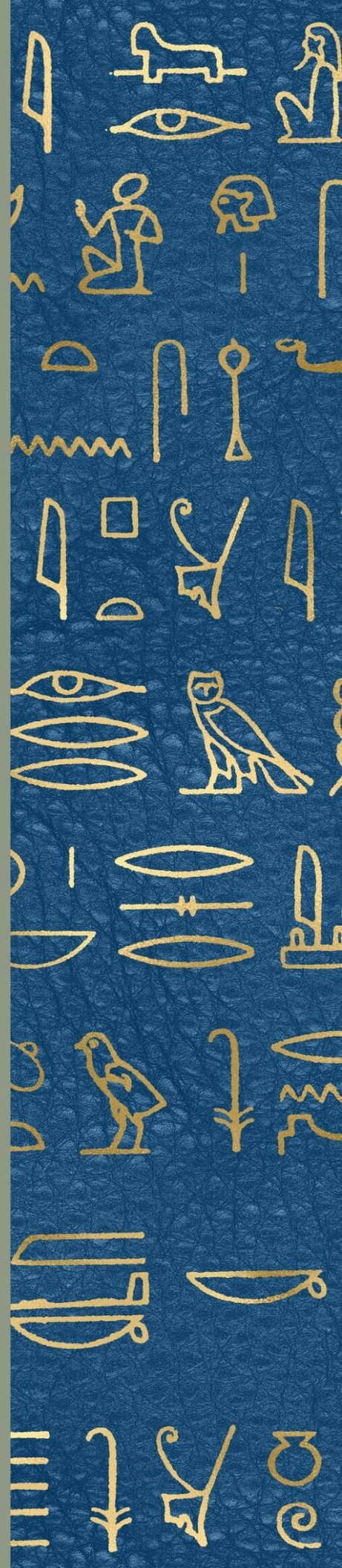


Sheba Blake Publishing Corp.

AN ACCOUNT OF EGYPT

Herodotus



Sheba Blake Publishing Corp.

AN
ACCOUNT
OF EGYPT

Herodotus



HERODOTUS

An Account of Egypt

First published by Sheba Blake Publishing Corp. 2022

Copyright © 2022 by Herodotus

All rights reserved. No part of this publication may be reproduced, stored or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, or otherwise without written permission from the publisher. It is illegal to copy this book, post it to a website, or distribute it by any other means without permission.

Herodotus asserts the moral right to be identified as the author of this work.

Sheba Blake Publishing Corp.

2288 Crossrail Dr

Atlanta, GA 30349

support@shebablake.com

First edition

Cover art by Sheba Blake

Editing by Sheba Blake

This book was professionally typeset on Reedsy

Find out more at reedsy.com



Contents

I. AN ACCOUNT OF EGYPT

An Account of Egypt

About the Author

I

An Account of Egypt

An Account of Egypt



When Cyrus had brought his life to an end, Cambyses received the royal power in succession, being the son of Cyrus and of Cassandane the daughter of Pharnaspes, for whose death, which came about before his own, Cyrus had made great mourning himself and also had proclaimed to all those over whom he bore rule that they should make mourning for her: Cambyses, I say, being the son of this woman and of Cyrus, regarded the Ionians and Aiolians as slaves inherited from his father; and he proceeded to march an army against Egypt, taking with him as helpers not only other nations of which he was ruler, but also those of the Hellenes over whom he had power besides.

Now the Egyptians, before the time when Psammetichos became king over them, were wont to suppose that they had come into being first of all men; but since the time when Psammetichos having become king desired to know what men had come into being first, they suppose that the Phrygians came into being before themselves, but they themselves before all other men. Now Psammetichos, when he was not able by inquiry to find out any means of knowing who had come into being first of all men, contrived a device of the following kind:—Taking two new-born children belonging to persons of the common sort he gave them to a shepherd to bring up at the place where his flocks were, with a manner of bringing up such as I shall say, charging him namely that no man should utter any word in their presence, and that they

should be placed by themselves in a room where none might come, and at the proper time he should bring them she-goats, and when he had satisfied them with milk he should do for them whatever else was needed. These things Psammetichos did and gave him this charge wishing to hear what word the children would let break forth first after they had ceased from wailings without sense. And accordingly it came to pass; for after a space of two years had gone by, during which the shepherd went on acting so, at length, when he opened the door and entered, both children fell before him in entreaty and uttered the word /bekos/, stretching forth their hands. At first when he heard this the shepherd kept silence; but since this word was often repeated, as he visited them constantly and attended to them, at last he declared the matter to his master, and at his command he brought the children before his face. Then Psammetichos having himself also heard it, began to inquire what nation of men named anything /bekos/, and inquiring he found that the Phrygians had this name for bread. In this manner and guided by an indication such as this, the Egyptians were brought to allow that the Phrygians were a more ancient people than themselves. That so it came to pass I heard from the priests of that Hephaistos who dwells at Memphis; but the Hellenes relate, besides many other idle tales, that Psammetichos cut out the tongues of certain women and then caused the children to live with these women.

With regard then to the rearing of the children they related so much as I have said: and I heard also other things at Memphis when I had speech with the priests of Hephaistos. Moreover I visited both Thebes and Heliopolis for this very cause, namely because I wished to know whether the priests at these places would agree in their accounts with those at Memphis; for the men of Heliopolis are said to be the most learned in records of the Egyptians. Those of their narrations which I heard with regard to the gods I am not earnest to