

δὲ Ἰάρχας πρὸς τὸ μετράκιον "ἐκφέρει" εἶπε "τῷ σοφῷ Ἀπολλωνίῳ τὸν Φραάτου θρόνον, ἵν' ἐπ' αὐτοῦ διαλέγοιτο."

18. Ὡς δὲ ἐκάθισεν "ἐρώτα," ἔφη "ὄ τι Βούλει, παρ' αὐθόρας γὰρ ἦκεις πάντα εἰδώς;" ἤρετο οὖν ὁ Ἀπολλώνιος, εἰ καὶ αὐτοὺς ἴσασιν, οἷόμενος αὐτόν, ὡπερ "Ἐλλήγες, χαλεπὸν ἡγέσθαι τὸ ἑαυτὸν γνῶναι, ὃ δὲ ἐπιστρέψας παρὰ τὴν τοῦ Ἀπολλωνίου δόξαν "ἡμεῖς" ἔφη "πάντα γινώσκωμεν, ἐπειδὴ πρῶτους ἑαυτοὺς γινώσκωμεν, οὐ γὰρ ἂν προσέλθοι τις ἡμῶν τῇ φιλοσοφίᾳ ταύτῃ μὴ πρῶτον εἰδὼς ἑαυτὸν." ὃ δὲ Ἀπολλώνιος ἀναμνησθεὶς ὦν τοῦ Φραάτου ἤκουσε καὶ ὅπως ὁ φιλοσοφῆσεν μέλλων ἑαυτὸν βασιλεύσας ἐπικυρεῖ, τοῦτω ξυνεχώρησε τῷ λόγῳ, τουτὶ γὰρ καὶ περὶ ἑαυτοῦ ἐπέπειστο. πάλιν οὖν ἤρετο, τίνας αὐτοὺς ἡγούντο, ὃ δὲ "θεοὺς" εἶπεν, ἐπερομένου δὲ αὐτοῦ, διὰ τῷ, "οὔτ' ἔφη "ἀγαθοὶ ἔσμεν ἀνθρώπου." οὗτο τῷ Ἀπολλωνίῳ τοσαύτης ἔδοξε εὐπαίδειας εἶναι μεστοῦ, ὥς εἰπεῖν αὐτὸ καὶ πρὸς Δομεταίων ὕστερον ἐν τοῖς ὑπὲρ ἑαυτοῦ λόγοις.

19. Ἀναβῶν οὖν τὴν ἐρώτησιν "περὶ ψυχῆς δὲ" εἶπε "πῶς φρονεῖτε;" "ὡς γέ" εἶπε "Πυθαγόρας μὲν ἡμῶν, ἡμεῖς δὲ Δίγνυτ' αἰσπαροδῶκαμεν." "ἔσποις ἂν οὖν," ἔφη "καθέπερ ὁ Πυθαγόρας Εὐφορβὸν ἑαυτοῦ ἀπέφηνεν, ὅτι καὶ σὺ, πρὶν ἐς τοῦθ' ἦκειν τὸ σῶμα, Τρώων τις ἦ Ἀχαιῶν ἦσθα ἢ ὁ Δέῖνα;" ὃ δὲ Ἰνδὸς "Τροία μὲν ἀπώλετο" εἶπεν "ὑπὸ τῶν πλεονάντων Ἀχαιῶν τότε, ἡμᾶς δὲ ἀποδωλέκασιν οἱ ἐπ' αὐτῇ

rested in their chairs, and Iarchas said to the boy, "Bring out the throne of Phraotes for the wise Apollonius, so that he can converse sitting in it."

18. When Apollonius had taken his seat, Iarchas said, "Ask me whatever you like, since you have come among Emphentes who know everything." Apollonius therefore asked if they had self-knowledge, expecting that like the Greeks they would think self-knowledge something hard to achieve. But to Apollonius's surprise Iarchas corrected him and said, "We know everything because we begin by knowing ourselves. None of us would embark on this kind of philosophy without first knowing himself." Apollonius remembered what he had heard from Phraotes, how the man who intends to be a philosopher tests himself before making the attempt, and so he accepted this statement, having the same conviction about himself. He next proceeded to ask who they thought they were, and Iarchas replied, "Gods." "Why?" asked Apollonius. "Because we are good men." Apollonius thought this so full of good sense that he later repeated it to Domitian in his speech of self-defense.¹⁷

19. Resuming the interrogation, he said, "What is your belief about the soul?" "It is what Pythagoras transmitted to you Greeks," said Iarchas, "and we to the Egyptians." Apollonius replied, "Would you say, then, that before you entered this body you were some Trojan or Achaean or so-and-so, as Pythagoras revealed himself to be Euphorbus?" "Troy was destroyed," said the Indian, "by the Achaeans that sailed there at the time, and you Greeks have been de-

¹⁷ See VIII 5.1.

λόγου· μόνους γὰρ ἄνδρας ἡγούμενοι τοὺς ἐς Τροίαν στρατεύοντας ἀμελείτε πλείονων τε καὶ θεοτέρων ἀνδρῶν, οὓς ἦ τε ὑμέτερα γῆ καὶ ἡ Ἀλγυπτίαν καὶ ἡ Ἰνδοὺν ἡνεγκεν. ἐπεὶ τοίνυν ἦρου μέπερ τοῦ προτέρου σώματος, εἰπέ μοι, τίνα θυμαστώτερον ἦ γῆ τῶν ἐν Τροίᾳ τε καὶ ὑπὲρ Τροίας ἐθόρων;

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“Ἐγὼ,” ἔφη, “Ἀχιλλέα τὸν Πηλέως τε καὶ Θέτιδος, οὗτος γὰρ διη κάλλιστος τε εἶναι τῷ Ὀμήρῳ ὑμῶν, καὶ παρὰ πάντας τοὺς Ἀχαιῶς μέγας ἔργα τε αὐτοῦ μεγάλα οἶδε. καὶ μεγάλων ἀξιοῖ τοὺς Αἰαντὶς τε καὶ Νηρείας, οἱ μετ’ ἐκείνων καλοὶ τε αὐτῷ καὶ γενναῖοι ᾄδονται.”²¹ “πρὸς τοῦτον,” ἔφη “Ἀπολλώνιε, καὶ τὸν πρόγονον θεύρει τὸν ἐμὸν, μᾶλλον δὲ τὸ πρόγονον σῶμα, τουτὶ γὰρ καὶ Πυθαγόρας Εὐφορβὸν ἠγείτο.

20. “Ἦν τοίνυν” ἔφη “Χρόνος, ὃς Αἰθίοπες μὲν ὄκουν ἐν τρυφῇ, γένος Ἰνδικόν, Αἰθιοπία δ’ οὐπω ἦν, ἀλλ’ ὑπὲρ Μερὸν τε καὶ Καταδουήτους ὠριστο Ἀἴγυπτος, αὐτῇ καὶ τὰς πηγὰς τοῦ Νείλου παρεχομένη καὶ ταῖς ἐκβολαῖς ξυναπολήγουσα. ὃν μὲν διη Χρόνον ὄκουν ἐν τρυφῇ οἱ Αἰθίοπες ὑποκείμενοι βασιλεῖ Τάγρη, ἣ τε γῆ αὐτοὺς ἱκανῶς ἔφερβε καὶ οἱ θεοὶ σφῶν ἐπέμελόντο, ἐπεὶ δὲ ἀπέκτειναν τὸν βασιλέα τοῦτον, οὕτε τοῖς ἄλλοις Ἰνδοῖς καθαροὶ ἔδοξαν, οὕτε ἡ γῆ ξυνεχώρει αὐτοὺς ἵστασθαι, τῇν τε γὰρ σποράν, ἣν ἐς αὐτὴν ἐποιοῦντο, πρὶν ἐς κἀνκα ἦκει, ἔφθειρε τοὺς τε τῶν γυναικῶν τόκους ἀπὸ τῆς ἐπὶ οἴῳ, καὶ τὰς ἀγέλας πονηρῶς ἔβασκε, πόλιν τε ὅπου βάδυντο, ὑπεδίδου ἡ γῆ καὶ ὑπεχώρει κάτω.

stroyed by the tales about it. You think the only heroes are the sackers of Troy, and you neglect more numerous and more inspired men produced by your own country, by Egypt, and by India. But since you asked me about my former body, tell me whom you think most outstanding of the attackers or defenders of Troy.”

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“For myself,” said Apollonius, “I think Achilles the son of Peleus and Thetis, since Homer sings of him as a very handsome man and greater than all the other Greeks, and records great deeds of his. He also has a high opinion of men like Ajax and Nireus, whom he celebrates as second to Achilles in beauty and nobility.” “Compare my ancestor,” Iarchas replied, “with Achilles, Apollonius, or rather my ancestral body, since that is what Pythagoras considered Euphorbus.

20. “You see,” he said, “there was a time when the Ethiopians lived here and were an Indian tribe. As yet Ethiopia did not exist, but Egypt had its boundary beyond Meroe and the Cataracts, and the same country contained the source of the Nile and ended at its mouth. As long as the Ethiopians lived here as subjects of king Ganges, the earth fed them plentifully and the gods protected them. But when they killed this king, the other Indians considered them polluted, and the earth no longer allowed them to stay. It destroyed the seed that they put in it before it came to the ear, it caused their wives to miscarry, and gave poor fodder to the cattle, and wherever they founded a city, the earth caved in and gave way.

