῖναι ποιέειν τὸ ἄν βούληται. οὕτω οὕτε τὸν νόμον ἔλυσαν δείσαντες Καμβύσεα, ἵνα τε μὴ αὐτοὶ ἀπόλωνται τὸν νόμον περιστέλλοντες, παρεξεύρον ἄλλον νόμον σύμμαχον τῷ θέλοντι γεμέειν ἀδελφείας. τότε μὲν δὴ ὁ Καμβύσης 25 ἐγνημε τὴν ἐρωμένην, μετὰ μὲντοι ὁ πολλὸν χρόνον ἐσχε ἄλλην ἀδελφήν. τούτων δὴ τα τὴν νεωτέρην ἐπιστροφήν οἱ ἐπὶ Ἀχιμντον κτείνει. ἀμφι δὲ τῷ βανάτῳ αὐτῆς διέσε ὦστερ 32 περὶ Σμέρδιου λέγεται λόγος. Ἔλληνες μὲν λέγοντι Καμβύσεα συμβαλεῖν σκύμνοι λέοντος σκύλακι κυνός, θεωρεῖν δὲ καὶ τὴν γυναῖκα ταύτην, νικωμένου δὲ τοῦ σκύλακος ἀδελφήν 5 αὐτοῦ ἄλλον σκύλακα ἀπορρίξαντα τὸν δεσμὸν παραγενέσθαι οἱ, δύο δὲ γενομένους οὕτω δὴ τοὺς σκύλακας ἐπικρατήσαν τοῦ σκύμνου. καὶ τὸν μὲν Καμβύσεα ἢδεσθαί θεώμενον, τὴν δὲ
1ο παρημένην δακρύειν. Καμβύσσης δὲ μαθόντα τούτο ἐπείρεσθαι δι' ὦ τι δακρύει, τὴν δὲ εἰπεῖν ὡς ἱδώντα τὸν σκύλακα τῷ ἀδέλφῳ τιμωρήσαντα δακρύσει, μνησθεῖσα τε Σμέρδιος καὶ μαθούσα ὡς ἐκεῖνῳ οὐκ εἰη ὁ τιμωρήσων.

15"Ελληνες μὲν δὴ διὰ τούτο τὸ ἔπος φασὶ αὐτὴν ἀπολέσθαι ὑπὸ Καμβύσσου, Αἰγύπτιοι δὲ ὡς τραπέζῃ περικατημένων λαβοῦσαν θρίδακα τὴν γυναῖκα περιτίλαι καὶ ἐπανείρεσθαι τὸν ἀνδρὰ κόστερον περιτετιλμένη ἤ θρίδαξ ἢ δασέα εἰη

20 καλλίων, καὶ τὸν φάναν δασέαν, τὴν δὲ εἰπεῖν, "ταύτην μέντοι κοτὲ σὺ τὴν θρίδακα ἐμμήσαο, τὸν Κύρου οἴκον ἀποψιλώσας." τὸν δὲ θυμωθέντα ἐμπνήσαι αὐτῇ ἐχούσῃ ἐν γαστρί, καὶ μιν ἐκτρῶσασαν ἀποθανεῖν.

33 Ταύτα μὲν ἐς τοὺς οἰκῆσιν ὁ Καμβύσσης ἔξεμάνη, εἶτε δὴ διὰ τὸν Ἀττιν εἰτε καὶ ἄλλως, οἷα πολλὰ ἔωθε ἀνθρώπους κακὰ καταλαμβάνειν· καὶ γὰρ τινὰ ἐκ γενεῆς νοῦσον μεγάλῃν λέγεται 5 ἡ ἐξειν ὁ Καμβύσσης, τὴν ἴρην ὀνομάζουσί τινες. οὐ νῦν τοι ἄεικες οὐδὲν ἢν τοῦ σώματος νοῦσον μεγάλην νοσεόντος μηδὲ τὰς φρένας ὑγιαίνειν.

34 τάδε δὲ ἐς τοὺς ἄλλους Πέρσας ἔξεμάνη. λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πρηξάσπεα, τὸν ἐτίμα τε μάλιστα καὶ οἱ τὰς ἀγγελίας ἐφορεῖ σώτος, τούτου τε ὁ παῖς οἰνοχόος ἢν τῷ Καμβύσῃ, τιμὴ δὲ καὶ 5 αὕτη οὐ σμικρῇ εἰπεῖν δὲ λέγεται τάδε· "Πρηξάσπεας, κοίνοι με τινὰ νομίζουσι Πέρσαι εἶναι ἄνδρα, τίνας τε λόγους περὶ ἔμεο ποιεύνται;" τὸν δὲ εἰπεῖν, "ὅ δέ σεποτα, τὰ μὲν ἄλλα πάντα
μεγάλως ἐπαινεῖαι, τῇ δὲ φιλονίῃ σε φασὶ πλεόνως προσκέεσθαι.” τὸν μὲν δὴ λέγειν ταῦτα 10 περὶ Περσέων, τὸν δὲ θυμωθέντα τοιάδε ἀμείβεσθαι: “νῦν ἀρα με φασὶ Πέρσαι οἶνω προσκείμενον παραφρονεῖειν καὶ οὐκ εἶναι νοήμονα: οὐδ’ ἀρα σφέων οἱ πρότεροι λόγοι ἴσαι ἀληθεῖες.” πρότερον γὰρ δὴ ἀρα Περσέων οἱ συνέδρων 15 ἑόντων καὶ Κροίσου εἶρετο Καμβύσης κοῦδος τῆς δοκέου ἀνήρ εἶναι πρὸς τὸν πατέρα τελέσαι Κύρου, οἱ δὲ ἀμείβοντο ὡς εἶδ’ ἀμεῖνον τοῦ πατρός· τὰ τε γὰρ ἐκεῖνον πάντα ἔχειν αὐτὸν καὶ προσεκτήσθαι Αὐγυπτίων τε καὶ τὴν θάλασσαν. Πέρσαι μὲν ταῦτα ἔλεγον, Κροίσος δὲ παρεὼν τε καὶ οὐκ ἀρεσκόμενος τῇ κρίσιν εἰπὲ πρὸς τὸν Καμβύσεα τάδε· “ἐμοὶ μὲν νυν, ὦ παῖ Κύρου, οὐ δοκεῖς ὅμοιος εἶναι τῷ πατρί· οὐ γάρ κω τοι ἐστὶ νῦν οίον σὲ ἐκεῖνος κατελιπτέο.” 25 ἵσθι τε ταῦτα ἀκούσας ὁ Καμβύσης καὶ ἐπαίνεε τὴν Κροίσου κρίσιν. τούτων δὴ δὲν ἐπιμνησθέντα 35 ὀργή λέγειν πρὸς τὸν Πρηξάσπεα, “σὺ νυν μάθε εἰ λέγουσι Πέρσαι ἄλθεα, εἴτε αὐτοῦ λέγοντες ταῦτα παραφρονεύοντι· εἰ μὲν γὰρ τοῦ παιδὸς τοῦ σοῦ τοῦδε ἐστεώτος ἐν τοῖσι προθύρωσι 5 βαλὼν τύχοιμι μέσης τῆς καρδίας, Πέρσαι φα- νεῖσθαι λέγοντες οὐδέν· ἢν δὲ ἀμάρτω, φάναι Πέρσας τε λέγειν ἄλθεα καὶ μὲ μὴ σωφρονεῖν,· ταῦτα δὲ εἰπόντα καὶ διαστίναντα τὸ τόξον βαλεῖν τὸν παιδα, πεσόντος δὲ τοῦ παιδὸς ἀνασχίζειν 10 αὐτὸν κελεύειν καὶ σκέψασθαι τὸ βλήμα· ὃς δὲ ἐν τῇ καρδίᾳ εὐρεθήναι ἐνεώντα τὸν ὀιστόν,
εἰπεῖν πρὸς τὸν πατέρα τοῦ παιδὸς γελάσαντα καὶ περιχαρέα γενόμενον, “Πρήξασπε, ὡς μὲν
15 ἐγὼ, οὐ μαίνομαι Πέρσαι τε παραφρονέουσι, δὴ λά τοι γέρονε· νῦν δέ μοι εἰπέ, τίνα εἰδες ἧδη πάντων ἄνθρωπων οὐτω ἐπίσκοπα τοξεύοντα;” Πρήξασπεα δὲ ὄρεωντα ἄνδρα οὐ φρενήρεα καὶ περὶ ἐως τῷ δειμάνοντα εἰπεῖν, “δέσποτα, οὖδ’ ἀν
20 αὐτῶν ἐγὼ δοκεό τὸν θεὸν οὕτω ἀν καλῶς βαλεῖν.” τότε μὲν ταῦτα ἐξεργάσατο, ἐτέρωθι
dὲ Περσέων ὀμοίως τοῖς πρώτοις δυνάμενα ἐπ’
οὐδεμίᾳ αἰτίᾳ ἄξιοχρείῳ ἐλῶν ξώοντας ἐπὶ κε-
φαλῆς κατώρυξε.

36 Ταῦτα δὲ μὲν ποιεῖντα ἐδικαίωσε Κροῖσος ὁ
Αὐδὸς νουθετήσαι τοῖς ἀσίδιῳ τοῖς ἔπεσιν· “οἰ βα-
σιλεὺς, μὴ πάντα ἡλικία καὶ θυμῷ ἐπίτραπε,
ἀλλ’ ἵσχε καὶ καταλάμβανε σεωτοῦ· ἄγαθὸν τι
5 πρόνοιαν εἶναι, σοφὸν δὲ ἡ προμηθεία. σὺ δὲ
κτείνεις μὲν ἄνδρας σεωτοῦ πολιτείας ἐπ’ ὀὕδεμιᾷ
αἰτίᾳ ἄξιοχρείῳ ἐλῶν, κτείνεις δὲ παῦδας. ἤν δὲ
πολλὰ τοιαῦτα ποιήσῃς, ὅρα ὅκως μὴ σεὶ ἀπο-
στήσονται Πέρσαι. ἐμοὶ δὲ πατὴρ σὸς Κῦρος
10 ἐνετέλλετο πολλὰ κελεύων σε νουθετεῖς καὶ
ὑποτίθεσθαι ὦ τι ἂν εὐρίσκω ἄγαθόν.” ὁ μὲν δὴ
ἐυνοίᾳ ψάλλων συνβούλευε· οἱ ταῦτα· ὁ δὲ
ἀμείβετο τοῖς δὲ· “σὺ καὶ ἐμοὶ τολμᾶς συμ-
βούλευες, ὁς χρηστὸς μὲν τῆς σεωτοῦ πατρίδα
15 ἐπετρόπευσας, εὐ δὲ τῷ πατρὶ τῷ ἐμῷ συνβού-
λευες, κελεύων αὐτὸν Αράξεα ποταμὸν διαβάντα
ἵναι ἐπὶ Μασσαγέτας, βουλομένων ἑκείνων δια-
βαίνειν ἐσ τῆν ἤμετέρην, καὶ ἀπὸ μὲν σεωτοῦν
ολέσας τής σεωτού πατρίδος κακῶς προστάς, ἢπειρον, ἤπει τοι καὶ πᾶλαι ἐς σὲ προφάσιος τεν ἐδεύμην ἐπιλαβέσθαι.” ταῦτα δὲ εἴπασ ἠλάμβανε το τὸξον ὡς καταποξεύσων αὐτῶν, Κροῖσος δὲ ἀναδραμὼν ἔθεε ἐξω. οδὲ ἤπειτε τοξεύσαι οὐκ εἴχε, ἐνετείλατο τοῖς θεράπουσι λαβόντας μιν 25 ἀποκτείναι. οἱ δὲ θεράποντες ἐπιστάμενοι τὸν τρόπον αὐτῶν κατακρύπτουσι τὸν Κροῖσον ἐπὶ τὸδε τῷ λόγῳ ὡστε, εἰ μὲν μεταμελήσῃ τῷ Καμβύσῃ καὶ ἐπιζητῆτε τὸν Κροῖσον, οἱ δὲ ἐκφύγαντες αὐτῶν δόρα λάμψονται ξωάγριαι 30 Κροῖσον, ἢν δὲ μὴ μεταμελῆται μηδὲ ποθέγ μιν, τότε καταχράσθαι. ἐπόθησε τε δὴ ὁ Καμβύσης τὸν Κροῖσον οὐ πολλῷ μετέπειτα χρόνῳ ὕστερον, καὶ οἱ θεράποντες μαθόντες τοῦτο ἐπηγγέλλοντο αὐτῷ ὡς περιείη. Καμβύσης δὲ Κροῖσῳ μὲν 35 συνήδεσθαι ἐφὶ περιεύντι, ἐκεῖνος μὲντοι τοὺς περιποιήσαντας οὐ καταπροξεσθαι ἀλλ’ ἀποκτενεῖν. καὶ ἐποίησε ταῦτα.

Ὁ μὲν δὴ τοιαῦτα πολλὰ ἐς Πέρσας τε καὶ 37 τοὺς συμμάχους ἐξεμαίνετο, μένων ἐν Μέμφι καὶ θήκας τε παλαιάς ἀνοίγων καὶ σκεπτόμενος τοὺς νεκροὺς. ὡς δὲ δὴ καὶ ἐς τοῦ Ἡφαιστοῦ τὸ ἵδον ἴλθε καὶ πολλὰ ὑγάλματι κατεγέλασε. ἐστὶ 5 γὰρ τοῦ Ἡφαιστοῦ τὸ ἅγαλμα τοῖς Φοῖνικιόισι Παταίκοισι ἐμφερέστατον, τοὺς οἱ Φοῖνικες ἐν τῆς πρώτῃ τῶν τριηρῶν περιήγουσι. ὅς δὲ τούτους μὴ ὄπωπε, ἐγὼ δὲ σημανέω πυγμαίον ἀνδρὸς μίμησις ἐστι. ἐσῆλθε δὲ καὶ ἐς τῶν 10
Καβείρων τὸ ἵρον, ἐς τὸ οὖθεμιτὸν ἔστι ἐσιέναι ἀλλον γε ἢ τὸν ἱέρα· ταῦτα δὲ τὰ ἀγάλματα καὶ ἐνέπρησε πολλὰ κατασκώψας. ἔστι δὲ καὶ ταῦτα ὁμοια τοῖς τοῦ Ἡφαίστου· τούτου δὲ σφεας παῖ-

38 δας λέγουσι εἶναι. πανταχῆ διι μοι δῆλη ἔστι ὅτι ἐμάνη μεγάλως ὁ Καμβύσης· οὗ γὰρ ἂν ἱροῖσὶ τε καὶ νομαίοις ἐπεχείρησε καταγελᾶν. εἰ γὰρ τὸς προθεὶς πᾶσι ἀνθρώποις ἐκλέξασθαι κελεύων

5 νόμους τοὺς καλλίστους ἐκ τῶν πάντων νόμων, διασκεψάμενοι ἄν ἐλοίατο ἐκαστοι τους ἐσωτῶν· οὗτω νομίζοσι πολλόν τι καλλίστους τους ἐσωτῶν νόμους ἐκαστοι εἶναι. οὐκων οἰκὸς ἔστι ἄλλον γε ἢ μανιόμενον ἄνδρα γέλωτα τὰ τοιαῦτα τίθεσθαι.

10 ως δὲ οὗτω νεομίκαστα τὰ περὶ τοὺς νόμους πάντες ἀνθρώποι, πολλοίς τε καὶ ἄλλοις τεκμηρίοις πάρεστι σταθμώσασθαι, ἐν δὲ δῆ καὶ τρόθε. Δαρείος ἐπὶ τῆς ἐσωτοῦ ἄρχης καλέσας Ἔλληνων τοὺς παρεόντας ἐφετο ἐπὶ κόσῳ ἃν χρήματι

15 βουλοίατο τοὺς πατέρας ἀποθηνήσκονται κατα-

ςτέēθαι. οἱ δὲ ἐπὶ οὐδεν ἐφασαν ἐρδεῖν ἃν τοῦτο. Δαρείος δὲ μετὰ ταύτα καλέσας Ἰνδῶν τοὺς καλεομένους Καλλατίας, οὐ τοὺς γονέας κατεσθίουσι, ἐφετο, παρεόντων τῶν Ἔλληνων

20 καὶ δὲ ἐρμήνεος μανθανόντων τὰ λεγόμενα, ἐπὶ τίνι χρήματι δεξαίατ' ἃν τελευτέοντας τοὺς πατέρας κατακαίειν πυρὶ· οἱ δὲ ἄμβωσάντες μέγα εὐφημέειν μιν ἐκέλευον. οὕτω μὲν νῦν ταῦτα νεύμισται, καὶ ὅρθως μοι δοκεῖ Πίνδαρος ποιήσαι

25 νόμον πάντων βασιλέα φήσας εἶναι.

38 Καμβύσεω δὲ ἐπ᾽ Αὐγουπτον στρατευομένου
HRODOTOY

28

Of Polycrates the son of Aiakes, who was despot of Samos.

His good fortune and league with Amasis.

The advice of Amasis, and how Polycrates followed it by casting away his ring.

ἐποιήσαντο καὶ Δακεδαιμόνιοι στρατηγήν ἐπὶ Σάμον τε καὶ Πολυκράτεα τόν Διάκεος, ὃς ἐσχε Σάμον ἐπαναστάς, καὶ τᾶ μὲν πρῶτα τριχή δασάμενος τὴν πόλιν τοῦτο ἀδελφεύσαν Πανταγνώτῳ καὶ Συλοσῶντι ἔνειμε, μετὰ δὲ τὸν μὲν αὐτῶν ἀποκτείνας τὸν δὲ νεότερον Συλοσῶντα ἐξελάσας ἐσχε πᾶσαν Σάμον, ἵσχων δὲ ἕσειν Ἀμάσι τῷ Λιγύπτου βασιλεύσει συνεθήκατο, πέμπτων τε δώρα καὶ δεκάμενος ἄλλα παρ᾽ ἑκείνου. ἐν χρόνῳ δὲ ὀλίγῳ αὐτίκα τοῦ Πολυκράτεος τὰ πρήγματα ἤξετο καὶ ἦν βεβωμένα ἀνά τε τὴν Ἰωνίην καὶ τὴν ἄλλην Ἕλλαδα· ὁκον γὰρ ἤθυσε εὐτυχέως. ἐκτητὸ δὲ πεντηκοντέροις τε ἐκατὸν καὶ χίλιοις τοξότας, ἐφερε δὲ καὶ ἦγε πάντας διακρίνων οὐδένα. τῷ γὰρ φίλῳ ἐφὶ χαριεῖσθαι μᾶλλον ἀποδίδουσ οὐλαβε ἡ ἄρχην μηδὲ λαβὼν. συχνὰς μὲν δὴ τῶν νήσων ἀραιῆκε, πολλὰ δὲ καὶ τῆς ἱπτείρου ἀστεά· ἐν 20 δὲ δὴ καὶ Λεσβίους πανστρατηγῆ βοηθεύοντας Μιλησίους ναυμαχίᾳ κρατήσας εἰλε, οὗ τὴν τάφρον περὶ τὸ τεῖχος τὸ ἐν Σάμω πᾶσαν δεδεμένου ὄρυξαν. καὶ κως τὸν Ἀμάσιν εὐτυχέων μεγάλως ὁ Πολυκράτης οὐκ ἐλάνθανε, ἀλλὰ οἱ τοῦτ ἦν ἐπιμελές. πολλῷ δὲ ἐτί πλευρός οἱ εὐτυχίας γινομένης, γράψας εἰς Βυζίων τάδε ἐπέστειλε ἐς Σάμον. ὡς Ἀμάσις Πολυκράτεϊ δὲ 5 λέγει. ἡδὲ μὲν πυκνάνεσθαι ἄνδρα φίλου καὶ ἕσειν εὗ πρήσσοντα· ἐμοὶ δὲ αἱ σαι μεγάλαι εὐτυχίαι οὐκ ἄρέσκουσι, τὸ θεῖον ἐπισταμένῳ ὡς


Εστι φθονερόν· καὶ κως βούλομαι καὶ αὐτὸς καὶ
tὸν ἂν κήδωμαι τὸ μὲν τι εὐτυχεῖν τῶν
πρηγμάτων τὸ δὲ προσπταίειν, καὶ οὕτω δια-
φέρειν τὸν αἰῶνα ἑναλλάξ πρήσσων ἢ εὐτυχεῖν
tὰ πάντα. οὖδένα γάρ κω λόγῳ οἶδα ἀκούσας
ὀστίς ἐς τέλος οὐ κακῶς ἐτελεύτησε πρόρριζος,

εὐτυχέων τὰ πάντα. σὺ δὲν νῦν ἐμοὶ πειθόμενος
ποίησον πρὸς τὰς εὐτυχίας τοιάδε: φροπτίσσας
tὸ ἂν εὔρησ ἐόν τοι πλείστον ἄξιον καὶ ἐπὶ ὃ σὺ
ἀπολομένω μάλιστα τὴν ψυχὴν ἀληθεὶς, τοῦτο
ἀπόβαλε οὕτω ὅκως μηκέτι ἤξει ἐς ἀνδρότους·

ἐὰν τε μὴ ἑναλλάξ ἢδη τῶπο τούτου αἱ εὐτυχίαι
tοι τῷ πάθῃ προσπίπτωσι, πρὸς τὸ ἔξ

41 ἐμεύ ὑποκειμένῳ ἀκέο." ταῦτα ἐπιλεξάμενος ὁ
Πολυκράτης καὶ νὼ ναβὼν ὡς οἱ εὐ ὑπετίθετο
"Ἀμασις, ἐδίξητο ἐπὶ ὃ ἂν μάλιστα τὴν ψυχὴν
ἀσηθείᾳ ἀπολομένῳ τῶν κειμηλίων, διζήμενος

δὲ εὐρίσκε τὸδε. ἢν οἱ σφρηγῆς τὴν ἐφόρεε
χρυσόδετος, σμαράγδου μὲν λίθου εὐσά, ἔργου
dὲ ἦν Θεοδώρου τοῦ Τηλεκλέεος Σαμίου. ἐπεὶ

δὲν ταῦτην οἱ ἐδόκεε ἀποβαλεῖν, ἐποίεε τοιάδε.
πεντηκόντερον πληρώσας ἀνδρῶν ἐσέβη ἐς αὐτήν,

μετὰ δὲ ἀνασηκεῖν ἐκέλευε ἐς τὸ πέλαγος. ὡς

dὲ ἀπὸ τῆς νῆσου ἐκαὶ ἐγένετο, περιελόμενος τὴν

σφρηγίδα πάντων ὁρεότων τῶν συμπλών ῥίπτει ἐς τὸ

πέλαγος. τοῦτο δὲ ποιήσας ἀπέπλεε, ἀπικόμενος
dὲ ἐς τὰ οἰκία συμφορῇ

42 ἐχράτο. πέμπτῃ δὲ ἦ ἐκτῇ ἡμέρῃ ἀπὸ τούτων
tάδε οἱ συνήνεικε γενέσθαι. ἀνὴρ Ἀλευς λαβὼν

ιχθύν μέγαν τε καὶ καλὸν ἤξιον μιν Πολυκράτει
δόρον δοθημαίνει φέρων δὴ ἐπὶ τὰς θύρας Πολυκράτει ἐφί θέλειν ἠλθείν εἰς ὅψιν, χωρὴς δὲ οἱ τοῦτον ἔλεγε διδοὺς τὸν ἰχθὺν, "ὦ βασιλεῦ, ἐγὼ τόνδε ἐλῶν οὐκ ἔδικαιωσα φέρειν ἐς ἀγορὴν, καὶ περ ἐὼν ἀποχειροβίωτος, ἀλλὰ μοι ἐδόκεε σεῦ τε εἶναι ἄξιος καὶ τὴς σῆς ἀρχῆς. σοὶ δὴ μιν φέρων δίδωμι." ὁ δὲ ἴσθεις τοῦτο ἐπεσι τῷ ἀμείβεται τοῦσι ἡ "κάρτα τε εὖ ἐποίησας καὶ χάρις διπλὴ τῶν τε λόγων καὶ τοῦ δῶρου· καὶ σε ἐπὶ δεῖπνου καλέομεν." ὁ μὲν δὴ ἄλλως μέγα ποιεύμενος ταῦτα ἢμε ἐς τὰ οἰκία, τὸν δὲ ἰχθὺν τάμνοντες οἱ θεράποντες εὑρίσκουσι ἐν τῇ νηδὺ αὐτοῦ ἐνεοῦσαν τὴν Πολυκράτεος σφρηγίδα. ὡς δὲ εἴδον τε καὶ ἔλαβον τάχιστα, ἐφερον κεχαρικότες παρὰ τὸν Πολυκράτεα, διδόντες δὲ οἱ τὴν σφρηγίδα ἐλεγον ὅτεω τρόπῳ εὐρέθη. τὸν δὲ ὁσ ἐσῆλθε θείον εἶναι τὸ πρῆγμα, γράφει ἐς βυβλίον πάντα τὰ ποιήσαντά μιν οἰα καταλελάβηκε, γράφει δὲ ἐς Δίγυμπτον ἐπέθηκε. ἐπιλεξάμενος δὲ ὁ Ἄμασις τὸ βυβλίον τὸ παρὰ τοῦ Πολυκράτεος ἤκουν, ἔμαθε ὅτι ἐκκομίασαι τε ἀδύνατον εἰς ἀνθρώπῳ ἀνθρωπον ἐκ τοῦ μέλλοντος γίνεσθαι πρήγματος, καὶ ὅτι οὐκ εὔ τελευτήσεων μέλλου Πολυκράτης εὐτυχέων τὰ πάντα, ὁς καὶ τὰ ἀποβάλλει εὑρίσκει. πέμψας δὲ οἱ κήρυκα ἐς Σύμον διαλύσθαι ἐφὶ τὴν ξεινίν. τοῦτο δὲ εἶνεν ταῦτα ἐποίεε, ἵνα μὴ συντυχίης δεινὸς τε καὶ μεγάλης Πολυκράτεα καταλαβούσης αὐτοῖς ἀληθεῖε τὴν ψυχῆν ὡς περὶ ξεινοῦ ἀνδρός.
44 Ἐπὶ τούτον δὴ ὅπι τὸν Πολυκράτεα εὐνυχέοντα
tὰ πάντα ἐστρατεύοντο Λακεδαιμόνιοι, ἐπὶ-
καλεσαμένων τῶν μετὰ ταύτα Κυδωνίην τὴν ἐν
Κρήτῃ κτισάντων Σαμίων. πέμψας δὲ κήρυκα
5 λάθρῃ Σαμίων Πολυκράτης παρὰ Καμβύσεα
tὸν Κύρου συλλέγοντα στρατὸν ἐπ’ Ἀιγύπτων,
ἐδείχθη ὅκως ἂν καὶ παρ’ ἐωτὸν πέμψας ἐς
Σάμον δέοιτο στρατοῦ. Καμβύςης δὲ ἀκούσας
tούτων προθύμως ἑπεμπε ἐς Σάμον δεησόμενος
10 Πολυκράτεος στρατὸν ναυτικὸν ἀμα πέμψαι
ἐωσφὸ ἐπ’ Ἀιγύπτων. ὦ δὲ ἐπιλέξας τῶν ἀστῶν
τοὺς ὑπώπτευε μάλιστα ἐς ἐπανιστασιν ἀπέ-
πεμπτε τεσσεράκοντα τριήρεσι, ἐντειλάμενος
45 Καμβύςη ὁπίσω τούτοις μὴ ἀποπέμπτειν. οἱ
μὲν δὴ λέγουσι τοὺς ἀποπεμφθέντας Σαμίων ὑπὸ
Πολυκράτεος οὐκ ἀπικέσθαι ἐς Ἀιγύπτων, ἀλλ’
ἐπείτε ἐγένοντο ἐν Καρπάθῳ πλέοντες, δοῦναι
5 σφιστή λόγον, καὶ σφι ἄδειν τὸ προσωτέρω μηκέτι
πλέων. οἱ δὲ λέγουσιν ἀπικομένους τε ἐς Ἀιγύπτων
καὶ φυλασσομένους ἐνθεύτεν αὐτοὺς ἀποδρῆναι.
καταπλέουσι δὲ ἐς τὴν Σάμον Πολυκράτης νυστὶ
ἀντιάσας ἐς μάχην κατέστη νικήσαντες δὲ οἱ
10 κατιόντες ἀπέβησαν ἐς τὴν νῆσον, πεζομαχῆ-
σαντες δὲ ἐν αὐτῇ ἐσσωθησαν, καὶ οὕτω δὴ ἐπέλευν
ἐς Δακεδαίμονα. εἰσὶ δὲ οἱ λέγουσι τοὺς ἀπ’
Αιγύπτων νικήσαι Πολυκράτεα, λέγοντες ἐμοὶ
dοκεῖεν οὐκ ὀρθῶς· οὐδὲν γὰρ ἐδεέ σφεας
15 Δακεδαίμονίους ἐπικαλέσθαι, εἰ περ αὐτοῖ ἦσαν
ἰκανοὶ Πολυκράτεα παραστῆσαντε. πρὸς δὲ
tούτοις οὐδὲ λόγος αἰρέει, τῷ ἐπικουροὶ μισθωτοὶ
καὶ τοξόται οἰκήμων ἦσαν πλήθει πολλοί, τούτον ὑπὸ τῶν κατιόντων Σαμίων ἐόντον ὁλίγων ἐσσωθῆναι. τῶν δ' ὑπ' ἐωυτῷ ἐόντων πολιητέων 20 ἔρεν τεκνα καὶ τὰς γυναίκας ὁ Πολυκράτης ἐσ τοὺς νεωσοίκους συνειλήσας εἰχε ἐτοίμους, ἦν ἄρα προδιδόσι οὕτω πρός τοὺς κατίόντας, ὑποπρῆσαι αὐτοῖς τοῖς νεωσοίκοις.

'Επείτε δὲ οἱ ἐξελασθέντες Σαμίων ὑπὸ 46 Πολυκράτεος ἀπίκουντο ἐς τὴν Σπάρτην, καταστάντες ἐπὶ τοὺς ἅρχοντας ἔλεγον πολλὰ οία κάρτα δεόμενοι. οἱ δὲ σφί τῇ πρότη καταστάσι ὑπεκρίναντο τὰ μὲν πρῶτα λεχθέντα ἐπιλελησθαὶ, τὰ δὲ ύστατα οὐ συνιέναι. μετὰ δὲ ταῦτα δεύτερα καταστάντες ἄλλο μὲν εἰπον οὐδέν, θύλακον δὲ φέροντες ἔφασαν τὸν θύλακον ἄλφιτων δέεσθαι. οἱ δὲ σφί ὑπεκρίναντο τῷ θύλακῷ περιεργάσθαι· βοηθεῖν δ' ὅτι ἐδοξεῖ τοῦ αὐτοῦ. καὶ ἔπειτα παρασκευασάμενοι ἐστρατεύοντο Λακεδαιμόνιοι ἐπὶ Σάμου, ὡς μὲν Σάμιοι λέγουσι, ἐνεργοῦσις ἐκτίνοντες, ὅτι σφί πρὸτεροι αὐτοὶ νησὶ ἐβοήθησαν ἐπὶ Μεσσηνίους· ὡς δὲ Λακεδαιμόνιοι λέγουσι, οὐκ οὕτω τιμωρήσαι 47 δεομένοισι Σαμίοισι ἐστρατεύοντο ὡς τίσασθαι βουλόμενοι τοῦ κρητῆρος τῆς ἀρπαγῆς, τὸν ἦγον Κροῖσο, καὶ τοῦ βόρηκος, τὸν αὐτοῦ Ἁμασίς ὁ Αἰγύπτου βασιλεὺς ἐπέμψε δῷρον. καὶ ἄρα θώρηκα ἐληίσαντο τῷ προτέρῳ ἐτεῖ ἡ τῶν κρητῆρα 10 οἱ Σάμιοι, ἐόντα μὲν ἄνεον καὶ ξώων ἐνυφασμένων συχνῶν, κεκοσμημένον δὲ χρυσῷ καὶ εἰρύσι ἀπὸ ξύλου· τῶν δὲ εἴνεκα θωμᾶσαι ἅξιον, ἵππε-
That the Corinthians also joined in this expedition, and for what cause.
Ἡν πρὸς τοὺς Κερκυραίους, οἱ δὲ οὐκ ἂν συνελάβοντο τοῦ στρατεύματος τοῦ ἔπλευς ταύτης εἶνεκεν τῆς αὐτῆς. ὥν δὲ αἰεὶ ἐπείτε ἔκτιςαν τὴν νῆσον, εἰς ἀλλήλοις διάφοροι, ἐρίζοντες ἐωτοὶσι. τοῦτων δὲν εἶνεκεν ἀπεμνησικάκενοι τοῖσι Σαμίοισι οἱ Κορίνθιοι.

Ἀπέπεμπε δὲ ἐς Σάρδις ἐπ᾽ ἐκτομῇ Περίανδρος τῶν πρῶτων Κερκυραίων ἐπιλέξας τοὺς παιδας τιμωρεύμενος· πρότεροι γὰρ οἱ Κερκυραίοι ἠρξαν ἐς αὐτὸν πρῆγμα ἀτάσθαλον ποιήσαντες. ἐπεῖτε γὰρ τὴν ἐωτοῦ γυναῖκα Μελίσσαν Περίανδρος ἀπέκτεινε, συμφορὴν τοῦνδε οἱ ἀλλην συνεβη πρὸς τῇ γεγονούσῃ γενέσθαι. ἢσαν οἱ ἐκ Μελίσσης δύο παιδεῖς, ἡλικίαν ὁ μὲν ἑπτακαίδεκα ὁ δὲ ὀκτωκαίδεκα ἔτεα γεγονός. τούτους ὁ μητροπάτωρ Προκλέης ἔδω Ἐπιδαύρου τύραννος μεταπεμψάμενοι παρ᾽ ἐωτοῦν ἐφιλοφρονεῖτο, ὡς οἰκὸς ἦν θυγατρὸς ἐόντας τῆς ἐωτοῦ παιδας. ἐπείτε δὲ σφεας ἀπεπέμπετο, εἴπε προπέμπων αὐτούς, "ἀρα ὦστε, ὦ παιδεῖς, ἃς ὑμῶν τὴν μητέρα ἀπέκτεινε;" τοῦτο τὸ ἐπόσο ὁ μὲν πρεσβύτερος ἀυτῶν ἐν οὐδενὶ λόγῳ ἐποιήσατο· ὁ δὲ νεώτερος, τῷ οὐνομα ἦν Λυκόφρου, ἤληγησε ἀκούσας οὕτω ὥστε ἀπικόμενος ἐς τὴν Κόρινθον ἄτε φονεὰ τῆς μητρὸς τὸν πατέρα οὔτε προσεῖπε, διαλεγομένῳ τε οὔτε προσδιελέγετο ἱστορέουτι τε λόγου οὐδένα ἐδίδον. τέλος δὲ μιν πέρι θυμῶν ἐχόμενοι ὁ Περίανδρος ἐξελαύνει ἐκ τῶν οἰκίων. ἐξελάσας δὲ τοῦτον ἱστορεῖ τὸν πρεσβύτερον τὰ σφὶ ὁ

1 ἐρίζοντες by conjecture for ἐόντες. 2 ὁ περιθύμως.
μητροπάτωρ διελέχηθη. ο δέ οί ἀπηγεῖτο ὡς σφεας φιλοφρόνως ἐδέξατο· ἐκεῖνον δὲ τοῦ ἔπεος
5 τὸ σφι ὁ Προκλῆς ἀποστέλλων εἶπε, ἀτε οὐ νῷ λαβῶν, οὐκ ἐμέμνητο. Περίανδρος δὲ σύν
δεμίαν μηχανὴν ἠφή εἶναι μὴ οὐ σφι ἐκεῖνον ὑποθέσανε τι, ἐλπίαρε τε ἰστορέων· ὁ δὲ ἀναμνησθεὶς εἶπε καὶ τοῦτο. Περίανδρος δὲ νῷ
10 λαβῶν καὶ τοῦτο καὶ μαλακὸν ἐνδιδόναι βουλό-
μενος οὐδέν, τῇ ὁ ἐξελασθεὶς ὑπʼ αὐτοῦ παῖς
dιαίταν ἐποίετο, ές τούτους πέμπτων ἀγγελον
ἀπηγόρευε μή μν δέκεσθαι οἰκίοις. ὁ δὲ ὁκως
ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίαν, ἀπηλαύνετʼ
15 ἃν καὶ ἀπὸ ταύτης, ἀπειλεύοντος τε τοῦ Περίανδρου
tοῦ ἐξαιμένους καὶ ἐξέργειν κελεύοντος· ἀπε-
λαυνόμενος δʼ ἃν ἦς ἡ ἐπʼ ἐτέρην τῶν ἐταίρων· οἱ
dὲ ἀτε Περίανδρου ἐντα παίδα καίτερ δει-
52 μαίνοντες ὅμως ἐδέκοντο. τέλος δὲ ὁ Περίανδρος
κήρυγμα ἐποιήσατο, ὃσ ἃν ἦ ὁικίοις ὑποδέξηται
μν ἡ προσδιαλεξθῆς, ἠρην ξημύην τούτον τῷ
Ἀπόλλωνι ὅφειλεν, ὅσην δὴ ἐπιτει. πρὸς ὃν
5 δὴ τοῦτο τὸ κήρυγμα οὔ τε τίς οἱ διαλέγεσθαι
οὔτε οἰκίοις δέκεσθαι ἦθελε· πρὸς δὲ οὐδὲ αὐτὸς
ἐκεῖνος ἐδικαίεν πειρᾶσθαι ἀπειρημένου, ἀλλὰ
dιακαρτερέως ἐν τῇ στοιχίῳ ἐκαλυπτέο. τετάρ-
τη δὲ ἡμέρη ἵδων μν ὁ Περίανδρος ἀλουσίησε τε
10 καὶ ἀσιτίσσει συμπεπτωκότα οίκτειρε· ὑπεῖς δὲ
tῆς ὠργῆς ἦς ἄσσον καὶ ἐλεγε, "ὁ παῖ, κότερα
tοῦτων αἱρετώτερά ἐστι, ταῦτα τὰ νῦν ἔχων
πρήσσεις, ἡ τῆν τυραννίδα καὶ τὰ ἄγαθὰ τὰ νῦν
ἐγώ ἔχω, ταῦτα ἐόντα τῷ πατρὶ ἐπιτύδεον
παραλαμβάνειν; ὃς ἕων ἐμὸς τε παῖς καὶ 15 Κορίνθιον τῆς εὐδαίμονος βασιλεὺς ἅλητην βιόν εἶλεν, ἀντιστατέων τε καὶ ὄργῃ χρεώμενος ἐς τὸν σε ἤκιστα ἐχρῆν. εἴ γὰρ τις συμφορὴ ἐν αὐτοῖς ἐγεγόνει, εἴ̄ς ἦς ὑποψίην ἐς ἐμὲ ἐχεῖς, ἐμοὶ τε αὐτή γέγονε καὶ ἐγώ αὐτῆς τὸ πλεῦν μέτοχός εἰμι, ὅσῳ 20 αὐτός σφεᾱ ἐξεργασάμην. σὺ δὲ μαθὼν ὅσῳ φθονεέσθαι κρέσσον ἔστι ἢ οἰκτείρεσθαι, ἀμα τε ὀκοῖον τι ἐς τοὺς τοκέας καὶ ἐς τοὺς κρέσσονας τεθυμῶσθαι, ἀπιθι ἐς τὰ οἰκία." Περίανδρος μὲν τοῦτοισι αὐτὸν κατελάμβανε. ὁ δὲ ἄλλο μὲν 25 οὐδὲν ἀμείβεται τὸν πατέρα, ἔφη δὲ μιν ἴρὴν ξημίην ὀφείλειν τῷ θεῷ ἐωυτῷ ἐς λόγους ἄπικόμενον. μαθὼν δὲ ὁ Περίανδρος ὡς ἀπορόν τι τὸ κακὸν εἰς τοῦ παῖδος καὶ ἀνικητόν, εἴ ὀφθαλμῶν μιν ἀποπέμπεται στείλας πλοῖον ἐς Κέρκυραν. 30 ἑπεκράτεε γὰρ καὶ ταύτης. ἀποστείλας δὲ τοῦτον ὁ Περίανδρος ἐστρατεύετο ἑπὶ τὸν πενθερὸν Προκλέα ὡς τῶν παρεόντων οἱ πρηγμάτων ἐόντα αἰτιώτατον, καὶ εἶλε μὲν τὴν Ἐπίδαυρον, εἶλε δὲ αὐτὸν Προκλέα καὶ ἐξώγρησε. ἐπεὶ δὲ τοῦ χρόνου προβαίνοντος ὁ τε Περίανδρος παρηβήκε καὶ συνεγινώσκετο ἐωυτῷ οὐκέτι εἶναι δυνατὸς τὰ πρῆγματα ἐπορᾶν τε καὶ διέπειν, πέμψας ἐς τὴν Κέρκυραν ἀπεκάλεε τὸν Λυκόφρονα 5 ἑπὶ τὴν τυραννίδα. ἐν γὰρ δὴ τῷ πρεσβυτέρῳ τῶν παιδῶν οὐκῶν ἐνώρα, ἀλλὰ οἱ κατεφαινότας εἶναι νωθέστερος. ὁ δὲ Λυκόφρον οὐδὲ ὑποκρίσιος ἥξιώσε τὸν φέροντα τὴν ἀγγελίην. Περί-

1 Ορ σφε,
2 Ορ ἀνακρίσιος.
10 ἀνδρὸς δὲ περιεχόμενος τοῦ νευρίεω δεύτερα ἀπέστειλε ἐπ' αὐτὸν τὴν ἀδελφέην, ἑωυτοῦ δὲ θυγατέρα, δοκέων μιν μάλιστα ταύτη ἀν πείθεσθαι. ἀπικομένης δὲ ταύτης καὶ λεγούσης, "ὅδε παί, βούλεαι τὴν τε τυραννίδα ἐσ ἄλλους πεσεῖν καὶ τὸν οἶκον τοῦ πατρὸς διαφορηθέντα μᾶλλον ἢ αὐτὸς σφεα ἀπελθῶν ἐχεῖν; ἄπιθι ἐσ τὰ οἰκία, παῦσαι σεωτοῦ ζημιῶν. φιλοτιμή κτήμα σκαίον. μή τῷ κακῷ τὸ κακὸν ἱῶ. πολλοὶ τῶν δικαίων τὰ ἐπιεικέστερα προτιθέοσι, πολλοὶ δὲ ἥδη τὰ μητρώα διζήμενοι τὰ πατρώα ἀπέβαλον. τυραννίς χρήμα σφαλερόν, πολλοὶ δὲ αὐτῆς ἔρασται εἰσι, ὁ δὲ γέρων τε ἥδη καὶ παρηθηκώς. μὴ δῶς τὰ σεωτοῦ ἄγαθα ἄλλοισι." ἡ μὲν δὴ τὰ επαγωγότατα διδαχθεῖσα ὑπὸ τοῦ πατρὸς ἔλεγε πρὸς αὐτὸν. ὁ δὲ ὑποκρινόμενος ἐφ' οὐδαμὰ ἤξειν ἐς Κόρινθον, ἔστ' ἀν πυθόνηται περιεύντα τὸν πατέρα. ἀπαγγειλάσθης δὲ ταύτης ταύτα, τὸ τρίτον Περίανδρος κήρυκα πέμπει βουλόμενοι αὐτὸς μὲν ἐς Κέρκυραν ἤκειν, ἐκείνου δὲ ἐκέλευε ἐς Κόρινθον ἀπικομένου διάδοχον γίνεσθαι τῆς τυραννίδος. κατανεύσαντος δὲ ἐπὶ τούτους τοῦ παιδός, ὁ μὲν Περίανδρος ἐστέλλετο ἐς τὴν Κέρκυραν, ὁ δὲ παῖς οἱ ἐς τὴν Κόρινθον. μαθόντες δὲ οἱ Κερκυραῖοι τούτων ἐκαστα, ἀναμίμη σφι Περίανδρος ἐς τὴν χώρην ἀπίκειται, κτείνουσί τοῦ νευρίσκον. ἀντὶ τούτων μὲν Περίανδρος Κερκυραῖος ἔτιμωρέετο.

54 Δακεδαιμόνιοι δὲ στόλῳ μεγάλῳ ὡς ἀπίκουτο, ἐπολιόρκεον Σάμον. προσβαλόντες δὲ πρὸς τὸ
τείχος τοῦ μὲν πρὸς θαλάσση ἐστεώτος πῦργον κατὰ τὸ προάστειον τῆς πόλιος ἐπέβησαν, μετὰ δὲ αὐτοῦ βοηθήσαντος Πολυκράτεος χειρὶ πολλῆ ἀπηλάσθησαν. κατὰ δὲ τὸν ἐπάνω πῦργον τὸν ἐπὶ τῆς ράχιος τοῦ ὄρεος ἐπεύνατα ἐπεξῆλθον οἱ τε ἐπίκουροι καὶ αὐτῶν Σαμίων συνοι, δεξάμενοι δὲ τοὺς Λακεδαιμονίους ἐπ᾽ ὀλίγον χρόνον ἐφευγον ὁπίσω οἱ δὲ ἐπισπομένοι ἐκτεινον. εἰ μὲν νῦν οἱ παρεόντες Λακεδαιμονίων ὁμοίω λεγόντο ταῦτην τὴν ἡμέρην Ἀρχίη τε καὶ Λυκώπη, αἱρέθη ἄν Σάμος. Ἀρχίης γὰρ καὶ Λυκώπης μοῦνοι συνεπιστεύντες φεύγοντι ἐς τὸ τείχος 5 τοῖς Σαμίωσι καὶ ἀποκλησθέντες τῆς ὀπίσω ὀδοῦ, ἀπέθανον ἐν τῇ πόλι τῇ Σαμίων. τρίτω δὲ ἂν Ἀρχίεων τούτον γεγονότι ἄλλω Ἀρχίη τῷ Σαμίου τοῦ Ἀρχίεως αὐτὸς ἐν Πιτάνῃ συνεγενόμην (δήμου γὰρ τούτου ἦν), δὴ ξείνων πάντων μάλιστα 10 ἔτιμα τε Σαμίους καὶ οἱ τῷ πατρὶ ἐφη Σάμιον τούνομα τεθήναι, ὅτι οἱ ὁ πατήρ Ἀρχίης ἐν Σάμῳ ἀριστεύσας ἐτελεύτησε. τιμᾶν δὲ Σαμίων ἐφη, διότι ταφῆναι οἱ τὸν πᾶππον δημοσίη ὑπὸ Σαμίων. Λακεδαιμόνιοι δὲ, ὡς σφι τεσσεράκοντα ἐγεγόνεσαν ἡμέραι πολιορκέονδοι Σάμον, εἰς τὸ πρό- σω τε οὐδὲν προεκόπτετο τῶν πρηγμάτων, ἀπαλ- λάσσοντο ἐς Πελοπόννησον. ὡς δὲ ὁ ματαιότερος λόγος ὄρμηται, λέγεται Πολυκράτεα ἐπιχώριον 5 νόμισμα κόψαντα πολλὰς μολύβδου καταχρυσώ- σαντα δοῦναι σφι, τοὺς δὲ δεξαμένους οὕτω δὴ ἀπαλλάσσεσθαι. ταῦτην πρότην στρατινὴ ἐς τὴν Ἀσίην Λακεδαιμόνιοι Δωρίεες ἐποιήσαντο.
57 Οἱ δ' ἐπὶ τῶν Πολυκράτεων στρατευσάμενοι
Σαμίων, ἐπεὶ οἱ Λακεδαιμόνιοι αὐτοὺς ἀπολέιπειν ἐμελλον, καὶ αὐτοὶ ἀπέπλεον ἐς Σίφνον. χρη-
μάτων γὰρ ἐδέοντο, τὰ δὲ τῶν Σιφνίων πρήγματα
5 ἱκμαζε τοῦτον τὸν χρόνον, καὶ νησιώτεων μάλιστα ἐπλοῦτεον, ἀτε ἐόντων αὐτοῖς ἐν τῇ νῆσῳ
χρυσέων καὶ ἀργυρέων μετάλλων, οὐτω ὡστε ἀπὸ τῆς δεκάτης τῶν γυνομένων αὐτόθεν χρημά-
tων θησαυρὸς ἐν Δελφοῖς ἀνακέσται ὅμως τοῖς
10 πλουσιωτάτοισι: αὐτοὶ δὲ τὰ γινόμενα τῷ ἐνιαυτῷ ἐκάστῳ χρήματα διενέμοντο. ὅτε ὄν ἐποιεῖτο
τὸν θησαυρόν, ἔχρεωντο τῷ χρηστηρίῳ εἰ αὐτοῖς
tὰ παρεόντα ἀγαθὰ οἰά τε ἐστὶ πολλὸν χρόνον
παραμένειν. ἢ δὲ Πυθίη ἔχρησε σφὶ τάδε.

58 πρυτανήα παραρετήσατε λευκὰ γένηται
λεύκοφρος τῷ ἄγορῃ, τότε δὴ δεῖ φράδμονος
νυν
φράσσασθαι ξύλινον τε λόχον κήρυκα τῇ
ἐρυθρών.

τοῖς δὲ Σιφνίοις ᾧ τότε ἢ ἄγορῇ καὶ τὸ

57 Of that which was done by those Samians who revolted against Polycrates.
χρήσαν· οὐ φασκόντων δὲ χρήσειν τῶν Σιφνίων αὐτοῖς, οἱ Σάμιοι τοὺς χώρους αὐτῶν ἐπόρθεοι. πυθόμενοι δὲ εὐθὺς ἤκον οἱ Σιφνιοὶ βοηθεοῦντες καὶ συμβαλόντες αὐτοῖς ἐσσώθησαν, καὶ αὐτῶν πολλοὶ ἀπεκληρίσθησαν τοῦ ἀστεὸς ὑπὸ τῶν 15 Σαμίων καὶ αὐτοὺς μετὰ ταῦτα ἐκατόν τάλαντα ἐπρηξάν. παρὰ δὲ Ἕρμιονέων νήσου αὐτὶ χρη- 59 μάτων παρέλαβον Τὸδρένη τὴν ἐπὶ Πελοποννήσῳ καὶ αὐτὴν Τροιζηνίοισι παρακατέθεντο· αὐτοὶ δὲ Κυδωνίην τὴν ἐν Κρήτῃ ἐκτίσαν, οὐκ ἐπὶ τούτῳ πλέοντες ἀλλὰ Ζακυνθίους ἐξελώντες ἐκ τῆς 5 νήσου. ἐμειναν δὲ ἐν ταύτη καὶ εὐδαιμόνησαν ἐπ' ἑτερ πέντε, ὥστε τὰ ἱρά τὰ ἐν Κυδωνίῃ ἐόντα νῦν οὕτω εἰσὶ οἱ ποιήσαντες καὶ τῶν τῆς Δίκτυνης νηῶν. ἔκτο ὅτε ἐτεὶ Λιγυνήται αὐτοὺς ναυμαχή νικήσαντες ἤνδραποδίσαντο μετὰ Κρητῶν, καὶ 10 τῶν νεῶν καπρίων ἐχουσέων τὰς πρόφας ἡκρωτηρίας καὶ ἀνέθεσαν ἐς τὸ ἱρόν τῆς Ἀθηναίης ἐν Λιγύνη. ταῦτα δὲ ἐποίησαν ἐγκοτον ἔχοντες Σαμίωσι Λιγυνήται πρότεροι γὰρ Σάμιοι ἐπ' Ἀμφικράτεος βασιλεύσοντος ἐν Σάμῳ στρατευσά- 15 μενοὶ ἐπ' Λιγυναν μεγάλα κακὰ ἐποίησαν Λιγυνήτας καὶ ἐπιθυμοῦν ὑπ' ἐκείνων. ἢ μὲν αἰτήν αὐτῆ. ἐμήκυνα δὲ περὶ Σαμίων μᾶλλον, ὅτι σφι τρία ἐστὶ μέγιστα ἀπάντων Ἦλληνων ἐξηγησάμενα, ὁρεός τε ὑψηλοῦ ἐς πεντήκοντα καὶ ἐκατόν ὀργυίας, τούτον ὀργυμα κάτωθεν ἄρξαμενον, ἀμφιστομον. τὸ μὲν μῆκος τοῦ ὀργυματος ἐπτὰ 5 στάδιοι εἰς, τὸ δὲ ὑψος καὶ εὐρος ὅκτω ἐκάπτερον πόδες. διὰ παντὸς δὲ αὐτοῦ ἄλλο ὀργυμα
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εἰκοσίπτηχυ βάθος ὁρῶρυκται, τρίτουν δὲ τὸ εὔρος, δι’ οὗ τὸ ὕδωρ ὀχετευόμενον διὰ τῶν 10 σωλήνων παραγίνεται ἐς τὴν πόλιν ἄγομενον ἀπὸ μεγάλης πηγῆς. ἀρχιτέκτων δὲ τοῦ ὄρυγματος τούτου ἐγένετο Μεγαρεὺς Εὐπαλίνος Ναυστρόφοι. τούτῳ μὲν δὴ ἐν τῶν τριῶν ἑστι, δεύτερον δὲ περὶ λιμένα χώμα ἐν θαλάσσῃ, βάθος 15 καὶ εἰκοσὶ ὁργυεών μῆκος δὲ τοῦ χώματος μέζον δύο σταδίων. τρίτον δὲ σφι ἐξέργασται νῆος μέγιστος πάντων νηῶν τῶν ἡμεῖς ὑδευν τοῦ ἀρχιτέκτων πρῶτος ἐγένετο Ῥοῖκος Φιλέω ἐπιχώριος. τούτων εἴνεκεν μᾶλλον τι περὶ Σαμιῶν ἐμήκυνα.

