

Life of Alexander

By Plutarch

Translated by John Dryden

75 ACE

Plutarch (c. 50-120 ACE), a Greek who lived and thrived under Roman rule, is best known for his biographies of famous Greeks and Romans, although he also wrote dialogues and essays on a wide range of topics. As a purely historical source, Plutarch is of limited value: he was writing roughly 450 years after Alexander's day, and, as he makes clear at the beginning of the life of Alexander below, he was not interested in the same things that historians have traditionally been interested in. But Plutarch has been as important as any author in establishing what moderns think of Greece and Rome (he was Shakespeare's main source for Julius Caesar and Antony and Cleopatra) and his moral vision of his subjects remains valuable today.

John Dryden (1631-1700) is widely regarded as the greatest English poet between Shakespeare and Milton. He was also a fine translator, most famous for his translation of the Roman poet Vergil. He is credited with a translation of Plutarch's Lives, though in reality he merely oversaw work done by others. The "Dryden translation" has been the most widely used English language edition of Plutarch, and is still much used today—in part because it is well beyond the age of copyright restrictions, which is one reason I was able to reprint it here. I have lightly edited the text to make it more understandable for contemporary readers, and added the footnotes and headings.

I. Introduction: the difference between biography and history

1. It being my purpose to write the lives of Alexander the king, and of Caesar, by whom Pompey was destroyed, the multitude of their great actions affords so large a field that I will make no other preface than to ask my readers not to complain if I do not thoroughly relate all their deeds or deal exhaustively with any one of them, but rather deal with most in summary fashion. It must be kept in mind that my design is not to write histories, but lives. And the most glorious deeds do not always furnish us with the clearest instances of virtue or vice in men; sometimes a matter of less importance, an expression or a jest, informs us better of their characters and inclinations, than the most famous sieges, the greatest armaments, or the bloodiest battles whatsoever. Therefore as portrait-painters are more exact in the lines and features of the face, in which the character is seen, than in the other parts of the body, so I must be allowed to give my more particular attention to the marks and indications of the souls of men, and while I endeavour by these to portray their lives, I may be free to leave more weighty matters and great battles to be treated of by others.

II. Alexander's birth (356 BCE) nature, and early life

2. It is agreed on by all hands, that on the father's side, Alexander descended from Hercules by Caranus, and from Aeacus by Neoptolemus on the mother's side. His father Philip, when he was

quite young, fell in love with Olympias, when they were both being initiated in the religious ceremonies of Samothrace. Her father and mother being both dead, soon after, with the consent of her brother, Arymbas, he married her. The night before the consummation of their marriage, she dreamed that a thunderbolt fell upon her body, which kindled a great fire, whose divided flames dispersed themselves all about, and then were extinguished. And Philip, some time after he was married, dreamt that he sealed up his wife's body with a seal, whose impression, as he fancied, was the figure of a lion. Some of the diviners interpreted this as a warning to Philip to guard his wife more carefully; but Aristander of Telmessus, considering how unusual it was to seal up anything that was empty, assured him the meaning of his dream was that the queen was with child of a boy, who would one day prove as stout and courageous as a lion. Once, moreover, a serpent was found lying by Olympias as she slept, which more than anything else, it is said, lessened Philip's passion for her; and whether he feared her as an enchantress, or thought she had commerce with some god, and so looked on himself as excluded, he was ever after less fond of sleeping with her. Others say that the women of this country were always extremely addicted to the enthusiastic Orphic rites, and the wild worship of Bacchus (upon which account they were called Clodones, and Mimallones), and imitated in many things the practices of the Edonian and Thracian women about Mount Haemus (from whom the word *threskeuein* seems to have been derived, as a special term for superfluous and superstitious forms of worship). Olympias, they say, zealously affected these fanatical and enthusiastic inspirations, in order to perform them with more barbaric dread, was wont in the dances proper to these ceremonies to have great tame serpents about her, which sometimes creeping out of the ivy in the mystic fans, sometimes winding themselves about the sacred spears, and the women's chaplets, made a spectacle which men could not look upon without terror.

3. But Philip, after this vision, sent Chaeron of Megalopolis to consult the oracle of Apollo at Delphi, which commanded him to perform sacrifice, and henceforth pay particular honour, above all other gods, to Ammon; and he was told he should one day lose that eye with which he presumed to peep through that chink of the door, when he saw the god, under the form of a serpent, in the company of his wife. Eratosthenes says that Olympias, when she attended Alexander on his way to the army in his first expedition, told him the secret of his birth, and bade him behave himself with courage suitable to his divine origin. Others again affirm that she wholly disclaimed any pretensions of the kind, and was wont to say, "When will Alexander leave off slandering me to Juno?" Alexander was born the sixth of Hecatombaeon, which month the Macedonians call Lous, the same day that the temple of Artemis at Ephesus was burnt; which Hegesias of Magnesia makes the occasion of a conceit, frigid enough to have stopped the conflagration. The temple, he says, took fire and was burnt while its mistress was absent, assisting at the birth of Alexander. And all the Eastern soothsayers who happened to be then at Ephesus, looking upon the ruin of this temple to be the forerunner of some other calamity, ran about the town, beating their faces, and crying that this day had brought forth something that would prove fatal and destructive to all Asia. Just after Philip had taken Potidaea, he received these three messages at one time: that Parmenio had overthrown the Illyrians in a great battle; that his race-horse had won at the Olympic games; and that his wife had given birth to Alexander. He was naturally pleased with this, and, as an addition to his satisfaction, he was assured by the diviners that a son, whose birth was accompanied with three such successes, could not fail of being invincible.

Alexander's physique.

4. The statues that gave the best representation of Alexander's person were those of Lysippus (by whom alone he would allow his image to be made), those peculiarities which many of his successors afterwards and his friends used to affect to imitate, the inclination of his head a little on one side towards his left shoulder, and his melting eye, having been expressed by this artist with great exactness. But Apelles, who painted him with thunderbolts in his hand, made his complexion browner and darker than it was naturally; for he was fair and of a light colour, passing into ruddiness in his face and upon his breast. Aristoxenus in his *Memoirs* tells us that a most agreeable odour exhaled from his skin, and that his breath and body all over were so fragrant as to perfume the clothes which he wore; the cause of which might probably be the hot and fiery temperament of his body. For sweet smells, Theophrastus conceives, are produced by the concoction of moist humours by heat, which is the reason that those parts of the world which are driest and most burnt up afford spices of the best kind and in the greatest quantity; for the heat of the sun exhausts all the superfluous moisture which lies in the surface of bodies, ready to generate putrefaction. And this hot constitution, it may be, rendered Alexander so addicted to drinking, and so prone to anger. But his self-control, as to the pleasures of the body, was apparent in him in his very childhood, as he was with much difficulty incited to such pleasure, and always indulged in them with great moderation; though in other things he was extremely eager and vehement, and in his love of glory, and the pursuit of it, he showed a solidity of high spirit and magnanimity far above his age. For he neither sought nor valued glory upon every occasion, as his father Philip did (who affected to show his eloquence almost to a degree of pedantry, and took care to have the victories of his racing chariots at the Olympic games engraven on his coin), but when he was asked by some about him, whether he would run a race in the Olympic games, as he was very swift-footed, he answered, he would, if he might have kings to run with him. Indeed, he seems in general to have looked with indifference, if not with dislike, upon the class of athletes. He often appointed prizes, for which not only tragedians and musicians, pipers and harpers, but rhapsodists also strove to outvie one another; and delighted in all manner of hunting and fighting with staves, but never gave any encouragement to contests either of boxing or of the *pancratium*.

5. While he was yet very young, he entertained the ambassadors from the King of Persia, in the absence of his father, and entering much into conversation with them, gained so much upon them by his affability, and the questions he asked them, which were far from being childish or trifling (for he inquired of them the length of the roads, and the nature of the journey into inner Asia, the character of their king, how he carried himself to his enemies, and what forces he was able to bring into the field), that they were struck with admiration of him, and looked upon the ability so much famed of Philip to be nothing in comparison with the forwardness and high purpose that appeared thus early in his son. Whenever he heard Philip had taken any town of importance, or won any important victory, instead of simply rejoicing in it, he would tell his companions that his father would anticipate everything, and leave him and them no opportunities of performing great and illustrious actions. For being more bent upon action and glory than either upon pleasure or riches, he esteemed all that he should receive from his father as a diminution and prevention of his own future achievements; and he would have chosen rather to succeed to a kingdom involved in troubles and wars, which would have afforded him frequent exercise of his courage, and a large field of honour, than to one already flourishing and settled, where his inheritance would be an inactive life, and the mere enjoyment of wealth and luxury. The care of his education, as it might be presumed, was committed to a great many caregivers, attendants, and teachers, over the whole of whom Leonidas, a near kinsman of Olympias, a man of an austere temper, presided. He did not indeed himself decline the name of attendant, which is in reality a noble and honourable office; but because of his

dignity, and his near relationship, other people gave him the title of Alexander's foster-father and governor. But he who took upon him the actual work and title of his attendant was Lysimachus the Acarnanian, who, though he had nothing to recommend him but his lucky fancy of calling himself Phoenix, Alexander Achilles and Philip Peleus, was therefore well enough esteemed, and ranked in the next degree after Leonidas.

The horse Bucephalus

6. Philonicus the Thessalian brought the horse Bucephalus to Philip, offering to sell him for thirteen talents; but when they went into the field to try him, they found him so very vicious and unmanageable, that he reared up when they endeavoured to mount him, and would not so much as endure the voice of any of Philip's attendants. Upon which, as they were leading him away as wholly useless and untractable, Alexander, who stood by, said, "What an excellent horse do they lose for want of the experience and boldness to manage him!" Philip at first took no notice of what he said; but when he heard him repeat the same thing several times, and saw he was much vexed to see the horse sent away, he said: "Do you reproach those who are older than yourself, as if you knew more, and were better able to manage him than they?" "I could manage this horse," replied Alexander, "better than others do." "And if you do not," said Philip, "what will you forfeit for your rashness?" "I will pay," answered Alexander, "the whole price of the horse." At this the whole company fell a-laughing; and as soon as the wager was settled amongst them, he immediately ran to the horse, and taking hold of the bridle, turned him directly towards the sun, having, it seems, observed that he was disturbed at and afraid of the motion of his own shadow; then letting him go forward a little, still keeping the reins in his hands, and stroking him gently when he found him begin to grow eager and fiery, he let fall his upper garment softly, and with one nimble leap securely mounted him, and when he was seated, little by little drew in the bridle, and curbed him without either striking or spurring him. Presently, when he found him free from all rebelliousness, and only impatient to run, he let him go at full speed, inciting him now with a commanding voice, and urging him also with his heel. Philip and his friends looked on at first in silence and anxiety for the result, till seeing him turn at the end of his run, and come back rejoicing and triumphing for what he had performed, they all burst out into acclamations of applause; and his father shedding tears, it is said, for joy, kissed him as he came down from his horse, and in his transport said, "O my son, look for a kingdom equal to and worthy of thyself, for Macedonia is too little for thee."

Aristotle becomes Alexander's teacher

7. After this, considering him to be of a nature easily led to his duty by reason, but by no means to be compelled, he always endeavoured to persuade rather than to command or force him to anything. And looking upon the instruction and tuition of his youth to be of greater difficulty and importance than to be wholly trusted to the ordinary masters in music and poetry, and the common school subjects, and to require, as Sophocles says, *The bridle and the rudder too* he sent for Aristotle, the most learned and most celebrated philosopher of his time, and rewarded him in a way proportionable to and becoming the care he took to instruct his son. For he repeopled Aristotle's native city, Stagira, which he had caused to be demolished a little before, and restored all the citizens, who were in exile or slavery, to their habitations. As a place for the pursuit of their studies and exercise, he assigned the temple of the Nymphs, near Mieza, where, to this very day, they show you Aristotle's stone seats, and the shady walks which he was wont to frequent. It would appear that Alexander received from him not only his teaching in ethics and politics, but also something of

those more abstruse and profound theories which these philosophers, by the very names they gave them, professed to reserve for oral communication to the initiated, and did not allow many to become acquainted with. For when he was in Asia, and heard Aristotle had published some treatises of that kind, he wrote to him, using very plain language to him in behalf of philosophy, the following letter.

Alexander to Aristotle, greeting.

You have not done well to publish your books of oral doctrine; for what is there now that we excel others in, if those things which we have been particularly instructed in be laid open to all? For my part, I assure you, I had rather excel others in the knowledge of what is excellent, than in the extent of my power and dominion.

Farewell.

And Aristotle, soothing this passion for pre-eminence, speaks, in his excuse for himself, of these doctrines as in fact both published and not published: as indeed, to say the truth, his books on metaphysics are written in a style which makes them useless for ordinary teaching, and instructive only, in the way of memoranda, for those who have been already conversant in that sort of learning.

8. Doubtless also it was to Aristotle that he owed the inclination he had, not to the theory only, but likewise to the practice of the art of medicine. For when any of his friends were sick, he would often prescribe them their course of diet, and medicines proper to their disease, as we may find in his letters. He was naturally a great lover of all kinds of learning and reading; and Onesicritus informs us that he constantly laid Homer's *Iliad*, according to the copy corrected by Aristotle, called the casket copy, with his dagger under his pillow, declaring that he esteemed it a perfect portable treasure of all military virtue and knowledge. When he was in the interior of Asia, being destitute of other books, he ordered Harpalus to send him some; he furnished him with Philistus's *History*, a great many of the plays of Euripides, Sophocles, and Aeschylus, and some dithyrambic odes, composed by Telestes and Philoxenus. For a while he loved and cherished Aristotle no less, as he was wont to say himself, than if he had been his father, giving this reason for it, that as he had received life from the one, so the other had taught him to live well. But afterwards, upon some mistrust of him, yet not so great as to make him do him any hurt, his familiarity and friendly kindness to him abated so much of its former force and affectionateness, as to make it evident he was alienated from him. However, his violent thirst after and passion for learning, which were once implanted, still grew up with him, and never decayed; as appears by his veneration of Anaxarchus, by the present of fifty talents which he sent to Xenocrates, and his particular care and esteem of Dandamis and Calanus.

III. Alexander takes command (340-334 BCE)

9. When Philip went on his expedition against Byzantium, he left Alexander, then sixteen years old, his regent in Macedonia, committing the charge of his seal to him. Alexander, so as not to sit idle, reduced the rebellious Maedi, and having taken their chief town by storm, drove out the barbarous inhabitants, and planting a colony of several nations in their room, called the place after his own name, Alexandropolis. At the battle of Chaeronea, which his father fought against the Greeks, he is said to have been the first man that charged the Thebans' sacred band. And even in my remembrance, there stood an old oak near the river Cephissus, which people called Alexander's oak, because his tent was pitched under it. And not far off are to be seen the graves of the Macedonians who fell in that battle. This early bravery made Philip so fond of him, that nothing pleased him more than to hear his subjects call himself their general and Alexander their king. But the disorders

of his family, chiefly caused by his new marriages and affairs (the troubles that began in the women's chambers spreading, so to say, to the whole kingdom), raised various complaints and differences between them, which the violence of Olympias, a woman of a jealous and implacable temper, made wider, by exasperating Alexander against his father. Among the rest, this accident contributed most to their falling out. At the wedding of Cleopatra, whom Philip fell in love with and married, she being much too young for him, her uncle Attalus in his drink asked the Macedonians to implore the gods to give them a lawful successor to the kingdom by his niece. This so irritated Alexander, that throwing one of the cups at his head, "You villain," said he, "what, am I then a bastard?" Then Philip, taking Attalus's part, rose up and would have run his son through; but by good fortune for them both, either his over-hasty rage, or the wine he had drunk, made his foot slip, so that he fell down on the floor. At which Alexander reproachfully insulted over him: "See there," said he, "the man who makes preparations to pass out of Europe into Asia, overturned in passing from one seat to another." After this debauch, he and his mother Olympias withdrew from Philip's company, and when he had placed her in Epirus, he himself retired into Illyria. About this time, Demaratus the Corinthian, an old friend of the family, who had the freedom to say anything among them without offence, coming to visit Philip, after the first compliments and embraces were over, Philip asked him whether the Greeks were at amity with one another. "It ill becomes you," replied Demaratus, "to be so concerned about Greece, when you have involved your own house in so many dissensions and calamities." Philip was so convinced by this timely reproach, that he immediately sent for his son, and by Demaratus's mediation prevailed with him to return.