²¹ ᾄδονται Kay.: ᾄδοντο

2 "Καὶ γάρ τι καὶ φάσμα τοῦ Γάγγου προΐοντας αὐτοὺς ἤλαυνεν ἐνταραττόμενον τῷ ὁμίῳ, ὃ οὐ πρό-
τερον ἀνῆκε, πρὶν γε διῆ τοὺς αὐθέντας καὶ τοὺς τὸ
αἷμα χερσὶ²² πρῶξαντας τῇ γῇ καθιερύσασαι. ²³ ἦν δὲ
ἄρα ὁ Γάγγης οὗτος δεκάπηγος μὲν τὸ μήκος, τῶν δὲ
ἄνθρωπος οὕτω τις ἀνθρώπων, ποταμοὶ δὲ Γάγγου
παῖς· τὸν δὲ πατέρα τὸν ἐαυτοῦ τῇ Ἰνδικῇ ἐπικλίν-
οντα αὐτὸς ἐς τῇν Ἐρυθρὰν ἔτρεψε καὶ διήλλαξε
αὐτὸν τῇ γῇ, ὅθεν ἡ γῆ ἴσωνι μὲν ἄφθονα ἔφθρεν,
ἀποθανόντι δὲ ἐρημώρει.

3 "Ἐπεὶ δὲ τὸν Ἀχιλλέα Ὀμηρος ἄγει μὲν ὑπὲρ
Ἑλένης ἐς Τροίαν, φησὶ δὲ αὐτὸν δώδεκα μὲν πόλεις
ἐκ θαλάττης ἡρηκέναι, πέξῃ δὲ ἐνδεκα, γυναικὰ τε ὑπὸ
τοῦ βασιλέως ἀφαιρεθέντα ἐς μῆτιν ἀπειχθῆναι, ὅτε
διῆ ἀτεράμωνα καὶ ὁμὸν δόξαι, σκεπώμεθα τὸν Ἰνδὸν
πρὸς ταῦτα. πόλιν μὲν τοῦν ἐξήκοντα οἰκιστῆς
ἔγνετο, αἵπερ εἰσὶ δοκιμάσονται τῶν τῆδε, τὸ δὲ πορ-
θεῖν πόλεις ὅσους εὐκλείστερον ἡγείται τοῖ ἀνοικίξιν
οὐκ ἔστι. Σκύθας δὲ τοὺς ὑπὲρ Ἰκαύκασόν ποτε στρα-
τεύσαντας ἐπὶ τῇνδε τῇν γῇν ἀπέσωστο. τὸ δὲ ἐν-
θεροῦντα τῇν ἑαυτοῦ γῇν αὐδρα ἀγαθὸν φαίνεσθαι
πολλῷ βέλτιον τοῦ δουλείαν ἐπιδέειν πόλει καὶ ταύτῃ
ὑπὲρ γυναικός, ἣν εἰκὸς μηδὲ ἄκουσαν ἡρπάζεσθαι.²⁴
Συμμαχίας δὲ αὐτῷ γενομένης πρὸς τὸν ἄρχοντα τῆς
Χώρας, ἥς νῦν Φραάτης ἄρχει, κακέινου παρανομώ-
τατά τε καὶ ἀσελγέστατα γυναικὰ ἀφελόμενον αὐτὸν,
οὐ παρέλυσσε τοὺς ὅρκους, οὕτω βεβήκως ὁμωμοκέναι
φήσας, ὡς μηδὲ ὅποτε ἡδύκεῖτο λυπεῖν αὐτόν.

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2 "Moreover, the ghost of Ganges drove them on as they
progressed, causing terror among the mob, and gave them
no peace until they had sacrificed to the earth the murder-
ers and those that had stained their hands with blood. This
Ganges was ten cubits tall, beautiful as no other man ever
was, and was the son of the river Ganges. His father had
flooded India, but he diverted it into the Red Sea and rec-
onciled it with the land. In consequence the earth pro-
duced plenty for him in life, and avenged him after death.

3 "Now Homer makes Achilles come to Troy because of
Helen, and says that he had captured twelve cities by sea
and eleven by land, and that he flew into a fury when the
king took a woman away from him, showing himself harsh
and savage. Let us consider the Indian by comparison. He
founded sixty cities, the most esteemed in the country, and
there is nobody who thinks sacking cities is more glorious
than building them. He also repulsed the Scythians from
above the Caucasus when once they made an attack on this
land; and to show yourself a good man and true when de-
fending the liberty of your own land is far better than
bringing slavery on a city, especially when a woman is
at stake who probably did not mind being abducted. He
made an alliance with the ruler of the land now ruled by
Phraotes, and when the man, in sheer lawlessness and lust,
took away his wife, he did not break his oaths, saying he
had sworn so solemnly that he could not injure him even
when wronged.

²² χερσὶ Spengel (Kay): χερσὶς

²³ καθιερύσασαι West: καθιέρυσαιμεν

²⁴ ἡρπάζεσθαι Kay: ἀνιηρπάζεσθαι

21. "Καὶ πλείω δὴγεὺν αὖ τοῦ ἀνδρός, εἰ μὴ ἐς ἔπαυον ὤκνουσιν αὐτοῦ καθίστασθαι, εἰμὶ γὰρ σοὶ ἑκένος, τοῦτ' ἐδὴ λῶσα γεγονός' ἔστη τέταρα. ἔπειτ' αὖ ποτὲ ἀδαμάντω τοῦ Ἰάγρου τοῦτου ξίφη ἐς γῆν' πηξάτωσιν ὑπὲρ τοῦ μηδὲν δέειμα ἐμπιλάξουσιν τῇ χώρᾳ, καὶ τῶν θεῶν θύειν μὲν κελύουσιν ἡκουσας, οὐ πέπληγε ταῦτα, τὸ δὲ χωρίον οὐκ ἐξήγουμένους, εἰ δὲ ἐπεπλήγει, παῖς ἐγὼ κομῶδ' ἢ τυγχάνουσιν ἡγάγον τοὺς ἐξηγητὰς ἐπὶ τάφρον καὶ ὀρύττειν προστάξα ἑκεί φήσας κατατεθείσθαι αὐτά.

22. "Καὶ μήπω θαυμάσιος τοῖμόν, εἰ ἐξ Ἰνδοῦ ἐς Ἰνδὸν διεδόθη· οὗτος γὰρ," δέξας τι μερᾶκιον εἰκοσὶ που γεγονὸς ἔστη, "πέφυκε μὲν πρὸς φιλοσοφίαν ὑπὲρ πάντας ἀνθρώπους, ἔβρωται δέ, ὥς ὀρεῖς, καὶ κατεσκεύασται γενναίως τὸ σῶμα, κατὰρτέϊ δὲ πῦρ καὶ τομὴν πᾶσαν, καὶ τοιόσδε αὖ ἀπεχθάνεται τῇ φιλοσοφίᾳ." "τί οὖν," εἶπεν ὁ Ἰάρχα, τὸ <τοῦ>²⁵ μερᾶκιον πάθος; δεινὸν γὰρ λέγεις, εἰ ξυνταγμένος οὕτως ὑπὸ τῆς φύσεως μὴ ἀσπαύεται τὴν φιλοσοφίαν, μὴδὲ ἔργῳ τοῦ μαυθάνειν καὶ ταῦτα ἡμῖν ξυνάω."

"Οὐ ξύνεστιν," εἶπεν ἄλλ' ὁσπερ οἱ λέοντες, ἄκων εἰλῆπτα, καὶ καθείρκεται μέν, ὑποβλέπτει²⁶ δὲ ἡμῶν τιθασυνόντων αὐτὸν καὶ καταλύοντων. γέγονε μὲν οὖν τὸ μερᾶκιον τοῦτο Παλαμηδῆς ὁ ἐν Τροίᾳ, κέχρηται δὲ ἐναυτιωτάτους Ὀδυσσεὶ καὶ Ὀμήρῳ, τῷ μὲν ξυνθέεντι ἐπ' αὐτὸν τέχνας, ὑφ' ὧν καταλύθῃ, τῷ δὲ οὐδὲ

21. "I could tell you more about the hero, if I was not reluctant to start praising myself, since I am he, as I proved when I was four. This Ganges once drove seven swords of adamant into the earth so that no danger could come near this land, and the gods ordered us to go to where the swords were planted and to sacrifice, but they did not reveal the place. Still just a child, I led the prophets to a ditch and told them to dig, saying that the swords were deposited there.

22. "You must not be surprised at me for passing from one Indian to another. He" (pointing to a youth about twenty years old) "has a greater innate aptitude for philosophy than any human being, and as you see his body is strong and excellently endowed, so as to be indifferent to fire and any incision, and yet with these gifts he is an enemy of philosophy." "What is wrong with the lad, Iarchas?" asked Apollonius. "It is a shame if one so equipped by nature does not embrace philosophy, and if he does not love learning even though he is your follower."

"He is not our follower," replied Iarchas, "but is like a lion, a reluctant captive, a prisoner who suspects us for taming and stroking him. This boy was once Palamedes at Troy, and his two greatest enemies are Odysseus and Homer, Odysseus for devising a scheme against him by which he was stoned to death, Homer for not thinking him

²⁵ <τοῦ> Jackson

²⁶ ὑποβλέπτει Morel: ἀποβλέπει

ἔπους αὐτὸν ἀξιάσαντι. καὶ ἐπειδὴ μὴδ' ἡ σοφία αὐτοῦ τι, ἣν εἶχεν, ὠήσῃ, μήτε Ὀμήρου ἐπαυέτου ἔτυχευ, ἢφ' οὐ πολλοὶ καὶ τῶν πένυ σπουδαίων ἐς ὄνομα ἤχθησαν, Ὀδυσσεύς τε ἥττητο ἀδικῶν οὐδέ, διαβέβληται πρὸς φιλοσοφίαν καὶ ἀλοφύβηται τὸ εἶναι τοῦ πάθος. ἔστι δὲ οὗτος Ἰταλαμῆδης, ὃς καὶ γράφει μὴ μάθων γράμματα."