61 Καμβύση δὲ τῷ Κύρου χρονίζοντι περὶ Αἰγυπτίων καὶ παραφρονήσαντι ἐπανιστέαται ἄνδρες Μάγοι δύο ἀδελφεῖς, τῶν τῶν ἑτερον καταλελοίπεε τῶν οἰκίων μελεδωνον ὁ Καμβύσης. 5 οὐτὸς δὴ ὃν οἱ ἐπανέστη µαθῶν τε τῶν Σμέρδιος θάνατον ὡς κρύπτοιτο γενόμενος, καὶ ὡς ὅλην εἰςαν οἱ ἐπιστάμενοι αὐτῶν Περσέων, οἱ δὲ πολλοὶ περιέοντα μιν εἰδείησαν. πρὸς ταῦτα βουλεύσας τάδε ἑπεχείρησε τοῖσι βασιληλίοισι. 10 ἦν οἱ ἀδελφεῖς, τῶν εἰπά οἱ συνεπαναστήναι, οἰκῶς μάλιστα τὸ εἶδος Σμέρδι τῷ Κύρου, τοῦ ὁ Καμβύσης ἑότα ἐωυτοῦ ἀδελφεῖν ἄπεκτεινε. ἦν τε δὴ ὁμοίου εἶδος τῷ Σμέρδι, καὶ δὴ καὶ οὐνομα τῶντό εἶχε Σμέρδιον. τούτων τῶν ἄνδρα 15 ἀναγνώσας οἱ Μάγοι Πατιζείθης ὡς οἱ αὐτῶς πάντα διαπρήξει, εἰςε ἄγον ἐς τῶν βασιλῆιον θρόνον. ποιήσας δὲ τοῦτο κήρυκας τῇ τε ἄλλῃ διέπεμπε καὶ δὴ καὶ ἐς Αἰγυπτίων προερέουντα τῷ How two Magians, brothers, made revolt against Cambyses, one personating Smerdis, son of Cyrus, who was dead.
στρατώ δώς Σμέρδιος τοῦ Κύρου ἀκουστέα εἰη τοῦ λοιποῦ ἀλλ' οὐ Καμβύσεω. οὐ τε δὴ δὲν ἄλλοι κήρυκεσ προηγόρευον ταύτα καὶ δὴ καὶ ὁ ἐπ' Λύγυπτων ταχθεῖς (εὐρίσκε γὰρ Καμβύσεα καὶ τὸν στρατὸν ἐστα τῆς Συρίης ἐν Ἁγβατάνοισι), προηγόρευε στὰς ἐς μέσον τὰ ἐντεταλμένα ἐκ 5 τοῦ Μάγου. Καμβύσης δὲ ἀκούσας ταύτα ἐκ τοῦ κήρυκος καὶ ἐπιτίμας μιν λέγειν ἅληθέα αὐτὸς τε προδεδόσθαι ἐκ Πρηξάσπεος (πεμφθέντα γὰρ αὐτὸν ὡς ἀποκτενόντα Σμέρδιν οὐ ποιήσαι ταύτα), βλέψας ἐς τὸν Πρηξάσπεα εἶπε, "Πρή-10 ξασπεῖ, οὔτω μοι διεπρήξαο τὸ τοῦ προσέθηκα πρήγμα;" ὁ δὲ εἶπε, "ὡ δέσποτα, οὐκ ἐστι ταύτα ἅληθέα, ὁκος κοτὲ σοὶ Σμέρδις ἄδελφεος ὡς σος ἐπανέστηκε, οὐδὲ ὁκος τι ἐξ ἐκείνου τοῦ ἄνδρὸς νείκος τοι ἐσται ἡ μέγα ἡ σμικρόν. ἐγὼ γὰρ 15 αὐτός, ποιήσας τὰ σὺ με ἐκέλευς, θαυμά μιν χεραὶ τῆσι εμεωντοῦ. εἲ μὲν νυν οἱ τεθνεῶτες ἀνεστᾶσι, προσδέκεο τοι καὶ Ἀστυάγεα τὸν Μηδον ἐπαναστήσεσθαί. εἲ δ' ἐστι ὀσπερ πρὸ τοῦ, οὐ μὴ τὶ τοι ἐκ γε ἐκείνου νεώτερον ἀνα-20 βλάστη. νῦν δὲν μοι δοκεῖς μεταδώξαντας τὸν κήρυκα ἐξετάξειν εἰρωτεύοντας παρ' ὅτεν ἥκων προαγορεῦει ἥμων Σμέρδιος βασιλέος ἀκούειν." ταύτα εἰπαντος Πρηξάσπεος, ἤρεσε γὰρ Καμβύση, αὐτικα μεταδώκτος γενόμενος ὁ κῆρυξ ἠκε- ἀπιγμένον δὲ μιν εἰρετο ὁ Πρηξάσπης τάδε· "ἀνθρώπε, φῆς γὰρ ἥκειν παρὰ Σμέρδιος τοῦ Κύρου ἅγγελος. νῦν δὲν εἶπας τὴν ἅληθείην 5 ἀπιθι χαίρων, κότερα αὐτὸς τοι Σμέρδιος φανό-
μενος ἐσ ὁψιν ἐνετέλλετο ταῦτα, ἃ τῶν τις ἐκείνου υπηρετέων;" ο δὲ εἶπε, "ἔγω Σμέρδιν μὲν τὸν Κύρου, ἐξ ὅτεν βασιλεὺς Καμβύσης ἤλασε ἐσ
10 Ἀγνυπτον, οὔκω ὅπωσα· ο δὲ μοι Μάγος, τὸν Καμβύσης ἐπιτροπον τῶν οἰκίων ἀπέδεξε, οὕτος ταῦτα ἐνετείλατο, φᾶς Σμέρδιν τὸν Κύρου εἶναι τὸν ταῦτα ἐπιθέμενον εἶπαι πρὸς ὑμέας." ο μὲν δὴ σφι ἐλεγε ὅυδὲν ἐπικατετευθυμένος, Καμβύσης
15 δὲ εἶπε, "Πρῆξασπες, σὺ μὲν οία ἀνήρ ἀγαθὸς ποιήσας τὸ κελεύομενον αὐτίνη ἐκπέφευγας· ἐμοὶ δὲ τὶς ἂν εἰη ἀνήρ Περσέων ὁ ἐπανεστεώς, ἐπιβατεύων τοῦ Σμέρδιος οὐνόματος;" ο δὲ εἶπε, "ἔγω μοι δοκεὼ συνιέναι τὸ γεγονὸς τοῦτο, ὁ
20 βασιλεὺς οἱ Μάγοι εἰσὶ τοι ἐπανεστεώτες, τὸν τε ἔλπιτος μελεδωνον τῶν οἰκίων, Πατιζείθης, καὶ
64 ο τοῦτον ἀδελφέος Σμέρδις." ἐνθαῦτα ἀκούσαντα Καμβύσεα τὸ Σμέρδιος οὖνομα ἔτυψε ἡ ἀληθεία τῶν τε λόγων καὶ τοῦ ἐνυπνίου· ὁς ἐδόκεε ἐν τῷ ὕπνῳ ἀγγείλαι τινὰ οἱ ὁς Σμέρδις ἓζομενος ἐς τὸν
5 βασιλέων θρόνον ψαύσειε τῇ κεφαλῇ τοῦ ὑπανοῦ. μαθὼν δὲ ὁς μάτην ἀπολολεκὼς εἰη τοῦ ἀδελφεόν, ἀπέκλαιε Σμέρδιν. ἀποκλαύσας δὲ καὶ περιη- μεκτήσας τῇ ἀπάσῃ συμφορῇ ἀναθρώσκει ἐπὶ τὸν ὕππον, ἐν νὸῶ ἔχων τὴν ταχίστην ἐς Σοῦσα
10 στρατεύεσθαι ἐπὶ τῶν Μάγων. καὶ οἱ ἀναθρώ- σκοντι ἐπὶ τὸν ὕππον τοῦ κολεόν τοῦ ἐξήφος ὁ μύκης ἀποπίπτει, γυμνώθειν δὲ τὸ ἐξήφος παίει τὸν μηρόν. τρωματισθεὶς δὲ κατὰ τοῦτο τῇ αὐτῶς πρότερον τὸν τῶν Ἀγνυπτῶν θεῶν Ἀπιν ἐπληξε, 15 ὡς οἱ καρική ἐδοξε τετύφθαι, εὑρετο ὁ Καμβύσης

The acciden which befel Cambyses.
ο τι τη πόλιν ούνομα εἴη. οἱ δὲ εἶπαν ὅτι Ἀγβάτανα. τῷ δὲ ἐτὶ πρότερον ἐκέχρηστο ἐκ Βουτοῦς πόλιος ἐν Ἀγβατάνοισι τελευτήσειν τὸν βιόν. οἱ μὲν δὴ ἐν τοῖσι Μηδικοῖσι Ἀγβατάνοισι ἐδόκεε τελευτήσειν γηραιός, ἐν τοῖσι οἱ ήν τὰ 20 πάντα πρήγματα· τὸ δὲ χρηστήριον ἐν τοῖσι ἐν Συρίη Ἀγβατάνοισι ἔλεγε ἀρα. καὶ δὴ ὡς τότε ἐπειρόμενος ἐπύθετο τῆς πόλιος τὸ οὕνομα, ὑπὸ τῆς συμφορῆς τῆς τε ἐκ τοῦ Μάγου ἐκπεπτληγμένος καὶ τοῦ τρώματος ἑσωφρόνησε, συλλαβῶν δὲ τὸ 25 θεοπρόπιον εἶπε, "ἐνθαῦτα Καμβύσεα τὸν Κύρου ἐστὶ πεπρωμένον τελευτάν." τότε μὲν τοσαῦτα. 65 ἡμέρησι δὲ ὑστερον ὡς εἴκοσι μεταπεμψάμενος Περσέων τῶν παρεόντων τοὺς λογιμωτάτους ἔλεγε σφι τάδε· "ὁ Πέρσαι, καταλελάβηκέ με, τὸ πάντων μάλιστα ἐκρυπτον πρηγμάτων, τούτῳ ἐς 5 ὑμέας ἐκφήναι. ἐγὼ γὰρ ἐών ἐν Ἀιγύπτῳ εἶδον ὑπὶν ἐν τῷ ὑπνῷ, τὴν μηδαμὰ ὀφελον ἰδεῖν· ἐδόκεον δὲ μοι ἄγγελον ἐλθόντα ἐξ οὐκ ἀγγέλλειν ὡς Σμέρδις ἱζόμενος ἐς τὸν βασιλῆιν θρόνον ψαύσει τῇ κεφαλῇ τοῦ οὐρανοῦ. δείσας δὲ μὴ ἑι ἀπαιρεθέω τὴν ἀρχὴν πρὸς τὸν ἀδελφεὺ, ἐποίησα ταχύτερα ἡ σοφότερα· ἐν τῇ γὰρ ἀνθρωπηγίᾳ φύσι οὐκ ἐνήν ἀρά τὸ μέλλον γίνεσθαι ἀποτράπειν, ἐγὼ δὲ ὁ μάταιος Πρηξάσπεα ἀποπέμπω ἐς Σοῦσα ἀποκτενέοντα Σμέρδιν. ἐξεργασθέντος δὲ 15 κακοῦ τοσοῦτον ἀδεώς διαιτώμην, οὔδαμα ἐπιλεξάμενος μὴ κοτὲ τίς μοι Σμέρδιος ὑπαραιρημένου ἄλλος ἐπανασταίη ἀνθρώπων. παντὸς δὲ τοῦ μέλλοντος ἐσεσθαι ἀμαρτῶν ἀδελφεοκτόνος τε
20 οὖδὲν δέον γέγονα καὶ τῆς βασιληῆς οὖδὲν ἦσσον ἐστέρημαι. Σμέρδις γὰρ δὴ ἦν ὁ Μάγος τὸν μοι ὁ δαίμον προέφαυε ἐν τῇ ὀψὶ ἐπαναστήσεσθαι. τὸ μὲν δὴ ἔργον ἐξέρχασταί μοι, καὶ Σμέρδιν τὸν Κύρου μηκέτι ὑμῖν ἐόντα λογίζεσθε· οἱ δὲ ὑμῖν
25 Μάγοι κρατέουσι τῶν βασιληῶν, τὸν τε ἐλιπτον ἐπίτροπον τῶν οἰκίων καὶ ὁ ἐκείνου ἄδελφες Σμέρδις. τὸν μὲν νυν μάλιστα χρήν ἐμεδ αἰσχρὰ πρὸς τῶν Μάγων πεποιθότος τιμωρείεν ἐμοί, οὔτος μὲν ἀνοσίω μόρῳ τετελεύτηκε ὑπὸ τῶν
30 ἐωτοῦ ὁικησάτων· τούτου δὲ μηκέτι ἐόντος, δεύτερα τῶν λοιπῶν ὑμῖν, ὁ Πέρσαι, γίνεται μοι ἀναγκαίωταν ἐντέλλεσθαι τὰ θέλω μοι γενέσθαι τελευτῶν τῶν βίων. καὶ δὴ ὑμῖν τάδε ἐπισκῆπτω θεοὺς τοὺς βασιληίους ἐπικαλέων καὶ πᾶσι ὑμῖν
35 καὶ μάλιστα Ἀχαμενιδέων τοῖσι παρεούσι, μὴ περικείνη τὴν ἡγεμονίην αὐτίς ἐς Μῆδους περιελθοῦσαν, ἀλλὰ εἴτε δόλῳ ἔχουσι αὐτὴν κτησάμενοι, δόλῳ ἀπαρεθήναι ὑπὸ ὑμέων, εἴτε καὶ σθένει τε φιλεργασάμενοι, σθένει κατὰ τὸ καρτερὸν ἀνα-
40 σώσασθαι. καὶ ταῦτα μὲν ποιεῦσι ὑμῖν γῆ τε καρπὸν ἐκφέρου καὶ γυναῖκες τε καὶ ποιμναί τήκτοιεν, ἔοισι ἐς τὸν ἄπαντα χρόνον ἐλευθεροῦσι·
μὴ δὲ ἀνακοσμεῖσαι τὴν ἀρχὴν μηδ’ ἐπιχειρήσασί ἀνασώξειν τὰ ἐναντία τοῦτοις ἀρώμαι
45 ὑμῖν γενέσθαι, καὶ πρὸς ἔτι τοῦτοις τὸ τέλος Περσέων ἐκάστῳ ἐπισγενέσθαι οἶον ἐμοὶ ἐπιγέγονε." ᾧμα διε ἐπας ταῦτα ὁ Καμβύσης ἀπέκλας πᾶσαν τὴν ἐωτοῦ πρήξειν.

66 Πέρσαι δὲ ὅς τὸν βασιλέα εἴδον ἀνακλαῦ· His death.
σαντα, πάντες τά τε ἐσθήτος ἐχόμενα εἰχον, ταύτα κατηρείκουντο καὶ οὐμωγὴ ἀφθόνῳ διεχρέωντο. μετὰ δὲ ταύτα ὡς ἐσφακέλισε τε τὸ ὀστέον καὶ ὁ μηρὸς τάχιστα ἐσάπη, ἀπήνεικε 5 Καμβύσεα τὸν Κύρου, βασιλεύσαντα μὲν τὰ πάντα ἐπτα ἔτεα καὶ πέντε μῆνας, ἀπαίδα δὲ τὸ παράπαν ἐόντα ἔρεσον καὶ θῆλεος γόνου. Περσέων δὲ τοῖσι παρεούσι ἀπιστίᾳ πολλῇ ὑπεκέχυτο τοὺς Μάγους ἔχειν τὰ πρήγματα, 10 ἀλλ' ἡπιστέατο ἐπὶ διαβολὴ εἰπεῖν Καμβύσεα τὰ εἰπε περὶ τοῦ Σμέρδιος θανάτου, ἵνα οἱ ἐκπολεμῳθῇ πᾶν τὸ Περσικόν. οὗτοι μὲν ὡν ἡπιστέατο Σμέρδιον τὸν Κύρου βασιλέα ἐνεστεῶτα. δεινοὶ γὰρ καὶ ὁ Πρηξάστης ἔξαρνος ἦν μὴ μὲν 15 ἀποκτείναι Σμέρδιν· οὐ γὰρ ἦν οἱ ἀσφαλὲς Καμβύσεως τετελευτηκότος φαναὶ τὸν Κύρου νῦν ἀπολωλεκέναι αὐτοχειρίᾳ.

Ὁ δὲ δὴ Μάγος τελευτήσαντος Καμβύσεως 67 ἀδεῶς ἐβασίλευσε, ἐπιβατεύον τοῦ ὁμωνύμου Σμέρδιος τοῦ Κύρου, μῆνας ἐπτα τοὺς ἐπιλοίπους Καμβύσην ἐς τὰ ὁκτὼ ἔτεα τῆς πληρώσιος· ἐν τοῖσι ἀπεδέξατο ἐς τοὺς ὑπηκόους πάντας ἐνεργεσίας μεγάλας, ὡστε ἀποθανόντος αὐτοῦ πόθον ἔχειν πάντας τοὺς ἐν τῇ Ἀσίᾳ πάρεξ αὐτῶν Περσέων. διαπέμψας γὰρ ὁ Μάγος ἐς πᾶν ἔθνος τῶν ἴχρε, προεῖπε ἀτελεῖν εἶναι στρατηγίας καὶ φόρου ἐπ' ἔτεα τρία. προεῖπε μὲν δὴ ταύτα 68 αὐτίκα ἐνιστάμενος ἐς τὴν ἄρχην, ὦγδοφ δὲ μην ἐγένετο κατάδηλος 1 τρόπῳ τοιῶδε. Ὅταν ἦς

1 Or κατάδηλος δὲ ἦν.
ην Φαρνάσπεω μὲν παῖς, γένει δὲ καὶ χρήμασι
5 ὁμοίοις τῷ πρώτῳ Περσέων. οὕτος ὁ Ὀτάνης
πρώτος ὑπώπτευσε τὸν Μάγον ὁς ὦκ εἶη ὁ
Κύρου Σμέρδιος ἀλλ' ὃς περ ἦν, τῇδε συμβαλλό-
μενος, ὅτι τε ὦκ ἐξεφοίτα ἕκ τῆς ἀκροπόλιος
καὶ ὅτι ὦκ ἐκάλεε ἐς ὦψιν ἐωτῷ ὦυδένα τῶν
10 λογίμων Περσέων· ὑποπτεύσας δὲ μιν ἐποίεε
τάδε. ἔσχε αὐτοῦ Καμβύσης θυγατέρα, τῇ
οὕνομα ἦν Φαιδύμη· τὴν αὐτὴν δη ταύτην ἐἴχε τότε
ὁ Μάγος καὶ ταύτη τε συνοίκεε καὶ τῇσι ἀλλησι
πάσησι τῇσι τοῦ Καμβύσεω γυναιξι. πέμπων δὴ
15 ὅν ὁ Ὀτάνης παρὰ ταύτην τὴν θυγατέρα ἐπυν-
θάνετο παρ' ὅτεω ἀνθρώπων κοιμάτω, εἶτε μετὰ
Σμέρδιος τοῦ Κύρου εἶτε μετὰ ἀλλοῦ τευ. ἡ δὲ
οἱ ἀντέπεμπε φαμένη οὗ γυνώσκειν· οὔτε γὰρ τῶν
Κύρου Σμέρδιν ἰδέσθαι οὐδαμὰ οὔτε ὦστις εἶη ὁ
20 συνοικέων αὐτὴ εἰδέναι. ἐπεμπε δεύτερα ὁ
Ὀτάνης λέγων, "εἰ μὴ αὐτὴ Σμέρδιν τοῦ Κύρου
γυνώσκεις, σὺ δὲ παρὰ Ὄτόσσης πῦθευ ὅτεω
τούτῳ συνοίκεει αὐτὴ τε ἐκείνη καὶ σὺ· πάντως
γὰρ δὴ κου τὸν γε ἐωτῇσ ἀδελφεῦν γυνώσκειν."
25 ἀντιπέμπει πρὸς ταύτα ἡ θυγάτηρ, "οὔτε
Ὅτόσση δύναμαι ἐς λόγους ἔλθειν οὔτε ἀλλὴν
οὐδεμιὰν ἰδέσθαι τῶν συγκατηγενέων γυναικῶν.
ἐπεῖτε γὰρ τάχιστα οὕτος ἀνθρωπος, ὦστις κοτὲ
ἔστι, παρέλαβε τὴν βασιλῆιν, διέστεφε ἡμέας
ἀλλήν ἀλλῆ βάξας." ἀκούοντι δὲ ταύτα τῷ
Ὀτάνη μᾶλλον κατεφαίνετο τὸ πρήγμα. τρίτην
δὲ ἀγγελίην ἐσπέρυμε παρ' αὐτὴν λέγουσαν
ταύτα· "ὦ θύγατερ, δεὶ σε γεγονυῖαν ἐν
κίνδυνον ἀναλαβέσθαι τὸν ἀν ὁ πατὴρ υποδύνειν 5 κελεύῃ. εἰ γὰρ δὴ μὴ ἐστι ὁ Κύρος Σμέρδις ἄλλα τὸν καταδοκέω ἐγὼ, οὐτοὶ μιν σοὶ τῇ συγκοιμώμενον καὶ τὸ Περσέων κράτος ἐξοντα δεῖ χαίροντα ἀπαλλάσσειν, ἄλλα δοῦναι δίκην. νῦν δὲν ποιήσουν τάδε· ἐπεὰν σοὶ συνεύδῃ καὶ μάθῃς αὐτὸν κατυπνωμένον, ἄφασον αὐτοῦ τὰ ὅτα· καὶ ἂν μὲν φαίνηται ἔχων ὡτα, νόμιζε σεωτὴν Σμέρδι τῷ Κύροι συνοικίειν, ἂν δὲ μὴ ἔχων, σὺ δὲ τῷ Μάγῳ Σμέρδι." ἀντιπέμπει πρὸς ταῦτα ἡ Φαιδύμη γαμένη κινδυνεύσειν 15 μεγάλως, ἢ ποιεῖ ταῦτα· εἰ γὰρ δὴ μὴ τυγχάνει τὰ ὅτα ἔχων, ἐπίλαμμπτος δὲ ἄφασσουσα ἔσται, εὖ εἰδέναι ὡς ἀυτοῦμεν. ὃμως μέντοι ποιήσειν ταῦτα. ἢ μὲν δὴ ὑπεδέξατο ταῦτα τῷ πατρὶ κατεργάσεσθαι· τοῦ δὲ Μάγου τούτον τοῦ 20 Σμέρδιος Κύρος ὁ Καμβύσεω ἄρχων τὰ ὅτα ἀπέταμε ἐπ᾽ αὐτῇ δὴ των οὐ σμικρῇ. ἡ δὲν δὴ Φαιδύμη αὐτῇ, ἡ τοῦ 'Οτάνων θυγάτηρ, πάντα ἐπιτελέουσα τὰ ὑπεδέξατο τῷ πατρὶ, ἐπεῖτε αὐτῆς μέρος ἐγίνετο τῆς ἀπίξιος παρὰ τὸν 25 Μάγον (ἐν περιτροπῇ γὰρ δὴ αἱ γυναῖκες φοιτέουσι τοῖς Πέρσησι), ἐλθοῦσα παρ᾽ αὐτῶν ἦπε, ὑπωνομένου δὲ καρπερῶς τοῦ Μάγου ἡφασε τὰ ὅτα. μάθοῦσα δὲ οὐ χαλεπῶς ἄλλ᾽ εὐπετέως οὐκ ἔχοντα τὸν ἄνδρα ὡτα, ὡς ἡμέρη τἀχιστα ἐγε- 30 γόνεε, πέμψασα ἐσήμηνε τῷ πατρὶ τὰ γενόμενα.

Ὁ δὲ Ὁτάνης παραλαβὼν Ἀσπαθίνην καὶ 70 Γοβρήνην Περσέων τῷ πρώτῳ ἐόντας καὶ ἐσωτήρ ἐπιτηδεοτάτους ὡς πίστιν, ἀπηγήσατο πᾶν τῷ

How Otanes joined six other Persians with himself,
πρήγμα: οἱ δὲ καὶ αὐτῶι ἄρα ὑπώπτευον οὐτω
5 τοῦτο ἔχειν, ἀνενεκαντος δὲ τοῦ Ὑπάνεω τοὺς
λόγους ἐδέξαντο. καὶ ἐδοξέ σφι ἕκαστον ἄνδρα
Περσέων προσεταιρίσασθαι τοῦτον ὅτε μιστεύει
μάλιστα. Ὀτάνης μὲν νυν ἐσάγεται Ἰνταφρέεα,
Γοβρύς δὲ Μεγάβυζον, Ἀσπαθύνης δὲ Ἀδάρνεα.
10 γεγονότων δὲ τοῦτων ἔξ, παραγίνεται ἐς τὰ
Σοῦσα Δαρείος ὁ Ὀστάσπεος ἐκ Περσέων ἦκον·
tοῦτων γὰρ ἡ ἢν ὁ πατήρ ὑπαρχός. ἐπεὶ
ἀν οὗτος ἀπίκετο, τούτῳ ἔξ τῶν Περσέων ἐδοξέ
καὶ Δαρείον προσεταιρίσασθαι. συνελθόντες δὲ
οὗτοι ἐόντες ἐπτά ἐδίδοσαν σφίσι πίστις καὶ
λόγους. ἐπείτε δὲ ἐς Δαρείον ἀπίκετο γνώμην
ἀποφαίνεσθαι, ἐλεγέ σφι τάδε. "ἐγὼ ταῦτα
5 ἐδόκεον μὲν αὐτὸς μοῦνος ἐπίστασθαι, ὅτι τε ὁ
Μάγος εἰη ὁ βασιλεὺς καὶ Σμέρδις ὁ Κύρου
tετελεύτηκε· καὶ αὐτοῦ τοῦτον εἶνεκεν ἦκω
σπουδή ὡς συστήσων ἐπὶ τῷ Μάγῳ θάνατον.
ἐπείτε δὲ συνήνεικε ὡστε καὶ ὑμέας εἶδέναι καὶ
10 μὴ μοῦνον ἔμε, ποιείν αὐτίκα μοι δοκέει καὶ μὴ
ὑπερβάλλεσθαι· οὐ γὰρ ἄμεινον." ἐιπὲ πρὸς
ταῦτα ὁ Ὀτάνης, "οἱ παῖ Ὀστάσπεος, εἰς τε
πατρὸς ἀγαθοῦ καὶ ἐκφαινεῖν ὅλας σεωτὸν
ἐόντα τοῦ πατρὸς οὐδὲν ἦσσω· τὴν μέντοι
15 ἐπιχειρήσειν ταῦτῃ μὴ οὗτῳ συντάχουν ἄβούλως,
ἀλλ’ ἐπὶ τοῦ σωφρονεστέρου αὐτὴν λάμβανε· δεῖ
γὰρ πλεύνας γενομένους οὗτῳ ἐπιχειρέειν." λέγει
πρὸς ταῦτα Δαρείος, "ἀνδρεῖς οἱ παρεόντες,
τρόπῳ τῷ εἰρημένῳ ἔξ Ὑπάνεω εἰ χρήσεσθε,
20 ἐπίστασθε ὅτι ἀπολέεσθε κάκιστα· ἐξοίσει γὰρ

The debate of the seven Persians regarding the manner of their proceeding.
τις πρὸς τὸν Μάγον, ἵ δὴ περιβαλλόμενος ἑωτῷ κέρδεα. \[\text{μάλιστα μὲν ὑπὲρ ὁμοίως ψάλλει καὶ ἐν ὑμέων αὐτῶν \[\text{βαλλόμενοι ποιεῖν ταύτα. \[\text{ἐπείτε δὲ ὑμῖν ἀναφέρειν ἐς πλεύνας ἐδόκει καὶ ἐμοὶ ὑπερέθεσθε, ἦ ποιέωμεν σῆμερον, ἢ ἵστε ὑμῖν 25 ὦτι ἤν ὑπερπέσῃ ἢ γὰρ ἡμέρη, ὡς ὅπειρος ἐμεῖν κατήγορος ἔσται, ἀλλὰ σφεν αὐτὸς \[\text{ἐγὼ κατέρεω πρὸς τὸν Μάγον.}’’ λέγει πρὸς τάυτα Ὅταν, ἐπειδὴ ὥρα σπερχόμενον Δαρείον, \[\text{ἐπείτε ἡμέας συνταχύνειν ἀναγκάζεις καὶ ὑπερ- \[\text{βάλλεσθαι ὑπὲρ} \[\text{τὸς τρόπῳ πάριμεν ἐς τὰ βασιλῆα \[\text{καὶ ἐπιχειρήσομεν 5} \[\text{αὐτοῖς. \[\text{φυλάκας γὰρ δὴ διεστέως ὁδὰς κοι- \[\text{καὶ αὐτός, \[\text{εἰ μὴ ἱδὼν, ἀλλ’ ἀκούσας· τὰς τέρ\[\text{πρόσῳ περήσομεν ;’’ ἀμείβεται Δαρείος τοῖσιδε·} \[\text{‘‘atism} \[\text{γὰρ ἡ πολλὰ ἔστι τὰ λόγῳ μὲν ὑπὲρ ὅ} \[\text{αὐτῶν Λαμπρὸν γίνεται. \[\text{ὑμεῖς δὲ ἵστε φυλάκας τὰς καταστεώς} \[\text{σέούσας οὐδὲν χαλεπὰς παρελθεῖν.} \[\text{τοῦτο μὲν γὰρ ἡμέων ἐόντων τοίων οὐδεὶς ὅστις ὑπὲρ} \[\text{σει, τὰ \[\text{μὲν καὶ καταιδεόμενος ἡμέας, τὰ \[\text{δὲ καὶ 15} \[\text{δειμαίνων·} \[\text{τοῦτο δὲ ἔχω αὐτὸς σκῆψις εὐπρέ- \[\text{πεστάτην τῇ πάριμεν, \[\text{φάντασμα τῷ} \[\text{Περσέων καὶ βούλεσθαι τι ἔπος παρὰ τοῦ} \[\text{πατρὸς} \[\text{σημεῖοι τῷ βασιλεῖ.} \[\text{ἐνθα γὰρ τὶ δεῖ} \[\text{ψεῦδος λέγεσθαι, λεγέσθω.} \[\text{τοῦ γὰρ αὐτοῦ} \[\text{γλυκόμεθα} \[\text{οἱ} \[\text{τὰ} \[\text{ψεῦδομενοι καὶ} \[\text{οί} \[\text{ἡ ἀληθεία} \[\text{διαχρεώμενοι·} \[\text{οἱ} \[\text{μὲν} \[\text{γὰρ} \[\text{ψεῦδονται τότε ἐπεάν} \[\text{τι} \[\text{μέλλωσι} \[\text{τοῖσι} \[\text{ψεῦδεσι} \[\text{πείσαντες κερδῆσεσθαι},
οί δ' ἀληθίζονται ἵνα τῇ ἀληθείᾳ ἐπιστάσωνται
25 κέρδος καὶ τι 1 μᾶλλον σφί ἐπιτράπηται. οὐτω
οὐ ταῦτα ἀσκέοντες τόντου περιεχόμεθα. εἰ δὲ
μὴ δὲν κερδήσεσθαι μέλλοιεν, ὀμοίως ἂν ὁ τε
ἀληθιζόμενος ψευδὴς εὕη καὶ ὁ ψευδόμενος
ἀληθῆς. ὃς ἂν μὲν ὑπὸ τῶν πυλοῦρων ἔκὼν
30 παρῆ, αὐτῷ οἱ ἄμεινον ἐς χρόνον ἐσται; ὃς δ' ἂν
ἀντιβαίνειν πειρᾶται, δεικνύσθω ἐνθαῦτα ἑών
πολέμιος, καὶ ἐπείτα ὁσάμενοι ἐσω ἔργου
73 ἐχώμεθα." Λέγει Ποβρύης μετὰ ταῦτα, "ἀνδρες
φίλοι, ἢμῖν κότε κάλλιον παρέξει ἀνασώσασθαι
τὴν ἁρχήν, ἢ εἰ γε μὴ οἷοί τε ἐσόμεθα αὐτὴν
ἀναλαβεῖν ἀποθανεῖν; ὅτε γε ἁρχόμεθα μὲν
5 ἐόντες Πέρσαι ὑπὸ Μῆδον ἀνδρὸς Μάγου, καὶ
tοῦτον ὅτα οὐκ ἐχοντος. ὅσοι τε ὑμεῖν
Καμβύση νοσέοντι παρεγένοντο, πάντως κοῦ
μέμνησθε τὰ ἐπέσκηψε Πέρσης τελευτῶν τὸν
βίον μὴ πειρωμένουι ἀνακτᾶσθαι τὴν ἁρχήν·
10 τὰ τότε οὐκ ἐνεδεκόμεθα, ἀλλ' ἐπὶ διαβολῆ
ἐδοκέομεν εἰπεὶν Καμβύσεα. νῦν όν τίθεμαι
ψήφου πείθεσθαι Δαρείῳ καὶ μὴ διαλύσθαι ἐκ
τοῦ συλλόγου τοῦδε ἀλλοθι ἰόντας ἢ ἐπὶ τὸν
Μάγου ἰδέως." ταῦτα εἰπε Γοβρύης, καὶ πάντες
15 ταύτης 2 αἴνεον.

74  Ἐν δὲ οὖτοι ταῦτα ἐβουλεύοντο, ἐγίνετο
κατὰ συντυχίαν τάδε. τοίςι Μάγουσι ἐδοξε
βουλευομένουι Πρηξάστεα φίλον προσθέσθαι,
ὅτι τε ἐπεπόνθει πρὸς Καμβύσεω ἀνάρσια, ὃς οἱ
5 τὸν παῖδα τοξεύσας ἀπολωλέκεε, καὶ διότι μοῦνος

1 Or τις.
2 Or ταῦτα.
ηπίστατο τὸν Σμέρδιος τοῦ Κύρου θάνατον αὐτοχειρὶ μιν ἀπολέσας, πρὸς δὲ ἐτὶ ἐόντα ἐν αὐνὴ μεγίστῃ τὸν Πρηξάσπεα ἐν Πέρσησι. τούτων δὴ μιν εἶνεκεν καλέσαντες φίλον προσεκτῶντο πίστι τε λαβόντες καὶ ὁρκίοισι, ἦ μὲν τι ἐξεῖν παρ' ἐωτῷ μηδὲ ἐξοίσεων μηδὲν ἄνθρωπον τὴν ἀπὸ σφέων ἀπάτην ἐς Πέρσας γεγονοῦναν, ύπισχνεύμενοι τὰ πάντα οἱ μυρία δώσειν. ὑποσχομένου δὲ τοῦ Πρηξάσπεος ποιῆσειν ταύτα, ὡς ἀνέπεισάν μιν οἱ Μάγοι, δεύτερα προσέφερον, 15 αὐτοὶ μὲν φάμενοι Πέρσας πάντας συγκαλέειν ὑπὸ τὸ βασιλῆιον τεῖχος, κεῖνον δὲ ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεύσαι ὡς ὑπὸ τοῦ Κύρου Σμέρδιος ἀρχονταί καὶ ὑπ' οὖνος ἀλλού. ταῦτα δὲ οὔτω ἐνετέλλοντο ὡς πιστητάτου δῆθεν 20 ἐόντος αὐτοῦ ἐν Πέρσησι, καὶ πολλάκις ἀποδεξαμένου γνώμην ὡς περιεῖ ὁ Κύρος Σμέρδις, καὶ ἐξαρνησαμένου τὸν φόνον αὐτοῦ. φαμένου δὲ καὶ ταῦτα ἐτοιμοῦ ἐναὶ ποιῆσειν τὸν Πρηξάσπεος, συγκαλέσαντες Πέρσας οἱ Μάγοι ἀνεβίβασαν αὐτὸν ἐπὶ πύργον καὶ ἀγορεύειν ἐκέλευον. ὡς δὲ τῶν μὲν δὴ ἐκείνου προσεδέοντο αὐτοῦ, τούτων 5 μὲν ἐκὼν ἐπελήθετο, ἀρξάμενος δὲ ἀπ' Ἀχαμένεος ἐγενεπλόγησε τὴν πατρίην τὴν Κύρου, μετὰ δὲ ὡς ἐς τούτον κατέβη, τελευτών ἔλεγε ὁσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι, διεξελθὼν δὲ ταῦτα ἐξεφαίνε τὴν ἀληθείαν, φάμενος πρὸτερον μὲν ιο κρύπτειν (οὐ γὰρ οἱ εἶναι ἄσφαλὲς λέγειν τὰ γενόμενα), ἐν δὲ τῷ παρεώντι ἀναγκαίην μιν καταλαμβάνειν φαίνειν. καὶ δὴ ἔλεγε τὸν μὲν
Κύρου Σμέρδιν ὡς αὐτὸς ὑπὸ Καμβύσεω ἀναγ-15 καζώμενος ἀποκτείνει, τοὺς Μάγους δὲ βασιλεύειν.
Πέρσης δὲ πολλὰ ἑπαρησάμενος εἰ μὴ ἀνα-
κησσαίατο ὅπισώ τὴν ἄρχην καὶ τοὺς Μάγους
τισσαίατο, ἀπῆκε ἐνυτὸν ἐπὶ κεφαλὴν φέρεσθαι
ἀπὸ τοῦ πύργου κάτω. Πρηξάστης μὲν ὑνν ἐὼν
20 τῶν πάντα ἄρων ἄνηρ δόκιμος οὕτω ἐτελεύτησε.

76 Οἱ δὲ δὴ ἐπτὰ τῶν Περσῶν ὡς ἐβουλεύσαντο
αὐτικά ἑπιχειρεῖν τοῖς Μάγοις καὶ μὴ ὑπερ-
βάλλεσθαι, ἦσαν εὐξάμενοι τοῖς θεοῖς, τῶν
περὶ Πρηξάστηα πρηχθέντων εἰδότες οὐδέν. ἐν
5 τε δὴ τῇ ὠδῷ μέσῃ στείχοντες ἐγίνοντο καὶ τὰ
περὶ Πρηξάστηα γεγονότα ἐπυνθάνοντο. ἔνθαυτα
ἐκστάντες τῆς ὁδοῦ ἐδίδοσαν αὐτὸς σφικτοὶ λόγους,
oὶ μὲν ἀμφὶ τὸν Ὄστάνην πάγχυ κελεύοντες
ὑπερβάλεσθαι μηδὲ οἴδεόντων τῶν πρηγμάτων
10 ἐπιτίθεσθαι, οἱ δὲ ἀμφὶ τὸν Δαρείον αὐτικὰ τε
ἴεναι καὶ τὰ δεδομένα ποιέειν μηδὲ ὑπερβάλλε-
σθαι. ὁθυμομένων δ' αὐτῶν ἐφάνη ἱρήκων ἐπτὰ
ζεύγεα δύο αἰγυπτιῶν ζεύγεα διάκοντα καὶ τίλλοντά
tε καὶ ἀμύσσοντα. ἰδόντες δὲ ταῦτα οἱ ἐπὶ
15 τὴν τε Δαρείου πάντες αἴνεοι γνώμην, καὶ ἔπειτα
ησαν ἐπὶ ταῖς βασιλικὴς τεθαρσηκότες τοῖς ὄρνισι.

77 ἐπιστάσι δὲ ἐπὶ τὰς πύλας ἐγίνετο οἶον τι Δαρείω
ἡ γνώμη ἐθέρε. καταιδεύμενοι γὰρ οἱ φύλακοι
ἀνδρας τοὺς Περσάν πρῶτος καὶ οὐδὲν τοιοῦτο
ὑποπτεύνοντες ἐξ αὐτῶν ἔσεσθαι, παρίσεαν θείῃ
5 πομπῆ χρεωμένους, οὐδὲ ἐπειρώτα οὐδεὶς. ἔπειτε
dὲ καὶ παρῆλθον ἐς τὴν αὐλήν, ἐνέκυρσαν τοῖς
τὰς ἀγγελίας ἐσφέρουσι εὐνοῦχοις· οἱ σφέας

The Magians slain by the seven Persians.
ιστόρεον ὁ τι θέλοντες ἦκοιεν, καὶ ἀμα ἱστορέοντες τοῦτοι τοῦι πυλουροῖς ἀπείλεον ὃτι σφέας παρῆκαν, ἦσχον τε θεολομένους τοὺς ἑπτὰ ἐς τὸ 10 πρόσω παριέναι. οἱ δὲ διακελευσάμενοι καὶ σπασάμενοι τὰ ἐγχειρίδια τοῦτοι μὲν τοὺς ἵσχοντας αὐτοῦ ταῦτῃ συγκεντέουσι, αὐτοὶ δὲ ἦσαν δρόμῳ ἐς τὸν ἄνδρεῶν. οἱ δὲ Μάγιοι 78 ἔτυχον ἀμφότεροι τηνικάντα ἕοντες τε ἐσω καὶ τὰ ἀπὸ Πρηξάσπεος γενόμενα ἐν βουλῇ ἔχοντες. ἐπεὶ δὲν εἶδον τοὺς εὐνοῦχους πεθορυβημένους τε καὶ βοῶτας, ἀνά τε ἐδραμον πάλιν ἀμφότεροι 5 καὶ ὡς ἦμαθον τὸ ποιεύμενον πρὸς ἄλκην ἔτραποντο. ὁ μὲν δὴ αὐτῶν φθάνει τὰ τόξα κατελόμενος, ὁ δὲ πρὸς τὴν αἰλίμην ἔτραπτετο. ἐνθαῦτα δὴ συνέμισγον ἀλλήλοισι. τῷ μὲν δὴ τὰ τόξα ἀναλαβόντι αὐτῶν, ἑοντων τε ἄγχοι τῶν 10 πολεμίων καὶ προσκειμένων, ἢν χρηστα τινίθεν· ὁ δ' ἐτεροι τῇ αἰλίμῃ ἠμύνετο καὶ τοῦτο μὲν Ἀσπαθίνην παίει ἐς τὸν μηρόν, τοῦτο δὲ Ἰνταφρένεα ἐς τὸν ὀφθαλμόν· καὶ ἐστερήθη μὲν τοῦ ὀφθαλμοῦ ἐκ τοῦ τρόμος τοῦ Ἰνταφρένης, οὐ 15 μέντοι ἀπέθανε γε. τῶν μὲν δὴ Μάγων οὕτερος τρωματίζει τοῦτοι· ὁ δὲ ἐτεροι, ἐπείτε οἱ τὰ τόξα ὀυδὲν χρηστα ἔγινετο, ἢν γὰρ δὴ θάλαμος ἐσέχων ἐς τὸν ἄνδρεόν, ἐς τοῦτον καταφεύγει, θέλων αὐτοῦ προσθενία τὰς θύρας. καὶ οἱ 20 συνεσπιπτοντι τῶν ἑπτὰ δύο, Δαρείος τε καὶ Γοβρύνης. συμπλακέντος δὲ Γοβρύνω τῷ Μάγῳ ὁ Δαρείος ἐπεστεώς ἥπορεε οἰα ἐν σκότει, προμηθεύμενος μὴ πλῆξῃ τὸν Γοβρύνην. ὀρέων
25 δὲ μὴν ἀργῶν ἐπεστεῶτα οί Γοβρύνης εἰρέτο οἱ τι
ού χρᾶται τῇ χειρί· ὁ δὲ εἶπε, "προμηθεόμενος
σέο, μὴ πλήξω." Γοβρύνης δὲ ἀμείβετο, "ὦθες τὸ
ξίφος καὶ δι' ἀμφοτέρων." Δαρείος δὲ πειθόμενος
δώσε τῷ ἐγχειρίδιον καὶ ἔτυχέ καὶ τῷ Μάγων.

79 ἀποκτείναντες δὲ τοὺς Μάγους καὶ ἀποταμόντες
αὐτῶν τὰς κεφαλὰς, τοὺς μὲν πρωματίας ἔωυτῶν
αὐτοῦ λεῖπουσι καὶ ἀδύνασίς εἶνεκεν καὶ φυλακῆς
τῆς ἀκροπόλιος, οἱ δὲ πέντε αὐτῶν ἔχοντες τῶν
5 Μάγων τὰς κεφαλὰς ἐθεοῦ βοή τε καὶ πατάγω
χρεῶμενοι καὶ Πέρσας τοὺς ὄλλους ἐπεκαλέουσα
ἐξηγεόμενοι τῷ πρὴγμα καὶ δεικνύοντες τὰς
κεφαλάς, καὶ ἀμα ἐκτεινοῦν πάντα τινὰ τῶν Μάγων
τὸν ἐν ποσὶ γινόμενον. οἱ δὲ Πέρσαι μαθόντες
10 τὸ γεγονὸς ἐκ τῶν ἑπτὰ καὶ τῶν Μάγων τὴν
ἀπάτην, ἔδικαίεν καὶ αὐτοὶ ἐτερα τοιαύτα ποιέειν,
σπασάμενοι δὲ τὰ ἐγχειρίδια ἐκτεινοῦν ὅκου τινὰ
Μάγων εὐρίσκον· εἰ δὲ μὴ νυξ ἐπελθοῦσα ἔσχε,
ἔλυτον ἀν οὐδένα Μάγον. ταύτην τὴν ἡμέρην
15 θεραπεύουσι Πέρσαι κοινῆ μάλιστα τῶν ἡμερέων,
καί ἐν αὐτῆ ὅρτην μεγάλην ἀνάγουσι, ἢ κέκληται
ὑπὸ Περσέων μαγοφόνια· ἐν τῇ Μάγῳ οὐδένα
ἐξεστὶ φανήναι ἐς τὸ φῶς, ἀλλὰ κατ' οἴκους
ἐωῦτοσι οἱ Μάγοι ἔχουσι τὴν ἡμέρην ταύτην.

80 ᾧ ἐπείτε δὲ κατέστη οἱ θόρυβος καὶ ἐκτὸς πέντε
ἡμερέων ἐγένετο, ἑβουλεύουσι οἱ ἐπαναστάντες
tοῖς Μάγουσι περὶ τῶν πάντων πρηγμάτων, καὶ
ἐλέχθησαν λόγοι ἀπιστοῦ μὲν ἐνίοις Ἐλληνων,
5 ἐλέχθησαν δ' ὄν. Ὀτάνς μὲν ἐκέλευε ἐς μέσου
Πέρσης καταθεῖναι τὰ πρήγματα, λέγων τάδε·
"ἐμοὶ δοκεῖ ἐνα μὲν ἡμέων μοῦναρχον μηκέτι γενέσθαι· οὔτε γὰρ ἢδυ οὔτε ἀγαθὸν. ἔδετε μὲν γὰρ τὴν Καμβύσεω υβριν ἐτ ὦσον ἐπεξῆλθε, μετασχήκατε δὲ καὶ τῆς τοῦ Μάγου υβριος. κὼς 10 δὲ ἀν εἰς χρήμα κατηρτημένονι μοῦναρχίῃ, τῇ ἔξεστί ἀνευθύνῳ ποιέσθαι τὰ βούλεται; καὶ γὰρ ἀν τὸν ἄριστον ἀνδρῶν πάντων στάντα ἐσ ταύτῃ τὴν ἀρχὴν ἐκτὸς τῶν ἐωθότων νοημάτων στήσειε. ἐγγίνεται μὲν γὰρ οἱ υβρις ὑπὸ τῶν παρεόντων ἐγαθῶν, φθόνος δὲ ἀρχίθεν ἐμφύεται ἀνδρόπος. δύο δὲ ἔχων ταύτα ἔχει πᾶσαν κακότητα· τὰ μὲν γὰρ υβρι κεκορημένος ἔρθει πολλὰ καὶ ἀτάσθαλα, τὰ δὲ φθόνω. καίτοι ἄνδρα γε τύραννον ἀφθονον ἔδει εἶναι, ἔχοντά γε πάντα τὰ ἀγαθὰ. τὸ δὲ 20 ὑπεναντίον τοῦτον ἐς τοὺς πολιῆτας πέφυκε· φθονεῖ γὰρ τοῖς ἀρίστοισι περιευσί τε καὶ ξόωσί, χαίρει δὲ τοῖς κακίστοισι τῶν ἁστῶν, διαβολὰς δὲ ἁριστὸς ἐνδέκεσθαι. ἀναρμοστότατον δὲ πάντων· ἦν τε γὰρ αὐτὸν μετρίως θωμαζῆς, 25 ἀχθεῖται ὡς κάρτα θεραπεύεται, ἦν τε θεραπεύῃ τις κάρτα ἀχθεῖται ἅτε θωπί. τὰ δὲ δὴ μέγιστα ἐρ- χομαι ἐρέων· νόμαια τε κινεῖ πάτρια καὶ βιῶται γνυαίκας κτείνει τε ἀκρίτους. πλῆθος δὲ ἁρχὸν πρῶτα μὲν σύνομα πάντων κάλλιστον ἔχει, ἰσονο- 30 μίν, δεύτερα δὲ τούτων τῶν ὁ μοῦναρχος ποιεῖ οὐδέν· πάλι χὲν ἁρχὰς ἁρχεί, ὑπεύθυνον δὲ ἁρχὴν ἔχει, βουλεύματα δὲ πάντα ἐς τὸ κοινὸν ἀναφέρει. τίθημαι δὲν γνώμην μετέντας ἡμέας μοῦναρχὴν τὸ πλῆθος ἅξειν· ἐν γὰρ τῶ πολλῷ ἐν τὰ πάντα." 35

1 Ορ κατηρτισμένον.
81 Ὅτανὶς μὲν δὴ ταῦτην γυώμην ἐσέφερε. Μεγάβυζος δὲ ὀλυγαρχίᾳ ἐκέλευε ἐπιτράπειν, λέγων τάδε: "τὰ μὲν Ὅτανὶς εἶπε τυραννίδα παύων, λελεχθω κάροι ταῦτα, τὰ δὲ ἐς τὸ πλῆθος ἁνωγε φέρειν τὸ κράτος, γυώμης τῆς ἀρίστης ἡμάρτηκε· ὁμίλου γὰρ ἀχρησίōν οὐδέν ἐστι ἄσυνετότερον οὐδὲ ὑβριστότερον. καὶ τυράννου ὑβριν φεύγοντας ἀνδρας ἐς δήμου ἀκολάστου ὑβριν πεσεῖν εστὶ οὐδαμῶς ἀνασχετὸν. ὥ μὲν
gὰρ εἶ τι ποιέει, γυνώσκων ποιέει, τῷ δὲ οὐδὲ γυνώσκειν ἐνι· κῶς γὰρ ἄν γυνώσκοι ὡς οὔτ ἐδίδαχθη οὔτε εἴδε καλὸν οὐδὲ οὐδ οἰκῆον, ὥθευ τε ἐμπεσών τὰ πρήγματα ἄνευ νόου, χειμάρροι ποταμῷ εἴκελος; δήμῳ μὲν νυν, οὐ
Πέρσηι κακὸν νοεούσι, οὕτοι χράσθων, ἡμεῖς δὲ ἀνδρῶν τῶν ἀρίστων ἐπιλέξαντες ὁμιλήν τοῦτοι σι περιδεέμεν τὸ κράτος· ἐν γὰρ δὴ τοῦτοι καὶ αὐτοὶ ἐνεσόμεθα· ἀρίστων δὲ ἀνδρῶν οἰκὸς ἀριστα λουλέ ματα γίνεσθαι."

82 Μεγάβυζος μὲν δὴ ταῦτην γυώμην ἐσέφερε· τρίτος δὲ Δαρείος ἀπεδείκνυτο γυώμην, λέγων, ἑμοὶ δὲ τὰ μὲν εἶπε Μεγάβυζος ἐς τὸ πλῆθος ἔχοντα δοκεῖν ὅθως λέξαι, τὰ δὲ ἐς ὀλυγαρχίαν ὅ话语权. τρίῳς γὰρ προκειμένων καὶ πάντων τῷ λόγῳ ἁρίστων ἐównων, δήμου τε ἀρίστου καὶ ὀλυγαρχίας καὶ μοναρχίας, πολλῷ τότε προέχειν λέγω. ἀνδρὸς γὰρ ἐνῶς τοῦ ἀρίστου οὐδὲν ἀμεῖνον ἄν φανείῃ γυώμη γὰρ τοιαύτῃ χρεώμενος ἐπιτροπεύοι ἄν ἦμομῖτως τοῦ πλῆθεος, συγγάτο

1 Οἱ τῶν λέγω.
τε ἄν Βουλεύματα ἐπὶ δυσμενεὰς ἄνδρας οὕτω μᾶλιστα. ἐν δὲ ὁλιγαρχίᾳ πολλοῖσι ἀρετὴν ἐπασκέουσί ἐς τὸ κοινὸν ἔχθεα ἰδιὰ ἵσχυρὰ φιλεῖι ἐγγίνεσθαι αὐτὸς γὰρ ἐκαστὸς Βουλόμενος κορυφαῖος εἶναι γνώμης τε νικῶν, ἐς ἔχθεα 15 μεγάλα ἀλλήλουσι ἀπικνέονται, ἐξ δὲ στάσις ἐγγίνονται, ἐκ δὲ τῶν στασίων φόνος· ἐκ δὲ τοῦ φόνου ἀπέβη ἐς μουναρχίην, καὶ ἐν τούτῳ διέδεξε ὁσφ ἐστὶ τούτῳ ἀριστοῦν. δὴ μου τε αὖ ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι· κακότητος 20 τοίνυν ἐγκυμομένης ἐς τὰ κοινὰ, ἔχθεα μὲν οὖκ ἐγγίνεται τοῖς κακοῖς, φιλίαι δὲ ἵσχυρὰ· οἱ γὰρ κακούντες τὰ κοινὰ συγκύψαντες ποιεῖσθι. τούτῳ δὲ τοιούτῳ γίνεται ἐς ὁ ἄν προστάσ τις τοῦ δήμου τοὺς τοιούτους παύσῃ. ἐκ δὲ αὐτῶν 25 θωμαμάζεται οὕτος δὴ ὑπὸ τοῦ δήμου, θωμαμάζομενος δὲ ἄν ὄν ἐφάνη μούнаρχος ἐὼν. καὶ ἐν τούτῳ δηλοὶ καὶ οὕτος ὡς ἡ μουναρχίη κράτιστον. εἰν δὲ ἐπεὶ πάντα συλλαβόντα εἰπεῖν, κόθεν ἢμῖν ἢ ἐλευθερίη ἐγένετο καὶ τεῦ δόντος; κότερα παρὰ 30 τοῦ δήμου ἡ ὁλιγαρχίη ἡ μουνάρχον; ἔχω τοίνυν γνώμην ἡμέας ἐλευθερωθέντας διὰ ἐνα ἄνδρα τὸ τοιοῦτο περιστέλλειν, χωρὶς τε τούτου πατρίους νόμους μὴ λύειν ἐχοντας εὐ· οὐ γὰρ ἁμείνον." Γνώμαι μὲν δὴ τρεῖς αὐτὰ προεκέστε, οὶ δὲ 83 τέσσερες τῶν ἐπτὰ ἄνδρῶν προσέθεντο ταύτῃ. ὡς δὲ ἐσσωθῇ τῇ γνώμῃ ὁ Ὀτάνης Πέρσης ἵσονομίην σπεύδων ποιῆσαι, ἐλεξε ἐς μέσον αὐτοῖς τάδε· "ἄνδρες στασιώταί, δῆλα γὰρ δὴ 5 ὅτι δεῖ ἐνα γε τινὰ ἡμέων βασιλέα γενέσθαι,
ςτοι κλήρῳ γε λαχόντα, ἡ ἐπιτρεψάντων τῷ Περσέων πλήθει τόν ἄν ἐκεῖνο ἐληται, ἡ ἄλλη τινὶ μηχανῇ. ἐγὼ μὲν νυν ύμῖν ὦκ ἐναγωνιέμαι.

οὔτε γὰρ ἀρχεῖν οὔτε ἀρχεσθαι ἐθέλω· ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ὃ τε ὑπ' οὐδενός ύμεῶν ἀρξόμαι, οὔτε αὐτὸς ἐγὼ οὔτε οἱ ἅπ' ἐμεῖαι άιεί γινόμενοι." τούτου εἶπαντός ταῦτα ὡς συνεχώρεοι οἱ ἔξ ἐπὶ τούτοις, οὖτος μὲν δὴ σφὶ δὲ λοιπὸ τῶν ἐπτὰ ἐβουλεύνοντο ὡς βασιλέα δικαίωτάτα ἱστήσονται· καὶ σφὶ ἔδοξε ὁ Ὀτάνη μὲν καὶ τοῖς ἀπὸ Ὁτάνεω αἰεὶ γινομένοις, ἦν ἐς ἄλλον τινὰ τῶν ἐπτὰ ἔλθῃ ἡ βασιληνή,

ὅσο εἴναντα δίδοσθαι ἐσθητά τε Μηδίκην ἔτεος ἐκάστου καὶ τὴν πᾶσαν δωρεὴν ἢ γίνεται ἐν Πέρσηι τιμωτάτη. τοῦδε δὲ εἶνεκεν ἐβουλεύσασιν οἱ δίδοσθαι ταῦτα, ὅτι ἐβουλεύσε τε πρῶτος τὸ πρῆγμα καὶ συνέστησε αὐτοῦς.