The murder of Philip

10. But this reconciliation lasted not long. For when Pixodorus, viceroy of Caria, sent Aristocritus to arrange a match between his eldest daughter and Philip's other son, Arrhidaeus, hoping by this alliance to secure Philip's assistance, Alexander's mother, and some who pretended to be his friends, presently filled his head with tales and calumnies, as if Philip, by a splendid marriage and important alliance, were preparing the way for giving the kingdom to Arrhidaeus. In alarm at this, Alexander despatched Thessalus, the tragic actor, into Caria, to encourage Pixodorus to slight Arrhidaeus, since he was both illegitimate and a fool, and rather to accept himself for his son-in-law. This proposition was much more agreeable to Pixodorus than the other. But Philip, as soon as he was made acquainted with this, went to his son's chamber, taking with him Philotas, the son of Parmenio, one of Alexander's intimate friends and companions, and there reproved him severely, and reproached him bitterly, that he should be so degenerate, and unworthy of the power he was to leave him, as to desire the alliance of a mean Carian, who was at best but the slave of a barbarous prince. Nor did this satisfy his resentment, for he wrote to the Corinthians to send Thessalus to him in chains, and banished Harpalus, Nearchus, Erigyius, and Ptolemy, his son's friends and favourites, whom Alexander afterwards recalled and raised to great honour and preferment. Not long after this, Pausanias, having had an outrage done to him at the instance of Attalus and Cleopatra, when he found he could get no reparation for his disgrace at Philip's hands, watched his opportunity and murdered him. The guilt of which fact was laid for the most part upon Olympias, who was said to have encouraged and exasperated the enraged youth to revenge; and some sort of suspicion attached even to Alexander himself, who, it was said, when Pausanias came and complained to him of the injury he had received, repeated the verse out of Euripides's *Medea*-

On the giver of the bride, the husband, and the bride.

Alexander's vigorous moves to assert his power

11. Alexander was but twenty years old when his father was murdered, and succeeded to a kingdom beset on all sides with great dangers and rancorous enemies. For not only the barbarous nations that bordered on Macedonia were impatient of being governed by any but their own native princes, but Philip likewise, though he had been victorious over the Greeks, yet, as the time had not been sufficient for him to complete his conquest and accustom them to his sway, had simply left all things in a general disorder and confusion. It seemed to the Macedonians a very critical time; and some would have persuaded Alexander to give up all thought of retaining the Greeks in subjection by force of arms, and rather to apply himself to win back by gentle means the allegiance of the tribes who were designing revolt, and try the effect of indulgence in arresting the first motions towards revolution. But he rejected this counsel as weak and cowardly, and looked upon it to be more prudence to secure himself by resolution and pride, than, by seeming to bend to any, to encourage all to trample on him. He therefore put an end to all revolts among the barbarians, and removed all fear of war from them. He made a rapid expedition into their country as far as the river Danube, where he overthrew Syrmus, King of the Triballians. And hearing the Thebans were in revolt, and the Athenians sympathizing with them, he immediately marched through the pass of Thermopylae, saying that to Demosthenes, who had called him a child while he was in Illyria and in the country of the Triballians, and a youth when he was in Thessaly, he would appear a man before the walls of Athens. When he came to Thebes, to show how willing he was to accept their repentance for what was past, he only demanded of them Phoenix and Prothytes, the leaders of the rebellion, and proclaimed a general pardon to those who would come over to him. But when the Thebans merely responded by demanding that Philotas and Antipater be delivered into their hands, and by a proclamation on their part invited all who would assert the liberty of Greece to come over to them, he presently applied himself to make them feel the last extremities of war. The Thebans indeed defended themselves with a zeal and courage beyond their strength, being much outnumbered by their enemies. But when the Macedonian garrison¹⁶ sallied out upon them from the citadel, they were so hemmed in on all sides that the greater part of them fell in the battle; the city itself was taken by storm, sacked, and razed. Alexander's hope was that so severe an example might terrify the rest of Greece into obedience, and he also wanted to gratify the hostility of his confederates, the Phocians and Plataeans, against the Thebans. So that, except the priests, and some few who had heretofore been the friends and connections of the Macedonians, the family of the poet Pindar, and those who were known to have opposed the public vote for the war, all the rest, to the number of thirty thousand, were publicly sold into slavery; and it is reckoned that upwards of six thousand were put to the sword.

12. Among the other calamities that befell the city, it happened that some Thracian soldiers, having broken into the house of a matron of high character and repute, named Timoclea, their captain, after he had used violence with her, to satisfy his avarice as well as lust, asked her, if she knew of any money concealed; to which she readily answered she did, and bade him follow her into a garden, where she showed him a well, into which, she told him, upon the taking of the city, she had thrown what she had of most value. The greedy Thracian presently stooping down to view the place where he thought the treasure lay, she came behind him and pushed him into the well, and then flung great stones in upon him, till she had killed him. After which, when the soldiers led her away bound to Alexander, her very mien and gait showed her to be a woman of dignity, and of a mind no less elevated, not betraying the least sign of fear or astonishment. And when the king asked her who she was, "I am," said she, "the sister of Theagenes, who fought the battle of Chaeronea with your father

Philip, and fell there in command for the liberty of Greece." Alexander was so surprised, both at what she had done and what she said, that he could not choose but give her and her children their freedom to go whither they pleased.

13. After this he received the Athenians into favour, although they had shown themselves so much concerned at the calamity of Thebes that out of sorrow they omitted the celebration of the Mysteries, and entertained those who escaped with all possible humanity. Whether it were, like the lion, that his passion was now satisfied, or that, after an example of extreme cruelty, he had a mind to appear merciful, it happened well for the Athenians; for he not only forgave them all past offences, but bade them look to their affairs with vigilance, remembering that if he should miscarry, they were likely to be the arbiters of Greece. Certain it is, too, that in aftertime he often was sorry for his severity to the Thebans, and his remorse had such influence on his temper as to make him ever after less rigorous to all others. He imputed also the murder of Cleitus, which he committed in his wine, and the unwillingness of the Macedonians to follow him against the Indians, by which his enterprise and glory was left imperfect, to the wrath and vengeance of Bacchus, the protector of Thebes. And it was observed that whatever any Theban, who had the good fortune to survive this victory, asked of him, he was sure to grant without the least difficulty.

Alexander with Diogenes, and at Delphi

14. Soon after, the Greeks, being assembled at the Isthmus, declared their resolution of joining with Alexander in the war against the Persians, and proclaimed him their general. While he stayed here, many public ministers and philosophers came from all parts to visit him and congratulated him on his election, but contrary to his expectation, Diogenes of Sinope, who then was living at Corinth, thought so little of him, that instead of coming to compliment him, he never so much as stirred out of the suburb called the Cranium, where Alexander found him lying along in the sun. When Diogenes saw so many people near him, he raised himself a little, and looked upon Alexander; and when Alexander kindly asked him whether he wanted anything, "Yes," said he, "I would have you stand from between me and the sun." Alexander was so struck at this answer, and surprised at the greatness of the man, who had taken so little notice of him, that as he went away he told his followers, who were laughing at the moroseness of the philosopher, that if he were not Alexander, he would choose to be Diogenes. Then he went to Delphi, to consult Apollo concerning the success of the war he had undertaken, and happening to come on one of the forbidden days, when it was esteemed improper to give any answer from the oracle, he sent messengers to desire the priestess to do her office. And when she refused, on the plea of a law to the contrary, he went up himself, and began to draw her by force into the temple, until tired and overcome with his importunity, "My son," said she, "thou art invincible." Alexander taking hold of what she spoke, declared he had received such an answer as he wished for, and that it was needless to consult the god any further. Among other prodigies that attended the departure of his army, the image of Orpheus at Libethra, made of cypress-wood, was seen to sweat in great abundance, to the discouragement of many. But Aristander told him that, far from presaging any ill to him, it signified he should perform acts so important and glorious as would make the poets and musicians of future ages labour and sweat to describe and celebrate them.

15. His army, by their computation who make the smallest amount, consisted of thirty thousand foot and four thousand horse; and those who make the most of it, speak but of forty-three thousand foot and three thousand horse. Aristobulus says, he had not a fund of above seventy talents for their pay,

nor had he more than thirty days' provision, if we may believe Duris; Onesicritus tells us he was two hundred talents in debt. However narrow and disproportionable the beginnings of so vast an undertaking might seem to be, yet he would not embark his army until he had informed himself particularly what means his friends had to enable them to follow him, and supplied what they wanted, by giving good farms to some, a village to one, and the revenue of some hamlet or harbour-town to another. So that at last he had portioned out or engaged almost all the royal property; which giving Perdicas an occasion to ask him what he would leave himself, he replied, his hopes. "Your soldiers," replied Perdicas, "will be your partners in those," and refused to accept of the estate he had assigned him. Some others of his friends did the like, but to those who willingly received or desired assistance of him, he liberally granted it, as far as his inheritance in Macedonia would reach, the most part of which was spent in these donations. With such vigorous resolutions, and his mind thus disposed, he passed the Hellespont, and at Troy sacrificed to Athena, and honoured the memory of the heroes who were buried there, with solemn libations, especially Achilles, whose gravestone he anointed. And with his friends, as the ancient custom is, he ran naked about the tomb, and crowned it with garlands, declaring how happy he esteemed him, in having while he lived so faithful a friend, and when he was dead, so famous a poet to proclaim his actions. While he was viewing the rest of the antiquities and curiosities of the place, being told he might see Paris's harp, if he pleased, he said he thought it not worth looking on, but he should be glad to see that of Achilles, to which he used to sing the glories and great actions of brave men.

IV. The battles of the River Granicus (334) and Issus (333)

The Battle of the River Granicus (334)

16. In the meantime, Darius's generals, having collected large forces, were encamped on the further bank of the river Granicus, and it was necessary to fight, as it were, in the gate of Asia for an entrance into it. The depth of the river, with the unevenness and difficult ascent of the opposite bank, which would have to be taken by force, was feared by most, and some pronounced it an improper time to engage, because it was unusual for the kings of Macedonia to march with their forces in the month called Daesius. But Alexander broke through these worries, telling them they should call the month a second Artemisius. And when Parmenio advised him not to attempt anything that day, because it was late, he told him that he should disgrace the Hellespont should he fear the Granicus. And so, without saying more, he immediately took the river with thirteen troops of horse, and advanced against whole showers of darts thrown from the steep opposite side, which was covered with armed multitudes of the enemy's horse and foot, despite the disadvantage of the ground and the rapidity of the stream; so that the action seemed to have more frenzy and desperation in it, than of prudent conduct. However, he persisted obstinately to gain the passage, and at last with much ado making his way up the banks, which were extremely muddy and slippery, he had instantly to join in a confused hand-to-hand combat with the enemy, before he could draw up his men, who were still passing over, into any order. For the enemy pressed upon him with loud and warlike outcries; and charging horse against horse, with their lances, after they had broken and spent these, they fell to it with their swords. And Alexander, being easily known by his shield, and a large plume of white feathers on each side of his helmet, was attacked on all sides, yet escaped wounding, though his cuirass was pierced by a javelin in one of its joints. And Rhoesaces and Spithridates, two Persian commanders, falling upon him at once, he avoided one of them, and struck at Rhoesaces, who had a good cuirass on, with such force that, his spear breaking in his hand, he was glad to betake himself to his dagger. While they were thus engaged, Spithridates came up on

one side of him, and raising himself upon his horse, gave him such a blow with his battle-axe on the helmet that he cut off the crest of it, with one of his plumes, and the helmet was only just so far strong enough to save him, that the edge of the weapon touched the hair of his head. But as he was about to repeat his stroke, Cleitus, called Cleitus the Black, prevented him, by running him through the body with his spear. At the same time Alexander despatched Rhoesaces with his sword. While the horse were thus dangerously engaged, the Macedonian phalanx passed the river, and the foot on each side advanced to fight. But the enemy hardly sustaining the first onset soon gave ground and fled, all but the Greeks mercenaries, who, making a stand upon a rising ground, desired quarter, which Alexander, guided rather by passion than judgment, refused to grant, and charging them himself first, had his horse (not Bucephalus, but another) killed under him. And this obstinacy of his to cut off these experienced desperate men cost him the lives of more of his own soldiers than all the battle before, besides those who were wounded. The Persians lost in this battle twenty thousand foot and two thousand five hundred horse. On Alexander's side, Aristobulus says there were not wanting above four-and-thirty, of whom nine were foot-soldiers; and in memory of them he caused so many statues of brass, of Lysippus's making, to be erected. And that the Greeks might participate in the honour of his victory he sent a portion of the spoils home to them, sending to the Athenians in particular three hundred shields, and upon all the rest of the spoils he ordered this inscription to be set:

Alexander the son of Philip, and the Greeks, except the Lacedaemonians, won these from the barbarians who inhabit Asia.

All the vessels and purple garments, and other things of the same kind that he took from the Persians, except a very small quantity which he reserved for himself, he sent as a present to his mother.

17. This battle presently made a great change of affairs to Alexander's advantage. For Sardis itself, the chief seat of the barbarian's power in the maritime provinces, and many other considerable places, were surrendered to him; only Halicarnassus and Miletus stood out, which he took by force, together with the territory about them. After which he was a little unsettled in his opinion how to proceed. Sometimes he thought it best to seek out Darius as soon as he could, and put all to the hazard of a battle; another while he looked upon it as a more prudent course to make an entire reduction of the sea-coast, and not to seek the enemy till he had first exercised his power here and made himself secure of the resources of these provinces. While he was thus deliberating what to do, it happened that a spring of water near the city of Xanthus in Lycia, of its own accord, swelled over its banks, and threw up a copper plate, upon the margin of which was engraven in ancient characters, that the time would come when the Persian empire should be destroyed by the Greeks. Encouraged by this accident, he proceeded to reduce the maritime parts of Cilicia and Phoenicia, and passed his army along the sea-coasts of Pamphylia with such speed that many historians have described and extolled it with that height of admiration, as if it were no less than a miracle, and an extraordinary effect of divine favour, that the waves which usually come rolling in violently from the main, and hardly ever leave so much as a narrow beach under the steep, broken cliffs at any time uncovered, should on a sudden retire to afford him passage. Menander, in one of his comedies, alludes to this marvel when he says

*Was Alexander ever favoured more?
Each man I wish for meets me at my door,
And should I ask for passage through the sea,
The sea I doubt not would retire for me.*

But Alexander himself in his letters mentions nothing unusual in this at all, but says he went from Phaselis, and passed through what they call the Ladders. At Phaselis he stayed some time, and finding the statue of Theodectes, who was a native of this town and was now dead, erected in the market-place, after he had supped, having drunk pretty plentifully, he went and danced about it, and crowned it with garlands, honouring not ungracefully, in his sport, the memory of a philosopher whose conversation he had formerly enjoyed when he was Aristotle's scholar.

The Gordian Knot

18. Then he subdued the Pisidians who made head against him, and conquered the Phrygians, at whose chief city, Gordium, which is said to be the seat of the ancient Midas, he saw the famous chariot fastened with cords made of the rind of the cornel-tree. According to local tradition, whoever untied this chariot would rule the world. Most authors tell the story that Alexander finding himself unable to untie the knot, the ends of which were secretly twisted round and folded up within it, cut it asunder with his sword. But Aristobulus tells us it was easy for him to undo it, by only pulling the pin out of the pole, to which the yoke was tied, and afterwards drawing off the yoke itself from below. From hence he advanced into Paphlagonia and Cappadocia, both of which countries he soon reduced to obedience, and then hearing of the death of Memnon, the best commander Darius had upon the sea-coasts, who, if he had lived, might, it was supposed, have put many impediments and difficulties in the way of the progress of his arms, he was the rather encouraged to carry the war into the inner provinces of Asia. Darius was by this time upon his march from Susa, very confident, not only in the number of his men, which amounted to six hundred thousand, but likewise in a dream, which the Persian soothsayers interpreted rather in flattery to him than according to the natural probability. He dreamed that he saw the Macedonian phalanx all on fire, and Alexander waiting on him, clad in the same dress which he himself had been used to wear when he was courier to the late king; after which, going into the temple of Belus, he vanished out of his sight. The dream would appear to have supernaturally signified to him the illustrious actions the Macedonians were to perform, and that as he, from a courier's place, had risen to the throne, so Alexander should come to be master of Asia, and not long surviving his conquests, conclude his life with glory.

19. Darius's confidence increased the more, because Alexander spent so much time in Cilicia, which Darius imputed to his cowardice. But it was sickness that detained Alexander there, which some say he contracted from his labors, others from bathing in the river Cydnus, whose waters were exceedingly cold. However it happened, none of his physicians would venture to give him any remedies, as they thought his case desperate, and were afraid of the suspicions and ill-will of the Macedonians if they should fail to cure him; till Philip, the Acarnanian, seeing how critical his case was, but relying on his own well-known friendship for him, resolved to try the last efforts of his art, and rather hazard his own credit and life than suffer him to perish for want of medicine, which he confidently administered to him, encouraging him to take it boldly, if he desired a speedy recovery, in order to prosecute the war. At this very time, Parmenio wrote to Alexander from the camp, bidding him to be careful about Philip, saying he had been bribed by Darius to kill him, with great sums of money, and a promise of his daughter in marriage. When Alexander had perused the letter, he put it under his pillow, without showing it so much as to any of his most intimate friends, and when Philip came in with the potion, he took it with great cheerfulness and assurance, giving him meantime the letter to read. This was a spectacle well worth being present at, to see Alexander take the draught and Philip read the letter at the same time, and then turn and look upon one another, but

with different sentiments; for Alexander's looks were cheerful and open, to show his kindness to and confidence in his physician, while the other was full of surprise and alarm at the accusation, appealing to the gods to witness his innocence, sometimes lifting up his hands to heaven, and then throwing himself down by the bedside, and beseeching Alexander to lay aside all fear, and follow his directions without apprehension. For the medicine at first worked so strongly as to drive, so to say, the vital forces into the interior; he lost his speech, and falling into a swoon, had scarce any sense or pulse left. However in no long time, by Philip's means, his health and strength returned, and he showed himself in public to the Macedonians, who were in continual fear and dejection until they saw him abroad again.