23. Τοιαῦτα διαλεγόμενων προσελθὼν τῷ Ἰάρχῳ ἄγγελος "ὁ βασιλεὺς" ἔφη "περὶ δέλῳ πρῶται²⁷ ἀφίετα ξυνεσόμενος ὑμῖν περὶ τῶν ἐαυτοῦ πραγμάτων." ὁ δὲ "ἤκέτι," εἶπε "καὶ γὰρ αὖ καὶ βελτίων ἀπέλθαι γνοὺς ἀνδρα Ἐλλήνα." καὶ εἰπὼν ταῦτα πάλιν τοῦ προτέρου λόγου εἶχετο. ἦρπετο οὖν τὸν Ἀπολλώνιον "σὺ δ' αὖ εἶπας" ἔφη "τὸ πρῶτον σῶμα καὶ ὅστις πρὸ τοῦ νῦν ἦσθα;" ὁ δὲ εἶπε "ἐπειδὴ ἀδοξὸν ἦν μοι ἐκεῖνο, ὀλέγα αὐτοῦ μέμνημαι." ὑπολαβὼν οὖν ὁ Ἰάρχος "εἴτα ἀδοξόν" ἔφη "ἦγχι τὸ γενέσθαι κυβερνήτης Ἀγυπτίας νέως; τουτὶ γὰρ σε ὁρῶ γεγονότα."

2 "Ἀληθῇ μὲν" εἶπε "λέγεις, ὦ Ἰάρχε, τουτὶ γὰρ ἀρεχνῶς ἐγενόμην, ἠγούμαι δ' αὐτὸ οὐκ ἀδοξόν μόνον, ἀλλὰ καὶ καταβεβλημένον, καὶ τοσούτου μὲν ἄξιον τοῖς ἀνθρώποις, ὅσον περ τὸ ἄρχειν καὶ τὸ στρατοῦ ἡγεῖσθαι, κακῶς δὲ ἀκοῦον ὑπὸ τῶν καταπομένων τῆς θαλάττης. τὸ γοῦν γενναϊότατον τῶν ἐμοὶ πραχθέντων οὐδὲ ἐπαύου τις ἡξίωσε τότε." τί δὲ διή

²⁷ πρῶται Cob.: πρῶτην

worth a single line.¹⁸ The wisdom he had brought him no advantage, he got no praise from Homer, who brought fame to many men of no importance at all, and he fell victim to Odysseus despite having done him no wrong. So he is an enemy of philosophy and bewails his ill-treatment. This is Palamedes, and he can write without having learned to write."

23. While they were conversing in this way, a messenger came up to Iarchas and said, "The king will arrive early this evening to consult with you all about business of his." "Let him come," said Iarchas, "since he may go away a better man after encountering a true Greek." With these words he resumed their previous conversation, and asked Apollonius, "Can you say what your first body was, and who you were before this?" Apollonius replied, "It was disreputable, and so I remember little about it." Iarchas replied, "Why, do you think it is disreputable to have been the captain of an Egyptian ship? Since that is what you were, I see."

"You are right, Iarchas," said Apollonius, "since that is exactly what I was. I consider it not just disreputable but also despised. It is just as valuable to mankind as ruling and leading an army are, but has a bad name among those who take to the sea. At any rate, the noblest of my deeds no one thought praiseworthy at the time." "What is this noble

¹⁸ Palamedes fought on the Greek side at Troy, and was remembered as the inventor of several arts, but is not mentioned in the Homeric poems. A later tradition said that Odysseus persuaded the Greeks that he was a traitor and so caused his death.

γενναῖον εἰργάσθαι φήσεις; ἦ²⁸ τὸ περιβεβηκέναι Μαλέαν τε καὶ Σούνιον χαλκύνοντας ἐκφερομένην τὴν ναῦν, καὶ τὸ κατὰ πρύμναν τε καὶ πρῶρον τῶν ἀνέμων, ὁπόθεν ἐκδοθήσονται, σαφὺς διεγνώσκοντα, ἐρμάρη τε ὑπερᾶραι τὸ σκάφος ἐν Εὐβοίᾳ κούλῃ, οὐπὲρ πολλὰ τῶν ἀκρωτηρίων ἀνατέμηνεν;

24. Ὁ δὲ Ἀπολλώνιος "ἐπεὶ μὲ ἐπέειπεν ἔς κυβερνητικὸν ἐμβιβάζεις λόγον, ἄκουε, ὃ δοκῶ²⁹ μοι τότε ὕλως πρᾶξαι. τὴν θαλάτταν ποτε τῶν Φουκίων λησται ὑπεκάθητο, καὶ ἐφοίτων περὶ τὰς πόλεις ἀναμειβόμενοις τίς τί ἄγχι. κατιδόντες οὖν ἐμπορίαν λαμπρὰν τῆς νεὸς οἱ τῶν ληστῶν πρόξενοι διελέγοντό μοι ἀπολαβόντες μέ, πόσον τι μεθέξομαι τοῦ ναύλου, ἔγώ δὲ χιλίων ἔφην, ἐπειδὴ τέτταρες ἐκυβέρινων τὴν ναῦν. οἰκία δὲ ἔφασσαν ἔστι σοι; 'καλὴβη ποτηρὰ' ἔφην 'περὶ τὴν νῆσον τὴν Φάρον, οὐ πάσαι ποτὲ ὁ Πρωτεύς ὤκει.' 'βούλοιο αὖ οὖν ἦρουντό με ἔνεόςθαι σοι γῆν μὲν ἀντὶ θαλάττης, οἰκίαν δὲ ἀντὶ τῆς καλύβης, τὸ δὲ ναῦλον δεκάκις τοῦτο, κακῶν τε ἐξελθεῖν μυρίων, ἃ ἀπὸ τῆς θαλάττης ἀνοιδούσης ἐγχαρίσσει τοὺς κυβερνῶσιν;

2 "Βούλεσθαι μὲν εἶπον, οὐ μὴν ἀρπαγῶν γε ἑμαυτὸν ἀξιῶν, ὁπότε σοφώτερος ἑμαυτοῦ γέγονα καὶ στεφάνων ἡξίωμαι παρὰ τῆς τέχνης. ποιούντων δ' αὐτῶν καὶ βαλάντιά μοι δραχμῶν μυρίων δώσω φασκόντων, εἰ γενόμεν αὐτοῖς, ὃ ἐβούλοντο, λέγειν ἥδη

²⁸ ἦ Jm.: ἦ ²⁹ δοκῶ Benti: δοκεῖ

thing you will claim to have done? Is it to have rounded Cape Malea and Cape Sounion, restraining the ship when it was being carried away, to have clearly determined the direction from which the winds would fall on the prow or the stern, to have carried your vessel past the reefs in the Hollows of Euboea, where many a headland juts out?"¹⁹

24. Apollonius replied, "Since you are starting me on a discussion of piloting, I will tell you what I think my good deed was at the time. Phoenician pirates were infesting the sea, and as they went from city to city they inquired who was carrying what cargo. The pirates' agents spied the rich freight of our ship, and taking me aside began to discuss my share of the cargo. I told them it was a thousand drachmas, since there were four of us piloting the ship. 'Do you have a house?' they said. 'A wretched hut,' I said, 'on the island of Pharos, where Proteus once lived.'²⁰ 'Well then,' they asked me, 'would you like to have land instead of sea, a house instead of your hut, ten times as much cargo, and an escape from the endless troubles that bedevil pilots from the tossing of the sea?'

"I would like that, I said, but I did not consider myself fitted for robbery since I was at the peak of my expertise, and my skill had won me prizes. However, they proceeded to promise me a purse of ten thousand drachmas if I would be their man for anything they wanted. Thereupon I en-

¹⁹ Malea is the southeastern cape of the Peloponnese, Sounion the southern cape of Attica. The Hollows of Euboea are probably the bays on the southeast coast of the island.

²⁰ On Proteus, see I 4. Pharos lies off the westernmost mouth of the Nile.

παρεκείσθαι ὡς μηδὲν ἐλλείψων τοῦ πᾶς ἀνὴρ γεινέσθαι σφίσι. λέγουσι δὴ μέλεινοι μὲν εἶναι ληστών, δείσθαι δέ μου μὴ ἀφείκεσθαι αὐτοὺς τὸ τῆν ναὺν εἶναι, μηδὲ ἐς ἄστυ ἐκπλεῖναι, ὅποτε ἐκείθεν ἄραμι,³⁰ ἀλλ' ὑφορμίσασθαι τῷ ἀκρατηρίῳ, τὰς ναῦς γὰρ τὰς ληστικὰς ἐν περιβολῇ ἑστάναι, καὶ ὁμνῦναι μοι ἐβούλοντο μὴτ' αὐτὸν με ἀποκτενεῖν καὶ ἀνθρώπων δὲ τὸν θάνατον οἷς ἂν ἐγὼ παρατῶμαι.

3

“Ἐγὼ δὲ νομίστειν μὲν αὐτοὺς οὐκ ἀσφαλὲς ἐμμαν-
τῷ ἡγούμην, δείσας μὴ ἀπογινόντες ἐμβάλωσι με-
τέωρῳ τῇ γῇ καὶ ἀπολώμεθα πρὸς τοὺς πελάγους, ὥς δὲ
ὑπῆκουσαί ἃ ἐβούλοντο [μὴτ' αὐτὸν ἀποκτείνειν],³²
ὁμνῦναι ἔφην αὐτοὺς δεῖν ἢ μὴν ἀληθεύειν ταῦτα.
ὁμοσάντων τοῖνυν, καὶ γὰρ ἐν ἱερῷ διελέγοντο, Ἰω-
ρεῖτ' ἔφην ‘ἐπὶ τὰ τῶν ληστών πλοῖα, ἡμεῖς γὰρ
νύκτωρ ἀφίστομεν.’ καὶ πιθανώτερος ἔδοκον ἔτι περὶ
τοῦ νομίσματος διαλεγόμενος, ὥς δόκιμον ἀπαριθμη-
θεῖν μοι καὶ μὴ πρότερον ἢ τῆν ναὺν εἶλωσιν. οἱ μὲν δὴ
ἐχώρουν, ἐγὼ δὲ ἦκα ἐς τὸ πέλαιρος ὑπεράρας τοῦ
ἀκρατηρίου.” “ταῦτ' οὖν,” εἶπεν ὁ Ἰάρχας “Ἀπολλώ-
νε, δικαιοσύνης ἡγῆθ' ἔργα;” “καὶ πρὸς γέ” ἔφην “φ-
λασθωπίας, τὸ γὰρ μὴ ἀποδόσθαι ψυχὰς ἀνθρώπων,
μὴδ' ἀπεμπολῆσθαι τὰ τῶν ἐμπόρων, χρημάτων τε
κρείττω γεινέσθαι ναύτην ὄντα πολλὰς ἀρετὰς οἶμαι
ἐνυελήφειναι.”