ταῦτα μὲν δὴ ὁ Ὀτάνη ἐξαιρετὰ· τάδε δὲ ἐς τὸ κοινὸν ἐβουλεύσασι, παριέναι ἐς τὰ βασιλῆια πᾶντα τῶν βουλόμενον τῶν ἐπτὰ ἄνευ ἐπαγγελέος, γαμεῖν δὲ μὴ ἐξεῖναι ἄλλοθεν τῷ βασιλείῳ ἢ ἐκ τῶν συνεπαναστάντων. περὶ δὲ τῆς βασιληίν∙ ἐβουλεύσαντο τοιόνδε· ὅτεν ἀν ὃ ἰππὸς ἦλιον ἐπανατελλόντος πρῶτος φθέγχεται, ἐν τῷ προαστείῳ αὐτῶν ἐπιβεβηκότων, τούτον ἔχειν τὴν βασιληίν.
Δαρείῳ δὲ ἢν ἵπποκόμος ἀνὴρ σοφὸς, τῷ ὡς ὁ ὄνομα ἦν Οἰβάρης. πρὸς τούτων τὸν ἄνδρα, ἐπείτε διελύθησαν, ἔλεγε Δαρείος τάδε: “Οἱ- βαρες, ἡμῖν δέδοκται περὶ τῆς βασιλικῆς ποιεῖν κατὰ τάδε: ὅτεν ἂν ὁ ἦππος πρῶτος φθέγξηται 5 ἀμα τῷ ἕλιῳ ἀνίόντι αὐτῶν ἐπαναβεβηκότων, τούτων ἐχεῖν τὴν βασιλικήν. νῦν δὲν, εἰ τῶν ἐχεισ σοφίας, μηχανῶ ὡς ἂν ἦμεισ σχόμεν τούτῳ τὸ γέρας καὶ μὴ ἄλλος τις.” ἀμελεῖται Οἰβάρης τοῖς ὑπὲρ: “εἰ μὲν δὴ, ὃ δέσποτα, ἐν τούτῳ τοι 10 ἐστὶ η βασιλέα εἶναι ἡ μῆ, θάρσει τούτων εἶνεκεν καὶ θυμὸν ἐχε ἂγαθόν, ὡς βασιλεὺς οὔδεὶς ἄλλος πρὸ σεῦ ἐσται· τοιαῦτα ἐχω φάρμακα.” λέγει Δαρείος, “εἰ τοῖνυν τι τοιοῦτων ἐχεισ σόφισμα, ὥρη μηχανᾶσθαι καὶ μὴ ἀναβάλλεσθαι, ὡς τῆς 15 ἐπιούσης ἡμέρης ὁ ἄγων ἡμῖν ἐστι.” ἀκούσας ταῦτα ὁ Οἰβάρης ποιεῖ τοιοῦτο. ὡς ἐγνετο ἡ νῦς, τῶν θηλέων ἦππων μίαν, τὴν ὁ Δαρείου ἦππος ἐστεργεῖ μάλιστα, ταῦτην ἄγαγων ἐς τὸ προάστειον κατέδησε καὶ ἐπήγαγε τῶν Δαρείου 20 ἦππων καὶ περὶγη ἄγχου τῇ ἦππῳ ἐγχριμπτῶν τῇ θηλή. ἀμὴ ἡμέρη δὲ διαφωσκοῦση οἱ ἐς κατὰ συνεθήκαντο παρῆσαν ἐπὶ τῶν ἦππων· διεξελαν- νότων δὲ κατὰ τὸ προάστειον, ὡς κατὰ τοῦτο τὸ χωρίον ἐγύνουτο ἓνα τῆς παροιχομένης νυκτὸς κατεδέδητο η θηλεὰ ἦππος, ἐνθαῦτα ὁ Δαρείου 5 ἦππος προσδραμῶν ἐχρεμέτισε· ἀμα δὲ τῷ ἦππῳ τούτῳ ποιήσαντι ἀστραπῆ εἰς αἰθρίης καὶ βροντῆ ἐγένετο. ἐπιγενόμενα δὲ ταῦτα τῷ Δαρείῳ ἐτελέωσε μιν ὡςπερ ἐκ συνθέτου τευ γενόμενα·
10 οί δὲ καταθορόντες ἀπὸ τῶν ἵππων προσεκύνειον τὸν Δαρείον.

88 Δαρείος τε δὴ ὁ 'Τστάσπεος βασιλεὺς ἀπεδέδεκτο, καὶ οἱ ἔσαν ἐν τῇ 'Ασίῃ πάντες κατήκουν πλὴν Ἀραβίων, Κύρον τε καταστρεψαμένου καὶ ύστερον αὐτὸς Καμβύσεως. Ἀράβιοι δὲ οὐδαμὰ

5 κατήκουσαν ἐπὶ δουλοσύνη Πέρσης, ἀλλὰ ξείων ἐγένοντο παρέντες Καμβύσεα ἐπὶ Διονυσίων· ἀεικόντων γὰρ Ἀραβίων οὐκ ἂν ἑσβάλοιεν Πέρσαι εἰς Διονυσίων. γὰρ τους πρῶτους ἐγάμες Πέρσης εἰ Δαρείος, Κύρον μὲν δὺ

10 θυγατέρας ὁ 'Ατοσσάν τε καὶ Ἀρτυστώνη, τὴν μὲν Ἀτοσσαν προσυνοικήσασαν Καμβύση τε τῷ ἀδελφῷ καὶ αὐτὶς τῷ Μάγῳ, τὴν δὲ Ἀρτυστώνη παρέθεναι. ἐτέρην δὲ Σμέρδιος τοῦ Κύρου θυγατέρα ἔγημε, τῇ οὖνομα ἢν Πάρμους· ἔσηκε δὲ καὶ

15 τὴν τὸ Ὅτανεωθερα, ἡ τὸν Μάγον καταδηλων ἐποίησε· δυνάμιὸς τε πᾶντα οἱ ἐπιμπλέατο. πρῶτον μὲν νῦν τύπον ποιησάμενος λίθων ἐστησε. ξίδων δὲ οἱ ἐν ἄνηρ ἵππεως, ἐπέγραψε δὲ γράμματα λέγοντα τάδε, "Δαρείος ὁ ὁʹ ἴστά

20 στεος σὺν τῷ ἵππῳ τῇ ἀρετῇ," τῷ οὖνομα λέγων, "καὶ Οἰβάρεος τοῦ ἰπποκόμου ἐκτήσατο

89 τὴν Περσέων βασιληήν." ποιήσας δὲ ταῦτα ἐν Πέρσης ἄρχας κατεστήσατο εἰκόσι, τὰς αὐτοὶ καλέσας σατραπηνίας· καταστήσας δὲ τὰς ἄρχας καὶ ἄρχοντας ἐπιστήσας ἐτάξατο φόρους οἱ

5 προσεῖναι κατὰ ἔθνεα τε καὶ πρὸς τοὺς ἐθνεῖς τοὺς πλησιοχώρους προστάσσων, καὶ ὑπερβαίνων τοὺς προσεχέας τὰ ἐκαστέρω ἀλλοιωσι ἄλλα

The satrapies which Dareios ordained, with the tribute which was paid to him from each.
ἐθνεα νέμων. ἀρχὰς δὲ καὶ φόρων πρόσοδον τὴν ἐπέτειον κατὰ τάδε διείλε. τοῖσι μὲν αὐτῶν ἀργυρίου ἀπαγινέουσι εἰρήτο Βαβυλῶνιον καὶ σταθμὸν τάλαντον ἀπαγινέειν, τοῖσι δὲ χρυσίον ἀπαγινέουσι Εὐβοῖκόν. τὸ δὲ Βαβυλῶνιον τάλαντον δύναται Εὐβοῦδας ὁκτὼ καὶ ἐβδομήκοντα μνέας.  ἐπὶ γὰρ Κύρου ἄρχοντος καὶ αὕτης Καμβύσεως ἣν κατεστηκός οὐδὲν φόρον πέρι, ἀλλὰ δῶρα ἀγίνεον. διὰ δὲ ταύτην τὴν ἐπίταξιν τοῦ φόρου καὶ παραπλησία ταύτην ἄλλα λέγουσι Πέρσαι ὡς Δαρείος μὲν ἣν κάπηλος, Καμβύσης δὲ δεσπότης, Κύρος δὲ πατήρ, ο μὲν ὅτι ἐκαπηλευε πάντα τὰ πρῆγματα, ὅ δὲ ὅτι χαλέπος τε ἡν καὶ ὀλίγωρος, ὁ δὲ ὅτι ἦπιος τε καὶ ἀγαθά σφι πάντα ἐμηχανήσατο. ἀπὸ μὲν δὲ Ἰώνων καὶ Μαγνήτων τῶν ἐν τῇ Ἀσίᾳ καὶ Ἀἰολῶν καὶ Καρνῶν καὶ Λυκίων καὶ Μιλνέων καὶ Παμφύλων (ἔις γὰρ ἡν οἱ τεταγμένοι οὕτως φόρος) προσήκε τετρακόσια τάλαντα ἀργυρίουν. οὕτως μὲν δὴ πρῶτος οἱ νομὸς κατεστήκες, ἀπὸ δὲ Μυσῶν καὶ Λυδῶν καὶ Λασονίων καὶ Καβαλέων καὶ Τεννέων πεντακόσια τάλαντα. δεύτερος νομὸς οὕτως. ἀπὸ δὲ Ἑλλησποντίων τῶν ἐπὶ δεξιὰ ἐσπλέουτι καὶ Φρυγῶν καὶ Θρηκίων τῶν ἐν τῇ Ἀσίᾳ καὶ Παφλαγόνων καὶ Μαριανδυνῶν καὶ Συρίων ἔξηκοντα καὶ τριηκόσια τάλαντα ἢν φόρος νομὸς πρῶτος οὕτως. ἀπὸ δὲ Κιλίκων ἵππου τε λευκόν ἔξηκοντα καὶ τριηκόσιοι, ἐκάστης ἡμέρης εἰς γενόμενος, καὶ τάλαντα ἀργυρίου πεντακόσια.  

1 A conjecture for Eὐβοῖδας ἐβδομήκοντα μνέας.
τούτων δὲ τεσσεράκοντα καὶ ἐκατὸν ἐς τὴν φρουρεύσαν ὑπ' ὑπὸν τὴν Κιλικίην χώρην ἀνασιμοῦτο, τὰ δὲ τριηκόσια καὶ ἔξήκοντα Δαρείῳ ἕφοιτα· νομὸς τέταρτος οὗτος. ἀπὸ δὲ Ποσιδηνίου πόλιος, τὴν Ἀμφίλοχος ὁ Ἀμφιάρεως οἰκίσε ἐπὶ οὐροῦσι τοῖσι Κιλίκων τε καὶ Σύρων, ἀρξάμενος ἀπὸ ταύτης μέχρι Αἰγύπτου, πλὴν 5 μοίρης τῆς Ἀραβίων (ταῦτα γὰρ ἦν ἀτελέα), πεντήκοντα καὶ τριηκόσια τάλαντα φόρος ἦν· ἔστι δὲ ἐν τῷ νομῷ τούτῳ Φοινίκη τε πᾶσα καὶ Συρίη ἤ Παλαιστίνη καλεομένη καὶ Κύπρος· νομὸς πέμπτος οὗτος. ἀπ’ Αἰγύπτου δὲ καὶ 10 Λιβύων τῶν προσεχέων Αἰγύπτῳ καὶ Κυρήνης τε καὶ Βάρκης (ἐς γὰρ τὸν Αἰγύπτιον νομὸν αὐταί ἐκεκοσμεῖτο) ἐπτακόσια προσήμε τάλαντα, πάρεξ τοῦ ἐκ τῆς Μοίριος λίμνης γινομένου ἀργυρίου, τὸ ἐγώνετο ἐκ τῶν ἰχθυῶν· τούτου τε 15 δὴ χωρὶς τοῦ ἀργυρίου καὶ τοῦ ἐπιμετρεομένου σίτου προσήμε ἐπτακόσια τάλαντα· σίτου γὰρ δυοκαίδεκα μυριάδας Περσέων τε τοῖσι ἐν τῷ Λευκῷ τείχει τῷ ἐν Μέμφι κατοικημένοισι καταμετρέουσι καὶ τούσ τούτων ἐπικούροις· 20 νομὸς ἐκτὸς οὗτος. Σατταγύδαι δὲ καὶ Γανδάριοι καὶ Δαδίκαι τε καὶ Ἀπαρύται ἐς τῶν τεταγμένοι ἐβδομήκοντα καὶ ἐκατὸν τάλαντα προσήμενοι· νομὸς δὲ οὗτος ἔβδομος. ἀπὸ Σούσων δὲ καὶ τῆς Ἀλλης Κισσίων χώρης τριηκόσια· νομὸς 92 οὗτος. ἀπὸ Βαβυλώνοι δὲ καὶ τῆς λοιπῆς Ἀσσυρίας χίλια ὁ προσήμε τάλαντα

1 A conjecture for ἀρξάμενον.
ἀργυρίου καὶ παίδες ἐκτομίαι πεντακόσιοι· νομὸς εἴνατος ὀῦτος. ἀπὸ δὲ Ἀγβατάνων καὶ τῆς λοιπῆς Μηδικῆς καὶ Παρικανίων καὶ Ὀρθοκρ═
ρυβαντίων πεντήκοντά τε καὶ τετρακόσια τάλαντα· νομὸς δέκατος ὀῦτος. Κάσπιοι δὲ καὶ Παυσίκαι καὶ Παντίμαθοι τε καὶ Δαρείται ἐς τῶντὸ συμφέροντες διηκόσια τάλαντα ἀπαγίνεον
νομὸς ἐνδέκατος ὀῦτος. ἀπὸ Βακτριανῶν δὲ 10
μέχρι Αἰγυπτίων ἔξηκοντα καὶ τριηκόσια τάλαντα
φόρος ἡν· νομὸς δυωδέκατος ὀῦτος. ἀπὸ Πα-
κτυίκης δὲ καὶ Ἀρμενίων καὶ τῶν προσεχέων
μέχρι τοῦ πόντου τοῦ Εὐξείνου τετρακόσια
tάλαντα· νομὸς τρίτος καὶ δέκατος ὀῦτος. ἀπὸ
dὲ Σαγαρτίων καὶ Σαραγγέων καὶ Θαμαναίων 5
καὶ Ὀὐτίων καὶ Μύκων καὶ τῶν ἐν τῇ θαλάσσῃ,
esti

τοὺς ἀνάσταστος καὶ καλεσάνθρους Πασιλι-

κείς, ἀπὸ τοῦτων πάντων ἐξακόσια τάλαντα

ἐγίνετο φόρος· νομὸς τέσσαρτος καὶ δέκατος

ὀῦτος. Σάκαι δὲ καὶ Κάσπιοι πεντήκοντα καὶ
diηκόσια ἀπαγίνεον τάλαντα· νομὸς πέμπτος
καὶ δέκατος ὀῦτος. Πάρθοι δὲ καὶ Χοράσμιοι καὶ
Σῶσκοι τε καὶ Ἀρείου τριηκόσια τάλαντα· νομὸς

ἐκτος καὶ δέκατος ὀῦτος. Παρικάνιοι δὲ καὶ 94

Λεσίππες οἱ ἐκ τῆς Ἀσίας τετρακόσια τάλαντα

ἀπαγίνεον· νομὸς ἐβδομος καὶ δέκατος ὀῦτος.

Ματιηνοίοι δὲ καὶ Σάκπερισι καὶ Ἀλαριδίοισι
diηκόσια ἐπετέτακτο τάλαντα· νομὸς ὀγδοῶς καὶ
déka tos oûtôi. Móschoi dé kai Tibarphnoi

kai Mákrwsi kai Mossoinói kai Mársoi
τριηκόσια τάλαντα προείρητο· νομὸς εἶνατος καὶ
dékatos óutos. Ἦνδών δὲ πλῆθος τε πολλῷ
πλείστοιν ἐστὶ πάντων τῶν ἴμεις ἔδειμεν ἀνθρώ-
πων καὶ φόρον ἀπαγίνεων πρὸς πάντας τοὺς
ἀλλούς ἐξήκοντα καὶ τριηκόσια τάλαντα ψήγ-
ματος· νομὸς εἰκοστὸς óutos. τὸ μὲν δὴ ἀργύριον
τὸ Βαβυλώνιον πρὸς τὸ Ἑβοῖκον συμβαλλόμενον
tάλαντον γίνεται ὁγδώκοντα καὶ ὀκτακόσια 1 καὶ
eἰνακισχιλία τάλαντα· τὸ δὲ χρυσίον τρισκαι-
dεκαστάσιον λογιζόμενον, τὸ ψήγμα εὐρίσκεται
ἐν τὸ Ἑβοῖκον ταλάντων ὁγδώκοντα καὶ ἐξα-
kοσίων καὶ τετρακισχιλίων. τοῦτων ὤν πάντων
συντιθεμένων τὸ πλῆθος Ἑβοῖκα τάλαντα
συνελέγετο ἐς τὸν ἐπέτειον φόρον Δαρείῳ μύρια
καὶ τετρακισχιλία καὶ πεντακόσια καὶ ἐξήκοντα·
tὸ δ’ ἐτὶ τούτων ἔλασσον ἀπεις οὐ λέγω.

96 Οὗτος Δαρείῳ προσήμενος φόρος ἀπὸ τῆς
tῆς Ἀσίης καὶ τῆς Ἀἰβύης ὀλιγαχόθεν. προϊόντος
μέντοι τοῦ χρόνου καὶ ἀπὸ νῆσσων προσήμενος
ἀλλος φόρος καὶ τῶν ἐν τῇ Ἔυρώπῃ μέχρι Θεσσαλίας
5 οἰκημένων. τοῦτον τὸν φόρον θησαυρίζει βασι-
λεὺς τρόπω τοιῷδε. ἐς πίθους κεραμίνους τῆς
καταχέει, πλήσας δὲ τὸ ἄγγος περιαρέει τὸν
kέραμον· ἐπεάν δὲ δεθῆ χρημάτων, κατακόπτει
tοσοῦτο ὦσων ἄν ἐκάστοτε δέθηται.

97 Αύται μεν ἄρχαι τε ἧσσαι καὶ φόρων ἐπιτυγῖες.
η Περσᾶς δὲ χώρη μούνη μοι οὐκ ἐὗρηται δασ-
μοφόροις· ἀτελέα γὰρ Πέρσαι νέμονται χώρην.
oίδε δὲ φόρου μὲν οὐδένα ἐτάχθησαν φέρειν,

1 A conjecture for γίνεται τεσσαράκοντα καὶ πεντακόσια.

The nations which brought gifts instead of tribute.

The reckoning of the tribute-money.
δῶρα δὲ ἄγινεον. Ἀθιόπες οἱ πρόσουροι 5 Ἀιγύπτω, τοὺς Καμβύσης ἑλαύνων ἐπὶ τοὺς μακροβίους Αθιόπας κατεστρέφατο, οἳ τε περί ἑνὴ τὴν ἱρὴν κατοίκησαν καὶ τῷ Διονύσῳ ἀνάγοντι πᾶς ὀρτᾶς. οὕτωι συναμφότεροι διὰ τρίτου ἔτεος ἄγινεον, ἀγινέουσι δὲ καὶ τὸ μέχρι 10 ἐμεῖ, δύο χοινικα ἀπόρου χρυσίον καὶ διηκοσίας φάλαγγας ἐβένου καὶ πέντε παιδας Αθιόπας καὶ ἐλέφαντος ὀδὸντας μεγάλους εἶκοσι. Κόλχοι δὲ ἐτάξαντο ἐς τὴν δωρεὴν καὶ οἱ προσεχεῖς μέχρι Καυκάσιος ὄρεος (ἐς τοῦτο γὰρ τὸ ὄρος 15 ὑπὸ Πέρσης ἀρχεῖαι, τὰ δὲ πρὸς βορέῃ ἀνεμον τοῦ Καυκάσιος Περσέων οὐδὲν ἔτι φροντίζει), οὕτωι δὲν δῶρα τὰ ἐτάξαντο ἐτὶ καὶ ἐς ἐμὲ διὰ πεντετερίδος ἄγινεον, ἐκατόν παιδας καὶ ἐκατὸν παρθένους. Ἀράβιοι δὲ χιλία τάλαντα ἄγινεον 20 λιβανωτοῦ ἀνὰ πάν ἔτος. ταῦτα μὲν οὕτωι δῶρα πάρεξ τοῦ φόρου βασιλέω ἐκόμιζον.

Τὸν δὲ χρυσὸν τούτον τὸν πολλὸν οἱ Ἰνδοὶ, 98 ἀπ’ οὗ τὸ ψῆφιμα τῷ βασιλεῖ τὸ εἱρημένον κομίζουσι, πρόπορ τοιῷδε κτῶνται. ἔστι τῇ Ἰνδικῆς χώρῃς τὸ πρὸς ἡλιόν ἀνίσχυτα ψάμμος· τῶν γὰρ ἡμεῖς ἱδεῖν, τῶν καὶ πέρι ἀτρεκές 5 τι λέγεται, πρῶτοι πρὸς ἥδω καὶ ἡλίον ἀνατολὰς οἰκέουσι ἀνθρώπων τῶν ἐν τῇ Ἀσίῃ Ἰνδοῖ. Ἰνδῶν γὰρ τὸ πρὸς τὴν ἡδονὴν ἐστὶ διὰ τὴν ψάμμον. ἔστι δὲ πολλά ἔθνη Ἰνδῶν καὶ οὐκ ὁμόφωνα σφίσι, καὶ οἱ μὲν αὐτῶν νομάδες εἰσὶ 10 οἱ δὲ οὗ, οἱ δὲ ἐν τοῖς ἐλεσί οἰκέουσι τοῦ

1 Οἳ ὁ περί τε.
ποταμοῦ καὶ ἱχθύας σιτέονται ὦμοὺς, τοὺς αἵρεουσι ἐκ πλοίων καλαμίων ὀρμεόμενοι· καλάμου δὲ ἐν γόνυ πλοίον ἐκάστον ποιέται. 15 οὖτοι μὲν δὴ τῶν Ἰνδῶν φορέουσι ἐσθήτα πλέξαντες ὡς θώρηκα ἐνυνέουσι. ἄλλοι δὲ τῶν Ἰνδῶν πρὸς ἤδ' οἰκέοντες τούτων νομάδες εἰσί, κρεών ἐδεσταὶ ὄρμων· καλέονται δὲ Παδαίοι, νομαίοις δὲ τοιοῦσι δέ λέγονται χράσθαι. ὅσα ἀν 5 κάμη τῶν ἀστῶν, ἢ στεγὺ ἢ στεγνή, τὸν μὲν ἄνδρα ἄνδρες οἱ μάλιστα οἱ ὀμιλέοντες κτείνοσι, φάμενοι αὐτῶν τηκόμενον τῇ νοῦσῳ τὰ κρέα σφίσι διαφθείρουσι· ὃς ὁ ἀπαρνεόμενος ἐστὶ μὴ μὲν νοσείν· οἱ δὲ οὐ συγγινωσκόμενοι ἀποκτείνοντες κατευχέονται. ὃς δὲ ἄν γυνὴ κάμη, ὄσανος αἰ ἐπιχρεώμεναι μάλιστα γυναικὲς ταύτα τοῖς ἄνδρασι ποιεύση. τὸν γὰρ δὴ ἦς γῆρας ἀπικόμενον θύσαντες κατευχεόνται· ἐς δὲ τοῦτο λόγον οὐ πολλοὶ τινες αὐτῶν ἀπι- 15 κνεύονται· πρὸ γὰρ τοῦ τῶν ἐς νοῦσον πέπτουντα πάντα τοιοῦτα· εἶτα ἐρωτοῦν δὲ ἐστὶ Ἰνδῶν ὁ δὲ ἄλλος τρόποις. οὔτε κτείνουσι οὐδὲν ἐμψυχον οὔτε τι σπείρουσι οὔτε οἰκίας νομίζουσι ἐκτίσθαι ποιησάντες τε, καὶ αὐτοῖς ἐστὶ οὐσων κέγχρος 5 τὸ μέγαθος ἐν κάλυκι, αὐτόματον ἐκ τῆς γῆς γινόμενον, τὸ συλλέγοντες αὐτῇ τῇ κάλυκι ἐξουσία τε καὶ σιτέονται. ὅσα δ' ἄν ἐς νοῦσον αὐτῶν πέση, ἐλθὼν ἐς τὴν ἔρημον κέει. φροντίζει δὲ 101 οὕτε οὕτε ἀποθανόντος οὕτε κάμφνοντος. τὸ δὲ
Χρώμα φορέουσιν ὁμοιον πάντες καὶ παραπλήσιον Ἀἰθίοψι. οὗτοι μὲν τῶν Ἰνδῶν ἐκαστέρω τῶν Περσέων οἰκέουσι καὶ πρὸς νότον ἀνέμου, καὶ Δαρείου βασιλέος οὐδαμα ὑπήκουσαν.

"Ἤλλοι δὲ τῶν Ἰνδῶν Κασπατύρῳ τε πόλι καὶ τῇ Πακτυίκῇ χώρῃ εἰσὶ πρόσοουροι, πρὸς ἄρκτον τε καὶ βορέω ἀνέμου κατοικημένοι τῶν ἀλλῶν Ἰνδῶν, οἳ Βακτρίωσιν παραπλησίην ἔχουσι διαίταν· οὗτοι καὶ μαχιμωταῖοι εἰσὶ Ἰνδῶν καὶ οἱ ἔπὶ τὸν χρυσὸν στελλόμενοι εἰσὶ οὕτως· κατὰ γὰρ τοῦτο ἐστὶ ἐρημία διὰ τὴν ψάμμον. ἐν δὴ ὅν τῇ ἐρημίᾳ ταύτῃ καὶ τῇ ψάμμῳ γίνονται μύρμηκες μεγάθεα ἔχοντες κυνῶν μὲν ἐλάσσονα ἀλωπέκων δὲ μέξονα· εἰσὶ γὰρ αὐτῶν καὶ παρὰ 10 βασιλεύ τῷ Περσέων ἑνθεύτεν θηρευθέντες. οὗτοι δὲν οἳ μύρμηκες ποιεύμενοι οἰκήσιν ὑπὸ γῆν ἀναφορέουσι τὴν ψάμμον κατὰ περ οἱ ἐν τοῖσι "Εἴλησι μύρμηκες κατὰ τὸν αὐτὸν τρόπον, εἰσὶ δὲ καὶ αὐτοὶ εἰδοὺ ὁμοίωτατοι· η δὲ ψάμμος 15 ή ἀναφερομένη ἐστὶ χρυσίτις. ἐπὶ δὴ ταύτην τὴν ψάμμον στέλλονται ἐς τὴν ἐρημίαν οἱ Ἰνδοῖ, ζευξάμενοι ἐκαστος καμήλους τρεῖς, σειρηφόρον μὲν ἐκατέρωθεν ἔρσενα παρέλκευν, θῆλεαν δὲ ἐς μέσον· ἐπὶ ταύτην δὴ αὐτὸς ἀναβαίνει, ἐπιτη- 20 δεύσας οἴκων ἀπὸ τέκνων ὡς νεωτάτων ἀποσπάσας ζεύζει. αἱ γὰρ σφι κάμηλοι ὑπ' ων ζήσωνες ἐς ταχυτήτα εἰσὶ, χωρίς δὲ ἄχθεα δυνατώτεραι πολλῶν χέρειν. τὸ μὲν δὴ εἰδος ὁκοῦν τι ἔχει ή κάμηλος, ἐπισταμένοις τοῖσι "Εἴλησι οὐ συγγράφῳ· τὸ δὲ μὴ ἐπιστέαται αὐτής, τούτο
φράσω. κάμηλος ἐν τοῖς ὁπισθίοις σκέλεσι 
ἐχει τέσσερα μηρῶν καὶ γούνατα τέσσερα. οἱ 
δὲ δὴ Ἰνδοὶ τρόπῳ τοιούτῳ καὶ ἐξεύξι τοιαύτῃ 
χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογι-
σμένος ὁκας καιμάτων ὑῶν θερμοτάτων ἐόντων 
5 ἐσωτερικῶς ἐν τῇ ἀρπαγῇ. ὑπὸ γὰρ τοῦ καὐ-
ματος οἱ μύρμηκες ἀφανεῖς γίνονται ὑπὸ γῆν. 
θερμότατος δὲ ἐστὶ ὁ ἥλιος· τοὔτοις τοῖς 
ἀνθρώποις τὸ ἐσωτερικὸν, οὐ κατὰ περ τοῖς 
ἀλλοις μεσαμβρίης, ἀλλ' ὑπερτείλας μέχρι οὗ 
10 ἀγορῆς διαλύσιος. τοῦτον δὲ τὸν ἱερὸν κατε 
πολλῷ μᾶλλον ἢ τῇ μεσαμβρίῃ τῆς Ἑλλάδα, 
οὕτω ὄστε εἰ ὑδατι λόγοι αὐτοὺς ἔστι βρέχεσθαι 
τηνικάυτα. μεσοῦσα δὲ ἡ ἡμέρη σχεδὸν παρα-
πλησίον καίει τοὺς τοῖς τε ἀλλούς ἀνθρώπους καὶ 
15 τοὺς Ἰνδοὺς. ἀποκλινομένης δὲ τῆς μεσαμβρίης 
γίνεται σφι ὁ ἥλιος κατὰ περ τοῖς ἀλλοις ὁ 
ἐσωτερικὸς καὶ τὸ ἀπὸ τοῦτον ἀπιῶν ἐπὶ μᾶλλον 
ψύχει, ἐς ὁ ἐπὶ δυσμῆσι ἐὼν καὶ τὸ κάρτα ψύχει.

ἐπειών δὲ ἐλθοσι ἐς τὸν χάρων οἱ Ἰνδοὶ ἐχοντε 
θυλώσια, ἐμπλήσατος ταῦτα τῆς ψάρμου τῆν 
ταχύτην ἐλαύνουσι ὁπίσω· αὐτικά γὰρ οἱ 
μύρμηκες ὅδη, ὡς δὴ λέγεται ὑπὸ Περσέων, 
5 μαθόντες διώκουσι· εἰναι δὲ ταχυτῆτα οὐδεν 
ἐτέρῳ ὁμοιον, οὕτω ὡςτε, εἰ μὴ προλαμβάνει 
τοὺς Ἰνδοὺς τῆς ὁδοῦ ἐν ὧ τοὺς μύρμηκας 
συλλέγεσθαι, οὐδένα ἄν σφεων ἀποσώκεσθαι. 
τοὺς μὲν νυν ἐρσενας τῶν καμήλων, εἰναι γὰρ 
10 ἧσσονας θέειν τῶν θηλεών καὶ παραλύεσθαι 
ἐπελκομένους, οὐκ ὁμοῦ ἀμφοτέροις· τὰς δὲ
θηλέας ἀναμμυνησκομένας τῶν ἐλιπον τέκνων ἐνδιδόναι μαλακῶν οὐδέν. τὸν μὲν ὅπλεω τοῦ χρυσοῦ ὁυτῷ οἱ Ἰνδοὶ κτῶνται, ὡς Πέρσαι φασί. ἄλλος δὲ σπανιώτερος ἔστι ἐν τῇ χώρῃ 15 ὅρυσσόμενος.

Αἱ δ’ ἐσχατιαί καὶ τῆς οἰκεομένης τὰ κάλλιστα ἑλαχοῦ, κατὰ περ Ἡ Ἑλλᾶς τὰς ὅρας πολλῶν τι κάλλιστα κεκρημένας ἑλαχεῖ. τοῦτο μὲν γὰρ πρὸς τὴν ἦδω ἐσχάτη τῶν οἰκεομενέων ἡ Ἰνδικὴ ἔστι, ὦσπερ ὀλίγῳ πρότερον εἰρήκατι ἐν ταύτῃ 5 τοῦτο μὲν τὰ ἐμψυχα, τετράποδα τε καὶ τὰ πε- τεινὰ, πολλῷ μέξῳ ἢ ἐν τοίσι ἀλλοισι χωρίοισι ἔστι, πάρεξ τῶν ἱππών (οὕτω δὲ ἔσσοῦνται ὑπὸ τῶν Μηδικῶν, Νησαίων δὲ καλευμένων ἱππών), τοῦτο δὲ χρυσῶς ἀπλετος αὐτόθι ἐστι, ὁ μὲν 10 ὅρυσσόμενος, ὁ δὲ καταφορεύμενος ὑπὸ ποταμῶν, ὁ δὲ ὦσπερ ἐσήμηνα ἀρπαξόμενος. τὰ δὲ δενδρεά τὰ ἄγρια αὐτόθι φέρει καρπὸν εἰρία καλλονή τε προφέρουτα καὶ ἄρετή τῶν ἀπὸ τῶν ὁίων· καὶ ἐσθήτε Ἰνδοὶ ἀπὸ τούτων τῶν δενδρεῶν χρέωνται. 15 πρὸς δ’ αὐτομαρίβησι ἐσχάτη Ἁραβία τῶν οἰκεομενέων χωρέων ἔστι, ἐν δὲ ταύτῃ λυβανωτὸς τι καὶ σμύρνη καὶ κασία καὶ κυναρμωμον καὶ λήδανον. ταύτα πάντα πλήν τῆς σμύρνης δυσπετέως 5 κτῶνται οἱ Ἁραβιοι. τὸν μὲν το λυβανωτὸν συλλέγουσι τὴν στύρακα θυμιώντες, τὴν ἐσ Ἡ Ἑλλῆνας Φοίνικες ἔξαγουσι· ταύτην θυμιώντες λαμβάνουσι· τὰ γὰρ δενδρεά ταύτα τὰ λυβανω- τοφόρα ὁφίες ὑπόπτεροι, σμικροὶ τὰ μεγάθεα, 10
ποικίλοι τὰ ἑIDEO, φυλάσσουσι πλήθει πολλοί περὶ δενδρεον ἐκαστον, οὗτοι οἍ περ ἐπ’ Ἀργυπτον ἐπιστρατεύονται. οὐเดνὶ δὲ ἄλλῳ ἀπελαύνονται ἀπὸ τῶν δενδρῶν ἢ τῆς στύρακος τῷ καπνῷ.

108 λέγουσι δὲ καὶ τόδε Ἀράβιοι, ὡς πᾶσα ἄν γῆ ἐπίμπλατο τῶν ὄφιων τούτων, εἰ μή γίνεσθαι κατ’ αὐτοὺς οἶον τι κατὰ τάς ἐχθρᾶς ἡπίσταμη γίνεσθαι. καὶ κως τοῦ θείου ἢ προνοίη, ὡς πέρ 5 καὶ οἴκος ἐστὶ, ἔουσα σοφὴ, ὡς μὲν ψυχήν τε δειλὰ καὶ ἐδώδιμα, ταῦτα μὲν πάντα πολυγόνα πεποίηκε, ἵνα μή ἐπιλήπη κατεσθιόμενα, ὡς δὲ σχέτλια καὶ ἀνιηρά, ὀλυγόνονα. τοῦτο μὲν, ὅτι ὁ λαγὸς ὑπὸ παντὸς θηρεύεται θηρίου καὶ ὀρνιθῶς

10 καὶ ἀνθρώπου, οὗτῳ δὴ τὶ πολυγόνον ἐστὶ· ἐπικυνίσκεται μοῦνον πάντων θηρίων, καὶ τὸ μὲν δασὺ τῶν τέκνων ἐν τῇ γαστρὶ τὸ δὲ ψιλόν, τὸ δὲ ἄρτι ἐν τῇ τήσι μήτρησι πλάσσεται, τὸ δὲ ἀναιρέεται. τοῦτο μὲν δὴ τοιοῦτό ἐστι· ἢ δὲ δὴ

15 λέανα ἐὼν ἱσχυρότατον καὶ θρασύτατον ἀπὰξ ἐν τῷ βίῳ τίκτει ἐν· τίκτουσα γὰρ συνεκβαλλεὶ τῷ τέκνῳ τὰς μήτρας. τὸ δὲ αἰτίον τοῦτο τόδε ἐστὶ· ἐπεὶ ὁ σκύμνοι ἐν τῇ μητρὶ ἑὼν ἄρχηται διακινεόμενος, ὁ δὲ ἔχων ὀνυχας θηρίων πολλῶν

20 πάντων ὄξυτάτους ἀμύσσει τὰς μήτρας. αὐξό-μενός τε δὴ πολλῷ μᾶλλον ἐσικνεῖται κατα- γράφων· πέλας τε δὴ ὁ τόκος ἐστὶ, καὶ τὸ παράπαν λείπεται αὐτέων ύγιεῖς οὐδὲν. ὡς δὲ καὶ αἱ ἑχθραὶ τε καὶ οἍ ἐν Ὀραβίοισι ὑπόπτεροι ὄφιες εἰ ἐγίνοντο ὡς ἡ φύσις αὐτοῖς ὑπάρχει, οὐκ ἂν ἦν βιώσιμα ἀνθρώποισι· νῦν δ’ ἔτι ἐν
τῇ γαστρὶ ἐόντα τὰ τέκνα διεσθίει τὴν μητέρα, 5
dιαφαγόντα δὲ τὴν υπῆδυν αὐτῆς οὕτω τὴν ἐκδυσιν
ποιέεται. οἱ δὲ Ἀλλοι ὄφιες ἐόντες ἀνθρώπων οὐ
dηλήμονες τίκτουσί τε ὡς καὶ ἐκλέπουσι πολλῶν
tι χρήμα τῶν τέκνων. αἱ μὲν νυν ἔχοντας κατὰ
πᾶσαν τὴν γῆν εἰσί, οἱ δὲ, ὑπόπτεροι ἐόντες, 10
ἀδρόοι εἰσὶ ἐν τῇ Ἀραβίῃ καὶ ὀυδαμῇ ἄλλῃ.
cατὰ τοῦτο δοκέουσι πολλοὶ εἶναι.
Τὸν μὲν δὴ λιβανωτὸν τοὺτον οὕτω κτῶνται 110
Αράβιοι, τὴν δὲ κασίην ὅδε. ἐπειδὴ κατα-
dήσωνται βύρσης καὶ δέρμας ἄλλους τῶν τὸ
σῶμα καὶ τὸ πρόσωπον πληθύν ἀυτῶν τῶν ὀφθαλ-
μῶν, ἔρχονται ἐπὶ τὴν κασίην. ἢ δὲ ἐν λίμνῃ 5
φύεται οὐ βαθῆς, περὶ δὲ αὐτὴν καὶ ἐν αὐτῇ
ἀυλίζεται κοι θηρία πτερωτά, τῇσι νυκτερίσι
προσείκελα μάλιστα, καὶ τέτρυγε δεισῶν, καὶ ἐς
ἀλκήν ἄλκιμα· τὰ δὲ ἀπαμνομένους ἀπὸ τῶν
ὀφθαλμῶν οὕτω δρέπειν τὴν κασίην. τὸ δὲ δὴ 111
κινάμωμον ἔτι τοῦτον θωμαστότερον τύλλεγοντι,
ὅκου μὲν γὰρ γίνεται καὶ ἤτις μιν γῆ ἡ τρέφουσά
ἔστι, οὐκ ἔχουσι εἰπεῖν, πλὴν ὅτι λόγῳ οἶκοτι
χρεώμενοι ἐν τοῦτο δικαίως φασὶ τινὲς αὐτὸ 5
φύεσθαι ἐν τοῦτο ὁ Διόνυσος ἑτράφη· ὀρνίθας δὲ
λέγουσι μεγάλας φορέειν ταῦτα τὰ κάρφεα τὰ
ἡμεῖς ἀπὸ Φουνίκων μαθόντες κινάμωμον καλέομεν,
φορέειν δὲ τὰς ὀρνίθας ἐς νεοσσίας προσπεπλα-
σμένας ἐκ πῆλοῦ πρὸς ἀποκρήμνουσι ὀρέσι, ἐνθα 10
πρόσβασιν ἀνθρώπων ὀυδεμίαν εἶναι. πρὸς δὲν
dὴ ταῦτα τοὺς Ἀραβίους σοφύζεσθαι τάδε. βοῶν
τε καὶ ὅνων τῶν ἀπογυνομένων καὶ τῶν ἄλλων
Τοσαύτα μὲν θυωμάτων πέρι εἰρήσθω, ἀπόζει 
δὲ τῆς χώρης τῆς Ἀραβίης θεσπέσιον ὡς ἤδυ. 
δύο δὲ γένεα ὠίων σφι ἐστὶ θώματος ἄξια, τὰ 
οὐδαμόθι ἐτέρωθι ἐστὶ. τὸ μὲν αὐτῶν ἔτερον 
ἐχει τὰς οὐρὰς μακράς, τριῶν πῃχέων οὐκ ἐλάσσονας, τὰς εἰ τις ἐπείη σφι ἐπέλκειν, ἐλκεα 
ἀν ἔχουεν ἀνατριβομενέων πρὸς τῇ γῇ τῶν 
οὐρέων· ὅτι δὲ ἄπας τις τῶν ποιμένων ἐπίσταται 
ξυλουργεῖν ἐς τοσοῦτο· ἁμαξίδας γὰρ ποιεῖται 
ὑποδέουσι αὐτὰς τῇσι οὐρῆσι, ἕνὸς ἐκάστου 
κτήνεος τὴν οὐρῆν ἐπὶ ἁμαξίδα ἐκάστην κατα-
δέοντες. τὸ δὲ ἔτερον γένος τῶν ὠίων τὰς οὐρὰς 
πλατέας φορέουσι καὶ ἐπὶ πῆχυν πλάτος.

Ἀποκλινομένης δὲ μεσαμβρίης παρῆκει πρὸς Ethiopia,
δύνοντα ἣλιον ἡ Αἰθιοπίη χώρη ἐσχάτη τῶν ὁικεομενέων· αὕτη δὲ χρυσόν τε φέρει πολλῶν καὶ ἐλέφαντας ἀμφιλαφέας καὶ δένδρα πάντα ἁγρία καὶ ἐβενον καὶ ἄνδρας μεγίστους καὶ 5 καλλίστους καὶ μακροβιωτάτους.

Αὐταὶ μὲν νυν ἐν τῇ Ἀσίῃ ἐσχατιαὶ εἰσὶ καὶ ἐν τῇ Λιβύῃ. περὶ δὲ τῶν ἐν τῇ Ἕλληνῳ πόλις ἐσπέρην ἐσχατείων ἕχω μὲν οὐκ ἀπεκές ἡγεῖν· οὔτε ἡμῇ ἐγὼ γενέκομαι Ἡρωδώνον καλέσθαι πρὸς βαρβάρων ποταμῶν 5 ἐκδιὸντα ἐς θάλασσαν τὴν πρὸς βορέῃ ἀνεμον, ἀπ' ὅτεν τὸ ἠλεκτρον φοιτάν λόγον ἔστι, οὔτε νήσους οἶδα Κασσιτερίδας ἐσούσας, ἐκ τῶν οἱ κασσίτερος ἡμῖν φοιτᾷ. τούτῳ μὲν γὰρ ὁ Ἡρωδώνος αὐτὸ κατηγορεῖ τὸ ὑπομα ὡς ἔστι τοῦ Ἕλληνικον καὶ οὔ βαρβάρου, ὑπὸ ποιητῶν δὲ τινῶς ποιηθέν· τούτῳ δὲ οὐδενὸς αὐτόπτεσι γενομένου οὐ δύναμαι ἄκοιμαι, τούτῳ μελετών, ὅκωσι θάλασσα ἐστὶ τὰ ἐπέκεινα Ἕλληνής. ἐξ ἐσχάτησ δ' ὅν ὁ τε κασσίτερος ἡμῖν φοιτά καὶ τὸ 15 ἠλεκτρον. πρὸς δὲ ἀρκτοῦ τῆς Ἕλληνης πολλῷ τι πλείστοις χρυσὸν φαίνεται ἐώς· ὅκωσι μὲν γινόμενοι, οὐκ ἔχω οὕτε τούτῳ ἀτρεκές εἶπαι, λέγεται δὲ ὑπὲκ τῶν ἥμπτῳ ἐρπᾶξεν Ἄριμα-

Western and Northern Europe.
Γ

17 ἖στι δὲ πεδίον ἐν τῇ Ἀσίᾳ περικεκλημένον ὅρεῖ πάντοθεν, διασφάγια δὲ τοῦ ὄρεος ἐστὶ πέντε. τούτῳ τὸ πεδίον ἤν μὲν κοτε Χορασμίων, ἐν ὀὐροισὶ ἐδὼν Χορασμίων τε αὐτῶν καὶ Τρκανίων 5 καὶ Πάρθων καὶ Σαραγγέων καὶ Θαμαναϊῶν, ἐπείτε δὲ Πέρσας ἔχουσι τὸ κράτος, ἐστὶ τοῦ βασιλέως. ἐκ δὴ δων τοῦ περικλημένου ὄρεος τούτου ρέει ποταμὸς μέγας, οὕνομα δὲ οἴ ἐστὶ Ἀ-κης. οὕτως πρότερον μὲν ἄρδεσκε διαλελαμμένος 10 πενταχοῦ τούτων τῶν εἰρημένων τὰς χώρας, διὰ διασφάγιος ἀγώμενος ἐκάστης ἐκάστοισι· ἐπείτε δὲ ὑπὸ τῷ Πέρσῃ εἰσὶ, πεπόνθασι τοιόνως. τὰς διασφάγιας τῶν ὄρεων ἐυδείμας ὁ βασιλεύς πύλας ἐπὶ ἐκάστη διασφάγι ἔστησε· ἀποκεκλημένον δὲ 15 τοῦ ὕδατος τῆς διεξόδου τὸ πεδίον τὸ ἐντὸς τῶν ὄρεων πέλαγος γίνεται, ἐνδιδύντωσ μὲν τοῦ ποταμοῦ, ἔχοντος δὲ οὐδαμὴ ἐξῆλθεν. οὕτω 5 ὃν οἳ περ ἐμπροσθε ἔωθεσαν χράσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῶ χράσθαι συμφορὴ μεγάλη 20 διαχρέωνται. τῶν μὲν γὰρ χειμῶνα ὡς σφι ὁ θεὸς όσπερ καὶ τοῖς ἀλλοις ἄνθρωποι, τοῦ δὲ θέρεος σπείροντες μελίνην καὶ σήσαμον χρησκονται τῷ ὕδατι. ἐπεάν δὲν μηδέν σφι παραδίδωται τοῦ ὕδατος, ἔλθοντες ἐς τοὺς 25 Πέρσας αὐτοὶ τε καὶ γυναῖκες, στάντες κατὰ τάς θύρας τοῦ βασιλέως βοῶσι ὀρνόμενοι, ὁ δὲ βασιλεύς τοῖς δεομένοις αὐτῶν μάλιστα ἐν- τέλλεται ἀνοίγειν τὰς πύλας τὰς ἐς τοῦτο φεροῦσας. ἐπεάν δὲ διάκορος ἢ γῆ σφεων 30 γένηται πίνουσα τὸ ὕδωρ, αὐταὶ μὲν αἱ πύλαι
ἀποκλήσεσθαι, ἄλλας δ' ἐντέλλεται ἄνοιγειν ἄλλους τοῖς δειομένοις μάλιστα τῶν λοιπῶν. ὡς δ' ἐγὼ οἶδα ἀκούσας, χρήματα μεγάλα προσόμενος ἄνοιγει πάρεξ τοῦ φόρου.

Ταῦτα μὲν δὴ ἔχει οὕτω. τῶν δὲ τῷ Μάγῳ ἐπαναστάτων ἐπτά ἀνδρῶν, ἕνα αὐτῶν Ὁνταφρένεα κατέλαβε ὑβρίσαντα τάδε ἀποθανεῖν αὐτίκα μετὰ τὴν ἐπανάστασιν. ἦθελε ἐς τὰ βασιλῆια ἐσελθῶν χρηματίσασθαι τῷ βασιλείῳ καὶ ἄρα δὴ καὶ ὁ νόμος οὕτω εἶχε, τοῖς ἐπαναστάσις τῷ Μάγῳ ἔσοδον εἶναι παρὰ βασιλέα ἄνευ ἀγγέλου. οὕκων δὴ Ὁνταφρένεις ἔδικαίου οὐδένα οἳ ἐσαγγείλατο, ἄλλ' ὅτι ἦν τῶν ἐπτά, ἐσιέναι ἦθελε. δὲ πυλοῦρος καὶ ὁ ἀγγελισθήσον οὐ περιώρων. δὲ Ὁνταφρένεις ποιεῖ τοιάδε· σπασάμενος τὸν ἀκινάκεα ἀποτάμως αὐτῶν τα τε ὅτα καὶ τὰς ρίνας, καὶ ἀνείρας περὶ τὸν χαλινὸν τὸν ἐπτοῦ περὶ τοὺς αὐχένας σφέων ἔδησε, καὶ ἀπῆκε. οἳ δὲ τῷ βασιλείῳ δεικνύουσι ἐσωτοὺς καὶ τὴν αἰτίην ἐποῦν δι' ἦν πεπονθότες εἰήσαν. Δαρείος δὲ ἀρρωδησάς μή κοινῷ λόγῳ οἳ ἔξε πεποιηκότες ἐσώσι ταῦτα, μεταπεμπόμενος ἐνα ἐκαστὸν ἀπεπειράτο γυνόμης, εἰ συνέπαινοι εἰς τῷ πεποημένῳ. ἐπείτε δὲ ἐξέμαθε ὡς οὐ σὺν κείνοις εἰς ταῦτα πεποιηκός, ἔλαβε αὐτῶν τε τὸν Ὁνταφρένεα καὶ τοὺς παίδας αὐτῶν καὶ τοὺς οἰκήσεις πάντας, ἐξπίδας πολλὰς ἐχον μετὰ τῶν συνηγενέων μν ἐπιβουλεύειν οὗ ἐπὶ ἐπανάστασιν, συλλαβὼν δὲ σφέας ἔδησε τὴν ἐπὶ θανάτῳ. δὲ γυνὴ τοῦ Ὁνταφρένεος φοιτέουσα
ἐπὶ τὰς θύρας τοῦ βασιλέως κλαίεσκε ἄν καὶ ὁδυρέσκετο· ποιεῦσα δὲ αἰεὶ τῶντο τοῦτο τὸν
15 Δαρείον ἐπεισε οἰκτείραι μιν, πέμψας δὲ ἀγγελον ἔλεγε τάδε, "ὁ γύναι, βασιλεύς τοι Δαρείος
διδοὶ ἐνα τῶν δεδεμένων οἰκηλών ῥύσασθαι τὸν
βούλεα ἐκ πάντων." οὐ δὲ βουλευσαμένη ὑπεκρίνετο τάδε· "εἰ μὲν δὴ μοι διδοὶ βασιλεὺς
20 ἐνὸς τὴν ψυχήν, αἱρέομαι ἐκ πάντων τὸν ἀδελφόν." πυθόμενος δὲ Δαρείος ταῦτα καὶ
θωμάσας τὸν λόγον, πέμψας ἦγορευε, "ὁ γύναι,
εἰρωτά σε βασιλεύς, τίνα ἔχουσα γυνώμην, τὸν
ἀνδρα τε καὶ τὰ τέκνα ἐγκαταλιποῦσα, τὸν
25 ἀδελφεῖν εἶλεν περιείναι τοι, ὡς καὶ ἀλλοτριω-
τέρος τοι τῶν παιδῶν καὶ ἦσσον κεχαρισμένος
tοῦ ἀνδρός ἑστι." ὁ δ' ἀμείβετο τοῦσιδε· "ὁ βασιλεὺς,
ἀνήρ μέν μοι ἄν ἄλλος γένοιτο, εἰ
dαίμων έθέλοι, καὶ τέκνα ἄλλα, εἰ ταῦτα ἄπο-
30 βάλομι· πατρὸς δὲ καὶ μητρὸς οὐκέτι μοι
ζωόντων ἀδελφέως ἄν ἄλλος οὐδενὶ τρόπῳ
γένοιτο. ταῦτη τῇ γυνώμῃ χρεωμένη ἔλεξα
tαῦτα." εὖ τε δὴ ἔδοξε τῷ Δαρείῳ εἰπεῖν ἡ
γυνῆ, καὶ οἱ ἀπῆκε τοῦτον τε τὸν παραίτεετο
35 καὶ τῶν παιδῶν τὸν πρεσβύτατον, ἡσθεὶς αὐτῇ,
tοὺς δὲ ἄλλους ἀπέκτεινε πάντας. τῶν μὲν δὴ
ἐπτὰ εἰς αὐτίκα τρόπῳ τῷ εἰρημένῳ ἀπολύμεζε.