The battle of Issus (333)

20. There was at this time in Darius's army a Macedonian refugee, named Amyntas, one who was pretty well acquainted with Alexander's character. This man, when he saw Darius intended to fall upon the enemy in the passes and defiles, advised him earnestly to keep where he was, in the open and extensive plains, it being the advantage of a numerous army to have field-room enough when it engaged with a lesser force. Darius, instead of taking his counsel, told him he was afraid the enemy would endeavour to run away, and so Alexander would escape out of his hands. "That fear," replied Amyntas, "is needless, for assure yourself that far from avoiding you, he will make all the speed he can to meet you, and is now most likely on his march toward you." But Amyntas's counsel was to no purpose, for Darius immediately broke camp, and marched into Cilicia at the same time that Alexander advanced into Syria to meet him; and missing one another in the night, they both turned back again. Alexander, greatly pleased with the event, made all the haste he could to fight in the defiles, and Darius to recover his former ground, and draw his army out of so disadvantageous a place. For now he began to perceive his error in engaging himself too far in a country in which the sea, the mountains, and the river Pinarus running through the midst of it, would necessitate him to divide his forces, render his horse almost unserviceable, and only cover and support the weakness of the enemy. Fortune was not kinder to Alexander in the choice of the ground, than he was careful to improve it to his advantage. For being much inferior in numbers, so far from allowing himself to be outflanked, he stretched his right wing much further out than the left wing of his enemies, and fighting there himself in the very foremost ranks, put the barbarians to flight. In this battle he was wounded in the thigh, Chares says, by Darius, with whom he fought hand-to-hand. But in the account which he gave Antipater of the battle, though indeed he owns he was wounded in the thigh with a sword, though not dangerously, yet he takes no notice who it was that wounded him. Nothing was wanting to complete this victory, in which he overthrew above an hundred and ten thousand of his enemies, but the capture of Darius himself, who barely escaped by flight. However, having taken his chariot and his bow, Alexander returned from pursuing him, and found his own men busy in pillaging the barbarians' camp, which (though to disburden themselves the Persians had left most of their baggage at Damascus) was exceedingly rich. But Darius's tent, which was full of splendid furniture and quantities of gold and silver, they reserved for Alexander himself, who, after he had put off his arms, went to bathe himself saying, "Let us now cleanse ourselves from the toils of war in the bath of Darius." "Not so," replied one of his followers, "but in Alexander's rather; for the property of the conquered is and should be called the conqueror's." Here, when he beheld the bathing vessels, the water-pots, the pans, and the ointment boxes, all of gold curiously wrought, and smelt the fragrant odours with which the whole place was exquisitely perfumed, and from thence passed into a pavilion of great size and height, where the couches and tables and preparations for an

entertainment were perfectly magnificent, he turned to those about him and said, "This, it seems, is royalty."

V. The march to Egypt

21. But as he was going to supper, word was brought him that Darius's mother and wife and two unmarried daughters, who had been taken among the rest of the prisoners, were all in mourning and sorrow when they saw Darius' chariot and bow, thinking him to be dead. After a little pause, more lively affected with their affliction than with his own success, he sent Leonnatus to them, to let them know Darius was not dead, and that they need not fear any harm from Alexander, who made war upon him only for dominion; they should themselves be provided with everything they had been used to receive from Darius. This kind message could not but be very welcome to the captive ladies, especially being made good by actions no less humane and generous. For he gave them leave to bury whom they pleased of the Persians, and to make use for this purpose of what garments and furniture they thought fit out of the booty. He diminished nothing of their equipage, or of the attentions and respect formerly paid them, and allowed larger expenditures for their maintenance than they had before. But the noblest and most royal part of their treatment was, that he treated these illustrious prisoners according to their virtue and character, not suffering them to hear, or receive, or so much as to apprehend anything that was unbecoming. So that they seemed rather lodged in some temple, or some holy virgin chambers, where they enjoyed their privacy sacred and uninterrupted, than in the camp of an enemy.

Alexander's self-control

Now Darius's wife was accounted the most beautiful princess then living, as her husband the tallest and handsomest man of his time, and the daughters were not unworthy of their parents. But Alexander, esteeming it more kingly to govern himself than to conquer his enemies, sought no intimacy with any one of them, nor indeed with any other women before marriage, except Barsine, Memnon's widow, who was taken prisoner at Damascus. She had been instructed in Greek learning, was of a gentle temper, and by her father, Artabazus, royally descended, with good qualities. Alexander (with the encouragement of Parmenio, as Aristobulus tells us) attached himself to so agreeable and illustrious a woman. Of the rest of the female captives, though remarkably handsome and well proportioned, he took no further notice than to say jestingly that Persian women were terrible eyesores. And he himself, retaliating, as it were, by the display of the beauty of his own temperance and self-control, bade them be removed, as he would have done so many lifeless images.

22. When Philoxenus, his lieutenant on the sea-coast, wrote to him to know if he would buy two young boys of great beauty, whom one Theodorus, a Tarentine, had to sell, he was so offended that he often asked his friends what baseness Philoxenus had ever observed in him that he should presume to make him such a reproachful offer. And he immediately wrote him a very sharp letter, telling him Theodorus and his merchandise might go to hell, as far as he was concerned. Nor was he less severe to Hagnon, who sent him word he would buy a Corinthian youth named Crobylus, as a present for him. And hearing that Damon and Timotheus, two of Parmenio's Macedonian soldiers, had abused the wives of some strangers who were in his pay, he wrote to Parmenio, charging him strictly, if he found them guilty, to put them to death, as wild beasts that were only made for the destruction of mankind. In the same letter he added, that he had not so much as seen or desired to

see the wife of Darius, nor allowed anybody to speak of her beauty before him. He was wont to say that sleep and sex made him especially aware that he was mortal; as much as to say, that weariness and pleasure proceed both from the same frailty and weakness of human nature. In his diet, also, he was most temperate, as appears, omitting many other circumstances, by what he said to Ada, whom he adopted, with the title of mother, and afterwards created Queen of Caria. For when she, out of kindness, sent him every day many gourmet foods, and would have furnished him with some cooks and pastry-chefs, who were thought to have great skill, he told her he wanted none of them, his preceptor, Leonidas, having already given him the best cooks: a night march to prepare for breakfast, and a moderate breakfast to create an appetite for supper. Leonidas also, he added, used to open and search the furniture of his chamber and his wardrobe, to see if his mother had left him anything that was delicate or superfluous.

23. He was much less addicted to wine than was generally believed; that which gave people occasion to think so of him was, that when he had nothing else to do, he loved to sit long and talk, rather than drink, and over every cup hold a long conversation. For when his affairs called upon him, he would not be detained, as other generals often were, either by wine, or sleep, or play, sex, spectacles, or any other diversion whatsoever. His life makes this clear, as he accomplished so many and so great actions in so short a lifetime. When he was at leisure, he would rise and sacrifice to the gods, sit down to breakfast, and then spend the rest of the day in hunting, or issuing judgments, giving decisions on some military questions, or reading. In marches that required no great haste, he would practise shooting as he went along, or to mount a chariot and alight from it at full speed. Sometimes, for fun, as his journals tell us, he would hunt foxes and go fowling. When he came in for the evening, when he had bathed and had been rubbed with oil, he would call for his bakers and chief cooks, to know if they had his dinner ready. He never cared to dine till it was rather late and beginning to be dark, and was wonderfully careful at meals that every one who sat with him should be served alike and with proper attention: and his love of talking, as was said before, made him delight to sit long at his wine. And then, though otherwise no prince's conversation was ever so agreeable, he would fall into a temper of ostentation and soldierly boasting, which gave his flatterers a great advantage to ride him, and made his better friends very uneasy. For though they thought it too base to strive to flatter him most, yet they found it hazardous not to do it; so that between the shame and the danger, they were in a great distress as to how to behave themselves. After such an entertainment, he was wont to bathe, and then perhaps he would sleep till noon, and sometimes all day long. He was so very temperate in his eating, that when any rare fish or fruits were sent him, he would distribute them among his friends, and often reserve nothing for himself. His table, however, was always magnificent, the expense of it still increasing with his good fortune, till it amounted to ten thousand drachmas a day, to which sum he limited it, and beyond this he would suffer none to lay out in any entertainment where he himself was the guest.

24. After the battle of Issus, he sent to Damascus to seize upon the money and baggage, the wives and children, of the Persians, of which spoil the Thessalian horsemen had the greatest share; for he had taken particular notice of their gallantry in the fight, and sent them thither on purpose to make their reward suitable to their courage. Not but that the rest of the army had so considerable a part of the booty as was sufficient to enrich them all. This first gave the Macedonians such a taste of the Persian wealth and women and barbaric splendour of living, that they were ready to pursue and follow upon it with all the eagerness of hounds upon a scent. But Alexander, before he proceeded any further, thought it necessary to assure himself of the sea-coast. Those who governed in Cyprus

put that island into his possession, and Phoenicia, Tyre only excepted, was surrendered to him. During the siege of this city, which, with mounds of earth cast up, and battering engines, and two hundred galleys by sea, was carried on for seven months together, he dreamt that he saw Hercules upon the walls, reaching out his hands, and calling to him. And many of the Tyrians in their sleep fancied that Apollo told them he was displeased with their actions, and was about to leave them and go over to Alexander. Upon which, as if the god had been a deserting soldier, they seized him, so to say, in the act, tied down the statue with ropes, and nailed it to the pedestal, reproaching him that he was a favourer of Alexander. Another time Alexander dreamed he saw a satyr mocking him at a distance, and when he endeavoured to catch him, he still escaped from him, till at last with much perseverance, and running about after him, he got him into his power. The soothsayers, making two words of 'Satyr,' assured him that Tyre should be his own. The inhabitants at this time show a spring of water, near which they say Alexander slept when he fancied the satyr appeared to him. While the main body of the army lay before Tyre, he made an excursion against the Arabians who inhabit the Mount Antilibanus, in which he hazarded his life extremely to bring off his tutor Lysimachus, who had demanded to go along with him, declaring he was neither older nor inferior in courage to Phoenix, Achilles's tutor. For when, leaving their horses, they began to march up the hills on foot, the rest of the soldiers marched a great deal ahead of them, so that night drawing on, and the enemy near, Alexander was fain to stay behind so long, to encourage and help up the lagging and tired old man, that before he was aware he was left behind, a great way from his soldiers, with few men, and forced to pass an extremely cold night in the dark, and in a very inconvenient place. Seeing a great many scattered fires of the enemy at some distance, and trusting to his agility of body, and as he was always wont by undergoing toils and labours himself to cheer and support the Macedonians in any distress, he ran straight to one of the nearest fires, and with his dagger despatching two of the barbarians that sat by it, snatched up a lighted brand, and returned with it to his own men. They immediately made a great fire, which so alarmed the enemy that most of them fled, and those that assaulted them were soon routed and thus they rested securely the remainder of the night. Thus Chares writes.

25. The siege of Tyre ended thus. Alexander, that he might refresh his army, harassed with many former encounters, had led only a small party towards the walls, rather to keep the enemy busy than with any prospect of much advantage. It happened at this time that Aristander, the soothsayer, after he had sacrificed, upon view of the entrails, affirmed confidently to those who stood by that the city should be certainly taken that very month, upon which there was a laugh and some mockery among the soldiers, as this was the last day of it. The king, seeing him in perplexity, and always anxious to support the credit of the predictions, gave order that they should not count it as the thirtieth, but as the twenty-third of the month, and ordering the trumpets to sound, attacked the walls more seriously than he at first intended. The sharpness of the assault so inflamed the rest of his forces who were left in the camp, that they could not hold back from advancing to support it, which they performed with so much vigour that the Tyrians retreated, and the town was carried that very day. The next place he sat down before was Gaza, one of the largest cities of Syria, where this accident befell him. A large bird flying over him let a clod of earth fall upon his shoulder, and then settling upon one of the battering engines, was suddenly entangled and caught in the nets, composed of sinews, which protected the ropes with which the machine was managed. This fell out exactly according to Aristander's prediction, which was, that Alexander should be wounded and the city reduced. From hence he sent a great part of the spoils to Olympias, Cleopatra, and the rest of his friends, not omitting his tutor Leonidas, on whom he bestowed five hundred talents' weight of frankincense and an hundred of myrrh, in remembrance of the hopes he had once expressed of him when he was but a

child. For Leonidas, it seems, standing by him one day while he was sacrificing, and seeing him take both his hands full of incense to throw into the fire, told him it became him to be more sparing in his offerings, and not to be so profuse till he was master of the countries which those sweet gums come from. So Alexander now wrote to him, saying, "We have sent you abundance of myrrh and frankincense, that for the future you may not be stingy to the gods."

VI. Alexander in Egypt (332)

26. Among the treasures and other booty that was taken from Darius, there was a very precious chest, which being brought to Alexander as a great rarity, he asked those about him what they thought fittest to be laid up in it; and when they had delivered their various opinions, he told them he should keep Homer's *Iliad* in it. This is attested by many credible authors, and if what those of Alexandria tell us, relying upon the authority of Heraclides, be true, Homer was neither an idle nor an unprofitable companion to him in his expedition. For when he was master of Egypt, designing to settle a colony of Greeks there, he resolved to build a large and populous city, and give it his own name. In order to which, after he had measured and staked out the ground with the advice of the best architects, he chanced one night in his sleep to see a wonderful vision. A grey-headed old man, of a venerable aspect, appeared to stand by him, and pronounce these verses:-

*An island lies, where loud the billows roar,
Pharos they call it, on the Egyptian shore.*

Alexander upon this immediately rose up and went to Pharos, which, at that time, was an island lying a little above the Canobic mouth of the river Nile, though it has now been joined to the mainland by a mole. He saw the advantageous situation of the place, it being a long neck of land, stretching like an isthmus between large lagoons and shallow waters on one side and the sea on the other, the latter at the end of it making a spacious harbour. Thereupon he said that Homer, besides his other excellences, was a very good architect, and ordered the plan of a city to be drawn out in conformity to the site. To do which, for want of chalk, the soil being black, they laid out their lines with flour, taking in a pretty large compass of ground in a semi-circular figure, and drawing into the inside of the circumference equal straight lines from each end, thus giving it something of the form of a cloak or cape. While Alexander was pleasing himself with his design, on a sudden an infinite number of great birds of several kinds, rising like a black cloud out of the river and the lake, devoured every morsel of the flour that had been used in setting out the lines; at which omen even Alexander himself was troubled, till the augurs restored his confidence again by telling him it was a sign the city he was about to build would not only abound in all things within itself, but also be the nurse and feeder of many nations. He commanded the workmen to proceed, while he went to visit the temple of Ammon. This was a long and painful, and, in two respects, a dangerous journey. First there is the lack of water, as the journey is through desert for not a few days; the second would arise should the violent south wind come upon them while they were travelling through the wide extent of deep sands, as it is said to have done when Cambyses led his army that way, blowing the sand together in heaps, and raising, as it were, the whole desert like a sea upon them, till fifty thousand were swallowed up and destroyed by it. All these difficulties were weighed and represented to him; but Alexander was not easily to be diverted from anything he was bent upon. For fortune having hitherto seconded him in his designs, made him resolute and firm in his opinions, and the boldness of his temper raised a sort of passion in him for surmounting difficulties; as if it were not enough to be always victorious in the field, unless places and seasons and nature herself submitted to him.

27. In this journey, the relief and assistance the gods afforded him in his distresses were more remarkable, and more widely credited, than the oracles he received afterwards, although those oracles were valued and credited the more on account of these occurrences. For first, plentiful rains that fell preserved them from any fear of perishing by drought, and, allaying the extreme dryness of the sand, which now became moist and firm to travel on, cleared and purified the air. Besides this, when the signs which the guides relied on were disordered and the army began to wander about and get separated, they were set right again by some ravens, which flew before them when on their march, and waited for them when they lingered and fell behind. And the greatest miracle, as Callisthenes tells us, was that if any of the company went astray in the night, they never ceased croaking and making a noise till by that means they had brought them into the right way again. Having passed through the wilderness, they came to the place where the high priest, as his greeting, welcomed Alexander as a son of Ammon. And being asked by him whether any of his father's murderers had escaped punishment, he charged him to speak with more respect, since his was not a mortal father. Then Alexander, changing his expression, asked him if any of those who murdered Philip were yet unpunished, and also concerning rule, whether the empire of the world was reserved for him. This, the god answered, he should obtain, and Philip's death was fully revenged; this gave him so much satisfaction that he made splendid offerings to Zeus, and gave the priests very rich presents. This is what most authors write concerning the oracles. But Alexander, in a letter to his mother, tells her there were some secret answers, which at his return he would communicate to her only. Others say that the priest, desirous as a piece of courtesy to address him in Greek, "O Paidion," ("O my son") by a slip in pronunciation ended with the s instead of the n, and said "O Paidios," which mistake Alexander was well enough pleased with, and the story went about that the oracle had called him "O pai Dios" ("O son of Zeus"). It is said that among the sayings of one Psammon, a philosopher, whom he heard in Egypt, he most approved of this, that all men are governed by God, because in everything, that which is chief and commands is divine. But what he pronounced himself upon this subject was even more philosophical, for he said that God was the common father of us all, but more particularly of the best of us.

Alexander's attitude toward his divinity.