25. Ἰελάσας οὖν ὁ Ἰνδὸς, “εὐκας,” ἔφην, “τὸ μὴ
ἀδικεῖν δικαιοσύνην ἡγείσθαι, τουτὶ δὲ οἶμαι καὶ
πάντας Ἑλληνας. ὥς γὰρ ἐγὼ ποτε Αἰγυπτίῳν δεῦρο
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couraged them to speak out, saying I would not fail to be
their man for anything. So they said they were the agents of
pirates, and they asked me not to rob them of the chance to
take the ship. I was not to make for my destination after
setting sail from there, but to anchor off the headland,
since the pirate ships were standing within lee of it. They
were ready to swear to me that they would not kill me
myself, and would spare the life of anyone for whom I
interceded.

3

“I did not think it was safe for me to rebuke them, fear-
ing that they might give up their plan and attack our ship at
sea, and we would perish somewhere on the deep. So after
promising to do the service they wished, I said they must
swear to keep faith in all this. After they had sworn (since
they were holding this conversation in a sanctuary), I said,
‘Go to the pirates’ ships, since we will sail tonight.’ I made
myself even more plausible by asking about the money,
saying it should be paid to me in good coin, and not until
they had seized the ship. So they went on their way, while I
made for the high seas after doubling the headland.” “Why,
Apollonius,” said Iarchas, “do you consider those to be acts
of justice?” “Yes, and of humanity too,” was the reply, “for I
think it a combination of many virtues not to sell human
souls, not to barter away merchants’ property, and to show
yourself above money when you are a sailor.”

25. With a laugh the Indian said, “You seem to think
avoidance of wrong is the same as justice, as I believe all
the Greeks do. I once heard from Egyptians visiting here

³⁰ ἄραμι. Cob.: ἄραμι

³¹ ὑπῆκουσα. Jon.: ὑποῦργησα

³² secl. Jac. (Kay.)

ἀφικρομένων ἥκουσα, φοιτῶσι μὲν ὑμῶν ἀπὸ τῆς Ῥώ-
μης ἡγούμενες γυμνὸν ἡμένου τὸν πέλεκυν ἐφ' ὑμᾶς,
οὕτως γιγνώσκοντες, εἰ φαύλων ἄρξουσιν, ὑμεῖς δέ, εἰ
μὴ πῶποτε τὰς δίκας οὕτω, φαρὲ αὐτοῦς δικαίους
εἶναι. τοῦτ' δὲ καὶ τοὺς τῶν ἀνδραπόδων κατήλους
ἀκούω ἐκεῖ πράττειν, εἰ γὰρ ἀφίκουτο κατὰ γούρας
ὑμῶν ἀνδραπόδα Καρδικὰ καὶ τὸ ἦθος αὐτῶν ἐφερμη-
νεύειν ὑμῶν, ἔπαινον ποιούντα τῶν ἀνδραπόδων τὸ
μὴ κλέπτειν αὐτά. τοὺς μὲν δὴ ἄρχοντας, οἷς ὑπο-
κείσθαι φαρὲ, τοιοῦτων ἀξιοῦτε, καὶ λαμπρύνοντες
αὐτοὺς ἐταίροις, οἷσπερ τὰ ἀνδραπόδα, ζήλων τοὺς
πέμπετε, ὥς οἴεσθε,

2
“Οἱ δέ γε σοφώτατοι ποιηταὶ ὑμῶν οὐδ' εἰ βοῶ-
λεσθε δίκαιοι τε καὶ χρηστοὶ εἶναι, ξυγχωροῦσιν ὑμῶν
γενέσθαι. τὸν γὰρ Μίνω τὸν ἀμύρτην ὑπερβαλόμενον
πάντας καὶ δουλωσάμενον τὰς ναυτοὺς ἐπὶ θαλάτ-
τῃ τε καὶ ἐν θαλάττῃ δικαιοσύνης σκήπτρῳ τιμῶντες,
ἐν Ἰλίου καθίζουσι διατρεῖν τὰς ψυχαῖς· τὸν δ' αὖ
Τάυταλον, ἐπειδὴ χρηστός τε ἦν καὶ τοῖς φίλοις τῆς
ὑπαρχούσης αὐτῷ παρὰ τῶν θεῶν ἀθανασίας μετ-
εἶδου, ποτοῦ τε εἴργουσι καὶ σίτῳ. εἰσι δὲ οἱ καὶ
ἄλλοις αὐτῷ επικριμάσασιν δεινὰ ἐφυβρίζουσιν θέλω
τε καὶ ἀγαθῷ ἀνδρὶ, οὗς ἐβουλόμην αὖ μάλλον λίμνην
αὐτῷ περιβᾶνσαι νέκταρος, ἐπειδὴ φιλανθρώπως αὐ-
τοῦ καὶ ἀφθόνης προΐηκε.”

3
Καὶ ἅμα λέγων ταῦτα ἐπεδείκνυ ἀγαλμα ἐν ἀρι-
στερῇ, ᾧ ἐπεγέγραπτο “Τάυταλος.” τὸ μὲν δὴ ἀγαλμα
τετράπηχυν ἦν, ἀνδρὶ δὲ ἐώκει πενηκοντούτῃ καὶ τρι-
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that governors from Rome come to you regularly with na-
ked axes raised against you.²¹ While they do not yet know if
their subjects will be bad, you call them just if they refuse
to sell their verdicts. I also hear that slave dealers do the
same over there. If they arrive with a cargo of Carian
slaves, and describe their characters to you, they make it an
item of praise in the slaves that they are not thieves. You set
the same value on the rulers whose subjects you call your-
selves, and you glorify them with the same praises as you
bestow on slaves, and send them off as admirable men, so
you think.

2
“As for the most expert of your poets, they do not allow
you to be just and virtuous even if you wish. Minos had no
equal for savagery, and with his ships he enslaved those on
the coast and on islands, and yet the poets honor him with
the scepter of justice, and set him up in Hades as the judge
of souls. Tantalus, by contrast, was good, and gave his
friends a share of the immortality he had received from the
gods, and yet the poets deprive him of food and drink, and
some of them hang stones over him and cruelly mistreat
this godly and virtuous man. I would rather wish they
poured a pool of nectar over him, since that was what he
presented to others with kindness and generosity.”

3
As he said this, he pointed to a statue on his left in-
scribed “Tantalus.” It was four cubits high, and took the
shape of a fifty-year-old man dressed in the Argive way,
21 Roman provincial governors were preceded by attendants
carrying axes, symbolizing their power to inflict capital punish-
ment.

τον Ἀργολικὸν ἔσταλτο, παρήλαττε δὲ τὴν χλαμύδα, ὥσπερ οἱ Θετταλοὶ, φάλαγγ τε προὔπαινε ἀποχρῶσαν ἐνὶ διψήωντι, ἐν τῇ στάλαγμα ἐκάχλαξεν ἀκρηότου πώματος οὐχ ὑπερβλύζον τῆς φάλαγγς. (ὁ τι μὲν οὖν ἡγούντα αὐτὸ καὶ ἐφ' ὅτῳ ἀπ' αὐτοῦ πίνουσι, διηλώσω αὐτάκα.) πλὴν ἀλλὰ ἡγείσθαι χρὴ τὸν Τάταλον μὴ τῇ γλῶσση ἐφέντα, κουνήσασα δὲ ἀνθρώποις τοῦ νέκταρος ὑπὸ τῶν ποιητῶν ἐκάνυσσεν, θεοῖς δὲ μὴ διαβεβλήσθαι αὐτοῦ, οὐ γὰρ αὖ, εἰ θεοῖς ἀπήχθετο, κριθήναι ποτε ὑπὸ τῶν Ἰνδῶν ἀγαθὸν, θεοφιλεστάτων ὄντων καὶ μηδὲν ἔξω τοῦ θέλου παρατόντων.

26. Διατρίβοντας δὲ αὐτοὺς περὶ τὸν λόγον τοῦτον θόρυβος ἐκ τῆς κώμης προσέβαλεν, ἀφῆκτο δὲ ἄρα ὁ βασιλεὺς μηδικώτερον κατασκευασμένος καὶ ὄγκου μεστός. ἀχθεσθεὶς οὖν ὁ Ἰάργχας "εἰ δὲ Φραώτης" ἔφη "καταλύων ἐνύγχανει, εἶδες αὖ ὥσπερ ἐν μυστηρίῳ σιωπῆς μεστὰ πάντα." ἐκ τούτου μὲν διη ξυνῆκεν ὁ Ἀπολλώνιος, ὡς βασιλεὺς ἐκείνος οὐκ ὀλίγῳ μέλει, φιλοσοφίᾳ δὲ πιάσῃ τοῦ Φραώτου λείπουτο, βῆθύμους δὲ ἰδὼν τοὺς σοφοὺς καὶ μηδὲν παρασκευάζοντας, ὦν δὲ τῷ βασιλεῖ μετὰ μεσημβρίας ἦκουσι "ποῦ" ἔφη "ὁ βασιλεὺς διατρίβεται;" "ἐνταῦθα," ἔφασαν, "ὦν γὰρ ἔνεκα ἦκει, νύκτωρ διαλεγόμεθα, ἐπειδὴ καὶ Βελτίων ὁ καιρὸς πρὸς βουλὰς."

