

καλὰ μὲν οὖν Ἀλεξάνδρου τὰ ἐπὶ Γρανίκῳ καὶ τὰ ἐπὶ Ἰσοῦ καὶ ἢ πρὸς Ἀρβήλοισι μάχη καὶ Δαρείος ἡττημένος καὶ Πέρσαι δουλεύοντες Μακεδόσι: καλὰ δὲ καὶ τὰ τῆς ἄλλης ἀπάσης Ἀσίας νενικημένης, καὶ Ἰνδοὶ δὲ καὶ οὗτοι Ἀλεξάνδρῳ πειθόμενοι: καλὸν δὲ καὶ τὸ πρὸς τῇ Τύρῳ καὶ τὰ ἐν Ὀξυδράκαις καὶ τὰ ἄλλα αὐτοῦ. τί γὰρ δεῖ νῦν στενοχωρία λόγου περιλαμβάνειν τοσαύτην ἀνδρὸς ἐς ὄπλα ἀρετὴν; ἔστω δὲ καὶ τῆς Τύχης Ἀλέξανδρον ἀγαπώσης τὰ πλεῖστα, εἴ τις εἴη δύσερις. καλὸς δ' οὖν Ἀλέξανδρος μὴ ἡττώμενος τῆς Τύχης, μηδὲ πρὸς τὴν ἐξ αὐτῆς ἐς αὐτὸν [p. 52] προθυμίαν ἀπαγορεύων. ἐκεῖνα δὲ οὐκέτι καλὰ Ἀλεξάνδρου. δίου μηνὸς φασὶ πέμπτη ἔπινε παρὰ Μηδίῳ, εἶτα ἕκτη ἐκάθευδεν ἐκ τοῦ πότου, καὶ τοσοῦτον ἐκείνης τῆς ἡμέρας ἔζησεν, ὅσον ἀναστὰς χρηματίσαι τοῖς ἡγεμόσιν ὑπὲρ τῆς αὐριον πορείας, λέγων ὅτι ἔσται πρωί. καὶ ἐβδόμη εἰσιῖατο παρὰ Περδικκά, καὶ ἔπινε πάλιν, καὶ ὀγδόη ἐκάθευδε. πέμπτη δὲ ἐπὶ δέκα τοῦ αὐτοῦ μηνὸς καὶ ταύτη ἔπινε, καὶ τῇ ἐπομένη τὰ εἰθισμένα ἔδρα τὰ ἐκ τοῦ πότου. παρὰ Βαγῶα δὲ ἐδείπνησε τετράδι μετὰ εἰκάδα: ἀπέιχε δὲ τῶν βασιλείων ὁ Βαγῶα οἶκος δέκα σταδίους: εἶτα τῇ τρίτῃ ἐκάθευδε. δυοῖν οὖν θάτερον, ἢ Ἀλέξανδρος κακῶς τοσαύτας τοῦ μηνὸς ἡμέρας ἑαυτὸν ζημιοῖ διὰ τὸν οἶνον, ἢ οἱ ταῦτα ἀναγράψαντες ψεύδονται. ἔξεστι δὲ ἐκ τούτων ἐννοεῖν καὶ τοῦ λοιποῦ χρόνου τὰ ὅμοια αὐτοῦς λέγοντας, ὧν καὶ Εὐμένης ὁ Καρδιανὸς καὶ ἐκεῖνός ἐστι.

Great were the actions of Alexander at Granicus and Issus, and the fight at Arbela, and Darius subdued, and the Persians subjected to the Macedonians; all Asia conquered, and the Indies reduced under his power. Great were those things which he did at Tyre, and among the Oxydracae, and many others. Why should we endeavour to comprehend within the narrow expression of words the unlimited courage of this person in war? Or if any detractor will rather impute these things to the Fortune which attended on him, so let it be. But he was doubtless excellent in that he was never worsted by Fortune, nor at any time deserted by her. Other things there are not commendable in him. That on the fifth day of the month he drank excessively at Medius house, on the sixth day he slept after his debauch, and recovered so well as to rise and give orders to his captains for the expedition of the next day, saying that they should set forth very early. On the seventh he feasted with Perdiccas, and again drank freely. On the eighth he slept. On the fifteenth day of the same month he made another debauch, and the next day slept. On the four and twentieth he supped with Bagoas. (The house of Bagoas was from the palace ten stadia.) The day following he slept. One of these two therefore must needs have been; Either that Alexander did prejudice himself exceedingly by employing so many days of the month in drinking, or that they who write these things have belied him. We may likewise imagine that they who relate other things of the same kind concerning him, wrong him also, of whom is Eumenes the Cardian.