28. With the barbarians he carried himself very haughtily, as if he were fully persuaded of his divine birth and parentage; but with the Greeks he was more moderate, and made less of his divinity, except once in writing to the Athenians about Samos, when he tells them that he should not himself have bestowed upon them that free and glorious city. "You received it," he says, "from the bounty of him who at that time was called my lord and father," meaning Philip. However, afterwards being wounded with an arrow, and feeling much pain, he turned to those about him, and told them, "This, my friends, is real flowing blood, not Ichor,

Such as immortal gods are wont to shed.

And another time, when it thundered so much that everybody was afraid, and Anaxarchus, the sophist, asked him if he who was Zeus' son could do anything like this.

"Nay," said Alexander, laughing, "I have no desire to be formidable to my friends, as you would have me, who despised my table for being furnished with fish, and not with the heads of governors of provinces." For in fact it is related as true, that Anaxarchus, seeing a present of small fishes, which the king sent to Hephaestion, had used this expression, in a sort of irony, and disparagement of those who undergo vast labours and encounter great hazards in pursuit of magnificent objects which after all bring them little more pleasure or enjoyment than what others have. From what I have said upon this subject, it is apparent that Alexander in himself was not foolishly affected, or

had the vanity to think himself really a god, but merely used his claims to divinity as a means of maintaining among other people the sense of his superiority.

VII. To the battle of Gaugamela (331)

Darius offers to surrender much of his empire

29. At his return out of Egypt into Phoenicia, he sacrificed and made solemn processions, to which were added shows of lyric dances and tragedies, remarkable not merely for the splendour of the equipage and decorations, but for the competition among those who exhibited them. For the kings of Cyprus were here the exhibitors, just in the same manner as at Athens those who are chosen by lot out of the tribes. And, indeed, they showed the greatest emulation to outvie each other; especially Nicocreon, King of Salamis, and Pasicrates of Soli, who furnished the chorus, and defrayed the expenses of the two most celebrated actors, Athenodorus and Thessalus, the former performing for Pasicrates, and the latter for Nicocreon. Thessalus was most favoured by Alexander, though it did not appear till Athenodorus was declared victor by the plurality of votes. For then at his going away, he said the judges deserved to be commended for what they had done, but that he would willingly have lost part of his kingdom rather than to have seen Thessalus overcome. However, when he understood Athenodorus was fined by the Athenians for being absent at the festivals of Bacchus, though he refused his request that he would write a letter on his behalf, he gave him a sufficient sum to satisfy the penalty. Another time, when Lycon of Scarphia happened to act with great applause in the theatre, and in a verse which he introduced into the comic part which he was acting, begged for a present of ten talents, he laughed and gave him the money. Darius wrote him a letter, and sent friends to intercede with him, requesting him to accept as a ransom of his captives the sum of a thousand talents, and offering him in exchange for his amity and alliance all the countries on west of the river Euphrates, together with one of his daughters in marriage. These propositions he communicated to his friends, and when Parmenio told him that, for his part, if he were Alexander, he should readily embrace them, "So would I," said Alexander, "if I were Parmenio."

30. Accordingly, his answer to Darius was, that if he would come and yield himself up into his power he would treat him with all possible kindness; if not, he was resolved immediately to go himself and seek him. But the death of Darius's wife in childbirth made him soon after regret one part of this answer, and he showed evident marks of grief at being thus deprived of a further opportunity of exercising his clemency and good nature, which he manifested, however, as far as he could, by giving her a most sumptuous funeral. Among the eunuchs who waited in the queen's chamber, and were taken prisoners with the women, there was one Tireus, who, getting out of the camp, fled away on horseback to Darius, to inform him of his wife's death. Darius, when he heard it, beating his head, and bursting into tears and lamentations, said, "Alas! how great is the calamity of the Persians! Was it not enough that their king's consort and sister was a prisoner in her lifetime, but she must, now she is dead, also be but meanly and obscurely buried?" "O king," replied the eunuch, "as to her funeral rites, or any respect or honour that should have been shown in them, you have not the least reason to accuse the ill fortune of your country; for to my knowledge neither your queen Statira when alive, nor your mother, nor children, wanted anything of their former happy condition, unless it were the light of your countenance, which I doubt not but the lord Oromasdes will yet restore to its former glory. And after her decease, I assure you, she had not only all due funeral ornaments, but was honoured also with the tears of your very enemies; for Alexander is as

gentle after victory as he is terrible in the field." At the bearing of these words, such was the grief and emotion of Darius's mind, that they carried him into extravagant suspicions; and taking Tiresus aside into a more private part of his tent, "Unless thou likewise," said he to him, "hast deserted me, together with the good fortune of Persia, and art become a Macedonian in thy heart; if thou yet considers me thy master, tell me, I charge thee, by the veneration thou payest to the light of Mithras, and this right hand of thy king: Are not Statira's captivity and death the least of the misfortunes I lament? Have I not suffered something more injurious and deplorable in her lifetime? And would I not have been less disgraced if I had met with a more severe and inhuman enemy? For how is it possible that a young man as he is should treat the wife of his opponent with so much distinction, were it not from some motive that does me disgrace?" Whilst he was yet speaking, Tiresus threw himself at his feet, and besought him neither to wrong Alexander so much, nor his dead wife and sister, as to give utterance to any such thoughts, which deprived him of the greatest consolation left him in his adversity, the belief that he was overcome by a man whose virtues raised him above human nature; that he ought to look upon Alexander with love and admiration, who had given no less proofs of his self-control towards the Persian women, than of his valour among the men. The eunuch confirmed all he said with solemn and dreadful oaths, and was further enlarging upon Alexander's moderation and magnanimity on other occasions, when Darius, breaking away from him into the other division of the tent, where his friends and courtiers were, lifted up his hands to heaven and uttered this prayer, "Ye gods," said he, "of my family, and of my kingdom, if it be possible, I beseech you to restore the declining affairs of Persia, that I may leave them in as flourishing a condition as I found them, and have it in my power to make a grateful return to Alexander for the kindness which in my adversity he has shown to those who are dearest to me. But if, indeed, the fatal time be come, which is to put an end to the Persian monarchy, if our ruin be a debt that must be paid to the divine jealousy and the vicissitude of things, then I beseech you grant that no other man but Alexander may sit upon the throne of Cyrus." Such is the narrative given by the greater number of the historians.

The battle of Gaugamela (331)

31. But to return to Alexander. After he had reduced all Asia on this side the Euphrates, he advanced towards Darius, who was coming down against him with a million men. In Alexander's march a very ridiculous passage happened. The servants who followed the camp for sport's sake divided themselves into two parties, and named the commander of one of them Alexander, and the other Darius. At first they only pelted one another with clods of earth, but presently took to their fists, and at last, heated with contention, they fought in good earnest with stones and clubs, so that they had much ado to part them; till Alexander, upon hearing of it, ordered the two captains to decide the quarrel by single combat, and armed him who bore his name himself, while Philotas did the same to him who represented Darius. The whole army were spectators of this encounter, willing from the event of it to derive an omen of their own future success. After they had fought stoutly a pretty long while, at last he who was called Alexander had the better, and for a reward of his prowess had twelve villages given him, with leave to wear the Persian dress. So we are told by Eratosthenes. But the great battle of all that was fought with Darius was not, as most writers tell us, at Arbela, but at Gaugamela, which, in their language, signifies the camel's house, forasmuch as one of their ancient kings escaped the pursuit of his enemies on a swift camel, in gratitude to his beast, he settled him at this place, with an allowance of certain villages and rents for his maintenance. It came to pass that in the month Boedromion, about the beginning of the feast of Mysteries at Athens, there was an eclipse of the moon, the eleventh night after which, the two armies being now in view

of one another, Darius kept his men in arms, and by torchlight took a general review of them. But Alexander, while his soldiers slept, spent the night before his tent with his diviner, Aristander, performing certain mysterious ceremonies, and sacrificing to the god Fear. In the meanwhile the oldest of his commanders, and chiefly Parmenio, when they beheld all the plain between Niphates and the Gordyaeon mountains shining with the lights and fires which were made by the barbarians, and heard the uncertain and confused sounds of voices out of their camp, like the distant roaring of a vast ocean, were so amazed at the thoughts of such a multitude, that after some conference among themselves, they concluded it an enterprise too difficult and hazardous for them to engage so numerous an enemy in the day, and therefore meeting the king as he came from sacrificing, begged him to attack Darius by night, that the darkness might conceal the danger of the ensuing battle. To this he gave them the celebrated answer, "I will not steal a victory," which though some at the time thought a boyish and inconsiderate speech, as if he played with danger, others, however, regarded as an evidence that he confided in his present condition, and acted on a true judgment of the future, not wishing to leave Darius, in case he were beaten, the pretext of trying his fortune again, which he might suppose himself to have, if he could impute his overthrow to the disadvantage of the night, as he did before to the mountains, the narrow passages, and the sea. For while he had such numerous forces and large dominions still remaining, it was not any want of men or arms that could induce him to give up the war, but only the loss of all courage and hope upon the conviction of an undeniable and manifest defeat.

32. After they were gone from him with this answer, Alexander laid himself down in his tent and slept the rest of the night more soundly than was usual with him, to the astonishment of the commanders, who came to him early in the morning, and on their own authority ordered that the soldiers should breakfast. But at last, time not giving them leave to wait any longer, Parmenio went to Alexander's bedside, and called him twice or thrice by his name, till he woke him, and then asked him how it was possible, when he was to fight the most important battle of all, he could sleep as soundly as if he were already victorious. "And are we not so, indeed," replied Alexander, smiling, "since we are at last relieved from the trouble of wandering in pursuit of Darius through a wide and wasted country, hoping in vain that he would fight us?" And not only before the battle, but in the height of the danger, he showed himself great, and manifested the self-possession of a just foresight and confidence. For the battle for some time fluctuated and was dubious. The left wing, where Parmenio commanded, was so impetuously charged by the Bactrian horse that it was disordered and forced to give ground. At the same time the Persian Mazaeus had sent a detachment round about to fall upon those who guarded the baggage, which so disturbed Parmenio that he sent messengers to inform Alexander that the camp and baggage would be all lost unless he immediately relieved the rear by a considerable reinforcement drawn out of the front. This message was brought to him just as he was giving the signal to those about him for the charge, and he bade them tell Parmenio that he must have surely lost the use of his reason, and had forgotten, in his alarm, that soldiers, if victorious, became masters of their enemies' baggage; and if defeated, instead of taking care of their wealth or their slaves, have nothing more to do but to fight gallantly and die with honour. When he had said this, he put on his helmet, having the rest of his arms on before he came out of his tent, which were a coat of the Sicilian make, girt close about him, and over that a breast-piece of thickly quilted linen, which was taken among other booty at the battle of Issus. The helmet, which was made by Theophilus, though of iron, was so well wrought and polished that it was as bright as the most refined silver. To this was fitted a gorget of the same metal, set with precious stones. His sword, which was the weapon he most used in fight, was given him by the king of the Citieans, and was of an admirable temper and lightness. The belt which he also wore in all engagements was of

much richer workmanship than the rest of his armour. It was a work of the ancient Helicon, and had been presented to him by the Rhodians, as a mark of their respect to him. So long as he was engaged in drawing up his men, or riding about to give orders or directions, or to view them, he spared Bucephalus, who was now growing old, and made use of another horse; but when he was actually to fight, he sent for him again, and as soon as he was mounted, commenced the attack.

33. He made the longest address that day to the Thessalians and other Greeks, who answered him with loud shouts, desiring him to lead them on against the barbarians, upon which he shifted his javelin into his left hand, and with his right lifted up towards heaven, besought the gods, as Callisthenes tells us, that if he was of a truth the son of Zeus, they would be pleased to assist and strengthen the Greeks. At the same time the augur Aristander, who had a white mantle about him, and a crown of gold on his head, rode by and showed them an eagle that soared just over Alexander, and directed his flight towards the enemy. This so animated those who saw it, that after mutual encouragements and exhortations, the horse charged at full speed, and were followed in a mass by the whole phalanx of the foot. But before they could well come to blows with the first ranks, the barbarians shrunk back, and were hotly pursued by Alexander, who drove those that fled before him into the middle of the battle, where Darius himself was in person, whom he saw from a distance over the foremost ranks, conspicuous in the midst of his life-guard, a tall and fine-looking man, drawn in a lofty chariot, defended by an abundance of the best horse, who stood close in order about it ready to receive the enemy. But Alexander's approach was so terrible, forcing those who gave back upon those who yet maintained their ground, that he beat down and dispersed them almost all. Only a few of the bravest and valiantest opposed the pursuit, and were slain in their king's presence, falling in heaps upon one another, and in the very pangs of death striving to catch hold of the horses. Darius now seeing all was lost, that those who were placed in front to defend him were broken and beat back upon him, that he could not turn or disengage his chariot without great difficulty, the wheels being clogged and entangled among the dead bodies, which lay in such heaps as not only stopped, but almost covered the horses, and made them rear and grow so unruly that the frightened charioteer could govern them no longer, in this extremity was glad to quit his chariot and his arms, and mounting, it is said, upon a mare that had been taken from her foal, betook himself to flight. He would not have escaped even so, if Parmenio had not sent fresh messengers to Alexander, to desire him to return and assist him against a considerable body of the enemy which yet stood together, and would not give ground. For, indeed, Parmenio is on all hands accused of having been sluggish and unserviceable in this battle, whether age had impaired his courage, or that, as Callisthenes says, he secretly disliked and envied Alexander's growing greatness. Alexander, though he was not a little vexed to be so recalled and hindered from pursuing his victory, yet concealed the true reason from his men, and causing a retreat to be sounded, as if he wished to stop the slaughter on account of darkness, marched back towards the place of danger. On the way he learned of the enemy's total overthrow and flight.

34. This battle being thus over, seemed to put an end to the Persian empire. Alexander, who was now proclaimed King of Asia, returned thanks to the gods in magnificent sacrifices, and rewarded his friends and followers with great sums of money, and places, and governments of provinces. Eager to gain honour with the Greeks, he wrote to them that he would have all tyrannies abolished, that they might live free according to their own laws, and specially to the Plataeans, that their city should be rebuilt, because their ancestors had permitted their countrymen of old to make their territory the seat of the war when they fought with the barbarians for their common liberty. He sent also part of the spoils into Italy, to the Crotoniats, to honour the zeal and courage of their citizen

Phayllus, the wrestler, who, in the Median war, when the other Grecian colonies in Italy disowned Greece, that he might have a share in the danger, joined the fleet at Salamis, with a vessel set forth at his own charge. So affectionate was Alexander to all kind of virtue, and so desirous to preserve the memory of laudable actions.

VIII. The destruction of Persepolis, capital of Persia, and the death of Darius

35. From hence he marched through the province of Babylon, which immediately submitted to him, and in Ecbatana he was much surprised at the sight of the place where fire issues in a continuous stream, like a spring of water, out of a cleft in the earth, and the stream of naphtha, which, not far from this spot, flows out so abundantly as to form a sort of lake. This naphtha, in other respects resembling bitumen, is so subject to take fire, that before it touches the flame it will kindle at the very light that surrounds it, and often inflame the intermediate air also. The barbarians, to show the power and nature of it, sprinkled the street that led to the king's lodgings with little drops of it, and when it was almost night, stood at the further end with torches, which being applied to the moistened places, the first at once taking fire, instantly, as quick as a man could think of it, it caught from one end to another, in such a manner that the whole street was one continued flame. Among those who used to wait on the king and find occasion to amuse him when he anointed and washed himself there was one Athenophanes, an Athenian, who wanted him to make an experiment of the naphtha upon Stephanus, who stood by in the bathing place, a youth with a ridiculously ugly face, whose talent was singing well. "Do you wish, O King," he said, "that we test the liquid on Stephanus? For if it take hold of him and is not put out, it must undeniably be allowed to be of the most invincible strength." The youth, as it happened, readily consented to undergo the trial, and as soon as he was anointed and rubbed with it, his whole body broke out into such a flame, and was so seized by the fire, that Alexander was in the greatest perplexity and alarm for him, and not without reason; for nothing could have prevented his being consumed by it, if by good chance there had not been people at hand with a great many vessels of water for the service of the bath, with all which they had much ado to extinguish the fire; and his body was so burned all over that he was not cured of it for a good while after. Thus it is not without some plausibility that they endeavour to reconcile the fable to truth, who say this was the drug in the tragedies with which Medea anointed the crown and veil which she gave to Creon's daughter. For neither the things themselves, nor the fire, could kindle of its own accord, but being prepared for it by the naphtha, they imperceptibly attracted and caught a flame which happened to be brought near them. For the rays and emanations of fire at a distance have no other effect upon some bodies than bare light and heat, but in others, where they meet with airy dryness, and also sufficient rich moisture, they collect themselves and soon kindle and create a transformation. The manner, however, of the production of naphtha admits of a diversity of opinion . . . or whether this liquid substance that feeds the flame does not rather proceed from a soil that is rich and productive of fire, as that of the province of Babylon is, where the ground is so very hot that oftentimes the grains of barley leap up and are thrown out, as if the violent inflammation had made the earth throb; and in the extreme heats the inhabitants are wont to sleep upon skins filled with water. Harpalus, who was left governor of this country, and was desirous to adorn the palace gardens and walks with Grecian plants, succeeded in raising all but ivy, which the earth would not bear, but constantly killed. For being a plant that loves a cold soil, the temper of this hot and fiery earth was improper for it. But such digressions as these the impatient reader will be more willing to pardon if they are kept within a moderate compass.