2 "Καὶ τράπεζα" ἔφη "παρακείμεται ἦκοντι;" "νῆ Δί," εἶπον³³ "παχεύειά τε καὶ πάντα ἔχουσα, ὅποσα ἐνταῦθα." "παχέως οὖν" ἔφη "διατρίβει;" "ἡμῖς μὲν"

though he wore his cloak symmetrically as the Thessalians do,²² and he was sipping from a goblet large enough for one thirsty man, in which a distillation of pure liquid bubbled without overflowing the goblet. (What they consider this liquid to be, and for what purpose they drink it, I will show in a moment.) Now we not must suppose that it was his loose tongue, but his giving mankind a taste of nectar, that made the poets attack Tantalus. The gods were not cross with him, for if he had been their enemy he would never have been judged a good man by the Indians, who are much favored by the gods and do nothing without divine sanction.

26. They were lingering over this topic when there came a noise from the village. The king had arrived arrayed somewhat in the Median style and full of pomp. In vexation Iarchas said, "Now if Phraotes were staying here, you would see everything plunged in silence, as in a sacred rite." From this Apollonius gathered that the king was inferior to Phraotes, not to a slight degree but in every aspect of wisdom. Seeing the wise men unconcerned and making no preparations such as the king needed for an afternoon arrival, he said, "Where will the king be lodged?" "Here," they replied, "for we discuss the business of his visit at night, since that is a better time for deliberation."

"Will a table be set for him when he comes?" asked Apollonius. "Certainly," they replied, "a full one with all the local products." "So you have a heavy diet?" he said.

²² Cut so as to hang with the so-called "Thessalian wings," rather like a swallowtail coat.

³³ εἶπον West: εἶπτε

ἔφασαν "λεπτός, πλέονα γὰρ ἡμῶν ἐξὸν σιτίεσθαι μικροῖς χαίρομεν, τῷ δὲ βασιλεῖ πολλῶν δεῖ, βούλεται γάρ, σιτήσεται δὲ ἔμψυχον μὲν οὐδέν, οὐ γὰρ θέμεις ἐπταῖθα, τραγήματα δὲ καὶ βίλλας καὶ ὥραια, ὅποσα νῦν ἡ Ἰνδικὴ ἔχει ὅποσα τε αἱ ἐς νέωτα ὧραι δώσουσιν. ἀλλ' ἰδοὺ" ἔφη "οὗτος."

27. Προῖει δὲ ἄρα ὁ βασιλεὺς ἀδελφῷ τε καὶ νιῷ ἅμα χρυσῷ τε ἀσπράττων καὶ ψήφοις. ὑπανισταμένου δὲ τοῦ Ἀπολλωνίου, κατέχεν αὐτὸν ὁ Ἰάρχας ἐν τῷ θρόνῳ, μηδὲ γὰρ αὐτοῖς πάτριον εἶναι τοῦτο. τοῦτος ὁ Δάμις αὐτὸς μὲν οὐ φησι παρατυχεῖν διὰ τὸ τὴν ἡμέραν ἐκείνην ἐν τῇ κόμῃ διατῆσθαι, Ἀπολλωνίου δὲ ἀκηκῶς ἐγγράμμαι αὐτὰ ἐς τὸν αὐτοῦ λόγον. φησὶ τούτων καθημένους μὲν αὐτοῖς τὸν βασιλέα προτείνοντα τὴν χεῖρα οἷον εὐχεσθαι τοῖς ἀνδράσι, τοὺς δὲ ἐπιπύειν, ὥσπερ ξυγθεμένους οἷς ἦται, τὸν δὲ ὑπερ-ῆδεσθαι τῇ ἐπαγγελίᾳ, καθάπερ ἐς θεοῦ ἤκοντα. τὸν δὲ ἀδελφὸν τοῦ βασιλέως καὶ τὸν νιὸν κάλλιστον μειράκιον ὄντα, μηδὲν ὁρᾶσθαι βέλτιον ἢ εἰ ἀνδράποδα σουτανῶ τῶν ἀκολούθων ᾗσαν.

28. Μετὰ ταῦτα ἐξασπῆγναι τὸν Ἰνδὸν καὶ φωνῇν ἱέντα κελεύειν αὐτὸν σίτου ἄπτεσθαι, προσδεξαμένου δ' αὐτοῦ καὶ τοῦτο μάλα ἀσμένως, τρίποδες μὲν ἐξ-επορεύθησαν Πυθικοὶ τέτταρες ἀνγύματα, καθάπερ οἱ Ὀμήρειοι προΐοντες, οὐνοχοοὶ δ' ἐπ' αὐτοῖς χαλκοῦ μέλανος, οἷοι παρ' Ἑλλήσιν οἱ Πανυμῆδεις τε καὶ οἱ Πέλιοι. ἡ γῆ δὲ ὑπεστόργον πῶας μαλακωτέρας ἢ αἱ εὐναί. τραγήματα δὲ καὶ ἄρτοι καὶ λάχανα καὶ τρακτὰ

"We have a light one," they replied; "we could consume more, but we like to consume little. The king's needs however are greater, according to his wish. But he will not consume any animal food, since that is forbidden here, but only dried fruits, herbs, and fresh fruits, all that India produces at the moment and the seasons will bring next year. But look," he said, "here he is."

27. And indeed the king was approaching with his brother and son, and spartled with gold and jewels. Apollonius wanted to rise, but Iarchas restrained him in his throne, saying that that was not their tradition. According to Damis, he himself was not present at all this, since he was staying in the village that day, but after hearing about it from Apollonius he included it in his own account. He says, then, that while they remained seated, the king stretched out his hand to the sages as if in prayer, and they nodded as if granting his request, at which he was overjoyed by their promise, like someone entering a god's shrine. The king's brother, and his son, a very handsome youth, were shown no higher regard than if they had been slaves of their own attendants.

28. After that, the Indian got up and, giving utterance, invited the king to begin his meal. When he received this invitation too with great pleasure, out rolled four Pythian three-legged urns of their own accord, emerging like the ones in Homer²³ and following them came cupbearers of dark bronze like the famous Ganymede and Pelops in Greece, while the earth was blanketed with grass softer than a bed. Dried fruits, leaves, vegetables, and seasonal

²³ Such urns (tripods) were sometimes called "Pythian" after the prophetic tripod of Delphi. In *Iliad* 18.373-79, Hephaestus makes twenty self-propelling tripods.

ῥαῖα, πάντα ἐν κόσμῳ ἐφόρτα, διακέμενα ἥδιον ἢ εἰ ὀλοποιοὶ αὐτὰ παρεσκεύαζον. τῶν δὲ τρυπόδων οἱ μὲν δύο αὖτον ἐπέρρεον, τῶν δυοῖν δὲ ὁ μὲν ὕδατος θερμοῦ κρήνην παρέειχεν, ὁ δὲ αὖ ψυχροῦ.

3 Αἱ δ' ἐξ ἱνδῶν φουτῶσαι λίθοι παρ' Ἑλλάγῃσι μὲν ἐς ὄρμους τε καὶ θαλάσσιους ἐμβιβάζονται διὰ σμικρότητα, παρὰ δὲ ἱνδοῖς οἰνοχῶται τε ψυκτῆρές τε γίνονται διὰ μέγεθος καὶ κρατῆρες ἡλίκαι ἐμπλήσονται τέτταρας ὥρας ἔτους διψῶντας. τοὺς δὲ οἰνοχόους τοὺς χαλκοὺς ἀρύεσθαι μὲν φησι ξυμμέτρως τοῦ τε οἴνου καὶ τοῦ ὕδατος, περιελαύνειν δὲ τὰς κύλικας, ὥσπερ ἐν τοῖς πότοις. κατακείσθαι δὲ αὐτοὺς ὡς ἐν ξυστάτῳ μὲν, οὐ μὴν προκρυπτόν γε τὸν βασιλέα, τοῦτο δὴ τὸ παρ' Ἑλλήσιν τε καὶ Ῥωμαίοις πολλοῦ ἀξίον, ἀλλ' ὡς ἔτυχέ γε, οὐ ἕκαστος ὠρμησεν.

28. Ἦπει δὲ προῆε ὁ πόντος "ποπίνω σοι," ὁ Ἰάρχας εἶπεν "ὦ βασιλεῦ, αὐθιγα Ἑλλάγῃσι, τὸν Ἀπολλώνιον ὑποκεκλιμένον αὐτῷ δεξίας καὶ τῇ χειρὶ προσημάνων, ὅτι γενναῖός τε εἴη καὶ θέος. ὁ δὲ βασιλεὺς "ἦκουσα" ἔφη "προστήκειν φρασίῃ τοῦτόν τε καὶ τοὺς ἐν τῇ κόμῃ καταλόντας." "ὀρθῶς" ἔφη "καὶ ἀληθῶς ἦκουσας, ἐκείνος γὰρ κἀνταῖθα ξενίζει αὐτόν." "τί" ἔφη "ἐπιτηδεύοντα;" "τί δ' ἄλλο γέ" εἶπεν "ἢ ἄπειρ ἐκείνος;" "οὐδὲν" ἔφη "ξένον εἴρηκας ἀσπάζόμενον ἐπιτηδεύων, ἣ μὴδὲ ἐκείνῳ ξυνεχώρησε γενναίῳ γενέσθαι." ὁ μὲν δὴ Ἰάρχας "σώφρονέστερον," ἔφη "ὦ βασιλεῦ, περὶ φιλοσοφίας τε καὶ φρασίτου γέγνωσκε, τὸν μὲν γὰρ χρόνον, ὃν μεράκιον ἦσθα,

morsels all kept arriving, more elegantly set out than if chefs had prepared them, while two of the urns flowed with wine, and the other two gave forth, one a stream of warm water, and the other a stream of cold.