20 Κατὰ δὲ κοι μάλιστα τὴν Καμβύσεως νοῦσον
ἐγίνετο τάδε. ὑπὸ Κύρου κατασταθεὶς ἡν Σαρ-
δίων ὑπαρχος Ὄροιτὴς ἄνηρ Πέρσης· οὗτος
ἐπεθύμησε πρήγματος οὐκ ὅσιον· οὔτε γὰρ τι
5 παθῶν οὔτε ἀκούσας μάταιον ἐπος πρὸς Πολυ-
κράτεος τοῦ Σαμίου, οὐδὲ ἵδων πρότερον, ἐπεθύμεε λαβῶν αὐτὸν ἀπολέσαι, ὡς μὲν οἱ πλεῖνες λέγουσι, διὰ τοιχινδε τινὰ αἰτήν. ἐπὶ τῶν βασιλέως θυρέων κατῆμενον τὸν τε Ὄροιτεα καὶ ἄλλον Πέρσην τὸ οὖνομα εἶναι Μιτροβάτεα, νομοῦ ἀρχοντά τοῦ ἐν Δασκυλειῷ, τούτους ἐκ λόγων ἐς νείκεα συμπεσεῖν, κρινομένους δὲ περὶ ἀρετῆς εὐπεῖν τὸν Μιτροβάτεα τῷ Ὄροιτῇ προφέροντα, "σὺ γὰρ ἐν ἀνδρῶν λόγῳ, ὅς βασιλεὺς νήσου Σάμου πρός τῷ σῷ νομῷ προσκειμένην οὐ προσ- 15 εκτήσασθαι, ὁδε δὴ τι ἐούσαν εὐπετέα χειρωθῆναι, τὴν τῶν τις ἐπιχωρίων πεντεκαίδεκα ὀπλάτησι ἐπαναστὰς ἔσχε καὶ νῦν αὐτῆς τυραννεύει." οἳ μὲν δὴ μιν φασὶ τοῦτο ἀκούσαντα καὶ ἀλγήσαντα τῷ ὄνειδει ἐπιθυμῆσαι οὐκ οὕτω τὸν εὐπάντα ταῦ- 20 τα τίσασθαι ὡς Πολυκράτεα πάντως ἀπολέσαι, δι’ ὄντως κακῶς ἥκουσε. οἳ δὲ ἐλάσσονες λέγουσιν 121 πέμψα Ὅροιτεα ἐς Σάμου κήρυκα ὅτεν δὴ χρήματος δεησόμενον (οὐ γὰρ δὲν δὴ τοῦτο γε λέγεται), καὶ τὸν Πολυκράτεα τυχεῖν κατακείμενον ἐν ἀνδρέων, παρεῖναι δὲ οἳ καὶ Ἀνακρέοντα τὸν Τήιον· καὶ κως εἴτ’ ἐκ προνοιώς αὐτὸν κατηλογεύοντα τὰ Ὅροιτεω πρήγματα, εἴτε καὶ συντυχίᾳ τις τοιαύτη ἐπεγένετο· τὸν τε γὰρ κήρυκα τὸν Ὅροιτεω παρελθόντα διαλέγεσθαι, καὶ τὸν Πολυκράτεα (τυχεῖν γὰρ ἀπεστραμμένον 10 πρὸς τὸν τοίχον) οὕτε τι μεταστραφῆναι οὕτε ὑποκρίνασθαι. αἰτιάσαν μὲν δὴ αὐτὰ διφάσσαι λέγουσι τοῦ θανάτου τοῦ Πολυκράτεος γενέσθαι, πάρεστι δὲ πείθεσθαι ὅκοτέρῃ τις θυμουλεται αὐ-
τέων. ο ὃ δὲ ὅν Ὄροιτης ἰξόμενος ἐν Μαγνησίᾳ
5 τῇ ὑπὲρ Μαιάνδρου ποταμοῦ οἰκημένη ἐπεμπέ
Μύρσου τὸν Γύγεω ἀνδρὰ Λυδὸν ἐς Σάμον ἀγγε-
λίῃ φέρουτα, μαθῶν τοῦ Πολυκράτεος τὸν νόον.
Πολυκράτης γὰρ ἐστὶ πρῶτος τῶν ἡμεῖς ἴδομεν
῾Ελλήνων ὃς θαλασσοκρατεῖεν ἐπενοήθη, πάρεξ
10 Μίνωὸς τε τοῦ Κνωσσίου καὶ εἰ δὴ τις ἄλλος
πρότερος τούτου ἠρέξε τῆς θαλάσσης· τῆς δὲ ἀνθρωπήνος λεγομένης γενειῆς Πολυκράτης πρῶ-
τος, ἐξπίδας πολλὰς ἔχων Ἰωνίας τε καὶ νῆσων
ἀρξεῖν. μαθῶν ὃν ταῦτα μην διανοεῖμενον ὃ
15 Ὄροιτης πέμψας ἀγγελήνη ἐλεγε τάδε. "Ὅροι-
τῆς Πολυκράτει ὃδε λέγει. πυνθάνομαι ἐπι-
βουλεύειν σε πρήγμασι μεγάλοισι, καὶ χρήματα
τοῦ ὅκε ἐναι κατὰ τὰ φρονήματα. σὺ υνν ὃδε
ποιήσας ὀρθώσεις μὲν σεωτὸν, σώσεις δὲ καὶ
20 ἐμὲ. ἔμοι γὰρ βασιλεὺς Καμβύσης ἐπιβουλεῦει
θάνατον, καὶ μοι τοῦτο ἐξαγγέλλεται σαφηνέως.
σὺ υνν ἐμὲ ἐκκομίσας αὐτὸν καὶ χρήματα, τὰ
μὲν αὐτῶν αὐτὸς ἔχε, τὰ δὲ ἐμὲ ἐὰν ἔχειν· εἰνεκέν
τε χρημάτων ἀρξεῖς ἀπάσχη τῆς Ἑλλάδος. εἰ
25 δὲ μοι ἀπιστεῖς τὰ περὶ τῶν χρημάτων, πέμψων
ὀστὶς τοι πιστότατος τυχάνει ἐώς, τῷ ἐγώ
ἀποδεξῶ." ταῦτα ἀκούσας Πολυκράτης ἤσθη
τε καὶ ἐβούλετο· καὶ κως ἴμείρετο γὰρ χρημάτων
μεγάλως, ἀποσφέμπει πρῶτα κατοψόμενον Μαιάν-
δριον Μαιανδρίον ἀνδρὰ τῶν ἄστων, ὃς οἱ ἦν
5 γραμματιστῆς· ὃς χρόνῳ οὐ πολλῷ ύπεροῦ
τούτῳ τῶν κόσμου τοῦ ὦ τὸν ἀνδρεύονς τοῦ
Πολυκράτεος ἐόντα αξιοθέντων ἀνέθηκε πάντα ἐς
τὸ Ἡραίον. ὁ δὲ Ὀροῖτης μαθὼν τὸν κατά-
σκοπον ἐόντα προσδόκιμον ἐποίεε τοιάδε. λάρ-
νακας ὁκτὼ πληρώσας λίθων πλὴν κάρτα βραχέος ὁ τοῦ περὶ αὐτὰ τὰ χείλεα, ἐπιπολὴς τῶν λίθων χρυσὸν ἐπέβαλε, καταδήσας δὲ τὰς λάρνακας εἰχε ἐτοίμας. ἐλθὼν δὲ ὁ Μαιάνδριος καὶ
θεσάμενος ἀπήγγελλε τῷ Πολυκράτει. ὁ δὲ
πολλὰ μὲν τῶν μαντῶν ἀπαγορευόντων πολλὰ
dὲ τῶν φίλων ἐστέλλετο αὐτόσα, πρὸς δὲ καὶ
ιδούσης τῆς θυγατρὸς ὄψιν ἐνυπνίου τοιήματε. ἐδόκεε οἱ τὸν πατέρα ἐν τῷ ἑρεὶ μετέωρον ἐόντα 5
λούσθαι μὲν ὑπὸ τοῦ Δίως, χρίσθαι δὲ ὑπὸ τοῦ
ηλίου. ταύτην ἰδούσα τὴν ὄψιν παντοτις ἐγίνετο
μὴ ἀποδημῆσαι τὸν Πολυκράτα ἐπά τὸν
Ὀροῖτα, καὶ δὴ καὶ ἱόντος αὐτοῦ ἐπὶ τὴν
πεντηκόνταρον ἐπεφημίζετο. ὁ δὲ οἱ ἡπείλησε, 10
ἡν σῶς ἀπονοστήσῃ, πολλῶν μιν χρόνον παρθε-

νεύεσθαι. ἡ δὲ ἱρήσατο ἐπιτελέα ταῦτα γενέ-
σθαι. βούλεσθαι γάρ παρθενεύεσθαι πλέω χρόνον
ἡ τοῦ πατρὸς ἐστερῆσθαι. Πολυκράτης δὲ
πάσης συμβουλῆς ἀλογήσας ἐπλεε παρὰ τὸν
Ὀροῖτα, ἁμα ἀγόμενοι ἄλλους τε πολλοὺς τῶν
ἐπαίρων, ἐν δὲ δὴ καὶ Δημοκήδεα τὸν Καλλι-

φῶντος Κροτωνιήτην ἄνδρα, ἤτρον τε ἐόντα καὶ 5
τὴν τέχνην ἀσκέουντα ἀρίστα τῶν κατ’ ἐωτίνον.
ἀπικόμενος δὲ ἐς τὴν Μαγνησίαν ὁ Πολυκράτης
dieβαρή κακῶς, οὔτε ἐωτοῦ ἀξίως οὔτε τῶν
ἐωτοῦ φρονημάτων. ὅτι γὰρ μὴ οἱ Συρηκοσίων
gενόμενοι τύραννοι οὐδὲ εἰς τῶν ἄλλων Ἑλληνικῶν
tυράννων ἀξίως ἐστὶ Πολυκράτει μεγαλο-
πρεπεῖν συμβληθῆναι, ἀποκτείνας δὲ μιν οὐκ ἀξίως ἀπηγήσιος Ὅροιτης ἀνεσταύρωσε· τῶν δὲ οἱ ἐπομένων ὡσοι μὲν ἦσαν Σάμμοι, ἀπήκε, 15 κελεύων σφέας ἔωτυρ ἥρων εἰδέναι ἐόντας ἑλευθέρους, ὡσοι δὲ ἦσαν ξείνοι τε καὶ δοῦλοι τῶν ἐπομένων, ἐν ἀνδραπόδων λόγῳ ποιεύμενος εἰχε. Πολυκράτης δὲ ἀνακρεμέμενος ἐπετελείς πᾶσαν τὴν ὑψι τῆς θυγατρὸς· ἐλύτο μὲν γὰρ ὑπὸ τοῦ 20 Διὸς ὅκως ύοι, ἐχρίετο δὲ ὑπὸ τοῦ ἡλίου, ἀνιείς αὐτὸς ἐκ τοῦ σῶματος ἴκμάδα.

126 Πολυκράτεος μὲν δὴ αἱ πολλαὶ εὐτυχίαι ἐς τοῦτο ἐτελεύτησαν, τῇ οἷς Ἄμασις ὁ Αἰγύπτου βασιλεὺς προεμαντεύσατο· χρόνῳ δὲ οὐ πολλῷ ύστερον καὶ Ὅροιτα Πολυκράτεος τίσις μετῆλθον. μετὰ γὰρ τῶν Καμβύσεως θάνατον καὶ τῶν Μάγων τὴν βασιλικὴν μένων ἐν τῇ Σάρδις Ὅροιτα ὁφέλεε μὲν οὐδὲν Πέρσας ὑπὸ Μήδων ἀπαραιτημένους τὴν ἄρχην· ὁ δὲ ἐν ταὐτῇ τῇ ταραχῇ κατὰ μὲν ἐκτείνει Μιτροβάτεα τὸν ἐκ 10 Δασκυλεῖον ὑπαρχοῦν, ὡς οἱ ὁνείδισε τὰ ἐς Πολυκράτεα ἐχοῦντα, κατὰ δὲ τοῦ Μιτροβάτεω τὸν παῖδα Κρανάσπην, ἀνδρας ἐν Πέρσῃ δοκίμων, ἀλλα τε ἐξύβρισε παντοῖα καὶ τινα καὶ ἀνεγεληφόρον ἑλθόντα Δαρείου παρ’ αὐτὸν, ὡς 15 οὐ πρὸς ἥδουν οἱ ἢν τὰ ἄνγελλόμενα, κτείνει μιν ὅπεσον κομιζόμενον, ἀνδρας οἱ ὑπείσας κατ’ ὠδὸν, 127 ἀποκτείνας δὲ μιν ἠφάνισε αὐτῷ ἢππῳ. Δαρείος δὲ ως ἐσχε τὴν ἄρχην, ἐπεθύμει τὸν Ὅροιτα τίσασθαι πάντων τῶν ἀδικημάτων εἶνεκεν καὶ μᾶλιστα Μιτροβάτεω καὶ τοῦ παιδός. ἐκ μὲν
δὴ τῆς ἱθέσις στρατὸν ἐπ' αὐτὸν οὐκ ἐδόκεε 5 πέμπειν ἀτε οἰδεόντων ἔτι τῶν πρηγμάτων, καὶ νεωστὶ ἔχουν τὴν ἀρχήν, καὶ τὸν Ὀροἵτα μεγάλην τὴν ἱσχύν πυνθανόμενος ἔχειν· τὸν χήλιον μὲν Περσέων ἐδορυφόρεος, εἰχὲ δὲ νομὸν τὸν τε Φρύγιον καὶ Λύδιον καὶ Ἰωνίκον. πρὸς 10 ταῦτα δὴ ὁ Δαρεῖος τάδε ἐμηχανήσατο. συν-καλέσας Περσέων τοὺς δοκιμωτάτους ἐλεγέ σφι τάδε· "ὁ Πέρσας, τίς ἃν μοι τοῦτο ὑμέων ὑποστὰς ἐπιτελέσειε σοφίη καὶ μὴ βίη τε καὶ όμίλῳ; ἐνθα γὰρ σοφίς δεὶ, βίης ἐργὸν οὐδέν· 15 ὑμέων δὲ ὅν τίς μοι Ὀροίτα ἢ ξόοντα ἀγάγοι ἢ ἀποκτείνειε; οὐ ὧφελησέ μὲν κω Πέρσας οὐδέν, κακὰ δὲ μεγάλα ἔργοι. τοῦτο μὲν δύο ὑμέων ἡίστωσε, Μιτροβάτεα τε καὶ τὸν παίδα αὐτοῦ, τοῦτο δὲ τοὺς ἀνακαλέοντας αὐτὸν καὶ περι- 20 τομένους ὑπ' ἐμεῦ κτείνει, ὑβριν οὐκ ἀνασχέτον φαῖνων. πρὶν τι δὲν μέξον ἐξεργάσασθαί μιν Πέρσας κακόν, καταλαμπτέος ἐστὶ ἠμῶν βανάτων." 28 Δαρεῖος μὲν ταῦτα ἐπειρώτα, τῷ δὲ ἄνδρες τρυήκοντα ὑπέστησαν, αὐτὸς ἐκαστος ἐθέλων ποιεῖν ταῦτα· ἐρίζοντας δὲ Δαρεῖος κατελάμ-βανε κελεύων πάλλεσθαί· παλλομένων δὲ λαγ-χάνει ἐκ πάντων Βαγαίων ὁ 'Αρτόντεως· λαχῶν 5 δὲ ὁ Βαγαῖος ποιεῖ τάδε. βυβλία γραφάμενος πολλὰ καὶ περὶ πολλῶν ἔχοντα πρηγμάτων σφηνηγιδά σφι ἐπέβαλε τὴν Δαρείου, μετὰ δὲ ἥμε ἔχων ταῦτα ἐς τὰς Σάρδις. ἀπικόμενος δὲ καὶ Ὀροἵτεω ἐς ὅψιν ἐλθόν, τῶν βυβλίων ἐν ἐκασ-10 τον περιαρεόμενος ἐδίδον τῷ γραμματιστῇ τῷ

129 Ἀπικομένων δὲ καὶ ἀνακομισθέντων τῶν Ὀροῖτεως χρημάτων ἐς τὰ Σοῦσα, συνηνείκε χρόνῳ οὐ πολλῷ ύστερον βασιλέα Δαρείου ἐν ἄγρῃ θηρῶν ἀποθρόσκοιτα ἀπ’ ἱππον στραφῆναι τῶν 5 πόδα. καὶ κως ἵσχυροτέρως ἐστράφη: ὁ γὰρ οἱ ἀστράγαλος ἔξεχωρησε ἐκ τῶν ἄρθρων. νομίζων δὲ καὶ πρότερον περὶ ἐωτοῦ ἕχειν Αἰγυπτίων τοὺς δοκεόντας εἶναι πρῶτος τὴν ἒπτηρικήν, τούτοις ἐχράτο. οἱ δὲ στρεβλοῦντες καὶ 10 βιώμενοι τῶν πόδα καθὼς μέξου ἐργάζοντο. ἐπ’ ἑπτὰ μὲν δὴ ἡμέρας καὶ ἐπτὰ νύκτας ὕπο τοῦ παρεόντος κακοῦ ὁ Δαρείος ἀγρυπνήσι εἰχετό.
τῇ δὲ δὴ ὥγδον ὑμέρη ἔχοντι οἱ φλαύρως, παρακούσας τις πρότερον ἔτι ἐν Σάρδισι τοῦ Κροτωνιήτεω Δημοκήδεος τὴν τέχνην ἀγγέλλει 15 τῷ Δαρείῳ· ὁ δὲ ἄγειν μιν τὴν ταχίστην παρ’ ἐωτὸν ἐκέλευσε. τὸν δὲ ὡς ἔξευρον ἐν τοῖσι Ὄροιτεω ἀνδραπόδοις ὁκοῦ δὴ κοτε ἀπημελη- μένον, παρῆγον ἐς μέσον πέδας τε ἐλκοῦτα καὶ ῥάκεσι ἐσθημένον. σταθέντα δὲ ἐς μέσον ἑιρῶτα ὁ Δαρεῖος τὴν τέχνην εἰ ἐπίσταιτο· ὁ δὲ οὐκ ὑπεδέκετο, ἀρρωδέων μὴ ἐωτὸν ἐκφήμας τὸ παράπαν τῆς Ἐλλάδος ἡ ἀπεστερημένος· κατε- φάνη τε τῷ Δαρείῳ τεχνάζειν ἐπιστάμενος, καὶ 5 τοὺς ἀγαγόντας αὐτὸν ἐκέλευσε μάστηγάς τε καὶ κέντρα παραφέρειν ἐς τὸ μέσον. ὁ δὲ ἐνθαῦτα δὴ δὲν ἐκφαίνει, φᾶς ἀτρεκέως μὲν οὐκ ἐπίστασθαι, ὀμιλήσας δὲ ἵπτρῳ φλαύρως ἔχειν τὴν τέχνην. μετὰ δὲ, ὡς οἱ ἐπέτρεψε, Ἐλληνικοῖσι ἤμασί 10 χρεώμενοι καὶ ἦπια μετὰ τὰ ἵσχυρὰ προσάγων ὑπνοῦ τέ μιν λαγχάνειν ἐποίεε καὶ ἐν χρόνῳ ὁλίγῳ υγιέα μιν ἔοντα ἀπέδεξε, οὐδαμὰ ἐτί ἐλπίζοντα ἀρτίπον ἐσεσθαι. δωρέται δὴ μιν μετὰ ταῦτα ὁ Δαρεῖος πεδέων χρυσέων δῦν 15 ξεύγεσι· ὁ δὲ μιν ἐπείρετο εἰ οἱ διπλήσιον τὸ κακὸν ἐπίτηδες νέμει, ὅτι μιν υγιέα ἐποίησε. ἤσθείς δὲ τῷ ἐπεὶ ὁ Δαρεῖος ἀποπέμπει μιν παρὰ τὰς ἐωτοῦ γυναίκας· παράγοντες δὲ οἱ εὐνοῦχοι ἔλεγον πρὸς τὰς γυναίκας ὡς βασιλεῖ οὖτος εἰ ἐν ὅς τὴν ψυχὴν ἀπέδωκε. ὑποτύπτουσα δὲ αὐτέων ἕκαστη φιάλη τοῦ χρυσοῦ ἐς θήκην ἐδωρεῖτο Δημοκήδεα οὖτω δὴ τι δαψιλεί δωρεὶ ὅς τοὺς
ἀποστέπτοντας ἀπὸ τῶν φιαλέων στατηρᾶς ἐπό-
25 μενὸς ὁ οἰκέτης, τῷ οὖνομα ἦν Σκίτων, ἀνελέ-
γετο καὶ οἱ χρήμα πολλῶν τι χρυσοῦ συνε-
λέξθη.

131 Ὅ δὲ Δημοκήδης οὕτος ὢδε ἐκ Κρότωνος ἀπεγμένος Πολυκράτει ὁμιλήσε. πατρὶ συνε-
χετο ἐν τῇ Κρότωνι ὀργὴν χαλεπῷ· τοῦτον ἐπείτε οὐκ ἐδύνατο φέρειν, ἀπολιπὼν οἴχετο ἐς
5 Αἰγιναν. καταστάς δὲ ἐς ταύτην πρῶτω ἐτεὶ ὑπερβάλετο τοὺς ἄλλους ἤτροὺς, ἀσκευὴς περ
ἴων καὶ ἔχων οὐδὲν τῶν ὀσα περὶ τὴν τέχνην ἐστὶ ἐργαλεία. καὶ μιν δευτέρῳ ἐτεὶ ταλάντου
Αἰγινήται δημοσίη μυσθοῦνται, τρίτῳ δὲ ἐτεἰ
10 Ἀθηναῖοι ἐκατὸν μνέων, τετάρτῳ δὲ ἐτεὶ Πολυ-
κράτης δυῶν ταλάντων. ὦτῳ μὲν ἀπίκετο ἐς τὴν
Σάμον, καὶ ἀπὸ τοῦτο τοῦ ἀνδρός οὐκ ἥκιστα
Κροτωνιήται ἤτροι εὐδοκίμησαν· ἐγένετο γὰρ ὅν
tοῦτο ὅτε πρῶτοι μὲν Κροτωνιήται ἤτροι ἐλέγον-
15 το ἀνὰ τὴν Ἐλλάδα εἶναι, δεύτεροι δὲ Κυρηναῖοι.
κατὰ τὸν αὐτὸν δὲ χρόνον καὶ Ἀργεῖοι ἥκουν
132 μουσικὴν εἶναι Ἔλληνων πρῶτοι. τότε δὴ ὁ
Δημοκήδης ἐν τοῖς Σοῦσσοι ξεισάμενος Δαρείων
οἰκον τε μέγιστον εἶχε καὶ ὄμοιράπεζος βασιλεῖ
ἐγερόνεε, πλὴν τε ἐνὸς τοῦ ἐς Ἐλλήνας ἀπέναι
5 πάντα τάλλα οἱ παρῆν. καὶ τοῦτο μὲν τοὺς
Αἰγυπτίους ἤτροὺς, οἱ βασιλέα πρότερον ἤδυντο,
μέλλοντας ἀνασκολοπιεῖσθαι ὡτὶ ὑπὸ Ἔλληνος
ἵτροι ἐσσώθησαν, τοῦτοις βασιλέα παρατη-
σάμενος ἐρρύσατο· τοῦτο δὲ μάντιν Ἡλεῖον
10 Πολυκράτει ἐπισπόμενον καὶ ἀπημελημένον ἐν
τοῖς ἀνδραπόδοισι ἔρρυσατο. ἤν δὲ μέγιστον πρῆγμα Δημοκτήδης παρὰ βασιλέω.

Ἐν χρόνῳ δὲ ὁλίγῳ μετὰ ταῦτα τάδε ἄλλα συνήψεικε γενέσθαι. Ἀτόσση τῇ Κύρου μὲν θυγατρὶ Δαρείου δὲ γυναικὶ ἐπὶ τοῦ μαστοῦ ἔφυ φύμα, μετὰ δὲ ἐκραγέν ἐνέμετο πρόσω. ὦσον μὲν δὴ χρόνου ἢν ἔλασσον, ἢ δὲ κρύπτουσα καὶ 5 αἰσχυνομένη ἔφραξε οὐδείς. ἔπειτε δὲ ἐν κακῷ ἤν, μετεπέμψατο τὸν Δημοκτήδη καὶ οἱ ἐπέδεξε. ὁ δὲ φὰς υγίεα ποιήσειν ἔξορκοί μιν ἢ μὲν οἱ ἀντυποργήσειν ἐκεῖνην τοῦτο τὸ ἀν αὐτῆς δεηθῇ. δεỂσεθαι δὲ οὐδενὸς τῶν ὅσα ἐς αἰσχύνην ἐς τῇ φέροντα. ὡς δὲ ἄρα μιν μετὰ ταῦτα ἰὼμενος υγίεα ἀπέδεξε, ἐνθαῦτα δὴ διδαχθεῖσα ὑπὸ τοῦ Δημοκτήδης ἢ Ἀτοσσα προσέφερε Δαρείῳ λόγον τοιοῦτε: "ὢ βασιλεῦ, ἔχων δύναμιν τουσαύτην κάτησαι, οὔτε τι ἔθνος προσ- 5 κτώμενοι οὔτε δύναμιν Πέρσησι. οἷκος δὲ ἐστὶ ἄνδρα καὶ νέου καὶ χρημάτων μεγάλων δεσπότην φαίνεσθαι τι ἀποδεικνύμενον, ἵνα καὶ Πέρσαι ἐκ- μάθωσι ὅτι ὑπ᾽ ἄνδρος ἄρχονται. ἐπ᾽ ἀμφότερα δὲ τοι φέρει ταῦτα ποιεῖν, καὶ ἵνα σφέων Πέρσαι 10 ἐπιστούνται ἄνδρα εἶναι τοῦ προστεώτα, καὶ ἵνα τρίβωνται πολέμῳ μηδὲ σχολὴν ἄγοντες ἐπι- βουλεύσωσι τοι. νῦν γὰρ ἂν τι καὶ ἀποδέξασθα ἔργον, ἐὼς νέος εἰς ἥλικίαν. αὐξομένῳ γὰρ τῷ σώματι συναύξουνται καὶ αἱ φρένες, γηράσκουτι 15 δὲ συγγηράσκουσι καὶ ἔς τα πρῆγματα πάντα ἀπαμβλύνουνται." ὡς μὲν δὴ ταῦτα ἐκ διδαχῆς ἔλεγε, ὦ δὲ ἀμέίβετο τοῦσιδε: "ὢ γὺναι, πάντα
όσα περ ἀυτῶς ἐπινοεῖν ποιῆσειν εὐρήκας· ἐγὼ
20 γὰρ βεβούλευμαι ζεύξας γέφυραν ἐκ τῆς ἡπείρου ἐς τὴν ἐτέρην ἡπείρον ἐπὶ Σκύθας στρατεύεσθαι· καὶ ταῦτα ὅλιγον χρόνου ἑσται τελευ-
μενα.” λέγει Ἄτοσσα τάδε· “ὅρα νῦν, ἐπὶ Σκύθας μὲν τὴν πρώτην ἑναι ἔασον· οὗτοι γὰρ,
25 ἐπεάν σὺ βούλῃ, ἔσονται τοι· σὺ δὲ μοι ἐπὶ τὴν Ἑλλάδα στρατεύεσθαι. ἐπιθυμεῖν γὰρ λόγῳ
πυθανομένη Δακαίνας τὲ μοι γενέσθαι θεραπαί-
νας καὶ Ἀργείας καὶ Ἀττικᾶς καὶ Κορινθίας.
ἐχεις δὲ ἀνδρα ἐπιτηδεύσατον ἄνδρῶν πάντων
30 δέξαι τε ἐκαστα τῆς Ἑλλάδος καὶ κατηγήσασθαι,
τούτων ὡς σεν τὸν πόδα ἐξιήσατο.” ἀμείβεται
Δαρείος, “ὡς γὰρ, ἐπεὶ τοῖνυν τοι δοκεῖ τῇς Ἑλλάδος ἠμέας πρῶτα ἀποπειρᾶσθαι, κατασκό-
πους μοι δοκεῖι Περσέων πρῶτον ἀμεινον εἶναι
35 ὅμοι τούτῳ τῷ σὺ λέγεις πέμψαι ἐς αὐτοὺς, οἱ
μαθόντες καὶ ἱδόντες ἐξαγγελέουσι ἐκαστα αὐτῶν ἠμῶν· καὶ ἐπειτα ἐξεπιστάμενος ἐπ’ αὐτοὺς
τρέψομαι.” ταῦτα ἔιπε καὶ ἀμα ἔποιευ τε καὶ
ἐργον ἐποίευε. ἐπεῖτε γὰρ τάχιστα ἡμέρῃ ἐπέ-
λαμψε, καλέσας Περσέων ἄνδρας δοκίμους πεν-
τεκαίδεκα ἐνετέλλετό σφι ἐπομένους Δημοκήδει
5 διεξελθειν τὰ παραθαλάσσια τῆς Ἑλλάδος, ὅκως
te μὴ διαδρῆσεται σφεας ὁ Δημοκήδης, ἀλλὰ μιν
πάντως ὁπίσω ἀπάξουσι. ἐντειλάμενος δὲ τού-
τοις ταῦτα, δεύτερα καλέσας αὐτῶν Δημοκήδεα
ἐδέετο αὐτοῦ ὅκως ἐξηγησάμενος πᾶσαν καὶ
10 ἐπιδέξας τὴν Ἑλλάδα τοῖς Πέρσησι ὅπισω ἤξει·
δῶρα δὲ μιν τῷ πατρὶ καὶ τοῖς ἀδελφεῖσι
ἐκέλευε πάντα τὰ ἐκείνου ἐπιπλα λαβόντα ἀγεῖν,
φας ἀλλα οἱ πολλαπλησία ἀντιδώσειν. πρὸς δὲ
ἐς τὰ δῶρα ὅλκάδα οἱ ἔφη συμβαλέσθαι πλήσας
ἀγαθῶν παντοίων, τὴν ἀμα οἱ πλεύσεσθαι. 15
Δαρείους μὲν δὴ, δοκεῖν εἴμοι, ἀπ’ οὐδεῖος δολερὸν
νόου ἐπαγγέλλετο οἱ ταῦτα. Δημοκήδης δὲ δείσας
μὴ εὗ ἐκπειρῆτο Δαρείος, οὕτω ἐπιδραμὼν πάντα
τὰ διδόμενα ἐδέκετο, ἀλλὰ τὰ μὲν ἐωτοῦ κατὰ
χώρην ἔφη καταλεῖψειν, ἵνα ὁπίσω σφέα ἀπελθῶν 20
ἐχοι, τὴν μὲντοι ὅλκάδα, τὴν οἱ Δαρείους ἐπαγ-
γέλλετο ἐς τὴν δωρεὴν τοῖσι ἀδελφείσι, δέκεσθαι
ἔφη. ἐντειλάμενοι δὲ καὶ τούτῳ ταῦτα ὁ Δαρείος
ἀποστέλλει αὐτοὺς ἐπὶ θάλασσαν. καταβάντες
δὲ οὕτω τοῖς Φοινίκῃ καὶ Φοινίκῃ ἐς Σιδῶνα πόλιν
αὐτίκα μὲν τριήρεας δύο ἐπλήρωσαν, ἀμα δὲ
ἀύτῆς καὶ γαῦλον μέγαν παντοίων ἀγαθῶν·
παρεσκευασμένοι δὲ πάντα ἐπέλευσαν ἐς τὴν Ἑλ-
λάδα, προσίσχοντες δὲ αὐτῆς τὰ παραθαλάσσων
ἐθεύντο καὶ ἀπεγράφοντο, ἐς ὁ τὰ πολλὰ αὐτής
καὶ ὅνομαστὰ θερσάμενοι ἀπίκοντο τῆς Ἰταλίης
ἐς Τάραντα. ἐνθαῦτα δὲ ἐκ ρηστώνης 1 τῆς
Δημοκήδηος Ἀριστοφιλίδης τῶν Ταραντίνων ὁ 10
βασιλεὺς τοῦτο μὲν τὰ πνεύμα παρέλυσε τῶν
Μηδικέων νεῶν, τούτῳ δὲ αὐτοῦς τοὺς Πέρσας
εἰρήξε ός κατασκόπους δῆδεν ἑόντας. ἐν ό δὲ
οὕτω ταῦτα ἐπάσχον, ὁ Δημοκήδης ἐς τὴν
Κρῶτωνα ἀπικνεῖται· ἀπιγνεῖτο δὲ ἥδη τούτου 15
ἐς τὴν ἐωτοῦ ὁ Ἀριστοφιλίδης ἐλυσε τοὺς Πέρ-
σας, καὶ τὰ παρέλαβε τῶν νεῶν ἀπέδωκε σφι.

1 Οἵ χρηστώνης.
137 πλέοντες δὲ ἐνθεύτεν οἱ Πέρσαι καὶ διώκοντες
Δημοκήδεα ἀπικνεόνται ἐς τὴν Κρότωνα, εὐρόντες
dὲ μιν ἀγοράζοντα ἀπτοῦτο αὐτοῦ. τῶν δὲ
Κροτωνιητῶν οἱ μὲν καταρρωδέοντες τὰ Περσικὰ
5 πρῆγματα προίεναι ἑτοιμοὶ ἦσαν, οἱ δὲ ἀντάπτοντο
καὶ τοῖς σκυτάλοισι ἐπαινοῦ τοὺς Πέρσας προϊ-
σχομένους ἐπεα τάδε. "ἄνδρες Κροτωνιηταί,
ὁρᾶτε τὰ ποιέετε. ἄνδρα βασιλεὸς δρηπέτην
γενόμενον ἔξαιρεσθε. κὼς ταῦτα βασιλεί Δαρείῳ
10 ἐκχρῆσει περιυβρίσθαι; κὼς δὲ ύμῖν τὰ ποιεύμενα
ἐξεῖ καλῶς, ἢν ἀπέλησθε ἡμέας; ἐπὶ τίνα δὲ
tῆς ἡπτέρην στρατευσόμεθα πόλιν; τίνα δὲ
προτέρην ἄνδραποδίζεσθαι πειρησόμεθα;" ταῦτα
λέγοντες τοὺς Κροτωνιητας οὐκων ἐπειδοῦν, ἀλλ'
15 ἐξαιρεθέντες τε τὸν Δημοκήδη καὶ τὸν γαύλουν
tὸν ἁμα ἑγγοντο ἀπαιρεθέντες, ἀπέπλεον ὅπισω
ἐς τὴν 'Ασίνην οὐδ' ἔτι ἐξήτησαν τὸ προσωτέρω
tῆς Ἑλλάδος ἀπικόμενοι ἐκμαθεῖν, ἐστερημένοι
τοῦ ἡγεμόνος. τοσοῦτε μέντοι ἐνετείλατο σφι
20 Δημοκήδης ἀναγομενοισι, κελεύοντι εἴπειν σφεας
Δαρείῳ ὅτι ἄρμοσται τὴν Μίλωνος θυγατέρα
Δημοκήδης γυναίκα. τοῦ γὰρ δὴ παλαιστῶν
Μίλωνος ἦν οὐνομα πολλῶν παρὰ βασιλείν· κατὰ
dὲ τοῦτο μοι δοκεῖι σπεύσαι τὸν γάμον τοῦτον
25 τελέσας χρήματα μεγάλα Δημοκήδης, ὅνα φανῇ
πρὸς Δαρείον ἔων καὶ ἐν τῇ ἐωτοῦ δόκιμοι.
138 ἀναχθέντες δὲ ἐκ τῆς Κρότωνος οἱ Πέρσαι
ἐκπέπτουσι τῇ τοι νησὶ ἐς Ἰηπυγίνη, καὶ σφεάς
δουλεύοντας ἐνθαῦτα Γίλλος ἀνὴρ Ταραντίνος φυ-
γάς ὑσάμενος ἀπῆγαγε παρὰ βασιλεὰ Δαρείον.
ο δὲ ἀντὶ τούτων ἑτοίμος ἦν διδόναι τούτο ὁ τι 5
βούλοιτο αὐτός. Γίλλος δὲ ἀιρέεται κάτοδον οἱ
ἐς Τάραντα γενέσθαι, προαπηγησάμενος τὴν συμ-
φορήν. ἵνα δὲ μὴ συνταράξῃ τὴν Ἑλλάδα, ἦν
δὲ αὐτὸν στόλος μέγας πλέη ἐπὶ τὴν Ἰταλίην,
Κυνίδους μούνους ἀποχρᾶν οἱ ἔφη τοὺς κατάγοντας ὑπὸ
γίνεσθαι, δοκέων ἀπὸ τούτων ἐόντων τοῖς Ταραν-
τίνοις φίλων μάλιστα τὴν κάτοδον οἱ ἔσεσθαι.
Δαρείος δὲ ὑποδεξάμενος ἐπετέλεε· πέμψας γὰρ
ἀγγελον ἐς Κυνίδον κατάγειν σφέας ἐκέλευε Γίλλον
ἐς Τάραντα. πειθόμενοι δὲ Ἰαρείῳ Κυνίδιοι 15
Ταραντίνους ὦκων ἐπειδῆ, βίην δὲ ἀδύνατον
ηὐσαν προσφέρειν. ταῦτα μὲν νυν ὦτω ἐπρήξθη,
ὅτοι δὲ πρῶτοι ἐκ τῆς Ἀσίας ἐς τὴν Ἑλλάδα
ἀπίκοντο Πέρσαι, καὶ οὕτω διὰ τοιόνδε πρῆγμα
κατάσκοποι ἔγενοντο.

Μετὰ δὲ ταῦτα Σάμον βασιλεὺς Δαρείος 139
ἀιρέει, πολίων πασέων πρώτην Ἑλληνίδων καὶ
βαρβάρων, διὰ τοιῆδε τινὰ αὐτήν. Καμβύσεως
τοῦ Κύρου στρατευμένου ἐπὶ Αἰγυπτίων ἄλλωι
τε συχνοὶ ἐς τὴν Αἰγυπτίων ἀπίκοντο Ἑλλήνων, 5
οἱ μὲν, ὡς οἶκος, κατ' ἐμπορίᾳ στρατευμένοι,
οἱ δὲ τινὲς καὶ αὐτῆς τῆς χώρης θεταί· τῶν ἦν
καὶ Συλοσῶν ὁ Διάκεος, Πολυκράτεος τε ἐὼν
ἀδελφός καὶ φεύγων ἐκ Σάμου. τούτων τὸν
Συλοσῶντα κατέλαβε εὐτυχίᾳ τις τοιῆδε. λαβὼν 10
χλανίδα καὶ περιβαλόμενος πυρρὴν ἤγοραζε ἐν
tῇ Μέμφι. ἰδὼν δὲ αὐτὸν Δαρείος, δορυφόρος τε
ἐὼν Καμβύσεως καὶ λόγου οὐδενὸς κω μεγάλου,
ἐπεθύμησε τῆς χλανίδος καὶ αὐτὴν προσελθὼν

The cause why the Persians fought against Samos.
15 οὐνέετο. ο δὲ Συλοσῶν ὁρέων τοῦ Δαρείου μεγάλως ἐπιθυμεύοντα τῆς χλανίδος, θεία τόχη χρεώμενος λέγει, "ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος, δίδωμι δὲ ἄλλως, εἰ περ ὀὔτω δὲι γενέσθαι πάντως τοῦ." αἰνέσας ταῦτα ὁ Δαρείος παραλαμβάνει τὸ εἴμα. ο μὲν δὴ Συλοσῶν ἦπίστατο τούτο οἱ ἀπολωλέναι δὲ εὐθηείν. ὡς δὲ τοῦ χρόνου προβαίνοντος Καμβύσης τε ἀπέθανε καὶ τῷ Μάγῳ ἐπανέστησαν οἱ ἐπτά καὶ ἐκ 5 τῶν ἐπτά Δαρείου τὴν βασιληθῆν ἐσχε, πυνθάνεται ὁ Συλοσῶν ὡς ἡ βασιλική περιελήπθη οὐ τοῖς τὸν ἄνδρα τῷ κοτὲ αὐτῶς ἔδωκε ἐν Αἴγυπτῳ δεηθέντι τὸ εἴμα. ἀναβάς δὲ ἐσ τὰ Σοῦσα ἵζετο εἰς τὰ πρόθυρα τῶν βασιλεῶν οἰκίων καὶ ἔφη 10 Δαρείου εὐεργέτης εἶναι. ἀγγέλλει ταῦτα ἄκουσας ὁ πυλωρός τῷ βασιλείν. ὁ δὲ θωμάσας λέγει πρὸς αὐτὸν, "καὶ τὶς ἔστι Ἑλληνῶν εὐεργέτης τῷ ἑγῳ προαιδεύμα, νεοστὶ μὲν τὴν ἀρχῆν ἐχων, ἀναβέβηκε δὲ η τις η οὐδείς κω παρ’ ἡμέας 15 αὐτῶν, ἔχω δὲ χρέος ὡς εἰπεῖν οὐδέν ἄνδρὸς Ἑλληνος. ὁμως δὲ αὐτὸν παράγετε ἐσω, ἵνα εἰδέω τι θέλων λέγει ταῦτα." παρῆγε ὁ πυλωρός τὸν Συλοσῶντα, στάντα δὲ ἐς μέσον εἰρωτευν οἱ ἐρμηνεύεις τὶς τε εἰη καὶ τὶ ποιήσας εὐεργέτης 20 φησὶ εἶναι βασιλεῶς. εἴπε δὴν ο Συλοσῶν πάντα τὰ περὶ τὴν χλανίδα γενόμενα, καὶ ὡς αὐτῶς εἰη κεῖνος ὁ δοὺς. ἀμείβεται πρὸς ταῦτα Δαρείος, "ο γενναίοτατε ἄνδρῶν, σὺ κεῖνος εἰς ὃς ἐμοὶ οὐδεμίαν ἔχοντι καὶ δύναμιν ἐδοκᾶς εἰ καὶ σμικρά, 25 ἀλλ’ ὅτι ἵση γε ἡ χάρις ὅμοιως ὡς εἰ νῦν κοθέν
τι μέγα λαβομι· ἀντ' ὄν τοι χρυσὸν καὶ ἀργυρον ἀπλετον δίδωμι, ὡς μη κοτε τοι μετα- μελήσῃ Δαρείου τὸν 'Τστάσπεος εὐ ποιήσαντι." λέγει πρὸς ταῦτα ὁ Συλοσῶν, "ἐμοὶ μήτε χρυσὸν ὁ βασιλεύ μήτε ἀργυρον δίδου, ἀλλ' ἀνασωσά- 30 μενός μοι δῶς τὴν πατρίδα Σάμουν, τὴν νῦν ἀδελφεον τοῦ ἐμοῦ Πολυκράτεος ἀποθανόντος ὑπὸ Ὁροίτεω ἔχει δοῦλος ἦμέτερος· ταῦτην μοι δῶς ἀνευ τε φόνον καὶ ἔξανθραποδίσιος." ταῦτα ἀκούσας Δαρείος ἀπέστελλε στρατιῶν τε καὶ στρατηγὸν Ὁτάνεα ἄνδρων τῶν ἐπτὰ γενόμενον, ἐντειλάμενος, ὃσων ἐδεήθη ὁ Συλοσῶν, ταῦτα οἱ ποιεῖσθε ἐπιτελέα. καταβὰς δὲ ἐπὶ τὴν θάλασσαν 5 ὁ Ὁτάνης ἐστελλε τὴν στρατιῶν.

Τῆς δὲ Σάμου Μαιανδρίου ο Μαιανδρίων εἶχε 142 τὸ κράτος, ἐπιτροπαίην παρὰ Πολυκράτεος λαβών τὴν ἀρχήν· τῷ δικαιότατῳ ἄνδρῳ βουλομένῳ γενέσθαι οὐκ ἐξεγένετο. ἐπειδὴ γάρ οἱ ἐξαγγέλθη ὁ Πολυκράτεος θάνατος, ἐποίεε τούδε. πρῶτα 5 μὲν Δίὸς ἐλευθερίου βωμὸν ἱδρύσατο καὶ τέμενος περὶ αὐτοῦ οὐρσε τοῦτο τὸ νῦν ἐν τῷ προαστεῖῳ ἔστι· μετὰ δὲ, ὡς οἱ ἐπεποίητο, ἐκκλησίην συναγείρας πάντων τῶν ἄστων ἔλεξε τάδε· "ἐμοί, ὡς ἦστε καὶ ὑμεῖς, σκῆπτρον καὶ δύναμις πᾶσα ἢ Πολυκράτεος ἐπιτέτραπται, καὶ μοι παρέχει νῦν ὑμέων ἄρχειν. ἐγὼ δὲ τὰ τῶ πέλας ἐπι- πλήσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω· οὔτε γάρ μοι Πολυκράτης ἥρεσκε δεσπόζων ἄνδρῶν ὑμοίων ἐωυτῷ οὔτε ἄλλος ὁστὶς τοιαῦτα ποιέει. 15 Πολυκράτης μὲν νῦν ἐξέπλησε μοῖραν τὴν ἐωυτῷ,
έγι, δέ ἐσ μέσον τῇν ἀρχήν τιθεῖς ἰσονομήν ύμίν προαγορέων. τοσάδε μέντοι δικαιὸν γέρεα ἐμε- ωτῷ γενέσθαι, ἐκ μὲν γε τῶν Πολυκράτεος 20 χρημάτων ἐξαίρετα ἐξ τάλαντά μοι γενέσθαι, ἱρωσύνην δὲ πρὸς τούτουι αἱρέυμαι αὐτῷ τέ μοι καὶ τοῖς ἀπ’ ἐμεύ αἰεὶ γινομένοις τοῦ Διὸς τοῦ ἐλευθερίου. τῷ αὐτὸς τε ἴρον ἱδρυσάμην καὶ τῇν ἐλευθερίν ύμῖν περιτίθημι.” ὁ μὲν δὴ ταῦτα 25 τοίσι Σαμίοισι ἐπαγρήγελτο· τῶν δὲ τις ἐξα- ναστάς εἴπε, “ἀλλ’ οὖν’ ἄξιος ἐσι σῦ γε ἱμέων ἄρχεων, γεγονός τε κακῶς καὶ ἐων ὀλέθρος· ἀλλὰ μᾶλλον ὅκως λόγον δῶσεις τῶν μετεχείρισας χρημάτων.” ταῦτα εἴπε ἔων ἐν τοίσι ἀστοῖσι δόκιμος, τῷ οὕνομα ἂν Τελέσαρχος. Μαιάνδριος δὲ νῦν λαβὼν ὡς, εἰ μετήσει τῇν ἀρχήν, ἄλλος τις ἀντ’ αὐτοῦ τῦραννος καταστήσεται, οὗ δὴ τι 5 ἐν νῦν εἴχε μετίεναι αὐτὴν, ἄλλ’ ὡς ἀνεχόρησε ἐς τῇν ἀκρόπολιν, μεταπεμπόμενος ἕνα ἐκαστον ὡς δὴ λόγον τῶν χρημάτων δῶσων, συνέλαβε σφας καὶ κατέδησε. οἱ μὲν δὴ ἐδεδέατο, Μαι- ἀνδρίον δὲ μετὰ ταῦτα κατέλαβε νοῦσος. ἐπι- 10 ζων δὲ μιν ἀποθανέεσθαι ὁ ἀδελφεός, τῷ οὕνομα ἂν Λυκάρνης, ἢν εὐπετεστέρως κατάσχη τὰ ἐν τῇ Σάμῳ πρῆγματα, κατακτεῖν τοὺς δεσμῶτας πάντας· οὐ γὰρ δῆ, ὡς οἶκασι, ἐβούλουντο εἶναι ἐλεύθεροι.

144 Ἐπειδὴ δὲν ἀπίκουντο ἐς τῇν Σάμου οἱ Πέρσαι κατάγοντες Συλωσῶντα, οὗτε τῖς σφὶ χεῖρας ἀνταείρεται, ὑπόσπονδοί τε ἐφασαν εἶναι ἐτοιμοί οὶ τοῦ Μαιανδρίου στασιώταται καὶ αὐτὸς Μαι- How Maiandrios was driven out of Samos by the Persians
άνδριος ἐκχωρήσαι ἐκ τῆς νήσου. καταινέσαντος 5
dὲ ἐπὶ τούτοις ὦ Ὀτάνεω καὶ σπεισαμένου, τῶν
Περσέων οἱ πλείστου ἄξιοι θρόνοις θέμενοι κατε-
ναυτίοι τῆς ἀκροπόλιος κατέατο. Μαιανδρίῳ 145
dὲ τῷ τυράννῳ ἦν ἀδελφός ὑπομαργότερος, τῷ
οὖνομα ὦν Χαρίλεως· οὕτως ὦ τι ἐξαμαρτών
ἐν γοργύρῃ ἐδέδετο, καὶ δὴ τότε ἐπακούσας τε τὰ
πρησσόμενα καὶ διακύψας διὰ τῆς γοργύρης, ὥς 5
eἰδὲ τοὺς Πέρσας εἰρηναίως κατημένους, ἐβάσα τε
καὶ ἐφὶ λέγων Μαιανδρίῳ θέλειν ἔλθεῖν ἐς
λόγους. ἐπακούσας δὲ ὦ Μαιανδρίος λύσαντας
αὐτὸν ἐκέλευε ἄγειν παρ᾽ ἑωτοῖν. ὡς δὲ ἀχθῇ
tάχιστα, λοιδορέων τε καὶ κακίζων μιν ἀνέπειθε 10
ἐπιθέςθαι τοῖς Πέρσησι, λέγων τοιάδε: "ἔμε
μέν, ὦ κάκιστε ἄνδροιν, ἐόντα σεωτοῦ ἀδελφοῦ
καὶ ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ δήσας γοργύ-
ρης ἡζίωσας· ὅρεων δὲ τοὺς Πέρσας ἐκβάλλοντας
tε σὲ καὶ ἀνοικον ποιέοντας ὡς τολμᾶς τίσασθαι, 15
οὕτω δὴ τι ἐόντας εὐπετεάς χειρωθήναι; ἀλλ᾽ ἐὰ
τοι σὺ σφας καταρρώδηκας, ἔμοι δός τοὺς ἐπι-
κούρους, καὶ σφας ἐγὼ τιμωρήσομαι τῆς ἐνθάδε
ἀπίξιος· αὐτὸν δὲ σὲ ἐκπέρμψαι ἐκ τῆς νῆσου
ἐτοιμὸς εἶμι." ταῦτα ἐλέξε ὦ Χαρίλεως· 20
Μαιανδρίος δὲ ὑπέλαβε τὸν λόγον, ὡς μὲν ἐγὼ
δοκέω, οὐκ ἐς τοῦτο ἀφροσύνης ἀπικόμενος ὡς
δόξαι τὴν ἐωτοῦ δύναμιν περιέσθαι τῆς
βασιλέως, ἀλλὰ φθονήσας μᾶλλον Συλοσῶντι εἰ
ἀπονητὶ ἐμέλλε ἀπολάμψθαι ἀκέραιον τὴν
5
5 πόλιν. ἐρεθίσας δὲν τοὺς Πέρσας ἦθελε ὡς
ἀσθενεύτατα ποίησαι τὰ Σάμια πρῆγματα καὶ
οὔτω παραδιδόναι, εὐ ἔξεπιστάμενοι ὡς παθόντες οἱ Πέρσαι κακῶς προσεμπικρανέεσθαι ἔμελλον
10 τούσι Σαμίουσι, εἰδὼς τε ἐνῳτῷ ἄσφαλέα ἐκδυσών ἐσώσαν ἐκ τῆς νῆσου τότε ἐπεαὖν αὐτῶς βούληται· ἐπεποίητο γάρ οἱ κρυπτῇ διώρυξ ἐκ τῆς ἀκρο-
πόλιος φέρουσα ἐπὶ θάλασσαν. αὐτῶς μὲν δὴ ὁ Μαιάνδριος ἐκπλέει ἐκ τῆς Σάμου· τοὺς δὲ
15 ἐπίκουροις πάντας ὀπλίσας ὁ Χαρίλεως καὶ ἀναπέτασας τὰς πύλας, ἐξῆκε ἐπὶ τοὺς Πέρσας ὀὐτὲ προσδεκομένους τοιούτοι οὐδὲν δοκεόντας τε δὴ πάντα συμβεβάναι. ἐμπεσόντες δὲ οἱ ἐπί-
κουροι τῶν Περσέων τοὺς διφροφορεμένους, τε
20 καὶ λόγῳ πλείστου ἐόντας ἔκτεινον. καὶ οὕτωι
μὲν ταῦτα ἐποίειν, ἡ δὲ ἀλλη στρατιᾷ ἡ Περσικὴ ἐπεβοήθει· πιεζέμενοι δὲ οἱ ἐπίκουροι ὀπίσω
κατειλήθησαν ἐς τὴν ἀκρόπολιν. Ὀτάνης δὲ ὁ
147 στρατηγὸς ἴδὼν πάθος μέγα Πέρσας πεποιυῶτας, ἐντολάς τε τὰς Δαρείδας οἱ ἀποστέλλων ἐνετέλλετο, ἡ
μήτε κτείνειν, μηδένα Σαμίων μὴτε ἀνδραποδί-
5 ξεσθαὶ ἀπαθεὰ τε κακῶν ἀποδοῦναι τὴν νῆσουν
Συλοσῶντι, τούτων μὲν τῶν ἐνυστάλλων μεμνη-
μένος ἐπελανθάνετο, ὁ δὲ παρήγγειλε τῇ στρατιᾷ
πάντα τὸν ἄν λάβωσι καὶ ἀνδρα καὶ παιδα
ὁμοίως κτείνειν. ἐνθαῦτα τῇ στρατιᾷς οἱ μὲν
10 τὴν ἀκρόπολιν ἐπολιορκεῖον, οἱ δὲ ἔκτεινον πάντα
tῶν ἐμποδῶν γινόμενον ὁμοίως ἐν τε ἱρῷ καὶ ἔξω
ἱροῦ.
148 Μαιάνδριος δὲ ἀποδρᾶς ἐκ τῆς Σάμου ἐκπλέει
ἐς Δακεδαίμονα· ἀπικόμενος δὲ ἦς αὐτὴν καὶ
ἀνενεκάμενος τὰ ἔχον ἐξεχώρησε, ἐποίεε τοιάδε.
οίκως ποτήρια ἄργυρεά τε καὶ χρύσεα προθείτο, οἱ μὲν θεράποντες αὐτοῦ ἐξέσμων αὐτά, οὗ δὲ ἂν 5 τὸν χρόνον τούτον τῷ Κλεομένει τῷ Ἀναξαν- δρίδεω ἐν λόγοις εἴων, βασιλεύοντι Σπάρτης, προῆγε μὲν ἐς τὰ οἰκία· ὁκως δὲ ἠδοτο Κλεομένης τὰ ποτήρια, ἀπεθώμαξα τε καὶ ἐξεπλήσσετο· οὗ δὲ ἂν ἐκέλευε αὐτὸν ἀποφέρεσθαι αὐτῶν ὁσα 10 βοῦλοιτο. τοῦτο καὶ δίς καὶ τρίς εἰπαντος Μαιανδρίου ὁ Κλεομένης δικαιότατος ἀνδρῶν γίνεται, ὡς λαβεῖν μὲν διδόμενα οὐκ ἐδικαίον, μαθὼν δὲ ὡς ἄλλοις διδοὺς τῶν ἀστῶν εὐρήσεται τιμωρίην, ἐπὶ ὑπὸ τοὺς ἐφόρους ἄμεινον εἶναι ἐφη 15 τῇ Σπάρτῃ τὸν ξεῖνον τὸν Σάμιον ἀπαλλάσσεσθαι ἐκ τῆς Πελοποννῆσου, ἵνα μὴ ἀναπείσῃ ἢ αὐτὸν ἢ ἄλλου τινὰ Σπαρτιητέων κακὸν γενέσθαι. οἱ δὲ ὑπακούσαντες ἔξεκηρύξαν Μαιανδρίου. τῇ 149 δὲ Σάμιον σαγηνεύσαντες οἱ Πέρσαι παρέδοσαν Συλλογοῦντι ἐρημοὺν ἔοισαν ἀνδρῶν, ὡς τέρφα μέντοι χρόνῳ καὶ συγκατακίκεσ τὴν ὁ στρατηγὸς Ὄτάνης ἐκ τε ὁψίος οὐνείρον καὶ νοῦσον ἢ μιν 5 κατέλαβε.

Ἐπὶ δὲ Σάμιον στρατεύματος ναυτικοῦ ὀιχο- μένου Βαβυλώνιοι ἀπέστησαν, κάρτα εὐ παρε- σκευασμένοι· ἐν ὅσι γὰρ ὁ τῇ Μίγχος ἦρχε καὶ οἱ ἐπὶ ἐπανέστησαν, ἐν τούτῳ παντὶ τῷ χρόνῳ καὶ τῇ ταράχη ἐς τὴν πολιορκίαν παρεσκευάζοντο. 5 καὶ κως ταῦτα ποιεῖτες ἐλάνθανον. ἐπειτε δὲ ἐκ τοῦ ἐμφάνεος ἀπέστησαν, ἐποίησαν τοιοῦτε. τὰς μητέρας ἐξελόντες, γυναίκα ἐκαστὸς μίαν προσεξαιρέετο τὴν ἐβουλεῦστι ἐκ τῶν ἐωτοῦ ὁικίων,
τὰς δὲ λοιπὰς ἀπάσας συναγαγόντες ἀπέπνευαν· τὴν δὲ κατ’ ἐκαστὸς σιτοποιοῦν ἔξαιρέετο· ἀπεπνευαν δὲ αὐτὰς, ἵνα μὴ σφεων τὸν σῖτον ἀναισμῶσοι. πυθόμενος δὲ ταῦτα ὁ Δαρεῖος καὶ συλλέξας πᾶσαν τὴν ἐωτοῦ δύναμιν ἐστρατεύετο ἐπὶ αὐτοὺς, ἐπελάσας δὲ ἐπὶ τὴν Βαβυλῶνα ἐπολιόρκεε φροντίζοντας οὐδὲν τῆς πολιορκίης. 

The siege which Dareios laid to the city.

5 ἀναβαίνοντες γὰρ ἐπὶ τοὺς προμαχέων τοῦ τείχεος οἱ Βαβυλώνιοι κατωρχέοντο καὶ κατέσκοπτον Δαρείον καὶ τὴν στρατιὰν αὐτοῦ, καὶ τις αὐτῶν εἶπε τοῦτο τὸ ἔπος. “τὸ κάτησθε ὁ Πέρσαι ἐνθαῦτα, ἀλλ’ ὦν ἀπαλλάσσεσθε; τότε γὰρ αἰρήσετε ἡμέας, ἐπεάν ἡμῖνοι τέκωσι.”