36. At the taking of Susa, Alexander found in the palace forty thousand talents in money ready coined, besides an unspeakable quantity of other furniture and treasure; amongst which was five thousand talents' worth of Hermionian purple, that had been laid up there an hundred and ninety years, and yet kept its colour as fresh and lively as at first. The reason of which, they say, is that in dyeing the purple they made use of honey, and of white oil in the white tincture, both which after the like space of time preserve the clearness and brightness of their lustre. Dinon also relates that the Persian kings had water fetched from the Nile and the Danube, which they laid up in their treasuries as a sort of testimony of the greatness of their power and universal empire.

37. The entrance into Persia⁴¹ was through a most difficult country, and was guarded by the noblest of the Persians, Darius himself having escaped further. Alexander, however, chanced to find a guide in exact correspondence with what the Pythia had foretold when he was a child, that a *lycos*⁴² should conduct him into Persia. For by such an one, whose father was a Lycian, and his mother a Persian, and who spoke both languages, he was now led into the country, by a way roundabout way, but not too far out of the way. Here a great many of the prisoners were put to the sword, of which Alexander himself gives this account, that he commanded them to be killed in the belief that it would be for his advantage. Nor was the money found here less, he says, than at Susa, besides other movables and treasure, as much as ten thousand pair of mules and five thousand camels could well carry away. Amongst other things he happened to observe a large statue of Xerxes thrown carelessly down to the ground in the confusion made by the multitude of soldiers pressing into the palace. He stood still, and accosting it as if it had been alive, "Shall we," said he, "neglectfully pass thee by, now thou art prostrate on the ground because thou once invadedst Greece, or shall we erect thee again in consideration of the greatness of thy mind and thy other virtues?" But at last, after he had paused some time, and silently considered with himself, he went on without taking any further notice of it. In this place he took up his winter quarters, and stayed four months to refresh his soldiers. It is related that the first time he sat on the royal throne of Persia under the canopy of gold, Demaratus the Corinthian, who was much attached to him and had been one of his father's friends, wept, in an old man's manner, and deplored the misfortune of those Greeks whom death had deprived of the satisfaction of seeing Alexander seated on the throne of Darius.

The destruction of Persepolis

38. From hence designing to march against Darius, before he set out he diverted himself with his officers at an entertainment of drinking and other pastimes, and indulged so far as to let every one's mistress sit by and drink with them. The most celebrated of them was Thais, an Athenian, mistress of Ptolemy, who was afterwards King of Egypt. She, partly as a sort of well-turned compliment to Alexander, partly out of sport, as the drinking went on, at last was carried so far as to utter a saying, not misbecoming her native country's character, though somewhat too lofty for her own condition. She said it was indeed some recompense for the toils she had undergone in following the camp all over Asia, that she was that day treated in, and could insult over, the stately palace of the Persian monarchs. But, she added, it would please her much better if, while the king looked on, she might in sport, with her own hands, set fire to the court of that Xerxes who reduced the city of Athens to ashes, that it might be recorded to posterity that the women who followed Alexander had taken a severer revenge on the Persians for the suffering, and affronts of Greece, than all the famed commanders had been able to do by sea or land. What she said was received with such universal liking and murmurs of applause, and so seconded by the encouragement and eagerness of the company, that the king himself, persuaded to be of the party, started from his seat, and with a

chaplet of flowers on his head and a lighted torch in his hand, led them the way, while they went after him in a riotous manner, dancing and making loud cries about the place; which when the rest of the Macedonians perceived, they also in great delight ran thither with torches; for they hoped the burning and destruction of the royal palace was evidence that Alexander was looking homeward, and had no design to reside among the barbarians. Thus some writers give their account of this action, while others say it was done deliberately; however, all agree that he soon repented of it, and gave order to put out the fire.

Alexander and his friends

39. Alexander was naturally most generous, and grew more so as his fortune increased, accompanying what he gave with that courtesy and freedom which, to speak truth, is necessary to make a benefit really obliging. I will give a few instances of this kind. Ariston, the captain of the Paeonians, having killed an enemy, brought his head to show him, and told him that in his country such a present was recompensed with a cup of gold. "With an empty one," said Alexander, smiling, "but I drink to you in this, which I give you full of wine." Another time, as one of the common soldiers was driving a mule laden with some of the king's treasure, the beast grew tired, and the soldier took it upon his own back, and began to march with it, till Alexander seeing the man so overcharged asked what was the matter. When he learned, just as the man was ready to lay down his burden for weariness, Alexander said, "Do not faint now, but finish the journey, and carry what you have there to your own tent for yourself." He was always more displeased with those who would not accept what he gave than with those who begged of him. And therefore he wrote to Phocion, that he would not own him for his friend any longer if he refused his presents. He had never given anything to Serapion, one of the youths that played at ball with him, because he did not ask of him, till one day, it coming to Serapion's turn to play, he still threw the ball to others, and when the king asked him why he did not direct it to him, "Because you do not ask for it," said he; which answer pleased him so that he was very liberal to him afterwards. One Proteas, a pleasant, jesting, drinking fellow, having incurred his displeasure, got his friends to intercede for him, and begged his pardon himself with tears, which at last prevailed, and Alexander declared he was friends with him. "I cannot believe it," said Proteas, "unless you first give me some pledge of it." The king understood his meaning, and presently ordered five talents to be given him. How magnificent he was in enriching his friends, and those who attended on his person, appears by a letter which Olympias wrote to him, where she tells him he should reward and honour those about him in a more moderate way. "For now," said she, "you make them all equal to kings, you give them power and opportunity of making many friends of their own, and in the meantime you leave yourself destitute." She often wrote to him to this purpose, and he never shared her letters with anybody, unless it were one which he opened when Hephaestion was by, whom he permitted, as his custom was, to read it along with him; but then as soon as he had done, he took off his ring, and set the seal upon Hephaestion's lips. Mazaeus, who was the most considerable man in Darius's court, had a son who was already governor of a province. Alexander bestowed another upon him that was better; he, however, modestly refused, and told him, instead of one Darius, he went the way to make many Alexanders. To Parmenio he gave Bagoas's house, in which he found a wardrobe of apparel worth more than a thousand talents. He wrote to Antipater, commanding him to keep a life-guard about him for the security of his person against conspiracies. To his mother he sent many presents, but would never suffer her to meddle with matters of state or war, not indulging her busy temper, and when she fell out with him on this account, he bore her ill-humour very patiently. Nay more, when he read a long

letter from Antipater full of accusations against her, "Antipater," he said, "does not know that one tear of a mother erases a thousand such letters as these."

40. But when he perceived his favourites grow so luxurious and extravagant in their way of living and expenses that Hagnon, the Teian, wore silver nails in his shoes, that Leonnatus employed several camels only to bring him powder out of Egypt to use when he wrestled, that Philotas had hunting nets a hundred furlongs in length, that more used precious ointment than plain oil when they went to bathe, and that they carried about servants everywhere with them to rub them and wait upon them in their chambers, he reproved them in gentle and reasonable terms, telling them he wondered that they who had been engaged in so many single battles did not know by experience, that those who labour sleep more sweetly and soundly than those who are laboured for, and could fail to see by comparing the Persians' manner of living with their own that it was the most abject and slavish condition to be voluptuous, but the most noble and royal to undergo pain and labour. He argued with them further, how it was possible for any one who pretended to be a soldier, either to look well after his horse, or to keep his armour bright and in good order, who would not stoop to care for what was nearest to him, his own body. "Have you still to learn," said he, "that the end and perfection of our victories is to avoid the vices and infirmities of those whom we subdue?" And to strengthen his precepts by example, he applied himself now more vigorously than ever to hunting and warlike expeditions, embracing all opportunities of hardship and danger, insomuch that a Lacedaemonian, who was there on an embassy to him and chanced to be by when he encountered and mastered a huge lion, told him he had fought gallantly with the beast to determine which of the two should be king. Craterus had a bronze sculpture made of this adventure, with the lion and the hunting dogs, the king engaged with the lion, and himself coming in to his assistance, all expressed in figures of brass, some of which were by Lysippus, and the rest by Leochares; and had it dedicated in the temple of Apollo at Delphi.

41. Alexander exposed his person to danger in this manner, with the object both of inuring himself and inciting others to the performance of brave and virtuous actions. But his followers, who were grown rich, and consequently proud, longed to indulge themselves in pleasure and idleness, and were weary of marches and expeditions, and at last went on so far as to censure and speak ill of him. All which at first he bore very patiently, saying it became a king well to do good to others, and be evil spoken of. Meantime, on the smallest occasions that called for a show of kindness to his friends, there was every indication on his part of tenderness and respect. Hearing Peucestes was bitten by a bear, he wrote to him that he took it unkindly he should send others notice of it and not make him acquainted with it; "But now," said he, "since it is so, let me know how you do, and whether any of your companions forsook you when you were in danger, that I may punish them." Alexander sent Hephaestion, who was absent about some business, word how, while they were fighting for their diversion with a weasel, Craterus was by chance run through both thighs with Perdicas's javelin. And upon Peucestes's recovery from a fit of sickness, he sent a letter of thanks to his physician Alexippus. When Craterus was ill, Alexander saw a vision in his sleep, after which he offered sacrifices for his health, and bade him do so likewise. He wrote also to Pausanias, the physician, who was about to purge Craterus with hellebore, partly out of an anxious concern for him, and partly to give him a caution about how he used that medicine. Alexander was so tender of his friends' reputation that he imprisoned Ephialtes and Cissus, who brought him the first news of Harpalus's flight and withdrawal from his service, as if they had falsely accused him. When he sent the old and infirm soldiers home, Eurylochus, a citizen of Aegae, got his name enrolled among the sick, though he ailed nothing, which being discovered, he confessed he was in love with a young

woman named Telesippa, and wanted to go along with her to the sea-side. Alexander inquired to whom the woman belonged, and being told she was a free prostitute, "I will assist you," said he to Eurylochus, "in your love if your mistress be to be gained either by presents or persuasions; but we must use no other means, because she is free-born."

42. It is surprising to consider upon what slight occasions he would write letters to serve his friends. As when he wrote one in which he gave order to search for a youth that belonged to Seleucus, who was run away into Cilicia; and in another thanked and commanded Peucestes for apprehending Nikon, a servant of Craterus; and in one to Megabyzus, concerning a slave that had taken sanctuary in a temple, gave direction that he should not meddle with him while he was there, but if he could entice him out by fair means, then he gave him leave to seize him. It is reported of him that when he first sat in judgment upon capital causes he would lay his hand upon one of his ears while the accuser spoke, to keep it free and unprejudiced in behalf of the party accused. But afterwards such a multitude of accusations were brought before him, and so many proved true, that he lost his tenderness of heart, and gave credit to those also that were false; and especially when anybody spoke ill of him, he would be transported out of his reason, and show himself cruel and inexorable, valuing his glory and reputation beyond his life or kingdom.

The pursuit of Darius (330 BCE)

He now, as we said, set forth to seek Darius, expecting he should be put to the hazard of another battle, but heard he was taken and kept prisoner by Bessus, upon which news he sent home the Thessalians, and gave them a largess of two thousand talents over and above the pay that was due to them. This long and painful pursuit of Darius (in eleven days he marched thirty-three hundred furlongs) taxed his soldiers so much that most of them were ready to give it up, chiefly for want of water. While they were in this distress, it happened that some Macedonians who had fetched water in skins upon their mules from a river they had found out came about noon to the place where Alexander was, and seeing him almost choked with thirst, presently filled an helmet and offered it him. He asked them to whom they were carrying the water. They told him to their children, adding, that if his life were but saved, it was no matter for them, as they should be able well enough to repair that loss, even if all their children perished. Then he took the helmet into his hands, and looking round about, when he saw all those who were near him stretching their heads out and looking earnestly after the drink, he returned it again with thanks without tasting a drop of it. "For," said he, "if I alone drink, the rest will be out of heart." The soldiers no sooner took notice of his temperance and magnanimity upon this occasion, but they one and all cried out to him to lead them forward boldly, and began whipping on their horses. For whilst they had such a king they said they defied both weariness and thirst, and looked upon themselves to be little less than immortal.

43. But though they were all equally cheerful and willing, yet not above three-score horse were able, it is said, to keep up, and to fall in with Alexander upon the enemy's camp, where they rode over abundance of gold and silver that lay scattered about, and passing by a great many chariots full of women that wandered here and there for want of drivers, they endeavoured to overtake the first of those that fled, in hopes to meet with Darius among them. And at last, after much trouble, they found him lying in a chariot, wounded all over with darts, just at the point of death. However, he desired they would give him some drink, and when he had drunk a little cold water, he told Polystratus, who gave it him, that it had become the last extremity of his ill fortune to receive benefits and not be able to return them. "But Alexander," said Darius, "whose kindness to my

mother, my wife, and my children I hope the gods will recompense, will doubtless thank you for your humanity to me. Tell him, therefore, in token of my acknowledgment, I give him this right hand," with which words he took hold of Polystratus's hand and died. When Alexander came up to them, he showed manifest tokens of sorrow, and taking off his own cloak, threw it upon the body to cover it. And some time afterwards, when Bessus was taken, he ordered him to be torn in pieces in this manner. They fastened him to a couple of trees which were bound down so as to meet, and then being let loose, with a great force returned to their places, each of them carrying that part of the body along with it that was tied to it. Darius's body was laid in state, and sent to his mother with pomp suitable to his quality. Alexander received Darius' brother Exathres into the number of his intimate friends.

IX. Alexander's policy of assimilation, and the resistance to it

44. And now with the flower of his army he marched into Hyrcania, where he saw a large bay of an open sea, apparently not much less than the Black Sea, with water, however, sweeter than that of other seas, but could learn nothing of certainty concerning it, further than that in all probability it seemed to him to be an arm issuing from the Aral Sea. However, the naturalists were better informed of the truth, and had given an account of it many years before Alexander's expedition; that of four gulfs which out of the main sea enter into the continent, this, known indifferently as the Caspian and as the Hyrcanian Sea, is the most northern. Here the barbarians, unexpectedly meeting with those who led Bucephalus, took them prisoners, and carried the horse away with them. Alexander was so much vexed at this that he sent an herald to let them know he would put them all to the sword, men, women, and children, without mercy, if they did not restore him. But on their doing so, and at the same time surrendering their cities into his hands, he not only treated them kindly, but also paid a ransom for his horse to those who took him.

45. From hence he marched into Parthia, where, when he was at leisure, he first put on the barbaric dress, perhaps with the view of making the work of civilizing them the easier, as nothing gains more upon men than a conformity to their fashions and customs. Or it may have been as a first trial, whether the Macedonians might be brought to do *proskynesis* before their kings as the Persians did, by accustoming them by little and little to bear with the alteration of his rule and course of life in other things. However, he followed not the Median fashion, which was altogether foreign and uncouth, and adopted neither the trousers nor the sleeved vest, nor the royal turban for the head, but taking a middle way between the Persian mode and the Macedonian, so contrived his habit that it was not so flaunting as the one, and yet more pompous and magnificent than the other. At first he wore this garb only when he conversed with the barbarians, or indoors, among his intimate friends and companions, but afterwards he appeared in it outside, when he rode out, and at public audiences, a sight which the Macedonians beheld with grief; but they so respected his other virtues and good qualities that they felt it reasonable in some things to gratify his fancies and his passion of glory. In pursuit of this glory he risked himself so far, that, besides his other adventures, he had but lately been wounded in the leg by an arrow, which had so shattered the shank-bone that splinters were taken out. And on another occasion he received a violent blow with a stone upon the nape of the neck, which dimmed his sight for a good while afterwards. And yet all this could not hinder him from exposing himself freely to any dangers, insomuch that he passed the river Orexartes,⁴⁹ which he took to be the Tanais, and putting the Scythians to flight, followed them above a hundred furlongs, though suffering all the time from a diarrhoea.

46. Here many affirm that the Amazon came to give him a visit. So Clitarchus, Polycleitus, Onesicritus, Antigenes, and Ister tell us. But Aristobulus and Chares, who held the office of reporter of requests, Ptolemy and Anticlides, Philon the Theban, Philip of Theangela, Hecataeus the Eretrian, Philip the Chalcidian, and Duris the Samian, say it is wholly a fiction. And truly Alexander himself seems to confirm the latter statement, for in a letter in which he gives Antipater an account of all that happened, he tells him that the King of Scythia offered him his daughter in marriage, but makes no mention at all of the Amazon. And many years after, when Onesicritus read this story in his fourth book to Lysimachus, who then reigned, the king laughed quietly and asked, "Where could I have been at that time?" But it matters little to Alexander whether this be credited or no.