The gems that come to Greece from India are small, and so are mounted in necklaces and rings, but in India they are large enough to form decanters and wine coolers because of their size, and mixing bowls big enough to satisfy four thirsty people in high summer. Damsis says that the bronze cupbearers drew the wine and the water expertly, and made the cups go round as at a drinking party. The seating plan resembled a club dinner, the king not having that precedence which is so highly valued by Greeks and Romans, but each being placed according to his inclination.

28. The drinking had gone on a while when Iarchas said, "I propose the health of a notable Greek, Majesty," pointing out to him Apollonius who was reclining next to him, and indicating with a gesture that he was virtuous and godly. The king replied, "I had heard that this man and those staying in the village were connected with Phraotes." "You heard rightly and truly," said the other, "since here too he is Phraotes's guest." "What is his profession?" asked the king. "The same as Phraotes's, of course," was the reply. "What you say is nothing strange, that he should have embraced a calling which kept him too from distinction." Iarchas replied, "You should be more circumspect in your attitude to philosophy and Phraotes, Majesty. While you

ξυνεχώρει σοι ἡ νεότης τὰ τοιαῦτα, ἐπεὶ δὲ ἐς ἀνδρας
ἐξαλλάττεις ἥδη, φειδόμεθα τῶν ἀνοήτων τε καὶ ἐν-
κόλων.”

2 “Ο δὲ Ἀπολλώνιος ἐρμηνεύωντος τοῦ Ἰάρχα “σοὶ δὲ
τί,” ἔφη “ὦ βασιλεῦ, τὸ μὴ φιλοσοφῆσαι δέδωκεν;”
“ἐμοὶ δὲ ἀρετὴν πᾶσαν καὶ τὸ εἶναι με τὸν αὐτὸν τῷ
Ἥλῳ.” ὁ δὲ ἐπιστομίζων αὐτοῦ τὸν τύφον “εἰ ἐφίλο-
σόφεις,” εἶπεν, “οὐκ αὖ ταῦτα ῥοῦ.” “σὺ δέ, ἐπειδὴ
φιλοσοφῆς, ὦ βέλτεστε,” ἔφη, “τί περὶ σαυτοῦ οἶε;”
“τό γε ἀνὴρ” ἔφη “ἀγαθὸς δοκεῖν, εἰ φιλοσοφοίην.”
ἀνατείνας οὖν τὴν χεῖρα ἐς τὸν οὐρανὸν “τῇ τοῦ
Ἥλιου,” ἔφη “Φραῶτου μεστός ἦκεις.” ὁ δὲ ἑρμαιοῦ γε
ἐπισύστατο τὸν λόγον καὶ ὑπολαβὼν “οὐ μάτην ἀπο-
δεδήμητά μοι,” εἶπεν “εἰ Φραῶτου μεστός γέγονα· εἰ
δὲ κακέμω νῦν ἐντύχοις, πάντῃ φήσεις αὐτὸν ἐμοὶ
μεστὸν εἶναι, καὶ γράψω δὲ ὑπὲρ ἐμοῦ πρὸς σέ
ἐβούλετο, ἀλλ’ ἐπειδὴ ἔφασκεν ἀνδρᾶ ἀγαθὸν εἶναι
σέ, παρηγορήσάμην τὸν ὄχλον τῆς ἐπιστολῆς, ἐπεὶ μηδὲ
ἐκέλευε τις ὑπὲρ ἐμοῦ ἐπέσπειλεν.”

29. Ἡ μὲν δὴ πρώτη παρουσία τοῦ βασιλέως ἐν-
ταῦθα ἐληξεν· ἀκούσας γὰρ ἐπαυνεῖσθαι αὐτὸν ὑπὸ
τοῦ Φραῶτου τῆς τε ὑπεροχίας³⁴ ἐπελάθετο, καὶ ὑφείς
τοῦ τόνου “χαίρε,” ἔφη “ἀγαθὲ ξένε.” ὁ δὲ Ἀπολλώνιος
“καὶ σὺ, βασιλεῦ, εἶπεν “ἔουκας γὰρ νῦν ἦκοντ.” “τίς
σέ” ἔφη “πρὸς ἡμᾶς ἦγαγεν;” “οὗτοῦ” εἶπεν “οἱ θεοί³⁵
τε καὶ σοφοὶ ἀνδρες.” “περὶ ἐμοῦ δέ;” ἔφη “ὦ ξένε, τίς
λόγος ἐν τοῖς Ἑλλήσιν;” “ὅσος γέ” εἶπε “καὶ περὶ
Ἑλλήνων ἐνταῦθα.” “οὐδέν,” ἔφη “τῶν παρ’ Ἑλλήσιν

were a lad, your youth allowed you such remarks, but now
that you are coming to manhood, let us avoid folly and
thoughtlessness.”

2 With Iarchas as translator, Apollonius said, “What has
the avoidance of philosophy given you, Majesty?” “Every
virtue, and my being an avatar of the Sun god.” To curb his
vanity, Apollonius said, “If you were a philosopher, you
would not think such things.” “And you, my good sir,” said
the king, “since you study philosophy, what do you think
about yourself?” “That I am thought a good man, if I study
philosophy,” Apollonius replied. So the king raised his
hand to heaven and said, “By the Sun, you come full of
Phraotes.” Apollonius thought this remark a lucky sign,
and replied, “My journey was not for nothing if I have be-
come full of Phraotes. And if you were to meet him now,
you would say he was full of me. He wanted to write to you
on my behalf, but because he said you were a good man I
declined to bother him with a letter; since nobody wrote to
him about me.”

29. The king’s initial rudeness now ended, since he
forgot his pride when he heard that he was praised by
Phraotes, and moderating his tone he said, “Welcome,
good stranger: “You too, Majesty,” said Apollonius, “since
you seem to have just arrived.” “And who brought you to
us?” said the other. “These did,” Apollonius replied, “these
wise and godly men.” “And what is my reputation among
the Greeks, stranger?” said the king. “As high as that of the
Greeks is here.” “I do not value anything belonging to the

³⁴ ὑπεροχίας Bentl.: ὑποχίας

³⁵ θεοί West.: θεοί

ἔγνωε λόγου ἀξίῳ. "ἀπαγγέλω ταῦτα," εἶπε "καὶ στέφανώσουσί σε ἐν Ὀλυμπίᾳ."

30. Καὶ προσκλιθεὶς τῷ Ἰάρχῳ "τοῦτον μὲν" ἔφη "μεθύειν ἔα, σὺ δέ μοι εἰπὲ τοῦ χάριεν τοὺς περὶ αὐτὸν τοῦτους ἀδελφόν, ὡς φασί, καὶ ὡς ὅντας οὐκ ἀξιούτε κοινῆς τραπέζης, οὐδὲ ἀλλῆς τιμῆς οὐδεμιᾶς;" "ὅτι" ἔφη "βασιλεύσειν ποτὲ ἡγούμεθα, δεῖ δὲ αὐτοὺς ὑπερ-οραμένους παιδεύεσθαι τὸ μὴ ὑπεροπᾶν." ἰκτωκαί-δεκα δὲ ὁρῶν τοὺς σοφοὺς πάλιν τὸν Ἰάρχῳ ἤρετο, τί βούλοιο αὐτοῖς τὸ εἶναι τοσοῦτους, "ὅτε γάρ τῶν τετραγώνων ὁ ἀριθμὸς, ὅτε τῶν εὐδοκμοῦντων τε καὶ τιμαμένων, καθάπερ ὁ τῶν δέκα καὶ ὁ τῶν δώδεκα καὶ ὁ ἑκαταῖδεκα καὶ ὅποσοι τοιοῦδε."

2 "Ἰπολαβὼν οὖν ὁ Ἰνδὸς "ὅτε ἡμεῖς" ἔφη "ἀριθμῶ δουλεύομεν ὅτε ἀριθμὸς ἡμῶν, ἀλλ' ἀπὸ σοφίας τε καὶ ἀρετῆς προτιμώμεθα, καὶ ὅτε μὲν πλείους τῶν νῦν ὄντων εἰσμέν, ὅτε δὲ ἐλάττους, τὸν τοι πάππον τὸν ἑμαυτοῦ ἀκούα καταλεχθῆναι μὲν ἐς ἑβδομήκοντα σοφοὺς ἀνδρας νεώτατον αὐτὸν ὄντα, προελθόντα δὲ ἐς τριάκοντα καὶ ἑκατὸν ἔτη καταλειθῆναι μόνον ἐνταῦθα τῷ μῆτι ἐκείνων τινὰ λείπεσθαι ἔτι μῆτε εἶναι ποι τότε τῆς Ἰνδικῆς ἢ φιλόσοφον ἢ γενναῖον φύσιν. Αἰγυπτίων τούτων ἐν τοῖς εὐδαιμονεστάτοις γραφάντων αὐτόν, ἐπειδὴ μόνος ἔτῶν τεττάρων ἔξηγησαστο τοῦτου τοῦ θρόνου, παρῇγει παύσασθαι ὀνειδίζοντας Ἰνδοῖς σοφῶν ὀλιγανθρίαν."

3 "Ἡμεῖς δέ, ὦ Ἀπολλώνιε, καὶ τὰ Ἰηλείων πύργια Αἰγυπτίων ἀκούοντες καὶ τοὺς Ἰλλανοδόκας, οἱ προ-

Greeks," said he. "I will tell them that," said Apollonius, "and they will crown you at Olympia."