10 τοῦτο εἶπε τῶν τις Βαβυλώνιων οὐδαμὰ ἐπτίξων ἂν ἡμῖνον τεκείν. ἐπτὰ δὲ μηνῶν καὶ ἐνιαυτοῦ διεληλυθότος ἦδη ὁ Δαρεῖος τε ἡσχαλλε καὶ ἡ στρατιὰ πᾶσα οὐ δυνατῇ έουσα ἐλεῖν τοὺς Βαβυλώνιους. καίτοι πάντα σοφίσματα καὶ 5 πᾶσας μηχανᾶς ἐπεποιήκεε ἐς αὐτοὺς Δαρείος· ἀλλ’ οὐδ’ ὦς ἐδύνατο ἐλεῖν σφεας, ἀλλοῦσε τε σοφίσμας πειρησάμενος, καὶ δὴ καὶ τῷ Κύρος εἰλὲ σφεας, καὶ τοῦτῳ ἐπειρήθη. ἀλλὰ γὰρ δεινῶς ἦσαν ἐν φυλακήσι οἱ Βαβυλώνιοι, οὐδὲ σφεας οἷς τε ἦν ἐλεῖν. ἐνθαῦτα εἰκοστῷ μηνὶ Ζωπύρῳ τῷ Μεγαβύζου τοῦτου ὃς τῶν ἐπτὰ ἀνδρῶν ἐγένετο τῶν τῶν Μάχων κατελόντων, τοῦτῳ τῷ Μεγαβύζου παιδὶ Ζωπύρῳ ἐγένετο τέρας 5 τόδε τῶν οἱ σιτοφόρων ἡμῖνον μία ἐτεκε. ὃς δὲ οἱ ἐξαιγνέλθη καὶ ὑπὸ ἀπιστίθη αὐτὸς ὁ Ζώπυρος εἶδε τὸ βρέφος, ἀπείπας τοῖσι ἠδούσι
μηδενὶ φράζειν τὸ γεγονὸς ἐβούλευτο. καὶ οἱ πρὸς τὰ τοῦ Βαβυλονίου ῥήματα, ὃς κατ᾽ ἀρχὰς ἐφησε, ἐπεῖν περ ἡμίονοι τέκωσι, τότε τὸ τεῖχος ἰο ἀλώσεσθαι, πρὸς ταύτην τὴν φήμην Ζωπύρῳ ἑδόκεε εἶναι ἀλώσιμος ἡ Βαβυλών. σὺν γὰρ θεὲ ἐκείνον τε εἶπεῖν καὶ ἐωτὶ τεκεῖν τὴν ἡμίονον. ὡς δὲ οἱ ἑδόκεε μόρσιμον εἶναι ἥδη τῇ Βαβυλώνι ἁλίσκεσθαι, προσελθὼν Δαρείου ἀπεπυνθάνετο εἰ περὶ πολλοῦ κάρτα ποιεῖται τῇ Βαβυλώνᾳ ἑλεῖν. πυθόμενος δὲ ὡς πολλοῦ τιμῶτο, ἄλλο ἐβούλευτο, ὁκὼς αὐτός τε ἑσταὶ ὁ ἔλων αὐτὴν καὶ ἐωτοῦ τὸ 5 ἔργον ἑσταὶ· κάρτα γὰρ ἐν τοῖς Πέρσησι αἱ ἀγαθεργίαι ἐς τὸ πρόσω μεγάθεος τιμῶνται. ἄλλω μὲν νυν οὐκ ἐφράζετο ἔργῳ δυνατός εἶναι μιν ὑποχειρὴν ποιῆσαι, εἰ δὲ ἐωτὸν λωβησάμενος αὐτομολήσειε ἐς αὐτοὺς. ἐνθαῦτα ἐν ἑλαφρῷ 10 ποιησάμενος ἐωτοῦ λωβᾶται λωβὴν ἀνήκεστον· ἀποταμῶν γὰρ ἐωτοῦ τὴν βίνα καὶ τὰ ὅτα καὶ τὴν κόμην κακῶς περικείρας καὶ μαστιγώσας ἦλθε παρὰ Δαρείον. Δαρείος δὲ κάρτα βαρέως ἤνεικε ἰδὼν ἄνδρα δοκιμώτατον λευβησικέον. ἐκ τε τοῦ θρόνου ἀναπηδήσας ἀνέβωσε τε καὶ εἰρετὸ 15 μιν ὅστις εἶη ὁ λωβησάμενος καὶ ὁ τι ποιήσαντα. ὁ δὲ εἶπε, "οὐκ ἔστι οὕτως ἄνηρ, ὅτι μὴ σὺ, τῷ 5 ἔστι δύναμις τοσαύτη ἐμὲ δὴ ὅδε διαθεῖναι· οὐδὲ τις ἄλλοτριῶν ὁ βασιλεὺς τάδε ἔργασται, ἄλλῳ αὐτῶς ἐγώ ἐμεωτὸν, δεινὸν τι ποιεύμενος Ἀσσυρίους Πέρσησι καταγελάν." ὁ δὲ ἁμείβετο, "ὦ σχετλιώτατε ἄνδροι, ἔργον τῷ αἰσχίστῳ ἰο ὀὕνομα τὸ κάλλιστον ἔθεν, φὰς διὰ τοὺς πολιορ-
κεομένους σεωτόν ἀνηκέστως διαθείναι. τι δ’, ὁ μάταιε, λελοβημένου σεῦ θάσσον οἱ πολέμιοι παραστήσονται; κἂς οὖκ ἐξέπλωσας τῶν φρενῶν

15 σεωτόν διαφθείρας,” ὁ δὲ εἶπε, “εἰ μὲν τοι ὑπερετίθεα τὰ ἐμελλὼν ποιήσειν, οὖκ ἂν μὲ περιεἴδεις· νῦν ὦ ἐπ’ ἐμεωτοῦ βαλόμενός ἐπρηξα. ἥδη ὃν ἦν μὴ τῶν σῶν δεήσῃ, αἵρεομεν Βαβυλώνα. ἐγὼ μὲν γὰρ ὡς ἔχω αὐτομολήσω ἐς τὸ

20 τείχος καὶ φήσω πρὸς αὐτοὺς ὡς ὑπὸ σεῦ τάδε ἐπαθον· καὶ δοκέω, πείσας σφέας ταῦτα ἔχειν οὕτω, τεῦξεσθαι στρατιῆς. σὺ δὲ, ἀπ’ ἒς ἂν ἡμέρης ἐγὼ ἐσέλθω ἐς τὸ τείχος, ὧπο ταύτης ἐς δεκάτην ἡμέρην τῆς σεωτοῦ στρατιῆς, τῆς οὐδεμία

25 ἐσται ὁρῆ ἀπολλυμένης, ταύτης χιλίους τάξοι κατὰ τὰς Σεμιράμιος καλεομένας πύλας· μετὰ δὲ αὕτως ἀπὸ τῆς δεκάτης ἐς ἐβδόμην ἄλλους μοι τάξου δισχιλίους κατὰ τὰς Νινίων καλεομένας πύλας· ἀπὸ δὲ τῆς ἐβδόμης διαλείπειν εἴκοσι

30 ἡμέρας, καὶ ἐπειτὰ ἄλλους κάτισον ἀγαγῶν κατὰ τὰς Χαλδαίων καλεομένας πύλας, τετρακισχιλίους. ἔχοντων δὲ μήτε οἱ πρότεροι μηδὲν τῶν ἀμυνοῦντων μῆτε οὕτοι, πλὴν ἐγχειριδίων· τούτο δὲ ἔαν ἔχειν. μετὰ δὲ τὴν εἰκοστὴν ἡμέρην ἰθέως τὴν μὲν

35 ἄλλην στρατιῆν κελεύειν πέριξ προσβάλλειν πρὸς τὸ τείχος, Πέρσας δὲ μοι τάξον κατὰ τε τὰς Βηθλίδας καλεομένας καὶ Κισσίας πύλας. ὡς γὰρ ἐγὼ δοκέω, ἐμέο μεγάλα ἔργα ἄποδεξαμένου, τά τε ἄλλα ἐπιτρέψονται ἐμοὶ Βαβυλώνιοι καὶ δὴ

40 καὶ τῶν πυλών τὰς Βαλανάγρας· τὸ δὲ ἐνθεύτεν ἐμοὶ τε καὶ Πέρσησι μελήσει τὰ δεῖ ποιέειν.”
Ταύτα ἑντειλάμενος ἢμε ἐπὶ τὰς πύλας, ἐπιστρεφόμενος ὡς δὴ ἀληθέως αὐτόμολος. ὄρεοντες δὲ ἀπὸ τῶν πύργων οἱ κατὰ τοῦτο τεταγμένοι κατέτρεχον κἀκεῖ καὶ ὁλίγου τί παρακλίναντες τὴν ἐτέρην πύλην εἰρότεον τὸς τε 5 εἰη κἂν ὅτεν δεόμενος ἦκοι. ὁ δὲ σφὶ ἠγόρευε ὡς εἰη τε Ζώπυρος καὶ αὐτομολέοι ἐς ἐκείνους. ἦγον δὴ μιν οἱ πυλουροί, ταύτα ὡς ἦκουσαν, ἐπὶ τὰ κοινὰ τῶν Βαβυλωνίων· καταστάς δὲ ἐπὶ αὐτὰ κατοικίζετο, φᾶς ὑπὸ Δαρείου πεπουθέναι τὰ 10 ἐπεπόθηε ὑπ᾽ ἐωυτοῦ, παθεὶν δὲ ταύτα διότι συμβουλεύοιτο οἱ ἀπανιστᾶν τὴν στρατινὴν, ἐπείτε δὴ οὐδεὶς πόρος ἐφαίνετο τῆς ἀλήθειας· "νῦν τε," ἐφὴ λέγοιν, "ἐγὼ ὡμῖν ὁ Βαβυλωνίων ἦκω μέγιστον ἀγαθὸν, Δαρείῳ δὲ καὶ τῇ στρατινῇ 15 καὶ Πέρσησι μέγιστον κακὸν· οὐ γὰρ δὴ ἐμὲ γε ὃς λωβησάμενοι καταπροίζεται· ἐπισταμαι δ᾽ αὐτοῦ πάσας τὰς διεξόδους τῶν βουλευμάτων." τοιαῦτα ἔλεγε. οἱ δὲ Βαβυλώνοι ἄρεοντες ἄλλῳ τὸν ἐν Πέρσησι δοκιμῶταν μινὸς τε καὶ ὦτων ἐστερημένον, μάστιξι τε καὶ αἵματι ἀναπεφυρμένον, πάγχυ ἐλπίσαντες λέγειν μιν ἀληθέα καὶ σφὶ ἢκειν σύμμαχοι, ἐπιτράπεσθαι ἐτοιμοὶ ἦσαν 5 τῶν ἐδέστῳ σφεων· ἐδέστο δὲ στρατινής. ὁ δὲ ἐπείτε αὐτῶν τοῦτο παρέλαβε, ἐποίεε τὰ περ τῷ Δαρείῳ συνεθήκατο. ἔξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρῃ τὴν στρατινῆν τῶν Βαβυλωνίων καὶ κυκλωσάμενος τοὺς χιλίους, τοὺς πρῶτους ἑνετείλατο ιὸ Δαρείῳ τάξαι, τούτους κατεφόνευσε. μαθόντες δὲ μιν οἱ Βαβυλώνοι τοῖς ἐπεσι τὰ ἔργα
παρεχόμενον ὅμοια, πάγχυ περιχαρέες ἑόντες πάν ὅτι ἔτοιμοι ἦσαν ὑπηρετεῖν. ὁ δὲ διαλιπὼν ἵμερας τὰς συγκειμένας, αὕτις ἐπιλεξάμενος τῶν Ἁββυλώνιων ἐξήγαγε καὶ κατεφόνευσε τῶν Δαρείου στρατιωτῶν τοὺς δισχιλίους. ἱδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ Ἁββυλώνιοι πάντες Ζώπτυρον εἶχον ἐν στόμασι αἰνέοντες. ὁ δὲ αὕτις διαλιπὼν τὰς συγκειμένας ἵμερας ἐξήγαγε ἐς τὸ προειρημένον, καὶ κυκλωσάμενος κατεφόνευσε τοὺς τετρακισχιλίους. ὡς δὲ καὶ τοῦτο κατέργασε, πάντα δὴ ἦν ἐν τούτι Ἁββυλώνιοις Ζώπτυρος, καὶ στρατάρχης τε οὕτως σφι καὶ τειχοφύλαξ ἀπεδέδεκτο. προσβολὴν δὲ Δαρείου κατὰ τὰ συγκειμένα ποιευμένου πέριξ τὸ τείχος, ἐνθαῦτα δὴ πάντα τὸν ὄλον ὁ Ζώπτυρος ἔξεφαινε. οἱ μὲν γὰρ Ἁββυλώνιοι ἀναβάντες ἐπὶ τὸ τείχος ἦμυ-νοῦντο τὴν Δαρείου στρατηγὴν προσβάλλουσαν, ὁ δὲ Ζώπτυρος τὰς τε Κισσίας καὶ Βηλίδας καλεμένας πύλας ἀναπετάσας ἐσῆκε τοὺς Πέρσας ἐς τὸ τείχος. τῶν δὲ Ἁββυλώνιων οἱ μὲν εἶδον τὸ ποιηθέν, οὕτω ἐφευγὸν ἐς τὸν Διὸς τοῦ Βηλοῦ τὸ ἱρὸν. οἱ δὲ οὐκ εἶδον, ἔμενον ἐν τῇ ἑωτοῦ τάξι ἐκαστος, ἐς δὴ καὶ οὕτω ἐμαθοῦν προδεδομένοι. 

159 Ἅββυλων μὲν νυν οὕτω τὸ δεύτερον αἰρέθη. Δαρείος δὲ ἔπειτε ἐκράτησε τῶν Ἁββυλώνιων, τοῦτο μὲν σφεων τὸ τείχος περείλε καὶ τὰς πύλας πάσας ἀπέσπασε· τὸ γὰρ πρότερον ἔλαβον Κύρος τὴν Ἁββυλώνα ἐποίησε τούτων οὐδέτερον· τοῦτο δὲ ὁ Δαρείος τῶν ἁνδρῶν τοὺς κορυφαίους μᾶλιστα ἐς τρισχιλίους ἀνεσκολόπισε, τοὺς δὲ How Dareios dealt with Babylon after it was conquered.
λοιπόνιστι Βαβυλωνίοισι ἀπέδωκε τὴν πόλιν οἰκείων. ὡς δὲ ἔξοψι γυναῖκας οἱ Βαβυλώνιοι ἴνα σφί γενεὴ ὑπογίννεται, τάδε Δαρεῖος προϊδὼν ἑποίησε· τὰς γὰρ ἐωτόν, ὡς καὶ κατ᾽ ἀρχὰς δεδήλωται, ἀπεπνιζαν οἱ Βαβυλώνιοι τοῦ σίτου προορέοντες. ἐπέταξε τοῖς περιοίκοισι ἐθνες γυναῖκας ἐς Βαβυλῶνα κατιστάναι, ὡσας δή ἐκάστοις ἐπιτάσσον, ὡστε πέντε μυριάδων τὸ 15 κεφαλαίωμα τῶν γυναικῶν συνῆλθε· ἐκ τούτων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλώνιοι γεγονασὶ.

Ζωπύρου δὲ οὔδεὶς ἀγαθοθερήθην Περσέων 160 ὑπερεβάλετο παρὰ Δαρείῳ κριτῇ οὔτε τῶν ὕστερον γενομένων οὔτε τῶν πρότερον, ὅτι μὴ Κύρος μοῦνος· τούτῳ γὰρ οὔδεὶς Περσέων ἡξίωσε καὶ ἐωτόν συμβαλεῖν. πολλάκις δὲ Δαρείου 5 λέγεται γυνώμην τήνδε ἀποδέξασθαι, ὡς βούλοιτο ἀν Ζωπύρου εἶναι ἀπαθέα τῆς ᾑείκείης μᾶλλον ἢ Βαβυλῶνας οἱ εἰκοσὶ πρὸς τῇ ἐουσῃ προσγενέσθαι. ἓτίμησε δὲ μνὶ μεγάλως· καὶ γὰρ δώρα οἱ ἀνὰ πᾶν ἔτος ἐδίδου ταῦτα τὰ Πέρσης ἐστὶν ἐπικνωτατα, καὶ τὴν Βαβυλῶνα οἱ ἐδώκε άπελέα νέμεσθαι μέχρι τῆς ἐκείνου ζῶης, καὶ ἄλλα πολλὰ ἐπέδωκε. Ζωπύρου δὲ τούτου γίνεται Μεγάβυζος, ὡς ἐν Ἀγάπτῳ ἀντία Ἀθηναίων καὶ τῶν συμμάχων ἐστρατήγησε· Μεγάβυζου δὲ τούτου γίνεται 15 Ζωπύρου, ὡς ἐς Ἀθῆνας ἴντομόλησε ἐκ Περσέων.
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1. 1. Ἐπὶ τούτον δὴ τὸν "Ἀμασιν κ.τ.λ., "Against this Amasis it was that Cambyses was making his march." The particle δὴ refers back to the beginning of the second book, where the narrative was interrupted by the long digression about the land of Egypt and its history, which occupies the whole of the second book; see Introduction.

3. καὶ Ἑλλήνων Ἰωνᾶς τε καὶ Αἰολάς: mention is made of these both here and at the beginning of the second book, apparently in order to connect the narrative more closely with the main subject, namely the relations between Hellenes and Barbarians which led to the Persian Wars.

3. δὴ αἰτήν τοιήδε: this belongs to ἐστρατεύετο: the cause follows. For the forms of the words see Dialect § 2 (a). As a matter of fact the cause was probably not a personal offence, but that desire to extend their conquests which distinguished the early Persian kings, cp. vii. 8, combined with the fact that Amasis had entered into alliance with the Lydians (i. 77). (Rawlinson.)

5. αἰτεῖ δὲ: the effect of this repetition is to emphasise the words which follow, "and that by the advice of," etc. For αἰτεῖ see Dialect §§ 9 (b) and 10.

6. "Ἀμασιν, accusative after ἐπηξε (from πρήσω for πρᾶσω), "who did this to Amasis having a complaint against him because," etc., a dative being supplied after μεμφύμενος. The reading μεμφύμενος Ἀμάσι (dative) would be simpler, as in ch. 4.

7. τῶν ἐν Ἁλυσίῳ ἱπτρῶν. The physicians of Egypt were celebrated, cp. ii. 84. Dareios also had them at his court, see ch. 129 of this book. They
were specialists, says Herodotus, μὴς νοῦσον ἕκαστος ἤτροσ ἐστὶ καὶ ὑπ' πλεόνων.

1. 8. ἐκδοτον ἔποιησε ἢς Πέρσας, "delivered up to go to Persia," not quite the same as if it were τοῖς Πέρσασι.

— 10. δς εoriously, "whosoever was."
— 11. ταύτα δὴ ἐπιμεμφόμενος, resuming the preceding sentence, "having this cause of complaint then."
— 12. ἐνή γε τῇ συμβουλῇ, "urged him on with his advice."
— 14. μη δούσ, "if he refused."
— 15. δυνάμι: Dialect § 4 (6).
— 16. οὐκ εἴχε οὗτε δοῦναι οὗτε κ.τ.λ., "knew not how to give or how to refuse."
— 17. οὐκ ὄς. In Herodotus there is no aspiration of consonants before aspirated vowels, so we have ἐπε' ἃς, ἀντ' δὲν, ἄπικετο, κατίσας, μετίημ, etc.
— 18. ταύτα δὴ, resuming what has gone before: see above, τοῦτον δὴ, ταύτα δὴ, and below ταύτῃ δή and τούτῳ δῆ, all in this chapter. τάδε refers on to the next sentence.

19. 'Απρίλως: Dialect § 2 (6). Apries was king of Egypt from 589 to 570 B.C.
— 21. μανύνη: for the form cp. οὖνομα.
— 21. οὖνομα δὲ οἱ ἢν, "and her name was": cp. ch. 4, οὖνομα δὲ οἱ Φάνης: οἱ (enclitic) is commonly used by Herodotus for αὐτῷ, αὐτή.

24. ἐσωτοῦ, cp. θώματι (ch. 3), τωτὸ (ch. 14), σεωσωτοῦ (ch. 36), etc.

25. ἡσπάἄτετο πατρόθεν ὄνομαξων: the subject is "Cambyses"; it means he greeted her with the words ὤ παί Ἀμάσιος, "daughter of Amasis." The expression is probably a reminiscence of Homer, such as we often find in Herodotus: cp. Iliad x. 68, πατρόθεν ἐκ γενεῖς ὄνομαξων ἀνδρα ἕκαστον. (Stein.)

26. διαβεβλημένος... οὐ μανθάνεις, "thou dost not perceive how thou hast been deceived." For this meaning of διαβάλλω cp. ch. 66 and 73, ἐπὶ διαβαλγ. For Αμάσιος see Dialect § 4 (6).

29. τὸν, "whom," see Dialect § 7: for the historical reference see Introduction and ii. 162, 163, 169.

29. δεσπότεα, see Dialect § 2 (3).

31. αὐτῆ ἡ αιτίη ἐγγενομένη, "the occurrence of this cause."

2. 2. The Egyptian account is more consistent with the chronology, for Apries died B.C. 569 (ten years before the date commonly given for the accession of
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Cyrus), and Cambyses did not come to the throne till 529, so that this daughter of Apries must have been certainly over forty years old at the time when she was sent to Cambyses.

2. ταύτης δή, "this . . . of whom we have spoken."
3. Κύρον γαρ εἶναι . . . άλλ' ού Καμβύσεα: "for it was Cyrus (they say) and not Cambyses, who," etc.
4. ού μεν, Ionic for ού μήν: so we have μή μεν (ch. 66) and μή μεν (ch. 74): "and they certainly have not failed to perceive."

5. (εἰ γάρ τινες καὶ ἄλλοι . . . καὶ Αἰγύπτιοι): the effect of καὶ in both cases is to emphasise the word which follows it: "if any people know . . . the Egyptians do." For ἐπιστεύεται see Dialect § 19.

6. σφι, for αὐτῶι, see Dialect § 5.
7. βασιλεύει, "to become king": βασιλεύειν would mean "to reign": cp. ἔσχε τὴν βασιλην, at the end of ch. 3.

8. παρεῦντος, see Dialect § 18.
9. αὖτις δε, answering πρῶτα μέν. For the form cp. δέκομαι, ch. 9.
10. Ἀχαμενιδεω, i.e. of the Achaemenid race, the royal clan of Persia, supposed to be descendants of Achaemenes: for the form see Dialect § 2 (b).
11. άλλ' ούκ εκ τῆς Αἰγυπτίης, "and was not born of the Egyptian woman"; supply ἤν.
12. προσποιεύμενοι, see Dialect § 10.
13. συγγενεῖς, see Dialect § 4 (a).

3. ὡδε, used here for ὑστερ, referring to what has gone before: on the other hand ὠδε refers to the story which follows.

4. ἐμοὶ μὲν οὐ πιθανός, "which I for my part cannot believe" (but some other may); the full expression would be ἐμοὶ μὲν οὗ πιθανός άλλα λέε δὴ δὴ τεφ, as in iv. 42.

5. ὡς τῶν Περσῶν . . . πολλῶ ἐχράτω τῷ ἐπαινῶ, "that one of the Persian women . . . was loud in her praise": ὡς εἴδε, "when she saw."

6. τῇ Κασσανδρή, dative with παρεστεώτα: for παρεστεώτα see Dialect § 18.
7. τοιοῦτοι μενοι κ.τ.λ., "yet though I am the mother," etc.
8. τὴν μέν: indirect speech dependent upon λέγεται ὁδε λόγος above, the construction having been at first with ὡς. For τὴν as demonstrative (=ταύτην) see Dialect § 6.
3. 11. τῶν δὲ οἱ παῖδων: οἱ is used as a possessive, as also in ch. 15, τὴν οἱ ὁ πατὴρ εἶχε ἀρχὴν, ch. 53, ὁ δὲ παῖς οἱ, and in many other places.

11. τὸν πρεσβύτερον, “the elder of the two”: the younger was Smerdis, cp. ch. 30.

12. Καμβύση: Dialect § 2 (c).

15. ὡς δέκα κοιν, “perhaps about ten,” implying that the statement is conjectural; cp. μεμφόμενος κοῖν τι Ἀμάσι (ch. 4): κοῖν for ποὺ, as we have κοῖν (ch. 6), κὼ (ch. 7), κῶς (ch. 24), ὄκος (ch. 22), κότερος (ch. 32), etc.

16. θωματί, so θωμασάς, ch. 14: cp. ἔωποῦ, σεωποῦ, ωῦτός, etc.

17. οὕτω δὴ, “for this reason,” referring immediately to διαμυημονεύοντα.

17. ἐπειτε, for ἐπει: ἄνδρωθη, see Dialect § 9 (c).

17. ἐξεχε, “obtained.”

18. βασιλην, στρατην: the usual Herodotean form of substantives in εἰά derived from verbs in εἰω. (On the other hand, from the adjectives ἄληθής and εὐθῆς we have ἄληθεν and εὐθεῖα.)

4. 1. συνήνεικε... γενέθαλ, “by chance happened”: the verb is impersonal like συνεβη: cp. ch. 129 (beginning).

1. τοιόνδε, “as follows.”

2. ἐς τὴν ἐπιστράτευσιν ταύτην, “to bring about this expedition.”

2. τῶν ἐπικούρων. Psammetichos had been the first to employ Ionian and Carian mercenaries, and the practice had been continued by succeeding kings, cp. ii. 152, 154, 163.

5. μεμφόμενος κοῖν τι Ἀμάσι: cp. iv. 180, μεμφθείσαν τι τῷ πατρὶ.

7. Καμβύση ἐλθεῖν ἐς λόγους, “to come to speech with Cambyses.”

7. οία δὲ ἐστα ἀυτὸν, “and since he was” (οία used like ἄτε): the accusative depends upon μεταδιώκει.

10. στοουδην πολευμενος, “being urgent.”

11. μεταδιώκει δὲ, like αἴτει δὲ, ch. 1, l. 5.

12. κατ’ αὐτὸν, “after him.”

13. οὐκ ἀνήγαγε, “he did not succeed in bringing him back.”

14. σοφή, “by cunning.”

14. περιήλθε, like “circumvent” in English.

16. ὄρμημεν, see Dialect § 9 (b): the dative depends on ἐπελθὼν.
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4. 17. ἀπορεοντι τὴν ἑλασιν, "being in a difficulty about the march": so ἀπορεοντι τὴν ἑξαγωγὴν, iv. 179, "when he was in difficulty about bringing the ship out."

18. τὴν ἄνυδρον, i.e. χώρην, so ἦ ἔρημος.

19. ἐξηγεῖται δὲ καὶ τὴν ἑλασιν, "and also he set forth the manner of the march": ὥδε refers to what follows, πέμψαντα... παρασχεῖν.

21. τὴν δυσδόν οἰ ἀσφαλέα παρασχεῖν, "to give him passage and to make his passage safe" is the full meaning.

5. 1. μοῦνη ταύτη, "only by this way," i.e. only by the territory of the Arabian king.

2. φανερὰ ἔσβολαί, "a known way of entrance." The description which follows is of the coast region, apparently to show how Arabia comes in.

3. οὕρων, for ὄρων, cp. μοῦνος, οὖνομα, νοῦσος.

4. Σύρων τῶν Παλαιστίνων, i.e. the Philistines.

5. Καδύτιος: this name is not found except here and in another place of Herodotus (ii. 159). Some have supposed that it is Jerusalem (from the Hebrew kadisha, "holy"), but that would hardly be reckoned to the coast region. Probably it is Gaza, which was then (and is still) an important trading place.

6. ἀπὸ ταύτης, resuming ἀπὸ Καδύτιος, as often in Herodotus: cp. ii. 107, τῶν ἄδελφων ἑωντοῦ, τῷ ἐπέτρεψε Σέσωστρις τὴν Ἀγγυπτον, τοῦτον... περινήσαι κ.τ.λ. See also ch. 14, 1. 4.

6. τὰ ἐμπόρια, the trading places to which frankincense and other productions of Arabia were brought for shipping.

9. παρ' ἦν δῆ, "along the side of which": the addition of δῆ to the relative here and below, ἐν τῇ δῆ, makes the reference more definite.

11. λόγος, i.e. λόγος ἐστι, "it is said." Τυφῶ from Τυφῶ, another form of Τυφῶν or Τυφοεύς. According to Hellenic myth he is the son of Earth and Tartaros, and represents the fiery and volcanic forces of the Earth. Attempting to overcome Zeus he was struck with thunderbolts, and either hurled to Tartaros or bound down under volcanoes. He became identified with the Egyptian Set, cp. ii. 144, and his place of imprisonment was thought to be the Serbonian lake, which seems to have shown some volcanic phenomena in ancient times.
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5. 11. ἀπὸ ταύτης ἡδῆ, "from this onwards," resuming the words ἀπὸ Σερβωνίδου Λίμνης: ἡδῆ, "now and from henceforth."

14. ἐν τούτο: for this apposition cp. viii. 45, ἔθνος ἐν τοῖς οὕτωι Δωρίκοι. (Stein.)

14. ὧςον τε ἐπὶ τρεῖς ἡμέρας ὁδόν, "about three days' journey," ὁδόν being an accusative of respect.

6. 1. τὸ, "that which," see Dialect § 7. The arrangement of which the Author is about to speak belongs (as he says afterwards) to the time of the Persian occupation, when Herodotus himself visited Egypt.

2. ἐννενώκασι: Dialect § 10.

3. ἔρχομαι φράσων, "I am going to tell": cp. ch. 80, τὰ δὲ δὴ μέγιστα ἔρχομαι ἐρέων.

4. πρόσ, "also."

5. κέραμος, collective, "pottery," i.e. "jars."

6. καὶ, "and yet."

6. ἐν . . . ἄριθμῷ: the addition of ἄριθμῷ emphasises ἐν.

6. κευνόν, Ionic for κενόν, cp. ξείνος (ch. 7), στεινός, εἰρων (ch. 47), etc.

7. ὃς λόγω εἴπειν, "so to speak," that is, "you may almost say (that it is not possible to see a single one)."

7. κοῦ, where, i.e. "for what purpose."

9. δήμαρχον, "head-man" of each place.

11. τοὺς ἐκ Μέμφιος, "those of Memphis."

12. ταύτα δὴ τὰ ἀνυδρα, "these waterless parts which have been mentioned."

13. ὁ ἐπιφοιτῶν . . . καὶ ἐξαιρέομενος, "which come regularly and are emptied."

14. ἐπὶ τὸν παλαιόν, "to be added to that which went before."

7. 1. οὗτω belongs to παρασκευάσαντες, and οὗτῳ μὲν is answered by τότε δὲ.

2. ἐσ Ἀἴγυπτον, i.e. τὴν ἐσ Ἀἴγυπτον: so ch. 69, τῆς ἀπίξεως παρὰ τῶν Μάγων. (Stein.)

3. κατὰ δὴ τὰ ἐιρημένα, "as has been said."

4. ἐπειτε τάχιστα, "so soon as."

4. τότε, i.e. at the time of the invasion of Cambyses.

7. τὸν Ἄραβιον, i.e. τὸν Ἀραβίων βασιλέα.

7. δεσποινὴς τῆς ἀσφαλείας ἐτυχε, "asked for and obtained the safe passage."

8. πίστις, Dialect § 4 (b).

8. 1. ὁμοία, adverb: cp. ch. 57, θησαυρὸς ἐν Δελφοῖς ἀνακέεται ὁμοία τοῖς πλουσιώτατοις.
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8. 2. τοίσι μάλιστα, i.e. "those who regard them most,"
tοίσι μάλιστα σεβομένοι. The characteristic here
mentioned is still noticeable in those who inhabit
the region spoken of.
— 2. ποιεύνται, see Dialect § 10.
— 3. τών βουλομένων . . . ἄλλος ἄνηρ, "another man
apart from those who wish"; genitive dependent
on ἄλλος: τὰ πιστά is equivalent to τὰς πιστίς.
— 5. τοὺς δακτύλους τοὺς μεγάλους, "the thumbs."
— 9. ἐπτά: cp. the covenant sworn between Abraham and
Abimelech, Genesis xxi. 28-30. The Arabians here
spoken of are Midianites, Edomites, etc.
— 9. ἐπικαλέει τε τὸν Διόνυσον, i.e. ἐπικαλέει τὸν τὸν
Διόνυσον.
— 10. Οὐφρανίην, i.e. Aphrodite Urania. The divinities
here mentioned represent the Sun and the Moon.
— 12. τὸν ἀστόν, "the fellow-tribesman."
— 14. δικαιεύσι, see Dialect § 12.
— 15. ἤγεονται ἔναν, "believe in the existence of."
— 16. τῶν πριχών τῆν κορύφην κείρεσθαι κ.τ.λ., "they say
that they shave their hair in the same manner as
Dionysos himself is shaved." The verb in subor-
dinate clauses of oratio obliqua is in Herodotus
often attracted into the infinitive, as here after
κατά περ (κατά for καθά); cp. ch. 23, l. 19.
— 18. περιτρόχαλα, "round about in a circle," explained by
what follows. In allusion to this custom the
Israelites are commanded, "Ye shall not round the
corners of your heads, neither shalt thou mar the
corners of thy beard," Levitic. xix. 27 ; and Jeremiah
(ix. 26) speaks of "the children of Ammon and
Moab, and all that have the corners of their hair
polled, that dwell in the wilderness." (Stein.)
— 19. Ὀροτάλτ is said to mean "fire of God," and Ἄλυλῶτ
"morning star."
9. 1. ὁν, Ionic for ὅν.
— 4. τὰς ἡμᾶς τῶν καμήλων, "his live camels," as opposed to
those whose skins were used to carry the water.
— 6. ἐνθάντα: for the form cp. ἐνθέτευ, ch. 26, l. 11.
— 7. οὗτος μὲν ὁ πιθανότερος κ.τ.λ., "this which has been
mentioned is the more credible of the stories told."
— 8. ἐπεὶ γε δὴ λέγεται, "since it is in fact told." The
principle of Herodotus is to report tales which are
current, without necessarily accepting them himself
or demanding acceptance of them from his readers.
He says (ii. 128), "Now as to the things which are
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reported by the Egyptians, any man may accept them to whom such things are credible; but it must be understood throughout the whole history that I write down from hearsay that which is reported by each people": and again (vii. 152), "I am bound to report that which is reported, but I am not bound altogether to believe it; and let this saying hold good for every narrative." At the same time he relates some of the stories which he disbelieves with so much detail and appreciation that he seems to be more credulous than (in his critical mood) he really is.

9. 11. τὴν Ἑρυθρὴν καλομένην θάλασσαν: this includes the Persian Gulf and Indian Ocean; what we call the Red Sea is a gulf of it, κόλπος θαλάσσης ἐσέχων ἐκ τῆς Ἑρυθρῆς καλομένης θαλάσσης. No such river exists as is here described.

13. ὡμοβοέων καὶ τῶν ἄλλων δερμάτων ὅχετον, "a conduit for water made of raw ox-hides and the various [other kinds of skin]: ὡμοβοέων from ὡμοβοήσα, derived from βοή, "an ox-hide," so λαοῦτη, "a lion's skin," vii. 69, ἀνθρωπη, "a man's skin," v. 25 (dorh to be supplied).

14. μῆκει ἐξικνεύμενον, "of such a length as to reach."

15. διὰ δὴ τούτων: δὴ seems here to be ironical.

17. ὅδε δὲ ἐστὶν κ.τ.λ. This particular and that which follows appear to be added in order to emphasise the improbability of the story. (Stein.)

19. ἀγενὶ δὲ μιν, "and (it is said) that he brought it."

20. τρίξα χωρία, "three several places."

10. 4. οὐ κατέλαβε γῶντα, "did not find still alive."

6. ἀπέθανε. This took place in the year 526 B.C.

7. μέγα, adverb with ἀνάρσιον.

8. ἐν τῇ παραβάσι ταφῆι κ.τ.λ. See ii. 169. The temple mentioned is that of Athena (the Egyptian Neith) at Saïs. For the forms see Dialect § 2 (c).

9. ἔπι Ψ. βασιλεύοντος, "while Psammetichus was reigning," like ἐπὶ τούτου βασιλέως, ii. 30.

10. φάσμα, "portent."

11. ὑσθησαν, literally, "was rained upon."

12. οὐδαμὰ and μηδαμὰ in Herodotus regularly refer to time, cp. ch. 65, 68, etc. οὐδαμὴ is used of place.

13. τὸ μέχρι ἐμε, "down to my time."

14. οὐ γὰρ δὴ ἐσται κ.τ.λ. This is a mistake. Rain is not at all unheard of in Upper Egypt, and the temples at Thebes had arrangements for carrying it off the roof. (Rawlinson.)
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10. 15. καὶ τότε, "at that time," καὶ emphasising τότε.

16. ὑποκάδιο, "with a drizzling rain."

11. 3. συμβαλέοντες, see Dialect § 13.

3. οἱ ἔπικουροι, see note on ch. 4, l. 2.

6. μηχανέονται, Dialect § 11 (b).

11. ἀγινεόντες: from ἀγινεύω, an Epic and Ionic form of ἀγω.

κατὰ ἕνα ἐκαστὸν τῶν παιδῶν, "each one of the sons separately": so i. 9, ἐπὶ τούτων τῶν ἰματίων κατὰ ἐν ἐκαστὸν ἐκδύνουσα θήσει.

15. οὕτω δὴ συνέβαλον, "after that joined battle."

17. πλήθει πολλῶν: πλήθει adds emphasis, cp. ἐν ἄρθρῳ, ch. 6, μεγάθει μεγάλους, i. 51; but we also find μεγάθει σμικρό "of small size," etc.

18. ἐπράποντο: imperfect: for the form cp. τάμνω and its compounds (ch. 8, 41, etc.)

12. 1. πυθὸμενος, "having had information of it."

2. τῶν γὰρ ὀστέων, a participative genitive dependent on αἱ κεφαλαί, "the skulls." (Abicht.)

3. χωρὶς ἐκατέρων, "those of each side separate."

4. ἐκείστο, for ἐκεῖστο.

5. κατ’ ἄρξας, i.e. immediately after the battle.

8. διατετρανέοις, Dialect § 13.

8. οὕτω δὴ τι ἵσχυραι, "so exceedingly strong," the force of the adjective being intensified by both ὅλῃ and τι. The clause which follows without any grammatical connexion is logically subordinate to οὕτω: "while those of the Εγ. are so exceedingly strong; you could hardly break them," etc. The optative διαρρήξια ἀν is here parallel to the future indic. διατετρανέοις.

10. εὑπετέως, Dialect § 4 (a).

11. ὅτι, "namely that," resuming τὸδε above.

11. αὐτίκα ἀπὸ παιδῶν ἀρξόμενοι, "from their earliest childhood."

15. ἐλαχιστοὺς . . . πάντων ἀνθρώπων, "fewer than among any other men."

17. φορέει, equivalent here to ἥχων: cp. ii. 68, τὸ στόμα ἐνδόθεν φορέει μεστὸν βδέλλων.

18. ὅτι . . . φορέουσα, observe the three constructions after αἰτίων in these few lines.

19. σκηνηροφέουσα: supply τὰς κεφαλάς as object. (Krüger.)

19. πλοῦς τύπας, "felt-caps, namely tiaras." The "tiara" is the characteristic Persian head-dress, a pointed cap of which the point was ordinarily limp and fell forwards, but in the case of the king was stiff and erect.
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12. 20. ταῦτα μὲν νυν τοιαῦτα, "so far of this," implying that the subject is now to be left.

— 21. τῶν ἀμα 'Αχαμένει κ.τ.λ., "in the case of those who," etc. Achaimenes was satrap of Egypt and was killed in the revolt of Inarōs, B.C. 460.

13. 3. νέα, see Dialect § 4 (a).

— 7. ἐκ τοῦ τείχους: the fortress which was on the south side of the town of Memphis, called also Λευκὸν τείχος, the "White Fortress" (ch. 91). Memphis was situated some distance to the south of the modern city of Cairo, and was defended by the river, by artificial lakes, and by the fortress just mentioned. Memphis itself is sometimes called in inscriptions "the White Building." Cp. Thuc. i. 104.

— 8. τοὺς ἄνδρας: there were 200 (the ordinary crew of a trireme), as we gather from ch. 14. (Stein.)

— 8. κρεούργηδόν; "limb from limb," like butchers (κρεούργαι).

— 10. παρέστησαν, "surrendered"; used transitively in the middle voice in ch. 45, Πολυκράτεα παραστήσασθαι, "to conquer Polykrates," lit. "bring Polykrates over to themselves," and intrans. in ch. 155, παραστήσονται.

— 11. προσεχέεις, "bordering" (on Egypt), i.e. between Egypt and Kyrene: see iv. 168-172.

— 13. ἐτάξαντο, "laid upon themselves."

— 14. ὁς, equivalent to ὅσαπτός, and repeated afterwards in τοιαῦτα.

— 15. ὁμοίως καὶ, "equally with," i.e. "like": cp. vii. 100, ἐπειρωτέουν ἐκάστας ὁμοίως καὶ τὸν πεξὼν.

— 18. ἀμπικόμενα: see note on ch. 1, l. 17.

— 19. πεντακοσίας μνέας, i.e. about five hundred pounds' weight, rather more than eight talents. The Euboic mina weighed 15'2 oz.

— 20. ταῦτα: the main sentence is resumed after the parenthesis, the reference being now to μνέας instead of ὀδόρα.

14. 1. ἀπ' ἡς, "from the day on which."

— 3. ἐπὶ λύμη, "to do him dishonour," so (i. 41) ἐπὶ δηλήσει, "to do you harm."

— 4. τοῦτων, resuming the previous words, τὸν βασιλέα τῶν Ἁγιωτίων Ψαμμήνιτον: so ταῦτα at the end of the last chapter.

— 7. δουλητή: the usual Herodotean form of adjectives in είος (exceptions are θείος, λείος, 'Αργείος, 'Ηλείος).
So also neuter substantives in εἶον, as ὑδρήνιον just below. (Stein.)

14. ἀνδρῶν τῶν πρῶτων, “daughters of the chief men.”

— 10. τῇ τοῦ βασιλέως, dative after ὑμῶν.

— 14. προσώπων καὶ μαθῶν, “when he saw it before his eyes and perceived it.”

— 15. παρεξελοθυσεῖν: Dialect § 2 (d).

— 15. δεύτερα, adverb.

— 16. οἱ τὸν παιδα: cp. ch. 3, τῶν οἱ παιδῶν, in this chapter, τῶν συμπτοτέων οἱ, and ch. 15, οἱ ὁ πατήρ.

— 16. ἔπεμπε: the subject is “Cambyses.”

— 18. δεδεμένοις, referring to τὸν παιδα μετ’ ἄλλων κ.τ.λ., as if it were τὸν παιδα καὶ ἄλλους.


— 21. οἱ βασιλήμενοι δικασταὶ: see ch. 31.

— 22. ὑπὲρ ἀνδρῶς ἐκάστου δέκα: therefore 200 had been killed, for 2000 was the number put to death in retribution.

— 24. ἤγεόμενον, “was leading the way,” (unless we adopt the conjecture ἄγομενον, “was being led”).

— 25. τῶν ἄλλων κ.τ.λ., “while the other Egyptians,” etc.

— 26. δεινὰ ποιεύτων, “showing grief.”

— 27. τὸ καλ., understand ἐποίησε. For τὸ see Dialect § 7.

— 28. συνήνεικε ὡστε, “it so chanced that,” with the infinitive παρείναι: so also in ch. 71; but συνήνεικε is often used with a simple infinitive, as in chapters 4, 42, 129, and 133 of this book.

— 28. τῶν συμπτοτέων οἱ: see note on l. 16.

— 29. ἀπηλευκόστερον, “advanced in years,” as it were ἀπὸ τῆς ἡλικίας, ἡλικία being used for “youth.” For the form see note on ch. 1, l. 17.

— 29. ἐκπεπτωκόστα ἐκ τῶν ἐόντων, “who had lost his possessions,” τῶν ἐόντων being equivalent to τῆς οὐσίας: ἐκπιπτεῖν means properly “to be driven out,” used also of being sent into exile.

— 30. εἶ μὴ ὅσα πτωχὸς: understand ἔχει.

— 36. ἡμᾶς δ’ ἄρα, “there were, as it seems.”

— 37. ἦς ἐκείνου, “by him,” so i. 184, τό ἐκ Κύρου προσταχθέν.

— 37. ἐπ’ ἐκάστῃ ἐξόθῳ, “on the occasion of each going forth.”

— 41. εἰρώτα, for ἐρώτα, cp. ch. 6, κεινῶν.

— 41. τὴν μὲν θυγατέρα... τὸν δὲ πτωχὸν: the first clause is logically subordinate, “why thou didst honour the beggar with these signs of grief, whereas thou
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didst not lament for thy daughter,” etc.: a common use of μέν . . . δὲ.

14. 44. οὐδέν σοι προσήκοντα, “of no kin to thee.”

— 47. μέξω κακά ἢ ὀστε ἀνακλαείν, “too great for me to mourn aloud.” For the form μέξω cp. κρέσσων (ch. 52), πλέων (ch. 105), etc.

— 49. ἐκ πολλῶν τε καὶ εὐδαιμόνων, “from great wealth”: cp. i. 31, πολλὰ τε καὶ δόξα. (Krüger.)

— 50. ἐπὶ γῆρας οὐδῷ, a Homeric expression such as Herodotus often has, cp. Iliad xxii. 60, ὂν ἰα πατήρ Κρονίδης ἐπὶ γῆρας οὐδῷ Αἰσχρόν ἐν ἀργαλέῃ φθίσει. (Stein.)

— 51. ἡκουσαν, i.e. Cambyses and those about him.

— 52. σοκένν, dependent on the idea contained in λέγεται which follows.

— 53. δακρύειν μὲν Κροῖσων κ.τ.λ. is made to depend in construction upon the parenthetical ὡς λέγεται: cp. i. 65, ὃς δὲ αὐτοῖ Λακεδαίμωνιοι λέγουσιν, Λυκόφρων . . . ἐκ Κρήτης ἀγαπέσθαι ταῖτα. (Krüger.)

— 55. Κροῖσων: he had been specially commended to the care of Cambyses by Cyrus (i. 208), and had promised to advise him well: see ch. 36 of this book.

— 57. ἐκ τῶν ἀπολλυμένων, “from the number of those doomed to die.”

— 59. ἀναστήσαται, “that they (i.e. his servants) should cause Psammenmitis himself to rise,” etc.

15. 5. ξῆχων οὐδέν βλαίων, “suffering no violence.”

— 8. τῶν, relative, dependent on τὴν ἀρχὴν (or possibly on τοῖς παῖσι, with αὐτῶν thrown in as a repetition of it). (Krüger.)

— 9. ἥν καὶ σφεων ἀποστέωσι, “even if the kings have made revolt from them.” For the forms see Dialect §§ 5, 18.

— 9. τοῖς γε παῖσι, “to their children at least” (if not to them).


— 10. πολλοίσι . . . ἀλλοίσι, “by many other instances.”

— 12. γενομίκασι, “they have made it their rule.”

— 12. ἐν δὲ καλ., “and among other cases by that of,” etc.

— 12. Ἰνάρω: the revolt of Inarós, in conjunction with Amyrtaiós and assisted by the Athenians, lasted from 460 to 455 B.C., in which latter year it was put down by Megabízos, and Inarós was put to death, but Amyrtaiós maintained himself as king for some years in the marshes of the Delta. He must be distinguished in all probability from the Amyrtaiós who died in 408 B.C.
15. τὴν . . . ἀρχὴν, "the authority which."
— 17. νῦν δὲ, "but as it was," in opposition to εἰ καὶ ἡπιστήθη κ.τ.λ.
— 18. ἀπιστῶς, "inciting to revolt." For the form see note on ch. 1, l. 17.
— 20. αίμα ταύρου πιῶν: it was a general opinion in ancient times that bull’s blood was deadly, forming clots and impeding the vital functions.

16. 1. This visit of Cambyses to Saïs is mentioned in a hieroglyphic inscription, in which it is said that Kambathet (Cambyses) after conquering Egypt purified the temple of Neith (Athéné) and restored the ancient worship, giving back the sacred treasures; also that he himself, when he came to Saïs, paid honour to the great goddess in every good way, and to the great gods in Saïs, as every pious king had done. (Brugsch, quoted in Stein’s note.) This exhibits the conduct of Cambyses in Egypt in a much more favourable light than the narrative of Herodotus.

2. βουλόμενος ποιῆσαι κ.τ.λ., "with intent to do that he in fact did."
3. τὰ τοῦ Ἀμάσιος οἰκία: Amasis was a native of the district of Saïs and had his palace there, see ii. 169, 172.
— 4. ἐκ τῆς ταφῆς: see ii. 169, where this is said to have been in the temple of Athéné.
— 5. ἐπιτελεῖα ἐγένετο: cp. ch. 124, ἢ δὲ ἡρήσατο ἐπιτελεῖα ταύτα γενέσθαι, and ch. 141, ταύτα οἱ ποιεῖν ἐπιτελεῖα.
— 7. τάλλα πάντα, "in all other (possible) ways."
— 8. ἐπείθε δὲ καὶ ταύτα, "and when they had done this also, until they were weary": καὶ refers to the first command to bring the corpse forth, but ἕκαμον has reference only to the second, "when they had done this also, and were weary of doing it."
— 9. οὐδὲν διεχέσθω, "did not fall to pieces at all."
11. θεὸν νομίζουσι, cp. i. 131. The burning of the dead is specially denounced in the Avesta.
12. τὸ ὄν κατακαλεῖν γε: "so at any rate the burning of dead bodies" (is disallowed by both peoples). The other outrages offended against no religious rule.
— 15. λέγοντες: the change of case is rather unexpected, but such loose references are not uncommon in Herodotus: cp. i. 51, τῶν τῷ χρυσῷ ἐπιγέγραπται Λακε- δαιμονίων φαμένων εἶναι ἀνάθημα, οὐκ ὀρθῶς λέγοντες.
16. 15. Ἀγνωττίσω ... νευόμονται, "it is an established belief of the Egyptians."
— 17. τά τερ, Dialect § 7.
— 18. αὐτὸ ... συναποθηνήσκειν, "itself dies together with" (its prey).
— 19. οὐκὼν: not here expressing an inference from the clause above, but rather with adversative force, as in ch. 137 and 138 (cp. vii. 15), "it is not however their custom, etc., and for this reason they embalm." When it is thus used, the clause which follows is often added without a connecting particle, as i. 11, οὐκὼν δὴ ἔπειθε ... αἰρέονται αὐτὸς περείναι, "he did not however persuade her, ... therefore he chose," etc., cp. iv. 118, v. 92 (γ), but also with δὴ as in iv. 11, δὲ (i. 206), ἀλλὰ (iii. 137). Compare the use of οὗ μὲν ὄν (vi. 124), and οὐδὲ ὄν (v. 98). (Stein's note on i. 11.)
— 25. ἡλικινή, "stature," so (perhaps) in the Gospel of St. Matt. vi. 27.
— 29. οὗτο δὴ, "therefore," resuming the clause before.
— 30. ἀποθανόντα, "after his death."
— 34. ἐς τὴν ταφήν ... ἔξουσαι, "with reference to his burial."
— 35. οὗ μοι δοκέουσι κ.τ.λ., "in my opinion were not given at all."
— 36. ἄλλως αὐτὰ ... σεμνοῦν (supply δοκέουσι), "pretend this without any good ground": the verb implies that the story is invented from motives of pride. So κοπιεῖν ἄλλως, "to make an empty boast," v. 41.
17. 4. οἰκημένους δὲ, connected with μακροβίοις, "the Ethiopians called Long-lived and dwelling," etc.
— 4. Λιβύης ἐπὶ τῇ νοτίᾳ θαλάσσῃ, "in a part of Libya which is by the Southern Sea," i.e. the Erythraean Sea, or Indian Ocean.
— 7. τοῦ πεζοῦ ἀποκρίναντα, supply ἀποστέλλεων, "to choose men from his land-army and send them."
— 10. πρὸς ταύτη, "besides this."
11. τῷ λόγῳ, "nominally."
18. 1. According to Homer the gods go periodically to feast in the land of the Ethiopians, see Iliad i. 423, Odyssey i. 22; and the story of the "table of the Sun" was probably a myth of the fructifying powers of the sun in a tropical climate. (Stein.)
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18. 3. ἐπιτηδεύοντας, “managing the matter carefully,” so that the food may seem to have come supernaturally. The construction changes to accusative and infinitive dependent on λέγεται, notwithstanding that it is a relative clause: cp. ch. 23, l. 19.

4. τοὺς ἐν τελεί ἐκάστους ἑόντας, “those who happen to be in authority at the time”: ἐκάστους gives the same meaning as ἐκάστοτε.

5. δαίνυσθαι, a poetical word not found in any prose except that of Herodotus.

6. τὸν βουλόμενον, “any man who wishes.”

19. 5. τῶν Ἰχθυοφάγων, partitive genitive, “those of the Ichthyophagi who knew,” etc. These people were natives of the coast of the Arabian Gulf, though some were perhaps settled at Elephantine and from thence carried on a trade with the Ethiopians. (Rawlinson.)

6. ἐν φ., “while,” referring to ἐν τούτῳ.

11. τοὺς παίδας τοὺς ἑοντῶν: because Carthage was a colony from Phenicia.

14. πρὸς Περσέων, “at the hands of the Persians.”

16. ἐκ Φοινίκων ἤρτητο, “was dependent upon the Phenicians.”

20. 1. ἐπέλεξε δὲ, answering to Καρχηδόνιοι μέν.

1. τῷ Καμβύσῃ, “at the command of Cambyses.”

3. ἐντελέμενος . . . καὶ δάφα φέροντας: a change of reference as in ch. 127, οἰδεῦντων τῶν πρηγμάτων καὶ νεωσί ἑων τὴν ἄρχην.

4. δάφα: some of these gifts were the same as “those which are accounted most honourable by the Persians” (ch. 84), which we learn from Xenophon were ἵππον χρυσοχάλινον καὶ στρεπτόν χρυσαύγα καὶ ψέλια καὶ ἀκινάκην χρυσαύγα καὶ στολὴν Περσικήν.

5. στρεπτόν, as substantive, “a twisted collar” (Latin torques).

6. μύρου ἀλάβαστρον, the same expression which is used in the Gospel of St. Matt. xxvi. 7.

6. κάδον, “an earthenware jar.”

8. μέγιστοι καὶ κάλλιστοι: cp. Isaiah xliv. 14, “the merchandise of Ethiopia, and the Sabeans, men of stature, shall come over unto thee.” In Homer Memnon is represented as the most beautiful of all men. (Stein.)

9. νόμοις δὲ καὶ ἄλλοις κ.τ.λ., “and besides other customs which they are said to have different from
those of other men, they have also this which follows: ἕσοτε, "men say."

20. 13. κατὰ τὸ μέγαθος, "in proportion to his size."


10. προτιμῶν πολλοῦ κ.τ.λ., "because he esteemed it of very great consequence," etc.; lit. "valuing it more than much."

14. ἄν... ἤγε, "would be leading."

15. ὑπὲρ ὅν: cp. note on ch. 1, l. 17.

15. μηδὲν instead of οὐδὲν, because the antecedent is indefinite.

15. νῦν δέ, "but as it is," the opposition to εἰ ἦν δίκαιος κ.τ.λ.

18. οὖτω εὐπετεῖσω, "as easily as this," drawing the bow at the same time. The unstrung bow was a symbol of Ethiopia.

20. πλήθει ὑπερβαλλόμενον, "with an army exceeding ours in number."

22. ἐπὶ νόον τράπουσι Αἰθιόπων παισὶ, a poetical form of expression, for which cp. i. 27, άι γάρ τοῦτο θεόν ποιήσειν ἐπὶ νόον νυστότης, ἐλθειν ἐπὶ Λυκίων παῖδας σοῦ ἵπποις. (Stein.)

22. 3. εἰρώτα, from εἰρωτάω: cp. ξείνος (ch. 7), κεινὸς (ch. 6), εἰρων (ch. 47).

5. τῆς πορφύρης, "the purple-fish," the Tyrian murex.

7. δόλερά, because not of the natural colour.

7. τὸν χρύσεον εἰρώτα στρεπτόν, "he asked them of the golden collar."

10. τὸν κόσμον αὐτοῦ, "the ordering of it," i.e. "the manner of making it:" cp. Hom. Odys. viii. 492, ἵπποι κόσμον ἄεισον Δουρατέου, τὸν Ἐπειόδο ἐποίησεν σοῦ Αθηνῆς. (Stein.)

11. πέδας, because, as we learn afterwards, gold was used by the Ethiopians for such things (ch. 23).

14. ἀλεύψιος, "the manner of anointing with it."

14. τὸν αὐτὸν λόγον... εἶπε: because it had an artificial perfume.

19. τὸν ἄρτον, "bread" ("the bread" on which people ordinarily feed).

21. προκέεσθαι, "was appointed."

22. συντεύμενοι κόπρον: apparently because the wheat grew out of earth manured with dung. (Stein.)

24. ἀνέφερον: apparently used here intransitively in the same meaning as the middle ἀνεφέροντο, "restored themselves."

25. φράζων, "indicating" by gesture.
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22. 25. τούτῳ γὰρ ἐσυνυόν . . . ἐσπονύσθαι, "in this respect he and his people were inferior to the Persians": i.e. in the production of liquor. Herodotus used ἐσσῦν for ἥσσα, but not (apparently) ἐσσῦν for ἥσσον.