47. Fearing that the Macedonians would be weary of pursuing the war, he left the greater part of them in their quarters; and having with him in Hyrcania the choice of his men only, amounting to twenty thousand foot and three thousand horse, he spoke to them to this effect: That hitherto the barbarians had seen them no otherwise than as it were in a dream, and if they should think of returning when they had only alarmed Asia, and not conquered it, their enemies would set upon them as upon so many women. However he told them he would keep none of them with him against their will, and they might go if they pleased; he should merely enter his protest, that when on his way to make the Macedonians the masters of the world, he was left alone with a few friends and volunteers. This is almost word for word as he wrote in a letter to Antipater, where he adds, that when he had thus spoken to them, they all cried out, they would go along with him wherever it was his pleasure to lead them. After succeeding with these, it was no hard matter for him to bring over the multitude, which easily followed the example of their betters. Now, also, he more and more accommodated himself in his way of living to that of the natives, and tried to bring them also as near as he could to the Macedonian customs, wisely considering that whilst he was engaged in an expedition which would carry him far from thence, it would be wiser to depend upon the good-will which might arise from intermixture and association as a means of maintaining tranquillity, than upon force and compulsion. In order to do this, he chose out thirty thousand boys, whom he put under masters to teach them the Greek tongue, and to train them up to arms in the Macedonian discipline. As for his marriage with Roxane, whose youthfulness and beauty had charmed him at a drinking entertainment, where he first happened to see her taking part in a dance, it was, indeed a love affair, yet it seemed at the same time to be conducive to the object he had in hand. For it gratified the conquered people to see him choose a wife from among themselves, and it made them feel the most lively affection for him, to find that in the only passion which he, the most temperate of men, was overcome by, he yet forbore till he could obtain her in a lawful and honourable way. Noticing also that among his chief friends and favourites, Hephaestion most approved all that he did, and complied with and imitated him in his change of habits, while Craterus continued strict in the observation of the customs and fashions of his own country, he made it his practice to employ the first in all transactions with the Persians, and the latter when he had to do with the Greeks or Macedonians. And in general he showed more affection for Hephaestion, and more respect for Craterus; Hephaestion, as he used to say, being Alexander's, and Craterus the king's friend. And so these two friends always bore in secret a grudge to each other, and at times quarrelled openly, so much so that once in India they drew upon one another, and were fighting in earnest, with their friends on each side to second them, when Alexander rode up and publicly reprovved Hephaestion, calling him fool and madman, not to be sensible that without his favour he was nothing. He rebuked Craterus also in private, severely, and then causing them both to come into his presence, he reconciled them, at the same time swearing by Ammon and the rest of the gods that he loved them

two above all other men, but if ever he perceived them fall out again he would be sure to put both of them to death, or at least the aggressor. After which they neither ever did or said anything, so much as in jest, to offend one another.

The death of Philotas

48. There was scarcely any one who had greater repute among the Macedonians than Philotas, the son of Parmenio. For besides that he was valiant and able to endure any fatigue of war, he was also next to Alexander himself the most generous, and the greatest lover of his friends, one of whom asking him for some money, he commanded his steward to give it him; and when he told him he had did not have any, "Have you not any plate, then," said he, "or any clothes of mine to sell?" But he carried his arrogance and his pride of wealth and his habits of display and luxury to a degree of assumption unbecoming a private man; and affecting all the loftiness without succeeding in showing any of the grace or gentleness of true greatness, by this mistaken and spurious majesty he gained so much envy and ill-will, that Parmenio would sometimes tell him, "My son, to be not quite so great would be better." For he had long before been complained of, and accused to Alexander. Particularly when Darius was defeated in Cilicia, and an immense booty was taken at Damascus, among the rest of the prisoners who were brought into the camp, there was one Antigone of Pydna, a very handsome woman, who fell to Philotas's share. The young man one day in his cups, in the vaunting, outspoken, soldier's manner, declared to his mistress, that all the great actions were performed by him and his father, the glory and benefit of which, he said, together with the title of king, the boy Alexander reaped and enjoyed by their means. She could not keep quiet, but revealed what he had said to one of her acquaintance, and he, as is usual in such cases, to another, till at last the story came to the ears of Craterus, who brought the woman secretly to the king. When Alexander had heard what she had to say, he commanded her to continue her affair with Philotas, and give him an account from time to time of all that she learned from her lover.

49. Philotas, thus unwittingly caught in a snare, to gratify sometimes a fit of anger, sometimes a love of vainglory, let himself utter numerous foolish, indiscreet speeches against the king in Antigone's hearing, of which, though Alexander was informed and convinced by strong evidence, yet he would take no notice of it at present, whether it was that he confided in Parmenio's affection and loyalty, or that he apprehended their authority and interest in the army. But about this time, one Limnus, a Macedonian of Chalastra, conspired against Alexander's life, and communicated his design to a youth whom he was fond of, named Nicomachus, inviting him to be of the party. But he not relishing the thing, revealed it to his brother Balinus, who immediately addressed himself to Philotas, requiring him to introduce them both to Alexander, to whom they had something of great moment to impart which very nearly concerned him. But Philotas, for what reason is uncertain, went not with them, professing that the king was engaged with affairs of more importance. And when they had urged him a second time, and were still slighted by him, they applied themselves to another, by whose means being admitted into Alexander's presence, they first told about Limnus' conspiracy, and by the way let Philotas's negligence appear who had twice disregarded their application to him. Alexander was greatly incensed, and upon finding that Limnus had defended himself, and had been killed by the soldier who was sent to seize him, he was still more discomposed, thinking he had thus lost the means of detecting the plot. As soon as his displeasure against Philotas began to appear, presently all Philotas' old enemies showed themselves, and said openly, the king was too easily persuaded to imagine that one so inconsiderable as Limnus, a Chalastrian, should of his own head undertake such an enterprise; that in all likelihood he was but

subservient to the design, an instrument that was moved by someone greater; that those ought to be more strictly examined about the matter whose interest it was so much to conceal it. When they had once gained the king's ear for insinuations of this sort, they went on to show a thousand grounds of suspicion against Philotas, till at last they prevailed to have him seized and put to the torture, which was done in the presence of the principal officers, Alexander himself being placed behind some tapestry to understand what passed. Where, when he heard in what a miserable tone, and with what abject submissions Philotas applied himself to Hephaestion, he broke out, it is said, in this manner: "Are you so mean-spirited and effeminate, Philotas, and yet can engage in so desperate a design?" After his death, he presently sent into Media, and put also Parmenio, his father, to death, who had done brave service under Philip, and was the only man of his older friends and counsellors who had encouraged Alexander to invade Asia. Of three sons whom he had had in the army, he had already lost two, and now was himself put to death with the third. These actions rendered Alexander an object of terror to many of his friends, and chiefly to Antipater, who, to strengthen himself, sent messengers privately to treat for an alliance with the Aetolians, who stood in fear of Alexander, because they had destroyed the town of the Oeniadae; on being informed of which, Alexander had said the children of the Oeniadae need not revenge their father's quarrel, for he would himself take care to punish the Aetolians.

The death of Cleitus

50. Not long after this happened, the deplorable end of Cleitus, which, to those who merely hear the matter, may seem more inhuman than that of Philotas; but if we consider the story with its circumstances, and weigh the cause, we shall find it to have occurred rather through a sort of misfortune of the king, whose anger and over-drinking offered an occasion to the evil destiny which cursed Cleitus. The king received a present of Greek fruit brought him from the sea-coast, which was so fresh and beautiful that he was surprised at it, and called Cleitus to him to see it, and to give him a share of it. Cleitus was then sacrificing, but he immediately left off and came, followed by three sheep, on whom the drink-offering had been already poured preparatory to sacrificing them. Alexander, being informed of this, told his diviners, Aristander and Cleomantis the Lacedaemonian, and asked them what it meant; on whose assuring him it was an ill omen, he commanded them in all haste to offer sacrifices for Cleitus' safety, forasmuch as three days before he himself had seen a strange vision in his sleep, of Cleitus all in mourning, sitting by Parmenio's sons who were dead. Cleitus, however, stayed not to finish his sacrifice, but came straight to supper with the king, who had sacrificed to Castor and Pollux. And when they had drunk pretty hard, some of the company fell a-singing the verses of one Pranichus, or as others say of Pierion, which were made upon those captains who had been lately worsted by the barbarians, on purpose to disgrace and turn them to ridicule. This gave offence to the older men who were there, and they upbraided both the author and the singer of the verses, though Alexander and the younger men about him were much amused to hear them, and encouraged them to go on, till at last Cleitus, who had drunk too much, and was besides of a forward and willful temper, was so nettled that he could hold no longer, saying it was not well done to expose the Macedonians before the barbarians and their enemies, since though it was their unhappiness to be overcome, yet they were much better men than those who laughed at them. And when Alexander remarked, that Cleitus was pleading his own cause, giving cowardice the name of misfortune, Cleitus started up. "This cowardice, as you are pleased to term it," said he to him, "saved the life of a son of the gods, when in flight from Spithridates's sword; it is by the expense of Macedonian blood, and by these wounds, that you are now raised to such a height as to be able to disown your father Philip, and call yourself the son of Ammon."

51. "Thou base fellow," said Alexander, who was now thoroughly angered, "dost thou think to utter these things everywhere of me, and stir up the Macedonians to sedition, and not be punished for it?" "We are sufficiently punished already," answered Cleitus, "if this be the recompense of our toils, and we must esteem theirs a happy lot who have not lived to see their countrymen beaten with Median rods and forced to sue to the Persians to have access to their king." While he talked this rashly, and those near Alexander got up from their seats and began to revile him in turn, the elder men did what they could to calm down the disorder. Alexander, in the meantime turning about to Xenodochus, the Pardian, and Artemius, the Colophonian, asked him if they were not of opinion that the Greeks, in comparison with the Macedonians, behaved themselves like so many demigods among wild beasts. But Cleitus for all this would not give over, desiring Alexander to speak out if he had anything more to say, or else why did he invite men who were freeborn and accustomed to speak their minds openly without restraint to sup with him. He had better live and converse with barbarians and slaves who would not scruple to bow the knee to his Persian belt and his white tunic. Which words so provoked Alexander that, not able to suppress his anger any longer, he threw one of the apples that lay upon the table at him, and hit him, and then looked about for his sword. But Aristophanes, one of his life-guard, had hid that out of the way, and others came about him and besought him, but in vain; for, breaking from them, he called out aloud to his guards in the Macedonian language, which was a certain sign of some great disturbance in him, and commanded a trumpeter to sound, giving him a blow with his clenched fist for not instantly obeying him; though afterwards the same man was commended for disobeying an order which would have put the whole army into tumult and confusion. Cleitus still refusing to yield, was with much trouble forced by his friends out of the room. But he came in again immediately at another door, very irreverently and confidently singing the verses out of Euripides's *Andromache*

"In Greece, alas! how ill things ordered are!"

Upon this, at last, Alexander, snatching a spear from one of the soldiers met Cleitus as he was coming forward and adjusting the curtain that hung before the door, and ran him through the body. He fell at once with a cry and a groan. Upon which the king's anger immediately vanishing, he came perfectly to himself, and when he saw his friends about him all in a profound silence, he pulled the spear out of the dead body, and would have thrust it into his own throat, if the guards had not held his hands and by main force carried him away into his chamber.

52. There all that night and the next day he wept bitterly, till being quite spent with lamenting and crying out, he lay as it were speechless, only making deep sighs. His friends apprehending some harm from his silence, broke into the room, but he took no notice of what any of them said, till Aristander putting him in mind of the vision he had seen concerning Cleitus, and the prodigy that followed, as if all had come to pass by an unavoidable fatality, he then seemed to moderate his grief.

The death of Callisthenes

They now brought Callisthenes, the philosopher, who was the near friend of Aristotle, and Anaxarchus of Abdera, to him. Callisthenes used moral language, and gentle and soothing means, hoping to find access for words of reason, and get a hold upon the passion. But Anaxarchus, who had always taken a course of his own in philosophy, and had a name for despising and slighting his contemporaries, as soon as he came in, shouted out this: "Is this the Alexander whom the whole world looks to, lying here weeping like a slave, for fear of the censure and reproach of men, to

whom he himself ought to be a law and measure of equity, if he would use the right his conquests have given him as supreme lord and governor of all, and not be the victim of a vain and idle opinion? Do not you know," said he, "that Zeus is represented to have Justice and Law on each hand of him, to signify that all the actions of a conqueror are lawful and just?" With these and similar speeches, Anaxarchus indeed allayed the king's grief, but withal corrupted his character, rendering him more audacious and lawless than he had been. Nor did he fail these means to insinuate himself into his favour, and to make Callisthenes's company, which at all times, because of his austerity, was not very acceptable, more uneasy and disagreeable to him. It happened that these two philosophers met at an entertainment where conversation turned on the subject of climate and the temperature of the air. Callisthenes joined with their opinion, who held that the countries which they were now in were colder, and the winter sharper, than in Greece. Anaxarchus would by no means allow this, but argued against it vehemently. "Surely," said Callisthenes, "you cannot but admit this country to be colder than Greece, for there you used to have but one threadbare cloak to keep out the coldest winter, and here you have three good warm mantles one over another." This piece of mockery irritated Anaxarchus.

53. The other pretenders to learning and the crowd of flatterers in general could not endure to see Callisthenes so much admired and followed by the youth, and no less esteemed by the older men for his orderly life and his gravity and for being contented with his condition, all of which confirmed what he had professed about the object he had in his journey to Alexander, that it was only to get his countrymen recalled from banishment, and to rebuild and repeople his native town.

54. Besides the envy which his great reputation raised, he also, by his own behavior, gave those who wished him ill opportunity to do him mischief. For when he was invited to public entertainments, he would most times refuse to come, or if he were present at any, he put a constraint upon the company by his austerity and silence, which seemed to intimate his disapproval of what he saw. So that Alexander himself said in application to him,

*That vain pretence to wisdom I detest,
Where a man's blind to his own interest.*

Being with many more invited to sup with the king, he was called upon when the cup came to him, to make a spur of the moment oration in praise of the Macedonians; and he did it with such a flow of eloquence, that all who heard it rose from their seats to clap and applaud him, and threw their garland upon him; only Alexander told him out of Euripides,

*I wonder not that you have spoke so well,
'Tis easy on good subjects to excel.*

"Therefore," said he, "if you will show the force of your eloquence, tell my Macedonians their faults, and dispraise them, that by hearing their errors they may learn to be better for the future." Callisthenes obeyed him, retracting all he had said before, and, inveighing against the Macedonians with great freedom, added, that Philip thrived and grew powerful, chiefly by the discord of the Greeks, applying this verse to him,

In civil strife e'en villains rise to fame

This so offended the Macedonians, that he was odious to them ever after. And Alexander said, that instead of his eloquence, he had only made his ill-will appear in what he had spoken. Hermippus assures us that one Stroebus, a servant whom Callisthenes kept to read to him, gave this account of these passages afterwards to Aristotle; and that when he perceived the king grow more and more averse to him, two or three times, as he was going away, he repeated the verses,-

Death seiz'd at last on great Patroclus too,

Though he in virtue far exceeded you.

Not without reason, therefore, did Aristotle report this about the character of Callisthenes, that he was, indeed, a powerful speaker, but had no judgment. He acted certainly a true philosopher's part in positively refusing, as he did, to perform *proskynesis*; and by speaking out openly against that which the best and gravest of the Macedonians only complained of in secret, he delivered the Greeks and Alexander himself from a great disgrace, when the practice was given up. But he ruined himself by it, because he worked too harshly, as if he would have forced the king to that which he should have effected by reason and persuasion. Chares of Mitylene writes, that at a banquet Alexander, after he had drunk, reached the cup to one of his friends, who, on receiving it, rose up towards the domestic altar, and when he had drunk, first performed *proskynesis* and then kissed Alexander, and afterwards laid himself down at the table with the rest. This they all did one after another, till it came to Callisthenes's turn, who took the cup and drank, while the king, who was engaged in conversation with Hephaestion, was not observing, and then came and offered to kiss him. But Demetrius, surnamed Phidon, interposed, saying, "Sir, by no means let him kiss you, for he only of us all has refused to worship you." Upon which the king declined it, and all the concern Callisthenes showed was, that he said aloud, "Then I go away with a kiss less than the rest."

55. The displeasure he incurred by this action gained credit for Hephaestion's claim that Callisthenes had broken his word to him in not paying the king the same veneration that others did, as he had faithfully promised to do. And to finish his disgrace, a number of such men as Lysimachus and Hagnon now came in with their assertions that the sophist went about everywhere boasting of his resistance to arbitrary power, and that the young men all ran after him, and honoured him as the only man among so many thousands who had the courage to preserve his liberty. Therefore when Hermolaus's conspiracy came to be discovered, the charges which Callisthenes' enemies brought against him were the more easily believed, particularly that when the young man asked him what he should do to be the most illustrious person on earth, he told him the readiest way was to kill him who was already so, and that to incite him to commit the deed, he bade him not be awed by the golden couch, but remember Alexander was a man equally infirm and vulnerable as another. However, none of Hermolaus's accomplices, even under extreme torture, made any mention of Callisthenes's being engaged in the design. Nay, Alexander himself, in the letters which he wrote soon after to Craterus, Attalus, and Alcetas, tells them that the young men who were put to the torture declared they had entered into the conspiracy by themselves, without any others being privy to or guilty of it. But yet afterwards, in a letter to Antipater, he accuses Callisthenes. "The young men," Alexander says, "were stoned to death by the Macedonians, but for the sophist (meaning Callisthenes), I will take care to punish him with them too who sent him to me, and who harbour those in their cities who conspire against my life," an unequivocal declaration against Aristotle, in whose house Callisthenes, for his relationship's sake, being his niece Hero's son, had been educated. Callisthenes' death is variously related. Some say he was hanged by Alexander's orders; others, that he died of sickness in prison; but Chares writes he was kept in chains seven months after he was apprehended, on purpose that he might be proceeded against in full council, when Aristotle should be present; and that growing very fat, and contracting a disease of vermin, he there died, about the time that Alexander was wounded in India, in the country of the Malli Oxydracae, all which came to pass afterwards.