Eliano, *Storia varia* II 19

<p>Ἀλέξανδρος ὅτε ἐνίκησε Δαρεῖον καὶ τὴν Περσῶν ἀρχὴν κατεκτήσατο, μέγα ἐφ' ἑαυτῷ φρονῶν καὶ ὑπὸ τῆς εὐτυχίας τῆς περιλαβούσης αὐτὸν τότε ἐκθεοῦμενος, ἐπέστειλε τοῖς Ἑλλησι θεὸν αὐτὸν ψηφίσασθαι. γελοίως γε. οὐ γὰρ ἄπερ οὖν ἐκ τῆς φύσεως οὐκ εἶχε, ταῦτα ἐκ τῶν ἀνθρώπων αἰτῶν ἐκεῖνος ἐκέρδαιεν. ἄλλοι μὲν οὖν ἄλλα ἐψηφίσαντο, Λακεδαιμόνιοι δὲ ἐκεῖνα ἔπειδὴ Ἀλέξανδρος βούλεται θεὸς εἶναι, ἔστω θεός', Λακωνικῶς τε ἅμα καὶ κατὰ τὸν ἐπιχώριόν σφισι τρόπον ἐλέγξαντες τὴν ἔμπληξιν οἱ Λακεδαιμόνιοι τοῦ Ἀλεξάνδρου.</p>	<p>Alexander, when he had vanquished Darius, and was possessed of the Persian Empire, being high-conceited of himself, and puffed up with his success, writ to the Grecians, that they should decree him to be a god: Ridiculously; what he had not by nature, he thought to obtain by requiring it of men. Hereupon several people made several decrees; the Lacedemonians this; Forasmuch as Alexander would be a god, let him be a god. Thus with Laconic brevity, according to the manner of their country, the Lacedemonians reprehended the pride of Alexander.</p>
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Eliano, *Storia varia* V 12

<p>οὐ δύναμαι δὲ Ἀθηναίων μὴ οὐ φιλεῖν ταῦτα. ἐκκλησίας οὔσης Ἀθηναίοις παρελθὼν ὁ Δημάδης ἐψηφίσατο θεὸν τὸν Ἀλέξανδρον τρισκαιδέκατον. τῆς δὲ ἀσεβείας ὁ δῆμος τὸ ὑπερβάλλον μὴ ἐνεγκῶν, ζημίαν ἐτιμήσαντο τῷ Δημάδῃ ταλάντων ἑκατόν, ὅτι θνητὸν δὴ τὸν Ἀλέξανδρον ὄντα ἐνέγραψε τοῖς Ὀλυμπίοις.</p>	<p>I cannot but love this act of the Athenians; In a public Assembly of the Athenians, Demades rising up decreed that Alexander should be the thirteenth Deity. But the people not enduring his excessive impiety, fined him a hundred Talents, for enrolling Alexander, who was a mortal, amongst the Celestial Gods.</p>
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Eliano, *Storia varia* IX 37

<p>Ἀνάξαρχος ὁ ἐπικληθεὶς Εὐδαιμονικὸς κατεγέλα Ἀλεξάνδρου ἑαυτὸν ἐκθεοῦντος. ἐπεὶ δὲ ἐνόσησέ ποτε Ἀλέξανδρος, εἶτα προσέταξεν αὐτῷ ὁ ἰατρὸς ῥόφημα σκευασθῆναι, γελάσας ὁ Ἀνάξαρχος 'τοῦ μέντοι θεοῦ ἡμῶν' εἶπεν 'ἐν τρυβλίῳ αἱ ἐλπίδες κεῖνται.'</p>	<p>Anaxarchus, surnamed Eudaemonicus, laughed at Alexander for making himself a God. Alexander on a time falling sick, the physician prescribed a broth for him. Anaxarchus laughing, said, The hopes of our God are in a porringer of broth.</p>
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Eliano, *Storia varia* XII 64