23. 4. ἀπικνεόσθαι: ἔφη must be supplied from the last chapter.
--- 6. θῶμα ποιεινέμουν: cp. ὅργην ποιησάμενος, ch. 25.
--- 8. σφι ἡγήσασθαι: i.e. the messengers reported that he led them. Herodotus does not vouch for the story, see below εἰ σφι ἐστὶ ἀληθεῖς οἶνῳ τι λέγεται.
--- 8. ἀπ’ ἡς: i.e. with the water from it.
--- 9. κατά περ, for καθά περ.
--- 9. δὲιευν ἀπ’ αὐτῆς: impersonal, "there was a smell from it."
--- 10. ως εἰ ἐων, understand δὸι, "as if (it smelt) of violets." (Krüger.)
--- 11. οὔτω δὴ τι, "so exceedingly": cp. ch. 12, οὔτω δὴ τι ἵσχυραι.
--- 13. τῶν ὤσα, "of those things which": so in ch. 131 and 133.
--- 15. τὸ δὲ ὕδωρ κ.τ.λ., "and if in truth this water of theirs is at all such as," etc.
--- 16. τὰ πάντα, "for every purpose," "always."
--- 17. χρεώμενοι: Dialect § 11 (ε) obs.
--- 19. ἔνθα τοὺς πάντας κ.τ.λ. The adverbial clause is attracted into accusative and infinitive by the oratio obliqua, as is found usually in Herodotus with the relative pronoun and with conjunctions of time and place (cp. ch. 18 and 26), and occasionally with other conjunctions, e.g. διότι (ch. 55 and 156), and εἰ (ch. 105).

24. 2. θήκας, "receptacles for the dead."
--- 3. υέλου: some transparent mineral, perhaps rock-salt or alabaster, if there is any foundation for the story.
--- 4. κατά περ Διγύπτιοι: i.e. with natron, see ii. 86.
--- 6. ἐς τὸ δυνατὸν, "as far as possible."
--- 7. οἱ περισταῦσι, "they set round it," i.e. they place the body inside the hollow στῆλη.
--- 8. ἥ δέ, i.e. the ἡλος: σφι, "by them."
--- 9. εὐεργὸς ὁρύσσεται: therefore the material is not glass.
--- 11. ἔχει πάντα φανερά κ.τ.λ., "it shows all its limbs as the real corpse would": the body covered with gypsum and painted is opposed to the bare corpse.
--- 13. οἱ μάλιστα προσήκοντες, "the nearest of kin," lit. "they who belong (to him) most."
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24. 14. πάντων ἀπαρχόμενον, "giving the dead man first shares (ἀπαρχάς) of everything," i.e. of every meal. (Stein.)

25. 3. ὀργήν ποιησάμενος, "being enraged."

— 6. λόγον ἐωτυ ὀδύς, "having considered with himself": cp. ch. 45, δοῦναι σφίσι λόγον.

— 7. οία: cp. ch. 4, l. 7.

— 7. ἡμμανής τε ἐὼν καὶ οὗ φρενήρης: a combination of positive and negative of a kind which we often find in Herodotus: so again in ch. 34, παραφρονεῖν καὶ οὐκ εἴναι νοήμων: iv. 161, χωλὸς τε ἐὼν καὶ οὐκ ἀρτίπους: ix. 55, μανύόμενον καὶ οὐ φρενήρεα καλέων ἐκείνων. This is one of the points in which the style of Herodotus resembles that of Sophocles, e.g. Antig. 491, λυσσώσαν αὐτὴν οὕδ' ἐπήθολον φρενών. (Stein.)

— 10. αὐτοῦ, "there where they were," i.e. at Memphis. They served in ships, and are here opposed to τῶν πεξοῦ στρατῶν.

— 13. Ἀμμωνίους: these were the people of the oasis of Siwah, who had their name from the celebrated temple and oracle of Zeus Ammon. They are described in iv. 181 as ten days' journey from Thebes.

— 19. σιτίων ἐχόμενα, "of the nature of provisions."

— 19. ἐπελεοίτεε, transitive: for the form see Dialect § 15.

— 21. ἐγνωσμάχεε, "had combatted his (former) opinion," i.e. "changed his mind": it means also to yield or give way.

— 22. ἐπί, properly "after," here almost "in spite of."

— 23. νῦν δὲ, "but as it was," cp. ch. 15, l. 17.

— 25. εἰχον, "they were able."

— 28. ἐκ δεκάδοις... ἕνα, "one of every ten."

26. 2. οὕτω ἐπηρήξε, "thus fared."

5. άπικόμενον φανεροὶ εἰσι, "are known to have arrived."

5. "Οἀσιν: the modern Khargch, called anciently the "Great Oasis." The name oasis is Egyptian and means "plantation." (Stein.)

— 9. Μακάρων νήσος: so called perhaps by the Samians: as a translation of "Oasis" it would be incorrect.

— 10. εἰς μὲν δή τούτον, resuming that which has been said.

— 11. τὸ ἐνθεύτεν, "after that": for the form, cp. ἐνθαύτα (ch. 9).

11. ὁτι μη, "except," perhaps more properly written ὃ τι μη: it is especially common in Herodotus, e.g. i. 18,
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οὐδαμοὶ Ἰώνων . . . ὅτι μὴ Ὁσιοὶ μοῦνοι, and i. 143, ὅτι γὰρ μὴ Αθήναι, ἦν οὐδὲν πόλεμῳ λύγμων: see also chaps. 125 and 160 of this book.

26. 15. καὶ τάδε, "this in addition," to what was otherwise known.
16. ἐπειδὴ . . . ιέναι: see note on ch. 23 (end).
18. μεταξὺ κοι, "about midway between." Modern travellers deny that an army could be thus swallowed up, but it might perish of thirst and then be covered with sand. (Rawlinson.)
22. Ἀμμόνιοι μὲν: the introduction of this clause with μὲν forms a connexion with the next chapter, ἀπε-μένον δὲ Καμβόσεω, without any connexion in sense.

27. 2. Apis (Egyptian Ἡρῆ) is the name of the sacred bull supposed to be an incarnation of Osiris and representing the productive powers of the Sun. When a calf was born with the sacred marks (see below, ch. 28), the people rejoiced and feasted for seven days; when he died there was general mourning until another appeared. The Hellenes identified Apis with Epaphos son of Io, who came to Egypt in the form of a cow, cp. Eschylus, Prom. Vinctus 849, etc., and the myth as well as the name of Io is probably of Egyptian origin.
6. πάγχυ . . . καταδόξας, "supposing without a doubt."
7. ἐωντοῦ κακῶς πρῆξαντος χαρμόσων, "by way of rejoicing for his illness success."
8. τοὺς ἐπιτρόπους, i.e. those left in charge of Memphis.
9. οἱ τι πρότερον μὲν . . . τότε δὲ, κ.τ.λ., "why they now rejoiced, whereas on the former occasion they did nothing of this kind": see note on ch. 14, l. 41.
12. πλῆθος τι, "a great number": the addition of τι strengthens πλῆθος; so often with adjectives, e.g. οὕτω δὴ τι ἵσχυσι (ch. 12).
13. διὰ χρόνου πολλοῦ, "at long intervals of time": so δι' ἑτέρων εἶκοσι (vi. 118).
15. ὦρτάζοιεν: Ionic for ἐορτάζοιεν.
28. 3. οὐ λῆσεν ἐφῇ αὐτὸν εἴ κ.τ.λ., "he said that it should not be without his knowledge if," etc., i.e. "he would know all about it."
8. οὐκέτι οἶη τε γίνεται κ.τ.λ., "is not permitted again to conceive young": she was kept in a stall near to that of Apis. (Stein.)
11. κατίσχειν, "comes down."
13. λευκὸν τετράγωνον: the existing representations of
Apis have a triangle on the forehead, but it is hardly safe to alter the text of Herodotus in accordance with them.

23. 14. αἰτετον εἰκασμένον, “the figure of an eagle.”
24. 15. ἐπὶ τῇ γλώσσῃ: this was on the under side of the tongue, but there is no need to substitute ὑπό for ἐπὶ.

29. 2. ὑπομαργότερος, “rather mad”: the same limitation is expressed by the comparative and by ὑπό, cp. vi. 38, ὑποθερμοστέρου.
30. 5. ὥ κακαὶ κεφαλαί, “wretched creatures”: a poetical form of expression, cp. φίλη κεφαλή in Homer; so also μιαρὰ κεφαλή in Aristophanes and Demosthenes.
31. 6. τοιούτοι: predicate.
32. 7. ἄξιος μὲν γε... οὖτός γε: the effect of the repeated γε is to give emphasis where it occurs.
33. 8. χαίροντες, “with impunity.”
34. 9. γέλωτα ἐμὲ θῆσεσθε, “make a mock of me.”
35. 10. τοιοὶ ταῦτα πρήσσουσι, “those whose duty it was to do this”: so vii. 39, τοιοί προσετέλκτο ταῦτα πρήσσεων, i.e. the executioners; also iv. 84 and vii. 36.
36. 13. ἔδικαλεῖντο, “were being chastised”: so ἔφθινε “was dying,” the effect of the pluperfect above and the imperfects here is to make the whole scene more present to the reader.
37. 16. ἐθαψαυν: the dead Apis was buried regularly (after being embalmed) in the temple of Serapis (i.e. Osiris-Apis) at Memphis. This temple, with the mummies of Aapis and their inscribed stones, has been discovered in modern times. One is of the time of Cambyses and has his name upon it. (Stein.)
38. 30. 3. πρῶτα τῶν κακῶν ἐξεργάσατο, “the first of the evils which he did was that he put to death,” etc. πρῶτα τῶν κακῶν is adverbial: ἐξεργάσατο in this sense also in the next chapter; cp. iv. 134 (end). For the form see Dialect § 9 (b).
39. 4. Σμέρδιν: a corruption of the Persian Bardiya, which first became “Mardos” (cp. Ἐσχylation. Pers. 774), as Megabyzos from Bagabazes, then Smerdis, cp. μικρὸς and σμικρός. (Stein.)
40. 5. ἀπετέμψε, “he had sent,” before he went on his expedition.
41. 7. ὤσον τε ἐπὶ δίο δακτύλους, “about as much as two fingerbreadths”: for ὤσον τε cp. ch. 5 (end); a foot was 16 δάκτυλοι.
30. 7. τοῦ Ἀἰθίωπος, i.e. the king of the Ethiopians: see ch. 21.
   — 15. μὲν, i.e. ἐσωτήρ, cp. ch. 69, l. 18.
   — 19. ἐξαγαγόντα, supply ἀποκτείνα. For the death of Smerdis, cp. the inscription quoted in the Introduction.

31. 1. πρῶτον μὲν δὴ κ.τ.λ., cp. i. 2 (beginning) τῶν ἀδικη-
       μάτων πρῶτον τούτο ἄρξαι: κακῶν is genitive after ἄρξαι.
   — 3. τῇ καὶ συνοίκες, “to whom he was also married.”
   — 4. ἀπ' ἀμφοτέρων, “by both parents,” πατρὸς καὶ μητρὸς
       τῆς αὐτῆς, which made the incest and the murder
       more shocking.
   — 5. οὐδὰμως γάρ κ.τ.λ.: this is given as the reason why
       an explanation of the circumstances is added.
   — 8. ὅτε κ.τ.λ. belongs to what follows.
   — 9. τοὺς βασιλείους δικαστάς, cp. ch. 14: they were
       apparently seven in number, for Xenophon and
       Josephus both mention a Persian high court with
       that number of judges: cp. also the Book of Esther,
       i. 13, 14. (Stein.)

10. κελεύων, “allowing.”

10. τὸν βουλόμενον, “any who would,” cp. ch. 18 (end).

12. ἐδέδωκεν τούτοις, i.e. appointed to hold office
       until such time as, etc.: the position of μέχρι τούτο
       adds emphasis. In Attic Greek we should have ἀρ.
       Instances of the condemnation of judges of this court
       for corruption are mentioned in v. 25 and vii. 194.

14. ἐξηγητά ὑπὲρ τὴν κ.τ.λ., “expounders to them of the ordin-
       ances of their fathers”: θεσμὸς properly means an
       anciently established law or rule.

16. ἀνακέεται, “are referred,” used as passive of ἀνατίθημι
       here and in i. 97. (Stein.)

16. ὑπερκρίνοντο, “answered”: used in this sense in Epic
       and Ionic Greek; in Attic ἀποκρίνεσθαι is “to
       answer,” and ὑποκρίνεσθαι “to act” (upon the
       stage).

19. ἄλλον, “apart from that.”

21. οὔτε . . . ἵνα τε, “on the one hand they did not
       . . . while on the other hand,” etc.

23. περιστελλόμενος, “by defending” (or “preserving”),
       so also in ch. 82 (end).

27. ἔσχη, “he took in marriage”; ἔσχη would mean “he
       had in marriage”: both occur in ch. 68, and ἔσχη
       in ch. 88.

27. ἄλλην: this was Atossa, cp. ch. 68; the other
sister whom he had married was perhaps named Meroë, and Herodotus mentions also a third sister, Arystoné (ch. 88).

31. 27. τουτέων: Dialect § 2 (d).
— 28. ἔπιστομένην, aorist.
32. 3. συμβαλέων, “matched to fight.”
— 4. θεωρεῖν, imperfect.
— 7. παραγενέθαι οἱ, “came to his aid.”
— 7. οὕτω δὴ resumes the words δῶο γενομένους, cp. ch. 3 (end).
— 9. τὴν δὲ, “but she.”
14. ἐκείνῳ: probably Smerdis rather than Cambyses, because of the anger which it caused in Cambyses: “that there was no one to avenge him,” because his brother had been his murderer instead of his helper. If we refer ἐκείνῳ to Cambyses the meaning is, “that there was no one who would help him in trouble,” his brother Smerdis being dead: this rendering is rather suggested by ch. 65, where Cambyses himself expresses the same idea.
— 15. δὴ, referring back to the beginning of the account, Ἐλληνες μὲν λέγουσι.
— 17. περικατημένων, “as they (i.e. Cambyses and his guests) sat round.”
— 18. περιτόλαι, “plucked off the leaves all round”: we have accusative and infinitive notwithstanding that the clause is introduced by ὡς; cp. i. 207, εἶπον...
33. 1. ταύτα . . . ἐξεμάνῃ, “these were the mad deeds which (Cambyses) displayed.”
— 2. εἴτε καὶ ἄλλως, “or from other causes.”
— 3. οἷα πολλά κ.τ.λ., “as indeed many are the evils which are wont to,” etc.
— 5. ἰρὴν: the ἰρὴ νοῦσος is some kind of epilepsy.
— 6. ἀείκες, here “unlikely”; elsewhere, as in ch. 24, “unseemly.”
— 6. οὐδέν, adverb.
— 7. μηδὲ τὰς φρενάς ὕμιαλνεν, “that the mind also should be unsound.”
34. 1. τάδε refers to what follows.
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34. 2. γάρ introduces the narrative to which τάδε refers. This mode of connexion is found also in i. 134, τῶδε ἂν τις διαγνοῖ έι ὅμων εἰσι οἱ συντυχάνοντες· ἀντι γάρ τοῦ προσαγωγέων κ.τ.λ.

3. τάς ἄγγελιας ἐφόρεε: that is, he held the office of ἄγγελοςπέρος: see i. 114, where the boy Cyrus, made king in play, appoints other boys to various offices, τῷ δὲ τῷ τάς ἄγγελιας φέρειν ἐδίδον γέρας: cp. ch. 77 and 84 of this book. This ἄγγελοςπέρος is the same as the ἐσαγγελεύω, (compare ch. 84 with 118), a kind of chamberlain who announced persons who wished to present themselves to the king; but the word has also a more general meaning and denotes the bearers of messages from the king to distant provinces, as in ch. 126. Here ἐφόρεε seems to be equivalent to ἐσεφόρεε, cp. ch. 118.

3. οὗτος, τούτον τε... αὕτη: the introduction of demonstratives or personal pronouns instead of repeating the relative in various cases is usual in Herodotus, cp. ch. 31 (beginning), καὶ ἢν οί ἃπ’ ἀμφοτέρων αδελφεί.

5. εἰπέσθη δὲ, repeating the infinitive, which stands at some distance: cp. vii. 136, δεύτερα σφι λέγουσι τάδε... λέγουσι δὲ αὐτοῖς ταύτα Ξέρεσι κ.τ.λ.; cp. the similar use of δή.

6. κοίνον μὲ τινά: cp. i. 37, κοίνο μὲν τις τοιούτῳ πολυήτῃ δόξω εἶναι:


10. προσκέεσθαι, “to be disposed to”: cp. i. 133.

12. ἂρα, “it seems then”: νῦν is opposed to πρότερον.

14. οὐδ’ ἄρα—ἀληθείς, “and it appears that their former speech was insincere.”

15. συνέδρον εόντων, “sitting in council with him.”

17. τελέσαι: perhaps a corruption of some other word, for it gives no satisfactory sense here: “so as to be classed with his father,” i.e. “in comparison with his father,” is hardly a possible translation, though τελεῖν εἰς means “to be classed among.”

20. τὴν θάλασσαν, i.e. the south-eastern part of the Mediterranean, over which he had got dominion by receiving the submission of the Thracians and Cypriots: cp. ch. 19.

35. 5. τούδε, “here,” indicating him.

6. εἰ... τύχομεν κ.τ.λ.: the sequence is not grammatically regular: “if I should hit, then the Persians will be proved wrong.” In the next clause
we have ἤν δὲ ἀμάρτω. It can hardly be said that the first contingency is regarded as more remote or conceived less vividly than the other.

35. 7. λέγοντες οὐδέν, "speaking falsely."
— 12. εὑρέθηναι, see note on ch. 23 (end).
— 13. γελάσαντα, "breaking into a laugh" (aorist).
— 16. δῆλα: so in ch. 38 (beginning). The plural is often used by Herodotus in such words instead of the singular: cp. the adverbial use of πρῶτα, δεύτερα, ἐπίσκοπα, etc.
— 20. ἀν βαλεῖν, indirect for ἀν ἐβαλεῖ: observe the repetition of ἀν.
— 21. ἐτέρωθι, properly "in other places."
— 22. ὁμοίους τοίοι πρώτοις, "in rank among the first."
— 22. ἐπ’ οὐδεμίῇ . . . ἔλαον, "not having found them guilty of any crime worth mentioning."
— 23. ἐπὶ κεφαλὴν, "with the head downwards": so ch. 70, ἐπὶ κεφαλὴν φέρεσθαι.

36. 3. πάντα . . . ἐπίτραπε, "give way in all things": cp. vii. 18, τὰ πάντα τῇ ἥλικῃ εἰκεν.
— 3. ἥλικη καὶ θυμῷ, "thy youthful passions."
— 4. καταλάμβανε: cp. ch. 52, τούτοις αὐτῶν κατα-λάμβανε.
— 4. ἀγαθὸν τι, "it is good."
— 5. σοφὸν, "a wise thing."
— 6. πολιήτας, "fellow-countrymen," i.e. Persians, as opposed to Egyptians and other foreigners.
— 8. ὁρα ὁκὼς μή, "beware lest," used regularly with future indicative.
— 10. πολλά, "urgently": for the reference see i. 208.
— 14. χρηστῶς and ἐό are of course ironical.
— 16. κελεύων αὐτῶν κ.τ.λ.: alluding to the advice of Creso to Cyrus when the Massagetai offered either to allow the Persians to come over into their land, or to come over themselves into the territory of the Persians, and fight with them (i. 207).
— 18. ἀπὸ μὲν σεωτόν ὀλέσας, i.e. ἀπὸλέσας μὲν σεωτόν, "thou didst ruin thyself utterly," by making war on the Persians. For the timesis cp. ch. 126: when this occurs in Herodotus it is generally with μὲν . . . δὲ or ὅν between preposition and verb. (Stein.)
— 20. οὕτι χαίρων, i.e. οὐ χαίρων τόλματο τοῦτο, "not with impunity."
36. 21. πάλαι... ἐδεόμην, "I had long been wanting."
    23. ὲς κατατοξεύσων, "in order to shoot him down."
    24. ἀναδραμών, "starting up": cp. ch. 78.
    24. οὐκ ἔχε, "could not."
    25. λαβόντας: observe the change of case, with τοῖς ἰθερᾶτουσι just before.
    27. ἐπὶ τῷ δὲ τῷ λόγῳ ὡστε, "with this design, namely that."
    28. εἰ μὲν μεταμελήσῃ: εἰ for ἦν (which we have below), ἂν being omitted, cp. ch. 31, l. 12.
    29. οἱ δὲ: the apodosis is introduced by δὲ, as often in Herodotus: see note on ch. 37, l. 8.
    32. καταχράσθαι, "to put him to death," ch. i. 82 (end). The construction after ὡστε is changed to infinitive.
    32. ἐπόθησε τε δή, "he did in fact regret the loss."
    33. μετέπειτα... ὑστερον: the same thing twice.
    36. συνήθεσθαι περιεύντι, "he rejoiced with him that he was yet alive."
    37. περιποίησαντας: περιποιεῖν is a kind of causal form of περιεύναι, meaning "cause to survive": cp. i. 110.
    37. οὐ καταπροϊξεσθαι: only found in the future tense and with a negative attached: "would not escape unpunished": cp. ch. 156 (end). (Stein.)
    37. ἀλλ' ἀποκτενεῖν: the subject is changed, "but he would slay them."

37. 3. θῆκας τε κ. τ. λ. This is hardly a sign of madness; the Egyptian mummies might fairly be an object of interest even to a sane monarch: however, no doubt it would seem to be an impiety.
    4. ὦς, equivalent to ὅσαργως.
    4. τοῦ Ἡφαίστου τῷ ιρόν: the temple of Hephaistos, (the Egyptian Plāh) at Memphis was the most celebrated of all the Egyptian temples. It was said to have been built by the first king, and its magnificence was increased gradually by his successors: see ii. 99, 101, 108, 110, 121, etc.
    5. πολλά, adverb, "much," so below.
    7. Παταίκοις: the name is perhaps connected with the Egyptian Plāh or Palah, the name of the god whose image at Memphis is here spoken of.
    8. ὅς δὲ... εἰγὸ δὲ, "for him who has not seen these, I will explain it": this use of δὲ to mark the
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apodosis is most often found with personal pronouns ἐγὼ, σὺ, ὦ: cp. ch. 36, 49, 68, 108, 133, of this book: μη because the antecedent is indefinite. For σημανέω see Dialect § 13.

37. 10. τῶν Καβείρων: these are properly speaking Pelasgian divinities, worshipped (with mysteries) chiefly in Samothrake: cp. ii. 51. Those here mentioned are, it may be supposed, Egyptian deities identified with them.
— 12. ἄλλον γε ἢ τὸν ἴρεα: cp. ἄλλον γε ἢ μανύμενον in the next chapter.
— 12. ταῦτα, i.e. those of the Cabeiroi.
— 15. λέγουσι, "the Egyptians say."

38. 2. οὐ γὰρ ἀν, "for otherwise he would not": cp. i. 124, οὐ γὰρ ἀν κοτὲ ἐς τοσοῦτο τυχῆς ἀπίκευ. (Stein.)
— 4. προθείη, "propose."
— 6. ἕλατατο: Dialect § 17: so θολοιάτω and δεξαίατο below.
— 7. πολλόν τι: cp. ch. 27, l. 12.
— 8. οἰκός, "likely."
— 9. γέλατα τίθεσθαι: cp. ch. 29, l. 9.
— 10. οὔτω νεομικασι κ.τ.λ., "they have this rule established about their customs."

12. ἐν δὲ δὴ καὶ τῶδε, "and among them by this especially": δὲ answers to τε: so in ch. 125; but in ch. 15 we have πολλοῦσι μὲν answered by ἐν δὲ δὴ.
— 13. ἐπὶ τῆς ἐωτοῦ ἄρχης, "in the time of his rule."
— 13. τοὺς παρεώντας, i.e. at Susa.
— 14. ἐπὶ κόσῳ κ.τ.λ., "for what price."
— 15. ἀποθνησκόντας, "when they died": so τελευτώντας below.
— 18. Καλλατίας: the name is said to be derived from the Sanscrit kāla, "black."

21. τελευτέωντας: Dialect § 11 (b).
— 22. ἄμβωσαντες: Dialect § 11 obs.: ἄμβοώ for ἄναβοώ is Epic.
— 23. εὐφημεέν, i.e. not to speak words of impious meaning.
— 24. τοῖςγαία "spoke in his poetry": the passage, which belongs to a poem now lost, is quoted more fully in Plato, Gorg. p. 484, b. ἐν τῷ ἄσματι ἐν ὧν λέγει, ὅτι Νόμος ὁ πάντων βασιλεύς θνατῶν τε καὶ ἀθανάτων: οὕτως δὲ δὴ, φησίν, ἂγει δικαιῶν τὸ βιοῖοτατον ὑπερτάτα χερί τεκμαίρομαι ἐργοῖσιν Ἑρακλέος, ἐπεὶ ἀπηρίας—λέγει οὕτω πως, τὸ γὰρ ἂμα οὐκ ἐπίσταται, λέγει δὲ ὅτι οὕτε πριάμενος οὕτε ὄντος τοῦ Γηρυνον ἦλάσατο τὰς βούς,
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k.τ.λ. From this we seem to gather that the meaning of the poet was to assert the prevailing power of the law of Nature that the worse or the weaker must yield to the better or the stronger. Herodotus has taken the words out of their context and applied them differently.

39. 1. The full account of Samian affairs which here follows is due partly to the author’s residence in Samos; see Introduction.

— 8. ἔσχε, “had obtained”: cp. ch. 120: the rising was against an oligarchy. The date of the accession of Polycrates was about 532 B.C.

— 8. ἔσχων, “being in possession.”

— 8. ἔστην, “a guest-friendship.”

— 12. τὰ πρόηγματα, “power,” “fortunes.”

— 13. βεσωμένα, celebrated: cp. vi. 131, καὶ οὕτω Ἀλκμαιωνίδαι ἔβωσθησαν ἀνὰ τὴν Ἑλλάδαν. (Stein.)

— 14. ἰθῦσελε: cp. i. 204, δικῇ γὰρ ἰθύσελε στρατεύεσθαι Κύρων, ἀμήχανον ἦν ἐκεῖνο τὸ ἔθνος διαφυγεῖν. (Stein.)

— 15. ἑξώρεε εὐτυχέως, “succeeded prosperously”: cp. ch. 42, 1. 5.

— 15. πεντηκοντόρους: cp. Thuc. i. 14, δυνατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν (speaking of the naval power of the Ionians and of Polycrates at this time). φαίνεται δὲ καὶ ταῦτα . . . τριήρεσι μὲν ὀλιγαῖς χρώμενα, πεντηκοντόροις δ’ ἐτί καὶ πλοῖοι μακροῖς ἑξηρτυμένα.

— 16. ἐφερε καὶ ἤγε, “plundered” (lit. “carried and drove away”); a common form of expression.

— 18. ἀποδιδόνες, “if he gave back”: so μηδὲ λαβὼν, “if he did not take”: μηδέ (for which some editors read μηδέν) emphasises ἀρχήν, “not even at the first,” i.e. “not at all.”

— 20. ἐν δὲ δῆ καὶ: cp. ch. 38, 1. 12.

— 22. ἐλέ, “conquered.”

40. 1. κως conveys the idea that this is a conjecture rather than a definite fact.

— 1. εὐτυχέων μεγάλως, “the fact that Polycrates was so greatly fortunate.”

— 2. οἱ τούτῳ ἦν ἐπιμελές, “he was concerned about this”: cp. i. 89, Κύρω δὲ ἐπιμελές ἐγένετο τὰ Κροῖσος εἰπε.


— 4. βυβλοῦν, “a paper,” in the original sense, i.e. a piece of papyrus.

— 5. “Αμασίς Πολυκράτει: for this beginning cp. ch. 122.
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40. 6. ἴδυ μὲν: supply ἔστι.
    — 9. φθονερόν, “jealous” of human prosperity when it
        seems to go beyond reasonable bounds. This idea
        of Nemesis is an expression of the natural dread
        suggested by great and undeserved good fortune of
        a correspondingly great and equally undeserved
        calamity.
    — 9. καὶ κὼς βούλομαι, “and I think that I desire.”
    — 9. καὶ ἀυτός κ.τ.λ., “that both I myself and those for
        whom I care should,” etc.
    — 10. τὸ μὲν τι... τὸ δὲ, “in some things... and in
        others.”
    — 12. διαφέρειν τὸν αἰῶνα, “go through our life.”
    — 12. ἐναλλάξεις πρήσσουν, “with alternation of fortune.”
    — 12. ἡ, equivalent to μᾶλλον ἡ after βούλομαι.
    — 14. πρόοριζος, “utterly rooted up.”
    — 16. πρὸς τὰς εὐτυχίας, “with a view to thy good
        fortune.”
    — 16. φροντίσας τὸ ἄν κ.τ.λ., “think what is that thing
        which,” etc.
    — 17. ἐπ’ ὧδε ἀπολομένω, “for the loss of which.”
    — 18. τὴν ἑυκήν, accs. of respect.
    — 19. μηκέτι, “never again” : μὴ because it expresses a
        purpose.
    — 20. τῶπο τούτου, “after that,” i.e. after the loss.
    — 22. ἀκέο, “continue to correct it,” i.e. the prosperity,
        making it alternate with misfortune in the way
        suggested.
41. 1. ἐπιλεξάμενος, “having read”; so also in ch. 43
        and 128 of this book; but ἐπιλέγεσθαι also means
        “to consider,” e.g. i. 78 (beginning). (Abichrt.)
    — 2. νῶς λαβὼν, “perceiving”: so in ch. 51.
    — 3. ἔπτ᾽ ὦ: the relative used for an interrogative pronoun
        in indirect question: cp. ch. 50, l. 14.
    — 4. ἀσηθείη, an Ionic or poetical word.
    — 5. σφρηγίς... χρυσοδέτος, “a signet set in gold,”
        i.e. a signet-ring. Late authorities say that the
        ring of Polycrates had a lyre cut upon it.
    — 7. Ὑσεδώρου, known chiefly as a worker of metals, cp.
        i. 51; but his work in this ring no doubt included
        the cutting of the stone. He lived about two
        generations before Polycrates. Samian artists were
        famous in early times, cp. ch. 60.
    — 11. περιλέγμενος, “taking off from round (his finger)”:  
        cp. ch. 96, l. 7.
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42. 5. Πολυκράτει... ἐλθεῖν ἐσ ὡψιν, "come into the presence of Polycrates."

— 5. χωρήσαντος... τούτου, "this having been granted": cp. v. 89, σφι χωρήσειν τὰ βούλκουνται, "they would have the success they desired"; so in ch. 39, ἐχώρεε ἐπιτυχεῖαι.

— 12. τῶν τε λόγων καὶ τοῦ δόμου, an explanation of ὅπλη.

— 14. μέγα πολεύμενος ταῦτα, "esteeming it a great honour."

— 20. τὸν δὲ ὡς ἐστίλθε, "and as it occurred to him."

The verb was used with a dative in ch. 14, l. 56.

— 21. τὰ πολύσαντα μίν κ.τ.λ., "what he had done, and what had happened to him with regard to it": lit. "having done what things, what things had come upon him."

— 22. ἐσ Ἀγνυπτον ἐπεθήκε, "he delivered it (to a messenger) to go to Egypt": ἐπιτιθέναι is the regular word for sending a letter.

43. 2. ἐκκομίσαι, cp. ch. 122 (near the end).

— 6. ὅς, "seeing that he."

— 10. ἀλγῆσει τὴν ψυχήν: so ch. 40, l. 18.

44. 1. ἐπὶ τούτον δὴ κ.τ.λ.: as at the beginning of the book. Here it refers back to ch. 39.

— 2. ἐπικαλεσαμένων κ.τ.λ., "on the invitation of those Samians who afterwards," etc.: see ch. 59.

— 4. κτισάντων: the city was founded in much more ancient times: this would be a second settlement.

— 4. πέμψας δὲ κ.τ.λ. "Now Polycrates had sent," etc.: (an explanation of the cause of the quarrel).

— 7. ἐθεηθὴν ὅκως ἄν... δέειτο, "asked him to send and ask for," etc., in order that the motion might seem to come from Cambyses and not from Polycrates. For the construction cp. ii. 126, δέεσθαι ὅκως ἄν ἐνα λῖθον δωρέειτο: used with future indic. in chap. 135 of this book.

— 9. προθύμως, "very willingly."

— 12. ἐς ἐπανάστασιν, "with regard to insurrection against him," i.e. "of intending to make insurrection."

— 13. τριήρεια, probably a loose expression for ships of war generally. The fleet of Polycrates consisted of penteconeters, see ch. 39, l. 15, and note.

45. 4. Καρπάθω, an island (now Scarpahto) between Rhodes and Crete. Hence that part of the Mediterranean was called the Carpathian Sea.

— 5. σφισι is used by Herodotus for ἐφυτοῦσι, and σφι for αὐτοῦσι. For δοῦναι σφισι λόγον cp. ch. 25, l. 6.

— 5. τὸ προσωτέρω, adverb, "further."
45. 7. φυλασσομένους, "being kept under guard."
— 8. καταπλέουσι: the dative belongs to ες μάχην κατέστη: ἀντιάζω would take an accusative, cp. ii. 141 (middle).
— 9. οἱ κατίοντες, "those who were returning," as from exile.
— 11. οὕτω δή, "therefore."
— 13. ἐμοὶ δοκεέω, "as it seems to me," so in ch. 135: compare such expressions as ὡς εἰτείν.
— 14. οἵδεν ἔδει, "there would have been no need": verbs which express necessity or duty, ἔδει, χρῆν, ὄφελον, are commonly thus used in the historic tenses of the indicative without ἄν.
— 15. αὐτοὶ, "by themselves."
— 16. παραστήσασθαι, "to bring him over" to their conditions, "force him to surrender": cp. ch. 13 and 155.
— 17. οὔδε λόγος αἱρέει, "it is not reasonable either": λόγος αἱρέει (or ὁ λόγος αἱρέει) means properly "reason convinces one": cp. ii. 33, καὶ δὴ καὶ ὁ λόγος οὕτω αἱρέει.
— 17. τῷ, relative, with τοῦτον as antecedent.
— 18. πλῆθεὶ πολλοί: cp. ch. 11 (near the end).
— 22. νεωσοίκους, i.e. sheds to receive ships, when they were drawn up on land.
— 23. προδιδόσθη, "desert."
— 24. αὐτοῖς τοῖς νεωσοίκοις: cp. ch. 100, αὐτὴ τῇ κάλυκι, "together with the husk," and (without the article) ch. 126, αὐτῷ ἵππῳ.

46. 2. καταστάντες ἐπὶ: this expression is regularly used for the introduction of ambassadors or other persons to an audience, either of the magistrates or of an assembly: cp. ch. 156. The substantive κατάστασις occurs just below. The magistrates here spoken of would be the Ephors. (Stein.)
— 3. οἰα κάρτα δεόμενοι: cp. viii. 59, πολλὸς ἦν ἐν τοῖς λόγοις οἰα κάρτα δεόμενος. For οἰα cp. ch. 4, 1. 7.
— 6. οὐ συνιέναι: as Plutarch tells the story it goes τὰ δὲ ὕστερα ὦ συνήκαμες διὰ τὸ τὰ πρῶτα ἐπιλεξάσθαι. (Stein.)
— 9. τῷ θυλάκῳ περιεργάσθαι, "that they had overdone it with the bag," i.e. "that the bag was not necessary": which may mean either that the whole performance was a needless pertinence; or that the words ὁ θυλάκος ἀλφίτων δεῖται, "our bag wants meal," would have been enough, without showing the bag
itself; or finally that the word ὀὐλακός might have been left out; if they really wished to study brevity, it would have been enough to say ἀλφίτων δείται. Perhaps the second explanation is the most probable. In any case it cannot mean that the bag would have been enough without the words, as in the similar story told of the Chians: but the point in both stories lies in the attempt to imitate Laconic brevity, after eloquence had failed.

46. 10. δ’ ἄν, "however"; cp. ch. 80, ἐλέχθησαν δ’ ἄν.
47. 1. ἐπὶ Μεσσηνίους: i.e. in the second Messenian war, about 640 B.C.
— 5. οὐκ οὔτω, "not so much": cp. ch. 120 (end).
— 5. τιμωρῆσαι, "help": the infinitive depends on βούλομενοι.
— 6. τίσασθαι: supply τοῖς Σαμίοις, i.e. those who remained in Samos: the genitive τῆς ἀρπαγῆς expresses the cause for which they wished to take vengeance. For the fact referred to, see i. 70.
— 11. ζῷων κ.τ.λ., "with many figures woven into it": ζῷα are not necessarily animals, but decorative figures of any kind; cp. ii. 124, λίθου τε ξεσαυ τοι δὲ ζῴων ἐγγεγυλυμένων (of the pyramid of Cheops). The word ζῴων is used in i. 70 for the figures on the bowl above mentioned.
— 12. κεκοσμημένον δὲ κ.τ.λ., "embroidered with gold thread and with cotton": cp. Ezekiel xxvii. 7, "Of fine linen with brodered work from Egypt was thy sail." (Stein.)
— 12. εἰρύοισιν ἀπὸ ξύλου: cp. ch. 106.
— 13. τῶν δὲ εἶνεκα κ.τ.λ., "cause for marvel is afforded by each thread."
— 14. ἐοὺσα λεπτή, "fine as it is."
— 16. τοιούτος ἑτερος, "such another": cp. ch. 79, l. 11.
— 17. τὸν ἐν Δίνῳ ἀνέθηκε: see ii. 182: τὸν, "that which."
48. 1. στρατεύματος, "expedition": so elsewhere in Herod. e.g. i. 6, τὸ Κιμμεριῶν στρατεύμα. (Stein.)
— 2. ὅστε γενέσθαι, "so that it should be made."
— 3. εἴχε . . . γενόμενον, "had been done": the expression is different, however, from the use of ἔχω with the aor. participle of a transitive verb, e.g. δοῦλώσας εἴχε, καταστρεψάμενος ἔσχε, and means rather "an outrage existed which had been done."
— 4. γενέτη πρότερον κ.τ.λ. It is hopeless to attempt to set right the chronology. This expedition took place about 525 B.C., the mixing-bowl was sent to
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Cæsars about 555 B.C.; but Alyattes died in 560 B.C. and Periander in 585 B.C. The date, however, is doubtfully indicated by γενεῖ πρότερον and κατὰ τὸν αὐτὸν χρόνον κ.τ.λ., so that it is useless to read τρίτη γενεῖ unless we also omit the second indication.

48. 6. τῇ ἄρπαγή: to be taken with τὸν αὐτὸν χρόνον, "the same time as the robbery."

6. Κερκυραῖων, genitive dependent on ἄνδρων τῶν πρῶτων.

9. ἐπ' ἐκτομὴ, "to be made eunuchs": cp. viii. 105, where Herodotus observes that for places of trust eunuchs were more highly esteemed than other men by the "Barbarians."

9. προσσυχόντων, "having come in to land."

11. ἐπ' οἴσι ἁγιάστο, "namely for what purpose they were being taken," an explanation of τὸν λόγον: for the use of the relative in indirect questions cp. ch. 41, l. 3.

12. ἥψασθαι, "take hold," as suppliants.

13. οὗ περιορέωντες, "not permitting (any one)."

16. κατὰ ταύτα, "in the same manner."

16. νυκτὸς γάρ κ.τ.λ.: for this use of γάρ cp. ch. 34 (beginning).

18. ἱστασαν, "they arranged."

19. τρωκτά, "cakes," "baked sweetmeats."

21. ἐσ τοῦτο... ἐσ ὃ, "for so long... until."

23. ἀπολιπόντες, intransitive.

49. 2. φίλα, "friendly relations."

3. οἱ δὲ: cp. ch. 37, l. 8.

5. νῦν δὲ, "but as it is."

5. ἔπειτε, "since the time when."

6. ἐρίζοντες ἐωυτοῦει κ.τ.λ., "being at strife with one another": the word ἐρίζοντες is conjecturally substituted for ἐόντες, but perhaps one or more words have been lost. For the enmity between the Corinthians and Corecyreans, cp. Thuc. i. 13, 25, 32, etc.

7. τούτων ὃν ἐίνεκεν refers back to the story which has been told in ch. 48.

50. 1. ἀπέτεμπε, "was sending," at the time spoken of.

3. τιμωρεύμενος, "in order to take revenge (on them)"; τιμωρεῖν is to "help" or "avenged" another person (dat.) as in ch. 47: τιμωρεῖσθαι "to take vengeance for oneself," with accus. of the person on whom vengeance is taken (as also in the active): cp. ch. 53 (end).

3. πρῶτοι... ἥρξαν... ποιήσαντες, "first began the wrong, and did," etc.
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50. 4. ἀτάσθαλον: a Homeric word meaning "reckless" or "presumptuous." Herodotus uses it of the angry words which Xerxes ordered to be spoken to the Hellespont, βάρβαρα τε καὶ ἀτάσθαλα (vii. 35); also of the character of Artaýctes (ix. 116), who violated the temple of Protesilaos: cp. also ii. 111, and ch. 80 of this book.
— 6. ἀπέκτεινε: he was enraged by calumnies against her and either threw a footstool at her or kicked her.
— 6. συμφορὴν τοῦνδε, accus. subject of γενέσθαι, dependent on συνέβη: τοῦνδε refers to the story which follows.
— 8. ἡλικίην, "as regards age."
— 11. ὡς οἶκος ἦν, "as was likely," or "as was reasonable."
— 13. προπέμπτων αὐτούς, "bringing them on their way," "accompanying them as they set out."
— 14. ὡς, used interrogatively for ὡστις, cp. ch. 41, l. 3: so τά in ch. 51, l. 2.
— 16. ἐν οὐδενὶ λόγῳ ἐποιήσατο, "took no account of": cp. ch. 125, ἐν ἀνδραπόδων λόγῳ ποιεύμενος.
— 19. οὔτε . . . τε οὔτε . . . τε: an unusual combination: "he would not address him, and he neither spoke when he was spoken to by his father, nor answered his questions."
— 21. πέρι θυμῷ ἐχόμενος: the words θυμῷ ἐχόμενος mean "possessed by anger"; and if the text is right πέρι would seem to be an adverb, "excessively," as in Homer, e.g. τὸν πέρι Μοῦσ' ἐφίλησεν, Odysse. viii. 63.

51. 2. τά: cp. ch. 50, l. 14.
— 6. νοῦ λαβῶν: cp. ch. 41 (beginning).
— 6. οὐδεμίαν μηχανήν εἶναι μὴ οὐ κ.τ.λ., "that it could not be but that," etc.: μὴ οὐ because of the negative οὐδεμίαν, cp. ii. 181, ἐστι τοι οὐδεμία μηχανή μὴ οὐκ ἀπολωλέναι.
— 8. ὑποθέσθαι, "suggested": cp. ὑποκειμένως, ch. 40.
— 10. μαλακὸν ἐνδιδόναι, "to show signs of yielding": so also in ch. 105: cp. vii. 52, οἱ δὲ δικαιοσύνην καὶ πιστότητα ἐνδεικνύει, ἀχαρὶ δὲ οἱδέν.
— 11. τῷ, "where," answering to ἐς τούτων and equivalent therefore to παρ' ὅς.
— 13. μὴ δέκεσθαι: so often after verbs containing a negative idea.
— 14. ἀππλαύνετ' ἄν, "he used to be driven away," the iterative use of the imperfect with ἄν: so below, ἄν ἴμε, and also in ch. 148.
— 17. ἐπ' ἐτέρην, i.e. οἰκήν.
52. 2. ὅς ἂν: the antecedent is τοῦτον below.  
—— 4. ὅσην δὲ, “a certain amount, whatever it might be”: so ch. 159, ὅσας δὲ ἐκάστοις ἐπιτάσσωμ.  
—— 4. πρός, “because of”: properly, “with a view to.”  
—— 6. πρὸς δὲ, “and moreover.”  
—— 7. ἀπειρημένου, “a thing forbidden,” genitive after πειρᾶθαι.  
—— 8. στοιχή, a collateral form of στοιχείον, “the porticoes” of temples and squares.  
—— 9. ἀλουσίης κ. τ. ὁ.: for the plural cp. ch. 129, ἀγρυπνίας, “sleeplessness.”  
—— 10. συμπεπτωκότα, “fallen into”: cp. Soph. Ajax, 429, τοιοῦτος κακοίς συμπεπτωκότα. (Stein.)  
—— 10. οὐκετείρα: Dialect § 9 (b).  
—— 10. ύπεις τῆς ὀργῆς, “relaxing from his anger.”  
—— 12. ταῦτα τά νῦν ἔχων πρήσεσις, i.e. ταῦτα πρήσεσειν τά νῦν ἔχων πρήσεσις, and ταῦτα πρήσεσειν is equivalent to σοῦ ἔχων πρήσεσις, “to fare thus as thou now bestrest with thy present fortune”: ἔχων is thrown in as an antithesis to ἔχω in the next sentence, “to have the fortune which thou now hast, or the good things which I have.”  
—— 14. ἐπιτηδέους, i.e. “submissive”: for the form compare ὠμοθέους (ch. 9), so also τέλεος, αὐγεος and some other adjectives.  
—— 16. εὐδαίμονος: the wealth of Corinth was proverbial, and it was called ἀφενίσ, ὅλβα or εὐδαίμων in reference to it: cp. Thuc. i. 13. (Stein.)  
—— 16. βασιλεὺς, because destined as successor by his father.  
—— 17. ἐς τὸν σὲ ἡκίστα ἐχρή, “towards him to whom you were most bound not to act so.”  
—— 19. αὔτη, i.e. the misfortune.  
—— 20. τὸ πλεῦν ... ὅσῳ, “more (affected by it) in as much as,” etc.  
—— 21. σφέα, “those things”: σφέα is a correction of σφε, which would mean “her,” “I killed her myself”; but this use of σφε is hardly admissible in Herodotus.  
—— 22. κρέσσουν: for the form compare μέξων, πλέων, ἐς ἐσῳ and also δέξω, ἐδέχθην (from δέκαμτι).  
—— 23. ὅκοιον τι, “wha+ a (terrible) thing;”  
—— 24. ἄπτη, “come back”: cp. ἀπεκάλεε in the next chapter.  
—— 25. κατελάβαυε, “endeavoured to restrain”: so κατα-λαβεῖν αὐτῶν αὐξανομένην τὴν δύναμιν (i. 46).
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52. 26. ἢν ἡμήν κ.τ.λ., "that his father ought to pay a fine to the god for speaking with him," in accordance with his own proclamation.
— 28. ἀποροῦ τι, "quite hopeless": τι strengthens the adjective.

53. 2. ὃ τε Περίανδρος: the τε belongs properly to παρηβήκεε.
— 3. συνεγιγνώσκετο, "he admitted to himself."
— 7. οὐκὼν ἐνώρα, "he did not perceive it," i.e. the power to govern: οὐκὼν is here simply an emphasised negative.
— 8. νωθεστερος, "too dull of wit": the word is used in Homer to express the sluggishness of the ass, Iliad xi. 559.
— 8. ὑποκρίσιος: an emendation of the MS. reading ἀνακρίσιος, which would mean "dispute," "opposition."
— 11. ἐστηνοὶ δὲ θυγατέρα, "who was his own daughter": this use of δὲ is common with Herodotus in adding further indications of a person or thing: cp. i. 114, ὑπὸ τοῦ σοῦ δουλου, βουκόλου δὲ παιδός, and vii. 10 (a), πατρὶ τῷ σῷ, ἀδελφῷ δὲ ἐμῷ. (Stein.)
— 13. λεγοῦσης: the sentence is resumed after her speech in a different form, so that there is a kind of anacoluthon. The speech is almost entirely made up of fragments of proverbial philosophy, such as it might be supposed would have been suggested by Periander, who was counted among the Seven Sages (cp. διδαχθείσα ὑπὸ τοῦ πατρός, below). (Stein.)
— 15. διαφορθέντα, "plundered."
— 16. ἀπελθῶν, "coming back": so ἄπιθι below.
— 17. φιλοτιμίη, "pride."
— 18. μη τῷ κακῷ τῷ κακῷ ἱῷ: a proverb, μη κακοῖς ἱῷ κακά (Eschylus), διανοεῖται κακὸν κακῷ ἱᾶσθαι (Thucydides). (Stein.)
— 18. πολλοὶ τῶν δικαιῶν κ.τ.λ., "many prefer that which is more reasonable to that which is absolutely just," meaning that this is what one ought to do. Aristotle says ἔστι δὲ ἐπιεικὲς τῷ παρὰ τῶν γεγραμμένον νόμων δικαίων, "equity" in fact, which in this case would perhaps excuse the act in question as done without premeditation. (Stein.)
— 20. τὰ μητρώσα κ.τ.λ., "by seeking the things of their mother have lost the things of their father": another proverb no doubt.
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53. 22. ὁ δὲ, i.e. Periander.
   — 26. οὐδαμά, "never": so elsewhere in Herodotus, e.g.
       ch. 10, οὐδαμὰ ἦσθεσα.
   — 26. ἐστι ἄν, "so long as."
   — 31. ἔπι τούτων, "on these conditions."
   — 32. ἐστέλλετο, "was preparing to set out."
   — 33. ὁ δὲ παῖς οἷ: cp. ch. 3, l. 11.
   — 37. ἐτυμωρέτο, "was taking vengeance on."
54. 1. The narrative is resumed from ch. 47.
   — 4. κατὰ τὸ προάστειον, "by the suburb," which lay
       along the shore.
   — 4. μετὰ, adverb.
   — 6. κατὰ δὲ τὸν ἑπάνω πύργον κ.τ.λ. This apparently
       describes a separate attack, which took place
       simultaneously with the other.
   — 8. δεξάμενοι κ.τ.λ., "after having sustained the attack of
       the Lacedemonians for a short time."
55. 5. συνεπέσωσόντες κ.τ.λ., "rushed in with the Samians
       as they fled."
   — 8. τῷ Σαμίου, "son of Samios."
   — 9. Πιτάνη, a suburb of Sparta.
   — 11. οἱ τῷ πατρί: cp. ch. 3, l. 11.
   — 12. οἱ ὁ πατήρ, "his father."
   — 14. ταφήμαι: see note on ch. 23, l. 19: for δῷ with
       infin. cp. ch. 156. The burial referred to means no
       doubt the erection of a monument after the state
       had got rid of despots.
56. 1. σφι . . . ἐγεγόνεσαν, "had passed while they," etc.
   — 2. ἐσ τὸ πρόσω κ.τ.λ., "no progress onwards was made
       with their affairs": apparently προεκόπτετο is passive
       used impersonally, with the genitive τῶν πρηγμάτων
       dependent upon it: οὐδὲν as adverb. The construc-
       tion in i. 190, ἀνωτέρω οὐδὲν τῶν πρηγμάτων προ-
       κοπτόμενων, is different.
   — 4. ὡς δὲ ὁ ματαιότερος κ.τ.λ., "according to the less
       trustworthy report which has got abroad": lit. "as
       the tale has gone forth which is," etc. The usual
       expression is ἡρμηται λέγεσθαι (e.g. iv. 16); hence
       some editors have written λέγεσθαι here instead of
       λέγεται (transposing the comma). For ματαιότερος
       cp. vi. 68.
   — 7. τούς δὲ, "and they."
   — 7. οὐτω δὴ, "therefore": cp. ch. 45, l. 11.
   — 9. Λακεδαιμόνιοι Δωρίες. Lacedemonians who were not
       Dorians had taken part in the Trojan war. This
       sentence seems to be thrown in for the purpose of
connecting the Samian episodes more clearly with the general scope of the history.

57. 3. καὶ αὐτοῖ, “themselves too.”
 — 3. ἐς Σίφνον, “making for Siphnos”: it is not meant of course that the Lacedemonians had sailed away to Siphnos.
 — 4. πρήγματα, “fortunes.”
 — 5. νησιωτέων: without article, as a proper name. By the “islanders,” the inhabitants of the Cyclades are especially meant.
 — 8. γυνομένων αὐτόθεν, “produced from them.”
 — 9. θησαυρὸς . . . ἀνακέπτα, “there is a treasury dedicated.” Several states had special places set apart at Delphi for their offerings; that of the Corinthians (or of Kypselos) is mentioned i. 14, 51, that of Clazomenai i. 51. In this case the tithe was paid regularly year by year, and so the treasury was gradually furnished forth. Pausanias says that they afterwards failed to pay the tithe, and that their mines were overflowed by the sea as a punishment.
 — 9. ὤμοια, adverb with ἀνακέπτα: ep. ch. 8 (beginning).
 — 10. αὐτοῖ, “among themselves.”
 — 11. ὅν, “so then,” “now.”
 — 12. ἔχρεωντο, “they consulted”: cp. ἔχρησε below.
 — 13. οἶκα τε ἐστὶ, “could,” i.e. “would be permitted to.”
 — 15. ἄλλοι ὅταν: oracles often begin thus with a connecting word, as if they were originally part of a long continuous utterance: cp. i. 47, οἶκα δ' ἐγώ; i. 55, ἄλλοι ὅταν ἡμιώνος; vi. 19, καὶ τότε ὅθ', Μιληστε; and vi. 77, ἄλλοι ὅταν ἡ θύλεια: these last two are known to have been originally joined together.
 — 17. φράσοσαθαί, an Epic form: here it means “to beware of,” equivalent to φυλάξασθαί below: φράδμων is from the same stem.
 — 18. τότε: at the time when the Samians came: the remark is parenthetical.

58. 2. γνώναι, “to perceive the meaning of.”
 — 2. τότε εὐθύς, i.e. when it was given.
 — 4. προσίσχον, “put in to land.”
 — 6. τὸ δὲ παλαιὸν, “Now in old times.”
 — 6. μελτηλιφέες, the Homeric μελτεπάρηθος, painted with vermillion on the bows.
 — 11. χρήσαι, “to lend”: the first meaning of χράω is to “supply that which is needed,” hence of oracles to “give the needed reply”: then χράομαι means to “get the thing needful supplied,” “borrow,” hence of
oracles to "consult," and from this comes the common meaning to "use."

58. 14. συμβαλόντες, "having engaged battle."
— 16. αὐτοὺς ... ἐπρῆσαν, "they exacted from them."

59. 1. Ἐρμοινέων, the people of Hermione or Hermione, situated in the peninsula of Argolis, nearly opposite the long island of Hydra.
— 4. ἔκτισαν, cp. ch. 44, note on l. 4.
— 4. ἐπὶ τοῦτο, "for this purpose": more usually ἐπὶ τοῦτῳ in this sense.
— 5. ἐξελόντες expresses the purpose for which they went.
— 8. τῆς Δικτύνης: Dictyna was a name of Artemis in Crete.
— 10. μετὰ Κρητῶν, "in combination with the Cretans": the commercial friendship of the Eginetans and Cretans was proverbial (Κρῆς πρὸς Αἰγινήτην). (Stein.)
— 11. τῶν νεῶν καπρίους ἔχουσέων κ.τ.λ. Either the words τὰς πρῶρας must be taken after ἰκρωτηρίασαν and ἔχουσέων both, and καπρίους is an adjective meaning "like boars;" or καπρίους ἔχουσέων, "having boars (as their sign)," will stand apart from πρῶρας altogether, καπρίως being an Epic form of κάπρος. The latter rendering is perhaps the better.
— 13. ἔγκοτον ἔχοντες, "having a grudge against": a phrase which occurs several times in Herodotus, cp. vi. 73: elsewhere ἔγκοτος is used as an adjective.
— 15. Ἀμφικράτεος: Amphicrates was an ancient king of Samos.
— 16. αὐτή, "this which has been mentioned."

60. 1. Herodotus, as has been said, lived for some years in Samos, and he shows much acquaintance with the island and its history, together with an interest in the Samians which makes him palliate some very questionable behaviour: see vi. 13, etc.
— 1. ἐμῆκυνα, i.e. τῶν λόγων.
— 1. σφί, "by them."
— 2. μέγαστα ἀπάντων Ἐλλήνων, "the greatest in all Hellas," "greater than those which any other Hellenes have produced."
— 4. ὀργυίας: the ὀργυία (from ὀρέγω) is properly the "stretch" of the extended arms, which is still used by sailors as a rough way of measuring fathoms: as a measure it was about 6 ft. 1 in.
— 4. τοῦτον, repeating the genitive ὅρεος, as in ch. 14 (beginning).
60. ὄρυγμα κ.τ.λ., i.e. a tunnel through the mountain, beginning from its base on one side and running upwards, to bring water through from the other side.

6. στάδιοι: the στάδιος is 100 ὄργυα (about 606 feet).