30. And leaning close to Iarchas, he said, "Let us leave this person to get drunk. But you must tell me why you do not admit his companions (his brother and son, you say) to the common table or to any other mark of respect." "Because," said Iarchas, "they think they will be kings one day, and they have to learn by neglect not to be neglectful." Seeing that the Wise Men numbered eighteen, he next asked Iarchas why they were that many, since it was not the square of four, or one of the respected and honored numbers, like ten, twelve, sixteen, and so on.

In reply the Indian said, "We are not slaves of number, or number of us, but our honor comes from wisdom and virtue. We are sometimes more than our present number and sometimes less. I hear that when my grandfather was enrolled, there were seventy Wise Men of which he was the youngest, but when he reached the age of a hundred and thirty he was left here alone, since none of the others was any longer alive, and nowhere in India was there either a philosopher or a virtuous nature. When the Egyptians counted him as among the happiest of men, after he had been holding this chair alone for four years, he advised them to stop reproaching the Indians for their shortage of wise men."

"We have heard from the Egyptians about the traditions of Elis, Apollonius, and about the Judges of the Hel-

ἵστανται τῶν Ὀλυμπίων, δέκα ὄντας, οὐκ ἐπαυνοῦμεν
τοῦ νόμου τὸν ἐπὶ τοῖς ἀνδράσι κείμενον, κλήρω γὰρ
ξυγχαροῦσι τῇ αἵρεσι, ὅς προνοεῖ οὐδέν, καὶ γὰρ
αὐ καὶ τῶν φανλοτέρων τις αἰρεθῆν ὑπὸ τοῦ κλήρου.
εἰ δέ γε ἀριστῶδηρ ἦ καὶ κατὰ ψῆφον ἡρώων τοὺς
ἄνδρας, οὐκ αὖ ἡμάρτανον παραπλήσιος· ὁ γὰρ τῶν
δέκα ἀριθμὸς ἀπαράττος αὐ τῇ πλειόνων ὄντων ἀν-
δρῶν δικάων ἀφηρέτο αὐ ἐνίους τὸ ἐπὶ τούτῳ τι-
μᾶσθαι, ἣ οὐκ ὄντων δικάων δέκα οὐδεὶς δόξει. ὅθεν
πολλὰ σφώτερον ἐφρόνου αὐ ἡλείου ἀριθμῷ μὲν
ἀλλοτε ἄλλοι ὄντες, δικάσιγτι δὲ οἱ αὐτοί.

31. Ταῦτα σπουδάζοντας αὐτοὺς ὁ βασιλεὺς ἐκ-
κρούεν ἐπειρᾶτο, διείργων αὐτοὺς πᾶντος λόγου καὶ
ἀέτι ἐμπληκτον καὶ ἀμαθὲς λέγων, πάλιν οὖν ἥρετο
ὑπὲρ τοῦ σπουδάζου, ὃ δὲ Ἀπολλώνιος "διαλεγόμεθα
μὲν ὑπὲρ μεγάλων καὶ τῶν παρ' Ἑλλήνων εὐδοκι-
μοτάτων, σὺ δ' αὖ μικρὰ ταῦτα ἡγοῖο, φῆς γὰρ
διαβεβλήσθαι πρὸς τὰ Ἑλλήνων." διαβεβλήματα μὲν
ἀληθῆς, εἶπεν "ἀκούσαι δ' ὅμως βούλουμαι, δοκίμῃ
γάρ μοι λέγειν ὑπὲρ Ἀθηναίων τῶν Ξέρξου δοῦλων.

2 Ὁ δὲ "ὑπὲρ ἄλλων μὲν" ἔφη "διαλεγόμεθα, ἐπεὶ δ'
ἀτόπως τε καὶ ψευδῶς Ἀθηναίων ἐπεμνήσθης, ἐκείνῳ
μοι εἰπέ· εἰσί σοι, βασιλεῦ, δοῦλοι;" "δυσμύριοι," ἔφη
"καὶ οὐδὲ εὐνήμαί γε αὐτῶν οὐδένα, ἀλλ' εἰσὶν οἰκο-
γενεῖς πάντες." πάλιν οὖν ἥρετο ἐρημνέοντος τοῦ
Ἰάρχα, πότερ' αὐτὸς ἀποδιδράσκει τοὺς αὐτοῦ δοῦ-
λους ἢ οἱ δοῦλοι ἐκείνων, ὃ δὲ ὑβρίζων αὐτὸν "τὸ μὲν
ἐρώτημα" ἔφη "ἀνδραποδῶδες, ὅμως δ' οὖν ἀποκρίνω-

lens, who preside over the Olympics to the number of
ten. We do not approve of the rule governing these gentle-
men, since they leave the choice to the caprice of the lot,
by which some inferior person may be chosen. If they
selected the gentlemen by merit or by election, they would
err, but not in the same way. Keeping the number fixed at
ten would either deprive some of their due honor, if there
were more than ten just men, or if there were not, none of
them would be considered just. The Eleians would arrange
things much more wisely if their number fluctuated over
time, but their justice was invariable."

31. While they were deep in this discussion, the king
kept trying to distract them, by diverting them from every
topic and constantly saying bizarre and ignorant things.
He asked them again what their subject was, and Apollo-
nius replied, "We are conversing about important matters,
highly esteemed by the Greeks, which you would think
trifling, since you say that you are ill disposed towards
Greek thought." "I certainly am," he said, "but still I want
to hear, since I believe you are talking about the Athenians
whom Xerxes made into slaves."

"In fact we are talking about something else," said
Apollonius, "but since you mentioned the Athenians in
such an absurd and false way, tell me this. Do you have
slaves, Majesty?" "Twenty thousand," he replied, "and I
did not buy a single one—all of them are house-born."
So Apollonius asked again, with Iarchas as interpreter,
whether he himself ran away from his own slaves, or they
from him. The king mocked him by saying, "That is a
slave's question, but I will answer all the same that a run-

μαὶ τὸν ἀποδιδράσκοντα δοῦλόν τε εἶναι καὶ ἀλλως
κακόν, δεσπότην δὲ οὐκ αὖ ἀποδοῦναι τοῦτον, οὐ
ἔστιν αὐτῷ σπρεβλοῦν τε καὶ ξανεύειν." "οὐκοῦν,"
ἔφη "ὦ βασιλεῦ, δοῦλος εἶναι³⁶ Ἀθηναίων Ξέρξης ὑπὸ
σοῦ ἀποπέφικται καὶ ὡς κακὸς δοῦλος ἀποδοῦναι
αὐτοῦς. ἡττηθεὶς γὰρ ὑπ' αὐτῶν τῇ ναυμαχίᾳ τῇ περὶ
τὰ στενὰ καὶ δέσας περὶ ταῖς ἐν 'Ελλάσπονδῃ
σχεδίας ἐν μιᾷ νυκτὶ ἔφυγε." "καὶ μὴν καὶ ἐνέπρηνεν"
ἔφη "ταῖς Ἀθήναις ταῖς ἑαυτοῦ χερσίν."

3 Ὁ δὲ Ἀπολλώνιος "τοῦτον μὲν," εἶπεν "ὦ βασιλεῦ,
τοῦτο πολέμηματος ἔδωκε δίκας, ὡς οὐπω τις ἔτερος" οὐς
γὰρ ἀπολώλεκεν αὐτοῦ, τοῦτους ἀποδοῦναι ἔρχομαι. ἔγωγε
δὲ καὶ ἄλλοι³⁷ Ξέρξου θεωρῶν ἐπὶ μὲν τῇ διανοίᾳ, καθ'
ἣν ἐστράτευσε, ἡγοῦμαι [αὖ]³⁸ αὐτὸν ἀξίως δοξασθῆ-
ναι³⁹ ἐνίοις, ὅτι Ζεὺς εἶη, ἐπὶ δὲ τῇ φηγῇ κακοῦ
μυέστατον ἀνθρώπων ὑπελήφθα. εἰ γὰρ ἐν χερσὶ τῶν
Ἑλλήνων ἀπέθανε, τίς μὲν αὖ λόγων λαμπροτέρων
ἡξιώθη; τῷ δ' αὖ μείζω τάφου ἐπεσημηναιτο "Ἑλλη-
νες; ἀγωνία δ' ἐνόησεν καὶ ἀγωνία μουσικῇ τίς οὐκ
αὖ ἐπ' αὐτῷ ἐτέθη; εἰ γὰρ Μελικέρτα καὶ Παλαίμους
καὶ Πέλοψ ὁ ἐπηλύτης Λυδός, οἱ μὲν ἔτι πρὸς μαζῶ
ἀποθανόντες, ὁ δὲ τῇν ἀρκαδίαν τε καὶ τῇν Ἀργολίδα
καὶ τῇν ἐντὸς Ἰσθμοῦ δουλωσάμενος, ἐς θέλει μνηστῆρ
ὑπὸ τῶν Ἑλλήνων ἡβήσασθαι, τί οὐκ αὖ ἐπὶ Ξέρξῃ
ἐγένετο ὑπ' αὐτῶν ἀσπαζομένων τε ἀρετὰς φέσει καὶ
ἐπαινον αὐτῶν ἡγουμένων τὸ ἐπαινεῖν οὐς νικῶσιν;"

³⁶ εἶναι Kay.: μέν ³⁷ <τὰ> Kay. ³⁸ [αὖ] secl. Jackson

away is a slave and generally bad, and no master could ever
run away from someone he has the power to torture or to
whip." "Well then, Majesty," said Apollonius, "you have
proved that Xerxes was the slave of the Athenians, since he
ran away from them as a bad slave. When he had lost to
them in the sea battle around the narrows, and feared for
his rafts in the Hellespont, he ran away in a single night."