<p>ὁ μὲν Φιλίππου καὶ Ὀλυμπιάδος Ἀλέξανδρος ἐν Βαβυλῶνι τὸν βίον καταστρέψας, νεκρὸς ἔκειτο, ὁ τοῦ Διὸς εἶναι λέγων. καὶ στασιαζόντων περὶ τῆς βασιλείας τῶν περὶ αὐτόν, ταφῆς ἄμοιρος ἦν, ἧς μεταλαγχάνουσι καὶ οἱ σφόδρα πένητες, τῆς φύσεως τῆς κοινῆς ἀπαιτούσης τὸν μηκέτι ζῶντα κατακρύψαι. ἀλλ' οὐτός γε τριάκοντα ἡμέρας κατελέλειπτο ἀκηδῆς, ἕως Ἀρίστανδρος ὁ Τελμησεύς, θεόληπτος γενόμενος ἢ ἔκ τινος ἄλλης συντυχίας κατασχεθεὶς, ἦλθεν ἐς μέσους τοὺς Μακεδόνας καὶ πρὸς αὐτοὺς ἔφη πάντων τῶν ἐξ αἰῶνος βασιλέων εὐδαιμονέστατον Ἀλέξανδρον γεγονέναι, καὶ ζῶντα καὶ ἀποθανόντα: λέγειν γὰρ τοὺς θεοὺς πρὸς αὐτὸν ὅτι ἄρα ἡ ὑποδεξαμένη γῆ τὸ σῶμα, ἐν ᾧ τὸ πρότερον ᾤκησεν ἢ ἐκείνου ψυχῆ, πανευδαίμων τε ἔσται καὶ ἀπόρθητος δι' αἰῶνος. ταῦτα μαθόντες πολλὴν ἐσεφέροντο φιλονεικίαν, ἕκαστος ἐς τὴν ἰδίαν αὐτοῦ βασιλείαν τὸ ἀγώγιμον τοῦτο ἄγειν ἐπιθυμῶν, ἵνα κειμήλιον ἔχη βασιλείας ἀσφαλοῦς καὶ ἀκλινοῦς ὄμηρον.</p>	<p>Alexander, son of Philip and Olympias, ending his days at Babylon, lay there dead, who had said that he was the son of Zeus. And whilst they who were about him contested for the kingdom, he remained without burial, which the poorest persons enjoy, common Nature requiring that the dead should be interred; but he was left thirty days unburied, until Aristander the Telmissian, either through divine instinct, or some other motive, came into the midst of the Macedonians, and said to them, That Alexander was the most fortunate king of all ages, both living and dead; and that the Gods had told him, that the land which should receive the body in which his Soul first dwelt, should be absolutely happy and unvanquishable for ever. Hearing this, there arose a great emulation amongst them, every one desiring to send this carriage to his own country, that he might have this Rarity the Pledge of a firm undecidable kingdom. But Ptolemy, if we may credit Report, stole away the body, and with all speed conveyed it to the city of</p>
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Πτολεμαῖος δέ, εἴ τι χρῆ πιστεῦειν, τὸ σῶμα ἐξέκλειψε, καὶ μετὰ σπουδῆς ἐς τὴν Ἀλεξάνδρου πόλιν τὴν κατ' Αἴγυπτον ἐκόμισε. καὶ οἱ μὲν ἄλλοι Μακεδόνες τὴν ἡσυχίαν ἤγον. Περδίκκας δὲ αὐτὸν διώκειν ἐπεχείρησεν. οὐ τοσοῦτον δὲ ἔμελε τούτῳ τῆς ἐς Ἀλέξανδρον πολυωρίας καὶ. τῆς ἐς τὸν νεκρὸν ὀσίας, ὅσον τὰ προλεχθέντα ὑπὸ τοῦ Ἀριστάνδρου ἀνέφλεγεν αὐτὸν καὶ ἐξῆπτεν. ἐπεὶ δὲ κατέλαβε τὸν Πτολεμαῖον, ὑπὲρ τοῦ νεκροῦ μάχη καρτερὰ πάνυ σφόδρα ἐγένετο, ἀδελφὴν τρόπον τινὰ τῆς ὑπὲρ τοῦ εἰδώλου τοῦ ἐν Τροίᾳ, ὅπερ Ὅμηρος ἄδει, λέγων ὑπὲρ Αἰνείου τὸν Ἀπόλλωνα ἐς μέσους ἐμβαλεῖν τοὺς ἥρωας. ἀνέστειλε δὲ τὴν ὀρμὴν τοῦ Περδίκκα ὁ Πτολεμαῖος: εἰδῶλον γὰρ ποιησάμενος ὅμοιον Ἀλεξάνδρῳ κατεκόσμησεν ἐσθῆτι βασιλικῇ καὶ ἐνταφίοις ἀξιοζήλοις. εἶτα τοῦτο ἀνακαύσας ἐπὶ μίαν τῶν Περσικῶν ἀμαξῶν, τὸ ἐπ' αὐτῆς κατεσκεύασε φέρτρον μεγαλοπρεπῶς ἀργύρῳ καὶ χρυσῷ καὶ ἐλέφαντι: καὶ τὸ μὲν ὄντως Ἀλεξάνδρου σῶμα λιτῶς καὶ ὡς ἔτυχε προύπεμψε κρυπταῖς ὁδοῖς καὶ ἀτρίπτοις. ὁ δὲ Περδίκκας καταλαβὼν τὸ τοῦ νεκροῦ φάσμα καὶ τὴν διασκευασθεῖσαν ἀρμάμαξαν ἀνεστάλη τοῦ δρόμου, οἰόμενος ἔχειν τὸ ἄθλον: ὁψὲ δὲ ἔμαθεν ἀπατηθεῖς, ἠνίκα διώκειν οὐκ εἶχε.