6. ἐίσι: attracted into the plural by στάδιοι, as is usual with Herodotus in such expressions.

7. ἄλλο ὄρυγμα, i.e. the channel for the water, cut in the ground of the main tunnel.

8. βάθος: accusative of respect.

15. καὶ εἴκοσι, "as much as twenty."

16. νηός, i.e. the celebrated temple of Hera: it measured 346 feet by 189. The still larger temple of Artemis at Ephesos was not yet finished at the time when Herodotus wrote. (Stein.)

18. πρώτος, because he did not live to complete it.

18. ἐπιχώριος, i.e. a native of Samos.

61. 1. For the insurrection of the Magians (or Magian) see the inscription quoted in the Introduction.

2. παραφρονήσαντι: observe the meaning of the aorist.

2. ἐπανυστέατα: Dialect § 19.

3. Μάγοι. The Magians were the priests of the Median religion, who had retained their position to a great extent under the Persians: see i. 132 and 140.

4. καταλελοίπε: Dialect §§ 9 and 15.

6. ὡς κρύπτοτο γενόμενος, "that its occurrence was being kept secret."

8. εἰδεῖσαν, "were assured": so ἠπιστέατο in ch. 66.

8. πρὸς ταῦτα, "with a view to this," "therefore."

9. βουλεύσας τάδε, "having formed a plan as follows."

9. τοῖς βασιλείοις, "the royal power": so also in ch. 65.

10. οἱ συνεπαναστήναι, "made insurrection with him."

14. Σμέρδην: his name, as we gather from the Behistun inscription, was really Gaumata.

15. ἀναγνώσας, "having persuaded": cp. i. 87, τίς σε ἀνθρώπων ἀνέγνωσε ... πολέμιον ἀντὶ φίλον ἐμοὶ καταστήναι.

15. ὡς οἱ αὐτός κ.τ.λ., "saying that he would manage all for him."

17. τῇ τε ἄλλῃ, "both to the other parts of the empire": so (1. 1) τῇ τε ἄλλῃ ἐσαπτικάνεσθαι καὶ δὴ καὶ ἐς "Ἀργος, "they came to the other parts of the world and also to Argos": so too elsewhere in Herodotus.

19. ἀκοινοστέα: in this impersonal construction the verbal
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is often plural; cp. the use of ὃς (ch. 35), βησμα (ch. 109), etc.

61. 19. τοῦ λαοῦ, "for the future."

62. 3. εὑρίσκε γάρ κ.τ.λ., "finding Cambyses," etc.; cp. ch. 63 (beginning).

— 4. τῆς Συρίας ἐν Ἀγβατάνουσι, "in Syria at Agbatana": the position of this small town is uncertain.

— 5. ἐς μέσον, because of the idea of motion implied.

— 5. εκ τοῦ Μάγου, "by the Magian."

— 7. ἐκπίσασ, "supposing": so in ch. 157.

— 8. πεμφθέντα γάρ κ.τ.λ., "for he supposed that he," etc.

For the event see ch. 50.

— 9. ὡς ἀποκτενέωντα, "for the purpose of slaying."


— 9. προσέθηκα, "gave in charge (to do)."

— 12. οὐκ ἐστι πάντα ἀληθέα, ὅκως, "it is not true that..."

— 13. κοτέ, lit. "ever": here it gives an indefinite meaning to the verb, "that he can have," etc.

— 18. ἀνεστάσα, "have risen from their graves."

— 18. προσδέκεο, "expect" (imperative).

— 18. Ἀστυάγεα, the old king of the Medes, whom Cyrus deposed, being (according to tradition) his grand- son; see i. 107-130.

— 19. ὥσπερ πρὸ τοῦ, i.e. if the dead have not come to life again.

— 20. οὐ μὴ, "there is no fear lest," etc.: cp. vii. 53, οὐ μη τις ἡμιν ἄλλος στράτος ἀντιστῇ κοτέ ἀνθρώπων.

— 20. νεώτερον, "calamity": properly it means "change," but it is commonly used euphemistically for an evil event or violent disturbance of the existing order: e.g. i. 210, πάιδα τὸν ἐμον νεώτερα βουλευειν περὶ σέο.


— 22. παρ' ὀτε ἡκων: the participle contains what is in fact the main verb, "from whom he has come hither to proclaim," etc. For ὁτε see Dialect § 7.

63. 1. ἔρεσε γάρ: this anticipating γάρ (which has reference to the next clause, αὐτίκα μεταδίωκτος γενόμενος κ.τ.λ.) is especially common in Herodotus. It must be translated in English by "since" or some such word. We have it again just below, φώς γάρ ἡκει, where it is answered by ὅν. It is found also in Homer, e.g. Iliad xxiii. 156, Ἀτρείδη, σοι γάρ τε μάλιστα κ.τ.λ.

— 6. χάρων, "in peace," "unhurt": cp. ch. 29, l. 8.

— 7. τῶν τις, a very common order of words in Herodotus, found also in Homer.
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63. 9. ἔξ ὀτευ, “since the time when.”
   — 10. ὁ δὲ μοι Μάγος: cp. i. 207, τα δὲ μοι παθήματα...
   μαθήματα γέγονε.
   — 11. ἄπεδεξε, “appointed”: see Dialect § 18.
   — 13. ἐπιθέμενον: so i. 111, φῶς Αστυνάγα εἶναι τὸν ταῦτα.
   ἐπιθέμενον μοι. (Krüger.)
   — 14. ἐπικατεφυσέων, deponent.
   — 15. ὧν, “such things as,” hence simply, “as.”
   — 18. ἐπιβατεύων, “stepping into,” hence, “usurping”: cp. ix. 95, ἐπιβατεύων τοῦ Εὐνύμου οὐνόματος; in ch. 67 we have ἐπιβατεύων τοῦ Σμέρδιος, “usurping the place of Smerdis.”
   — 20. τὸν, “him whom.”

64. 2. ἥ ἀληθεία τῶν τε λόγων καὶ τοῦ ἐνυπνίου, “the truth of the report and of the dream,” i.e. the fulfilment of the dream by the report. (Stein.)
   — 3. ὡς ἔδωκε, “since he thought”: see ch. 30.
   — 4. ἔσ τὸν βασιλέα θρόνον, because of the idea of motion implied: cp. ch. 62, l. 5.
   — 8. τῇ ἀπάση συμφορῇ, dative after περιημεκτήσας.
   — 9. τὴν ταξίς τὴν, “by the quickest way.”
   — 11. τοῦ εἴσθεος: no doubt the Persian ἀκώκας is meant, which was a short dagger-like sword worn at the right thigh.
   — 13. κατὰ τοῦτο τῇ, “in the place where”: see ch. 29.
   — 15. καρπῆ, i.e. πληγῆ, “with a mortal blow”: cp. Æschyl. Ag. 1303, πέπληγμα καρπίαν πληγήν.
   — 17. ἐκέχρηστο ἐκ Βουτώς πόλιος, “an oracle had been given from Buto”: this was the oracle of Leto in Egypt, described ii. 155.
   — 20. τὰ πάντα πρήγματα, “his seat of government,” or “all his wealth”: Agbatana was the old capital of Media.
   — 22. ἔλεγε ἄρα, “meant, as it appeared”: cp. ch. 34, l. 14, and below, οὐκ ἔνθιν ἄρα.
   — 25. ἔσωφρόνησε: “came to his right senses.”
   — 26. ἐνθαῦτα, “here.”

65. 1. τότε μὲν τοσαῦτα, “at that time he said so much only.”
   — 2. ὡς ἐκόσω, “about twenty.”
   — 4. καταλελάβηκε με, “necessity has come upon me.”
   — 4. τὸ, with τοῦτο as antecedent.
   — 7. μηδαμά ὄφελον ἰδεῖν, “I would I had never seen”: μηδαμά for μηκότε, so οὐδαμά for οὐποτε below, and regularly in Herodotus: cp. ch. 10, l. 12.
   — 11. ἀπαιρεθέω: Dialect § 16.
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64. 12. ταχύτερα ἡ σοφώτερα: cp. vii. 194, γνωστὸς ὡς ταχύτερα αὐτὸς ἡ σοφώτερα ἐργασμένος εἰη. (Stein.)
— 13. οὐκ ἐννη ἄρα, "there is not, as it appears, the power contained": an idiomatic use of the imperfect with ἄρα, referring back to the past time, when the truth was not yet perceived which now appears: cp. ix. 48, τῶν δ' ἄρ' ἦν οὐδὲν ἀληθές: see also iv. 45.
— 14. ὁ μάταιος, "fool that I was."
— 15. οὐδαμὰ ἐπιλεξάμενος μή, "never having a care lest."
— 20. οὐδέν δεόν, "when there was no need": impersonal verbs are regularly used thus absolutely in the accus. neut. of the participle: οὐδέν is an adverb.
— 21. Σμέρδις γὰρ δῆ κ.τ.λ., "for it was Smerdis the Magian," etc.
— 24. μηκέτι ύμῖν ἐόντα, "that ye have him no longer": μή perhaps because of the imperative λογίζεσθε.
— 24. οἱ δὲ ύμῖν Μάγοι: ύμῖν must be taken with τῶν βασιλείων, "your kingdom": cp. ch. 63, l. 10: βασιλείων as in ch. 61.
— 27. τὸν μὲν: the antecedent is ὦτος μὲν below.
— 31. δεύτερα τῶν λοιπῶν, "next in order of the things which remain to be done," (or τῶν λοιπῶν may depend on ἀναγκαῖότατον).
— 32. τὰ θέλω κ.τ.λ., "what dying I desire to have done for me."
— 34. θεοῦ τοῦς βασιλείους, "the gods of the royal house": cp. v. 106.
— 35. Ἀχαίμενιδέων: see note on ch. 2, l. 12; they would be personally most concerned. Darceios was in fact of this family, and probably also Otanes.
— 35. μὴ περιδεῖν κ.τ.λ., "not to suffer the return of the chief power to the Medes."
— 36. ἐς Μῆδους, because the Magians were Medes: cp. note on ch. 61, l. 3.
— 37. ἔχουσιν αὐτὴν κτησάμενοι, "they have obtained it": so i. 27, τῶν σὺν δουλίσασα ἔχεις.
— 38. ἀπαφέρθηναι, "they should be deprived (of it)": so ἀπαφέρθην above.
— 39. κατεργασάμενοι (ἔχουσι), "they have conquered it."
— 39. ἀνασώσασθαι, "ye should recover it": the subject changes again.
— 40. ταῦτα ποιεῖσθαι ύμῖν, "if ye do this."
— 48. πάσαν τὴν ἔως τοῦ πρῆξιν, "all his fortunes."

65. 1. ἀνακλαύσαντα, "had cried aloud in lamentation."
— 2. τὰ ἐσθήτος ἑχόμενα εἰχόν: cp. ch. 25, τὰ εἰχόν στίων ἑχόμενα.
NOTES

66. 5. ἀπήνεικε, "it carried off," i.e. ἦ νοῦσος: for ἀπὴνεικε
    cp. vi. 27, λοιμὸς ὑπολαβὼν ἀπήνεικε. (Stein.)
— 7. ἔπτα ἔτεα κ.τ.λ., from 529-522 b.c.
— 10. ὑπεκέχυτο: so in ii. 152, καὶ τῷ μὲν δὴ ἀπιστίη μεγάλη
    ὑπεκέχυτο χαλκέους οἱ ἄνδρας ἤξεν ἐπικούροις.
— 10. ἔχειν τὰ πρῆγματα, "were in possession of the gov-
    ernment."
— 11. ἡπιστέατο, "they felt sure": so εἰδείσαν, ch. 61.
— 11. ἐπι διαβολη, "to deceive," as διαβεβλημένος in ch. 1,
    and διαβάλλειν elsewhere, e.g. v. 50, 97, 107, (or
    perhaps "to cause dissension"; cp. v. 35, Μεγαβάτη
    διαβεβλημένος).
— 12. οἱ, i.e. against Smerdis.
— 14. ἐνεστεώτα, "was established": cp. ἐνιστάμενος, ch.
    68 (beginning).
— 15. μὴ μὲν: μὲν for μὴ, as usual in Herodotus: so we
    have ἦ μὲν, γε μὲν, etc.
67. 2. ἐπιβατέων κ.τ.λ., see note on ch. 63 (end).
— 3. τοὺς ἐπιλοίτους—τῆς πληρώσιος, "which remained
    for the completion of the eight years for Cambyses," i.e.
    which were required to make the reign of Cam-
    basses one of eight years: ἐς τὰ ὠκτὼ ἔτεα depends on
    πληρώσιος, "the completion up to the eight years."
— 5. ἀπεδέξατο: Dialect § 18.
— 6. πόθον: the organisation of tribute by Dareios gave
    occasion no doubt to this regret.
68. 4. Φαρνάσπεω: apparently the same as the father of
    Cassandane, in which case Otanes would be the uncle
    of Cambyses: but in the Behistun inscription he is
    called "Utana son of Thukhra."
— 7. ὅς περ ἦν, "the person that he really was."
— 7. τὴν δὲ συμβαλλόμενος, "making conjecture by this."
— 11. ἔσχε, "had married": ἐχέ, "had as his wife." The
    new king would take the wives as well as the other
    property of the former king. So Dareios too
    married this Phaidymē and also Atossa.
— 22. σὺ δὲ: an emphatic way of introducing the apodosis,
    especially with personal pronouns: cp. ch. 37, note
    on l. 8, and ch. 69 (middle).
— 22. Ἀτόσσης, the sister and wife of Cambyses mentioned
    at the end of ch. 31.
— 22. ὄτε ὁ ποιτῶ, "who this is with whom."
— 23. πάντως γὰρ δὴ καὶ, "for surely I suppose."
— 27. συγκατημερεῖνω, "dwelling together with me (in the
    palace)," i.e. the other members of the royal harem:
    for the form see Dialect § 2 (d).
68. 30. ἄλλην ἄλλη, "one here and another there," "in different places."

69. 4. γεγονόταν ἐν, "seeing that thou art of noble stock."
— 5. ὑποδύεσθαι, "to undergo."
— 7. τόν, "the man whom."
— 9. χαίροντα: cp. ch. 29, l. 8, "he ought not to be unpunished for taking thee as his wife and for," etc.
— 11. ἀφασαν, from ἀφάσασω, cp. ἀφάω, an Epic and Ionic word.
— 14. σὺ δέ, i.e. νόμιζε σωνικεύειν: for δέ cp. chaps. 37 and 68.
— 16. ἐπιλαμμένος . . . ἐσταί, "she should be caught."
— 18. αἰστῶσει: a poetical word used also in ch. 127: μν, "her," for ἐωινή; cp. ch. 30 (end). (Krüger.)
— 22. ἐπ’ αἰτή δή τινι, so κατὰ δή τι πρᾶγμα, viii. 106. (Stein.)
— 23. ἡ τοῦ Ὀτάνεω δικάτηρ: this is emphasised as if it were an allusion to the expression γεγονόταν ἐν above, and meant "the true daughter of Ὄτανες." (Stein.)
— 25. αὐτὴς μέρος ἐγίνετο, "the turn came to her": αὐτής is possessive genitive with ἐγίνετο. For the subject matter cp. Esther ii. 12, "Now when the turn of every maiden came to go in to King Ahasuerus," etc.
— 25. παρὰ τόν Μάγον: more usually ῆ παρὰ τόν Μάγον. (Stein.)
— 27. φοιτέως, "go in regularly."
— 28. ηὐδε, "lay down to rest."
— 29. οὐ χαλεπῶς ἄλλ’ εὐπετέως: for this construction of negative and positive, cp. ch. 25, l. 7.

70. 1. Ἀσπαθίνην: according to the Behistun inscription (the evidence of which is decisive on such points) Aspathines was not one of the seven: the name substituted is Ardumanish. Aspathines is called in another inscription the quaker-bearer of Dareios. (Rawlinson.)
— 3. ἐπίτηθεσατόν τος ἐς πίστιν, "most suitable for him to trust," i.e. "most trustworthy for him." For the names of the conspirators cp. the Behistun inscription, quoted in the Introduction.
— 4. ἄρο, "as it appeared."
— 5. ἄνευκαντος, "having reported."
— 5. τοὺς λόγους, "his proposals."
— 11. Ὀστάπτεος. Hystaspes was of the Achaimenid family, being the great-grandson of Teispes, who was also great-grandfather of Cambyses. He was in fact the next heir to the throne by descent (so far as we
know). Hystaspes continued to be ruler of the province of Persia after his son became king.

70. 11. ἐκ Περσέων, i.e. from Persia proper.

71. 2. ἐδίδοσάν σφισι κ.τ.λ., “they gave pledges of fidelity to one another and consulted together,” (hardly perhaps the same kind of expression as λόγον ἐως τῷ δούς, ch. 25). For πίστις see Dialect § 4 (b).

3. εὐ Δαρείον ἀπίκετο, “it came to the turn of Dareios.”

7. τετελεύτηκε: observe the variation of moods.

7. αὐτοῦ τοῦτον ἑινεκεν, “for this very cause.”

8. ὡς συντῆσων, “in order to contrive.”

11. οὐ γὰρ άμεινον: an Epic expression used also in i. 187.

15. συντάχων, “hasten to its issue.”

16. ἐπὶ τὸ σωφρονέστερον, “in the more prudent way.”

17. οὔτω, referring to πλεύνας γενομένους.

19. ἔξ Ἐτάνεω, “by Ótanes”: cp. ch. 62, l. 5.

20. ἔξοικει: cp. ch. 74, l. 11, and viii. 182, ἔξενεκαντός τὴν ἐπιψέλφησιν ἐνός τῶν μετεχόντων.


22. μάλιστα μέν, “best of all,” “in preference to all else.”

22. ὅφειλετε . . . ποιεέν, “ye ought to have done.”

22. ἐπ’ ὑμέων αὐτῶν βαλλόμενοι, “at your own risk alone,” i.e. without consulting me: cp. ch. 155, l. 17.

24. ἀναφέρευν, “to refer the matter.”

25. ὑπερέθεσθε, “communicated it”: so in the passage of ch. 155 referred to above (where the verb is active), and i. 8, τούτῳ τῷ Γάγγη καὶ τὰ σπουδαίεστα τῶν πρηγμάτων ὑπερετίθετο ο Κανδαύλης κ.τ.λ.

25. ὑμῖν, dative to be taken with ὑπερπέση, “if this day shall pass without action on your part.” (It is sometimes taken with κατήγορος ἐσταί, but there a dative would hardly be admissible.)

26. διὸ . . . ὡς, a repetition which is also found in ix. 6, προείπα τε διὸ εἰ μὴ ἀμυνεῖσι Ἀθηναίοισι, ὡς καὶ αὐτοὶ τινα ἀλεωρην εὐρήσονται. (Krüger.)

26. ἄλλους φθάσει ἔμεν: the genitive may no doubt be taken with ἄλλος and ἐμὲ supplied with φθάς (which ordinarily takes an accusative case), but it would perhaps be better to take the genitive with φθάς (by virtue of its comparative sense) as in one passage of Homer, 11. xi. 51, φθάν δὲ μέγ’ ἵππην ἐπὶ τάφρῳ κοσμηθέντες.
27. σφεια, "matters," i.e. the things in hand.
28. συνταχύνειν, i.e. τὴν ἐπιχείρησιν.
— 6. αὐτοῖς, i.e. the Magians.
— 6. διεστεώσας, "set at regular intervals," "posted."
— 6. οἴδας κοῦ καὶ αὐτοῖς, "you know, I suppose, as well as we."
— 9. οἷά τε, "possible."
— 10. λόγῳ μὲν οἷά τε, i.e. δηλώσαι.
— 13. οὕδεν, adverb, "not at all."
— 14. τοῖς: "men of such rank."
— 14. οὐδεὶς οὕτως οὐ παρήσει, "there is not one who will not let us pass."
— 14. τὰ μὲν κοῦ, "partly perhaps."
— 17. τῷ, "by which."
— 17. φῶς, "if I say."
— 20. τοῦ γαρ αὖτον γλυκόμεθα, "we aim both at the same thing," i.e. to win advantage by it. This defence of lying is remarkable, considering the high estimation which the Persians had for truth (cp. 1. 138), and it is inconsistent with the expressions of Dareios himself in the Behistun inscription, see Introduction.
— 25. καὶ τι μᾶλλον κ.τ.λ., "and that things may be entrusted to them the more": ἐπιτράπηται is present tense.
— 26. οὐ ταῦτα ἀσκεόντες, "though not following the same practices."
— 26. περευκόμεθα, "we endeavour to compass."
— 27. ὁμοίως, "equally," i.e. just as much as he now speaks the truth, (or it may mean that both men equally would lie or speak the truth as inclination prompted them).
— 30. αὐτῷ οἱ, emphatic: as we say, "for himself."
— 30. ἐς χρόνον, "afterwards."
— 31. δεικνύσθω ἐνθάδε, "let him be marked on the spot as," etc. i.e. by being cut down.
— 32. ἔργου ἐκῳμέθα, "let us set to work," properly, "take hold of the work": so elsewhere, e.g. viii. 11. (Stein.)

2. κότε κάλλιον παρέξει, "when will a fairer chance offer?"
— 4. ἀρχόμεθα μὲν: the clause which should answer to this is not expressed in regular form; but the speaker is
apparently thinking of the charge of Cambyses as a second motive.

73. 5. καὶ τοὺτον, "and he too one who," etc., an additional indignity.

8. ἐπέσκηψε here means "laid as a curse" (upon the Persians): whereas in ch. 65, to which reference is made, it meant "to give as a charge," "enjoin."

9. μὴ πειρωμένοις, "if they should not attempt."

10. ἐπὶ διαβολῆ, see ch. 66, l. 11.

11. τίθεμαι ψήφων: so τίθεμαι γρώφην in ch. 80.

12. ἄλλοθι ιόντας, "to go anywhere else": ἄλλοθι for ἄλλοςε.

13. ταύτῃ αἰνεον, "agreed to this": lit. "approved it thus."

74. 1. This story about Pæxases seems to be a separate account combined by Herodotus with his own.

1. ἐν ὑ.: "while."

2. ἐδοξε, "it had been resolved."

4. ὅσ οἱ τὸν παῖδα κ.τ.λ., see ch. 35.

7. πρὸς δ' ἔτι έόντα, "and moreover because he was."

10. λαβόντες, "binding him."

12. ἡ μὲν : cp. ch. 66 (end).

11. ἐξεν παρ ἐνυτῷ, "keep to himself."

11. ἐξοίτειν : cp. ch. 71, l. 20.

13. τὰ πάντα μυρία, "every possible thing in abundance."

15. προσέφερον, "they proposed."

17. τὸ βασιλῆιν τεῖχος, ἰ.ε. the wall of the citadel mentioned in ch. 68.

20. ὥς πιστοτάτου δῆθεν, "supposing that he was most trusted": δῆθεν does not necessarily imply that the supposition is false, cp. ch. 136 (end).

23. ἐξαρησαμένου: see ch. 66 (end).

75. 5. τῶν μὲν δὴ . . . τούτων μὲν: so in ch. 65, τὸν μὲν νῦν . . . οὕτως μὲν.

6. ἐκὼν ἐπελήθετο, "he purposely omitted to mention," cp. ιv. 42, τοῦ ἐπιστάμενος τὸ ὄνομα ἐκὼν ἐπιλήθομαι.

7. ἐγενεμλόγησε τὴν πατρίνην, "traced the descent."

11. κρύπτειν . . . εἶναι, representing imperfects.

12. ἀναγκαίην μὲν καταλαμβάνειν: cp. καταλελαβηκε μὲ in ch. 65.

17. ὀπίσω, repeating the idea contained in ἀνα-: so i. 61, ἀνακτάθαι ὀπίσω τὴν τυραννίδα.

18. ἐπὶ κεφαλῆν, "head foremost."

76. 1. ἔβουλεύσαντο, "had determined."

4. ἐν τῇ δὴ τῇ ὁδῷ . . . ἐγίνοντο, καὶ . . . ἐπυνθάνοντο, ἰ.ε. "as they were on the way, they heard"; an
arrangement of clauses which belongs to the simplest style of writing and is not unusual in Herodotus, e.g., ch. 108 (end): so in Homer (II. x. 224), σὺν τέ δὲ ἔρχομένω, καὶ τε πρὸ ὅ τοῦ ἐνύψε.

76. 7. ἐδίδοσαν . . . σφίσι λόγους, as in ch. 71.
— 8. οἱ μὲν ἄμφι τὸν Ὅτανην, “Otanes and his party.”
— 8. πάγχυ, a poetical word for πάνυ.
— 9. οἰδέσωτων, “in a disturbed condition,” cp. ch. 127: the word is properly used of bodily swelling, see note on ch. 80 (beginning).
— 10. ἐπιτεθεσθαί, “to attempt the business”: or “to attack them,” i.e. the Magians.
— 12. ἐπτὰ . . . δύο: the numbers were taken to have reference to the number of the conspirators and of the Magians.

77. 1. According to the Behistun inscription the Magian Gaumata was killed not in the palace at Susa but “at the fort named Sictachotes” in the district of Nisaia.

— 1. ἐπιστᾶσιν, “when they stood” (supply αὐτοῖς).
— 1. οἶδον τι Δαρεῖον κ.τ.λ., “something like that which Dareios was inclined to think (would happen)”: cp. viii. 100, πλέον ἔφερε οἱ ἡ γνώμη κατεργάσασθαι τὴν Ἑλλάδα. (Stein.)
— 3. τοιοῦτο, “of the kind which was intended.”
— 4. εἰς αὐτῶν ἐσέσθαι, “would be done by them.”
— 4. θείη ποιμην χρεωμένους, “with divine guidance.”
— 6. τὴν αὐλήν, “the court,” into which the rooms of the palace opened.
— 6. τοῖς τὰς ἀγγελίας ἐσφέρουντι: cp. ch. 34, note on l. 3.
— 8. ὃ τι θέλοντες ἥκοιεν: cp. ch. 62, παρ’ ὅτεν ἥκων προαγορεῖει.
— 8. ἀμα ἱστορέοντες, “while questioning.”
— 11. διακλευσάμενοι, “passing the word to one another.”
— 13. ἀντοῦ ταύτην, “on the spot where they were.”
— 14. ἀνδρεία: this would be a large room adjoining the court, while the θάλαμος mentioned below opened out of this room and was lighted only through the door, having no outer wall for windows. The word ἀνδρεία designates usually the principal room or the banqueting-hall of the house.

78. 3. ἐν βουλή ἔχοντες, “deliberating about.”
— 5. ἀνά τε ἐδραμον πάλιν, “they started back,” into the room, out of which they had come when they heard the disturbance. The division of the preposition from the verb is Epic.
NOTES

78. 6. ὃς ἐμαθὼν, "having perceived."
— 6. πρὸς ἀλκῆν ἐτρύπωντο, "they betook themselves to resistance."
— 7. φθάνει κ.τ.λ., "had time to take down."
— 10. αὐτῶν, partitive genitive after τῷ μέν.
— 11. ἢν χρηστὰ οὐδέν, "the bow and arrows were of no use," so below.
— 12. τούτῳ μέν . . . τούτῳ δέ, cp. ch. 72, l. 13.
— 16. ἀπέθανε γε: the word is emphasised by γε.
— 18. ἢν γὰρ δὴ κ.τ.λ., anticipating ἐς τούτοι: see note on ch. 63 (beginning).
— 21. συνεσπίπτουσι, "rushed in together with": so in ch. 55.
— 23. ἐπεστέως, "standing by."
— 23. οὐ δὲ σκότει, "as (one would) in the dark," i.e. "since it was dark"; see note on ἀνάδρεωνα, ch. 77, l. 14.
— 28. ξίφος and ἐγχειρίδιον both probably denote the Persian ἀκινάκης.
— 29. κως, "by chance."
79. 3. ἀδύνασίς, "their inability" to go.
— 4. οἱ δὲ πέντε, "the other five": cp. οἱ δὲ τέσσερες, ch. 83.
— 8. πάντα τινά: the adjective is emphasised by τινά: cp. ch. 27 (end).
— 9. τὸν ἐν ποσὶ γυνόμενον, "who came in their way," the same as τὸν ἐμπόδων γυνόμενον (i. 80).
— 11. έτερὰ τοιαύτα, "the same thing": cp. ch. 47 (end).
— 13. ἐσχε, "had restrained them."
— 15. θεραπεύουσι, "celebrate."
80. 1. κατέστη, "had subsided": unusual in this sense except in Hippocrates (the medical writer), who wrote in Ionic Greek and was contemporary with Herodotus. He uses it for the subsidence of a swelling; and here it is perhaps used in reference to οἰδεύτων τῶν πρηγμάτων in ch. 76.
— 1. ἐκτὸς πέντε ἠμερέων ἐγένετο, "more than five days had elapsed:" ἐγένετο is probably impersonal, but ὁ ὅθρυμοι may be the subject of it, "more than five days had passed since the disturbance had begun." The reason why the period of five days is mentioned seems to be the idea that for five days after the death of a king the Persians went without government, in order to have experience of the evils of anarchy.
— 4. ἀπιστοί μὲν ἐνίοτοι 'Ελλῆνων: it appears from vi. 43 that some had refused to believe that the proposal
to establish a democracy had been made by Otanes. Modern historians think the whole debate unhistorical.

80. 5. ἄων, “however,” “nevertheless”: cp. ch. 46 (end).
— 5. ἐς μέσον Πέρσης καταθεὶν τὰ πρόγματα, “to put the power in the hands of the community of the Persians,” (“to lay down for a common possession”): so ch. 142, ἐς μέσον τὴν ἀρχὴν τιθείς.
— 7. ένα μέν, opposed to πλῆθος δέ, which comes twenty-two lines later. (Stein.)
— 7. μηκέτι, “not for the future.”
— 10. μετεσχήκατε, “ye have experienced,” (“shared in”).
— 11. κατηρτισμένον, “well-ordered”: used in the same sense as κατηρτισμένον, into which it is here altered by some editors; but it may well be a compound of the Ionic verb ἀρτέομαι (= ἀρτύσαι), and not be a part of καταρτᾶω at all. We have ἀναρτησιμένος “prepared” (i. 90, vi. 88), and ἄρτεσσθαι in v. 120 and other places. (Stein.)
— 11. τῇ ἔξεστι ἀνευθύνω, κ. τ.λ., “when it (the monarchy in the person of the monarch) may do as it pleases and render no account,” i.e. without submitting to the εὐθυναί or examination of accounts, which every magistrate at Athens (for example) had to pass at the end of his term of office.
— 13. στάντα ἐς, “if he were placed in.”
— 14. στήσει: the subject is μοναρχίη.
— 15. ὑβρίς, “insolence,” or “wanton violence.”
— 15. ἔγγυνεται . . . ὑπό, “is produced in (him) by.”
— 17. τὰ μὲν ὑβρὶ . . . τὰ δὲ φθόνῳ, “partly from insolence and partly from envy.”
— 18. κεκορημένος, to be taken separately from ὑβρὶ, for it is κόρος, “satiety” of good things, which produces ὑβρὶ.
— 18. πολλὰ καὶ ἀτάσθαλα, “many reckless deeds”: for ἀτάσθαλα see note on ch. 50, l. 4.
— 19. ἀφθόνον, “without envy.”
— 20. ὥθει εἶναι, “ought to have been”: cp. ch. 45, l. 14.
— 20. ἔχουντά γε, “since he already has”: γε emphasises the participle.
— 22. τοῖοι ἀρίστοιοι, “the nobles,” opposed to κακίστοιοι, “basest-born.”
— 22. περιευσίτε καὶ ἔσχωσι, “that they survive and live,” a repetition after the manner of Herodotus.
— 24. ἀριστος ἐνδικεσθαι: so the Babylonian land is ἀριστη
NOTES

80. 24. ἄναρμοστότατον, “he is the most disordered thing,” i.e. inconsistent.
— 26. οὖτε θωπί, “as with a flatterer,” i.e. “considering one to be a flatterer.”
— 28. κινεῖ, “overthrows.”
— 31. τούτων τῶν, the usual attraction of the relative into the case of the antecedent.
— 32. ἄρχαις ἄρχει, i.e. τὸ πλήθος in the person of those who are chosen from it: so above, where μοιναρχίη stands for ὁ μοιναρχός: πάλω, “by lot” as at Athens, not by election.
— 32. ὑπευθυνὼν, see note on ἀνευθύνω, i. 11.
— 33. ἐσ τὸ κοινὸν, i.e. to the public assembly.
— 34. τίθεμαι γνώμην: so τίθεμαι ψήφον, ch. 73.
— 34. τὸ πλήθος ἀείζειν, “exalt the power of the multitude”: ἀείζειν is an Epic form.
— 35. ἐν γὰρ τῷ πολλῷ ἐν τὰ πάντα, “for numbers are all in all,” i.e. all strength depends on numbers.

81. 1. ταῦτην γνώμην, “this as his opinion”: cp. chaps. 82, 83, 160. (Stein.)
— 2. ἐπιτράπευν: supply τὴν ἄρχην.
— 3. τὰ μὲν: the antecedent is ταῦτα.
— 4. παύων, “opposing.”
— 4. λελέχησα κάμοι, “let it be counted as said by me also.”
— 4. τὰ δὲ, “but whereas,” i.e. “in that which he said when (he urged),” etc.
— 6. ὁμιλου ἀχρησίου, “a worthless mob.”
— 9. ὁ μὲν γάρ, i.e. ὁ τυραννος.
— 10. τῷ δὲ κ.τ.λ., “but the other (i.e. the mob) has not even the power of perceiving what it does.”
— 11. δὲς οὐτ οἰδιάκηθη κ.τ.λ., “since it has neither been taught anything noble, nor seen any such thing even for itself”: οἴκην opposed to διδακτῶν.
— 13. ἐμπεσόων, “rushing in.”
— 14. δήμω μὲν νυν, κ.τ.λ., “let those men be ruled by a democracy who are foes to the Persians!” The expression naturally suggests the Athenians, but of course no allusion to them could properly be attributed to the speaker.
— 16. τῶν ἄριστων, cp. ch. 80, l. 22.
— 17. περιθέωμεν: perhaps a metaphor from crowning, cp. i. 129 and ii. 162: see also ch. 142 of this book.
— 18. οἰκός, “it is likely.”
82. 3. ἐμὸλ δὲ, implying opposition: so v. 109, εἶπαν "Ἰωνὲς
πρὸς ταῦτα, Ἡμέας δὲ ἀπέπεμψε τὸ κοινὸν τῶν Ἰωνὸν
κ.τ.λ.

— 3. ἔσ τὸ πλῆθος ἔχοντα, "having reference to the mult-
titude": so in ch. 126, τὰ ἐσ Πολυκράτεα ἐχοντα.

— 4. τριῶν γὰρ προκειμένων κ.τ.λ., "whereas there are three
forms of government set before us, each being sup-
pposed to be the best of its kind, that is to say the
best possible democracy," etc.: τῷ λόγῳ, "by our
argument." He means that in discussing forms of
government we must not look to the corruption
to which each is liable, and describe the worst
developments of monarchy and democracy, as the
former speakers did, but suppose each to exist in its
perfection: there seems to be an impatient reference
to the fallacious application of the word ἄριστος by
the last speaker.

— 7. τοῦτο, "this last," i.e. the rule of a monarch.

— 8. ἀνδρὸς ἐνός, that is, "the rule of one man."

— 9. τοιαῦτη, i.e. ἄριστη.

— 11. οὗτω, i.e. with one man alone as ruler.

— 12. πολλοῖσιν ἁρετὴν ἐπασκέαυτι, dative after ἐγγίνεσθαι,
"while many practise public virtue there arise often
among them," etc.: ἰδια opposed to ἔσ τὸ κοινὸν, the
rivalry in public virtue gives rise to private hatred.

— 18. ἀπέβη ἐς μοναρχίαν, "the result is monarchy":
ἀπέβη and διέδεξε (impersonal both) are aorists used
in an iterative sense to express a general truth; so
below in this chapter, ἀν ὡν ἐφάνη. This is some-
times called the γνωμικ ator, because used in
maxims (γνώμαι). The political process described
had been a usual one in Hellenic States, many of
which, as Athens, Corinth, Sikyon, had passed by
this way from oligarchy to despotism.

— 18. διέδεξε: the evidence is afforded by the fact that it is
a remedy for the disorders of other forms of govern-
ment, as the speaker proceeds to show in the case
of democracy also.

— 20. μὴ οὗ, because of the negative notion in ἄδωνατα, cp.
ch. 51, l. 6.

— 20. κακότητα, the opposite of ἁρετή; "corruption" per-
haps expresses the idea best.

— 21. ἔσ τὰ κοινὰ, like ἔσ τὸ κοινὸν above.

— 23. συγκύψαντες, "putting their heads together," "con-
spiring with one another."

— 24. ἔσ ὃ, "until."
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82. 25. ἐκ δὲ αὐτῶν, "in consequence of that": cp. ἐν αὐτοῖσιν in ch. 52, l. 6.
— 26. οὗτος δή, "this man of whom I speak."
— 27. ἀν’ ἂν ἐφάνη: this separation of the preposition from the verb by ἂν is not unusual in Herodotus with the iterative aorist, ἂν giving emphasis: "he appears forthwith": so i. 194, ἀπ’ ἂν ἐκήρυκαν, "they at once sell by auction," ii. 40, ἐξ ἂν εἶλον, "they at once take out," and in several other passages (about sixteen altogether): occasionally in other writers. Herodotus also uses ἂν for emphasis sometimes without ἀνεῖς, e.g. i. 132. (Stein.)
— 28. καὶ οὗτος, "the case of this man too."
— 29. ἐνὶ δὲ ἐπεῖ κ.τ.λ., "to sum up all in one word."
— 30. τεῦ δόντος, "by whose gift": for τεῦ see Dialect § 8. The answer to the question is left to the hearers. It was of course Cyrus who gave liberty to the Persians by conquering the Medes.
— 32. τὸ τοιοῦτον περιστελλέαν, "preserve this form of rule": cp. ch. 31, l. 23.
— 33. χωρίς τε τούτον, "apart from this ground" we ought to preserve the monarchy because it is our traditional constitution.
— 34. οὐ γὰρ ἄμεινον: so in ch. 71 in another speech of Dareios.

83. 1. προσέκατο: so προκειμένων, ch. 82.
— 2. οἱ τέσσερες, cp. οἱ πέντε in ch. 79 and οἱ ἔξι in this chapter: so commonly with numerals indicating definite parts of a whole: here "the remaining four."
— 2. ταύτην, "this last."
— 3. ἐσσάῳ: Dialect § 9 (b).
— 4. ἐς μέσον αὐτοῖσι: "for their common consideration."
— 5. δῆλα γὰρ: see note on ch. 63, l. 1; here it is answered by νῦν.
— 7. ἦτοι κλῆρῳ γε . . . ἦ: here, as often, the first alternative is emphasised by γε, cp. i. 11, ἀλλ’ ἦτοι κεῖνον γε . . . δεὶ ἀπολύσθαι, ἦ κ.τ.λ.: so too Plato, Apol. p. 27 C, τοῦ δὲ δαίμονος οὐχὶ ἦτοι θεός γε ἡγαμέθα ἦ θεῶν παῖδας; and elsewhere. Sometimes the second alternative has γε, e.g. Herod. ii. 173, ἦτοι μανεῖς ἦ ὡ γε ἀπόπληκτος γενόμενος.
— 7. ἐπιτρεψάντων, supply ἡμέρων, "if we leave the choice to the people."
— 8. ἡ ἄλλη τινὶ μηχανῇ, "or one selected by some other way."
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83. 9. ἐναγωνισμαί: Dialect § 13.
    — 10. ἐπὶ τούτῳ . . . ἐπ' ᾿ω τε. "on this condition, namely
        that."
    — 12. ἀρέσμαι, passive. ἐπ' ῾ω (ἐφ' ῾ω) is usually followed
        by the infinitive.
    — 15. ἐκ τού μέσου κατήστω, "stood out of the contest,”
        clearing the space as it were for the other com-
        petitors: so iv. 118, ὑμεῖς ὄν μηδενὶ τρόπῳ ἐκ τοῦ
        μέσου κατήμενοι περιδίδη τημέας διαφαρέντας.
    — 17. τοσαίτα. "in those things only."
    — 18. οὐκ ὑπερβαίνοντα, "not transgressing however."
84. 1. ὡς, "how,” for ὅκως.
    — 5. ἐξαιρέτα. "as special gifts."
    — 5. ἐσθήτα Μηδική: this was the Persian court dress,
        borrowed from the Medes, cp. i. 135.
    — 6. τὴν πάσαν δωρεῖν, see note on ch. 20, l. 4.
    — 8. ἐβουλευσε, "resolved upon."
    — 10. ἐς τὸ κοινόν, "for the common advantage " of all the
        seven.
    — 12. ἐςαγγελεός: cp. note on ch. 34, l. 3.
    — 13. ἄλλοθεν, "from any other family." The rule was
        observed as far as we know; Dareios married
        daughters of Otanes and Gobryas, besides others of
        his own family, and Xerxes married Amestris,
        grand-daughter of Otanes.
    — 16. ἡλιον ἑπανατέλλοντος: the story is connected ther-
        efore with the Persian worship of the Sun, to whom
        the horse was sacred.
85. 3. διελύθησαν: so ch. 73 (end).
    — 6. αὐτῶν, i.e. ἡμέαν αὐτῶν.
    — 10. ἐν τούτῳ τοι ἐστὶν κ.τ.λ., "it depends upon this
        whether thou art," etc.: for τοι see Dialect § 5.
    — 11. τούτου εἶνεκεν, "so far as this is concerned": cp. ch.
        122, l. 23.
    — 15. ἧρη, "it is time."
    — 15. τῆς ἐπιούσης ἡμέρης: so in the next chapter, τῆς
        παροιχουμένης νυκτός.
    — 18. θηλέων: Dialect § 4 (α).
    — 19. ἐστερεγετα μάλιστα, "preferred to all others."
    — 21. ἐγχηματων, "bringing him close up," a poetical word : 
        τῇ ἐπί τῷ τῇ θηλεῖ, must be taken with it.
86. 1. κατά, i.e. καθά (καθ’ α), "according as."
    — 3. κατά τούτο τὸ χωρίον, "near (or opposite) the spot."
    — 6. ἀμα δὲ κ.τ.λ., "as soon as the horse had done this."
    — 7. ἐξ αἰθρής, "from a clear sky."
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86. 8. ἔπιγενόμενα δὲ κ.τ.λ., "this happening to Dareios straightway after the other confirmed him as king."
— 9. ἐκ συνθέτου τεύ, "by some special arrangement," of Providence.
— 10. προσεκύνευν τὸν Δαρείον, "did obeisance to Dareios": this would be by kissing the earth before him, cp. i. 134. It must be remembered throughout the story that Dareios was by descent the next heir to the throne after his father Hystaspes.

88. 1. For the disturbances of the beginning of the reign of Dareios, see the Behistun inscription quoted in the Introduction. Herodotus tells nothing of them except by implication, e.g. in ch. 127.
— 1. ἀπεδέθεκτο, from ἀποδέικνυμι, see Dialect § 18.
— 3. καταστρεψαμένου, i.e. αὐτούς.
— 4. οὐδαμά, "never": so in ch. 10 and elsewhere.
— 5. ἐπὶ δουλοσύνη, "on terms of subjection."
— 6. παρέντες, "when they let past": see ch. 4, etc.
— 7. οὐκ ἄν ἔσβαλον, "would not (be able to) make invasion," implying also that they would not have been able in the past: probably this form is meant to give the expression a more general and potential character than would be conveyed by οὐκ ἄν ἔσβαλον.
— 9. Πέρσης belongs to τοὺς πρώτους, "the most noble in the estimation of the Persians."
— 13. ἐτέρην, "besides these."
— 14. ἔσχη, "he took to wife," cp. ch. 31, l. 27.
— 16. δυνάμιὸς τε κ.τ.λ., "everything was filled with his power," i.e. the whole empire was subject to him: ἐπιμπλέατο is plural, as is not uncommon with the neuter subject in Herodotus.
— 17. τύπον, "a carving in relief."
— 18. ἕφιον, "a figure": cp. ch. 47, l. 11.
— 20. τὸ οὕνομα λέγων, "mentioning the name of the horse.

89. 2. ἐν Πέρσησιν, i.e. in Persia (proper).
— 2. αὐτοῖ, "the Persians themselves."
— 5. κατά ἔθνεα τε καὶ κ.τ.λ., "distributing this by nations, but adding to the (chief) nations those which bordered upon them, and even passing beyond these and assigning those yet more distant to one or other chief nation": that is, he made one chief nation
the centre of each division, and combined with it not only others that lay on its borders, but sometimes more distant nations still, which lay beyond its immediate neighbours. Such seems to be the meaning, but it is obscurely expressed, and we cannot give instances to illustrate it. The new arrangement made by Dareios was chiefly an organisation of tribute. There were provinces and governors of provinces before his time: cp. i. 153, iii. 70, etc.

89. 9. κατὰ τάδε, referring to the list which begins in ch. 90: what follows here is parenthetical.

10. ἀπαγονέουσι: this form of the verb is used commonly by Herodotus in connexion with paying dues or tribute; of the gifts in ch. 97 he says ἀγίνεον.

10. Βασιλέων σταθμὸν τάλαντον, “the talent according to the Babylonian standard.”

13. Εὔβοιας. It must be remembered that the mina, μνέα, is a weight, and that 60 go to the talent: but the Euboic μνέα is to the Babylonian as 60 : 78, and therefore 78 Euboic μνέα are equal to one Babylonian talent. The Euboic μνέα was rather less than one pound avoirdupois.

20. ἐκατέλευε, “managed like a petty trader.”

22. σφι: Dialect § 5 Obs.

90. 1. Of the first satrapy the Ionians are the chief nation, and hence it is called νομὸς Ἱωνικὸς; of the second the Lydians; of the third the Phrygians: cp. ch. 127: for the approximate position of the nations mentioned in the following chapters, see Map. The order here can hardly be in accordance with the official numbering.

2. τῶν ἐν τῇ Ἄσιᾳ, to distinguish them from those of Thessaly.

4. εἰς γὰρ ἦν οἱ κ.τ.λ., “for of these he had appointed that the tribute should be combined in one.”

7. Υτενέων, dwellers about the town of Hytenna in Pisidia.

9. ἐπὶ δεξία ἐσπλέοντι, “on the right as one sails in” from the Egean.

10. Ὀρηκων τῶν ἐν τῇ Ἄσιᾳ, i.e. the Thynians and Bithynians, cp. vii. 75.

11. Συρων, i.e. the Cappadokians, cp. i. 72; to be distinguished from Σύρων in the next chapter.

13. ἦπτοι λευκός, sacred to the Sun, cp. ch. 84 (end): here, as in i. 189, they are connected with the
number of days in the year: γινόμενος, "coming in."

90. 17. τὴν φρουρέσσαν . . . τὴν Κιλικίην χώρην: Kilikia contained the passes between Asia Minor and Syria.
— 18. τὰ δὲ τρηκόσια κ.τ.λ.: cp. ch. 79, oi δὲ πέντε.
— 19. ἐφοίτα, "came regularly": φοιτῶν is used of coming and going of a constant and regular kind, e.g. of boys to school.

91. 1. Ποσιδηνίου: this lay on the coast of Syria, south of the river Orontes. Amphilochos was supposed to have founded this city on his way back from the Trojan War. The Kilikia of Herodotus was a much more extensive region than the later province of that name.
— 4. ἀρξάμενος belongs to φόρος: "beginning at this city and extending as far as Egypt was a tribute of three hundred and fifty talents," i.e. a province bringing in this tribute. For ἀπὸ ταύτης cp. ch. 5 (end).
— 5. μοίρης τῆς Ἀραβίων: cp. chaps. 5 and 88.
— 12. ἐκκοσμεῖσατο: Dialect § 17 (b).
— 13. πάρεξ τοῦ κ.τ.λ.: see ii. 149, where the sum produced is given as 240 talents yearly.
— 15. ἐπιμετρεομένου, "measured out in addition."
— 17. δυοκαΐδεκα μυριάδας, i.e. μεδίμνων, 120,000 μέδιμνων, the μέδιμνος being about a bushel and a half. If we reckon the daily allowance for each man at one χοῦνεξ (as in vii. 187), the amount would be sufficient for a garrison of about 16,000 men.
— 17. ἐν τῷ Λευκῷ τείχει, see note on ch. 13, l. 7: the men mentioned here would be the Persian garrison of Memphis.
— 18. κατοικήμενοι, equivalent to pres. partic. act., cp. ch. 96.

92. 3. παιδεῖς ἐκτομιάι, "boys for eunuchs."
— 9. ἐς τῶν τοῦ συμφέροντες, "contributing together."

93. 1. Πακτύκης: apparently near Armenia: it can hardly be the same as that mentioned in ch. 102. Some have supposed that the name was applied to the whole of the mountain region which bounded Persia and Media on the north. (Stein.)
— 4. ἀπὸ δὲ Σαγαρτῶν κ.τ.λ.: these nations are nomad inhabitants of the Persian steppes.
— 7. Ἐρυθρῇ θαλάσσῃ: the part meant here is the Persian Gulf.
— 8. ἀναστάστως, "removed": i.e. persons or tribes removed for political reasons from their homes.
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93.  11. Ἀκαί, cp. vii. 64, where they are called Scythians.
     — 11. Ἐχαστοι, different from those mentioned as belonging
     to the eleventh division in ch. 92.
94.  11. πρὸς πάντας τοὺς ἄλλους, “greater than all the
     others,” lit. “compared with all the others”: so of
     Egypt, ἔργα λόγον μέξω παρέχεται πρὸς πᾶσαν
     χώραν (ii. 35); and of the Athenians at Salamis,
     Ἀθηναίοι μὲν πρὸς πάντας τοὺς ἄλλους παρεχόμενοι
     νέας ὄγδοκοντα καὶ ἐκατόν.
95.  2. τὸ Ἐβρικόν ἄρα πρὸς τὸ κ.τ.λ., “if the Babylonian be
     compared with the Euboean talent,” i.e. if we reduce
     the Babylonian talents to Euboeic (by the proportion
     of 78 : 60, see ch. 89). Herodotus wishes to give
     the value of the whole in Euboeic talents of silver,
     the best known standard among Hellenes.
     — 4. τρισκεδεκαστάσιον, “at thirteen times the value of
     silver,” weight for weight: this is reckoning for
     unalloyed gold; the usual proportion in coinage
     was 10 : 1. The gold being weighed originally in
     Euboeic talents needs no reduction from one scale to
     another. (Stein.)
     — 8. τὸ πλῆθος κ.τ.λ., “the total amount which was
     collected for tribute was 14,560 Euboeic talents.”
     — 11. τὸ δ’ ὑπὶ τούτων ἐλάσσον. This seems to mean that
     the odd units are omitted throughout, nothing less
     than ten talents being taken into account.
     The process may be stated thus:—the sum-total
     of the separate items of silver tribute amounts, as
     may be seen by adding them up, to 7600 Babylonian
     talents, not counting the 140 talents retained for the
     defence of Kilikia. This reduced to Euboeic talents
     is 9880 Euboeic talents of silver. The gold tribute
     is 360 Euboeic talents of gold, which multiplied by
     13 gives 4680 talents of silver as its equivalent.
     Thus we have 9880 + 4680 = 14,560 Euboeic talents
     of silver as the total value of the tribute. The
     Euboeic talent was about 57 lbs. weight.
96.  2. τῆς Δίμβυς ὀλίγαχόθεν, “from a small part of Libya,”
     i.e. Kyrenë and Barca, and the Libyan tribes
     bordering on Egypt.
     — 3. ἅπὸ νῆσων, the islands of the Egean near Asia Minor.
     — 5. οἰκημένων: cp. ch. 91, l. 18, κατοικημένοις.
     — 7. περιαρέες, cp. ch. 41, l. 11.
97.  6. τοὺς Καμβύσης κ.τ.λ.: see chaps. 17-25.
     — 9. Νύσην τὴν ἱρήν, ep. ii. 146, where the story of the
     birth of Dionysos is referred to.
97. 9. ἀνάγουσι τὰς ὀρτάς, "celebrate the (well-known) festivals."

— 10. διὰ τρίτου ἔτεος, "every third year," i.e. (by the inclusive reckoning) "every other year": τὸ μέχρι ἐμεύ, "down to my time."

— 11. χοίνικας: the χοίνιξ was about a quart.

— 14. ἐτάξαντο ἐς τὴν δωρεῖν, "had set themselves among those who brought gifts."

— 15. Καυκάσιος from Καύκασις, a less usual form than Καύκασος.

— 17. ἐτυ, of space, not time; so ἤδη, "from this point onwards," in ch. 5. In both cases, however, the idea is suggested of succession of time in a journey.

— 18. οὕτωι ὤν, "these, I say."

— 18. διὰ πεντετετράδιος, "every four years": so διὰ τρίτον ἔτεος above; for this use of διὰ ep. ch. 27 (end).

— 22. πάρεξ τοῦ φόρου, i.e. besides the tribute which was paid by the rest.

98. 3. τρόπῳ τοιῷδε: the description does not come till ch. 102.

— 3. τῆς Ἰνδικῆς χώρης κ.τ.λ., "on that side of India which is towards," etc.

— 4. ψάμμος, this is apparently the sand-desert to the east of the Indus. Herodotus only knew the western side of India.

— 5. τῶν γάρ, the antecedent is ἄνθρωπων τῶν ἐν Ἠσίῳ below.

— 5. τῶν καὶ πέρι, "that is to say about whom": καὶ emphasising the expression.

— 6. πρώτοι πρὸς ἡώ, i.e. the first who would be found in journeying from the East. We should expect either πρώτοι πρὸς ἡώς or ἐσχατοῖ πρὸς ἡώ.

— 8. Ἰνδῶν γάρ: the reasoning is loose enough: "all to the East of India is sand; for the Indians dwell farthest to the East of all the peoples of Asia, for all beyond them is desert."

— 10. σφίσιν, "with one another."

— 11. τοῦ ποτάμου, the Indus.

— 13. ἕκ πλοῖων . . . ἐρμεόμενοι, "from boats": lit. "starting from boats."

— 14. γάνω, "joint," i.e. the space between two knots. The reed spoken of would be a kind of bamboo cane.

— 17. τὸ ἐνθεῖτεν, "after that."

99. 2. τούτων depends upon πρὸς ἡώ.

— 5. κάμη, "falls ill."
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99. 5. τῶν ἀστῶν, "of the members of their tribe": so in ch. 8.
       — 5. ἦν τε... ἦν τε, "whether it be... or."
       — 5. τὸν μὲν ἄνδρα, "the man, if it be a man."
       — 7. αὐτὸν τηκόμενον: absolutely used, "as he was wasting away": or αὐτὸν may be subject to διαφθείρεσθαι, "that he was being spoilt for them in his flesh."
       — 8. ἀπαρνεόμενος ἐστι: equivalent to ἀπαρνεῖται, but the expression is unusual.
       — 9. μὴ μὲν, cp. ch. 66, l. 15.
       — 9. οὐ συγγυνωσκόμενοι, "not admitting it."
       — 11. αἱ ἑπιχερῶμεναι, "those women who associated with her."
       — 12. ταῦτα τοιοί ἄνδρας, "the same as the men do."
       — 12. τὸν γὰρ δὴ, "for in fact even those who have reached old age are put to death": that is to say, the custom is universal, for those too who suffer only from old age are dealt with in the same way.
       — 13. ἐς τούτου λόγον, "to the reckoning of this," i.e. of old age, "to be reckoned as old."
       — 15. πρὸ τοῦ, "before this."

100. 3. νομίζωσι, "are wont."
       — 4. ποιηφαγέωσιν, "live on herbs."
       — 4. ὁσὸν κέγχρος τὸ μέγαθος, "a grain about the size of millet": perhaps rice is meant.
       — 6. αὐτῇ τῇ κάλυκι: cp. ch. 45 (end).

101. 2. φορέωσιν, "they have": cp. ch. 12, ἵσχυρὰς φορεῖω τὰς κεφάλας.
       — 4. πρὸς νότου, so πρὸς ἀρκτοῦ τε καὶ βορέω ἀνέμου in the next chapter, "in the direction of," properly, "from the direction of," etc.