56. But these things happened later. Meanwhile Demaratus of Corinth, now quite an old man, had made a great effort, about this time, to pay Alexander a visit; and when he had seen him, said he pitied the misfortune of those Greeks, who were so unhappy as to die before they had beheld

Alexander seated on the throne of Darius. But he did not long enjoy the benefit of the king's kindness for him, any otherwise than that soon after falling sick and dying, he had a magnificent funeral, and the army raised him a monument of earth fourscore cubits high, and of a vast circumference. His ashes were conveyed in a very rich chariot, drawn by four horses, to the seaside.

X. Alexander reaches India

57. Alexander, now intent upon his expedition into India, took notice that his soldiers were so burdened with booty that it hindered their marching. Therefore, at break of day, as soon as the baggage wagons were laden first he set fire to his own, and to those of his friends, and then commanded those to be burnt which belonged to the rest of the army. An act which in the deliberation of it had seemed more dangerous and difficult than it proved in the execution, with which few were dissatisfied, for most of the soldiers, as if they had been inspired, uttering loud outcries and warlike shoutings, supplied one another with what was absolutely necessary, and burnt and destroyed all that was superfluous, the sight of which redoubled Alexander's zeal and eagerness for his design. And, indeed, he was now grown very severe and inexorable in punishing those who committed any fault. For he put Menander, one of his friends, to death for deserting a fortress where he had placed him in garrison, and shot Orsodates, one of the barbarians who revolted from him, with his own hand. At this time a sheep happened to give birth to a lamb, with the perfect shape and colour of a crown upon the head, and testicles on each side; which portent Alexander regarded with such dislike, that he immediately caused his Babylonian priests, whom he usually carried about with him for such purposes, to purify him, and told his friends he was not so much concerned for his own sake as for theirs, out of an apprehension that after his death the divine power might suffer his empire to fall into the hands of some degenerate, impotent person. But this fear was soon removed by a wonderful thing that happened not long after, and was thought to presage better. For Proxenus, a Macedonian, who was the chief of those who looked to the king's equipment, as he was breaking up the ground near the river Oxus, to set up the royal pavilion, discovered a spring of a fat oily liquor, which, after the top was taken off, ran pure, clear oil, without any difference either of taste or smell, having exactly the same smoothness and brightness, and that, too, in a country where no olives grew. The water, indeed, of the river Oxus, is said to be the smoothest of all waters, and to leave a gloss on the skins of those who bathe themselves in it. Whatever might be the cause, certain it is that Alexander was wonderfully pleased with it, as appears by his letters to Antipater, where he speaks of it as one of the most remarkable presages that God had ever favoured him with. The diviners told him it signified his expedition would be glorious in the event, but very painful and attended with many difficulties; for oil, they said, was bestowed on mankind by God as a refreshment of their labours.

58. Nor did they judge amiss, for he exposed himself to many hazards in the battles which he fought, and received very severe wounds, but the greatest loss in his army was occasioned through the unwholesomeness of the air and the want of necessary provisions. But he still applied himself to overcome fortune and whatever opposed him, by resolution and virtue, and thought nothing impossible to true intrepidity, and on the other hand nothing secure or strong for cowardice. It is told of him that when he besieged Sisimithres, who held an inaccessible, impregnable rock against him, and his soldiers began to despair of taking it, he asked Oxyartes whether Sisimithres was a man of courage, who assuring him he was the greatest coward alive, "Then you tell me," said he, "that the place may easily be taken, since what is in command of it is weak." And in a little time he so terrified Sisimithres that he took it without any difficulty. At an attack which he made upon such

another precipitous place with some of his Macedonian soldiers, he called to one whose name was Alexander, and told him he at any rate must fight bravely if it were but for his name's sake. The youth fought gallantly and was killed in the action, at which he was sensibly afflicted. Another time, seeing his men march slowly and unwillingly to the siege of the place called Nysa, because of a deep river between them and the town, he advanced before them, and standing upon the bank, "What a miserable man," said he, "am I, that I have not learned to swim!" and then was hardly dissuaded from endeavouring to pass it upon his shield. Here, after the assault was over, the ambassadors who from several towns which he had blocked up came to submit to him and make their peace, were surprised to find him still in his armour, without any one in waiting or attendance upon him, and when at last some one brought him a cushion, he made the eldest of them, named Acuphis, take it and sit down upon it. The old man, marvelling at his magnanimity and courtesy, asked him what his countrymen should do to merit his friendship. "I would have them," said Alexander, "choose you to govern them, and send one hundred of the most worthy men among them to remain with me as hostages." Acuphis laughed and answered, "I shall govern them with more ease, sir, if I send you so many of the worst, rather than the best of my subjects."

59. The extent of King Taxiles's dominions in India was thought to be as large as Egypt, abounding in good pastures, and producing beautiful fruits. The king himself had the reputation of a wise man, and at his first interview with Alexander he spoke to him in these terms: "To what purpose," said he, "should we make war upon one another, if the design of your coming into these parts be not to rob us of our water or our necessary food, which are the only things that wise men are indispensably obliged to fight for? As for other riches and possessions, as they are accounted in the eye of the world, if I am better provided of them than you, I am ready to let you share with me; but if fortune has been more liberal to you than me, I have no objection to be obliged to you." This discourse pleased Alexander so much that, embracing him, "Do you think," said he to him, "your kind words and courteous behaviour will bring you off in this interview without a contest? No, you shall not escape so. I shall contend and do battle with you so far, that how obliging soever you are, you shall not have the better of me." Then receiving some presents from him, he returned him others of greater value, and to complete his bounty gave him in money ready coined one thousand talents; at which his old friends were much displeased, but it gained him the hearts of many of the barbarians. But the best soldiers of the Indians were mercenaries, who entered into the pay of several of the cities, and undertook to defend them, and did it so bravely, that they put Alexander to a great deal of trouble, till at last, after a capitulation, upon the surrender of the place, he fell upon them as they were marching away, and put them all to the sword. This one breach of his word remains as a blemish upon his achievements in war, which he otherwise had performed throughout with that justice and honour that became a king. Nor was he less troubled by the Indian philosophers, who inveighed against those princes who joined his party, and solicited the free nations to oppose him. He took several of these also and caused them to be hanged.

The battle against Porus (326)

60. Alexander, in his own letters, has given us an account of his war with Porus. He says the two armies were separated by the river Hydaspes, on whose opposite bank Porus continually kept his elephants in order of battle, with their heads towards their enemies, to guard the passage; that he, on the other hand, made every day a great noise and clamour in his camp, to lower the guard of the barbarians; that one stormy dark night he passed the river, at a distance from the place where the enemy lay, into a little island, with part of his foot and the best of his horse. Here there fell a most

violent storm of rain, accompanied with lightning and whirlwinds, and seeing some of his men burnt and dying with the lightning, he nevertheless left the island and made it over to the other side. The Hydaspes, he says, now after the storm, was so swollen and grown so rapid as to have made a breach in the bank, and a part of the river was now pouring in here, so that when he came across it was with difficulty he got a footing on the land, which was slippery and unsteady, and exposed to the force of the currents on both sides. This is the occasion when he is related to have said, "O ye Athenians, will ye believe what dangers I incur to merit your praise?" This, however, is Onesicritus's story. Alexander says, here the men left their boats, and passed the breach in their armour, up to the breast in water, and that then he advanced with his horse about twenty furlongs before his foot, concluding that if the enemy charged him with their cavalry he should be too strong for them; if with their foot, his own would come up time enough to his assistance. Nor did he judge amiss; for being charged by a thousand horse and sixty armed chariots, which advanced before their main body, he took all the chariots, and killed four hundred horse upon the place. Porus, by this time guessing that Alexander himself had crossed over, came on with his whole army, except a party which he left behind, to hold the rest of the Macedonians in play, if they should attempt to pass the river. But Alexander, apprehending the multitude of the enemy, and to avoid the shock of their elephants, dividing his forces, attacked their left wing himself, and commanded Coenus to fall upon the right, which was performed with good success. For by this means both wings being broken, the enemies fell back in their retreat upon the centre, and crowded in upon their elephants. There rallying, they fought a hand-to-hand battle, and it was the eighth hour of the day before they were entirely defeated. This description the conqueror himself has left us in his own letters. Almost all the historians agree in relating that Porus was four cubits and a span high (6' 3"), and that when he was upon his elephant, which was of the largest size, his stature and bulk were so in keeping, that he appeared to be proportionately mounted, as a horseman on his horse. This elephant, during the whole battle, gave many singular proofs of sagacity and of particular care of the king, whom as long as he was strong and in a condition to fight, he defended with great courage, repelling those who set upon him; and as soon as he perceived him overpowered with his numerous wounds and the multitude of darts that were thrown at him, to prevent his falling off, he softly knelt down and began to draw out the darts with his trunk. When Porus was taken prisoner, and Alexander asked him how he expected to be used, he answered, "As a king." For that expression, he said, when the same question was put to him a second time, said everything. And Alexander, accordingly, not only suffered him to govern his own kingdom as satrap under himself, but gave him also the additional territory of various independent tribes whom he subdued, a district which, it is said, contained fifteen several nations, and five thousand considerable towns, besides abundance of villages. To another government, three times as large as this, he appointed Philip, one of his friends.

61. Some little time after the battle with Porus, Bucephalus died, as most of the authorities state, under cure of his wounds, or, as Onesicritus says, of fatigue and age, being thirty years old. Alexander was no less concerned at his death than if he had lost an old companion or an intimate friend, and built a city, which he named Bucephalia, in memory of him, on the bank of the river Hydaspes. He also, we are told, built another city, and called it after the name of a favourite dog, Peritas, which he had brought up himself. So Sotion assures us he was informed by Potamon of Lesbos.

Alexander's men refuse to go on

62. But this last combat with Porus took off the edge of the Macedonians' courage, and stayed their further progress into India. For having found it hard enough to defeat an enemy who brought but twenty thousand foot and two thousand horse into the field, they thought they had reason to oppose Alexander's design of leading them on to pass the Ganges, too, which they were told was thirty-two furlongs broad and a fathom deep, and the banks on the further side covered with multitudes of enemies. For they were told the kings of the Gandaritans and Praesians expected them there with eighty thousand horse, two hundred thousand foot, eight thousand armed chariots, and six thousand fighting elephants. Nor was this a mere vain report, spread to discourage them. For Androcottus, who not long after reigned in those parts, made a present of five hundred elephants at once to Seleucus, and with an army of six hundred thousand men subdued all India. Alexander at first was so grieved and enraged at his men's reluctance that he shut himself up in his tent and threw himself upon the ground, declaring, if they would not pass the Ganges, he owed them no thanks for anything they had hitherto done, and that to retreat now was plainly to confess himself vanquished. But at last the reasonable persuasions of his friends and the cries and lamentations of his soldiers, who in a suppliant manner crowded about the entrance of his tent, prevailed with him to think of returning. Yet he could not refrain from leaving behind him various deceptive memorials of his expedition, to impose upon aftertimes, and to exaggerate his glory with posterity, such as arms larger than were really worn, and mangers for horses, with bits and bridles above the usual size, which he set up, and distributed in several places. He erected altars, also, to the gods, which the kings of the Praesians even in our time do honour to when they pass the river, and offer sacrifice upon them after the Greek manner. Androcottus, then a boy, saw Alexander there, and is said often afterwards to have been heard to say, that he missed but little of making himself master of those countries; their king, who then reigned, was so hated and despised for the viciousness of his life and the low status of his family.

XI. The return march (326-324)

Alexander is seriously wounded

63. Alexander was now eager to see the ocean. To which purpose he caused a great many towboats and rafts to be built, in which he sailed gently down the rivers at his leisure, yet so that his navigation was neither unprofitable nor inactive. For by several descents upon the bank, he made himself master of the fortified towns, and consequently of the country on both sides. But at a siege of a town of the Mallians, who have the repute of being the bravest people of India, he ran in great danger of his life. For having beaten off the defendants with showers of arrows, he was the first man that mounted the wall by a scaling-ladder, which, as soon as he was up, broke and left him almost alone, exposed to the darts which the barbarians threw at him in great numbers from below. In this distress, turning himself as well as he could, he leaped down in the midst of his enemies, and had the good fortune to light upon his feet. The brightness and clattering of his armour when he came to the ground made the barbarians think they saw rays of light, or some bright phantom playing before his body, which frightened them so at first that they ran away and dispersed. Till seeing him seconded but by two of his guards, they fell upon him hand-to-hand, and some, while he bravely defended himself, tried to wound him through his armour with their swords and spears. And one who stood further off drew a bow with such strength that the arrow, finding its way through his cuirass, stuck in his ribs under the breast. This stroke was so violent that it made him give back, and set one knee to the ground, upon which the man ran up with his drawn scimitar, thinking to despatch him. And he would have done it, if Peucestes and Limnaeus had not interposed, who were

both wounded, Limnaeus mortally, but Peucestes stood his ground, while Alexander killed the barbarians. But this did not free him from danger; for, besides many other wounds, at last he received so weighty a stroke of a club upon his neck that he was forced to lean his body against the wall, still, however, facing the enemy. At this extremity, the Macedonians made their way in and gathered round him. They took him up, just as he was fainting away, having lost all sense of what was done near him, and conveyed him to his tent, upon which it was presently reported all over the camp that he was dead. But when they had with great difficulty and pains sawed off the shaft of the arrow, which was of wood, and so with much trouble got off his cuirass, they came to cut the head of it, which was three fingers broad and four long, and stuck fast in the bone. During the operation he was taken with almost mortal swoonings, but when it was out he came to himself again. Yet though all danger was past, he continued very weak, and confined himself a great while to a regular diet and the method of his cure, till one day hearing the Macedonians clamouring outside in their eagerness to see him, he took his cloak and went out. And having sacrificed to the gods, without more delay he went on board again, and as he coasted along subdued a great deal of the country on both sides, and several considerable cities.

Alexander and the "naked philosophers"

64. In this voyage he took ten of the Indian philosophers prisoners who had been most active in persuading Sabbas to revolt, and had caused the Macedonians a great deal of trouble. These men, called Gymnosophists, were reputed to be extremely ready and succinct in their answers. Alexander he made trial of this, by putting difficult questions to them, letting them know that those whose answers were not pertinent should be put to death, on which he made the eldest of them judge. The first being asked which he thought the most numerous, the dead or the living, answered, "The living because those who are dead are not at all." Of the second, he desired to know whether the earth or the sea produced the largest beasts; who told him, "The earth, for the sea is but a part of it." His question to the third was, Which is the most cunning of beasts? "That," said he, "which men have not yet found out." He bade the fourth tell him what argument he used to Sabbas to persuade him to revolt. "No other," said he, "than that he should either live or die nobly." Of the fifth he asked, Which was the eldest, night or day? The philosopher replied, "Day was eldest, by one day at least." But perceiving Alexander not well satisfied with that account, he added, that he ought not to wonder if strange questions had as strange answers made to them. Then he went on and inquired of the next, what a man should do to be exceedingly beloved. "He must be very powerful," said he, "without making himself too much feared." The answer of the seventh to his question, how a man might become a god, was, "By doing that which was impossible for men to do." The eighth told him, "Life is stronger than death, because it supports so many miseries." And the last being asked, how long he thought it decent for a man to live, said, "Till death appeared more desirable than life." Then Alexander turned to him whom he had made judge, and commanded him to give sentence. "All that I can determine," said he, "is, that they have every one answered worse than another." "Nay," said the king, "then you shall die first, for giving such a sentence." "Not so, O king," replied the gymnosophist, "unless you said falsely that he should die first who made the worst answer." In conclusion he gave them presents and dismissed them.

65. But to those who were in greatest reputation among them, and lived a private quiet life, he sent Onesicritus, one of Diogenes the Cynic's disciples, desiring them to come to him. Calanus, it is said, very arrogantly and roughly commanded him to strip himself and hear what he said naked, otherwise he would not speak a word to him, though he came from Zeus himself. But Dandamis

received him with more civility, and hearing him discourse of Socrates, Pythagoras, and Diogenes, told him he thought them men of great parts and to have erred in nothing so much as in having too great respect for the laws and customs of their country. Others say Dandamis only asked him the reason why Alexander undertook so long a journey to come into those parts. Taxiles, however, persuaded Calanus to wait upon Alexander. His proper name was Sphines, but because he was wont to say Cale, which in the Indian tongue is a form of salutation to those he met with anywhere, the Greeks called him Calanus. He is said to have shown Alexander an illustration of rule, which was this. He threw a dry shrivelled hide upon the ground, and trod upon the edges of it. The skin when it was pressed in one place still rose up in another, wheresoever he trod round about it, till he set his foot in the middle, which made all the parts lie even and quiet. The meaning of this similitude being that he ought to reside most in the middle of his empire, and not spend too much time on the borders of it.