"And yet," said the other, "he burned Athens with his
own hands." Apollonius replied, "For that outrage he paid
a penalty without parallel, Majesty. He ran scurrying away
from those he thought he had destroyed. When I myself
consider Xerxes in the light of the ambition with which he
made his expedition, I can believe that some people were
not wrong to regard him as a second Zeus, but in the light
of his retreat I think him the most wretched of men. Had
he died at the hands of the Greeks, who would have re-
ceived more glorious orations? Whom would the Greeks
have commemorated with a greater tomb? Is there a com-
petition in arms or in the arts that would not have been in-
stituted for him? A Melicertes, a Palæmon, and a Pelops, a
stranger from Lydia, were raised to eternal glory by the
Greeks, though the first two died at their mothers' breast,
and the third enslaved Arcadia, the Argolid, and the land
within the Isthmus.²⁴ What commemoration would Xerxes
not have received from heroes with a natural love of the
virtues, who think it their own glory to glorify those whom
they defeat?"

²⁴ The Isthmian games were held in memory of Melicertes,
and Pelops was buried at Olympia.

³⁹ δοξασθῆναι Kay.: δοξασθέντα

39. Ταῦτα τοῦ Ἀπολλωνίου λόγοντος ἐς δάκρυα ἀπῆλθῃ ὁ Βασίλεύς, καὶ “ὦ φίλτατε,” εἶπεν “οἷους ἄνδρας ἐρημνεύεις μοι τοὺς Ἑλληνας εἶναι.” “πῶθεν οὖν, ὦ Βασίλει, χαλεπῶς πρὸς αὐτοὺς εἶχες;” “διαβαλλόντων,” εἶπεν “ὦ ξένη, τὸ Ἑλλήνων γένος οἱ ἐξ Αἰγύπτου φοιτῶντες ἐνταῦθα, σφᾶς μὲν αὐτοῦς ἱερούς τε καὶ σοφοὺς ἀποφαίνοντες καὶ νομοθέτας θυσῶν τε καὶ τελετῶν, ὅπως τε νομίσουσιν οἱ Ἑλληνες, ἐκείνους δὲ οὐδὲν ὕγιες εἶναι φάσκοντες, ἀλλ’ ὕβριστας τε καὶ ξυγκληδίας, καὶ ἀναρχίαν πᾶσαι, καὶ μισολόγους, καὶ τερατολόγους, καὶ πείητας μὲν, ἐνδεικνυμένους δὲ τοῦτο οὐχ ὥς σεμνοῦ, ἀλλ’ ὑπὲρ ξυγγνώμης τοῦ κλέπτειν, σοῦ δὲ ἀκούων ταῦτα καὶ ὅπως φιλόστομοί τε καὶ χρηστοί εἰσι, σπένδομαί τε λοιπὸν τοῖς Ἑλλήνοι, καὶ διδωμι αὐτοῖς ἐπαυεῖσθαι τε ὑπ’ ἐμοῦ καὶ εὐχέσθαι με ὑπὲρ Ἑλλήνων ὃ τι δύναμαι, καὶ τοὺς Αἰγυπτίους ὑπ’ ἐμοῦ ἀποστρέψαι.”

2 Ὁ δὲ Ἰάρχας “κἀγώ,” ἔφη “ὦ Βασίλει, ἐγγίνωσκον, ὅτι σοι τὰ ὅσα διέφθορον ὑπὸ τῶν Αἰγυπτίων τούτων, διῆναι δὲ ὑπὲρ Ἑλλήνων οὐδέν, ἔστ’ αὖ ξυμβούλου τοιούτου τύχης, ἀλλ’ ἐπεὶ βελτίων γέγονας ὑπ’ ἀνδρὸς σοφοῦ, νῦν μὲν ἡμῶν ἢ Ταντάλου φλοίστρα πινέσθω καὶ καθεύδωμεν δι’ αὐτὴν Χρῆν νύκτωρ σπουδάσαι, λόγων δὲ Ἑλληνητικῶν, ἥδιστοι.⁴⁰ ὃ οὗτοι τῶν κατ’ ἀνθρώπους, ἐμπλήρωσε σε λοιπὸν ἐγὼ χαίρωτα, ὅποτε ἀφίκου.” καὶ ἅμα ἐξῆρχε τοῖς ξυμπόταις πρῶτος ἐς τὴν φιάλην κύπτων, ἣ δὲ ἐπὶ οὐλίειν ἱκανῶς πᾶντας, τὸ γὰρ νῦμα ἀφθόνως ἐπέδιδου, καθάπερ διῆ

32. As Apollonius was saying this, the king burst into tears, and said, “My dear friend, what heroes you make the Greeks out to be.” “How is it therefore that you were angry with them?” “Visitors here from Egypt speak ill of the Greek nation, stranger,” he replied. “They claim themselves to be holy, wise, and the originators of all the sacrifices and rituals that the Greeks observe. But there is nothing good about the Greeks, they assert; they are law-breakers, immigrants, totally ungovernable, peddlers of stories and miracles, destitutes who flaunt their poverty not as something honorable but as an excuse to steal. But after hearing all this from you, that they are honorable and good, from now on I will drink to the Greeks, and agree to praise them, to pray for the Greeks as best I can, and to mistrust the Egyptians.”

2 “I too, Majesty,” said Iarchas, “realized that your ears had been corrupted by the Egyptians, but I said nothing in the Greeks’ defense until you had an adviser such as this. Now that a wise man has made you better, let us drink the toast of Tantalus, and then sleep on the matters that we must discuss by night. As for the doctrines of the Greeks, which are pleasanter than those of any other people, I will fill your willing ears with them whenever you visit in future.” With these words, he began the round of toasts by stooping over the bowl, which supplied enough for every thirst, while the liquid rose plentifully, as when spring

⁴⁰ ἥδιστοι Rademacher: πλείστοι

τοῖς πηγάσις ἀναδιδόμενος. ἐπεί τε καὶ ὁ Ἀπολλώνιος, ἥτερ γὰρ φιλόητος ἱνδοὺς τὸ ποτὸν τοῦτο εὖρηται. ποιούνται δὲ αὐτοῦ οὐνοχόου Τάυταλον, ἔπει-
δή φιλικώτατος ἀνθρώπων ἔδοξεν.

33. Πιόντας δὲ αὐτοὺς ἐδέξατο ἡ γῆ εὐναίς, ἃς αὐτῇ ὑπεσφόρνυ. ἐπεὶ δὲ νύξ μέση ἐγένετο, πρῶτον μὲν ἀναστάντες τὴν ἀκτῖνα μετέωροι ὕμνησαν, ὥσπερ ἐν τῇ μεσημβρίᾳ, εἶτα τῷ βασιλεῖ ξυνεγένοντο, ὅπῃ εἰδοῖτο. παρατυχεῖν μὲν οὖν τὸν Ἀπολλώνιον οἷς ἐσποῦδασεν ὁ βασιλεὺς οὐ φησιν ὁ Δάμις, οἷσθαι δ' αὐτὸν περὶ τῶν τῆς ἀρχῆς ἀπορρήτων τὴν ξυνουσίαν πεποιθῆσθαι. θύσας οὖν ἅμα ἡμέρᾳ προσήλθε τῷ Ἀπολλωνίῳ καὶ ἐκάλει ἐπὶ ξένοια ἐς τὰ βασιλεια, ζηλωτὸν ἀποπέμψειν φάσκων ἐς Ἑλλάδην. ὁ δὲ ἐπῆρει μὲν ταῦτα, οὐ μὴν ἐπιδώσασιν γε ἑαυτὸν ἐφάσκειν ἀνδρὶ μῆδεν ὁμοίῳ, καὶ ἄλλως πάλειν χρόνον ἀποδημῶν τοῦ εἰκότος αἰσχύνεσθαι τοὺς οἴκου φίλους ὑπεροῦσθαι δοκοῦντας.

2 Ἀντιβόλειν δὲ τοῦ βασιλέως φάσκοντος καὶ ἀνευθέτως ἡδὴ προσκειμένου "Βασίλειος" ἔφη "ταπεινότερον αὐτοῦ περὶ ὧν αἰεὶ διαλεγόμενος ἐπιβουλεύει." προσελθὼν οὖν ὁ Ἰάργχας "ἀδικεῖς," εἶπεν "ὦ βασιλεῦ, τὸν ἱερὸν οἶκον, ἀνάγων ἐνθύνει ἀνδρα ἀκούρα. καὶ ἄλλως τῶν προσηγορευσκότων οὗτος ὧν οἶδε τὴν ξυνουσίαν αὐτῷ τὴν πρὸς σέ μὴ ἐπ' ἀγαθῷ τῷ ἑαυτοῦ ἐστομένην, ἴσως δὲ οὐδ' αὐτῷ σοι χρηστὸν τι ἐξουσιν."

34. Ὁ μὲν δὴ κατῆγε ἐς τὴν κώμην, ὁ γὰρ θεσμός

waters bubble up. Apollonius too drank, since the Indians invented this toast as a pledge of friendship, and they make Tantalus its server, as one whom they considered the friendliest of men.

33. As they drank, beneath them the earth received them on couches that it spread spontaneously. At midnight, they first stood up and lauded the sunlight, suspended in the way it had been at midday, and then spoke with the king on whatever he requested. Darnis says that Apollonius was not present at the king's discussion, but he thinks that the conference concerned state secrets. After sacrificing at daybreak, the king came to Apollonius and invited him as a guest to his palace, promising to send him on his way as the envy of the Greeks. Apollonius thanked him, but said he would not impart his company to a gentleman in no way like himself. In addition, he had been absent for an unreasonably long time, and was ashamed that he seemed to be neglecting his friends at home.

The king said that he insisted, and began to press him so rudely that Apollonius said, "When a king discusses his requests in a manner demeaning to himself, he is up to no good." Iarchas approached and said, "Majesty, you do wrong to our sacred house in trying to take a gentleman away against his will. Besides, he is one of those endowed with foresight, and knows that your company will not be for his benefit, and will perhaps have an unwelcome result for you too."

34. The king therefore went down to the village, since