Alexander in Egypt. The rest of the Macedonians were quiet, only Perdikkas pursued him; not so much moved by love of Alexander, or pious care of the dead body, as enflamed by the predictions of Aristander. As soon as he overtook Ptolemy there was a very sharp fight about the dead body, in a manner akin to that which happened concerning the image in Troy, celebrated by Homer, who saith that Apollo in defence of Aeneas engaged amidst the Heroes; for Ptolemy having made an image like to Alexander clothed it with the Royal robe, and with noble funeral ornaments, then placing it in one of the Persian chariots, adorned the Bier magnificently with silver, gold, and ivory; but the true body of Alexander he sent meanly ordered by obscure and private ways. Perdikkas seizing the image of the dead man, and the richly-adorned chariot, gave over the pursuit, thinking he had gained the prize. But too late he found that he was cozened, for he had not got that at which he aimed.

Eliano, *Storia varia* XIII 30

Ὀλυμπιάς ἡ Ἀλεξάνδρου πυθομένη ὅτι πολὺν χρόνον ὁ παῖς αὐτῆς ἄταφος μένει, βαρὺ ἀναστένουσα καὶ θρηνοῦσα εὖ μάλα λιγέως ᾧ τέκνον' εἶπεν, ἄλλὰ σὺ μὲν οὐρανοῦ μετασχεῖν βουλόμενος καὶ τοῦτο σπεύδων, νῦν οὐδὲ τῶν κοινῶν δήπου καὶ ἴσων πᾶσιν ἀνθρώποις μετασχεῖν ἔχεις, γῆς

Olympias, mother of Alexander, understanding that her son lay long unburied, grieving and lamenting exceedingly, said, O son, thou wouldest have had a share in Heaven, and didst endeavour it eagerly; now thou canst not enjoy that which is equally common to all men, earth and burial. Thus she, bewailing her own misfortune, and reproving the pride of her son.

τε ἄμα καὶ ταφῆς:’ καὶ τὰς ἑαυτῆς τύχας οἰκτεῖρασα καὶ τὸ τοῦ παιδὸς τετυφωμένον ἐλέγξασα.	
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Eliano, *La natura degli animali* XII 6

... καὶ Ὀλυμπιάς δὲ ἔκειτο γυμνή ἢ τεκοῦσα τὸν τοῦ Διός, ὡς ἐκόμπαζέ τε αὐτὴ καὶ ἐκεῖνος ἔλεγε. ...	
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... And even Olympias lay unburied, although she was the mother of the son of Zeus, as she herself boasted and as he asserted. ...
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Eliano, *Storia varia* I 25

Ἀλέξανδρος ὁ Φιλίππου εἰ δέ τω δοκεῖ, ὁ τοῦ Διός, ἐμοὶ γὰρ οὐδὲν διαφέρει ...	
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Alexander the son of Philip, (or, if any one likes it better, of Zeus, for to me it is all one) ...