The march throught the desert of Gedrosia

66. His voyage down the rivers took up seven months' time, and when he came to the sea, he sailed to an island which he himself called Scillustis, others Psiltucis, where going ashore, he sacrificed, and made what observations he could as to the nature of the sea and the sea-coast. Then having besought the gods that no other man might ever go beyond the bounds of this expedition, he ordered his fleet, of which he made Nearchus admiral and Onesicritus pilot, to sail round about, keeping the Indian shore on the right hand, and returned himself by land through the country of the Orites, where he was reduced to great straits for want of provisions, and lost a vast number of his men, so that of an army of one hundred and twenty thousand foot and fifteen thousand horse, he scarcely brought back above a fourth part out of India, they were so diminished by disease, ill diet, and the scorching heats, but most by famine. For their march was through an uncultivated country whose inhabitants had a tough existence, possessing only a few sheep, and those of a wretched kind, whose flesh was rank and unsavoury, by their continual feeding upon sea-fish. After sixty days' march he came into Gedrosia,⁶⁰ where he found great plenty of all things, which the neighbouring kings and governors of provinces, hearing of his approach, had taken care to provide.

67. When he had here refreshed his army, he continued his march through Carmania, feasting all the way for seven days together. He with his most intimate friends banqueted and revelled night and day upon a platform erected on a lofty, conspicuous scaffold, which was slowly drawn by eight horses. This was followed by a great many chariots, some covered with purple and embroidered canopies, and some with green boughs, which were continually supplied afresh, and in them the rest of his friends and commanders drinking, and crowned with garlands of flowers. Here was now no target or helmet or spear to be seen; instead of armour, the soldiers handled nothing but cups and goblets and Thericlean drinking vessels, which, along the whole way, they dipped into large bowls and jars, and drank healths to one another, some seating themselves to it, others as they went along. All places resounded with music of pipes and flutes, with harping and singing, and women dancing as in the rites of Bacchus. For this disorderly, wandering march, besides the drinking part of it, was accompanied with all the sportiveness and insolence of bacchanals, as much as if the god Bacchus himself had been there to countenance and lead the procession. As soon as he came to the royal palace of Gedrosia, he again refreshed and feasted his army; and one day after he had drunk pretty hard, it is said, he went to see a prize of dancing contended for, in which his favourite Bagoas, having gained the victory, crossed the theatre in his dancing habit, and sat down close by him, which so pleased the Macedonians that they made loud acclamations for him to kiss Bagoas, and

never stopped clapping their hands and shouting till Alexander put his arms round him and kissed him.

XII. Alexander last year (324-323)

Unrest among the Macedonians

68. Here his admiral, Nearchus, came to Alexander, and delighted him so with the narrative of his voyage, that he resolved himself to sail out of the mouth of the Euphrates with a great fleet, with which he designed to go round by Arabia and Africa, and so by Hercules's Pillars into the Mediterranean; in order for which, he directed all sorts of vessels to be built at Thapsacus, and made great provisions everywhere of seamen and pilots. But the tidings of the difficulties Alexander had gone through in his Indian expedition, the danger of his person among the Mallians, the reported loss of a considerable part of his forces, and a general doubt as to his own safety, had begun to give occasion for revolt among many of the conquered nations, and for acts of great injustice, avarice, and insolence on the part of the satraps and commanders in the provinces, so that there seemed to be an universal fluctuation and disposition to change. Even at home, Olympias and Cleopatra had raised a faction against Antipater, and divided his government between them, Olympias seizing upon Epirus, and Cleopatra upon Macedonia. When Alexander was told of it, he said his mother had made the best choice, for the Macedonians would never endure to be ruled by a woman. Upon this he despatched Nearchus again to his fleet, to carry the war into the maritime provinces, and as he marched that way himself he punished those commanders who had behaved ill, particularly Oxyartes, one of the sons of Abuletes, whom he killed with his own hand, thrusting him through the body with his spear. And when Abuletes, instead of the necessary provisions which he ought to have furnished, brought him three thousand talents in coined money, he ordered it to be thrown to his horses, and when they would not touch it, "What good," he said, "will this provision do us?" and sent him away to prison.

69. When he came into Persia, he distributed money among the women, as their own kings had been wont to do, who as often as they came thither gave every one of them a piece of gold; on account of which custom, some of them, it is said, had come but seldom, and Ochus was so sordidly covetous that, to avoid this expense, he never visited his native country once in all his reign. Then finding Cyrus' sepulchre opened and rifled, he put Polymachus, who did it, to death, though he was a man of some distinction, a born Macedonian of Pella. And after he had read the inscription, he caused it to be cut again below the old one in Greek characters; the words being these: "O man, whosoever thou art, and from whencesoever thou comest (for I know thou wilt come), I am Cyrus, the founder of the Persian empire; do not grudge me this little earth which covers my body." The reading of this sensibly touched Alexander, filling him with the thought of the uncertainty and mutability of human affairs. At the same time Calanus, having been a little while troubled with a disease in the bowels, requested that he might have a funeral pile erected, to which he came on horseback, and, after he had said some prayers and sprinkled himself and cut off some of his hair to throw into the fire, before he ascended it, he embraced and took leave of the Macedonians who stood by, desiring them to pass that day in mirth and good-fellowship with their king, whom in a little time, he said, he doubted not to see again at Babylon. Having this said, he lay down, and covering up his face, he stirred not when the fire came near him, but continued still in the same posture as at first, and so sacrificed himself, as it was the ancient custom of the philosophers in those countries to do. The

same thing was done long after by another Indian who came with Caesar to Athens, where they still show you "the Indian's monument."

70. At his return from the funeral pile, Alexander invited a great many of his friends and principal officers to supper, and proposed a drinking match, in which the victor should receive a crown. Promachus drank twelve quarts of wine, and won the prize, which was a talent from them all; but he survived his victory but three days, and was followed, as Chares says, by forty-one more, who died of the same debauch, some extremely cold weather having set in shortly after. At Susa, Alexander married Darius's daughter Statira, and celebrated also the nuptials of his friends, bestowing the noblest of the Persian ladies upon the worthiest of them, at the same time making it an entertainment in honour of the other Macedonians whose marriages had already taken place. At this magnificent festival, it is reported, there were no less than nine thousand guests, to each of whom he gave a golden cup for the libations. Not to mention other instances of his wonderful magnificence, he paid the debts of his army, which amounted to nine thousand eight hundred and seventy talents. But Antigenes, who had lost one of his eyes, though he owed nothing, got his name set down in the list of those who were in debt, and bringing one who pretended to be his creditor, and to have supplied him from the bank, received the money. But when the cheat was found out, the king was so incensed at it, that he banished him from court, and took away his command, though he was an excellent soldier and a man of great courage. For when he was but a youth, and served under Philip at the siege of Perinthus, where he was wounded in the eye by an arrow shot out of an engine, he would neither let the arrow be taken out nor be persuaded to quit the field till he had bravely repulsed the enemy and forced them to retire into the town. Accordingly he was not able to support such a disgrace with any patience, and it was plain that grief and despair would have made him kill himself, but the king fearing it, not only pardoned him, but let him also enjoy the benefit of his deceit.

71. The thirty thousand Persian boys whom he left behind him to be taught and disciplined were so improved at his return, both in strength and beauty, and performed their exercises with such dexterity and wonderful agility, that he was extremely pleased with them, which grieved the Macedonians, and made them fear he would have the less value for them. And when he proceeded to send down the infirm and maimed soldiers to the sea, they said they were unjustly and infamously dealt with, after they were worn out in his service upon all occasions, now to be turned away with disgrace and sent home into their country among their friends and relations in a worse condition than when they came out; therefore they desired him to dismiss them one and all, and to account his Macedonians useless, now he was so well furnished with a set of dancing boys, with whom, if he pleased, he might go on and conquer the world. These speeches so incensed Alexander that, after he had given them a great deal of reproachful language in his passion, he drove them away, and committed the watch to Persians, out of whom he chose his guards and attendants. When the Macedonians saw him escorted by these men, and themselves excluded and shamefully disgraced, their high spirits fell, and conferring with one another, they found that jealousy and rage had almost distracted them. But at last coming to themselves again, they went without their arms, with only their tunics on, crying and weeping to offer themselves at his tent, and desired him to deal with them as their baseness and ingratitude deserved. However, he would not see them; for though his anger was already something mollified, yet he would not admit them into his presence, nor would they stir from thence, but continued two days and nights before his tent, bewailing themselves, and imploring him as their lord to have compassion on them. But the third day he came out to them, and seeing them very humble and penitent, he wept himself a great while, after a gentle

reproof spoke kindly to them, and dismissed those who were unserviceable with magnificent rewards, and with his recommendation to Antipater, that when they came home, at all public shows and in the theatres, they should sit on the best and foremost seats, crowned with chaplets of flowers. He ordered, also, that the children of those who had lost their lives in his service should have their father's pay continued to them.

The death of Hephaestion

72. When he came to Ecbatana in Media, and had despatched his most urgent affairs, he began to divert himself again with spectacles and public entertainments, to carry on which he had a supply of three thousand actors and artists, newly arrived out of Greece. But they were soon interrupted by Hephaestion's falling sick of a fever, in which, being a young man and a soldier, too, he could not confine himself to so exact a diet as was necessary; for whilst his physician, Glaucus, was gone to the theatre, he ate a fowl for his dinner, and drank a large draught of wine, upon which he became very ill, and shortly after died. At this misfortune, Alexander was so beyond all reason transported that, to express his sorrow, he immediately ordered the manes and tails of all his horses and mules to be cut, and threw down the battlements of the neighbouring cities. The poor physician he crucified, and forbade playing on the flute or any other musical instrument in the camp a great while, till directions came from the oracle of Ammon, and enjoined him to honour Hephaestion, and sacrifice to him as a hero. Then seeking to alleviate his grief in war, he set out, as it were, to a hunt and chase of men, for he fell upon the Cossaeans, and put the whole nation to the sword. This was called a sacrifice to Hephaestion's ghost. In his sepulchre and monument and the adorning of them he intended to bestow ten thousand talents; and designing that the excellence of the workmanship and the singularity of the design might outdo the expense, his wishes turned, above all other artists, to Stasicrates, because he always promised something very bold, unusual, and magnificent in his projects. Once when they had met before, he had told him that, of all the mountains he knew, that of Athos in Thrace was the most capable of being adapted to represent the shape and lineaments of a man; that if he pleased to command him, he would make it the noblest and most durable statue in the world, which in its left hand should hold a city of ten thousand inhabitants, and out of its right should pour a copious river into the sea. Though Alexander declined this proposal, yet now he spent a great deal of time with workmen to invent and contrive others even more extravagant and sumptuous.

Ill omens at Babylon

73. As he was upon his way to Babylon, Nearchus, who had sailed back out of the ocean up the mouth of the river Euphrates, came to tell him he had met with some Chaldaean diviners, who had warned him against Alexander's going thither. Alexander, however, took no thought of it, and went on, and when he came near the walls of the place, he saw a great many crows fighting with one another, some of whom fell down just by him. After this, being privately informed that Apollodorus, the governor of Babylon, had sacrificed, to know what would become of him, he sent for Pythagoras, the soothsayer, and on his admitting the thing, asked him in what condition he found the victim; and when he told him the liver was defective in its lobe, "A great presage indeed!" said Alexander. However, he offered Pythagoras no injury, but was sorry that he had neglected Nearchus's advice, and stayed for the most part outside the town, removing his tent from place to place, and sailing up and down the Euphrates. Besides this, he was disturbed by many other prodigies. A tame ass fell upon the biggest and handsomest lion that he kept, and killed him by a

kick. And one day after he had undressed himself to be anointed, and was playing at ball, just as they were going to bring his clothes again, the young men who played with him perceived a man clad in the king's robes with a diadem upon his head, sitting silently upon his throne. They asked him who he was, to which he gave no answer a good while, till at last, coming to himself, he told them his name was Dionysius, that he was of Messenia, that for some crime of which he was accused he was brought thither from the seaside, and had been kept long in prison, that Serapis appeared to him, had freed him from his chains, conducted him to that place, and commanded him to that place, and commanded him to put on the king's robe and diadem, and to sit where they found him, and to say nothing.

74. Alexander, when he heard this, by the direction of his soothsayers, put the fellow to death, but he lost his spirits, lost faith in the protection and assistance of the gods, and grew suspicious of his friends. His greatest apprehension was of Antipater and his sons. One of them, Iolaus, was his chief cupbearer. The other, Cassander, had lately arrived, and had been bred up in Greek manners. The first time he saw some of the barbarians adore the king he could not stop himself from laughing at it aloud, which so incensed Alexander he took him by the hair with both hands and dashed his head against the wall. Another time, Cassander would have said something in defence of Antipater to those who accused him, but Alexander interrupting him, said, "What is it you say? Do you think people, if they had received no injury, would come such a journey only to slander your father?" When Cassander replied that their coming so far from the evidence was a great proof of the falseness of their charges, Alexander smiled, and said that those were some of Aristotle's sophisms, which would serve equally on both sides. Alexander added, that both Cassander and his father should be severely punished, if they were found guilty of the least injustice towards those who complained. All which made such a deep impression of terror in Cassander's mind that, long after, when he was King of Macedonia and master of Greece, as he was walking up and down at Delphi, and looking at the statues, at the sight of that of Alexander he was suddenly struck with alarm, and shook all over, his eyes rolled, his head grew dizzy, and it was long before he recovered himself.

75. When once Alexander had given way to fears of supernatural influence, his mind grew so disturbed and so easily alarmed that, if the least unusual or extraordinary thing happened, he thought it a prodigy or a presage, and his court was thronged with diviners and priests whose business was to sacrifice and purify and foretell the future. So miserable a thing is incredulity and contempt of divine power on the one hand, and so miserable, also, superstition on the other, which like water, where the level has been lowered, flowing in and never stopping, fills the mind with slavish fears and follies, as now in Alexander's case.

The death of Alexander

But upon some answers which were brought him from the oracle concerning Hephaestion, he laid aside his sorrow, and fell again to sacrificing and drinking; and having given Nearchus a splendid entertainment, after he had bathed, as was his custom, just as he was going to bed, at Medius's request he went to supper with him. Here he drank all the next day, and was attacked with a fever, which seized him, not as some write, after he had drunk of the bowl of Hercules, nor was he taken with any sudden pain in his back, as if he had been struck with a lance, for these are the inventions of some authors who thought it their duty to make the last scene of so great an action as tragical and moving as they could. Aristobulus tells us, that in the rage of his fever and a violent thirst, he took a

draught of wine, upon which he fell into delirium, and died on the thirtieth day of the month Daesius.

76. But the journals give the following record. On the eighteenth day of the month he slept in the bathing-room on account of his fever. The next day he bathed and withdrew into his chamber, and spent his time in playing at dice with Medius. In the evening he bathed and sacrificed, and ate freely, and had the fever on him through the night. On the twentieth, after the usual sacrifices and bathing, he lay in the bathing-room and heard Nearchus's narrative of his voyage, and the observations he had made in the great sea. The twenty-first he passed in the same manner, his fever still increasing, and suffered much during the night. The next day the fever was very violent, and he had himself removed and his bed set by the great bath, and discoursed with his principal officers about finding fit men to fill up the vacant places in the army. On the twenty-fourth he was much worse, and was carried out of his bed to assist at the sacrifices, and gave order that the general officers should wait within the court, whilst the inferior officers kept watch without doors. On the twenty-fifth he was removed to his palace on the other side the river, where he slept a little, but his fever did not abate, and when the generals came into his chamber he was speechless and continued so the following day. The Macedonians, therefore, supposing he was dead, came with great clamours to the gates, and menaced his friends so that they were forced to admit them, and let them all pass through unarmed by his bedside. The same day Python and Seleucus were despatched to the temple of Serapis to inquire if they should bring Alexander thither, and were answered by the god that they should not remove him. On the twenty-eighth, in the evening, he died.

77. This account is most of it word for word as it is written in the diary. At the time, nobody had any suspicion of his being poisoned, but upon some information given five years after, they say Olympias put many to death, and scattered the ashes of Iolaus, then dead, as if he had given Alexander the poison. But those who affirm that Aristotle counselled Antipater to do it, and that by his means the poison was brought, adduced one Hagnothemis as their authority, who, they say, heard King Antigonus speak of it, and tell us that the poison was water, deadly cold as ice, distilled from a rock in the district of Nonacris, which they gathered like a thin dew, and kept in an ass's hoof; for it was so very cold and penetrating that no other vessel would hold it. However, most are of opinion that all this is a mere made-up story, no slight evidence of which is, that during the dissensions among the commanders, which lasted several days, the body continued clear and fresh, without any sign of such taint or corruption, though it lay neglected in a close sultry place.⁶⁸ Roxane, who was now with child, and upon that account much honoured by the Macedonians, being jealous of Statira, sent for her by a counterfeit letter, as if Alexander had been still alive; and when she had her in her power, killed her and her sister, and threw their bodies into a well, which they filled up with earth, not without the privity and assistance of Perdicas, who in the time immediately following the king's death, under cover of the name of Arrhidaeus, whom he carried about him as a sort of guard to his person, exercised the chief authority. Arrhidaeus, who was Philip's son by an obscure woman of the name of Philinna, was himself of weak intellect, not that he had been originally deficient either in body or mind, on the contrary, in his childhood, he had showed a happy and promising character enough. But a diseased habit of body, caused by drugs which Olympias gave him, had ruined, not only his health, but his understanding.