102. 2. τῇ Πακτύκη χώρῃ: see note on ch. 93: here it must mean some part of Afghanistan, and Κασπάτυρος is perhaps Cabul.
       — 3. κατοικημένοι: cp. ch. 91 (end).
       — 4. Βακτρίουσι παραπλησίην, "like that of the Bactrians."
       — 10. εἴσαι γὰρ κ.τ.λ., this is added to account for the exact statement as to size: παρὰ βασιλέα: in one of the royal parks, perhaps at Susa.
       — 14. κατὰ τὸν αὐτὸν τρόπον, resuming κατὰ περ: so in i. 182, κατὰ περ ἐν Θῆβαις τῇ Αἰγύπτισι, κατὰ τὸν αὐτὸν τρόπον: cp. ch. 31, l. 12. (Krüger.)
       — 15. καὶ αὐτοῖ, "the ants themselves too," as well as their manner of working.
102. 18. σεβηφόρον, properly a "trace-horse" in a carriage or chariot.
   — 19. παρέλκεν, "to draw by the side" (ὅστε παρέλκεν).
   — 20. ἐπιτηδεύσας δκως, "taking care that": cp. ch. 18, ἐπιτηδεύοντας.
   — 23. χώρις δὲ, "and apart from that."
103. 2. ἐπισταμένοι, "since they know."
   — 3. ἐπιστέαται, Dialect § 19.
   — 3. αὐτῆς, partitive genitive, "the point about it which," etc.
   — 5. τέσσερας μηροὺς, i.e. two in each hind-leg.
104. 3. λεονυσμένως δκως κ.τ.λ., "with calculation so that they may be engaged in," etc.
   — 5. ὑπό, "by reason of."
   — 8. τὸ ἑωθινόν: "in the early morning," the idea being that the Eastern lands would be nearest to the sun in the morning hours.
   — 9. ὑπερτείλας, "from the time of its rising," equivalent here to ἀνατείλας.
   — 9. μέχρι οὖ, used for μέχρι here and elsewhere in Herodotus.
   — 10. ἄγωρης διαλύσιος, the time when among the Hellenes the business of the market ended, a little before mid-day, so we have πληθυνώσῃς ἄγωρης for "the middle of the morning," iv. 181.
   — 10. καλεῖ, "the sun burns them": τὴν Ἑλλάδα is the object of καλεῖ understood in the next clause.
   — 12. βρέχεσθαι, "remain immersed."
   — 13. μεσόγεα ἡ ἡμέρη, i.e. the mid-day sun.
   — 13. παραπλησίως, "about equally."
   — 15. ἀποκλινομένης τῆς μεσαμβρίης, "as the noon declines," i.e. "in the afternoon."
   — 18. ψύχει, "it cools them," i.e. by going farther away it produces coolness for them.
   — 18. καὶ τὸ κάρτα, "very exceedingly."
105. 2. τὴν ταχύστην, "by the quickest way."
   — 5. εἶναι δὲ κ.τ.λ., dependent on λέγεσαι to be supplied: οὐδέν εἴτερψ ὁμοιον, "far superior to all other creatures."
   — 6. εἰ μη προλαμβάνειν κ.τ.λ., "if the Indians did not get a start on their way," (lit. "take a part of the way beforehand"). For the infinitives see note on ch. 23, l. 19; the use of this infinitive after εἰ is rare, but it occurs again in ch. 108.
   — 7. ἐν ὑ, "while."
105. 10. καὶ παραλύεσθαι, “are even loosed from the side,” i.e. if necessary, to detain the pursuers.
— 11. ἐπελκομένους, “when they drag behind,” cp. iv. 203, where τοὺς ἐπελκομένους means “the stragglers.”
— 13. ἐνιδιδόναι μαλακόν σύνεν, “show no signs of weariness”: cp. ch. 51.
— 16. ὀρυσοῦμενος, “obtained by digging.”

106. 1. κως, “as it seems”: the observation is suggested by the abundance of gold in India.
— 1. τῆς οἰκεομένης, “of the (inhabited) world.”
— 2. ἐλαχον, “received as their portion,” at the time when they came into being.
— 3. καλλιστα κεκρημένας, “most temperate,” lit. “most fairly mixed.” The idea seems to be that the extremities of the earth are apt to have things in extremes: hence they have the most beautiful and the rarest things, and also they have the extremes of heat and cold.
— 3. τοῦτο μὲν, “in the first place,” answered by πρὸς δ’ αὐ at the beginning of the next chapter; while just below we have another τοῦτο μὲν answered by τοῦτο δέ: cp. ch. 72, l. 13.
— 4. τῶν οἰκεομένων, i.e. χωρέων: Dialect § 2 (b).
— 6. τὰ πετεινά: the article is not required.
— 9. Ὕσαιον δὲ καλεμένοι, “which are called Nesaian,” a common use of δέ in Herodotus: cp. ch. 53, l. 11. For Nesaian horses cp. vii. 40.
— 14. ἀρετή, “in excellence”: the word is also used of the fertility of land.
— 15. χρέωνται, “wear.”

107. 1. πρὸς δ’ αὐ μεσαμβρίς, answering to τοῦτο μὲν πρὸς τὴν ἑώ: for the case cp. ch. 101, l. 4.
— 3. μούνη: this is not correct; they are found also in India, for example.
— 7. θυμιῶντες, “burning so as to produce smoke.”
— 7. ἐς Ἑλληνας ἐξαγούσι, “import into Hellas.”
— 12. οὕτωι οἱ περ κ.τ.λ.: see ii. 75, where an account is given of the service rendered by the ibis in killing these winged serpents when they attempt to invade Egypt.

108. 2. εἰ μὴ γίνεσθαι: cp. ch. 105, and see note on ch. 23, l. 19. Here the oratio obliqua has not the infinitive mood in its principal clause.
4. τοῦ θεοῦ ἡ προνοία, “divine providence,” lit. “the forethought of the divine being.”

5. ἐόυσα σοφή, “seeing that it is wise,” belongs to ὡσπέρ καὶ οἰκός ἐστι.

6. ὅσα μὲν ... ταύτα μὲν, cp. ch. 65.

7. ἐπιλήπτη, “fail,” i.e. “die out.”

8. σχέτλια, “bold,” opposed to δείλα.

8. τούτο μὲν: cp. ch. 106, l. 3.

9. οὔτω δὴ τι: cp. ch. 12, l. 8, after the analogy of which οὔτω should refer directly to the next clause, “is so prolific that it alone of all animals becomes doubly pregnant” (ἐπικυνύσκεται), i.e. conceives again before the former young are born. Elsewhere οὔτω δὴ τι is generally followed by ὡς or ὡστε (sometimes by a relative pronoun).

10. τὸ μὲν δασὺ κ.τ.λ., “some of its young are already covered with fur in the womb, while others are still bare; some again are just receiving form in the matrix, and others meanwhile are being conceived.”

11. τούτο μὲν δὴ τοιοῦτο ἐστι, “thus it is with this matter.”

12. τῷ τέκνῳ, dative after σω- in the verb.

13. ὅ δὲ, marking the apodosis: see note on ch. 37, l. 8.

14. ἐσικνέεται, “penetrates.”

15. πῆλας τε δὴ ... καὶ: cp. ch. 76, l. 4. The clauses are set side by side (parataxis), instead of being made subordinate one to the other.

16. αὐτέων, i.e. of the womb (μητρέων). It is hardly necessary to say that there is no foundation in Natural History either for these statements or for those which are made in the succeeding chapters, 109-111.

109. 3. ὡς ἡ φύσις αὐτοίσι υπάρχει, “in their natural course.” The manner of birth here described is conceived as a providential interference with the course of nature.

4. βιόσιμα, for the impersonal plural cp. ch. 61 (end).

5. νῦν δ’, “but as it is,” cp. ch. 25, l. 23.

6. πολλὸν τι χρήμα τῶν τέκνων, “a vast number of young”: τι strengthens the adjective: for the article cp. vii. 188, ἥν δὲ τοῦ χειμῶνος χρήμα ἀφόρητον. (Stein.)

12. κατά τούτο, i.e. because, being found in only one land, they are abundant there.

110. 2. κασίην: cassia and cinnamon were very much the same thing, perhaps even from the same tree: neither of them perhaps was exactly the same as the
cinnamon of modern commerce, which grows only in Ceylon. (Stein.)

110. 3. βόρσητοι, "ox-hides."
— 4. αὐτῶν, "by themselves," i.e. "alone."
— 8. τέτριγε: this perfect is commonly used in the sense of a present.
— 10. οὖτω resumes the preceding words with emphasis.

111. 4. οὐκ ἔχουσι, "they cannot."
— 4. λόγω οἰκότι χρεώμενοι, "speaking reasonably," or "following a likely story."
— 6. ἑν τοῖς κ.τ.λ.: cp. ch. 37.
— 7. κάρφεα, "dry sticks," or "dry pieces of bark."
— 10. ἔνθα ... εἶναι: cp. ch. 23, l. 19.
— 11. πρὸς ὅν δὴ ταῦτα, "with a view to this then, I say."
— 13. τῶν ἀπογινομένων, "which die."
— 17. αὐτῶν: Dialect § 2 (d): it refers to τῶν νεοσσιέων.
— 17. αὐτῶν. If this is to stand in the text, it must go with καταπετομένας, "flying down upon them": cp. iv. 62, καταχέουσι τὸ αἷμα τοῦ ἀκινάκεω.
— 19. ὑσχεῖν, "to support them."
— 20. τοὺς δὲ, "and they," i.e. the Arabsians.
— 21. ἐκ τοῦτων, "from them," i.e. from the Arabsians.

112. 4. τῶν αἰγῶν τῶν τράγων, "the he-goats": apposition, like βοῶς ταῖρος, to limit or define.
— 5. ἐγγυνόμενον, "produced in them," i.e. by adhering to them as they feed among the bushes.

113. 1. τοσαῦτα ... εἰρήσθω, "let so much suffice."
— 1. ἀπόγει: impersonal, cp. ch. 23, l. 9.
— 2. θεσπέσιον ὡς ἡδύ, "divinely (i.e. marvellously) sweet"; like θαυμαστὸν ὄσον: cp. ἀφόρητος οἶος (iv. 28), and ἀφθονοὶ ὄσι (iv. 194). (Stein.)
— 3. σφι, i.e. τοῖς Ἀραβίοις.
— 6. ἐπείη σφι ἐπέλκειν, "should allow them to drag after them."
— 8. νῦν Σ': cp. ch. 109.
— 9. ἐς τοσοῦτο, "to this extent at least": explained by ἄμαξιδες γάρ κ.τ.λ.
— 13. καί, "even."

114. 1. ἀποκλινομένης μεσαμβρίης: cp. ch. 104, where it is used of time: here it is transferred to space, and as μεσαμβρίη means the south, and δύνων ἥλιος the west, so ἀποκλινομένης μεσαμβρίης means in the direction of the sun in the afternoon, i.e. south-west.
— 1. παρῆκει ... ἐσχάτη τῶν οἰκεομενέων, "extends along farther than all other lands."
NOTES

119.  9. ἐπιδίδασ πολλὰς ἔχων, "being strongly persuaded": cp. ἐπισίδος in ch. 62, l. 7.
— 11. τὴν ἐπὶ θανάτῳ, "for execution," supply δέσιν from the verb: so v. 72, κατέδησαν τὴν ἐπὶ θανάτῳ, and i. 109, κεκοσμημένον τὴν ἐπὶ θανάτῳ (supply κόσμησιν). (Stein.)
— 12. φοιτέωνα: see note on ch. 90, l. 19.
— 13. κλαίεσκε ἄν: this iterative tense is combined here with ἄν, as the imperfect elsewhere, e.g. ch. 51, l. 14. For the form of tense compare ἄρδεσκε in ch. 117: it is always without augment in Herodotus.
— 19. εἰ μὲν δὴ: the effect of μὲν is to throw emphasis on ἐνός, "if the king grants me but one, I choose my brother": the corresponding thought is not expressed.
— 25. ἀλλοτριώτερος, "less near akin."
— 26. ἡσσον κεχαρισμένος, "less dear."
— 28. ἀνὴρ μὲν μοι ἄλλος κ.τ.λ.: a commonplace which appears also in the Antigonē of Sophocles 905 ff. It is one of several instances of resemblance between Herodotus and Sophocles, who were personally known to one another.
— 30. πατρὸς δὲ κ.τ.λ., "but my father and my mother being no longer alive."
— 36. τῶν μὲν δὴ: δὴ refers back to the beginning of the story, τῶν δὲ τῷ Μάγοι κ.τ.λ.

120.  1. κατὰ δὲ κου μάλιστα: "somewhere about the time of": κου μάλιστα makes the statement very indefinite.
— 2. Σαρδών, a common designation of the Lydian satrapy.
— 5. μάταιον, properly "foolish," hence "offensive," as in vii. 10 (g) and 15.
— 7. ὡς μὲν οἱ πλεύνει, answered by οἱ δὲ ἐλάσσονες in the next chapter.
— 11. τοῦ ἐν Δασκυλείῳ, "which was at (i.e. about) Daskyleion": this was the third satrapy, containing Phrygia; Daskyleion was its capital.
— 11. ἐς νεῖκας συμπετείν, "fell into contention together."
— 12. κρινομένων, "vying with one another," lit. "submitting to judgment."
— 13. τῷ Ὀροίτῃ προφέροντα, "bringing it forward against Oroites," as a reproach.
— 14. σὺ γὰρ ἐν ἀνδρῶν λόγῳ, "art thou to be accounted a man?" γὰρ has reference to a previous thought not expressed, but its practical effect is to emphasise σῦ.
— 16. δὲ δὴ τι κ.τ.λ., answered by τὴν; "so easily conquered
that,” etc. : so οὕτω δή τι, iv. 52, οὕτω δή τι ἐσώσα πικρῆ, ή . . . κιρνὰ τὸν Ἰπανν.

120. 17. τῶν τις: the usual order in Herodotus: cp. ch. 151, l. 11.

— 17. πεντεκαίδεκα, exaggerating the ease of the conquest. The dative is of the instrument. For the history, cp. ch. 39.
— 18. ἔσχε, “got possession of.”
— 18. οἱ μὲν δὴ κ.τ.λ., a repetition of ὡς μὲν οἱ πλεῖνει λέγουσι, above.
— 20. οὐκ οὕτω, “not so much,” cp. ch. 47, l. 5.
— 22. κακῶς ἥκουσε, “he had been ill spoken of” : cp. ch. 131 (end).

121. 1. οἱ δὲ ἐλάσσονες, “the smaller number” (of those who report the matter).
— 2. δὲν δὴ χρήματος, “something or other” (whatever it might be) : cp. δαγν ἰδή, ch. 52, l. 4.
— 3. τοῦτο γε, ἢ. ὡς what the thing was.
— 5. ἐν ἄνθρωποι, see note on ch. 77, l. 14.
— 5. Ἀνακρέοντα τὸν Τήμον: Anacreon of Teos, the poet, who lived long at the court of Polycrates.
— 6. καὶ κως κ.τ.λ. The construction is confused, or rather this first sentence is left unfinished, and another is begun with τῶν τε γάρ, because of the introduction of the finite verb ἔπεγένετο instead of συντυχίας τινὸς ἐπιγενεμένης. “And he, as it happened, either intentionally, because he had no regard for the affairs of Oroites, or perhaps some accident chanced to bring it about, for it happened that the herald came before him and Polycrates,” etc. τῶν τε γάρ κήρυκα κ.τ.λ. is equivalent to a subordinate clause, “for when the herald came before him,” cp. ch. 108.

122. 1. διφάσιαι, ἢ. ὡς told in two different ways.
— 3. πάρεστι πείδεσθαι, “one may give credit.”
— 4. οὗ δὲ ὁ Ἐρωτῆς, “in any case Oroites,” etc.
— 4. ἵπποι, “having his abode.”
— 5. ὁδηγεῖται, “situated.”
— 7. νῦν, explained in what follows.
— 9. πάρεξ Μινωὸς τε κ.τ.λ., ἢ. ὡς excluding those of heroic times, who were not altogether τῆς ἀνθρωπημίας γενεῖσ : cp. Thucydides i. 4.
— 11. τῆς ἀνθρωπημίας κ.τ.λ., “of what may be called mortal race.”
— 13. νῆσων, the islands of the Egean, and especially the Cyclades.
— 15. Ὀροῦτῆς Πολυκράτει: cp. ch. 40, l. 5.
122. \textit{kata ta phronimata}, “in proportion to thy high thoughts.”

— 18. \textit{owde}, “as follows”: \textit{ov vuv} is repeated just below.

— 23. \textit{eineken xremaatwv}, “so far as wealth is concerned”: cp. ch. 86, \textit{thrasee tou'tou eineken}.

123. 2. \textit{ebouleto}, “consented.”

— 2. \textit{kai kws} indicates some vagueness or uncertainty, cp. ch. 40 (beginning): here probably it belongs in sense to the clause \textit{iheireto yap k.t.l.}, “I suppose because he,” etc.

— 8. \textit{to "Hrama}: see ch. 60 (end).

— 10. \textit{plhn kartha bracheos}: that is, he filled them up to within a very small space from the top: \textit{perl au'ta ta xeilea, i.e.} at the very top of the chest.

124. 2. \textit{polla mewn k.t.l.}, “although his diviners urgently dissuaded him”: cp. ch. 36, l. 10.

— 3. \textit{prhos de kai}, “and moreover,” an additional reason which should have restrained him.

— 6. \textit{loutheai}: so \textit{eludo} in the next chapter: from the form \textit{low}. In ch. 23 however we have \textit{loumenos}, not \textit{loumenos}.

— 7. \textit{pantoi' egineto k.t.l.}, “she used every means of entreaty to persuade,” etc. An infinitive follows because there is contained in \textit{pantoi' egineto} the idea of striving or urging. In some passages the expression is combined with a participle, e.g. vii. 10 (c), \textit{pantoi' egenueto Skuvhai de'meni k.t.l.} (Krieger.)

— 9. \textit{kai de' kai}, used to emphasise the additional statement: so in ch. 61, \textit{kai de' kai es Lagenvto}.

— 10. \textit{ephephimizeeto}, “she followed him with prophetic utterances.” (Stein.)

— 11. \textit{pareneuoseba}, “that she should remain unmarried.”

— 13. \textit{plew xronon}, the comparative belongs to \textit{boulethai}, “rather to remain unmarried for a long time than to be,” etc., but it has been transferred here to the adjective. Stein quotes Hom. Od. i. 164, \textit{pantes k' argeisai' elaphroteroi podas elnai, h' arneioteiroi}.

125. 4. \textit{en de' de' kai}, “and among them especially”: cp. ch. 15, l. 12.

— 6. \textit{twn kata' eunton}, “of the men of his time.”

— 8. \textit{oute eunouto deis k.t.l.}, “in a manner unworthy of him and of his high ambition.”

— 9. \textit{oti mu' or e ti mu'}, “except”: cp. ch. 26, l. 11.

— 9. \textit{o' Syrphkosian—tupanvlo}. Gélon and Hieron are referred to; cp. vii. 153 ff.
125. 13. οὐκ ἄξιος ἀπηγήσιος, "in a manner not fit to be told," because of its cruelty.
   — 15. ἔωντῳ χάριν εἰδέναι ἐόντας, "to be grateful to him that they were": cp. ix. 79, χάριν τε ἵσθι ἐὼν ἀπαθής.
       (Stein.)
   — 16. ἐξελθεῖ τε καὶ δοῦλοι, "either foreigners or servants":
       τῶν ἐπομένων is partitive genitive to be taken with ὅσοι.
   — 17. ἐν ἀνδραπόδων λόγῳ ποιεύμενος, "reckoning them as slaves": cp. vii. 222, ἐν ὃμήρῳ λόγῳ ποιεύμενος, and ch. 120 of this book, σὺ γὰρ ἐν ἀνδρῶν λόγῳ;
   — 20. ὄκως ἦν, i.e. "whenever he rained," cp. ὦι σφί ὁ θεός ch. 117.
 — 21. ἀνείς—ικμάδα, "when he himself gave forth moisture," etc., under the influence of the sun's heat. The bath and the anointing go naturally together.
       (Stein.)
126. 2. τῇ, "in the way in which," i.e. they came to a bad end; Amasis had predicted nothing definite: see ch. 40.
   — 4. τίσις μετήλθον: as if to suggest the idea of avenging spirits which pursued and overtook him.
   — 8. ὁ δὲ. As often in Herodotus, the particle of opposition is attached to the personal pronoun, when it belongs in fact to the verb; so in ch. 147, τούτεων μὲν τῶν ἐντολῶν μεμνημένος ἐπελαυθάνετο, ὁ δὲ παρῆγγειλε κ.τ.λ.
   — 9. κατὰ μὲν ἐκτείνε . . . κατὰ δὲ: cp. ch. 36, ἀπὸ μὲν σεωρτὸν ὄλεσας . . . ἀπὸ δὲ ὄλεσας Κύρου: here however the second verb is suppressed, as in ii. 141, κατὰ μὲν φαγεῖν τοὺς φαρετρεύων αὐτῶν, κατὰ δὲ τὰ τόξα.
   — 9. τὸν ἐκ Δασκυλείου ὑπαρχον, "the satrap at Daskyleion," i.e. with the seat of his government there and coming from thence to any other place: cp. ch. 120.
   — 13. ἄλλα ἐξύβρισε: cp. ch. 33, ταῦτα ἐξεμάνη.
   — 15. οὐ πρὸς ἡδονὴν οἳ, "not pleasing to him."
   — 15. μιν, a repetition of ἄγγελισθέρων: cp. ch. 118, αὐτῶν.
   — 16. ὑπείσασα, "setting in ambush": so in vi. 103, νυκτὸς ὑπείσαντες ἀνδρας: ὑπείσασα is from ὑπίζω, as εἰσα from ἐἰζω (λόχων ἐςαν, Hom. Π. iv. 392).
   — 17. αὐτῷ ὑππηρ. cp. ch. 45.
127. 2. ἔσχε, "had obtained."
   — 4. ἐκ τῆς θεῆς, "openly": for θεῆς see Dialect § 4 (a).
   — 6. ἄτε οἰδέοντων ἐτὶ τῶν πρηγμάτων: cp. ch. 76. This expression seems to imply, what we know from the
Behistun inscription, that the first years of Dareios were much disturbed.

127. 6. καὶ νεωστὶ ἔχων: for the change of reference cp. ch. 20 (beginning).
- 9. ἐδορυφόροις, “attended as a guard.”
- 9. νομόν, “satrapy”: cp. ch. 90. He had made himself ruler of the three satrapies which stand first in the list.
- 13. τίς ἂν μοι ... ἐπιτελέσει: apparently imitated from Homer, II. x. 303, τίς κεν μοι τόδε ἐργον ὑποσχόμενος τελέσειν;
- 14. ὑποστᾶς, “having undertaken it.”
- 15. ὀμφλῶς, “with tumult”: cp. ix. 59, βοῦ τε καὶ ὀμίλω. It might however mean “with a large company.”
- 15. ἔργον οὐδὲν, “there is no need.”
- 16. ἀγάγοι: observe the omission of ἂν.
- 18. τοῦτο μὲν ... τοῦτο δὲ: cp. chaps. 72 and 106.
- 23. καταλαμμέσας ἔστι, “he must be restrained”: cp. ch. 52 and also below, κατελάμβανε. For the form cp. ἐπιλαμμέτος (ch. 69).

128. 2. αὐτὸς, to be taken with πολέμων.
- 6. βυβλία, “papers”: γραψάμενος, “caused to be written.”
- 7. περὶ πολλῶν ἔχοντα, “concerned with many matters,” cp. vi. 26, τὰ περὶ Ἑλλήσποντον ἔχοντα πρήγματα. (Stein.)
- 8. σφρηγίδα: properly the signet itself, then the impression of the seal. We are told that the signet of the Persian kings had sometimes the figure of the king himself engraved upon it, sometimes of Cyrus, and sometimes of a horse, supposed to be that of Dareios. For the practice of sealing with the king’s signet-ring, cp. the Book of Esther, iii. 12 and viii. 8.
- 11. περιαρεόμενος, “taking out of its cover”: the word would be more properly applied to that which is taken off, as in ch. 41.
- 12. γραμματιστὰς βασιληίους: these were persons appointed by the king to represent his interests and to report upon the doings of the satrap. The same system is said to exist in modern Persia.
- 13. ἀποτευρώμενος ... ἐὶ ἐνδεξαίατο, “with a view to trying whether the guards would accept” (the proposal to revolt). However, ἐνδεξαίατο might be from ἐνδείκνυμι, “would show signs of (revolt).”
128. 19. μὴ δορυφορέων: so in ch. 51.
— 20. μετήκαν οἱ, "lowered to him," in token of submission.
— 21. τότο, "in this matter."
129. 1. ἀπικομένων καὶ ἀνακομισθέντων: the first perhaps referring to the slaves, and the second to the other property.
— 5. καὶ κως, "and as it seems."
— 6. νομίζων, "being wont." The use of Egyptian physicians at the Persian court is referred to also at the beginning of this book.
— 12. ἄγρυπνησι: for the plural cp. ch. 52, ἀλουσιγαλε καὶ ἄσιτησι.
— 13. ἔχοντι οἱ φλαύρως, "when he was in an evil case": οἱ is repeated afterwards by τῷ Δαρείῳ: so in ch. 153.
— 14. παρακούσας, "having heard by chance."
— 15. Δημοκήδεος, see ch. 125: he had been made a slave when Polycrates was taken by Oroites.
— 18. ὁκοῦ δῆ κοτε, "wherever he might be," i.e. "somewhere or other": cp. ὅτεν δὴ χρήματος, ch. 121.
— 20. ἐσθημένου: Dialect § 9 (c).
130. 2. τὴν τέχνην, "the art of healing."
— 3. οὐκ ὑπεδέκετο, "did not admit that he knew."
— 3. ἐστιν ἐκφήνας, "if he made himself known."
— 5. τεχνάζειν ἐπιστάμενος, "that he knew the art, but was practising evasion": τεχνάζειν contains a reference to τεχνῆν, which is perhaps sufficiently reproduced by the word "practising" with its medical associations.
— 7. κέντρα, "pricking-irons."
— 10. ὃς οἱ ἐπέτρεψε, "when Dareios had entrusted the matter to him."
— 11. ἡπια, "mild remedies."
— 14. ἔριπλοντα, "though he expected": οὐδαμά ἔτι, "never again."
— 15. χρυσέων: so θηλεων, μνεων, etc., but from γενεή we have γενεέων.
— 16. εἴ οἱ διπλήσιον... νέμει, "whether it was by design that he gave him his misfortune in double measure": his misfortune was his slavery, symbolised by the fetters.
— 22. τοῦ χρυσοῦ ἐς θήκην, "into the gold-chest."
— 23. οὔτω δὴ τι, cp. ch. 12, l. 8.
— 24. στατήρας: these are the Persian gold staters coined
by Dareios and called darics, weighing about 123 grains of nearly pure gold.

130. 26. ἄμβλης, “as follows”: ὀμήλης, “came to associate with.”
—— 2. συνεκέθεσθαι, “lived in strife”: συνεκέθαι means to be “locked together” in wrestling or combat: so i. 214, συμπεσόντας τῷσι αἰχμῇς τε καὶ τούσι ἐγχειρίδιοισιν συνεκέθαι.
—— 3. ὁμήλιη, “in temper.”
—— 4. ἄπολιτόν, intransitive: so in ch. 48 and elsewhere.
—— 5. καταστάσει ἐς ταύτην, “having established himself here.”
—— 6. ἄσκειόν περ ἐών, “although he was without apparatus.”
—— 7. τῶν ὅσα: cp. ch. 23, l. 13.
—— 8. ταλάντου, i.e. of silver. It is not clear whether the talent here is Eginetan or Eubòic: the Eginetan talent was about 78 lbs. avoirdupois and the Eubòic about 57 lbs. In either case 60 μνέαι are reckoned to the talent.
—— 12. οὐκ ἢκιστα, “more than anything else”: sometimes ἀλλὰ μάλιστα is added, as in iv. 170.
—— 14. τοῦτο: the events spoken of in the preceding narrative.
—— 14. ὅτε, “at the time when.”
—— 16. ἱκουν, “were called,” i.e. “had the reputation of being,” cp. ch. 120, l. 22.

132. 1. τότε δή: a reference back to the main line of the narrative, broken off in the last chapter.
—— 3. ὁμοτράπεζος: this came to be a title of honour for those immediately about the king: cp. Xen. Anab. i. 8, 25, οἱ ὁμοτράπεζοι καλοῦμενοι. (Stein.)
—— 4. ἐνδο τοῦ ... ἀπίεναι, “the one matter of returning.”
—— 5. τοῦτο μεν ... τοῦτο δέ, as in ch. 72 and elsewhere.
—— 7. ἀνασκολοπιεῖσθαι, in passive meaning.
—— 11. μέγιστον πρήγμα, i.e. very powerful.

133. 2. συνήνεικε, impersonal, “it happened.”
—— 4. φύμα, “a growth,” i.e. “a swelling.”
—— 4. ἐνέμετο πρόσω, “it began to spread further”: the metaphor is perhaps from an animal feeding.
—— 5. ἡ δέ, cp. ch. 37, l. 8.
—— 8. ἡ μέν, cp. ch. 66, l. 15.
—— 10. τῶν ὅσα, for τούτων ὅσα, so in ch. 23, l. 13.
—— 10. ἐς αἰσχύνην φέροντα, “shameful”: cp. i. 10, ἄνδρα ὀφθήναι γυμνόν ἐς αἰσχύνην μεγάλην φέρει.

134. 2. ὑγιέα ἄπεδέξε, so in ch. 130.
—— 5. κάτησαί, “thou dost remain still.”
134. 8. φαίνεσθαι τι ἀποδεικνύμενον, "display some great deed."
— 8. ἵνα καὶ: the word καὶ belongs to the whole clause and not to Πέρσας alone, "for this reason too."
— 9. ἔπ᾽ ἀμφότερα δὲ τοι φέρει, "it is for thy advantage in both ways": φέρει equivalent to συμφέρει.
— 10. σφέων, dependent on προεστώτα.
— 14. αὐξομένῳ γάρ κ.τ.λ.: a physical theory such as might be suggested by Demokedes: she spoke ἐκ ὅδαχυς.
— 20. βεβούλευμαι, "I have determined."
— 20. ζεῦξας γέφυραν: the idea is of putting a bridge as a yoke to join the two shores: so we have elsewhere ζεῦξα ποταμοῦ, πόντου.
— 22. ἐσται τελεύμενα, "will be in course of accomplishment."
— 24. τὴν πρώτην, "first," like τὴν ταχίστην, with ὃδον or some such word to be supplied.
— 24. ἔναι ἔσον, "forbear to go."
— 25. ἔσονται τοι, "will be thine."
— 25. σὺ δέ: so in ch. 126, ὅ δέ, see note.
— 26. στρατεύεσθαι, infinitive for imperative, as in ch. 35, l. 7, and 155, l. 29.
— 26. λόγῳ πυθασμοῖν: "because I hear report of them."
— 30. καταγγήσασθαι, "to serve as guide," καταγγήσασθαι τὴν ὅδον.
— 35. τούτῳ τῷ: attraction of the relative to the case of the antecedent.
— 35. ἐσ ἁυτοῦς, i.e. to the Hellenes.

135. 5. ὅκως τε μὴ διαδρῆσεται, "and that he should not be allowed to escape"; dependent on ἐνετέλλετο: so in the next sentence, ἐδέστῳ αὐτοῦ ὅκως . . . ἰξεῖ.
— 13. πρὸς δέ, "and besides that."
— 14. συμβαλέσθαι, "would contribute."
— 15. τὴν . . . πλεύσεσθαι: cp. ch. 23, l. 19.
— 16. ἀπ᾽ οὐδενὸς δολεροῦ νόου, "with no crafty design."
— 18. εὔ: Dialect § 5.
— 18. ἐκπειρῶτο, i.e. to see if he really meant to return.
— 18. οὔτι, a strengthened form of οὐ.
— 18. ἐπιδραμῶν, "with eagerness."
— 19. κατὰ χώρην, "where they were."
— 22. ἐς τὴν δώρην, i.e. ἐς τὰ δώρα, "for the presents."
— 23. καὶ τοῦτω, "him also," as well as the Persians.

136. 2. καὶ Φοινίκης: cp. i. 52, κείμενα ἐν Ὑβρισὶ καὶ Ὑβρίσων ἐν τῷ νηῷ τοῦ Ἰσμηνίου Ἀπόλλωνος.
— 3. ἔμπλήρωσαν here means "manned" ("filled with a
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crew”), but afterwards with the genitive ἀγαθῶν, “filled (with goods).

136. 4. γαυλόν: the word here means a round-built ship for carrying cargo (γαυλός is a bucket or pail): it is used especially of Phenician merchant vessels.
— 6. προσώποντες, i.e. τὰς νέας, as in ix. 99.
— 7. ἀπεγράφοντο, “caused a description to be written.”
— 7. τὰ πολλὰ καὶ ὀνομαστά, “most of the celebrated places.”
— 8. τῆς Ἰταλῆς: the word meant in the time of Herodotus only the southern part of the peninsula, where the Hellenic colonies were. These are here included in “Hellas,” and this part of Italy was afterwards called ἥ μεγάλη Ἑλλάς (Magna Græcia). For the genitive cp. Φουκίδης just above.
— 9. ἐκ ῥήστων ἡ τῆς Δημοκρίτου, “out of complaisance to Demokedes”: but the reading is very uncertain, and the Ionic form of this word should be ῥηστώνης, cp. ῥηδίους. The word χρηστώνης does not occur elsewhere, but it might perhaps mean “request.” The MSS. mostly have κρηστώνης.
— 11. τὸύτο μὲν...τὸύτο δὲ: so ch. 72, l. 13, and often elsewhere.
— 11. τῶν...νεῶν, dependent on παρέλυσε.
— 13. δήθεν, “as he supposed,” not implying either here or in ch. 74 (end) that the supposition was false.
— 16. τὴν ἐωντοῦ, “his native place,” i.e. Crotôn.
— 17. τὰ παρέλαβε τῶν νεῶν, “those parts of the ships which he had taken away.”

137. 4. τὰ Περσικὰ πρήγματα, “the power of the Persians.”
— 5. προϊέναι, from προϊήμι.
— 5. ἀντάπτοντο, “took hold of him on the other side.”
— 9. κὼς βασιλεῖ ἐκχρῆσει, “how shall the king be contented,” i.e. “how will he endure”: so ἀποχράν in the next chapter.
— 11. ἀπέλησε ἡμέας, “take him away from us.”
— 12. τήρον προτέρην, “sooner than (against) this.”
— 14. οὐκὼν, “nevertheless...not”; so in the next chapter.
— 15. ἔξωρεθέντες Δημοκρίτου, “having had D. taken out of their hands.”
— 17. τὸ προσωτέρω τῆς Ἑλλάδος, “the further parts of Hellas.”
— 20. ἀναγομένοις, “as they put out to sea.”
— 21. ἀρμοσταῖ...γυναῖκα, “had been betrothed to,”

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middle voice: ἀρμόζειν θυγατέρα τινι means “to betroth one’s daughter to some one”; ἀρμόζεσθαι θυγατέρα τινός, “to get some one’s daughter betrothed to one’s self”: cp. v. 32, τοῦ ... Παυσανίς ἤρμοσατο θυγατέρα.

137. 23. Μῆλωνος: the wrestler Milo of Crotōn is said to have gained six victories at the Olympic games and seven at the Pythian.
— 23. κατὰ τοῦτο, “for this end.”

138. 2. ἐκπέττουσιν, “were cast away,” or “driven out (of their course).”
— 6. κάτοδον, “return from exile.”
— 7. τὴν συμφορήν, i.e. that he was an exile.
— 8. ἧν δὲ αὐτὸν κ.τ.λ., “(as would be the case) if on his account,” etc.
— 11. ἐόντων ... φίλων. They were both Lacedemonian colonies. (Stein.)
— 12. μάλιστα, “most easily.”
— 13. ὑποδεξάμενος, “having engaged to do so”: note the meaning of the imperfect ἐπετέλεεσ.
— 16. οἰκῶν ἐπείθον: so in the last chapter.
— 17. ταῦτα μέν, answered by μετὰ δὲ ταῦτα, at the beginning of the next chapter.
— 18. οὗτοι δὲ πρώτοι κ.τ.λ.: this remark is probably thrown in to show a connexion between the episode of Demokedes and the main subject of the History, cp. notes on ch. 1 (beginning) and ch. 56 (end).
— 19. τοιοῦντε, stands for τοιοῦτο, referring to what has gone before.

139. 2. πολίων πασέων πρώτην, “the first of all cities which he conquered.” It can hardly mean that Samos was the greatest of all cities at that time, especially with the addition καὶ βαρβάρων and the account of the capture of Babylon immediately following.
— 4. ἄλλοι τε συνχωνί: this should be answered by καὶ δὴ καὶ Συλοσῶν, but the form of the sentence is changed afterwards.
— 6. καὶ ἐμπορίτην στρατευόμενοι, “joining in the expedition for trading purposes.”
— 9. φεύγων, “an exile.”
— 11. πυρρῆν, “flame-coloured”: ἡ Συλοσῶντοι χλαμύς became a proverbial expression for anything very magnificent in the way of clothing. (Stein.)
139. 12. δορυφόρος τε ἔων κ.τ.λ.: it is hardly possible that Dareios, a member of the royal family and heir to the throne, should have been in this position.

— 15. ὄνετο, "endeavoured to buy it."

— 16. θεία τύχη χρεώμενος, like θεία πομπῆ χρεώμενος (ch. 77), "by providential good-fortune."

— 18. ἄλλως, "for nothing": cp. the rather different use of the word in ch. 16 (end), meaning "without ground."

— 18. εἴ περ . . . τοι, "if it is so absolutely necessary that you should have it," i.e. if you are so determined to have it.

140. 2. ἡπίστατο, "thought without doubt": cp. ch. 66, l. 11.

— 2. τούτο, i.e. the mantle.

— 2. εὐθελην, "good-natured simplicity."

— 8. δειπνητι, "at his request."

— 10. εὐφράγητης, "a benefactor": cp. viii. 85, where the Persian custom of recording the names of those who had rendered signal service to the king is mentioned. It is this record which is mentioned in the Book of Esther (vi. 1), as being read to the king by his servants when he was sleepless.

— 13. τῷ ἐγὼ προαιδέωμαι, "to whom I am indebted for services": cp. i. 61, ἐκ τῶν πολίων αἰτινές σφι προαιδέουτο κού τι: αἰδῶς stands for the regard which should be felt for one to whom we are indebted.

— 13. νεωτῆ μὲν . . ἔχον κ.τ.λ.: the participle is answered by a finite verb, ἀναβέβηκε δὲ.

— 14. ἡ τις ἡ οὐδέσ, "hardly anyone": so in Xenophon, τούτων τῶν περιεστηκότων ἡ τινα ἡ οὐδένα οἶδα. (Krüger.)

— 15. χρέος ὡς εἰπεῖν οὐδέν, "no debt to speak of," "I may almost say no debt": cp. ch. 6, ἐν κεράμοιν οὐκ ἔστι, ὡς λόγῳ εἰπεῖν, ιδέσθαι.

— 15. ἄνδρος "Ελληνος, "due to a Hellene."

— 17. τι θέλων, "with what meaning."

— 18. ἐς μέσον, cp. ch. 62, l. 5.

— 19. εἴη . . φησί: the construction changes from optative to indicative, as in vii. 5 (near the end): the reverse is commoner.

— 21. εἰ καὶ σμικρά, ἀλλὰ ὡν, "a small thing it may be, but nevertheless": for ἀλλὰ ὡν . . γε, cp. Soph. Ant. 84, ἀλλὰ ὡν προμηνύσῃ γε τούτο μηδένι τοῦργον.

— 25. ἴση . . ὄμοιος ὡς, "the same as."

— 26. ἀντ’ ὡν, "wherefore."
140. 28. εὖ ποιήσαντι, "of having benefited."
— 33. δοῦλος ἡμέτερος, "one who was our slave," meaning that Mæandrius had been in the service of Polycrates. He was not in fact a slave, cp. ch. 123, ἀνδρα τῶν ἄστων, ὡς οἱ ἢ γραμματιστῆς.
— 34. ἀνευ τε φόνου καί, "without either bloodshed or," etc.

141. 3. Ὀτάνεα: ch. 68 ff.
— 4. οἶσων ἐδείχθη, "all that he had asked."
— 5. ποιεῖσθαι ἐπιτελεῖ, "to accomplish."
— 6. ἔστελλε, "was preparing."

142. 3. τῶ... οὐκ ἐξεγένετο: cp. vii. 4, οὐδὲ οἱ ἐξεγένετο οὔτε τοὺς ἀπεστείωσαν Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι, "he did not succeed," etc.
— 3. δικαιοτάτῳ γενόσθαι, "to prove himself the most righteous."
— 6. ἐλευθερίου: i.e. to commemorate the restored freedom.
— 11. μοι παρέχει, "it is in my power."
— 12. τά... πέλας ἐπιπλήσσω, "that for which I blame my neighbour."
— 17. ἦς μέσον... τιθέει, cp. ch. 80, 1. 5.
— 17. ἵσονομήν, cp. ch. 80, 1. 30.
— 22. αἰεὶ γινομένοις, i.e. "in succession."
— 23. τῶ... ἰδρυσάμην καὶ... περιπληθυμὶ: i.e. "since I erected a temple to him and now," etc.
— 24. ταύτα ἐπαγγέλλετο, "made this offer."
— 26. ἀλλ' οὖθ' ἄξιος εἰς σὺ γε, "but unworthy too art thou to be ruler over us": i.e. there are other reasons why you should not be ruler, besides your own desire to resign; for you would in any case be unworthy of this dignity: ἄξιος is emphasised by οὖθ', and σὺ by γε.
— 27. ὄλθρος, like pestis in Latin, used of persons.
— 28. ὅκως... ἄδωρες, "take care that thou give," an elliptical use of the same construction as in ch. 36, ὅρα ὅκως μὴ σεν ἀποστήσῃν Πέρσας, and also in ch. 135, ἐνετέλεστο... ὅκως μὴ διαδρήσῃται, and ἐδέστο αὐτοῦ ὅκως ἥζει.
— 28. τῶν... χρημάτων, "of the money which": relative attraction.
— 28. μετεχεῖρισας, "took in charge" from Polycrates.

143. 2. τῶ οὖνομά ἦν, "a man whose name was."
— 3. νῦν λαβών: cp. ch. 41 (beginning).
— 3. μετῆσει, Ionic for μεθῆσει.
— 4. οὖ δὴ τί, not at all."
— 7. ὡς δὴ λόγον δώσων, "on the pretence (δὴ) that he would give an account": cp. ch. 156 (beginning).
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143. 8. ἔδεδεατο: Dialect § 17 (b).
— 13. οὐ γὰρ δὴ, ὡς οὐκασί, ἐβούλοντο: "for, as it would seem, they did not choose": ironically said, meaning they had brought their death on themselves by not accepting the offer of Maiandrios.

144. 1. ὁμ does not make an inference from what goes before, but resumes the narrative of ch. 141.
— 2. οὔτε . . . τε, cp. ch. 31, οὔτε τὸν νόμον ἔλυσαν . . . ἵνα τε μὴ κ.τ.λ.
— 6. ἔπι τούτοις, "on these terms."
— 7. θρόνους θέμενος, "had seats placed for them": these are apparently the διφροφορεύμενοι mentioned afterwards.

145. 2. ύπομαργότερος, see note on ch. 29 (beginning).
— 4. γοργύρη, properly "sewer," hence "underground dungeon."
— 5. διακυψας διὰ τῆς γοργύρης, "stooping so as to look out of the dungeon."
— 10. οὔτω δὴ τι ἐόντας κ.τ.λ., "although they are so exceedingly easy to conquer": cp. ch. 120.
— 17. καταρρώδηκας, perfect used in the sense of a present: so δέδωκα and πεφόβημαι.
— 17. τοὺς ἐπικούρους: cp. ch. 45.

146. 1. ὑπέλαβε τὸν λόγον, "accepted the proposal."
— 1. ὡς μὲν ἐγὼ δοκέω, "in my opinion," with implied antithesis, as in ch. 3, ἐμοὶ μὲν οὐ πιθανός.
— 2. ὡς δόξαι, dependent on τοῦτο, "to such a degree of folly as to think."
— 4. φθονήσας . . . εἶ, "grudging . . . that": so often after verbs that express feelings which are dependent on a certain condition, especially θαυμάζω.
— 6. ὡς ἀσθενεύτατα, "as weak as possible."
— 9. προσεμπικρανεύσθαλ, "to feel irritation also against" the Samians, not only against the ἐπίκουροι who attacked them.
— 10. ἐξῆκε, from ἐξῆκεν.
— 18. συμβεβάναι, "had been agreed upon."
— 19. τοὺς διφροφορεύμενοι, "those who had seats carried for them": apparently a title of officers of a certain rank, who were accompanied by persons who carried seats for them, cp. ch. 144 (where however the word used is θρόνος not διφρος). Some explain the word here to mean "those who were carried in litters."

147. 3. ἐντολάς, attracted into the case of the relative here, and
then afterwards repeated in the genitive τουτέων μὲν τῶν ἐντολέων.

147. 4. μὴτε ... μὴτε ... τε: the last τε is equivalent in English to “but”: cp. ch. 144, l. 2.
— 6. μεμνημένος ἐπελαυθάνετο, “he purposely forgot.”
— 7. ο δὲ: see ch. 126, l. 8.
— 9. ὤμοιως, “without distinction.”

148. 3. ἀνενεκάμενος, “having caused to be brought up” from the coast to the city.
— 3. τα ἔχων ἔξεχώρησε, “what he took with him when he left the land.”
— 4. δικός ποτήρια κ.τ.λ., “whenever he set out the silver and gold cups, the servants used to be cleaning them and he would be talking with Cleomenes and would bring him on to his house,” that is to say, “he used from time to time to set out the cups, and while the servants were cleaning them, he would,” etc.
— 8. ἄν ... προῆγε and later ἄν ἐκλείψε: cp. ch. 51, l. 14, where the construction is used, as here, in combination with δικός and optative, “whenever.”
— 11. καὶ δἰς καὶ τρῖς, “two or three times.”
— 13. γίνεται, “proved himself.”
— 14. εὐρήσεται τιμωρίν, “he (Maiandrios) would get assistance,” to restore him to Samos.

149. 2. σανηνεύσαντες: the operation is explained in vi. 31, thus: “they form a line, taking hold of one another’s hands, from the one sea to the other, and so pass through the whole island, hunting the inhabitants out of it.”
— 4. καὶ συγκατακείσε, “even joined in colonising it.”
— 5. ἐκ, “in consequence of.”

150. 1. For the revolt of Babylon cp. the Behistun inscription, quoted in the Introduction.
— 3. ἐν ὅσῳ: the antecedent follows, ἐν τοῦτῳ παντὶ τῷ χρόνῳ.
— 4. καὶ τῇ ταραχῇ, “and during the attendant disturbance.”
— 8. ἐξελόντες, i.e. taking them out beforehand for preservation: the word is commonly used of special gifts taken out of the spoil for distinguished persons, before the rest is divided: cp. ch. 142, ἐξαιρέτα.
— 11. σιτοποιόν, “to be bread-maker” for the house: the making of bread, being the most important part of the domestic duties, stands for the whole.

151. 6. κατωρχέοντο καὶ κατέσκωπτον, i.e. they expressed contempt by gestures and by words.
151. 9. ἀλλὰ οὐκ ἀπαλλάσσεσθε, "and do not go away."
— 11. οὐδεμιὰ ἐλπίζων κ.τ.λ., "not supposing that a mule could ever have young": cp. ch. 130, l. 13.

152. 2. διαλελυθότος, agreeing grammatically with the nearest word ἐνιαυτοῦ.
— 6. οὐδ’ ὡς, "not even so."
— 7. τῷ Κύρος ἔλεε σφέας: this was the device of turning the river aside and entering the town by its channel, as described in i. 191.
— 8. ἀλλὰ γάρ, "but": γάρ is perhaps to be explained by an ellipse "but (all was of no use), for," etc.
— 9. ἐν φυλακῇσιν, "on their guard."

153. 5. τῶν οἱ, "his": cp. ch. 3, τῶν δὲ οἱ παῖδων.
— 6. ὑπὸ ἀπιστίας, "because he did not believe it."
— 7. βρέφος is so used in Homer also, Il. xxii. 266, so τέκνα in ch. 109. (Stein.)
— 9. πρὸς, "with reference to."
— 11. πρὸς ταύτην τὴν φήμην repeats πρὸς . . . ρήματα above, but φήμη is used more especially of supernatural or ominous utterances, cp. ἐπεφημίζετο in ch. 124.
— 12. σὺν θεῷ, "under divine guidance."

154. 3. περὶ πολλοῦ ποιέται, "considered it a matter of great importance"; equivalent to πολλοῦ τιμῶτο below.
— 7. αἱ ἀγαθοργιαὶ, "benefits," such as those which caused men to be enrolled among the ἐπεργέται of the king: cp. ch. 140, l. 8 ff., and ch. 160.
— 7. ἐς τὸ πρόσω μεγάθεος τιμῶνται, "are very greatly valued," lit. "are honoured to a high point of greatness," (or possibly, "are valued and tend to advancement").
— 9. εἰ δὲ, "but only if."
— 10. ἐν ἱλαφῳ ποιησάμενος, the opposite of περὶ πολλοῦ ποιησάμενος, "making light account of that which he did."
— 13. μαστιγώσας, supply ἐως τῶν from ἐως τῶν above.

155. 4. ὅ τι ποιήσαντα, "for what deed," on the part of Zopyros: "who had humiliated him and for having done what."
— 5. οὐκ ἔστι οὕτος ἄνήρ . . . τῷ; "that man does not exist who has," etc., i.e. such a man.
— 5. ὅτι μὴ: so in ch. 125.
— 6. ἐξε δῆ, for emphasis.
— 6. ὥδε διαθεῖναι, "to put into this condition": so ἀνηκέστως διαθεῖναι below.
— 8. δεινὸν τι ποιησάμενος, "being very greatly grieved":
the adjective is strengthened by τι, as in πολλῶν τι and similar expressions.

155. 10. σχετλιώτατε, "most reckless."
— 12. τί, "how."
— 14. παραστήσονται, cp. ch. 13, l. 10.
— 14. κώς οὐκ ἔξεπλωσας τῶν φρενῶν, "surely thou didst wander out of thy wits"; cp. vi. 12, ἐκπλώσαντες ἐκ τοῦ νόου, where the metaphor is more appropriately put into the mouth of the seafaring Ionians.
— 16. ὑπερετίθεα, so the middle voice in ch. 71, καὶ ἐμοὶ ὑπέρέθεσθε, and active in v. 32; for the form see Dialect § 18.
— 17. περιεῖδε: so in ch. 48, οὗ περιορέοντες ἀπέλκειν τοὺς ἱκέτας.
— 17. τίνι ἐμεσωτοῦ βαλόμενος: cp. ch. 71, l. 22.
— 18. ἦν μὴ τῶν σῶν δεήση, "unless something is wanting on thy part": δεήση is impersonal; "unless there is a falling short from thy part" (i.e. from that which is required of thee).
— 18. αἱρέομεν, perhaps future: cp. v. 43, εἰ αἱρεῖ εἰπ' ἦν στέλλεται χώρην (where the form αἱρήσεων occurs immediately afterwards).
— 19. ὡς ἔχω, "forthwith."
— 22. τεύξεσθαι στρατηγῆς, "I shall get the command of an army."
— 23. εἰς δεκάτην ἡμέρην, "on the tenth day": εἰς is used to mark the term up to which reckoning is made: cp. i. 77, εἰς πέμπτων μήνα συλλέγεσθαι.
— 24. τῆς σεωτοῦ στρατηγῆς, "of the part of thy army," partitive genitive dependent on χιλίους.
— 24. τῆς . . . ἀπολλυμένης, "for the destruction of which."
— 26. κατά, "at," or "opposite." The gate of Semiramis is thought to have been on the west side of the town, that of the Ninevites on the north, towards Nineveh, that of the Chaldeans on the south, the gate of Belos on the south-west, and the Kissan gate on the east. (Stein.)
— 27. ἀπὸ τῆς δεκάτης εἰς ἐβδομήν, "on the seventh day after the tenth."
— 29. διαλέιπεν, infin. used as an imperative, as in ch. 134, στρατευόμεθα: here it is immediately followed by an imperative κάτωσον: so also below ἐχώντων and ἔαν, κελέυεν and τάξον, are in close connexion.
— 32. μηδὲν τῶν ἀμυνεύτων, "any arms to defend them": for ἀμυνεύτων see Dialect § 13.
— 38. ἀποδεξαμένου, cp. ch. 134, l. 8.
155. 40. τὸ ἐνθεύτευ, as adverb, "after that."
156. 2. ἐπιστρεφόμενος, "turning to look back."
— 2. ὁς δή, cp. ch. 143, l. 7.
— 3. κατὰ τοῦτο, "in this part" of the wall.
— 5. τὴν ἐπέρην πύλην, "one side of the (double) gate."
— 5. τίς, for δώτις.
— 8. τὰ κοινά, "the public assembly": cp. ch. 80, ἐς τὸ κοινόν: for καταστάς cp. ch. 46, l. 2.
— 12. συμβουλεύσαι: see note on ch. 23, l. 19.
— 14. ἕφη λέγων, "he continued," used several times in passing from indirect to direct report; so in i. 118, 125, v. 49, etc., or merely to emphasise the thing said, as in ch. 145.
— 17. καταπροέεται: cp. ch. 36, l. 37.
— 18. τὰς διεξόδους, "the courses."
157. 4. ἐλπίσαντες, "supposing": so in ch. 151, l. 11.
— 6. τῶν ἐδείγτο σφεων, "that for which he asked them."
— 7. αὐτῶν: genitive after πάρα in the verb.
— 23. πάντα ἤν, "was all-powerful."
158. 3. οἱ μὲν γὰρ Βαβυλώνιοι . . . ὁ δὲ Ζωπυρος, i.e. "while the Babylonians were defending themselves, Zopyros," etc.
— 9. τοῦ Δίως τοῦ Βῆλου, "Zeus Belos," i.e. Bel (or Baal), the supreme god of the Babylonians. His temple is described in Herodotus i. 181, as a great square pile of eight towers set one on the top of another, with a house for the god at the top of all.
— 11. ἐς ὃ δὴ καὶ οὕτω ἔμαθον, "until at last these too learnt."
159. 1. τὸ δεύτερον. The first time was the capture by Cyrus (i. 191).
— 3. περιείλε: cp. ch. 96, l. 7.
— 4. τὸ πρῶτον, "at the former time."
— 9. ὁς δ' ἔχουσι, dependent on προϊόνων.
— 10. γεννὴ ὑπογίνεται, "offspring might come up."
— 12. ἀπέπνεαν: see ch. 150.
— 14. δόσας δῆ, "a certain fixed number": cp. ch. 52 (beginning).
— 16. τὸ κεφαλαίμα . . . συνῆλθε, "the sum-total which came together amounted to," etc.
160. 1. ἄγαθοργήν, see note on ch. 154, l. 7.
— 2. παρὰ Δαρείῳ κρίτῃ, "in the judgment of Dareios."
160. 3. ὅτι μὴ, cp. ch. 125, l. 9.
— 8. πρὸς τὴν ἑοῦσῃ, "in addition to that which he had."
— 9. δῶρα, see note on ch. 20, l. 4.
— 11. ἀπελεία, i.e. without paying tribute to the king; that
    is, the satrap would receive the tribute instead of
    the king. For the tribute ordinarily paid by the
    province of Babylon, see ch. 92.
— 12. μέχρι τῆς ἐκείνου γόης, "as long as his life should
    last."
— 13. ἐν Αἰγύπτῳ: i.e. on the occasion of the revolt of
    Inarōs, mentioned in ch. 15.
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